

U-DON JADU

"UkuHamba yimFundo."

Imbali yokukhuthaza uManyano nenKqubela-Phambili

IBALWE NGU-

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INTSAYELELO.

Umbalisi wale mbalana ngumnumzana uDondolo into kaJadu, umZima; koko igama lakhe ukulifutshana uthi "Don Jadu."

Ukuyibalisa kwakhe imbali le uthi:—

"Ndiyekela kumntu ngamnye.

Akholwe yiy' okholwayo;

Angakholw' ongakholwayo,—
Andibeki tyala namnye."

Umnumzana lowo uvele ngeli xefa lokhanyo nenkqubela; kuloko ngumntwana wasezilalini zasemaXhoseni. Imfundo unayo kakuhle; ude wakhe wayizuzwa neyaPhefeya kweeLwandle, ngakwicala lase-mPuma-linga.

Ndifanelwe kukupheza apho aziqhubele ngokwakhe imbali yakhe uDondolo.

Owenu umhla nezolo,

S. E. KFUNE MQHAYI.

EntaB'ozuko,
Berlin, C.P.

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ISIAHLUKO I.

INTSUSA.

Ndakwa ndathi ndiseyindodana eminyaka imafumi mafini poqo, ndanduluka ekhaya emaXhoseni, ndasinga emLungwini, kwesinye sezixeko (dolophu) zakhona. Kuthe ngomnye umhla, xa kanye ndise-dolophini, kwathi qatha, kum into yokuba ndikhe ndiye kuBona udade-bobawo, intombi kabaw' omkhulu, eyayendele phofu kwa sekhaya, yaza. yathi ngeenkithakalo ezi yafudukela emaTanugeni. Isithuba phakathi kwedolophu leyo nomzi lowo wayo sasizimayile ezikumafumi amathathu nangaphezulwana kuhle.

Amapolisa.—Ithe yakuthi qatha loo ngqondo yokuba ma ndihambe, andadenda, ndaase ndihlaba kanoBom ukuya kuphuma edolophini,—koko ndithe ukuba ndithi ukuyinikela umva idolophu, ndabona amapolisa amafini, elandelelana esiza ngakum, ekhwele kwiinkabi zamahafe, phambili ilipolisa elimhlophe emva ilipolisa elimnyama. Lithe elimhlophe lakufika kum lavakala libuza ipasi (incwadi) ngokwentetho yesiNgesi; ndiphendule ngesiXhosa ndisithi "Andizange ndiyiphathe loo nto." Ndithe ndakutsho, landiphanga-phanga ukundifuzwa lisithi: "Ngani? Ngokuba kuthe ni? Uyinto ni? UliLawu?" Ndithe mna: "NdingumJinqhi." Ndithe ukuba nditsho, laangathi be liphantsi kade eli lakowethu limnyama, lakhumbula kum esiqwini lithetha lisithi "Yini le! Nicing' ukuba niza kwaphul' imithetho niman' ukuthi ningamajinqhi, Yinto n' le nto!" Lithe ukuba lisondele se liphethe namakhonkco, ndalisunduza ngamandla ndisithi: "Khwelela phaya sukusihlambela!" Ndithe ukuba ndenje njalo lajika eli lomLungu (ndingazi ukuba lifunde nto ni na) lahlaba kwa ngendlela labekisa kuwalo phaya lisithi: "Myek' ahambe!" Yeenje njeya into yakowethu ihamba imbombozela; se ndisiva xa ithi: "Nokhala mna andizange ndeenjiwe njalo liXhontsana."

Ndihlabile nam ndahamba indlel' am,—ndahamba ndiyicinga le nto yokukunxhanyelwa kwam kungaka ngoyena wakowethu umntu. Koko ndibuye ndakhumbula ukuba kanene, impilo yalo mfo wakowethu, neyentsapho yakhe ikuyo le nto, ngaphandle kokunqavula enje nje, akukho kunyuselwa nakuthembeka kungakanani kuye; ndahamba ndinosizi sisizwe endisiso; kuBona namhla nje ndingumhambi nje, ikhaya lam iSingulo mfo unga ndingaya kulala kwindawo embi, kuBona isisonka loo nto kuye. Wathi nokwenza lo mfo le nto wayithathela kakhulu esiqwini sakhe, wathi nomthetho lowo waphukileyo, ngokungafi ra-

ncwadi kwam, wanga ngumthetho wakhe ; yaye intsusa yaloo nto yonke isisonka sakhe sokuphila. Yacaca intetho ethi : " Akukho ukwayama ngomfa olambayo." Ndakhumbula nokukhumbula ukuba lo mfo wakowethu asiqumbelene nganto, asilwi ; kodwa ngomhla esifonanayo senjana nje, kanye ngokwezinja.

Izigebeza.—Ngeli xesha ndandise ndiye ndavelela isitywakadi sentsunguzi ende kunene emke nentlambo ; noko ke ibiyindawo ethe-thwayo le, nakuba mna ndandingathathelanga ngqalelo ingakanani ngayo loo nto. Ndithe ndingangenanga kuya phi entsunguzin' apha, ahle andixelela amanwele ukuba akulambathi phakathi apha. Kwalile ukuba ilingane ngemva nangaphambili, kwavakala " Tywalakaba-tywaba " etyholweni elikhulu, —ndiva : " Ncazela wethu ! " Ndinge ndingadungudelisa yaqokela indoda : " Mfo ndini, ndithi ncazela yini ! Usithulu ? " Ndiphendule kamsinya ngoku ndisithi " Andinacuba. " " Yini, wenzan' ukwenje njal' ukuthetha mfo ndini ? Uqhayise nganto ni ? " Litjhilo ilizwi eliphuma etyholweni. Ndithe, " O ! Hayi ke yi-za kulithatha kwa ngaloo ndlela uqhele ukulifumana ngayo ebantwini. "

Ndithe xa nditjhoyo ndathi phaka ngokukhangela ngaphambili—Yini le ! Naanzo iinto zombini se zimi kakhule ; enye kuzo iliLawu, ezi zingasemva se ndithetha nazo ikwaziinto zombini. O ! Ndithe ndakuqonda ukuba ndisengxingweni, ndavakala ndithetha, ndisingisa kumacala omafini ndisithi : " Niya sona ke madoda, lo msebenzi siza kuwenza apha ufalulekile, kuba ikho indoda enye namafini endiza kusala apha ndiqamelisene nawo ngeengalo, —ngoko ke ndithi nani kha nibale eyenu imiyolelo, nam ndiza kubala owam, —ndenze iwili netestamente. " Ndithe ndisitsho ndabe ndibubeka phantsi ubunxhowana (*hand bag*) endibe ndibuphethe, ndibuvula ndingathi ndiphala buphetjhana, —awu ! yeka, ngesizathu endingasaziyo, ndiva ngeLawu se lingathi lihla entungo, libaleka lisimbela isinqe, livakala lisithi : " Ipol' pistol' bafo ndini ! Ipol' pistol' bafo ndini ! " Tyhini le ! Tyhini le ! Yeka ke, kwathi hlwa, hlwa, hlwa, palakatyu ! Amadoda onke ayabaleka ; ndithe noko se ndimemeza ndisithi : " Liya xoka andinapistoli ! " Hayi ndanga amadoda ndiya wavuthela, aya kwela kwantsiza. Ndasala ndifumane ndema ndedwa kule ndawo, ndicinga ngesithetho esithi : " Abangendawo babaleka bengasukelwa nto. " Kuthe kwesi sithuba kwabonakala ukuba ma ndihlabe endleleni, kukude apho ndiya khona. Okwenene ndeenje njeya, ndihamba ndiyicinga le nto yaaba bafo bakowethu banxanelwe igazi labantu bakowabo bade bahambe begcwagcwalaza ezintsunguzini befuna lona —ndisuke ndaalijilo.

Ke kaloku ingqondo kum imke kakhulu nale nto yokuthi amadoda

angaka alahlekiswe liLawu, liwaxokise akholwe nawo, apho nge ezuze kanobom. Ndandingenapistoli enyanisweni, ndingenanto ibukhal' mpela ; nto ndandinayo yintonga engenasidlanga, nasiva ; ndaye nam. ndandikufundisiwe ukuyiphatha nokuyisebenzisa into leyo, naphakathi kweqela lamadoda. Ndithi la madoda nga ezuze kanobom kuba ezi zinto izigebeza ziinto ezifumane zixhamleke ukugebeza umntu zimbulale kanti ziza kwahlulelana ngefeleni enye, zabelane ngaloo majacu ebe ambethwe lixhoba elo lazo. Mna ke ndandingenjalo kuya phi, kuba ndandineeponti ezilifumi kum, zaye iingubo endandizambethe zifikile nazo efumini leeponti, ixabiso lazo ; ndaye ndandiqala ukuza- mbatha ngoloo hambo ; ndidibanisa nexabiso lenxhowa leyo nempahlana eyayiphakathi kuyo, nesambulali.

Indicingise le nto yaaba bafo, yaya kundifikisa kwinto yokuba kanene abantu bakowethu banje kuzo zonke indawo-ndawo zempilo yeli phakade ; wobona amadoda edibana, ethethana, ade ange avene ngecebo lokuphila ema lenziwe —kwale xa kanye into ilungayo kuthi thu umcakacaka weLawu, ulichithe lonke elo bunga, kumkiwe kuziincithakalo. Ukuba la madoda ayethe azimisela ukundibulala, akaphula-phula nto zininzi ndizithethayo, eza, andihlasela ngamandla awo onke, nge eba aphumelela nomnqweno wawo ; kwaakho into aya nayo entsafsheni yawo noko ingephi ; kodwa achithwe siuxoki nobugwala beLawu. Yaye ikwayinto ni na yona le nto kubantu bakowethu, ukuthi izolo nomhla xa senza into badle ngokuthi khatha umntu weziwe, bangakhe bayenze bodwa into baphumelele nayo ? Uya sona ke umfo wezizwe yinto esuka iluhlekeze umanyano ngokubona izinto ezingekhoyo, iwonele umzi uphela.

ISAHLUKO II.

EZINYE IZANZWILI.

Iinciniba.—Ndihambele ndaya kuyiphuma intsunguzi ndahlalela ngoku ummango endithe ukuya kuwuthi tya kwam, ndathi thu kwitha-fakazi elimcangalabe, koko lalize ziinciniba, ezimdaka nezimnyama. Ma uqonde ke ukuba thina bantwana basemaXhoseni, asidlali ngenciniba, kuba asiyazi saye sisoyika nemazi, thina zaye nezi kuthiwa azika-kwazi kukhafa azingi zingafundela kuthi ; namacebo ekuthiwa ayenziwa okulwa inciniba asazi nto ngawo.

Ndifonakele ndinqumama, ndifunda indlela ema ndenze ngayo ukuphepha olu gxuba lweenciniba, ndagqiba ekuBeni indlela le ma

ndiyilahle ndiphume ngokunene kuyo, buze uSuninzi bomhlambi ndiSunikele ukhohlo; ndifumene kanjalo ukuba ngaphaya koxuba olu, ikukho ucingo olunqamlezayo, olungathi lundilamlele xa kude kwenzeka vukuba ndiye kufika kulo; indlela yam ifike yaanesango kulo olo lucingo, noko kungekho themba lokuba ndingade ndiye kuphumela ngesango, noko ikwalelanye ityala elo.

Ndiyiyiye apho okunene indlela, ndehla ekweneni kwedobo nongana, ndada ndeengxu ndafika entlanjaneni, ndawela apho kungekho zifuko, ndatsiba, iindonga nemithana enqamlezileyo, hayi ndeekreqe ngaphaya, noko ndiqondayo ukuba nge kuba zindenzile iintsasa nameva ezinyaweni naseziquleni ukuba be ndingakhuselwe zizihlangu nezambatho. Ndilingene ngomsindo ithafa elo, ndihamba ndiphepha izicuku ezikhulu zeenciniba; okunene ezinye be zisanela ukukhamisa ile milomo ndingayithandiyo, zithi zimbi zifukumise amaphiko, zindiyeye noko ndigqithe. Ngeli xefa ndihamba ngezitha, ndalame iinto zombini ezimnyama ngokukhazimlayo zona, iinto eziintungo zifomvu; ikoko zazixakekile zisilwa; iinto ezikulwa kubi, yinile! Kwasuka kwathi ukuvuthuluka koboya bazo kwanga kukuwa kwesichotho! Ndikhawulezile mna ndanyubela,—koko ndithe ndisanyubela njalo, andayazi into eyenze ukuba zindalame kunye zombini.

Zithe zakundithi mandla, zawulibala ngelo phanyazo umcimbi wazo ezibe zingavananga ngawo, zasukela lo wasemzini,—undim. Amendu enciniba ke ngalawo axelwayo naziz' izibalo zisithi: "Iya lihleka ihafe kunye nomkhweli walo." Awu,—hayi, ndifumene nam ukuba icebo linye qha kulapha nje, lelokuba ndicele kooxhongo. Amendu kum asinto yakha yaakho, kodwa kutuneke ndifincelele neso sichenenana, ndiqole nemfihlo ngaphaya koko.

