

UMathandela

Mundell M. Gwegwe



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“Where wealth accumulates and men decay
Princes and lords may flourish, or may fade
. but a bold pleasantry,
When once destroyed can never be supplied.

— *ARTHUR BRYANT*.....

I. IINKOZO ZOMBONA.

Kwisithili sakuNtabankulu, kuloo mhlatyana uphathi kwemilanjana uMzimvubu neThina, kanye phambi kokuba ihlangane iye kungena elwandle — kunxweme lwaseSajonisi, sizifumana zimi apho iindiza ekuvela kuzo ezi nkozo zombona zikhankanywa ngasentla apha. Umnyaka ngowewaka namakhulu asibhozo anamashumi asibhozo anesibhozo. Umhlaba lo umiwe ngamaCwera, wona ekwihlelo eliphantsi kwenkosi yaseQawukeni emaMpondweni. Kufutshane kakhulu nesikolo esiyiDumsi, kumi ikhaya lalo mfo uzekeliswa ngokhozo lombona.

Umzi lo ngowakwaNyawuza. Umnini-mzi yindoda esel' ikhulile. Umhleleki unamakhosikazi mabini; intombi yakwaRadebe umfazi omkhulu, nentombi yasemaMpingeni omncinane. Ngelishwa, nakuba le ndoda ise ikhulile nje, ayikabi nabantwana noko. Umntwana enaye ekukuphela kwakhe yintombi eseyendile, ezalwa ngumfazi omkhulu, uMaRadebe. Bahleli bobathathu abazinyembezi, ngenxeni yemfuyo yabo eza kumka namanzi kuba kulo mzi akukho mntu uyindoda ujongene ngokungqalileyo nelifa elo.

UNyawuza lo, ngenxa yokukhathazeka, uhamba emagqireni nakwizanuse efuna uncedo olungenza kuvele umntu omtsha kweli khaya. Amakhosikazi wona selancama, kungakumbi uMaRadebe kuba ubesel' ekhulile kanobom. Ude emzuzwini umnini-mzi lo wayiqhuba inkosikazi encinane enguMaMpinge ukuba bakhe benze owenkawu balishiye elamaMpondo basinge e-Natala kwigqira elaziwa ngokuba ngumgca ekuphatheni iingcambu. Okwenene abagqibanga neenyanga ezimbini belapho kwaZulu, koko babuye sel' ethathile uMaMpinge. Ungaphelanga loo nyaka, iswelekile inkosikazi enguMaRadebe ingadanga imfumane owesibini umntwana. Yaba soloko injalo ke intlalo yeli khaya okwelo thuba.

Wayesel' egqibe iinyanga ezisibhozo uMaMpinge phambi kokuba afumane umntwana, xa umyeni wakhe lo waphuma ingqina eyayiza kuchitha iintsuku zibe ne. Ingqina le yayiza kuba kwezo ndada zentlangano yemilambo iThina noMzimvubu. Bekuxa kugqitywa ukuvunwa, ilixa elo imithi emininzi yamahlathi ethi ilahle amagqabi ngalo ukuze kube lula nokubona iinyamakazi ezinje ngemivundla neempunzi, iimbabala njalonjalo. Umhla wengqina ude wafika; emka amadoda ezithe mpa izigweba ehamba nemihlambi neengqili zezinja. Ukutya ababeziphathele kona lutshongo olwaluza kutyiwa nenxalenye yeenyamazana ezinje ngemivundla, amaphuthi kwaneentenetya, ngexesha besezindle.

Akubanga ntsuku iphumile ingqina, ukuvakala kuMaMpinge esithi uza kukhe athi tshalala. Loo mlo-mo uwubhekise kuMaKhumalo, omnye wamakhosikazi omzi wakhe, owaye kananjalo efana nethongo laloo mzi ngamava. Wayesiya kukhululekela apho, kuba kambe laye selifikile ithuba lokuba kube njalo. Waye ke ngoko enyanzelekile ukuba aye kowabo nanje ngomntu owayeza kuzibula. "Kambe ke molokazana andiboni mfune-ko yakuya ekhaya ngalo mcimbi, kuba abafazi abano-kukuxhasa baninzi apha emzini wakho, ngaphaya koko akunguye umtshakazi, ungumfazi wekhaya eli omdala. Hlala phantsi ke," utshilo lo mfazazana, ukumnqanda uMaMpinge.

Kwalile ngenjika-linga yayo loo mini, esithelekelela okokuba yaye ilusuku lwesibini okanye lwesithathu iphumile ingqina, walibona ilanga loo mfo wabekade elindelwe. Kwathunywa umfana wakwaJola ogama linguDalindyabo ukuba abambe ihashe aye kuxela kuloo nina wosana olo okokuba lufikile. Ithe ibuya impi yasengqina yabe ihlangatyezwa zezi ndaba. Indaba yotyelo ayikholi, ngokunjalo noyise wosana akazange andule akholelwe; uqiniseke akulubona usana lubelekiwe emva kweentsuku ezininzi. Ngalo lonke eli xesha kwaye ekhay' apha kuququzela uKhumalo. Kuvakala ukuba asingulo mntwana kaNyawuza kuphela ovele ngeli xesha. Akho amanye amakhwenkwe avelileyo ngezo ntsuku. Kukuze kubekho oNgqina noNozingqi-

na. Kambe ke igama leNyawuza eli kwakufuneka licingiwe lona ukuze libonakalise uvuyo nakubazali bomntwana, nendlela abahamba nzima ngayo beqweba ubukho bakhe.

Ngale ndlela, zazihlwayelwe zantshula iinkozo zombona. Izithombo zaye sezimana ukugecwa ngumbundane, phofu ekho amancedo okunqanda oko. Kwakusaphikiswana ngunina noyise ngegama lomntwana.

2. IZITHOMBO.

Kumaxesha amandulo, imicimbi emininzi, emihle nemibi, eyonwabisayo nelilisa iinyembezi, ibihlangatyezwa ngokuthi kuphalale igazi. Amahlazo ebehlanjwa ngezihlunu nemihlehlo yeenkabi ezityetyisiweyo zeenkomo nezeebhokhwe. Kudlule iintsuku zaliqela ukusukela iiveki, zaliqela neeveki ukusukela inyanga; umntwana ezelwe. Ude wathiywa negama lokuba nguMathandela kuba unina noyise balithandelayo ilizwe befuna uncedo lokuba abekho. Kaloku baya kwaZulu apho sebevela emaMpondomiseni kwaBhaca nakwiindawana ezithile apho emaMpondweni. Kanjalo uthe uyise wosana olo wemka ekhaya xa ilanga liwuhlabileyo umhlaba. Bambona abafazi bekhaya eli xa aya kutshonela ngendlela esinga ngaseThina ehamba nenkwenkwe ebisalusa ekhay' apha. Kungekudala emkile umnini-mzi lo, kubonakele kufika uNdobe, omnye weenkewu ebe zifudula zisonwaba apho. Naye akahlanga, koko uphathelele emkhondweni womnini-mzi lowo. Lalise ligungxukile kanobom ilanga emva kwe-mini, xa kwathi thu enkalwaneni esezantsi komzi uNyawuza lo ehamba noNdobe nenkwenkwe leyo, beqhuba iibhokhwe ezisekhulwini ubuninzi. Zaye ezininzi zimhlophe, zikho ezimnyama nezibomvu.

Bathi befika njalo apho ekhaya, kwaye sekukho amanye amadoda akhangeleke esaziwa ekhay' apha. Eneneni yayingamadoda akwaNyawuza athembekileyo nabekekileyo; aye ekwa ziingcaphephe ekwenzeni okusesikweni. Zingenisiwe ezo ngqimba zeebhokhwe ebuhlanti. Abonakele amadoda amakhulu ecothoza ukusinga ngasendlwini. Namakhosikazi awayethe nqadalala ngasegoqweni abizelwe endlwini apho nawo. Umnini-mzi waye ephaya ebuhlanti noNdobe, nama-khwenkwe amabini, le yayisalusa impahla emfutshane nanye eyayisalusa iinkomo ngexesha ekulinyiweyo emasimini. Bazilonga-longa zonke ezo bhokhwe maxa

wambi zimana ziveliswa amazinyo. Ude ekugqibeleni umninizo wakhomba inkabi egambu bumnyama ngebala, umhehelele ontshebe izele sisinama. Uyikhombe esithi mabeze nayo endlwini. Ungene endlwini wathi chu phantsi ngaseziko, phofu kungengakuba kuyabanda. Ingenile, wavakala esithi, "Nantso, bawokazi."

Abafazi baye sebethe nkxwe ngeendaba. Wathi xa atshoyo kwathi nzwanga, baqala bawaxhoma bonke amehlo. Kukuze ahambise umntu omdala athi, "ma-Nyawuza, maFaku, isiko lidala kunomntu. Nokuba ungade ube nasiphi na isiphiwo esihle okanye esibi, isiko ungaliqabelisanga apho lifuneka khona akunakho ukuma kakuhle ebomini . . ." Uthe xa atshoyo lo mfo waphazanyiswa ngumbundlwane omlume ngokudlala phofu apha elunyaweni. Akuba umnini-mzi eyalele ukuba injana leyo ikhutshelwe phandle, uhambisile uyi-sekazi wathi, "Kambe ke iintlobo-ntlobo zamasiko zininzi zaye zahluka-hlukene ngokwahluka kwemizi. Into esinayo ekhay' apha namhla yinto eqhelekileyo kwimizi emininzi nokuya namhla sel' ithatyathwa njengento encinane. Kambe ke izinto ziyaguqu-guquka ngokuya amaxesha ehambela phambili.

"Bekuthi mandulo xa kuvele usana, njengoko kunjalo ekhay' apha, kwenziwe isicamagusho nombulelo kwabangasekhoyo baze bona bamthethelele lowo kOphozukonke. Umcimbi onje ngalo ke ubuhambisana negazi eliyintlawulo nesihlonipho kwabo bangasekhoyo. Yiyo loo nto nibona kumi eli takane apha ngasemnyango. Kwakhona, eli sikwana belingajongananga naloo nto kuphela; koko ibikwa ligugu lomzali womntwana ukuthi usana olo alubeleke ngofele lwayo loo nto ebelangatyezwe ngayo, ifane loo nto nomntu othengelwe ingubo kule mihla." Uphindile umnini-mzi wayalela amakhwenkwe ukuba aphume nayo aye kuyixhela. Akalibazisanga amakhwenkwe encediswa nguNdobe. Yakuba inqunyulwe zakhutshwa ezinye zathi saa entla komzi ziqhawula phaya naphaya kwinto ezifumana zingayitya.

Kwakuxa indod' enkulu le ijongise kubazali abo bomntwana, isithi, "Ndinovuyo olukhulu ukubona u-

mntu wakowethu esenza okusesikweni, Zilumkele. Nawe ntombi yasemaMpingeni ndithi utyaphile ubekho phakathi komzi lo. Yondla ke olo sana lwam, uze ujonge into oluya kuba yiyo ngemihla ezayo, engasekho umyeni wakho lo. Ngezinye iindlela loo mntwana ubonisa ukuthandwa kwakho zizinyanya nangumDali. Nguye oya kukunceda ngamaxesha embandezelo.” Yathi yakugqiba ukuthetha le ndoda yarola iqhaga layo engxoweni yayo ebe yenziwe ngesikhumba sechathaza, isilwanyana abathi abanye abantu yingada. Iqhaga lona lalenziwe ngeselwa elincinane nelomeleleyo. Laye kananjalo lihonjiswe ngamaso adla ngokufumaneka emile endle, ezintlanjeni zelo zwe. Uthe ntlwi ntlwi kabini nakathathu ukugwada, waza elila ngamehlo, waphakamisa ingqayana eyabe imi phambi kwakhe wabizela omnye wabafazi. Usele naye waza wagqithisela kwamanye amadoda.

