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# ELUNDINI LOTHUKELA

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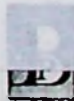
# ELUNDINI LOTHUKELA

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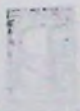


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## DEDICATION

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**Kuwo onke amakhosikazi akowethu.**

UNokhaya, uLinda Makhiwane, uMaGambu; uNobandla, uJeanne Nongogo, uMaRadebe; uNoCivil, uClara Mboniswa, uMamBhele; uNoLusuthu, uEunice Dlomo, uMaRadebe; uNosapho, uStella Msikinya, uMaRadebe.

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## IGUMBI LOCWEYO

Kwakuziziyunguma eBuzi, ibhotwe lenkosi enkulu yamaHlubi, uDlomo, lee entla eLundini kummandla osekudibaneni kwemilambo uThukela noMzinyathi. Ama-Hlubikazi ayesila edidiyela, iintombi zihlohla iintsimbi, amadoda ebhunga ngokubuyiswa kwempahla yokuxhelwa emathanga, kuba kaloku kwamhlamnene kwizizwe ezintsundu kwabe kungekho theko lifezekayo kungaphalazwanga gazi. Iintsuku zokuba amakhwenkwe abuye esuthwini zasezibalwa ngeminwe yesandla esinye, eza kubuya kaloku selengamadoda, into leyo eyayithetha ukwanda komkhosi kwinkosi yohlanga, ukundileka emzini nokubakho kwamandla angaphezulu nesayamo kubazali emakhayeni, nama-soka agqityiweyo kwiintombi ezijonge ukwenda.

Isixeko eso sakomkhulu sasibanzi, ingumzi emva komzi, indlu ibelekeke phezu kwendlu, kufumane kwasisithabazi nje sengqilikazi yomzi owawungalahlekayo lula kuwo ukuba ungumhambi. Sasibiyelwe ngentlaba kungenwa ngamasango macala, ukanti nomzi ngamnye wabe unesawo isibiyelo seengcongolo ezomileyo nje ngoko kwakunjalo nakwindlu nganye. Owakomkhulu umzi wawusesazulwini sesixeko eso uphahlwe macala ngowomphathi-mkhosi, uNtlabane, ngasekunene nangowesanuse sakomkhulu, uDlikiza, ngasekhohlo.

Komkhulu apho ke kwindlu ebucala eyayingafumane ingenwe mntu ngaphandle kweendwalutho ezimbalwa nomhleleki, indlu eyayisoloko inabalindi ngexesha langokuhlwa, iinto zontandathu, amadoda okulwa axhobe ngokupheleleyo ngezikhali namakhaka. Ngabusukwazana buthile ke kuzo zona ezo ntsuku ezazisandulela ukuphuma kwamakhwenkwe, kwakuhleli amadoda amathathu anesithozela. Entla phaya phakathi kwesisi esasidale ubunkungwana yabe iyingangalala, isanuse eso sakomkhulu uDlikiza, indoda eyayinesithunzi wakuyijonga, umfo wamazwi ambalwa abuntsompothi kunjalo nje. Ngeli thuba wayethe zole tu. Loo nzolo yayiphazanyiswa kuphela kukuzanyazanyiswa ngumhlola owabusakumenza ngaloo maxesha umfikeleyo afumane ahlasimle phofu abuye azithibe kwakamsinyane.

Ngasekhohlo, njengokuba ungena emnyango, yabe ilugxibha olude lomfo onezoso, omehlo atsolo, indoda ngokwenene isibili. Lo ke yayingumphathi-mkhosi nephakathi elikhulu lomhlekezi uDlomo kaNcobo kaMthimkhulu wanqangi, wokuqala oko kutsho. Yindoda le eyayilwe amaduli amaninzi yaza yafikelela kwibanga eyayikulo, lodumo nembeko, ngenxa yezanga zobukroti nobulumko bokukwazi ukulawula abantu ngamaxsha eemfazwe. Naye wayethe cwaka exhibikise umxakatho kucacile ukuba akachophile.

Ngasekunene phaya kwakuhleli inyange umfo owawu- ngase uphawula ngeminweba yezingwe nemixhaka nenquma entloko ukuba elo lithole lesilo ngokwalo, umhlekezi ukumkani wesizwe samaHlubi. Naye wayelufafa lwendoda esiqu silingeneyo. Naxa umhlekezi uDlomo lo wayeseleyindoda eseyikhulile kakhulu, kuba wayekwiminyaka emashumi asibhozo, wayesenayo indili yobukhosi, isithozela esambethe ngokwengubo, iliso lihlaba akuthi ntsho ukukukhangela. Naye ngeli xesha wayehleli ethe zwi. Phofu emva kwethutyana lokuthi nzwanga uvule iqhaga legwada wacaphula ngentshengula watshaya. Wenjenjalo nomphathi-mkhosi. Bathe emva kokuthimla kabini nakathathu umhlekezi wavakala esithi kumphakathi lowo, "Kanene izilimela zingaphi na waswelekayo umhlekezi uMashiya?"

"Ndibona ukuthi, mhlekazi, iminyaka seyifikile kwiminwe emihlanu," uphendule watsho uNtlabane.

"Akutsho na ukuthi ixesha selifikile ukuba kukhethwe phakathi konyana bomfo wam lowo inkosi eya kuphatha abantu bakaMthimkhulu?"

"Isizwe, baba mhlekazi, silindele oko njengokuba amatshawe ephuma nje esuthwini."

"Kanene unini na umhla wokuphuma kwamakhwenkwe?"

"Ngomhla wesine, baba, ukususela namhlanje."

"Ibe njani inkqubo yawo esuthwini apho?"

"Mhlekezi siza kuva yona ngokuhlwanje kuba uDlanga umphathi-suthu ndimlindele nanini na ngoku ukuba afike ayenze ngokwakhe ingxelo ngamatshawe."

Ingxelo leyo eyayibuzwa neyayilindelwe ukuba yenziwe yayiza kuba ngonyana bakaMashiya inkosana eyayizalwa ngumhla uDlomo lowo. Onyana abo bakaMashiya abazukulwana bomhlekezi uDlomo babefikelele kwibanga lobudoda. Amagama abo bezalwa ngamakhosikazi

ahlukeneyo enkosana leyo, iintombi zasebukhosini zontathu, ayenguNgwekazi ebhotwe, noManyaza ekunene noJozi embuthweni. Isuthu elo lalilelikaNgwekazi lowo kwaza ngalo nyaka kwangena amakhulu omabini amakhwenkwe ukuzimasa abantwana benkosi. Kwangena onyana bamaqadi kwizindlu zakomkhulu, kwangena onyana besiphakathi ngokubanzi ndingasathethi ngoluntu nje. Kwususela kwintanga eminyaka ilishumi elinesibhozo kwasa kwintanga eminyaka imashumi mathathu impi leyo eyayilinde abantwana begazi kuba kaloku yabe iliqhayiya ukubalisa kwimihla yamva ukuba umntu waya esikweni ngomnyaka ekwangena ngawo inkosi engubani esuthwini.

UNgwekazi wayekhule engumntwana odlamkileyo ozazisayo ukuba ungumntwana wegazi. Nasekwaluseni, oko wayeselula, wayesakulindela ukuthotyelwa ngamanye amakhwenkwe ngokungathi usel' esisibondana esithile. Phofu wayizuza lula loo mbeko ngenxa yokukhalipha emadabini obukhwenkwe nangenxa yobuchule ekuzingeleni iinyamakazi zasendle. Kodwa ke loo mbeko yangasese emadlelweni wathi akuya eba mdadlana yathanda ukumthi lwale ngekratshi nasekhaya apho komkhulu ekuhleni nasekuboneni kwabakhulu.

UManyaza yena wakhula ezibalula ngenkuthalo nenya-meko kwimisebenzi yasebuhlanti. Koko wathi naxa wayezelwe kungekho mntwana uyintombazana kokwabo wabetha wayicekisa imisetyenzana awayeyicingela ukuba yeyabantu ababhinqileyo, imisebenzi enje ngokuncedisa unina ekutshayeleni okanye ukukha amanzi. Wayesithi ukuba ukhe wathunywa umsebenzi ololo hlobo ale ngokuphandle athi yena akanakwenza umsebenzi wamantombazana. Naxa babengaswelekanga bona abantu komkhulu apho bokukhunga nakwindlu yakowabo abe ekho wona amathuba afuna umntwana ukuba ancedise ekwenzeni imisebenzi enjalo kuba amakhonza ayengahlali ekho njalo apho kokwabo. Ngaloo mathuba ke inkosikazi engunina yayithwala nzima kuba wayengelulo luncedo kuyo lo mntwana wayo.

UJozi yena wayeyimvumi nechule lokubetha ugwali nentlabeli edumileyo. Wathi ngenxa yoko wathanda kakhulu iziyolo. Apho kuhlengenwe khona lulutsha kwakungonwabeki ngokupheleleyo lingekho eli tshawe. Lalibukwa ngumlisela libukwa ngumthinjana. Kusapho lwakomkhulu lwalungagqweswa kuphela nguNtsele, owayengomnye wonyana bakaMashiya kwizindlu ezincinane.

Wayezalwa yinkosikazi enguMaMbambo, ilulama lentokazi eyathi eselula lo nyana wayo yabethelela kuye ukubaluleka kobukhalipha yaza yongeza ubulali yayaleza nobungcathu kanjalo. Yayenza le nto ngeendlela ezininzi. Yayisithi ukuba uyoyika ukuphuma ebunmyameni, oko wayesemncinane, ibe yiloo ndawo kanye ethanda ukuba makayi qhele ukuya kuyo. Yayizingisa nokumnika futhi imisetyenzana le yoyikwa kakhulu yinxalenye yamakhwenkwe, kuba ecinga ukuba yimisebenzi yamantombazana, ithande ukuyenza loo nto kunjalo nje kanye xa kukho namantombazana okanye kukho amanye amakhwenkwe. Wathi ehlekwa njalo wada wanesibindi sokuqhela ukungakukhathaleli ukuhlekwa ukuba uhlekwa kuba esenza into ekufuneka yenziwe. UMaMbambo wayengamaleli unyana wakhe ukuba aye kwizisusa zabantwana kodwa wamfundisa kona ukuba afunde ukuzincama ngeminye imihla.

Inkwenkwe le yakhula iyinzwana, umfo obuso bude ontloko ithande ukuba mboxo. Yayintsundu okomsimbithi ibala, iyimpuluswa ethambo lide. Ngulo mfo ke owayengade athande ukumsitha uJozi kwelo langa lembuko awayegcakamele kulo kwiimbutho zolutsha lwakomkhulu. Indawo awayengade avelele ngayo yeyokuba wayezalwa komkhulu yena. Ukuba kwakungenjalo ngeyiba yabe ingaphaya kwakhe ukubukwa le ngetyengetyana yetshawe.

Ingxelo leyo ke eyayilindelwe esigqebeni yayingawo amatshawe la mathathu, onyana bakaMashiya ababeza kuphuma esuthwini ekuqineni kokwindla ngawo loo nyaka. Enyanisweni isizwe sasilindele nokuba kwakamsinyane emva kweli theko kuya kulandela ukukhethwa kwenkosi eya kuphatha isizwe yakusithela indoda enkulu, umhlelelazi uDlomo. UMashiya uyise wamatshawe la wayengunyana omkhulu kumhlelelazi lo. Wayesel' alathelwe esihlalweni sobukhosi. Imicimbi yonke yesizwe yayise isingathwa nguye egameni likayise; umhlelelazi uDlomo, elawula kuphela ngegama. Kodwa ke ngelishwa wamandulela kuba wathi eseyindodana eqalayo ukuqina wangenwa kukufa okwada kwamndulula walishiya eli phakade. Ngethamsanqa wasweleka ezele iqela lamakhwenkwe kwizindlu ezinkulu nakumaqadi azo.

"A! Dlomo, Ncobo, Mthimkhulu, Dlamini, Malunga!"

Kuvakele isibuliso sisitsho kude kufuphi. Abalindi phandle phaya bamise izikhali amakhaka ahlokoma umphathi wabo wavakala esithi, "Zazise!"

"NdinguDlanga umphakathi. Ndize kumhlelelazi

ngemicimbi yesizwe," uvakele esitsho lowo owabememeza izibuliso.

Wayinikwa indlela wasinga ngasenqugwaleni elo lalinomhlekezi. Uphindile watsho ngomtyangampo ukubulisa kwaza kwavela uNtlabane emnyango wathi makangene, wafika wachopha ngasemnyango ngasekhohlo.

"Sakubona Dlanga," utshilo umhlekezi eqondele phantsi.

"Yebo, Baba, sakubona mhlekazi, wena kaNcobo kaMthimkhulu."

"Injani impilo, Dlanga?"

"Hayi, Baba, sisekho mhlekazi. Unjani umntwan' enkosi?"

"Sikho, Dlanga. Aqhuba njani amakhwenkwe, Dlanga?"

"Hayi, Baba, aqhuba kakuhle onke, mhlekazi. Amatshawe aphila kwanini, namanye ngokushiya kwawo. Afundisiwe ngomnombo wesizwe nangesiko nesithethe samaHlubi. Akukhalazeki lutho nangokukhalipha kuba akubonise ngokunyamezela uqeqesho, baba mhlekazi. Ondliwe lusapho atyebe ngokweembila. Anxubile onke ajonge kusuku lwesine, ukususela namhlanje, ukuba andise amabutho akho, mntwan' enkosi."

"Unjani umntwan' onyana wam, uNgwekazi, Dlanga?"

"Yinkosi nozwane, Baba, indlulamthi esindwa kuthoba, mhlekazi."

"Unjani umzukulwana wam uManyaza, Dlanga?"

"Ngumntwan' egazi, Baba, ingcungcu ekheth' imisebenzi mhlekazi."

"Unjani uJozi umntwan' omolokazana, Dlanga?"

"Litshawe ngendalo, Baba, ithole lehubesi, ugqub' emigidini, mhlekazi."

"Bakufundile na ukuthetha abafana, Dlanga?"

"Sizamile mhlekazi ukubangcambazisa, bayalinganisa kodwa uNtsele kum ungathi uelele kubo bonke."

"Kulungile ke Dlanga sivile. Mawube ulambile. Yiya kuNdlunkulu akuphe into etyiwayo. UNtlabane uza kubuya afike akwazise ngenkqubo yomhla wokuphuma kwamakhwenkwe. Hamba kahle, Dlanga."

Ukhahlele waphuma uDlanga ehamba ememeza izibuliso zomhlekezi. Abalindi bamphile indlela wadlula wada waya kusithela ngasebhotwe amthi wambu amathunzi okuhlwa nezandi zolwandile lwamazwi amashumishumi abantu, nemiyezelo yakugquma ukuvakala kwezingqi

zokunyathela kwakhe. Basala aba bathathu behlafuna engqondweni ingxelo leyo yomphakathi owayesandul' uku-phuma.

Emva kwethutyana umhlekazi ubuzile kumphathi-mkhosi uNtlabane ngamalungiselelo omhla lowo mkhulu waza yena wamchazela ngokufutshane, wazikhankanya nezizwe ezimenyiweyo ezinje ngamaBhele namaZizi namaNgwe. Emva koku ukhululwe uNtlabane ukuba aye kuchazela ikhankatha eliya ngamalungiselelo lawo waza wasala yena umhlekazi nesanuse sakhe esabe sisathe zole tu lonke eli xesha entla phaya sizondelele ukugcina lowa mlilwana unesisi ekwakuphuma kuso ubuqholwana obungebankuni koko beengcanjana ezinqabileyo zokubiyela umntwan' enkosi kwimimoya eyenzakalisayo. Ukhe wagwada kwakhona umhlekazi waza wabuya wathi, "We! Dlikiza, kanene uthi unolwazi olungaphaya kwabanye abantu. Khawutsho ke xa ufuna ukwazi indoda yenene ungayazi njani, Dlikiza?"

Wathula wathi cwaka uDlikiza waba ngathi uxakekile, nomhlola wathanda ukumkhulela kuba uhlasimle futhi ngexeshana elincinane saza nesisana esiluhlaza saya sikhula, ubuqholo buthabatha unyawo. Uvakele ke emva kwethuba ephendula esithi, "Baba, mntwan' enkosi, asazi lutho thina, kodwa amanyange wona kambe athi indoda yingonyama, ibhubesi mhlekazi. Sisiseko eso. Kodwa nalo ibhubesi lifa liqwengwa limahlanza ngenxa yokuqwenga. Amanyange abuye athi indoda yingcongolo phezu koThukela, mhlekazi. Ithambile kodwa yinkosi kuba yoyisa imisinga nezikhukula zoThukela, mhlekazi."

"Ingonyama nengcongolo, yindoda leyo, Dlikiza?"

"Yebo, Baba, asazi lutho thina kodwa atsho wona amanyange."

Umhlekazi uhleke wagigitheka emana ukuwaphinda-phinda la mazwi athi yingonyama nengcongolo indoda, ngokungathi ujonge ukuba angamphuluki. Emva koku uDlikiza wawuyeka umlilo waza wahlahlela ubunqawana obuthile obabudalwe phantsi emgangathweni kufuphi nendawo awayehleli kuyo umhlekazi. Ungxawu wobunqawana obu wayethe qelele yena kwaza kwakho imibhobho ethambekileyo omnye usuka kungxawu, omnye usuka kwisitsalo apho ubizelwa khona umsi, loo mibhobho yaya kudibana butsolo ngaphantsi komgangatho.

Uhlahlele waza wabeka ilahle waza wathatha ingqayi yamanzi wamumatha watsala kwicala eliphuma umsi

kwatsaleka wadlulisa kumhlekezi amanzi lawo wenjenjalo ke naye. Amanzi la asemfonyeni seledibene nomsi ebugwebura, babewakhupha ngeengcongolwana. Batshaya ke ixesha elide bencokola behleka bonwabile. Umhlekezi ukhe wasibuza isanuse eso sakhe wathi, "Dlikiza, wena ulihamba lonke eli lasentla. Khawutsho izizwe zenza ntoni?"

"Hayi, mhlekazi, zisathe cwaka kodwa zisika amakhaka ziyaxhoba zonke."

"Zixhobelani, Dlikiza, xa kuthe cwaka?"

"Kaloku, mhlekazi, azithembene. Zonke zoyika ukuhlaselwa ziquyulwe."

"Yiyiphi le nkunzi yoyikwayo, Dlikiza? Ndiyazi ukuba uhamba unyanga uvule indlebe."

"Hayi, mhlekazi, andingethi yile okanye yileya. Kodwa amare akho okuba abantwana bakaMjokwane kaNdaba, amaZulu angxamele ukugqugqisa."

"Icebo liliphi, Dlikiza, ukuze umntu anqabe kwizizwe ezikrenyanayo ngokwezinja?"

"Hayi, Baba, asazi lutho thina kodwa amanyange athi lwakuxhoba utshaba phethela kwa oko uluhlangabeze luseza. Ukuba lunamandla goba ude ube namandla."

Uhlekile umhlekezi wathi, "Indoda yingonyama indoda yingcongolo, Dlikiza, utsho wena."

"Hayi, Mhlekezi, asazi lutho thina. Kutsho amanyange, mntwan' enkosi."

Bancokole njalo ke bada baqina ubusuku ekuthe kungeni yada yaphela nembiza yabo baphuma ukuba baye kulala. Wenjenjeya umhlekezi ekhatshwe ngabalindi wada waya kungena ebhotwe apho bamshiye khona besenza izibuliso sekuthande ukuthi cwaka komkhulu. Ungene egumbini lakhe wafika undlu-nkulu emlindele. Uthe, "Hawu! Baba, usewulibele ukuba waluphele. Uthi lixesha eli lokulala kumntu wexabiso lakho?"

"Hayi, mntwanami," utshilo umhlekezi, "bendisaphethe imicimbi yabafana bakaMashiya unyana wakho. Kaloku bayaphuma esuthwini."

"Yebo, baba, kuhle oko, kodwa oNtlabane aba ngabokwenzani ukuba abajongi imicimbi enjalo?"

"Ziingalo neenyawo ezo kodwa intloko iyafuneka."

"Yiyo ke loo nto kufuneka walathe umfana oza kuthatha isihlalo, baba, ukuze afunde usekho, akuphumze nasemsebenzini wokulawula esi sizwe samaHlubi," iphethe ngelo inkosikazi ibeka phambi komhlekezi ingqayana yento eselwayo.

Emva kokuba ingcamle uthabathile wasela, emva koko wazibeka phantsi wacinga. Naxa wayenalo uvuyo ngenxa yokufikelela kwamatshawe ebudodeni kwakukho ukungonwabi ngenxa yexhala elalithe zinzi entliziweni kuba wayesazi ukuba kukho into elindelweyo sisizwe ukuba makayenze yaye yayinokwenziwa nguye kuphela, indawo yokunyula itshawe elaliya kuthabatha isihlalo sobukhosi akuba engasekho yena. Ngumsebenzi lo owawungasayi kubakho ukuba uMashiya wayengathanga asweleke kuqala.

Abafana aba babezalwa ngokulinganayo kuba amakhosikazi angonina ayeziintombi zeenkosi onke kwelo zwe lasentla eMbo. Ukulawula ngaleyo mihla kwakufuna indoda eneempawu zokulawula kuba ilizwe lalimaxongo kuziimfazwe, izizwe zihlaselana futhi. Ngobu busuku yamhlala ke le ndawo umhlekezi uDlomo ezama ukuyiguquguqula engqondweni efuna ukuba uya kukhokelwa yintoni na ekukhetheni. Wayeqonda kakuhle ukuba amandla esigqibo sakhe aya kuphumla phezu kokuba abe unyule ngokungakhethi buso bamntu.

Isizwe sasimthanda simthobele kuba wayeneempawu ezaziwayo ukuba ufuna zona ukuze umntu abe umkholisile. Okusesikweni kwakuphambili kuye. Ukuba umntu uhlonele isiko wayenganyali ukuxabiseka kuye. Wayesithi ukuhlonele isiko kusekeka phezu kokuthobela. Amazwi esanuse sakhe ayemana ukunkenteza ezindlebeni njengokuba wayecamngca ngale ndawo yokunyulwa kwenkosi. Indawo yokuba indoda yenene yingonyama nengcongolo phezu koThukela yaba ngathi iyakhanya ngoku. Kwathi ekuphindeneni kweenkuku ukulila wavakala enesingqala esifana nesomntu ophunyuzwe kumthwalo onzima waza wathi, "Ndiyifumene indlela." Emva koko wawavala amehlo, kwakamsinyane wazifumana selekwilizwe lamaphupha, ephupha ngabazukulwana bakhe abathathu awayeza kunyula phakathi kwabo inkosi yesizwe samaHlubi.



## UMHLEKAZI.

Isizwe esabizwa ngokuba ngamaHlubi kwimihla yamva, njengazizwe zonke ezintsundu ezikweli sehla sivela ngentla embindini weAfrika kumandla wamachibi amakhulu mayela nempumalanga. Sasiyinxenye yezizwe ezingabeNguni. Ngokutsho kwabafuniselayo kungenzeka ukuba zandululwa kwelo lasentla kukufikelwa sesithile esaba namandla saza sayiduba-duba intlalo, okanye zasuka zavukelana kwazodwa, umhlawumbi kwanqaba amadlelo ngokwanda koluntu, okanye zeva ukukhoba kwemimandla emgama zaya zisihla kancinane. Ngaloo ndlela kwadaleka izizwana eziliqela ngokulandela iinkokeli ezithile ezikholekileyo kwiqela ngalinye. Kwathi ngokunduluka kumaxesha ngamaxesha kwabakho ukwahlukana, saseso isizwana sahamba indlela yaso. Isimbuku esikhulu kubonakala ukuba saqabela kuLubombo entla kwaZulu saza salandela umlambo ekuthiwa nguMphongolo. Kolo hambo inxalenye yabuya yazahlula yabuya yasinga ngasentla kancinane. Elo qela kwimihla yamva labizwa ngokuba ngamaSwazi. Intsalela yaya kuthi xhaxhe emantla oMzinyathi. Eli qela ke kwimihla yamva labizwa ngokuba ngamaHlubi.

Onke la maqela phambili phaya ayesaziwa ngokuba ngamaMpembe. AmaHlubi azilanda ngokuthi inkokeli yawo yokuqala yayinguBuzi owazala uFulathelilanga owazala uDewu owazala uMhuhu kwaza kwalandela uSidwaba, uMhlanga, uMsi, uNdlovu noMalunga noDlamini noMthimkhulu wokuqala ozele uNcobo kwindlu enkulu noRadebe ekunene. UNcobo lowo wazekelwa intombi yobukhosi basemaBheleni. Uyise wenkosazana leyo wayenguhlubi igama. Kwesi sizwe eyayendele kuso le nkosazana, inkosikazi yayingathiywa gama lomzi ngaleyo mihla, koko yayisuka ibizwe ngoyise. Ngenxa yoko nale ntombi yasemaBheleni yahanjiswa ngokwesiko kwathiwa nguLamaHlubi.

Umyeni wayo akabanga nanzala kwaza ngemvume yesizwe nomyeni wayo lowo, umhlekezazi uNcobo, yangenwa ngumzalwane wakhe uRadebe ukudala inzala kwindlu enkulu. Kwaqala ngelo xesha ke ukuba esi sizwe sizuze isiduko esithi Radebe. Abantwana basekunene bazibiza

ngokuba balusapho lukaRadebe bona kwaza kungekudala basuka nabendlu enkulu bathi balusapho lukaRadebe koko bongeza nendawo yokuba bangoRadebe bakwaLamaHlubi. Indlu enkulu ke kambe ibalulekile yaye ineempembelelo ezibanzi esizweni. Yathi le nto eyaqala kancinane kwicala lendlu enkulu yokuthetha ngoRadebe bakwaLamaHlubi yasubela nasekunene. Yakhula into yokuthi singabakwaLamaHlubi sada ekugqibeleni isizwe siphela kwathiwa ngamaHlubi sazidla kunjalo nje nangesiduko sakwaRadebe. Unyana omkhulu kaNcobo lowo ngokudalelwa ngumzalwane wakhe uRadebe ube nguDlomo lo ubelawula ngeli xesha leli bali lethu. Usithabathe isihlalo sobukhosi ekufeni kukayise umhlekezi uNcobo kaMthimkhulu.

Umhlekazi uDlomo wasiphatha isizwe samaHlubi ngobulumko obukhulu kwasekuqaleni kwakhe ukulawula. Wathi naxa azilwileyo iimfazwe nabamhlaselayo waba soloko ejonge ukuyila intlalo yoxolo nemvisiswano nezizwe ezingabamelwane xa zikhetha ukuhlala ngoxolo. Ngenxa yale ndawo isizwe sakhe sathanda ukwanda ngamanani kwaza kwavela impumelelo eyazibonakalisa ngokwanda kwemfuyo nokunonelela ulimo into leyo eyaba luncedo ekondleni eso sizwe esaya sikhula ngokukhula.

Wathi ngokumana ehlaselwa engalindele waqonda ukuba makangawatyesheli amabutho okulwa njengazo zonke izizwe zelo lasentla. Ukwenziwa kwezikhali kwafundiswa esizweni kwasikwa namakhaka axhotyiswa amadodana kwahlalwa phezu kweentonga imihla le ukulindela imini engaziwayo yokungenelwa ziintshaba. Amadodana aneziphiwo zobunkokeli emfazweni azibonakalisa ngamaxesha ocmeyo kumadatyana athe abakho. Ngaloo ndlela kwada kwavela neenkokeli ezidumileyo njengoNtlabane lo owayengumphathi-mkhosi ngeli thuba.

Umhlekazi uDlomo wasiphembelela isithethe wasenza into yokuhlonelwa. Okuhle okwakuthe kwaba luncedo kwimihla engaphambili wathanda ukukubethelela kwada kwaba lisiko lesizwe. Unqulwana olwalukho lokuhlonela izinyanya zesizwe nokungxengxeza kuzo ngamadini kwakubakho intlekele walunika indawo ephambili esitsho nokutsho ukuthi umntu ongahloneli nto ehlabathini apha akanakwakheka. Wayekholwa kukuthi intlanelo ihamba nokuthobela okuzibonakalisa entlalweni ngokuthi abantwana baphulaphule onina, abafazi babeke amadoda, amadoda ahlonene iinkosi kwanjengokuba neenkosi, kwanje ngoluntu luphela, zifanelwe kukuthobela amathongo.

Ezi ndawo zaziphambili kuye kangangokuba wakha wagodusa ngaxesha lithile omnye wabafazana bezindlu ezincinane ngenxa yokutyeshela ukufundisa umntwana ukuthobela. Xa wayehambele olo sapho lwakhe wathi ngokubuza impilo ekhayeni apho umfazana lowo wabika ukuphila ngaphandle kwentwana yakhe awathi ikhathazwa liphalo. Umhlekezazi wabuza ukuba izithanda kakhulu na izapholo. Wathi umfazana akuvuma waxela ukuba kungenzeka ukuthi libangwa zizo waza wayalela ukuba inkwenkwana leyo mayikhe ipheze ukwanya izapholo.

Unina wakha walinga ukuyinqanda ukuba ingayi ngasebuhlanti xa kusengwayo koko ayizange itsho ukuvuma inkwenkwana. Kwaba ngasa imihla le yabuya ugaga olu lumhlophe zizapholo. Umhlekezazi wabuza kunina ukuba kutheni na umntwana abe akakayeki ukwanya izapholo. Umfazana unge angazithethelela ngokuthi lo mntwana akavumi ukuphulaphula. Kwaba kwanele oko kumhlekezazi. Wathi ukuba akakwazi ukufundisa umntwana ukuthobela ngubani na oya kumfundisela. Wathi loo mfazana makhe agoduke aye kufundiswa kokwabo indlela yokufundisa umntwana ukuthobela. Watsho kwaphela, kodwa ke emva konyaka wabuya waphuthunywa umfazana lowo kuba enyanisweni wayethandwa kunene ngumhlekezazi nasizizwe.

Ngelinye ixesha isizwe esi sakha sahlaselwa ngamaQwabe athimba iinkomo atshisa nezindlu kwingqili ethile yesizwe samaHlubi. Olu hlaselo lwaluyilwe yindunana ethile yesizwe eso samaQwabe ngaphandle kolwazi lwenkosi yayo. Umhlekezazi uDlomo wathumela ibutho elikhaliphileyo ukuba liye kohlwaya amatutu lawo. Wabeka umthetho wokuba induna leyo ize ingenzakaliswa ekohlwayweni kwabantu abo. Laliwa ke elo duli akwabakho nkcitho yagazi ibhekelephi. Iinkomo ezazithinjwe zafunyanwa kwathinjwa nezinye kwisizwe eso koko umphathi webutho elo wathi apho ayifake ebandezini khona induna leyo akadenda wasuka wawulibala ngabom umyalelo wenkosi yakhe yaza yagwazwa itaruzisa.

Lagoduka ibutho elo likrolotha kuba linentimbo enkulu liphethe kanjalo nodaba lokufa kwenduna eyabe iyile uhlaselo licinga ngokwalo ukuba udaba olo luya kuvakala kamnandi kwinkosi yalo umhlekezazi uDlomo. Koko yena wathi akuyiva le nto wesuka wee khunubembe wabuhlungu wakhathazeka waqumba. Ukuba wayengumntu odlalela egazini ngewayebulewe loo mphathi webutho koko wadliwa amashumi omabini eenkabi zeenkomo wathotywa nakwiba-

nga awayekulo lokuphatha ibutho. Yinto leyo eyaba ngummangaliso esizweni eso nakwezinye izizwe ezayivayo, ukuthi ngokubulala utshaba umntu ohlwaywe endaweni yokunconywa.

Umhlekezazi yena nangaphezu kwayo yonke enye into wayejonge indawo yokwaphulwa komyalelo wakhe. Wayesithi ukungathobeli kungazala ukwaphulwa komyalelo okungenza ukuba kuze intlekele esizweni ngokwaso naxa namhlanje kungathi kuze nenzuzo. Ukucinga kwakhe kwakulandela umkhondo onjalo naxa mhlawumbi ukuba wayekuchaza ngokwakhe wayengekubeki kanye ngolu hlobo. Kodwa ke naxa umhlekezazi lo wayenabo ubungqongqo obunje ngobu sebuchaziwe, lalikho kuye kanobom icala lenceba novelwano nothando. Isizwe sakhe wayesiphethe njengomnini-khaya onobubele kusapho lwakhe. Wayengumfo obuso bukhululekileyo oncumeza ahleke lula xa kukho imfuneko. Naxa wayengelilo qharaqhara kwathini lakuncokola ubengesithuli. Izwi lakhe belisaziwa ngabaphezulu nabaphantsi, ngabakhulu nabancinane phakathi komzi lowo wakomkhulu. Kodwa ke naxa kunjalo isithunzi abenaso sasisenza ukuba abaninzi bacinge kabini nakathathu ngaphambi kokuba benze isigqibo sokuya kuvela phambi kwakhe ngemicimbi abanayo. Okukhona umntu anyukayo ekuwongweni bekuba kukhona aya emhlonela nangaphezulu nokumoyika kukhule ngakumbi, luye lusendela ukuba nzulu nothando.