Into ebelithemba kum ibe yeyokuba noko ezi ntjaba zam zidiniwe kokuya kulwa be zisilwa, ngoko amendu akayi kuba nga ngoko; ndithembe kanjalo into yokuba zindibone se ndinethuba kuzo, se ndisiya elucingweni oluya be ndilubone lungaphaya komhlambi; athe kanti amathemba am akazi kuphatheka kuya phi.

Se nditjhilo kambe ukuba ngobuntanga ndikumafumi omabini eminyaka yokvela; isithomo ke sikufuphi kwiinyawo ezintandathu, kuba siziinyawo zontlanu zineentj' zosithoba (5ft. 9ins.). USunzima, be ndizilinganisa ngayo loo ntsasa kanye, bungamakhulu omabini eeponti anaponti ntlanu (205 lbs.) woqonda ke ukuba obo Sunzima asibufo obulingene intanga endiyiyo, baye sungebufo obunokunceda umntu ngamendu.

Linge liya dlala iphika ukuthi vingci kwalo; zaye iinciniba ziwuzuzumhlaba emva kwam;; nditsho, ndatsho, ndatsho,—nda bona ngocingo

se luziiyadi ezisekhulwini elinye phambi kwam, ndazama, ndafontelela ndalinga, ndabona ucingo se luziiyadi ezifumi nye, zaye iinciniba se ndiziva imifutho, se ziwathe na-a-a amaphiko emva kwam apha. Kuthe ekuyeni elucingweni yabe se ingamanxhafi-nxhafi, ingekho mpela yona indlela yokuvula isango. Ndizigibisele njalo elucingweni, lwathi kuba lolwameva, lwandinika into leyo be ndiyifuna;—ndithe ndingekaphumeli ndonke elucingweni lavakala igalelo lenkunz'enciniba yatsho "Xwa!" zahlokoma zatsho zaangathi ziqhawuke zonke iz intlu zocingo. Ithe kanti ayigaleli ngaluthupha, ifike yazigibisele ngesifuba, lwayinqanda ucingo.

Ndithe palakatyu mna, ndaya ndaziphosa kwisicithana esinencha, nezihlahlana zempepho, nenkanga, ndaalutywantsi apho. Zaye iinciniba zombini zimi zikhothana phambi kwam apha. Indicingise nzulu le nto yezi nciniba, ukuthi be zisilwa ngokoyikekayo kangakaya, zikwazi ukuthi zakubona utshaba lwasemzini zikhe ziziyeye izahlukwano zaphakathi kwekhaya, zisukele le nto yasemzini. Ndiqondile ukuba zifundisa mna, mna kanye, nabantu bakowethu; thina singakwaziyo ukukhe sizibeke phantsi iingxabanano zasemakhaya, ngenxa yotshaba lwasemzini oluthe lwafika. Isiphumo soko ke sihlala sifunywana ziintjaba zethu sizizisulu; kulwiswe omnye ngomnye, sichithane sibe ziimpanza. Ndiva ndizithanda ezi nciniba ndizicingela ukuba zezona zingqondo kunam, nesizwe sam.

Iramba.—Lo gama ndithe tywa kwesi cithi, ndicinga ezi zinto ndiya yiva le nto imana ukufukuma phantsi kwam, ifutha; koko andandulanga ndiyithathele ngqalelweni, ndicinga ukuba ingqondo ibisemke kakhulu neenciniba ezinye. Kuthe ngelikade ndeekhwaphuphu ndakhangela, "Awu! Iyawa yinto ni nale? Nithe kukho ntsikelelo kodwa kule ndlela ndiyihambayo?" Ndithe kanti kwesi sicithana ndizigibisele phezu kwento enkulu yeramba, into egqolileyo yezixhobo. Olo hlobo ke lolu lubuhlungu bunga ngobukaqebeyi, kuba lutya ezo nto zorere, atya zona naye. Ndithe ukulalama oku ngeliso, ndanga ndivuthelwa ngedamanete ukuphakama, kuba okunene andingeze ndatsho ukuthi ndeenje nje ukuphakama kwam; ndaxhuma zatsho zabaleka iinciniba zanelana imiva, zaligqiba elo thafa, ngoku zothuswa ndim, lowa be zimsukela, yinile! Yandifundisa loo nto ukuba akukho kpoti lemihla ngemihla, ikpoti liba ligwala ngenye imini; ikpoti eliphikele ubukpoti le mihla yonke lenzakala liluhlaza, lingabanga luncedo sizweni nakubani.

Ndibuye ngokuliqufa iramba elo, ndada ndaqondisisa ukuba isitheho ndisifezile esithi: "Inzala yomfazi iya kuyityumza intloko inzala yenyoka." Ibuyile ngoku ezincinibeni ingqondo, ndacinga ngale nto

yeli ramba, ndisithi lindiyeke ngokuthi ni na? Laye ngokufutha oku lingekandilumi be linyanga nto ni na? Ndicinge ukuthi ma libe fe lizibonga ngokufutha oku, koko ndixakwe kukuba inokuthi ni na ukuthi into ingekenzi nto ibe se iqala ngokuzidumisa? Ndilifumene eli ramba lisisifede esifana nam, nabakowethu, thina nto zifongana ngehlaza, okanye zingenzanga nto. Ndicinge mna ukuthi nge lithe cwaka lona, lafuna ngaphandle kwengxolo ithuba elilungileyo, lokundizuzwa, laza ke laziibonga kamva, ukuze life liwenzile umsebenzi wesizwe sakowalo, "wokutyumza isithende senzala yomfazi."

AmaBulu.—Ndithe ndisamana ndicamngca ezi zinto xa ndilungiselela ukuaba ma ndihambe, ndeva emva kwam kufuphi,—fu-fu-fu-fu! Ndithe ndiya thi ukuth' ukubeka—nda be se ndihlangana nothuli lugoduka! Ingxolo endingayiqhelanga! Intetho endingayaziyo! Iintfuntfute zezithuko! Iintyankam zezabokwe! Yini le,—yinto ni ngoku? Se ndisiva mafejenga ngeendlebe xa kuthiwa: "Sibadam sesidalwa! Siyatha semfene! Sidenge soKafile!" Amaninzi ke ndingaweza; kodwa ndiwaqonda ukuaba akamnandi! Yinto ni na ngoku Likho na ixefa lokubuza,—se ndixhaxhazelelwa nje ngathi ndiyinkom' eza kuhlinzwa,—yinto ni na? NgamaBulu, ngabanini bale fama ndiyinyatheleyo, ndisithi mna ndiphepha iinciniba, kanti ndiziphos' esitshwini!

Le nto ngamaBulu maBini, akhwele kwiingqakamba zeenkabi zama-hafe! Andithathe andalathisa umbindi wendlela,—indlela ebuyayo, eya etolongweni, kwa kwesiya sixeko ndinduluke kuso kusasa! Ithuba lokuzithandazela linqabe ngaphezu kwayo yonke into yomhlaba. Ukuaba ndikhe ndalinga ukuthetha ndothi ndisathi, "Baas!—" Yeka! Ndingasi nakuligqiba elo zwi, noko ngathi lifutshane kangako—ndiqonde ukuaba isabokhwe se sindityile.

Zithe kaloku ezi nguBo ndizambethayo zajika zaalityala ngokwazo; yathi le nxhowana intlana ndiyiphethe ngesandla yaqala yanchola. Ndiqalile nam ngoku ndanga nga nge be ndibanjwe ngalawa mapolisa akusasa, kuba apho be ndisekufuphi edolophini. Buqalile obuya bu-ngqakamba sam bale mini yonke baphela, ndafumana ngoku ndaangumbozwana. Ndi be kucinga ukungawoyiki kwam amapolisa akusasa, nokungawoyiki kwam amadoda amane azizigebenga; kanti ndinje ukuwoyika kwam,—ndi be phofu ndingaboni nazingalo ziphi komnye lo, nakuba omnye esisiqololwane kwaakanye, isixhomfula seBulu,—hayi azindincedanga zonke ezo nginga, ndiwoyikile wona amadoda lawo!

Ndifonakele ndivuma ndihamba, yekoko ukuya kundingenisa ngesango, endiqhuba, endithuka, endigxwala, athi namahafe la aphantse ukundinyathela izithende!

Ndithe xa ndingenayo esangweni, ndafikelwa ngoku yenye ingqondo eyokuba ezi zinto ma ndingazikhathazi kangaka ngazo,—ukho umNini wam, nam ngokwam andinguye wam; ithe yakufika loo nginga kwaa-kho into ethi gungxu esifubeni apha, kwathi qabu! Nдавakala ndithetha ndedwa ndisithi: "Ungowam Yena, nam ndingowaKhe!" Avakele ebuzana odwa ukuaba andithi ni na; aphenkulana kwa odwa ngelokuthi akazi; aye esamana ukugigitheka ehleka.

Kuthe kanye xa sikuloo ndawo, kwathi gqi elinye iBulu! Lavela lihamba kangaka ihafe! Lize lagaleleka; lithe liya th' ukufika langa lingalingisa ngesabokhwe—lithetha lingxola, lithuka kwa nje ngala! Lithe kanti eli nguyise wala, ingwevu enge kuba ibingaanabom ukuaba be kungelapha, int' entsebe ibeth' elucabangeni,—kuthe kwaphakathi kwalo nxhafi-nxhafi, kwavakala ilizwi kule ngwevu xa ithi ngesiyayo "Ewe qabane uthi ni ke ngoku?" Yatsho imi ngaphambili ijonge kum, ngokungathi iza kuliphosa phezu kwam ihafe eli ilikhweleyo, ihle nangesabokhwe!

Ngeli xefa sijongeneyo naantsi intsapho yeli Bulu, eziindidi zonke, engamakhwenkwe neziintombazana, iintwana ezimncholorana, ezineentongo, eziixi-xixana neempulwana ezi—iimpukane kuthi bu-u-u-u! Izicaka zikwalapha nazo, ezo nto zambethe amafonya, zagqoboza inxhova zeenza imikhono, ekungekho nto yimbi ke ngaphaya koko. Le mpi yonke iyavana ngam lo, iya krukutheka, iya hleka, kumnandi!

Sithe sisajamelene sisenje nje nala maBulu kwaakho into ethi kum "Kha uphos' amehlo ngaphefeya;" okunene ndenje njalo, ndifone umqokozo omde wemidaka emnyama ihamba ikrozile, ixhabase iinxhova zendlela, neebekile ezimhlophe nezimnyama zokubilisa amanzi, iqokoze isiza nganeno. Kwa oko kufike kum ingqondo yokuba ma ndenze ulutho ngayo le nto hleze ndisinde,—kuba ukusinda oku umntu ukufumana ngamazwembe-zwembe; yaye le into yale ndlela ke yona se indiqondisile.

Ndithe ni? Ndithe phafu kwa oko ndathakazela,—ndamemeza,—ndakhoba! Ndahamba ndagxagxamisa,—ndawakhawulela la madoda,—ndithi "Metsho! Nganeno maLawu ndini!" Avakala ephendula ndingeva ukuaba athi ni na; kodwa loo mpendulo wandenzela uncedokazi olungeluncinci, kuba athe ethetha a be esitsho wungu ejika esiza nganeno, athi nokuyenza le nto akayenza ngako ukucotha.

Uthi kwathi ni? Ndive ngelinye iBulu lisithi: "Jere Got!" Ibe ngawokugqibela ke lawo,—zaqhumis' uthuli iinkabi zamahafe, inguyise phambili! Yekoko, ukuya kwela kwantsiza, apho ndingabuyanga ndikhathalele kuva ukuaba kuphi na. Intsapho le kunye nezicaka ziza kuthi ni na zona? Kunye nezinja yonke loo nto? Ziza kuthi ni

ukuthi ni, zingaceli kooxhongo nazo zilandele ooyise abaya neenkosi zazo? Ibe nguloo dyulukudu ke lowo, endingabuyanga ndikhathalele kusa mehlo am kuye.

Uthe kanti lo mqokozo womkhosi yimpi yejoyini, ivela eLawutini. Ithe ifika kum yabe isiwa ngazo, isinikisa. Andibanga nankcazelo nangxelo, ndisuke ndafumana ndamana ukuthi: "Andazi bafu ndini, ngalawa maBulu." Ndithe ndisamana ukuthi akhuza akalibala kwa wona la madoda, esithi: "Awu! Ehleli nje la maBulu akwaNeli asenale ntloni?" Ayitsho kakhulu la madoda le ntloni yala maBulu, kwaamhlophe ukuaba ayazana nawo. Ndide ndabuzwa ukuaba ayazana na nawo? "Sikhulela kuwo,—silusapho lwezi fama zisese phaya, kude kuye kuqabela kuleya imimango iphambili."

