

Kufundwa Ngamava

Upapasho olutsha
lwa le ncwadi idume
kakhulu ekupelo
olusemgangathweni

Minazana Dana



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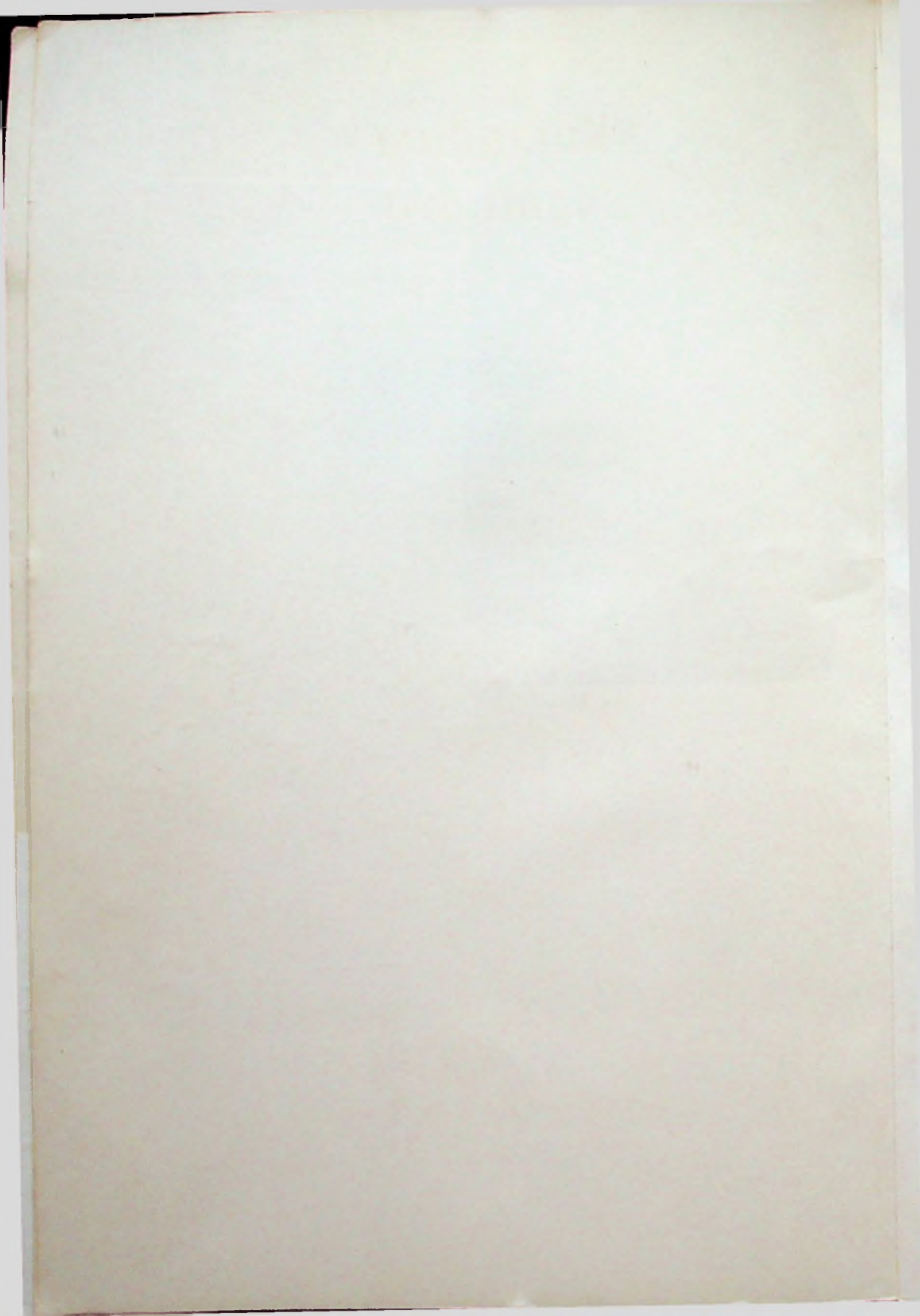
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Ukunduluka Ekhaya

Kumzi owawundlu ntlanu owawuthe tyaba phantsi kwenduli yaseSulenkama, ujikelezwe lucingo nayimithi yedywabasi, eyayimi ngokungathi iza kwakha isangqa, kwakukho uZwelakhe into kaMsweli umfo wakwaNosaba, ehlala noNomfusi intombi yasema-Ndlaneni. Aba bantu bazele abantwana abane kuphela, onyana ababini neentombi ezimbini. Igama lonyana omkhulu libe lingu-Chithumzi, elomncinane linguZweni. UChithumzi lo wafunda waphumelela iBanga lesiThathu kwimfundo ephakamileyo, iJ.C., neBanga lesiHlanu kwicala lokufundela ukuqeqesha abantwana esikolweni, iP.H.

Akuba ephumelele waya kufundisa kwisikolo saseQhanqu. Uthe sel' eminyaka mithandathu efundisa uChithumzi, uZweni waphumelela kwale nqwadi ibiphunyelelwe ngumkhuluwa wakhe kodwa ke yena ebeqale waphumelela iBanga lesiHlanu kwimfundo ephakamileyo, iS.C. Akuba eziphumelele ezi ndidi zemfundo zombini wawudinga umsebenzi kanga ngokude acinge ukuya emfazweni, kuba phaya eSulenkama kwakufundisa uNzingo Sinxotwe. Naye wayewudinga ngokwaneleyo umsebenzi lo mfo waseMzuzanto phambi kokuba afundise apho eSulenkama.

Kwiminyaka edlulileyo uNzingo lo wakha waya kufundisa kwisikolo saseSinxago apho wayeza kuvuzwa ngabantu baloo lali emva kweenyanga ezintathu. Kulapho uNzingo wabuyiswa khona kukunganeliswa ngabantu belali leyo ngokumnika iiponti ezintathu kuphela ukuphela kwezo nyanga, maxa wambi bamnike isiqingatha saloo mali. Le mali yabonakala iyimpoxo kumntu onguNzingo owayesel' enomfazi. Emva kokuhlala ixesha elide eSinxago ngokumana enqandwa ngabantu, uNzingo wada wancama wahlala ekhaya apho wacholwa khona ngumLungiseleli uNtusi, waseSulenkama. Njengokuba uZweni ephuma esikolweni nje uNzingo sel' efundisa kwisikolo saseSulenkama. Masikhe simshiye ke uNzingo efundisa eSulenkama, noChithumzi efundisa eQhanqu, khe sive ngehambo kaZweni esinga emfazweni.

Kwakungentlazane, isibhakabhaka simathumb'antaka, ukunduluka kwabafo bakaMsweli ababechophe kophopho beenkabi zamahashe kayise, ukusinga esitshini eMarambeni, apho babesekeleze ukuya kukhawulela umbombela. Lo mbombela ubeye kukhawulelwa nguZweni, wayehamba eqokelela bonke abantu abaneentliziyo ezinje ngekaZweni zokuya kuhangabezana

nentlaba-mkhosi yabaMhlophe ngenxa yokucinezela ngama-Jamani. UZweni lo yena ubeyalelwe ukuba aye kumkhawulela apho eMarambeni njengoko iSulenkama ithe qelele kumgaqo weenyhibala zikaRulumente.

Injongo yalo mbombela ibikukusa amafa-nankosi lawo eMthatha apho ayeza kukhwelela khona uloliwe ngenjongo yokusinga phesheya, apho idabi lalikhona. UChithumzi lo wamkhapha umninawa wakhe ngamahashe, kuba wayesel' eshiywa lixesha lokugqitha kukambombela kwisikhululo saseMarambeni.

Zindulukile ke izinto zikaMsweli ngezo nkabi zibe zimisa nomhambi xa zitya uqaqaqa phaya elucingweni lwakowazo, ngenxa yokondleka kwazo nangenxa yesithomo sazo esihle, izinto ezibe zitsho ngemisila esinqindi, ngecentamo ezikrobileyo nangomphakamo obukekayo. Ngobungxamo obukhulu bokoyika ukushiywa ngumbombela, zawavula kwa oko izinto zikaMsweli ngomhambo owatsho bathi xa begqitha ngakumzi owawunomtshato yangulowo umntu emtshatweni wazibona sel' ethe nkamalala ebambe ongezantsi. Wathi obesendlwini wazibona sel' ephandle engazi ukuba uphume nini na, ngandlelani na khona. Wathi umthanjiswa kaThixo obesayala abatshati waqabuka sel' engasazi nelizwi agqibele ngalo. Wathi obezamisa ezimbizeni kwakuthi gqi la mahashe wafumana wema nelo zamiso engabanga savala naloo mbiza waye engaqondi kakuhle nokuba ebegqibile na ukuzamisa! Wose uzicingela ke okwathethwa ngumlisela nomthinjana ngabo bafana, wenna!

Zemka ke izinto zikaMsweli zishiya olo dumo ngasemva zaya kugaleleka esitishini eMarambeni malunga nokubetha kwentsimbi yesibini kanye ngexesha lokufika kukambombela, amahashe sel' ebile eziinyhididi. Wenza imiyalezo emininzi uZweni kumkhuluwa wakhe sel' ekhwele kumbombela, ekwathi besayalezana loo miyalezo ingenasiphelo, lwavalwa ucango lukambombela. Wanduluka ukusinga eMthatha.

Ngokuthetha-thetha nabantu ababekhwele kwakumbombela lowo, uZweni wafumana okukuba akayedwa kolu hambo lwakhe, baliqela. Waya kugaleleka eMthatha umbombela lingekatshoni ilanga; oZweni bafumana nethuba lokuzulazula apho edolophini bezithengela ncentwanantwana abe bemke bezikhalazela emakhaya. Lide lafika ixesha lokunduluka kukaloliwe, baya kukhwela oZweni.

Wemka nabo uloliwe waye uZweni enemincili, encokola nabanye abafu awayefudula cfunda nabo esinaleni yaseMgwali. Kwaba mnandi kakhulu kuZweni kwada kwagqithisa bakufika eMonti apho wabona khona umfo wakwaKhondo ababebizana ngokuthi, "Mnakwethu" oko bebesafunda. Wamangaliswa kakhulu uZweni kukuthi xa aya kufika esitishini kuthi phinzi lo mfo, de wacinga

okokuba mayibe kukufana kwabantu, abe ke njalo amehlo akhe ayaphazama. Yonke ke le nginga yenziwa kukuba wayengakhange amcinge lo mfo ukuba angambona.

Bakuhla esitshini oZweni bambona lo mfo ethe chu esiza, kodwa uZweni akazanga abenakho ukuthetha naye, kuba babeligqiza lamadodana awayephantsi kolawulo lweziphathamandla, engenakho ukwenza intando yakhe, eqhuba ngokwemiyalelo yabaphathi abo. Kambe ke wayengenanto ayaziyo uKhondo ngale nto kanga ngokuba wadanduluka ngobubele obukhulu wathi, "Mnakwethu! Ndiyalama na madoda, ndihleli nokuba ndilele, andiphuphi?"

Yonke ke le ntetho wayithetha ehleka uKhondo, kodwa waba nodano olukhulu kukungafumani mpendulo kumhlobo wakhe wada wanengqondo yokuba makabe ebengaboni yena amehlo akhe abephazama. Wafumana wancuma uZweni ejonge phambili, kuba ke kambe ijoni alahlukanga kwihashhe lekari!

Lakufika ixesha lokunduluka kwenqanawa ababeza kukhulwela kuyo oZweni ukusinga phesheya kwaqala kaloku kwalusizi; kungasekho themba lokuba bangaphinda bawabone amakhaya nezihlobo njengoko ihambo leyo yasemanzini yayingaqhelekile. Bafumana bazixolisa ngelithi boqhuba imbalelwano nezihlobo khon' ukuze zibazi apho bakhona neemeko abakuzo.

ISAHLUKO 2

Ukuhamba Yimfundo!

Indulukile ke inqanawa xa libantu bahle ukusinga eMpumalanga, yaqala kwa oko yonke into yantsha koZweni kwathi kona ukungabonakali komhlaba kuloo nzongo-nzongo yolwandle kweza noloyiko olwabatsho baqiniseka okokuba abasoze baphinde bawabone amakhaya. Bamana ukuboniswa izinto ngezinto zaselwandle bechazelwa nezinto ezininzi kwangalo.

Bahamba ke kweso sithabazi samanzi bada baya kufika kwisiqithana esiseMpumalanga ye-Afrika, ckuthiwa yiZanzibar. Apho bafika babona izinto ezininzi ezingaqhelekileyo ezinje ngesizwe ekuthiwa ngamaDzalamo esisesona sizwe siphantsi kuzo zonke izizwe ngokubhekiselele kwinkqubela-phambili. Izilimo zeso siqithi zona azizanga zayelela nakancinane kwezi baziqhelileyo oZweni. Kwintetho yalapho abazange babe nakubamba nokuba libe linye igama ngenxa yobunzima bokulandeleka kwayo.

Kungekudala befikile, besamangalisiwe njalo, kwabonakala

ukuba inqanawa mayihlebele mgama. Yabuya yanduluka ke yaya kungena kwidolophana ekuthiwa yi-Aden. Apho bakha bema isithuba esinga ngemizuzu engamashumi amabini bandula ukungena kuLwandle oluBomvu. Basoloko bencokola kule hambo nangona abanye babebonakala ukuba iinkumbulo zamakhaya zibaphethe.

Bemka oko ke de baya kugaleleka kwintlango kaFaro, apho bafika ababona mahluko kwindoda nomfazi ngenxa yezinxibo zabo ezifanayo. Baya kuboniswa izinto ezininzi zalapho eJiphutha; izinto ezinje ngeendawo ekugcinwa kuzo izidumbu ezimana ukuqholwa ngenjongo yokuze zingaboli. Kwaye kukho namatye aqingqwe kakuhle enziwa abantu. Loo matye kuthiwa ukubizwa kwawo ziiSphinx. Intetho yalapho yayinzima kodwa yakhawuleza yalandeleka. Bafika kubantu ababizwa ngegama elinye bonke elinguMohammed, izinto eziphila kukucela; zithi zakunganikwa zisebenzise amandla; amachule okubaleka, wenna! OZweni bamana ukuva kusithiwa, "Seyida seyida Afrika." La mazwi aye eyintetho yamaYiphutha engumbuliso othi, Molo, molo mAfrika. Lo mbuliso ubudla ngokwandulela isicelo sayo nayiphi na into onokumphya yona umArabhu ungumAfrika.

UmArabhu akalindeli kude eve kwamkelwa kombuliso wakhe, koko ukhawuleza alandelise amazwi athi, "Shift Bakshish Afrika," kanti sel' ecela njalo ukuba umphe nantoni na onayo. Ukungabi nanto yakumphya umArabhu kube kuzisa inkathazo enkulu, kuba wakulandula ubesuka akulingise ngento enkulu yemela esithi uza kukuhlaba ngayo. Aba bantu bahlala kwiindawo ezimdaka kakhulu, ibe nedolophu yabo ayinabuhle bungatsala mntu. Ukutya okwakuthengiswa kubantu ababekhwele kuloliwe kwakubonakala kakuhle kakhulu ngaphandle kanti ngaphakathi kubolile.

Emva kweentsuku ezimbalwa belapho oZweni babuya banduluka, bejonge kolo lwandle lukhulu lusemantla e-Afrika, ekwathi phambi kokuba baye kufika, begqitha kwisiqithana saseMalta ukusinga kwelamaTaliyane ababeza kulingenela ngezantsi.

Wonke ke lo gama wokuba ebona le mibono uZweni kumana ukuthi tha engqondweni yakhe izinto awayezixelelwa ziiitshala zakhe ngexesha awayengumfundi; watsho waqonda ukuba ezi zinto kufundwa ngazo zikho apha emhlabeni: akho namanye amazwe anenkqubo yezawo izinto.

Akufika kwelamaTaliyane wabe weva intetho eyahluke mpela nakwezi abekhe waziva, ezama-Arabhu namaDzalamo. Kwathi kuba kwakuse kukho namaNgesi anolwazi ngale ntetho abatolikela oZweni. Bakhawuleza baqonda ukuba umolo ngesiTaliyane nguboneo, ukuthi usaphila ngubunevero. Namanye ke amaganyana aqondakala lula bahle bawazi.

Apho kwelamaTaliyane oZweni bafika kubantu abacoccekileyo ekutyeni, esimilweni, ekunxibeni nakwiindawo zokuhlala; abantu abazizityebi ngokwasemalini kanti neevenkile zabo zinempahla entle nephucuke ngokungathethekiyo. Nalapho kwelamaTaliyane njengaseZanzibar babona izityo abangaziqhelileyo oZweni. Xa kutyiwayo, abantu bebelhala ngamaqela emikhobeni yokutyela, befundiswa nendlela yokuziphatha xa batyayo njengoko bebesitya nabantu bebala. OZweni bafika kwilizwe elingenamkhethe wabala; apho isizukulwana sikaNtu sixatyiswe njengaye nawuphi na umntu welo zwe.

Wamana ukuthatyathwa ziimashini ezibhabhayo uZweni zimsa kuzo zonke iziphulukana zelizwe lamaTaliyane, yada enye yamsa kwidolophu enkulu yaseRoma ezakhiwo zibukeka ngokungachaze-kiyo. Wafunda nokuhla kwimashini ebhabhayo ngento emaphikwana ngathi sisambuleli esi. UZweni wafunda nento yokuba iimashini ezi zibhabhayo azisetyenziswa kulweni zonke: ezinye zezokuthutha nje abantu.

Kwimibono emitsha awayibonayo uZweni ekuhambeni kwakhe, kwaba kho nebuhlungu enje ngokuba amaNgesi aphose ibhombu kwenye yeedolophu zamaTaliyane awatsho ngesoyikekayo isijwili; kukhala isilwanyana nomntu; omncinana nomdala ngokufanayo. OZweni babona okokuba amaTaliyane awagcina ecoccke oku kweendawo ahlala kuzo amangewaba awo.

Bahamba bada baya kufika nakwelamaMerika apho babuya babona ezinye iindidi zezinto ezikhwelwayo, ababengazanga bazibone ngaphambili. Kwezi hambo zininzi bafunda imisebenzi eziintlobo ngeentlobo, kuba maxa wambi bebeqhuba iimoto zokuthutha impahla, maxa wambi bapheke ukutya okuphucukileyo kanti kukodwa ukusebenza kwiingcingo ezi kuncokolwa kuzo iindaba. Phakathi kwemfundo yezinto ezininzi abayifumanayo oZweni kwelaphesheya kwaba kho neyeelwimi ngeelwimi abaziqokelela kwiintlanga ngeentlanga ababenazo emfazweni, kunye nemidlalo yaphesheya.

ISAHLUKO 3

Libulawo Kusini Na?

Izifundo athe wazifumana uZweni phesheya, nolothuko lwemihla ngemihla lwezinto awayengazazi, zenze okokuba asoloko ebhalela kubazali nakwizizalwane nakubahlobo bakhe, echaza ulwazi athe wanalo oko waba semfazweni. Olu lwazi lwakhe uZweni wathi

alunakugqithwa nalolomntu ophumelele eyona msundo iphakamileyo kwaNokholeji. Olu ncomo lolwazi olungummangaliso lwenza okokuba abantu belali yaseSulenkama bazive bemnqwencela uZweni ukuba abe ngumfundisi wabantwana babo ukuze abaphokozele kolo lwazi lwakhe lunqwenclekayo kongenalo.

Ngaphandle kolwazi olo babese bethanda nento yokuba uZweni ezalwa kuloo lali. Baqala kaloku abantu abaninzi banibeka amabala umfundisi wabantwana babo, uNzingo Sinxotwe. Bambi bathi uNzingo akakwazi kufundisa, bambi bathi uqatha kakhulu xa



ohlwaya abafundi; abanye bathi isikolo usingenisa kade aze nangoko sel' esingenisile angafundisi; alibale kukuvumisa, babe bona abantwana babo bebathumela esikolweni ukuba bafundiswe.

Hayi kambe ukuba ngumkhonzi apho kungekho namnye omgumthetheli wakho wena mkhonzi. Kubuhlungu kuba lo mntwakaSinxotwe sel'ebekwa la mabala nje kungenxa yokungazalwa Sulenkama, ukanti yeyona nto ngeyayinconywa kanye ke leyo yoko kuvumisa!

Ukufika kwencwadi ezivela kuZweni phesheya kuye kukhulisa ukuchaswa kukaNzingo yilali yaseSulenkama, bada bambi bamana ukuyibhekisa le nto nakuNceyana, uSibonda, kodwa wona amadoda lawo akadanga acele mbizo koko amana ukuthetha nje buncoko apho kwisibonda selali, uNceyana.

Phakathi kwabantu ababenqwencela ukumgxotha uNzingo kwisikolo saseSulenkama kwakukho inkosikazi kaZwelakhe eyayingunina kaZweni nomkaNceyana, uninakazi kaZweni. Ezi ntokazi

zimbini, umntu nomsakwabo zabhunga namaqabanekazi azo amabini angomaMqoco noMaDlamini ukuba zikhe ziye kutheza kwihlathi laseMngqungu ngaminazana ithile. Bakufika apho, banambitha le nto yezi ncwadi zibhalwa nguZweni eyaqalwa nguMaMqoco ngokuthi, "He wethu ndiva kusithiwa unyana wakho uyabuya nje emfazweni ingaba yinyaniso na loo nto?" Watsho ebhekisa kunina kaZweni.

Wathi engekaphenduli naloo mbuzo uMaNdlane, umkaZwelakhe wamkhawulezela uMaDlamini ngelithi, "Uza kufika ahlale ekhaya ke, tana, nolo lwazi lwakhe, endaweni yokungena kwesi sikolo sixinwe yilaa ngxowa yetyuwa kungekho nanto iyifundisayo."

Walekela umkaNceyana ngelithi, "Wayefunda kuyiphi isinala lo mntwana wakwaSinxotwe kungekho nanye nje into ayaziyo?"

Waphendula umkaZwelakhe ngelithi, "Hayi zihlobo zam, akukho nto inesinala; kuyafundiswa apho, nithi kurolwa imali nje ngemfundo yabantwana kungathi ni ukungafundiswa? Into anayo yena laa mtwana uyabonakala ukuba wayesisidenge esaphumelela ezifundweni ngoNkosi ndinceda."

Kule ntetho uphendule uMaDlamini ngelithi, "Kulusizi ke wethu okukaSinxotwe; kokwezandla, xa aqondwa nangabantwana abafundisayo ukuba akazi nto kanga ngokuba intombi yam ebukhali kakhulu, uTabatani ithi ingaqhuba kakuhle kakhulu kunoNzingo."

Emva komzuzwana kuthe cwaka, waphendula uMaMqoco ngelithi, "Njengokuba sinenjongo nje ngokubasa esikolweni ababantwana bethu, nicinga okokuba nabo bangaphumelela ngoNkosi ndinceda nje ngale titshala yabo? Ayingekhe ibanceda konke loo nto. Abo bantwana zenithi ndanditshilo, baya kuphinda la mabanga bakuwo nakulo nyaka uzayo."

UmkaNceyana wamvumela uMaMqoco ngelithi, "Imbi ke loo nto, kuba siza kude sife thina singamfundisanga uTobhise kuba njengomntwana oyintombazana kuyafuneka simnikile ilifa lemfundo njengoko angenaye namnakwabo ukuze angabi yinkedama sakufa."

Uphindile uMaMqoco wabhekisa kumkaZwelakhe esithi, "Ude wathi uZweni uya kubuya nini na?"

"Kungenzeka njani bethu simfumane lo mntwana aze kusifundisela abantwana bethu aba?" Ubuzile uMaDlamini, umkaTyani.

"Akukho nto igqitha kwisibonda selali le, sixcelelwe ukuba thina sifuna ukuba abantwana bethu bafundiswe." Uqokele watsho uMaMqoco.

"Kuye bani apho?" Ubuzile umkaZwelakhe.

"Yini amadoda elali engaka nje, ngaba umsebenzi wawo yintoni?" Ukhawuleze watsho uMaDlamini ngokundweba.

"Athiwe ni amadoda ukuyixcelelwa le nto kuba kunokwenzeka

ukuba abe wona akayiqondi le nkciha-xesha yenziwa nguSinxotwe kubantwana bethu?" Ubuye wabuza uMaMqoco.

"Iyayiqonda le yakwam indoda, kuba uThabathani uhlala ethetha ikho." Uphendule ngelitshoyo ngoku uMaDlamini.

"Ibe ke leyo yakwakho indoda yeyona iliciko; ndikhe ndive uyise kaTobhise cyincoma xa bebenembizo." Utshilo umkaNceyana.

"Kunganjani Dlamini xa uyiphalaza ngokwakho le nto phaya kuyise kaTabatani, kuba ndiyamazi yena uyise kaTobhise ukuba angahlangabezana naye kuloo nto njengoko engamfuni laa mntwana? Uthi ubetha gqitha ebantwaneni." UmkaNceyana ubuye wamcothozisa ngolo hlobo uMaDlamini.

"O! noSibali uyayiqonda loo nto?" Ubuzile umkaZwelakhe ngolothukokazi.

"Tyhini! uthetha ukuthini, ubona ezi zimilo zabantu base-Sulenkama zokuthi bebona bange ababoni? Bamqonda kakuhle laa mntwana ukungabi nto kwakhe". Uqokele watsho uMaMqoco.

"Imibizo ngaba yobakho nini phaya kwaSibonda?" Ubuzile uMaDlamini sel'ebonakala ukuba uzibona emkhulu, kuba kuthiwe nguye umntu onokuyichukumisa le nto endodeni yakhe.

"Ndikhe ndeva uyise kaTobhise esithi yoba kho ngoLwesithathu kule veki izayo." Utshilo umkaNceyana esaphendula laa mbuzo kaMaDlamini.

"Ke zinkosi nithi woba sel'edibene phi, nini, namanye amadoda uyise kaTabatani? Kuba kaloku nokuba uliciko, kufuneka aqale eve umcamango webandla ngale nto; angabi ngathi nguye lo usukela umfundisi-ntsapho." Uphindile wabuza uMaDlamini.

"O! yini kaloku andithi uza kubuhluza obaa tywala bakho ngolu ratya?" Ubuzile uMaMqoco.

"Kunjalo kanye. Uyazi okokuba bendise ndiyilibe le loo nto! Niyazi ukuba seyingathi bendihlinzekela le mbizo; tyhini, wathetha umntu owathi, 'Musan' ukukhathalela ingomso kuba lozibonela'." Uqokele watsho uMaDlamini sel'engasazilibali enze owona msebenzi ubalulekileyo wokusila utywala.

"Bafazi bolusu! Into embi iyayizal' into entle. Obo tywala bakho. Dlamini, buyinto embi kubathandazi, kodwa bubonakala buza kuphuma into entle yokuzuzisa umntwana wam impulelelo yokufundisa ehlala ekhaya kule ntwela-mpilo yakhe nokuba yedwa kukayise kwimisebenzi yomzi, kuba uChithumzi uhlala eQhanqu kwangenxa yoku kufundisa kwahlala kugxotha abantwana bethu emakhaya." Ukhawuleze watsho umkaZwelakhe.

"Iyonke ke le nto, Dlamini, ithetha ukuthi uya kuse wufaka loo moya sikuwo kuyise kaTabatani kodwa phaya embizweni lingaveli igama likaZweni." Utshilo umkaNceyana.

"Oko kukuthi kuza kuthethwa yonke into kuchaswa uSinxotwe

ngomsebenzi ncemfundiso zakhe ebantwaneni?" Ubuye wabuza uMaDlamini.

"Ewe, kanye ke. Kuthe kanti ingqondo yakho iyasebenza kule nto singayo apha." Utshilo uMaMqoco etshawuza iintshiyi, ephakamisa amehlo andwebileyo ekhangela kuMaDlamini.

"Manqanaba mani ke angathi uSkhosana awanike obubi balo mfundisi-ntsapho?" Ubuzile uMaDlamini. USkhosana lo sisiduko sikaTyani, indoda kaMaDlamini.

"O! Dlamini mntakwethu, zingaka izinto zalaa mntwana, sewufuna ukusitshonisela ngelanga." Uphendule ngelitshoyo uMaMqoco.

"Tyhini MaMqoco, ufuna ukuba uyise kaTabatani abe ethetha imfungumfungu phaya enkundleni zekuthiwe nanku esukela ititshala? Mna ndiya kwahlulwa ziindudumo noSkhosana; andid-laleli kuye, ndiyakunika loo ndawo." Utshilo uMaDlamini sel' eqhuma ngumsindo.

"He! He! He-e! Ndashiya ndazinqikel' ilitye elincembovane. Andazanga; kuthe kanti abantu aba phandl' apha basalibambile iqhina lomtshato. Yeha ke ndashiya ndenzeka mntakamFi!" Ubuye watsho ngegqibeleleyo impoxo le uMaMqoco evuthulula iimpahla zakhe, waza emi ngazo zombini, wathi, "Hambani sihambe zicaka zoThix'ophilileyo; kakade mna ndindedwa kulaa mzi; akukho namntu uya kukhangela ukuba iigusha ziphelele na kobu busela bungaka."

"Ke zintomb'ezintle sigqiba ngelithi ni kule nto?" Ubuze ngelipholileyo umkaNceyana ephakamisa inyanda ngenjongo yokuthwala.

"Malunga nantoni ngoku, asigqibi kwelokuba uDlaminikazi athethe nendoda yakhe, ize yona iyichukumise le nto xa kuye kuselwa obaa tywala bakwakhe ngomso, khon'ukuze abe nakho ukuya kuyiphalaza komkhulu le nto ngoLwesithathu ewuqondile umoya wenxalenye yamadoda?" Ubuzile kwakhona umkaNceyana.

"Phi na la madoda angamaciko ingala angabashumayeli nje, engahambi tywala? Uya kudibana nawo njani kuba aya kuthi saa eziplanini ngomso njengoko iyimini yeSabatha?" Uphinde wabuza uMaDlamini.

"E-e wethu angadibana nawo ngoMvulo. Ndive kusithiwa akuya kuphehlela laa mntwana kaZamva sel'egulela ukuqhawuka." Ukhawuleze waphendula uMaMqoco sel' ebukruquka yile mibuzo kaMaDlamini ingapheliyo.

Bahlukana ke izigqibo izezo.

Wonke ke lo gama kuthethwayo uthule wee cwaka wanga akakho unina kaZweni, efihle intloko. Ubengathandi kubaqondisa abahlo-bokazi bakhe okokuba angaphuka uluvo unyana wakhe engasifumananga esi sikolo.

Ukuphenjwa Komlilo

Akuba ezinzile nendoda yakhe emlilweni ngoratya loMgqibelo lowo babeye kutheza ngawo, uMaDlamini wancokola nje iindatyana ezingephi. Akuba ebuyile uTabatani kumzi wommelwane awaye-thunywe kuwo, wathi unina, "Tabatani ukhe weva na ukuba utitshala wenu uyemka? Nakuba yini kukuhlupheka?"

"Kaloku Ma zininzi iititshala zethu, utsho, yiphi kanye?" Ubuzile uTabatani.

"O! hayi sisi wam, nditsho lo mkhulu, utitshal' uSinxotwe." Umcacisele watsho unina.

"E-e singahlutshwa yintoni kulowo, mhlawumbi sokha sifunde nje kozayo. Kuza kufika owaphi?" Ubuzile uTabatani.

"Yinto obuyiva phi na MaDlamini le uyithethayo?" Ubuzile uTyani, indoda kaMaDlamini.

"Hayi Skhosana ndiyivile naxa ingekaqinisekiswa; yinto nje ethethwa ngabantu ngenxa yokungamfuni uSinxotwe. Bathi usingenisa emini isikolo, aze nangoko angabafundisi abantwana; alibale kukuvumisa njengoko umva nalo mntwan'am esitsho. Bathi akanayo nangqeqesho, kuba soloko besilwa abantwana phaya esikolweni aze angabohlwayi ngeso senzo." Utshilo uMaDlamini ukuphendula. "Zininzi ke nezinye izinto abazikhalazelayo abantu kulaa mntwana." Wongeze ngelitshoyo uMaDlamini.

Unqabile umntu obhinqileyo! Yini ukuba umkaTyani ayikhuphe kakuhle kangaka le nto ange yinto nje ayiva emoyeni, kanti ebeyithetha nabahlobokazi bakhe emini? Ubuchopho bomntu obhinqileyo ngathi budalwe banamagolonxa okugcina ingqondo nje eyodwa yokuthetha iqhinga ngamaxsha athile, kuba akasayi kuphazama ngomlomo wakhe osel'uhleli unobuciko bokuphendula nowona mbuzo ube ungalindeleka; atsho obuzayo anele.

Masikhe sibeke ingca ke kuloo ndawo, sibuyele kwincoko kaTyani nomkakhe. Kuyo yonke ke le ntetho yomkakhe, uTyani akazanga enze ngombolo yakuba ibingobani na abo bebethetha ngoNzingo bebesukele enini na kakade, kuba wayesoyika ukunga uyamphikisa umfazi wakhe. Kambe uTyani lo ngathi ungala madoda afakwa iyokothwanc ngabafazi, iyeza apha abakholelwa kulo abakwaNtu ekubeni lelokwenza indoda ukuba imthobeke umfazi, yenze yonke imiyalelo yakhe.

UTyani lo wayesoloko eyivuma into ethethwa ngumfazi wakhe nokuba akanasizathu sakwenje njalo; evuma nje kuba kusitsho umfazi.

Ewe, intle, iyabukeka yaye ifanelekile into yokuba umnini nomnikazi-mzi bavisisane bahlale ngomanyano lwabathandanayo,

becebisana ngezinto-yinto czilunge nabo, ingasiyiyo into yokuba athi umnini-mzi nokuba icebo liphambukile elithethwa ngumnikazi-mzi alamkele elibona ukuba liya ekweycleni. Nokuba umntu sel'ebhadle ekhenkceza, zikho izinto angenakuzifeza ngobuchopho bakhe yedwa. Kuthi ke kwakuba njalo kufunkeke ukuba makancedwe nangulo ungqondo ingaphaphileyo njengeyakhe. Yiyo ke le nto uThixo wadala isandla sasekhohlo emntwini esazi ukuba sikho esasekuncene esinokuphantsa silufeze lonke uhlobo lwemisebenzi.

Wayesazi ukuba zikho izinto nokuba zimbaleka kangakanani na isandla sasekuncene esofuna umncedisi kuzo. Umfazi lo ke usisandla sasekhohlo endodeni yakhe, ekungafunekiyo ke ukuba kuyekelwe kuye ngokugqibeleleyo esisona sandla sibuthathaka, kuba wosuka umzi ungahlumi, okanye kudilike nolo dongana beluse luqaliwe kuwo.

Le ndodana inguTyani ndaweni yokubuza izinto engaziqondiyo kule ntetho yomfazi wayo, yasuka yalekela ngelithi, "Nam soloko ndisiva ukuba umsebenzi walaa mntwana mbi; uyanxila, aze akuba njalo, ufike ehlekisa ngabantu bevangeli nangeemfundiso zabo phambi kwaba bantwana abafundisayo."

"Ke Skhosana, njengamadoda ekuxhomekeke kuwo ukufa nenkqubela-phambili yale Sulenkama, nenza ntoni ngale nto yokuba niqonda ukuba endaweni yokukhulisa ahlumise, uze kutshabalalisa neso sithonjana semfundo bese sikho kule Sulenkama?" Ibuze seyifudumele ngumsindo intombi yakwaDlamini.

"Mh-m-m, andikeva nto yantshukumo ingaba iyenzeka." Waphendula uTyani sel' efuthwe bubushushu bentokazi yakhe eyayise iguqe ngamadolo, imana ukumalatha ngomnwe njengokuba ithetha.

"Ngeyiba kho intshukumo ngale nto, Skhosana, kuba ukuba animi ngeenyawo, esi sikolo senu siya kuphela, engakhathali yena laa mntwana, kuba esezwe lakhe siqhubela phambili."

"Ucinga ukuba le nto ingenziwa njani?" Ibuzile indoda seyoyisakele.

"Ndinga ukuba njengoko unale ngqayana yakho oya kuyitya ngomso, ukhe uyicweye kwabo uya kuyitya nabo; niyisompe njengamadoda, nize niye kuyikhohlela komkhulu senilibandla," utshilo uMaDlamini, sebuswabulukile ngokunje ubuso bentokazi, kuba intomb' enkulu iqonda ukuba umqa ebiwugubela uyajiya.

Ngentsasa elandelayo akhawuleza ee wayi-wayi amadoda eze etywaleni kwaTyani, wathi uMaDlamini engemntu ukhawulezayo nje ukuya emphandeni, wakhaphukhaphu namhlanje, kuba wayenenjongo yokuba kukhawulezwe kuselwe ide indoda yakhe ize kuba nakho ukuqala umcimbi obusisiqhamo sengxoxo yabo yobusuku obugqithileyo.

Phakathi kwabantu ababekho kwaTyani, kube kukho umvangeli owayelundwendwe lwakwaMaDlamini. Umfo lo wakwaNdlangisa ogama linguZakhe nokhaya laliseNgcothi, wayengathathi yena apha kumabil' ebanda, kodwa uthande ukuba kule ndlu yabamthathayo ngenxa yokufuna ukuty' amathol' cendaba.

Lo mfo ubone uTabatani ephethe incwadi ekubonakala ukuba ifundwa nguTabatani nabalingane bakhe kwelo banga bakulo esikolweni. Wabuza umfo waseNgcothi kuTabatani ukuba uyafunda na nangombila weSabatha, watsho encoma ukuphakama kwemfundo yeli xesha ebhekisa kunina kaTabatani.

Sii! yaba iweziwe intombi yasemaZizini eyasel' isithi kwa oko, "O niyavuya nina, nithamsanqekekile ngokuba nabantwana abafumana imfundo cyiyo! Thina apha sinetitshala engaxeli nokuba kuyasa; efana nam ndihleli kule ndawo. UTabatani lo ukwiBanga lesiHlanu ngokwasemfundweni, kodwa izinto czininzi zemfundo uzibuza apha kum kanti ndaphela kwiBanga lesiThathu."

"Uthetha ukuthini xa uthi ititshala ifana nawe, ungazanga uye sinaleni nje wena?" Ubuzile umfo wakwaNdlangisa waza waqhubela phambili ngokuthi, "Akuyazi indlela ekufundiswa ngayo esikolweni, into ke leyo ethetha ukuthi, akungethi uphele kwiBanga lesiThathu, ukwazi ukufundisa abantwana abakwiBanga lesiHlanu."

"Tyhini! siyeva ngabantwana ukuba utitshala akafundisi." Uqokele watsho uMaDlamini.

"Niva ngabantwana abazi ntoni?" Uphinde wabuza umfo waseNgcothi.

"Hayi ke ubuchule bokucalu-calula andinabo; into endiyazi kakhulu kulaa mntwana yintswela-similo esiphumo siyintswela-ngqeqesho kwiimfundiso zakhe." Ibuye yaqokela ngelitshoyo ngokunje intomb' enkulu, sel' ifudumele ngumsindo wokufuthwa yimibuzo yomfo waseNgcothi owabonakala emmela ngokushushu uNzingo ngokugalela amanzi kuyo yonke le ntetho kaMaDlamini.

"Khawucacise, ntombi yakwaDlamini, intswela-similo njani?" Ubuye wabuza uZakhe.

