

UZWELONKE



UZWELONKE KANKOSIYAKITHI, KAMANQONDO
WAKWANDWANDWE.

UZWELONKE

NGU

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UMHAMBELI WEZIKOLE ESIFUNDENI SASEDUNDEE



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AMAZWI OMLOBI

Lencwadi ngiyibale ngoba ngifuna ukuba nami kengiphonse itshe esivivaneni sezincwadi ezinhle esezilotshiwe ngaphambili ukulondoloza uLimi lwesiZulu, oluyifa lethuthina Sizwe esiNsundu.

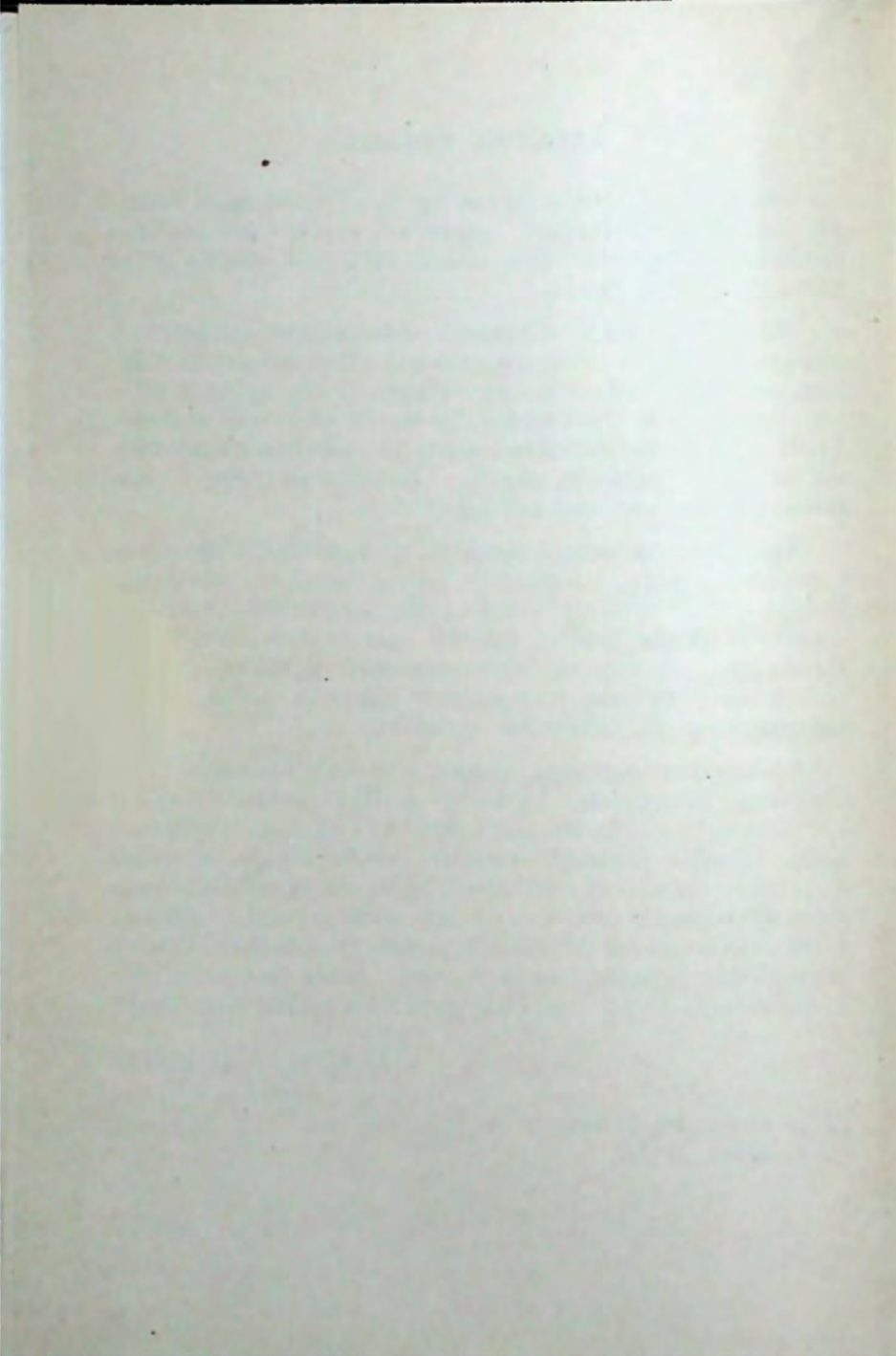
Ziningi izincwadi ezimnandi esezilotshiwe ezikhombisa imizamo yabalobi njengabanumzane oMufi uDokotela Vila-kazi noDlomo noMade kanye nabanye okuthe imizamo yabo bayenekela ilanga, kabagcina ngokusola lokho osekwenziwe. Phela kulula ukusola kodwa kanti nxa sekuthiwa kakwenziwe bese kufumaniseka ukuthi, "Kayingangamlomo." Namike ngizama ukubeka induku ebandla.

Ngiyethemba ukuthi lencwadi iyonambitheka ngendlela engiyilobe ngayo. Ngizamile ukuba ngiyenze ihlwabuse. Ezinye ezixoxwayo ziyiqiniso kanti ezinye kazisilona, kodwa zenzelwe ukuba indaba ihambe kalula, ibemnandi lapho ifundwayo. Amagama engiwasebenzisile lapha ngizisusele-nje mina; ngakho nxa ekhona onegama elifana nawngiyethemba kakuthinteka ngalutho.

Elokugcina ngibonga bonke abasekele imizamo yarukuba ize iphumelele. Ngibonga umHloli omkhulu weMfundo ovumele ukuba lencwadi ifundwe ezikoleni. Ngibonga futhi iqembu lekomidi yesiZulu ngokuyifunda lencwadi bayethule kumHloli omkhulu. Ngingeze ngamlibala owakwami, ongumthombo wayo yonke imizamo yami. Ngibonga futhi noNkosazana M. Simelane owayesizana nowakwami. Ngangibala ngilahlele kuBo, bafunde, bakhombe nabo abakukhombayo ukuze lencwadi ibeyilokhu eyikho namhlanje.

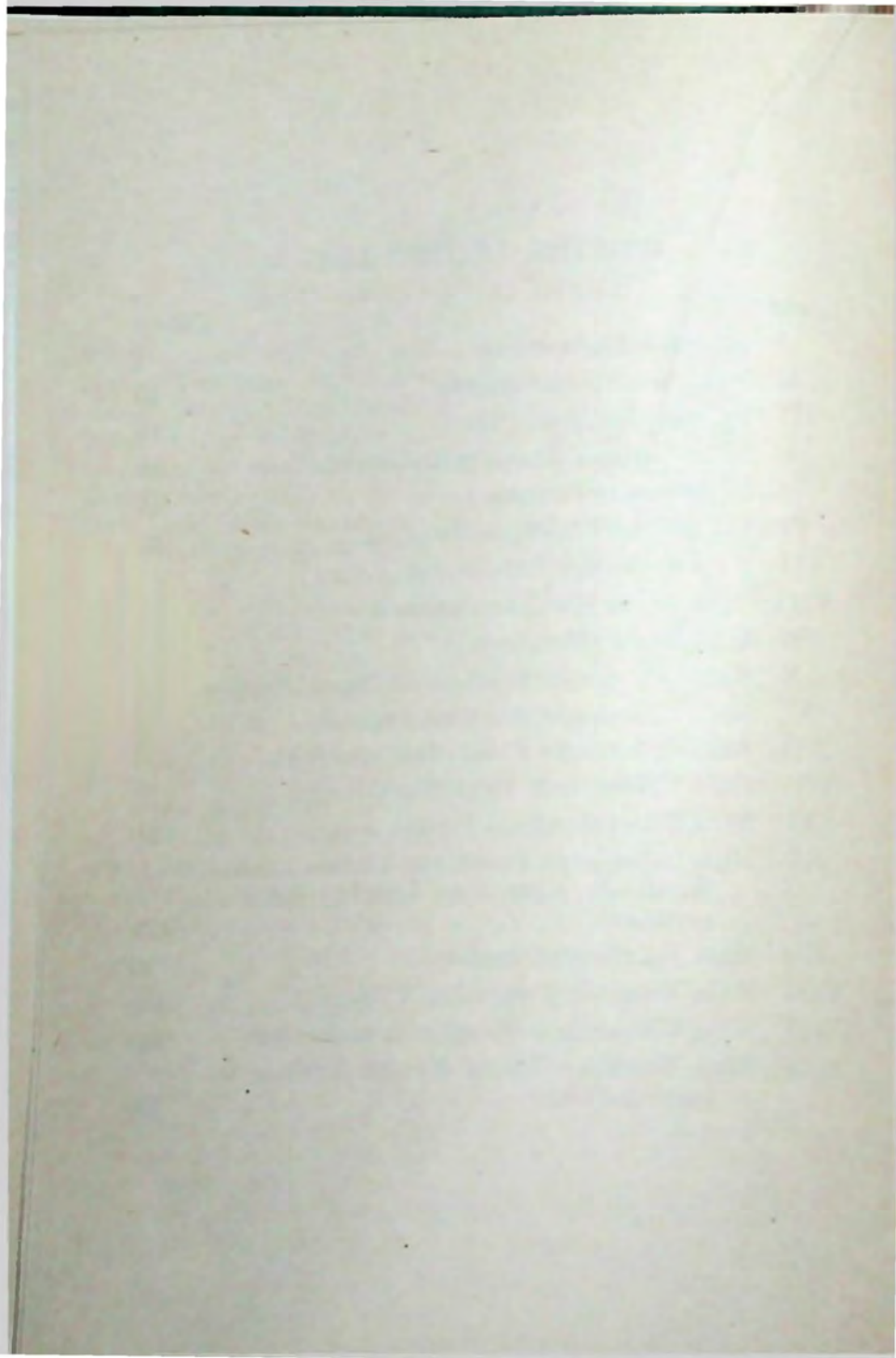
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IPHETHE LEZIZINDABA

<i>Isifundo</i>	<i>Ikhasi</i>
I Abakufo KaZwelonke	1
II Ekhaya KubokaZwelonke	10
III UZwelonke Ufunda Izwe	19
IV Mhla Kudliwa Ezakufo KaZwelonke	32
V UZwelonke eTransvaal	45
VI UZwelonke Ulibangise kwaZulu	56
VII UZwelonke uya Ekhakonina	65
VIII UZwelonke KwelakwaNgwane	73
IX UZwelonke eSimakade	81
X Mhla UZwelonke Edutshulwa Ngumkhuhlane	91
XI Mhla UZwelonke Amukela Impahla	98
XII Mhla UZwelonke Elwela Izibongo Zakhe	106
XIII Mhla UNokuthula Eyakufona Umuzi	117
XIV Mhla Sekuyokokhiwa Umlilo	124
XV Mhla UZwelonke Exoshiswa Yinkosi Yakwa-Somfemfe Ngezithole Ezimbili Ezinhlamvukazi	129
XVI Mhla Sekulandwa umthimba	142
XVII Mhla Kungena Uwendwe Ekhaya	148
XVIII Mhla UNokuthula Esephinda Imikhondo	156
XIX Mhla Kumiswa Inkosi Entsha Yesizwe SakwaSomfemfe	160



Isifundo I

АБАКУБО КАЗВЕЛОНКЕ

Izinto zonke lapha emhlabeni zinesisusa sazo. Ukuze ndaba izwaka'e kahle kufanele sifunise umnyombo wayo, bese kuthi cosololo, nasezinhliziyweni uma siyifunda. Kanti konke lokho kwenziwa ngoba iyasikhanganga ngoba siyazi isisusa kanye nomplumela wayo. Yikhoke-nje okwenza ukuba izizwe zonke zifune ukuthuthukisa ulwazi lwazo imihla yonke lena ngokufunda nokufuna imithombo, neziphetu zolwazi, nemithapho yegolide nesiliva, eliyimicebo yalomhlaaba.

Sisazoke sithi qaphuqaphu, ngabakubo kaZwelonke lapho badabuka khona. Kasizukuyilanda yonke indaba yokudabuka kwaBo, sizozephula amaphiko-nje sizieyeke, ngoba asiqonde khona ukuloba izindabazeZwe, kodwa ukunioxela ngalomfo wakwaNdwandwe, obizo lakhe kungu-Zwelonke. Kuthe ekudabukeni kweziNhlanga zonke, zewuka nezwe laseAfrika, laba bakwaNdwandwe bathi ukuba bawele uPhongolo, bafike bakha emaGudu. Balithatha lonke kewe uPhongolo kuze kuyofika eMfolozi eMnyama, kubeke eNgome. Kuzwakala ukuthi badabuka ndawonye namaSwazi, namaKhuze, naBasEmbo, naBasemaBeleni kanye naBasemaHlutshini. Zonke lezizwe, nezinye engingazibalile lapha zibizwa ngokuthiwa ngabaNguni.

Lonkeke lelilasoPhongolo lalibuswa yinkosi yamaNdwandwe, uZwide kaLanga. Wabe eyingqwele yawo wonke amakhosi abe akhe khona. Wabe ungadabula mathafa, udundu bale magquma, ufumanise ukuthi zonke lezozinkalo zidlalisela inkosi yamaNdwandwe. Sonke lesosigodi sazasabizwa ngokuthi yizwe lakwaNdwandwe. Izizwe ezinjengezasemaNcwangini, abakwaNkwanyana, abakwaManqele kanye nezinye, za beziphansi kweso likaZwide, ezifukamele njengesikhukhukazi sifukamele amachwane aso.

AmaSwazike wona abe akhe ngaphesheya koPhongolo,

engekho phansi kuka Zwide, ezakhele-nje ezibusela kwelika-Somhlolo.

Ubuhle nobubi bomuntu lapha emhlabeni buyangokukhula njalo bande kulololwendo azikhethele lona. Kwaba-njalo nakuZwide. Wehlula onke amakhosi ezizwe ngezizwana, amancane namakhulu endaweni leyo ababakhe kuyo. Kungakabi nsukuzatshwala, wadumelana nabakwaMthethwa ababebuswa nguDingiswayo kaJose. Nakuso lesisiwombe kwaze kwagcina yena uZwide, waphetha ngokumbulala uDingiswayo. Lwakhula udumo lukaZwide lwafana nomlilo owashisa izikhotha ubuhanguhangu. Uyawazike nawe umlilo wequbula.

Kutheke ukuba afe uDingiswayo, ubukhosi bakwaMthethwa bawela ezandleni ezifudumele zikaShaka, indodana kaSenzangakhona, owabe ebusa abakwaZulu kaMalandela. Kufanele kesichaze kahle lapha ukuthi, uShaka yena wabengesiye owakwaMthethwa, kodwa wabe khulele khona ngenkathi efihliwe, ethukuzelwe abakwaZulu ukuba bangambulali. Ngenxa yobuqhawe nobuhlakani bakhe, waziveza ebandla, wabayisilomo nakuye uDingiswayo. Yikhoke-nje sekuthi ukuba inkosi yakwaMthethwa ikhothame, unkathla seludla yena, ukuba abuse lababakwaMthethwa. Kwaba wukuhlangana kwaboke njalo abakwaZulu nabakwaMthethwa. Kungayoke lenkathi lapho uShaka aqala khona ukugwinya amakhosi onke afe akhelene nawo. Wagwinya oPhungashe wakwaButhlezi, enye yamakhosi afe enamadla. Kuthe noma kuzwakala lololudumo lukaShaka, wathalalisa-nje uZwide, kanti kabuzanga elangeni, ukuthi kusasa esikaPhungashe singaye.

UZwide wabe emeyisa ngempela uShaka, wabe ezigabisa ngokuthi, yena wabe esahlula amakhosi amaningi anamandla, ngakho wabe ngasoze esatshiswe yivukana-nje, leli elinguShaka. Simuzwa exoxa noSoshangane, owabe eyinkosana yasekhohlo, ethi, " We Soshangane ! uthi uyayizwana-nje lemihlola, ukuthi lelivukana elinguShaka, liyasonga, lizimisele ukukhokhisa isibongo sikaDingiswayo?" "Wuthi kodwa ngabe uyawathanda amahele lomfana kaSenzangakhona uma engake acabange ukucela inselele lapha emabuthweni akho wena wesiKhova?" sekusho uSoshangane.

“ Ngiyezwa ngabasiki befunda ukuthi uShaka lona ufuna ukuzenza mina, usungula ukuba angisuse eshlalweni sami besekuhlala yena. Usaphethwe yigwebu lobufana, nokuzwa igazi lishisa, ebesezibona eseyingqwele yezizwe zonke. Nxa singaqaphele Soshangane, silokhu sihlezi sithe, thwishi, sizobona ngempi yakwaZulu isisithela ngethala lemikhonto ; Ntombazi kababa ; ” sekusho uZwide lapho eseqala ukufudumala. “ Nakhu engifuna ukuba ukwenze Soshangane. Ngifuna ubize amabutho lapha esibayeni ngomh'omunye ngizowabikela lomhlola,” kuqhuba uZwide.

Ngangomuso, zangena esibayeni izinizizwa zamaNdwandwe zihuba amalubo amabutho. Sagwala, swi, isibaya. Emabaleni wabe ukhangwa isimame ikikizela lapho izinsizwa zidlalisela esigcawini. NoZwide waqhamuka esigodlweni sakhe esevathe ezobukhosi, esevunule esethe, shi. Wangena esibayeni wotha ibandla kanye nomphakathi. Kanti bahlezi-n e esibayeni laphaya, uyay phaka umNguni wansondo.

“ Uyabona Soshangane, ngifuna uphake amabutho lana amancane kuqa'a, ezimpondweni zombili, kuthi lapha esifubeni sempi kungene izinsizwa eseziqinile. Ngakwesokuphonsa kube ngaMankayiya, kuthi ngakwesekhohlo kube ngaMaphela. Nxashana wenzenjalo ayikubabikho ingozi yokubani impi yami idabukane kabili. Ngiyabazi laba bakwaZulu ukuthi basondela eduzane bafune ukuba impi bayiklaye phakathi, besebeyigwaza bukhoma ; ” sekuphetha uZwide. “ Ngiyezwa wena kaLanga ”, sekuvuma uSoshangane. Nezinduna ezinye zavuma, zakhuleka zathi, “ Wena weSilo ! ” Laduma nebandla lenanela izinduna zalo.

Kwabe sekusuka imbongi enkulu imthetha, uZwide, imcelela izinhlanhla kwaBaphansi yathi :—

“ Unonkokhela abantu bahlatshwe
Umashesha afike kuMashobana
Noyise uLanga engazange afike
Izibuko elimadwala abushelezi
Lishelele uDingiswayo wasoYengweni.”

Kwaphela izinsuku ezintathu wasuka uNdwandwe v hlasela kwaZulu, emva kokuba impi isichelwe ngezintelezi zempi. Yasuka eyakwaNdwandwe yaqonda kwaGcongco, yadlula eMpandleni, yayeyafika ezibukweni lasoThukela,

phansi kukaNtunjambili, yabeseyiphenduka yewusa iMvuzane, yabanga eMhlathuze. Ithe ukuba ifike lapha phezu koMhlathuze yangenisa.

Okwakuyimangalisa ngaso sonke isikhathi ngenkathi ilandela ezinyaweni zikaZulu, njengoba kwaBonakala ukuthi eyakwaZulu iyahlehla kakhulu, noNdwandwe wazewayengeka esecabanga ukuthi uZulu uyabaleka, yikuthi izwe lonke ababehamba kulo labeliyihlane. Kwakungekhomuzi, kungabonakalimasimu, kungabonwa ngisho inkomo yodwa lena. Yavungama ngakho lokhu impi yakwaNdwandwe, isalokhu ininga ezinhliziyweni, isinga, izindla ukuthi konje ngabe mhlolamuni lona. Kanti kayazi ukuthi lelisu liqoshwe nguye uShaka uqobo lwakhe. Yilona asophe ukwehlula ngalo impi yakwaNdwandwe, naye ayeyesaba ngezikhali zayo ezabe zinamandla kakhulu.

Akesibuyele emuva kancane sibone kahle, sihlolisise leli isu uShaka alicabangayo ngenkathi ephaka impi yakhe yakwaZulu. Sifunda ukuthi uShaka wabe eziphakela eyakhe impi, nokuthi wabe evunula ekhanda njalo ngophaphe weNdwa. Ezithombeni zenkosi uShaka siyafumanisa ehlome oluphaphe ekhanda. Kuthiwake, kwathi mhla ephaka impi yakhe, lwawa lolu uphaphe, lwayelwagxumekeka phansi, lwatshikiza. Kavumanga ukuba lucoshwe, waze waqeda ukuphaka impi.

Nantike isu lakhe elihlakaniphile impela, gelekeqe. Watshela amaButho ukuthi abubise konke okusendleleni yawo angashiyi lutho. Izinkomo bazithumbe zonke, amabele bawathungele ngomlilo, abantu babajuqe ngomkhonto. Lokhu wabe ekwenzela ukuba impi yakwaNdwandwe ibulawe yinkengane. Wabe ebazi abakwaNdwandwe ukuthi babengakuthwali ukudla uma bephuma impi. Ngakho uma ebayengela oPhathe, kubesengathi uyabaleka, kanti wenzela ukubuqa yonke into esemuzileni wempi, kuyothi lapho uNdwandwe esekhathele, ngenxa yebanga, futhi esexega amadolo ngenxa yephango, aphenduke uZulu abajuqe bonke kalula.

Kuthe ukuba kuse kuthi, nwe, yadumelana phezu koMhlathuze kwacisha ilanga. Zagunya izinsizwa zikaZulu, oNtontela, noMbelebele, noFasimba. KwakungamaButho

kaShaka anamandla lana. Ikhono lawo nokuhlabana kwawo ezimpini ezinkulu, kwafesekwaziwa kakhulu. Duku-duku, kwafumaniseka ukuthi ucu alulingani entanyeni. Yagqimuka eyakwaNdwandwe. UZulu wayithela eMhlathuze. Ithe ingaphesheya, yabuya. Yabambana futhi kwashisa phansi. Kusemnyama phansi naphezulu, itshe lagaya ngomunye umhlathi manje. Yagqinuka eyakwaZulu. Nangu uNdwandwe ezithendeni zayo. Yaye yaphonseka emfuleni, yayikhaphezela ngaphesheya. Ithe ukuba ithi, khaphaca, ngaphesheya, yabuya eyakwaZulu, yabuya ingasandle-nkobe, yadumelana futhi kwanuka igazi lodwa. Izinkubela zabalwa ngamashumi, nhlangothi zombili. Kwahamba, kwahamba kwaBonakala ukuthi, yebo phela inkonyane yethuka isisinga lapha kulena yakwaNdwandwe, ngoba yabe iqala, ngqa, ukuhlangana neyakwaZulu, lapho ibutho lakhona labe liphatha umkhonto ubemunye, lizifikele mathupha endodeni. Yagcina ngokugqinuka futhi eyakwaNdwandwe. Kuthiwa kwaqhubeka lokhu kushintshana kwempi, iziwombe zazezaba isihlanu.

Kuhambe kwahamba, kwaBonakala ukuthi ikhathele manje eyakwaNdwandwe. Ikhathazwe kakhulu yiphango. Ngesi wombe sokugcina, (sesithupha) yafulathela okokugcina eyakwaNdwandwe, yabeka izihlangu emakhanda, yacela empunzini. Kwaba njaloke ukwehlulwa kukaNdwandwe wuZulu. Uzwide wathi ukuba abone ukuthi impi yakhe yahluliwe, wakhukhula masinyane, kaze asindwa izinyawo, ngoba ithe ithi iyambadama eyakwaZulu, yafumanisa itshe selome inhlama, uZwide esebalekile. Yabe seyiphanga izinkomo nesifazane nezingane.

Nanguya uZwide esebange kwelasehla, eNyakatho. Amathe abe esebuyela kwasifuba, sekuphelile lokhuya ukweyisa nokwedelela uShaka embiza ngokuthi "yivukana" Kunjalo ukuhamba kwezinto lapha emhlabeni. "Lithatha osemsamo limphonse emnyango, nose mnyango limphonse emsamo," ngoba "Akukho iqili elazikhotha emhlane." Ngakho nize nikuqaphele lokho, yikhona nohamba ngokunakekela.

Emva kokuba uNdwandwe ahlulwe nguZulu, sizwa ukuthi kwaqala ngayo leyonkathi ukuba adabukane kabili.

Isigaba sokuqala salandela uZwide namadodana akhe amabili, ayesaphila ngaleyonkathi, oSikhunyana noSomaphunga. Phela uNomhlanjana, okwakunguyena inkosana, wabe asala empini yaseGqokli, kanti nomnawakhe, uShemane naye wabe engasekho. Kwathike futhi elinye iqembu lalandela uSoshangane owabe elikhohlwa, ngoBa uZwide wabe yena engowasendlunkulu. Wemukake uSoshangane. Nanguya elifangise ePutukezi, ngaseDalaguba (Delagoa Bay). Kulapho lapha afike wazinza khona waqamba umbuso omkhulu wakwaGasa. Zonke izizwana wazisobozelisa, okomsofo-nje. Zasezifumbana phansi kukaSoshangane, sekuvela lesi isizwe esikhulu samaShangane Yikhoke-nje abantu bayaye bathi abakwa Ndwandwe ngamaShangane ngoBa isizwe samaShangane saphenjwa wuSoshangane, wakwaNdwandwe.

Ake sibuyele emuva lapho sishiye khona ekuBalekeni kukaZwide. Kuzwakala ukuthi kwathi ekuBalekeni kwakhe, wadutshulwa wumkhuhlane omkhulu, wadunguzela, waze isigcino wakhothama, khona ekuzuleni kwakhe ezinkalweni. Sekuthi ubukhosi bamaNdwandwe, sebuthathwa yindodana, uSikhunyana, kaZwide.

Ngalenkathi izwe lakwaZulu laBe selingenwe yiphela endlebeni, umfo kaSenzangakhona elinyakazisa ngomkhonto. Kakubanga nsuku zatshwala, uShaka wabuye wahlasela kwaNdwandwe, ukuyoqedela ukuchitha ubukhosi bakwaNdwandwe, ngenkathi kaSikhunyana. Waphinda wachithwa uNdwandwe. Emva kwalesi isiwombe kwaphinda sona sakuqala soqhekeko kwaNdwandwe, ngoBa amadodana kaZwide, kwavela ukungezwani phakathi kwawo. Lokhu kwagcina ngokuba uSikhunyana aphikelele phambili kwelasehla, eNyakatho, ezinyaweni zikaSoshangane. Kwathi uSomaphunga yena impumulo wayibekisa emuva kwaZulu, wayokhonza khona, ebonakalisa ukuthi use helile. Yabe seyivovekile manje inkani kuBafo bakwaNdwandwe, baBuya bazokuba yizikhonzi kwaZulu.

USomaphunga lona nguyena ozala uMankulumana, owabe engundunankulu kaDinuzulu, Waphenduka isilomo lomfo kulolonke lakwaZulu, Nguyena owabe ehamba nenkosi uDinuzulu ngisho ecaleni lakhe.

Ngabe asinixoxele kahle umthombo waBakuBo kaZwe-

lonke, uma silibala ukuba kesinithi qaphu-qaphu ngabesi-fazane bakhona, abadumileyo kakhulu ngemisebenzi yabo. Ezizweni zonke siyafumanisa ukuthi kuvamile ukuba imibuso yakhona isekelwe yibo abantu besifazane. Yebo, kuliqiniso ukuthi izizwe ezinsundu zabe zingamazisi kakhulu, zingamhloniphi kakhulu umuntu wesifazane, njengezizwe zanamuhla ezikhanyisiweyo. Kodwa ngisho kunjalo, ezinHlangeni zonke sifumana ukuthi zabe zikhona izintombi ezazaziswa, zihlonishwa kakhulu. NakwaZulu babekhona oMkabayi kaJama, ababehlonishwa ngisho abozalo lwenkosi. ODingane noMhlangana babekhothama kuye, ngoba elukhulwini kwaZulu.

Nakhona kwaNdwandwe sizwa ngenkosazana yakhona eyabe iduma kakhulu. Yabe yesatshwa, yethenjwa, futhi ihloniswa kakhulu, ngoba yabe ingudadewabo wenkosi uZwide. Ibizo layo kwaBe kunguNtombazi. Wabe ezalwa nguLanga. Lenkosazana yakwaNdwandwe kuthiwa amehlo ayo abevutha ilangabi, ezinkanyezi ezihlabayo. Kuthiwa yabe inhle yesabeka, iluhlaza ithe, cwe, isho ngamazinyo ayo amhlophe, qwa. Yikhoke lokhu okwakwenza ukuba ngisho abesilisa bangayibeki emehlweni inxashana bekhuluma nayo. Yayithi ingambeka umuntu akhophoze, amehlo angaphindi awasuse emhlabathini.

Lapha kwaNdwandwe, yabe inendlu yayo eyabe yakhiwe okwezinye-nje izindlu kodwa kwaBe kungangeni muntu khona. Nxa wethuke ulutheka, wangena ngengozi, wawuthi-nje usathi, lungu, emnyango, ujuluke uBemanzu uthi, te : bese ubanesiyezi, isigcino sakho, ushayeke phansi, dikli, ngoba isithunzi sakhona sabesesabeka. Kuthiwa laphaya emsamo kulendlu kwaBe kulenga amakhanda amakhosi ezizwe zonke ezehlulwa nguZwide. Nxa inkosi yalesosizwe abakade belwa naso beyahlulile, yayinqunywa ikhanda, lithathwe liyophanyekwa kwaNtombazi. Lesisenzo singesinye esabangela ukuba esatshwe kakhulu uNtombazi. Siyezwa futhi ukuthi yena wabe enolaka oluvuthayo kuthiwa kwakungelulaka kwakungameva. Ngenxa yokuba kungangenwa endlini kwaNtombazi, kwaze kwavela isaga sokuthi "Ubuhlezi kwaNtombazi yini?" Lesisaga sishiwo nxa umuntu kade enyamalele isikhathi eside engasabuyi, kanti

bekufanele abuye masinyane. Basho njalo-nje phela ngoba kwaNtombazi kwakungayi lutho olubuyayo.

Kepha nanxa ubukhosi bakwaNdwandwe bachelithwa nguShaka, sibonile ukuthi abanye babo babuye babuyela bayokhonza kwaZulu, nokuthi ngenxa yezikhali zabo, bafike nakhona babanodumo olukhulu. Kwathi noma besekhwapheeni likaZulu bahlonishwa kakhulu. Lokhukwaziswa okungaka, kwaBuye kwaqhubekela phambili ngoba abakwaNdwandwe babuyé bayokhonzelwa kwaZulu yindodakazi yamaNdwandwe, uMonase, eyendela kuMpande. Abukho ubuhlobo obedlula lobo bokuganiselana. Abantu nxa beganiselene abantwana babo, bona njengabazali balabobantwana yisuke sebelingana ngobuhlobo. Kuyaye kuthi noma bekhuluma babizane ngokuthi "Mlingani".

Umonase lona wafike waba yintandodazi kuMpande, waweqa amanye amakhosikazi ayengozakwabo ngogazi. Nguyeke lo owafike wazala iqhawe nesilomo sikaZulu esasala empini yaseNdondakusuka.

Umbeduka njengesona,
UPhaqa njengelanga,
UTakasa njengeboyi
Libalana nemihosha.
Inyathi yasehlanhlakeni,
Indlovu enesihlonti
Ikhwani elisikwa lhluma,
Ngengxenye linguPhunga
Ngengxenye linguMageba.

Nguyeke uMbuyazi lowo. Walwa noCetshwayo empini yombango wasala khona eNdondakusuka.

Ngabe indaba yethu ayiphelele singasanitshelanga ngenye futhi yamakhosazana asikhonzela isizwe sakuBo kaZwelonke kwelikaSomhlola. Lenkosazana kwaBe kunguThandile, owendela enkosini yaseSwazini uSobuzal. Nguyenake lo uThandile indlovukazi yaseSwazini ezala inkosi uMswazi. LoBobuhlobo busemi ngisho nanamhlanje, phakathi kwaBakwaNdwandwe namaSwazi. Ngisho indlovukazi namuhla ngeyakwaNdwandwe.

Kuyasikhanyelake ukuthi nazo izintombi zamaNdwandwe zayibeka induku ebandla ekufukuleni isizwe sama-

Nxumalo. Ngalokhuke kuyasikhanyela, ba : ukuthi ubuhlobo obukhulu, obudala ukuhlalisana kahle ngokuthula, nokuthembana, nokuhloniphana budaleka ngokwendiselana kahle. AbakuBo kaZwelonke banesithunzi kwaZulu nakwa-Ngwane, ngoba kuyibona abazala amakhosi akhona. Umkhuba oyisiko lezizwe zonke ngowokuthi inkosi ayizalwa yuntukazana-nje. Kuyaye kukhethwe intombi yasendlunkulu, yesizwe esihlonishwayo, ukuze nayo ibenesigqi, isinde, ihlonishwe.

*Isifundo II***EKHAYA KUBOKAZWELONKE**

Emagqumeni akwaHlazakazi, ezintabeni ezibomvana ezibekene neSandlwana, lapho uZulu ayeyibambe khona nabelungu, bedudulana ngezifuba, uZulu ephangelana ngabamhlophe, esho eqa amagqanqu ethi, "Uyadela wena usulapho", kulaphoke uZwelonke azalelwa khona. Umuzi wakuho wawubeke phansi kwentaba encane, umi ufulathele intaba, ubeke eNyakatho. Kwahe kungumuzi-nje wesiNtu kuyinxulumela elikhulu nelizothile, lithe-nje qhinsi. Njengoba sesishilo, lomuzi wawakhiwe ubekene nentaba okuthiwa yiSandlwana. Phansi kwalentaba kukhona amathuna amaningi agudulwe ngomcako omhlophe, namanye akhiwe ngamatshe amahle abushelelezi nacwazimulayo. Uthi nxa ifika khona ufumanise amathuna onke ehlobile emhlophe, vu. Nxa ilanga liphuma nanxa seliya ngomtshe wendoda, ihlaba kulezizibuko zikhanye ubukhazikhazi. Laphake kulamathuna kulele izinsizwa ezimhlophe nezimnyama ezasala empini yaseSandlwana, ngonyaka ka 1879.

UZwelonke lo wabe ezalwa yintombi yakwaSimelane, eyabe yendele kwaNdwandwe. Uyise kwahe kunguNkosi-yakithi, kaManqondo, kaMnene. Wabe umkhulu lomuzi futhi unczintombi nezinsizwa eziningi. UZwelonke yena wabe engomncane kusanewabo. Lapha ekhaya kuho kaZwelonke kwabekubuswa ngezinto eziningi. Kwabekudliwa inyama namasi, kuphuzwe notshwala. Konke kwabekuthe, phihli : ngoba izwe labelisadla ngokhezo oludala, nabano-mzane besazifuyela ngokubona ngoba amadlelo abe esavulekile, izwe lingakaminyani kangaka. "Wo ! he ! lafa elihle kakhulu." Kunamhlanje usufumanisa umuzi ukhwela phezokomunye ngenxa yokusweleka kwendawo, nezinkonyana zakhona usufumanisa sekwaaba zingogo-nje. Kusekhona inkomo ephumaphi, sezaqedwa nangamadiphi-nje.

Akesibuyeleke kuZwelonke lapha ekhaya kuBo. Njengoba bese sike sasho ukuthi wabe engomncane, wakhulake umsebenzi wakhe omkhulu kungukwelusa amathole namazinyane ngenkathi esesikhundlwana. Nxa sezibuya inhlazane izinkomo, noZwelonke abuyise amathole; zisengwe amathunga adume phezulu. Nxa kusengwa lapha esibayeni umsebenzi omkhulu woZwelonke kanye nontanga yabo kwaBe kungukuBamba amathunga, bashaye amathole, baqaphele ukuba ukhezo lungephuki. Abadalake bona basenge. Nxa sekuqedwe ukusenga izinkomo abafana babe-vunyelwa ukuba bakleze kulezizinkomo ebekade zisengwa. Ngenye inkathi abafana babeza nomlaza oluhlaza, cwe, ngasendlini bazokwenza ihongo. Nxa kwenziwa ihongo, abafana basenge'a kuwo 'omlaza oluhlaza, cwe, bese uphenduka amasi. Bayaye balivubeke lona ihongo ngomcaba, balidle njengamasi, batli "Mphimbo phepha wafa yizagile." Emva kokuba sebedlile abafana babuye bakhethe amathole namazinyane, bese zeluka izimpahla ziya emadlweni. Nantambama futhi zibuye izinkomo, kushe wona lowomsebenzi, besebethi bangaqeda bavalele kubuyelwe ngasezindlini.

Kuthe ngenkathi uZwelonke esekhulakhulile, waphuma entangeni yamathole welusa izinkomo kanye nabanewabo, nabanye abafana ababakhelene nabo. Kungayo lenkathike lapho wangena khona esikoleni esikhulu sabafana bonke abelusayo. Lapha ekwaluseni abafana bayaye bangcweke ngezinduku, befundisana ukuvika. Umuntu ongaziyo angathi nxa ebona lokhu aze acabange ukuthi kuyaliwa kanti cha, kufundiswana amandla. Lokhu kwenzelwa ukuba abafana bajwayelane, bazane futhi bahloniphane ngokwazi izingqwele zabo. Amavaka abonakala khona lapha ngoba avamisa ukukhala, phihli: izinyembezi. Abanye ungabafumanisa sebebalekela ukwalusa, sebencama ukuhlala emakhaya bathunywe imisebenzi yasendlini. Umfana owenzenjena, uvama ukuba bangcone ontanga yabo ngokuthi "ungumnqolo-gombotsheni."

Lomkhuba wokweqhatha abafana ekwaluseni wenzelwa futhi ukuba bangedelwa ngabezinye izifunda ngoba kuthiwa bangamagwala. Washeshe wafunda konke lokhu uZwe-

lonke. Wafunda nokubumba izinkomo zodaka, wabanesu lokuzilwisa, zavama ukuzehlula ezontanga yabo. Niyazike nani bafundi ukuthi umntwana okhulele phakathi komuzi omkhulu, uvama ukuhlakanipha ngoba uyathunywa njalo yibobonke, ngoba yena engomncane. Nxa engaphaphami, ethela umzimba phansi uvama ukuthola uswazi, lumenze ukuba ahlakani phe. NoZwelonkeke wakhula waba yisonane somfana. Kwakuthi nxa abanewabo noma odadewabo benthuma, asho athathele ngelikhulu ijubane abuye lapho ebethunywe khona ngokuphazima kweso. Wabengafani uZwelonke nezingane zanamuhla esezithi nxa zithunywa zihambe zigwavuma, zikhononda, ngoba phela ezanamuhla seziphendulana nabantu abadala. Azisazi nakwazi ukuthi izwe lafe liphelephi. Usuthi noma ukhuluma nayo, imane idwale-nje—kuchize ukotshi.

Kwathi ngelinye ilanga kusihlwa, uZwelonke ehlezi otha umlilo nokhulu wakhe, wabuza kuye ukuthi kuyini lokhuya okumanyazelayo, okufana nezibuko phansi kwentaba iSandlwana, njalo ekuphumeni nasekushoneni kwelanga! 'Chabo mntanomntanami akusizo izibuko, ngamathuna awaya,' sekusho impunga enguyisemkhulu kaZwelonke. 'Nganjani mkhulu lana acwebezelayo ingani lawaya ase-sibayeni esidala enxweni awacwefezeli? Futhi ngawani wona lawo mathuna?' sekuphinda kubuza uZwelonke. 'Kanti Zwelonke awukaze ufike laphaya emangcwabeni eSandlwana?' sekuqhuba uyisemkhulu. 'Phinde Babamkhulu angikaze ngivele ngakhona kodwa nginesifiso soku-fika khona.' 'Kangazike Zwelonke ukuthi wohamba nobani ngoba mina uyabona-nje ukuthi sengizigugele, futhi ngiyaye ngithi ngingedlula ngakhona kuvuke iqungo, ngicabange ngezinsizwa zenkosi uCetshwayo, ezasala laphaya ngempi enkulu kaZulu nabamhlophe. Mhlawumbe uyihlo-kazi, iNgobamakhosi, angakuphelekezela, futhi abuye akulandise imizila yempi ngoba yena wafe ekhona kulempi. Thina Zwelonke, sabesingekho lapho. Sabe sibambe impi yabantwana eNdondakusuka, yombango wenkosi uCetshwayo kanye nomnawakhe, uMbuyazi,' sekusho uyisemkhulu kaZwelonke, lapho sekungathi nakuye sezigcwele amehlo. Wazifonela-nje naye ukuthi lwabelulukhulu olwenzakala

laphaya eSandlwana, ngakho wahlala elangazelele usuku abayakuhamba ngalo. Langathile, laqhamuka ikhehla elide, elimpofu seliziphaqule kahle, lafaka enhle imvunulo le, sekucwebezela nongiyana ekhanda. Nakhuya sebehamba, uZwelonke ehamba ejejeza sengathi ukhona ozakuqhamuka ambize, angabe esafika lapho ephokophelele ukuya khona. Uhamba njena wesese kakhulu inhliziyo ithe, tsha : Wahamba ebuza imibuzo eminingi lapha kuyisekazi, efuna ekwazi ukuthi yona lempikazi kaZulu nabelungu yabe ibangwe yini. Layilanda yonke indaba ikhehla, lisho nokusho ukuthi abelungu babezokwephuca inkosi, uCetshwayo, izwe lakhe. Ngenxa yaleso sizathu, amaButho kaZulu azimisela ukuvikela inkosi yawo, kanye nombuso wayo. Bathe beyofika khona laBeselishintshile ikhehla, laBeseliphenduke laBamnyama, buqe—bekake umuntu ompofu esephenduka eBamnyama, khwishi. Lasho laBiza abaphansi—amakhosi onke amadala akwaZulu, oPhunga noMageba. Kuthe lapho lizothatha izibongo zenkosi uCetshwayo, lazelahlengezela izinyembezi, lamusho.

“UZulu laduma obala

Lapha kungemunga kungemtholo

Uhlamvana bula umlilo eNdulinde

Ubaswe nguMantshonga benoGqelebana

Inzima lemnyama, engabubende bengonyama

Ebiqhutshwa wuMseleni benoNongalaza

Bethi ifanele ukuyosikwa izihlangu eMkhwenyantaba

Bathi, iyekeni ubunyama buyesabeka.”

Ithe isuka lapho iNgobamakhosi yathatha indlelo yayo yabema. Ithe isabema yezwakala kancane ithi “Uyabona Zwelonke, inkosi ize ilwe nabelungu njena, impi yeqhathwa yizinduna, oMasiphula noNtshingwayo nabanye abaphikisa uMnyamana noHhamu kanye nabanye ababengafuni ukuBa kuphathwe kabi abelungu. Lwasukake ubememe—umlilo kazokhele—owashisa ubuhanguhangu lonke lakwaZulu, wabubisa nya, ubukhosi bendlu kaPhunga noMageba. Angithi uyezwa Zwelonke?” kubuza iNgobamakhosi. “Ngiyezwa Baba”, sekuphendula umfana. “UyawaBona lawaya maqele ezintatshana ezibomvana?” kusho ikhehla, likhomba amaqele ezintatshana ezabe ziphambi kwaBo, ngoku-

beka ngase Nyakatho. "Yebo ngiyazibona baba," sekuphendula umfana. "Ngamaqele aseNquthu lawo. Kulaphoke uZulu aqhamuka khona, kwacisha ilanga. Ngangiphakathi nami, ndodana. Sehla laphaya sesihamba ezindwanini, izimpondo zempi sezivuleke ndawo zombili, sifuna ukubakaka phakathi, sibathi ngci." "Babekuphi bona abelungu?" sekubuza uZwelonke. "Phela abelungu babephansi kwaso iSandlwana lesi, lapho ikamu labo labelimiswe khona. Sehla laphaya kuleziyantatshana abelungu sebesiphethe ngezihlamvu, amaButho enkosi ewa ngapha nangapha, kuthi asebewile sibeqe ngaphezulu, simuke siqonde khona kuBo abelungu. Sasifuna ukuyozifikela mathupha kubelungu. Sabesiphangelana ngabo, simjabulele osuke esengaphambili kwethu sithi, "Uyadela wena usulapho." Nanxa sasiphethe imikhonto, besishaya ngezihlamvu bengafuni ukuba izimpondo zempi zihlangane, saphikelela saze saluhlanganisa uGobe. Sabashaya sabaqothula. Siwufake komunye, siwuhoshe, sibudle omunye njalo. Ngabaqeda abelungu Zwelonke kulempi, ngaze ngathola lezi zibongo emva kwalempi.

Umdlankunzi yedwana

Abanye beyidla beyihlanganyela eSandlwana

Uphaqa kephuki njengokhezo

Kuyokwephuka izinkonyane zamadoda

Umvundla ozikhundla zimbili

Esinye esokulala esinye esokwethamela.

Ungubo zivume zombili,

Engaphansi nengaphezulu."

Emva kokuba uZwelonke noyisekazi baqede ukuhlolisisa inkundla yempi, babamba indlela ababezengayo, umfana ehamba enambithisa akuzwe ngensizwa endala. Zonke lezizinto zahlala emcabangweni kaZwelonke. Sizozibona sezimakha zimenza indoda enesibindi nxa esekhulile. Umuntu uvama ukuba abeyilokho abazali bakhe, nabomndeni wakuBo abayikona. Nxa bengamavaka naye uphenduka amanzi egwala; kanti futhi nxa ezalwa endlini yamaqhawe, naye uphenduka iqhawe, azigabise ngoBuhawe bakubo. Kwaba njaloke nakuZwelonke.



INGOBAMAKHOSI, UMFO KAMAZIYANA, KAMNENE,
UYISEKAZI KAZWELONKE OWAYEYIBAMBE ESANDLWANA.

Kawuhlanganisanga umlomo uZwelonke ngenkathi efika ekhaya, wabalandisa kwaze kwaphakathi kobusuku, ngezigigaba zempi yase—Sandlwana, eselinganisa, esikaza, evika ubala, sengathi uyababona abelungu uqobo lwaBo, kanti qha, kusukanje amadlingozi kuye. Kungayo lenkathi lapho wathi ukuba ezwe ngezibongo zikayisekazi wathanda ukuba uyisekazi amtshela ezikayise nezi kayisemkhulu. Lamtshela futhi ikhehla lathi, "Nazi ezikayihlomkhulu Zwelonke, azithola ngokuhlabana kwakhe empini yabantwana.

Umxhakaza mpande zabafo,

Umdlil weziqananazana

Empini yaseNdondakusuka

Usithushana sasegudunkomo

Umfo kaMnene kaMashaBazane

KaMnene dlana imfe ngidle ugaBa

Amalunga aphelile ukwaphulelana

Khawula Nxumalo kade ungigwaza sengifile.

Kwamthokozisa lokhu ukuzwa ngezibongo zoyisekhulu kanye noyisekazi wase ebuya ecela ukuba bamlandise ngezikayise, njengoba wabe evamile ukuba ezwe abantu nxa bebonga abanewabo noma odadewabo, babathophe ngezibongo zikayise. Nazike ezikayise.

Uqhakaqha odlela egilweni,

Uxamalaza bakusenge njengembuzi,

Umkhono usangiwase

Ngokwangiwa ngamakhosazana

AkwaLindamkhonto, kwaNdimande

Isiguqa esizifulele ngamahlamvu

Ithole likaManqondo noMakhumalo

Elanyisa liguqile enkundleni kaMnene.

Ake sinambulele imfihlakalo, siqhubeke nokunitshela ngekhaya lakuBo kaZwelonke. Laphaya ekhaya kwabe kusetshenzwa, kusetshenzwa imisebenzi yasemakhaya enzima. Odadewabo kaZwelonke wawungabafumanisa beshonile, shi, emsebenzini, izithukuthuku zehla ngapha nangapha, zonke izinsuku, kodwa wawungeke ubezwe bebalisa ngobunzima bomsebenzi, ngoBa babekhuthele, kuyisintombi zase

ndulo. Zabe zikhulile, zikhuluphele, imizimba yazo, negazi lazo lichachile kahle. Ukuba babenemizimba eyesulekile, enempilo enhle, yingoba kwakudliwa amasi nenyama besekusetshenzwa ; kunga-hlalwa-nje kuvilashwe.

Ekuseni kusempondozankomo, wawungezwa uhleko kodade seluqhuma phezulu, kanti yibo odadewabo kaZwelonke, sebehlangene namantombazana eminye imizi ebakhelene nayo, kuyahanjwa kuyothezwa izinkuni ehlanzeni. Kwakuthenzwa kude impela le phezukoMzinyathi, eNkunyanane, naseNdawini, nakwaNkokha. Kothi ntambama, selibantu bahle, liqhamuke ihele lezintombi nemithwalo yezinkuni emakhanda, kukepezela iminyaba bebange ekhaya. Mhlawumbe ekufikeni kwazo ekhaya zizofumanisa namanzi engekho. Ngeke zisibeke isinqe phansi, zizofika zithathe izimbiza ziyokukha amanzi. Nawobelu, lamanzi alonjwa kude, emfuleni owabe usezansi komuzi. Kwenyuka ummango nxa usubuyela ekhaya. Babedonsa nezimbiza zamanzi kuwo lomango, bezithwele, beziyekelele kanti futhi bazithwele ngokukhulu ukukhululeka.

Ngezansi komuzi wakuwo kaZwelonke, kwaibe kukhona udedangendlale-nje wokhalo, olungumlimela wemizi lena eyakhe yazungeza intatshana ebomvana. Laphoke emlilimeli ungasifumanisa izintokazi zabantu zilushaya ukhula ngisho libalele, lithe, hho. Nodadewabo kaZwelonke, wawungabafica bemuka nendima-nje ngisho libalele likhipha inhlanzi emanzini. Wawungabafica sebegqunqe sebemnyama, buqe, sebekhanya ngamazinyo kuphela. Kodwa ngenxa yokukhuthala babengasibeki isinqe phansi. Emavilenike luyalala ukhula, ngoba wona phela ande ngomlomo njengeqoma. Alibala ukugemfuza izindaba zabanye, ukudla emasimini bekudliwa yikhula. Zazilushaya ukhula izintombi zakuwo kaZwelonke kubesengathi aluzange lubekhona emasimini akhona.

Ngisho ekhaya laphaya kuwo kaZwelonke, izindlu zakhona zabe zipholile. Zabeziduzwe kahle futhi zigandeywe kahle ziluhlaza cwe : ngoba zabezesulwa ngonwali phansi, sicwazimula. Kawuzange uwabone amanono anjeya.

Nxa ufika kusihlwa wawungezwa ngomsindo lapho intsha ingakhona. Njengoba sesishilo ukuthi kwaibe kungumuzi

omkhulu, babebaningi abantu ababelhala khona, abakholwayo, nababincayo. Wawungezwa izinkehli, namaqhikiza, namatshitshi uhleko luqhuma phezulu. Izinsizwa, kanye namabungwana kusinwa kujatshulwa. Ngakusihlwa lapha ekhaya kwabekuvamile ukuba kushikishwe ingoma kulu-tshwe namahubo asusa usinga kumuntu. Nawe-nje mfundi wawungazizwa usuthe, lasha : okwempukane ingena obisini.

Ibandla lona lalivama ukuzibusela ngotshwala ngapha ngasesibayeni emini, lithi liyoshona ilanga beselichithekile futhi. Nxa lihlezi laphaya esiBayeni lalingaphakamisi amazwi nxa likhuluma, ngoba lowo ngumkhuba wamanina. Lona lalivungama-nje, nxa ukude ungaze wacoshu ukuthi lithini, kanti lixoxa izindaba zasebandla. Lalithi nxa selibusile, selihlakazeka, libonge umnikazimuzi ngokulibusisa kwakhe. Wawungezwa selibonga lithi ; Nxumalo, Ndwandwe waseGudu-Nkomo, Mkhathsha, okhatshwe ngezinde nezimagqokumezana, wena kaZwide kaLanga. Kungumkhuba wakithi thina luHlanga olunsundu, ukuzwakalisa ukubonga kwethu ngokungazenzisi nxa seneme, sithokozile. Yikhoke-nje ibandla limthophe ngezithakazelo zakubo uyise noma uyisemkhulu kaZwelonke nxa sebevalelisa.

