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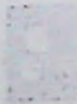
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UMBULELO.

KuMrs. Jane Mvana,
Kalankomo Private Bag,
Qumbu.

Mhakhulu Othandekayo,

Ndimeibe kukubulela ukundikhulisa, ukundondla, noku-ndifundisa, 'de ndibe namhlanje ndiyile nto ndiyiyo. Ndibulela bonke abantwana bakho abathe bancedisana ekundifundiseni. Oyena mntu wayebazele nguwe nomyeni wakho ubawomkhulu, nabafundisa ke, ukuze ke bona banqwenele ukundifundisa. Yiyo loo nto ndithi mandenze umbulelo, ingekafiki imihla yokubinzwa kwam yiNkosi yaPhezulu. Ndiyazidla, ndaye ndinebhongo ngelo khaya.

Ngeba ndizama umbulelo, imbeko nothando ngenxa yako konke ukulunga ondenzele kona nabantwana bakho nomyeni wakho ongasekhoyo. Ngamana iNkosi ingakubabala ngobomi obude mhakhulu, 'de usezwe ngobizo, uze uthi wena namanye amakhosikazi ezwe lakowethu afundise nabazukulwana ngalo mbulelo. Imfundo kaloku ayipheli, ofundileyo unikwe ilifa elikhulu elioncamathela 'de ambathe idyasi kaqaqaqa, kodwa ililifa nje akubolekiswa ngayo, asiyiyo bhatyi nagusha zongasekhoyo. Amadabi akhoyo kwezi mini ngawengqondo, ngoko ke ngemfundo silola izixhobo ukuze singaxakeki sakufika elizweni sisisizwe sangomso nje. Asitsho ukuthi umntu makadlisele ngayo imfundo, koko umntu wonke makazame ukuthi iindlela zakhe zisingise ebuntwini, afunde ofundayo 'de ayityekeze, kuba kaloku imfundo efele phakathi izala inkqubela yeSizwe, kodwa ayilifuni ivila, kuba ubuvila yincindi yobusi, gqwidi nje buhamba buhamba bujike buvuze incindi yekhala. Lilonke ndithi nangomso!

Bhota Mhlungu!

Rose Silinga, (Mvana),
P.O. Box 6,
Baziya,
Umtata.,

INTSHAYELELO.

Mzi Wakowethu,

Ndiza kwenza amapatalala, ndisenza ilinge lokuqala ndinikhonza ngaphandle kweentwana-ntwana zamabali angathanga tsha, ndiyanicela ukuba ningalindeli nto ibhekele phi, ndiziva ndifotshozela ndikhasa, kodwa ndingenako ukuphumla ndingawenzanga umbulelo kubazali bam AMARADEBE, iititshala zam zonke, czinentsumpa yaseQotira uA. F. Siyothula osele edla umhlalaphantsi ngoku ndithethayo, nothe wakhonza yena ngenyameko nothando, nezaseBhencuthi, zonke iititshala, ezinoNkosazana Zora. Z. T. Futshane owandinonophelayo ekundifundiseni esi siXhosa.

Akanakulibaleka uMlungiseleli wam uRev. A. Ntuli obekwa ngumthuthezeleli wam ngalo lonke ixesha bendisebenza phantsi kwakhe iminyaka elishumi elinesibini, ndade ndatshatiswa nguye, waze wadlulela kwelemimoya Phezulu eNkosini. Ndibulela uM-Dali wam kuba endiphilisile, ndade ndabona amalinge amahle awenziwa ngabantwana bemfundo, benqwenela ukuba isizwe siphume kwisidiki semvela, esicinga ukuba imfundo isezimpondeni zeenkomo ezafayo nasemigutyani engento, koThikoloshu nasemafutheni ezilo ezinukayo. Imfundo ke ithi masiyeke ukuthura obentlombe, kodwa kuyo yonke into esiyenzayo kufuneka samkele udaba lwasezulwini, ukuze uThixo afake isandla sakhe noxa singaboni nje, elide lithi lona ilizwi:—

Ukuba ufuna uThixo abesecaleni lakho, yiba nesimilo esisulungekileyo, ululame, ube nembeko, uthembeke, ulumkele ukuleba ukuze ubulale iintliziyo zabantu behleli, kungaphumi nto ibolileyo emlonyeni wakho isiya komnye umntu, uze ube nothando kuba uthi uYehova kwabaseKorinte bokuqala, isahluko eshumi elinesithathu: “Ndingafanelana ndithetha ngelwimi zonke, uthando ndingenalo ndisuke ndayixina ehlokomayo, necangci elikhenkezayo. Ndingafanelana ndinabo ubuprofetho, ndizazi iimfihlelo zonke, ndinako konke ukwazi, ndinalo nokholo ngokokude ndisuse iintaba, ndingafanelana ndisamkelisa amahlwempu yonke impahla yam, uthando ndingenalo akundincedi lutho. Uthando luzeka kade umsindo, lunobubele, alunamona alugwagwisi, alukhukhumali alwenzi okuziintloni, alucaphuki, alunanzondo, luvuyisana nenyano, kodwa phezu kothando kufuneka unyamezele ububi.” Noxa ke singenazo zonke ezi zinto, siyathanda ukubulela ukuze uThixo asibabale ubuhlwempu bethu bungalawulezi ukusisa kwaPhoko-Phalala yiyo loo nto ufunekayo umbulelo ukuze ibuye i-Afrika. **NANGOMSO MAWETHU!**

ISAHLUKO 1.

UMZI KASISWANA.

Kwisithili sakuQumbu, eKalankomo, kwakumi umzi owawu-ndlu zilithoba. Lo mzi wawuthe tyaba ethafeni ujikelezwe luingo nayimithi yedywabasi, eyayimi ngokungathi iza kwakha isangqa. Kwakuhlala ke apha into yasemaJwareni uMtika igama, nenkosikazi yakhe uNofezile, iThaba isiduko. Eli ibe iligama lomzi wakhe awaliphiwa nguyisezala mhla wafika umolokazana lo, kwacaca ukuba, akuba efikile zonke izinto ziza kufezeka, ikhaya liza kuba likhaya lokwenyani, kuba yena uza nezokhanyo eziza kuhlaziya ingqondo kaninazala. Kaloku ikhaya yindawo emnandi apho umntu nomntwana ahlala kamnandi, azive enemihlali. Ikhaya umntu ngamnye limnika uphumlo, likwamnika nolonwabo kuba lona liluthango kuzo zonke iziphango. Nomntwana evela kudlala eludakeni emanzi nempahla, okanye esikolweni elambile, uziva ehluthi akuthethiswa ngumolokazana wekhaya, atsho abe ne-bongo kutsho kuvuleke onke amasango. Kwakuvuywa ke kweli khaya likaNofezile, noxa singenako ukungqina kuba sisaliqala neli bali lethu asikaziva nezenzo zakhe.

Lo mzi ke wawupahlwe ziintlanti nesitali samahashe, waye ubonakala ukuba ngumzi onoxolo, kuba phambi kwawo kwakukho inkitha yeenkuku, iigusha namahashe neenkomo, kuba umfo ka-Siswana wayesebenze kusakhanya. Lo mfo yena waye engumfo othe ncothu egadeni iJwara elihle intloko ithe qwa, indlela yenqwelo ukulunga. Noxa ebengafundanga nje, kuyacaca mhlophe ukuba wafunga ukuba wobafundisa abantwana awothi ababalwe ngabo nguThixo, kuba naku bafunda bonke ngemadlana yase-Goli, echeba ezo gushana zakhe, elima umhlaba, efumana iindyabo.

Inkosikazi yakhe ibe iwufanele lo mzi, intombi yakwa-Thaba, ibingumhlobo omkhulu ezihlotyeni utshaba ezintshabeni, indlezana ngobubele, kuba siqaphela ukusoloko kunyakazela abantu emzini wakhe sibone ke ukuba akukho nto imbi kwaphela, kungekho nentle kwaphela. Aba bantu babezele ishumi labantwana iintombi zintathu kuphela, baphila bonke kakuhle. Njengoko inkosikazi yalo mzi ibifunde yaphela kweyebanga lesi-Thandathu nje, yaba yeyona ifana nentloko kaloliwe, yena ongasoze ahambe intloko ingekho, okanye ingenamalahle umfazi onjalo ke usisihombo endodeni yakhe, kuba uyayiruqa, eyiruqela kwizinto ezintle nezinqwenelekayo ukuze zibancede bakuphelelwa ngamandla.

Baninzi abantu abafuya amandla abo ngexesha lobutsha babo, ukuze athi akuphela, baqale bagaqe befuna umsebenzi, umbone umntu oyindoda ethwele ipeki esiya kumba iindlela zeemoto

sekunzima, ongumfazi aye kutshayela amabala abeLungu ezamela oku kwesisu. Akukho nto intle nebukekayo, nenika indili emntwini nje ngokuthi nokuba ufile, ashiye isikhumba, ukuze balile, balile abantwana bakhe bancamele ekukhukhuzeni eso sikhumba sakhe, batsho bazive benebhongo nekratshi ngomzali wabo. Yintoni efumanekayo nencomekayo emntwini ofa ngathi yinja, yona ilahlwa nesikhumba sayo? Masikhe sibuyele kwibali lethu, singade sibhadule kakhulu. Aba bantu balo mzi ke basebenza kunye, banezinto ngokukhawuleza, bencedisana, bevisisana, babenazo nezicaka zokubancedisa amadoda nabafazi namakhwenkwe. Inkosikazi le ibe ilungelelisa xa kufuneka, kunjalonje ingelilo bhetyebhetye lakuqeqesha, umthetho wayo ube usaziwa ngabendlu yayo nezicaka ngokunjalo. Xa kufuneka, ibe ingoyiki ukohlwaya nongengowayo umntwana, ibiwugcinile umthetho woKumkani uSolomoni, isilumko esikhulu othi, "Oyiyekileyo intonga yakhe, umthiyile unyana wakhe, ke omthandayo umqeqesha esemncinane umntwana." Ibingakhethi umntu namntwana ke le ntokazi, ibibhexesha nje ngokufanayo, yiyo loo nto lo mzi ube ungumzi woxolo, ucacile nakumhambi. Oyena mntu obebonakalisa ukubona abantwana yindoda, kuba ibinobubele obukhawuleza bumbuyekeze umntwana nokuba wonile, atsho ke angaziqondi naxa onileyo ukuba ufanelwe kukohlwaya.

Onyana bakaMtika lo, bebesebenza ebuhlanti, babuye beze kowasendlwini, bebeleka iintombi ezi ezifumaneka mva. Emasimini bebesebenza into eneenkoko, kwaye bekufunyanwa iindyabo zombona, amazimba, neemboty, ingqolowa namathanga. Inkosikazi yasekhaya apha ibisoloko yazixakekisa kweso sitya sasoloko saba luhlaza nasebusika, nangamaxesha embalela, saye sigcinwe ngokunkencenkeshelwa lonke ixesha kufuneka. Kaloku ukuba uhleli phantsi, usonge izandla, akunako ukuzuza izinto ezizizo okanye, ezilungileyo nezifanelekileyo. Ibithandwa icawa kweli khaya nemfundo iqhutywa njengoko sesitshilo ukuthi bafunda bonke abantwana beli khaya.

ISAHLUKO II.

ULULEKO.

Kukho intwanazana eyashiywa ngabazali bayo kulo mzi, uyise nonina babephalalele kulo mzi weJwara elihle, babengabancedisi ke, indoda isalusa ineliso naphakathi komzi, umfazi epheka, etyabeka njalo njalo ke. Zange bazimisele ukuba baphindele kumzi wabo naxa sebaluphele, bathanda ukungcwatywa kweli khaya, baza bamyaleza ke nomntwana wabo okuphela kwakhe kwakweli khaya. Bamkhulisa kakuhle ke, bamondla

bamqeqesha, wanga ngowabo. Masikhe siqhube ke ibali ngale ntwanazana, kuba ziyona singayo kanye, Igama layo laye lingu-NONZUZO, SISWANA, isiduko sisinye nesasekhaya apha. Wayephethwe kakuhle lo mntwana kweli khaya, esoloko etaka-taka, ecula, ebonakalisa ukonwaba nokondleka. Yayilikhaya eli kulo mntwana, ngenene engazi bazali bambi yena, ingumhakhulu notat'omkhulu xa ebabiza. Khumbula kaloku mlesi, xa umntwana engenakhaya ubonakala kwasebusweni, kunzima ukuhleka futbi, usoloko edakumbile engaswabulukanga. Andithi eyona ndawo zidamba kuyo neentlungu xa ugula likhaya? Andithi nokuba umntwana lo uvela emsebenzini, ufika ekhaya kubazali, ayolelwe ngamathongo azive ehluthi umongo nokuba kunyukw' imimango kowabo, angapheli kodwa amabhongo, kuba akeva phango? Ewe kuba njalo. UNonzuzo lo ke naye waba nelo thamsanqa, elivela Phezulu, waphatheka kakuhle ngenxa yemisebenzi yabazali bakhe ababe sebambethe idyasi kaqaqaqa. NoYesu wathi esentlungwini enkulu, ngothando kwathi qatha entliziyweni yakhe ngonina owayengumhlolokazi, wazinika umzekelo ongenakutshatyalaliswa nto ngothando olumelwe kukuba njalo lonyana kunina ngokulungiselela ikamva lakhe, yiyo loo nto umntu apha-thwa kakuhle kowabo, sukuba abazali bemfundisa ngothando, ukuze naye athande abakhe abantwana naye ukuze akhe ikhaya loxolo. Mhla waqala esikolweni uNonzuzo wabonakalisa inkuthalo nenyamiko emfundweni, yayikrele-krele ingqondo yakhe, wakhawuleza wayiphumelela eyokuqala incwadi kwakuloo nyaka. Bekumyoli esikolweni, kudlalwa imidlalo enje ngokusukelana, iimpuku neekati, nokulinganisa amasele xa athaxazayo, nonomyayi xa bechola-chola izithombo emasimini, njalo-njalo ke.

Kwakuse kudaleke isangqa engceni ngakwindlu yabaqalayo kwakungekho mini iphakathi kungadlalwayo kwesi sikolo, injongo ikukolula imisipha, nokubenza baphumele ezifundweni okwemizuzu ethile. Ibiliciko intokazi, itsho ngelizwi elimnandi kunene xa iculayo, loo maculo maninzi athetha ngololiwe, nangezinjana ezimisila mifutshane, nangobhabhana abalilayo.

