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U-ADONISI WASENTLANGO

IXULWE KUMABALI ADUMILEYO

IBALWE NGU-

G. C. no S. B. HOBSON

IGUQULELWE ESI-XHOSENI NGU-

S. E. KFUNE MQHAYI,

UmBali weTyala Lama Wele, Nezinye

(IMbongi yeSizwe Jikelele)

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INTSAYELELO.

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

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

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

Ndingowenu nje ngokwemihla,

S. E. KFUNE MQHAYI.

Ntaf' ozuko,
Berlin, C.P.
1945.

ULUDWE LWEZIFUNDO.

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ISAHLUKO 1.

UDYAKOPHU.

Dyo-o-o-rom! Livakele lihlokoma bukhali lisitsho izwi lendun' enkulu emazants' entlambo ngasentsona-linga yezo ntaba zaseKorana.

Dyo? Dyo? Dyo? Ivakele isitsho ngelibuzayo indyondyo ephantsi ivela kwicqela elalithe xaka esingeni emazants' enduli enentlabathi.

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

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

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

Kubekho ntwana yemfenana, etsiba-tsiibe yatsiba-tsiibe ematyen' apha yaya kuthi vu ngakwinduna leyo, yadal' uqukulubo-dwe, yema nkqo, yajonga kwa ngemva. Engaphanyazanga nokuphanyaz' oku umnt' omkhulu, usuke wolul' ingalo wayi sumpula le ntyewana kaSuhlungu, yemk' ikhwina, iphulula ukunyuka kwa isihlambo. Uthe thuzu nje omdala, ehlekela phakathi, ewathe bembe namehlo, wahlala aka fukuma, zabe ezo ngalo zingetyengetye zijinga naloo mehlo aqalazayo ethe nzoo ngasentsona-linga. Ilanga ke ngoku lalise litshonile, noninzi lomhlambi lwaluse lungene esihlanjeni, omdala yena engekaboni nto yakuba a fukume. Ude ke wee cakatha kuhle, etsho ngomsil' olugqobo, wawolula lul' umzimba ngokuzitsho, walandela abanye ke eziqhayisa kunene.

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



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

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

Uthe umzilikazi lo, wazicenga kumsindokazi omkhulu abenawo, wasondela epathaza ngeliphohileyo, wazijwenya ecaleni lakhe; ngelo xesha ke usana olunguAdonisi lutho ngokuva umfutho kanina, lwaxola, lwayama kuye, lwahle lwalala yoyi, luzithe khatha phakathi kwemilenze neengalo zikanina.

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

ISAHLUKO 2.

UADONISI NONINA.

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

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

nakal' ehamba, imilenze eyithe tye, olo tyukatha lomzimba luphants' ukuqweja ematweni. Kwakungekho nto ivakalayo esihlanjen' apha, kungabonakali nantsukumo kungavakali nokuqwasaza kokuwa kwegqabi, kuuphela iyincwinana ephantsi embana into evakalayo.

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

Aff, Aff, Aff-qa-a uvakele esitsho uCwasuza, ihlosi, ebiza imazi yakhe. Af, Af-a-a uvakele umgqumo otshoyo uphendula uphezulu!

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

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

Unina ngelakhe icala yena wayephambene kukoyika, exakiwe nguye,—utsibe omde kunen' umtsi enyuka, waqwaqelela kwelithe nkqo iliw' eli, esinga kumthi omtshanyanana osisithuba esithile ngaphezu koCwasuzayo. Uya bona ke ngokwengqondo, ngangecitsibe kunye nezinyei imfene,—enakaloku ibise nokutsiba, itsho ngaphaya kwehlosi eli, isinde; koko laa mpendulo yehlosikazi itsho yafumane yaxakeka.

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

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

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

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

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

ISAHLUKO 3.

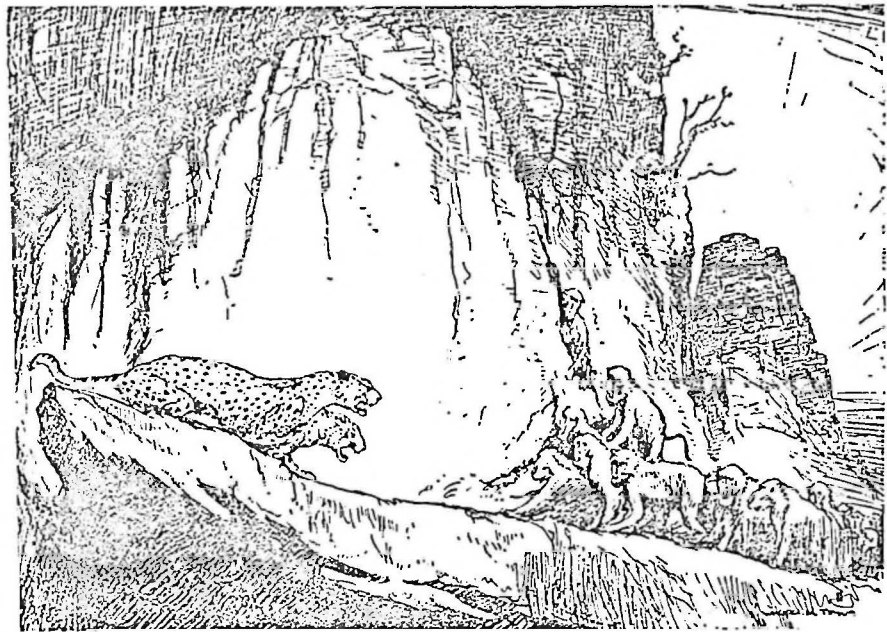
WAHLANGULA UDYAKOPHU.

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

Naanko uDyakophu ethe vu ngasekunene kuhle kwiqela lezi-nkulu zodwa, ecacile koko kukhanyana kuluzizi. Kuthe kusafu-manane kwee nqadalala kusekho mfenana ngathi isafuna abakowayo. Ithe guququ inkokelile engaba mhlawumbi yayiseza kulungisa le ntwana, 'suke yavakala inzwinini yesikhalo sika Adonisi!

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

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



sazi ukuba ukuwubaleka lowo mkhosi kaDyakophu se wuthe ntlubu amenyo usiza kuye uqathaza, ujakatyula, lco nto ingathetha ukuba yena ungumfi. Uthe ke ngoko yena nomka-khe baxoxa kancinane, bathe bakuthi qelele kuloo mthi ubunesivivi bce buthuthu bajongana notshaba.

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

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

Zivakele se zisitsho ngezitshotho zamazwi entsongelo ezantsi esihlanjeni Dyo! Dyo! Dyo!

Aff, Aff, ivakele isitsho nayo inkewu uHlosana ikwa songela, imka.

Dyo-o-om! Uvakele esitsho ngomtyangampo omde uDyakophu inkokeli cwuqhubela ngoku umhlambi nosapho ukuba luphumele ezindundumeni, lumke emazants' entaba.

ISAHLUKO 4.

INKOKELI ENTSA.

Kro-ya-kro! Kfa-krwi-krwi-krwii! Ivakele ikrwizisa isitsho ngento ekwelayo yelizwi enye ycentaka zelo zwe, kwakhe kwaphela ukuthi cwaka nokuthi zole okudla ngokuthi ke apho entlango kube sisandulela sentsasa engenamoya.

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

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

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

Lee ngasempuma-langa, kwakuyinyambalala yeentyatyambo ezazibonakala zikhazimla. Ngelikade kuvelile ukukhanya kwe-mini, kwasa ; umso omhle ngaphaya kokuqonda kwaabo bangawaziyo umphunga wale mixawuka yasezindle.

Imihla enje ngalo ke yimihla abesakuthi uDyakophu ayihlangabeze ngemihlali, epathaza ezonwabele, ezijija ezibija, ejikula Kodwa ngale ntsasa usuke wee swaca wee cwaka kakubi phakathi kwaloo mithi imalwangu, zazilele kuyo iimfene ngephezolo. Uninzi lomhlambi lo lwaluse luthe xaka kwelaa cala lendunduma linelanga ; ezinye zizihlalele zizibenc' amacala zigcakamele ilanga ; zabe ezinye zibaleka ugqatso, zitsiba-tsiba zidlofa, ziphatha kumfikilana, zitsalana nangemisila ; babe ke bona ootshanda beenkunzizeemfene betsheleza bezitsho kunene ; noAdonisi ngokwakhe wayezama ngaloo milenzana ingcathalalana, ukuzenza othile, ibe naloo milenzana imide gqitha kunaye. Wayehamba-hamba ke naye ufeme, etsho ngomsilana olugqobo, omnyama, onciphileyo, yasuke ke loo nto yanga yimpuku ixhonyiwe. Dyor ! Ivakele isitsho enye inkunzi yemfene ; ithe nguphezulu kwindunduma ende, kwaye kuqondakala ukuba itsho ngombuzo ofuna impendulo emsinya, kuba iphindile yakhonya yaye ikwa buz' umbuzo, koko uthe wawakala unendawo embi yomngeni. Kwa oko zithe zonke iinkunzi ziyilinganisa zakhonya. Le mpi ke yayibiza inkokeli leya yayo ; koko akakhange aphendule uDyakophu.

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

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



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

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

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

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

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

Uthe ureme lo woyisileyo, wanga akazikhathalele ezo nkenkema zecenduma zisentloko, nasemacaleni wavakala eyisongela nzima le ndoda ibizigqatse naye; usonakele ebuyela emhlambini ngokuzitsho okunganga nganto, ukuba aye kunika umthetho wakhe wokuqala.

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

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

UADONISI EMFUNDWENI.

Ukuḡa le nkokeli intsa ikhawuleze yamisela ngelizwi layo nangesenzo sayo isithi akukho mfene nanye kwa noDyakophu ngokwakhe, eyakuvunyelwa ukuḡa iwuphathe umhlambi lo, izenzo zayo zona zithe zaqhina ukuḡa uDyakophu ubekhokela kakuhle; kungengakho ukuḡa uvumelene ngoḡudenge. Ingqondo yemvelo yona yayise iyilumkisile, yayiqondisa ukuḡa ukuchuma oku kwezityalo yinto ebuye iphele; phantsi kweentyatyambo ezininzi ezimakhwezi-khwezi zizalise indunduma, kukho intlabathi eminxayo; phantsi kwezigcume zamagqabi ahluma ngokuqaqambileyo kule mithi ibityileyo iḡabaxa, kukwakho iinto ezicandekileyo ezintswenyileyo zamaxolo; nokokuḡa kanjalo neendunduma ezi, nje ngoko zize phezulu, zinyuke zemka zingabonwa nesiphelo, ziziqhinqinisiso ezibuhlungu zomsindo womoya ovel' entshona-langa. Kodwa ke ukutya, nje ngoko khona kuvinto ema ijongwe kuqala, hayi ke kona kwakukho kakuhle.

Kwezi ntlambo ziphakathi kweendunduma ezi, ezaziphakame imbali kwesi sithili, imifuno yayingathi avisavikuze iphele. Amagcukuma noothangazana babephi naphi, betsho igqumeke intlabathi inge ayikho kwizizifa ezithile; izihlahlana ezinameva zazigqunywe yimithi enemidumba, naziziqhamo. ezincindi imnandi.

Yade yaazinyanga-nyanga eli qelalisitya, lilala, lidlala liziqikiqa koku buncwane. Imazi ezinkulu, eziya bezisakutsho ngembanjana eziphandle, zizole cwaka; zithe ngoku zaguda, zagqadaza, zaanengxolo. Bathe ootshandanda abaya bakutyeba kaloku, balala benengxabano yaayinto yemihla ke leyo, ufike bewunduzabengenzi nto befuna clowo intwana yemfenana ama kayimfikiie.

Malunga nokuphela kwehlobo, unkaḡi uAdonisi wayesele engondodana, eḡoyana bugwangqa, eziphilele, eyingqakamba kanye, kodwa ngakwiindlela zokutya wayesisiyatha nje ngazo zonke imfene ezincinane. Ngayo le ntsasa, yena, noko sel' enyanga zilifumi linambini ubudala, ingxolo yakhe, ibifonisa ukuḡa akakakufundi ukuḡa xa ufumene isisulu sukuvakalisa ngokuxhafuza okukhulu nokuncakjuza ngomlomo. Kuthe eli xa kuza imfene enkulu ngakuye esitya, kwabec kukokhona avakalisayo uAdonisi ukuḡa ungxekele isivivi.

Angaba mhlawumbi wakhohliswa ḡubutyokololo bokuza kwayo le mfene ngakuye, yaye ijonge kude ingabonisi kuza kumph-

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

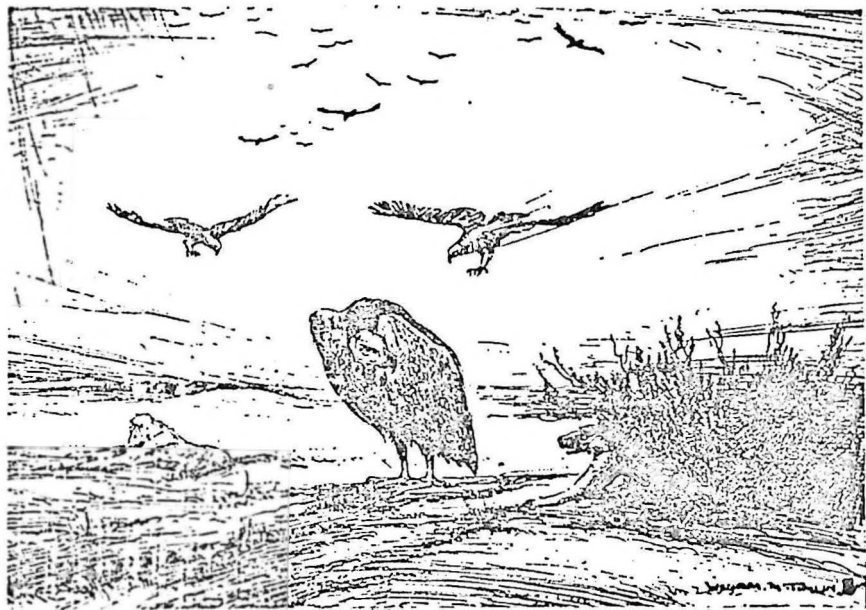
Imcokise kancinane inkunz' emfene, yamtyambalalisa phantsi kaloku, imthe ntji entanyeni ngonyawo imthe thwasu ngomsila ngesandla, ibe ngesinye isandla imana ukumdaphula uboya obu iphuma nezigcume. Ithe yakumchwisa yakungqiba, yamthi tyeke phaya uAdonisi yaya kaloku kulaa nto ebeyitya, yayikhanganga-khangela;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

ISAHLUKO 6.

UHLASELO.

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

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



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

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

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

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

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

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

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

ISAHLUKO 7.

INGOZI.

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

Emva kwemini nje, uthe ngemasi, esalele phantsi kwesihlahla na somthi omi wodwa kwelo thafana, wabonakala esithi khahlahla uAdonisi kufuphi naye, wavungama ethe gqi namenyo uDyakophu, akazama kuvuka noko. Kuthe noko avunganyelwayo uAdonisi, phofu kwathi ngco kuye akuya izwi lomfo wasckhaya; wenyukela kwaphezulu amasebe, elapho wamemeza ngelo zwi ligroxogroxoxo etuna ukuya apho umhlambi ungakhona. Uhlile emthini, naanko eqabela iindunduma esinga kweliya cala kwa-kovelwa ngakulo laa mhla kwayiwa kuhlaselwa incinifa.

