

UKUFIKA KUKAMADODANA

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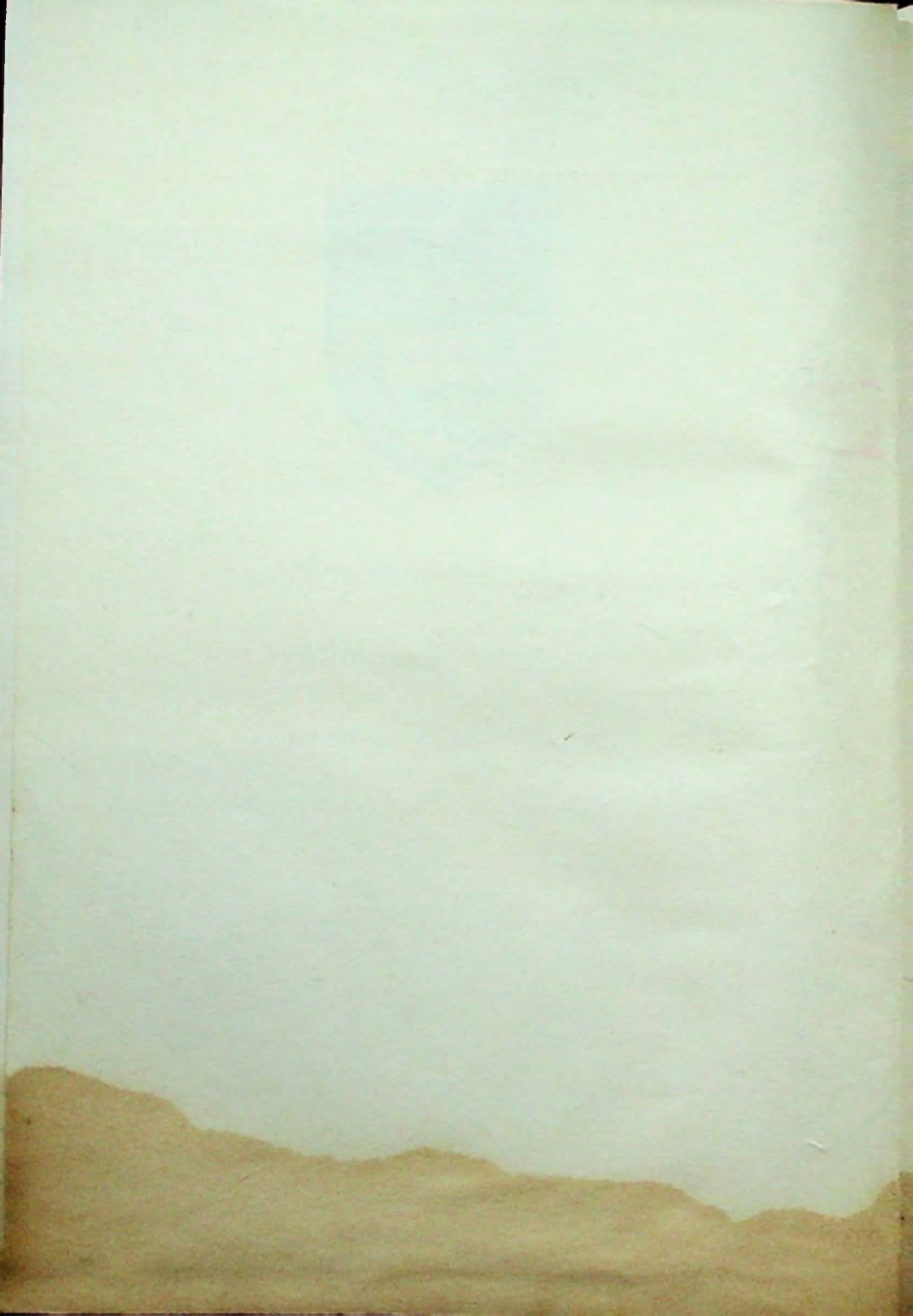


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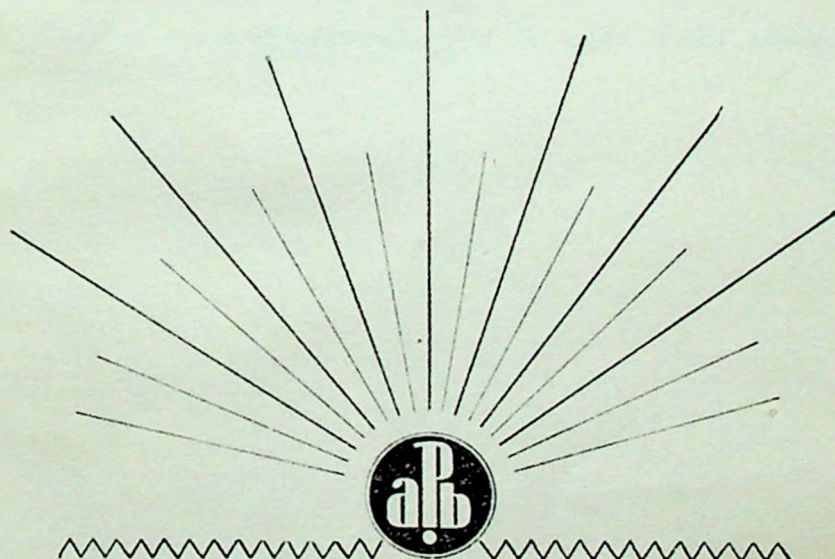
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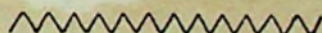
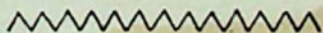
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Ushicilelo Lokuqala 1957

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ISINIKEZELO

KuBawo noMama ngokundifundisa de ndibe nakho ukwenza
eli linge.



INTSHAYELELO

Ndinikela eli linge kumzi oNtsundu, ngakumbi kulutsha lwakowethu. Ndinethemba lokuba uninzi kulo lofumana ukukhuthazeka kumahla-ndinyuka obomi.

Xa sinokuthi sikhumbule ukuba akukho nananye umntu obomi bulula, ongenazinzima zalo mhlaba, sinokukhuthazeka ekulweni nezethu iinkathazo. Masikhumbule ngokunjalo ukuba isizekabani sezinye zeenkathazo zethu yindlela esiziphethe ngayo thina ngokwethu entlalweni yethu. Ukuzipha ithuba lokuphononga nokuphethuphethula engqondweni nayiphi na into phambi kokuba siyenze kunokusisindisa kwiintlupheko ezininzi; kanti ke zikwakho nezivunyelwe nguMdali nje ukuba sihlangane nazo.

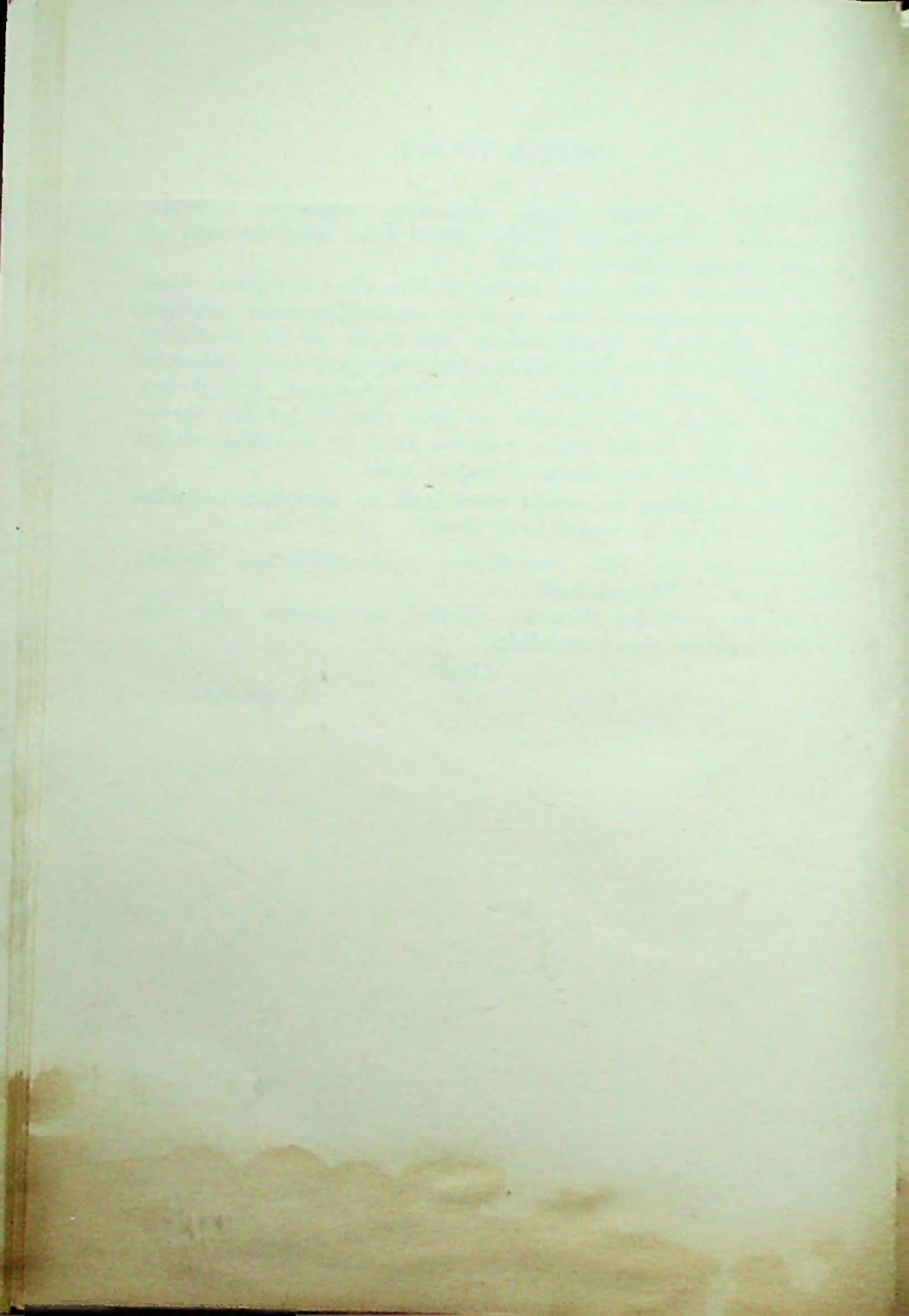
Kambe ke besiya kulivuyela njani izulu xa ukonwaba besinokukuxhamla sikugqibe konke kweli lizwe?

Elombulelo kuNikiwe mandilenze ngokundikhuthaza kwakhe kweli linge -- Mpandlakazi!

Kuni ke maAfrika akowethu ndinikela lo msebenzi ndaye ndiqinisekile ukuba niya kuwamkela.

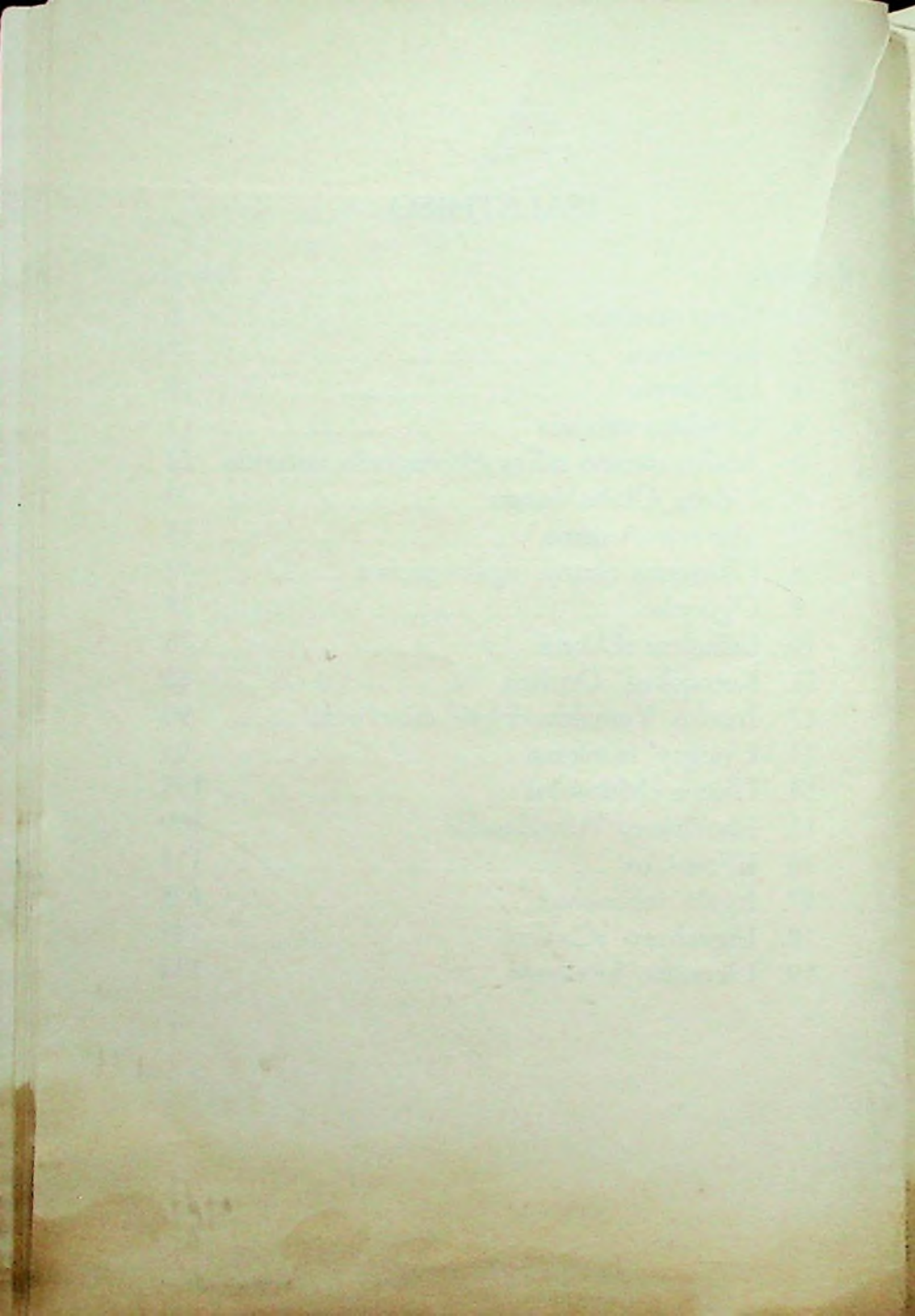
Owenu,

S. DAZANA.



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UMZI UVUKILE

“Phuma kwedin’ unqand’inja le ingadl’ umntu.”
Itsibe phandle inkwenkwe kwa oko. “Suka Gcinumzi!
Suka! inani le nja!” Itshilo inkwenkwe iyingqanda.

Mh-mh-mh-au! yavungamainja ilandela umntu
wasemzini “Yinqande mfana le nja iyaluma. Nkqo-
nkqo nkqo.”

“Ngaphakathi,” latsho ilizwi lendoda endlwini. “Eh
Jolinkoma! yatsho le ndoda ingena.

“Ewe, khawunike le ndoda umqonga lowo ichophe,”
yatsho indoda enkulu ibungqengqa elukhukweni isekele
intloko ngengalo ebe ingqinibe ngayo phantsi ukuba
iphakamise intloko ibone loo mhambi. “O, kuphunywa
phi kwasekuseni apha Qhinebe?”

“Jola, ndiphuma ngasekhaya.”

“Mh-mh. Benisaphila ke khona apho ekhaya?”

“Enkosi bawo, sisaphila. Emalanga izolo, kufike
umfana evela ebukhweni bukaMzamo eze kuxela ukuba
uNoluthando akaphilanga ngokokude abantu baphaka-
mise amehlo. UMzamo ke uthe kwa oko wenjenjeya uku-
singa apho ukuya kukhangela loo nto. Ubuya kusasanje
esithi kuthe kanti kukuza kwendodana efike ekuseni nje.
Noko ke uthi yonke into iqhubeke kakuhle.”

“Hayi Qhinebe iyabuleleka loo nto. Noko wena kuthi
xa kukho into enjalo elindelekileyo kusoloko kukho

ixhala de ifike. Ndingathi Qhinebe siyayibulela loo nto kuNkulunkulu, kuba namhlanje umzi uvukile kufike indoda nje. Besinga singachuma eso sithonjana de sibe yinto. Ingaba ke Qhinebe ubusihambele ngani?"

"Hayi, Jola, bendivukele phaya emasimini ukuya kukhupha la mahashe; kubonakala ukuba amakhwenkwe akawavalelanga kakuhle, aza ke atyhoboza. Noko umonakalo awungako, fanukuba aphume kusasanje. Bendise ndingena nje apha ukukwazisa ngaloo ntwana ifikileyo."

"Uthini kodwa uyise?" Labuza ixhego. "Kwok! akavuyi ngako, uthi kufike, uThathafince ngoku; akawuhlanganisi."

"Uthi ngubani, andivanga?"

Labuza ixhego libukhathazeka,, "uthi ngubani? Kha-wuphinde."

"Hayi bawo sendihamba." Utsho lo mfo selemi ngeenyawo ebona ukuba kuyonakala.

"Uzuthi kuMzamo lowo aze afike apha emininje, angaphosisi; uyeva Mlelekwa?"

"Ewe bawo." Wavuma ephuma.

Uhambe uMlelekwa ukuya ekhaya kwaMzamo apho ebehlala khona, ephelile lixhala nokukhathazeka ngento ayenzileyo. Into ngoku emkhathaze ngakumbi yeyokuba akayithethanga le nto kuyise kaMzamo enanjongo yokumangala; kanti phezu koko uzive engenakho ukumxelela uMzamo ngale nto yenzekileyo, kuba wayeya kumcingela ukuba uyenze loo nto ngabom ukudala ingxabano, kuba babengevani kakade. Waba nokuthingaza nokukhathazeka okukhulu. Uthe akufika ekhaya

waya kuMzamo wamxelela ukuba uyafunwa nguyise ngaloo mini.

Kuthe emini xa libufudumela wanduluka uMzamo, nanko esinga kokwabo. Ekufikeni kwakhe uphawule ukuba uyise usangene, kwanonina. Uthe akubulisa efika kwaphendula unina ngelikade, uyise yena wathula tu.

Kufane kwee nzwanga apha endlwini uyise nonina noMzamo bengathethi.

UMzamo umangalisiwe kakhulu yile nto, wafuna engqondweni ukuba ngaba kutheni na bethu. Uphathe kuthi ingaba bethu baxabene bobabini na, nokuba bethu yile nto yena ebebethu umfazi wakhe kwiveki ephelileyo na; abuye athi “Phofu bendilapha amaxesha amabini nje emva koko, sayithetha loo nto yaphela, ingaba yintoni bethu?”

Kude kwathi ngelikade wavakala uyise, “Mzamo kuqhubeka njani ngoNoluthando?”

“Hayi bawo kuqhubeka kakuhle akukho nto imbi.”

“Ngumntu mni?” Libuzile ixhego.

“Yinkwenkwe.” Uphendile uMzamo.

“Kekaloku Mzamo ungenwe yini le ibangele ukuba uthi umntwana nguThathafince? Mandikuxelele le nto, mfana wam: akunabantwana apha; ngabam aba bantwana. Akukho mntwana unokunikwa igama nguwe, mna nonyoko sikho.

Yintoni yona uThathafince? Uthini ukuthi izinto ezinkulu kangaka uzidibanise nentselo-tywala? Funda intlonelo nentelekelelo. Mandikuphe le nto, mfo wam: esiXhoseni umntwana uyanyetyelelwa ngento elungileyo ukuze alandele yona; ithi nokuba imbi ayilandele, uve.

kusithiwa uvunywe ligama. Loo nto ke ihamba ngolu hlobo ekwazini kwethu: Njengoko sithetha amathongo ayeva aqonde into esukuba simnqwenelela yona umntwana, aze ke wona asibike kulowo Mkhulu ahleli naye, aze ke yena asibabale ngokuthi loo nto siyinqwenelayo ngomntwana xa singasekho nonyoko.

mntwana siyifumane. Wakulilumkela igama olinika

“Lo mntwana ke nguMadodana kuba siya camagusha ngelo gama sithi ‘Nangomso mabandla kaPhalo, mabandla kaQengebe, ondlebe zinkulu, kaPhahlumphankomo.’ Asaya kuba maninzi ke amadodana aya kufika emva kwale. Lo mntwana, Mzamo, ze umfundise. Ndaswela amaphiko xa wawusemncinane, nawe ngendabe ndikufundisile. Loo nto ke, mfo wam, ndiyayiyaleza kuwe ngoku nonyoko evayo. Yona ekaThathafince into andifuni nokuyiva. Ndibe ndikubizele loo nto ke Jola.” UMzamo wakhathazeka yile nto, phofu wazibamba, akathetha, akabonakalisa nakusangana, kodwa waqiniseka ukuba nguMlelekwa lo ubange le nkathazo. Wazimisela ukuba noko ayiyeke le nto angabi sayibuza kuMlelekwa. Uthe emzuzwini akubon’ ukuba uyise ufezile ukuthetha, waphendula wathi: “Ewe ndivile ke bawo. Ndiya-bulela Jola.”

Kwesi sithuba uphakamile unina, waphuma. Uthe xa asemnyango wavakala esithi, “SoMzamo, ndifuna uSo-Madodana lo xa sewuqibile naye.”

“Hayi angahamba akusekho nto yimbi ngoku,” wathsho ukhehle eswabulukile kokuya kusangana ebefike enako uMzamo.

UMzamo usuke wahleka wathi.

uMzamo ngengalo eyithabatha imali neengcambu zakhe, wazibeka phantsi apha ngaseziko, wee thaca ugaga wahlala phantsi. Wondela phantsi ezingcanjini eman' ukuziphethula ngaloo minwe yakhe mide ibhityileyo, nengalo eshwabeneyo, kubonakala ukuba ukho lo mthi awufunayo.

Emzuzwini uthabathe ingcanjana, wayinika unyana wakhe. "Bamb' apha 'Se kaMadodana. Ubokuthi umntwana lo xa amana ukuzibhija ngathi unemfuxwa, upheke eli yeza ngamanzi libile, nimseze. Nali nelinye lokuqhumisa phaya ngasemnyango xa baza kulala." Latsho ixhegokazi.

"Ndiyaqonda," utshilo umfana "kodwa Ma alibulelwa."

EMBIZWENI

Kufike ilizwi apha kuloMadodana ngenye imini livela komkhulu lisithi yonke into eyindoda enomzi erafayo iyafuneka embizweni komkhulu ngoMgqibelo. Ithe yakufika loo mini, lakuphakama ilanga, amadoda abonakala etyathe iintonga zawo esiya komkhulu. Lithe lisithi futhu elehlobo kwaye sekuyinzwinini phaya ngasebuhlanti kudliwa amavo eemfazwe naweengqina.

Emzuzwini uphumile endlwini umfo kaSibhalala, umfo ofanelekileyo, onwele zithe shinyi, zikhathaze ngokuxuba, phofu engekabi ntanga yaloo nto; ube lolu hlobo kuthiwa ngesiXhosa yingwev' entsha. Isiqu sakhe besimlingene, esuke kuhle egadeni engelulo fafa noko. Ube engumfo ofaneleka agqibe xa ahambayo, ufike eyekelele athi ukunyathela ngelo batha ange woyika ukuhlatywa ngameva. Bambi bebesithi xa bamthuthayo bemhleba (noko bengahlupheki nokuba uyeva) bathi "NguChul' ukunyathela, unyawo luyabhen' ukuhlala, bambi besithi "NguMadolo kweli lizwe" ngenxa yokujiwula amadolo la xa sukuba ehamba. Uthe akusondela yema ngeenyawo inkundla yaduma "Gudlulwandle!" Akaphendula uMntwan' omhle waya wahlala elugageni abeluphathelwe yinduna.

Yahlala phantsi inkundla; waphakama umnumzana wathi: "Mawethu, andifuni kunilibazisa. Ndinibizele

umcimbi wesikolo: Utitshala walapha kuthi eMhlotsheni kudala emana ukufika apha ekhala ngokuba abantwana bambalwa esikolweni, nabo bakhoyo beza xa bathandayo; ke ngoku sefumene ilizwi utitshalakazi lokuba uza kuyeka aphume kwesi sikolo, ititshala ke ngoko ibe nye. Ke mawethu kudala ndanixelela ukuba esi sikolo senu siza kufa, aniphulaphuli. Namhlanje ke ndithetha nani okokugqibela ndibe ndiyani?cama malunga nesikolo. Asizanga sabakho isizwe esimiyo sezidenge. Izidenge zonke zililifa lezilumko. Ukuba abantwana anibathumeli esikolweni bafunde akukho nto banokuphila yiyo elizweni, ngaphandle kokuba ngabembi beendlela nemigodi nabalusi beenkomo, amantombazana nawo aqeshelwe ukwenza yonke le misebenzi inokwenziwa nazizidenge, basebenze nzima besebenzela ilize. Kwaba bantwana benu kufanele ukuvela abafundisi, otitshala, onobhala, iitoliki, abalimi, abaluki ziimpahla zokunxiba, abachweli, abathungi bezihlangu, abasiki beempahla zokunxiba, abongikazi, abarwebi, ababhali-ziincwadi, abakhi bezindlu, abaqhubi beemoto kwanabakhandi bazo nabenqwelo, njalo njalo. Kwenzeka ntoni ngoku endaweni yaloo nto? Isikolo senu siyafa, utitshalakazi selenyolwe ngonkomba nguRulumente wemfundo ngenxa yamanani aphantsi.

Ndithe ngokothuka loo nto ndaya kufika kuMfundisi ukuya kuqonda ubunyaniso baloo nto. Ewe ndafika kunjalo, kodwa kwakho lo mbandela ubangele ukuba ndinibize. Loo nto yokuyeka kukatitshalakazi iya kwenzeka ukuba amanani asoloko ephantsi de kufe le nyanga izayo, eyeNkanga, de kuphathelele kweyoMnga. Kodwa ukuba amanani anyukile ngezo nyanga wohlala.

Ukwenjenje ke maMpondomise akwaQhinebe, akwaMlunjwa, kwaMlolela-wezembe ndibhenela kuni. Nidume ngokukhalipha, kude kuthiwe ngathi nahlutshezwa ngomlolela wezembe. Khaniyikhaliphele le nto. Yemk' inkomo siyibona. Yini na le? Lwakha lwaphi uhlanga olunje? Nibulal' iintsapho xa nisenjenje. Ndiyasithela. Ndiyivulil' imbizo amadoda makaxoxe."

Intetho yonke elandelayo ithambekele calanye ngaphandle kwentetho yomfo obesaziwa ukuba kakade ligezana elithanda ukuphum' ecaleni linxaxhe — uDingindawo igama. Kambe ubekhe ade abalahlekise abangamaziyo ngentetho yakhe engathi iphethe lutho. Noko abamaziyo babengasamse so ngokwazi ukuba akaze enze nto ngaphandle kokuthetha oko kuphela.

Ube eyinto elidlavu, elivila, elambayo; usapho lwakhe lulamba luhluphekile ziinzingo. Nto abeyenza ngenkuthalo lo mfo kukuzingelana neendywala, kodwa angaze asile emzini wakhe; bebede bathi ukumbiza nguSilangeentungo. Ngemihla yakhe yobutsha wayengumsebenzi eKapa. (Phofu ke nangoku ubesenakho ukuya emsebenzini ukuba waye enganqeni.)

Uphakame kwangoko akuhlala phantsi usibonda wathi:

"Kuthiwa ndithetha ngathi ndaginy' impempe, mhlalingaphambili nebandla lakhe."

"Dingindawo hlala phantsi khe kuthethe amadod' ebandla. Uyawaza kubhuda kanene. Kuthethwa ngesikolo apha. Ukuginy' impempe kwakho kungenaphi kuloo nto?" Kuvakele enye indoda isitsho ngeliphakamileyo. Ibikwaligezana loo ndodana, noko bekushiyan' imi-

khuhlane uDingindawo nayo — inganeno yona kuba kambe ibe inembeko kwabasemagunyeni nabadala kunayo. Noko ibisithi yakudibana neentanga zayo itsho kulumez' amazinyo ngentetho engenasithelekelelo.

“Hayi khanimyeke, mhlawumbi kotsitsa lutho nakuye namhlanje.” Utshilo usibonda.

“Soz' uve, akhon' amayilo, eli alinantanga.” Umbo-mbozele watsho uMphulukwa, kuba kambe ibe iligama layo le ndoda elo.

“Mandiqhube ke ndinguDingindawo nje phofu ndingayidingi?”

“Ewe Qhinebe qhuba.” Watsho usibonda

“Ndichaphazele kancinane nje le ntetho kaMphulukwa ndingathi uvunywe ligama, uthetha ngathi iyamphuluka intetho yakhe — xa ndingathi ndithethe ndigababise ndingathi umlomo wakhe usindwe yimpumlo.”

“Dingindawo, thetha ngomcimbi esikuwo.”

“O, kulungile nkosi yam, uxolo, bendisaluleka ubutyhu thu-tyhuthu beziphundla-phundla ezifumana zithethe. Ithi intetho yam xa ndiyandlalela: ‘Akukho nkwali iphandel’ enye, ephandel’ enye yenethole’. Sihlangene ngomcimbi weetitshala ezize kuzisebenzela imali ngaba bantwana bethu. Ziyasinika le mali yazo? Into eyenzayo le titshala inkulu ungafika ifake u-tie yonke imihla, iqhashambula ixel’ intakumba (nabantwana bade bathi ukuyibiza nguWadliwa-zizibawu) ijikeleza le mizi ifuna abantwana, emva koko ize kubiza imali yeencwadi; side sizuze ntoni thina ngokufunda kwabantwana bethu?

Kutshanje ndive ukuba uthi lo titshala abantwana bethu baza kuphekelwa phaya esikolweni yonke imihla

yesikolo. Mandinixelele le nto — kudala ndibona. URu-
lumente akasokuze ondle abantwana benu ngesisa. Zeni-
bone, ukuba nikhe nayivuma le nto kuza kongezwa irafu
kuthiwe yeyokudla kwabantwana bezikolo. Licebo eli
lokucinezela abantu. Utitshala ke yena akayikhathalele
loo nto nokuba iyanicinezela na; into agcine yona yile
yemali yakhe kuphela. Elam ilizwi lithi, ndilitsolise, masi-
ngabi nanto nalo mcimbi katishala. Ukuba siyavalwa
isikolo kokhona kulungileyo, sahlukane nenkathazo.”

Utsho wahlala phantsi lo mfo selebile xhopo, kuba
ubengumfo othetha ngamandla edala ihlombe. Ubesithi
maxa wambi akufudumala entethweni yakhe ubone elahla
idyasi, nebhatyi, akhuphe nehempe le ithi bhuu phezu
kwebhulukhwe esithi uyaziphozisa, abile abe
manzi ekhwaza engqisha, phofu intetho yakhe wakuyiqwa-
lasela ufumane ilambatha.

Emveni kokuba ehleli kuphakame enye indoda ethe
ngambalwa yanyolo amadlala abalaseleyo kwintetho ka-
Dingindawo isithi iyathemba ukuba amadoda ayakuku-
zikisa ukucinga, angemki nomsinga wentetho eshushu
yesithethi sokugqibela; itsho yathi; lo titshala athi
uDingindawo akalulo luncedo mntwini akasokudinga
msebenzi kuba uya kuya kwiindawo zona eziyifunayo
imfundo.

Indawo yesibini imfundo le yenzelwa ilungelo lomfu-
ndi ingenguye umzali. Aba bantwana, xa sukuba befu-
ndile, baza kufana notishala lo basebenze imisebenzi
yokunceda isizwe. Utsho wathi lo mfo makungabi sanya-
thelwa zizithethi ezilandelayo kwintetho elahlekisayo

engakhiyo. Ukuba uDingindawo lo uphelele kuloo nte-
tho ithi masiyekwe sife isikolo akathethi uthule.

Bonke abathe bethetha bathambekele calanye ngenxa
yomothuko womzi, kwacaca ukuba bonke abantu bayi-
ngxamele into yokufundisa abantwana babo. Kude
emzuzwini yathi into kaMahamba, indoda yalapha
komkhulu: “Ngoku mzi masithethe into etsolileyo
emayenziwe sithi. Mna nali elam, emzini xa abantwana
bebabini mhlawumbi bebathathu makabe mnye owalu-
sayo, abanye bafunde. Loo nto ke ibe ngumthetho
walapha aya kuthi ongawuthobeliyo aziswe enkundleni
apha. Makathi la madoda aliliso leNkosi kwezi ziphaluka
ayibazele iliso loo nto ukuba iyenzeka na nokuba aye-
nzeki.” Utsho wahlala phantsi. Le ntetho kaMahamba
ingenile ezingqondweni zomzi, yavunywa, yaqiniswa,
yaphunyeleliswa, yamiselwa.

ESIKOLWENI

Ngolwesibini kwicawa elandelayo uthe akufika ekhaya uMadodana evela kwalusa (kuba, ube selekhulile ngoku eyinkwenkwana eselisalusa) weva ebizwa nguyise. Akufika wathi uyise “Linganisa le hempe nale bhulukhwe” Watsho ezinikela uMadodana ezi zinto Wenjenjalo uMadodana emangalisiwe ukuba ngaba uyise lo ucinga ntoni na namhlanje.

Wamkhangela uyise wabona ukuba ziyamlingana wathi, “Kusasa, Madodana, wena uya kuhlamba umzimba emlanjeni unxibe kakuhle ezi mpahla zakho uye esikolweni; uya kuhamba noGilifusi lowa kaThoba.”

Ngobo kusuku uMadodana akalalanga buhlayo. Kwaba ngathi intsasa ayifiki, engxamele esikolweni, phofu esoyika kuba abanye babesithi utitshala lo uyabetha. Kusasa ke wavuka wahlamba wanxiba, wathi akugqiba ukudla waya kugqitha kuGilifusi obeza kuya okokuqala naye esikolweni.

Bafike sele singene isikolo behamba nenye inkwenkwana ekuthiwa nguBeleka. Bangena.

“Tyhini! molweni madoda,” utshilo utitshala ngobubele, “nize esikolweni na?”

“Ewe uphendule uBeleka.

“O! heke, ungubani wena?” ubuzile utitshala.

“NdinguBelekizando.”

Gquzu, suka bawa abanye abantwana yintsini leli gama. Baye besazi nje ukuba nguBeleka, bengazi ukuba kanti nguBelekizando. Notitshala limhlekisile eli gama. Uvakele esithi "Hayi mfana wam namhlanje unguAlexander." Wancuma uBeleka leli gama limnandi kangaka wema ngeendlebe zombini. "Wena?" ubuzile utitshala kwelanelayo inkwenkwe.

"NdinguGilifusi."

Hayi, akabi nakuzibamba utitshala, wawa yintsini akuva eli gama.

"O, hayi ke mfana wam, unguGriffiths wena. "Lo wesithathu ngubani?" wabuza utitshala.

"NguMadodana."

"Hayi, lilungile eli lakho, mfo, wam. unguMadodana kukanye. Ke bantwana bam zenize esikolweni yonke imihla, nifike kwakusasa singekangeni isikolo. Niza kufundiswa ngutitshalakazi lowa. Hambani niye kuye."

Bahamba abantwana baya kufika kutishalakazi wabo.

UMDLALO WEBHOLA

Ufundile uMadodana kwesi sikolo, wazibalula ngobukhali kwizifundo zakhe, ngentobeko, nokuba luncedo kwiititshala zakhe; zamthanda zamnonelela. Uthe akuphumelela kwibanga lesine waya kwesinye isikolo ekuthiwa kuseKhethekhethe, wafunda khona ibakala lesihlanu nelesithandathu.

Ukususela kwixesha awafika ngalo kwesi sikolo ube eyiloo nto waye eyiyo esikolweni saseMhlotsheni ukuzibalula ezifundweni nasekuziphatheni uMadodana. Kube kukho nto athe wayithanda uMadodana kwesi sikolo saseKhethekhethe — umdlalo webhola ekhatywayo. Kwisithuba seenyanga ezintandathu wenziwa umphathi wabona badlali baphambili kweso sikolo; kangangokuthamba nokukhawuleza konyawo lwakhe xa akhabayo mhlawumbi abalekayo amakhenkwe amthiye igama lokuba ngu“*Flexible V8*” kuba esithi ngamendu angashiy’ izinja. Ubungeva xa umdlalo ufudumele xa kudlalwa nabasezizweni, sel’ ekhwaza awakowabo amakhwenkwe esithi “*Flexy! Flexy! Flexy! V 8 double engine*” ange naye uva loo nto athi akuyiphephaphaphisa ngeenyawo ange uyibambe ngezandla.

Ngenye imini entwasahlobo kwalindelwa abadlali abadume kunene besikolo saseMoroka, beze kudlala nala makhwenkwe aseKhethekhethe. Imini le yayizole kunge-

kho nelifu; kunqanqaza onogqaza, kulilisela amanqilo, kuvakala nenzwini emnandi yeenyenzane. Umoya wawuphole kamnandi uhlaziya. Nazo inkomo zigudl' amathambeka, iigusha nebhokhwe zithe thantalala ethafeni zinamathele kweluhlaza.

