

INTRODUCTION TO  
LAWLEKO

ENOCH F. GWASHU



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# INTOMBI YOLAHLEKO

ENOCH F. GWASHU.



AFRIKAANSE PERS-BOEKHANDEL

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## UKUGABULA IZIGCAWU

Ndinovuyo olukhulu ukuba ndenze amazwi okwazisa kumzi wakowethu le ncwadi, "Intombi Yolahleko" (iNovel), ebalwe ngumNu. Enoch F. Gwashu. Le ncwadi asiyokuqala kumzi wakowethu: zikho iincwadi ezithandwayo ngabafundi ezinje ngo "Nomsa" kamNu. G. B. Sinxo, uNolifwa" kamNu. H. M. Ndawo ne "nGqumbo yemiNyanya" kamNu. A. C. Jordan. Nale kamNu. Gwashu isondele kumgangatho wezi ncwadi se ndizikhankanyile ngasentla.

Kwezi mini zempucuko siphawula okokuba isizwe ngasinye sizama ukugcina intetho yaso ingonakali. Kuqokelelwa ndawo nye iintsomi, izibongo namabali akudala, kuze kubalwe iincwadi zokufundisa ulutjha ngeziganeko zamandulo. Le nto iyintetho yesizwe ifuna ukuphathwa ngocoselelo olukhulu ngokwesitya somdongwe, kuba ifane yonakale yakunganonelelwa ngabantu abayisebenzisayo.

Umbali wale ncwadi naye ulandela ekhondweni loovulindlela bakowethu ababale iincwadi zokufundisa nokuphakamisa isizwe sakowethu. Uzama ukubonakalisa ukuba le ntetho yesiXhosa ityebile yaye inamaqhalo amnandi kunene. Ngoko ke kufanelekile ukuba sizidle ngayo sonke.

"Intombi Yolahleko" yincwadi emnandi kakhulu, kuba nzima ukuyibeka phantsi wakuba uyiqalisile ukuyifunda. Le ncwadi inebali elinemfundiso entle ngakumbi kubantu basesikolweni abanukuneza intlalo namasiko asebuqabeni. Umbali usityhilela isizwe nge-

zinto ezithi zityesjelwe ngabantu, izinto ezithi maxa wambi sidale uduje kuloo mizi ingawahloneli amasiko nezithethe zohlanga lwethu. Impucuko asikokulahla amasiko aabantu koko kukuzama ukulungisa iindawana ezingalunganga kumasiko akowethu.

Umbali ubonakalise ubuchule obumangalisayo ngo-lwazi lwakhe kwizinto zasendle. Ukwazile ukuchaza imimangalisayo yendalo. Inene, le ncwadi iya nandipheka nakumntu ongenaliso libukhali lokugqala ubuhle bendalo. Kucaca okokuba indawo abala ngayo uya yazi akafuniseli. Waye intlalo yasemaxhoseni neyasedolophini eyazi ngokunjalo. Yiyo le nto ekwazi kangaka ukubalisa ngengxoxo nempikiswano ezithi zibe phakathi kwabantu ababomvu nabasesikolweni. Le dolophu yasemNyameni (Alexandria) naxa ndingazanga ndiyibone, itsho yaanantsalane kum ndakuva ngezi ndawo zikhankanywa kweli bali le "Ntombi Yolahleko."

Naantso ke, mawethu, incwadi ibekwa phambi kwenu u-  
Ze nidimbaze ulwazi apho kuyo. Niya kuzuza lukhul<sup>u-</sup>  
kweli zibulo lobuchopho balo mfana wasemaTshaweni<sup>va</sup>  
Ze niyithenge niyifunde ninganeli nje kukuyi<sup>i</sup>boleka,  
ukwenzela ukukhuthaza umbali ekubaleni ezinye iincwadi  
ezimnandi. Ngaloo mazwi ndingathi ndiya yiyaleza  
kumzi wakowethu ukuba uyifunde uve ubumnandi  
obuphakathi kuyo. Indaba yotyelo ayikholi. Kodwa  
ndiqinisekile okokuba nondinqhanela xa ndithi, "Luncuthu  
maZangwa!"

Ndivumeleni ndiyeke apha,

Owenu enkonzweni yesizwe,

G. SOYA MAMA.

EBayi,

30 Thupha, 1951.



## Intfayelelo.

Iinjongo zethu ngebali eli sizame ukubonisa ezi ndawo zilandelayo:

(1) Ingqeqesho elukhuni kubantwana ilindeleka kubazali bobabini ngokuncendisana.

(2) Ixabiso layo imfundo likhulu, kodwa kungena-kulinganiselwa nexabiso lalo uthando. Kwa nokuzeka umfazi, kuyinto ekude le-e-e ekuyithabatheni intombi, kuba inemali eninzi, okanye intombi itshate umfana, kuba esisityebi. Ingqili yawo umtshato luthando olungajonge mfundo namali.

(3) Umthetho unengalo ende epintyela abooni, kwaye akabulala ngokunga ungazuza, yintsebenzo engenazinghamo.

(4) Ukuzama ukuphakamisa umgangatho wokugcinwa kwentetho yesiNtu ingonakali, kwa nokwandisa iincwadi zesiXhosa elizweni lethu.

Owenu enkonzweni yesizwe,

ENOCH F. GWASHU.

EAlexandria.

13 nKanga, 1945.



## ISAHLUKO I

### IMPIKISWANO

“Nojenti, noko andiboni ukuba bubulumko ukufundisa umntwana oyintombazana ade agabadele kwibanga lesine emfundweni.”

La ngamazwi awayethethwa nguyise kaNolizwe kwinkosikazi yakhe. Lo mfo wasemaTshonyaneni, uMzimasi, into kaMziwandile, wayeyithetha le ntetho nowakwakhe ngomntwana wabo wamazibulo intwazana eyayiludlwadlwazana olwaluqala ukuzisa ebuntombini.

Lo mntwana wayekwifumi elinesibozo leminyaka yobudala, kwakuxa ephumelele ibanga lesihlanu emfundweni.

Apha kwakusemNyameni kumaphandle edolophu ekuthiwa yiAlexandria. Kwakumi ilali enkulu ekuthiwa ukubizwa kuseluManyanweni. Yayahlulwe phakathi ilali leyo ngumlanjana ekuthiwa liDebera. Kwakukho le ntetho phakathi kwaaba bazali ngexefa lokudliwa kwesidlo sangokuhlwa, bebobabini kuuphela, kuba usapho lwaluse luye entangeni, elapho naye uNolizwe.

Lo mfo kaMziwandile wayengumfo owayembeke kakhulu umfazi wakhe, elunge kakhulu naselusatsheni lwakhe, naseluntwini lonke enjalo ukulunga esaziwa enjalo yilali le yonke.

Wayethe ncothu ngesithomo, umdak'omnyama omazinyo amhlophe ofanelwa yintfebe yawo eyayisisicangcana nje esilevini apha, into ke leyo emfanela kakhulu uyise kaNaantsi, umnini-mzi.

Naxa ke lo mfo wayengumntu wasebubomvini, wayezithanda izinto zasesikolweni. Yaba nye nje into awathi akaba nakuyiqonda nakuyithemba, yaba yileyo ke se siyixelile, ukunika intombazana imfundo ephakamileyo.

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He! Ma sibuye ke size kwingxoxo yaaba bazali. "Awu! Yini na le uyithethayo, yise kaNolizwe, sisimanga sani na esi uthetha sona ngoku? Kungokuba isenza ni loo nto yemfundo ephakamileyo entombazaneni?" Ibuze yatsho inkosikazi, intokazi yasema-Jwajeni, intombi kaFuzile.

Le mazi yona yayiyinzala yasesikolweni, kodwa ngenxa yokulunga nokufuma kwalo mfo kaMziwandile kwabonakala ukuba abazali bakaNojenti lo ma bamse umntwana wabo kuloo mzi noko ingowasebubomvini.

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Noko, ukuchaza le nzwakazi asizi kuaba sanaba nje ngoko sisukela owona mxholo webali eli. Ngalinye nje, yayifanelekile ngokwayo le ntokazi. Yayifanelwe zizambatho zayo, zindilisekile, zifanele umzi. Yayingende ingemfutshane le nzwakazi, ithe qabavu nje kuhle egadeni apha. Yayibukhanya ebusweni ngebala. Yintokazi eyayisithi xa ithethayo itsho kungamili ncha, isuke idwabulule nangeengalo ezi xa se ithetha. "Hayi, Nojenti, ndithetha mna into endingaqondiyo ukuba ingaba ibubulumko, le ke yokufundisa umntwan'obinqileyo." Itshilo le ndoda.

E.

Kwakuba kungabanga kho mpendulo uhambise wathi, "Nditsho, ndithi ayibuho ubulumko ukumfundisa umntwan'oyintombazana imfundo egabadeleyo, aze loo mfundo aye kusebenzela bantu bambi ngayo. Intombazana, ngokuqinisekileyo, ayiphelele apha kowayo. Isiphelo



sayo sisemzini, apho iya kutyebisa aabo bantu bomzi wayo ngemfundo yeendleko zam.”

“Hayi tojo!” Uphendule watfho uNojenti ebufudumala, “andifuni nokuyiva oku loo nto uyithethayo.”

“Hayi ke, ndiya yeka, mfazi wam,” encama uMzimasi.

“Ngoms’ oku,” utfshilo uNojenti, “ndiya edolophini, ndiya kufunela lo mntwana iingufo ezintsa ukuba aye esikolweni edolophini kule nyanga izayo; kufuneka aye kuthabatha ibanga lesithandathu. Akangekhe lo wam umntwana abe sisityhifili esifana noyise.” Ibe iya phela ke ingxoxo phakathi kwaaba balingane ngelo likamamJwara. Kwayiwa kulalwa ke ngobaloo mhla ubusuku.

Nje ngoko yayibubusuku bomGqibelo evekini obu, kwakuza kusa kusiyiwa ezinkonzweni ngamakholwa, kuyiwe ezindywaleni ngabelo cala. Ngako oko yayilusuku olwaluxatyisiwe olu lwangeCawa ngumntu wonke kuloo lalikazi yaseluManyanweni, kungoko ke nengxoxo ingabanga nde kuya phi kwaaba bazali, kwakuse kucingwa ngengomso, kuba babuse buhambile ubusuku.



UMNQWENO WENTOMBI

“Molo wethu, Nolizwe.”

„Ewe ke, Nomadinga.”

“Kuthe ni, akuyi ecaweni namhla?”

“Hayi, sana. Andinayo ilokhwe entfa yokunxiba, nje ngomntu oza kuhlala ekwayaleni.”

Lo Nomadinga liqabanekazi likaNolizwe ababephumelele kunye ibanga lesihlanu kweso sikolo saloo lali. Ngoku kuhlanguwa ngendlela uNolizwe esiya kukha imifuno ngentsasa yeCawa ngexefa elaliphambili kuhle kwelokungena kweenkonzo, uNomadinga yena esiya ccaweni.

Yayilisiko ke kumagosa ezo nkonzo zaloo lali, ukwalela abantwana besikolo ukuba bahlale ekwayaleni. Ikwayala ibihlalwa ziintombi ese zinkulu kwa nododana. Kwakuye kuthiwe ke umntwana akuphumelela elo banga lesihlanu ezifundweni, kwandule ke ukuba avunyelwe ukuba aye kuhlala ekwayaleni. Babe nendawo eyodwa bona abantwana besikolo, kungekho ekwayaleni. Le ndawo yelokhwe entfa ke yona asingeyichani kakuhle nokuba yayikwangumthetho wamagosa elo zwe kusini na.

“O! Kunxitywa iilokhwe ezintfa na wethu?” Ubuze wafjho uNomadinga emangalisiwe. Wayemangalisiwe, ku ba yeyona nto abengakhange ayazi ke le; naye wayeza kunxitywa kwa lo mxhaka wokuhlaliswa ekwayaleni nje ngoko naye wayeza kungena ebuntombini ngoku ngokuphumelela eli banga lesihlanu kunye noNolizwe lo.

“Into ni! Uthetha into yokuba wena akunakuzicingela ngokwakho loo nto?” Yavakala ibuza isitsho intombi kaMzimasi se kucaca ukuba isisimanga kuyo le nto ibuzwa nguNomadinga.

“Hayi, andikhange ndiyicinge nakancinane loo nto,” uphendule watsho omnye.

“Phofu ndizicingele nje loo nto nam. Akungakuba ndigunyaziswe mntu ukuba ndenje njalo. Kuya funeka ukuba kube kho umahluko kaloku ngoku, umahluko wokuba ngoku ndiyintombi enkulu, endicinge ke ukuba ingaalihlazo into yokuhlala ekwayaleni ndinxibe ezaa mpahla zobuntwana. Kobonwa njani ke ukuba ndiyintombi enkulu ngoku xa ndisanxibe ngolo hlobo?” Yatsho le nzwakazi kaMzimasi emehlo ngathi ngakayise, amisebe mide, emnyama nama siyi awo. Mfo ndini, yayijongeka ke le ntwanazana! Yayicaphule kwibala likayise yacaphula nakwelikanina; yadibanisa ke, yaza loo nto yadala ubusomi kuyo.

Babeye bathi abafana bakumbona lo mntwana, baman’ukusongela besithi, “Lo mntwana ebenga angathi tyi nje kunoku, ndiphose izwi.” Bambi ubungabeva besithi, “Le ntwazana kaMzimasi yeyokuba indoda izikhulisele, inobom.”

“Hayi, wethu, mna andizokungayi ecaweni ngenxa yaloo nto, ndose ndihlala kwa phakathi kwabantwana aabo, kuba nam andinayo ilokhwe entsha.” Watsho uNomadinga kubonakala ukuba uya cinga.

“Owu! Hayi mna toro, andicingi nokucing’ oku, mntakwethu.” Watsho sel’ ehamba uNolizwe esiya emifunweni yakhe.



“Kha ume katoku, man, sikhe sincokole, noko lisekho ithuba,” utshilo omnye.

“Yinto ni na ngoku, wethu, Nomadinga?”

“Kha utsho ke, Nolizwe, uza kuthi ni wena, nje ngoko ke siliwelile eli banga lesihlanu emfundweni?”

“Andazi, wethu, inene. Ndiva umama esithi utata uyaala ukuba ndidluliselwe phambili emfundweni. Kucaca ke ukuba limyile umama, utata uthi kwanele xa umntwana oyintombazana akwaziyo ukubala igama lakhe. Kwanele xa akwaziyo ukubala achaze impilo yakhe xa asemzini wakhe, kwezikude iindawo apho endeke khona. Kodwa ndithi mna ndiya ya esikolweni; nokuba se kumnyam' entla, ndiya ya. Kunjalo nje mna andisokuze ndendeke eqabeni ndingelilo iqaba nje mna ngokwam, ndixelise umama. Kuba notata lo, ezo zinto azithethayo, wenziwa bubuqaba nokungazi. Yena umama, xa be kusiya ngaye, ebefuna ukuba ndifunde ndibe yititshalakazi, ize kuthi namhla ndendayo, xa ndimkhulu, nditshatwe yititshala okanye ngumfundisi.” Yatsho intombi kaMzimasi se ithetha ingaphefumli.

“Ke, wethu, xa utata wakho alayo woya njani esikolweni apho?” Wabuza watsho uNomadinga.

“Thula nje wena! Akuzazi izigqibo zam nomama. Kodwa ndiqiniseke ngento enye, ndiya ya esikolweni,” utshilo uNkosazana Mziwandile. “Wena uza kuthi ni?” eqokela ebuza. “Hayi, mna tojo andithandabuzi, se ndihleli ngokuncama, kuza nasekhaya bathetha kwa loo nto.” Uphendule watsho uNomadinga elusizi.

“Owu! mntakwethu, ndiya ya mna tojo esikolweni.”

“Hayi ke, Nolizwe, sala kuhle, naanzo ezokugqibela iintsimbi, se ingena inkonzo.”



“Kulungile, Nomadinga, sithandwa. Uz’ ufike phaya ekhaya emva kwemini nje sikhe sincokole.”

“Ndobona, man, ukuba andinanto yokwenza ndofika.”  
Baahlukana ke uNolizwe noNomadinga. Babewathetha la mazwi okugqibela bethene qelele omnye komnye, kunzima ukwahlukana.

### ISAHLUKO 3

#### UMNQWENO WOMZALIKAZI

zi "Tyhini, molo, Gosa! Uyaz' ukuḅa andikuḅoni na?"  
Utsho esisa isandla uNojenti ebulisa.

za "O! Ewe, Nkosikazi Mziwandile, uphila kakuhle na?"

ki "Ewe, Gosa, ndiphilile kakuhle kwezenyama."

ul "Ewe."

ki "Andigephiki ke namasuka-ndihlale eli lizwe."

ki "Hm! Hm!"

ki "Hayi, Gosa, yile nto yalo mntwan'am, uNolizwe,  
engandiniki kuphumla."

ki "Yinto ni, Nkosikazi, ukuthe ni lo mntwana?"

ngl "Hayi, Gosa, imbi wena into yakhe lo mntwana.  
ul Uyise uthi akathabathi nonyawo ekuyihambiseleni  
Dk phambili imfundo yakhe."

ze "Ngenxa yanto ni, Nkosikazi?" emangalisiwe.

E "Usuke athethe imfitshimfitshi, wethu, athi loo mfundo  
yakhe uya kuyisebenzisa phi na asebenzela bani na eza  
kwenda nje, ukuze, yena yise, azuze nto ni na ngeendleko  
zakhe zokumfundisa. Kanti mna, Gosa, ngalinye, ndiya  
funa ukumsa esikolweni lo mntwana. Ndixakiwe ke  
ngoku."

"Awu! Uxela into embana noko, Nkosikazi, kuḅa ise-  
budengeni loo nto yokuba engenakho ukumfundisa  
umntwan' oyintombazana. Ukumfundisa kambe ke,  
nawuphi na umntwana, akwenzelwa kuzuza nto ngezi-  
qhamo zemfundo yakhe. Kwenzelwa kwa yena ukuze



aBe nokuziphilela lula ngemfundo yakhe xa sel' eziphandela ngokwakhe."

"Heke! Ndikuloo ngqondo nam ke, Gosa. Koko umyeni wam yena akaziqondi ezi zinto. Ngokuba yena engazi no 'A,' uthi umntwan'am ma kafane naye."

"Kodwa ke uza kufunane uthi ni, Nkosikazi?" Wabuza weenje njalo uGosa naxa wayengathi sel' eyiqonda apho isinga khona le ngcombolo.

"Ngenene Gosa andazi, ndixakiwe, ndixakwe nayiyona yokuqala into endigenza yona xa athe waliphumelela ibanga lesithandathu lo mntwana. Se ndithetha ke ngokumsa esinaleni eNxukhwebé."

UGosa lo yayingumfo oneento zakhe, owasebenza kusahlekwa. Ngale mihla wayengasenanto ayicela mntwini. Wayesel' eman' ukusebenzisa amathole emali yakae esebankini, sihleli sona isimbuku sayo.

Wayengumfo ofundileyo owayesel' ehleli ngokunqunqutha ipenfolo yomsebenzi awayesenza wona kuloo dolophu yelo lizwe, indawo ekuthiwa ukubizwa yi-Alexandria.

Wayeyitoliki kwiiofisi zemantyi iminyaka emininzi. Wayenobubele kakhulu, enalo novelwano ngumntu osengxakini.

"O-o! Andazi ke noko, Nkosikazi Mziwandile," uvakele esitfho lo mfo ebonakala ukuBa uya cinga, „ndobuye ndithethe nawe xa sinethuba elihle."

"Hayi kulungile, Gosa." Kwaahlukwana.

Ngeli xefa ke kuxa ebesel' efika uNomadinga ecaweni apho, nje ngoko ebebanjezelwe yincoko endleleni.

Ingene ke inkonzo, kwaqhutywa ngokwesiqhelo. UGosa ukhobe uNomadinga ngesandla, waza wamalathisa indawo yokuhlala ekwayaleni. Uye wahlala

uNomadinga emangalisiwe, kuba wayesel' eyincamile le ndawo ngenxa yokuba engenayo ilokhwe entja. Kude kwaya ke ekuphethweni kwenkonzo. Kwaphunywa. Kundulukiwe ke ukusinga emakhaya ingulowo, kubafazi, ecinga ngeembiza aziyiye zingekavuthwa, kumadoda, wambi ecinga ngentloya yamasi ezindlu zawo, kuba lalifu ilanga laloo mhla.



## ISAHLUKO 4

### UMTHETHO ONGQONGQO

“Gqoloza!”

„Kuya ngenwa!”

“Inkosi ma zithambe!”

“Kamnandi ke!”

Kwakusendlwini yamadoda apha. Kufika uMzimasi ebulisa kuvunywa. Kwakusentselweni kumzi kaZenzile, into kaDaniso, uGqwase, uyise kaNomadinga.

“Gqithela ngasentla emadodeni, Tshonyane, mfo ndini,” watfho umnininzi.

“Awu, mfo ndini, be ndisafuna ukukhe ndithi vu apha ngasemnyango ntanga,” utfhilo omnye, “ndikhe ndibe-thwe ngulo moyana okomzuzwana omnye, ndifile leli bandezi leli langa phandl’ apha, Gqwase.”

“O! lifufu ke wena.”

“Ngathi kum utfho nje wena ungalivanga, kuba usendlwini, mna be ndihamba kulo.”

“Hi, mfo ndini, ntang’ am, nto kaMziwandile, yinto ni le nto ndahlala ndibona inkosikazi yodwa ikhweza laa mmango ukusinga enkonzweni; kuthe ni ungakhe uye nje wena, mfo, uhambe nenkosikazi yakowenu?” Ubuze watfho uZenzile encuma.

“Hayi suka, mfo ndini,” utfho esukuma enyukela entla ngoku uTshonyane, “inkonzo yinto yabafazi nabantwana kakade. Mna andizange ndimbone ubawo ekhokelisa intsebe esiya enkonzweni. Kwanele xa luyayo

usapho, kunokuba ma ndize kubamba nalo ibekile apha ezindywaleni. Kukhona ndiya kunxila kaloku ndedwa ndibe ke phofu ndinafo abantu bokundilondoloza xa ndisindakeleyo, kunokuba sinxile sobabini nomfazi, sitjhisane, sitjhise neentsana zethu, kuba kaloku siya nxila. Ma kube kho onganxiliyo kuthi sobabini ukuze ajonge anqande izinto ezonakalayo lo gama omnye anxilayo. Ngoko ke kulungile ukuba ibe ngumfazi ohamba inkonzo, nosapho lwakhe, ndinxile mna, zilunge izinto. Ndiya vakala kodwa?" ehleka.

"Hayi, Tjhonyane, undoyisile mna, ndikuva tu," uphendule watjho ugxa wakhe ehleka naye, "undoyise kwantlandlolo, andinalimbi endingankaniza ngalo."

Uqubule ke ibekile ebiphambi kwakhe okaDaniso wahambisa kuwabo lowo esithi, "Kha ukuphe eli langa, ntanga, sandule ukuncokola." Uthabathile omnye wabulela, wasela.

Ngamanqam enyufu, singathi kwakonwatywe apho kuselwa kuncokolwa kamnandi. Abafazi babethe thande phaya ngasemnyango esililini, abafana bethe gwaqa kwelinye icala, amadoda amakhulu ethe nqadalala entla phaya. Zazihamba ibekile ziphambana kuqatyuliswana kuyinto emnandi.

"Hina, ntanga," uvakele esitjho uZenzile ebekisa kumhlobo wakhe uMzimasi, akukhov' ukurabula ebekileni, "kuza kuthiwa ni ngabantwana abaliwelileyo eli banga lesihlanu ilelokugqibela nje kwesi sikolo sethu apha?"

"Awu!" waphendula omnye, "yiyeke loo nto mfo ndini, kuba nangoku ndihleli apha nje andingeze ndikuxelele ukuba yinto endiza kuyithi ni na leyo. UNojenti umise umnwe kunto yokuba uza kumhambisela



phambili uNolizwe, intwanazana le yam; nakuba be ndisaala mna ukuba lo mntwana enziwe loo nto. Ayisebenzi into yokufundisa umntwan' obinqileyo, kuba loo ntsebenzo yemfundo yakhe iza kondla abantu bomzi wakhe. Ndiya themba ukuba nawe uya yiqonda loo ndleko ukuba yengenambuyiselo kum."

"Mfo ndini," utjhilo ukuphendula omnye, "utjho kanje emxholweni wento endayifungela kudala leyo yokuba umntwana acande ilizwe esiya kufuna le mfundo ndini ingenamsebenzi. Le nto yale mfundo idala nje isimilo esingesiso kubantwana. Idala amaqhinga kwa nokuswela iintloni nezinye ke izinto ezininzi, esingahambiyo nazo thina maqaba, izinto ezinje ngokuchitha amasiko oobawo emizini yethu. Ichitha nokuhlonipha kwaaba bantwana bethu naxa se besemizini yabo. Ungeva umntwana sel'esithi, 'ndinguMrs *zipengenge*,' atjho ebiza ooyise-zala. Ndibala nto ni na, mfo ndini Tjhonyane, ndingasuka ndithi mna akasokuze aye owam umntwana apho."

Ngeli thuba ke kwakuse kulithuba ibekile ziphethwe zaye neentetho se ziman' ukuhla ngokuhla, athi omnye ethetha kube nzima komnye ukuba amlinde agqibe abe sel'enga kungathetha yena. Kwakuse kuxokozela ke kuloo mzi, phofu kuyinto emnandi. Kude ke kwaalilixa lokuchithakala, kuba kwakuse kuhlwile. Ingulowo, emva komqwelo namazwi omnini-mzi okubulela nokundulula abantu kwa nokuphetha umcimbi, waqonda indlela egodukayo.

## ISAHLUKO 5

### SE NDIZIXOLISILE MNA!

Sibafiyiye uNolizwe noNomadinga benzeleni izigqibo, uNomadinga eya kuncokola noNolizwe emva kwemini ngeCawa njalo. Akazange ake nakho uNomadinga ukuya kuloNolizwe, nje ngoko kwakukho lo mcimbi kowabo, kwafumaniseka ukuba akanakufiya unina nomsebenzi ongako, wazixolisa ke naye wancedisa unina.

Ugaleleke kwa ngentsasa uNolizwe kusuku olulandelayo, eze kuNomadinga.

“Molo, Tjhom,” ubulise kuqala uNomadinga ezi-cengela.

“Molo wethu, Nomadinga,” ubulisile nomnye. “Ndalinda ke imini yonke izolo ndijonge enkalweni, kuthe ni?”

“Ndisuke ndaxinwa ngumsebenzi, Sithandwa, ndincedisa umama kumcimbi lo obulapha ekhaya izolo.”

“Kanene! Ndiya khumbula ngoku ukuba be kuselwa apha izolo. Utata ufike engasanxili nje phezolo, eqhuba amatakane.”

“Hayi noko, Nolizwe, yini ukuba ude uthi umnt’ omkhulu ‘ebinxila,’ akusatsho nokuthi ‘ebemnandi’?”

“Hayi suka, wethu, yiyo le nto izinto zithe qho ukonakala, kukuba niphikele ukuzihlonipha izinto ezi.”

“Ewe, kodwa ke noko ungatsho ukuthi ebinxila utata wakho.”

“Suka, wethu, ebinxila, nditsho.”

“Hayi ke, ma siyiyeke le nto, ntang’ am.” Utsho lo



mntwana ebonakala ukuba ulusizi. "Ke ude wathi uza kuthi ni na, wethu, ngesikolo?" Ubuze watsho ezama ukudungudelisa le be bencokola yona.

"Yiyona nto kanye endizele yona leyo apha. Ndize kukuxelela ukuba ngomso lo ndiya esikolweni eAlexandria. Ndiya kufunda ibanga lesithandathu."

"O! Uthi ni, wethu! Uya vuya ke wena." Utshilo omnye kubonakala ukuba uya nqwena.

"Kungokuba ungazi kuya wena na?"

"Se ndizixolisile mna," kalusizi.

"Kungazizathu zini kanye owalelwa ngazo ngutata wakho, Dinga?"

"Andingezichazi, wethu, utata usuke athethe ngokungabi kho kwemali." Watsho lo mntwana efihla eyona nyaniso.

"Owu! Imbi ke loo nto, Sithandwa sam, kuba be se ndiqhele ukuba nawe ezifundweni, sivana," watsho naye uNolizwe elusizi.

"Asisenakuthi ni Sithandwa, simele ukwenza nje ngoko siyalelwayo ngabazali." Uzithuthuzele ngelo omnye.

"Hayi mna tojo, se ndiman' ukufunza ikhithakazi ukuba ibe lilo elithetha nekhitha nangayiphi na into endisukuba ndiyifuna. Ndibe ndisazi ukuba loo nto ndithe ndiya yifuna nje, umama akanakundithintela kuyo, waye notata engagqithi elizwini likamama."

"Hayi mna, mntakwethu nditsala nzima kwawam amakhitha," uvakale esitsho uNomadinga. "Loo nto ithethwa ngutata akukho namnye unokudlula kuyo. Nomama ngokwakhe, usuke ange ungomnye wethu bantwana. Akazange abe nazwi lilelakhe kutata, nje

ngoku kwethu bantwana, naye wenza nje ngokwemi-  
yalelo yekhitha.”

“Hayi, wethu,” yavakala isitjho inzwakazi kaMzimasi,  
“owam umama ngumntwana wasesikolweni, mntakwethu,  
wazi ngaphezu kotata. Kungoko notata asel’eman’  
ukuyekela kuye.”

“Owu! Nolizwe, mntakwethu, ingaba inKosi Yandenza  
into embi ukundinika abazali abangafundanga, ukuba  
ngaba kuyileyo.”

“Uthi ke wena bangaba benziwa yini ukuba bakwalele  
ukuya esikolweni, xa ingebuho ubuqaba obo?”

“Awu, Nolizwe!” Utjhilo omnye ebufutheka. “Na-  
ngani ndibe ndikuxelele ukuba utata wenziwa kukuswela  
imali ukuba angabi nakho ukundihambisela phambili  
emfundweni, uthetha nto ni?”

Yeyona nto wayengayithandi, lo mntwana, le yokuba  
liyiqonde iqabane eli lakhe into yokuba yayikwayiloo  
ngqondo ifana nekayise kaNolizwe leyo kayise, eyenza  
ukuba, yena Nomadinga, aphoswe yimfundo. “Hayi ke,  
ma siyiyeke ingako le nto.” Ivakele isitjho ekaMzimasi  
ngokuqonda ukuba noko uwabo lo akatyhilekanga kwesi  
sithuba.

“Nolizwe,” utjhilo uNomadinga emva kokuthi nqu-  
mama okomzuzwana, “Ndilusizi ukwahlukana nawe.  
Nam be se ndiqhele ukuba ndibe soloko ndinawe. Ngoku  
ke umka ngesiquphe esinje, be ndiba ndokhe ndithi  
kumama ma kandiphe umgutyana nezinye ke iintwana-  
ntwana, ndikwenzele iqebengwana elimnandana.”

“Xola, Sithandwa, nam andinakunceda, xa athe uMama  
ma ndihambe ngomso, kunyanzelekile ukuba ndenje  
njalo.”

“Ewe, Noli, kunjalo, mntakwethu.”



“Yo! Nomadinga, ma ndihambe, Tjhom’am, kuya hlwa; ndisaya kusebenza izinto ezininzi kweliya khaya phambi kokuba ndiye kulala ngokuhlwa nje. Ndiya kuvuka kwa kusasa ngomso ndilungiselele uhambo.”

“Kulungile, Nolizwe, Sithandwa, ma sahlukane ngoxolo. Uhambe kakuhle, wethu, wonwabe apho eAlexandria. Ubale kaloku. Ndikunqwenelela impumelelo nasezifundweni.” Wawathetha lo mntwana la mazwi ekhathazekile ngenxa yokufiywa ziintanga zakhe zisiya esikolweni, yena engenakuya; kungeyiyo nentando yakhe, koko ngomthetho kayise.

“Uze uhlale kakuhle ke nawe, ntang’am, nindiphendule ke nani ndakuba ndinibalele, nindithumele iziqhamo kaloku, ntombi.” Utjho esisa isandla uNolizwe ebulisa. Usamkele nomnye esithi: “Siya kwenje njalo, Sithandwa,” eyengezelisa. Kwaahlukwana.

## ISAHLUKO 6

### INKOSI IZ'IBE NAWE, DLAMINI

Siba jiye ke uNkosikazi Mziwandile noGosa besoniselwa lixeja lokungena kwenkonzo besaxoxa. Alibanga kho ithuba ekuphumeni kwenkonzo lokuBa bangabuye baxoxe lo mcimbi nje ngoko uGosa wayenqwenela elona thuba lihle lokuxoxa nale nkosikazi.

Ekuphumeni kwenkonzo wasuka umfundisa wamthuma izinto ezininzi uGosa; noNojenti ke akabanga salinda. Uphume wadzulela ekhaya ecinga iimbiza zakhe, kwa nje ngabanye abafazi. Wayecinga nangosana lwakhe, uNolizwe, ukuba luyinto ni na bubufufu belo langa laloo mhla, nokuBa umntwana wakhe wayesisisulu soku-tfhiswa nabufufu bomlilo wamalongo kudibene nobelanga, kuBa kwakuye kubaswe, kuphekwe phandle mhla lizolileyo kusongiwa igoqo.

Ngosuku olulandelayo uGosa ugaleleke kwa kusasa kwaMzimasi. "Nkqo, nkqo, nkqo!"

"Ngaphakathi, Gosa!"

"Botani ke ngaphakathi!"

"Ewe-e-e!" se igqadaza le mazi inika uGosa isihlalo.

"Tyhu! Ewe bethu! Kuthiwa thaphu phi na, Gosa?"

"Hayi, Nkosikazi, ndiphuma ngasekhaya."

"Ewe."

"Phofu kwa ngalaa ndaba be siyixoxa izolo."

"O-o-o, kha uthethe ke, Gosa."

"Kaloku, Nkosikazi Mziwandile, nje ngomntu oxakene nento yokusa umntwana esikolweni, ndicinge okokuBa



ma ndize kukwazisa ukuba ndigqibe kwelokuba ma ndikuncede kanga ngoko ufuna ngako. Kodwa ke qonda le nto; loo mali ndothi ndikuboleke yona, yoba nenzala yefeleni epontini nganye ngenyanga.”

Kweli xefa ke kungene umnini-mzi uMzimasi, evela ku-swabulula umzimba ngentwana yevanya kwa phaya kwa-Zenzile. Akuba engene umf’ omkhulu, uye wahlala elukhukweni lwakhe. Uncine ke iindaba zamavela-phi kulo mfo wasemzini. Suke uNojenti waalugqalanqa, wababama ngumisindo ethetha esithi: “Wena, yise kaNolizwe, akunanto yokwenza nomntu oze kum, engezanga kuwe. Ayinga ngawe le nto azele yona uGosa kum. Abantu onelungelo labo ngamaqaba, kuba wona sukuba engezi kum, eza kuwe. Wena akunanxaxheba kwiindaba zamakholwa. Ndaye nditshilo mna ukuthi, umntu okhonza uThixo, uncedo lumvelela nangayiphi na indlela xa asengxakini; kuba, wena lo, waale kwaphela ukumfundisa umntwan’ am, uNolizwe, ngako oko ke, thula wena uthi tu, andisafuni ntetho yakho kulo mcimbi.” Yatsho intombi kaFuzile engakhiwa phezulu yona.

“Hayi ke, ndiya yeka mfo wasemzini. Xa atshoyo lo mfazi andikuba sathetha.” Utsho esiya kuphuma ngomnyango umduna.

Ngeentloni zale nto uvakele esithi uGosa: “Noko, Nkosikazi, asiyondlela yokuthetha nomntu le.”

“Hayi suka wethu, Gosa, iqaba ma lizazi ukuba liliqaba, ma liyazi nendawo yalo kunjalo nje.”

Cwaka uGosa. Kakade ke wayengemntu uthanda ukungena nzulu kwizinto zabanye abantu. Inye into awayekholwa yiyo, yayikukungenisa imali ngemali.

“O-o, ndivile ke, Gosa, ngendawo yenzala yemali yakho, kodwa andinamali mna.”

Bathe nqumama umzuzwana emva kwala mazwi kaNojenti, bobabini bebonakala ukuba baya cinga. Ku buye kwathetha uNojenti wathi, "Kunganjani ke, Gosa, xa le mali inokuhlawulwa kwa nguNolizwe, xa sel'egqibile ukufunda esebenza, ahlawule kunye nenzala yayo?"

"Ma sithembe ke ukuba uNolizwe akayi kufa engekayisebenzeli le mali. Ngaloo mazwi ke, Nkosikazi, ndiya vuma." Itsho le nkabi yamalanga se ikhupha inxhowa yayo yemali, rutyu iinto eziluhlaza zamaphepha emali, wahambisa kuNojenti. Eso sixa sasikumafumi amahlanu eeponti. "Owu! Gosa, inKosi Iz' Ibe nawe, Dlamini!" watsho lo mfazi sel' eyengezelisa iinyembezi zemivuyo ezele ngumbulelo.

Emva kokumbalisa igama likaNojenti kwiincwadi zezinqhisiso zobolekwano lwemali uGosa ucele indlela noNojenti wamkhulula. Waba yinkuku isikwe umlomo lo mfazi, ekhohlwe ngamazwi okumbulela lo mfo wasemzini. Ubulise wahamba uGosa, waqonda indlela egodukayo, wasala uNojenti esacinga ngo bo buntu bomhlobo wakhe lowo.

Kambe ke kuya kube njalo ngaxa limbi. Akuba liathalala umfo emzini wakhe, eyinto engaziwa nokuba sisiciko sayiphi na imbiza ekhay'apha, nangakumbi ke xa umfazi angu'Nov'elakhe', kuya kulibaleke okokuba yena mfazi usisiqu ekumile le ntloko ingulo mfo kuso.

Kusuke kungabi njalo maxa wambi. Umfazi usuke athande ukuba ibe nguye intloko. Kanti nentloko yasekhay'apha akulula ukuba ibunjkele ubuntloko bayo esiqwini.

Loo nto ke ibanga ukuba iinkunzi zibe mbini buhlantini bunye. Ibe yimame ke ngoku.



Akuḅa emkile ke uGosa, ubuye wangena umninimzi sel' efuthekile kakade. Ibingumfo obudengeḗa xa asaxo- lileyo ukulunga oku; kodwa xa athe waxakaniseka, uḅungethandi kusondela nawe.

“Nojenti,” ivakele ibavumla isitsho int' enkulu, “into ebangele ukuḅa undiphoxe undenje nje phambi komntu wasemzini, uthethe nam kakubi kangaka ndinge se ndiyinja le yakwanja wenziwa yini?”

“A, suka! Mus' ukundifundekela!” Yatsho le ntokazi.

“Ḃe ndingayi kuthetha njalo mna ukuḅa ḅe ndinguwe, ngakumbi xa ubunokwazi into eza kukuhlela,” Utshilo uTshonyane sel' ebibizela ngumsindo.

“Ndim umnini-mzi apha kulo mzi kaḅawo,” uqokele watsho, “ndim onokubuzwa nawuphi na umhambi imvela-phi. Nokungathethi nto ngale nto ubuyenza kum kwa ngeliya xefa, ndenziwe kukungafuni kwenza nto esekho umntu wasemzini ukuze emke nezimilo zethu apha. Kakade phaya kulaa nkonzo yenu nithandaza nto ni? Nithandazela ukukwazi ukusiphatha ngolu hlobo ke thina maqaba? Khon' ukuḅa ngumsumayeli, mvangeli, namfundisi, andinalungelo apha kowethu ukuḅa ndibuze imvela-phi kumntu ongena ngalo mnyango?”