Ngeli xesha wayesel' eyindoda enkulu kakhulu. Iminyaka emashumi mane wayesel' eyihlanganisile elawula ukususela ekusitheleni kukayise uNcobo. Njengoko sesitshilo unyana wakhe uMashiyi wafa imicimbi yonke seyisonganyelwa nguye naxa zona izigqibo zaziphuma ngegama lomhlekezazi, nemithetho ngokunjalo. Netshave elo laliza kunyulwa laliza kwenza indawo ekwanjalo ukususa umthwalo wokulawula emagxeni endoda enkulu. Into eyabangela ukuba umhlekezazi uDlomo le ndawo ayicinge nzulu athande ukuba ekunyuleni kwakhe akhethe ngokuchanekileyo yayikukwazi ukuba lowo ukhethiweyo woba selenje ngenkosi. Isiseko awayesibekile ekwakheni isizwe wayelangazelela ukuba kuzingiswe ukwakhelwa phezu kwaso ngomgaqo nangobulumko.

Kuye ukuzalwa tanci okanye ukuzalwa kakhulu kwakungathethi nto kangako. Kwakunjalo nasesizweni siphela. Sasisitsho ukuthi asinakho ukubeka umntu ongqondo iphambeneyo nanini na, ngenxa yokuba engu-

mntwana wegazi okanye ngenxa yokuzalwa tanci. Ukuba leyo indawo ayichasekile eluntwini, neyokushiywa kozalwa kakhulu xa angafikeleliyo kwiimpawu zomntu ofanele ukuphatha isizwe imelwe kukungachaseki. Phambili phaya uphawu oluphambili kumlawuli yayibubukhalipha ukukrota ezimfazweni. Inkokeli yayizibalula ngezo ndawo. Igwala lalingazelwe nto. Lalingafumane lilandelwe, singasathethi ngokuhlonelwa. Umhlekezzi uDlomo kwakucacile ngezenzo ukuba kolu phawu luphambili waye ongeze nolunye, olu lokuthobela ukususela emntwaneni ukusa komdala kude kube ngakumbi kwabaphathiswe ubugosa obuthile emicimbini yesizwe. Wayenjalo ke lo mfo sibalisa ngaye, inkosi yamaHlubi umhlekezzi uDlomo kaNcobo kaMthimkhulu.

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### 3

## UBUNTWANA BAMATSHAWE.

Enye yamakhosikazi omhlekezzi uDlomo yaye iyintombi kaZwana yakwaMbambo isiduko. Le nkosikazi yaye inomsakwayo owayendele ebukhosini basemaNgweni. Loo nkosikazi ke yasemaNgweni yayinentombi eyakhulela apho komkhulu emaHlubini kuninakazi. Igama layo lalingu-Nobusi, uMnxanga elilimbi. Njengegama layo le ntombi kwasebuncinaneni yayithandeka iyinzwakazi ubhelukazi olumanz' andonga. UNobusi wayenganeno kuhle kubazukulwana aba bomhlekezzi baza bonke njengabantwana bomzi omnye bakhula beqhelene beseminyaka mine mihlanu kude kuse kwiminyaka elishumi elinesibini ixesha elo eyemka ngalo le nzwakazi ukubuyela kokwayo. Ngexesha lokubakho kwayo apho komkhulu le ntwanazana naxa yayibaqhelile bonke okanina abo bayo kodwa kwaba ngakumbi ukumxabisa uNtsele ngenxa yokuba ekufundeni kwayo imfundo yomsebenzi waba luncedo kuyo. Wayesithi nokuba ithunywe ubulongwe ebuhlanti xa yoyika ezo nkabi zeenkomo zimpondo zinde, ikhulu lonke buhlantini bunye, asithabathe isitya eso ayikhelele ubulongwe ihambe yonwabile. Nasemthonjeni xa iye kukha amanzi oko ibingekakwazi ukuzithwalisa ingqayi ubesithi ukuba ukho akunyamekele ukuyithwalisa ingadanga izithobe ngokuce-

nga abanye ukuba bayincele. Olo sizo ke lwatsho waqhelwa kakhulu uNtsele lowo, eseyinkwenkwana phofu naye.

Ukuze aqale ukwaziwa ukuba ukhaliphile uNtsele waziwa mhla wayesilwa idatyana elalingaye uNobusi lowo. UNGwekazi oyena mntu wayesaziwa ngobukhalipha, wayenobuntshakavu apha bokungayiqikeleli into ayithe-thayo komnye umntu. Eselula uNtsele lowo wamenza isigculelo sakhe into onwaba ngayo xa afuna ukuhlelisa abahlobo bakhe. Wabesakubalisa ngokukha kwakhe amanzi nangokutshayela, imisebenzi leyo awayesithi yeyamantombazana. Ngenxa yezi ndawo wayembiza ngokuthi ngumfazi. Inkwenkwe le, uNtsele, yayinobulali obuphuma ekuwazini amandla ayo. Ezi ntetho ayizange izinanze kubhekaphi. Yayinganeno kancinane phofu kuNGwekazi lowo ngobuntanga ukanti naxa kunjalo ayinqandwanga kukumoyika ukuba ingazikhuseli kolo gxekezo. Yayithanda uxolo izeka kade ukuqumba, neentetho ezo izithabatha njengokuqhulana nje kwamakhaya. Ngenxa yaloo nto ke uNGwekazi wayivuyelela ngakumbi wada wathanda ukugabadela ada namanye amakhwenkwe acinga ukuba le ntwana inguNtsele yenziwa kukoyika ukuba mayibe iyinyamezele le mpatho. Ayefanele ke phofu kuba ayethathela kuwo kuba ayengamoyiki kancinane umfo lowo wakomkhulu.

Kodwa ke abona mhla uNGwekazi lowo wangenela uNobusi ngokumgxekeza, ukuthi kanti le nkwenkwe ikhaliphile. Njengesiqhelo kusabuthiwe emva kwemini lusapho lwakomkhulu uNGwekazi wathi, "Apha sinamakhwenkwe angabafazi, namavila amantombazana angakwaziyo nokuzithwalisa nengqayi le yamanzi."

"Awu! mfondini asazi mantombazana anjalo thina apha emaHlubini," itshilo enye inkewana eyayithanda kunene ukuthelekisa.

"Andikhange nditsho nam ukuthi ngamantombazana asemaHlubini lawo anjalo. Kodwa wona amakhwenkwe angabafazi angxamele ukubakho."

Kuthe gquzu kwahlekwa kwajongwa kuNtsele. Naye wayesel' embatshe okomlotha lo namhlanje umfo kaMashiya. Uphendule wathi, "Amanye amavila athi akunqena umsebenzi awuphephe ngokumana ewucalula esithi kukho owamakhwenkwe kukho nowamantombazana."

UNgwekazi uthe, "Bendingakhange ndalathe wena mna naxa sewuzibonele nje ukuba nguwe ke lowo. Akukho nto

ke mfo kabawo. Amanqenera wona eentombi akho."

Umntwana uNobusi wayesel' ebomvu wonke eqhwaya ngeminwe phantsi iinyembezi ezibambe nzima ngeenkophe ngenxa yolu hlaselo. Mnye kuphela umntu owayeyibona le ntshutshiseko kwabo babelapho, nguNtsele. Ngenxa yovelwano wagadlela ngamandla angaqhelekanga kuye wathi, "Yithi tu, Ngwekazi! Ukuba ufuna ukuthetha khawuncokole ngezinto zamakhwenkwe uyeke ezamantombazana."

Lothuka ibandla lamakhwenkwe. Waqonda noNgwekazi ukuba isidima sakhe siya kuhla ukuba olu khalimelo lubukhali kangakanana uluyeke lwadlula engenzanga zwi. Ebufudumala wathi,

"Utsho kubani njalo?"

"Andazi wumbi obekhe wathetha," watsho umfo kaMashiyi eya ephola ngakumbi.

Unge angaphosa impama umf' omkhulu wahlanganisa ngengalo omnye esithi, "Ukuba ufuna ukuphakamisa amakhwapha makungabikho apha phakathi komzi. Masitshonele ese apha."

Lalicacile elo liqondakala nakwimvekwana elunyulwe izol' oku ebeleni. Umthelekisi lowa uthe, "Ithini na le nkwenkwe? Ikumemela kuzo sisiva nje, Ngwekazi!"

Waba ngathi lithole eliqheliswayo ukubhonga uNgwekazi sel' engathi utsiba izicithi ukusinga egumeni intanga yamakhwenkwe akomkhulu ukuphuthuma iinduku zakhe. Wesuka kuhle uNtsele wenjenjeya namanye amakhwenkwe ziphethwe iintonga asala wona amantombazana. Kwaba ngathi kubethwe intsimbi kumakhwenkwe awayengekho endabeni le, indlela ahlanganisana ngayo ngephanyazo kusithiwa, "Yizani kubukela uNgwekazi ebetha inkwenkwe."

"Yiphi?" Babuzile abanye.

"UNtsele," itshilo impendulo.

Ibe mnandi le ndawo kwinxalenye kuba yayisithi ifanelwe kukubethwa ngumntu wonke inkwenkwe ezenza umfazi.

Weza selequle wagqiba uNgwekazi ezithe wambu nangesithandelo sempithizelo yamakhwelo nemigqumo ngokungathi kukuza kwesiphontsholobe. Wayesiza eqinisekile ukuba uza kuyohlwaya le ntwana. Kwakucacile ukuba unomsindo ngokwenene ukuthulwa ngokuphandle kangaka kwisihlalo sakhe sozuko nokoyikwa ukuze nokwenza oku loo nto yenziwe yintwana abengayingele nakancinane

ukuba yoze imvukele. NoNtsele waqula ezolile pho-  
wavulwa umtyhi baza bahlangabezana ngoku, zanqoza.  
Kusaqala nje wenza isivuthevuthe umfo kaMashiya  
omkhulu, uNgwekazi, kwacaca kuso sonke isikhwenkwe  
esabe sibukele ukuthi ukuba umninawa wakhe akemanga  
kakuhle wagoqa uya kucholwa elutywamba. Kodwa ke  
ukulwa ngeentonga wayengakuqali namhlanje uNtsele.  
Wayekwazi kakuhle ukuhlanganisa. Zitsho kwasithuku-  
thezi kwanga kudala. Ukhe wafikwa ezimbanjeni uNtsele  
ngenxa yokuvula ithuba. Unge angaphinda kwakhona  
uNgwekazi wafika sekuvanwe kaloku. Wathi kuba  
wayegalele ngamandla watsho yashunuka kubini intonga.

UNtsele umnike ithuba lokuba achole enye badumelana  
kwakhona. Into eyayimandla kumfo omncinane kaMashiya  
kukukhawuleza kwesandla. Wathi akubona ukuba utshaba  
olu lwakhe luyagxalathelana walukhuthaza kuloo nto  
ngokuthi engapha abe engapha egcine nje ukuba yena enze  
uqilima ukuhlanganisa. Luthe lwakuthanda ukunxapha  
waqala kaloku ukulukhetha iindawo aziqondileyo. Ulekuze  
futhi ndaweni ithile luthi ngokusukela ukuyihlanganisela  
leyo athi ngokukhawuleza kwengalo athi mba kuleyo  
ivuliweyo. Uzingise kanobom ukwenjenjalo emana ukutsho  
ndawonye kwada kwacaca ngoku nakwisihlaba ukuba izinto  
zithambekile. Abakhwezeleli bathande ngoku ukulikhanka-  
nya futhi igama likaNtsele ngakumbi amakhwenkwana.  
UNgwekazi ngeli xesha wayesel' ebile eyinyhidilili kodwa  
kuba ngelo xesha athe wafikwa entanyeni apha kwaqala  
ngoku kwavela negazi phofu engenzakalanga kuyaphi.  
Kodwa ke igazi liyothusa komkhulu nakomncinane. Kwaba  
njalo nakubabukeli aba. Baqiniseka ukuba intshatsheli  
namhlanje iwile. Nayo kwakuse kubonakala ukuba  
inxaphile abe yena umfana omncinane kwakuxa akhupha  
iimfihlo zobuchule bokubethwa kwentonga kuba waba  
ngagalela ngoku watsho enyameni. Kuthe kwakuba nje  
amahlakani kaNgwekazi aphawula ukuba wanele alamlala.  
Akazange azekelele ukuvuma ukunqandwa uNgwekazi kuba  
wayesel' eqonda ukuba kukufuphi ukuba azinikele avume  
ukuba woyisiwe okanye asabe.

Waqala loo mini ke uNtsele ukwaziwa kakuhle ukuba  
ukhaliphile. Udumo lwakhe lwanwenwezela, waya  
ehlanelwa ethandwa nangakumbi kuba waba ngumkhuseli  
wabadlelwa indlala nabaqhitsuwa gqitha naxa kona ukuqhu-  
lwa okusingiswa kuye wayengakunanzi nganto kuba  
nangale mini walwa nomkhuluwa wakhe ngenxa yokukhu-



sela umntwana owayetshutshiswa ngokungenanceba. Mhla yemka ke le ntwanazana inguNobusi seyikwiminyaka elishumi elinesibini ubudala wakha wanaso isithukuthezana uNtsele. Phofu ke wabuya ekuhambeni kwexesha wamlibala kuba amaxesha abaselula aphola msinyane.

Intombi yasemaNgweni le yathi ifika kwiminyaka elishumi elinesithandathu kwelo lakowayo yabe isusela ngobunzwakazi, imbonakalo yobuso nesithomo; yanconywa futhi nangobuciko bokuvuma nangokukhuthala. Yaba njalo nangesimilo kwakhula ukubukwa kwayo ngabakhulu nalulutsha. Yayilulamile phofu iphaphile ngengqondo. Uhlangana nayo ngoku wawungebesayazi kuba ukukhula kuyamjika umntu maxa wambi. Kwaba njalo kuyo kuba kaloku yayise inesihlwitha seenwele ezilukwe kakuhle zaye nezinto eyayimana iziqabaqaba ngazo ebusweni zazitsho intlahlala yavela yonke.

Ngenye imini amakhwenkwe la akomkhulu xa ayekwi-thuba lamashumi amabini iminyaka sel' ejonge ukuya esikweni kunyaka olandelayo athunywa emaNgweni ngunina-khulu, undlu-nkulu, kumfo othile apho owayengumenzi wamaqhaga amahle kunene omthi, afanele ukugcina igwada. Aya ephethe into eninzi yamaso ukuze ananise ngawo ukufumana amaqhaga lawo. Indlela eya kumzi waloo mfo yayidlula kude kufuphi nakomkhulu emaNgweni. Imini yayintle aza anduluka kwakusasa, inguNgwekazi noManyaza noJozi noNtsele. Agaleleka emideni yasemaNgweni emini emaqanda. Kwathi ngenxa yobushushu belanga kuba laya liba shushu ngokuqina kwemini amana ukukhangela iindawo ezinemithombo, ada ke ekuhambeni kwexesha aphawula ukuba kukho mthombo uthile ngase-ndleleni kuba umthinjana othwele iingqayi wabe ubonakala ukuya nokubuya khona. Azimisela ke ukuba akhe aphambuke kancinane aye kucela amanzi aqabule unxano, kuba ayesel' ehambe isithuba esikhulu ukususela ukuphuma kwelanga ehamba enkcunkca kunjalo nje kwezinye iindawo.

Afikisana apho emthonjeni neentombi ezimbini xa zithula iingqayi entloko ukuba zize kukhelelela. Asinto yenziwayo ke kwelo lasentla ukuthi wakuzibona iintyatya-mbo ngobunzwakazi ungabonakalisi ukuba uthabathekile zizo. Ngenxa yoko njengokungathi ayecebisene, amatshawe la athi jaju phaya ukubuya umva eyenza le nto ngesonti nendili eyaziwa kuphela ngabakha bayibona isenziwa. Anga angavova olunye unyawo lwabuphambilana olunye

Iwabusalela idolo libugoba abuya ee qakatha ukusinga phambilana ebukile ekuxabisile akubonayo phambi kwawo. Abuya aroxha kancinane athetha kaloku esitsho ukuthi, "Oloyi! oloyi! Mehl' am, bantwana basekhaya!" iintonga zibanjwe ngesinye isandla esinye sibetha isifuba.

Lonke eli xesha iintombi zona zazingathi azikhange zibone nokubona ukuba kukho abantu abenza yonke le nquleqhu kuba ebusweni kwakungekho noncumezo oluncinane oluhleba ukuba ziyayiggala le nto. Kodwa wakuqwalasela kakhudlwana wawunakho ukuqonda ukuba phantsi kweentsebe zamehlo zibukele njengoko zaziqhuba umsebenzi wazo wokukhelelela. Ide yaphela ke le ntshayelelo asondela amatshawe asa izandla ukuxhawula esitsho nangomlomo ukuthi, "Sanibona."

Zaphendula neentombi ezo ngembeko zathi, "Sanibona."

Amatshawe acela amanzi awaphiwa. Zathi zingekazithwali iingqayi zakhethiswa. Yathi kuba nendlela yayise ivalwe ngabafo abane benze udonga oluluqilima kwacaca ukuba azisayi kugoduka zingayifezanga le ndawo. Zijonge zajonga iintombi laza iqashiso lenzwakazi elubhelukazi eyabe ijongwe ngabo bonke aba bafu basemaHlubini lawa kuNtsele atsho akhuza onke amanye amatshawe esithi, "Unentlahla mfondini."

Wazikhupha izivavo zakhe, isixa esinobom samaso. Kwalandela ngoku ukubuzana amagama yathi kanti le nzwakazi asimntu wumbi ngulowa Nobusi wamhla-mnene koko ngenxa yokukhula nesithomo watsho akaba nakwaziwa kwa oko, njengokuba naye ezo ngxilimbela zabafo ababephambi kwakhe wayengasazazi. Bathi bakuba bazene wabamemela ekhaya abantwana benkosi bafika nalapho babukwa kunene. Baphiwa amasi basela basikelwa nekhuthu, inyama ebandayo, batya. Bemka apho behlaziyekile ukuhamba indlela yabo esinga kumzi ababethunywe kuwo. Kodwa kumatshawe amabini, uNgwekazi noNtsele, iintliziyo zasala ngasemva zithinjwe litshawekazi lasemaNgweni uNobusi.

Ukususela loo mini ke uNgwekazi waba soloko emxhalele uNtsele. Oko kumxhalela ke kwamenza ukuba abe soloko efuna amathuba okuzivakalisa ukuba uyinkulu yena waye uzalwa kakhulu, aze uNtsele athande ukumenza umntu ofanelwe kukudelwa umntu othambileyo, ngabula yena, kuba ekuvuma ukwenza nemisebenzi yasendlwini. Ngenxa yoko kungamazeli nto uNtsele, uNgwekazi wafunga ukuba mhla baba ngamadoda laa nzwakazi yasemaNgweni

uNobusi nokuba yayinyanisile na ukukhetha uNtsele ngalowa mhla wasemthonjeni isiphetho iya kuphelela kuye kuba nguye oya kuphatha isizwe samaHlubi kwaye akukho ntombi inje ngaleya inokuyekwa yendele emfazini. Asinakutsho ukuthi wayeyithanda kangako. Into yona eyayiacile ukuba iya mtyhala yayikukuzitsho nokungazi ukuba angade agqweswe mntu ehleli nje. Into eyayinkulu kuye yayikukuthanda ukuphumla phezu kwewonga azelwe nalo nangaphezu kokuba azame ukuvelela ngento ayiyo yena ngokwakhe.

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4

### INZWAKAZI.

Umhla owandulela imini enkulu yokuphuma kwama-khwenkwe esuthwini waba ngathi seyinguloo mhla kanye ngenxa yehlombe elabakho komkhulu apho. Kaloku kwabe kuhluzwa ngabafazi kutshayelwe mabala ngokungathi kulungiselelwa umsitho. Wayetsho umfazi abe mnye ahlahlambe esenza imiyeyezelo athi esephakathi kwibinza lokuqala bayamkele abanye batsho kunge kuhlokoma amawa aliwaka kuwo wonke umzi lowo. Amadoda amakhulu ezikhundleni zawo phaya ngasebuhlanti ayengcanyuliswa iingqayi zeento ezibandayo. Ayehleli amaqelana ngamaqelana kuncokolwa. Abafana bona babelungiselela ukuwisa impahla. Okunene lithe xa lithambekayo kwavakala ukubhonga kweenkabi zeenkomo kwiintlanti ngeentlanti kuxhelwa. Ababengawisi nkomo bawisa impahla emfutshane. Ndithetha mna yaba yenye leyo kuphithizela makhwenkwe, zinja, kuzizisi ngasezintlanti phaya bambi befukutha bambi besosa. Iintombi zona zazithande ukusebenza zimana ukububula ingonyana ephantsi kwaza kwafumana kwaba lulwandile ngalo mhla lada laya kutshona, kwahlwa, kwalalwa.

Kusile lwafika lona olungaliyo kwathi kuseluzizi xa kumpondo-zankomo wabe umzi sewushukuma wonke. Ngenxa yokuba kwakusehlotyeni lathi lingekaphumi ilanga kwaba sekusemini enkulu. Abantu babese beyimiqokoza kwiindlela eziya komkhulu. Amadoda ayephethe izikhali namakhaka amancinane phofu. Abafazi babethwele

imigido yabo. Komkhulu apha amadoda ayesel' ethontele-  
 ne ngasebuhlanti phaya. Amehlo ayejonge ngaphesheya  
 komfula kwithambekana lentatyana apho amaphempe  
 ayekhona, kuba kaloku ukusungulwa kwethoko kwabe  
 kukufuphi. Ukuza komhlekazi kwandulelwe ngumphathi  
 wogaga lwenkosi, wahla waqonda nomzi ukuba kungenwa  
 emcimbini ngoku. Uye waya kuluthi daca ngasebuhlanti  
 apho wabe elandela umhlekazi kancinane ezithendeni zakhe  
 kuhamba umphathi-ntonga zenkosi kunye nesiphakathi,  
 sikhokelwa ngumphakathi omkhulu uNtlabane. Ukufika  
 komhlekazi enkundleni litsho lonke ibandla lathi, "A!  
 Dlomo, Ncobo, Mthimkhulu, Dlamini, Malunga!" Kwatsho  
 kwangathi kuyaduduma kuba isizwe saye sesikho kanobom  
 ngoku. Uye waya kuthi vu umhlekazi endaweni yakhe saza  
 nesiphakathi see thinte kuhle macala.

Akubanga kudala wathi umntu, "Kuyatsha! Nantso  
 ke into yenu makwedini!!"

Okunene ngaphesheya phaya libonakele ilangatye  
 nesisinyuka kumaphempe onke ngaxeshanye. Kaloku  
 kwakuqokelelwe yonke into yelo xesha loqeqesho lokunge-  
 niswa ebudodeni kude kuse kubunkukumana obungaba  
 babukho kwacokiswa kwanje, umkhwetha ngamnye wema  
 ngebhulukhwe emhlophe yefutha kuphela. Olu yayiluphawu  
 lokushiya ngasemva ubomi obudala butshiselwa kuloo  
 maphempe. Kwathi kusabukelwe leyo yaloo mlilo mhle  
 ulenyayo wathi umntu, "Asuka! nango ke!" Kwathi kanti  
 seluqalile ugqatso lokusinga emlanjeni. Hayi ke ukuqala  
 kwalo ugqatso olo aqala aba yimbumba, kwathi kuba  
 isithuba eso saye sisisiqingatha semayile aya ehluzana  
 kwada kwakho sixukwana singangamashumi amabini  
 phambilana. Naso sabuya sazihlaza aya eba mahlanu  
 phambili ada aba mathathu, mabini, wada wakho ophuma  
 yedwa ada ke onke aya kusithela ezibukweni apho aye eya  
 kuhlamba khona ifutha lobukhwetha. Laphela ke iqondo  
 lokuqala. Akha atshaya ngoku amadoda ancokola ezibuza  
 ukuba ingaba yiyiphi na eshiye amanye.

Wada wafika emva kwexeshana umthunywa, umfo  
 wakwaMazibuko, owayeze kwenza ingxelo yogqatso olo.  
 Waxela udaba lokuba kufike kuqala ezibukweni uZingelwa  
 unyana womphakathi ogama linguDzana waza umfana lowo  
 walandelwa litshawe uNgwekazi elalandelwa lona ngu-  
 Ntsele. Ibe yenye ke naleyo ukuhlafunwa kwayo kusithiwa  
 ngabanye yenze kakuhle le nkwenkwe ukugabulela  
 abantwana begazi izigcawu bangasolwa ngabantu bona-

mbo. Yaba ke ngolo hlobo izizuzele uzuko oluphindiweyo zaza neenkosana ezo azalahlekwa nto ngokuthimba kwayo indawo ephambili.

Kuhlaleke nje ithutyana labonakala ibandla selimi ngeenyawo kanti kukuza kwaloo makhulu mabini olibo lododana. Eza ngoku enkunkca kuhle ekhokelwe ngabantwana begazi. Onda ngobuhlanti afika atsho phakathi afika acambalala emka nesibiyelo sobuhlanti asijikeleza iintloko zisinge esazulwini sobuhlanti obo. Kweli itheko kukhokele isanuse sathi mazisondezwe iinkatyana ezimbini ezabe zikho apho ngasenkundleni kwasekusungulweni komcimbi lo. Zimiswe ngasesangweni zombini iinkatyana ezo yaza enye kwa oko yakhangele phakathi apho ebuhlanti yatsho ngento elusizi ukukhonya yatsho yaphindelela yabuya yaphindelela. Isanuse sithe mayingeniswe. Okunene amadoda ayibambile yahlatywa ngokwesiko. Ithe yakutsho ukubhonga, yakhangele empumalanga int' enkulu uDlikiza isanuse wanqala kwizinyanya. Ithe igqiba ukwenjenjalo yaba seyikhongozela igazi yaqhawuka loo nkabi intle kunene. Uye negazi elo watshiza kancinane emaxhantini phaya wabuya waphithikeza okuseleyo engqayini leyo eyabe inegazi kunye neengcanjana zakhe avuka onke amakhwenkwe lawo wawahlupheza ngokuwaseza intwana kuloo mbiza yakhe wada wawagqiba onke loo mashumi-shumi. Apho agqibe khona abuye asinga emlanjeni ekhokelwe ngamagosa elo theko iinto zakwaMazibuko zodwa. Asele amadoda eyihlinza inkomo leyo ibandla layidla ngokwedini. Emlanjeni phaya bonke ababevela esuthwini bazihlambe bazicokisa kaloku ukususela entloko ukusa eluzwaneni baza emva koko bazithambisa ngamafutha omhlelo wenkatyana leyo. Emva koku igqira elo uDlikiza libabiyele ngamakhubalo anqabileyo labenza neentlangana kwiindawo ezithile. Liqale ukukwenza oku kumatshawe laza langena kwabezindlwana laya konyana bamaphakathi njalo ke ukuhla lada lawagqiba onke loo makhulu mabini. Athe egqiba apho yaba impahla entsha yokunxiba yobudoda seyiwalindele ukulungisela ukuba aye kungeni enkundleni apho kwakuya kuba sekukho nosapho, kuba lonke eli xesha yabe ingamadoda odwa abe ekho kuyo yonke le ndima seyixeliwe yetheko eli.

Agxabha-gxabhisile ngoku ukunxiba amakhwenkwe, kuba ilanga lalise libonakala ukuba alikude ukuphuma kwaye kwakufuneka lithi livela abe selesenkundleni.

Okunene ke athe akugqiba enjenjeya ukusinga komkhulu ethe wambu iingubo ezinde ebetha kancinane esenza ulwandile oluzukileyo lwengoma ephantsi ezolileyo. Wazamazama kaloku umzi kwanga kuxa kuphuma umtshakazi. Yabe ilulibo kaloku olo lweminyaka emihlanu. Singe siyavulwa isigqeba walikhokela iqela lakhe uDlanga kancinane lada laya kungena enkundleni phambi komhlekezazi apho umfana ngamnye anikwe khona umkhonto nekhaka asuke aye kuhlala endaweni yakhe benze izintlu ngezintlu bejonge empumalanga umkhonto bewubambe ngesokunene isandla, amehlo ejonge ekuveleni kwalo ilanga. Lalise litshisela ngoku isibhakabhaka phezu kwentaba sesibomvu kanobom. Kuthe ukucela komtha wokuqala atsho ngazwinye loo makhulu mabini esithi "Saligwaz' ilanga!" aye ngesokunene ebugwaza waye umfazi enze into enye ukuyeyezela yaba iphethiwe ke leyo indawo.

Ngeli xesha lale nquleqhu kube kungathanga cwaka komkhulu apha kuba kaloku kube kumana ukufika amaqela ngamaqela. Yabe iyinto entle ukugaleleka kwamabutho okulwa ephethwe ngabaphathi bawo behamba phambili kusenziwa izimbo zokuhlasela kuphethwe amakhaka ngesokhohlo nezikhali ngesokunene, kuguywa. Ngamanye amaxesha ekuzeni kwalo ibutho belikhe libe buchwechwa linge licothela into kuze kuthi kulapho lithi jaju kunye lize lime lenze isangqa ahlokome atsho ngomtyangampo umphathi lize limthathe ibutho lakhe ukumphendula lithi liphetha libe selisitsho lonke ngohlwahlwane lwesandi esihlobisa igazi. Ube usakuthi usaphulaphule njalo zibe izintlu sezimi ngamaqela asibhozo uluhlu, ibutho selibetha kancinane lihlabela ingoma ephantsi umhobe wemfazwe lide liye kuthi thinte endaweni eliyimiselweyo. Enze indawo enjalo ke amaqela ukufika kwawo ngakumbi emva kokuphuma kwelanga. Kude kwafika nawezizwe ikakhulu ilulutsha abafana, neentombi. Kuthiwe nango amaBhele. Wazamazama umzi ukungena kwawo ngengoma. Kuthiwe nango amaZizi nawo angena egida. Kube kwangokunjalo nakumaNgwe. Onke ke la maqela nawo anikwe iindawo zawo zembeko.

Emva kwetheko lokugwaza ilanga ke kungenwe kwiziyalo. Kuphakame kuqala umphathi-mkhosi wesizwe samaHlubi umphakathi omkhulu uNtlabane waza wathetha ememeza intetho yomhlekezazi yokwamkela abafana egameni lesizwe. Wabayala ngobudoda eyaleza izinto eziyimfanelo yomntu oyindoda, izinto ezinje ngokukhusela isizwe

namakhaya. Waphetha ngokubanika igama lokuba baya kwaziwa ngokuba balibutho elingamaHlosi. Laduma ibandla lenza isibuliso somhleleki. Emva komhleleki kuthethe amaphakathi amabini-mathathu nawo atsho ngezinyalo ezomelezayo.

Yakuba iphethiwe le indawo kulandele ukuthetha kwabafana abangabantwana begazi bebonga. Kuqale uNgwekazi wema phambi komhleleki ethe qhiwu ikhaka ngesasekhohlo neentonga zakhe ngesokunene. Uthe umfana kuba wayenezwi elikhulu, elimnandi kunjalo nje, watsho kwaphulaphuleka ebonga. Utsho watsho, watsho, wada waya kuphetha amadoda emana ukuncwina. Apho ayeke khona lahlahlamba ibandla lincoma. Emva kwakhe kulandele uManyaza naye watsho, watsho wada wee tyaa. NoJozi wenze indawo ekwanjalo ukunandipheka. Emva kwaba bathathu kulandele amatshawe ezindlu ezincinane kwada kwaya kufikwa kuNtsele. Uphakame kancinane lo mfana ngokuzolileyo waya kuma naye phambi komhleleki ephethe ikhaka lakhe neentonga zakhe. Wayesukile umfana egadeni ubuso bucombulukile eyimpuluswa yenzwana ezwi limnandi. Ubonge ngeNtaba yeBuzi wangena kuLundi loThukela waza wahambisa njalo ebonga ngomlambo lowo wamabali, uThukela, walandelisa ngokuthi gqaba-gqaba ngezizwana ezazimelene namaHlubi kwelo lasentla waza ke ngoku wangena kweso sakowabo isizwe. Wathi yena ulisebe nje laloo mthi mkhulu, ukuphila ukuzuza kwisibili salo mthi ongcambu zigxilileyo zaya kutsho apho kungaboni so lamntu khona. Wathi ke kulapho kuloo manyange angabonwayo apho ukuphila kuvela khona. Wathi ijelo lawo ngabakhoyo. Wathi ezi nkosi ziphakathi kwesizwe zimele amanyange lawo kungoko zifanelweyo kukuthotyela. Waphetha ngokuthetha uyise-mkhulu lowo esithi,

“Bayethe Somabandla kukhahle’ amaHlosi.  
Sifunzele ngomxhesho wobukroti siphile,  
Jelo lamanyange ngqayi yokusesikweni,  
Mbumbi wezizwekazi themba leziBhushwana;  
Mth’ omde wabo oNcobo lukhozi oluntsiba,  
Lugogo lomthakathi kade bedendebula,  
Nkunzi ebala lihle lithe tyaba emhlana.  
Bayethe Somabandla kukhahle’ amaHlosi.”

Waya kuhlala phantsi umfana selimi ngeenyawo lonke ibandla amadoda amakhulu selemana ukunqwala njengokuba wayemana ukuwisa ngezikhali ekupheleni kwamabinza entetho. Wathi ke ekuyekeni kwakhe oku banga abantu

bangenwe lugezo. Bahlahlamba batsho ngohlwahlwane olude lwesaqhwabe ngenxa yokunandipheka kocengcelezo lwakhe ezintliziyweni zabantu. Unina inkosikazi uMaMbambo waba ngathi uzweni limbi ngenxa yovuyo. Wanga angasuka aye ebhabha ngaphezu kwezo ngcamba ngeengcamba zolibo lododana afike amwole amange unyana wakhe. Ukuba wayengemfazi ukwaziyo ukuzibamba azindile ngeyayenzekile loo nto kuba nabanye abafazi baziva selengathi ngowabo lo nyana kuba wasuka wavuselela ithemba ngababo abantwana nabo babesezizibothwana.