Kanti futhi nomame nomalokazana babo bahlezi ngasemaxhibeni abo baziibusela ngakhona ngokudliwayo nokuphuzwayo. Babodwa abakhwezela izimbiza zaBo zezijabane, babodwa abeluka amacansi, babodwa abalolonga izindlu zaBo, kanti abanye beluka izithebe nezicephu, namaqoma. Nampaya abanye belungisa izinhloko zaBo, beluka izinwele, begoba amabayi namahhwatha abo ngamafutha. Konke lokhu wawungakufumanisa ekhaya kubo kaZwelonke.

Isifundo III

UZWELONKE UFUNDA IZWE

Kakukabi minyaka eminingi izinto ezikhanyisa izwe zafika lapha kuleli lakithi kwaZulu, likaPhunga noMageba—ngisho imigwaqo, nezinqola, nezitimela, nezimoto nokunye okuningi osekwaqoqa izwe, kwalifinyezela ndawonye laze langangesandla. Namhlanje sekukhona imishini endiza phezulu emoyeni njengezinyoni lezi ezadalwa wuMvelinqangi. KwaZulu kwakungekho konke lokhu. Empeleni ngisho nanamuhla, kusekhona izingane okusathi nxa zibona imoto ivuvuza emgwaqeni, zithi, Galu yephuka. Kangisakhulumi ngesitimela. Yinto engaziwayo ngabangingi abadala nabacane. Abafundi bayokhumbula ukuthi ababangingi abantu kwaZulu ebebeshiya imizi yabo bayosebenza eSilungwini. Kuphela indoda yabe izelusela amathodlana ayo, nxa ingakabizwa komkhulu ukuyobuthwa emaviyweni akomkhulu.

Izinqola yizona zinto zafika kuqala lapha kwelikaPhunga noMageba. Nakuho kaZwelonke yabe ikhona inqola. Izimpahla zabezithuthwa ngezinqola lonke izwe. Zazisuka Eshowe ziye eThekwini. Zisuke eThekwini zibange eMgungundlovu. Ziyasuka lapho zilibangisa eMnambithi, naseDandi, naseFilidi, zibuye zibeke khona Eshowe. Zazivama ukuhamba zibezezingi, ziyafika esiknumulweni sezishaya isicheme, zima eduzane kwezinye, bese zikhumula. Lokhu kwakwenzelwa ukuaba abashayeli nabaholeli babo balale ndawonye, eduzane kwabanye, yikhona bezozivikela ezigebengwini, nasezinswelaboyeni, nase zingozini zokudlwengulwa yizilwane ezimbi zasendle ezazivamile ngaleyonkathi.

Kusihlwa kwabekubaswa ikloba elikhulu lomlilo, ukuze izilwane zasendle zingasondeli eduzane kwezinqola nezinkabi. Izwe labelivamise izingonyama, nezingwe, kanye futhi nezinyoka ezesabekayo, ngoba lalenile, futhi liyihlane

kakhulu. Kwakuhanjwa kuhlonyiwe izikhali ezibukhali ngabashayeli nabaholeli babo behlinzeka ukuzivikela.

Lomlilo wabe uvuselelwa njalo kuzekubephakathi kwamabili, bese emva kwalokho kulalwe. Akulalwa njalo kuthiwe, vithi ngoba kulalelwa engozini yezilwane nezigebengu. Ngakhoke kwakulalwa phezu kwezikhali, ukuze bangachithi isikhathi nxa umkhosi usuhlatshiwe.

Ngelinye ilanga zasuka izinqola ezilishumi nambili zayolayisha impahla yamaNgisi ayakhe eShowe. Lezinqola kwakungezabafo baseThaleni, naseNsuze, nakwaHlajakazi. Sabophela isipani sakufo kaZwelonke esimnyama—indlu ivalilwe. UZwelonke wabe engumholeli waso. Umshayeli kwabe kuyindoda encane-nje ngesidumbu, esiqinile kodwa, inesilevana esincane-nje esicijile. Kwakuyinkunzi yomshayeli lona, esakhe isipani sasingabajwa ngisho singene obukwini. Wayezikhuza umfo kaMakhelekehlane ziphume nayo ngisho kukufo impela. Waye ngowakwaDladla yena ngokuzalwa. Abafundi bokhumbula ukuthi ayengakabikho amabuloho, ngakho amazibuko ayevame ukufo mafi kakhulu, kuweleka nzima ngempela.

Zabophelake izipani lezi ; kungesakwaNdimande, NeskwaMkhwanazi, nesakwaMathe, nesakwaDlamini, nesakwaNsifande, nesakwaDladla, nesakwaZondi, nesakwaMkhize, nesakwaMbambo, nesakwaNzuzo, nesakwaMvelase, kanye nesakufo kaZwelonke. Zabe ziyolayisha eMgungundlovu zizoyochitha Eshowe. Zasuka ezaseThaleni zazohlangana nezakwaHlajakazi eSandlwane. Ngosuku lwesibili ziphumile ekhaya zafika emfuleni omkhulu. Zafike lapho zakhumula phezu kwawo umfula zazezalala khona. "Mfula munike lona?" kubuza uZwelonke. "Njengoba unamanzi amaningi kangaka-nje zizowela kuphi izinqola?" kuqhuba uZwelonke bengakaphenduli nombuzo wakhe wakuqala. "Konje awukaze ufike lapha Zwelonke?" kubuza uDambuza, owabe engumngani omkhulu kaZwelonke. UDambuza lona wayengumholeli wesipani sakwaNdimande. "Chabo, angikaze ngifike lapha mina ngiyaqala nje." "WuMzinyathi lona Zwelonke, zizowela khona lapha izinqola kusasa," seku-phendula uDambuza, esho ekhomba kudabuduzane njeni nalapho esikhumulweni.

Kuthe esahlezi ezindla ngendaba yokuwela emfuleni uZwelonke bamthatha abanye abafana baqonda khona bayobukuda lapho bazi khona ukuthi akushoni kakhulu. Kuthe ntambama zabuya izinkabi zaboshwa, kwalalwa. Kusihlwa akulalwanga masinyane ngoBa kwakubaswe omkhulu umlilo, bahleli botha imbuthuma. Wasizakala noZwelonke kwakuyilokhu ebuzile imibuzo eminingi. Kwathi ngenkathi beyokhalima izinkabi wabona amathuna amhlophe ngaphesheya komfula. Kusihlwa waphenyisisa ukuthi lawaya mathuna angaphesheya koMzinyathi ngawani? Bamtshela ukuthi ngawamasotsha afela empini enkulu kaZulu nabelungu. Kwathi ukuba bawaqede amaNgisi eSandlwana, uZulu waqhubekela phambili eShiyane, lapho wafike wehlulwa khona ngamaNgisi. Wayikhumbula yonke indaba yaseSandlwana abe eyixoxelwa nguyisekazi mhla bevakashele khona esigcawini semphe eSandlwana.

Ngangomuso, zabophela kuseluvivana zadabula khona phakathi eMzinyathi zawela. Kwawela ezintathu kuqala ezazihamba phambili kweyakubo kaZwelonke. Kuthe nxa seziwele, kwaqala ukuthi, gidi, isibindi nakuye manje. Sangena nesakubo, sawela, sayesathi chaphasha, ngaphesheya. Emvakwalokho zawela zonke. Naziya zihlaba uboko ngomgwaqo waseMakala. Emva kwezinsuku ezintathu zisukile lapha ezibukweni eShiyane, zehlukana. Kwathi eziyisithupha zabeka eMnambithi, kwathi futhi eziyisithupha zaphikelela eMgungundlovu. Kwamthokozisa uZwelonke ukufumanisa ukuthi yena nomngani wakhe uDambuza yilokhu bendawonye. Ezakubo zabaphakathi kulezo ezaqonda eMgungundlovu.

Daku-duku, zafika komunye umfula omkhulu kodwa ungagcwele kakhulu, ngoBa wabe usubodla. Bamtshela uZwelonke ukuthi igama lalomfula wuThukela. Kephake nanxa balufumanisa selubodla uThukela, kwaBakhanyela kahle kamhlophe ukuthi basazoke bahlale balinde ukuba umfula uze wehle. Kwabekunengozi ukuwela amanzi esemaningi ngoBa kungaziwa noma izibuko ligubekile yini. "Wo, lasishonela bafana, sizokwenzenjanike lokhu nempuphu isiyasiphelela, bengicabanga ukuthi sesociciyela sizesingene eMgungundlovana, lapho besiyofike sithenge impuphu

neqashana lomuthi wamakati? " sekusho uNdlaphu, umfo kaDlomo, owafe eshayela isipani sakwaNdimande. " Kuyakhanya Dlomo ukuthi sisazoke sihlale lapha emahlanzeni asoThukela, mhlawumbe iviki lonke, sekuphahluka uShovushovu kaSonkunzi, wasemaBeleni, owafe eshayela esakwaNsibandε esifomvu. " Kepha sizohlala kanjani lapha ngoba sisengozini yezilwane zasendle lapha emahlathini, nezinyoka ziningi lapha ngoba nakhu kwenile? " sekuqhuba umfo kaMashwabada wakwaMajozi. " Hhiya, gingani itshe bafowethu, mhlawumbe zizofika ezinye izinqola, nazo zifice isilwane lesi (umfula) sisavimbile, mhlawumbe sesiyosinda kuzo nxa okwethu ukudla kusiphelela, sekusho uPhephela wakwaMntungwa, owafe eqhuba isipani sakwaMathe.

Ngenkathi abashayeli bexoxa lendaβa phansi kwenqola, bakhona nabaholeli bahlezi-nje bude buduzane naβo balalele. Naβo abafana baβona-nje ukuthi kuβi kulendawo nxa amadoda engaphatheki'e kahle kangaka kulendawo. Hhayike ibuye yedlulise-nje 'eyondaβa, bese kuβaswa umlilo omkhulu bawuthi, wume, kwazise ukuthi izinkuni zaβe zizwakele kuleyondawo, kuschlanzeni. Kwashesha kwavuthwa nokudla, kwadliwa, nezinkabi zasheshe zaβoshwa kwahlalwake kwaqhutshwa ukuhlwa. Kuthe noma sekuphakathi kobusuku sekuyolalwa, akwaze kwalalwa ukuthi, vithi ngoba kwakusendaweni embi kakhulu. Baβedame bevuka abashayeli bakhwezele umlilo, ukuze ungacishi. Abafana bona basebephupha, ngoba bazunywa ufuthongo. Basebezwakala ngoba seβede bekhuza izinkabi, kanti bayaphupha.

Kwaphela izinsuku ezine kulindiwe, kwaβonakala ngolwesihlanu ukuthi umfula usuyabodla, nokuthi izinqola sezingawela. Nabashayeli base bexoxa eyokuhamba ngalezozinsuku, kanti kukhulu kuyeza. Ngosuku okwakuzokusa kuhanjwa ngalo, kwezwakala ngomfo kaZondi eseqhuma phezulu—lokhu eyakhe inqola yaβe igcine ngemuva—" Yelekelelani βo! " A sho umfo kaZondi awuhlaβe awulawule umkhosi. Bavuke, gubu, abashayeli nabaholeli ezinqoleni zaβo, bahlome, basho baphuthume enqoleni kaZondi lapho umkhosi uhlatshwe ngakhona. Bayafika khona bafumanisa uZondi esopha lapha engalweni, igazi seliphophoza-nje, nezingutshana zakhe zokulala sezintshingwe

laphaya. Umpisimpisana ake athi uzama ukuwubamba wabe usudafuke iziqephu ezimbili, esinye isiqephu engasasiboni. "Yini, kwenzenjani Zondi!" kubuza abanye abashayeli. Uzondi, phinde ukukhuluma, angabaniki mlomo, abaqhunsulele amehlo-nje. "Hhawu yini kodwa Zondi, wakhala kwaduma amawa, kepha wathula wathi du nxa sikubuza!" Athule nje uzondi, kuphela abakhombise amanxeba, akhombe ngezandla kodwa angaze aphumisela iphimbo lakhe. Bese bebona ukuthi udlwengulwe yisilwane esibi, nesinesithunzi esibi. Babone futhi ukuthi naye wethukile kakhulu.

Bese kusuka uSikwata kaSompisi waseMambatheni, ethatha umhlanti wakhe, ekhipha amakhubalo, emququdisa, nezinyamazane emshunqisela, bamchela futhi nangenzelezi. Emva kwalokho, waqala ukuthombuluka nenkulumo, wabalandisa ukuthi kukhona isilwane esifike samdlwengula, uthe lapho ethi uyasiphonsa ngomkhonto samemukela ngengalo, sabesesiyawafaka onke amazipho esidladla saso. Kuthe ngoaba naye wabe izibindi seziphakema, washaywa yingebe, waquleka. Emva kwalokho akazanga ukuthi kwenzenjani. Kuthe ukuba kuphele ukulandiswa kwabo wuzondi, kwabonakala ukuthi njengoba sihlabene-nje lesisilwane sizobuya sizohlupha futhi. Abashayeli, nabaholeli baphuma bagwaca lapha ezinkabini. Unyezi wabe uthe ba, kubonakala kahle impela. Kuthe lapho sekuzakusa, sabuya isilwakazane, saphindela khona lapho sabesesike saphumelela khona—enqoleni kaZondi. Abashayeli nabafana bathintana ngezinti zemikhonto, bazungeza inqola kaZondi. Njengoba sona sabesisingene phansi kukaseyili wenqola, asibabonanga lapha bekaka inqola kaZondi. Kuthe ukuba bayizungeze bayithi, ngci, basebesethusa ukuba siphume. Saphuma lapho singasadle-nkobe. Sagxuma saya phezulu, sithe sibuya sasizithela kubashayeli, basigwaza. Saphenduka sayangalaphaya, sazithela kubafana, saphinda emuva. Saphinda sazithela kubashayeli. Satholozana manje sesibona ukuthi sesiphakathi, sekukude emuva sekukude phambili. Sabona isilokazana ukuthi siyafa manje, ngakho sazimisela ukuba sife nomunye umuntu. Sithe siphenduka sibeka ngakubafana, sasho ngephimbo elikhulu, sathi, "bo! ho!!

ho!!!” Baduma abafana bangumzwilili ndawonye, sebe-
baleka.

Kungayoke lenkathi lapha uZwelonke azibonakalisa khona ukuthi unesibindi esilivela kancane. Besesike sasho ukuthi, wathi ukuba, ezwe ngezobuqhawe boyise noyise-mkhulu, kwasebenza kuye konke lokho kwamakha, wazimisela naye ukuba abeyiqhawe. Empeleni kuthiwa, ufuzo luthatha kakhulu, NoZwelonke naye wacaphuna kakhulu kulo ufuzo lomndeni wakubo, lwamaqhawe. Kuthe ukuba badume abafana babengumthwalanyama ndawonye, wema-nje uZwelonke. Sezakuye isilokazane singasadle nkobe. Naye wabona-nje ukuthi uyawagcina amabele ngalolanga. Kwezwakala omunye kubashayeli ememeza ethi, “Ngubani lowaya mfana, balekabo!” Kwabonakala ukuthi nethuba lokubaleka lahe lingasekho, ikhonde labeselifikile, selifuna ukuba life nomunye. Kuthe kusenjalo safika isilwane sagalela ngawo omabili, ngomkhulu umfutho, sithi siyamhhwaphuna esifubeni. Waqhela kancane uZwelonke kanti uqhela-nje, umkhonto abe ewuphethe usewufake wonke, phiqe, esifubeni semfene ngenkathi iphakamise izinyawo zombili ithi iyagalela kuye. Wangena umkhonto waye wathunga inhliziyi, kanti noZwelonke wagalela wayewashumbeka phansi kanye naso isilwane. Abantu bonke bacabanga ukuthi simqedile isilokazana, nokuthi uwa phansi njena ngoaba sesimlimazile. Baphuthuma bonke ukuyobona okwenzekile, nokuyobona ukuthi lomfana olimele ngubani. Gubu, kuwo lowomnyama sekuvuka uZwelonke naye esevuka eqhaqhazela. Isilwane sona asibange sisavuka, salala njalo unomphelo, nomkhonto uloku uphiseleke kuso.

Nxa bonke befika kulomfana sekuyikhani kubonakalayo ukuthi kanti iqhawe leli nguZwelonke. Sebemkhanyisa, becingsisa ukuba kalimele ndawo yini. Qha, kwafumaniseka enyelile-nje lapha esiphangeni kodwa engalimele ndawo yena. Kwathi ngenkathi egalela kakhulu wazewayoshayeka ngehlombe phansi. Yikhoke okwenza ukuba enyele. Kabawuhlanganisanga umlomo abashayeli. Umfo kaMakhelekehlane yena wabehluleka nokukhuluma, ngoaba wabecabanga ngengozi ecishe yamehlela ukuba isilwane silimaze ingane. Wafeshaywe yuvalo esaqhaqhazela engazi ukuthi kodwa

ebeyofike athini kwabakwaNxumalo. Kakhulu kuyise nonina womfana.

Ikhonde lalala khona laphaya selifile, ababebesalithinta kwaze kwasa. Nabo bonke abantu ezinqoleni ababange besalala, bawomuzela njalo kwaze kwasa, indaba esematheni kuyiyo yekhonde eilimaze uZondi, kodwa labulawa wuZwelonke. Kusukela ngayo lenkathi, abafana bonke abangabaholeli, bamesaba manje uZwelonke futhi kwathi nabo ababengamkile, baqala ukuba ngabangani bakhe manje ngoba nakhu usebonakalisile isibindi esilivela kancane, okusobala ukuthi nezingqwele zakhe azithathi lutho kuye. Besatshwa impela nomngani wakhe uDambuza.

Ekuseni abantu bonke bavuka bayohlola umhlolo lowo wesilwane esabe sibavimbezele ebusuku. Wathi ukuba afike kuso isilwane umfo kaMakhelekehlane wawuhosha umkhonto kaZwelonke, ngoba wabe ulokhu uphiseleke khona. Engakawuhoshi umkhonto, isilwane sisalokhu siyinkashana laphaya, nomkhonto usithungile lapha enhliziyweni, saqale ngokuchelwa ngentelezi kaSikwata. Uthe noma umkhonto usukhishiwe kuso, wagezwa ngayo futhi intelezi yenyanga uSikwata. Lokhu phela kwenzelwa ukuba kuthi noma kukhona into embi, enjengelumbo ingaze yabenza lutho, futhi ukuze bangabineshwa noma isinyama. Kukhona inkolo yabantu bakithi ukuthi nxa ubulele impaka yomthakathi kawaze wazithola izintelezi, nawe ungeke ulunge. Mhlawumbe uphenduka isilima noma uhlanya, noma usangane-nje ingqondo. Kangazike noma lokhu kuyiqiniso yini. Kodwa ngisho into engiyaye ngiyizwe ngabadala.

Kuthe kusenjalo wasuka yena umfo kaSikwata wathatha izinyamazane zakhe wabancindisa bonke. Phela umfo lo wase maMbatheni kwabe kuyinkunzi yogedla. Emva kwalokho sahlizwa isilwane lesi, kwasekuthathwa isikhumba, isiqeshana-nje sesikhumba, kwase kugqizwa ngaso uZwelonke engalweni lena enyele kuyo. Wumkhuba wakithi futhi lona, owenzelwa ukuba umuntu asheshe aphole lapho elimele khona. Ukufaka isikhumba salento ekulimazile kwenzelwa ukuba kudonse, noma kuvimbe ubuhlungu baleso silwane. Abantu abazingelayo bayokhumbula leliyisiko elidala.

Njengoba lesisidumo sivele ngenkathi abashayeli sebefoxa indaba yokuhamba, akubange kusachithwa sikhathi. Akhala ezintanyeni amajoka, zabizwa phakathi emanzini izinqola, zawela. Zawela kahle ngoba izibuko labelingagubekile ngoba kwabekusedwaleni lapho ziwela khona. Zithe ukuba ziwele zonke zithi, khaphaca, zabamba umgwaqo obeka eMakhabeleni ngakwaNtunjambili, kodwa zabuye zachezuka zangena umendo obange eMgungundlovana. Zayezangena emva kwamasono amabili eMgungundlovana, lapho zafike zahlabha khona ikhesu izinsuku ezintathu. Zabuye zabophela futhi zaqhubekela phambili. Kuthi emva kwezinsuku eziningi ziphumile eMgungundlovana, zaqhama entabeni. Zithe-nje nxa zithi qhamu, nanku umuzi esigodini phansi kwentaba. "Lesisicakacolo somuzi ondlu zibomvu ngabe sekuyiwo uMgungundlovu na?" kubuza uZwelonke. "Yebo, sekuyiwo uMgungundlovu onduku zibomvu lona Zwelonke," kuphendula, uDladla, umfo kaMakhelekehlane. "Sesifikile lapho sizolayisha khona impahla yamaNgisi asEshowe."

Ekufikeni kwezinqola kulomuzi zafike zakhumula ngaphandle komuzi, esikhumulweni sezingqola zonke. Lapho bafumanisa izinqola eziphuma eThekwini. Abashayeli baphumula izinsuku ezimbili, balayisha ngolwesithathu. Zithe ukuba zilayishe zithi, du, nezincwadi zempahla bazithathe abashayeli, kwafunwa ukudla okwanele ukubagcina isikhathi eside. KwaBonakala ukuthi kuzothatha isikhathi eside ukuba bafinyelele Eshowe ngoba sebelayishile, futhi bazohamba ngendlela eyedlula eMnambithi.

Akesinithi qaphu, -qaphu ngokwabonwa wuZwelonke eMgungundlovu. Ngenkathi izinqola zikhumule lapha kulomuzikazi, abafana babonana nontanga yabo abasebenzayo, ngenkathi bephumile emsebenzini babakhombise umuzi lona kanye nezindlela ezithulubezayo. Wawungabafica beyisishomo njalo ngantambama bexoxa izindaba ezivamileyo kubafana abasengamabungwana. Kwakuxoxwa nezemisebenzi, nezimali zamaholo, kanye nezimpahla abathanda ukuzithenga nxa sebefuyela emakhaya. Kwakuyigugu elikhulu ukuthenga izicathulo ezibomvu kanye nenkositini. Abanye balababafana base benazo lezizinto, ngakho bese

begabisela la6o abangenazo. Kuthe ukuba noZwelonke ezwe lenkulumo yontanga yabo, wahunguleka manje naye, wathanda ukuba afike ekhaya acele ukuba ayosebenza eMgungundlovu.

"Uyabona wethu, mina senginonyaka ngifikile lapha, umlungu wami unginika konke okokwembatha, nezicathulo leziya ngazithengelwa nguye. Imali esengiyibekile ingopondwe abayisithupha. Ngifuna ukuthi mhla ngibuyayo, ngifuye ngiyithwele impela imali ukuze ufaba nomame bathokoze mhla ngifikayo, bangithengele izinkomo eziningi. Phela ngashiya ekhaya ngethembisene netshitshi lase-Bathenjini, ngapha ngaseMsinga. Ngifuna ukuba ngizikhipe zonke langalinye mhla ngilobolayo. Ngisazohlala iminyaka emibili futli kulomlungu wami khona ngiyothi ngibuyela ekhaya bengiyindoda impela." Lenkulumo yayikhulunywa ngomunye wabafana elandisa oZwelonke. Abafana bonke basebehlezi bekhamise imilomo, selokhu bethe, nke, lomfana eshovuza inhloso yakhe. Ziningi izinto ezangena, nezafika emqondweni kaZwelonke ngalenkathi kuxoxwa lezizindaba. Okokuqala kwafika ukuthanda ukuyosebenza kubelungu. Kwafika nomqondo wokuthi kungcono ukuba eqe, abaleke ayozifunela umsebenzi. Kawuvumelanga neze lomqondo owedukisanayo. Kwafika futhi ukuthi naye wothi nxa esenemali azithengele inkositini, nezambatho ezinhle. Kwafika futhi ukuthi naye wothi nxa esesebenza angcine imali eningi, ukuze ikhehla nesalukazi esingunina beyothokoza ngaye babone ukuthi kanti bazele indoda yamadoda. Sizozibona lezizinto ngenkathi lapho esethola imali yakhe naye esezisebenzela, nopondwe abagibele sebehlela esandleni kuye. Iqiniso esithanda ukuba nilazi yileli lokuthi inhlakanipho yonke ayithola eMgungundlovu wayifaka esigujini sakhe, wayilonda ukuba ize imenze indoda ehlakaniphile.

Asibuyeleke endabeni yethu yezinqola. Kwathi ukuba baqede ukufuna ukudla okwenele, zasuka zabamba umgwaqo olibangise eMnambithi, uThukela zazoluwela enhlanalo, zibalekela amanzi. Kwaphela izinsuku eziningi zangena izinqola eMnambithi. Kulomuzi bafumanisa abelungu nama-hhashi amaningi kuluxhaxha-nje, kwahle kwabonakala

ukuthi kukhona okuhlongozayo. Bathe besadlinza ngalokhu, bazithela kwelikhulu ikamu lamasotsha amaNgisi. Zagega izinqola zayezakhumula ngaphesheya komfula uMnambithi, sezithe ukuqhela kancane ekuphumeni komuzi.

Kwathi ntambama babona memfu, isicheme sabelungu (wona phela amasotsha) befolile ngabane, bephethe izibamu. Kwasekukhanya ubumenyemenye bezibamu nezimendlela zamasotsha sekwesabeka kakhulu. KwaBe kukhona ohamba eceleni-nje chamba ebakhuza. KwaBakhanyela bonke ababelapho ukuthi izwe alihlezi kahle ngoba nakhu abamhlophe beviva amaviyo.

Bathe besabuka lomdlalo wamasotsha, zaqhamuka izinqola zakubo ebezikade ziyochitha amafulaha eDandi. "Hhawu, senifikile zinsizwa zakithi? nicolile nifike, anaze nalibala eMgungundlovu, nakithi indaba ese'okhu isematheni ngeyokuthi, ingabe niyofika nini lokhu nakhu sibona sengathi izwe liyadungazela, kuvungazela umoyana wokuthi ziphambene izizwe ezimhlophe, nokuthi impi ingadumelana noma nini," kusho uNtonto, umfo kaMantshontsho, wakwaMagubane. "Akusho wena Thole, siyazibonela nathi, yingane kuphela engaboniyo, ukuthi izwe lihlezi kabi, lihlezi phezu kwezikhali. Kungaba yinto enzima ukuba uthuthuva lubeduke sikulelizwe. Singaba mntshingo ubethwayini? Yona impahla yamaNgisi lena uthi amaBunu angeyiphange? Zona izinqola zabanomzane lezi zingedliwe, nathi siphoqwe ukuba sithuthe impahla yamaBunu? Ngiyesaba", kuqhuba uNqampuna wakwaNtombela. Ngaleyo nkathi basebekhulumela phansi, benyenyeza ukuze kungezwakal kwabanye abakushoyo.

Ntambama zaboshwa izinkabi kwalungiselwa ukulalwa. Akulalanga nokho ngalelolanga, abashayeli bakhuluma kwazekwasa. bebonisana ingozi engahle ibehlele. Kwathi ingani kwakuhlekwa olwabayeni uhleko, kubugidigidi, kuhlekwa indaba kaZondi endlwengulwa yisilwane, kuthakaselwa uZwelonke ngokuh abana kwakhe, kwafumaniseka ukuthi kuhle ivalwe leyondaba, baxoxelwe-nje laba ababe-ngekho, besecyedlulisa, ngoba nakhu kwakukhona ifu elimnyama elalilengela emakhanda abo. Zalala silayishile izinqola, kwathi ukusa kwaziwa yizo. Kuthe kusempondo-

zankomo, zabophela zaphuma kusemnyama, ngoBa zaBe sezibalekela ukuthi abelungu bangazibambi bathi azithuthe amafulaha amasotsha aseDandi. Yindaba ababengafuni nakuyizwa leyo abashayeli. Kwathikusa, kutshi, gelekeqe, zabesezisezinkalweni ezikude noMhambithi. Duku-duku, zangena eDandi emva kwezinsuku eziyisihlanu, kodwa zedlula zaye zakhumula esikheleni sikaThalana.

Nakhona lapha kulomzanyana bafika inhlalo ingenhle, kuhlalelwe phezulu, ngenxe yokuphambana kwezizwe ezimhlophe. Kazilibalanga izinqola lapha ngoBa abashayeli babazi kahle ukuthi, "Esuka muva ikholwa yizagile." Kalishonanga nelisenhloko zikhumule. Kwathi nxa selibantu bahle zabophela zayezakhumula kwaDumangeze. Kwasa futhi zangena endleleni. Kwathatha imidumbu emibili yezinsuku, zawela eShiyane. Kakuthathanga nsukungakhi iSandlwana sasala ngemuva, zaye zalala kwaHlajakazi, kuBo kaZwelonke. Zaphumula lapho izinsuku eziningi ngoBa izinkabi zasezihhwithekile wukuhamba ngomjaho omkhulu. Kwafumaniseka ukuthi kufanale kezi-buyise iphango.

Abashayeli babanonyawo oluhle, ngoBa bafika lapha kuBo kaZwelonke bezibusela-nje abanomzane ngamanzi amponjwana, bezidlela amasi kanye nenyama. Ihlaya laseMnambithi lavuka futhi, kwahlekwa ubugidigidi. Phela indaba kaZondi yabe isihlekisa manje, ngoBa wabesasinda engozini. Kwase kuxoxwa sengathi yinganekwane. Umuntu owayilanda kahle ebaxoxela bonke ngesifindi sikaZwelonke, wuDambuza. Wabaxoxela nokuthi bathe beduma abafana bonke bebawumthwalanyama ndawonye, wema yedwa-nje umfo kaNdwandwe, wasigwaza isilwane wasijuqa. Kwakuyaye kuthi nxa kuhlekwa lendaBa, unina kaZwelonke yena afikelwe yusizi, akhale, wi, izinyembezi, ngoBa lendaBa yena yabe imfikisela usizi, kuhele emathunjini nxa ezwa ukuthi umfana wakhe wacishe waqhotshozelwa yisilwane esibi. Wayeyaye abifitheke isikhathi eside, emunyunga umunyu womzwangedwa, ahebeze abonge uMvelinqangi, namathongo akuBo kaZwelonke, kanye nawakuBo kwaSimelane lapho ezalwa khona yena uqobo lwakhe.

¶nye indaba abafike bayixoxa kayaze yanambitheka

kalile kuBobonke abayizwayo ngeyokuthi, emuva lena bashiye izwe lidunguzela, kakwaziwa okungahle kwenzakale, " itshe limi ngothi."

Seziphumule izinkabi kwaBuye kwaBoshelwa, zaqhubeka lapha phambili izinqola zalibangisa Eshowe. Zaye zashona ngesiPhezi, zawela iNsuzi, zawela iNsongeni, zathatha ude-dangendlale wokhalo okuthiwa yUhlelo, zaye zalala phansi kweThala, emuva kwezinsuku ezintathu ziphumile kwa-Hlajakazi. Naziya ngakusasa zigudla uMhlathuze zilibangise enkantolo yaseMpandleni. Kuthe ukuba ziwele iVumanhlanvu zakhumula. Kwadlula usuku ziphumule lapha, zaBuye zaqhubeka belu ngawo umgwaqo zayodundubala kuNomangci. Zithe zisuka lapho zazingena kudukathole wehlathi laseNkandla. Lelihlathi yiloke lapho umntanenkosi, uCetshwayo afela khona. Abasendlunkulu, abafunga uCetshwayo, yisuke sebecqedile nxa befunga bethi " EseNkandla." Ngalokhu kufunga phela yisuke befunga amathambo enkosi uCetshwayo ngoba ingcaba lakhe likhona ehlathini eNkandla. Mhlawumbe abafundi bangathanda ukuba kengibathi, fahla kancane ukuthi yini eyenza ukuba inkosi uCetshwayo aze ayofela eNkandla. Kwathi ukuba abuye ekuBoshweni kwakhe esiqhingini sase St. Helena, emva kwempi yasOndini, lapho amandla kaZulu afike aphelela khona, uCetshwayo, wafike walwa futhi noZibebu owayehola uMandlakazi. Ngisho nanamuhla, uSuthu alukhothani noMandlakazi, alunambithani kahle, nanxa iNkosi uMaphumzane enza ukuba bathelane amanzi. Kutheke emuva kwaleso sehlakalo, abelungu base bemsusa uCetshwayo beyombeka eNkandla bethi kahlale khona, ukuze aqhelane noMandlakazi. Nempelake wahlala khona wazewafela khona. Ithuna lakhe likhona eNkandla. Ungabe usaqhubekaze, nxa uzwa owakwaZulu ethi, " EseNkandla." ngoba sewungahle ulimale nxa uqhubeka nokumphikisa. Angithi uyezwa ?

Yindawo enkulu nedume kakhulu lena yaseNkandla. Ngithi niyokhumbula ukuthi noSigananda umfo kaMancinza wayewayocasha khona emva kokuba ehlulwe ngabelungu, ngenkathi uZulu enqaba ukuthelela ikhanda. Nxa uhambele

kwelakwaZulu mfundi, ubozama ukuyobona lelihlahikazi elidume kangaka, iNkandla.

Akesibuyeleke endabeni yethu yezinqola ezazibange Eshowe. Sizigcine zingena ehlathini laseNkandla. Zadukuza njalo zithe zithi qhamu, ekupheleni kwehlathi, zaziqhamukela eSibudeni. Lendawo yilapha kutatshwa khona isibuda—lokhuke, ngoBa abanye abafundi abakwazi, kumele nginichazele ngokuthi ngamakha akaZulu. Nxa sebevunule abesifazane, baziqhola ngesibuda, njengoba naseSilungwini nxa sebevunule abesifazane baziqhola ngamakha akhona okuthiwa 'wusente'. AbakwaZulu ungabafumanisa izinhloko sezibomvu tebu, yisibuda. Kwaphela izinsuku ezintathu zangena izinqola Eshowe namafulaha azo. Ajabula impela amaNgisi ngoBa abe eseyilindele kakhulu lempahla ngoBa ukudla kwakudingekile kakhulu. Kwajathulwa kwadelwa. Abashayeli baxoshiswa ngopondo abaNlanu emunye, nabaholeli bafumbathiswa uhlamvu nga unye lukapondo emunye. Lena kwakuyimikhonziso njena kwaBe kungesilo iholo lezinqola.

*Isifundo IV***MHLA KUDLIWA EZAKUBO KAZWELONKE**

Izindaba ezisonga unwele zafika emaNgisini ayeseShowe ngokuphuthuma okukhulu, zibika uthuthuva olwaseLuphe-mbekile phakathi kwezizwe ezimhlophe, amaNgisi nama-Bunu. Zazithunyelwe wuHulumeni wamaNgisi eMgungu-ndlovu. UHulumeni wakhipha izinhlabankhosi ukumemezela ukuthi izinsizwa ezimhlophe kazihlome zihlangabezane namaButho amaBunu ayesengene kulo laseNatali adla imizi nemizana kwelaseNhla neNatali. Mhla beweshwamayo lombiko, kakudliwanga ngalelolangi, ukudla kwashela emabodweni. Kwathi ukuba zingene kuleli laseNatali izinsizwa zamaBunu zivela kwelaseTransvaal zadla umuzi waseCharlestown, nowaseNewcastle kanye nowaseDannhauser. Ikhala lempi laye lagwaza eDandi kwaThalana lapho isiwombe sokuqala sempu sah angana khona.

Kasikungena ekunilandiseni izizathu ezaphemba ukungezwani ngempela phakathi kwezizwe ezimhlophe ngoBaphalapha kasiqonde khona ukunioxela ngezindabazwe (History) kodwa siqonde ukunioxela ngezigigaba ezavelela oZwelonke ngenkathi yempi enkulu yamaBunu.

“Kodwa kuthiwa kwenzenjani weNkotheni?” kubuza uMaklayimpukane kaSonzica, uVukayibambe. “Hha, konje ufungekho wena lapha izolo ngenkathi sixoxelwa lendaBaphalapha?” kubuza uNkotheni. “Cha, phela mfowethu bengingakabuyi njengoBaphalapha besiyelena ngaseMlalazi izolo.” “Kangazike noma ngizokulandisa kahle yini. Kuthiwa zixabene izizwe ezimhlophe, okusemqoka yikuthi ziyazondana ngakhoke ziyaqhubukushana kakhulu ezweni lase-Transvaal lapho sekuthe kwavela khona umcebiso weGolide, ngakho izwe selinohle. Kuthiwake amaBunu kawathandisisi ukuba amaNgisi awaphazamise ekuziphatheleni izwe lelo ngoBaphalapha wona afumanisa ukuthi izwe lelo ngelawo, ngakho

izitha lezo ezingamaNgisi kufanele zihambe zingabi nagama ekuBuseni izwe lelo." "Hhawu, kuthiwa kawahambe amaNgisi kulelozwe?" "Yebo, noma engahambi kuthiwa kawathule-nje angeze abanamazwi okusola uHulumeni ophethe lelozwe, ngakho kuyabonakala ukuthi izinkunzi ezimbili zingehlale sibayeni sinye."

Ngenkathi kufika lombiko wempi, kwakusaphele amasonto amabili izinqola zifikile ukuvela eMgungundlovu lapho kade ziyolayisha khona amafulaha amaNgisi. Kwabenza bahlalala phezulu, nezibindi zaphakama njalo nxa sebezwe lolubememe. Siyabezwa abashayeli bexoxa bodwa kanye nabaholeli baBo laphaya phansi kwezinqola. "Niyabona-nje ukuthi iwuchithile umuthi inkonyane? Kwashuba igazi masinyane kangaka kulamadoda esihleli nawo? Kwathiwa impi isakhonjwa kwelaseNewcastle kwangathi isikwaGingindlovu?" kusho omunye umshayeli. "Hhawu, kambe niyakuBona-nje lokho? Konje kungahle sidliwe yingcaba yokuthi kuhle sithwale amafulaha amasotsha-nje?" Kuthe besaninga ngalendaba, kwavela imvelivelayo yathi, "Bakwethu isagwaca esisuka muva sikholwa yizagile. Mina ngithi asisuke khona kusasa sibophele siliBangise emakhaya singaze singene kulolubuku lwabamhlophe, sishuye izinyoni zabantabethu." Hhayike yabuye yedlulisake indaba kabaze bavumelana ngagama elitheni, kwabonakala ukuthi basazoke babuye bayivivinye leyondaba.

Ngangomuso kwaqhamuka uswahla-nje lomnumzane egaxile imigexo yamasotsha, weza lapha ezinqoleni wafike wakhuluma nabashayeli. Wakhuluma naBo ngesizotha nangomusa omkhulu. "Madoda ngithi nizwile ukuthi izwe limi kabi, nokuthi usuwokhelekile umlilo phakathi kwethu namaBunu. Njengoba izinhlabamkhosi seziphumile zikhishwa uHulumeni ukuButha amaviyo azophendula ngawo inselele yamaBunu, singehlale lapha singasabeli ukuya kuvikela umbuso weNkosi yethu. Kufanele siphume lapha nokudla nempahla eningi ukuze singaqedwa yinkengane, njengoba sekuzwakele ukuthi eDandi nangaseMnambithi sekuhleziwe kabi. Sizozama thina ukuphikelela kwaThalana eDandi. Kasazi kodwa sizwa kuthiwa ikhona enye impi yamaBunu elapha ngaseMthonjaneni. Sizozama uku-

yidudulela ngaphesheya kweMfolozi eMhlophe. Qungani isifindike madoda sinthembile ukuthi anisoze nasilahla. Siyamazi uZulu isibindi sakhe, kahlehli uma esezimisele, ngisho kunganzima kangakanani."

"Siyezwa-nje Mnumzane ukuthi uyakhuluma, kodwa ngibona sengathi kuzakuba nzima ukuba sizifake ogaxweni olukhulu kangaka, sifake nezinqola zabanumzane engozini yempi, singazi ukuthi silwelani? nokuthi sozuzani ngalokho. Futhi sizoze sihlale phezu kwegeja lishisa-nje konje singene ngani ekuxabaneni kwezizwe ezimhlophe?", sekuphenya Umuntompofu, wakwaKhoza. "Ngiyezwa ukuthi wena Muntompofu uthi awuyazi inkosi eniyilwelayo, nokuthi ningeze nazifaka ekuxabaneni kwezizwe ezimhlophe, funa, ngengozi, zidliwe izinqola zabanumzane," kuphendula umlungu ngelipholile, ezibambile ukuba angafudumali nakancane. "Kephake nxashana kufika isitha khona namhlanje sizidla lezizinqola novikelwa wubani? Njengoba sengishilo ukuthi kukhona impi yamaBunu engaseMthonjaneni. nina nofika kanjani emakhaya? Kuyezwakala ukuthi ikhala layo liye lagwaza eMhlathuze. Niyodlula kanjani nxashana nilahlana nathi? Mina Madoda, ngibona sengathi kungubudoda ukuba sibambane ngezandla, sifele ndawonye kunokuba siniyeke niphangwe ngamaBunu. Njengoba 'umkhosi usudla amahhashi,' siyaphuma thina lapha Eshowe kusasa. Ngakho cabangani elenu lokugcina nisitshela masinyane;" Washo lapho umlungu wafulathela washiya izwi lokuthi uzobuye abuye azokuzwa impendu'o.

Kwathi ukuba ahambe umlungu, kwathula isikhathi eside kuthe, cwaka, abantu bonke bengakhulumi bethaphana ngamehlo-nje. Kuthe ngelikade yabuye yaboboka indaba kwabizwa nabaholeli batshelwa ukuthi nabo abaphonse elabo itshe esivivaneni, ngoba nakhu sekuyiwa khona ezinkanini. Kwezwakala umfo kaMatshana wakwaButhelazi wathi, "Gwinyani itshe bakwethu senze umfelanda-wonye. Kungeze kwaba ubudoda ukuba sifele ndawonye sithithibeke-nje, sengathi singamanina. Nxa kuvela okubi kuyokwaziwa ukuthi izinsizwa zakwaZulu nazo zaliphonsa itshe esivivaneni zazezafa zethembekile. Kuhle ukwethenjwa. Abanumzane esifashayeleyo lezizinqola beth-

mbekile kwaHulumeni. Kungakubi ukuba sijivaze amagama abo kwaBakhulu. Ngawamike lawo bafowethu, acafangeni kahle." Lenkulumo yomfo wakwaButhelezi yafenza bonke baqunga isibindi, bagwinya lona itshe ayesethe abaligwinye, bazizwa befudumala, kwavuka usinga kwaBaningi, ngakho kwanqunywa ukuthi kuhle kuhanjwe kuyiwe khona phambili. Ngalenkathi amashoshozela abe cefisa sengathi ngabe sekulhanjwe.

Kuthe ngenkathi lapho libantu bahle, waphinde waqhama futhi umlungu wasekuseni, ehamba nomunye ongemude, osendimeni yabantu-nje, kodwa obukeka sengathi useqinile futhi sengathi yena kwaBe kungumuntu osekade ebona. Bathu ukuba bafike ezinqoleni babizwa baqoqana bonke ndawonye. "Sengibuyile madoda, njengoba ngishilo kini ekuseni ukuthi ake niyocabanga beseninginika elenu lokucina. Kasifuni ukuniphoka ngoba siyazi ukuthi nxa kuyiwa empini kusuke kuyiwa ekufeni. Kasifuni futhi ukuba nihambe nathi uma ningabaza, ninezinhliziyi ezinibili ngoba into enjalo ayinayo inhlanhla ingahle isiholele amanzi ngomsele. Thina maNgisi sikholwa ukuthi siyofela Ndawonye okwezimpukane zingena obisini. Noma singafa siphele thina lapha bafika abanye, amaButho akithi ayilwe lempi size sifike ekugcineni kwayo noma ingathatha isikhathi eside. Zofika kodwa ezomkhosi wakithi nani nokushe ukuthi sanitshela. Izinto zisimele kabi ngempela namuhla, kodwa kungethi ngoba izinto zimbi namuhla besesithi ziyoba zimbi nakusasa. Lizobuye liwuphendule umoya, ziguquke izinto." Asho lapho umlungu agcine, ababeke emehlweni sengathi ikhona into ayifundayo kuwo amehlo. (Wumkhuba wabo omkhulu lona abelungu ingabe bayaye baboneni ezinhlamvini zamehlo.)

"Nxa seliphumile igama lokuthi ayihlome, thina Zulu asibesisa nabo amaningi ngoba asifuni ukuba impi ize isingenele ezindlini isigwazele khona njengamanina. Sithi phambili, Mnumzane sekozikhanyela khona, ngoba nakwa-Makhanya kwazikhanyela" sekusho ishoshozela lasemaMbathe uSikwata, umfo kaLudloko. "Ngelethu," kwenanela ibandla lonke. "Ngiyabonga Madoda," kuphendula umlu-

ngu, washo qede bafulathela, baphindela kwaBanye bayokibalandisa.

Labuye laphuma futhi izwi elithi kuhle kulungiselwe ukuhamba ngakusasa, nokuthi kufanele zilale zilayishile izinqola ngoba nxa belibala kuzoze kuwamele kabi amaNgisi lonke izwe. Nempela kwagcotshwa izinqola, kwalungiswa amajoka nezin ambo kanye nezitilobo ngabashayeli kwanjeya. Umuntu waBona-nje ukuthi lwasuka ushikishi. Kwalayishwa nangonyezi. Ukusa kwaziwa yiBo. Kwathi kuqala liphuma ikhwezi zaziwela eMlalazi, ngomgwaqo olibangise eMelimoto (Melmoth). Kuthe kusa kuthi, nwe, zaBe sezibange eNkwalini. Kuthe ngenkathi lifudumala ilanga zaBesezikhumule phansi kukaNdundulu, ezansi kwakwaGcongco. Lapho ke zafica uxhaxha lwamahashi, amasotsha esezilindele khona. Nxa zifika lapha izinqola sekuBonakala amasotsha amaningi kangaka, futhi sekwesabeka nxa umuntu eBona begqoke babuye bagaxa amabande agcwele izinhlamvu, kwabuye kwasa ngokunye, lwafika kancane uvalo oluthi, he-he-he. Hhayike nokho, njengoba base begwinye itshe, kwabuye kwadlulisa lokho.

Sicishe salibala ukunitshela ukuthi zingakasuki izinqola Eshowe, abashayeli nabaholeli bachelwa ngentelezi kaSikwata ukuBa baqunge isibindi, futhi ukuBa bavikeleke ezingozini ezingahle zibehlele. Nxa abantu sebecelwe ngentelezi yempi, baphenduka amashoshozela okulwa. Kungumkhuba wakithike lona owawenziwa yizo zonke izizwe zakuqala. Amabutho enkosi aBe echelwa ngentelezi yempi futhi abese ehabula kancane igudu.

Kuthe emini yasekuseni-nje aBophela amasotsha alidlanzana, ahamba. Kwathi umphakathi wonke wasala khona lapha ezinqoleni. Nantiya idlanzana lelo liyodundubala kwaGcongco. Lahamba laze layosithela lapha kungasabonakali khona. Ntambama lapho seliya ngomutsha wendoda, laqhamuka futhi lelodlanzana, emva kokunyama'la usuku lonke. Ekubuyeni kwawo amasotsha lawo akade ehambile akubuyange kusachithwa sikhathi, kwaboshelwa khona masinyane ngoba aBabikela ukuthi ikhumulo elihle likhona ngaphezulu nokuthi kubukeka lisacwebile, ifu

lempi kalikabiko emgwaqeni. Zasuka lapho zayezayongenisa ehlathini ngaseMkhindini lapho zalala khona.

Ngomhlomunye, labuye laphinda lelidlanzana laphuma phambili layishiya impi yonke isangenise khona lapha ehlathini eMkhindini. Lathi nya usukulonke kwazekwalalwa. Kuthe futu nangakusasa kwathi nya, usuku lonke. Kuthe nxa sebemehlwana lapha ekamu, memfu, leliviywana. Hha, kanti basekhona. Kwasekucatshangwa nokuthi mhlawumbe sebefanawe ngamaBunu. Oha, kanti bayeza. Babuya nemibiko ethi umkhondo wempi bawunyathele endleleni. Nokuthi baqhubekile bayihlola impi yamaBunu eseMthonjaneni. Babika ukuthi ikhala layo liyelagwaza eNtabakhathazo. Kungayo leyonkathi lapho abashayeli nabaholeli bayalisiswa ukuthi uma amaBunu ebafumana, bangaze bazithatha izikhali ngoBa bona kabalwi, kulwa abamhlophe kuphela. Bavumenje ukuthi bayasebenza lapha emaNgisini, yikhona engekusadubula, acabange ukuthi bayizinhloli.

Futhi ziningi izindaba ezabezihenyuzwa ngabantu ngalezonsuku. Kwakuthiwa izinhloli ayaziGamba amaBunu azinqume izandla, azikhiphe amehlo, bese eziyeka esezigininindile izandla, ethi azihambe. Kasazike ukuthi nempela kwakukhona yini ukwenza izinto ezinjalo, ngoBa isenzo esinjalo sishaqisa umzimba. Ukuxoxwa kwezindaba ezinjena kwaBenza bonke abashayeli nabafana bahlalela ovalweni, izibindi zabo zaphakama. Ngokusuka kwazo lapha eMkhindini zaye zalala eMelimoto. Kwathi ngakusasa zaphuma kodwa ngoBa umkhondo wamaBunu wabe usunuka eduzane kazihambanga ibanga elikhulu. Abantu baseSchamba bedlemuzela-nje bethuka ubala, balingise inyamazane ebikade ixoshwa yizinja.

Ngalo usuku mhla ziphuma eMilimoto kwafika umbiko owawajabulisa kakhulu amasotsha. Kwathi ingani impi isibikwa eduzane aze akhohlwa ukuthi ingozi isiseduzane. Laphela nefu elabeseliBengeme. Izindaba ezimnandi kwakungezokuthi, ayidungululile amaNgisi kwaThalana. Nokuthi imikhosi yamaNgisi ephuma phesheya seyifikile nayo isiyibambile impi eduze nase Colenso. Lempi iphethwe wuGene Buller. Kuthiwa zakhala ubuqhu-qhu-qhu ezamaNgisi izibamu, angenwa ngamanzi eziswini amaBunu

Iwabidlika ngoḡe oḡekade lwakhiwa. Kusobala ukuthi lesisenzo sadala ukuḡa zehle izihlathi emaBunwini.

Futhi ngaleyo nkathi kwezwakala ukuthi amaBunu aḡe eseFree State adilikele ngaseMnambithi, nokuthi futhi namanye aḡengase Colenso, aselokhu ehlehla kancane elifangise ngaseMnambithi nawo ; kwazise ukuthi asedudulwa likhala lempi yamaNgisi esifike ngaseThekwini iqhamuka phesheya. Kuyakhanyake ukuthi kuzakubanzi- ma emaNgisini aseMnambithi njengoba sebewakake phakathi. Kodwa kuyezwakala ukuthi imikhosi kaKingi iwubambile umuzi waseMnambithi kawavumi ukuḡa udliwe ngamaBunu. Kepha into enzima ngeyokuthi amaBunu kawasavumi nakancane ukuḡa kubekhona into esondela kulomuzi, asejala ukhasha. Asevimbe kuwo wonke amasango angenayo naphumayo. Ngenxa yokuthi kwaḡekungasafiki lutho oluqhamuka ngaphandle olunjengokudla, lagunya iphango kangangokuthi amahhashi aphenduka izinkomo, ahlatshwa kwadliwa wona. Zabezizimbi izinto lapha. Kodwa phezu kwalokho awavumanga ukuthela emaBunwini amaNgisi.

Ake sibuyele eMilimoto, lapho sishiye khona izinqola namaNgisi ephuma Eshowe. Kwaḡe sekuzwakele emaBunwini ukuthi inkulu impi yamaNgisi engenise lapha emahlathini aseNtabakhathazo, nawoke aḡe esehlalele ovalweni lokuthi kakwaziwa ukuthi iyodumelana nini.

Lokho kwawenza ukuḡa ahlehle kakhulu, ahambele ngengenhla, alifangise eBaḡanango. Athe ukuḡa afike esiHlungu alishaya alibedula. Nankaya, emuka ngomgwaqo elifangise eDandi.