"E-e-e, khanisiycke ngeenkuku zabafazi abahlala bebona imiqadi ekumehlo abanye abantu; yinqaba ukukhe bazibhence tanci. Taru, Mateyu, ngesahluko sakho sesixhenxe kwivesi yesithathu!" Utshilo umfo kaDliliza wasemaXesibeni owaye-ngummelwane kaTyani lo.

"Khawundiphe ithuba, Xesibe, ndisafuna ukuqonda ngale ntswela-similo yalo mfana ukuba yeluhlobo luni na; sewusitsho ke, Dlamnikazi." Utshilo umfo wakwaNdlangisa sel'ejonge kumkaTyani.

Waphendula uMaDlamini sel'cbuntloni wathi, "Ungumntwana

onxilayo nosoloko evumisa njalo phaya esikolweni endaweni yokufundisa. Isandla sakhe siya lula ebantwaneni kanti ke eyona nto igqibeleleyo kukuhlekisa ngabafundisi bevangeli engewele nangeemfundiso zabo.”

La mazwi okugqibela ayengeyiyo inyaniso; uMaDlamini wayesel' emphatha emanyeni umvangeli, kuba esazi ukuba akukho mlambo ungagqumiyo. Wayesazi ke njalo ukuba umvangeli akangethandi kuva ukuba kukho umntu onyelisa umsebenzi wabo.

Okunene waphathwa emanyeni umvangeli; wabonakala ejika ulusu, ejala esithi, “Tyhini!” exhuma kwisihlalo sakhe esasiphantsi kakhulu, “Uthetha ukuba kanti lo mntwana akanasimilo ngolu hlobo? Yini le! Asimntwana lowo, waye endaweni yokuphakamisa ezisa isiwo kwesi sizwe senu, kuba aba bantwana bengazi nto nje ngoThixo, lothi itshoba lakulala umbethe kuni, bazali, ibe iphelile njalo inkonzo kaThixo, sibe isiseko sobulumko besi sizwe senu siphi, kuba kambe niyeva kwimizekeliso kaSolomoni ukuba isiqalo sobulumko kukoyika uYehova? Xa aba bantwana bahlekisa ngaye loo Yehova, bobufumana phi obabo ubulumko?”

Lo gama athethayo umfo wasemzini wayesel' ebil' emdaka ngumsindo; kuthe cwaka, zimile iibhekile; onke amehlo sel' emthe ntsho; eyibambe intshwaqa wada wanga akamntu ncam, wenna! Wambi ke umntu wada wabulwanyanara; wanga akayi kuphinda aqheleke.

Bonke ababekho kuloo ndlu baziva bemoyika uZakhe; yona intetho ephuma emlonyeni wakhe yenza ukuba wonke umntu owayelapho kwaTyani aqonde ukuba uNzingo Sinxotwe weza kutshabalalisa isikolo samaMpondomise.

Le ntetho yomfo wakwaNdlangisa yenza okokuba abemi belali yaseSulenkama ababekho apho kwaTyani bazive benqwenela olo Lwesithathu lwembizo yakomkhulu ukuba ibe ibise iyile mini. Kwachithakalwa ngamadoda ngohlobo lokumana ephela ngamanye emehlweni kaNdlangisa wada wazibona sel' eyedwa endlwini; kanti injongo yabanumzana kukuya kudlana iindlebe ngalo monakalo bawubonisiweyo ngulo mfo wasemzini.

“Madoda siyonakalelwa ukuba silele; lo mntwana akukudala, asigqibe tu siphele nya esi sikolo.” Utshilo umfo kaDiliza sel' efudumele ngumsindo.

“Ndibona njalo nam Xesibe.” Utshilo uNgweyakhe umfo wakwaDukuda ukuphendula, waza wongeza ngelithi, “Ukuba asinakufuna titshala iya kusikhokelela abantwana bethu ngendlela efanelekileyo, ethembekileyo neyanelisayo ngaba sobona sitshabalala. Zeniqonde kakuhle ukuba impungutye ezincinane ziyawugqiba umyezo, into ke leyo ethetha ukuthi, singayithabatha kancinane le nto yalo mfana ngokuthi wonwabisa abantwana.

Zininzi izinto zokonwabisa abantwana; inkonzo asiyiyo nto yandlalo! Hayi, madoda, khaniyiphe indawo yokuhlala le nto ezingqondweni zenu."

Uphakamile uBhukuqukuphala umfo wakwaDubane wenjenje yena, "Yini bafondini ukuba nithethe ubuntwana obunje ngobu? Nicinga ukuba uRulumente uyathabatheka kakade? Ningathini ukufuna enye ititshala ikho le? Khon'ukuba beningayifumana, nithi uRulumente uyinanzile loo nto yokunganelisi kwala mfana etyalikeni xa umsebenzi wesikolo esi amqeshele sona umkholisayo."

Kwesi sithuba kuphakame umfo kaNgeke, uMehlwekati wathi, "Ndingakuphazamisi Dubane." Watsho ebhekisa kulowo wayesandul' ukuthetha. "Nalapho esikolweni akanelisi mntu, kuba ixesha analo lelokuvumisa, emana ukwenza izangotshe cjonga kwezi ntwanzana sezikhangeleka."

"O! wenzani, Mhaga, uthetha ukuthini xa uthi ititshala ijonga abantwana; ibe ingebajongi na xa ibafundisa abantwana?"

"Khawuyicacise le ntetho yakho, Mhaga, kuba asizi kusa mvuthuluka engavakaliyo phaya enkundleni." Watsho uMngqosini umfo wasemaNtshilibeni.

Ubuye waphakama umfo kaNgeke wenjenje ngoku, "Hayi ke zihlobo zam, andikho tyalikeni, ngoko ke andizi kuchaza mphefumlo, ndaye ndingazi kuqongqothela nantliziyo yam apha, kuba andikho mkhumbini. Wondixolela Ntshilibe: xa ungenakuyazi le nto ndiyithethayo umdala ungaka nje, sewuhlala unjalo."

"Masikhe sigqithe kule ndawo kaMhaga osel'ezilandulele ekuchazeni umphefumlo bafondini; ixesha liyasishiya." Utshilo kwakhona umfo wakwaDubane, waza wahambisa wathi, "Nicinga ukuba ingenzeka njani into yokumka kwalo mntwana apha?"

"Mhm-m-m," uncwinile uTyani obe kukade ethule oko ithe yakho le ngxoxo. "Mna zinkosi andiboni cebo limbi ngaphandle kwelokuba siyaneke le nto phambi kwebandla clothi libone amanyathelo elingawathathayo lakuba liyiqondile ingozi yalo."

"Ngubani umntu owoba ngumshukumisi-ngxoxo kulo mcimbi apho komkhulu?" Ubuzile uMziwoxolo, umVundle obeqala ukuthetha njengalo mfo wakwaSkhosana oko ithe yachukunywisa le ngxoxo.

"Ngulowo ukhoyo apha, ohlala eba kho ezimbizweni; nowaziwayo ke ngoko ukuba ungomnye weengcungcu ezimilomo mide ezingxoxweni." Uphendule ngelitshoyo uMngqosini.

"Nguwe ke Skhosana." Batsho bemaalatha bonke uTyani behleka, bemjongile. Kwahlukwana ke ngabanumzana ngethemba lokuba kuya kudityanwa komkhulu ngoLwesithathu.

ISAHLUKO 5

Umhla Wembizo

Ufikile ke umhla lowo kwakwalathisenwe okokuba imbizo yamadoda elali yaseSulenkama yobakho ngawo komkhulu. Athi amadoda awayesetywaleni kwaTyani ngomhla weSabatha, aya embizeni exhalabile, enthemba elaliphakathi kovuyo nodano ngokusingisele kwintetho awayeza kugqiba kuyo amaMpondomise malunga nokuchopha okanye nokuzinza kukaNzingo Sinxotwe esikolweni sawo.

Endleleni ebheka komkhulu uTyani, umfo wakwaSkhosana wadibana nomyeni wodade wabo, uDlakavu Jojozi, iMpondomise lomgquba. UDlakavu lo wayengumtya nethunga noNceyana. Ngobuchule bokukhupha intetho, uSkhosana wabeth' amabal' engwe kuJojozi malunga nokuchaseka komfundisi-ntsapho oyintloko yesikolo saseSulenkama; emcela ke ukuba andulele isiqalo sembizo ngokukha akhangele uluvo lukaNceyana ukuba loba luhlobo luni na kuloo nto.

Ngokubona ukuba kuselithuba phambi kokuba imicimbi yembizo ichukunyiswe, uTyani wegqithela komnye wemizana eyayinga-komkhulu, xa uDlakavu yena asinga endlwini ngenjogo yokuba abonane noNceyana, khon'ukuze bavandlakanye imicimbi yembizo njengesiqhelo phambi kokuya nayo enkundleni.

Phakathi kwemicimbi eyayiza kuxoxwa, kwakukho nowawungo-cingo lwesikolo, abantu benqwenela ukwazi ngombhekaphi walo, kuba babesoloko besiva umshumayeli ngexesha lezaziso etyalikeni ngomhla weSabatha esithi, "Bayacelwa abantu ngumfundisi-ntsapho oyintloko yesikolo ukuba bagcine impahla yabo ngenyameko, kuba ibhubhisa izityalo ezilinywe esityeni sesikolo."

Uthe uNceyana akuchukumisa lo mcimbi, ecacisa nobushushu bomsindo wabantu belali ngocingo olo, waba uweziwe umfo kaJojozi ngenxa yokuba wayengazi ukuba esi sicelo sikaTyani angasenza njani na. Wayexakwe kukuba kazi woqala athini na apha kwinkosi yakhe ukuze abe nokungena kumcimbi wotywala bakwaTyani owawunxulumene noNzingo Sinxotwe.

Wasel' esongeza ezinye izikhalazo kwezo sezivakele umfo wasemaMpondomiseni; izikhalazo ezaziphathelele kuNzingo, zivela kubemi belali yaseSulenkama jikelele. Wenjenje uDlakavu kwinkosi yakhe, "Akukho nto igqitha ukuba utitshala lo ashenxiswe kwesi sikolo, kuba sel' edikene ngemithamo nabantu belali kanga ngokuba ukuba akunakwenziwa cebo lokuba emke bangasuka bambulale."

Uthe esathe nkamalala yile ntetho kaJojozi uNceyana kwece wayi-wayi amadoda eze embizweni, ekuthe kusenjalo, yanela

inkundla bubuninzi bamadoda ngephanyazo; kwase kubonakala ke ukuba uNceyana makasel' evula imbizo naxa ebengekade abe nasigqibo sisesakhe malunga nenkcaseko kaNzingo esikolweni samaMpondomise.

Isizathu sokuxakeka kukaNceyana yile ntetho kaDlakavu kukuyazi yonke imcko, nazo zonke izinto ezaziza kuthethiwa libandla ngoNzingo Sinxotwe ngokubhekiselele elucingweni lwesikolo, kuba kwakusandul' ukuba kho intlekele enxulumene nolu cingo. Le ntlekele yatsho abantu belali baqiniseka ukuba uNzingo uyalwazi ucingo apho lukhona.

Kwesi sithuba ingqondo kaNceyana esebenza ngokomeleleyo imbonise ukuba umcimbi ongocingo lwesikolo mawube ngowokugqibela njengoko wayesafuna ukutsalela iingqondo zebandla kweminye imicimbi enje ngerafu nezinto ezilolo hlobo; engathandi ke ngoko ukuqala ngowona mcimbi uza kuzisa ifuthe lomsindo kwibandla, kuba hleze lingayimilisele ezingqondweni loo micimbi, into ke leyo eyayiza kuba yingozi kwikamva lebandla.

Okunene ithethiwe imicimbi embizweni libandla kwada kwaza kufikelelwa nakulowo athe engekawuqali uNceyana wonakala ngokucacileyo ebusweni; wayesel' engathi uthetha engathandi.

Uqalile ke uNceyana ngokuthi, "Kukho nomnye umbandela apha ongesikolo sensu, ekukade ndiwuva bunkentente, ekude ke weza ucacile ezindlebeni zam. Kungoko ke ndiwuphe indawo yokuhlala engqondweni yam; ndinomnqweno nesicelo sokuba niyiphulaphule yonke inkcazo endiza kuyenza ngeendlebe ezibazileyo ukuze nibe nakho ukuyizikisa niyihlafunc ngobuchopho obungangxamileyo. Lo mbandela ungocingo lwesikolo, eninqwenela ukwazi ngombheka-phi walo."

Kwesi sithuba aqala amadoda ashukuma, athinta izikhohlhela; yayileyo yazama ukuhlala ngohlobo ize ide iphele le ntetho ingakhathazwanga nto ingaphoswanga nalelinye ilizwi.

Waqhuba ke umfo wakwaJola wathi, "Into yokuqala, ukukhululwa kolu cingo akucacile, kuba ndihlangatyezwe ngumfundisintsapho wesikolo esi kwezi ntsuku zidlulileyo, ndisiya edolophini yena esuka esikolweni, eze kundibikela udaba lokuba imiqolo yokuqala neyesithathu yocingo lwesikolo kuse ikhululwe. Kuthe kuba bendisukela ixesha lezikhalo edolophini, ndathi kumfundisintsapho ndoba ndiyibone loo nto. Okunene ke ngongcwalazi ndithume uNgweyakhe noMngqosini ukuba baye kukhangela lo mntu ungcolileyo. Le migudu ndiyenze ndingabanga sabonana nomfundisi lo ubeze kundazisa ngokubiwa kocingo. Kuthe kungemizuzu mingaphi emkile la madoda, kwavakala ukukhwaza esikolweni nokuxokozela kwezinja elalini. Kungekudala ivakele loo ngxokozelo afika apha ekhaya la madoda exhake lo mfo kaSinxotwe,

esithi ambambe elukhulula ucingo. Ekumangalisweni nasekudaneni okukhulu endibe nakho, andibuzanga nto koko ibe ngumfundisintsapho lowo ozihlangulele ngengetho ethi, naye ebeye kukhangela loo mntu ukhulula ucingo lwesikolo njengoko ebengevanga zwi kum. Ukusondela oku elucingweni ibe ikukulalela kufuphi, ukuze abe nakho ukulibamba isela elo.”

Kule ntetho lanikina iintloko ibandla licacisa okokuba asiyiyo nyaniso loo nto.

Wonke ke lo gama wokuba kuthethwa ngalo mcimbi wocingo lwesikolo nguNceyana, ubesel' ekho uNzingo phaya embizweni, kuba ebefudula ebizwa xa kuza kuxoxwa ngomcimbi wesikolo.

Kukho amaxesha anzima, amaxesha abuhlungu, athi umntu engesiso sithulu nje abe siso, athi eliciko nje om' umlomo, athi ebona nje abe yimfama ngenxa yeentlungu neembandezelo zemeko akuyo. Kwaba njalo ke kanye kuNzingo Sinxotwe xa wayengqongwe yinkundla yamaMpondomise eyayimbuza ngombheka-phi wocingo awayengazi nto konke ngawo; eqonda okuba le nkundla ilubuza olu cingo iqinisekile ukuba lukuye.

Akazanga aphenyule namnye kuloo mibuzo yayilukrozo, iphuma kumaciko ngamaciko, koko wafumana wee nkamalala. Ilizwe eli langa liyajikeleza; zathi zona izinto ezikulo zabanakala luzizi: konke okwakuthethwa apho kwavakala bunjentente wanga ukuvela ephupheni ngenxa yokuba yonke loo mibuzo yayigudle ukumxelela ukuba ucingo uyalwazi apho lukhona.

Ukungaphenduli kukaNzingo komeleza isikrokro senkundla yaseSulenkama sokuba uNzingo ulukhulule walubeka ndaweni ithile ayazi yedwa. Wasel' excelelwa ke sisibonda ukuba aze aluthenge olo cingo xa angenakuyinika mazwi akuzihlangula inkundla. Emva koko waba uyakhululwa uNzingo embizweni. Usukile kwa oko umfo kaSinxotwe wasinga kumzi awayewunikwe yilali yaseSulenkama ukuba ahlale kuwo wonke ugama wokuba esakhonza kumaMpondomise.

Waxomolozwa, ezomeleza kumzimba owasuka wabuthathaka kukukhathazeka; waziva ephelwe ngamandla ngokukodwa emadolweni asuka athamba ngokungathi akasenalo nalinye ithambo. Yonke ke le nto yenziwa kukuba wasuka walahlekwa yingqondo. Apho imbuyele khona ingqondo uNzingo, ingcinga yokuqala awaba nayo yeyokuba kazi wokhonza ixesha elinganani na kumaMpondomise; yona intlalo nempatheko yakhe iya kuba yenjani na xa igama lakhe liyingubo yehlazo kubo aba bantwana abakhokeleyo, babazali bathetha ngolu hlobo ngaye? Yakufika le nginga engqondweni wasuka wanengqele, intloko yona yanga ithiwe nkxu emkhenkceni; wathi wonke umzimba waduda luloyiko olwaluxube neentloni zokukhohlwa nayinto awayeza kuyifundisa esikolweni ngemini elandelayo.

Wayexakwe kukuba kazi wovela njani na yena kwabo bantwana aza kuthi ethetha nje babe bengeva kukufundekelwa yingcinga yento abayivileyo ngaye? Waman' ukuhlasi mlale okwesanuse uNzingo akucinga ihlazo igama lakowabo klikulo ngaphandle kwesizathu, kuba kambe wayezame kanga ngoko wayenakho ukulilondoloza. Indleko awayeza kungena kuyo yokuhlawula ucingo angalwaziyo yatsho iingcinga zakhe zaxananaza.



Wonke ke lo gama wokuba nNzingo sel' esendlwini yakhe igama lakhe lalisengundaba-mlonyeni phaya embizweni; ngoku sekufunwa neccebo angathi agxothwe ngalo uNzingo kwisikolo samaMpondomise. Lifuniwe icebo, kwanzima kakhulu ukufumaneka kwalo, kodwa apho lifumanekhe khona laba ndidi mbini. Elokuqala livele kuKula, into yakwaSkhosana engqondo yayihluzeke ngokwaneleyo njengoko yayikhe yathabatha kanobom kwimfundo ephakamileyo naxa yoyisakala phakathi. Elo cebo lavela lisithi, "Makungathunyelwa bantwana konke esikolweni khe sibone ukuba laa mfana wofundisa ntoni na."

Kwesi sithuba wabonakala ephakama umfo wakwaNgqosini owayekho etywaleni bakwaTyani ngomhla weSabatha leya wathi, "Yini le wenzani, mfondini, ukusuka ubonakale uncedisana nalaa mfana weza kuchutha isikolo; anitsho na kaloku zimfundi ukuthi imfundo sisitshixo sokhanyo? Xa kungathunyelwa bantwana esikolweni akuqondi na ukuba kocima nelo lahlana lemfundo besinalo?" Ngomzimb' otyhafileyo nobhek' ezantsi wahlala phantsi uKula sel' ephelile ziintloni ukuthi efunde kangaka, isiphosiso sakhe esisingisele emfundweni, sibonwe ngumqaqoba weqaba clingazange liwubone umnyango wesikolo.

Elesibini lavela kunyana kaKula omncinane, uZithonga. Elo cebo yaba lelokuba kubhalelwe kuRulumente kuchazwe ububi benkqubo kaNzingo. Wothi ke uRulumente ukuba uyasamkela isikhalo eso, athabathe amanyathelo ngaloo nto.

Lamkeleka icebo elo, kwase kuthunywa uZithonga lowo ukuba ayibhale incwadi leyo aya kuthi akuyigqiba ibe yileyo indoda ibhale igama layo ekupheleni kwencwadi leyo. UZithonga lo ngumfo owayelwazi kakhulu ulwimi lwasemLungwini, kuba wayephumelele ibanga lesihlanu kwimfundo ephakamileyo, clichule lokucinga nokuthetha.

Akuba enikwe izinto zokubhala, waxcelelwa iziphosiso ama kazibhale ngoNzingo lowo, waphiwa ithuba lokuhlaza intetho ngengqondo ezikileyo ukuze abe nokuyilungelelanisa apho ephapheni. Waya kwindlwana ethe geqe, ukuze angamva naloo wele-wele wengxokozelo wayesenziwa ngamadoda ekundleni.

Kungemizuzu mingaphi engene kuloo ndlu umfo wakwaSkhosana, wahla wakhawuleza waphuma sel' ewathe qhiwu amaphepha amathathu awaye ewabhale azala yinkcazo yesimo awayeyalelwe ukuba aze athi uziphethe ngaso uNzingo Sinxotwe kwisikolo saseSulenkama. Avakala embonga kwa oko amawabo. Wathi kwakuzola wayifunda yonke intetho yakhe phambi kwenkundla; bathi abangayilandeliyo intetho yasemzini, bancedwa kukuchazelwa ngekaNtu.

Kwaba yimivuyo nentswahla phaya ngasebuhlanti akuba egqibile ukuyifunda loo ncwadi uZithonga; imihlali yamadoda yafana neyabantu ase bephumile ehlathini. Wathi wonke obesendlwini wakroba phaya ngasebuhlanti, ezama ukuqonda eyona nto ibanga le ngxokozelo yenziwe yinkundla.

Ezi ncwadi zibhalwe zambini ngokufanayo; enye yathunyelwa kumongameli wemfundo yabaNtsundu eKapa, xa enye isinga kumongameli wesikolo saseSulenkama kwalapho eSulenkama. Yakuba yanelisiwe zezi ncwadi zombini, inkundla yathumela amadoda amabini ukuba aye kufaka ezo ncwadi eposini. Anduluka ke la madoda ngeenyawo ezingenamkhinkqi ngenxa yokuqonda ukuthenjwa kwawo yinkundla.

Yachuthakala ke imbizo ngaloo mini ngelikhulu ithemba lempendulo eya kuvela kuRulumente.

Ukuhlelwa Lilishwa

Emva kweeveki ezintlanu yahambayo incwadi yenkundla, ngosuku lwesine evekini, kubonakele kufika phaya esikolweni, ngexesha lentlazane, imoto yomhloli xa kanye umfo kaSinxotwe abil' esoma evumisa. O, hayi izinto zamashwa! Athi xa sel' emvelele umntu ange wambethe ingubo yawo; aze wona ukuthululisana ngaye oku ange ngamahashe asel' ejonge ukuya kuphuma ebhantini. Ukufika komhloli wezikolo evumisa uNzingo kwaba lilishwa, kuba uNzingo wayefudula evumisa xa sel' imbalwa imizuzu phambi kokuphuma kwesikolo; wayeqala ukuvumisa ngeli xesha lemini.

Ungene sel' onakele kukuxakaniseka umhloli, wathi engabanga sabulisa, wonda kuNzingo, wabuza ukuba uthabatha ixesha elingakanani na evumisa ngokwenkqubo yakhe yesikolo. Akuba emxelele ukuba uthabatha imizuzu engamashumi amathathu, wamphikisa, esithi uthabathe iyure; kudala ephulaphule, ekhangele nakwintsimbi yakhe yexesha. Kule ntetho uqokele wathi uNzingo, unobangela waloo nto kukuba usebenzise ixesha lokuvumisa ngezolo ezifundweni, ngoko ke ubuyiselela elo xesha, kuba kambe kwakungaseentsuku zatywala lufike usuku lomnyhadala wokuvuma kwezikolo.

Uthe umhloli akubuza isizathu sokuba kuvunywe iingoma zesiXhosa ezingayikuvunywa kumnyhadala lowo, umfo wakwa-Dlangamandla wazihlangulela ngelithi, "Kungokuba amazwi abantwana akhawuleza alunge zezi ngoma njengoko ziwenza okokuba aqhele ukuntinga."

Wabulisa umhloli, waya kungena emotweni waza wathi akuba elijijile ivili, wanduluka ukusinga kwidolophana yakuQumbu. Emka nje umhloli akakhange abhekise nelimdaka kwezinye iititshala. Yeka ke ukuphuma kwelali yonke yaseSulenkama eyayise iqinisekile ukuba uNzingo ebonwe ngumhloli nje evumisa ugxothe esikolweni, kuba sesinye sezikhalo ezaziphambili kwincwadi eyayibhalelwe uRulumente, ikhalazela inkqubo kaNzingo esikolweni.

Kwaba ludano olukhulu ngentsasa elandelayo emva kwembali eyenziwe ngabantwana yokungxoliswa komfundisi wabo omkhulu ngumhloli ngezolo ukubona uNzingo ebuya esinga esikolweni. Bambi bavakala besithi uzama ukugquka umkhondo wokugxothwa esikolweni; ulibele kukuchitha ixesha ngokuceza okomtshakazi weqaba endaweni yokusuka kulaa mzi ahlala kuwo aye kwelakowabo.

Kugqithe iveki yanye kwaza ngosuku lwesine kwelandelayo wabuya wagaleleka umhloli ekhwele inkabi yehashe emfusa, ethwele isibhabhalala somnqwazi ekwaba cebetshu ukuba angasitheki

amchlo nguwo. Ubuso obu wayebubophe ngeqhiya enkulu emhlophe ngokungathi ulumkele ukungenwa yingqele kwizinyo eliqaqambayo. Ngeli lixa umhloli ufike engekho uNzingo esikolweni, eye kwaSibonda embizweni ngeenjongo ezimbini.

Eyokuqala ikukwazisa amadoda elali ukuba uRulumente uyalele okokuba abantwana abakwibanga lesihlanu nelesithandathu mabafundiswe ukupheka ukutya kwempucuko, kuze kubekho indlu eyakhiwayo yaloo msebenzi. Eyesibini yayiyeyokwazisa kwa inkundla leyo ukuba kukho imali athe uRulumente uza kuyikhuphela ukondla abantwana besikolo. Phambi kokuba ayenze ke loo nto, unqwenela ukuba kuqale kwakhiwe indlu eza kuba yeyokugcina oko kutya kwabantwana kuza kuthengwa ngaloo mali.

Injongo yezi zaziso zikaNzingo yayikukucela uNccyana nenkundla yakhe ukuba baye kwakha ezo zindlu zimbini zifunekayo phaya esikolweni. Phambi kokuba aye kule mbizo uNzingo umazisile uDumile, umfo kaNgxiya obe yenye ititshala eyindoda efundisa kwalapho eSulenkama. Ufike walimisa phambi kwendlu ihashe.

Le ndlu ame phambi kwayo umhloli yile ibifundela abantwana abakwibanga lesihlanu nelesithandathu. Ngenxa yokungabi kho komfundisi wabantwana abo, kwaphuma omnye umntwana owayeqave kakhulu, wachaza eba ngumhambi nje ukuba sekumzuzu ephumile umfundisi wabo, waye ke engawuxelanga nombheka-phi wakhe.

Wehla umhloli ehasheni, wayisusa ingubo yakhe, umnqwazi, neqhiya abezibophe ngayo, waza wangena endlwini apho wafika wahlala etafileni kaNzingo. Ezinye iititshala zimbonile umhloli ukufika kwakhe, kodwa azaba nakumnakana; zacinga ukuba mayibe ngumhambi nje obuza indlela.

Kungemizuzu mingaphi ehleli umhloli etafileni, ungenile uDumile eze kuqonda lo mntu ambone engena endlwini efundisela uNzingo, ukuba ngaba ukhala ngantoni na nje njengoko ebasazi ukuba umfundisi-ntsapho lowo akakho. Waba nolothuko olukhulu uDumile kukufumana okokuba ngumhloli lo acinga ukuba ngumhambi. Uthe xa aqalayo umfo kaNgxiya ukwenza inkcazo yombheka-phi kaNzingo, wavakala ekhalisa umlozi umf' omkhulu lowo bekusathethwa ngaye, esiza.

Akulibona ihashe lomhloli kude kufuphi kuye, wakhwaza omnye wabemi belali, wambonisa eli hashe lihle, liphakame kangaka, limnini-lo angamboniyo; bathetha kakhulu ngehashe elo wada umfo obethetha notitshala wahamba xa yena uNzingo angena endlwini. Uthe akungena endlwini umfo wakwaDlangamandla wee mandla ngomhloli, into ke leyo eyamnika ulothuko olwatsho wafumana wema ngakwisihlalo ekwakhleli kuso omnye wabafundi.

Wabulisa umhloli ehleli etafileni, wavuma uNzingo. Wabuza

imvela-phi umhloli sel' ebomvu ngumsindo wokunganeliswa sisizathu esibekwe nguDumile sokungabi kho kukaNzingo esikolweni ngexesha lesikolo.

Kambe ke abantu baseSulenkama babese bemkhuhlele mpela uNzingo kumhloli ngencwadi ababeyibhalele kuRulumente kwiveki ezegqithayo, kuba umhloli wayengasafuni kuva nento nje ngoNzingo kungenxa yokuba wayekhe wafika evumisa esithi ulungiselela ukuya kumnyhadala wokuvuma waza akaya.

Kuyinene ukuba uNzingo wayezimisele ukuya kumnyhadala lowo, kodwa inxalenye yabazali ayizanga ivume ukuba abantwana baye kuwo ngesizathu esithi abantwana babo abaphilanga banezifuba; abangeze baye kukhamisa emoyeni bengazi kuza nalo nelo khaka. Badiniwe kukuhambela ihashe elifileyo kuba kukade besiya kulo mnyhadala bangezi nanto. Encengewangu kangaka nje umhloli kungenxa yokuba wayengayithembanga nokuba iyinyaniso na le ntetho kaDumile; koko wathi mababe bayazana ngesona sizathu siyinyaniso sokungabikho kukaNzingo esikolweni, abe ke uDumile lo uyamquma.

Akuqonda uDumile ukuba umhloli akanliswa sesi sizathu amxelele sona, wabashiya bexambulwana abo babo babini, uNzingo nomhloli, waya kwindlu awayefundisela kuyo. Apho wafika wathabatha iphetshana awabhalala kulo uNceyana emcela ukuba aze kuba lingqina elizeleyo lokuba uNzingo ubebizwe nguye, yena Sibonda, kuba efuna aye kucacisela inkundla ngeenjongo zezindlu ezimbini ekufuneka lizakhe ngokukhawuleza phaya esikolweni. Akugqiba umfo wasemaCwereni, wathuma umntwana ukuba abalekise clo phetshana kuNceyana.

Lo gama abhalala uSibonda uDumile, ube yena uNzingo ezama ukumqondisa umhloli ukuba asinto ifanelekileyo ubukho bakhe ezimbizweni zamadoda elali ngexesha lengqasho, kodwa oku kuya kwakhe embizweni kwaba sisicelo esada sangumthetho ngenxa yokuba uNceyana njengomntu ongefundiswanga, akakwazi kuzichaza ngokwanelisayo iinjongo zezinto ezithile ezingesikolo eso; babe abemi belali bengazimisele kuxhasa nto entsingiselo bangayaziyo, kuba hleze bathi kanti bavisisana nento eza kuchitha isikolo sabo.

Akugqiba ukulifunda eli phetshana uNceyana, wathuma kwalo mntwana ebelizisile ukuba asukele uDlakavu Jojozi noTyani, abaxelele ukuba unombandela awulibeleyo ukuwuthetha enkundleni; ngoko ke mabakhe babuye. Yabingeyiyo nyaniso into yokuba uNceyana wayenento ayilibelyo ukuyithetha enkundleni; nto nje ebefuna ukuhilizisa ingqondo yomntwana lowo ubethunyiwe ukuze angaqondi ukuba kuza kubhungwa ngale ncwadi abeyithunyelwe. Yho! isazela ke sona ngokumdla umnini-so! UNceyana

lo sel'ede azixakakise ngokuhilizisa ingqondo yomntwana nje kungokuba lo mntwana ebesazi ntoni ngento ebhaliweyo kwelo phepha? Njengokuba ibandla belisandul' ukuchithakala, umntwana wabafumana abo bafu babini bengekade babe mgama, base bejika ke kwa oko ukusinga apho kwinkosi yabo.

Akufika la madodana, uNceyana wawazisa ngentetho ekwiphethshana elize nomntwana obesuka esikolweni. Umfo kaJojozi owayezingca ngokuduma ngobulunko, wavakala esithi uNceyana angakhe ayilinge nakancinane into yokuzifaka enkathazweni yokuvuma ityala lokugcina isicaka sikaRulemente ngexesha lengqasho; aze loo nto ayiphike ade alale ngomqolo. Waqhuba wathi into ema kayenze kukuya phaya esikolweni afike amxelele umhloli ukuba uNzingo yindlamanzi engahlukaniyo nentombi kaLudiza kanga ngokuba akanyali kuya kusela ezilalini ngexesha lesikolo; nangoko afike engekho ubesaye kusela kwiindawo czinezichibi. O! wafumana wathula uTyani eqonda ukuba le ntetho kaDlakavu imasikizi ukuba ithethwe ngomfundisi-ntsapho kumhloli ingakumbi ke njengokuba ingasiyiyo nyaniso.

UDlakavu wayesazi ukuba uthetha amampunge xa athi uNzingo uyasela kuba wayengazanga ambone, eve nokuva ukuba lo mfo wayekhe wamfaka umabil'ebanda kowakhe umlomo oko wathi wakho chlabathini. Unobangela wokuba nesibindi sokuthetha into engeyiyo nyaniso ngolu hlobo, yayikukwenza umgibe wokubambisa uNzingo ngomhloli khon'ukuze elaa yelenqe labo lokumkhupha esikolweni liphumelele msinya.

Wabonakalisa ukusamkela ngobubele uNceyana isicelo sika-Dumile ngokubhala elakhe iphetshana awamxelela kulo ukuba kulungile uyeza, aze amhlangabeze, kanti koko aziyo ukuba uza kuthetha konke okuhleliyo nokufileyo ngoNzingo kumhloli kuba kaloku ubanjelwe. O! lithi ilishwa xa selimambethe umntu ange uhlekwa naziintaka, zithi izihlobo zibe ziintshaba kuye; ziqale kaloku ukumela qelele kuye; zimgxwale ngokomntu osekhukweni lokufa otyeshelwe ngamaqabane akhe! Kwaba njalo ke kanye kuNzingo xa wayeza kuphoxwa nguSibonda obefudula emthengela iibhotile zotywala, kuba kambe uNzingo wayebaxabisile abemi baseSulenkama, ngakumbi abaziintloko.

Okunene uNceyana waya kuzihamba-hambisa phaya ngasesikolweni waza uDumile ngengcinga yokuba uNceyana makabe sel'eze kwenza isicelo sakhe, wamhlangabeza. Wafika umfo wasemaCwereni wamcela uNceyana ukuba akhe aye kulaa ndlu inomhloli, apho bafika bonda kuNzingo. Umhloli unqwenele ukumazi uNceyana, waza, akuba emchazelwe, waqala ukumxoxisa ngezinto zesikolo, emchazela nangokufika kukaNzingo kade esikolweni, engamazini nalapho abeye khona.

UNceyana wamkhawulezela wamxelela umhloli ukuba uNzingo uvela etywaleni phaya czilalini, libe ke likakade lakhe clo lokushiya umsebenzi wakhe aye kulibala ziindywala. O! wakhuzo akalibala umhloli kukuba lo mfo acace okukuba umsebenzi wakhe akawuxabisanga kanga ngokude angabi naxhala lakuya ezindywaleni ngexesha lesikolo. Wathula uNzingo wanga akakho apho endlwini; suka wamatha akuva la mazwi kaNceyana.

Uthi umntu akuhliwa entloko ngento embi ngumntu abemthembile kuba engazanga wabonakalisa butshaba kuye, asuke ange usesidla ubulongwe isidenge, kuba usuka akhohlwe, axakeke, angazi ukuba kutheni na; suka angazithembi iindlebe zakhe ukuba ziphulaphule loo nto ayivayo; kuthi ke kwakuba njalo afumane athi cwaka nakwindawo ebifuna ukuphendulwa!

Waba kuloo mcko ke kanye uNzingo akuva amampunge awayephuma kuNceyana ngegama lakhe emva kokuba yena Nzingo, iimali zakhe ezigqibele ekuthengeleni umfo lowo iibhotile zotywala, kuba ebaluleke engqondweni yakhe ngokuba sisibonda sesizwe awayengumkhonzi kuso. Kwesi sithuba uDumile wasuka wanentloni yintetho kaNceyana eyacacisa ukuba ulixoki elithe uNzingo ubekwaSibonda, ekubonakalayo ke ukuba bebesazana ngobu buxoki njengoko noNzingo efike wathetha kwaloo nto.

Kambe ke uNceyana lo waba nguPilato wesibini, kuba wayengaboni sizathu sakumchasa uNzingo ukuba abe ngumfundisi wesikolo selali yakhe, kanga ngokuba nala matiletile wayewenza okuba aphume esikolweni wayekholisa nje umkakhe owayenguninakazi kaZweni, nenkundla yakhe, kwakunye nelali iphela. Le ntetho kaNceyana yamtsho wadideka umhloli; wakhohlwa nayeyona ntetho anokwamkela yona, kwezi ntetho ziphikisanayo. Ukuthula kukaNzingo noDumile kwenza ukuba umhloli aphume egqwashula ngumsindo. Yho! wanga akanyatheli ukuya kumzi woMongameli wesikolo saseSulenkama.

ISAHLUKO 7

Umhloli Nomfundisi

Akufika apho wenza inkcazo yokufika kwakhe esikolweni ade abe uve nangesimo sikaNzingo sokungakhathali ngumsebenzi wakhe kanga ngokude aye kusela ngexesha lesikolo. Watsho echaza yonke intetho kaNceyana eyayingoNzingo, csithi ke noNzingo ubonakalise ukuyamkela loo ntetho, kuba akakhange athethe nelimdaka lokuzikhusela, nelokucacisa ukuba loo nto ithethwa nguNceyana

asiyiyo nyaniso. Waqala kaloku umhloli ukuzaneka zonke izikhalo zabantu belali yaseSulenkama ezazingoNzingo, wada waya kuphathela nakucingo lwesikolo abefudula elwazi naye; wachaza nento yokuba abantu belali besithi lukuNzingo kuba wabanjwa elukhulula ngolunye uratya.

Umhloli wamchazela umLungiseleli nento yokuba ilali ikhala ngokuba uNzingo elichithela ekuvumiseni ixesha lesikolo. Watsho esithi ke naye, yena mhloli, uyayingqina loo nto, kuba sel' ekhe wafika phaya esikolweni uNzingo evumise iyure yonke waza akubuza isizathu soko wafumana wathi ulungiselela ukuya kumnyhadala wokuvuma angazanga ade ambone nakuwo. Umhloli utsho wathi, lilonke ke yena uza kumkhupha uNzingo esikolweni, kuba akakholisi namnye ummi welali, waye ekungasebenzini kwakhe ekholose ngobuciko obungenasiphelo.

Kule ntetho yomhloli umfo kaNtusi wenjenje yena ukuphendula, "Ndiyadana, mnumzana, yile ntetho yakho. Into yokuqala ndingatsho ukuthi, okunene uNzingo wayengayanga kumnyhadala wokuvuma ukanti ke isizeka-bani soko asikho kuye; sikwinxalenye yabazali eyabalelayo abantwana ukuba baye kumnyhadala lowo ngesizathu endingeze ndasazi, kuba bathi abantwana babo abanakuya kukhamisa emoyeni kubanda ukuze bangenwe yingqele. Eso sizathu ke mna, mnumzana, andisibaleli ntweni ngenxa yokuba abo bantwana babengayanga kumnyhadala lowo ngenxa yengqele, babesebenza emasimini kubanda kunjalo, ngabula bazali babo! Xa nditshoyo ke, mnumzana, andithethi kuthi uNzingo wenza into entle ngokuchitha iyure yonke ekuvumiseni. Ndizama ukukucacisela ukuba wayengakuxeleli mampunge xa wayesithi uzimisele ukuya kumnyhadala wokuvuma. Into yesibini, uNzingo andizanga ndimbone ngala enyama kumzi onotywala, ndingazange ndive nangabazincokolelayo ukuba uNzingo unamathamo akhe awathabathe kudl'omdlayo. Kuyandimangalisa ke ukuva ukuba ukhe ade ashiye nomsebenzi wakhe ngenxa yotywala. Kukho nale nto ke, mnumzana, ema ndikhe ndikuxelele yona, ndingumLungiseleli omdala wale Sulenkama; sekumzuzu kakhulu ndiqhuba nawo amaMpondomise la kodwa kulo nyaka atyhile kwelinye iphepha. Anditsho ndadideka kuba andizanga ndiwabone esizithendeni zomfundisi-ntsapho kangaka. Zininzi iititshala ebe zifudula zifundisa apha, kodwa le inguNzingo aphume nayo, andazi ukuba kutheni na, kuba ke kambe andiboni nesisodwa isihlava kuye."