Andibanga safuna kubuza nto zininzi kula madoda; nawo akabanga sathanda kundibuzwa-buza zinto asuke aanela koko akwaziyo. Kubonakele kukum ngoku ukuaba ma ndithethe, ndenze umbulelo kula madoda, koko amazwi akabanga kho, lisuke nelizwi latsha loxe. Ndifumane ndeva intwana yelizwi ephumayo isithi: "Obu bulungisa nindenzeleyo madoda niza kubuvuna kamsinya."

Nditsho ndathi gwiqi kungekoko nokuba ndisindekile, ndahamba indlela yam, asala wona la madoda engena emithunzini apho, efasa ukuaba azenzele izinto zokuhlaziya imizimba, kuloo ndawo ikufuphi namanzi,—ange angandicela nam ukuaba ma ndifumane ulutho kuwo, kuloko ngelo xefa kwakungekavakali nto yimbi ngaphandle kwalo mva-ndedwa mbi kangaka. Kanti khona enyanisweni ndadise ndiphelile liphango.

Ndihlabe kanobom noko ndinjalo, ndakha ndathabatha ithuba elide ndiphinda-phinda kwa lawa mazwi akwiNgoma yazo iingoma, athi: "Ugowam Yena; nam ndingowaKhe." Kuthe kusenjalo nqwakanqwa nesinye isixhothovu seBulu,—lavakala: "O, ubungcile kwezinya zizelemnqa." Ndithe tu ndalijonga, andaphendula; kungengakuba ndiyoyika ngoku, ndimangaliswe nje kukuva intetho yakowethu ithethwa ngumntu wasemzini ngolu hlobo; ndife kwakhona ndingazi ukuaba ubephi na yena xa ezo zizelemnqa be zindigxwaxufa.

Liqokele eli Bulu lathi: "Uya bona wena uphantse ukuzenzakalisisa ngenxa yobudenge,—kukho indlu es' apha, indlela igqitha kanye ekhaya. Loo mzi ke ufika ukhuphe umntu wokupheleka iindwendwe zide zigqithe kweli sango, zisinde ke ezincinibeni, nakwizizelemnqa ezinjeya." Andivulanga mlomo, kodwa ndicinge izinto ezininzi nangaye, yena lo, banga kum balihlokondiba elihamba kunye. Ndisukundeentwa'ju ndahamba indlela yam.

Ndithe kaloku ndakuba nokuziqonda ndayingca le nto yala maBulu

onke. Koko iingcinga azivumanga ukutyhala zibekele phambili,—zizuke azabi namhlaba; ziphikele ukunqhubeka kwelokuba: "Sisini na ke esi simenje nje ukumphatha umntu wasemzini?" Ndide ndapheza kwelokuba inKosi yethu yayithetha ngokuyiqonda, nokuyazisisa into yobuntu basemzini, ayizange ifumane itsho ukuthi: "Ndandingowasemzini; anandingenisa endlwini."

Ngeli xefa ubufufu belanga basundikhulele, ndada ibatyi ndayithukulula, ndayithi tyu egxeni, ndahlabela phambili,—ndibone kweso sithuba, yini! Naali igozongo elikhulu lezinyo leramba ebayini, malunga egxalabeni, kumkhono wasekunene. O! Ndaqala ngoku ndaanaluvo lumbi ngeliya ramba ndaqonda ukuaba owalo umsebenzi liwenzile, andingephi nokuaba lithe kanti alikabi nawo amava okuba linditsho enyameni na, nokuaba linditsho eboyeni; kodwa ke naali igozongo lezinyo eliqondisa ukuaba be likwenza okusemandleni alo ukulwela uhlanga lwakowalo lwasezinyokeni,—layenza loo nto lada laayinxaholo ngenxa yesizwe salo,—ndive ndinga ndingakhe ndibuyele ndilibone eli ramba. Ndifike kufuna kwawakowethu amadoda namadodana, nakwabakowethu abafazi neentombi, ongasu uyinxaholo ede yaphuma nezinyo ngenxa yokulwela uhlanga lwakowabo, andanfuma na, andafumana nosuke uzwane, okanye zipho lomnwe, hayi andafumana nosuke unwele ngenxa yamakowabo. Ndafumana ndafuna ukuaba siluhlobo luni na olu ludlulwa nangamaramba ngomanyano lobuzwe? Ide le nto yeli ramba yaamandundu, ukuaba liwenzala lo msebenzi lilodwa, entlango, kungekho nabani obelikhuthaza, kungekho nabani nobeya kulincoma alidumise ngomsebenzi eliwenzileyo. Ndiwuqondile ngoku nalaa mfutho ukuaba isingekoko ukuzibonga, koko isikhuzililela kumanyange akowalo, ukuaba alikhangele koku kulimala lilimele ngako namhla ngenxa yesizwe sakowalo; ndaye ndisazi ukuaba amakowalo lawo aya kulixolela.

ISIAHLUKO III.

UKUJIKA KWE-LANGA.

Izinja.¶ Ngeli xefa kwakuxa lijikayo ilanga lemini yehlobo, ndisahamba ndicinga ngezi ziganeke ndidibene nazo ngale ntsasa; kodwa kwakuse kuvakala emzimbeni ukuaba oko kuthe kwasa andikomuli. Kuthe ke kwesi sithuba ndabona ngasekunene endleleni umzi wo-mLungu, ndacinga ukuthi ndingakhe ndiphambuke, ndicele nokuaba lityhumi elityiwa zizinja neehangu zakhe; ndicinga nokuthi wothi ukuaba

unento angathi ayithengise ndoyithenga nangenani, kuBa ke se ndinje. Ndithe ndikucinga oko ndabe ndiphambuka ndisiya; ndithe ndingayanga phi andibona amanqungwala amabini omLungu,—okunene ke izinja ezimbini noko se ziziinto ezizizo, azinto ndinaluvalo ngazo kwelakowethu; kodwa ezi ndiziqalileyo emhlabeni, nasemzini wakowazo ndiza kuzithi ni?

Zize izinja zomLungu zingangxoli, zingakhonkothi zingathi ni, ndaye ndiqonda nam ukuba azizi kufika zidlale nama. Ngelo xefa ke kwamLungu phaya, ndakuphosa iliso, kuya phithizela, kumiwe ngo-kumiwa, kuya menyezwa, kuzanywa ukunqandwa ezi nduna zombini koko ngathi zizivalile iindlebe; emva kwazo mgama ikho le ndoda ndiyibonayo ukuba iya sukela, iya memeza iya thini,—koko into ni na? Zide zeza kugaleleka kum iinduna ezinqungwala, kuxa mna ndifumane ndeexhwenene landiya, apho kungekho nomthi wokuba ukhwele, kwaye ukujika ndibalekele kwa sesangweni ndingakucinganga. Lo gama zizayo ndithe ndiya kusebenzisa le nduku ndiyiphetheyo yomtho-mbothi, kuBa andinandlela yimbi yokuzikhusela, se ndoxolela ityala elothethwa ngemilomo, kunokuba ndijaculwe zizinja ezada neziBalo zathi ngazo: “Ndisindise ethupheni lenja.” Kwalile ukuba zithi Bakatha phambi kwam ndirole isambuleli sam, endaweni yenduku,—ndasitjho vule! ngokukhawuleza, ndasiphakamisa sona ndathi vu phantsi mna! Yeka ke! Kuthe ukumka kweenduna zomLungu zagilana, zakhawuleza ngaphezu kokuza kwazo, zisinga kwa sekhyaya se zihamba ngokuhamba! Enye se iqhwalela, kuBa zithe zakuba malunga nomfo obezisukela, wema kuhle ngembokothwe kwenye, watjho enyongweni, watjho yaanyela umlenze. Ndingene apha ngesibalo esithi “Bayu kuza kuwe ngandlela nye, bemke ngeendlela ezisixhenxe.” Ndikhawulezile nam ndalandela ndinga ndingade ndiye kufika eban-twini, kuBa ndicinga ukuthi hleze iinduna ezinkulu zibuye ziluguqule uluvo lwazo zize kum ndisendedwa; kuBa nam ndife nabo ubuganga bokuya ngqo kwamLungu kuBa ndithe ndayibona intsukumo ukuba ingecal lam, kuBa nala mfo ubesel’ ekufuphi nam, usukele kwa izinja, ehamba ezixulufa zada zaya ekhyaya; zithe ukuba zifike, savakala isithonga sompu, kanti ngumnini-zo ukhahlela enye, asikuko nokuba uxabene sisenzo sazo. Ndifike mna xa ngoku afuna enye, se iqungqu-luzile leya, ndikhawulezile ndataruzisa ndizama ukuthetha ngesiBulu sakowabo noko ndisipitilizayo, ndisithi ma kasel’ eyixolela leyainja azindenzakalisanga, lithe gwiqi iBulu laya kungena endlwini lathi ma ndisizwe; ndiyile ndangena endlwini, ndafika lo mfo eziphethe ngeen-kophe iinyembezi, ebulala uSo-mandla ngokusinda kwam kweziya zikhohlakali zezinja namhla nje; uthe ethetha wabe endifambe nge-

sahlh’ sokunene, ethetha ngomzalwana. Hihl66² zebinyo ezifaneleki-leyo ndibone ngazo se zidweliswe apha kule ndlu yokutyela yomLungu, zilungiswa yintombi yasekhay’ apha; ndicelwe ngembeko ukuba ma ndikhe ndiziqabule kanga ngoko ktkholeka kum. Okunene ndikwe-nzile oko, noko ingqondo iphala-phalayo, kuBa andikuqhelile ukutyela ezindlwini zaBeLungu, ndikhonzwa ziintombi zaBo, yaye ingqondo ingekazoli nayile nto ndingene ngayo ekhay’ apha. Bafike ngokufika abantwana basekhay’ apha, kunye nonina, intokazi esithetha kunene isiXhosa; ndibonakele ndisithi gabalala umzimba nam kukukhululeka kwaaba bantu basekhay’ apha; ndancokola, ndatya, ndaphila; ndada ndacela kwa indlela; hayi ndikhululwe kakuhle, ndakhatshwa ndihanjiswa ngendlela enqumlayo ukuya kungena kweyomendo.

Ndithe ngoku ndakuBa ndedwa emendweni, yafika kakhulu ingc-ingane yezi zinto zihle kulo mzi uses’ apha. Ndivisiwe nokuba intlalo yezi zinja ziya botshelwa, koko namhla nje uthe umntana uNiklasi; ngobuntwana wazikhulula kungekho mntu ubonayo; ndifike yena sel’ enepena-pena efuyenwe kanobom ngoswazi.

Le nto yoku kuza kwezinja kum, ndiyifanise nezi zifede zakowethu zisakuthi zigqibe ekwenzeni into, zize zithi se kuphambili, se zibonwa lilizwe liphela, zichithwe kuloo njongo kukuvuka kwentuku le zithi kuvuke indlovu. Impi yakowethu ayiakufundi ukusuka yenze into, izimisele ukuyiqhuba nokuba kuhla nto ni na. Kha ukhangele ke la magwala ezinja asuke ekhyaya egqibe kwelokundenza ndife liswili eli, anqandiwe, amenyezwa, akeva, akaphula-phula ngokwezinto eziya entweni kanye, kodwa kha ukhangele, ajikwa ngumcakacakana wesambuleli, into engakwazi kubetha, nakusika, nakuhlaba,—zijekwa bugwala nobu sudenge.

Ngokumalunga nomzi lo wakokwazo ezi zinja, ngoweBulu; amaBulu ke ngaBona bantu banconywayo ngokungamfuni umntu omnyama, nokumcekisa; kodwa kulapho umhambi womntu omnyama aphiliswe khona, akabizwa ntlawulo. Kwiintlanga ezimhlophe, ezingengawo amaBulu ngelo xefa kwakukho intetho esetyenziswayo ethi: “UBo-m somntu omnyama, bunganeno koben:ciniba, nobenja yomLungu.” Eli Bulu lide layidubulainja yalo ngenxa yomntu omnyama, ingamtyanga nokumtya. Le nto ifundisa ukuba akukho sizwe sisikhohlakali ngendalo; bakho abangabantu nabangebantukuzo zonke iintlanga. Malunga nokubethwa kwale nja enyongeni ngembokothwe nokudutyulwa kwaleya ngumniniyo, ewe, sifanelwe kukuba seso isohlwayo samagwala, into ezijika zibuye zingajikwa nto.

Isizathu esikundze ukuba ndiqaliseke ukuya kuloo mzi, ndithi ndiyi-bonile intsukumo ukuba ingecal lam, kwathi kanti kunjalo okunene.

Loo nto ithetha ukuthi ni? Ithetha ukuthi umhambi uya yibona intfukumo yomzi, nokuba ingakuye nokuba ayikhona ngakuye, kungathethwanga nelizwi elinye; le nto kusakuthiwa umntu ufunde iintsebe zomnini-khaya, okanye umnikazi-khaya wemka ngesimathontsi abanzi. Umntu ma kangazingci ngokuthi akathethanga lizwi libi kumhambi, into yomhambi ziintsebe ezi, asikuko nokutya. Kukho emaXhoseni imizi eyaasoloko ineendwendwe; kanti loo nto kukuxelelana kwazo uve omnye esithi: "Wakuphambuka kuloo mzi usekuthini-thini ngumzi onobuntu lowo." Qonda ke ukuba akunconywa kutya kwawo, kunconywa ubuntu bawo.

