

# NOZIPO

NGU

STEPHEN V. MLOTYWA



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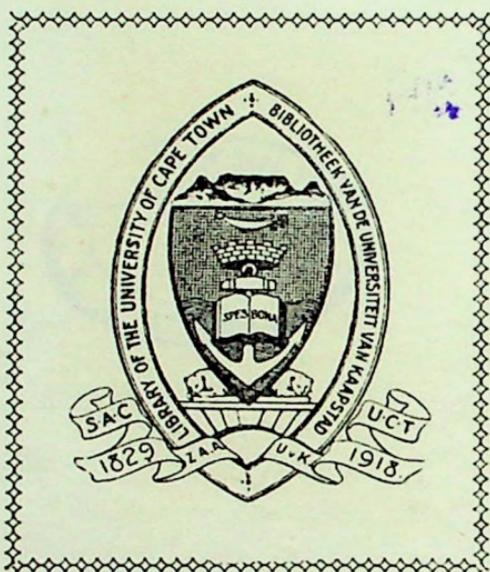
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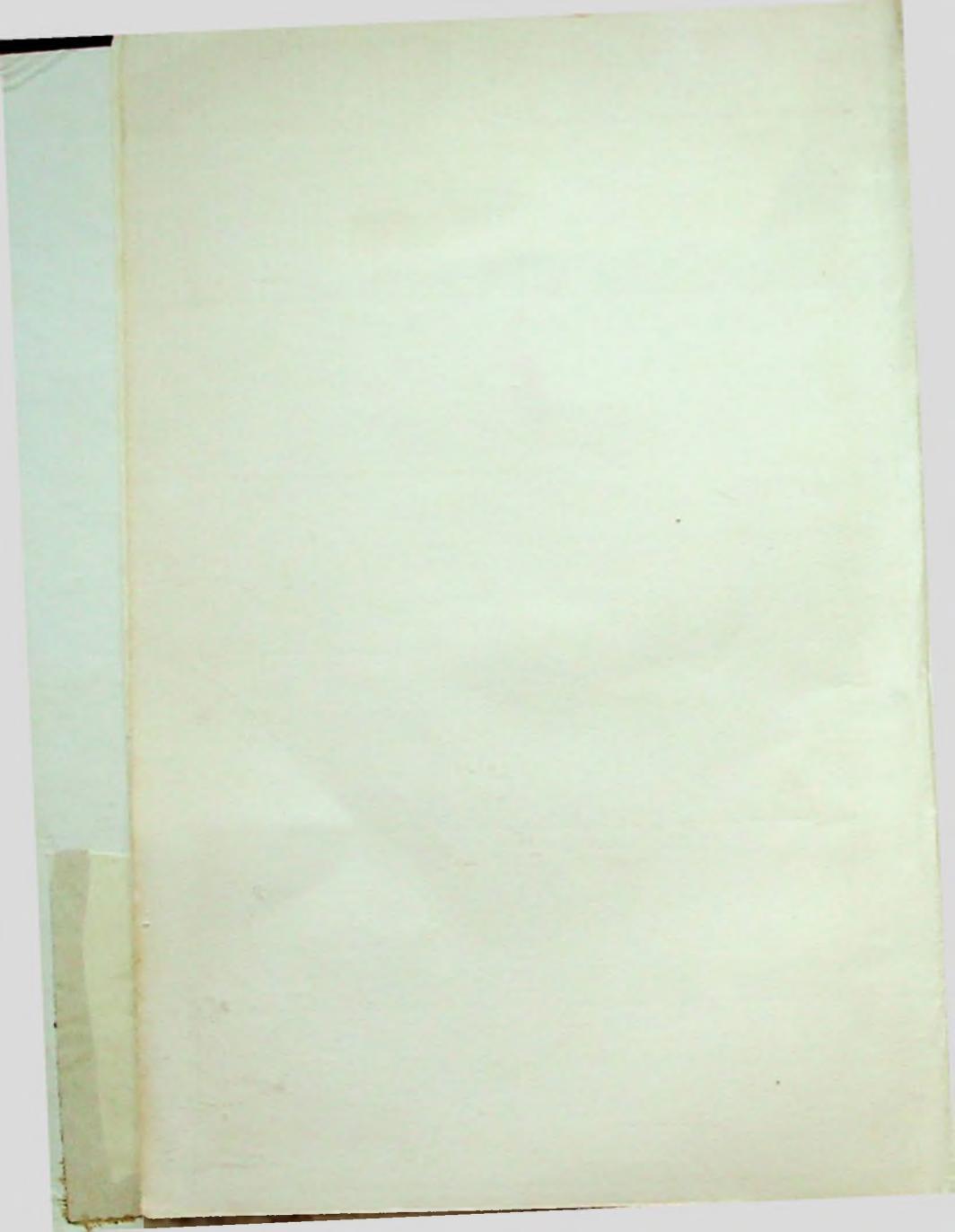
# NOZIPU

NGU

STEPHEN V. MLOTYWA



LOVEDALE INSTITUTION PRESS.



## INTSHAYELELO.

Zinkosi! Nalo ilinge elenziwa sisicaka senu lokuni-ncokolela indaba. Umbali uzibika ukungazinto ngalo msebenzi mkulu ate wanoburoti bokuwenza. Njongo ebange lenewadana ibe luluvo lokunqwenela ukufunda. Zininzi iudawo eziya kubonakala zinamadlala, kukwindawo ezinjalo endite ndanqwenela ukufundiswa.

Umbali usingisa umbulelo omkulu ko Misses M. Soxujwa, B. Sambunjelwa naku Mr. E. Mhambi ngokumnceda ekubaleni kakuhle nase kulungeleliseni iziposo ekubaleni komzi.

Esenu Isicaka,

S. V. MLOTYWA.

Zwartwater,

Bailey.

11th August 1923.

THIS LITTLE BOOK IS DEDICATED  
TO  
MISS C. C. MARLIN  
WITHOUT WHOSE ENCOURAGEMENT  
IT WOULD NEVER HAVE APPEARED.

## ISIQENDU I.

### UKUMKA KUKA-NOZIPO KOWABO.

Umzi wase Cumngce unesinga esikulu, eside saxinana kakulu kumacala omabini omlanjana wakona. Njengoko ingumzi ogcina udodana olufundayo. Kuyinto eqelekileyo ukubona umntu emi yedwa pakati kwale minga, ngaxa limbi efunda, ngaxa limbi ecinga nzima, nangaxa limbi ese lusizini olukulu. Pakati kwesi singa kwakumi ngolunye uratya intwanazana entlana, eqala ukufika ngokushushu ebuntombini.

Lentwanazana yema ijonge ngase Mtata. Nakuba ibike iye e-Mtata ibingazange imbone uloliwe, yaye ibike ive ngezinye intombi nangabanye abantu, ababeke bambona uloliwe, ukuba unako ukumtwala umntu amse kwindawo afuna ukuya kuyo nxa anyobileyo kubapati bake. Babeke bade bati abanye ukumbiza uloliwe yinqwelo yamahilihili.

Ngalomhla, pakati kwaleminga, lentwanazana yayi selusizini olukulu, olwade lwayenza ukuba icinge ukuzimela imke kowayo. Eyona nto kanye yabanga u-Nozipo, (eli ligama lala ntwanazana) acinge esisenzo sokuzimela, yayi kukunganikwa isinxibo esihle awaye sifuna ngokunqweniswa zezinye intombi.

Ngendlela ndlelana ezitile, esingazi kuzicaza apa, wayifumana u-Nozipo imali elingene uhambo ngololiwe olusuka e-Mtata luye e-Monti. Yazimela ke lentokazi, yakwela kuloliwe e-Mtata yasinga e-Monti ijonge ukuya kusebenza, ukuze izuze imali zokuzitengela izinxibo zebongo lentliziyo yayo. Umntu lo waye lihomba, elicubanzipo. Efikile apo wayesinga kona, wahla waqashwa ehotele ngenxa yobuhomba bake obabonakala ngokubaleleyo ezinxibeni zake. Umsebenzi awawuni-

kwayo u-Nozipo waba ngowokudeka ukutya ezitafileni. Uqalwe ngomvuzwana omncinci kakulu wada wati ngokwanelisa kwake waye unyuka umvuzo wake.

Isebenze lentwanazana inyanga ezimbalwa ingekabonwa bani. Ngenkangeleko yasebusweni wayegqibile ukuba mhle u-Nozipo. Ibiyintokazi emehlo mahle, nemashiyi aqamileyo kunene. Ibisiti yakuhleka kubonakale izigingqi kumacala omabini ezidlele, ndingasateti nto ngamazinyo ake aqaqambe njenge kepu. Ubuso bake bonke babuxela ukuba unenqondo ezinzileyo.

Obubuhle bululuhlobo baba namandla kumfana ogama lingu Dlazonke. Nenye into eyamtsalayo lomfana yaba kukusuka egadeni kuka Nozipo. Ngamini itile ude umfana lo wazityila ingcinga zake ku-Nozipo, zokunqwenela ukuhlala naye. Bamkelana ngovuyo, base betembisana kwa oko ngokuvana nangekutandana kubo bonke ubomi babo.

Usebenze unyaka wonke u-Nozipo kulomzi wase Monti waza kowesibini unyaka ekuqaleni, wagoduka. Ute nxa abala izinxibo agoduka nazo wafumana ukuba ilokwe zingamashumi mabini, izifuba zingamashumi mabini anambini, iminqwazi ilishumi, nezibini zezihlangu zisibozo. Uvuyo lwake lwamenza ukuba azibone ubutyebi oko anempahla zokuvata nje; kuba kaloku impahla zokunxiba zingamasi noboya kubatandi bazo.

Efikile kowabo uxhelelwe inkabi yegusha emazinyo asibozo; wamkelwa ngovuyo nango bubele ngabazali bake ngenxa yokuba babe sebemxolele isono sake. Yayinga tyebanga inkabi yegusha imhlope; yatsho amakwenkwe alomzi oyiswa ngu ndonci yedwa.

Andisateti nge njeke yona, kuba yaba mhlope njenge kepu yada lomini yanikwa no-Doki,inja yelokaya. Uyise ka-Nozipo waye ngu-Dlayedwa. Lomfo waye sisidla

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nyama esikulu. Icala lenkabi yegusha belingeyiyonto kuye, kuba ubeligqiba ngemini enye. Lomhla walonkabi yegusha, woyiswa ngumhlelo lo wodwa. Waba ngati ukuti ntse, ntse, ntse, amtyora amafuta omhlelo.

Umtwana wokuzalwa kulomzi yayi ngu Nozipo lo yedwa. Lento yokuzalwa yedwa yamona u-Nozipo kuba waye liqanda kubazali bake.

## ISIQENDU II.

### IZIMO ZABAZALI BAKA NOZIPO.

Entombazaneni, oyena mzali unamandla ngase kuzipateni nanga sesimilweni sayo ngumzalikazi. Soti ke ngoko siqale ngokucaza unina walentombi yembali yetu. Igama lika nina lakokwabo lali ngu Mhetukazi; laza elomzi wake laba ngu Nofam. Ebuntwaneni u-Mhetukazi lo wakulela kumzi wase N.....Lomzi ngomnye wemizi emidala yobucawa bama Wesile kweliya lama Mpondomise. Noko ingumzi omdala wamakolwa nje uke wangumzi otanda kakulu ukusela utywala. Namankazana ebengaswelekanga ekuseleni utywala. Eyona nto yayinqazisa kanye yayi kukubona namantombazana epuzanzima ebhekileni, yaza lento yawa kokelela kwezinye izinto ezihlazekileyo ezinje ngokutya izixaxa nentshongo. Wakulela kwindawo elolo luhlobo ke unina ka-Nozipo. Ekufikeni kwake kwisituba samashumi amabini eminyaka obudala, u-Mhetukazi waye nesimilo esibi gqita—inxila lamaxhila, umtyi wezixaxa nentshongo nomlwi wemihla ngemihla. Nakuba waye nesisimilo sihlazekileyo, wayengumntu omhle kakulu ebusweni, nosukileyo egadeni. Wayeyintokazi esebenza kakulu, ngoko impilo yake yabantle. Ute nxa ayintombi eqinileyo u-Mhetukazi wafumana umsebenzi wokupeka e-Mtata. Lomsebenzi waba luncedo olukulu kuye naku bazali baka ababe pantsi kakulu. Umntu lo sendite wayekutele emsebenzini, kwati ngenxa yoko, watandwa ngu Nkosikazi womqeshi wake. Yacwayita intokazi ekupekeni kwayo, yada yaba licule lokupeka. Ubesiti umntu akukutya ukutya okupekwe nguye abonakale elekenca umlomo, ehlafuna engayeki ngenxa yobumnandi bokutya. Abanye bakukutya babengazincedi ukuteta bati “Kwo! kumnandi kakulu, ungavimba unyoko esifangamehlo.”