Akufika ekhaya uNonzuzo wayeya aculele amaxhego awahlekise ngelona culo wayelithanda kunene elithi:-

“Ngaph'eMpumalanga,
 Ngaph'eNtshonalanga,
 Ngapha kuseNode,
 Ngapha kuseSude.
 Hayi ke bethu, hayi ke bethu,
 Hayi ke bethu imfundo yintw'entle.”

Atsho ashukume ke ngaloo nondilokhwe wakhe, osifuba sithe khahla ezantsi, njengoko wonke umntu phakathi kwekhaya, wayeselebiza ngokuba nguNomakhahlambana, ngenxa yeso sisu sasisoloko sazala umvubo kuba kaloku yayingumzi wamasi lo, yiyo nale nto lo mzi wawuthandwa kangaka ziindwendwe, ezibe zisithi naxa zifikileyo, zilale nenkabi yegusha emazinyo asibhozo.

Iindwayinge zabahambi bezisuka zinge ziwuve ngevumba lo mzi nasebusuku, ube ungabona kusithi “Khalakatha abahambi bevela kude.” Bonke ke bebelungiselelwa ngobubelekazi obukhulu kweli khaya. Kumnyaka olandelayo uNonzuzo waphumelela kakukhle kweyokuqala waya kweyakwa-B., zaqala ke nengqondwana ngoku zazinza, wamana ukuya kukha amanzi ehlabamba nezitya, ebeleka oNopopi, ethunga kunje, wada waya kufikelela nakweyesiThathu ke ngoku incwadi. Ubesele enengqondo ngoku ngokupheleleyo, engqusha, epheka kutyiwe, enye into, ubesel’ ekwazi ukuthwala i-emela yamanzi, ahambe ekhwaza ezi vesi:—

Ucoceko!

1. Coceka emzimbeni,
Uqalezinweleni,
Kuse elunyaweni,
Nakosemfihlekweni.
2. Coceka empahleni,
Esebonakalweni,
Kuse nangaphantsi
Eziblangwini ezantsi.
3. Coceka engqondweni,
Kusentliziyyweni,
Nase zingcamangweni,
Naphaya engqiqweni.
4. Coceka entlalweni,
Kumnquba ekhayeni,
Uqine emphandleni
Kuse emphakathini.
5. Coceka ekuhleni,
Nasemagolonxeni,
Kusemandlalweni,
Ngaphants’entsithelweni,
6. Coceka ngococeko,
Oluxel’imfezeko,
Elindwe lilizwe
Enokwakha izizwe.

S. E. Mqhayi.

Ube eziphinda-phinda zontandathu ke ezi vesi, ezama ukuqonda ukuba wozikhumbula kakuhle na esikolweni. Ebekwazi nokuzitolika xa ebuzwa into kanye eziyithethayo, ancume athi, “Uthi utitshala wethu, umntu ongacocekanga akanayo indlela yosindiso, abantu bonke emhlabeni baziintlobo ezimbini kuphela, abacocekileyo nabangacocekanga, oko kukuthi, abasindisiweyo, nabangasindiswanga ngemini enkulu yomgwebo, uYesu uza kubahlula, abanye bangeniswe ebomini, abanye baye ekutshatyalaliseni. Kuyimfuneko ke ukuba umntwana ngamnye azazele ngokwakhe ukuba ucocekile na nokuba akacocekanga.” Ubelambisa athi, uthi utishala, “umntu ococekileyo ubonakala ngezinx-

bo, ngebala, ngegama elihle elinesimilo elalini nasesikolweni nasecaweni, kodwa umpawu zomphakathi zaziwa nguYesu kuphela." Wayesithi lo mntwana akucacisa ngolu hlobo, badumzele abazali bakhe, baqibele ekubeni bomfundisa abe yititshalakazi ngaloo ndlela wayephaphame ngayo. Ubekhwazwa ke xa seleqale olu coceko lwakhe, ethetha yedwa, ekhomba esithini.

Yafika nayo imini yokuqala kwakhe ukuya ekhonsathini, yaye izakuba lapho kwisikolo sabo saseQotira. Ekhaya apha kwaye kukho nomzukulwana ogama linguVuyani wonyana omkhulu owayephatha kuhlala apha naye, abuye aye kokwabo, kodwa eyona ndawo wayeyithanda kakhulu kukwaninakhulu. Wathi ke naye mhla wakhethwa ukuba aculele ikhonsathi, wafika enephika kwaninakhulu, ehamba noNonzuzo obefunda naye kwakule yesiThathu incwadi. UNonzuzo wayelinganisa okuza kwenziwa nguye ngeengalo nangomlomo, alinganise nokuza kwenziwa nguVuyani, ekhwele phezu kwesitulo, ezakucula itinala eyibeke phantsi ibhatyi yakhe. Izikolo ezaziza kuba lapho, sasisesaseThwa, neQhanqu neQotira esasekhaya, apho babefunda khona aba bantwana. Umculo lowo wawuza kuba ngokuhlwa.

Walungiselelwa ke naye bethu uNonzuzo noVuyani njengabantwana bonke. Ngemini elandelayo, wavakala omnye esithi, "Sii! kwaqhuma esikolweni laye lizole nasebukhweni bezinja namhlanje." Waza wavelwa omnye umfazi esithi, "Kowu! baya kucula oNonzuzo kutshe amazwi, beqala nokuqala nje ukucula. Zafika zonke ezo zikolo zazimanyiwe, kwaqala esasekhaya ngelithi,

Phantse ndafel' eMaqhingqo!
Phantse ndafel' eMaqhingqo!
Amakhumsh' anesono!
Amakhumsh' anesono!
Athi ikof' inqabile!
Atshwegush' itipoti!"

Kwaqhwyatywa nezandla ke ngaba bantwana, beshakuma bebhioza bonwabile, zema ngeenyawo iititshala, zithetha zonke, zinganikani thuba, iyileyo ifuna kumanyelwe yona, kuye ngesayo isicelo. Enye isuke nje ngokubeka nokuba lishumi leesheleni etafileni ithi yakubuzwa ukuba ifuna kuthina na, ingaxeli nto, ngaphandle kokuba isithi makuqhutywe nayiphi na eqhubekayo, ekucacayo ukuba lowo sukuba elele, waza wothuswa yingoma eshushu ezityele neento zakhe. Zacula kamnandi zonke, zatsho zasedula esasekhaya ezo zibini zazihambile. Kwasa ngemini elandelayo ifumaneke kakuhle imali. Yancomeka ikhonsathi kumntu wonke. Zabulelwa ke izikolo ezazimanyiwe zagoduka, emva kokuba zifumene into etyiwayo.

Akufika ekhaya uNonzuzo, ulinganisele uyisemkhulu yonke into ebe isenzeka apha, ephatha kukhwela phezulu kwezitulo, ephakamisa izandla, ekhala ngekofu yamakhumsha, exhokonxa uninakhulu ukuze amphe nasesosini xa aphantsi. Wasindwa

bubuthongo walala phaya phandle, kunzima kuye ngoku ephelile amabhongo tu naloo Vuyani zange azi nokuba kungolwesingaphi na loo mini.

Ubenabo abahlobo bakhe uNonzuzo lo abangamantombazana, abe kwangena nabo kwintlanganiso yangoLwesithathu ukuphuma kwesikolo eyoMthawelanga neyoVulindlela. Kule ntlangano bekuphekwa, kuthungwa, kufundiswa ngoqoqosho, nangeengozi. Iititshalakazi ebe zifundisa aba bantwana bezishumayela kakhulu ngoqoqosho, zibonisa abantwana imifanekiso yabantu abahluphekileyo abangazange bagcine mali besebatsha, bade bafikelwa zizigulo bengenanto babhitya iimbambo zangaphandle, babebabonisa nemifanekiso yabantu abaqoqoshayo abatyebileyo, abonwabileyo, abeneenkomo, iigusha, neenkuku. Zonke ke ezi mfundiso bezibenza abantwana bayithiye into ebhekiselele ekufeni kuba apha ebomini umntu ongenanjongo, nosoloko egade ukunyelisa abantu abazamayo ezintweni apha, ugqibela ngokufa ehleli. Bebefundiswa ngokugcina impahla, eyesikolo ibe yodwa eyecawa ibe yodwa, nokugcina imadlana nokuba yitiki le. Yayithandwa nangabazali ke le ntlangano, bezithanda neetitshalakazi zabantwana babo. Bebefundiswa ukoluka iijezi, kunye nezankwane, behombisa amalaphu ngeentlobo-ntlobo zerali, ukutsiba, ukunceda otyiwe yinyoka ukucima otshayo ngokukhawuleza, oraxwe ngamanzi nokrunekileyo.

Bebefundiswa nemithetho yempilo, nokulondoloza zonke izinto ezifuyiweyo phakathi kwekhaya. Bebefundiswa neem pawu zokuhamba emigaqweni ezidolophini njalo njalo. Eyona yona ibe intle ngenene ngumthandazo abebevula ngawo le ntlanganiso, ubafundisa ngokubeka uYesu kuqala abanye okwesibini, umntu agqibele ngesiqu sakhe. Abantu abaninzi bayoyiswa ke yile ndlela, omnye akacingi nto tu ngomnye umntu, oko efumene yena kugqityiwe. Abanye abantu baxolele ukuba ahlale phantsi ongumhambi endlwini yabo kunokuba bamncamele isitulo. Abanye ukutya kwabo abanakho ukukwahlula phakathi xa kungena undwendwe, baxolele ukuba batye nokuba lukho. Kowu! Kuseza kusengelwa ezandleni kuthi bantu baNtsundu inene. Kodwa noxa kwakuqhutyelwa phambili nje kule lali, nakwesi sikolo, babekho abagxeki ababesithi, "Kazi aba bantwana bahlala litshone phaya esikolweni baya kukufunda nini na ukusila nokungqusha, baya kwendela phi na." Yayizizigxeko nje ke ezo zabo babengenabantwana ababelapho kwezo zifundo zingako. Kaloku khumbula nawe mlesi, xa into ingeyoyakho akunakuyincoma njengotshaba lwakho ongasokuze ulubone lulungisa namhla selwenze okuhle. Nezo titshalakazi ke zazinyeliswa, zibizwa ngokubizwa. Kunjalo kaloku kwabaphetheyo abanye bade baphiwe namagama angathanga tsha, kanti mhla athe wemka kulo ndawo uyalilelwa akusithela, bakhale bonke yiyo loo nto sithi akukho nto intle kwaphela, kurtegekho nembi kwaphela. Umntu nje kufuneka azidlele imu, asebenzise italente yakhe.

Eyona nto endinga andingeyilibali, yiyo le. Apha kwesi sikolo, intsumpa le yaye inobubele kakhulu, ithandwa ziiitshala,

nangabantwana yiyo loo nto yonke into yaye iqhubela phambili kwesi sikolo. Apho kukho uchuku nomsebenzi ukwanjalo, bangancomi nto abahloli-zikolo bakufika, kwakuncediswana ke apha, kuvisiswana, kuboniswana kululekwana, kucetyiswana kubukwana.

UNonzuzo uthe akuphumelela eyeBanga lesiThandathu wacelelwa indawo eSinaleni yaseBhencuthi, kuba waye esemncinane kakhulu, engenakho ukuya kude. Naxa uyisemkhulu lo wayengasasebenzi nje, kodwa bafuna ukuba bamphe ilifa lemfundo lo mntwana, ukuze akwazi ukuziphilela akuba mdala. Wayengenakho nokuyiboleka kwababese befundile kuba kaloku besesithe kwiphepha lokuqala imfundo ililifa nje, kodwa asiyiyo bhatyi, ayibolekisi yona.

ISAHLUKO III.

ESINALENI EBHENCUTHI.

UNonzuzo uphumelele ukuya eSinaleni yaseBhencuthi kwelamaMpondomise, emshiya uVuyani yena ewile kwelesiThandathu, kwacaca noko ukuba bebengafani kakade ngeengqondo ezikrelekrele. UVuyani lo yena ebenqwenelelwa eyokuchwela imfundo nguyise; ubesoloko ebonakala kakade apho adlala khona, kukho iisara, neemela, nezando njalo njalo, loo nto ke yabonakalisa eyona nto adalelwe yona. Masikhe simshiye ke elika, elilela ukuya kufunda noNonzuzo, uNonzuzo ozakufundela ubutishala, kuba naye ubesele ezibonakalisile ngokuya kuthanda ukudlala, nokulinganisa amaculo ekhonsathi, nokuthanda ukuthunga nokupheka, nokutolika izifundo, ezama ukucacisa kangangoko.

Belilininzi ke iqela ebe lifunda kulo mzi mkhulu wamaMpondomise amakhwenkwe namantombazana.

Ifundile ke le ntwanazana, izimisele ukungabatyhafisi abazali bayo, kodwa yathi yakuqhela, yaqala yonwaba, yageza kakhulu. Ithi yakufulathela ititshalakazi yomntu ombhlophe, inyevule, ihlafune ime ngeenyawo ijayive, izama ukuba makuhlekwe. Bekusithi yakuvakala loo ntsinikazi endlwini yokufundela, iguquke kwangoko ititshala, ijale ebusweni, ibuze ingxamile, bathi abanye nguNonzuzo aphike ome, axhappe namagwebu, alile nokulila. Kodwa ubehle aqonde umfundisi-ntsapho lo ukuba angatyholwa lowo utyholwayo ngabo bonke ikho into, amohlwaye ke, ufike ukuphuma kwesikolo selequmbe esisifu esi, eququzela ezakusika ingca yeSinala ngelinye ixesha asinde izindlu ngobulongo, ngeli xesha abanye bafundayo. Wathi ukuze zibuye iingqondo, waya kukolobha izindlu zangasese zilishumi elinanye, kumhla wazibona ukuba akaseyiyo nto ukususela loo mini wazama ukuthi cwaka.