Waye umfa-nkungu welaseNtshonalanga sowuthande ukulisitha ilanga, ngenxa yokuba sezantsi kwalo. Kwalile kwesi sithuba wangena uNdobe, ephethe into enkulu yesithebe ekwakukho kuyo inxalenye yamathumbu nezinye iinyama zangaphakathi ezinje ngolusu. Azibonela amakhosikazi. Aphumile emva koko onke amadoda endlwini aya ngasebuhlanti. UNdobe ukhuthaze amakhwenkwe ukuba abuye neemazi ndawonye neegusha neebhokhwe. Lo gama amakhwenkwe aqokelela impahla uNdobe wosa inyama phaya eziko. Ithe yakulunga wayisondeza emadodeni. Wayengasiyiyo ndoda na yena? Waye eyiyo indoda kodwa ke ngenxa yokungabi nakhaya nokuthobela uZilumkele, umnini-mzi, wakhulela apha kulo mzi, laza nekhayana lakhe lalala izigcawu ngenxa yokuphathwa kakuhle kweli khaya. Siso eso isizathu esamenza ukuba ahlale eluncedo nolonwabo lwelo khaya. Bakukhov’ukutya loo nyama uye wabiza umtya nethunga uNdobe wase-nga. Ilanga bekuxa lithi, “ndithenge”. Wasenga kwada kwabonakala iinkwenkwezi zokuqala esibhaka-bhakeni. Ngemini elandelayo kubuye kwaba njalo ukonwaba ekhaya apha. Ngeentsuku ezingephi uye

umntwana wakhula ngenxa zonke, ephilile eqavile no-kuqava.

Unina noyise babenga bangabona sel' eyinkwenkwe endala, koko ke ubudala abuphangwa. Lide lafika kwakhona ihlobo, kwalinywa, kwahlakulwa, kwathini, umntwana engabonisi nto ibuhlungu. Nabazali bakhe baya besonwaba ngokonwaba.

3. IKHABA ELISAKHULAYO.

Xa kuhlakulwayo, kunyaka olandelayo, uMathandela wayesakhangeleka ekhula kakuhle. Ekungeneni kokwindla kuqalile ukubonakala izikhalazo emntwaneni. Wamana ukukhala ebusuku maxa wambi nase-mini. UZilumkele, uyise womntwana, uwezile amalinge okumana efuna iziqhumiso phaya naphaya, koko azizanga zanceda; endaweni yoko impilo iye iba mbingokuba mbi kolu sana, into leyo eyabenza abazali baziva benovalo. Kananjalo wayesazi uMaMpinge ukuba elokufa alityeli, ngoko ke uyicebisile indoda yakhe leyo ukuba imvumele akhe asabe nomntwana lowo, aye naye ezihlahleni. Bagqiba ekubeni umntwana abalekiselwe kulonina, eMbalisweni, phesheya kweThina.

Ngeli xesha ke kwakuphethe uValelo kwezo lali zaseMbalisweni: “UGinyamagwiligwili, umdak’ omnyama’ ohlal’ eMbongweni,” umfo wakwaNyawuza obesithi xa asukela umcimbi ndaweni ithile ange uxabene nenkabi yakhe yehashe. Ikhaya likaMaMpinge lo lalikufutshane kakhulu nakomkhulu apho, waye noZilumkele imazi ngokubanzi inkosi le. Ngale mini awushiya-yo umzi wakhe uMaMpinge ukhatshwe nguNdobe, emphathise ubumpahlana obuthile. Bawele ezibukweni lenqwelo eliwelela endaweni ekuthiwa kuseNzinge, baza bajika bawuhlisa umlambo lowo. Uye wajika kwezo zithuba uNdobe, xa kanye bajongene naloo ndulana inguZadubulana. Waya kufika kowabo uMaMpinge xa aqalayo amakhwenkwe ukuswabulukela ukuxonxa iinkomo zomdongwe, kuba wayewushiye umzi wakhe xa kumpondo-zankomo. UNdobe waya kufika kwangoko naye ekhaya wanika ingxelo ngohambo kuNyawuza owayekhangeleka ekwenye imbonakalo ebusweni apha.

Zidlule zambini kuphela iintsuku ehambile uMaMpinge ukuya ezihlahleni nomntwana, waziba kumawabo waya kukroba uZilumkele. Naye kwakufuneke

engabonwanga luninzi lwamawabo ngakumbi abafazi, kuba babengayenza into yokumlandelisa ngohili. Mntu mnye awamazisayo ngaloo nyewe nguyisekazi. Uthe xa ahambayo wayaleza ukuba uNdobe aze amlindele ngosuku lwesithathu ukusuka kolo wayehamba ngalo. Umcelile kananjalo ukuba angaze ayithi nkente mntwini into ebange ukuba bangabikho ekhaya, yena nenkosikazi yakhe. Yaba ngumsebenzi kaNdobe ke ngoku ukusala etyityimbisela amakhwenkwe lawo iminwe ngokubhekiselele emfuyweni. Ngokuhamba esela ezindleleni, uye walibala kanobom waya kugaleleka ebukhweni xa ziqalayo iinkomo ukujongisa amabombo ngasemakhaya. Aye namantombazana abeye emasimini sel' ebuyile ngokunjalo. Kungoko ayecholachola ukulungiselela iimbiza zangokuhlwa.

Wafika wakha wathi xha okwethutyana ngasebuhlanti phaya apho kwakuhleli khona amadodana amabini encokola ngezobutsha. Ubulisile wathi chu phantsi ebuza impilo. Ngokwanda kwentetho ude wahlala phantsi wazinza. Lo gama ahleli apho kuphume endlwini umnakwabo wenkosikazi yakhe weza kubulisa. Ulandelwe naye ngabafazi ababini beze kubulisa nabo. Kwisithuba sempilo waziswe ukuba akukabikho buyambo nanguqulo ibhekele phi. Nenkosikazi le yakhe yayingekho apho ekhaya, ibizwe nguValelo ukuze abone umntwana lowo, aphose nokuphosa xa kumvumela. Emveni koku uqhutyelwe endlwini waza wanikwa nento eselwayo.

Kwalile ngolwemivundla kwabuyiswa ibhaqolo namaceba amathanga. Kambe makube wayenexhala ukuhlwelwa engambonanga unkosikazi nosana. Kungene umntwana kule ndlu wayekuyo esithi uthi uyise abangehambisani na baye komkhulu ukuya kulondla impilo yomntwana. Utsho kwinto esel'ingxamele loo nto kade. Uthe emntwaneni lowo kulungile bangahamba; watsho sel'ethabatha owakhe umnqayi ephuma kuloo ndlu. Bahambisene kunye ngenene baya kungenena komkhulu xa izinja ziphiwa intloya, zingenakho ukubaphatha kakubi. Bangene kwindlu yosapho phambi kokuba baye kwaNdlunkulu. Bambona umntwa-

na noko loo mini eqala ukuchacha, phofu zicaca okokuba azikathi ncam iindawo ezibuhlungu. Akuba uMaMpinge ebuze iindaba zasemzini wakhe baye baphuma apho baya kubulisa enkosini, uGinyamagwili-gwili.

Bengenile kuloo ndlu inkulu kunene bafika inkosi ihleli, incokola noNtlantsi, enye indodana ebifudula izincethezela enkosini ngokuyibonga, yaye ikwa sisigidimi esithembisayo nesithenjiweyo apho komkhulu. Yinto embi eluntwini ukufumana ubone umhambi omaziyo, ungenanto ungampha yona. Loo ntetho ayithethi kuthi uNkosi uValelo lo wayeyiswele naye into yokwenza. Emveni kwenkcazo emfutshane yempilo, uValelo ubize uMamLawu, inkosikazi yakhe, ukuba ikhe ize badlane iindlebe. Uyibizile uNtlantsi loo nkosikazi. Ithe yakungena wayibizela phandle ukuze azuze ithuba lokucweya nayo. Kugqitywe ekubeni le ndoda mayihlonitshwe ngenkunjana yegusha. Banco-kola ke ngezasebukhosini nezelizwe ngokubanzi de yalunga loo nyama.

Bagodukile ebusuku njalo, baya kulala. UMaMpinge wakha wahlala yena apho okweentsukwana ezingephi de waba umntwana uphilile, nokuya nje umzimba wakhe ungazange ufune ukuhlangana.

Ngemini elandelayo uZilumkele uye wenzelwa imbe-ko enkulu ebukhweni apho ngokuxhelelwa inkabi yebhokhwe. Wayitya loo mini yonke. UValelo naye wakha weza kumbona umfo wabo lo phambi kokuba aye eNyandeni kwimbizo eyayikho ngaloo mini. NoMaMpinge weza kowabo apha, ebeleke uMathandela. Kwakukho namalala otywala ekhaya apha. Lithe xa lingcangcayo elaloo mini, wawubopha wancipha owakhe uZilumkele elungiselela uhambo lwentsasa elandelayo. Kuloo mthwalo wakhe kwakukho intloko esongwe ngesikhumba eso sebhokhwe abeyixhelelwe.

Kuthe kuba efuna ukuya kufika kwangoko ekhaya wabulisa ebukhweni apho xa kugqibileyo ukukhanya kwenyanga eyayisel'iphuma kwisithuba seenzulu zobusuku okanye xa iqalileyo intsasa yasemva kobhadakazi. Uwele eThina xa zililayo iinkuku zokuqala.

Baye bavuswa nguye abasekhaya loo mini. Bathi bevuka abelali baye bembona ekho phakathi kwekhaya. Waye noko ngoku ekhangeleka onwabile kuba wayesafile uNoqolomba. Ziqingqithile iinyanga engabuyi uMaMpinge kowabo. Kude kwafika ilixa lokuvuna, nalo lagqitha engabuyi noko. Ude wamphuthuma xa agqibe iinyanga ezintandathu ekowabo. Isizathu sokuhlala kwakhe ekhaya wathi sesokuba ubesoyikela umntwana ekugulisweni ngumona wekhay'elo lakhe. Kuthe ekubuyeni kwakhe kulonina uMathandela, iinkathazo zathanda ukuyekelela umxakatho; wathi nomzimba wakhe waphindela wamhle. Ngelo xesha wayesel'eyigqibile iminyaka emibini ezelwe, nokuya lo wesibini ubungekazali. Wayesel'ekwazi nokuma acathule. Uyise ubesel'ebaze amehlo, ejonge unyana lowo ukuba akhule aze kumncedisa kwimisebenzi yekhaya.

Waphela owesithathu umnyaka ibaleka nkqi inkwenkwe. Unina ubesithi naxa kungekho bantwana badala athume yena. Nemisebenzi yakhe iye ikhanya ngokukhanya emva koku ebonisa ke ngoko abazali ababakhe ukuba ngenene ukuzala kukuzolula.

4 XA LIQUMBU IKHABA.

Ewe, siyavuyisana nokuvela kwale ndodana kulo mzi, kodwa abazali bona babengonwabanga kwaphela, nangani umntwana wayephilile. Into eyadala ukungonwabi kukuthi unina, nasemva kweminyaka emithathu, angaphindi afumane omnye umntwana; ngaphezulu umntwana oyedwa kokwabo uphakathi kwenyama nozipho, zisengafika izifo ezitshutshisayo zimxwile, kuze kusale wuphi ke? Nantso into eyayidale ukungakhululeki kwemizimba yabo.

UZilumkele ube kubhenela emagqireni akwanceda lutho. Unyana wakhe ukhulile wanga ubona ukubamba kwabo amazinyo. Kwakuxa kanye ngoku ayile mpi ifuna ukuqonda yonke into ephezu komhlaba. Umhlobo wakhe omkhulu ibinguNdobe. Xa bahamba kunye, bencokola, ubungade uthi kuza kuvela abantu abalinganayo. Umzi awaye ewuqhele ngokungazenzi-siyo ngowakwaninakhulu inkosikazi kayisekazi kaZilumkele, egama linguMaKhumalo. Wayesithi akufika apho anikwe umsebenzi wokugcina imithombo eyomisiweyo elangeni ukulungiselela iindywala ebezidla ngokwenziwa khona apho; okanye agcine amantshontsho angariwulwa ngokhetshe nontloyiya. Loo msebenzi ubumkhathalisa, aze athi kwakuthi ratya abe sel'ehintsa bubuthongo. Kananjalo wayewuqhelile loo msebenzi kuba nasekhaya ibikwa yinto yakhe. Ibiluyolo ukumbona ephethe isiwephu esukela ezo nkuku zinamantshontsho, mhlawumbi egxotha iihagu emithonjeni apho.