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

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

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

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

Ubonakele uAdonisi sel' eyedwa kulo mthi, wazula kaloku, wathi ekweli sebe wabe ekweliya, ekhwina esooyika. Ude watsiba kwa phantsi wanga angaya kudlula kwa sexhegwini phaya watsiba-tsiba phambi kwalo, eswaqa engayekile ezamela ukuba babuyele kwa sezindundumeni. Koko uDyakophu wamzuzu ugxadazelele kwelinye icala yena ; kwalile ukutshona kwelanga wapheliswa ; ukhasile noko umzuzwana, hayi kaloku uwile, walala cwaka kwindawana entlabathi intufu-ntufu kude neziya ndawo zingenamithi.

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

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

UMPUNGUTYANA.

Ekuseni ngalaa mhla uAdonisi nabanye babeye kuhlasela inciniba, uMpungutyana naye wayezingela kuloo mathafa entlabathi, uhlobo awayekhawuleza ngalo ekuzingeleni lwalugqithile. Bade bahamba ubusuku chamba ngale ndlela yakhe yobuqhinga, athi aqhuqhe, aqupha-quphe, athi nqo phantsi ngempumlo, nkqo iindlebe ukuphulaphula nokubiza komka-khe se kuntsuku-mbini kungekho vumba livakalayo, umoya wawomile uthe cwaka, akatya ke umnt' omkhulu ezo ntsuku zombini.

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

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

Unge angaphakama uMpungutyana eme ngeenyawo, wamqhawula ngokoyikekayo, waqhuqha ejikeleza ibodo eli. Iphethukile nayo impunzi, yangqisa ngonyawo, yamgcina ngeliso uMpungutyana. Wakhawuleza ekuqhuqheni uDyaki. Ephindelela ukuza kuvela evelise amasamba, enqhavula.

Ngesi sithuba le mijikolo yeenkewu yayisenzelwa ukufa inqondo kaMpunzana imlibale umka-yo lowa; uDyaki yena wavcinga nganto yimbi iphathekayo kuneliya lakanana uthe umka-yo akuvela ethe cwaka, hayi ngoku uDyaki ufunzele

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

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

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

ISAHLUKO 9.

UNDWENDWE OLUNEZOTHE.

Kwakuxa ilanga lithi tyi ukusiyi iintaba, ukuma kukaMpungutyana nomka-khe phakathi kwezihlahlana ezaziphezulu kwisigangana sentlabathi; bayibeka phantsi inyama, bejonga phambili, kwaye kukho umnga omasebe aphantsi phambi kwabo. Emva koku bajonge emva, apho savela khona, baza bacokisa ukulisezela ivumba eliza nomoya; bathe bakwanela ukuba hayi akukho ngozi ibalandelayo, bajika, bayithafatha inyama yabo, bee cebu kuhle ngokhohlo.

Bahambe ithutyana ukusuka apho, bajika kufuphi, bathi bakuba beqhuqhe ithutyana, baphinda bayibeka phantsi inyama, baphinda basezela umoya ovela kanye kwelo tyholwana lomnga be liphambi lwabo, baqala ngoko ke ukuthi dzu baye apho bajonge khona.

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

UMpungutyana uyibeke phantsi le ndawo yakhe ebeyithwele, waya kwisigangana esinencha, wema waangumlindi; kuzo kanye ezi ntuku zintandathu zidluleyo, ukhe waginyelwa zinchukacweya ezimbini isivivi sakhe; inyama leya wayeyithwele yathi kanti isiyi amachaphaza egazi enchen' apha, into leyo eyakuthi ukuba ithe yabonelelwa isuyi kwa khona yenze umbizane ongafuneki nganto. Ucokisile ukukhangela emkhonweni wakhe, 'suke aalame into enkulu yenchukacweya, ingcambaza kuhle, imka ngomoya, yaye se isondele kuye, yena engekeva vumba lanto, kwakungasekho namfuneko yakuba aphinde ayondele ayiqondisise, kwaye kungekho namfuneko yakuba axelelwe ukuba efikile yena umphiphilizi wayibona laa mihlo ifihlwe ngobunzima obungaka yena akangebuye awatyise nto amantfontso, kuba naliphi na ilungwana lenyama elilapho phambi komnxhuma, liya kuxhilwa ngaloo mihlathi ilukhuni ekungekho Dyaki ungaba nokuchazana nayo.

Ukuba ebengenje ukoyikisela kwakhe abantwana bakhe, uMpungutyana ngelesuke wahamba ngaphandle kwenkathalo, ange akaluboni nolu tshaba; okanye ngelesuke ajike abaleke ayekudlula kulo ange ngumntu lo usemkhondweni wento etywa- yo nayiphi na ke kwezo ndlela ibingenza ukuba akhohliseke udengana apha onguweya; koko ke nje ngoko kube yilco nto, uMpungutyana wanyanzeleka ukuba eme. Kuhle, phofu engathithizi nganto usuke wee futhatha walala akafukuma, wajongisisa nzoo. Uthe noko akobo bulumko, inchukacweya ibuqondile into yabo; ihambe inqumama, iyithe nkqo loo ntamo yayo inzinzilili phantsi naphambili, iphathe kuziphakamisa iindlebe, nje ngoko zisakuba ngamabaku-baku athe wambu emihlathini, yajonga phambili. Loo nto ke imhlo makhulu ethe saa ukuma kwawo, amana ke ngoku ukujongiswa esihla ngasentla ngathi ngumntu lo ukhangela ngaphezu kwamhlo aneentsimbi. Imilenze le yangasemva mifutshane, igobe ngoku kwesaphetha,

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

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

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

Hayi uCweya wavifumana inyama ; 'suke kwa oko wec vu ngamanye, watya, engazijonganga nokuzijeng' oku ezi mpungutye. Watya, waqinisela, yaalufele, yaalithambo, weyelisela konke, kwade akwabuye kube kho nto ibonakalayo yempunzi encinci kwasala intloko qha ; yona ke nje ngoko ifibuswe yaayodwa, naantso ekungeneni kulowa mnxhuma.

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

INTSABO YOSAPHO.

Okuya inchuka-cweya ibithe yakroba ngentloke emlonyeni phaya womnxhuma ma kube iimpungutye zicinge ukuba ufuna abantwana bazo; zithe kanti ziphazamile ekucingeni, kuba isifuba esi seliya sela sibanzi ngohlobo lokuba belingeze lingene kulowo mxhuma. Eneneni, intloko le yodwa isuke iwuvingce umnyango; ngoko ke noko bekungekho nto yimbi ebingacinge-kayo, ngokokude zizincamele kwisilo esibe singasuke sizithi cum-cum amathambo sisalume kwaakanye.

Kukhe kwaangumzuzu uMpungutyana emi, emana ukusinga-singa ilizwe eli ewuthe khwenye umsila, waangathi uya cingisisa le nto yokuba ade azigxame kwisile esikhulu kangaka, engenandlela yokuyifumana. Noko ke uthe akuthi jezu kwesi silo sindlosa sisinga lee zabuya iingqondo. Umkha-khe wayesel' ewabizile amantfontso, walithatha elinye, elithe chu ngofele entanyen' apha, elibambe ngamazinyo, uMpungutyana uthe gqada wathatha elinye.

Ilanga lalisawuhlabile umhlaba, ukumka komhla, ekufikeni kwabo ngakumnxhuma wehodi osidisi, abathe apho banga bangasezela, bandula bazithi tywaa entlabathini. Kwalile ngoqatya waphakam' uMpungutyana, wazivuthulula, yekoko ukunduluka, engakhanglanga nangakumfazi phaya nabantwana belele ngakuye. Umfazi lo noko akavicacelanga le hambo yendoda, wanele nje ukuphakamisa intloko. Mhlawumbi kuye esi sidisi somnxhuma sasise silithemba elithile; kunjalo nje lowa mxhuma uye kulunguzwa ngumyen' akhe babekhe bawulunguza kabini, phambi kokuba bawazale la mantfontso, unjalo nje awukude.

UMpungutyana lo ke, kwanje ngoko uhlobo lwesizwe sakowabo lunjalo, akasebenzi nto ngeminxhuma le, zizinto nje zokukhusela amantfontso. Angade afe ubandezeleke kakubi ukuze ade azifake kuwo. Yena ngokohlol' lwakowabo, akangeze ade athi umnumzana ohekekileyo, abonakale esimba umnxhuma, nokokubana kwenzelwa amantfontso. Enyanisweni ke akukho namfuneko yakumba, xa bakhoyo abembi, oozincanda namahodi.

Uthe efika kumnxhuma othile oqulungekileyo uMpungutyana uhle waqonda ukuba unabanini-wo. Ivumba limxelele ukuba abanini-wo babo ziincanda; hayi ke kwakuhle, kuba iincanda ezo zindululeka lula; wayesazi kwa khona ukuba asinto zihlala na-

maramba; ngoko ke akuyi kufa yena zizinto ezisakuthi kanti zikho ezibulalayo, kwiminxhuma eze. Ufensexile ke wehla kuhle, wee vu kwisicithana esinenchana, wee buthuthu ngesisu, intloko eyithe tyu phezu kwemikhono, wee nzwanga ke elindele ongenayo.

Kuthe ukutshona kwelanga weetha umoya 'suke ngoku kwavuka uqhwithela, wabonakala uDyaki engenakulunyamezela, kuba uthe esaza kusinxela kwesinye isikhundla, 'suke gqi, gqi gqi iincanda ezintathu ziphuma kulo mnxhuma.

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

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

Usuke wema kaloku uMpungutyana, wafsho ngomtyangampo ongaphakamanga, ogqiba ngelililayo. Ivele ikwanjalo impendulo kumfazi, yaphakama yanongcangcazelo; uhle wavela, wabeka omnye umntwana ngakuMpungutyana, wabuya kwa oko ukuphuthuma omnye; uthe efika nalo wesibini umntwana wabe engena emnxhunyeneni. Ma kube wanele kwa kukujezula okufutshane kuba uthe gqi kwa ngoku, wathi akuba eziqikiqe kunene, wazithi luqe kumhlaba omvungu-mvungu phambi komnxhuma.

ISAHLUKO 11.

IMFAZWE NEMFUDUKO.

Kwa kamsinya ekuzeni kusa, luthe oluya qhwithela be lusithi thu ngasentshona-langa lwee jii ngoku lwavela ngezantsi kabukhalo lwaye lungafandi lusithi, "mhlola." Wagodola kakhulu u-Adonisi, nangani etsho ngengqosolo yofele, olude lwaanoboya basebusika kanye. Kude kwaakabini ezama ukuya kuzayamisa

kuDyakophu, ukuba azuze intsitho; koko ixhego lemfene be lisuke libe ngumkhosi, linqhavule libe ngumgqwagqwane; wade wancama, ude wanyanzeleka ukubuya aye kuzenza kwa imfingwane kwa sedotyeni. Umoya uyivuthele intlabathi yatsho yahlabisa ngokulumezayo; wangqunga uAdonisi, wayeza kwenza elinye ilinga lokuya kuDyakophu, 'suke alame zinto angaziqondanga emnyamen' apho. Ezi zinto eluzizini njalo ziya sukuma; zithe ngokuvungama kwazo wafumana ukuba zimpungutye, kwaye ukuvakala kwazo etsho waqonda ukuba ziza ngoButshaba. Uz' uqonde ke yihlo ukuba uAdonisi yena akazi nto ngalaa nyam' empunzi yayimbelwe apha zezi mpungutye; kuye yena zifunzile nje zifuna yena,—akoyika wafumane waasisinkwathatha.

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

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

Oku kungazikhathazi kukaDyakophu kweenze ukuba uMpungutyana ajwaqeke ngumsindo, kuba usuke waya eba mandundu, wade wafonakala etsiba esilwa. Kude kwathi kuuphi kaloku baphela ufugagu. Utsibe ngaphaya kwexhego lemfene ngoku, akambona uAdonisi, wamqanda mva, kuba uye wamisa ecaleni lakhe edotyeni.

'Suke uAdonisi ngokoyik' ukufa wafumane ngoku wabuda, wajwaqa into le yonke ngomsindo. Kwakukumhla etomini bakhe ade akhawulelane notshaba lokufa! UMpungutyana unise kuqala ngeenyawo, kwaala xa athi ngxi phantsi, yabe imfene se ikho, yamthi hlasi ngentamo nephango, ngezandla nangeenyawo yatsho ela amazinyo emva kweendlebe. Watswina wakhala uMphungutyana wanga ungenwe ngumgodoyi,—watsiba, wawa, wazibuqabuqa, weenza konke ukuba aphuncule koku kubanjwa,—koko ukutshela yeyona nto wayifunda wayiphumelela uAdonisi. Kwaba kokukhona atshela aluma ngakumbi.

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

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

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

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

Ngokuhlwa uDyakophu uye waya kulala phantsi komthi osiuhlhlana, koko uthe uAdonisi akufuna ukuseselela naye kuwo wavunganyelwa kakubi; wasel' ezixolisa ngokuziqhu seka kwelinye ityholwana, elikufuphi apho.

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

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

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

ISIAHLUKO 12.

ISIWANDAWILI SOMOYA WASENTSONA.

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

Kwisithuba esithile ezantsi kwisihlambo esinyukileyo, phakathi kohlohlo lweendunduma ezinkulu, kukho ke isigcume setyholo, elite kwelinye icala lagqunywa yincha yemikhanzi, eyafunjwa apho ngumoya. Wee nqumama kuyo le ndawo, wathi akuqonda ukuba uDyakophu usavelile, wahlala phantsi wee nzco ngasentsona-linga. Kanga ngoko iliso linokufika, intlango yayifumane yaalucamba olunye olunentjukumo yesaanga.

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

intlabathi le ingathi i fukuma okukokwayo sisaanga; ngasentfona langa kude uya kubona iingqimba zamafu entlabathi, ade enyukele phezu esibakabakeni; ide loo nto ifune ukulisitha ilanga, libe lona lityhufuza ngokungathi yingqakumba ethile yomlilo. Ngaphaya ke kweentaba ezi, eluncwini uya kubona amatshelu-tshelu okukhanya ephuma etola esinga ngasempuma-linga. Athi loo mafu ezayo afe sel' emasala-bala aphehe ubugwangqa. Kuthi kunjalo kuthi gqi isiwuthuwuthu somoya apho kweso sihlambo; apha ke phakathi kweendunduma kofumane kuvuke izaqhwithana, zimka zisinga kwa sempuma-linga, ziqhuba imiboxo wentlabathi. Ingxolo apha esifizayo ebikhe yecwaka, iphindile yecvumbululu se itsho ngenzwini enkulu; 'suke ngomzuzwana iimfene zombini, ibalana ebelisematyholweni, nayo yonke into ebikweso sihlambo 'suke fwaka! imka nesikhukula somsinga wentlabathi enzima.

Luthe olu qhwithela lufika zahe iimfene se zingene zaya kutsho phakathi eludadeni zahlala ngokuhlala, incha ziyinikele imiva. Esisiwandawili somoya, nala mafisi fientlabathi etyhalwa ngamandla, akabanga nokuzinyamezela uAdonisi,—waqala ngoku wafwaqa, wawanqa into engavakaliyo, wakhwina kukoyika, ngalo lonke clo thuba useselelela ngakwixhego eli lemfene. Likhe eli xhego laangathi alimboni, kodwa naye uDyakophu lo wayephelile kukoyika; ekuthe kuuphi emva kwemiphathazo ebumbu-zoza wamyeka uAdonisi, wancathama ngaye.

ISAHLUKO 13.

AMAXHWILI.