Ubenomhlobo wakhe ogama linguNomonde Socikwa, awaye evana naye kakhulu. Ngomnye umGqibelo bathi ngokungahluthi kuku-tya kweSinala, bazimela baya kuloNomonde bengacelanga bafika bazosela mimbona emitsha batya mivubo, bahlutha mpu, kanti baliphosile ixesha lesidlo sasemini, bafika eSinaleni sebeboniwe yintombazana eyaye ibala inani ezitafileni. Baba senkathazweni yokuchithwa kodwa ngenxa yomsebenzi wakhe omhle wesikolo, kwathi xa zaye zidibene zonke iitshala, kwavela eyabo, yamce- ngela noko isithi makakhe ajongwe, ukuba uphindile ukuze a- gxothe, waza ke uNonzuzo waxelexela ukuba usemngciphekweni wokuphulukwa yimfundo, eyinkedama. Ukususela ngoko walun- ga, wazimisela ukwanela yiyo yonke into ayinikwayo yeSinala, waba ke uyasinda. Waqeqeshwa wabhucwa, zaphela tu izigaqa.

Aba bantu basemaJwareni eMazaleni, bamfundisa lo mntwa- na ngezandla ezingenamkhinkqi, abazange babe namona bakuba bebagqibile ababo ukubafundisa, basoloko becinga ngomDali wabo owababoleka ubutyebi efuna ukuqonda ukuba baza kwenzela bani na, ntoni na, njani na, uini na. Bayifundisa le ntwanazana be- ngalindele mbuyekezo, njengam nawe othi wakwenza okuhle ngo- ku, ulindele imbuyiselo kwangoku itshintshi-tshintshi, ke leyo. Imbuyekezo asiyiyo nto ngesikhokelisa yona xa sisenza ubulu- ngisa, kuba ithi intetho yasemLungwini, "Kukhe kuthi apho be- kulindeleke ithemba kuvele udano kuthi apho bekulindeleke udano kuvele ithemba." Kunjalo ke kulo mhlaba sikuwo, wonke umntu umelwe kukwenza oko kubekwe phambi kwakhe, alungise ngo- kupheleleyo kodwa ngokuthunyuwa yintliziyo ukuze ke alindele ukuvuzwa ngulowo usiphetheyo. Nokuba ude wafa ungavuzwa- nga, wothi kanti umvuzo wakho ubekiwe phaya Phezulu, apho sisebenzela khona sonke.

Abanye abantu bayalibala, bathi bakuqhawula ezixingaxini nasemagingxi-gingxini alo mhlaba bazive bekhukhumele, bathi bakulungelwa, bangajongi nangasemva, bathi bakufudumala bali- bale ukufuna ezinye iziphunzi zokwenza umlilo wangomso ukuze bafumane amalahlle. Bathi bakonwaba, balibale iimini ezibu- hlungu, ezinyembezi zazingumla izidlele, okuya babe phantsi na- bo, bathi ngoku bakubona olilayo, eyinjimbilili etyizisa, bamhle- ke bathi wenziwa zizono zakhe ezininzi, kazi bona balungisa ka- ngakanani na bemona kangaphi na uThixo ngemini, ngeveki, nge- nyanga, ngonyaka. Thina lusatshana lwanamhla, sithi sakuphiwa silibale ukubulela, sakuba nentsha silibale ukuxola endala, saku- phakama silibale abangasezantsi, sibalibale tu nabagulayo, sakuhlutha silibale abalambileyo, sithi ke sakubekwa kwiindawo eziphakamileyo sihlale ke ngoku sizigushe sixele igusha yona iphi- la ngokuzigusha. Aba bantu bona basemaJwareni zange bapenze ezi zinto zingafunekiyo noxa ke noko kungekho lungisa kwaphela nje emhlabeni, bamnyamezela lo mntwana unguNonzuzo.

Uqhube kakuhle ke naye, ngenxa yamava awayesel' ewafu- mene kwisikolo sabo. Zingekapheli iinyanga ezintathu wabhalela uninakhulu.

Nantsi incwadi ebhalwe nguNonzuzo ebhalela ekhaya:-

Isikolo saseBhencuthi,
Qumbu,
3 EyoKwindla, 1944.

Mhakhulu Othandekayo,

Siyafunda apha, oThabile Sonkebe, noNotozi oNobahle Khanyisile noThokozile noNokuthemba, noFaith Modikhwe bala-pha, bayabulisa kakhulu. Usisi Busisiwe Mabhaso ulapha naye undiphethe kakuhle, undihlambela impahla yam ayolule, andingxolise ndakuphosisa. Sifundiswa ngabafundisi-ntsapho abamHlophe, sifundiswa ukuthetha nokubhala isiNgesi nesiBhulu; siboniswa imifanekiso yamazwe ngamazwe, lo mfanekiso igama lawo kuthiwa yiGlobe.

Asihluthi mhakhulu, isidudu asiyizalisi ipleyiti, nesonka sincinane, namanzi ayabanda, ndakhe ndazimela ndilambile, saya kulo-Nomonde Socikwa kwalapha eBhencuthi saphiwa umbona, nomvubo, kodwa ndaphantse ndagxothwa soze ndibuye ndiphinde, uze ungandingxolisi nawe ke Khulu, uyeva ?

Bulisa kubo bonke apho ekhaya nindigcinele amathanga lawo. Siyadlala apha, siyathunga siyapheka, sifundiswa nokucula njalo njalo. Sesivavanyiwe ziititshala, andoyiki nto noko.

Mholweni nonke Khulu,
Owakho umntwana,
Nonzuzo.

Wayiphendula kwangoko uninakhulu incwadi yentombi yakhe, evuya kukuva ukuba ayoyiki ngezifundo zayo, kodwa wayingxolisa kakhulu ngokutyeshela imithetho yeSinala, eyiqononondisa ukuthi, mhla yagxothwa, ukuze yazi ukuba soze isiwe kwesinye isikolo. Wamxelela nangokubhubha kukayisemkhulu ongazange agule xesha lide ngenxa yobudala. Watsho emthuthuzela ke u-Nonzuzo ukuba makafunde ukuze azisebenzele, azambathise xeshikweni angasekhoyo uyisemkhulu obemfundisa. Akazange akhathazeke uNonzuzo akuyifumana lo ncwadi kuba wayesel' eza kuya kubabona ekhaya ngeeholide zasekwindla, ukuze abeke ilitye kuyisemkhulu awaye emthanda ngokwenene.

Lafika ixesha leeholide zasekwindla, wagoduka uNonzuzo etyebile emhle, egqadaza endwebile ethetha yonke into, engaphumi, ebalisa, ehleka elinganisa iititshala, abanye abantwana, nabaphathi xa sukuba besilwa. Kwakungalalwa kulo mzi nguye, ebavusa nasebusuku abantu, ecula, ebafundisa oninakhulu no-"Bawo wethu Osezulwini" nesiLungu, sebethe nkaa imilomo o-Khulu, bexakwe nakukumaphula uluvo unkosazana, isiNgesi sona sibafumene. Yasebenza intokazi, ipheka, isinda zindlu, kodwa ayizange ilibale ukuya kubona iititshala zayo zaseQotira apho yayiqeqeshwe khona. Wathi uNonzuzo akungena esiko-

lweni sakhe esidala, wabuliswa ziititshala nabantwana, wancokoliswa waculelwa chleli esitulweni sikatitshala omkhulu, naye ebambe umzimba ukuthi kanti wenziwa umntu engekabi nto.

Zingekavulwa izikolo, kuloNonzuzo kwafika incwadi exela ukuba iBhencuthi iza kugqiba ikhulu leminyaka ngaloo nyaka ke abazali babantwana bonke bayamenywa ukuba beze kuvuyisana nabefundisi ababekhe basiphatha esi sikolo. Wazimisela ukhulu kaNonzuzo ukuba, aye kumamela izithethi. Bonke abantu ababefunda apho babemenyiwe nabo, abanye babesebekhokhoba kunzima.

Yakhawuleza ukufika loo mini, yalungiswa iSinala, yaqaqamba, amaSinala ancama iimandlalo zawo, neengubo encamela iindwendwe ezazimenyiwe. Zawa iinkabi zeenkomo, kwazizonka kwaziziselo, iilekese zidlala abantwana, zifumana ziphoswa nje ngababambi. Zathetha izithethi, zikhuthaza abefundisi, neenkosi, iititshala zakudala nezazisekho loo mini, bonke abafundi babevuyela loo mini ndawonye nabazali nezihlobo, babevuya ngomonde nangentembeko, kuba yayifikile imini yokuvuzwa kwabefundisi. ITsitsa neengxangxasi zalo lalivuya nalo, kuba nguwona mlambo mkhulu weBhencuthi. Wayebongwa uNkulu-nkulu zizithethi kuthethwa ngamakhosi oTshaka, oMshweshwe, oNgwanya, oZibi, oPhalo oFaku, nomfundisi uMyezo, oHobden, oShaw noBriggs. Zazitsho ngentsholo iikwayala ziculela loo mini, amakhosikazi omanyano esenza eyawo into etsho kuhle ngokuzukileyo, abasinayo bevumelekile beqephuza, iimbongi zatsha amazwi loo mini, zisitsho kalusizi. Iitalente zabantu zizintlobo ngeentlobo. Imidlalo yamakhwenkwe namantombazana yabalasela abanye betsiba intambo, nemililo, abanye besebholeni abanye bebaleka, abanye bebaleka bethwele iibhotile entloko, abanye bephethe amaqanda ngamacphe, abanye bebaleka besezingxoweni abanye bebotshwe izitho ngeentambo. Ndiyaxakwa yindlela endinganichazela ngayo ukuze niyiqonde loo mini ukuba yayinkulu, amakhwenkwe namantombazana eSinala ehamba ngamabini ecula, ejonge phezulu ecula elona culo lokumatsha lithi:-

*“Cheer up! Bhencuthi
The future is with you,
We are marching unto victory,
The future, the future is with you.”*

Loo mini uNonzuzo uthi kwakuhlathuzela iinwele kuye elila, ecula, entliziyweni yakhe wayesel'enqwenela ukuba ade abe yititshalakazi, ukuze la mazwi athethwe kangaka kwiinkokeli zokuqala, athethwe nakuye, xa athe walisebenzela kakuhle ilizwe, akaginywa yingonyama ehlala ikhamisile yonke le mihla, ikhamisele ukuginya abantwana babantu umTyholi ke ngoko.

Ngomnyaka wesithathu uNonzuzo walubhala uviwo sele bhalele bonke abefundisi abaziyo ecela indawo yokusebenza ukuze akhonze ilizwe. Zathi zakuvalwa izikolo, wabe ehluthi yimfundo eyithwele engqodweni etshiseka, engxamele ukufundisa kuba no-

ko wayesel' eyintombi evuthiweyo ngoku, nezifuba zeelokhwe zakhe zingasekho zantsi ngoku njengeliya xesha lokukhula kwakhe. Zathunyelwa iincwadi zokuphumelela kwakhe, wavuya wagila yonke into loo mini ngathi ingqondo le ithe hiya. Wahhlala ke elindele ukuzuziswa umsebenzi wobufundisi-ntsapho noko enexhala ngoku.

ISAHLUKO IV.

UKUKHONZA ILIZWE.

Zakuba zibuyile iincwadi zonke ezivela kubefundisi uNonzuzo uziqhaqhile. Zazininzi ezazilandula, ezinye zimbizela kude, kodwa yaba nye eyamfumanisa kwasekhaya kwisikolo saseGqunkunqa kuQumbu, kwisikolo esasiphela kweyesiNe incwadi, iyitshala eyinqununu, kunye naye kuphela. Sasivuya isidenge esingunonzuzo, siphethwe ngamabhongo, kodwa bekuhlala kuhlale kuthi riphu uvalo kuba wayeqonda noko ukuba uyakulwa nengonyama elizweni. UMhakhulu kaNonzuzo njengoko wayesel' eyedwa apho ekhaya, ingasekho iindoda yakhe, wayevuyela ukuphumelela kwalo mntwana, kuba wayesel' eqwela intwana yecgusha zakhe ezithengisa, efuna ukufeza umsebenzi omhle.

Senivile ukuba abakhe abantwana bafunda bonke, baza bamxhasa noxa babesebeneyabo imizi, kodwa asifuni kuthetha nto ngabo kweli bali, asililo labo, lingoNonzuzo lona. Kodwa xa sithanda besingangena nakubo, koko, soyika imbudede eya kusuka yone eli bali lethu lingabi namongo. UMhakhulu kaNonzuzo, uNofezile iThabakazi livuye lingavuyi namhlanje, noxa lalincedisela ekulungiseleleni intombi iza kuya kuhlala komnye umzi, kwenye ilali, kwabanye abantu. Yintoni le yayibangela ukuba umfazi ongunoFezile angavuyi? Ufanele, waye eyinkabi endala yelizwe, ewazi umhlaba, amaqhina namaxethuka awo, koko ke noko wayengamxeleli umzukulwana lo wakhe njengoko wayekhe atsho xa ambizayo uNonzuzo. Indawo yokuhlala wayifumana kumzi wesiBonda, kufuphi nesikolo eso, samamkela sona nenkosikazi yaso ngobubele sivuyela umntwana oyintombazana. Mhla wanduluka ekhaya izihlewele zabantu ezaziye kumkhwelisa eBhasini. zakhwaza esitishini, zibulisa abanye besithi, "Ndlela-ntle! Nzuzo ntlalo-ntle! Mpilo-nde ntombi uze usizuzele, uze ubenguZandlazihle, usikhonzele nathi, ungayijongi phezulu impucuko, uyifunafune apha phantsi, uguqe nangamadolo xa kunzima." Bampha amabhaso bonke, wahamba kodwa elila kakhulu, waqala yakunduluka ibhasi, wawakhumbula amazwi abayalwa ngawo eBhe-ncuthi, mhla wayeza kushiya iSinala amazwi athi, "Ukuze bonke abaphumeleleyo bagcine ixesha bangadlalisi ngalo, bangashiyeki ngasemva kwabanye. Watsho loo mini naye umphathi Sinala

walila, ebuyala, amazwi akhe engawathethi ngakuthanda kwakhe ethunywe yiNkosi kuba wayezazi mhlophhe ukuba xa ethule uya kuba netyala ngezo ntyatyambo zazibengezela zishiya isikolo, zisiya clizweni. Wahambisa wathi, "Ukuze nisebenze nisazi ukuba ingomso asilolenu, kulula ukulibala, kunzima ukukhumbula, umzuzo ngamnye uze ube nenzuzo kuni kuba ukuhlala ndawonye kuyahlwempuza, ukuhamba-hamba kona kuya tyebisa."