Umhloli obekade eqwalasele phantsi wonke ugama wokuba uMlungiseleli ethetha, uphakamise amehlo wathi, "Uthi kanene abafundisi-ntsapho kudala befundisa apha eSulenkama bengabafiki-bumini, bexatyisiwe ngamaMpondomise?"

Umlungiseleli uvume ngelithi, "Kunjalo kanye mnumzana." Uqhube wathi umhloli, "Kanti ke amaMpondomise la enembeke kangaka nje kubafundisi-ntsapho bawo aqale apha kuSinxotwe ukungabi nasiphatho sihle?"

Ubuye waphendula umfo kaNtusi ngelithi, "Kunje ngokuba usitsho, mnumzana."

"Ucinga ukuba le ntwela-similo yabumini yamaMpondomise yenziwa yintoni?" Ubuzile kwakhona umhloli.

Wema wodwa ke lowo umbuzo. Wenjenje ngoku umhloli ukubhekisa kuMlungiseleli, "Mnumzana Ntusi, kukho eli nqaku ema ndikhe ndikuphe lona; zininzi izinto ezithandekisa umntu ebantwini kanti zikwangako nezinyelisa umntu ebantwini. Umntu uthandwa ngabantu ngenxa yesimo anaso ukanti umntu akafunwa ngabantu kwangenxa yesimo sakhe. Kuxhomekeke emntwini ke ukukhetha isimo abonayo ukuba simfanele. Xa umntu eze kukhonza endaweni ngenjongo yokuba sisibane salapho, kufuneka azithobe kubemi baloo ndawo aze kuyikhanyisela; azilinganise nabo khon'ukuze iimfundiso zakhe zingene lula, ngobusela, ebantwini baze bazibone sebekhanyiselwe. Ukuba ke iimfundiso zomntu ziphuma kamnandi emlonyeni zize izenzo kwazomntu lowo ziphikisane nento abeyithethile, azinakungena ebantwini, kuba kaloku izenzo neentetho zomntu kufuneka zingqinelane ngokuba ngumzekelo omhle kubantu abakhokelayo ukuze babone apho anyathele khona, banyathele ke nabo. Ngelinye igama ndithetha ukuthi, kucacile ukuba sikho isihlava esikulo mfundisi-ntsapho esinganyamezelekiyo kumaMpondomise ekubonakalayo ukuba wena akukasibhaqi. Mhlawumbi kukwenza umsantsa phakathi kwakhe nabemi belali, babe ke abemi aba bayaqonda ukuba lo mfana uya kubakhokelela kumoya ongemhle abantwana babo, wokuba imfundo ingabi nabudlelane nabantu abangafundanga; mhlawumbi sisiphatho sakhe ebantwaneni singazi. Iyonke ke le nto Mnumzana Ntusi ndicinga ukuba xa abantu belali bangamfunileyo uSinxotwe, makaphume esikolweni kuba akaselulo khanyiso mntwini apha eSulenkama njengoko sekubonakala ukuba akusekho noyedwa umntu ongaba salandela iimfundiso zakhe. Loo nto ke ithetha ukuthi, ndaweni yokukhanyisa uyatshabalalisa njengoko abantu aba beza kubathumela kwezinye izikolo abantwana babo kubafundisi-ntsapho abakholwa ngabo. Uyabona ke ndiyiva ndingayiva le ntetho yakho ngalo mfana, kuba ezinye izinto ebezikhazazelwa kuye yilali le, ndizibonele ngokwam kanti ke wena uthi, naxa angenasihlava nje lo mfana ungumfundisi wokuqala ukungafunwa ngamaMpondomise. Nantsi ke into yokugqibela ema ndikwazise yona, ndiza kuba semva kwakhe laa mfana; ukuba ndikhe ndafika kukho into nokuba inye eqhwalelayo phaya

esikolweni, ndomkhupha, kuba sekucacile ukuba ingqondo yakhe akayimiselanga apha emsebenzini. Sala kakuhle ke Mnumzana.”

Watsho nje wee khwitshi umhloli esiya kukhwela chasheni lakhe, ngenjongo yokuphinda apho ebevela khona. Lo msindo womhloli owabonakala ungenayo neyokuzicenga inceba wammangalisa uMlungiseleli kanga ngokude avakale ethetha ydwa esithi, “Awu! AmaMpondomise amenzakalisa umntakaSinxotwe kuRulumunte; yini ukuba kucace ukuba akasafuni kuva nento ngaye umhloli sendizama kangaka ukummela?”

Uhleli uMongameli clindele ukuphuma kwesikolo. Ezi ndaba zithethwe ngoNzingo ngumhloli azimonwabisanga uManeli, kuba ubezithanda zonke iitishala zakhe; abe ke njengomntu osel' encentsuku neentsatshana ubemvela kakhulu umntu ohlelwe sisiwo esibuhlungu nesaluphi na uhlobo. Ububele abe ebaphethe ngabo abafundisi bakhe uMlungiseleli benza okokuba bamthathe njengomzali wabo bade bathethe ngokuthi, ‘bawo’ xa athetha nabo, naye ekhala ngabantwana bakhe xa bathetha naye.

Akubona ukuba isikolo siphumile, wabiza intwanazana yakhe wayiyalela ukuba iye kubiza umfundisi-ntsapho oyintloko yesikolo esikolweni. Akufika uNzingo waphiwa isixhaso senyama waza, akukhov' ukutya, wacelwa nguManeli ukuba enze inkcazo yokufika komhloli esikolweni ngaloo mini. Wachaza konke okwakwenzekile uNzingo wada waza kuthi ga ngokuphuma komhloli endlwini yesikolo ebashiya bethe caa izisini noDumile noNceyana. Yeha ke! wathetha wophela kaloku uNzingo ngentetho eyenziwa ngaye kumhloli nguNceyana! Xa washiya angalaziyo lodwa ngaba liliphi angazange alithethe kwawaziyo?

Akugqiba ukuyenza le nkcazo uNzingo, uMlungiseleli wambuza ukuba ngaba ucinga ukuba injongo kaNceyana yokuthetha ngolu hlobo nganye ibiyeyantoni na. Waphendula uNzingo ngelithi, “Ibiyeyokuba ndigxothwe esikolweni.” Kule ntetho uMlungiseleli wathi, “Ndiyavuya kukuba umqonde uNceyana lo ukuba ubesebenzela ukukukhupha esikolweni, enjalo nje akayedwa kuloo nto: unelali iphela. Umhloli undixelele into eninzi ebhalwe ngawe, ukhalazelwa nguNceyana nenkundla yakhe. Ndiyabona ukuba yiyo nale nto umhloli angavumiyo ukuphela apha esikolweni. Phakathi kwezikhalazo abazibhalileyo bathe akufundisi, ulibala kukuvumisa. Ke, mfo wam, umhloli uthethe kakhulu ngawe esithi uyabona ukuba akuzimiselanga emsebenzini wakho, kuba ngenye imini wafika uchithe ixesha elide ekuvumiseni usithi ulungiselela ukuya kumnyhadala wokuvuma angazange ade akubone kuwo. Uyabona ke, mntwan'am, aba bantu bebala banochuku kakhulu, kuba bathi umntu akungabanelisi ngento enye, babe sebhala ezithendeni zakhe kanga ngokuba umntu ophantsi kombuso wabo

kufuneka azilumkele kungade kube kabini ebanjwa engemanga kakuhle emsebenzini wakhe. Ukususela ngoku ke zama ukuthabatha nyathelo limbi kumsebenzi wakho; izindlu eziya uzame ukuba zihlaziye ngaphakathi nangaphandle ukuze zicoceke nanga-phezulu kokuba zibonakala; bathi xa bangezi kuzicoca abafazi belali emva kokuba ubacelile, uxole uqeshe abantu bokucoca isikolo esiya, kuba ke kambe abantu abangevumi neentsatshana zabo ngoMgqibelo. Ndikucebisa nokuba czaa zindlu zimbini zifunekayo uzakhe ngendleko yakho; wenze neekonsathi zokuhlangabezana nawe ngemali, kuba ndiyazi ukuba amaMpondomise la akazi kusuka lula kule nto yezi zindlu, kanti ke kwakufundiswa oku kupheka, kutyiwe nokutyiwa zezinye izikolo, wena, kungekho nanye into oyenzayo kwezi zinto, yoba yinkathazo yakho leyo kude kuqinisekiseke neli lizwi lomhloli lokuthi akuzimiselanga emsebenzini wakho; amaMpondomise la oda aswabuluke nokuba kunini na kodwa kufuneka ungalindi loo nto wena; uqhube ngeyakho imali uze ubuyiselelwe yileyo yorolwa mva. Baninzi mntwan'am abafundisi-ntsapho abakule ngxaki yakho yokungancediswa ngabantu belali kwinto ekufuneka yenziwe esikolweni ngokomthetho kaRulumente, kodwa basuka baxolele ukukhupha kweyabo imali, benze loo myalelo wenkosi yabo, kuba besazi ukuba ezi ponti zimbini nezintathu bazikhuphele kuloo nto ifunekayo zibiza iiponti ezininzi eziza kuziswa kukuzinza kwabo esikolweni xa bathe banomsebenzi oncomekayo. Xa nditshoyo ke ndithetha ukuthi, khawufake ilitye entliziyweni, uxolele nayiphi na into, wakhe ezi zindlu zimbini zifunekayo ngendleko yakho. Loo nto ayikukuhlwempuza ngangohlobo oya kuhleleka ngalo xa ulahlekene nomsebenzi wakho lo. Abahloli ayibasithelanga into yokuba abafundisi-ntsapho abaninzi bathwele nzima kukungafumani luncedo kubantu belali abasuka bangayisi so into ethethwa ngumfundisi, kanti kuyenzeka ukuba bathi bekungxolisa nje bekuxelela nabaqeqeshi-ntsapho abawuthobeleyo umthetho babe bafuna uzame nawe. Ungahlali phezu kwamaqanda abolileyo okungaphulwaphulwa sisibonda nangabantu belali. Uyabona ke umhloli lo sel' ehleli ezithendeni zakho nje, akazi kunqaba apha esikolweni. Wena ke yima ngeenyawo kwangoko aze athi ephinda esiza afike enomqela awubonayo oya kubonakalisa iinzame zakho zokwenza mhle umsebenzi wakho. Hamba ke, Dlangamandla, uye kuzama kanga ngoko unakho; nam ndiyathemba ukuba ndokunceda kwiindawo endinakho ukwenje njalo kuzo."

Kula mazwi oMlungiseleli uNzingo wabulela esithi, "Kambe ke, bawo, asikuko nokuba ndiyawabulela amazwi okundivusa kwakho xa undibona ukuba ndijinga eliweni. Kaloku lakha lathi iciko lakwaNgesi, yimfanelo yomzali ukunika ize ibe yimfanelo

yomntwana ukuthabatha. Xa nditshoyo ke ndithetha ukuthi, andilamkelanga nje kuphela eli cebo undinike lona: ndiza kulisebenzisa ndaye ndosindwa ndizama. Ndiyayibulela, bawo, into yokuba ndithi xa ndize apha ngaphandle kwabazali wena ube ngumzali kum; wanga ke akungedinwa kukumana undinqwanqwanda xa ubona ukuba ndiyaphambuka endleleni. Nangamso!" Akugqiba ukwenza la mazwi ombulelo kuMlungiseleli, uNzingo wasel' ecela indlela.

Wahamba ke uNzingo egutyungelwe ziingcinga ezaba sisiphumo sentetho kaManeli, ethe nqa kukuba kazi angabathini na bona aba bantu aza kubaqesha ukuze bakhawulezise ukusebenza. Akazange alale uNzingo ziingcinga zokuthatha ebeka ngenxa yokukhohlwa kukuba kazi angamthini na uNceyana ukuze abe nomdla wokuncedisa kulo msebenzi ngokukhawuleza. UNzingo wada wagqiba kwelokuba avuke ekuseni ngemini elandelayo aye kumazisa uNceyana ukuba kufuneka kuqaliwe ukwakhiwa kwezana zindlu zimbini ebethetha ngazo ngezolo; kuza kube kusetyenziswa eyakhe imali wonke ugama wokuba ingekaqokelelwa ngabantu belali. Ngoko ke yena, Sibonda, makasel' enceda ngeenkabi zokuthutha amanzi nomhlaba.

ISAHLUKO 8

Ukuzingisa Kwelishwa

Akufika kuNceyana uNzingo, wabuphalaza bonke ubuhlungu obuya kuba kho kumphfumlo wakhe xa zithe azakhiwa ezi zindlu. UNzingo ubesel' ebeka nje ubilo ngokuthetha noNceyana ngomsebenzi wesikolo, kuba ebesazi ukuba umfo lowo akasokude azixhamle ngaloo nto koko wayesel' esenza nje isiko, khon' ukuze abe nakho ukuthatha amanyathelo okwakha engabanga senkathazweni yokuwuthathela kuye umsebenzi wesibonda. Ngenxa ycentloni zentetho awayeyenze kumhloli ngoNzingo ngezolo, uNceyana wabonakala evuma ngobubele emxhasa uNzingo ngeenkabi esithi ke indleko leyo ayingede ibe yeyakhe yedwa; wokhe ashukumise amaMpondomise akhwathaze iqhosha elo lingenasikroba. Wabulela uNzingo waza akugqiba wasinga esikolweni.

Kungemizuzu mingaphi efikile uNzingo esikolweni, yagaleleka imoto yomhloli zingekafiki ezinye iititshala, nabantwana bengekabi binza liphathekayo. Wafika wahlala umhloli walinda ixesha lokungena kwesikolo, elithe lakufika waphawula ukuba abantwana basembalwa kakhulu. Wahlala kwindlu eyayifundisela uNzingo

emana ukukhangela kwintsimbi yakhe yexesha. Bamana ukufika ngabanye abantwana bada baphelela. Ukuqina kwemini umhloli wazibiza zonke iititshala zesikolo eso waza waziyalela ukuba zizise kuye ezo ncwadi zazo zibonakalisa kuzo unsebenzi wonyaka cziwenzileyo nezisaza kuwenza.

Bathu saa ke abafundisi-ntsapho benkwantya luloyiko. Yaba ngulowo wasinga kwindlu afundisela kuyo, ukuya kukhangela incwadi leyo. Ititshalakazi enkulu yabuya isithi eyayo iyishiye ekhaya, ke isathume umntwana engaziyo nokuba wofika kungatshixwanga na njengoko abantu bevuna iimbotyi emasimini. Encinane yona yathi ayiyiboni konke eyayo incwadi. Ititshala encinane yona yathumela umntwana esiva umhloli ukuba aye kuthabatha incwadi leyo ekhaya. Yamyalela kangako nendawo emva ze ayithabathe kuyo. Yathi kuba ititshala leyo ibingazanga yabhalala nto kwincwadi leyo, yalandelisa omnye umntwana ngasese isithi, makaye kuxelela lowa ubethunywe kuqala ukuba aze afike athi, akukho mntu, izindlu zitshixiwe. Yatsho isithi ke ititshala leyo yena loo mntwana wesibini aze azame ukungabonwa ngumhloli xa abuyayo, kodwa aze lowa wokuqala aye kulaa ndlu inomhloli, aye kuyenzela khona le nkcazo ibisiwe kuye ngulo mntwana wamva. Okunene ubuyile laa mfundi wokuqala emva kwemizuzu ethile, wayenza inkcazo ngokolo hlobo ebeyalelwe ngalo ngumfundi obethunywe ngumfundisi ngasese.

Umntwana obethunywe ngutitshalakazi omkhulu akadanga abuye; singazi ke bethu nokuba yayiyinyaniso na into yokuba uthunyiwe nokuba wayesaye kufuna izitshixo kubantu bomzi emasimini kusina na. Sokha sine apho ke ngotitshalakazi omkhulu.

Kule meko waba nomsindo umhloli, wathi kumfundisi oyintloko yesikolo naxa wayengoyena mntu wayewenzile umsebenzi lowo wezi ncwadi, "Akufanele bunkokeli konke wena, kuba lonke ixesha ndifika kwesi sikolo soloko umsebenzi uqhwaleta, ndingathethi ngobuqhinga obungummangaliso obuphakathi kwenu zititshala zesi sikolo." Akutsho umhloli zayana ngamehlo iititshala, yaza yayileyo yaqubuda ngenxa yecntloni zoko kwakuthethwa.

Uqhubile ke umhloli wathi, "Into yokuqala bendisandul' ukufika apha uvumisa, uxhentsa iyure yonke; endithe ndakubuza isizathu soko, wathi ulungisa amazwi abantwana endingadanga ndibone namsebenzi wawo, kuba asibanga kho esi sikolo kumnyhadala wokuvuma, lo ubuthe amazwi abantwana uwalungiselela wona. Izolo ndifike uye kusela iindywala ezilalini ngexesha lesikolo ushiya abantwana apha befundekela uze ekubuyeni kwakho undenzele amamenemene okuthi uvela kwaSibonda. Ndiyabona ukuba wonwabile neetitshala zakho ezi kanga ngokuba aninanto nomsebenzi wenu lo; into emnandi kukumana uvumisa zize

iititshala ezi zimana ukuza kuphulaphula iingoma zemihlali yokuba nihleli kamnandi ningasebenzi nto apha esikolweni. Uthe kanti uhlwayela umoya wolonwabo nje kwiititshala zakho ulibele ukuqala ngoyena singaye wenu apha esikolweni, into ke leyo etsho kujale nolo lonwabo belumele ukulandela umsebenzi omhle oqhubekayo apha esikolweni. Intle kakhulu into yokuba inkokeli ibonwabise abalandeli bayo, kodwa wena ngolu hlobo wenze into entle kakubi. Kukho nale nto ke ema ndikuxelele yona, inkqayi ingena ngeentlontlo, ndithetha ukuthi, ezi zinto ungazise so kothi kanti ziyingozi yakho; usuke ubone sewulahlekwa sisonka sakho semihla ngemihla, njengokuba sewenje njalo namhla, kuba ukususela kulo nyaka uzayo akusoze uphinde usibone isikolo ngenxa yezizathwana obusoloko uzilalele ingqondo. Into yesibini, ilali ayikholiswa nguwe, kuba oko wafikayo apha kusoloko kulahleka izinto ezilunge nesikolo esi; izinto ezinje ngocingo endilwaziyo okokuba lwalufudula lujikeleze isikolo esi. Nendlela ke oqhuba ngayo ayikholisi namnye ummi welali le. Uyabona, yonke into wena uyithabatha ngomzimba opholileyo notyhafileyo, kuba nangoku kungenzeka ukuba bakho othoba-sikutycle abakade bekucebisa ngale nkqubo yakho, bebona ukuba usengozini, kodwa wena akwasa so kuloo macebo. Ngaba ndiyaphosisa yini?" Ubuzile umhloli waza uNzingo ebindekile emphefumleni wanqwala intlolo ngohlobo lokubonakalisa okokuba uyavumelana nomhloli.

"He-e-e! ndiyathemba ke mfo wam okokuba la mava uwafumene apha esikolweni oba soloko esisifundo esolungiselela inyameko kubomi bakho obuzayo. Ndithemba ke nokokuba ngezi nyanga zintandathu ziseleyo phambi kokuphela kwalo nyaka wobe ufunda ukubenza abafundi ukuba balazi ixesha lokungena kwesikolo. Kudala ndihleli apha ndikhangele kwintsimbi yam yexesha oko isikolo singenile, ndaza ndafumana ukuba abantwana baphelele emva kweyure isikolo singene. Salani kakuhle." Watsho nje wee kwitshi phandle umhloli, waba uyaphela emehlweni kaNzingo okwaloo mzuzwana.

Akuba ephumile umhloli endlwini kushiyeke kuthe cwaka isithuba semizuzu elishumi elinesihlanu, iititshala ziman' ukubolekan' amehlo zivimban' intetho xa yena umfundisi omkhulu wayequbude etafileni ebonakala ukuba uzikile ezingcingeni. Zahlala apho ke iititshala zilindele umfundisi omkhulu ukuba asikhuphe isikolo, zaza zakuqonda ukuba uNzingo akakho Sulenkama ngeengcinga, zasikhupha. Kuthe ngelikade umfundisi-ntsapho oyintloko yesikolo waphakama waya kwaMlungiseleli uNtsi.

Abanye abafundisi-ntsapho babese behambile, bemshiyile uNzingo, kuba babesoyika nokuthetha naye. Akufika kwaManeli uNzingo, wayichaza yonke intetho yomhloli kuManeli, esithi

umxelele nokuba wosel' egqiba czi nyanga zintandathu zaloo nyaka esikolweni ize kunyaka ozayo kungene mfundisi wumbi kulaa ndawo yakhe. Oku kwaziswa kukaNzingo ngumhloli ukuba wogqiba iinyanga ezintandathu kuphela esikolweni akazange akufake ngqondweni umfo kaNtusi, kuba wathi umhloli ebengeze angamazisi xa anomfundisi amkhuphayo esikolweni. Into ema kayenze yena uNzingo kukuzipha ithuba lokuya kungxengxeza kumhloli ngo-Mgqibelo, amchazele ukuba ukungafunwa kwakhe yilali kwenziwa kukuba kukho abantwana belali leyo abasemfazweni kuvakalayo ukuba bakubuya kufuneka bengene apho kuloo ndawo yakhe esikolweni. Wathi aze achaze nokuba uNceyana wayexoka xa wayesithi uyasela; nangoko wayefike engekho esikolweni, wayengayanga tywaleni nto nje bekusenziwe icebo lukuba agxothwe esikolweni.

Emva kokuthetha ixesha elide noManeli, uNzingo wagoduka wafika waziphosa kumandlalo wakhe. Uthe xa azikileyo ezingcingeni uNzingo wothuswa kukunqonqoza kukaDumile, umfo kaNgxiya lo wayefundisa naye apho eSulenkama. UDumile ufike wancokola noNzingo ezama ukudukisa le ntetho yomhloli, waza emva kwethuba wambuza ukuba ngaba akanantshukumo aza kuyenza na ngale nto ithethwe ngumhloli yokuba angabi kho esikolweni kunyaka ozayo.

Ndaweni yokuwuphendula lo mbuzo kaDumile, uNzingo wajika wambuza umhlobo wakhe lowo ukuba ngaba ngamanyathelo mani na anokuwathatha. UDumile waphendula ngelithi ubcinga ukuba uNzingo abhalele kuMongameli weMfundo yabaNtsundu eKapa, ayaneke yonke imeko ebuhlungu akuyo ngenxa yokuphathwa kakubi ngumhloli nangabantu belali. Kule ntetho uNzingo waphendula ngelithi, "Kaloku, Cwera, aba bantu bebala abalahlani: kunganzima ukuba ndithi ndingengowebala, ndibhalele abantu bebala ndikhalazele umntu okwanje ngabo; lilinga lokugqibela endingalenzayo clo. Ndikhe ndaya kumazisa uMlungiseleli ngale nto, waza wandicebisa ukuba ndikhe ndiye kwindawo ahlala kuyo umhloli; ndizitaruzisele kuye sisedwa. NgoMgqibelo lo ke ndicinga ukukhe ndiziphe ithuba lokwenje njalo."

"O! hayi ke, Dlangamandla, lelona lingasebenzayo clo, kunjalo nje kunokwenzeka ukuba umhloli eve int' embi xa sel' ebona le nkxamleko uze kuyithabatha avelane nawe, abuye ngenceba." Utshilo uDumile.

Otitshalakazi bona njengabantu ababhinqileyo baba sebesoyika nokuyichukumisa le nto apha kuNzingo kanga ngokuba nangemini elandelayo babuza kuDumile ukuba ngaba uza kuthini na uNzingo ngale ntetho yomhloli. Le ntetho yomhloli yamxakekisa uNzingo owayesel' czimisele ukwakha izindlu ezimbini zesikolo saseSule-

nkama ngendleko yakhe. Waxakwa kukuba angathini na ukuchitha iimali zakhe ezingaka sekucacile ukuba akasazi kuhlala xesha lide eSulenkama. Wafumana wayekelela ke uNzingo kwicala lokwakha; wazimisela ukukuqhuba sel' evela kumhloli, sel' ecacelwe yeyona nto iza kwenzeka kuye.

Lwakufika usuku loMgqibelo wavuka kusasa uNzingo wabopha ihashe lakhe ngenjongo yokukhwela aye kubonana nomhloli kwidolophu yakuQumbu awayehlala kuyo. Umfo kaSinxotwe waba nethamsanqa lokufika chleli yedwa umhloli. Akuba ebuzwe imvela-phi uNzingo ngumnumzana lowo wayemhambele, wayichaza yonke into awayemhambele ngayo; eqala ekubiweni kocingo lwesikolo de waya kufikelela ebuxokini bukaNceyana, owathi yena Nzingo, ubeye kusela iindywala ezilalini ngexesha lesikolo. Wada uNzingo waphathelela ekuchasweni kwakhe ngamaMpondomise, kuba efuna kufundise onyana bawo abesemfazweni kulaa ndawo afundisa kuyo. UNzingo wamchazela umhloli ukuba ihambonzima ekhoyo phaya eSulenkama malunga nomsebenzi wesikolo yenziwa kukungavumi kwabantu ukumlandela nakuyiphi na into ayithethayo.

Akugqiba ukuyenza le nkcazo uNzingo kumhloli eccla uxolo, wenjenje umfo wakwaNgesi ukumphendula, "Ndiza kuba nale mibuzo ilandelayo kuwe phofu ndinganqweneli mpendulo ngayo. Aba bantu baseSulenkama bayaqala ukufundisa kuba kufike wena? Zona ezi titshala ufundisa nazo ngaba zizalwa phaya eSulenkama? Xa abantu belali bawenza mbi umsebenzi wakho, ngaba bayenza njani ke yona into yokuba abantwana bangalazi ixesha lesikolo? Xa uya kukhangela umntu okhulula ucingo lwesikolo, kwakutheni ukuze uhambe wedwa? Ngokuya athi uNceyana uvela ezindywaleni, ubuthuleleni ungamphikisi ebethetha ukho nje? UMLungiseleli undixelele into yokuba abafundisintsapho bamandulo abe bephaya eSulenkama bebethandwa besenzelwa imbeko. Ke wena ucinga ukuba isizathu sokungafunwa kwakho sikubani? Ndinga ukuba yeyona nto intle ukumka kwakho xa abantu belali bangakufuni, kuba akukho wanelisa omnye kuwe nabo; wena akwaneliswa ngabo nangumsebenzi wakho, kuba uqonda okokuba bayimivalo emi phambi kokwenza kwakho umsebenzi omhle; nabo abaneli nguwe nangumsebenzi wakho. Into endikucebisa yona yeyokuba uye kuzifunela umsebenzi oya kukwanelisa, uhlale phakathi kwabantu abaya kukwanelisa. Umsebenzi lo kaRulumente kufuneka wenziwe kakuhle, ngabantu abamxhelo manye; andinakho ukudibanisa imihlamb' eyalanayo ngawo, kuba awuyi kwenzeka kakuhle. Ngoko ke xola uyamkele le nto yokuba ndisithi, kufuneka uphume esikolweni saseSulenkama ngeyoMnga."

Limfele njalo, wabulisa wemka uNzingo. Akufika eSulenkama, waya kuyichaza yonke intetho yomhloli kuMlungiseleli nakwiiti-tshala awaycfundisa nazo. Ngolu hlobo kwabonakala okokuba uNzingo uya kuphuma esikolweni saseSulenkama ekupheleni konyaka, waba ke uyayeka nokwakha ezaa zindlu zimbini wayesel' ecetyiswe ngumfo kaNtusi ukuba azakhe. Ekuqaleni kweveki elandelayo uMlungiseleli wafumana incwadi evela kumhloli awayemyalela kuyo ukuba makabize amadoda elali yaseSulenkama aye kuba phaya esikolweni ngosuku lwesithathu kwakuloo veki.

Uyenzile loo nto uMlungiseleli, kwaza ngosuku olo beluxeliwe abonakala evela kuzo zonke iinkalwana zaseSulenkama esinga kwisikolo selali leyo. Akubanga kudala eqokelelene amadoda esikolweni, yavela imoto yomhloli. Akufika wabulisa umhloli kumadoda lawo, wayalela nokuba kubizwe umfundisi-ntsapho oyintloko yesikolo aze kuba phakathi kwamadoda lawo. Wabuza umhloli ukuba ngaba amadoda lawo aphelele na, kwavunywa.

Waqala ke ngoku wathi, usoloko esiva ukuba abemi base-Sulenkama abamfuni uSinxotwe ngenxa yezizathwana ezingacacileyo kuRulumente. Uthi ke uRulumente makeze kubaxelela ukuba ubacebisa ukuba bahlale noSinxotwe; bebengekholwa nguye ngokugqibeleleyo kakade, kuba akukho nzwana ingenasiphako nto nje iziphako ziyashiyana. Watsho esithi ke nenye ititshala eya kufika apho endaweni kaSinxotwe yoba nezayo iziphako eziya kude mhlawumbi zibe krakra nangaphezu kwezi zikaSinxotwe; zinganyamezeleki. Wathi zebakhumbule ukuba amaYiphutha aphuma kwintlalo ebuhlungu yaseJiphethe asinga kwilizwe leKanana, kodwa zathi zakufika iimbandezelo endleleni, ajika anqwenela ukuphinda apho ebevela khona, kuba inzima yelo zwe babevela kulo babese beyazi beyiqhelile ingafani neyclizwe abangalaziyo. Waqhuba wathi, yena mhloli, uyawancoma ama-Sirayeli kwesi sithuba, kuba akazange afune kuyilahla le ntaka seyiscesandleni, kuba esithi ziseninzi ehlathini. Watsho wathi ke, zebalumkele ukulahla idlavu labo ngomntu abangamaziyo, kuba hleze balikhumbule kamva sebengasazi kulifumana.

Akugqiba ukuwenza la mazwi umhloli wathi uza kukha ahlale phantsi aphulaphule kwabangaba basenesikhalazo. Uthe chlala umhloli waye ephakama uXabisile, umfo wakwaJola, iMpondomise lomgquba wathi, "Asazi ke nokuba uRulumente ufuna side simenzakalise na laa mfana ukuze aqonde ukuba asimfuni, kuba ke xa angasisabeliyo esi sikhalo sethu, sosuka simkhuphe ngentonga apha esikolweni sethu."

Akuhlala phantsi uXabisile kuphakame umfo wakwaDubane, uBhukuqukuphala wathi, "Into endingakucebisa yona mna Mnumzana kukuba ukhe uthathe ezi ncwadi kubhalwa kuzo

amagama abantwana abahamba isikolo, ezi zangoku kukho uSinxotwe lo kwesi sikolo uzithelekise neziya zangokuya kwakukho ezaa titshala zamandulo ukhangele ukuba abantwana bandile na nokuba banciphile, uze ukhangele ukuba ungaphinda uthi masimnyamazele na uSinxotwe lo." Watsho emalatha.

Engadanga azinze nokuzinza umfo wakwaDubane, kuphakame uMehlwekathi, lowa wathi kwaTyani uNzingo ubajonga ngamehlo anenjongo abantwana, wathi, "Mnumzana ukuba uRulumente akanakusivelela isikhalo sethu, sikhala kuye, singabantu bakhe, siza kusuka thina senze izinto zamhlo phambi kwakh' apha, kuba ukuchithakala kwale mbizo siza kuya kukhupha nelaa binzana labantwana liphaya endlwini, sigoduke nalo xa uRulumente angasiniki mntu wokusifundisela abantwana bethu, siye kuhlala nabo emakhaya, kuba siyaxela ukuba asimfuni lo mfana."

Kwesi sithuba uphakamile umhloli wathi, "Le nto singayo apha indixakile, ayindilingene; ndisaza kukha ndiyise kwizikhulu ezingaphezu kwam. Impendulo yezo ke noyaziswa nguMlungiseleli lo ngokukhawuleza." Watsho ephakama ebulisa waza, ekhwele emotweni yakhe, wanduluka ukusinga kwidolophana yakuQumbu.

Ekuqaleni kweyoMsintsi uMlungiseleli uNtusi wafumana incwadi evela kumhloli eyaye imazisa ukuba uNzingo Sinxotwe akasayi kubuye angene esikolweni saseSulenkama emva kweeholide zoMnga; ngoko ke makazimisele ukuqesha umqeqeshi-ntsapho oya kuba sendaweni yakhe.

Akuba exelelwe uNzingo ngencwadi evela kumhloli wazimisela ukuqokelela abophe konke okwakhe khon' ukuze eme kakuhle ukuvalwa kwezikolo ngeyoMnga, xa aya kuba elinikela umva elamaMpondomise, kungekho nelincinane ithemba lokuba angaphinda aye kuthi thu kulo.

Ngemini yokuvalwa kwezikolo ngeyoMnga uNzingo wabaxelela abantwana okokuba abasokuze baphinde bamthi tshe ngawenyama esikolweni. Wazimisela ukuhlala isithuba seeveki ezimbini uNzingo emva kokuvalwa kwezikolo, abulise kwizihlobo zakhe, kuba ke kambe nokuba umntu sel' eneentshaba kangakanani na ziba kho nokuba zibalwa izihlobo. Kanti ke nokuba umntu sel' ethandwa kangakanani na ziba kho nokuba zibalwa iintshaba. Ezi zinto zikho zombini emntwini. Ngalo mhla wokuvalwa kwezikolo uNzingo wahla waya kuzibeka kumandlalo wakhe.

Emva kokuthula nokucinga okuthabathe ixesha elide, uvakele ethetha yedwa uNzingo esithi, "O! hayi ilishwa lomfazi owandizalayo ukuze ngoku ndibe ndikwezi nzima zokulahlekana nomsebenzi wam ngohlotyana olungaqondakaliyo. Yini kambe Sombawo! Sendikwenzeni kangaka? Siphoso sini esi sisibetho singapheliyo kum? Kodwa ziinto zini ezi zindihlelayo? Yini ndenze ni? Ndiqale

ndaya eSinxago apho ndemkiswa khona kukungavuzwa ngabantu balapho endandixhomekeke kubo ngemali. Ngoku ndifika apha ndithiywe ngabantu belali ndibe ndingaqondi nasihlava ndinaso; de ndathi kanti ndihleli nje ndenzelwa iyelenqe lokuba ndimke kwesi sikolo. O! ngaba libulawo kusini na?" Watsho nje uNzingo waphalaza ezishushu iinyembezi.

ISAHLUKO 9

Amazwi Okubulisa

UNzingo ude wasindwa bubuthongo walala, intliziyo iselihlwili ziingcinga awayekuzo. Wothuswa uNzingo ebuthongweni bakhe kukunqonqoza kweetitshala awayefundisa nazo apho eSulenkama ezazigqibe kwelokuba zize kumbopha ngamazwi okumthuthuzela kwinto eyayimhlele; ziza kumthamsanqelisa nangehambo-ntle ezazimnqwenelela yona ekumkeni kwakhe eSulenkama njengoko zazisazi ukuba ngemini clandelayo ziza kuthi saa zigoduka, zibe ke zingayi kuphinda zimbone ngeholidi. Iititshala zaseSulenkama zaba buhlungu kukugxothwa kukaNzingo esikolweni, kuba kambe uNzingo wayethandana neetitshala awayefundisa nazo, ezixabisile, ecebisana nazo kakuhle ngomsebenzi wesikolo, ekulinda ukuthetha xa athe wanomsindo.

Zakufika iititshala kuNzingo zaqala zee wanga-wanga nje ngeendatyana ezingephi, zikhuza nokuthi kanti sel' elele. Emva koko zabuza kuNzingo ukuba uya kuhamba nini na, ecinga ukubheka phi na ngokubhekiselele kwisixhaso sentsapho yakhe. Wabachazela uNzingo ukuba uza kuqala ahlakule, aze ke akugqiba, malunga nokuphela kweyoMdumba, alungiselele ukusinga eKapa ukuya kufuna umsebenzi.

Nanga ke amazwi omfo kaNgxiya okuzama ukumomeleza nokumthuthuzela uNzingo, "Kaloku, mfo kaSinxotwe, izinto zalo mhlaba ngamazwi-qhiwu, amahla-ndinyuka. Akukho namnye unokuqiniseka ngekamva lakhe, kuba maxa wambi zithi izinto eziya kuphelcila ezinyembezi zize kamnandi, de wumbi alibale nokokuba kukho mbandezelo ingamvelelayo kamva. Kanti ezinye izinto zithi zisiya elonwabeni nje zize kabuhlungu ngeenyembezi, kanga ngokude omnye umntu aqiniseke ukuba uyohlwaywa ngOphezu-konke okanye ubulewe, kanti kungeli xesha uMnini-nto-zonke sel' eyibonile ingozi enkulu eza kumhlela umkhonzi waKhe; abe ke ngoko womsindisa nangaluphi na uhlobo.

Umsindiswa lowo akandule ayiqonde intsebenzo kaThixo kuye, kube mhla de waba selonwabeni kulaa ndawo wayeyilungiselelwa okuya wayesezinyembezi. Xa nditshoyo ke, Dlangamandla, ndithetha ukuthi, musa ukuzikhathaza ngayo yonke le meko ukuyo. Themba ukuba ikho ingozi uThixo akusindisa kuyo okanye indawo akusa kuyo aqondayo Yena okokuba yeyona ndawo ikufancelayo ungasokude ufumane mbandezelo nakushukunyiswa nto kuyo. Uyayazi indlela obungafunwa ngayo apha. Loo nto nje yodwa ithetha ukuthi, mbulele uSomandla kuba ubuya kude ulahlekane nobomi bakho. Mhlawumbi kukhona uza kufumana umsebenzi owothi kanti ubuwudalelwe. Uyabona, thina sizukulwana sikaNtu sifunda loo nto siyinqwelayo; siziva sinebhongo layo; asikhangalwa kwasebuntwaneni imfundo esiyidalelweyo, into ke leyo etsho athi kanti umntu efunda egqiba nje abe usaluphosile ubizo lwendalo. Nawe ke kunokwenzeka ukuba kuxa ulusabelayo ubizo lwendalo ngolu hlobo, kuba akuqali kuphuncukana nomsebenzi wakho wokufundisa ngesizathwana esingephi; kube akuzanga kwaba lula ngolu hlobo ukugxothwa komfundisi-ntsapho. Yiyo ke le nto ndithi, xola, uThixo unento ayilungisayo ngayo yonke le nto." Akugqiba ukuthetha wahlala phantsi uDumile, ebonakala ukuba usebuhlungwini kodwa engathandi kuyicacisa loo nto kuNzingo.