Wazibuza lo mfo ezi ndawo sel' eligeza eli ngumsindo. Ngeli xefa wayevuma iingonyana zakhe uNojenti, equkeza esebenza izinto angazaziyo naye ethiwe ngxale likratshi, lo mfazi, ezama ukubonisa ukungazidubi kwakhe ngayo yonke le ntetho yakhe umyeni wakhe lowo. Suke 'gqum,' umfo wasemzini, ngentonga entloko, waphosa phantsi.

Unxakame wonke umzi kwakuḅa nje, kwaasisijwili nabantwana kwaayiloo nto, waye esenza eyakhe uNojenti chololoza ebonga, eswabula, eqalekisa, ethuka, esithi ni.

Waye elisela ngokusola abazali bakhe abamendisela kwesi sigebenga seqaba.

Kwesi sithuba akubanga saba kho nto ingaphaya kwaleyo, umfo omkhulu ube sel'eye kuzithi luqe kwindlwana yakhe, sel'eyinto apha eman'ukunyukelana ifutha ifukamile yanga liramba.

Ekuhambisekeni kwexefa, nengxolo se idambile kulaa ndlu inkulu, nemazi enkulu se ithule ngoku, kwalungiselelwa isidlo sangokuhlwa.

Emva kwaso eso sidlo, esadliwa ngabantwana bodwa, uNojenti uyile enkosini yakhe eya kuyixelela ngohambo lukaNolizwe ukusinga eAlexandria eya kufunda apho.

"Ndingangena Yise kaNolizwe?" esoyika.

"Ngena."

Ungenile okunene uNojenti. Uye wee vu bucala phaya, ekuBonakala ukuBa noko wayeqonda ukuBa izulu alityhileki.

Ubuzile uMzimasi wathi, "Ewe, yinto ni?"

"Hayi, Tshonyane," uphendule watsho omnye, "ndize kukwazisa ukuBa uNolizwe uya esikolweni ngomso."

Emva kokuthi cwaka ixefa elide, ude waphendula uyise kaNolizwe wathi: "O-o-o! Qhubani kaloku, ndobukela mna."

Aanela la mazwi kuNojenti. Gwiqi, waya kuphuma ngomnyango ezele luvuyo.

Kwayiwa kulalwa ngoBo busuku se kubuye kwaayinto emnandi nakuNolizwe obelinde impendulo kayise exhalile, engenathemba, encamile emva kwemfazwe kanina noyise.



U-NOLIZWE UYA ESIKOLWENI

Kuvukwe kwa kusasa ngosuku olulandelayo kwalungiselelwa ukunduluka. Kubotshwe inqwelwana yamahafe, kwabekwa yonke impahla kaNolizwe enqwelweni apho, kwagqitywa.

Uye kubulisa kuyise uNolizwe, kuBa yena, uyise, akazange aphume nokuphuma endlwini. Ufike wasa isandla uNolizwe kuyise wabulisa. Usamkele nomnye esithi, "Uze uhambe kakuhle, uhlale kakuhle, Nolizwe, mntwana wam edolophini, ungalibali ukusibalela."

"Ewe Tata, ndiya kwenje njalo."

Ephumile ke uNolizwe uye kubulisa kwabanye abantwana, wakhwela ke enqwelweni apho kwandulukwa. Yayintle imini ngale ntsasa lizolile. Babebonakala bechwayitile aaba babekuloo nqwelo; uNolizwe, umnakwabo, nonina wabo. Bayihamba kakuhle indlela yabo bada baya kufika eAlexandria apho. Apho bafikela khona, nalapho wayeza kuhlala khona uNolizwe, kwakukwainalume owayehlala kwilalana ekufuphi nedolophuleyo. Ukubizwa kwelalana leyo yiKopenpootjies-Draai. Imi phezu komlanjana oyiGudophu. Le lalana yabe iyindawo ebisakumiwa ngamaLawu mandulo. Koko amaXhosa wona akuba ingawo abemi apho, asel'enqumla ukulibiza elo gama layo athi kuse "Kompotyisi."

Bagaleleka ke ooNolizwe kwaninalume xa litshonayo ilanga. Kwaba yinto emnandi kakhulu nakuninalume ukufika komtshana lowo wakhe, nakumzi wonke uphela. Wafikela lo mntwana endangandangeni yobubele

bendlezana, inkosikazi kaninalume, intombi yasema-Sukwinini. Kwabukwana apho ngobungenambaliso ubufole ekwada kwayiwa kulalwa, emva kwesidlo sango-kuhlwa nomthandazo owawuzuke kunene, kuyinto emnandi njalo.

Apha uNolizwe waqala wabona umahluko omkhulu kuloo nto wayeqhele yona kokwabo. Wayengeniswe kwigunjana elilodwa kwa kolo xande lunye, athe akuba engenile wabona imimangaliso yezinto ezintle, kungekho nto ingekhoyo apha.

Kwakukho umandlalo wesiLungu omfum-mfum se kwandlelwe iingufo ezimhlophe ibobo buqhele-qhele. Kwelinye icala kumiswe into yokugcina iincwadi zakhe kwa neyokubeka iimpahla zokunxiba zibe nokuxhonywa ekufuneka sixhonyiwe. Zazilapha izibuko ezazimbonisa isiqu sakhe ukusuka elunyaweni ukusa entloko. Isitya sokuhlambela nesokugcina amanzi zilapha. Yayilapha isepha enuka kamnandi kwa nesisulo sijingiswe kwa lapho. Le ndlwana yayisel' imlungele lo mntwana, inzwakazi kaMzimasi, eyayizithanda kakhulu. Walala ke kobo bunewu-newu ngobo busuku nakuba wayengonwabanga apho, kuba wayeqhele ukuba kokwabo balale bonke lukhukweni lunye babe lolo ludwe.

Walala ke noko, enqena ukuthi efika abe sel'ekhalaza. Unina wayelele kwelinye igumbi, nomnakwabo ekwamanye amakhwenkwe.

Ngolulandelayo usuku balungiselele ukubuyela ekhaya uNojenti nomnakwaboNolizwe, befiya uNolizwe apho kwaninalume. Uyigqibe yonke loo veki uNolizwe engekayi esikolweni, kuba zazingekavulwa izikolo. Kuthe ngempela-veki waya edolophini nentombi kaninalume, uNonzwakazi, eyayikwalelo qela looNolizwe kanye



neminyaka yobudala. Kuhanjwe kuncokolwa kamnandi zezi ntokazi kusiyiwa evenkileni ngokuya kufuna izinto awayengenazo uNolizwe ezaziyimfuneko esikolweni. Kwalile xa la mantombazana adlula evenkile yokuqala, ekungeneni kwesixeko, kwee thu ntwana ithile ngaphambili, eyayibonakala ngathi ichwayitile le nkwenkwana ihamba ivityoza ingonyana ngomlozi, ubunqwazana eyayibuthe chu entloko baButsalwe baza kuma phezu kwamehlo, itshaya isijungqe sesigareti.

Ithe yabulisa bakuhlangana nayo, yathi, "Molweni, nixhinele phi na kwa kusasa kangaka?" Kuphendule uNonzwakazi wathi, "Siya evenkileni."

"Lo uhamba naye ngubani?" Iphinde yabuza yatsho.

"NguNolizwe Mziwandile wascluManyanweni," weenje njalo ukuphendula uNonzwakazi.

"O-o! Ndiya bona," itshilo se ibekisa kuNolizwe ngoku, "ndinguFikile kaMpambani ke mna; ndiya vuya ukukwazi." Akathethanga uNolizwe kwesi sithuba.

Iphinde yabuza le ntyewana isithi: "Ulapha ngani ke Nkosz. Mziwandile?" incuma.

"Ndize esikolweni," utshilo ukuphendula omnye.

"Uze kungenela ibanga lesithandathu?"

"Ewe."

"Se ndiqonda ukuba siya kuba baninzi eklasini yeli banga."

"O! Kanti nawe uhamba isikolo noko utshaya nje?"

"Ewe, ayenzi nto loo nto yokutshaya; ayinamsebenzi. Ungabokuva iititshala zisithi amakhwenkwe ma kangatshayi, kuba eya kuba zizidenge ezifundweni, ayikho loo nto. Mna andidlulwa nangowuphi na umntwana eklasini noko nditshayayo nje. Kodwa uze ungaze umxelele uTitshala loo nto, ngokwenje njalo woze uzidele into

obuyenza. UNonzwakazi lo undazi kakuhle, ndibuze phaya kuye. Ndiya yibetha intwazana efan' ithethe ngoFikile kaMpambani phaya kuTitshala," iqobise yatsho le nkwenkwana.

"Hm . . ., hayi ndiyeva," utshilo omnye, "andinakho ukuyenza loo nto yokuxela omnye umntwana kuTitshala, abethwe ngenxa yam, ndifika nokufika apha." Itshilo le ntwazana phofu kucacile ukuβa yothukile ukuβona umntwana wesikolo etshaya. Kodwa ngenxa yokusebenza kwengqondo yakhe msinyane, wawathetha la mazwi enyanisile. Babulisene ke nomhlobo lowo waβo, kwahlukanwa.



## ISAHLUKO 8

### ZIVULIWE IZIKOLO

“Ude wafika umhla wokuvulwa kwezikolo, ekungazini, zivuliwe izikolo namhla ndiya esikolweni, ndiya kuqala ibanga lesithandathu, nelokugqibela apha, ndize kuya eSinaleni kozayo unyaka, ekungazini.”

Ayethethwa nguNolizwe la mazwi ngomhla wokuvulwa kwezikolo eAlexandria. Wayewathetha kuNonzwakazi belungiselela ukuya esikolweni.

Wayeyithanda lo mntwana imfundo. Wayengazimisele kuphelela apho nje ngabantwana abaninzi abathi bayivuyele ingxaki ekhoyo kumawabo ethintela ukuhanjiselwa kwabo phambili emfundweni.

Uthe ke uNonzwakazi ukubuza kwakhe wafuna ukugonda into awayethethela phezu kwayo, uwabo lo, ngeli lokuthi, “ekungazini.” Wamchubela ke yonke injece yokungavani kwabazali bakhe ngendaba yokufunda kwakhe, yena Nolizwe. Yonke ke loo nto yaba ziindaba ezabetha ababa sabuqonda nobude bayo loo ndlela isinga esikolweni. Bothuswe kukubulisa komhlobo wabo uFikile Mpambani se behlangana esangweni lesikolo.

Ibethiwe ke intsimbi bangena bonke ababekho. Emva komthandazo wakusasa baye bahlala ngeendawo zabo.

UTitshala lo wayengumntu owayelunge kakhulu ngokudalwa. Ubeya athi xa avula umsebenzi, mhla kuvulwa izikolo, ababuze ngabanye abantwana ukuba be bezikhathaza na ngokuya ezinkonzweni ngexefa abe engekho

yena esekhayeni lakhe ngokuphumla. Ngelifwa ke, uNolizwe waba ngomnye waabo bantwana ekwafuneka ukuba baxelele uTitshala izizathu zokunganyi kwabo ezinkonzweni, kwanyanzeleka ke ukuba asichaze izizathu sokunqandwa kwakhe ngunina ukuba angayi enkonzweni ngenxa yokuba engenayo ilokhwe entfa.

Yaba buhlungu le ngxelo kuTitshala. Yaba sisiyalo saloo mhla kubantwana bonke besikolo, esitsho ukuthi: "Nokuba injani na ilokhwe nokuba yibulukhwe onayo, yicoce uyinxibe uye enkonzweni. UThixo aKamkeli bantwana bahombileyo kuuphela, naabo bakuzo iintswelo Uya bamkela Abambese ngobuhombo bentliziyo obuzizimilo ezisulungekileyo."

Sakuba siphumile isikolo emva kwemini, endleleni egodukayo, behamba bencokola uNolizwe noNonzwakazi: "Le titshala yenu ingumntu ofundileyo nje, ititshala enkulu yesikolo esikhulu, iphoswe njani zizinto zokhanyo? Ingathi ni ukuyikhuthaza into yokuba abantwana besikolo ma baye nokuba banxibe nto ni na enkonzweni? Tyhini mDali! Ndiya yilibala loo nto! Mna tojo andinakho ukuya ndidlakazela enkonzweni, nondixolela." Ivakele isitsho intombi kaMzimasi se ingatyhilekile mpela.

"Kaloku Nolizwe," uphendule watsho uNonzwakazi, "uTitshala uyicacisile into yokuba uThixo aKajonge mpahla yamntu, into Ayifunayo kukusindisa umphefumlo womooni nje ngoko ke singabooni thina. Noko ke ube ungeyitheli nqa loo ntetho kaTitshala, iinjongo zakhe zezokuba sibe ngabantwana abalungileyo. Ngokuthi roqo ukuya enkonzweni singade sizuzane noko kulunga



ngenxa yamazwi afundisayo athethwa ngaba fumayeli imihla ngemihla kwa nje ngokuba esenje njalo noTitshala phaya esikolweni." Wawathetha lo mntwana la mazwi, elusizi yintetho ebise isetyenzisiwe ngumlingane wakhe lowo, ngakumbi ethetha ngoTitshala. Wayesel' czibona iimpawu zeenkani noNonzwakazi kuNolizwe, waalusizi. Wayecinga nokucinga ngexesha elinga ngonyaka besaza kuba kunye eqonda nokuqonda ukuba abanakulungelana bobabini xa kanti uNolizwe ulolo hlobo lweenkani.

"Hayi noko Nonzwakazi, ndenziwa kukungayiqondi nokungayilandeli intetho enjalo ukuba ingaphuma kumntu ofundisiweyo nje ngoTitshala, nokuba be kungade kuthi ni na, andihambi nayo mna kwaphela loo nto ayithethayo. Umama wandifundisa ukuziphatha cocekileyo mna wethu. Andinakho konke ukunxiba into endingayiqondiyo ndisiya phakathi kwabantu ngathi andihambi sikolo. Fan' ukuba ndohlala ndinkulwa nguloTitshala wenu, ukuba andinakuba nazo iimpahla ezintja zecawa."

Kuthe cwaka emva koku, zihamba ezi ntombi zibona-kala zisezingcingeni zombini. Mhlawumbi zazahlukene ngeengcinga naxa zazicinga nganto nye.

Zisaqondele endleleni njalo, zoothuswa kukubungezela kwezinja kanti se zifikile ekhaya.

## ISAHLUKO 9

### U-FIKILE MPAMBANI

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Ekuhambeni kwamaxefa nNonzwakazi waya emfunda ngokumfunda uNolizwe, wada wathi ngokukhohlana nengqondo yakhe, wazimisela ukufihla eyakhe ingqondo kuye. Ebeya athi nokuba kuya ncokolwa, uNonzwakazi abe ngumntu osoloko engazi nto yena, kwada ke ngenxa yaloo nto uNolizwe waziva sel' eman' ukukhohlwa ngoku kukumxelela iindaba uNonzwakazi, kuba kambe lo Nolizwe wayesoloko enanto isesifubeni sakhe, awaye-soyiswa kakhulu ke kukuyivalela apho kuye xa ikhoyo into yokuthetha.

Ngaminazana ithile ke, emva kwethuba lesidlo sango-kuhlwa, xa babehleli egumbini labo bephengulula iincwadi zabo belungisa izifundo zabo zasekhaya, suke uNolizwe ngokutyhila oku encwadini yakhe, wafumana kukho iphetshana phakathi kwamaphepha encwadi. Lalisongwe kakuhle libalwe igama lakhe ngaphezulu. Ingxolo yokothuka kwakhe ekhuza yeenza ukuba uNonzwakazi naye aphose amehlo kwelo phetshana, baqwalasela bobabini kulo befunda, kwacaca ukuba yincwadi eyayi-balelwe uNolizwe, koko umntu owayibalayo weenza ngendawo ebuchule, ngokuyinyenzeza encwadini ka-Nolizwe engakhange abonwe bani.

Wayeqinisekile ukuba leyo yayiyeyona ncwadi aya kuyisebenzisa uNolizwe lo akufika ekhaya, kuba izifundo



zosuku olulandelayo zazikuyo loo nwadi. Wayengayi-  
thandabuzanga loo nto ke umbali wephetjhana eli.  
Kwakubalwe le ntetho kweli phetjhana:

Emyezweni.

8 Thupha, 1923.

Nkosz. Mziwandile,

Ndivuyiswa kukufumana eli thuba  
lokuBa ndenze esi sicelo kuwe, Nkosazana. Kwamhla  
ndaqala ukukuBona, Nolizwe, ndakuthanda ngenxa  
yobuhle bakhoo bunditsalayo. Andibanga nakho uku-  
zinganda ekuyibaleni le nwadi. Ndikucela ukuba  
undithande.

Ndiya themba ke ukuba akuyi kuyinika uTitjhala  
loo nwadi kwa nje ngokuba wenje njalo ukundiquma  
usazi ukuba ndiya tshaya. Ndolindela impendulo  
eyanelisayo ke ngesi sicelo.

Owakho ngenene,

Fikile Mpambani.

Bathe bakukhova ukuyifunda le nwadi aaba bantwana  
bajongana bengathethi, wanga omnye ufunda ebusweni  
komnye into ayicingayo ngencwadi leyo. Kude kwathetha  
uNolizwe wathi, "Hi wethu, Nonzwakazi, yinto endiza  
kuyithi ni na le kaFikile?"

"Yise ngqo kuTitjhala loo nwadi," watsho omnye.

"Hayi noko Nonzwakazi, andingede ndenze loo nto."

"Ngokuba kuthe ni?"

"Ngenyaniso, andithandi ukuba omnye umntwana  
abethwe okanye agxothwe ngenxa yam."

"Kungokuba eya kuthi ukuze ayiyeke loo nto ayithe-  
thayo kuwe uFikile, kuthi ni?"

"Ndi-ndi-ndiza kumphendula," undindize watsho.

"Hayi wethu, Nolizwe," watsho uwaBo, "asiyonto

ungayiphendulayo leyo. Uza kuyiphendula uthi ni ke?"

"Andazi nam. Andazi ukuba ma ndithi ni na," ecinga. Emva koku kuthe cwaka, kubonakala ukuba baya cinga bobabini, becinga nzulu.

"Ucinga ukuba ma ndithi ni wena?"

"Be ndikuxelele nje?" Ecaphuka. "Andazi wethu," ubuyekeze ngelitshoyo uNonzwakazi.

Babuyele kwa sezifundweni zabo kungekho uthethayo. Bade ke bazifeza izifundo. Ingulowo waya kulala egumbini lakhe.

Kwa ngoko, akuba yedwa uNolizwe wathabatha usiba nephepha wayiphendula incwadi ayibalelweyo weenje nje:

EKompotyisi.

9 Thupha, 1923.

Mhlobo wam,

Asikuko nokuba indothusile incwadi evela kuwe, ibethe ndaalilyo andayazi neyona nto ndingathetha yona.

Ndingathi, le nto uthetha yona ifuna ithuba lokuba ndiyicinge. Ngako oko ke uya kukhe undinyamezele de ndicinge ndingqibe.

Owakho ngenene,  
Nolizwe.

Wathi eyigqiba nje ukuyibala le ncwadi lo mntwana, kwathi kanti elo thuba lokucinga se limfikele. Ube ngazama ukulala, abaze bamfikela ubuthongo. Waba ngazama ukucinga, ayaze yasebenza ingqondo. Wambinambineka ubusuku bonke engenakulala buthongo ephe-thwe yidemoni eyongamele lonke ilizwe. Yayiqala ukumndwendwela oko wazalwa ngunina noyise. Zaziqala



ukumvelela iinkazimlo zelizwe lo mntwana. Laliqala ilizwe ukumxelela ngobuhle bakhe, liqala ukucela into kuye, uthando. Kambe ke wayeza kuzityhilelwa ngubani izinto ama kenze zona ukuzikhusela kwidemoni efana nale? Wayenazigqibo zini entliziyweni, enokuthweswanto ni ngubani apho kwelo gumbi? Kwakumhla lizazisayo ilizwe kuye. Kwakumhla angenayo kwidabi eloyisa abaninzi, idafi lezilingo zelizwe. Booyisa njani bona aabo booyisayo? Wayengenazo iimpendulo kule mibuzo uNolizwe. Bahamba ubusuku ephuthelwe. Kambe ke ude wathi ekuzeni kokusa walala yoyi.

ISAHLUKO 10  
AKUKHO MPENDULO

“Nzwaki, laa mntwana uthi kuthe ni engayiphenduli nje incwadi endandimbalele yona?” Wavakala ebuza esitfho uFikile Mpambani emva kweeveki ezintathu embalele uNolizwe.

“Hayi wethu, Fikile, musa ukuzibuza kum izinto zenu, kuBa andinanto ndazi yona ngezo nto zenu mna.”

“Hayi, Nzwaki, be ndiba uya yazi incwadi endimbalele yona uNolizwe. Akakuxelelanga na?”

“Hayi, andazi nento le ngaloo nto,” esihla.

“Owu! UkuBa ebenokundamkela nje qha, be ndingaxolayo,” litfshilo eli qhuqhulušana libonakala lizondelela. Bancokole ke ngoNolizwe apho ngasemlanjeni, kuBa uNonzwakazi wayeze kukha amanzi emlanjeni apho, uFikile edlula kwa lapho esiya kuhlanganisa iinkomo edlelweni ukuBa aziqhubele ekhaya. AkuBa eyichazile le nkathazo yakhe uFikile, uvakele ebuza uNonzwakazi esithi, “Ke wethu, Fikile, uthi ni uNolizwe ngempendulo yencwadi yakho?”

“Akukho mpendulo,” uphendule watfho omnye kalusizi. Kwakucacile ngoku kuNonzwakazi ukuBa aaba babini, naxa bengacacisi, babethanda ukuBa ma kangabi kude kule nyewe. Babelufuna uncedo lwakhe kule ngxaki. Naxa wayezimisele ukungayingeni wabehle waqonda ukuBa baya lufuna nolwakhe uluvo kulo mcimbi wabo. Uhambe ke ukugoduka ecinga esenje njalo.



“Yinto ni ntombi, ulityaziswe yinto ni kangaka namhla nje emlanjeni, inguwe wonke?” Ubuze watsho uNolizwe encuma.

“Yo! Andilityaziswe nguFikile!” encumile naye uNolizwe wakazi.

“Ubani?” ngomothuko.

“Ufikile.”

“Ufikile?” Umjonge emehlweni emthulisa igogogo elo lamanzi.

“Lo kaMphambani.”

“Se uhlangana phi naye?”

“Ngasemlanjeni phaya, esithi uya kuhlenganisa inkomo.”

“Unyanisile na, Nzwaki?”

“Ewe ndinyanisile. Uthe ze ndimbulisele kuwe.”

“Hayi suka, akundiphoxi na?”

“Ndinyanisile, Noli, andikuphoxi.”

“Kha ufunge?”

“Ndinyanisile. Inqhina laloo nto ude wabuza ukuba incwadi yakhe uya kuyiphendula nini na.”

Akuba engene kulo mxholo uNonzwakazi kuthe cwaka umzuzu kubonakala ukuba uNolizwe uya cinga. Uqokele ngelithi uNonzwakazi, “Fan’ukuba, Tshom’am, uxakwe kukungaqondi ingqondo yam ngale nto yenu. Kanti ke ndingatsho ukuthi mpendule uFikile ngale ndlela ubona ngayo.”

“Ndithi ni?”

“Akumthandi na ke?”

“Ndiya mthanda ke wena ngokuḅona kwakho?”

“Ngokwam ukubona, ndiḅona ukuba uya mthanda gqitha.”

“Uqonda nto ni ukuba ndimthanda kangako?” encuma.

“Tyho! uthi ndisisidenge na, Nolizwe? Kudala ndiyiphawula loo nto.”

“Undincamisile ke, Nzwaki, ukuba kanti undikroḅe kangako.”

“Ewe, kanti ndikroḅe tu mntakabawo,” ehleka.

“Nzwaki,” ubuze watjho uNolizwe, “uya mthanda ke phofu wena uFikile?” engamjongile.

Uphendule kade uNonzwakazi kulo mḅuzo. Emva kokucinga ithuḅa wathi, “Ndingathi, Noli, uFikile andimthandi ncam, phofu andinasizathu endingabeka sona, koko nje, akangeni kum ndakumphosa amehlo.”

“Uthetha ukuthi mbi, okanye ufuna ukuthi ni xa uthetha ngolo hloḅo?” eḅujala.

“Hayi akambi, akathe ni, kodwa akandicacelanga kuuphela qha.”

Emva kwala mazwi kaNonzwakazi akubanga kho uthethayo okwexesana. Kubuye ke kwathetha uNolizwe wathi: “Noko Nonzwakazi andikuva, kha ucacise, uthi ni kanye?” Uhleke nje omnye esiya kuphuma ngomnyango, kuba le ngxoxo ibisentangeni phaya bebodwa.

Wasala ecinga uNolizwe esenje nje: “Angaba uNonzwakazi uyifihlela nto ni into embi ngoFikile, ukuba ikho? Angaba ungenwa ngumona kusini na? Khona umona lowo ingaba ujongene nanto ni? Ukuba, ngenene, uNonzwakazi uya ndimonela nje, uya kuncama kum. Ngobu busuku ndiza kumphendula uFikile.”

Kude kwadliwa isidlo sangokuhlwa bengadanga baḅe



nethuba lokuncokola uNolizwe noNonzwakazi. Emva komthandazo, baye ngeendawana zaBo zokulala.

Ithabathe usiba nephepha intombi kaMzimasi yabala la mazwana:

Kompotyisi.

Fikile Sihlobo,

Isicelo sakho ndiya samkela.

Owakho ngenene,

Nolizwe.

Yaba ngaloo mazwana ambalwa kuuphela yavalwa incwadi. Ekupheleni konyaka, uNolizwe waba ngomnye wabaphumeleleyo kwiimviwo zelo banga lesithandathu. Waba nokwamkelwa eSinaleni eNxukhwebe. Uqhube kakuhle nalapho wada wafumana iphepha lakhe lokuphumelela unyaka wesithathu. UFikile naye waba nokulifumana iphepha lakhe lobutitjhala emThwaku, apho wayefunda khona yena. Kwa noNonzwakazi waba nokuwuphumelela unyaka wesithathu eNxukhwebe.

## ISAHLUKO 11

### EMAKHAYA

Aaba bantwana bobathathu babenethamsanqa lokufumana izikolo emakhayeni abo. UFikile noNonzwakazi babefundisa ekhayeni labo eAlexandria kwisikolo esinye. UNolizwe wayefundisa kuloo lali inkulu yaseluManyanweni, apho wayezalwe wakhulela khona. Wayefundisa phantsi kolawulo lomfana kaMavuso, uLungile, owayeyingqonyela kweso sikolo wayefunda kuso kanye uNolizwe kumaxefa aphambili. Nje ngoko wayeze ngokufumana umsebenzi wokufundisa apho eluManyanweni uLungile Mavuso lo, siya kuthanda ukukhe simchaze kancinane.

Wayengumfana waseCawa, emaNgxongweni. Wayesel' eminyaka mithathu ke efundisa eLumanyanweni apho esaziwa kakhulu ngabemi belo zwe. NaseAlexandria phaya wayesel' eqondwe kakhulu lo mfana, edume ngento enye, ububele, kulo lonke elo. Wayengumfana kanye owayeqala ukusa ebudodeni ekwiminyaka emafumi mabini avisayo. Wayentsundu ngebala, omehlo azele luncumo ethule nje engekancumi yena, abe wona amehlo sel'entama obo bubele wayedume ngabo. Wayengemde kuya phi, engumfo nje kakuhle.

Ngalinye, lo mfana wayethandeka, naye ezithanda, kungekho ezambathweni kuuphela. Nasesimilweni sakhe wayengakrokisi. Sasinqabile isikhalazo ngaye phakathi kwabantu, kwabaBomvu nabasesikolweni wawungekhe



uve sihlabo. Wayengenalo ucalulo ebuseleni. Wawungathi umbona phakathi kwabantu botywala ufunge ukuba naye ukhe wafumana etywaleni obo, kanti ubungelibali umfana olixelegu xa umbona phakathi kwabembola, engazoyikiseli nezinxiho zakhe emboleni. Kanti ngalo lonke elo xefa ulwa neentliziyi zabantu ezoyisela kwezeli-Zwi nakwezemfundo. Kwaba kho ukufudumala kweenkonzo nokwanda kwenani labantwana esikolweni.

Wayephantsi kwalo mfana ke uNolizwe. Waziva naye esekonwabeni emsebenzini, kuba uqale yena, uNolizwe, ukufundisa apha indawo se isihla, ngenxa yemisebenzi eyenziwe ngulo mfana kaMavuso. Wayengowokuqala uNolizwe ukuncedisa kweso sikolo, oko sasekwayo sagcina ititshala enye ngoBuphantsi benani labantwana.

Phaya eAlexandria uNonzwakazi wayephantsi komhlobo wakhe omdala, uFikile Mpambani. Kwaba yinto emnandi nakuye, kusenkululekweni.

Kwakonwatywe ngaaba bantwana bonke bewuthanda umsebenzi wabo wokuphakamisa nokukhokela iAfrika. Babewukhuthalele kananjalo umsebenzi wabo kwa nje ngokuba kwakunjalo ekufundeni kwabo, bevelisa nezinto ezintja zempucuko yelabo ixefa.

Nakubazali babo kwaba luvuyo bevuyela inkqubo yabantwana babo. Nomf' omkhulu umNu. Mziwandile wayesel' eyilibele imixhathiso awayekade eyenza esala ukuba intombi yakhe ma ifundiswe. Abe yincoko engaphele ndawo ngoku nakwamanye amadoda into yokufundisa komntwana wakhe, loo nto iligugu elikhulu.

Ngoku wayengasenguye u'Tata-ka-Nolizwe' xa abizwayo, kwakusekusithiwa "Tata-ka-Mistress." Elo gama lamenza ukuba lo mfo kaMziwandile ayincame ibekile ngeemini zeCawa, ngakumbingexefa lenkonzo

yakusasa. Ebeya anxibe kakuhle ngeCawa aye enko-  
nzweni andule ke ukuya kuphozisa akubuya.

Loo nto wayeyenzela ukuhlonipha elo gama litfha  
awayesel' ebizwa ngalo kwa negama eyayisel' ibizwa ngalo  
intombi yakhe, elo lokuBa "Mistress."

Kodwa uNojenti kwaba kukhona limxikayo ikratji,  
waba nenqala ecinga iimini zangaphambili, ebethwa  
iinduma ngumyeni wakhe, etsala nzima yedwa ngoko-  
mhlolokazi, cfuna iimali zokufundisa lo mntwana,  
emambathisa, emondla esithi ni. Zonke ezi ngcamango  
zazisamhleli lo mfazi, enalo neqhayiya lokuBa wamthwala  
yedwa lo mntwana wabo, nzima, wada waphumelela.  
Wayengathandi nokuBa umyeni lo wakhe athethe nanto  
eyokuncoma intombi yabo ngempumelelo yayo nokuzuzwa  
kwayo iwonga lobutitfhalakazi. Ubesuka angaphenduli  
nokuphendula oku. Wayesamzonda kangako ke umyeni  
wakhe.



## ISAHLUKO 12

### U-NOMADINGA DANISO

Babuzolile ubusuku iqaqambile inyanga zikhanya iinkwenkwezi kuso isibakabaka esiluhlaza, betsholoza oonomasele ezintilini, ikhonya imikhonyo emathafeni, zivuthela kuhle izikhova emaxandekeni. Babuzolile obo busuku. Phantsi kwemithi kwakuvakala ukuphephezela kwempepho emnandi eyayisalatha ukuba yayibubusuku behlobo obu. Kwakuhleli umfana phakathi kweentyatyambo, kwinda eluhlaza eyayilinywe apho phakathi kwazo kwisityana seentyatyambo esasenziwe apho phambi kwendlu. Wayebonakala ngathi uchwayitile lo mfana, ecula ingonyana emnandana ekwavakala mabini kuuphela kumazwi ayo le ngoma, amazwi athi, “Mna nenyanga.”

Wayeyicula le ngoma ngelizwana eliphantsi kakhulu enokuviwa kuuphela ngowayeyiphulaphule. Wayesitsho ngelizwi elimnandi kunene eliqeqefekileyo. Wayeyicula, lo mfana, le ngoma, ejonge enyangeni engathi uculela yona, nayo yayingathi ijonge kuye impulaphula ngocumo. Kwakuxa inyanga ifiya umhlaba, ilengalenga phezu kwazo iinduli ezisempumalanga. Lo ke yayingu-Lungile kaMavuso.

“Bota, Titshala.”

“O! Nguwe Nkosz. Mziwandile!” esothuka, “bota, Titshalakazi.”

“Uvela phi na, Titshalakazi?” kubuza kwa uLungile.

“Ndivela ekhaya, Titshala, ndize kudlula kuwe ukuze ndifumane umntu wokuya naye emculweni.”

“O-o, ewe, Titshalakazi, ufika kanye xa ndicinga ngokunduluka, koko be ndisayolelwe yile ndawo ndihleli kuyo. Ndigxothwa bubusufu obuphaya endlwini ndeza kuhlala apha ekupholeni.”

“Ndiya qonda nam ukuBa wonwabile, ndiva nengoma le innandi kangaka obuyicula,” utsho uNolizwe encuma.

“Ndisuke ndicinga kamnandi, Titshalakazi,” uphendule omnye naye encuma, “ndizive ndinemihlali ndakujonga ubuhle bendalo phantsi kobuqaqawuli bemitha yenyanga, ndaziva ndithanda ukucula eli culo, ‘mna nenyanga,’ kuBa ndithe ndakubeka-beka ndabona ukuBa ndim ndedwa nenyanga kuuphela kule ndawo innandi kangaka endihleli kuyo, andinamntu ndihleli naye kuyo” watsho ehleka.

BakuBa belungele ukunduluka ke ukusinga emculweni apho, beenje njalo ke behamba bencokola. Uvakele esithi uNolizwe, “Ube uthetha ukuthi ni na Titshala ngokuthi uthe wakubeka-beka akwabona mntu ohleli naye kulaa ndawo ubuhleli kuyo, ubuthetha umntu othe ni?”

“Hayi, be ndithetha umntu wokundichwayitisa ngaphezu kokuba ndichwayitile nje ngoku,” uphendule watsho omnye.

“Akuchwayitise njani?” Ibuze yatsho inzwakazi ka-Mzimasi.

“Ndithetha nje ngoko indim ndingumntu phakathi kwabantu,” uphendule watsho omnye engamjonganga.

“Ufuna umntu othe ni ke?”

“Kukho umntu endicinga ukuBa angandichwayitisa, Titshalakazi. Ndisoloko ndicinga ngaye, ndicinga



nokuḅa ma ndithethe naye. Nangoko be ndihleli phaya ndedwa be ndicinga ngaye." Utjho lo mfana kuḅonakala ukuḅa akayithandabuzi le nyaniso.

"Akungendixeleli na lo mntu Titjhalala?" Ubuze watjho omnye.

"Kuthe ni na Titjhalakazi se unga ungamazi, nje lo mntu?" ehleka.

"Hayi ndiya buza nje kodwa."

"Andingekufihleli noko nje ngomntu endimthembayo."

"Nguḅani na ke?"

Uthe cwaka umzuzwana uLungile kuḅonakala ukuḅa iingcinga zakhe azisaphathele kuloo ncoko yakhe neqabane'elo lendlela. Uthe ngokucinga ukuḅa uwaḅo lowo ulinde impendulo ngeendlebe ezibaziweyo, waphendula ethethela phantsi wathi, "UNomadinga Daniso."

Ibe ngaloo mazwi kuuphela kuloo mpendulo yayilindlelwe nguNolizwe. Yimpendulo eyenza ukuḅa kuhanjwe ungama omde kungasancokolwa ngaaba ḅabini.

Waycinga uNolizwe esenje nje: "Angathi ni uTitjhalala ukuwa kumntu ongelulo udidi lwakhe? Ewiswa yinto ni khona kuNomadinga engemhle nokuḅa mhle nje? Kunyanisiwe kanti xa kuthiwa umntu woze aziphoxe emhle efanelekile ngokusuka awe kumntu ongeni."

Kubuye kwathetha uLungile wathi, "Kuthe ni na Titjhalakazi usuke wee cwaka nje?"

"Wena kuthe ni uthe cwaka nje?" uphindisele watjho nomnye. Le mibuzo ime yodwa kuḅa ngeli xefa ḅabese ḅefika apho ḅabesiya khona.

Kwakuphithizela kufane kwaalulutjsha kuloo holo yaseluManyanweni, kuyinto emnandi kuye wonke owayelapho, kuḅa umculo yenye yezinto ezazixatyisiwe kunene ngumlisela nomthinjana welo zwe.

Zazitsholozza bethu iikwayala zisitsho ngentfelo emnandi. Wayelapho uNomadinga intombi kaDaniso. Wayeququzela apho ehambisa iziphungo ebantwini, yazibalula apho le nzwakazi ngokukhuthala nobubele. Wayewenza wonke lo msebenzi wakhe, wayenyulelwe wona, ngoncumo olwalusenzelwa wonke owayelapho. Yinto leyo eyabetha baman' ukukwecana abafana yakuza ngakubo le nzwakazi. Athi umfana eyithabatha nje ikomityi yeti abe amehlo akhe engajonge komityi, ejonge kulowo uyihambisayo. Wumbi umfana athethe nje into engeni ngokunga angakhe athethe nje nalo mntu, ekwacaca ukuba umfana sel' enqena nje ukuyiyeka le nzwakazi idlule engakhange athethe nayo, nokuze babone nabanye abafana ukuba yena ukhe wathetha nayo, bona belibele kukugqontfiza nje.

Wayengomnye waaba bafana noLungile. Uthe akufika kuye umququzeli wempunga, wabonakala naye engenakho ukuzinqanda ekuthetheni nayo le ntombazana. Uvakele esithi, "Enkosi kakhulu Nkosi. Daniso, ndiya yibulela impunga ondizisele yona." Uwathethe lo mfana la mazwi ombulelo encuma. Ulubuyisele nomnye olo ncumo kwaakuuphela akwaba kho zwi.

"Ndiziva ndidiniwe noko wethu, se ndinqwenela ukuya kulala ngoku," uphinde watsho uLungile.

"O! Titshala, se udinwe kwa nini kusaqalwa nje?" ubuze watsho omnye.

"Hayi, Dinga, fan'ukuba andikho ntweni, ndisuke ndaayinto nje, andazi ukuba kuthe ni na."

"Kuthe ni, akuphilanga na?"

"Hayi, phofu andiva ndawo ibuhlungu."

"Kuthe ni na ke?"

Be ndingakuchazela Gqwase xa unokundivumela,



undinyamezele, undiphe ithuba elaneleyo ndikhe ndikuchazele eyona nto indidubayo.”

“Ndingalenza noko ngoku Titshala elo thuba, kuza ndisabafezile nabantu ukubapha into ephungwayo, ndingakhe ndenze umzuzwana ndikhe ndiphulaphule.”

“Kungekho apha Nkosz. Daniso,” utshilo umfana.

“Phi na ke?” wabuza omnye bundweba.

“Apho sinokuza sedwa khona.”

“Phi?”

“Phandle.”

“Kukho abantu naphandle.”

“Siya kubakhwelela abantu sibe sedwa.”

“Titshala noko ndiv’ intw’embi, andikuba nalo elo thuba nje ngoko ndingekawuqofelisi lo msebenzi wam,” yatsho le ntawazana se ibonakala ukuba inamanwele ngoku.

“Kuhle ke Nkosz. Daniso, se ndiya kukupheleka xa ugodukayo ke.” Utshilo okaMavuso ephosa mnatha wumbi, kuza owokuqala uphume ze. Okunene ke, uphume nento lo wesibini umnatha, kuza lithe elokuphendula, “Kulungile ke Titshala.”