Phambi kolu qhwitela lwentlabathi kwakukho ixhego lenkunzi venxala elaliditya kwindawo ethile elithafa ngasentfona-linga. Ibonakakele isithi xhungu, ijonga phezu, induluka imka ezo mpondo zalo zinde, zithe tse zasinga phezu ezo ndlebe zithe nkqo zajonga phambili, amehlo ethe nzoo kwithutyanana eliphakathi kweendunduma. Yafika apho yakhe yec khofu, yema ngxi kakuhle, yanga yinto le itywinelwe elityeni; akukho mntu ungaze atsho ukuba ukwaluphala se kuneziqwenga okuzenzileyo kwesi silo sibhe kangaka, ngaphezu kwazo zonke izilo zasentlango.

Gqi! Naango umhlambi wamaxhwili! Uthi thu phezu endundumeni! Lajika nxala, lizithe buu iimpondo emhlanai,

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

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

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

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

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

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

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

ISAHLUKO 14.

IMFUDUKO

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

Nqumama umoya kwaanje ngokuba ubulibaqo nokuvuka kwawo. Iveli imini intle, izolile yaye ingefusu iyinkohla. Kwakungasekho nento esaseleyo yoqhwithela aph' cmoyeni; kodwa ilizw' eli lalizele lona ziindunduma ezintja ezenzeke ngephezolo zaye ezo nto zimbi zimatshile, umboniso ombi wamandla omoya wasentsona-linga.

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

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

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

ISAHLUKO 15.

IINQHAWA.

Cwaka, yinto eyoyikisayo ingcwakaha; kwaba njalo kwisihfambmo esinemithi emazantsi eNingalango yeKalahari eNkulu. Iinto ezinkulu zemithi yemiba eziinyuke eso sihlambo zitsho ngezo ncam ziyokozela ngathi zizambuleli zise zilungele ilanga lenzulu yehlobo elidla ngokuhla ebuchotshen' kanye. Akukho nokufu-

kuma kwegqabi lencha emi nje, nejinga phezu kwentlabathi. Apho kungekho nokukhala kwentaka, nokufukuma kwesilo sase ndle; apho nemikhohlwane ifumane yayiyeka le ngxolo yayo. Bangene kūsasa kakhulu uDyakophu noAdonisi kwesi sihlambo; bathe bakaŭba bezifikisele kunobom koonomadudwane, ekutyeni bona, abaphantsi kwamaxolo nezikhondo zemithi ewileyo, bahlala ke emithunzini. Ngoku ke uAdonisi sel' eligabavu, ondodana wemfene, utsibe watsho phezu kwisiphunzi esidala, athe emva kokuzonwaya amacala kuhle, wahlala ke waziphinda ebuzela.

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

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

Uthe xa akhwelayo uDyakophu kule mithi kubekho ijinghawa ezimbini ezazizawabale zithe tywa phantsi kwezi zikhondo zale mithi, zibonakele zivus' iindlebe zazo ezimancam' amnyama, zisezela burana; zithe zakuliqonda ivumba lemfene, yabuyee yee newaba le iyinkunzi yonwaba; imazi, hayi, ayanelanga yile nto,—kude kwaalithuba ithe jaa; yandula ke yamana ikhothana nentsontswana eligwangqana elalilele phambi kwemikhono le yayo, yaangathi yoyikel' ukuthi hleze le ntwana ifukume ize sibonwe kule ndawo sizimele kuyo.

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

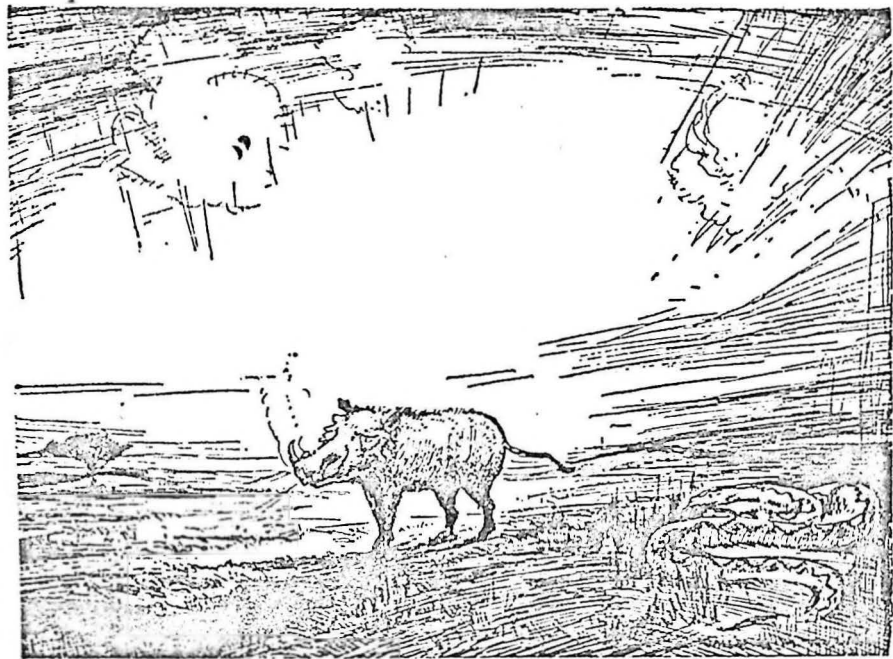
ehlela ezantsi, wemisa ngeenyawe eyinikele umva indlu le yee-nqhawa.

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

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

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

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



ULALELO.

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

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

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

Ibonakele ikhulula loo mabamba makhulu agoso zyo, yema ijamile; intamo le itsho ngoboya obuntsundu, amagxa ethe nkqo, ithe dabalala eyangasemva imilenze, imikhono elukhuni kunene ibidene, ingqija ngomkhono, eli xhego enyanisweni kunzima ukuliwa nalo. Gqi enye ingulube entfa! Yeza ikhawulezile, into yona engakhange ime nokckuba izilungiselele umlo, into engakhathaliyo yona yimimiselo, yokulwa, ifike yazigibisela le nto ukuba ilityoboze eli xhego.

Into endala yengulube ikufonelele oku kungakhathali kungaka; kwalile ukuba iziphose; yee cesu, jike ngomva, yaphoswa ngomdala lowa,—ezi zinto elixhego lizenza ngamaphanya-phanya ajiya iliso kwaye ukugweba kwalo kwakungaphezulu nakunoko ngokukhawuleza. Ithe yakuthi khu ibekisa phezulu ngebamba, yosela! Yatsho ngenkontyo yenxefa ecaleni kule intfa ingulube kunjalo nje yatsho ephangweni kwindawo esikhumba siceke-thekileyo! Ijike ngoko nangoko yazisindisela okobomi bayo!!

Ikhe yema into endala kuBonakala ukuba ayikayiqondi into ema yiyenze; ukusuka apho iphale yabuya kwa ngayo le ndlela ibize ngayo, iya kuphatha kwa umhlambi wayo.

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

IS AHLUKO 17.

OLALELWEYO.

Kuxa ke ngoku uAdonisi noDyakophu bagxalateleneyo, Bezama ukuba baliphume eli thafa limkhuthuka. Babese bezifona iiNtaba zamaKorana ezazise kupheleni kwale nkenkema yethafa, ekusondeleni kwakuse kukho izigcume zemithi ezixela isiqalo selizwe le mithi elithe, tyisji ukususela kwezi nduli zasentsona. Nangani le mithi ibethwe kakhulu yimimoya, yabudlwa yaazizithwenya, noko isathembisa umthunzi xa kufufu, ibe kwa likhusi kwakuhlwa.

Kuxa lingangcayo ke ngoku ilanga nobufufu bupholile; kanti noko kunangoku nje akukabi kho nempetshana yomoya yokuphosiza ubufufu bentlabathi.

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

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

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

Hayi ke uDyakophu, umbonile uTyumzayo, koko, hi awu! Umbone kungasekho kuthi ni,—kwanga kukuphuma kwembumbulu ukuphakama kwenamba, waxhuma yena mva! Kwavakala izigulo neenewina kaloku! Yeka! yaangufixi-fixi, izisongela se imthe funqu umphefumlo!

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

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

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

Ngebaqo mhlawumbi nokuba kungasizathu sini na, noko uthe gqolo waphaphazelela ekuyeni ezintabeni, kuthe kuBa sezinzulwini zobusuku wabe sel' ekhwela-khwele waya kutsho phezulu

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

Kube mnyama finyi; kodwa ithuku linokuBa libe lamxelela uAdonisi, ngale nkenkema iphantsi kwakhe, kuBa uthe ngoku ukufukuma, weenza ngentelekelelo enkulu, ekuthe kuuphi ngoku idwala lacuthana ngokuyingozi,—laphela ke kungayanga phi; hayi akwabi kho kuhambela phambili. Ugqibe noko kwelokuba ahlangani nayo nayiphi na ingozi kunokuBa ahlale kwindawo apho angavingcelwa lula lutshaba. Nangaphaya koku imibane emajiko-jiko, nezithonga zeendudumo emaweni zazanele ezo nto ukuba zinyikimise nayiphi na imfene, nokuBa yohlangana nangozi ni na.

Wajika kuhle uAdonisi, ehamba eyivavanya yonke indawo anyathela kuyo, kobo bumnyama bunjalo, wajika wabuya kwa ngedwala elo.

ISAHLUKO 18.

UTSHABA OLUDALA.

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

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

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

Kuthe ngebaqo uCwasuzayo wanakana ukuba noko akayedwa
kweli thala; uthe ram, ivumba le mfene ngaphaya kweli liwa
liphambi kwakhe. 'Suke kwa oko kuthi lenye umwane, amwane
uAdonisi esaphamphatha efun' indlela yokujikela kanye kweli
liwa abuthume kulo uHlosana lo. Lafumane lamthi whaa
ke ngoku uAdonisi; ukusuka kuloo nto uthe ma kaxhume
anyuke aqwaqele nzima kuba naasi esi silo sibi se sikhekhezela
ukuba simbambe,—uthe kanti uCwasuzayo utsibe ngexesha.
Ithe imfenan' eneliswa xa ilijiyayo ithala, zabe iinzapho ezibu-
khali se zitsho lee elufeleni, yathi inzinza yengalo yamfunqul'
umphfumlo! Ngelo phanyazo, Lenye-Danga-mbaka!

Walal' apho kwelo thala likrobokileyo uCwasuzayo, imihla
yakhe yokuzingela idlule, ubuqololwane bakhe benzakele, ku-
ngasekho nobomi, sel' ejinga kuwo lowo mwonyo. Nje ngokuba
ke ngoku noAdonisi ehilitwe sesi sithonga, ebanjwe ngaloo
mzimba, 'suke watyibilika watsho ngaphaya kwethala, wehla
kunye nemfene, yekoko ukuya kweyela enzulwini ezantsi.

ISAHLUKO 19.

UKUBUYELA KUMAWABO.

Dyo-o-o-r! Ivakele isitsho ikhawulezile, ngezwi elibutsho-
tho, inkunzi yemfene, ihlaba umkhosi, yatsho isentsinyeleni
yemithi yemitholo emazantsi' emixawuka. Kuthe kwa ngoko
kwavakala ukutywabeza, nokwaphuka kweentswazi, nokuya kuwa
komzimba wehlosi usiwa phezu kwetyobo lemithi. Ngepha-

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

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

Uthe ngoku akubuy' ingqondo, wakhalisa ngecentsongelo wafaleka ukulandela umhlambi. Amazwi awenzileyo alukhuni, andawo-nye neentsongelo zokutshabalalisa yonke into ekwesihlambo, ngaphandle koloyiko, hayi atsho kwemiwa yimpi yentsabo. Yonke into eyinkunzi yemfene kufuneka imi, yathatha iqumbile ilindele umthetho owiswayo. Kodwa inkokeli yomhlambi lo yayingaqumbe nje kodwa, yayikwa mangalisiwe kakubi. Yayiqonda le nto ke phofu, intsongelo evela komnye wohlobo lwakowabo. Yayise imana ukusuka kangaka ke inkokeli leyo, isinga kwelo dlezi libiza umngeni, owayesel' ephambene naye ngumsindo uphuma eloyikweni olukhulu.

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

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

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

Dyo-o-o-rom! Yatsho ngoku ngezwi elisololo elimisel' umyalelo.

Dyoꝛ! Dyoꝛ! Zivakele zisiza zisitjho iimpendulo zokuzinikela zivela kwiinduna eziḽe ziphakathi kwemithi.

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

ISIQENDU II.

ISAHLUKO 1.

UXWILAYO.

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

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

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

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

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

ISAHLUKO 2.

UNYWEBELEZA.

Yavakala impendulo, isithi thu kude kumathafa amqwebedu, kwavela amazwi amathathu aqabaxa, angathi ngawokubiza kwenkunzi, amabini abe mafutshane, elesithathu libe lide, linjalo libe bukhwela lolulwa,—eyona mpendulo iyiyo yemazi.

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

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

UNywebelezayo ufuna inkunzi, eyifuna ngokuhlwa nje, kodwa akafuni nokuba yingcubungana nje efumane yacholeka. Eyakhe yena inkunzi, enguyise wawakhe amatshontsho, ma ibe ngudyakalase nqo, uyise oma kamthembe ekutyiseni, naxa amaxesa emabi.

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

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

Kuthi kwesi sihlandlo wathamsanqela, kuba uthe engekayi phi'suke nqwakanqwa neyona nto asemva kwayo. Ude wagqiba uNywebelezayo kwelokuaba nsali ityendyana clingafanelana naye.

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

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

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

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

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

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

IS AHLUKO 3.

KUTSHATIWE.

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

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

Wayewabone kakhulu amatfabanqha namaxhama, kwaza

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

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

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

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

Amava ke sel' emfundisile uSixwila ukuḅa imazi yenqu xa se inethole yilumkele. Lithe noko eli vumba legazi elitsha lamenza ukuḅa agabadele ; ubonakele egxelefa uNywebelezo, hayi ke wec tsoni phantsi umfazi. Ukhanga-khangele uSixwila umzuzwana, wasondela, seenza amatshelu, phofu esenza kuble ukuze angabonelelwa,—mganyana nale nqu kufuphi, wathi khatha kwisigcunyana sencha, walala ke apho engafukumi, kodwa ehleli ethe qwa l

ISAHLUKO 4.

KULIWA NGOKUTYA.

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

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

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

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

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

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

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

UNywebele zayo kukho ukuBa abe uqondile ukuBa akayi kuBa nakho ukulwa; okanye ke abe uxakwe kukukhawuleza kwendoda le yakhe ekuqbuleni; phofu ke nokuba wayethe waya kuyinceda, ithuba lalise limxinanise kakubi,—kuBa athe etsiba laa mantfontfo makhulu ukuya kulwisa uyise, wabe unina wawo eziphosa kuye. Uzame fuju uNywebele zayo ukuBa aphuncule kwesi sigebengakazi. Kanti ke noko, kuwo onke lawo matshelu uthe efika kumyeni wakhe uSixwila wabe esopha ngamandla kumanxeba amabini ankontyo emhlatshin' apha.

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

Mgama phaya ngasekunene kuvakala ukucwicitheka okungathi kuya hlekwa, kanti ke ezo zinchuka-cweya,—mgama kude kunoko, phambili, kuvakala isandi esingindizayo ezibi, semhlambi wamaxhwili asemkhondweni wexloba lawo. Asinto yanto ke leyo; kuba kufuphi apha, iya vakala ingxolo yokuhlafuna kweziya ndwendwe zinezotho. Umbizane wokutya ngakulowa mthi wombafu uze naye kanjalo uXwilayo,—ufumane wasezela buncama egqibelisela, wajika kuhle wasingisa amabombo ngakwi nqu leya. kufe futhi enga angaya kufika, koko laa ntsapho yodvaki ibiya imvise ukuba akukho nto yakhe apha!

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

ISAHLUKO 5.

UKUBUYEKEZWA KONYAMEZELO LUKASIXWILA.