Akuhlala phantsi uDumile waphakama utitshalakazi omkhulu wenjenje yena ukuthetha noNzingo, "Dlangamandla, akusekho nto mandiyithethe mna kuwe; umCwera sel' egqibile, abe makhulu la mazwi awathethileyo. Nto nje mna ndingathi, sibuhlungu ngawe, saye sivelana nawe. Sikunqwenelela impumelelo kuzo zonke iindlela zokuphila oza kuzizama; sithemba okokuba iintliziyi zethu ziya kube zithuthuzeleke kukuva inkqubela-phambili yakho encomekayo eya kukwenzela nekamva elincomekayo. Indlela omka ngayo apha esikolweni, ungenasihlava, indenza ndithembe ukuba uya kube ungcwatywe kwalapha eSulenkama, kuba iya kuba kho nokuba inye, nokuba kunini na, nokuba uphi na, into eya kuwagqobhoza amaMpondomise abe buhlungu ngawe akunqwenele sel' engasakuboni. Uyabona, imisebenzi yomntu icaca akusithela, ngoko ke ikho into nokuba inye aza kukulilela ngayo amaMpondomise. Mna anditsho ukuba umka mpela apha eSulenkama; koko ndithi kukho ndlela okanye ziindlela nje ezithile zamava oya kuzifumana phaya eKapa, eziza kulungisa ikamva lakho. Bona aba bantu benze ukuba uphume esikolweni basaza kuba zizicaka zakho. Ndlela-ntle Dlangamandla."

Uthe ehlala utitshalakazi omkhulu wabe ephakama omncinane esenjenje yena, "Nam, Dlangamandla, ndokha ndihlambe izitya zeenkosi zam ezi ngokuthi amathamsanqa ayakwazi ukuzibonakalisa

njengamashwa emntwini. Ngokwenje njalo ke ndithetha ukuthi, likhulu ithamsanqa clikuzelayo ngale nto thina siyibiza ngokuba lilishwa, kuba ke kakade into entle iza kakubi: ayikhawulezi icace ukuba intle ngenxa yamagingxi-gingxi okuza kwayo. Iyonke ke le nto ndithetha ukuthi, zikho izinto ezintle oya kuzithabatha phaya eKapa. Uze usebenze, Dlangamandla, ungafekethi khon'ukuze iintshaba zakho ezibe zilindele ukubona intsapho yakho ihleleka kuba uphumile esikolweni, zidane. Uze uzifake zitshone, uwavule amehlo akho engqondo kuyo yonke imfundo odibana nayo eKapa, kuba kothi kanti ithamsanqa lakho lilapho. Ungayinyatheli ngonyawo imfundo ugqithe kuyo uyibona, kuba nathi sijonge ukuba usiphathele ukhanyo olo. Akuzi kudibana namfundo yancwadi kuphela; uza kudibana nayo nasesitalatweni, kuba ikho kulo lonke elaseKapa. Hamba! Uze ubuye uze kukhanyisela iSulenkama, ungayikhalali. Ndlela-ntle, Dlangamandla. Nango umphako uze uhambe usitya." Watsho erola ishumi lesheleni emnika. Zenje njalo zontathu ezo titshala.

La mazwi abahlobo bakhe amtsho wahlaziyeka uNzingo; waziva ekhaphukhaphu, enthemba lokuba nalapho aya khona wofika eme kakuhle. Wakhululeka mpela ngoku nentliziyo yakhe yaxola; waphakama wenjenje ukubhekisa kubahlobo bakhe, "Into entle enindenzele yona namazwi amyoli enindiphe wona ngolu ratya, anditsho ndaliyilo; yathi intliziyo yam iqhuma nje luvuyo nangumbulelo wesenzo senu, suka ndaswela amazwi okucacisa eyona nto ndiyiyo ngaphakathi. Ubuhlungu endibe ndikubo abuthetheki, kodwa ngoku ndiziva ndomelele; lusukile utyhafo ngenxa yamazwi enu. O! kambe bahlobo bam ndiyabulela ndaye ndingatsho ukuthi, nithamsanqelekile nina niluthando luthetse, lungajikwa nto, kuba baninzi abantu ese ndibabone bephalala phambi kwabahlobo babo ngenxa yokuba abahlobo abaninzi bathandana xa bonwabileyo. Kuthi mhla omnye wavellelwa yimbandezelo umhlobo wakhe angabi sakhangelana nangasemva, amshiye kuloo ntsunguzi akuyo. Bahlobo bam, ndiyabulela. Nangamso!"

Akuba egqibile umf'omkhulu bacela indlela abahlobo bakhe waza, ebakhulule otitshalakazi, wamcela uDumile ukuba amkhaphe aye kwaNceyana apho kwakufuneka eye kuyaleza khona izinto ezithile zesikolo, njengoko wayesel' esaziwa okokuba akasayi kuphinda abuyele apho esikolweni. UNceyana wabonakalisa ukungakhathali esithi, uncedile uNzingo ahambe, kuba baninzi abaqeqeshi-ntsapho abaza kufika bafundise incwadi, bangafundisi ziingoma zodwa.

La mazwi akazange amothuse uNzingo kuba wayesel' emqonde kwakumazwi awawathetha kumhloli ngaye: nokuya kuyaleza oku

yayikukuya kuzikhupha etyaleni lokuba kungathiwa umke nezinto zikaRulumente.

Kula mazwi uNceyana wakhalityelwa ngumfazi wakhe owathi, "Yini, yise kaTobhise, ukuthetha kakubi kangaka nangokungamveli ngolu lilobo omnye umntu?" Watsho eguqukela kuNzingo esithi, "Titshala, xola Dlangamandla, uSombawo uyakwazi ukuba umsulwa phambi kobuso bezulu, ngoko ke wobe ayibone le nto; sibe nathi njengabathandazi siza kukubeka emithandazweni. Uze uncede ngokumana ubhala wethu ngayo yonke imeko yakho, kuba siza kuhlala sixhalabile."

Akugqiba umkaNceyana ukuthetha, wabulela loo mazwi uNzingo, wasel' eccla nendlela esithi usaza kukhe abe nezinto ezininzi aziyalazayo kuDumile; abe ke engathandi kumlibazisa, kuba wayesaza kulungisa impahla njengomntu owayeza kuba yindlela esinga kowabo ngemini elandelayo, ukuya kuchitha iiholide zoMnga. Base baccla uxolo kumkaNceyana xa wayebaccla okokuba balinde isidlo sangokuhlwa, babulisa bahamba.

Sii! Usisimanga umntu obhinqileyo, abe wadalwa ubuchopho obungqondo isebenza ngokusisimanga! Uyazi okokuba umkaNceyana ebonakala ehlupeka nje ufile luvuyo ngaphakathi, kuba eqonda ukuba umqa wembizo yabo yasehlathini ujiyile; umqa welaa bhunga labo noMaMqoco lokuba uNzingo emke esikolweni saseSulenkama! UNzingo yena wemka engamlibali umfazi ovelana naye!

Bahamba oNzingo noDumile baya kulungisa impahla kaDumile kwada kwasebusuku kanga ngokude uNzingo acele indlela ngenxa yokoyiswa bubuthongo. Ngentsasa elandelayo wayibamba itshisa uDumile ukugoduka.

Emva kweeveki ezimbini izikolo zivaliwe, akuba ezibulisile izihlobo zakhe uNzingo waxhabasha waya kukhwela kwimoto eyayithutha iposi. Le moto yayiza kumshiya emHlabenomnyama xa igqithela kwidolophana yakuQumbu.

Waba ulishiyile ke njalo kaSinxotwe elamaMpondomise nenkonzo yalo, esiya kuzifunela nkonzo zimbi.

Akufika ekhaya uNzingo kwaba lulothuko olukhulu akuziphalaza iindaba zokuphelelwa kwakhe yinkonzo kwelamaMpondomise; kwabuhlungu kwizihlobo zakhe ezafumana zamomeleza ngelithi, "Noko akukho nto imbi kangako, kuba imisebenzi aqeshwa kuyo amadoda mininzi." Wazimisela ukuba wonduluka uNzingo ukusinga eKapa akugqiba ukuhlakula.

Ukumka KukaNzingo Nokufika KukaZweni

Ekupheleni kweyoMdumba, akuba egqibile ukuhlakula emasimini, uNzingo wayibamba itshisa ukusinga eKapa, apho wafika wafumana umsebenzi wokupheka ehotela. Wasebenza kakuhle kakhulu uNzingo kanga ngokude athandwe ngokusisimanga ngabeLungu. UNzingo wamkele iiponti ezintlanu ngevcki waza le mali wayisa elugcinweni, akuba inxalenye eyithumele kwinkosikazi yakhe.

Kweliya laseKapa njengoko utitshalakazi omncinane waseSulenkama wayesel'etshilo, imfundo idlal' abantwana. UNzingo wabona okokuba xa umntu agqibileyo ukusebenza, angenza nantoni na ayithandayo. Eli xesha lasemalanga akazanga afune kulichitha nje angenzi nto ngalo: wabuza yonke into ngenkqubo yemfundo ephakamileyo kumLungukazi owayefudula emlimala esitiyeni sakhe, akuba ewufezile umsebenzi washotela. Lo mLungukazi ube eyititshalakazi yesinye sezikolo zabeLungu kwalapho eKapa. UmLungukazi lowo wamnika uNzingo iincwadi zebanga lesihlanu kwimfundo ephakamiliyo. Waqhuba kwa oko uNzingo emana ukubuza izinto angaziqondiyo ngokubhekiselele apho ezifundweni zakhe kwakuloo mLungukazi.

Waqala kaloku uNzingo ukuqhuba imbalelwano nectitshala zaseSulenkama nabanye abahlobo bakhe. Ekupheleni konyaka wesibini uNzingo eqhuba izifundo zakhe, wabhala uviwo lwebanga lesihlanu kwimfundo ephakamileyo, waphumelela. Ekupheleni konyaka wesithathu uNzingo eseKapa wanyuselwa ngabeLungu zasehotela bamenza inkokeli yazo zonke izicaka zasehotela ngenxa yobuhle bomsebenzi wakhe. Ekuqaleni konyaka wesihlanu uNzingo eseKapa, wacela isikolo kwaLanga, wasifumana. Waba ke uyaphuma ehotela esahlukana naye nalaa mLungukazi owamnceda ezifundweni, lowa wayemlimela izityalo esitiyeni.

Ufundisile uNzingo kwaLanga, esamkela imali engaphezulu kwamashumi amabini ceponti ngenyanga ngenxa yemfundo yakhe, kuba kambe ukufika kwakhe eKapa wayephumelele ibanga lesihlanu kwicala lokufundela ukuqeqesha abantwana.

Phaya eKapa mininzi imisebenzi kanga ngokuba umntu ongafuni kuchitha xesha uthi ephuma emsebenzini abe esiya komnye. Ngokunje uNzingo waya kuziqashisa kuma-Indiya asika impahla yokunxiba. Waman' ukuya kuwo ngoMgqibelo nangamaxesha eeholide. Wayiqhuba le nto uNzingo iminyaka emibini wada waqonda okokuba akukho hlobo lwakusika nayiphi na into esisinxibo angenakulwenza. Waman'ukubhalela abahlobo bakhe

uNzingo ebachazela ngayo yonke imeko akuyo de bambi banqwencela ukulahla ekufundiseni baye eKapa.

UNzingo wadibana nabantu awayefudula ebazi okuya wayefundisa eSulenkama. Ngenye imini wadibana noZwelinjani, umfo kaMayeza, waseSulenkama egoduka ngenxa yokuba wayefikelwe lucingo olumbizayo luvela ekhaya.

Seyingumnyaka wesithandathu ke lo uNzingo escKapa phofu engatshiphanga, kuba uyixhase kakuhle intsapho yakhe lonke eli xesha. Sekude kwalibaleka nokuba wayekhe wakho eSulenkama!

Wonke ke lo gama wokuba uNzingo Sinxotwe egxothiwe esikolweni, noZweni Msweli owayesel' ethenjisiwe ngumLungiseleli wesikolo saseSulenkama okokuba xa athe wakhululeka emfazweni wofika abe ngumfundisi wesikolo saseSulenkama engakafiki, kube kusoloko kubanjiswe umfana wakwaMndebele okhaya lalise-Mphembe kwaBhaca phaya esikolweni.

Emva kweminyaka emibini wemkayo uNzingo kwelamaMpondomise luvakele udaba lokuba akusecentsuku zatywala ukubuya kukaZweni. Indlela yokuphalazeka kolu daba ngokukhawulezileyo ayazeki nokuba kungembalelwano kaZweni nabahlobo bakhe, nokuba kungembalelwano nabazali bakhe nokuba kungokubetha ucingo kusini na. Okunene emva kweeveki ezimbini luvakele udaba olo, ugalelekile uZweni kwelakowabo apho wafika elangazelelwa kakhulu ngenxa yencwadi ezamandulelayo awayezibhalela kwabakowabo echaza ulwazi athe wanalo oko waya emfazweni. Abazali babenqwencela okokuba olo lwazi alufake kubantwana babo esikolweni.

Kule meko yokubuya kukaZweni kwabonakala ukuba umhlangala mawuzimisele ukudeda endaweni yenyhwagi phaya esikolweni. Akuba edibene nomfo wakwaBhaca uZweni wamcacisela okokuba angandule asishiye isikolo, kuba akakafuduki ngokupheleleyo njengoko ebengekakhululwa ngokufezelikeyo emkhosini. Uhleli isithuba senyanga uZweni wabuya wanduluka ukusinga phesheya. Kude kwaphela unyaka engabhalanga ncwadi yakubazisa abazali bakhe ngohambo lwakhe emva kokumka ekhaya. Oku kuthi cwaka kukaZweni kwenza ukuba abazali bakhe babhalele kwizihlobo ezazikwezo zitishi wayemelwe kukugqitha kuzo ngololiwe, bebuza okokuba azikhange zimbone na.

Impendulo yezinye ibuye isithi, useNatala xa ezinye zithi ubonwe phesheya kweGqili. Zimbi zabuya zisithi, uthe uza kuya eKapa aze ukusuka kwakhe apho ahambe koluya nxweme lwase-Ntshonalanga ye-Afrika ukuze akhe abone izinto eziqhubekayo kwelo cala esithubeni sokuba wayesel' ezibonile ezecala lase-Mpumalanga ye-Afrika. Kwesi sithuba zathatha zibeka iingcinga zabazali bakaZweni, bengakholwa ukuba akasel' ekobandayo;

mhlawumbi wanyathelwa ziinqwelo zomlilo okanye watshona nenqanawa elwandle, kwaza akwaba kho mntu waziyo apho kungabhalelwa khona kuxelwe.

Zithe kanti ezi nginga zabazali bakaZweni ngamanga; uphile tu uZweni nto nje wayengekabi nathuba lakubhala njengoko wayesafeza laa mqweno wakhe wawuse uxeliwe zizihlobo ezakha zambona. Enye into cyatsho abonwaba abazali bakaZweni kukusoloko elindeleke phaya esikolweni kanga ngokude asoloko ebuzwa ngabantu belali. Unyaka wesibini ethe cwaka uZweni kungavakali nomkhondo wakhe wazisa ixhala kumawabo de ayibika njengepilo-mbi le nto kubamelwane nakwizihlobo zabo, zaza zonke iimvaba azabalibala emithandazweni.

Baqala kaloku ukuxhelwa eXhukwane bonke ababebuhlungu ngokumka kukaNzingo de kwavakala amahum-hum okuhleba kusithiwa iinyembezi zikaNzingo ziyasebenza laye igugu lingaba likhulu umbomb' uyaqhosha; bakhawuleze balahla imbo yabo ngophoyiyana abangazanga bambone efundisa, koko bathi phithi yimibono kaZweni yaphesheya ngokunga uza kuwathwala entloko loo mazwe xa abuyayo. Iciko lasemaNgesini elathi intaka ese isesandleni inexabiso elinga ngeentaka ezimbini ezisehlathini lalithetha ukuba ungalahli idlavu lakho ngenxa yenkazimlo esekude. Tshotsho! tshipha Zweni, hlala wonwabe kuloo mazwe ukuwo! Kambe negama lakho lithetha ukuthi kusekhaya kuwe naphi na.

Ekupheleni kweyeThupha inyanga kwakuloo nyaka ubethe ucingo uZweni eseThekwini exela ukuba wofika ekhaya ngoMvulo weveki elandelayo. Uvuyo ababa nalo abazali lwenza okokuba bangathembi ngokufezekileyo ukuba ngunyana wabo obebhala apho.

Okunene ngoMvulo ngolwemivundla kuvakele kunqonqoza ilizwi eliqhelekileyo kwaZwelakhe ekuthe kanti nguZweni. Wakhala umzalikazi luvuyo, yaza ilali yakhawuleza ukuya kukroba ukuba konakeleni na. Bambi bavakala besithi makube kufike ucingo oluthi uZweni ufile. Bafika banovuyo olungathethekiyo kukufumana okokuba obefile uvukile, obelahlekile ufunyenwe.

Kwasa sekungathi kukho sigidimi sithile esibe sihambisa ezo ndaba ngobo busuku, kuba yaqina imini sekungathi kukho umtshato kwaZwelakhe kuyimivuyo nemiyeyezelo yokufika kwalowo wayesel' ebalelwa kwelabafileyo. Kwikota elandelayo waya kuqala umsebenzi esikolweni uZweni, waba ke uyanyawuka umfo wakwaBhaca kwelamaMpondomise.

Amava awawafumanayo ekujikelezeni kwakhe uZweni aba zizifundo ezamtsho wanoqaqambileyo umsebenzi kwizifundo zabantwana ezazinxulumene nobume belizwe necmbali ezingalo;

zalula kubantwana kuba zichazwa ngumntu ozibonileyo. Wabona-kala uthembisa kakhulu umsebenzi kaZweni kanga ngokude amaMpondomise abe noloyiko lokunga wosuka athunyelwe kwesinye isikolo uZweni.

ISAHLUKO I I

UZweni Ufuna Umfazi

Kweliya lakuQumbu kukho imidlalo yezikolo zakuQumbu jikelele, eyenziwa ngekaCanzibe inyanga, kanye ngonyaka. Ngaloo mhla kugqitywe okokuba ibe kho ngawo le midlalo ziziphathamandla zayo kuyo le nyanga seyixeliwe, zonke izikolo zakuQumbu ezinomdla kuloo midlalo zihlanganisana kwisikolo saseMahlungulu. Kukuloo midlalo, nganyaka uthile apho uZwelakhe wadibana khona namantombazana amane, awayecacile ukuba asaqala ukuqeqesha abantwana esikolweni. La mantombazana amana ukuncokola esazana kanga ngokude aqondakale ukuba ayefunda kunye esinaleni. Atsho ngentswahla eyonwabisayo emana ukubizana ngeziduko. Phakathi kwala mantombazana kwakukho eyayitsho ngeencokwana ezimnandi. Bathi nababengathethi nayo banomdla wokuphulaphula iincoko zayo ngenxa yobusela bendlebe. Isiduko sale ntombazana esibe singuNtshiza sisuke saqheleka ezindlebeni zikaZwelakhe ngokokude abuze athi, "Ungaba unguNtshiza wakwabani mntwan' am?"

"NdinguNtshiza wakwaDunga bawo," iphendule yatsho le ntombazana.

"Kanene ungokabani phaya kwaDunga?" Ubuye wabuza uZwelakhe.

"NdingokaFilimoni, bawo." Itshilo le ntombazana izole ngokumangalisayo phofu ithetha ngokuqavileyo.

"O-o-o, ndiyabona ke mntwan' am." Uphinde watsho uZwelakhe.

Uqhubile ke uZwelakhe ukuthetha nalo mntwana wada apho ezintethweni wafumana okokuba lo mntwana uliciko lokuthetha elinengqondo. Wafumana nokuba lo mntwana uphumelele ibanga lesithathu kwimfundo ephakamileyo waza waya kugqibela ngebanga lesihlanu kwicala lokufundela ukufundisa abantwana.

Uthe kanti umf'omkhulu ngazo zonke ezi ntetho sel' efunda isimo salo mntwana awayesel' emjongele ukumthabathela unyana wakhe owayevela emfazweni, uZweni. Nangaphezu kokumbona efanelene nonyana wakhe, uZwelakhe wamthandiswa nakukwazi

abantu bakowabo lo mntwana, enqwenela ke ukuba unyana wakhe anga angazeka kumzi ogama laziwayo, ophakamileyo, osimilo sincomekayo nobantu banobuntu.

Yakuba iphelile imidlalo leyo yaba ngulowo waya ngendawo yakhe; bathi nabamakhaya amgama bazama ukwenje njalo. UWelakhe wayengomnye wabantu abamakhaya athe qelele. Ngenxa yoko waya kufika ekhaya sekuhlwe kakhulu; wasel' esenzelwa isidlo sangokuhlwa waza akuba ecele ubuthongo kuSomandla, waya kuzibeka emandlalweni wakhe.

Emva kwemizuzu embalwa kakhulu engqengqile uZwelakhe walandela umfazi wakhe naye ngenjongo yokuya kuzibeka. Akuba emqondile umfazi wakhe okokuba sel' ezinzil' ukulala, uZwelakhe wathetha ngentwanazana kaFilimoni Dunga efundisa eQhanqu, ekhaya liseNgcothi esithi, uyijonge wayibona ifanelene kakhulu nonyana wakhe, uZweni. Wachaza nokuba abantu bakowayo babaluleke ngobulumko, ngemfundo, ngobuntu nanangesimilo esihle. Watsho esithi, nasezintethweni zakhe azenzileyo naloo mntwana ufumene okokuba umvundl' uzek' indlela.

Inkosikazi kaZwelakhe yaba nebhongo kakhulu yakuyiva le nto yonyana wayo; yamana ukunqumama ize emva koko ibuze imibuzwana engephi kwangale ntwanazana. Bathe besathetha njalo, kwavakala izingqi zamahashe kanti kukufika kukaChithumzi noZweni ukubuya emidlalweni; uChithumzi ezimisele ukuba njengoko imidlalo ibingoMgqibelo wosel' ephindela eQhanqu ekuseni ngoMvulo ngenjongo yokuba isikolo singene sel' elapho.

Abazali bambizela kuloo ndlu babekuyo uChithumzi bambuza ngesimilo sikaNomthandazo, intombi kaFilimoni Dunga cyayifundisa noChithumzi lowo kwisikolo saseQhanqu. Wabachazela kangako esithi ke noko akakamqondi ncam kuba akukudala ehlala naye abe engazanga ambone ngaphambili. Wathetha kakuhle kakhulu ngobuhle besimilo sikaNomthandazo uChithumzi kuba wayengekayazi injongo yabazali ngokubhekiselele kuloo mbuzo, kungenjalo ngewayeyichithe yonke loo nto njengoko wayengafuni ukuba umninawa wakhe afumane umfazi omfundo iphakame ngaphezu kweyowakhe. Babulela kakhulu abazali baza bamxelela uChithumzi okokuba banenjongo yokumthabathela uZweni loo mntwana batsho bemkhulula ukuba aye kulala.

Le ntetho yabazali yamtsho wapheliswa bubuthongo uChithumzi; waziva ebindekile emphefumleni, kuba kambe wayesoloko ezithethelela kule ntwanazana isithomo sihle naxa ibingazange imnike lizwi litsolo. Wahlala engathethi phezu komandlalo wakhe ecinga nzulu wada ekugqibeleni wavakala esithi, "Ndingathini ukusoloko ndigqithwa nguZweni ngolu hlobo? Imfundo yakhe iphakame kakhulu kuneyam, uyakhangeleka kunam ebusweni,

umfazi wam akafundanga njengoNomthandazo, engenasithomo sihle njengesentombi eza kuzekwa nguZweni. Yonke ke le nto ithetha ukuthi, abantwana bakaZweni bosuka bavelele kwaba bam ngemfundo, ngesimilo esihle nangobulumko xa bathe bafuza kulonina. O! kodwa ndashwatyulelwa yintoni? Ndingathini ukusokoko ndigqithwa ngumntwana? Inene ndiza kuyiphelisa le nto yokutshata kukaZweni nalaa mntwana! UZweni akazi kuba ngumkhuluwa kum wayedalwe wangumninawa.”

Wahlala ke uChithumzi ezama-zama engqondweni ubusuku bonke okokuba kazi angayiphelisa njani na le nto kaZweni yokutshata nentombazana yabantu ababaluleke ngolu hlobo xa owakhe umfazi wayeyintombazana nje yesityebi esingabaluleke kuya phi.

Njengoko umthathi uwuzal’ umlotha akuzanga kube sisimanga ukuba athi uZwelakhe elulame kangaka azibule ngonyana ontliziyo ingcole kanga ngokude agqibe engqondweni okokuba wothenga ndoda ithile ukuba iyenze nzima intombi ekube kuthiwe iza kutshatwa nguZweni, umninawa wakhe. Akuba eyicingile le nto uChithumzi wavuya ngokungathi seyenzekile.

Kulaa lali yaseQhanqu kube kukho umlimi owabufundela ubulimi obu emva kokuba ephumelele ibanga lesiHlanu kwimfundo ephakamileyo. Lo mfo wakwaMaphekula osiduko singuTshutsha onguVulindlela igama, wayephucuke kanga ngokuba nguyena mntu wamcinga kuqala uChithumzi ukuba angawufeza lo mnqweno wakhe ungcolileyo. Kwalo mlimi wayengumcimelani-ntsizi noChithumzi kanga ngokuba uChithumzi wayeqinisekile ukuba umhlobo wakhe lowo womphumeza kweli qhina. Ude wasindwa bubuthongo walala uChithumzi esaphethu-phethula loo nkohlakalo yakhe engqondweni.

Ekuseni ngoMvulo wavuka walibopha ihashe lakhe uChithumzi waza wanduluka kwa oko ukusinga esikolweni saseQhanqu. Wafika uChithumzi esikolweni uNomthandazo Dunga owayeza kuba ngumninawakazi wakhe sel’ ekho. Namhla uChithumzi wafika engenje ngesiqhelo, elusu lumbi. Wabuza imibuzo emininzi utitshalakazi ngemidlalo leyo yayikwiveki egqithileyo, kodwa wafumana wamatha kukufumana ukuba uChithumzi akathandi kuthetha naye namhlanje. Wafuna isizathu soko engqondweni utitshalakazi, akaba nakusifumana.

NgoMgqibelo, kwiveki elandelayo, kwakuza kuba kho intlanganiso yamadoda akuQumbu jikelele kwakuyo loo dolophana seyixeliwe. Injongo yale ntlanganiso yayiyinxoxo eyayiza kuba ngokuthengwakwemoto yokuthutha abantu abafayo ibase esibhedlela bengabanga saruma ngaloo nto. Akuyiva le ntlanganiso kwakuza kuyiwa kuyo uChithumzi wasel’ ebhala imigca embalwa ephepheni

ebhekise kumhlobo wakhe, uVulindlela, emcela ukuba angayi kuloo ntlanganiso: amkhaphe kuhambo awayeza kuba naloo ngaloo mini yentlanganiso. Waqhuba wathi aze aye kulo mzi ahlala kuwo yena Chithumzi sel' ekhwele aye kugqitha kuye kuba uhambo olo luya kufuna loo nto. Wasel' ehamba ngokomyalelo womhlobo wakhe umfo wakwaTshutsha waza akufika bathabathana baya kuhlala kwalunkwe.

Ngokuhamba bethetha-thetha, bada baya kufikelela nasemidlalweni eyayisesikolweni saseMahlungulu; bencoma ukubukeka kwemvatho yomthinjana owawulapho. Wada umfo kaMaphekula waphathelela ebuhleni besithomo sikaNomthandazo ebuzisa ukuba ngaba ungumntwana onjani na ngokwasesimilweni. Waphendula uChithumzi ngelithi, "Bayamncoma kakhulu ngakumbi emsebenzini."

"Ubonakala ezolile phofu, mnakwethu?" Uphinde wabuza uVulindlela.

"O! andikamboni umntwana ozole nobusebenzisa ubuchopho njengaye waye ezeka kade umsindo." Ubuye waphendula ngelitshoyo uChithumzi.

Wayemncoma kangaka nje uNomthandazo kungenxa yokuba efuna uVulindlela amzeke khon'ukuze kuphumelele le njongo yakhe ingcolileyo ukuze uZweni angatshati noNomthandazo.

"Sii! mfondini thina bantu basengamasoka bayasihenda abantwana abanjalo; usuka kwa oko unqwenele ukumbhekisa ngasekhaya." Ubuye watsho uVulindlela.

Uvakele esithi uChithumzi, "Mna, mnakwethu, ndikucebisa okokuba ukhawulezise ukuba uyayicinga into enjalo, kuba zininzi iinkewana ezimfunela ngasekhaya laa mntwana; zosuka zikuphangele."

"O! mnakwethu, uthi mandiyithini na le nto? Akutsho ukuba mandiyi kumtshata e-ofisini laa mntwana ukuze zonke ezi nkewana zimfunayo ziqabuke sendimthabathile?" Ubuze sel' ethwele amelilo ngoku uVulindlela kukuqonda ukuba uza kuphoswa ngulo mntwana uzinto zincomeka zonke, kuba ubengaqali kuva mntu umncomayo uNomthandazo.

"Mnakwethu! uyindoda, uthe kanti ulayishile apha phantsi kwenwele; yini ukuba ucinge into ebe ndingekayicingi?" Utshilo uChithumzi sel' emkhuthaza ukuba akhawulezise uVulindlela watsho encuma bucala umf' omkhulu ngethemba lokuba iza kuphumelela le njongo yakhe yokuba umninawa wakhe angatshati noNomthandazo. Wabuya wongeza ngelithi, "Kodwa uya kudibana naye nini, phi ukuze uthethe le nto kuye, kuba ziyaphangelana ezi ntswana ngaye; yosuka enye iqale izuze ithuba ufike seyilungile, yamkelekile?"

Yonke ke le ntetho uyithethe ngokutyhafileyo uChithumzi, kuba ebengathandi ukuba umhlobo wakhe lo aqonde okokuba uyayivuyela le nto.

“Ndodibana naye etyalikeni ngomso.” Ukhawulezise watsho umlimi.

Bathe besathetha njalo, bothuswa sisikhalo somfazi owayesukelwa yinkomo; base behamba ngezantya ukuya kumlamlela. Bathe xa bawufezayo loo mcimbi bandululwa sisitshikazi esatsho baxel' amathol' ezagwityi; yangulowo waya kungena kumnyango aqale wafika kuwo. Emva kwemvula leyo yaba ngulowo wathabatha iindlela ezimfutshane ukusinga ekhaya.

Akuba engene ezingubeni zakhe uVulindlela wazama ukuqoqa amazwi awothi azibike ngawo kuNomthandazo ngemini elandelayo.

Yalala buhlala into kaMaphekula, imana ukuguqu-guquka emandlalweni wayo, iguqu-guqula neentetho zayo engqondweni ngokubhekiselele kumcimbi eyalulukana nomhlobo wayo ingawo. Wamana ukuncuma, ehleka, ethetha yedwa uVulindlela ngenxa yomfanekiso awawumikwa yintliziyo eligeza; sel' elibele okokuba kusebusuku akakathethi noNomthandazo lo sel' elinganisa yena kuba enomfanekiso wakhe engqondweni.

Wamana ukuzithela nqa umfo wakwaTshutsha kukuzibona ethetha yedwa ngomlomo nangezandla elinganisa intombi awayesel' egqibile engqondweni okokuba ebubini nasebumnandini wohlala nayo wonke ugama wokuba iindudumo zingekafiki. Iingcinga zobo busuku zatsho bemka ubuthongo kumfo kaMaphekula; bona ubusuku banga bukhawuleze engagqibanga ukukrozisa naloo ntetho yakhe; suka waziva eswele imilomo enobuciko bokuyikhupha.

ISAHLUKO 12

Ibhongo LikaVulindlela

Ekuseni ukuwa kweenkuku uzive enobuyefe-yefe uVulindlela; suka wee yekethe, walala obentlombe. Ukuthi chapha kwelanga, kunqonqoze umntwana owayezise isiphungo semvuko kuVulindlela kwaza yena ngenxa yobuthongo awayekubo, akeva.

Kwalile ukuqina kwemini uVulindlela wothuswa kukukhala kwentsimbi yokuqala, ilhlokonyiswa ngumthanjiswa wOphezukonke ngenjongo yokwazisa abanomnqweno wokuya etyalikeni ukuba seyilixesha lokulungiselela ukwenje njalo. Wasel' ethabatha isepha kunye netawuli yomzimba umf'omkhulu waza wahamba ngezantya

ukusinga emlanjeni eya kuhlamba umzinba khon' ukuze angozeli etyalikeni. Wakhawuleza wabuya umf'omkhulu waza akukhov' ukutya wagibisela eyona mpahla ebengaya enxibe yona xa bekusiyiwa ngeenyawo ezulwini!

Akuba ezivathise kanga ngomnqweno wakhe umfo wakwa-Tshutsha, waphuma wec chwi ngendlela yenqwelo ukusinga etyalikeni kungekho nanye into kwisivatho sakhe eyayingacocckileyo. Wose ucinga ke mlesi ngokukhazimla kweembadada ezimnyama xa zithe zacokiswa ukucocwa ngamafutha azo! Wayefake ezinjalo kanye umfo kaMaphekula. Yeka ke ilali yase-Qhanqu ukuphuma ithi bhence; wathi obesajongile waziva sel' eyibonga le ndodana nomlisela oyibonileyo wavakala usithi, "Tshutsha!" Wumbi wawusithi, "Lumka, lumka ntombi wasikwa lixabelo!" Omnye wona wawusithi, "Ukuba akubhaqanga namhlanje uya kuba sewunguBhulu!" Ezi ntetho naxa zazivakala bunkentente njengokunga usephupheni uVulindlela zamomeleza, zenza ukuba azive ezithembile ukuba uya kuvunywa nguNomthandazo.

Kungemizuzu mingaphi efikile uVulindlela etyalikeni, wasiphinda isimemezo umthanjiswa obesiqalile; yaba iyaqala njalo inkonzo kwicawa yaseQhanqu ngentsimbi yeshumi elinanye. Kwakugqitywa ukuvunywa invula-nkonzo xa kanye kuqalwa ukufundwa kwimibhedesho yemini yecawa yagaleleka intombi kaDunga, eyangena seyizole ngokunga kukho obesel' eyixelele ukuba oko kuzola kwayo kungqinelana nenzolo eyayisebusweni bayo; sona isivatho eyayisifake loo mini sanga sadalwa nayo sesinjalo kanga ngokufaneleka kwayo.

Sathi sakuvakala isihlangu sokungena kwale ntokazi, wonke umntu waphakamisa amehlo. Umfaneleko wayo wenza ukuba akhe ahambe yedwa umshumayeli ngenxa yokuba amehlo abantu abaninzi ayengasathandi kusuka kuloo ntombi. Xa amehlo abantu nabangenanjongo ngoNomthandazo ayengavumi kusuka kuye kwakukanganakanani konenjongo ngaye? Wamthi ntsho umfo wakwaTshutsha uNomthandazo; kwaba ngaguqwa, kwaba ngemiwa, kwaba ngahlalwa phantsi alakhe liphanyaze noku-phanyaza iliso likaVulindlela. Yaqhubeka ke inkonzo de kwafika ixesha lokuba umshumayeli akhethe amazwi awayeza kuthethela phezu kwawo ekondleni kwakhe umhlambi.

Umshumayeli lowo wakhetha amazwi athi, "Uze ungabi nathixo bambi ngaphandle kwam," kwi-Eksodus. Yahamba ngolu hlobo iintshumayelo, "Ewe uThixo wakho yiloo nto uthi nokuba uhleli, nokuba uyahamba, nokuba umile, nokuba uyathetha, nokuba uthule ube usoloko ucinga ngayo. Niyabona ke zihlobo zam le nto inguthixo wakho yinto embi, kuba ngamanye amaxesha wothi ungesisio sithulu nje ube siso, kuba uthi umntu ethetha nje nawe

umve ungamva ngenxa yokuba ingqondo yakho ayimilanga yonke kule ntetho yakhe njengoko izaliswe ziingcinga ezingalo thixo wakho. Bakho ke zihlobo zam naphakathi kwethu apha abaya kuphuma phantsi kwalo mnquba bengevanga nto, bengazi neyona nto bekuqalwe ngayo, kuba abayiphulaphulanga le ntshumayelo. Iingqondo zabo zizele ngaba thixo bebezele bona apha etyalikeni njengoko othixo bethu bekho kwalapha phakathi kwethu; uthi kanti ungumntu nje uthixo wakho ukwangomnye umntu. Abanye abantu abanakho ukudibana nezihlobo zabo okanye nothixo babo phakathi evekini, ngoko ke bamise olu suku ukuba zebabonane ngalo ngenxa yokuba kungasetyenzwa nto ngalo. Nangokunje abo bantu beze ngezo njongo apha etyalikeni abazi ukuba le nkonzo yophela nini na ibabambezele nje sebefuna ukudibana nothixo babo.”

Le ntshumayelo ngakumbi la mazwi okugqibela amothusa kakhulu uVulindlela; waziva enyele yintetho yomshumayeli owasuka wanga ubone yena lo; wada wafuna engqondweni okokuba kazi ubonwe esenzani na ngumshumayeli ebevuma nje xa kuvunywayo. Ezi nginga zamenza woyika uVulindlela ukuthetha noNomthandazo ngaloo mini; wasel' ezimisela ukunyula suku lumbi phakathi evekini, kuba wacinga ukuba uNomthandazo uya kumthela nqa ngenxa yala mazwi omshumayeli njengoko wayengafudule esiya etyalikeni.

Ukuphuma kwenkonzo wafumana wazila-zila uVulindlela, ekhohlwe yeyona nto makayenzc, wada ekugqibeleni wafumana waya kuzazisa kuNomthandazo ngokubuza impilo, phofu sel' enxuse nokuzibonakalisa kuloo ntombi ekweso sivatho sakhe wayebongwe ngenxa yaso nguinlisela ngentsasa yaloo mini. Wahamba umfo wakwaTshutsha wagoduka waya kufika ekhaya intliziyo seyilhlwili kukuthi akuba mgama kwindlu yetyalike abone uNomthandazo emlandela ethe chu nenyek inkewana kwezo wayesel' ezivile ukuba ziyamfuna.

Lo mbono wamenza umlimi wabindeka emphefumleni; wafika waya kuzilahla kumandlalo wakhe engabanga safumana nasixhaso senyama; wanga uza kuva kusithiwa ngengomso uNomthandazo wendela kuEdward Mabheku, laa nkewana waychamba nayo ukuphuma etyalikeni.

Kwesi sithuba wazibona ukumatha umfo kaMaphekula ngokuyi-yeka intombi sel' efumene ithuba elihle kangaka. Wamana ukukhazela nentshumayelo yaloo mini eyamyekisa loo ntombi kanti ke enyanisweni akwazeki nokuba umshumayeli waqhutywa bubuciko bokuthetha, nokuba wabona nto ithile kuVulindlela eyenza waqonda ukuba akaphulaphulanga ntshumayelo kusini na. Wamana ukugodola uVulindlela akucinga ukuphoswa kwakhe

yintombi sel' eyibonile, kodwa waziva ephumle kukufika komcamango engqondweni yakhe wokuba eyibhalele intombi leyo, ayiccele ukuba iye kudibana naye edolophini kuQumbu ukuze ayiqobongele khona apho ngomtshato wase-ofisini. UVulindlela walala waza wothuka ebusuku sekuthe cwaka.