Kwakutshiwo ukuthi "Ndlela-ntle" nangaloo mini kuye esikolweni ecelelwa amathamsanqa, ngoku uyakusebenza, kuyaphindwa kwakhona, wathi akucinga wec nkamalala walila kakhulu. Zazithe thaa ngoku iititshala zakhe ezikhumbula, ezithanda, ezibona ubudenge xeshikweni wayephakathi kwabantwana ababezenyelisa bezithuka, besithi zikhohlakele, bezipha amagama amabizibiza ngawo, belibele ukuthi bayona, kwaye bona bayalulekwa kuba bengazi nto. Yanga idlulisile yona intombi kaFutshane ukukhanya engqondweni kaNonzuzo, kuba yona nje ngomfundisi-ntsapho oNtsundu phaya eBhencuthi yayithathe nendawo yobuzali, ithi bakudlulisa ukona, ibona nokuthi bazakugxothwa ngabamHlophhe, ibanfikile iindletyana ezi. Yathi yakuzinzisa ukucinga le ntwanzana, yakhumbula namanye amazwi omphathi Sinala athi, "Hambani kakuhle bafundi, ilizwe lonke linijongile, nize nincele, nicele umngeni, nixhobe isikrweqe semfundo, nisi-phathe isibane senu nisigcine siqaqambile, singaze siphelwe yi-oli. Hambani niye kuqhekeza amawa obudenge, nikhumbule ukuba imfundo sisando esomeleleyo sokukhanda izimilo zenu nabanye, nobona bulungisa buncomekayo. Nize nithi cwaka, nisebenze nithule kunokusebenza nithetha, nicondobeze! nicondobeze! ukuhamba ningahambi ngezingqi, nangokuziqhayisa." Loo mini uNonzuzo wayefana nenja ekhweliswa enqweleni kufudukwa, yona ingavumiyo ixolele ukulandela ngasemva kunokuba ihlale nabafazi, nabantwana neembiza

Naye uNonzuzo wayehamba elila, esiya kukhonza ilizwe, awayengalazi nokuba laliza kumginya na, kuba linjalo lona, alimfuni umntu odyuduzayo isidenge ke esingacingiyo nesingenanjongo lingasiginya lisetyise. Yiyo loo nto kufuneka umntu anyathethele kuhle. Khanicinge ngomtshakazi xa etshata, akaqhuqi, akabaleki, akadyuduzi, unyathela kuhle acondobeze, acwayize elungiselela le ndawo intsha aza kukhonza kuyo, ukuze ingakhawulezi ukumkhamisela, imginye, ukuze ithi ivelisa ulwimi abe yena selenentsuku ugungxo selunyukile noxakatho luphantsi."

Akufika uNonzuzo kwaSibonda, wamkelwe ngobubele ngakumbi yinkosikazi kaSibonda bethu, ibukela intombi. Esikolweni, wayefundisa nomfo owayesel' enamava wamkhokela kakuhle, emyala, embonisa, emfundisa nezinye izinto awaye ephume eSinaleni engazazi, kuba le nto ingumntu ifunda ide iye kulala kobandayo ingaqibanga. Babebaninzi ngokuncamisayo abantwana kwesi sikolo yatsho yafumaneka neyesithathu ititshala eyindoda ungaphelanga unyaka. Zazitsala nzima ke iititshala apha kwesi sikolo. Kwakukho amaxesha emijadu, nezidloyiya abantwana bengalubeki mpela unyawo esikolweni. Kodwa yena utitshala om-

khulu lo wayesel'eqhelile nakoko kungxoliswa ngabaHloli. Into-kazi enkulu enguNonzuzo yayiye ilile yakufikelwa ngabaHloli umsebenzi umbi, ingxoliswe ixakwe nakukuzithethela, kuba inye le nto, kukungalandeli kwabantu belali. Ngexesha lokuhlakula kuyahlaliwa, ngexesha lokulima, kuyayekwa, ngexesha lemijadu kuyahonjwa kuyahanjwa. Uphi ke umsebenzi omhle apho?

Abanye abantwana babedinga impahla yokunxiba, abanye bengenabaqhubi, nabakhuthazi babengakhathalele noko kutya kwakuphekwa esikolweni. Kaloku babelahlekiswa kwangabazali babo besithi uRulumente ezise oku kutya nje ufuna batye ityhefu ukuze bafe bonke bona bantu baMnyama kunye nabantwana babo. Wayezama ke noNonzuzo ukuncedisana neetitshala, ebaxelela ukuba oku kutya kuyi "Feeding Scheme." kwenzelwe abantwana ukuba bondleke, bakhali phe, kuphele nerashalala esezibeni ukuze baphumelele ezifundweni zabo, bakwazi nokubaleka elubalekisweni bomelele. Loo nto ke yanceda kuba batsho bakholelwa. Waye ebaqhatha utitshala, athi nje ukuba bagqibe ukutya baye kubaleka ebaleni lokubaleka bajikeleze bade bayiqhela lo nto. UNonzuzo, ititshalakazi ngoku, wayebatsala abangamantombazana ngemithungo emihle, ngokuluka iijezi nezankwane zeentsana. Babezenza ezi zinto ngezandla zabo bonwabile, becula kusenziwa namabali kunje. Ubesithi mhla inayo imvula abaqononondise ukuba maze beze bonke, uya kubenzela amabali amnandi, atsho kanye kwabo baziinkedama basweleyo, ukuthi beze esikolweni athembise ngokutya okushushu nangomlilo omalahle abomvu, athembise nangokubagodusa kwangoko.

Saye sikhula ke esi sikolo, ngenxa yomanyano olwaluphaka-thi kwezi titshala yaye inkosazana le yayithandwa ngenxa yenkqubela nangokukhuthala emsebenzini wesikolo, nakwasekhaya bethu, asingefane simhlebe, wayedywabhiliza edinwe enjalo. Ngenye imini iititshala zonke zaziye entlanganisweni zibizwe ngumHloli zikolo omHlophe eza kuzixelela iindlela ezintsha zokufundisa, zokulima umhlaba. UNonzuzo wasala yedwa, waze wazimisela ukuba akasayi kusebenza nto, uya kubagcina ngeentsomi ukuze bangamxaki xa bedibene bonke.

Noxa uNonzuzo lo wayekhangeleka ngokomntu owonwabileyo, wayengonwabanga elalini, ezama ukufundisa yonke into nje yena, abantu belali babesigxeka isimilo sakhe. Wantlitheka ke waxela zonke iintombi ze-Afrika. Wayekhe alile kube manzi imiqamelo xa aleleyo, abebuhlungu emphefumleni, kukuthukwa, esenyeliswa ngabantu belali bemambathisa ingubo emabala-bala, eyayimfanela ingamfaneli, kodwa wayethuthuzelwa kulo mzi wayehlala kuwo. Ubengazange ade axelise ezinye iintokazi, ezisuka zona zixelele iintokazi zaselokishini, ziye zingqangqa emizini zifuna eziqwini. Ubelila njengaye wonke umntu okhonzileyo, aphinde athule, ahleke iphele loo nto, ngakumbi ke kuba wayekude nabazali bakhe. Inye into awayeyigcinile awayalwa ngayo ngumhakhulu wakhe, kukuphincela ilali, ehamba ephunga kulo mizi, exelelwa iindaba zochuku eziyingozi ke emntwini oyinkokeli. Wayehlala kuloo mzi kasibonda, atye leyo ayinikwayo, kodwa yayikho

imizi enabantu abanengqondo, ababemthanda, bempha iinyama zeegusha, namathanga neenkuku, amaqanda neepesika.

Ubencedisa ke utitshalakazi nakwezesikolo secawa izinto noxa ebengyedwa, kuba kwakulungiselelwa mhla agodukileyo, kusale kukho umntu. Kwakukho ngelo xesha umfo omHlophe owayevela Phesheya eze kuphalaza ilizwi kweli lizwe engumRabe enkonzweni. Lo mfo wayemde, ngesiqu ephakathi, enamathambo phofu, ubuso bakhe buthandeka, bubanzi inkangeleko yakhe iye-yomntu ohlakaniphileyo. Waye ekwa ngumhlobo omkhulu wabantu abakhulu, nabantwana ngokunjalo wayefundisa wonke umntu, omkhulu kwanomncinane, ubethandazela abasweleyo nabagulayo, abasezilingweni nabangena mncedi ehlabathini, abasemaxhaleni, ngokukodwa abangena bathandazeli njalo njalo. Ubesithi ke lo mfundisi, abhekise ebantwaneni kuqala, agqibele ngabantu abakhulu, ebayaleza ukuba bakhulule abantwana bahambe inkonzo yelizwi likaThixo. Ubengacekisi kubulisa mntu ngasandla, ubebabuza nempilo abantu, ebakhuthaza, ebancoma ebahlekisa efuna bangamoyiki. Kodwa noko kunjalonje, wayengenzi mlembelele yena xa ebuza zonke ezi zinto, ubekhawulezisa, awalaze, ahambe igazi kaloku lona liyaxela ukuba asililo lethu, thina sibuzana impilo, sixele nokukhohlela komntwana ngamnye izolo nanamhla, sichaza iimbalela, neerafu nezikhonkothela kwathini.

Ngemini zesikolo seCawa, bekudityanwa eSulenkama eCaweni zizo zonke ezaseRabe iinkonzo. Le ibe iyimini enkulu ebantwini, nasebantwaneni. Bekukhutshiswana ngokwazi iBhayibhile, nemidlalo. Bekusiza ooGqira besibhedlele nabongikazi, izigulana ezichachileyo, neziqhwalazise kubukela loo mini. Isikolo esizidluleleyo ezinye besinikwa nokuba yingubo sifotwe, sithunyelwe Phesheya. Ibizikhuthaza ke le nto iititshala ukufundisa ngeBhayibhile. Wathi mhla wemka laa mfo umHlophe waPhesheya, bahlupheka bonke abantu. Kaloku mlesi babefanele, ithi intetho; "Ubumnandi bale ntlalo yeli lizwe, asibobutyebi bamali, koko yintliziyo esoloko ifuna ukwenzela abanye okulungileyo! Owenza okulungileyo kwabanye wonwabe ngaphezulu kude kunezityebi ezinama-xhala." Lo mfo ke wayefanelwe yile ntetho, wayengazelanga mali wayeze kupha abantu abahluphekileyo ilizwi, ingezizo mpahla, ingekuko kutya, ingeyiyo mali kuba zithi izithethi, "Wakuba unentliziyo yokonwabisa abo basezintlungwini nangayiphi na indlela onokuthi wenze ngayo, ubufumene ke wena obona buncwane bobomi." Masimlibale ke okwangoku ukufundisi omHlophe siqhube ibali lethu, kodwa imithandazo yakhe nezifundo, zingaphumi ezingqondweni de sife.

Wayesiya naye ke uNonzuzo nabakhe abantwana, aye kuzithathela ukutya kweendlebe exela imbovane, yona ilaziyo ixesha lasebusika, ililungiselela kwangoko, ingenqeni ukuze ihambe icela, naye ke wayesazi ukuba uya kuze ayeke esikolweni atshate, kufuneke ebeke umphako welizwi likaThixo etafileni. Ngubani owufunayo umphako owenziwe enkunkumeni singekho isibane? Ngubani othanda umphako ongacacanga ibala, ekubuzwana ngawo ngabantu, bagqibele ngokuwulahlala?

Ebomini bantakwethu kufuneka lonke ixesha umntu abhutyuze umphako wakhe, kuba imini yona iyatshona, nexesha liyaphela, imihla iyasongeka inyaniso yona ihleli ihleli, ingqina ukuthi akukho nto imbi njengokuba umntu azalwe enengqondo ayi-bolekiweyo, akhule, atye ahluthe, asuke afe engenzanga nto, ngenxa yokoyika ukusebenzisa iTalente. Uthi umntu akufa apha emhlabeni, uve abantu bebuzana ngokuthi ushiye ntoni na lowo ufileyo ebantwaneni bakhe nakumkakhe, athi akufika eZulwini athi uThixo, "Mkhonzindini, undiphathele ntoni na elungileyo, wakha wandithumelela ntoni na elungileyo?" Athi umkhonzi onomphako awuthembileyo, "Khangela encwadini yobomi obungunaphakade." Umphako uya funeka zintombi nani bafana be-Afrika.

ISAHLUKO V.

INDIMA ENTSHA.

Naxa uNonzuzo lo wayengeyiyo ntwanazana engade inconywe buhle, kodwa singatsho ukuthi akukho nzwana ingenasiphako. Wayengaphiwanga ukunyamezela ubuhlungu nobubi kuba waye khule ephethwe kakuhle, engasebenzisanga nyembezi naxa wayeke ancokole nabafazana abathwele nzima ekwendeni. Wayeya avale iindlela, ayengezelise iinyembezi kucace noko ukuthi, isiphako sakhe esibi kukungakwazi ukunyamezela ububi, waye wayeza kwenda ngenye imini. Wayesithi naxa amiswa ngabafana bemcela ukuba bamfilishe, abantu belali bahlebe, besithi akaknakuhlala uphucuke gqitha, uyakusoloko efuna ukuhamba nendoda ukuya emsebenzini, batsho abafana babaleke neesali.

NoNonzuzo ke wayengumdlungu odlekayo, wozandisela ke umfundi, kuba kwangeliya xesha wayeseBhencuthi, wayesona njengabo bonke abantwana nangoku ke ayititshalakazi ubethuka, ashwabule xa kufuneka kodwa ke iyonke loo nto, igama lakhe lithi nguNonzuzo, masilalele ke ukuba siya kuzuza na ngaye mhla wenda.

UNonzuzo waba nethamsanqa lokufikelwa kukwenda engazange ade abethane namfazi, nantombi yalali, kodwa wona amatsili obutitshalakazi wayewafumene njengazo zonke iintombi ezifundileyo zezwe lethu. Omnye umfazi wakhe wathi ukuphuma kwenkonzo, ebona uNonzuzo, "Kowu! liyababetha ke bethu eli qathalala letitshalakazi abantwana bethu, asazi ukuba loze lendele phi na, nini na lide limke, khesibone obunye ubuso." Wahambisa, "Hayi khona ngoku liguge tu, nomntu oyakulizeka, uyakuzililela iinkomo zakhe, kuba liya kusoloko lilele, liphelelwe ngamandla, kanti umfazi ngumfazi ngamandla." Bamphe ndula nje abambalwa, abanye abathetha, kodwa ezo ndaba wa-

Jala lowo ebhetywa sel' ezivile. Walila uNonzuzo kwamanzi amehlo, akaze ambulise naloo mfazi wayethetha loo mazwi, wamthiya egazini, kwakukhona azidlayo. Ubesithi kwakuba nje, akhe amhlebele notitshala omkhulu, athi ke kuba wayengumfo ongayifuniyo into embi, amyale emthuthuzela, esithi benziwa ngumona, makabayeke.