Phaya kwiqela lasemaNgweni kwakukho ubhelukazi olwathi njengokuba wayethetha umfana, luphulaphule, lwasuka lwamana luguququka imbonakalo yobuso luba bungqombela lubuye lube mhlophe yaza intliziyo yaya ibetha ngakumbi. Intombi yomntu ayibanga nakunyamezela ikhuphe engxoweni yayo iintsinjana ezihlohlwe kakuhle, amaso ke lawo, yaza yaqala ukusisonga eso sixana seentsinjana ibekelela ngokwazi kwayo yalubopha olo songo ngomtyana. Yasebeza kwenye intombi eyabe ikufuphi kuyo igaxele isisicocombela yaza yona yasebeza idlulisela ebafaneni udaba olo kwaza emva kosebezo olo kweza umfana onesithozela nentlahla kubhelukazi olo. Aluthethanga mazwi maninzi lwasuka nje lwathi aze amnike olo songo akuhlala phantsi uNtsele aze alinde abuye nalo.

Okunene wathi ehlala phantsi kuluhlu lwesibini uNtsele waba lo mfana sel' elapho ekupheleni koluhlu olo. Ngelo xesha lohlwahlwane olwalandela ukusonga kwesithethi ukubonga kwaso, wasebeza enikela usongo olo esithi maludluliselwe kuNtsele lwahamba ke ludlula kwizandla ngezandla lwada lwaya kufika kuNtsele owathi akulukhangela wayiva kwa oko into ethethwayo eyabe isithi, "Sivile sibongile." Naye usonge kamsinyane ephendula wadlulisa lwada usongo lweentsimbi lwabuya lwaya kufika kumthunywa lowa owalusa yena kwinzwakazi leya, uNobusi, kuba yabe inguye olo bhelukazi. Walufunda ke naye waqonda ukuba kuthiwa "Sibongile." Yinto ke leyo eyamenza wakwimo yovuyo olwaziwa kuphela ngoqondileyo ukuba uthando lwakhe luphawulwe lwahlonelwa. NoNtsele kwelakhe icala intliziyo yasuka yazala luthakazelo ngenxa yembeko ayenzelweyo litshawekazi lasemaNgweni. Enyanisweni kwasekusukeni kwakhe wayelibonile aza amehlo akhe amana ukumka ebuyelela kulo wada ekugqibeleni wanga ubona lona lodwa kuloo ndimbane. Langa liyamkxhapha ekuthetheni kwakhe limthwele ngamaphiko



othando njengoko ukhozi luthwala amantshontsho alo. Waziva sel' engathi unamazwi amatsha neengcinga angazanga nokuba uzithathephi na.

Emva koku aqhuba namanye amatshawe ezindlu ezincinane yada yaphela leyo indima. Kwangenwa ngoku kweyokusokwa kwamakhwenkwe, ukuphiwa izipho, baqala abazali nezalamane ukuvuleleka. Elowo wafuna umntu wakhe amphathele isipho esithile. Yaqhubeka ke naleyo indima yada yaya ekupheleni. Kungenwe ngoku kwindima yezidlo. Ibe nde ke nayo. Yaqala kanye emva kwemini emaqanda iinjoli zajola zijolile ukwaba inyama neziselo kwanezinye izipheko zomgidi omkhulu. Bahlutha abantu kwada kwahlutha namakhwenkwe nezinja.

Emva kwezidlo ibe ngumsino. Asina ke amabutho kuba imini le yayilungiselelwe ngumlisela nomthinjana welo laseNtla. Kwakukho umhlaba othe tyaba kude kufuphi apho komkhulu. Loo ndimbane idilingeke yaya apho ke kwaza kwenziwa isangqakazi esikhulu ukuze iqela ngalinye lingene lenze elinokukwenza libuye liphume kungene elinye kubukelwe sisizwe. Kuqale iqela lasekhaya umlisela nomthinjana kuphethwe amakhaka amancinane okusina namagqudwana ngesokunene ludodana, iintombi zona ziphetho iminqayana emnyamana. Litsho ngento entle enendili iqela elo kwamnandi. Enjenjalo ke namanye eziphaluka zasemaNgweni leza lisuka ngakwisangwana eliya lalivuliwe ukuba kungenwe ngalo. Lalikhokelwe nguNobusi lowo ebambe ihlelo, intle iintombi yasebukhosini ivathe yaphelelisa ngeentsimbi esikhakheni sayo ndingasathethi entanyeni kukho ezi zona zijikeleze intloko phezu kwezo nwele zikhazimlayo zimnyama ezabe zichazwe zenziwa bunkontsho ngokungathi sisitshaba. Phezu kwamagxa itshawekazi eli lalambethe isibhacana sezingwe ukubonakalisa ubukhosazana. Yathi yaye iyinzwakazi kakade intombi yasemzini, ithuba eli letheko langa liyenze yatya-tyamba nangakumbi kanye ngokwentyatyambo ethi ube uyibuka kusasa kuba ibe iqumbi ufike emva kwemini seyivulekile ibuvelise bonke ubuhle bayo. Kwaba njalo kuNobusi emva kwaloo mini.

Lingene eli qela lazilungisa lema ngezintlu umgca ngamnye unesibhozo abafana bedale uqilima lodonga emva phaya. Lithe lakulunga yatsho intombi yakomkhulu ngomtyangampo opholileyo otsolileyo kanjalo isithi,

“Wee ma! uLundi lunombizane,  
Wee ma! uLundi lundithimbile.”

Ithe yakutsho zayiganga ezinye iintombi ziphinda kwala mazwi, babe bona abafana betsho ngento ephantsi yebhasi bemana ukuthi "Wee ma! uLundi, wee ma! uLundi," bebetha amakhaka ngamagqudu ukugcina ixesha. Iye yayondelelana ingoma iinyawo zasebenza kancinane ekuqaleni zimana ukubuyiswa kunye. Baqalile nokushukuma ukusinga phambili kunye babuye bahlehle umva kunye, kukho nokuba bakhe bakekelele ngasekunene nangasekhohlo. Ewe kwabe kukho nokugoba isinqe bange baza kukhasa. Lonke eli xesha inzwakazi leya iwugcine esibhakabhakeni umtyangampo lowa imana ukuwuphethuphethula ude uye kujika kumazwi athi,

"Wee ma! eLundini loThukela  
Wee ma! eLundini loThukela."

Ngezango ezinjalo ke lide eli qela nalo laya kutsho phakathi esazulwini sesangqa laza laqala ke ngoku ukutsho kunye ukuthi ngxi! ngxi! libuye lithi ngxingxi, ngxi-ngxi-ngxi ukubetha ngeenyawo phantsi lijonge calanye libuye lijike lijonge kwelinye icala kwakhona. Yasina intombi yenkosi loo mini, yabhonga inzwakazi loo mini yanga ithulula ubusi bentliziyo yayo, yanga inomyalezo owodwa wokuthwalwa ngamaphiko empepho ukuya kumntu omnye eyabe icinga ngaye kuphela kuyo yonke loo ndimbane, uNtsele. Ukanti phakathi kwababukeleyo zazininzi iintliziyo zabafana ezazibetha ngokungathi kukunqola kwesinqolamthi sixhola umthi. Phakathi kwezinjalo kwakukho eyetshawe uNgwekazi owatsho wafunga ngokutsha ukuba leyo intombi iya kuphelela kokwabo. Wamxhalela ngakumbi umzalwane wakhe uNtsele ngenxa kaNobusi. Yaba njalo ke imini enkulu eyabe ilindelwe ixesha elide ukuba mnandi kwayo. Banga abantu bangalibamba ilanga lingatshoni. Kodwa layihamba lona indlela yalo nje ngesiqhelo. Oluka amathunzi kwachithakalwa sisizwe. Abafana abatsha, amakrwala, aya ngamakhaya nalapho kweenziwa ezinye izibusana ngokwezithili kuba eli theko labe lilelakomkhulu. Bemka abantu abaninzi lisemlonyeni igama letshawe uNtsele kwaba kwangokunjalo ukuba semlonyeni kweqela lasemaNgweni ngakumbi igama lemumikazi itshawekazi uNobusi.

## IMPENDULO.

Isizwe samaHlubi njengazo zonke izizwe zasentla ngelo xesha sasiphila yimfuyo yeenkomo neembuzi, iibhokhwe, kwanokulima. Umsebenzi omkhulu wabafazi yayikukulima oko nokuvuna indyebo leyo kwakuvuthwa ukudla. Kwakhona yayikukukhangela izindlu ukuba zihlale zikwimeko yokuhlaleka. Xa kusaphunyulwe kule misebenzi mikhulu, ngaphaya kokupheka kwemihla, amakhosikazi ayezilibazisa ngomsebenzi wezandla, umsebenzi wengca, nodongwe, namaso. Kwakunjalo ke nalapha komkhulu.

Umsebenzi obalulekileyo wamadoda yayikukukhangela impahla ehambayo nokulwa amadabi neemfazwe. Kambe ebekhe ancedise nasekulimeni apho nasekwakhiweni kwezindlu ngokufuna izinti amise uphahla luze usapho lusale lufulela. Ayencedisa nangokubuyisa indyebo emasimini ngamaqegu. Ngamaxesha athile ebesakuphuma ingqina kuyiwe kuzingelwa kude maxa wambi kubekho nephulo. Phakathi komzi nawo ayezilibazisa ngomsebenzi wezandla womthi, nophondo nesinyithi nobhedu nokusuka iimfele. Kowomthi kwakuqoqwa iintonga kwenziwe namathunga namaqhagana egwada. Ngophondo bekusakwenziwa iintshengula nezigidlo nemixhaga. Ngesinyithi kwakusenziwa izikhali nezinto zokusebenza kwanezihombo.

Ubuchule bokusebenza intsimbi beza nabantu ababephuma kwelabaPhuthukezi entla, abantu ababenanisa ngentsimbi leyo nobhedu baza bathabatha inkxamleko nenyameko yokuzifundisa izizwe ababefuna ukwananiselana nazo, izinto ezazingathi zenziwe ngaloo nto babeyithengisa. Nenkosi le umhlekezi uDlomo wangena kweso sikolo wafunda ukukhanda ubhedu kuba lona wayelwenzele umthetho wokuba losetyenzwa nguye kuphela ngexa yokuba wayejonge ukwenza ngalo izihombo zokuwonga amakroti namaqhawe esizweni eso. Ngeso sizathu ke naye wawungamfumana xa kubuthiweyo ephethe msetyenzana uthile wesandla kodwa wona obalulekileyo ojonge othile wabesakuwenza kweliya gumbi lakhe lalingafumane lingenwe mntu, ahlale apho yedwa okanye nesanuse sakhe okanye nelinye lamaphakathi aphambili.

Emva kweli theko likhulu ke ibandla laba soloko libuthile kuphethwe lo msebenzi wezandla xa kungekho mcimbi utyhulu enkundleni. Ngeli thuba ke indlela eya emaNgweni yayise ibhuqekile ngamanqina amaqegu amatshawe amabini uNgwekazi noNtsele. Kwaqala uNtsele wathatha isihlanu sonke sabafana becala lakhe batsho phezulu emaqegwini bagaxela bahomba bazizicibala bandwendwela abafana ababaziyo kwelo bhotwe lasemaNgweni. Kodwa utyelelo olo lwasuka ikakhulu lwaphelela ekubeni lube ngathi kwakutyelwe kwitshawekazi uNobusi nomnye umthinjana obusakukhunga uNobusi lowo. Yaba yimbutho emnandi kunene ke leyo yokuqala kulo mlisela wasemaHlubini naloo mthinjana wasemaNgweni. Kaloku ingxikela yethoko lokuphuma kwamatshawe esuthwini yayisentsha ezingqondweni. UNtsele wayephatha kuqhulwa ziintombi ezo kuthiwe imbongi yakomkhulu emaHlubini seyiza kuba nguye. Zazinengqondo egcinayo iintombi ezo. Kwabakho nokuthula isithebe kwezazixhonyiwe apho entangeni, zingumsebenzi wezandla ogqityiweyo ongekase-tyenziswa phofu, saza saphathwa ngesokhohlo njengekha-ka, kwesokunene yaliphini kwacengcelelwa ke wena ngezwi elenziwe bungqokola kulinganiswa uNtsele sezimana ukutabalaza ziwisa ngaleya ndlela yakhe ekupheleni kwamabinza entetho. Kusenziwa loo nto nje yileyo ilinganisayo ezinye sezimana ukuncwina zixelisa amadoda amakhulu kubuye kuhlekwe ke kuthi yaa konwatywe abafana ke sebeqondele phantsi oku baqhulwayo, bebuncuma phofu. Nabo bathi apho ziyekelele khona baqala ukuziqhula. Bema ngeenyawo wakhantayaza phambili omnye ngezwi lesintombazana esithi,

“Wee ma! uLundi lunombizane.”

Babebetha kuhle ke nokunyathela amehlo ejonge ezinkwenkwezini kuze kuhlekwe ke kube yiloo nto konwatywe. Hayi ke bethu noNtsele waqonda ukuba ngathi ubuhlobo bakhe noNobusi bamhla-mnene ukususela ebuntwaneni abukaqhawulwa nto. Waba nalo nethemba lokuba obo buhlobo bungade buzale neyona nto wayeqonda ngoku ukuba iyamzela, uthando, lokuba le nzwakazi mayize ibe ngumkakhe ekuhambeni kwexesha. Wayesithi akuyi-khangela le nzwakazi ange ubona emehlweni ayo udaba olumkhuthazayo. Kodwa wayebuya azikhuze ngaphakathi esithi ufumane wazinika ithemba elisekelwe elizeni lemfe-ketho yobuntwana ukutyunjwa okuya babesemthonjeni nokunconywa ngomhla wethoko into leyo ekunokwenzeka ukuba yayizalwe ziinkumbulo zemihla yobuntwana. Wemka

ke emva kolo tyelelo lokuqala enamathemba ampuncumpu-  
ncu anjalo.

UNgwekazi yena kolwakhe utyelelo wafika watsho akwamila ngca. Wafika waqupha waxela ukuba kungeku-  
dala ufuna intombi leyo iye kuphamba komkhulu. Wachaphazela nento yokuba kakade yena akayazi nemisebenzi yasendlwini. Abayaziyo abanakuvelwa ngaphezu kwakhe. Wathi nokuba ebeyazi imisebenzi leyo uza kuba ngoxakekileyo. Isizwe samaHlubi sikhulu. Amatyalala aya kuthethwa ngubani ukuba akathethwa nguye? Wathi isizwe sakowabo asilingani neso sizwana sasemaNgweni. Wemka naloo mba umfo wasebukhosini, watsho intombazana yaxakeka yalusizi kananjalo kuba yayisazi ukuba angathi ukuba uthe wanyanisa iphelele kuye nokuba ayithandi yaye yayiqonda ngokumhlophe ukuba ayimoyiki nje kuphela koko ayimthandi nokumthanda. Kwaqala ngoku kwakho ithunzi ebomini bukaNobusi. Yathi imitha yokubukana kwabo noNtsele yathanda ukuphazanyiswa leli thunzi kuba uNtsele naxa wayelitshawe naye koko wayengowendlu encinane.

Zixikile ke ezi ndwendwe zifika ngokufika laya liqonda nalo eli tshawekazi ukuba lifikelwe yinkohla yento kuba intliziyo yalo laliyazi apho ityekele ngakhona kodwa nemfanelo yesithethe nesiko laliyazi apho ingalidudulela ngakhona. Sonke ke sakufika ekupheleni kwamacebo ethu siye sizilahlele kokungabonwayo ngamehlo enyama. Nalo ke njengomntwana wasendalweni lacinga ngokuzilahlela kumanyange namathongo akowabo. Isanuse sakomkhulu emaHlubini uDlikiza sabe sisisanuse esidumileyo. Ngenxa yoko sasizijikeleza izizwe ngokubizwa sibizelwa imicimbi enqabileyo. Nalapho emaNgweni sasikhe sifike. Kwenzeka ke ukuba kanye ngeli xesha masibekho phakathi komzi kwaza nokwenza kwafuneka sizidubule zantathu iintsuku. Intombi le yakomkhulu yabe inomnakwayo eyayimthanda kunene naye enjalo ukuyithanda. Igama lakhe lalingu-Menziwa. Nguye lowa elalibize yena ukuba ahambise incwadi yalo yosongo lweentsimbi eyayisiya kuNtsele ngalaa mhla mkhulu wethoko lakomkhulu emaHlubini. Namhlanje ke labhenela kwakuye. Xa babebobabini lathi kuye, "Menziwa, mntakamama ukuba ndicela ukuba undenzele into ungandenzela na?"

"Ewe, Busi, mntakwethu uyazi nawe ukuba xa isemandleni am ndingakwenzela. Yintoni?"

"Uyazi ukuba njengentombazana andinanto mna. Neziya nkuku kuthiwa zezam kutshiwo ngegama. Kodwa

khona bezizezam bezingaba yintoni na kulo mcimbi ndifuna into ngenxa yawo?"

Uthe akutsho uNobusi wamkhangela emehlweni umnakwabo waza wabona ukuba akadlali usemcimbini ngokwenene.

"Ngumcimbi mni lo uthetha ngawo?"

"Ndifuna into yokuruma isanuse kuba ndifuna ukubuzisa. Njengetshawekazi andinakuya kuso ukuze ndingashiyi nento le."

"Nobusi," utshilo uMenziwa, "uthi wena ufuna ukuya egqireni! Akunakuyenza loo nto ngokwakho. Ukuba uyafa uya kusiwa ngabantu abakhulu, akunakuzisa."

"Andiguli mzimbeni, mntakwethu. Andifuni yeza lamzimba. Ndifuna ukuqonda kumathongo indlela yokuhamba."

Utsho wayengezelisa iinyembezi waza nomfana akukuphawula oku wasikwa yimfesane ngodade wabo kuba wayengazange amve ngaphambili ethetha ngolu hlobo. Wayengazange kananjalo ambone ekhangeleka ethe khunubembe, ngokolu hlobo. Waba sel' ezimisela ukuba amncede waza ke ngenxa yoko wathi makathethe ngokuphandle. Uthe yena ufuna amenzele ithuba ukuba akhe abuze egqireni elo lasemaHlubini likhoyo phakathi komzi imibuzo emibini-mithathu kodwa akanakumxelela naye Menziwa into aza kubuzisa ngayo. Uthe ufuna amboleke inkabi emhlophe yebhokhwe ukuze yena Menziwa alirume igqira elo ngasese, woze ayibuyise ngenye imini.

Okunene uMenziwa akazange anqatyelwe kukuyenza le nto akuba evumelene nodade wabo. Ngemini elandelayo ngokuhlwa weza nayo le nkunqele yegqira entangeni apho kukho uNobusi nenye intombi ababevana kakhulu nayo, uNokhwezi. Lafika igqira lee ngeuu phaya walishiya neentombi ezo umfana. Alizange lilibazise lakhupha amathambo lawaphosa phantsi laza laqwalasela kuwo. Lithe emva kwethutyana, libona intombi yakomkhulu nabafana ababini abangabantwana begazi nabo. Litsho lakhangela kubo baza bafumana baxakwa abazi nokuba lilindele ukuba bathini na ngenxa yokuba babeqala ukusondelelana kangaka negqira nokwenza igqira elo inguDlikiza. Enyanisweni kwakukho nokuthuthumela, kwasuka kwangathi kwelo gunjana labo bakwilizwe elikude elifihlakeleyo lezithinzi. Kwasuka kwangathi kuza kusuka kuthi gqi elinye lamanyange asemaNgweni elafa kudala lize libashwabulele ngokuthi bengamantombazana baye kubuzisa

kusiyazi. Noko ke baziqinisa baza bathi bengcangcazela njalo bafumana bathi busebeza, "Hambisa."

Lithe lona itshawekazi elo lixakiwe ukuba malenze njani na ukukhetha phakathi kwabafana abo basebukhosini. Yaziva intombi yakomkhulu seyisithi ayixakwanga yona, into eyifunayo kukwazi ukuba lingakhokelwa mgaqo mni na ukuze lithi lowo limkhethileyo azi ukuba wamkelwe nangenxa yomgaqo ongaphezu kowentliziyo, ukuze nalowo waliweyo azi ukuba bekukho umgaqo olikhokeleyo ekumlahleni. Lithule lathula igqira laza labuza ukuba ufuna ukwazi na ukuba indoda yenene ingaziwa njani na. Intombi ezo zithe kulo, "Kunjalo kanye, mhlekazi. Uchanile. Ukuba usixelele loo nto woba ugqibile."

Into enkulu ijonge yajonga emathanjeni lawo yaza yawasonga yawaqokelela yathi, "Asazi lutho thina kodwa amanyange athi indoda yingonyama."

"Indoda yingonyama!" zitshilo iintombi zibuxakwa.

Lihambisile lona igqira lathi, "Asazi lutho thina kodwa amanyange abuye athi indoda yingcongolo phezu komlambo uThukela kuba yoyisa imisinga emikhulu."

Litsho laphakama baza bathi bengaqondanga ukuba liyabashiya labe seliginyiwe ngamathunzi okuhlwa basala behlafuna eso sintsompothi sokuba indoda yingonyama indoda yingcongolo phezu komlambo uThukela kuba yoyisa imisinga emikhulu.

Layithabatha ibhokhwe yalo yomrumo ezandleni zikaMenziwa owathi yena kwababuzayo uhlawula izikhali abezithenge kuyo indoda leyo. Yaba yinto ephelileyo ke leyo. Yahlala yona engqondweni kaNobusi intetho yegqira wamana eyiguqu-guqula efuna into eyithethayo wada emva kweentsuku waqikelela ukuba mayibe ithetha ukukhalipha nentobelo ezalwa kukuzithoba kuba ingcongolo iyoyisa imisinga ngokusuka iyivumele ngokulala phantsi ithi yakudlula ibuye ime ithi nkqo. Yabambelela ke kuloo ndawo intombi yakomkhulu.

UNTsele wathi ngenxa yenkuthazo awaba ngathi uyayiphawula kwimbukwano ababa nayo nangenxa yokuva ngasese ngoNokhwezi ukwamkelwa ngokupholileyo kuka-Ngwekazi nguNobusi ngenxa yezinto awayezithetha ezigwagwisa, kaloku iintombi ezi zaziphakelana iindaba zizinto ezazimana ukuhlangana nazo kolo tyelelo lwabafana; wabona ukuba naye makangalibazisi, makazityande igila, azixelele iinjongo zentliziyo yakhe abe nokwaziwa kakuhle apho akhona. Ngawona athambileyo amazwi awayenoku-

wakhetha ngamhla uthile wayibeka intliziyo yakhe njengomnikelo ezandleni nasezincebeni zenzwakazi leyo enothuthumelo olufana kanye nolomntu obona mganyana ukumenyezela kwelitye elinqabileyo aziyo ukuba linexabiso ukuba anganakho ukufika kulo alibambe ngesandla, aze abuye oyike ukuthi kwelo xesha liphakathi kokulibona nokulifumbatha esandleni hleze lisuke limphambe lumsithele umenyezelo olo abe njalo uphulukene nento abeyibonile eyinqwenela kananjalo. Waba njalo ke umfo kaMashiya uNtsele. Yathi khona yakuthi cwaka intombi leyo uNobusi esetyisa le nto ayivayo iphuma kwitshawe elo wangathi sel' egwetyiwe wathanda ukuba nesifuthu-futhu. Kwabakho nento ethi makongeze kula mazwi awayesel' ewathethile awatyebise hleze abe akaqondakalanga kakuhle. Yasuka kaloku imbongi yamhlamnene yeva ulwimi ngathi lushwabene akwabakho lizwi lichanekileyo ukufanela imeko leyo. Yafumana yamana ukuphindaphinda ukubiza igama lenzwakazi busebeza isithi, "Nobusi, Nobusi, mntakwethu."

Kodwa ke kwakwanele kona oko kuba kwakuthethwa ngokungathi kuthethwa ngumntu owenza isicengo kwithongo lakhe elixabisekileyo. Kwakunje ngesingxengxezo esicela inceba ukuba izembe lingayinqumli intloko. Oko nje kodwa kwaya emazantsi entliziyo yenzwakazi leyo kwayifudumeza kwayinyumba-nyumbaza. Emva kvethutyana yathi, "Ndiyabonga, Ntsele, ngala mazwi akho nangembeko ondenzela yona ukutsho ukuthi ufuna ukuba ndibe ngowakho, ndibe ngumakoti komkhulu. Kodwa ke ndisemncinane, andikacingi ngokwenda. Kwaye mhla ndacinga elam isoka loze lifane nengonyama nengcongolo phezu koThukela."

"Uya kulazi njani, Nobusi, ukuba lifana nengonyama nengcongolo phezu koThukela."

"Asikwam ukukuxelela, Ntsele, kokwakho ukufuna ukuba ngumfana onjani na endoze ndendele kuye."

"Nobusi, uthi andinguye ke umfana onjalo mna?"

"Hayi mntwan' enkosi anditsho, ndikuxelela nje isigqibo sam ukususela ngoku. Masiyiyeke le ndaba kude kufike elo xesha."

Waba ngavela ngapha umfana evela nangapha edudulela ebandezini akanceda lutho wancama. Wemka ekhedamile njengomntu otyala lisaxhonyiweyo ongaziyo nokuba uya kugwetywa okanye agwetyelwe na. Babuya bahlukana ke okwaloo mhla wacela indlela uNtsele neqela lakhe baya emaqegwini abo apho ayekhulekwe khona



emaxhantini obuhlanti. Kodwa bathi bengekafiki kuwo babona ngoNokhwezi esiza kubo. Wabiza uNtsele ngeliphantsi waza wasalela yena kwabanye abo. Uthe akufika kuye wamnika incwadi usongo lweentsimbi, olufana noluya lwamhla-mnene. Wafunda wafunda uNtsele yaza imbonakalo yobuso bakhe yanga kukucela kwelanga xa belikhe lasithwa ngamafu. Wabuya wasonga naye wanikela umthunyuwa lowo wasa kumbhali wencwadi leyo, uNobusi. Lemka itshawe linethemba kaloku, yacaca loo nto ngokuhlabela futhi njengokuba amaqegu ayeqhuqha ekhumbula ekhaya komkhulu emaHlubini.

UNgwekazi naye kolwakhe utyelelo wafumana into ekwanje ngale kuba yamxelela intombi yasemaNgweni ukuba iselula yona ayikacingi ngokwenda kodwa mhla yendayo yoze yendele kumfana ofana nengonyama ofana nengcongolo kananjalo. Wathi naxa wayecacelwe yinto yokuba akakamkelwa wabona yena ukuba ezo mpawu zithetha yena kanye kuba ngokukhalipha usel' efana nengonyama kwaye ukuba itshawekazi elo alizange live ngokukhalipha kwakhe kwimihla yobukhwenkwe liya kuva ngaye ngoku ayindoda. Wacinga wathi ingcongolo ivelele kuzo zonke iintlobo zengca yena ke uya kuvelela eluntwini lonke kuba uza kulawula, ngenxa yoko ke nalo olo phawu lwalatha yena. Wenjenjalo ke ukucinga lo mfo wasemaHlubini komkhulu. Wemka neqela lakhe esemathembeni amakhulu. Enyanisweni naye wahamba ehlabela futhi endleleni yokugoduka kwaye kwakukho nokuzincoma esithi sel' eyiwisile inyamazana akusentsuku-zatywala ibe yeyakhe intombi leyo yakomkhulu emaNgweni.

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6

## UKULUNGISWA.

Ukwindla kwaloo nyaka kwadlula kwaza kwathi ekungeneni kobusika kwaqalwa ukuvunwa kombona namazimba. Umbona wayevunwa abuthelwe ndawonye ezizikhwebu aze athuthwe ngamaqegu egalelwe emigodleni eyenziwe ngezikhumba ezomeleleyo asiwe emakhaya. Apho ubefika agalelwe kwiindladla ezinkulu, iingobozi ke ezo ezenziwe ngengca. Udladla ngalunye belungena nesibhozo

sonke seengxowa zezikhwebu. Belumiswa phaya enkundleni lusityekelwe ngokunqabileyo kungangeni manzi nokuba seyisina kangakanani na imvula. Umbona ubengahlali selebhuliwe kwelo lasentla. Ubechutywa ngelo xesha aza kusetyenziswa ngalo kuba kube kusithiwa uya kugcinakala ixesha elide ngaloo ndlela luthi nosapho lungafekethi ngaye ukuba kufuneka lumchube kuqala ngaphambi kokuba lumsebenzise.

Amazimba wona ayebhulelwa kwasemasimini. Bekubakho ibala elisuswe ingca kwakufuphi entsimini apho, isanda ke eso, ize ke loo mfumba yezikhwebu zamazimba iqokelelwe kuso apho. Bekuye kuphume iqela lamadoda liye kubhulisa lowo umeme ukubhuliswa liye liphethe izibhulo eziqotho imiqoshokazi ekwaziyo ukuvelisa imfumbakazi yomlu wamazimba ngexeshana elingephi xa isezandleni zamadoda omeleleyo. Kwakuye kuxhelwe kusilwe ukwenzela ukutyisa abasebenzi abo. Laliye libe lixesha elimnandi elo nalo. Kwakusakusetyenzwa kuvunya iingoma zokubhula ezazitsho abantu batsho kunye ukubetha baze bazingise kunjalo nje ixesha elide ide intlaba ivele isisidumba nomququ uzahlule ezinkozweni. Emva koko ke bekuye kulandele abafazi ngokwela. Wakufezwa ke lowo umsebenzi amazimba lawo seleziinkozo ayethathwa nawo ngemigodla axhonywe emaqegwini asiwe emakhaya agalelwe ezindladleni. Waqhutywa ke ngolo hlobo umsebenzi wokuvuna nakuwo loo nyaka wada waya kuqatyeliswa sebungene kanobom ubusika sekuvuthuza imimoya enothuli, nekhephu selimana ukubonakala phezu kweeNtaba zoKwahlamba, iintaba eziphakamileyo ezo.

Kwakungeli xesha ke awathi umhlekezi uDlomo walumana ngalo iindlebe namaphakathi akhe aphambili ngomcimbi wokukhethwa kwenkosi yesizwe. Kwelo bhunga kwagqitywa kwindawo yokuba loo msebenzi mawungabi salityaziswa kakhulu. Kodwa kwabonakala ukuba makuqale iphulo kuqala, kuyiwe kufunwa iimfele ezintle zamaramncwa ukwenzela ukwambesa ikomkhulu nokulungiselela inkosana leyo iya kukhethwa ukuba ize ikwazi ukwambesa indlu yayo. Kwathi nje ukuba avakale amare okuba kuhlatywe iphulo ukuhlangana kwenyanga kanye xa isisonka laqala lonke ikomkhulu ukunakana ukuba unyulo lwenkosi olwabe lusoloko lubazelwe iindlebe, alukude kuba iphulo yinto eyabe ihamba nokwambeswa kwekomkhulu. Ngeli xesha ke kwakuxa kulindelwe ukuthwasa kwayo inyanga. Kungenxa

yaloo mare ke ekwavakala ngenye imini inkosikazi endilekileyo apho komkhulu isithi, "Yebo, Ndulamba, ubizwa ndim."

"Ewe, nkosikazi, ndlu-nkulu kwababa umfi uMashiya kaDlomo, ndingumkhonzi wakho," waphendula watsho uNdulamba umphakathi omkhulu wecala lakuloNgwekazi.

Aba bantu babini babekwigumbi elithile emzini wenkosikazi leyo unina kaNgwekazi, kuba yayiyaleze ngomthunywa ukuba uNdulamba lowo aze afike khebalu-mane iindlebe. Umphakathi lowo wayengazi konke ukuba ufunelwa ntoni na yinkosikazi. Ngenxa yoko wayekela kwakuyo ukuba iwandlale umcimbi. Yahambisa ke yenjenje, "Uyazi, Ndulamba, ukuba sayame ngawe kweli khaya."

"Yebo, nkosikazi, kodwa ke sithi abahleli phantsi komthunzi womthi omkhulu, umntwan' egazi. Umthi ungagawulwa kambe kodwa ihlumelo lokhula lona esiphunzini phaya lide libe namasebe amakhulu baze baphumle abantu emthunzini womthi lowo omtsha. Usapho lwakho lulindele leyo mini, ma wam."

"Yebo, Ndulamba, uyathetha kodwa nehlumelo elo alinakukhula lingakhuselwanga. Nokuze lime kakuhle kufuneka limana ukujikwa ngabantu."

"Ndiyeva, nkosikazi, mntwan' enkosi. Ndisezandleni zakho."

"Sekukudala silindile, Ndulamba, ukuthi mhlawumbi ihlumelo elo liza kude lijikwe liqinisekiswa ukukhangeliswa apho limelwe kukujonga ngakhona."

"Yebo, nkosikazi, ma wam."

"Kodwa ke omelwe kukulijika alikhangelise kwelo cala asimazi nokuba uya kwenjenjalo na."