Uwathethe la mazwi lo mntwana sel’ejalile. Zazimpethe iingcinga. Wayedidekile, engaziva nalapho akhona engayiphawuli naloo ntetho yakhe ukuba yayiphuma kuye ngenene. Wathi naxa aqofelisa umsebenzi lowo wakhe, kwaakukhona angayaziyo into ayenzayo. Wayecinga, ekhohliwe, engafumani ukuba wayeza kuthetha nto ni na lo mfana kuye. Wayezothuka futhi-futhi ukuba ingaba nguye ngenene na, eyintombi kaDaniso nje, ongade anike umfana ithuba lokuthetha naye.

Wothuswe kwezi nginga kukutsholozela kwekwayala

kaTitjhala isitfho ngodlwabevu lwengoma eyayithetha amazwi athi:

Nzwakazi ndini wahlal' uhleli entliziyweni yam;

Emini nasebusuku ndisoloko ndicinga wena;

Andonwabi ndingakuboni, ngenene ndiya kuthanda.

La mazwi ale ngoma eenza ukuba abafana beme ngeenyawo yakuba igqityiwe ukuculwa, bayiphinda-phinda ukuyithenga ukuba ma iphindwe ukuculwa.

Emva koku ke umgcini-sihlalo uwuvalile umsebenzi. Kwaphunywa kwagodukwa.

Yayisel' isiya kutjhona inyanga. Babuse buhambile ubusuku. Kwakusavakala ukulilisela kwezikhova kuuphela, ithokombisile yonke indalo icokomele usuku olulandelayo, kuBa lwaluse lusondele. Phaya ezintlanjeni kwakulele inkungu ivuzisa amathontsi ombethe, isenzela ukuhombisa intsasa elandelayo kwincha eluhlaza yejojo.

Kwakuvakala ingxokozelo yokukhonya kwemiqhagi yeenkuku kuloo lali inkulu. Kwakuthe zole, inokuvakala ngokucacileyo ingxolo yokukhonkotha kwezinja, zisiva isitfho bozo sentswahla yabantwana bebuya emculweni, nentsini yabafana behamba bencokola, umgqumfelo wamadoda encokola ngemali ehlanganiswe emculweni; isichoboko fane sabafazi bephikisana ngeekwayala eyona icule kamnandi kunezinye, namayeyeye aamantombazana elinganisa azive emculweni apho. Baba babini kuuphela abantu ababethethela phantsi kwaabo bantu babephuma kuloo mculo. YayinguLungile noNomadinga. Aaba babehamba ngendlela eyodwa, bethetha nganto yimbi.

“Ndiya yibulela le mbeko undenzele yona Nkosz. Daniso, uyivule ngelo okaMavuso ingxoxo, “ukundivume-la ndilifumane eli thuba lokuba ma ndithethe nawe, ndithethe le nto ingaphakathi kwam. Ndinge ke Gqwase



akungendivi kakubi. Andinqwenele kukukhathaza konke, wondixolela ke ukuba kube njalo. Naantsi ke into eduba-duba umphefumlo wam, nje ngokuba be se ndikhe ndatjho, ndisoloko ndimelwe yinto enye, esisithukuthezi kum ndakucinga ukuba ndingasuka ndiye phi na, ndithi ni na wakungalwamkeli uthando lwam. Kude kwaangoku ke Nkosz. Daniso, kulapha ke endifincelela yonke imbilini yam, nje ngoko be ndithembisile. Ndiya lucela uthando lwakho, kananjalo, ndilunikela kuwe olwam. Ndiya kuthanda.”

Emva kwala mazwi kwathi cwaka ithuba elide kungekho uthethayo. Kwaba kukuqwaqaza kweenyawo zabo encheni okwavakalayo kuba kuhanjwa.

Kuphinde kwathetha umfana ngexhala wathi, “Ndinga-yivuyela Gqwaqe impendulo yakho. Ibe yexolisayo yovelwano.”

Iqalile yawuvula umlomo intombi kaDaniso, emva kokuthoba izibilini, ivakele isithi, “Ulucela ngaziphi iinjongo uthando lwam Titshala?”

“Ngeenjongo zokuba ube ngumlingane wam side sahlulwe kukufa.” Utshilo ukuphendula umfana.

La mazwana ambalwa agqiba yonke intetho. Emva kwawo bazibaqa se beyeke nokuhamba, bema bajongana. Use isandla uLungile, wasamkela nomnye. Bawolana. Zinqaphazeke kunene iindaba emva koku, nezo zazikho zazingenamsila nantloko, namxholo wanto kanye ekwakuncokolwa ngayo. Wawungeyilandeli loo ncoko yabo. Mhlawumbi babebuda. Babeko bunzulu ubuthongo obo buthongo bululo uthando olumsulwa olungenankohliso. Yanga iya ncuma inyanga isiya kusithela ngele-kweenduli zasentsona-langa ingathi izithabathele inxaxheba kolo vuyo lwabo, zanga ziya thamba esibaka-

bakeni iinkwenkwezi, nendalo yonke ababeraqwe yiyo yaangathi iya yeyezela. Kwasuka ngathi ilizwe eli lonke lelabo.

### ISAHLUKO 13 SIPHELELE APHA

Lalifufu ilanga lehlobo, kuthe nzwanga, kukhenkceza iinyenzane kuuphela. Zazizimele iintaka ematyholweni. Phambi kwemithi emikhulu yemiqwasu nemikhoba, zazizonwabise apho iinkomo emithunzini, ziman' ukuphitfozisa imisila kuhle, zisetyisa. Zazibubuzela iimbuzane ziphapha ziziziqhu ngeziqhu, ziman' ukuya ngapha nangapha kungekho cala zisinga kulo kanye. Emimangweni phaya kulelezela umlanga owawufumayela ubufufu bebandezi lengqatsane yalo ilanga lehlobo.

Phantsi komthi omkhulu owawumi phambi kwendlu, kwakuhleli apho umnumzana, ehlelei phezu kogaga lwenkomo etshaya ngomngongo wenqawa ende eqingqa intonga. Lo yayinguMzimasi Mziwandile.

Emmangweni phefeya kwesihlanjana esisezantsi komzi, kwaBonakala kundolosa iimpuluswa zeenkabi zamahafe, ziqhutsuza kuhle ukuza kuwela intlanjana leyo, aya eza kuthi ngxingxilili enkundleni apho ematshonyaneni. Bathe bakuba behlile ke abakhweli abo, ayesel'ekho amakhwenkwe ewahamba-hambisa amahafe lawo ukuba aphole.

Enye yala madoda ayesihla kula mahafe, yayise iyindoda enkulu, igqala. Omnye lo wayengumfana omncinane. Babulisile, wavuma umnini-mzi. "Awu!" uvakele esitsho, "kuya hanjwa kwelinje na ilanga?"

Kuphendule indoda enkulu. "Ewe kaloku Tshonyane, kuya hanjwa nokuba kunjani na. Nokuba kufufu, kuya



banda, kuya na, kuthe ni, soloko ekho umntu ohambayo, lindela umntu wena njalo.”

“O! Ewe ke khona, kunjalo kanye. Hm! Ewe, ewe bethu, yinton’ na le!” Ubizile uTshonyane ebekisa endlwini “Nolizwe!”

“Tata!” evela emnyango.

“Kha uxelele unyoko, mntwan’ am, ukuba naaba abantu basemzini, bafile lunxano.”

“Akakho uMama, uthe uya kwaGosa.”

“O-o! Kha wenzele abantu aaba ke into etyiwayo, ntomb’ enkulu.” Uhambile ke uTitshalakazi waya kungena endlwini enkulu. “Ma sibe sincokola zinkosi lo mzuzu silinde intombazana; kothi kanti amadoda la aya sukelwa,” utshilo uMzimasi.

“Hayi, kunjalo, Tshonyane, naxa phofu noko kungekho nto yamanxhafi-nxhafi anto imbi,” liphendule latsho igqala.

“Ewe.”

“Hayi bethu, siphuma ngasekhaya.”

“Ewe.”

“Ngamafutshane, ndingathi siphelele apha ema-Tshonyaneni.”

“Ewe.”

“Ngenyewe ke yobulawu noko.”

“Ewe.”

“Yiloo nto bethu.”

“Hm . . . Hm . . . , ndiya bona, ndiya bona makhosi. Amadoda la ke ngamani ephuma mlambo mni?”

“Siphuma ezantsi elwandle, eBonxa, kwaGangumzi Magwadi emaTipheni. Sithunywe ngamaTipha lawo ke. Size kuwacelela ukuzalwa apha emaTshonyaneni. Ndingumlomo wawo ke ngoko.”

“Ohi . . . ! Ndiya bona ke thole leduna. Inkosi yam le ke yona ingumni, into kabani?”

“NdingokaHodose mna esiThathwini.”

“O-o! UChisana, uNdebe, uKhophozi, uNkomozi-bomvu!” encuma.

“Kanye nqo, nozwan’ oiu!” ehleka naye.

“Umfana lo uhamba naye Chisana ngokabani yena?” Ungcambazisile kwa khona ngemibuzo uMzimasi.

“NgokaGangumzi emaTipheni.”

“O-o! Ndiya bona. Nokhe nixole okomzuzwana nje zinkosi, ndiya buya,” utsho ephakama uTshonyane esiya endlwini. Undulule inkwenkwe ukuba iye kubiza abamelwane ababini kwa nomkhuluwa wakhe. Bagaleleke msinyane ke, kuBa be kungekude.

AkuBa ethe nqadalala ke la madoda, uvakele ecela uxolo umnini-mzi, kwathi cwaka, kuBa be kuncokolwa. Ubekise ke wathi: “Bamelwane, nawe ke mkhuluwa, ndinibizela ukuba nindisabelele kulo mfo wakwaNdebe, ngento angayo ke ngekhaya eli. Kuuphela zinkosi.”

Kuthethe umGqwase, okaDaniso, wabuza imvela-phi kula madoda aseBonxa. Achaza ke aya kuthi tyaa, nje ngokuba se sivile. AkuBa evile la alapha, uvakele esithi okaDaniso: “Nicelwa ukuzalwa emaTshonyaneni ngayiphi na intombi maTipha? KuBa andazi kukho ntombi ekhay’apha ngaphandle kwaabantwana abasakhulayo.”

Liphendule igqala laseBonxa lathi, “Ikho intombi eboniweyo apha ngamaTipha, endingathi, ukuba andigabadeli, yeyamaziBulo ekhay’apha.”

“Andazi ke zidweJa. Naalo; umfo wasemzini uliqavisile. Kusemadodeni ke ngoku ukuvula imilomo athethe, ihlinziwe yona impuku,” utshilo okaDaniso eqongqotha inqawa ebuya eyizalisa.



Kuthethe umTshonyane omkhulu, inkulu yakwa-Mziwandile, uPhindile igama, yathi, "Manene akowethu, mna andinayo le njikeleza. Ilizwe lelaboLungu, aliselilo loobawo. Ngako oko amaxefa okucikozza namaqhalo nezagwelo zokuthetha zaphela. Umzali ma kanele, ambulele uSomandla, xa kusenokuBa kho ithamsanqa lokufika kweendwendwe ezilolu hlobo emzini. Ndithi mna lo mfo ma kafole isinyaniso size kuhambela phambili. Lo mzi kuthethwa ngawo apha ngumzi endiwazi kakhulu, awunagxeke."

KwakuBa kuthe cwaka emva kwala mazwi kaPhindile, kuBuye kwathetha kwa yena ebekisa kumninawa wakhe, uMzimasi, wathi, "Ke, mfo kabawo, andazi ukuba ucinga nto ni na wena."

Uthe yena ukuphendula, "Kha ukwece lo kaDaniso, mkhuluwa, sikhe sibonane sobathathu." Okunene ke beenje njalo.

BakuBa bebuyile bancokola zimbi okwethutyana, kuBuye kwathetha okaDaniso weenje nje: "He-e!" eqongqotha inqawa, "naalo ke mfo wasemzini, apha kulo mzi wasemaTshonyaneni, iviwe into oyithethayo, kodwa ke amaTshonyane akakabi nazwi angakunika lona, kuba ke nento obuhamb' uyitya endleleni apha, akukasibonisi ukuba ibe iyinto ni na kanene mfo ndini!" Gquzu amadoda ngentsini.

"Aya vakala loo mazwi, maTshonyane, kunjalo nje anele kum xa angako," utsho esukuma umfo wase-Bonxa. Uye ngasesalini yakhe ebibekwe mganyana apho ayehleli khona la madoda. Enxhoweni yesali ukhuphe etywiniweyo ibotile yegangqa, weza nayo. Ntimfi, phambi kwamadoda esithi: "Naantso ke maTshonyane

into ebe ndihamba ndisitya yona," waya wee vu kwa sendaweni yakhe.

Aqalile ke ngoku amadoda ancokola zimbi, afake iinqawa emilonyeni yaasisi sodwa eqhumisa etshaya. Kuthunye enye yala madoda ukuba ma yenzele amadoda ukuba athobe unxano kule nto yomfo wasemzini. Kwaselwa.

Iye yakhula ngoku incoko, kuncokolwa ngeembalela nawona malanga ayekhe aafufu ngaphezu kwelalo mhla. Emva kwethuba elide kuselwa, kubuye kwakwecana uMzimasi nokaDaniso, baya bee gu bucala ngegqugula; babuyile bahlala. Kuthethe kwa uZenzile Daniso wathi: "Uxolo zinkosi, naantsi indawo; noko ngoku, ngathi se silibele zezinye. Nalo mthi kaMaqoma ngathi uza kude usoyise singenzanga zwi kwaaba bantu basemzini, kanti ke kulindeleke ukuba ma bagoduke nezwi abaliphathiswe sithi — amaTshonyane ke ngako oko. Ke kaloku ke, ma se ndibekisa kuwo la manene. Zinkosi zam, kweli khaya niyamkelwa, nivunyiwe maTipha. Asizi kuba sathi ni, asizi kuba saxela nakuvulwa imilomo, kuba amaxefa mabi kakhulu. Siza kunqumla ngezimfuphi. Kodwa ma ndithi kuni maTipha, kha nigole ke umkhonto ngoku size kunixelela ikhazi elibizwayo ekhay' apha. Ndisatshaya," wahlala phantsi.

Ukhuphe isipaji sakhe umfo waseBonxa, wakhupha imali engamaphepha wayithi thaca phambi koZenzile, akathetha.

"Heke-e!" utshilo okaDaniso, "ma ndenje nje ke kuni maTipha. Ikhazi lasekhay' apha ke lifumi leenkomo, nethokazi lehase elinxitywe lagqitywa, qwaba ke!" Utsho waya kuzithi luqe phantsi wanqhenqha.

"Hayi, maTshonyane, liya vakala, siya kugoduka nalo



elo silise emaTipheni, likhulu liya buleleka. Ke kaloku ke ndiya kwenje nje kwesi sithuba: phaya emaTipheni ndalathiswe le mibala kumatholana ke ajongiswe lo mcimbi, nokuze ndithethe ngawo apha kweli khaya. Ngamalungakazi mane, iimazi ezimbini namazibulakazi amabini, lithokazi elinco nenqhabekazi emnyama. Ngamaduna mane; inala emnyama, ikqalaya entsundu iwaba elibomvu nerwanqa elimnyama. Ihase ke lona, lithokazi elimfusa elimanqina amhlophe, linezinxibo zalo zonke." Utjhilo umfo waseBonxa, waya kuthi vu kwa sendaweni yakhe.

Kugqityezelwe imbodlela ngoku se kubuye kwanco-kolwa ezinye. Ube mnye kuuphela kwaabo bantu ongase-langa kuloo mbodlela, yaba ngumfana lo wayehamba noChisana. Kuthethe emva kokudliwa kwenyama, se lijikile nelanga, se kubuphola ngoku, acela indlela amadoda aseBonxa. Kuthethe okaDaniso kwa khona wathi, "Kwaamnandi ke Ndebe, mfo ndini. Sivile ke thina maTshonyane, asizi kuthetha wambi amazwi kule nyewe, koko siya kujonga kuni basebukhozini, kodwa ke nisazise mhla nizayo ukuze sinilungiselele. Hambani ke ngoxolo siya nikhulula." Emva kwala mazwi ke bandulukile abaso baseBonxa.

"Hina, ntanga," uvakele esitjho uZenzile ebekisa kuMzimasi, "kodwa ukhe wayibekisa le nto enkosikazini? Koloku ngoku izinto azinakufezwa zingadlulanga kuba-fazi; kunjalo nje andazi ukuba lisiko elivela phi na eli siqhuba lona ngoku."

"Hayi, suka mfo ndini," utjhilo uwabo, "mna andina-zigqibo namfazi ngezinto zolu hlobo. Ndosuka ndimazise nje, ibe kuuphela oko."

"Yona intombazana le yohle ivume ukwendela ebufo-

mvini nje ngokuba ifundile ke yona?" Ubuye wabuza watsho uZenzile.

"Andizi kucela kuyo, iya kuya kulaa mzi nokuba ayithandi," uphendule watsho uyise kaNolizwe. Akabanga abuze wumbi nomnye, kuncokolwe ezinye ngoku, kuba amadoda ayesel' embangambanga kanobom.

Le ntlanganiso yandululwa kukudlula kwamakhwenkwe neenkomo eqhubela emakhaya, kwathi kanti kungaqondakali nje se kuhlwile. Kwachithakalwa.



## ISAHLUKO 14

### NDIXOLELE UKUXHONYWA

“Nojenti, mfazi wam, ndinga ungandiphulaphula kakuhle uqonde yonke into endiza kuyithetha kuwe.”

La ngamazwi awathethwa nguMzimasi ethetha nowakwakhe, ngexefa labo lesiqhelo, ixefa lasemva kwesidlo sangokuhlwa. Uhambisile ke umnini-mzi, “Be kufike abantu apha, abantu baseBonxa, beze kucela intombi le yethu, uNolizwe. Sibavumile ke, kuBa lowo ngumzi ongenasikhwasilima, balunge kakhulu abantu bakhona, ndiqinisekile ukuBa umntwana wethu uya konwaba khona.”

“Ngumzi wakwabani lowo kungekho mzi wasesikolweni nje eBonxa?” Ubuze watsho uNojenti, “Ngumntwa’ kabani lowo oya kwendela emaq —”

“Thula!” Unqumle watsho umnini-mzi sel’ ecapuka kakade, “Be ndisazi kakade ukuBa uza kuthetha loo mfitshi-mfitshi yokucekeca. Andiyikhathalele yonke loo nto uyithethayo yomzi wasemaqabeni, ndikuxelela nje ukuBa ma wazi ukuBa lo mntwana uya celwa, se ndilobolisile ndagqiba, bangafika nangomso nelo khazi, waye ke uNolizwe uyaya kulaa mzi nokuba se kunjani na!”

Akabanga saphinda athethe uNojenti, usuke wee khwitshi waya kuphuma ngomnyango.

Kulaa ndlu inkulu, ufike wawa ngazo kuNolizwe. “Tyho!” uvakele esitsho, “uyazi ukuBa mntwan’am, uyihlo ukwendisela emaqabeni?”

“Uthe ni?” Wabuza omnye endweba.

“Ubabonile aabaa bantu be belapha emini?”

“Ewe Maa, ndibabonile aabo bantu, kuselwa ibulanti phaya enkundleni ndijongile ndenje nje, ndibabona ngala am amehlo, ndithi mna nootat’ omkhulu belapha noyise kaNomadinga, ndithi kuselwa, bengasazili nje, ndithi —”

“Heke-e-e!” umnqumlele watsho unina, “loo bulanti ke ibiselelwa ukuvunywa kwaloo maqaba, eze kucela wena. Imisebenzi yalo yihlo ndini!”

“Ubani? Mna?”

“Wena lo sana lwam.”

“Yoho . . . ! Bazichithela nje ixefa ngam. Ukuba bajonge lo kaMzimasi umntwana, bachitha ixefa. Utata yena ugqithwe bubuthyhifili bokuba ekwaliqaba naye. Ukuba ndinokuze ndisiwe emaqabeni, mna Nolizwe kaMziwandile, ndikuxolele ukuxhonywa kunokuya apho.” Yatsho inzwakazi kaMzimasi loo mehlo mahle kunene sel’ engathi aza kuphuma ilangaty. Ngenene wayesel’evethe imfene lo mntwana.

“Hayi, suka wethu, m’s’ukufane uzikhathaze ngaloo nto. Xa ndisekhoyo kulo mhlaba, izinto ezinjalo azisayi kwenzeka.” Uthuthuzele watsho uNojenti.

“Tyhini Mama! Utata ke yena ebesel’ exakwe yinto ni kule nto? Ukuba undithiye kangako yini ukuba angezi kwa kum ndimxelele ngazo zonke iintlobo zobuhlungu abe ngel’eye kufuna kwa zona andidlise ndife kanye, kunokuba andinchwabe ndihleli, ngokundendisela emaqabeni? Ndikququle nganto ni apha ekhaya, ukuthi bekho abantu abafundileyo, ndisiwe kumabatsha-batsha anjeya? Ndoone bani? Okanye ndandifundiselwa nto ni?” Uwathethe la mazwi esebuhlungwini obungathe-thekiyo lo mntwana.



“Kaloku, Sithandwa,” utfshilo unina, “umntu onga-  
zange afundise akayazi, engayinanze nganto loo nto  
yaloo mfundo. Umntu oyaziyo akangeyivumi naka-  
ncinci loo nto. Mna mntu owakuthantamisayo, ebunzi-  
meni, ndiza kuyimela loo nto. Akusoze uye apho mntwan’  
am ndisekho,” ifunge yagqibela le mazi se ilugwalanzipho.

“Hayi, yo!” Itfshilo intombi, “andiyiyo loo nto mna.  
Ayinakuhlela mna loo nto konke, konke, konke, mpela,  
tu.” Utsho lo mntwana sel’ezula-zula ngumsindo.  
Umthuthuzele ke noko uNojenti umtwana wakhe  
embonisa ukuba esekho yena, Nojenti, ayinakwenzeka  
loo nto konke.

Kuyiwe kulalwa ke ngobaloo mhla ubusuku kungekho  
ndaBa kwelo khaya. Ingulowo uye ngendawo yakhe  
yokulala.

Ngosuku olulandelayo, emva kwesidlo sakusasa,  
kugaleleke uGosa, uDlamin’ omkhulu. Akuba engenile  
uGosa, uwe ngazo ezezolo uNojenti, emchubela yonke  
injece uGosa lo. Uve weva uGosa, wasel’eqonda ukuba  
oku kukumka kwemali yakhe ebingekahlawulwa yonke  
nguNolizwe. Kwesi sithuba ke, uvakele esithi umbem:  
“Nkosk. Mziwandile, loo nto andinakho konke ukuyi-  
phendula. Yimicimbi yasekhay’ apha leyo, ingeyiyo  
yasemaZizini. Kodwa ke ndinga ndingee chapha le  
ndawana; noko asinto inampumelelo ukwendiselana  
ngabantwana abangelululo udidi olunye. Nje ngoko omnye  
ingowasebuqabeni, omnye ingowasesikolweni, efunde  
nje ngalo wenu ke, yinto engaqondwa nasisidenge ukuba  
aabo babini abangebi nakho ukwaakha umzi wabo ume,  
kuba, ngokuqinisekileyo, abanakudibana ngezimvo,  
neengqondo zaBo azinakho ukuphakelana. Loo nto yona  
icacile. Nge ndithetha ngaphezu koku, Nkosikazi, ukuba

be kuxoxwa umcimbi onje ngalo. Kodwa, ngalinye lona, ayingeze yabukeka into yokuthwalwa kweTitshalakazi, kuba akutshatwa ngaabo basemaqabeni. Umntwan' omntu uthwalwa oku kwenxhowa yombona."

Ngeli xefa ke uDlamini lo acacisa le nyaniso yakhe, uNojenti wayengasathethi yena. Wayesel' ephulaphule uGosa, sel' eman' ukunqwala ngentloko ephindapinda njalo, eqondisa ukuba uGosa uthetha kanye ezi zinto ziyinyaniso eyaziwa nguye, yena Nojenti. Ivakele isithi ke imazi enkulu, "Kunjalo nje, Gosa, kunjalo kanye. Waye lo wam umntwana engasoze ahlelwe yiloo nto. Umntwana endazama kangaka ukumfundisa, ndimfundisa ndedwa. Ukuba kwakungavelanga uncedo lwakho Gosa, ngel'engazange aye eSinaleni."

Akuba ehlawulwe ke uGosa ubuncinane betyala lemali yakhe abe eze kuphuthuma yona, ucele indlela, ekuthe ke emva kweencokwana ezingephi, wabulisa, wahamba.



## ISAHLUKO 15

### ANDIKHATHALI!

“Bota Titjhala!”

“Bota, Titjhalakazi!”

KuBulisana aaba babini ngenye intsasa, uNonzwakazi noFikile. Kungena uNonzwakazi kumzi abe ekholisa kakhulu uFikile ukuya kuchitha ixefa kuwo. Ubebonwa futhi noTitjhala kuloo mzi ngabantu belali le, babede babuzane abanye ukuba uTitjhala lo angaba uyolelwe yinto ni na kuwo, ingenguwo nomzi obalulekileyo nje.

Yayingumzi ekwakungekho mntu oyindoda kuwo. Ewe, yayilelo khaphukhaphu lomzi eli. Wayelapho ke uTitjhala nje ngelemihla. Wayengena apho ke uNonzwakazi esika kukho uTitjhala lo.

“Yinto ni na, Titjhala, ukuthi kwa kusasa kangaka uBe se ulapha kwaMrs. Koos?” ubuze watsho.

“Hayi, Titjhalakazi, ndihamba nje kodwa.”

“Be ndivela phaya endlwini yakho, ndafika ungekho, kanti se ulapha.”

“Ubufuna ukuba ndikwenzele nto ni, Nkosazana?”

“Be ndifuna ukukuxelela ukuba uNolizwe uza kufika namhla nje emva kwemini.”

“O-o! ziindaba ezo. Uza kuhlala ithuba elingakanani?”

“Andazi ke, noko ndingeva ngaye akufika.” Besanco-kola njalo kwangena umnikazi-mzi esiza naloo nto abe ethunywe ukuza kuphuthuma yona uNonzwakazi ngunina.

Eyithabathile ke uNonzwakazi loo nto, ubulele, waha-  
mba bengabanga babuye bancokole nomhlobo lowo  
wakhe.

“Kowu! Nkosikazi, uphantse ukundibaqa ke lo  
mntwana uphum’ apha.” Kutsho uFikile kuMrs. Koos  
akuba emkile uNonzwakazi.

“Ewe ndiqondile nam ukuba ukumise kakubi. Ufumane  
wayithi ni ke Titshala?” ehleka.

“Yo! Ndifumane ndayithi nca ngomlenze wetafile,  
kuba ndimbone sel’ engene lo mntwana. Ndothuswe  
kukungena kwakhe ndingakhumbulele, ndafumane nda-  
yinyengeza, andingeqiniseki ukuba akayibonanga.”

“Ndiraniswe kukuba abuze into oze kwenza yona  
apha.”

“Kodwa ndiya mthemba kakhulu, akafane athethe  
noko.”

“Akakusuka axelele uNolizwe ukuthi uya sela Titshala?  
Naantso into endixhalele yona mna.”

“Andikhathali. Andinakuyeka ibulanti ngenxa ka-  
Nolizwe. Andimthandi kanga ngolo hlobo.”

“Awu! Titshala, yinto ni ke ngoku le uyithethayo?  
Uthetha ukuthi akumthandi kakhulu umntwana omhle  
oluya hlobo?” ubuze watsho emangalisiwe uMrs. Koos.

“Ndiya mthanda kodwa kungelulo olu hlobo luyekisa  
ibulanti,” ethulula embodleleni esela, kuba ibe iyiyi  
laa nto ayithe nca ngomlenze wetafile ukungena kuka-  
Nonzwakazi.

“Ndisiva ngathi niza kutshata nje, iyinyaniso loo nto?”  
Encuma.

“Eyona nto,” waphendula umduna akukhov’ ukubla-  
simla yigrangqa, “nditsalwa yiyo, nede yenza ukuba ma  
ndimtshate, bubutyebi obuya bukayise.”



“Awu! Uthi ni na Titjhala, iya kwenzeka njani loo nto?”

“Ngamacebo kanina.”

“Uthetha ukuthi unina kaNolizwe angenza iindlela zokuqhatha umyeni wakhe ngobutyebi babo abunike uNolizwe?” ubuze watsho omnye sel’ enga angeva ngaphezu koko akuvayo.

“Ewe, se injalo loo nto.”

“Njani njalo Titjhala?”

“Ngeendlela ezithile endinzenayo ukuzichaza ngoku. Kodwa yena uMzimasi akanamali ebankini, naxa yena acinga ukuba unayo. Into yokuqala, akayi ngokwakhe ebankini, uthumela umfazi. Ke umfazi yena uyibalela egameni lakhe imali ezenza umhlolokazi; afumane ke iphepha eliqinisela loo nto yokuuba imali yeyakhe. Kaloku umfo lowa akazi nto ngezo nto zasebankini, akafundanga. Mna, ezi zinto ndiziboniswa nguNolizwe. Ndiyibonile incwadi leyo yebanki, ndilibone ngawam amehlo negama likaNolizwe kwamanye amaphepha nje ngendlalifa kuloo mali. Kaloku unina kaNolizwe wenze ngabom ukuba ma ndizazi ezi zinto, ukuze ndingenzi ngakumbi ndiyitshate intombi yakhe. Undithanda umaqal’ afike loo mfazi. Nangoku, akukho mntu wazi nento le ngalo mtshato wethu phaya kwaMziwandile, ngunina kaNolizwe kuuphela owaziyo ngawo. Kanga ngokuba na —”

“Kha ume ke Titjhala ndikhe ndibuze,” inqumle yatsho le nkosikazi esakhatywe esifubeni njalo lo mfana. Kuba injalo yona igqangqa xa imtyhutyha imithambo umntu, imthethisa nezakwaGqira. “Le mali ingaba yimali ni kanye?”

“Ngamakhulu amahlanu ceponti,” wamxelela.

“Into ni! Amakhulu amahlanu!”

“Kunjalo kanye. Loo makhulu akuthethwa iifeleni, ziiponti.”

Kwesi sithuba ke baphazanyiswe kukudlula kwenqwelwana yamahafe ekwakukhwele uNolizwe kuyo evela kowabo esiza kuchitha iholide yeveki kwaninalume, apho wayehlala khona esafunda.

Kwathi kanti lo mfana akasaqondi ukuba se kusemva kwemini, oko afike kulo mzi kaMrs. Koos kusasa. Akazange abe saqonda ukuba se ihambe kangako imini, ehleli apho eman'ukubiza indyuwana njalo, ehleli ethetha nezifihlwayo. Phofu wayethanda ukuya kusasa apho esenzela ukuba angabonwa xa ayayo kwa nokubuya, kuaba emva kwemini babekholise ukuphithizela abantu kunexefa lakusasa. Ubulisile ke kuMrs. Koos, wanduluka ukusinga ekhaya.



## ISAHLUKO 16

### NAASO ISISULU!

Kuloo ndlu inkulu, ngexefa langokuhlwa, kwakuzele kuphithizela ngabantu bazo zonke iindidi.

Kwakufufu kule ndlu ngendlela engathethekiyo, kuba kwakuschlotyeni. Wawungaliva apho ivumba lomsi wecuba usangena emnyango. Kwakutshaywa ziingedle, kunxilwa ngamanxila Indlu le yayingangeni mpepho, izele lifuthe lomoya ofufu. Wawungathi uhleli ithuba elide apho uzive ucubukile, usozela. Ingxolo eyayilapho yeenza ukuba angabi nakulala owayelapho. Babephuma bengena bebonakala bechwayitile.

Apha ke kwakuseholweni, eKompotyisi. Kwakungumhla womdaniso ngobo busuku. Kwababelapho singabalula ababini kuuphela, uNolizwe Mziwandile noFikile Mpambani. Kuthe emva kwethuba kudaniswa, ebonakala engachwayitile uNolizwe, ubuze uFikile wathi, "Noli, kuthe ni ngathi akonwabanga nje?" ngobubele.

"Andonwabanga konke, Fiks," kalusizi.

"Ewe ndiya bona nam ukuba akonwabanga. Xa mna ndilapha kunye nawe, ingaba ise yinto ni engakonwabisiyo, kha undixelele, ukhathazwa yini?"

"Ndingakuxelela, kodwa sibe sedwa. Yiza siphume phandle ndikuchazele yonke injece."

Baphumile ke bobabini phandle.

"Kha utsho ke, Noli, yinto ni ongandixelela yona," ubuze watsho uFikile sel' enga angayiva le nkathazo.

Ungene emxholweni kwa oko omnye ngokwendiswa

kwakhe nguyise. Uchaze wafiya ayilibeleyo ekuthe akukhov' ukuchaza kwee nzwanga isizungu kungekho uthethayo.

Kuthethe kwa uFikile wathi: "Ke undixelela czi zinto ukuBa ma ndithi ni mna? KuBa ukuBa uTata wakho uthande ukukwendisela kwaabo bantu, kunyanzelekile ukuBa uwuthobele loo mthetho, uye."

"Awu, Fikile, mnta-kamama! Angaba la mazwi aphuma kuwe ngenene? Yinto ni kodwa Fiks, undidanisela ni? Xa ndilahlwe ekhaya, ize ngoku ndilahlwe nanguwe, ndoba yini? Kha ucinge Sithandwa ukuBa, xa ndinokwendiselwa eqabeni akukho kulahlwa kudlula oko." Wawathetha la mazwi lo mntwana sel' elila iinyembezi zobukhakha. Kuthe ke ekuyixoxeni kwabo le ngxaki, wavakala esenza amabuyambo okaMpambani esithi: "Kulungile ke, ma se ndithumela abantu kowenu ngomso oku, baye kukucela."

Uphendule wathi omnye, "Akungebi sanceda nto ukuya kundicela ngoku, kuBa se ndiceliwe."

"Ma sithi ni ke ngoku?"

"Ma —"

"Ewe, thetha, Sithandwa."

"Ma sitfha — si — sitfhate," uwatfho la mazwi ebunzimeni.

Ibe lithuba kuthe cwaka emva kwale mpendulo ka-Titfhalakazi. Wayekhangeleka ngathi uya cinga umfana. Wayecinga esenje nje: "Naaso isisulu simi ngamlenzana mnye, amakhulu amahlanu eeponti, xa ndinokumtfhata lo mtwana ndoba sisityebi sendoda. Ewe, ukuzuza umfazi ndingamlobolanga, koku kulobolisa kungaka kwalapha, ngakumbi ititfhalakazi kubizwa inkuntyula yento angayaziyo naye umntu."



Kuthe xa alapho lo mfana ngeengcinga woothuswa kukuthetha kukaNolizwe awayesel' enlibele ngoku.

“Yinto ni, Dali, uthe cwaka kasithukuthezi kangaka nje, ucinga nto ni ngoku?” ubuze watsho uNolizwe.

“Ndicinga ngam nawe,” uphendule watsho omnye.

“Kuba sithe ni?” encuma.

“Kuba siza kuba yindoda nomfazi.”

“Iza kuba yinto yanini ke leyo, Fiks?” embungezela.

“Ngomso.” Bawolana.

Yaba lelo gama linye kuuphela, ‘ngomso,’ kodwa lilodwa nje lamzisela lo mntwana ilizwe lonke liphela.

Wayeyithanda inkumbulo yokuba ‘ngomso’ uza kuba nguNkosk. Mpambani de kube ngunaphakade. Loo nkumbulo yodwa yeenza ukuba azive esekuchwayiteni okukhulu. Kwathi naxa kwakuse kuza kusa, kwaba kukhona enqwenela ukuba ibe babemi phambi komFundisi ngelo lixa.

Ngemivuyo waziphosa kuso isithandwa sakhe, naso samamkela ngobubele.

Emva komdaniso bagodukile, baya kwahlukana phambi kwesango kuloNonzwakazi.

## ISAHLUKO 17

### KUGQITYIWE!

Intsimbi yefumi, ngosuku olwalumiselwe umtshato, ibabethele se bekwilalana engasese kwedolophu leyo yaseAlexandria, kwindawana ekwakusithwa ukubizwa kuseSingeni. Babelapho kumzi wakomkhulu phambi kwemantyi. Batshatishiwe ke apho, ekuthe bakugqiba bagoduka. Lalingelihle izulu ngaloo mhla, kuvuthuza umoya woqhwithela, kuqhuma uthuli kuloo ndlela babehamba ngayo. Yayikhangeleka imbi indalo, isiwa ngapha nangapha imithi ecaleni kwendlela. Zazidloba iinkomo zigxwala, zixwesa imigeduka namathambeka, athi namahafe ezintilini abaleka aazizityambela ebaleka ugqatso olungayi ndawo. Kwakufingiza amafu amnyama esibakabakeni, ephithizela engemanga ndawo nye. Lalisezisa. Zazizifihle phakathi ematyholweni iintaka zezulu, oozingqwangi, manxanxadi, makhwebula nezinye iintaka zesinga, ungenakububona ubungcwalisa boku-bukeka kwazo. Ngalinye, yona imini le yayingentle.

Kuhanjiwe ke noko ngaaba babini kungekho uthethayo kuloo ndlela. Babebonakala bengayichwayitele into yokuba namhla beyindoda nomfazi. Phofu kwakucacile ukuba babecinga ngaso esi siganeko salo mhla, naxa kwakungekho kusivuyela kubeke phi.

Mhlawumbi babecinga nzulu, becinga ukuba laliza kubajonga njani na ilizwe phantsi kwesi senzo. Babekhohliwe yimpendulo xa ilizwe liya kubuza ukuba benze



nto ni na ngoBunkokeli babo, bengazi ukuBa bayA kube babizwe ngokuBa bazizo izibane ezisendulini ezikhanyisela iAfrika entsundu yonke iphela. Ewe, laqala ixhala labo labakhumbuza into abayiyo elizweni.

Bahambile ke noko kunjalo phantsi kwelo thunzi lale meko, kuthe cwaka kungancokolwa. Ude wathetha uNolizwe wathi: "Fiks, ndicinga ukuBa ma sahlukane apha, singangeni apha edolophini sihamba sobabini."

"NgokuBa kuthe ni?" Ubuze watsho omnye.

"Noko ndiziva ndisoyika abantu, ngathi baza kusuka bayiqonde le nto yethu."

"Hayi ke, xa utshoyo singenje njalo."

"Kodwa ke Fiks ma khe ndiqonde ezi zinto phambi kokuba sahlukane. Nje ngokuBa ke sitshatile, ndinga ndingaqonda ukuBa ukuthabathela namhla ndiza kuthi ni na. Ndiza kubuyela ekhaya na nokuba ndiza kuya kowenu? Ndiza kubuyela esikolweni nokuba ndiza kuhlala phantsi emzini wam kusini na? Ezo nto ke ndiya funa ukuziqonda ukuze ndibe nenkcazo ezeleyo kumama ngeenjongo zethu." Ivakele izibuzela isitsho inzwakazi kaMzimasi

Uthe nqumama kwesi sithuba okaMpambani ecinga. Wayexakiwe yeyona nto angabeka yona kwezo zibuzwayo. Lalimyile kwaphela lo mfana. Ethe cwaka njalo, kubuye kwathetha uNolizwe wathi, "Yinto ni na Sithandwa ungathethi nje?"

"Hayi," uphendule watsho omnye, "ukungaphenduli oku ndenziwa kukuxakwa yeyona nto ndingenza yona."

"Eyona nto ke obe wena usithi uza kwenza yona ngam xa ndingumfazi wakho, ubusithi uza kundibeka phi?"

Nalapha akaBanga nampendulo okaMpambani. Yayimi ingqondo yalo mfana ingasebenzi, phofu kubonakala

ukuba wayengenanto wayelungiselele yona kuko konke oku. Uvakele esithi emzuzwini, "Noli," kuba babe-sabizana njalo, "andiyazi into endingenza yona ukuze ndibe ndenza ngobuchule, ucebisa nto ni ke wena, Sithandwa?"