Kute kanti ukuhlala oku kuka Mhetukazi edolopini yeyona nto iza kumnyanga kwisimo sake sokutanda utywala. Indlela yokuzuza utywala yaba ncinci kakulu apo edolopini, yaza nentliziyo yake yadukiswa kukutya awaye kutya. Ukutya nako kunamandla okusigcina nokusona isimilo somntu. Site ke esisimilo sitsha sika Mhetulazi sanomtsalane omkulu ku Dlayedwa.

Siyakungena ngoku ekucazeni u-Dlayedwa, uyise ka-Nozipo. Lomfo wayezalwa ngabantu abalunge kakulu naba ngamakolwa nabaki base Cumngce. Uyise ka Dlayedwa waycnemfuyo eninzi, waye umfo lo elilunga nelulama. Incuku ezi asinto abeke ayingene nakancinci. Wakula ke u-Dlayedwa pantsi kwempembelelo zabazali abaloluhlobo selucaziwe.

Inyama le ibingazange yanqaba xesha lide kulomzi wakulo Dlayedwa, ibiyiyo lento yabanga uyise ka-Nozipo lo abe sisidla nyama. Wati kanti unyana lo uyafunda kuyise, ekwati ekumkeni kukayise kwelipakade washiyeka nemi-kwa kayise engumcepe ucandiwe. Amandla alomfana siteta ngaye ayengummangaliso. Utshate u-Dlayedwa lo no-Mhetukazi nxa aminyaka imashumi mabini anantlanu, ingqondo yake seyi zinzile. Kute ngenxa yokungalufuni kwake ucuku njengoyise wahlalisana kakuhle nonina owaye sapilile ukutshata kwake. Njengonyana omkulu, u-Dlayedwa akamdlanga unina njengabanye onyana abakulu abati kwakumka uyise, bashiyeke bezibona ubunduna, bebanga namafa bedela nonina, yabanga lonto yanda kakulu impahla eyashiywa nguyise. Uxolo olwaluko pakati kuka-Mhetukazi (Nofam) nowakwake lwalungapezu kokuxelwa ngamazwi alo umpakumpaku.

### ISIQENDU III.

#### U-NOZIPO KOWABO.

Masibuyele ke kwaku Nozipo ngoku selekowabo evela e-Monti. Sesike sayicapazela into yokuba wayelihamba clingaziqatiyo u-Nozipo. Kwati kwakumka u-Nozipo e-Monti washiyeka u-Dlazonke, lowa wayetembise u-Nozipo esebenza. Noko engasamilile e-Monti apo, into eyamdala agoduke engabanga sahlala kakulu emsebenzini apo.

Ikaya lika-Dlazonke lali ku-Nqwati kwesika Manyaka yena wayeyinto yase-Maxesibeni. Wayengumfo osukileyo egadeni, obuso buhle, oti wakubukangela ufunde ukuba unengqondo enzulu.

Unina walomfana wayeyintokazi yasema Cwereni, ekwathi mini yendela ekayapa, aduda amadoda abila esoma.

Wayengemntu omhle enkangelekweni, enewatsha kwingalo yenene, nditeta engasayitandi nje umnikaziyo, esuke ayiti qiwu lengalwana abe epulula lewatsha. Inggiti yake yayikulomawe upakati kwisandla senxele, nayo ekwazidla ngayo, kuba wayesiti imgcinile angenzi amanyundululu nezinto ngezinto ezimbi koyise mkulu.

Efikile u-Dlazonke kowabo evela e-Monti wenzelwa ububele obukulu wada wasilelwa no-tywala, kuba naye lomfana waye liqaba clisesitsokolweni, noko wayengati xa wawunokumbona e-Monti, enxiba impahla epucukileyo, netambo entanyeni imihla ngemihla, ngumfo okulele kubantu basesikolweni. Wati akufika kowabo ati lomtambo ebenxitywa entanyeni adlala abantwana, yati lompahla izihempe nebulukwe yangqombo yimbola.

Emva kweveki buselwe obutywala u-Dlazonke wakumbula ukuba kanene unentombi yase C . . . . . ayitembisileyo, wati ke ngoko wazimisela ukuba aye kwenda ngokwesiko lasesikolweni. Kwange zontsuku waya komnye umfana ofundileyo wapaya e-Cibini wamcela uku-

ba ambalele incwadi yake esinga ku-Nozipo. Ite yakugqitywa ukubalwa lencwadi wayisa u-Dlazonke evenkileni wayifaka engxoweni yencwadi ingenaso nesitampu esi.

Ubone u-Nozipo selefikelwa lipepa elifuna ipeni ezimbini zokukulula incwadi yake ebanjiweyo eposini ngokungabi nasitampu. Uye wayikulula incwadi leyo ngezepeni zimbini, wati akuyinqika wangangafa kukucapuka akubona ukuba ivela ku-Dlazonke. Wafika yena u-Dlazonke ngemini ayimisileyo encwadini, ekwele inkabi kayise u-Bekameva. Wafika elungiselelwe kuba esaziwa ukuba uyeza.

Kekaloku ukuze ukumbule nlesi obekekileyo ukuba impahla yalomfo ingqombo yimbola. Yati kwangoko intokazi ka-Dlazedwa yakuti ntle ngaye selengqombo enje yafinga intshiya. Bate bakuqubisana yabuza isizatu sokufaka incwadi ingenasitampu, wemiwa umfana kuba ebengazi ukuba kuko into ebekwayo pezu kwesingxobo (Envelope.) Ute akukova ukupendula, kwangena intombazana ipete umrabulo (Tea) awati akuwubona umfana lowo wavuza izincwe kukubawa kuba lento wayigqibela ngexesha awaye sebenza e-Monti. Kuhlaleke umzuzu ongati zingaziyure ezimbini begqibile ukusela umrabulo, yavakala intsimbi yokuya kutya okwangokuhlwa. Naso ke isimanga xa kutyiwayo akaxakwa u-Dlazonke kukusebenzisa ifolokwe nemesi washiyizinja. Masiyeke apo ukucaza ezasetafileni hleze simpoxe umfo wase-Maxesibeni.

Imini elandelayo yayi Cawa, waza u-Nozipo nesoka lake nabanye bomzi, balungiselela ukuya e-Caweni. Lomini inkonzo yangeniswa ngu-Mvangeli wase Buwa. Into elusizi ekuqutyweni kwenkonzo, yaba yeyo kungacu'i komyeni ngenxa yokunga kwazi ukulesesha incwadi.

## ISIQENDU IV.

### UKUCELA UKUFUNDA KUKA DLAZONKE.

Lufikile ususuku lokumba komyeni wayinxiba inkabi kayise u-Bekameva xa kuti ratya. Ngosizi olukulu wambulisa u-Nozipo bahlukana. Ifike kowabo ngemini elandelayo. Kwa oko wamxelela uyise ukuba ufuna ukuya esikolweni, ngenxa yobubi bokungakwazi ukufunda incwadi Ute uyise ukupendula, "Mntwana wam lento uyitetyo andinakuyipendula ndindedwa ndisayakuke ndilize amawetu aze kuva esisimanga sendoda engaka eamcele esikolweni." Ukwelise inkwenkwe uyise chashini kwalomini, yahamba ibiza amawabo kwakusasa. Ngemini elandelayo umzi lo wazala ngamawabo. Kutiwe tande ngaselutagweni lakutityi ukupakama ilanga zafakwa ingawa.

Ute umnaimzi wayicukumisa indaba ngokuti, "Maxesibe akowetu, ndinbizela into ete yandimangalisa, ndiyiva ngo-Dlazonke lowo ukuvela kwake kulawa makumshana asebukweni bake. Ningacela kuye anixelele into eza nayo kum."

Kusuke indodana yati, "Siyacela kuwe kayise sipakele."

Ute u-Dlazonke ukupendula, "Akukonto inkulu kulento nditi ndifuna ukuya esikolweni ndiye kufunda incwadi ndikwazi ukuzibalela nokuzileseshela." Utsho wayeka.

Kutate indoda eseyixubile yati, "Mfana wam siva isimanga ukuti indoda engangawe nje iti ifuna ukuya esikolweni. Kaloku sikuzele saye sasi ngakuzalelanga ukuba uzipate. Kuti mhlana kuzelwe indoda kutiwe kuzelwe umntu womzi. Lemizi sayaka, sanondla ngapandle kwemifundo, yaye imfundo mna, ndingwevu nje, andizange ndiyalame isaka umzi kuba idala ubuhilihili. Uti ke wena ufuna yona, andazi ke into oyakuba yiyo. Nqaku lesitini uyazi ukuba siyasela, saye singabantu abatiyiweyo kuba kusitiwa siyavimba utywala.

Kumbula kaloku zake zatezwa kuti ngotywala bakwa-Mboneli, nina ke bonyana betu niyintonga yetu esekosi yokusilamlela. Ufuna sibulawe na lento uti uya emfundisweni.?

Lento ngokwam mfo wam, nditi yisuse kuwe mpela." Itsho lengwevu yahlala pantsi seyifudumele. Kutate enye indodana eyenze inteto ebuhlungu ngomsebenzi ombi wemfundo. Itsho yati, "Mfo wam u-Nantsi wase B. . . . . waziwa nguwe watshoniswa yilomfundo ufuna yona. U-Nantsi wase C. . . . . waziwa nguwe amamene-mene ake. Wawafundiswa yimfundo ke lawo mamenemene. Ndawo yesibini imfundo iza nokufa emntwini kuba imihla le uhlala esitulweni, into ke leyo edala abe nomqolo obuhlungu. Amagxa omntu ohamba isikolo akalungi kakuhle kuba kaloku onakala kokukubhala kumxelomde. Andisateti ke ngamehlo wona, kuba ubabona nje o-S . . . . . sebekangele ngentsimbi nje yimfundo yencwadi.

Lendawo ililifa emfundweni ifunyanwa nzima, ikude mfana wam, ifanele abantu abakwaziyo ukunyamezela zonke izinyeliso zase sikolweni. Wena ke seumdala, andikolwa ukuba uyakutwala zonke inzima zasesikolweni. Ukutsho mawetu ndiyaleka kwelendoda etete pambi kwam, ngeliti ixesha lesikolo kuwe legqita, kwakona ukuba ufuna ukuhlala ixesha elimnandi kulomhlala shexela kude emfundweni."

Kusuke ngoku uyise ka-Dlazonke ngesiqu wati, "Maxesibe akowetu bendisazi nxa ndinibizayo ukuba niyakundipicotela lomcimbi walomfana. Ndivile ke, naye uvile inteto yengwevu. Lomntwana ute unyawo lwake alwabi luhle kuti kwangokuya kuzeka intombi ye gqoboka. Yiyo le imhlohle lomoya wemfundo. Ke Dlazonke sikunika ituba lokuba uzipendulele uti ukuba uyalamkela ilizwi loyihlo utsho ngoku pambi kwabo uti ukuba aku-

lan'keli uyanzele isikanti, utsho njalo."

Ute kwapulu u mfana enetile enkangelekweni. Utsho wati u'tupendula, "Bo-bawo, zingwevu, mawetu, amazwi enu onke angene kum, kodwa ngenxa yento ekanyileyo kum yandibonisa imfundo, ndilusizi ukupikisa amazwi enu nditi, andiyeki ndiya esikolweni." Utsho zancwina ingwevu zakowabo zatsala imisi ekaulezayo ezingaweni zazo. Kuselapo kwasuka enye indoda yati, "Siyabulela mfo wetu ukuba uluvo lwako ngodaba obesibizelwe nguyihlo. Mna zinkosi ndipakama neliti lento make siye kuyicinga kwakona sibuye sidibane ngayo ngomso omnye."