Amakhwenkwe.—Ngeli xefa indlela yam yayise isekupheleni, se ndikufuphi apho ndiya khona; nelanga kwakuxa limkayo. Kulo mmangwana ndikuwo kwakukho iqela leenkomo zisedlelweni, phambi kwam ndabona isicukwana, kanti ngamakhwenkwe awalusa ezi nkomo,—ndithe ekuyeni ndisondele ndafumana ukuba zizicukwana zibini zama-khwenkwe, esinye singapha kwendlela, esinye singaphaya kwayo; kukpoziswe iintonga ngabadala, ziqalele kulawa, zada zeza kula. Ndithe ekufikeni ndabulisa ndisithi: "Yitshoni bafo bam!" Abulisile kumacala omabini, inxenye isithi: "Ewe bawo!" Ndifike ndanyathela kwezi zisendleleni iintonga, ndema, ndabuza ukuba iintonga ezi zicwangciselwe nto ni na? Impendulo ibe ziintlobo ngeentlobo, athe amanye akazi, athe amanye azicwangciselwanga nto, athe amanye, "Ngala makhwenkwe la!" Amanye aphendule ngokungcacela, aya eevu njeya! ecamanga ukuthi ndiza kuqfiba ngokwenza isaqunge ngenduku. Ndifuzile ukuba iinkomo ezi zezakowawo na? Avumile Ndifuze ukuba akafundi na? Alandule. Ndifuze izizathu zokungafundi, awe ngokuwa apha, amanye esithi akavunyelwa emakhaya, amanye athe akasoze afunde wona akafuni. Ndifubuye kuloo mcwangciso weentonga ndithe ma kazithathe, ndatsho ndisithi le nto ndiyazela kumakhwenkwe amadala xa afuna ukubetha abahambi, ke nina nisengaka niya kubulawa ngabahambi, (nditsho noko ndiqonda ukuba akho anga ngamadoda). Ndifubuyele kwa kwinto yesikolo, kuba ndicinege ukuba kanene iyawa ngabantwana besi sizwe sam aaba bangafundiyo, abantwana bezizwe se bephambili. Ndithe naaba bantwana andabalinganisela, ndada ndangathi se ndithetha nooyise babo,—ndada nam ndaziva se ndinesigquru entliziyweni, ndifudumala, namehlo sel' efuna ukusulwa; ndithe gwiqi kweso sithuba ndahlaba kwa ngendlela. ndada ndaya kusithela emakhwenkweni, ndiqale apho ukujika phantsi kwetyholwana ndamisa ngamadolo omabini, ndasingisa ubuso ngakwiNtaba kaNdoda; andibanga nantetho ndiyiqondayo, ndive kedwa xa ndithi: "Zithe iinyembezi zam' entsufeni yaKho."

Ndiphakamile kwakamsinya ndehla ndaya kutsho kwintlanjana yoku-gqibela.

ISAHLUKO IV.

IiNtombi.—Kwalile ukuba ndiye kuyo loo ntlanjana, ndabona iqela leentombi eziqabayayo, zilapha entlanjeni, ezinye zidlala, ezinye zilola inkwali, ezinye zizofa ubuso, ezinye zincokola; yaye ikho ingoma le iphantsi, itsho ngolwandile oluncamisa umxhelo. Ndithe se ndisiza umxhelo usafindekile kulaa makhwenkwe, ndeva kukho indawo ethe qabu; ndayithanda le ntfolwana ibubula kamnandi; ndazithanda ezi nyawana zilolwayo; ndazithanda ezi ngacana zithiwe chu kwezi nwelana zichazwe zabambathwa; ndawathanda nala maso nezi zambalo zisemiqaleni, zada zimbi zehla nezifutyana ezi. Ngalinye ndife kwesinye isimo kule ntlanjana.

Zithe ukuba zindibone iintokazi zabafo zaqala zafakana imilomo,—ivakele imemeza enye isithi: "Tokazi yihl' emSibeni naank' umfana siza kumenzisa!" Ndithe ndakuthi jezu kwelo cala, ndambona lo Tokazi owathi kamsinya weza kufika esiqhwini, ephethe isebe lesundu, umlomo lo usemnyama ngulowa mSibe (mSwi) ebewutya. Ndiqonde kwa oko ukuba lo Tokazi ndimthande ngaphezu kwezi mbelukazi zindithinteleyo apha, kwaye kuxa zithi: "Akugqithi nonyawo olunye apha mfana ndini ungenzanga." Ngelo xefa ndifumane ndathamba, ndema, ndazijonga ngokomfo oza kwenza kanye,—zaye zinofoom ke wena! Andizazi apho zazivela khona ezi ntombi, kodwa zaziivyathele kakuhle loo ndawo nokuba yayiyindawo eyinto ni na; zaye ngobuqela zaziwafincile amanci omabini ada anomvo ova kanobom. Ngobuntanga ndaphawula ukuba ziqalele kwilinci leminyaka, zada zesa kwisiphohlongo umvo ezinkulu. Zithe zakundinakana ngokungathi ndiya thingaza kwaba kokukhona zindiphanga-phangayo zasondele zisithi ezinye: "Nqumla neqamba mfana sikuyeke uhambe!" Ezinye zisithi: "Zikhethele intombi eya kukukhelel' amanzi mhla unxaniweyo" zaye zikho ezi zithi: "Khangel' intomb' oyithandayo kwezi ntombi!"

Inxenye ide igabadele ithi: "Zikhangelel' umfazi!" Ndide ndaphendula ngelithambleyo ndisithi: "Andizazi bantwana bam ezi zinto nizithethayo, ndiphen' umtyhi ndihambe." Ndithe ndisitsho ndabe ndilinga ukutyhudisa, koko zazenze uqilima iintwanazana phambi kwam, kuqondakala ukuba ziya kundiqaba ndide ndinge nam ndikwavela kuloo ndawo zivela kuyo.

Ndifonakele ndithotha ndisithi ma ndinikwe isitfixo ndize kuthetha

Zithe zisaphutha-phutha ukukhangela iinkunkumana zamacuba ezi-
ngaba zinazo ukuba zize kundivula umlomo ndaphanga ndathi hlasi
isebe leSundu kuTokazi,—yeka ke, kwabethwa nezandla, kwatfhiwi
ngentswaha nesiqhakala sentisini emnandi, kusithiwa: “Wenze
kuTokazi!” “Yini ntombi ndini ukusihlalisa phantsi kangaka?”
Ithe le nto zakuyenje nje iintombi zam, ndakholwa, kuBa enyanisweni,
nangani ndandise ndide ndacela nezivula-mlomo, ndandingazimisele
kude ndiqhuba nje ngomnqweno wazo; phofu ndandiza kuthetha kho-
na ngesikolo, nje ngoko se ndenzile kubanakwazo ngaphezulu.

Lo Tokazi ke yihlo yintwanazan' emboxwazana, emnyama ngoko-
khozho lomya, eqhamileyo, enomhlantla, eSuntangeni ndimcingela
kwiminyaka enci nye linaminyaka miBini,—ukuba mahle kwaloo mazi-
nywana made! Izihombo wayengenayo nento, engenangcaca, enge-
nankefane kuuphela entanyeni ethe ntyi umzi ophothiweyo, ekuBona-
kala ukuba nawo uBungesiso sihombo, koko uwuphothelwe kulonina
ngenxa yomqala obuhlungu. Ukhe watfho uTokazi kum ukuthi:
“Zisa isundu lam.” Ndithe mna “Ndiya kuze ndibe ndikunike
isundu lakho Tokazi!” Zivakele ezinye kanjalo zisithfo ngesiqha-
zolo zisithi: “Se besazana namagama mtaka-ma!”

Kuthe kwesi sithuba ndangena ngoku ndabuza ezifundayo ukuba
ziziphi na; zibe kusuka zikiyakiyeka zisinasineka zibuza ukuba isikolo
yinto yokwenza ni na, zitfho zigxeka amayaka-yakana amagqobokazana
ndayifumayela mna le nto ndisithi: “Kaloku kungam ngoku ukuthetha
kuBa nindivulile umlomo.” NdiBoniise kunene ukufanelwa kwazo
kukuya esikolweni xa nje sikhoyo, sinjalo nje sikufuphi kangaka koma-
wazo.

EKhaya.—Ithe yakuphela ngoku ingxolo, ndeegwiqi ndahamba;
ndiqabela loo mmango unamatyholo, ndingabekanga ngasemva, ndi-
nyathela ngamandla,—ndiphindile apho ndaphambuka ngasetyho-
lweni, ndamisa ngamadolo omaBini ndijonge ngakwiNtaba kaNdoda;
ndiwenze amaBini—mathathu ndithetha ngezi ntwanazana zezwe lam.
Ukusuka apho ndiye kugaleleka kwaDad'obawo lingekatfthoni ilanga.

Umyeni wodade-bobawo yindoda eyaseka esi sikolwana kunye na-
bafundisi abadala, se ingumfo obekeke ngemfanelo ke ngoko, nowazi-
wayo kuloo ngingqi, kwada kwaphathelela nakwiziphaluka eziyifawu-
leyo.

Kuthe ngosuku olulandelayo weva umzi ukuba ndikho, nangani
uBungandazi mna uBuso uninzi lwawo, kodwa belumazi kakhulu uBawo
ngokumhambela apha kwadade wabo,—ibe yinto eninzi ke ngoko etha-
nde ukukhe ize kundibona, kumadoda nakubafazi abakhulu; luthé ulu
tjha nalo lwaakho, yabonakala iyimbutho enkulu apha, enegazi lenkabi

yebokhwe emazinyo asibozo. Ndiqale oko ukuzincokola izinto endi-
zibonileyo nendzivileyo ngendlela, zaamnandi zaambi ndakukhangela
koko mna ndazithetha ngendledlana apha ekhaphukhaphu.

Kuthe ngosuku lwesithathu ndikho kwavakala ukuba naanguya
umzi obomvu wamaqafa ngasesikolweni, uze nabantwana ukuba baze
kufunda; athi abonyelwe ngamakhwenkwe namantombazana akalali
nto zihlayo, athi afuna ukufunda. Inge imayana le nto kuqala, yaya
ijiya ngokujiya, yathi kanti iza kuBa yinto,—kuloo veku ndayenza apho
ayesel' ekumanci omaBini amakhwenkwe afundayo, angene kutfha
yaye loo nto nasezintombazaneni ingene kakhulu se kukho ese zifunda;
sibonakele sisanda isikolo.

IThokazi lam.—Kuthe kwa ngomhla olandela lowo wokufika kwam,
sisebuhlanti nobawo lo, umnini-khaya, enonyana wakhe omkhulu
uThozamile, ndeva eBuza kum ukuba ndisalikhumbula na ithokazi
lenkomo awayethe uya ndipha ngempumelelo yam, ezifundweni kwi-
minyaka elifumi eyadlulayo? Ndithe mna be ndiliphethe nalo engqo-
ndweni, kunye nenzala yalo ukuba lakha lazala. Kuthe gqada unyana
wathi: “Se ililo lodwa ezi nkomo uzibonayo.” Bathe besitfho
babe bezalatha, elo xefa ke azikaBi kho ezi ndevu, ndisuke ndafumana
ndee nkamalala ndaasionka, ndafambelela emlonyeni. Batfho ngesu-
mi linesihlanu leenkomo, besithi zithe kutfha nje zafa, ngeziwafincile
amanci omaBini. Ezo ntsuku zonke ndandilapho ndandise ndihamba
emva kweenkomo, ndiphume nazo, ndibuye nazo.

Ukwanda kwesikolo nomgoduko. Ndithethiswe kakhulu ngengozi
yokuthanda ukuhamba ndedwa, ndihambe ngeenyawo nokwenza oku;
waye udad' obawo esithi akazange alale, oko wathi wayiva ingcombolo
nenjece yokuza kwam. Ekubuyeni hayi sabuya neqela lamadodana
awayesiya ezidolophini, endiqhubisa iinkomo zam ezo, kuBa ndazitha-
tha, ndajiya kwa ithokazana khona. Ibe yihambo emnandi kunene le
yanamhla, kuBa emaXhoseni akukho luhambo luzuke nje ngokuhamba
uphambuka uyindoda.

Ndithe mhla ndafika ekhaya emaXhoseni, kwanga kufika umfo owe-
mka mzuzu waya kukhonza emaBulwini, kothukwa ngabantu bonke;
baye Bengasilibali neso senzo so myeni wodad' obawo, isenzo sobuntu!