“Akakra, Akakra, Kakra!” Livakele lisitsho ngomtya-ngampo omde, oqabaxa, igxiya, lithi lisitsho libe libeka ngeliphantsi, ngenqhula, lixela ukuba ubusuku buhambile. “Kra-kakra! Kakaru! Akra—kra!” Avakele esitsho amanye kwimbombo zone ephendula kwa ngenqhula, neliphantsi, nje ngabalindi, bevakalisa kubo bonke abatyi benyama basezindle okokuba se sidlule isiqingatha sobusuku.

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

Leya intsaplo yodyakalase itye yahlutha yaazizipitsolo, naantsa

ke ngoku se imana ikhukuza ikhotha izidungulwana ezisatyekayo; yazola impepho: yavela inyanga yathatha ulawulo lwayo. Emgameni phaya uthotho lweendunduma lufumane lwaalukrozo lubethwa kukukhanya kwenyanga nentlabathi. Kwa ngaphambili apha kuthe ngxingxilili into enkulu yesikhondo sombaba, ekuthe emazantsi aso phaya kwee tshitshilili incha ende enenkozo ezide zayigoba ngombethe, kuBonakala ukuba inika imbeko kweli nyange laba yintsalela kwintjabalaliso zomoya wase-ntfona-langa.

Ukuthi nzwanga kwempepho ke kwaBa kubi kuXwilayo; akaButhandi yena ubusuku obuthe nzwanga, kuBa kunzima ukuzingela ngaphandle koncedo lwempepho, kwaye kukwane-ngozi yokuthana makanqa nento ebikulalele, wafumane wamuncu waqala wajonga ngapha, nangapha, wabe uNywebelezo ejika kuhle, chamb' esezela, ephula-phula iinkxwaleko neenkathazo ezingathi zibahlele kwiinto zobusuku.

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

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

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

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

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

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

Uthene nqwakanqwa nombana ohamba iinyamakazi uwuthe chu wahamba ngawo kuhle; ubonakele esithi nqumama kwindawo enezihlahlana ezinamevana, wasezela, wawufiya loo mbana, woonda ngamcithana uthile unencha; kweso sithuba uye wadifana naye uNywebelezo, bajeja kunye, bajika-jika ngomjikolo ogoso-goso, bade ngelikade bafumana umkhondo wegazi eliya beselithe fe kuhle, ichaphazana nje encheni; kanti ke leo nto kunye nevumba loodyakalase elivakele lilispha entlafathini ibanike yonke ingxelo yento abebeyifuna.

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

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

Emva phaya ngakulowa mthi womkhoḅa kwakusavakala uxhwithi-xhwithi ongaphele ndawo, oxela ukuba kusekho abathile abasenhongoho lwendlala. Kwaye kungayi kusala nesiwili, kuba amaxhalanga ayesel' eyondelana kuyo leyo mithi yemibaba.

ISAHLUKO 6.

UXWILAYO UFUNA UMZI.

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

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

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

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

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

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

Ajwaphilize, ajwaphiliza amaxhwili, afumane ezintleke-ntleke neenkenkelele, ngoku azama ukwandisa umnxhuma lo,—into ni? Akubanga kho nelineye elisebakho ukujikela ngasemva kofeme lo. Unkabi lo akanamenyo angalwa ngawo, kodwa yincutshengasekumbeni, laye neli hlokondiba limhlanganyeleyo liyazi loo nto. Ilinga lokumlandela ngasemva upeme lo lingaba lilize,—lingathi elikhe lalinga ukuyenza loo nto, umlomo lo ungazala

zimfumba zentlabathi ezigityiselwa ngamandl' amaabi ngecnzipho zehodi ezomeleleyo.

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

ISAHLUKO 7.

UXWILAYO NONYWEBELEZAYO BATHIMBE UMZI WEVUZI.

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

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

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

ukusingisa entsona-langa, yayithi xobululu loo nzinzilika yethunzi ebligqume lonke; yaqala ngoku yavela intlango; yekoko ke ukpozo lweendunduma, zinyuke zemka, zaya zeela zizibonakaisile; kwaye kufuph' apha kumkise, ilizwe liphanzi-siwe; izihlhlana zalo ezinqinileyo. iminzalubana yench, nalo mithi ibululwe zinkqwithela kakubi, yonke loo nto ukukhanya kwemini kuyibencile. Amandla omoy' omhle kunene afenxile ephandleni phaya, 'suke ke ilizwe lafumane laayinto engajongekileyo.

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

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

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

Lo gama umyeni wakhe aleleyo, uNywebelezayo ugcine umnxhuma lowa, usukile emini enkulu, wasenzel' umoya, athe akuba ecokisile, waya kunqhenqha ngakumyen' akhe. Uvukile

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

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

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

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

Unge angema umzuzu uSixwila esinga-singa ilizwe, wajikela kwa semnxhunyeneni, wee buthuthu, waphula-phula imigurgqo yomka-khe,—wabe uNywebelezo wayesele engene yena elonga-longa. Ma kube ufike umzi ulunge kanye, kuza uhle wavela umfazi, wamana eziqikiqa ngaphandl' apha.

Ithe inxhuceleza yevuzi kungenini, yabonakala ingxothoza isima ngeenyawo, yaye mhlophe ingasathandi nengqabi letapile. Ithe k'waqu nje kwaaba babulali bayo, yeka ke, khwenye umsila, ukujakatyeka ukuya kwele kwantsiza.

ISAPHLUKO 8.

IDABI ENTLANGO.

“Hu u-hu u! Hu u-hu u!” Ivakele isitsho int' enkulu uSikhova ngelo zwi ngathi lelomntu, ithe ngcu esiphunzini esidala somqwafo. “Hu u! Hu-u-u!” iBuye isitsho impendulo ivela ngama emathafeni. Kubonwe ngenchuka-cweya ebikhokele ezinye isithi nqumama, isithi vu ngesinqe, yahambisa ukwazisa afemi bale ndawo ukuza itye kakuhle,—kude kwaakathathu wakalisa ngomkhalimo wakowazo xa zihluthi zizizipitsolo; ithe ngoku yahlukuhla intloko yajonga phaya kuSikhova, baye abalandeli bayo nabo bemana bevakalisa ngabanye ubuphampathela obuseziswini zabo.

UXwilayo umele ngama kwicala elingaveli moya ejonge kwindlelana yeenyamakazi kweli cala kanyelithi thula madla-kudla; kubonakele kusithi nzwanga ngebaqo uXwilayo ungcambazele phambili, kwaye kuxa wayeza kuqhuqha kanobom, 'suke tjwa encheni, wabuthuma, ejonge kule ndledlana; umkha-khe naye utsibele kwelinye icala lale ndledlana, wasibeka phantsi isidunjana sexhwane letjabanqha abesaliphethe, wee buthuthu walungela ukusuk' umtsi.

Bathe kanti bobabini beva ivumba lenqhumeza, bayiva nayo isiza ngale ndledlana yeenyamakazi; yayothuswe kakhulu ziinchuka-cweya, yeza ke iqekuleka ikhawulezele, isiza ngecala elingavi moya kuyo. Kuqale kwafukuma uNywebelezo, kwala xa ithi ma yidlule inqhumeza, waziphosa wonke ukuza ayibhalele, lunge lungathi phephu kamsinya usizana lwesile, wathi kanti uSixwila

sel' ekho waluganga, watsho zoo ngomqala,—inge ingatsho ngesikrakra, igqujalaze ngamandl' ayo onke, into ni yona! iye phantsi se ingasento se yaphulwe nelungu le ntamo.

Okwelo thutyana oodyaki aaba babengalambile, kuba bebethe kwa kusahlwa bazuza-zuza iintsalelana zexhama. ukuba be zingekufuphi kangaka inchuka-cweya, nge bekhe balibala kuku-mana bechwisa, bebenga umbilini lowa wenqhumeya, koko uXwilayo, asimfo unjalo,—ulithe hlasi ixhoba lakhe eli ngomqolo, wee qwememe wenje njeya, wayixhomela phezulu intloko ukuze kungabikho ndawo iquqayo ize yeenze umkhondo entlabathin' apha. Unge angakhe eme ee nqumama uNywebelezo, wasezela kweli cala linoocweya, walithi hlasi intfontso letsabanqa, walandela owakwakhe.

Kuthe kungephi, wabonakala uXwilayo sel' esimba ukuba aqhuseke le nqhumeya, koko uNywebelezo akemanga ukuba amncedise, amantfontso akhe wayewathelkelela ukuba alambile; waqhuqha ke wadlula, jike ngendlela, waya wemisa kwindawo ethile eyenileyo. Kukhe kwaalithuba uXwilayo esimba, wee nqumama, wayijongisisa le nqumeya, waqonda ukuba lo msele umxingwa, wawandisa umnxhuma waliphakamisa ixhoba walithi xhwa, waqumelela ke unkafti yade yafumba intlabathi ngaphezulu.

Lalise lithe futhu ilanga, ukuya kwakhe kwizihlahlana ezomileyo, apho afike wajonga laa mnxhuma bawuthimbe kwivuzi; umka-khe wayefumane wee qukulu apha phambi komnxhuma lo, emana eteketisa ntwana zigwangqana zintathu zingamantfontso akhe, zaye nazo ezi ntwana ziphethu-phethulwa zidlala. Ngaphesya kwakhe kwakusitya umhlambi wamanzala. Kuvele nzinzili yomele isimanga yenkunzi, yema ecaleni emhlambini apha, ifutha igweba ngentloko. Apha ngakwesi siduli kwakumi enye inkunzi ese inamazinga yona; nayo umzimba wayo wawuvene, intloko iphakamile, isilevu sijonge kanye ezantsi, zimi nkqo iimpondo, zibazile, yaye iyijongile yonke le ntjukumo yenziwa yilaa nkunzi intsa; kuthe ukuthi zole kwale nkunzi indala kwamoyikisa uXwilayo, waqonda ukuba akuzi kuba kuhle. Ubeka-bekile, elindele nokuba kungafika namaxhwili.

UNywebeleza uhleli yena zole engathi akathathi mgqalisela; ukuba bekukho ingozi ngelesuke awabuthe amantfontso akhe awafake emnxhuneni, azimele yena encheni. Noko ke phezu kwayo le miqondiso, uXwilayo wayengonwabanga; uthe naxa sel' ede weza apha entsatheni, uze ngeenzunguleza; ufike emnxhuneni wema, wajoja omnye kumantfontso, wawavungamela

amanye la ngokusuke adlale ngomsila wakhe, uthwethwe wemka ke waya kwesiya siduli singakulaa nkunzi.

Ithe yakufutha bukhalo ngoku inkunzi yenxala watsho waxhuma uNywebeleziyo wema ngeenyawo; uthu ukuphakama kwakhe watsho ngomoothuko wokuvungama,—aphakame ema amantfontfo, aya engaseva emnxhunyezi wawo.

Inkunzi leya intsa ibigquma igquba ngaphandle komhlambi, yatsho isiza kule indala. Into le indala ime buxe, yade yaangathi ngumfanekiso lo uxholwe elityeni. Ithe qingqi yema le intsa se iphambi kwayo, iintsinga zityityimba, umzimba lo ugungqa, usiwa ngapha nangapha, ingumlwi ngenyaniso uyijongile. Yaya izithoba kuhle iimpondo, lade ibunzi eli lafuna ukuthi nca phantsi, yavakala ifutha ngokoyikekayo yazigibisela ngokukhawuleza kwephanyazo!

Ixhego eli lalinamava okulwa, lingenakho ukuba lingothuswa ngamaqobiso alo lijongene naye; lema ngxi! layilinganisela kakuhle intloko ukugweba, lazigibisela zombini iimpondo phantsi kwezi zoblaselayo. Ezo nto zinde zimnyama zeeimpondo zezilo ezinamandla zisuke ngoku zema nkqo; agagana amabunzi ngisithonga. Iye yee guqaqa ngamadolo inkunz' endala, yee vumbululu kwa oko, zanqoza,—ithi iyile, ithi iyileya, izigibisele itsho nzima ngophondo, igungqe ukubuyela kwa sendaweni yayo. Ide entsa yayiqubula le nzima,—yee khalakatha yaziphos' iphela, yalulandela uphondo lwayo xa ngoku ixhego se lihlehla libuya ngomva; phofu iyinqaba ukubalijike ze lizenze isichenge sokuhlalywa ngemva ngezo mpondo zibaze ngokwemikhonto. Layisondeza yadibana imikhono, layithi pitsi yanga yimithi, yaye le mikhono isimba imiqela enzulu entlabathin' apha, ihlehla, ihlehliswa yint' engenataru.

Ithe xaiyayo esidulini, yalinga fu fu ukuba imiseigalele, yatyhala ngamandla, yee dlandlungomva ngoku kombane, yayicutha imilenze, yema ngxi ngayo yomine, yawuthi qhokro umqolo, yaziphosa vonke! Itsho inkunz' entsa yagxadazela, yahle yemisa,—hayi ke yazityhoba! yazityhoba! Kubonakala ukuba ibuyisela okuya kugxadazela ikhe yakuviswa! Lithe ukuthi kwexhego ukuba libe lixhonyiwe, kwahlangana ngeekakayi,—kwathi cimi cimi phanya phanya! Lakhahlelwa ngamanqe ixhego, yadlula entsa ngaphezu kwalo yaya kunqandwa sisiduli esiya! Ithe gxavu ngenqina kwaakanye kuso, satsho isiduli sahlekeka saazingcebha; ibethe ngentloko entlabathini, wathi umva lo wasingaphezulu.

Kube lithuba inkunz' entsa imi ngentloko, yadal' uqukulubo-

dwe kaloku, imikhono isitsho esiya siduli asabi saziwa nalapho sibe sikhona. Ixhego aliyiphanga thuba ngawo loo mzuzu, liyifune esiqwini, layitsho qwenge ezimbanjen' apha latsho kwaayindlela,—kude kwaakabini inkunzi entsha, izigibisela kwezo mpondo ziyimikhonto laye ngoku ixhego lizigibisela iingcola zalo zombini zigudl' ebomini! Kude kungenini indodana ayabi nakuthi ni yayibon' indlela! Ithe tyeke bucala, yatsho ngawoyikekayo umgqumo, yaBusindis' ubom bayo, yaya kutsho kwantsiza!

Int' enkulu isele ihlunguzel' intloko nzima, yangcambaza kalok' ukubek' emhlambini, iyiphakamise kakuhle loo ntloko yayo intle, zithe nkqo iimpondo, isilevu sijonge emadolweni.

Ithe inkunzi yakusityumza isiduli esiya, oodyakalafe bankqwila bce nca phantsi encheni, waye uNywebelelezayo emana ukukwawula bukhali ngasezintsaneni phaya; lithe kodwa iqekebe elikhulu lesiduli lakuqengqeleka lide liye ngasemxhuneni phaya, waxhuma wema ngeenyawo, wavuk' umnye, umsila wawukhwenyela, wabonakala wonke ngoku ukuba uyoyika, watsho phakathi emnxhuneni; koko uthe xa athi ma kangene, waxhuma, wajingajinga, wangangema ngeenyawo, wandanda akwavumeka ukuma, waqhaqhaqha,—yinto ni? Liramba, se likwesiya siduli iilele, ke kaloku le ndlela livuswe ngayo ibe yecaphukisayo, latsho lamana ukuzibija-bija ngumsindo!