Akuba evukile, wathabatha izinto zokubhala, waqala ukuyicinga ngokuzikileyo intetho aza kuyibhekisa kuNomthandazo ukuze aye kwidolophana yakuQumbu ngoMgqibelo. Wayibhala ke umf' omkhulu le ncwadi ngenyameko engathethekiyo, waza akuyigqiba wamana ukuyijika-jika eyifunda, emana ukuyihlab' amadlala; eyibhala ngokutsha kumaphepha amatsha de waziva ekholisekile luhlobo abhale ngalo. Ngemini elandelayo umlimi wayinika intwanazana eyayisa evenkileni ukuze iyipose.

UZweni Msweli owayebonelwe intombi enguNomthandazo Dunga nguyise wayesel' egqibile ukumthanda, kuba kambe lo mfana ubenemvo kubazali ebathobele kananjalo. Wayesel' enebhongo uZweni kukuva ukunconywa kobuhle besimilo nesithomo sentombi awayeza kuyifilisha.

Ngalo gama uVulindlela abil' esoma ebhalela uNomthandazo ngobusuku beSabatha, wayekwanjalo noZweni phaya kowabo ngenjongo yokunikela kumkhuluwa wakhe incwadi kaNomthandazo ngentsasa elandelayo njengoko bebefundisa sikolweni sinye bobabini. Kuloo ncwadi uZweni wayemcela uNomthandazo ukuba aze ancede angayi ndawo ngosuku lwangoLwesithathu ukuphuma kwesikolo njengoko wayeza kumndwendwela.

Akazanga anabe entethweni konke uZweni, kuba wayefudula esithi, akathandi kuthetha kakhulu encwadini ngenxa yokuba abafazi banobuchopho obukhawuleza kanga ngokuba bangasifunda sonke isimo somntu nengqondo yakhe kwinto ayibhalileyo; abe engathandi kuphathwa mfazi.

Okunene ngemini elandelayo ukungena kwesikolo, wafika uNomthandazo sekukho iincwadi ezimbini phezu kwetafile yakhe, enye ibhalwe igama lakhe ngaphandle enye ibhalwe elikayise. Wakhawuleza uNomthandazo wayivula le yakhe waza akukhangela igama lomntu obeyibhala wafumana ukuba nguZweni Msweli. Wayikhawulezisa ukuyifunda loo ncwadi yakhe yayimigca mibini. Akugqiba ukuyifunda wahlala, wahlala cyithele nqa le ncwadi yakhawuleza ingqondo yamxelela ukuba lo mfana makabe ufuna ukumfilisha. Wamana ukuzibuza uNomthandazo ukuba angathini na uChithumzi ukuthi kanti chleli nje ufuna ukumthabathela kowabo, sel' emjonge njengomninawakazi wakhe.

Wazika ezingcingeni uNomthandazo, ecinga amaxesha ngamaxesha abe beman' ukuxabana noChithumzi atsho azive enengqele akuwacinga loo maxesha abedla ngokuqumba angathethi naye lo

uthe kanti ucinga lukhulu ngaye. Wavakala ethetha yedwa uNomthandazo esithi, "O! nithi ngaba uChithumzi lo umsulwa kule yolu filisho? Kodwa ndingayini bantu bakwaNtshiza yinto yokuba ndizimisele ukuba ndiyenda kanti ndiya kuphelisa igama lam kwelimiweyo? Ubengathini uChithumzi ukuthi endithanda andiphathe ngolu hlobo abekhe andiphathe ngalo? Ukuba ebeyazi into yokuba ndiza kwendela kumninawa wakhe makabe akevani noZweni. Ubengathini uChithumzi ukungabi nakhwele ngumfazi womninawa wakhe kanga ngokude akhuthaze ukunga ndingavuma ukuthandana noDanisa Maxeko amaziyo ukuba sel' enzakalise iintombi eziliqela ngenxa yokungabi nasimilo? Si! he-e ndokha ndibone! Ukuba uChithumzi lo uyamthanda umninawa wakhe mayibe ikho into angayithandiyo kolu filisho; ibe le ndlela andiphethe ngayo yeyokuba zendingamvuni umninawa wakhe! Yintoni yona into ebangele ukuba uChithumzi angazizisi ngokwakhe ezi ncwadi zibaluleke kangaka, ize kude kube ngoku engakhanga aze kundivelela ukuba ndinezi ncwadi? Kodwa nithi le ncwadi ibibhalwa nguZweni; ibingabhalwa nguChithumzi ngenjongo yokuze andenzakalise ngenye imini njengomntu ozisongo seziliqela ngakum? Anditsho ukuba le ncwadi ibibhalwa nguZweni; kukho iyelenqe kule nto. O! kazi Nkosi ndakwenzakala ngaluphi na uhlobo."

Wothuswa kwezi ngcinga uNomthandazo kukufika komntwana owayeze kumxelela ukuba uyafunwa ngumfundisi wabantwana. UNomthandazo wafumana wamjonga loo mntwana ngamehlo enyama, waza, akuqonda umntwana ukuba utitshalakazi akakho apho ngengqondo, waphinda wathi, "Mistress uthi utitshala mandikubize."

Waphendula ke uNomthandazo ngelithi, "Ndiyeza."

Ushiyeke ephakama kancinane elandela umntwana lowo wada waya kufika kuloo ndlu wayekuyo uChithumzi. Wamhlangabeza uChithumzi ngelithi, "Mistress, ndinqwenela ukuqonda ukuba uzibonile na iincwadi ezimbini endibe ndizibeke phezu komkhoba wakho?"

Wanqwala intloko uNomthandazo ethetha ukuthi, "Ewe".

Wabuya wathi uChithumzi, "Kuhle oko, woyinika utata wakho leyo yakhe?"

Waphendula uNomthandazo ngelithi, "Emalanganje." Watsho nje wee gwiqi waphuma esinga kwakweyakhe indlu. Ngeli xesha uNomthandazo waziva ebuntloni, engathandi kuzinza kwindlu akuyo uChithumzi.

Imbizo YamaMpondomise

UChithumzi uyisebenze kakhulu into yokuba umninawa wakhe aphoswe yintombi kaFilimoni Dunga. Akanelanga kuya kuVulindlela Maphekula kuphela, koko uye nakoyisekazi abangoXabisile noBhokhwinetyala, ngasese, engosebuhlungwini kuba uyise ephoxa uZweni ngokumbonela intombi embi, endala kunaye nebazali bangolayita. Oyisekazi aba abeye kubo bucala uChithumzi ngabona bebefufuphi kuye ngobuntanga, kanga ngokuba yiyo le nto ebengumtya nethunga nabo.

UChithumzi ukhawuleze wamphangela uyise ngokuthetha ngalo mcimbi kaZweni, kuba umnqweno wakhe ubungowokuba athi uyise eyithetha le nto apha kubaninawa bakhe babese bewaqoqe kakuhle amazwi okuchasa intombi kaFilimoni. Wayesazi ukuba uyise woxabana nabaninawa bakhe engekho, yena Chithumzi, kuba uyise wayesel' emxelele ukuba uya kuyenza phakathi evekini imbizo yamawabo sesiphumile isikolo njengoko kuza kulindwa usingaye, uZweni. Yamvuyisa kakhulu uChithumzi into yokuba engayi kuba kho embizweni ngenxa yokuba wayengafuni ukuba uyise ayazi ingqondo yakhe ngokubhekiselele kulo mcimbi.

Lo gama uNomthandazo anika uyise incwadi awaye eyibhalelwe nguZwelakhe amazisa ngotyelelo lukaZweni awayeza kulwenzela uNomthandazo ngoLwesithathu lwaloo veki, aye eqokelelene amaMpondomise akuloZweni ngenjongo yokwaziswa nguZwelakhe intombi awayesel' eyibonele unyana wakhe omncinane, uZweni. Akuba ephelele amaMpondomise wasel' ebetha komofu uZwelakhe; athi amawabo awayesel' ehletyelwe nguChithumzi akhawulezisa ukuyichasa intombi kaFilimoni Dunga; ebeka izizathu ezatsho iindlebe zikaZweni zabetha-bethana, kuba zazibekwe ngobuchule. Wambi akhalazela ubudala bentombi leyo xa yena uBhokhwinetyala wayebhekisa kuZwelakhe csithi, "Ungathini na Jola ukusizisela isizukulwana seramba? Akumazi na uFilimoni Dunga ukuba ngulo waphantsa wabulala uMotoyi kulaa konsathi yayisenzelwa umfana kaMndayi? Yena lo mntwana uzalwa ngobani? Uyayazi into yokuba uFilimoni nomfazi wakhe bangolayita abangathumani manzi? Ufuna ukuza kusenzela isizukulwana solayita? Lingelihle nje lona eli xhegokazi apha ebusweni, sozalelwa izilwanyana zodwa na kulo mzi? Sona eso sithomo sayo sihle sinceda ntoni?"

Akugqiba ukubuza yonke le nto uBhokhwinetyala waguqukelwa kuZweni wabuza ukuba ucinga ntoni na ngale ntombi kuthethwa ngayo. UZweni waphendula ngelithi, "Loo nto acinga yona ubawo seyiyegqibileyo ukuba yeyam ingcinga."

Akutsho uZweni arola iinqawa zawo amawabo, atshaya ezama ukuphozisa umsindo owenziwa sisidenge somntwana, ngokwecngqondo zawo, ozimisele ukulandelana nexhegwazana lentombi.

Kwesi sithuba uZwelakhe wenjenje ukubhekisa kumawabo, "MaJola amahle! Lathi iciko lasemaXhoseni, akukho nzwana ingenasiphako nje lalicinge izinto ezilolu hlobo. Nathi bantu bahleliyo apha asibahle kwaphela; ngulowo unesiphako sakhe. Nangokunje ndingafanelana ndinipha ithuba lokuba nikhethe leyo ithandwa nini intombi, nayo singathi siyikhanga-khangela, siyimisa ngokuyimisa sifike inawayo amadlala ema siwahlabce. Sonke ke mawethu ngokungathandabuzekiyo singabalami silapha nje. Sikhe sive kunconywa intsimi yomfo kaBani wasekuthini-thini ukuchuma, kusithiwa seyide yamnyama khaca, yanesithunzi, kanti akuthethwa kuthiwa ayinakuba naso nasinye isikhwebu somdlungu kuba ichume kangako. Kwakhona ke mawethu makhe ndenjenje, uninzi lwethu lufundile apha. Angaba nguwuphi na umntu owayebukhali kanga ngokude azazi zonke izifundo zakhe, kungabi kho nasinye esimoyisayo? Nithi lo mntwana makabe ebedalwe luhlobo luni xa ebengebi naziphako? Xa ndenje nje mawethu ndizama ukunica-cisela okokuba ikho kwasendalweni into yokuba kungabi kho nto ilunge kwaphela. Ndingadanga ndilibazise mawethu ndingatsho ukuthi, umthi unamasebce, ungenakulunga ungenawo. Xa nditshoyo ndithetha ukuthi, yonke le ntetho ndiyenzileyo ngamasebce nje entetho ethi, mna ndisanele yile ntombi ndiyibonileyo. Ndiya-tshonela."

UZwelakhe uthe engekaliqibi elokugqibela igama saye sesikhwaza isijama-nkungwini esinguXabisile sesiphethe owaso umnqayi, silindele uBani oya kuthetha into engadibananga naso. Senjenje sona ukubhekisa kuZwelakhe, "Mkhuluwa, into yokuqala andikholwa ukuba uyaqonda okokuba ngoku asilimi, asikho mithini, saye singekho nasesikolweni. Andazi ukuba kutheni na ukuba iingqondo zethu uzihilizis ekangaka. Mandikuxelele kakuhle ukuba ngoku sisegquguleni lamaMpondomise ngenjongo yokufuna umfazi oza kuba ngumntwana wethu sonke njengoko noZweni engowethu sonke. Ndiyatshonela kwelakho icala Jola. Kuni mawethu," watsho ebhekisa kwamanye amawabo emkhuphela ngaphandle uZwelakhe, "ithi inkonjane le xa seyiliphangele ihlobo, ifumane izithethelele ngazo zonke iindlela, kanti obo buciko buphuma ekungabini saba nakho ukujika kuloo nto seyiyenzile. Xa nditshoyo ndithetha ukuthi, umkhuluwa lo uyaziva zonke ezi zihlava zalo mntwana amfunela uZweni, kodwa kubonakala okokuba indlela asel' ezibophelele ngayo okanye unyana wakhe yenza ukuba kungabi kho kujika. Niyabona, basaza kusikhumbula sebexakene naloo ngxowa yetyuwa yabo, kanti isala-kutyelwa sithi

ngoku sesikhala sikolo lophu lwaso siye kweycla silubona kodwa singasenakuphinda mva. Ningayithetha ke mawethu nayiphi na into ngokubhekiselele kulo mcimbi niwuzeleyo apha, kodwa zenikhumbule ukuba inkomo enotshobo ayinqandwa nangabakowayo. Ndiyatshonela.”

Yonke ke le ntetho wayenza uXabisile sel’ ebonvu ngumsindo, kodwa loo msindo awuzanga ubahluphe abafu bakaMsweli, uZweni noyise, kuba bebengabantu abazeka kade umsindo. Bahlala abafu be cwaka bobabini.

Kwakuba nje kuthethe uMakhaya owayekwaliMpondomise wenjenje, “Xa kubonakala mawethu ukuba umkhuluwa wethu lo uyakholwa ngabazali balo mntwana, ubengebi sel’ ethabatha le incinane na, uHanjiswa esithubeni sokuba nikhalazela nobudala bale sixoxa ngayo intombi?”

Ubethwe emlonyeni uMakhaya kulo mbuzo wakhe nguBhokhwinetyala owamkhawulezela ngokuthi, “Leyo incinane intombi ayincomeki konke kumgca wesimilo, kuba ayinamini ingabonakaliyo edolophini, noko ixhaphake kakhulu, ililanga. Umntu osoloko esisigcodolo edolophini andikholwa ukuba unento ayaziyo ngomsebenzi wekhaya, ibe scyisixelele intetho yakwaXhosa ukuba isiqhelo siyayoyisa ingqondo. Loo nto ithetha ukuthi, naxa sel’ endile lo mntwana wosoloko ekhaba inqina, engenaxesha lakuthi vu asebenze umsebenzi wobufazi.”

Akugqiba ukwenza le ntetho uBhokhwinetyala uvakele esithi uZwelakhe, “Ningadanga nichithe mizuzu mide ngale nto, ndingathanda ukuthi, ndixoleleni, ndifuna le ntombi indala yona isimilo singqinwa ngabo bonke abayibonileyo. Andizanga ndicinge nokucinga ngaleyo incinane kuba andiyazi nokuyazi.”

Emva koku uXabisile uvakele ebhekisa kuZweni esithi, “Kanene Zweni iingcinga zikayihlo zezakho?”

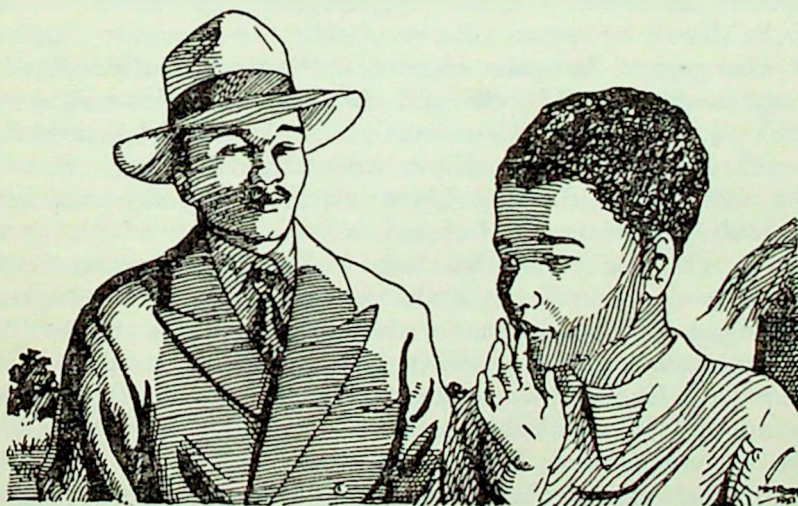
Waphendula uZweni ngelithi, “Kunjalo kanye bawokazi.”

Waphethukela kumawabo ngoku uXabisile wathi, “Singaba ke mawethu sizaphula ngokuthetha, kuba bese nditshilo ukuthi inkomo enotshobo yala ukunqandwa nangabakowayo. Kuyaratyela ngoku kufuneka siye kuvalela, singalahlekwa yimpahla yethu emva kokulahlekwa lixesha lethu elide kangaka silibele ngulo mdudo wononkala. Umkhuluwa usibize ngohlobo lokunga siza kufakana imilomo naye ngalo mcimbi, kanti akazi kufuna cebo lamntu. Ngekukuhle ke ukuba ebesixelele kwasentlandlolo ukuba akatsho ukuba masihlabe madlala, koko uyasixelela nje ukuba masive, sazi into aza kuyiqhuba nonyana wakhe. Kumnandi ke ukuba athi engoyena mkhulu nje, cyinkokeli yethu nje, sibe singaqala sive ngaye ukuba uZweni lo akangowamaMpondomise jikelele ngowakhe yedwa, into ke leyo ethetha ukuthi akuzalelwana.”

Waguqukela kuZwelakhe wathi, “Enkosi mfo kaBawo nango-kusazisa oko, sihlale siyazi into eqhubekayo kulo mzi wakho.” Watsho wec gwiqi uXabisile elandelwa ngamawabo.

Loo mini yaba iyaqhawuka imbeleko phakathi kukaZweni noyisekazi naphakathi kukaZwelakhe nabaninawa bakhe. Apluma edanile amaMpondomise kukungancanywa kwentombi kaDunga nguZweni noyise emva kweentetho ezingaka. Ahamba chumzela esithi, “Angathini na uZwelakhe ukuthi uZweni ephucuke kangaka, emncinane ngolu hlobo, engoyena mntwana webhongo kuma-Mpondomise jikelele ngenxa yemfundo yakhe ephakamileyo, asuke aye kumthathela ixhegokazi elinyathela ngokweqaba xa linxibe imbadada.”

Zonke ke ezi zinyeliso zazingamampunge abefumana ezithetha nje amaMpondomise, kuba kambe ayengazi nto ngoNomthandazo: ayethetha nje izinto awayezive ngoChithumzi owayefundisa naye esikolweni. Injongo kaChithumzi yokuthetha ezi zinto koyisekazi yayikukuba bamnqande uZwelakhe angamzekeli uZweni le ntombi, kodwa akayimisa ngohlobo lokuba esoyika ukuba uZweni atshate intombi engqondo ikhenkceza ngokuthe tyi kweyomfazi wakhe nekhaya libukeka njengelikaNomthandazo, nemfundo iphakame njengale kaNomthandazo.



Ukuthi phithi kukaZweni noyise ngoNomthandazo kwenza intlaba-zahlukane phakathi kukaZwelakhe namawabo kanga ngokude bamkhalale bathi, “Wowuqhuba yedwa loo mcimbi wakhe naloo Zweni wakhe.”

Okunene ngoLwesithathu kwakuloo veki babenembizo yemilowo uZweni waqesha imoto yomfo kaMahlaleshushu owayehlala kulaa

venkile yaseSulenkama ukuba imse kwaFilimoni Dunga ukuze ibuye naye kwangaloo njika-langa njengoko kwakufuneka cesikolweni ngentsasa elandelayo. Kwenzeka ngokulula oko; waya kugaleleka umf' omkhulu ngephanyazo sel' elindwe kangako. Engabanga sachitha mizuzu, uZweni wasel' engen' emxholweni kuyise wentombi, ecela intombi leyo ukuba iye kumlalisa. Wayibiza kwa oko uFilimoni intombi yakhe, wayichazela ukuba kukho uZweni phaya endlwini ohambele kuyo.

Le nkcazo uFilimoni wayenza bucala apha kuNomthandazo. Waqonda kwa oko uNomthandazo ukuba kuthe kanti wachan' ucwethe okuya wacinga ukuba uza kufilishwa nguZweni, kuba uyise ebengeze ambizele umfana oza kuzibikela nje le ndlalo yolutsha. Kwakhawuleza kwee qhiphu umbilini kuNomthandazo, exakwe kukuba kazi uza kufika athini na ukungena kwakhe kule ndlu abekuyo uZweni, njengokuba wayefudula emoyika emhlonene. UZweni lo ubengumfo onesidima kakhulu kunomkhuluwa wakhe, kuba ubethetha ngokundilekileyo, engenabo obu budlongo-diongo bomkhuluwa wakhe kanti ebengekho mva kwazo ncentakazana ezi; kodwa ezibeke embekweni.

Eyona nto yamenzela isidima ngaphezu kwazo zonke ezi zinto sezibhaliwe, yayikukuzithoba awayenakho naxa wayenemfundo ephakame kakhulu. Wayemoyika kangaka nje uNomthandazo umfo kaMsweli kungenxa yokuba ubekhe eve ngesimilo sikaZweni naxa ebengamazi kangako ebusweni. Wafika ke uNomthandazo kwiponi ezolileyo kaMsweli, into ebisithomo sisidima ngokwazo. Ubemkhulu umfo lo, emfutshane, ebonakala ukuba wakhekile. Sesi sithomo sikaNomthandazo esifana nesikaZweni esabanga ukuba uZwelakhe ababone befaneleke kakhulu ukwenza isibini sokwahlulwa kuphela ziindudumo.

Akuba ebulisile uNomthandazo kuZweni, babuzana impilo, waza uZweni wanemibuzo embalwa kuNomthandazo chlakulela into awayeza kuyithetha; ezama ukugxotha loo ntaka yayisesifubeni sikaNomthandazo, kuba uZweni wayesel' emqondile ukuba uyamoyika. Emva kwezo ntetho-ntethwana wasel' ehlabela mgama uZweni ngokubhekiselele kumcimbi awayemhambele ngawo uNomthandazo, kuba lalise lisithi, 'ndithenge, ndithenge.' kufuneka behambile njengoko umqhubi wenyhibhala leyo babe-khwele kuyo wayesoyika obo bubu baloo ndlela isuka eNgcothi iya eSulenkama.

Waqala kaloku uNomthandazo ukushiywa ngumbilini efundkelwa luvalo; yabe nentaka ingavumi kusuka esifubeni ngenxa yokuxakwa kukuba kazi uza kumcacisela njani na uZweni ukuba uyamthanda kodwa woyika indlela aya kuhlala ngayo kuloZweni ngenxa yentlalo engentle abe befudula behleli ngayo esikolweni

nomkhuluwa wakhe, uChithumzi. Wayeqinisekile uNomthandazo ukuba uChithumzi wozama ukumphatha gadalala ngecndlela zonke ngakumbi sel' efumene ithuba elihle laxa angumtshakazi.

Wathi cwaka ixesha elide uNomthandazo cfundekelwe yile ngcinga yamtsho wadideka, waza ekugqibeleni wenjenje ukumphendula umfo kaMsweli, "Mna ndingumntu oxhomekeke ekukholiseni abazali bam. Ndithi nokuba into ndiyayithanda ndizicenge ndiyiyeke ukuba abayithandi. Kukwangokunjalo ke naxa beyithanda; ndiyazizama ndiyithande ngokomnqweno wabo. Xa nditshoyo ke ndithetha ukuthi czam izigqibo nedwa azincedi lutho, kuba zixhomekeke kwezabo; ngoko ke akukunceda lutho ukufumane ndikunike ilizwi elingacacileyo; ndicinga ukuba mandikhe ndifakane umlomo nabo phambi kokuba ndikunike ilizwi elithe poqo.

Wonke ke lo gama athethayo uNomthandazo, waye ethandaza ngaphakathi umthandazo wokunga uZweni angayamkela le ntetho yakhe, emke ephethe yona ukuze ashiyeke ezityand' igila kubazali bakhe ngokubhekiselele kwimeko yokuhlala kwakhe esikolweni nomkhuluwa kaZweni. Wabuza uZweni kuNomthandazo ukuba njengokuba sebeshiyiwe nje lilanga lingaba kho na ithuba lokuba adlan' iindlebe nabazali. Wathi kwa oko uNomthandazo, "Hayi ndokubhalala, ndikwazise abagqibe kuko endoba ndigqibe kuko ke nam."

Waphakama uZweni wathabatha umnqwazi wakhe wasondela kuNomthandazo, wathi, "Ngaba izigqibo zabazali bakho ezingekabi kho zisithintelo na ekubeni ndikuphuze?"

Wancuma uNomthandazo ebuntloni, waqwalasela phantsi wathi, engakaphenduli njalo, waziphendula uZweni ngokumphuza. Wema wamqwalasela ebusweni uNomthandazo okomzuzwana, waphinda wamphuza waza wabamba isandla esithi aze ancede ayikhawulezise loo mpendulo. Watsho ke wacela indlela.

Baphuma kuloo ndlu oZweni baya kwindlu eyayinabazali bakaNomthandazo apho bafika benzelwa isidlo sangokuhlwa. Abahambi base benduluka ngolwemivundla bakukhov' ukutya bengabanga saphozisa namaseko. Bakuba bemkile abahambi washiyeka uNomthandazo eyichaza into ebihanjelwe nguZweni kuye, watsho ebaxelela abazali indlela amphendule ngayo. Emva koku bathe bengekade babe nazwi abazali ngokubhekiselele ekufilishweni kwentombi yabo. Wathi uNomthandazo, "Bazali bam ababcekileyo, ndiwuphosa kuni ke lo mcimbi; ukuba niyathanda ukuhlobana nabazali balaa mfana, ndoqhuba ngolo hlobo nam, kodwa ekucingeni nasekucbisaneni kwenu ngale nto, ndinga ndingatsho ukuthi, umkhuluwa walo mfana ndifundisa naye esikolweni njengoko nisazi. Sithe nje ngabantu samana ukugxilana

ngamaxsha athile ngezinto-yinto zabantu abahlala kunye. Into enjalo itsho ndizive ndisoyika ukuba ndiye kukhonza apho kuloChithumzi.”

Wazityand’ igila kangako uNomthandazo kubazali bakhe, echaza zonke iingxabano zabo noChithumzi. Akuyiqiba yonke le nkezo wabashiya abazali ukuba bayetyise le ntetho ukuze afumane impendulo yabo ngentsasa elandelayo.

ISAHLUKO 14

Inkalo Yokwenda

Umfo kaMsweli wamshiya nento yokucinga uNomthandazo, kuba akazange abuthi qhwe obobo busuku ubuthongo kukuxakwa kukuba kazi angamthini na lo Chithumzi uyityhefu ukuze angabi kho, njengokuba kubonakala ukuba makangasamkeli isicelo somntu amthanda ngolu hlobo ngenxa yakhe. Kwada kwasa gedo uNomthandazo ecinga ezo nginga zingenasiphelo, ephatha kucinga ukuba asuke amxelele uZweni okokuba woyika ukwendela kuye ngenxa kaChithumzi.

Kule nginga wabuya waphikiswa uNomthandazo yethi maka-ngangeni phakathi kwabantu abazalanayo eyintlanga hleze abe sengozini. Buhambile ubusuku abazali bakaNomthandazo besompa le nto, bada ngelikade bagqiba kwelokuba mabasamkele isicelo somfo wakwaMsweli, kuba abazali bakhe bebesaziwa, bethandwa, behlonelwe ngabantu; abe noZweni njengonyana omncinane wayeza kukhawuleza aphumele kwelakhe inxiwa apho intombi yabo yayiza konwaba khona.

Abazali bakaNomthandazo baye bengasithelwanga yinto yokuba intombi yabo iwelwe ngumqa esandleni, kuba uZweni ebesaziwa ngentsbenzo entle nangesimilo esihle jikelele.

Ezi zigqibo zabazali bakaNomthandazo zenza ukuba intombi yabo iye ingaswabulukanga esikolweni ngenxa yokudliwa sisazela sokunga uChithumzi uyayazi impendulo awayeza kuyifumana apho kuNomthandazo uZweni. Ekubuyeni kwakhe uNomthandazo esikolweni emalanga ngoLwesine, wafika kukho laa ncwadi wayeyibhalclwa nguVulindlela Maphckula waza, eyifundile, wagqiba kwelokuba asel’ cziphendula zombini ezi ncwadi: le kaVulindlela naleya ebethembise ngezolo uZweni ukuba womazisa ngayo izigqibo zabazali ngokubhekisilele ekufilishweni kwakhe.

Le ncwadi kaVulindlela yayimcela uNomthandazo okokuba

badibane nomfo lowo edolophini kuQumbu ngoMgqibelo waloo vekhi, ifike uNomthandazo sel' ethe phithi nguZweni, engasenakucinga ngcinga yimbi nangabani na ongomnye. UNomthandazo uqondile ukuba makayiphendule incwadi yomfo wakwaTshutsha ngohlobo oluya kumsithelisela ukuba akacingi nto ngaye, akazi kuyenza naloo nto yokuya kudibana naye edolophini.

Intombi kaDunga iyibonile into yokuba sekumzuzu ibhaliwe incwadi yomfo wakwaTshutsha koko kubonakala okokuba kukho apho ilibele khona. Le nto yeyona yamenza uNomthandazo ukuba abhale ngokunga ebezimisele ukusenza isicelo somfo kaMaphckula sokuya kudibana naye edolophini waza waqutyulwa yingxaki. Nantsi ke incwadi uNomthandazo ayibhalele uVulindlela.

Ilali yaseNgeothi,
Qumbu.

Mnu. V. Maphckula,
Qhanqu.

9 Silimela, 1940.

Mnumzana othandekayo,

Ukuhlala kwam ithuba elide kangaka ndingaphenduli kwenziwe kukuba bendinethemba lokuba ndiza kuphumelela esicelweni sakho sokuba siye kudibana edolophini kuQumbu. Ndilusizi ke ukuthi, ndifumana ngalo mzuzu ndibhalayo ukuba ngoMgqibelo lowo ubuthetha ngawo ndiya kuba ndiye kwaDad'obawo apho ndiza kulungisela khona iindwendwe ezibaluleke kakhulu. Xa ndenjenje ndicela uxolo Tshutsha; ndibe ndingazimisela kukuphoxa. Andazi ke nokuba unolunye usuku ongalumisayo na endothi mhlawumbi ngalo ndifumane ithuba lokusifeza isicelo sakho.

Sala ke Tshutsha.

Owakho nene,
Nomthandazo Dunga.

Uthe akugqiba ukuyibhala le ncwadi abemphosa ngayo intlalathi emehlweni uVulindlela wenjenje ngoku uNomthandazo ukubhala ekaZweni.

Ilali yaseNgeothi,
Qumbu.

Mnu. Z. Msweli,
Sulenkama.

9 Silimela, 1940.

Mnumzana othandekayo,

Ndiyathemba okokuba njengoko watshoyo umntwan' asemLungwini ukuthi loo nto iyimpilo komnye ikukufa komnye (one man's meat is another man's poison) koba luvuyo kuwe naxa kubuhlungu kum ukuthi isicelo sakho samkelekile.

Ndiyabulisa.

Owakho ngenene,
Nomthandazo Dunga.

UNomthandazo uyinikele umntwana incwadi kaVulindlela ukuba aye kuyiposa ekaZweni waya nayo esikolweni ngenjongo yokuyinikela uChithumzi njengoko wayegoduka aye eSulenkama yonke imihla yoLwesihlanu usuku evekini. Ukuphuma kwesikolo ngoLwesihlanu uNomthandazo wathuma umntwana kwindlu eyayifundisela uChithumzi ukuba ase incwadi kaZweni leyo apho kuChithumzi othe ekufikeni kwakhe kowabo ngolwemivundla, warnika uZweni incwadi yakhe. Uthe akuqonda ukuba ivela kuNomthandazo, akachitha xesha namizuzu: wasel'eya kuyifundela kwindlu alala kuyo.

Akuba eyifundile, waziva enemincili kanga ngokude aye kwindlu ebinabazali bakhe nomkhuluwa wakhe abazise ngezo ndaba zimnandi kakhulu wayezifumene. Kwakukhovwa ukutyiwa isidlo sangokuhlwa uye kulala. Uthe akungqengqa kumandlalo wakhe wayiphicotha le newadi kaNomthandazo; waziva engonwabile ngala mazwi athi, naxa kubuhlungu kum isicelo sakho samkelekile.

Wacinga ukuba angaba unyanzelwe na bethu lo mntwana abe ebengafuni kumvuma. Kazi akakusuka azibulale na okanye azimele ekuhambeni kwexesha aze, yena Zweni, abe lilifa lentsini kumawabo njengoko ayengayifuni le ntombi. Wacinga, wacinga wada waya kufikelela nakwintswelo-similo yomkhuluwa wakhe; wavakala esithi, "Makabe bethu uNomthandazo lo uphethwe kakubi nguChithumzi abe ke nam akasandithembile, sel' evunyiswa njengala mazwi abewathetha kum ngoLwesithathu okuthi nokuba into ebengayithandi uyazicenga ayithande xa bayithandayo abazali."

Ngenxa yeempukane eziluhlaza, uZweni yayingamsithelanga into yokuba umkhuluwa wakhe akathandi ukuba yena Zweni atshate noNomthandazo. Kwesi sithuba yanqumla yazula ingqondo, engazi okokuba uNomthandazo lo angamahlula njani na kuChithumzi njengabantu abafundisa kunye esikolweni.

Wahamba kakhulu uZweni ezingcingeni wada wafikela ekubeni akhe amcele uNomthandazo baye kudibana evenkileni ngoMgqibelo weveki ezayo, ukuze ambuze ukuba uthetha ukuthini na xa athi umvuma esebuhlungwini.

Wayibhala kwa oko uZweni incwadi esinga kuNomthandazo emcela ukuba babonane evenkileni yaseMngqungu ngoMgqibelo weveki ezayo. Wabamba ihashe ngentsasa clandelayo uZweni waya kuyiposa incwadi leyo. UZweni ubuye sekusemalanga kakhulu waza wasel' encedisa uyise ekuvaleleni impahla abathe bakukhov' ukwenje njalo baya kuhlala kwindlu yokutyela. Ngalo gama ube engekho uChithumzi phaya kowabo, kuba ubengumfo othanda kakhulu ukuba kwiindawo ezinolutsha. UZweni lo ubengumfo othandana kakhulu noyise kanga ngokuba iingxaki zakhe ezininzi ubezithetha kuye.

Kungemizuzu mingaphi ehleli uZweni noyise endlwini yokutyela uZweni wamchazela uyise into ethethwa nguNomthandazo kwincwadi abembhalele yona eze noChithumzi. Akuba cyivile uZwelakhe intetho yencwadi leyo, wavakala esithi kunyana wakhe, "He lo mntwana uthetha ukuthini xa athi le nto uyenza esebuhlungwini?"

Wamkhawulezela uZweni ngempendulo ethi, "Mna ndicinga okokuba uthetha ukuthi uza kuhlala kakubi phaya esikolweni nomkhuluwa njengoko engumntu womzi wakhe ke ngoku; kakade ke umkhuluwa ungomnye wabantu ekufuneka ebahloniphile apha ekhaya. Andikholwa ke ukuba umzimba wakhe ungakhululeka kukuhlala kwabo kunye imihla ngemihla."

UZweni ubengafuni kumcacisela uyise ukuba akamthembile uChithumzi hleze ayichithe le nto yabo noNomthandazo. Wabe wamkhawulezela uZweni uyise ngokuthi, "Noko bawo ukuba bekukho indlela, ngeyesiya kufundisa kwenye indawo laa mntwana kuye titshalakazi yimbi phaya eQhanqu."

Wavakala uZwelakhe emngqinela esithi, "Eneneni yeyona nto ibiyinyaniso leyo, kuba umkhuluwa wakho akanakuvuma ukuba kusuke yena phaya njengomntu oliqhakuva lokhwekhwe ezintweni zabanye abantu; wosuka ayithabathe kancinane le nto. Ubucinga ukuba lo mntwana kaFilimoni akhululelane nabani?"

"Bendicinga ukuba akhululelane nomza wam lowa ufundisa eMarambeni, uNomabhongo Nombebe." Uphendule watsho uZweni.

"Ucinga ukuba angavuma uNomabhongo ukumka eMarambeni sel' ckuqhele kangaka?" Ubuye wabuza uZwelakhe.

"Ndiza kumcelela okokuba bakhululelane okwezi nyanga zintandathu zokuba singekatshati; ndakutshata wophindela kwindawo yakhe eMarambeni." Uphendule watsho uZweni.

"O-o! ndiyabona ke mfo wam. Intombazana le uyifilishayo ukhe wayazisa ngalo mcamango wakho?" Ubuye wabuza uZwelakhe kunyana wakhe.

"Hayi bawo kukhona ndibhalileyo ndiyicela ukuba ndidibane nayo evenkileni ngoMgqibelo ngenjongo yokuyazisa oko." Ubuye waphendula uZweni.

UZwelakhe wabindeka kakhulu kukuqonda okokuba uZweni ayimonwabisanga konke le nto yokuhlala kukaNomthandazo noChithumzi; abe kwakukudala naye eyicinga le nto yokungabi nantloko kwalo nyana wakhe, kodwa akafuna kuyithetha loo nto kuZweni. UChithumzi wayengavani noyise ngenxa yale ntloko yakhe iluhlaza.

Wavakala uZwelakhe esithi kunyana wakhe, "Kulungile ke mfo wam, wohamba uye kuthetha nemtombazana leyo. Yothi ke ukuba ivumile, ndikhawulezise ukufaka esam isandla kwindawo esinga-

ngena kuyo ngokubhekiselele kukhululelisano lwamantombazana lawo", watsho ecala ucango esiya kulala, embona unyana wakhe ukuba uzikile ezingcingeni.

Ngalo Mgqibelo uZweni wayeye kuposa ngawo incwadi kaNomthandazo, ube esisigcodolo kuQumbu umfo wakwaTshutsha ngethemba lokubona uNomthandazo awayembhalele kwiveki ephelileyo embizela apho edolophini ngenjongo yokuya kutshata naye khona. Unyuke esihla umfo kaMaphekula ekhangela uNomthandazo awayengathandi kumbuza mntwini kuba hleze iqhinga lakhe likrotywe yikati engekaphumi ehlathini.

Waba nodano umfo wakwaTshutsha ukufumana ukuba akakhange abe kho konke uNomthandazo loo mini; wacinga okokuba makabe bethu akaphilile. Wemka umfo wakwaTshutsha ezimisele ukuya kukhangela iposi kwaManeli ngentsasa elandelayo. Okunene wavuka wathumela umntwana kwaMameli ngentsasa elandelayo ngomhla weSabatha, okokuba aye kukhangela incwadi ezivela eposini angaba unazo. Incwadi nemali nempahla yaseQhanqu evela eposini ibe iqala kwaManeli phambi kokuba ifunyanwe ngabanini-yo abaze kuyiphuthuma. Yiyo ke le nto uVulindlela wathuma umntwana okokuba aye kukhangela eyakhe apho kwaManeli.

Umntwana uze sel' cbaleka eyithe qhiwu incwadi yomlimi. Wayithabatha kwa oko umlimi wayivula ngokukhawuleza, wayifunda. Le ncwadi kaNomthandazo yamnika ithemba uVulindlela lokuba mhla wadibana naye akayi kwahlukana naye engamtshatanga e-ofisini kuQumbu. Wayesel' egqibile engqondweni kwelokuba uNomthandazo akaziva ngaye, eqonda nokokuba laa mhla weSabatha wayeye ngawo etyalikeni eQhanqu mawube wamenza wanqwenelwa ngumthinjana omninzi. Wacinga ukuba umthinjana waba buhlungu kukungabhekisi nto kwakhe kuwo, kuba nantsi neyona ntokazi eyayingawunanze nganto umlisela imbhalele incwadi emnandi kangaka!