Izinhloli zamaNgisi zithe seziphuma ukuyohlola isimo semp iyezitha zawo, sezilungisela ukuḡa kuphakwe impi idumelane kuḡe yikho kanye, zafumanisa itshe selome inhlama. Kazikhohlwanga okokuqala ukuthi ngempela amaBunu asenyomukile, zacaḡanga ukuthi yisenzo sokudonsela amaNgisi ophathe. Aqhubekele phambili ehamba ccwaninga kahle isimo sonke, kepha kawaze aḡona lutho. Kuthe nxa izinhloli seziwele eMhlathuze, sezinamathele oHlelo, zawuthola umkhondo ukuthi umshungu wamasotsha amaBunu wabewedlule ngayizolo ngaseBaḡanango, ehamba ngomkhu-

lu umjaho. Abuya nezindaaba ezimnandi zokuthi impi isihlehlile, nokuthi kubukeka isiphuthume ngaseDandi.

Zasukake izingqola zalandela ezinyaweni zamaBunu. Kuthe ukuba ziwele eShiyane, kwaBonakala ukuthi kufanele eziyisithupha ziqhubekele ngaseMnambithi ukuhambisa ukudla kulaabo ababulawa yinkengane. Kwakungaziwa ukuthi ziyongena kanjani ngoba amasango abe evaliwe onke. Phezu kwalokho, nokho kwadingeka ukuba zihambe ziyozama khona phambili. Yabe inzima indlela okuzakuhanjwa ngayo ngoba khona lapha eMakala, amaBunu abe evimbile. Nempela kwaBanjalo, zasuka izingqola eziyisithupha, eyakwaMbambo, neyakwaNdamande, neyakwaMkhwanazi, neyakwaNzuza, neyakwaMathe kanye neyakuBo kaZwelonke. Okunye okwenza ukuba indlela yalezizingqola ibenzima yikuthi amasotsha onke wona abe esezolibangisa eDandi, besezihamba zodwa lezizingqola zingasenamvikeli.

Phezu kokuba kumnyama phansi naphezulu, zadukuza ubusuku zadlula eMakala phakathi kwamabili, amaBunu nezinhlozi zawo kusalele. Kuthe kusa kuthi, gelekeqe, zaziwela iBusi eduze nase Waschbank, zayezakhumula eNdaka. (Sundays River).

Kuthe emini-nje libalele lithe wo, ilanga babona kuthi memfu isididi samahashi, nezinto ezibomvu eziwagibeleyo. Bathi kwasekucwazimula izibamu, kungasabekeki, kodwa basangana-nje ngoba bengazi ukuthi ngabe ngawaphi lawamasotsha, kuthe kusenjalo babuye bazimisa isibindi ngokuthi, kumbe ngamasotsha amaNgisi. Kodwa ngaleyonkathi babeshaywe yuvalo olubi impela bekhuluma sodwa bebuzana ukuthi konje ngabe yini lesisinyikinyiki. Kakuthathanga muzuzu omkhulu, ngoba nakubashayeli akufikanga ukuthi kubalekwe, futhi ithuba lokubaleka lale lingasekho Bafika abelungu labo. "Ha! Kanti sithi ngamasotsha amaNgisi-nje ngamaBunu? Kusobala ukuthi siyaligcina ukulibona ilanga namhlanje," sekuhebeza omunye kubashayeli. Zeza izinkabi zamaBunu, kwakhala ubugududu! gududu! gududu! zithe nxa zisondele zafolela ukudubula. Baphuma abashayeli baphakamisa izandla. Kuthe ukuba babone ukuthi ngabantu basondela ngamandla. Athe ukuba afike ezinqoleni athi, dlengelele, ema.

“Ningabaphi, niphumaphi, ngezobani lezizinqola, niyaphi?” Uthe nxa ethi uyaphendula omunye umshayeli, wathi “Ma-Ma-Makhosi.” Kaligwinyanga, lamenqaka elinye iBunu. “Suka, uthi Makhosi, Makhosi ani, ingani nina niyizinhlozi zo’Royineki,” sizonilungisa namidanje. Kwabuye kwaphendula omunye umshayeli wachaza wathi, “Makhosi siphuma Eshowe, sithwele ukudla kwamaNgisi, asizona izinhlozi, siyasebenza-nje ngoba siqashiwe.” Asondele amaBunu azembule oseyili izinqola, afunisise ukuthi izibamu nezinhlamvu azikho yini. Kuthe ngenkathi enzanjalo, adumela konke okwakungahle kuwasize. Kwaphangwa izinto eziningi nokudla okwakungathatheka. Athe nxa esesine azibethela, azifaka umlilo izinqola zavutha, bu-u-u-u. Kwasha konke kwathi, cole.

Ngaleyonkathi uvalo lwahe selugubaza ezifubeni kwabangingi, sebemi betholoza, bengazi ukuthi bona bophetha ngokwenziwa njani. Kuthe ukuza umlilo wezinqola ulabalale, kwathiwa “Phambili, qhubani izinkabi zonke lezi.” Nempela zaqhutshwa, bakhukhula ofeleba.

Wo, he, zadliwa izinkabi zabanumzane, zashiswa izinqola zakwethu. Kwababuhlungu impela ukuza ziphangwe izinkomo zamakhehla engasazilwelanga. Umuntu wakwaZulu kehlukani nenkomo, uncama ukufela khona. Ngakho ukuza labelikhona ithuba lokuzivikela babeyoke bazabalaze. Pho, babengekho. Nabashayeli bengahlomile izikhali.

Ake sihlolisise ukuthi isimo sempu sabesesenjani ngalenkathi amaBunu enza isenzo esibi kangaka sokushisa izinqola zakuBo kaZwelonke, nokuthi yimaphi lawamaBunu enza lokho. Ngaleyonkathi, yabe kade isibambene ezintabeni zasOndini, kwaNtabamnyama (Spion Kop) lapho amaBunu ayeyibambise okwezingqwele, nangobuciko obukhulu, ngoba abe emi kahle emigodini yawo yokubaca, adubule ngombayimbayi kuvuleke indlela. AmaBunu abe emi kahle ngoba abe engaphezulu entabeni engavumi ukuza amaNgisi awadedele akhuphuke. Babewacoshana-nje esakhuphuka intaba. Ukuza amaNgisi kwahe kungebantwana abanesineke, nabanesibindi sokuphikelela nanxa bebona ukuthi kunzima, kwakuyothi ngobunzima ababuthola lapha kwaNtabamnyama, badikile, bafulathele, bacele empunzini.

Kepha ngokuphikelela kwabo okungandile, bazebalithola isu abahlasela ngalo emuva kokwehlulwa kwabo kwaNtabamnyama. Abuqeka amaNgisi lapha. Kwathi emva kokwehlulwa ngamaBunu kwaNtabamnyama, uGeneral Buller wabuye walithola iqhinga wahlasela amaBunu ngenye indlela. Kwakhala ubuqhu-qhu-qhu, nobuqimu-u, gqimu-u, namaBunu abesathe ayazazi, kwanhlanga zimuka nomoya-nje, yabe isifikile eyamaNgisi. Ekugcineni yadabuka eyamaBunu, yafulathela; namaNgisi athi "Sesilapha". Bayifchezela njalo bayikhipha ezinqabeni zayo, bayijijimeza. Kuthe ukuba igqibuke eyakomaBunu, ashoshela amaNgisi alibangisa phakathi eMnambithi. Kwabayikukhululeka kwayo impi yamaNgisi eyabe ivaleleke khona isikhathi eside.

Ngalenkathi umuzi waseMnambithi usebunzimeni, ucindezelwe ngamaBubu, kuthiwa ziningi izinto ezabe zenzeka kuwo. Ngenxa yokuphela kokudla, kuthiwa abantu basebedla inyama yamahashi ingabe inambitheka kanjani. Futhi kuthiwa aphela namakati ngoba kwabesekuyizona zinyamazane. Namanzi futhi kuthiwa aphela nya. Kwathi ingani abantu babulawa yinkengane babuye babulawa nayikoma.

AmaBunuke lawo adla ezakubo kaZwelonke, kwabe kuyiwo lawo abekade evimbezele umuzi waseMnambithi, osekuthe ukuba idwenguluke eyakubo eMnambithi, nawo abamba indlela aliqondisa ehla. Athe efika lapha ezinqoleni, izinhliziyzo zabezisagcwele igazi. Akumangaliseki ukubona efika enza isihluku esingaka, ezinqoleni ezabezithwele impahla yamaNgisi. Yaqgibuka yonke indawo eyamaBunu, ngoba ngisho eyabe ikwaThalana nayo yanyomuka yahlehla yalibangisa ehla. Yaphuthuma ukuba inqamule uKhahlamba. Kuthe ukuba yeqe uKhahlamba, basebeveza isu lokuba kuyovinjwa o' Royineki' (AmaNgisi) eMajuba. Nempela lelosu lawo lenziwa, afike akha khona inqaba yawo abeka izimbayimbayi zawo eMajuba abeka esikhaleni seNgonyama (Laing's nek). Abe azi kahle amaBunu ukuthi amaNgisi azozama ukukhuphukela ngaseTransvaal, noku-thi ayozama ukukhuphuka ngaso lesisikhala.

Njengoba kwakulindelekile, nempela aqhamuka ama-

Ngisi, athe ethi qhamu, azithela kuwo amaBunu, afe ebace ezinqabeni zawo. Pho, lokhu ofeleba abanembi bathi mhloa, balela umkhwani nje othi khwasha, acishe aphela lapha amaNgisi afa abayizigingqi. Kwabangumzukuluzuku omude kungaziwa ukuthi yozala nkomoni. Ngalenkathi idumeiene, eyezintshebe no"Royineki," siyababona noZwelonke bebumba icebo lokuhlubuka bazikhulule ebugqilini. Siyabezwa bekhuluma benyenyeza nomngani wakhe uDambuza. "We Dambuza, kodwa mfowethu sobekezela koze kubenini amaBunu edlala ngathi?" kwasho uZwelonke engenwa umoya wokuhlubuka azikhulule." "Uyabona-nje mfo kaNtenga ukuthi siyakude lapha sesiyoduka nezwe umphelo, singaphindi sazi lapha saqhamuka ngakhona. Onkabi laba bese besizakala ngathi siphenduke izigqila zabo unomphelo? Angiboni ukuthi mina ngingaze ngife ngingasazamanga ukuzisindisa," kusho uZwelonke.

"Hhawu, hhawu, Zwelonke usuthini phela? Usufuna ukuba sidutshulwe ngamaBunu? Ngingeze ngayenza nempela mina into enjalo" kukhuza uDambuza. "Kungcono ukufa kunoba sife sikubekile, ngoba nakho lokhu ukuba yisigqila samaBunu yikufa. Kungcono ukufa ngingewatshwe. Kusizani ukwesaba ukufa, Dambuza, ngoba kuyakhanya ukuthi sogcina sibulawe ngoba nakhu sihamba phezukwegeja lishisa. Lalela ngikutshele, Dambuza, "Mina ngithi akuthi ngelinye ilanga selusile lapha, sephuze ukubuyisa izinkabi, bese sisuka sengathi siyokhalima ezikude, kanti sesithe, nyelele, sangena emfuleni lona senyusa wona. Kabasoze basithola ngoba kobe sekuhlwile." "Uyawazi yini lapha uvela khona lomfula? Futhi abazukuzibona yini izinyawo zethu zithiphaza lapha esihlabathini, bazithole, besebesilandela. Phinde ngingeze ngayenza mina into enjalo"; sekusho uDambuza. "Musa ukungithukuthelisa Dambuza, mina ngithi kuhle sihambe khona kusasa lokhu okusayo. Kungcono ukudliwa yizilwane zasendle kunokuba ngithe ngise ngegazi lami. Zwide. Mhla kade ngibulele ikhonde, ubaba wayihlaba inkabi yakhe enkulu, kwaze kwathi nabasekhako-mama nabo bayihlaba ngathelwa ngenyongo yazo ukuba amathongo angibeke. Pho ngingesabelani namuhla, ngizovele ngethembe ukuthi amathongo ayokungisindisa

engozini engahle ingivelele. Kasazi lapho sizokweqa siqonde khona kodwa kuyafana-nje ngoba futhi asazi lapho ama-Bunu elibangise khona nathi. Nokuthi isiphetho sethu koba yini."

Emuva kwalenkulumo siyababona abafana sebevumelene ngesu lokuthi kufanele ukuba beqe. Ekuseni ngenkathi bekhapha izinkabi namahhashi, bembatha izibalala zafo kanye namajazi ngoba amakhaza abe ebokile kwelanshla ebusika. Kuthe nxa selifudumala ilanga izingubo zafo bazishutheka lapha emfuleni, balinda ukuhlwa. Ngenkathi yokubuyisa izimpahla basuka bona baqonda kwezazishla nomfula. Gontshi, emfuleni, bathathe izibalala zafo nezinduku bashaye utshani. Kudekude ngamajubane benyusa umfula iGwa (Vaal River). Laphaya ekamu yilokhu bethi abafana bayobuyisa izinkabi kanti kudala abafana begodukile.

Kuthe nxa abanye abafana bebona izinkomo ebekufanele zibuye noZwelonke zingabuyi, basuka bayozikhalima, zaboshwa, kwalalwa. Kuthe kusihlwa kwafo yikhona kuhlaluka ukuthi oZwelonke noDambuza ababuyanga. Ngenxa yokuthi impi yafe ivutha ekhaleni ngalesosikhathi, kwephuzwa ukuphuthuma lowomkhosi, futhi nakhu kwase kuhlwile. Ngakusasa kwaphuma izwi lokuthi kabayofunwa, badutshulwe lapho beyakufinyaniswa khona. Nempela zaboshelwa izinkabi zamaBunu, zaphuma zenyusa wona umfula iGwa. Babudula, babudula phinde ukuba batholwe abafana. Kwathi ntambama impela eseqala ukudela, ahlangani nendoda eyafe ihlangane nafo ekuseni ngomgwaqo olibangise oThaka (Wakkerstroom). Kuthe ukuba ezwe lomkhondo, anikela khona amaBunu. Phinde kaze afumana lutho. Kanti abafana babuye bachezuka emgwaqeni, baguduza udongwana oluseduzane-nje basebebaca, ngoba izinyawo zafo sezivuvukile, sefekhathele. Aparuza ngomgwaqo-nje amaBunu olibangise oThaka, adlula kufo abafana eduzane-nje lapho babebace khona, kodwa awaze ababona. Afuna, afuna isigcino aze abuyela ekhaya, esedelile. Kwafo ukusinda kwafo njalo emaBunwini.

Ngakusasa bahamba baqinisa ngoba bengazi noma basafunwa yini. Babengahambi ngendlela ngasosonke isikhathi.

Kwakuthi ngesinye isikhathi, baguduze izindonga ngoba bebalekela ukuhlangana nabantu ngoba lokho kungenza ukuba umkhondo wabo uze utholakale. Bahamba amaviki amabili, bengazi ukuthi bayaphi, nokuthi bakuyiphi indawo. Ngalesisikhathi base behluleka ukuhamba iinganga elide ngoba izinyawo zabo zabeseziyimithwalo-nje wukuvuvuka. Bekake bengezukuphela namanzi afudumele bebazithobe.

Kwathi ngeviki lesibili basuka eMajuba bathuka bezithela kukhehla-nje omdala, kodwa ongakagugi kakhulu, oseyindoda ensansa njena. Lasho lathatheka ikhehla yilaba bafana. "Sanibona, bangane bami, konje ngizothi ningabaphi?" Kubuza ikhehla. Baphendule abafana bakhombe oThaka. Libaphenyisise manje nxa bekhomba oThaka ngoba nalo kwabe kungelakhona oThaka. Libabuze ngezinto nangabakhelwana babo oThaka. Ziyime emthumeni kubafana.

Kufumaniseke sebebambekile, kwaze kwathi isigcino balitshela indaba yabo yosizi. Okwabathokozisa ukuzwa ngalo lelikhehla ngezindaba zempi yaseMajuba. Babeqala ngalo lelikhehla ukuzwa ukuthi yangquzuka kanti eyezitshebe, yaphakamisa izinyawo yalibangisa eNtalasifali (Transvaal). Kwathi ukuba bezwe lowombiko, kwayikhona bema isibindi kwathi, gidi; Babona ukuthi sebesindile engozini yokufulawa. Bathi ukuba behlukane nalelikhehla baka bahlabi ikhefu, kwayikhona bezwayo nokuthi bakuyiphi indawo. Yiyoke leyonkathi abacabanga ngayo abakuho abahamba namaBunu, befuna ngezinhliziyo ukuthi ingabe alishonise kuphi nabantu bakubo. Ngalenkathi, kwake kwafika imicabango eminingi bengazi abafanele ukukwenza. Bagcina ngokuqhubekela phambili, kodwa nephambili lelo bengalazi ukuthi libaqondise kuphi. Baqunga isibindi nje bathi sekuyozikhanyela phambili, ngoba besaba ukuphindela emuva, funa bathi babuyela emuva bazithele emithonseleni yamaBunu okwakungenzeka ukuba isalele ngemuva. Basase beqhubekela phambili ngoba kwase kuseduze iPiet Retief basebeliqondisa khona.

Isifundo V

UZWELONKE ETRANSVAAL

Kuthe ukuba amaBunu achithwe ezinkundleni zonke zempi, afulathela, anikina amakhanda, aphulula izilevu zawo alibangisa kwelaseNhla, eNyakatho; kwasala-nje imithonselana yawo lapha kuleli laseNatali. Sengathi ukuhamba kwakuwamele kabi ngalenkathi ngoBa imikhosi yawo yempi yase ichithwa yonke indawo ngisho khona lena eKhimbili (Kimberley) naseBulamfonteni (Bloemfontein) nakhona kwaBe kunjalo. Kodwake kwafumaniseka ukuthi ngayo lenkathi, sekuxoxwa indaba yokuxolelana phakathi kukaHulumeni wamaBunu kanye noHulumeni wamaNgisi. Nempela kwavunyelwana ukuba kuthelwane amanzi.

Ake sibuyele emuva kancane emkhondweni woDambuza noZwelonke ukuthi bathi ukuba bavumelane ngelokuya phambili balibangisa kuliphi, njengoba sesizwile ukuthi amaBunu wona alibangisa enhla kwelaseNyakatho. Kuthe ukuba abafana bavumelane ngazwilinye lokuya phambili, nempela benzenjalo. Bahamba indlela ebuhlungu ngoBa basebaphelwa yikudla, basebephila ngokuhamba benqiba emizini eseduzane nendlela. Iphango yinto eyenza ukuba namandla angabe esabafikho, kuxege amadolo. Emva kwenyanga eyodwa behamba bedukuza bengazi lapho belibangise khona, behamba engozini yezilwane zasendle, ezingozini zezinyoka, ezingozini zemifula, nasezingozini zokudutshulwa ngamasotsha amaBunu, baye bafika emzini obizwa ngokuthi kuse Piet Retief. Ukuthi kwase kufanele kebhabe ikhefu lapho akushongo bona kwasho izinyawo zabo ezabe sezingamaBokonya. Ngenkathi becabanga eyekhefu, bacabanga nokuzifunela itohwana, ukuze bathole indlela yokugcwalisa ithumbu.

Ekufikeni kwaBo lapho batholwa ngumlungu owaBe akhe ngaphandle kwediloba, epulazini. WaBe enepulazi

elikhulu lomlungu efuyile ; izinkomo nezimvu, namahashi kwaBe kungubisi omkhulu. Njengoba kwakungabafana basemaphandleni ukusenga babekwazi kakhulu. Lapha kwamlungu bafike banikezwa wona lowomsebenzi bafundiswa futhi ukugaya ubisi, baphehle ibotela. Ukushesha kwaBo ukufunda ukwenza ibotela, nokusebenza kahle ngokuchophelela okukhulu kwaBaethela ugazi kumnumuzane, umnikazi pulazi. Induna yakwamlungu lapha kwaBe kungumufu wakwaNxumalo uNkonka, kaSothondose, kaMalusi, kaMawewe. Kwafumanisekake ukuthi kuZwelonke, izingubo zivume zombili, engaphansi nengaphezulu, njengaze izibongo zikayisekazi, ngoba ngalapha kumlungu uyisilomo, kanti nasesikwateni simjabulele kakhulu ngoba nakhu ngowakubo kanduna. Bahlala kahle kakhulu baze bacishe ukukhohlwa lendaba yabo eyenza ukuba baze bazofika ePitilitifu. Yabe ingakhohlakali kodwa ngoba yabe isematheni ngaso sonke isikhathi, bevamile ukuyikhininda ngenkathi besaqeda kufika.

Omunye umsebenzi ababevame ukuwenza uma sebeqedile ukusenga nokugaya ubisi, babeyaye babophele ingqumkumbane bayothengisa ngebotela nolaza edilobeni. Lengqumkumbane yabe ishayelwa nguye uZwelonke. Yiyo lena futhi eyabe ihambisa izingane nenkosikazi yomlungu nxa befuna ukuvakasha. Wawufunda lomsebenzi wokushayela ikalishi wabayincwethi impela. Izingane zomlungu zona zabazingavumi ukuhamba nomunye umshayeli ngaphandle kukaZwelonke. Zabesezimejwayele kakhulu, zimbiza ngokuthi wu'Zonke. Njengoba ngalenkathi izinto zokuhamba lezi ezisheshayo zazingakabibikho, abelungu babehamba ngawo amakalishi lana noma izinqola eziboshelwe wona amahashi. Umshayeli walenqola kwakuyaye kubenguye uZwelonke. Ngenxa yalesi isenzo, kwaphinda esenzeka ngenkathi esesekhaya, efunda izwe lapho ephatha intambo, engumholeli wenqola yakubo. Nangayo lenkathi wafunda izindawo eziningi zaseTransvaal. Waye wafika eMlomo (Ermelo), OThaka, eLanguwani (Volksrust), kanti naseNgcuba (Utrecht) wayewafika. Basebenza isikhathi eside kulomlungu ebaphethe kahle. Lomlungu woZwelonke kwaBe kuyiNgisi.

Wafunda futhi ukukhuluma isiBunu lapha ngoba wabe chamba nabelungu njalo, bevame ukumkhulumisa ngaso. Wasibamba masinyane-nje uZwelonke, nakuye saqhuma ngamakhala.

Niyazike nani ukuthi umuntu ohlala phansi kwabelungu. uyagezeka, aphucuzeke, kuphele konke ukuba ngumadakeni lokhu. Nxa uzohamba nabelungu bewuyaye utshelwe ukuthi kuhle ugeze konke okuyizivatho zakho, futhi uthunge okudabukileyo ungamane uqhamuke uyilishimba-nje lokungcola nenikiniiki elintayizayo-nje. Nxa uvama ukuba wuxamu-nje wosuka umlungu akunengwe, bese ukuphelela umsebenzi. Wakufunda konke lokhu uZwelonke masinyane naye waba esefayisimomoloto sebungwana elizithandayo, eliyichophanzipho, negcokama; kwaze kwathi abelungu ababe besamesaba ukuhamba naye ngisho beya ezindaweni zombuthano. Wabe ewejwayele ngempela amanzi, ehlamba zonke izinsuku.

Njengoba sengishilo, waphucuzeka ngempela uZwelonke, nemisebenzi eminingi yasesibayeni yasuka manje kuye, yenziwa ngabanye abafana. Bahlala kahle kakhulu lapha kwalomlungu, nenduna leyo umfo kaSothondose wabe ebaphehte kahle kakhulu, kwazise ukuthi kwahe kungesiye umuntu ovame ukuncetheza nokuhlala ngabanye abantu kumlungu. Kwahe kuyindoda enesithunzi, futhi enesiqu sobuntu ngempela. Nesikwata sasibathanda lababafana bengaconsi. Ngenxa yokuphatheka kahle kumlungu wabo ngazozonke izindlela ngisho nakwezamaholo, bephuzwa ukucabanga ukuhamba kuye. Wayebaholela opondo ababili abagibele nonsumbulwana, ngenyanga.

Into eyabe ibaphatha kanzima kulelizwe ngamakhaza. Limakhaza ngempela leli langaphezulu. Enye into eyayibenyelisa, ngeyokuthi kwakuthi noma umlungu efanika isikhathi sokuphumula bangaze bangayandawo, ngoba emakhaya kukude kakhulu. Kodwa laba abanye abasebenza nabo, bona kebathi, gqi, ngasemakhaya ngoba kuseduzane. Iningi labo lalingelakwaNgwane, kwelikaSomhlola. Ngenkathi kade bevakashele emakhaya, babevama ukuxoxa izindaba abazithole ekhaya. Esikwateni amaxoxo amakhulu akhona ngaphathelene nezintombi. Kuyafana-nje ngoba nakodade futhi, indaba evuthiweyo ngeyamasoka.

Ngelinye ilanga kusihlwa axoxa amaSwazi ngokuthi kuzakuba khona umkhosi weNgonyama yase Swazini, uSobuza. Lona kwakuzakuba ngumkhosi omkhulu we-Ncwala. Yisiko lakhona leli kwaNgwane lokuthi, njalo kanye ngonyaka kugujwa wona lomkhosi wokusekela nokuqinisa ubukhosi bakhona. Amajaha anikezwa inkunzi yenkomo ukuba ayifulale ngezandla, angayithinti ngommeso. Ayidikadike ize ife. Inyama yalenkomo idliwa yizalukazi kuphela. Athe nxa exoxa ngobuhle balomkhosi amaSwazi, noZwelonke baze bathatheka bangenwa yisifiso sokuthi ke bayobona lomkhosi waseSwazini. Okunye okwenza uZwelonke abenesifiso sokuyobona eSwazini yikuthi wabe azi ukuthi ekhakonina kukhona eSwazini kodwa engazi ukuthi kukuyiphi indawo, ngoba wayengakaze aye ngenkathi esekhulile. Futhi naye uZwelonke ngalengkathi wabe eselibobodlelana, esethanda ukuyobona amatshitshi akwaNgwane, aziqashele naye emajongosini akhona. Ngenxa yokunambitheka kwalendaba yomkhosi waseSwazini ayibange isaphuma emlonyeni, yaxoxwa njalo. Yabikwa nase nduneni ukuba ayobikela umlungu isifiso sabo. Nempela umfo wakwaNdwandwe wahamba wayoyethula kumlungu. Kuthe nxa esebuya uNdwandwe, bambona ehamba emomotheka babona ukuthi uza nezindaba ezimnandi, ngakho zaqala ukwenyuka izihlathi koZwelonke. Nempela umlungu wayevumile. Kwahlalwa kulindelwe lololusuku.

Lwafika usuku olungaliyo. Kwavukwa ngesikabadakezi ngoba yabe inde indlela ebange oSuthu, emzini wenkosi. Bahamba usuku lonke, kwathi ngakusasa lapho liyangomtsha wendoda, bangena oSuthu. Emizini yonke ababefika kuyo babefumanisa kubuswa emakhaya, kodwa amajaha engekho ngoba abe esebiziwe komkhulu. Bahamba besinda yonke imizi, befumanisa kuteteza amaSwazi ngokukhulu ukujabula nokwenama, kubonakala ukuthi aguba umkhosi. Babuka bakhona imilomo ngobuhle bezinto ezazenziwa kulomgidi wenkosi. Babuyela emuva bedelile. Ngasonke isikhathi bekwaNgwane, umqondo owa be ubusa emcabangweni kaZwelonke ngowokuthi kazi bakhona yini abasekhakonina lapho, nokuthi, kungabe kusenzeka ukuba ucilo

azishaye endukwini athuke ebelamela kodwa phinde, akwenzekanga.

Njengoba besesishilo ukuthi kwasekuthelwene amanzi phakathi kwamaNgisi namaBunu, oHulumeni boBabili, owamaNgisi nowamaBunu bavumelana ukukhulula iziboshwa nhlangothi zombili, ezafe zithunjwe ngenkathi yempi. Kwaba yikukhululeka kwabashayeli nabaholeli babo ngalenkathi, bonke ababephangwe ngamaBunu eNdaka. Mhla bededelwayo kwafe ingathi bayaphupha ngoba babengazi noma amaBunu azogcina ngokubadubula yini. Basebahlalela ovalweni ngase sonke isikhathi. Ukukhululwa kwabo nguHulumeni wamaNgisi kwabaletshela enkulu intokozo. Kwakungathi bayaphupha kusebusuku kanti cha, kusemini, libalele lithe wo : Kepha nanxa basebekhululiwe, bejabula ukubuyela emakhaya abo, babengasabuyeli nalutho ngoba kwase kwadliwa konke, kwashiswa nezinqola, kwadliwa nezinkabi. Kwabuye kwezwakala kodwa ukuthi uHulumeni wamaNgisi uzimisele ukulungisa wonke umonakalo owavela ngesikhathi semp. Lesisimemezelo sakwaHulumeni sabamisa idolu. KuNdlaphu, umfo wakwaDlomo owafe eshayela esakwaNdimande isipani, nakuMakhelekehlane, umfo wa kwaDladla, owafe eshayela esakwaNxumalo isipani es mnyama—indlu ivaliwe, kwakuxega amadolu ngenkathi abanye beya ekhaya bejabulile ukubuya bephila engozini ababekade bekuyo.

Ngenkathi befika ekhaya kuBo kaZwelonke abashayeli, bayilanda indaba yabo ebuhlungu yokuphangwa, nokushiswa kwezinqola ngamaBunu, kuze kuyofika ekunyamalaleni kwabafana, eMajuba. Kwasuka isidumo esikhulu sesililo kwaboZwelonke nxa sekuzwakele lombiko wokuthi kanti abafana bona baphangwa unomphelo, kakwaziwa noma basaphila noma kudala bafa. Zabamunyu impela lezizindaba kuBo bonke bomkhaya nakuBakhelwana. Uyise kaZwelonke kakhulumanga kakhulu, wazibamba, wathula kodwa ebonakala ukuthi udabukile kakhulu. Kasisakhulumani phela ngonina kaZwelonke ngoba yena wafe esekhale waze wabanisilokozane.

Ngakusasa wahlangana wonke umndeni wakwaNxumalo waxoxelwa lesisehlakalo. Indaba eyafe isematheni yiyo

yokunyamala'a kwabafana. Ukudliwa kwezinqola nezinkabi akunakwanga muntu ngalesosikhathi. Uthe nxa usuhlangene umgwamanda wamaNdwandwe kwaqala yena uyise kaZwelonke wathi, "Balandise mfo kaDladla nampa abazali bomfana belindele ukuzwa indaba enzima engehleleyo mina kanye nomuzi wakwethu. Thina schluleka nokuyula umlomo. ngalesisimanga esiveleyo." Lapho unina kaZwelonke wabe esesidinde isililo waze wabanesibiBithwane.

"Anginamagama amaningi nina bakwaNxumalo, ngizothi ukuthatha kancane besengigcina. Kwathi ekufikeni kwethu Eshowe, sabe sesilindelwe kakhulu njengoba lwase-lusukile ubememe lwemfazo, phakathi kwamaNgisi nama-Bunu. Sithe sifika nje, uHulumeni wayezikhomba phambili izinqola ukuBa zithwale impahla yamasotsha amaNgisi. Sasinda eNtabakhathazo, naseMhlathuze lapho sasithi isiwombe sokuqala sempi sizakuBa khona. Kodwa ngenhlanhla ethile, abuye amonyuka amaBunu, ahlehla njalo aliBangisa kwaThalane. Kuthe ukuBa zivele uMzinyathi, zakhethwa izinqola cziyisithupha, zaphakwa indlela yaseMnambithi, zaBeziqhubeka futhi lezi cziyisithupha zilibangisa eDandi. EMakala sachutsha engozini enkulu ngoba sadlula eduze kwasekamu lamaBunu, kodwa ngesuluBezi elithile, izinhlozi zakhona azisibonanga. Sadlula saye sakhumula phezu kweNdaka. Sithe singazelele lutho kwaqhamuka amasotsha ngakwaJonono, asibadama. Ekufikeni kwawo asisesha ukuBa asiphethe zona yini izinhlamvu. Athe ukuBa azisize ngezinto angahle azithole ezinqoleni, azithela uphalafini, azifaka umlilo zasha zaphela. Saqhutshwa kanye nezinkabi saye sakanekisa eMajuba. Sasihamba sikhala ezimathonsi kodwa ukukhala kwethu akusisizanga ngalutho.

Kulendawo sahlala izinsuku eziningi sazesejwayela-nje sonke. Kuthe mhla ibambene eMajuba kwahlatshwa umkhosi wokuthi abafana ababonakali. Laphuma futhi nezwi elenzenza sashaqeka sonke, elokuthi bathi nxa befunyanwa badutshulwe, ngoba bangamambuka, futhi sekugcwaliseka ukuthi bayizinhlozi zamaNgisi. Kakwazi muntuke ukuthi badutshulwa yini noma badliwa yizilwane zasendle noma futhi bakhona, baduka nezwe. Thina sahamba njalo nama-Bunu saze sakhululwa nguHulumeni wamaNgisi. Sehla

khona-nje eNtalasifali lapho sehlukane nawo khona. Ngakho mina muzi wakwaNxumalo ngibuya ngivathazela-nje. Kwadliwa inqola nezinkabi zomnumzane kwadliwa ngisho nomholeli, indodana encane yalapha ekhaya. Unina lo, kakhali ngamanga." Washo wacina lapho uDladla, sezihlengazela emehlweni, zehla zathi, wohlo, wohlo, wahlala phansi. Kuthe ecedanje umfo kaDladla sasiphinda futhi isililo siduma phansi. Kanti nakwaNdimande kwaBayiso sena lesa, umfo ka-Dlomo walanda kwaze kwasha amathe emlonjeni.

"Kuyezwakala Dladla usilandisa kahle nami ngiyabona ukuthi abafana babezama ukuzisindisa engozini yamaBunu. Benza ubungane-nje ukuba bangabe besanihlebelala isu abalibangayo, ukuze nibeluleke. Manje kakho owaziyo noma bayaphila noba kudala bafa. Khona nxa kuzanywa ukuba bayofunwa kungaye kushonwe kuliphi, ngoba nakhu kekho owazi umkhondo wabo?" sekuqhuba uyise kaZwelonke. Waphendula ngelokulandula futhi uDladla wathi, "Nxumalo singeze salinganisa nakancane ukuthi kungashonwa kuphi, kuphela engingakusho yikuthi kungayoyingazwa khona kwelasehla ngaseLanguwani, kubeke oThaka, mhlawumbe umuntu angathuka ekhwela phezu komkhondo wabo." Emva kokuba csebalandisile uDladla, bahlakazeka abomuz babuyela emisebenzini yabo. Bonke bafeshaqekile-nje yilesenzo bengazi ukuthi bangathini. Babebodwa-nje abazikhulumelayo bethi, "Yeboke ntombi kaSimelane waze wakuabona okukhulu ngomntanako."

Kwedlula amasonto amafili izwakele lendaba kwaze kwangathi iyedlulisa-nje emilonjeni kubantu, kanti unina kaZwelonke seloku afundekela kumnumzane ngendaba yokulahleka kwaabantwana ukuthi kuhle kekuyofunwa, kudeliswe izinhliziyi. Wabeyathe uyaziba uyise kaZwelonke, kwafumaniseka unina elokhu ebeke isineke. Isigcino naye wabona manje ukuthi ungenwe yiphela endlebeni ngakho kufanele ake asukume ayozulazula ngakhona ngaseMajuba. Unina kaZwelonke ngalesisikhathi wabe engasokhulumi namuntu asahamba yedwa njengohlanya. Wabe esesabeka impela ngoba kwabe kungumuntu oyisithuli. Umunyu wakhe wabusumenze kwasengathi wumuntu onolaka, kanti

cha, wabe enomusa omkhulu. Wabe chlezi ebalisa njalo ngotho lwakhe, nesenzo asenziwe ngamaBunu ayoze afe engazange asilibale.

KwakungeSonto ekuseni mhla ziboshelwayo izinkabi zamahashi abanumzane, uyise kaZwelonke noyise kaDambuza ukuyoyingaza umkhondo wabafana kwelaseNtala-sifali. Ekuseni lingakaphumi ilanga lafika izwi kuBafana lokuthi unnumzane uthi akuboshelwe uDoni (Indlovu edla abanumzane) Laliligugu lelihhashi kumnikazilo, kwabe kuyinkabi efosi, eqatha ngomzimba iphakeme futhi. Wayengavumi ukuba ligitshelwe ngabafana. Esabatshelile abafana ukuba babophele ihhashi, waqhamuka uyise kaDambuza ekhwele inkabi yakhe emavovo okwakuthiwa wuFulayi. Bahamba bemuka abanumzane balibangisa khona kwelase-Majuba ukuyoyaluza umkhondo ngakhona. Bayebafika eLanguwane, nasoThaka, baphenduka ngaseNgcuba balibekisa ekhaya emva kokuhamba amasonto amathathu behamba befuna. Bayebafinyelela ekhaya bengazange sawunuke ngisho umkhondo omncane.

Emuva kokuba sekwehlulekiwe ukuthola umkhondo wabafana, abantu lapha emkhayeni ababange besabamnandi, kwaphela nokwesasa ukuthi, tsha-a-a, njengoba kwabe kungumkhuba ovamileyo lapho kubo kaZwelonke, ikakhulu abantu abaphatheka kanzima kwabe kunguye unina kaZwelonke kanye nodadewabo. Kanti naye uyise kuthiwa wayeke ahheme yedwa ngisho elele ethuke esememeza uZwelonke, noma bamuzwe ekhuluma yedwa ethi, "We-Zwelonke, We-Zwelonke, woza lapha mntanami." bese bemvusa. Nxa esephaphama bese ethi "HHawu, MaSime-lane, kanti ngiyaphupha, besengijabule ngithi ngizokwenza idili ngoba nansi indodana yami ifike isaphilile emuva kokukhathazeka okungaka." "Ngiyabona Nxumalo ukuthi inhliziyo yakho ayivumi ukulibala indodana yakho eyadukayo esingazi noma isaphila noma seyaziphumulela koyisemkhulu abadala. Ngifona sengathi ngokufa ngingalibalinga," sekugcina unina kaZwelonke. Cha, kubuye kulalwe-nje.

Ngoba ukuhamba kwezinto lapha emhlabeni kuyamangalisa, futhi ukwenziwa kwezinto nguMvelinqangi lapha

emhlabeni kuyinkinga engeze yachazwa muntu, izehlakalo zezinto zifane zisimangalise zisishiye sikhexile kodwa besingenakuzichaza nempela ngomqondo womenzi wazo. Ngenkathi oZwelonke befunwa, kusuka izidumo emakhaya zezililo nabo lena ePitilitifu babesha amashushu befuna ukubuya baye emakhaya. Babecabanga ngoyise nonina imini nobusuku bengasalali kahle. Njalo nxa behlezi botha umlilo babeyaye baxoxe eyokugoduka bafune emakhaya lapho kungakhona. Kwabe sekuphele iminyaka emibili bafika kulomlungu.

Kuthe ngelinye ilanga wathuka esephahlukile uZwelonke lapha kuyisekazi, lona oyinduna lapha epulazini wathi, "Baba, njengoba sesizoqeda unyaka wesithathu safika lapha epulazini kuwe nomlungu wakho esiphethe kahle, nginamahloni okusho ukuthi sesicabanga ukuba kesiyovela ngasemakhaya sifune lapho kungakhona ngoba nakhu akusavumi ukuba umuntu alale kahle, sekuloku umuntu efikelwa ngamaphupho amabi akhombisa ukuthi akuhleliwe kalile emakhaya. Bona abasekhaya ngineqiniso lokuthi sebalilahla ithemba lokuthi sisaphila, nokuthi sisadla wona amabele lawo. Ngithi uma ngilele ngiphuphe njalo abazali bami (ubaba nomame) bekhala. Ngibona ukuthi iphupho elinjena lizongibangela amabadi, lingenze ngifulathelwe yizo izithutha zakwaNdwandwe. Ngizimisele ngempela ukuyo-bona ubaba nomame, bangaze bafe benenhliziyo ebuhlungu ngami." "Ngiyezwa Zwelonke," kusho induna. "Pho, uti mina angenzenjani?" kubuza induna kuZwelonke. "Ngitshela wena Mkhatshwa, ngoba ungubaba futhi ngitshela wena kaZwide kaLanga ngoba kunguwena ophetheyo lapha ekhaya. Kakho omunye ubaba lapha ngaphandle kwakho. Nguwenake ongayokusibika kumlungu," kuqhuba uZwelonke. "Ngizozama ukukhuluma naye uMnumzane eyedwa ngoba nxa ikeyezwa inkosikazi nabantwana ngibona sengathi ngeke anivumele. Nxa neqa futhi ngeke nilunge ngoba noshiya yonke imali yenu lena anigcinele yona. Ngizozama," kusho induna.

Kwathi ntambama-nje kusengwa esibayeni nomlungu omkhulu ekhona, emi eduzane kwesibaya encokola nabantu bakhe, yaliboboza ithumba induna yathi, "Mnumzane,

ngithande ukuba ngikutshale loludaba sisodwa lapha esibayeni ukuze uluzwe kahle, ngethemba uzongizwela Mnumzane." "Yebo kuhle, khuluma Nkonka ukhala ngani?" kubuza umlungu. "Cha, Mnumzane, abafana oDambuza noZwelonke sebeyavalelisa, bacela ukuba kebayolunguza ngasemakhaya. Bacela izinyangama njena ezimbalwa, bathi bazobuye baphenduke futhi uma befice kuhleziwe kahle emakhaya. Nami ngiyabacelela Nkosi ukuba ukubadedele ngoba sebekukhonzile isikhathi eside. Nxa ubadedela bazobuya futhi ngoba bahlezi kahle lapha kuwe. Kufakazelwa yiminyaka emithathu asebeyihlalile ukuthi ubaphethe kahle." Agcine uNkonka. "Ngiyezwa Nkonka kodwa ngingeze ngakunikagama okwanamuhla, ngisazoke ngiyotshela unkosikazi nabantwana," asho afu-lathele umlungu, babone-nje bonke ukuthi wethukile kazi ukuthi uzothini ngoba nakhu kuhamba abafana ayesebathembe kakhulu impela.

Kwadlula izinsuku ezintathu engabaniki gama. Kuthe ngolwesine usuku, wabuye waphuma endlini weza khona esibayeni njengoba wabe ejwayele ukuyoncokola nabantu bakhe. Wafike wabiza uNkonka babuyela eceleni, kuqamamana-nje nesibaya, bakhuluma isikhathi eside. Kwabonakala ukuthi uMnumzane uyabancenga ukuthi bahlale nokuthi uzobakhuphulela imali yabo. Babizwa nabo batshelwa, kodwa bacindezela ukuba bacela ukuba abakuhlule, bathembisa futhi ukuthi bazobuye babuye bazokumsebenzela. Wabuye waphindela endlini umlungu. Kwasuka omkhulu umsindo wezingane zomlungu ukuba zizwe ukuthi uZwelonke uyahamba. Babizwa abafana. Yabancenga inkosikazi nezingane ukuba bangahambi. Emva kwencazelo ende kaZwelonke nezithembiso eziningi kubantwana zokuthi uzakushesha aphenduke, isigcino bavuma ukuba babadedele kebayokhothwa ngamadlozi ngasekhaya. Banikwa isidinsi semali yabo ebikade ibekwa ngumlungu ebagcinela yona. KuDambuza kwaba ngamashumi amahlanu opondo, kwathi kuZwelonke kwaba ngamashumi ayisikhombisa opondo abagibele. Bayithatha qede bamomotheka bodwa.

Ngakusasa bahamba abafana bayozifunela okokwemba-

tha nezinye izinto abazisweleyo. Emva kokuba sebethenge konke uZwelonke wathenga inkos' tini, nez cathulo ezibomvu, ezikhalayo ezithi kle, kle, kle, kle, nxa ehamba. Kwathi ntambama babuyela khona kwamlungu, uZwelonke wahlalala unkosana omkhulu ukuba amthengisele ngezinja zakhe ezimbili ezinkulu. Zazingi izinja lapha kwamlungu. Zazihlani. Nempela ngoBa uZwelonke kwakuyisilomo sabo, bamupha lezizinja abaze bavuma ukuba azithenge. Kusihlwa kwakubugqigqigqi kulungiselwa ukuhamba.

Kuthe kusihlwa uNkonka wabalayela indlela enamazibuko awelekayo ngezingodo, ngoBa imifula yaseSwazini inezingwenya. Nxa uthi uyawela-nje, uyaye uzwe ngento isikubambile ikuthe ngqi, ikudonsa ihamba nawe ibange esizibeni. Bayalisiswa futhi ngezigeBengu (amaqola), kodwa babuye babanesibindi ngoBa nakhu bahamba nezinja ezimbili ezinkulu. Kuthe mhla sebezohamba kwavela yena uNkosana omkhulu wathi "We Zwelonke ; Ngiya kunika nazi izinja zami ezimbili zife isikhumbuzo kuwe nakwabakini ukuthi besihleli kahle nawe sazesehlukaniswa ukuba wena usukhumbule ekhaya. Ngikunika ngoBa ngiyethemba ukuthi nempela wophinda ubuye sizohlala nawe ngesikhathi esizayo." "Ngehluleka nokubonga Nkosana wami. Ngiyethembisa ngokuqinisileyo ukuthi uma ngifike kahle ekhaya ngingabulawanga izigeBengu, nokuthi nxa ngisaphila ngobuya lapha kwenu Nkosana nomanini, kuphila kuphela." Asho eBonga emomotheka uZwelonke. BamBongele bonke abantu kuNkosana wabo.

*Isifundo VI***UZWELONKE ULIBANGISE KWAZULU**

KaBalalanga oDambuza noZwelonke mhla kuzokusa behamba, balala obenyoni. Ukusa kwaziwa yiBo. Kuthe kusa kuthi, gelekeqe, basebevukile sebelungisela ukuhamba. Baphuma lingakaphumi ilanga bangena indlela abayilayelwe wuNkonka. UZwelonke wabiza izinja zakhe zamlandela ; bahambake. Izandla zaBo zahlala zejwayele ukuphumputha lapha okhalweni ngoBa imali yaBo baBeyiBophele khona ukuba ingalahleki. Kwathi ingani bahamba izwe elikude futhi abangalazi kodwa baBanesisibindi ngoBa nakhu baBehamba bophelekezelwa amachalaha amaBili. Lokho kwenza ukuba kuthi, gidi, isibindi nakuBo ngisho besehlane. Futhike inkonyane yaBe ingathuki isisinga ngoBa baseBeke bakwenzana ngenkathi bezula chlane, baze baFika lapha ePitilitifu bengazange bazi ukuthi bozeBafike khona. Kuliqiniso ukuthi "Unyawo alunampumulo."

Kuthe ngenkathi lifudumala ilanga wayithinta inkositini yakhe uZwelonke, bahamba bevungama kancane manje bethathwa ubunandi bengoma ababeyimunyunga ngesizotha esikhulu. Bahamba izinsuku ezimbili behamba belala emizini yamaSwazi, kwathi ngosuku lwesithathu bathola izinqola ezilibangise ezansi noPhongolo. Lezizinqola zabezihamba aBelungu amaBili. Nxa beFika kulezizinqola bafike bacela ukuhambisana nazo. Bengakezwa impendulo yaBanikazi bezinqola, baBuzisiswa lapho bevela khona nalapho beya khona. Cha, bayilanda kahle indaba yaBo yakholeka, bakhangeka futhi aBelungu wulwazi lwesiBunu lwalabaBafana. Bahamba nalezizinqola amasonto amaBili, kwathi ngelesithathu bayebalahlana nazo khona oPhongolo. Kuthe ukuba baluwele uPhongolo, bathi khaphaca ngaphesheya, banamathela ezintatshananeni zaseMagudu. Abafundi bokhumbula ukuthi esifundweni sokuqala sichazile

ukuthi lapha eMagudu yilapho kwakwakhe khona isizwe samaNdwandwe sisabuswa ngu Zwide kaLanga.

Eminye yalemizi yakwaNdwandwe abakhuleka kuyo eMagudu kwakungeka Fukama noGalaza amadodana kaMashaBazana ozala uMnene. Babengasekho bona laBabanumzane, kwasekuyisizukulwana sabo. Kuthe ukuba uZwelonke abatshela ukuthi uyisekhulu uzalwa wuMnene kaMashaBazane, kwaBonakala ngempela ukuthi kanti ufike ekhaya kwabo ngempela. Bamxoxela ezindala izindaBana naye ayengazazi. Ikhehla lalomuzi laBe linomusa kakhulu futhi liyidlangaba. LamBalela uZwelonke ukuthi ukhokho wakhe uMashaBazane wabe enamadodana amahlanu. Wawabala wawamisa kanje. Wathi kwakunguMangqongoza, kuwuFukama, kuwuGalaza, kuwuMnene, kanye noNomafunda. Uzalo lukaMnene noNomafunda lwathutha lapha eMagudu lwayokwakha kwaHlajakazi naseSilutshana. Kuthe ukuba batholane ngempela manje ngobuhlobo, zaBuya nezimbuzi manje kwahlatshwa. Wahlatshiswa enkulu intondolo uZwelonke lapha kulomfo wakwaNxumalo. Kwakungumkhuba omuhle wakithi kwaZulu lona wokupha isihambi ukudla, ngenkathi lingakafi elihle kakhulu, nje ngoba selafangathi-nje.

Baphumula izinsuku ezine lapha, kwathi ngelesihlanu ilanga baBuye baphuma Bangena indlela engumendo omkhulu abayilayelwa ngabomkhaya khona lapha, elibangise ngaseDumbe. Bahlupheka kakhulu lapha kwelaseDumbe ngoba kubukeka sengathi indawo yakhona inezinswelaBoya. Bahamba, bahamba laBashonela ilanga Besehlane elikhulu, babathe bathalaza umuzi abangahle bakhuleke isikhundla kuwo, phinde abaze baBona lutho. Kwahamba, kwahamba baBona ihlathi elabe liseduze baphambukela khona Bangena Babaca, balungisela ukulala. Into eyabenza ukuba bazimisele ukulala lapho ehlathini yikuthi, kwasekuvame ukuthi bahlangane nabantu behamba ngababili nangabathathu noma ngabane, BeseKuthi nxa bezohlangana nabo BeseBewema laBabantu, baphambuke endleleni bangathandi ukuhlangana nabo. Kwabasolisa ukuthi isenzo salaBabantu asikhombi isimilo esihle, ngakho kufanele ukuba bafune indlela abangahle bazisindise ngayo.

Kuthe ngenkathi lapho beqala ukufikelelwa ubuthongo obuthi, yepheyephe, bezwa amagovu egwavuma sengathi kukhona akubonayo lapha ehlathini. Zagwavuma njalo izinja nabo bazebasola ukuthi kukhona akubonayo, mhlawumbe ngabantu, mhlawumbe yizilwane zasendle. "Viyo, Viyo," kusho umlozi phakathi ehlathini. Bathe besalalele ukuthi konje lokho ngabe kusho ukuthini, bezwa omunye umlozi uviyoza ngezansi kwabo. "Viyo, Viyo, Viyo," sekuhlokoma imilozi ndawo zonke iphendula umlozi wokuqala. Bathe bethuka kwakuthi, memfu, abantu abayisihlanu sebeqhamuka nhlangothi zonke. Zasho zakhuza izinja zathi azibaqede. Zakhwela zazehlela komunye zayezamlahlaphansi zathi azimqede. Zabuye zaphenduka zadumelana nalaba abanye. Zaphinda zamlahlaphansi omunye, zathi azimda buda bule-nje. Zabuya futhi zahogela omunye. Yabona manje impi yezinswelaboya ukuthi ayingandawo, yadungululeka yagwala ihlathi. Kwaba yikusinda kwabo njalo.

Njengoba base befone kahle ukuthi ingozi ikhona yonke indawo bancama ukuba badliwe yizilwane ngawo umnyama kunokuba bahlale ndawonye, izinswelaboya zize ziyobamemela ezinye eziningi. Babiza izinja zabo bagwala umgwaqo khona ebusuku balibangisa ngase Filidi. Bahamba nabo bahambisa okwezinhlanga, behamba bedlwayizela ngenxa yovalo olwalubaphethe emva kokusindiswa kwabo yizinja engozini enkulu eyacishe yabehlela. Bahamba isikhathi eside bengawuvuli nakancane umlomo. Abazange bathi, vu, baze babakude ngempela, kwaba yikhona bekhumlisanayo bebonisana ingozi ecishe yabehlela ehlathini lelo ababebace kulo. Kwaba yikhona kubuya imicabango eminingi manje. Bakhumbula umlungu wabo ngosizo abenzela lona ngokubanika izinja. Bawakhumbula futhi amazwi ababeyalwe ngawo wuNkonka ngendaba yezigebengu. Bambonga futhi ngesu lakhe lokuthi imali kuhle bayibophele lapha okhalweni ukuze kungabikhongozi yokulahleka. Baguduza njalo ubusuku kwaze kwasa kwathi, hluthu, belokhu bebeke ngawayizolo. Kuthe nxa lifudumalayo, ngenkathi-nje yenhlazane, bafika esihlahleni esikhulu esinomthunzi omuhle.