Esinye isihlobo sakwasibonda samnqwenela uNonzuzo ukuba abengumfazi waso, noxa lo mfana wayengafundanga ephele kweyeBanga lesiThandathu. Oku kucelwa kwale nzwakazi kwavela ngalo nyaka kwasweleka uninakhulu intombi yakwaThaba, uNofezile igama lokwenda. Wabhubha engenaxhala lanto ewuphethe umphako weNkosi. Wangcwatywa kakuhle bethu ngabantwana bakhe, waxola naye uNonzuzo ngenxa yemfundo ilifa awaliphwiwa ngesisa ngamaJwara, neThabakazi. Weva kakubi ukuba asweleke uKhulu, engamtshatisanga, kodwa waxola noko.

Kwathi ngaminazana ithile, kungomGqibelo, kwafika kwikhasya likaNonzuzo, kwasibonda, umfo ongenasiqu, phofu oyindoda ngokupheleleyo, ofanelekileyo nosimilo sakhe saziwa ngokulunga, abantu abakhulu bemthanda ngokuthanda umsebenzi. Wayethengela evenkileni, ethenga iinkomo qha, engayityi eyakhe imali. Wathi ke akufika kulo mzi kasibonda, wacela ukuthetha noNonzuzo. Wachaza konke ukuba ubonelwe ngabo bantu bakwasibonda, abazizihlobo zakhe. Akazange abe nalo ithuba lokuba amngqwaqhulise loo mfana uNonzuzo, wasuka walithamba. Wayenokuthini ukudanisa abantu afika kubo esaphuma ibele ezekufundisa. Wayezazi ngantoni iinjongo zaba bantu ngokumbonela isihlobo sabo esixabisekileyo? Wamthumela lo mfana kowabo, kwelokuzalwa kwaSiswana, emaJwareni, eMazaleni, konyana phofu nje ngoko babengasekho abantu abadala, belele kobandayo, uMtika igama le ndoda, kunye nenkosikazi yakhe uNofezile.

UNonzuzo akuba ezikisile ukucinga waziva esoyika nokudibana neentanga zakhe, ukuhlala ahlale endeke eqabeni elaphumelala incwadi yesiThandathu kuphela. Yayikhenkceza ezindlebeni zakhe le nto, engalali nasebusuku. Kodwa ke wayehambisa ukucinga, abuye azithuthuzele kwayena, athethe nentliziyo yakhe imphendule ithi kuye, "Kukho into eyingxaki, akukho namnye umntu apha ehlabathini osaziyo isiphelo sakhe, wohlala ulinde ofundileyo uyakucela phi xa ungamabelwanga? Yenza leyo ilungayo, yothi kanti yeyona isekelwe wena, uyiyeke ongayaziyo."

UNonzuzo ngoku wayeka ukuthetha nentliziyo yakhe wacinga ngomnye umhlobo wenene, umfundisi oNtsundu wamaWesile, umfo kaTshangela owayengumfundisi wesibini komHlophe, awayesithi xa ashumayelayo, ange iNkosi uyibambe ngezandla, angqunge phaya entla, emana ukuhamba-hamba, ngathi iza emntwini, ethetha la mazwi kuLuka isahluko sesithandathu, ize yeshumi. "Othembekileyo kokuncinane, uthembekile nakokukhulu, ongalungisiyo kokuncinane akalungisi nakokukhulu." Wathi mhla wasinika loo mazwi angalibalekiyo nanamhla oku, wathetha nangembeko, neentloni, esithi ukuba umntu akanantloni, inzima imbeko ukuqhelana naye, neentloni ke azimfuni umntu

ongenambeko. Ezi zinto ke ziyinkunzi zombini, kufuneka umntu azithobe komncinane nakomkhulu, azilinde ekuthetheni eve akuxelelwa, enze akuboniswa angazincomi akwenza okulungileyo, angxengxeze akona. Zonke ke ezi nkumbulo zamnyanzela uNonzuzo ukuba endeke eqabeni nokuba sesoyika bani na.

Zanwenwezela okwepalafini iindaba zokufilishwa kukatitshalakazi Siswana, iJwarakazi, abanye babevuya ngenkedama abanye begxeka ukuthi umntu efaneleke kangaka, efundisiwe aye kumntu osezantsi. Kodwa batsho emva, kuba yena utitshalakazi way'esel'ezimisele, engasakhathali yiloo ntshwaqane yabo, kuba naku laa mfana sel'ebhalile exela oNozaku-zaku abaza kumcelela intombi.

ISAHLUKO VI.

SIPHELELE APHA.

Ngenye imini, ngezehlobo iiholide, phaya kulaa mzi se uxeliwe kweli bali, xa kanye wayehleli unyana omkhulu kaMtika, indlalifa yaseMazaleni, unyana kaNofezile, kwabonakala kufika amadoda amabini, eze kucela ubuhlobo. Ihlobo lalilihle, ndawonye nokukhenkceza kwamazwi emingeni, xa yonke indalo yayichwayitile, angena la madoda, ephuma eCabavale kwaZilindile, kwaGcaga isiduko, kwasemaMpondomiseni. Athetha kakuhle, ngembeko nentobeko, njengabantu abacengayo, akwabikho mangxatshi-ngxatshi anto bethu, bavunywa ke emva kokuba bethathe ixesha elide phandle abasekhay'apha bebhunga, bethehana ngalo mcimbi, behlinza impuku yamawabo. Emva kokunqalwa ke la madoda axelelwe ukuba makazibonakalise, sekuhlekwa ngoku, iyiloo ngxolo, yaqala nemixakatho yabahambi ngoku yaxibilika, laphela ixhala. Yasuka enye yaya esalini, yarola etywiniweyo imbodlela yegrangqa. Ntimfi! phambi kwamadoda, isithi, "Nantso ke maJwara amahle into ebe sihamba siyitya" yatsho yee vu phantsi. Kwathi cwaka okwethutyana, encuma amadoda, efakela neenqawa zawo, evuyela iinyembezi zikaVitoliya ngokutsho kwabaselayo. Balixelelwa ke ikhazi lasekhay'apha ukuba lishumi leenkomo, nethokazi lehashe elinxitywe lagqitywa, qwaba ke!

Bavumelana ke bethu, bashiya amashumi amabini eeponti amela iinkomo ezimbini bacela bagoduka emva kokufumana amanzi ashushu, namaqebengwana. Kwabuliswana, kuhlekwa, sekukhala "mkhozi! mkhozi!" Kuphakanyiswa minqwazi, kunqwalwa zintloko kumnandi kunjalo, kuba kaloku zingenile eMazaleni, azuzile amadoda.

Akuba emkile la madoda, oNozaku-zaku, asala la embodlela, ezinika, kwamdaka iisali, kwasengelwa ezandleni loo mini.

Athi akufika eCabavale, azibalisa zamyoli iindaba kwabakwa-Gcaga, wavuya umfana, wabhalela uNonzuzo incwadi yothando, ebulela sel' esithi nasephepheni, "Nkosikazi yam ethandekayo." Emva kokuba uNonzuzo eyiphendule loo ncwadi yomyeni wakhe, uphindile umyeni wabhala esithi uzakuya kubulisa, ufuna ukuya kusebenza iinkomo zokulobola, nokunxiba, ukuze abuye ngokutshata. Okwenene wafika umyeni kaNonzuzo eKhalankomo, wathetha kakhulu naye emyala ukuba aze athembeke, angemki nezinye iitshala kuba yena engafundanga kuba naye yayimhleli le nto noxa wayethule nje. Lo mfana la mazwi wawathetha esexhaleni ngenene, kuba akukho nto inzima njengofilisho. Kuthiwa ngoku uduli lufika ngomso, kuse engekho umtshakazi entangeni, ebaleke nelinye isoka, kanti lobuya lithi lakudinwa yile ntokazi, liyilahle, liyithuke ngaloo nto. Kukwanjalo ke nakumfana, kuba woze ale ukukhwela enqweleni ehamba noduli, uve esithi, "Andinakho ukutshata nentombi yegqwira mna, kudala ndayiva kunjalonje ndixolele ukufa kunokuba ndizithathele into ezakugqiba umzi wasekhaya." Yiyo loo nto ke sisithi ufilisho yinto enzima.

Kwiveki elandelayo wakhwela ke umfo wakwaGcaga, esingana eRawutini, eyakusebenzela uNonzuzo. Kaloku, umntu ozekayo ugaja eziqhwabela, loo nto ithetha ukuthi, kufuneka athi engapha abe engapha, athi ekule abe ekule. Phofu yinto elungileyo leyo yokubila, kukhona umntu aze amgcine umfazi, angafekethi ngaye, naxa selehlala naye.

Wathi mhla wayekhwele kuloliwe, eyakusebenza eRawutini. eshiya ikhaya lakhe, wahlala ke wathi cwaka, ecinga ngathi sel' etshatile, sel' enomzi omhle noxande olunempahla yasemLungwini ekhazimlayo, efanele kanye ititshalakazi, ngathi unesithi esiluhlaza zizithole zcendidi zezityalo. Ezingcingeni nasemabhongweni akhe, wayesel' etyale nomthi womngcunube owawuse uyokozelisa amagqabi aluhlaza yaka. Waye ezibona sel'engathi unenkwenkwana yamazibulo etsho ngebhulukhwana idlala phambi komzi wabo, itsala isileyi seendiza. Lonke eli xesha uloliwe yena wayengazi ukuba kukho umntu okwezo ngcingane waye yena engakhathali, esebenza owakhe umsebenzi, eqengqeleka esihla imimango ejujuza, esimka amageduka, ekhala maxa wambi esithi,

"Ndulinzima nqolintaba,
Ndulinzima nqolintaba
Xhegwazana phek'ipapa
Xhegwazana phek'ipapa
Ho — ha — Ho — ha."

Wayenyuka amaqhina egogoza ekhweza-khweza esithi,

"Nqukru! Nqukru!
Eneva — Neva
Eneva — Neva."

Wagqobha uloliwe esimka naye ngaloo ntsasa yezulu elalilihle, lizolile lingqina yonke indalo eyaye ivuma ubuhle baloo mini

wada waya kungena eJozi emva kweentsuku ezintathu, ephatha konwaba, apha the kuba lusizana, kuba engazi nokuba angafela kweliya lasemLungwini engatshatanga, engazi nokuba angaba sambona na loo Nonzuzo. Wafika wabhala ebhalela ekhayeni lakhe, wabuya wabhalela nomkakhe. Wasebenza kakuhle wayigcina imali njengayo nayiphi na indoda enjongo ziphakamileyo. Wamana ukuthumela ekhaya, kwalotyolwa kwagqitywa, esoloko ebhalela inkosikazi yakhe eyikhumbuza ngesithembiso sakhe. Kwathi kanti eneengcinga zomzi omhle nje nemingcunube, neenkuku, ilizwe lona liza kumginya. Ilizwe lona alikhathali nokuba uzalwa ngubani na, into eliyifunayo lona kukuginya isiyatha, esinguthob'apha sikutyele. Usebenze unyaka wonke wabuya weza kutshata ekhaya nenzwakazi yakhe, esebenzile, ebakholisile nabakowabo abantu. Wabulelwa kakhulu ngokuthembeka kanti umTyholi uyeva, wayeka walalcla, emana esebeza esithi, "Ndiza kumyeka atshate nje akhuphe laa ntombazana kwesiya sikolo, kuphume la ntlaka isemlonyeni, ukuze eve ubunzima obu czidla kangaka nje."

"Tyhini! lo mntwana kaMtika usaya kweli qaba nithi unayo nje ingqondo?" Yatsho enye inkosikazi kwenye, esikha imifuno yasendle. Yaphendula enye, "Kanti ke tana nguyena wothi gcobho ebhotolweni lowa, ngathi wendela esitawuveni nje." "Baya kuwakha umzi wabo uyakundixelela ukuba sisekho ndifunga amaQoco ephelele." Waphinda watsho lo mfazi wathi, "ulungile yena utitshalakazi xa cfundile nokuba indoda yakhe ayifundanga kuya phi ayinanto, amaphepha nezo inki azinanto, into efunekayo yile iphantsi kweenwele, ukupheka komfazi, ukululama ukuthobela abantu bomzi, kulunge kanye abe umfazi lo ufundile, ukuze ayitsale indoda yakhe ekuthengeni izinto ezintle zomzi, bakhe, bafuye bafundise nababo abantwana. Ngamanye amaxesha nalowo ufundileyo usuka axabise utywala kuphela, agqibele ngokudivosa olo sana lomntu ebelutshatile." Wavakala omnye esithi, "Masiyeke mntwakamfi, nam bendise ndithetha nje kuba nabanye besitsho, undoyisile."

"Kowu! Qoco, ndiyakuya ke kuloo mtshato, kuthiwa zininzi izihlobo ezimenyiweyo," yatsho le ntokazi ngelokuncama.

Ngemini yomtshato babehombe bonke abantu, abanye abafana beqhinile, abanye benxibe ezimayaka-yaka ukuze kuhlekwe, amanenekazi enxibe ezimbeje-mbeje ojobela neepiko, kwakujayivwa ziintokazi, kukhala izinto ezininzi ezazitsho ngoncuthu lwengoma. Phaya enkundleni kulomtshakazi kwafumana kwangumntu nje kukho nezidenge ezingawaziyo namakhaya, oko zazona kuqhuma umsi ngaloo mini. Amadoda aye ethe thande esidla imbadu selenele yinyama, abafana bentlantlatha amahleza inyama ingumdliva, iwaxakile namakhwenkwe awaye ekhamisile cenele yeyombilini, omibizo nezinye iinyama.