Wahlala ke kwelikhulu ithemba umf' omkhulu lokuba wobe ambhalele uNomthandazo abeke olunye usuku.

Bekuse kulithuba uVulindlela engasabonani nomhlobo wakhe omkhulu, uChithumzi. Langathi alitshoni elomhla weSabatha kude kuze kusa kube ngoMvulo aze kubamba iponi yakhe umfo kaMaphekula aye kumzi owawuhlala uChithumzi, akhe ambonise le ncwadi imnandi kangaka; ezimisele nokumbulela ngokumcebisa kwakhe ngentombi leyo. Wafika uVulindlela waba nodano olukhulu kukuva ngoChithumzi onke amanyathelo asel' enziwe nguZweni okufilisha uNomthandazo, emxelela nokuba sebevumene kwincwadi awayeyiphathiswe nguNomthandazo ngoLwesihlanu kwiveki ephelileyo xa agodukayo.

Waziva cshushu kakhulu uVulindlela kukufumana ukuba uNomthandazo ebembambisa isisila sehobe. Waba nomsindo kakhulu wada wazimisela ukumkhalala amyeke, kodwa wanqwenela ukuba akhe amthethele mabini, mathathu amazwi abuhlungu ngokumlibazisa; angabi ebegqithele kwamanye amantombazana awothi wona abe nenyano. Uthe sel' enayo yonke le nginga wabuya wafikelwa kukuzithanda kuba yena engumntwa'kaMaphekula engasokude achithe xesha lakhe nazinto zakhe zakubhala, ebhalela ixokikazi elinguNomthandazo, koko wosuka athethe naye nanihla wadibana naye nokuba kusemmangweni.

Ufikile ke uMgqibelo lowo abezimisele ngawo uNomthandazo ukuhlangabeza isicelo sikaZweni sokuba baye kudibana evenkileni yaseMngqungu. Ivuke kusasa intokazi yazicoca kanga ngoko inakho, ilungiselela ukuba isoka layo lizive linemihlali lakuyibona. Yaya kugaleleka intokazi leyo evenkileni xa kanye afikayo noZweni.

Bakuba bebuzene impilo wawaneka umcimbi awayewuhambele uZweni kuNomthandazo ngokumbuza ukuba uthetha ukuthini na kule nqwadi wayembhalele yona xa athi isicelo sakhe usamkela esebuhlungwini. Waphendula uNomthandazo ngelithi, "Hayi yinto engenamsebenzi leyo; bendizama nokwandisa incwadi leyo, kuba kusuke kwabonakala ukuba ayinakuba nguwo nomgca xa ndisuke ndathi isicelo sakho samkelekile, kanti ke bendithetha nangenxa yokuba ndiza kushiya imali le ndiyisebenzayo."

"O! uthetha ukuthi yeyona nto ibinokuba buhlungu leyo xa loo mali uyishiya ngemvume yabazali? Hayi wethu mus'ukundimfamekisa, khawuthethe ndive; andikeva." Utshilo uZweni sel' ebambe iintshiyi ezenza onomsindo, waye umfo lo eluswele nosini ngendalo.

UNomthandazo waziva emoyika; wavakala engcangcazelisa ilizwi esithi, "Yeha ke bawo, kazi ndiza kuthetha eny' into eyintoni na?"

Kwesi sithuba usuke wema ngeenyawo uZweni wabuya wahlala phantsi wamthi ntsho uNomthandazo emehlweni wathi, "Nomthandazo sithandwa, ndiyazi okokuba uhlala nomkhuluwa wam phaya esikolweni; ndiyazi nokokuba aninakuvana ngokuphelelelo ngenxa yezinto-yinto zabahlalikhunye. Musa ke ngoko ukufumane woyike ukundixelela eyona nto, kuba ndiyazi ukuba isizathu sokuqala esibangele ukuba undivumele ebuhlungwini sesi ndisixelayo. Xa undifihlelayo andisayi kukunceda nganto: icebo nge ndikwenzela lona andisayi kulenza, kodwa uz' ukhumbule ukuba usana olungakhaliyo lufel' embelekweni."

La mazwi uwatsho ngonzulu umphefumlo kanga ngokuba uNomthandazo wafumana wanje ngesidenge esilahleke enkungwini; wanguphuhlu-mehlwana. Wayeweve amazwi kaZweni, kodwa woyika ukuzityand' igila ngentlalo yakhe noChithumzi, umkhuluwa

kaZweni. Wayexakiwe ukuba angathini na ukuya kuwuchitha endaweni yokuwakha umzi kaMsweli, kuba ngokuyichaza kwakhe indlela abahlalisene ngayo noChithumzi, babengeze baphinde bevane umntu nomkhuluwa.

Yayikho nengcinga ethi kanene uZweni noChithumzi bazalwa ngumntu omnye, angathini na ukuthi yena engowasemzini angene phakathi kwabantu abazalanayo; athethe ngomnye komnye. Kazi loo nto ayikumenzela ameva esihlalweni sakhe sel' ekuloZweni na? Wonke ke lo gama acinga ezi zinto, wayethe cwaka eqwalasele phantsi. Waphinda waphfumla ngokunzulu uNomthandazo enesingqala wathi, "A Jola, iyandixaka le nto undibuza yona, kuba ke ngoku akusonwabeki phaya esikolweni ngenxa yokuba ndisoyika umkhuluwa, njengoko kufuneka ndimhloniphile; kusuka kube nzima nokuba ndikhalimele umntwana esiva. Cebo lini eli ebusithi ungandenzela lona?"

UZweni wasel' eyiyeka ijinga eyentlalo yomkhuluwa wakhe noNomthandazo, kuba waqonda okokuba intombi leyo ayizimise- langa kuyichaza impatho eyifumana kuChithumzi. Waphendula wathi, "Ndicinga ukuba nikhululelane iindawo nomza ofundisa phaya eMarambeni, uNomabhongo Nombebe wonke lo gama wokuba singekatshati."

"Yho! yho! yho, ndakha nday'eMarambeni? Ndingahlala kwaban' apho kungekho namzi ndiwaziyo nje apho?" Ukhuze watsho uNomthandazo.

"Ayinamsebenzi loo nto, mininzi imizi phaya ngakwisikolo saseMarambeni, libe asililo naxesha lide eli uza kulihlala phaya; ziinyanga ezintandathu kuphela." Uphendule watsho uZweni.

"Sii! zakuphela ndifile, yho ndakha ndahlal' emzini? Kukwabani apho ndingahlala ndonwabe kungekho khaya?" Uphinde watsho uNomthandazo.

Waphendula ngelipholileyo uZweni wathi, "Uyazi okokuba bendinguwe ngendivuya, kuba ukuya kuhlala kwakho emzini kuza kukufundisa indlela yokuhlala kulo uya kuwo, ekhaya ke apho." "Watsho nje wancuma umf'omkhulu, wasondela kuNomthandazo wamphuza.

Bathetha kangako ngale nto wada nNomthandazo wathi wokhe eve kubazali ukuba bowuthanda njani na lo mcamango.

Bancokola ezabantu abathandanayo emva koku baza bahlukana xa libantu bahle. Yaya kufika intombi kaDunga kokwayo ngolwemi- vundla xa umsakwayo, uHanjiswa, alungisa isidlo sangokuhlwa. Yafika yee khebevu kuloo mkhoba wawukwindlu yokutyela ngenxa yokudinwa, kuba yayihambe ngokukhawuleza.

ISAHLUKO 15

Ukuya Sikolweni Simbi

Kungekudala ifikile intombi le, uHanjiswa uye kwazisa abazali ukuba sel' egqibile ukulungisa isidlo sangokuhlwa; ngoko ke sekulithuba lokuba kubhekiswe kOphezu-konke kwandul' ukutyiwa. Kwenziwe umthandazo oshushu nomfutshane kakhulu ekuthe kwakugqitywa, kwathi cwaka apho endlwini; kwanikezelwana ngamehlo kuphela. Kwaqala kwa uNomthandazo ngokuchaza kubazali uhambo lwakhe lwaloo mini. Watsho esithi, makhe bancede bacinge into ephathekayo ngokuya kwakhe kwisikolo saseMarambeni.

Wakhawuleza unina wayithetha into yokuba ngokwesiko lakwaNtu asinto ifanelekileyo ukuhlala komendi nabantu bomzi wakhe engekatshati, abahambeke ngemilenze nangeengalo eziphandle. Wathi akutsho unina intombi yakhe yakhawuleza ngombuzo othi, "Kungaba kukho mzi niwaziyo na phaya ngasesi-kolweni saseMarambeni?"

Uyise wayiphendula intombi yakhe ngelithi, "Ewe, intombi kaMalume egama linguNontanyana yendele kumzi wakwaNcukana okufuphi kakhulu nesikolo."

Wabuya waphendula uNomthandazo ngelizwi elincinane ebuntloni, exhoxha itafile, eqwalasele phantsi wathi, "Andazi nokuba kwakuthiwani na ngale nto: uZweni uthe izikolo mandiyе kuzivul'apho eMarambeni njengoko sesiza kukhe sibe nezi holide zesiLimela."

"Kuya kufuneka ke Bhut'kaNtsibakazi ukuba uvuke ekuseni uye kuzibika kubazali bakaNomabhongo phaya kwaNombebe ngale nto yalo mntwana, ubachazele kakuhle okokuba wobe abuyele endaweni yakhe uNomabhongo akuba etshatile uNomthandazo." Itshilo inkosikazi kaFilimoni.

Wakhawuleza naye wathi, "Andikhohwa ukuba yindawo yam leyo."

Phofu wabethwa nguNomthandazo emlonyeni ngokuthi, "Ubethe uZweni kufuneka ndimbhalele uNomabhongo; yena Zwени njengomza wakhe uza kuthetha naye; ukubhala oko sendikwenzela nje ukumcacisela uNomabhongo ukuba sivene noZweni ngale nto."

"Kuhle ke ntomb' enkulu, mna ndosuka ndiye kwazisa uMlungiseleli uButhongwana ukuba unqwenela ukuya eMarambeni okomzuzwana xa nithe nevana ngembalelwano leyo ninoNomabhongo, khon'ukuze angothuki nomfundisi xa abhalelwa ngale nto nguMlungiseleli uNojova ongumphathi wesikolo saseMarambeni," utshilo umfo wakwaNtshiza ebhekisa kwintombi yakhe.

Ngemini elandelayo akayanga uNomthandazo etyalikeni ngenxa yokuziva esebudinwa luhambo lwezolo, esazi kananjalo ukuba akayi kuba safumana thuba lakuphumla, kuba ngentsasa elandelayo wayeza kuba nolu hambo lude kakhulu lwemihla ngemihla lusinga esikolweni.

Emva kwesidlo sakusasa ngaloo mini uNomthandazo wathabatha izinto zokubhala, waya kuhlala yedwa esitiyeni sakhe eya kubhalela uNomabhongo incwadi yokumcela ukuba bakhululelane okomzuzwana ezikolweni ababefundisa kuzo. Wazimisela ukuhlala ayicinge kakuhle le ncwadi, kungabi kho dlala lihlabekayo kuyo, ukuze uNomabhongo acinge okokuba uthe kanti umza wakhe ufilisha iqaba. Wayibhala ke uNomthandazo incwadi kaNomabhongo eyayimi ngolu hlobo:

Ilali yaseNgcothi,
Qumbu.

17 Silimela, 1940.

Nksz. N. Nombebe,
Marambeni.
Sihlobo esithandekayo,

Kusa kusihlwa, kuba umhlaba uyajikeleza; kungoko ndithembayo ukuba akukumangaliswa kukufumana incwadi evela kum singebantu bambalelwano sobabini. Ndilusizi ukuthi mhla ndiyiqalayo imbalelwano phakathi kwethu, ndibe ndiza kukuxakekisa. Ndiyazi ukuba asinto imbi kakhulu, nanto imnandi kakhulu, le ndiza kuyithetha kuwe, kanti naxa kunjalo, ingqondo yakho yokha izule xa usaqala ukuyiva. Nantsi ke lo nto Nkosazana, imcko endikuyo yokwenda endicinga okokuba sewuyivile, indinyanzela ukuba ndimke esikolweni saseQhanqu.

Ekuyenzeni kwam le nto ngembandezelo njengomntu oqhele ukuhlala ekhaya, ndicinge ukuba ndikhululelane nawe khon'ukuze ndibe nakho ukuza ekhaya ngamathuba athile. Kothi ukuphela kweenyanga ezintandathu ubuyele kwasendaweni yakho.

Ndiyazi Nkosazana ukuba njengomntu osel' enithuba cfundisa apho, sewufana nommi walapho; ibe asinto ilula nakubani na ukusuka kwindawo asel' ezinzile kuyo. Ndiyakucela ndikubongoza ukuba uvelane nam kule nto nokuba sekubuhlungu kangakanani na, kuba andenzi mabhongo nakuziqhayisa; ndixakekile. Umnqweno wam xa ungandivela ngowokuba sizivule isikolo ngokolo khuhulelwano njengoko sesiza kukhe sivale ezi holidi zeSilimela emva kweveki.

Mandibulise,

Owakhona ngenene,
Nomthandazo Dunga.

Ngentsasa yangoMvulo kwathunywa umntwana ukuba aye kuyiposa incwadi leyo.

Lo gama uNomthandazo abhalela uNomabhongo waye uZweni ekhwele kwinkabi yakhe efosi esinga eMarambeni kuNomabhongo ukuya kumcela ukuba ahlangebezane nesicelo sikaNomthandazo. Waya kugaleleka eMarambeni xa ziphumayo iinkonzo zokuqala; wasel' esiya kuzazisa kumza wakhe okokuba ulundwendwe lwakhe olukhoyo. Ekufikeni kwakhe kuNomabhongo wabuza impilo; wayichazelwa kangako.

Xa sekulithuba lokuba ibe nguZweni owenza inkcazo yempilo, wenjenje umfo kaMsweli, "Sihleli mza ngaphandle nje kwezintoyinto zasebomini esithi sakuzichukumisa zisuke zixele umthi onamasebe ekubonakala ukuba asizi kuwafikelela amanye kwakuloo mthi ngenxa yobuphezulu bawo. Nangokunje ukuba lapha kwam kukuxakwa yinto ebe ndiyichukumise ngokwam."

Kwesi sithuba wasuka wancuma uNomabhongo kuba ewazi umcimbi amhambele ngawo umza wakhe. Isizathu sokuba uNomabhongo ayazi into echanjelwe nguZweni, yindibano awayesandul' ukuba nayo noyise xa wayeye ezikhalweni ezibe ziba kho ngosuku lwangoLwesithathu evkini kulaa ofisi yakuQumbu. Intokazi le yayiye kuthenga apho edolophini ukuphuma kwesikolo. USorali, uyise kaNomabhongo wayesel' eyenze nkulu le nto apha kwintombi yakhe; kanga ngoko yayenziwe kuye nguZwelakhe, uyise kaZweni.

Wayishiya ke umfo kaNombebe intombi yake kubonakala ukuba intloko yayo iyazula kukungafuni kumka eMarambeni. Ithe isakuyinambitha le nto seyiyodwa intombi kaNombebe, yaziva igoba phantsi kwamazwi kayise ngenxa yokucinga ubuntu bukaZweni. UNomabhongo lo ubengumntu ontetho idlamkileyo nozenzo zonwabisayo kubalingane bakhe, kodwa ubebathobele abazali, engathandi kugqitha kwinto abayithethileyo. Ehleka nje uNomabhongo kungenxa yokuba wayesel' ezimisele ukuqhuba ngokomnqweno womza wakhe, uZweni. Wamkhawulezela ke ngokuthi, "Uthetha laa nto yokukhululelana kwam nenkosikazi yakho ngokwezikolo?"

Wancuma uZweni wathi, "Kunjalo kanye."

"O, hayi mza andingede ndifumane ndikwaphule ngokuthetha mntwa'kaDad'obawo; ndingathi ndiyayamkela loo nto ukuba nivene ngayo noNomthandazo," utshilo uNomabhongo.

Wabulela uZweni esithi, "Inkulu ke le nto undenzele yona nokuba wena uyithabatha kancinane. Izinto ezincinane zizala izinto ezinkulu: iTsitsa eli lingumlambo omkhulu kangaka nje liphuma kwimithonjana emincinane ebe ziingqokelelana ezide zenza lo mlambokazi. Esi senzo sakho sibonakala sidelekile; kanti

sothi sakudibana nezinye ezinga ngaso senze into enkulu. Uyabona ke mntwa'kaMalume, ukwanda kwaliwa ngumthakathi, kuba esazi okokuba kuya kubanjiswana ngeengxaki, loo nto yenze ukuba kusoloko konwatywe, kuba ubunzima bokuxakeka abuvakali ebantwini—le nto angayifuniyo umthakathi. Ngokwenene ndiyabulela Kheswa; ubuhlobo bobuthe kanti bobamaxesha anzima, amaxesha engxaki; asibubo bazinyo nakonwaba kuphela.”

Ngenxa yokuba ilanga lalise lisiya kunina, abazanga babe nathuba lakuncokola oZweni noNomabhongo. Bathi gqabagqaba kwezobutsha iindaba, bahlukana kuba kwakufuneka uZweni abe sesikolweni ngentsasa elandelayo.

Waphethuka uZweni waya kufika ekhaya sekukudala kulelwe; wasel' efika naye eziqhusheka kwezakhe iingubo. Ngentsasa elandelayo uvuke wathi rwi rwi imigcana emazisa ngayo uNomthandazo ukuba umcamango ababedibene ngawo ngoMgqibelo ube nempumelelo.

Le ncwadi wasel' eyinikela umkhuluwa wakhe xa aya esikolweni. Isizathu sokuba uZweni abhale le ncwadi yayikukuqonda ukuba ixesha selifinyezekile phambi kokuba izikolo zivalwe, efuna ukuba uNomthandazo athabathe amanyathelo anokuwenza malunga nenguqulo leyo.

Wayesazi ukuba akanakuba nantshukumo ngalo mcimbi de kube kubuye impendulo yencwadi abeyibhalele uNomabhongo ngomhla weSabatha. Wabazisa uZweni nabazali ngale mpumelelo yomcamango wakhe. Akuyifumana le ncwadi kaZweni uNomthandazo waba novuyo olukhulu kuba esazi ukuba abazali bakhe bayihlangabeza ngomoya oshushu le nto; esazi ke ukuba namanyathelo abaza kuwenza aza kuba kwanjalo. Ukuphuma kwesikolo ngoMvulo uNomthandazo ufike wayichaza intetho yencwadi abeyibhalelwe nguZweni.

Lo gama uNomthandazo agodukayo ukuphuma kwesikolo waye uNomabhongo esiya eBhalasi kwaMlungiseleli uNjova ngenjongo yokuya kuchaza ngomcimbi kaZweni wezolo. UMlungiseleli uNjova ebengumphathi wesikolo saseMarambeni abefundisa kuso uNomabhongo; kungenxa yoko le nto uNomabhongo achaza lo mcimbi kulo Mlungiseleli.

Wamchazela uMlungiseleli lowo ukuba naye uye kunqwenela ukuhamba ngokomnqweno wabazali bakhe, ase begqibe njalo nabakaZweni. UMlungiseleli uNjova akazanga abe nankcaso esicelweni sikaNomabhongo. Ngenxa yengxelo yencwadi kaZweni eyenziwa yintombi yakhe xa ivela esikolweni ngoMvulo wavuka ngonyezi ngoLwesibini umfo wakwaNtshiza wabopha ihashe wasinga eNyanisweni, apho ebahlala khona uMlungiseleli uButhongwana obengumphathi wesikolo saseQhanqu ebifundisa kuso intombi yakhe.

Ngelishwa wafika elandulwa yinkosikazi yakhe uMlungiseleli lowo wayemhambela isithi akalalanga khaya, iyathemba okokuba yothi iqina imini abe sel' ephakathi kwamasango ekhaya. Yeva into embi into kaDunga kukungabi kho koMlungiseleli, kuba yayisithi nokuba ifike ekhaya sekusemalanga, yokha ibambe zibini zithathu izikhwebu ekuvuneni.

Ngentlazane yabonakala igaleleka into kaButhongwana emzini wayo, yaza yathetha nondwendwe lwayo olo yakuba yazisiwe ngalo. Akukhov' ukutya isidlo sasemini awayesenzelwe nguNkosikazi lowo, akazange aphozise namaseko umfo wakwaNtshiza: wanduluka kwa oko. Yahamba ilibala kwimizi ngenizi into kaDunga yaya kufika ekhaya xa lithi, "ndithenge." Waba ufe namthanyana kwicala lokuvuna umfo wasemaHlubini loo mini.

Ilanga lentsasa yangoLwesithathu lambona uSorali Nombebhe, uyise kaNomabhongo, esinga kwaMlungiseleli uNjova eBhalasi ngenxa yokundululwa yincwadi eyayivela apho kwintombi yakhe, eyayimcela ukuba aye kuqinisekisa apho kuMlungiseleli ukuba uNomabhongo wobe abuyele eMarambeni emva kweenyanga ezintandathu.

Lo gama anduluka ngemoto yeposi eGura umfo wakwaKheswa, waye uFilimoni enduluka ngeponi yakhe eSulenkama esinga apho eBhalasi esisa incwadi yoMlungiseleli uNjova eyayibhalwe nguMlungiseleli uButhongwana ethetha ngokukhululelwa kukaNomthandazo esikolweni saseMarambeni. Umzi wakuloNomabhongo wawuseGura. Yiyo le nto uSorali anduluka khona xa aya eBhalasi.

Afika adibana apho eBhalasi la madoda, uyise kaNomthandazo nokaNomabhongo, athi akuyenza ngokuzeleyo inkcazo yawo, uMlungiseleli wavelana nawo, waqhuba ngokwesicelo sawo. Bagoduka aba bafu bathi bakufika emakhaya yangulowo wazisa intombi yakhe ukuba kufuneka iye kuzibhalisa kuMlungiseleli wesikolo eza kuya kuso mhla zagaleleka iiholide zeSilimela.

Okunene ngenini yokuvalwa kwezikolo uNomabhongo waya kuzibhalisa kuButhongwana eNyanisweni, uNomthandazo waya kuzibhalisa kuNjova eBhalasi. Ngale nkqubo zavalwa izikolo ezazi uNomthandazo ukuba zovulwa izikolo sel' eyititshalakazi yaseMarambeni; noNomabhongo ezazi ukuba wozivula eQhanqu izikolo.

Ucingo, Ucingo Lwesikolo!

Ngelaa lixa abegodukile umfo kaMayeza, uZwelinjani ubuye ebika kumhlobo wakhe, uNzingo, intswela-mpilo yomfazi kaTyani, uMaDlamini, esithi kuvakala okokuba uthi uGqira ungenwe yingqele. Njengesiko lakwaNtu, wamana ukutyelclwa ofayo ngabantu beemvaba ngeemvaba, ngabakude nangabamelwana. Zonke czi ndidi zibe zimtyelela uMaDlamini ngomthandazo.

Phakathi kwabantu belali abe bengaziphi thuba lakuya kumvelela unikaTyani kwiindlungu abekuzo, kube kukho umfazi kaNceyana; into ke leyo eyatsho ilali yasoloko inamahum-hum, njengoko czi ntokazi zimbini zazingasavelelani bezifudula zingumtya nethunga. Kude ekuhambeni kwexesha kwakho ababuzayo kumkaNceyana imbangi yoko, ekuthe bengawugqibanga naloo mbuzo yabakha-wulezela intokazi ngelithi, "Ndixakekile ndiyakha." Emva kweevcki ezimbini ebuziwe ngesi senzo sakhe umkaNceyana, kwafika umfana ngolwemivundla owayeze kumazisa ukuba uyanqwenelwa ngumguli, uMaDlamini.

Yaphendula intombi enkulu ngelitlu, "Ndiyeza, yiba uhamba mfan'am. Ndisaza kulungiselela uyise kaTobhise into etyiwayo, kuba kukhona afikayo okoko ebemke kusasa ndibe ndingazi nokuba ndiza kuthabatha ixesha elingakanani na apho kofayo." Ngeli xesha bekubizwa umkaNceyana umkhuhlane ube umkhulu nesibane singasacinywa; lwaye uninzi lwabafazi selulala apho kwaTyani lusonga umkhuhlane lowo-Akafikanga uMaNdlane.

Kubuye kwathunywa laa mfana ubethunywe ngoratya ukuba aphinde aye kubiza umkaNceyana ngokomyalelo womguli. Ngeli xesha umana ufike engekho uMaNdlane kusithiwa kuvukwe engekho ekuseni kungenzeka ke ngoko ukuba baphambene endleleni; mhlawumbi usalibele kuloo mizana yabamelwana, njengomntu oyithandayo noyiqhelileyo loo minyangwana, kuba ulele esithi wokhe aye kuvelela umhlobokazi wakhe lowo. Uphindile umfana wafika wamangaliseka kakhulu kukufumana ukuba akadanga waba kho umfazi kaNceyana, watsho esithi, "Makabe useza."

Incwina yomguli ibise iyephelisa ithemba neyothusayo koqalayo ukuyiva. Uthethe ngelizwi eliluzizi ebuza ukuba uMaNdlane akakafika na. Kwathiwa, "Hayi, kodwa uyeza."

Wonke ke lo gama uNceyana nentsapho yakhe kunye nabongi bakwaTyani besoloko benethemba lokuba uMaNdlane ukwalapho elalini, bathe kanti babambe isisila schobe. Okuya kuvuka ekuseni ubenduluka ukusinga kwelakowabo ngenxa yokuleqwa lixhala

lokuba wosuka umhlobokazi wakhe lowo ufayo azixele zonke iintloni abe befudula bezenza lonke ixesha lokuphila kwabo.

Kungemizuzu mingaphi embuzile umhlobokazi wakhe ubuye wavakala ethetha ngelo lizwi lakhe lilusizi, esithi, "Zenimxelele ukuba usamlindele umbuzo kaNzingo." Usondele uMaMpinge obengomnye wabongi, kuba lwaluse lushwabene ulwimi lomguli ingasavakali kakuhle nento ayithethayo. Wavakala ebuza uMaMpinge ukuba ngumbuzo wokuthini na kukaNzingo? Kweso sithuba kwathi cwaka. Yangulowo wafuna ukuzivela amazwi ofayo.

Bakhawuleza bonke abongikazi babuza kuMaMpinge ukuba uthini na ofayo. Waphendula uMaMpinge ngelithi, "Uthi aze axcelelwe lowo ugama angalibizanga ukuba usamlindele umbuzo kaNzingo." Lahleka elinye iqhajikazi, lavakala lisithi, "He-e uza kuva wena; zonke izinto zinamaxesha azo. Zithi ezibe zisemnyameni zize kuzibonakalisa emhlotsheni zingaphandwanga mntu. Sii! ngaloo mini embuzweni kovakala konke okwenziweyo ngasese. Khawumncine Mpinge akhe asixelele okokuba ngumbuzo wokuthini na kukaNzingo; ingubani na yena lowo usalindelwe nguloo mbuzo?"

Wabuya wasondela uMaMpinge wathi, "Ngubani lo ulindelwe ngumbuzo?"

Impendulo yogulayo yathi, "NgumkaNccyana."

"Ngumbuzo wokuthini kukaNzingo?" Uqokele watsho uMaMpinge.

"Wokuhlala kwakhe kakubi wonke ugama wokuba ekhonza kwelamaMpondomise." Ubuye waphendula ofayo.

"Wokuhlala kakubi njani ke Dlamini?" Ubuzile kwakhona uMaMpinge.

Kwesi sithuba kukhe kwathi cwaka ixesha elide, umguli lowo esaphethwe liphika; kwaye kungekho nosebe-sebe lo uvakalayo, kuba yayingulowo enqwencela ukuzivela konke okuza kuthethwa ngofayo.

"Zonke ezi zinto zimbi zazisihla phaya esikolweni zimana ukuphuma ngegama lakhe wayengazi nto ngazo," utshilo uMaDlamini, esaphendula laa mbuzo kaMaMpinge. Emva koku uqale wangqunga umguli, wanesifuthu-futhu, esithi maziphungulwe iingubo kuvulwe naseznyango.

Kuthe kusenziwa ezo zinto wavakala ekhala ngoku nelizwi selivulekile esithi, "Yho! yho! yho-o-o umntwa'kaSinxotwe, uphi na kodwa? Kanitsho angene ndimtyele ukungcola endakwenzayo kuye. O-o-o! igama lomntwa'kaSinxotwe clangcola ngenxa yethu noMaNdlane engenzanga nto. Yho-o-o, yh-o-o! Uxolo Nzingo, uxolo, uxolo, ubomi bakho bebuchithwa ndim. Ucingo, ucii-ingo, ucii-ii-ingo lwesikolo esafeketha ngalo. O! hayi kambe Nzingo! Kaz'uphi na mntwa-kaSinxotwe? Yho-o-o, yho-o-o; iinyembezi zakho zingumthombo otsho kwamnyama phambi kwam. Ndikhape

MaNdlane siye kurola oluya cingo lwesikolo sasilufake emlanjeni." Utshilo uMaDlamini engekho zingqondweni ecinga ukuba umkaNceyana ukho apho endlwini.

"Kuwuphi umlambo?" Ubuzile uMaMtlwane obe kwangomnye wabongikazi ezenza uMaNdlane.

"Yini kaloku usazi nje ukuba sasilufake kulaa mlambo usezantsi kwesibhedlala; hamba sihambe mna ndiyashiywa lixesha. Uphi na yena uNzingo, uyeza?"

"Akakho kweli lizwe uNzingo, useKapa," utshilo uMaMpinge.

"Yho-o-o, Nzingo kazi uya kuphuma njani na laa mgqwaliso sakufaka wona xa sasifuna uphume esikolweni. Sasifuna ukuthandwa ngunina kaZweni. Nzii-i-ingo, uxo-o-o-olo. Likhulu ityala lam kuwe. Kazi uphi na yena loo Zweni sasikugxothela yena! Ndikhanyisele Nzingo, andiboni!"

Akugqiba ukuthetha la mazwi okugqibela waphuma umphefumlo kuMaDlamini engadanga ambone uNzingo nomhlobokazi wakhe omkhulu, uMaNdlane, umkaNceyana ke lowo.

Zanwenwezela ngokwepalafini clalini iindaba zokufa komkaTyani de zaya kufika nasezindlebeni zikaZweni. Ezi ndaba zaba buhlungu kakhulu kuZweni kanga ngokude azimisele ukufuna idilesi kaNzingo, kuba enqwenela ukumbuyisela esikolweni samaMpondomise aze yena, Zweni, azifunele msebenzi wumbi. Akuyifumana idilesi kaNzingo uZweni wayiqala kwa oko imbalelwano phakathi kwabo noNzingo esenzela ukuhlala emazi apho akhona, khon'ukuze abe nokumbhalela ambizele esikolweni xa athe yena, Zweni, wafumana omnye umsebenzi.

Njengelaa xesha lokulahleka kocingo lwesikolo ekwavakala ukuba lukuNzingo, zabuya zaxananaza iincwadi ezazibhalwa ngabantu baseSulenkama ukusinga kwizihlobo zabo ezikude, ezinje ngezo zaseKapa, eRawutini nakwezinye iindawo zicacisa ukuba msulwa kukaNzingo kwisenzo sokubiwa kocingo.

Ezi ncwadi zabalisa ngokufa komkaTyani okwakubaluleke ngeentetho awazenzayo ngocingo lwesikolo. Phakathi kweencwadi ezabhalwa ngabantu baseSulenkama besebuhlungwini bokulahleka kwabo nguNzingo, kwaye kukho neyayibhalwa ngudade boyise kaNzingo emchazela ngokuzeleyo ukuba kuthe kanti etshutshiswa nje, eneziyalu-yalu esikolweni kufunwa indlela yokungenisa uZweni apho esikolweni.

Zaxananaza ke nezinye iincwadi zivela kwakubantu baseSulenkama zisinga kuNzingo, kucelwa uxolo kuye ngokuphathwa kakubi ngexesha awayengumkhonzi ngalo eSulenkama engenasi-zathu. Akuzifumana uNzingo ezi ncwadi waziva exolile emphefumleni ngenxa yentetho ezenziwa ngamaMpondomise ngeencwadi ezama ukuphalaza ubuhlungu beentliziyo zawo.

ISAHLUKO 17

Ilifu Elimnyama

Seziphelile ke iiholide zeSilimela. Namhla loLwesihlanu evekini, zaye izikolo ziya kuvulwa ngoMvulo weveki ezayo. UNomthandazo uzimisele ukunduluka ke namhla ukusinga eMarambeni ngenjongo yokuya kuqonda indawo yokuhlala kunye nezinye izinto-yinto zomntu ofikayo endaweni. Nanko ke elixhaka-xhaka ehamba nabo bonke abaphakathi kwamasingo omzi wakowabo, bemsa kwisitishi saseNgcothi ekukhwelelwa kuso imoto kaMahlaleshushu ethutha iposi.

Le moto iza kumshiya esitishini eMarambeni xa igqithela kwidolophana yakuQumbu apho isa khona iposi evela eSulenkama, Chulunca, Ngcothi, Nyanisweni, Qhanqu nakuyo yonke le mimandla yangasentla; iza kubuya iphethe evela kwiindawo ngeendawo isinga kule mimandla. Nantso igaleleka imoto yeposi, ekhwela uNomthandazo ukusinga eMarambeni. Yiyo leyo ke isiya kumshiya esitishini ngephanyazo! O! Akasadudekanga nje uNomthandazo ngenxa yokugaxaza kwale moto yeposi; sel' eluthuli wonke, kuba indlela le ibihamba kuyo inothuli, ibe imoto le ivuleke gengelele apha ngasemva, lungena lonke uthuli.

UNomthandazo uxakene nempahla yakhe abe umzi abexelelwe ukuba aye kuwo umgama nesitishi. Le meko akuyo yokufika apho angazi mntu, afumane wanguphundu-phundu kwesi sitishi, imenze wayinkenekenene waziqonda kakuhle okokuba ungumhambi obonwa nasisidenge sidenge. Kulo mzi wakwaThukela kuyaselwa. Nantso enye indoda isuka apho etywaleni isiya kuye, kuba imbona efumane wee bhuxe. Akuba ezichazile kuloo ndoda, ibize amantombazana amathathu kwalapho kwaThukela yawayalela ukuba amphathise impahla yakhe amse kuloo mzi wakwaNcukana ongasesikolweni saseMarambeni awayayelelwe ukuba aye kuwo ngabazali bakhe.

Amkhaphile la mantombazana, ehamba eqhawula nganye, mbini kuwo uNomthandazo ngokubhekiselele kwimeko yesikolo saseMarambeni. Nango ke la mantombazana ehamba emiswa kolo hlohlo lwaloo mizi yaseMarambeni ebuzwa ngoNomthandazo owakhawuleza wazichaza.

Wonke lo gama uNomthandazo ahamba ebuzwa waziva enesigqokru entliziyweni, neenyembezi zinganqabanga ngenxa yemibuzwana engephi, enxalenye yayicacile ukuba yeyempoxo. Bade baya kugaleleka kuloo mzi wakwaNcukana. Bafika kakubi kakhulu, inkosikazi le abesiya ngenxa yokuba chlobene nayo ingekho, kusithiwa iye kowayo eMpumaze ngenxa yokugulelwa

ngumntwana. Wamkeleka uNomthandazo, kuba indoda kaNontanyana yayinazi uyise ukuba ngumza wenkosikazi yayo leyo, uNontanyana.

Wahlala ke uNomthandazo nomninawakazi kaNontanyana, uMaChobo, abe engavisisani konke noNontanyana kanga ngokuba wayengamfuni nabani na ongena ngesango kuba ezalana noNontanyana. Ngenxa yoko intlalo kaNomthandazo yasuka yakrakra kwasekuqaleni, kuba le ntokazi ibe ingazanga yahlala namntwana wamntu ngenxa yenkohlakalo. Yathi njengomntu olivila, yaziva iphumle kukufika kukaNomthandazo, kuba eza kuyinceda emsebenzini.

Le ntokazi yabeka umthetho wokuba uNomthandazo aye kukha amanzi, enze isiphungo sakusasa, asile nesinyazi sombona yonke imihla phambi kokuba aye esikolweni. Uzame kanga ngoko anakho uNomthandazo ukuvuka ebusuku ngeqabaka, abilise amanzi esiphungo sasekuseni aze ngoko awabaselayo amanzi lawo abe esila.

Wakhawuleza wangenwa yingqele ngenxa yokuvuka ebusuku ebusika kubanda aye kumlambo owawunemizi, uphakathi kwamasimi, iqabaka imhlophe. Waqala kaloku uNomthandazo ukuca-ndeka izitho necnyawo yiqabaka; impilo yakhe yabonakala isaphuka, kuba wasoloko emfuxumfuxu ebanjwe ngumkhuhlane naxa wayengalalanga. UNontanyana waman' ukuthi gxada emzini wakhe eMarambeni, afike ambone uNomthandazo, abe nobubele kakhulu, kuba wayesithi uNomthandazo ungumceph' ucandiwe nomza wakhe, uFilimoni Dunga.

Kuhambeke kwahambeka uNomthandazo cwuqhuba lo msebenzi kwada kwaphela ncnkuni; athi xa avela esikolweni athabathe izembe ahambe ecanda iziphunzi zemithi ukuze avuke akhawulezise isiphungo sasekuseni, khon'ukuze abe nokuyifeza yonke imisebenzi abemiselwe yona phambi kokuba lifike ixesha lesikolo, esazi okokuba iintsasa zobusika zimfutshane. Ngenxa yobuninzi baloo msebenzi uNomthandazo waman' ukuya esikolweni engakhanga wafumana sixhaso senyama, abe naxa abuyileyo ukuvela esikolweni eza kuxcelelwa bonke ofezela noqongqothwane abagqibe ukutya. Zonke izimuncu-muncu ezibe zityiwa apho ubezibona ngamchlo kube kuphelile njalo.

Iqhubile le nto yale nkxwalcko kaNomthandazo yada ekuthwaseni kwehlobo le ntokazi yamxelela okokuba phambi kokuba aye esikolweni kufuneka enze udaka atyabeke nokuba inye indlu, kuba iintsasa zehlobo zinde. Waqala kaloku wasila obhojana beendywala abengazanga wabasila kokwabo njengoko uyise wayengaseli.

Wavakala esithi uNomthandazo ngobunye ubusuku awayesila ngabo intlama yotywala eyayininzi ngokusisimanga chleli yedwa,

“He angaba uZweni xa wayesithi ukuhlala kwam emzini kundilungiselela ukuya ekwendini, wayethetha ukuthi oko kwenda kunjce? Wowu! andinqweni, ndoyicel’ ivuthiwe ukuba ndingabuya ndibonwe apho koko kwenda. Inene ndifung’ amaHlubi andisaphumeleli kuy’apho.”

Wabil’esoma ke uNomthandazo esila loo ntlama wada wayigqiba ngelikade. Wathi esandul’ ukulala njalo weva ngaloo ntokazi wayehlala nayo emnyango inqonqoza isithi, “Kwasa nje uya kusiphungisa nini na?” Wavuka uNomthandazo amehlo eshwabene bubuthongo waya kwenza loo kofu, waza akugqiba wegqithela kweminye imisebenzi awayemiselwe ukuba ayenze.

Wamana ukuya edolophini kuQumbu uNomthandazo ngo-Mgqibelo apho wabonana khona nabantu baseNgcothi abakhuza abalibala ukumbona ebhityile, exwebe ngokunga uphuma ekufeni.