Bakebathi ukuhlala, bagoba amadolo, baze bafikelwa wubuthongo lapha ngoba belokhu bebeke ngawayizolo. Bake bathi ukwephula amafolosi phansi kwalesisihlahla.

Ngenkathi bephaphama kwase kusemini endala. Basukuma babuye bayiqhuba indlela yabo. Bahamba ngalelo langa baye bakhulekela emzini wakwaGumede lapho baye balala khona. Ngakusasa bahamba baqinisa futhi, kodwa baphaphamela ukungawedluli umuzi nxa selintambama. Kwathi nxa lishona bakhuleka kwaMabaso, balala. Baphathwa kalile kuyo yonke lemizi, kodwa kabayixoxanga indaba yabo nezinswela boya zaseDumbe. Besaba. Emva kwezinsuku ezintathu bangena edolobeni laseFilidi.

Njengabantu abaqhamuka kude bazimisela ukuba keba-phumule izinsukwana lapha kebathobe nezinyawo, ngoba zabesezivuvukele nokuhamba sebebothoza-nje. Bafikela ngasesikhumulweni sezinqola kwathi imithwadlana yabo bayibeka laphaya bahlala baphumula. Bafika emini ngenkathi yamadina. Ngenkathi behlezi lapha, uZwelonke wathinta kancane inkositini yakhe, wayishaya kwasengathi ukhumbule izintaba ezikude ezingumasithela. Uthe ethuke kwasekethe, ngu, kuye isixuku sabantu abanengi bedonswa ukushaya kahle (kwakhe) okwakubahlaba umxhwele.

“ Msindo-wanike lona eniwubanga lapha? Kanazi yini ukuthi izixuku ezingaka kazifuneki lapha edolobeni?” Uthe ethi ukuvusa ikhanda uZwelonke ukulalela lelozwi ukuthi lisho kuphi, wakhangwa ubuso obumhlophe bensizwa ende eyabe isibengeme. Uthe eyithi kabe ngamehlo wakhangwa zingubo ezimnyama nevolovolo eyayiligaxile, kwathi noma engaziboni izinsimbi wagculiswa yikuthi kabe kuyiphoyisa lelo elikhulume lawomazwi. “ Hhayi, Mngqayi, thina besiziphumulele njena lapha sizidlalela inkositini yethu kasazi ukuthi isixuku lesi sifunani; futhi asizange sibange nomncane umsindo,” sekusho uZwelonke. “ Thula.” sekufutheka iphoyisa. “ Phambili. Senginibophile. Nina nihamba nikhohlisa abantu lapha nibakhuthuza imali yabo ngenkositini?” “ Phinde, Phoyisa asifuni maliyamuntu futhi kakukho noyedwa oseke wasinika imali ngokudlala kwethu inkositini lena,” sekulandula uDambuza. Kuthe ukuba liphendukele ngakubantu iphoyisa libone ukuthi

nempela abantu bayafakaza ngokuthi laba bafana bayazid-
lalela-nje, akukho-mali abayiqoqayo, lajika manje, njengo-
kujwayelekileyo nxa bengasitholi isizathu esingahlle sokusi-
kubophisa, onkabi laba bayaye bafune esinye abangahle
bakuthole ngaso.

"Niphumaphi nina? Niyaphi? Ningobani amagama
enu? Ninayo yini incwadi yokungena lapha edlobeni?
Khiphani sibone." Bekake unjinjinji lwemibuzo engaka
iqondiswe kubafana. Ingani nomuntu omdala ingahle
imdide ikhanda, angabe esazi ukuthi uzoqala kuphi uma
ephendula. Ziyiwanqe ngempela lapha kubafana, ziyiwanqe
futhi kufanele. Babengenayo incwadi bengenawo futhi
amapasi. Umcabango owawubahlupha kakhulu ngowokuthi
kuzothi nxa sebesesha kufunyaniswe kuho imali eningi
ababeyiphethe, besekugcwaliseka ukuthi kanti nempela
bahamba bekhuthuza abantu. Imali engaka ngabe bayitha-
thaphi bengabafana-nje.

"Kawekho amapasi Nkosi," kushweleza abafana.
Hhiya, akwaze kwezwakala ngisho sebencenga sebethi
'Nkosi'. "Kanti nithwele amakhanda-nje nezincwadi
aniziphethe. Ngizonilungisa." Lizithi nyomu, izinsimbi
ngaphansi kwebantshi. "Ngiyanibopha manje." Asho lapho
umlungu akhulume yedwa ngesiBunu ukuthi yiho laba bafana
abahamba bengenamsebenzi, besebhamba bentsho-
ntsha. Uthe esasho njalo wamenza ngaso isivitiviti
zakuho uZwelonke. Babuzana ngesiBunu lapho beqhamuka
khona nalapho beya khona. Bakhuluma isikhathi eside
kwaBonakala ukuthi uyathonyeka manje umlungu. Nge-
mpela nxa ufuna ukuthonya umuntu mufake ulimi lwakubo.
Nizotholanake. Hha, wamoyizela manje umlungu, waqala
kancane kwaze kwavela elomhlathi manje. Kwaqhubeka
ukuxoxa ngesiBunu kwagcina ngokuba liphele nya, icala
lingasayanga naseShantshi. Lithe lisuka iphoyisa labeli-
xosha isixuku leso esabe sesizungeze abafana. Basinda
kanjaloke abafana ezandleni zamaphoyisa eFilidi.

Emva kokuyaluziswa ngamaphoyisa eFilidi kaBange
besabanasikhundla lapha. Bahlohla izikhwama za ho ngakho
konke okwakungahle kubasize nxa sekukhala ithumbu
endleleni. Bazama futhi abafana ukufunela izalukazi nama-

khehla okwakungahle kuwathokozise ekufikeni kwaBo ekhaya. UZwelonke wathenga izingubo ezinofonofu zokulala ezimbili zikayise nonina. WaBuye wathenga okuningi kokujabulisa umzi wakuBo. Ngenkathi besuka lapha eFifidi imithwalo yaBo yaBe ingasasuki phansi. Bahamba beqiqi-ngile ngempela.

Iabe limakhaza mhla besuka eFilidi kodwa Bancenga kahle-nje abaze bazikhandla, kwazise futhi ukuthi badansaziswa nayimithwalo yaBo. Bancenga baye balala eMdlenevini kwaMdlalose. Bafike baphathwa kahle kakhulu lapha kwaMdlalose, kwazise ukuthi bathi nxa Gesho lapho bengabakhona, kwafunyaniseka oyise noyisemkhulu bazana kakhulu futhi bazisana nabo. Kwathi ingani badiniwe kwathi ngokuphathwa kwaBo kahle kulomuzi bazizwa sebengcono kakhulu. Banikwa amanzi afudumele bathoba izinyawo baphumula kahle impela.

Bangena eNquthu ngosuku lwesithathu bephumile kwelasebaQulusini, bafike bakhulekela isikhundla sokulala emzini waseZibisini, oseduzane-nje neNkantolo yakhona. Unyawo lwaBo lwaBaluhle lapha bafumanisa kubuswa. KwaBe kuwusuku lwaBayeni bentombi yakhona enkulu eyaBe ilotsholwa kwaNtombela, eManzimnyama. Nabo ke bafike basina baziBethela kukho konke okwakusindwa ngakho. Zaqala manje nezisu ukunwebeka njengoBa baseBahamba isikhathi eside bengatholi kahle ukudla okwehla kahle nokuthandwa yigazi.

Ngakusasa badlula balibangisa kwelakwaHlazakazi. Izi-ntaba zakuBo sebezibona ngamehlo. Kuthe nxa bethi qhamu, eNgwebini bahlangana nabantu bangakuBo, kabaze bababona kahle ngoBa phela nabo abafana laba basebekhulile. Basola lababantu, babafanisa kodwa abaze bababona ukuthi bangobani. Futhi okwenza ukuba bangababoni kahle yikuthi kwasekuze kwakhohlakala ukuthi bakhona, isililo sebasidinda sazesaphela.

Bathe ukuba babone beqhamuka eSandlwana, bayibona imizi yakuBo, babona manje ukuthi kanti yilokhu kusakhiwe khona lapho emanxiweni amadala, baqala ukuthokoza nokufikelwa yizinyembezi ngenxa yokukhumbula abazali baBo. Bathi ukuba behle kwaThusi, baqonda emaThu-

tshane, lapho bafike baphumula, bashonisa ijanga ngoBa Bengathandi ukuBa bafike kusakhanya. Babethanda ukuBa bafike sekuhlwile. Nembala bahlala isikhathi eside laze laphezu kwezintaba. Ntambama kakhulu basuka baBamba indlela baye bawela Ingxobongo. Kuthe ezansi komuzi behlukana abafana. uZwelonke wachezukela ekhaya kuBo kwathi noDambuza waBamba eyenyusa intatshana eBomvana, uMagala. Zakhuzo izinja kapha kuBokaZwelonke zakhuzo zaphindelela ngenxa yokuba zizwa lezi ezihamba noZwelonke. Kuthe ukuBa abone uZwelonke ukuthi kakuphumi muntu, wazungeza waqonda ngenhla ngakwabo. Zithe nxa seziquba kakhulu, kwezwakala izwi lowesifazane ethi "ukhona odliwa yizincanga lapha phandle." Zasho futhi zaqubula kepha kuzwakala ukuthi azikasondeli eduzane. Kwaphuma omunye wazikhuzo. Wasondela uZwelonke zamfaka ikhala zaBunyazela zedlula.

"E, Ndwandwe," kukhuleka isihambi phandle. "Kuphunywa kuliphi na, wena wenkosi" kuBuza izwi lowesifazane owaBe evele emnyango ngekhandu. "Cha, Mame ngilikhambukisa lena kwelakwaNgwane," kuphendula uZwelonke ngezwi elindondayo, nonina engasalizwa kahle izwi lomntanakhe. Athi nxa ethi uyasola, waBuye wathula, wasethi, "Abanumzane bakulendlu engezansi, khuleka khona." Kuthe lapho inkosikazi isihudula isivalo, waBuye waqhuba umfana, "Mame, ngiyesaba zizongiluma izinja"; asho lapho umfana asondele, asondele, asondele kancane. "We Jabulani!" kumemeza inkosikazi. "Ma!" kusabela uJabulani. "Mkhapho umuse laphaya koyihlo kwagogo?" Aphume uJabulani athi "Asambeke." "Hamba nomfana lowo akucingele izinja uyokhuleka isikhundla kubanumzane." Endaweni yokuba ahambe asuke uZwelonke aqonde khona endlini kunina, athi "Hawu, Mama, sengahamba waze wangikhohlwa," asho efuqa isicaba engena endlini. Athule unina esethukile abese ethi, "Hawu, wumntanami bandla. Zwelonke, uphumaphi?" A sho, emwola emanga, eseqhuma phezulu wukukhala. A sho aphindaphinde ethi "abakwaSimelane bayangithanda ngomntanami." Kuthi kusenjalo kungene odadewabo kaZwelonke ababesexhibeni, besuswa yisidumo sokukhala kukanina. Bayafika bafu-

manisa unina esanganiswe yikufika kwendodana. Bathi bangamuthi, klabeni nje ngamehlo uZwelonke, sidume isililo. Manje sekukhala unina nabantabakhe bonke.

“Kwenzenjani kwamaSimelane yini umsindo sengathi kuyakhalwa, na?” sekubuza abangezansi kwaMaLuhlongwana, beplumela phandle begulukudela beyobona lesosidumo. Ngalenkathi wabe esezithe, hlwathi laphaya emseleni enqwaseni yamacansi edinda isililo esisuswa wukujabula. Bayofika khona abomkhaya bafumanisa ukuthi ukhaliswa yikujabula. Baphangelane ngaye uZwelonke bemwotawota. Basukume abanye bagigizele bayobikela uyise. Nempela bathi besamangele, angene umfana ayoziveza kuyise nakuyisemkhulu. Bashaqeka-nje bonke. Kuthi ngelikade, uyise ambuzisise ukuba uvelangaphi, kuliphi izwe, nokuthi wasinda kanjani emaBunwini. Wayilanda yonke umfana indaba yabo kusukela ekumyamalaleni kwaBo eMajuba, nokuya kwaBo ePitili ifu kuze kubesesikhathini sokubuya kwaBo. Wabalandisa nokusinda kwaBo engozini yezigebengu kwelaseDumbe. Kuthe nxa eyiphetha indaba yakhe wasondela kuyise wethula kuye isidinsi semali engamashun amahlanu opondo. Kuthe abantu bonke bomkhaya besasha qekile, wabuye wasombulula umthwalo wakhe wakhapha izimpahla zokukhonzisa abakwaBo. Wethula kunina izingubo zokulala ezinofonofu, wathi enye ngekayise, enye ngeyakhe unina. Kwabuye kwamfikisela izinyembezi futhi lokhu unina waphinde wasidinda isililo sokusangana. Wakhapha izinto eziningi abe eziphathele abakuBo. Kwajatsulwa kakhulu impela wabafica bemomotheka bonke ekhaya. Kwabuye kwathathwa kuyo lemali, kwethulwa ishumi lezimpondo kuyisemkhulu. Phela yinsonyama leyo eyethulwa kwabadala. Nize nenze njalo nani bantwana.

Yinhlonipho yakithi, thina luHlanga oluNsundu enkulu ukwazisa abantu abadala. Isizwe esilahla izinto nemikhuba yaso emihle engaphambene nenkolo nemithetho yezwe, sigcina ngokufa, sishabalale siphela. Ngithi niyezwa.

Indaba yokufika koZwelonke noDambuza yaBasematheni kuwo wonke umuntu isikhathi eside impela. Nezihlobo zaziswa ngokufika kwaBo njengoBa zazazisiwe ngokunyamalala kwaBo nangokucaBanga ukuthi kudala baya kwagoqa-

nyawo. Kwahamba, kwahamba baBonisana lapla ekhaya ngokuthi kufanele ukuBa kwenziwe umkhosi omkhulu wokubonga kuMVelinqangi nasezithutheni (abaphansi) za-kwaNdwandwe. Kwabikelwa abakhelwana nezihlobo ukuthi akucwiliswe. Lwanqunywa nosuku lokugaya, kanye nosuku lomsebenzi. Izinkabi ezahlatshwa ngalolo lusuku, zaBe zikhushulwe ehlanzeni, zinganonile kuyinhlama-nje. Kwawa izinkabi ezimbili kumfo kaNxumalo kanye nezimbuzi, izintondolo ezilishumi. Inyama kwakuziginqi, kanti futhi notshwala baBungamamanzi okuphala izikhumba. Kwabu-swa, kwathokozwa ngempela ngoBa nakhu uZwelonke ubuye ephilile emuva kwesikhathi eside athunjwa ngamaBunu. Sesinitshelile ekuqaleni kwalencwadi ukuthi kwakwenziwa njani kuBo kaZwelonke nxa kubuswa. Zagiya izinsizwa esibayeni kwaBa wubuqephuqephu, zihashana kwanjeya-Bo. Kwagcinake ngakho ukuBa kubongwe ngenhlonipho kuBo abaphansi. Lokhu kuyaye kwenziwe ngokuBa kusuke omunye kwaBadala asukume athethe bonke baKwaNdwan-dwe abaqondene naleyondlu. Lachithekake ibandla.

Isifundo VII

UZWELONKE UYA EKHAKONINA

Asandulelise kulesisifundo ngokuba kesithi qaphu, qaphu kancane ngaabasekhakonina kaZwelonke ukuze indaba yethu inambitheke kahle. Lalelanike kesinitshela ngabakwaSimelane. Unina kaZwelonke kwaBe kunguDumenzile, intombi yakwaSimelane. Lenkosazana yaBe izalwa ngumaXaba, inkosazana kaNdesheni, owaBe akhe kwaHlathikhulu, eSwazini. Uyise kaDumenzile lona kwaBe kunguMandlakayise, kaMagutshwa, kaLuthuli. Lomnumzane waBe engowozalo esifundeni sasemakhosini—khona belu kwaNgwane. WaBe umkhulu umuzi wakuBo kaDumenzile, kwakuyinxuluma-nje lithe, qhinsi, ngoBa uyise lona waBe eganwe ngamakhosikazi ayisihlanu. Uninake umaXaba kwaBe kuyiyona nkosikazi yomuzi.

Lapha kuBo kaDumenzile kwakunothiwe, kudliwa ngoludala. Izintombi zalelikhaya zaBe zilishumi, amajaha wona eyisithupha. Endlini kwaBo walentombi kwaBe kuzelwe amajaha amathathu, uDlokwakhe, okwakunguyena nkosana, noMdikileni, kanye noHlalangaBanye. UDumenzile lona waBe enguthumbu kwaBo.

SeBekhulile aBafowaBo laBa bathatha aBaloBokazi kwanjeya. Wavuka umuzi wakwamaXaba. Laphoke noDumenzile waphathiswa okweqanda manje ngabendlu yakwaBo. Nokho waBelokhu ephathiswe okomntwana ngoBa ephakathi komhlane nembelako, waBe ekhula naye eya phambili. Kwenzekake ukuba naye afike eBangeni lokwenda. Laphoke waBe eseligunqele leqhikiza, waBesechanguzela kumfo wakwaNdwandwe, esifundeni sakwaHlazakazi, kwelakwaZulu. Walishiya elakuBo elihle kakhulu laseSwazini, weza kwelabaNguni. Washesha wejwayela nolimi lwakhona walufunda masishane, wahlala kahle.

Kuthe kungakaSi sikhathi eside wafa uyise uMandlaka-

yise. Nayeke kodwa uDumenzile wabe esenendodana yona le eyaziwa ngokuthi wuZwelonke. Sasala sodwa nesalukazi esinguninakhulu kaZwelonke, sekufe unnumzane wakwaso. Keŋha sabuye sabona nje ukuthi akunani ngoŋa amadodana aso abe esenabalobokazi. Okwasijabulisa du, yikuthi nendodakazi yaso yabe seyahamba yayophemba ubuhlobo kwelinye izwe.

Emuva kwehlambo kwaŋonakala ukuthi umuzi awuhlalelani kahle, kwaŋa yileyo nkosikazi yaqoqa izibi zayo yaphakamisa izinyawo. Kwazise ukuthi aŋomkhaya bavumelana ngokuthi inxiwa selivundile akube yileyondlu izibonele. Wajabu a noDlokwakhe ngoŋa naye wabe esewuŋona umoya wabafowabo ukungamesaseli kwawo ngoŋa eyindlalifa. Nayeke wababela aŋomkhaya izimfanelo zaŋo, qede, wathatha indlu yakwabo wajuŋeleza. Waze wayothi khahla, khahla, esifundeni sakwaMahamba—khona njalo kwaNgwane.

Bafike bakha umuzi wabo omkhulu bavubiza ngokuthi kusekuPhumuleni. Lendawo yabo bayibona ukuthi yihle, inamathafa aluhlaza, namanzi agijimayo kanye nezihlahla zokutshalwa. Yabe inhle idelile. Ubuhle bayo bethasiselwa yintaba yakhona uMahamba. Lentaba inamatshe amancane akhazimulayo ngezikhathi zokujika kwelanga. Naŋoke bathi ukufika lapha basho bathi bafike kweloju nezinyosi. Naŋo basheshe banotha, baŋa nempahla nemfuyo emangalisayo. Balima ondungundamela ŋamasimu, bahlakula bavuna izinhlobohlobo zezilimo bathengisa kwanjeya. Nendodakazi kamaXaba, uDumenzile bayibikela khona lena kwelabaNguni ukuthi bahlezi kanjani enxiweni laŋo elisha. Kuthe ukuba naye ezwe, wabajula kakhulu ngoŋa wabe ehlezi efisa ukuzwa ukuthi bahleli kanjani kulelozwe abashona kulo. Futhike, okwakumenza aphokophelele ekhaya kuŋo kungoŋa UZwelonke lona kade ethunjwe ngamaBunu, walahleka iminyaka eminingi. Lesisifiso safika njalo futhi-futhi kuDumenzile sokuthi ukuba uyazenzela ngaŋe uke ahambe aye kuŋo ; phoke, umendo ukuzibopha.

Kuthe langa lithize, wezwa bekhuluma bodwa aŋomuzi wakwaNdwandwe ukuthi kusafanele ukuba uZwelonke ake aye ekhakonina, ayokhothwa ngamadlozi, akathelwe

nangenyongo yakhona, ukuze bambeke njalo abakufo naba-seklakonina abaphansi, bamuphe izibusiso zabo, ukuze kuthi ngisho chamba engozini, njengayo lena yesiwombe sempi, nesokulahleka, bamphelise njalo. Lapho ezwa lenkulumo unina kwaba sengathi uyaphupha kusebusuku, ngoba ezwa inkulumo chambisana nesifiso sakhe esingaka. Ekuphethweni kodaba walandiswa umaSimelane ngenkulumo mayelana noZwelonke. Khona lapho bahle baqoka nosuku okumele lomfana ahambe ngalo. Kwaphenyisiswa futhi ukuthi angahle aqhutshwe ngubani, kwaphethwa ngokuthi kufanele ahambe nonina yena owazi imikhondo namasikho akwaNgwane. Njengoba izwe labe liselisi lihanjwa ngezinyawo, kwaBonakala ukuthi kufanele kubekhona owesilisa omdala abaphelekezela. Yamudla inkatha uMaginsi wakhona kwaNxumalo. UMaginsi lo kwabe kungumfokazi ngoqobo; emude, emashiya amnyama athe buqe; enesithombo, izingalo lezi zingakaya-fo. Wonke umuntu wayezibonela nje ukuthi cha, lo, ngumbemi nge-mpela awabekwa kuye anabili.

Ngalenkathi uZwelonke kwakuseliboxongwana lebungwana edle ngokuhlakanipha. Wajabula weqa amanqa banqeshe umfana wansondo ezwa ukuthi usazoke ayokho thwa yizinyanya zakwaSimelane. Phela wayelokhu agcina lekwagowakhe besekwaHlathikhulu, unina esalande imbeleko.

Sekusondele usuku lokuhamba, washo wagqigqizela umaSimelane eselungisa umphako nezivatho abazohamba nazo. Uyise kaZwelonke wakhetha esikhulupheleyo isibuzikazi, esimhlophe esingenabala, ukuze nendlela yabo ikhanye naphambili, wabenzela ngaso umphako. Phela naye wabeka ngamehlo abanzi ukuze abantabakhe bangamhlazisi emzini. Basho nabo basibopha ngesithebe isifuba okuyisona sasizoye sibonakalise umphako abebewuphethe besuka ckhaya. Kwaze kwasa engalele uZwelonke mhla kuzosa bhamba. Nezinkomo wayengasazazi ukuthi zingumsebenzi wakhe. Kwathi kuseluvivana washo ngelokuthakasa wathi "Mama, sekuse kwathi, gelekeqe." Wezwakala uMaginsi lapho wathi, "Nisalele, izinkukhu sezikhala okwesibili? Uthi nisahamba pho? UZwelonke washo waphoseka phandle.

Yaphunia imithwalo kunina yelakanyana emnyango. Ba thatha, batlwala, bacela indlela enhle, banikela phambili."

KwakungolwesiNe, ziyishumi nantathu kuZibandlela, mhla bephuma ekhaya. Basho bazifulathela izintatshana zakwaHlajakazi, bathatha indlela elibangise ngaseMvunyane. Pho, ukuhamba ngezinyawo kwakusajwayelekile ngalesosikhathi. Bahulukushela beqa mhoshana, bekhu-phuka mmangwana badundubale magqunyana ngokuphazima-nje kweso. Bahamba, bahamba yakhuza indlela manje, wabona umfana ukuthi kuyahanjwa isibili. Bathi beyofika eMvunyane base beze badla kabili. Kwakungadliwa kakhulu kwakudlelwa ukubamba umoya-nje, ngoba indlela yabe inde.

Kwathi emini ilanga seliphezulu umfana wabona sengathi useyalahleka manje ezintabeni zakubo, waqala manje ukubuza kunina ukuthi bayohlala isikhathi esingakanani eSwazini. Wamkhohlisa unina ngokuthi bayakushesha babuye. Awu, lithe seliya ngomtsha wendoda babona sezisondela izinkalo ezibeke eFilidi. Sebefice isih ahla esinomthunzi bahlala phansi bahlaba ikhesu. Kwabonakala manje ukuthi uZwelonke ukhathele ngoba inkukhu yaba isinqunywe umlomo. Wahlala wathi, khobololo, eduzane kukanina, wathinta isikhwama esabe siphethe umphako. Bavungaza manje okokuba sengathi ngabe sekukhulekelwa isikhundla sokulala, njengoba umfana lona wabe esekhathele. Sebevumelene ngalokho, umaSimelane wakhapha kabanzana emphakweni badla bonke sebehlinzekela ukulala.

Kulesosigcawu bahlala laze lazilahla kunina. Baqaphe-lisa isigodi esakhelwe yimizi eminingi, base besuka beqonda komunye owabe unkhulu kunayo yonke. Bathi bethi, thushu, ebaleni zabaquza izinja ezintathu, bema bathi khwimilili, esephambili uMaginsi. Yabakhuzela intombazana eyabe isegcekeni, bakhuleka.

Yezwa kanye inkosikazi yakhona ukuthi kukhona abaphandle yaphuma endlini yaqhasha, yasho yaba bingelela yabuza futhi ukuthi bakhala ngani. Sebewulahlile umlomo yabatshela ngokufishane yathi, "Ayikho indawo yokulalisa izihambi lapha, ngivinjezelwe ngumkhuhlane kabi kubantwana. Dlulelani phambili." Nabo babona umzila abange-

ne ngawo bachitheka. Kwabama ematheni manje ukuthi bazoshonaphi. Sebephakamisela ameh'lo abo ngalapha beqonde ngakhona babona umuzi omunye umuzi, bayakukhuleka kuwo. Lapha bafike babathonya ngoba bakhuleka kumnumzane esesibayeni, wathi abangene ekhaya.

Baphatheka kahle kakhulu ku'owo muzi wakwaNtom-bela. Sebexoxa ezezwe, benebe bethe, thwishi, baqala ukufisa ukwazi isibongo salomuzi abaxoshwe kuwo. Yahleka usulu inkosikazi yathi, "He, He, He, benidlala ngegeja kuziliwe lapho. Akulali muntu, inkosikazi yakhona uma-Dlamini, kudliwa kusesemini, khona uyafika ocela isikhundla, sebekhwishiza belungisela ukulala. Yenziwa ulaka." Emva kwesikhashana kwangenwa ngezindawo zokulala. Ukusa kwaziwa nguye uMaginsi, wezwakala esekhuluma phandle. Wathi, kabe, emnyango umaSimelane wabona ukuthi sekuthe, nge; bavalelisa bahamba. Lapho kusaqanda banyathela ngempela. Ngenkathi yenhlazane bacinga ngasezikhwameni zafo bathi ukuhlumelela ethunjini. Lapho-ke babehlafuna bume. Amaqebelengwana lana babewephulelela phezulu. Kwathi emuva kwamadina bangena eFilidi. Pho, abantu basemakhaya sebefona idoloba, babona kusalungele-nje ukulala eFilidi kebabone ukwakha kwalomuzi. Nangempela bafuna indawo emuzini oncikene nalo lelidoloba. Bemukeleka kahle kakhulu noma indawo yabe iminyene-nje, ngoba phela emadolobeni akwakhiwa njengasemakhaya. Ngenkathi yokuhlwa balaliswa kahle lapha kwaNdlovu bavuka ngesokusa.

Ngenkathi sekukhanya eMpumalanga bavuka, baqhubeka bebeke ngaseDumbe manje. Basebekhathele kodwa izinyawo zafo scinzima. Sebepqonde ngaseZungeni babona nabo ukuthi kukude lapho beqonde khona. Ngalelolanga balala eMahhulombe kwaMdlalose. Bafica kuhlatsiwe bake bathola nesicut-hana sokwethasisela umphako wabo.

Ngakusasa bedlula, baliqondisa eDumbe lapho bedlula khona ukufudumala kwelanga, basho baqonda eKhomondeli. Waqala manje uZwelonke ukuzwa abantu abahlangana nabo bethi balibangise ePitilitifu. Washaywa yisazelo manje uZwelonke ukuthi useya ngakulezontafo ake adukela ngakuzo. Wabuza kahle manje kunina ukuthi bazodlula yini

kulelodeloba. Unina waphendula ngelokuthi, "Qha, Mntanami kungabe izwe silihathela phansi." Wasase efela phakathi umfana ezwa impendulo kanina.

Umlisa othile wabalayela indlela enqamulayo besuka eKhomondeli, ebeka khona eSwazini. Nangempela balolokoshela ngayo. Hhayike nokho nezinyawo sezisho ukuthi kade saphuma kwaHlazakazi. Selishonile babeka umuzi balala. Lowomuzi kwafe kungowakwaMaseko. Usedane uMaginsi ezwa abantu abatekulayo (abakluluma isiSwazi phela) kudume amamboza-nje kumfo wakwaNdwandwe. Kubonakale ukuthi uZwelonke useyalukhumbula lolulami. Kunina phela sekuvuke ludala. Ushlakaniphe edelile esebona ukuthi, thokoletumba amathunzi ayewukela. Lapho kwaMaseko baka baphumuza izinyawo, bahlala usuku bezithoba.

Ngosuku olulandelayo kwaaba yikho khona lokho. Ngalezizinsuku babehambela ukuzibulala. Lathi lishona ilanga base beyibona intaba iMahamba, kodwa abakwazanga ukufinyelela khona. Balala kwaDlamini, kodwa sebebona lapho bephikelele khona. UMaginsi lona uyamangala-nje nxa ebona abantu abevatha kanjeya; bamane bahize izihali mane-nje bese bebeka isinene esincane senyamazane ngaphezu kwakho lokhu abakuhizile. Ubuhlahu-ke nabo babufakisa okwakhona lapha kwaZulu. Kwase kungathi ukuhlwa kungaxoshiwa masinyane kunina kaZwelonke abone isalukazi esingunina. Kuseluvivana wezwakala esesho egcekeni ethi, "Kodwa yini lena elalise uNdwandwe kangaka namhlanje?" Wezwa naye ukuthi sezizimbi kungaze kuvuke umuntu wesifazane kuqala. Baphuma lapho bantshentshetha kwangathi bapheshulwa ngumoya. Sebelokhu besho abantu ukuthi sezisondele izinkalo zakwaMahamba ohambayo.

Yizwa sebethola ijaha elihle-nje impela elibukekayo lapha esigodini sakwaMahamba, basale sebelibamba ezinyaweni, ngoaba nakhu bonke lendawo abayazi. Khona masishane-nje babona sebeqhamuka kulamathafa akhangayo emehlweni esihambi. Lasho lelijaha lathi, "Sesingene thinanyoni emhlophe kuzakuzonda isigwadi." Kepha nalo aliwazanga lomuzi ukuthi ngabe ukuphi. Lase libakhombisa isitolo ukuze bathole abantu abangahle babasize ngokuba-

layela. Nangempela balibangisa khona. Besanda kuhlalane babonwa ngumlisa ohloniphekayo, owasheshe wethwasa ukuthi lababantu bazihambi kulendawo. Waya kubo wathi ukutekula nabo. Pho, abantu basemakhaya nabo bamxoxisa kahle kakhulu. Wanele wezwa ukuthi bafuna kwaSimelane, umuzi owaye uthuthe kwaHlatlikhulu, wajafula wadela wathi, "Awu, ngejwayele kakhulu kulowomuzi ngoba abantu bakhona banomoya omnandi." Esangene esitolo bahleka bodwa, kanti engakafiki kubo zasezibuye imbude. Igama lalombisa kwabe kunguMdlenevu. Yabe isho ngesihluthu sayo esibomvu intoyakwabo, esimuka nomoya, iyingagasi ngesingenhla yacija ngesingezansi.

Ekuphumeleli kwakhe esitolo wabadonsa ngokhalo olubeke ezansi lapho beqhamuke ngakhona. Sebesondele washo uMdlenevu ukuba bamlandele eduzane ngenxa yezinja zakhona. Zazisuka zimeqe umuntu, zothi zibuya kuye zibe-zimnikiza; lapho azizwanoma sezithi ziyakhuzwa. UMdlenevu washo wabafasha abakwaSimelane eseqhoshe esefile ngoba chamba nenkosazana yakhona. Kwathula kwathi, du, ekhaya bonke bamangala ukuthi konje ngabe kwenzenjani. Phela kwabekuyilapha imizi yonke isahlalelene nokudla kusabuye izinkomo. Washo waqhasha uDlokwakhe wemaphandle. Amehlo avela ahlala kuDumenzile wabona ukuthi kuphume imbila emhlophe esixhotsheni.

Lapho wangena endlini wamamatheka, washo ngelipholile wathi, "Ngenani endlini." Isalukazi esingumaXaba sasisathi siyamdlavuza uDlokwakhe ngoba engenisa abantu kudliwa. Kasibange sisasiza lutho ngoba basebengaphakathi.

Esababingelela uDlokwakhe, isalukazi sakhwashaza sisithelisa ukudla kwaso. Sithe siqale silalelisa amaphimbo abo lababantu, lokhu phela nasemehlweni kwabe sekubukwa kaluvindi lapha esalukazini, waseshilo uDumenzile wathi, "Usekhona Mama?" Wo, kwasuka esinamathambo isililo kwaduma phansi ngoba phela uDumenzile wayesafatshela abasekhaya kubo ukuthi indodana yakhe uZwelonke wathunjwa ngamaBunu nabo abasamazi lapho ekhona. Abalobokazi bona ababekwenye indlu bangena ngokushesha nosapho lwabo sebezokuzwa lomhlola osuwenzakele. Wabalandisa kafushane uDumenzile. Bajakula nokho sebembona

ephilile emuva kweminyaka engaka. Ugogo wakhe, ngokuhamba kweminyaka wabiza umntanomntanakhe wamphulula ukuzwa ukuthi ungakanani. Emva kwalokho kwaBayikhona esondeza indodakazi. Kwasekuthi uMdikileni washeshe wathatha umancintshana owaſe embozwe emsamo elindele ukuſa abanumzane ſehlise ngawo emva kokudla. Washo wathi ukuzamazisa ngesikhetho wabeka emlonjeni, wanikeza lelijaha elinguMdlenevu ukuſa lehlise amathe. Njalo nalo lanikeza abanye endlini. Emuva kwalokho lavalelisa lahamba, ukuſona ukuthi sekuminyene izinkwa kwaſomkhaya.

Masishane abalobokazi baqigqizela sekufike inkosazana, basheshisa okuya ethunjini. Nayo inkosazana yasikhipha isifuba eſaſe sinone simafchlefehle. Kwafudunyezwa kwadliwa kwanjeya. Wachanasa manje uDumenzile esekhaya kuſo. Wase eyithi hasha kancane kunina indaba ezingayo. Awu, pho, umuntu omdala amasiko nemithetho eyazi, wabonga umcabango ohlakaniphile waſantu ſakwaNxumalo. Wamthwasisa ukuſa ayiſeke ezandleni zikaDlokwakhe. Ngomuso wayikhininda indaba ezingayo uDumenzile, bayamukela ngenjabulo aſomkhaya, wasethi umnewaſo usazoke agcine imicimbi kaSobuza kuqala kade aſone angakwenza kuZwelonke.

Esezwile uMaginsi ukuthi kusazoke kulindwe imigilngwane kaSobuza, wabona ukuthi kungcono yena aphindele ekhaya abashiye laba khona kwaNgwane. Wakuſona lokhu uMaginsi njengendoda ukuthi angashiywa yisikhathi. Waſabikela abakwaSimelane, ſaſamba isiphohlhlwana sembuzi ſamenzela umphako, naye wangena ayaziyo, waze wayofika kwaHlazakazi.

*Isifundo VIII***UZWELONKE KWELAKWANGWANE**

Kuleli lakwaSomhlola uZwelonke wafunda futhi wa bona izinto eziningi ayengazazi nayengazange azibone kwelakuBo kwaZulu. Phela lapha wafumanisa izwe lisadla ngoludala lisagcina namasiko nemithetho yobukhosi bezwe. Wafika kahle ngenyanga kaZibandlela kwenziwa imikhosi eminingi kwaNgwane. Lapha sizokhetha kubemalwa-nje kwezinto azibonayo eSwazini. Lezi sizikhetha ngoBa zimelene nesiqu sokwakha uBuntu obuhle, ziyisisekelo sokwenza okulungileyo ezweni, zikhombisa futhi inhlonipho eyabeyenziwa ngabantu abathobele umthetho wamakhosi angabaBusi bezwe. Miningi imikhuba namasiko ezizweni zonke eziNsundu ekhombisa inhlonipho nokuhamba kahle, ingakafiki inhlakanipho nolwazi iwezizwe ezimhlophe.

Okokuqala-nje, kwathi ezinsukwini zikaKhisimuzi umfana lona wamangaliswa yikuthi kubuthwa bonke aseBengama-bungu nalaba abadala kodwa abangakaganwa kulolonke lakwaNgwane. Bakhishwa yizinduna ukuBa bayoguba umkhosi weSekwana. Zafika nakhona kwaMahamba zaBakhipha. Lapha kwaSimelane wayemunye umfana owaBe eselibungwana, owaBe ezakuhamba. Kwasekuthi yena esethatha umzala wakhe uZwelonke, ukuBa ake ayobona imikhosi nemidlalo yelinye izwe. Wajabula wadela uZwelonke ehamba nomzala wakhe. Noyise nabo bathanda ukuBa bahambe nalabaBafana ngoBa babeqalisa ukuya lapho.

Kwahanjwake kwayohlanganwa lapha kwakunqunye-lwene khona, kwaBa yilowo nalowo wakha elakhe Isekwana (Isekwana leli yiqabunga lomuthi lo obizwa ngokuthi yisekwana), waliphatha ngesandla kanye nesihlangu sakhe. Phela yilowo nalowo uphuma ehlome ephelele elawini lakhe. Bavele bazihambele-nje, laba abayizibukeli bangahlangani

nakancane nalaba asebethethe isekwana. Leliqabunga, phela yilona liyisangoma sokudalula abaziphethe kabi.

Kumele kuhanjwe izinsuku ezimbili kuyiwa emzini wenkosi, uSobuza, ngisho kuseduzane kulalwa endleleni kuze kufike lezozinsuku ezanqunywayo. Izinduna zifabeka ngempela zibeluse ukuthi noma bewela umfula bangalicyilisi emanzini. Njengoba khona ekadeni iziphoxo zabe zikhona bayeluswake futhi ukuza baphathe iqabunga elilodwa, zwi. Kuyaziwa ukuthi onke amaSwazi abe eluthabela lolusuku elwenamele. Kwakuthi nalaba asebeganiwe bahambe nabo, benzele ukuza bayosina lena koMkhulu. Babevele babashiye laba beqabunga bona bedlule bayobasa amaklobe omlilo kosiwe imbasha kubenjeya; kubone nesihambi ukuthi kukhulu okugujwayo eNdlunkulu.

Kothi ngosuku olunqunywayo batheleke laba abaphethe isekwana, bafike beme esangweni, yilowo nalowo ulibambile elakhe waliphakamisela phezulu, libonwa nguye wonke umuntu okhona eduzane. Kwakuyaye kuthi bonke laba asebenamaqabunga asebenile babuyiselwe nganxanye, besebeqhutshwa khona manjalo yizinduna bengeniswa esibayeni. Nabo bese bezazela-nje umvuzo wabo. Nezinduna sezibabeka lapho sengathi azikaze zifabone. Ziyasuka lapho zifadundubala ngenduku zibayeke imivimbi isiphambene emzimbeni. Zazibakhipha ngayo induku esibayeni ziye zibakhiphe esangweni. Lapho kwabekungasekho obeka ngisho owakubo, nabo sebenamahloni nayikubonwa yilaba abayizibukeli. Yilowo ke akhumbule indlela ebeke kuwo. Sebefahokoma nalaba abaphumelele, besho ukuza badumaza izwe lakwaNgwane ngoba bayizigangi.

Kwakuyaye kuthike laba abasele abasemsulwa baxoshiswe ngezinkomo. Yilelobutho liphume neyalo lingayigwazi ngesinqindi, noma ngomkhonto, kodwa liyibulale ngezandla bese liyosa liyidla. Kugidweke kuphuzwe notshwala namahevu kubekuhle impela. Wajabula wadela uZwelonke ngoba naye wabe ephakathi kwalabo ababese-msulwa, ekanye nomzala wakhe. UmaSimelane le ekhaya usedla kungehli ngengane yabantu afike wayingenisa emigidweni yakwaNgwane. Waye esebona sengathi ayisekubuya

njengoba yabe seyike yavelelwa nayishiwa elikhulu lokulahleka.

Ngokuphela kwalolusuku, bahambake bonke nomalume bakhe nonzala wakhe uZamokwakhe bangena ekhaya ukuthatha kokusa, kwazise ukuthi babehamba nabadala beshaya ngezivundlayo. Ngakusasa uZwelonke waxoxela unina nogogowakhe, ngakho konke akufonile. Wathokoza unina kaZwelonke ebona umntanakhe ebuye kahle ezizweni. Yaxoxwake eyokunanazela uZwelonke. Balungisela ngokucwilisa ummbila namabele benza imithombo okuyogaywa ngayo utshwala. Kuthe kusalindwe ukoma kwemithombo kwezwakala izwi esifundeni sakwaMahamba ukuthi induna ithi akujanjwe kuyocelwa "litulu" (izulu) ngoba izwe lafe selomisile kakhulu ngoMasingana.

Pho, seliphume kumlomo ongathethimanga, kwazamazama yonke imizi, yafakana imilomo ukuthi kufanele kukhethwe amadoda aqotho, ahloniphayo ukwenza lesisicelo. Yasala phansi imithombo, omalume bakaZwelonke baya embizweni yokhetho. Kwakuyaye kutli yilesosigodi esifuna imvula, kukhethwe amadoda amabili azakuyakumelela umkhandlu. KwaMahamba inkatha yadla uDlokwakhe nomunye umnumzane uHelengwenya wakwaDlamini. Esezwile uZwelonke ukuthi kuhamba umalume wakhe waja bula kakhulu, wahleka yedwa ebona ukuthi uzakuzwa kahle ukuthi 'litulu leli' licelwa kanjani. Waqale wabuza kumalume wakhe ukuthi licelwa kanjani, ku bani? Wamchazela kafishane wase ecela ekhaya ukuba ahambe naye aze afike ethe amaqiniso kwelakwaZulu. Cha, njengomfana owa be esemsulwa, wahamba.

Nakhona lapho kuphathwa umphako wenqatho, eyokubashwa lapho bezolala khona. Bafika lapha abakwaMahamba endaweni yokubuthana amadoda esehlangene engangoZulu noMatiwane. Kwalalwa khona lapho kubaswe imililo kudliwa imbasha. Ekuseni kusempondozankomo, kwaqhutshekwa sekuyiwa khona koMkhulu.

Sebesondele esangweni, bakhuleke bonke, kudume "Uba-yede" bese behlala phansi. Lapho bese kuqhamuka izimpunga esezaba yimidodovu ngempela bese ziyithetha inkosi zidedelana. Konke lokhu zikwenza ngaphandle

komuzi belo. Nxa iBesasele yavuma ukuthi kufanele ukuba bayithole imvula, izothumela kulandwe izinkomo, bese ikhetha emnyama ethe, buqe ; isithi abayibulale. Nxasebeyibulele iyosiwa, ihangulwe-nje emlilweni, bese idliwa kuniwe ngezinyawo. Nxa sebeqedile basubathe ngamajubane beqonde emakhaya bangabeki ngenuva. Lalithi lishona ilanga beselina eduma phansi.

Wafika ekhaya uZwelonke waxoxela unina konke lokho. Ngalenkathi unina kaZwelonke wayesesha amashushu naye esebona ukuthi kuyamonakalela emuva. Washo wahlala phezu kwembokode elungisa utshwala. Mzukunftwana wengiyo (utshwala) yahlatshwa inkomazi emavovo. Ingakagwazwa ngesinqindi wabizwa uZwelonke wangeniswa endlini kwagogo wakhe, wama emsamo ebambe umkhonto kamkhulu wakhe. Ugogo wakhe wayethetha abaphansi bephambana bobabili nendodana yakhe uDlokwakhe. Babonga okuhle okumhlophe okunjengezihlabathi zolwandle ukuba izinyanya zimgcinile uZwelonke waze wabuya ekhaya. Lapho sebeqedile kwathiwa uZwelonke kangene esibayeni ayihlabi kanye maqondana nenhliziyo. Washo wayibovuza. Yabonga kanye yaqimleka phansi. Bakikizela ekhaya ngoba inxeba layo labalinye kwaBonakalisa ukuthi amadlozi ayithakasele, ayemukela. Igazi elopha kuqala enxebeni lakhongozelwa ngokhanjana oluncane lwayobekwa emsamo kwagogo. Isihlinziwe yakhishwa izitho yase iyakungeniswa endlini kwagogo. Kwasikwa isicutshana senyama enxebeni safakwa ebusendeni obusemsamo, kwaletshwa nomancintshana ephephe utshwala, kwahekwa kwalinganisana ukuba kuyikudla kwezinyanya.

UZwelonke wathelwa ngenyongo, yase ifuthwa iphanyekwa phezulu ukuba yome. Kwaphekwa amantshontsho, kwaphuzwa ingiyo, kwalalwa. Ekuseni ngakusasa abesilisa bahlahlela yaphekwa inyama leyo.

UZwelonke sebefngqize ifosana lesikhumba sayo esihliznwa ebusweni. Wonke umuntu ofikayo ekhaya usebona ukuthi indaba ingaye umfana lo. Abesifazane nabo basheshe bapheka izitambu nezidudu okuzodliwa nomuthi wamakati lona.

Ngokufudumala kwelanga bangeniswa ngeziga za bo

abomuzi kwadliwa eyokosa. Phela kuleliya, inyama ngumsebenzi wesilisa-nje. Wo, pho, lokhu yayinone kuyinhlama-nje, wonke umuntu wafinya ngendololwane. Okuzingane lokhu kwase kumanzi izisu ngamafutha.

Sebeqedile kwayilowo wakhumbula umsebenzi wakhe. Kwathi lapho isithunzi singaphansi komniniso kwehliwa kwayiwa kogeza emfuleni. Bakhuphuka bonke sebeshaye ingqakala sekugijima inkukhu ithi izocosha uhlamvu lommbila. Masishane sebeshaye emfuleni baphindele ngezindawo zabo zangenhlayane. Usevunule uZwelonke usethwele nesidlo dlo ekhanda, bamklomelisa nangesihlangu. Umuntu usebona-nje ukuthi akusensuku zatshwala livuke emnceleni kubuze omake ukuthi kodwa lona lelijaha ngelaphi? Liza-lwa ngubani? Besho bekhombisa amatshitshi.

Sekuthule kuthu, du, ezindlini, yangena ngezithebe zayo. Indoko yasiwa esibayeni kubalisa. Pho, lokhu bona abalindi ukuba baze babizwe, basebengangezintuthwane esibayeni. Umlenze waya komame, umhlubulo kubalobokazi, isifuba ezintombini. Kwanjaloke njengoba nazi ukudliwa kwezitho zenkomo. Kuqale kwadliwa okwangaphakathi, bonke bake bacima izinhliziyu. Okuzingane khona kwabe sekujikijelana ngamavenge ngoba kwabe sekwesuthi, ngoba kungakazi ukuthi sibekelwa ngaphandle.

Sebeqedile bonke sekuphunywa kuyiwa lapho ehlezi khona uZwelonke noMalume wakhe omkhulu. Kuhamba ugogo kaZwelonke phambili, alandelwe ngumlobokazi okunguyena nkosikazi yomuzi (umka Dlokwakhe) kuze kugcine ngezingane.

Ngokufika kwabo emnyango, baguqe phansi ngamadolo, kuqale ugogo kaZwelonke athi, "Simelane," abanye bese bemvumela ngokuthi, "Ndlovu." Sebesuka behlakazeka. Ngokuqeda kwamadoda esibayeni, nawo asho khona lokho, ehlezi khona le, bese ehuba, esegiya eqephuza kushunqe uthuli luyaphezulu. Kusuka ngamunye baze baphele bonke. Ngenkathi egida ogidayo, ibandla lihleli phansi liyabuba, limusho ngezibongo zakhe, lapho naye akasazizwa sitho. Omame bayakikizela egcekeni sekuduma isigcawu. Sekugiya owokugcina basukuma bonke bamlandele aze ayophuma ngesango eseshayela inkundla. Phela utshwala bungena

kanye nayo inyama. Ngakho yisuke ibandla seliphethile okwalolo lusuku.

Ngakusasa ekhaya lapha sekuphekwa isinqe namanqina, sekudliwa khona kuphela. Ngomuso kufudunyezwa amavenge sekwesulwa izinqoko. Sebeyithatha inyongo le sebeyifaka kuZwelonke, utshwala lobu obukade busemsamo, sebuphuzwa ngumaXaba. Igazi uselipheka elishwaqa yedwa-nje. Sekuzoqedelwa nezikhoce zotshwala uma zisekhona.

Ukushanela amanqina enkomo, ngokuba phela nakhu kunothiwe ekhaya la, sebebuye bemhlabela imbuzi emhlophe engenabala ndawo. Manje phela sebekhanyisa indlela yakhe yokuphindela emuva. Abalobokazi lapho basasebenza imfahlo-nje. Inyongo yembuzi nayo bamthela ngayo bese beyifutha, beyibeka. Isiyomile nayo bayifaka ekhanda kuye uZwelonke.

Kwaxoxwa indlela ebeka kwaHlazakazi manje. Kwabamnyama phansi kuZwelonke esecabanga eyokuhamba ngezinyawo izwe clingaka. Akubanga bikho ukunceda. Wabona ukuthi uyawushiya umbuso wakwagogowakhe, ngoba wayetototswa phela ephakathi komhlane nembeleko ngoba kungumntanenkosazana. Wayesefunde nokukhuluma isi-Swazi, kodwa wabuye wajaabula-nje ukuzwa ukuthi sebezakuhamba, afike esekhuluma ulimi abangalwazi ekhaya.

Wahle waludumba usuku uDumenzile abazakuhamba ngalo. Nomnewabo wahle walungisa umphako ofanele abantu sebeya emzini. Wahlaaba intondolo yomphako wabuye wahlaaba ixhukazi lemvu ukuaba behlise amathe besesekhaya. Waphekwa umphako kahle, isifuba nohlangothi lonke kwahutshiswa-nje ukuze kungasheshi kuvunde.

Zabezintathu kuNhloLANja, kungumSombuluko mhla, oZwelonke beshiya kwaMahamba. UMDikileni nguyena owaphuma ukuBaphелеkezela. Basuka kwaMahamba baye balala kwaNhlebela, ngokuza ngasePitilitifu, kwazise phela ukuthi babesasindwa nangumphako. Sebevuka lapho balala eKhomondeli, emzini wakwaNkosi. Inkosikazi yalapho yaBaphatha kahle yaBalungisela namanzi okuthoba izinyawo. Nasekuseni yavuka yaBenzela ukudla, baphuma ethokozile. Umnumzane wakhona kwaBe kuyindoda

ehloniphekile kakhulu. Engakapholi amaseko bayifona indlela. Lapho nabo basebefona ukuthi sefesondela kwelabaQulusi. Ngokuhlwa, baye bacela indawo ngokuza ngase Zungeni. Izinyawo manje sezisho ukuthi ziyawukhahlela umhlabathi. Bacela amanzi bathoba nomfuma wamafutha bagcoba. Lapho balala bathi, zwi.