Kwakuthi kwakufika uNdobe ambalisele yonke into eyenzekileyo xa ebengekho. Ngenye imini umbalisele ngokuxhelwa kwenkuku ngunina. Uthe, unina, uyibambile inkuku wasika emqaleni, kwaphuma igazi. Ugalalele amanzi phezu kwayo, waza watsala uboya. Akugqiba ukutsala uboya wayisika kwakhona wayibeka embizeni, yavuthwa bayitya. Ngokufutshane waye-

zama ukumxelela uNdobe lo ngendlela unina ayixhele ngayo inkuku leyo. Liphinde lادلula nelo ithuba ngokuya ingqondo ivuleka. Neenkuku ngoku uthande ukuzityeshela, koko wancedisana noyise ekunkcencesheleni izithole zakhe zecuba ebezityalwe ezixhotyaneni ezisemva kobuhlanti.

Into eyamahlukanisa nokunkcenceshela ezo zithole nguNdobe ngokusuka naye amthembise ngokungamniki inyama. UNdobe yena umfundise ukwalusa amathole. Nokuya ubengemntu unqenayo nje, ubesala ngenye imini ukuya kunqanda loo mathole ukuba angahlangani nonina. Kuhambe kwahamba waqhutywa ngetshova ukuba abuyise amathole xa kuza kubuya iimazi ezisengwayo. Ude naye wayincama into yokuhlala nje amathole engabuyanga. UNdobe wamkhu-thaza ngokumenzela elakhe iselwa anokuthi afumane kulo amasi nakanjani na kwaye nanini na. Eli selwa lalikhe libhobhozelwe emlonyeni ngenye imini kangangobuncinane balo. Phofu yayiyinto yokukhuthaza umntwana nje leyo, kungengakuba uphelele apho kwi-nto angayityayo.

Ude wamana ngezinye iimini eqokelela nebhokhwe ezithe zabonakala kufutshane nekhaya elo. Wathi kanti ngokwenjenjalo uzicandela umgalagala, kuba uyise namanye amakhwenkwe abamyekanga ahlale ekhaya xa kuyiwa emaphandleni ukuya kuguqula impahla. Unina wayezama ukumnqanda umyeni lowo wakhe xa emnyanzela ukuba ahambe aye empahleni esithi loo nto yokuhambisa umntwana esemncinane ezingqeleni naselangeni iyanqaphelisa. Wayesuka angathi akevanga uyise, athi ukumthuma oku amtsho abhideke. UNdobe ubesel' engasafuni mntu wumbi xa asengayo ngaphandle kukaMathandela. Kodwa babedla ngokuxakana ekunikeleni ithole kunina kuba uMathandela ubesuka awangenise abe mabini amathole endaweni yelinye abe ke ngoko uthwalisa uNdobe uxanduva lokukhetha elo lesibini. Maxa wambi ubesithi uMathandela xa akhe wayibona ishukuma imazi leyo ayibethele loo nto. Ubengxoliswa kweso sithuba ke nguNdobe phofu ziphinde ziphelele ebuhlanti ezasebuhlanti.

Zininzi izinto awathi uNdobe wazifundisa uMathandela lo. Izinto ezinje ngokugalela iintaka, ukuzingela iinyamazana, ukuthiyisela iintaka neempuku ekuthiwa ngamabuzi neenjova. Ikwa nguye owamfundisa iintaka, iimpuku, neenyamazana; emfundisa nokwahlula ezityiwayo nezingatyiwayo. Wamfundisa neentlobo-ntlobo zengca, ethandwayo nengathandwayo ziinkomo; wamfundisa iintlobo-ntlobo ezithile zemithi ethandwa ziibhokhwe. Wayesithi umfundisela okokuba angahlupheki xa alusileyo, azise kuloo ndawo inokutya kwazo ezikuthandayo zonke ezi zinto.

NgokukaNdobe ebhekisa kuMathandela iimpuku ezi wazahlula zaziintlobo ezisixhenxe. Wayesithi amagama azo yinjova, abathi abanye ngunomgcana; ucwethe, impukwana encinane kakhulu; igundwane, emsila mde neendlebe ezinkulu; yona ifunyanwa endlwini nje ngocwethe; ibuzi elimzimba mkhulu umsila mfutshane, limdaka okumnyama ngebala; ingoco, emlomo mde kakhulu, ingangocwethe ngesiqu; uphuku, ofana nqwa nebuzi ngaphandle kwesiqu esingangeso sonomgcana; kwanenkobo-nkobo, impuku leyo emlomo ufana nqwa nalowo wengoco ngaphandle kwebala neqhina elilapha embonjeni.

Ngolwazi lwazo zonke ezi zinto, uMathandela akubanga kho nkwenkwe imdlulayo, koko onke athande ukumenza umntu oyingcaphephe. Ukugalela iintaka nokuzingela iinyamazana kumenze ichule naxa sel' eyinkwenkwe endala. Kwiingqina ebe zidla ngokubakho ubebaliswa futhi ukusebenzisa ubuchopho namaqhinga awayewafundiswe nguNdobe. Wayesel' esalusa iigusha neebhokhwe ngeli xesha, encedisana nenye inkwenkwe eyayihlala kowabo apho. Yiyo loo nkwenkwe ke kanye eyamfundisa ukubethwa kwenduku. Ngaxesha limbi ibiye imthelekise namanye amakhwenkwe, aye kufika ekhaya intloko izele ngamaqhuma. Yenze yezinto leyo ezamenza ukuba omelele abe nesi-bindi kanaanalo nokunyamezela.

Inkwenkwe ebisalusa iinkomo, izimele yaya emwobeni kwesi sithuba. Usale edinga uZilumkele, efuna umntu wokuncedisa empahleni apho. Uthe uMatha-

ndela kuba ubesel' ekhulile noko ngoku, wathunye-
lwa ezinkomeni. Wazalusa ngononophelo nezo nko-
mo, esithi zakunamathela edlelweni azingele imivundla
neembila. Le mivundla wayedla ngokubuya nayo ibe
mibini ngenye imini okanye abuye nembila. Wayezazi
zonke iindawo ezinengca efunwa ziinkomo, ngokufu-
ndiswa nguNdobe. Uwenze lo msebenzi wokwalusa
wada wayinkwenkwe esondele kanobom kwiminyaka
emashumi mabini. Uthe xa ekwelo xabiso ke kanye,
uyise waphawula ukuba unyana ungxamele ukungasi
so kakhulu emfuyweni apha. Ngaba yayiyintoni isi-
zeka bani? Wamangaliswa yile nto uyise.

Uyise nanje ngomntu onenyameko nobuchopho,
uye wazama ukusifumana. Ngamini ithile uthe chu
emva kweenkomo xa zisinga edlelweni. Waqaphela
akufika apho ukuba unyana lo wakhe ufika azibeke
azishiye apho iinkomo, aye kufuna amantombazana.
Uzame icebo lokuyiphelisa loo nto. Kudlule iintsuku
zantathu emva koku, phofu engathethi uyise ngale nto
ayibonileyo. Kuthe kanye kweso sithuba, kwafika
mhambi uthile kowabo apha. Lo mhambi wachitha
ubusuku nemini encokola noyise lo. Siyathelekelela
ukuba icebo eli walifumana kule ndoda, ekhaya layo
lalikwaMzizi eMbizana, kuba kuse ebiza uMathandela
ngemini elandelayo, esithi kufuneka alungiselele uha-
mbo lweveki elandelayo, kuba uza kumka kowabo, aye
esikolweni eMaqhingqo. Kungokuba ayengekho ama-
ntombazana eMaqhingqo bethu? Ayekhona, kodwa
ke wayeza kufumana ingqeqesho yeetitshala nabefundi-
si apho, lingabikho ke ithuba lamantombazana. Enye
into awayeza kuyifunda kukwakha izindlu nezinye izi-
nto ezintle zemithi, kwanokuthetha nabeLungu aba-
besathe gqa-gqa kwiindawo ezithile apho emaMpo-
ndweni.

Ke kaloku uMathandela asikuko nokuba waye-
mthobele uyise, kangangokuba akazange enze nezwi
lokwala akuva loo nto. Lwalungiselelwa uhambo olo
ngokwenziwa komphako. Ngosuku olonyulelwe uku-
hamba, kubotshwe amahashe amabini, baza bayiqala
esinga eMaqhingqo. Bawele ngasezantsi kwaloo nda-

wo inebhuloro yendlela ngoku evela emaCwereni isiya edolophini kuNtabankulu, kuloo mlambo unguMzimvubu. Baya kuqabela eMatshona, badlula edolophini kuNtabankulu, phofu yaye ingekabi dolophu, ise ngumzana nje wabeLungu abambalwa. Ukusuka apho baya kuwela umlanjana onguMzintlava. Baya kungena kwamfundisi ngolwamagqaza. Bafika kukho apho amakhwenkwe aliqela, awayebonakala eqhuqhekile ethetha kakuhle nabantu abakhulu.

Basiwa kumfundisi, ingwevu entshebe inde yomLungu. Banikwa indawo yokulala kwalapho. Ngosuku olulandelayo, umfundisi umse kwamanye amakhwenkwe uMathandela. Xa sebebonke bona babehlala apha kwamfundisi babe sixhenxe, abaninzi behlala emizini ekufutshane nesikolo esi. Ugodukile uZilumkele, wafika waphuca ukuhamba eboleka inkwenkwe awathi yona wayifumana eDambeni phakathi kweDungu neDamascus iilali ezikwakufutshane naleyo yakowabo. Okoko wathi wazalwa uMathandela wayengazanga wahlala komnye umzi ngaphandle kwakulonina apho wayedla ngokuchitha iiveki zibe mbini-ntathu. Wabufumana bungelula ke ngoko ubomi benye indawo; kukuze athi engawugqibanga nomnyaka omnye elapho asabe.

Uthe engafikanga nakowabo wahlangana nenyekwenkwe eyaye yona ibaleka ukwalusa. Le nkwenkwe yaye iyeyelali yakowabo. Ngokungalibazisiyo bagqiba ekubeni baye emwobeni apho babeza kusebenza, baze bathenge ezabo iinkomo. Yekoko ke ukuhamba belala besiya kuloo mwoba. Bawuwela uMtamvuna ngosuku lwesibini besukile emakhaya. Bawela nje eMtamvuna bakhweza ulwandle ukusinga kuloo dolophana iyiPort Shepstone. Nayo yayingekabiyodolophu koko ingumzana wabalobi beentlanzi nabalimi bomwoba. Baya kungena kuyo xa limaluluwe ngolwesithathu usuku. Bafika ulwimi oluthethwa apho isisiZulu nesiKula nesiNgesi. AmaMpondo ayembalwa kakhulu. Basebenza ke kwada kwaphela unyaka. Babevuka ekuseni baye kuhlakula abanye baye kugeca umwoba. Abanye babewuthutha bawuse ezilorini ezazithi zona ziwuthumele

komashini bokwenza iswekile eThekwini.

UZilumkele wada waya kukroba esikolweni apho ngokubona unyana engafiki nangelixa leeholide abefanele ukubuya ngazo. Wafika kusithiwa wemka kudala uMathandela. Bakuba befumene ubumadlana babuya oreme, sebenxibe iibhulukhwe ezimfutshane zalapho. Ewe nomsebenzi lo wawukho nje, ukutya nako kwakukwa ngako. Babuya ke ngoko imizimba le imikhulu kunangaphambili. Unina kaMathandela owayecinga ukuba wafa umntwana wakhe waba novuyo olukhulu. Yagcinwa naloo mali wayeze nayo.

NguNdobe omnye umntu owaba novuyo ukubona lo mfana. Wathi akumbona wamcebisa ukuba azeke ukuhlangabezana nokwaluphala kukanina. Yonke loo nto yayilawulwa ngumDali nesiko lakowabo.

5. UKUDUBULA KOMBONA.

Ewe, lisiko elibalulekileyo emaXhoseni nakwezinye iindawo ukwaluswa kwenkwenkwe phambi kokuba yenze nayiphi na into enxulumene nobudoda. Nakulo mzi wakwaFaku, emaMpondweni yaba soloko ilisiko elenziwayo ngabantu elo, nokuya ke lingenziwa mntu wonke. UMathandela uthe ekufikeni kwakhe evela eNatala wadlana indlebe noyise ngayo le nyewe. Eku-pheleni kwayo loo nyanga angena amakhwenkwe esuthwini, isixhenxe sonke. NjengakwaPhalo, akukho mahluko ubhekele phaya kwisiko lokwaluka emaMpondweni, ngaphandle kwezinto ezincinane ezinje ngokwenziwa komgidi. Umgidi emaXhoseni wenziwa ngale mini angenayo amakhwenkwe esuthwini, kanti emaMpondweni wenziwa ngale mini aphumayo esuthwini. Kwakhona bambalwa abantu abawaziyo umtshilo kweli cala, kanti kukowawo emaXhoseni, kumaBomvana nezinye iziphalukana.