Kuthe ngexesha lokungena kwesikolo aba sel' ephelele onke amakhwenkwe kaMadodana. Utitshala wawo wayeqeqeshe kakuhle ngokuwabalekisa imihla yonke ekuseni ewakhupha iphika nenkantsu. Yena ngokwakhe waye eyindlali ngemihla yakhe yobudodana esinaleni yaseDikeni. Esi sikolo saseMoroka sasitshatshela jikelele kumdlalo webhola. Noko sasingazanga size kudlala nesi sikolo saseKhethekhethe, ngenxeni yokuzoyikela kwaba badlali baseKhethekhethe, beqonda ukuba noko abazizo ntanga zawo la makhwenkwe aseMoroka emdlalweni. Nangale mini ibe yinto yentlekisa kubantu abawaziyo la makhwenkwe ukuba ngamachule kwawo; bambi bade bathi namhlanje amakhwenkwe aseKhethekhethe asukele intak' endala esithi lithole, aza kuyalwa ukudliw' oku eth' amabhongo notitshala wawo lo into efumana izigxama.

Kufutshane phambi kwedinala angena amakhwenkwe aseMoroka, amanye ehamba ngeenyawo, wambi ekhwele emahasheni, kukho namadoda nabafana baseMoroka bewaphelekile. Kambe oku samela komdlalo wesikolo saseMoroka yayiyimbalasane nebhongo nakubantu abadala, behlome usiba lwendwe ngokuzibalula kwesikolo sabo ngomdlalo. Umdlalo webhola xa uza kubakho ubuvakaliswa kwizaziso zecawa nasembizweni kwasibonda.

Ngale mini kufike abafo bephantsi kwendwe yabo eku-bhalwe kuyo la mazwi:— "ASIZANGA SOYISWE,"

baye aba bafo bevuma behamb' apha besithi 'Siqhel' ukuy' ezizweni zonke, sibuye nal' olu duma lwenthu." Yavakal' eny' ingwevu sel' isithi;—"Nam! na kunamhla, ndokha ndibone mhla kant' umntu yint' ekhe yoyisw' endlwini yayo. Kwakha kwanje phi na makhwenkw' aseKhethekhethe. Ayadliwa naphezulu!"

Hayi, yatsho ingoma ngevuso eloyikekayo elenze wonke umntu okhoyo apha weseKhethekhethe wanentaka wanedyudyu. Eza, eza awaseMoroka aya kumisa phambi kwendlu yesikolo saseKhethekhethe. Uphumile utitshala waya kuwo, wathetha nomphathi wawo esithi umdlalo woqalwa emva kwedinala ebaleni lomdlalo. Hayi ke abadlali baseMoroka bachithakala kuloo mbumba babesiza beyiyo, sel' ingathi yimpi ngenene. Zehla izibilini naku-magwala abesel' ezimisele ukucela kwabanentsente ukuba bekuthe kanti yimpi.

Kudliwe kanye entloko ngelixa ledinala. Kuthe kuba semva kwayo kwaye kungenguye mntu ebaleni lomdlalo kufane kwayinkungu nelanga, uMbo nomXesibe, amaqela la azakudlala ehleli ngezikolo zawo esinye ngapha nesinye ngapha.

Bonke abantu balindele ngothakazelelo nehloambe sekumana kuvakala ikhwelo elibukhali kumadoda asekhay' apha, kumana maxa wambi kuphuma amaqhaji edlala, edloba ngokwamankonyana; kukho nabanye abamana bevakala bekhwaza besithi, "Kwada kwakudala mphathi wawo! wafake, kudlan' iintsimbi."

Prrrr! Prrrr! Prrrr! Kowu inge ayitshongo impempe yomfo kaDalasile, obeza kongamela abadlali; oyihlabe kabukhali engena ebaleni yedwa enxibe ezimhlophe qhwa;

yavakala indimbane yababoneli sel' imi ngeenyawo ngoku,
ikhwaza "Yehe! konakal' ukuhlala!

Lavuth' ibhayi!
Unganyebelezeli mfana,
Kuza kudlalwa!"

Hayi ke ngoku ihlombe lisuke lawuzama-zamisa umzi
uphela, kwafana kwasisimilimokhwe, isihika-hika sento,
de waya kuthi ngxix ngasebholeni ebisesazulwini sebala
umfo kaDalasile.

Hayi ke, wena wakha wayibona inkabi yenkomo ihlu-
thi inotshobo, enjenjalo ukungena ebaleni amakhwenkwe
asekhay' apha eKhethekhethe, kwabonakalu ukuba aqe-
qesheke gqibi, alwasulwasu, akanantaka mpela. Nto efike
yakhupha ingevane nakwababandayo yimbongi yalapha
komkhulu kwaMajola eKhethekhethe, ethe yakutsho
impempe yomfo ka Dalasile yavakala:—

"Yeha ke! Yeha ke! Yeha ke!

Kwakha kwanje phi na bandla likaGodidi,
LikaSomarwarwa, thumba lisedolweni?
Ndaza ndabon' amadod' ekhutshw' emakhaya;
Ndaza ndabon' amadod' elal' emathanga;
Nala kushiya ntoni n' emhlaben' apha
L' ibonwa nin' abanye bangayiboniyo?
Awu! Ayadliwa naphezulu!"

Amakhwenkwe kubonakele ukuba iwagqibile imbongi,
kwabonakala ukuba ngoku anakho nokufunz' eweni ku-
phele kungabuyi nanye. Angena edloba sel' lefun' undi-
kho; ema ngecala lawo.

Angene awaseMoroka phakathi kwenzwinini nengxo-
kolo, ekhaphu-khaphu ngokwamabhadi: Wathi umntu

“Kunyembelekile makwedin’ akwaWonkwankwa Makwedin’ akwaWonqunqu, AkwaWosel’ amanzi.”

Yavakala ingoma yabo esikhungwini sabo:

“Siqhel’ ukuy’ ezizweni zonke

Sibuye nal’ olu dumo lwethu.”

Athe akuma ngamacala awo sekufane kwee nzwanga, wawandulula umfo kaDalasile. Uthe akuyivuthela impepe ukuba kuqalwe, hayi, hayi, indaba yetyelo ayikholi: Ubushushu bomdlalo nokuzimisela, nobuchule babadlali bube bobungathethekiyo. Emzuzwini kubonakele ukuba amakhwenkwe aseMoroka angxamele ukugunya, yathanda ukuba calanye ibhola. UMadodana lo ubedlala phambili kwicala lasekunene efunzela into kaNtombela ebikumgca ophambili esazulwini.

Kube lithuba elide engayifumani konke uMadodana, kodwa wagcina indawo yakhe. Bebeqeqeshwe ngokukodwa ekugcineni iindawo zabo nokugqithiselana ibhola. Emzuzwini ifikile kuye sel’ eyilambele kade. Kwowu! Kwowu! wanduluka nayo, wanga ngumvuundla, ndithi mna iinyawo zingafiki phants’ apha. Waya, — waya —, sebebiza abakowabo besithi’ ”*Flexy! Flexy! Flex! Flex! double engine V 8 ’46 model* dubula!!! Ndithi mna zalal’ iintuli emva kwakhe kwathi bhuu. Uthe akuba kude kufuphi nomnyango webhola ngasekunene wee jezu ngasekhohlo; nanko okaNtombela selekhohliwe yemakayenze elindile. Quu uyidubule uMadonana waya kuwa, etyhalwa yinto kaMaqwathini abathi ukuyiqhula ngu “Ludonga lwamatye.” Yaya yakutsho kumfo kaNtombela. Akalibazisanga kwa oko, kuba ubone izigeledwana ezibini zifunze kuye esiqwini ngemifutho nama-

ndla azo onke, wayidubula ingekawi naphantsi, watsho ngento athe wonke umboneli wagqiba ukuba ingenile, yatsho kumqobo onqamlezileyo wafun' ukushunquka; yabuya ingangenanga, sele bemi ngoku ababoneli bekhwaza, bambi sebebuya ebaleni okuya bebesithi oka-Ntombela uyifakile yabuyiswa ngumqobo onqamlezileyo.

Hayi ngoku baxhwithene ngayo abadlali phambi komnyango wayo sebefuna ukuyingenisa nangezandla abaseKhethekhethe. Kuthe kuloo ngxinano kanti uMadodana umi kufuphi ngaphandle kolu dunkunku lotyhilizwano elindile, yaphuma ibhola yeza kuye ngqo. "Kwowu!" wawakala "Yehe!" wakhala eyidubula eyedwa. Hayi wayikhaba yalutolo yayakuthi khatha ngakuphondo lwasekhohlo.

Yeka ke baphokozeka ababoneli ukungena ebaleni bephethwe lihlombe bevuyisana nabadlali: Kufane kwathi ntshwee yingxolo. Uqonde kakuhle umphathi-mdlalo ukuba makakhe eme lidambe ihlombe. Emzuzwini iye idamba ingxolo, babuyela ezindaweni zabo abandoneli, kwanabadlali

Ngeli xesha kubonakele ukuba abadlali baseMoroka bazimisele ukurola nomncono wobuchule babo. Uqhube umdlalo ngobuchule obungummangaliso, kungekho kwenzakalisana, begqithiselana ngokwabadlali abanamava kade. Hayi bo, yalile ukungena macala. Abagcini minyango macal' omabini kubonakele ukuba ziikati, akudluli nto kubo.

Lihambile ixesha kudlan' iintsimbi, de ngelikade yavakala impempe yomfo kaDalasile prrrr - ! prrrr - !

prrrr - ! waphela umdlalo omhle. Livakele iqela lalapha ekhaya livuma lisithi:—

“Thina singumlil’ ovuthayo watsha! watsha! watsha! Lumka ke watsha!” Batsho neengwevu zalaph’ ekhaya zee hili lihlombe, kumnandi. Wachithakala umdlalo omhle waloo mini.

ANDINANKOMO NDINGAZITHENGISELA
IMFUNDO

“Ngexesha leembandezelo
Wondifihla wena,
Woqinisa iinyawo zam
Ewen' elilodwa.”

Ufunde kwesi sikolo uMadodana wada waphumelela ibanga lesithandathu. Kuthe ngenye imini ngeli xesha iimviwo zabo zebanga lesithandathu sezisondele uMadodana waxelela uyise ukuba ufuna ukuya esinaleni kunyaka olandelayo akuba ephumedele kwibanga lesithandathu. Uyise akaphendulanga ngaloo mini. Kudlule iintsuku zantathu wathi uyise ufuna ukuba akhe athethe naye uMadodana phaya ngasebuhlanti.

Bahambe baya kwayama ngothango lweenkomo. “Mfana wam,” uvakele esitsho uyise ‘mfana wam, ndikuve usithi ufuna ukuya esinaleni kunyaka ozayo. Ndifuna ukukuxelela le nto, Jola, andinankomo ndingazithengisela imfundo mna. Iinkomo ezi zililifa endashiywa nalo ngubawo, ndifuna ukuzigcinela wena, mfo wam, ukuze ke wena ugcine wondle ngazo abaninawa bakho nodade wenu. Imfundo andiyifuni mna, nyana wam, yenza abantwana bangahlali emakhaya, ingenisa umzi ezindlekweni zeemali, aze ngoku loo mntwana akugqiba ukufunda emke aye kusebenza kude lee, angabakhathaleli

abazali bakhe nabantakwabo — hayi mfo wam, into endifuna ukuyenza kukukuzekela umfazi ngoku. Iintanga zakho zinemizi zisebenza eGoli. Kumhla wena usathetha ngokuhilizela esinaleni. Mna ngokwam kwanele ukuba ube nokuzibhalela iincwadi zakho. Andiyingene konke Jola, loo nto yesikolo ngoku. Mayiphume kuwe engqondweni.”

Uthethe le nto lo mfo wee khwitshi wahamba emshiya uMadodana equbude intloko, kanti iinyembezi ziyaphalala bubuhlungu bentliziyo yakhe. Uthe akuba noko-melela waya kunina wamxelela yonke le nto bebobabini.

Uthe unina, “Andazi ke mntwanam, mna xa ufuna iimfundo bekulungile, kodwa uyihlo mntwanam akafuni nto ngokuthengiswa kweenkomo konke. Uze ukhe uxelele utitshala wakho ngale nto nguyeyo umntu onokuba necebo mhlawumbi.”

Ngemini elandelayo uMadodana waya kutitshala ukuphuma kwesikolo wamxelela ngezi ndawo zibekwe nguyise kuye, esekukhathazekeni ngokuqonda ukuba uyise ufuna ukuba makabuyele ebuqabeni. Utitshala uphendule yonke intetho kaMadodana ngelithi yena wokha aye kudibana noyise kaMadodana, watsho wathi “Goduka wena; ungazikhathazi ngale nto. Cinga kuphela ngeemviwo ezi zakho, uzilungiselele ukusebenza kakuhle uphumelele.”

Emva kwesikolo ke wenjenjeya utitshala ukuya kulo-Madodana ekhwele ihashe lakhe. Ufike ekho ekhaya umnumzana; kwathi emva kokubuzana impilo lwaziba usapho bashiyeka bobabini endlwini.

“Ingaba kuvelwa phi ke ngutitshala wethu?”

“Hayi ndivela ngasekhaya, Jola.”

“Ewe.”

“Bendihambele apha kuwe ngomntwana wakho uMaddodana?”

“Mh . . . mh . . . mh . . . qhuba Dlamini.”
utshilo umnumzana.

Lo mfo wakwaDlamini ube engumfo odume ngobuciko bokuthetha nobulumko bengqondo. Bekusakuthi xa kukho imicimbi edl’ umzi iNkosi ibize yena ayisombululele amaqhina ngokuyicebisa. Ibandla lonke lakomkhulu belinvuma ukuba intetho yakhe yaba soloko yachana ucwethe.

Uthe akungena kulo mcimbi wokufunda kukaMaddodana wathetha wophela. UJola lo ubesisaqhaga ngentetho, kodwa bekuyinto enzima kakhulu ukumguqula entweni asel’ ezimisele kuyo. Kuthe khona kwakubonakala ukuba imfundo yonyana wakhe yomnyanzela ukuba angene ebuhlanti mhlawumbi abuvule ngezantsi, hayi wesuka wamana ethinta izikhohlela enikina intloko kuphela emana nje ukuthi “Hayi, hayi, hayi,” asuke athule.

Uthethe okoko umfo wakwaDlamini ecacisa ilungelo lemfundo eqononondisa nokokuba intloko yalo mntwana ihamba lula ezifundweni, into ke leyo eyakwenza ukuba abe nokufunda esinaleni ngexesha elifutshane abuye eze kusebenza. Uqoshelise ngelithi “Jola sendimfumanele umfana lo isiqingatha semali yonyaka wokuqala. Into ngoku omawuyizame kukuzalisa nje eso siqingatha wena kuphela okwalo nyaka. Uthe akuva le ntetho uJola, wathanda ukoyisakala. Ufike eneneni uDlamini lo indlela yakhe

selingangathwe kakhulu ngunina kaMadodana. Kwesi sithuba uphendule umnumzana wathi “Kulungile ke Dlamini angaya okwalo nyaka kuphela ukwenzela nje ngokuba ubusitsho ukuba abe nakho ukuzicelela isonka. Ndifuna ke akubuya ukuphela konyaka ndiinzekele.”

Eneneni khona uDlamini lo ube efana ebhalel' edolweni ngokuthi isiqingatha semali sikhona. Naye eyakhe ingxaki yabe inkulu yabantwana bakhe ababesesimaleni. Kodwa waqonda ukuba kufuneke eyoyise le ndoda yakwa-Ngwanya kwalapha, hleze ingaba saphinda ivume kwa ukuthetha ngalo mcimbi. Emveni koku ke ucele indlela uDlamini, wakhwela wagoduka.

Akubanga yinto elula kuDlamini ukuyithetha le nto entsatsheni yakhe yankeleke, kuba ngokwalo usapho lwakhe lubeke ezalo iingxaki lusithi ngale nto ayenzayo uyalubandezela.

Ngokufutshane uMadodana nabanye baphumelela kakuhle kwiimviwo zabo zebakala lesithandathu. Ixesha lee holide zexa lokulima akalivanga uMadodana elungiselela ukuya eMthatha apho utitshala wayegqibe ukuba makamthumele khona ukwenzela ukunciphisa iindleko, kuba uMthatha lo ibe iyisinala ekunokuyiwa kuyo ngeenyawo nangamahashe ukusuka apha eMbashe, apho ikhaya likaMadodana lalikhona.

Unduluke iveki seyiphelile izikolo zivuliwe ukusinga eMthatha, kuba kambe ibe yinquleqhu enkulu ukulungiselelwa kwalo mfana, yafana yaba ngamabhula-ndisela, amabona-ndenzile; noko ke ekugqibeleni wada wanduluka ephelekwe yindoda emphathise impahla yakhe.

Eli hashe ebekhwele kulo ibe iyimazi enenkonyana, le

ndoda yona ikhwele umqheliswa wethokazi lehashe. Bahamba kakuhle ukuya kubetha eQunu. Kuthe ukuba bagqithe eSpringvale bekhangele eZimbane lezisa izulu kwezo ntaba zaseNyanga, lits'hawuza ebomvu imibane le, liduduma lichol' iimbengu. Baphalisile besithi mhlawumbi boda babhaqe umzi; hayi bo! Abila izithukuthuku amahashe kwanti. Umfutho wemvula ube ngathi ngowesiphango, into ke leyo etsho babila bee xhopho lixhala lokuthi ukuba siso siyakuzenzela.

Ngokukhawuleza lithe fingifingi amafu angqindilili amnyama laqala ukuthi chapha-chapha, latsho ngamakhulu amaqabaza kwa oko. Bahambile bethe cwaka. Ngesiquphe kwathi manya obukhali umbane ofike wanga yintsika yomlilo emabhaxa, ekuthe kwangelo xesha kwaba sekusitsho esoyikekayo isithonga sendudumo. Akukho uthethe nomnye, batsibe phantsi emahasheni bee gu mganyana bahlala phantsi. Kowu! Yagaleleka! yagaleleka! kwatsho ngexesha elingephi kwaphokoka iimpophoma, kwagquma imifulana kwayiloo nto.

Lidudume lahamba phantsi ngaloo mini. Ekuhambeni kwexsha lide ledlula, bakhwela basinga phambili bemanzi toxo.

Bangene eMthatha xa libantu bahle, selibuye lazola neempahla zabo sezinqumile. Bafike esinaleni xa amakhwenkwe aphuma kwisidlo sawo sangokuhlwa, emaninzi ngendlela ethe yammangalisa uMadodana, yatsho ingqondo yakhe yaba nokuthingaza ukuba kazi intlalo yakhe apha yoba njani na.

"Hewu hewu!" Yaqala ingxolo yamakhwenkwe akubababona, akhwaza ekhangele kubo, amanye esiza eba-

leka. "Hewu, wawa umsila! Yhoo, indaliso!" Athe akufika kanti enye inkwenkwe ijikele ngemva kwalo mqheli-swa wehashe, yafaka uswazana yalunqamlezisa phantsi kwesikhondo somsila. Hayi ke ndithi mna aladlokova ihashe lenza amanyal' enyoka! Le mpahla ebeyiphethe lo mfo yajuba kude kwangoko, kwalandela umnqwazi wakhe, wagqibela; laya kumphosa ngethamsanqa kuqaqaqa, noko akaba nanto.

Uvuke apho lo mfo selengasaboni ngumsindo, kubonakala ukuba nayiphi na inkwenkwe anokuyifumana angayidla luhlaza, kuloko amakhwenkwe anela nje ukumbona evuka abaleka emka. Kuze enye inkwenkwe ekubonakala ukuba noko selinkudlwana kunamanye yambambisa ihashe lakhe yabuza ukuba bekutheni na. Uphendule ethintitha ebibitheka ngumsindo wafunga esithi ekhe wayibona le nkwenkwe imenze le nto angayibethela ugqira.

Hayi ingxengxizile le nkwenkwe ngelithobekileyo ilizwi yatsho isithi makahambe aye nayo kumphathi wamakhwenkwe ase lo mntwana wakhe, aze abike nale ndawo imhleleyo ngokugeza kwamakhwenkwe. Ngokufutshane yamkelwe inkwenkwe wathembisa umphathi ukuba nale nto imbi imhleleyo ngenxa yokukhathazwa kwakhe ngamakhwenkwe. uya kuyikhangela aze awohlwaye.

Ushiyekile ke uMadodana apha, waboniswa indlu aza kulala kuyo nomandlalo wakhe.

Uthe akuqhela apha esinaleni wonwaba kakhulu uMadodana.

Kwabakho nkwenkwe athe waqhelana nayo ngokukodwa ebekusithiwa nguGenhover, ukumqhula amakhwe-

nkwe ebesithi nguNjenovalo; igama lakhe kanye lakowabo wayenguMcebisi. UMcebisi lo ube eyeyona nkwe-nkwe engunongameli kuloo ndlu yayo, oko kukuthi izikhhalazo neenkathazo zaloo ndlu bezibhekiswa kuye.

Bekukho umkhwa ombi ngakumbi kumakhwenkwe amadala esi sikolo wokuphuma ngeefestile ebusuku esiya emidanisweni nasezindyaleni, abuye ekuseni. Bekunzima ukuba abaphathi bayazi le nto, kuba ebelinda de kube sebusuku aze ke aphume. Bekuba ngokukodwa xa sukuba inkwenkwe le yongamele amanye onke jikelele ithe kanti iyindlamanzi mhlawumbi ngumntu oneentloni. UMadodana noko ebethandwa kakhulu ngamanye amakhwenkwe akazanga angene kule ntlondi yokuhambahamba ngobusuku. Ubesithi xa kusithiwa ngabanye kuyahanjwa ngamadoda, kuzakusala abantwana, athi ukuphendula "Hayi amadoda afana ngentshebe, ngokucinga nokubona izinto akafani," atsho athi, "Indoda mayihambe ngeyibonayo."

UDABA OLUBUHLUNGU

Forgive my grief for one removed;
 Thy creature whom I found so fair.
 I trust he lives in Thee, and there
 I find him worthier to be loved

(In Memoriam).

Apha eMthatha akubangakho zinto zibalulekileyo entlalweni ka Madodana. Into ethe yamonwabisa kakhulu kukufumana ukuba apha esinaleni into enkulu nexatyisiweyo zizifundo kuphela; ndithi ke mna, watsho wazilahlela kuzo ngomoya wakhe wonke. Le nto imenze wathandwa ngabaphathi naziitishala zakuqonda ukuba uzinikele emsebenzini wakhe wokufunda.

UMadodana ube enento ethile awayifunda esekowabo kwiimfundiso zikatitshala wabo. Ubesakuthi ngamaxesha athile ngakumbi ukumka kwemini azibe, nanko ebheka ezantsi phezu komlambo endaweni esitheleyo, enze umthandazo wakhe wangasese, ebulela ugcino lukaThixo, noncedo lwakhe ezifundweni, acele ukuba amkhokele kuzo zonke izinto azenzayo, amncede ebunzimeni bakhe, nakwimizamo yakhe yokuba afunane imfundo. Ubenomvandedwa wokuba imeko yokufunda kwakhi ibe ingamabona-ndenzile, esemaxhaleni okuthi mhlawumbi utitshala owayemnceda ngemali yokufunda angaphelelwa yindlela yokumnceda. Le nto yalo mthandazo wangasese uyenze yonke imihla, phofu esoyika ukuba abonwe, kuba wayeya

kuba yinto yentlekisa kwamanye amakhwenkwe. Ubesakuthi xa angenalo ithuba lokuba yedwa athandazele entliziyweni yakhe.

Kuqhubeke kakuhle wada waphela unyaka wokuqala. Wabuyela esikolweni ngowesibini unyaka nzima kakhulu. Andisathethi ngezinxibo khona wafana utitshala wabopha inyanda yamathumbu, noko ke waba nokuphindela.

Kuthe malunga ekupheleni kwaloo nyaka wesibini esinaleni uMadodana belungiselela iimviwo zabo, emalanga ngenye imini wabizwa ngumphathi omkhulu wesinala awayesithi ukumbiza amakhwenkwe nguMadakeni: umfo obesoyikwa ngamakhwenkwe akhe, ngenxa yokuba ubesohlwaya kalukhuni, xa inkwenkwe yaphule imithetho yesikolo; kanti ngokunjalo ebekwamthanda amakhwenkwe kuba ube enobubele novelwano olukhulu nawo, xa sukuba esizingxakekweni.

Uthe akungena uMadodana endlwini yomphathi yokusebenzela, wema ngeenyawo wavala ucango wathi kuMadodana emmbambazela emqolo "Hlala phantsi, mfo wam." Wahlala phantsi naye. Nto immangalisileyo uMadodana uMadakeni lo usuke isihlalo esi sakhe wasibeka kufuphi kakhulu kwesi sakhe bucala.

"Madodana, nyana wam, ndifuna womelele njengendoda, kuba namhlanje ndiza kukuxelela udaba olunzima oluvela ekhaya lokuba uyihlo akasekho." Enye intetho ayenzileyo yobuzali akabanga saba nakho uMadodana ukuyiva ngenxeni yokwenzakala kwentliziyi yakhe ngulo mbiko. Uve nje xa selesithi umphathi lo "Masithandaze sobabini: "Bawo wethu osemazulwini." Uwe ngamadolo

kwangoko uMadodana, kuba umphathi lo ubesel' eguqe kade; wabiza etshothoza naye "Bawo wethu osemazulwini."

Ubize nje loo ndawo umphathi wathi cwaka ithuba elithile. Namhlanje kuMadodana la mazwi abe nobunzulu angazanga ngaphambili abe nabo. Ukhumbule ukuba namhlanje ubawo amakathembele azilahlele kuye, ngulo ngoku azibika kuye engasenawumbi uyise wase-mhlabeni. La mazwi athi "Wethu osemazulwini" amtyhilele ukuba lo Bawo wethu mkhulu ngaphezu kweento zonke, engubawo wethu sonke luntu, umphathi womhlaba nolwandle nento zonke ezikwezo nto. "Malingcwaliswe igama lakho" uqhubile uMadakeni. Walandela uMadodana. Kwathi cwaka. Wathi umphathi "Khumbula nyana wam ukuba uThixo ungcwele unobulungisa ulungile. Thina singcolile zizono. Masiliphathe ngobungcwele noloyiko lwembeko enkulu ke igama lakhe." Uqhube njalo ke lo mfundisi, kuba kanene lo mphathi waye engumfundisi weLizwi. Uthe akufika kumazwi athi, "Ungasingenisi ekuhndweni," walandelisa wathi "Masikhumbule ukuba uThixo akaze enze mposiso. Esi senzo asenzileyo usenze ngabom, nangona singeyazi okwangoku injongo yakhe ngaso. Uthi uPaulos kwincwadi yakhe kumaKorinte okuqala, isahluko seshumi elinesithathu, isahlukwana seshumi elinambini:

"Kuba ngoku sikhangelana encwadini yokuzibona ngokwamanakanibe, oko ke siya kukhangelana ebusweni; ngoku ndazi ngokuyinxenye, oko ke ndiyakwazi kakuhle njengoko ndaziwayo nokwaziwa nam."

Ke ngoko masilumke singangeni esihendweni sokuba
simkhalazele uThixo. Endaweni yoko masithi.

“Ekubeni undihluthe

Into endiyithandayo,

Ndoba ndibuyis' eyakho

Mayenzek' intando yakho. Amen.”

Waphakama umphathi wathi kuMadodana makakhe
asale apho emnika ithuba lokuba ange uyomelela.

Emzuzwini ubuyile ehamba nenkwenkwe athe mayi-
mpheleke uMadodana, akhe aye kungqengqa kwindlu
abelala kuyo. KuMadodana iimini ezilandelayo zibe
ngathi ziyiminyaka; ixesha lasemini walifumana linge-
nzima kakhulu, kuba ingqondo yakhe ibifika ixakekiswe
zizinto zesikolo. Kodwa belimya lakutshona kuze kuyiwe
kulalwa. Bekufika kuthi ngokuhlwa ingqondo yakhe ikha-
t'nazeke, intliziyo ithathe ibeka, abe nokuthingaza ukuba
kazi ngoku uza kuthini na ngokuqhubela phambili imfu-
ndo yakhe, abe yena unina ezakuncedwa ngubani na,
aphatheke njani na, kuba uyise nonina-khulu nabo babe-
ngasekho.

AMAVA ANZIMA

“Kuthe njengokuba imihla ngemihla idlula, kwaye kudamba ukudandatheka kwentliziyo kaMadodana. Ucinge nzulu kakhulu ngokuba makenze amalungiselelo onyaka olandelayo malunga nemfundo yakhe. Uggqibe ekubeni ukuvalwa kwezikolo akhe asebenze apha kwamfundisi ngokwesiqhelo, aze athi akuba nemalana akhwele asinge eRautini okwethutyana lonyaka, ezimisele ke ukuba wothi abuyele ibanga lokugqibela lonyaka wesithathu esinaleni emveni kwaloo nyaka wentsebenzo.

Okunene umfundisi umnikile umsebenzi awenze yonke inyanga yoMnga neyoMqungu. Ekupheleni kweyoMqungu ubophe iimpahla zakhe elungiselela uhambo lwakhe esinga eRautini. Le nto yonke ibingemnandi engqondweni kaMadodnana. Ukhumbule ukuba le ndawo yaseRautini ineengozi zeentlobo ngeentlobo, nezilingo zikwangako, kanti nokuziyolisa khona akunamida, into ke leyo esizeka bani sokutshipha komlisela nomthinjana waseAfrika.

Asizi kuba sangena kwiingotsi-ngotsi zamalungiselelo amahle kakhulu awawenzelwayo apha kwamfundisi, bada bathi ukugqibela bamphleka ngomthandazo bemyaleza kOnamandla onke, waza wakhathshwa ngemoto kamfundisi ukuya esitishini.

Induluke inqwelo enkulu ngoratya, izele imi ngeembambo ngabahambi: Kule ndlwana abekuyo uMadodana

bebengabafana ababini, yena waba ngowesithathu. kuthe emveni kokuncokoncokola phakathi kwabo wafumana uMadodana ukuba aba bafana baya eRawutini nabo, omnye uyaqala ukuya, omnye ngumsebenzi wakhona omdala. Bavuyile bakufumana ukuba uMadodana lo undlela nye nabo. Emzuzwini balungiselele ukulala. Kambe ke uMadodana lo ubediniwe, kuba kaloku amalungiselelo okunduluka ekhaya kwamfundisi, nokuhamba ebulisa izihlobo zakhe, zitsho ezo nto walala obentlombe. Emveni keentsuku ezimbini bangenile eRawutini ukumka kwelanga. Ubukhulu baloo mzi waseRawutini bumangalisile uMadodana, akawuqondanga ukuba uqala phi na, waye uphela phi na. Ubaleke uloliwe wada waya kuma esitishini esinabantu abaninzi, abanyakazela njengeembovane. Behlile uMadodana nabahlobo bakhe bobabini; bakhwele emotweni ebase emzini walo mhlobo bahamba naye. Apha kulo mzi bamkelwe ngobubele obukhulu, bachitha iintsuku ezine bekhona; Bekusithi kusasa ngezi ntsuku yonke imihla baye kufuna umsebenzi edolophini apha. Ngosuku lwesine emveni kokujikeleza ithuba elide uMadodana wawufumana umsebenzi. Kule ndawo uMadodana wafumana kuyo umsebenzi waye ebambele omnye umfo owathi ngeli xesha uMadodana afikayo, adinga umsebenzi, kanti yena lo mfo ufuna umntu wokumbambela akhe atsibe ekhaya. Bathe bakudibana uMadodana nomhlobo wakhe, bayimisa loo nto kakuhle bavumelana; bada baya kuyigqibezela kwinkosi kaThembekile, kuba kambe yabe iligama laloo mfo elo.

Wasebenza kuloo mzi uMadodana kakuhle wevana

nenkosi yakhe. Oku kuqondana kwakhe nenkosi yakhe akubanganga sihendo kuMadodana esiqhelekileyo kubantu abaninzi xa babanjiswa umsebenzi, isifo esibi sokunyuka nengalo enkosini, ukuze athi ebuya umhlobo wakhe, abe selengasalungi kuloo ndawo. Wasebenza kakuhle kodwa, walumkela ukuthi ngalo lonke ixesha athetha nenkosi yakhe ngoThembekile athethe kakuhle emncoma ngokumvela ambambise umsebenzi.

Emveni konyaka onesiqingatha wabuya uThembekile kwafuneka engenile emsebenzini wakhe, abe ke ngoku uMadodana uyaphelelwa ngumsebenzi. Ngeli xesha uMadodana asebenzayo ube ehlala endlwini ethile ebiqeshwe ngabafo ababini ababevela ngakwicala lakowabo. Amagama abo yabe inguMasebenza noNdlumbini. Uthe noko abuyeleyo uThembekile msebenzini wakhe, wakha waqhuba noMadodana esebenza ukugqiba inyanga leyo, esahlala phaya kwelaa gumbi likaMasebenza noNdlumbini. Ekupheleni kwenyanga wayeka, waba ke uyaphelelwa ngumsebenzi. Kule ndlu kaMasebenza noNdlumbini kwaye kukho omnye umfo owayesel' eneenyanga ezine exhware apha esebenza emzini wakwaMnumzana Oliver egadini nasekulungiseni umzi ngokubanzi, uFikizolo igama. UFikizolo lo kuthe kanti ubefike apha eRawutini enegxowa yecuba lamadoda — intsangu. Ezi nyanga zone alapha esebenza umana ukuthi tshalala alahleke emva komsebenzi kanti uzama ukuthengisa le intsangu ngasese. Bekumana ngeminye imihla kufika abafo kule ndlu befuna nFikizolo, babhunge naye bangaze bazi abanye ukuba kubhungwa ntoni. na. Ngomnye umhla kufika amapolisa amabini efuna uFikizolo. Afika

engekho nempahla leyo. Angena afuna apha endlwini ephethu-phethula iimpahla, hay' bo akafumana nto. Kwacaca mhlophe ukuba untanyiwe uFikizolo.

Uthe efika ebusuku babe abalingane bakhe sebemxelela ngale nto. Kowu! akalala, wemka waya kuzifihla kwenye indlu yomnye umfo, ingekude kule ndawo, wayaleza apha kowabo ukuba zebathi abamazi apho aye khona xa amapolisa eze kumfuna, utsho wayaleza uMadodana ukuba ze avukele kule ndawo abesebenza kuyo yena, Fikizolo, azenze ocela umsebenzi. Le nto ibe mnandi kuMadodana, kuba imvulele ithuba lomsebenzi, wathi akukho nto imbi kwaphela; kanti akavumisanga, inkathazo sel' imlindile ngaphambili. Uthe akufika kulo mzi wamangaliswa kukubona kukho amapolisa nemoto yawo echolachola abakreqi.

“Yini wena funa lapha ekuseni?” Ubuzile umLungu-kazi walo mzi kuMadodana.

“Nkosikazi ndifuna umsebenzi.” Akaligqibanga elo uMadodana, weva ngepolisa lisithi ngesiLungu “We've got the fellow! Come on, where is Fikizolo?”

“Andimazi Nkosi. Ngubani lowo?”

“You know him. Don't waste our time. Where is Fikizolo?” Lathi lisitsho laba selisonda ngaye limbamba kalukhuni ngengalo.

“Ndiyekeni ndihambe ke, andisafuni msebenzi ziNkosi, yintoni na?” Utshilo uMadodana ezama ukusombulula abaleke.

Yithoni na? Yithoni na? I don't care for yithoni na. Where is Fikizolo? How did you know there was a boy wanted here today so early? You must know where Fiki-

zolo is and you will tell us now.” Kutsho into esele ibomvu krwe iphefumlela phezulu, amehlo iwamise nzo kuMado-dana. Elinye lifike lambamba ngenye ingalo lathi “Uyasi-xelelela ngoFikizolo nokuba akusixeleli?”

Yawa ngokuwa imibuzo yaba bafo, bengasafuni kumpha thuba lakwenza maqhinga nelokubaleka.

Uthe akubona kunjé uMadaodana wangathi uyavuma wathi “Khanime, khanime ke ziNkosi ndithethe.”

Uthe ukuba amyeke amapolisa kuba esithi uza kuwaxelelela le nto ayifunayo suka wagqotsa uMadodana watsho ngesehashe isantya wabetha wafun’ ukuphela emehlweni. Uthe ukuba anduluke yangungxashinxashi izihlangu emva kwakhe ekhwaza amapolisa ebetha neempempe ukuba arawulwe ngaphambili. UMadodana naye usuke wakhwaza esithi “rawula ngaphambili!” into ke leyo etsho namanye amapolisa ee hili engamboni lo mntu usukelwayo. Elinye ipolisa kulawa ebembambe kuqala lifumene ibhayisekile elimleqe ngayo kwezo ndlela zeenyawo abe ebaleka kuzo ukuphepha ukusukelwa ngemoto.