Kupakame ingwevu yendoda yati. "Unyana wetu usipendule ngendlela engafihlisiyo. Ke madoda kumbulani ukuba yena njengonyana unemfanelo ngokomteto nango kwesiko ukuba asitobele kwizinto esimyalela zona; kanti kwa yena unelungelo lokunga hambi ngemigqaliselo yetu xa ite ayakolana naye. Zombini ezindlela zimlungiselela ukuze angaxakwa kukupata owake umzi. Ukutsho ke masimvumele xa atshoyo pezu kwamazwi etu, ukuba uya emfundweni, kuba umvalo wetu awuyi kuba nama-ndla." Kuvunyelwene kwelozwi lokokuba ayekwe aye emfundweni.

## ISIQENDU V.

### U-DLAZONKE ESIKOLWENI.

Mhla zavulwa izikolo waxabasha u-Dlazonke ukusinga kulomzi wosapo. Yeka izikuzo ezenziwa lusapo xa lubona indoda engaka ize emfundweni. Uqale ezantsi kanye ukufunda, waduda iveki zane cfunda o-"A" nokubhala, pambi kokuba abazi ngokucacileyo. Unyuselwe ku-B. kwakubonwa ngabafundisi bake ukuba uyabaqonda o-A. Ubuye wasebenza nzima aku ngena ku B. Nto yaka yapantse yamkupa esikolweni yaba yile.

Imihla ngenihla kwiveki zokuqala zobom bake base-sikolweni, ubeti akufika ekaya, evela esikolweni, angafumani nto yapantsi kwempumlo (ukutya). Unina noko angazange wateta kakubi kunyana wake ngomcimbi wesikolo waye casene kakulu nento yokufunda kwake ngoko ke akazange enze malungiselelo okuba atye unyana wake akupuma esikolweni. Yati lento yamkataza u-Dlazonke kakulu kodwa wabuya wazixolisa kuba eqonda ukuba imfundo yake yayinga katalelwe mntu.

Ute kanti umfo lo unentloko etambe njengomongo wodiza kuba nalo B afunda yena wamazi wamqhiba engekafiki umkangeli wezikolo. Bekuti mhla ate umfundisi wasondela nzima ku-Dlazonke babonakale behleka abanye abantwana. Wanyamezela ezonto umfo ka-Bonapi, kuba elo lali ligama likayise.

Incwadi le yesixosa ka B. wayiqonda msinya yabanga lonto afunde nezinye incwadi zesixosa awaye nokuhlangana nazo. Ute mhlana wafika umkangeli wezikolo, yapumelela pezulu into ka-Bonapi kuzo zonke izinto zalomini. Balesi ndixoleleni ngokunganityeli igama lo-Mfundisi womfana esiteta ngaye, kuba ndingati ndenje njalo, abanye benu bamazi.

Pambi kokuba emke umkangeli wezikolo, wenza inteto ebulela ubuko bomntu ongango Dlazonke esikolweni. Umsebenzi wake wawuncoma kakulu, evakalisa nento yokuba uyatamba ukuba nakunyaka ozayo uyakufika eseko u-Dlazonke esikolweni. Ungene umfana webali letu kwincwadi yokuqala (Std I) ngoku selekwazi ukulesesha isixosa. Uqalile ke kulencwadi wafunda ukubhala epepeni. Eyake incwadi yokufunda ukubhala (Copy book) ayizange ibe nalo necapaza lokuncola. Umfo lo waye kwalicule lokubhala neloku zoba. Njengomntu osele mdala u-Dlazonke wafunda nencwadi (letters). Kwanga lonyaka incwadi yokuqala ayibhalileyo yaba yeka Nozipo. Yibone mlesi yiyo le ngapantsi.

Cibini,

11th 8 1901.

Dear Nozipo,

Sahlukana emazwini okuba ndifuna ukuya esikolweni. Ndaya apo kwasemva kokuya ndandilapo.

Isikolo mna ndisifumene siyindawo emnandi, nenoncedo nengumgcini enkohlakalweni. Ndisafunda kakuhle, lonto ke ibangwa kukuvana nomfundisi wam.

Ungaqikelela ubunzima endandikubo ukuqala kwam ukufunda—ndibone abanye besiya etywaleni, bonwabe ngento zonke. Ndanyamezela kwada kwaqeleka, kuba unyamezelo luyazoyisa izigigaba.

Ukuze uqonde ukuba nene ndiyafunda, lencwadi ndiyibhala ngesam isandla. Sisapila sonke kweli ikaya. Ndbulisele ku-Mama no-Tata. Ngombuliso wobubele.

Ndingowako,

D. Ndonci.

Namhla uyibeke isitampu lencwadi yake. Uvuyo luka Nozipo akwamkela lencwadi alungebaliswa kuba wasuka wanga umile amapiko. No-nina no-Yise nabo baba novuyo olukulu ukuva ukuba unyana wabo uyafunda, selekwazi

nokulesesha isi-Xosa. Wayipendula u-Nozipo loncwadi kwi veki elandelayo. Impendulo asizi kuyiveza, kuba yasuka intombazana yona yateta izinto zemfihlakalo zabo bobabini. Ndawo singayixelayo yeyokuba wamcela umyeni wake ukuba eze kubabona zakuvalwa izikolo.

Ubone u-Dlazonke seyifika impendulo ka-Nozipo, yame-nza lonto akumbule kakulu ubukwe baka. Upinde wafika umkangeli wezikolo ngexesha lake eseko u-Dlazonke esikolweni. Lemhloli zikolo yindoda ebinobubele obungazenzi-siyo. Yati yakufika lomfana esafunda kwakona equba kakuhle yampa ibhaso emva kokuba ifezile ukuva izifundo lesuti yonke (suit).

Wabulelelwa ngumfundisi wake u-Dlazonke. Watsho umbuleli ngesiqazelo samazwi, kwabonakala umkangeli enxamela ukozela. Kuhlaleke ixesha elifutshane emva kokumka ko-Mkangeli zavalwa izikolo.

Wathala ke u-Dlazonke esingisa ebukweni. Ute mini waya wazivasa wazilungisa njengomntana wesikolo kanye. Kwaba luvuyo ukufika komyeni ngakumbi ngokunjalo xa sefika ecocekile ezinxibeni, efundile nokulesesha. Umfana wetu wahlala intsuku ezimbalwa ebukweni. Ute efika nje kowabo waye esalatiswa omnye umfana selequtywa ngawa komkulu (police). Into abanjelwa yona kukuba igusha yomntu.

Lomfana ute enxilile kwa bobutywala ndini buginya isizwe, wahlangana negusha leyo wayibayo, xa agodukayo ngokuhlwa. Suke wayibamba wayisa ngase tyolweni wayixela. Uyishiye njalo akugqiba ukuyihlinza waya kubiza izihlobo zake.

Ufike izihlobo ezo zake zingeko kowazo, waselepinda yedwa ukuya esivivini sake. Kwala ebusuku xa ayosayo, kanti umnini gusha ubone umlilwana oti lozi, lozi, lozi pakati etyolweni apo. Unikwe izinyolonyolo zazibini za-

mkapa. Bate ukuba babe kude kufupi lababona isela lati nyosho nyosho ngokwe kati ukuzimela etyolweni.

Sivakale esinye seziziqobo zabafana sikwaza sisiti, "Yima sesiko tina ntanga zako uza kuzazi intaka czi." Sitsho sayeka ngebunguza kanti sitsho kona entanyeni apa xa asacwecwayo, waya kuwa ngomlomo. Bafike kuye kuseyinqaba nokuba avuke, base bembamba, bamtwalela ngase sivivini saka.

Ite yakubuya ingqondo yake waqonda ukuba uhlangene nengozi, kuba imisebenzi yotywala isingisa ebunzimeni. Bate bakuyikangela upau nenombolo bafika nene iye yalomo ubefuna.

Indawo ezasezityiwe lisela clo, yayi ngumhlelo, izibindi, izintso, undonci kunye nogeme. Bayibopa eseleyo ngesikumba bamtwalisa olisela bamquba ukuya kwasibonda. Kwa ngobo busuku walala ebctshelelwe ngentsontelo entsikeni.

Kwakusasa usibonda utumcelele amapolisa ka Rulumente ukuba aze kutata isela elo. Zafika induma zakomkulu ukumka kwelanga, zamtwalisa olisela isikumba sake zamquba. Nalo ke ixesha abonwe ngalo ngu Dlazonke. Ngoratya lembali yokubanjwa kwelo sela bayincokola o-Dlazonke nabanye, ngase mlilweni. Unina ka-Dlazonke waye teketa kakulu nxa atetayo. Wavakala esiti, "Yo utyaywa obu abuyunganga, kubete ye umntwana womntu afunde ahlukane nemisebenzi yotyaywa." Uncwine njalo uyise ka-Dlazonke akapendula.

Ukucaza ukufunda kuka Dlazonke kungasidla ituba elide, ngoko ke masikaulezele kwindawo ayeke kuyo ukufunda. Umfana wetu uyeke ukufunda xa akwincwadi yesitatu (Standard III). Kwa semva kokuyeka kwake ukufunda wacinga ngokuya kusebenza.

## ISIQENDU VI.

### U-DLAZONKE E-RAUTINI.

Ndawo wacinga ukuya kuyo lomfana yaba yeyase Rautini. Wanduluka emva kweveki wasinga kulomzi wegolide. Usebenze inyanga yanye engekaqondwa kakuhle ngabapati, kwati kweyesibini weziwa umpatana (foreman) Waza wamkeliswa umvuzo omkulu kunalowo wayeqalwe ngawo. Uyisezela ka-Dlazonke waye ngumfo ozitanda kakulu, ngakumbi ngomzi wake. Wacinga ukuba angalobolisi nge ntombi yake, kuba ukulobolisa wakungela njengesiko elipantsi. U-Dlazonke akasiwanga e-Rautini kukuya kufuna inkomo zokulobola. Ndaweni yenkomo wajonga ukufuna impahla zokunxiba mini atshatayo.

Lomfana watandwa kakulu ngumpati omkulu wake, bade abanye abasebenzi njengaye banomona omkulu. Kute kusenjalo, benza icebo lokuba bambhabhise. Pakati kweliqela lelicebo kwakuko isela elidala, umfo obesiba kungaze kwaziwe nomkondo. Bagqiba aba basebenzi kwelokuba ukuze uwabo lowo ubelisela azame indlela zokuba imali yompati lowo. Kwahlaleka ke emva koko intsuku enditi zingasiboza kungeko nto ivakalayo. Kanti u-Nomlatyu, elo ligama lelo sela, ngezintsuku zonke usafuna ituba lokungena. Kute kuba lento ilisela ayixakwa ngamatuba, walifumana.

Ute nkatu egolideni amashumi amahlanu eponte zodwa wati akufika kwabanye beqela lake, wavakala eziteta esiti, 'Umdaka ka bawo, awuvake umdaka ka bawo, ohlaba, ngazo zonke kutake igolide. Usunduza otya' mayeza oyise mkulu. Upuncuka bempete beti bambambile. Ndiza nayo madoda amashumi amabini eponte."

Atatwe lomashumi kwa oko afihlwa kwindawo enqabileyo. Inkewu le izifihlele yona amashumi amatatu

angaziwayo ngowabo. Akuhlalekanga zintsuku zininzi emveni kokuba imali ibiwe kungavakalanga ukuba umnini mali uyafuna sehamba ebeka ontaminani. Kwenzekile ukuba abeke omnye untaminani pakati kweliqela lelicebo.

Yeka ke ukuvuya kwalo kuba kuza kutyolwa u-Dlazonke. Watwetwa ngenye imini untaminani ebusuku waya kumnini mali. Ute akufika wati, "Nkosi ndiyacinga ukuba ndinomkondo wemali yako." Ute umlungu lowo rutu imbodlela yotywala besilungu, wamtululela i-glass yonke. Wayitata unkabi lowo wayiposa entloko.