Abanye abantu babequzela besipha abahambi nabanye abantu ukutya etafileni, xeshikweni kwakudlaliswa ngesonka enkundleni. Abanye babebetha ngeengaga, besophula inyama, abanye iyimingqusho neetapile. Kwahlutha kwahlutha nosebeleni,

yaye iphume yonke ilali. Zazilapho izihlobo zikaNonzuzo awayefunda nazo esemncinane, abanye wayefundisa nabo ngoku sel' emdala. Inye into eyabambi kulo mtshato. Kwathi kanti kuloo nyaka kuxatyenwe ngabafana baseGqwesa naseNgele bajongene ngezikhondo zamehlo. Kwathi xa kutshintshwayo, zavakala iintonga, ayakhetha yadla emkhaphini, yadla emfaneni, kwangamayeyeye apho, abafazi bekhala, beruqa iityali befihla abenza-keleyo ngazo. Abantwana bavalelwa ezindlwini, amaxhego namaxhegokazi nawo atotobela ezindlwini. Abanye babebalekela emizini yabo, beshiya nezo mbiza zinenyama nezitu, abanye babetsiba iingcingo bebhamba, bekrazukelwa besenzakala, besophisa eziko phaya, kwachitheka mihluzi abanye badyojwa ziimbiza nabo abanye besalwa ngamathambo bengazi nokuba kuphi.

Wathi umyeni akubona ukuba akusekho mntu emva kwakhe, akusavakali naloo ngoma, wabaleka nomkakhe. Abanye abakhaphi toro babeziintuthwasi kukungcoliswa yimithuthu idibene nemihluzi, kodwa zange kufe mntu, kungazange kude kuyiwe matyaleni, yaphelela nje ezibondeni, nasezinkosini. Ukusulela loo mini zange kuphindwe kudityanwe lulutsha, kwahlukwana 'de kube ngokunje. Akukho mfana, nanamhla oku ongaze umbone efumane ezula engowaseGqweza, efuna angayilimanga eKhalankomo. Ekhe wabonwa, ingatsha inkuku nephiko layo ndiyafunga!

Kwahanjwa ke kwayiwa kulomyeni, wamkhulu umtshato, waphola, akwabikho ziyalu-yalu namahintsi-hintsi anto. Wayalwa ke uNonzuzo ngabakowabo nangabasemzini wakhe washiywa sel' equkeza bethu, exhalabile ngaphakathi kwakhe ukuthi, kazi uyakulunga na. Wayefanele noko ukushiyeka elila, ukubhujelwa ngabazali umntu kumfaka elusizini nasekoyikeni ixesha elizayo ayakuthi ajongane nobunzima bentlalo azive ebuthathaka ke akufika kwilizwe elitsha, nabantu abatsha.

ISAHLUKO VII.

UKUSHIYA IKHAYA.

Ulishiyile ngenene uNonzuzo ikhaya lakhe, wazama ke noko ukuqhelana nelitsha. Wancedwa kukuhlala emzini okuya wayefundisa, yaza loo nto yamenza waqhela kwangoko, kuba umntu ongazange ahlukane nekhaya uquqa njalo ekhaya, 'de nalapho kowabo angabi sabukwa, athi xa athi thu, kuthiwe, "Iyawa yintoni na." Umntu onjalo ke uya axoke athi uphethwe kakubi, uvinjwa ukutya, usetyenziswa yedwa kanti, into ikuye akakwazi kunyamezela.

Ukhawuleze waphindela eRawutini umyeni kaNonzuzo nge-

nxa yamatyala omtshato, aye ejongene naye yedwa njengoko wazalwa wayedwa kowabo. Zange aqale aqondwe umyeni ka-Nonzuzo apha kowabo kwaGcaga ukuba uyatshipha. kodwa yena uNonzuzo wamqonda kuba wayekuthanda ukubhala oku kona, kodwa wayemana elila nje ngasese, abuye athule, engathandi ke noko ukubandwebisa abazali bakhe awayebathanda gqitha, esithi mama tata, bethu. Kwathi kanti nabo abazali aba sebeqondile, koko babengathandi kumxelela nakumbuza nto lo mntwana ongu-molokazana wabo, esengumtshakazi ojonge phantsi. Yayilibhongo le yokuthi tata mama kuNonzuzo, kuba yena wayekhuliswe ngumakhulu notatomkhulu. Aba bantu balo mzi babengenazinto kakuhle, kwakunzima nokumondla umolokazana wabo, babehamba nzima. Kodwa noxa kwakunjalo, babengazange bawushiya umzi wabo, baphalalele kwezinye iindawo. Zathi zakuphela iinyanga ezintandathu engabhali umyeni kaNonzuzo, zaqala zamana ukuhla ngezidlele iinyembezi, zaphela izinxibo zakowabo awayeze nazo, wabangabhalela kowabo ecela isepha yokuhlamba impahla, hayi bo akaze ahoywe, kuba ngoku wendile, akasenalo negama, akasaphathi namali njengazo zonke iintombi ezithi xa ziphatha imali zixatyiswe yaba yeyakwamkhozi leyo yokuhlupheka kuka-Nonzuzo, kaloku mlesi ithi intetho, "Izithuku-thuku zenja ziphelela eboyeni." wozandisela ke. Into eyamncedayo uNonzuzo njengoko waye eliqoqosha, ingelilo igogotyala legqolo, wasuka kwangoko waqoqosha okusekhoyo, wazama ukuziphilela, wabiza imithungo ebantwini, wathunga ngomatshini wakhe, wabona ukuba kuyalunga, wahamba waya kwivenkile ekufuphi nomzi wakhe, wathetha nomnini-venkile ukuba amfumanise iiqhiya zamaqaba azithunge, wabiza neerali, waqhuba, kwalula ke kuba wayengekabi namntwana kaloku, zange aphazanyiswe nto ke. Waye enikwa iisheleni ezintandathu ngeqhiya inye, loo nto ke ithethe ukuthi, yayisithi iphela inyanga abe efumene iisheleni ezilishumi nesibini. Kwakungekho nenkomo phaya ebuhlanti kweli khaya njengoko zalobola zonke. kodwa intombi yasemaZaleni yabhinqa umfutshane, yabondla abazali bayo ngaloo madlana yevenkile. Eyona-ycna nto yayimkhathaza kakhulu uNonzuzo yile yokushiya yindoda engenaye nomntwana, kaloku wonke umntu owendileyo uthi ukuze onwabe, afumane umntwana waloo mzi ukuze naye aqiqonde ukuba uzinzile.

Kukho amaxesha asebusuku awaye angalali, acinge ngobudenge abenzayo, ukusuka ayekwendela eqabeni exelelwa, ashiye isikolo ezisebenzela imali, aye ekwendeni okungamonwabisanga kwasentloko kangaka. Wayesithi ke akucinga ngesiphelo sakhe nomyeni wakhe xa bengenamntwana, avakale ekhala kakhulu nasezinzulwini zobusuku, 'de aviwe ngabazali bakhe. baxakwe nokuba bangamqala ngaphi na ukumthuthuzela, kodwa ukuba waye eyazi indlela yokulungiselelwa kwakhe yiNkosi, ngewayengazange alile, ngewayesuke wahlala ethembeni. Zithi iinzingo zakufika emntwini, zimtsho aphunguze, angazazi nalapho akhoyo, angazazi neentsuku ezi zeveki, andithethi ke ngeenyanga zonyaka.

NgemiGqibelo, uNonzuzo wayephiwa iintloko zeehagu kule venkile ukuba ayekutya nabazali bakhe, kodwa njengoko besikhe satsho ukuthi wayeliqoqosha, wayengayipheki yonke, wayesithi akuyinikwa evenkileni, aye kumadoda asebenza endleleni, ayithengise kuwo enye, loo mali ke athenge ngayo iiswekile nezinye izinto ezinje ngeepalafini, imililo, isepha, iti nekofi. Ngezinye iimini, wayethenga umbona. Wada wonwaba ke kuloo nto, waqhelwa nangabeLungu, wathandwa, wathenjwa.

Kowu! hayi ukuba maninzi kwamandla esithi siwabilekwe xa sisekuhluphekeni, kodwa hayi ukunqaba kwawo xa sukuba sonwabile! Uthi umntu xa ahluphekile itikana anayo ayisebenzise ngendlela kodwa xa engahluphekanga, uyaqesha, adlave enze yonke into, yena ahlale egcakini, amane ukujika nelanga njengoko lisiya kutshona. Akazanke ayicinge uNonzuzo eyokuya endodeni, indoda angasayithembanga, wasuka wazimisela ukulimela uyise nonina.

Wathi mhla wabhala umyeni wakhe, woyika umntwana womntu, waduduzela umzimba kwahlathuzela iinwele, yathi nyaka inyama yenkuku emzimbeni wakhe, lwabetha uvalo, yalala loo ncwadi ingafundwanga. Kwasa ifundwa, ume waye ethetha amazwembe-zwembe odwa kuloo ncwadi, into eyayingalandeleki, ngathi wayeyibhale enxilile okanye esemdanisweni. Izimanga! Ababesuka kuye bathi wayefaka izandla ezipokothweni athi akaxakekanga yena kowabo, uyindlalifa, kwaye yena wazikhethela ititshalakazi enengqondo, nenemali eninzi nekwasiziyo ukungenisa imali. Ukuba wayeyazi loo nto ukuba ingamenzakalisa umkakhe ngewayekhetha ukuthula kunokubhuda umswane, yaba yiloo nto ke eyencwadi kaMamJwara, intsomi yento. Wayelibele lo mfo ukuba izinto zanamhlanje ziphakamile zifuna amadoda akhawulezisayo ukuzibona.

Noxa kwakunje ukuba nzima kweli khaya, uNonzuzo akazange athande ukuba abazali bakhe bamshwabulele unyana wabo, ekukuphela komntwana abamphiwa nguSomandla, kuba wayesazi ukuba iinyembezi zeentliziyo ezibuhlungu zabazali ziba sisibetho emntwaneni, athi ke akuba eqalekisiwe, abe lilifa leentshaba. Njengokuba babelamba kangaka nje aba bantu, elalini leyo kwakukhalwa ngezinto ezalamba kudala, eziyakufa zinjalo.

Kwakukhe kuncokolwe apha ngabantu beli khaya, ayale uyisezala kaNonzuzo athi, "Mntwan'am, molokazana soncuma ngenye imini, hlala uthi tu, uthi cwaka ukuze uYehova akuve, uzinze, usebenze, uzuze, ubulele qwaba ke, masinyamezele hleze kuthi kanti kukho abantu abaxakeke ngaphezu kwethu. Njengoko ukhe uve xa kuyalwa intombi eyendayo, kudla ngokuthiwa ubuhle bobuso, nesithomo azinamsebenzi ezo zinto, into efunekayo kukukhalipha kwengqondo nobulumko." Ubesitsho ke athi kwakhona, "Phulaphula mntwana wam umntwana ongaphulaphuliyo uruqelwa ekufeni ziinkani nenkohlakalo, ulunya nokuswela inyameko, ukuba ufuna ukuba ngumntu ebantwini isizwe ezizweni, phakamisasa amaphiko abheke phezulu, ngayo imfundo ke uyakuhamba emoyeni ungasindwa nto, uxele le ntaka kuthiwa lukhozi." Waya-

kulala loo mini lo mntwana intliziyo yakhe yaphukile, ezisizela, esizela noyisezala nonina, kuba noxa wayewathetha nje la mazwi naye ngokwakhe wayescbuhlungwini.

Waye eyicinga into yokusuka azimele emke aye kowabo, ukuze azifunele isikolo asebenze, kodwa wayesoyika abantu ababesandul' ukumtshatisa iintloni kaloku zezona zakha umntu, ungenazo iintloni ungunmtu nje kuba uphefumla. Wathi cwaka ke u-Nonzuzo, intliziyo yona ithatha ibeka imini ezi, kodwa wathi tu wabhenela kuThixo.

ISAHLUKO VIII.

APHO KUKHO INDLELA KUKHO UTHANDO

Ngenye imini emva kweminyaka emihlanu etshiphile umfo wakwaGcaga umyeni kaNonzuzo, kwabonakala kufika umfana ovela emsebenzini eRawutini, esithi uphathiswe ishumi leesheleni ngunyana lowo welo khaya. Wafika loo mfana unina noyisezala kaNonzuzo bencokola kamnandi. Akubuzwa lo mfana ngomntwana wabo, wawangaza wathi uzekile phaya, kodwa naye akazi, wasuka wampantalaza lo mfo, wemka kwangoko ebonakala noko ukuba isifuba sakhe sizele, kodwa uyaliwe. Basala ke be-sebuhlungwini obukhulu abantu belo khaya, kwacaca ngoku ukuba umolokazana uzakuphelelwa ngamandla okuya kusebenza evenkileni. Wabhitya wabhitya umntwana wabantu, wayinto emdakana, enqena nokuhamba elalini.

Ngaminazana ithile, kulo mzi wakwaGcaga uxakekileyo, kwangena amakhosikazi alithoba, entlanganiso eze kuvelela ixhegwazana lasekhay' apha ukuze ancedisane nalo ekuthandazeleni unyana walo otshiphileyo, nokukuphela kwakhe abuye. Babengamxelelanga lo mfazi uhluphekileyo, kuba babemazi ukuba wosuka azikhathaze ngezinto zokutya.

Bawungenisa ke lo mthandazo wolwesiNe, yazalisa indlu kwezabamelwane bezinye iinkonzo, bawuqhuba kumazwi aloo mini athi, "Umphefumlo wethu ulindele kuYehova, nguye uncedo lwe-thu nengweletshetshe yethu." (Ind. 33, 20.)

Elesibini ilizwi lalisithi, "Akufuneki gqira kwabaphilileyo lifuneka kwabafayo. Andize kubiza malungisa, ndizekubiza aboni ukuba baguquke." Zawatolika ezi ntokazi la mazwi, ziyijikajika iBhayibhile koMk. 2, 11. Yoweli 2, 12-17. Isityhilelo 2, 12-17 Kwaza kwavunywa ingoma.

1. Othemba linguThixo wakhe,
Makonwabe ngenxa yoko,
Ekuxakekeni noko,
Akakhanga ntlabathini,
Othembela eNkosini.
Makavuye eNkosini yakhe.

2. Yonceda ntoni imibiko
Ephindwa-phindwa ngemihla ?
Lingasanceda ntoni isiko
Lokuncwina yonk' imihla?
Sikhulisa ubunzima
Ngokuhlala sikhedama.
3. Xola ukholwe ke mphefulo,
INkosi ingumphathi wam,
Iqonda zonke iingxakeko
Kwanazo zonke iintlungu
Izinto endizisweleyo
Ziyaziwa ngozenzayo
4. Uncedo lwakhe wondinika
Ngexa lakhe alaziyo,
Nakuba ngathi selofika
Ngexesha elingacingiyo,
Wokwenzela kamsinyane,
Ud' uthi ukufutshane.