Emva kwethutyana, lide lamfumana selekhefuzela kukudinwa, ebile xhopho. “Yima! ubalekani?” Litshilo selimbamba nkwathatha ngazo zozibini; ibe nguqulukubhoda eli polisa noMadodana bejijisana, uMadodana efuna ukuqhawula abaleke, hay’ bo, lambamba laxolela ukubhuqabhuqeka naye phantsi de kwafika amanye. Le nto yoku kubaleka kukaMadodana iwacaphukisile amapolisa atsho afuna ukumphatha bungqwangangqwili ngokumgxolisa nokumbamba gadalala, noko abuya anenceba, ambopha nje izandla khon’ ukuze angabi nakuphinda abaleke njengokwangaphambili. Eneneni

wayephantse wawashiya kwaphela ukuba le nto yayingezekanga malunga nombindi wedolophu.

Amphosa enqwelweni yawo, ucholachola-abakreji, nanko emsa kwindlu leyo wayehlala kuyo, selinguMado-dana ngokwakhe ngoku obabonisa indlela ebona ukuba akusekho cebo limbi, amahlathi aphelile. Yenza amatshe imoto ukuya kumisa phambi kwendlu kaMasebenza noNdlumbini.

“Yihla! Uphi uFikizolo? Khawulezisa!” Kutsho umfo ekubonakala ukuba selefuna esiqwini kuMadodana.

“Ukuba akakho apha siza kukugcina imini yonke apha de usixelele inyaniso, kuba kucacile ukuba uyamazi apho akhona uFikizolo.”

“Khanime ndikhangele phaya endlwini zinkosi.”

“Khawuleza mfondini, singxamile. Musa ukudlala ngathi, siqeshiwe, sineminye imisebenzi ngaphandle kwale mfeketho yakho.”

Utsibe phantsi uMadodana wabaleka wangena endlwini wafika ilambatha. Wabuya ngokukhawuleza esithi akakho, wokha akhangele kwenye indlu ebingekude kuya-phi kule kaMasebenza noNdlumbini. Bamnikile ithuba lokuba atsibe kuloo ndlu abethetha ngayo.

Ucango lwayo le ndlu beluvaliwe mba. Ufike walutyhala uMadodana lwavuleka. Tyhini! nanku uFikizolo engqengqile phezu komandlalo. Wothuka wahlala akubona uMadodana engena exwebile, kucacile ukuba ikho le meko imphele kakubi.

“Tyhini yintoni, mfondini akuwufumananga na umsebenzi kulaa ndawo yam?” Ubuzile uFikizolo othukile, exhalile.

“Kowu, mfondini, konakele ungabi sathetha, sifile namhlanje, amapolisa atsho ndanxapha; afuna wena?”

Wema ngeenyawo uFikizolo wathi “Aphi mfondini? Thixo ndafa!” Wayithabatha le ngxowana inecuba lamadoda, wanga angayilahla ngefestile, hayi bo waqonda ukuba amapolisa asemboniselweni ayakuyibona kwa oko. Wayifihla phantsi komandlalo engaboni ndawo inqabileyo kule ndlu. Uvalo lwaye lubetha ngo! ngo! ngo! kubo bobabini, ngokukodwa kuFikizolo. Ubengacinga cebo angathi asinde ngalo, hayi, alabikho. Ufune uku-phuma agqotse, kodwa wathi uMadodana kuye, “Xa uthe wazama ukubaleka wolenza libi ngakumbi ityala, selunyamezela. Masiye kuwo la mapolisa.” Uthe esatsho babona ngamapolisa selengena ngesinyokotho ethethel’ pha.

“Yini ngoku, uphi uFikizolo?”

“Nguye lo zinkosi!”

“Are you the skelem we are looking for? Are you Fikizolo?”

“Ewe nkosi,” utshilo uFikizolo.

“Ningandibamba, ndiyavuma zinkosi.”

“Where is the dagga, Fikizolo?”

“Nantsi nkosi,” watsho wayikhupha phantsi komandlalo.

“Iphi enye? Yirole yonke. Sihlangene namhlanje.” Latsho elinye elintsundu.

“Iphelele apha ziNkosi,” uphendule wenjenjalo uFikizolo ebhuduzela.

“Ndanditshilo Fikizolo ukuba soza siqubisane ngenye imini. Nantsi ke loo mini.” Kutsho umfo ephuma kwindlu

ekufutshane. "Kudala ndayifuna le mpahla kuwe usala kanti abanye uyabanika, uyibandeza kam kuphela. Zihlangene izinto ekukade zizondana."

Ngenene lo mfo bekusithi mihla le afike apha kwa-Masebenza noNdlumbini acele ukubhunga noFikizolo lo kangangokude bayithethe le nto kuFikizolo oMasebenza noNdlumbini besithi makabokubalumkela otsotsi, boza bamwisele ngehlaha ngenye imini, phofu babengazi ukuba babhunga ntoni na aba bafo. Wayesele exwebe uFikizolo ngokungathi uvuka eluthuthwini ngeli xesha.

"Yes, I recognise this fellow," Latsho eli polisa likhulu. "He has been guilty of dagga dealing twice before now."

Kuthe ngeli xesha lesi siphithi-phithi kwabonakala kungena kule ndlu omnye umfo ephethe ingxowana entle eyenziwe ngesikhumba esisukiweyo, ephethe intongana yamanene, enxibe kakuhle ecocekile wathi:

"Kutheni apha, konakeleni Fikizolo?" Uthe engekaphenduli uFikizolo lathi elinye ipolisa:

"Ungubani wena, uhlala phi, ufunani apha, liphi ipasi lakho?" Yintoni le ikule ngxowa?" Le mvula yemibuzo itsho wakhohlwa lo mfo; ngaphezu koko uqonde ukuba lo mfo ubuzayo ufuna eziqwini kuye. Lithe lakuyithabatha ingxowa ngokuyihlutha layivula. Tyhini, izele zizitya zasehotele, zinesishicilelo segama lehotele yaseFrontier. Wanga angabaleka lo mfo, kodwa elinye ipolisa laluvava ucango mba akaba nakuphuma endlwini.

"Yer! This is a scoundrels' hole." latsho ipolisa elikhulu linikina intloko. Ngokufutshane uFikizolo nalo mfo ufikayo baphoswe emotweni, "uchola-chola," baya kuphoswa entolongweni. Kuthe kwakhuthethwa amatyala

abo, elentsangu kaFikizolo nelobusela bukaSiphika, lo ubengene endlwini ephethe ingxowana, bagwetywa bobabini. KuFikizolo kwathiwa nanko unyaka uneenyanga ezintathu entolongweni, kwaza kwathiwa kuSiphika, nanzo iinyanga ezintathu, kuba eqala ukukreqa, elixa yena uFikizolo kubonakele, ukuba ngumakad' enetha ziimvula zamahlob' engenadyasi, inkunkqele yentsangu. Akufunwanga mali kubo bobabini.

Ekumkeni kwemini bakubuya oMasebenza noNdlumbini emsebenzini kwathi wayi-wayi abafana bakuQumbu kule ndlu yoMasebenza, beze kwa kuMadodana ngale nto ihlele uFikizolo noSiphika. Bamangaliswe kakhulu bubudenge bukaSiphika ngokuthi eze kungena emlilweni ewubona.

UKUZENZA AKUNJE NGAKWENZIWA

Kwisithuba seeveki ezimbini uMadodana ufumene umsebenzi wokuba ngunobhala kwinkomponi yaseCity Deep. Lo msebenzi uwufunyanelwe ngumfo wakwaNxuba emaMpondomiseni obe engumsebenzi omdala othembekileyo walapho, omthethelele kakuhle kwinkosi yaloo nkomponi, waza ke waqeshwa. Ekumqesheni kwakhe lo mfo uthe apho kuMadodana: “Madodana, andibafuni aba bafana bafunde kakhulu apha kule nkomponi, ndifuna abantu, abaphumelele ibanga lesihlanu nelesithandathu kuphela. Aba bafunde kakhulu bane-nkathazo yokuphemelela abanye abasebenzi ukuba bangathobeli, uze uzilumkele kuba ndiva kusithiwa ufuna ukuba ubuye uphindele esikolweni wakuba nemali.”

“Hayi nkosi, ndiza kusebenza kakuhle, kodwa ndinqwanela ukuphindela esikolweni ndakuba nemali. Andisayi kudala ziphithi-phithi apha kulo mzi wakho konke mhlekazi.” Utshilo uMadodana ngembeko.

UMongameli umthandile uMadodana ngenxa yembeko nomoya wakhe omhle kwabanye nenkuthalo yakhe emsebenzini. Kwathi ngexesha elingephi wenyuswa umvuzo kaMadodana, wada wenziwa isekela lalo mfo wakwa-Nxuba wayemcelele umsebenzi apha.

Uqondile uMadodana ukuba ufumene indawo entle yomsebenzi, ehlala phakathi kwabantu abaneempembelelo

ezintle. Kwakungekho bunxila nazintlondi kule ndawo bebhilala, kuyo. Imidlalo enje ngetense, iqakamba ibhola ekhatywayo, imidlalo yasendlwini enjengama-khaliti nee “drafts,” njalo-njalo, ibe izezona zinto ziphambili kwaba bafo balo mzi. Bekukwakho neqela labafana abane apho, athe uMadodana wazimanya nalo, ebe lisenza izifundo zalo ze-J.C. yonke imihla iiyure ezimbini emva komsebenzi. Kuthe xa balungiselela ukuzibhala iimviwo zabo kunyaka wesibini befunda, kwavulwa isikolo sangokuhlwa sezinto ngezinto. Lo nto ibancede ngokungathe-thekiyo. Babesithi kathathu ngeveki baye kwisikolo sangokuhlwa, apho babefundiswa ziincutshe zeetitshala ezimhlophe nezabaNtsundu. Babesithi ngezi ntsuku singekhoyo isikolo badibane bobane, bancedane kwiindawo ezibanqabeleyo.

Uqondile ngokunjalo uMadodana ukuba wothi akuphumelela le J. C. aye esinaleni ukuya kuthabatha ibanga lobutitshala. Wabhalela esinaleni yaseDikeni ecela ukuba amkelwe emva kwesithuba seminyaka emibini abe ngumfundi kwibakala lobutitshala. Impendulo ifikile isithi emva kwaloo minyaka mibini maze afike, indawo woyilungiselelwa.

Ubhinqe omfutshane uMadodana ezilungiselela elo xesha onwabile, emana ukulinganisa kowabo izinto aya-kuzenza xa efundisa iintsapho. Bada bamthiya igama lokuba ngu “Mfundisi” kuba ubesakuthi kubahlobo bakhe, xa bonwabile, bencokola. ngeenjongo zabo ebomini, athi, “Mna ndakuphelela ekubeni ngumfundisi-ntsapho.”

UMadodana ube nento athe wayiqonda ukuba makayilungiselele kuselixesha: imali yokufunda kwakhe eDike-

ni. Ubesakuthi lonke ixesha akwamkela ekupheleni kwe-nyanga athumele imalana eDikeni ejonge ukuba intlawulo yokufunda kwakhe eDikeni ayigqibe ingekayi, khon' ukuze angaphazamiseki emfundweni yakhe. Wayihlawula wayigqiba phakathi kunyaka olandelayo, ingulo nyake ke wandulela lo wokuya kwakhe eDikeni.

Bafunde aba bafo ngokuzimisela okukhulu. Ekupheleni konyaka bazibhala iimviwo zabo ze-J. C. Baphumelele bonke nangona bathe bonke baba nezifundo abaziphosayo abangaphumelelanga kuzo. UMadodana uphose isifundo sasinye wazifumana ezihlanu, wazimisela ke ukuba loo nto awe ngayo ayiqoshelise kumnyaka olandelayo, ukuze ke abe nokwamkeleka kwibanga lobutishala. Le mpumelelo yabo ibazalise ngomoya omtsha wenkuthalo namathemba okuzalisekiswa kweenjongo zabo ebomini.

Bekumana ukufika abameli-bathengisi-macuba centlobo ngeentlobo apha enkomponi behanmba ngemoto, beze kuncoma ukulunga kwamacuba abawathengisayo ngeenjongo zokuba athengwe kakhulu khon' ukuze kuchume loo masebe babemele wona. Ngenye imini kwafika ummeli-bathengisi-cuba apha abathi ngu-"mdlutha," wabiza onobhala aba wabancazela esithi "Khanive madoda ubumnandi nokuphola kweli cuba lethu, ngumdlutha. Licuba lamanene elilinywa kwimihlaba echumayo yaphesheya kweLigwa. Amagqabi. ngamabhekebheke angqindilili; nevumba lalo ngathi bubuqholo. Andisathethi ngabavundisi balo, ziincutshe ezingenantanga ezivunyiweyo kuloo nto lilizwe liphela. Sineembasa zokutshatshela ngeli cuba. Liyazoyisa zonke iintlobo zamacuba ngokuphola nokuba mnandi nokuba nempilo. Ndiyazi ukuba aba-

thengisi berameti bebelapha nakwezinye iindawo bencoma icutyana labo. Niyayazi irameti, ngumthana onqapheleyo, omagqatyana ngathi ziindlebe zebhokhwe; mancinane, atshele, akatyiswa naziibhokhwe ngenxa yesongo sawo esibukhali esingathandekiyo. Ngathi lo mthi ungabanga nesifuba kubantu abawusebenzisayo batshele, banqaphele njengawo kanye. Nani madoda niyazi ukuba ivumba lerameti alinyamezeleki. Kodwa khanive eli lam, nongatshayiyo umntu ungambona elisezela unsi lo ngenxa yevumba elibuholora. Ziqheliseni ukutshaya umdlutha, nixelele nabanye abantu abanengqondo njengani aba batshaye wona. Lelona cuba liyinkunzi, lisamele emacubeni jikelele.

“Ngayo le ntetho nkosi ingaba eyona nto ufuna senze yona yintoni?” Ubuzile uDomboza, uNxuba lo wongamele onobhalana balapha kule nkomponi.

“Andifuni ukuba nenze nto ngaphandle kokunikhuthaza ukuba nitshaye eli cuba lethu, ningakhohliswa ngabantu abanixelela ngezinye iintlobo zamacuba. Enye into bakhuthazeni nabanye ogxa benu batshaye, imdlutha wethu opholileyo.”

Utsho lo mfo wacela indlela esithi wobuya abahambele kwakhona nyenye imini.

Onobhala aba bamlibele kwa oko lo mfo wecuba akuba emkile, bathetha ngandawo zimbi eziphathelele kwimidlalo yabo apha eRautini. Emveni kweeveki ezimbini kufike omnye umfo weqela elithengisa icuba, ekuthiwa yirameti, ngoMgqibelo selinkile ilanga, wafika eyedwa uMadodana, efunda, elungiselela iimviwo zakhe. Uthe lo mfo kuMadodana akuba ebulisile, njalo njalo: “Mna

ndingummeli weqela labathengisi becuba ekuthiwa yirami.” Watsho ekhupha ingxowana yecuba, wamncazela esithi, “Khawuve isongo secuba lethu elidumileyo kulo lonke ilizwe. Eli cuba linempilo lihlahlaziya ingqondo. Litshaywa ngabona bantu baphambili kwezombuso, kanti namadoda omeleleyo atshatsheleyo kubanqindani atshaya lona, kuba athi livula imiphunga liyomeleza emzimbeni.”

“Khawume, nkosi, ndibuze,” utshilo uMadodana “khawume, ingaba eli cuba lilunge ngaphezu komdluthana? Bekufike umfo apha wancoma icuba lakhe umdlutha, esithi lilunge lagqibelela, watsho wathi irameti le wena uyincomayo ayinto yanto, ibanga isifuba, nokunqaphela, inevumba elintshontsho.”

Kwesi sithuba ubonile uMadodana ukuba le ndoda ingxamele ukukhathazeka, suka ibala lobuso lajikajika labomvu krwe, lajika lambatsha, langamabala ngamabala ngokukhawuleza, wanqumama bakhangelana nale ndoda bethe tu cwaka.

Emzuzwini uthe lo mhambi-“Mfondini, le ntetho yakho ibalulekile, kunjalonje andiqali kuyiva ngawe lo. Masithethe sobabini njengamadoda. Ndifuna ukuba ndihlangane nawe phaya esitishini e Denver ngomso emalanga emva komsebenzi. Ndohamba nomnye umfo endisebenza naye; ndifuna uphinde le ntetho yakho ekhona zesiqonde into emasiyenze kwaba bafobanyelisa icuba lethu irameti Anditsho ukuthi icuba labo alilunganga, kodwa ndithi nelethu likwalunge njengelabo. Ke mfondini uyindoda enengqondo, ndiyazi ukuba into enje ngale ndiyicelayo yokudibana nawe eDenver esitishini akunankho ukuyala, kuba ndifuna nje kuphela le ntetho

yakho malunga neqela lomdlutha. Phulaphula ndikuxelele, wena uze kusebenzela imali apha, kungenjalo nge ungekho apha eRawutini. Ukuba ngomso unokuya eDenver ndokuphathela impahla entle yokunxiba — iisuti ezimbini zexabiso. Emva kokuba sithethile siya kukongeza imali nokuba likhulu leeponti ukuba sithe sevana ngentetho.” Uvumile uMadodana engaboni ngozi ekuhlanganeni nabantu beza kutheatha ngomcimbi wabo. Uhendekile ziimpahla zokunxiba nemali athenjiswe ngayo, ngakumbi akucinga ngexesha elide awayeza kuba sesikolweni ngalo. Unge angayithetha le nto kowabo nokuba kukuye abe mnye, hay’ bo, waqonda ukuba makakhe eve iinjongo zala madoda, wazimisela ukuba angathethi nto yakuzibopha ngezithembiso.

Malanga ngemini elandelayo nanko uMadodana esiya esitishini eDenver apho afike selekho la madoda omabini. Akumbona ankhwebela kwelinye icala lesitishi apho kungekhe bantu baninzi, bahlala kwindawo eludongana bemfake phakathi kwabo uMadodana, babonakala benobubele. Barola macuba, ziswithi, nosiba oluhle lokubhala, batsho besithi “Olu siba lolochwenene, uya kubhala ngalo zimangaliswe iinkosi zakho. “Enye into” utshilo lo mfo bebehlangene naye ngezolo “bendikuthembise ngeesuti ezimbini, nanzi ke; andithandi ukungasizalisekisi isithembiso sam ngakumbi kumntu onengqondo njengokuba ndibona ukuba unjalo. Khawuzikhangele ukuba uyakholwa na zizo.”

Yayintle le mpahla gqibi; kucacile ukuba yeyexabiso ishicilelwa ngesishilelo sabasiki beempahla oHepworths Ltd. abadume kunene. Nawuphi na umntu obaziyo uya-

yingqina impahla yabo basiki ukuba yasoloko isanelisa.

“Ndiyabulela nkosi ngale mpahla undipha yona, kodwa ndiyamangaliswa, kuba andinanto ndikwenzele yona ebangele ukuba wenjenje.” Utshilo uMadodana. ,

“Ngulaa mhlobo wam lo bendithe ndakuza naye izolo. Into ongasenzela yona kukuphinda laa ntetho ube undixelela yona yomnumzana othengisa umdlutha. Sifuna nje ukuyiva loo ntetho.” Utshilo lo mfo ebonakala ngathi akayinanzanga loo nto ebiza kuthhethwa nguMadodana.

UMadodana ubone kakuhle ukuba ikho le nto ababafo bakhangele kuyo, bayifunayo kule ntetho. Uthe xhwenene ekhohliwe ukuba athini na ukuzikhulula kule nto engathethanga nto yakumdanisa umhlobo lo wakhe kanti phezu koko ubengafuni kuthetha nto imbophayo ukuba aye ematyaleni. Uthe cwaka ekhangele phantsi ecinga uMadodana. Le ndoda ithethe okoko ibonisa ukungabi namsebenzi kwale nto bayifuna kuMadodana, isithi makangoyiki nto yena, makabathembe. Ndaweni yokuba imkhathaze le nto, iya kumnceda, nabo ibancede, yatsho selisithi “Sikuthembisa ngamashumi amahlanu eeponti ngomso lo kwangeli xesha kule ndawo.

Emzuzwini ude waphendule uMadodana lo wathi “Zinkosi zam, mandenze isicelo, kuba kaloku nam kufuneka nindivele, nindiphe ithuba lokucinga. Ndifuna ukuba le ntetho yabathengisi bomdlutha mandiyibhale khon’ ukuze ndibe nokuzicokisa zonke iindawo ababezithethile. Loo nto yondinceda, xa kude kwakho intetho enkundleni yamatyala. Ndicela ukuba nize kule ndawo sidibane ngoLwesihlanu kule veki. Kunjani?”

“Uyachana xa uthi mawuyibhale ephepheni; ukuze ke

elo phepha usinike sibe nokuyiqonda ngokupheleleyo intetho yaba bantu.” Waphendula watsho lo mfo ethakazela. “Ungaphosisi ke ngoLwesihlanu ube lapha, mhlobo wethu.”

Bahlukana ke, wagoduka uMadodana ephakathi kokukhathazeka okukhulu, ethingaza ukuba kazi le nto angene kuyo yozala thole lini na. Eyona nto imxhalise ngokukodwa kukuba amkele ezaa mpahla zakwaHepworth wabona ukuba uzibophile ngokuzamkela.

Akufika ekhaya uye kuDombaza umhlobo wakhe, wathi kuye, “Nxuba, nkosi, yam, kukho into endifuna ukukuxelela yona. Kunjalonje ndiva int’ embi ukuba ndiyithethe le nto kuwe sendihambe imihlaba ebanzi kangaka ekuzifakeni enkathazweni. Ngomnye umhla ngecawa kwafika umfo weqela labathengisi becuba eliyirameti eze kuthetha ngokulunga kwecuba labo. Wandifikela ndindedwa ngaloo mhla. Uthe esathetha ngeli cuba lakhe, elincoma ndabuza ukuba kambe ke sakuva yiphina into, kuba umthengisi womdlutha uncome elakhe egxeka le rameti ayincomayo yena, esithi ibanga ukunqaphela nesifuba. Andiligqibanga elo ndambona ukuba usangene, ukhathazekile. Wacela ukuba ndihlangane naye esitishini eDenver ngoMvulo. Ndiyile ndafika bebabini bendiphathele iisuti zimbini ezintle. Batsho bathi mandithethe yonke le ntetho yomnumzana othengisa umdlutha emalunga nokungalungi kwerameti.”

“Khawume,” utshilo uDomboza ebambe ongezantsi, “uthi bakuphathele iisuti zambini?”

Madodana: “Ewe.”

Domboza: “Ziphi ngoku?”

Madodana: "Ziphaya endlwini yam."

Domboza: "Utheni ukuze uvume ukuzamkela ungandixelelanga?"

Madodana: "Ndikathazwe yiloo ndawo kanye, Nxuba. Sendifile, mhlobo wam. Selundinceda ngecebo lokuphuma kule nto yonke. O! Ukuzenza akunje ngakwenziwa."

Domboza: "Uyithethile ke wena loo nto eyabe ithethwe ngumfo womdlutha?"

Madodana: "Hayi ndithe ekukhohlweni yimeko ebandikuyo ndacela ukuba bandimele de kube ngoLwesihlanu zeke sidibane eDenver ndibanike loo ntetho yonke sendiyibhalile."

Domboza: "Uza kuyibhala ke?"

Madodana: "Ndicela icebo kuwe Rudulu, nkosi."

Domboza: "Mfondini mandingakukhohlisi, umi kakubi ngale ndawo; wamkele impahla waza wathembisa nokubhala intetho yommeli bathengisimdlutha. Le meko yalo mcimbi wakho sisisombothi esikubopha ngakumbi nangkumbi. Bekutheni ungasandixeleli nento nje ngale nto, mfondini? Noko ndithi mna makhe siwuyeke lo mcimbi de kube ngomso, ize sibuye ke siwuxoxe. Ndifuna ithuba lokuba khendiwuphononge engqondweni.

Madodana: "Uyachana ukutsho; nam bendibona kwangaloo ndlela. Masikhhe siziphe ithuba lokuwetyisa lo mcimbi; kodwa eyam ingqondo imile, iyekile ukucinga. Kusuke kwakhula inkathazeko yengqondo, ndithi mna lithi lakutshona zisuke iingcamango ziqale phantsi, ndisuke ndifane nomntu lo ogulayo odliwa lixhala akucinga ngeziligaba awakha wazenza asuke adliwe ngumva-ndedwa wezinto ezimbi awazenzayo engazanga wazibula

mntwini.” Kaloku xa into embi oyenzileyo ungakhanga wayixelela mntu, inkumbulo yayo iba sizekabani soku-nxunguphala nomvandedwa. Kodwa uthi umntu akuba ezityande igila ngesono sakhe kuwabo, suka kuthi gingxi ixhala.” Wenjenjalo ukuthetha Madodana. Ubengalali lixhala, kodwa kuthe akuba eyithethile le nto kuDomboza lwadamba ufuba, behla nobuthongo.

Kusasa uMadodana uvuke wahlamba umzimba wanxiba enye yezi suti abeziphiwe ngabathengisi becuba Ube eyithanda imvatho uMadodana engaziva ngempahla entle yokunxiba; wavela esikhangeleni, wabona ukuba tyhini imfanele gqibi impahla yakhe. Ube eyingetyengetyana yomfana oceketheke kuhle, ebusuka egadeni, olizwi limnandi enobuso obusoloko bunoncumo oluthandekayo, ngathi ngumntu onoxolo osoloko ecinga izinto ezintle engqondweni, nophatheke kakuhle lilizwe. Ngeli xa akule meko ubungetsho ukuthi unezimoka-moka zeenkathazo engqondweni wakumkhangela. Ubunzima bakhe ubekwazi ukubuthwala yedwa engabonakalisi ngokuthi khunubembe. Noko umvandedwa wona ubesoloko ukho ethingaza ukuba kazi yozala thole lini na. Uthe chu nanko esiya kungena endlwini yabo yomsebenzi. Ufike apha kule ndlu sebekho abafana abathathu: uVulindlela noSiphelo noSabibini. Uthe akungena baphakamisa amehlo, wavakala esithi uVulindlela:

“Bafondini, yantle le mpahla, nqwa naleya bendiyiboniswa ngabaya bafo bathengisa irameti. Madodana uzungathi kanti mfondini uyinikwe ngaloo madoda erameti afuna ukuba ungqine into engacacanga, uya kubanjwa ngabeLungu ngobuxoki, uya kuthi ndanditshilo.”

Wothuka uMadodana wafana wayiphikisa loo ntetho kaVulindlela ngeliyeke-yeke ilizwi engasayazi naye eyona nto ayithethayo. Wasebenza kakubi yonke loo mini lixhala ngokukodwa akuqonda ukuba noVulindlela lo ubekhe wathenjiswa naye ngezi zipho xa wayenokithi angqine, kodwa akazanga avume. Wazibona ubutyhakala ngokuthi yena avume ukungqina lo gama owabo bengavumanga. Enye into ngoku, impahla le ibisel' ingakuye seleda wayinxiba nokuyinxiba. Kwakuya kuba yinto enzima ukuroxa kulo mcimbi ngakumbi kuba wayesel' ezibophile ngentetho yakhe kubathengisirameti bengamadoda amabini yena eyedwa, nto ekwakusekulindeleke ukuba ayenze kukuyibhala ngoku le ntetho, abe ke ngoku uzibopha izandla neenyawo.

Yonke loo mini uMadodana usebenze ethe cwaka ejikajika ezi ngcamango engqondweni yakhe. Lithe lifika ixesha lokuba baphume waba, seleshla ebiza uDomboza ukuba mabakhe bahambe. Uthe noDomboza, kuba ubesel' ewazi umcimbi amfuna ngawo akalibazisa, wakhawuleza wamlandela. Nabo bethe chu kancinane besingisa ngakwicala elingenamizi behamba bethetha benqumama ukuhamba, kubonakala ukuba ukho lo mcimbi bawuphetheyo.

Ubuzile uDomboza wathi "Ingaba, mfondini, uzimisele na ukuyibhala la ntetho yalaa madoda erameti?" uMadodana ulandule esithi. "Sendikho hlwe yindlela yokuroxa kulo mcimbi; andisafuni kuba nanto nokwenza nawo. Nanzi iindawo ezindibophileyo: eyokuqala yintetho yam engabhalwanga endayenza phambi kwabathengisi-

rameti ababini ndivuma ukuba lingqina labo. Indawo yesibini sendinempahla endiyamkeleyo yabo; le ndiyinxibileyo ngoku yinxalenye yayo loo mpahla. Indawo yestithathu sendiwathembisile loo madoda ngentetho yobungqina bam ebhaliweyo. NgoLwesihlanu olu aza kufika eze kwamkela loo ntetho yam ebhaliweyo.”

“Uyabona ke Madodana,” utshilo uDomboza ngelizwi elomeleleyo, phofu elibeke phantsi kubonakala ukuba unento asel’ egqibe kuyo engqondweni yakhe.

“Uyabona Madodana, khon’ ukuze uphumelele kulo mcimbi ngale ndlela uyithethayo kufuneka ufake ilitye entliziyweni, ube yindoda. Mhlawumbi uza kuthi ndiyakulahlekisa, kanti andisekeleze nto kuyo yonke le nto ngaphandle kokunceda wena. Ukuba ufuna ukuroxa kuyo yonke le nto roxa; kodwa uza kufumana kunzima ukwenjenjalo kuba seluzibophe nkamalala ngokuthabatha le mpahla yokunxiba nangesithembiso sokubhala intetho yakho. Ke nali elam icebo: Cela ithuba lenyanga lokuba utsibe ekhaya kumphathinkomponi. Wothi kuye uyafuneka ekhaya ngokukhawuleza ngezinto zomzi. Nawe ke mfondini wolicinga icebo njengendoda, akunguye mntwana. Malunga nempahla le yisonge kakuhle uyibeke kanye kwanjengoko ibinjalo ekukunikeni kwabo uyishiye apha kum. Bakuthi bakufika, ndibanike ndibaxelele ukuba uhambile wagoduka. Iindawo ebe nithethe ngazo nge-micimbi yenu, kwanezizathu zokunikana ezi mpahla asi-ndawo yam leyo ukuzazi ezo zinto. Ndobaxelela ukuba andikholwa ukuba wobuyela apha. Loo nto ke yonke soba siyenzela ukukukhulula kule meko imbi uzifake kuyo. Xa abantu bebambene ngeendawo zabo ubokuyilumkela into

yokukuba wena wenziwe intshuntshe nekhaka labo. Madodana, nokuba, uncimbi obekwa kuwe ungathi ungalilungelo kuwe, ubokuzipha ithuba lokuwuphononga engqondweni yakho, kuba ngokwenjenjalo wofika maxa wambi ufumane amadlala neziphene kuwo ungekazibopheleli ngawo.

Kwaloo mini uMadodana wacela ixesha lekhefu okweenyanga ezintathu wavunyelwa. Kwaye kungoLwesine evekini kanti imini yentlangano yabo nabamelibathengisicuba eliyirameti yaye ingoLwesihlanu. Icebo labo yabaleli: Nangona uMadodana wayesithi uyagoduka enkosini yakhe nakwabanye onobhala wayeza kuya kuhlala elokishini eOrlando kwalapho e Rautini afune umsebenzi kwenye indawo. Yaba nguDomboza kuphela olaziyo elicobo kuba babeqonda ukuba ithi into yakwaziwa ngabantu abaninzi isuke inwenwe, ide maxa wambi iye kufikelela kwezo ndawo kanye bekufuneke ingafikelelanga kuzo. Wabuliswa ngobubele kwintlanganwana abayenzayo kwangobo busuku bangoLwesine, abahlobo bakhe bamnqwenelela ihambo entle ukusinga ekhaya. Kuthe kufika intsasa ngoLwesihlanu waye engasabonakali uMadodana phakathi kwamasango enkomponi yaseCity Deep. Waba ke ungohambileyo kuloo mzi.

Izinto eziphathelele emsebenzini nasentlalweni ziqhuba ngokwesiqhelo kuloo mzi waseCity Deep. Ekumkeni kwemini bakuphuma emsebenzini uDomboza uthe chukancinane wabhekisa ngasesitishini eDenver engoswambulula imilenze nohlaziya ingqondo emveni komsebenzi onzima wemini.

Kwasekufikeni kwakhe apha ubone abafana ababini

abamhlope bemana behamba-hamba ngokungathi bali-ndeke uloliwe, kodwa badlule baliqela ololiwe bengakhweli kubo. Wabaranela uDomboza ukuba ngabo uMadodana ebethetha ngabo. Uzula-zule apha esitishini ngokungathi akabase so. Ngelikade omnye wabo uye kuDomboza wabuza wathi: “Akunguye msebenzi waseCity Deep na?” Uphendule uDomboza wathi, “Ndinguye.”

“Ngaba na akumazi umfo ekuthiwa nguMadodana osebenza kwalapho?”

Uqhube wenjenjalo lo mfo. “Ewe ndiyamazi,” utshilo uDomboza.

“Sifuna yena. Silinde yena apha. Besinqophisene ukudibana kule ndawo ngeli xesha namhlanje. Ungaba ukhe wambona na apha?” Ubuze lo mfo ebonakala ukuba uzimisele kuloo ntlangano yabo noMadodana.

“Hayi.” Uphendule wenjenjalo uDomboza ngeliyekeleleyo ilizwi. “Hayi, akakho uMadodana, umkile wago-duka namhlanje. Ufumene incwadi esisipheke-pheke evela kowabo imfuna shushu sicinga ukuba makube kukho into ekhoyo engumonakalo kowabo. Ushiye iimpahla apha athe maze ndizinikele abameli bathengisi-cuba abaza kufika. Njengoko ndibona ndicinga ukuba fanukuba nini abo bantu.”

“Ewe singabo,” utsho lo mfo ebudana. “Kodwa wobuya nini ekhaya? Kutheni na le nto emka engabanga sasi-bona? Besimlinde ngokomnqophiso apha ngomcimbi omkhulu. Ngaba ukhe wakuxelela na wena ngaloo mcimbi?”

“Akukho nto ayithethileyo kum ngaphandle kokuya-leza ukuba maze ndinike impahla ayishiye apha kum

esongelwe ngephepha. Loo mphahla ke iphaya endlwini yam." Watsho uDomboza selenduluka eyiphuthuma. Ngexesha elingephi wabuya eyiphethe, wayinikezela kwabo bafo.

Babonakala bekhathazeke ngokungathethekiyo. Bafuna ukuqonda ixesha ayakubuya ngalo ekhaya uMadodana. Wayilandula wabhebhetha uDomboza into yokubuya kukaMadodana, watsho wathi mabayincame into yokuba boza baphinde bombone uMadodana. Baba ngafuna ukuba ikhaya lakhe likusiphi na sithili, walandula waqoqoza, wavuthulula izandla uDomboza ngaloo ndawo. Badana bathi toxo bakuqonda ukuba eli cebo labo liwe phantsi. Bayamkela loo mpahla, noko abathetha nto kuDomboza malunga nayo, abayikhangela nemeko yayo. Ukudana kwala madoda kwamenza waqonda mhlophe ukuba inkulu le nto aba bafo bebefuna ukuyenza ngoMadodana; kunjalonje oku kuthi abe uyibalekile le nto kokona kulungileyo Bahlukana uDomboza nala madoda umoya ungemhle phakathi kwabo, kuba ayeranela indawo yokuba uDomboza lo uyalazi apho likhona ikhaya likaMadodana, abe ke ngoko ulahla umkhondo ngabom ukuzenza ongalaziyo. Athi noko kuba engenandawo isisihlahla angabambelela kuyo ke ngoko afa namthanyana.

Kudlule iicawa zantathu, kwathi emveni koko wafu- mana incwadi uDomboza evela kuMadodana emxelela ukuba wafika kakuhle eOrlando, waye ehlala endlwini kaMzayifani umfo wakwaBomvana, indawo ke leyo ekufutshane nasemBhashe, apho ikhaya likaMadodana lalikhona. Watsho wathi ufumene umsebenzi omhle kwindawo ekwenziwa kuyo izihlangu. Wacela uDomboza uku-

ba makaze athi akufumana ithuba amhambele baze bafumane ithuba lokuphicotha izinto ngezinto, phofu ezo zinto ngezinto akazinkcukacha. Abanye onobhala bayiqondile ukuba le ncwadi ivela kuMadodana ngokuqaphelela uhlobo lokubhala kwakhe. Uthe akuyifunda uDomboza bafuna ukuqonda ogxa bakhe ukuba uthini na? Uthe uDomboza akugqiba ukuyifunda wawakala esithi "Uyabulisa kuni, madoda, uMadodana, uthi wahamba kakhuhle wafika kuphilwa; nto abebizelwa yona ekhaya yeyokuba aphindele esikolweni, ithethe ukuthi loo nto akukho themba lokuba wobuyela apha. Uthi ubhala engekho khaya. Into esisimanga akayixelanga loo ndawo abhala ekuyo, usuka athi maze ndikhe ndenze kuhle ngependulo de ndive ngaye."

Uthe omnye umhlobo wakhe okwangu nobhala apha. "Utheni uDods bafondini ukusifihlela indawo akuyo, ngokungathi ngumntu weziphitshongo owoyika ukusukelwa ngazo? Ingabi kanti nasekhaya wayesuswe zizo, aze azokuthi khahla apha. Ngumkhondo awulandwa inkabi yamalanga." Gquzu! bahleka, kuba le nto lo mfo ubeyithetha buncoko nabanye ke bayithabatha kwangolo hlobo.