Waqala wati umlungu kuye, "Teta ke boy." "Izolo nkosi ndite ndapaula u-Dlazonke ete roqo esitya ukutya kwamaxabiso amakulu. Ute ngelinye ixesha xa aya kutenga ndati nwayi, nwayi emva kwake. Ngenxa yokuba belitshonile ilanga akandibonanga, ndimbaqe xa ehamba eyibala, izandla ezi zake sezimbovu yigolide. Wati nje ukuba ati ntle ngam wotuka kakulu. Nam nkosi undipe iponte ukuba zendingamxeli kwabanye ukuba unemali eninzi. Nantsi lo ponte andinike yona."

Kwakona umlungu umtululele enye i-glass yotywala, watata waposa entloko. Ite inkosi yake, "Hamba uyekulala ndivile ukuze ungayipati matwini lento." Itsho kubonakala ukuba idanile kakulu. Bahlukana njalo ke. Kwakusasa ngemini elandelayo wabizwa u-Dlazonke yinkosi yake. "Yinyani ukuba umntu ontsundu akana mbulelo, ndikupate kakuhle kangaka kanti nguwe kanye onokuba imali yam. Xela inyani ukuba imali yam ikuwe." Yatsho inkosi leyo. Wehla kwangoko umzimba ka-Dlazonke kuba uhliwe ngento ebengayazi nabengayilindele. "Nkosi andinako ukuteta, nto nje ndiva ububi xa usiti imali yako ikum. Andazinto ngemali yako," watsho u-Dlazonke. Upendule wati umlungu lowo, "Ndikunika

iyure ezine ukuba ucinge, utete inyaniso. Puma ke ndigqibile ngoku."

Akayanga nasemsebenzini u-Dlazonke lomini ngenxa yosizi abenalo. Emva koko wabhala incwadi zambini, enye isiya kuyise, enye isiya ku-Nozipo. Kuzo zombini wayebika into emhleleyo. Watsho nokuti lento uyacinga ukuba iyakumsa entolongweni. Wacacisa ngokumhlope ukuba imali yona akayazi ngenyani.

Kwale emva kwedinala ngalomini wabanjwa u-Dlazonke wasingiswa entolongweni. Ityala lake liviwe yimantyi ngemini elandelayo. Kusuke ummangali kuqala wacaza indlela yokulahleka kwemali yake, nenteto yomkondo ayive ngo-Nomlatyu. Uye wabeka kweso situba. Yati imantyi makungeniswe u-Nomlatyu.

Lakwaza idindala, "Nomlatyu." Kwangena umfo oqabukileyo, omehlo obungati xa uwate pazi nje abonakalise ukungati uza kupambana. Umfo lo waye ondlekile kakulu. Isifuba esi site fumbu ngapambili apa ngati sinxalwe amalapi.

Ukukelwe ngamapolisa ukumsa kumnxuma wamanqina ematyaleni asemlungwini. Ufungiswe wagqitywa waza waselemngena umtshutshisi ngemibuzo. Kwaku tolika u-Mhluzi into ka Nyama umfo onesigqezu xa atetayo. Lite-twe elityala ixesha elide lada ilanga laxibilika, nto ilibambe kangaka yaba kukuzitetelela kuka-Dlazonke. Ekugqibeleni ide imantyi yemisa indlu kuba izakuwisa isigwebo. Nantsi ke inteto yesigwebo.

"Lento yobusela inxamele ukwanda kulomzi wase-Rautini. Ke ngumsebenzi wam ukuba ndigcine abantu nezinto zabo bahlale eluxolweni, yaye obubusela buya wukataza umzi. Wena ke Dlazonke unetyala lokuba imali yomqeshi wako. Ndikugwebela iminyaka emibini entolongweni usebenza nzima."

Ugqibe nje ukuteta amtsibela awakomkulu amfaka izisinga zengalo, amquba ukumsa kulomzi waba gwetyiweyo. Usizi olwaluku Dlazonke xa selesenjiwa nje, engebanga ngenyani, lwaba lukulu. Kute xa apuma naye ngomnyango kwangena isinxotshonxotsho sonda ngomantyi. Site xa sikude kufupi sakaulclwa ngumtshutshisi, owabuza into esingayo. Site ukupendula, "Nkosi ndize ngelityala lika-Dlazonke. Into etetwe ngu-Nomlatyu asiyonyani. Imali ibiwe nguye kanye. Kute ukuba u-Dlazonke lo utandwe kakulu ngumlungu wetu, sabhunga icebo lokumncolisa. Sawa kwelokuba masiti ube imali. Waza yena u-Nomlatyu wazinyula ukuya kuyiba imali."

Abamantli bonke belityala labengeka purni ukuteta kwalomfo. Ute lomfo, "Ite yalufika lemali sabelana ngayo, indoda yane ponte ezintlanu. Nantsi ke cyanikwa mna imali." Kwa oko ubuyisiwe u-Dlazonke wemiswa kwasemkumbini. Usuke u-Nomlatyu wapelelwa zinyani kwa oko. Lati ibala lale laxweba njengcetutu. Inwele entloko zenza ezayo. Wati umzimba lo wonke wake wangenwa yingqele, watutumela ngoku ngafihlekiyo.

Kekaloku njengoko beliseligwetyiwe, limiswe ukupindwa litetwe ngemini elandelayo. U-Nomlatyu ubanjwe kwa ngeloxesha waya kulaliswa entolongweni. Kwa ne-Dlazonke akayekwanga koko ube selugcinweni cluhle kunolombanjwa. Ityala lingene kusasa kwafumaneka ukuba iyinyaniso into yokuba ngu-Nomlatyu isela, waba ke ngoko uyakululwa u-Dlazonke.

Uvuyo olwaba naye ndiluyekela kuwe mlesi ukuta uzi-cingele. Nommangaleli wake wabetwa ludano lokokuba efane ngolwimi lwesela wafaka isicaka sake esinyanisekileyo ebubanjweni; ngalimbi icala wabetwa luvuyo lokuba inyaniso ihle yacaca yamkulula u-Dlazonke. Kwingcinga ezinje ute lomfo wafuna ukulubonisa usizi analo olusele-

nyelwe luvuyo kwakuye, ngokumnika u-Dlazonke imali engamashumi amatatu epcnte. Nangona ubengekazimiseli ukugoduka u-Dlazonke, ute ngenxa yesisi piwo singako wagqiba ekubeni agoduke.

Esisigqibo usazise izihlobo zake, ezati zamema intlanganiso enkulu kubusuku obandulela imini leyo ahamba ngayo u-Dlazonke. No-Dlazonke umenyiwe ukuba abeko kulontlanganiso. Umsebenzi wobulungisa kunzima ukuba ungapumeleli. Indlu yazala ngabantu, abamaziyi nabangamaziyo u-Dlazonke. Njengo kuba ubusaziwa umcimbi walo ntlanganiso, upindile wawuxela umhlali pambili entetweni yake yentshayeleyo.

Akuzange kwenzeka nto inde pambi kokuba imali ive ivela kwizandla ngezandla zababeko kulondlu. Ite yakubalwa imali leyo yarolwayo, ukuba ibe ngumbuliso nompako ku-Dlazonke, yaba ngamashumi amabini anantatu epcnte. Pambi kokuba lemali inikelwe ezandleni zika Dlazonke, umhlali pambili wenza inteto yombulelo emzini lowo wawupambi kwake. Neyombulelo nenkutazo ku-Dlazonke. Intwara yalonteto yiyo le ilandelayo:—

Mzi wase Rautini omi pantsi kwengqesho, nobucaka, noshiye amakaya awo ukuza kuba ngaba konzi apa, ndinovuyo nombulelo omkulu ukubona ukwambatisana kwenu ebubini nase bumnandini kulomzi sikuwo. Lomfana wase Maxesibeni utyolwe kwixesha eligqitileyo, ngobusela endlwini yenkosi yake. Niyazi ke indlela akululeke ngayo ezabateni zotubanjwa. Ndiyanicela mzi wakowetu olapa ukuba ninyaniseke nibuyeke ubusela, kuba inyaniso ayinamivalo yokuyitintela ingapumeli elangeni. Intwana ezincinci ezilungileyo ezenziwa ngabambalwa zincedana zide zibe nkulu, senzeke njalo isizwe sabenzi sipakame, sibengqingqwa, sicume. Ndiyabulela mziwakowetu uku-faka kwenu izandla kumsebenzi obumenyelwe."

Litsho elitshawe layeka ukuteta lahlala pantsi. Kupa-kame ndoda yimbi, enecibi elikulu pezu kwentloko, yabekisa lamazwi alandelayo ku-Dlazonke.—

Namhla siya kugodusa ngelizwi elinye eliti “Ndlela ntle.” Sivuyisana nawe enkululekweni oyizuzileyo. Yim: o yendoda ukuhamba iwelwa ngama qwa nabubunzima obuza ngendlela zonke. Ukwenjenje sifundisa nina ludodana indlela yokuhlala kakuhle kwelilizwe, neyokwakiwa kobuzwe. Yamnkela esisipo osinikwa yile ntlanganiso.”

Ute akukova ukuteta kwapakama u-Dlazonke owenza mabini matatu awombulelo yavalwa ke lombuto yomcimbi omhle kangako. Ngemini elandelayo kwa kusasa wakwela u-Dlazonke esinga kowabo. Utambe ihambo emnandi kakulu. Ufikele kulo-Nozipo kuqala yasuka indlu yonke yamangaliswa kakulu yakumbona, kuba igqibele kusitiwa usentolongweni.

U-Nozipo yena wakohlwa kukuteta luvuyo awaba nalo ngalomhla. Ucele ukutshatiswa umfana, wavunyelwa msinya ukuba enjenjalo. Igama labizwa nge-Cawa e-Caweni, waza umhla womtshato waba ngozelileyo kakulu. Into eninzi yabantu, abanxibayo naba ngamaqaba yeza ukuza kubukela umtshato wesosibini.

Ubuhle balomtshato nganto zonke bemnka nabo bonke ababukeli. Emva koku u-Dlazonke no-Nozipo baka umzi omhle kunene. Izihlobo zika Nozipo bezidla ngokuti xa zize kumbona zivakale zipuma lamazwi, “Nozipo umzi wako mhle.”

## ISIQENDU VII.

### INTLALO KA-NOZIPO EMZINI WAKE.

Amaxesha ayafika emke emntwini ambeka kwimeko ngenmeko. Namhla kalcku u-Nozipo ngumfazi, yaye lento ingumfazi e-ma-Xoseni yinto efakwa kwizimbo ngezimboi Pezu kwayo lento uhlonipo lwelinye lamasiko asesi-Xosen. pambili paya, laye elisiko lisaqutywa nangoku ngabantu abahlala ebuhedenini.

Ngenxa yokuba lomfazi ka-Dlazonke engahlalanga no minazala noyisezala waba netuba lokunga lufundi noku lupapa uhlonipo. Noko kunjalo, waba nawo amagama ambalwa awawa hlonipayo. Ukuba umntu akazazi izihlonipo, usuke afane nesidenge nxa amamele abafazi beteta ngazo kuba basuke bantylize baxele u-Lonji nxa aralela amazimba engawalimi. Ubenjalo u-Nozipo ukungaqondi inteto zabahlonipi ekuqaleni. Utungayiva nalentokazi yetu isiti "isixaxa" "sisimentyu" "nokutabata" "ku kugamata," "nokutya" "kukumomfuza."

Njengomntu owaka wasebenza kubelungu nolihonba kakade wayipata kakuhle indlu yake u-Nozipo. Lendlu yake njengoko sesitshilo ngapambili yayiqubile kakulu, inkulu. Noko kunjalo ayizange imcyise umnikazi wayo. Intokazi le yayikutele gqatu, yati no-Dlazonke yamqabula wanga uvuka ebutongweni kukutanda umsebenzi. Umfazi naye unamandla amakulu okwaka nokucita umzi. Nabafazi aba bazi ntlobo ngentlobo, ako amagagu, amakalipa, amaciko, izilulami kwa kunye nezituli. Ukusikwa kwezinxibo, ngakumbi zabatsatayo abangamantombazana, kwaku semitanjeni ka-Nozipo. Babe suka nakude abantu ukuza kusikelwa izinxibo zabo nokuza kwenzelwa izonka zabo zotando (zomtshato). Ayizange inxowa yemali ka-Nozipo ipelelwe ngamafuta ayo, saza ngokunjalo nesisu sake sanyinyiteka ngamafuta enxowa yake.