Emva kweculo, yawuqubula umthandazo enye inkosikazi yoManyano, yenjenje. "Nkosi Bawo Wethu OseZulwini, Thixo Somandla, Mthetheleli wethu Mthombo wokwazi konke okulu-ngileyo, siya kuthandaza okokuba ubenathi namhla kule ndlu yesicaka nesicakazana sakho nomntwana wabo. Sicela neeNge-losi zakho zibekho kulo mthandazo Nkosi, zona ngokulunga kwazo zinqula uThixo OseZulwini, zithunywa nguThixo ukuba zisincede apha emhlabeni. Siyazi Nkosi ukuba iiDemoni zimthi-yile uThixo, soloko zifuna ukuchitha umsebenzi wakhe omhle, kodwa kuba Yena uThixo emkhulu kunoSathana, siyakholelwa kuwe Thixo wethu, siyazi asinakutshatyalaliswa xa sizisondeza kuwe. Sicela unyana weli khaya ukuba akhumbule abazali ne-nkosikazi yakhe, umlingane wakhe, abuye aze kuba luncedo phambi kwabo.

Akuxakwa nto Wena Nkosi, neculo lakho litsho lithi, "U-ncedo lwakho umnika umntu ngexesha olazi wedwa, nezinto abaziswelayo uyazazi. Senzelelele ngenxa kaYesu AMEN."

Emva kwalo mithandazo yawuthabatha indoda yasekhay'apha wamfutshane isenza ukubulela nayo bethu.

"Bawo sel' egqibile umntu wakho, sendihlamba izitya nje mna bakhululeke, yenza ukuba basishiye sikhaliiphile sikhaliiphele Wena, sibenothando nje ngoko nabo besithandile sibemsulwa, si-ngabisaya kooSiyazi bakuba bephumile kule ndlu yethu, yenza ukuze sithembele kuWe maxa onke, umphefumlo wethu ulindele kuWe, yiba liggira lethu. Ewe kufanelekile okokuba siwuthwale umnqamlezo, kuba isihombo somKristu ngumnqamlezo weNkosi kakade. Sishiye sinoxolo sonke nabo bahambe benoxolo lwezindlu zabo, ngenxa Yakho AMEN."

Yavalwa inkonzo sebembalwa abaculayo, abanye bechukumi-sekile, belila, kuba nabo kakade bebeshiye izimoka-moka zezindlu zabo. Wenziwa umbulelo ngabantu beli khaya, ngakumbi inkosi-

kazi, iziyaleza ukuba ingalitalwa ngamanina. Bakube bemkile, basala umntu nowakwakhe bonwabile, beziva bekhaphu-khaphu beqinile, elukholweni. NguNonzuzo yedwa owayesoloko elila, ethunukwe ngala mazwi. Emva kweenyanga ezintlanu umthandazo ugqithile, wagaleleka unyana womfo wakwaGcaga ngoratya emaxesheni, xa athunga imithungo yakhe uNonzuzo, ephekile eziko. Wathi unina akuliva ilizwi lomntwana wakhe, wema ngeenyawo, wakhwaza abantu, ngelizwi elideke-deke, bakhawuleza beza abamelwane, begilana bothukile. Benza umthandazo abamelwane babulela, kwavunywa kwahlekwa. Mnye umntu owaye elila, elila ngokulusizi, nguNonzuzo yedwa, wayecinga nokubaleka azimele aye kowabo, ashiye lo ufikayo amvise ubuhlungu naye. Emva kwexesha elide wabuzwa iimvelaphi unyana nguyise. Akuzange kubekho mpendulo ngaphandle kwelizwi elithi, "Nonzuzo, Jwarakazi, mfazi wam, qhala impahla yam, ukhulule onke amaqhina, wabele obawo nomha eyabo impahla ebafaneleyo, nemali yonke uyinike ubawo, uyakuyibona efanele wena impahla, ndicela uxolo kuni nonke, ndithe kanti ndingunyana wolahleko, andazi ukuba kwasuka kwathini na ukuze ndinilibale, ndixakiwe bawo wam endimthandayo, ndicela uxolo.

Wakuba uvuliwe umthwalo, yavela imali ephathekayo, yavela impahla entle bethu yabazali bakhe, kungekho ukhethiweyo, yayintle nekaNonzuzo naye ezithengele kangako. Emva kokuba kutyiwe, waxola uyise, wabamba isandla, wamxolela wabuza nge-liphantsi ukuba babuya nonyana bobani na. Waphendula unyana wakhe wathi, "Bawo sibuya nabo oZamayedwa noThobakele, noVelile eNtaboduli." "Nibuya niphila ke Gcaga?" Ewe bawo akukho nto imbi, sonke sibuya ngezintle." Wathso unyana olusizana, uvalo lungonwabanga. Akazange avume uNonzuzo ukuya kulala endlwini yakhe, wayesithi woyika ukugetyengwa ngumyeni wakhe, hleze abe uthengiwe ukuba eze kumbulala ukuze azeke kakuhle ekhululekile. Ngemini elandelayo abamelwane bafika beze kuphunga, beze kubulisa, beze kubuza nangababo onyana. NoNonzuzo wayencoko-ncokola ngoku, ebuswbuluka.

Emva kokuba ixhego lakwaGcaga lincunyisiwe ngunyana walo, lathi nyebelele, laya kufuna itakanana lokukhupha ishwan-gusha emntwaneni walo, unyana wolahleko. Yaxhelwa igusha, kwatywa zizihlobo kwanje, namhlanje. Kwakukho isiphotshongela somsi ngasebuhlanti kumzi wakwaGcaga, iMpondomise. Kwakungekho ndaba zininzi phakathi kukaNonzuzo nowakwakhe, ngaphandle kokumana besithi qhuzu-qhuzu nje kuhle xa be-ncokola, kodwa ungeze xa umamele uve mxholo nantloko yancoko bancokola ngayo. UNonzuzo namhlanje, wacela efuna ukuya kowabo, kwavunywa wahamba. Iinjongo zakhe yayizezi, wayesiya kufuna ukhuko lwendoda yakhe njengesiko lamaMpondomise, elithi xa ifikile indoda kufuneke ukhuko olutsha, ngakumbi ke ebikhe yalahleka njengale yakhe.

Walala nje kowabo, kwasa egoduka esiya emzini wakhe echwayitile nentliziyo yakhe ixolile yonwabile. Wayehamba ecula, athi akubona umntu athule athi tu. Wathi akufika, indoda yakhe

yamcela ukuba imse kwaGqira omHlophe owayenconywa, waxi-longwa ke ngononophelo olukhulu, wanikwa iyeza neepilisi. Emva kwexesha elingangeenyanga ezintathu, uNonzuzo wahlebelwa unina ukuba uyazikrokrela noko. Wavuya uninazala ngokungathethekiyo. Ewe yenjenjalo intombi efundileyo neqeqeshiweyo Nonzuzo, ayimthiyi unina-zala, imnuke, ithi nguye owenze ukuba ishiywe ngumyeni wayo, nalo wenze ukuba ingafumani bantwana. Kudala siyalwa ngezi nkolo, kudala siqhathwa ngala maxhwele, kodwa asiva kuba sazalwa ngabantu abaneenkolo, sazincanca kubazali bethu. Emva kwexesha elifanelekileyo, u-Nonzuzo wafumana umntwana oyinkwenkwe, owaye evuyelwa nguye wonke umntu kwelo khaya, nakuloo lali. Wayedlulisile yena uyisemkhulu ukumthanda umzukulwana, kuba namhlanje wayefumene umhlobo wokwenene awayeza kumana emfundisa ukuma, nokuthetha nokuhamba. Andithethi ngexhegwazana elinguninazala kaNonzuzo lalimthabatha nasezandleni zikayisemkhulu, bexhwithana ngaye. Igama lomzukulwana nguSihlobo Zilindile, kodwa akakaphehlelelwa, selisaziwa, zonke izinto ziyakhawuleziswa. Wakhuliswa kakuhle lo mntwana kowabo apha, esondliwa, konwatywe, kusetyenzwa kulinywa ngumyeni ka-Nonzuzo nomkakhe, babengalibali ukumana besithi basebenzela uSihlobo, ukuze angaphalali akuba engasenabazali, afane nabo bona bebetyiwa yindlala.

Yayingabukelwa ngabo bonke into yokubuya komfana ka-Gcaga uZilindile, eRawutini. Kanye abaya babethandaza, babe-ngatsho bonke ukuthi "Thixo sincipede abuye", kwakuthetha nje iintliziyo zabo banqwenela okulungileyo.

Wabamkhulu ke umona kule lali yaseCabaVale akuba ephile unyana uNonzuzo uMamJwara, emva kweenyembezi ezishushu awayeziphalaza ubusuku nemini. Kulusizi ukuthi kanye abo babenxibe ezimhlophe iibhlawuzi mini babeye kumthandazela, ngabona bajika banomona, kodwa masibayeke benjalo, sibayeke nokuhoboloza kwabo bethandaza, nokuculela phezulu 'de batshe amazwi kanti akutsitsi nto. Uxolo!

ISAHLUKO IX.

IMFUNDO YINTW'ENTLE.

Akuba efikile umyeni kaNonzuzo, waya kukhululwa uNonzuzo evenkileni ukuba akhe aphumle, abe naye wayesel' esoyika ukucela ayeke akubona umyeni wakhe awaye engamazi nokuba uzakuhlala kangakanani na, waba ke ngoko uncedakele.

Kwakuza kuba nzima kakade ukuthi aphekele usapho, abuye ondle usana lwakhe, nomyeni wakhe ke ngoku afike. Waye-

thunga nje kuhle ngexesha langokuhlwa, afumane iitikana ze-palafini. Uyise kaSihlobo ngoku wayengasafuni kuya eRawutini, waye esongele ukulima umhlaba sel' eqondile nokuqonda ukuba indyebo ilapha phantsi. Namhlanje iindaba zikaNonzuzo nomyeni wakhe zazizezempucuko. Ekufikeni kwakhe uyise kaSihlobo evela eRawutini, wathenga iinkomo neegusha ngalaa mali besikhe sayixela ukuba wayeze nayo. Enva kweminyaka emibini babaneenkomo ezininzi batya amasi namhlanje, zaza zamane ziguquka ngazinye ke izinto, baqala bacheba ke ngoku bathenga iingubo bafudumala baxela bonke abantu, bathenga izipili zasemLungwini nezitulo neebhedi, bohluhana nokuthenga umbona.

Umbona neembotyini ngoku zathengwa kuye, engalimi umfo wakwaGcaga eyibuza imvelaphi intsimi kayise, nayo imbuza imvelaphi. Baqala ke ngoku bavela abahlobo, waqala ngoku uyisezala kaNonzuzo wanamaqabane amana ukuphunga naye ngasebuhlanti bencokola kamnandi, kodwa bona abazange baphekuzo bantu bahluphekileyo, bababuze ukuba nanikade niphi na, nanisipha na nina ngokuya sasilamba. Bathula tu, babapha bengathengisi, bengatshintshisi kuba babezazi apho bavela khona. Izazela zaba bantu zazise zibafumene ngoku bamana ukuza kulo mzi sebekhokhozela ngoku bengasenzinto nabo.

Uninazala kaNonzuzo zange alibale ukuya qho ezintlanganisweni zolweziNe, ukuya kubulela kumaNina, ebulela laa mhla mnene wayencediswa kucelwa unyana wakhe ukuba abuye. Babe-yithanda inkonzo abantu beli khaya, kodwa ngoku banga bagqithisile ngenxa yokuqonda ukuba uThixo ubaphendule ezicelweni zabo bayatya, bayahlutha, bafuyile, bayacheba, bayalima. UNonzuzo iJwarakazi, libuye lafumana umntwana oyintombazana ngoku. Wathi akumfumana lo waqala watsho nokuthi nguyena ungowakhe ke lo, kuba eyintombazana, ekucacileyo ukuba noko mhla wafumana inkwenkwe, zange ithi ngco intliziyo yakhe. Ngoku kwathi yakuvela inkosazana, beza nabakulonina, bahfala iintsuku ezintathu, besitya ekhefuzelayo inkabi yegusha, abakhozi, engathengwanga, ngaphezulu engaruqwanga ngantambo. Abatshana bobabini babephathelwe iilokhwana, neehentshana ibhulu khwana neengutyana, nonina eqalwe phantsi ukuya kuma eqhiyeni. Hayi ke uSihlobo akafuni nento ngeyakhe ingutyana enzihombiso zamakwiu namadada, uyihlutha nakubani na ozama ukuyithatha. Ihleli iruqwa ke isenziwa isileyi, kuyekelwe kuloo nto. Yho! ufeketha ngomfazi ozele kade ububele bakhe!

Uze ukhumbule mlesi ukuba laa Nonzuzo wayehamba nzima egogoza exela uloliwe kwindawo enyukayo, ethungela abantu, engalali, efuna imali, ngoku wonwabile, uthungela usana lwakhe oluyintombazana. Ungeva ngengxolo yokukhala kwentsimbi zomatshini, kunye nokucula kwakhe xa athungayo. Engabonani nasiziba sisalayo, esoloko edibanisa esenzela le ntombi yakhe iilokhwana ngathi se ingumntu namntu. Wayesithi akuba yedwa endlwini, ateketise, athethe yedwa, ekubonakala ukuba, ukuba wawunokuyiqhaqha intliziyo yakhe, wawungafika kwiinjongo ezi-

balulekileyo ngaloo mntwana, mandise ndisithi ngabo bantwana, Babekhuthethe kangaka nje aba bantu, babejongise ekubeni aba bantwana babo bafunde, bedlule nakubo.

UNonzuzo ke naye nje ngomzali, wayenqwena ukuba iNkosi imgcine, ukuze aluleke iintsana zakhe ukuze zibe zizinto. Kunjalo nje wayesel' enthemba kuba wayebona ukuzinikela kukayise wabo ekulimeni, naye encedisa apha endlwini ngokuthunga, kuba kaloku wayesel' ethiwe ntlo zimbandezelo. Akalibazisanga ukubaqeqesha abantwana bakhe, ezama ukuyigoba imithi isemincinane. Ukuphela kwenyanga uNonzuzo nabazali bakhe, babephiwa imali ngunyana wabo, baye kuzifunela okuthandwa ngabo evenkileni, ixhegwazana ngoku laliyambatha eyeeponti ezintathu ityali. Hayi ukuba mnanidi ukuqala ngokulala ngomnweba, ugqibele ngezimfum-mfum!