Incwadi ezifikayo ukuvela apho kwadad' obawo ngezi mini zixela
ukuba isikolo netyalike zaqhekezwa kwakhiwa simbi esikhulu,—kuBa
yaase iba ludwiwa abazali ukulandela mathole,—kuthiwa ititfhalo ya-
pheza ukubanye, ngoku zintlanu; kuthiwa amakhwenkwe ambulela
ngokuzondayo umfo awayemkpozisele iintonga ukuba aze ambethe
akuzitsifa. Kuthiwa amaBini-mathathu kuwo aziititfhalo eziqinise-
kileyo. Kuthiwa iintombi kanjalo zona ziya mbulela “umfana”

ezaye zimenzisa ; uTokazi ke yena andithethi nto ngaye, ndihlala naye, ngumfundisikazi waseWesile ; abantu kwa nam sithi Mfundisikazi kuye uzale umlomo ; iSundu lakhe walizuzwa kwada kwasala.

Naloo mizi yakomawawo yayiqaba, ngoku ziingxande zasesikolweni, unghlala ezitafileni, ulale kwezitofoto-tofo nezitamtam, ufunde amaphepha, uncokole ngezombuso, nezolimo nemfuyo, nezemfundo, nezentlalo yamakhaya, uhlaziyeke engqondweni, wonwabe. Kuthiwa abantu belo zwe banomnqweno ongemncinane wokuza ndikhe ndibuye ndifike kwelo zwe, kuba bona kuho ngathi konke oko kwenzeka ngenxa yam.

Ekubeni kwenti ke nam ndikwanawo umnqweno wokukhe ndiye kwela kwelo zwe, koko ndisathiwe nkxi zizixingaxi nezizakeko, ndoze ndibuye ndibuye ndikwenzele ezamhla ndithe gxada. Okwakaloku, —*Kha ubote mhlof' am.*

ICANDELO LESIBINI.

ISAHLUKO V.

UKUNDULUKA.

Kude kwathi kwithuba elithile, zaphela eziya iingxakeko nezixakekezi be zimayhuyhuyhu kwaBonakala ke ngoko ukuba ma ndikhe ndibuye ndihambele kwelo liPhakathi endikade ndinqwenelwa ukuba ma ndikhe ndilihambele, ndibe nam ndikwanjalo ukulinqwenela. Udafa lwelo zwe ke ngoku apha phakathi kwekhaya lwaluse lufumane lwaangunda-ba-mlonyeni kuyo yonke le mizana, lada langa lilizwe apha elahlukileyo kwamanye amazwe. Akubanga mmangaliso ke ngoko ukuba ndithi ndakukhankanya ukuya khona ibe ngulowo umntu avakalise owakhe umnqweno wokuhamba kunye nam,—kwada kwaBonakala ukuba ndingathi ndikhe ndayivumela yonke loo minqweno ndingemka nabantu bonke besixeko, ndenze ufuzima nalapho ndihambe khona; phofu abantu aabo bona asikuko nokuza be bengakholwayo ndifike neqela labantu basemaXhoseni, kuba umntu wasemaXhoseni asikuko nokuza ucingelwa kakuhle kwelo zwe. Kuba onke amaTanuga luzuko kuwo ukusoloko ethetha ngelizwe lakowawo lasemaXhoseni, athi nokhe waya ngehambelo kuxhontelwe kuye ukuza kuviwa iindaba, abe naye sel' exela izinto ezinkulu.

Emva kwamalungiselelo angephi, sithathene siziinto zontandathu, ndimfiya umfazana kunye nabantwanana ndingabafali bona, safamba

uloliwe oya kanye kweso sixeko ndaye ndisuka kuso ngeenyawo ukuya kwamalume.

Ma ibe sezingqondweni indawo yokuba namhla anditsolele khona kwadad' obawo, ndijonge emzini; nalapho wofika uthande ukundisa khona ngokwawo.

i. Ububele babantu ezindleleni bubonise ukuba basaphila, noko iifafu zinjwe ubunzima, namalanga enje ukubalela, nezifo zenze indlakadla kangaka ebantwini,—kwahamba kuba zizigcume ezindleleni apha abeze kubulisa; inxenye iphethe imiphako, abanye bephethe amaphepha abaliweyo ombuliso, neminqweno emihle, kwa neentsikelelo zonke zezulu nomhla, besifundela, businika. Kwezi zinto zonke mna ndikhathazwe yingqondo ethi azi aaba bantu ndingaba ndandibenzele nto ni na nje ngokuba besenje nje nje kum? Ndaye enyanisweni ndingenayo nento endicinga ukuthi bacenga yona kum, kuba baphilile ngezi-nto, bafumile lee kunam, banemizi ezinzileyo, benjalo nje abanye kuho ngabantu abadala nabanamawonga. Ndithetha ke loo nto ayindikhathezanga kancinane ngaphakathi; waye umazi nawe umntwana womXhosa ukuba yinto enenzondo yempindezelo yobulungisa, ede ibuphindezelele nakoonyana boonyana.

ISAHLUKO VI.

ESIXEKWENI E-ZATHUZA.

Senze usuku lwaalunye endleleni kwathi ngolu lwesifini ekumkeni komhla yagaleleka nathi esixekweni inqwelo yomlilo. Kuthe kwa oko zabe se zibonakala izawukawu zabeze kusikhawulela. Wabe umzi se usilungiselele inani elithile leekari zokusisa kwindawo elungiselelwe thina; kuba sifike thina se kugqitywe kwelokuba singadluli ngolu lusuku, sidlule ngengomso, khona ukuze sikhe sibukwe ngofo busuku, senzelle imbutho entle, eneentetho eziBanzi, neengoma ezilungiselelwe olu suku. Kube kho nalapha incwadi ebaliweyo, yada yazotywa kakuhle, esathi sayifundelwa sayinikwa.

Phakathi kweentetho ezikuyo le ncwadi, kube kho amagama nama-zwi awathi andimangalisa, ndada ndacinga ukuthi le ncwadi ayifundelwa mna. Wathetha umntu nge "Goja lohlanga," "Umhlobo wesizwe," "Inkokeli." Yayisithi intetho yakuthi chapha kulawo mazwi anjalo kusuke kuthi meje kabuhlungu enkabeni, ndoyike ndibe neentloni, ndisuke ndifumane ndibe yinto engenamihlali, ndingavumi nokusi' imana nesizathu abawathethela phezu kwaso aaba bantu la

mazwi angaka. Ndithe ukuwaphendula kwam andaba nakho ukufu-
mana nelizwi elinye eliqhinelana nale ntetho, nale mbutho ingam,
ndasuka ndeva ukuba ndiya swampalaza, kuze kusuke kuthi kunjalo
kunxhame kuze kho isigquru esisentliziweni, into yona esuke itfho
ndiphelelwe; ndibe kusuka ndisebenzisa iqhiya yokunceda ufuso,
hayi, asuke amehlo eenza ukuba ndibonwe nangumntwana ukuba nda-
phukile.

Se nditfhiilo ukuthi impendulo yam yaba ngamafwampalala endinge-
namkhondo wawo; kodwa intetho leyo yayingathi yenje nje: "Zihlo-
bo zam,—mzi wenkosi, la magama niwathethe ngam aqgithile, andifa-
nelwe nalelinye lawo; andililo gora, kuba andizange ndilwe nto, namfa-
zwe kwathi ni. Andiyiyo nokeli, ndingasayi kuze ndibe yiyo. Bantu
bakowethu ayincedi nto into yokuba sibulalane ngezixwexwe zezibongo
sintyontyelane amakhwelo apho kungekho nto, siya bulalana ngaloo
nto, senzana izifombo emiphefumleni, kuba umntu yena uthi akuya
la makhwelo afe kukho nto ithile ayenzileyo, ize loo nto imenze isilima
ngengqondo,—ubulima obulusizi obo; kuba bungaphezu nako noku-
khasa ngezandla. Ndikunqwenela kakhulu mna bantu benkosi yam
ukuyekwa ndizihlalele, ndibe lilolo, ndingene nje emxukuxeleni womzi
wakowethu mhla ngeduli."

Andazi ukuba ngeyaba yimbutho enjani na leyo ukuba ayengekho
amaqolo-qolo amadodana akowethu endasuka nawo ekhaya, iinto zona
ezayolisa apha kwatfho kwasitha,—ziinto ezathi ukuphendula zisaleka
umsundulo kumazwi am, zatfho zawahlamba loo mazwi am amfiliba,
atfho aqaqamba ngokweKhwezi lomSo, ndaqala ngoku nam ndanga
ndingaphakama, ndimemeze ndisithi "He—ke be ndisitfho ke kanye!"

La manene mahlanu ke ndandihamba nawo, ngabafo abangenaku-
mbi, ngabanumzana bakwaliZwi; kukho ababini abangabalimi abaqo-
kozekileyo, beneefama zafo; owesithathu unemfundo enzulu nengqo-
ndo yemvelo noko angenabuhlanti; omnye ngumfo oqhelene nedolo-
phu nezawukawu zayo, naye akanasonka kwathi ni ngasemva, kodwa
loo mfundo yakhe yasezidolophini isisonka sipehelele. Owesihlanu
yindoda engumVangeli webandla lakowethu, iliZwi ilamkele se iyi-
ndoda nje, se ikade izathuza ezinkundleni zesiXhosa, iyinto ngobunto
kwelo cala yafe nokuvumisa yayikhe yaanako. Nangokwezithomo
amanene la ungathanda akungegxeki nto.

Sitfho kwada kwasa sikule mbutho inkulu kunene; sandula ukuya
ngeendawo zethu, emveni kokuba ithiwe goxo kuthi yonke ingenelo
yobo busuku, kusithiwa sinikwa amafutha ukuze singaxwebi endleleni,
kuba uhambo lwethu luselude. Kuphindiwe kwapozwa ukubule-
lwana.

Imini le asiyivanga yimindwakele esaze kumfifitha izinto ezingaba
ziisasalele zasemaXhoseni; kanti emva kwemini sisalindwe kukujikele-
ziswa siboniswa izinto ngezinto zesixeko esi. Into yona yokudlula
ngolu suku, siye apho sisinga khona ayibekwanga nokubekwa apha,
phofu se belapha nabaze kusikhawulela belo zwe siya kulo, nabo se
bethe thwanga ngulo mjikelezo wasedolophini bengenaxhala langase-
mva, ngokwemvumelwano yedolophu le nekhaya labo; kuba le mpi
ingabasebenzi apha kwesi sixeko inkoliso yeyelo zwe siya kulo.

Kwezi ntsuku zimibini silapha kwesi sixeko umfundi akayi kukholwa
xa ndithi, ndibone mna se singabantu balapha, se siwabambe onke
amasebe omsebenzi walapha; ma ndithi ndiqale ndabona ngephepha
eliphambili lalo mzi, eliphuma yonke imihla, se liphuma noxwebu
lwentetho ebalwe ngomnye wethu, yaye ibonisa abanini balo mzi
iindawo ezithile eziziziphene empathweni yayo ngakumzi oNtsundu,
yatfho ibeka amacebo angalungayo nakubaphathi nakubaphathwa;
ebonisa ngendlela yentlalo neendawo ekungahlangatyezwana kuviwane
lula ngazo. Ndifone se simelwe kukuseka uManyano lwamaDodana
ngolondolozo lwemali, nolweenTombi ngemfundo yokuphathwa
kwamakhaya; ndifone ngathi se siphethe imvuselelo ngamandla, nozilo
ngokunjalo.

Ndifone se sifikelwa yincwadi evela kwisibonda sedolophu (*mayor*)
isicela ngembeko ukuba sihlangani neBunga ledolophu, malunga nalaa
ncwadi iphume ephepheni, kubonakala ukuba iBunga likholiwe yiyo,
lacinga ukuba lithuba elihle eli lokukhe liyisompe kunye nathi.

Okunene seenje njeja siliphahlothi lamadoda asixhenxe sibathathu
thina abasemzini, isine ingaweli lizwe, kuba yonke into esiyenzayo ya-
yise ingathi ihla phezulu. Sivene neBunga kwada kwathi ncam, sanga
kudala sisazana, amkeleka onke amacebo encwadi yomfo wasema-
Xhoseni. Salenza iBunga ukuba likhuphe isiza esinobom, saakhe
apho izindlu zomanyano esilusekileyo lomlisela nomthinjana, lenze
amakhaya amahle okufikela aabo beze kufuna umsebenzi, kube kho
neefosi zokufuna iinkosi, nokufuna izicaka. Abaphathi bawo lo mzi
ibe ziintokazi, nabafu abaNtsundu. Isiza siye salathwa kwindawo
ekufuphi nempu eNtsundu, malunga ngaphandle edolophini, kuba
kuthiwe nolimo luya kusetyenziswa kuyo le ndawo, lufundiswe. Into
eyandinandiphisayo kufubona ngawam amehlo, isiza sendlu sisalathwa
kanye kulaa ndawo ndandijingisana kuyo namapolisa. Lathi kanye
eliya polisa liNtsundu lalindinxhamele lenziwa umgcini wempahla
yolimo, ngomvuzo omhle kunene. Icala lemvuselelo nozilo latfho
ngeziqwenga abatfho abemi belizwe elo boothuka, booyika, kwasinda
imiphefumlo emininzi.