Akazidlanga u-Nozipo akuba nemali, kwaba kukona aya esebenza nzima, lati ixesha lokota ilanga alabiko konke emzini wake. Yinto enzima kubantu ababini ukuhlala ngoxolo kodwa ku-Nozipo nomyeni wake yenzeka. Abazange barwempane bafane nekati. Umfazi ke ongarwentshwayo uyabengezela, atyebe, abemkle. Wenjenjalo ke u-Nozipo. Ngezinye imini ubeke atsibe e-Mtata u-Dlazonke, ngaxa limbi esiya ebankini ukuya kufaka imali zabo ababe zizuzile. Ngenye imini waya edolopini apo kwahlwa engabuyanga. Kute ngenxa yalonto u-Nozipo waboleka intwanazana engu-Flora ukuza kumlalisa ngobo busuku. Pakati kobusuku kuvakele kusiti, Nqo! Nqo! elucangweni lwendlu abelele kuyo u-Nozipo. Ucinge ukuti fanukuba ngowa kwake usavela edolopini, wati engevanga kakuhle nelizwi, wavula. Kungene indoda edlakadlaka, ebuso bude obungena ndevu. Wotukile kakulu u-Nozipo akuyibona lendoda, waza kwangexesha climsinya wayibuza imvelapi. Ite ukupendula "Sowusitsho mva, jonga ugqibelise." Wasuka u-Nozipo waxweba walututu kukoyika, wakohlwa lelo kupendula. Lentwanazana u-Flora ayivuswanga kuba u-Nozipo ubecinga ukuti umnqo-nqozi ngowa kwake. Ute ke akuva lamazwi omhambi wake wanti ngqu ngengqiniba u-Flora. Suke wema ngenyawo umfo wasemzini, wonda ngo-Nozipo. Ukukala akumncedanga luto. Zwana limbi ale waliteta lomfo leliti. "Imali niyitya nedwa nambla izakuba yeyam nam." Ngelinye ixesha uti umntu asakuswela ngenxa mhlaumbi yobuvila agxekane nabantu aba nezinto zabo. Kubonakala ukuba wayelolo hlobo ke umhambi ka-'Zipo.

Kanti ucango aluvalckanga kakuhle ukuvala kuka Nozipo, yati lonto yanceda u Flora ukuba acwécwé atsibe pandle nxa isigebenga esi sifkayo kumnikazi ndlu. Yeka ke bakubambana kwafa maselwa, kwafa komityi, kwabubutyo-

botyobo ; kute nxa kunjalo kwangena umfana egama lingu Ntsotoyi, akabanga sabuza wenda ngendoda leyo ingumbambi. Ute lomhambi akubona umntu oyindoda wasele simbela isinqe ukusinga emnyango. Neko enjenjalo ufumene umvimbo obuhlungu wemvubu ka Ntsotoyi. Waba ke njalo uyasinda u-Nozipo kwisigebenga sebo busuku. Ububele nombulelo owenziwa ngu mnikazi mzi kulomfana wamkululayo esigebengeni bungayekelwa ekucingeni komlesi.

Ufikile u-Dlazonke ngemini elandelayo ehamba nenye indodana. Ute akuyiva imbali yobusuku obugqitileyo noncedo luka-Ntsotoyi, watumela ukuba kubizwe u-Ntsotoyi eze kuye.

Efikile ke u-Ntsotoyi uqale ngokuti:—

“Ungumni mfana;” Ute ukupendula umfana:—

“Ndingum Sukwini.” Oh! Uyabona Sukwini ubudoda besizwe bunjalo bulikakâ kubafazi besosizwe. Elisiko lokunceda apo kufuneka uncedo kona wanga awungeliyeki. Ukukukhutaza kulento intle kangaka ndikunika itokazi lenkomo elimitiyo. Yiza ndikubonise ulitate.”

Lenkomo yayinikwa lomfana yayisisidalwa esihle kakulu. Amehlo ayo ayebukali ngati ayateta, ngamanye amaxesha ngati abulela umtunzi awenzelwa zindlebe. Ukufaka kwalenkomo kwakubonakalisa ukuzala okuhle nokuba yayiyinkomo yohlobo. Impondo zayo zazi gobeke ngapakati zati zona zancedana nemibele ekuxeleni amasi akulo nkomo.

Ute akuyibona lenkomo u-Ntsotoyi wadabuka uvalo wasele sanga ingalo engatetanga. Kwaoko waliquba itokazi lake u-Ntsotoyi wantsotolozela emva kwalo ehamba eteta izinto zokubulela itamsanqa lake.

## ISIQENDU VIII. U-NTSOTOYI NEKOKWABO.

Lomfana ungu Ntsotoyi waye nonina nodade wabo kupela. Uyise wabhubha nxa waye nyanga ntandatu elizweni. Wayengena lwazi ke ngesimo nempato kayise. Udade wabo lowo wayemdala kunaye. Yena wayemqonda noko uyise. Igama lalentombi lalingu Nontozake. Asingeteti kwangoku ngento awaye yiyo lo-Nontozake kuba siza kubuye sivele pambili. Ababantwana bobabini bondliwa ngunina yedwa. Unina waye likolwa waza wabaqeqesha abantwana bake ngemfundiso zobu-Krestu. Oh! amandla enina makulu kubantwana. U-Ntsotoyi nono-Nontozake babe ngabantwana aboyika nabatele abantu abakulu abangakwaziyo ukuxoka, abangazange battike naba nobubele noncedo kubo bonke abantu. Lonina waba bantwana waye pantsi gqita. Amasi la asinto yake yako kulo Nontozake. Bebeliva ngendudumo ukuba litwasile ihlobo. Pezu kobu bupantsi lomfazi wabenza ukuba ababantwana baka bangabi zizinto zelali, bangabawa kanjako. Wayemana esiti kubo "Lumkelani bantwana bam ukuhamba emizini nibawela ukutya kuba niyakuteta nebezingabuzwa mntu. Isisu esize siyatwelisa." Nakuba bekungeko masi kulo-Ntsotoyi ubungeze wambona etc sa emizini eralela amasi.

Lenkomo ayinikwe ngu-Dlazonke yeyokuqala awayibonayo ingena kowabo okoko wazalwa. Nalemuni aze asindise u-Nozipo esigebengeni wayetunywe ngunina kwomnye umzi waza xa abuyayo weva xa edlula kwa-Dlazonke apo, ukungqingqiza nokutyoboka kwezinto wangena ukuba abone ukuba yinina. Simgqibele ke u-Ntsotoyi equba inkomo yake egoduka nayo. Ibe sisimanga esikulu kunina nakudade wabo ukubona lomfana ebuya selequba inkomo.

Akalindanga u-Nontozake ute "Ntsotoyi yeya pi lenkomo, uyisa ngapi?"

“Yeyam,” yatsho impendulo.

“Mfim! nxa ungubani wena ude ube nenkomo entle kangaka,” watsho udade wabo. Ngoku ungene u-Ntsotyi wacazela unina indlela ayifumene ngayo lonkomo.

Indlebe zabapulapuli bobabini zabameva ukumamela. Ute akufeza ukucaza wati unina. “Sukwini omhle kunjalo ukuzipata kakuhle nokungazidli kulilifa emntwaneni womntu nokuba usisityebi nokuba ulihlwempu. Intle kakulu lenkomo uyinikwe ngu-Dlazonke ukuze uyigcine, iyaku-kwenza umntu.”

Lomini kulo-Nontozake kwaxhelw' exukwane. Nditeta mna, nenyawo zabo azakuva noku khubeka. Unina wabo wayene bokwe ezimbini, wasele tumela ukuba kubanjwe enye ixhelwe. Kwegqitisa ukuba mnandi entombini yake, kwati kona yakugulula amatumbu iwapose embizeni yapuma ingonyana ezininzi. Intombazana efanele ubufazi yetanda (ukutya) kuba lula kuyo ukukupeka, laye ivila lentombazana lingakatali sisisu salo. Emva koko wahloneleka umzi wakulo Nontozake kuba nawo njengeminye wawu notango.

Uyalusile wayigcina u-Sukwini inkomo yake, yaye imilila ngemihla iyisondezela ekuzaleni. Akuhlalekanga nyanga zimbini eyifumene lenkomo, ingatshe ngamawele amatokazi. Yaba sisimanga sezinye, into yokuba inkomo izale amawele, ngakumbi abe ngamatokazi omabini. Ubisi enkomeni ezele amawele alulindeleki lube luninzi, kodwa u-Misisi, nalo igama lalomazi yenkomo, waye namasi angumangaliso. Pezu kokondla amawele ake waba nobisi olwatsho amasi anikwizinja kulomzi. Lomzi wakulo no-Nontozake waqala waqhelwa ngatantu, kuba kaloku umzi ngumzi ngotango. Utango esi-Xoseni lunemisebenzi emininzi nemikulu, kulapo kuhlala kona nabanini bomzi abafayo, kulapo onke amasiko omzi aqalwa kona. Kutshatiselwa

elutangweni, amakwenkwe ayalelwa kwakona, kukwalapo bugcinwa kona nobutyebi bomzi. Inkomo, negusha, nebho-kwe zigcinwa kona. Ubulongwe bezizilo nabo bunomsebenzi wabo omkulu emzini. Ngaxa limbi buliyeza ngaxa limbi buzinkuni nangaxa limbi bude bungene ezindlwini kusindwe ngabo. Inggiti zinqunyulelwa pezu kobulongwe obu, ewe ade amagqira wona abusebenzise kakulu xa aqubulayo.

Imisebenzi yotango mininzi yaye yenzintloko emzini, yiyo lonto kutiwa "Umzi-ngumzi ngotango."

Iqalile ke ukuqondwa nangabafana, nama ntombazana, namakwenkwe umzi wakulo Ntsotoyi. Hai kaloku wona amakwenkwe apo kuko inkomo, ngakumbi inkomo ezele amawele neyehlisa ngoluhlobo, kubalapo ahlala kona.

Ubungabona kena nxa kusengwayo kuzele intwana ezambete ingutyana zegusha ezinye intwana ubungafika zixwebile izisu zihambaze. Uzinzile u-Ntsotoyi ekuhlaleni, esimilweni esihle, nasekugcineni umzi wakowabo.

Kute ngamini itile kwakusasa weva ebizwa u-Ntsotoyi ngunina. Ute akufika kuye wati unina "Mfana wam isimilo sako okwangoku sindikolisile kakulu ngoku'ndicamange ukukwenza umnini nombambi ntambo walomzi. Ndiyakunikela ngoxolo ukuba uwupate umzi wako, usigcine kakuhle mna nodade wenu. Wangu u-Tixo obonayo nowaziyo izinto zonke anga kwandisa akunike ubulumko base Zulwini bokuba uzitobe Kuye umkonze." Zitetwa nje ezizinto u-Nontozake umamele. Ite lentokazi ingunina yakukova ukubhekisa kunyana zabonakala zisiwa kunyana nxa aya kwanga ingalo. Lomfazi ute kwalomini waya kubapati ukuya kukhulula igama lake nokufaka elika Ntsotoyi ebuninini bomzi. Kwakunjalo ukuzipata konyana abashiyeke nonina, beboyika, bebahlonele njengabazali nabanikazi mizi. Ibingeko lento unyana eshiywa nguyise izolo eli abe

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seletsolise amehlo kunina ebanga le nale. Bebelinda ukunikwa indawo yabo kakuhle abakudala.