Inggqondo yemvelo ibuye yoyisa kuba le nto yoyikeka kunene, ibiza kungena ngoku kulo mxhuma, wavela ngelo thuba kanye uNywebelelezayo. Ukuba ebekhe walibala kancinane, ngeyijkile le nyoka yangena yasinga phakathi. Uthe ke ngoku akujakadula akwenje nje uNywebelelezayo loyika kakhulu. Lafutha lahambela phambili se lithe hiya lisinga kumnxhuma elingahlangana nawo kuqala. Yeka ke! unina wamantfontso ngoku usuke wangenwa ngumoya onchobileyo,—wazigibisela enyokeni, wayiluma emqolweni wayidlikigidla ngamenyo ngomsindo ongenguwo, uthe ukuyeka kwakhe wayigibisela njeya. Iye kuwa phaya inyoka ifutha, umqolo wayo waphukile. UNywebelelezayo ngoku naanko koluya donga luphambi komnxhuma uhlikihla umlebe wakhe entlafathini, kwa ngobuphaku-phaku obungqithileyo. Amazi-nyo eramba athe kanti atsho kanobom. Ube kusuka esithi ni ngoku ukudambisa ezintlungu zitshisayo hayi akwanceda. Ufumane ngoku wazula, naanko egxadazelela ngasetyholweni, wema apho emthunzini, se kunzima nokuphefumla.

ISAHLUKO 9.

AMAXHWILI.

Ngeli thuba ke amantfontfo naango efumane acumbanisana phambi komnxhuma, iindletyana zijongiswe ngaphambili, iintlokwana zimana ukugexa, amehlwana aya laqaza, athi ekunina emi yena efumane wasongeka phaya emthunzini, afe ekuyise nje ngokuaba emana ejikelezana naye nje. Akazi nento ke yena uXwilayo ukuba umka-khe ujutywe yincha (utyiwe yinyoka); phofu uhlobo lokuhamba kwakhe, nokuphawuleka kokoyika kwakhe, nendlela amjoja ngayo xa adlulayo ezoo nto zonke zibonisa ukuba uya thanda buza ukuba uya kuphila. Amantfontfo wona agqiba kwelokuba uyise unamdalo uthile adlala wona, naango ke esiya kuye; aalungecelele ke emva kwakhe apha, kwaayiloo nto ke kuhluthiwe nokuhluthwaziinkabi, kude kulinganiswe yonke imikhwana ayenzayo. Athi akuma ukujonga unina kwenziwe loo nto kanve, akuphinda ukuhamba emjikeleza, kwenziwe kwa oko. Athi ukuba ukhe wathoba wamjoja, yeka ke astantwana bamjojisisise bengene naphakathi kwemilenze.

Intloko le kaNywebelezo yadumba yaalikapoyi; umlebe lo uphume waalhlaka-hlaka, iqelba eli liphume langa yinyama ebotshelelweyo; iinkophe zamehlo zizindungula zisuke iinkozo ezi zamehlo zaphuma zovikeka. Ahle adinwa amantfontfo ngulo mdlalo, uya banda gqitha. Angene ngoku amana ukungqulana, elumana nasemisileni yaankulu ke leyo yokungqulana, kwangenwa ngoku kumdlalo wokulwa ngokutyhalana, awenza waamkhulu nalowo. Elinye intfontfo lide lafwentjwa empumleni kanobom; elo ke lenzakeleyo liqumbe laayiloo nto laya kuluma elinye kakhulu, 'suke alwa ngoku omathathu,—hayi yaphela leyo, yalityalwa loo ngxabano. Ukusuka apho ngoku kuviwe kunina ngetyhude.

Ikakhulu lezilo zasandle ziyoyika ukulala phantsi xa zinengozi enkulu, waye kwanjalo noNywebelezo lo; intloko le yayithe nqo emhlabeni, imilenze le ithiwe dasalala, umhlana uthe gongqo ugungqa umzimba. Amantfontfo afike amtyhuda wona ngamandla, amwisa,—uphindile wema kwa ngenyawo, 'suke intsapho yadlala apha kuye ngoku ithubeleza naphakathi kwemilenze; waphinda kwa khona wawa phantsi. Aysel' ephelile amandla, wafumane walala ke njalo, edlala phezu kwakhe amantfontfo; asemancinane kakhulu, akanakubugonda ubume akubo unina. Kude ngelikade aya ngoku entlabathini, aziqengqa ngemihlana,

ade adinwe akhefuze, ajingise nelwimi, iziswana zibekiswe elangeni.

UXwilayo ngelewagxotha la matshontfo phaya kunina, koko ukhe wemka waya kwindulana emganyana apha emzini, wema apho, ejonge nzo kwiingqimba zamatu othuliezisukezaya zifukuka ngokufukuka zisiza neno, loo nto ke ingaphaya kwaloo mhlambi wamatfabanqha. Usuke ngoku wabila xhopho, iindlebe zajonga phambili, amehlo akaphanyaza, waye efuna ukuba olu thuli lungaka lungeba lubangelwa yinto ni na. Kuthe kusenjalo, gqi, imazi enkulu yexhama enkulu isithi thu ngaphaya kweendunduma hayi ke uXwilayo akabanga salinda kuxelelwa, ukuba into engaphava kwale mazi ke ngamaxhwili.

Uthe jike ememeza kade, ehlabisa umkhosi, asuke amantfontfo ee xhwenene ema ngeenyawo, akhawuleza ukuya ngasemnxhunyeneni, 'suke ee nqumama engadange afike xhwenene, ajonga kunina. Umkhosi ohlatywa nguXwilayo awuzange ungananzwa nguNywebelezeyo ngokukhawuleza, uphinda-phindile uXwilayo namhla nje, hayi akabi nakho nokufukuma, akabi nakho nokwenzisa owakhe umgqumo ukuze amantfontfo abaleke,—asuke athi hiya. Uphindile uXwilayo watsho ngomsindo, hayi amva ngoku amantfontfo, koko endaweni yokubalekela emnxhunyeneni asuke aqinisa ukuya kunina. Imenze waphambana uXwilayo le nto, uye ngamandla etyhloveni phaya wawabamba ngoku la mantfontfo ewasusa kunina kalukhun' wawaqhuba ukuwasa emxhunyeneni.

Imazi yexhama yayise iphelelwe ngoku ; kuba oko kuthe kwasa ityhutyha le ntlabathi nezi ndunduma isukelwa ngamaxhwili ; koko umhlambi ongevayo uya usondela ngokusondela. Kuthe ngoku ekuzeni kutshona kwelanga yaya iphelelwa kanye. Iindlebe ngoku zee baku, yathi loo ntloko imbi yaya idakumba, yawa imihlathi, lwaphuma ulwimi lwaayinkaba-nkaba,—'suke ngoku yaangathi se ityhamzela, yasuke yavabula emingeni, yagila iziduli yagongxoka emiseleni, yee gqolo ngoku yakhubeka.

Ithe ngoku xa iyayo kulowa mhlambi wamanxala yaya izika kweso sithuba sinoothangazana,—yabambeka kuloo ntandela yawa mbokfo entlabathini, iqela elikhulu labalandeli bayo ligibi-seleke kuyo se lingathi liphambene. Kukhe kwaangumzuzu kufumane kwathi cimi imazi kunye namaxhwili begqunywe lilifu lothuli,—yee thaphu kwelo lifu imazi, amaxhwili eyiphethe kumacala omafisi, eyixhwitha eyithi ni ibaleka njalo ; iphindile yawa ngentloko, aphinda agaleleka, yalwa nzima, yawavuthulula, yema ngeenyawo yangxothoza ; ngeli ngelilo layo ijonge kulowa

mhlambi wamanxala,—ayiqondile loo nto amaxhwili ukuba iya kuba yingozi yawo axhathisa nzima ukuba ingayi, koko athe engekayikhahleli phantsi yagaleleka emhlambini, yawutjho umtsi waaluhlaza yaba iya sinda njalo !

Ukuba la maxhwili ayeyiwise le mazi kwisithutyana samanyathelo ambalwa kuwo la manxala la ngelengazange ayincece noko. Eneneni ayede noko amana ukufutha kuhle, elinga ukunceda, ade agquse ngemikhono phantsi entlabathini ; lithe kodwa ixhamakazi lakuwa phakathi kwawo liphelile, lafunza elo qela emaxhwilini likhusela amathole alo sel' izithambekisile iimpondo zalo ezibukhali kunene ukukhawulela la maxhwili ezayo. Uthuli lwaluse luwalile amehlo ala maxhwili,—lithe liya thi ukuqabuka elibe liphambili kwaye se kusemva azigibisele ngamandla ekubalekeni, athi aya qabuka aqabuka sel' ephakathi kweencula zcempondo,—agwaza amanxala amabini, aziqinisa izixhanti nokwenza, agweba, ajiwula phezulu, avakele sel' egxwala amaxhwili amabini phezulu ; abonakele enqumama amanye kuloo mfunqu-mfunqu yothuli ; athe abesemva eza kugileka kula ephambili, yasuke ke ngoko loo nto yaangumabophe, wonke lo mhlambi usuke waqweqwediseka wazama nzima ngoku ukuba ukhululeke kule mbonde-mbonde uze wazifaka kuyo.

ISAHLUKO 10.

UMOYA WASENTEONA-LANGA.

Kwakuxa litjhonayo ilanga kukhazimla amafu. Kuvele namaBenge-Benge emibane eye iphakama, yade yalizalisa ngokukhawuleza elo lasentsona sathi ngoku nesibakabaka esiya sahamba siba neengqimba zamafu abomvu amabi. Kuvuke nezaqhwithi ngezaqhwithi ngoku phambili phaya ; kuvakele ngoku umoya ofufu olulophu usithi thu ngasentsona-linga. UXwilayo ukhawuleze waya kuNywebelezo wazama ukummisa ngeenyawo ; uzamile naye nzima ukuba avuke, koko kuthe kuselapho, lwagalelek' uqhwithela. Zithe izihlahlana ezimka nomoya zamsetha kunene uXwilayo, ade akhe aphephetheke agibiseleke etyholweni ebekhe akhase eze kuNywebelezo, koko umoya ubusuke umbethe ngeento ezibukhali zamahlwantsi abuye kwa ngomva.

Ulele njalo ke uNywebeleza kanye kweli cala liza umoya ; ithe intlabathi le ngoku yafumba apha kuye, ide yaya kulingana

nomqolo wakhe; akubanga kade intlabathi ibonakele isithi kratya ngoku phezu kwakhe. Ngethamsanqa eli tyholo ayame ngalo lalilukhuni, amasebe alo anameva ayibamba le mfungu-mfungu iza nomoya; kuthe kwakamsinya kwafumanane kwaayimfumba yezihlahlana nencha kweli cala liza umoya. Uthe okukhona ukhulayo umoya ngamandla kwaakokukhona le mfungu-mfungu ikhula ngokukhawuleza, yahle yamquma uNywebelezo yaba njalo iya msindisa kwinto yokunchwatywa ehleli.

Kuse lizolile; wafufuluza uXwilayo waphuma etyholweni, waqala kwa oko waphanda le ncha nezi zihlahlana ziphezu komlingane wakhe; uthe guququ noNywebelezo walala ngesisu, elinga ukuvuka,—ufe kusuka uSixwila efaka impumlo ngaphantsi ephangweni ezama ukumphakamisa, wayiphinda-phinda ke loo nto, hayi, akaguqa nangamadolo. Ude waqonda ukuba imizamo yakhe ililize, wegqitha ukuya kukhangela abantwana. Umnyango lo wamnxhuma wawuthiwe mome yincha nentlabathi; noko ke wahle wayisusa leyo into. Amantsontso aphume egxilelene aziphosa kuye; koko uXwilayo akawahoyanga, wayekhawulezile unge angathi jezu emnyeleni phava, wanduluka wabafiya abantwana, wanga angaya kubulisa kuNywebelezo, wemka ukuya kufuna ukutya.

Asinto izingela emini udvakalafe ngaphandle kokuba afe ubandezeleke isimanga. UXwilayo wayesazi ke yena ukuba ithuba akanalo konke, kuba ubefanele kukutyisa abantwana ngexesha, ngoko ke ma kaphaphame, kwaye ukuzingela ngokusezela emva koqhwithela loo nto ihl'ize,—ngoko ke uqonde ukuba ma kaye kuphanda leya nqhumeya wayeyimbele ngezol' elinye. Ngobu busuku ke intlanga le yona se iguquke vaalelinye ilizwe,—eziya ndunduma zibe zikho se zitshayelekile, izifothe ezise zinencha kakuhle azisabonakali se zingaphantsi kwemfumba yentlabathi. Namhla nje luthotho lweendunduma, apho izolo ibingamathafa; ebengalahlekayo noXwilayo lo ukuba ebethembele kwisimo selizwe ukuba akhokelwe siso; intc yena awakho-kelwa yiyo yingqondo yemvela, nje ngoko yasoloko imphilisa kakuhle.

Kude kwathi emva kohambo olude wee nqumama emazantsi endunduma ethile eyavumbuluka ngobusuku. Phambi koqhwithela olu le ndawo inale ndunduma ibingumcangalabe wethafa; kanti noko uXwilayo akathandabuzanga; uphandele bucala into eninzi yenza yedobo, weemba ke nkqi, yade yaa-ngumhadi ubunzulu obu, qawala ke ukuyijola inqhumeya.

Ilanga ngoku talivele laqaqamba, kwathi kwa semini yakusasa

uBusufu bagqitha; ufike uXwilayo elusatsheni lwakhe intlabathi ivutha buBusufu. Indlala yayise ibakhuphele ngaphandle abantwana, wathi nje ngokuBa eya esondela, bamhlangabeza ngamandla, wavungama ngomsindo, hayi, abalinda abantwana wade waya kufika emnxhuneni,—bamjikeleza ke, Bemjoja-joja naseziswini befuna nokwanyiswa, koko akukho mibele. Uwasenxisile uXwilayo, wagqabuza isisu esi senqhumeya; yeka ke ivumba lenyama litsho ezi-ntwana zilambileyo zaya engqondweni,—zayingenela ngoku le. nyzmakazi zayitya suphangophango.

Uthe uphinda umoya ufika, Baba se betye bahlutha, uyise ngoku weenze umvungamo wokuba babuyele kwa semnxhuneni baya begilana. UXwilayo kwakunzima kuye nokuba emengenyawo, kanti ke noko uqhube ubukhalipha wanyanzela kolo qhwithela, wachola intsalela yaleya nqhumeya, wayithi khahla phambi komlingane wakhe, naanko yena eya kuzifaka etyholweni.

ISAHLUKO 11.

UKUQHATHWA KWAMAXHWILI ZIINCINIBA.

Umoya uduBule iintsuku zombini unganqamkanga ndawo; kwalile ekuseni kolu lwesithathu usuku, waya noko usitha, yathotha leya ntwahla ibiseloko itsho ngesithonga esinye, lathi xa ngoku limaluluwe lwaphela nqum oluya lophu lusiiphoto-pholo; kwavela impepho ephephezela kuhle ngasempuma-linga wathi loo moya uzele luthuli wemka kuhle ukusinga ngasentshona-linga kwaqala kwazola kamnandi, lwemk' uqhwithela.

Kwaqala ke ngoku, zathi izidalwa zelo zwe loothangazana, zayivuthulula intlabathi ezindlebeni zazo nasefoyeri bazo, zangena kowona msebenzi mkhulu welo zwe owokufumana ukutya. Unqumama nje umoya uXwilayo yena wayesel' ezingela kakade, lee emathafeni ngaphaya komnxhuma lo wakhe; wayekhawuleza ngendlela eyodwa; engasakhathali nokuba umoya uvela ngaphina, yaye nengozi aziseke esichengeni ngayo ecanda-canda loo mathafa angenaso nesibi, yonke indlela wayezingela ngayo yayiyeyodyakalase osel' ezincimile naye ngokwakhe.