Ukuphuma kwala makhwenkwe esuthwini kweza namadoda amatsha kuloo lali yakuloMathandela. UMathandela ngeli xesha ubegqibe umnyaka wamashumi amabini anomvo. Kuye kwathi kanye ekuhlambeni kwabo imbola yobukrwala, wahlaselwa ngumbathalala unina kaMathandela, isifo esingenakunyangwa xa sesikho emntwini. Ukungaphili kukaMaMpinge kwenze ukuba uMathandela atshate nokuya wayengazimisele okwelo thutyana. Kwanyanzeleka ukuba atshate into mbi yasemaCwereni kwilali yaseSilindini. Le ntombi, ngenxa yokufuma kwekhaya layo nokuhlonipheka kwabazali bayo, yaxatyiswa ngokunjalo ngunina nanguyise basemzini wayo.

Kwalile kanye ngale nyanga yenkanga, xa uMathandela wayethutha amahlahla ehlathini, waphawula ukungacaci kuyise apho. Wayebonakala ngayo loo mini efumane wathi nxokotho ngasebuhlanti phaya. Ubuze unobangela, yaza yaphendula indoda enkulu isithi aku-

kho ndawo ingebuhlungu. Wazibika amahlaba, iphika, ukhohlokhohlo nazo zonke iindawo ezinezicubu. Uthe akuyiva le nto uMathandela wazikhulula ezo nkabi, nanko esinga ematyholweni. Wabuya apho ephethe umhlonyane, waza wayithoba loo ndoda inguyise. Zahamba iintsuku emana ukumthoba njalo, esela nama-yeza awayewafumene kwenye indodana ebiphatha ama-yeza. Kude emzuzwini kwafuneka ebikiwe uZilumkele. Aziswa onke amawabo nezinye izihlobo nge-mpilo leyo.

Wayengasekho ngeli xesha noyisekazi ebhubhele e-Hlabathi ngombathalala owawuthe wabulala abantu abaninzi. Nenkosikazi yakhe, uMaKhumalo, wayengasekho naye ngokunjalo. Imicimbi enje ngokufa neminye yayimelwa nguZilumkele lo. Ke ngoku angaphilanga yafana nokungathi ifile intaka endala. U-Mathandela nenkosikazi yakhe bamonga uyise, kuba unina ubengasahambi, ekwa ngumthwalo naye. Ayizange iphele inyanga yokuqala egula uyise kaMathandela. Wasweleka ngobusuku bomGqibelo awayeye kufunelwa ngawo igqira nguMathandela. Abubaliseki ubuhlungu obabakhona enkosikazini yakhe, uMaMpinge; nonyana, uMathandela. Kambe izinto ezibuhlungu ziyalibaleka. Walila ezimathontsi uMathandela kukufa konina obehleli engumlwelwe kakade, kancinane emva konyaka wokufa komyeni wakhe. Wahlala kwezo nyembezi loo mzi.

Kusenzeka la majingiqhiwu nje usaphilile uNdobe. Nguye owathi wenza amabal'engwe ngamathanga namasiso kayise kaMathandela. Zabuyiswa zonke ezazisekho iinkomo nempahla emfutshane, waza umninizo waqala awakhe amathanga amatsha. UNdobe wakhetshulelwa iqela elikhulu leebhokhwe, waphiwa neenkomo ezimbalwa, engalityalwa nangabantu ngomsebenzi awawenzela loo mzi, ukususela ekuveleni kukaMathandela, de kuse ekungeneni kwakhe ebudodeni nasekufeni kukayise. Waba soloko ewugcinile ke lo mzi de kwafika ilixa lokubizwa kwakhe yiNkosi.

Uphinde wazola umz'omkhulu lo emva kwazo zonke ezi mpithimpithi. Ukhulile umnini wawo waba yi-

ndoda enomzimba omkhulu, izingela, imbaleki engumangaliso ukusukela iinyamakazi; umfuyi weenкомо, iigusha, iimbuzi neenkabi zamahashe zokubalekiswa nezomhambo. Wayengumfo okhanyayo ngebala, ontloko inde ngasemva, ompumlo inkulu, onwele zithande ukuba rolofu, onesicholo sobuntshetyana phezu komlomo wangasentla. Iinzwane zazithe saa kuhle kwezentaka, iinyawo ngaphantsi apha zishiya isithuba phakathi kwesithende nenzwane xa anyathele kwindawo emhlab'uthambileyo. Ubesambatha umbhalo awayewufumene eNatala ngexesha awayesemwobeni.

Wayeyimbalasane ngeli xesha ke ezinyamakazini. Maxa wambi bekukhe kufike iqela labeLungu behamba bezingela apho kuye. Kulapho wafumana khona ukusetyenziswa kompu. Ngaphambili wayefudula ewuva xa usitsho engazange awuphathe. Kuthe ke kaloku ngamini ithile, kwafika loo madoda asemzini efuna ukukhatshwa nguye aye kwindawo ebifudula iba nempunzi ezininzi. Ngenene ubakhokelele kwelo dolo leThina kanye phambi kokuba lingene eMzimvubu. Umlambo ubuzele kodwa amatye aphakamileyo evelile. Ihlathi eli lalikhulu noko, nakuba namhlanje selihanjwa naziimveku. Kwakungangeni mfazi kulo ngaloo mihla ngenxa yokwena nobungozi.

Zithe ukuba zingene iinkabi zezinja ezondlekileyo latsho laphindelela ikhwelo — amalamb'edlile mfondini! Ibe ngu'hi-i hi-i' emadodeni, yangu'ha-a ha-a' kwimipu yabeLungu. Zavakala kaloku iimazi zeempunzi neenkunzi zeembabala zitsho ngesankxwe ukukhala. Waye umfo wakwaNyawuza emana ukutsho kancinane ukuthi "Kuwe!" Yayisitsho kalusizi inkabi yakhe yenja ekuthiwa nguBawuqophele, ikhalela. Kwakutheni ukuze le nja ibe nguBawuqophele? Abantu bathi xa kusifa abazali bakaMathandela, kwathiwa babulewe. Le nja ilifumene ekuqotshelweni kwaloo mzi eli gama layo.

Imbabala nempunzi zizilo ezithi xa kunzima zibalekele kuloo ndawo ithambele ukubalekela. Nangalo mihla ke zithande ukubalekela, uninzi lwazo ngasemlanjeni apho, kuba kwakusihla xa uya ngakhona. Ngo-

kulandela zona ke ade la madoda aya kufika kanye embambeni yehlathi ephezu kwamanzi eThina. Qelele ngaphesheya phaya, kwakuhleli amatshivela amakhwenkwe, ebukele. Kwesi sithuba omnye umhlobo kwabemipu udubule inkunzi yembabala xa kanye ikufutshane namanzi. Ubesathe qelele, kumgama wesiqingatha sesiqingatha semayile kude. Akalindananga amakhwenkwe akuyibona isiwa, akhulula izinxibo zawo onda ngayo. Yekoko ke udantsa-dantsa emanzini ukuya kuyo. Ayewaqhelile loo manzi ngenene. Ibe yinto yangoku ukufika kuloo mbabala. Afika ayithi hlasi angena nayo emanzini ayiwezela kwelawo icala. Amhlonela loo mini amakhwenkwe amHlophe uMathandela.

Wathi akubona ukuba iyemka loo nyamakazi waziphosa kuloo mlambo, eshiya abahlobo bakhe bentantzela besihla benyuka. Wayihlangula wabuya nayo. Wathi ekubuyeni kwakhe kwaqokelelwa ezazibulewe zatyathwa emahasheni, kwagodukwa nazo. Bafika kwabo bafumana amasi apholileyo ukususa unxano; kukuze bathi abahlobo bakhe xa bagodukayo bamshiye nowakhe umpu neruluwa. Iimfene zazikhathaza kakhulu emboneni nasemathangeni emasimini, iimpunzi ezimbotyini; neengada ezinkukwini; zonke ezi zinto wazilungisa ngokusebenzisa roqo loo mpu. Ubungasidingi isithonga sawo nanini na xa kuthe kwakho isikhwasilima. Lo mpu awuzange umncede kwezi zinto kuphela, koko wamnceda ngokubanzi nangamanye amaxesha embandezelo.

6. AMAGRAMZA.

UMathandela ubegqibe amashumi amabini anesihlanu ukusweleka kukayise, nangani wayekhangeleka mdala kunoko ngenxa yewonga lomzimba. Inkosikazi yakhe ibisel' ikhulelwe umntwana wesibini ukufumana kwakhe umfazi wesibini. Injongo yalo wesibini umfazi yayikukuvusa laa ndlu inkulu yayiphele ingabanga namntwana uyinkwenkwe. Naloo nto wayenziswa licebo labantu abadala nakukubona inkqubo yezo mini kumadoda amakhulu. Lo wesibini umfazi ube yintombi kaGambu, eLusikisiki, phantsi kwezo ntaba zaseZalu, kufutshane nesiza eso semishini, intokazi yakwa-Nkcele, isibongo.

Ngexesha lokuzeka kwakhe kwesibini ubewahlanganisile amashumi amathathu eminyaka, ithuba elo elibaluleke kakhulu ezimbalini zamaCwera namaNqukhwe. Nditsho lula kuba kuthe xa abomvu lo mtshakazana, kwegqitha umhambi apho kwaMathandela. Loo mfo waye ngowaseMbalisweni, laa Mbaliso kaValelo, umfo wakwaNyawuza owoyikekayo, waye ewuzalisekisa umcamango wakhe. Wayesaphethe nangoko, kodwa sel' ethande ukwaluphala. Wayetsho ngentlaba yonyana, abafuze yena kuphela, ngobukroti.

Loo mini wayengekho umnini-mzi lo, uMathandela. Wenzelwa ububele lo mfo waseMbalisweni nguMaCwera inkosikazi enkulu kaMathandela. Uthe xa abuyayo uMathandela emalanga wafika kusithiwa imfene yakhe sel' indala, kuba efike ezinyaweni zaloo ndoda yakulonina. Ewe, fudula eziva izinto eziza neembandezelo uMathandela, kodwa akutshiwo ibandezi elinje ngelenziwa nguLaqaqa. Umzi kaLaqaqa ubumi ngasezantsi kude kufutshane nalowo wakuloMathandela. Uthe akubona lo mfo wambuza imvelaphi nalapho asinga khona. Uxelile omnye konke. Endaweni yokumpho into etyiwayo, uLaqaqa umphathise umyalezo oya enkosini uValelo, esithi akanakho

yena nezinja zakhe ukuza kulithabatha iqhaga legwada endlwini kwakhe, etsho ngengqakaqa nje. „Uhambile umntu wenkosi emangalisiwe yile nto, phofu eyibona ukuba yinyaniso kulaa mfo uyithethayo.

Le yayiyindlela yokuqala umlo. Izinja ezi athetha ngazo ngabantu abangqonge inkosi, iqhaga ziinkomo ebuhlanti. Efikile lo mfo ekhaya waya enkosini, waziphalaza ezi ndaba. Ithe yakuziva ezi ndaba yakha yamana imbiza lo mfo isithi makaphinde athethe le nto ayithethayo. Konyana bakaValelo kwakukho mnye owayivayo le ngxaki. Emveni koku, inkosi izidubule zambini iintsuku ingathethi, ingatyi kungehli nobuthongo. Kude kwathi ngosuku lwesithathu xa kuthi qheke ukusa yavusa abafana ukuba bahambe bexelela izibonda ukuba mazifike apho komkhulu ngaphandle kwamathandabuzo nokuzilazila.

Akubanga mzuzu, zava kala izandi zamahashe ukulishiya ikomkhulu, ukuya kuhambisa umyalelo wenkosi. Nayo ibambe elayo emveni koku, yathi chu, ijongise kwicala langasemThakaty (eLibode), kanti iya kuyibika le nto komkhulu eNyandeni kuNyawuza waseNtshonalanga wobu bukumkani bamaMpondo. Ithe xa ibuyayo, nokuya yayidanile yadlula kumzi wetola elinguChiliza, yalazisa ngentlangano ekomkhulu ngayo loo mini. Bakhwela ke kunye ukuya komkhulu apho. Bafika ngentlazane sekufumane kwangumMbo nomXesibe komkhulu apho ngamadoda asebulawini. Uthe xa ehlayo ehasheni ebanjelwe intambo nguChiliza aphakama onke amadoda amnika imbeko efaneleki-leyo ngokumkhahlela.