## ISIQENDU IX.

### U-NSTOTOYI NGU MNINI MZI.

Wapata umfo wakwa Sukwini ngentliziyo epolileyo nexolileyo kuba indawo akuyo wayinikwa ilanga lihlab'umhlaba, Oh! wamhlonela unina wamtanda no-dade wabo wamonwabisa. Lomzana udelekileyo wabantu abatatu waba nokonwaba okukulu ungazicingela ke mlesi eyonantokwakucitwa kuyoxesha elikulu ngaba bantu. Pakati kwezihlobo ezabako kulomzi ka-Ntsotoyi yaba ngumfana ogama lalingu Ndiko. Lo Ndiko wayeyindoda eseyiqinile nengazange ibe namfazi. Lomfo waysyibeta intonga. Ebeketa impumlo endodeni, kungenjalo ayibete esilevini. Iroti lamaroti. Kwakwamsinya eqelile kwa-Ntsotoyi ube sisihlobo esikulu sika-Nontozake Noko ayibanga buhlobo nje bodwa amehlo ka-Nontozake abonakala etambile ngakulo mfo. Wati kanti u-Ndiko naye unentliziyo ehleli incuma ngakuye u-Nontozake. Nakuba babengekateti nto amehlo axela ngokweneleyo imibilini yabo. Yonke lemhla akuza u-Ndiko kwa Ntsotoyi ubengemki engakange abonane no-Nontozake. Wababona umninimzi ngenye imini ehleli nonina wati; "Mama, u-Nontozake lo ndiyarora uyamtanda u-Ndiko."

"Ubona ntoni mfo wam?" Watsho unina.

"Lonto ndiyifunda apa emehlweni abo." Watsho unyana.

"Ndiyakuke ndibakangele nam ke."

Kanye ngemini elandelayo wafika u-Ndiko. Lajonga ixegwazana labantu lapuma nayo kwamsinya eyonanto kuyiyo.

"Ewe Ntsotoyi yinyaniso lanto ubuyiteta ngodade wenu." Latsho ixegwazana.

Ute umfana ukupendula, "Ke mama uti masiyitini lento." "Ndicinga ukuti masike siyilinde sikangele apo iza kupuma kona," watsho unina. Abantu abadala bane-ngqondo yokuva nokubona izinto ezingekhehli esingenayo

tina bantu batsha. Bayoyikeka kakulu ngalonto kuba basuke bayelele ku-Elisha wakudala owambonayo u-Gehazi nxa acwecwayo. Oh! Hai abantu abatsha betu abati belapa nje ngeziqo kanti intliziyo zise Bâkubâ. Waba njalo u-Ndiko no-Nontozake. Bacamanga into embi kune ne yokuba babaleke bagcage. Wayenengema abeyitanda u-Nontozake emazwi ati:—

Ilizwe lokuzalwa kwam  
Ndinga' Nga lihlonela  
Ndilitande ndilifanele  
Nanini, Nanini.

Ikay' endikulele kulo  
Lang' alinge ndituki,  
Koko linditamsanqelise  
Nanini, Nanini.

Umama'm ondigcinileyo  
Ndanga andinge mdubi  
Ngezenzo angazifuniyo,  
Nanini, Nanini.

Ntsotoyi Mtaka Mama wam  
Sowubekwe pambili  
Ufana' imbeko yam  
Nanini, Nanini.

Nawe Misis' utini kum'apa  
Lento ngat' uyateta?  
Nditi sigcine Mafungwashe  
Nanini, Nanini.

Nati ntakana zakowenu  
Siyeka ngeliti  
Sitamba into entle kuwe  
Nanini, Nanini.

Lengoma yayitandwa gqita nangu nina ka Nontozake. Kanti lentombazana izimisile ukuwela kulamazwi engoma yayo.

Ngabusuku butile wafika u-Ndiko enxule inkabi engwevu yehashe. Lite lakufika ixesha lomnqopiso wapuma u-Nontozake seelunge kade, baze bati kwa oko bakwela emahasheni. Yeka ke ukuwadyara befunzele ukuba lipume bekude. Inkuku zokuqala zalila xa base-Ngxakaxa.

Baquba ngamandla baza bafika kunye nokupuma kwelanga e-Gcuwa. Xa kutetwa inyani abayazi nabo ngokwabo eyona ndawo baya kuyo kupela badingisene ngokuti bayakuhlala nakuyipina idolopi abayakufika kuyo sebedinclwe ngamasheni abo. E-Gcuwa apa banga bayawa pumza imizuzu etile bawapa ukutya nabo bafaka intwana ezishushu eziswini. Bacinga ukuba bapambuke kwindawo ezino lolwe hleze balandwe mhlaumbi babaqwe nangabanye abantu kuloliwe abangati babazi.

Bate ukuwesusa kwabo e-Gcuwa bonda nge-Komani ngendlela ezimfupi. Ayilapa i-Komani usuka e-Gcuwa. Wazidudisa umfana inkabi zakowabo. Kwenye indawo bahlangana nabafo abatatu. Abafo barorile besemganyana o-Ndiko no-Nontozake. Kwafana kwabako ingqondo kwababafo yokuba abakweli mahashe abo bayabaleka. Bate xa bakude kufupi abakweli wawusa umbuzo omnye waba bafo batatu, "Nivela pi nisinga pi?" Wawawanisa u-Ndiko ukupendula, kwabonakala ukuba akazimisele ukumxelela nyani.

"Pendula, ungahle kanti ntwana ndini ubaleka nomntwana womntu." Watsho omnye wabafo abatatu. Kute ngoku akapendula mpela u-Ndiko, ntonje washukumisa inkabi. Baqonda njalo ababafo batatu ukuba lisela eli basebe naba emva kwalo basukela Abasukelanga nje kupela bawutsho umkosi ngeliti, "Ih-h-h-h! Vingca ama-

zibuko. Bambi hashe uvale amazibuko." Besitsho nje sebebile bemdaka kukusukela abakweli ababini. Ute akuyiva lentsholo u-Ndiko wanga utetile nenkabi zake kuba zatata unyawo ngakumbi ekubalekeni. Akubanga mzuzu, umkosi uvakele zingabotshwanga ngabemi belozwe. Zavela inkabi ezintandatu zingatamani manzi, zavela xa akanya pambili u-Ndiko. Yeka ke ukuba abakweli bambone u-Ndiko! Balala bonke ezisalini. Lamahashe ka-Ndiko ayesele hambe ixesha elide aze noko abalekayo abonakala ukuba selequtywa nzima.

Zasondeza inkabi zabafo zatsho kwaqumutuli. Akayanga kude u-Ndiko zinga kwelanga kuye inkabi zase mzini.

Ute akubona ukuba bafikile wasingisa amazwi ati: "Uxolo, zinkosi ninga ndenzi nto ndiza kunixelela yonke lento kakuhle." Okwenene abazange bamenze nto bambamba bajika naye kunye no-Nontozake.

Baye bamsa kwasibonda apo bafika sekuzele amadoda afuna ukuva lendaba. Ilanga kwakuxa liyayo ekutini "nditenge."

Kugqityiwe ekubeni ityala lika Ndiko liviwe yinkundla leyo kwimini elandelayo. Bobabini bakulekwa ngentsontela ezintsikeni zendlu yalapo kwi Sibonda. Bashiywa boḁwa kulondlu kwevalwa nje akwatshixwa emnyango. Bamane ukuteta teta ababa banjwa babini. Amahashe abo atatwa aya kugcinwa komaye umzi. Kute lamaxesha kutiwa ntliti kobupambili ubutongo wavakala esiti u-Nontozake, "Ndiko, ulele?" "Hai," watsho u-Ndiko. Ute u-Nontozake "masizame siqaule ezintsonela sibotshwe ngazo sipume sizimele" yatsho kwa oko intokazi yayirereta ngamazinyo intsonela eyayibope ingalo zayo. Wasebenza ke u-Nontozake. ukuzama ukuqaula imbophelelo zake. Ngalo elixesha waye hleli nje umfo wetu ete nqa yilento ilingwa yile ntombazana Tyini wayiqaula ekugqibeleni u-Nontozake. Ungazicirgela

ke mlesi uvuyo awaba nalo u-Nontozake, amazinyo la akabi namciki, zati nezandla azabi namda, esenziwa yimincili yenkululeko yake.

## ISIQENDU X.

### U-NONTOZAKE UKULULA U-NDIKO.

Ite lentombi yakukova ukuzikulula yacinga ngomlingani wayo. Ime yema ingati iyacinga yati, "Ndiko uyafuna ukukululeka?" "Ewe" wapendula u-Ndiko.

Kwaoko yangena intokazi ngamazinyo ayo abukali.

Ababopi babe sebenzise intsontelo elukuni ku-Ndiko ngapezu kwe babeyisebenzise ku-Nontozake, Utsho kakulu ngamazinyo wati kanti selegqitile entsontelweni waluma enyameni. Uvakele esiti u-Ndiko, "Hai, kahle, kahle, wandiluma." Njengokuba inyama itambe ngapezu kwe ntontelo, lento yabanga ukuba u-Nontozake alume kalukuni. Kutsho kwako inxetyana kulondawo yayilunywe. Lonto yabenza baka bapumla ekuzameni ukuzikulula.

Ngeliya xesha lokukála kuka Ndiko enye indoda kwindlu esecaleni yayisahlali itshaya inqawa, yaza yakuva okukála. Itandabuzile ukuvusa abanye abafana abatatu, kodwa wada wamvusa omnye. Ute kuye, "Mfondini! ndiva kuko isikálo kulandlu yamabanjwa." "Masivuse abanye" watsho omnye lowo ukupendula. Bavuswa abo babelele baxelelwa lengxelo. yokuteta kwamabanjwa. Batata ixesha elide bebúnga eyona nto kungenziwa yona ukuzama ukufumana into eyenzekayo kumabanjwa.

Kwesisituba sebúnga labo yada intokazi yasemzini yabafunela icebo. Ite, "Ndiko, ndiyacinga ukuba abagcini betu basivile ngokuya besiteta, kwakona fanukuba baza kuza kusikangela. Ke masizibope kwakona ukuze bangaqondi nto yokukululeka kwetu." Itsho yatsibela intsontelo leyo yamsonga songa ngayo owakwayo. Yakumgqiba yangena kuyo yaziposa msinya. Yalekela yati, "ukuze uzame ufune ituba lokupuma emnyango ukuba baka benyukela ngentla apa endlwini."

Emhlabeni apa sesike satsho ngapambili ukuba kuko

ama gagukazi, lali lelinye kwakona eli. Intokazi engalo zinkulu nezixela amandla kanye.

Beva selutyilizwa ucango.

Kwangena abafu abatatu babaneka. Barorile noko bakukangela izibopo zamabanjwa, baza bazi kulula ukuba baziqinise. Ucango olu lwalu lile (*mbambo zenja*) ucango olwenziwe ngokupingelwa. Njengocango olunga milanga eludongeni lwalalisa pantsi ngabangeni abo. 'Omnye ukulule u-Ndiko, omnye wakulu' a u-Nontozake, nomnye wema nje. Bate nje ukuba bagqibe ukuba kulula kwavuka ipike pakati kwabo lokuba babotshwe ngubanina kubo. "Ndim" watsho owokuqala. "Ngokuba?" Watsho owesibini, "njalo." wapendula kwa owokuqala Silibele ukuti komkulu apo kwa'u' o intselelotyala ngalomini. Abalindi ababonakala abatatu (*ibekile ezinkulu*) njengebhatala yabo, nokuze bazincinze ngabo ubusuku bonke bagxote ubutongo. Inkewu ezi zasela kakulu kwa kusati raiya nje. Kute ukota umlilo noku-bila kotywala eziswini kwabanga ubutongo kwabanye balala. Utywala kutiwa ngabanye "Ngumabilebanda." Bunjalo kanye. Ke buselwa bufakwe eziswini esishushu, butate gqita ukubila; butsho nentloko yomntu iyaluzele ifane namanzi abilayo. Masipindele kwipike labalindi Upendule kwakona omnye ngeliti "Ndinga kugalela ngoku mna." "Uyanxila" watsho omnye. Wawuvulela umnquma wake kwangoko. Lowa ubesoloko etule wati akubona ukuba konakele wabonela. Babambana shushu abalwi. Lonke elixesha ababanjwa betu babukele. Waqala u-Nontozake wati jewu ku-Ndiko ngeliso. Bawenza wamnye ukuya kupuma emnyango. Bate beyekana abalwi aye amabanjwa selemnkile. Badane kwapela nomsindo, kanti bobabini kumhla babuyeka utywala. Kwaku mnyama ngobo busuku babaleka ngoba ababanjwa. Bate jike, jike,

ngoku kâwuleza bezama ukufumana ituba lokuzimela mpela.