"Mna ndicinga ukuba ma ndiye kwazisa umama ukuba sitfhatile. Nguye oya kusicebisa ukuba ma senze nto ni na ke," utfhilo uNolizwe.

"Hayi ke kulungile," uvakele esitfho umfana.

"Ndiza kugoduka kwa namhla nje ke, ukuze ndikubalele ndikwazise okuthethwe ngumama. Okwangoku ma sahlukane, ndiya themba ukuba kwezayo iveki ndobuye ndifike apha," ugqibele ngelo uNolizwe.

Babulisene ke baahlukana.



## ISAHLUKO 18

### NDICELA INDLELA!

“Dinga, kha ume ndikuncede, andibanga nakho ukuma ndikubukele usiinda-sindeka nenyanda engaka yeenkuni.”

Litjhilo ilizwi phakathi kwamatyholo awayelapho, awathi engakhange abeke u Nomadinga wamazimnini-lo kwa oko. Kwakuxa wayezama ukuzithwalisa inyanda yeenkuni ekwakucacile ukuba yayingaphezu kwamandla akhe.

Wathi akuliva elo lizwi wanga ubethwe ngumbane, wema kuloo ndawo esaxhase loo nyanda ngenxa yomothuko. Inge intliziyo yakhe imi, kuza wayengalindele mntu apho, kwakusendle, eqinisekile ukuba uyedwa kuloo ndawo waza wabaqwa ngoyena mntu abe engalindele ukuba angambona apho. Lo ke yayinguLungile.

Uthe ke akuba sel' efikile uLungile, suke wayithi tyaa umntu inyanda yakhe, phofu engaqondi ukuba uyiyekile. Wothuswe kukutsiba kukaLungile enqanda ukuba ingawinyanda leyo, esoyikela ukuqhawuka kweminxeba eyayibotshwe ngayo.

“Yinto ni Dinga kuthe ni ngathi wothukile nje? Ngenyaniso be ndingafuni kukothusa, koko ndisuke ndabona ukuba uza kuzikuna ilungu lentamo ngale nyanda ingaka ukuba nkulu. Kakade ke Sithandwa, yinto ni uzibulala ngeenkuni ezingaka ukuba ninzi nje? Uthi kodwa ndobuye ndikuchole phi xa uthu qhwi?” Ubuze watsho uLungile ehleka intsinana ethambileyo yobubele.

Waphendula omnye esithi, "Hayi Titshala, noko undothusile, be ndingazi ukuba kungaba kho umntu okhoyo apha, be ndiqinisekile ukuba ndidedwa apha ndisenza onke la mabongo okuzinganga ngenyanda engaka yeenkuni. Owu! Ndothukile, zizwe zamaLawu!" Utsho ehlala phantsi encheni.

Akuba eyibeke phantsi inyanda uLungile, uye kuhlala phantsi naye ecaleni kowabo lowo se kuyinto emnandi kuhlekwa. Uvakele esithi uLungile, emzuzwini, "Dinga, andithandi ukuba uthi 'Titshala' kum xa undibizayo, ndithanda ukuba uthi 'Lungile.'"

"Yu!" Ukhuze watsho omnye, "noko andinakho ukukhampula ngegama ndinge ndiyintang' akho, andinakho ukuyenza loo nto, Titshala. Nangaphezu koko, wena ungumntu omkhulu, inkokeli yesizwe, ngako oko, nokuba be siziintanga, be ndiya kukuhlonipha nje ngomntu omkhulu wesizwe. Ndinyanisile na?" Utsho encumile emjonge ezinkozweni zamehlo uwabo lo, emjonge ngaloo mehlo angenazintloni kodwa efumayela imbeko.

"Unyanisile, Sithandwa," utshilo umfana, "leyo yimbeko ondinika yona, kodwa ndenza isicelo sokuba undibize ngegama, nje ngomhlobo wakho osenyongweni."

"Uyazi ukuba ndooyiswa kwa sekuqaleni ukwaala izicelo zakho. Kodwa esi sanamhla nje, ndiya saala mpela. Xola Sihlobo sam esisenyongweni." Itsho le ntombazana incume ngolubanzi uncumo.

Luncumo olu olungenakunyamezeleka kumfana onje ngalo kwintombazana enje ngale.

"Kakade ke Titshala ubusiya phi se undibaqa apha nje?"

"Be ndisoloko ndifuna ithuba lokukuqona, Dinga.



Ndikubonile ke usiza nganeno apha uphethe izenjana nenkatha, ndaase ndiqiniseka ukuba uya kutheza, ndabekeka ekhondweni, naanku ndilapha ngoku.”

“Ubundiqwenela nganto ni ke Sihlobo?”

“Ndinento endifuna ukuyicela kuwe Dinga.”

“Owu! Ezi zicelo! Yinto ni ngoku Sithandwa, ucela nto ni?”

“Ndicela indlela!” Uphendule watjho umfana.

Uthe nqumama omnye ecinga. Wayecinga enqatyelwe ngalqo magama mabini, kuba ayengena ngeendlela ezininzi kuye.

Ude wazinikela ngelithi. “Hayi bethu, undinqabisele mpela ke ngoku, andiyilandeli le ntetho yakho kha uyicacise.”

“Ndicela indlela eya kubazali bakho. Ndifuna ukukucela kubo ukuba ndikutjhate ube yinkosikazi yakowethu ngemvume yabo.”

Emva kwala mazwi kube yimizuzu eliqela kungekho uthethayo. Ide yayiphakamisa intloko yayo le nzwakazi, kuba ibiqondele konke oku, imjonge emehlweni lo mfana ingathethi phofu. Ude wabuza omnye wathi: “Yinto ni na wethu undijongele ni na kangaka?”

“Ndikujonge kuba ndithe manga kukuba yinto ni na engumtsalane kum ndingafundanga nje ngawe nje.”

“Izinto ezifumanekayo kuwe Dinga zezo be zingafumanekayo nakuyiphi na intombazana efundileyo.”

“Izinto ezinje nganto ni ke?”

“Ububele, uthando, imbeko, inkuthalo, ubulumko kwa nobunzwakazi. Ngaphezu kwezo nto ke, ndikuthanda ngaphezu kwayo nayiphi na intombazana efundileyo.”

“Andiqondi noko ngathi uya ndiphoxa. Umntu

akanakuba nazo zonke izinto ezilungileyo nje ngoko se uxelile ke.”

“Kanti ndithetha endikwaziyo, ezi zinto se ndizixelile zezo unazo ngenene, kunjalo nje akuziqwebanga ezo nto, uzelwe nazo wakhula nazo, andikuphoxi Sithandwa.”

“Ndiya bulela ukuyiva loo nto, naxa be ndinga kungathi kanti kunjalo ngenyani,” yatsho le nzwakazi kucaca ukuba iya zithandabuza mpela kule nto kuthiwa iyiyi ngulo mfana.

“Kunjalo kanye,” uqinisekise watsho omnye.

“Kodwa sihlobo,” yatsho le ntwanazana se imatshenkile ngoku, “ndingathanda ukuba undithembisa ukuba akusayi kuze undithuke ngokungafundi oko mhla soze sifikelele kumaxefa okungevani. Kuba, ukuba uya phawula, kukho amaxefa anjalo kubantu ababini abamanywe baanyama nye. Akuyiqondi loo nto wena?”

“Ewe, Dinga, ikho loo nto. Kodwa ndingakuthembisa ukuba andisayi kuze ndiyenze loo nto. Ngapha koko ndiya kumcela uSomandla ukuba athi ngofefe lwakhe asikhusele kweso sifo sokuxabana kwendoda nomfazi. Akutsho wena?” encuma.

“Ewe Sithandwa, nam ndiya kwenje njalo. Siya kwenje njalo ke?” encuma naye.

“Hm . . .,” wavuma uLungile enqwala, “se ndiqonda ukuba uya ndinikela indlela endibe ndicela yona.” Watsho lo mfana sel’ emsondeza ezingalweni uNomadinga. Zezo ngalo ezabanga ukuba lo mntwana alibale ukuba kuya hlwa. Zezo ngalo ezamnika ubuthongo bengqondo nentliziyo, awathi kanti eba uhleli nje yena kanti sel’ ephupha. Walibona ephupheni ikhaya labo lisendulini eluhlaza lifaqwe bubuyoko-yoko beentyatyambo ezimhlophe. Kwakuphithizela amahotyazana neenkuku ezimhlo-



phe ebaleni phambi koxande oluqatywe mhlophe. Naabo abadlezana beenkuku belandelwa ngamantfontso amhlotshana, naango amaxhwane eegufa namatakane cembuuzi eloba-dloba enkundleni enencha eluhlaza. Phantsi komthi omkhulu womnchunu, naako kudlala intwana-zana inxibe ilokhwana imhlotshana, idlalisa ngoonopopi, iteketa ithetha noonopopi bayo itsho ngaloo mehlo makhulu ngathi ngakayise.

Yaphupha yeenje njalo le ntokazi ekuthe, se kulibalekile, kwathetha uLungile wathi: "Kuthe ni Sithandwa uyengezelisa iinyembezi nje, phofu uncuma nokuncuma?"

"O!" yoothuka yatsho. "Ndiya yengezelisa na Sihlobo sam?"

"Ndi bona njalo."

"Andiqondi, ndiba mna ndithule nje kodwa," itshilo le nzwakazi ifihla iphupha layo, "kodwa ke yinto ni ungadixeleli nje uku ba kuhlwe kangaka kanti, mntu ndini!" ephakama .

"Nam andiqondanga uku ba ndikulibazise kangaka, ndixolele mntakwethu, Dinga."

"Ndiya kuxolela sihlobo," encuma.

"Yeka ndikuthwalele inyanda yakho," watsho uLungile ehleka. Wahleka nomnye esithi, "Owu! Yinto ni kodwa Titshala undihlekisela ni na kangaka? Wakha wabonwa phi umfo othwele inyanda yeenkuni? Owu, hayi suka wethu m's'ukundihlekisa!"

"Kanti ndiza kuyithwala," watsho omnye ehleka. "Zisa apha inkatha leyo uphathe umnqwazi wam lo wena. Ndiza kuyithwala mna wonke lo mgama unamatyholo, ndikunike ke wena xa siza kuphumela ethafeni ngaphambili." Utsho uLungile sel' efile yintsini, nowabo ehleka okwakhe. Ude wayithwala ke inyanda, banduluka.

## ISAHLUKO 19

### AKUKUHLE!

Ngentsasa eyayintle kunene kugaleleke kwaFikile Mpambani inkwenkwana awabe eyithume ukuya kukhangela iincwadi zakhe ezazingaba zifikile ePosini.

“Azikho namhla nje iincwadi ePosini Titjhala, ndifumene yaanye kuuphela,” yatjho le nkwenkwana ihambisa loo ncwadi inye kuTitjhala.

“Undincedile nkwenkw’ am. Ina naantsi ipeni uze uzifunele iilekese, ungagoduka ke ngoku.”

“Enkosi Titjhala,” yabulela inkwenkwe yemka.

Uyivulile uTitjhala incwadi awayesel’ eqonda ukuba ivela kumlingane wakhe. Uyifunde ngokukhawuleza weenje nje:

EluManyanweni.

11 Tjhaz’ iimpuzi, 1926.

Myeni wam othandekayo,

Ndikwazisa ngesigqibo sam nomama malunga kenomcimbi lo wethu.

Nje ngoko safiyana sixakwe yeyona nto esingenza yona, ndithethile nomama ndamazisa ngomtshato wethu, endivuya ukuthi kuwe umama uyivuyele kakhulu loo nto, esithi ibingumnqweno wakhe lowo kakade. Yena ke ucebisa ukuba ma silijiye elokuzalwa kwethu siye kuzonwabisa apho singenakufunyanwa khona ngutata. Xa ndikuxelela inyaniso, akukuhle mpela kweli laseluManyanweni, izinto zimi ngenye indlela, azihambanga nje ngokuba be sicinga.



Amaqaba sel' clobole agqiba apha, se kulindeleke ukuba ma ndithwalwe ndisiwe kuloo mzi nangawuphi na umhla. Siya kuba lapho eAlexandria nomama kwezayo iveki size kukhupha nemali ebankini silungi-selele ukuhamba.

Ndiya bulisa,

Mna owakho ngenene,

Nolizwe.

Uthe akugqiba ukuyifunda loo ncwadi lo mfana, wayisonga kancinane ebonakala encuma esezingcingeni. Akuba eyifakile esinxhotyeni sayo, uqalile lo mfana wahamba-hamba esihla enyuka kumgangatho welo gumbi awayekulo, izandla ezifake macal' omabini ezinxhoweni zebulukhwe yakhe. Wayekhangeleka ecinga, ecinga nzulu.

Esacinga njalo, wothuswe kukunkqonkqoza okufufu okwavakala emnyango.

"Ngena," utshilo.

"Molo Fiks!" Kubulise uNolizwe sel' emaphikana.

"Molo Noli!" Ubulisile nomnye ngomothuko. "Kuthe ni, waalapha?" emangalisiwe.

"Ewe, silapha nomama, phofu ndimjiye phaya kwamalume yena. Size ebankini," uphendule weenje njalo ethethela phantsi.

"O! Be kungathi niza kufika kwiveki ezayo nje kubuye kwathi ni ngoku?"

"Umama uqondile ukuba kode konakale sisalinde loo veki izayo, kanti yena ufuna ukuba kuthi kusihla nayiphi na into ibe yona imali se ingakuthi, sibe nokwenza nayiphi na into esizinyulela ukwenza yona, sithi ukuba siya hamba singabanjzelwa nto."

"Ke uze kuthi ni apha kum wena?"

“Ndize kufuna impendulo yakho ngeli cebo likamama. Umama ufuna ukwazi ukuḅa siya lamkela na icebo lakhe, phambi kokuḅa aye kukhupha imali.” Kuthe kwakuḅa lapha, wabonakala ecinga umfana engaphenduli. Uthe emzuzwini: “Kulungile Noli, ndiya vuma ukuhamba kwa kamsinyane xa inokufumaneka imali yokuḅa senje njalo.”

“Ngokuqinisekileyo, siza kuyifumana yona imali. Akukho nentandabuzo ngaloo nto,” utjhilo uNolizwe.

“Hayi ke, ma ndingakubambezeli, zoda zivalwe iibanki.” Uphendule watjho umfana emjonge ezinkozweni zamehlo uwaḅo lowo.

“Yiza kaloku nawe, umama uya nqwena ukuḅa akhe athethe nawe.”

“Kulungile ke, ibani nihamba ke ndolandela mna. Ndiya kunifumana phi?”

“EStandard Bank eMain Street. Ukuḅa ufike se simkile, uya kusifumana evenkileni yakwaClark, uvile ke?” encuma.

“Ewe ndivile, ndiya kwenza loo nto,” naye encuma.

“Uz’ ungalibali ke toḅo,” ebaleka ephuma uNolizwe.

“Andisokulibala Sithandwa,” elandelisa nomnye ekhwaza. Efikile uNolizwe kunina, banduluka ukusinga esixekweni. Akuzange kuḅe kho nkathazo ekuyikhupheni imali. OkaMpambani wafika yena se kusithiwa be belapho ebankini. Uhambe ke waya kwivenkile ebixeliwe, wabafumana apho.

“O! ude wafika Fiks?” uvakele esitjho uNolizwe akuba engena uFikile evenkileni apho, “Mama naanku unyana wakho engena,” uhambise watjho ebekisa kuNojenti.



“Ewe, molo ke nyana,” use isandla uNojenti ezele luncumo.

“Ewe ke Mama,” ebulisa naye ngoncumo.

“Tyhini, nisaphila na Titshala?”

“Sihlel’ enkosi Mama, uMama uphilile yena?”

“Siya vuswa tojo nathi.”

“Ewe bethu.”

“Hayi tojo Titshala andigexeli nt’ imbi.”

“Hm . . .”

“Ziimeko nje zentlalo elusizi.”

“Ndiya bona Maa.”

“Inene mntwan’am, ubona nje akukuhle phandl’ apha.”

“Ewe bethu.”

“Hayi khona kwezi ntsuku.”

“Ewe.”

“Hayi mntwan’am, intlalo yam yona yebuhlungu kwa-phela.”

“Hm!”

“KuBa nangoku ndilapha nje asikuko kuthanda kwam.”

“Hm . . .”

“Laa mfo wam usuke waangathi unogezo.”

“Ewe, ewe! hm!”

“Loo nto kusuke kubonakale ukuBa angambulala nokumbulala lo mntwan’am ngenxa yalaa maqaba aseBonxa.”

“Hm! Uthi ni na Xhewukazi!”

“Yoo! Int’embi mntwan’am. Kanga ngokuba ngoku ndicinge enye into endakukuxelela sakufika phaya kwa-kho, andinakuyithetha apha nje ngoko uqonda ke nawe.”

“Hayi ndiya qonda nam Mama.”

“Hayi ke, kulungile nyana, ma se ndixhefa lo mntwana enze msinyane. UNolizwe akasokuze emke kwindawo enempahla, uyithanda impahla akazincedi. Ndinosisi nguwe, uya kuthi ju nguye.”

Uwathethe la mazwi okugqibela uNojenti sel’ehleka kuyinto emnandi. Wayesel’eman’ ukuthi qhuzu qhuzu ngentsinana yembeko naye uTitjhala, nje ngamkhwenyana kaloku.

Kuthengwe ke kwagqitywa, kwandulukwa ukusinga kwaFikile. Befikile apho, iqalile imazi enkulu uNojenti yangena emxholweni, wabe ke umfazana eququzela emzini wakhe apha elungiselela izinto ezingaba zinokusiwa phantsi kwempumlo. Lo gama asaququzelayo ibe ngulo kuhlinzwa impuku ngumntu nomkhwenyana wakhe.

UNojenti uyivule ingxoxo ngelithi: “Mntwan’am, andizi kuba santyuntya, ndiza kuwenza abe mafutjhane kakhulu amazwi am.”

“Qhuba wena Mama ndiya mamela,” utfhilo unyana ekrolonqa inqawa ukuba atjhaye.

“UNolizwe uyendiswa,” iqhuba yeenje njalo le mazi.” Esendiswa nje ke, wendiselwa emaqabeni angazi no ‘A.’ Ke kaloku ke, se ndivile ukuba nitjhatile, ndavuya mna kuba ibingumnqweno wam lowo. Ndithe ndakuqonda ukuba lo mntwana wode emke namagabangaba ase-Bonxa, ndamcebisa ukuba ma nithabathe imali le nihambe niye kuzimela apho nithande khona, nje ngoko ningabantu abafundileyo, niziqonda neendawo zelizwe, nozinyulela ngokwenu eningaya kuyo. Ukuba anenjanga njalo, niya kuba nindenzakalisile. Yosuka icace yonke into ukuba nithe nahlala kwa lapha, ndibe sengozini ke mna kulaa mfo, ndisikwe nasenkonzweni, kanti nani niya kugxothwa ezikolweni ningabuye nifundise. Kanti



ukuba nibale iincwadi zokucela ukufoxa kwezo zikolo zenu, loo nto ayikuba nabungozi, ningabuya nicele umsebenzi kwiziphata-mandla apho niya khona.

“Xa nditshoyo ke mntwan’am ndizama ukunicebisa ukuba nimke apha. Naantso imali eyoba kukuphila kwenu.” Utjho sel’ ekhupha isipha seento eziluhlaza amaphepha emali. Usihambise eso sipha nje ngoko sinjalo kuFikile kaMpambani.

Lamya lo mfana, wasuka waayinto emanzi kukubila ngesiquphe wangenwa lungcangcazelo. Uthe engakhange enze nezwi, wazolula izandla zakhe ezinedumbe wawamkela amakhulu amahlanu eeponti.

Emva kwemizuzu eliqela engenakuthetha, ude wavakala esithi: “Mama, andinalo nelinye endingalibekisayo kuwe. Andiyazi indlela endingakubulela ngayo ndisuke ndaasisidenge, ndaayinkuku isikwe umlomo. Ndi — ndi — ndixakiwe ngoku.”

“Hayi mntwan’am, akukho nto yakubulelwa kuloo nto. Kaloku thina bazali bempucuko sazi ngokumhlophe ukuba simele ukubasebenzela abantwana besebancinane ize kuthi xa bafikelele kwixabiso lobuntu babese benayo yokuziqalela ubom babo beli lizwe. Ngako oko ke akukho nto yakubulelwa kuloo nto,” yatjho imazi enkulu.

Kwesi sithuba ke kungene uNolizwe nezinto ezijufu kwasetyenzwana nazo zibunqaphela zona iindaba, kude ngelikade kwathetha uNolizwe wathi: “Ke Mama ucinga ukuba singanduluka nini apha?”

“Nokuba be ninokuhamba ngomso oku be kukhona kuthe nqo kum,” uphendule watjho unina ncuma.

Ucinga ukuba singaya phi ke Maa?” iphinde yabuza intombi.

“Ndicinga ukuba indawo eya kunilungela liBayi. Kuba leyo yindawo ebanzi kakhulu, ngaphaa koko siva ukuba kukwabamb’ ezakhe apho, loo nto ithetha ukuthi akukho mntu uqwalasele nto yamntu, ingulowo ugcine eyakhe imicimbi engananze kugqala nto ngemicimbi yabanye abantu.”

Weenje njalo uNojenti ukubacacisela ngale ndawo iliBayi aaba bantwana wanga kanye ngumntu wakhona.

“Loo nto ithetha ukuthi ke Maa akukho mntu uya kusibuza nto namvela-phi nanto ni na eyelele kwezo?” Yongeze yatfho intombi yakhe ibuza.

“Nditheth’ ukutfho kanye sana lwam.”

“Kowu! Ngathi yeyona ndawo iya kusilungela leyo,” itfshilo intombi iwahlabe kumyeni wayo amehlo. Uhle waqonda naye umduna ukuba loo mehlo amjongileyo ayacela, ecela ukuba ma kakhe avelise ezakhe izimvo ngomcimbi lo osetafileni, ayeke ukuba soloko eqokobile xa kucetyiswanayo, ingoyena oyindoda.

Ude waphendula ke uꝑeme lo wathi: “Umama ucife eyona ndawo kanye endibe ndisoloko ndibeke yona apha engqondweni yam.”

“Ucinga okokuba singahamba nini ke Fiks?” Ibuze yatfho inkosikazi se kubonakala ukuba ithabathekile mpela. “Ndicinga ukuba mna ma sihambe kule veki izayo, ngolwesiHlanu,” uphendule watfho umf’ omkhulu.

Kuthe kwakubonakala ukuba kuthe nzwanga emva kwala mazwi ale nkosi, kubuye kwathetha kwa yona yathi: “Ndicinga ukuthi elo thuba liya kusanela ukuba senze amalungiselelo kakuhle.”

“Hayi kunjalo phofu,” iphendule yatfho inkosikazi, “kodwa ke akukho mntu waziyo ukuba kungehla nto ni



na kwezi ntsukwana ukusa kolwesiHlanu, kuBa laa maqaba ahlele ukundithwala naxeja liphi na.”

“Noko asinakuzixhoma kakhulu kuloo nto, Noli. Ma sithembe nje ukuBa olo suku luya kusifikela kuse-kuhle,” womeleze ngelitshoyo okaMpambani.

Emva kwesi sidlo kulungiselelwe ukugoduka ngu-Nolizwe nonina, ekuthe ke ba kuBa belungele indlela, ba bulisa kamnumzana lowo befiya kuyinto enjalo.

АБАФО БАСЕ-САВА

“Makwedini kha nikhangele ukubainja le ikhonkotha nto ni na kangaka. Niya kuthi ni ukusuka nonwabeinja ikhonkotha, ningamakhwenkwe okwenza ni?” Kutsho uZenzile Daniso emakhwenkweni kwakuba kukhonkothainja yakhe kasithukuthezi phandle phaya.

Ephumile ke amakhwenkwe ayibizeleinja ngokubona ukuba ithintele abantu basemzini. Yayingamadoda amabini evethe ezimbeje-mbeje iingufo zasemLungwini.

“Heke! nisincedile makwedini,” ivakele isitsho enye. “Be se sikhohlene nayo le nja, isaala ukuba ma sihambele phambili, suke kubonakale ukuba iza kusidlavula saku-funa ukuthi nyi ukuhambela phambili.” Akuba engaphenduli amakhwenkwe ubuzile wathi:

“Ngumzi ka Daniso lo makwedini?”

“Ewe Tata nguwo,” iphendule yatsho enye inkwenkwe. Baye bafika ke endlwini, bankqonkqoza.

“Phakathi!” Uphendule umnini-mzi. Bangena.

“Ewe, kuphunywa phi na ngamadoda la?” Ubuze weenje njalo okaDaniso bakuba behleli phantsi abahambi.

“Siphuma ezantsi eCawa, Bawo,” iphendule yatsho enye yala madoda.

“Ewe!”

“Yiloo nto Bawo.”

“Hm!”



“Yiloo nto bethu.”

“He-e-e!” utfihilo umini-mzi elunga ukuhlala.

Kwakuba kuthe nzwanga kwesi sithuba, uqubule inqawa yakhe ehambisa kwa khona esithi: “Ewe, manene, kha nitfho kaloku ngokwenu, kusingwa phi ziinkosi ezi zam?”

“Sihambile kumzi wakwaDaniso emaGqwaJini.”

“Ewe!”

“Ke kaloku ke, ngenxa yokungalazi ilizwe eli, nomzi lowo singawazi apho umi khona, sifumane sathi ma singene sibuzise.”

“Ewe!”

“Yiloo nto Bawo.”

“Ohi-i-i. KwaDaniso apho niyinto ni nina?”

“KwaDaniso apho asinto, ngokwalamana ke; koko nje lowo ngumzi esiyalelwe kuwo ukuba size kuwuvelela ngendaba yobulawu endingenakuyichaza de ibe ke sikuwo umzi lowo.”

“Hayi phofu kurtjalo kanye. Nam andigetyhudiseli ekuBeni ma nichaze ezo ndaba niziphetheyo. Phofu asizizo iindaba zomphanga okanye umbiko?”

“Hayi Bawo, asizizo ezo. Ikwaziindaba zokuba sikho singabantu ehlabathini apha,” encuma.

Uthe qhuzu-qhuzu kuhle naye okaDaniso ngentsinana ephantsi eyayisalatha kanye ubungqonyela bomnini-mzi. Kweli thuba ke kungene umnikazi-mzi elandelwa yintombi yakhe uNomadinga, bepethe izinto ezijufu neziphungo. Kwa ngaloo mzuzu amadoda asemzini aba nokuzinceda kwezo zidlo zazibekwe phambi kwawo.

Emva koku ke, kwakukhovwa ukudliwa, ungambazisile kwa khona umnini-mzi weenje nje: “Andazi ke manene, isiko lasekhay’ apha lelokuba abahambi abayekwa

badlule emzini xa se kuleli xefa ebusuku. Eyona nto ide yadlulisa ukuba mbi kukuba anilazi eli lizwe. Ke ukuhamba nibuzisa ngomzi ebusuku asinto inathamsanqa leyo, ngako oko ke ndicinga ukuba ma se nilala ukuze nivukele ekufuneni ngomso. Ndiya thembisa kananjalo ukuba ndoba luncedo lwenu ekunifuniseni umzi lowo nifuna wona. Yonwabani ke ngoko, kuze sekhaya apha. Ndiyazi ukuba nibudinwa, kuba kumgama apho nisuka khona, se sobuzana ngomso ukuze sibe nokwazana." Itjho le ndoda se ilungiselela ukuya kuphuma ngomnyango, ibafiya abahambi bemangalisiwe.

Kwaqala kwaba kho ukungaqondi kula madoda asemzini. Kwacaca ukuba, ngenene, ukuhamba kukubona, kuba ayizange yaba kho into yokwamkelwa kwabantu emzini bengabuzwanga nokuba bangoobani na amagama. Ayibulela noko le mbeko la madoda engaqondi, afumana azithuthuzela ngeli qhalo lithi, 'Imizi ayifani ngamasiko, ifana ngeentlanti kuuphela.' Alungiselelwe ke iindawo zokulala, alala.

Kugaleleke abamelwane abathathu ngosuku olulandelayo apho kwaDaniso, owesine inguyise kaNolizwe, uMzimasi. Bathene wanga-wanga ngeziqhulwano neencoko aabo bane ekwathi kusenjalo kwangena umnini-mzi. Uthe engena nje wabe sel' egxwagxufwa ngokuvuka se kusemini, kuhlekwa kuyiloo nto. Uphendule chleka naye wathi: "Hayi madoda, noko nokhumbula ukuba be se kusebusuku kakhulu ngeliya xefa ndiye ngalo ezindlwini zenu phezolo." Wathi kanti lo mfo uye kuvusa abamelwane ebafelela ngolu ndwendwe lwakhe ehletyelwe yinkosikazi yena, kanti intombi yeyona yayinolwazi, yaza yakrweca unina, yaanjalo ke loo nto yokuthelwa tshuphe kwalo mfo ngondwendwe olu.



Emva kwesidlo sakusasa, asiwe ke amadoda asemzini endlwini enkulu apho kwakulinde khona abamelwane nomnini-mzi.

AkuBa ethe gwaqa amadoda, sel' encokolela phantsi ngoku, uqalile uZenzile Daniso wawa ngazo weenje nje: "Manene akowethu, fan' ukuba nithe nqa ukuba ndinibizele nto ni na. Ndinibizela into endigayaziyo nam. Ngamafuphi ke ma ndenje nje: phezolo ndibone kungena la madoda asemzini, esithi ke afuna umzi wakwaDaniso. Andiwabuzanga nto ininzi, kananjalo andixilonganga nazinjongo zawo ngokusingisele nomzi lowo afuna wona. Andiwankanga namhkondo ngomzi lowo kaDaniso, kuba, zinkosi zam, ndafundiswa le nto ngubawo esaphila: ma ndingaze ndimyeke umhambi umntu umzi ebusuku, kuba kunokwenzeka ukuba asimntu, yimpundulu. Ndifumane ndawanqanda ke ukuba alale, avukele ke ekufuneni ngengomso. Ndithembisile ke kanjalo ukuba ndiya kuwancedisa ukufuna loo mzi.

"Ndibize nina ke makhosi ukuba nizixilonge, niziqwalasele iindwendwe ezi niqondisise ukuba ngabantu, ziimpundulu, kusini na. Kothi ke ukuba ngabenyama negazi, nandule nibachazele apho ukhona umzi lowo ngokuwazi kwenu ke nina."

Emva kwala mazwi, umGqwaJe omkhulu uphuthaphuthe enxhoweni yakhe yesikhumba sethole lenkomo efuna isilanda ukuba ahlabhe inqawa yakhe. Kuthe nzwanga endlwini, amadoda eqondele phantsi onke, kungekho ithethayo. Kwakuvakala ukuxuxuzela kweenqawa kutshaywa — kuba yayiziingedle zodwa ezo zazihlangene apho — kuqhuma isisi.

Emva kwemizuzu eliqela kuseso sizungu, kude kwa-phukaneka okaMzimasi wayengazimisele kuthetha,

ubekise kumadoda asemzini wathi: “Ewe, manene, kha nitsho, kuthiwa thaphu phi na ngamadoda la?”

Kuphendule enye kulaa madoda asemzini yathi:

“Hayi Bawo siphuma ezantsi eCawa.”

“Ewe!”

“Ukwenje nje oku sifuna umzi wakwaDaniso.”

“Emanini?”

“EmaGqwaJini.”

“Ewe!”

“Phofu kungekho nto imbi ke noko.”

“Nkos’ am!”

“Sifuna loo mzi ngokuba sithunyiwe kuwo.”

“Naantso ke!”

“Singene apha kweli khaya ngokubuzisa.”

“Ewe! Ewe!”

“Kwacaca ukuba ma singabi sadlula ke, kuba be buse buhambile ubusuku.”

“Ewe bethu!”

“Yiloo nto Bawo.”

“Hm—hm—! Ma ndikhe ndibuze le nto: Apha kwa-Daniso nithunywe ngubani?”

Uthanda buzile umfo wasemzini ukuyiphendula le ndawo. Ude wathi emzuzwini: “Noko ke Bawo ngathi kum le ndawo uyibuzayo be ndingayiphendula xa be ndisazi ukuba ndikuwo loo mzi sifuna wona. Okwangoku ndisanqatyelwe kukuwuphendula umbuzo lo.”

Athe gquzu ngentsini amadoda kule ndawo. Ungcamba-  
zisile okaMziwandile wathi: “Hayi, uyindoda mfo waseCa-  
wa, kuthe kanti uyindoda. Ndiya kuncoma ngokuyigcina  
esifubeni sakho inyewe yakowenu ungayisasazi ezizweni  
de uqiniseke ngendawo oyithetha kuyo Uyindoda  
kwaphela,” ehlekela phantsi uMzimasi. “Ma sibuye ke,”



uhambise watjho, “ma ndenje nje ke, zinkosi zam, ma ningamangaliswa kukuba nigocwa-gocwe nenjiwe nje. Apha umntu uya cokiswa ukubuzwa, kuba kaloku thina sisakholelwe kwizinto ezinje ngcempundulu noohili neenyoka ezingamathumelo avela kubantu abakhohlakeleyo abafuna ukwenzakalisa babulale abantu benKosi abazonwabeleyo. Kusuke kuthi khona kwakuvela abantu abanxibe nje ngani aaba, kube kukhona sindweba ngakumbi.

“Kaloku kuthiwa iimpundulu zasezidolophini zingamanene anxiba kakuhle kakhulu. Kusuke kuthi qatha ezo nto ezingqondweni zethu. Xa ndeiza amanqam: Kule nyanga iphelileyo kwenzeke into esimanga komnye umzi es’apha. Kusuke kwabonwa umntu enxibe ezingaywayo iimpahla emi ngasemnyango phaya. Uthe akubuzwa ukuba ufuna ni na, wasuka wabuza umfana waloo mzi ukuba ukho na ngekhaya elo. Uxelelwe ukuba ukho, wasuka wathi, ‘Ma ze nimxelele ubani lowo ukuba be ndithunywe kuye, ke se sobanana ukungcanga kwelanga.’ Batha befuna ukubuza imibuzo, wayesel’engasabonakali nangetshengele umfo wasemzini. Okunene ke, kuthe ukungcanga kwelanga, wabonwa sel’ ejuza loo mfana kuhleliwe nje, wathi kanti uya yibeka inqawa. Yaphel’ int’ ebithethwa. Ndithetha ukuthi ke manene, silumkele izinto ezinjalo. Ngayo yonke le nquleqhu siyenzayo kuni nosixolela.”

Emva kokuthi nqumama okwethutyana ubuye wangcambazisa ngemibuzo uJwaja kula madoda aseCawa.

“Kanene eCawa phaya amadoda la ziinto zoobani, amani?”

Kuphen'dule kwa isithethi sala madoda asemzini sathi, “Mna ndingokaGxabuza emaNtfilibeni. Lo,”

esalatha kuwabo, “ngokaMachibi kwa semaNtjilibeni.”

“Hm! NingooBanqo?”

“Ewe Bawo.”

“NdingokaMziwandile ke mna emaJwajeni. Apha kukwaZenzile Daniso emaGqwafini, lo mzi nifuna wona ke nguwo lo. Akukho wumbi.”

Basuke bayana ngamehlo abafu basemzini kwesi sithuba bemangalisiwe, kuba babesie beqnisekile ukuba amakhwenkwe ebebaphoxa nje phezolo xa ebevuma ukuba kukwaDaniso apha.

“Kha nitjho ke manene, nize ngani apha kwaDaniso?”  
Ubuzile uMzimasi.

“Sikutjhe kwaMavuso, emaNgxongweni ukuba ma size kuthetha namaGqawaje ngento enqwenelwe ngama-Ngxongo, kweli khaya ke.”

“Ewe, qhuba Banqo.”

“AmaNgxongo anesitya asibonileyo kweli khaya lasemaGqwafini, aza ke anqwenela ukutyela kuso eso sitya. Ukwenje nje oku ke maGqawaje kukuzililela kwama-Ngxongo kuni. Acela ukuba akangesinikwa na isitya eso asithabathele kuwo amaNgxongo.”

Ufunqu-funqule weenje njalo lo mfo wasemzini, kwacaca ukuba le nto ingumLungu apha kuye yimpahla leyo wayenxibe yona kuuphela.

Kuthe malakatha emva kwale ntetho, kwee cwaka, tu. Uvakele edanduluka ngontyontyelo omnye wabamelwane esithi:

“Yeha-a-a! Naantso k’ into yakho!

Lo nyaka ngomny’ eminyakeni,

Izolo nayizolo elinye sixox’ indab’ enye.

Indaba yokucelwa kweentombi zaseluManyanweni,

Phendulani madoda baphendulen’ abantu



Nibakhulule bathabath' abakunqweneleyo kuthi.  
Lujikelezo nongqungo lwani na olu?  
Phendulan' abafana bagoduke maan.  
Asilithamsanqa n' elivela kuQamatha?  
Asilithamsanqa n' elivela kumawenu?  
Musan' ukuba sandindiza maan!  
Bahambisen' abantwana baye kusikhonzela.  
Yini na! Kwakha kwaanje phi na kule mihla!"

Uwagqibezele awokugqibela sel' eya kuphuma ngomnyango lo mfo ukuba akhe abethwe ngumoya phandle.

Ungcambazisile kwa khona okaMziwandile wathi, "He-e-e! Iya vakala le ndawo, manene. Kaloku izinto zisuka zibetha-bethane engqondweni apha xa sukuba kuthethwa ngabantu ongabaziyo. Lo mzi asimzi waziwayo kweli, ndithetha ke lo wakwaMavuso. Kanti ukuthetha kona kumnandi xa uthetha ngomzi uwazi. Gama silaziyo ke thina apha eluManyanweni silazi ngomfana ofundisa apha. Asinabambi ke abakwaMavuso esibaziyo."

Ukhawuleze waphendula okaGxabuza wathi, "Sithunywa kokwabo kwaloo mfana endlwini kanye nqo. Uyise ungumfundisi phaya eCawa, nguye osisuse ukuba size kweli khaya."

"He-e-e!" uvakele esitsho uMzimasi, "intombi ekhoyo apha inye. Siyothuka ke noko thina ukuthi kanti icelwa kwamFundisi. Kaloku kula maxefa emiyo se sibona ukuba umfana ongafundanga akanakho ukuthabatha intombi efundileyo kanti nentombi engafundanga ayinakwendela kumfana ofundileyo. Yiyo nento edala ubuthidala ekuwuphenduleni umcimbi lo. Siyibona ingahlangani le mihlambi yalanayo isahlulwa ziimini zempucuko nenkucubeko."

“Ndingakhe ndiyiphendule naleyo indawo Bawo. Phaya emaNgxongweni asinto kuxatyiswe yona impakamo. Le ntombi yasekhay’apha icelwa kusaziwa ukuba ayifundanga kuya phi. Into ekuthandwe yona kuyo kukuziphatha kwayo kakuhle, ukululama nembeko. Kuyaziwa ke emaNgxongweni ukuba ayiziqwebelanga nje yona ngokwayo ukuze ibe nezo zinto, iqeqefiwe ukuze ibe njalo, yaba nguwo umfanekiso wekhaya eli layo ngako oko. Yaziwe ke loo nto yokuba loo nto iyiyo intombi le, yiloo nto nekhaya layo liyiyo.”

Ngeli xefa ke kungene umnikazi-mzi neziphungo, kwaphungwa. Baphume phandle lo mzuzu kuphungwayo uZenzile Daniso noMzimasi Mziwandile ekuthe ke bakukhov’ ukugqugula bangena kwa sendlwini.