Akabanga saya endlwini, koko uwubekile umcimbi wenjenje: “Madoda akowethu nani nonke mzi waseMbalisweni, iimini ezinje ngale zilindelekile kakade; nam ndothuke ndabuya ndathotha kuba nene-nene, ziinto ezihlala zibakho ezi, zaye zisaza kubakho nakwiintsuku ezizayo. Izolo elinye elingaphaya, ndithukiwe emaCwereni, apha phesheya komlambo. Abenelanga kukuthuka mna nje kuphela, bathuka nezinxiba-mxhaka ezi zasekhaya apha. Liphuma lisithi igama, mna nezinja zam andingeze ndilithabathe iqha-

ga endlwini kwaLaqaqa nditsho ngengqakaqa nje.” Utsho wahlala phantsi sel’echiphiza iinyembezi umnta’ kaNokhibe.

Akuzange kubekho mpikiswano nantetho ingumsinandozele ngale nto. Kwagqithwa kwelo kwenziwa izigqibo zohlaselo emaCwereni. Kugqitywe eku-beni isibonda ngasinye kwelo shumi linesihlanu sikhuphe amakroti angamashumi amathathu aye kumela iMbaliso kwelo hlazo likaLaqaqa. Ixesha lokuhamba yayiza kuba lelasemalanga ukunika ithuba uChiliza ukuba ahlanganise iintelezi zakhe. Inkosi ikhuphe iinkabi zantlanu zeenkomo ukuba zibe sisixhaso somphefumlo kumadoda lawo abe esiya edulini.

Litshone elaloo mini umkhosi sowumana ukutsho-loza komkhulu phaya. UChiliza wayemana ukuwadunga, ewakhwitsha ngaloo mayeza akhe. Bakhwela emahasheni xa kusiwa amacala. Inyanga yayimhlophe. Kuthe kwakufikwa eThina, kwemiswa, kwaxhelwa ezo nkabi zeenkomo zaziqhutywa. Kwatyiwa ubusuku bonke, kwaza kwathi xa kumpondo-zankomo, wakhanda iintelezi kwakhona uChiliza. Wazifaka emanzini angakhawuleziyo wawufaka umkhosi ukuba uhlambe imizimba. Emveni koko bakhwele kwelo lamaCwera linkomo zityebileyo.

Kaloku iindaba azilali ndleleni zona. Wayesel’ evile uLaqaqa ukuba iMbaliso iyawela. Kukuze abalekise iinkomo zakhe azis’ eSilindini, aze yena nonyana bakhe baye kulala kufutshane nazo. Kanye ngaloo ntsasa yosizi, ezi zakuloMathandela zazilele entla komzi ezimnyama, ezinco, ezilubhelu, ezibomvu, eziwaba, ezinkone, ezirwanqa — iinkabi, iimazi, amathokazi, amadyongo nomgqeku. Yena wayezihlalele nje endlwini engazi nto, xa weva umfazi esitsho esamncamisayo, ehlaba umkhosi.

Uthe uMathandela akuvela emnyango waphandlwa lilifu lomkhosi, uxhobe ufe amacala, amabhunguza, imikhonto, imipu embalwa namakhawu kwabanye. Uvele kanye xa bewulumeka umlilo kwaLaqaqa, bamba beqoqosha ezo nkomo zakowabo. A! konakala ukuhlala, zemka madoda, aphuma amadoda egilana.

Kwakuxa lithe chapha phezu kweentaba. Wathetha umkhonto endodeni, lathetha ibhunguza entloko emntwini waza nompu wathelela, zaye zimka iinkomo zingemanga. Ewileyo indoda yayingavuswa, iyekwa, ziyinyathele iinkabi zamahashe. Kwaliwa lafudumala ilanga. Wayelapha umfo kaZilumkele, ephindelela ngaloo mpu wakhe weemfene neempunzi neengada. Loo mini kuphela iingxwelera zakhe zasondela eshuminini, eyedwa. Kodwa balimala kakhulu abantu bausemaCwereni ngalo elo duli.

Ngayo loo mini umoya wathi waguquka wavuthuzela ngaseMbalisweni, aza athi namakhosikazi awayezama ukubuya neenkomo ezo afumana ubunzima ngenxa yogquthe olwabakhona. UChiliza wayetshawuza bugeqe phambi kwaloo makhulu omane amadoda aseMbalisweni, esebenza ngentelezi kuphela. Waqina umlo macala omabini, aye egunyile amaCwera, nabaseMbalisweni ngokunjalo.

Kubonakele ukuthi ziyemka iinkomo nabasemzini; uMathandela wayesel' edutyulwe apha emlenzeni, kanye entla kwedolo apha. Kwakuxa umlo lo ukwezo ngxondora namahlathi akuMagobodi. Wayephi u-Laqaqa? Wayehleli kwamninawa wakhe loo mini yonke, evalele iinkomo zakhe ebuhlanti kunye nonyana bakhe. Babemi bejikeleze obo buhlanti ixhala libayile. Beville kananjalo ukuba kubanjenwe ngazo kuMagobodi, abenza ntshukumo. Wathi umkhosi wamaCwera wakubona ukuba ziyemka iinkomo wahlala kuzo wazibulala. Ibe yimbonde-mbonde ke ngoku, kusifaninkomo kusifa mntu. Wathi uMapoma, igqala lasemaCwereni, maziyekwe zimke zingabulawa zonke kuba zisaya kubuya ngenye imini.

Enye into eyawatyhafisayo la madoda kukudutyulwa kukaMathandela umnini wazo. Babizwa nabafazi babuya. "O, hayi ukuzalwa wedwa! Inene ngumlu wanyama." Wavakala esitsho umfo kaZilumkele. Kwaye kungasalanga neyobisi, zimke zonke! Amadoda ancamela kwezo zifileyo emveni kokungcwatywa kwalawo ayesele edulini. Wasala apho uyise kaNotshokovu "utshotsho libhare kuf' amasim' amavila", umzu-

kulwana kaGwegwe omdala. Ngobo busuku impi ilele ingalele, yavuka ekuseni yahlangana, yagqiba ekubeni iye kutshisa umzi kaLaqaqa, ihluthe nezo nkomo zakhe. Yaba yinto elula kakhulu leyo. ULaqaqa, emveni kokubhaca, ukhe wamana ukubonwa kwelo lama-Bhaca, ehamba nababini bonyana bakhe.

Kusenzeka esi siphithi-phithi nje uMathandela ubesandul' ukufumana umfazi wesibini. Kwathi kuba umntwana engazange walibona xa kuthiwa limaxongo, wathi kuya kuba ngcono afele kufutshane nonina. Wemka ngobusuku beduli elo. Emveni koko ulandiwe ngumyeni wakhe. Into angazange ayenze kukubuya. Yatshona apho inkoliso yekhazi.

Noko ke, bada bagabadela abantu ukuzihambisa iindaba zokuba ufile uMathandela, kanti ke wayesahleli, ngaphandle komlenze lo wawudutyulilwe. Waphila nawo emva kwenyanga.

Amadoda aseMbalisweni ahlala ekhanya kwiingqondo ngeengqondo apho emaCwereni. Zatlula zambalwa iintsuku, kwafika umyalezo ovela kuValelo usithi maze bahlangabeze iinkomo eThina kuba yena ubengajonge nkomo zamaCwera, kuphela nje ubefuna undikho kuLaqaqa owayethuk' abantu bakowabo naye. Xa kanti wayengasekho nokubakho kwakufuneka zibuyile. Zaye zifile uninzi lwezi nkomo phofu zabuya zaphindela kwakwinto yazo yangaphambili. Zathomalala iinkathazo emva koku, kwalawula ulonwabo noxolo emadodeni.

UMBONA OMTSHA.

Lada lafika ixesha lobudoda obuqinileyo kuMathandela. Wayenonyana ababini kuphela, izilulami zabantwana. Inkwenkwana endala yayifunda eTshungwana, encinane isalusa. Amagama abo yayingoCihoshe noNduna, ngokulandelelana kwabo. Kwabe kungeli thuba awathi uMathandela wanobudlelwane obukhulu nenkosi leyo yamaCwera uJikintetho. Nenkosi yamthabathela phezulu njengomntu eyayimazi ukuba unesibindi, nobuciko, nobuchule.

Ubedla ngokuhamba nayo inkosi leyo, abekho naxa kuyiwa kwiimbizo ezibalulekileyo eQawukeni. Ube-kwaliphakathi elibekekileyo lenkosi ngakumbi mhla kuyiwa emigidini enje ngokuthonjiswa kwamantombazana okanye umphumo wamakhwenkwe eSuthwini. Wabe ekowona mgangatho unguwo kwisiphiwo sakhe sobumbalasanekuzingeleni. Nenkosi ngokunjalo yayikuthanda ukuzingela. Loo nto yokusoloko bendawonye emicimbini enjalo yenza ukuba ubuhlobo phakathi kwabo buhlale buhleli.

Umzi kaMathandela ubuse ngulowo wakokwabo, inxowa elidala likayise. Kuthe ngelo thuba lokuthana nca noJikintetho uMathandela wakhathazwa ngumhlwa ezindlwini apho emzini wakhe. Waziqala ezindongeni waya kutsho phezulu. Bezise zifuna ukuwa ubukhulu becala. Kungoko wacetyiswa yinkosi ukuba ashenxe kwelo nxowa afune elitsha. Kwakunzima ukuthi angalishiya aye kude, kuba loo ndawo wawumi kuyo lo mzi yayiyindawo enamatyholo amahle ngakumbi kubafuyi bebhokhwe abanje ngaye. Ngaphezulu namanzi ayekufutshane ezinkomeni ikwa yindawo efudumeleyo nasezigusheni. Amahashe akhe ayedla ngokuhluba lingekathwasi ihlobo. Zonke ezi zinto zamenza ukuba athande ukungangeni ngazo zombini iinyawo kumyalelo onjalo wenkosi. Kodwa ekugqibeleni ude wangqinelana nelo cebiso.

Into yokushiya inxowa elidala asiyiyo ndlwana iyana, kuba kufuneka kwenziwe umsebenzi onzima wokutena, ukutyabeka nokuthunga kuzo zonke ezo zindlu zakhiwayo. Akuba evumelene nenkosi ngecebiso layo uye wakhangela indawo efudumeleyo enengca nemithi namanzi. Eyifumene, kwagqitywa ekubeni kutenwe kwaza kwakamsinyane yema indlu yokuqala. Neyesibini ilandelisiwe ngaphandle kokulibazisa. Lo gama bakha indlu abantu abadala, unyana wakhe ubencedisana nenye inkwenkwe ekuthutheni amahlahla ehlahlithini. La mahlahla ayeza kwenza iintlanti zeenkomo nempahla emfutshane. Yaphela inyanga enye umsebenzi wokwakha se ucuthekile kuba baninzi abantu ababewuthanda lo mzi, belifaka kanobom igxalaba xa kuthe kwakho ubunzima.

Eli nxowa litsha lelona lathanda ukuyenza krakra intlalo yale ndoda okwethutyana, ngakumbi ngexesha lasebusika. Yafuduswa yonke into kwelo lidala, yaya kwelitsha. Kwaqala ngeso sithuba ukubakho iinkathazo. Bezisithi xa iinkomo zithe zayekwa ukuba zilale phandle kuse zingekho kanti ziqhweshele kwelidala inxowa. Maxa wambi, nokuya iibhokhwe neegusha zazinsonotshelwe nje, kwakulula ukuthi xa zithe zafumana ithuba ziqhweshe nazo, zithi kanti ngokwenjenjalo zizenza izisulu zodyakalashi nokuduka kwamatakane kuloo matyholo.