UGUQUKO

*Inscribed upon the cross we see
In shining letters "God is Love."
He bears our sins upon the tree;
He brings us mercy from above.*

*The cross! It takes our guilt away;
It holds the fainting spirit up;
It cheers with hope the gloomy day,
And sweetens ev'ry bitter cup.*

Emveni kweenyanga ezimbini uDomboza ufumene ithuba lekhefu lenyanga yonke; waza lonke elo xesha waya kulichithela eOrlando kulaa ndawo wayehlala kuyo uMadodana. KuMadodana alizanga liphele ixhala loku-ba bangaze abaya bathengisi becuba bawufumane umkhondo wakhe. Wazibandeza kakhulu ukuhamba-hamba, esithi angaze athi gaxa kubo, isuke ivuke phantsi inkathazo.

UDomboza ufikele ebubeleni obungathethekiyo kule ndawo yoMadodana nabahlobo bakhe. Le ndawo ibe iyindlu enkulu enamagumbi amahlanu. UMadodana lo ubehlala apha kule ndlu nabahlobo bakhe ababini, elowo enegumbi lakhe. Bebesebenzisa indlu enye yokuphekela bobathathu kwaneyokubutha, kodwa bahlukahlukene

ngezokulala. UDomboza ulungiselelwe indawo yokulala kule kaMadodana. Loo nto yabanika ithuba elihle loku-thetha baphicothe imicimbi yabo.

La madoda mabini ebhlala nawo uMadodana apha ube engumhlobo wawo kakhulu. Bebungabafo abafundi-leyo, bada baneziqiniselelo zobufundisi-ntsapho. Nto yayi-bangele ukuba babe lapha eOrlando kwishishini lokwenza izihlangu baye bephantsi kwesohlwayo sikaRulumente wemfundo ngobugqwidi-gqwidi babo kwezomhlaba. Kwakungangeni moya phakathi kukaMadodana naba bafo, iinjongo zabo bobathathu ikukuba baphethe ngokuba ngabafundisi-ntsapho. Bekukho nto nye ikhwasilima esimeni saba bahlobo bakaMadodana: babethanda utywala bengenakuzinceda. UMadodana lo wayenazo nezakhe iziphene, kodwa wayengekangeni kwintlondi yobunxila. Akabacekisanga ogxa bakhe ngenxa yesi simo, kodwa ubazame kangangoko anakho ukubaguqulela ekubeni basele ngentelekelelo.

Aba bafo babengabomthonyama kwelaseRautini. Uthe uDomboza kuMadodana ngenye imini xa babebodwa “Uyabona Madodana, kule ndawo ukuyo uhleli notsotsi bokwenene, nto nje bayakuhlonipha, bekuthanda. Uya kuze undingqinele kuloo nto ngenye imini.” “Ubona nto-ni mfondini?” Ubuzile uMadodana. “Hayi masiyiyeke loo ndawo; ndifuna ukuba uhlale usazi ukuba kunjalo. Ufike eRautini ke ngoku. Ube ukhuselekile phaya, enkomponi ekuhlobaneni nabafo abanje ngaba.” Wenjenjalo uDomboza ukuphendula.

Emveni koku bangene kumcimbi wokubaleka kuka-Madodana esaba kubathengisicuba. Uyibalise wayi-

balisa uDomboza yonke into eyenzekayo, wada waya kuthi tyaa ephulaphule uMadoana ngenzondelelo; kwee gingxi ixhala kuye akuva ukuba yaphela yonke loo nto ngaphandle kwembambano, kodwa wazimisela ukuba makangathi saa edolophini esoyikela ukuthi hleze ngenye imini athane nqwakaqhwa nabo bafo.

Ixesha lakhe lonke lekhefu uDomboza ulichithe apha kuMadodana. Bekusithi futhi-futhi bathethe ngezinto zokuzakha nokulumkela izinto ezingaba yingozi kubo, ngokwenjenjalo ke bebevusana, becebisana. UDomboza ube enempembelelo entle kuMadodana, ubesethi xa bekhe bahlala bobabini azive uMadodana ehlaziyekile emandleni okulwa nemisinga yezihendo zedolophu, kanti noDomboza wafumana ukuba likwanjalo ukuba lihle ifuthe nempembelelo kaMadodana kuye. Kaloku kakade nawuphi na umntu ohleli phakathi kwabanye ufumana ifuthe lempembelelo yabo, lithi ukuba lihle limakhe, kanti ukuba libi liyamdiliza kwisimo sakhe. Naye ngokwakhe uthi ephenjelelwa ngolo hlobo, abe enelakhe ifuthe lempembelelo phezu kwabo ahleli nabo. Yiyo loo nto kubaluleke kakhulu ukuthi umntu lo abakhethe abantu aqonde ukuba ngabaphi na abanokuba ngabahlobo bakhe abanokumnceda ngeempembelelo ezakhayo aze azibophelele kwabo banjalo.

Ekupheleni kwexesha lakhe lekhefu uphindele kwasesembenzini wakhe uDomboza wamshiya uMadodana esekonwabeni nabahlobo bakhe.

Izinto zonke zalapha eOrlando kulo mzi wezihlangu ziqhubeke kakuhle, imvisiswano kubasebenzi inkulu, bebambene ngezandla, behlonelene. Kuthe ngobunye ubu-

suku malunga ezinzulwini zobusuku wothuswa kukunkqo-
nkqoza emnyango wendlu yakhe uMadodana. Wavuka
wancumeka isibane wathabatha intonga yakhe, wavula
emnyango. Tyhini! ngaba bahlobo bakhe bobabini,
bahamba nabafo ababini angabaziyo abaphethe *iisuit-
case* ezinkulu ezimbini. Bahlala phantsi bathi uMado-
dana lo makakhe atshixe emnyango. Uthe omnye waba
bafo “Madodana, mfo wakuthi, size apha kuwe ngoku-
kuthemba. Sesinethuba elide sihlala nawe, saza ke safunda
ukukuthemba ngokuqonda umoya wakho omhle. Ke
mfondini, ngaphandle kokusebenza lo msebenzi wezi-
hlangu sinamanye amashishini asecaleni afanele amadoda,
sithe nawe nje ngogxa wethu, masidlane nawe iindlebe,
siqonde nokuba ungathanda na ukungena kuloo mashi-
shini ethu. Uyawabona la madoda mabini sihamba nawo?
Aphethe iimpahla zokunxiba, ezinje ngezi: imichako yee-
lokhwe, iidyasi, izihlangu, njalo njalo.. Le mpahla ifu-
nyenwe ngondlela mnyama. Siyigcina kwindawo efihla-
keleyo kulaa ndlu yam, phantsi komkangatho wama-
planga. Siyithengisa ngemihla yangoMgqibelo neCawa
apha elokishini, nakwiivenkile zabaqalayo ezizama ukome-
lela; ikhulu leeponti ngeveki yintwana leyo kuthi. Selushi-
yekelwe ziinyanga ezintathu apha phambi kokuba uphi-
ndele esikolweni. Sifuna ke ukukwenzela ithuba lokuba
ze ume kakuhle ngeempahla zokunxiba nemali xa usesi-
kolweni. Phofu mntakwethu asikunyanzeli, kodwa sifuna
wazi ukuba zikhona iindlela zokuphila apha, zaye zifuna
amadoda anezibindi. Ucingani ke Dods?” Utsho nje lo
mfo wathi “Khanivule enye ingxowana abone, bafondini,
mhlawumbi akakholwa.” Uthe akuyivula lo mfo ubeyi-

phethe, tyhini! Ngoni noni, bezona mpahla zintle, imichako yodidi oluphambili.

UMadodana uthe kuba aba bafo ubeqhelene nabo kakhulu, kunjalonje babemchole esekuhluphekeni, bamvela, wesuka wavuma ngokulula engakhanga wakuzikisa ukucinga wathi:

“Kulungile madoda ndingomnye wenu ngeendlela zonke, singamafelandawonye. Nam ndize kuzisebenzela njengani.”

Kwesukwa apha ngaba bafo kwayiwa kwenye indlu, apho kufikwe kwatshixwa emnyango, kwavalwa izigqubuthelo zeefestile ngenyameko, bandula bancumeka isibane, ukuthetha oku kusetyezwa, maxa wambi kwalathwe nje. Kususwe itafile ebisesazulwini sendlu yabekwa bucala, kwaza kwasuswa isigqubethelo somgangatho, kwavela amaplanga omgangatho. Bawathi hlasi-hlasi amaplanga amane, kanti akabethelelwanga.

Bangena kuloo mngxuma umnyama ngabanye, besihla ngabanye ngeleli. Ekugqibeleni kuhle uMadodana kwangaloo leli waya kuthi gingxi ezantsi, kumnyama kusisithoko-thoko kule ndawo. Omnye uthe qhara isikhuni somlilo wombane esikhangelise phezulu kwesiya sikroba bebengene ngaso, wabuya wasicima kwangoko; suka wavalwa lowa mngxuma wokungena, kwamnyama ngakumbi. Qha! kuvakele isithongana sendawo yokuncumeka isibane sombane, suka kwamhlophe njengasemini apha. Yini le! Asizizo mpahla apha, yivenkile iphelele tu, navenkile kweziphambili. Bamjikelezisa uMadodana bembonisa de baya kufika ndaweni ithile apho omnye umfo afake isitshixo endaweni ebonakala ngathi ludonga,

suka kwavuleka ucango. Tyhini. Ligumbi lemali, lizele tu yimali engamaphepha nemhlope. Wathi manga uMadodana akubona ezi zinto, ukuthi kanti ehlala nabantu nje akazi nento le ngeenkontsentse zabo. Emveni kwesithuba seeyure ezimbini kusetyenzwa ngala madoda izinto angaziqondanga uMadodana kunyuke omnye ngeleli; akuba phezulu wankqonkqoza elucangweni lomgangatho. Kwathi kwangelo xesha ucango lwavulwa sacinywa nesibane, kwaphunywa kuthe cwaka ezinzulwini zomgangatho nezobusuku. Babuya aba bafo bazibuyisela zonke izinto ngeendawo zazo, elowo waya kulala endlwini yakhe.

Abuhlanga kuMadodana emveni kwesi siganeko othukile. Amfikela amazwi kaDomboza athi “Ngotsotsi aba uhleli nabo,” wathi nqa ukuba angaba wayephawule ntoni na kwaba bafo. Kusasa kwabuyelwa emisebenzini njengesiqhelo. Ngubani onanto ayithethayo ngezobusuku obudluleyo, kunani khona ukuzigwela? Hay’ bo, yindaba yakwamkhozi leyo, angathi umntu ekhe wayithetha aya-zi, yedwa, ngaphezu koko abe kumngcipheko wokubulawa ngenxa yokungathembeki. Wayiqonda imeko uMadodana naye wazimisa ngokufanelene nayo.

Bekusithi kathathu ngeveki baphume ebusuku ngemoto angaxelelwa uMadodana apho kuyiwa khona. Kwakufikwa kwindawo ethile ashiywe emotweni, icinyiwe izibane kude lee nendlela, ahlale, ahlale, kuthi ngelikade babuye besaphuka yimithwalo. Ithatyathwe le mithwalo isiwe kulaa ndlu yamhla mnene. Ekuqaleni uMadodana ubeyoyika le nto ecinga ukuthhi ngenye imini yoza ibabambise, baphelele etolongweni. Ekuhambeni kwemihla ude waqhela, kwaphela ukoyika.

Ngenye imini ngeCawa ekumkeni kwemini uMado-
dana lo naba bahlobo bakhe batyelela elokishini yasePi-
mville ngemoto. Bemise phambi kwendlu yomhlokokazi
owayenabantwana abaninzi, besebancinane aba bantwa-
na. Babeqhele ukungena kulo mzi bafumane nezinto ezi-
phungwayo, kangangokuba uMadodana wayesel' ebatha-
batha aba bantu balo mzi njengezihlobo zabo.

Ngale mini bafike kungekho mntu kule ndlu kuvaliwe,
kubonakala ukuba kuyiwe eCaweni. Bankqonkqoza emnya-
ngo, bathi kwakungaphendulwa omnye wafaka isitshixo
savula, bangena. Bathe kuMadodana, "Ngena phaya
endlwini yokulala uvule ibhokisi entla komandlalo, wofu-
mana imali apho uze nayo, kananjalo thathatha yonke
impahla yokunxiba ekulaa tyeya yojingiso-mpahla uze
nayo. Sifuna yonke loo nto yenziwe nguwe namhlanje.
Khawuleza."

Uthe akuthandabuza uMadodana esithi "Yintoni,
bafondini, ngumhlobo wethu lo mfazi kunjalonje uswele,
noko soba nesono ngale nto yalo mfazi. Ndithumeni
kwenye indlu."

"Uyabona Dods, don't be a fool now, ukuba akufuni
nkathazo, khawuleza uze nezo mpahla, asifuni ngxoxo.
Ubusela sisono nokuba uba impahla yehlwempu nokuba
yeyesityebi. Ukuba usisityebi wena, uze usixelele siye
kuthabatha leya yakho impahla."

Ubone ukuba la madoda angxamele ukuthetha ngo-
kushushu watsiba endlwini yokulala, wavula kwezo nda-
wo, wafumana iiponti ezintlanu ezineshumi, neelokhwe
zabafazi ezintathu, nedyasi, nezihlangu nobuvilikitshana
beempahla zabantwana. Wazithabatha uMadodana wayi-

shiya ize ityeya yeempahla zokunxiba. Uthe xa asemnyango, suka zawa lidyudyu analo nokukhathazeka.

“Khawuleza, mfondini! Kanti unje na?” utshilo omnye. emngxolisa ebona obu buthathaka bukaMadodana. Wazichola ebudana waya kuzifaka emotweni. Bayitshixa indlu, bahamba, bagoduka, iimpahla zaya kufakwa kwezinye njengesiqhelo.

Ngenye imini emalanga, xa uMadodana nabahlobo bakhe babehleli bencokola bephumle emva komsebenzi, wavakala uMadodana esithi “Makhe siye ecaweni ngeCawa ezayo bafondini. Ndive ukuba inkonzo ngaloo mini yoqhutywa ngumfo waseMatatiele ongumhambi apha. Kunjalonje madoda kuyimfanelo ukuba noxa singamaniva anje zizono icawa le yona masiyingene mhlawumbi sochola nto khon’ apho ngenye imini.” Uthe omnye waba bafo ukuphendula “Utsho kancinane mfondini, siyimigonwa ubonanje, sondliwa ngelizwi sisebancinane, sakhula singamathemba ukuba soba ziinkokeli kwezelizwi kodwa namhlanje singamanxila nabaqhekezi zivenkile, ndisathetani na madoda, zonke iintlondi ezimbi zilapha kuthi nje? Ndithi ndakucinga ngokufa suka lundibethe uvalo.”

“Ayincedi nto loo nto yokubethwa luvalo,” uvakele esitsho owesithathu umfo, “kuba phezu konkwintshana olo unalo akuyeki nto; endaweni yoko uqhubela phambili ekoneni.”

“Ufan’ usitsho mfondini,” uphendule wenjenjalo uwa-bo, “uyazi kakuhle nawe ukuba andenzi ngabom, ndinyanzelwe ziimeko. Uthi wena le malana yenyanga ndingenzani ngayo — iipontana ezintlanu? Ndinabantwana

bane ekhaya, omkhulu usesinaleni. Izinxibo, ukutya, amayeza, iincwadi zesikolo njalonjalo ziphuma apha kum, ndifumana ndibala ndisithini! iirafu zona uthini ngazo? Ndingenza ntoni ngeeponti ezintlanu kwiingxaki ezingaka? Yiyo loo nto sendingathi ndaphelelwa sisazela; Kufuneke ndineendlela ezisecaleni zokongezelela kule malana zendibe nokuyixhasa intsapho yam. Ngoku sendisuke ndaziqhela ezi ndlelandlelana zingatshongo ndada ndangathi ndingosazela sifileyo. Isazela ke mfondini asidliwa, kanti abantwana bam aba bayadla.”

“Khon’ ungatshongo mfo wethu,” ungenelele watsho omnye, “sinjalo kanye sonke, ubonanje; asikukuba sonela phantsi njengeenjana zona zingenanjongo, thina sinyanzelwa ziimeko. Kanti ke noko kunjalo asithetheleleki kuyaphi; akukho meko inokukhulula umntu ukuba enze okubi aze angabi natyala nasono ngesenzo sakhe esigwenxa.”

“Andiwazi lo moya ntsha ungxamele ukuningena bafondini. Iintetho zenu yonke le veki zibe soloko zibonisa ukuba ninomva-ndedwa”; utshilo omnye umfo ongoyena mkhulu ngobudala kubo bonke, “kanti le nto yokuthetha ngolu hlobo iza kusihlisela amabhadi. Unobangela wesi simo sethu sokuqhekeza yimeko yokuswela kwethu izinto zokondla iintsapho emakhaya neziqu zethu. Eyona nto mna ndibona ukuba ibangela unkwintshana kuni bafondini, ngakumbi apha kuMadodana yila nto yokuthabatha iimpahla zalowa mfazi wasePimville, namphofu iyandikhathaza loo nto, kodwa ayinanto, ifana nezinye. Ke madoda mayiphele le nto yokuphikela ukuthetha ngezidluleyo nizikhalazela. Ukuba nithi le mpahla

yalo mfazi mayiphindiswe likhupheni litsole, kodwa ngathi kum sophelela ekuziphindiseleni nezabanye, kuhla ngamqala mnye kubo bonke madoda. Indoda ehluthayo esele ifuna ukuphuma kweli shishini mayizibe, ivale umlomo siqhube thina siseziinkwamba noxathawana abangeni. Le yokuya ecaweni ngeCawa le izayo andiyichase nganto, masiye; nto ndichasa yona yile yokuthetha ngokungathi ningamabhetyebhetye abafazi; anazi ukuba nanizele imali apha eRautini?"

"Sikuvile," uphendule watsho uMadodana, bamngqinela nabanye, yavalwa ingxoxo kwangenwa kwezinye ezingenabunzulu banto.

Ngomhla wecawa elandelayo uMadodana nabahlobo bakhe baphinde baya kwasePimville besiya kungena icawa khona ngokwesigqibo Kwakuyimini eshushu abantu bebaninzi kakhulu ngaloo mini ecaweni. Yakukhala intsimbi bangena abantu bada bonke baphelela ezihlaweni zabo, engekabonakali umshumayeli endaweni yakhe. Bamlinde ngeculo njengoko kusakwenjiwa njalo eRabe. Emzuzwini ungene umshumayeli ebilile, kucaca ukuba ubekhawuleza esukela ixesha. Uwe ngamadolo wazithandazela ngukuthe cwaka, wathi akuphakama yayeka iremente ukucula. Waqala wenjenje: "Ndilusizi ramente ebekekileyo ukunilibazisa ngoku fika mva, ndiphoxwe ziinto zokuhamba. Andizi kunilibazisa. Sovula inkonzo yethu ngeculo lama-236.

1. Njengebhadi libhadula
 Ukufun' umthombo,
 Ikufuna njalo Thixo
 Eyam intliziyo.

2. Inxaniwe intliziyo
Inxanel' uThixo;
Ewe lowo waziwayo
Ungophilileyo.
3. Bandubuza ndasibeka
Isililo mina;
Bakuhlala bendibuza
UnoThix' ophi na?
4. Zaphalala iinyembezi
Ndakuba ndindedwa,
Ndakucinga ngabaninzi
Abangasekhoyo.
5. Kuba namhla ndinjenje nje,
Ndililolo apha;
Ndandisiya nezihlwele
Kuyo indlu yakho.
6. Ndotsho ndithi O! Thixo wam,
Undilahlele ni?
De ndihlekwe luth' utshaba
UnoThix' ophi na?
7. Low' ubizwa naziinzulu
Ngeengxangxasi zazo,
Bek' ithemba lakho kuye,
Uthuthuzeleke. Amen.

Ulihlabele lo mfo ngokudlamkileyo, emana ukuthi nqo nqo apha etafileni, ukwenzela ukuba abantu bangashiya-shiyani, bangazilizizi. Uthe kuba ube eyimvumi ngokwakhe, yasuka iramente yasuleleka leli lizwi lingumtyangam-po, limnandi, lipholileyo; yaduma ingoma ngomoya oshushu eyibambel' apha umf' omkhulu. Lo mfo ubedume

ngokuba liciko lokushumayela. Ubesithi akushumayela indoda izifune, kuvuke unkwintshana.

Ithe yakuphethwa ivesi yokugqibela waphinda wayifunda, iramente isemi ekhangele kuyo ngomoya oshushu kubonakala ukuba selechukumisekile.

Wathi "Low' ubizwa naziinzulu

Ngeengxangxasi zazo,
Bek' ithemba lakho kuye,
Uthuthuzeleke."

Ithe ukuba ilithabathe iculo iramente ngomoya kwavakala isikhalo esikrakra phaya ngasemva somntu othe ekhala njalo, wathi "Ndim kanye Nkosi lowo ufanele ukubeka ithemba lam kuwe, xa ndiphangwe iimpahla zendlu yam yonke neyabantwana, nemalana yokugqibela. Kazi ndiya kuthini na ndithinjwa nje, ndigxothwa nakwindlu yokuhlala ngenxa yokungabi narafu, kuba imalana yam ibiwe. Ndiya kubathini na aba bantwana iingelosana zakho Nkosi! Sendibek' ithemba lam kuwe." Uthe ewaqibela lo mfazi la mazwi, yabe eramente seliwe ngamadolo incwina ngulo mthandazo ubuhlungu.

Uqhube lo mfazi ukuthandaza ngamazwi abuhlungu, aphuma kwintliziyo ekhathazekileyo. Wathi akubiza amazwi athi.

"Kungani na, mphefumlo wam,
Ukub' udakumbe
Uxalabe ngaphakathi
Ungenakuzola?"

suka isililo sovelwano naye yiramente sasikhulu. Akuthi "Amen" kuba egqibile, iphakamile iramente yahlala selingxashekile nguMoya.

“Siya kuwafumana amazwi anamhlanje kwincwadi ka-Malaki, isahluko sesithathu, ivesi yeshumi elinesibozo, nevesi yokuqala kwisahluko sesine. a

“Kuya kwandula ukubakho umahluko phakathi kwelungisa nongendawo, naphakathi komkhonzayo uThixo nongamkhonziyo

“Ngokuba yabonani, iyeza imini evutha njengeziko; baya kuba ziindiza bonke abakhukumali, nabenzi bonke bokungendawo.” Umshumayeli lo uwafunde loo mazwi engakhangelanga ncwadini. Akuyivula ibhayibhile abeyibolekiwe uMadodana wafumana ukuba umshumayeli lo ubiza kanye loo mazwi njengoko abhaliweyo, waqonda ukuba makabe uyilungiselele intshumayelo yakhe. Uqhuba umshumayeli wenjenje:

“Ngala mazwi unprofite uMalaki usibonisa umfanekiso anawo ngohambo lomntu ongumkristu emhlabeni, umfanekiso onje ngalowo uJohn Bunyan awuzobe kuHambo lomHambi. Umntu ongumKristu osemhlabeni useluhambeni. Kuhambo akulo ulindeleke ukuba anyathele kumanyathelo kaKristu. Kuthi ngelixa azama ukwenjenjalo, suka izilingo namamenemene kaSathana amphambukise endleleni yobuKristu, wumbi de alahle akubona ukuba imizamo yakhe ayiphumeleli, azincame akhonze uSathana ngeendlela zonke.

“Kuya kwandula ukubakho umahluko phakathi kwelungisa nongendawo, naphakathi komkhonzayo uThixo nongamkhonziyo.’

‘Itsho indawo yethu kusasanje. Indlela yobubomi ayilula, inameva, iyahlaba. Ide ithi ngobunzima bayo, abaninzi bayilahle bakhethe indlela ebanzi, elula, esingisa

kwaNtshabalalo. Makhe, ramente ebekekileyo, sikhangele uMkristu ephuma kwaNtshabalalo, esinge kwilizwe lezulu, esindasindeka ngumthwalo wezono. Ufumene amanzithi-nzithi amaninzi ezilingo, ezizama ukumlukuhlela ekubeni ayiyeke imigudu yakhe yendlela yobuKristu. Khumbulani umgxobhozo kaThisayo; khumbulani iingonyama, khumbulani isigebenga uApoliyon. Weyela, wahlaselwa, wangxwelerwa, kodwa akazanga wayeka ukuzama elungiselela ukuba ize ithi yakufika imini yokufa kwakhe, akwazi ukuthi nje ngoPaulos “Ugqatso ndilufezile? Xa sizincamele esonweni sihlale kuso sisoyiswa kukuzama soba ngabakhonzi bakaSathana. Nangoku silapha nje, kukho apha phakathi kwethu izigebenga namanxila aziyekelele ezandleni zotywala, kukho abenzi beentloni, ekusekunzima ukuba bazikhwebule kuzo; kukho amasela aqhekeza iivengile nezindlu zabantu. Zonke ezi ndidi sezihleli kuloo meko, sezibenza ububi ngaphandle kwesazela. Abantu bahleli nzima ngaba bantu banje, njengalo mzalwanakazi uphangiweyo ngecawa edlulileyo esendlwini kaThixo yena nabantwana bakhe. ‘Kuba iyeza imin’ evutha nje ngeziko, utsho uMalaki. Aba bakhonzi bakaSathana baya kuthini ngaloo mhla? ‘Bayakutsha nje ngeendiza’ utsho umprofeti. Bazalwana lithi ilizwi lanamhlanje “Kuya kwandula ukubakho umahluko phakathi kwelungisa nongendawo, naphakathi komkhonzayo uThixo nongamkhonziyo.” Uthe ke umkristu esahamba kule ndlela wafika sangweni lithile ekwakukho mntu uhleli ngakulo wabuza wathi uMkristu,

“Ingaba yiyo na le indlela esinga kumzi ophozulu?”

“Yathi le ndoda ‘yiyo leyo.’ Uthe akuthandabuza

uMkristu, yathi le ndoda 'Yiyo leyo indlela esinga kumzi ophezulu. Mna ndibekelwe ukuyalela indlela abantu abasukuba behamba apha. Nangoku ukuba ube ungawaphakamisa amehlo akho uwaphose phambili selubonakala umzi ophezulu. Indlela itshonela emlanjeni ngaphaya kwalaa nduli, owothi wakuwuwela, iindlela zibe mbini, enye isinga kumzi ophezulu enye isinga kwantshalalalo.'

"Nguwo lo mlambo umprofeti uMalaki athetha ngawo xa athi, sakuba siwuwelile 'Kuya kwandula ukubakho umahluko phakathi kwelungisa nongendawo, naphakathi komkhonzayo uThixo nongamkhonziyo.'

"Umntu onguMkristu useluhambeni oluya kuqosheliswa yimini yokufa, umlambo wokugqibela. Nangoku sonke ngabanye sikufutshane kuloo mlambo kusasanje ngaphezulu kokuba besinjalo izolo. Imini nganye iya isisondeza ngakumbi nangakumbi kuloo mlambo, esothi sakuwuwela kwandule kubekho umahluko phakathi kwelungisa nongendawo, naphakathi komkhonzayo uThixo nongamkhonziyo.

"Xa wena mhlobo wam uzinikele kwiintlondi, ebuseleni, ebunxileni, ekubulaleni imizimba nemiphefumlo yabantu wohamba ngayiphi na indlela wakuwuwela loo mlambo? Isazela sakho siya kuxelela indlela ekufaneleyo kunjalonje asikukhohlisi. Uyakuthi wakuwuwela umlambo wokufa ligqitywe ikamva lomphfumlo wakho nokuba waphelela ezulwini nokuba wophelela esihogweni.

"Uthi uDavide kwiNdumiso yakhe xa achaza ezi ndidi zabantu:

"UMkristu ozamileyo
 'Yena unje ngomthi omiliselwe
 Phezu kwemijelo yamanzi,
 Ovelisa isiqhamo sawo ngexesha lawo.
 Ogqabi lawo lingasayi kubuna
 Konke, akwenzayo kophumelela.'
 Abanjalo abangendawo,
 Bona banje ngomququ
 Ophetshethwa ngumoya.'

"Ukuluphi udidi wena? Sithini isazela sakho? Loo nto ke sikuxelela yona, uyiyo. Guquka! Nali ixesha. Maku-thandaze abe mnye."

La mazwi makhulu kangaka lo mfo uwaphose kwiramente ebisel' inkenenkene kade lifuthe lengoma yokuvula inkonzo. Uthe ngoku elibeka ilizwi lokugqibela yabe iramente seliziphethe ngeenkophe. Kwathi nje ukuba athi "Makuthandaze abe mnye" suka bafuna ukuwuthabatha bonke umthandazo. Kulo mashiya kuphumelele ixhegokazi ebe lisithi lakuhlabeka lize lithandaze, lisuke libe ngathi alisekho kulo mhlaba. Yale ukuba ithi guqaqa iremente, lavakala eli xhegokazi limi ngeenyawo lisimelele ngomsimbithi walo, lisiwa ngapha nangapha, kubonakala ukuba lisemoyeni; lathi ukuyithabatha ingomayalo, latsho ngomoya oshushu:

Yivani ezi ndaba
 Yivani boni nonke,

Nihleli kulo mhlaba,
 Ezindaweni zonke.

Wabhubha uMkhululi,
Wancam' ubomi bakhe,

Efela abaphuli.
Baphul' umthetho wakhe

Be ndone ngeento zonke,
Wandixolela noko.

Ndiswele imilomo;
Ayaba iliwaka,

Ndibonge ngentlocomo
Le nceb' ingakanana

UMadodana nabahlobo bakhe, neramente iphela bathontelene esiguqweni bechaniwe mpela lilizwi lomshumayeli. Babhonga uMadodana nabahlobo bakhe ngokukodwa, kuba isazela sabo sasibadla ngakumbi bakuvalowa mfazi ekhala esebuhlungwini ngento abamenze yona. Uthe omnye waba bahlobo bakaMadodana "Mshumayeli sithi abaphange impahla yomhlokokazi. Silusizi, singumququ ophetshethwa ngumoya. Sisebenzela uSathana. Siceleleni uxolo kuThixo. Isazela sam siyandikhathaza, Thixo wam. Ndixolele izono zam kunye nezabahlobo bam. Siyakuzibuyisa iimpahla zalo mhlolokazi nezabanye esizibileyo."

Iramente isuke yathabathela phantsi ngemincwino nemigulo yakuva le ngxelo yaba bafo. Emveni kofefe umshumayeli ubacelile uMadodana nabahlobo bakhe

ukuba bakhe bashiyeke ngasemva. Yakuphuma iramente, wathetha nabo ebayala ebonisa indlela yoguquko ebomeleza, ebakhuthaza, ukuba zebangatyhafi kodwa bazame ukwenza iqalo elitsha. Zonke izinto zabazalwana ababezibile bazibuyisela.

Ukususela kule mini intlalo yabo bafo yaba yenye. Nangona uninzi lweempahla ababezifumene ngondlela-mnyama bengazanga bazibuyisela, banqumama ekuqhubeleni phambili ebuseleni. Abanelanga kumbuyisela nje ezo zinto babezibe kuye lo mhlolokazi, kodwa bathi roqo ngokumnceda nakwezinye iingxaki ezazimana ukumfikela. Bazingisa ukuzihamba iinkonzo, nokuzenzela imithandazo yabo kusasa nangokuhlwa.

ESINALENI EDIKENI

Ekuqaleni kwenyanga yoMnga uMadodana wazisile kumphathi wabo ukuba wophuma emsebenzini ekupheleni kwaloo nyanga, kuba eza kuphindela esikolweni entloko kunyaka olandelayo. Uthe noko umphathi abuhlungu ngale nto, wavuma esithi indoda kaloku ikhula ngeendlela eziqondwa yiyo, akunakumiwa phambi kwayo, xa ibona ilungelo layo.

Asizi kuba sangena kwimibuliso awayenzelwayo zizihlobo zakhe phambi kokuba ahambe, kodwa singathi iintetho ezawayo egameni lakhe zabonisa ukuba ngenene lo mfana ubenefuthe elihle phakathi kwabahlobo bakhe, kwacaca ukuba ukumka kwakhe kuyilahleko evakalayo kubo.

Kuyinto esel' ingathi lisiko ukuthi umntu xa aza kuhamba emke kwindawo abe esebenza kuyo, abuliswe, enzelwe amabhaso, kwenziwe neentetho ezintle ngaye nokuba ube enenkathazo ewudinile umzi. Zithi izincomo zomntu onjalo zakuzotywa zihonjiswe, suka zifane nentlekisa, nempoxo kulowo unconywayo, kuba abantu ababayamazi umntu into ayiyo kubo, nokuba abathethi ngeso simo sakhe sigwenxa; bambi bade bazinyulele ukuthi bangabikho embulisweni womntu abangakholwayo nguye ngokunqena ukuthetha izinto abaziqondayo ukuba aziyiyo nene naluvo lwabo ngaloo mntu. Kwakungenjalo ke

ngoMadodana lo, indlu yayizele, nabantu bethetha ngo-kunyanisekileyo nokuchukumiseka.

Unduluke ngomhla wesibini kweyomMqungu ukusi-nga ekhaya, ukuba akhe afumane ikhefu phambi koku-
ba aye eDikeni. Intliziyo kaMadodana ibe nokonwaba okungathethekiyo ngenxa yamathemba okufezekiswa kweenjongo zakhe. Ubufundisi-ntsapho yeyona nto yayi-balasele engqondweni kaMadodana, imizamo yakhe yayiya kuba iwe phantsi xa wayengaphumelelanga uku-fikelela kuloo mgangatho.

Zavulwa izikolo, wakhwela kuloliwe kunye nabanye abafundi ngoMvulo evekini, bayakugaleleka eDikeni eku-mkeni kwemini ngemini elandelayo. Kwasesitishini uMa-dodana umangaliswe kukuba baninzi kwabafundi base-Dikeni, ingumxube abadala nabancinane. Bakufika esina-
leni ungeniswe kwigumbi lakwa-8 apho bebengamakhwe-
nkwe alishumi.

Umoya wefuthe lalapha eDikeni ube wahluke mpela kulowo waseRautini. Abafundi aba bebengebantu baba-ndezelekileyo njengabasebenzi eRautini, bona bebonwabi-
le de athi nosel' ekhulile afane nomntwana ngenxa yoku-
ngabi nantlupheko. Uqondile uMadodana ukuba unoba-
ngela wale nto kukuba uninzi lwabafundi lwalungena-
mava ngamanzithi-nziti obomi. Izinto ebe zisenziwa nge-
nkuthalo apha zizifundo, nemidlalo, neengxoxo ngesi-
Ngesi. Ungenile uMadodana kwezi zinto naye ngakumbi ezifundweni, wada waphela unyaka esentloko yabo waye efunda nabo. Unyaka olandelayo, ongowokugqibela ku-Madodana eDikeni ube ngowona nyaka ube mnandi ngokuncamisa umxhelo kuMadodana. Uthe ngenxa

yokuzibalula kwakhe ezifundweni nasekuziphatheni wenziswa, omnye wabasemagunyeni ekukhangeleni amanye amakhwenkwe. Kaloku amanye amakhwenkwe abenezinto azenzayo zokwaphula imithetho, wambi etshaya ezindlwini zokulala, wambi aye edolophini nasemizini ngaphandle engacelanga, njalo njalo. Ubesithi akuwafumana amakhwenkwe esaphula umthetho awathethise kalukhuni, ebemoyika ke ngeso sizathu. Ubekwangusihlalo kwingxoxo ngesiNgesi zangoMgqibelo ngokuhlwa. Emidlalweni ubengeyiyo ncutshe ngenxeni yobudala kodwa ubethabatha umdla ngokwaneleyo.

Apha ezindlwini zabo bekubakho izinto ngezinto ezonwabisa nezihlekisa — izinongo zobomi. Ngemihla yeeCawa bekungena inkonzo emveni kwesidlo sangokuhlwa phantsi kwemithi emihle eqhelezela ngobuhle bendalo. Emveni kwale nkonzo amanye amakhwenkwe ebezenza umthandazo obunkonzora ngobude. Bekunjalo ke apha kwa-8, kule ndlu alala kuyo uMadodana. Bekukho inkwenkwe ebisel' ikhulile ebe iyithanda le mithandazo yangeCawa. Kwakule ndlu kwaye kukho umfo ekuthiwa nguGxalaba owayengathandi kubakho kule mithandazo. Ubesakuthi uGxalaba lo, xa kuvelwa enkonzweni yaphantsi kwemithi, asuke ahlale phaya phandle etshaya de aqikelele ukuba umthandazo seluphumile, aze ke abuye.

Ngenye imini ngeCawa ithe enye inkwenkwe "Bafondini niyayiphawula na into yokuba uGxalaba lo uyawubaleka umthandazo yonke imihla ngeCawa, kanti uyise ungumfundisi? Loo nto ayinakulunga. Makalindwe de abuye namhlanje khon' ukuze abekho kuyo yonke le

nkonzo yomthandazo yanamhlanje.” Le nkwenkwe ithethe le nto yayingumbhotoli yona ngokwayo, yayingazanga iviwe ithandaza kusasa nangokuhlwa, kanti nayo yayingu-nyana womfundisi, igama layo yayinguCotiyana. Kuhleliwe ke kulindelwe uGxalaba. Ngelikade wangena uGxalaba ehamba kancinane. Uthe akungena kwabakho ukugitheka. Uthe uCotiyana: “Uncamile namhlanje, Gxalaba, uza kuyifumana yonke le nkonzo yomthandazo. Khulula ngokukhawuleza.”