Ukusa kwaziwa yibo, baqonda phambili. Seseqhamukele emzini waseFilidi, bawubuka ngamhlo ababebesaya phakathi kuwo. Lapho babengasahambi sekungathi bathathwa ngumoya. Ngalelo-linga kwasekuzokusa abuyele enuva uMdikileni. Kuthe sekuhlwile impela, emizini yonke abadala sebelele, kwaBonakala umuzi owodwa lapho kwakusekhona ilangabana lokukhanya. Bakhuleka ngokukhulu ukwesaba, kanti kuselawini lezinsizwa. Yakhuza yababaza insizwa yathi, " Bayela kuliphi izwe laba abangena emzini womuntu ngalenkathi? " Washo ngelikhulu uMdikileni wathi, " KwelakwaNgwane." Yavula insizwa, kanti imane iyabethulsa-nje. Yamyisa kubalobokazi unina kaZwelonke, ya ungisela laba ababili lapha elawini. Abavukanga kakhulu kulomuzi, baze baphuma-nje sekuvuke nesalukazi sakhona, ngoba ikhlehla lona kwaBe sekukudala lagoduka. Babashe-shisela ngesinambathi sethanga, badla, bavalelisa. Sebekuqamu nalomuzi, behlukana, uMdikileni esephindela ekhaya eSwazini noZwelonke nonina sebeqonde ekhaya kwaHlazakazi.

Nabo bazishikashika izinkalo ezibeke kwelakuBo, lapho sebezimisele ukuBa baye bangene noma phakathi kwamabili Nangempela, lashona sebefona lapho beqonde khona. Kuthe phakathi kwamabili bangena emageckeni akwa-Ndwandwe. Mamo, zakhuza izinja sekusebusuku, ngoba nazo zabe zingasabazi. Kwathi ingani zivele ziyaluma lezizinja zethasiselwa ngezikaZwelonke abuya nazo kwamlungu wakhe. Kuthe ngelikade zamuzwa ezakhe uZwelonke, zasondela kuye zamdlalisa, kwayikhani nalezi ezinye zibadedela bengena ekhaya.

Kwavuka umuzi wonke khona ebusuku, abasekhaya bethakasela ukubona uZwelonke nonina bephuma kwaNgwane. Bamangala sebembona esekhulile futhi esekhulu-phele, kanti futhi usekhuluma ulimi olusha. Ukusa kwaziwa

wuye, esejahe ukubona ukuthi ekhaya kusalokhu kunjalo yini. Ngakusasa omakhelwana bafika ukuzobona umaSime-lane nendodana yakhe. Kwaba yilowo waphawula ngokuthi, "Yakukhulela insizwa yakho dade." Lapho unina esejabule esedelile ukubona ukuthi kuyakhuyakhuya akungangayizolo. Kwabonakala ngokuhlambuluka kwegazi nangokukhuluphala kukaZwelonke ukuthi, cha, umfana ubeshone emafutheni lena ekhakonina.

Sekudliwake umphako, sekukhishwa nemikhonziso ababeyiphethe, yabiwa ngabaniniyo. Nezimpahla zikaZwelonke bazikhonjiswa bonke, kwakuhle kwanjeya-60. Kwathi ukuBa baphumule, babuye bakhumbula imisebenzi yabo yemihla ngemihla, noZwelonke waze wakhohlwa yikuthi wake wahamba waya le, kwaNgwane.

Isifundo IX

UZWELONKE ESIMAKADE

Nizokhumbula ukuthi uZwelonke wethembisa umlungu wakhe lena ePitilitifu ukuthi wobuye abuye azokumbona nxa esaphila noma nini. Sahlala njalo lesisazelo, unembeza wakhe akaze akhululeka, samhlupha kakhulu. Kuthe emva kwesikhathi eside babuya nasekhakonina, ngithi kwase kuphele iminyaka eyisihlanu, kodwa lelivuso lahlala limhlupha njalo umfana, waze wakhuluma kuyise ukuthi unesifiso sokuba akabuyele kumlungu wakhe ukuze afeze isithembiso sakhe kuye. Kwakuyaye kutli noma esethanda ukunlibala akhunjuze ngamagovu lana awaphiwa wuNkosana wakhe ababethandana kakhulu naye waze wethembisa ukuthi wobuya lapha ekhaya uma esaphila noma nini. Isithembiso siyinto enkulu impela kubantu bonke ngoaba ukwethembeka yiziqu kuwo wonke umuntu. Ngakho siyabona uZwelonke ehlupheka, efuqwa isifiso sokucina izwi lakhe. Kwathi ingani ekhaya bayathalalisa-nje wayelokhu eyibedlile indaba yokuhamba.

Ngenxa yokuba wabe eseyazi indlela abahamba ngayo beya ekhakonina eSwazini, kwabonakala ukuthi usengahamba manje aye afike, kepha kwabanzima ukuba bamdedele ngoaba bebona ukuthi usemncane ekuhambeni izwe elingaka yedwa. Kwenzeka ngenhlanhla kwafika umalume wakhe uDlokwakhe, nendodana yakhe uZamokwakhe bevakashele khona lapha kwaNdwandwe, bezobona izinkomo ezabe zisiswe khona lapha kwantombazane (UDumenzile). Yikhoke-nje umalume kaZwelonke ehamba nendodana yakhe ukuze ayikhombise lapho alusele ngakhona, ukuze kuthi nxa kwenzekile wahamba emhlabeni engakhulumile, ngoaba ukufa wubuthongo, ize iqonde kahle izimpahla nxa sekubuthwa ifa. Kabahlalanga isikhathi eside kwelakwa-Zulu, bashesha baphindela emuva. Kwenzekake ukuba

noZwelonke ahambisane nomzala wakhe uZamokwakhe ngoba base bedudana kakhulu naye.

Ekhaya bavuma ukuba umfana ahambe ngoba umalume wakhe waye ayoze ambeke ezandleni zomlungu lowo ePitilitifu, futhi wabe evumile umalume kaZwelonke ukuthi uza bode ayomlunguza khona lapho kwamlungu ngisho kukuqamamana-nje kodwa wode eyophosa iso. Futhi kwahlelwa ukuthi nxa umfana esebuya, wokuya ngasekhakonina ukuze bamphелеkezele. Ukufika kukamalume kaZwelonke kwabamisa isibindi ngoba kwafumaniseka yena emazi nomlungu lowo abafana ababesebenza kuye. Kwalungiselwa ukuhambake. UZwelonke noZamokwakhe base beshu amashushu ngokuhamba. Nempela benzelwa umphako ka banzana. Wahhala phezu kwembokodo uMaSimalane wagaya umncamo wabo. Emuva kokuba sebezithokozisile, bavalelisa, bahamba. Kakumjabulisanga nokho unina kaZwelonke, kodwa nokho wabuye waxola-nje ngoba azi naye ukuthi uzele indoda kasoze ayifuya endlini ngoba iyakhula, kufanele ukuba yenze imisebenzi yayo yobudoda.

Nempela basukake bahamba izinsuku eziningi belibangise kwaNgwane, baye bangena khona ePitilitifu. Phela uZwelonke wabe ehamba nazo izinja zakhe namuhla, kodwa uDambuza yena kabuyelanga ePiet Retief, ngoba wathathwa ngenye indlela ngalenkathi uZwelonke ecabanga ukubuyela kumlungu wabo. Mhla befikayo kwamlungu abalalanga kuja bula, baxoxa kwaze kwasebusuku bebuzo kuZwelonke ngezindaba zasekhaya nangohambo lwabo belibangise kwaZulu. Babengasamboni kahle ngoba wabe esekhulile eseyiboboddelana lebungwana. Hhayike nokho wafike wangena emsebenzini wasebenza kahle njengakuqala. Behlukanake lapha uZwelonke noZamokwakhe kanye nomalume wakhe, baqhubekela phambili bona ngenye indlela sebelibangise kwaMahamba.

Kahlalanga isikhathi eside lapha kwamlungu ngoba wafumanisa ukuthi induna yakhona sekwaba ngomunye umlisa-nje owabe engamesaseli nje-ngenduna yakuqala, uNkonka umfo wakwaNdwandwe. Itshe labe selagaya ngenye imbokodwe manje, nabantu abadala ababesebenza nabosebachitheka ngoba lomfo wakwaMpungose owabese-

yinduna wabengenayo impatho kubantu, ngakho abaningi base bachitheka, sekwafika isikwata esisha. Kwathi ingani abelungu bayajabula ukubona. uZwelonke, yena wabanonya olukhulu ngokubona ukuthi kanti ukhona omunye umuntu othandiswa okwakhe, futshi kwangathi yena samthanda ngokweqile. Washo wamkhipha inyumbazana-nje umfana kwaze kwanzondisa lokhu, kabe esancibilika kahle. Wacabanga engaqedi ukuthi uzokwenza liphi isu lokuziphaphisa kulolu ulaka lomfo wakwaMpungose. Kucishe kusikhanyele impela ukuthi uZwelonke wayengasenakuhlala ngisho isikhathano lesa ake asihlala ukuba wabe engacabangi ngomalume wakhe owabe ezokuza ake azomhlola ukuthi uhleli kanjani kwamlungu. Wabekezela njengendoda enesibindi kodwa kwabonakala ukuthi isikhundla sabe sesimphelele, nempilo yakhe isisengozini. Phela nxa umuntu engasathandwa ngabantu ahlezi nabo impilo yakhe ibamfishane ngoba ukufa kuseduzane ngazo zonke izindlela. Wakubona uZwelonke lokhu wadlinza ngakho isikhathi eside, eqhuba izinsuku zokubuya kukamalume wakhe.

Kuhambe kwahamba isigcino laboboka ithumba, kodwa kali botshozwanga nguZwelonke. Kwafumaniseka ukuthi abelungu bazimisele ukugudluka kwelasePitilitifu, basazolibanjisa khona phambili, kwelasehla. Njengoba babengathengisanga ngepulazi leli, babezimisele ukudiliza isikwata kusale abantu abayingcozana besale benza umsebenzi wasepulazini. Ngenxa yokuthi bona babengakabi nayo indawo phambili babezimisele ukungahambi namuntu noyedwa. Nangoke umlungu esezobuza kubantu ukuthi bakhona yini abathanda ukuba kebaye ngasemakhaya ngalenkathi yena ezakuba engekho. Wabalandisa yonke indaba kodwa wabatshele ukuthi wobuye abathumele beze kusebenza uma esebuyile. Kathandi ukuba bahlupheke kepha ufisa ukuba bahambe, ukuya ekhaya kuphela, labo ababenesifiso sokwenzajalo. Ucilo wazishaya endukwini kuZwelonke ngenxa yenkulumo yomlungu eyabe ihambelana nesifiso sakhe. Wavumela phezulu yena kanye nabanye ababengaphathekile kahle, bengagculisiwe yimpatho yenduna yepulazi, uNtshebana wakwaMpungose. Cha, nempelake kwaqhamuka

a bantu abayisikhombisa abacela ukuba kebayolunguza ngasemakhaya.

Wavuma umlungu, nanxa ayelunama kuZwelonke ngoba yilapho inhliziyo ayeyibeke khona ethembe ukuthi uzosala lapha ekhaya afengomunye wabo ababezombekela umuzi wakhe. Kephake nokho waphetha ngokuvuma. Nabo banikwa okungokwabo balungisela ukugcwala indlela.

Ngalenkathi uZwelonke kabonange esacabanga ngokufika kukaMalume wakhe, wacabanga ngendlela elibangise ekhaya. Nempela waphuma kwamlungu wakhe wabashiya nosizi olukhulu. Uthe mhla ephumayo wakhetha enye indlela edabula ngase 'Mlomo' (Ermelo), ishaya ngenhlanje kwasePitilitifu, iye idlule phansi kwaseSimakade. Lentaba ithe, gelekeqe-nje ezifundeni zeNtalasifali, kude buduzane neNcaka, usuzowela uPhongolo bese uthi, thushu, kwelaseDumbe. Kwakuyicebo lakhe leli aliqopha khona kwamlungu enzela ukuphambanisa imikhondo ngoba wabe engabethembi laba bantu ababemfisela okubi. Kawathandanga amehlo abo ababemnyonkoloza ngawo ngoba nomlungu wabuye wamenzela kangconywana emalini, wamnika okuthe, xaxa, kuna banye. Kwathi ukuba baku bone lokhu bakhononda bodwa kusihlwa bethi, "Kodwa yona lencelebana yamphuzisani umlungu ukuba ingaconsi kangaka kuye? Kusobala ukuthi izalwa yizihlakaniphi ezaziyo ngendaba yokusebenzisa amakhambi ukuze abenogazi olungaka kwa bamhlophe. Linye elakho nathi soze sikuthole."

Khona lapha eSimakade yilapha uZwelonke ake wacishe waya kwaGoqanyawo engakabi bani. Lendawo ifana neyakwaMagidela ngezinkungu zayo ezimbi. Uma liguqubele khona kuhlwa emini—umnyama ukhase phansi, kube sengathi uzwa amazwi abantu—kanti phinde, yizo izinkungu zansondo.

Ake sizweke ngeshlo lesi sezinkungu. Kwathi-nje lapho uZwelonke esebeke khona ngase Simakade, laphendula—kwasengathi kufe isalukazi, kwasho abantu bekhafuza isiZulu—lakhapha obandayo umoya lona kanti futhi liguqubele ngalelolanga. Kwathi ezikhathini zantambama wezwa-nje ukuthi kubi, ngoba lapho labeselikhipha izinsunu

zembvula. Pho, bathi abadala 'ukuhamba kuzala induna.' Uthe ukuba abone umuzi owahe wakhe eqeleni lentatshana eseduze naso iSimakade, wase ephambukela khona ukuyokhulekela isikhundla sokulala. Laphoke lahe selikhifiza imikhizo esambvula. Pho, lokhu selafa elihle kakhulu; Abantu kulemihla yethu abasafani nasezinsukwini zakuqala, lapho isihambi sahe saziwa kakhulu, ngaphezu komuntu owaziwayo noyisihlobo ngoba kwahe kuthiwa "Ukupha isihambi ukuzidumisa," kanti futhi kwakubuye kuthiwe "Ukupha isihambi ukuzibekela."

Wafikake uZwelonke kulomuzi, zathi azimthathe izinja zakhona, kodwa zabuye zalitshaziswa yilezi zakhe, azabe zisamnaka kakhulu yena. Phinde ngisho ukuba abantu bakhona kebanake ukuthi belidume kuphi, kwenzenjani. Wakhuleka. Endaweni yokuba athole impendulo wabona ngesivalo sidonswa. Kwathi ingani bekukhulunywa kwathulwa kwathiwa, swayi. Kwezwakala kuphela ukuhhahhama kwezinja zithi aziqedane, naye lapho uselokhu evika ubula, ebona sengathi zizosuka zihlale kuye. Wema umntanomuntu kwangathi ufelwe yizwe, esaba nokungena, kanti futli kwahe sekulukhuni ukwedlula ngoba base bembonile. Kwathi lapho esangikaza kwaphuma uhalakasha lwendoda (omubi umfokazi lo, futhi ongabuzwa ukuthi umthakathi wumuphi). Wathi ukuba aphume wathi, "Owaphi lona okhulekela indawo kuleli laseSimakade? Kini isikhundla sicelwa emini nje? Aginandawo lapha, thatha izinyawo mfo lingaze likushonele." Yathi iwagcina lamazwi indoda yansondo, yasho yayingena endlini ibuyisa isicaba.

Nayeke uZwelonke wazibonela-nje ukuthi namuhla kunamuhla. Nayeke wanele wathi, sithe, nje wathi galu yephuka. Wagijima nokho nanxa kwakubonakala ukuthi sekuwukugijima komuntu osekhathele futhi kuyilapha izulu lina. Kulendawo kubi impela ngoba nemizi yakhona igqagqile, yehlukene kakhulu. Ihayike lapho wahamba kabe esazizwa sitho ezuliswa yizinkungu kabe esazi lapho eqhamuke ngakhona nalapho elibangise ngakhona, kwaze kwaaba kwamaibili. Kwezinye izindawo wayeke ezwe sengathi uzwa abantu bekhuluma bese elandela eshona ngakhona, kanti phinde zinkungu. Wothi ethi uyaphenduka ezwe

esezithela esixhotsheni samatshe. Okukanye wabona umlilo uthi lokoloko, wafikelwa yithemba ukuthi mhlawumbe lapho. Uthe ukuba asondele eduzane wafumanisa ukuthi kakuwona umuzi njengokade ecabanga kwaBe kuyidlanzana lezinswelaBoya ezazilandela yena ezinyaweni zakhe.

Kuthe njalo ukuba aphume kulowo muzi yamemana impi ukuba iphume inqina izokumbulala. Balapha-nje sebebasiLe, bayoTha ngoba sefecishe badela ukuthi kaBaseyikumthola. Usezwa enkulumeni yaBo yokuthi "Wodamana esinda." Kuthe ukuba ezwe lokho waphenduka walibangisa enxenye, kanti sebesolile sengathi kukhona okuseduzane kwaBo, washo neZigi wazizwa sezishaya eduzane, wethuka esengene emhumeni ophansi kwekhulu iwa, ngoba wayesencamele ukuba adliwe yizilwane zasendle kunokuba abanjwe yizinswelaBoya. Inhliziyo yakhe yavutha ngaphakathi kuye esebona-nje ukuthi oyise nonina abakubona ngisho ingcwaBa lakhe lodwa leli, angisaphathi phela ngesishuqulu semali ayesiphethe evela naso kwamlungu, eNtalasifali. Kulapha emhumeni lapho afikelwa khona wubuthongo wathatheka zwi, kwazise ukuthi usediniwe, kanti futhi unethile. Yilapho ke uZwelonke afikelwa khona yiphupho elaba yinkinga kuye. Waphupha sengathi ubona uyisemkhulu ozala unina ekhuluma naye. Lafika ikhehla leli lema phambi kwakhe lathi, "Zwelonke mtaka Dumenzile, ukuba ubungabekwe ngamathongo asekhakonyoko namuhla ngaBe ufile." Kuthe esamangele ngoba uyisemkhulu waBe esaBamathambo amhlophe ngalezo zinsuku, laqhubeka ikhehla, lisho limi phambi kwakhe, leyeme ngesihlangu salo, livunule liphelele, okwembongi izothetha amakhosi ohlanga, lathi, "We Zwelonke!" Wasabela: "BaBamkhulu!" "Uyazi-nje ukuthi abakini benza into eyasithokozisa thina baKwaSimelane ukuba keBakudedele ukuba ukuyokhokhwa yizinyanya zasekhakonyoko? Lesosenzo sakwenzela indlela emhlophe ezweni, ngakho ungaze wasilibala.

Nansike into engithanda ukukutshela yona yikuthi, wena namuhla usindiswe ngoyihlomkhulu baKwaSimelane ngoba bethanda ukuba bande ubuhlobo basemaHlutshini. Mhlawumbe awazi ukuthi unyoko uDumenzile waBe ezalwa yintombi yasemaHlutshini. Yikhoke-nje oyihlomkhulu

bekubeke ngamehlo amhlophe bakuphephisa ususezandleni zikaGogoda umthakathi odumileyo walapha eSimakade." Lathi liqeda lawomazwi kalaBe lisamnika nethuBa elincane lokuphendula, lasha lanyamalala.

Ngenkathi ephaphama kulesisihlwathi wethuka kakhulu, namaphaphu kwasengathi asegcwele isifuba. Wayesequbanjane. Ubuthongo abuphindanga behle, waqwasha kwaze kwasa. Ukusa kwaziwa nguye wahamba elokhu ecaBanga kakhulu ngaleli iphupho likayisemkhulu, nokusinda kwakhe ezinswelaBoyeni zaseSimakade. Uthe ngenkathi chamba ekuseni wase eyibona ukuthi kanti indawo aye hamba kuyo kwaBe kuyindawo embi impela efanele ukuBa nezilwane zasendle ezimbi kanye nezinyoka. Engakahambi iBanga elide wawela ummfula, wawelela emzini wamakholwa, umfundisi wakhona kwakunguMgabi. Laphoke kwathi ingani uqale wanyinyeka esafika ngoba efika emzini wamakholwa waBuye wahlambuluka ngoba bamamukela ngomoya omuhle. Kulaphoke lapha afike wezwa khona ukuthi leli laseSimakade aligangelwa, futhi umuntu ukhetha imizi, nokuthike lowo aphambukela kuwo yena yiwona kanyeke wendoda esolwayo esifundeni leso.

Kulomuzi wekholwa lakwaMgabi wahlala kahle kakhulu, bamupha namanzi ashisayo wathoba izinyawo. Wathi ethuka wase ethe wohlo, kwazise ukuthi baBembasele endlini yezihambi eceleni-nje kweyaBo ehlezi lapho engaphazanyiswa lutho. Wathi eqala ethuka lase libantu bahle. Cha, abantu bakwaMgabi abamnandi bameluleka ngokuthi kuhle edlule ngakusasa eseke waphumuza igazi. Kuqala isihambi besibuzisiswa ukuthi siyakuliphi, singesakwabani sizalwa wubani, kabani, nokuthi sihamba ngani, okusho ukuthi sihamba ngambiko othini. Nayeke uZwelonke kwase kuBonaka la ukuthi kanti bezwana ngenkaba nabalapha ekhay angoba inkosikazi yakhona kwakuwuMakhumalo, kanti noyise kaZwelonke uzalwa yilo intungwakazi naye.

Wavuka ngesokusa lapha kwaMgabi ngoba walala evalelisile, waBonga nempatho yaBo emnandi, kanye nomphako abamenzela wona. Wahamba waqinisa waye wayolala emzini wamakholwa futhi eNcaka, kwaZikalala. Ngokuvuka kwakhe lapho waye walala kwaSithole, uBoza,

iqhawe elikhulu lakwaMdlalose. Ngangomuso wahamba izinsuku ezimbili, wadabula kwelaseNkambule elibangise eFilidi. Ngalenkathi wabe esehamba kwelabaQulusi lika-Mkabayi kaJama esigodini sakwaMdlalose. Wadlula njalo waye wakhuleka eFilidi emzini womfo wakwaXaba owabe wakhe phansi kwentatshana eduze komfudlana, obizwa ngokuthi Amagoda. Wakhuleka lapha ngenkathi kuqala ukuhwalala. Lomuzi wabe ubiyelwe ngothango oluhle bese kuthi ngasesandleni sokudla somuzi, qekele laphaya, kwabe kungumuzi oyidiloba laseFilidi. Phambi komuzi kwabe kukhona esikhulu isibaya. Isihambi besithi nxa sifika sikhangwe yizimpondonje zezinkomo kuphambanisile esibayeni. Ubukhulu bomuzi, nobukhulu besibaya phela kwabe kukhomba isimo somnumzane ukuthi yindoda enothile. Untukazana wawungeke ulufice lwezibaya nemizi efudumele.

Wathi ethi qhamu-nje esangweni lomuzi wazithela kuye umnumzane uqobo lwakhe, eyeme ngesibaya ebuka izimpahla zakhe izimbuzi nezinkomo ngenkathi abafana bezivalela. Naye umfana lona wakhangwa yikhehla-nje elide elithungile ekhanda. Ungiyane walo wabe ecwazimula kuBonakala ukuthi uhlala elolongwa, ephululwa ngezimfanelo zakhona. Yena isiqu sakhe wabe empofu ethe thunqu, ebeka ngamchlo amakhulu. Kuthe-nje engakafiki kulo ikhehla, waphambana nentombazana esiyitshitshana-nje lapha esangweni lomuzi. Wakhuleka kuyo, yambingelela, yamkhombisa umnumzane lapha engakhona. Lentonibazana igama layo kwakungu-Nokuthula, yashesha yadlula nxa isimkhombisile lapha uyise wabe engakhona, futhi yamtshele nokuthi lapha kulomkhaya kukwaXaba, yaphuthuma odadewaBo abafedonsa ezansi komuzi nemithwalo yekhwani ababephuma kulisika eMfolozi. Ngenkathi ehlanguana nalentombazana, uZwelonke waphawula izinto ezimbili kulomntanomnumzane. Okokuqala wakhangwa yiBala lalelitshitshana wabe uyalibeke wafumanisa amehlo akhe ehlala enamathela ngoBa yaBe inhle lenkosazana kungucina lishone. Lokhu kwabuye kwethasiselwa wukuthobeka kwayo ngenkathi ikhuluma naye. WaBona uZwelonke ukuthi lomntwana uzalwa ekhaya elisenomthetho nenhlonipho.

Njengoba besesishilo kemanga isikhathi eside netshitshana lelo, konke lokhu yizinto ezase zimfikela eseyedwa, esecabanga ngazo. Akubanga namzuzwana ehlukere nentombazane esangweni wakhuleka kumnumzane ngoba wabe esevele emfonile esibayeni ngenkathi eqhamuka esangweni lomuzi. "Nonkosi!" kukhuleka uZwelonke. "Sawubona mfo," kubingelela umnumzane "Konje ngabe wena ungowaphi, ungokabani wena osazi kahle kangaka?" kuqhuba ukhehla ezwa ethoshwa ngesithakazelo sakubo asithandayo. Washoke uZwelonke ukuthi ungowaphi, kuliphi, kabani, kwesikabani isifunda, nokuthi usehlwelwe ngakho usekhuleka isikhundla. Cha, ngomoya omuhle, ovamile kubanumzane bempela, lhayi kulaabo abaphoqa ubukhulu, wamkhombisa indlu enkulu wathi kangene khona uzofika naye naye angaqeda ukuvalela izimpahla. Nempela wangena wahlala uZwelonke walindela ukufika komnumzane.

Kwathi ukuba aqede ukuvalela izinkomo zakhe lomnumzane wakwaNonkosi, naye weza kuyolendlu lapho kungene khona uZwelonke. Kungayo leyonkathi lapho afike waphenyisisa ukuthi ungokabani kwabakwaNdwandwe abakhe phakathi kwezintaba ezimbili, iSandlwana noHlajakazi. "Cha, Baba, mina ngizalwa nguNkosiyakithi, kaManqondo, kaMnene" kuphendula uZwelonke. "Hawu, nithi niyangizwisa nje, ukuthi uthini lomfana," kuvungama ikhehla livungama lodwa. "Kangithi uNkosiyakithi wathatha intombi yakwaSimelane, indodakazi kaMandlakayise kaMagutshwa? Wenake mfana ngabe unyoko wumabani? ngoba ngiyazi ukuthi uNkosiyakithi wabe ethethe isithembu?" "Mina ngizalwa wuye umaSimelane, umama nguDumenzile" sekuphuthuma uZwelonke ukukhanyisela lomnumzane owabe azana noyise nonina. "Hhawu! ngithola isimanga ukuhona umntwana kaDumenzile. Uthi wena mfana uyazi-nje ukuthi lapha kukwaNyokolume? Phela ugoto wakho ozala unyoko kwakuyisithole sasemaXatsheni, khona lapha endlini. Kukwabo-nje laphekhaya," lisho lapho ikhehla liphumele phandle, limemeze owakwalo, owabe enguyena nkosikazi yomuzi, amazise ngokuthi isihambi lesiya esilaphaya endlini yindodana kaDumenzile lena okwase kwabikwa ngayo ukuthi yanyamalala ngempi

yamaBunu. Kwavungama ngisho esiphethwe lidolo, sisho umntakaDumenzile. Naye uZwelonke wajaBula kwangathi uyaphupha efika koninakhulu. WabaXoxela nangezehl ezamehlela eSimakade. Nabo bakhexa-nje bezwa indaba enzima kangaka. Bavumelana impela ukuthi wasindiswa ngabaphansi.

Kuthe ukuBa kuqedwe ukudliwa besahleli bonke kuxoxwa izindaba zokuhlupheka kwalomfana kwase kuthi ikhehla lelo elinguyisemkhulu lalinganisa ukuthi kufanele ukuBa akaphumule aze edlule ngomhlomunye eseke waphumula. Nempela kwaBa njalo ngoBa uZwelonke waBe esekhathele ngakho wakujaBulela lokhu kulinganisa koMnumzane. Kuthe nangempela kungakalalwa naye uZwelonke wazizwa esencibilikile ngoBa nakhu phela abantu bomkhaya bayamkhulumisa bancokola naye kahle. Hhayike naye wahamba wayolala namanye amabungwana elawini eseqalile ukwesasa esebona ukuthi usefike kwaninalume, nabo bonke bomkhaya sebeqalile ukumwotawota njengengane yesihlobo sabo.

Isifundo X

**MHLA UZWELONKE EDUTSHULWA
NGUMKHUHLANE**

KwakuseFilidi ngenkathi ekhulekele isikhundla sokulala lapha kwaninalume, mhla uZwelonke edutshulwa wumkhuhlane omkhulu owaBa nesiwombe esiBi. Kuzokhumbuleka ukuthi sigcine sinitshelile ukuthi base belinganisile ukuthi kuhle akaphumuze igazi, athobe nezinyawo izinsukwana lapha emzini wakwaNonkosi. Nempela kwangathi kade bebulile abadala ngoba wavuka wazizwa engemnandi kwangathi kuvuka ukudinwa okukhulu kokunethwa yimvulana emakhaza leyo yaseSimakade. Wazizwa umzimba udungekile-nje wonke, wathamba-nje futhi waBayimvuthu. Baku-bona lokhu abadala bamphuthumma ngezimbiza ukukhipha amakhaza aBe esemngene emzimbeni. Emva kwezinsuku ezimbili wamqinisa umkhuhlane, kwaBonwa ngokusa manje Kwabaphatha kabuhlungu lokhu abomuzi, ukuba kukhulekele isihambi qede besesidutshulwa yimbo ngaluluhloba. Kwalinganiswa ukuthumela abantu ukuyohlaba umkhosi wesifo kwabakubo. Kuthe kusaningwa, kusafakwana imilomo ngalokho, kwabuye kwabonakala ukuthi hhiya, sekuBonakala sengathi sekuyokuba ngozimakhaza. Nempela emva kwesonto elilodwa elele phansi wabuye walulama, kwadla kwazibekela.

Emva kwesiwombe somkhuhlane kwabonakala ukuthi usazoke ahlale isikhashana aqine, ngoba waBe esaxega amadolo. Kuzokhumbuleka ukuthi uZwelonke kwaBe kungesiye umuntu ohlala-nje ekhaya nezingane, nesimame njenganamuhla lapha ungafica iningi labantu sekwaBa yimi-hlalandlini behlala nezingane beqiwa nangamakhwiBi. WaBe eliphisi, ethanda kakhulu ukuzingela izinyamazane, kuthi nxa engayile lapho, afumaniseke ezixukwini nenkosi-tini yakhe eyaBe iligugu kuye nakuBo ontanga yakhe.

Njaloke emini wabe ehamba namabobodlelana amanye bayozingela ezintabeni ezengame iFilidi. Kwathi nxa esewubona lomuzi, idoloba laseFilidi, wakhumbula ukuthi kuwo lomuzi yilapho bake bahlupheka khona nomgani wakhe uDumbuza, mhla bebuya ePitilitifi. Wahhlala lapha izinyanga ezimbili kwaninalume.

Njengoba sesishilo ukuthi lomfo wakwaNdwandwe kwakungesikhulu isinteli enoteku olukhulu, ngakho waba yisilomo kontanga yabo ngisho nakuwo amatshitshi alendawo wawungawezwa esencokola nawo, kufunyaniseke ukuthi nawo ngempela ayathakasa uma eseqhamukile kuwo esephoshoza. Kwakuthi ingani ngumuntu onesithunzi ngokudalwa kwakhe ngisho esemncane, kodwa wabe enogazi ezintombini, amatshitshana lana esangana-nje ngaye, emuhle, esezimumana, engakabinayo imichilo lena esuke isikhombisa ukuthi zihambile izinsuku wethu. Amatshitshana akulendawo ayeke akhulume ngaye uwezwe-nje esephahluka ethli "Uyadela oyodunjwa yilelibungu, hhawu! bandla, wazala uyise nonina." Asho-nje amatshitshi akhangwa yisakhiwo sakhe ngoba kuthi ingani unebala wabuye wakhiwa kahle. Zazikhangwa yisihluthu sakhe izintombi, athi angashaya impithi sibeluhlaza sithi, cwe, kanti nesijingo sakhe kwabe kungu feleba, amahlombe nezingalo kungakaya. Wabe ungamkhohlwa umuntu owadalelwa amandla afana nawengonyama.

Ngenkathike elapha kwaninalume kwakuyekuthi ngakusihlwa kubuthane ontanga yabo, amabungwana namatshitshana kuzosinwa, yena uZwelonke lapho esenqamukela phezu nezimbambo zikaSatani (yinkositini phela leyo). Lapho wawungafica oNokuthula sebeqine sebefhelele, kanti zithuli zempela. Wayeze asho uNokuthula uma esechache ngempela athi, "Zwelonke! we Zwelonke! uyisimanga somuntu ngoba uze uvule izimungulu ezinjengathi thina bontombinokuthula uzenze zichanase." Lokhu kusho kuka-Nokuthula kwabe kumjabulisa uZwelonke ngoba njalo-nje nxa embona uNokuthula wabe ezwa efikelwa kujabula angakaze akuzwe nasekadeni Ubeyaye athi angambona ukuthi wesese uthe tsha, amtekulise ngokuthi uyozokumkhipha elawini uma esekhulile.



UNOZIZWE NOJABULILE AMADODAKAZI KANONKOSI.

Kuhle ukuba kesinitshela kancane ngomsebenzi owabe wenziwa wuNokuthula ngaleyonkathi. Kwahe kuwukulinda izinyoni emabeleni emasimini njengoba kwasekuqalwa ukuvunwa. Lalelanike, uma intombazana phela iyolinda yabe ithwala konke, ukudla nemisebenzi yayo iphekele khona lena emasimini. Nayeke uNokuthula wabe evamile ukuziphakela khona lena edlangaleni ensimini. Ngenkathike elindile kwakuyaye kufike okungamabungwana esigodi sakuho kuzomjamela, kuzibika ukuthi akusalali kucabanga ngaye imini nobusuku. Yayifike imcasule lento ngoba wabe engesilo negabaza lentombi. Kepha okwakufike kunimangalise yikuthi nxa kufika uZwelonke nezinja zakhe khona lapho ensimini evela kuzingela wayezwa engafikelwa wukucanuka nanxa leliboxogwana lomfana lifika limcasula. Kwakube kufika-nje uZwelonke yena aphonseke exhibeni aphake ukudla angahle akufice adle futhi abuye aphakele nezinja zakhe. "Konje wena Zwelonke kawunakhanda futhi bakwetha nakabi, wenzani-nje?" Athi ukusho uZwelonke avele amhleke athi, "Thula wena Nokuthula wenziwa wubungane, ngabantabakho laba, izinja zami lezi, ngakho ziphakele ukudla." Phela bese sishilo ukuthi wayeye ahlambuluke-nje uma isinteli lesi sesimphoshozela.

Kwathi ukuba uZwelonke abone ngempela manje ukuthi uthando lukaNokuthula selumnqobile, wazimisela ukuthi ngalangathile ebuya kuzingela edlule khona lapha kuNokuthula ensimini ayothulula isifuba sakhe, kufane kufe gulinamasi. Wasimisela ngalelolanga, wavunula ngehembelakhe elimnyama elihlotshiswe ngobuhlalu. Washo wagqiza ubuhlalu nobusenga bakhe, lapha ekhanda impithi eseyishaye ikhanda seliluhlaza cwe-fo. Kwafunyaniseka negazi lakhe seligijima selikhanya kahle laklasa, lathi ba. Kwathi nxa umbeka ebusweni ubufumane buklasile. Ngalelolanga kwaze kwavungama nabebenganakile, nekhehla lakhona imbala laze lancokola ngokuthi uzoqonywa namhla umzukulu wamaHlubi, ngenkathi uZwelonke edlula ngakulo ebaleni kanye nomdunyana wabanye abafana. Yamoyizela-nje enguZwelonke ngoba ukwazi kwahe kunayo ukuthi yona ibeke khona lapha endlini kwagogowayo, lapho kuzalwa khona unina umaSimelane, emaXatsheni.

Nembalake bashushunga abafana bayozingela. Kuthe emini ngenkathi isithunzi sesiphansi komniniso, bahlakazeka abafana abanye balibangisa ngasemakhaya, abanye nampaya belandela lapho uhleko lwamatshitshi luzwakale luyoshona ngakhona ehlanzeni ukuyothenza. UZwelonke yena wehluka kuBo walibekisa ngasemasimini lapho kulinda khona uNokuthula. Ngalolelolangwa wafika kuye wafikisa okwenziswa yangaphandle, kaze afikisa okwebojongwana njengoba wabe edane enza. NoNokuthula wabona-nje ukuthi kanti yilokhu ethi zilingo zakhe-nje ngamabele? (iqiniso). Ngenkathi efika wakhuluma naye uNokuthula wathi, "Nokuthula-mntanomnumzane ngicela ukukhuluma nawe okungihluphayo enhliziyweni yami. Ngizokulandisa isifiso senhliziyo yami." "Kulungile" kuvuma uNokuthula, nakuye kufika uvalwana olwamuthi, he, kodwa wabuye waziqinisa-nje ngoba naye wayemuzwa unembeza wakhe. Waqalake ukumlandisa ngephupho lakhe lasemhomeni, eSimakade mhla oyisemkhulu bemsindisa ezandleni zezinswelaBoya zakhona. Kulelophupho watshelwa uZwelonke ukuthi uyovusa indlu yakwamaSimelane ngokuBa athathe ekhankonina wakhe kwaXaba, emaHlutshini. Ngakhoke wamlandisa ukuthi yena kamboni omunye angahle amthathe ngaphandle kwakhe. Wamchazela futhi ukuthi lento kade yamfikela kodwa wabe elokhu eyiziba kodwa sekufike khona esikhathini sokuthi angebe asaziBamba, futhi angebe esakugcina enhliziyweni yakhe yedwa lokhu.

Kwamuma ematheni uNokuthula ngoba ngisho aBe emthabela wabe engalindele inkulumo enjengale. Ngenkathi ekhuluma uZwelonke uNokuthula wabe ekhophoza ebeke phansi, elokhu ebala phansi enhlabathini ngoqokulu, abuye afake ucikicane emlonyeni, ade emuthi kabe, kancane ngamhlo abuye awaphindisele phansi, abuye aphinde futhi amuthi jemu, qede akhophoze futhi. Nokhoke kayimnika-ngazwi ngalelolangwa kuphela-nje intombazana yathi isazocabanga.

Hhayike kuthe ukuBa kudlulise ifana lelo lokwethuka kuNokuthula, uZwelonke wase emxoxela konke ukuthi usecabanga ukuBa akanyakaze ayoyingaza umsebenzi ngaseFilidi. Wayilanda futhi neyaseSwazini wamtshela nokuthi

nemadlana eBekade eyiphethe usezwe amathodlana komunye umuzi ngakho usezozifunela awake amathodlana okuphemba umuzi. Cha, wathula uNokuthula wakufaka esigujini sakhe konke lokhu wakulonda. Kuthe ukuBa aqede inkulumo yaBo wathinta inkositini yakhe uZwelonke wachitheka. Ngaleyonkathi kwaBe sekungathi ikhona into emthathayo. Ngalenkathi uNokuthula wezwa efikelwa wukujabula okukhulu angenakukukhohlwa aze aye kwamhlaba. Wamlandelisa ngamehlo njalo waze wayosithela umfo wakwaNdwandwe.

Kwathike kusihlwa uZwelonke wayiboboza indaba kwaBomuzi ukuthi useyavalelisa, kodwa waphawula ukuthi usazodane eBabona ngoBa usazimisele ukuyofuna umsebenzi ngasedolobeni eFilidi. Wathakasa kakhulu impatho yaBomkhaya Bemhlenga nasezikhulalaneni ezaBe zithi azihambe naye. Cha, kwaphendula yena umnumzane walomuzi, uKhangwayini wathi umfisela inhlanhla, sengathi angahamba naBaphansi. Bonke benanzela ngokuthi sengathi angaba nendlela emhlophe.

Ukusa kwaziwa nguye ngoBa waBe eshaywe wumoyana sengathi ucilo angahle azishaye endukwini ngasemaphoyiseni. Nempela wanikela khona eKamu wayozinikela enkosini yamaphoyisa. Wayifika iseduze nesitebele samahashi ayo, lapho. YaBe ibonisa abafana ukwesula kahle amahashi. Lensizwa yaBe inde iluce ngesingenhla kodwa amahlombe kuzidlakela-nje, kuthi noma ekubeka kuBonakale ukuthi ubekwewufeleba. "Nkosi!" kukhuleka uZwelonke ngenkathi ethi ukuphenduka umlungu. Samuthi olulu isigwe esibomvu ngamehlo, amashiye lana wena owaBona awebubesi. Naye washaywa ngoluncane uvalo.

Kwathi ukuBa baBingelelane baqede wamBuza ngomoya opholile umntanomlungu ukuthi, konje ngaBe ubukhala ngani? Wazilanda noZwelonke ukuthi uBehamba ehlwaya umsebenzi. Cha, futhi waqhubeka-nje umlungu wamBuzisisa ukuthi sewake wasebenza yini. Bagcina bethembisene ukuthi Basazoke bamlinge khona lapha esitebeleni, nasekushaneleni, ngoBa nakhu isikhala asikaBikho lapha emaphoyiseni; kodwa aBe esekhona awaBe eSevalelisile. Khona manjalo wamchazela kahle aqonde ukuBa amqashele khona

lapha esitebeleni. Wamkhomba nendlu yokulala. Wajabula wadela umfana lokhu wabe eyejwayele kakhulu imisebenzi ephathelene namahhashi, khona kwasebufaneni bakhe ekhaya. Bavumelana ukuBa alande izimpahla zakhe ekhaya, banqumelana usuku lokuqala umsebenzi.

Kwala ukuBa angaphuthumi emuva ayokwedlulisa uthi lomzimba kuNokuthula, ayokupha namchlo ukudla kwawo. Wafika qede wazilanda ngakho konke okumhluphayo nokuthi uqonde ukuBa ayophumuza unina umaSimelane ekuphekeni, futhi yena kaqonde indendende. Wamxina njalo waze wethuka eselikhiphile uNokuthula elokuthi usazofikela odadewaBo (Amaqhikiza) ezwe iphimbo laBo. Walibonga uZwelonke lelogama. Wema lapho umfo kaNdwandwe egazi lichachile, wakhophozela njalo uNokuthula edangele, naye selumfikele ngempela uthando olungamemezi. Kwakuthi lapho igeceza insizwa adame eyithi laphalazi ngamehlo amoyizele kancane.

Kuthe ukuBa kudlulise loBo bunzinyana obasebufikile bothando, kuyilapha intombi ingezukulikhipha ngisho isimthanda kangakanani, ngoBa amatshitshi ebejutshwa kuze kufike lesosikhathi esithandwa ngamaqhikiza. Nokuqoma futhi wona amatshitshi abeqonyelwa ngamaqhikiza, hhayi njenganamuhla lapho sekuthanda amantombazana asephansi kweseko. Wo! he! waguga umhlaBa kwaphenduk: kwaba kwampunzidlemini. Wayixoxa yonke uZwelonke indaba yakhe kuNokuthula nokuthi bamethembise ukungena emaphoyiseni, kodwa okwamanje usazoke abambe khona esitebeleni. Chake nentombi lena imbongele-nje ngenhlanhla yakhe, nayo imfisele okuhle okumhlophe.

Washo wacela onyaweni uZwelonke emva kwenkulumo yakhe nentombazana. Kwayiso lesa sasemhleni kuNokuthula sokulandelisa ngamehlo. Naye ngaleyomini uNokuthu a wabona ukuthi isikhathi sokuzibamba asisekho, solungene olukaZwelonke—kuphela-nje usebanjwe ngumthetho wokuBa abikele odadewaBo.

*Isifundo XI***MHLA UZWELONKE AMUKELA IMPAHLA**

Ezikhathini zakuqala kwakulandelwa amasiko athile esiZulu, kungafani namanje lapho sekukwampunzindlemini, abafana namantombazana sebekhomba ngophakathi. Kwakuyisiko elihle leli lokujuba amaButho asefanele ukugana. Noma intombazana ingaze imthande kangakanani umfokazi, yayingeze yalokotha ilikhiphe ingajutshiwe ngamaqhikiza ukuthi, yebo, isingathanda. Nabo ke abakudala babengahlupheki kakhulu wukuthi sebebanjezelwe ngoBa kwaBe kungumkhuba owenza ukuba amantombazana ahlonipheke nezindaba zaBo ziphatheke ngobunono, ngenxa yokuba ziphethwe ngamaqhikiza wona aBe esekwazi ukuhamba kwezinto lapha ezweni. Yikho ke nje namuhla ufumanisa umonakalo omkhulu entsheni yakithi ngoBa sekukwazenzele, sekukwampunzindlemini, akusekho mthetho wokukhulisa amantombazana esizwe esinsundu kunamhlanje. Sekudukuzwa oswini lwenkomo-nje.

Ese sibonile ukuthi noNokuthula lwaselumfikele uthando lukaZwelonke ngoBa lomfo wakwaNdwandwe waBe esayibuquza indlela eBange emasimini lapho kulinda khona uNokuthula yaze yavuthwa. WaBe eziBika lapha kuNokuthula ukuthi kasalali ngoBa eCaBanga ngaye imini noBusuku. "Musa ukuzwisa abantu kabi wena Zwelonke, ungiphupha eBusuku-nje ngiphatha imithi yini?" "ChaBo, nkosazana yasemaHlutshini, ngikuthanda noma ngimi, noma ngihlezi, noma ngilele, yikho ke ngikuphupha ngisho eBusuku-nje," kusho uZwelonke ngelinye ilanga kuNokuthula. Ngenxa yokuthi waBe engasitholi isikhathi esaneleyo sokuhamba ukuyakuqomisa wamtshela kakhulu ngelinye ilanga ukuthi sekufanele ukuba namaqhikiza ambonele njengoba waBe uNokuthula esathe uyakubikela odadewaBo. "Ngiyawezwa amazwi akho kodwa into oyikhulumayo ayingingeni, futhi



" ZALA ABANTU ZIYE EBANTWINI."

anginandlela yokuBa ngingakuchazela kanjani ngoBa isikhathi sethu thina matshitshi akwaKhangwayini asikafiki." Kusho uNokuthula kuZwelonke.

Nempelake kwathi ngelinye ilanga ukuBa afike ekhaya waxoxa komunye wodadewabo wathi usezibonile ukuthi usekhulile. Wamtshele nokuthi phakathi kwezesheli zakhe zonke yena uBona uZwelonke. Wacela neseluleko ukuBa bona bayambona yini ukuthi nguye ofanele njengoba izesheli zaBe ziziningi. Kwakuke kuhlangane izimbangi khona laphaya emasimini. Chake, babonisana nalodadewabo ukuBa athule athi du, ngoBa isikhathi sokujutshwa kwebutho lakhe sasesisondele. Into-nje, udadewabo uNozizwe wamhlaba ngozipho wathi kaBe elungisa ucu loBuhlalu.

Hhayike, lwafika usuku olungaliyo lokujutshwa kwebutho lelo loNokuthula. Amaqhikiza aBabizela emfuleni ngalelona aBabuza ngabanye ngabanye. Yilelo nalelotshitshi lakhomba olihlaba unxhwele. Phela kufanele isesheli leso senelise amaqhikiza ngaphambi kokuBa intombi imkhombe. Kwathi ukuBa eneliswe amaqhikiza ngalelona, aBe aseyaBatshelake ukuthi kaBalungise uBuhlalu (ucu), ukuze kuthi lapho sifika isesheli leso esikhonjiwe sinikwe impahla leyo, ucu loBuhlalu oBulungiswe kahle.

Wajabula wadela lapho uNokuthula, ngoBa waBe esezimisele kabi ngoZwelonke, wahlala njalo ensimini yamabele aBe eyilinda elokhu ejeqeza ezinkalweni zangaseFilidi, lapho kusebenza ngakhona uZwelonke. Lapho intokazi kaNonkosi yayithi nxa seluyehlule ngaphakathi, idumele umakhoyana wayo, ishaye ingoma yayo ethi, "Ugobozi lwami umalala entabeni." Laphoke cethinta umakhoyana wakhe waBe eyaye aze akhohlwe yikuthi ulinde izinyoni, kuphela-nje into eyaBe isisemqoka ngaleyonkathi, yilo uGobozi lolo olunguZwelonke aBe eselukhumbule ngempela.

Kwathike langalithize ukuBa aqede umsebenzi wathi shelele, wanikela khona ensimini leyo yamabele, naye ethinta inkositini yakhe evungama ingoma yakhe ethi, "Ingane encane, yenzani ingane encane." ABuye asho, "izintaba ezikude ezingumasithela." Washo eqhamuka ngomhoshha wommfula, amaGoda, waze wayofinyelela kuyo leyonsimu enengane encane leyo aBe ekhala ngayo. Lapho

wafike wadlalisela into yamehlo, enzela ukuba intombi lena ingenwe luthando. Hhayike watli ukuba afike babingelana, babuzana nempilo, kwase kuthi ngemuva kwalokho uZwelonke wavula indaba yakhe, wacela ukuzwa ukuthi kanti useyoze aphelele endleleni yini. Wasuka lapho wema phambi kwayo intombi watli thwi, yabathe iyangapha nangapha wayivimbela. Uthe esuka wayeyithi, qha, ngenalo, wayibuka eziqwini zamehlo, yasho lapho nayo yawuthambisa umzimba wayo yaphelelwa ngamaudla. Kayimnikangamlomo kodwa yelula isandla yamnikeza impahla leyo eyabe isiyilungisele njengokusho kwamaqhikiza. Kakho owabuye wanda nenkulumo, kuphela uZwelonke wabamba ithambo wajokola nempahla leyo evela entombini.

Kusihlwa uNokuthula wafike waxoxa kudadewabo uNozizwe inqubeko yonke yangalololusuku. Wasethike uNozizwe usazotshela izintombi zesigodi usuku okuyakuhlenganwa ngalo ukuyakubongwa indaba. Kuvama ukudlulisa mhlawumbe izinsuku ezine noma ezinhlanu ivumile intombi bese kuyakubongwa. Ukuba uZwelonke wabe esekhaya kuBo, kwakuyokuma iduku elimhlophe ekhaya, kukhale nesigubu nophondo ukusikela izinsizwa zesifunda ukuthi ivunyiwe insizwa yakwaNdwandwe. Phoke wabe escinsebenzini, ekamu lamaphoyisa ebasoba khona amahashi enkosi yasemaphoyiseni. Ngenxa yokuthi naye wabe esenabo abangane wafike wayixoxa kusihlwa ezinsizweni zomlungu eKamu, kwajatshulwa kakhulu. Nakhona yabankulu indaba yokwenza amalungise'elo okuyohlanguana nezintombi kuyobongelwa uZwelonke, kubongwe 'okuhle okumhlophe okufana nezihlabathi zolwandle'. Kwakukhethe ukuyobongela emhosheni wommfula Amagoda. NoZwelonke zamtshela ezinye izinsizwa ukuthi kufanele alungise ishumi losheleni lokubonga izintombi. Okwamsiza kakhulu yikuthi wabe esetholene noMbuzini, ozalwa ngomunye womalume bakhe. Yikhona lapha kuBo kaMbuzini lapho izinsizwa zazizothi zingaqeda ziyophuza khona.

Nempela langathize, zaphuma nezintombi sezibikelene zonke ukuthi ngelanga lelo elikhonjiwe zophuma zonke ngokukhulu ukunyenya emakhaya, kubesengathi ziyotheza noma ziyokukha amanzi kanti ukwazi kunazo. Lwafikake

usuku olungaliyo, zashayana ngamakhanda—lokhu zabe seziphelele, amatshitshi namaqhikiza esifunda. KwaBe kungumGqibelo ntambama, kuqondaniswe nenkathi sebe-phumile emsebenzini. Naziya izintombi zidumela izibopho nabanye izimbiza, ziphuma umshushungwana zewusa Amagoda. Kwathi kungakabisikhathi eside zaqhamuka ezase-Kamu izinsizwa, nazo zivunule zithe, shi. Kwabongwa kwakuhle impela. Kuthe nxa sekuyophethwa unisebenzi zakhipha ishumi lezintombi izinsizwa zalinikeza uNozizwe, okwakunguyenaqhikiza lazo.