Yaba ngumsebenzi onzima ke lowo wokusoloko wafunana nempahla. Yaqhubeka njalo loo ntlalo, kwada kwathi emva kwethuba elide yabonakala iqhela imfuyo. Kuthe kaloku yakuba iqhelile waqala ukulifumana nethuba lokuhamba kakuhle nenkosi. Inkosi le yayingaphambili kakhulu kuye ngobudala. Yaye kaloku nayo inonyana omnye kuphela ogama linguMagqabakadliwa, uJongintaba. Ngexesha lemvano enkulu kaMathandela noyise wale nkosana, ibisesikolweni yona. Ibimana ukubakho nje ngekhaya eli ibuye iphinde ibe sesikolweni. Yayimana ukumbona nje lo mphakathi kayise, koko ingamse so. Kambe ke ukubusa oku yinto eyayiphambili kakhulu kumadoda amhla-mnene. Umntu ubebusa enkosini nakunyana

wayo. Kwaba njalo nakuye uMathandela; wabusa ku-Jikintetho nakunyana wakhe.

Kuthe ngokuya esaluphala ngokwaluphala uJikintetho yaya iba mbi ngokuba mbi nempilo yakhe. Ude walishiya eli silimiyo eshiya umyalelo onqophisayo wokuba baze oonyana bakhe bangamlahli uMathandela ngenxa yobudoda bakhe. Nakuba wayengenabuza-lwane bubhekele phaya nasemaCwereni, ngenene wabekwa embekweni enkulukazi ngamaCwera. Naxa kwakunyulwa indoda yokubambela inkosana eyab' isesikolweni kwaSomgxada ngelo xesha, yaba nguye omnye wezithethi ezawumelayo umcimbi lowo, zincedisana nenkosi yaseQawukeni — inkosi enkulu.

Unyulo olo lwaphuma nento kaSiyoyo yendlu yasekunene egama linguNongqayi. UNongqayi ke yena ubemi kwilali yaseNcumbe. Ngelishwa akazange ahla-le nonyaka omnye onyuliwe; kuba ukhawuleze walishiya eli naye. Kunyulwe ke ngoku uSamsoni Mdondolo, uyise kaZwide. Naye kuvakala ukuba ubeyikhupha into ngomlomo kwiintlanganiso nezici ezibalulekileyo zakomkhulu. Wazibamba iintambo wada wakhululwa kukubuya kukaJongintaba esikolweni. Nalapho ebesasebenza amacebo kaMathandela. Uphinde wakhonza ke kwakhona, ekhonza unyana wenkosi eyayikhonzwa nguye. Ukususela mhla yabekwa le nkosana ayizange ikutyeshela ukucetyiswa nguye ngakumbi kwimicimbi efuna amava nejongene nesiko.

UMathandela ube enonyana ababini, njengoko sesivile. Unyana wakhe omdala, uCihoshe, uphumelele ibanga lesithandathu eTshungwana apho wayefunda khona, waza wamthumela uyise kweso sikolo saseCumngce emaMpondweni aseNtshonalanga; badla ngokuthi abangoku kukwaNdamase, eBuntingville. Ufunde apho iminyaka emithathu, efundela ubutitshala. Eku-gqibeni kwakhe, uyise wayeminyaka imashumi mane eva kude. Umfana lo ukhe wajuba eRawutini ngenxa yokungakhawulezi ukufumana isithuba ezikolweni nangenxa yokungafuni ukuhlala nje ekhaya. Wavumelana noyise ngaloo nto.

Usele ekhaya unyana omncinane emana ukuhamba nenqwelo kayise ebidla ngokuqeshwa ziindidi ngeendi-di zabantu. Ngaxa lithile ikhe le nqwelo yaqeshwa ngomnye wabeLungu owayefuduka esuka eNtabankulu esiya kuQumbu. Ibikwa ngumsebenzi kaMathandela omkhulu ke lowo. Ubengumbhexeshi wenene, esalana khona neemini ekuthiwa kunzima enqwelweni. Ubedla ngokubhexesha ishumi elinesithandathu kuphela xa kunzima. Ewe, yayise yimihla emnandi ebomini bakhe leyo. Wayengazi ukuba angaze ade anyanzeleke ukuba ahlukane noJongintaba, umntwana omhle. Phofu yayiyimeko eqhelekileyo nakuyiphina indoda. Unyana wakhe wayemana ukuthoba imali ukuncedisa uyise ezingxakini zomzi. Kodwa ke kwakungekabi-kho ngxaki zimbi okwangoko. Imali ayifumeneyo uMathandela wayeyigcina apho emzini wakhe, ebhekileni okanye engxoweni. Yayingade isebenze nto le mali.

Ngenye imini uMathandela uthengise inqwelo yakhe komnye umfo. Bakuba behlawulene uye wayithabatha imali leyo wayigcina engxoweni leyo wayegcina kuyo imali yakhe. Into eyalandelayo emveni koko ibonakalisa ukuba ngenene lo mfo wayengumntu okholelwayo kwiinto zamandulo. Uthe engekazinzi nemali leyo, yabuyiswa inqwelo yakhe esithi lowo ubeyithengile ayimanelisanga. Utsho esithi makabuyise imali yakhe. Endaweni yokumnika nayiphina imali elingana naleyo yayithenge inqwelo, uMathandela ubize inkosikazi yakhe nonyana wakhe omncinane ukuba baze kuphicotha bakhangele imali leyo yomntu wasemzini. Imali eyayilapho uninzi lwayo yayenziwe ngegolide ikwakho phofu neyesilivere.

Bawenza loo mampunge okuphethu-phethula loo mali befuna leyo yokudingisana. "Asiyiyo le, MaCwera, enye yayo?" Ubemana ukubuza atsho uFaku. Ngenxa yokudinwa yiloo nto uMaCwera wamana ukuvuma yada yaphelela loo mali. Kambe ke zaziseza iimini ezinzima; ekuthi kufuneke indoda ihlabe ikhangele.

8. UKURAWUKA KOMBONA.

Akukho nto ilixelegu nakanye eluntwini njenge-mbalela, amasela nezifo. Nokuba umntu azimngqalanga esiqwini ezi zinto, zisenakho ukumkhathaza entlalweni; ize ithi yona intlalakubi ikhokelele ekupheleni kolonwabo.

Kwalile enzulwini yobusika, xa ingqele yayiphakathi kokuphela nokungena kwentwasa-hlobo, zaqala iinkqwithela. Zatsho wacandeka umhlaba, yoma ingca, atsha amanzi emithonjaneni. Zaqala ukuboqoka kaloku iinkabi zeenkomo kuba naloo ngca ingcambu zandeleyo yayibunile kanobom. Zathi neegusha, izilwanyana ezingadli ngakoyiswa yimbalela, zabonakala zixhwithekile eziswini. Akusathethwa ngeembuzi, izilo zamahlathi. Zaye zona zenze isankxwe ukubhijela iintaba zifuna amagqabi emithi. Ayephi ke?

Yaya iqina ngokuqina imbalela; ude wafuna ukukhathuleka umnyaka lowo. Kakade ke yinto yakhona ukuthi ngelixa lembalela kubekho izifo ezininzi empahleni ezinje ngebhula ngaphandle kokubuthisa ngenxa yendlala. Kanti nendlala ngokwayo iye ngamanye amaxesha yenze ukuba neenkunzi ezi zizityeshele iimazi. Ngenyanga yeNkanga zaye seziqalile ukumana zihlangana iingqimba ngeengqimba zamakholwa zicela imvula. Amadoda wona ayesenza iimbizo imihla nezolo efuna ukuba kungayiwa kuliphina iqili legqira lemvula. Ngaphaya koko ixesha lokulima lalise likhathulekile. Iinkomo zazisifa ngokweenkuku ezinesifo. Imvula yona yayikukuza kukaNxele mpela, ngaloo ndlela babeyifuna ngayo bona madoda.

Baqala abantu ukulima loo mhlaba ufana nelitye ukuba lukhuni; nokuya kungazange kubonakale nesokuqala isithombo. UMathandela ubekwelo qela labantu abahlupheka kakhulu ngexesha laloo mbalela. Zafa phantse zonke iinkabi zakhe zeenkomo, andisathethi ke impahla emfutshane. Ude wafuna ukuphela loo

nyaka engalimanga. Wathi naxa wayewufumene kakhulu umbona kumnyaka ophelileyo, usandulelwa ngulowo wembalela, wabona naye sel'ephelelwe ngenxa yokunyobisa kwabo babengawufumananga. Uthe lowo waye ewufake eziseleni awungena amasela ngokuwuphanda ngobusuku. Uthe akuwukhupha apho esiseleni amasela ajikela emfuyweni leyo yakhe yayisifa kakade. Yamtsho wema nematha ke ngoku le. Ukhe wathi ngenxa yaloo nkohla wanqumama ekuhambeni nenkosi, wajongana nezinto zekhaya.

Nangani kwakunjalo, unyana wakhe waba soloko engumxhasi wakhe. Utsho wakhandanisa kanye keso sithuba ukuthumela imali ekhaya. Wayeza kuwuthenga phi loo mbona xa imbalela yayilibulele lonke ngaloo ndlela? Kwakufuneka ebophe oondlebende aye kumfuna eNatala ilizwe lemvula. Ngenene kwakulinyiwe eNatala; bonke abantu babese bezinceda khona. Ewe bakhe bayifumana loo mali yamaMpondo abantu bakwaZulu. Iimvula zokuqala zifike ngeyomQungu. Akuzange kuyekwe ukulinywa noxa iinkomo zazife loo ndlela. Kwakulinywa umbona owathi waphelela emasimini ungekabinazo neenkozo ezomeleleyo, kuba ezobusika iingqele zase zibuye zafika kwasekuqaleni kweyeSilimela.

Kuthe ngenxa yoloyiko lwendlala yomnyaka lowo uMantyi owayesel'ebekwe esihlalweni kuloo dolophu yakuNtabankulu (nakwezinye iidolophu ngokubanzi), wacebisana neenkosana zonke ukuba kubizwe abacebisi bolimo nemfuyo, baze kucebisana nabantu ngeendlela zokuphethu-phethulwa komhlaba nezona mbevu zifanelekileyo. Ngenene afika amaKoloni aseMthatha nezinye iziphaluka ukusabela loo mngeni.

Baboniswa abantu ngeendlela zokulinywa kwemifuno yesiLungu, neendlela ezizizo zokulinywa komhlaba.

UMathandela yindoda yokuqala eyabamkelayo abo balimi. Emveni kwaloo mbalela zithe zaninzi iimvula, baza nabacebisi bolimo baneziqhamo ezizizo kwiimfundiso zabo. Baqalisa nokutyala ingca yasemLungwini yokutyisa iinkomo ngemihla yembandezelo. Ngemihla

elandelayo ziye zavuka neenkomo ezazifana nezifileyo, iibhokhwe zona zabeka amawele. Nokuya zazisenjenjalo ukukhula kwazo, azizange zide zifikelele kumanani azo angaphambili. Umbona waba soloko uyintabalala kwelo khaya.

Enye yezinto ezathi zehla ukongeza ukungonwabi kuMathandela kukufika kweenkumbi kuloo mhlaba. Zafika kanye xa umbona uqalayo ukuhlakulwa. Zazilithya ikhaba ukuqala emagqabini kuye kuma esizalweni. Kuthe noxa ayekhona amacebo kubalimi yayinto yakade ukuvikela ikhaba elo, kuba kwakumgama eMthatha apho lwalungavela khona uncedo olu njalo. Zazenze ilifu elimnyama, izintlu ukuvela ngasentshonalanga zisinga ngasempumalanga, zihamba zibhuqa kumasimi ngamasimi. Nazo phofu zibuye zangamka ungadanga ume nematha umzi. Wafumaneka kangangoko umbona nokuya kungazange kuye ngokweengcamango zabo zangaphambili xa babebona ikhaba, ngaphambi kokufika kweenkumbi.

Besigqibele umhlekezi lo webali lethu ewexuleke kwaphela enkosini ebesakuhamba nayo, ngenxa yemeko yekhaya; ingenguye yedwa phofu, koko phantse onke amadoda ayejongene nemizi yawo. Kananjalo inkosi ikhe yamana ukuba lilolo ngemihla emininzi. Kutshiwo ukuthi akulahlwa mbeleko ngakufelwa; ingade indoda iziyeke zonke izinto zayo ezilungileyo ngenxa yokungazisi mpumelelo kanti ekugqibeleni yobuya iziphindele.