Emva kweziphungo kungenwe kwa sengxoxweni. Kuthethe kwa uMzimasi wathi, “He-e-e! Ma sibuye sicubunge kwa khona manene akowethu. Indawo yokuqala ke nokhe nifole uswazi size kuhambela phambili.”

Balukhuphile uswazi ngokwesiqhelo kwa nomkhonto ngokwesiko. Zithe nezinye izinto zonke zemiswa ngeendawo zazo. Ngalinye, wavunywa apho umzi wasemaNgxongweni akwaba kho namagingxi-gingxi.

Ngenjika-langa bandulukile abafu baseCawa befiya kuyinto emnandi kwelo khaya lasemaGqwafini.

Yaba ngundaba-mlonyeni inyewe kaNomadinga noLungile kuloo lali yaseLuManyanweni. Yaba ngabantu abakhulu, yaangamanye amantombazana nabafana, yakuuphela kweendaba ezinandiphekayo ezi kubo bonke.

Bambi babesithi uNomadinga ufumene inthamsanqa, kuba efumene indoda elungileyo, bambi besithi nguLungile onethamsanqa lokufumana umfazi olunge nje ngalo. Yaba yiloo mpikiswano injalo.



## ISAHLUKO 21

### E-BAYI

Lalilihle lizolile izulu inqhina yonke indalo ivuma ubuhle bayo loo ntsasa. Wayejujuza uloliwe, inqwel' amahilihili. Wayenyuka amaqhina egogoza, ekhweza imixawuka exwesa amaxandeka, egwegweleza esimka amageduka, eqengqeleka esihla imimango, eyingqesemba ecanda amathafa, kunqakraza isinyithi phezu kwenkasiya.

Kambe yinqwelo eyoze inge iya thetha xa uphulaphule ezo zimbo zokuhamba kwayo. Maxa wambi yotsho ngesithukuthezi uyiphulaphule usiya kwelikude, uphethwe ngumvandedwa. "Ndithatha'pha ndibek'apha! Ndithath'apha ndibek'apha!" Itsho kube kudala, aye amavili la esenza eyawo into. "Nqunqu nqukru nqunqu nqukru!" Atsho ucinge e'Neva-neva' apho ungaziyo nawe.

Le nqwelo kaKumkanikazi uFitoli yayifuya iAlexandria ngale ntsasa. Kwababephakathi kuyo, singabalula uFikile noNolizwe besinga kwelaseBayi.

Yagongqoza igongqoza yamhla kukubi, iwela-wela, igqoba-gqoba, ityhutyhumeza isenje njalo. Kwathi kusemaDikolo kweba kusemaQwela, yacanda amathafa aseLantyentywe, yaxwesa unxweme lweLake-Eric ikhweza esikaCungwa kuqhuma uthuli.

Ize kuthi tyaa phezu kweKenkelbosch yaqengqa ithanga isihla ijongise elwandle kanye se kusemva kwemi-ni. Ithe yakuthi gingxi eNqhura, enqwel' emdaka,

yalalisa umnyama ukuhla, yaya kuthi ngxingxilili eNew-Brighton. Behlile ke aaba babini, umNu noNkosk. Mpambami, kuBa apha kwakulapho babesiya khona, eBayi.

Bahlangatyezwa esitifini apho ngumhlobo kaFikile awayesazana naye kwa sebukhwenkweni esikolweni. Koko yena umnumzana lo wooyiswa yimfundo weza kunyibilika kwelo laseBayi.

Kubuliswene ke kwabukwana kakhulu.

“Tyhini, Fiks, mfo ndini, uthe kanti uyeza ngenene!”

“Ewe Jo, ndilapha mfo ndini.”

“O! yinkosikazi le?” ebulisa kuNolizwe uJo.

“Ewe ntanga yinkosikazi yakowethu le,” ehleka uFikile.

“Mfo ndini, impilo siya kuyichazelana endlwini,” utJhilo uJo, “ma se singenisa impahla le emotweni.”

Ingenisiwe ke impahla emotweni kaJo, bangenile nabo kwandulukwa.

Ngemizuzwana engephi, baye kufika kwaJo. Wayehlala kwilalana ekwakusithiwa ukuBizwa kwayo kuseZintakeni. Kube sezibeleni apho kwaJo kwaqheleka msinyane nakuba-fiki aabo kwaBa likhaya. Emva kweziphungo namaqebengwana awayehanjiswa kuBo nguDina inkosikazi kaJo, baqalile uJo noFikile ukuncokola ngezasekhaya iindaba.

“Kha utJho ke Fiks, mfo ndini, umkiswa yinto ni ekhaya? KuBa akundicaciselanga encwadini obundibalele yona.”

„Ntang’ am Jo, akwaba ubusazi mfo ndini. Inde injece yebali lam nalo mfazi wam. Asiyiyo intwana nje mfo.”

“Uthi ni na Fiks! Uxolo kancinane,” utJho esukuma uJo, “noko ndingaziyo nokuba uya fikelela na kwezi



zinto zifincwayo, ma ndize nentwana sikhe simfifithe. Kunjani?" Encuma.

"Awu! Ungaba undigodusile ntang'am Jo," ehleka naye.

"Dina!" Ukhwaze watfho uJo ebekisa kowakhe. "Kha uze nento, Tfhomi, sikhe sifumane, sibunxanwa." Uze nayo. Kwaselwa.

"Apha, yinto ni mfo? Ukufundisa ukuyekile na?" Ubuzile uJo.

"Ukufundisa ndifuna ukukhe ndikuyeke, mfo, okwemi-nyaka emibini nemithathu. Ukufundisa oko kuza kwenza ukuba ndaziwe apho ndikhona, kanti ndize kuzimela apha."

"Kha uthethe mfo ndini. Wazifihla, kuthe ni?"

"Mfo ndini Jo, ndimi kakubi, ntanga. Yeka ukuba ndingathi ndonwabile wena, kuba undibona ndihleka ndincokola ndisithi ni. Ndisemahajeni amabi, mfo."

"Fiks, kha uthethe ezi zinto mfo, uthi ngamahajese anto ni na la, ntanga?"

"Se ndiza kukuxelela, kuba inguwe Jo. Ndiya themba ukuba le nto uya kuyigcina esifubeni sakho, uz' undincede mfo ndini."

"Awu Fiks! Undazi kakuhle kaloku nawe loo nto ilulwimi andinayo mna."

"Hayi phofu andikwazeli kulo nam, Jo."

"Se uqhuba ke ndive," utshilo uJo elunga ukuhlala.

"Lo mfazi wam," uhambise watfho okaMpambani, "nditshate naye ngaphandle kwemvume kayise. Ngunina kuuphela oyaziyo loo nto, wayivuyela kananjalo ngenxa yokuba lo mntwana ebesendiselwa emaqabeni nguyise. Acelile amaqaba avunywa, alobola agqiba. Ndinqumle ke mna ndatshata ndemka naye. Naanku silapha ke

ngoku," utshilo okaMpambani ebuya efabula kuloo nkcoyana yakhe.

"Hm . . . ! Si, mfo ndini! Yinto loo nto, hayi yinto loo nto," utshilo uJo ebonakala exinga. "Ke, nto kaMpambani," ubuze watsho, "Ucinga ukuba uya kuzikhusela njani xa laa madoda anokukufaka emthethweni ngomfazi wawo? Kaloku ingalotyolwa intombi, kwakuba kugqityiwe, ngumfazi womntu lowo. Kufana nokuba ubaleke nentombi egnejiveyo, apha ke em Lungwini. Ingejiwe nje, ngumkamntu lowo."

"Andazi Jo. Ndisacinga eyona nto ndingenza yona." utshilo omnye esezingcingeni.

"Wa Fiks!" uvakele esitsho uJo emva kwethutyana bethu cwaka, "yinto ni kanye eyenze ukuba ma wenze yonke le nto, mfo?"

"Andingeze ndikuxelele Jo. Ndingasuka ndithi nguye ngokwakhe lo mntwana ondenze ukuba ndenze yonke le nto."

„Njani na ntanga zethu?"

"Ngokundicenga, nam ndathamba, ndamvumela."

"Awu! Asikuko ukumthanda na Fiks?"

„Hayi Jo, ma ndikuxelele ntang' am dzu. Ukumthanda kona asiyona nto ndinzulu kuye ngayo."

"Kanti nje kunjalo, yinto ni le kanye ekwenze ukuba udale wonke lo monakalo ungaka? Kha ucacise ntanga andikaqondi."

"Yimali Jo."

"Be ndisitsho nam," utshilo uJo esukuma esiya kuphuma. Ubuye wangena uJo wathi engahlalanga phantsi wamcela umhlobo wakhe ukuba baye kwigumbi lokudlela apho kwakuse kulungiselelwe isidlo sangokuhlwa.



Kwaba mnandi kweso sidlo, kuba uJo wayencokola ebafulala bonke ngentsini. Kwakugqitywa ke ukudliwa uvakele esithi uJo ebekisa kowakwakhe, "Dina, siza kukhe siphume noFikile ndikhe ndimjikelezise kancinane nje phambi kokuba silale. Siza kuphuma ngemoto, asiyi kulibala ke ngoko, sobehle sibuye ningekalali nani."

"Kulungile Jo ukuba uMamTshonyane uya vuma," utshilo uDina ewakozise kuNolizwe amehlo encuma.

"Yo! Ndingade ndibe se ndimqanda lo wam umfo, mntakabawo, akangeze ayiphulaphule loo nto. Ukuba ufuna ukuhamba yena akeva nokunqandwa," itshilo intombi kaMzimasi selisuka ibafiya abanye etafileni apho.

"Woze uthethe into ekungathethwa yona ke wena Nolizwe," ubavumle watsho usonkosi wakhe ebufutheka.

Ucinge msinyane kwesi sithuba uJo, wanqumla ngelokuba ma bahambe noFikile kungade konakale, Beenje njalo.

Endleleni uvakele esithi uJo, "Uyazi Fiks? Kum ngathi wenze impazamo enkulu ngokuza eBayi nomfazi wakho."

"Hambisa," utshilo omnye.

"Apha kulula ukwaklukana nomfazi xa anobukrwada anaBo."

"Hambisa," engaqondi.

"Ndithetha ukuthi lo mfazi wakho noko akavuthwanga kakuhle, ndiphawule kulaa ntetho abe eyenza ngawe. Kha ufuman'ucinge xa anokuchazela thina ngawe engasazi nokusazi, nalaa nto yokusifiya etafileni engaceli noxolo ngokumka kwakhe etafileni. Wondixolela mfo ngokuthetha kakubi ngomfazi wakho, ndenzela ukuba uqonde. Ndikubonisa nje ngomhlobo wam omkhulu."

“Ewe, ndiya qonda, Jo. Andikugxeki, kuba ubona isimilo endasibonayo ukuba asisiso kulaa mfazi wam. Kodwa nje, ngenxa yemali yakhe ndimtfhatile, ndaye ngoku se ndiswele icebo endingenza lona ukumfexisa.”

“Awu! hayi ke wona amacebo maninzi endingakucebisa wona, uyenze loo nto lula nje. Enyanisweni Fiks, andiyithandanga inkangeleko yalaa mntwana unguNolizwe ndiqala nje ukunibona.”

“Kha undicebise Jo, ndingenza nto ni ukumfexisa?”

“Kulula nje Fiks, kodwa andingecebisi nto okwangoku. Sobuye silumane iindlebe. Sisoloko sikunye.”

“Okwangoku ke siya phi mfo?”

“Ndikusa ebuncwaneni beli Bayi, kwedini nto kaMpambani, obu buhange ubutshipha kuthi. Asisenakho ukubuyela emakhaya thina, ntanga zethu, kumnandi apha, uza kuzibonela ngokwakho mfo wakuthi, akuzi kuchazelwa ndim. Mna ndiza kuman’ ukuthi kuwe, ma sithi, ma singen’ apha, ma sijikele ngapha, ndibe ngokwenje njalo ndikubonisa iBayi nezijoxo zalo,” ehleka umf’ omkhulu.

“Se ndiqonda ukuba kuza kundilungela nam apha,” uvakele esitsho okaMpambani.

Iye yema ke imoto yabo phambi kwehotele enkulu, wathi uJo; “Ndilandele.”

Barozozelene ke bejikela kwicala elingasemva ehotele apho. Bafike komnye weminyango yamagumbi ezicaka wayekwelo cala. Uthe engankqonkqozanga uJo, wavulanga bangena.

Kwakungekho mntu kweli gumbi kodwa isibane silukekiwe. Lalicoceke kunene eli gunjana, yonke into ayibekwe apho yayingendawo yayo, ibekwe ngobugcisa ocoselelo.



Kwakumi umandlalo omnye wambathiswe ngezimhlophe wonke uphela, kumhlophe nemiqamelo yonke loo nto ngokuqaqambileyo. Kwakukho nezihlalo ezibini kuuphela netafilana. Kwakukho ivumba elimnandi kweli gumbi ekwacaca ukuba laliqholiwe ngobasemLugwini ubuqholo.

Bangene ke waluvula uJo ucango bahlala.

“Uz’ ungothuki ke mfo,” utshilo uJo, “xa ubona umnikazi weli gumbi ucinge ukuba kungena umnikazi-hotele.”

“Utsho kuba ethe ni ke Jo?” ubuzile uFikile emangalisiwe.

“Uza kubona ngokwakho nto kaMpambani, andizi kwenza nkcazo mna.”

Okunene akubanga kade, kwavakala ukunyathela kwesihlangu esikhawulezileyo. Size kufika isandi eso kumnyango lowo wegumbi ababehleli kulo. Uvule wangena umnikazi-gumbi.

Yayiyintokazi enobom isukile egadeni enwele zinde zigwangqa-buntsundu, emehlo abanzi andwebileyo. Yayimhlophe okomLungukazi ngebala zaza izidlele ezi kwa nomlomo lo zafuna ukuba bomvana. Yayiyinzwakazi le.

Ithe ingena nje le ntokazi yabe sel’ igibiseleka kuJo imbuka awada wamangaliswa noFikile lolu hlobo lungenazintloni. Wafuna ukuqiniseka uFikile ukuba akabonwanga leli nenekazi ecinga nokuba alazi ukuba ukho egumbini apho. Umangaliswe ngakumbi ukuba uJo engathabathi ndubeko yokumxelela owakwakhe lo ukuba kukho umntu okhoyo apha endlwini. Wathula noko akathetha elinde ukothuka kwale nzwakazi apho ithe yaphawula khona ukuba kukho umntu wesithathu kanti apha konke oku.

Akuzange kuBe njalo ke. Yaba ngongaphezulu ummangaliso lowo kuFikile.

Kuthethe uJo ebekisa kwinenekazi elo esithi: “Lo,” esalatha kuFikile, “nguFikile kaMpambani oyititshala eAlexandria, uze ngokusela umoya kweli lethu. Ulundwendwe lwam ke, ndithe ma ndimbonise zonke izihlobo zam nokuze nani nimazi.”

Iphakame kwa oko ke intokazi iqala ukuza kubulisa ngesandla kuFikile isithi, “Ndiya vuya ukuba ndikwazi mNu. Mpambani. Mna ke ndinguMary kaBrown ndikhulela apha eBayi, uJo ngumhlobo wam endimthanda kakhulu” itshilo le nzwakazi izele luncumo.

Babuzene impilo ke noFikile, ngalo lonke ke elo xefa kusonywa isiNgesi, kaloku kwakumnyama kudade lo ngasesiXhoseni.

Uvakele esithi uJo, “Naantsi imoto phandle, khawuleza singafiywa lixefa, siya eBayoskopu.”

“Andingemceli na uViolet ahambe nathi se siba bane?” ubuze weenje njalo uMary.

“Ewe mcele,” utshilo uJo, “uFiks uya kuBa nesithukuthezi xa angenamlingane.”

Ithe gqada phandle ke intokazi izele yimivuyo. Ibuye yangena sel’ ihamba noViolet, yamazisa kuFikile, kwancokolwa.

“Jo,” utshilo uMary, “akucingi ukuba lo mzuzu silungiselelayo thina, nina ningabe nifumana izinto ezi fu fu?”

“Kungaba kukhona kulungileyo xa kunokuba njalo.”

Ize nazo ke iziphungo le nzwakazi kwaphungwa. Ngeli xefa ke amanenekazi aye kunxibela kwelinye igumbi efiya amanene ukuba azincede eziphungweni ezo.



“Ke ntanga,” uvakele esitfho uFikile, “uyinto ni wena kulo iLawukazi eli?”

“Lingoyena ndizimisele ukumtshata Fiks.”

“Uthi ni na mfo!”

“Ewe, andilogeza mna.”

“Hi!”

“Ewe. Uyise sisityebi sendoda enentlaninge yezindlu aziqefisileyo apha edolophini, kwaye kukuphela komntwana anaye lo. Uthi ke asililo ithambo clo Fiks?”

“Ewe lithambo mfo.”

“Nithetha isiNgesi kuuphela ke Jo nenkosazana le?”

“Ewe Fiks, sithetha isiNgesi kuuphela.”

“Lowa usekhaya, mfo ndini, akanguye mfazi wakho na?”

“Hayi Fiks, ngumntu nje esihleliseneyo endinceda ke kwififini lam lekofisopu, nokundiphekela ke. Phofu akazi nto yena, uinde ukuba ma sitshate nanini na. Ndigcine mnyama njalo ke nam.”

“Hayi uyindoda Jo, ndiya kuncoma ntanga.”

Akuba egqibile amanenekazi ukunxiba, kundulukiwe ke ukusinga eBayoskopu.

## ISAHLUKO 22

### UNOLIZWE ULAHLEKILE

Luvakele udaba lokuzimela kukaNolizwe kuyo yonke ilali. Babeman' ukulumana iindlebe abantu ngale nto, abakhulu kwa nabanci bonke bencuncuza sesi simanga senziwe nguTitshalakazi. Kambe abanye babevelana nomzi wasemaTshonyaneni ngesi sihlo, bambi ke besenza umsondlo benyelisa. Zibe ninzi iintetho ngeentetho ezaphuma kubantu ngabantu ngale nto besandisa abanye ukuyithetha bevuyela ukonakala kolwendo lwayo le ntombazana ngelithi nezabo iintombi zikwamawazo akukho nto intfa kule nto, zimbi zagcagca nabafana zaye kutshona apho bangaziyo. Yavuka phantsi ingxabano kaMzimasi nomkahke uNojenti, ekwathi ngenye imini wavakala ebuza uMzimasi kumfazi wakhe esithi, "Kha utsho Nojenti, uthi uye phi na lo mntwana uNolizwe?"

"Hi Tshonyane, uthi ndiza kuyazi ngani indawo aye kuyo mna, nje ngokuBa ndinje ngawe nje ukungazi nto ngokumka kukaNolizwe?" Weenje njalo ukuphendula uNojenti.

"Be ndinibona kaloku niman' ukunyuka nisihla nithi nisekhaya nibe nisedolophini, be nilungiselela nto ni? Ungathi ni ukuthi kum akunalwazi ngokumka kwalo mntwana, mfazi ndini?" ngomsindo.

"Ndiya kuxelela ukuBa andinanto ndiyaziyo ngokumka kukaNolizwe, ndiya kuxelela ukuBa nam ndinje ngawe



ukungazi,” utsho eya kuphuma phandle, wasel’ eyeka nomnye ngokunqena udufe.

Ngomnye umhla uMzimasi ubophe ihase lakhe wasinga eAlexandria ngelokuya kufuna umkhondo khona. Ufike kwasibali wakhe xa liya kutshona ilanga, apha ke kukwaninalume kaNolizwe apho wayehlala khona esafunda uNolizwe.

Emva kwesidlo nomthandazo wangokuhlwa baandula ke ukungena emxholweni wento angayo uMzimasi kwelo khaya. Ungcambazisile ukubuza umnini-khaya wathi, “Ewe Sibali, kuphunywa phi na mfo ndini?”

“Hayi Sibali, ndihamba ndifunisa mfo ndini, intombazana le yam inkulu, uNolizwe.”

“Ewe Tshonyane, kha uthethe, kuthe ni ngale ntombazana?”

“Olu suku lolwesithathu Jwara ingekho le ntwazana phaya ekhaya, asiyazi nomkhondo; nodade wenu uNojenti akanalwazi ngokutsho kwakhe ke. Asazi nokuba unyanisile na xa atshayo, kuba abafazi ziinto ezimaqhetseba ngokukwazi ukukhanyela into umntu esazi nje.”

“Hayi Tshonyane, thina apha ekhaya asinanto sikhe sayiva ngomntwana lowo. Ntwana imbana esikhe sayithi refe ukuyiva yeyokuba intwana le kaMpambani eyititshala yalapha ifane yee nya, kuvakale ukuba imkile ngokwayo kungekho namntu onokuxela ke apho iye khona.”

“Uthi ni na mfo ndini!”

“Ewe, injalo leyo into. Kukho umfana wakwaMadlebe osebenza phaya esitifini okhe wavakalisa ukuthi ukhe wambona uTitshala esitifini apho ekhwela kuloliwe ehamba nentombazana bepethe impahla eninzi.”

“Ayingebe ngumntwan’ am lowo kodwa Jwara, nditetha ke lo ubonwe apho nomfana lowo?”

“Andazi Tshonyane, kunokwenzeka ukuba ibe nguye lowo. Nje ngokuba usitsho ukuthi olu suku lolwesithathu engekho lo mntwana wakho, kusuke ngathi netitshalana le nayo lusuku lwesithathu ingekho.”

“Singayiphanda njani loo ndawo ukuze sifumane inyaniso yayo?”

“Ma siye kumfana lo ubabonileyo esitifini simncine asichazele ukuba injani na le ntombazana ayibone inomfana lowo, achaze ibala lobuso bayo, isithomo, ukumila kwa nesinxibo sayo saloo mhla. Ngokwenje njalo oko mhlawumbi siya kuba neempawu esiya kuzazi ngomntwana lo.”

“Ndiya kuva Jwara, ma singabi sachitha xesha; ma siye kwa ngoku kuloo mfana.”

Abalichithanga ngenene ixesha, baqubule imisimelelo yabo banduluka. Befikile ekhayeni lomfana lowo bamfumene ekho. Bamchazele ke into abangayo. Uve weva umfana, waphendula echaza oko akubonileyo ekuthe akuba ebachazele konke ngale ntombazana ayibone ihamba noTitshala kwacaca kwa oko kula madoda ukuba ibinguNolizwe lowo. Bagodukile ke, kwathi kuba kwakuse kuhlwile, bafika se kulelwe lusapho lwasema-Jwaraeni.

„Jwara,” uvakele esitsho uMzimasi, “kha uvuse le yakho intombazana sikhe sibuzise nakuyo, hleze ithi kanti inanto engasinceda ngayo koku kulahleka kwaaba bantwana. Andizimisele kulala apha Sibali, ndizimisele ukubuyela kwa sekhaya ngobu busuku.”

Uwathethe la mazwi lo mfo sel’ ebonakala ukuba uya cinga, ecinga nje usentlungwini yokulahlekelwa ngu-



mntwana wakhe se kukho izigqibo azenzileyo nabantu basenzini ngaye lo mntwana.

Akabanga sathi ni noJwara, wasel' esiya kumvusa umntwana wakhe uNonzwakazi.

Le ntombazana ke, uNonzwakazi, yiyo eyabe ingumncedisikazi kaFikile Mpambani esikolweni. Ngulo Nonzwakazi wayefunda noNolizwe kwa kweso sikolo beselula. Wayevuswa nguyise elele kwa kwelaa gumbi ababedla ngokuncokola kulo kwa ngalo Fikile kaMpambani. Namhla uvuselwa ukuba eze kuphendula echaza olwakhe ulwazi ngeziqhamo zaloo ncoko yabo.

Akuba ehleli esihlalweni uTitshalakazi kuthethe uyise wathi, "Nonzwakazi, mntwan' am, ndifuna ukuba uthethe inyaniso iphela kule mibuzo siza kukubuza yona. Into le esikuvusela yona, ntombi yam, inkulu, imbi, inzima. Ndifuna ukuba uyiqiqe uyicoselele yonke into oyithethayo, ungazibophelelisi ngokuzama ukuthetha into engeyiyo inyaniso. Kuuphela yinyaniso esiyifunayo kuwe Nonzwakazi, uvile ke?"

"Ewe, Tata, ndiyeva," utshilo uTitshalakazi ngelincangazelayo ilizwi.

"Umgqibele nini uTitshala lowa ufundisa naye esikolweni phaya?" Ubuze watsho uyise.

"Ndimgqibele izolo elinye Tata."

"Ukhe wabekisa nto kuwe ngokumka kwakhe apha eAlexandria?"

"Ewe Tata."

"Uthe ni?"

"Uthe uya siyeka isikolo, uyemka, phofu akandixelela apho aya khona, kuba esithi akafuni ukuba ma kwaziwe apho aye khona."

"Ngokuba kuthe ni?"

“Andazi ke Tata, usuke wathi akafuni kulandwa.”

“Ngubani?”

“Ngabantu bakuloNolizwe.”

“Bamlande kuBa enze ni kuBo?”

“Andazi Tata, usuke wathi uza kuhamba noNolizwe.”

“Esenzela ukuthi ni?”

“Uthe ke umka naye uNolizwe, kuBa evile ukuba uza kwenda wabe ke esithi akafuni kwahlukana naye, kuBa bethandana.”

“Ewe mntwan’ am uya lungisa wena ungafihli nanye into. Sixelele wena kanga ngolwazi onalo ngale nto, ungabi nazintloni,” utshilo uyise ngelithambileyo.

“Ke kaloku ke ntombi yam Nonzwa —.”

“Kha ume kancinci Sibali ndikhe ndithethe nawe.” Unqande watsho uMzimasi. “Eyona nto ndiyifunayo ndiyifumene,” uhambise watsho, “ndiyazi ngoku ukuba kwenzeke nto ni na kuNolizwe, nje ngokuBa ichaza nje le ntombazana ayinakuba ithetha into engekho. Ma siyiyeke ingako ke leyo indawo. Eyona nto ndithanda ukuyiva yeyokuba uye phi na lo mfana nomntwan’ am, kha uncine loo ndawo kuNonzwakazi lo.”

“Kha utsho ke Nonzwakazi, kukho nto oyaziyo ngokuthi baye phi na uFikile noNolizwe?” Ubuze watsho uvise.

“Hayi Tata, andinalwazi konke ngendawo abaye kuyo, ndinyanisile xa nditshoyo, andazi nento le. Undifihlele kwaphela uTitshala leyo into.”

“Kuthe ni ukuze ungayibiki kum apha le nto uyivileyo?”

“Ndixoleleni Tata, ukungayibiki kwam le nto ndisuke ndooyika kakhulu.”

“Nto ni?” Ngomsindo.



“Andazi nam Tata, kodwa ndisuke ndaswela amandla okuyithetha, ndooyika.”

Kwesi sithuba kuthethe uyise kaNolizwe wathi, “Hayi Jwaja akukho bufi abenzileyo yena, nokungayixeli le nto ndiyazi mna ukuba abantwana aaba banomanyano olungqingqwa phakathi kwabo. Ngenxa yoko ke yena ubenosizi esizela abalingane bakhe ngento enokwenzeka kubo xa athe wayibika kuthi le nto. Bamanyene kangako ke abantwana ngezinto zabo.”

Bamndulule ke uNonzwakazi waya kulala ebafiya bethetha khunubembe apho. Ezinzulwini zobusuku ucele indlela uTshonyane kusibali wakhe lowo. Emva kokucebisana okungabanga phi baphumile endlwini baya kuncedisana ukunxiba ihase likaMzimasi elalikhulekwe enkundleni phaya konke oku. Babulisene ke waphalisa uTshonyane ukusinga eluManyanweni engasaqondi nokuba uya liqoba ihase ngaloo mphaliso, kuba zazi-mphethe iingcinga kuyo yonke loo ndlela.

Ngosuku olulandelayo uMzimasi ususe inkwenkwe ukuba iye kubiza abamelwane. Befikile ke ubachazele konke akuvileyo ngokugcagca kwentombi yakhe. Inkohla ibe yileyo yokungafumaneki komkhondo wecala abasinge kulo abazimeleyo. Udaba olu lona lube buhlungu emadodeni lawo ayeselubizelweni, kwaphela zicebiso kwaphela macebo kwafumana kwaayiloo ndindi ekwada kwachithakalwa kuyiloo nto.

Indawo yokuqala eyaba yingxaki yaba yeyokuba, wayeza kuthi lo mfo unguyise walo mntwana xa athi wenza ukulanda umntwana ogcagcileyo asinge ngaliphi na icala nje ngokuba lingaka nje ilizwe ububanzi balo? Eyesibini indawo eyaba yenye ingxaki yaba yeyokuba,

uza kuzithi ni na iinkomo zabantu ezi zilapha, ezize nje ngekhazi kulo mzi wasemaTshonyaneni?

BakuBa Benkile abamelwane wasala lo mfo apho kwelo khaya lilusizi lakwaMziwandile engenakho ukuyifumana eyona nto angenza yona, limyile. Kodwa wazimisela ukuBa akayi kuBuya abekise nelindaka kumkakhe uNojenti ngendaba kaNolizwe, kuBa wayesel' eyinqena mpela ngoku imfazwe yabo.

Yaba koko kuthi dukalala kwayo ke le ndaba kwelo khaya lasemaTshonyaneni naselalini leyo, naxa ayeman' ukuBa kho wona amahum-hum elalini kodwa engasingiswa mntwini, kwada kwaayimihla emininzi.



## ISAHLUKO 23

### LIBIZWE KATHATHU

“Ndifumayela isifumayelo somtshato phakathi ko-Lungile Mavuso isoka, noNomadinga Daniso intombi, sobabini aaba ngabalapha eluManyanweni. Oku ke kokwesithathu nokokugqibela ndisivakalisa esisifumayelo. Onesizathu asaziyo angathi ngaso axele ukuba aaba babini abafanelwe kumanywa ngeqhina lomtshato ongwele angasala asixele emva kwayo le nkonzo, kungenjalo, ukuba uthule, athule ngonaphakade.”

Wayevakalisa esitsho uGosa ngomhla weCawa kwinkonzo yakusasa. Iqhutyiwe inkonzo yada yaya kuvalwa kwagodukwa kungabanga kho usalayo ukuba anike isizathu sokungafaneleki kwaaba babini ukuba bangamanywa ngeqhina lomtshato. Wayeza kuvela athi sisizathu sini bethu, koku kusulungeka kungaka kwezimilo zaaba bantwana? Lo gama kuvakaliswa igama lomtshato wabo, abatshati babeleli phantsi komthi omkhulu womqwafu bencokola apho emthunzini. Babe-man' ukubuzana ngamalungiselelo omtshato wabo oya kuba ngosuku lwesibini kuloo veki. Wayechwayitile uNomadinga, kodwa eba noloyiko akucinga ngomhla lowo uzayo.

“Kuthe ni ngathi akonwabanga nje, Sithandwa?” Ude wabuza watsho uLungile.

“Ndonwabile, Sihlobo, akukho nento le; kodwa ndisuke ndibe novalo ndakucinga ukuba siza kumiswa phambi kwenyambalala engaka yabantu sobabini.”

“Ndibuzza nje ndisazi kakade Dinga ukuba wenziwa kwa zezi ntloni zakho, nokungathi uyoyika nje asikuko ukoyika oko koko ziintloni.”

“Utjho na Sithandwa?” encuma.

“Ewe, ndiya yazi kaloku loo nto,” ehleka.

Uyiguqule incoko uNomadinga ngokunqena ukuba zode zibetheleleke engqondweni iintloni ezo zide zifekethe ngaye nangaloo mhla wenkcani phambi komFundisi nebandla. Uvakele ke esithi, “Uyazi ukuba ndandine-bongo lokuba siya kuze sitjhate ngamhla mnye noNolizwe mhla sitjhatayo, akucingi ukuba imbi le nto yenziwe yile ntombazana?”

“Owu! M’s’ukuyithetha loo nto Dinga, se sihlazekile thina bantu bazibiza ngoBuKristu ngenxa yento eyenziwe nguTitjhalakazi lowo.”

“Kakade ke Titjhala, xa ucingayo, yinto ni engade yenze ukuba ma bazimele bomke endaweni yokuba uTitjhala uFikile ase elakhe ikhazi emzini phaya, kufiywane ke ngekhazi ngabafana enkundleni phaya emaTjhonyaneni?”

“Kaloku Gqwafe uSathana unamandla okumhendela eSubini umntu, ngaxa limbi wumbi umntu wothuka sel’ eyenzile into embi ebengazimiselanga kuyenza yena koko etyhalwe ngamandla kaSathana. Mhlawumbi ke, kule nto uyibuzayo, umNu. Mpamabni akaBanga nazinwe angenza ngazo ukukhuphisana nezityebi ngekhazi, nanje ngomntu ke ongasenabo abazali bokummela bemenzelelela ukuba intombi le ifunyanwe nguye, wathi ke ngengqondwana yobuntwana wamvumela uSathana.”

“Kodwa ilusizi into yabo. Ndithetha ukuthi ayinathamsanqa into yokuzenzela into engafunwayo ngumzali wakho. Inene ndiya yoyika le nto bayenzileyo mna.”



“Ma siyiyeke ingako Sithandwa loo nto. Kodwa ndingatsho ukuthi le nto ngathi iya kuBa nento yayo. Ma sizimisele ke noko ukuBa beka emithandazweni yethu sicele kuMali weento zonke ukuBa AngaBangenisi elifweni ngenxa yokuba bewaphule umthetho.” Utshilo uLungile sel’ ebonakala ukuBa ulusizi kakhulu.

“Unyanisile Sihlobo, ma senje njalo,” elusizi naye.

Kuthe cwaka ke umzuzu emva kwale nxoxo kuBona-kala ukuBa aBa Babini basezingcingeni. Kude kwaBuya kwathetha uNomadinga wathi, “Yo! Ma sahlukane ngoxolo ngoku Sithandwa sigoduke, se ziza kuphuma ngoku iinkonzo, kunjalo nje saphule umthetho ngokuthi sihotile sisuke sizimele size kuhlala apha,” ehleka.

“Kunjalo nje kukho aBafana aBandiBonileyo ukumka kwam phaya ekhaya uthetha loo nto nje, kuza kufuneka ukuBa ndiphendule ndichaze ukuBa be ndiye phi na ixefa elide kangaka, kanti be ndiyalelwe ukuBa ma ndibe soloko ndihleli endlwini ndingabonwa futhi phandle ngabantu ngelithi ndophunywa yintlahla ukuze ndibe sisisulu sokugqweswa ngumtshakazi ngobuhle. Owu! Akukho nto indihlekise nje ngaleyo yentlahla.” Uyithethe le nto uLungile sel’ ecubukile yintsini.

“Kunjalo nakum,” utshilo uNomadinga naye ehleka, “kanga ngokuba ndibekelwe abantu bokundalusa bejonge ukuBa ndingemki ixefa elide. Ma sihambe wethu singade sibaqwe sihleli apha sobabini. Ngokomthetho kufuneka ukuBa siye kuqala ukubonana phambi komFundisi ngolwesiBini emva kweli thuba lonke lezi vekhi zimbini sivalalelwe ezindlwini.”

Utsho sel’ ephakama uNomadinga ukuBa ahambe. Babulisene ke baahlukana.

Ivakele kwa kusasa ingoma yolutsho lusitsho nga-

phandle ezindlwini, kusombelwa kuculelwa umhla lowo umkhulu wokumanywa kwabathandanayo. Kwakufumane kwaangumlisela nomthinjana becula betyhuluba besithi ni, bonke begcobele loo mini. Avele apho amaciko engoma kukhutjhiswana nangezimbo zokutyityimba ngamanenekazi, amadodana ebile eziindaka kubethwa izicathulo efiyiselana ngezimbo nawo kuyiloo nto. Kuthe lakuthi nyi ukufiya umhlabi ilanga aye amakhwenkwe ezibopha iinkabi zeenkomo. Zindulukile iinqwelo xa se libugqatsa ilanga ukusinga etyalikeni. Zifike ngokufika iinqwelo khona, eyakulomyeni kuqala eyakulontombi mva, baye bungasathetheki ubufufu bayo ingoma phambi kwendlu yetyalike, ingamayeyeye okuyeyezela kwabafazi esitjho ngamandla, enze isanzwili ezindlebeni zonomona. Nakuba wayelapho uNojenti phakathi kwabanye abafazi wayebonakala engachwayitile enge-namihlali.

Kungenwe ke etyalikeni yaqhutywa inkonzo yomtshato yada yafezwa. Emva kokuba umFundisizi ethethe amazwi okubayala aaba bantwana kuphunyiwe kwagodukwa kuseso sitjhoboza somculo kudibene namakhwelo eembongi nabamemeleli.

Phaya enkundleni, kulomyeni, kwakufumane kwangumntu nje, amadoda ethe thande esidla imbadu, abafana beququzela bebetha ngeengaga besophula iimbiza zenyama. Kwakuxhelwe kaloku iinkomo ezintathu neegufa ezilifumi. Badikwa abantu apho kwachekjwa nezinja. Zazifumane zaangamaqungequ iinkabi zezinja kukuhlutha ngamajubelo, amakhwenkwe ekhamisile anele yeyombilini oomimizo namacongwane. Abafana bathi beyibona inyama ingumdliva, bazilibazisa ngokuntlantlatha amahleza, amakhosikazi efumane



ayithi chu ngezandla eyolusu iziindaba eyona nto iphambili, bathi nabantwana bakholisa ngokunyunusana ngamanqatha yaba kukuchizana nemisonto yezihlunu eyona nto ibalulekileyo.

Yayiphume yonke ilali yaseluManyanweni ukuya kwelo theko. Wayelapho naye okaMziwandile ephakathi kwamanye amadoda ephulaphule nje iincoko zawo ethe zole tu yena etshaya inqawa yakhe kuuphela. Yayingaqhawuke ndawo yona ingoma ekwada kwadubula iintsuku ezine emva komtshato kuyiloo nto. Nangani uninzi lwamanenekazi lwaluse lutshaphela tu amazwi kwaba kukhona umntu atshothozelisa esiya. Bambi kubafana bejingxela ukunyathela besenziwa kukuthunukala kwamaqatha nezithende ezidumbe yinjiki. Yaba kwa yiloo nkohla yezolo ebantwini ukwahlula oyena umlalise phantsi omnye ngobuhle kubatshati. Babesithi abanye ngumtshakazi omhle kunomyeni, kuba isuke le nto-mbazana yanga lilanga liphuma ukuba ntle oku; bambi besithi umtshakazi woyiswe wancanyiswa ngumyeni, kuba lo mfana usuke umkhitha wakhe wanga lihase logqatso. Yaba yiloo mpikiswano nalapha kwada kwadlula imihla emininzi.

Umdudo lowo waba mkhulu kanga ngokuba iqela lokugqibela lachithakala kwiveki elandelayo ukusinga emakhaya. Kwaba yiloo ncoko eyasala emiloniyeni yabantu belali bethetha ngomtshato wasemaNgxongweni ukuba mkhulu kwawo nokwaneliseka kwabo zizidlo zomsitho lowo.

Phezu kwendulana, phefeya kwesihlambo somlambo weDebera apho eluManyanweni, kwakumiswe apho uxande olukhulu olwalungumzi omtsha kamNu. noNkosk. Mavuso. Babeman' ukwalathisana ngalo olo xande

abadlula kulo, kuba lwaluluhle ngokungenambaliso ludlule zonke iingxande zaloo lali ngobuhle kwa nangesakhiwo salo, nakuba lwalungelukhulu kuya phi, kodwa lwaakhiwa ngobunono nobugcisa basemLungwini. Phakathi kobuhlanti nendlu, bucala enkundleni, kwakukho indlwana yeenkuku eyayise izele ziinkuku ezimhlophe zodwa. Ezantsi kwendlwana leyo yeenkuku kwakuse kukho isityana seentyatyambo esasise siluhlaza zizithole zeentyatyambo zeendidi ngeendidi. Phambi kwendlu leyo kwakuse kutyalwe isithole somthi womnchunu be se sityhengezelisa amagqatyana aluhlaza khaca.