Kwezi ntsuku zimbini zoqhwithela, kude kwaakafini ezama nzima, engaphumeleli, ejikeleza ilizwe ngethemba lokuba angafumane achole isidumbu; nanamhla nje izulu alisonisi kuba liza kumlungela. Umoya uthe cwaka womile, kwade kwathi uku-

qwela kaloku ukuba kubi, ivumba esona siphosigqitha zonke ezinye kuye, sasingenanto singayincedayo emva koqhwithela.

Ubonakele uXwilayo esithi nqumama, phezulu kwisihlanjana esasiphahlwe ziindunduma, ezantsi kwisithuba esithile, kukho iinciniba apho ezaziphinda-phinda zifuna ukutya kwindawo eyayinamaqunuwe namagcukuma. Amantfontso azo wayewabona uXwilayo, esitya ngakwezi zinkulu iintaka, ayese ntsukwana zilifumi uSudala, kanti lingatanelana lilinye lingaluhluthisa usapho lwakhe. Kowu! Ukuba ebekufuphi ke uNywebelezo, bancedisisane, yena ubeya kulahla iingqondo zezi zinkulu iintaka aze umka-khe yena axhwile intfontso; kodwa ke ukuthi yena eyedwa, kusemini nokuba semini, axwile! Hayi, isuke yeenza loo ngcingane ukuba ahlasilile, atfijile, ajonge kwisihlablana esasingase kunene,—uthe esafumane wancathama ngeso sihlablana wajonga kwa ngasemva, uthe ngokubeka oku wawa ngqu entlabathini, akafukuma.

Naantso inkunzi yenciniba ibaleka inyuka isihlambo, amantfontso ethe bakada emkhondweni wayo, imazi yenciniba naantso izigqusagqusa entlabathini, nje ngokungathi omnye umlenze nokuba ingaba yiyo yomibini ifunqokile ngasedolweni; iqela lamaxhwili naali lisihla indunduma lingasekude. Athe xa se kubonakala ukuba aphezu kwayo, yabonakala ibethanisa amaphiko ngokwento etyhafileyo, yajingxela kalusizi, yarubuluzana nje ukuba zingayifiki izinja zasendle; ihambe ifumbalala kalusizi, iwe ngapha, iwe ngaphaya, ikhe ijonge phambili, isenza ukurwebesela ecaleni umhlambi lo; abonakele ngoku amaxhwili efunzela kuyo. Ade ngaxa limbi ayinqhavule emaphikweni, ngalimbi axhakamfule iintsiba zomsila,—yaphinda-phinda imazi yenciniba ukubuku-bukuleka iziwisa, kwale xa ixhwili lithi liya bamba, iliphephe ngolunye uhlotyana kwa lokuwa; ibe ngumgama omde ke lowo, ukuhla intlambo, ukuya kuthi tyhufu ngaphaya kwendunduma, amaxhwili esabelekekile kuyo nzima. Ithe ukuba ifike emathafeni ngaphesya, yayiyeka yonke loo nkohliso yasuke yee lenye ngoku kombane, yemka ngengqoibe engummangaliso, asala amaxhwili ethe nkebe imilomo.

Lo gama ke inkunzi leza, ibaleke ayapheza yona ikhweza isihlambo. Ithe ingekagqithi phava kuSixwila, abe amantfontso wona sel' emana ukuziqhufeka ngamanye kwezi zicithi zencha, nezigcume zentlabathi; ithe isiya nje inkunzi le emantloko entlambo abe onke amantfontso sel' ezimele. Ifike yema inkunzi le kumgama othile ukusuka kuSixwila, yaza ke yamana ukunqola encheni ngokungathi iya tya,—nangona yayingathi

ayinonelele nto njalo, noko, yayiphaphamile. Ithe xa iya kuthi tyhufu imazi leya phakathi kwezo ndunduma iphethwe ngama-xhwili; yaphakama inkunzi yenciniba yawabizela kuyo Jufu amantfontso, athe xa agxalatheleneyo ukuya kuyo, kwaakho amaBini adlule ecaleni koXwilayo.

Ukufa kwawo ke lawo maBini amantfontso kwaBa liphanyazo noyaba; uXwilayo wayeyazi ukuba inkunzi leya ithe qwa, uthe ke noko alambe kangako walala zole ecaleni lexhoba eli lakhe wade waqonda ukuba int' enkulu yentaka se iye yaya kutshonela. Nangalo elo xefa uvuke wakhe wasinga-singa ilizwe eli ngenyameko phambi kokuba atye, watya ke umfo, uyeva! Uthe akulibuqa elinye intfontso, walithatha eli wasethuluka nalo ukuya kutyisa usapho. Uhambe ngezitha nangemiba nakuloo ndlela yokugoduka; eli ntfontso lenciniba kuuphela kwento abenokuyithwala,—kungathi kuthe gqi amaxhwili okanye iinchuka cweya zisiza kuye, akangebi nakubaleka ngaphandle kokuba alilahle. Uthe xa sel' ejongene nomxhuma wakhe, waphantsa ukugaxelcka kwinchuka-cweya ehleli yodwa ngasesidulini. Ukusuka apho uthe xhwenene, wema nkqi, kanti kugqitha amaxhwili amaBini, agqitha kanye phambi kwezi zihlahlana ebeza kuthi tyhufu ku:0,—ukuba wayekhe walibeka phantsi eli ntfontso, nokuba wayekhe wafukumisa indlebe le, ngewaye baqiwe; nantwana ni yokufukuma ngeyamntamayo; koko ureme lo waqeqeswa ngengqeqesfo enzima; nendlebe ezi zakhe zise zisuke zaavinxalenye yale mithana emi kuyo.

Wema ke apho wee nzwanga, wanga yinto le yomiswe yiqabaka ibisahamba; nakuleyo into, ukuthi tsho oku kwempepho yomoya ingaba loo nto se imqibile, koko wathi nzwanga umoya, yade yadlula ingozi. Ngelikade ke ufikile emnxhuneni wakhe, wafika umka-khe esaphilile, walibeka phambi kwakhe eli ntfontso lenciniba, wabiza amantfontso, wazigibisela yena phantsi entlabathini ephele umphelo.

IS AHLUKO 12.

UXWILAYO UTSHO IHLOSI LOYIKA.

Kuthe qhiphu ukusa; aye ephela amathunzi obusuku; eli xhama ebemana eliva uXwilayo ubusuku obu lisitya apha ethafeneni entla kwakhe liqalile ngoku laangathi likhulu labuntsathantsatha enkangelekweni ngoBuhiza boBumnyama. Kuthe ngoBuhiza lasuka eli xhama laangathi limi ngemithi; intloko

zawo ezinde zisuke zaphezulu emoyeni, iimpondo zawo cziya zinde, zisuke zaangathi ziya gexa.

Uthe ke nje ngokuba umhlambi uthe cwaka usitya ujongise ngakuXwilayo, kukho inkunzi enkulu ngasemva, yaBonakala isithi xubungu, ijonga phambili kweliya cala liya umoya, ezithe qelele indlebe uXwilayo, kodwa akubangakho singqi asivayo esingade sothuse le nkunzi. Ime umzuzu le nkunzi, 'suke itsibe intinge, ithi itsifa njalo igwxale kakulu. UBonakele umhlambi undweba, 'suke ngoku kuvakale ukugxwala ngemva okusisikhalo kwexhama elisengozini. Hayi ke 'suke zonke zingenelwe luloyiko, yekoko ukuza kugqitha kuXwilayo zidale umqwebedu wokubaleka.

Kukho ebuleweyo kulo mhlambi, mhlawumbi zingade zibe mbini, wasel' ethwethwa esiya udyaki ukuBa asifone isidumbu; uthe akuya esondela weva ivumba lehlosi, kwa nelegazi,—urubuluzile ukuBa ade avele exhayelweni, wabuthuma ke ukuBa kude kukhanye, cinga ukuBa ihlosi liya kusifiya apha isivivi liye kuzinqabisa. Litha kanti eli hlosi linyanzeleke-ukuBa lize kuzingela kude kakhulu kwindawo elihlala kuyo; litye ke ngoko ngobunxhama, lathi ukuBa lihluthe nje, langena ngoku lalifuqa eli thole lexhama, lisingisa kwisigcume seminga esasimganyana ezantsi ethafeni.

Ngakho kodwa ukuBa ihlosi lisifuqe esi sidumbu, uXwilayo utfho ngomtyangampokazi omde womkhosi; ihlosi livakele ligquma alema noko; ubaleke uXwilayo walijikeleza, ekhalima kanga ngoko izwi lakhe linokuvakala, koko usuke waangathi uya lindulula ihlosi ukuBa likhawuleze ngakumbi. 'Suke ngoku kwaphuma yonke into engudyakalase cwuvileyo loo mkhosi kaXwilayo, injongo ikukuBa eli hlosi libanjelwe kude kuse, lingafikanga kwesiya sigxa lifuna ukuya kuso, laye nalo liyiqonda loo nto, liyoyika, noko lingawoyiki nganto wona umhlambi weempungutye. UkuBa ziphumelele nelo ceBo ezi mpungutye, kuya kuvela amaxhalanga neenchuka-cweya, aze ahlukane njalo nexhoba lakhe.

Uthe udyaki wokuqala ofikileyo ngokusabela umkhosi, uXwilayo wakhuthala ngokunye ukwenza imizamo yokuBa le nkewu ibambezeleke; zithe zakuya ziBa ninzi impungutye, wakhaliya ngakumbi,—kuBonakele se isisihlwele, siqhavulela ihlosi eliya ngaphambili, wabe yena ekhokele elinye iqela emalisihlalele esi silo sikhulu emaphangweni apha macala amaBini. Ihlosi eli be lifanele ukwazi ukuBa akukho dyakalase unabo ubuganga bokusondela kwinzopho zalo; kodwa uXwilayo uzikhokele nge-

yona njongo, ade waphumelela nayo le yokuba sibonakale sithobekile isilo esingaka nga ngokude oodyaki basinqhavule basondele kangako kuso.

Lithe guququ ihlosi, lazama ukuβetha aaba oodyaki baliluma emaphangweni; lithe xa lithi guququ, aabaya bangaphambili oodyaki bakhungela esivivini, lakhawulca ihlosi kukhusela ixhoba lalo; bee saa ngokomququ aabo oodyaki beβengaphambili, aabo beβengasemva bamtsibeke kwa khona bamβemba ngamaphango.

La mabantlaphohlo atsho laphambana ihlosi, lasuke ngoku lasuka imitsi, lifumane linqhavule leya, litsho phantsi nakule,—kwale ngoku xa litsibela eli qela lingene eliya esivivini. Lide laphelwa ngoku yimigagatyu, nalo lisiya exhameni, lafika lazama, ngokuphambana okukhulu, ukunqumla intloko nentamo yalo naalo libaleka ukuya kuzifaka emtyholweni. Kuthe ke ngoku xa se kudywidwana ngexhoba uXwilayo utyuthule into enkulu yenyama; abanye oodyaki babuqa-buqene kwaasisiyila ingulowo efuna ukuzityhuthulela, waseβenza nzima uXwilayo ukuβa aphuncule se zimxinile naye. Ude wathi kungenini waphuma ngaphantsi kwaloo ngxolo, igazi litsaza kumanxeba ase milenzeni nasentloko, kodwa esasikhamfule sona isidungulu eso eβe sityhuthule, etyhuthulela umka-khe uNyweβelezayo namantfontfo akhe.

ISAHLUKO 13.

INDLALA.

Naankuya namhla nje uXwilayo emthunzini wetyholo elithile, kude le elusatsheni lwakhe, ulele ngecala umana ukuzikhotha umphantsi lo weenyawo zakhe. Untsuku ntathu kungasulwamlomo phaya kwakhe. Uhambo lokuzingela le mihla efunela intsapho yakhe nonina wayo into yokutya lumtsho watyabuka boo iinyawo ezi zingaphambili, zatsho zaayinyama; namhla nje kunzima nokuhamb' oku phezu kwakho konke ke oko. intsapho yakhe yona iya lamba; uthe emini enkulu waphuma emthunzini ukuβa aphangele kwa semseβenzini wakhe onzima wokujakujela into yokutya.

Intlabathi yayifusu, kwanga kun'bi ke kwezo nyawo se ziyi nyama kade; wangxothoza ke noko wade waya encotfeni ye-

ndunduma. Le ndunduma yayigudile ingenawo nomthi; koko uXwilayo wayengasakhathalele mthunzi; uthe akuqabela wema wajonga ilizwe. Kwabakho umhlambi othile wamanxala owawumi ungamaqela ngamaqela emathafeni phambi kwakhe. Emthunzini wetyholo elithile elingasekhohlo kwakhe kwakumi inkunzi yetfabanqha isozela ikunye nemazi yayo kwakukho netakane lalo lilele entlabathini ecaleni konina. Ngaphaya kwetfabanqha elo kwakukho isomi lithe ngcu esidulini, lalimana linqwala lijongise ngakuXwilayo, libonakala ngathi linento esisimanga; kuBe apha emazantsi esiduli kukho amanye amasomi eziqikiqa onwabile entlabathini efudumeleyo.

Okuya konwaba kunjeya kwetfabanqha nosaphe lwalo nalaa ndlela lithe baku iindlebe ngayo, ibonise loo nto okokuBa akubabi kho nto iyingozi kuyo le ngingqi. UXwilayo ke noko yena akakhohliswanga yiloo nto, wamana esinga-singa, ukuba akangefumani mqondiso na ngathi wenze kutyiwe.

Naangaya amaxhalanga amaBini esiza egilana ephuma kwisigcume sencha ngaphaya kwetfabanqha, ajika alwa ngokoyikekayo. 'Suke ngomzuzwana kubonakale se kuyimpithi-mpithencheni phaya kuliwa zezi zigeBenga. Azingeze zilwe kangakaya eziya zinto ukuba inyama ayise ikhukuzwe yaangamathambo—noko ke uSixwila ukhawulezile wehla endundumeni, ecinga ukuthi mhlawumbi angazuza-zuza zicwilana, zeziqwengana zofele nemisipha, ezingathi zisiywe ngoontamo-khuthukileyo bezigeBenga. Uthe akuthi ukusondela, wee jam ivumba leenchukacweya. Nqumama kwa oko, waqala kaloku waphelela ngamathamba enyama; iinchukacweya azingefiyi nomswane; namathambo anganqatywa aginywe. Wawajonga amaxhalanga ebaba ejikeleza phezulu, uguqukele ngasekhohlo kwakhe wabona uthotho lweendunduma; ufike wema ngakwezo ndunduma, zee qelele iindlebe zajonga ngaphambili, amehlo wawajongisa phezulu eluncwini lwesibakabaka, phezu kwezo Ntamba zeKorana ezazivele luzizi ekudeni.

Kuvele ithunzi eligwangqa phezu kweentaba ezo walijonga uXwilayo eliya thunzi laya likhula liba fanzi. 'Suke kwa kamsinya le nto yaasibadlu selifu; lithe eliya thunzi ligwangqa lakuthi qelele elifini phaya, waqonda kwa oko uXwilayo ukuba lilifu leenkumbi eziza ngakuye; yena wakhulela kwizwe lokuza-lela kweenkumbi wayeyazi imikhwa yazo, nje ngokuBa neentaka zasentlango ziyazi. Inkumbi zazibabela phezulu, kodwa wayesazi yena uXwilayo, kwa ngohlobo lokubaba kwazo okokuBa ziza kuhle zilalise. Uqhwalale ke wawelela kwisithabazi esasinczi-

hlahlana, walala ke apho emthunzini, wamana ekhotha efenxisa intlabathi le ezilondeni ezi zisezinyaweni walindela ke eliya bufu lizayo.