Lo mfo uthe ukuphela kwaloo mbalela wamila iintsiba ukuvana oku nenkosi. Inkosi yamaCwera ithe ngelwe imoto ngamaCwera. Ibiyinto entle ke ngoko ukuyibona isiya eBhungeni eMthatha ihamba naye uMathandela. Ngamhla uthile belame mntu uthile owathi akubabona kuloo dolophu yaseMzimvubu (Mt. Frere) wabonakalisa uloyiko bakumkhangela. Bathe bakumbulisa bemncokolisa bafumana engunyana kaLaqaqa owathi wasaba noyise emva kweduli laseMbalisweni. Watsho lo mfana efuna ukuqonda ukuba nje ngoko enqwenela ukuphindela emaCwereni nje abangemamkeli kusini na. Ekubeni emamkele uJongintaba

lo mfana ufune ukuqonda apho asuka khona nalapho kuhlala uyise nosapho lwakhe. Bafumana kuye apho ukuba uLaqaqa uhlala eColana, wakhile apho. Babizwa nguJongintaba bonke. Ukubuya kwakhe uLaqaqa unikwe inxowa lakhe elidala waphiwa iinkomo zizizalwana, bambi bemthamsangelisa. Uthe ekuhambeni kwexesha waphinda wasisinhlanha kwelo lasemaCwereni.

Akudlulanga minyaka mininzi wasweleka uLaqaqa eshiya oonyana bakhe. Phambi kokusweleka kwakhe wenza umyolelo wokokuba ubomi bakhe obukhulu ubuchithele ekuphalaleni ngenxeni yokucingelwa ukuba usisihlava seduli elaliphakathi kwamaCwera neMbaliso. Watsho esithi konyana bakhe ubesazimisele yena ukuziphindezela kuMathandela nabakowabo. Ayizange iphumelele loo ngcinga kuye kuba elokufa alityeli. Iminyaka emininzi onyana bakhe bahlala ngokonwaba apho, kodwa ikho indawana yokungamginyi uMathandela ngenxa yomyolelo kayise wabo.

UJongintaba, umhlobo omkhulu kaMathandela, ubesel' egqibe amashumi amathathu anethoba ezelwe, ishumi lilinye linesibini esemagunyeni obukhosi. Imoto yakhe ithe yaphuka ngesi sithuba. Ubenenkabi yehashe emhlophe ekuthiwa nguVuma. Nalo eli hashe lifile ngalo eli xesha. Bakhwankqiswa abantu yile mfa ingaka yenzeka ezintweni zenkosi. Kuthande ukubakho namadatyana phakathi kweelali zasemaCwereni. Ewe zithi maxa wambi zonke izinto ezinjalo zihlakulele ububi obuza kuhla.

Kuthe xa kuqalwa isibhedlele ebe sisekwe nguJongintaba noMathandela lo, waqalwa kukungaphili uJongintaba. Ukhe wayeka ukuphatha, waza wabanjelwa yenye yeenkosana. Loo nkosana yancediswa yakhokelwa nguMathandela umntu owayesazi neengcambu zengcombolo yakomkhulu eLangeni. Kungekudala, inkosi ibuyile ezihlahleni, ingaphilanga noko. Igqithiselwe eMthatha esibhedlele apho ingazange ibuyeyiphile. Ibhuhbele endleleni esinga kolo mpengepenge lwesitishi sakwaShinta xa uvela ngasemamPondweni. Yaphindiswa ngayo loo mini.

Ngomhla womngcwabo wenkosi le kuvakala ukuba abantu ababevelana nomzi wasemaCwereni yayingamawaka amabini — abaNtsundu nabamHlophe. Zazilapho izinxiba-mxhaka zaseQawukeni kuba inkosi le ngumkhwenyana walapho. Zathetha zophela izinto ezinkulu amaCwera omthonyama. Ngelishwa elikhulu wayengasekho okaMdondolo, inene nesithethi sendalo. Wathetha kwatsha imilambo okaZilumkele esitsho ukuthi iintshaba zakhe zothi zimfumane esegcalasini xa ashiiwa nguJongintaba. Kwazilwa unyaka wonke ngamaCwera. Kukuze uMnu. H. Mbanjwa enjenje:—

Laqumba laqalekis' iBhotwe laseLangeni,
 Kuba kaloku namhla licing' iimini ezinzima,
 Zazinokuthin' ukungabinzim' iimini zamashwa?
 Namhl' uJongintaba, madoda, usibonis' indlela,
 Namhl' iintab' ezimbini, uNgqanda noNtsintsane zi-
 yabhonga
 Kuba kaloku iTshwawe lamaCwer' uJongintaba usi-
 lablile.
 Lala njalo kuloo mkhoba ogqunywe ngoqaqaqa ne-
 ngqwebeba,
 Lala njalo kuloo mathaf' eSilindi aphole kamnandi,
 Azi bathini na abangamahlwempu ngoKhesare ongu-
 Magubungela?
 Azi bathini na abantliziyo zinamanxeba ngoMatshecela
 nabanye?
 Awu! Laqumba laqalekisa iBhotwe laseLangeni,
 Namhla ilitye lokhanyo livunjululwe eHlabathi ngama-
 Ngcwangule,
 Namhl' uGilikanqo bubuqab' obungena siphelo kuma-
 Cwera jikelele,
 Bugora bon' abusoze buphele koGubha noGxaka no-
 Matshetshisa,
 Yalal' inkom' isengwa! Satsh' isikhov' ekhaya! Nqanda
 nawe Nojayiti,
 Yeza ngomv' ekhay' impucuko kuni maCwera, nama-
 Khwalo namaNgcwangule!
 Sithi bayethe kuwe Thole lenkunzi enguJikintetho
 kaSiyoyo

9. ILIXA LOKUVUNA.

Ke kaloku uMathandela ubeyindoda esel' inkulu, ekwisithuba samashumi amahlanu kuse kwamathandathu ubudala ekufeni kukaJongintaba. Waba njalo wahlukana kwaphela nokukhonza ebukhosini. Ubesel' ehlala ngek'haya ejongene kuphela nemfuyo yakhe. Naloo mfuyo ibingaseninzi kuyaphi. Unyana wakhe omncinane, uNduna ubephumelele ibanga leJunior Certificate esikolweni eDumsi. Kuthe ke ngoko kwayimfuneko ukuba athunyelwe kwisikolo esiphakamileyo.

Ngawo loo mnyaka aphumelele ngawo uyise wamthumela kwisikolo esiseQawukeni, kwisithili saseSiphaqeni (Flagstaff). Igama laso kuseFrank de Villiers, badla ngokuthi abangoku kukwaSigcawu. UMathandela noko wayelikhenkile elo laseQawukeni wayengazange ade alubeke unyawo kwaSigcawu apho ngaphandle kwakwaFaku, eMaqhingqo. Kungoko wathi akusibona esi sikolo xa wayesa uNduna, waziva enoloyiko ngenxa yobuhle baso.

Wahamba ngodula-dula osuka eNtabankulu esinga eSiphaqeni. Uthe efika nje eSiphaqeni wabe egaleleka lowo uvela ngaseLusikisiki, ekhwelise abafundi abavela eMthatha nakwezinye iindawo ezikufutshane noMthatha. Emzuzwini iphumile loo nqwelo ivela eLusikisiki isinga eKokstad, izele ihamba kancinane ngabafundi. Ingonyana yamakhwenkwe njengesiqhelelo ibivakala kamnandi. Iye loo nqwelo yabathoba abafundi yabashiya esangweni lesinala leyo.

Bafika sel' ekhona amakhwenkwe avela eNatala, eMatatiyela, nakomaKokstad. Abekho athetha isiXhosa, ekho athetha isiSuthu. IsiNgesi kokona kutya kwawo mfondini.

Kwa yona loo mini, yimini awathi uMathandela waphawula ubuhle besikolo eso sakwaSigcawu. Wathi wabona loo mithi izintlobo-ntlobo yepayini, imithi

leyo enqabileyo kwiindawo ezithile zalapho Phesheya kweNciba. Yayiphi imiyezo yeziqhamo, ziphi izakhiwo ezihle ezokufundela nezokulala? Wamshiya apho unyana wakhe akugqiba ukubhalwa yinqununu yesikolo eso, ekholisiwe yindawo leyo.

Ufikisene ekhaya nokufika konyana wakhe, uCihoshe owabe eseRawutini iminyaka emininzi. Lwaba lukhulu uvuyo kuyise nakunina bakumbona. Emveni kweenyanga ezimbalwa uye wafuna intombi uCihoshe. Akuba eyihlome usiba kwenziwa amalungiselelo omtshato. Kwalile ekupheleni kwaleyo nyanga yoKwindla zavalwa izikolo wafumana ithuba lokubuya noNduna. Umtshato ube ngelixa leholide leyo. Ukhe wahlala uCihoshe ehotisa nakuba umsebenzi wawuse umbiza kwakhona kuba owakhe wawusisigxina apho eRawutini. Wada wahamba ke.

Ukuphinda kwakhe usele umtshakazi esakha owakhe umzi qelele njeya kunalowo wakowabo. UNduna ugqibe iminyaka yamibini kuphela kwaSigcawu. Wabuya watshata naye. Akazange emke yena apho kokwabo. Ube ngumsebenzi esibhedlele esikufutshane nekhaya elo lakowabo. Lwaqhuba njalo ulonwabo kuyise umntu owayethanda inkqubela phambili.

Zininzi iinzingo ezifanelwe kukuthwalwa nguye nawuphina umntu ophilayo phantsi kwelanga. Kambe ke nobomi bomntu bulapho athanda khona; umntu othanda amanzi iintshaba zakhe zisemanzini nalowo othanda ukuba izinto zabanye wophelela kuloo msebenzi. Awuphelanga unyaka wokuqala etshatile uNduna, sehla isiyengelezana.

Uphumile kaloku uMathandela ukuya kujonga impahla edlelweni, ukuze abuye nayo xa liya kunina. Ukhe wanga angaphatha induku, koko uqondile ukuba ayizi kumenzela nto xa aya kuqokelela impahla. Ke kaloku kwaye kungeCawa ezintsukwini xa naye ebevela enkonzweni yasemini. Kube kungekho ntshukumo yenziwa ngabantu ukusuka emakhaya nokuya emasimini. Uthe chu nanje ngomntu obesel' ekhulile kwaye engangxamelanga kubuya nazo ngoko nangoko iigusha ezo neebhokhwe.

Uthe akungena kuloo matyholo athandwa zibhokhwe ezo wamana ukubetha ikhwelo ukuze zijike nezo zisatyhalayo. Xa agqitha kwindawo eyene ngamandla uve ngelitye likhala entloko. Uthe akuwa wabuphaphama, waza waphakamisa amehlo wambona omnye wonyana bakaLaqaqa esiza ewuthe qhiwu umkhonto. Phambi kokuba afike kuye kwavela omnye owathi yena weza sel' ebhabhama ngumsindo. Waphakama uMathandela nokufika kwalowo wokuqala, base bebambana. Kwakungekho nokuthini kuba wayengaphathanga nantoni na, ngaphaya koko engumntu okhule kanobom. Utsho kwakanye ukuthi: "Kwayiwa ngaphi na kulo mhlaba?"

Inkosikazi eyayigqitha ngendlela mgama njeya, isivile eso sikhalo yadlula yayibika loo nto kubantu ababesemakhaya. Yabayalela ngetyholo elo isithi ayazi phofu nokuba ngamakhwenkwe abedlala kusini na. Aphumile amadoda ngokothuswa yile nto aphuthuma etyholweni apho. Bathi befika waye umntu sel' eroxoza engamanxeba wonke umzimba. Akazange athethe nanto ivakalayo xa azama ukuthetha ngaphandle kwegama lenye yaloo makhwenkwe.

Ngemini elandelayo ufikile ugqira wesithili wengozini. Amapolisa ayelele engalele ngaloo mini. Abacuphi nabo bangena, kwacaca ukuba mnye umntu obanjwayo ngamapolisa, naye akachazi nyani. Inziniya yakhala kuye emzimbeni de wayibhodla inyaniso. Waxela ukuba bambulele bebathathu, bembulaliswa ngumyolelo kayise. Emveni kwetyala asibazi apho bathunyelwa khona ababulali abo, kodwa intlawulo yabe inkulu. Ngathi bathunyelwa kwantshabalala.

Beva ngocingo abakude nje ngoCihoshe owayese-Rawutini. UMaCwera wabulawa yintliziyo ngomothuko kwezo ntsuku zokubulawa kwendoda yakhe. Wasala ulila amabhungane loo mzi.