Kwalile ngaminazana ithile uVulindlela Maphekula wambona xa ehla kwimoto yeposi uNomthandazo, esuka eMarambeni eye kuthenga apho kuQumbu. Wakhawuleza kwa oko uVulindlela wasinga apho emotweni. Wafika wamvelisela umva wesandla ngobubele obukhulu, ezenza ongathi akakhanga weva nento ngento yokwendela kwakhe kuZweni.

Wafika umf’omkhulu wathethela kumazwi encwadi awayeyibhalelwe nguNomthandazo emcenga kakhulu ukuba batshate e-ofisini ngaloo mini. UNomthandazo ubesel’ ezibeke ibala elibi kuVulindlela kanga ngokuba ngoku afuna ukumtshatele e-ofisini wayengasenziwa kukumthanda wayefuna nje ukuba emva komzuzwana etshatile naye aze amphoxe, amlahle ukuze abhangazeke sel’ engasazi kudibana naye naloo Zweni wakhe. Wayezimisele ukumphoxa kwangokunjalo noZweni, kuba efuna ukuba angazingei ngokuthi ushiye abafana abaninzi kwintombi kaFilimoni Dunga.

Wambongoza kakhulu uNomthandazo emxelela okokuba impilo yakhe nobomi bakhe bungenzakala ckhe akatshata naye, kuba wayemthanda kwasebuncinaneni bakhe, emthandela ukunga angatshata naye, nangaloo mini wayengaboni ntombi anokuyithanda njengoNomthandazo.

Kwesi sithuba yazibonakalisa imvelo yobubhinqa kuNomthandazo, yokuv’ amantyontyelo. Yasuka yasitheka yonke ingqondo yokoyika abazali ngenxa yamazwi omfo wakwaTshutsha. Wabonakala evuma uNomthandazo akuba emjika kancinane umfo kaMaphekula emsa e-ofisini.

Bathe xa baya kungena e-ofisini wagaleleka uNontanyana ebaleka. Wafika wamtsala uNomthandazo waphuma naye embuza ukuba angaba ufuna ntoni na phaya e-ofisini eyintombazana nje; ingubani na yena lo ahamba naye; angaba angayenza na into

yokuphoxa umza wakhe, uFilimoni, ngokuya kutshata noNqalintloko eshiya isoka elineenkomo ebuhlanti?

La mazwi kaNontanyana amtsho wadana uNomthandazo; wasuka wasitsho esikrakra akulucinga uhlobo abe bemthanda nabe bemxabise ngalo abazali bakhe. Wamthi chu ngengalo uNontanyana wemka naye waba uyasinda njalo ekutshatani e-ofisini noVulindlela.

O! Akukho nto imbi kwaphela! Kambe ke uNontanyana lo ubengumntu oluhlaza engenayo nembeko, kodwa intswelambeko yakhe yaloo mini yaba nesiqhamo esihle ngokungathethekiyo. UNomthandazo, intombi kaDunga, ubeza kuphelela ezidolophini; andisathethi ke ngokwenzakala okwakuya kuba kho kubazali bakhe bakuyiva loo nto, kuba kambe akukho nto ibuhlungu nemi njengomntu omthembileyo nonebhongo ngaye ukuba akudanise!

Isikhalo sikaNomthandazo saba yintsimbi kubantu abaninzi ababesedolophini; bakhawuleza banqwanela ukuza kuva into esindululeyo. Bambuza bonke abantu uNomthandazo owaytsel' ekhohlwe nakukuthetha kukulila. UNontanyana wasel' ebakhawulezela ngokuthi mabamyeke, ufikelwe ngumphanga wokubhubha kukayise-mkhulu obeseRawutini.

Le meko yamenza wanomsindo uVulindlela wemka chamba edumzela esithi, "Usindile yinile! Bendiza kukufumana; uphoxa umntwa'kabani kakade? Akukwambatha amashwa nalapho uya khona." La mazwi waweve bunkentenente uNomthandazo kanga ngokuba akazange abe nakuwazikisa ngelo xesha. Abaninzi abantu ababembonile uVulindlela esiya kungena e-ofisini noNomthandazo bakhawuleza ukuya kubuza kumfo wakwa-Tshutsha ukuba angathini na ukuthi akuhamba nentombazana isuke ikhale. Wazihlangulela kuloo mbuzo umfo kaMaphckula ngelithi, "Yenziwa zizono zayo ezisisiphumo sobufutshane bengqondo yayo, yokuhlala ihlale ize kutshata nam ishiya iinkomo zikaZweni ebuhlanti; ngoko ke icinga ikamva laloo nto."

Le nto yokuthi utshatile engatshatanga noNomthandazo umfo wakwaTshutsha wayeyithethela ukuze ihambe kakhulu ide iye kufika nasezindlebeni zikaZweni; aze akhe aqhiphuke umbilini.

Wagoduka uNomthandazo ukuya eMarambeni engamazi uVulindlela apho abheke ngakhona bakuba bahlukene, Wahlala kobo bunzima ke uNomthandazo emana ukubala iiveki eziseleyo phambi kokuba aphume kuloo msina-ndozele wakwaNcukana.

Kuyo yonke ke le nto yalo msebenzi ungapheliyo, eyona nto yaba buhlungu kuNomthandazo kukuswela ixesha lokulungisa izinto enge wazilungiselela zona zokuba eza kutshata; andisathethi ngomsebenzi wesikolo! Wamana ukuxabana nomfundisi oyintloko

yesikolo ngokusoloko efika sekusetyenzwa ngabanye abafundisi esikolweni kanti yonke le nto ibangwa yile hambo-nzima yakhe.

Akuba eyandise kangako umfo wakwaTshutsha into yokuba utshatile noNomthandazo wabona ukuba makabhalele uZwelakhe Msweli ezenza uFilimoni Dunga, umkhozi kaZwelakhe. Injongo yokubhala le ncwadi yayikukumxelela okokuba uNomthandazo akasazi kutshata noZweni, kuba sel'etshate nomfana kaMaphukela. Lo mfo wakwaTshutsha uyibhale le ncwadi esebuhlungwini bokuphoswa cebetshu nguNomthandazo; ngoku ebhala nje ufuna uZweni atshate noNomthandazo ekhe waqhiphuka umbilini, wasezinyembuzini. UVulindlela wasel' eliqhuba elokuncama kweengcuka zigoduka ngokuyibhala loo ncwadi imfutshane kakhulu eyayimi ngolu hlobo:

Ilali yaseNgcothi,
Qumbu.

Mnu. Z. Msweli,
Sulenkama.

9 Msintsi, 1940.

Mnumzana othandekayo,

Ngomhla wesithandathu kuyo le nyanga ndifumene loo ncwadi ivela kwintombi yam, uNomthandazo, owawuze kumcela ukuba abe ngumolokazana wakho. Izinto zabantwana zinjalo ke mntwa'kaMsweli; ziyayidibanisa imihlambi eyalanayo, kanti kwazona ziyayahlula imihlambi edibeneyo. Loo ncwadi woyibona ukuba uNomthandazo ucela uxolo ngenxa yokuba etshate le mitshato yabo yase-osisini nomnye umfana. Ndebuhlungu kakhulu ukuba siqale umcimbi omhle kangaka sobabini kanti uza kubhanga. Sendikucela ke mntwa'kaMsweli ukuba uze kuthabatha ezi nkomo zakho zilithoba ubuse uzirolile; ungaba seza nazo ezo zintandathu ubuzibethe ngomlomo. Le nto yenziwe ngulo mntwana inditsho ndanodano olusuke lwandityhafisa, kuba kubantwana endibazeleyo akukho mntwana bendimthembe njengoNomthandazo.

Ndiyabulisa.

Owakhona ngenene,
Filimoni Dunga.

Umfo wakwaTshutsha wabhala enye ncwadi ezenza uNomthandazo ocela uxolo kuyise, waza wacela enye intwanazana kwezo wayencuma nazo okokuba imbhalele khon'ukuze isandla eso sicace ukuba sesentombazana. Le ke yona ncwadi ibimi ngolu hlobo:

Marambeni,
Qumbu.

4 Msintsi, 1940.

Bawo othandekayo,

Ihlazo endilifake kulo igama lakho, lokuhamba ndizimanya ngomtshato noNqalintloko ezidolophini alithetheki.

Andazi okokuba xa ndinokwenza into enje ukuba mbi ndingoyena mntwana umelwe kukuba ngumzekelo kwabo bancinane mababe bofunda ntoni na kum. Bawo, ndixolele Ntshiza, sendenzile; nditshate nomlini lowo walapho eQhanqu, uVulindlela Maphekula. Bawo ungaqumbi uqalekise Ntshiza, kuba iinyembezi zakho nobuhlungu bentliziyo yakho boba sisibetho kum, ndibe xa ndinokuqalekiswa nguwe ndoba lilifa lamashwa. Ndiyazi ukuba nawe uza kuba lilifa lentsini yeentshaba zakho, kodwa ndilukuhlwe nguSathana. Uze ungandilahli, undenze omnye wabaqeshwa bakho, ungabi sandibiza ngokuba ndiyintombi yakho, kuba ndiyaziqonda okokuba ndonile phambi kobuso bakho, ndawaphula nomthetho wezulu wokubeka abazali. Ndiyazi bawo ukuba ubuncbhongo lokundinikela ngezandla zakho endodeni yam, undisikelele kodwa ndiyotywe ngamazwi omfo kaMaphekula; ngoko ke xola Ntshiza.

Owakho umntwana osebuhlungwini,
Nomthandazo.

Akuba eyigqibile umfo kaMaphekula nale incwadi nale ebeqale wayibhala, le ebezenza kuyo uFilimoni Dunga, wazifaka emvulophini zombini. Ngaphandle wabhala igama likaZwelakhe Msweli nedilesi yakhe waza waya kuyiposa loo ncwadi.

Ukufika kwaloo ncwadi eyayincwadi-mbini kwanga kufike umphanga kwaZwelakhe, owasuka waxakwa kukuba kazi uya kuyiqala ngaphi na ukuyithetha le nto kunyana wakhe, uZweni, owayesel' ezimisele kakhulu kuNomthandazo. Wayeqonda uZwelakhe ukuba yokhe izule ingqondo kaZweni athabathe ixesha elide ukucinga enye intombi.

Akuba cbuyile uZweni esikolweni wasuka wazula-zula uyise ngenxa yobuhlungu bentliziyo nosizi lokuba kazi akayi kusuka abe nesifo sentliziyo na uZweni akuyiva le nto. Unina wamkhawulezela unyana wakhe ngesixhaso senyama, efuna ukuba ayive le nto sel' etyile. Uhleli ithuba elide uZweni engatyi wada wambuza unina ukuba kuphola nje ukutya woda atye nini na.

Waphendula ngelithi, "Ma ndisuke ndanotyhafo, nentliziyo yam yabuhlungu, ngathi ndiza kufumana umphanga; usuke umphefumlo wam awonwaba mpela, andazi ukuba kutheni na." Uthe uZweni akuwathetha la mazwi wasuka unina watsho ngesikrakra isikhalo wathi, "Ufanele Khehle, ufanele mntwan'am, wenziwa kukuba laa ntombazana uyifilishayo ithathwe ngulaa mfana wakwaMaphekula ungumlimi, kodwa ungakhathezeki, kuba kucacile okokuba usaluphosile ubambo lwakho, kuba isenzeka nje le nto ndiyacinga ukuba wokhumbula ukuthi le ntombi yayichaswe kakhulu ngamawenu, waza uyihlo ngenxa yephike wanyanzelisa nawe ngenjongo yokukholisa uyihlo. Ke mntwan'am malube

olwakho ubambo lusaza kuvela; mhlawumbi laa ntombazana ibingayi kukukholisa yaye ibingayi kukugcina xesha lide kuba kuthiwa ingumlwelwe.”

UNomthandazo ebengazange abe ngumlwelwe, nto nje unina kaZweni wayesenza ukumthuthuzela unyana wakhe. Kwezi ntetho wasel' esithela uZwelakhe efuna ukuva amazwi aza kuphendula ngawo unyana wakhe. Wavakala cbuza uZweni ukuba ngaba zize njani na ezo ndaba apho ekhaya, waza unina engaphendulanga, waphosa apho kunyana wakhe ezo newadi zazibhalwe ngumfo kaMaphekula. Wazifunda ezo newadi waza umfo kaMsweli akuzigqiba zombini wakha wathi cwaka okomzuzwana.

Emva koko wenjenje ukumphendula unina, “Kaloku Ma izinto zeli silimileyo zinjalo; kufuneka umntu angazithembi kuphele. Ngokunj e ndikhumbula imbali yaseMlungwini, umfo kaShakespeare othi, ‘Ngamanye amaxesha kutlhi apho bekukho ithemba kuvele udano; apho kuba kubanjwe amazinyo kumasikizi kuvele eqaqambileyo into le ukuba ntle’. Lo mfo kubonakala okokuba waziqonda kakuhle ezi zinto zisijikelezileyo, kuba nam kwanje ngoyise kaNomthandazo ndidanile. Nabanye abe befudula bemazi uNomthandazo baya kudana kuba ibingalindelekile into enje kuye; ubengumntwana obonakala ezolile, enengqondo, eyoyika int’embi, kodwa ngenxa yale ntetho yomfo kaShakespeare owaye-sifundisa ukuba sikhale sizilindele izothuso ezibuhlungu ndozama ukuzomeleza. Kodwa izinto ezibuhlungu azipheli xa indim lo uphoswe nguNomthandazo obedume ngokwehashe elibalekayo ngenxa yesimilo sakhe esihle.” Wawathetha nje la mazwi okugqibela uZweni zehla iinyembezi ezishushu esidleleni sakhe. Waqhuba wathi, “Ubawo yena andimkhalazeli nganto, kuba akandilahle-kisanga ngokundibonela uNomthandazo osimilo sasincomeka jikelele.”

Kwesi sithuba wavela uZwelakhe wathi, “Zweni, ndiyayibulela intetho yakho, uthe kanti uyindoda; akwaba ke mfo wam uThixo angakunceda akufunele umfazi onengqondo, osimilo sikhle noya kukwakhela umzi, abe nenzala eya kulenza igama lakwaMsweli libaluleke ngokufanelekileyo ngesimilo nangemisebenzi emihle. Le ntetho yomfo wakuloNgesi ubuyixela apha kunyoko, indenze ndanethemba lokuba sibe singamfumana laa mntwana ngoku sesimncamile.”

Kambe ke uZweni noyise abazange babe nawo nomsi wokuba loo newadi ayiveli kuNomthandazo, kuba umfo wakwaTshutsha wenza ubuqhinga bokuba ayixelele loo ntombi awayeyithume ukuba imbhalele ukuba mayizobe ngolu hlobo lokungawadibanisi amagama lona lwenza kungacaci nokuba bekubhala bani na.

Wahlala ke wee cwaka uZweni cinga ngencwadi awayeyi-

bhalelwe nguNomthandazo mhla wamvuma. Kwabe kokukhona imkhathaza kakhulu le ndawo ithi kuloo ncwadi, isicelo sakho samkelekile naxa kubuhlungu kum. Waqiniseka uZweni ukuba into eyabangela okokuba uNomthandazo amvume engathandi kukuba wayesele ethe phithi nguloo Vulindlela ekubonakala ukuba akazange athandwe ngabazali bakaNomthandazo; bathanda yena, Zweni.

UZweni wamcingela uNomthandazo njengelinye lamaxoki azibaluleyo engqondweni yakhe ngokuhlala ahlale athi kuye, nokuba into akayithandi uyazizama ayithande xa abazali bakhe bakholiskile yiyo aze emva koko asuke aye kuVulindlela ongathandwanga ngabazali, othandwe nguye kuphela. Weva lithe gingqi ixhala lokuqala uZwelakhe akumbona unyana wakhe ukuba uzixolisile. Ngoku kwashiyecka elokuba kazi wosuka aqale ngelithini na xa aza kuwaxelela amawabo le nto, eya kuba yini na yintsini yawo njengokuba ayemxelele nje ukuba intombi le akayifuni.

ISAHLUKO 18

Ukwazisa Imilowo

Waziva ome umlomo umfo wakwaJola akuyicinga le nto yale njike-njike wayeza kuyenza kumawabo. Ekuzikeni kwakhe czingcingeni zokuba kazi woyixela njani na wada wagqiba kwelokuba abhale incwadi aya kuyithumela ngoMakwedini Msweli owayengomnye wabafo abe bethandwa kakhulu ngamawabo la. Wasel' cbona ukuba akugqiba ukuyibhala kuya kufuneka okokuba ameme intlanganiso yeziya zizalwanc wayezibizile ngelaa xesha wayeza kufilishela unyana wakhe, ize incwadi leyo iye kufundwa phambi kwawo onke loo maMpondomise aloo mbizo yamandulo. Akuba ethethile noMakwedini lowo uZwelakhe, wayibhala incwadi yokuzinikela kumawabo eyayimi ngolu hlobo:

Mawethu athandekayo,

Ndiyathemba okokuba njengoko igeza libotshwa kowalo, aniyi kudinwa bubuhanxa-hanxa bam, obumana ukunifaka ifuthe lomsindo, nifanele. Kwakwenzekile endalweni ukuba ndibe yinkokeli yenu, kodwa kunamhlanje nje ndibona kamhlophe ukuba xa ibingomnye wenu oyinkokeli, lo mzi kaMsweli ubuya kuba yimbumba yamanyama, zime kakuhle zonke izinto. Ndinga ukuba nokhumbula nize embizweni endandinibizele yona ngenjongo yokunazisa intombi endandinqwenela ukuba ibe

ngumolokazana wam omncinane. Zakhawuleza zabetha-bethana iingqondo zethu; sawa ngokuwa ngentombi leyo, ndaza mna ngobudenge obusisiphumo sokuthanda intombi leyo ngenxa yokwazi abazali bayo, ndanyanzelisa. Ngokunje ndifumana okokuba loo ntombi ithatyathwe ngomnye umfana.

Kule meko ndiziva kusithi mandithi, "Uxolo" kuni mawethu. Ndiyabona ukuba beningandifulathelanga kwaphela, kuba neminyanya yakowethu ayikwenzanga oko, kuba nanku ndisasindile ekumthabatheni lo mntwana ekucacayo ukuba ndisindiswa ntweni ithile ngokungamfumani.

Xa ndenjenje ndicela uxolo, ndivuma okunene ukuba ndonile ndibe, njengomntu ongqondo isebenza buthathaka, ndiyanicela ukuba zenindinyamezele nakumaxesha ezayo; nindikokose, ningandilahli, kuba xa ndingalahlwa nini ndoba lilifa leentshaba zam.

Yanga le newadi phantsi kwayo nayiphi imeko inganenza nibe nindiphuthume, nindithathe njengegusha ebilahlekile yabuya yafunyanwa nanje ngobefile wabuya wavuka; niplinde nindibale njengomnye wenu.

Owenu osebuhlungwini,
Zwelakhe.

Bakuba bebonisene ngale newadi oZwelakhe noMakwedini base begqiba kwelokuba uMakwedini ameme intlanganiso yamawabo ayibizele kowakhe umzi, kuba kwakukho uloyiko lokuba amawabo akayi kufuna kuva nento ngaloo ntlangano xa kuthiwe ibizwa nguZwelakhe njengoko ayengasalubeki nasemzini wakhe. UMakwedini wawabhalela onke amawabo ngamanye, ewacela ukuba aye kumvelela emzini wakhe ngoLwesibini lweveki ezayo. Ezi newadana wazithumela kwa oko ngabantwana. Ekuzifumaneni kwawo amaMpondomise ezi newadi aziva exhinele ukunga lungade lufike olo suku aye kumbona umhlobo wawo lowo njengomntu ababemxabisile, bemthanda kanjalo.

Okunene ufikile umhlala lowo ayeeclwe ngawo amaMpondomise ukuba aye kudibana kwaMakwedini, aza ukutshona kwelanga abonakala engamaqelana ukuya kungena khona. Akuba ephcelele, wenjenje uMakwedini ukuthetha nawo, "Mawethu, maMpondomise amahle, ndiyabulela ukuba ndithi nam ndiphantsi kangaka, nilusabele ubizo lwam. Umcimbi endinibizela wona ungonzima, oxakekileyo kwanobuhlungu, kodwa phantsi kwayo nayiphi na imeko, ndiyanicela ukuba nokuba sewunixakanisa kangakanani na niwuthathe ngobunye, ngokupholileyo nangobudoda, nizimisele ukuwuxoxa de niwugqibc, kuba ngumcimbi wenu, ekufuneka uxoxwe nini nokuba unjani na.

"Zenindincele nikuphulaphule endiza kukuthetha kuni de

ndigqibe; ningandiphazamisi ngemibuzo, kuba ndosuka ndibe liyilo elosuka lithethe into ebe lingazimisela kuyithetha. Ndiyacinga okokuba nokhumbula sibizwe yinkulu yethu sonke apha, uZwelakhe, esazisa ngomcimbi wokufilishela kwakhe unyana wakhe omncinane, uZweni. Ngaloo mini yaclithakala intlanganisano sekungasekho mvisiswano kuthi ngenxa yokuchascka kwentombi leyo wayeyifuna.

“Ngokunje kuvakala okokuba intombi leyo itshate nomfo othile, ekuthe ke kwakumeka ngolu hlobo umkhuluwa wethu lowo waqonda ukuba seyalile le nto yabo nonyana wakhe; waqala koloku ukusibona isiphoso sakhe. Apha ndinencwadi acela ngayo uxolo, ezinikela kuni mawabo.” Watsho eyirola eyicombulula. “Ndokha ndiyifunde ke. Mandiphinde ne’niccele ukuba niyiphulaphule ngeendlebe ezibukhali.” Wasel’ eyifunda uMakwedini incwadi leyo. Akukhov’ ukuyifunda wabuza uXabisile ukuba uphi na umbhali wencwadi leyo. Waphendula uMakwedini ngelithi, “Umsemzini wakhe.”

Emva kwale mpendulo kaMakwedini kuthe cwaka isithuba semizuzu emihlanu waza uBhokhwinetyala wathi, “Mna ndicinga, ndinqwenela okokuba abizwe umkhuluwa lo size kuphendulana naye ubuso ngobuso.” Le ntetho bayixhasa ngokukhawulezileyo abanini-ntlangano kwase kugqitywa ekumisweni kosuku ekobuya kudityanwe ngalo xa waba ebiziwe uZwelakhe. Agqiba koLwesihlanu lwaloo veki kwa oko amaMpondomise, ahlukana.

Akuba ahlukene, uBhokhwinetyala noXabisile bahamba besompa le nto yalo mkhuluwa wabo, bada bagqiba kwelokuba zebamkhulule ukuba aphinde azikhethela intombi ethandwa nguye, kodwa bangaxakaniseki naxa baziyo ukuba basaqhuba ukumkhalala njalo. Base begqiba nakwelokuba bayenze umthetho kuwo onke amaMpondomise into yokuba umntu afilishe intombi ethandwa nguye; iphele into yokubonelana abafazi.

Lufikile ke usuku olo lube lumiselwe okokuba zekudityanwe ngalo kwakhona ngamaMpondomise, wathi akuba efikile nomfo lowo ubebiziwe yaqala into kaMsweli egama linguXabisile ukwenjenje, “Mawethu, size apha ngenjongo yokuphendula incwadi ebivela apha kwikomkhulu lethu, uNosaba lo.” Watsho esalatha kuZwelakhe. “Kuloo newadi ube acela uxolo ngokufilisha intombi esingayithandiyo, esuke nayo yamphoxa ngokuthi kanti ayilazi nelona soka ilithandayo. Andisazi kunaba ke ngokwenza inkcazo yomcimbi lo njengoko siwazi sonke, kuba sasikho sonke mhla wasazisa ngokufilishela kwakhe uZweni, intombi kaFilimoni Dunga. Nto nje ndiza kunicela, mawethu, okokuba niyenze umthetho into yokuba ibe ngulowo afilishe intombi ayithandayo, angabonelwa mntu khon’ukuze angakhali ngabantu xa sel’exakene nomfazi

wakhe. Umntu makaxakwe yinto yakhe, kuba kambe njengoko wayekhe watsho umkhuluwa lo, akukho nzwana ingenasiphako, zibe iziphako ziyashiyana. Ndicela ukuba siyenze umthetho le nto kuwo onke amaMpondomise jikelele: mayiphele, ukususela namhlanje ngoku ndimi apha into yokubonclana abafazi.”

Kwesi sithuba wenjenje yena uBhokhwinetyala, “Nam mawethu ndokha ndityebise le ntetho yomninawa wam ngokuthi cwe zininzi izinto ezithandekisa umntu ebantwini; angayithanda intombazana ngenxa yobuhle, omnye ngenxa yomhlantla, omnye ngenxa yesithomo sayo esihle, omnye ngenxa yesimilo sayo esihle kanti omnye wokholwa lilizwi eli lokuthetha, bubuncoko nakukukhuthala. Njengokuba sihleli nje asingeze siyithande sonke nengeyiyo le sasithetha ngayo, kuba ayinakuba nazo zonke ezi zinto ndizibalileyo. Ukuba intle ingabi naso isimilo esihle; athi ke lo ubethanda isimilo angakholwa yiyo abe yena lo uthanda ubuhle kuxa akholwayo. Enye intombazana ibe ntle, ibe naso nesimilo kodwa ingabi lilo iciko mhlawumbi ingabi namhlantla; loo nto ke ithethe ukuthi, laa mntu ubethanda ubuncoko nomhlantla akayi kuyithanda. Iqhelekile into yokuba xa kufunwa umfazi emzini iingqondo zibetha-bethane kanti yena umfazi onengqondo wofika athandekile emzini wakhe ngemisebenzi yakhe njengoko ingwe isidla ngamabala. Xa ndenjenje mawethu ndixhasa le ntetho kaXabisile ndiza kuthi nalapha kumkhuluwa, ukuba kunokwenzeka ngendlela engazekiyo bayifumane laa ntombazana zebangayiyeki, kuba banento abayibonayo phaya kuyo, esingayiboniyo thina; mhlawumbi kukukhuthala mhlawumbi bubuchule singazi.”

Akugqiba ukuthetha uBhokhwinetyala uvakele esithi uMakwedini, “Ndiyayixhasa le ntetho yezi zithethi zibini, iyavakala. Enyanisweni besingeze sithande umntu omnye sonke, engenazo zonke ezi mpawu sizifunayo ngabanye”. UMakwedini lo ubesel’ evuyela le nto yokuba ecinga okokuba kuza kuphinda kulawule uxolo kumawabo, eyixhasa nje le ntetho kaXabisile noBhokhwinetyala, engaqondi ukuba usakhalalwa umkhuluwa wakhe, uZwelakhe.

Yaphuma intlanganisano yaloo mini kumnandi, konwatyawe sel’ eqonda noZwelakhe ukuba ngemini elandelayo uya kuhambela kwaFilimoni Dunga ukuya kuthabatha iinkomo zakhe ngokomyalelo wencwadi eyabhalwa ngumfo wakwaTshutsha, uVulindlela owazenza uFilimoni, kuba efuna uZweni atshate noNomthandazo ekhe wakruneka umphefumlo wanazo neenyembezi azichithayo.

Okunene ngentsasa elandelayo wazithabatha zombini iincwadi ezazibhalwe ngumfo wakwaTshutsha uZwelakhe waya nazo kwaFilimoni njengoko zazibonakele zivela kuye; efuna ukunikela ezikaKhesare kuKhesare ngokuphindisa ezo ncwadi eze neenkomo zakhe. Wafika wabulisa uZwelakhe kuFilimoni sel’ engasabonakalisi

buhlobo ebusweni, wabuza impilo esithi, "Andisazi kuhla naschasheni ndixhinile, nanzo neencwadi zakho ndiyazibulcla; sewundikhululela iinkomo ezo." Wazifunda uFilimoni ezo ncwadi waza akugqiba wahleka eyodano intsini, ebambe ongezantsi kukumangaliseka.

Wathi kwa oko, "Hayi Nosaba andinalwazi konke ngezi ncwadi, kodwa ndingatsho ukuthi ingenzeka into yokuba zibe zibhalwe ngumfana wakwaMaphekula endivileyo ngcempukane eziluhlaza ukuba umfana shushu uNomthandazo lo kanga ngokuba ngomnye uMgqibelo usinde ngokulambisa efuna ukumtshatela kulaa ofisi yakuQumbu, ekuthe kwakuba njalo wasongela okokuba uZweni woyitshata le ntombi ekhe waziphalaza iinyembezi czishushu. Asimazi ke laa mfana nokuba wayeqamele ngantoni na xa wayesithi uza kumlilisa unyana wakho. Kungenzeka ukuba ibe ikho imizamo asayenzayo uVulindlela lowo yokulilisa uZweni, kodwa ndiyafunga ndiqiniseka ukuba ezi ncwadi zingomnye wemizamo ayenzayo yokuduba-duba umphefumlo womkhwenyana lowo ngoNomthandazo lo. Ngokwenene uNomthandazo akatshatanga; bendingathi nqa ke kakade kuba umntwana lo ndiyamazi ngowam, ndimthe-mbile."

Ezi ntetho zamenza wafumana wamatha umfo wakwaJola wathula akaphendula ngokunje sel'engasathembi noFilimoni lowo ukuba unyanisile. Wehla chasheni ngoku uZwelakhe bancokola ndaba zimbi noFilimoni bemana ukunqumama ngenxa yokumangaliseka bobu buciko bukwezi ncwadi. Bakukhov' ukutya, wacela indlela uZwelakhe, wagoduka.

Endleleni esinga ekhaya akazanga abe nanto iyenye anokuyicinga ngaphandle kwebhongo lokuba uNomthandazo eza kuba ngumolokazana wakhe ebesele emncamile. Wabucinga ubuciko bonyana wakhe, uZweni, xa wayesithi, "Yathi imbali yasemLungwini, apho bekukho ithemba kukhe kuvele udano; apho bekulindeleke udano kuvele int'entle." Wavakala ethetha yedwa umfo kaMsweli esithi, "Angaba bethu lo mntwana ubenathemba lini lokuba angaphinda amfumane uNomthandazo lo ukuze akhuphe le ntetho inje; yena uBhokhwinetyala ebethetha ukuthini na ngokuthi, ukuba kunokwenzeka siphinde siyifumane le ntombazana zesingayiyeki; ubesitsho kuba ebveni, esazi ntoni?" Wahamba ke umfo kaMsweli waya kugaleleka ekhaya engaqondanga ngenxa yokugutyungelwa ziinginga zalo mcimbi wonyana wakhe.

Ekufikeni kwakhe ekhaya uZwelakhe wenza ingxelo ngchambo yakhe kwaza kwabonakala ukuba ngenxa yezigqibo ezithile awayezenze noFilimoni, uZweni makaye kubonana noNomthandazo ngentsasa yeSabatha. Akufika kuNomthandazo wabuza isizathu sokuba kuvakale okokuba utshate noVulindlela Maphekula.

Wayichaza uNomthandazo yonke indlela yokufunwa kwakhe nguVulindlela wada waza kufikelela nakuMgqibelo abathi bakudibana kuQumbu noVulindlela wamqweqwedisela e-ofisini ukuba baye kutshala ngoko nangoko.

UNomthandazo wamchazela uZweni ukuba wasindiswa ngu-Nontanyana ongumza kayise lo ubehlala emzini wakhe ngelo xesha lokuba efundisa eMarambeni ngokufika amtsale ngengalo ahambe naye. UZweni yena wambalisela uNomthandazo ngeenewadi ezimbini ezafika kuyise, esithi kuye enye yabonakala ivela kuNomthandazo ebhalela uyise, ecela uxolo kuba etshate noVulindlela. Enye yabonakala ivela kuFilimoni iyalela uZwelakhe ukuba aye kuthabatha iinkomo zakhe abelobole ngazo uNomthandazo. Wamangaliseka kakhulu uNomthandazo wavakala esithi, "Inene banobuchule bengqondo abantu abahlala phantsi kwelanga. Ngumntu obeyicinge njani le nto, ebuthatha phi bona obu buciko bungaka bokuzenza mna, kanti uza kube akwazi nokuzenza ubawo?"

Emva koko uZweni noNomthandazo benza izigqibo ezibhekiselele kwiqhina labo lomshato ababeza kumanywa ngalo kungekudala; bahlukana, kuba kwakufuneka uZweni aye kulala ekhaya njengoko wayeza kuba sesikolweni ngentsasa elandelayo.

Ngenxa ycentloni zokubiza imbizo yesithathu kumawabo uZwelakhe wahamba cwaxelela amawabo ngamanye kwizindlu zawo okokuba uZweni usafilisha intombi kaDunga, kuthe kanti asiyiyo nyaniso into yokuba itshatile. UZwelakhe waya kuyirola yonke into ebengckayiroli kwaFilimoni. Njengoko uZwelakhe wayefudula enenkomo ezingamashumi amabini anesihlanu washiyekelwa ziinkomo ezisibhozo kwezakhe akuba elobolele uZweni. Ezi nkomo zishiyekileyo ibiziinkabi ezintlanu neemazi ezintathu.

Lo mfo ubcfudula egcina nezabaninawa bakhe iinkomo ezaye zilishumi elinesibhozo ngaphandle kwezi zakhe. Bakuba bedibene oXabisile noBhokhwinetyala babhunga ukuba bazithabathe iinkomo zabo kumkhuluwa wabo. Babefuna khe babone ukuba uya kulima njani na zingekho, kuba ezakhe elobole ngazo nje uthembe czi zabo; abe emana ukubenza izidenge exoka esithi wenziwa bubuthathaka bengqondo. Kufuneka angazuzi izinto ezimbini ngexesha elinye, makube kho ayincamayo. Xa akufumene ukufilishela unyana wakhe ixhegwazana lakwaDunga ngezakhe iinkomo, makaphoswe kukulima.

Okunene bazithabatha abaf' abakhulu iinkomo zabo bechaza ofezela noqongqothwane abaxakwe ngabo ukuze babe bayazithabatha. Wabanika uZwelakhe esebhulungwini, kuba lalise lifikile ixesha lokulima, kodwa wazixolisa ngelithi, "Ndofumana ndiye

kungena kwamanye amadoda ngezi nkabi zam zintlanu." O, kambe inkomo yenqoma yintsengw'ebhekwa! Ngubani owayesazi ukuba uZwelakhe angasisibhadu-bhadu esihamba singenelela ezipanini zamanye amadoda njengokuba wayesaziwa njengesona singqwindi saseSulenkama nangoNodiphu ngenxa yempahla yakhe eyayinzi? Sii? akukho nkanga idubul'ingethi xa seyinguZwelakhe Msweli lo ungenaso nesisodwa isipani! Wahamba nzima kakhulu ekulimeni uZwelakhe kuloo nyaka kanga ngokuba akazanga asifumene isivuno esininzi awayefudula esifumana. Ngokunje bekuse kusele iiveki ezintathu phambi kokuvalwa kwezikolo.

Lide laphela ixesha lokufundisa kukaNomthandazo eMarambeni. Ubuninzi bamabhaso awawafumana kubantwana besikolo naku bantu belali ababemthanda ngenxa yokululama kwakhe abuthetheki! Ngenxa yokuba iindaba ziwoyika umbethe kwenzeka ukuba ilali yaseMarambeni imazi uNomthandazo ingaxcelwanga nguye ukuba uyatshata; yiyo ke le nto bambhaselayo xa enkayo. Wagoduka ebhitye ngokulusizi waya kufika kowabo amalungiselo sel' ekhabile njengoko wayeza kutshata ngaloo holide yoMnga. Wahlaliswa endlwini kwada kwafika imini leyo yomtshato.

Yeka ke amabhongo amaHlubi nokutshayelela kwawo xa kutshata intombi ebithandwa ngabo bonke abantu belali! Hayi ke inkungu nelanga eyayilapho. Sii! sazoletwa nasisisbhakabhaka esi sisusa. Ukufanelana kwabatshati abasuka balingana ngokungathi babeqingqwe ngumntu ngabom kwenza ukuba owayebukele aswele amagama angawasebenzisayo ukukuchaza! Yona impahla ababefaniselene ngayo yabenza amawele kwaphela. Ada avakala amazwi abafazi okutshayelela esithi, "Halala! Aphum' amawele, udanil' uSathana obeyidiliza le ndlu ayiwanga."

La mazwi okugqibela ayebhekiswa kuChithumzi nakubo bonke abantu awayebafake umoya wokuba kuchaswe uNomthandazo ecutshateni noZweni. Amenzakalisa uChithumzi la mazwi kanga ngokuba waziva eqinisekile ukuba uya kuziphindezela kwaba bantu batshayeleyo nakuNomthandazo, kuba sel' ethukwa nje kusithiwa unguSathana kungenxa yakhe.

Ngokwesiko lakuloZweni yimfanelo yomtshakazi ukukha ahlale kokwabo isithuba sonyaka, nokuba sel' engowonyana omncinane, andul' ukufunelwa elakhe inxuwa. Kwaba njalo ke nakuNomthandazo. Wafika kumadodakazi akhe sekukudala efuna ukumhambisa nzima kanga ngoko anakho. Amava awawafumana kumzi wakwa-Ncukana kwisithuba sokufundisa kwakhe kwisikolo saseMarambeni amenza phofu akabuva obo bunzima: waziva omelele, engenawo nomzimba odiniweyo nantliziyo ibuhlungu. Wayekelwa kakhulu ngomsbenzi, athi ukuba amanzi uwakhile aqabuke sel' ephela tu engakhanga awasebenzise, amadodakazi chlamba iinyawo. Waman'

ukuwathutha njalo uNomthandazo loo manzi etsho ngoimsebenzi ongahambeli ndawo.

Ngenxa yokubona ukuba umfazi wakhe uya kwaphuka yile nto yala manzi, nangenxa yokuva kuhlekiswa ngaye kusithiwa ulivila, kuba kutyiwa kanye ngemini oko kwafika yena, wathenga ifatyi yokukha amanzi uZweni. Nalawo amanzi aman' ukuthatyathwa ngamadodakazi kuhlanjwe impahla kusenziwa nodaka. Zininzi izinto ezamenza wahlala nzima uNomthandazo, kodwa wazinyamezela zonke, kuba wayesel' enamava athe qelele ngokuhlala emzini.

Bahlala nzima oZweni noNomthandazo wonke loo mnyaka, kuba zaqala izihlobo zamvukela uZweni ngenxa yokutshata noNomthandazo. Wathi uChithumzi owayemfundise ngemali yakhe wayibiza wada wabiza nesipeleti awayekhe wampha sona ecetyiswa ngodade wabo abathi kufuneka uNomthandazo aziqonde ukuba wendele kumpha ochutywe walahlwa njengokuba ebecinga ukuba uza kuhlala gcobo ebhotolweni, kuba endele etitshaleni enconywa ukuba nentsebenzo. Wabil' esoma uZweni ehlawula loo mali zonke iinyanga, ewunika uChithumzi wonke umvuzo wakhe aze yena asale engenayo nepeni emathambo.

Kukwesi sithuba apho amava okuya emfazweni amnceda khona uZweni. Imfundo yokuqhuba izigadla yaqala ukusebenza kuye ngokumana ephuma esikolweni aye kuqhuba isigadla sikaMahlalashushu owayengumLungu onevenkile phaya eSulenkama, emana ukuya kuthabatha imithwalo kwiindawo ngeendawo eyizisa kule venkile; asiqhube ubusuku bonke esi sigadla ezama ukuba sesikolweni ngemini elandelayo. Ngale malana yokuqhuba izigadla wafumana izinto ezinje ngeesepha, tyuwa nezinye iintwana-ntwana ezisetyenziswa endlwini.