Lithe liya tshona ilanga kwaBe se kufumane kwafa izicithi namatyholo libufu elitfikizayo leenkumbi. Kwa nentlabathi le yayizele zizo, zinchuchalaza zifuna iindawo zokuncathama.

Utye uXwilayo wade waqonda ukuba ngoku uza kugqabuka isisu, yekoko ke ngoku ukuya kuphuthuma usapho ukuba ma luze kuzityela oku kutya angena kukuthwala akuse kulo. Ungcambazile ke ebuhlungu, waqhwarelela khena noko; kuthe ezinzulwini zobusuku wafika kwiinduduma acinge ukuba anga memeza ekuzo uNywebelezo; wagxadaza ke kuloo ntlabathi irabaxa wema kweyona ndawo iphakamileyo wamemeza ngoloo hlobo lwabo lokuthetha koodyakalafe neentsapho zabo, xa kuya kutyiwa ixhoba; uthe gilili ke yena phantsi ukuba akhe aphozise iinyawo.

ISAHLUKO 14.

IMANA ENTLANGO.

Kuthe ukutshona kwelanga uNywebelezo naanko echwechwa ephuma kumhadi othile obuphakathi kwencha nezihlahlana ezaziye kuditywa ngetyholo ngumoya; ukhe wasezel' umoya kancinane, naanko ke engxothoza esinga kwisigangana sentlabathi kweli cala liza umoya. Wayesachacha kuhle kekuya kugula kokutyiwa yinyoka, noko ke wayesebuthathaka kakhulu. Umzimba lo wakhe wawufane waalilobu, iimbambo, amalungu emqolo namagxa, yonke loo nto ibisonakala ngokucacileyo phantsi kolo fele lujingayo; uthe nje ngokuba ehamba nje, wayebundeza loo mizimba uyiloo nto yaye imilenze le ibityiza ngaphantsi kwakhe; uthe akufika kwesi siganga, sinomnxhuma walala ngesisu wajonga ezantsi. Ngokominiselo wabo oodyakalafe nokuba balele bajonga phezulu; kodwa yena lo wayelamba, naxa athe wafuya uXwilayo uya kuza apha emxhuneni ngecala elingezi moya.

Lahamba ixefa; amantsfontso ayefun' ukutya ngamandla, amkhathaza kunene unina, kodwa akawahoyanga, usuke wajonga phambili; enzulwini zobusuku umemezo lukaXwilayo lwatsho wema ngeenyawo, waphendula kwa oko ngelo zw

lingcangcazelayo, libuthathaka ; kufumane kwathi ngethamsanqa waba umoya ufuvela ngakuye, ukuze ive ke indod' akhe leyo. Ithe indoda ngokubiza kwayo ngokukhawulezileyo, yawahlanganisa le ntokazi amantfontso yawadudula ukuva endodeni apho.

UXwilayo akalindelanga kuba intsapho ide ize kufika kuve ; uthe akuba ezivakalisile kumka-khe, wanduluka wasinga kwa lee, kuba wayesazi ukuba intsapho iya kuya ngomkhondo. Uthe akude ambone, agqitha amantfontso asinga kuyise ; koko uXwilayo wayewalumkele, uwavungamele ukuba abuye umva, waphwalelela phambili yena. Luthe olu sapho ludiniweyo xa ngoku ngekuBa luya sondela esiphelweni sohambo lwalo olunzima, 'suke waphelwauNywebelezayo ngalawo mandlanaeBengekho kakade ; wamana ukukhubeka, 'suke ngoku waphikela ukumphakama ame, qho. Kwalile xa baphezulu endundumeni, yaphela mpela imilenze. Ube kusuka esithi ni uSixwila ukuzama ukumphakamisa ngokufaka impumlo ngaphantsi hayi, akwabi kho ndlela ngakumbi kuloo ntlabathi intufu-ntufu, asuke awe, wohlo, alale ngecala,—wanyameka uXwilayo,—wamtyhala, wamtsala, ekude ngemizamo emikhulu wehla endundumeni apho waya kutsho ezantsi, nalapho kubuye kwaanzima ukuma noko se kumhlaba olungeleleneyo noveneyo. Koko usapho lwasezindle lona alubuncami ubomi ; uthe akude ahambe uXwilayo, yalandela nayo intokazi ingxothoza.

Ukuthi qhekq'e kokusa babesangxothoza kweyokugqibela indunduma kolo thotho lwazo kule ndlela. Uthe xa angenayo uSixwila kulawo matyholwana angapheseya wabe sel' eliva ivumba leenkumbi. Ezi ntwana zilambileyo ke zona azizange zizibone iinkumbi, kodwa zithe ukuba nje zilive ivumba lebuBuli, zabalaka ukuya ekutyeni ; unge angajika uXwilayo ukubanganda, koko uthe xhwenene ngalo elo thuba, wafumane woma nko, iindlele zee nkqo, afe amehlo ewathe nzoo kwinto ethile ayibone isiza ngaphaya kukaNywebelezayo umka-khe. Yini le ! Usapho lwakhe lusengozini embi yokufa ! Kuba eziya zinto azibone zisiza zikhawulezile zithe kanti ziinchuka-cweya. Into ke leyo-esiya kuthi zakufika koloo nwaBu lungumka-khe, nakwezo nto zakhe zingento kube yintjabaalalo. Ithe loo ngqondo yamenza ukuba ma kafukumele entweni,—uthe noko atyabuke waayiloo nto iinyawo wakhawuleza ngokombane !

Utsibe kabini kathathu, wabe sel' ethe qelele udyaki omxhelo mde elusatsheni ; wemka ke ngengqobe esinga kwinda ethile eyayiphambilana ; uthe ekuloo ncha wazivakalisa,—guququ iinchuka-cweya ukusinga kwelo cala atsho ngakulo, wabalaka ke

kuyo le ncha, wathi ebaleka njalo wabe ekhonkotha egxwala ngokwento le isukela ixhoba ese likufuphi ukuzuzeka,—zee thwanga ke iinchuka-cweya! Naanzo zimsukela kuloo mathafa uthe ke ngoku yena udyaki akuthi bibe ukusinga elusatsfheni lwakhe, zabe iziyatha ezikhulu ezingamadla-kudla zisalifele kukuyantaza ngapha zifuna ivumba lale nto ingaka ziphoswe yiyo.

Kwalile ukuthi chapha kwelanga, zaqala zafukuma iinkumbi; zatsho ngengxolo enkulu yokufisiza ezo zizalelayo yafumane yabuuphithi-phithi apha phakathi kwale ntsapho yedyakalase,—zegqitha kuho ezinye izihlwele zihaba; ezinye zazalisa emasebeni phezu kwayo, zimbi zeza ngqo kuho. Kumhla ke uNywebele zayo nosapho lwakhe balala obuntum-ntum ufuthongo kukuhlutha, kwathi ngeliya icala linelanga ngaphayz komphasa kwabe kulele uXwilayo, onwabile, emana ezikhotha umphantsi wamathupha akhe.

ISAHLUKO 15.

MHLA KWAQUBISANA UKHOZI NENAMBA.

Ingqele yentlok' ohlaza yayinzima ebusuku, kanti noko kuthe emini enkulu aha loo mathafa entlabathi sel' engathi aya nyikima sisaanga sobufufu; yafumane intlango yathi cwaka ngokusisizungu. zathi nezinambuzane zezo ntabalala zezithaficzi zee mu tu kwaanje ngala makhazi-khazi ezi ndunduma; cwaka iintaka; hayi cwaka nemikholwane. Iinyamakazi neenciniha zifumana zema cwaka zingaloo maqela ngamaqela azo; namaxhwili imbala ayengenakho nokuzingela kwintlabathi efusu ngoluya hlobo ezinyaweni yaba lelinye lalawa maxefa anqabileyo ezithi ngawo iintaka neenyamakazana zicise ukufoxa kwizwe elinjalo, zibe zilumkele ukufa okubi kwezo ngqqa zezi ndle.

UNywebele zayo naanko cwaka elele, kwintsa balala yomthunzi wezigcunyana zomqwa fu, emseleni osesigangeni esikhulu esineminxhunyanana eyambiwa ngamaxhwili, litha elinye intfontfo likhase legqitha apho entanyeni kanina amanye la mabini alele tswi ngemihlana ecaleni lonina, iimpumlwana zithe nqo ephanngweni kuye; uXwilayo wayelele njeya ezisongile, impulo yakhe itha nqo esihlakahleleni esi somsila wakhe kubonakala ukuba ucubukile kanti ke noko uXwilayo wayengalele wayethe qwa,—

le ncha yomileyo wayencathame ngayo yayisisi gcunyana yayise-ncotsheni yesi siganga. Le ndawo akuyo ke yayivelele ithuba elide lobu busaza bencha ingakuye; nangani ke wayengathi ucubukile njalo, wayeyigcinile yona intfukumo engathi imfake emkhondweni onento etyiwayo.

Wayengena kuyinyamezela into yokusing' izandla bekufuneka ahlale ethe qwa; umonde wakhe ube nguzenge-zenge; ikakhulu lakhe amandla omonde wakhe ayefuneka kakhulu ekuzigcineni yena nentsapho yakhe bangalambi.

Inggondo kaXwilayo se kulithuba elide ifumane yema kwiinto ezimbini,—inamba nenkunzi yenciniba. Inciniba le imi ngama kumtshanyane womthi owafumane wavela wawodwa ethafeni ngasekhohlo kuyo. Le nto inkulu yentaka ke, kudala imi kulaa ndawo amaphiko ayo ephatha kolulwa aphume emacaleni, abuye asinge ngaphambili, intamo igobe, intloko ijike ijonge ngemva ilungelelane nomqolo, umzimba awufukumji. Umzingeli ongelilo chule lanto akangeyithandabuzeli intweni le ntaka, kuBa izihlalele nje ngezinye iintaka zonke eziva ubufufu obungaka; kanti yena uXwilayo kudala wafundayo okokuBa ingathi inciniba ibe yodwa ngalaa ndlela kufuneka ibekw' esweni.

Inamba ke yona yayilele kufuphi, olo tyukatha lungumzimba wayo luthe tyuu entlabathini; ma kuthi ngebaqo iyithi xhungu intloko, itweze imixhadi, amaBamba alungele ukubetha; hayi yaphila ngqe ngomzuzwana, 'suke ngoko ifukumayo kwavela ukhozi, ikhalipha elisiimanga, lee ngcu ecaleni layo; yabetha inamba yatsho kakhulu, koko ithe ibetha lasuke ukhozi layithi cebu kuhle intloko, ihlanganisa ngephiko, yaphinda inyoka isithi ma yitsho olungophiyo, lwaye ukhozi se lusihla lavela phezulu! Lumphindile ukhozi lwalityhalela phaya elo galelo ngephiko. Ibe ngamacimi-cimi ngoku, kwabonakala ngephanyazo ukuba iphinda inyoka yaphosa, kanti koko kuphosa yenzakele kuBa ukhozi luyithe funqu umqolo ngagalelo linye lenqgukuva enkulu yomlomo omfutshane ogoso. Libonakele ukhozi lusithi xhu kuhle lwenyuka umzimba wenamba uzibija-bija kwezo nzipho ngathi ziintsimbi zokuxhoma izinto.

Luthe xa-ukhozi luyithi riwu inyoka, uNywebelezo wo-uthuka waxhuma wer jaa umnye le uvakele egquma ngomsindo uXwilayo otsho le ntokazi yee nkqwili yaangathi ibethiwe; amantsfontso eyayicinga yona ukuba asengozini asuke ee fwaka ukungena kwawo emnxhunveni. Kufuphi apha emnxhunveni, uNywebelezo uthe nca ngesisu, ethe ntsoo kumyeni wakhe, ejiwula umsila nje ngokungathi ucela kuyo uxolo ngokuphakuzela

akwenzileyo; uSixwila ngelakhe icala akaBonisanga lunonelelo lolu xolo lucelwayo, amehlo akhe athe nzoo kulowa mthi womtshanyane; ikho le nto ikhe yafukuma emthunzini phantsi kwawo. 'Suke kuthi kwa oko gqi imazi yenciniba iphumele ngaphandle ilandelwa lukozo lwamantfontfo ayo; wabuyekeza njalo umonde kaXwilayo, kuBa kuzo zonke izidalwa azizingelayo ngoBusuku asikho esifumaneka lula nje ngamantfontfo enciniba.

ISAHLUKO 16.

ATYEBА AMANTFONTFO.

Kwalile ukuBa kuthi nchwalazi olu lwemivundla uXwilayo waphuma encheni encotsheni leya yesiganga, wee ngqo kulowa mthi iSizimele kuwo incinibakazi namantfontfo ayo,—unge angawuthi jike-jike umthi lo, yekoko ukumka ngomkhondo ngalowo mkhondo wosapho lwenciniba. Undulukile naye umka-khe akuthi ukuya kusithela walandela kuhle uemkhondweni yaye yonke ingqondo yakhe ithe ngo kumantfontfo akhe awayedloba ecaleni lakhe; kwakuxa ngoku ayile ntanga inenkathazo, engenakuthembeka ukuBa angahlala odwa emnxhunyeneni xa abazali basaye kuzingela, kuBe phezu koko engenawo amava okulumkela iingozi zelo xefa kuphunyiweyo kufunwa ukutya.

Kwezi nyanga ke zidluleyo, ukususela kweliya xefa uXwilayo walukhokelela usapho lwakhe, kolwa hambo lunzima kunene, lokuya kumaBusu eenkumbi, amantfontfo aphila kakuhle; yaphela ngqungu inyanga ezihlohla le mihla ngeenkumbi. Zithe ngoku iinkumbi zakuhla zakuzalela emathafeni, laqala ilizwe ngoku lanyakazela iimpangele, izagwityi, namagxiya. Kuthe ke kuzo ezi ntaka ziqukene ngokutya apha uXwilayo nomhlobo wakhe bazuza into eninzi yokutya kokutyisa amantfontfo abo kanga ngoko anokutya ngakho. Zithe ziphela iinkumbi kwakunye neentaka wabe uNywebelezo namantfontfo akhe se bomelele, begudile, bephaphamile. Oluya nwaBu, laa mxhwitha wodyakalase, loo nto yayisonakalela ukuxokomelelana kwamathambo eyayilandela uXwilayo ngobuya busuku bungayi kuze bulibaleke, ngoku yayise iyintokazi emqengqelezi ethe nxhale ekuhamba kunomkhitha, ephaphame ngqe!