Rubululu ukuhlisa itambekana bade baya kutsho ezantsi apo kwakuko umfulana onezadunge paya napaya. Behlise lomfulana ituba elide bada nobusuku kwabonakala ukuba bahlulelene. U-Nontozake wacela kumyeni wake ukuba bapumle ukâtele, baza bahlala pantsi komti. Umpako abanawo. Ngubo zokulala abanazo, kupela bazizicenge zendlala nengqele. Kute kuse njalo beva ingxolo kwicala ababe vela ngakulo. Iye isondela yada yakwisituba semayile kufupi nabo. Inteto yabantu ayivakalanga kakuhle kubazimeli ngapandle kwelizwi eliti "Basindile." Emva kwelozwi ingxolo yabafuni yaroxa umva. Uvalo yinto etsho uhlute nokuba ubulambile, ufudumale nokuba ubugodola. Kwabanjalo kwababantu bobabini pantsi komnga paya. Izifuba zabo zamana ziswabuluka zishwabana, zati nendlebe zabo zakala intsimbi. Ndawana yabandayo pakati kobu bushushu ababe nabo yaba ngumcâcâzo owafudunyezwa kukuva ukuba abazingeli babo bemkile.

## ISIQENDU XI.

### UMZINGISI AKANASHWA.

Suke kwale ukuba zitsho ezokuqala u-Nontozake atètè ngokuba bahambe ukuze kuse sebe kude nalondawo babe banjwe kuyo. Basebenduluka, bafahla bengazi nalapo basinga kona. Ngoku ngenxa yobunzima bolumanyano noluhambo lwabo, yafika ku-Nontozake ingqondo yokucinga ngonina nange kaya lake. Kabini, katatu utshilo ku-Ndiko ukuba bafune indlela esinga ngasekaya kuba yena udiniwe kukuhambahamba engena ndawo. Indoda ike idukise kwezinye izinto nokuba ziyilaba emxélweni; yaba seso kanye ku-Ndiko.

Wajoka u-Nontozake ngeliti maba goduke. Ngelinye ixesha ude wati, "Ndiko, wanditátà ndizihlalele ekaya wati unezinto zonke ezimnandi zoku ndondla wawuteta ukundi-bulala ngendlala na? Kupi ngoku ukutya ndilambile nje? Zipi zona izinto zokunditwala ndidiniwe nje? Ndafana ndasukela pezulu kanti ndiza endlavinini engenayo nendawo ngoku sendihamba ndilala pantsi kwemiti, ndisinda na; akati kwezikâli."

Itsho lentokazi yonakele ebusweni, neryembezi zerze ujelevu ezidleleni zayo. Lamazwi ka-Nontozake amxéla u-Ndiko gqita, nangona wasondela watútúzela, wesula neryembezi, wayesiva neyake intliziyo yonakele ngapakati. Njengendoda walilela ngapakati.

Bahamba noko pakati kolosizi lwabo. Kuse sebchambe ituba elide. Babone ngokukânya ukuba kusile, ilanga lona abalibonanga ngenxa yenkungu eyaruqa pantsi yatsho ababona nenyamakazi abayiva ngezingqi ibaleka kufupi nabo.

Lento yokungaboni apo basinga kona yabugqitisa ububi ababe nabo zaza intliziyo zabo zatata zibeka, yada yanga-kumbi eye ndoda leyo ukuba njalo.

Yabeta imini inkungu ibambelele. Ukumka kwelanga lixesha elinkungu ilahla umhamb' indlela, nalenkungu yalomini ndaweni yokuba igabuke yaya isomelela. Bahamba ituba elide aba babini kungeko uteta nomnye. O! Yona lonto yodwa yamqiba u-Ndiko kuba ekumbula ukuba nguye odalele u-Nontozake usizi olungaka.

Ate kanti amazwi ka-Nontozake okulwa, ahleli ayasebenza entliziyweni ka-Ndiko. Kute xa baqikelela ukuba ilanga litshonile bahlala pantsi ecaleni kwelitye elijikelezwe yimitana embalwa. Bahleli bahlala kungeko ukulimayo bazunywa bubutongo. Baya kulala njani kona ngapandle kwengubo kubanda nje ngoku? Akuko ndlela yimbi bahlala benga mbatanga. Wotukile u-Nontozake ebusuku washukumisa umati wake. Hai akwabiko kushukuma. Wabiza nangegama, hai akwabiko mpendulo. Naye rgo kwake u-Nontozake ingqele yayimngene ematanjeni. Ucinge ngomcinga womlilo owawu sembinqweni wake. Ute akuwuva uko wasuka wacwaba intwana yenkuni kulomiti yayikufupi. Wapemba umlilo owatata ixesha elide ukuvuta. Unge angabeka izandla kulomlilo, yamdla into yokunga sabeli kuka-Ndiko. Utate umlilo lowo wabaneka ngase busweni buka-Ndiko.

Kanti umntu kudala wapola. Unge angakala wabuya wakumbula ukuba lonto ayiyi kumnceda. Wacinga into amakayenze. Wagqadaza waka amagqabi emiti, wawaposa kumfi apo. Lendawo yajala kuye waza wamkangela okokugqibela lowo utyesi yokumncwaba yayi ngamagqabi emiti, weva ezinyaweni wemka. Ingqondo yobutsha ngamanye amaxesha iyamlehlekisa umniniyo ide imse mhlambi ekufeni Injalo indlela yocagco. Ibeka pambi komntu iziyolo ezingumangaliso nezinga tandabuzekiyo. Iihla zonke inzima nengxaki ezingapambili. Ukuyiqoshelisa lendawo, ugcagco lungumvali ndlebe, nomvali mehlo

nomcimi wentliziyo yebuntu kololutsha luncbuhlobo nalo.

Lwaba njalo ku-Ndiko, kanti lumcengela encwabeni elikufupi ngapaya kwezimnandi ezo lali mcenge ngazo.

Yahlala yona inkungu ayanika nesitutyana esincinc' sokuba abone umhambi indlela apo asingisa kona. Noko kunjalo, wahamba u-Nontozake, ngoku kambe selebuyele kubundedwa awaye bubalekile. Okwangoku akazikatazanga ngokucinga ngesizekabani sokufa kwendoda yake. Ukuba sasiko apo ngesamxelela into ebange ukufa kwendoda yake. Ngesati. "Ibulewe yintliziyo ebuhlungu eyenziwe yinteto ehlabayo ka-Nontozake."

Kwalile xa kuza ekuseni wapelelwa ngamendu u-Nontozake. Wadinwa, walamba, wagodola kuba inkungu yayibanda gqita. Uve selete vu pantsi engazi nokuba upina. Zati czizinto zintatu sezibaliwe ngentla apa zaliqukula igorakazi lakwa-Sukwini. O! Lafa icule lokucinga, elayiloza kupela mhlana lacinga, ukugcagca no-Ndiko

Zonke ezintsuku bangasekoyo ngazo ekaya abagcagci aba walalisa njalo u-Ntsotoyi efuna udade wabo. Ngenye imini abete kudinwa kubuye kuse evukela endleleni yake yokufuna. Kuko konke ukufuna kwake akazange eve nomkondo. Wahamba wahamba wancama, waggiba eku-beni agoduke. Ute lemini wagoduka selekufupi emzini wake wabona isitinzi mganyana endleleni, waya kuso. "Kuteni ngati ngumfazi nje, ulele uteni nto zininzi?" Watsho xa asondelayo. Lute dwenge uvalo lwake ngulombono. Wasondela kufupi, "Tyini ngu-Nontozake" weva selesitsho. Akabanga namibuzo mininzi pezu kwesi sidumbu, wasukela kunina ekaya. Benyuka kwaoko abantu bakuwuva lomkosi bamtabata umfikazi bamsa ekaya apo walungiswa kona wancwatywa kwimini elandelayo. Ilizwi lika-Ntsotoyi ngezontsuku zeso siganeko lalisiti, "Kunyanisiwe ngabantu abadala xa kutiwa, Umzingisi Akanashwa."

## ISIQENDU XII.

### U-NOZIPO UNENTOMBI.

Ngoku masibuyele kwaku-Nozipo. Intlalo yale ntokaz! emzini wayo yaba mnandi kakulu xa sesishiya ama jingejinge la okuhlala. Akabanga nanyaka endile engazuzanga mntwana, namntwana intombi. Yakula lentombi yake ipilile kuba yayisondliwa ngezinto zokucacisa igazi, ezo wazibonayo zisetyenziswa ngabazalikazi ngexesha awaye se-Monti. Ite lentwanazana yake xa iminyaka imitandatu yasiwa esikuleni. Yabalasela apo intombi ka-Nozipo ngobuhle bobuso nangoku coceka kwezinxibo zayo. Kalo-ku umfazi olihomba ubonakala endlwini nase bantwaneni bake. Ungakumbula mlesi ukuba umntwana ococeke ngalendlela ka-Puziwe (eto lali ligama lale ntombi ka Nozipo) uba likolwane elikulu kuba fundisi bentsapo. Yaquba lentombi kulomzi wemfundo, yanyameka kakulu. Lento yaba sisizatu sesibini esabanga wakoleka emehlweni abafundisi bake. Baqala abanye abantwana bayiteta lento yokutandwa kuka-Puziwe emakayeni abo.

Kekaloku isininzi sabantu balendawe babe ngama guquka kutsha.

Ngamnye—ngamnye umzali uncoma etanda owake umntwana. Iti ke into yokuva nokubona ukuba umntwana womnye umntu utandwa ngapezu kowako ibange ikwêle nentiyano enkulu.

Kwaba njalo kwinxenye yempi yalendawo; nto nje ikwele labo alizange libe nasiqamo kuba lali ngena mhlaba wakuma.

Sipako sasiko ku-Puziwe sasise sobuyilo ekukuleni. Hai myeke apo umntana ka-Dlazonke. Ukutandwa kuka-Puziwe ngunina noyise asingekubalisi; kodwa baba neta-msanqa lokukwazi uku lufihla olutando entombini yabo. Bayipata ngezandla eziqata ababi nalusini nayo. Ubemana

esiti u-Nozipo xa ateta ngempato yomntwana,  
 Pat' umntwana ngenceba  
 Uzitiyel' isigu  
 Pata rabaxa  
 Wenz' int' engumntu.

Ite lentwazana yakufika kubudala obulishumi eline sitandatu leminyaka, yayibonakalisa ngemikwa emihle imfundiso yabazali bayo.

Intombazana liqáyiya lomzi. Kulapo izinto zomzi zixonywa kona, ngapandle kokuba yiyo ngokwayo ezipete kaku-bi. Ikúla nje into mbazana iyafundwa ngaba kowayo, zizihlobo nanga basemzini. Ubhle bentombi ungabubona ezinkomeni, ezintakeni nakuzo zonke izilwanyana zasandle Yinto ongakika ibengezela, iququzela yonwabile.

Akwaba intombi zakuti bezinokufunda indlela nokuzipata kobuntombi kozintanka, kozinja, nakozinkomo nakuzo zonke izilwanyana. Noti ke zintombi nakufunda intlalo nendlela yokuzipata ezintombini zezilwanyana nibalasele ngobuhle nakumhambi ndlela.

Ngandlela itile ayizange ipume imke ekaya intombi ka-Nozipo. Kanti u-Ntsotoyi uyijongile lentombi.

Utetile nayo u-Ntsotoyi, yati noko ike yamotula kuba isiti nguyise ngenxa yentshebe ende awaye nayo, yamvuma. Lwaba luvuyo olukulu ku-Nozipo nowakwake ukwamkela u-Ntsotoyi owasindisa u-Nozipo kwisi gebenga sabusuku butile. Kuncokolwa xa kutyiwayo ngenye imini ati uyise ka-Puziwe ku-Ntsotoyi;—

“Nyana, lankomo sakunika yona yanda nokuba yatshisha?” Upendule ngeliti u-Ntsotoyi, “Lonkomo Bawo yanda kakulu. Yawazala kabini amawele. Ezayo zodwa inkomo lishumi elinatatu. Amatokazi ayo lishumi amaduna matatu abazukulwana bayo sebe sibozo.”