Uthule tu uGxalaba wakhulula engangxamanga. Akugqiba wangena ezingubeni.

“Masithandaze.” Uvakele esitsho uCotiyana.

“Khawusikhokele, Gxalaba, ngomthandazo.”

Uthule tu uGxalaba wada waphinda uCotiyana wathi “Silindele kuwe, Gxalaba, ukuba uthandaze. Thandaza, unani kakade. Akuva ukuba ndithe thandaza?”

Uthe uGxalaba “Ngaba akuyi kuthandazwa ukuba nilindele kum.” Unge akatshongo wesuka uCotiyana wawuthabatha ngamandla umthandazo watsho ngeliphakamileyo wenjenje:

“Nkosi yiba nathi usigcine usaluse noko sinje ukuba ngaboni. Khangela ngokodwa lo mfana unguGxalaba, kuba uyala nokuthandaza, intliziyo yakhe ilukhuni yinyangane iqaqadekile.”

Uthe esaqhuba njalo suka weva ngenqindi emqolo ebethwa nguGxalaba esithi “Cotiyana uthandazela bani apha qabandini?”

Kowu bajjisana bemi ze bobabini, kuba babengenazo iimpahla zokulala. Ngeli xesha babambeneyo makatha uCotiyana, uyakhwaza uthi:

“Nqandani madoda ndafa ngumhenedi.” Kwasuka kwasisiphithiphithi apha kunqandwa kuhlekwa, de kwafika umphathi wawangxolisa onke loo makwenkwe akuloo ndlu ngenxa yengxolo ayenzayo, kwalalwa.

Kuthe kwakwezo ntsuku kwakho ukuthetha phakathi kwamakhwenkwe ngokuganeliseki kukutya. UMadodana naye ubizelwe kwezi ntlanganiso kwabhungwa ukuba makungatyiswa ngemini ethile emisiweyo.

Ithe enye inkwenkwe, “Ukuba madoda le nto siyayiyeka iqhube ngolu hlobo soba sonela abaninzi abezayo emva kwethu. Masiyilwe le nto yesi sikolo. Siyahlawula apha, yimali yethu le sitya yona apha, ke ngoko masixolelele nayiphi na into xa singalungiselelwa kakuhle. Sifuna inyama kane ngeveki, nebhotolo yonke imihla nokuba yijam. Masisilungise, esi sikolo.

Emveni kwengxoxo ende uthe uMadodana “Bafondini, esi sikolo sabakho singekazalwa thina. Kudala kuphuma abantu abaqeqeshekileyo kuso. Thina asizanga kulungisa le sinala, kuloko size kulungiswa thina kule sinala ngabafundisi-ntsapho abanamava. Endaweni yale nkathazo masithumele babe bahlanu apha phakathi kwethu baye kuthetha nomphathi ngezi ndawo sizikhalelayo, mhlawumbi wobaphulaphula.”

Ngokufutshane uMadodana wawoyisela amakhwenkwe ekubeni angenzi siphithi-phithi. Bathe abathunywa bakuhlanguana nomphathi bevana naye, zalungiswa izikhalazo ngoxolo nemvisiswano.

Unyaka ke ngoku ubusel’ uphelile sezinyathele iinviwo. Amakhwenkwe asebenze nzima ngokukodwa elungiselela ezo mviwo. Ngenye imini uMadodana ubizwe ngu-

mufundisi-ntsapho owongameleyo wamxelela ukuba umfumanele isikolo azakufundisa kuso eBhencuthi kunyaka olandelayo. Zonke ke iinkcukacha zeencwadi zengqesho wazibhala uMadodana zema ngendlela, zavalwa ke izikolo selemi kakuhle ngamalungiselelo onyaka olandelayo. Wabushiya ubumnandi besinala yaseDikeni, waya elizweni kwakhona.

KUMQOKOZ' ONZIMA

Nango umzi waseBhencuthi ezantsi phezu kwengxaxasi-yomlambo ekuthiwa liTsitsa, kufuphi nedolophana. yakuQumbu emaMpondomiseni akwaMhlontlo. Kuthiwa ezimbalini lo mzi waseBhencuthi yindawo uMhlontlo awayabela abafundisi baseWesile bakudala oElefu noDebese, wathi loo ndawo ufuna ukuba ibe yeyabantu abangamakholwa. Ubesithi umntu akunukwa nakuyiphi na indawo emantla nasembindini wesithili sikaMhlantlo, agxothelwe ezantsi eBhencuthi kwamfundisi, ngeenjongo zokuba aguqulwe ngelizwi kwiindlela zakhe ezingendawo zobugqwira mhlawumbi ubusela, aguqulwe abe ngumKristu. Ngale ndlela ke bekusinda into eninzi yabantu ekusikweni, yakuba inukiwe ngo-bugqwira. Nanamhla oku akungefumani namnye umntu ongumakhi eBhencuthi owambatha iingubo ezibomvu; ndingade ndithi kunganzima kwanokufumana umntu ongazanga wasiwa ecaweni ukuba afakwe uphawu. lobuKristu ngobaptizo olungcwele. Kwiincoko zabantu abase bekhulile bakhona, womana ukuva beqhulana xa kukho isiganeko esibi khona besithi, "Kakade aba bantu balapha yinzala yabantu abagxothwa, nguMhlontlo ngenxa yobu bunje babo." Kude kuthiwe xa kuthethwa ngeso siphaluka sakuQumbu "Ngumqokoz' onzima onga-thwalwa dyongosi." Nanamhlanje zaphuka mihla le iinto-

nga kubafana namakhwenkwe ale ndawo; nakumhambi asinto ibulumko ukuhamba-hamba selitshonile ilanga, ngakumbi xa kanti umhambi lo ngumkhondo awulandwa.

Le ndawo ke inesikolo esikhulu, isinala. Ngexesha lokufika kukaMadodana kwesi sikolo eze kufundisa, isinala le yayiphethwe ngumfo kaMyezo omnye wabafundisi ababalulekileyo emaMpondomiseni. Baninzi abangabungqinayo ubuntu balo mfundisi, nabafumana imfundo nokhanyo ngenxa yakhe.

UMadodana ufumene indawo yokuhlala kwasibonda, umfo wakwaGqubusha — uFola kaNokhatshiwo. Usibonda lo ube engumfo okwaziyo ukuphatha abantu, enentelekelelo, indlezana ngobubele, kanti ubengumfo olukhuni kwizibhovu-bhovu, esaziwa ukuba akanalusini kumaphuli-mthetho.

Ngenye imini kwakwinyanga yokuqala elapha eBhencuthi uMadodana, kufike umfana endlwini kaMadodana xa litshonayo ilanga. Lo mfana ufike wangena wazazisa kuMadodana ukuba ungumlimi walapho eBhencuthi, engumfo waseGcuwa emaBheleni ngokuzalwa. Watshe wathi uvile ukuba kukho umfundisi-ntsapho ofikayo, athe ke wanqwenela ukumazi. Bancokola ezimnandi uMadodana noBhele lo ngokwamanene, kwathi xa kusithi ratya olwemivundla wacela indlela uBhele. Bema ngeenyawo, uMadodana ephелеleka umhlobo wakhe ithutyana. Akuba senkundleni uMadodana uncothule ilongo esileyini khon' ukuze aphekuze izinja kwimizi emibini ababeza kudlula kufutshane kuyo. Bahambile ke uMadodana nomhlobo wakhe behlisa intlambo bencokola kamnandi ngezinto ngezinto. Badlula kule mizi yomibini ingezantsi

kwakwasibonda; nabo besihla behamba kancinane, be-
mana ukunqumama, bethetha, behleka. Lo mfo wasema-
Bheleni ubengumfo olincoko onamabalana ahlekisayo,
onwabisayo, amnandana. Bahambe de baya kufika ku-
mfulana osekupheleni kwale ntlambo sekulele ungcwalazi
ngeli xesha.

“Mfondini, sekuhlwile masahlukane. Lo mhlaba
wakumqokoz’ onzima unezibhovu-bhovu zabafo. Kukwa-
mnqay’ ulambile.” Utshilo uBhele ebamba isandla
bahlukana kamnandi.

UMadodana uphinde kwangale ndlela bebehamba
ngayo noBhele. Indlela leyo ibe ilucinya, imizi imgama
kuhle kule ndawo bahlukene kuyo nomlimi. Kube
mzuzwana nje ehamba uMadodana kwee gqi mganyana
abafo ababini bevuma iingoma zabo bebuncunkca, bema-
na bekhwaza bekrotsha ngokungathi noko bavela ezi-
ndaweni zentselo. Kuthe qatha engqondweni kaMadodana
laa nto ibe ithethwa nguBhele esithi kukwamnqay’ ula-
mbile apha, wacinga ukuba bangathi aba bafo bekhe
bagqiba kwelokuba bamwele bambethe angathini na?
Waphungu-phunguza efuna ukuba akangeboni matyana
na angathi alwe ngawo, xa benokumhlasela; ubuye kwa-
khona wacinga ukuba aba bafo bothi bakumbona echola
amatye, nabo benjenjalo, loo nto ke yenze imeko yakhe ibe
nzima ngakumbi. Uggqibe kwelokuba ahambe ngqo nge-
ndlela, axolele nayiphi na into enokumhlela.

“Ungubani sigqudetyandini? Ufuna ntoni ebusuku
apha?” Utshilo omnye waba bafo bakusondela ebhekisa
kuMadodana.

“Nifuna bani?” Uphendule uMadodana.

“O! uthwel’ impumlo sigqudetyandini, siza kukubethel’ ugqira namhlanje.”

Ngeli xesha ke aba bafu babese bezithe chu iintonga bezivonya; noMadodana selethe qhiwu umvalo wakhe, ebona ukuba ngoku kungenzeka nayiphi na into.

“Ndikubuza okokugqibela ngoku. Ukuba akundiphenduli ngandlela ndiza kukuthi qwaka-qwaka ndikulahle phantsi ngalo mnqayi wam uBholokodlela, uphila kuzenzela. Thetha! Ungubani silekehlanandini?” Utshilo kwakhona omnye wabo bafu, sebemana bemlekuza ngeentonga uMadodana.

“Ndithi nifuna bani na? Anindiva?” Uphendule uMadodana selencamile, eqonda ukuba akanakusinda ekubethweni. Wazimisela ukuba axhathalaze alwe.

“Suk’ aph’ endleleni sigqudetyandini!” Watsho lo mfo emnyola uMadodana ngentonga. “Siza kuzilungisa ezi zibhadu-bhadu zithe saa iinzwane aph’ eBhencuthi. Kukumqokoz’ onzima apha. Siza kukunabisa udl’ inembe, uza kuyaleka ukuraqaza sigqudetyandini, siza kukubethel’ ugqira.”

“Andingekhe ndisuke kule ndlela, ndifung’ uMa,” utshilo uMadodana. Uzive naye ebufudumala, nentaka iphelile. Wathi esitsho waba selehamba esiya ngqo kulo mfo uphambi kwakhe, esithi nayiphi na into enokumhlela wokhangalana nayo. Uthe akuba kufuphi nalo mfo kubonakala ukuba uMadodana naye baza kugilana ngezifuba, wesuka lo mfo wamtyhalela emva uMadodana emthe xhakamfu emqaleni. Kwa oko uMadodana uyeke ngomvalo wakhe entloko kule ndoda iphambi kwakhe wayilahla phantsi, watsho ngenkenkebula yoduma. Lapho-

koka igazi, latsho yabomvu ngexesha elingephi. Kuthe kanti enye indoda le ithe qhiwu imvubu ethe ngayo yenza imvula yegalelo kuMadodana yakubona umhlobo wayo ebethwe wazandlala ngolu hlobo.

Uthathene nayo uMadodana wazama ukuhlanganisa, kodwa imvubu, ngenxa yobutyokololo bayo, iqabele emvalweni kaMadodana, yaqhina eqhinile ekhosi. Ngeli xesha, le ndoda ilenze eli galelo ngenkuthalo yatsho yamfifinga, wahlehla umva uMadodana; kanti ehlehla nje kukho into enkulu yesiduli emfifingela kuso le ndoda, engasiboni, athe akufika kuso wakhubeka ngezithende waya kuwa ngaphaya kwaso. Kubonakele ukuba kuwa umntu exakile eyibona ingozi aphezu kwayo. Wee gqududu, gxadada, khenemfu ngeempundu, ewuxhome okoko umvalo wakhe ekhusele intloko. Uthe xa aphakamayo; yafika leya ndoda ibe iwile seyithe ruthu umnqayi wayo, uPhila-kuzenzela sekubonakala ukuba ifuna ukumosela uMadodana, yathi mayitsho entloko, yafika ehleli ewubambe macala umvalo ethimba nentloko yakhe le. Bekuthe cwaka kungekho kuthetha, kuvakala kuphela ukutsho kweentonga nemvubu zisithi: nqo-nqo, nqo-nqo-nqo; tyam-tyam-tyam.

Emzuzwini ude wema ngeenyawo wabona ukuba aba bafo abafuni kumphakathi thuba konke, benze isiphango segalelo elinzima, bamfifinga shushu, engenalo nethuba lokuba akhe abethe. Uqonde okokuba okunokumlungela kukukhe afumane ithuba lokuthi jaju phaya aphozise.

Le ntetho ithi "Jaju phaya" yintetho esisagwelo nje akuba umntu engathandi ukuthi "Ndasimbela isinqe, ndagqotsa," kuba xa sukuba ungumboneli usuka ubone

indoda isisizephe ukubaleka izophula ebushushwini. Phofu ke ithi maxa wambi ngenxa yokungabi namendu, mhlawumbi ivaleleke yimeko, ingabi nakubashiya abasukeli bayo, inyanzeleke ke ngoko ukuba ithanda ingathandi mayibuye ilwe seyizincama. Yothi ke xa ibalisa kowayo ngesi siganeko ithi “Ndithe ndakubona ukuba kushushu ndee jaju phaya ithutyana.”

Masibuyele ke kuMadodana ekule meko imxethuka. Ubuye umva ngemitsi ebanzi, wathi akubon’ ukuba kukho ithutyana phakathi kwakhe nabo watsiba owenkawu, waphethuka, watsho ngesehashe isantya watsho wee qaqe kula madoda. Uthe akuthi jezu ngasemva wabona ukuba emile la madoda amncamile, wema wathi “Ndilinden i apha madoda ndiza kubuya kwangoku.” Uthe esitsho waba selebaleka engena kumzi obusel’ ukufuphi eye kufuna iintonga. Akungena, tyhini! nanku uTyelinzima umzala wakhe engqengqe elukhukweni enomnye unfana wakwaTshutsha. “Yintoni mzala, kutheni?” Ubuzile uTyelinzima.

“Naba abantu bendibetha phandl apha, khanindiphe intonga bafondini,” uphendule watsho uMadodana. Utsibe wema ngeenyawo uTyelinzima wafunafuna. Ngeleli xesho uMadodana uthe bhululu ibhatyi nezihlangu zakhe, wanyusela ibhulukwe entla kwamadolo kwabona-kala ukuba uzimisele emcimbini onzima aza kuwenza ngokufezekileyo.

“Nantsi intonga,” utshilo lo mfo ubehleli noTyelinzima emnika ugosonqa lomqoqwa owome nko.

“Hayi beka le nto uthathe le yam.” Utsho uTyelinzima emnika udini olusixwexwe lunesiphatho esifutshane,

waye naye uTyelinzima lo ephethe olwakhe udini. Baphuma apho endlwini uTyelinzima noMadodana ngamatshe, bathi ukonda ngaba bafo bebebetha uMadodana banga ngokhetshe emantshontshweni. Aba bafo baqondile ukuba mababe baxhobile oMadodana aba nogxa wakhe, phofu babengabazi ukuba ngobani na.

Banduluka ngokwamahashe andululwa eluggatsweni batsho ngesithonga esinye ukuhlisa loo ntlambo, bada baya kuthi gubhubhu phesheya komfula osekupheleni kwentlambo leyo. Hayi ke ukunqamla elo thafa nokuya kunyuka kwithambeka elingaphesheya ibe yinto yephanyazo, kuvakala nje kuphela imincwino nemifutho yamadoda. Zabaleka zi zibhovubhovu ngokwabantu aboyika ukufa, ziqonda ukuba eli futhe eza ngalo la madoda, lifumbethe ukuqiniseka ekulweni nengozi kubo, kuba babecinga ukuba emveni kokuyififinga indoda njengokuba babenjenjalo kuMadodana ayinakubuye ithande kubuya. Le nto yokubuya kukaMadodana ibenze baqonda ukuba ikho le nto athembele ngayo. Yiyo ke le nto babaleke bazithwala.

Bakuqabela kweli thambeka bafike kwindawo enezitiya ezibiyelwe ngamakhala. Hayi ngoku abaleka la madoda aphel' emehlweni.

“Ziphi ezi zinto?” Ubuze watsho uMadodana. “Ukuba bendikhe ndafikelela kwezi zigebenga, inene bekuya kuba ngumngcwabo omkhulu ngomso.”

“Hayi zisindile mzala. Inene ngezizingasekho sithetha nje. Uyabona ke, mzala, ze singayithethi le nto ekhaya ubawo angasidla luhlaza, akuva ukuba besifuna ukulwa. Makhe sifune, siphande ukuba ngobani na aba bebeku-

betha zesibafumane mhla sinethuba lokuziphindezela Basile, mzala, abafana balapha eBhencuthi, kunjalonje ngaphandle kokuba uzilwele akusokuze wonwabe apha.” Utsho uTyelinzima ngeliphantsi elizolileyo ebindekile, kubonakala ukuba lo mfana unenzondo enzulu ngokuphatheka kakubi kangaka komzala wakhe. Yaphela loo mini neento zayo.

INCOKO YAMAKHWENKWE ESIKOLWENI

Emveni kwesi siganeko akubangakho nto ithethekayo nevakalayo phakathi komzi waseBhencuthi. Kambe ke ibe ingumzi osisimanga lo waseBhencuthi malunga noku-
thi izigigaba zawo zisuke zibe yindaba yakwamkhozi, athi ongowasemzini akuthetha ngazo suka bothuke abantu basekhay' apha bathi khunubembe ludaba olubi olumangalisayo. Le nto ihlele uMadodana ibe yindaba yakwamkhozi njengezinye izinto zalapha, akwavakala nolure ngayo, zada zaqengqeleka iiveki zane.

NoMadodana le nto uyigcine entliziyweni yakhe, akayithetha mntwini ngaphandle kukaMvemve, umfundisintsapho owaye efundisa naye kwalapho eBhencuthi, ebambe isiyalo sikaTyelinzima; kunjalonje enenzondo ngempathekombi awayifumana mhla mnene.

Kuthe ngenye imini esikolweni eBhencuthi, xa uMadodana noMvemve babefundisa amakhwenkwe abo ngolimo lwemifuno esitiyeni sesikolo, kutyalwa, kucocwa, kulungiswa isitiya, weva enye inkwenkwe ebifunda kuye incokola namanye isithi, "He bafondini, mna ndakuba ngumfundisi-ntsapho ndakuba yindoda ndifane naba bafundisi-ntsapho bangoku abathi xa babethwa ziindlavini ebusuku balwe ngemikhonto nemivalo bazibethe iinduma bazilahle phantsi. Kunjalonje banejokiso aba bafundisi bangoku, indoda bayindulula phaya ngakwa-

Tshutsha baye kuyifaka evenkileni kwaMahlalashushu. Asililo jokiso, ziimfene!" Gquzu, ahleka amanye amakhwenkwe, yile ntetho kaJonatani obefundiswa nguMado-dana. UJonatani lo ubeyinkwenkwe ebukhali, elincoko, ethandwayo ngabafundisi ntsapho. Ubesel' emkhulu kunamanye amakhwenkwe amaninzi, ehlonelwe ngamanye ngenxa yobudala nokukhalipha nengqondo yakhe. Uthe uMvemve. "Uyayiva mfondini le nto ithethwa nguJonatani? Isuke yafana naleya ube undixelela yona. Masikhe simbize sibuze ukuba unento ayaziyo na ngaloo nto."

"Hayi masimyeke mfondini." Uphendule uMado-dana. "Ndombiza xa ndindedwa ndimbuze; akasayi kusixelela nto ngoku mpela; uyasoyika."

Bavumelana ngaloo ndawo. Ukuphuma kwesikolo uMadodana ubize uJonatani wathi ufuna ukumbona phambi kokuba agoduke. Uzilazile uJonatani; wada emveni kwexesha weza, wathi:

"Sendikho Nkosi."

"O! ewe Jonatani, vala apha emnyango," watsho uMadodana. Ndifuna Jonatani, undixelele inyaniso ngale nto ube uyithetha phaya esitiyeni. Kukho abantu abandihlaseleyo phaya kweliya thambeka lakwaTshutsha ngoLwesibini kule cawe ingaphaya kwale iphelileyo. Ke Jonatani andifuni kwenza nkathazo ngakumangala nakuthini na, ndifuna nje ukubazi abo bafu. Yayingobani abo Jonatani?"

"Mfundisi, kuthiwe le nto ze ndingakhe ndiyiphathe konke kuba kuthiwa hleze umangale ubabambise ngamapolisa. Ndiyoyika ke ngoko Mfundisi, ukukuxelela."

“Hayi Jonatani, andinakuyithetha loo nto, ndingazimisele nakumangala konke. Ndifuna nje ukubazi abo bantu kuphela.”

NgoVazi noMalungana baphaya kulaa mizi ingasemva kwevenkile kwaNgxabani. Bathi babengakwazi noko, bayazohlwaya ngento abayenzileyo. Noko mna, Mfundisi, ndiyakucela Nkosi ukuba uze ungabi sabenza nto. UMalungana lowo unoduma olubi apha ebunzi athi ubethwe nguwe wamphosa phantsi.” Wenjenjalo uJonatani ukuthetha.

“Hayi, Jon, iphelile kum loo nto andikuba senza nto ngayo.”

UNOGAY' IZONKANA

Uhleli apha eBhencuthi uMadodana, waya eqhela ngokuqhela. Waziqhela nezibhovubhovu zalapha zamhlonela emva kwesaa siganeko sokulwa kwakhe efika, kuba kwathi kanti ulutsha olungabafana luyathetha ngaye, lusithi indoda ibokumlumkela, akanangqwababa endodeni.

Ngemihla yeeCawa ubetolikela umfundisi uMyezo xa ashumayela apha esinaleni nakwezinye iicawa kwiziphaluka ezinje ngaseLothana, kuKhwam, kwaMdedelwa, eNgwemnyana, njalo njalo. Nale nto yokutolika ibe inzi-ma kuMadodana kuba ubengenamava, esoyika ukuthi kungaze ngenye imini kuqin' inqawe kuye, xa intshumayelo iphakathi. Noko ke ayizanga imhlele loo nto. Umfundisi lo ubefuna ukuba kutolikwe nomthandazo lo wakhe. Ke uMadodana ubecinga ngengxaki abengathi abe kuyo xa ebenokuthi abe negama angalivanga emthandazweni kuba kaloku akutshiwo ukuthi "I beg your pardon" emthandazweni. Ubesithi uMadodana akuthi umfundisi "Masithandaze" kuthi kanti kuguqiwe nje kwavalwa amehlo, awakhe uwavulile, uthe ntsho kumfundisi emlonyeni, khon' ukuze angaphosisi ukuva.

Kuthe ngenye imini kunyaka wesithathu elapha eBhencuthi uMadodana nomnye umfundisi-ntsapho lo owaye engumhlobo wakhe, uMvemve, wathi uMvemve kuMadodana: "He mfondini, kutheni le nto mna ndingakhe ndicelwe nditolike ecaweni ngumfundisi?"

“Andazi, ntangam, kodwa ke ukuba ungathanda ndakuncela umfundisi ukuba akuvumele utolike ngecawa ezayo, khon’ ukuze abokuthi xa ndingekhoyo angadingi mntu wokumtolikela.”

“Hayi, myeke ntanga lo mfundisi,” uphendule watsho uMvemve,” akafuni ukuba nditolike. Ndahletywa apha kuye lixegwana apha abathi nguDlula elalingu-mfundisi ntsapho, lawudla. Ngoku lifuna nam ndiwudle — yintothololo yexhego engento loo nto. Ndingathi ndikhe ndahlangana nalo ebusuku kwanti ndingalisukela lincame. Uyabona ke ntanga, ukuze bandincame ndiza kwenza icebo; nali: Masiye kumfundisi ontsundu oncedisayo umnumzana uMthongana simcele ukuba sitolike intetho yakhe xa sukuba eshumyela siyise kwintetho yesiNgesi, kuba kukho nabantu abamhlophe apha abangasiqondiyo isiXhosa. Ukuba uyavuma ke umfundisi Mthongana baya kumangaliswa abantu bakundibona sendimi phambi kwabo nditolika, lakudana lome neliya xhegwana linguDlula litsho lindincame.”

“Kulungile, masiye,” uvume watsho uMadodana.

Bayile bamfumana umfundisi esekhaya, ephumle, evela emjikelweni wakhe. Watsho ngencoko emnandi lo mfo wakwaDlangamandla esandulela isicelo sakhe, wavela nendawo yokuba ukuguqulelwa kwentshumayelo yesiXhosa esiNgesini kule cawa yaseBhencuthi ingenwa nangabaMhlophe kubaluleke kwanje ngokuguqulelwa kweyesiNgesi esiXhoseni. Uqhube wathi, “Ingaba kakade, mfundisi, loo nto ingenzeki nje kutheni na?” Uthe umfundisi: “Ngecawe le izayo ngoms’ omnye ndiza kushumayela apha, ndingavuya, botitshala, ukuba ningandinceda

nindikhumshela isiNgesi, kuba bakho abantu abamhlophe abangasiqondiyo isiXhosa. Zeniqonde ke le nto: Mna ndakushumayela ngesiXhosa nitolike ke nina.” Watsho wayiqononondisa loo ndawo umfundisi. Bavumelana ke ukuba komiswa ngaloo ndlela ngeCawa, bahlukana.

UDlangamandla ube nemincili kakhulu yile nto aza kuyenza, ngakumbi akucinga ngoDlula, esithi uya kudana, kunjalonje wazimisela ukuba atolike kakuhle. Bathe ke boqhuba ngale ndlela: UDlangamandla wocala atolike, kuze kuthi xa kuphakathi kuze uMadodana, akhululeke uDlangamandla lo kude kuye kuqosheliswa intshumayelo. Lonke eli xesha kiyilwa le nto uMadodana uthe kwangoko wazimisela ukuba akasayi kutolika, wofaka nje umhlobo lo wakhe aroxela angabi savela, kuba kakade ibingento ayithandayo ukutolika.

Ingenile icawa, yazala njengesiqhelo yema ngeembambo ngamasinala nabantu belali. Kwaqhutywa inkonzo yonke, imithandazo, isivumo sokholo, iindumiso, izifundo namaculo; ingoma yayimnandi ihlaziya. Ilizwi likaGosa owaye engumhlabeli lalibukhali; kodwa, limnandi; ubesithi umculo wakuba mnandi ubone ukuba unehlombe, amane ukuthi ngqi, ngqi, ngqi ngqi phantsi ngonyawo esenzela ukuba bangashiya-shiyani bangacothisi kuloko badlamke, itsho ke loo nto ngengoma endindeneyo emyoli. Phambi kwentshumayelo umfundisi uvakalise ukuba intetho yakhe ufuna itolikwe ngabafundisi-ntsapho isiwe esiNgesini ngenxa yabaMhlophe abakhoyo ukuze nabo bebenokuyiqonda intshumayelo. Utsho wasel’ esithi umfundisi-ntsapho uMvemve makeze. Indlu yonke yaphunguphanguza, kuba lo mfo ubengazanga abonwe esenza nto

kwezecawa. Bekungekho nto ikhwasilima esimilweni salo mfo konke, kodwa ubelincoko, irabasa le ndoda, umfo obesakuthi akuyiqhula indoda ubone irol' abomvu. Kwezecawa izinto ubengemde; ubesakuthi maxa wambi akubona abantu belila bezibhuqa, besiya esiguqweni ecaweni, asuke aqala-qalaze ngokungathi uthe manga ukuba kulilelwani na, ancume ahlunguzele intloko, ngamanye amaxesha aphume phandle esithi le ngxolo yesililo iyamkhatenza. Yiyo loo nto abantu besuke bayana ngamehlo bakuva ebizwa. UTyelinzima lo wayekhona apha ecaweni ngale mini, wamangaliswa naye akuva kubizwa uMvemve ukuba eze kutolika, wancuma, wakrweca omnye umfana owaye ehleli kufuphi kuye apha ecaweni, wathi esebeza, "Siza kuva uNogay' izonkana namhlanje." Watsho bagigitheka yintsini.

Kaloku uMvemve lo lwalusithi ukumbiza ulutsha nguNogayizonkana. Wathi omnye ukuphendula ekwasebeza: "Sokha sive namhlanje; aziphel' iintw' zibuhlungu." Bagigitheka kwakhona.

Umfundisi uqale ngezaziso zeenkonzozo zomthendeleko zaloo nyanga. Watsho kakuhle lo mfo ukuyitolika loo ndawo kwadamba ukugigitheka namasebe-sebe abevakala. Kwakuyimini eshushu kakhulu, enxibe ezimhlophe qhwa utoliki lo. Uthe kuba umfo lo uyaqala ukuma phambi kwabantu abaninzi kangaka, suka wanedyudyu wabila xhopho. Uthe akufaka isandla engxoweni ukuba akhuphe iqhiyana yakhe yobuso, unotshe wabuya ze. Wafuna-funa ngokunjalo nakwezinye iingxowa zakhe zebaty nezebhlukhwe hay' bo, akayifumana! Kuthiwa "Tinkathazo azizi nganye, enye emva kwenye, kodwa ziza zingumkhosi."

Phezu kwalo mbilo ungaka athe lo mfo wancama wamana ukuwusula ngomnwe evuthulula, suka kwee khatha inkathazo yeempumlo ezifuna ukukhutshwa inkathazo yazo. Lamya umfo lo wagqunga ekhohliwe. Wamfixi-mfixiza ephatha kuzisula ngomnwe, esithini, akwalunga nto. Uthe umhlobo ka Tyelinzima. "Xa kunje kusaqalwa, yothi iqosheliswa intshumayelo kube kuyintoni na kuNogayizomnkana?" Ubesithi akuvuthulula umnwe abantu bagigitheke, bambi bavakale besithi "mh-mh". Suka le meko yenza ukuba abantu bathi nzo phaya kuMvemve. Idyudyu lakhula, kwathi kanti ezinye izinto ezithethwa ngumfundisi akasaziva, selethetha ezakhe. Loo nto ibangele ukusebeza namahum-hum nokuhleka. Akubona le meko uMadodana isiya isonakala ngakumbi nangkumbi uzincamile wahamba waya ngqo kuMvemve, wamnika eyakhe iqhiyana yobuso. Lwadamba ufuba kuMvemve wazinza kakuhle ekutolikeneni.

Njengoko ke kuba njalo kakade, intshumayelo iye ifudumala ngokufudumala, kwabonakala ukuba umfundisi lo akamphi thuba lokuba athethe agqibe utoliki wakhe, uMoya ungxamele ukumthabatha ngamandla. Kuthe kwakuba nje kwamnzimela uMvemve kuba ubelithintitha ngendalo. Abantu abamhlophe abalapha ecaweni bayiqondile le meko imxethuka kaMvemve babonakala besebezela, bencuma, beqonda ukuba uthi esathintitha isiNgesi utoliki engekagqibi ukuyikhupha intetho yakhe ngokucacileyo, asuke umfundisi alandelise ngeyakhe eshushu, emana ukubetha ngenqindi apha etafileni. Le nto itsho uMvemve wabuyelwa lidyudyn, watsho wabila xhopho waqala-qalaza efuna uMadodana ngamehlo ukuba eze

kumsiza kwakhona. Nto eyenze nzima ngakumbi le meko kukusuka umfundisi athi phakathi entshumayelweni yakhe enze ibali ngolu hlobo: "Indoda ethile yayinyana ababini."

"A certain man had two sons." Watsho utoliki.

"Igama lale ndoda yayinguHeli."

"The name of this man was He-He-He-He-Hell."

Kuthe kanti lo mfo akamazi ukuba uHeli kuthiwa ngubani na ngesiNgesi. Uthe akuthi "Hell," suka abaMhlophe bahleka kakhulu batsho baphumela phandle benge-nakuzinceda, kuba asinto yakha yabakho esiNgesini ukuthi umntu athiywe igama elinjalo. Yiyo loo nto ibangele ukuba bangabi nakuzibamba abaMhlophe ekubeni bahleke ngokuvakalayo. Uqondile uMvemve ukuba ikho le nto ikhwasilima ekutolikeni kwakhe, wasuka wee hili lixhala ngakumbi, wabil' esoma. Emzuzwini ubone uMadodana ehleli phaya ngasemva, phakathi kwabantwana, wamkhwe ba ngomnwe ukuba makeze kumophula. UMadodana unikine intloko esala kuba uqonde kakuhle ukuba naye akasayi kulunga, umfundisi ushushu, kananjalo unezinto angazaziyo ngesiNgesi kwezi zithethwa ngumfundisi.

Kwakubonakala ukuba kunje ubonakele uMvemve esebezela umfundisi esalatha kweli cala belihleli abaMhlophe, kubonakala ukuba ucela ukuyeka ukutolika kuba kungasekho beLungu. Wamvumela umfundisi, wakhululeka uMvemve kuloo mbandezelo ebekuyo, phakathi kwamahumhum nokugigitheka kweramente etsho kwangakumbi yakubona uNogayizonkana ezicelela uxolo nokukhululwa.

"Bendithe nqa kakade yile nto yenziwayo namhlanje."

Watsho uTyelinzima kumhlobo wakhe esebeza. Bagigitheka bafa yintsini. UMvemve uphume phandle akukhululwa ngumfundisi, akaba saphinda angene ecaweni esoyika abantu. Phofu eneneni kwakungekho nto ayitolike kakubi kangako, ngaphandle kwale ndawo yokungamazi ukuba uHeli ngubani na ngesiNgesi, noMadodana ngokwakhe waye engamazi; nto angewayeyenzile uMvemve kukumbiza ngaloo ndlela yesiXhosa abebizwe ngayo ngumfundisi. Ngaphandle kwaloo nto wayezame njengendoda uMvemve; kodwa wayengumntu onolwavela, ofumane akhathazeke engathandi kwenza nto ingathi isisiphosiso.

Ukuphuma kwecawa abafana balapha ababekho ecaweni bamfuna uMvemve befuna ukumqhula, ababi nakumfumana kuba weyephume nje wee nyebelele wagoduka enganqweneli kuhlanguana namntu ngenxa yeentloni. Akufika endlwini yabo, uMadodana wamfumana engqengqile emandlalweni wakhe uMvemve ekhathazekile.

“Yintoni mfondini; akuphilanga na?” Ubuzile uMadodana “Hayi ndiphilile, mfondini.” Uphendule ngeliphantsi uMvemve edanile. “Phofu udakunjiswe yintoni?”

“Mfondini! aziphel’ izintw’ ezibuhlungu. Andizanga ndibhude ngolu hlobo ebomini bam. Ndihlazeke ngokwene, nam ndiziva ndineentloni.”

“Awu mfondini! Yintoni le ikuhlazise kangaka? Mna andivanga kubhuda, ngaphandle nje kokuba ubungamazi uHeli ngesiNgesi, ezinye izinto uzizame njengendoda ntanga.” Wenjenjalo uMadodana emkhuthaza uwabo.

“Utsho na mfondini?” Ubuze ngokudlamka ngoku

uMvemve, othuswe ngamazwi enkuthazo, ngeli xa yena ubecinga ukuba woba yinto yentlekisa ebantwini “Uthi ntanga ndizame njengendoda? Phofu abantu aba kutheni? le nto bamana behleka, begigitheka? Bona aba baMhlope baphumelani behleka ingekapheli intshumayelo? Loo nto itsho ndacinga ukuba fan ‘ukuba ndibhude gqitha. uTye-linzima lo noVikilahle bandiphazamisile ngokuthi bama-ne besalatha kum besebezelana, behleka. Andazi nokuba bebethetha ngantoni na. Kodwa xa kutsho wena ntangam ukuthi ndilinge njengendoda ndiyakholwa. Andisokuze ndiphinde nditolike. Ungasatsho nje wena ukuba kanti le nto inzima kangaka nje kutheni? Basuke bonke abantu bathi ntsho amehlo kum, ndee hili lidyudyu. Yinto yabo leyo kakade mfondini? Enye into umfundisi lo wenzani oku kuthi akhawulezise kangaka ukuthetha? Ndithi mna usuke wandipheka endophula sekungathi ulibele ukuba kukho itoliki. Kowu! alaba sahleka nje elaa xhego uDlula ndakubhuda; lada lahlunguzela intloko lalila iinyembezi yintsini; ndabon’ ukuba kuxhelw’ eXhukwane kuDlula. Akasayi kulala engayanga kumfundisi omhlophe ngale nto. Iinkathazo ziza zingumkhosi mfondini! Uyazi ndilibele iqhiyana yam yobuso apha ekhaya xa ndiya ecaweni, ngoku ndiba ngathi phuthaphutha ezingxoweni, unotshe, akukho yimbi. Suka ukubila neempumlo zandixaka. Ukuba ube ungekho andazi nangoku into ebiyakwenzeka.” Wenjenjalo ukuthetha uMvemve kucacile ukuba ingqondo yakhe ibe isakhathazekile ziziganeko zaloo mini. Noko umhlobo wakhe lo uMadodana umkhuthazile esithi benjenjalo kakade abantu ukuphazamisa itoliki, kanti maxa wambi sukuba bengaphazamisi ngabom, sukuba

bethetha izinto zabo bengakuva noko kubhuda kwanaloo ntshumayelo.