SiduBule iintsuku zosixhenxe kwesi sixeko, nzima, kwanga kufike isaqhwithi somoya, zaphethuka izinto zalala ngandlela zimbi; zathi ezo ntsuku zisixhenxe zanga ziinyanga ezisixhenxe.

Kwaphunguka iirafu ezithile, kwangena imali ezinkulu kumzi oNtsundu, zibuyiswa liBunga, ledolophu, kwavela imisebenzi emihle yamadoda nabafazi, yaayintaphane, yaazizigxina kanjalo.

ISAHLUKO VII.

KWINTSUNGUZI YEZI-GEBENGA.

EMGUDU.

Se sitshilo kambe ukuthi side saqhawula ke; oko kuqhawula sijike ngoku siphuma neqola apha phakathi komzi, inxenye ihlabe ngenyawa, abanye bakhwele amahafe eqolo, bekho aaba bawaxiibe ezinqwelaneni, nasezikarini; abanye ngawabo, abanye bewaqefile. IBunga leDolophu nalo lifake isandla esifufu kolu hambo, kuBa likhuphe iikari ezimbini ezinkulu, kunye nabaqhubi bazo, zaye zinamahafe azo, akwabalwa nazintsuku zakubuya kwazo. Ibe yenye into endenze uvufukululo le yokuphuma kwabantu kangaka kunye nathi, saye sisazi ukuba abantu bakowethu bangafumane bafjiye bona nemisebenzi yabo, bemke negugu lemini enye, baze babuye ngokuchithwa ezindaweni zabo abasebenza kuzo. Okunene loo nto ndide ndakha ndayivakalisa; kuloko sibe sincinci kakhulu isiqhamo soko kuthetha kwam, usuke umntu wakhona wanyanzela wahamba.

Kulaa ndawo ndandijingisana kuyo namapolisa, mhla mnene, kwintlanjana ekuthiwa kuseZimba se nditshilo ukuthi ndife novuyo lokufona siseka apha umzikazi omkhulu wemfundo yezinto ngezinto zosapho lwakowethu nosel' uthe waaluncedo ngokuvula imisebenzi eliqela kwaabo babengenandawo kakuhle zomsebenzi; se kusakhiwa nkqi, zife ezinye izindlu ezazilapho se zithengiwe.

Uphumile ke lowo mtyululu wabantu; into obungathi uyifonile ude uthi ma kuBe ingqonge umntu othile oyinto esizweni asiso. Sihambe sahamba sada saya kuthi thu kwintsunguzi leya ndandiza kugetyengwa kuyo, kwintilikazi esisaziwa ngegama lokuba kuseMgudu. Koko namhla ndife kusuka ndisithi thala-thala ndikhangela laa ntfinyela yentsunguzi, hayi akwavumeleka ukucaca,—ndisuke ndaphikela ukuthi ntl' kwizindlu ezakhiwe ngohlobo oluhle kunene, lweli xefa kukulo; ndife kuliphosa ngapha iliso ndathi ntl' ngehlathikazi elihle kakhulu

lemithi etyaliweyo, neendlela eziphahlwe kwa yimithi etyaliweyo,—ndize ndithi ndakuliphosa ngaphaya kuBe kwa yiloo nto; ndize ndithi ndakuhlisa intlambo isuke yonke loo ntili iBe sisithongo-thongo esimnyama esikhazimlayo sezilimo. Isuke le ndawo yaantja, yabukeka, ayaba yiyo leya ndiyaziyo.

Ithe kanti le ndawo ngoku se iyindawo yemfundo. Lo mhlaBa wathengwa lifandla elithile lonqulo, laza lavula isikolo salo apho, kwaakhiwa nendlu entle yenkonzo. Ngaphaya koko iBe zizindlu zabafundi, ababefundiswa ukulima imiqhaphu, nokuyichaza, nokuyisonta, nokuyiluka. Imithi yokwenza izitulo ezilukwayo yayilinywa kule ntili, zilukwa apha ezo zitulo, neengobozi, neminyazi. Kwakukho neentlobo zezincha ezilinywayo apha zifundiswe iintsapho ukusetyenziswa kwazo. Apha kwakuhlunjwa noboya beegufa, nobeebokhwe, buchazwe busontwe buphothwe, kwenziwe izibalala nemibalo, nebulankete. Izikhumba zazikho nazo zisetyenziswa ukwenza izihlangu. Ezi zinto ke zonke zazisasetyenzwa nzima, kuBa kwakungekho majini wakuzenza zazisetyenzwa ngeminwe, neemafinana ezincinane.

Sithe kwa sisaya kulo mzi saba se sazisiwe ukuba asisayi kufumane sigqithe, siya kukhe senze nokuBa lusuku. Kwalile ukuba siyiwele loo ntlambo iphantsi komzi, imanzi amnandi kunene, sahlangana noludwe lwabafundi olukroziweyo lwaqala apho, lwada lwaya kuthi nqo endlwini lusiphahle ngamacala omabini endleleni, umgama osisiquingatha sesine semayile, omnye emi isithuba seeyadi ezilifumi ukusuka komnye,—ingamakhwenkwe neentombazana. Sakuba sifikile ezindlwini, sisemi phandle, sifundelwe intetho yokusamkela, ese izele ziziganeko ezihle, esithe sazenza edolophini phaya; abafjho besithi baya themba ukuba asisayi kuBa sema nganeno kwazo, siya kwenza umjulgwane nomtyutyumezo ongasaqhawuke ndawo side siye kuma ngolwandle. Siphendule nathi ngamazwi okuncoma umsebenzi omhle owenziwa apha, esiwuvayo, noko singekawufoni kuya phi, saye kodwa sinqwenela ukuwazi ngokungaphezulwana.

Sakuba sikhulule, saya ezindlwini zomphungezelo, sajikeleziswa umzi lo siwufona, imijelo, amadama, izityalo, izilimo, izakhiwo nama-xabiso azo, inkcitho nengenelo yonyaka. Sakuba kaloku siyivile yonke into, sithe saqonda singaxelelwanga ukuba la madoda athwele nzima kakhulu; kude kwaanzima nezinto zokuxhasa intsapho yawo, nezokunxiba kweziqo zawo. Amadoda amathathu kula apethe umzi lo, sifika eneenjombe (*summons*) zakomkhulu ngamatyala; sisiza nje thina namhla nje, siza se kusezincotsheni zokuba lo msebenzi uvalwe, uye-kwe, kuBa awunaluncedo luvela ndawo,—u' ulumente akavumi ukuwunika inkxaso yakhe, nangani phofu wayekhe wada wathumela ichule

lakhe lokuza kuwukhanga-khangela inkqubo, nesimo sawo, lemka li-ngathi liya thembisa; kwaaba kuuphela oko.

Sixelwe ukuba kuthe kwakubon' ukuba be kunzima kakade ukuxhasaka komzi lo, kwaqokela kwasweleka indoda efilixhanti nomqolo wawo lo mzi nalo msebenzi, ngenkxaso yeemali zayo, ilifa layo laabiwa phakathi kosapho lwayo; ekuthe kanti nayo ibingathabathi ntabalaleni yalutho. Intsapho eNtsundu elapha kulo mzi siyixelelwe ukuba ikumakhulu omahini; phofu ngekuba elo nani liphindwa-phindwe kahlanu ukuba izinto zibe zilungile, kuloko kufi, akukho nokwandiswa kwegumbi elinye, nakwezokuhlala nakwezokufundela izindlu.

Senzelwe imbutho emnandi kunene ngoko kuhlwa. Ewe, yaamnandi yaalusizi kanga ngoko siyivileyo intlalo ekumi ngayo, engumngcipheko. Siqonde ngabo obo busuku ukuba abaphathi balo mzi, abona bakhulu bobabini, yinxalenye yalawa makhwenkwe ayemkqozisele iintonga endleleni umfo wasemzini.

Ihle yaphuma imbutho emnandi kunene, sasala sisenza ingxoxo ngezinto zokuma kwawo lo mzi. Indawo yokuqala ethe yafunwa ukuqondwa ngabafo basemaXhoseni ibe yeyokuba, eli Bandla lingavuma na ukuwunikela umzi lo walo ukuba ube ngowentlanganisela, ungalungi nahlelo lithile? Ekuheni amadoda ephendule egameni lomzi wonke, esithi kudala ayivumayo loo ndawo, oko ungayi kuma umsebenzi lo. Nangoku ke umzi lo uya vuma uvuma ngothakazelo. Kubuziwe kuwo ukuba kungenziwa nto ni na ukuncedwa kwawo?

Athe ukuphendula, akanasigqibo namvumelwano yakuba kungathiwa kuthiwe, ukuze avume ukuwunikela kwezinye izandla umsebenzi lo. Kubuziwe ukuba ebengathanda ke wona kuthiwe ni na, kukho ukuthi kanti inkqubo le yawo ebesel' ethanda iphungulwe, okanye ihlonyelwe, okanye konke be kusalungile? Aphendule ngokuthi yonke into ibisalungile, nabaphathi, nenkqu yentsebenzo,—into isenye embi, kukuhla oku kwezinto. Atfho esithi ebengakuthandayo nokuba kungaguzulwa namnye kubasebenzi ngaphandle kokuhlonyelwa abangathi babe banamandla kuno, ebengakuthandayo ukuba nakwizinto ezifundiswayo kuhlonyelwe endaweni yoku kaphungulwe.

Kungenwe ke ngoku ezigqibeni, emva kokuba unyhaziwe kakuhle umsebenzi lo, neengcanjana zawo, nebali lawo-laa mhla wasekwa, kwiminyaka elifumi eyadlulayo. Liphume elangomso ilanga kumi ezi zigqibo zilandelayo:—

- (1) Lo mzi uya pheza ukuba sisikolo sebandla lasekuthini.
- (2) Ukususela namhla nje uya kuba ngumzi wentlanganisela yabantu.

- (3) Umanyano lwamaDodana olusekwayo edolophini luwamkelela kulo nje ngeSebe lawo.
- (4) Akukho zinguqulo ziya kwenziwa empathweni yomzi lo ngaphandle kwezo zokuchuma kwawo.
- (5) Kufumaneka kulungile kanye ukuba apha kuba kho uGqira kumiswe nomzi wokunyangela abafayo (*Hospitale*) kuze ke ngoko:
- (6) Kuhlonyelwe kwa kamsinya nje iSebe lemfundo yo—"Konga" (*Nursing*).
- (7) Ma kubalelwe ngoku nje kuTulumente anike inkxaso yakhe kwezi zinto.

Siwufiye lo mzi ukofo bumnandi. Ngakumbi sakwenza ukuba amadoda lawo aphelelyo ayifumane ngelo phanyazo imivuzo yawo, ukususela koweenyanga ezidluleyo ekuheni sel' enesiqingatha sonke somnyaka ephila ngamathe entamo iya kulandela intlawulo eseleyo. Sithe simka kwaSebe kungathi be kufike abantu abathunyelwe phezu, nje ngoko babesitfho bona ngokwabo.

Seenje njeya phakathi kwemikhwazo, nemigcobo, nokuduma kwe-mpi yaloo ndawo, sada sathi tyi siphelekelwa ngemihlali noo"Huntfu Ewe, nam, mna kanye, mna ndoda izibona kade izinto ezilolu hlofo, ndivakele ndisitfho ukuthi: "La madoda ziinkankathela zamadoda, afaanelwe kukuyenza laa mivuyo." Ndakuba ndicinge njalo ndikunqwenene kakhulu ukukhe ndibe ndedwa,—ndikhe ndikhuphe esi sigquru sisemphefumleni wam,—ndikhe ndilile kakhulu, ndithandaze. Koko nakuleyo andifanga nathuba.

ISIAHLUKO VIII.

KUMZI WEBULU E-ZUBA.

Siqhuba kanobom namhla nje sifunzele ukuba siye kufika ekhaya singanqanda-nqandwanga lutho. Yaye nemizimba se ikufuna kakhulu ukukhe iphumle, ngokungakumbi umzimba wam, womfo wangaphandle, ongaqhele zawukawu, naziwem-wem. Kuthe kanti hayi, nana-mhla nje asikayi kufika ekhaya.

Kwalile xa sikwanti-zitfshile, kanye kummango ekwakuthiwa ngummango kaSiganga, loo mmango ke ngulowa ndabona kuwo iinkunzi zeencinifa zisilwa, ukuze zithi zakundithi mandla, ziyiyeke ingxabano yazo yezinto zekhaya zikhumbule kum. Wokhumbula umfundi ukuba aqho ndaya kulanyulelwa lucingo olunameva, ndazigibisela

tyhufu kulo, ndaya kuzilahla kwisicithi esathi kanti sineramba. Izi-thuko zamaBulu, umfundi akayi kuzilifala kuyo le ndawo—nendlela endasinda ngayo. Yimihlaba mibini ke leyo; kukho isango apho, esithe sakungena kulo ndeva kusithiwa “ma kukhululwe.”