Wagula uNomthandazo ekuhambeni kwexesha ngenxa yokusebenza nzima. Bavakala behleka odade boZweni besithi, "O, hayi kambe ke bethu ukufilisha ixhegwazana elomana livukelwa zizinqe zokuguga kuba sekusondele iintsuku zokufa. He! He! He, uphelile loo mhluzana ubukhe wakho, ngoku liyabuthisa." Ezi ntokazi zithetha kangaka nje zibe zingamphi nto itiywayo uNomthandazo, kanti cyona nto yaba buhlungu ngokugqithisileyo yaba kukuswela imali yokuba asiwe kwagqira. Wada uNomthandazo waziva ecinga izishwabulo zikaVulindlela Maphekula mhla wathi edolophini kuQumbu, "Amashwa aya kukwambatha nalapho uya khona."

Waqiniseka ukuba wohlala le ntlalo kude kube sekugqibeleni, kuba kuthe kanti wayenyanisile umfo wakwaTshutsha. Waqokelela namathambo uZweni awawathumela eMonti akuze azuze imali ngawo. Wamana ukuthumela neenkabi zeenkuku eThekwini apho

azuze iponti enesheleni ngayo inye. Waba ke ngazo zonke ezi ndlela unemalana anokumnceda ngayo uNomthandazo ekuguleni kwakhe. NgeyeNkanga inyanga uZweni wagqiba ukuyihlawula imali yomkhuluwa wakhe, sekusele inyanga phambi kokuba ahlumele kwelakhe inxuwa umf'omkhulu.

Waqala ke uZweni noyise ukusebenzisa ezo nkomo zimbawu besakha umzi kaZweni, bewakha bodwa, kuba izizalwana azizanga zibe naluvclwano ngenxa yentswelo nobuphantsi ababekubo. He-e! Kodwa zinjani iingqondo zabantu basemhlabeni? Yintoni into ebangela okokuba ihlwempu nomntu oxakekileyo basoloko bechwe-thelwa kude, kukhathalelwe isityebi, umntu ongaxakwanga nto endaweni yokuba kunyuswe lo uxakekileyo aze kufana nabanye naye abe nezinto zakhe? Kungaba yile nto yokuba kusithiwa ubutyebi buva obunye? Waqesha abantu bokumncedisa uZweni ngaloo malana yakhe wada wazigqiba izindlu ezimbini awalungisa phambi kwazo isitya awayeza kulima kuso imifuno. UZweni ngeyoMdumba waphuma kokwabo waya kwelakhe inxuwa.

ISAHLUKO 19

Ukugabuka Kwenkungu!

Akuba engenile uZweni emzini wakhe, wazimisela ukuzama ukufuna imali ngazo zonke iindlela awayenakho ukwenza ngazo, kuba wayenenjongo yokuzakhlala ivenkile njengoko noRulumente wayethembise ukuba womncedisa ngemali yokuthenga impahla yokuyivula ivenkile leyo. Esi senzo sikaRulumente sibe singumbulelo wokuba uZweni wayeye kuncedisa emfazweni. Namanye ke amajoni awayekhetho olu hlobo lombulelo ayencediswa nguRulumente lowo.

Waziqhuba zonke iindlela zokufumana imali awayekhe waziva zixelwa emfazweni. Wawathengisa amathambo eMonti njenga ngaphambili, wayiqhuba nentengiso yenkuku eThekwini, engakuyekanga nokuqhuba isigadla sikaMahlalashushu. UNomthandazo yena kwelakhe icala wamana ukubhalelana noyise njengoko uFilimoni wayengumlimi, emcela ukuba amthumele iincwadi zolimo angathi afumane kuzo iintlobo-ntlobo zeembewu neendawo ezifunyanwa kuzo. Walima kangako ke uNomthandazo wada walima namakhowa ambewu wayeyiphiwe nguyise.

Akuba elungile la makhowa wamana ukuwathumela eThekwini apho wayefumana khona iiponti ezimbini ezineshumi ngekholu lamakhowa. Ngemali ayifumencyo wathenga uboya obusontweyo.

awamana ukwenza ngabo iikawusi neejezi zokuthengisa. Zaqhuba kakuhle izityalo awayezilima esityeni sakhe uNomthandazo. Ekuhambeni kwexesha wavula isikolo sokuluka uboya kwilali yaseSulenkama ebiza nangazange aye kuthi thu kumnyango wesikolo amantombazana. Yalangazeleleka ke le nto kubazali babantwana, kuba babubona ubuhle bomsebenzi kaNomthandazo kwizinto abe befudula bezithenga kuye.

Bathunyelwa abantwana, emnye ehlawula iisheleni ezintlanu ngeenyanga ezintathu ngemfundo awayeyifumana kwesi sikolo sokuluka. Sakhawuleza sanda isikolo sikaNomthandazo, kuba wayeyintokazi eyonwabisayo kuye wonke ubani othe wangena kwisango lomzi wakhe. Wonke ke lo gama aqhuba esi sikolo nezityalo zakhe ziqhubela phambili esityeni, waye uZweni eyiqhuba naye eyakhe imisebenzi engenisa imali. Ngolu hlolo bakhawuleza batyeba aba bantwana, kuba uZweni lo ebengakuyekanga ukufundisa esikolweni njengoko ebefumana imali eninzi kakhulu ngokufundisa oko.

Into yokuqala abayenzayo kukuya kuthenga intsengwanekazi emithiyo, empondo zimfutshane kwisikolo solimo sakuTsolo. Yakhawuleza yazala le ntsengwanekazi. Ubisi abalufumana kuloo nkomo lwaba luninzi kanga ngokude baxakane nalo oZweni noNomthandazo, bada baye kuthengisa amathunga amabini esikolweni. Olu bisi beluthengelwa abafundi ngemali eyayithunyelwa kuzo zonke izikolo zabaNtsundu nguRulumente, ukondla wonke umntwana ofundayo. Wayiqhuba ke nale ntengiso yobisi uZweni, ebiza iisheleni ezimbini ngethunga elinye, waba ke uzuza ezine ngemini ngamathunga amabini. Ngezo ntsuku zintlanu zesikolo evekini wazuza iponti ngobisi lwakhe uZweni.

Ubisi lwangoMgqibelo nolwangeCawa kwenziwa ngalo ibhotolo yaza nayo yathengiswa esikolweni ngenjongo yokuba iqatywe esonkeni ngabantwana besikolo. Ngesitena sebhoto uZweni wazuza iisheleni ezimbini. Nabantu belali yaseSulenkama baphucuka kanga ngokude baye kuthenga ibhotolo kwaZweni. Ngemali yakhe yobutitshala uZweni wamana ukuthenga amathokazi cenkomo amithiyo emva kokuphela kwenyanga. Le nkqubo yayandisa ngokukhawuleza imfuyo kaZweni. Waqala kaloku umf'omkhulu ukuthenga amathokazi eegusha ngezi malana wayezifumana ngemisetyenzana esecaleni. Akubona umfo kaMsweli ukuba umi kakuhle ngokwasemfuyweni wayifaka elugcinweni yonke imali yakhe yobutitshala engakhanga wathabatha nepeni.

Ekuhambeni kwexesha umfo kaMsweli wathumela isiqingatha semali yakhe elugcinweni, kuba esinye wamana ukuvuza ngaso abakhi bevenkile yakhe. Akuba cyigqibile ukuyakha ivenkile wabhalela uRulumente emazisa ukuba ivenkile uyigqibile ukuyakha

ngoko ke unqwencela ukuqala ukuthengisa izinto eziphakathi. Impendulo kaRulumente kwincwadi kaZweni yaba kukuthumela imali yokuthenga lonke uhlobo lwempahla yevenkile: imiqulu yokwenza izinxibo zalo lonke uhlobo, izitya, iingubo, njengoko uyaziyo impahla yevenkile. Yavulwa ngaloo mpahla ivenkile kaZweni. Waqala kaloku umzi kaZweni wabalulcka; bathi bonke ababemcekisa mandulo baza kukhonza kuye; zathi zonke intsizana zakwaMsweli zaya konwaba kwakhe, waba ke uZweni akunguye nakanye omncinane phakathi konyana bakaMsweli.

Ngokunje uZweni sel' ezimisele ukuphuma esikolweni ukuphela konyaka athengele evenkileni yakhe. Ububele bukaNomthandazo sebutsho umzi wabo wazala yintsapho bengekabi nanzala ingakanani. Umfo kaMsweli sel' esisona sityebi saziwayo eSulen-kama! Kambe ke noZwelakhe sel' ehleli ebhotolweni ngoku! UNomthandazo noZweni sebezibule ngentombi esel' ihamba abayithiye igama elinguNomava ngenxa yembandezelo abavela kuyo. Intlalo yamandulo abebekuyo seyingathi liphupha! Impucuko ephuma kubo yenze okokuba laa mzi wabo ubizwe ngokuba kuseMfundisweni, kuba iindlela-ndlela abafuna ngazo imali ngexesha lobuhlwempu babo zenza ukuba babonakalise ulwazi lwabo olwaluyimpucuko cyahlambulula abantu abaninzi kubumnyama ababekubo. Sisaqhuba ke isikolo sokuluka esimscebuzi sewumana ukuya kuthengiswa evenkileni. Ongakwaziyo ukuluka kumthinjana waseSulenkama sel' engumkaNja! Kulaa ndawo yakhe, phaya esikolweni uZweni uzimisele ukufaka uNzingo Sinxotwe.

Wonke ke lo gama uZweni enza la malinge okufuna umfazi, nawokuhlawula imali zomkhuluwa wakhe, uNzingo eseKapa, baye beyiqhuba imbalelwano kakhulu bobabini, njengoko bebengazanga baxabana nganto. UZweni wasoloko esebuhlungwini kukuva okokuba uNzingo Sinxotwe wahluthwa intlaka emlonyeni ngenxa yakhe ngokwenkcazo eyenziwa nguMaDlamini, umkaTyani mhla afayo. Sakuba siphumelele isakhiwo sevenkile yakhe, nevenkile yakhe eyiqonda ukuba ayincangcazeli, wambhalela uNzingo embizela esikolweni, emxelela nokuba wemka naloo mhloli wayegxothwe nguye.

Phambi kokuba ayibhale le ncwadi uZweni waqala wawuphalaza umoya wobuhlungu bentliziyo yakhe ngoNzingo kumaMpondomise. Ngenxa yokuba isimbonono sesikhalo somkaTyani sasisavakala ezindlebeni zamaMpondomise, kwahlangatyezwana nesicelo sikaZweni, kuba kambe ubuhlungu bokukhutshwa kukaNzingo esikolweni ngabafazi abangcolileyo babusengundaba-mlonyeni kwelaseSulenkama.

Kugqithe iveki yanye wayamkela uZweni incwadi evela kuNzingo

esithi, ebengayivuyela loo nto yokubuya xa ingayinyaniso, kuba sekukudala wahlukana nentsapho yakhe engenandlela yokuya kuyivelela, zibe nezinto zakhe sezonakele kakhulu phaya phakathi komzi ngenxa yokungabi kho ixesha elide ekhaya.

Le newadi yamvuyisa kakhulu uZweni kanga ngokude ayifunde phambi kwebandla. Wasel' ewugqiba loo nyaka uZweni phaya esikolweni njengoko kwakuse kusele iinyanga ezimbini phambi kokuba uphele. Kwakuse kulindeleke okokuba unyaka omtsha uya kuvulwa nguNzingo Sinxotwe esikolweni saseSulenkama. UNzingo uzimisele ukugoduka ukuqala kweyoMnga inyanga, khon'ukuze ngomhla wokovalwa kwezikolo aye kuzibhalisa kuMlungiseleli uNtusi owayephethe isikolo saseSulenkama ohlala kwalapho eSulenkama, njengetitshala yaso kwakhona.

Okunene ekuqaleni kweyoMnga kuvakele ukuba uNzingo ugalelekile kwelakuQumbu, kuba ebonwe esihla kwenye yeenyihbhaladolophini kuQumbu. Ezo ndaba nje zodwa zaba luvuyo olukhulu kumaMpondomise. Kusuku lwangoLwesine olwalusandulela oLwesihlanu lokuvalwa kwezikolo ubonwe esiya kugaleleka kwaZweni. Hayi ke ububele awafikela kubo! Ukuba singabala izityo awazityayo ngaba singatshonelwa lilanga! Sii! walanga-zelelwa ke umntu; wanga akangoweli hlabathi sikulo!

Yakhawuleza yazala indlu ngabantu ababeze kubona ititshala yabo yamandulo. Kwada kwaratyela ke kuhleliwe apho kwaZweni, kuman' ukufika iimfidi ngeemfidi; ezinye zakhe zabulela kOphlezukonke ukufika kukaNzingo oko. Alala ke amaMpondomise egqibe kwelokuba kuyiwe kuMlungiseleli uNtusi aziswe ngoNzingo lowo.

Okunene kwenziwa oko, waza uMlungiseleli akuba ebuvisiwe bonke ubuciko zizithethi, wagoba, wasamkela isicelo samaMpondomise. Waba ke uNzingo uyazibhalisa okokuba abuye abe ngumfundisi waseSulenkama kwakhona ekuqaleni konyaka olandelayo. Phambi kokuba ahambe uNzingo, uNceyana nebandla lakhe bamazisa ukuba angalifumana inxuba ukuba uyathanda abe ngummi waseSulenkama oya kuba nomhlaba owaneleyo. UNzingo waphendula ngelithi, wobe abone, noko bamhle entloko ngento abengayinganganga. Watsho esithi makaliphiwe inxuba elingumthetho leetitshala azakhele kulo khon' ukuze abe nakho ukuza nentsapho yakhe.

UNceyana nebandla bamalathisa kwa oko uNzingo inxuba besithi, ukuba uyafuna ukwakhelwa amanqugwalana amabini ngecholid ezo, loyenza loo nto ibandla aze azivule izikolo sel' clungele ukuba ahlale kuwo. Kambe ke ukufa komfazi kaTyani kwayinika ingqondo entsha iSulenkama jikelele ngokubhekiselele kuNzingo, kuba noNceyana lo wayefudula engamfuni uNzingo, kodwa ngoku sel' enentloni nangalaa mazwi mabi wawathethayo

kumhloli ngoNzingo nangalawa wawathetha kuNzingo mhla wayeye kumxelela ukuba ugxothiwe esikolweni.

O! Akukho nto imbi njengokuba umntu angazilindi ekuthetheni nokuba sel' enomsindo kangakanani na, kuba yothi into sel' eyithethile imbi, sel' encentloni ngayo abe sel' engasazi kuphinda ayiginye, kuba seyivakele ezindlebeni zabantu! Ngokunje uNceyana nebandla lakhe sebckohlwe yindlela abangenza ngayo ukuba uNzingo azilibale iintetho ezimbi abebzithetha kuye ngexesha lokulahleka kocingo lwesikolo. Lavumelana kakuhle ibandla kule nto yokwakhela uNzingo, kwakucacile ukuba noNzingo uyayilangaazelela.

Kwase kugqitywa kwelokuba iphalazwe le nto ezityalikeni ngeCawa ukuze abafazi bazame ukurola izithungu zengca xa wona amadoda azama ukuya kutena phaya emlanjeni eSulenkama ngolo suku lothi lubonwe libandla. KwangoMgqibelo waloo veki labuya ladibana ibandla ukuze kugqitywe ngosuku lokuya kuqala ukwenza izitena zezindlu zikaNzingo. Ngentsasa yoLwesithathu, libonakele ibandla livela kuzo zonke iinkalwana zaseSulenkama lisinga kuloo mlambo waseSulenkama, apho kwakugqitywe ekubeni kotenelwa khona. Yaba yileyo indoda yeza seyixhobebe umsebenzi.

Awundulula ke amaMpondomis' amahle loo msebenzi ngeengalo ezingenamkhinkqi; yaphela loo veki sel' ewufezile. Ngenxa yokoyika iimvula zehlobo kwabizwa abakhi kwa oko zakoma izitena ukuba bakhe ezo zindlu zimbini ngaxesha nye; ibe ngulowo eme neyakhe.

Zamiswa iinkqenge zombini ngokukhawuleza kwabe nokufulela kwakhawuleza kwangokunjalo. Zakuba zigqityiwe ezi zindlu ukwakhiwa, bangena ngaphakathi abafazi bazilungisa abanye bemi bume ngaphandle. Yaba ngummangaliso omkhulu kuNzingo ukuthi mhla wayehambele kwibandla laseSulenkama ngezi zakhiwo afike sezigqityiwe. UNzingo waya kuthenga iingcango ncefestile evenkileni kaZweni wazishiya zifakwa xa aphinda kwelakowabo.

Sekusele iiveki ezimbini ke ngoku phambi kokuba zivulwe izikolo; sel' emi bume uNzingo elungiselela ukuphinda awujikele kwelamaMpondomise umbombo ukuya kufundisa apho. Undulukile umf' omkhulu kwelakowabo ekuseni ngoMgqibelo waya kukhwela kwakulaa moto yeposi kaMahlaleshushu waya kuhla evenkileni yaseSulenkama.

Wafika apho sel' elindwe ngabantwana belali awayebabolekwe ngabazali babo ukuba baye kuthwala impahla yakhe. Uthe esaya uNzingo emzini wakhe, wabona ukuba kukho abafazi ase bephuma bengena abaye kumenzela amanzi ashushu okuba aziv' esekhaya. Ukufika kukaNzingo kwelamaMpondomise kwabuya kwece wayiwayi abantu ababemzisele izinto ezityiwayo, bada bambi bamphathela nokutya okuluhlaza neenkuni. Ukumka kwaba bafazi

kushiywe amantombazana esikolo amabini okunphekela; kwashiywa neembiza zokupheka, ii-emela zokukha amanzi kwakunye nezinye izinto ezisetyenziswa ekuphekeni.

Iinyanga zaba mbini uNzingo ehleli eSulenkama ngaphandle kwentsapho yakhe waza kweyesithathu waqesha esaa sigadla sikaMahlalashushu sasiman' ukuqhutywa nguZweni ngelaa xesha wayetshutshiswe nguChithumzi ngemali yakhe, waya kuthabatha intsapho yakhe nayo yonke impahla yendlu. Umzi wakowabo wawuqeshela umntu wokuwugcina ngalo lonke ixesha lokuba kungekavunwa emasimini.

Bakuba bemvunile umbona uNzingo nentsapho yakhe bagqiba kwelokuba bawuthengise laa mzi. Basamkela isicelo sikaNceyana sokuba babe ngabemi baseSulenkama. Ngaloo mzi wabo bazuza amashumi asibhozo eeponti. Yakuba ifuduke yonke intsapho nemfuyo kaNzingo waqala kaloku umf' omkhulu ukuzinza, ecinga indlela angathi azame ukubalula igama lakowabo ngayo kwilizwe lasemzini.

ISAHLUKO 20

Indima Entsha

Into yokuqala awayenzayo uNzingo akuba ewakhe ngokomnqweno wakhe umzi wakhe, kukuya eNgcolosi nomfazi wakhe ukuya kuthenga umashini wokuluka iingubo, isikhafu nezinye iimpahla kunye nowokusonta uboya obu kuza kwenziwa ngabo ezi zinto sezibaliwe. Ngethamsanqa bazifumana ngokulula ezi zinto ngamashumi amathathu anesine eeponti. Kaloku umfazi kaNzingo wayesaziwa apho njengomfundi walapho wamandulo.

Njengokuba ixesha lokuchetywa kwegusha lalise lifikile, wenza isaziso esibanzi uNzingo kubantwana besikolo sokuba baze baxelele abazali abanegusha ukuba zebancede baye kubuthengisa kuye uboya bakuba bechebile. Esi sicelo sikaNzingo sahlangatyezwa ngokushushu; wabuthenga kanga ngoko wayebufuna umf' omkhulu. Wabukhawulezisa wabuhlamba umkaNzingo obo boya baza bakuba bucoceke kanga ngokuba ebufuna, wabulungiscelela ukuba busontwe.

Emva koko watsho ngemitya emihle emabala-bala ephuma kobo boya. Yakuba yenziwe le mitya, le ntokazi yaqala ukuluka izikhafu, iityali kunye neengubo ngalaa mashini wayo mkhulu. Zamana ukuthunyelwa evenkileni kaZweni ezi zinto apho zathengiswa ngamaxabiso aphakamileyo.

Ngenxa yokungafuni kumphazamisa umfazi wakhe kulo msebenzi mhle kangaka nongenisa imali ngolu hlobo, uNzingo waqesha umphekikazi. UNzingo wawuqhuba umsebenzi wokufundisa abantwana, emana encediswa nangumhlobo wakhe, uZweni. Bavakala behlokoma abantu belali ngomsebenzi kaNzingo ngexesha lesikolo, baza bahlokoma ngakumbi ngexesha lecholidi, kuba uNzingo waman' ukuthenga imiqulu yokwenza izinxibo zazo zonke iintlobo, ezamabhinqa nezamadoda, evenkileni kaZweni. Kwakungekho ntsiki yayimqitha uNzingo, kuba oku kusika wayekufunde ngocoselelo olukhulu kulaa maNdiya aseKapa, waye ke umfo lo enesandla wenna! Wayelichule loo mntu; esakhe isandla sasiyitsho into abeyenza inge idaliwe! Aqala kaloku amanenkazi namanenc odidi oluphambili ukuya kuthenga imiqulu aye kuyiqeshela uNzingo ukuba ayisike. Yho! wayengasiki umntwa'kaSinxotwe wayesakha; ithi intwanazana nokuba ibimile ngxathu kangakanani na ibonakale isakheka yakufaka impahla esikwe nguNzingo.

Lo msebenzi mhle kaNzingo wenza ukuba nabongikazi phaya esibhedlela baze kusika impahla yabo kuNzingo ngecmali eziphathekayo. Bakhawuleza kwa oko abantu bathumela umthunjana wabo ukuba ufundiswe ukusika kwanawo wonke umsebenzi owawuseenziwa nguNzingo nomfazi wakhe. Ngexa lesikolo umthunjana ubufundiswa ngumfazi kaNzingo yonke imfundo edibene nokulukwa koboya bube ziingubo nezikhafu neyokusonta uboya. Ukuphuma kwesikolo ubuthathwa nguNzingo umthunjana kwa oko ufundiswe ukusika uphume kwakubetha intsimbi yesihlanu. Ngale yomkaNzingo imfundo intombazana nganye yayiruma iiponti ezintathu ezineesheleni ezisibhozo ngonyaka.

Le mali ayizange ibakhalise abazali, kuba babekubona ukuphakama kwemfundo ababeyifumana abantwana babo. Ngale kaNzingo intombazana nganye yayihlawula iiponti ezimbini ezineesheleni ezintlanu ngonyaka, kuba kambe wawungenzima njengowenkosikazi yakhe lo umsebenzi, libe nethuba lawo lalingelide. Sande ngokwanda ke isikolo sikaNzingo nomkakhe; bathi abaphumelele kwimfundo yokonga, baya kufikelela nakule yakwaSinxotwe ukuze babe nolwazi oluthe tyi.

Ngexa lecholidi sanda kakhulu esi sikolo, kuba zaphethuka zonke iititshala, nezingamadoda kambe, kwiindawo ngeendawo zize kwandisa ulwazi lwazo ngezi ntlobo-ntlobo zemfundo. Sii! yangena imali kwaNzingo zatsho zalibalca zonke iimbandezelo zamandulo.

Wonke ke lo gama kuqhutywa ezi mfundiso apha kwaNzingo ibe ihlabela mgama nemithi yeziqhamo yakhe awayemana ukuthumela kuyo abantwana emva kwesikolo sokuqala ukuba bayinkcenkceshele. Akukho siqhamo wayengasityalanga njengoko wayenazo zonke

iintlobo-ntlobo zembewu awayeziphiwe zaliqela eKapa ngulaa mLungukazi wayemlimela esitiyeni okuya wayesahlala chotela. Zatsho ngento entle nebukekayo iziqhamo zomfo wakwaDlangamandla; kwathi ukuqhama kwemithi kwabubuyokoyoko obatsho kube masikizi kobukeleyo ngathi iza kwaphuka ngenxa yokusindwa ziziqhamo!

Phaya esibhedlela zathengwa kakhulu ezi ziqhamo, zithengelwa abantu abafayo; phaya esikolweni zithengelwa abafundi ngalaa mali uRulumente wayeyikhuphela ukondla abafundi. Abantu belali nabo bazilangazelela ezi ziqhamo kanga ngokude bazithenge, kuba zazikho ngawo onke amaxesha onyaka—ummangaliso omkhulu kubo lowo wobukho beziqhamo nangaliphi na ixesha enyakeni!

Yaqala ukunwenwezela ngokwepalafini impucuko kaNzingo eSulenkama: bathi abemi belo zwe bavuka amaqandeni, ingulowo efuna ukuqale afike encotsheni yempucuko. Bema bume abantu baseSulenkama; laqala kaloku ilizwe ukunga likhandwe ngokutsha; omdala nomncinane bema ngeenyawo; elima olimayo, esika izinxibo osikayo, eluka iingubo nezikhafu othandayo. Yaphela le nkcitha-xesha yokubutha kwabafazi nokugcakamela ilanga kwamadoda. Baba ziimfidi abantu ukuya kufuna omashini bokuluka izinto ngezinto eNgcolosi.

Kambe ke abaphumeleleyo kule mfundo kaNzingo Sinxotwe abazange baswele msebenzi, kuba uNzingo wabathengela yonke into efunekayo wabaqeshela ukwenza iingubo, iityali, izikhafu neelokhwe zobusika ezenziwa ngoboya. Ncentsiki zaqhuba, nabapheki ngokunjalo, zaye zonke ezi zinto zisisiwa phaya evenkileni kaZweni.

Baxhasene kakhulu ngezinto zentengiso eqhubekayo evenkileni nangomsebenzi wesikolo oNzingo noZweni, baye basezimisele ukuba ngamafela-ndawo nye bobabini. Lomsebenzi wokuphucula amaMpondomise wawenzayo uNzingo nomfazi wakhe, wabafumanisa igama elithi, basiZindi esiqaqambileyo bobabini, kuba nange-minyaka elandelayo iSulenkama yayisakwaziwa njengenye yeendawo eziphucukileyo ngenxa yomsebenzi wabo. Phaya emzini wabo kuthiwa kusesiZindeneni, kuba bafana nesibane esibekwe kweyona ndawo ikhethiweyo, ibalulekileyo, nephakamileyo eSulenkama ukuze ukukhanya kwaso kufane nenkwenkwezi eqaqambileyo etsho baphela ubumnyama kulo lonke elaseSulenkama.

Ubuhle bomsebenzi kaNzingo obuncomeka ngokungenambaliso esikolweni nakulo lonke elaseSulenkama, benze ukuba kuhlangatyezwane naye ngokushushu ngamaMpondomise xa athetha ngokuvula isikolo semfundo ephakamileyo eSulenkama. Wakhawulezisa uZweni wabakhuthaza abantu ukuba bakhe izindlu ngaloo njongo.

Zithe zisakhiwa ezi zindlu yaye seyivuliwe le mfundo. Waququzela uMlungiseleli uNtusi ngokuyazisa ngokubhalela aBalungiseleli beemvaba ngeemvaba ebacela ukuba bancede bayishumayeke ngokubanzi ebantwini. Kunyaka olandelayo kwafika bantwana abaphumelele ibanga lesiThandathu bevela eChulunca, Ngcothi Qhanqu, Nyanisweni, Qotira, Bhalasi, Mvumelwano, Marambeni nakwezinye izikolo eziphele ngebanga lesiThandathu.

Wazama ngokubanzi uNzingo ukucela uMlungiseleli uNtusi ukuba amfuncle ezinye iititshala. Wasel' efumana iititshala ezimbini kwa oko uNzingo, kuba uRulumente wayesel' evumile ukuyixhasa isinala yaseSulenkama; yaba ke iSulenkama iqale ngeetitshala ezintathu zemfundo ephakamileyo kwasentlandlolo. Aba bafundi baze kwimfundo ephakamileyo eSulenkama, bazifumana zonke ezaa ntlobontlobo zemfundo zikwaNzingo, kuba eli xesha lesikolo lahlulwe ngohlobo lokuze kube kho nelomsebenzi wesandla wazo zonke iindidi. Loo nto ke ithethe okokuba aba bantwana bafunda iincwadi, ukusika, ukuluka iingubo, izikhafu ngalo-njalo; kanti ke isonka somtshato saziwa ngubani sisenziwa ngabo nje! Ngolu hlobo yabonakala icyona iphucukileyo imfundo yaseSulenkama; baza bonke abazali babasa eSulenkama abantwana babo.

Yakhawulezisa ke njalo ukwanda isinala yaseSulenkama. Ngokunje uNzingo sel' eyintloko yaloo sinala, sel' emana ukuzipha amathuba okuhlaba amadlala kwinkqubo yezinye iitshala, ezi ziphantsi kwakhe. Kambe ke uthembisa ukuba uza kuqhubeka kakuhle umsebenzi wesi sikolo njengesiqhelo, kuba nezaa ntwana zifikayo kwelaa cala lemfundo ephakamileyo ngathi ziyaqhuba. Ezi zifundo zomsebenzi wezandla bezisoloko ziqhutywa kwelaa cala lemfundo ephakamileyo, kodwa ngoku ziqhutywa nakweyona ncwadi iphantsi phaya esikolweni. Abantwana bathi bekhula nje eSulenkama babe besika impahla, bepheka izimuncumuncu, belima izityalo neziqhamo, beluka uboya, benza nezinye izinto ezifundwayo kwelamaMpondomise. Kule mcko uyancomeka kakhulu umsebenzi womfazi kaNzingo, kodwa singatsho ukuthi wahamba lula, kuba wayesel' egatyulelwe izigcawu nguNomthandazo, umkaZweni.

Namhlanje uNzingo yindoda yamadoda eSulenkama, engumnumzana okhahlelelwa nalolusebeleni ngenxa yomsebenzi wakhe awenzileyo apho. Yena unina lo sel' ephakathi kwentsapho yonyana wakhe, uNzingo yintoni ayifunayo angenakuyifumana kumaMpondomise njengokuba emxabise ngokungathethekiyo nje ngenxa yokubazalela ikhwezi laseSulenkama? Sii! bathamsanqelekile abazali ababantwana bazimisele ukubalula igama labazali ngobuhle bezenzo. Ithi imisebenzi yomntwana emihle izise udumo, nesidima nokuthandeka kubazali, nabo abazali bazive benebhongo ngaye.

Kambe ke ma-Afrika nama-Afrikakazi likhulu ixabiso lesimilo somntwana kubazali, kuba umntwana osoloko esenza izinto ezingcolileyo ubenza abazali boyike nelanga, kuba sebenga bahlekwa naziintaka kuba besazi okokuba igama labo liziintlani, lingundaba-mlonyeni, libaluleka kakubi ngenxa yemisebenzi emibi eyenziwa ngumntwana wabo; bade bambi banqwenele ukunga ngewayefe esemncinane; babe balila zoma.

Ngokunje xa kubhalelwa abaya bafundi idilesi ithi, "Sinxotwe Secondary School, Sulenkama, Qumbu." UNzingo noZweni bahleli kamnandi eSulenkama; sebenabantwana abamagama afanayo. Njengoko uZweni enalaa ntwanazana yakhe inguNomava, uNzingo unonyana ogama linguMava owazalwa ngelaa xesha lokugxothwa kwakhe esikolweni eSulenkama.

Abo bafu bazimisele ukwendiselana. Asazi ke nokuba loo mnqweno wabo woqhubeka njani na; sekuya kuchaza le mpi ikhula noMava noNomava kuba kambe thina sesiza kuya kusithela, aba bantwana bebancinane.

Hee! Into entle iza kakubi; amathamsanqa ayakwazi ukuzibonakalisa ngokunga ngamashwa; ububi bukwaiyo nendlela esinga kwinto elungileyo! Ukumka kukaNzingo Sinxotwe owabonakala ethiywe nguye wonke ubani eSulenkama kwaba ziinyembezi kuNzingo nentsapho yakhe, kuba wayelahllekwa sisonka sakhe semihla ngemihla. Ekufikeni kwakhe eKapa uNzingo yamntlitha-ntlitha imbandezelo yokuswela umsebenzi, yamenza okokuba angene ephuma kwiindidi ngeendidi zemisebenzi, de wacinga nokwandisa imfundo yakhe. Namhlanje umfo kaSinxotwe uphumelele ibanga lesihlanu kwimfundo ephakamileyo! Zithe kanti ezi nkxwaleko ziyamakha lo mfo, zimlungiselela eyona ndawo iphakamileyo aya kuthi abe kuyo. Kuthi ke kwakuba njalo akhumbuleke amazwi omfo kaNgxiya owayeyititshala encinane yaseSulenkama xa wayethuzela uNzingo mhla wayegxothwe esikolweni esithi, "Ngamanye amaxesha umntu uqala ngolonwabo nentsini kanti olo lonwabo lophela ngeenyembezi; omnye aqale ngeenyembezi ezitsho kube mnyama xa acinga ngobomi bakhe obuzayo obuthi kanti buza kuba luyolo emva kwezo nyembezi!"

Namhlanje umfo wakwaDlangamandla akaxakwanga kukusiphakamisa isikolo sakhe ngokusenza sibe nalo lonke uhlobo lwemfundo, kuba amava awaya kawufumana eKapa ayesel' emkhandele ukuba eme kakuhle phantsi kwayo nayiphi na imeko. Ezaa nyembezi wemka eziquthile ukusinga eKapa zathi kanti zimhlamb' amehlo, khon'ukuze ahambe ebona.

Xa umntu amana ukulandelwa ziimbandezelo udla ngokuthi- ngaza, axakeke, de wumbi acinge okokuba uyohlwaywa ngOphezu-

konke kanti usatyelelwe ngamava azama ukumlungiselela imcko aza kuba kuyo.

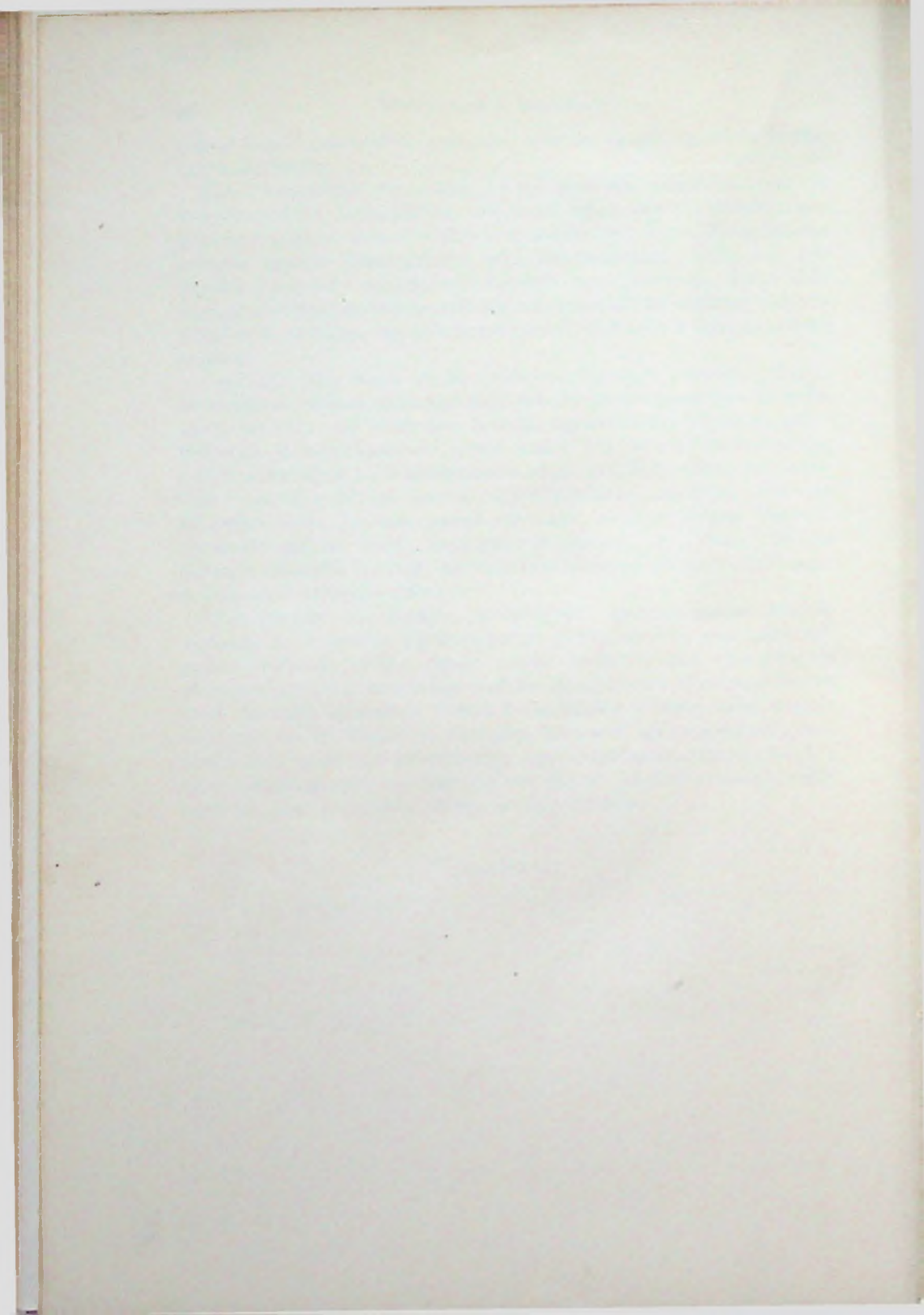
Akho amaxesha okonwaba nawecnyembezi emntwini nokuba ungakanani na; isekuhlaleni, isebomini nasendalweni yomntu into yokuba ezi zinto zombini zibe namaxesha azo kuye. Ilungile into yokuba umntu akhe athiwe ntlo yimbandezelo, kuba loo nto imnika ingqondo nenkqubelaphambili engaqondanga, kuba uthi ngokulwa necmbandezelo azibone sel' esazi izinto ezininzi. Amava azizifundo ezingena ngobusela emntwini; imfundo ayikho sikolweni kuphela.

Imfundo ikho kuzo zonke iindawo. Ngokuya kwakhe eKapa uNzingo wayesilwa nembandezelo yobuhlwempu kanti uza kufunda izinto ezininzi ezi sezimtsho watsho ngomsebenzi oqaqambileyo! OZweni noNomthandazo bathi kanti behleli nje baneendlelanellela zokuvelisa imali ababenqena ukuzenza, kodwa ithe imbandezelo yokutshutshiswa kwabo nguChithumzi ngemali yakubela bazikhumbula. Le nto yenza okokuba aba bantwana batyebe ngokukhawuleza kanti yayingeyiyo njongo yabo leyo. Batsho bafunda okokuba indyebo ininzi kulo mhlaba siwulimayo nezikhova zemali kule minwe yethu!

Sesibubonile ke ubuhle bomsebenzi wembandezelo kubafo ababini, athe omnye ngokusukelwa yimbandezelo wazibona sel' andise imfundo yakhe ngazo zonke iintlobo; abe omnye ethe kwangenxa yale mbandezelo wafumana ubutyebi abengenanjongo yabo. Baninzi ke abantu abathi kumonakalo wezinto zabo bazuze isiqhamo esihle. Kuthi xa kulapho, linyanise iciko lasemaXhoseni elathi into entle iza kabuhlungu ngecnyembezi nangenkxwaleko, inamagingxi-gingxi, ayisuki ithi tse. Ngoko ke iimbandezelo zidla ngokuba kho kwindlela esinga kwimpumelelo.

ISIPHELO







XHOSA