Ukhawuleze wakwazi ukuthetha uSihlobo, ubesel' enceda kakhulu ekunqandeni impahla, encedisa uyisemkhulu. Ubethanda ukuqokelela iintsimbi ezindala, abethelele, enze isileyi aqhube nemoto yakhe, cduduza ke ethetha yedwa, ezibiza ngokuba ungu-Mazithulele yena umLungu wevenkile yabo. Ubengakhathalele kutya ke akuqala lo msebenzi, 'de ancanywe, ngelinye ixesha abonwe elele apho umlungu. Hee-e-e! masikhe siphicothe ubomi bukaNonzuzo kweli khaya. Hmm! babefutha abantu bexela amaramba benyukelana kukucaphuka. Kaloku, abantu abamfuni umntu obephantsi anyuke, kodwa inqaba apho ikhona, abamfezi naxa sel' esiza kubo ecela, bayadinwa. Yingxaki!

Yona imfundo yintw' entle nditsho mna nabaliqela, ngubani ongaba satsho ukuthi ayilunganga? Yiyo le incede uNonzuzo etshitshelwe yindoda, yamenza waneentloni ukulandela indoda yakhe, wade wafuna umsebenzi wokuthunga wondla abazali bakhe behluphekile.

Babesithi oNonzuzo nomyeni wakhe mhla bonwabileyo bancokole 'de baye kuchukumisa ukutshipha kukayise kaSihlobo, naye ke ngoku sel' eyihleka yonke loo ncoko. Babetyhilelana iimfihlelo zabo, ndawonye neminqweno yabo. Ubesithi naxa aqhabalakileyo uyise kaSihlobo lo, noko umfazi oyike akhawuleze athule, ecinga ukuthi hleze abuye afekethe ngaye umyeni wakhe, phofu engafuni kwenza sidube-dube encokweni yabo.

Bekuzala kulo mzi wale ndoda enkulu ngoku, bekukho abeze kucela umsebenzi, abanye becela umbona, abanye imbewu yee-mbotyi, abanye betshintsha iiswekile netyuwa. Bebenikwa ngeentliziyo ezinohando, balandulelwe abafanele ukulandulelwa. Abanye bebefika baqubule ubulongo basinde izindlu, bangqusha nokungqusha. Inye into ababeyifuna ngoku ngabantwana bokuhlala naba bancinane, nakowabo Nonzuzo babenqabile abangamantombazana.

Kwathi ngenye imini sebelibele, ngoratya kanye, kwankqonkqoza umhambi othile, chamba nomntwanana. "Siya nkqonkqoza!" Watsho. "Ngaphakathi", watsho uGcaga, ehleli eziko nexhegwazana lakwakhe. Wangena wahlala elukhukhweni lo mfazi.

Ubuzile umnini mzi, "Inkosikazi le iphuma phi?" "EChu-

lunca bawo." "Emanini?" "KwaMaduna. Gcaga mna ndingu-MamJwara isiduko." "Ewe."

"Ndize ngokuwazi lo mzi owendele intombi yaseKhalankomo. kwaSiswana, intombi yaseMaJwareni."

"Ewe."

"Ndicelela indawo yokuhlala lo mntwana wam Gcaga, ndifuna ukuya kusebenza ndiswelekelwe yindoda yam, ngoku ke ndisaphalele, ndifuna ukusebenza, ndikhusele ezaa nkonyana ziseleyo, ukuze aba bantwana babe nento abaqamele ngayo." "Ndifuna lo mntwana afunde njengoko nesikolo sikufuphi."

"O, ewe, akulahlekanga ke Jwara, ungumolokazana kweli khaya, uhamba nini ke?"

"Hayi bawo, bendingavuya ndiphethuke ngomso xa ndilungelwa."

"Bendifuna ukuba le veki iphele se ndiseNgcobo ndiye kuqala ukusebenza ekuqalekeni kwenyanga" uhambise watsho lo mfazi, eyengezelisa iinyembezi. Baphuma ke abantu bekhaya, baya kwenye indlu ukuya kubhunga babuya bamamkela umntwana lowo, kwaqala kweeingqi ke kuloo mfazi uhlophekileyo. Wavuka ngemini elandelayo, umfazi onguMamJwara, wahamba eshiya usana lwakhe lungazi mntu, lulila liyingxididi.

Njengoko ebesel' ethe lo mfazi uyawazi lo mzi, wandululwa yiloo nto ngenyani, wayewuvile loo mzi, waza wazimisela ukuba umntwana wakhe aqeqeshwe ukuze angathi akuba mdala, one izimilo zabanye abantwana, waye, wayenqwenela ukuba umntwana, wakhe afunde, noxa yena wayengafundanga

"Yho! ithamsanqa molokazana wanga lo mfazi ebavile ukuba akunampelesi", wadanduluka watsho uyisezala kaNonzuzo. Waphendula umolokazana, "Ewe tata ndiyavuya, kodwa ndoyika ukutaka-taka ngento endingekayiqondi nalapho iyakuphelela khona."

Igama lale ntwanazana lalinguNomfuneko Khamteni, yayintle, ikhuthale, inoncumo ibala layo lalikhanya, inomzimba nje oyilingeneyo. Yaye isikelelwe ngentloko entle enwele zimnyama. Ubuso balo mntwana babutyhilekile ngathi ngumntu omdala, engafumane aqumbe, yonke into kulo mntwana yayincomeka ngaphandle kokuba waye ebonakala ukuba ukhulele ezandleni zomzali ongazi nto ngempucuko, ndithetha ukuthi, umntwana lo kufuneka athi efikelela kwiminyaka elithoba abe sel' ekwazi ukubasela amanzi eti, abile ngemizuzu emihlanu ibe loo ti se iphungwa. Lo ke wayethatha ixesha elide nokuhlamba imbiza leyo, libe lide nelokuphamba, ibishiywa eyakhe iti ngabantu abaninzi. Ubesithi ke xa ide yalunga, ayenze, emana ukusula neempumlo zakhe ngomva wesandla, abe ehlafuna emlonyeni izinto zakhe, ukodwa ukungakwazi kwa ukusula izitya ezo azisebenzisayo.

Yakhawulezisa ke intombi yaseMazaleni, uNonzuzo ukumqeqesha lo mntwana, yambeka endleleni kakuhle, ithetha naye ngobubele engamngxameli, kaloku ukuze umntu azifunde kakuhle izifundo, musa ukumbhexesha engeyiyo inkabi, ukuze zingene kakuhle nasengqondweni, mcenge wena 'de aqonde. Nasesikolweni aku-

bhexeshwa koko kohlwaywa obethe uyaqonda kuse engasaqondi hayi ke watsha nkuku! Umntwana olulekwe ngoswazi udla ngokudyuduza, ufike eliphaku-phaku ebhutyuza, ebulala nezo zitya, agqibele ngokuthiya wonke umntu oza kowabo eze kuphunga kuba kaloku uza kwenza le ti, kanti umntwana ozithembileyo ubanebhongo, ufike chambela phezulu.

Kufuphi nalo mzi kwakukho umzi womfazi ongumamTshawe owaye enomntwana ogama linguNobantu, owaba yitshomi enkulu kaNomfuneko. Babebelaka abantwana kunye, bebuthe-lana ngamaxesha afanelekileyo, befundisana ezokupheka, nokuthunga nokufunda nokubhala. Oyena titshalakazi uqinileyo apha kuNomfuneko yaba nguNobantu kuba babefundisana kakuhle, abe yena uNobantu, waye eqeqeshwe ncam ngunina, engenaxhala ngaye, waba ke uNomfuneko uyancedakala.

Waya efunda kancinane ke uNomfuneko lo, ubesithi akubuya esikolweni, atye nje, ahlambe izitya, angqushe, elungiselela ingomso, avuke ke aye kukha amanzi, ashiye kusisi wakhe u-Nonzuzo, ahambe aye esikolweni. Ibilula ke le ndlela kuNonzuzo ngoku ubepheka kakuhle, ebeleke usana lwakhe, ebulela ukufumana umntwana onje ukukhuthala.

Asilibali ukubalula amandla eNkosi ukuthi kanti unina ka-Nomfuneko angabhala athumele imali, nempahlana bethu entombini yakhe. Wawungapheli unyaka uMamJwara engathumelanga izitena zesepha, iiswekile neekofu. Wayecacelwe ke u-Nomfuneko lo kulo mzi wakwaGcaga ngenxa kanina owayenengqondo.

Iphele iminyaka emibini, uNonzuzo seleqhelene nentombi yakhe uNomfuneko, kumnandi kweli khaya, kubekwene embekweni. Ugqibe iminyaka emihlanu uNomfuneko apho, wada wakweyeBanga lesiThandathu incwadi. Wafika ke unina eze kumcela ukuba abuyele ekhaya. Balila bonke mhla wemka lo mntwana. Bangaphi abantwana abalilelwayo xa begodukayo? Wabulela ke uMamJwara, watsho wadomboza, ebulela ukugcinakala komntwana wakhe, ukukhula nokutyeba ukufundiswa nokululekwa, wakhululelwa ke wahamba nomntwana wakhe.

ISAHLUKO X.

UMZI UVUKILE.

Sel' emdala ngoku uSihlobo nodade wabo. Wathi mhla waqala ukuya esikolweni, wabuya ephethe iphepha elibhalwe ngutitshalakazi, ebuza igama neminyaka kaSihlobo. Kwasa kusasa esiya ephethe incwadi ebhalwe ngunina. Kwathi ukugqitywa kokuthandazwa esikolweni, uSihlobo wanika utitshalakazi incwa-

di, wasel' ekhupha nomphako wakhe egqithisa ureme. Kwathi ukuba kuyiwe ngezindlu, wavakala utitshalakazi wakwa A.

"Mholo mfo wam."

"Mholo" watsho ukhekhe.

Utitshalakazi: "Ungubani igama lakho?"

"NdinguSihlobo sasekhaya uJ. D. izinja zomLungu waseBloemfontein kutsho utat'omkhulu wasekhaya." Utitshalakazi wahleka walila iinyembezi, wabiza nezinye iititshala zize kumamela wathi makaphinde.

"Ndithi ndinguJ. D. izinja zomLungu waseBloemfontein ndinguSihlobo sasekhaya, kutsho utat'omkhulu."

Wabuza utitshala omkhulu ukuba uphi na ngoku, waphe ndula uSihlobo.

"Akukho khay'apha tyhini, umama uphekile ekhaya uphek' umvubo wam tyhini."

Ukususela loo mini kwakhalwa ngoJ. D. Bloem-Bloem. Kwafundwa ke bethu, kungekho siyalu-yalu santo. Kuthe kuphakathi, kwacaca ukuba ubengoyiki nje ngelesithi ndilambile, koko wasuka waya kutitshalakazi wathi, "Hee 'Miss' nam ndifuna ukuhlala esitulwani sakho, ndifuna neqhiya yakho, umama uyandinika ekhaya." Watsho wakhwela ke esitulwani, waphatha-phatha iqhiya, efaka izandla ezingxoweni zakhe, kwahlekwa ngabantwana wada wagoduswa kubonakala ukuba sobe afundise u'Miss.' Kodwa waya eqhela, wada wafumana nokunyikilwa ngenye imini, woyika ngoku. Wayemana emyala uNonzuzo umntwana wakhe, eneentloni zizinto azenzayo esikolweni wathetha nazo neetitshala ukuba zimnyamezele umntwana wakhe. UNonzuzo wabehle wafumana enye inkwenkwe eyalekela intombi, wavuka ke umzi ngoku, 'de watsho noyisezala kaNonzuzo, kuba yena wayezele inkwenkwe yodwa, le inguyise kaSihlobo. Indlela abavuya ngayo abantu beli khaya yaba yengathethekiyo, kuba babengazi ukuba ingade iNkosi ibagcine babone abazukulwana besekho emhlabeni. UNonzuzo naye wanqwenela ukulandela omama, ahambe intlanganisano yolwesiNe, afunde kubo izinto kusakhanya, esekho nonina ukuze akwazi ukulwa nezilingo eziyakhuthi zimfikele seleyedwa. Wathi akuba nyanga ntathu lo mntwana, waphehlelelwa, ngegama elinguLubabalo, igama lentombi enkulu yaye inguThokozile eliphiwe nguninakhulu.

Namhlanje amakhwenkwe aye emabini, intombi inye eyaye ithandwa ngokwenene ngunina, ekhala ngoThoko. Umzi wawuvukile ngenene, kuba kwakuzelwe amadoda ekhay'apha, eza kuvusa umzi ume nzu, ngakumbi xa athe aphaphama. Ixhego lona lalime ngento yokokuba maze bafundiswe abantwana, abazukulwana ke ngoko. Bakhawulezisa ke bawuhlaziya umzi, bawakha ngokutsha, baqala bagcina iimali ebhankini ukulungiselela imfundo. Babelunqwenela uxande kakhulu, basoloko bejongise kulo kuyo yonke iimizamo yabo.

Usebenze kakhulu umyeni kaNonzuzo, wada wanesipani sakhwe, wawulima umhlaba wafumana umbona omninzi, wathenga iitanki zokugcina umbona, wahlukana nezisele ngoku, walima

imithi emva komzi wakowabo, wawubiyela ngocingo. Waye engakufuni mpela ngoku ukulubeka olwakhe unyawo eRawutini, wayevala iindlebe kwakuncokolwa ngelokishi nokuba yeyayiphi na idolophu kaloku wayebone lukhulu, ezoyikela ke.

Umyeni kaNonzuzo wayenguYedwa igama lakhe, kodwa kule ncwadana andikhange ndifune kulixela eli gama, bendisoyika ukuthi hleze alilandele, ukuze aphiwe umntwana omnye naye, ngoku ndingatsho ngaphandle koloyiko ndithi siphumile ehlathini singakhwaza, kuba naku ezele isithathu sabantwana. Abahlobo bakaYedwa bebese bembiza ngegama elinguDaliwonga.

Bekudla ngokuthi ezimbizweni zakomkhulu bamothulele umnqwazi lo mfo, bakhahlele bonke "Aa-a Daliwonga!" Babe-mqhula besithi waphantse walibala ukubenzela iwonga abazali bakhe nezihlobo, kanti ufihle ubuciko obungaka. Ubesuka ancume kancinane, athule tu se iyeyakwamkhozi ngoku. Ewe mado-dana neentombi zezwe lakowethu isidima newonga le ndoda lisezandleni zayo!