Okunene kwakhululwa apha, phofu, andabona nento etyhulu eku-khululelwa yona, kufumane kwahakazwa nje kubonwa lo mhlabane nam ndimana ndisalatha olwam uhambo lwamhla mnene, imixawuka ende-hla kuyo ngokoyika iinciniba, nalapho iqamba landiluma ndifumane ndaziphosa khona. Le ndawo yayisenje ngoko yayinjalo oko; ixefa lalingekaguquli nento kuyo: eso sicithi ndandiziphose kuso sasisekho, saye singekude emendweni; neenciniba zazisatya kuyo loo ndawo, koko namhla nje sasingazoyiki nganto, ndingade nditfho nokutfho ukutfho ukuthi zizo endicinga ukuba zazisoyika thina, kuba sasingu-mkhosi.

Kuthe xa kubotfhwayo ndeva ilizwi eliqinileyo elivela kwa lapha emadodeni loku ba kungafaneleka kuthe kwamiswa indlu yeendwendwe (ihotele) apha, ibe yefanelekileyo kananjalo, kube kho nevenkile njalo-njalo. Ndithe ndakubuza abaxhasi bezi zinto ukuba bangaba phi na entlango apha? Kubuye impendulo eseyilungiswe yaciciyelwa, isithi le mihlaba inoku ba ithatyathwe yomibini, kucandwe iziza apha, kumiwe, ibe ngumzana; kuthe kutfhiwo wabe sel' esalathwa nonocanda ekunokuba kuyiwe kuye, acande iziza apha, nomphathi walo mzi weendwendwe ndibone ukuba sel' esaziwa kwa phakathi komndilili lo wethu. Kutfhiwo kusithiwa le nto ke yonke inoku ba ibe phantsi ko Manyano loluTfha olusedolophini.

Siqhubile sahamba singulowo mndilili. Inxenye yayiphatha kujika iphuthume imisebenzi yayo kwa sedolophini; ithi naloo nto ingaphu-nguli nto, kuba izimpi eziya zingenelela apha endleleni zazingaphezulu kwaBajikayo. Kuthe kuuphi, ekumkeni kombhla, ndabona umndilili obuphambili, usaphuka ngokunene, kanye kweliya thuba ndaphambuka kulo ukuze ndikhawulelwe ziinduna ezimbini zezinja ezinugwala zeBulu.

Kuthe kwa sekuphambukeni kweli thuba ndaphawula inkqubela-phambili enkulu kulowa mzana weBulu; inkqu yesango eli lidibana nomendo, ndafika liyenye into, kunjalo nje ukrozo lwemithi luphahle indlela kumacala omafini kwada kwesa ekhaya. Andibanga naku-nceda ukungayicingi into yokuba, ukuba le mithi yayise ikho oko nge-ndasuka ndakhwela komnye umthi ndazingqabisela izinja akwaba kho nkathazo. Sithe jike-jike kambalwa sagaleleka kulowo mzi,—safika kumzikazi omkhulu, nozindlu zaguqulwayo, azisezizo eziya ndandizazi. Sifike kuphithizela afantu apha, bemhlambi wantaka, baye phofu

bebonakala ukuba ngabantu baloo ndawo. Into ethe yaphawuleka, apha ngobuninzi lisundu, waakho kakhulu lo mthi, wenziwe kakuhle, nathi nje ngokuba sifika nje, sifika umzi lo uphinyelwe ngamalaphu amahle anesundu.

Ngowanto ni ngoku lo umzi? Uza kuphanga abuze atfho umfundi; kwa nje ngokuba nakuwo lo mndilili wethu ba ba baninzi abafuzayo ukuba “Kusentweni ni na ngoku?” “Kuphi ke apha?” “Ngumzi wanto ni ngoku lo?”

Le fama yathengwa kweliya Bulu lilungileyo,—nakuba se ithengwa kwintsapho yalo, ngumntu omnyama, ongumnakwabo boTokazi omkhulu, waza xa sivayo wazimisela ukuyihlaziya ayenze ntle, zithi nezindlu zenziwe ngokutfha; ingabi bubuhle obo bodwa, koko kube kho nomsebenzi oqhubekayo kuyo.

Into yokuqala ayenzileyo lo mfo akuba ewuthabathile lo mzi, kuthiwa ibe kukutyalwa kwemithi nje ngoko sasibona kunjalo, weenza namahlathi, emva koko ungene ekuyileni izitena, wayifundisa loo nto, kweza nophi, nophi ukuza kufunda ukwenziwa kwazo, nokuqingqwa kwamanye nokwaakha ngawo. Enye into efundwayo kulo mzi, kukoja izikhumba, nokuzisuka, nokwenza izihlangu ngokwalaa ndlela indala yama-Bulu yezihlangu zexhosa.

Ingqokelela yabantu aaba balapha ithe kuba ngabantu abakhutheleyo basemaBulwini, bazama ukumisa izinto ezintle nje ngoko ubazi ngako. Inxenye apha yayitfho ngeengufo zolusu iqalele elunyaweni, yaya kuphuma entloko; yaye ibonakala le mpi ukuba iya zithanda izibuka kanjalo izinto ezintfha. Inkoliso yabo bezenzela ezi ngubo, alusuke umntu ufele lufe yingubo le yelaphu; kanti nezihlangu ezi bakhholisile ukuzenzela,—yaamininzi apha iminqwazi yeenyamakazi; athi namanenekazi akholisa ngeemputhi, nje ngokokuya kwa sendulo. Sazithanda izinto zale ndawo zaaluphawu olutfha kuthi,—sada sanqwenela ukunga zingaqhutyelwa phambili ezi zinto, zize kulungelelana neli xefa kukulo.

Sithe sakufika ekhay' apha, akhululwa amahafe afakwa ezitalini atyiswa; nathi sisiwe ngeendawo zethu, sabelwa izindlu saanela noko siyiloo ndimbane. Sithe sakuphumla kuhle, sakukhova nokuzihlaziya malunga nokujika kwelanga, kwabotfhwawo awalapha amahafe, sajikeleziswa umzi, siwuboniswa,—amadama, imijelo, amasimi, amahlathi atyelweyo, imiyezo, iinto-zini nanto-zini.

Sibonisewe iindawo ekwenziwa kuzo izitena, nencha ezidityaniswa nayo ukuze ziqine; sibonisewe iindawo ekumbiwa kuzo amatye apha aluhlobo oluthile oluhle kunene ekwakheni izindlu zamaxabiso. Zisanelise kakhulu izinto esizibonileyo ekhay' apha, noko singeze sitfho

ukuthi zezodidi oluphambili, nempahla yokulima yayisafuna ukuhlaziywa ibe yentja,—umhlaba wokulima wawumbi kanye wona; uluruxe, ufuna ukusetyenzwa kakhulu. Inkoliso yezakhiwo yayiyeyohlobo oludala lwamaBulu, nabantu bethetha sona ikakhulu labo: into yezincwadini yona ibe semva kanye. Kuthe noko zikhoyo ezi ziphene, sazincoma noko izinto esizibonileyo, sakucinga ukuba ngamalingana aabantu abaNtsundu beBodwa, bengancediswa bani, benjalo nje bengenayo namfundo iphi, abe amalanga nokunqaba kwezinto, kwenze izwinini enye, yokubuyisela emva naabo be kuse kusithiwa ngabaphumeleleyo.

Sithe sisazicingela sisedwa, sabona ukuba ma kuzanywe kwa elezelo, elokuba le fama ma ithengwe kweliTshawe (kuba wathi kanti ngumfo wasemaTshaweni umnumzana lo), yenziwe omnye umzana olisebe kwa loManyano loluTsha, olusekwe edolophini; kuloko ngenxa yale imizi se siyihlomele sibe nobuthovu, sanga se senze kakhulu lungekazandeli ngokwalo nangentsebenzo yalo uManyano.

Kuthe ngobo busuku, endaweni yembutho enengoma nemidlalo safakwa engoxweni, kanye malunga nezi ndawo be sisazicinga zokuwuqhubela phambili umzi lo, saye nathi siyithanda, kuba la madoda ale ndawo ayekho kakhulu, ephume ngendlu kwada kwaphuma nasezingqothweni,—yaye eyona nto yasitsala ngaphezu kweento zonke kuwo, kukuBonakala ukuba aphile qete, ngemixhelo yawo akanasidlanga salutho kulo elo cala, aye ebusuku-fuma sakujonga.

Asenzanga zindendeleza nathi ekuthetheni kwethu nawo, sithe saza ma ukuBonisa ukuba inkqubela le yinto ephuma ekhaya, iqale isebenze khona ngakumbi ke kulo mzi, kuba se uqhufuile kade; ngoko ke ma ithi iyileyo indoda, incame into yayo, eyona iyinto, kuze kuthi kucingwa kuze kucingelwa phezu kwento. Sithe ukuba sitsho basiva ababo baseZuba, (kuba yayilelo igama laloo ndawo), kunjalo nje abasiva kakubi.

Buthe bungayanga phi ubusuku yabe indlela se imqengqelezi, se kukhanya ngaphambili;—kuba kuze fufu kwa kwityeBa lokuqala, ngokusuka eyokuqala indoda incame iinkabi zayo zombini ezibotshwa emva (*astros*). Elandele leyo indoda incame iinkabi zayo ezibotshwa phambili (*foros*) zombini; elandele leyo incame ikari yayo, namahafe ayo omafini; esemva kwaleyo ising kwisiselana sayo semali, yeza namafumi amahlanu eeponti (£50). Atsho, atsho lamadoda, egilana bume, phofu ezolile, sothuka nathi se senzakele, kuba kuhamba izivuthe-vuthe ezitshayo nazo; yini le! Imali se ikumawaka omafini eeponti (£2,000)! Sithe siya lahla ukwahlulelana kobusuku yabe imali ekhoyo ikumawaka amathathu eeponti anekhulu leeponti ngapha-

ndle (£3,100). Kwaye kusathiwa kukho amadoda angabanga kho, asaya kuhlatyelwa, kwaye kuthenjwe lukhulu kuwo. Siye ngeendawo zethu zokulala, ukuze sivukele entlanganisweni ngengomso.

Kwalile emini yakusasa, malunga nentsimbi yefumi, yaphinda intlanganisano yadibana, yenza ezi zigqibo:—

- (1) Lo mhlaba uya thengwa luManyano loluTsha oluBotwe lalolusedolophini eZathuza, ukuba ube lisebe lwalo.
- (2) Kwingenelo yawo lo msebenzi indoda nganye ethe yaqola ulutho apha ma ibuyelwe lulutho olo lwayo, lube nenzala ukuba kuya vumeleka.
- (3) Abasebenzi nabaphathi bomsebenzi kanga ngoko kunokwenzeka ma ze banyulwe kuyo le ndawo, ngaphandle ke kweencutshane, eziya kufunwa phi na phi.
- (4) Injongo iya kuba kukuhambisela phambili le misetyenzana se isenziwa, kuhlonyelwe eminye, ngokwanda komsebenzi.

Ithe ukuphuma kwayo le ntlanganiso intle kunene, imnandi, imfutshane, sabe se singa singabopha kuba kwakuse mgama apho siya khona. Sithe ke ngoko siya sithi pelekeqe isidlo sasemini, kwaBe se kubotshwe kade. Umnini wale fama usivakalisele ukuba sel' ethethene nabanini beziya iifama zaseSiganga, zihlangana kweliya nxowa lefamba neenciniba kulaa ndawo yayifonelwe ufuhotele; utsho wathi se kufuneka nje ukuba benze izigqibo zentengiso nentengo ezibaliweyo. Ithe impi yamkhuthaza kunene, isithi ma kangabi salibazisa, akukho mfuneko yokuba lo mmango mhle kangako uyiphose.

ISIAHLUKO IX.

E-MNANDI.

Ithe ukuphuma kwempi namhla nje, yaphuma ininzi yada yaphithizela, kuba lusuku ekuvakeleyo ukuba siya kungena ngalo eMnandi. Imini ihle yaBonakalisa ukuba noko ayizi kusoloko intle, abengade omnye alindele neendudumo nesichotho. Bathe abavela eMnandi apho sababona se bekwalapha nabo beze kusikhawulela, bekhwele iikari namahafe. Ithe impi evela eBotwe yehla ingumkhosi okukokwayo,—yaye isithi akusahlaleki esixekweni oko sathi sadlula. Ithe impi esuka apha eZuba ayaba mbalwa nayo okukokwayo; sizifiya ke into esidibana nazo ngendlela esezimka nomkhukula wesihohela esiya eMnandi. Yaye le ndawo yaseMnandi siyiqonda ukuba ibalulekile kuloo mimandla kuba uba ngadibana nalo uve esithi likhaya lakhe elo kanti nomnye kwa nomnye.