UNozizwe lona kwaBe kuyintokazi enomoya omuhle enganeni kayise uNokuthula—kanti abazi-nje kade yena alungisa isichunyana samanzi ampozana. Nembala, kwathi lapha kusasha uteku, zibungazelana izinsizwa nezintombi, savezwa isichunyana samanzi ampozana. Phela sabe sesilayelwe uMbuzini—umzala kaZwelonke. Zajabula zadela izinsizwa zaseKamu. Lwaphela usuku oluhle, zavalelisa izintombi. Phela uNokuthula base bemhlabe ngozipho ukuthi uma engaceli onyaweni, athi galuyephuka, izinsizwa zizomthwala. Nempelake wasindiswa yilo ijubane lakhe.

Sekuphelisile lomsebenzi wokubonga indaba, izinsizwa nazo amaBombo zawabekisa kuBo kaMbuzini, eMabululwane. Laphoke zafike zaBusa, kwakuhle kwadela. Emva kokuba uZwelonke abemuhle kwaNonkosi, kaphindanga abeyinala khona. Kwaze kwathi ngelinye ilanga umnumzane wakwa-Xaba waBuza ukuthi, "uZwelonke lona sewadliwa yini lokhu kuseduze-nje lapha emaphoyiseni?" Kayadliwa muntu njena leyo, ngoBa nomnumzane waye mane ekhipha uvo lwakhe nje, wabuye wathalalisa, engabeke mpendulo kumuntu. KaBaphendulanga njena onina kaNokuthula ngoBa base bewuhabulile umoyana wokuthi phela uNokuthula sewakhomba yena lomfo wakwa Ndwandwe.

Nizokhumbula ukuthi laphaya eKamu sigcine uZwelonke esabeka amahashi enkosi yamaphoyisa. Futhi nizokhumbula ukuthi wethenjiswa ukuthi uzongena ebuphoyiseni uma kwenzeka kuvuleka isikhala. EkuboBokeni kwesikhala wangena emsebenzini wobuphoyisa waba ngomunye 'wodlanasambe'. Ngenxa yokusebenza ngokuchophelela okukhulu emsebenzini ngaso sonke isikhathi washeshe wavela

kwabakhulu waBayisilomo, kwazise ukuthi noma wayengafundile kodwa wayesikhuluma ngempela isiBunu ngoba wasifunda ekuhlaleni kwakhe eNtalasifali. Kuzokhumbuleka ukuthi khona lapha eFilidi kanye, kwake kwathi ababanjwe yiphoyisa mhla besendleleni yabo elibangise ekhaya bephuma ePitilitifu, basindiswa yikho ukuba uZwelonke wazilahla amathambo wakhuluma naye umlungu ngaso isiBunu.

Ngenxa yokuba wabe esevele kwabakhulu akuthathanga sikhathi esingakanani, yakhwela imicu kuZwelonke. Kwagala ngomucu owodwa, bathe abantu besamangele ukuthi yini ukuba umfana efika njena abese enikwa ubuduna, duku, duku, wahlala owesifili. Hhawu! baba, zehla izihlathi kwabanomona. Waphenduka induna egcwele manje ukuba imicu ifemifili. Wahlalakahle impela namaphoyisa abe ewaphethe. Kwathi lawa amabili abe enenqumbo yokuthi uZwelonke ukhethwa ukuba yinduna ngoba ethandwa yinkosi yamaphoyisa kade ehlala nayo ekhaya ngenkathi ebasoba amahashi ayo, asuswa, ashintshelwa kwelaseBabanango.

Kwathi langa limbe oZwelonke noGezindaba mhla beyakubamba isiboshwa uMhluziwengwe wakwaMbokazi, leni eNHLazatshe, owabe eseziqedile izimbuzi nezimvu zamaBunu, lokhu kuthiwa inyama ekhaya lakhe yabe ingaphumi, enye yayiphekwa ngomhluzi wenye, uZwelonke wacishe wavelelwa yinto embi ngempela, wacishe wawashiya amabele, kanye notho lwakhe olwalusenhliziyweni yakhe ngaso sonke isikhathi—uNokuthula. Kwathinje bchamba chlanzananeni, bewusa umfula, behamba benyonyofa ngoba benyonyofela yena uMhluziwengwe ukuba bamvimbezele kusihlwa engazelele lutho, kwezwakala ngomkhonto-nje usufike uma lapha ethangeni uthi buxe kuZwelonke. Wathi egxuma ethi qckele ngapha, wathalaza ndawo zonke, noGezindaba esadidekile ukuthi konje ngaBe lomhlola uvela ngaphi, wahlala phansi uZwelonke, wawuhosha uGezindaba umkhonto, bewukela ngezansi phansi kwamadwadlana emmfuleni, bageza inxeba ngoba laBe lophakakulu. Kwasekuhlwile, kodwa sebewubonile umuzi kaMhluziwengwe. Yabadidizelisa imiqondo lento ngoba sebefune

bafuna kabaze babona ukuthi lesisigebengu salomkhonto ngabe sicashe kuphi. Lokhu kwaze kwabonika umcabango wokuthi mhlawumbu nguye uMhluziwengwe lona ocashe lapha ehlanzeni, makube usezwile ukuthi amaphoyisa ayamfuna. Nokho phezu kwalesisehlakalo, kavumanga uZwelonke ukuba babuyele emuva isiboshwa bengasibabile. Waqunga isibindi banikela khona kwaMbokazi.

Ekufikeni khona ezansi komuzi bagaqa ngamadolo benzela ukuba basondele esibayeni babace khona baze bathole isu lokungena ekhaya. Ngenhlanhla enkulu, yabe ingekhoinja yakhona yabe ihambe nensizwa yakhona eyabe ihambele ngaphansi ehlanzeni. Kuthe besabacile, bambona unnumzane edidizelisa umthwalo omkhulu, eqhamuka nawo enhla komuzi ngasentabani, ezongena nawo lapha esibayeni sezinkomo, eduze-nje nalapha bebace khona. Uthe efika lapha wabe ethi ukuphenyaphenya kanti ususa umquba uvula umgodi wamabele. Bathula-nje babukela besafuna icebo, nokubona azokwenza lapha emgodini. Kuthe ukuba awuvule wakhalakathelisa ayekusonge ngesikhumba, kwathi okunye wakubeka phezukwesibaya. Bagaqa, basondela. Kuthe ngenkathi ethi ukukhothama, esunduzela itshe phezu komgodi, base bemphethe. Wagxumisa okwengwe, kodwa kabe esasiza lutho, ngoaba wabe engahlo-mile. Kuthe ngayo leyonkathi kade esaqeda kumemeza, kwaphuma abantu ekhaya kwathi, saka, befuna ukuzobona ukuthi unnumzane ngabe udliwa yini. Ngaleyonkathi babe sebezifakile izinsimbi engasenakwenza lutho.

Kwatatululwake lapha emgodini kwaphuma izikhumba, izinhloko namanqina ezimbuzi nezimvu ezazefiwa yilomfo. Kanti bathi wumgodi wamabele-nje kusemphaneni wenyama. Bahamba-ke khona ebusuku baye bakhuleka emveni kokuba sebehambe ibanga elide, balala. Ilanga lathi lithi, phasha, babe sebebeke ngakhona eKamu. Basebehamba kabuhlungu kodwa ngoaba nangu uZwelonke wabe eseqhinwe yinxeba. Nokho baye bangena, bazi-bika ku Sayitsheni, bamnikeza isiboshwa, babika nendaba yokulimala kwenduna yamaphoyisa, uZwelonke. Hhiya, nokho kwabuyele kwa-bangozimakhaza, laphola inxeba. Naye wake wathi hulukuqu wayo xoxela uNokuthula ngento emveleleyo. NoNokukhula

kwammangalisa ukuthi konje ngabe lomhlola ubabikelani ? nokho babuye babonga ngoaba ephephile engozini.

Emva kwalesisehlakalo, kahlalanga isikhathi eside emsebenzini, eFilidi, wathanda ukuba ake ayolunguza ngasekhaya. Lapha emaphoyiseni wabe esesebenze isikhathi eside impela, ngithi wabe eseqede iminyaka eyisithupha. Pho, kwakungavuma yini ukuba ahambe engasayanga ukuyodlulisa uthi lomzimba ngakuNokuthula ? Nempela wahamba wayovalelisa kahle wababikela ukuthi usazoke athi, gqi, ngasekhaya. KwaBonakala ukuthi noNokuthula usephatheka kabi esezokwehlukana nesoka lakhe, mhlawumbe kuze kubeyisikhathi eside, engazange alibone. Nokho bavalelisana kahle, noZwelonke wabamba indlela elibangise kwelase-Nquthu.

*Isifundo XII***MHLA UZWELONKE ELWELA IZIBONGO ZAKHE**

Sekulokhu kusuke lendaBa phansi-nje sinixoxela ngezigegegeme ezazivelela uZwelonke kusukele enkathini yakhe yobufana kuzekubekulelibanga manje esekhulile esengene ebunsizweni. Ngalenkathi waBe eseyinsizwa esihamba ibuka imisindo, neyabe seyaziwa ezixukwini, nasemaviyweni ezinsizwa ezinye. SesiBonile lapha endabeni yethu lena ukuthi uZwelonke kwaBe kungumenzi wezinto ezinkulu ezabe zingacatshangwa, futhi ezabe zesatshwa ukwenziwa ngabanye abantu. Kodwa ngoBa waBe eliqhawe engakwesabi ukufa waBe evama ukuphunyula, aphephe engozini lapho amavaka wona ayengahle alimale khona. Kasisho lapha ukuthi kulimala amavaka odwa, kodwa sifuna ukukhombisa ukuthi uZwelonke waBe engayesabi into ngokuthi nxa eyenza uzolimala. Konke lokhu kwamenzela ugazi kuBantu bonke waphenduka nesilomo nakontanga yaBo. Wayethi nxa eseqhamukile bamhashe ngokuthi :

“ Nkonyane yesilo samaNdwandwe
 Mkitazi wezwe lihleke lonke.
 Mgqabuli wezisinga zamaBunu
 Nkonjane edukela kwelaseNhla
 Kanti kwelasezansi kusale kuduma izililo.
 Mahamba abuye nengqephu,
 Mzungezi wendoda ingalungi,
 Wena saphula lukhulu lubukwayo,
 Mgawuli wezinduku zaBaQulusi,
 Sixhumo sivuka emnceleni
 Kumoyizele amatshitshi ayokukha amanzi,
 Kanti ayaluziswa ngumzwangedwa.
 Ahambe enyenyazelana ngokuthi
 IngaBe lelibungu lagezwa ngantelezi-njani ?
 NgoBa liqhamuka kuhele emathunjini.

Maphumputha indlela uze uyithole
 Mveli wamazibuko abushelelezi
 Nhlambi ehlamba kwezide iziziaba
 Ngoba ithi ingahlamba kwezimfushane ibuye
 nodaka."

Kwake kwathi ngelinye ilanga kuhleziwe-nje kubuswa emzini wakwaSikhakhana, ibandla lizibusela ngasesibayeni, njengoba kwahe kade kufike abayeni, kulotsholwa intombi kaSongcingci eyabe ikhehlela kwaMazibuko eMangeni koMdaBula, uZwelonke wavelwa yindaba abekade engayilindele. Njengoba umkhuba wakithi omkhulu nxa abantu kade bebusa emzini womnumzane wukuaba bakubonge ukubusiswa kwaabo yilomnumzane ngokukhombisa kwaabo ukuthi bathokozile, besase, bagide futhi babuye bagiye. Kwaba njalo nalapha kulomuzi wakwaMathula.

Kuthe ngenkathi kugiywa, zagiya izinsizwa bezithopha ngezibongo zazo. Kwahamba, kwahamba, kwaze kwafika kuZwelonke. Wagxuma waphela impela wephukela phezulwenena wabona inxala. Wazibinya, wasikaza, wahlelemba sengathi uyaqhuga, kanti hhiya, yisu lakhe naye ngoba efuna ukuba amehlo onke anamathele kuye. Nembala zainusho ezakubo izinsizwa, zamthopha ngezibongo lezo ezingenhla. Kuthe kusemmandi kusathi umuntu akenwaye isiphundu noZwelonke esazizwa ukuthi uyagiya ngempela manje, kwase kusuka uSigidla umfo kaMfomfo wakwaMagasela wase egiya ngazo lezizibongo zikaZwelonke. Uthe ukuba asukume uSigidla wafike wamkhapheza uZwelonke esekhombisa ukuthi ngalokho uyamehlula ngakho uyazithatha izibongo zakhe. Kwahe kungumkhuba owejwayelekile lowo. Nxa kuvele into enjalo zaziyaye zishayane izinsizwa ngenduku izeyahlulwe enye, bese ithela.

Kephake nanxa kwahe kungumkhuba owejwayelekile lowo kakuvumanga ukuba ibandla lithule. Lavungazela lonke ngesenzo esingamfanele uSigidla ngoba wabe esophe ukwaphuca umfana ongesiye neze insizwa esebangeni lakhe. Lamhlokoma ukukhombisa ukuthi alikwesaseli nempela ukuba insizwa endala kangaka idlale ngomfana. Konke lokho kwenza kwebandla kaze akushayamkhuba umfo

kaMagasela waphika ngokuthi yena usophe ukuthatha izibongo zenye insizwa njengoba kungumkhuba owaziwayo ukuthi izinsizwa ziyephucana izibongo zazo. Kwezwakala yena uSigidla esephahluka ethi, "Kusho bani ukuthi umfana ongaka kazibonge ngami? Kakusimina yini lowo uSigidla somthakathi, usaphula mithi iphekiwe, umazungeza indoda ingalungi, umawela ngamazibuko abushelelezi?"

Isenzo sikaSigidla samthunaza ngempela uZwelonke wazizwa ejaba ngokwedelelwa ngenye insizwa kangaka. Kabe esazibona nokuthi yena imifutho yakhe ingeze yalingana nempela nokaSigidla. Wathukuthela wathelwa ngamanzi, kodwa kwamuma ematheni ukuthi inselele yensizwa endala kangaka angasho kanjani ukuthi "Woza wethu uyithathe."

Kuthe kuwo lowomnyama kwase kusukuma induna yenkosi umfo wakwaMvelase, igama lakhe kunguMankunzini wathi, "Hhiya Sigidla ngingeze ngakuvumela ukuba uthathe izibongo zikaZwelonke ungazilwelanga. Ngifuna ukuba uzijulukele ngisho umdala-nje wena kunaye. Kangivumi ukuba nizilwele ngezinduku ngotha wena Sigidla awukho kulelibanga loZwelonke. Kungezwakala kabi ngisho ezindlefeni zakomKhulu nasezweni lonke ukuthi esifundeni sikaMankunzini kuvunyelwe umhlola ongafanele ukuba insizwa endala kangaka ivunyelwe ukuba yaphuce umfana ongayelami ngisho ukuyelama izibongo zakhe ingazijulukelanga ngenxa yokuba yethembe izidladla zayo ngenduku. Ngifuna ukuba nizilwele lezizibongo ngokubambana ngamandla, oyakwahlulwa ajikwe ngaphandle kothango. Ngifuna ukuba niye laphaya esigcawini, enkundleni lapho kuhlanguanela khona ibandla nezimbizo engisuke ngizimemile. Ngifuna ibandla liphelele lonke ukuzobukela ukuze libengofakazi ukuthi ngubani owehluliwe yikhona engaseyikuphinda abizwe ngalezizibongo. Hambanike niyozilungisela, kodwa nibuye lapha enkundleni emva kwezinsuku ezintathu."

Nempelake kwase kuthiwa maqhahle phansi bobabili njengoba phela base belokhu bemi bejamelene bebukana ngeziqo zamehlo.

Lakuncoma lokhu ibandla lathi ulamule kahle owakwa-Mvelase sekuyobonakala mhla welanga ukuthi yiyiphi insizwa eyakukhipha enye ngamandla, lokhu nakhu zijahle zombili, kusobala ukuthi zancela ngokwenele. Hha, phela noma kwaBe kungokokuqala ukuba izinsizwa ziyobambana ngamandla, ngoba into eyabeyejwayelekile ngeyokuba izinsizwa zikhiphane igazi elishisayo ngenduku, zidekezane amakhanda kubenjeya, kwaBe kungasekho noyedwa ongaba nesiBindi sokukusola lokho ngoba kwaBe sekukhulume 'umlomo ongathethimanga' nxa sekukhulume induna ngoba yaBe iliphini lawo lowomlomo ongathethimanga. Bathula abantu bonke kwathi nalabo ababevungama, bevungamela phansi ukuthi bangezwakali, bathula swayi. Lahlakazeka ibandla, bonke abantu bakhumbula emakhaya ngoba lase-lishonile nelanga.

Ngenkathi sekuhanjwa kubekwe emakhaya indaba eyaBe isematheni ngeyabo oZwelonke noSigidla, kanye futhi nokulamula kwenduna okungavamile. Isigejana sezinsizwa ezingamabungwana asebangeni likaZwelonke sahamba umshushungwana sodwa sihamba simisa umngani waso isiBindi ngokuthi wofike athathe ikhasi-nje uZwelonke ngoba kubonakala uSigidla engazange ayijabulele lento yokubambana, ngoba kwathi nxa induna iveza lelisu layo abaningi bathi wakhophoza uSigidla ngoba kusobala ukuthi waBe ethembe induku, futhi kwaBe kwaziwa kahle ukuthi uyavika ngempela ngoba wehlula izinsizwa ngisho sezimthelekele ziziningi aphume ephela-nje yena elakhe ikhanda lingenangozi ndawo.

Lwafika usuku olungaliyo olwaBe lukhonjwe yinduna. KwaBe kungolwesiNe, ziyishumi kuNhlabha mhla izinsizwa ziyovivinyana amandla. Kwenzekake ukuthi ngalolelolanga kwaBe kubuswa emzini wakwaNdlovu koMziwakhe kuncama udwendwe olwaluyakusinak waMaziBuko, koSomfece phesheya kweGubazi, esifundeni sakwaSithole, eQhudeni. Kwathi ngenkathi yokufudumala kwelanga amaviyo alibangisa khona esigcawini njengokusho kukaMankunzini.

Ngalenkathi izindwendwe seziminyene emizileni zilibangise khona enkundleni, singasho ukuthi nakuZwelonke uvalo lwaBeselulokhu luthi, benye-benye, kancane kumenze

abone sengathi wenze isiphosiso ngokwamukela inselele kaSigidla. Nokudla kwakungasangeni kuZwelonke ngenxa yokuthi wabe ecabanga amasu angehlula ngawo insizwa lendala kangaka kunaye, futhi eyabe yaziwa kahle kamhlophe njena ukuthi iliqhawe. Kwathi ingani bamhlalele ngokuthi kuhle adle yikhona ezakuba nomsoco, angaze aphephuka-nje nxa sebedumelene, wathi, "Qha, dadewethu Nomasonto, ngingeze ngadla kakhulu namuhla ngoba angithandi ukuba ngisindwe yisisu bese ngibunsuzeka njena, njengebece. Ngisophe ukumbamba naye ezwe njena ukuthi uhlangene nojiba wensimbi."

"Wuthi uyambona-nje uSigidla ukuthi angahle akuthele ngehlazo, bese ubanezinhloni sewehlulwa ngenye insizwa esidlabadlabeni sabantu kubuthene ngisho namatshitshi lawaya akwaNgcobo? Kawuboni ukuthi wabe usuzinyundele ngempela nakuye uJabulile? Lalelake ngikuvuse mfowethu. Ngithi mina, kungaba yisu elingcono ukuba wena uhambe uye kuMankunzini uyomtshe'a ukuthi sewucabange kahle manje ngakho usunesifiso sokumonyuka kahle ngenxa yokuthi nakhu awumnandi egazini, udutshulwe nangumkhuhlane. Sekungcono ukuba uSigidla azithathe izibongo zakho, wobuye uthole ezinye; kakufani nehlozo lona liyokwephuza ukukhohlakala, likudumaza ngisho nasezintombini kufumaniseke ukuthi ayikho intombi engaba nesibindi sokuthanda insizwa eyedelelekileyo."

"Ngingafa nokufa, Zwide. Ngenzeni Nomasonto? Nginikele ngezibongo zami besengibalwa kanye namagwala? Ngiqhoshise uSigidla ukuze azihashhe ngami kusasa ukuthi wazithatha kimi lezizibongo ngoba mina nganyiba, ngangenwa ngamakhaza? Kakunakwenzeka nempela, nempela, yini ngoba mina angikwesabi ukuvuka phansi kwenye insizwa? Kungcono angehlule kodwa ngike nami ngazama ngawo wonke amaqhinga ami. Ngizozilahla amathambo Nomasonto namhlanje." Wathi egcina lawamazwi wabe ephonseka phandle ngoba nakhu amaviyo abe esephithizela khona esigcawini leso esikhonjiwe. Kanti futhi neviyo lontanga yabo labe selimlindele enhla komuzi. Kuthe lapho eyakufika kuho bambungazela bavuma ingoma yabo bahamba.

Sebephelele bonke abantu nezibukeli sezingangotshani, kwasukuma yona induna. Ithe ukuBa isukume kwathulwa kwathi du. Yathathake yathi, " Ngethemba ukuthi ibandla lonke elabe likhona liyakukhumbula ukuthi mhla libusa emzini kaSongcingci wakwaSikhakhane, uSigidla noZwelonke bakhwisiizelana bebanga izibongo zokugiya. Ngalamula ngokuthi kuhle bakhombise ibandla ukuthi yiyiphi insizwa enamandla kunenye ukuze ifanelwe yilezizibongo. Ngenxa yokuba sifuna amandla singafuni bona ubungcwethi benduku, lavuma ibandla ukuthi kuhle batholane ngamandla kuthi owehlulwayo, inthathe insiswa imphonse ngaphandle kothango. Manjeke ngithi Sigidla nawe Zwelonke akube yiwo amagama enkehli."

Ngenkathi iqeda ukukhuluma induna yahlala phansi. Kuthe kungakapholi namaseko ihleli phansi, wasukuma uSigidla wagxuma wayaphezulu, wagiya, waye wathi gxume phakathi nenkundla leyo eyabe ibiyelwe ngothango lomnqandane. Wema uSigidla eqimbile umzimba ucwazimula, kanti ucwazimula-nje ugcoBe amafutha ephehlwa. Baku-bona abantu lokhu ukuthi, hhawu uSigidla uvele nesu elibi lokugcoBa iphehlwa ukuze angabambeki, umzimba wakhe ushelele, ubempunyumpunyu. Kwafumaniseka nokho ukuthi hhiya, naye yisu lakhe lelo angeze ajeziswa muntu kulo. Ngalenkathi amehlo bonke base bewaqhunsulele ngalapha kuzoqhamuka ngakhona uZwelonke, sebebona kuthe, nya sengathi usenyibile. Babona thushu, hha, kanti nangu eqhamuka. Waqhamuka yena ezihambela-nje, engagiya, eBukeka ethele nomzimba phansi, nabantu baqala ukumhawukela sebebona sengathi uselahle ithemba kanti cha, naye yigqi lakhe azimisele ukuvela ngalo.

Kuthe ukuBa bajamelane kwathula umoya kwaBa sengathi akusekho muntu kanti cha, ibandla ligcwele isibaya. KwaBe aliphumile izwi enduneni ukuthi " Akubeyikhoke !! " Base betholene. Badumelana kwathula umzwilili phezulu. Hhiya, kwaBonakala ukuthi izinsizwa zinamandla zombili. Bashukana isikhathi eside kungabonakali ngalapho kutshekela ngakhona amanzi. Kuhambe kwahamba kwenzeka ukuBa uSigidla amthole kabi uZwelonke. Wamdumela wamuthi, dlakathi, wambinyabinya, kwaBonakala manje

ukuthi simphethe isihudulu sakwaMagasela siza naye uZwelonke. Nempela kuthe lapho sithi siyamqukula, fu, phansi boBabili kanyekanye. Gubu, futhi baphinda batholana. Waphinda futhi uSigidla kwaBonakala ukuthi nempela useza naye namanje. Phela wayeyathe uyabamba uZwelonke lapha kulensizwa kufunyaniseke izandla zakhe zinganamatheli, asimeze ashelele-nje uSigidla ngoba nakhu phela uzixike ngephehlwa. Yaphinda yamdumela insizwa endala kwaBonakala ukuthi kubambe ufeleba manje. Lapha ezingalweni wabe usubona sekudumbe izinkonyane sekuyimithwalo-nje, kanti nalapha emathangeni izicubu zika-Sigidla kwase kuyimisiphalala-nje.

Kuhambe kwahamba manje kwaBonakala ukuthi sebe-khathele boBabili ngoba izifutho zabo zokuqala zabe sezinciphile. Basebetholene-nje sebeke bathule isikhathi eside kungabonakali ukuthi kwenziwa njani. Kuthe ngesu lelo lakhe lokuthamba wase ethi monyu, njena uZwelonke. Baphinde bajamelana, kanti umonyuka njena wenzela ukuba athole isu lokuhlikihla izandla phansi yikhona naye azoke athole ukuba akambambe amuthi, ngqi, akapheze ukuba mpunyumpunyu lokhu. Nempela kwaBa njalo. Wenza sengathi kukhona akucoshayo kanti uhlikihla izandla ngenhlabathi. Uthe evuka lapha babetholana kwasengathi boBabili kade sebeyoqoqa amandla kabusha. Kuthe kusuka lapho enguZwelonke yamuthi, khamfu, lapha kwamancane yamphakamisela phezulu. Yindawo ezodayo masinyane leyo. Uma umuntu ekuthole kuyo usheshe uncisheke umoya. NakuSigidla kwaBonakala ukuthi usephatheke kabi. Di, di, di, nanguya uZwelonke emuka naye eqonda ngasothangweni. Uthe ukufika naye phansi kothango wafuna iqhinga lokuba amjikijele ngaphandle kodwa kwafumaniseka ukuthi uyasinda umfokazi ndini lona. Wabe esethi ukufola uZwelonke enzela ukuba aqoqe amandla, kanti ngenkathi ethi ukufola wabe esenika uSigidla ithuba lokudlubulundela. Ngenhlanhla waphunyula. Uthe ukuba aphunyule, wagxuma wema laphaya, ngoba phela wabe esephansi kothango esebona ukuthi uselengela kwahhelemu. Kwasekusweleke-nje ukuba uZwelonke amjikijele ngaphandle. Nabantu base bebona sengathi useyophumelela uZwelonke. Nangoke

esebuye evelwayishwa, isiphunyula insizwa. Ithe ukuBa ithi gelekeqe laphaya, yazibonga yathi "ngasinda mina nkunzi emidwayidwa, Mina phunyuka bemphele." Uthe ukuBa azihasho, zasho zamthetha ezakubo izinsizwa, zamusho ngezibongo zakhe.

Ngalenkathi bejamelene, noSigidla esegxume wayokuma kude laphaya, uZwelonke wathola ikhefu kanye nethuba lokuba akusule izandla zakhe ngoba nakhu zasezixathuka amafutha. Lelisu likaSigidla lacishe lamenza ukuBa aphumelele uSigidla. Saphinda esakuqala. Badumelana kwangathi manje sebekhiphe awokuzalwa amandla. Kusobala ukuthi nakuZwelonke kwakusabambeka ngempela nxa kade esanda kulidikhla phansi, ngoba wamdumela wamfukulela phezulu, bathe bethi hhawu, nangu chamba naye, wabe esemjikijele ngaphandle kothango. Kwazwakala ngokuthi dinsi, ngale kothango, kanti uSigidla uselele engumthwadlana ngale ngaphandle kothango. Kwaba sengathi iviyo lakubo kaZwelonke selinamaphiko ngoba lasimeze laphapha seliqonde kuye lafike lamqokula lamphakamisela phezulu, limhalalisela ngokuhlalana kwakhe. Kuthe kusenjalo wezwa sekukikiza isimame sihalalisa simenzela udumo ngokwehlula kwakhe uSigidla. Kwavungazela ifandla lonk lithi, "Impela lomfana ngumenzi wezinto ezinkulu." Cha uMankunzini okunguyena owaphemba lelisu, wathi ukumoyizela njena, webesewuyathula walindela ukuBa imvunga ize ishone phansi.

Kuthe ukuBa kunciphe ukuhhomuzela kwebandla kwezwakala yona induna ithi, "We Mkhonto!" "Wena wakomKhulu, Mvelase!!" kusabela uMkhonto. "Tshela lababafana bobabili beme lapha phambi kwebandla ngizobayala kahle kuzwa wonke umuntu okhona lapha esifundeni sami." "Mvelase!" kukhuleka uMkhonto ngenhlonipho enkulu, ngenkathi esuka phambi kwenduna. "Sigidla! sukuma lapho uyongena ngesango uyelaphaya phambi kwenduna iyakufuna. Phakamisa izinyawo, ukhawuleze ngoba seyikulindele," kugcina uMkhonto. "Ngiyezwa Magubane, kodwa pho uthi angikhawuleze kanjani ngoba umzimba ubuhlungu njena? Futhi sengibizelwani ngoba nakhu uZwelonke usezithathile izibongo zami? Hhayi,

angifuni mina ukuyokwenziwa inhlekisa phambi kwa bantu nezintombi zibuthene kangaka? Uthi wena Thole kuyikho lokhu? Sengathi usedlalangami uMankunzini." "Hha, usukhohliwe yini, uMankunzini kakunduna yenkosi yini?" kubuza uMkhonto wakwaMagubane." Sukuma Sigidla ungaze uzikhale kusasa." Nempela wasukumela phezulu ngo ba kwa fe sekukhona asebelunguzile bebeka ukuthi uSigidla lona useyambiwa yini.

Bathe ekufikeni kwa bo enduneni, bagaqa ngamadolo baye bazinza phambi kwayo, nebandla lathula kwathi-nje cwaka. Ngenkathi esukuma uMankunzini ezokhuluma, lakhuleka ibandla lonke ngokuthi "Mvelase! wena wavela enyandeni yemikhonto!" (Kungumthetho phela ukuba bayihloniphe ngo ba nakhu iphathele omkhulu, umlomo ongathethimanga.) Bathe besalindele bonke ukuthi izothini induna yezwakala ngephimbo isithi; "Zwelonke!" "Mvelase," sekusabela uZwelonke. "Namhlanje ulitshengisile izwe lonke ukuthi uzifanele lezizibongo enanizibanga noSigidla ngo ba nakhu kuthe ingani usengumfana-nje, kodwa uyithathe lensizwa yakwaMagasela wayinqukulela phezulu wayijikijela ngale kothango. Njengesethembiso sami ngithi lezizibongo ngezakho kusukela namuhlanje. USigidla kasayikuphinda azithethe ngazo ngo ba uzilwele wamahlula ngamandla. Ngezakhoke lezizibongo wena mfo kaNkosiyakithi kaManqondo kaMnene kaMasha bazana, ibandla liyakufakazela ukuthi nguwe 'uMzungezi wendoda ingalungi, uMgawuli wemithi emikhulu; uMweli wamazibuko abushelelezi; uNhlambi ehlamba kwezide iziziba, Ethu ingahlamba kwezimfushane ibuye nodaka'. Xhawulanani bangani sami nizinsizwa niyathukuthela no babili, nisikhombise ukuthi ninamandla futhi ukuthi ninamasu okulwa. Iphelileke eyenu namuhla." Uthe ukuba awagcine lamazwi wahlala phansi uMankunzini, kwaduma uMvelase, ibandla selenanela, libonga isiphetho sendaba.

Hhayike kuthe ukuba kuphethwe udaba lahlakazeka ibandla layozifunela okuphuzwayo. Iningi lamadoda lalibangisa khona emizini leyo yakwaNdlovu lapho kwakuncama khona udwendwe, kanti futhi nezinsizwa za be zizilungisela ukuphuma nodwendwe. Isigejana lesa sama-

bungwana ebutho likaZwelonke, aphinda ahuba ingoma yawo ashushungana alibangisa khona ekhaya kuBo kaZwelonke ehamba emncoma ngokwahlula kwakhe uSigidla. Layelamlahla khona enhla komuzi, lase liqonda ezintombini khona emizini yakwaMkhandela. UZwelonke yena ngoba wabe esekhathele, wabalandlela ontanga yabo ukuthi kakuphumelela ngalelo langa ntambama ukuya kwaNdllovu, kodwa wabethembisa ukuthi, ngomhlomunye woba enabo khona lapho odwendweni koSomfece, phesheya kweGubazi. Hhayike zahamba izinsizwa, noZwelonke wewukela ekhaya.

“Halala! wena weqhawe. Wena kaMnene owalilela uku'amba. Ngingakaze ngikubone ukulamba kulilelwa, “kwasho udadewabo kaZwelonke uNomasonto ngenkathi uZwelonke efika ekhaya ephuma kubambana noSigidla. Washo lokhu uNomasonto ngokukhulu ukuthakasa enanzela ukuhlalana komfowabo. “Ngizolala nobuthongo namhlanje Nomasonto ngoba ngimehlule uSigidla phezu kokuBa ebeqhoshe kangaka eCabanga ukuthi ngoba nakhu mdala ngizomesaba. Akubekeke Nomasonto ngicishe ngizithela ngehlazo ukuBa bengilalele wena obese uthi kufanele ngimuphe izibongo zami ngivume ukuthi uyangahlula engazange angikhiphe? Kwale ngisho esenze isu lokugcoba amafutha, ngamthatha nawo amafushana akhe lawo. Yena ubenzela ukuthi umzimba wakhe ubempunyumpunyu, aphunyule ngisho sengimphethe. Ngimthathe Nomasonto ngezwa kuqhuma imisipha yonke indawo, kanti kwenza ngoba ngase ngithukuthele sengigaya izibozi, ngenziwa ukubona ukuthi uSigidla uyangedelela sengathi ngiphekelwa kwabo. Hhawu, namuhla kuthe cosololo nasenhliziyweni, ngoba ngimthathe ngamfukulela phezulu, ngamuzwa eseyikhasi nje.” Lapho uNomasonto wabe esemoyizela yedwa enziwa wukujafulela umfowabo.

NjengokuBa ilanga labe selishisa nokukhathala sekukhuzile kuZwelonke, watshela udadewabo ukuthi usazoke athi ukucambalala phansi kwesihlahla esikhulu esabe sisebaleni. Nempela uNomasonto wendlala khona izikhumba abe ezocambalala kuzo. Wazumeke inkathi ende lapho emthunzini uthe ephaphama kwase kuntambama, sekushaya umoya. Wavuka lapho wayopholisa umzimba emmfuleni,

wabuya eselula, esehamba econdoza. Kusihlwa wathoba wonke umzimba ngamanzi ashisayo ngoba wawudubekile, engasazizwa sitho. Waphumula ilanga laba linye vo, kwathi ngosuku lomsindo wavuka ekuseni wathatha umdlela wakhe onkone, wavunula ngomutsha wakhe omuhle wethole elinco. Wagqiza futhi ngobuhlalu afe ebenzelwe yitshitshi lakwaNgcobo elalimthanda lakoSomayini. Lathi lithi phasha ilanga wafe esephumile ekhaya esathe hulukuqu, ukuyodlulisa uthi lomzimba ngakuJabulile, ngaphambi kokuba aye ebuthweni lontanga yabo elabeliya emsindweni eQhudeni.

*Isifundo XIII***MHLA UNOKUTHULA EYAKUBONA UMUZI**

Senibonile nani ukuthi uZwelonke wayengazizwa sitho ngentokazi kaNonkosi eyabe ingale kwezintaba zaseFilidi. Njengokujwayelekileke uma umfana esefuna ukuganwa, indaba uhle ayishushise ngakunina. Kwabanjaloke nakuZwelonke; naye washo wayishushisa ngakunina eyokuganwa. Ikakhulu futhi ejahe ukuba aqonele owafo ngokuba athathe kuqala. Njengokuba nonina kwabe sekungunguboziyeweni, naye wabona ukuthi uhlakaniphile umntanakhe nxa esecabanga ukumfunela ongahle abase unlilo. Wase eyithi fahla umaSimelane lendaba kumnumzane. Pho, njengenhlayenza, wathalalisa-nje uyise womfana, ngoba azi ukuthi loludaba lungena esibayeni sendoda kusweleke nobulongwe bokusinda ezindlini.

Ngenkathi ekhuluma loludaba unina womfana, uyise wake wathi laphalazi esibayeni, wabona nokho ukuthi angeke embuleke ingubo. Futhi nonifana lona wayesenawo amathodlana esithukuthuku sakhe. Uthe noma ezindla umnumzane wabona ukuthi sekungahle kubeyikho, kodwa wathula akaze ambonisa unina kaZwelonke ukuthi naye uyamvumela.

Nani nike nizwe phela ukuthi umnumzane wayehlonishwa kakhulu ngabesifazane, kungafani nanamuhla lapho isimame sesithi sikhuluma besibuza ukuthi, "Wathula-nje yise kaThoko, awusangiphenduli ngani, kanti ngikhuluma netshe yino? Konje nenzenjalo lapha sekukomunye?" Wathula unina kaZwelonke waphika yikuthi uzwile engetshe; nanini woze aphenhule.

Kuthe emva kwezinsukwana umnumzane wayixoxa lendaba ezibondeni zomuzi. Nokho bonke baphendula ngazwilinye bathi, "Elethu lelo Ndwandwe wase-Gudunkomo. Sibonga okuhle okumhlophe okunjengezi-

hlabathi zolwandle, sithi ayivuke indlu yakwamaSimelane." (Naye wayekhona wasase ehlekela phakathi, ngoba ebona ukuthi alisekho ibaxa angabe esazaba ngalo uyise wabantwana).

Sebeqedile abadala, wabizwa uZwelonke ngoba wayekhona ekhaya. Bakhuluma noyise belandisana loludaba. Wavumela phezulu umfana ngenkathi uyise embuza, ngoba nempela nguyena lona owayeseyiphela kunina ngalendaba. Washoke nomfana kuyise esemchazela izintaba nesigodi lapha emuhle ngakhona. Wathi ukuthi fahla, fahla ngalentokazi emsanganisa ingqondo, abona ukuthi nxa ethathe yona wofe uncizinto zonke ezweni. Nokutatazela lokhu wayebona-nje ukuthi kungaze kubekhona abayinyundayo, bese imnika isaka. Nayo intombi lwahe lunjalo ngakuyo, ibona nje ukuthi umfo kaNdwandwe yinsizwa ziphelele; yayize isho ngomlomo wayo intombi ithi, "Mangikengaliwa ngulomfokazi, okungcono ngingagugela emavoveni." Wasuka uZwelonke kuyise inhliziyi yakhe ithe, tshakala.

Lashona lalinye kumfana kwala, wathi, "Cha, akengiyomuthi faca ngozipho uNokuthula ahlale esesazi ukuthi usefuneka emagcekeni akwaNdwandwe." Esefikile khona, wayithi hashan-je, wabuye wayishiya, ngoba wayebona ukuthi cha, yintombi ziphelele, ayinandawo yokusolwa. Washeshe waphindela ekhaya noZwelonke ngokwazi ukuthi indaba isilubememe ngasemuva.

Langelithize uyise kaZwelonke efisa ukuncokolisa uma-Simelane wathi, "WekaMagutshwa, uthi kohle kubeyikho ukuthenga igeja singalibonanga?" Washo etekula ebonakala ukuthi wesese. Nonina kaZwelonke waphendulela phezulu wathi, "Qha baba, nami bengisayincoma lendaba, kuhle ingane kaXaba ilandwe sizoyibona sonke." Cha, akabuye abeke elinye umnumzane, ngoba kwabe kungumkhuba wokuzihlonipha lowo ukuba umnumzane angabe elevuza nesimame. Wabathe uzidlisa satshanyana umame lo, phinde uMkhatshwa usethule sengathi akazange athi, vu.

Ngalenkathi umfana lo wase ephenduke umhlalaxhibeni esesaba ukubekana namehlo kayise ngalendaba asazelwa yona. Kuthe kusihlwa ekhona exhibeni wayikhuluma unina indaba yokuthi kalandwe uNokuthula azobonwa nga-

komuzi. Bayinkunyankunya abesifazane lendaBa bodwa, isiphetho kwakhishwa intombazana yakwamaLuhlongwane ezohamba nonnewabo, ngoba uZwelonke angeke angene kwaXaba. Kwalungiswa umphako, ngakusasa bagcwala indlela oZwelonke nodadewabo.

Pho, uhoshane lushaya izinsimbi zalo lezi, babehamba ingathi bapheshulwa wumoya. Kuthi lapho ummango wehlela bade besukeleka ngejubane. Baye bangena khona eFilidi lishona, kwazise ukuthi nakhu nokuyintombazana kwakuseyitshitshana kulugaya ngempela unyawo lolu. Bedlula sekuhwalala eFilidi sebeke bathola namanzi sehlista udenda. Kwathi ingani uZwelonke ubenesifiso sokuyodlula ngakwamlungu wakhe emaPoyiseni, wabona ukuthi uzo-bambezeleka. Wayethanda ukuyocaba isikhundla sokulala. Kabange esaya ngoba nentombazana lena uZihle wayese-khala ngokuthi sekuhlwile, ngakho kufanele baphakamise izinyawo ukuze bayofika lapho beya khona. Ngenkathi sebesondela ngalapho beya khona uZwelonke wayeselokhu ekhuluma okuhle kodwa kwalapha beya khona—ngoba phela kunjalo umuntu esasha amashushu kanti kuzobuye kusha-balale okwentuthu yezinhlanga.

Sebesondele ngempela manje emzini, aqala ukuba mafushane manje amagama kuZwelonke ngoba nakhu sekuhlwile, abantu sebelele. Wacabanga akaqeda okungahle kubasize, ngoba nezinja zakhona zaziwenza ngempela umsebenzi wazo. Bathi ukuhlala phansi babeka indlebe ngoba bezwa ukuthi kukhona ixokoxokwana lapha ekhaya. Pho, emakhaya anothile abanumzana baphila ngamanzi amponjwana, ngoba nesifazane sakhona sijwayele njalo imbokode.

Lapha kwaXaba izintombi zaziziningi, kodwa uNokuthula ezibeka induku zonke. Bafika-nje oZwelonke kulapha izintombi zibuthene zonke exhibeni lakwabo kaNokuthula zibukeza bona njalo utshwala. Uhleko lwaluqhuma phezulu umuntu ezwa ukuthi, "He, yeka into yami bantu yilamba lidlile, umuntu angebe elokhu ehlupheka ukuphaka agcwalise isitsha, ngoba ayidleli ndawo." Lapho walalelisa uZwelonke ezwa ukuthi lelozwi ngelikaNokuthula. Asondele enyonyoba ezwe ukuthi yilokhu lishilo, selisho ngokuhebeza manje lelozwi ukuthi, "Kudela izintaba zakwaHlazakazi

zona zibona okugculisa inhliziyo yami." Waphubuka wahleka uZwelonke esehlulekile ukuzibamba. Wethuka uNozizwe wathi, "Awu, yini sengathi ukhona olalele lokhu esikuxoxayo?" Aqhubeke uZelaphile athi, "Wo thina ukuba siyasidla isijingi somlomo lesi koze kuphubuke umthakathi engosini." Uthe ewaqeda lawomagama, kwala kuNozizwe, wathi, gqalakashwa wema egumeni. Wambona ngokushesha uZwelonke, wasondela ezaleni njengeqhikiza, ukuzwa ukuthi ngabe yini ngoba kade ekhona kuzolezonsuku.

Awu, umfana wawathatha amagama eze ngawo. Wasesuka uNozizwe elanda umnawakhe, bahambake bonke baya lapho kwakusele khona uZihle. Kwabayinkinga manje ukuthi uZihle uzakufihlwa kuphi ngoba kungafanele ukuba abonwe lapha emzini. Cha, uNozizwe walibona iqhinga abangahle balenze. Bavumelana ngokuthi uzosala aza-hambe noNokuthula, beseke uZwelonke yena abahlangabeze ngakwaMqongwana. Waphindela eFilidi umfana lo, into-mbazana yafihlwa elawini, isifoniwe ngabanye ontanga. Kwasheshiswa manje nokubukeza lokho kwaphela masinyane, kwasekufuyelwa ngezindawo zokulala. Akalalanga uNokuthula noNozizwe belungisa izivunulo zikaNokuthula, ngoba ngakusasa kungafuneki bafonakale begqigqizela, hleze iqhude liwusole ummbila. Unina samtshela khona ebusuku ukuthi izindaba zimi kanjani. Wuyena nowacabanga icebo lokuthi uzocela ukuba athume uNokuthula eKhambule kumnewabo. Phoke noyise wabantwana akazubefuna ingonyuluka yendaba.

Nangempela unina wezintombi lo, wahle wayacucela kusesekuseni. Wavuma uNonkosi. Awenzake umphako amantombazana ekhululekile, kodwa enesazelo salomuntu amvalele elawini. Kwakungakhashi lutho lapho ngalelolanganga. Ngokuphuma kwekhwezi, bavuka bagoduka. Wabakhapha uNozizwe ehamba eyala umnawakhe ngohambo lwasemzini. Kuthe kuthi, juqu, babefika entabeni leyo lapho uZwelonke wayebalinde khona. Waphindela emuva uNozizwe.

Ngenkathi besahamba ezinkalweni zaseFilidi kwa-bangesakuqala sejubane, bethakasile laba ngoba beya kuBo. Uzihle naye eselokhu eyibeka intombi le, eyithi, laphalazi,

abone-nje naye ukuthi nguphumalangasikothe. Lathi lishona ilanga basebena lapha beya khona. Umphakwana wembumba namaqebelengwana bawephulela phezulu okwehleza lommbila.

Kusesendulo intombi ibingangeni-nje emzini kusakhanya, ibihlala eqeleni kuzekuhlwe. NaBoke bahola izinyawo sebesondela ekhaya. Ngokuphelela kokuhlwalala bangena ekhaya kubokaZwelonke. (Phela uZwelonke weyesekade eshaye utshani wayobika ekhaya ukuba balungise elawini. Baqigqizela odadewabo bembona, sebedebelunguza ngendlela aqhamuke ngayo. Dukuduku, babekelela ezinyaweni nalaba ebesekadesendle. He, elawini laphaya sekumakhephukhephu, kanti naphansi sekuyisibuko kugudlwe ngonwali).

Zangena zelakanyana izintombi zalapha kubokaZwelonke, kuyileyo ifisa ukudelisa amehlo. Ukusa kwaziwa yiwo amantombazana eselande usheleni kumaSimelane ngoba nakhu intombi yilokhu ihlezi ibeke emseleni. Kwakuyisiko elalenziwa lelo uma intombi iyobona unuzi. Isiphendukile, aziwuhlanganisanga unlomo, kwaBayileyo yathi kuhle abinciswe isidwaba uNokuthula angabesadedelwa. Lithe lapho lifudumalayo ilanga, uZenzile noGabisile bayikhipha intombi ukuyisa emmfuleni. Nokho abalibalanga emmfuleni ngokwazi ukuthi yilonalanga ezobonwa ngalo ngabasekhaya nezakhelani.

Yavunula yafamakhephukhephu ingane yomnumzane, isigqize ngeziwondo zayo ezimhlophe, yafaka amagcagcane yembatha umnqini wayo omavovo. Kusukela entanyeni kuya ekhanda kwakungasabekeki yizigqizo zakhona. Bakhuphukake oZenzile noGabisile, bayiphahla phakathi isiyongena egcekeni, yenyuka iqonde elawini, enhla nomuzi. Sebehamba egcekeni, kwaqhaqheka amagama yizalukazi ngaphakathi, ziwaphenya zibukela lenhlamvu yelanga ekhanya egcekeni lakwaNdwandwe. Kwanyakaza izifilini kumaSimelane, wehluleka ukuzibamba wezwakala esesho ethi, "Kuhle kwethu, ukuzala ukuzelula." Uyise womfana wathi ukulunguza esendlini kwakhe, cha, amathe abuyela kwasifuba. Wabona impela ukuthi induku enhle igawulwa ezizweni, kufanele impela ukuba lentombi izokuba wumlo-

Sokazi walapha ekhaya. Waze waphumisela ngomlomo wathi, "Cha, kanti umfana kawuhlanganisi-nje umlomo ubona umbono! Lendaba izomelwa yimi mathupha."

Bathi beyongena elawini basebelandelwa yuklele lwezintombi seziyokudla. Zangena kwasweleka indawo, kuzodliwa izipheko zonke ezazilungisiwe. Uhleko lapho kodade lwaseluqhuma phezulu. Eyedwa-nje okhala ngchuzwana lakhe clingasayikhiphi imali yamaqhikiza. (Phela zasezincokola izintombi zidudana ngoba zihlangene ndawonye. Sekuqediwe ukudliwa, zadedela abadala. Kwangena unina kaMaginsi ehamba naye unina kaZwelonke, bezonika intombi ingane yayo. Igama layo kwakunguMhlophekazi. Emva kwalokhoke kwasekungena abesifazane basekhaya nomakhelwana. Bafuka beneliswa, kwathi sebephandle kwayilowo wathi, "Hhawu! Ngumlotsholwa wakwaNdwandwe lo, akusadingeki noma kuphele lonyaka esengakufo."

Amantombazana ayishushisa lendaba ngapha ngakonina, unnumzane esenomakhelwane wakhe uNdimande badela ngokuba kebayozibonela eduzane. Kabahlalanga bona isikhathi eside elawini ngoba intombi le yabeseyimboze ngisho nekhandla kungasabonakali nasitho. Baphuma lapho omame besalisuhluza ishungu elabeligqishe ugwayi, lifike nentombi. Sebesho kugcwale umlomo ukuthi babema ugwayi wakwaMlingani. Imini yaqhubeka selokhu kungena izakhelani namabungu akhona ekhaya, kugidwa, kushaywe omakhoyana sekukuhle kunjeya.

Zenziwa zonke lezizinto-nje uZwelonke akekho ekhaya usesethafeni lapho ccashise amehlo khona. Phela ukusa kwaziwa nguye, ngoba wakhumbula ukuyozingela ngalelolanganga, wazewabuya kuhwalala. Kusihlwa uNokuthula wathuma uMhlophekazi ukuba ayomvalelisela. Labuyiswa ishungu, labuyiselwa seligcwaliswe isiphusha-nje sogwayi wakwaNdwandwe.

Walala obenyoni uNokuthula. Kwathikusa itshe labeselome inhlama. Wahanjiswa wuye uZwelonke, wayewamfeka eceleni komuzi wakufo kusihlwa. Kwasekuthi uZwelonke yena waphindela eFilidi ukuze athole indawana

yokufihla ikhanda. Kwathi kusempondozankomo, walibuquza yedwa eseqonde kuBo. NjengoBa wayeschamba yedwa, wafika-nje ekhaya lisebantubahle. Ikakhulu wayehlose ukuzwa ukuthi ifagculisile yini lentombi. Wathi esathi qatha-nje bamhasha onina, nakuye kwathi, cosololo.

*Isifundo XIV***MHLA SEKUYOKOKHIWA UMLILO**

Kabapholisanga ngishamaseko abakwaNdwandwe emva kokuba intombi izobona umuzi. Kwasho kwaxoxwa indaba yokuyocela ngoBa nakhu intombi yafike yabahlaba umxhwele bonke ekhaya. Kwathi ngenkathi sekuBoniswana ngezimfanelo ezivamileyo uma kucelwa intombi, kwaBonakala ukuthi namathodlana aphelele futhi abukeka emizimbamihle. Njengomfana owaqala eselibungwana ukubeka inqwata-shana, kabanganalualo nangemali yemvulamlomo.

Kuzolezonsuku uyise womfana wanxusa uNqwamase wakwaShezi ukuBa ahamba noMduzeni wakhona ekhaya lapha ukuyawukokha umlilo khona kwaXaba. "Ewu, njengoba ngilivaka-nje uthi kohlekuBengeyayo?" sekusho uNqwamase. "Cha, wena Nqwamase uzokuba yindlebe kaMduzeni, ngoBa yena yutwayi lwakhe angeke alukhukhulele kumuntu," kuphendula uNdwandwe. Kabange esanda namagama uNqwamase wathula wahlonipha umnumzane. Lwadunjwa nosuku okuyakuhanjwa ngalo. Nangempela wafika ntambama uNqwamase mhla kuzakusa behamba. Bagidla umphako ngempela ngoBa bazi ukuthi baya kwamfazongemama. Bahambake bayebangena eFilidi, bakhulekela isikhundla. Bahamba nayebelo uZwelonke ukuyakuba khombisa indawo. Kwathi ukuphuma kwekhwezi baqhubeka ngoBa kufanele bafike kungakasi ukuthi, gelekeqe. Bathebethi, qhamu, hha, nankumuzi eduzane. Uthe ukuBa abakhombise isango wasephambukela esikhotheni uZwelonke waquba khona. Yebo, ngalenkathi nabo basebevunule, sebeziphulule izimvunulo zaBo sezizinhle zesaBeka.