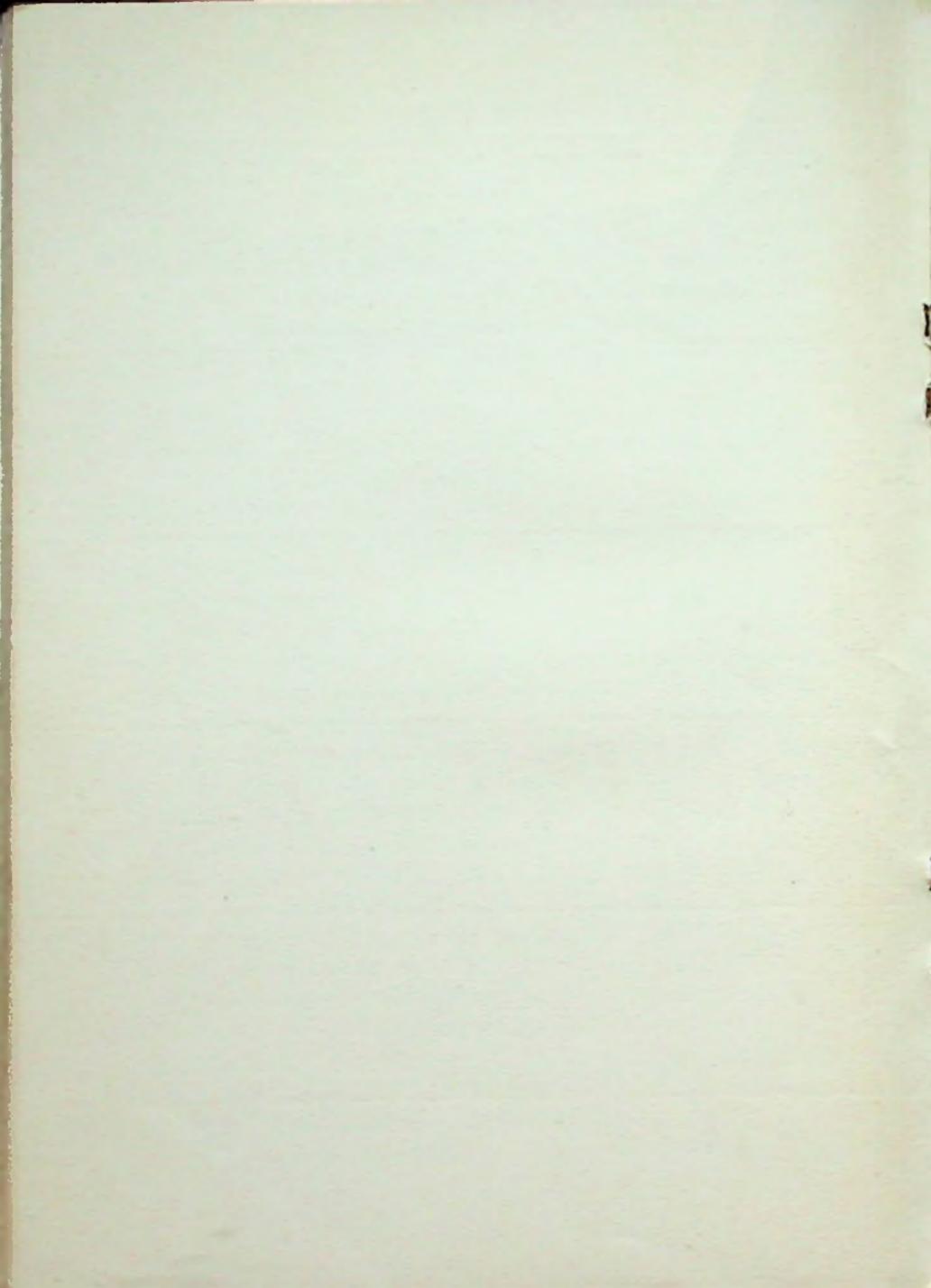
“Wou!” wakúza u-Nozipo. Ute u-Dlazonke, “Mfo

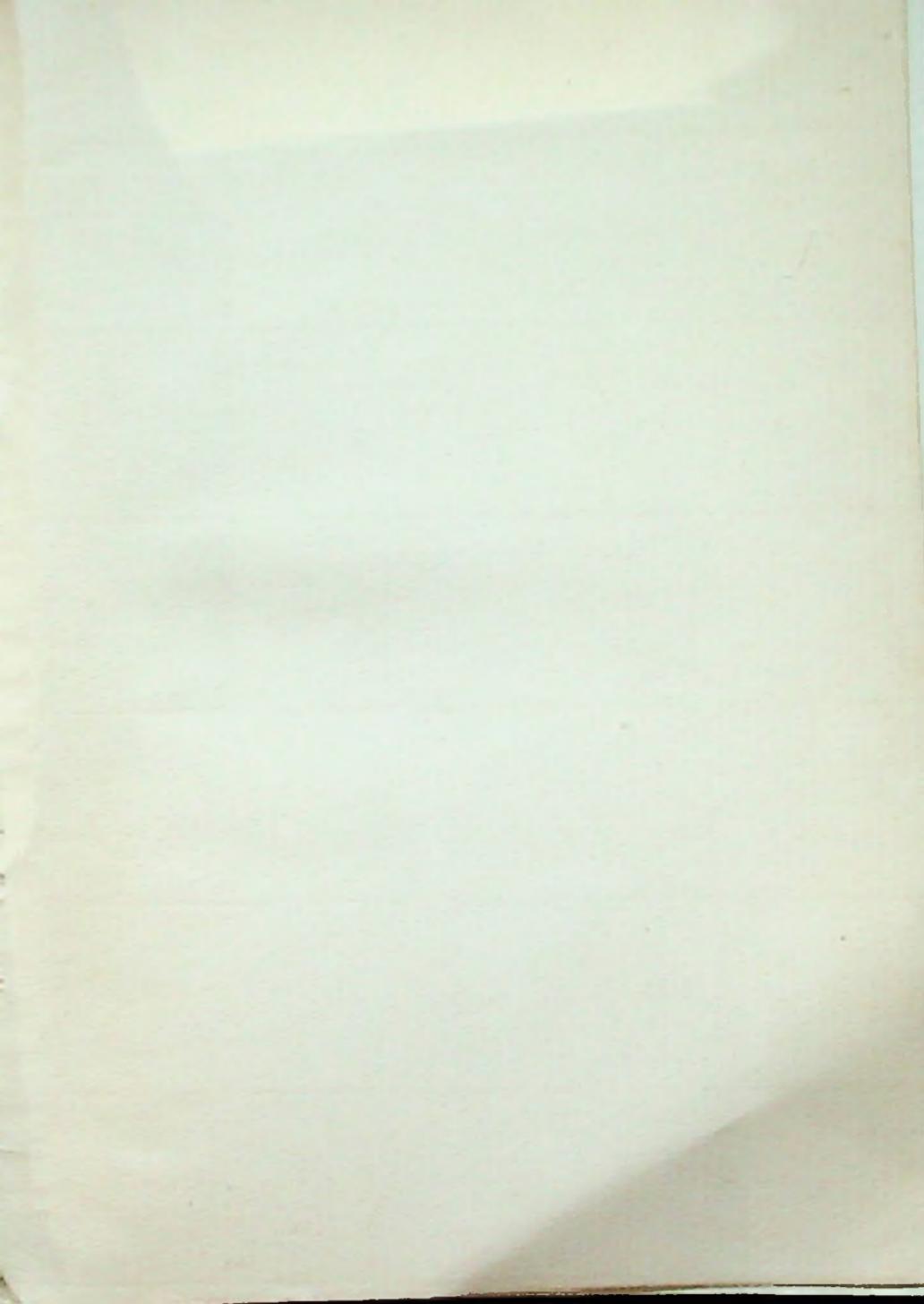
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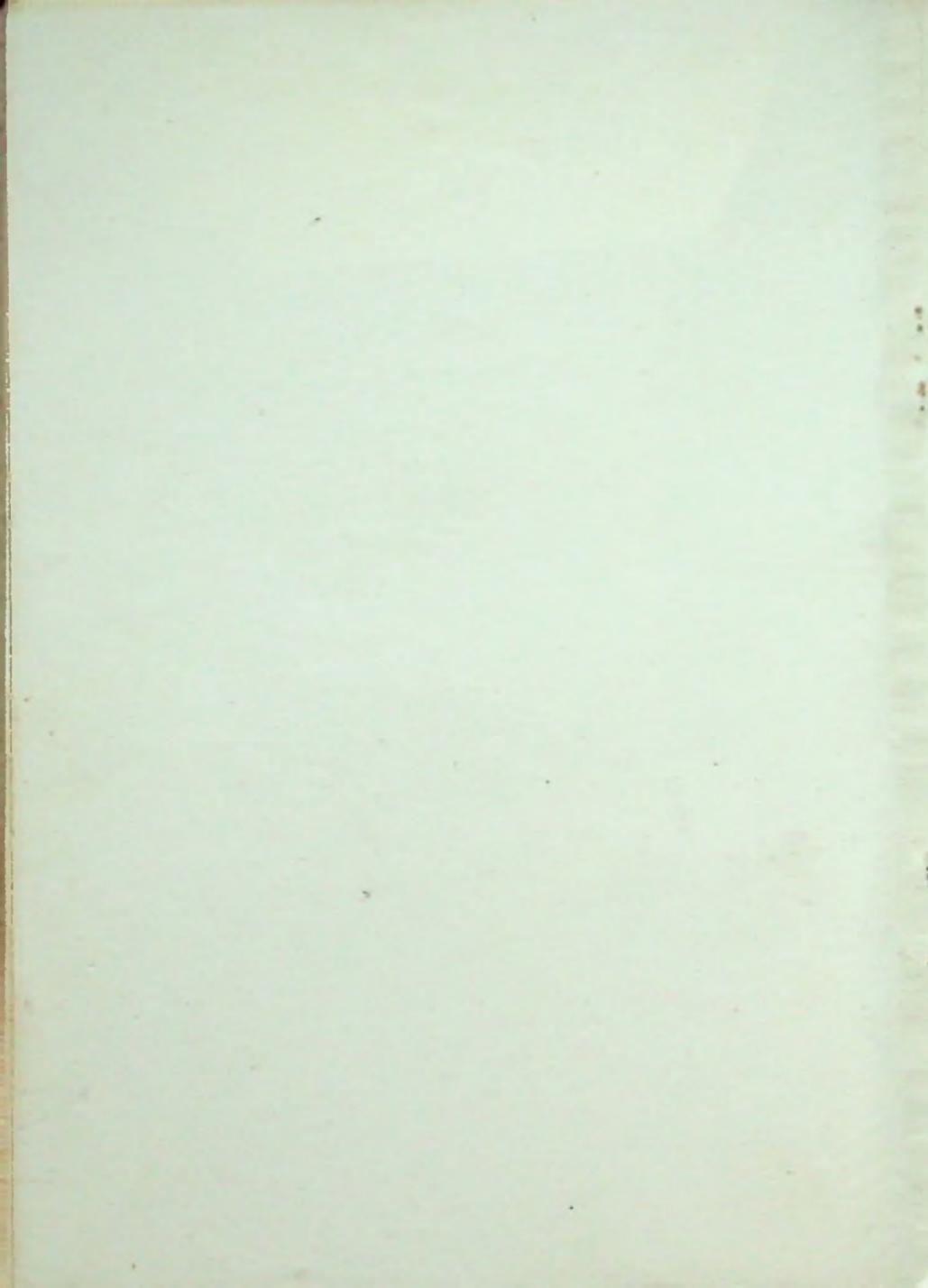
wam, asikulobolisi kodwa sicela itokazi libe linye kwolohlobo lalonkomo." "Kulungile Bawo" watsho u-Ntsotoyi.

Wendiswa u-Puziwe eluvuyweni loyise nonina. Sagqibela besonwabile no-Ntsotoyi asazi ngoku imeko eku-yiyo kuba kaloku ekwendeni kukwa nja zot'umlilo.

[ISIFELO.]







2 JUNE 1942