"Uthini na unkosikazi ngoku! Ndlu-nkulu kwaMashiya umhleka, andiva kakuhle ngoku, mntwan' enkosi. Angenza njani na ukuba angalikhangelisi ihlumelo kwicala elimelwe kukujonga ngakulo? Akukho ungomnye umelwe kukuba ngumthunzi kusapho lukaMthimkhulu umhleka."

"Nditsho nam, Ndulamba. Kodwa ke batsho bonke na?"

"Awu! Wandothusa, nkosikazi, ma wam. Singenza njani na xa kunjalo ke?"

"Masingahlali silinde. Masisebenze, Ndulamba, simqinise umntwan' enkosi kungadlulwa kuye. Ubaba, uDlomo, bangamenza imfama abafuna isihlalo. Masimenze akhanye

umfana athi nokuba ubona luzizi umhlekezi kuphumele ukuqaqamba kukaNgwekazi kobo bunkungu."

"A! ma wam, nkosikazi, mntwan' enkosi ndiyakuva ngoku. Sifumane sahlala nje singamngabisanga. Awu! ndenzeka bo, lo mzi ushiywe nam wangathi ushiywe nesihiba nje. Sendikuvile, nkosikazi. Kodwa somfumana-phi na umntu wokuqinisa umntwan' enkosi kuba oDlikiza aba asingebathembi kulo mcimbi."

"Musa wena! Ungamkhankanyi nokumkhankanya yena lowo angamngqwalisa umntwana wam. Masijonge kude ngaphaya kwasemaHlubini, Ndulamba. Sekonakele, isiHlubi sahlulelene kulo mcimbi. Kufuneka umntu wangaphandle."

"Ewe mntwan' enkosi. Kodwa osiyazi abangaphandle kwesi sizwe boza njani kweli ukuze ungaziwa umcimbi abangawo?"

"Kufuneka wenze indlela, Ndulamba, liye lona ngokwalo itshawe kusiyazi alilungise."

"Kaloku, nkosikazi, ma wam itshawe alinakuphuma komkhulu lingayifumananga imvume kumhlekezi."

"Ndikubizele oko, Ndulamba, ukuba ufuno icebo umntwan' enkosi akhe angabikho komkhulu umenzele nendlela yokuba abonane namagqira aziwayo."

"Ndiyeva, ma wam. Liliphi na igqira ocinga ukuba lingalunga kulo mcimbi?"

"Kufuneka kanye awamakhosi kulo mcimbi, Ndulamba. Lihlumelo eli sithetha ngalo."

"Ndiyaphulaphula, nkosikazi, mntwan' enkosi, kodwa ke akukho bukhosi bumbi nagqira laziwayo kwezi zithuba, ma wam."

"Andizalwa bukhosini kusini na Ndulamba?"

"Ngxee! nkosikazi."

"Ngaba ndaba sisikhwabakazi sendalitalwa na imvelaphi yam?"

"Ngxee! nkosazana!"

"Kulungile ke Ndulamba xa ukhumbula. Akuzange uve na ngoNgximbazwe usiyazi welakowethu?"

"Awu! mntwan' enkosi ngubani ongevanga ngaloo ngangalala?"

"Mse kuye ke umntwan' enkosi. Isithandathu seenkomo sobakho. Yenza wena indlela lihambe itshawe."

"Ndingumkhonzi wakho, nkosikazi. Ihlumelo malijongiswe endaweni yalo. Silinde ukuphumla phantsi komthunzi wamasebe aloo mthi mkhulu."

“Yebo ke, Ndulamba, hamba uye kusebenza. Anga amanyange angayisikelela indlela yakho.”

Wakhahlela wabulisa wahamba umphakathi. Kwakamsinyane wamema ubumbizwana bangasese bamadoda amakhulu akhunga indlu yakuloNgwekazi. Wawubeka umcimbi lo waxoxwa ngokundilekileyo wamkelwa. Kwalunywana iindlebe, netshawe uNgwekazi lathakazela kuba naxa lalise lilindele ukuba isihlalo sesalo laliyazi into yokuba kufanelekile ukuba libiyelwe ngabaziyo kuba ngokwenkolo yeloo zwe nabalawulayo babesaphathwaphathwa baqiniswe ngamagqira. UNdulamba waya nalo itshawe phambi komhlekezi lafika lacela invume yokuba khelihambele kulonina liye kucela iinkonyana lisokwe ngenxa yokufikelela kwibanga lobudoda. Yaqondakala indawo leyo yamkelwa. Okunene ngamhla uthile laphuma negqiza elimnandana lamadoda alishumi elinesibini, isiqingatha ingamadoda amakhulu, isiqingatha ingabafana. Babecombele kwasentloko bonke baza baphuma behombe bezizicibala bekhobile kananjalo, kuba kaloku amaramncwa ayesemaninzi ngaleyo mihla kufuneka umntu abe esoloko ezilungiselele ukuthimbisa akuhlangana nawo. Lwaba luhambo olumnandi kuhanjwa kulalwa emizini yezidwangube zasemaHlubini luze undwendwe olo lwakomkhulu luxhelele. Ukuya komkhulu emaZizini yayiluhambo lwemini enye kufikwe ngomhla olandelayo kodwa ngenxa yezi mbeko la madoda azidubula zane iintsuku esendleleni.

Apho emaZizini afikela ebubeleni kuba kaloku kwakufike umtshana kwaye kwakusaziwa ukuba umtshana lowo akusentsuku zingaphi athabathe isihlalo sobukhosi. Kwamenyezwa imigidi emikhulu kwaziziyunguma komkhulu apho kubukwa unyana wenkosazana, umzukulwana kaDlomo umhlekezi. Kwaba mnandi kwabakhulu kwangakumbi kulutsha umlisela nomthinjana. Zakha zaqingqitha ke iintsuku zolo lwamkelo luzukileyo. Kwaba kwelo thuba ke awathi uNdulamba wenza amalungiselelo okubonana nesanuse eso sidumileyo sasemaZizini uNgximbazwe kuba kaloku wayengomnye wamadoda lawo amakhulu aye hamba netshawe elo.

UNgximbazwe wasel' eyindoda eqinileyo. Bamyela emzini wakhe baza bafika esegumbini lakhe elalinesithunzi ngokumangalisayo, ngenxa yobuxhaka-xhaka bezinto ezazixhonywe ezintsikeni, iimfele zamaramncwa anee-gcwangu nezeenyoka ezinkulu zimbi zihlolwe ulutho

zanga ziphilile imbonakalo zifumane zayimidolomba ethandeleke emanqwanqweni endlwini apho. Kwakukho neempondo zezilo zeentlobo ngeentlobo. Imithi yokunyanga namakhubalo ayengenganganto ethaleni phaya. Nayo ingangalala leyo yayizidalele ubunkungwana entla phaya obabutsho yafumana yaphakathi kwelifu elabangela ukuba ingabonakali nakakuhle. Bafika bee vu ecaleni endlwini apho abathetha. UNGximbazwe waqubula amathambo akhe kwa oko waza wawaphosa phantsi. Athi akuwa wawaqwalasela ukulala kwawo ixesha elide waza waqala ukuthetha wathi, "Ndibona amadodana amathathu."

"Siyavuma, mhlekazi."

"Ngabantwana begazi."

"Siyavuma."

"Ndibona umhla omkhulu."

"Siyavuma."

"Umhla wokunyulwa kwenkosi."

"Siyavuma."

"Kuxhalabekile hleze isihlalo simphuluke osifaneleyo. Andiboni kufa. Ndibona kucelwa ukuqiniswa ukuze amehlo onyulayo angadluli kofanele isihlalo. Ndigqibile, thethani ndenze."

Okunene ke wathetha uNdulamba esithi igqira liyichanile indawo abeze ngayo. Lathi isivula-ngxowa yinkomo. Lathi lomsebenza umntwan' enkosi ngesihlanu seenkomo ukuze apho uphumelele khona umcimbi libuye liphuthume ezinye ezine. Bayamkela indawo leyo elabe liyibeka. Laqala ke ngokumfutha uNgwekazi laza lalandelisa ngokumqaphula lamtsibisa naphezu komlilo. Kwabakho nento eninzi yawambi amatiletile elawenzayo lisithi ngawokulungiswa kwabantu begazi, laza lagqibela ngokumnika uphondwana lwamafutha anqabileyo. Lathi kuya kufuneka azithambise ngawo yonke imihla ngoms' obomvu ekuseni ekhangele ngasempumalanga aze enjenjalo nangukuhlwa ibe yinto yokugqibela leyo ayzenzayo ngaphambi kokuba azibeke phantsi ukuba alale. Igama leyeza elo lathi yimpuhlisa-bukhosi. Labandulula ke benelisekile kukuphathwa komntwan' enkosi sisandla senkunqele edume kangako yasemaZizini.

Abazange babesahlala kakhulu emva kwesi siganeko. Bahlala nje iintsukwana ezimbalwa baza bacela indlela. Lemka itshawe elo lihuba amashumi amabini eenkomo ezintle kunene elalisokwe ngazo apho kulonina. Ishumi elinesibini yayingamathokazi isibhozo izinkatyana. Lo

mhlambi waya kubekwa emathanga. Kwaba mnandi komkhulu emaHlubini ukuyiva ingxelo yotyelelo lwetshawe kulonina. Kodwa kwaba mnandi ngaphezulu kunina ukuva nangale ingxelo eyayixelwa kuphela kwiindlebe zabambalwa, ingxelo yokuqiniswa kwenkosana leyo.

Iindaba zona azilali ndleleni. Ovuyiswa kokuthile okwaziwa nguye yedwa uhlala ahlale abuye aqonde ukuba uvuyo lwakhe lothi zeluphuphume akhe athi phoko intwana yale mfihlo aphokozele omnye umntu ngokumhlebele. Wumbi uyenza le nto endululwa kukuthanda ukuzigwagwisa nokuzincoma isuke ke indaba leyo iye ivela, kuphele ukuba mayibe iyimfihlakalo. Kwaba njalo nakule. Kwaye nangaphandle koko apho komkhulu onke amaqela ayephile ngokulalisa iindlebe emhlabeni, ayayame ngeentiola zokungqawa izinto ezintsha eziyilekayo kumaqela angawambi. Uhambo olwalungathi aluphethe nto ngokwembonakalo yangaphandle lwabuya lwaziwa ukuba lwathi kanti luyiliwe lujonge ukuqinisa itshawe elo ngenxa yonyulo oluzayo.

Amakhosikazi ezinye izindlu eziya athethana nawo nezawo iinceku ukuba mazizame ukwenza izinto zamehlo babiyelwe abantwana bawo nabo. Kwaqala inkosikazi unina kaManyaza watsho kwavokotheka kwiphakathi lakwakhe. Lagxagxamisa ke nalo langathi selishiywe ngamaxesha indlela elawukhawulezisa ngayo umcimbi lowo. Itshawe elo laya kubonana negqira elidumileyo nalo laza laxela lona ukuba lilibona itshawe elo lizalwa ngokulinganayo nenkulu leya. Longeza nendawo yokuba ngenxa yoko nalo lifanelwe bubukhosi laye liza kulisebenza liyiphumeze loo ndawo. Lamthi nkaa isithandathu sonke seenkomo uManyaza lowo laza lamsebenza lisenza oku noku ukumqinisa. Lagqibela ngokumnika indoqo yomthi elathi ulikhubalo elinqabileyo ekuya kufuneka alinxibe njalo ude ufike umhla lowo wonyulo. Lathi igama lekhubalo elo yintsinda-bantu kuba liya kutsho onyulayo asindwe litshawe elo mhla kukhethwayo asuke alathe kulo. Bemka ke nabo benelisekile kakhulu bencoma nobuchule bendoda leyo nokuthembeka kweyeza layo.

Iqela lakuloJozi nalo lahla laphawula ukuba kuyasetyenzwa lasukela nalo kuba kaloku amaqithiqithi ombuso ayeya kuvunwa lelo qela ekwakuya kuthi kuphumelele icala lalo. Amadoda ayefuna ukoyisakala ezamile, ekwenzile konke okunokwenziwa. Nalo ke eli qela lathabatha iminqayi phantsi kwegama lotyelelo ekuthinithini kwathi

kusitshiwo nje kanti kuyiwa kwenye inkunqele yegqira, kuyiwa kuqiniswa umntwan' enkosi. Nayo indoda leyo njengamanye la yabiza umrumo wesithandathu sonke seenkomo. Yamphatha-phatha umntwan' enkosi ngokwamacebo, amagqira onke. Yamdlulisa kwiqela lezinto awayengaghele kudlula kuzo baza beneliseka abapheleki bakhe. Waqatshulwa yaza indoda leyo yamxhobisa ngembiza enqabileyo eyayigalelwe kuphondwana olungangobhontsi. Yathi womana ezithi phu-phu-phu kusasa nangokuhlwa eyedwa kude kube yiloo mini inkulu. Yathi igama leyeza elo sisigcina-ntlahla. Liya kwenza ukuba intlahla yobukhosi ahlale enayo ukuze nalowo unyulayo abone nje kwasebusweni ukuthi oyena ufanelwe bubukhosi obo basemaHlubini nguye.

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7

**IPHULO.**

Ekuhlanganeni kwenyanga okunene iphulo laphuma. Yayiliqela elikhulu lamadoda, amagqala kwanamadodana kude kuse kumakrwala lawo ayephume kuloo nyaka esuthwini. Namatshawe ayekho kolo phumo lwephulo kuba kaloku ayengathandi ukuba semva kwizinto ezifuna ukhalipho. Ubukhosi endaleni phaya basekelwa phezu kobukrothi. Yahlala isisithethe into yokuba phakathi kwazo zonke ezinye iziphiwo enazo inkosi ubukhalipha mabubekho. Kwakhona kwisibini samatshawe lawo kwakuhleli kunkeneteza amazwi etshawekazi lasemaNgweni athetha ngesoka elifana nengonyama. Lilelo kula matshawe mabini lalicinga ukuba esi sintsompothi sentetho senziwe kulo kuphela laza lasenza imfihlelo yokubekwa kwindawo enqabileyo yentliziyo igunjana elimfumfumana apho abemana ukuya kuvuswa khona la mazwi ambambazelwe abungezelelwe njengosana luteketiswa ngunina yenziwe loo nto engqondweni. Ngenxa yoko ke aphuma nephulo elo ethembe nokubakho kwamathuba okwenziwa kwezanga zobugora. Iphulo elo laliphethwe yinkosana yephulo uNkebeza izingela elinama-va. Ayekho namakhosikazi neentombi kuthwelwe izinto ezityiwayo nezokupheka kusenzelwa ukuba abazingeli



ixesha lonke ngokupheleleyo balichithele ekuzingeleni, ukudla kukhangelwe lusapho olo.

Iqela elo ke lahamba imini yonke ngomhla wokuqala lisinga ngasezintabeni. Ekupheleni kwemini leyo lifune indawo eyayiza kuba sigxina apho abantu basetyhini babeza kuhlala bekhona nalapho kwakuya kumana ukubuyelwa khona emva kwengqina yemini nganye. Kwimini elandelayo kwakhiwa amaphempe ambalwana lathi litshona ilanga kwaba sekungathi kuvele umzi obukade ulapho. Aphithizela ke amakhosikazi neentombi kubuyiswa amanzi neenkuni kuphekwa kusenziwa zonke izinto zokuba makonwabeke entlango apho. Imihla yokuqala emva koku ibe yeyokuzingela iinyamazana ukwenzela ukuba kubekho inyama ngokwaneleyo kuloo mzi wabaphumi-phulo. Kwakuye kwenziwe isangqa esikhulu, ukuzingelwa kweenyamazana, ukuze siye sicuthana ngokucuthana kuhanjwa kubhuliswa kujikelezwe nokuba yintatyana. Iinyamazana ezithe zangaphakathi kwesangqa eso bekuye kube nzima ukuba zibuye ziphume ziphilile kuba ziya kunyuka zinyuke entabeni apho zide ziye kufikelela ebandezini lencopho yentaba apho kungasekho ndlela yimbi yakubheka phambili kube ukubuya umva seyikukufa njengokuba nazo zibe ziqonda ukuba zihlalelwe lutshaba lonke elo thuba lokunyuka. Kulapho ke beziye ziqale ukuba nobuphakuphaku khona, zibe zizantanta zide zizityhobe nasebantwini apho zifuna ithuba lokuphumela. Zazibulawa kobo buthuba ke ngokubanjwa zizinja nokubinzwa ngezikhali. Kwaba njalo ke nangalo mihla yokuqala xa kwakusazingelwa iinyamazana. Kwabulawa iimpunzi namaza nezinye iinyamazana kwaza kwakho into eninzi yenyama, amakhosikazi neentombi zapheka ziphekile ukwenza ikhuthu inyama ebandayo ke leyo. Iimfele amadoda azibethelela ebethelele ezama ukuba zome. Babesithi abazingeli ukubuya kwabo ekuzingeleni bafikele kwisivivi esingenganganto.

Ngenye imini yaphuma ingqina ijonge ukuzingela amaramncwa. Kuyiwe namhla ehlathini elikhulu elabe likude kufuphi nesiziko eso sabo. Bahla bawufumana umkhondo owalatha ukubakho kwezingwe. Bathi xa baphakathi ehlathini apho beva ulwandile ngokungathi kuyaduduma. Le nto yamana ukuzinga. Kwathi kusenjalo ngesiqophe beva ubufolokohlo obabetha kwashukuma onke amasebe kwanga kukuza komoya omkhulu. Wathi umntu, "Nanko umthakathi, yingwe!" Hayi ke ngoku ukusondela

kweso siwandawili kwabetha kwabanda umongo ngaphakathi ethanjeni kwababeqala ukubakho ekuzingelweni kwengwe. Nayo yayise iqonda ukuba yimfazwe ngoku. Yawakhupha onke amaci ayo okuhlasela. Ayidendanga, ithe nje ukuba ithi nqwakaqa uluhlu lwamadoda eyijonge emehlweni abetha awayo aphilaphala anga afuna icala elithambileyo engangena ngakulo. Okunene iqale ngasekhohlo ukuziphosa yathi ingadanga idibanise yaburoxa yee jaa umnye le yakhukhumala. Ngephanyazo iwutsho wamnye ngasekunene, ayiwela amadodana ukuyibinza. Uba ikhe yatsho ukuroxa, zithe ngoku izikhali ziyimvula phezu kwayo kwakukhona ifunana nomntu. Iphoseke egxalabeni komnye umfana yema ngawo omabini infuna esixhantini. Uye waya kuwa yanguqulukubhede ngoku wathi engaphantsi yabe ingaphezulu wathi engaphezulu yaba ingaphantsi. Kodwa wasinda kuba wayengeyedwa. Amadoda akhaliphileyo ayekho emaninzi ayihlaba ayosela. Yafa seyimykile ifunana nababinzi abo bayo ukuze ife emntwini kodwa ke nakulawo amaci yayise ilindelwe. Yajubalaza okokugqibela yaqhawuka. Indodana leyo yabotshwa ngezibhebhe zamahlamvu aphilisayo, nemichiza enamandla yayifumana, yabuya yaphila kuba kwiqela elo kwakukho negqira lolugxa. Kwabuya kwabulawa zane izingwe emva koko kwisithuba seentsuku ezisixhenxe kuzingelwa.

Iphulo lalisemandleni ngoku neziqhamo zalo zikhuthaza. Ngenye imini iqela elithile lalicanda edotyeni elinengca ende engangengqolowa echumileyo. Lathi xa liphakathi kukude ngaphambili kukude ngasemva, leva into engathi likhwelo. Athi amadoda akusingasinga wathi umntu, "Nantso imamba." Umphathi wephulo uyalele ukuba kugotywe iintloko umntu achwechwe enze amatsho ukubaleka. Yeka ke, ibe lugqatso amadoda ukusaba, kodwa yasuka imamba yangathi ngumoya lo ukukhawuleza seyengathi iyabhabha ukuza kubo. Umsila wawungathi sisabhokhwe esi seyimana ukuzibhija izibuthe izisonge izijule phambili kucacile ukuba isemsindweni ngamakhwelo eyabe isiza izikhuthaza ngawo edabini elo. Ifike kuloo ndawo babekuyo yadlula ngezantsana yaza yathi yakuqonda ukuba seyingaphambili yayiphakamisa intloko kwakhona yafuna ngamehlo. Ithe yakuqonda ukuba bangasemva baye sebesinga lee ngoku yajika yabaphuthuma seyengathi sisitshingitshane esinamandla ukucanda idobo elo aye amadoda wona ebile izithukuthuku zinkcenkceza

ngokungathi ngamanzi aphuma embhobheni wamanzi ontunja-ninzi. Kambe ke ubomi bubuphi? Umntu wathi edinwe enjalo, ethuthumela enjalo, waqonda ukuba ithemba linye kuphela kukubaleka. Yadlula kufutshane kakhulu ngoku kwacaca ngokumhlophe ukuba kukho eya kuphuma naye. Kube ngeli xesha athe umphathi wephulo uNkebeza wamemeza ngezwi elikhulu wathi, "Inguqu maHlubi masife sisilwa." Njengomntu omnye athi amadoda lawo ebethe saa ahlangani enza imbumba. Ayiwanikanga thuba lokuba alufeze olo buyelwano. Ijike kufuphi isenza imilozi ephithizelisayo, yamila ngomsila phantsi yaza yathi ngephanyazo yanga iyabiya ukubajikeleza abantu abo. Yathi xa kanye ikuloo maci wathi umntu, "Galela!" UNkebeza izingela elinamava wayitsho nkuu emva kwentloko apha ngegqudu elinzima wathi kanti uyosele. Yathi izama ukwenza amaci angawambi aba eyibinza amadoda sathi neso sibiyele eyayijonge ukusenza saphel- lwa ngamandla kangangokuba amanye amadoda akha athi khedu aphumla phezu kwezo zintlu ngenxa yokudinwa. Kwaba mva ukuyicombulula nokuyihlinza. Yaba njalo ke ingqina yaloo mini. Ngokuhlwa ngasemililweni kwancoko- lwa ngawo amacebetsu ayesinde kuwo loo madoda. Kwakukho kambe nokuqhulana ngenxa yokunkwantya ayenako amadoda ngenxa yamayeyeye okuhlasele kwema- mba kwelo duli elalibaleka kudala kwimpi yelo phulo.

Into eyaphantsa ukuba mbi kweli phulo yaba yephathelele kubazukulwana benkosi, amatshawe asema- Hlubini. Ngamhla uthile abazingeli bagqiba ekubeni abayi kubuyela kwisigxina sabo ngokuhlwa kuba babezimisele ukuhamba umgama omde ukungena elizweni elo bezingela amaramncwa amakhulu. Bahamba ke benjenjeya bada bafika kummandla ekwacacayo ukuba ngummandla weengonyama nezingwe ngokubona umkhondo kwiindawo zamanzi. Izixhobo nazo nemiqolomba yayithande ukuba mininzi. Kodwa ke nangawo lo mhla abadanga badibane nawo la maramncwa kwada kwahlwa baza baqonda ukuba mabalalise kweso sithuba lalibatshonele kuso ilanga.

Iqela awayekulo uNgwekazi noNtsele lakhetha ukuba lilalise ecaleni lomqolomba omkhulu. Yayingamadoda asibhozo kudibene nabo. Amanye amaqela nawo azifunela izikhundla kude kufuphi kwaza kwaphenjwa imililo yokuzikhusela neyokosa imibengo ababenayo. Kwathi kusahleliwe njalo kothiwe kuncokolwa umoya uvela ngasemililweni apho usinga ngasemqolombeni owabe

ungasemva kwabo othile weva nto imjojajojja apha ezinyaweni. Ngenxa yokuba wayecinga ukuba yinja wathi, "Suka! inani na le nja?" Kodwa wathi akuqwalasela kakuhle wee jaju phaya. Bathi nabanye bakukhangela avuleka amehlo baqonda ukuba lithole lengonyama. Wathi umntu, "Libhubesi!"

Kwabakho othile othi malingabulawa wathi kanti utsho mva izikhali seziphakanyisiwe. Lafa ligragrama libubula. Bahla bacacelwa bonke kukuba basemqolombeni weengonyama baza bakwelo xhala lokulindela ukuba ziphume amehlo besoloko bewathe nzo emqolombeni apho. Lova wayethe malingabinzwa wathi iingonyama ezinkulu azinakuba zikho emqolombeni kuba ngebabezive bengekahlali kuloo ndawo ngemigqumo. Wathi ziya kubuya ngoko mabasishiye eso sikhundla.

"Wawuthetha umhlola umntu," watsho uNgwekazi. "Ningahamba nonke. Mna ndihleli apha kuba besize kuzingela iingonyama, saye sikuzo ngoku."

Wacengwa akacengeka kwaye enyanisweni kwathi kusaxoxwa le ndawo wavakala umgqumo owatsho kwabanda umchachazo. Yayise ibonakala inkunzi isiza iphala. Umphathi weqela elo wathi makumiwe phakathi komlilo nomqolomba baphahle isango lawo. Umoya waba bujika wasinga ngakwicala eyayivela ngakulo ingonyama. Yanduluka apho ke indaba kuba yathi yakulisezela igazi lethole layo yafika seyilugcalagcala umsindo neengcwangu. Yathi nqumama ngaphaya komlilo isithe jaa isingci izibhexesha amacala ngomsila kukho nokubetha ngawo phantsi apha itsho ngesandi esingathi sisibhulo, umgqumo wona sewungathi zindudumo. Kwathi kusenjalo kwavakala ukububula okuthile ngasemva esangweni lomqolomba, yabumkhulungwane le nto. Yathi yakuyiva le nto ingonyama yabetha yawudela umlilo kuba yabe ilelanye ithole elo. Yawutsho wamnye umtsi yaya kuthi gxididi phezu kwethole elifileyo, yalijoja. Yagquma kwashukuma nomhlaba lowo babemi phezu kwawo amanye amadoda ankwantya atyhwatyhwazela, izitho zafana nemicinga yengca emanzi.

Kweli thuba kwathetha uNgwekazi wathi, "Iza kuphoseleka kuthi bafo bakuthi. Mayibe luthango lwameva imikhonto ziBhushwana."

Wathi egqiba ukuthetha yaba seyibuthuma yaza yatsiba ngokotolo ukuza kubo koko ifike selwakhiwe uthango lukaNgwekazi yaya kutsho folokohlo phezu

kwemikhonto leyo eyatsho yangena enyameni. Kodwa imijubalazo yayo itsho yathanda ukududula wonke umntu owabe esendleleni yayo idlikidla loo mikhonto eyabe inje ngeentsiba zencanda kuyo. UNgwekazi wabonisa ingqondo ecinga msinyane kwanobukhalipha kuba ngelo xesha lesidubedube nokududulwa uhle wazicombulula wathatha ngesokunene omnye umkhonto waphinda ukubinza wawungenisa nzulu waza waba uyosele njalo.

Kodwa wathi esephezu kwaloo mcimbi yathi kanti imazi seyibuyile yaza yaziphosa phezu kwakhe ngomgqumokazi owaba ngathi ngoweshumi lonke lamaramncwa abetha amadoda awayethe thwanga luhlaselo lwenkunzi afuna amathuba okusaba. Yakuba imwisile yamfuna ngamazinyo igquma lonke elo xesha. Wamemeza esithi mayibinzwe ngamanye amadoda lawo kodwa wona asuka agilana ukuphuma emqolombeni kuba ngalo gama ayesel' ebandezelwe kuwo apho. Umemeze ebuza ukuba ayamye-kela na ayamshiya na. Uthe akutsho lazincama itshawe uNtsele lajika. Labuya liphethe umkhonto wodwa kuba amakhaka babephulukene nawo koluya hlaselo nodudulo lokuqala. Inge iyeva imazi ukuba uyeza yaza yamyeka uNgwekazi yajongana nolo tshaba lutsha. Uhlangene nayo xa ijikayo waza wayibinza watsho phakathi kwemikhono watsho wanyanisa naxa yangila naye waya kuwa. Wangabengenziwanga nto umkhuluwa wakhe kuba wathi nje ukuba imnike ithuba wancothula umkhonto kuleya yabe ijubalaza iqhawuka inkunzi wafunza kwimazi leyo wayosela nayo emva komkhono. Ngeli xesha namanye amadoda lawa ayesel' ekho. Lathi kanti inxeba eliya lokuqala seliyigqibile langakumbi ukuyigqibezela elo lesibini yaphela. Kodwa amadoda lawo ayedinwe ngokungathi ebebaleka ugqatso.

Emva kokuthi khefu kancinane kuhlolwe amanxeba kwabenzakeleyo kwaza kwafumaneka ukuba noko akathwalisi mehlo. Naxa uNgwekazi imazi le yayimlume egxalabeni kwacaca ukuba iyenze loo nto buphuthuzela yamfika nxam yaza yafumana yalinganisa nje. Wabotshwa ke noko kuba ukopha kona kwakusekho. UNtsele naye yayimtsho imida esifubeni apha ngeenzipho naxa zazingangenanga nzulu. Naye kuba wayesophisa wasizwa lanquma igazi. Emva kweentsuku ezimbini babuya balunga kwakhona phantsi kononelelo lwexhwele elo lalikho ephulweni elo. Ingonyama ezo zahlinzwa kwangobusuku obo ezabulawa ngabo kwangokunjalo namathole

lawo azo kuba nelinye eliya labuya labulawa. Saba njalo ke eso siganeko esingazange silibaleke msinyane. Ubukroti beento zikaMashiyi uNgwekazi noNtsele kwiphulo labo lokuqala bengamadoda babaliswa bubalisiwe.

Emva koku umphathi wephulo uNkebeza wavakalisa ukuba liyasongwa ngoku kuba enyanisweni babenalo iqela eliminandi lezikhumba zeenyamakazi nezamaramnawa. Bagoduka ke benolutho lokubonisa uphumo lwabo ukuba lube naziqhamo zini na baye babegoduka beneendaba ezininzi ngezinto zobukhalipha ezabe zenzekile. Amatshawe amabini aya kufika ekhaya sel' andulelwe ludumo lobugora udaba olo olwasuka lwanwenwezela lwasigqiba sonke isizwe eso ngeentsukwana ezimbalwa kubuyiwe lwada lwaya kufikelela nakwezinye izizwana ezinje ngamaZizi namaNgwe namaBhele. Kwaba ngaphezulu ukubulelwa kwento eyayenziwe nguNtsele. Kwakucacile ukuba wayengenzanga nguqu uNgwekazi ngewayefile. Naye wayeyiqonda loo nto waza akawubandeza umbulelo wakhe kumninawa wakhe lowo. Nokuba angachasana kangakanani na amakroti kodwa isenzo sobugora abukhali ukusiphawula nokusincoma. NoNgwekazi wayengahlukile ke kwamanye amakhali-pha ngale ndawo. Isiphelo sephulo eli saba sisiqalo sokulindela ukuba umhla wonyulo lwenkosi awukude.

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### IMBUKWANO.

Kwakamsinyane emva kokubuya ephulo ibhunga lenkosi umhlekezi uDlomo lahlangana laqwalasela indawo yomhla wokukhethwa kwenkosi kuba umcimbi lowo wabe ungasenakubanjelwa kakhulu ngoku. Okunene ibhunga elo lagqiba ekubeni umsebenzi lowo uze uqhutywe uqatyeliswe kwakuqina ihlobo, kwinyanga yoMnga ekuhlanganeni kwenyanga xa kanye isisonka. Olo daba ke lwasasazwa kuzo zonke iziphaluka zobukumkani obo basemaHlubini kwada kwaya kutsho ekunene nakwizizwe ezingabamelwane. Kwa oko ukuba luvakale, ihlombe laqala ukuba likhulu lwaza udaba lonyulo lwakukuphela kodaba olusemlonyeni kwabakhulu nakwabancinane. Kwabo babeza kuba selugqatsweni nakumahlakani abo lwafika

namathemba axutywe namaxhala okungaqiniseki ukuba isiphumo siya kuba yintoni na. Kambe ke abantu abafani kuba kwabanjengetshawe uNgwekazi kwakungekho maxhala. Yena wayesel' ezisikele enqatheni lokuba isihlalo eso sesakhe ngemfanelo. Njengezolo nezol' elinye lowo mcamango wayewuphalaza kasisa kubo bonke ababebusa kuye. Kodwa unina yena wayengalali lixhala naxa unyana wakhe wayebonakalisa ukuyenza ncinane kangaka le nto yolu nyulo. Amanye amatshawe lawa mabini uManyaza noJozi ayesexhaleni ngokwenene wona kuba naxa njengabantu bonke, ayelangazelela nawo ukuba awelwe ngumqa esandleni, ayengasithelwe yinto yokuba ibango lawo alikhulu kuyaphi.

Kwiintsuku ezalandela ukubuya kwabazingeli ephulo, amatshawe amabini abuya aluvusa phantsi uhambo lokutyelela emaNgweni. Itshawekazi uNobusi labamkela ngobubele bobabini abafu bakaMashiya ngokulandelelana kwabo ukufika laxela nokuba lizivile neendaba zokusinda kwabo kumacebetshu okubulawa ziingonyama. Lathi liyabulela ukubabona bebuya bephilile. Yaba luvuyo loo ndawo kumatshawe kuba ahla aqonda ukuba ngenxenye luvakaliso olo lokuba nokukhalipha kwawo kufikelele ezindlebeni zenzwakazi leyo. Oyena mntu wayonwabe kakhulu komkhulu apho emaHlubini phakathi kwabantwana begazi yayinguNtsele kuba yena nakunyulo olo lwaluludun- nkunku wayengalindele nto kuba wayengekho elugqatsweni njengomnye wonyana bezindlu ezincinane. Ngenxa yoko wayengaxhalele nto angathi aphulukwe yiyo ngaphandle koNobusi lowo. Kodwa amaxesha amnandi awaba nawo naye amenza wayilibala naleyo indawo kuba wacacelwa kukuba uNobusi akaxabisanga bukhosi banto kwaye nasekungqaweni kwakhe kwiqabane likaNobusi intombi leya kwakusithiwa nguNokhwezi waba ngathi ufumana inkuthazo yaza ke loo nto yamenza waqina intliziyo.