Ewe, lalise libukeka eli khaya litsha laaba bantwana. Lalise lizibonisa iintlola zentlalo entle nemnandi yobom babo, abemi belali nabo beyiqonda loo nto, lwaza noninzi lwaabo lwaabanqwenelela loo ntlalo imnandi eyayisel' ibonakaliswe yimisebenzi yezimilo zabo aaba kwa kude. Ewe, lathi namhla nje iphupha layo lalaa mhla wenyanda yeenkuni le ntombazana, laba yinto ekhoyo ebonwa ngamehlo omntu wonke kuloo lali yaseluManyanweni.



## ISAHLUKO 24

### ICEBO LIKA-JO

“Jo, kha undixelele kaloku mfo ndini ngecebo obe undithembise ngalo. Lanele ithuba lokunyamezelana kwam nalo mfazi. Enye into sel’ endithintele kwizinto ezininzi enge ndise ndizenzile. Koko ngenxa yomvalo onguye andinakwenza nto.” La ngamazwi awathethwa nguFikile Mpambani ngamhla uthile ewabekisa ngenyameko kumhlobo wakhe uJo.

“Ewe Fiks, kufanelekile ukuba undikhumbuze nje ngomntu ke mna onezinto ezininzi zokucinga engqondweni,” utshilo ukuhlahla indlela uJo, ezihlahlela kwa yena.

“Naali elokuqala icebo Fiks,” uhambise watsho, “ekuya kuthi ukuba alilungi ndibuye ndikucebise elinye. Ma singanduli simbulale, kuba hleze senze iimpazamo esiya kuba nokuphaneleka ngenxa yazo. Ma silinge eli cebo kuqala: kukho umfana ongumhlobo wamomkhulu endimthembe kunene; be se ndimvelele ngenyewe le, wathumakalala ke naye ukuwenza umsebenzi lowo, kuba ndimthembise ukumhlawula ifumi leeponti.

“Lo mfana usebenza kumzi wamayeza; lide ithuba elapho kanga ngokuba akukho nalinye iyeza angalaziyo kwawabeLungu. Uya kuza nalo iyeza elo ngomhla otyunjwe sithi. Uya kumdlisa ke iyeza elo nokuba uligalela etini aza kuyiphunga, be kulungile. Liya kumlalisa ubuthongo obunzulu. Siya kumthabatha ke esalele

njalo siye kumbeka emotweni, engasayi kuvuswa nakoko kufunqulwa de kuphele clo yeza emithanjeni yakhe ukuze avuke.

“Be se nditshilo ke ukuthi siya kumbeka emotweni yomfana lowo nayo yonke impahla yokunxiba kwa nokutya, aze ke umfana lowo emke naye ngoBusuku aye kumjiya entlango, kude le-e-e, apho kungekho bani. Ngaloo ndlela ke akungefane kube kho mkhondo. Wozula ke apho entlango ade ahlangane nengozi yokuhlal-selwa ziinyoka nezinye izinto zasendle ezibulalayo.”

“He-e-e! Liya vakala, Jo, eli cebo lakho. Kodwa ma ndikhe ndibuze ezi ndawana mfo. Xa kuthe ngethamsa-nqa kwenzeka ukuba acholwe apho kuloo ntlango ngabazingeli okanye zezinye iindwadunge eziphezu kwehlabathi, akayi kusuka achaze konke okwamhlelayo ukuze aze kuba kuloo ntlango nje? Akayi kusuka abaxelele aabo ahlangene nabo apho avela khona nalapho ikhaya lakhe likhona? Ayingebi yindlela esiya kuqaneleka ngayo ke leyo xa se kulandwa ziincutsho zokuphanda izigigaba ezisemfihlekweni?” Ubuze weenje njalo okaMpambani.

“Uya thetha nto kaMpambani, hayi, uya thetha kwedini,” uvakele encoma esitsho uJo, “yindawo le uyibuzayo. Ma ndikuphendule ke ndenje nje: kwa ngosuku olulandelayo, thina siya kuyazisa kwaSibonda le nto, sazise ngomfazi wakho olahlekileyo esingeva namkhondo ngaye. Sifike thina ukubuya eMonti sel'emkile engaziwa nomkhondo wecala aye kulo, phofu kucacile ukuba uye mgama, kuba umke nayo yonke impahla yakhe.

“Loo nto ke Fiks, iya kusithethelela naphi na, nasemthweni, kuba kaloku asithanga yakuba yenzekile le nto



yokulahleka komntu, sabetha ngoyaba. Siyazisile kwa-Sibonda. Be siya kuyazisela nto ni ke kwaSibonda ukuba yenziwe sithi? Singayenza into ngokuyifihla ukuze kwa thina siye kuxela ukuba senze oku? Loo nto yodwa yokuya kuyixela kwaSibonda ibubunqhina ekubeni asinanto siyaziyo ngokulahleka kwalo mfazi. Nathi siya funa, silahlekelwe, sicela uncedo.”

“Aya vakala la mazwi mfo ndini Jo, kodwa ke umthetho uya kusukela uDina yena mntu be simfiye noNolizwe. Athi ni ke uDina akuxinwa ngemiBuzo? Akayi kusuka athethe yonke into esazi nje kakade?”

“Loo ndawo se ndiyilungiselele Fiks. UDina sel’ esazi ukuba yena ebehambele edolophini ngokuya ezi-venkileni wabuya se kuhlwile kakhulu. Naye ufike se kulila ibungane endlwini, wamangaliswa.”

“Kowu! Jo, kuya kuba kubini ukuba akuzange usebenze emagqwetheni,” utshilo uFikile embamba isandla uJo, “amacebo akho aphilile, iindawo zokusikhusela zicacile.”

“Awu! Undiqonde kakuhle kanye ntang’am Fiks. Ndasebenza iminyaka esixhenxe emagqwetheni mfo,” ehleka.

“Hayi mfo, ndiya bona nam, kunokuba kunjalo,” ehleka naye. Ubuye wabuza uFikile wathi, “Hi Jo, ntanga zethu, ucinga ukuba singayenza nini le nto?”

“Ma siyibekele umGqibelo kwiveki ezayo. Lolona suku lwezimanga nezigaba olo apha eBayi. Iya kuthi ivela ke ivele kunye nezinye iziqi eziya kwenzeka ngobo busuku,” utshilo ukuphendula uJo.

Ngobo busuku uJo wamchazela uDina konke ababegqibe kona ngoNolizwe. Wamcela ukuba ibe nguye owenza wonke loo msebenzi, xa yena noFikile beya

kuba ngabantu abenze uhambo ukusinga eMonti; wavuma ke noDina ngaphandle kwentandabuzo.

Wayenokwenza nayiphi na into ayithunywe nguJo. NoJo wayeyiqonda loo nto wada naye waqiniseka ukuba uDina akangeze amdize nakweliphi na inyala alenzayo. Wayemthembe kakhulu.

Wafumaneka eluncedo olukhulu ke uDina kuloo msebenzi mbi kunene.

Ngabusukwazana buthile uvakele esithi uFikile kowakwakhé: “Noli, siya eMonti ngomso, mna noJo ngemoto yakhe. Andazi ke ukuba siya kubuya xa liphi na ilanga ngeCawa.”

“Yinto ni, niya kwenza ni eMonti?” ubuze watsho omnye engatyhilekile.

“Awu, uya kuthi ni ukundibuza ngolo hlobo?” ngomsindo.

“Nge ndisithi ni?” ngomsindo naye.

“Into elwisayo kuloo nto yinto ni?”

“Ndenziwa yinto yokuba oko safikayo, Fikile, waba sisiphehluphehlu esingenaxefa. Usoloko usesithubeni nalo Jo, andazi ukuba se uqhele kwa nini na eBayi. Akunalo nelincinane ixefa lam, usuke ugeje esithubeni apha iimini ezi ubuye wakuva iphango, kanti wakugqiba ukutya uqubula umnqwazi uhambe ubuye ezinzulwini zobusuku. Akunayo nencoko oyenzayo nam, ndiyinto nje efane yafunjwa apha. Akunaxefa lam tu, tu, tu, Fikile. Ngoku uthetha ngeMonti ndibe mna ndingayazi nento oya kwenza yona apho, akubungisani nam ngezinto oenzayo, usuke wenze nje ungandazisanga. Sisini ke eso? Sisini eso Fikile? Hi?”



“A-a, suka! Andithethi yonke loo nto mna, ndiya kuxelela nje ukuthi ndiya eMonti ngomso, qha ke.”

“Akuyi ke kwelo Monti lakho, ma ndikuxelele ngqo.”

“Ufumane watsho,” uphendule watsho umduna efuthekile ngumsindo.

Emva kokuthi cwaka ixefana kubuye kwathetha uFikile wathi: “Khangel’ apha Nolizwe, into oyiyo wena kum ungumfazi, akunguye udade wethu ungenguye nomaa, ma ndikuxelele loo nto. Loo nto ndiyenzayo andinakubungisana nawe ngayo. Gcina indawo yakho yobufazi wena qha. Mna andigabo aaba bafana bathiwe nqo ngeempumlo sesi sifazana sabo. Se ndikuqonda ukuba nawe uncwase kwa loo mpumlo apha kum, ufuna ukwenza le nto uyibona isenziwa ngaaba bafazana bakhoyo kula madodana aabo, akusokuze uyifumane loo nto kum. NdingokaMpambani mna. Umfazi ma kayazi indawo yakhe. Uya ndiva? Uya ndiva?” Watsho lo mfana sel’ ebibitheka ngumsindo, se kucaca ukuba unxhamele esiqwini.

“Ndiya kuva,” utshilo omnye se libudamba igwebu lomsindo kuye ngoku.

“Nokuba ndiya phi na ayinamsebenzi wokwenza nawe loo nto. Xa ndikwazisileyo kwanele. Andiyazi enye into oyifunayo ngaphezu koko.”

“Eyona nto indikhathazayo, Fiks, kukubonakala ukuba akusenaxefa lam oko safika kweli Bayi; ma ndixoliswe yinto ni ke kuloo nto?” utsho sel’egixa ukulila oku lo mntwana.

“Ucinga ukuba ndiza kube ndijamelene nawe ngalo lonke ixefa? Ndiya kuzilungisa nini izinto zam?”

“Anditsho Fiks, kodwa oko safikayo apha, ingqondo

yakho andisadibani nayo. Uthene qhwe nalo Jo le mihla, soloko ninendawo ema niye kuyo, anda —.”

“Thula!” ukhwaze watsho omnye sel’ebibitheka ngumsi-ndo.” Kwesi sithuba kungene uJo kwelo gumbi labo.

“Yinto ni Fiks, mfo ndini, umenza ni umntwan’ abantu kodwa?”

“Hayi Jo, akukho nento le.”

“Phofu le ngxolo ndiyivayo yokungavisisani yeyani xa kungekho nto?”

“Hamb’uye kulala Jo, akukho nto.”

Ngeli xefa ke wayesel’ esitsho ngesikrakra isikhalo uNolizwe. Kakade kaloku, akukho nto indulula isikhalo nje ngokuba uve kukho umntu okubuzelayo kuloo nkathazo yakho.

“Lo mfazi elila nje, mfo ndini, uthetha ukuthi ni ukuthi akukho nto ikhoyo?” ubuze watsho uJo.

“Ndithi mfo ndini akukho nto, uya ndiva?”

Uqondile uJo ukuba le ndoda ayisatyhilekile konke, nakuye apha ngoku. Uzamile ke noko yena uJo ukumthe-thisa untanga wakhe lowo ekhohlisa uNolizwe ezenza lowo unosizi nguye. Wayesithi emngxolisa nje uFikile aBe emtyandela ufiyi ngokwenje njalo ke ebonisa ukuba akalwi naye ngayo yonke le ngxabano, koko wayesenza ukukhohlisa uNolizwe owayengakuboni oko kutyandelana kwabo bethetha ngamehlo, kuba wayesel’ ezigqume noBuso elila uNolizwe.

“Fikile! Fikile! Hayi mfo ndini mus’ukuthi wakusela utywala uze kunxilela lo mntwana wasemzini; yiyeke loo nto mfo imbi,” litshilo eli tshivela se lityanda ufiyi njalo konke oku lithethayo.



Ude waqonda ngoku noFikile apho kukhona, waβona-  
kala sel'ethokombisa naye kanye ngokomntu ozidaneleyo  
ngento embi ayenzileyo.

Bamthuthuzele bobabini ngoku uNolizwe. Naye  
uNolizwe ude wathuthuzeleka.

Kuβuye kwaaseluxolweni ke ngoβo βusuku, kwalalwa  
ke kusenjalo.

## ISAHLUKO 25

### NDIYOZELA!

Ngomhla olandelayo kusasa ngaloo mGqibelo, balungiselele ukunduluka uJo noFikile. Indulukile inqwelo eluhlaza yaya kuthi jo-o-o kuloo nkalo yaseTwartkops.

Basala beququzela uDina noNolizwe besebenza izinto zabo kweli khaya kuluxolo.

Ibe yimini emnandi kakhulu le kuNolizwe. Wayechwayitile esoloko ecula iingonyana zakhe imini le. Likhawuleze laya kusithela ilanga esachwayite enjalo uNolizwe. Ube ngabuza uDina ukuba wayegcotyiswe yinto ni na kangako, naye akazange abe nakuyazi into ayigcobeleyo uNolizwe. Liye lasithela ilanga ngaphaa kweentaba neenduli ezisenTsona-langa, kwagaleleka unchwalazi lwasambathisa isixeko ngaloo nguBo yalo ingwevu. Kukhawuleze kwalandela ucolothi, zaman' ukuvela ngazinye iinkwenkwezi esibakabakeni esasingcwenge kungekho nalinye ilifu.

Kwalandela ubusuku, obathi bona basithi wambu isixeko ngaloo nguBo yabo imnyama.

Azi ke eli lona ixefa lobufiliba lixefa elalilungiselwe nto ni na kanye yiyo indalo!

Lelona xefa engekuba lelokuphumla kwemizimba ediniweyo. Lixefa lokuzola ukuze imiphefumlo yoluntu lonke ibe nokubonana nezithunywa zezulu. Lixefa lamaphupha, lixefa lemibono, lixefa lokucaca kwemihlola kumagqira athwasileyo. Lixefa lokuhambela kweminyanya emakhaya ngokulunguza izonakalo.



Kwakua usuku ke, emva kwesidlo sangokuhlwa awa-  
vakala esithi uNolizwe, "Dina, andizange ndozele  
kangaka, si! Kanga ngoku ba andisenakho nokunya-  
mezela oku. Kuthi ma ndiye kulala ngoku, ngoku, ngoku.  
Owu! Ndiyozela, tyhini bantu!"

"Uthethi ukuthi se ulele ke ngoku na tofo, Sithandwa?  
Hi wetha! Uthi akuguli na kodwa?" ubuze watsho uDina  
emfukamisa.

Ngeli xesha uNolizwe wayesel' equbude ubuso phezu  
kwezifile, kuba babesancokola besahleli etafileni apho.  
Wayesel' ebona ke ngoku esaqubude njalo etafileni. Le  
mibuzo kaDina ayizange ibe namphenduli.

Uthe thwasu kwa oko uDina kwakuba kunje, wamfu-  
nqula uNolizwe waya kumlalisa emandlalweni wakhe.  
Ithe gqada phandle emva koku intokazi ngokuya kukha-  
ngela umthunywa ebixelelwe ngaye ukuba akangebi  
sel'efikile na imbiza ivuthiwe nje.

Kwa ngoko, kungene igadalala lomfo, into eyaqonda-  
kala ngobo bungwanyalala ukuba yayingawufiyi umse-  
benzi ebithunywe wona ingawufezanga.

Yinto eyayimehlo abomvu alaqa-laqazayo. Kuuphela  
kwendawo eyayibonakala kuye, amehlo lawo, kuba  
ubuso obu babugutyungelwe ngumnqwazi ngentla,  
umzantsi lo wabotshwa ngeqhiya emnyama. Wawunxibe  
idyasi emnyama lo mkhovu waza umgobo lo wentamo  
yedyasi watsalwa weza kuma ngeendlebe.

Bachwechwe bangena, behamba ngamazondolwane  
uDina nomhlobo lowo wakhe.

Bangene kwelo gumbi awayelele kulo uNolizwe, bamfu-  
nqula, esalele njalo, baya kumfaka emotweni eyayimiswe  
apho phandle. bandule ke ukuyibutha impahla yakhe  
yonke neengufo zokulala baya kuyifaka kwa semotweni

apho. Bathe ke bakufeza, wangena emoyeni umfo, wachukumisa, vanduluka imoto.

Uvakele ethetha yedwa uDina, yakufa irakile imoto, esithi, "Owu! Heke tojo! Ndivuya ukuba ndiphumelele ukwenza zonke izinto ebe ndizithunyiwe nguJo, akwaba kho nankathazo le kunjalo nje. Ngca-a-a behu, zonke izinto ukuhamba kakuhle. Wokhe andincome uJo akubuya."

Ewe, ibe iyinto eqhelekileyo kuye uDina ukuthukwa nguJo xa athe wafeda ekulifezeni inyala abe elithunyiwe. Namhla ke ibe luvuyo ukusinda kwezo zithuko, Yaya kulala ke intokazi inaloo mincili.

UDina uvuswe kukunkqonkqoza okungqongqo ezinzulwini zobusuku. Akuba evulile, bangenile uJo noFikile.

"Kunjani?" uphange wabuza uJo esebeza.

"Zonke izinto zilungile," uphendule watsho uDina encuma.

"Awu! Ke khona le mazi yam! Be ndisazi ukuba ayinakuphazama Fiks," embambazela uDina egzalabeni.

"Hayi, Jo, iphaphile mpela mfo," uncome watsho noFikile.

"Ke ngoku kuza kwenziwa ni elandelayo Fiks?" ubuzile uJo.

"Siya kulinda de kube kusasa siye kwazisa kwaSibonda kaloku," uphendule watsho okaMpambani.

"Awu ntang'am! uthe kanti usayigcinile imiyalelo yam?" ubuze watsho uJo ehleka.

"Ewe yo! mfo ndini, be ndingathi ni kaloku ukuphazama."

"Hayi uyindoda, jeme, ndikholwa yiloo nto ke Fiks. Indoda ma ibusebenzise ubuchopho mfo, kuseBayi apha."



“Mfo nini Jo, andisoze ndahlukane nawe ntanga zethu, andisoze ndikuli bale mfo wakuthi oko undithule lo mthwalo wani.”

“Kha wenze kuhle ngokubulela, mfo kaMpambani, asikafezi.”

“Hi Jo! ucinga ukuba kusekho into enokubuye isiphazamise xa se side seenje nje? Ise yinto ni ngoku?”

“Andazi, Fiks, kodwa asikafezi.”

“Ndiya yeka ke mfo, xa utshoyo ndiya qiniseka ukuba ubona into oyibonayo. Ndisaya kulala ke ngoku.”

Kuyiwe kulalwa ke ngumntu wonke kuyinto emnandi ngobo busuku. Naxa kwakumnandi kunjalo, bonke aaba babengenabo ubuthongo. Zafumana zacinywa izibane, yaangulowo wathwabazisa amehlo ebumnyameni. Zazi-bahleli iingcinga aaba bathathu kungekho unokozela, kuba sasibonakala isikroba songekhoyo phakathi kwabo noko kumnyama kunjalo.

## ISAHLUKO 26

### ENTLANGO

Yayisina imvula ibutyadidi. Kwakubaleka imisinga yamanzi isihla kwiingxondorja zemiwewe eyayilapho.

Esazulwini sehlathi elikhulu elalinemithi emikhulu nemide, phakathi kohlololwane nohlazane lotyani olwakhula lwafinyana phantsi kwaloo mithi, lwazothuka lulele apho usana lukaNojenti.

Yayise iqinile imini, zihamba-hamba iinyamakazi zehlathi, ooziimbabala noomaphuthi njalo-njalo.

Woothuka uNolizwe sel'eyinto emanzi kukunetha. Uthe akuphosa amehlo ngapha nangapha, emangaliswe ngohlobo olungenakuchazwa, waqonda engaqondi ukuba uphambene na okanye usezingqondweni ngenene kusini na, nokuba usenyameni nokuba sel' ekwelemimoya bethu kusini na. Wayezama ukucinga lo mntwana, ezama ukukhumbula ukuba ukuze abe lapho nje be kuthe ni na kanene. Kwakuphi khona kule ndawo? Wayesenje njalo ukucinga ezibuza loo mibuzo, "Ndingenwe yinto ni bethu? Ndize nanto ni apha? Be kuthe ni bethu? Uphi uFiks, angaba ulapha naye? Ndigqibele ndisozela phezolo ndihleli etafileni noDina, kwathi ni kanene emva koko?" Wazibuza yena eba be kuphezolo oko ebehleli etafileni noDina.

Kuthe ke esaman' ukucinga esenje njalo woothuswa kukukhonkotha kwenja enkulu kunene se ingathi iza kumqwenga imgqibele ngoko. Wothuke wema ngeenyawo,



esajonge leyo yenja, gqi, wavela umnini-yo. Asikuko nokuba wayesoyikeka lo mfo. Yayingumdak' omnyama ofukufuku ziindevu, into emehlo atshawulayo, yambethe iimfele zeenyamakazi.

Yathi yakuthi gqi le nkewu, kolo sizana lwalumi apho lungcangcazela kukoyika, yee xhungu, yema, kwa-jongwana kungekho uthethayo ixefa elide.

Usuke wathi ukuvula kwakhe umlomo lo mfo, watsho ngesintsokotho sentetho, ulwimi angalwazanga engazange aluve uNolizwe, waye umfo esitsho ngelizwi elifabaxa.

Uthe akuzama ukuphendula uNolizwe — ehalalisa nje — kwaakukhona adanduluka ngakumbi umfo wase-ntlango, waye eba semsindweni ngakumbi nangakumbi.

Ude ke uNolizwe waba nokuqonda ukuba lo mfo uthetha ukuthi ma kahambe kunye naye, ekubonisa oku ngokulinganisa ngezandla lo mfo. Uhambile ke uNolizwe elandela umthimbi lowo wakhe efile kukoyika, kodwa engenakunceda, kuba ezimisele ukuthobela umthetho wenkosi leyo ngokuzicengela.

Ulandele ke uNolizwe nje ngomthinjwa. Ihambe ibeka futhi le ndoda kuloo ndlela iqondisisa ukuba lisabekekile ixhoba layo emva kwayo. NoNolizwe akabanga senza migudu yokubaleka abungce, lo mzuzu inkosi isajonge phambili. Ugqibe ekuheni ahambe angabi senza nkathazo, de kuyiwe kufikwa apho kwakusiyiwa khona, hleze luvele usizo phambili.

Bahambile ke belityhutyha elo hlathi lalco ntlango, besiya bengena nzulu kulo. Bade ke bafika phempeni lithile elalilapho enzulwini yehlathi. Yayiyindlwana encinane kakhulu owawungathi wakuyiphosa amehlo uqonde ukuba yayakhelwe umntu omnye kuuphela.





gebenga yini ukuba abe nosizi? Ndingenza nto ni ukuphuncuka apha?" Wacinga esenje njalo. Ubede anqwenele ukuba babe be benokuvana ngentetho, nge emcela ukuba amkhulule ahambe.

Kwathi kuselapho, wangena lo mfo—kuBa wayephandle konke oku acinga ezi zinto uNolizwe. Ungene ephethe iintambo. Wonde ngoNolizwe wamthi hlasi, hlasi ngeengalwana ezi zombini. Uthe akufuna ukukhala wambeka ngaloo mehlo mabi.

Uthule kwa oko uNolizwe, yada inkosi le yambophelela izandla ngasemva kwa neenyawo zombini. Ithabathe isikhumba senkawu esisukiweyo yasibeka emlonyeni sabotshwa ngasemva entanyeni. Oku ke kwakusenzelwa ukuba isikhalo sikaNolizwe singabi nakuvakala nokuba uya khala.

Akuba enze yonke le nto lo mfo, uqubule izikrweqe zakhe wabiza nezinja weela kwa sehlathini efiya uNolizwe ebuku-bukuleka kwelo phempe engenakuya ndawo.

— KWA-SIBONDA

Kusile ke ngolulandelayo usuku, nje ngoko be sibafjiye uJo noFikile kuza kusa besiya kwaSibonda.

Befikile khona, bawe ngazo ezokulahleka kukaNkosk. Mpanbani. Achaze achaza la madoda aya kuthi tyaa ngelithi, “Size kucela icebo kuwe, Sibonda, lokuba singenza nto ni na.”

“Mna ndicinga ukuba le nto ma niye kuyazisa emapoliseni, ngawo aya kwenza iinzame zokuchola-chola umkhondo. Mna ngokwam andinakwenza nto,” utshilo uSibonda ukuphendula.

“Ewe Sibonda,” kutsho uJo, “se siya kwenza loo nto kwa ngoku.”

“Hayi ke kulungile madodana,” utshilo uSibonda.

Abulisile ke la madodana emka.

Eve, eva amapolisa, ebalala nenthetho yala manene, esenza nemibuzo, ekuthe ke emva koko, yaphetha ngelithi inkosi yamapolisa: “Kulungile ke manene. Apho sithe safumana khona umkhondo siya kunazisa kwa kamsinyane. Nenze into encomekayo ukuza kusazisa xa kuhle into enje ngale. Kaloku silapha nje, silindele ukufunzwa nini nje ngezinja zaKomkhulu ezizezenu ke ngoko. Okwangoku, ndiya nikhulula ukuba nigoduke, nofiya amagama enu kwa namagama eendawo enihlala kuzo niwabalile, ukuze sibe nokunifumana lula xa sinifuna ngeendawo zokunazisa oko sikufumeneyo.”



Akubanga kho mbulaleko ngesi sicelo. Ngovuyo olukhulu la madodana awabalile amagama awo nendawo ahlala kuyo. Ukugoduka, kuhanjwe kuncokolwa ngala manene mabini, uJo noFikile, kuyinto emnandi kuhlekwa iziqhazolo.

“Jo, mfo ndini,” utjhilo uFikile, “kunyanisiwe xa kuthiwa umntu akagqibi ukufunda. Ufunda ade aye kusithela enchwabeni umntu. Ndandingazi ukuba kusekho izinto ezininzi kangaka ekusafuneka ukuba ndizifunde. Ndifunde lukhulu apha kuwe Jo, ngale yanamhla nje yodwa imini.”

“Ntang’ am, nto kaMpambani,” utjhilo uJo, “xa ungekayifundi imikhwa yasedolophini, qiniseka ukuba imfundo yakho isalambatha, akukazi nento le. Akukho nto ihambisela phambili imfundo nje ngokuyisebenzisa ezidolophini. Gqala ubuninzi bezinto ongenza zona edolophini xa unayo imfundo. Gqala imisebenzi esiye-nzayo thina, singafundanga kuya phi nje; yimisebenzi engenakwenziwa ziimfundi ezingazi nto ngemikhwa yase-zidolophini. Gqala kwa khona imisebenzi eyenziwa ngabantu abangafundanga mpela, wophawula ukuba, mna ngale mfundwana ndinayo, be ndingebi nakuyenza loo misebenzi xa be ndingaphandle kwedolophu. Unokuba uya yiqonda loo nto, mfo.”

“Ndiyiqonda kakuhle, Jo,” utjhilo omnye.

“Ke, mfo kaMpambani, nje ngokuba simi kakuhle ngolu hlobo kule nyewe yalo mfazi wakho, kuba se kucacile ukuba ngunyanyhalaza, umkhondo wesipoko. Akukho nto iya kubuye ivele ngoku de ibe iya kuveliswa sithi ngeelwimi zethu. Ucinga ukwenza nto ni ngale mali ingaka, mfo?”

“Ndifuna ukuvula ivenkile yeempahla zokunxiba Jo.

Ndifuna ukuba nam ndibe neyam imoto.”

“Ngubani oya kukuncedisa ke kuloo venkile Fiks?”

“Andazi ke noko, mfo, ndisacinga.”

“Akukho nto yokucingwa kuloo nto Fiks, zikho iintokazi ezichubekileyo ngeengqondo zokulazi ifisini. Yiza kum ndikwalathise.”

“Be ndijonge oko kakade Jo. Kaloku uyazi nawe ukuba ndija kwenza loo nto ucebisa yona nje ngomntu ongazi nto ngeBayi,” uzinikele watsho okaMpambani.

“He-e-e! Nxhatsho ke!” Uvakele esitsho umfo omkhulu egcobele ukubanjiswa iintambo nguwaBo lowo.

“Kodwa ke Fiks,” uhambise watsho uJo, “ma ufune umfazi kuqala ukuze ume kakuhle efifinini. Ndithetha ukuthi, nokuba ubungekanxhameli kutshata, unokumthembisa ngomtshato lowo uza kumcela ukuba akuncedise efifinini, ukuze libe nempumelelo, nje ngokuba mna ndisenje njalo ngoDina lowo.”

“Kusandilungele oko Jo, koko andinanzwakazi ndiya-ziyo kweli.”

“Kwa ngokuhlwa nje, mfo, ndiya kukusa kwenye intokazi kwa lapha elalini. Wothetha nayo ke mfo, nje ngerumfa, ungalibali yingcombolo ke mfo, uz’ ungene emxholweni kwa oko. Ezi ntwazana zikhulwa yiloo nto. Uz’ ungalibali kukubuza iimfitshi-mfitshi eziyinkcithaxefa; izinto ezinje ngokubuza iziduko, kwathi ni, kwathi ni, kwaboda kwacisa kwabe kungathanga ni. Wosuka angakuhoyi umntwana waseBayi ukuba uya kulibala zezo nto zisemva olo hlobo. Ixefa liphucukile ngoku Fiks, ezo nto zeziduko nezinye eziyelele kwezo, azisananzwe bani kule mihla.

Ukuba uya kulibala zezo nto wosuka uve kusithiwa ungumNdokwenza ofanele kukuya kuhlala kwindawo



ehlala amagoduka odwa, eSikwatini,” uyigqibe sel' ehleka uJo le ntetho.

“Hi mfo ndini Jo,” utshilo uFikile, “kungokuba kanene xa kuthe ngelifwa, kanti ucele uthando kudade wenu, yinto ongaba sayithi ni ke leyo xa ninokuyiva kamva ukuba niya zalana?”

“Hayi, tyhini! Kaloku Fiks udade wenu mnye kuuphela, ngoyintombi kaMpambani, qha ke,” uphendule watsho umdolophu.

“Uthetha ukuthi noko isiduko senu sisinye, anizalani xa ningengabo bendlu enye?” emangalisiwe.

“Usabuza wena!” uphendule watsho uJo enqena ukuphinda-phinda into abesel' eyitshilo.

“Phofu andibuzeli ntweni Jo, kuba ngenene khona, izinto zempucuko azibambeki zonke,” uzixolise watsho omnye engaqondi ncam noko.

Wayenqena uFikile ukumgoca-goca uJo ngale ndawo. Wazimisela ukuba enze nje ngoko ayalelwayo nguye, bonke ubom bakhe eseseBayi.

„Ngeli xefa ke baba se befikile ekhaya. UDina uze neento eziselwayo. Kwaselwa ke kulindwe ukuhlwa.

IZINTO EZIBUHLUNGU AZIPHELI!

“Noko, mfazi, uThixo wadala into enqabileyo, intliziyo yomntu nemicamango yayo.”

Apha kusemzini owawumelene nalowo kaJo. Kunco-kola umninimzi nenkosikazi yakhe.

“Utsho kuBa kuthi ni na yise kaDon?” Ibuzile inkosikazi.

“Izinto ezibuhlungu azipheli kulo mhlaBa. Elo litshonayo, litshona nezalo,” utshilo lo mfo ebonakala elusizi.

“Hayi wethu, Yise kaDon, kha uthethe into le ndive.” Itshilo le nkosikazi se kubonakala ukuba iya tshiseka kukunga ingayiva le nto.

“Hayi, mfazi, ndithetha ngalaa nto ndiyibone isenziwa phaya kwaJo phezolo.”

“Yinto ni leyo?”

“Ndibabone bethwele inkosikazi yalaa mfana beyifaka emotweni, waza obeyiqhuba wemka nayo ngemoto leyo. UmkaJo lowa, nguye kanye umncedisi ekufunquleni, ndaye ndiqinisekile ukuba nguyena wazi nqo apho asiwe khona lo mfazana wetitshalana leya.”

“Owu! NKosi yam! Hi wethu, Yise kaDon, uthetha ngalaa mfazana ufikayo uvela eAlexandria nendoda yakhe, lo kuthiwa ulahlekile?” Ubuze watsho lo mfazi endwebile.

“Ndithetha yena kanye. Ndibabone kakuhle xa baphuma naye, kuBa be silunye kiwe isibane.”



“Kha uthethe, Yise kaDon, ubusalusa nto ni wena ukuze ubabone?”

“Ndibe ndingaluse nto, ndisuke ndaphuthelwa, andaba nakulala. Ndive isandi semoto kwafumana kwee qatha amapolisa kum engqondweni, nje ngoko ingumzi wezimanga lowa kaJo ndicinge ukuba ma kube kukho isonakalo kwa khona. Ndivele ngefestile ndikhangela ukuba ingaba yini na. Ndibone ke abantu ababini bebambisene ngalaa mfazana engathi ufile. Kwaabo be bemfunqule ngulo uyindoda endingamazanga, uDina yena ndimazile, kanti nalowo ubethwelwe ndibuBonile ubuso bakhe xa baphumayo naye emnyango, ndamazi naye.

“Ndikhe ndacinga ukuba fan’ukuba uya gula kusini na lo mfazana, abe uze kuthathwa ukuba asiwe kwa-Gqira, ndaxakwa kukubuyela kukaDina endlwini, imke yona imoto nomfo nesigulana. Ndiye kukroba phaya kwaJo efestileni ndifuna ukwanela ukuba nguye nguDina na lo be ndimbona. Ndakuba ndimbonile ke, ndaanela.

Ndakuba ndivile ukuba uNkosk. Mpambani ulahlekile akaziwa nomkhondo, ndiyidibanise loo nto noko ndikubonileyo.”

“Si! Uchaza int’embi, Yise kaDon,” itjhilo le ntokazi kalusizi, “ke, Xhego, ucinga ukuthi ni ngale nto? Yini ukuba ungayi kuyazisa emapoliseni kwa ngoku?”

“Se ndiyenzile loo nto, mfazi, ndichaze konke endikubonileyo ndakuba ndisiva kusithiwa ulahlekile lo mfazana.”

“O! Athi ni amapolisa?”

“Asivuyele kakhulu eso senzo sam, abulela. Andithembise ngokundivuzisa ngefumi leeponti ukuba umkhondo wam uwase entweni eyiyo.”

“Wenze into elungileyo Yise kaDon, ngokuyazisa le nto

komkhulu. Nangaphandle komvuzo lowo, ibingento yakuyekelwa le, kuBa icacile ukuba inobubi bayo phakathi. Uyazi ukuba umkaJo uzenza lowo uphambeneyo kukuva int' embi ngokulahleka kukaNkosk. Mpambani! Ndithi mna be ndithetha naye ngokwam tofo, andiva ngakuxelwa; ebethe ti, ti, ti, kukuva int' embi. Uthi umbone kakuhle? Nguye, nguye, nguDina?"

"Mfazi, be ndingaphuphi, be ndihleli. Ndiya mazi kakhuhle laa mfazi kaJo, andiphazami nguye."

"Azi abeLungu baza kuqala ngaphi na xa bafunayo," itshilo inkosikazi emva kokucinga umzuzwana.

"UmLungu mdala, 'Na kaDon, akazi kuxakwa yile nto."

"Koko izinto zomLungu zithabatha ixefa lazo. Ungade wena ucinge ukuba umLungu uyilibele into, ube nethemba lokuBa ungosindileyo. Kanti yena usaphanda eyona ngcambu yento. Akuyifumana uya kuza nayo se iyindoqo engenakuphikwa mntu."

"Be kunga kunganjalo kule into, nKosi yam," itshilo elokuyeka le nkosikazi ibonakala ikhathazekile.

Emva koku ke bancokole ndaba zimbi ngokunqena ukude bavelwe. Babesaligcinile iqhalo elithi: "Musa ukubalisa ngayo eziko, iya kumkisela."

Bagcina njalo ke bengayithethi mntwini kwada kwadlula imihla emininzi.



IINDABA EZIMBI ZEZONA ZIKHAWULEZAYO

Yaba ngundaba-mlonyeni kuloo lali yonke yase-Zintakeni into yokulahleka kukaNolizwe.

Kwathi kusezindyaleni kwaBe kusezimbuthweni, yaakuuphela iindaba ekuncokolwa zona ezokulahleka kukaNolizwe, usana lukaNojenti. Kwathi kusezitala-tweni kwaBe kusezingxingweni, indaba inye iyile.

Kakade iindaba ezimbi zezona zivakala msinya, kanti ezona zimnandi nezona zilungileyo ibe zezona zicothayo. Kwakunjalo ke ngezo ndaba zokulahleka komntwa' kaMzimasi. Sibafiyi uFikile noJo besiya kufuna oza kuthabatha indawo yolahlekileyo.

Bandulukile ke lakutjhona ilanga baya kugaleleka kuloo ndlu yaloo nzwakazi yayise yalathiwe nguJo, esalathela umhlobo wakhe uFikile kaMpambani.

Bankqonkqozile, bangena, babulisa, bahlala.

“Tyhini, But' Jo! Yinto ni, nibekwa yini apha kwam?”  
ivakele ibuza le ntokazi incumile.

Olo ncumo lwaba nomsebenzi walo kokaMpambani. Umnikazi-lo wayeyintokazi enobom kwaphela. Yayilubelukazi oluma fiyi amnyama, emisebe mide. Yayisukile egadeni le ntokazi ngesithomo, ingenasiqu siphilile, inganciphile inoluthi ngokupheleleyo.

“Siphuma kwa lapha esixekweni wethu, Nomhle, sihamba sibona izihlobo. Kha wenze sifumane kaloku Nomhle. Kutyiwa nto ni ekhay' apha?” Ungxogele watsho uJo.

“Owu! wethu, But’ Jo, kha uyeke ukubuza izinto ezityiwayo tofo, kha undichazele ngomnye lo uhamba naye. Ngubuti waphi yena ndingamazi nje?” Ibuze yatsho le nzwakazi se ivelise loo mazinyo amhlophe afinyeneyo.

“Yo! Ndiya libala wethu, Nomhle. Kaloku se ndikhulile, Tutu. Ndiya zilibala mna nezo zikhumfo zenu zempucuko; nithi yinto ni kanene? Yi ‘Production,’ yinto ni na? Yi ‘inconductor,’ nithi yinto ni na Nomhle? Ezi zikhumfo zenu, biza!” ehleka.

“Hayi suka But’ Jo! Uzenza lowo ongazi ne ‘introduction’ le? Kha uyeke le mpoxo yakho uyenza naxa uhamba nomntu wasemzini.”

“Uxolo ke, Nomhle wethu, be ndisakhohlwe leli gama ugqiba ukulibiza. Inggondo yokwaluphala kaloku, Hlefe, ayigcini nto kuyo. Se sisaluphala thina ngoku,” esahleka.

“Yini le! Xa unguhani na Buti Jo! Oku kwaluphala niya kufuna xa kungekafiki, aze athi ke umntu kwakufika kona ukwaluphala, afune ukubetha abantu kwakuthiwa ungu ‘Tata.’”

“Hayi suka Nomhle! Kha uyeke ukuloqa oku tofo, kha uze nento le wethu sifumane. Yo! Kanene ufuna ukwazi eli nene. Lo,” esalatha kumNu. Mpambani, „nguFikile kaMpambani. Ncokolani ke nazane.” Utsho ke unkaBi esiya kuphuma ngomnyango.