10. UPHELILE UMBONA.

Kungafa intaka endala umaqanda ayabola.

Akuba engcwatyawe uMathandela ngenkonzo yozuko olungathethekiyo, abandulanga baphele abantu abaze kubeka ilitye. Ziqingqithe zaza zambini iiveki umzi usazele ngabantu. Ufike ngelo xesha uCihoshe unyana wakhe omkhulu. Wathi akuva leyo kanina into, phezu kwaleyo kayise, akabi nakho ukuzibamba ezinyembezi. UNduna yena wasuka wabuphambana ngenxa yobuhlungu, asisathethi ke ngamakhosikazi abo ndawonye nezizalwane. Ngalinye umzi wawenze esimantshiyane isijwili.

Izithethi ezathi zaba nakho ukuwuthuzela umzi yaba ezo zakomkhulu ezazise kukhuza zihamba nenkosana leyo ibe ibekwe endaweni kaJongintaba. Phakathi kwazo kwakukho umfo wakwaNqukhwe oyitishala yaseHlabathi, into kaMadikizela, iciko elithi ukuthetha litsho ngezafobe, umtyangampo wezaci namaqhalo, umfo ontetho inonelelweyo, eluma kwezolwazi lweengcaphephe nezakwaLizwi.

Nguye siqu othe wathetha koma ngayo loo mini, engalibali ukuthi kuzo zonke izizalwane zabafi abo, mazingaqumbi ziqalekise kuba ngumDali oyibonayo yonke loo nto, yaye yagqitywa nguye ukuba yoba njalo. Uthe ukuba ibingekho into ekukufa ilizwe eli ngelizele kungekho nendawo yokuhlala, ngaphaya koko abaziyo ngebengaphaya kobuninzi, ize loo nto idale ukungevisisani phakathi kwezizwe. Abantu abaninzi abaziingcaphephe ekwazini bafuna ukuya kufika kumDali bambone ngamehlo; loo nto ayisokuze yenzeke kuba Ophezu konke uyenze yanqongophala efuna abantu bamthande, bamdumise ngenxa yaloo mandla.

Waqwela ngokuthi mabajonge eNkosini, yona yobaphendula kuba ke kakade ukulunga kwenye kukonakala kwenye. Amazwi anje ngalawo awuthomalalisa

umzi wakwaZilumkele. Khe yakho intwana yolonwabo emveni kwethuba elingangenyanga, kodwa nayo yabuya yadutywa-dutywa kukungavisisani phakathi konyana abo bakaMathandela.

UMathandela ekufeni kwakhe ushiye intlaninge yempahla emfutshane nende, ekhaya nasemathanga. Umntu owayenolwazi oluzeleyo ngamathanga lawo nguNduna. UMathandela wayedla ngokuthuma yena kuwo. Ngelo xesha ke uCihoshe ubeseRawutini. Kungoko angazange abe nakwazi kubhekele phaya ngawo. Naxa bafikelela ekubeni aqondwe ubume bawo, uNduna akazange awaxele onke. Nto inye awathi roqo wayenza kukwenza izigqibo zentengiso nabo babewajongile engathethananga nomkhuluwa wakhe. Loo nto yathi yakuviwa nguCihoshe waba uNduna uwunqikele ilitye elineembovane wonke umzi lowo. Emva koko bahambisene ezinkundleni zamatyala ngale nxa, bengabulisani mmo.

Ngesiko lesiwabo uNduna njengonyana omncinane wayefanelwe sisabelo sakhe elifeni apho; kodwa ke ngenxa yesenzo sakhe waba uzihlambile kumkhuluwa wakhe waye nomzi wakowabo ewuhlambele kananjalo. Kungene nokungavisisani phakathi komzi kungakumbi phakathi kwabafazi. Kuthe kwakubonakala ukuba le ntetho ifuna ukunyukela ezinkundleni ezinkulu, zangena zazama ukulamla iinkonde zakwaNyawuza. Kuthe naxa bese kuntsuku lithethwa eli tyala, komkhulu eSilindini, zalicela iint' ezinkulu ukuba likhe liphindele ekhaya.

Ingxoxo yaba shushu kakhulu kuba abazange bagwebe ngokwezizathu ekwakubanjenwe ngazo; koko lalikwakho neqela lamadoda ayethetha ngokuchasene nenkqubo kaCihoshe, bambi bengakuye. Yaba ngumdudo wononkala owaphelela ekuphindeneni kwetyala komkhulu. Nalapho alihlalanga, kuba ikomkhulu lagwebela uCihoshe njengenkulu ukuba enze nantoni na ayithandayo ngempahla kayise, laza, ngesibheno si-kaNduna ladlulela eQawukeni.

Lakuba lifikile eQawukeni alibanga lelembambano ngemfuyo kuphela, koko kuvele nesimangalo sokube-

lwa kukaCihoshe amalungelo akhe asemathanga nguminawa wakhe. Ikomkhulu alizange liyinyathele ngeenyawo indawo yokuthengiswa kweenkomo zomntu engekho. UNduna woyisakele nalapho, ngaphezulu unikwe isohlwayo sokuhlawula ezo nkomo wab' ezithengisile aze ngaphaya koko angafumani nathole natakane. Lakuba limlahlile ityala uNduna wagoduka ukuya kwenza iinzame zentlawulo.

Befikile ekhaya abathethisananga elowo eqondene nezakwakhe iingxaki. Ngenye imini uNduna wabuya apho wayetsibe khona ecaca ukuba ubuphethe ngeembambo. Udlule ngomtshokotsho waya kumkhuluwa wakhe obehleli endlwini yakhe encokola nenkosikazi, bengaphakamisi ukuthetha. UNduna wayesel' eyiqhiwule kakade induku yogqeba, emana ukufaka amathe esandleni. Nokuya weza engathethi nje wayecaca ukuba ufakwe umoya ombi ngabangendawo. Loo nto wafika wayilibala akufika kuloo ndlu yayihleli uCihoshe. Uthe akuva ukuba bathethela phantsi wagqiba ekubeni bahleli ngaye. Nanko egalela ngaloo nduku inamaqhina, kuloo ndodana ibe yonwabile okwethutyana. O, yehla intlekele! Base benyathelana ngobhontsi, omnye ephethe induku omnye ebetha ngenqindi. Abantu beva ngesikhalo senkosikazi kaCihoshe, baya kufika kusabanjenwe ngazo. Ngaye loo gama uNduna wayesel' ebomvu apha emlonyeni. (Kwakuba kunqandiwe ugodukile uNduna ingenkulwanga macala ingozi.

Ngeentsuku ezilandelayo akabanga nakuyinyamezela intlalo yelo khaya. Wafuduka waya eThekwini nomfazi wakhe. Kuvakala ukuba wafela kwesinye sezinyunguma esasenziwe khona apho. Emveni koko uCihoshe uye wahlangana nesityholo sokuba uthanda kakhulu ukutshaya intsangu waye engumthengisi wayo. Okunene ubanjiwe ngalixa lithile eyikhwelise kondlebede eyisa kuQumbu. Waya nayo esitokisini de kwafika umhla wetyala. Wagwetyelwa ububanjwa iinyanga ezintandathu. Ekuzigqibeni kwakhe zontandathu ezo nyanga waphuma, ukuya kuqala kwakhona loo msebenzi wakhe wangaphambili. Ufike wazithengisa zonke iinkomo zakowabo eshiya ezimbalwa, wathenga

imoto eyathi kungentsuku yabhukuqeka naye. Waya e-sibhedlele engasenangqondo kakuhle. Kulapho wafela khona ke. Amthabatha aya kumfihla amawabo. Laba liphelile njalo igama lendlu kaZilumkele.

Azi ngewayetheni na uMathandela xa kusenzeka loo majingiqhiwu. Wayephumle yena, elufezile olwakhelile ubizo lwasemhlabeni. Uvakele esitsho uHlinza elinye lamagqala akwaNqukhwe xa ebeqitha ngakwelo nxowa likaMathandela esithi:

Umz' owawulapha waya ngaphi na?
Uphaphe nawo na Mathandela?
Xhegwazana lemfene lihlal' egadini kwa-
Nongcawuzela.

Mfene zaseSilindini zinamanyala,
Ngokwany' iinkomo zikaLaqaqa
Zide zibalekiswe zisiwe kuZadubulana.

Ndun' enkulu eyavela ngokuwelwa
KoMzimvubu, uMthamvuna noThukela,
Qegu elimnyama elatsiba nakwaZitapile
Kanti lisaya kwiNatala kaDingaan.
Iimbalela zikuncamile mhlonyane okrakra,
Kuba kaloku ulinywe ejojweni.

Sithi bayethe kuwe mhle,
Ntaka zimnyama zimawasakazi.
Umhlaba wam unjani na
Kwabangasa ndatheth' ityala,
Ndatheth' ityala labafazi?
Ithamsanqa leza nentomb' ase maMpingeni.

Khonz' amaCwera namaNyawuza,
Kant' uza kukhonza okaSiyoyo nokaJikintetho.
Zintombi lindani amazimba,
Kuba niya yithand'inqodi
Nide niyirole naphantsi kweenzipho.
Umzi owawulapha waya ngaphi na?

Fudula sisithi le nt' igqwira sisilo esinoboya
Kanti ngabantu aba sisela nabo.
Ayithathile indun' enkulu yaseLangeni;
Alil' amaNyawuza kwada kwavel' amagengqe.
Ndikhaphe Smayile ndiye kuMagobodi,
Ndiva kusithiwa iimbila zalukile.

Siya bonakal' isithuba sakho Nyawuza,
Kambe kungaf' intak' endala amaqanda ayabola.
Hlala ngolonwabo Faku kaTahle,
Bakuqethul' abangendawo
Kodwa ke icamagu linawe!

Phumla ke Dakhile! !

Ncincilili ! ! !

II. ISIQUKUMBELO.

Ebomini apha kunjalo, into ithi ibinge nto ngokudalwa, kuthi ukubalasele kwemisebenzi yayo emihle kuyenze ibaliswe, ibatyazwe. Maxa wambi buthi ubungangamsha bayo bungaveli kwisizukulwana esilandelayo. Loo nto ke kanye yiyo ebangela ukuba kuthiwe ngamaXhosa 'umthathi uyawuzal' umlotha.'

Kwakhona umntu lo udalelwe ukuba aphilele ukukhonzisa umDali. Yiyo loo nto kukho ukuhamba nzima emhlabeni, ukuze umntu ahlale emkhumbula umDali. Xa athe wafumana zonke izinto ezijongene nobomi bakhe, zimbini izinto azenzayo: Kunokwenzeka ukuba aqhubeleke phambili okanye abe nguNdilele oya kufa enjalo. Kuluntu jikelele, uthi lowo uzifumene nzima ezi zinto azilondolozwe ngamandla angathothiyo nangenabuthovu. Bambalwa kakhulu abantu abanjalo ebomini, kangangokuba uthi lowo akufa kuthathe iminyaka ukuze aphinde abekho omnye kuba engenakuvu-swa.

Nakubalimi bombona kunjalo; uthi umlimi xa athe ngempazamo enkulu wageca elona khaba libe lithembisa kanobom angaze onwabe kuba esazi ukuthi soze aphinde alifumane elinjalo. Iyonke loo nto ibonakalisa ukuba umntu kuyimfuneko nemfanelo ukuba alondolozwe ukuze alondolozweke.

Ebalini apha sifumana indoda esisinhlanha inonyana omnye. Loo nyana uzalelwe ebutyebini, yena ulenzile elakhe ilinge ukuthimbisana neemeko zomhlaba egcinele eyakhe inzala obo butyebi. Sitsho umlomo uzale kweso sithuba ukuthi umvundla uzek'indlela. Akuba efile, onyana bakhe athe wabagcinela loo mfuyo, benze ubuchithe-chithe obuphelele ekupheleni komzi lowo. Kananjalo kuya kuhamba amaxesha ukuze kubekho umzi onjalo kwakhona.

Izithethi ezitshatsheleyo zithi kufuneka umntu ajonge izinto ezimbini ebomini. Fumana loo nto uyifunayo ngesihle, ngothando, ngenceba nobulumko. Inyathelo lesibini, wakuba uyifumene kukuzonwabisa ngayo. Nalapho bambalwa abantu abaphumelelayo, ngabo kuphela bazingcaphephe zokucinga.

ISIPHELO.

Ishicilelwe yi-Thanda Press, eQonce.