Ngalo eli thuba ngenye imini xa iqela lamadoda akomkhulu kunye nenkosi lalihleli lingqendevile enkundleni ngasebuhlanti phaya kuphethwe umsebenzi wezandla kuncokolwa kanaanjalo kwafika umthunywa wenkosikazi unina kaNgwekazi laa mphakathi ugama linguNdulamba. Wafika wenza izibuliso zesiqhelo wakhahlela kumhlelekazi waza wee vu njeya. Emva koko wangcanjziswa ngumphakathi omkhulu uNtlabane othe, "Yebo, Ndulamba sakubona!"

"Yebo, ndun' enkulu, sakubona!"

"Kuphunywaphi namhlanje?"

"Ngasekhaya. Ndithunywe yinkosikazi uLamaNgwekazi. Ucela umhlekezi ukuba akhe amenzele imbeko yokusitha ngesithunzi sakhe umgubasi wendlu yakhe ngoms' omnye."

UNTlabane wasidlulisela kumhlekezi isimemo eso somolokazana wenkosi unina kaNgwekazi yaza nenkosi yavakalisa ukuba iyasamkela ngokuthi kwayo, "Yebo, Ndulamba, sivile siyabonga."

Wathi xa aphakamayo ukuba aze kuhamba inkosi yabuya yathi kuye, "Khawusondele urabule Ndulamba," yatsho innika ingqayana eyabisecaleni layo. Okunene wathi khwaphuphu msinyane wafika wachopha phambi komhlekezi wayibeka emlonyeni ingqayi leyo warabula amathambo amathathu-mane waza wasula umlomo ngomva wesandla wadomboza ukubulela esithi, "Ncobo, Mthimkhulu! Phila kade mntwan' enkosi." Emva koko waba secelela indlela, wakhahlela wemka onwabile entliziyweni ngenxa yokwamkeleka kwesicelo awayethunywe sona nangenxa yembeko nobubele ahlangele nabo ezandleni zenkosi.

Okunene ngomhla lowo owawalathiwe umhlekezi neqedlana eliminandi lesiphakathi wenjenjeya emini emaqanda ukuya kuloo mbutho. Bafika apho inkosikazi umolokazana wenkosi etsho izithebe zasindwa zizipheko. Waqala ngeendebe ukulwamkela undwendwe lwakhe. Lwahla lwayixibilikisa imixakatho emva kokungcamla isiselo sakhe esimnandi. Walandelisa ngesithebe senyama waza wathi naxa kwakusebusika wangenisa izipheko zasekwindla eziqwayitiweyo isiswenye sebhaqolo namathanga. Wabuya wangenisa nembune yemfe nezinye iziqhamo zelo zwe lasentla. Wagqibela ngokungenisa iingqayi ezinkulu ngoku zento eselwayo. Kaloku umzi lowo wawuhanjelwe sisiphakathi namakhosikazi aso. Nenkosikazi undlu-nkulu wayekho ngesiqu. Kwahlaliwa ke kubuthiwe kuncokolwa kudliwa amavo kwada kwasemalanga kakhulu.

Kwelinye igunjana phaya undlu-nkulu wakha wadlana iindlebe nomolokazana wakhe lowo babonisa umsebenzi wezandla wengca nodongwe. Inkosikazi yatsalwa ingqondo lukhuko oluhle olwaluxhonywe phakathi kwezinye yaza yathi, "We! LamaNgwekazi, zantle bo iinkuko zakho. Unesandla kambe!"

"Hayi ma," utshilo umolokazana, "le ndlela yokuluka



ukhuko ndiyifunde kutshanje kwinkosikazi yaseSwazini okuya bekhe ndasekhaya. Ikhe yandiguba kuqala kodwa ngoku sendiyiqondile.”

Inkosikazi ihambise yathi, “UNgwekazi unxa yiphi, akakaqashi?”

“Hayi bo ma, mus’ ukumhlolela umntwan’ am. Okoko ngomhla womgidi wabo uthe phithi yintombi yasema-Ngweni.”

“Intle nje loo ntombi kunqabe ntoni, iyamala kusini na?”

“Hayi andingetsho. Kaloku litshawekazi uyazi nawe ukuba akakazi ukuba umiphi na malunga nomsebenzi wesizwe.”

“Noko ke akusekude ngoku ukuba uqatyeliswe loo mcimbi.”

“Ukuba ebenenakani ngento ecingwa nguyise-mkhulu mhlawumbi ungesel’ ewuqhubele phambili nawo lo mcimbi. Mhlawumbi wena, ma, unolwazi.”

“Kaloku, LamaNgwekazi, imicimbi yamadoda inqabile ukwaziwa ngamakhosikazi ngakumbi lo kuba uxhomekeke nakwisiphakathi.”

“Yebo, ma, kodwa ke nesiphakathi eso sikhokelwa ngubaba umhlekezi.”

“Kodwa ke kulo umcimbi utsho kwanqabeka ukuyazi into ecingwayo nguye kwanjengokunqaba kokubonwa kwezinyo lenkuku. Kodwa ke ibango likaNgwekazi alingaphantsi kwelamanye amatshawe lawa, endaweni yaloo nto livelele. Le ndlela yokwenza amakhuko uze uyifundise amantombazana, LamaNgwekazi, intle kakhulu.”

“Yebo, ma, sendiqalile. Olu hlobo ndinalo kakhulu ngoku. Olu ungaluthatha, mama. Ndiya kuluthumela ngomntwana lingekatshoni ilanga.”

Ubulele undlu-nkulu baza babuya babuyela kwamanye amakhosikazi. Ekolukeni kwamathunzi undwendwe oluhlo-nelekileyo lwabuya lwacela indlela lwamshiya unina kaNgwekazi enamathemba avuselelekileyo ngokumayela nonyana wakhe.

Zathi kanti ezi zimemo ziza kuxika zixikile kuba nonina kaManyaza naye wenza indawo ekwanjalo ukuthuma umthunywa enkundleni enesimemo sokuba kuyiwe kwimbutsho yakwakhe. Isidlo awasenzayo sabetha sathanda ukudlula kwesalowa umolokazana. Azizange zibe nganganto izipheko neziselo. Konwatywa nakhona ngabo bonke ababeyile. Inkosikazi undlu-nkulu nalapho wazibona.

selesegumbini elilodwa nomolokazana wakhe lowo waza wayifumana nencoko seyiye kuqhina kuManyaza owayese-xhaleni ngendawo yonyulo. Yafunjathiswa isipho esinco-mekayo nalapha inkosikazi leyo, yabulela ibudideka phofu zezi zibele zingakanana.

ULamaJozi naye waphawula ukuba uyashiywa ngabanye omolokazana bakomkhulu hleze ade ajongwe ngeliso elisolayo xa abahlekazi kulo nyaka besenzelwa iimbutho ezinkulu kangako. Nawakhe amaphakathi ahlangana ngeentloko kwaphuma into kuloo nto. Umhlekezazi nephahlothi lakhe wazibona esenjenjeya ukuya kwimbutho eyabetha yangaphaya kweziya zomolokazana ababini. Ndithetha mna nesiphakathi saqala ukuqonda naso ukuba luyolo olungathethekiyo ukuba kufuphi kwabegazi kuba isebe lezimemo lisuka lidlule naphezu kwaso. Intliziyo zabazalikazi ngabantwana babo kuyacaca ukuba ziyafana ukubanqwenelela amathamsanqa nokuhle kuba nalapha inkosikazi undlu-nkulu njengezolo nezel' elinye uzifumane sel' ahlukene nesininzi sondwendwe waza ngendlela angayi qondanga wazibhaqa selethetha ngoJozi osemaxhaleni ngenxa yonyulo oluzayo. Kwacaca nalapha ukuba kulindelwe ukuba enze ulutho kuba wafunjathiswa isipho esingabileyo ekuphethweni kwencoko leyo babenayo nonina kaJozi. Waya uba nzima umthwalo awayewuthwaliswa kuba ibhaso elo labe lijongiwe lalilinye babe bona abaselugqatsweni bebalwa ngeminwe. Wathi kuba wayengumfazi onengqondo yemvelo wabuqikelela ubunzima balo mcimbi kumyeni wakhe, umhlekezazi uDlomo. Wayiranela nento yokuzekelela okungaka kwalo mcimbi ukuba makube kubangwa kukwendela kwawo.

Phofu ngobunye ubusuku wakha wayithi tsuphe indawo yokuxhalaba kwabazukulwana ngenxa yonyulo oluzayo. Wasusela ngokuthi "Kuhle baba, ukuba mawube umhla wonyulo sewumiselwe. Abazukulwana baxhalile nomolokazana nabo banjalo."

"Yebo, LamaShiyi, bekufuneka khebafunde ubudoda kuqala, yiyo le nto sizekeleleyo ngale ndawo," uphendule watsho umhlekezazi.

"Kanti, baba bekungafuneki bafunde nokuphatha yini na?"

"Ewe kunjalo, kodwa njengamatshawe bahleli befundiswa ngokubukela."

"Kodwa ke, baba, akufani naxa aziyo umntu ukuba nguye kanye oza kuwuthwala umthwalo."

“Kuba ke ngekuthiweni ndlunkulu?”

“Anditsho, baba, ukuthi ngekuthiweni, kodwa ndibonga ukuba sewuwucishile umhla kuba ndiyazi nasentliziyweni ukuba sewumbonile ofanele ukuba lihlumelo eliya kuvelisa amasebe aya kuba ngumthunzi kusapho lukaMthimkhulu.”

“Amaphakathi asayihlafuna loo ndawo LamaShiyi. Andinakwenza lutho mna ngaphandle kwawo.”

“Yebo, baba, kunjalo kodwa ke iingalo azinakugqiba lutho nazo zingakhokelwanga yintloko.”

“Ndisayetyisa le ndawo ndlunkulu kuba inzima. Amatshawe azalwa ngokulinganayo. Ngenxa yoko kufuneka kukho omnye umlinganiselo wokusikhokela. Kwaye nokuba bekungenjalo isithethe sasemaHlubini sifuna ukuba inkosi ibe neempawu zobukhosi ezingaphezu kwegazi. Ukuba onke la matshawe asemaHlubini ebengaphambana namhlanje akukho nalinye ebelingabekwa libe yinkosi ngenxa yokuba lizalwa ebukhosini.”

Watsho umhleleki yabuqonda ngakumbi inkosikazi ubunzima bomcimbi lowo kuba enyanisweni yayise ibuqondile kancinane ngeliya xesha lezidlo. Yayisazi ukuba kukho amathemba aya kudaniswa. Waya uba nzima ngakumbi umcimbi lo ekuhambeni kweentsuku nangenxa yokuba nesizwe sathanda ukwahlulelana ngokwamatshawe lawo ngoluvo. Okukhona unikwa ithuba elide umcimbi ngaphambi kokuba ugqitywe kokukhona usuka uya unqaba ngakumbi ngenxa yale mo yendalo yoluntu ukuthanda ukwahluka kubini.

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**UNCEDO.**

Into eyaphazamisa ukucwangciswa kwezinto ngokumayela nokumiselwa kwenkosi yaba yinto eyenzeka ngakwicala lasekunene kwisizwe sasemaHlubini. Loo nto yada yaya kuphathelela nakwicala lendlu enkulu esizweni eso. Kuthiwa kwathi kusahleliwe konwatyawe kwelo cala, kusinwa ingodwane, kungaxhalelwe nto kuba kwakungacingwa ukuba kukho nasinye kwizizwe ezabe zithanda imfazwe, amaNdwandwe nempi yaseLangeni, amaNgwane namaZulu, esicinga ububi ngamaHlubi. Kwathi kusenjalo ke kwafika umntu komkhulu kwamhleleki uMahlaphahla-

pha inkosi yamaHlubi asekunene. Umntu lowo wayebona-kala exhwalekile kakhulu. Wathi esekude komkhulu apho wamemeza ecela ukuba angenzakaliswa kuba uze kuhlaba umkhosi. Yinto leyo eyatsho bafumana bee nqadalala bonke ababelapho komkhulu baqhiphuka umbilini.

Wathi umfo lowo akuba engenile enkundleni wabika ukuba uthunyiwe ngumkhwenyana wakomkhulu apho ukuba akhawulelwe. Kwakhutshwa ke ibutho lamadodana elaliphethwe ngunyana wenkosi ukuba liye kumkhawulela umyeni lowo wakomkhulu. Lahamba laza lamfumana ehleli eqondele phantsi. Wathi akubuzwa ukuba kuhle ntoni na wabalathisa abo babuzayo intatyana ethile wathi mabaye kuvela kuyo. Sadlula ke isiqingatha sebutho elo, aza amadoda lawo afika kuloo ndawo abona ummangaliso. Kummandla owabe ufudula ungenabemi namhlanje kumathafa neentaba namahlathi kwakusisisi sodwa kuzele inyambalala yabantu kulo lonke elalinokubonwa ngamehlo. Yaye iyimpi yakwaZulu iqhubana noMatiwane nesizwe sakhe samaNgwane kuhanjwa kuchithwa izizwe nezizwana endleleni.

Lathi elo butho lakufika ekhaya komkhulu lafika layibika into eliyibonileyo. Umhlelaki uMahlaphahlapha wahla waqonda ukuba inkcithakalo ayikude. Enyanisweni kwathi kwakamsinyane emva koko agaleleka ngesiqophe amaNgwane kwisiphaluka esasingaphesheya komzi wakomkhulu. Inkosi uMahlaphahlapha wathi wakuba uthiwe ntyaa ukuhlatywa umkhosi kusithiwa kubanjwene ngazo walikhupha ibinzana lomkhosi owabe ukho apho komkhulu ngobo busuku kuba uhlaselo lwabe lungokuhlwa.

AmaHlubi alwa ngokhalipho ada ayigxotha impi leyo yamaNgwane kodwa athi ehlehla abe esithi akancedi lutho makakhangele into eyenzekayo komkhulu. Okunene lathi ibutho elo lakuphosa amehlo labona isithatha somlilo komkhulu kusitsha sekukhala bafazi bantwana nezinja. Athi kanti amaNgwane abangqingile abavelele nxa zonke. Kwakungasekho kubuya mva. Ibutho elo laba selizimisela ukuba lisinge phambili. Kumkhosi wamaNgwane kwaya kungenelela namanye amabutho waza wapheza ukuhlehla wemisa iinyawo ngoku. Kwaliwa yonke imini elandela obo busuku bohlaselo yada ekugqibeleni yadinwa inkosana eyayiphethe elo butho lokuphekuza, unyana kaMahlaphahlapha. Wathi, akudinwa, makashiywe apho kungafi bonke abantu ngemini enye koko ibutho elo alivumanga ukumshiya. Ngenxa yokonganyelwa ngamanani ekuroxeni

kwalo lazama ukumthwala. Loo nto ke yalibambezele ekusabeni. AmaNgwane apha thelela emkhondweni kuba ayeqonda ukuba ibutho elo lihamba nenkosi aza phi-phi-phi alifumana ibutho elo alirawula asina akrolotha kuba esithi amfumene abekade emzingela, inkosi yamaHlubi. Kodwa athi akusondela kwavela mfokazana uthile owayemke emaHlubini ngenxa yeziphoso zakhe waza wasabela kumaNgwane, owathi akuyibona inkosana leyo wahla waqonda ukuba asinguye umhle kazi uMahlaphahlapha lowo kwakucingwa ukuba nguye ngamaNgwane. Wayibika loo nto wathi ngunyana lowo ayikabi yiyo inkosi yamaHlubi. Hayi ke amaNgwane athi saa kwa oko kuzingelwa inkosi leyo uMahlaphahlapha.

Umhlekazi lowo yena wayesel' ekude emahlathini ngelo xesha ekunye neqelana lamaphakathi nomkhosana wama-fa-nankosi. Kwakuthe ebuphithiphithini bokugaleleka kwamaNgwane ekhaya phaya komkhulu inkosazana intombi yenkosi yamthabatha yambeleka uyise kuba wayesel' aluphele ekhokhoba yangena naye emasimini kuba kwakungekabhuqiswa. Yathubela naye ubusuku bonke nesiqingatha semini ihamba iphumla. Yaya kufunyanwa ngamaphakathi lawo nebutho elo lamafa-nankosi seyimgama. Amadoda ayiphumza kuloo msebenzi wokuthwala inkosi kulo ntsabo ilusizi. Lada latshona elaloo mini behamba bada ezinzulwini zobusuku bafika endaweni enqabileyo esazulwini sehlathi. Kwangokuhlwa njalo kwahlangana ibhunga lesikhawu ekwagqitywa kulo ukuba kuyiwe kubikwa kwicala lendlu enkulu yamaHlubi into ehlileyo kucelwe noncedo. Kwandululwa izigidimi kwasebusuku njalo.

Ngenxa yoko ke ngaminazana ithile komkhulu kwibhottwe lomhle kazi uDlomo kwabonwa kufika amadoda amabini axwebileyo ome imilomo etyabuke iinyawo. Afika acela ukuhlangana nenkosi nesiphakathi. Lakuba lihlanganisiwe ibandla athulula olu daba lubuhlungu lokungenelwa ngamaNgwane. Axela ukuba athunywe ngumhle kazi uMahlaphahlapha namaphakathi akhe ukuba aze kucela uncedo. Abika nendawo yokuba umhle kazi lowo usel' eyintsabo impanza ehlala emahlathini kwaye nanini na angabhaqwa abulawe. Athi amaqelana emikhosi yasekunenene asalwa ngoko lungathi ukuba lufike ngexesha uncedo kube lula ukumelana namaNgwane kodwa ukuba luthe lwalibazisa luya kufika isizwe sesiphalele. Lwakuba luviwe udaba kwaqondakala ukuba lufanelwe yimbizo

engaphezulu kwaleyo yesiquphe, kwaza kwagqitywa ekubeni kuthunywe abathunywa bameme imbizo yesizwe siphela ngengomso. Imisila yakomkhulu yathi saa kwa oko kuzo zonke iziphaluka ivakalisa intlanganiselo leyo. Abathunywa abo basekunene baphiwa into etyiwayo babelwa nendlu banikwa namanzi afudumeleyo ukuba bathobe iinyawo baphumle ngelo xa babesalinde impendulo eyayiya kubakho emva kwembizo leyo yengomso.

Okunene ngemini elandelayo aba yimiqodi amadoda ukusinga komkhulu. Kwathi kufika ixesha lentlazane yabe inkosi seyiphumile ebhotwe seyisenkundleni. Umphakathi omkhulu uNtlabane wawundulula umcimbi ngokuyibikela inkundla ngabathunywa abo babevela ekunene. Wathi akuthi tyaa inkosi yathabatha yathi yakuba iyiphindile ngokufutshane inkcazo eyayenziwe nguNtlabane yaphetha ngokuthi, "MaHlubi ziBhushwana ngabantakwenu aba benjenje ukuza kuzibika. Ligazi lenu yinyama yenu. Kwakwenzakala ingalo yasekhohlo eyokunene sukuba yenzakele nayo kuba usizo lwayo sukuba lwaphukile. Intlungu evakala eluzwaneni iphathelela kuwo onke amalungu omzimba. Thina sisizwe soxolo kodwa ihlahla eliwa phezu kwenye ingalo ulisusa ngenye ingalo. Maxa wambi uxolo lulondolozwa ngokuvuma ukuba zinqoze iintonga. Andinithumi ukuba yilwani. Nini eniza kubona ukuba manithini na kule meko. Ndisaphezile."

Kuphakame uGubunga elinye lamagqala emva kokuthi nzwanga lathi, "A! Dlomo kaNcobo kaMthimkhulu nani nkundla yakokwethu kwami. Xa kunje sekonakele. Asisathethi ngaluhlaselo luyilwayo. Sekuhlaselwe kwathinjwa. Abantu sebhophalele. Izigidimi ezi seziyintsabo. Asisancedisi ngoku seyikukuzikhusela ukusiza kuba amandla okululwa utshaba kukuluhlangabeza. Izizwe zivukelene. Amandla ezo zithanda uxolo alele ekuncedisani. Umhlekezi usel' ethethile, singaba sisafuna ntoni na? Kulunge ngaphezulu ukufa edulini kunokucima amehlo elukhukweni ubungaguli. Ndiyatshonela zinkosi zam."

Emva koku aphakama ngokuphakama amadoda kwacaca ngeentetho zawo ukuba uluvo luphokele ekusamkeleni isimemo soncedo. Amaphakathi amakhulu akabanga saxhamleka. Asuka ngokushwankathela umlomo wesizwe okhutshwe ngabameli baso. Indawo ekwangenwa kuyo emva kokuba kuviwene yaba yeyenani lamabutho aya kukhutshwa. UNtlabane kule ndawo wathetha wenjenje, "Ukuba ibe iluhlaselo olusayilwayo ngendisithi mhlawumbi

ngekukhutshwa mabini-mathathu. Kodwa sekuhlaselwe kade. Abantakwenu sebeyenzile indima ethile. Ngama-Hlubi lawa alele kuleya mimango. Asibantu ke abo bawa bengawisanga. Ukuba bade basaba ndiqinisekile ukuba notshaba olo beluse lukholwe yeyokosa ngenxa yoko ke alusenamandla. Enyanisweni eli lixsha lokulohlwaya engekapholi amanxeba lungekade lubuye lufumane amandla amatsha. Ndithi ke kule meko makusukele ibutho libe linye, lilandelwe lelinye elohamba lona libeke izitho ukuze libe sisayamo xa ngaba izinto azimanga njengokuba sicinga."

Asamkela amadoda isikhokelo somphathi-mkhosi, kwavunyelwana ukuba kusukelise ngebutho elinye laza iqashiso lawa kumaHlosi eliya butho labe lisandul' ukudalwa. Kwagqitywa nasekubeni lilandelwe kuhle libutho elidumileyo iSakhombe eliya kuba sisayamo salo. Ukunduluka kwamabutho lawo kwabekelwa ingomso. Senziwa ke isimemezo laza elo butho langa linikwe ibhaso lakwaziswa ezo ndaba. Kwakuse kulithutyana imfazwe yagqityelwayo ngamaHlubi. Isininzi solutsha sasikhule siyiva ngamavo yaza kuso yayinto yozuko ukuva ngezanga zamagora kumadabi adumileyo. Amabali odaba loloyiso, imikhosi ibuya iqhuba ixhoba lemihlambi yeenkomo ezityebileyo, kukho nabathinjwa, kusenziwa nemiyeyezelo ngabafazi ukuyingenisa ekhaya imikhosi leyo, ayesuka adale ukuba igazi lihlobe kumlisela unqwenele ukunga ungalizuza ithuba lokwenza indawo ekwanjalo ukubonisa ubukroti. Yayisuka le nto itsho icime tu indawo yokuba kukho necala elimnyama lentsibekelo yelifu lokoyiswa nokulahlekelwa bubom nemfuyo namakhaya kude kubekho nokubhaca. Ngenxa yecala elimhlophe elikhazimlayo lemfazwe amadodana ebutho lamaHlosi avuya axhuma akuba ukuba kugqitywe ukuba umkhosi mawuphume nokuba kucishwe wona ukuba asukele ukuya kunqanda intlekele ehlileyo ekunene. Asuka amana ukuzibonga esithi abonwa yintoni na. Ayevuyela ithuba lokuzibalula azenzele amagama azuze namava aphahekayo kuphele ukuva ngotyelo ngento eyimfazwe.

Izigidimi zasekunene zabizwa endlwini ezazabelwe yona zeza enkundleni ngoku zaza zaxelelwa isigqibo sembizo yakomkhulu. Kwathiwa ibhotwe liyavuma ukuza kunika isandla. Umkhosi uya kufika kwisithuba seentsuku ezimbini-ntathu. Yabekwa nendawo yokuba kuya kwahlulelwana ngexhoba ukuba iduli elo lithe lanempumelelo.

Abulela amadoda lawo asekunene aza aba selecela indlela kuba athi kuxhalabekile. Emva phaya akazi ukuba kuyini na kunamhlanje nje. Axela ukuba intlola zecala lawo ziya kuhlala zikhangele enkalweni ukuze ziwuhlangabeze umkhosi lowo ziwukhokelele apho uya kuba ufuneka khona. Akuba egqibile ukuthetha akhahlela ahamba enyathelela phezulu ebonakala ethembile naxa iimpawu zamaxhala zazikho nazo ebusweni.

Kwangabo obo busuku abafazi balugcada balusila utshongo. Kwawiswa iinkabi zeenkomo kwenziwa ikhuthu inyama ebandayo ukutya oko okwakuza kulandeliswa emva komkhosi. Kubantu abakhulu yabakho imvakalo yenkedamo. Kwacaca noko ukuba kukho udaba olunge-mnandi olukhoyo phakathi kwesizwe. Kwaba njalo nakumthinjana. Kaloku wawuza kwahlukana nezihlobo zawo kulo mlisela ululibo wawuza kuphuma umkhosi, kwaye kwakungekho bani unokwazi ukuba ngabaphi na abaya kubuya. Kwalalwa ngamadoda sezilolwe zabengezela izikhali. Ibhunga labaphathi-mkhosi lahlanguana ngobo busuku kwigumbi elilodwa lenkosi, ingumhlelaki noNtla-bane noDlikiza, usiyazi, nabaphathi bamabutho lawo mabini ayeza kuphuma. Kwakukho namanye amaphakathi amabini. Kuloo ntlanganiso zavelelwa zonke iinkalo zolo phumo. Kwenziwa namavandlakanyo okulungabela utshaba.

Yathi iqina imini ngengomso yabe imikhosi seyiphelele. Ikhe yalinganisa ukuthamba iguya isina ivuma ezemfazwe iingoma. Zakha zayikhuza iimbongi. Kodwa ke kubuywe kwangenwa emcimbini wemini leyo, umcimbi wokunqula. Ebuhlanti phaya kuphalazwe igazi kwanqulwa kwizinyanya zemfazwe sisanuse sesizwe uDlikiza. Wawunqabisa umkhosi ngentelezi enqabileyo waza wakhwitsa kwanje waza wandula ukuwusa emlanjeni umkhosi lowo ukuba uye kuhlamba ukhokelwe ngamagosa elo theko amaqhawe akwaMazibuko. Uthe wakuphuma apho waqwela ngoku ngokubopha amaqondo okugqibela olwazi lobizo lwakhe. Ngeli xesha imini yayise isangene waza umkhosi wabuya wakha izintlu ezibukekayo phambi kwentloko yesizwe, umhlelaki uDlomo. Kwathi kwakuzola wawuvula umlomo umntwan' enkosi wathi, "Hambani ke bafo bam. Andini-thumeli ngantimbo yaluchuku kuba besizihlalele ngoxolo thina. Kusuke kwahlatywa isandla sasekunene. Niya kubangula loo meva ke nina. Asitsho ukuthi zeningezi nayo intimbo kodwa sithi zenithi nithimba ezinkonazana



nisukele kuqala ukuthimba uxolo ngokumohlwaya umhlaseli aphinde umkhondo. Hambani ke bafu bam nisizele nozuko.”

Imbongi yakomkhulu ithu yona phakathi komtyangampo omde wokundulula umkhosi lowo.

“Nivile ke bantwana benkosi.  
Uthethile uDlomo kaNcobo.  
Liduduma lingakhange lisibekele.  
Zekubaneke kungadudumanga.  
Sizwe sinkonjane zisesifubeni,  
Khaka alisebenzi emhlana.  
Zenohlwaye ningancinithi.  
Hambani mafa-nankosi,  
Nithimbe uxolo ngokugxotha.”

Acombuluka amabutho phakathi kolo memezo ebetha kancinane evuma umhobe wemfazwe. Amatshawe ezindlu ezinkulu nezincinane ayelapho kwelo butho lamaHlosi oNgwekazi noManyaza noJozi noNtsele namanye. Abafazana benza umyeyezelo bazingisa. Zaphalala iinyembezi kwintokazi eziqinileyo. Amadoda amakhulu aba nezingqukru. Umthinjana wawafihla amehlo awathanda kukhangele. Wada waya kutshonela umkhosi lowo kwizindi ezinokufikelelwa ngamehlo wada waginywa lungwalazi kuba kwakuse kusihlwa kaloku ukushiya kwawo inkundla yakomkhulu.

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## EKUNENE.

Abathunywa basekunene bakuba belishiyile ikomkhulu lendlu enkulu banyathela ngamandla njalo. Bahamba imini yonke bada baya kungena emideni yommandla wakowabo ebululeni bobusuku. Bafika bathi ngqo kwindawo leyo babenqophisene ukuba baya kufumanana kuyo nenkosi neqela layo. Bafika kulila ibhungane. Balinga kweyesibini apho kwakuthiwe kungayiwa khona ukuba babonelelwe kwenye le. Okunene balifumana apho iqela elo babelifuna. Bafika selikhudlwana ngoku sekuqondakala ukuba amanye amaqela ekuchithweni kwawo afunana ada afumanana aqokelelana ukuze enze

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inguqu nomfela-ndawonye. Afika amadoda la kusandul' ukubakho ibhunga lamadoda elaligqibe ekubeni kuchithakalwe kusingwe kwaKhuboni emaBheleni. Umhlekezazi yena wayelandule esithi kusaya kwenziwa ntoni na kwaKhuboni kuba abantu bakhe sebefile, kufe abafazi nabantwana nezinja zaye neenkomo ezininzi zithinjiwe. Into eyaba lusizi kakhulu yangummangaliso kananjalo kukuba nezo nkonyana babenazo apho zaba ngathi ziyazi ukuba ilizwe lifile. Naxa utyani babubuninzi zazingadli. Zazifumane zangxanga nje kunye namathole embala. Afika ke amadoda lawo, abathunywa, kulolo sizi. Ayenza ingxelo yawo ngokwamkelwa kwawo ngembeko novelwano ekhaya phaya komkhulu kwicala lendlu enkulu. Axela nokuba uncedo olwabe lucelwa luyeza. Kuyalungiswa kwaye kwisithuba seentsuku ezimbini uncedo olo luya kuba selufikile. Ngenxa yovuyo amadoda asuka akhedama abafazi baphalaza iinyembezi zombulelo. Bonke ababelapho balala benethemba lokuthi ukuba amaNgwane akababhaqanga kweso sithuba seentsuku ezimbini baya kuba ngabasindileyo. Kodwa ke bathi kanti bathembe ilize.

AmaNgwane ayethe kwa oko ukuba afumane ukuthi inkosana leya ayeyirawule asiMahlaphahlapha angena endleleni aligqiba ilizwe efuna umhlekezazi. Ayeqhamba ebhulisa ngokwabantu abazingela inyamakazi. Ahamba ehlangana namaqela entsabo kuze maxa wambi khekubekho nokulwa lichithwe elichithwayo iqela kuba nawo amaNgwane lawo kolo zingelo ayeqhamba engamabinzana amancinane ejonge ukuba aya kuhlanguanisana akuyifumana indawo ezimele kuyo inkosi. Yaqhubeka ke loo nto iintsuku zaza zambini. Ngalo mhla abathunywa bafika ngawo ayeqhlangene namadoda emfazwe amabini asemaHlubini ediniwe elambile aza awanikela ukuba azikhethele nokuba abulawe na okanye axele ukuba inkosi ingakuliphi na icala. Akha amangala amadoda lawo kodwa intshutshiso ebuhlungu awafakwa kuyo yada yenza ekugqibeleni ukuba alinikele ihlebo elabe lincinwa kuwo ukanti naxa kunjalo abuya afa kuba ayesele ebethekile kakhulu yindlala. Kodwa ke afa sel' ewenzile umonakalo kuba zathi iintlola zamaNgwane zakuya kuqinisekisa ukuba kuyinene oko ayekuxela zabuya zivuya kuba zamfumana, kungaziwa liqela elo lomhlekezazi uMahlaphahlapha, ukuba bazimele kwihlathi elithile. Ngenxa yoko kobo busuku yayilala impi yasemaHlubini inethemba amaNgwane ayesenza amalungiselelo okuhlasela ngemini elandelayo.