“Ucinga ke wena mfondini ukuba uTyelinzima lo no-Vikilahle bayayikhathalela intshumayelo? Enye into abantu xa bekuhleka, utolika, ubokukhumbula ukuba bona ngokwabo abanakho ukutolika ngaphezulu koku-ba usenza. Loo ngcingane iyakhuthaza, usuke uzive unga-khathali; wenze loo nto unokuyenza.”

“Unyanisile ntanga.” Watsho uMvemve ngovuyo. “Unyanisile. Ukuba ndingaphinda nditolike ndingaphatha loo ngcingane ndikhaliphe. Masikhe siye phaya kwamfundisi, lo bendimtolikela, sikhe sive ukuba ucinga ntoni na yena ngale nto yanamhlanje.”

Banduluka kwa oko, nabo besiya kwamfundisi. Bathe bakusondela beva ngentswahla yencoko endlwini, kumana kuhlekwa.

“Khwawume mfondini. Uyamva loo mntu?” Ubuze watsho uMvemve kuMadodana. Bema baphulaphula.

“Hayi, noxa ndingasazi kakuhle isiNgesi noko, noko, andingetoliki ngoluya hlobo.” Uvakele omnye esitsho endlwini kwabaya bantu bancokolayo. “Hayi noko, zinkosi, utitshala musani ukumdlel’ indlala; akaqhelanga kuma phambi kwabantu abaninzi. Loo nto ke imenze waba nobugqwidi-gqwidi. Kanti neziphoso azenzileyo zibe zeziqhelekileyo nje. Angathi ekhe wafumana amava ekutolikeni angalunga njengabanye.” Utshilo umfundisi ecacisela aba bantu bagxeka itoliki yakhe.

“Mfondini, akusekho nto masingenele yona apha, sesilwazi uluvo lukamfundisi. Kunjalonje uziphendule kakuhle ezi zidengana zithi ndibhudile. Iyawa nguDlula lowo

uhlekisa ngam. Inenee, inenee! Eli xhego! Masihambe sigoduke.”

Bathi gwiqi kwa oko baphindela kwasendlwini yabo, ebukhathazeka uMvemve kukuba kanti kukho abantu abacinga ukuba ubhudile, kanye kweli qela lingakuchaniyo kakuhle ukukhumsha. Uthe uMadodana kuye, “Akuqondi na mfondini ukuba kanye ngeli xesha lo mfo akugxekayo naye uyazidela xa athi akasazi kakuhle naye isiNgesi. Yilibale yonke le nto.” Kwada kwahlwa ke behleli bobabini uMadodana lo noMvemve bencokola ngezinto ngezinto, uMadodana ezama ukuba yonke le nto iphume engqondweni yomlingane wakhe. Baye kulala. Latshona elaloo mini neento zalo.

UKUYA EMTHWAKU

Ekupheleni kwaloo nyaka uMadodana umkile eBhencuthi phezu kokucengwa zizihlobo zakhe ukuba akhe ahlale omnye unyaka. Kaloku bathe bakuqhela apha eBhencuthi aba bafundisi-ntsapho bobabini bonwaba bathandwa ngabantu bakhona. Yinto eqhelekileyo kakade leyo ukuthi xa umntu afikayo endaweni ahlelwe zizinto ngezinto ezizenza azive imeko yakhe ibugxwayiba, angabazi nabantu abamthandayo nabangamthandiyo.

Nqwa nale nto yokuthi xa inkomo ifika ihlatywe zezinye. Uthi ke umntu akuqhela abaqonde kakhule abantu, azinze ngentlalo. Wemka ke uMadodana apha eBhencuthi selezinze tu engathi akasokuze emke; kodwa igazi lobutsha lamphehla wanqwenela mava wambi.

Waya kufundisa esinaleni yaseMthwaku kufutshane kuQoboqobo kwaNto-zaphukayo, kwaNgqika. Ukusuka kwakhe kowabo eMbhashe ngololiwe, wada waya kufika eQonce kungekho nto ityhulu, uhambo luzolile. Eli lizwe laseKoloni ubelazi, kuba kaloku wayekhe wasesinaleni yaseDikeni iminyaka emibini efunda khona. Njengabafundi ke babemana befumana amathuba okuhambela kwiisinala ezingekude neDike ezinjengeNxukhwebe, Fort Cox, Mthwaku neFort Hare besiya emidlalweni.

Bakuhla kuloliwe ofike ngentsimbi yethoba kusasa eQonce bakhe bafumana ithuba lokuhambahamba apha

edolophini bethenga izinto ngezinto. Ukumka kwemini bonke baphindele esitishini apho ibhasi yabo yayiza kundulukela khona. Aye emaninzi amakhwenkwe namantombazana asinga eMthwaku. UMadodana waye enxibe impahla engentle kuyaphi kuba wayeseluhambeni, yayi shwabene nokushwabana ngenxa yohambo. Uthe kuba ubenciphile ngesiqu, amakhwenkwe acinga ukuba yinkwenkwe eya kufunda. Uthe akuyiphawula le nto uMadodana wazimisela ukuba naye asel' ezenza oya kufunda, khon' ukuze abone kakuhle indlela amakhwenkwe amadala aseMthwaku aphatha ngayo abafiki. Uthe akunikwa indawo ngaphambili ebhasini ngumfo walapha eQonce owaye emphelekile ukuya esitishini, wala esithi ufuna ukuhlala phaya ngasemva emakhwenkweni. Bangena ke ebhasini yayiloo nto ingxinano kungekho nesithuba, kushushu. Wahlala kuloo ngxinano, athi la makhenkwe angabafiki ahlaliswa ndawonye axinaniswa sihlalweni sinye, amanye emi ngeenyawo. Ithe yakunduluka ibhasi, suka la makhwenkwe madala anento nala afikayo, ewekhwaza esithi "*New Comer! Nywerrrrr! Nyuru! Zineengqajolo zemisila, bafondini ezi zinto, kunjalo nje aziboni!*" Batsho bazibhambathe ezi *New Comer* ezintloko ngokwamahashe. Enye inkwenkwe ebitshaya inqawa isingise kuMadodana yathi "Kutheni kwedini ngathi seluphum' iindevu nje? Wawuhleli phi ude ube ngaka nje. Ngahle kanene selunomfazi ekhaya kwedini. Walibala ngumbona wasemaXhoseni. Seluligqala mfo wam, kodwa ulelasemaXhoseni, isinkqinkqinqqi sesixhinga senkunzi kaMinosi. Yomelele le nywerrr bafondini." Yatsho le nkwenkwe yatsala umsi enqaweni yawu-

thi phoko kuMadodana ebusweni, yenjenjalo yathi “Uza kulunga sakufika phaya esinaleni; ndiza kukunqunla olu gqajolo lomsila wakho.”

Wathi tu uMadodana, akaphendula nento. Ezinye ii-*new-comer* zibe nokukhathazeka ngenene yile mpatho, yada enye inkwenkwana yabonakala ilila.

Asuka indulumbane la amakhwenkwe akubona le ililayo athi, “Le nkwenkwe ikhumbula unina namarewu akokwayo, iza kulunga.” Aba bafikayo bamangaliswa yile ntetho yemisila ekuthiwa banayo, babe bona bengayiboni. Yintetho nje leyo eqhelekileyo kuzo zonke iisinala. Uthi umfiki lo akuthi uphi na loo msila nithetha ngawo kuthiwe,” Nango uruqeka emva kwakho, kodwa ke kuba uyinyuru akuboni kakuhle, ke ngoko akunakho ukuwubona; kuphathwe kusalathwa phezulu kusithiwa “Nanzo izindiza” (aeroplanes); athi umfiki akungaziboni (kuba ngenene zingekho) kuthiwe uyimfama. Kangangokuthethwa kwale nto yemisila nobumfama babafiki asuke amanye amakhwenkwe angabafiki akholwe ukuba inobunyaniso le nto.

Ithe ibhasi yakuvelela idolophu yakuQoboqobo asuka indulumbane la makhwenkwe aseMthwaku phezu kuka-Madodana — wambi ambhambatha entloko, wambi amvuthela ngomsi weenqawa emtsala-tsala. Ayimkhathazanga yonke le nto uMadodana, kuba ube eyilindele, waqonda ukuba icebo lakhe lokuzifihla into ayiyo liphumelele. Ibe ngakumbi inkathazo yamakhwenkwe yakusondela ibhasi eMthwaku. Ithe yakungena kwisango lesinala, bayekwa abafiki, yaduma ingoma emnandi ebhasini kwabonakala ukuba onwabile evuya la makhwenkwe ku-

kubuyela nokufika kwawo esinaleni yawo. Zatsho zabeka iindlebe iinen-comer zimangalisiwe ukuba yintoni na le ichwayitise aba bantu kangaka, lo gama zona zithe mekenxe lixhala.

Iye kuma ibhasi phambi kwendlu enkulu yokulala; ehla amakhwenkwe, athula neempahla zawo, athi nala angabafiki alandela. NoMadodana uhlile, weva kukho mfo uthi ngeliphakamileyo “Akakho na apha umfundisi-ntsapho omtsha?” Ithe enye inkwenkwe ngembeko “Hayi mfundisi, akukho titshala kule bhasi fan’ ukuba iyeza ngebhasi elandelayo.”

Wancuma uMadodana esiya kulo mfo ubuzayo, wathi ngeliphantsi “Ndikho, Nkosi. NdinguMadodana Matshaya; ndicinga ukuba ufuna inna.”

“Ewe Nkosi ndihlangabeze wena; ndinguHam kaMlandeli ofundisa kwalapha eMthwaku. Ndiyavuya mfondini ukukubona. Masiye phaya ezindlwini zethu.” Lo mfo ubonakalise ububele obukhulu, wabona uMadodana ukuba ubunyathele ububele kulo mzi waseMthwaku. Wambonisa indlu aza kulala kuyo; emveni koko wamsa kumongameli wesinala othe naye wamankela uMadodana ngobubele, wamyaleza kuMlandeli ukuba maze amse kwindawo yokutyela nasesikolweni ngamaxesha ezo zinto.

Ilanga lalise iinkile selisondele ixesha lesidlo sangokuhlwa. Balungiselela ke ukuya endlwini yokutyela ekwathi kanti ikwanye neyamakhwenkwe. Bangene amakhwenkwe selehleli esitya. Bathe bakungena ema ngeenyawo amakhwenkwe abulisa, aza ahlala phantsi. Kubekho ukuthethela phantsi emakhwekweni ngendlela apha

etsho wamangaliswa umnumzana Mlandeli wavakala esithi. “Akholisa ukuba nengxolo enkulu xa atyayo la makhwenkwe, ngokukodwa ngale mini yokufika kwawo, andazi ukuba atheni na namhlanje.”

Bada bayakulala kungekho nto ityhulu. Walala cum uMadodana ngobo busuku kuba wayediniwe luhambo. Kusasa bavuka balungiselela ezaloo mini yokuvulwa kwesikolo izinto. Ukungena kwesikolo umfundisi-ntsapho omkhulu kwesi sikolo sabancinane uvakalise kubafundisi-ntsapho abangabancedisi bakhe nakubantwana besikolo uvuyo lwakhe ukubabona bonke bephila, watsho wathi bonke mabazimisele ukusebenza kakhulu kwasekuqaleni konyaka khon’ ukuze bafumane isiphelo sonyaka esihle. “Ndamkela egameni lesi sikolo sethu umnumzana Madodana Matshaya, umfundisi-ntsapho omtsha, ndaye ndinethemba lokuba abantwana aza kubafundisa bebakala lesithandathu bosebenza kakuhle naye.” Utsho lo mfo wayeka; bangena abantwana ezindlwini zabo. Uthe uMadodana akungena kweyakhe indlu, yini le, asingabo bantwana ukuba baninzi! Kunjalonje bakhulu. Phaya ngasemva kukho amakhwenkwe amane athe wawanakana ukuba ebekwelaa qela belikhwele naye ebhasini. Amaphini kuwo ngawo kanye la abemvuthela ngomsi wenqawa ebusweni. Asuke la makhwenkwe azama ukusithela emva kwabanye abantwana kubonakala ukuba iintloni ziwaphethe, ayazisola. Kaloku enye yala makhwenkwe ibide yathi ebhasini uMadodana uya kuba ngumhlambi wezitya zayo zokutyela yonke imihla. Zonke ezo ziganeko zasebhasini zisuke zathi thaa kula makhwenkwe, anexhala. Kwaphaya endlwini yokutyela iwothusile amakhwenkwe

into yokuthi kanti lo mntu bebedlala ngaye ebhasini ngumfundisi-ntsapho, kwaba ngakumbi kula makhwenkwe akuqonda ukuba lo mfundisi-ntsapho uza kufundisa wona kanye.

Uyiqondile uMadodana le nto ukuba iwamise kakubi la makhwenkwe ezingqondweni. Kuqala uthabathe incwadi ekubhalwa kuyo amagama abantwana. Wabuza amagama abo bonke abantwana bakhe ngabanye ewabhala. Uthe akufika kula makhwenkwe mane angemva wathi makakhe eme ngeenyawo awabone. Ema, kodwa asuka aqondela phantsi edanile. "Hayi madoda, musani ukukhathazeka zizinto ezigqithileyo. masizilibale ezasebhasini iincoko nemidlalo, sikhangele indima entsha ephambi kwethu. Kunjalonje andisayi kuphinda ndithethe ngezo nto. Yonwabani bafondini, nizi-misele ukufunda. Ndim lo uniphoxileyo." Suka gquzu indlu yahleka iqonda ukuba ikho into emakube yenzekile ebhasini. "Hlalani phantsi."

Ahlala phantsi la makhwenkwe emangalisiwe yile ndlela lo mfo awaphatha ngayo, eli xesha wona elindele isohlwayo esinzima. Kwimihla elandelayo akuzanga kubekho nento, nasagwelo, apha esikolweni, esisingisele kwezo ziganeko zenzeka ebhasini mhla kwavulwa izikolo.

EBUKHWENI BUKAZANDILE

Apha eMthwaku kube mnandi kakhulu kuMadodana. Wayehlala nabafundisi-ntsapho abane: abanumzana Ham Mlandeli; Majola Kosani, Mwezi Mvula no Bonus Moshana; lo wokuqibela waye engumSuthu. Bonke babangabafana abancinane, amatyendye eze ngobuso elizweni. Kuyabonakala ukuba le nto ingumntu yadalwa ngendlela apha yokuba yothi khon' ukuze iphumelele ibe ngumntu ebomini ikhe kuqala intlitha-ntlitheke kwizinto ngezinto ezinzima phambi kokuba iphumelele. Xa ufika esinaleni nokuba kuseofisini yemantyi ubone abafundisi-ntsapho nonobhala abasebenza kwezo ndawo, bekhangeleka kakuhle, becocekile ngezinxibo, bethetha ngokwamanene abhucekileyo, ukhe uthi manga ukuba ingaba bona aba bantu banje ukufaneleka bakha banabo na ubunzima obunje ngobo wena wakha wabuva, de kube ngathi wena akusokuze ufikelele kuloo mgangatho wabo. Kanti xa ubungathi uve bekubalisela amahlandinyuka, namanzithi-nzithi obomi abaphume phantsi kwawo khon' ukuze bade bafikelele kwezo ndawo bakuzo, ube ungathi manga, uqonde ukuba indlela yomntu wonke ehlabathini izele bubunzima neenkxwaleko.

La matyendye abafana ayefanelekile, engamahomba, olu hlobo lwamahomba othi wakuwakhangela usuke uve kungathi kuphela umoya — bekude kuthiwe ngamakhwe-

nkwe ziintambanani zabafana; andisathethi ke esikolweni bebengathumani manzi ngokufundisa, “bencothula imise-dare,” ngokwentetho yamakhwenkwe. Aba bafana babemana bebaliselana ngobomi babo kwimihla yamandulo. Ubungetsho xa ubabona, ukuthi babekhe banabunzima bahlangana nabo. Kanti elowo nalowo kubo kwafumaneka ukuba uphuma ebunzimeni.

UMlandeli lo wayethe akuphumelela umnyaka wesibini kwezobutitshala, yaphela imali ekhaya yokumthumela esinaleni ukuba aye kugqibela. Wanyanzeleka ke ngoko ukuba aye eThekwini, aye kufuna umsebenzi; apho ke wafumana umsebenzi ezibukweni leenqanawa, bethula imithwalo yazo, bekhwelisa eminye imithwalo, njalo njalo. Ngamanye amaxesha bekuthulwa imithwalo enzima enje-ngeentsimbi zokwakha, neenkasayiya zikaloliwe. Abantu babesenzakala futhi-futhi kuloo ndawo. Kule ndawo wasebenza iminyaka emithathu uMlandeli waza ngemali awathi wayifumana wahlawula imali yakhe yesikolo elungiselela ukuya kugqibela ibakala lobufundisi-ntsapho; wazithengela neempahla zokunxiba. Ubesithi akubalisa ngobomi bakhe eThekwini uMlandeli lo atsho ubone ukuba zingamele ukuphalala.

UMajola Kosani lo yena waye engumqhubi weemoto zabathengisimpahla konovenkile, ngemihla yakhe yamandulo. Wayelazi ilizwe laphesheya kweGqili, naphesheya kweLigwa, elazi lonke elisuka eKhimbili liye eKapa, atyhytyhe aye kuthi xhaxhe ngoMzimkhulu; uLundi ubeluhlisa elunyusa minyaka le, kuMphesheya noMneno Nciba ubesazi neziduli zeentubi. Amava akhe naye ayengangathethekiyo ngobunzima. Kuwo amava akhe onke, kodwa

imini abaphukelwa yimoto ababehamba ngayo nomLungu wakhe ekhephini kufutshane naseBarkly, phantsi kweentaba zoLundi akasokuze ayilibale, kuba yathi yakwaphuka le moto bazama-zamana nayo ixesha elide, kwathi yakungalungi wesuka lo mLungu wakhe wathi "Hlala apha *boyi* yam ugcine le moto nale mpahla; uze ulale emotweni apha, mna ndiya kulala ehotele edolophini, ndofika kusasa apha nomkhandi weemoto." Uyazi ke ethetha le nto nje lo mfo, ikhephu liyawa, ingqele ivakala ethanjeni ngaphakathi; akukho mlilo nankuni. Utsho lo mfo wangen' endleleni esinga edolophini.

Uzame ukulala hay' bo, ingqele yamtshutshisa. Wancama wayitshixa imoto, wahamba waya edolophini sel' encamile esithi endaweni yokuba azibulale ngengqele, uxolele ukugxothwa emsebenzini. Wamkelwa komnye umzi awacela indawo yokulala kuwo, walala khona kamnandi. Wavuka kusasa selizolile izulu, waphindela emotweni, wafika yonke into isemi njengoko ebeyishiyile. Akufika umLungu wakhe, akabanga samxelela ukuba naye ubemkile.

UMoshana yena wayeqeshwe evenkileni etshayela, egcina nezikhumba zeenkomo nezeegusha zingaboli ngokumana ezigalela ityuwa, aze azaneke elangeni. Wayefumana iponti eneshumi ngenyanga. Ngeli xesha ke alapha eMthwaku wayefundisa kwisebe lemfundo ephakamileyo. Yonke loo nto yokusebenza kwakhe evenkileni esebenzela ilize, yayise ifana nentsomi Andisathethi ke ngoMadodana. Kaloku yena kwa ukuba makaye esinileni yaba yimigudu enzima. Kodwa uthe akuva amabali anje ngokuphathelele kula madoda ahlala nawo, wabona

ukuba indlela yobomi bomntu ngummango onyukayo, kusuka nje kushiyane ubunzima obo, nomxhathiso wamadoda.

Uthe xa akunyaka wesibini apha eMthwaku bacelwa benoMlandeli ngenye imini ngumfo waseMaqomeni eGwiligwili ukuba bampheleke baye kucela intombi kwindawo ekuthiwa kukuNgobozana. Loo ndawo ayikude kuyaphi apha eMthwaku. Bavuma bobabini aba bafundisi-ntsapho ukumpheleka lo mfo wasemaQomeni ogama lalinguZandile. Uthe uMlandeli kuMadodana ngenye imini phambi kokuba baye kulo mzi “Mfondini, lo mfana wayefundiswa ndim kwibakala lesihlanu apha eMthwaku. Wayengumfana noko endandingamgqibi ukumqonda ingqondo yakhe Ubenamathuba athi apharuke ukuthetha, ngamanye amaxesha abe nomsindo omkhulu kungekho sizathu sicacileyo. Bathi abakowabo wakha wagula ngokuncamisayo eseyinkwenkwana, sathi ke eso sigulo sathanda ukumkhathaza engqondweni. Uthe njengokuba ekhula saya sincipha ngokuncipha eso sikhwasilima sengqondo. Xa siya naye phaya ebukhweni bakhe, koba bubulumko ukuba sizame angathethi kakhulu, kuba uneentwana-ntwana zakhe ezingenza akrokreleke, athi ke ngaloo ndlela ahlebeke.”

“Mfondini,” uphendule wenjenjalo uMadodona, “ngathi le ntombi kuthiwa yititshalakazi nje yayitheni ukuzidibanisa nomfo onje? Khona lo mfo uya kuyondla ayambese njani intombi eqhele umvuzo weenyanga engasebenzi nje?” Bayihleka le nto ngokumangaliseka, wathi uMlandeli, “Uthando luyimfama. Angathi okhe wathetha le nto ngolu hlobo siyincokola ngalo, kuthiwe uya-

hleba, unomona. Thina sicelwe ukuba siphleke lo mfana, iindawo zemvumelwano zabo asizezethu.”

Ifikile imini yokuhamba kwabo. Wafika uZandile kwakusasa ebaphathele iinkabi ezimbini zamahashe.

“Yini Zandile, selungxame kangako na? Akuzanga kwafikwa ekuseni ebukhweni, kufikwa ukutshona kwe-
langa. Khulula amahashe lawo uwaluse. Sonduluka ukumka kwemini, utshilo uMlandeli. Wabhuqa-bhuqeka uZandile kuqaqqa, emana ukuvuka eme ngeenyawo avuthulule iimpahla zakhe encuma yedwa kubonakala ukuba wonwabe ngokupheleleyo. Ekumkeni kwemini banduluka, baya kufika kwamnumzana uMafika ema-Mpingeni ngoratya, bafika belindelwe. Bakufika kwathi wayi-wayi amadoda asekhay’ apha nemizalwana. Emva kwesidlo sangokuhlwa kwabuzwa imvelaphi kuMadodana noMlandeli noZandile. Kuxoxwe ubusuku bahamba akwafezwa nto, kwagqitywa ekubeni ingxoxo leyo iqhutywe ngemini elandelayo. Basiwa ke kwiindawo zabo zokuphumla, balala obentlombe, kuba ingxoxo le yathanda ukuba lukhuni ngaphezu kokuba bebelindele. Into efune ukubakhathaza ngokudodwa, kuthe nje ngokuba kuxoxwa, suka uZandile wamana ukuthinta izikhohlela ancume ayebe-yebeze; athi maxa wambi agxume eme ngeenyawo avuthulule ibhulukhwe; bathi bakumkhangela abantu bexhome amehlo belinde ukuba unento aza kuyithetha, asuke ahlale phantsi azisule ubuso ngeqhiyana yobuso, aqala-qalaze, abuye ahlale athi cwaka. Phambi kokuba balale bamyale kakhulu ngezo ndawo, bathi aze angabuye aphinde ayenze loo nto. Indawo yesibini bafumene ukuba noxa athi uZandile lo bavumelene

nentombi akukho kwanto injalo. Yiyo le ndawo kanye yolule intetho kakhulu, kwada kwagqitywa kwelokuba bohlanganiswa nentombi kusasa. Bathe bakuyithetha le ndawo yesibini apha endlwini yabo wasuka uZandile wafunga wamunc' iintupha esithi "Inene yandivuma le ntombi, nangomso lo ayinakho ukuyiphika loo nto, zenibone."

"Noko Zandile, mfondini uze uzame ume ngenye indlela ngomso" utshilo uMlandeli ebukhathazeka. "Singahlazeka ukuba kanti waliwe usizisa apha nje. Yeka nale nto yokumana uhlafuna izinto xa sithetha umcimbi; abantu aba baza kuthi uyanyanga, kanti Zandile, thina saphuma kolo didi lwemithi. Ukuba ukhe wakrokrelwa ngemithi apha uya kwaliwa ngaphandle kwamathandabuzo, kunjalonje nathi asikuba msulwa kuloo nto yokunyanga kwakho, sakuhlazeka bafondini namhlanje. Andizanga ndihlangane nemeko enje ngale."

"Mna ngahle kuse ningasandiboni apha." Watsho uMadodana ngelencoko eyihleka le meko bakuyo eyigonda phofu ukuba imbi. Balala tyiki. Ebusuku uMlandeli wothuswe kukugogo-goqoza apha endlwini; akuthi balulu, tyhini! uZandile usincumekile isibane. Wathi ncaa phantsi uMlandeli, wanga ulele esenzela ukuba ayibone kakuhle yonke le nto yenziwa nguZandile ebusuku. Tyhini! umi ze ngokukaAdam emyezweni; uziphaqula umzimba ngamathe amana ukuwatshicela ezandleni, abuye athabathe ingcambu engxowaneni yakhe, ayihlafune, atshicile ezandleni kwakhona aziphaqule. Ekugqibeleni uthabathe ibhotilana enamanzana abomvu wayivula, wayihlukuhla eyivale ngomnwe. Emva koko wazithi nca

ebunzi, nca esiswini; nca emangxeni omabini ngaloo mnwe uneli yezana lisebhotileni. Wabuya waphinda wayihlukuhla ibhotilana yakhe kwakhona eyivale ngomnwe, wachwechwa esiya emandlaweni kaMadodana, wafika wathi thontsi iyezana emqamelweni malunga nempumlo wadlula nanko esiya kuMlandeli; wenza kwaloo nto. Wazilalisa uMlandeli wazenza ofe cum bubuthongo. Emveni koko wesuka umf' omkhulu waphindela emandlaweni wakhe, wasicima isibane walala.

Bavuswe sisandi sokunkqonkqoza emnyango.

“Ngena!” uphendule uMadodana.

Kwangena intombazana ibaphathele ikofu. Bayisela bethe tu.”

“Kusil’ okungaliyo. Kuza kuqhawuk’ unobathana namhlanje. Ndiyazazi mna, uza kubona izimanga. Ayinaku-ngalungi le nto yam, nali ilanga ndiyafunga.” Watsho umf' omkhulu emunc' iintupha. Basuke bahleka uMlandeli noMadodana abathetha noko. Emva kokusela ikofu bavukile bahlamba; kwadliwa.

Emveni kwesidlo sakusasa uMlandeli ucele uMadodana ukuba bakhe babe neendawo abazithethayo bebobabini. Bathi chu benyukela ngasentla komzi, apho ke athe uMlandeli wabalisela uMadodana ngayo yonke le nkquleqhu ebisenziwa nguZandile ebusuku, watsho wathi maze akhangele emiqamelweni yabo bobabini wofumana amachaphaza abomvu. Utsho wee nkamalala uMadodana kukumangaliswa yile nto. Bagqiba kwelokuba bangaze baphinde bampheleke lo mfana xa eza apha. Kwakhona bathi mabazame ukuba uZandile lo angahlanganiswa nentombi, kuba yayiya kumala, baze bemke

behlazekile. Emveni kwezi ntetho babuyele endlwini yabo, apho kuthe kungekabi thuba lide baza kucelwa ukuba mabaye phaya ngasebuhlanti; apho amadoda awayesingethe lo mcimbi ayehlanganisene khona. Kulo mzi bekubaswe apha phambi kwezindlu enkundleni, kuphekelwe abantu abeze kulo mcimbi kwanabayeni. Kuthe kwakufikwa kwindawo yekuba abantwana mabadityaniswe kuze kucaca indlela emakuqhutywe ngayo, wathetha apho uMlandeli exhaswa ngenkuthalo enkulu nguMadodana, bebonisa ukuba loo ndawo ifanele ukuroxiswa bayekwe abantwana babonane ngethuba labo, kuloko amadoda asekhay' apha athe xa umcimbi sewusingethwe mawufezwe, kukhunjulwe ukuba aba bantu bahlanganisene apha bancame imisebenzi yabo yaloo mini, kanti abanye kwakubo bavela kwiindawo ezimgama. Asinto ilula ukuba kubuywe kuhlanganwe. Kubonakele mhlophe ukuba umoya wala madoda asekhay' apha mnye, akanakuji-kwa. Kuthe xa kanye kulindelwe ilizwi lempendulo kubo malunga nale ndawo, suka wee khwaphuphu uZandile wema ngeenyawo ekhangele ntsho phaya ngasezimbizeni. Bakrwecana uMadodana noMlandeli bethe manga okokuba kazi yintoni na ngoku kumhlobo wabo. Kuthe kwakuthi nzwanga tu, kulindelwe into aza kuyithetha uZandile, wavakala umf' omkhulu: "Iyatsha laa mbiza! Iyatsha laa mbiza! Selinuka isirogolo, mayikhe igalelwe amanzi."

Abafana balapha ababephulaphule ingxoxo bahleka babhuqa-bhuqeka yile ntetho kaZandile, kangangokuba enye indoda eyayisel' ikhulile ide ibagxotho isithi abakafaneleki ukuba baphulaphule imicimbi yamadoda.

UMlandeli noMadodana basuke baqondela phantsi bedanile, bekhohlwe yindawo abangazifihla kuyo. Ithe enye indoda enkulu yalapha yakubona le meko yavakala isithi: “Kakade ke zinkosi zasemzini, ibe ingusiko mni na lo wokuthi xa nize kucela intombi nisuke nize nesoka enicelela lona? Noko ke andizi kumisa nyawo kuloo mbuzo, kuba kusenokwenzeka ukuba lisiko lakowenu elo; eyona ndawo ndithetha yona yile, ndaye ndiyibhekisa kuni mawethu: maMpinga, nokuba uluvo lwenu belusithini na ngalo mcimbi, ndiyanicela ngembeko ukuba esi sicelo sala madoda sokuba mabangahlanganiswa aba bantwana namhlanje, kuloko mabayekwe bazidibanele ngethuba labo, masamkelwe. Imeko ke maMpinga ngathi ibonisa loo nto. Ndiyanicela ngembeko ukuba masingabambani ngaloo ndawo, kodwa masivane.” Itsho le ndoda yahlala phantsi yarola inqawa yafakela. Amadoda asekhay’ apha ayivume ngokulula loo ndawo.

Babulela uMlandeli noMadodana ngelibandayo beneentloni. Yavalwa ingxoxo.

Emva kwesidlo babotshelwa amahashe abo, bagoduka begobe iminqonqo.

EFORT-COX

Wahlala apha eMthwaku uMadodana nabanye abafundisi-ntsapho ngoxolo nokonwaba. Ngexesha lika-Madodana abafundisi-ntsapho abantsundu eMthwaku babemoya mnye, bethandana, beqondana. Kwakungekho kutsalatsalana nakuxhwitha-xhwithana phakuthi kwabo, nakuhlebana kwabasemagunyeni, njengoko kuba njalo kwiindawo ezininzi. Into eyadala olo xolo kukuba athi umntu ngamnye anamathele kwezo zinto zizimfanelo nomsebenzi wakhe awayezele wona eMthwaku. Kwakungekho gqada-mbekweni, namntu ofuna ukuzithandekisa ngabanye. Loo nto yabenza bonwaba nokuba basoloko bencedana kwiingxaki zabo.

Kumnyaka wesihlanu kuvele isithuba sikanobhala esikolweni solimo saseFort-Cox. Lo msebenzi ube umhle ewunqwenela uMadodana, kuba ezi zinto kwakufuneka umntu ezazile khon' ukuze awufumane loo msebenzi zezi zinto kanye uMadodana wayezifundile esinaleni eDikeni: ukubhala amagama ngokuwanqomfa ngentsimbi yokuwabhala, nokuthi ngamanye amaxesha abhale ngokukhawulezisa ngemisilana apha ekuthiwa lubhalo oluquphayo. Wafaka isicelo sakhe saloo msebenzi, kodwa akabaxelela abalingane bakhe ngokoyikela ukuba baya kumalela. Impendulo ifike imamkela, wandula ke ukuyithetha le nto esithi "Noko bafondini, andiyi kude nani, ndiza

kuba kwalapha kwaKama, sobonana futhi. UMadodana ubenqwenela kakhulu ukuya apho eFort Cox kuba kufutshane apho kweso sikolo kwaye kukho nzwakazi awayeyithanda kakhulu yasemaMpandleni. Ikhaya layo laliseLugudwini kweso sithili sakwaKama. Wayedibene nale nkosazana esinaleni eDikeni. Kwathi kanti noxa angazanga ayixelele into ayicingayo ngayo wasuka umfanekiso wayo wahlala uhleli engqondweni kaMadodana. Esiya eBhencuthi nje selutyhilekile loo mfanekiso wale nkosazana yakwaNgqika engqondweni kaMadodana. Yamgcina loo nto ukuba angahexa-hexi lo gama aseBhencuthi naseMthwaku. Le ntombi ibe iluswazana oluthencothu, intle, inomkhitha, izolile. Intsusa yokuya kwakhe eMthwaku yaba kukunqwenela ukuba kufutshane nakowayo, khon' ukuze abe nakho ukubonana nayo le ntombi, enalo nethemba lokuba woda abe nokwaziwa kowayo xa babethe bevana. Xa wayeza kuba seFort-Cox kwakufana nokuba ukowayo kanye. Kodwa abantwana bemfundo abahlali emakhaya, bathi bakuphuma ezikolweni, bafune iindawo zomsebenzi kwiindawo ngeendawo.

Le ntombi iphume esikolweni saseNchwazi, apho ibe ifundisa khona ngalo nyaka kanye uMadodana wafika ngawo eFort-Cox, yaya kuba ngumfundisi ntsapho eDutywa phesheya kweNciba. Noko akadananga kuyaphi, kuba waqonda ukuba wolifumana ithuba lokudibana nayo ukuvalwa kwezikolo.

Asizikuba sathetha ngemibuliso yakhe ekumkeni kwakhe eMthwaku, kodwa nje singachaphazela le ndawo. Inthetho ezawayo zivela kubafundisi beLizwi nabeentsapho, abashumayeli, abazali babantwana abayiramente

yecawa yaseMthwaku, kwanabanye abafana ababeqhelene naye uMadodana ngemidlalo yentenetya neqakamba, zacacisa mhlophe ukuxabiseka kwakhe ezingqondweni zabo.

Ekuqalekeni konyaka uvule eFort-Cox esemaxhaleni okuba kazi wolunga na kuloo msebenzi. Uthe lo mhla wafika waxelelwa ngumphathi wesi sikolo ukuba lo msebenzi aza kuwenza ngumsebenzi obe ukade usenziwa ngabaMhlophe; yena, Madodana, wokha alingwe okweenyanga ezintathu, athi ke ukuba akanelisi ashenxiswe kufunwe umntu ofanelekileyo oMhlophe. Ngemini elandelayo umphathi lo wesikolo ufike emva kwentsimbi yethoba selemi ngeenyawo esithi ungxamele edolophini, apho anemicimbi ebalulekileyo khona; ke ufuna uMadodana phakathi kwemisebenzi yaloo mini abhale iincwadi ezintlanu lo gama angekhoyo, watsho emnika amaphepha amakabhale kuwo. Usuke lo mfo wambizela le nto kufuneka eyibhalile, akatsho phofu ukuthi makabhale ngohlobo lwemisilana oluquphayo, kodwa wakhawulezisa ukubiza kangangokuba waqonda uMadodana ukuba unokuthi ukuze abe nokuyibhala yonke loo ntetho, nje ngoko injalo abhenele kuhlobo lwemisilana. Uthe eyigqiba eyokuqala waba lo mfo selengena kweyesibini incwadi ayikhawulezise okoko kweyokuqala esithi; “Ndingame kakhulu, andincedi nam. Kufuneka ndihambe kwangoku; kanti ndifuna ezi ncwadi zimke ngololiwe wamalanga namhlanje.”

Waziqhuba zontlanu ezo ncwadi ezibizela uMadodana kanye ngale ndlela nokukhawuleza okufana naxa umntu athetha nje. Akugqiba wee khwitshi wemka. UMadodana

uve ngokuvungama kwemoto ukuba iyanduluka inkosi.