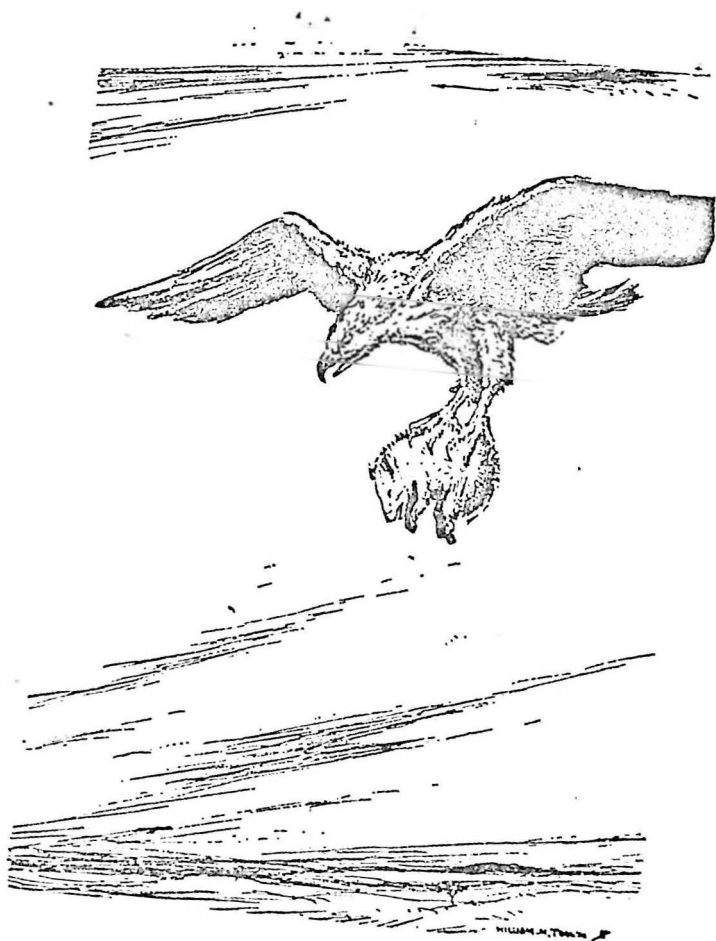
Ngokuhlwa nje ke, uthe noko ayindwebikazi uNywebelezo,

waasoloko noko exakekile ngenxa yosapho olu. Iintwana ezi
 zona zazigqakadula yimihlali,—ufesithi akungxolisa le ukuba
 ma ithi cwaka, 'suke kuvele leya itsiba-tsiba apha encheni,
 iphathe kuvungamela ilize. Uthe noko unina wanyamezela
 ewazama, ekude kwathi naxa sel' ede wafika kuXwilayo, ama-
 ntfontso la omathathu athi nqo emva kwakhe, ngobulumko
 obukhulu nga ngokuba abeke ithupha ethupheni lakhe, ade
 angathi angafa engayenzanga loo nto. Kuthe ukuba kuthiwe
 tyi umganyana, wabonakala uXwilayo esithi buthuthu nca nge-
 sisu, esi phelweni sentlabathi emgulugulu ; uthe kwa oko uNywe-
 belazayo wee phethuthu wangena encheni wawakhokela ama-
 ntfontso ukuthwethwa ukuya kumngana omfutshane, ufike wa-
 wafiya apho wabuya yena waya kwa kuXwilayo ; unge angathi
 vu ngakuye, wase yena sel' ekhasele phambili. Kwakumnyama
 tshu, kanti noko uNywebelazayo wayesazi ukuba eziya zigangana
 zibonakala luzizi njeya zazi zezi nciniba asemkhondweni wazo
 uXwilayo ; wathubela ethe cwaka ngoku kukaThunzana ; impe-
 pho ke yayisiza kuye ; ithe nqumama xa zixele nje intsizana
 zeentaka ezazingalumkele nto ; ukusuka apho weenze oluhlaza
 umtsi, watsho khatha phakathi kwamantfontso ; uthe efika waye
 efutha ngokoyikisayo,—tyum intloko yentfontso,—jaju njeya
 ukuphepha amathupha awoyikekayo abazali balo afiothukileyo
 nabo ; umoothuko wazo ube ngowomzuzwana nje, koko lowo
 mzuzwana waanela ukuwenza amantfontso lawo abazalale athi
 saa. Basebenza bobabini oodyakalase ngokukhawulca bethu
 cwaka, baye beyenza into ngokuyiqhela. Kweso sithutyana
 sokuba iinciniba ezo zazisahlanganisa amantfontso azo asasaze-
 kileyo uXwilayo nomka-khe bona babese bekwitjhe isine sonke
 samantfontso phezu kwalawa okuqala.

IS AHLUKO 17.

NGENGOMSO.

Kuse ngengomso kuthe gede, imini izole isimanga, kwaye kuxa
 uXwilayo afikayo emazantsi esiganga eso intsapho yakhe yayithe
 goxe khona ngezolo, aye elandela nawo amantfontso ekude kutu-
 phi engasozeli ngakho cheketheka. Izidalwana ezilusizi zazi-
 tyiswe ngokoyikekayo, kwaanzima noko kuntyuntyana ; be kuba
 futhi ekuthi kulale elinye encheni kuze kulandele nelinye, koko
 unina wayengawavumeli nantwana, kunjalo nje naye unina lowo



wayengekhaphu-khaphu kwathi ni naye, isisu sasimke saangumthwalo; kanti ke ngokwesiko loodyakalase, wayekoyika ukuba abesegcakasini emini, waza ke ngoko wawathundeza amantfontfo.

Kwalile xa sithiwe gabu isiganga, ufonakele uXwilayo esithi jike, edal' ingqophe nje ngokungathi waalame iqela loo gqoloma, aye amantfontfo ebukubukuleka emva kwakhe; unge angathi jezu uNywebelezo, —awu, yini le! Naango amaxhwili! Avele enkalweni. Hayi ke, akathandanga kwenza nomzuzwana onga ngokuba awabuze impilo nemvela-phi, uthe foxe, wacela kooxhongo, wakhefuzela kukoyika, naanko egqotsa elandela indoda!

UBaz' iliso, undiya lw' apha nokhozi ufukume yena kwa ngoqhiza; naanko elichaphazana esibakabakeni, uze kuhle phezu kwentlango le, cyayithe chakfa kamhlophe kuye, ngayo le ntsasa, eyibona-bona kakuhle yonke into ekuyo. Entla kwakhe kwakutshwebelisa imazi yakhe, iliso layo elibukhali lalinengqalelo kukho konke okuya kusaba koodyakalase, besuka kwesiya siganga wayebulele kuso ugqoloma. Ngaphanyazo uhle bukhali wee rriwu elona be lisemva kulaa mantfontfo oodyakalase! UNywebelezo weenze amanxhafi-nxhafi ezama ukulisindisa, koko kuwo onke amendu okuhla kwakhe induli leyo, int' enkulu yentaka isuke yadubuleka ukunyuka ngakho nje ukuba inzipho zayo zibambebele entfontfweni.

Lemka ke nalo yekoko ukudlula enkunzini yalo! Lavakala lisitsho kruu! latsho lililahlala enkunzini! UBaz' iliso uthe letsho ngokombane, walithi hlasi apho esithubeni, wantinga nalo wadlula emazini, waliyeka naye! Zangakulisana zenje njalo ezo nkozi ngelo ntfontfo loodyakalase, —zide zathi kungenini zadinwa kukudlalisa, —zemka wiii ukuya kweela apho zingabuyanga zifonwe kwavakala kuuphela loo ntfolo yazo itabaxa, phakathi kwentsasa ezole kunene.

ISIAHLUKO 18.

UMVUZO WOKUNGANYAMEKI.

Ukunqaba okuthabathe ithuba elide komoya wasentsona-linga kubuye kweenza indlala koodyakalase. Kude waaziveki ezithile umoya nobufufu beenze ukuba kungabi kho vumba licaciloyo lanto, yathi ke ngoko indlala yayinyanzelela le ntsapho ekuhambeni ifuduke, ihambe ifuna iindawo zokuzingela; ekuhambeni kwafo

ke beenze uluhlu oluſanzi kunene,—naanko uXwilayo kude kwelinye ihlelo, wabe umka-khe ebambe elinye, amantfontfo ehamba phakathi. Kuthe noko kuzingelwa kangako kwanqaba khona ukutya. Ude wathi kaloku uXwilayo akungena ezigxeni zameva, emazantsi eenduli zaseKorana ngasentsona-linga, waphela umonde kule mpi incinane. Kuthe ngoku kuhlwa uXwilayo ediniwe, etyabuke neenyawo, wawakhokela amantfontfo okokuqala ukuba azingele ezigxeni, kwaye kukwakubi ngecala likaNywebelezo, koko noko wahamba esenza amaqhetseba, edibanise ingqondo yevumba neyendlebe.

Kuthe ukuphuma kwenyanga ngaphaya kwezo nduli ziluzizi nayimimoya, kweenza izithunzi ezimnyama kunene ngaphantsi kwemiphafa esemazantsi eenduli. Uthe ngoku nomoya watyhala ngamandla waye ungaveli ngacala-nye, umoya ufumane ngoku waayinto eyome qoko, akwacaca vumba lanto. Akubangakho kuva nto nangeendlebe, ngenxa yengxolo eyenziwa kukupacaza kwamagqabi awomileyo, nentlokoma yemidumba enenozo emithini. Busuke ngoku ubusuku obu baabubi; kuthe noko icinezeleyo indlala, uXwilayo noNywebelezo babeka kuhle, bendwebu kanye, aye nawo amantfontfo ekufunda ukulumka, ewuvavanya umoya kumanyathelo onke awathathayo.

Kuthe ezimbambeni zesigcunyana esithile sezihlahlana wecebhu uNywebelezo ecwezela isithunzi esimnyama sombongisa omkhulu olityholo, unge angadlula apha wabe ethintelwa sisihlahlana esithilesameva; uphume ngokunene, wathi ethi uphepha isiduli, weva sel' ecleka esidumbini sethole lempunzi, sinjalo nje esi sidumbu sasisefusu, kwakukho nevunjana lehlosi elalimana ukuthi ram, loo nto ke isisilumkiso. Usuke uNywebelezo weethwanga kukubaqa ukutya, akaba sasinga-singa nangemfanelo ngenxa yokulamba, waanele ukuthi jezu nje, wabe sel' ebiza abantwana, watya; akubanga mzuzu wagaleleka uXwilayo nabantwana, kwatyiwa yile mpi, kwade kwaginywa namathambo buphango-phango.

Kuthe oku kutyana kwaayimivungulo, kweenza ngoku ukuba amantfontfo athatheke iindlebe zombini, athe eyibimbiliza imithamo yokugqibela abe efuna-funa encheni apha, esezela nakwezi zihlahlana ziwangqongileyo. Ngeli thuba ke lonke naankuya uXwilayo emi evavanya umoya; uthe esinga-singa wabe efuna ukuba nesandiesingathisivele ngaphezu kwale ngxolo yomoya. Okunene uthe jii, wema, ejonge kweliya tyholo lombongisa, zithe nkqo iindlebe, waye umnyelete uthe jaa! Uthe ram ngemphepo ivumba legazi, kwa oko kuthi ram ivumba

lehlosi; uNywebelezo naye ulivile eli vumba, watsho wema ngeenyawo. Uthe ephakama wabe ewabona amantfontso kuxa aya kuthi joo kweliya thunzilibi lombongisa, wakhawuleza ukuya kuwanqanda,—koko uthe engekabi phi, aye wona sel' engene kwelo thinzi; kanti wona akaliva eli vumba loyikekayo lehlosi, into ayibaqileyo ngulo mkhondo mtsha wegazi, othe nawo alahlekana nawo, phantsi kwento enkulu yesebe elijingayo, afumane ke ngoku ee nxhwele ema, esinga-singa emnyameni,—kuthe tywaba uluthi ngaphezu kwawo,—ajonga phezulu; kanti nangoku akeva vumba lehlosi,—kuphindile bukhali kwee tywaba uluthi.

Ngephanyazo kuthe who-o-o! ukuhla phezulu isidumbu sempunzi elalichankatha ngaso ihlosi! Layelikwa lapho nehlosi,—yonke ke loo nto ihle kunye yatsho wohlo phezu kwezi mpungutyana, liziyile! Ufumane waphoseleka uNywebelezo eya kuhlangu! Kuthe ngoqhiza, uXwilayo nentfontswana elinye naabo bethubela besiya kumatyholwana akude ukufuphi phezulu ngenx' engasentsona-langa yeentaba. Elinye intfontso kunye nonina othembeke kunene, naabo itshoba lilele umbethe phantsi kolo nana-bezi lombongisa omdala.

ISAHLUKO 19.

UXWILAYO USELE YEDWA.

Ithe thaphu ezinzulwini zobusuku inyanga, kwaye kumaxa uXwilayo abadazela ethe cwaka kulawo mathafa ampenge-mpenge angasentla-ntsona kwezo Ntaba zamaKorana. Uhlobo awayekhawuleza ngalo lwalu lolungaqhelekileyo, yaye nentfukumo le yomzimba wakhe ingeyiyo cyodyakalase ophume inqhina,—intloko wayeyiphathele phezulu, zabe iindlebe zitsoliselwe phambili, ibe injongo yakhe yonke ithe xhokro kwinto ethile ekude lee!

Uthe akusondela kwimintala-ntalana ethile yemi-baba, wee nqwememe wemka ngendledlana ehamba iinyamakazi, ejonge kwisiqhu semikhoba. Uthe ukuba alungelelane nemikhoba leyo wema, wanga angaphula-phula, wangena ngoku wajoja apha encheni,—kude kwaakabini elijikela ityholo eli ngokungathi kukho vumba lithile alizungulayo; kuthe kanye kulaa ndawo kwakumi kuyo imazi yenqu-licine inkonyana yalo kwiinyanga

ezithile ezidluleyo, wanqumama apho uXwilayo, wajonga emva watsho ngomkhalimo kadyakalase obiza umka-khe! Yinto ni bethu eyenze ukuba aye kule ndawo? Ingaba libaqa nje elifumane lehla? Nokuba angaba ujike nje ngabom ukuba akhe abone laa ndawo waqala kuyo ukuzingela nomka-khe lo, umfikazi uNywebelezayo? Ma kube bethu nesi sikhalo sibangelwa yinkumbulo yokucinga ngalowo ulele kobandayo phantsi kwalowo mthi wombongisa, emazantsi eentaba,—inokwenzeka loo nto; usuke ngoku uXwilayo wawa phantsi wamana ezibuqa kunene; wavuthulula ngoku intlabathi ezindleleni, wabiza ithole lakhe, watshakaza ekhumbule phezulu.

Se kulithuba elinobom lomnyaka ngoku ukususela kobo busukwazana wabulawa ngabo uNywebelezayo lihlosi. Eliya intso-ntso lasindayo ezi nziqheni zehlosi, se likhulile laayimpungutye epheleleyo lomelele ngaphezu kobuntanga balo, se liziphilela ngokwalo. Lithe ngokuhlwa nje lizingela kwicala elalibizelwe kulo nguyise, labonakala emhlana apha ukuba se lineentlobo ngeentlobo zoboya emqolweni apha, ezibonisa ukuba yinkunzi iphelele. Yinto ehamba ngobulumko ithe cwaka, into endlebe zithe qwa, ukuma oku komzimba kwokwesidalwa esibonakalisa ukuba sisaza kuphepha iingozi ezininzi, ezilindele aabo bangalumlkileyo kwesi sikolo sasentlango sokuzingela.

Iintakana zakusasa se ziqalile ukuzivuma iingonyana zazo, zokusa, phofu ithole eli alikafiki kuXwilayo, uyise. Naango ums' obomvu uvela ngasempuma-langa, Kulawa mathafa angaphaya kweendunduma apho aaba babini bagqithe khona ibonakele luzizi lugqiza lokusa, ingathi ziinto ezinkulu. Kuthe kunjalo kwavakala ngebaqa ukutshochoza kwemazi yodyakalase ngemva. Ithe xhwenene yema inkunzana le! UXwilayo uthe jezu kunyana wakhe; liphindile izwi lemazi, yaphendula bukhali indodana, yatsho ibuyela kwa semva.

Ithe xa iqabelayo kwindunduma indodana yabiza, yabiza bukhali, ngelizwi eliluhlobo olulodwa, lendodana efuna umlingane. Kukhe kwaamzuzu uXwilayo emi emazantsi endunduma ezivulile iindlebe ukuba eve nantwana ni na eyenzekayo kule ntlango ithe nzwanga ekuseni. Uphindile wayiphakamisa intloko, wanduluka ebuqhuqha umbombo ewujongise ngakulawa mathafa anemibaba, aseKalahari eNkulu yona ahangaleleyo wona enobunqobo entla kude lee!

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