“Ndiya vuya ukukwazi ke mNu. Mpambani,” itshilo le nzwakazi.

“Nam ndiya vuya ukukwazi Nomhle,” utshilo umduna sel’eqhose wagqibela.

Icele uxolo le ntokazi ukumfiya yedwa uFikile, yaya kungena kwelinye igumbi. Ibuye se iphethe indyuwe



yegrangqa. Ibuye kunye nokungena kukaJo. Kwaselwa, kwancokolwa.

“Wa Fiks!” uvakele esitfho uJo, “ulinde nto ni, mfo ndini, ungazithetheli nje kulo mntwana?”

Usuke wadideka ngoku okaMpambani, kuBa lo mntu kuthethwa ngaye ukho naye apha, naye uya wuva lo mbuzo. Lanya ke umlingane lo, akaba nakumphendula uJo, wafumana wamaya-mayaza engenazwi.

Uyiqhubile yena uJo incoko yakhe wathi, “Ntanga zethu, lo mntwana ndimthandela wena mfo wakowethu. Andazi ke ukuba ucinga nto ni na wena ngaye, nje ngokuba umjongile nje,” utfho ephakama, “ndisaya phaya kwadad’ethu ndiza kube ndibuye kwa kamsinyane. Nomhle,” esemi njalo, “mgcine lo mfana, yitfhomi yam yokufa leyo.”

Uthe gwiqi, waya kuphuma umfo’mkhulu eba fiya ukuba bazibonele. Akuphuma uJo akalibazisanga okaMpambani, ezama ukubamba iziyalo zikaJo zasemini zokuba angalibazisi atfhishe.

“Nomhle,” utfshilo, “yiBa nosizi ndim, mntwan’ asekhaya. Ndingumfiki kweli lizwe, ngoko andinamhlobo ungandonwabisayo. Ndithande Nomhle, kuBa ndikuthandile mna.”

“MNU. Mpambani,” uphendule uNomhle, “akundazi, nam andikwazi. AyingeBi sisimanga ke ukuthandana kwabantu bengazani?”

“Kaloku Nomhle, ikho into yokuba uve ngobuhle nesimilo somntu ungamazi nje. Mna ndiza se ndikwazi, ngokunconyelwa ke. Ndithe ke nam ndakukubona ndawa.”

“Kha utfho ke mNU. Mpambani, kuxa ubusithi ni wena ukuze unconyelwe ngam kangaka?”

“Ndisoloko ndiyinkathazo ebantwini ngokufuna ukucetyiswa ndiboniswe neyona ntombi endingatshata yona. Ndixelelwe ngawe ke ngumhlobo wam uJo.”

Emva kwala mazwi kuthe cwaka, akwaba kho uthethayo okwexefana. Kubuye kwathetha uFikile wathi, “Ndi-phendule kaloku Nomhle.”

“Liphi ikhaya lakho?” Ubuze watsho omnye, “Andithi liseAlexandria yini?”

“Ewe kunjalo.”

“Andithi na kanene yinkosikazi yakho le ilahlekileyo?”

“Ewe kunjalo.”

“Phofu ufuna nkosikazi yokwenza ni unayo nje?”

“Kaloku xa imke nelizwe be ndiya kuyinceda ngokuthi ni mna?”

“Awu, Buti! Uthetha ukuthi inkosikazi yakho ihilizile?”

“Ma ndithi iphi ke?”

“Hayi phofu, nawuphi na umntu angacinga nayiphi na into athanda ukucinga yona. Enyanisweni akukho mntu waziyo apho iye khona inkosikazi yakho,” itshilo le ntokazi. ‘Ma khe siyiyeke leyo Nomhle wethu. Ma sigqibe le yethu.’

“Ukuba uya qiniseka ukuba inkosikazi yakho ayisokuze ibuye ndiya vuma ukutshata nawe mNu. Mpa-mbani.” Aba mnandi la mazwi kulo mfana kanga ngokuba wayethandabuza ukuba abekiswa kuye. Wayesel’ eyithande kangako le nzwakazi ngawo loo mzuzu wayibona ngawo. Kuncokolwe ezinye ke emva koku se kuyinto emnandi, se bebonakala beqhelene aabo babini kwaangathi kudala kusaziwana.

“Nomhle Sithandwa,” utshilo uFikile emzuzwini, “ndicinga ukuba ma ndikuchazele konke ngam. Ndi-ne-



mali endifuna ukuyisebenzisa ngobulumko, imali ingenise imali.

Esinye isiqingatha sayo, ndiza kuvula ivenkile yeempahla ngaso, esinye ke ndizithengele imoto ngaso. Kulula ukuba uhambe ngemoto xa unefifini elikhulu ulungiselela izinto zevenkile onke amaxeja ngokukhawuleza. Ke wena uza kuba sevenkileni apho ujonge yonke into ukuba ihambe ngohlobo lwayo. Inxenye ke, esisiqingatha semali endinayo iza kugcinwa nguwe de sifumane isiza sevenkile leyo. Andizithembi mna ngokwam ukuba ndingakwazi ukuyigcina imali engakum."

"Kanene ngubani igama lakho, Buti?"

"NdinguFikile kaMpambani."

"Ke, Fiks, yimali ni ofuna ukuba ndikugcinele yona?"

"Ndiza kukunika amakhulu amaBini eeponti."

Ayibanga nakho ukuphendula kwa ngelo xefa le nzwakazi nga ngomothuko. Ide yavakala isithi, "O-o-o, kulungile Fiks Sithandwa, ndizimisele ukukwenzela yonke into onqwenela ukuba ma ndikwenzele yona ukuthabathela namhla nje."

"Ndiya vuya ukufumana umlingane onje ngawe Nomhle." Emva koku kungene uJo ebuya kwadade wabo.

Bacela indlela kuNomhle, banduluka bejiya kuluxolo.

## ISAHLUKO 30

### UKUBUNGCA

Wayengenamncedi ongamkhulula kwezo ntambo wayeqanyangelwe ngazo uNolizwe kwelo phempe lasentlango. Ngelikade, ude wabaqa isikhali sithe qengqecele phaya entla awatini akuqwalasela wakhumbula ukuba siso esiya ebesoyikiswa ngaso akufuna ukukhala.

Ucinge wacinga ke uNolizwe efuna indlela yokuzikhulula kwezo mbophelelo. Kude kwee qatha cetyana kuye ejonge isikhali eso. Uziqengqe waziqengqa wada waya kufikelela kuso, wee phethuthu ngomhlana phezu kwaso isikhali. Le nto ke uyenzele ukuze izandla zakhe ziye kufikelela kuso. Usiguqule, ekhangelisa ubukhali obu baso phezulu waza wasinyanzela ngomva waso emhlabeni sada satjhona, kwavela ukutya oku kwaso kuuphela.

Uqalile ke ngoku wamana enyusa esihlisa izihlaahla zakhe eziqanyangelweyo phezu kobukhali obo besixengxe, oku kanye komntu owonwaya isihlaahla ngokusikhuhla nokuba kusentweni ni na. Ngokwenje njalo ke, zibe nokusikeka iintambo ezo esikhalini apho zaza za funquka. Ibe ngumsebenzi onzima ke lo, kanga ngokuba uNolizwe waba namanxeba ezihlaahleni nasezingalweni kukusikwa sisixengxe eso. Ngokukhawuleza ke, ukhulule ezinye iintambo awayebotshwe ngazo ezinyaweni, nofele olo lwaluvale umlomo wakhe. Ugxabaxabazise ke weenje njalo esoyikela ukubuya kwesigebenga esaputaza apho.

Akuba ekhululekile ke, umke ngokubaleka apho



esoyika. Ungene ehlathini apho ngokungaboni ndlela, waggoba. Utyhutyhumeze weenje njalo ehlathini apho ehamba ngokoyika okungenakuchazwa.

Wayehamba egxaleka emithini, ekjwelwa liqhagula. Ubephatha kukhasa ngamadolo nezandla ukuphumela kwiindawo ezijinyeneyo, kwezinye iindawo ade agubuluze nangesisu ebubeleza esenje njalo. Wayesoyika lo mntwana kwelo hlathi limnyama, ephethwe luvalo ngokucinga izinto ezininzi.

Ubephatha kucinga ngalo mfo azimela yena, esacinga njalo kuthi qatha amamncwa ehlathi kwa neenyoka zalapho. Kodwa okona kwamoyikisa ngaphezu kwazo zonke, kukungazi apho wayesiya khona, kube kodwa ukucinga ngesiphelo sakhe kwelo hlathi, ecinga ukuba soba yini na. Kube ngakumbi ke ukukhulelwa ziingcinga ezoyikisayo akuqonda ukuba imini iya sangana esadubatha apho. Kwaqala kwamfikela lo mntwana ukonwaba kwakhe endlwini kayise, zambuyela iimini ezimnandi zaseluManyanweni. Wayeza kuthi ni? Wayeza kubekisa ngaphi ukuhamba ukuze azuzane nendawo enemizi nabantu? Zazimhleli ezo ngcinga zinjalo naxa wayetywabaza ngobunxhamo. Wayesoloko enalo nethemba lokuba angathi gqi ngaphandle kwehlathi, kodwa kwaba kukhona liya liba mnyama ihlathi ngenxa yokwena nokuxinana. Wahla waqonda naye ukuba uya engena ngokungena enzulwini yalo.

Udwabe wadwaba kwada kwabonakala kusondela ubumnyama. Ude wafika kwindawana evulekileyo inemithi emide kakhulu. Ucinge ukuba ma kakhe akhwele emthini enzele ukubona ukuba ihlathi eli lalisebanzi kangakanani na ngaphambili, akhe abone nelanga ukuba kwakuxa liphi na esibakabakeni.

Wabona ke ukuba ihlathi eli akubonakali siphelo salo, ilanga lona kwakuxa lilenga-lenga phezu kweentaba. Uhlile ke emthini apho sel'engcangcazela kukoyika okungaphezulu. Kwakubonakala ngathi nengqondo le yakhe ifuna ukumsiya. Eyona nto yayifuna ukumhlutha ingqondo zizothuso zabemi behlathi. Kwakukho iintaka ezikulila kubi oozikhova, oomagolomi njalo-njalo. Kwakukwakhona namajamncwa akukhonkotha kungaqhelekiyo ehlathini elingako, ngakumbi kuvalo olwaludadazela nje ngalo olu lwalo mntwana. Yayingaqheleki incoko yeenkawu zisiya kufuna iindawo zokuziqhufa zikhwelele ubusuku. Imibavumlo yeenkunzi zembabala emigaqweni yayisitsho kumke izibilini.

Kuko konke ke oku, lo mntwana, wazimisela ekubeni ahambe angalali nokuba kusebusuku, ecinga okokuba hleze athi kanti laa mfo ubekekile ekhondweni nezinja zakhe aze ade amfumane elele. KuBe yini ke?

Ukhe wema kwenye indawo waguqa ngamadolo wathandaza. Waba mfutshane loo mthandazo, wabuya waphindelela kwa sekuhambeni. Utsho, watsho, watsho, ehamba ekrazuka, ekweleka esihla imiwewe, ewela imifula, ekhweza imixawuka namaxandeka, kwelimnyama ihlathi. Wayengaboni nesandla sakhe ngenxa yethunzi lobumnyama, ezinzulwini zehlathi elalifinyene nje ngelo.

Kodwa ngoncedo lwenyanga eyabehle yaphuma kwaba kho umnyinyiva wokuphunguleka kobungqingqwa besithokothoko. Uqalile wayikhumbula imithandazwana awakhula befundiswa yona esikolweni uNolizwe, imithandazo ethi: "Nokuba ndihamba kumfula we-Thunzi lokufa andikoyika nto, kuba Wená Unam." Wazibona engosel'efile naxa wayesaphila ngokuphelelwa lithemba. Wazicinga nezifundo ababezenza esikolweni



besebancinane kakhulu, kwincwadana yemibuzo, amazwana athi, "uThixo Ukho kuzo zonke iindawo."

Yaba zezo zifundo ezamnika ukomelela, wafumana amandla okuhambela phambili.

Utyhobile ke chamba ekhubeka esiwa evuka ephathelela. Kude ngelikade, naye sel'efuna ukuzincama ngokuthi ma kaziqhufeke efukufukwini azame ukulala, kuba eziva ediniwe kakhulu, wathi gqi kwindawo ekrelekrele. Waba nokuyibona inyanga esibakabakeni.

Uzuze amandla kwa oko ngenxa yethemba wakhawuleza ukusinga kwelo cala linobukrelekrele. Esahamba njalo, weva sel'ebetheka ngesifuba elucingweni. Olu yayilucingo olwalubiyele indlela kaloliwe eyayicanda kanye kwelo hlathi. Lwaba njani uvuyo lwalo olu sizana lwakufika kuyo le ndawo!

Uthe akuyibona le nto, wavuya wanga sel'efikile ekhaya. Wayevuyiswa kukwazi ukuaba apho kukho indlela kaloliwe, uyeza uloliwe, kwaye apho kukho uloliwe kukho umntu. Wayeza kuhamba ngendlela leyo de aye kufika esitijini apho aya kufumana uncedo ebantwini. Kuthe esahamba ke njalo, kwavakala isandi mgama, isandi esaqhelekayo ezindlebeni zakhe. Eso yayisisandi sokuhamba kukaloliwe esiza kwicala elingasemva. Akuba eqondile ukuaba uloliwe uza nganeno, uqalile wacinga icebo angalenzayo ukuze abe nokukhwela. Wayengakhathali kukwazi ukuaba uloliwe lowo usinga phi na oko anokukhwela aye kufika nokuba kuphi na apho kukho abantu khona wayenokuxola yiloo nto yodwa kunokuba abe ngumthinjwa kwelo lizwe.

Uthe esaman' ukucinga esenje njalo, wabona umfo sel' ekhawulelana naye. Ubehle wakhawuleza ukuqini-

seka ukuba lo mtu uzayo ngulaa mfo abungce kuye ehlathini.

Ufumane wema ke limyile, engasenakho nokubaleka, kuBa wayesel' ephelile kukudinwa, nokothuka kwa- menza ukuba aphelelwe ngamandla ngakumbi. Ude weza kufika kuye lo mfo.

“Uyaziwa?” Uvakele esitsho ngelirabaxa ilizwi umfo lo.

“Ewe, ndingumntu,” luphendule lwatsho usizana olunguNolizwe.

“Uyinto ni apha wedwa ngeli xefa?”

“Ndilahlekile, nKosi yam, ndaye ndingazi ukuba be kuthe ni na ukuze ndize kuba lapha.”

“Ngoku uya phi?”

“Andizazi apho ndiya khona.”

“Uvela phi?”

“Andazi nalapho ndivela khona,” utshilo ukuphendula uNolizwe efihla le yokugqibela indawo yasephempeni efuna ukuqonda ukuba lo mfo yena wayefuna nto ni na apho, engumntu othe ni na yena ngokwakhe.

“Uphambene?” Ubuze watsho lo mfo ngomsindo.

“Hayi, nKosi yam, andiphambene,” ngelicengayo.

“Ke kaloku, le nto kungekho nanye into oyaziyo kusuke kwathi ni?”

“Lingaalide kakhulu, nKosi yam, ibali lam xa ndinokuzama ukuphendula loo ndawo.”

“Uya yazi le ndawo ukuyo ngoku ukuba kuphi na?”

“Hayi, nKosi,” kalusizi.

“Ngubani igama lakho?”

“NdinguNolizwe.”

“Kabani?”

“KaMzimasi.”

“Mlambo mni?”



“EAlexandria.”

“Kha utsho ke ntomb’ am. Uze njani apha, nganto ni?”  
Lo mfo ubuze ngelithobileyo ilizwi ngoku.

Uqalile ke nNolizwe ukuyichaza yonke ingcombolo yezinto ezezenkayo ethabathisela eBayi ukuza kuthi ga ngaloo ndawo wayemi kuyo eyigqiba le nkcazelo ngelithi, „Naanku ndilapha ke, nKosi yam.”

Uthe cwaka ixefa elide lo mfo engathethi eqondele phantsi. Uvakele esithi emzuzwini, “Uya bona ke ntomb’am, mna andizi kukuxelela ukuba ndingubani na, kodwa ndizimisele ukukunceda ukuba ndinakho. Uze ungaze uyithethe mntwini loo nto, kuyo yonke into oyenzayo.” Uthe nqumama kwa khona lo mfo ebonakala ecinga. Uvakele esithi. “Ma sihambele phambili senje nje,” utsho esalatha kwelo cala abe ebekisa kulo uNolizwe. “Phaya phambili,” utshilo, “umhlaba uyenyuka, kanye apho ibetha khona indlela kaloliwe le. Ndifuna ukuba ndithi sakufika apho, ndibone indlelaendiya kukukhwelisa ngayo kuloliwe ngobusela; endiqinisekayo ukuba nawe uxolele ukubanjwa oko, xa bakufumeneyo, kunokuba ube kule ntlango. Anditsho?”

“Owu sihlobo, ndiyixolele netilongo. Ukuba unokundenzela loo nto andisayi kuze ndikulibale. Nokuba andiyithethi mntwini yona into le, wena uya kuhlala uhleli ezinkumbulweni zentliziyo yam lonke ixefa lokudla kwam ubom. UThixo ma Kahambe nawe Aliphumeze icebo lakho,” utsho sel’ elila ngoku lo mntwana.

“Ma sihambe ke, ntomb’am,” utshilo lo mfo sel’ ehamba, elandela nomnye.

Bakuba befikile kweli qhina, umfo lo ubone umthi omkhulu ecaleni kwendlela leyo kaloliwe kufuphi, kanye phezu kodonga lwendlela leyo, wawukhule apho loo

mthi wada weenza amasebe axandileyo kwada kwaakho nanqumleze phezu kwendlela kaloliwe leyo, phofu ephezulu engenakuqeswa nguloliwe lowo xa adlula apho. Uvakele esithi umfo lowo kuNolizwe: “Ma sikhwele kulo mthi.”

Bakhwele kanye kwelo sebe laliphezu komendo lowo. “Uya bona ke,” utjhilo lo mfo,” “ndiza kuthi xa adlulayo uloliwe phantsi kwethu apha, ndikuphose kwenye yee-nqwelwana ezi zivulekileyo zingenalo uphahla ngaphezulu. Hleze uwe phezu kweentsimbi, amalahle, iinkuni njalonnjalo, akuyi kwenza ngxolo ke nokuba uwe kabuhlungu, kuba ukuba bakufumene uya kuba senkathazweni enkulu. Uya livuma ke icebo lam?”

“Sihlobo sam, ndiya kwenza nje ngoko undiyalela ngako. Kunokuba ndifele kuyo le ntlango ndingaziwa nomkhondo, ndixolele nayiphi na into enokudihlela. Khona nje kodwa ukuba ndinokuthi ndakuhlelwa yinto babe nokwazisa abantu basekhaya, oko kuya kundanelisa,” utjhilo uNolizwe.

“Ewe,” woongeza ngelitshoyo umfo, “nokuba ungu-mbanjwa, abeLungu baya kuwenza onke amacebo okwazisa bonke onqwenela ukuba ma baziswe ngokubanjwa kwakho, nokuba ubanjwe phi na.”

“Ma sithembe ukuba kuya kuba njalo,” utjhilo uNolizwe.

Yakuba idlule intloko kaloliwe phantsi kwelo sebe lomthi ababehleli belinde kulo, kudlule zaambalwa kwiitiloko ezazitsalwa yintloko leyo. Kwenye yezi tiloko, kwaaba kho dokolwana owayevulekile phezulu koko egqunywe ngeseyile. Kuthe xa adlula phantsi kwabo lo dokolwana, lo mfo umfunqule uNolizwe wamphosa phezu kweseyile leyo esithi, “Ndlela ntle!” Wamanga-



liswa kukufokotheka kweseyile leyo uNolizwe akuba eye kuwa phezu kwayo, suka yehla kunye naye, waya kuwa phezu kweenxhova ezazihlohlwe uboya beenciniba zigqunywe ngeseyile leyo kusenzelwa iimvula nemibethe. Uziquhjeke phakathi kwezo nxhova kwa oko uNolizwe, esenza ukuzimela ukuze angabonwa.

Wonke lo gama uloliwe abalekayo, zazimfikele zonke iingcinga lo mntwana. Wayecinga ukuba uya kuhamba ngololiwe lo mgama ongakanani na engabaqwanga. Wayecinga nangomyeni wakhe uFikile kaMpambani, ngooDina nooJo, kwabe kusekhaya eluManyanweni. Wayecinga ngabazali bakhe. Ewe, wayemcinga noyise esazi ukuba ngoyena oya kuba luncedo lokuqala kuye nokuba angahlelwa yinto ni na.

Ngokuphelelwa lithemba ngenxa yeenzima awayekuzo, yasuka yanga le yindlela eyayimsa ekufeni kwakhe. Wayengaqinisekile ukuba angabuye abonane nabo aabo bantu wayecinga ngabo.

Kwesi sithuba, zibuyile iingcinga zabuyela kwa kulaa mfo asand' ukwahlukana naye emfiya esebeni lomthi. "Ngumfo waphi?" wacinga esenje njalo, "efuna nto ni kule ntlango? Udenzela le migudu ingaka ngenxa yanto ni bethu?"

Yazula-zula yeenje njalo ingqondo yalo mntwana ukucinga, engenakugqiba nto; ade maxa wambi afumane azanelise ngelokuba yonke le yimisebenzi kaThixo.

Esaphethu-phethula njalo ukucinga uNolizwe, suke yoyi, walala obokudinwa ubuthongo.

## ISAHLUKO 31

### EMDANISWENI

Zazilunyekwe zonke izibane kuloo holo inkulu yase-New Brighton eyi T. C. White ukubizwa kwayo. Zazikhanyisile ngokuqaqambileyo izibane ezo, owawungabona nomsonto wendlu yesigcawu. Eqongeni phaya kwakudwele abafana bevuthela zonke iindidi zamaxilongo asemLungwini, bambi beqhwitha iintambula, abanye betsala imifube, amagubu edudunyiswa apho nezinye izinto ezitjho ngoncuthu lwengoma. Yayizele le ndlu imi ngeembambo; ingumlisela nomthinjana bevethe ezimbeje-mbeje, ingoojobela neephikoko. Kwakudaniswa apho ziinto neentokazi. Yayingumdaniso lo. Phofu kwakuzolile apho kungeko ngxolo, Kwakuvakala iintambula nokufixiza kwenqina emgangathweni.

Phandle phaya, babupholile ubusuku. Lalisile izulu nasebukhweni bezinja. Babupholile ubusuku behlobo kungekho lifu nasesibakabakeni, kwakubalasele ukukhanya kwenyanga kuuphela.

Babelapho uFikile noNomhle, uJo noDina, nabo bedanisa, ingulowo nowakwakhe.

“Ma khe siphume phandle Fiks, ndifuna ukuthetha nawe sisedwa,” uvakele esitjho uNomhle kwakuba kukudala bedanisa. Baphumile ke bethu bethene chu ngezandla ngokwesiko lalapho.

“Kha utjho Sithandwa, ukhathazwa yinto ni?” ubuzile uFikile.



“Dali, ndifuna ukuqonda ngemali leya ubuthe ma ndikugcinele yona,” itshilo le nzwakazi se imwola-wola lo mfana. Engekaphenduli uFikile iqhuba yathi, “Ndiya yibona imoto le osel’ uyithengile. Kodwa ndimelwe yinto yokuba enye imali uza kufeketha ngayo. Zininzi izinto eziginya imali apha eBayi. Ke wena akukabi nandlela yokuziphepha ezo nto kanti ziyigqiba imali yomntu engaqondi.”

“Zizinto ezinje nganto ni ezo?” encuma umNu. Mpambani.

“Khangela indlela enisela ngayo noJo, kanti anibayekanga ooziibayoskopu, imidaniso, ubejo lwamahafe, ookqoqo-kqoqo kwa nezinye ke izinto ezifuna imali. Zonke ke ezo nto, andimntu ukhathalele ukuziya mna. Ndithanda ukuhlala endlwini yam mna ngaphezu kunokuya kwezi ziyunguma zedolophu zineendleko zingenambuyiselo emntwini. Ndizama ukukhusela imali yakho nesiqu sakho Fiks, kuza se ndikuthande kangako Sithandwa.”

Ngeli xesha wayesel’ efumane waalityum-tyum lo mfana. Le nzwakazi yayisel’ ingathi ngumfanekiso ukuba ntle oku. Yayitsho ngeso sihlwitha seenwele ezimnyama tshu, ziqhofwe ngamaqhofana awayeneenkozwana zedayimani ezaziman’ ukukhanya mhlophe, bomvu, luhlaza, lubelu, njalo-njalo, zaye ziphendula ubuqaqawuli bokukhanya kwenyanga.

“Nomhle,” utshilo lo mfana sel’ezobozekele emva kwale ntetho yale ntombazana, “imali naantsi kum. Ndizimisele ukukunika sakufika ekhaya ngobu busuku, sakukhov’ ukudanisa. Naantsi kum,” utsho embambatha inxhova yebaty.

Amakhulu amabini eeponti ayenje ngoko anjalo, engamaphepha ebanki.

Kuthe akuba etshilo uFikile kule ntombazana, weva ngesithonga sisitsho kwicala elingasemva kwabo kuloo ndawo babemi kuyo. Ngephanyazo, kunye nokuva kwakhe isithonga, uve engathi utshiswa lulwamvila lwenyosi esikhondweni segxalaba. Uthe esothuka leyo, wazibaqa elele ngophothe phantsi.

Ethunzini elalisemva kweholo leyo, kuphume apho umfo onxibe idyasi emnyama nomnqwazi okwanjalo. Wonde ngoNomhle, wamqweqwedisa waya kungena naye kwimoto kaFikile ebisoloko imiswe apho phambi kweholo. Uyichukumisile yanduluka. Ibe liphanyazo yonke le nto ukwenzeka kwayo.

“Uyifumene imali?” Ubuze watsho lo mfo kuNomhle, engasayibalekiseli kuphila imoto.

“Ndakha ndaphazama kaloku mna se ude undibuze nje,” uphendule ngelo uNomhle.

“Awu! Uyimazi edla kunye neenkabi kakade Nomhle. Ndikwazi kakuhle kuloo nto,” uncome watsho usonkosi lo.

Emva kokuthi cwaka ithutyana ubuye wabaza umfo omkhulu wathi, “Ayifanga kodwa laa mfene?”

“Andikholwa, noko linxetyana nje lisegxalabeni,” uphendule watsho omnye.

“Kodwa ukuba be ndimdubule ngale yam inqomfa, nge kungathandabuzeki ukuba ufile, nokuba ndimchane kule ndawo uyixelayo,” udlisele watsho ufeme.

“O! Wena usebenzisa eyam inqomfa uyeke eyakho, ukuze kuthiwe xa kufunyenwe iimbumbulu zale yam, kucingeke ukuba ndim umbulali?”

“Andifunanga kusebenzisa eyam, kuba yenza ingxolo



enkulu ngesithonga sayo. Kungoko ndisebenzise le yakho, Sithandwa. Yinto ni ngathi se usilwa nje?"

"Ndenziwa kukuba andithandi ukuba umntu azenze ngobudenge izinto. Andifuni kujiya mkhondo mna xa ndenza into." Akabanga saphendula omnye, kuba ngeli xefa babese befikile endlwini kaNomhle.

Beyibalile imali, bayifumene ingaloo makhulu mabini okunene.

"Ufuna nto ni, iwayini nokuba igrangqa phambi kokuba sihambe?" Ubuze watsho uNomhle sel' esiya kutjhona egumbini.

"Yiza ngrangqa wethu ndomeleze uvalo," utshilo omnye.

"U-u-u! Kanti unovalu gwala ndini?" ehleka.

"Ewe, tyhini! Kaloku wakuba umbulele umntu, uya ucinge ukuba kuza kuthi ni na ke emveni koko," naye ehleka.

"Ma-awo-o! Kuthe ni ngathi ulirawu nje na? Akuzange umbulale umntu ngaphambili, usuke wazenza irawu nje eliqalayo namhla nje kuthe ni? Iphi intliziyo yakho?"

"Kunjalo nje isuke yandimangalisa loo nto. Kumhla ndize ndibe nje ukunkwantya. Andililo irawu, nawe uya yazi loo nto, undiduba nje wena Nomhle. Kodwa andiqondi, ikho into eza kuhla. Andizange ndinkwantye kangaka."

"Hayi suka wethu!" Utshilo uNomhle ecaphuka. "Musa ukufoba ilifwa ngokuthetha ezo nto apha. Sela igrangqa leyo uqine ifokotho."

"Kukade ndisenza izinto, andizange ndibe novalo," ethulula esela.

"A-a-a, suka! Akukho nento ethi thiki kum, mnta' kwethu."

“Sel’ unguSatanakazi wena Nomhle. Nam, nam, indim nje, andikuthembi kanye ncam, ncam,

“Kanti andisayi kuze ndikwenze nto, mnta’kabawo. Ndikholwa kakhulu yimisebenzi yakho, khona lo wango-kuhlwa nje, undixolise okwenene, Diliza wam.”

Ngeli xefa ke baphumile endlwini nento eninzi yee-mpahla, baya kuyifaka emotweni apho. Uvakele esithi uDiliza, kuBa yayiligama lalo mfo elo, “Kanene wena Nomhle uza kufuna ukuyibutha yonke le mpahla ikule ndlu?”

“Hayi, Dili wam, yanele le yokunxiba. Enye se ndiyi-yaleze kumhlobo wam ukuBa ayithengise athumele imali kum.”

“Gqiba ke Sithandwa, ma size kuhamba, kukude eRawutini.” Ude wagqiba uNomhle, bakhwela ke emotweni. Uthe uNomhle kumhlobo wakhe lowo, “Kha uzise apha kum ivili eli ndikhe ndikuBonise. Kaloku wena uza kulibala kukungcangcazela lolu valo lwakho, ungayiqhubi ihambe imoto le.”

Utsho sel’echukumisa, yanduluka imoto.

“Bota ke Bayi neento zakho!” Utshilo uDiliza ba kuBa se baphumile esixekweni, belisiya ngenene iBayi neento zalo.

“Azi umkaFikile waba yini na kwelaa hlathi ndaya kumlahla kulo,” ubuye watsho uDiliza ekhumbula izenzo zakhe.

“Baya kudiBana eJoredane, mnta’kabawo, uNolizwe lowo noFikile wakhe. Kakade, Dili, wahamba iintsuku ezingaphi ukuya kuloo ndawo waya kumlahla kuyo?”

“Iintsuku ezintathu.”

“Esalele njalo, engavuki?”

“Konke.”

“Si! Lilungile eli yeza lakho lokulalisa, Dili.”



“Ewe Sithandwa. Kaloku ndimnika ukutya xa athe wavuka. Ukutya oko ke kuxutywe neyeza elo. Wotya ke asuke abuye alale kwa obo buthongo. Ndiyenze kathathu ke loo nto kwezo ntsuku zintathu zohambo.”

Uwagqibe la mazwi uDiliza sel'esakhama kukozela. Yayimthuzela inqwelo emnyama isembindini wendlela ukusinga kwisixeko segolide.

## ISAHLUKO 32

### IKAMVA

Emva kweeveki ezimbalwa uFikile Mpambani esesibedlela, wafikiswa umyalezo kwaJo, umyalezo lowo yayingoxela ukuba uFikile uphilile, angaphuthunywa. Eyile ke uJo, ufike umhlobo wakhe sel'emlindele apho esibedlela. UBulisile ke uFikile kubongikazi nakwizihlobo awayesel' enazo apho. Uye kumbulela nomphathikazi wabongikazi ngobubele bakhe lonke ixefa abe elapho.

Emotweni babukene uJo noFikile kumnandi ukuba babuye babonane emva kwengozi engaka.

"Hi ntanga," uvakele esitjho uJo, "imali yakho isindile ke kodwa? Kuba siva ukuthi uNomhle umkile, akaziwa nomkhondo. NoDiliza ngokwakhe akavakali mkhondo, nemoto yakho asazi apho isiwe khona. Kudala sibuqa noDina, hayi bo! Asiva mkhondo."

"Hayi Jo, mfo ndini. Zizinto zini na ezi uzithethayo ngoku?" Ubuze watjho okaMpambani sel' ejalile.

"Ndikuxelel' inyaniso nto kaMpambani, andiqhuli ntang' am, ndifung' udad' ethu!"

"Uyazi, Jo, ukuba konke oku, ndithi ekucingeni kwam le mali iselungcinweni lukaNomhle? Kuba ngeli xefa ndidutyulwayo ndimxelela kanye ngayo ukuba naantsi kum enxhoweni. Ndimbonile ethoba phezu kwam ndakuba ndiwile phofu andazanga ukuba uthobe weenza ni na apha kum, kuba ndandise ndiyoba ngelo xefa. Ndize kuyikhumbula emva kosuku lwesibini ndiphaya esibedlela. Ndithe ndakungayifumani ezinxhoweni,



ndaqiniseka ukuba unokuba wayigola wayigcina; ke xa uthi umkile, ngokuqinisekileyo, umke nayo. Owu! Imali yam! Imali yam!" Utsho sel' elila ngoku oka-Mpambani.

"Akungencedi lutho ukulilela ubisi ose luphalele phantsi ngoku," uthuthuzele ngelitshoyo uJo.

"Imali yam! Imali yam! Owu, imoto yam! Wandenza uNomhle, wandenza uJo, kuba nguwe lo obange konke oku!" Utsho ngesibandayo isikhalo uFikile, phakathi emotweni.

"Fikile! Fikile! Hayi mfo ndini, mus' ukufundekela wenje nje ngathi akuyondoda," udanduluke watsho uJo ecaphuka.

"Nguwe owandibonisa uNomhle, kanti undisa kwinchuka eqwengayo. Owu, Jo! Imali yam, mfo ndini! Amakhulu amaabini akayontwana nje," utsho lo mfana esagixa sinqhala.

"Thula, Fikile! Thula!" ecaphuka ngaphezulu uJo.

Ngeli thuba ke babese befikile ekhaya. Behlile ke emotweni bangena endlwini.

"Kha uze ngrangqa Dina, asele uFikile lo," utshilo uJo.

"Ke kaloku ke Jo, kuthe ni usuke waayinto enomsindo nje? Ucatshukiswe yinto ni?"

"Yenza into le ndikuthuma yona, mus' ukundinkontsa."

"Ndiya yicaphukela ke le nto yakho, Jo, yokuthi ndingekayazi nento endiyonileyo ube se usilwa nam usenje nje."

"Hina! Uya ndiva ukuba ndithi ni?" ngomsindo omkhulu ngoku uJo sel' engcangcazela.

Uthule omnye akuqonda ukuba konakele. Uye wangena nendyuwana leyo abe eyithunyiwe egumbini

likaFikile, kuba ngeli xefa uFikile ube sel'eye kuzithi luqe emandlalweni ekhathazekile.

“Buti Fiks, kha ufumane naantsi intwana.”

“Andifuni tywala, suka! Hamb' uphume Dina! Mus' ukundikhathaza ndincede,” utsho emtyhala, waya kugxaleka elongweni uDina.

“Heyi! Heyi, Fikile! Uphambene?”

“Khangel' apha Jo, andifuni kuva nento le ngawe, jenxa kum!”

“Kanti ndiya kukufaka ingqondo mna, Fikile, ukuBa uphambene. Unani kakade? Ucinga ukuBa be ndisazi ngani mna ukuBa uNomhle angafuna ukukubulala ngenxa yemali yakho, Fikile, kaMpambani?”

“Uthi uya kufaka bani ingqondo Jo? Ndingoka-Mpambani mna kakuhle, uz'uyiqonde into oyithethayo mfana. Nguwe owenze yonke le lahleko kum, ngamacebo akho. Nditsho.”

“Heyi, mfo! Ucinga ukuBa kuza kuthi kwakungalungi, ulibeke kum ngoku ityala? Ndisandul' ukukunceda ngoku, uxakene nomkakho. Naanko ndithabatha inkxamleko yokuchitha ixefa lam ngokuthwalela kum wonke umsebenzi wokuJenxisa umkakho endleleni yakho, ngoku uze uthi kwathi, kwathi. KuBa nango —.”

“Suka phambi kwam Jo, jenxa,” unqumle watsho okaMpambani, “uBusazi ukuBa uNomhle uthandana noDiliza, wandifunza noko usazi njalo. Ubuyenzela nto ni ke loo nto usazi ukuBa uDiliza ngulo wasinceda kwiSebo lakho lokubulala umfazi wam? Ubuyenzela nto ni loo nto, hi, Jo?”

“Tyhini, Fikile! Mfo ndini, undidlel' indlala noko, ucinga okokuBa be ndiya ku —.”

“Andinamsebenzi naloo nto, uya ndiva?” esondela.



“Kwakuſho bani ukuthi ima —.”

Akaligqibanga elo uJo; waphosa inqindi okaMpambani. Kwaliwa.

Ngelo xefa kanye, kungene ipolisa labanqanda.

“Kuthe ni se nisilwa nje ngoku kaloku, naniyenze kunye nje, ngokuvana, into yokubulala uNkosk. Mpambani?” Ubuze watſho umTulumente sel’ ekhupha amakhamandela ewakhonkxa loo matſhivela mabini.

“Hi, mkhuluwa!” utſhilo uJo ethetha nepolisa elo, kuba yayingum Tulumente ontsundu lo, “uthetha nto ni ngoku? Ndazana phi naloo nto, ingemfazi wam nje lowo?”

Liphendule lathi ipolisa, “Kudala ndimi phandl’ apha, ndiyive yonke into enibe niyithetha nisilwa ngayo nomhloſo lo wakho. Egameni lomthetho, ndiya nibamba ngoku. Hambani sihambe. Ukuba ninento yokuthetha, noyithetha phambili. Bandulukile ke ukusinga komkhulu, se ithe chasi yonke ilali ibukela. Befikile khona bangeniswe kwigumbi lomphathi wamapolisa.

Uthethe nabo umphathi wamapolisa weenje nje: “Nina magqwira ndini, nifunyenwe ninobutyala ngokuzama ukubulala. Egameni lomthetho ke, niya banjwa ngoku ngokuzama ukubulala uNkosk. Mpambani — uNolizwe Mpambani. Khuphani zonke izinto ezisezinxhoweni zabo,” ebekisa emapoliseni, “niye kubavalela. Ityala labo liya kuxoxwa phambi kwejaji nabaphengululi bamatyala.”

Uzame ukuzihlangula uJo esithi, “Mna, nKosi yam elungileyo, andina —.”

“Thula!” Imnqamlele yatſho inkosi yamapolisa esathetha. Zakuba sikhutſhiwe ke zonke izinto ezibe zisezinxhoweni zabo, baye kuvalelwa eziseleni, ingulowo

kwesakhe yedwa. Kusile okungaliyo. Emva kokuba benikwe isidlo sakusasa, umbeko womqa ongenatyuwa ovutywe ngawakwanonkala amanzi abandayo, kaloku kutyiwa okunjalo phaya, basiwe kwindlu yokuxoxwa kwamatyala.

Kungeniswe uJo kuqala kumkhumbi wamatyala. Ukusiwa kwezi ndawo ke abasaqhutywa ngambeko, babephatha kunyhakatyhwa, bephetshiswa ngeempama bexhuzulwa kuyiloo nto injalo.