Okunene ekuqineni kwemini zafika iintlola zamaHlubi zimatshekile imbonakalo yobuso. Zakuba zikhahlele zithe zakubuzwa ukuba kwenzeke ntoni na zaxela ukuba isikhundla eso sibhaqiwe. Zathi akukho nethemba elincinane lokubhungca kuba amaNgwane eza macala onke. Zathi kukho umkhosi oza ngasezantsi ukho noza ngasentla kwaye kukho namanye amabutho ngasempumalanga nangesentshonalanga. Zathi kodwa yonke loo mikhosi isemgama. Kwahla kwacaca ukuba akukho kufa kunjani. Kwahlangana ibhunga lesikhawu laza lagqiba ukuba makuliwe. Ithemba elikhulu lalisekubeni umkhosi woncedo mhlawumbi uya kufika ngexesha ungekatshatyalaliswa loo mkhosana mncinane kunene. Umphathi wawo wathi akuva ngeentlola ukuba iqela elilula lelo lalisiza ngasezantsi, wagqiba ukuba makuxhotywe kusingwe ngakwelo cala ukwenzela ukuba isithuba sibe banzi phakathi kwabo namaqela lawo makhulu avela macaleni wambi. Kwenjiwa njalo ke ngobungxamo. Kwathi kwixesha elingangesiqingatha seyure waba sewu-combuluka loo mkhosi wamafa-nankosi. Uhambe uthubeleza njalo emahlathini uhlisa neentlambo isiqingatha semini waza waya kuphumla phi-phi-phi. Iintlola zazisoloko ziphambili. Emva kwemini kakhulu zabuya zafika nodaba lokuba amaNgwane akakude aye asathe xhaa emisile ajongene nesidlo kuba awise inkabi yenkomo ayahlinza alungiselela ukufukutha nokosa. Umphathi wathi makuhlaselwe. Angena endleleni kwakhona amagora asekunene. Ahamba isithutyana ada aya kuvela kwindawo leyo.

Umphathi wawahlula kubini umkhosi lowo kwathi kuba kwabe kukho intlambo wathi elinye iqela malihlise intlambo leyo liye kuvumbuluka selikufuphi zelenze iinto zamehlo ukuze kuthi xa liqalayo ukuqina elo idabi elinye eli iqela lihle entabeni apho libaleka liye kunceda ukuze kudaleke mhlawumbi indlela yokucanda kugqozwe kuloo mkhosi. Kwahanjwa ke ngelo cebo yaza yaba ngathi yinto yephanyazo kuba wathi obukeleyo weva ngemikhwazo emikhulu ukuthi iqela elo selihlasela. AmaNgwane abhaqwa engalindele. Athi ephuthuma izikhali abe amaHlubi selegalele awisa izigede kwafumana kwasisiphithiphithi. Kwaliwa ke apho kanobom ada athanda ukuhlangana amaNgwane. Kwaba ngelo thuba ke athi ehla amadoda lawa ayesele emboniselweni. Ehla ejoboda ekhwaza atsho amaNgwane adideka akazi nokuba ngamawawo na okanye lutshaba. Athi akuqonda ukuba

ikwangamaHlubi ladilika ihlelo athingaza agqibela ngokuhlela ada aphelela ekusabeni. Asukelwa angxwelerwa kunene afunyenweyo. Lwaba luloyiso olo kumaHlubi ngaleyo mini kodwa ke ayesazi ukuba alusayi kuhlala luhleli.

Kwakamsinyane lwaphuthunywa usapho nenkosi kwaza kwasingwa phambili ngelo xesha lomnyinyiva. Ayekho nakuwo amaHlubi amadoda angxweleriweyo koko aphathelela nawo esindana njalo. Phofu ngethamsanqa akubangakho iseleyo kolo cweyo. Kwahanjwa ke ubusuku bada bakhathuleka. Kwathi xa babephambili kakhulu baphawula ukuba likho iqela elikhoyo kude kufuphi kuba kwabakho imvakalo yamazwi athethela phantsi. Kwahla kwemiswa kwandululwa iintlola ukuba zikhe ziye kuhlola. Zemka ixesha elide kwada kwasithukuthezi. Zathi ukubuya kwazo zabuya sezihamba nabambi. Axhala amadoda aphuthuma izikhali ethe cwaka elindile kodwa abuya akhululeka akuva izwi lenye yamadoda abethunyiwe lisithi, "Ningothuki sithi." Afika abalisa ukuba afumene elinye lamabutho asemaHlubini elalilwe buhlehla lada laya kungqubeka emideni yamaBhele apho lifike lagxothwa ngokomshologu. Lavuya ke nalo ukuhlangana nabasekhaya. Iintlola zalo kwakuse kukudala zilibonile ukuza kwalo iqela elo lalinenkosi zaza zacinga ukuba ngamaNgwane. Ukuhlangana kwala maqela kwawomeleza umkhosi wamaHlubi. Iqela elo lalingamadoda akumakhulu amabini. Kudibene namafa-nankosi la amadoda okulwa odwa aba kumakhulu amathandathu ngoku. Kwasebusuku njalo kwaqulunqwa amacebo okuhlangabeza utshaba kuba kwakuqinisekile ukuba amaNgwane alalisile. Kwagqitywa ukuba umkhosi lowo wahlulwe amaqela amathathu ukungena edabini bangazibhokoxi ngokupheleleyo ngaxeshanye. Kwakukho ke nethemba elo loncedo oluzayo.

Amaqela amaNgwane awayebandzele kwindawo eyayizimele kuyo inkosi tanci afika sekusenuweni. Athi akufuna ibutho elabe liyalelwe ukuba lirawule livela ngasezantsi, alabonakala. Enjenjeya ke ukusinga ngasezantsi apho aza afika kwisikhundla esiya kwakumiswe kuso ngamaNgwane sekuqungquluze izidumbu neengxweler ezathi, ezisakwaziyo ukuthetha, zabalisa ngokuzunywa kwebutho elo ngesiquphe ngamaHlubi. Zalixela ke necala ezaqikelela ukuba umkhosi lowo usinge ngakulo. AmaNgwane akazange apholise namaseko kweso sikhundla. Angena endleleni ahamba ubusuku bonke. Kwathi kusisa

aba sel' esibhaqile isikhundla esitsha samaHlubi. Athi evuka wona kwaba sekusisizi semililo yamaqela awabandezeleyo. Abeka izitho amaNgwane ngaloo mhla. Ayenje ngabantu abaziyo ukuba inyamazana isebandezini ngoku. NamaHlubi ahla aqonda kaloku ukuba inye into ephambi kwawo yimfazwe kuba ngasemva kwawo yayiyimida yakwaKhuboni amaBhele aye nawo ayehlanganisene aba yimikhosi emikhulu ngokungathi ngamaxhalanga alinde into eza kuwa ukuze eze kuzityhuthulela. Lakuba liphumile ilanga yada yaqina imini amaNgwane esaxibilikise imixakatho. Kwala ngesithuba sentlazane aqala ukuphithizela kwacaca ukuba ayaxhoba adala izintlu alungiselela ukuhlasela. Aqala nawo amaHlubi alungisa. Kwabe kukho intlanjana phakathi kwaloo mikhosi mibini icala ngalinye lisendulaneni eyayinje ngemboniselo.

Kuphume umfo kumaNgwane waza wamemeza ngezwi elikhulu esithi amaNgwane akajonge kuncinitha, into ayifunayo yinkosi uMahlaphahlapha ukuba aye kuncokola nomhlekazi uMatiwane. Ukuba amaHlubi angathi amkhuphe akusayi kuliwa aya kuba njalo angene phantsi kwamaNgwane. Wathi ke makazikhethela phakathi kokunikezela inkosi leyo okanye kuliwe. Wathi akukho naxhoba lilelinye lifunwayo ngamaNgwane kuba kakade amaHlubi akasenalutho abe wona sel' enewaka leenkomo njengoko nabo babonayo emmangweni phaya. Enyanisweni yayibonakala imihlambi yeemazi zeenkomo neenkabi ezimpondo zinde, imfuyo, leyo eyayithinjwe kwizizwana ngezizwana ayehamba ezingenela amaNgwane.

AmaHlubi ayalela nawo umfo ozwi likhulu ukuba aphenidule athi amaHlubi akazange abe bakhonzi sizweni ngoko nanamhlanje akanakuzikhethela ukukhonza. Inkosi yawo ngumntwana wegazi kubeNguni boHlanga ukususela kwasendalweni. Uyiyona ngcambu yobuHlubi. Yakufa ingcambu uyafa umthi. Akasokuze ke azibulale ngokwawo ngokunikezela ingcambu yesizwe. Ukuba amaNgwane ayamfuna umhlekazi aya kumfumana ngezikhali. Kwathi xa kulapho atsho amaHlubi akhahlela onke kunye kumhlekazi atsho ngesandi esanga seseendudumo. Yaba njalo iyaphela into ebithethwa.

Ahlabela umhobe wemfazwe amaNgwane aguya aqala ukuhla endulini apho. Wathi umphathi womkhosi wamaHlubi makahlangatyezwe idabi liqale akuwela umfulana lowa. Laphuma ke iqela lokuqala amakhulu amabini. Athi nje ukuba amaNgwane asondele emfuleni ehla

amaHlubi selephala ezithutha eguya. Yaqala indaba kwanga bekukudala iqhuba. Abethana amakhaka yakhenkceza intsimbi yesikhali: Wasela igazi umkhonto agileka amadoda macala. Phofu ukuthimbisa ngokhalipho kwamaHlubi kwawenza akha athingaza amaNgwane kodwa ke ngamanani ayemaninzi aza amandla amanani axela. Kungelo xesha ke awathi umphathi-mkhosi wase-maHlubini wagalela elinye iqela elimakhulu mabini. Lanika ukomelela, yaqina imfazwe. Ayekhe adudulwe amaHlubi kude kufikwe esingeni senduli leyo kodwa ayebuya awatyhale kwakhona amaNgwane awaphindisele kwasemfuleni apho. Laqhubeka ke idabi elo imini yonke kumana ukungenelelwa macala. Iingxwelera zazikho zininzi kuwo omabini amacala zimana ukuphuthunywa ngabecala lazo kwakubakho umtyhi. Lalikhulu elo duli kodwa kwakucacile ukuba ekugqibeleni amanani aya kude oyise aye amandla awo ayengakwicala lamaNgwane.

Kodwa ke kwathi xa aqalayo ukoluka amathuzi kwenzeka isimanga. Kwathi thu kwinduli yamaNgwane iqela elitsha lamadoda okulwa. Yathi xa iqalayo ukuqhiphuka imibilini kwicala lamaHlubi othuswa yimiguyo ivela ngasemva. Akha acinga ukuba angenelwa ngamaBhele kanti eneneni yayikukufika oko komphathi-mkhosi wamaHlubi endlu enkulu uNtlabane kunye nebutho lamaHlosi. Zehla izibilini ngoku kumaHlubi laqina nethemba. Wakha wema uNtlabane ebukele waza waqala ukuyimisa yangamaqela amahlanu leyo mpi yakhe. Iqela elaliphethwe nguNgwekazi wathi malihle kwa oko lingene edabini. Elaliphethwe nguManyaza wathi malihlise umfula liwuwele ezantsana zelizuluvele ecaleni utshaba. Elaliphethwe nguNtsele wathi malinyuse umfula liwuwele ngasentlana ukuze nalo lenze indawo ekwanjalo. ElikaJozi wathi lona zelijonge ukuthimba leya nduli ingaphesheya yamaNgwane livele ngasekunene njengokuba nelakhe liya kuzama kwaloo nto livela lona ngasekhohlo. Hayi ke abafu bakaMashiya bazibalula apho loo mini ngesibindi. Batsho kwangathi kufike isitshingitshane kwaziziqwenga ngephanyazo. Ladudulwa kaloku ngoku iqela lamaNgwane akugaleleka uNgwekazi neqela lakhe lawezwa umfula aza amaqela avela macala awabandezela amaNgwane ngendawo embi. Iqela elalisandul' ukufika lawo lathi lakuyibona le nto kwee qephu ibinza elikhulu kulo lehla laya kunceda. Yaqina imfazwe kwelo thambeka lamaNgwane. UNtsele walwa ngokukhalipha okukhulu kodwa wathi engakhumbulele

kanti loo mpi ihlayo seyifikile wabinzwa ngomkhonto ethangeni. UNgwekazi naye wakha warawulwa sisithathu sonke samadoda kodwa wathi naxa anamanxeba wathinbisa kwakuko. Lonke elo xesha uNtlabane waba ngathi ulibele ukuba kuyaliwa ethambekeni apho. Wanyuka kuhle, noJozi wenjenjalo naye baza bafika encotsheni yenduli balichitha lula iqedlana elalisele apho baza baqonda kanjalo ukuba umkhosi wamaNgwane uphelele kulowo ulwayo. Wathi qephu iqelana lamadodana uNtlabane wawalathisa emihlambini ukuba aye kuyisonga ayiweze umfula wandula ke ukuhla ngoku benoJozi bekhokele amaqela abo sebewavela ngasemva ngoku amaNgwane. Lehla elo kroti selizikhuza ngamanyange asemaHlubini. Lafika njengesaqhwithi laza lona laphumelana noyena wayebonakala ngokungathi ngumphathi womkhosi wamaNgwane. Elo ke laba ngathi lidabi lababini kuphela. Yabukhupha apho ubuchule bokubinza nokuhlanganisa indun' enkulu uNtlabane yanga yenza umboniso kumlisela lowo owawuqala ukuphuma iduli. Yaphumla xa yayise imi phezu kwakhe umfo lowo selegungquluzile emva kokumosela ephangweni. Lwadilika udonga lwamaNgwane akumbona umphathi-mkhosi wawo efile kwaye kwakuxa kanye lithi ilanga, ndithenge. Amadodana ayesel' eyisongile imihlambi leyo egxagxamisa ukuyihlisa ithambeka ukujonga emfuleni. Impi yamaNgwane esabayo yafumana yaligxelesha ixhoba limka notshaba. Wajokwa ke loo mkhosi sewuziimpanza. AmaHlubi abamba zambini kwezo nkabi zityetyisiweyo azixhela aba nesidlo esikhulu evuyela uloyiso lwaleyo mini. Iingxwelera zanyanyekelwa ngamagqira olugxa awayeze nomkhosi kaNtlabane.

Xa kwakungqongwe isithatha esikhulu somlilo kusosiwa imibengo ngamadodana ebutho lamaHlosi izihlo zaloo mini kwaqalwa phantsi ukubaliswa kwazo. Onke amadodana atsho ngazwinye ukuthi abone into entle ukulwa komphathi-mkhosi wawo umphakathi uNtlabane — ayenombulelo ukuba abe ebephuma naye kwidabi lawo lokuqala. Ancoma nobuchule bakhe bokukwazi ukuyila indlela yokuluhlasela utshaba. Ancomana ke nawodwa. UNgwekazi wathi yena, "Kodwa ukuba iqela lam belingathanga liwadudule amaNgwane ngekuthethwa enye into ngoku."

"Ewe phofu uyenzile indima entle mntwan' enkosi. Isibindi sakho sitsho sawadida kusuka amaNgwane," amvumela atsho amanye amadodana.

"Kodwa ke ukuba ebengekho lamabutho avele ngasemva kwakhona, nokuwadudula awele umlambo ngekungancedanga lutho," utshilo yena uNtsele.

Omnye uthe, "Yithi nokuba ebengekho nalawa avele emacaleni mntwan' enkosi."

"Hayi ndiyavuma kunjalo," utshilo uNgwekazi, "kwaye nabafowethu aba basekunene sibafundisile ukuba sithi indlu enkulu. Kuba namhlanje ngebengabakhonzi bama-Ngwane."

"Kambe ke ngekunjalo mkhuluwa, saye nathi besiya kuba saphukelwe yingalo yasekunene. Ndithi mna basifundisile nathi ukuba ubukhulu kukukhusela omncinane nobuthathaka. Inkulu engayenziyo loo nto ayifanelwe bubukhulu," wongeze watsho uNtsele.

Bahamba ke ubusuku kuncokolwa ngolo hlobo kutyiwa inyama kwada kungeni kwabuya kwalalwa. Ngengomso kufihlwe abawileyo bakuba bebaliwe. Babeliqelana abasekunene kodwa kwindlu enkulu ababanga baninzi kuyaphi. Kwimini elandelayo iSakhombe eliya butho laliza kuba sisayamo lagaleleka lafika emva kwendaba selibaliselwa ngoloyiso olukhulu. La mabutho mabini akha ahlala inyanga yonke kwelo lasekunene kubhuliswa kugxothwa amaNgwane ukuba emke ngokupheleleyo kwelo. NamaBhele akha angenelwa ohlwaywa ngokuphatha kakubi abantu ababekongwe ukusabela kuwo. Kwathinjwa kuwo amakhulu athile eenkomo. Kwancediswa nasekuvuseni ikomkhulu namakhaya abantu basekunene bakuba bephumile kwiindawo ababezimele kuzo. Umhlekezazi uMahla-phahlapha namaphakathi akhe waba nombulelo onzulu ngenxa yoncedo awaluzuziswa ngamabutho endlu enkulu yasemaHlubini. Inxaxheba yelo cala kwixhoba elalifumane-kile yaba ngamakhulu asibhozo eenkomo ezityebileyo.

### UMYALELO ONZIMA.

Ukufika komkhosi owawuvela emfazweni yamaNgwane kwaba njengomgidi omkhulu kuba amakhosikazi ayesilile kwaza kwaxhelwa kananjalo ukuhlinzeka amabutho lawo. Agaleleka emini emaqanda phakathi kwemiyeyezelo yokutshayelela kwamakhosikazi nokubonga kweembongi. Ama-



butho nawo angena enkundleni komkhulu eguya ekrolotha esenza izimbo ezininzi ezalatha uloyiso. Kwaye kwakhona kwakuqhutywa nexhoba elingelincinane leenkomo ezigudileyo. Umkhosi lowo wawuse wandulelwe kaloku ludumo lwezanga zobugora ezazenzekile kwimimango yamaduli aloo mfazwe. Ababelahlekelwe ngababo babelile bazosula iinyembezi kwisithuba senyanga leyo okuya umkhosi wawusathe xhaa ekunene phaya uncedisa ukukhaphela amasalela otshaba nokubuyisela isizwe eso kwintlalo yesiqhelo yoxolo. Yayilindelwe kananjalo into yokuba kufa omnye kakade ukuze baphile abanye. Yaye yayiludumo nento yokwazi ukuba umfo kabani wafela edabini elithile nangaphezu kokuba abe wafela elukhukweni ebulawa sisifo.

Isidima nentlonelo yamatshawe yakhula ngakumbi emva kwale mfazwe. Kwaqondakala ukuba isizwe sisenawo amandla okuvelisa abafanelwe luzuko lobukhosi. Emva kweentetho zokuwamkela umkhosi nokuhlanjwa kwesiqungo ligqira lakomkhulu kwabiwa ixhoba. Bonke ababephume umkhosi bavuzwa ngenkomo zaza izizalwane zababewile emfazweni zanikwa iinkomo ngantlanu. Emva koko kwangenwa kwizidlo zemini leyo kwandula kwasinwa ngabasinayo. Waba njalo umkhosi lowo ubuyiselwe kwintlalo yesiqhelo yoxolo.

Laba leli xesha ke ezathi iintombi zelo zwe zazimema zizimemile izisusa zolutsha zanga zifuna ukucima ezingqondweni zomlisela inkumbulo yokuphalazwa kwegazi okuhamba nemfazwe. Kwakhona zaba ngathi ziyaqonda ukuba amadodana lawo akufanele ngoku ukuzeka kuba isininzi sezisusa ezo sasinxulumene nokuthomba kweentombi ezininzi. Zazahlula ngokuhlala endlwini imihla eliqela. Ngelo xesha intombi yayisondliwa kunene iqatywe nangezinqabo zokuphuhlisa intlaha iqholwe nangeegusawe ezivumba limnandi. Kwangalo elo xesha ibisakunikwa intombi leyo imfundiso enzulu ngokwenda nangendlela yokuhlala emzini nangobudlezana nokuphathwa kosana. Ibisithi iphuma ekuthombeni apho ibe seyikulungele ukucelwa ukuba yende. Enyanisweni ukuthomba kwentombi yayikuvakalisa ukuba ikhulile yintombi ngokupheleleyo umfana oneenkomo angayicela ayinikwe. Kwabanjalo ke ngeli xesha iintombi zasemaHlubini zathomba zithombile. Umhla omkhulu wawuba ngumhla wokuphuma kwayo intombi. Amatshawe ayezihamba kakhulu ezi mbutho ngakumbi uJozi ngenxa yokuba kwakusakuqononondiswa kakhulu ngabamemi ukuba aze ancede abekho.

Kodwa kwakungekho namfuneko ukuba kwenjiwe njalo kuba yena ngokwakhe wayengaphili kakuhle engayanga ezimbuthweni zolutsha lwasantla.

Umhlekazi uDlomo naye wacacelwa yindawo yokuba lifikile ixesha lokuba ube nentlabiso umcimbi wokukhethwa kwenkosi eya kumlandela ekuphatheni isizwe. Sakhutyulwa kwakhona isimemezo somhla wonyulo kwinyanga yoMnga ekuhlanganeni kwenyanga xa kanye isisonka. Ngoku ke kwakusentwasa-hlobo. Yakhula ke imvakalo yokuba kuza isihikahika sento enkulu kuba indumasi yaba namandla mayela netheko elo. Ngenxa yoko neembutho ezo zolutsha zazuba nobengezelo olungaphezulu kuba zaba ngathi ziyintshayelelo yaloo mhla mkhulu. Namakhosazana ezizwana ezikufutshane aba soloko ejonge enkalweni elindile ukuba isitshaba sobukhosikazi sowela yiphi na inkosazana yakuba ikhethiwe inkosi leyo. Into eyathanda ukuzixaka iintombi ezo yaba kukuba ziyijongise ngaphi na imitha yobunzwakazi.

Emva kokukhutyulwa kwesaziso somhla wokubekwa kwenkosi kwabuya kwaphuma esinye isaziso esiya kumatshawe ezindlu ezinkulu esithi okwethuba lenyanga yonke umhlekezi ufuna amatshawe lawo ngongcwalazi aye kumkhelela amanzi kumthombo ophantsi kweliwa awase kweliya nqugwala lakhe lalingangenwa bantu bonke. Satsho isaziso eso esasikhutshwe ngomlomo womphakathi omkhulu ngesiqu, uNtlabane, kwabetha kwaludano kumatshawe lawo.

Akha ahlangani abhunga ukuba le ndawo angayivela njani na. Kwelo bhunga afika ahlala ethe nzwanga omathathu kumi le ngxaki yalo myalezo phambi kwawo. Kwaqala uNgwekazi ukuthetha wathi, "Umhlekazi ubabamkhulu unani na ukuba athi masiye kumkhelela amanzi okutshaya singamadoda, singabantwana begazi kunjalo nje? Akazi na ukuba seyisithi iinkosi ngoku?"

UManyaza yena uthe, "Aye ngaphi na khona amakhwenkwe kwikomkhulu elingaka ukuba ade athume thina. Xa ebesithuma kumaNgwane siyile saye sisaya kuphinda siye xa kukho imfuneko, kodwa ukusithuma amanzi, hayi inzima le ndawo bafowethu."

"Nexesha eli alikhethileyo," utshilo yena uJozi, "alilunganga kuba sekuhlatywe iimbutho eziliqela ekubonakala ukuba siya kuphoswa zizo. Kuyacaca ukuba abantu bomhlekezi baya kudaniswa, kuba umlisela nomthinjana wasemaHlubini ungabantu benkosi nawo. Mna ndizimisele

ukuya kukhombisa iimbutho ezo zesizwe ngokubakho kwam. Ningaba seninceda bakhuluwa niye kuhlangebeza umyalezo lowo womhlekezi nibe senindenzelelela nam."

UManyaza wayithatha kwa oko le ndawo ingekade iyondelelane kucingwe ukuba angayenza into enje ngale. Uthe, "Mna andicingi nokucinga ukuyenza le nto. Ndingayenza yonke enye into ndide ndinikele nangobom bam ngenxa yomhlekezi. Kodwa ukuba ndicande ummango ndiphethe ingqayi ndisiya kuphuthuma amanzi asinto ndiya kuze ndiyenze bonke ubomi bam."

"Indawo yam iyaziwa," utshilo ngoku yena uNgwekazi, "kwaye bekungajongwe kum noko ngalo myalelo kuba akukho nkosi ingathotywa kangangokuba kuthiwe mayiye kukha amanzi. Ngenxa yoko andiyise so mna. Ningagqiba phakathi kwenu nobabini ukuba niza kuyithini na."

Kwathi kusenjalo kwangena ikhaba lakomkhulu apho elalidla ngokuhamba nazo ezi nkosana. Lafika zithe khunubembe zibukhedama labuza ukuba konakele ntoni na. Zaxela ngokufutshane umyalelo wenkosi zabaqononondisa abafana abo ukuba bangakhe bayisebeze nokuyisebeza indawo yokuba bakhe bayalelwa into enje ngale kuba bangahlazeka kuwo wonke umlisela wesizwe bathobeke nasemehlweni omthinjana uphela kwelo lasentla. Ikhaba libuzile ukuba baza kuthini na ngale ndawo. Bathe bona ngebengabuzi nokubuza kodwa ke njengoko sebenzile banokubaxelela ukuba bavumelene ekuthini abanakho ukuyenza le ndawo. Baziinkosi ngokwabo baye bangamadoda bona abanakwenza umsebenzi wabafazi namakhwenkwe nabakhonzi bakomkhulu. Libancomile ikhaba ngesi sigqibo latsho nokuthi bekuya kuhlazeka lona ngokuthi kanti lingamahlakani eenkosana ezithwala amanzi. Lathi liyazidla ngabo kwaye ukuzidla kwalo kuxhomekeke ekuhlonelweni kwabo ngumlisela nomthinjana uphela weso sizwe sikhulu samaHlubi kude kuse kwizizwe ezimeleneyo naso. Zatsho ke iinto ezinkulu zababongabonga latsho langa liyaphola nelo nxeba lokuthotywa kangakanana, ngabula bona.

Umyalezo womhlekezi wawumelwe kukuqala ngokuhlwa njalo ngolo suku zazihlangene ngalo iinkosana ezo ukuba zibhungisane ngawo. Ngenxa yoko umhlekezi uDlomo negqira lakomkhulu uDlikiza noNtlabane umphakathi benjenjeya njengesiqhelo basinga kwigumbi lomhlekezi badlula kubalindi ababese beyalelwe ukuba

zebamvumele adlule othi, "Ndiphethe amanzi kababamkhulu."

Bafika egumbini elo bancokola ngemicimbi yesizwe beyiqwalasela ngokucokisekileyo phofu kucacile ukuba kukho into abayilindeleyo. Kwakumiseleke ukuba kuqale uNgwekazi ngobo busuku ukuze kobulandelayo ibe nguManyaza ukuze kobesithathu kulandele uJozi. Kwakuya kuthi emva koko kubuye kuye kuqala owayeqalile baze babuye balandelelane njalo ide iye kuphela inyanga. Balinda njalo abahlekazi kodwa akwabakho mntu ufikayo kuba uNgwekazi lowo wayesuke yena wangena endleleni neqela lakhe basinga kwimbuthe eyabe ikho ngobo busuku. Wemka ecaphuka ukuba uyisemkhulu amthobe kangangokuba ayaleze into enjalo kuye. Okukhona wayeqonda ukuba uwutyeshela umyalelo wenkosi kokukhona wacaphuka ngakumbi ngenxa yokuba ebekwe kwimeko yokuba ade abe uwutyeshela.

Umhlelaki nabamngqongileyo wahlala njalo apho engugwaleni elindile wada wanyanzeleka ukuba abuze athi, "Ntlabane, abazukulwana bangaba bayeza na namanzi kababamkhulu wabo?"

UNtlabane wathi wayengonwabanga kakade ngenxa yokungafiki kukaNgwekazi kwaba ngakumbi akwenjenje ukubuza umhlelaki. Wayesazi phofu ukuba ayalelwe into engelula amatshawe anje ngala akomkhulu apho, kube ngakumbi kuNgwekazi owayezitsho kunene ngewonga lokuzalwa ngabegazi. Wafumana ke waphendula wathi, "Andazi, Baba mhlekazi, ukuba kungaba kutheni na. Ndiwazisile amatshawe onke ngamanye. Mhlawumbi kukho into ewaxakileyo mhlekazi."

"Umyalelo wam, Ntlabane, ubungamelwe na kukuba ngaphezu kwazo zonke ezinye iingxaki?"

"Yebo, baba, kunjalo mhlekazi kwabangqondo zizikisayo ukucinga. Kodwa ke amatshawe la asengabantwana ngengqondo."

"Hayi, Ntlabane, izol' oku besiwakhupha ebuntwaneni siwangenisa ebudodeni. Sel' evela emfazweni. Akusekho nto angayaziyo."

UNtlabane wangxengxeza edanile ecaphuka ngaphakathi ngenxa yento ayenziwe nguNgwekazi ukumbeka kwimeko yokuba makabe uyangxengxeza ngoku ngenxa yakhe. Wahla wacela indlela emva koku wakhahlela wemka esaya kwetyisa le ngxaki intsha. Washiyeka umhlelaki nosiyazi lowo wakomkhulu owasuka yena

wavelisa imfihlo yamanzi wahlahlela inqawa yomhlekezi wamnikela watshaya babuqhuba ubusuku bencokola ngombuso wesizwe nangezinto ngokubanzi. Ngemini elandelayo kwaba njalo kwakhona. UManyaza owabelindlelwe akafikanga. Kwaba njalo nangomhla wesithathu kuba uJozi naye akazange afike. Kwavakala phofu ukuba amatshawe azingisile ukuya ezimbuthweni. Indoda le umhlekezi yayise ikhulile kakhulu waza uNtlabane wanoloyiko lokuba olu dano ngenxa yale ndawo lungade lwenzakalise nempilo yomhlekezi. Kodwa nangaphezu kwale ndawo waba lusizi ukuthi konyana bakomkhulu kungabikho namnye unakho ukwenza umyalelo kayisemkhulu nangenxa yothando nentlonelo nje kuphela ukuba bekungasekho esisimbi esinye isizathu.

Olu dano lwakhe wakha waluthi mvi kwisiphakathi esithile asithembileyo kuba le nto yayingaziwa luluntu ngokubanzi apho komkhulu. Yayigcinwe njengehlebo. Kwathi ngokwenjalo kwakhe yada yaya kuvakala kwisiphakathi sakwaMaMbambo. Sasuka sona saya kwinkosikazi leyo sibuhlungu ngenxa yento esiyivileyo yokuba kungabikho namnye kubazukulwana benkosi uvumayo ukumphathela amanzi okutshaya umhlekezi ngokomyalelo abewenzile. Ive yeva intombi yasemzini, intokazi eyayingayithandi kakade into embi, yayibona le nto ilihlazo lenene ukuthi kwimihla yokugqibela ekwaluphaleni kwakhe umhlekezi kungabikho namnye kubazukulwana bakhe unakho ukumonwabisa ngokumsela into acele ukuba ayiselwe. Esi sithozami somfazi asizange sive nje kuphela. Kwangobo busuku uMaMbambo wambiza unyana wakhe waza wawubeka umcimbi lo phambi kwakhe esithi ikomkhulu liya kungenwa zizandla xa kunje. Wathi akanto kambe kuba wayengayalelwanga ukuba enze lutho kodwa ke kwakuxakekwa nabezindlwana bayangenela bafake igxalaba. Wathi uyise-mkhulu umhlekezi ufuna amanzi aphantsi kwesiwana. Umsebenzi owenzelwa ongako awuzange ube ngumsebenzi ophantsi, kwaye ukuba akuthotyelwa iinkosi, nesiko alingethotyelwa. Wambongoza unyana wakhe uNtsele ukuba abudele ubudoda bakhe negazi avuyise intliziyo kayise-mkhulu angabi yintlekisa ekwaluphaleni kwakhe kuthiwe akathotyelwa engathandwa kanjalo nangabendlu yakhe.

Woyisakala umfana ngamazwi enkosikazi unina. Wavuma wathi ngezandla zakhe uya kuyithabatha ingqayi aye kumkhelela uyise-mkhulu amanzi. Wayekhe amkhelele

unina amanzi okuya wayeselula. Wathi engqondweni kubekaphi na ukukhelela inkosi enkulu yamaHlubi. Samkhapha isiphakathi sendlu yakowabo ngabo obo busuku eyiphethe ngesakhe isandla leyo ngqayi wabuya eyibeke egxalabeni izele ngamanzi. Nabahlangana naye ezindleleni zomzi lowo bamangaliswa ukuba itshawe lishoba ntoni na lisingisaphi na khona nengqayi leyo elaliyithwele.

### UKWAMKELWA.

Yayilusuku lwesixhenxe umyalezo wenkosi kulindeleke ukuba mawenziwe ngamatshawe amathathu koko kuzo zonke ezo ntsuku umhlekezi wafumana walinda akwabakho nalizwi lifikayo lokuzingxengxezela livela kumatshawe lawo. Kwafumana kwasithukuthezi kumphakathi omkhulu uNtlabane kwalusizi kananjalo xa umhlekezi wayemana ukubuza emva kosuku ngalunye esithi, "Ntlabane, abazukulwana bam bayeza na namanzi omthombo osesiwaneni ukuba nditshaye?"

Ebuhlungu kakhulu uNtlabane wayesakufumana awuphendule lo mbuzo ngokuthi, "Andazi, baba, mhlekazi ukuba kutheni na bengafiki nje."

Kwakuye kufumane kube seso sizungu libe lona igqira lakomkhulu entla phaya lizingisile ukuwugcina uvutha lowa mlilo wesiqhelo nesiya sisana siluhlaza sasineziqhobo zeengcambu ezinqabileyo. Wayehlala ahlale uNtlabane abuye emke amshiye umhlekezi nesanuse eso sakhe uDlikiza. Ngobo busuku ke besixhenxe ngebhaqo beva kuhlokoma amakhaka baza beva nezwi lisithi, "Ndiphethe amanzi kababa-mkhulu." Wayinikwa lowo wayethetha indlela wadlula waza wasondela ngasegumbini elo wakha-hlela. Kuphume uNtlabane wabuza imvelaphi waza kwakhona umfana wathi, "Ndizise amanzi kababa-mkhulu."