Kwalile xa ilanga liphezu kwentaba, savela emzini,—sawubona ngamhelo ukude kufuphi,—isithuba singaba yimayile nangaphantsi. Kuloko wenna! Izulu alibanga savuma nantwana ukuba sifike kakuhle. Kusuke gqi! isiphofhonga sesaqhwithi,—yatsho loo nto ngesivondoviya esingenacala, kwaqhuma uthuli, kwaamnyama kwaalunchwazi phambi kwexefa,—yayinkohla kaloku nokuhambela phambili! Kwafumana kwaqophana iikari, namahafe, nabantu! Baye bengakanani bona aabo bantu! Imikrozo yabantwana bezikolo ebikrozeselwe thina,—bebodwa abengoma nabaphathi babo! Iyodwa impi le ibisana azela ifuna ukutshayelela umfiko,—agilene eenje njalo amahafe, eqhawula bume, aya kufika phakathi komzi, kwaqonakala ukuba ngoku le yeyona ngozi!

Umfundi uya kuqonda ukuba side sabona ngathi se sifikile emzini, eMnandi. Njani? Ngandlela ni? Leyo ke imibuzo asiyyo engaphendulwayo,—ibe yile nto kuthiwa ngamaqona-ndenzile. Safikela phi? Entweni ni? Ezindlwini? Nakanye. Naleyo imibuzo kunganzima ukuyiphendula, kuba asifikelelanga ndawo, sifumane saazindlakadla ezithe saa ezingazaniyo nokwazana, eziphepha ihafe eliholayo eziphepha into ewayo, eziphepha ukugilana.

Kaloku umzi lo wawumiswe amaqonga ngamaqonga ezihombiso; zawohlaka zafuba kude ezo nto; kwakumiswe neziganga eziya kuthi izithethi namaphahlothi azo zime kuzo; kwakumiswe neziganga zabavumi,—yonke loo nto yajulelwa phaya ngumoya, yajika ngoku yaayingozi. Kuthe kuloo ntlavusele avakala amazwi abafazi belilela abantwana babo! Zithe izindlu zamacangci ezise zisathiwe gabu ukwakhwiwa nokufulelwa, zaayingozi embi! Amacangci adlula kabukhali ebetheka ngamandla phantsi!

Uya kuqonda umfundi ukuba iimbiza zaziluludwe phandle! Ngoku amahafe ehla enyuka engenabani,—iikari zizingcefa, ezinye akukho nethemba lokuba zingaze zibuye zinchibeke! Nguqukulubodwe womntu, nehafe, nembiza enokutya phakathi! Sikhawuleze ngoku sakhupha umthetho wokuba ma kuhlaliwe phantsi, athi okuloo ndawo afe kuloo ndawo, sakhupha amadodana okubafunqula abaphose kwizindlu ezingathi ziqinile. Kwakha kwenziwa leyo!

Iinkomo be kuxa zisondeleyo emakhaya ukuba zigoduka. Uthi zathi ni ke? Ibe yenye leyo yenye into eyothusileyo, kuba zisuke zathi ngoku ukuza kungena emakhaya zeza ngent'emi! Ziwabengqel' apha amatshoba! Zanga zonke zinosinga; zaye zigxwala zenze into embi! Ezinye zabambeka kwezaa ntambo se zinamahafe ngamanye! Yaangomnye lowo uqukulubodwe,—iinkomo, namahafe neentambo yini le!

Umhlof' am ofunda le ncwadana uya kuqonda ukuba aaba bantu bakwesi saqunge abazani, be bengekabonani nangeliso, be kuhonjiwe; kodwa ungaba satsho yini ngoku? Naphakade. Kuxa ngoku se siziiinkono-nkono ongeze uzazi,—iinjimbilili ngeenjimbilili; iintuthwasi ngeentuthwasi, inxenye iyophisa, koko alikho nelo lokophisa ithuba,—kwaazinduma, kwaazingongoma, kwaamanxeba, yaangamayeyeye, namankenke! Eliphambili umntu esithi, "Namhla nje kuya gwetywa!"

Kuthe kuselapho—Gqi! kwavela eyona ngozi ngoku etsho sonke sema ngezintya be kungeni kade! Yinto ni na ngoku? Ngumlilo! Kuthe kanti kwesi siwunguwane ulityelwe umlilo! Zaphethuka izikhuni ngumoya,—zaqhuqhumba iintlantsi! Zavutha izikhuni, ahamba anwenwezela amadangatye, abamba izibi, afumanana neentango! E! Uthe uyothuka umntu woothuka umlilo se ubambe iindawo ezingamandla. Yeyona ni kaloku le?

Uthe omnye ukothuka, woothuka wakhupha impahla endlwini, naanko eyijulela phandle! Omnye okwakhe ukothuka, wothuke wathabatha ebiphandle into, wayijulela endlwini ngaphakathi kuba emangal' ukuthi umlilo naangu ngaphandle! Waye okunene se ufumane waalichweba phakathi kwekhay' apha! Ube umoya ungeka-thembisi kudamba, nobusuku se bunxhamile!

Kufumane ke kaloku ngoku yaanguphuthu-phuthu ongenacala! Yaanguhiki-hiki. Yaanguhinsi-hinsi! Silwa nolu tshaba lohlanga lonke lungumlilo! Arawuka iindevu namabovu awo amahle amadoda. Atsha imisebe namafiyi afumana aziintwabane! Adyunguka iinyawo nezandla nezandundu, kwafumana kwaayiloo nto! Akwemiwa noko, kwabilibiswa, kwamiwa bume kwasetyenzwa kwaliwa, yini le!

Kuthe kwa phakathi kobo banxanxa kwavakala ilizwi lomfo likhala libuza lisithi, "Ngabantu baphi n' aaba!" Uvakele omnye wethu esothukela phantsi esithi: "nKosi yam siza kubulawa!" Kwesi sithuba amadodana enziwe aamikhosi mibini,—waakho lo ukroziyelo ukusinga emlanjeni ukuza namanzi! Waakho lo weenza udaka, umana ukutya beka emalangatyeni apho ngodaka olo, nangeenxhova neziziba ezimanzi. Athe kanti aya phulwa njalo amandla omlilo; kuthe kungekudala litshonile ilanga wabe se woyisiwe, nomoya se uthabathe ukuthi bembe.

Iqalile ke kaloku ngoku impi yazama ukusa izinto ngeendawo zazo, ezo zibe zinokusiwa kwesi sithuba. Kuzanywe nokulungiswa iindawo zokuphumla kwaabantu basemzini, kuba babevelwa kakhulu ngesi siwili-wili bagxilelene naso; baye abantu basemzini nabo bewuvela umzi lo ngokusebenza kangaka ngenxa yabo.

Zawa ngokuwa ke iintetho zabantu emva kwale nto! Wathi lowo wakhupha olwakhe uluvo, wathi omnye wafeka eyakhe ingcinga! Kukho abathi le nto ngumhlola,—ihlola into eza kuhla! Bekho abathi le nto lithumelo, 6e kufunwa ukuba yonke le nto ilapha imonyane iwelwe zizindlu, itse nayimililo, ifele ndaweni nye. Kwakukho nabathi iXologu eliKhulu lichitha ezi zawukawu, alizifuni; kuba abantu baqhele into embi, yokudumisana sodwa apha emhlabeni, bengalidumisi lona. Zazikho nezinye izazi ezazisithi zona ngamandla oNge-dawo la, othiye kunene ukubukana koluntu, okholwa yena kukuba abantu ma basoloko besilwa, begqenyana ngokwezinja—uze ke ngoko ngengqumbo, nje ngoko weenje njalo ukuwisela oonyana neentombi zikaJobu ngendlu!

Zibe ninzi zaanjalo ke izimvo neentetho zabantu ngayo le nto. Waye umothuko ophambili ingowokuba, “Kuya gwetywa namhla.” Nathi sibe nolwethu uluvo kule nto: Sithe thina, “Hayi sifumene owona mamkelo mkhulu kweli lizwe, into etsho zazama-zama iziseko zale ndawo!”

Sithe kanti sibula sisela nje kukho abathile abaphaphatheke baya kulala emixawukeni, nasemahlathini; bathi kanti nabo abazani kwezo ndawo; benjalonje nabo sabula besela kwa njengathi: Inxenyekubo ithi yimfazwe; umkhosi ongaziwayo uze ngamandla emakhaya, ukhwele emahafeni. Nje ngokuba amahafe ezintsali nje emimangweni phaya eqhawula ezikarini, kubo ke ngumkhosi osukela bona. Koku-khona ke baya bemka ngokunye emakhaya. Umzi usitsha nje ngumililo, kubo ke lutshaba se lutshisa emakhaya abo, yathi loo nto yenza ukuba kuwelwe imilambo enamagama. Okunene inxenyekubo emva kweentsuku ezisixhenxe se ivela apho ingaziyo nayo ukuba kuphi na.

Kube kho abaphaphathekiswe yintsomi le yakwantsomi! Kwaaba bantu bavala emaXhoseni, kukho amadoda amabini angamaZima. Ke kaloku ke ezi ntuku asezingqondweni, umntu kuuphela ulilisele “Ngomkhosi wamaZima;” athi wumbi akhankanye “amagongqongqo.” Zibe zikho iinto ezi ziphikele ukuthi: “Kuxa ziphi na namhla ezi zidla-bantu zenu?” Zithe kanti ezi ziphulo zibe nolutho olubi ezilwakhayo kwezinye iingqondwana,—kuba amaZima abawaziyo bona okunene zizidla-bantu eziya bahlala beziva ngoonina-khulu ezintsomini. Luthke ke ngoku lwakuthi thu ukrozo lwempi yasezini, akuthi umntu: “Zavel’ izidla-bantu!” ayandule ibe nto yako ni noko leyo; kodwa luthke lwakuthi gqi ngesambantlanya esilolu hlobo, yazaliseka into abesehlala beyiva ngoonina-khulu,—laba liya phela ke njalo ikhaya! Wathi elowo wemka ngesithwakumbe, wangacela engaphele lutho, esindisa lo-lo-lo untonga umphefumlo!

Uthe umoya wakuwisa imithi emikhulu endle phaya, kwakokukhona le mpi iqondayo ngenyaniso ukuba naalo olo thuli luhlala luxelwa lokuzakwamagongqongqo. Ithe yakubona imisi, nemililo, yaqiniseka ukuba okunene akukho kuyithanda buza le nto, umzi uvingcelwe zizidla-bantu. Kuthe kulapho ezindle yabulalana le mpi ngokothusana, kuba kaloku ayazani, ibingandulukanga kunye,—abaya babaleke imfazwe, ngoku bothuswa ngaba babaleke amaZima. Abaya babaleke amaZima bothuswa ngaba bemfazwe.

Phakathi kwaaba bantu babaleke izidla-bantu kukho novise kaZakade—indoda eliso linye, elinye lenzakaliswa yifuluwa eselula,—umsindoke, yeka! Nakule into usuke afune ukuhlaba abantu kwakuthethwa ngoku kusaaba kwakhe kungaka. Phofu imbali yokutyhutyha kwakhe amahlathi nemixawuka yayibaliswa nguye mhla mnene, ekubuyeni kwakhe, emva kweentsuku ezilijumi engekho; sel’ enqandwa kwadade wabo eCeme, phefa kweZitshangane.

ISAPHLUKO X.

EMVA KO-QHWITHELA.

Emva kwesaphontjane somoya, novuthu-vuthu woqhwoithela, noku-tyumka kweekari neenqwelana, nokuqhawuka kweentambo zamahafe; ewe emva kokwenzakala kwaabantu bewiswa ngamahafe emva kwemililo nokurawuka nokutsha kwaabantu nezindlu neentlanti,—kuye kusithi bembe, kwada kwaakho ukuzola okukhulu. Ngelo xesha ke kwakuse kusebusuku. Kubonakele ke ngoko ukuba umzi, ngenxa yokudinwa, ma uye ngeendawo zokuphumla, iindwendwe kunye nabasekhaya, emva kokuba kwenziwe umbulelo ofufu kuNdikhoyo ngokuthi emva kwale nto ingaka kuthi kanti akukho mphefumlo ungekhoyo.

Into ethe yaayingozi ibe ncinane kakhulu xa ithelekiswa nento eku-be kuyiyo: Ngamahafe mane afileyo kanye, amahlanu enzakele ngokun-gabuye kunyangeke; amankonyana abesotshelwele esibayeni emathathu afa amathathu engabonwanga mntu. UGxajeka, iBele uthe ngokukha amanzi okucima umlilo kufuphi nesiziba, wathi kanti ukhawuleze kakhulu. wagibiseleka esizibeni. Uthe kanti akakwazi ukudada, yaye idyasi awaye eyambethe inzima, yamxinzelela okunye ezantsi; lithke kanti ikhafa alisathathi ngqalelo, lamqonda umntu sel’ ehluthi ngamanzi, wanyulwa walaliswa ngesisu, intloko yasingiswa ezantsi, ithe kanti loo nto iya kuncceda kwa oko, aphume ngomlomo amanzi, noko angomelelanga kamsinya.