Kumkhumbi wamanqhina, owawungelinye icala, kwakumi phakathi kuwo enye indoda awathi akuyiphosa amehlo uJo wabona ukuba ngummelwana wakhe. Kwe-linye icala, kwakuhleli apho esihlalweni owayenxibe amajacu enemitshithi yokukrweleka nokugruzuka emilenzeni. Uthe akumqwalasela uJo, wamqonda loo mfazi ukuba ngulowo babese beqinisekile ukuba waba ngumfikazi. Ngeli xefa lonke ke kwakungekho mntu uthethayo enkundleni. Kwakuthe nzwanga isithukuthezi. Bonke abaphengululi bamatyala babethe zole bengafukumi bemthe nzo lo mfana emehlweni bengathethi. Waba ngajonga kulo uJo, wafika emjonge kwa ngolu hlobo. Ubengaphosa amehlo ejajini wafika imjonge kwa ngolu hlobo, ibe ngumtshutshisi, inkosi yamapolisa, namapolisa ngokwawo bonke babemjonge ngolo hlobo loyikekayo.

Uqalile umfana wangenwa lungcangcazelo, waxweba umlomo nomqala wakhathazela ukoma futhi. Waba ngaginya amathe, ekwiqqa zingwiqi, tu wona amathe.

Kwaqala kwehla ukubila ebusweni, kwaman' ukuqithika izinto ezinkulu zamathontsi okubila phantsi. Hayi, akasinxanga amehlo enkundla kuye noko wayekobo bunzima. Kuthe kwakuba kunjje wavakala edanduluka



umfana, esitsho ngesoyikekayo isikhalo, egxwala okwenkomo esithi: "Yo-o-o! Yo-o-o!! Ndincedeni! Ndincedeni! Ndince-de-e-e-ni!! Ndikhululeni mna! Ndikhululeni mna!! NguDiliza noFikile ababefuna ukumbulala uNolizwe! Ndince-de-e-e-ni! ZinKosi zam, mna andinatyala kule nto! Yoo! Bawo wam! Bawo wam!! Owu! O-o-o-wu!! Ndikhulule-e-e-ni tofo! Andi —!"

"Yithi tu," ivakele isitsho ijaji ngomsindo.

Emva kokuxoxwa kwetyala ke ithutyana elingephi, kuba noJo akabanga sakhanyela nto, ibekise kubahleli ijaji isithi, "Naalo ke, manene, eli tyala ndilinkela kuni ukuba niliqonde ubume balo."

Lakuba liphumile ukuya kugqugula iqela labahleli, libuye langena lee thande ngendawo yalo. Kuphakame ixhego elidala lathi, "Mna, nKosi yam, andiboni nto, isenokubuyi ixoxwe kweli tyala. Umbanjwa lo ulivuma ngokwakhe. Ndimfumana enetyala umbanjwa lo." Itsho yaya kuhlala int' enkulu.

Idanduluke ngazwi nye intswahla yabahleli betyala ngelithi unetyala umbanjwa.

Ihambise yeenje nje ke ijaji ibekisa kubanjwa: "Wena Jo Macebo, ndikufumana unetyala lokuzama ukubulala. Ukuba ndithe ndakuxolela ndiya kuba ndiya soona sonke isizwe. Kunokwenzeka ukuba baya kuba kho abaya kuwuthabatha lo mzekelo mbi. Ngako oko ke isigwebo endiza kukunika zona siya kuba sisifundo kulo lonke uluntu. Bonke abaya kusazi esi sigwebo, ndiya themba ukuba baya koyika ukwenza into efana nale ngomso, nanini.

"Wena ke, ndikugwebela ukuba usebenze entolongweni yonke imihla yobom bakho."

Amthabathile ke amapolisa kwa oko aphuma naye.

Kungeniswe uFikile. Naye akabanga safihla nto akuba sel'eyivile inkcazo yommelwane wabo, uyise kaDon owathi kanti uya yibona yonke le nto yokumkiswa kukaNolizwe esiwa entlango. .

Wayesel' eyivile nekaNolizwe inkcazo—kuba yayinguye elo jacu lalihleli kwa senkundleni apho — awachaza ngokufunyanwa kuloliwe eyoba yindlala kufuphi neMonti. Wasiwa esibedlela eMonti, apho wathi akuphila wathunye-lwa eBayi, kuba yayingulo Nolizwe wayefunwa kulo lonke ilizwe kuba elahlekile.

“Nawe mfana wam, ndikufumana unetyala lokuzama ukubulala. Namhla wena ujikile ezifungweni zakho zamhla wantshata lo mntwana. Uye wamngcatsha umkakho ngenxa yemali yakhe. Loo mali, sidenge ndini sesiyatha, yimali eyayisel' iyeyakho xa iyeyomfazi wakho. Kodwa ngenxa yokunyolukela ilifa, ubange ukuba loo mali ibe lilifa lezihange.

“Le nto yonke ke icacile ukuba wawungazange umthande umkakho. Abukho ke ubugebenga obudlule inkohliso. Ndikunika ke esi sigwebo wena: uya kusebenza entolongweni yonke imihla yokudla kwakho ubom.”

Kuthe kwa ngelo xefa, yakukhov' ukuthetha la mazwi esigwebo ijaji, amapolisa ayesel' ehamba etyhala omnye umbanjwa. Lo umbanjwa ngulowo kwakuman' uku-thethwa ngaye engekho apho ematyaleni. Kwathi kanti izinja zaKomkhulu kwaGulumente zibekekile ekhondweni.

Lo yayingu Diliza owayeye kulahla uNolizwe entlango. Yayikwanguye lowo wadubula uFikile eT. C. White. Nguye lowo waqhweja nemali kwa nemoto kaFikile benoNomhle. Koko ke yena uNomhle wathi akuyibona isiza imoto yabecuphi ibasukela, waqonda ukuba amahlathi aphelile. Uthe kanti ehamba nje uNomhle, uphethe



ipilisi zetyhefu apha kuye, awasuka waginya yaanye kuzo wee qwithi kwa oko, wafa isiquphe. Abecuphi bafumana kuye imali kaFikile kuuphela, bajika naye sel'engofileyo.

Inkosi le, uDiliza, yayingenaBo obo bugqi bokuzibulala ngomzuzu omye. Yakhawuleza yalithabatha ngokwayo ivili lokuqhuba yakubona ukuba kuBi kunje. Ngoku ke amapolisa angena naye apho enkundleni sel' ehamba emnyhukutyha.

Wathi akuthi ntle ngoNolizwe noFikile lo mfo, awayesel' eqinisekile ukuba wabaweza iJoredane boBabini, wasuka wajuba ngumothuko, wathi kanti sel' efile.

UDina yena waphaphatheka esaba umthetho. Umzimba wafunyanwa phezu komlambo weVeli.

Oko kwangena amapolisa endlwini yabo, wabaleka kwa oko. Kuthe kuba kwakusebusuku, ebaleka ecanda loo mathafa akwaNtam' ibomvu ebekisa ngaseGqebera, wathi kanti intlambo yeVeli uyize kwicala leengxondora nemiwewe. Waya kweyela apho kwezo ngxondora, waaphuka ilungu lentamo, wafa.

Eenziwa ke amalungiselelo, ngabakwaGulumente, okugodusa uNolizwe. Wayinikwa yonke imali yakhe, amakhulu amabini eeponti, kwakhutshwa namapolisa amabini ukumgodusa kwa ngaloo moto yakhe.

Phambi kokuba benze uhambo lwabo uNolizwe namaGulumente, lawa ayekhuthelwe wona ukuba amgoduse, uye kuzifunela izinto zokunxiba ezivenkileni ngokuzama ukwahlukana naloo madlavu wayenxibe wona. Emva koku ke bandulukile ukusinga eAlexandria xa lingcangcayo ilanga. Wayengenazo iindaba uNolizwe kuloo ndlela ekwathi naxa abanumzana aaba befuna ukumthetha-thethisa, phantsi komgca weenjongo ke

bona, waman' ukuphendula nje loo nto ibuzwayo ibe kuuphela njalo, nakuloo nto kubonakale ukuba uya zitsala nje. Wayebonakala ekwezinzulu iingcinga efuna engqondweni yakhe ukuba ingaba kuyinene na ukuba usendleleni egodukayo ngoku nokuba liphupha nje kodwa bethu? Wayekuvuyela ngokungathethekiyo ukuba abe uya kubonana nabantakwabo nezihlobo engosaphilileyo; kanti lalinjani ke lona ixhala kwa kuye apha, ecinga ukuthelwa nqa kwa zezo ndidi zabantu awayevuyela ukubabona kwa khona.

Bagaleleke se kusebusuku eAlexandria. Wakha wacela umqhubi wemoto ukuba akhe aye kumisa kwaninalume eKompotyisi, kuloNonzwakazi. Okunene weenje njalo umqhubi wemoto sel' eman' ukwalathiswa ngu-Nolizwe ukumbonsia indlela esinga kwaninalume.

Sibothusile bonke abantu belali yaseKompotyisi isithatha semoto, kuba sisuke satsho kwaasemini ukuba mhlophe oku, ibe babumnyama bona ubusuku lisibekele nezulu, yabe ke ingento iqhelekileyo ukungena kweemoto apho kuloo lali de ibe ngamaGulumente eze ngokulanda abooni nabaphuli bomthetho. Kwaba ngaphezulu ukothuka kuloo mzi babephambukele kuwo, kuba wasuka kwehla iinto ezikhazimlisa amaqhosa yaabububengebenge kuuphela obabuboniswa sisibane eso semoto.

"Maalume, ndim tojo m'san'ukoyika akukho nto imbi, amapolisa la ngabahlobo bam!" Utsho esiya kubulisa uNolizwe kwaabo babefumane bema bethe gqi amehlo bengathethi apho ebaleni phambi kwendlu, kuba kwakuphume intsapho yonke endlwini, kwaphuma nothathatha. Kwakuse kuthe xhonkxofolo nabamelwane bethe manga befuna ezingqondweni ukuba kungaba konakele nto ni na kwammelwane wabo uJwara.



“Tyhini le! Nolizwe! Nguwe mntan’ odad’ethu!”  
Wothuke watfho uJwara ebulisa kuNolizwe.

“Ndim, Maalume.” Wanele ukutfho nje uNolizwe  
wasitfho esikrakra isililo.

Kube buphuthu-phuthu ukungeniswa kwakhe endlwini  
sel’ edidizeliswa ekhohlwe nakukuma ngezakhe iinyawo  
kukuphelelwa ngamandla. Utsibe kwa oko oNonzwakazi  
weza namanzi ukuba asezwe uNolizwe athobe isinqhala.  
Wayesel’ ezibuqa-buqa phantsi uNolizwe endlwini apho  
elila kabuhlungu. Akabanga nakunyamezela naye  
ngoku uNonzwakazi watfho esakhe isililo, akabanga  
nakuthula nonina kaNonzwakazi wangenelela naye yaba  
yiloo ntunta-nja into yesikhalo sikaNolizwe. Athe  
namadoda ngoku kwabonakala ukuba kuza kuba nzima  
ukuthi ethuthuzela lo kusuke kudanduluke omnye.  
Ibe seso sijwili kwelo khaya lasemaJwareni ekwada  
kwanyanzeleka ukuba abamelwane ma basondele ukuza  
kukhangela ukuba umzi kaFuzile uhlelwe swangufa  
lini na.

Kufumane kwee wayi-wayi ngoku nabantu belali  
ukungena apho kwaFuzile kwathi kungamadoda kweba  
kungabafazi bonke bengena bejole amehlo kukuma-  
ngaliseka. Lalilapho nalo iqabanekazi likaFikile Mpa-  
mbani, uMrs. Koos, naye ephakathi kwabanye abafazi.

Kuthe kwakuthi cwaka isijwili eso ke wabacela aba-  
melwane uJwara bagoduke ccacisa ukuba akukho nto  
imbi noko, namaTulumente la akezanga ngabubi koko  
agoduse lo ubelahlekile, uyitfho le ndawo, kuba ebekhe  
wayithi refe kwa ngamapolisa lawo kweli thuba lesijwili.

Okunene ke bemkile abamelwane baya ngemizi yabo  
se ingaloo mahum-hum elalini apho kuthethwa ngale  
ndaaba, nje ngoko kwaba njalo ukuvakala kweendaaba

zokuzimela kukaNolizwe noFikile kuloo lali yaseKompo-tyisi, kwaba njalo ukunwenwezela kweendaba zokufika kukaNolizwe. Akabanga senza nto zakade uJwaja, ufake ibatyi wathabatha nomnqwazi wakhe wabekisa kumkakhe wathi, "Mfazi, ndisapheleka lo mntwana, uNolizwe, kumfanele ukuba ahambe nomntu ukuya kuyise. Andingeze ndihlale phantsi ke ndiyibona into yokuba ngumsebenzi wam ukuba ndiinkhaphe ukuya kowabo nokuze ndibe ngumlomo wakhe kuyise."

"Hamba naye Jwaja," utshilo omnye esatywizisa

Baye kukhwelake kwa semotweni apho uNolizwe noninalume namapolisa lawo kwandulukwa ukusinga eluManyanweni. Kuloo ndlela yonke ke uNolizwe waba nokumchazela konke uninalume ngokugcagca kwakhe noFikile Mpambani ethabathisela kanye kuwo onke amatile-tile okubalungiselela kukaNojenti unina, watsho esiya kubeka ngezizathu ezimbuyisileyo kolo lwendo lwakhe embalisela konke okumhleleyo elizweni apho.

Kwakusezinzulwini zobusuku ukufika kwaabo eluManyanweni, se kulelwe yiyo yonke ilali. Lwaqala kwa khona uvalo lwale ntombazana lwagongqoza kukoyika uyise. Waqala kaloku noninalume wamana ethetha naye uNolizwe ngamazwi okumomeleza ethembisa ukuba uya kuba ngecala lakhe emqondisa ukuba endaweni yokuba akuqumbele ukubuya kwentombi yakhe, uMzimasi uya kuvuya kanye. Ifike yema ke imoto apho phambi kwe-ndlu kuloNolizwe ingabanga sabuya yothuse mntu ngesibane sayo kule ilali, kuba kwakuse kulelwe kuyo yonke imizi. Yaba kukukhonkotha kwezinja okweenza ukuba uMzimasi ee gqada phandle ngokuya kukhangela ukuba zibona nto ni na, sabe ke sona isibane semoto se sicinyiwe.



“Ningoobani?” Ubuze watfho umf’ omkhulu ngelija-baxa.

“Hayi, ndim Sibali,” utfhilo uJwara esondela ukuba abulise.

“Tyhini, bota Sibali,” utfhilo uMzimasi ebulisa.

“Kha utfho mfo ndini, yinto ni ebusuku apha?” Kubuze kwa uMzimasi emangalisiwe.

“Ndize kuwe Sibali, Tfhonyane omble.”

“Yinto ni Jwara? Ngoobani aaba uhamba nabo?”

“Ma khe singene endlwini Sibali okwethutyana nje.”

“Aaba bantu sibafiyela ni phandle bona behamba nawe nje?”

“Kha ubayeke wena baza kungena kwa ngoku.”

Bangene ke endlwini. Akabanga sadenda ke uJwara wawa ngazo ngelithi. “Sibali, ungothuki Tfhonyane, akukho nto imbi konke. Ndingasuka ndithi, ngokufutshane, ndibone kusithi gaxa le moto uyibona phandl’ apha namaFulumente esithi avela kwelaseBayi agodusa intombazana le yalapha.”

“Into ni! Uthi ni na Sibali? Intombazana engubani?”

“UNolizwe.”

“UNolizwe?”

“UNolizwe Sibali.”

Kuthe nzwanga ke emva kwale mpendulo kaJwara, ethe zole tu umfo wasemaTfhonyaneni eqondele phantsi, waye usibali wakhe emthe nzo emjonge emehlweni naye engathethi.

Lo gama kunje apha endlwini, phaya phandle uNolizwe wayesel’ eman’ ukunqhukguleka enqanda isikhalo esasifuna ukutyhoboza ngoku, kodwa ngoncedo lwamapolisa awayeman’ ukumomeleza ngamazwi amnandi, waba nokunyamezela okwethutyana, namapolisa ayesel’ eqonda

ukuba kuza kuda konakale abe engenakwandula amngenise endlwini uNolizwe, nje ngoko yayisisigqibo sawo noJwara ukuba yena uJwara wongena kuqala enkosini phaya akhe ade ayidambise umothuko nomsindo.

“Hayi ndiyeva noko wena Sibali,” ude watsho uMzimasasi ekugqibeleni, “ndiyeva Jwara. Kha utsho bangene ke.” Uwagqibe la mazwi lo mfo sel’ ezibambe ngeenkophe iinyembezi, se kungcangazela nelizwi eli xa athethayo. Uthe ephuma nje uJwara ukuya kubiza ooNolizwe phandle wabe ephuma naye umnini-mzi esiya kubiza umnikazimzi obelele kwindlu enkulu.

Bathe ke bengena uNojenti nomyeni wakhe zabe iindwendwe se zihleli phantsi. Kubuliswene ke, bakhe bathana wanga-wanga ngawencoko yokubukana umntu nodade wabo. Akawasanga so kuya phi uNojenti amapolisa lawo engazange abonise nokothuka okuthe ni ngokufika kwentombi yakhe uNolizwe awayitshatisa ngokwakhe. Mhlawumbi wayesel’ efuluman’ esenza le nto kusakuthiwa umntu uqine enyaleni. Yayingathi ni ukungamchukumisi entliziyweni into yokumbona sel’elapho uNolizwe awayethe ma kazimele ukwenda emke nomnye umfana? Wayengayinanze nganto kuba kuthe ni into yokuba kuza kuvela namhla nje amaqhetseba akhe awayecinga ukuba aqumeke kwaphela kulo mzi wasemaTshonyaneni?

Uqhubile ke uJwara echaza ngehambelo leyo yabo ngelo xefa lobusuku. Lo gama achazayo uJwara, uNolizwe ubesel’ ezithe fwenye phaya elukhukweni lukayise egixa ukulila oku phofu engakhali. Uqhuba waqhuba ke uJwara eqalela ekuqaleni nje ngoko achazelweyo nguNolizwe endleleni, se kuthe cwaka endlwini, noNojenti sel’ efulumane wee nkamalala buphele tu ubugagu bezolo. Namhla nje kutyhilwa iimfihlelo zobunzulu



bo buqhetseba bakhe lo mfazi ecengceleza umnakwabo efiya ayilibeleyo. Kuthe khona akufika kwindaba yase-ntlango, apho waya kulahlwa khona uNolizwe, ebalisa uJwafa ethetha izinto ezi, akaba nakunyamezela ukuphulaphula loo masikizi uNojenti, wasitfho esongekhoyo, esikrakra sona isikhalo. Kuthe kunjalo wadu bulcka naye uNolizwe wakhala kakhulu. Ukhale uNojenti ethetha phakathi kwezinqhala esithi, "Yo! Yooo!! Ndixolele Tfhonyane! Ndixolele sidalwa senKosi! Ndixolele ndoda ya-a-am! Ndikonile Tfhonyane! Ndikonile Yise ka-Nolizwe! Owu Owu!! Owu Bawo wethu Ophezulu ndiya thandaza, ndiya zinikela kuWe ngo bu busuku ndisithi xolela amatyala namanyala am! Ngena kuyo le ntliziyo yale ndoda ngofefe lwaKho indinike uxolo lwayo! Ndithembe Wena nKosi, xolela izigqitho neziphoso zam!"

Kwakuse kuguqiwe nguye wonke owayelapho ngoku, kungatshongo bani ukuthi ma kuthandazwe. Akuba eye kuthi tyaa ukuthandaza uNojenti, kuvukiwe ke kwahlalwa kuyiloo mifixizo kuuphela, kukubi.

UNolizwe uzame ukukhe athethe naye ngoku koko kusuke kwee nkqi emqaleni. Uzicengile ke noko wada waba nokuwathetha la mazwi, "Tata wam, ndibuyile ekuhilizeni kwam. Ndiza kuwe ukuba ndifumane uxolo lwakho. Lindibethile ilizwe, namhla ndiyalekile. Ndizive ndingenakho ukuyiyekela kumaalume le indawo yokucela uxolo kuwe Tata wam, Tfhonyane omhle. Lwamkele Tata! Lwamkele Tfhonyane! Lwamkele nkosi yam uxolo lwam, ndiya kubongoza Dikiza omhle! Owu! Azi ndoya phi-i-i na nehlazo lam! Ndoya phi na nehlazo la-a-a-m!!"

"Kwanele, kwanele mntan'am Nolizwe! Kwanele Tfhonyane! Kwanele Dikiza! Ndiya lwamkela uxolo lwakho ntombi yam, ndilwamkela ngomphesumlo wam

wonke uphela nangentliziyo emblophe engenankohliso. Be ndingelwamkeli ngokuBa kuthe ni uxolo lwakho mntwan'am uyinxalenye yegazi lam nje! Ndinike isandla sakho sokunene ndisibambe mntwan'am Nolizwe."

Usukumile ke uNolizwe wambamba isandla uyise esithi, "Ndiya bulela Tata, ndiya bulela Tshonyane." Waya kuhlala engabanga sathetha limbi.

Ubekise kunkosikazi wakhe ngoku umfo wasema-Tshonyaneni wathi, "Nojenti, mfazi wam endimthandayo, nolwakho uxolo luyamkeleka kum, ndiya lwamkela Jwaja elihle. Ngathi kum kukho ilifu elimnyama elifenxisiweyo phakathi kwam nawe kule nzulu yobu busuku banamhla nje. Ndiya kuxolela mfazi wam." Naye uNojenti uphakamile wasa isandla kumyeni wakhe esithi, "Wanga uThixo Angakolulela imihla Tshonyane omhle. Nam ndiziva ndihlaziyekile emphefumleni wam ngoxolo lwakho Yise kaNolizwe, ndinethemba ukuba uThixo Ophezulu Uya kulicima ityala endilenzileyo kulo mzi wasemaTshonyaneni ngoxolo lwakho. Ndiya bulela Dikiza."

Emva koku ke zibe bunqaphela iindaba kwaaba babekuloo ndlu. Kuncede elinye ipolisa ngokuncokolela uJwaja ngeendaba zemfazwe, kuba lalike laasemkhosini nje ngejoni. Uphumile yena uNojenti waya kwenza izinto ezityiwayo, zakuba zilungile wezisa kwatyiwa. Akazange alangazelele nto ityiwayo uNolizwe, wacela ukuba akhululwe aye kulala, waya kuzibeka ke kuba ediniwe. Ngentsasa elandelayo kubotshwe inqwelo yamahafe ukusa amapolisa lawo esitifini ebuyela kwa seBayi wona, egoduka yena uyise kaNonzwakazi. Emva kwamazwi ombulelo kula madoda omathathu, uMzimasi uzindulule iindwendwe kuseluxolweni. Kubuliswene ke zanduluka



iindwendwe ziqhutyelwa yinkwenkwana kaMzimasi.

Ubahlnganisile kwa khona uMzimasi abamelwane ngeenjongo zokubazisa ngokubuya komntwana wakhe obelahlekile. Yathi iqina imini kwaBe se kuzele kwa-Tshonyane. Kwa nje ngokuba wayenje njalo uMzimasi ukwazisa kwaMagwadi, laa mzi wawucela intombi yakhe uNolizwe, ngokucagca kukaNolizwe nomfana wakwaMpambani, weenje njalo ukuya kwazisa kwa kuloo mzi ngokubuya kwayo intombi yakhe sel'esiya ngoku ngeenjongo zokuba koba lula ngoku ukukhutshwa kweenkomo zamaTipha ebuhlantini basema-Tshonyaneni, zikhutshwe yintombi ngokwayo, kuba ikho ngoku isiqu. Akazange anxhame ngakwenje njalo wona amaTipha, koko asuka athi, "Ewe sivile Tshonyane, siya vuya ukuba usazisile, sobuya siphendule."

Akubanga kho nto acela ukuba acetyiswe yona uMzimasi ngabamelwane aaba, koko waya kubabiza ukuba abazise nje kuuphela ngokubuya kwentombi yakhe. Okunene ke nawo amadoda lawo angabamelwane akabanga sathetha mazwi akucebisa nto koko asel'ethetha awokuyala umntwana nonina ngokwezigqitho zabo, achithakala. Kudlule imihla emininzi ke kungabanga kuthethwe nto ngubani kwaMzimasi ngokubuya kukaNolizwe, phofu ayeman' ukuvakala wona amahum-hum entle bendwane apho elalini: abanye babevuyisana nomzi wakwaMziwandile ngokubuya komntwana wakhona, bambi ke benelisa bevuyelela. Phakathi kwababevuya wayeyedwa uNomadinga. Wayesiya kumbona uNolizwe amaxefa amaninzi ezama uku mbopha emthuthuzela embonisa ukuba isoono xa sixolelweyo uya hlambuluka umntu kuso angabi saba natyala. Okuxolelwe emhlabeni kuxolelwe nasezulwini.

## ISAHLUKO 33

### INTOMBI YOLAHLEKO

“Sel’ usiza ngapha Buti, ndilapha. Akukho bantu, ndim kuuphela okhoyo.”

Kutsho uNolizwe ethetha nomfana owayemi ngase-mnyango enkqonkqoza kowabo koNolizwe eluManyanweni.

Wayengemde engemfutshane lo mfana, entsundu ngebala. Wayeneendevu ezimnyama tshu phezu komlomo kuuphela ezazimfanele kanga ngokungathi wayevele nazo zinjalo. Wayenxibe kakuhle kakhulu, ecacile ukuba uya fika apho eluManyanweni, mhlawumbi ngokomntu ovela ezidolophini ezinkulu apho kunxitywa kakuhle.

“Ewe ke, Nkosikazi,” esisa isandla ebulisa.

“Ewe ke Buti,” ebulisa naye uNolizwe, kuba yayinguye lo.

“Ma ndikhe ndiye kukuthabathela isihlalo endlwini, ukuba akunzhamanga, mhlawumbi uya dlula,” esukuma uNolizwe.

“Hayi Nkosikazi, mus’ ukufumane uzikhathaze ngo-kuza nesihlalo, ndiza kuhlala phantsi eqaqaqeni apha,” unqande weenje njalo umfana.

“O! Hayi, kulungile ke Buti. Kuphunywa phi ke?”

“Ndiphuma es’apha, ekhaya.”

“Ewe Buti.”

“Ndikhe ndadibana nexhego eli lalapha izolo, landixelela ukuba kukho umntu ekufuneka ndize kumfundisa



ukuqhuba imoto kule yalapha. Andazi nokuba nguwe na lowo oza kufunda ukuqhuba.”

“Uthe ngubani kuwe?” ubuze watfho uNolizwe ehleka.

“Usuke wathi yintombi yakhe enkulu,” naye ehleka.

“Owu, Tata! Woze ange akeva nje ngokuBa kuthethwa nje, kanti into uyigcinile. Kowu! Uya ndihlekisa ngaloo nto.”

“Kanti ke akanyanisanga ukutfho?” ubuze watfho omnye.

“Ewe phofu, ulungisile. Ndim ofuna ukufundiswa ukuqhuba imoto. Yo! Andibanga sabuza nokuba unguBani na Buti, wose uzichaza ke togo, ndixolele.”

“Ndingu —.”

“Yinto ni Buti, kuthe ni? Akuthandi kuzixela na?”

“Ndiya thanda.”

“Ke ungathethi nje kuthe ni?”

“Ndobuya ndikwazise.”

“Kwala ni ngoku?”

“Yile moto le?” undungudelise watfho umfana esalatha umgube owawumi phambi kwendlu.

“Ewe yiyo leyo Buti.”

“Ma khe siyikhangele,” utfho sel’ ephakama umfana esiya ngasemotweni.

Uyivavanyile, wayixilonga, ebonakalisa ubuchule bokuyazi ngaphandle nangaphakathi, wavakala esithi, “Isalungile. Khwela kaloku siqalise umsebenzi woku-fundisana.”

Ukhwele ke nomnye, kwandulukwa.

Kuthe kwakuBa kude nelali, yacima imoto, yema kuloo ndawo.

“Yu! Kuthe ni ke ngoku Buti?,” ubuzile uNolizwe.

“Kuphele amafutha la ihanjiswa ngawo,” utshilo omnye encuma emjonge emehlweni omnye.

“Hayi Buti tofo, mus’ ukulibala kukudlala,” naye encuma.

“Nolizwe!” esancumile njalo umfana.

“Tyhu! Buti ulazela phi igama lam?”

“Ndalazi uselusana wena.”

“Hayi suka Buti, ungubani na? Zizwe zamaTshonyane!”

“Akundazi?” Esancumile.

“Konke, mntakwethu,” eya endweba.

“Akuzange undibone ngaphambili?”

“Andikhumbuli ndikubona.”

“Akundinakani nokundinakana?”

“Mpela tu Buti.”

Uthe nqumama ithutyana umfana eqondele phantsi, sel’engasancumile ngoku.

“Ndim lowa wakukhwelisa kuloliwe ngokukhwela nawe esebeni lomthi.”

“Hi! I-i-into-nto-ni? Uthi ku-kuthe ni na Buti? Tyhini, zizwe zamaJwara!” Utshilo uNolizwe elinganisa ukukhuza kukanina.

Ngeli xefa akaphendulanga umfana, noNolizwe akabanga nanto yimbi angathetha yona. Wakholwa engakholwa ufumane wabuza esakhohliwe njalo, “Ubelapha nini, njani ke?”

“Nolizwe, mntakwethu, ingaba libali elide kakhulu xa ndinokuzama ukukuxelela yonke into ngam.”

“Andingekhathali nokuba ungaliqala ekuqaleni ibali lakho, sihlobo sam,” uphendule watsho uNolizwe sel’eyengezelisa.

“Inje ke le nto,” waqala umfana, elunga ukuhlala.



“emva kokuba ndalifiyayo ikhaya lam, ndaya al’awutini, andizange ndihlale thuba lide khona. Ndandululwa apho sisithukuthezi esandenza ukuba ndizive ndinqwenela ukuba ndedwa, kwindawo ekungekho mntu kuyo.

“Ndayijiya ke iGoli ndisiya apho ndingaziyo, ngenxa yokukhathazeka komphefumlo wam. Ndathi ndakufika kwelo hlathi layo intlango, ndabona ukuba leyo yindawo kanye eyondifanela. Okunene, ndaziva ndanelisekile, ndonwabile yiloo ntlalo apho kwakuba se kulithutyana ndilapho.

“Ndazakhela iphempe ezinzulwini zehlathi elo, kwathi nokuphila kwam kwaangenyama yeenyamakazi, imifuno neziqhamo zehlathi. Ndathi ndakuphelelwa zimpahla zokunxiba neengubo, ndaambatha iimfele zeenyamakazi. Ndandikunqwenela ukufa, kwasuka ukufa akweza kum.

“Ndimlowo owakufumana ulele phakathi kohlololwane, ndakuvusa ndikuthimba. Ukukuqamangela ndikufiye kuloo ndlwana, ndandisiya kukufunela ukutya ukuze ungalambi. Ndiibe nokukhathazeka okukhulu ndakufika uqhawule wemka. Kodwa ndaba nalo ithemba lokuba ekudubatheni kwakho, woda ufumanane nendlela leyo kaloliwe ndayiqonda nento yokuba uya kuhamba ngayo ungayiyeki.

“Ndakhawulezisa ke ndagugula iindevu ezazise zinde, nje ngoko wawundibona ke nawe. Ndakuba ndigqibe yonke ke le nto, ndabaleka ndaya kwimizi eyayisekuphumeni kwehlathi ngasenTsona-ianga le-e-e. Ndadibana namfana uthile apho ezihambela iindlela zakhe, kwandilungela kwa oko endandisiyela kona kuloo mizi.

“Ndamgibisela ngebunguza lam, loo mfana, ndamchana entloko wawa. Ndimkhulule iimpahla zakhe awayezinxibile, ndazinxiba ndamfiya ndimambathise

ngeemfele ezo zam, ndemka kuloo ndawo ngokubaleka. Ndihambe ke ngendlela leyo kaloliwe andayeka, naxa ndandinawo loo monde, ithemba lona laliman'ukufika libuye limke ngenxa yokucinga ngamajamncwa aqwengayo elo hlathi, ndithandabuza ukuba singabuye sibonane.

“Kodwa ngemisebenzi kaThixo wasinda, wada waza kuhlanguana nam se ndingomnye umntu ngenkangeleko. Ndakuba ndikujulele kuloliwe, ndijike ndaya kwa sephe-mpeni lam. Andizange ndibe nakulala buthongo, ndicinga ubusuku bonke, ndicinga ukufika kwakho ngephan-yazo kum ndisentlango; oko kudibana kwethu apho kwaba ngummangaliso kum. Nangoku akukho waziyo ukuba saya kudityaniswa yinto ni na apho, nguThixo yedwa Owaziyo.

“Ndaphelwa ke kukonwaba kwam entlango, ndazimisela ekubeni ndibekeke ekhondweni lakho, ndinga ayingekuhleli into ekuhlelayo ndingabuyanga ndikubone kwa khona. Kananjalo ndandizimisele ukukunceda apho uxakwe khona, kuba ndandiqinisekile ukuba uya kulufuna uncedo lwam.

“Ndithabathe imalana endandiyifihle apho entlango, ibanki yam yayingumhlaba, ndalanda ekhondweni lakho ndada ndaya kufika esitifini. Ndithabathe itikiti lase-Bayi, ngokuqonda ukuba nokuba ufunyenwe phi na, baya kukuthumela eBayi, oko ndakuchola-chola ebalini lakho, ukusukisela eBayi ukusa entlango. NaseBayi ndichola-chole konke ngawe kwimizi kaGulumente, ndiphumelela koko ngokubakhohlisa ndisithi ndingumna-kwenu ofuna wena, kuba ulahlekile.

“Ndaziswe kwa oko ukuba ugodusiwe, kwa noqhawulo-mtshato enalwenzayo nokaMpambani phambi kokuba ugoduke ndixelelwe ngalo. Yandivuyisa kakhulu loo



nto, ndayibamba iqhuma injini yaseAlexandria ndikuloo mincili. Naanku ke ndilapha ke ngoku, kunye nawe, Nolizwe mntakwethu.”

Ugqibe lo mfana sel’elila naye ngoku, kuba konke oku abalisayo, uNolizwe ebengayekanga ukulila. Balile balila ke bobabini, kwada ngelinini, uNolizwe wafumana amandla okuthetha wathi, “Buti, mntwa’kamama, unento ongekandixeleli yona: igama lakho. Akukandixeleli nento eyayikukhathaze kangako ukuba yinto ni na, ukuze ude ufiye ikhaya lakho uye kuba lilolo entlango.”

“Ndiza kukuxelela Nolizwe, Sithandwa. Oko ndafiywa nguwe se ndiqinisekile ukuba wena ungumfazi wam, wemka noFikile kaMpambani, andizange ndilunge. Nda-bona ukuba ihlabathi eli mna andilifanele ngaphandle kwakho. Ndim lowo owamfijayo wena se ndikulobole nakowenu. Igama lam ndinguThembekile kaMagwadi, ikhaya laliseBonxa ngoko. Ngoku ndibuya se lilapha eluManyanweni.”

Emva koku ke akubanga kho uthethayo kwaaba babini. Akuba uNolizwe egqibile ukuzisula iinyembezi uvakele esithi, “Buti ndixolele ngako konke endakwenza kona ngenxa yentliziyo yam eyayizele likratji. Ndixolele Buti, ndixolele mnta’kabawo. Ubusindisile wena ubom bam entlango, andinawo amazwi anokwanela eso senzo endingakubulela ngawo. Ndixolele sihlobo sam, yilibale yonke into endakwenza yona. Ma sibe zizihlobo ezi-khulu ukuthabathela namhla nje. Ungabi nanqala ngezinto endakuhlungisa ngazo. INkosi aYinakho ukundixolela nokuba ndiya thandaza, de ndixolelwe nguwe Buti.”

Uyigqibe le ntetho sel’ ebuye wapheliswa ngamandla okuzibamba uNolizwe. Wasitfho isililo esikrakra.

“Nolizwe, ndakuxolela kwamhla ndakubona entlango. Ngaphezu kokukuxolela, ndiya kubongoza ukuba undinike imvume yokuba ube ngumfazi wam. Uthando endandinalo kuwe alukatshitshi nakusasa nje. Yonke imigudu endiyenzileyo ndiyenze kukutyhalwa luthando endisenalo nangoku.

“Zonke iziphoso owazenzayo, ndiqinisekile ukuba wawusenziwa kukungazi ukuba ndikuthanda kangakanani na. Andikuvuyeleli kuba ukule meko ukuyo, qiniseka Sithandwa, ukuba ndisaqhutywa lolo thando endaba nalo kwa kuqala. Uya vuma ke, Nolizwe mntakwethu, ukundamkela?” Wabuza watsho umfana.

“Owu, Buti! Yinto ni le kodwa undenza yona? Yinto ni kodwa Buti, mntakwethu?” Ubuze watsho lo mntwana exakiwe yeyona nto angathetha yona.

“Akukho nto imbi ndikwenza yona Tjhonyane, koko ndicela imvume yakho ukuba sitshate.”

“Owu, Buti! Ndingubani na mna, ndiluhlazo ndonke ndiphela nje, andisafanele konke ukwamkela isicelo sobukhosikazi. Ndiyiyo intombi yolahleko. Ngenxa yeenkani zam, endicinga ukuba ndiguqile kuzo, kanga ngokuzohlwaya endizohlwaya ngako, ndiziva ndineentloni yinto endiyiyo.”

“Nolizwe, andiboni hlazo kuwe mna. Kuuphela yimpazamo into obuyenzile, yile ndikuxoleleyo kuyo,” utshilo umfana emjonge emehlweni lowo wayesecaleni kwakhe.

“Buti,” utshilo omnye, “andizange ndikubone ngaphambili, namhla ndakubona, laa mhla naniye kucela intombi ekhaya, andizange ndithabathe ngqalelo. Ndandingayinanze nakancinci into yobukho benu ekhaya.



Namhla nje ke ndiziva ndilula kakhulu wakuthi kum ma ndikutha-tha-thande. Ndandingazange ndikuthande, kuBa ndandingazange ndikwazi. Kodwa oko ndakufiya eseBeni lomthi, ndaba soloko ndicinga ngawe. Ukuba uya lucela uthando lwam ngenene, ndiya kunika ngomphfumlo wam wonke,” utsho lo mntwana sel’ ebuye waayinyhithilili ziinyembezi.

“Ndiya vuya.”

Yaba ngaloo mazwana nabini kuuphela awaba nokuthetha wona okaMagwadi. Bawolana.

Emva koku uvakele esithi uThembekile, “Ngomso oku, ndiya kusa igama kwamFundisi,” encuma.

“Awu, Sithandwa sam! Kwaba kho umfundisi otshatisa abantwana ngaphandle kwemvume yabazali na ngoku apha eluManyanweni?” Ubuze watsho uNolizwe emangaliswe sesi siqophe.

“Kaloku Sithandwa,” uphendule watsho omnye, “izinto zazisezifeziwe zonke kwa nini. Usimka nje sasise silinikiwe igama ngamaTshonyane asaba nakho ukulisa kwamFundisi ngokungabi kho kwakho. Ngoku ke ukho,” esancumile. Uyiguqule incoko uNolizwe ngelithi, “Kukudala silapha nje Thembi, akulambile kodwa ngoku?”

“Oko ndifumene wena Sithandwa, kuphelile ukulamba, ukunxanwa nokudinwa. Ngoku ma siqalise umsebenzi wethu wokufundisana ukuqhuba imoto,” utshilo umfana.

“Yo! Avele phi ke ngoku amafutha ayo?” Ubuze watsho uNolizwe ehleka.

“Be ndisenza elokugqibela icebo lokuBa ndikufumane Sithandwa. Amafutha wona ahleli ekho,” utshilo nomnye ehleka.

“Thembi, andiboni mna ukuḅa ma sibe sichitha ixefa ngokufundisa mna ukuḅuḅa. Xa ukwaziyo wena kwanele. Akutsho wena?”

“Yitsho ubuye uphinde utsho, Sithandwa.”

ISIPHELO

A.P.B.





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