Wangena endlwini uNtlabane kuba wayexakiwe nokuba amngenise na kuba yayinguNtsele. Ufike wabika ukuba umzukulwana wenkosi, uNtsele, nanko phandle apho uzise amanzi omhlekezi. Inkosi ithe krwaqu kusiyazi wanga yena uyanqwala. Emva koko imphendule uNtlabane yathi, "Mngenise, Ntlabane, umzukulwana wam xa amzisele

amanzi uyise-mkhulu." Wangena ke umfana waza wathi akuba ekhahlele, "Baba-mkhulu, mhlekazi nanga amanzi akho aphuma kumthombo ophantsi kwesiwana."

UNtlabane wakhahlela wemka esithi wobe abuye kwakamsinyane. Kwathiwa umfana makathi vu njeya waza wachopha kuthe nzwanga tu endlwini apho. Wemka ithutyana uNtlabane waza wathi akufika. "Kunjalo kanye mhlekazi," waza ke wakhahlela wemka.

Emva koku kuthethe igqira lakomkhulu selihlasimla futhi nomlilo sewuthande ukuba nomsana onamandla. Lithe, "Mzukulwana wenkos' am ungene kwigumbi elingafumane lingenwe kaloku. Uze uwathobe amehlo ude uphume. Wakuphuma apha oya kukwazi koba kuphela kukuba ube uzise amanzi kababa-mkhulu. Okuvayo uze ukugcine etyeyeni yentliziyo, okubonayo ukusithe ngesikhuselo sokulibala. Makhe sikuqaphule kaloku uze ube nokukhuseleka."

Lathi lisitsho labe lisuka endaweni yalo laya kuye lafika lamenza iintlangana czimbini ezintlafunweni apha labuya laya kuhlala phantsi. Kwasuka ngoku umhlekazi ebusindana waya kuye, umfana eqondele phantsi lonke elo xesha, wafika wamthandela ngocingwana entloko wamana ukululungisa lwada lwahlala ngokuveneyo esithi uza kuthetha ngezinto ezingabileyo uza kuphatha namagama amanyange angasekhoyo ngoko kuya kufuneka amkhusele ngolo hlobo hleze umntwan' omntwan' akhe aphambane. Akuba eyenzile le ntshayelelo umhlekazi wathi, "Ukholisile, mzukulwana, ukumzisela uyihlo-mkhulu amanzi. Amatho-ngo aze abe nawe. Uyasazi na isizwe esi sakowenu apho sivela khona?"

Wathi akuthi akaqinisekanga umfana umhlekazi wathi kuye, "Abaziyo bathi sasuka embindini weAfrika singumntu omnye. Sathi sakuzazeka kwavela izizwana ekwabakho phakathi kwazo amaMpembe namaBhele namaZizi. Kwabakho namaphulo abemana ukuphuma kwisizwe ngasinye. Amanye ayebuya amanye angabuyi. NakumaMpembe lawo ke kwaphuma iphulo elingazange libuye lemka njalo laya lisihla kwathi kulo apho kanti kuza kudaleka isizwana esi ekwathiwa mva ngamaHlubi."

Yaba yingcombolo ende kunene ke leyo ixelwa ngenyameko nangokucokileyo nomfana ephulaphule ngocoselelo eqondele phantsi njalo, zaye izandla zomhlekazi zaziphezu kwentloko yakhe lonke elo xesha zihamba nayo njengoko injalo. Umhlekazi wamxelela ke umzukulwana wakhe

ukuba nenkosi yokuqala yesizwana eso yaba nguBuzi owazala uFulathelilanga wahamba nawo ke umnombo lowo wada waya kufika kuMthimkhulu wanqangi awathi wazala uyise uNcobo kwindlu enkulu noRadebe ekunene. Wathi akufika kuNcobo lowo noRadebe wayekelela wathi angahamba umzukulwana lowo akuba emsuse ubucingwana obuya entloko. Wayaleza ukuba aze aphinde amzele namanzi lawo ide iphele inyanga leyo.

Wenjenjalo ke uNtsele yonke imihla ngokuhlwa aze umhlekezi ambeke ucingwana olo entloko ambalisele ibali lesizwe izandla zisoloko zisentloko njalo. Wambalisela iziganeko ezininzi ngenkosi nganye nangokuphuma kwezindlu nokudaleka kwamathanga obukhosi. Ngomhla ngamnye wayethathela apho ashiye khona ngephezolo. Wangena nasemasikweni amaHlubi nakwiimfazwe ezibalulekileyo ezakha zaliwa wabalula namagora angasekhoyo esizwe. Wangena nakumatyala abalulekileyo naxakileyo akhumbulekayo wabalisa nangokugwetywa kwawo nezizathu ekwagwetyelwa phezu kwazo. Ezi zinto ke zonke zathethwa kumfana owayenengqondo egcinayo. Wayesithi akuphuma kwelo gumbi aye ngqo egumbini lakhe lokulala afike angqenge azikhumbuze ngokutsha ngaloo nto ayivileyo ngaloo mini ade aye kuyeka apho apheze khona uyis' omkhulu. Ubengaphazanyiswa nto ke kuba abafana ngeli xesha babesatsalwe ziimbutho ezo zazikho badle ngokufika ebusuku kakhulu sel' elele yena.

Kwamana kubuzwana ngaye kaloku lulutsha kuthiwe nqa ukuba wayaphi na uNtsele engasabonakali nje. Abanye babebika ukuba ukhe wabonwa ethwele ingqayi evela ngasemthonjeni ize ibe yinto yokuhlekisa leyo kwabanye. Yada yamana ukusetyezwa nento yokuba namanye amatshawe lawo ayeyalelwe ukuba enjenjalo aza amangala ayiphosa phezu kwakhe ngenxa yokuba yena wayesel' eyiqhelile into yokukha amanzi. Enjenjalo ke amare ukunwenwezela phakathi kolutsha.

Itheko lokugqibela kwiimbutho zasemaNgweni laba komkhulu kanye. Lalinxulumene nokuphuma kwenkosazana uNobusi kuba naye wayethombile. Benjenjeya abafana basemaHlubini nangaleyo mini, kunye namatshawe. UNtsele yena akazange aphumelele ukuya ngenxa yalo msebenzi wayenawo. Naxa umgidi lowo wawusemini kwakukude emaNgweni apho kangangokuba wayengenakho ukubakho apho aze afike ngexesha kwidinga lakhe nomhlekezi. Waba buhlungu ngenxa yale nto kuba



wayeqikelela ukuba noNobusi uya kudana akungamboni phakathi kwempi yasemaHlubini. Kodwa ke wasindwa yindawo yokuba imfanelo yakhe isenkosini yakhe kuqala nangaphezu komntu nje nokuba uyinkosazana umntu lowo.

Waba mkhulu umhla lowo wokuphuma kukaNobusi. Yantle inkosazana yasemaNgweni ukubuya kwayo emlanjeni apho yayiye ikhusiwe iphahlwe naziimpelesi nangama-khosikazi ihamba ivuma kalusizi isithi,

“Aye! Ayeye! Aye!!  
Aye! Ayeye! Aye!!”

ikhathswa kuloo ngoma imazwi ambalwa likhulu lonke leemvumi. Yabuya emlanjeni apho seyivathe ngezimbeje-mbeje izinxibo nezambalo ilubhelukazi, amanzi eendonga. Kwathi ukuvela kwayo kwanga kukuvela kwemitha yelanga. Kwasiwa ke ngamaqela kwatywa kananjalo kuba isidlo sasilungiselelwe sasikhulu. Kodwa ke naxa wayonwabile uNobusi ngaloo mhla mkhulu wakhe kwacaca ukuba ukho umntu awayemlindele ongabangakho. Wayalela iqabane lakhe uNokhwezi ukuba khelibuzise ngoNtsele. Yenjenjalo ke loo ntombi kwiqela elithile labafana basemaHlubini abasuka bathi ukuphendula, “Usibuza ngoNtsele endaweni yokusibuza ngoNtsele.”

“Hayi kaloku asimazi uNontsele thina, sazi kuphela itshawe uNtsele,” yaphendula yatsho intombi leyo.

“Ukuba uyakwazi ukuqikelela cinga ngomfo omde ongcekelele ingqayi evela emthonjeni apho abeye kukha khona amanzi, uya kumazi ke apho akhona uNtsele.”

“Kutheni ukuba akhe amanzi eyindoda? Kutheni ukuba loo msebenzi ube phezu kwakhe?”

Apho ke kwafuneka beyibalisile intsusa yaloo manzi. Kwakukho namatshawe lawa ezindlu ezinkulu kule ncoko. Batsho ke abafo abakhulu bazama ukuzithandekisa ngokuthi bona abazange bayivume loo nto. Baba sebeso-ngezelela ngokuthi wawuphoswe ngabo loo msebenzi kuNtsele lowo njengokuba kakade wayekhule ewenza lo msebenzi. Kwaba njalo ke ukuhletywa kwelo tshawe. Kwahlekiswa ngalo naxa phofu babekho bona ababengayiboni into ehlekisayo kuloo nto. Omnye wabanjalo yayingu-Nobusi. Wadana wabuhlungu kunjalo nje waza akaqonda ukuba kutheni na ukuze uNtsele enziwe ongathi likhoboka emaHlubini wayezalwa ebukhosini nje naye. Wathi nqa ukuba kutheni na ukuba naye angakwazi ukuzikhusela kwimpatho enjalo njengawo amanye amatshawe la.

Yaphela loo mbutho ephakathi kwezo ngcinga kwaza kwaba ngaphezulu xa wayesel' eyedwa esililini sakhe.

Kodwa ke wabuya wayibona ngenye indlela le nto mhla uNtsele wagaleleka neqela lakhe etyelele abafana abaziyo emaNgweni phofu utyelelo olo lujonge uNobusi. Ekugqibeleni wada wadibana naye koko intokazi yasemzini isuke namhla yabujala ayakhululeka. Yathi apho izicenga khona yambuza amatyala okuba kwakutheni na ukuba angezi kwitheko layo. Wangxengxeza yena waxela akafihla nto, esithi wayebanjwe ngumcimbi obalulekileyo owawuhlattywe nguyis' omkhulu wokuba amatshawe amathathu amsele amanzi okutshaya phaya egumbini lakhe ngokuhlwa aza akavuma. Wathi ngeentloni zokuba bathi abazukulwana bale ukwenza isicelo sikayis' omkhulu wazincama wayenza le nto.

"Akuzithandelanga, Ntsele, ukuyenza le nto. Ngu-Ngwekazi owayiphosa phezu kwakho kuba esithi ifanele wena."

"UNgwekazi ungenaphi kule nto? Andizange ndiyithe the nemini enye naye. Ndazikhethela ngokwam ukuyenza le nto ngenxa yokuhlonela umhlekezi nokuthobela abakhulu kum nokoyika ihlazo lokuba kuthiwe amatshawe asema-Hlubini akazange awunanze umyalelo wenkosi yawo."

"Akoyiki wena ukuyenza le nto yokuthwala amanzi uyindoda nje?"

"Ndiyayoyika nam kodwa apho kukho khona imfuneko ndizama ukuba ndikunyathelele phantsi ukoyika. Ndakhula ndindedwa ekhaya kungekho ntombazana njengoko waziyo, Busi, ndaza ndaqala apho ukungoyiki ukunceda uma kumsebenzi wasendlwini. Kungakumbi ke ngoku kuba umyalelo lo uvela kubaw' omkhulu, kwinkosi yesizwe. Bendisoyika kakhulu kuba sendinegama lokuba ndiyindoda ngoku kodwa imeko le yenze ukuba ndikunyathelele phantsi ukoyika ndithobeke umyalelo kababa-mkhulu umyalelo wenkosi yam endandithe laa mini ndizibeka phantsi kwayo."

Inkosazana leyo yamjonga ngamanye amehlo yasuka yambuka yamana ukumphulula intloko. Wahambisa umfana wathi akazisoli ngoku kuba ngokusa amanzi lawo uzuze ithuba angazange alifumane ngaphambili ithuba lokuncokola noyis' omkhulu abaliselwe izinto ezinkulu zesizwe sakowabo. Wathi lowo ube ngumvuzo omkhulu ongaphezu kokuphepha ukuhlekwa. Kwaye nokuba

sebehleka bonke ukuba yena, Nobusi, akamhleki uya kwaneliseka.

"Akusayi kuze undibone mna ndihleka umntu ngenxa yokubeka umzali wakhe, Ntsele. Singaba izizukulwana sethu siya kuphelela eshweni ukuba singahamba loo ndlela sonke."

"Uthethe wanyanisa, Nobusi. Ndiyabonga, ndanelisekile."

"Kwaneliseke mna, Ntsele."

"Saneliseke, sobabini, Busi."

"Kunjalo kanye, Ntsele."

Kwakungasekho mfuneko yokuba axelalwe nto yimbi. Waqonda kwa oko ukuba uyiwisile inqaba eluqilima. Wayiwola ngeengalo inzwakazi yasemaNgweni. Wayiphuza yasabela baza baba kolo yolo lokuhlangana kweentliziyo ezimbini ngemvume yokuthandana zijonge ukusinga phambili kwikamva elingenakwaziwa nangamandla olo manyano lumyoli.

Bakuba bemkile oNtsele uNobusi waba ngathi ukwilizwe lonontsomi ilizwe lokonwaba. Kwafika kuye amazwi enyange igqira lakomkhulu amazwi athi indoda yenene ifana nengonyama indoda yenene ifana nengcongolo. Wabuhlola ubomi balo mfana waqonda ukuba ulikhalipha lenyaniso. Wakhumbula ukuba kwasebuntwaneni wayenconywa ngaloo ndawo. Wakhumbula nangokusindisa kwakhe uNgwekazi ekubulaweni yingonyama. Wakhumbula ukuba nakwimfazwe yamaNgwane wayekhankanyiwe phakathi kwamakrothi. Ngoku inzwakazi yacokisa eso senzo yaza yabona izinto ezimbini kuso. Into yokuqala eyayiphawulayo yaba bubukhalipha bokunyamezela ukumelana nokuhlekwa xa enza into elungileyo efaniselwe kukwenziwa. Into yesibini yaba kukuzithoba okukhulu ubulali benene ukuthi enganyanzelwe nto azame ukwenza umyalelo womzali, umyalelo kayis' omkhulu, umyalelo wenkosi yakhe. Waqonda apho ke indawo engena kuyo laa ntetho yokuba indoda yenene yingcongolo phezu koThukela. Wathi naxa wayekhokelwe yintliziyo ekumvumeni uNtsele waqonda uNobusi ukuba nayo ingqondo ayibanga nakulahleka. Wavuya ngovuyo olukhulu wazimisela ngakumbi ukuba akanakwendela ndodeni yimbi nokuba sel' efunwa ngabaza kuba ziinkosi abanje ngoNgwekazi, uya kuzihlalela yena noNtsele wakhe.

## INKOSAZANA.

Ngethuba laloo nyanga yamanzi nasemva kwayo umhleleki wahlala futhi egumbini lakhe esebenza umsebenzi wezandla owenziwa ngobhedu emana ukukhanda-khanda ebumba kuyiloo nto engafuni kuphazanyiswa mntu. Wayethanda ukuba kwelo nqgwala okanye abe nesanuse eso sakhe uDlikiza. Iinyanga zaqengqeleka. Kwathi xa kwakusele iinyanga ezimbini ngaphambi kokuba ufike umhla wokukhethwa kwenkosi kwagaleleka apho komkhulu inkosazana yasemaZizini intombi yenkosana yelo zwe ihamba nenye intombi yephakathi. Igama letshawekazi elo lalinguAyanda lithathelwa kwinto yokuba ekuveleni kwalo uyise inkosana leyo yamaZizi yathi ayanda amaZizikazi. Ezi ntombi zazikhatshwe ngamakhosikazi amabini kukho nomntu oyindoda ohlonelekileyo wokukhusela usapho olo. Apho komkhulu olu ndwendwe lwafikela kwaLamaThubelo owayengomnye wamakhosikazi enkosi leyo uDlomo. Wayezalana nobukhosi obo basemaZizini. Yayinenjongo le nkosikazi yokuba uAyanda lowo abonelwe loo nyana kwabakaMashiya owayeza kuba yinkosi.

Inkosazana leyo yabe iyinzwakazi eluthi luhle, intsundukazi ngebala inomkhitha isiqu sisesilingeneyo. Yayisithi yakuncuma loo mazinyo mahle amhlophe ange kukubela kweentatyana ezigqunywe likhephu, imbonakalo yobuso ibe ngathi kukubela kwelanga xa bekukhe kwakho ithunzi. Wayemhle ngokugqibeleleyo umntwan' enkosi lowo. Watsho ulutsha lwamazama ngokwamaza eyaluzeliswa kukufika komoya ngesiquphe. Inkosikazi leyo eyayizalana noyise yamenzela umntwan' enkosi isifiko esibanzi kwiveki yesibini ukumsindleka. Kwasilwa kwaxhelwa yangumgidi ongemncinane. Ulutsha lwame-nywa lwakho kanobom umlisela nomthinjana kwanama-tshawe onke. Kwaqinisekiswa ngakumbi ukuba uNgwekazi aze abekho waza wakho ke naye. Phofu nabantu abakhulu nabo babekho beliqela.

Yatyiwa inyama zaselwa nezinto ezibandayo zelasentla. Bancokola abantu baxibilikisa imixakatho. Ulutsha lwalusezintangeni phaya lonwabile nalo. UNgwekazi wazifumana sel' encokola nenkosazana leyo yasemaZizini.

Wathi, "Sivuyile ukuba uwandulele wenjenje umhla wogayi ngokuza kokwethu apha. Sewuya kuba liHlubikazi nawe ngaloo mini."

Incumile inzwakazi leyo, ithe yona, "Ukanti ke ubuZizi abunakukhutshwa nto kum kuba ndiliZizi nozwane. Ndingafumane ndifanise nje ukuba liHlubi."

"Uya kuthini ukuba uthe waphelela emaHlubini?"

"Hayi kaloku leyo sisiphelo seentombi zonke. Ayandu-  
lelwa. Isuka ibonwe yakuzenzekela."

"Umzi ubanzi, amatshawe maninzi. Singancama ukuba angayeka uphume kula masango."

"Kuthetha itshawe, mhlawumbi seliyixoxile kwinku-  
ndla efihlakeleyo le ndawo."

Babesancokola njalo ukuphazanyiswa kwabo litshawe uJozi elafika lona lamema umsino kwaza kwaphunywa ezindlwini kuba izidlo zasezigqityiwe kwemiwa ngezintlu kwasinwa kwayiloo nto zihlabelela iintombi nododana. Neentombi ezi zasemzini zangenelela nazo zatsho ngento entle enendili ebukelekayo ukusina kwazo. Zathi kuba zazivethe zazizicobala zabetha kwangaphaya ukubukeka. Iintliziyo zomlisela ominzi zabetha ngamandla zathabatheka wakuyijonga le nzwakazi ukanti neyayo yayinjalo yakumkhangela uNgwekazi koko yena eyakhe yayikude ingaphaya kweenduli kwinkosazana yasemaNgweni.

Yaphela loo mini kumnandi njalo kulutsha. Ngako oko kuhlwa iintombi ezimbini zasenaZizini egumbini lazo zakha zancokola zisetyisa izinto zemini leyo. Iqabane lenkosazana eligama lalinguNontembiso laqalisa ngokuthi, "Yamnandi imini ezizweni, Ayanda."

"Ingathi ibonisa into eyobakho ngomhla omkhulu," waphendula watsho uAyanda.

"Ziyavuma iintombi zalapha zaye ziyasina kwanabafana bazo. Umbonile uLuyanda udade-boNgwekazi!"

"Mhle umntwana wabantu libi ikhwele waye uyafanelwa ziintsimbi abezinxibile. Netshawe elo ngokwalo liliphiwe izwi."

"Kodwa kubafana mna ndiphuma noJozi. Yimvumi kwaphela."

"Ewe ke kambe kwindawo yakhe kodwa bendisabala abantu mna."

"Kanene ubuthetha nabantu wena. Khawutsho ke ntombi benithetha ziphi?"

"Hayi andingezifezi ezabafana xa beqala ukubona iintombi zasemzini. Kaloku sekucace ukuba umlisela

wasemaHlubini uya kuba ufedile ukuba singavunyelwa sibuye siwashiye la masango ngokutsho komntwan' enkosi lowa."

"Akutsho na ukuthi uhambe engekakhasi!"

"Akazi ukuba iintliziyo zikwiintaba zelizwe lokuzalwa. Siya kumbiwa ngokweziphunzi kwintsinde yakwaDweba."

Zancokola ke zenjenjalo ezo ntombi zada zasindwa bubuthongo zaza nasekulaleni apho zaphupha zisina zibungezelelwa ngumlisela wasemaHlubini. Kunjalo kaloku ukuba mtsha. Ubomi buzala ngamaphupha obuthongo nangawebhongo lengomso.

Iintsuku zaqengqeleka zona waza wathanda ukunqaba yena uNgwekazi. Sathi isibhakabhaka esasiqale ngokuba luhlaza sasuka saya sigutyungelwa ngamafu enkedamo eyada yaphawuleka nakumnikazikhaya, umyili wolo tyelelo. Ayizange ithabathe xesha lide intombi yasemzini ukwazi ukuba kukho nkwenkwezi ithile ikhanya ngokuqaqambileyo emehlweni etshawe elo kuba yeva futhi ngaloo mathuba anqabileyo okubonana kwalo nayo likhankanya isizwe sasemaNgweni kuze kuvakale negama likaNobusi. Yayifunda ivaliwe into yokuba umfo lowo usabekwe ekuthandabuzeni nasemaxhaleni yinzwakazi leyo yasemaNgweni. Kananjalo yeva futhi kukhankanywa negama letshawe elinguNtsele ngokunxulumene noNobusi lowo. Yazama intombi yasemzini ukuba imqhele noNtsele lowo phofu ke yafika kumntu oqheleka lula. Yathi kuba yayisazi ukuba akanabango esihlalweni sobukhosi eyayijonge inxaxheba kuso ayade idlule mida ekumqheleni. Yayijonge ukumkhu-thaza kumalinge akhe okuqhelana noNobusi ukuze loo ntombi ilumleke mpela kwinkosana enguNgwekazi ukuba yayise ide yathanda ukuthamba. Ngenxa yezi njongo yathi ngenye imini yakuhlangana naye kuba yayivile ukuba wayendwendwele emaNgweni ngezolo, "Kube njani emaNgweni, Ntsele?"

"Waze njani ukuba bendiye emaNgweni?"

"Kaloku azilali ndleleni, kwaye ukungabikho kwamatshawe komkhulu kunje ngokusithela kwelanga emva kwamafu kulutsha lonke olungumthinjana."

"Ukanti ukufika komlisela wasemaNgweni kutsho owasemaHlubini ube ngathi licetyana lenyanga eya ekufeni."

"Fana kuba njalo nakumlisela wasemaNgweni akugaleleka amatshawe asemaHlubini. Kodwa ke ayinanto leyo. Into ebendiyicela kukuba kube njani na emaNgweni."

“Kube mnandi besonwabile kodwa ke akunakufana nalapha ekhaya komkhulu.”

“Asinisoli. Mandithi andinisoli mna. Into nje ndingwenela ukwazi ngeentombi zelo zwe.”

“Hayi ke zona zikho kwanje ngalapha.”

“Ngubani igama lenkosazana yalapho emaNgweni?”

“Kanene uyafika kweli ukuba ungamazi uNobusi inzwakazi yelo komkhulu.”

“Ndiyabona ngoku ukuba umtsalane yilo nkwenkwezi.”

“Ngekuba kunjalo koko abanye bethu abanakuqiniseka ngempumelelo yabo xa baselugqatsweni neenkosana eziqinisekileyo ngesihlalo sobukhosi kuba kaloku yintombi enkulu leyo kweso sizwe.”

“Kutheni uloyiso ungathi ulunikezela elutshabeni ungekaqali nokuqala ukuziphakamisa iintonga. Yomelela ungathi uligora xa ndikujongileyo.”

“Isizwe sakowethu ndiyasazi. Okuya besingamakhwenkwe intwana ibikhe ithi iyibambisile intakazana iphulukane nayo ngokuthathwa kwayo yinkwenkwe enkulu enamandla kunayo, ize ingabi nto loo nto.”

“Utsho ke ngoko usithi sewuncamile oko ifunwa yinkosana leya ijonge isihlalo.”

“Anditsho, Ayanda, kodwa andonwabanga ngenxa yokungaqiniseki kuba akujongwa luthando emaHlubini, nasemaNgweni kukwanjalo.”

“Akuyiqondi na into yokuba abe noNgwekazi akaqiniseki ngale nzwakazi mayibe ithetha into ngakuwe?”

“Udlala ngam, Ayanda, bendinjavuya ukuba bendinokuqiniseka njengoko utshoyo.”

“Unani ungaqiniseki? Asizizo zonke iintombi ezijonge isihlalo sobukhosikazi, kwaye nawe ngokwakho ungmntwana wegazi. Unelungelo nakuyiphi na inkosazana nanje ngawuphi omnye umfana ozalwa ebukhosini. Unani ungafuni udade wenu akugudisele indlela kule nzwakazi ayenze ukuba izibone ngale ndlela ndithetha yona izinto?”

“Athi ke mna! Ayanda, kulapho ndifa khona apho. Ndazalwa ndodwa kwindlu yakowethu. Andinadade wethu.”

“Ndoba ngudade wenu eli xa ndiselapha. Uyeza uNobusi kulo mgidi wokhetho lwenkosi?”

“Ndithemba njalo kodwa andingetsho ngokuqinisekileyo.”

“Khawutsho, injani le ntombi nisukelana ngayo?”

“Injani na? Uyayazi na inyibiba yezixhobo ehlala

esitheni leqolomba njalo? Unjalo ke uNobusi. Uyabazi na ubusi bentaba obuphakulwa ekucocekeni kwesiwa? Anjalo ke amazwi omlomo wakhe. Ukhe ulibone na ibhadikazi emmangweni oluhlaza? Kunjalo ukunyathela kwakhe. Hayi mandiyeke ndiyawabona amehlo akho ukuba uyandihleka, uthi mhlawumbi ndiyotywe luthando. Kunjalo kambe kodwa lwenziwa ngonje ngalo kanye ndimchazileyo. Uze ungazixeleli mntu ezi zinto ndizithethayo. Andizange, undibona nje, ndizithethe mntwini. Nawe ndifumane ndakuthemba nje; andazi ukuba ndenziwe yintoni na?"

"Wenziwa kukuvelana kwam nawe kanye njengokuba udade wenu ebeya kuba njalo ukuba ubunaye. Indawo yakhe ke seyiza kuthathwa ndim. Uya kuba ngowakho uNobusi kukho into etshoyo apha kum, ukuba unje ngokuba umchaza nje, waye ufanelwe nguye. Iimbelukazi ezinje zifanele amakhalipha anje ngawe nje mntwan' enkosi."

Bahlukana ke okwaloo mini. UNTsele waziva ekhuthazekile nentliziyo ikhaphukhaphu ngenxa yokuba wayekhe wafumana umntu oyintombazana akhe aphokozele kuye ukuphuphuma kwentliziyo yakhe eyayizele luthando. Inzwakazi yasemaZizini nayo yemka inethemba lokuba mhlawumbi ingaqabuka imchola uNgwekazi ukuba ithe yancedisa ngamandla ukuba uNTsele angaphulukwa ngu-Nobusi.

## ISIMANGA.

Komkhulu apho izinto zazihamba ngolungelelwano kuba izindlu zeentombi zazigcinwa ngokomyalelo wenkosi nondlu-nkulu. Kwakukho abafazi abalathelwe ukugcina umthinjana ongamakhosazana. Kwakukho neenceku ezineliso kuloo magumbi ukuba kungafumane kuthi cakatha mntu kuwo engaziwa umcimbi angawo, ngakumbi umntu ongumfana. Zazisenjenjalo ukulinda iinceku ezo emini nasebusuku. Yayilityala elibi ukwaziwa kwento yokuba kukhe kwakho umfana apho. Ityala laliphumelana nenceku leyo liphumelane nabafazi abo. Kweyamakhosazana alundwendwe umyalelo ngale ndawo waba ngqongqo nangaphezulu.



Intombi yasemaZizini ke ihamba nephakathi layo, yayize ngeenjongo ezithile kodwa njengoko sesibonile kwakucacile ukuba ziwa phantsi kuba umtsalane osema-Ngweni waya ukhula uba namandla njengokuba zaya zihamba iintsuku. Yaya iphawuleka ngakumbi into yokuba omabini amatshawe uNgwekazi noNtsele akaphani thuba kolo gqatso lokuthimba inzwakazi leyo yeso sizwe. Yavuyiswa phofu inkosazana yasemaZizini yinto yokuqiniseka ukuba uNtsele ukho elugqatsweni nayinto yokuqonda, yakuba iphandile kogxa bakaNtsele, ukuba ungathi uyamkeleka nangaphezu kwelinye itshawe eliya. Into eyayimenza axhale yaba kukuba intombi leyo yabe iyintombi enkulu yesizwe eso sasemaNgweni kwaye ke kwelo lasentla into emandla kumcimbi wozeko yabe iziinkomo nentando yabazali. Kwakungakumbi ke kuncimbi ophathelele kubantwana begazi. Iinkomo zazithetha, nesizwe sasithetha, ukanti nokuzalwa kakhulu kwakuthetha.

Ngenye imini uAyanda bencokola nodade-boyise lowo wayefikele kuye wakha wathi, "Kumatshawe asemaHlubini uNtsele ndimfumana engumfana onengqondo nobuntu."

Udade-boyise wothuka kuba wayecinga ukuthi seyithabathekile inkosazana leyo nguye waza waphendula wathi, "Ewe endaweni yakhe, unayo ingqondo kodwa kungekuko ekuphatheni. Waye kunjalo nje akabalelwa ntweni apho kuba ungowezindlwana. Ngenxa yoko ke kwiintombi ezinkulu zeenkosi akanakwamkelwa."

"Ukanti ke xa ndivayo intliziyo yakhe seyithinjwe litshawekazi."

"Ndiyathemba ukuba uya kuzilumkela. Ayanda, ungafumane umkhuthaze uNtsele, ukhumbule ukuba uyinkosazana."

"Ndiya kuthini, dad' obawo, ukuba ndingamkhuthazi kuba sendimthembisile."

"Musa wena bo! Uthi ndingenza imigudu engaka ngawe kanti uza kuyichitha ngemini enye ngenxa yokuswela ingqondo."

"Nditheni na ngoku, dad' obawo ukuchitha imigudu yakho? Andiyiqondi le nto uyithethayo."

"Asinguwe na othi sewuthembisene noNtsele!"

"Kanti ke? Ndimthembisile nangoku ukuba ndiza kuba njengodade wabo kulo mcimbi wakhe wokufuna intombi yasemaNgweni. Ndiza kumnceda kangangoko ndinakho."

"Hayi ke ndiyeva ngoku. Undothusile, Ayanda.

Bendingazi kukulibala umntwana osisidenge. Apho ke angamkelwa kuba bubukhosana obuncinane obo. Ndiyayazi nentombi leyo. Yadala indumasi ukugqibela kwayo ukubakho kule nkundla yasemaHlubini ngobuhle bayo.”

“Onke amatshawe atsalekile kuloo nzwakazi xa ndivayo ke. Nalawo ajonge isihlalo aselugqatsweni.”

“NguNtsele ofanelwe yinzwakazi enje ngaleya. Ngumfana onengqondo lowo nonobuntu kunjalo nje. Angamgcina umntwan’ omntu. Ke kuqinophi? Unani angathethi nentombi nje?”

“Uxakwe yinto yokuba uzithelekise nenkosi kaloku. Ukuba ayiziroxisi ngokwayo ingasuka imfumane uNobusi lowo kuba yayame ngesizwe, sosuka sona siye kumphuthuma ukuze nakweliya cala anikezelwe nokuba yena ebecinga ntoni na. Andithi nenjenjalo ngathi, dad’ obawo?” yatsho inkosazana ihleka.

“Kambe kunjalo mntwan’omntakwethu. Kodwa ke igazi asinto yakufeketha, neenkomo ezi, nobukhozi kumntu owendisayo. Indlela yokuba ayifumane uNtsele intombi leyo kukuba uNgwekazi makafumane ntombi yimbi ayekele uNtsele kuleya.”

“Ingxaki ilapho kanye kuba uNtsele uzityandile igila kum exela le ndawo imxhalisayo. Ndide ndamthembisa ke ukuba ndoba njengodade wabo kulo mcimbi, ndibe ziindlebe zakhe, namehlo akhe, nomlomo wakhe.”

“Hayi akusayi kuba wedwa kulo mcimbi, Ayanda. Ndiya kuncedisana nawe. Ngumcamango omhle lo obenawo. Ukholisile undazise ngokuma kwezinto. Kaloku imihla seyihambile asisazazi izinto eziqhubekayo phakathi kwenu. Bendingazi ukuba itshawe lisengxakini engaka. Ndithembe, ndozama icebo.”