Kwangoko uMadodana wathabatha isishicilelo soku-bhala ngokunqomfa waqala ukuzibhala ezi ncwadi.

Ngethamsanqa waba nokuyikhumbula yonke le misi-lana amagama emele wona. Wazibhala ezi ncwadi kaku-hle kangangoko kokwakhe ukwenza wayenakho. Aku-zigqiba wazibeka ecaleni letafile sezilinde ukuba umpha-thi-sikolo afakele nje kuphela igama lakhe. Emveni koko wenza eminye imisebenzi yaloo ndawo. Kanye nqo emini emaqanda yavakala iduma ifika imoto yomphathi sikolo. Wehla emotweni apho wasinga kwindlu yakhe yomsebenzi. Uthe engena waba selefuna eziya ncwadi; wazinikwa. Wahhlala phantsi wazifunda zonke ngenzondelelo enkulu ethe cwaka. Lonke eli xesha uvalo kuMadodana luthi ngo, ngo, ngo, esithi kazi lo mfo uza kwaneliseka na ngulo msebenzi awenzileyo. Ubone ethabatha usiba efaka igama lakhe kuzo zonke, wazifaka ezingxotyeni zazo, wathi maze azifake eposini uMadodana, zihambe kwangaloo mini. Walandelisa ngelithi maze amlindele apho kuloo ndlu yomsebenzi ngentsimbi yesihlanu ukumka kwemini, watsho waphuma.

Entloko ngentsimbi yesihlanu wafika umphathi sikolo onwabile, enobubele,, wathi: “Ndivuyile ukuqonda namhlanje ukuba unakho ukuwenza lo msebenzi wokugcina iincwadi zalapha. Ndikunika indlu phaya ngaphesheya endiza kukusa kuyo ngemoto yam le. Le ndlu inamagumbi amahlanu, selineempahla zendlu oza kuzisebenzisa. Wothi wakuba nomfazi uhlale naye kuyo. Njengoko le ndlu imigama kule ndawo yomsebenzi wothunyelwa ihashe yonke imihla kusasa ngentsimbi yesibhozo owokhwela

kulo ulishiye esangweni lale ndlu yomsebenzi. Lothatyathwa apho ngomnye wabasebenzi aligcine, abuye alizise ngentsimbi yesihlanu emalanga imihla yonke yomsebenzi.

Waqonda uMadodana ukuba ungenile engqondweni yale ndoda. Wazimisela ukuba azame ngakumbi ukuba awufanele umsebenzi wakhe. Wonwaba apha nangaphezu kwaseMthwaku, kuba lo msebenzi ube ungenamakhala azimviwo zabantwana. Ubemana ukuthi akufumana ithuba atsibe eMthwaku ngehashe, kanti nogxa bakhe baseMthwaku bathi roqo bamhambela.

ITYALA LEBHOKHWE

Apha eFort Cox beluluninzi ubisi lweenkomo kakhulu, elufumana kangangoko elufuna. Kodwa uthe akucinga ngokunqaba kwalo ekhaya eMbhashe waqonda ukuba kufuneka azifunele inkomo yohlobo nokuba yibhokhwe enokuba luncedo kubantu bakowabo nakuye, xa sukuba esekhaya. Lo mhlaba waseMbhashe yinqantosi ebhari-leyo nasehlotyeni. Ngenxeni yaloo nto wabona uMadodana ukuba ukugcina inkomo eyintsengwanekazi, yohlobo, koba nzima ngakumbi engekho ekhaya. Wagqiba eku-beni athenge ibhokhwe yohlobo.

Uthe ngenye imini, xa wayehambele umhlobo wakhe uMlandeli eMthwaku wayithetha le nto yebhokhwe yohlobo. Wathi uMlandeli: “Zikho iibhokhwe ezinjalo eMnyameni kumfo wakwaMkhumbuzi osebenza edolophini elipolisa. Ngemini elandelayo bavuke basinga edolophini kuQoboqobo kuMkhumbuzi, ukuya kumcela ukuba abathengisele ibhokhwe yobisi ekuthiwa yi*Swiss*. Bamfumene lo mfo, wavuma ukubathengisela ngeeponti ezimbini ezineshumi leesheleni. Wayirola kwa oko uMlandeli loo mali esithi kule ndoda ithengwa nguye, kanti wayethengela umhlobo wakhe lo. Utsho wathi uMkhumbuzi maze loo bhokhwe iphuthunywe ngoMgqibelo. Benze izigqibo zokuba loo bhokhwe mayikhe igcinwe nguMlandeli de kuvalwe izikolo, ayakuthi ke ngoko uMaddana ayiphuthume agoduke nayo.

NgoMgqibelo uMlandeli uthumele indodana eyabe isebenza kwakhe. Le ndoda yayilivila elingenakuzinceda, kodwa wayeyinyamezele uMlandeli, kuba yayimthobele kakhulu. Yafika nale bhokhwe ngoratya ngoMgqibelo yayibophelela emthini ngentsontelo, yalivalela itakane endlwaneni yeenkuku, yaza yaya kuxelela umninimzi ukuba iyifumene ibhokhwe. Uthe khwasu uMlandeli kwa oko waya kuyibona le bhokhwe elandelwa yile ndodana.

“Tyhini! Yintoni le nto bafondini ndiyenziwa nguMkhumbuzi? Angathini ukundithengisela umgqutsuba webhokhwe athi yibhokhwe yohlobo? Kwakusasa ngoMvulo uze uphindise le bhokhwe, uthi kuMkhumbuzi xa angenayo ibhokhwe yohlobo, makandibuyisele imali yam, andincede. Kodwa ke noko ndiza kukhe ndibize umlimi uMavuso aze kuyikhangela le bhokhwe, hleze kuthi kanti yeyohlobo nene. Enye into zeniyisenge kusasa sibone ukuba yehlisa kangakanani na.”

Kusasa ngeCawa uMlandeli ubhalele uMavuso incwadi emcela ukuba makakhe eze kukhangela ibhokhwe ayithengileyo ukuba yeyohlobo na nokuba ngumgqutsuba. Uthe akuyikhangela uMlandeli le bhokhwe kusasa wafika ifake, imibele itsazisa ubisi, warana ukuba ngahle yeyobisi ngenene. Yakusengwa kufumaneka isichityana sobisi, laphela tu ibele. Emzuzwini ufikile uMavuso.

“Molo mfondini. Iphi le bhokhwe yakho yobisi?” Utshilo uMavuso ehleka.

“Akukho bhokhwe yohlobo apha mfondini, ngumgqutsuba wesaqhaga lo. Nalu nobisi lwayo, aluzalisi nekomi-tyi. Kha uyikhangela nawe, ntanga, ubone ukuba inazo

na iimpawu zebhokhwe yobisi.” Wenjenjalo ukuthetha uMlandeli.

“Ngaphandle kwamathandabuzo mandikuxele le nto: ngumgqutsuba lo. Ayinazo le bhokhwe konke iimpawu zebhokhwe yohlobo. Iibhokhwe ekuthiwa ziiSwiss zidla ngokuba mhlophe mhlawumbi zibe mthendevu. Umzimba wazo ubamkhulu kodwa azityebi; ziziphohlololo nje ezimzimba ungxanga-ngxanga. Intlala yazo ibankulu, nemibele le yimibhombosholo emide, ethi xa ifakile itsho ibhokhwe ikhohlwe kukuhamba. Ubisi lwazo luba mthubi, zaye zisengwa ngethunga. Khawundixelele ke wena mfondini ukuba kule bhokhwe yakho yohlobo, ngabula wena, unento nokuba inye na oyibonayo enje ngezi mpawu ndizixelileyo?” Ubuzile uMlimi.

“Ingaba ndiyaxoka mfondini, iyazibandeza ezo mpawu le bhokhwe.” Uphendule uMlandeli. Iqhube ke enye intetho yabo yenjenje:

Mav.: “Le bhokhwe uyithenge ungayibonanga na, ingaba khona sele umhhlawule ngayo uMkhumbuzi?”

Mla.: Ndineentloni nokuphendula mwethu. Lo mfo ndithe ngokumthamba ndamhlawula ndingayibonanga ibhokhwe.”

Mav.: “Ukudle malini ngayo?”

Mla.: “Undithe khuntyu iiponti ezimbini ezineshumi.”

Mav.: Yiphindise ntang’ am ngoMvulo kwakusasa, khon’ ukuze umntu oyisileyo amfumane engekayi emsebenzini uMkhumbuzi. Enye indawo, mfondini, unenkathazo uMkhumbuzi, ngahle nikhathazane ngale nto. Nguntlokwana! Kunjalonje maze umbhalele. Lo mfo

akakuba nabo ubuchule bokuthetha into evakalayo, uliyilo.”

Mland.: “Mandiyibhale loo ncwadi ngoku nawe use-lapha khon’ ukuze uyifunde, ubone ukuba akukho zinda-wo zikhwasilima na kuyo. Ndiranela ukuba le nto yophe-lela ezinkundleni zamatyala.”

Wathabatha usiba, wabhala wenjenje:

St. Matthew’s College,
P.O. St. Matthews.
25 Meyi, 1948.

Mhlobo wam othandekayo,

Ndifumana ukuba le bhokhwe undithumele yona asi-yo yolu hlobo bendilufuna. Ke ngoko mhlobo wam ndi-cela ukuba uyamkele, nantso ndiyibuyisa. Sendicela uku-ba undibuyisele imali leyo bendiyihlawule. Ndinethemba lokuba loo nto ayisayi kukukhathaza.

Owakho umhlobo,
H. Mlandeli.

Bavumelana uMlandeli noMavuso ukuba le ncwadi ilungile; yathunyelwa ke ngaloo ndodana iqhuba ibho-khwe. Uthe akuyifunda uMkhumbuzi le ncwadi wesuka wahlwa ebusweni kukucaphuka; wasel’ etsiba ephepheni naye wabhala wathi.

Emnyameni,
P.O. Keiskamahoeck.
25 Meyi, 1948.

Mnumzana,

Undidanisile ngencwadi yakho. Bendiba uyindoda

efundileyo, kodwa ndiyabona ukuba usengumntwana. Mandikucacisele le nto; Xa amadoda ewuqoshelisile umcimbi wawo, ahlawulana, anikana ezo zinto ebesaraniselana ngazo, sukuba ugqityiwe umcimbi.

Wena uthabathe ibhokhwe yakho ngoMgqibelo. Yahlala kuwe ngeCawa de kwangoMvulo. Uthi ke ngoku wakudikwa lubisi lwayo, uyibuyise. Andiyingene loo mfeketho yakho. Gcina ibhokhwe yakho wahlukane nam. Musa ukundibhibhidlela amazinyo mna. Ndiyaphela.

Ndim, Mkhumbuzi.

P.S. Esi sidenge usithume apha siyala ukuphinda nale bhokhwe yakho. Zama umntu onengqondo ayiphuthume kwanamhlanje. Emva kwanamhlanje andinatyala noku-ba ilahlekile.

Ndim, M.

Uthe akufika nale ncwadi ekhaya uNgabaza wayinika inkosi yakhe esithi "Hayi, la ndoda isuke yahlwa ngumsindo; yandigxotha kakubi" Umlimi uMavuso wayesel' ebuye wakhona apha kwaMlandeli, le ncwadi yafikela kubo bebobabini. Bayifundile, basuka bawa yintsini bakubona eli qobiso lesoyikiso sikaMkhumbuzi, phofu beqonda ukuba eli qobiso alilambathi. Libonisa ukuba lo mcimbi usenokuphelela ezinkundleni zamatyala.

Uthe uMavuso, "Andimangaliswa yile ntetho ka Mkhumbuzi. Ugqugqisile naselalini yakhe ngokuba nenkathazo; kuthiwa nguNkom' iyahlaba, woyikwa nasi-sibonda sakhe. Ukhe wasiphekuza ngenye imini, xa ebe-funa intsimi yomntu obesandul' ukusweleka. Uthe akuyicela le ntsimi sathi isibonda selicelwe ngomnye umfo

samthembisa. Wesuka wathi ukuphendula, 'Ewe, kaloku ndiyazi ukuba ufuna ndikuchwechwisele imali khon' ukuze undinike le ntsimi. Loo ndoda uyithembisileyo nguNtlabathi, kuba ekunike ishumi leeponti. Ndinamangqina ale nto ndiyithethayo. Ndiza kumxelela uMantyi ukuba wena uthengisa ngomhlaba. Akusayi kukhutshwa nje kube kuphela ebubondeni, kodwa uyakubanjwa uhla-le etolongweni ngetyala lobusela. Into enokukunceda inye, ndinike intsimi le ndiyifunayo'.

"Wagubha usibonda kukoyika, wathi akuxhathalaza esithi uya kulihlamba igama lakhe ukuba le nto ayithethayo akanakuyiqinisekisa, kuloko uMkhumbuzi usuke wathetha izinto eziphathekayo, ebeka nezigaba ezibonisa ngokucacileyo ukuba uqinisekile, waye nosibonda esazi ukuba ezo zinto zinjengoko atshoyo uMkumbuzi. Wabona mhlophe usibonda ukuba iliwa libhek' umoya kwindawo enaye, igxiya lizalel' elubala, wazinikela kuMkhumbuzi esithi, 'Mhlobo wam ndiyakunika loo ntsimi yeyakho. Uze undincede ungayithethi le nto kuNtlabathi; ndothetha naye mna ngokwam; ndombuyisela okwakhe, mhlawumbi ndimnike enye intsimi.'

"Eyenu noNtlabathi andiyikhathalele nganto xa ndiyifumene intsimi yam." Waphendula watsho uMkhumbuzi ngokungakhathali. Wenyeka usibonda wamanzi akutyityinjiselwa umnwe nguMkhumbuzi ngolu hlobo, waqonda ukuba ufukame iruluwa. Unjalo ke uMkhumbuzi, ufuna ukuyiqukula phantsi indoda xa abambene nayo. Njengokuba uligosa lecawa nje elifuna ukuthetha inyaniso lonke exesha ndiyakusizela, ngahle uphelele etolongweni uhlangene noMkumbuzi nje, mfondini."

Ngalo lonke eli xesha athethayo uMavuso, uMlandeli uthule tu, yanga ingqondo yakhe isamshiyile okwelo thuba.

Emzuzwini uthetha, “Ndikhaphe, mfondini, siye kuQoboqobo siye kuthetha ubuso ngobuso nale ndoda, mhlawumbi yosiphulaphula. Ukuba ayisiphenduli ngandlela sobonana negqwetha uDub’ legeqa, wosicacisela indlela emasiqhube ngayo. Bahamba ke ukuya. kuQoboqobo, bemana bezindla ezi ndawo zimalunga nentengiselwano ngebhokhwe. Bafike ngelixa lesidlo sasemini, bamfumana endlwini yakhe uMkhumbuzi. Bafika entweni esel’ iyimpi kade.

“Yintoni ngoku?” Ubuzile uMkhumbuzi. Kuphendule uMavuso wathi,

“Hayi nkosi, size kuthi masivane ngalaa ndawo yebhokhwe. Sesticela le nto: sibuyisele iponti eneshumi kulaa mali, sibe ke le bhokhwe siyithenge ngeponti.”

“Nizele loo nto kuphela?” Utsho lo mfo ngelirabaxa ilizwi.

“Ewe nkosi, size kukubongoza ukuba usivele ngaloo ndawo. Siyabona khona ukuba umthetho uyakuvumela kule meko ukuba wale xa uthandayo, noko ke siyakucela njengomhlobo.” Wenjenjalo ukuthandaza eziboboza uMlandeli.

Uthe lo mfo, “Phumani endlwini yam, ukuba anifuni nkathazo. Ningayakumangala. Andinabhokhwe yenu, Ezam izinto zikum.” Watsho wathabatha ugqajolo lukawandywandywa lwemvubu entla, kwabonakala ukuba wayeza kubaxhaxha ngayo, ukuba babengakhawulezanga baphume. Basinge egqwetheni elabacebisa ukuba maku-

ngene ityala. Bavuma, laza ke lakhupha isimangalo lami-sa nomhla wetyala.

UMkhumbuzi uthe akufumana isimemelo etyaleni lokuthengisa ibhokhwe phantsi kwenkohliso yokuba yibhokhwe yohlobo lobisi wangena egqwetheni abathi ngu-Zanemvula. Ubone ukuba simiswe ngendlela eyingozi kuye esi simangalo, kungoko abhenele egqwetheni naye. Inggina eliphambili likaMlandeli ibe nguMadodana lowa wayemthengele le bhokhwe. Akubanga satshiwo ngoku ukuthi le bokhwe yekaMadodana, kuthiwe yekaMlandeli ngenxeni yokulungiselela ityala.

Eli tyala lithabathe iinyanga zambini lithethwa ngenxa yobugoci-goci balo namangqina ekwafuneka ekho kumacala omabini. Izihlandlo zokuthethwa kwalo zibe lishumi elinanye. Zibe zezibini zokugqibela ezibe nentetho enomdla esingisele ekuphethweni kwetyala. Ngesihlandlo seshumi kufuneka laa ndoda yayiqhuba ibhokhwe ukuya kuyiphuthuma kwaMkhumbuzi nokuyibuyisela kwalopho, uNgabaza igama layo.

Ithe loo ndoda isahleli phandle kwendlu yenkundla yamatyala ilindele ukubizwa kwayo, suka kwaya ipolisa kuyo labuza lathi: “Ngabaza urafa phi?”

UNgabaza wothuka wema ngeenyawo, kuba wayengazanga warafa. Uthe akufuna ukubaleka, lathi eli polisa,

“Into oyaziyo kukuza kungqina izinto ongazaziyo apha. Ufanelwe yitolongo. Uze uthi xa uphuma etyaleni uze kum ndikuphicothe ngerafu yakho, kudala ndikufuna.” Latsho lee khwitshi laya kutshonela kwenye indlu. Lathi nje ukuba litshonele wanduluka uNgabaza uku-

baleka, wasimbela isinqe ukusinga ekhaya kwaMlandeli. Ufike ekhaya emaphikana.

“Yintoni Ngabaza?” Ubuzile unkosikazi kaMlandeli exhalabile. “Lithethiwe na ityala? Laza lathiwani?” Utsho ngothotho lwemibuzo ngokomntu okhathazekileyo. Koda uNgabaza wasuka wamana eginya ingwiqi, esolula intamo ethe minxi liphika. “Li — li — li — liya . . .” Ngwiqi ngwiqi, sakhula isifo somqala; wathimla, wathimla, wathimla, ejubalaza engqisha. Wathi cwaka umzuzwana, wavakala: “Li — li — li — li lithethiwe, liyathethwa nkosikazi, andiyazi mna le nto.”

“Yiph’ into na ngoku Ngabaza?”

Suka kwesi sithuba kwavakala ukugqabadula kwehashe eliphalayo lisiza nganeno selikufuphi. Gqi uMavuso, ihashe lakhe libile izithukuthuku. Uthe engekathethi wasuka wagqotsa uNgabaza, wee tyhobo-tyhobo, phinciphinci ematyholweni, wee nya akabonakala.

“Ubalekani uNgabaza lo? Sifuna yena phaya eofisini aze kunika ubungqina kweli tyala. Ubehleli phandle elindele ukubizwa. Uthe akubizwa akabonakala. Sibhuqe sifuna kuzo zonke iindawo phaya edolophini sancama. Kude kwakho mfazi uhlangene naye ebaleka ze, ingubo eyithe chu ngesandla, engathi uyasukelwa phofu kungekho mntu ubonakalayo emsukela. Kungoko ndithe mandize kumkhangela apha ekhaya. Uthi ubaleka ntoni?”

Yonke le nto uMavuso uyithethe ngobungxamo.

“Siyazi na?” Utshilo, unkosikazi. “Sithe sakumbuza wesuka wanengwiqi, watsha nelizwi eli khothe, wathimla, langa liyavuleka, wathi esathi akayazi yena le nto, suka kwavela wena, wabaleka engabanga sacacisa nto.”

“Sisidenge ngokwenene uNgabaza lo.” Utshilo uMavuso. “Ndiza kuphindela edolophini ndiye kuxela ukuba uNgabaza akafumaneki ebungqineni, ubalekile.”

Wakhawuleza uMavuso ukuphindela edolophini, wafika ityala limiselwe imini elandelayo. UMantyi waqononondisa indawo yokuba njengokuba eli tyala kudala lithe-thwa, ufuna ukuba ngemini elandelayo liqosheliswa, ke ngoko ummangali nommangalelwa kunyanzelekile ukuba beze nawo amangqina abanokuwafumana.

Bathe bakufika ekhaya uMavuso noMlandeli waba sel' ekho uNgabaza. Wabachazela eyona nto ibangele ukuba abaleke. Uthe kufike ipolisa lambuza irafu. Loo nto ke yamothusa, kuba ubengekarafi. Babuzile ukuba wagqibela ngawuphi na unyaka ukurafa, wathi yena okoko wazalwa akazanga warafa. Bayana ngamehlo uMavuso noMlanddeli bakuqonda ukuba koba ngumgudu onzima ukumoyisela ekubeni aye kuQoboqobo kwakhona uNgabaza. Bathethile naye bembonisa ukubaluleka kobungqina bakhe nemfuneko ke ngoko yokuba makabekho etyaleni ngemini elandelayo. Uthe lo mfo unakho ukuya ukuba nje bangamrafela khon' ukuze angabanjwa. Babengathini bembonisa ukungabi nanto kweli tyala nerafu, nento le, wathi nkqo umsila wabhebhetha. Bayakulala bengevananga ngale ndawo, noko wanethemba uMlandeli lokuba uya kumoyisa ngentsasa elandelayo, kuloko kuthe kwakuvukwa akabonakala konke uNgabaza, kwacaca ukuba uzimele kwakhona. Bamncama besithi bozisampalazela kweli tyala ngaphandle kwakhe.

Liwandulele onke amatyala aloo mini, kwabonakala ukuba umgwebi uzimisele ukuwuchophela lo mcimbi esa-

hlaziyekile. Namagqwetha abonakele ngale mini ebhunga futhi namangqina, kwacaca ukuba namhlanje uncimbi ufikelele kwibanga likantlaba zahlukane. Onke amangqina ayekho ngale mini ngaphandle kukaNgabaza. Nabantu beelali babephume ngezindlu, kuba kambe eli tyala belisele lingundaba-mlonyeni kweso sithili, ngakumbi, kuba aba bantu babebambene, yabe izizifundi, kwanoninzi lwamangqina abo. Amagqwetha namhlanje abonakele enamaphepha neencwadi ezininzi, kwabonakala ukuba namhlanje azimsele ukuthetha ophele. UDub' legeqa lo waye engunakhwekhwethe wegqwetha owaziwayo. Ubedla ngokubizwa nakwiindawo ezikude ngenxa yobuchule bakhe ekuthetheleleni abantu abamangalelweyo. UZanemvula lo ube eligqwetha elifikayo apha kuQobobobo, evela eRini apho wayedume eyimbalasane ekusingatheni imicimbi yamatyala. Bekusakuthiwa nguyise wamasela eRini, kuba ubedla ngokuwathethelela akhulu-lwe xa kuthe kanti isimangalo esi asimanga ngendlela efanelekileyo. Ngale mini inkundla yamatyala izele yema ngeembambo, kuze kuphulaphulwa ezi nkunzi zama-gqwetha xa zihlangene; uthe umntu "Zihlangene namhla izinto ekukade zizondana."

Ummangali nommangalelwa bangeniswe emikhumbini yabo. Kwathi emva kwemibuzo embalwa eyenziwe ngumtshutshisi kubo bobabini, ebeka inkundla kwindawo elishiywe kuyo ityala ngezolo, wahlala phantsi umtshutshisi laphakama igqwetha likaMkhumbuzi labhekisa kuMlandeli lenjenje:—

Zan.: Andithi kanene ungomfundisi-ntsapho?

Mland.: Ewe, ndinguye.

Zan.: Kanene abafundisi-ntsapho aba baba nento abayifundayo na xa beqeqeshwa, malunga nolimo, nemfuyo, njalo-njalo?

Mland.: Bayafundiswa intwana encinane yaloo masebe emfundo.

Zan.: Wafundiswa na ngeentlobo-ntlobo zeenkomo, neebhokhwe, neegusha neenkuku, nokugcinwa kwazo?

Mland.: Hayi, andizanga ndafundiswa kangako, ngezo zinto.

Zan.: Unganako na ukuwuxela umahluko phakathi kwebhokhwe yohlobo nomgqutsuba?

Mland.: Hayi, andinakho.

Zan.: Uyaze ngandlelani ukuba le bhokhwe uyithenge kuMkhumbuzi ngumgqutsuba?

Mland.: Ndibize umlimi oqeqeshelwe ubulimi ukuba eze kundikhangelela le bhokhwe.

Zan.: Ngubani loo mlimi?

Mland.: NguMavuso.

Zan.: Xa ube uthenga le bhokhwe kuMkhumbuzi ube uhamba nabani wena?

Mland.: Ndibe ndihamba noMadodana.

Zan.: Benikhe nayibona na le bhokhwe phambi kokuba niyithenge?

Mland.: Hayi besingayibonanga, besivile kuphela ukuba unazo iibhokhwe zohlobo.

Zan.: Uthe uMkhumbuzi mawumhlawule malini ngale bhokhwe?

Mland.: Uthe ma ndimhlawule iiponti ezimbini ezinezishumi.

Zan.: Uyihlawule yonke le mali ngale mini nithetha noMkhumbuzi?

Suka kule ndawo lee xhwenene igqwetha likaMlandeli labonakala lisonwaya intloko. UMantyi wabeka usiba abebhala ngalo, wabonakala ondele kuMlandeli.

ngenzondelelo. Uqondile mhlophe uMlandeli ukuba kuninzi okuxhomekeke kwimpendulo aya kuyinika kulo mbuzo; kwacaca ukuba ukuphumelela nokuwa kwakhe kweli tyala kuxhomekeke kwimpendulo yakhe. Wathi cwaka waqondela phantsi efumane wee mekenxe.

Zan.: Umbuzo wam ucacile. Ndifuna ukwazi ukuba uyihlawule yonke na le mali ngale mini nathetha noMkhumbuzi, nokuba uhlawule inxalenye yayo?

Mland.: Andazi okokuba loo nto uyibuzelani na ingadibananga nje nokukhohliswa kwam nguMkhumbuzi ngokundithengisela ibhokhwe engumgqutsuba.

Mantyi: Wuphendule Mlandeli loo mbuzo wegqwetha ngokuba ubalulekile, ukuyazi nokungayazi into elibuzela yona asiyyo ndawo oma uzikhathaze ngayo leyo wena.

Zan.: Mandenjenje ukukunceda Mlandeli ngale ndawo: Ukubonile na uMadodana lo ngale mini uhlawula uMkhumbuzi ngale bhokhwe benisananiselana ngayo?

Uthe cwaka uMlandeli de wabuza uMantyi ukuba uyawuva na loo mbuzo, kutheni na engaphenduli nje?

Mland.: Hayi, mhlekazi, asihlawulanga ngale mini, sithethe nje ngebhokhwe leyo nexabiso layo, nokuphuthunywa kwayo.

Lasuka labonakala ingqwetha likaMlandeli linqwala intloko likhangeleka livuya. UMantyi wancuma, watha-

batha usiba lwakhe wabhala. Eli likaMkhumbuzi libona-kele libudana, noko laqhuba ngenkuthalo lacela ukuba kungene ingqina elinguMavuso. Lambuza lenjenje:

Zan.: Kanene ungumlimi oqeqeshiweyo kwisebe lemfundo yobulimi?

Mavuso: Ewe, nkosi, ndinguye.

Zan.: Wafunda kusiphi isikolo solimo?

Mavuso: Ndafunda kwisikolo solimo sakuTsolo.

Zan.: Unawo na amphepha aqinisekisa ukuba waphumelela?

Mavuso: Ewe, ndinawo.

Zan.: Khawuxelele le nkundla amasebe emfundo afundiswa kweso sikolo.

Mavuso: Kweso sikolo kufundiswa, ngeentlobo-ntlobo zeenkomo, zeegusha, zeebokhwe, zeehagu, namahashe, njalo njalo; neentlobo-ntlobo zeentaka ezifuywayo, ukulinywa kwemifuno, umbona, ukutya kwemfuyo, nokulinywa kwemithi yeentlobo zonke.

Zan.: Uyawazi na umahluko phakathi kwebhokhwe yohlobo ekuthiwa yi*Swiss* nomgqutsuba webhokhwe?

Mavuso: Ewe, ndiyawazi mhlekazi.

Zan.: Khawuxelele le nkundla ngeempawu ezibalulekileyo zebhokhwe yobisi ekuthiwa yi*Swiss*.

Wakhwela emcingeni uMavuso echaza le ndawo. Watsho, watsho, watsho, wee tya.

Kwesi sithuba uZanemvula ubhekise kuSihlalo wathi "Ndicela ukuba makhe kubizwe umlimi omhlophe ohlala apha edolophini uMnumzana Macatsha abuzwe ngeempawu zebhokhwe yohlobo kukhangelwe ukuba bongqinelana na noMavuso lo." Uvumile uSihlalo watsho wathi

loo nto ilicebo elihle. Ubiziwe uMacatsha. Akufika wace-
lwa ukuba akhe enze inkcazo ngeempawu zebhokhwe yo-
hlobo. Unge ubekho xa ebethetha uMavuso kuba inkcazo
yakhe ibe ngumatwa gingci nekaMavuso. Wavakala
uSihlalo esithi;

“Kucatile Mavuso ukuba uyawazi umsebenzi wakho”
Watsho wabulela uMacatsha ngoncedo lwakhe.

Ngelo xesha inkundla ithabathe ikhefu, kwakha kwa-
yiwa kuselwa iziphungo. UDub’ legeqa ubize abantu beca-
la lakhe wabaxelela ukuba ukuya kuthi ga kweso sithuba
basemi kakuhle ngenxeni yeempendulo zikaMlandeli, ezi-
bonisa ingqondo elungileyo. Wabayala nabanye ukuba
zebangabhudi, koko bacinge bephendule umbuzo nge-
ngqondo.

Langena kwakhona ityala. Kwacelwa uDub’ legeqa
nguSihlalo ukuba atsawule imibuzo eyibhekisa kuMkhu-
mbuzi.

Wenjenje: Dub.: Kanene ulipolisa likaRulumente?

Mkhu.: Ewe, Nkosi, ndililo.

Dub.: Andithi kanene, njengomntu kaRulumente uli-
ndelege ukuba ulwe nezinto ezichasene nomthetho, kwa-
nokuba wena ngokwakho ungenzi zinto zokukhohlisa
nokulahlekisa abantu?

Mkhu.: Ewe Nkosi.

Dub.: Uyazi na ukuba xa usisicaka sikaRulumente ze
ufunyanwe unganyanisekanga esifungweni sakho soku-
ncedana noRulumente unokohlwaywa kalukhuni?

Mkhu.: Ewe Nkosi, ndiyayazi loo ndawo.

Dub.: Ungumntu oqeshelwe ubulimi na wena nje-
ngoMavuso lowa?

Mkhu.: Hayi Nkosi.

Dub.: Uyazazi na iimpawu zebhokhwe yohlobo?

Mkhu.: Andizazi Nkosi.

Dub.: Andithi na wena uthengisele uMlandeli ibhokhwe usithi yibhokhwe yohlobo?

Mkhu.: Ewe Nkosi.

Dub.: Ube uyaze njani na ukuba le bhokhwe uyithengisele uMlandeli yibhokhwe yohlobo?

Mkhu.: Ndandithenge unina wale bhokhwe ndiyithengisele uMlandeli evenkileni yakwaThandabantu, wathi loo mLungu yibhokhwe yohlobo ekuthiwa yi*Swiss*, yaye isehlisa kakhulu loo bhokhwe, nam ke ndakholwa ukuba yi*Swiss*.

Dub.: Wawunayo na inkunzi yebhokhwe yohlobo?

Mkhu.: Hayi Nkosi.

Dub.: Ukuba uMacatsha noMavuso bobabini bathi le bhokhwe uyithengisele uMlandeli ngumqutsuba unga-phika na?

Mkhu.: Andinakuphika Nkosi, kodwa ndingamangaliswa.

Dub.: Ungacinga kuba kwenzeka njani ukuba itakane lebhokhwe yohlobo libe ngumqutsuba?

Mkhu.: Ndingacinga ukuba itakane eli lifuze uyise ngobugqutsuba, alamfuza unina.

Dub.: Ungathini ke wena ukuxelela abantu ukuba unebhokhwe zohlobo, utsho uzithengise ngamaxabiso aphezulu kanti lonke elo xesha akuqinisekanga ngobunyulu begazi lazo?

Mkhu.: Ndithe Nkosi, kuba unina wale bhokhwe ndandixelelwe ngumntu omhlophe ukuba waye eluhlobo

lobisi, ndacinga ukuba ke inzala yakhe yomfuza ngegazi; yiyo loo nto ndithe kuMlandeli ndinayo ibhokhwe yohlobo.

Kule ndawo, uDub' legeqa ubhekise kuSihlalo ecacisa ukulambatha kwentetho kaMkhumbuzi nendlela athe walukuhlela uMlandeli ekuthengeni umgqutsuba webhokhwe ecinga ukuba yibhokhwe yohlobo. Utsho wacela ukuba uSihlalo agwebe; wahlala phantsi.

USihlalo ubhekise kuZanemvula esithi ukuba unee-ndawo afuna ukuzibusa makenjenjalo. Uphakame wenjenje uZanemvula ebhekisa kuMlandeli:

Zan.: Uthi Mlandeli uthenge le bhokhwe kuba ube ufuna ubisi oluninzi?

Mland.: Ewe Nkosi.

Zan.: Kanene ufundisa ibakala lesingaphi?

Mland.: Ndifundisa ibakala lesihlanu.

Zan.: Kanene kweli bakala nifundisa imilinganiso enje ngomlinganiso wombilini wezitya, noweebhotile noweebhokhwe, nobunzima bezinto ezinobungqingqwa, nemigama, njalo njalo?

Mland.: Ewe Nkosi.

Zan.: Maze undiphendule kakuhle ke mhlobo wam, mfundisi-ntsapho, kunjalonje undikhawulezele, kuba sonke singxamele ukuphuma apha; kudala silapha. Ube uya kuthi ukuze le bhokhwe uyamkele ikwanelise njengebhokhwe yohlobo ikunike ubisi olungakanani na? Ndixelele umlinganiso obe uwulindele.

Le ntetho ugqwetha uZanemvula uyithethe ngobunono obukhulu nangokucacileyo. Utsho kwakhona wabeka phantsi usiba uMantyi, wabeka iindlebe ngenzondelelo

ethe ntsho kuMlandeli. Ngeli xesha ugqwetha uDub' legeqa ubonakele enokungonwabi, wangqiniba etafileni ngazo zombini, exhase ubuso macala, ethe nzo amehlo akhe kuMlandeli. Kubekho ukuthi cwaka nakwababema-na ukusebeza. Yancuma itoliki imkhangele nayo uMlandeli.

“Yehl' intlekele” usebeze watsho uMadodana ebhekisa kuMavuso obehleli ecaleni kwakhe. “Linomsinandozele eli gqwetha kwingongoma enye, lifuna ukumqethula ngayo uMlandeli. Kazi uza kuthini na kodwa kulo mbuzo!”

Uthe akubona uZanemvula ukuba uMlandeli akayiboni injongo yombuzo wakhe waqhuba ngenkuthalo sel' embhuzenzelela esithi: “Lo mbuzo wam ulula mfundisintsapho. Kunjalonje uyandimangalisa oku kuthi ndakubeka umbuzo usuke ungavumi ukuwuphendula kwangoko. Uyayazi imilinganiso yombilini wezitya, nowobunzima bezinto eziphathekayo, nomlinganiso wemigama; ndifuna ke undixelele le nto: ube ulindele ubisi olungakanani kule bhokhwe khon' ukuze ikwanelise?”

Mland.: Andiwuqondi umbuzo wakho Nkosi, kuba le nto uyibuzayo, kweyam ingqondo ayinanto nokukhohli-swa kwam nguMkhumbuzi ngebhokhwe.

Mantyi.: Mlandeli, ndilindele ukuba uwuphendule loo mbuzo kagqwetha. Phinda, gqwetha, uwubuze loo mbuzo wakho kuMlandeli.

UZan.: Mandenjenje khon' ukuze uqonde. Uthe wakuyisenga le bhokhwe yakufumanisa ubisi olungakanani na? Nceda undikhawulezele ngempendulo mhlobo wam,

kuba ndiseneminye imicimbi endifuna ukuya kuyo. Nenkundla le siyilibazisile. Ndithi kwakhona kuwe —

Mantyi: Hayi gqwetha, musa ukumpheka umophula kangaka. Nokuba sesingxamele kweminye imicimbi kangakanani na, kunyanzelekile ukuba masimphe ithuba acinge impendulo yakhe.

Zan.: Enkosi Sihlalo. Ngaba umbuzo wam uwuvile Mlandeli?

Mland.: Ewe ndiwuvile Mhlekezi.