Bathe ukuBa bafike ngasesibayeni, ezansi komuzi bema bathi khwimilili, balindela ukuBa kuvuke abomkhaya baBaBone. Kwenzekake ukuBa kuphume amantombazana ngoBa ejahe ukuyakukha amanzi emmfuleni. Wathi gaga

uNozizwe, kanti noNomabayi usebonile, baphindela endlini ngesidumo ukuyakunyikiza onina. Afakana imilomo amatombazana, kwayileyo yaqhubela kwenye. UNokuthula naye wazithela ngabandayo-nje, wabekisela kwabadala kunaye. Zalushaya udwendwe izintombi sezibeke emmfuleni ukuyakukha. Kazilibalanga kakhulu ngoba zazisha amashushu zifuna ukubona ukuthi ngabaphi. Kuthe seliphumile-nje nelanga, waqhamuka umnumzane waqonda ngasesibayeni wafike wazimela-nje ngasempundwini wathalalisa sengathi kaboninuntu, wazibukela izinkomo zakhe-nje kazathi, vu. Okwabakhanyisela ukuthi kanti ubonile ukuthi kukhona abantu abemi ezansi komuzi, bamuzwa ngenkathi eseyakungena endlini ethi, "He! yangehlela imihlolo, Bakhwekazi, ingabe lezizimongo sekungezaphi?"

Bema abakhongi lapha kwazekwafudumala ilanga bengakwemuntu. Bathe ukuba babone ukuthi, hhiya, kabanakwemuntu, bajokola baphindela lapho bengenise khona eFilidi. Ngalelolanga kwabakhona ifu elimnyama ekhaya, amantombazana engasathandi ukuba amehlo awo ahlangane nakayise. Naye futhi wahlala wagonqa endlini.

Ngakusasa futhi kwayisasonaleso. Ukubeka obala ukuthi ngabakude, bema abakhongi izinkomo zazezabuya inhlazane. Izintombi lezi seziyifunde ivaliwe, zethwasa ukuthi ngabaphi. Ngelesithathu ilanga bangeniswa ekhaya. Bakhuleka, "Nonkosi!" Lapho uNonkosi usethukuthele usethelwa ngamanzi. Wabiza amantombazana wawabuza ngalababantu. Avuma, athi ayabazi. Wasebatshela ukuthi kuhle babuye ngomSombuluko. Wathi ukuba alikhiphe umnumzane elokuthi babuye ngomSombuluko, bahlekelanxanye ngoba babekadebenqena ukuthi izinsizwa zakhona zingahle zibadinde ngenduku. Kusenjalo, babonga lelozwi, baphuma bagcwala indlela. Ohlangana nabo ngendlela wabemangala ebona begqashula, betshekula okwethole likadelanyisa.

Kwathi ukuba bafike lapho babengenise khona baqoqa okungokwabo babamba indlela elibangise ekhaya. Bayebangena ngenkathi kusandakulalwa. Kwavuka wonke umuzi uzwa ukuthi babuya nelithini. Bayithi, qhinsike, indaba yokuthi sebevunyiwe emzini. UmSombuluko waziwa yiyo. Bahle baphuma ngalo iSonto ukuyakulalela ngase-

Filidi. Bangena ngenhlazane emzini, bafica amadoda eselukhomela phansi kwesibaya. Bathe uku babakhuleke, bakhonjiswa indlu, nebandla lagcwala khona. Okokuqalanye, zisukamadaka, babiza invulamlomo, isihlanu sezimpondo. Wo! Bashaya emhlohlweni, wayiklipha uMduzeni, baqalake manje uku biza izibizo zabo, befuna lokhuya nalokhuya. Baqhwaniganisana isikhathi eside isigcino bavuma abakhongi. Kuthe uku ba ezwe uXaba ukuthi umfana lo uzovuselela ubuhlobo ngokuthatha kwagogo, wathamba manje, bashiyelana ugwayi. Kwangena isoco sotshwala kuyinkankatho.

Kwathi lapha litsheka, baphuma oMduzeni noNqwamase, umlingani sekungumlingani. Bavalelisana. Izintombi lapho zabesezilunguza ngamagama. Kabazangebalale eFilidi, bahambela ukuthi bafike nangentathakusa ekhaya, ngo ba nakhukwakunonyezi. Bahamba ubusuku bonke, bangena ekuseni ekhaya. Bafumana busha nakhona zonke izindlu ngo ba babehlinzekiwe, bumnandi bonke kungulahlibeshu. Wewu! Yaxoxwa indaba aya be isaphela, bonake abantu sebehangukile.

Hhayike kwahamba, kwahamba kwaqoqwa impahla efunwe emzini. Yayikhona yonke-nje kodwa abomkhaya kabathandanga ukuyihambisa masinyane ngo ba bengathandi uku ba abasenzini babone ukuthi basha amashushu ngalentombi sengathi uZwelonke yisigwadi. Kanti nakhona le emzini useyaluza-nje uNokuthula, amacansi la, esewathela ngamabili ngo ba yena wayengakabinamithwalo esilingene ukugana.

Njengo ba nakhukwaziwe laba likude, bavumelana ngokuthi, abakwaNdwandwe bayoletha yonke impahla, nezinkomo zelobolo kodwa bangahlabi bazebahlabe mhla wodwendwe. Nempelake kwathi mhla zihlanu kuMandulo zasiwa izinkomo nezibizo kwaXaba. Kwakuyishumi nesithupha, eyesithupha kungekanina, eyodwa kungeyomqholiso, kwabayihhashi nesihlalo, nemvu bu nejazi likayise, kanye neshumi lezimpondo. Lezizinkomo zamabeka zazinenkunzi yazo enkone, emisise okwenyathi. Yayithi lapha ikhonya kudume izihosha. Bazishaya ngenhlazane zaphuma ngesango, kwanyukubala omame ngokwenqena ukuthi kuzo-

kwephuka ukhezo. Cha, wema-nje umnumzane ngengubo yakhe enamabala engwe, wabanobuso obumamathekayo, ngokwazi ukuthi zilanda lukhulwini walubona ngamchlo.

Bazishushungisake oMduzeni noNqwamase bayebalala phesheya koMvunyane. Kuthe lingakashoni ilanga baziyeke zachiba, zadla zesutha ngoba amadlelo ayesenotshani obuhle ngaleyonkathi. Bakhulekela isikhundla emzini wakwa-Buthelezi, lapho bemukeleka kahle kodwa balala, saka, (Nabo babona ukuthi sekulala umango be eziko). Ekuphumeni kwelanga baziqoqa izinkomo baqhubekela phambili. Kuthe kushaya amadina, babedlula nazo eFilidi. Ngaleyonkathi basebeziquhuba kahle-nje ukuba zihambe ziluma, ukuze zingafiki zinephango emzini. Bayebangena nazo kwaXaba selimathunzi. Baziyeke zachiba ezansi komuzi, bedlula bona bayakumemeza ekhaya. Kusenjalo kwezwakala lapha ekhaya sekuduma isililo sekukhala izintombi ngoba abanewabo baphuma babaxosha abakhongi. (Yisiko lesizulu leli lokuxosha abayeni, lenziwa njalo uma kulotsholwa intombi). Hhiya, kwabuye kwaphela-nje lokho. Kwasekuphuma umnumzane nebandla bayobona izinkomo laphaya esangweni. Cha, uthe ukufika kuzo wazisinga kahle wenelelwa, wazewasho nangomlomo wathi, "Ungilobolele umlingani wami, akusilo inkengane." Bangeniswa endlini abakhongi, baveza izibizo zonke ezazibiziwe mhla bevenywayo. Lahalalisa ibandla.

Emveni kwalokho, kwangena imbiza kubakhwenyana, bayiphuza kwazekwakwamabili. Washiya umnumzane, kwayikhona kuzongena izintombi nezinsizwa kuzokusha indlamu. Lazelaphuma chasha ilanga kudliwa ingovu. Ngakusasa wavunula uNokuthula nebutho lakhe, kanye nezintombi zesigidi kwayobingelelwa abakhongi. Kwashunqa uthuli lwabeka phezulu sekugida izintombi. Kwathi ntambama sekudliwe kahle nokudla, bavalelisa laba bakwa-Nxumalo bangena indlela baphindela ekhaya, lapho bayebangena ekuseni.

Kuthe ukuba kudlulise indaba yokulobola, wabona manje uNonkosi ukuthi inkatha isidla yena ngoba nakhu abakhongi sefelokhu bebuyabuya ukuzokhonga intombi ukuba igcagce. Nakuyeke, lalingasekho ibaxa lokuza ba

ngoba baabemlobolele bamahlula. Kuthe ngoLwezi wamkhehla umntanakhe, eselungisela khona ukuyomendisa kwaMkhatshwa. Lapho naye uNokuthula wabona ukuthi liyamshonela manje. Wathungake inhloko yakhe wabayinkehli, kwamkhanyela ngempela ukuthi izinsuku sezimlimalale. Yayimfanela kahlekabi inhloko yakhe imenza abemuhle ngamandla.

Njengoba kwasekulotsholwe, izinkomo seziyile emzini, kwabonakala ukuthi sekufanele ukuba abasenzini balungisele utshwala bamanqina ezinkomo. Nempela bahlala phezu kwamalungiselelo abesifazane bathwalwa utshwala basiwa khona lena kwaHlazakazi. Njengoba indawo ikude kakhulu, kakuthwalwanga bona utshwala ngempela. Kwathwalwa imithombo ukuba bazebugayela kwamkhongi. Nempela buthe ukuba bugaywe bathwalwa basiwa khona kuboka-Zwelonke. Kwayikhathi kuthi gidi ngempela nakwabakwaNdwandwe ukuthi kanti lentombi izogana ngempela. NoNqwamase wayishushisa ngempela indaba yokukhonga, ngoba esebona ukuthi ubusika sebungene, okuyibona sikhathi esihle somgcagco. Kwagcinwa kuvunyelwene ukuthi kuzokwendiselwana ebusika. Ngalenkathi uNokuthula wayesehamba ecimela ezihlotsheni. Uthe ukuba agcine lowomcimbi wahlala wagoyiswa ekhaya. Kasenzi luthoke ngalenkathi ngaphandle kokulungisela impahla yakhe yokugana. Naye wayesebona-nje ukuthi inhlanzi ishelwe ngamanzi.

Isifundo XV

**MHLA UZWELONKE EXOSHISWA YINKOSI
YAKWASOMFEMFE NGEZITHOLE EZIMBILI
EZINHLAMVUKAZI**

Kwakungenkathi lapha kulungiselwa udwendwe lwakhe uZwelonke, oivaluphuma koKhangwayini, ebaQulusini, kwelaseFilidi ngenkathi kuvela lesisigemege, esavelela isifunda sakwaHlajakazi, esabesiphethwe nguMankunzini, umfo wasabaThenjini. Kwafika umbiko ophuthumayo wokuthi iNgonyama yezwe lakwaSomfemfe, yabeseyibangwa nenkhabathi. Wawushaqisa lombiko kuwowonke umuntu. Njengokuba isifunda sakwaMankunzini sasikhonzile enkosini yakwaSomfemfe, uMzece, kwaBonakala ukuthi kufanele ukuba uMankunzini abikele izwe ngokudunguzela kwenkosi, yikhona amadoda ezohlenganisa ukukhuluma, athumele izithunywa ukuyofaka amehlo, nokukhonza kuso iSilo. Nempela yabizwa imbizo enkulu.

Kuthe ilanga selithe, mpo, ibandla lihlezi-nje phansi kothango emthunzini, lisaninga ngokungabimnandi kweNgonyama, kwaqhamuka umuntu esubethe ngekhulu ijubane. KwaBesengathi kasagijimisi komuntu ophilayo—ugijima sengathi kukhona okumxoshayo. Washowaqonda khona koMankunzini ekhaya. Njengoba ibandla lona lalihlezi enkundleni ngenhla komuzi, kuqamamana-nje nekhaya, lasholema ngezinyawo ukulindela, nokubona ukuthi konje ngabengubani, nokuthi mbikomuni awulethile. Kuthe ukuba kukhanye ukuthi uphikelele khona ekhaya kwanduna, yezwakala yona isithi, "Phuthuma Mdonswa uyobona ukuthi lowayamuntu oyongena ekhaya ngubani? Nokuthi mbikomuni awulethile." Nempela wathatha izinduku zakhe uMdonswa wanikela khona. Phela naye uthatha ezakhe-nje ngoba ibandla laselicabanga sengathi wuhlanya loluya olugijima kangakaya. Bangenisana kanyekanye ekhaya

kwaMthembu. Kwathi ukuBa afike khona uMdonswa, hhiya, kanti yibutho. Lihlome liphelele, livunule futhi. Lisho ngomdlela walo omnyama omagabelo amhlophe. Liphethe izinduku ezimbili nomkhonto. Libince inkomo yakwaBo enzotho, lafaka izinjobo ezimpofu nedlokolo lalo ekhanda. Laselijuluke ezehhashi izithukuthuku, nasemlo-nyeni selikhihlize amagwebu.

"E! Mvelase!" kukhuleka ibutho elifikayo lihafuzela. "Sawubona Wethu," "YeBo Wethu, ngiyavuma" kufi-ngelelana ibutho leli kanye noMdonswa. "Konje ngabe uliqhamukisa kuliphina?" kuqhubeka uMdonswa. "Ngiphuma lena koMkhulu, koMzece, ngithunywe enduneni uMankunzini. Phangisa ungiyalele lapha engakhona," kusho isigijimi. "Konje ngabe bewukhalangani enduneni ufukeka sengathi kukhona okuphuthunayo-nje?" kuqhuba uMdonswa efisa ukwazi isifuba sakoMkhulu. "Hha, musa ukungibambezela mfo! Kawukezwayini ukuthi ngiyinceku yakoMkhulu? Sewufuna ukuBa ngikukhiphele isifuba senkosi?" sekusho isihambi ngokukhulu ukufudumala, sesiphfumulela phezulu.

Kuthe ukuBa lomfo anqabe ngempela ukumtshela wathamba manje uMdonswa, waliyalela ibutho leli lapho ibandla lihleli ngakhona. Uthe eqeda-nje ukumlayela, waphinda sonasakuqala sokucela empunzini, kaze anaka ngisho ukuhambisana noMdonswa. Uthathela ngejubane njena ngokuBa wayeyaliwe ukuthi ingaze ikhothame ingonyama engafikile lapha noMankunzini, useyobulawa. Nayeke uthi uzama icebe lokuzisindisa. NoMdonswake uthe ukuBa abone ukuthi lomfo lona useyamshiya, naye wathi, 'Nyawo zami ngibelethe'.

Ngenkathi esondela, umfo lo, lwaselumshaye lwameqa uvalo uMankunzini ngokuBona ukuthi lesisigijimi sifanele ukuBa ngesaseNdlunkulu, esecabanga ukuthi ngabesilethe umbiko omubi yini, wokuthi iNgonyama yakwaSomfemfe isiphangelele. "Mvelase!" kukhuleka isihambi. "Konje ngizothi ngabe uphumakuliphi wena ungena emzini womuntu ugijima? Ngabe wumthetho welakini lowo? KuBuza induna, isiwahlahla-amehlo eshleli ngaphandle kuBonakala ukuthi yethukile kodwa iyaziqinisa.

“ NginguMatshonga kaSilwane (Amafalezulu) wakwaMakhathini, inceku enkulu yenkosi uMzece wakwaSomfemfe. Ngilapha-nje ngingumlomo wayo iNgonyama, ithi angizobiza induna uMankunzini, ukuBa ikizokuzwa kuye ukuthi ubangelwayini ukuBa angezi yena nesizwe sakwakhe azokhonzana. Kusobala kanti ukuthi zinyanisile izangoma zona zinuka uMankunzini nesizwe sakwakhe? Ithike iNgonyama wenaMankunzini, theleka lapha kuyo ngokuphazima kwesonje.” Ukhulumanje lomfo wakwaMakhathini, uMankunzini usengenwe yingebe, ngoba kwathi nezindukwana ayeziphethe kanye nempisela yakhe, kwaBonakala sekuzihhohlokela-nje.

“ Kuthiwe kangifike nawe ngomhlomunye, nxa ngisindwe yizinyawo iNkosi yazeyadaBuka, ithe siyakubulawa sobabili siyendlalele,” kuqhuba umfo kaMakhathini. “ Singakwenza kanjani ukufika eNdlunkulu ngomhlomunye, lokhu kuthatha izinsuku eziyisihlanu ukuya kwaSomfemfe?” kuqhuba uMankunzini, ebuza ngokukhulu ukumangala, esethukile ngempela ukuthi kuyaBonakala ukuthi iNkosi yenza isu lenyaniso ukuBa afe nayo ayiphelekezele nxa isiya kwaBaphansi.

“ Mina ngiphume kuthangi, ngagijima imini noBusuku, ngingakhathali, ngingezwa nandlala futhi ngingesabi ngisho izilwane zasendle, ngokuBa ngazikahle kamhlophe ukuthi seliphume liphumile kumlomo ungathethimanga, elokuthi umangehlulekile ukufika iNkosi isadunguzela ngokufanokufa”; kulanda yena-belo uMantshonga. Yawashaqa impela amadoda lenkulumo yakoMkhulu, kwaBonakala ukuthi wonke umuntu useyazinyeza kwelokuthi, umuthi othakathe iNkosi uphume esifundeni sikaMankunzini. Nxa umuntu esenukwe yizangoma wayeyasiwe kwaNkatha Kwabakhanyela ukuthi kungenzeka ukuBa babone ngempikazi-nje isizobaBulala.

“ Senizwile madoda ukuthi kuhleziwe kabi eNdlunkulu, ngoba umkhuhlane uyivimbezele iNgonyama, ngakho ngifuna izinsizwa zebutho, iNqabayembuBe, okuyizona ziselula ekugijimeni (leli kwakuyiButho lentanga kaZwelonke) ukuBa ziphelele lapha enkundleni ntambama, ngizohamba nazo ngiyonikhonzela koMkhulu, ukuze kuthi noma ukufa kuya-

ma emakhaya kanti zasezihambe ende indlela, sekuseduze phambili. Kazilibalanga phela ngoba kwakusazohanjwa ibanga.

Kuthe lapho liphezukwezintaba bangena eNdlunkulu. Njengomthethoke owenziwayo lapho umuntu efika koMkhulu, uyaye akhuleke ezinduneni esangweni. Nabo bayebakhuleka kuNsumpana umfo wakwaMpanza owayesesangweni "Niyiliphi?" kuBuza induna. "Yinja yenkosi, uMantshonga kaSilwane, obethunywe esifundeni sakwaHlazakazi koMankunzini, yiyo iNgonyama." "Pho kade ulifele kuphi sonke isikhathi lesi, ingani kudala wathunywa?" kuqhumba umfo kaMpanza ngokukhulu ukunganaki. Ngenkathi ekhuluma lomfo, lwailoku lumuthi, benye, benye uvalo uMankunzini, ebona sengathi lenduna isho lokhu-nje ngoba sekukhona okwenzekile, kanti cha, iyancokola-nje nenceku lena. "Kulungile Mantshonga, manini khona lapha ngisayonibika eNkosini," kuqhumba uNsumpana, esho efulathela eqonda khona koMkhulu.

Nembala wathi ukunyamalala isikhashana waBuye waphenduka weza khona lapha kuBo esangweni. Wabatshela ukuba samlandele. Bahambake noMankunzini sebelandela lenduna yasekhaya umfo wakwaMpanza, kaSizwabesho isilomo seNkosi. Bathe ukufika emnyango lapho ihlezi khona iNgonyama, bagaqa ngamadolo bangena. Bakhuleka Bayifumanisa iNkosi ihlezi-nje izemboze ngemfuthalala yesikhumba seNgwe. Yabathi kabe kanye ngamehlo, babona ukuthi ubuso bayo ugqunqile, isimnyama khwishi, kanti namehlo ayo ayeklewele eSomvu klubu.

Kwabakhanyela ukuthi iNgonyama ithukuthele, futhi kwaBonakala sengathi kukhulu ekucabangayo. Bathe ukuba bangene yezwakala seyithi, "Sekunguwe lowo mfo kaSilwane? Wufika naye uMankunzini?" "Ngonyama, sengenze njengokuba iNkosi ingithumile," kuphendula uMantshonga. "Wuyindoda mfana kaSilwane wamfuza uyihlo, Amafalezulu ngokwethembeka njalo ezindaBeni zaseNdlunkulu," yasho iNkosi lapho yathi ukumoyizela, nobuso bayo baqala ukukhanya manje, kwasengathi ifu lelo ebeliyembozile seliyaphakama, ngakho izulu seliyacwethula. "Nguweyini lowo mfo kaMvelase na?" "Ngonyama yeZulu, nguye

uMankunzini," kuvuma uMankunzini ngenkathi ebingelelwa yiyo iNkosi. "Kanti useyibungu Mankunzini uselula? IBanga elide kangaka wena ulihambe ngezinsuku ezimbili kuphela?" kumangala iNgonyama.

"Wena weSilo! Sengifike nazo izinsizwa Zenkosi, ifutho leNqaBayembuße ukuzokhonza kuyo iNgonyama sikhonzela isizwe sonke sakwaHlazakazi, sithi sengathi ukufa kungadla kuzishiyele eNkosini yoHlanga. Kasazi ukuthi sifulathelwe ngamathongo-nje kwenzenjani ukuBa kuyophatheka kaBi owoHlanga sikhona thina BafoKazana esi-yikudla kwakho ukufa. Sithi shwele nina aBaphansi siba-sobiseleni ingomuso." "Wo, wakhuluma kamnandi Mankunzini. Konje kuthiwa umthakathi unolimi olushelelayo?" kuBuza iNkosi. Lumeqe lapho uvalo uMankunzini esekhumbula ukuthi amagama kaMantshonga, wokuthi kuthiwe umthakathi usesifundeni sakhe. Kazanga noma iNkosi ozakuthi kaBulawe.

"NdaBezitha, sikhonzile thina neSizwe sami futhi sithokoziswa yikho ukukhonza njalo lapha eNkosini yakwa-Somfemfe, sozesife futhi sikhonzile eNdlunkulu." YaBona-kala imamatheka futhi iNkosi, naBoBonke aBaBesendlini bathokoza.

"Ake niphumele phandle nonke madoda kusale uMankunzini ngisafuna ukukhuluma naye," kwasho iNgonyama ngenkathi isibona ukuthi iBanda selincibilikile. "Sondela lapha Mvelase ngikulandise engikubizele khona. Ngikubize lapha njengenduna, yami ephethe isifunda esikhulu, nanjengokuba ngikwazi ukuthi uyindoda emadodeni." Ngenkathi inkosi ikhuluma noMankunzini amehlo yayiwafake phansi ingambekile uMankunzini, kodwa ilokhu ithe, njo phansi sengathi kukhona ekufundayo lapha phansi. Kwammangalisa kakhulu lokho uMankunzini ngoBa imvama, inkosi iyaye ikubuke ezinhlamvini zamehlo wena muntukazana uze ukhophoze.

Yathathake iNkosi yathi, "Izangoma zami zonke ezinkulu ziyavumelana ukuthi ngigula-nje ngelekwe ngesithunzi ngamanye amakhosi. Amathongo akithi angifulathele ngoBa kuBonakala ukuthi kukhona ithunzi elimnyama lapha ekhaya, ngakho isithunzi saBafo siyangeleka. ABa-

phansi bangitshelile ukuthi kufanele ngithole isikhumba sengonyama yenkunzi kanye nekhandla nesidladla sayo somkhono wesandla sokuphonsa. Bathe ikhanda layo kufuneka lihlale laphaya ethala, ukuze kuthi lapho ngilele lingengame, besekuthi isikhumba sithiwe bu phezu kwezingufo zami. Isidladla sayo sizofakwa laphaya emphandeni kanye nomuthi wami wokugeza, ukuzekuthi nxangigeza ngigeze ngaso. Bathe abaphansi uma ngenzenjalo ubukhosi bami buyokuma isikhatli eside futhi nezethunzi zabafo zibaleke lapha ekhaya, namike sengiyolulama. Angithi uyangizwa Mankunzini? " Wena woHlanga, Ngiyezwa Ngonyama."

"Wuyaku buzigwaze ngowakhoke Mankunzini uma lokhukukhuluma sengikuzwa ku bantu, ngikutshela ngo ba uyindoda ngikwethembile. Ngifuna ukuba wenze lokhu. Phindela esifundeni sakwako ufike uphake inqina iyozingela inkunzi yengonyama lena emahlanzeni akwaNhloyiya lapho izingonyama ziyinala ngakhona. Phuthumake Mankunzini usebenze njengendoda ukuze kubonakale ngempela ukuthi isifunda sakwaHlazakazi sisakhonzile koMkhulu. Nxa seniyibulele niyithwale izohlinzelwa lapha enkundleni ekhaya Hambake Mankunzini, usebenze njengendoda."

Nembala kwathi ukuba agcine uMzece ukukhuluma wa biza inceku eyabihleli emnyango ukulinda indlu yeNkosi, wayitshela ukuba balungisele uMankunzini nezinsizwa zakwakhe ezazifike nayo induna, ezindlini ezingasesangweni khona ngaphakathi esigodlweni. Wamtshela futhi ukuthi bazebabaphe ukudla okuningi bangalambi njengoba kade behamba ibanga elikude.

Kwashona usuku lwalunye, kwasa ngakusasa zazibuthana izinsizwa zebutho iNqabayembube lapha enkundleni, kwaduma phansi uBayede, uyiZulu. Zithe zisuka lapha ekuviveni iviyo lazo zazigwala indlela. Abaningi babona sengathi kusheshiwe ukubuya ngo ba babengakadeli. Kubo kwakusemmandi ukungenisa khona lena emadlangaleni akoMkhulu, ke baviwe amaviyo nezinye izinsizwa zakomkhulu. Kodwa ngenxa yesifiso seNkosi esiphuthumayo kwa bonakala ukuthi kufanele kusheshwe kuhanjwe. NoZwelonke naye wayeqala ukuba ake ayobona enkosini. Wa buya ethakasile kodwa

okwakuyisilonda enhliyiweni yakhe kwakungukuthi inkosi kabazange bayibone bona ngoba kayizange iphumele esibayeni ukuyokotha ibandla ngenxa yokungabimnandi komzimba. Bahamba izinsuku ezintathu kuphela bafinyelela emakhaya.

Kwedlula izinsuku ezimbili, vo, kubuyiwe koMkhulu, ya menyezela imbizo enkulu. Ngosuku lolo ulwalunqunyiwe kwabamnyama enkundleni ibandla seliphelele ngothi lwalo ukuzokuzwa izimemezelo zakomkhulu. Ngazo zonke lezizinsuku bebuyile koMkhulu, uMankunzini kazangayithi, vu, ngisho nakoyedwimbala. Walibikelake ibandla ngohambo lwakhe nangesifiso seNgonyama sokuthi kuhle isifunda sakhe sakwaHlajakazi sibonakalise ukukhonzwa kwaso koMkhulu ngezithelo ezibonakalayo. Kuhle isifunda sizokwethula lapha eNgonyameni, ngenkuzi yengonyama. Ngenxa yokuphuthuma kombiko lowo kwakhethwa uSilwanendlu ukuba apha the inqina. Wayaziwa lomfo wasemaBeleni ukuthi yinkunzi yephisi kanti futhi yena wayeyejwayele leyondawo yakwa-Nhloyiya ngoba ubevamisile ukuyozingela ngakhona iziNgwe. Lakwenanela konke lokho ibandla. Lwanqunywa nosuku okuyakuphuma ngalo inqina, nempelake kwahlakazekwa kwayololwa imikhonto nezizenze kanye nezinye izikhali abazidingayo ukuyozingela izilwane ezinamandla nengozi eyesabekayo njengembufe.

Lwafikake usuku olungaliyo, yaphuma inqina. NoZwelonke naye wabiza amachalaha akhe amabili, awabeka kuleziyazinja abuya nazo kwamlungu wakhe ePitilitifu, waya khona enqineni. Emva kwezinsuku ezintathu bafika emahlanzeni akwaNhloyiya. Bathukufika khona wayiphaka uSilwanendlu, wayiphaka ukuthi yenze ugobe kodwa bangaqhelelani kakhulu. Isu lakhe kwakungelokuthi, nxa ivuswe ngabangenhla izithele kwabangezansi. Nxa ivuswe abasophondweni lwesandla sokuphosa izithele kwabasophondweni lwesandla sangakwesokunxele.

Njengokuba kwasekuhanjwe izinsuku ezintathu ehlane, kakuthanda buzeki ukuthi basebewagcine onke amasiko nemithetho yenqina ukuze babenhlanhla ekuzingeleni kwabo. Njengoba phela kwakuyozingelwa izilwane ezinengozi kwadingeka ukuba amabutho achelwe ngentelezi yempi ukuze

aqunge isibindi nxashana esebekene nesilwane. Futhi intezi iwenza ukuba abenesulubezi, futhi abempunyumpu-nyu-nje, aphunyuke ngisho ingozi esehamba phezu kwayo.

KungakaSisikhathi eside amaButho ehlukeno, kwezwakala ngaye ufeleba esebodla. Washo kwaduma amahlathi. Kanti unkabi ubavumula-nje usetholene nezinja sezimphe-the kanzima ngoBa nakhu ziningi. Kuthe ukuba azihlwithe zidume, zitheleke ngalena kwezihlahla, waphunyuka, wagu-lukudela waqonda eMpumalanga, kanti usezithela eButhweni elalingalapho. Lamthela ngethala wakuthala ufeleba, wayewafumbeka inqwathshana phambi kukaMagwababa umfo wakwaSibiya, wabesewuyamqedele njalo ngesijula sakhe. Bathe befika abanye kuye bamfumana esezibonga, ezihasha ngokuhlabana kwakhe.

Sebefikile kuyo inyamazane leyo, liha, kanti ngeyenko-mazi, kusafanele baklabe futhi bazingele eyenduna. KwaBonakala ukuthi naye ufeleba wenkunzi kakude, kuhle bahlale sebeqaphile njengoba libongile leliya lenkomazi uma selifa, ngakho ukubonga kwalo kuzwakele nakuleli lenkunzi lapho lingakhona. Duku, duku, basebezwa izinja sezikhala ubu-klewuklewu phansi esihosheni esenile kakhulu. Yahlabelana usolo inqina ukuba ugoBe luhlangane, lukake lapho izinja zikhonkotha ngakhona. Zayezathintana izimpondo zombili zahlangana ngci. Kuthe ukuba zihlangane izimpondo zenqina, kwasondelwa manje lapho izinja zivimbezele ngakhona. Bathe ukuyoqhamuka khona babona ukuthi, hhe, unkabi useyewanqika ngewa, wahlala walifulathela. Inja ethi iyasondela useyala ukhasha-nje.

Naphezu kwengozi abayibonayo ukuthi, manje ingonyama isingahle ife nomuntu, eyombona kuqala-nje bayotholana imizwilili phezulu, kodwa lokho akuwethusanga amaButho ngoBa ayephume esesazi ukuthi ayokulwa nempi. Futhi ukufa kwakuyinto encane-nje nxa ibutho lifela inkosi yalo. Bathe abanye bethi balivelela ngemuva, benyonyoba phezukwedwala, wezwakanye ufeleba. Waqala ngokububula, wamisa umdlwenga, kwaBonakala ukuthi uthukuthele ngempela manje, uthe esuka wabesho kakhulu kwaduma amawa onke aseduzane. Wasuka izithonto, kwakhala ubufohlololo bezihlahla esebaleka ewusa umhoshela elibangise

kwelimnyama ihlali ngezansi. Kanti uzithela eviyweni loZwelonke. Yasho yafunukuzofohla phakathi kukaDabulamanzi noZwelonke. Nabo baqunga isibindi bengafuni kuthiwe bangamavaka, badedele ingonyama seyikakiwe. Yezaku-Zwelonke ingasadlenkobe. Yayisisuka izithonto iqonde phezulu. Yeza isimehlamnyama ngakho yafike yagalela kakhulu, kanti igalela emthini omkhulu ayeface ngawo uZwelonke. Ngenxayokuthi yayize ngamawala amakhulu yayeyashayeka amangqethu, wawuyaqhamuka uZwelonke uwuphelelisa khona wonke umkhonto wakhe. Ngenkathi esigwaza isilokazane, lwazelwephuka uti lomkhonto wakhe, kabe esawuhosha, kwathi ubunandi bawo basala ngakuso isilwane. Sithe-sivuka lapho sasizabalaza, pho asisazabalazelindawo ngoba nazi izinja zakhe sezisihonahhona. Uthe efika kuso sasesiphansi wasekhipha isizenze zakhe wasiqedela.

Kwamenyezwa ukuba ikhumuke inqina, nempela yakhumuka yahlangana kulo ibubesi lelo lenduna. Kwabonakala ukuthi sifezekile manje isifiso seNgonyama yakwaSomfeme. Wabayala kahle uSilwanendlu ukuba bawathwale omabili bayebafike nawo khona koMkhulu. Izinsizwa ezinye zabahalalisela impela oMagwababa kanye noZwelonke ngokuhlaba kwaabo, ikakhulu kwakutswa okukaZwelonke ngoba wabebulele yena umaqondana, ofunwa yinkosi. Bayebafika nawo ekhaya enduneni. Kachithanga sikhathi, wedlula nawonke amaButho uMankunzini walibekisa khona eNkosini koMzece.

Emva kwezinsuku ezimbili besukile lapha ekhaya koMankunzini bayebangena khona koMkhulu. Kwabikwa ukuthi uMankunzini ufika namaButho amaningi, nokuthi amaButho akhe athwele amabubesi amabili. Kwabikwa lokhu yizinduna zikhuza umhlola zenzela ukuba inkosi ingamemukeli kahle, sezishonokusho ukuthi uzokweleka iNkosi ngesithunzi esibi ingani njalo iNkosi kayiphilile selokhu isadunguzela. Ezimzondayo uMankunzini zasezihlekela nxanye ngoba zasezithi zimtholile. Kwathi ngoba bafika lapha lishona eNdlunkulu, nenkosi futhi kayaze yabonana noMankunzini ngalokho kuhlwa, zajaBula lezizinduna ezingamthandiyo zabona ukuthi sezimothile, neNkosi

kayisathandi ukuBonana naye. Phela kwathi ukuBa kuBikwe ukuthi nangu uMankunzini, yase ithi iNkosi, katshelwe ukuthi isicambalele, isiyoBonana naye ekuseni. Wangeniswa khona emadlangaleni ayekhonjwe yiNkosi kuqala. Phela lapha ekhaya kwakungaziwa ukuthi iNgonyama yabe-yifuna ibubesi lelo lenkunzi. Isifuba seNgonyama noMankunzini sasingaziwa muntul apha ekhaya. NoManku nzini akumphathanga kahle nokho, ukuBa inkosi ingaze yamBona. Hhayike nokho wabuye wakwedlulisa-nje lokho uMankunzini, waphika ngokuthi yena uze lapha koMkhulu ngaso isifiso seNgonyama. Hhayike kwalalwa.

Ngakusasa iNgonyama yatshela induna ukuBa amaButho aphelele esibayeni. Kwabizwa ngishonangasavamile ukuyoviva koMkhulu. Kuthe ukuBa baphelele bonke esibayeni yabikelwa iNkosi. Abantu bonke basebefakene imilomo Bemangaliswa yikuphelela kwamaButho onke koMkhulu, nokufika kukaMankunzini namaButho akwakhe kanye namabubesi amaBili. Bonke babecabanga ukuthi lesisenzo sikaMankunzini siyicasulile iNkosi ngokuBa ulethe izilwane ezinesithunzi ekhaya kanti iNkosi iyadunguzela. Babecabanga ukuthi kukhulu ezakukusho, noma mhlawumbe izakugiba igama lokuthi iyankhipha ebuduneni, noma ithi kaBulawe. Ezinomona izinduna zasezicabanga ukuthi sezimotohe zamqeda eNgonyameni.

Ithe ukuBa iqhamuku iNkosi ehla nesibaya isizongena ngentuba, kwaduma uBayede! UyiZulu!. Yayeyahlala esigqikini sayo. Kwasuka izimbongi zayisho, zithatha ezayo izibongo kanye nezoyisemkhulu noyise, nawowonke amakhosi eSizwe sakwaSomfemfe. Zithe nxaziqedayo izimbongi, kwathatha yona iNkosi yathi, "Nginibizele lapha esibayeni ukuBa nizobona ukuthi isifunda sakwaHlazakazi esiphethwe nguMankunzini sizokwethula lapha kimi nje-ngeNkosi yakwaSomfemfe ngezinyamazane ezifunwe ngabaphansi ukuze ngiphile kahle. Lezinyamazane kuzosetshe-nzwa ngazo lapha ekhaya. Akenibekeke bandla ukwethembeka nokukhonza kwesifunda sakwaMankunzini. Ngifuna ukunazisa ukuthi njengoba kungumthetho wakithi ukuBa ngikhethe ezinduneni zami induna eyakuma njalo ibeyisi-sekelo sobukhosi balelizwe lakwaSomfemfe ngisho mina

ngingasekho, yona iyakuhlala nezindlalifa ize ibeke esihlalweni sobukhosi lowo oyakukhethwa ukuphatha abantu bami ngibeka uMankunzini esihlalweni ngoBa yinduna ethembekile futhi ekhonzile njalo lapha eNdlunkulu." "Bayede! uyiZulu!!" kwenanela amaButho. Kwathi izinduna ezazicabanga ukuthi uMankunzini uzokwehliswa, kanti uzokhushulwa, zakhophoza, zathi ukujaba. Zabonakala sezijuluka uBala kanti kusesekuseni.

Besashaqekile bonke ngesimemezelo seNkosi sokubeka uMankunzini esihlalweni sokuBa induna eyakubeka ubukhosi nxa kwenzekile ukuba yona ikhothame, yabuye yaqhuba iNkosi yathi, "Ngifuna ukuba izinsizwa zami zazi ukuthi ngithanda izinsizwa ezithukuthelayo, nezethembekileyo ngasonke isikhathi, ngakho ngifuna ukuba izinsizwa ezihlabene enqineni, zabalala lezizingonyama ezimbili zisondezwe lapha phambi kwami ngizibone. Ngifuna ukubona kuqala ebulele lenayenkunzi. Kwasekusukuma uSilwanendlu wakhuleka, waseyitshela iNkosi nebandla ukuthi ingonyama yenkunzi ubulewe nguZwelonke, nokuthi wagwaza kwazekwephukela khona umkhonto wakhe. "Sukuma Zwelonke," sekusho uMankunzini. Wasukuma umfo wakwaNdwandwe wasondela, uthe ukuba asondele eduzane neNkosi, zamtshela izinduna ukuba ashoshe. Nempela washosha wazewayofika phambi kwayo iNgonyama.

"Ungokabani wena mfana? ungubani?" kubuza iNgonyama ngomusa omkhulu. "Ngonyama nginguZwelonke, kaNkosiyakithi kaManqondo kaMnene, wakwaNdwandwe. Ngalenkathi, iNkosi yayilokhu imamatheka ibonakala ukuthi yesese. Ithe isuka yayisithi" "Isimo sakho mfana siyangithokozisa nesibindi sakho singihlaba umxhwele. Uyabonakala ukuthi uzalwa ngamadoda athukuthelayo ngokubulala ingonyama engaka kanti esengumfana-nje. Ngikuxoshisa ngalezizithole ezimbili ezinhlamvukazi. Ukhule uze ubeyindoda eqotho, kusekukhulu ozakukwenza ngomuso." Wakhuleka uZwelonke, kazazi noma kufanele ukuba asukume noma akhuleke khona eshosha. Wawezwa amazwi eNgonyama kwangathi uyaphupha kusebusuku. Kwabuye kwamenezwa uMagwababa umfo wakwaSibiya,

naye iNkosi yamxoshisa ngesithole esiNcokazi. Lahalalisa futhi ibandla kwakuhle kwadela.

Ngenkathi uZwelonke ephambi kweNkosi wayezifikisela ngamehlo akhe ngoba nakuqala wayebuye edumele ngokungayiboni iNkosi. Wayibona namuhla ukuthi kanti kwakuseyindoda esaqinile kodwa esiqala ukuBa nsasa. Yayithe-nje, klwi, inhle yesabeka. Yayiluhlaza, cwe, ithungile lapha ekhanda, umgiyane wayo ucwazimula kuBonakala ukuthi nempela ngoweNkosi. Yayenile, kububuzela ubuhhwanqa lapha ezihlathini nasesifubeni sayo. Njengoba yayingembethe lutho ngoba lalibalele kamnandi likhipha inhlanzi emanzini, umzimba wayo omuhle wawuBonakala wonke umuhle wesabeka. Amehlo ayo ayengabekeki, kwakuyizinalithi, kuBonakala ngempela ukuthi ngaweSilo, futhi ngamehlo omuntu ohlakaniphile ngempela. Yayithi nxa ike yawaphonsa kumuntu kuthi kashone phansi, agwinywe yinhlabathi.

Kutheke ukuBa iNkosi iqede ukulawula ukuhamba kwezinto yadedela amaButho ukuBa adlale lapha enkundleni, Zadlalisela izinsizwa zeNkosi, nayo yazeyashongomlomo ukuthi, "Nempela inkosi yinkosi ngabantu bayo." OZwelonke kwaze kwabayiwo amalambedlile, njengokusho kweNtokazi yakwaNonkosi lena kwelaseBaQulusini. Amabubesi omabili athathwa yizinyanga zenkosi zashona nawo ngasesigodlweni. Kakho owaziyo ngempela ukuthi zasebenza zenzenjani izinyanga ngebubesi lenkunzi kanye nelenkomazi. Kusobala kodwa ukuthi umuthi wezinyanga wasebenza ngoba iNkosi yalulama.

Kuthe ukuBa kuphele konke lokhu wavalelisa uMankunzini nebandla lakwakhe. Zakhuleka izinsizwa kwaduma phansi. Nembala zaphuma izinsizwa zalibangisa emakhaya. Kwathi uZwelonke noMagwabaBa baqhuba izinkomo zaBo abazixoshiswe koMkhulu naBo bagoduka kanye namaButho bayemakhaya. Yafike yaxoxwa kaBanzi indaba emakhaya, kwathi nalapha kuBo kaZwelonke sabathokozisa isenzo seNkosi namazwi ayo kumfana ukuthi, "kusekukhulu ozakukwenza ngomuso." Bakikizela omame bamhalalisela bonke ekhaya ngokuhlabana kwakhe nangokuba efike wabanogazi eNgonyameni yakwaSomfemfe.

*Isifundo XVI***MHLA SEKULANDWA UMTHIMBA**

Nizokhumbula ukuthi besesinitshelile ukuthi intombi leyo yakwaNonkosi yayisilungisela ukuyocagca kwaNdwandwe, ngoBa nabo labaBafo bakaSomaphunga basebewakhiphile amabeka. Kwasekwavunyelwana ukuthi udwendwe kuhle luBengaliphi ilanga. Nezihlobo ezikude zaqala manje ukusondela. Kwahamba kwahamba wafika umkhongi ukuzokusho ilanga lokugaya nelokungena kodwendwe emagcekeni akwaNxumalo. Kwasekwamenywa ndawozombili abazakuyoganisa, sekufundwa sekuBunikilili. Phela nxa kuzokubaKhona udwendwe kufundwa kuqiniswe ngoBa yihlazo ukwehlulwa. Abadala bathi kuze kuBengcuBango ukwehlulwa kwekhethe, hhayi umthimba. Kasazi kodwa ukuthi bakusholani lokhu ngoBa abazeBangasibeka isizathu esiqinile ngempela sokuchaza lokhu.

Kuthe mhla zinhlanu kuNwaba, kwakungumSombuluko, laphuma phakathi kwamabili ikhethe selilanda umthimba. Ikhetho laliyinsikinsiki-nje into engavamile ngoBa kuvame ukuba ikhethe libeyingcosana, kodwa kwathi ngoBa abaningi babethanda ukuyobona isigodi nomuzi waseFilidi, kwasuka nontembuzane imbala. Kwakuhambe isigejane sezintombi, amatshitshi, namaqhikiza, ngishonezingoduso imbala. Okuningi lokhu okungamabobodlelana kwakwazi ukuthi phela inkomo yabayeni yayingahlatshwanga, ngakho kwakujahe umuthi wamakati, kakhulu ngoBa inkomo yabayeni idliwa kanye nezintombi. Kwakujahe ukuba kuyoziqashela imidumbadumbane yamatshitshana kwelaseBaQulusini. Hhawuhhe, phela induku enhle igawulwa ezizweni. Wahambake noMhlophekazi ngoBa nguyena owayeyudondolo, wahamba ethakasile ngoBa eya kunina omusha.

Phela umninindaBa nale walawashikila ukusala. Kwaku-

ngathi uyaphupha kusefusuku. Yena kazange akathi yozi, mhla bezakulamba, wayelokhu eyuphithi-nje, enyuka, eyezansi sengathi ubika ikhetho. Kwakuhutshwa amahubo okuzakusinwa ngawo, begqabashiya, belinganisa abazokwenza phambili. Kuthe liphezukwezintaba babengena eFilidi, bashaya bashosholoza sebejahe izinkamba phambili. Ngenkathi kuphelela ukuhwalala babengena kwaXaba. Umsindo lapha ekhaya sekuthe, phothololo, umuntu esebona ngezihlonti-nje ebaleni ngoba abafana bezibasele amakloba laphaya nalaphaya. Njengoba abantu bonke basebegedeza-nje umuntu wayesezwa-nje ukuthi cha, lapha kulomuzi kuphuzwa ingovu.

Leza ikhetho, umkhwenyana lisamshiye eqcleni, ngoba phela umkhuba owawenziwa ngowokuthi kufanele ukuba ake ashaywe kuqala zintombi ngaphambi kokuba angene ekhaya. Bathi lapha bethi qhamu, esangweni, bayihlaba ingoma yabo ethi, "Sicela ukuba singene sonke wemfazi ongemama." He, balisukela ikhetho, kwakhala ubufohlo-fohlo selibaleka. Nalo phela lanele labathi kabe-nje ngamhlo lathi, "galu yephuka." Bazebatheleka kuye umkhwenyana lapho bemshiye khona, naye wabonela empunzini. Cha, kuthe ukuba umthimba ubone ukuthi ubekene namavaka, nawo wajokola, walibangisa emuva. Enyanisweni, nekhetho lalibaleka ukugcina umthetho. Kwakungesikho ukuthi lingamavaka, kodwa kwakungenzeka ukuba kuthi nxa limile besekugcina ngokweqhatheka impi besekonakala umsebenzi abezengawo kulomuzi.

Naboke babuye bathathela baqoqana baphindela khona futhi emzini. Usasele njalo umganwa, ngoba yena yikhona ezoshiswa zintombi uma esengena ebaleni kungasekho ukubaleka. Zabathe nezintombi zomthimba zikhanyisa ngezihlonti zicabanga ukuthi zizokwelamela umkhwenyana, phinde. Isigcino zajokola. Lasho ikhetho lapha egcekeni livakasha negceke lonke bengalinakile-nje ngamabomu, belibuka nje, phinde ukulikhombisa indlu elizongenisa kuyo. Lithe ukuba libelesele lapha egcekeni, isigcino lakhonjiswa indlu langeniswa khona. Zangena neziqunbi zasemthimbeni ukuzoingelela ikhetho. Izinkehli zona zazihlezi zizothise umakoti, ngoba ngalezizinsuku wayesegoye endlini esencama.



IZINKEHLI ZOMTHIMBA ZICWALANA IZINIHILOKO.

Wo, yayingaseyinhle-nje ingane yomnumzane yabe imanzi ngaphandle kwamafutha. Kepha isililo esasuka lapho sekungena ikhetho sasesabeka, washo lapho umakoti esekhala waze-wahoshoza ngoba esebona ukuthi nempela uya kwamfazi ongemama. Laphoke nabo sebefelesele lababayala umakoti, sebenitshela ukuthi, useyakweba, useyofike adle amaqanda, aphuze amagula, ehlulwe yikondla uninazala, aqekethe izindaba, ehlukhanise umuzi, abewumkhunkuli nokunye okunjalo. Kwathi nxa besho zonke lezizinto kwangathi bamqhubela phambili umakoti ngokukhala. Nezinkehli lezi ezazimzothisile nazo sezibona-nje ukuthi wonke lamagama ayakushiwo kuzo ngomuso.

Nokhoke kwabuye kwadlulisa-nje lokho, kwathi khwalithalala. Ngale ekhethweni sekubuhhomuhomu, kungena izoco zotshwala buthungwa kunjeya. Kulowomgudugudu kusathungwa utshwala, kwaphuma izinsizwa ezimbili ukulanda umganwa endle. Wangena naye engasanakekelwe muntu, ngakho wasinda ezintombini. Iningi lezintombi lathi liqabuka wayesehlezi-nje phakathi endlini. Kwasha utshwala ubusuku bonke sezigqumushela izintombi zekhetho. Kwazekwasa kwathi hluthu, iningi lilokhu libeke ngawezolo. UMhlophekazi wayesehlezi kunina echwephesha ezakubo. Okuningi basebekuzwa ngaye.

Abasemzini basebenikelwa inkomo yabo yabayeni. Yawa, yahlinzwa. Ngenkathi ihlinzwa yacishe yephelela esikhumbeni abasekhethweni sebeyovulwe yingovu lena yalapha ekhaya. Ngenkathi behlinza nezintombi zazilokhu ziyidaphuna. Phela wumkhuba owenziwayo lona yizintombi zomthimba. Abakhwenyana bayephucwa inyama yabayeni. Zacishezayiqeda bo. Amantshontsho azo zawapheka ngo-galaza. Zashozathi, "Sibaphisele inhlabane, sebephuphuthekanye." Kwabuye kwakhishwa imbuzi yomkhwenyana ngabalapha emzini.

Kuthe kusenjalo yawa neyomthimba, yagalelwa ezimbizeni. Laphoke zathi zibuya inhlazane abantu basebengangezintuthwane, ezindlini lapha imbiza isiziwangothi. Zithe nxa zeluka izinkomo bakhishwa abasemzini ukuyakugeza. Ngenkathi sebebuya, ihele laselifulala inyoka. Bangena, bagqumushela sebedlalela abasekhweni.

Pho lokhu nani niyazi ukuthi inyama yeningi yeqiwa ngamanzi-nje beseyephulwa njalo. Nakulena kwaBanjalo. Kwathi ntambama yephulwa. Usigozolo kunguGwaqaza wakwaNdlovu, okunguyena wayesiza umkhongi sekwepfulwa abantu ukudla. Zazinonile lezizinkomo ezazihlatshiwe kuyinhlama-nje. Izalukazi lapho zasezesula ngendololwane. Nxa sebeqede ukudla kwalungiswa izimpahla zikamokoti, sekulungelwa ukuhamba. Yayilokhu ishilo inkankatho, ngofo phela babungangamanzi okuphala izikhumba.

Ntambama lapho selibantubahle, lahuba ikhetiso, lahuba elithi, "Phuma makoti sihambe kukude ekhaya le. Sasuka futhi esinamathambo isililo saduma phansi. Ngalenkathi abekhetho babengazinakwazi ukuthi liphelephi, ngofo bona basebesese ngempela sebefona ukuthi sebelibangise emakhaya, futhi sebeqhoshe sebefile ngofo bebuya nalukhulwini lwaseFilidi. Kwasekusuka uNhlaka, umfo wakwaNdlovu ongumdongoshiya-nje wensizwa walinqokula ibokisi likamakoti walibeka ekhanda, wathi, ntininini wazewayophuma ngesango. Iyiphoshophosho lensizwa, ihamba njalo iyatekula nezintombi zomthimba. USokhaya wayiphathangengalo ingane yakhe wayingenisa esibayeni, wazewayakuyikhipha ngesango. Ngalenkathi kwasekundinda amehlo yimvunulo yezigaba zombili. Basala onina kaNokuthula sebehoshoza wukukhala bengasazi lutho.