Ngeli xesha sekufumane kwee nzwanga apha enkundleni yamatyala, wonke umntu eqonda ukuba ukuphethwa komcimbi sekukufuphi, kunjalonje ukuphumelela nokuwa kuxhomekeke kwimpendulo kaMlandeli kulo mbuzo. UMantyi uphose ilizwi enkundleni wathi: Makungabikho bantu baphuma bengena ngokuba unqwenelela ukungaphazanyiswa, yaye ibalulekile kakhulu le ngongoma kufikelele kuyo.”

Itsho loo ntetho yamxhalisa ngakumbi uMlandeli; ne-gqwetha lakhe lasuka alabi nasizinz, lagungqa-gungqa esihlaweni salo.

“Phendula, mfundisi-ntsapho, ilindele inkundla.” Utshilo utoliki ebuncuma, selebile xhopho uMlandeli ekhohliwe.

“Hayi Nkosi, andilwazi ubisi ebe inokundinika lona le bhokhwe, kuba andikhanga ndayisenga.” Uphendule watsho uMlandeli engayazi naye eyona nto ayithethayo. Suka lema ngeenyawo igqwetha lakhe ngenxa yemincili, lavakala lisithi, “Heke! Heke!”

NoMantyi waswabaluka kokuya kuzondelela ebena-kho, wavakala esithi “Mh, mh.”

Lasuka igqwetha likaMkhumbuzi lahlala phantsi lityhafile limbombozela. Waqonda mhlophe uMlandeli ukuba uphendule ngeyona ndlela uDub' legeqa ebefuna yona, watsho womelela, lwadamba nofuba.

Kuthethe uMantyi kwesi sithuba wenjenje:--

“Ndicinga ukuba lo mcimbi namhlanje siwugqibile. Ke ndiphawula ukube baninzi abantu abathabatha umdla kweli tyala.”

“Ndinethemba elikhulu ukuba abantu balapha bafunde lukhulu kweli tyala. Kuqala, ukuthenga into unga-yibonanga de uyihlawulele ngokuva inconywa kuyingozi. Okwesibini, xa abantu behlawulana ngentengiselwano iphepha elibonisa loo ntlawulo elinegama laloo mntu wamkele imali yentlawulo malibekho, kungenjalo makubekho abantu abangamangqina okuba intlawulo yenziwe. Okwesithathu, yiqondeni le nto: xa kuthengiselwene ngento, kwaza kwahlawulwana, sukuba igqityiwe intengiselwano. Okwesine, ukuba inkomo, nokuba yibhokhwe oyithengileyo ikhe yalala ebuhlanti bomthengi, ngakumbi xa seledede wakha wayisenga loo nkomo, nokuba yibhokhwe, njalo njalo, yeyaloo mntu uyithengileyo, intengiselwano ifezekile; ukuyiphindisa into emva kwezo zigaba akuvunywa ngumthetho.”

Lwabetha uvalo kuMlandeli nakuMadodana bakuva le ntetho yomhleleki, baqonda ukuba ngabo kanye abonileyo ngezo ndawo. Babexhalele iindleko ekwakucacile ukuba zobankulu phezu kwalowo uthe wagwetywa. UMkhumbuzi ubonakele eqala-qalaza, emana ukukhangela apha kuMlandeli ngamehlo okumhleka kubonakala ukuba uqinisekile engqondweni yakhe ukuba woyisile.

Uqhubile uMantyi kuthe nzwanga enkundleni wathi: “Bubudenge obukhulu ukwenza intengiselwano phezu kwemihlaba yokuthembana. Umntu xa sukuba enze loo nto makangalindeli ukuba inkundla yamatyala iya kuyeka ikhondo lomthetho ilungiselele yena. Le nkundla iza kuhamba ngomthetho ngqo. Mna kule ndawo ndibekelwe ukwenza izinto ngokusemthethweni. Ndiyaphela apho ngeziyalo.

“Ngokusingisele kweli tyala kubekho ubudenge obukhulu kwicala likaMlandeli. Mandithi ukucacisela inkundla, uMlandeli lo ngumfo onyanisekileyo. Usuke ke wacinga ukuba njengoko yena engenabuqhinga makube wonke umntu unjengaye, wathi ke ngoko wawusebenza lo mcimbi wakhe phezu kwemihlaba yokuthemba omnye umntu. Umthetho lo wona usuke wawunyathela ngeenyawo. Kucacile kum ukuba le bhokhwe uyithenge engayibonanga uMlandeli, kwaye kungenzeka ukuba ude wayihlawulela engayibonanga. Kungenzeka nokuba ide yalala ebuhlanti bakhe. Bubudenge ke obo ngokwase-mthethweni xa umthengi anethemba lokucela uncedo lwale nkundla akunganeliseki yiloo nto ayithengileyo.

“Ngethamsanga kuMlandeli akukho bungqina baneleyo obunikiweyo apha licala likaMkhumbuzi bokuba intlawulo yenziwe ingekabonwa ibhokhwe. Kanti nokuba ibe yenziwe loo ntlawulo ingabonwanga ibhokhwe nguMlandeli, icaciselwe le nkundla ngokungathandabuzekiyo ukuba le bhokhwe bekuthengiselwana ngayo yibhokhwe yohlobo ekuthiwa yi*Swiss*. Ibhokhwe ke eziswe kule nkundla asiyiyo bhokhwe yohlobo, ithethe ukuthi ke loo nto kubekho ukukhohlisana ngento ekuthengiselwana

ngayo. Ukuba le bhokhwe bathengiselene ngayo ibe inezi mpawu bezixelwa ngabanumzana uMavuso no-Macatsha ubeya kunyanzeleka uMlandeli ukuyithabatha nokuba ibe isisaqhaga na. Into azonele ngayo uMkhum-buzi kukuthi uthengisa ibhokhwe yohlobo kanti akanayo ibhokhwe elolo hlobo. Loo nto ifana nokuba umntu athi undithengisela umqhagi, kanti undithengisela isikhukukazi. Umthetho uthi into enjalo ikukuthengisa into phantsi kwegama lenkohliso; kude kuthiwe maxa wambi bubusela obo.”

“Ke ngoko le nkundla imfumana uMkhum-buzi enetyala, yaye imdla ishumi elinesihlanu leeponti, kanti needleko zenkundla zikwakuye. Xa angenayo loo mali nazo iinyanga zontathu etolongweni.”

Wema ngeenyawo umhleleki, yaduma inkundla imile: “Balungise!” Kwaphunywa. Laba liyaphela ityala lebhokhwe kaMadodana.

INGXABANO ECAWENI

Ngemihla yeCawa uMadodana ubemana ukuya eMkhubiso enkonzweni, kuba le ndawo yaseFortCox ibe ingemzi wasebe lacawa, ke ngoko ibe iyindawo engephantsi kwamfundisi. Imithandazo ibingeniswa ngumphathi wesikolo xa kuvulwa isikolo kusasa kuphela. Ngemihla yeCawa bekungekho mithandazo nazi-nkonzo zingenayo. Kungoko ke ubesakuthi uMadodana aye eMkhubiso ngemihla yeCawa, kanti naphakathi evekini nangamaxsha eholid e zimfutshane ubemana ukutyelela izihlobo zakhe kwalapho, xa afumene amathuba afanelekileyo.

Uthe ngokuya ebazi abantu baseMkhubiso, ebaqhela ngakumbi nangakumbi wada wafumana nokwazi iintetho zeentle bendwane neembambano zeenkuku phakathi kwemizi ngemizi, kodwa wayilumkela into yokungangeni kuzo; ubesiva nje ngeendlebe, awuvale owakhe. Ezi zinto zezi ntle bendwana ibe ibubuculukubhede beenkuku nokumonelana, nentiyano, nokuranelana phakathi kwabantu bemizi ngemizi, njengoko kuba njalo kakade ezilalini, ngakumbi kwezabantu abakha bafumana ifuthe lempucuko nemfundo. Kuthi kanti le mpucuko nale mfundo zincinane azendele kwabanye abantu, kuthi ke kuba zingebunzulu ebantwini, suka zizale umona nezinye iziphene ezikwafana nawo. Uthi nokuba ngumshumayeli akuva

ukuba omnye umzalwana wakhe uyanconywa ngokushumayela asuke abe nekhwele athi ayinakuba njalo loo nto, kuba ngemfundo akaye phi, ke ngoko akanakuba nabuchule bunje ngobabo, kuba bona bafundiswa izi-Bhalo ziinto zonantsi kwanokholeji. Kuthi nokuba kunconywa intombi kanantsi ngemfaneleko zizinxibo, nesithomo, nesidima, suka uve omnye esithi "Ingade ibe injalo loo nto, kodwa iyawona umculo ecaweni ngeliziyi elikrasayo, kunjalonje ayikwazi nokufundisa abantwana esikolweni, ingxoliswa minyaka le ngabahloli zikolo. Iza kugxothwa esikolweni, idl' ingca." Yonke le ntetho ibangwa likhwele lento entle. Wafika ilali le izele ngamahum-hum eentetho ezimbi ngabantu ngabantu, othi wakuziqwalasela, ufumane ukuba zizalwa ngumona. Elowo umntu ufuna kuthethwa kakuhle ngaye kuphela elalini. Kuthi kwakunconywa abanye abantu, suka abindeke athiwe lwale ngumona.

Ngomnye umhla ngeCawa kwashumayela umfo owayesaziwa ngokuba nguQalazive kuloo lali. Ubengumfo obe-sakuthi entshumayelweni yakhe athethe zonke iindaba zelali ezingabantu ngabantu, atsho awuduba-dube umzi ngokudiz' amahlebo, ade athethe nezingekhoyo. Amakhosikazi ebezithanda ngokukodwa iintshumayelo zalo mfo, esithi ngoyena mntu uthetha ngokungafihlisiyo, kucace ukuba uqhutywa nguMoya ngenene. Kodwa iziphumo zeentshumayelo zakhe bezingezihle.

Utsho ngale mini kwalumez' amazinyo ngentshumayelo yakhe ebe inezigwelo kwiindaba zelali nezo buthi, kuba kambe noko ebengumshumayeli nje wayengazanga wazi-

lahla iinkolo zabakhafuli. Uthethe ngomfo obesandul' ukusweleka wathi:

“Ngokucacileyo umfi lo uthakathiwe ngenxa yokuba yindinisa kwakhe elalini ngokuthuthela imicimbi yabantu bakowabo abaNtsundu ebeLungwini. Le nto yokuthakathwa kwalo mntu sisohlwayo sikaThixo. Zininzi, zihlobo zam, iindlela uThixo asebenza ngazo; ngamanye amaxesha wohlwaya ngokwahke, ngamanye athumele umntu asebenze ngaye njengoko enjenjalo ngale ndoda ihambileyo. Abashiyekileyo ke abantu ze bafunde isifundo ngesi siganeko sokufa kwale ndoda.” Uqhube wathi “Umbulali yena akanatyala, kuba wenze intando ye-Nkosi. Bazalwana, ndive into ebuhlungu ndakuva ukuba noxa uThixo asebenze ngolu hlobo kukho abantu abazimisele ukuphindezela. Loo nto iya kuba yimposiso, kunjalonje asiyiyo ntando kaThixo leyo. Impindezelo yeyam,’ asisiyiyo eyomntu, yekaThixo. Xa umntu ube ewuhlalise nzima unzi kuyimfanelo ukuba makafe. Ukuphindezela into enjalo sisono.

Enye indawo emandiyichaphazele imalunga nabashumayeli. Kukho abantu apha ekubonakala ukuba bazidla ngemfundo. Bathi xa sukuba beshumayela, uve bemana ukufakela amagama esiNgesi, kubonakala ukuba bazenza abeLungu, njengomnye umfo endingazi kumbiza ngegama endive selesithi uza kufunda kwichapter eight. Kunani akuthi kwisahluko sesibhozo? Kwayena loo mfo uthi kufuneka umntu oza kushumayela alungise intshumayelo yakhe ngokufunda *icommentary* neencwadi ezinje ngale *Fundamentals of religion*. Ziintoni ezo? Thina sinakho ukushumayela ngaphandle kwezo nto zee*Ndufamentals*,

siguqule abantu kunjalonje. Akukho namfuneko yoku-
lungisa intshumayelo kumntu okhokhelwa nguMoya.
“UMoya uya kunityhilela oko niya kukuthetha.” Andithi
zitsho na iziBhalo? Umntu oshumayela into ayithunywe
yiNkosi uxelelwa yiyo loo nto afanele ukuyithetha kanye
ngelo xesha asendlwini yayo phambi kweramente. Lo
uyilungisayo intshumayelo yakhe uthetha izinto zengqo-
ndo yakhe nezinto aziqokelele kwezi ncwadana zinge-
zizo ziBhalo. Akathunywe nguThixo lowo, uzithumile.
Ke mhlambi weNkosi, nguMoya ondithume le ntshuma-
yelo ndiyibhekisa kuni ndaye ndinethemba lokuba imi-
phfumlo yenu uyakwakheka, iphiliswe yiyo. INkosi
mayibe nani. Sokha sithandazelwe ngumzalwana abe
mnye.”

Guqaqa, yawa ngamadolo iramente.

“Nkosi!” Kuvakele ilizwi elibukhali lisitsho ngasemva
kunye nokuwa kweramente. “Nkosi enamandla, le ndoda
ibe ishumayela apha namhla nje inento yokuthi yaku-
khwela kweli qonga lakho, ithethe zonke iindaba ezi zelali,
kuba isazi ukuba ayizi kuphendulwa iphikiswe xa ikuloo
ndawo. Nam ke Nkosi, nam ke, sendiza kuyiphendula
ngoku siwe ngamadolo phambi kwakho khon’ ukuze
nayo ingabi nathuba lokundiphendula. Yonke Nkosi,
le nto ithethwa yile ndoda ziindaba zelali, akukho nalinye
ilizwi elithunywe nguwe Nkosi. Ixabanisa abantu ngo-
kuthi bayabulalana ngokuthakatha. Nangoku inyhilikity-
hawe yochuku eza kulandela kule lali emva kwale ntetho
ingeyiyo ntshumayelo, ingumangaliso. Le ndoda inee-
nkolo zabahedeni ize izidibanise nezinto zokhanyo. Ku-
thiwa nguQalazive, kuba ufana nabaqokeleli beendaba

zamaphepha. Ungasemoyeni kwezelali. Lo mfo, Nkosi, ugxeke izifundi zeLizwi lakho esithi azithunywe nguwe, kuloko zifuna ukuzazisa ukufunda kwazo, idliwa sisazela sokuba ingafundanga. Yiyo le nto soloko inento nabantu bakho Nkosi, abathi bona bayisebenzisa italente yabo eyingqondo; ngoku iyabamonela le ndoda. Masiyiyeke, Nkosi, nani ramente, myekeni nimxolele. Aziphel' iintw' ezibuhlungu kule lali. Nqanda Nkosi Mandiyeke Nkosi bangade balahleke abantu bakho. Amen."

Yaphakama iramente. Kwabonakala mhlophe ukuba abantu bazele kukumangaliseka, bambi bazele yintsini kuloko bazibambile. Umshumanyeli yena wesuka wabonakala eneentloni ethe shwaca, wavala inkonzo ngeculo, kwaphunywa.

Iziqhu ngeziqhu zabantu abaphuma ecaweni zathi wayi wayi kwiindawo ngeendawo ngokukhawuleza kubonakala ukuba bonke luyabatshisa. Intswahla yencoko yabankulu kwanokuhleka; amadoda amana ekhuza le nto, kodwa evuya yinto yokuba kude kwabakho umntu obe nobukhalipha bokumchasa uQalazive lo, kuba ayekruqukile nawo ziintshumayelo zakhe ezigwelayo. Abafazi babonakala bemana bebhantsana, behleka, bade bambi baqikeleke engceni. Uvakele omnye wabo esithi:

"Bafazi bomthandazo iza kufa icawa yile nto. Siza kuswela abashumayeli xa kanti intshumayelo yomntu iza kuphikiswa. Masiyithandazele le nto." Uthe omnye "Unotshe! Umthandazo awunakunceda nto xa abashumayeli bazimisele ukuthetha iindaba zelali eqongeni lecawa. Into efunekayo ngumfundisi kule ndawo yethu. Umfundisi nguye onokululeka nonokukhokela abashu-

mayeli bakhe xa intshumayelo yabo iphambukileyo. Yonke into bafazi, iyafundelwa. Aniboni na nina ukuba intshumayelo yomfundisi oqeqeshiweyo neyomvangeli oqeqeshiweyo kwezeLizwi yahluke le kwiintshumayelo nemithandazo yaba bangaqeqeshwanga? Okoko semkelwa ngumfundisi, zaba soloko zivusa udushe elalini iintshumayelo zala madoda akhoyo, kuba kaloku ashumayela iindaba zelali; iBhayibhile yona ayilahla kudala, akananto nayo. Kakade iziBhalo ezi zinzima kangaka nje ukuziqonda nokuziphengulula intsingiselo yeendawo ngeendawo kuzo, kwenzeka njani ukuba athi umntu ongqeqeshwanga abe nobuganga bokutyhila iinzulu zeemfihlakalo zeziBhalo? Ezikolweni zabantwana akukho mntu ungqeqeshelwanga bufundisi-ntapho uvunyelweyo ukufundisa abantwana, ngaphandle kokuba abe nesiqiniseko sokuqeqesheka gqibi kwelo sebe lobufundisi-ntsapho, kuba kusithiwa abantu abangaqeqeshwanga bosuka balahlekise, baphazamise iingqondo zabantwana. IziBhalo ezi nazo zinobuntsonkotha obunzulu, ke ngoko umntu ozama ukucacisa ezo mfihlakalo zeziBhalo engathanga kuqala akhokelwe ngabanolwazi ngazo, usuka awanqe, afohle, ade maxa wambi athethe iindaba zelali njengalo mfo. Mhla sanomLungiseleli apha yophela yonke le nto.”

Utsho lo mfazi batsho bee cwaka abanye, kwabona-kala ukuba iyavakala le nto ayithetayo. Emva kwethutyana lencoko bachithakala abantu baya emakhaya.

Ukuphuma kwelanga ngemini elandelayo kufike abafu ababini apha kwamshumayeli, izixhiliphothi ezomeleleyo zixhobe ziphelele. Zifike umshumayeli lo uDlamini, abathi nguQalazive, ehleli namadoda amathathu endlwini

bencokola ngezelizwi nangomthandazo kaZolile obephe-
kisa intshumayelo ngezolo. Zithe zakungena ezi zigele-
keqe zamadoda, atsho eexhwenene la madoda asendlwini,
kuba eqonda ukuba bayimpi aba bafo. Bangena bengana-
nkqonkqozanga, bee vu phaya ngasemnyango.

“Yintoni madooda, nangena ningankqonkqozanga? Ko-
nakele ntoni?” Ubuze wenjenjalo uDlamini.

“Yaziwa nguwe kanye into esihambele yona ekhay’
apha gqobhokandini!”

Utshilo uMfeketho, omnye waba bafo, enomsindo.
“Gqobhokandini, ingaba yiBhayibhile le ithi umntakwe-
thu ube eyiphethe kakubi ilali ngokuthuthela iindaba
zabantu ebeLungwini? Kunjalonje uza kusixelela namhlan-
nje ukuba umfo kaBawo lo ubulewe ngubani na. Sihlan-
gene ke namhlanje Mfengundini enolwimi.”

“Tshelu zinkosi zam!” Utshilo uDlamini selothuke
engcangcazela. “Andikhanga ndathetha nto injalo.
Abantu abathi ndithethe nto injalo bayandixokela. Uxolo
zinkosi, yini na?”

“Mna ngokwam bendisecaweni izolo ngokuya ube
uthetha loo nto.” Iphendule yatsho enye indoda. “Le nto
yokuphika wenjenje, yeyona nto iza kukubethisa. Uno-
lwini kakade. Obu bakho ubushumayeli bobokuchitha
imizi noxolo; budala iimbambano. Masiye kwasibonda
nala madoda uhleli nawo uye kuchaza khona ukuba le
nto ube uyithetha ecaweni ube uyithatha phi na. Hamba!”

“Ngxabane mzalwana,” uvakele esitsho uDlamini
ngelingcangcazelayo, “Uyayiva le nto imbi kangaka
kuthiwa ndiyithethile? Ngxabane, ndincede undicelele
uxolo kula madoda. Ndingafa yinkosi umQoma ukuba

le nto ikhe yasiwa komkhulu. Ndithandazele kula mado-
da, Ngxabane. Sendicela ukuba mayiphелеle apha phaka-
thi kwethu ngoku yonke le nto. Ndithandaza ngetho-
kazi lenkomo elimnyama. Ndenze impazamo enkulu nge-
ntetho yam, ndiyazohlwaya.”

UNgxabane ubone ukuba lo mcimbi unzima maka-
ngabi sathandabuza. Uthe kwangoko, “Madoda asemaBo-
ngweni, ndibulela ukuba nifike senjenje ukuhlala, siso-
dwa, iintsapho zingekho phakathi kwethu. Ukuba beni-
fike zikho ngekonakele kungoku nje, kuba beziya kusu-
ka zithi zakunibona nifika niyimpi zisuke zihlabе umkho-
si. Ke ngokwenza kukaThixo nifike senjenje ukuhlala.
Niyamva ke zinkosi umzalwana wam lo ukuba uyalivuma
ityala lakhe, endingasazi kungena kwiinkcukacha zalo.
Uyawuthandaza umzi wasemaBongweni ukuba mawu-
lale ngenxeba, uyinyathele ngeenyawo le ndawo ingaba
saya komkhulu; uzithandazela ngethokazi lenkomo. Nje
ngokuba mna ndizalana nani sendinicela ngokobugazi
ukuba le nto niyamkele njengoko acelayo. Nifike xa ka-
nye besikuloo mcimbi nize ngawo, xa ndimbonisa uDla-
mini lo ukuba yingozi kwentetho yakhe. Ubesel’ eyiqo-
ndile imposiso yakhe, ebeka nendawo yokuba angathini
na ukunilungisa ngaloo ndawo, suka nangena, kwanje
ke.”

Le ndawo yokugqibela yokuba lo madoda afike uNgxa-
bane lo xa kanye akulo mcimbi noDlamini, ube eyithetha
nje esenza isoyisiso, kuba ebona ubushushu bala madoda.
Uthe akuba eyiqoshelisile intetho yakhe enomphunga
onamandla woxolo, yavakala enye yala madoda isithi.
“Dlamini, bulela ubukho nentetho kaNgxabane. Inene

sihlonele yena qha; ukuba ube engekho andiyazi into ebiya kuhla. Madoda akuthi, mna ngokwam ndiyayiva le ntetho kaDlamini yokugxengxeza, ade wazohlwaya ngethokazi lenkomo. Mna ndithi masiyamkele, kuba ukuyisa kwethu komkhulu akusayi kusiza lutho. Xa ezi-bhukula ngolu hlobo madoda andiboni njongo mna eku-mseni ezinkundleni. Kunjalonje asinto besifuna yona ukuba athi ongasekhoyo kube kuthethwa ngaye ezinkundleni zamatyala." Ngokufutshane bavumelana ngaloo ndawo, kwagqitywa ekubeni inkomo leyo yokhutshwa ediphini ngomhla wediphu ngokungathi yintengiselwano.

Yonke loo nto yenzeka yaphumelela ngokukhawuleza kuba uDlamini wayesoyika ukuthi la madoda ayakumvukela. Ukususela koko, waba soloko eyilumkele into yokuthetha izinto eziphambukileyo ngabantu.

UKUMKA KWELANGA

But the fair Guerdon when we hope to find,
 And think to burst out into sudden blaze
 Comes the blind Fury with the abhorred shears
 And slits the thin spun life.

— (John Milton-Lycidas).

Ekupheleni konyaka wesithathu elapha eFort-Cox wazimanya ngeqhina lomtshato uMadodana nalaa ntombi yakwaKama eLugudwini. Umtshato wabo awubanga nanto ityhulu, ibalulekileyo. Bahlala kulaa ndlu wayeyinikwe ngumphathi mhlamnene ekufikeni kwakhe.

Abantu bonke bakuloMadodana, ukusukela kunina, nabakhuluwa bakhe, kude kuye kuthi ga ngodade wabo owayegamaphelo akokwabo babeqaba. Uthe ngeli xesha alungiselela ukutshata wamthabatha udade wabo, waza kuhlala naye eFort Cox, wamlahlisa iingubo zebuqaba, wamxiba ezamagqobhoka, waza wamngenisa esikolweni eMkhubiso. Etshata nje uMadodana, udade wabo lo selelungiselela ukuphehlelelwa, ekuthe mzuzwana nje emva komtshato waphawulwa ngophawu lobuKristu.

Unyaka wesine belapha eFort Cox ube ngowona mnyaka bathe bonwaba ngokuncamisayo. UMadodana kaloku, wayengene kumasebe ngamasebe okulondoloza imali. Isebe awayelithanda ngokukodwa leli kuthiwa lisebe loku-

zakha (Building Society). Kweli sebe ubesakuthi umntu ofaka iponti ibenye ngenyanga, afumane amashumi amahlanu eeponti ekupheleni kweminyaka emithathu eneenyanga ezilishumi. Loo nto imenze uMadodana waba nokuqokelela isixa esikhudlwana semali ngexesha elingephi, kuba yena uzirafise iiponti zasixhenxe ngenyanga, wazingisa kuloo nto wonke logama aseMthwaku, noko abe nobugqwidi-gqwidi ngeli xesha alungiselela umtshato, loo nto ayimbuyiselanga mva kuyaphi. Wazimisela ukumfundisa udade wabo lo. Abakhuluwe bakhe bobabini bebese benabafazi, nemizi yabo. Abazanga bamhlupha nganto kwimizamo yakhe, beqonda kakuhle kunjalonje ukuba uyindoda ezamayo ukuzakha. Ekupheleni kwaloo nyaka bafumana intombi abayithiya igama lokuba ngoNomzamo, bekhumbula ngelo gama imigudu kayise kwiminyaka edluleyo.

Kuthe xa ngathi zonke izinto zentlalo zimi kakuhle ngakuMadodana, onwabile emsebenzini wakhe, nase-mzini wakhe kuluxolo nempilo entle, suka wathiwa khatha sisisu ebesisithi sakumvuka sifune ukumthabatha. Uye kwagqira kuQoboqobo, wathi ugqira unethunjana, ke ngoko makakhawuleze aye esibhedlela eDikeni likhutshwe, kuba selifuna ukudlabhuka ngokwalo, into ke leyo embulalayo umntu.

Uyile eDikeni kwakwezo ntsuku kungekho xhala lanto, njengoko ube engacinezelekanga. Kuthiwa esiXhoseni xa kuthe kwehla isigigaba esingalindelekileyo, "Izulu lidume lisile." Laduma lisile kumzi wakulo Madodana ngale mini. Ngemini elandela le yokunduluka kukaMadodana esinga esibhedlela eDikeni kufike ilizwi kumpha-

thi wesinala lisithi akasekho uMadodana; uthe oko ube elalisiwe, waqhaqhwa akaba savuka, ngokusuka ime intli-ziyo yakhe.

Usizi olwaba phezu kwale ndlu lwaba lolungathethekiyo. Imeko yalo mfazana unosana, yaba mxethuka ekwelasemzini, umhlobo wakhe ethe webiwa kukufa engalindele, besabuqala ubomi. Waba sebhulungwini obungathethekiyo lo mfazana. Ingqondo yakhe yathath' ibeka. Nangona izihlobo zakhe zamkhunga zamvelela zizama ukumthuthuzela kwaba nzima ukumxolisa. Umphathi sikolo yena andisathethi ngaye! Yonke into uyithabathele emagxeni akhe. Wesuka wathabatha uduladula omkhulu wesinala, waya kutsho eDikeni esibhedlela sefufumene ityeya entle kunene kubachweli esinaleni yaseDikeni. Umzimba womfi ufakwe kuyo wathatyathwa wasiwa eMbhashe nosapho lwakhe, apho uMadodana wayeza kungcwatywa khona.

Iindaba zokuba akasekho uMadodana zahamba ngokukhawuleza into ke leyo eyenza babaninzi ngokungumangaliso abantu emngcwabeni wakhe. Phakathi kweentetho ezenziwayo eyomphathi wesinala, encoma umsebenzi omhle womfi nendlela awathi walulungiselela ngayo kakuhle usapho lwakhe ngezemali iindawo, ayisokuze ilibaleke.

Emveni kwezi ntetho nabo abantu behamba belukrozo ukusinga endlwini yecawa ekuthe emveni kwenkonzo emfutshane yokuthandazela umphefumlo womfi kwaphunywa, abantu bekhokelwe ngumfundisi ukusinga emangcwabeni, kuthe cwaka, kumana ukuvakala ilizwi lalo mfundisi lodwa esithi "Ndim uvuko, ndim ubomi. Lowo

ukholwayo kum nokuba uthe wafa, wodla ubomi. Bonke abadla ubomi bekhola kum abasayi kufa naphakade.”

Kwakufikwa emangcwabeni uthe umfundisi phambi kokuba enze amazwi kovunywa ingoma, wathi esitsho waba selewafunda amazwi engoma leyo:

“Lavakala kum ilizwi,
Livel ezulwini,
Lathi: Yitsho kubafelwa
Basul’ iinyembezi.

“Bayavuy’ ababhubhayo
Befel’ eNkosini,
Ngeli xesha utsh’ uMoya,
Bathulw’ imithwalo.

“Baphululw’ izivubeko
Zalo mhlaba wenu,
Imivumbo namanxeba
Aphole kamsinya.

“Bayavuy’ ababhubhayo,
Lolwabo uphumlo,
Kwezo ngalo zoMsindisi
Zibasingathayo.

“Bakhululwa amadlavu,
Bafakw’ umsesane;
Bayambeswa ngezeZulu
Izivatho zabo.

“Yiv’ intsholo yamazulu,
Ukungena kwabo;
Ezo ngcango zegolide
zivulelwa bona.

“Yiv’ ingoma yezo ngwali
Zibetha uyolo,
Ingelosi ziyavuma,
Zibulisa bona.

“Yiv’ ilizwi likaYise,
Lizele luthando:
“Aba ngabantwana bam
Banqabile kumi.”

“Yiv’ ilizwi likaNyana,
Linje ngemilambo:
“Aba baligazi lami,
Eloph’ eKalvari.”

“Yiv’ ilizwi likaMoya,
Linje ngelehobe:
“Aba nagabahlanjwe ndimi,
Ndazingcwalisela.”

“Yiv’ izwi labaPostile,
Lela bavunayo:
“Aba zizithungu zethu,
Zentsimi yeNkosi.”

“Mabancume abafelwa,
Bavuye neZulu;
Babong’ uYise noNyana,
NoMoy’ oyincwele.”

“Ndiya kuwenza abe mafutshane namhlanje bazalwana.” Wenjenjalo ukuthetha umfundisi. “Namhlanje siphелеke le ndodana. Ubomi bayo njengobabantu bonke bebuzele ziinzima nazintlupheko. Iwafumene amanzithinzithi alo mhlaba. Niyawazi umzamo omhle ewenzileyo wokuzifundisa nowokuguqulela abantu bakowayo ebugqobhokeni. Namhlanje kumzi wakowayo baninzi abantu abangamaqobhoka, ukanti ebuncinaneni bayo bonke babengamaqaba. Ngumsebenzi ongumzekelo omhle kuthi sonke lo iwenzileyo le ndodana. Ufikile ke namhlanje kwikhaya lakhe lokugqibela uMadodana. Kukholekile kuThixo ukuba amthabathe esemncinane, aye kumsebenzisa ekwesinye isimo. “Umntu ozelwe ngumfazi imihla yobomi bakhe mifutshane, izele lusizi. Uyavela, abe sel’ enqunyulwa njengembali, emke njengesithhunzi angakhe ahlala ndaweninye.”

“Le mini yimini yokufika kukaMadodana ekhaya. Zimbini iindawo ezibalulekileyo umntu afika kuzo kwixesha lobomi bakhe. Eyokuqala, kukufika kwakhe emhlabeni — ukuzalwa kwakhe; eyesibini, kukufika kwakhe kwelemimoya — ekufeni kwakhe. UMadodana ke ufikile kuzo zombini ezi ndawo. Oku sihlangene ngako apha namhlanje kukufika kukaMadodana kwelokugqibela ikhaya. Umzamo awenzileyo ukusukela okoko wafikayo kweli hlabathi ngoncomekayo. Abantu abanje uThixo ubada-

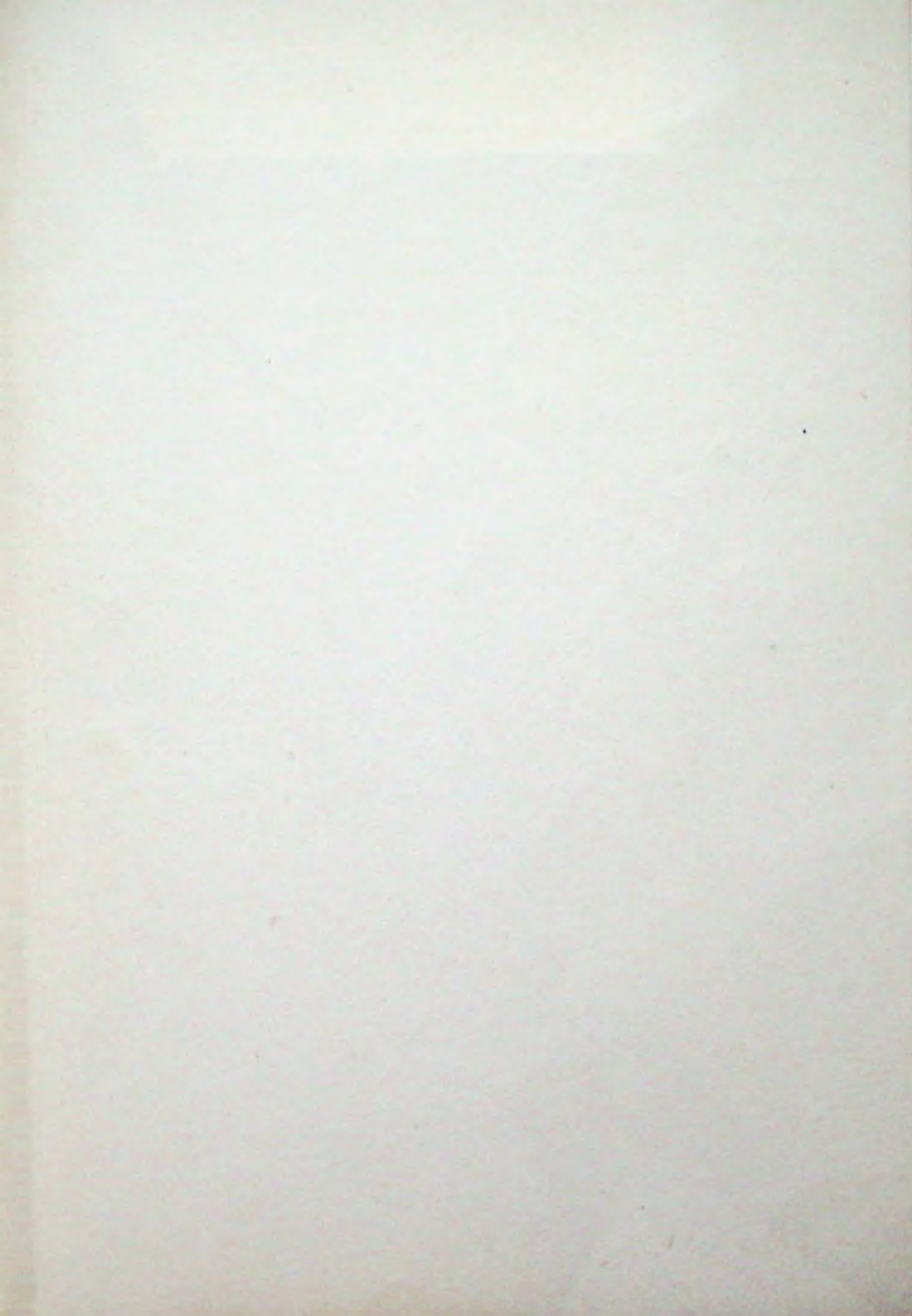
lele ukuba babe ngumzekelo omhle kuthi; uthanda ukuba sibalinganise ngemikhwa yabo emihle, sikhumbule ukuba liyasondela nelethu ixesha lokuya kufika kwethu kwikhaya lokugqibela. Amadabi omhlaba uwalwile uMado-dana, ugqatso abe elubekelwe ulubalekile, sinethemba lokuba uloyiso ulufumene. Namhlanje ufikile uMado-dana. Egameni loYise neloNyana, neloMoya oyiNgcwele. Amen.”

Into ethe yakhawulezisa ukuphela kokudandatheka komphefumlo wenkosikazi yakhe, nobuhlungu bentliziyo yayo kukusuka athi umphathisikolo lo athabathele emagxeni akhe umsebenzi wokufumana zonke iimali zomfi zoqoqosho; kwathi kanti indoda le ayibanga nguDlela-khona njengoko uminzi lwamadoda lunjalo; yona yadl’ ibeka. Yathi le mali yakuhlanganiswa kwacaca ukuba umfazi wakhe nomntwana baya kondleka, nomntwana afundiswe ngokulula.

“Sifundise ukuyibala iminyaka yethu
Ukuze sifumane intliziyo elumkileyo.”

A.P.B. MCLVIII

8 SEP 1970



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