Ngenkathi kuhanjwa endleleni abanewabo bakaZwelonke kanye nodadewabo oNomasonto, naye uZwelonke bahamba phambili bashiya umthimba nekhetho endleleni, bashushuluza balibangisa ekhaya sebeyakulungisela ngasekhaya ngofo nakhu sekuphumelele ngasemzini. Nomthimba lona kwakuyinsikinsiki, nabasemthimbeni befisa ukuyobona izifunda ezikude, futhi ngofo nakhu isifunda sakwaHlazakazi kwakuyindawo edumileyo kakhulu. Kwagudwa ubusuku bonke kwazekwasa, kuyilokhu kuhanjiwe. Kwathi emini lagunya ilanga, kwathi ababeziphathele izigubu zabo zotshwala bazikhumbula. Abakhongi bona babelokhu bensinga kubolobu bukamakoti. UMhlophekazi naye wayesethole umngani wakhe uMqhiki, okwakunguyena ethwalele udadewabo icansi.

Lithe lapho liyoshona bangena kwaHlazakazi. Babe-

lungiselwe ukuyongenisa kwamkhongi uShezi, ngoBa nakhu babephuma kude, kwadingeka ukuba keBayohlaBa ikhefu. Nempela bayebangenisa khona kwaShezi. Lanelelayibeka imithwalo ikhetho laqonda khona kwaNdwandwe ekhaya. NakuMhlophekazi kwala ukuba alale engafikanga ekhaya. Wacela kunina washaya utshani. Lafika lazithela ikhetho lapha kwaNdwandwe ngoBa utshwala nakhona kwakuyizichonco. Baphuza balalaBengembethe.

*Isifundo XVII***MHLA KUNGENA UDWENDWE EKHAYA**

Kwasa okungaliyo ngakusasa umthimba waphuma ekuthatheni kokusa usuyongena khona kwaNxumalo. Labeli-balele emini ngalelolanga likhipha inhlanzi emanzini. Wahambake umthimba, umakoti esembethe imfuthalala yetshali, esezemboze ngisho nekhanda. Kwathi ukuba bathi, qhamu, esangweni walichuthukisa manje kwazekwathi insephe yalo wayigxoba ngezinyawo. Bakikizela omame bebeke khona esangweni laphaya, nabomthimba ngalesosikhathi basebechwaya ingoma yabo behamba kancane beyongena ngalo isango. Kuthe ukuba babone abangasekhethweni ukuthi habe! Nankuya usuyakungena ngesango umthimba, bagijima mayovala isango ngemigiqo. Kuthe ukuba sawuvalele umthimba wema isikhashana ulindile khona esangweni. Kuthe ukuba babone ukuthi hhiya, abasemzini baqonde ukuba kugcwaliswe isiko lokuvula amasango omuzi, wesuka uyise kamakothi wawubeka phansi upondo ogibele, esevula isango. Bayisusake imigoqo leyo, bangena abalobokazi sebeyakubika umthimba. Bambo-ngela umntwana wabo, bekhulekela inhlalakahle. Bahambanje egcekeni bayazibinya bazibuka ngapha nangapha, sengathi bathi, "Wowu! Umuhle wethekwane, kodwa woniwa yilokhu nayilokhu." Phela nabo abalobokazi labo basebevunule ngamahhwatha abo sekukuhle kwesabeka. Bazungeza njalo egcekeni bayebaphuma ngesango.

Kwasekubuye kusuka abalobokazi ababili bayakusinda indlu yomthimba. Labalobokazi kuyibona bozalo lwakwa-Xaba. Indlu yomthimba phela isindwa ngentelezi lapha phansi, ukuze kuvinjelwe zonke izithunzi ezingahle zibekhona emsebenzini womntwana.

Kuthe ukuba kwenzinje yonke lemininginingi, umthimba wase ubuyela emfuleni njengesiko elenziwayo njalo odwe-

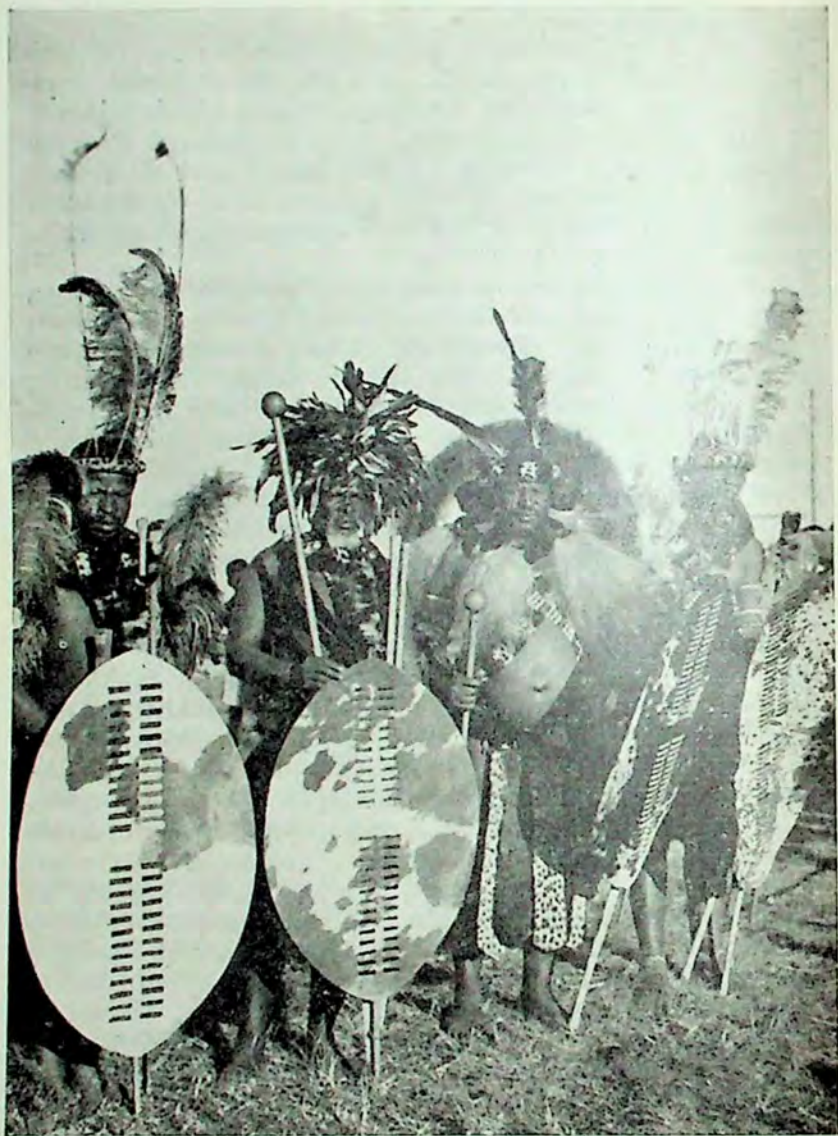
ndweni. Kwaqhutshwa nenkomo yomthimba yasemmfuleni. Kuthe iqhamuka-nje zayithathela phezulu izinsizwa, zayilahla phansi ngamandla, zabeseziyayihlinza khona manjalo. Eningi yosiwa ufushushushu, njengoba abantu abaningi babehangulwe ngutshwala, kanti baphuzela emoneni, bekade behamba indlela ende kangaka. Amaqhikiza wona alanda amabodwe kwamkhongi. Yeqiswa ngamanzi khona lapho emmfuleni belo.

Ngenkathi isaphekiwe, abezinluloko bayacwalana laphaya, nabagqizayo sebegeze kahle sebeqalela ukugqiza, kanti namakhehla nawo asewalana izicoco, ethintitha izinjobo zawo. Laphoke sekunuka ubande selude luthi, shwe; kubeyilowo nalowo akhumbule awakhe amakha lapho engakhona. Ngalenkathi abanye sebeqalela ukulinganisa ukuthi unyawo bazakulusika kanjani. Umsindo usuthe phothololo.

Ekhaya laphaya kwaNdwandwe sekuphithiza-nje abantu. Nanxa kwakwaziwa kahle kanhlophe ukuthi umthimba ungena ntambama ukuya esigcawini, baqalela emini-nje ukude belunguza, befisa sengathi ngabesewungene. Buyasha utshwala njalo ngayoyonke lenkathi laphaya ekhaya. Ziyangena izipheko selokhu kukikizelwe njalo.

Kuthe lapho sekushaya umoya wahamba umkhongi wayakukhuphula umthimba emmfuleni, wawukhomba esigcawini enhla komuzi lapho indawo yabimi kahle ekugideni. Wakhuphuka umthimba kwamnyama phansi. Ngalenkathi basebevunule nxazombili. Kuthe lapho ungezansi komuzi, saphuma isimame sikikizela sizogqoloshela umakoti. Kude kuvela ngamunye-nje asho lokho athanda ukukusho. Uyedwa nje othi, "Ingabe uzanobojwana, uwufake ebokisini." Uyedwa obalisa ngokuthi "nanso impama maSimelane, ulungise izihlathi lapha izakuhlala khona." Iningi liyahalalisa, kanti futhi liyabuqa lithi, "Nguweyini ntombi kaMagutshwa uzakuphakelwa udle ungagayanga? Uzakotha umlilo ngisholingemakhaza, ngoba kuzakumila ihlathi ezaleni ngakwakho."

Selimi ikhetho nantiya ebaleni, imvunulo yalo isiyamangalisa. Umuntu useyabathe kabe ngakunganwa usemfumanisa esekhithika yimvunulo. Esiswini lapha usengumnyovu wona wazibopha ngexhama kwaBonakala. Usethe



AMABUTHO EKHETHO MHLA KUSINELWA UZWELONKE.

khihli isiqhova sakhe esinezinsiba zesakafuli. Isihluthu sakhe sinnyama buqe. Wabinca inkomo yakwabensingizizisuka ; wase egaxa umtamatama wakhe, wasefaka izigqizo zakhe zaphelala, useshone ethe, shi. Laphoke yahamba yakepezela into yakwabo kwangathi kade yakugcina okuya ngasethunjini. Lithelithatha laliphuma ikhetho liphuthuma ukuyakungena enkundleni kuqala.

Nankuya nomthimba ukhuphuka ngezansi wenyuka uza khona lapha esigcawini. Omame yilokhu beshilo ngomkizelo, nezalukazi yilokhu zidondolozele ngezimboko zazingoba kuBonakala sengathi kwakusuke ngisho esinedolo. Nalapha sewedlula umthimba zafezilokhuzishilo zithi, " Kuhle kwethu namuhla, kuyakhalwa emuva siyajabula thina. Uyakhula umuzi kaNdwandwe kaMkhatshwa, Okhatshwe ngezinde nangezimagqukumezana."

Ngokufika kwomthimba esigcawini, waphuma waqanqalaza uNonkosi wathetha umtanakhe, kwathula kwathi, du. Sekude kuvela amashoshozela esezwakala ngokuthi " Musho Nonkosi." Kwavuka usinga endodaneni enkulu yazibona isiphakathi esigcawini, sebesho ngokudedelana noyise, bethi,
 Xaba, Nonkosi, Shwabada.
 ZalakuBusa nokuncishana,
 Wena owahlephula isinkwa siyebandla,
 Zikhali zemikhonto,
 Nonkosi omuhle nonyawo lwakhe.
 Shwabada !

Bonke ababekhona babona ukuthi impela lena yintombi yesikhulu engena emasangweni omuzi wakwaNdwandwe. Izalwa yisikhulu isibili.

Bathe bethi ukugcina-nje kwafumaniseka ikhetho lingasazibekile phansi, ngoba nalo lingafuni ukuBa amanzi akapakele ngakulo. Kanti benza konke lokhu-nje usethukuthele usethelwa ngamanzi umfo wakwaNdwandwe ngoba phela wabekade ehlabana, futhi ezalwa ngamaqhawe ayekade ehlabana ezimpini zenkosi. Kwala impela kuMaginsi, umfo wakwaNdwandwe, wazizwa esephakathi esigcawini esethetha abakubo, washo lapho lomlisa kwaze kwasuka usinga ngisho ezalukazini ezaseziyizintothololo, nxa esethi,

Nina bakwaNdwandwe waseGudunkomo,
 KaMkhatshwa, okhatshwe ngezinyawo
 Ezinde nezimagqukomezana
 Nina bakaZwide kaLanga
 KaNonkokhela abantu bahlatshwe
 Nina bakaMnene. Umnene owalilela ukulamba
 Ngingakaze ngikubone ukulamba kulilelwa
 UNoncola ngedlabe koMthente ekhaya,
 Mnene dlana imfe ngidle ugaBa
 Amalunga aphelile wukwaphulelana,
 Khawula Nxumalo kade ungigwaza sengifile.

Hhayike nokho, waBuye wayekelela chule-nje okwembiza
 ithwele amanzi, ngokubona ukuthi kuzakuzekuvuke iqungo
 kuZwelonke. Kuthe lapho egcinayo uMaginsi kwasukuma
 induna uMankunzini, okwakunguyena ozovumisa ngoBa
 ephathele iNkosi yakwaSomfemfe, esifundeni sakwaHlaza-
 kazi. Wasondela umganwa kanye nezibonda zakwaNxumalo,
 njalo nabakwaXaba kanye nezibonda zangakhona, bavumisa
 ngokuthula okukhulu, kwasekubayilowo nalowo esebuyela
 esiqumbini.

Kwasuka okukhulu, umakoti eseshaya inkondlo. WaBe-
 phahlwe yizinkehli ezimbili, eyakwaMdlalose neyakwa-
 Khumalo. Wayihlaba wantontoloza ebeke enhla laphaya.
 Esho ngenhloko umgxumasholo, (kanti njalo waBephuzile
 nokukhehla). Ebusweni lapha efake imvakazi, okwenza
 ukuthi wonke umuntu afise ukuba sengathi ngaBe usebona
 ubuso bakhe ngoBa lapha emzimbeni yayingekho indawo
 ekhalisayo. Wathi ukuba asukume, akhombe, ahlokoze
 ngesinqindi sakhe, wazewayophenduka kuye umyeni.
 Hhewu! phela esebuyela emuva unyawo lwashesha ngoBa
 esesazi ukuthi usephumelele. Bathe bengena ohlwini,
 zaphuma izintombi nazosezikhhipha umgqigqo. Zaziholwa
 ngenzimazana yakwaMdlalose, eyaBe iligagu ngempela.
 Zithe ukuba zifuyele ohlwini, zakezathi gogololo, zihlaba
 ikhefu, zanikela ikhetho ithuba.

Ehhene, nangasekhethweni ayekhona amagagu ngakho
 nalo lahuba kahle kakhulu. Kepha njengento evamile ukuba
 okwasekhethweni kuthelwe ngamanzi, kakubanganalo iwo-

zawoza elikhulu njengokomthimba. Futhi phela ikhetho ngalenkathi labeselibulewe zinkamba ngofo yabe iphise yonke imizi yesigodi. Okunye okwenza ukuba okomthimba kubenewozawoza yikuthi bona njengofa besuka kude basina okubukeka kukusha. Ngokubona ukuthi ilanga selithambeme, amaqembu omabil iasase esina kanyekanye, awabesadede lana. Lapho kwasekundinda amehlo ungasazi lapha ungahle ubuke ngakhona.

Kwabekungumsindo odumileyo lona kungathi ngumsindo weNkosi ngokuduma kwawo. Yatheleka imixhaka, izigodi ngezigodi. Kwakusuke ngisho abaseQhudeni imbala bezobuka lomsindo. Phela abanengi babefisa ukubona lentombi ethathiwa yileliqhawe elaziwayo kangaka neliyisilomo eNkosi koMkhulu. Okwakumangalisa yikuthi udwendwe lwaluphuma kude kakhulu, njengofa lensizwa yazishiya izintombi izibona lapha esigodini sakufo. Nokho zafike zabema zakholwa.

Kuthe lapho seliyangomtsha wendoda, zagiya izinsizwa, zagiya zaqephuza kwaduma ukhalo sezibongana, zihashana ngezibongo zazo. Laphaya ekhaya inyama isidubukele. Wabuyiswa umthimba wanikelwa eyawo indawo wahlala wazibusela ngakho konke okwakubuswa ngakho lapha ekhaya ngalelolanga. Basha utshwala kwazekwasa kwathi, qhibu.

Ekuseni kwahlatshwa inkomo kamakoti. Lenkomo phela igwazwa kanye kuphela. Nxa ingafanga ngokokuqala, inxeba lesibili liyavalwa, lokho okusho ukuthi liyahlawulwa ngabasenzini. Yisikoke leli elenziwayo ukuthokozisana nhlangothi zombili. Ngalelelilanga sekuyikhani kukhishwa nembuzi yokukhumula isifociya kuyise womntwana. Kwaphuma enkulu intondolo le, lapha kumfo wakwaNdwandwe. Kwaphewake kwadliwa kusesemini, kwathi ukuba kuphele, bayalelisa onina bahamba. Oyise bomntwana bathi ukupholisa amaseko-nje basebehlabi ihubo labo bayothatha isigcawu esibayeni. Sekuqhamuka ishingana elingumalume kaZwelonke seleqa umthangala wesibaya, lagxumekeka phakathi lagiya lazelakhahlela. Kwaduma igceke sebelihasha bethi, "Ugqamu kwezinde nakwezimfishane; uMathanda ezincane ngofo ezindala zimbangela usizi." Washosholoza wayewaphuma ngesango.

Sebehambile abadala zaphuma izintombi zayakutheza. Zabuya iminyaba isigebela phansi ukushona kwelanga. Ufuthongo abaziwa-nje mpela-mpela ngoba yilokhu kwagidwayo, kusha yona futhi inkankatho. Kwahlelwake futhi ukuba kunikwe izihlobo eziseduzane imilenze nemihlubo ukuzezigayele uNokuthula umbondo. Phakathi kobusuku waphuma uNozizwe wayakweba ubulongwe okuzakusindwa ngabo, ngoba phela nxa kuze kwasa, seziyakukhishiswa imali izintombi. Kuthe kuthi, ntwe, zasezishisa utshani bezikhundla, seziqede ukushayela ebaleni, sezisinda endlini ekadezingeniswe khona. Zitheziqeda lapho zazifuna imbuzi yazo yothuli neyezintombi kumkhwenyana. Zaphuma zombili ngokushesha kumkhwenyana, zangena emabodweni. Manjeke nomakoti wayesedla ukudla kwakhona lapha ekhaya ngoba indlakudla yabeseyikhishiwe. (Phela sonke lesikhathi udla okwengane yakhe uMhlophekazi. Nenyama ubedla leyo abamthwalela yona kuBo). Naziya nezinpahla zokwaba sezihlezi inqwaba laphaya.

Kuthe ukuba izwi lifike elokuthi sekuyisikhathi sokuhlambisa kwendlalwa izihlandla eceleni kwesibaya, kwahlala khona bonke abazakuhlansiswa. Zaphumake manje izintombi seziqhuba uMhlophekazi phambili nezakhe izipho, amacansi, izicephu, umshayelo, ivovo, isigubu esiqqagqelwe ngobuhlalu. Angisaphathike asegqizwe khona, nomzimba usuxikwe ngamafutha usumanyazela. Babelwa bonke, amazibulo nothumbu izindlu ngezindlu kanyeke nabakhongi, nabadala bomkhaya abafanele ukuhlansiswa. Umnumzane yena wahlanjiswa ngenguBo ebomvu enamaBala eNgwe, necansi lencema, isicephu, ukhamba nembenge, nenkezo nomshanelo kwazekwaba yinqwaba-nje phambi kwakhe. Singebe sisakufala ngoba uNdwandwe ungakaya-nje bahlanjiswa bonke, kekho owakhalayo. Bamangala abaningi bebona impahla eningi kangaka, kanti umakoti lo wayengani kwanga nesikhathi eside sokweluka. Yena wabanenhlalahlala enkulu ngoba izihlobo zakhe zonke zamcimelisa nge-mpahla eningi. Sekwabiwe kwaqedwa kwayikhona izintombi zigqiza umkhwenyana. Laphoke washona wathi, shi, buhlalu. Bamshaya ngesincane isicephu, ucuphulaka baphika ngoba yonke impahla kungeyakhe.

Besabuka lezizimpahla umakoti wadumela ingane yakhe wayakungena endlini ngejubane. Kwashaywa ihlombe ngoba ephumelele. Kwezwakala-nje ngoba eseyihasha ngezibongo zayo ayipha zona. Kwahalaliswa impela kwakuhle kwanjeya, hhayike kwaphela lokho. Kwasekwephu-lwa inyama yezintombi. Zayidla sezindawonye kanye neze-khetho. Kwathike emini sezifeze konke ezabeziphume emakhaya ukuzakukwenza, zavalelisa. Zishiya njalo lapha ekhaya utshwala yilokhu bushile ; obunye sekuyizitshodo. Zathi ukuba zihlabe ingoma yazo zaphuma laziphелекезela ikhetho. Nazoke zahambela ukuthi ziyakufika emakhaya ngisho noma entathakusa. Nangempela kwaBanjalo.

Zafika lapha emakhaya zihlinzekiwe kuBo kaNozizwe, zancama zadela. Wathokoza nonina ezwa ngempumelelo yomntanake. Laphaya emzini, kwathi ngakusasa wakhi-shwa umakoti waya kugaya, pho, lokhu inkonyane yabi-ngasethuki isisinga, wafihlilifihliza-nje ummbidlana wagcwa-lisa impuphu esiqabethweni wabeka laphaya. Amanzi wona wabewakhe ukukhala kwezinkukhu zokuqala wawashiya esungweni, njengomthetho owenziwayo. Waphumula izi-sukwana esezakulungisela ukuphinda imikhondo.

*Isifundo XVIII***MHLA UNOKUTHULA ESEPHINDA IMIKHONDO**

Kungumkhuba owejwayelekileyo phakathi kwezizwe zoHlanga oluNsundu ukuba kuthi emuva komgcagco intombi ibuye iphinde imikhondo. Lokhu kusho ukuthi intombi ibuye ivakashele ekhaya lapho izalwa khona ukuba iyogcina isiko elithize elibekene nabasenzini. Kwenzekake ukuba noNokuthula aphinde yona imikhondo emuva kokugcagca kwakhe kumfo wakwaNdwandwe. Njengoba besesikesanivezela ezifundweni ezingaphambili ukuthi lendawo ikude kakhulu, kwabonakala ukuthi kufanele ukuba umakoti iona aphelekezwe. Nempela kwakhethwa uZihle yena ayeseyazi nendlela waphelekezela umakoti lo. Hha, phela noZwelonke wayengeke asale ngoba nakhu babesadonsa olomvithi ngoba olotshani lubuye lugqabuke. Wahambake naye wabaphelekezela ibanga elide, wabuseyaphenduka waphindela ekhaya, kwathike umakoti, noZihle kanye noMqhiki owayemthwalele ucansi, baqhubeka balibangisa phambili. Nayeke uMqhiki esejabule efile ephethe ishumi losheleni, imali yesikhumba, ngoba phela ithathwa wumakotshana.

Kwaba-kuhle kunina kaNokuthula esebona umntanakhe esengathi usemuhle ngokunye ngenkathi efika lapha ekhaya. Kabahlalanga nokho lapha ekhaya ngoba kubalwa izinsuku emendweni, naye wabona ukuthi ukwenda yikuzilahla, ngoba umuntu kabesahamba njengentando yakhe usasenyinyeka ngenxa yemithetho yasenzini okufanele ayigcine. Yikhoke-nje omakoti banamuhla behlulwa wumendo abaningi babo, ngoba kabafuni ukuphathwa nokuthobela umbuso wasekuganeni, bafuna ukuziphatha benze intando yabo lapha emzini womnumzane. Besekuthi nxa abomkhaya bethi bayamkhuza, besethinteka kalukhuni, ngoba phela inkonyane yethuka isisinga.

Njengokuba ibanga lilide kakhulu lapho kuchanguzele

khona lenkosazana yakwaNonkosi, kwaBonakala ukuthi bangeze bakwazi ukuthwala utshwala izwe elide kangaka, ngalokhoke bahlala izinsuku ezintathu belungisela okokwenzwa utshwala. Emuva kwezinsuku lezo ezintathu baphuma balibekisa kwaHlazakazi, behamba bethwele okokwenzela lobotshwala, okungabebabenzele ekhaya kobokamakoti, ukuba bekungekude kakhulu kangaka. Bamuka nayoke imithombo. Basuka ekuthathenikokusa bophelekezelwa yiviyoyezintombi elaze layokubabeka ngaseMvunyane. Sekusuka lapho belibangise kwaHlazakazi, nabo bazibonela abangakwenza ngemithwalo eyabisinda kakhulu. Nempela bezizikhashikela bazebafika ebusuku ekhaya. Kodwa babuye basizwa yikufika kukaZwelonke. Nabo bathibethuka wayweqhamuka-nje bengamlindele, kanti sekwalile ukuba athule-nje athi, du. Nezintombi lezi ezazibaphelekezelazazingakasitheli nakusithela. Nazo zahamba sezimbonile aZwelonke ukuthi usefikile ukubahlangaheza. Lokhoke kwenzwa isibindi sathi, gidi nakuho sebenethemba lokuthi, hhiya, ngisho sebengafika ebusuku ngenxa yemithwalo, kodwa umkhwenyana usekhona kuho. Zalibuqzake izwe izintombi sezibuyela ekhaya seliphelile igugwana lokuphelekezelwa oNokuthula.

Ekufikeni kwabo lapha ekhaya kwaBayigidigidi elikhulu ngoba nakhu lusasha ngempela, kanti phela luhamba lubuyeludangale ingabe yisuke sekukhale nyonini? Hhayike kabahlalanga izinsuku eziningi, baphumula-nje izinsukwana basebahlala phezukwembokodo, belungisa lobuyatshwala okwakufanele bufike buthwelwe mhla umakoti efikayo kade eyophinda imikhondo kuho. Iphiliba-nje lahle lakhombisa ukuthi kuzakubangulahlibeshu. Kwathike mhla wengiyo, kwawa inkomo lapha ekhaya ukusiza abantu ababezophuza ngesobo ukuba kuthi nxa sebehashukile bathohe ngalo lapha emiphinjani yabo. Ngalo usuku lwengiyo wawusufumanisa abantu bengasezwani. Omunye eselokhu ekhulume njalo, kanti nomunye uselokhu esabele njalo, ethi, hhe, hhe, hhe, hhe, hhe, kanti kakusasabeli yena sekusasabela bona sebumehlule. Abaningi balala endle.

Emva kwalelijadu, waqala nomaXaba ukwejoyayela, wesasa manje naye lapha ekhaya, kwazise futhi ukuthi



UNOKUTHULA, UMLOBOKAZI KAZWELONKE.

nanka amantombazana maningi lapha ekhaya futhi ayengenawo umoya wezikhova. Uma Simelane naye wathola usizo olukhulu kulomlobokazi wakwakhe. Bekuthikusa besephekile kanti notshwla wayebugaya njalo-nje, ngakho wabayisilomo lomakoti lapha ekhaya ngoba futhi wayenesandla. Uyisezala wayethi lapha embona egcimaza egcekeni, amoyizele yedwa abone impela ukuthi, "Induku enhle igawulwa ezizweni."

*Isifundo XIX***MHLA KUMISWA INKOSI ENTSHA YESIZWE
SAKWASOMFEMFE**

Kwadlula iminyakana emibalwa-nje, uZwelonke egcagcelwe kwaBuye kwafika izinhlabamkhosi zivela koMkhulu, ziphinda zibika ukungenami, nokungancibiliki kweNkosi uMzece. Kuzokhunjulwa ukuthi kwathi ngenkathi lapha simxinile isifo, izangoma zakhe zamtshela ukuthi welekwa yisithunzi sabaphansi, kanye futhi nokusetshenzwa ngabafokazana ngamakhubalo. Zalinganisa ukuthi kufanele athole ikhanda nesikhumba sengonyama, bese kuthi nemithi yakhe ithakwe nenyama kanye negazi layo ingonyama. Nempelake kuthe ukuba kwenziwe lelisingiso kwangozimakha, yagcina ngokululama iNgonyama. Lesike isiwombe esasesibikwa yizinhlabamkhosi, kwase kuyisiwombe sesibili esayifudumeza iNkosi, kwaze kwaBonakala ukuthi ikhona ingozi yokuba iNgonyama ikhothame.

Isizwe sonke sakwaSomfemfe sahlala amaphaphu ephakeme ngokudunguzela kweNkosi, kakhulukazi ngoBa indodana eyayiyindlalifa yayo yaBe yasala empini yaseNhlazadolo lapho amaButho eNkosi uMzece ehlula khona iziNonothi (igama lamaButho) zeNkosi uNjengabantu waseMzwangedwa. Okwakusiphethe kaBi ngempela yikuthi kungenzeka ukuba iNkosi ize ikhothame ingambekile oyakuhlala esihlalweni sobukhosi baKwaSomfemfe. Bahlala beBeke indlebe belindele ukuzwa izwi lakoMkhulu ukuba liyodumba bani. Okunye okwakwesabeka ngokokuthi nxa izizwe ezinye sezizwile ukuthi iNkosi yesizwe esithile ikhothame, kuyayekwenzeke ukuba izitha zaso zisihlasele ngoBa sezibonile ukuthi sesidilikile isixhobo leso ngakho imbila isizihlalele-nje obala. Kwakwesabekake lokhu ngoBa izitha zazingahle zibahlakaze abantu beNkosi bazule ezintabeni, ngokuswela umalusi.

Kuhambe kwahamba kwenzeka ukuba izinduna zixoxe ngalokhu kodwa kayaze yababikho equnga isibindi ukuveza umqondo wayo kulo izulu eliphezulu.

Into eyabe seyibonakala kubantu bonke ngeyokuthi izinduna zabe sezizama ukubonakalisa izithelo ezincwaba kuso iSilo, futhi yabe seyikhona indaba yokuba zihlale ngabanye eNkosini. Kwakukhanya kahle kamhlophe ukuthi umbango uyakuba mkhulu mizukwana kwenzeka ukuba inkosi ikhothame, ngoba noMankunzini owayedunjwe ukuba yindunankulu wayengazi naye ukuthi ngubani ayakumbeka esihlalweni sobukhosi. Wayedunjiwe yena ngokwethenjwa ukuba asekele ubukhosi bakwaSomfemfe aze abeke esihlalweni lowo oyakudunjwa ngabaphansi.

Ngelinye ilanga mhla inkosi ingcono kwafika enye yezi-nduna zayo uSigubungu umfo kaSigwaca waseMaphiseni, wafike wema esangweni wakhuleka wathi : " Mondli wezintandane, Maphiko asibekela izinkulungwane, nani nonke mabandla akwaSomfemfe, ' Libunjwa liseva '. Ngize lapha koMkhulu ukuphakamisa ukuthi abantu beNkosi kabasadli, izibindi sezigcwele imilomo, bahlalele ovalweni ngoba bengazi ukuthi bonengani ezithutheni zakwaSomfemfe, ukuba bachithwe bayodliwa yizimpungutshe ezintabeni. Nxa sichitheka lesisidleke iminyovu yonke yozula ezinkalweni. Kwenzenjani ukuba sifulathelwe ngabakhulu bethu : Ingonyama yona oyisemkhulu bayifulathele ngoba kwenzenjani ? Kufanele ukuba kuthathwe izinduku kuyozwiwa ezangomeni noma kukhona yini abaphansi abakhala ngakho esizweni sakwaSomfemfe. Singethule sisonge izandla sibona ingozi izakusehlela kanye nezwe lakithi. Sophangwa yizizwe, sihlekwe ngamanye amadoda ukuthi kwakungasekho ndoda yini esizweni sonke ukuvusa inkosi na ? Thina sonke siyizinja zenkosi siyathanda ukuba ubukhosi bakithi fume njalo ukuze siqine singedelelwa ngamaButho ezizwe. Kuyinjabulo kithi ukuba sikhonjiswe oyakuhlala esihlalweni sobukhosi mhla inkosi ikhothamayo. Kangiqonde kuyivusela isilonda saseNhlazadolo, futhi kangiqonde kuyihlanganyela kanye nobuhlungu obuyiphetheyo, kodwa ngiqonde ukujukujela itshe esivivaneni. Mina ngithi kusasa lokhu kakuthunywe izigijimi ziye kulolonke lakwaSomfemfe zibuthele

abantu benkosi lapha esigcawini ukuba bazizwele okuphuma emlonyeni ongathethimanga. Uma kwenziwe njalo, kasiyikufana nezinyamazane eziyiziphukuphuku, ezithi sezizwele ukubabazela kweNhlava (igama lenyoni) zingethuki. Awamike lawo Nkosi."

Kwathi ukuba aqede uSigubungu lenkulumo yakhe kwathula kwathi cwaka eNdlunkulu isikhathi eside. Kwathi ingani ezinye izinduna zazicabanga ukuthi iNkosi izothukuthela ngalenkulumo kaSigubungu, zadumala uma sezizwa yona iNkosi isithi ; " Sengiwezwele amazwi akho Sigubungu ayangithokozisa, bengingazi ukuthi kanti uyindoda enesibindi kangaka. Buyela laphaya ngaphakathi ngizobuye ngikubone nxa senginethuba lokunambitha loludaba ozengalo lapha. Ngenkathi ukhuluma ngifikelwe wumqondo onjengamagagasi olwandle esibekelana, kuthi lapho kuphela elinye kubuye kuqubuke phansi amanye, okwezulu lhloma ; ngenziwa wukubona ububi obungahle behlele abantu bami. Ngizoyilungisa lendaba nezinduna zonke."

Inkulumo kaSigubungu yayithunuka ngempela iNkosi ngoba ufika-nje lomfo waseMaphiseni, yabe kade ine-phupho elayikhathaza kakhulu emoyeni. Sizobuye sizwe ngaleli-phupho leNkosi. Nempelake kwenzeka ukuba kuhambe, kuhambe uMzece aze abize zonke izinduna zakhe azozinyenyezela ngemibono yakhe emaphusheni kanye nezinto ezingaqondakali ezimenza ukuba adidizele angaze azibona izinto ezifanele ukwenziwa nguye kanye nesizwe sakhe.

Yathathake iNkosi yathi, " Kwenzekile ngelinye ilanga ngicambalele laphaya emthunzini, ngathathwa sisithongwana sangithi, yozi, ngabona obabamkhulu kanye nabobonke okhokho besizwe sakwaSomfemfe, bangitshela ukuthi kukhona umbalo osenyangeni ongafundwa kuphela ngabana-lolulwazi. Lombalo weneka izindaba zobukhosi bakwa-Somfemfe. Ngaphupha futhi ngibona esihlalweni sobukhosi bakwaSomfemfe kuhlezi impisi, kuthe kusenjalo kwaqhama-ibubesi lenkunzi layisukela layiqhobozela phambi kwami laselisuka lona lisho phezulu laqhosha khona. Kuthe kusenjalo ngabesengiyaphaphama. Kuthe sengiphapheme-nje ngabuye ngabona bona abaphansi futhi kwathi ingani ngibekile-nje kwa-buye kwaphinda sonaleso sokuphupha.

NgaBona kuqhamuka insizwa eseyibungu-nje, yafike yalwa nalelibubesi yalahlula, yahlinza isikhumba salo yasiletha lapha eNdlunkulu, kwafike kwembeswa ngaso isihlalo sobukhosi. Emva kwalokho ngase ngiyaphaphama. Nxa ngidlinza ngaleliphupho angilazi ukuthi lisho ukuthini." Zalinkunyaza izinduna kwamnyama zikhona. Kwagcinwa ngokuthi kufanele kubizwe abahlakaniphileyo bazofunda umbalo enyangeni benze futhi incazelo yephupho.

Kwedlula izinsuku ezimbalwa kwathunyelwa kuwo wonke amathanga (Amathangake izinhloko zemizi yeNkosi esezifundeni, noma ezigodini ezahlukeneyo endaweni yayo) ukufuthela abantu esigcawini ngosuku oluthize ukuzokuzwa inkulumbo yeNgonyama. Kwabizwa futhi nezanuse kanye nabalozi beNkosi ukuzofunda umbalo osenyangeni. Zithe sezehluleke zonke izangoma nabalozi, kwasuka ukhukhuva lwesangomamthakathi lwayeneka yonke imfihlakalo. Lomfokazi kwakunguSingcofoza kaSihhawu wakwaMakhathini.

"Ngonyama yeSizwe, isibakabaka sigwele imibalo kwabakwaziyo ukuyifunda, kunjaloke nasenyangeni nasezinkanyezini kukhona izibalo kwabakwaziyo ukuzifunda. Ngibona izimpondo zenyanga zibeke kwaSomfemfe. Kukhulu okuzakwenzeka. Ngibona impisi ihamba ibodla izulela ubukhosi kwangathi ithukuthele. Somfemfe qaphela. Impisi le ezulela ubukhosi yiyonake lena edala ingxovangxova embusweni wakho. Somfemfe qaphela. Bakwethu izindaba zimnyama kwaSomfemfe. Bakwethu qungani isibindi inkosi yakwaSomfemfe abaphansi sebeyikhombisile iNkosi. Somfemfe jabula ngoba isikhundla sobukhosi sizothathwa yinsizwa enamandla eyahlula ingonyama, yayihlinza, isikhumba yisoleso iNkosi ezembesa ngaso nxa ilalayo. Bakwethu thokozani." Kuthe ukuBa aweneke umbalo umfo kaMakhathini, wabe sewuhlala phansi kaBe esaqhubeka ukugagula igama lalowo osedunjwe ngabaphansi, boselwa lwamakhosi.

Kuthe ingani igama lakhe alibizwanga, kwazikhanyela izinduna kanye neNkosi ukuthi lomfo lona kuzakuba nguZwelonke ngoba nguyena owabulala ibubesi lenduna, isikhumba salo yiso lesa iNkosi esembesa phezu kwezingubo



UMANKUNZINI, UMFO WAKWAMVELASE, OWAYENGUNDUNANKULU WENKOSI YESIZWE SAKASOMFEMFE.

zayo uma ilalayo. Nengxovangxova kwakhanya ukuthi yilobo buphithiphithi osebenziwa yizinduna ukuphanga ubukhosi. Uma ekhona umuntu eyamthokozisa ngempela lenkulumo yomfo kaMakhathini kwaze kwathi tsha, enhliziyweni kwakunguMankunzini umfo kaMvelase owaye dunjwe ukuthi uyakubeka inkosi esihlalweni. Nakhoke sekwenzeka ukuba kuthathwe ezinsizweni zakwakhe, ebuthweni lakhe elidumile leNqabayembuße. Yabayala iNkosi ukuthi nxa-lenkulumo ingahle iyizwe isiphumele ngaphandle, bayobe bazidlise ngowabo ngoba bayakubulawa bonke. Isifuba senkosi kasihambe sikhonkothwa yizinja bume-nje. Nempe-la kaBazange bayithi vu, kumuntu leyondaba.

Iwafikake usuku olungaliyo olwadunjwa yinkosi uku-beka esihlalweni iNkosi yeSizwe. Abantu babuthana bangangezintuthwane. Amabutho ayevunule kwangathi ayakukhetla kanti futhi ayehlome kungathi aphuma impi. Uku-klala kwemikhonto namahawu kwaba yintokozo emabuthweni ayeseviva esigcawini. Kuthe ukuba kuqhamuke uNdunankulu uMankunzini kwathuleka kwathi, du, wabe useyabatshela ukuthi abahlale phansi bonke abantu. Kuthe nxa sebethe, wathalala phansi, wabayala ngokuthi njengoba iNgonyama ingaphilile kahle sengathi ukusina kwemiphakathi yenkosi kungasheshe kukhawuke, yikhona iNkosi izoshesha ikhululeke. Ngalenkathi wake wathi ukuqhweba induna yebutho lakhe elidumiyeyo leNqabayembuße, wayidonsela ngasese, wayiyala ukuba ihlele kahle izinsizwa zebutho layo ngoba yizona ezizokhethela inkosi entsha emva kokuBa seyikhonjiwe ngumlomongathethimanga.

Ingakaqhamuki iNkosi ebandla kwaqhamuka kuqala ifika layo elejwayelekileyo. Lelibika leNkosi kwakuyinja yayo emhlophe, emnqini eyayihamba nayo njalo ngisho iyakuphi, ifike ihlale lapha eduze kwayo ithi, bunyalala phansi. Kwanele kwaBonakala injalena esigcawini base bazi bonke ukuthi iNkosi yabo iyeza ngempela nokuthi seyiseduze. Lathula ibandla kwangathi akukho muntu kanti hhiya, bangangabangoma bebuya olwandle. Ngenkathi ithi memfu-nje ngentuba engenhla, kwaduma ibandla kwaze kwamazama umhlabathi, nxa sebethi, " Bayede ! Bayede !! Bayede !!! Uyizulu ! Ya-

phakamisa umkhonto iNkosi okuyisiBonakaliso sokuthi iyabingelela umphakathi wayo. Yahambake yayohlala esigqikini sayo, nebandla labuye labuyela phansi lazinja.

KwaBe sekusuka imbongi enkulu yeSizwe yaphumela laphaya eshashalazini yasho izibongo zeNkosi uMzece, kanye nezoyisemkhulu. Leli phela kwakuyisiko lokukhombisa inhlonipho kwaBaphansi. Ingakakhulumi iNkosi kuyaye kusuke imbongi ihashe bonke aboselwa. Ngisho nanamuhla kusenziwa ezizweni ezisabambelele emkhufeni wemvelo. Imbongi enkuluke yesizwe sakwaSomfemfe ngalesisikhathi kwaBe kunguDlovunga kaNtshentshe. Ngokuqeda kwakhe uDlovunga kwaBe sekuthula kuthi cwaka, kulindelwa yona iNgonyama.

Ithe lapho iNkosi iphakamisa umkhonto, kwaphinda futhi kwaduma uBayede!. Yathathake iNkosi yathi; "MaBandla esizwe sakwaSomfemfe, nginimemile ukuba ngizonitshela imfihlakalo ebeningeke niyazi ngaphandle kokuBa niyitshelwe yimina Nkosi yenu. Izindlebe zenu namuhla zizokuzwa isigungu samakhosi naBavikeli besizwe, obabamkhulu besizwe sakwaSomfemfe. Ngithe ngilele, kwafika iphupho eladalulwa nguSingcofoza kaSihlawu ngenkathi sezehluleke zonke izangoma zami. Abaphansi bathe ubukhosi baleli izwe buzowela ezandleni ezifudumele zensizwa enesindi ngempela.

Ngakho banikhethela nina nonke lenkosi eyakubekwa esihlalweni sami mhla ngikhothamayo. Lalelanike nina bakwaSomfemfe nonke kukhona izibalo ezikhombisa ukuthi nxa singakhethi inkosi yaziwe yisizwe, ubukhosi balelizwe buzulelwa zimpisi. Bathe abaphansi iNkosi yesizwe kuyakuba yinsizwa eyabulala imbuBe yenkunzi leyo engilala ngayo. Angithi niyezwa bakwaSomfemfe na?" "NdaBezitha," sekwenanela ibandla nomphakathi wonke. Kuthe besafakana imilomo ngoBa abanye baBengasazi ukuthi nguBani owembesa iNkosi ngesikhumba sengonyama, kwaqhubeke yona yathi, "Somfemfe ngithi uzokhumbula ukuthi nguBani leyonisizwa. Somfemfe qaphela ukuba uze uyihloniphe ukumbule ukuthi imele iNdlazi eliphezulu. Leyonisizwa abaphansi bathe nguZwelonke umfo kaNkosi-yakithi, kaManqondo kaMnene."

Kuthe ukuba iphethe ukukhuluma iNkosi yabiza uZwelonke, naye wasukuma wathi luca, ethukile kakhulu ngoba wayengazange atshelwe lutho. "Ngonyama yeSizwe!" kukhuleka umfana lona. Kuthe lapho esesondela washosha manje wagaqa ngezandla ngoba wawungeke ulokothe uyimele iNkosi, wawungabulawa nokubulawa nxa uke wamela iNkosi uMzece. Kuthe-nje nxa esebude buduze iNkosi yathi kasukume ukuze umphakathi umbone. Wasukuma. Kwasekuthiwa makeme lapha phambi kweNkosi nezinduna zayo ziphelele.

"Nina bakwaSomfemfe, nansoke iNkosi yenu eyakuhlala esihlalweni sobukhosi bami ibuse abantu bami. Ngithi niyayibona Somfemfe nonke, yiNgonyama eyahlula ezinye izingonyama. Ngiyibeke esihlalweni sami. Zwelonke, ngolomkhonto wokwelusa isizwe sami." Washo lapho wamnika umkhonto omuhle. Lenanela ibandla. Kwezwakala uphondo luthi, bu, bu, bu, kathathu lushaywa nguMankunzini, kanti usebiza iviyo lezinsizwa zeNqabayembube ukuba zikhethele iNkosi entsha. Zadalalisela izinsizwa zihalalisela untanga yabo kwangathi kusodwendweni mhla echanguzelwayo.

Nempelake kuthe ukuba asine amabutho adlalisele kubenjeya, lwabuye lwezwakala uphondo lukaMankunzini luthi bu, bu, bu, kwase kuthula kuthi cwaka. Kwabonakala inceku nomkhonto wenkosi; ithe ukuba uwuphakamise lezwakala ibandla selikhuleka, "Bayede! Bayede!! Bayede!!! UyiZulu." Seyisukumake iNkosi ihamba iphindela eSigodlweni sayo, ihamba iphelekezelwa yizinduna zayo. Aphinde asala edlala lapha esigcawini amabutho esina ezibethela ngakho konke okokuzijabulisa okwakulungiselwe usuku lokuguba lomkosi wokumiswa kweNkosi entsha. Kwabonakala ngempela ukuthi abantu besese ngoba seyimisiwe inkosi yabo ngakhoke seluphelile uvalo lolo olwalushiwo nguSigubungu kaSingcofoza waseMaphiseni.

Savungazela njalo iSizwe sakwaSomfemfe senanela umbono wabaphansi ngokusikhethela insizwa enogazi kanti futhi yinsiwa ziphelele ngesithunzi sayo. Ngesibindi sakhe yayiqinisile-nje iNkosi uMzece nxa ethi, "Yingonyama eyehlula ezinye izingonyama." Kepha phezu kwakho konke

lokho wayeyibeka, evile, kanti futhi nxa into engayiboni kwakuthatha isikhathi eside ukuba avume into engekho. Ngakho wayesifanele ngempela isikhundla sobukhosi. Wayengakwazi ukuzibabaza nokuzigabisa ngobukhulu ayesenikwe bona. Kwabahlaba umxhwele ngempela abantu ukubona iNkosana yeSizwe isifanele isikhundla sayo. Kwathi ntabama ahlakazeka amabutho, amahele agcwala izindlela ezilifangise emakhaya.

Ngenkathi amaviyo akwaMankunzini efika esifundeni sakubo, uMankunzini wawajuba ukuba ahambe onke ayobeka uZwelonke ekhaya likayise, ambungazele njengeNkosana yeSizwe sakwaSomfemfe. NoMankunzini umbala wahamba kanye nawo amaviyo lawo njengoba wabe esenikezwe umsebenzi omkhulu wokukhulisa iNkosana yeSizwe. Bahamba naye bayebamethula ezandleni zikayise noyisemkhulu. Ngenkathi bebona amaviyo eqhamuka babemangele-nje lapha ekhaya ukuthi izinyikinyiki zamaviyo lezi ngabe zilifangise kuliphi. Hha, kanti zibabele khona lapha emzini weqhawe lakwaNdwandwe, kuye umfo kaManqondo, kaMnene, kaMashabazana, kaZwide kaLanga.

Wafike wayilanda indaba lapha ekhaya uMankunzini kwasuka esinamathambo isililo sokujabula. Wawungafumanisa abantu bekhala bebalisa sengathi kufiwe, kepha bekungafe muntu kodwa benziwa wukujabula okuxubene nokwesaba ukuthi kungahle kuvele okubi, kuvelole uZwelonke kulokhu kuphakanyiswa kwakhe. Sasho isimame sihalalisa sathi, "Halala Ndwandwe waseGudunkomo, Mkhatshwa okhatshwe yizinyawo ezinde nezimfishanyana. Khula Ndwandwe uze uphathe esimhlophe" (isilevu phela). Hhayike abuye ahlakazeka-nje amaviyo amshiya uZwelonke eshaqekile-nje futhi engazizwa sitho ngento eyabe imehlele. Nabo bonke lapha ekhaya lesisenzo sokukhuphula uZwelonke abeyiNkosana yeSizwe sakwaSomfemfe yabe ibame ematheni ngoba kakho namunye owayekulindele. Kunina uMaSime-lane nakumkakhe ukaNonkosi kwakuletha izinyembezi becabanga bengaqedi ngegugu labo. Bayinambithisa lendaba baze bayolala isemilonyeni.

Ngakusasa kwayikhona izihlobo ezikude neziseduzane zihlaba amahele ziyohalalisela umfo wakwaNdwandwe.

Kwathatha izinsuku eziningi ukuba kunqamuke izindwendwe ngoba kwaye kwasuka ngisho abasekhweni lakhe lena ebaQulusini kanye nabasekhakonina eSwazini imbala. Izinkabi nezintondolo ezazihlatshelwa ukuhalalisela lesisibusiso kangizazi ukuthi zabangakanani ngoba inyama yabe isiphakwa ngomhluzi wenye. Zabuye zedlulisake lezizinto, konke kwabuyela ngononina kwasengathi kakuzange kuvele lutho.

Lakhulake lelibungu lisingethwe nguMankunzini elifundisa inkambo enhle yokuphatha abantu benkosi. Wayejahle lomfo wakwaMkhatshwa futhi esinda, enesithunzi ngempela. Kwakubonakala-nje ngisho esemncane ukuthi, "He, inkunzi isematholeni." Kuhambe kwahamba uZwelonke wawuthutha umuzi wakubo, wayophemba inxiwa elisha phansi kwentaba iZihlalo, phezu kweSampofu.

Kukhona imfunda enhle impela lapha okwakuyiyona eyakhanga uZwelonke ngoba kwabe kungumuntu othandayo ukulima umhlabaathi. Uthe ukuba awuqede wawuqamba igama lomuzi wathi kuseThembalihle. Ngegama lawo lomuzi siyabona ukuthi umniniwo wabe ehlose okuhle njalo, ngakho kuyasikhanyela ukuthi wayezimisele ukuzabalaza aze othole lokho okuhle. Impilo yakhe yonke sesiyifundile okufanele sithole kuyo isifundo soku-bekezela. Wakhula lomfo kalusizi, ethunjwa ngamaBunu, edukanezwe, esinda ezingozini konke lokho kwabayimfundo kuye, kwamakha ukuba abeyindoda eqotho nenesibindi, wagcina ngokuba akhushulwe abeyiNkosi yeSizwe.

Kulomuzi wakhe waseThembalihle kulapho abusela khona emva kokuba esethethe ubukhosi. Phela besesibonile ukuthi iNkosi uMzece wayesebuthaka kakhulu, ngakho wagcina ngokuba ayoziphumulela noyisemkhulu. Ngaleyonkathi izwe lonke kwakungathi lembeswe yifu elimnyama ngempela. Mhla iyakufihlwa iNkosi, wuZwelonke owayemele ithuna leNkosi nomkhonto, njengesiko labantu ukuthi inkosana ifanele ukumela ithuna. Kasizukungena kakhuku emigilingweni eyenziwa mhla kugcwatshwa iNkosi uMzece, kodwa sifanele ukusho ukuthi waphелеkezelwa ngodumo lwamakhosi yisizwe sonke siholwa nguMankunzini umfo wasebaThenjini, efake ekhwapheni iNkosana yeSizwe uZwe-

lonke. Lasheshe ledlulisa lelithunzi wagcina ngokubekwa esihlalweni sakhe sobukhosi uZwelonke. Wahlala kahle nomuzi wakhe eThembalihle, nokaNonkosi kwangenkulu inkosikazi yeSizwe sakwaSomfemfe, wabusa kahle ngoButhixo, wathandwa kakhulu ngabantu bakhe. UkaNonkosi wabaphatha kahle njalo abazali bomyeni wakho, uninazala kanye noyisezala, wabazisa ebezela konke abakuthandayo. Wazisa kakhulu futhi umyeni wakhe wamenza wahlonipheka nasebantwini, ngakho umuzi wabo wathola izibusiso zoMvelinqangi.