Ngabo obo busuku inkosikazi leyo yalumana iindlebe nomphakathi lowo wasemaZizini owayekhapha usapho olu lwalundwendwele emaHlubini. Baxoxa ithuba elide ngemcimbi eyaba ngathi ibalulekile phofu isaziwa ngabo bodwa. Emva kweentsuku ezimbini kwenzeka isimanga kuba umfazi owaye alathelwe ukugcina indlu yenkosazana uAyanda waphuma egumbini elo ngenye imini ematshekile ebetha izandla esithi nango umhlola. Basabela abasabelayo yaza le ntokazi ekuqaleni yamana ukuphinda-phinda loo nto. Yada ke ekugqibeleni yabika into yokuba ifumene ingxowana yabafana apho endlwini yaye ayazi yona ukuba iye njani na. Zaphinda zaqhwyatywa izandla ngabayivayo le nto kwacaca mhlophe ukuba le nto ngumhlola ngokwenene.

Inkosikazi leyo yayifikele kuyo inkosazana yasemaZizini yathi yakuyiva le nto yayisabela ngokuzolileyo yaza yagqiba ekubeni into enje ngaleyo ifanelwe kukuba ibekwe phambi komphakathi ogciniswe usapho olo ngokuthenjwa likomkhulu lasemaZizini.

Akuba eyibikelwe umfo lowo into ehlileyo wadana kunene wakhathazeka wagqiba kwinto yokuba into enje ngaleyo ifanelwe kukuphandwa. Kwabonakala ukuba makubikelwe umphakathi wasemaHlubini ogcina usapho lwakomkhulu. Wabetha waphantsa ukufa luvalo umfo lowo akuyiva le ndaba. Wayesazi ukuba into enje ingazingenisa izizwe ezibini emfazweni ukuba ayilungiswanga ngomoya opholileyo wokuthi lowo uhlambele inkosazana ngolu hlobo ayicele intombi leyo, ukuba iwonga nomgangatho akuwo uyamvumela ukuba enjenjalo okanye angxengxeze ngokukhupha iinkomo eziliqela ukuba ngumfokazana. Kule ndaba kwakungekaziwa ukuba ingxowana leyo yekabani na kodwa ngokwexabiso layo kwakucacile ukuba yeyomntu oxabisekileyo, inkosana, kuba yaye iyeyofele lwengwe ihonjiswe ngeentsimbi ezinqabileyo ezazisetyenziswa kuphela ngabantu begazi. Indawo yokuqala umphakathi wakomkhulu owabegcina usapho waya kubuzisa kumatshawe ukuba iimpahla zawo zikho zonke na kwaza kwafumaniseka ukuba uNgwekazi ulahlekelwe yingxowana yakhe.

Waxelelwa ke ukuba ingxowana yakhe seyisezandleni zondwendwe lwakomkhulu kuba ifunyenwe endlwini yenkosazana. Yinto leyo eyatsho waluthuthu imbonakalo yobuso umfo kaMashiyi kuba wayeyazi kakuhle into eyithethayo. Wazama ukucinga ukuba ngaba yayiye njani na apho akaze abe nakuqonda. Kodwa wafunga ngaphakathi enomsindo, ukuba indawo edudulela kuyo le nto uya kuyiphepha. Kwasuka kwathi thaa uNobusi kuye waza waqonda ukuba akanakuphoswa yiloo nzwakazi ngenxa yesimanga esisuke samhlela engazani naso. Kodwa ke ukufumane ufunge nje kuphela akuncedi lutho kwimizi yeenkosi ngaphandle kokuba uzame ukuzathuza ekuzikhuseleni. Wathi kuba wayeyazi loo ndawo wagxagxamisa ukusebenza wathi engapha waba engapha esixekweni eso. Yathi iqina imini waba sel' eqonda ukuba umi kumhlaba oveneyo.

Wathumela izigidimi kweliya cala ukuya kungxengxeza esithi akazi ukuba kwenzeka njani na ukuba impahla yakhe ifumane iduke ize iye kufunyanwa gumbini limbi. Wathi indaba leyo maseyingcwatywa ngesihlanu seenkomo

ukuhlamba umntwan' enkosi lowo ingade iye kufikelela kumhlekezi. Wathi kunjalo nje uva ngomakoti, umfazana othile apho ebhotwe, ukuba unomntwanana othanda ukungena egumbini labafana. Umfazana lowo uthe ukhe wambona umntwana lowo ephethe ubungxowana angazanga ukuba bube bubobukabani na acinga ukuba uhambe edlala ngabo wada waya kutsho apho kwelo gumbi. Ubiziwe unifazana lowo waza weza nayo inkwenkwana leyo yakhe. Wayingqina le ntetho wathi akuboniswa ingxowa leyo wathi yiyo kanye leyo wayedlala ngayo umntwana. Enyanisweni nomntwana lowo wathi akuyibona waba sel' ebiza buteketa igama likaNgwekazi. Kwaba ngathi kubathethi bale ndaba ubona into ayaziyo umntwana lowo. Umphakathi ogcina usapho wavuya ngokukhulu ngenxa yezi ndawo zivelayo. Kwacaca phofu ukuba kukho abadaniswayo seso siphumo sitsha sasingalindelekanga ngakumbi kuba babeyazi bona indlela eyayiye ngayo ingxowa leyo kwanto ababefuna ukuba mayifeze yona ngokubakho kwanayo kwelo gumbi. Into ke kwasuka kwadlana iintsimbi ngobuchopho. Babengenakho nokuyiphikisa ngokuphandle intetho yomfazana nobungqina bomntwana owabonakalisa ukuyazi ingxowa leyo. Ukuyiphikisa yonke le nto kwakufuna okunye ukuzathuza okuxela ukwazi oyena mbeki wengxowa phaya into leyo eyayiya kudiza kwa abayili beyelenge elo, babe babengayi kuzuya nto ngaleyo ndlela. Bafumana bafa namthanyana ke benomsindo ngaphakathi ngokuphuncula ngolu hlobo kwentakazana ababeyithiyele ngobulumko obungakanana becinga ukuba iya kubhabha nokuba sekutheni na. Kodwa ke bathi kwakungxengxezwa bataruziseka abantu basemaZizini ababelundwendwe komkhulu. Waqonda uNgwekazi emva kwale ndaba ukuba wophuleke emlilweni oshushu. Wababulela abamncedayo ngakumbi umfazana lowo.

Eli laba lilinge lokugqibela lokuzama ukumdibanisa uNgwekazi nenkosazana yasemaZizini. Emva koku nayo yacacelwa yinto yokuba amathemba aphelele ngaphandle kokuba uNtsele azifumanele intombi leyo ngokwamkeleka kwabasemaNgweni amshiye uNgwekazi ngenxa yento ayiyo yena ngokwakhe angayizuzanga ngagazi nawonga labukhosi. Phofu ke ngenxa yokuba ikamva lifihliwe kuthi sonke yayingazazi le nkosazana izinto ezaziza kwenzeka ezinye zazo ziza kuba lusizi kunjalo nje. Yayingalazi neqashiso layo ukuba lilelephi na. Kwakuse kusele ngoku iintsukwana ezimbalwa ezaziza kuyicombulula yonke le

ntsompothi. Umntu owadana kakhulu ngenxa yesiphumo sale ndaba yengxowa waba ngudade-boyise kaAyanda lowo kuba wayethembe ukuthi kwigqugula lakhe nomphakathi welakowabo kuya kuvuneka ulutho. Kodwa ke akuzange kube njalo ngokupheleleyo. Intombi, kwakucaca ukuba iyaliwa, isuka ingenwe ngumoya wentiyo nempindezelo. Kwaba njalo nakule yasemaZizini. Yazimisela ukuba iya kuzivula iindlebe namehlo nomlomo njengoko yayithembisile kuNtsele. Koko ngoku injongo yayiza kuba kukuphumelana noNgwekazi lowo imonele macala kangangoko inakho.

### AMALUNGISELELO.

Waya usondela umhla wokukhethwa kwenkosi kwada kwasala iveki kuphela. Isimemezo sawo saphindwa esizweni nezimemo kwangokunjalo. Umzi wonke walungiswa nezindlu nempahla yokunxiba. Kwenziwa onke amalungiselelo etheko elikhulu anje ngokucwangciswa kwenkqubo yomhla lowo namanye. Iimvalo zaya zinyuka kubanini-ndaba nabezindlu zabo kuba kwabe kukho kona ukungaqiniseki naxa elowo kubafo bakaMashiya wayezisikela enqatheni ecinga ukuba iwonga elo lowa kuye. Kaloku amaxhwele abo ayebathembise njalo. Wakuphindwa umhla ukwaziswa nawo amaxhwele lawo ayalezwa ukuba aze abekho ngaloo mini inkulu asebenze ekufutshane ukuqinisekisa impumelelo. Abantu ababonwabile ngokwenene ngeli xesha ngabo babengasondele nganto emcimbini lo. Omnye wabanjalo yayinguNtsele kuba wayengekho lugqatsweni njengokuba kwakukho isithathu sonke sabantwana bezindlu ezinkulu phambi kwakhe.

Xa kanye kwakusele iintsuku ezintathu umhlelaki uDlomo wabiza imbizo yesiphakathi kwakunye namatshawe lawo mathathu uNgwekazi noManyaza noJozi. Kuloo mbizo wavakalisa ukuba emva kweentsuku ezintathu kobe kuyimbizo enkulu yokunyula inkosi yesizwe. Wathi akazi naye ukuba iqashiso liya kuwa kubani na, ngamanyange aya kuxela ngalowo mhla ukuba nguwuphi na konyana bonyana wakhe oza kulawula esi sizwe singakanana. Wathi

amalungiselelo aloo mhla enziwe ukwenzela ukuba uze ube ngumhla ongasayi kufumane ulibaleke. Amabutho enzelwe isimemezo sokuba aze abekho exhobile kuba koba kukho nezizwe. Wabuza ke kwiinkosana ezo ukuba yiyiphi na enye into engaba ilityelwe engenziwa ukuwonga lowo iqashiso liya kuba liwe phezu kwakhe.

UJozi yena wathi akakhumbuli nto waza noManyaza wenjenjalo ukuthetha. Yaba nguNgwekazi owathi kunganjani na ukuba athi oyena uzalwa kakhulu kumatshawe kwakuba kuphethwe onke amatiletile ahambe phambi kwenkosana leyo ikhethiweyo ilandele yona emva kwakhe kucandwe inkundla kane ahambe ememeza endulula isibuliso esithi, "Bayethe mhle!" ukuze ibandla elingqongileyo liphinda-phinde nalo ukutsho emva kwakhe. Ngaloo ndlela iindimbane ziya kuqonda ukuba inkosi leyo xa ihlonelwe nangabegazi ifanelwe nangakumbi kukuhlonelwa luluntu. UNgwekazi wazithetha ezi ndawo ngenxa yokuba wayesel' egqibe kade ukuba isihlalo eso sesakhe efuna izinto zozuko lwakhe. Wayesel' ezibona enyathela kancinane egatyulelwa izigcawu ngomnye wabazalwane bakhe abo ehamba ememeza emzukisa. Yiyo ke le nto wacinga into eyayingaqhelekanga ukucanda inkundla kwenkosi ebekwayo.

UManyaza ngenxa yexhala lokuba ingaba nguye lowo uya kwenza olo memezo ukuba kuthe kwakhethwa uNgwekazi, waba buyichasa le ndawo phofu engasixeli esona sizathu awayeyichasa ngenxa yaso. Wabeka kuphela indawo yokuba akukho mfuneko yokuba kude kucandwe inkundla kuba kakade isizwe siya kukhahlela njengesiko yakuba ikhethiwe inkosi. UNgwekazi wayithethelela ngakumbi le ndawo ngokuthi njengokuba ulutsha lungasayi kuba nanxaxheba kumatiletile okubekwa kwenkosi, lo mbandela uya kuhlangebeza loo ndawo ube yinxaxheba yolutsha ukungenelela kwalo ukuphindaphinda isibuliso eso.

Kubuziwe sisiphakathi ukuba xa athe akavuma ukuyenza le nto lowo kucingwa ukuba nguye ofanelwe kukulundulula olo memezo kuya kuthiwani na. Wathi yena angaba ngubani na ongade acinge ukungawuthobeli umyalelo wengonyama umhlekezi inkosi yamaHlubi. Wathi ukuba kuya kuleyo angaba amabutho akomkhulu ngawokwenzani na. Aya kuba enani na angaceli invume kumhlekezi amsike onjalo angabikho emhlabeni. UManyaza wada wacengeka wayamkela le nto. UJozi yena wayengadange abonise kuyichasa kakade kuba mhlawumbi wayeqikelela ukuba ayimchaphazeli nganto kuba naxa

babesलग्गत्सवेनि बन्के वयेग्ण्डा उकुबा इबान्गो एलखुलु लये लिलेकान्ग्वेक़ाज़ी कुबा वयेवेले तान्ज़ी, ननाना एज़ालवा क़खुलु, वयेज़ेक़वे कुग़ाला. एमवा क़वक़हे कुलान्दला उम़ानयाज़ा.

आमफ़क़ाथी आयक़ेला के ले न्दवो उकुबा इजे इबे फ़क़ाथी क़वेज़ीमसेलो ज़मह्ला लवो मख़ुलु वोक़ुबेक़वा क़वेन्क़ोसी. क़ववक़ालीस्वा न्दवो योक़ुबा लवो उख़ेथी-वेयो इसिफ़क़ाथी सीङ्गा उकुबा अफ़ुनेलवे उमफ़ाज़ी वेसिज़वे ओया कुज़ाला इन्क़ोसी, एमान्ग्वेनी, कुबा कुख़ो क़वेसो सिज़वे इन्तम्बी ऐसेयिफ़ेकेले ऐख़ाबिस्वेनी लोक़ुबा इण्दना. न्जङ्गोक़ुबा अमान्ग्वे इबुबुक़ोसी ओबुङ्गेबुन्सिने नख़ा बुङ्गेबुक़ुलु क़खुलु, कुया कुफ़ुनेका इख़ाज़ी एलिबोनाक़ालयो. नालयो इन्दवो यबा मनान्दी कुन्ग्वेक़ाज़ी कुबा वाक़्ीकेलेला उकुबा उनोबुसी उसेल' ऐसेसन्दीने ख़ा नेसिज़वे सेसिम्त्युम्बिले उकुबा अवे यिन्क़ोसिक़्ाज़ी यासेमाह्लुबिनी. इन्तलिज़ीयो यक़हे यफ़ुफ़ुमा लुवुयो वान्गा उसेन्क़ोत्शेनी येन्तबा योक़ुफ़ीकेलेवा क़वामाथेम्बा नेज़िलान्ग़ेज़ेलेलो.

क़ववक़ालीस्वा न्दवो योक़ुबा लवो उख़ेथीवेयो उज़ा कुयिलेला सिज़वे उबुह्लान्ती बेक़ुलु लेमज़ाज़ी ज़ेन्क़ोमो क़वनेक़ुलु लेन्क़ाबी ज़ेन्क़ोमो उकुजे अवे नख़ो उकुमिज़ा इक़ोमख़ुलु एलिन्दीलसेक़ीलेयो लकुफ़ीका इथुबा. क़वख़ोना इन्तलिज़ीयो क़ान्ग्वेक़ाज़ी यासुका यफ़ुफ़ुमा लुवुयो न्गेन्खा येज़ी म्बेको नोबुत्येबी अवायेसेल' ऐग्ग़ीबे उकुबा बोबक़हे. वासुका वाख़ाकेका अक़ाज़ी नोक़ुबा माक़ाथिनी ना. क़ोदवा के वात्शो उकुथी ऐग़ामेनी लक़हे नेलाबान्ताक़वाबो ओबुयाम्बुलेला उमह्लेक़ाज़ी नेन्कुन्दला लेयो यक़ोवाबो न्गेन्खा येज़ो न्दवो ज़िन्दीपहेक़यो बाज़िवयो नान्गेन्खा यामालुन्ग़िसेलेलो अमाहले अवेन्ज़ीवेयो. सेबेन्ग्वेनेला उकुबा लवो इवे फ़ेज़ु क़वक़हे इण्गुबो योमह्लेक़ाज़ी अण्ग़ासिबाम्बा न्गोक़ुफ़ानेलेक़ीलेयो इसिह्लालो ऐसो.

इमिनी एलान्देलयो यबा येख़ाकेक़ीलेयो कुमाक़ोसिक़्ाज़ी नोमथिन्जाना कुबा क़वकुह्लुज़वा इज़िन्तो ऐज़िसेलवायो. उमज़ी वावुह्लोक़ोमा यिमियेज़ेज़ेले कुवक़ाला उकुबा कुज़ा उमह्ला ओमख़ुलु. उमह्ला ओलान्देलयो लो वबा न्गोख़ाकेक़ीलेयो कुमादोदा कुबा क़वकुख़हेला कुसिवा इिन्क़ाबी ज़ेन्क़ोमो नेम्पाह्ला एमफ़ुत्शाने. आमाबुथो अग़ालेलेका न्ग़ायो ले मीनी. लक़ो नेबुथो लामाफ़ा-नान्क़ोसी इबुथो लामादोदा अथेम्बेक़ीलेयो अवायेसेल' ऐबोने अमाद़ाबी अलिग़ेला. आयेबोनाक़ाला न्गेज़िवथो एन्तलोको उकुबा अयेक़हे अला अमादुली अन्ज़िमा अज़ा अज़िज़ेला उदुमो न्ग़ोलोयिओ. अयेक़ो के नान्ग़े अमाबुथो ऐफ़ान्त्सी क़वेन्क़ोसाना ज़ावो क़ोदवा ओशुमी लो ममाबुथो आयेफ़ान्त्सी क़ोलङ्ग़ामेलो लुक़ान्तलबाने उमफ़ाथी-मख़ोसी वासेमाह्लुबिनी.

उम्लिसेला नोमथिन्जाना वालाला उण्ग़ालाली न्ग़ोबुसुक़ु बालो

mini. Kuba bada bathanda ukukhathuleka ubusuku uziyolise ngentsholwana emnandana phakathi komzi phandle phaya. Nendawo yezivatho zomhla lowo yayingalityelwe. Emva kwentsholo leyo kumagumbi ngamagumbi kwimizi ngemizi wawungabona kutitishwa kubekelwa ngocoselelo impahla yengomso — izikhaka, neentsimbi zomqala nezeengalo nemilenze nezasentloko. Kwaba ngokunjalo nakumlisela. Wabekelwa nawo izivatho zeentlobo ngeentlobo kwanamakhaka emfazwe nawokusina nezikhali.

Iinkosi zohlanga namaphakathi azo zifike ngabo obo busuku. Kwafika inkosi enkulu yasemaNgweni kunye neenkosana kwanegqiza elimnandi lamadoda abekelileyo. Inkosi enkulu yamaBhele kunye neenkosana kwakunye namaphakathi yafika nayo kwakamsinyane emva kokufika kwamaNgwe. NeyamaZizi inkosi enkulu neenkosana neqela elikhulu lesiphakathi kwavakala ukuba nayo igalelekile. Zonke ezi ndwendwe zasiwa ebhotwe phaya apho zafika zabukwa kunene ngumhlekazi namaphakathi akhe. Amatshawe ngobo busuku akabonakalanga kakhulu phakathi kolutsha noluntu jikelele. Yabe iyimini yokugqibela leyo ukuya kumaxhwele awo eya kuzilungisa ukuze eme kakuhle ngalo mhla wogayi.

Amaxhwele nawo arola iimfihlo ngale mini zaza nezanga zawo zathanda ukuthabatha unyawo kuba nawo ayeqonda ukuba kulindelwe lukhulu kuwo. Enjenjalo ke nokuzinabisa izithembiso nokubaqinisekisa abantu bawo ukuba baya kuphumelela. Phofu ayeyazi yona into yokuba umntu oya kukhethwa mnye qwaba. Ngenxa yoko ayehleli egushe nethuba lokuphuma apho ithe yehla khona intlekele yokungaphumeleli kwezithembiso zawo. Abantu bona abangazange balale konke ngenxa yamakhala ngamakhosikazi lawa onina beenkosana ezo zaziselugqatsweni. Ukuphumelela konyana babo kwakuza kuba ngathi kokwabo. Nokuwa kwabo kwakuza kuba ngathi kokwabo. Kuleyo mihla yokugqibela wayesithi umntu ukuba ukhe weva kusithiwa chapha igama lonyana wakhe abe selebuzela phezulu ukuba kuthiwa wenzeni na. Basuka balambela namasuntswana ezincomo ngonyana babo, bathi bakuzifumana ezo mvuthuluka zezincomo basuka babe nethemba lokuba iqela elingakubo likhulu. Nokurana kwaba kwangokunjalo. Babesithi bakubona babini-bathathu bemi kunye kube ngathi ngabachasi bonyana babo ababhunga ububi ngabo. Iintlola zabo zazizalise umzi



zihamba zibeke iindlebe ngokumayela nonyulo olo. Akukho mntu wayesazi ukuba umhlekezi uya kuluqhuba njani na. Kwacaca kwiintlolela ukuba akwazi nqu maphakathi kuba zabulaleka futhi zingqawa ngapha nangapha zingafumani lutho. Ezinye zafumana zaqikelela ukuthi mhlawumbi kuya kusetyenziswa iinkosi zasemzini. Zemka ke ngaloo mba zizama ukufumana ukuba yiyiphi na kanye phakathi kweenkosi ezo eya kongamela unyulo ukuze kuzanywe ukusetyenzwana nayo ngezicengo nangamaxhwele koko nalapho zawa phantsi. Kwaba ngenxa yobo bumnyama ngomcimbi, ukuba abazalikazi bamatshawe amathathu babe semaxhaleni kangangokuba baphuthelwe mpela ngobusuku bokugqibela.

Umntu owabonakala ezipholele ngumhlekezi uDlomo, kodwa nangakulo elo icala akuzange kuvuneke nto kuba nakundlunkulu ezazithembe lukhulu kuye iintlolela zabuya ze. Kwacaca ukuba umcimbi lo unqatyisiwe ukuba kungabikho namnye umntu onawo namanakani ukuba inkosi iya kukhetha bani na okanye iya kunyula njani na. ULama-Ngwekazi emva kokuguquguquka ubusuku bonke waqala ukulala xa kulila ezokugqibela iinkuku waza nakoko kulala wafikelwa ngamaphupha ngamaphupha oyikekayo. Kwelinye waphupha embona unyana wakhe uNgwekazi etyibilika esihla kumhadi onzulu kunene onomwonyo omacala athambekileyo abandezela kwimbobo ecutheneyo, kude ezantsi apho neliso lingafikeleliyo ukubona. Amacala lawo athambekileyo ayengathi aqatywe ngoyengenyenge lwetela emtyibilizi. Wayesithi akuzama ukubambelela kusuke kungabambeleleki waya esihla esiya ebumnyameni apho. Wathi kunjalo wasuka wabona intaba enezinyuko ezigqagqelwe ngeentyatyambo ezintle kunyuka kwizinyuko ezo tshawe lithile lalapho komkhulu angalazanga ukuba liliphi na, phofu ingenguye uManyaza okanye uJozi. Lanyuka itshawe elo lada laya kutsho encotsheni yentaba leyo laza lasuka ikhwezi lokusa langathi liyancothuka esibhaka-bhakeni lajujumeza ngokwenkwenkwezi entshotsholozu laya kuthi ngcuu phezu kwentloko yetshawe elo. Kwasuka ngoku kwavela inkitha enkulu yabantu bezizwe ngezizwe neentlanga neelwimi batsho ngesihomo esindilisekileyo ngokwesandi samanzi amaninzi besithi, "Bayethe mhle! bayethe mhle." Waba ngathi uyamva nonyana wakhe xa aya kutshonela kwingxangxasi eyabe isekupheleni kwaloo mwonyo edanduluka ngelizwi elikhulu esithi, "Bayethe mhle! bayethe mhle!! bayethe mhle!!!"

Kwaviwa ngenkosikazi leyo seyikhala kakhulu ebusuku njalo. Bathi bakuyivusa abafazi bakubuza ukuba kutheni na yathi ibiphupha iphupha eloyikekayo yaza ke yababali-sela iphupha elo. Labamangalisa bonke abalivayo koko bagqiba ekuthini nguNgwekazi lowo uya kunyuka intaba ngengomso aphumelele ukuze eyele amanye amatshawe lawa ashiiwe elugqatsweni. Yamthuthuzela noko kancina-ne loo nkcazelo yephupha lakhe uLamaNgwekazi. Kodwa abuzange bubuye bufike ubuthongo emva koko. Kwada kwasa ekhangele amaxhala edlala ngaye wona.

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### UMHLA OMKHULU.

Kusile okungaliyo. Kwathi kuqala ukuba mpondo-zankomo wabe umzi sewungathi ube ungakhange ulale. Kwaye kululwandile kuwo omane amagumbi esixeko. Imililo yayise ivutha phandle kothiwe kuncokolwa kutshayeelwa ngamakhosikazi kuguywa ngamadoda athanda ukwenjenjalo. Kwakuse kumana kuvakala umemezo oluzingisileyo ukukhonya kweembongi zisitsho ngendlela ehlobisa igazi kwabaphulaphuleyo. Lathi lisithi chapha ilanga zaba iindlela sezimnyama ngabantu ngoku kweembovane ukuza neno komkhulu bevela kwiinkalwana ngeenkalwana.

Lathi xa lishiya iintaba ilanga baba abantu sebenyathelana. Amabutho okulwa agaleleka evela kwinduli ekude kufuphi, apho ayehlanganisene khona kwasekuseni. Eza engathi ngumqikela enze into entle izintlu ngezintlu, iingcamba ngeengcamba kuphethwe amakhaka nezikrweqe. Lathi ilanga lakuhlaba kuloo makhulukhulu zabetha izikhali ahandleka amehlo wakukhangela ukuza kwawo. Kwasuka kwangathi lugqagqelo lwesilivere phezu kwesi-thabazi esimnyama esibanzi kunene sisiza kancinane. Athi akuya esondela wavakala umhobe wemfazwe usitsho ngesandi esiphantsi kukhokele amakroti eemfazwe eziliqela, iinto zona ezazitsho ngemiqhele entloko engathi zizitshaba.

Eza ebumbene athi akufuna ukunyuka ukuba abange komkhulu acandeka kubini akahamba nzuu ngoku asuka amana ukusinga ngasekunene abuye asinge ngasekhoblo

into leyo eyaba ngathi kukuza kweenamba ezimbini ezinkulu kunene. Ayenza le nto isidala engangxami izimbo zingembalwa. Ada athanda ukuza kufikelela enkundleni, uNtlabane ewubambe esandleni loo mkhosi mkhulu encediswa ziinkosana zamabutho eziphantsi kwakhe. AwasemaHlubini komkhulu ayemathandathu amabutho kudibene nebutho elitsha lamaHlosi. Awasekunene ayemane. Kwaye kukho namabutho asemaNgweni etsho ngamakhaka abomvu odwa. Kwaye kukho nebutho lasemaBheleni kukho nebutho lasemaZizini. Ibutho ngalinye kulawo laliphethwe yinkosana yalo.

Athi akufika enkundleni amabutho akha isakhombe athanda ukububiyela ubuhlanti ema ngoku awahlanganisa amakhaka kwakheka udonga lwamakhaka esoloko lonke eli thuba etsho ngephantsi ingoma yesidoda, langathi lifile ilizwe. Yenzeka le nto isidala baza baya bemomelana abantu emva kwawo yaziingcamba ngeengcamba kaloku. Ekuhambeni kwexesha wabonakala uNtlabane umphathi-mkhosi engena kweso sazinge wafika wawangawangisa ngesandla yaya iyekelela yada yaphethwa ingoma yemfazwe.

Kwafika ngoku abaphathi-zingaga zakomkhulu bethwele iimfele zamaramncwa oyikekayo bafika bandlala kweli cala uludwe lweemfele, bandlala nakweliya icala olunye uludwe olukwangako. Yathi yakufezwa leyo indawo kwavela ngoku imbongi yatsho, yatsho, yatsho isiza neno ivela ngasebhotwe yambethe iminweba. Yayilandelwa ziinkosana kukhokele uNgwekazi noManyaza noJozi belandelwa bona lishumi lonke elikhungileyo lamatshawe ezindlwana ezincinane. Zaya kubekwa iinkosana ezi kulwandlalo oluya olwabe lujongene nolunye olu. Zafika zahlala phantsi.

Kungekudala emva koku yavakala imbongi yesizwe samaHlubi uNdondukusuka eyayingafumane iviwe izwi layo ngaphandle kokuba kukho isizathu esikhulu. Yatsho kaloku ngezwi elikhulu kwanga kugquma inkunzi yenkomo. Yatsho kwasika yatsho kwazuka. Yathi kanti isitsho nje itshayelela ukuza kwenkosi umhlekezi uDlomo. Waphuma umfo kaNcobo namhlanje engathi udiniwe eqondele phantsi elandelwa ngumphathi weentonga zakhe. Emva kwakhe kwabe kulandela inkosi yasekunene umhlekezi uMahlaphahlapha. Emva kwakhe kwakuluthotho lweenkosi zegazi ezabe zilundwendwe oluze kuzimasa, inkosi yamaNgwe, neyamaZizi neyamaBhele. Utsho kwakanye uNtlabane

wathi, "Bayethe mhlekazi," laduma lonke elo bandla ngesandi esaba ngathi sesamanzi olwandle liphinda isibuliso eso likhahlela.

Abahlekazi abo baye baya kuhlala ezindaweni ezo babezilungiselelwe. Babethe wambu ngeminweba ebukekayo betsho ngemixhaka yobukhosi benemfaneleko kunene. Kwatsho kwakho isithunzi kaloku kwacaca ukuba kufike ngoku abanini-mcimbi. Kubonakele kufika kanaanjalo iinkabi zeenkomo ezimbini ziqhutywa ngamadoda amabini ahlonelekileyo. Zafika zema phambi kobuhlanti. Zime zema yada enye yaphalaza amanzi yaza yakhonya kancinane yazingisa isitsho kalusizana. Kwaba ngelo thuba esathi isanuse sesizwe uDlikiza seza ngaphambili kuthe nzwanga lonke elo xesha. Uye wema phambi kwazo ezo nkabi waza wayalela ukuba mayingeniswe ebuhlanti leyo yayikhonya.

Yabanjwa ke ayilalisa ngecala amadoda. Umhlekezzi ungene ngaphakathi ebuhlanti ngoku naye. Ihlatyiwe inkabi leyo ecaleni laza igqira lakomkhulu lafaka isandla laya kuqhawula umxhelo ngaphakathi. Yabe ikhonya lonke elo xesha, kwaye kube ngelo xesha athe umhlekezzi wanqala esithi zekube chosi kube hele kusikeleleke. Kubaswe umlilwana kwaza kwathi njengokuba yayihlinzwa kwenziwa namanqathana athile atshiswa kuloo mlilo kwathatyathwa negazi elalikhongozelwe ekunqunyulweni kwayo laya kuthululwa phezu kwexhanti yaba ke igqityiwe leyo indawo. Waphuma umhlekezzi waya esikhundleni sakhe.

Akabanga sahlala ngoku. Ubhekise kuloo ndimbane inkulu kunene wathetha esithi umhla lowo ngumhla ozukileyo. Iminyaka seyimihlanu wasithelayo umhlekezzi uMashiya washiya onyana abo baphambi kwesizwe. Lisiko ke ukuba kunyulwe oya kuthabatha isikhundla sakhe. Namhla ke ngumhla wolo khetho. Isizwe siphantsi kweenkosi ezilawulayo ukanti nazo ziphantsi kwabangasekhoyo. Yiyo loo nto ekuthe kwasekusungulweni kwethoko elo kwabhekiswa kubo ngedini. Njengokuba abantwana besizwe bephantsi kwabazalikazi, nabazalikazi bephantsi kweentloko zemizi amadoda, neentloko zemizi ziphantsi kweenkosi kwangokunjalo neenkosi zilawulwa ngamathongo. Amathongo lawo ke ngawo azikhethelayo inkosi xa sukuba kunje nganamhlanje xa baliqela abantwana begazi abanebango ebukhosini obo. Amathongo ke athumele lo

mqhele athi lowo ulingene intloko yakhe nguye oya kufanelwa kukusilawula esi sizwe.

Watsho ke umhlekezazi wakhupha ebungxowaneni bofele lwengonyama umqhele wobhedu olumenyezela okwegolide. Wawuphakamisa ukuba ubonwe ngabo bonke waza wabuza ukuba isizwe siyavuma na ukuwamkela lo myalelo wamanyange okanye siyawuchasa na. Wathi akwenjengalo ukubuza umkhosi ukhokelwe nguNtlabane wakhahlela usithi, "Bayethe, mhlekazi!" Langenelela ke lonke ibandla kwangathi kuyaduduma. Kwacaca ke ngoko ukuba isizwe siyahamba nesikhokelo somhlekezazi naxa sasingazi ukuba iza kuqhutywa njani na loo nto. Umhlekezazi wahambisa wathi ibhunga lesiphakathi licele umhlekezazi uMahlaphahlapha inkosi yasekunene ukuba mayibe nguye oza kuwulinganisa ezintlokweni zamatshawe umqhele lowo kuba yena engenakunxulumana kutheni nobu bukhosi. Wabuza kwakhona ukuba kungaba kukho ochasileyo na. Labuya laduma ibandla kwacaca ukuba ukulangazelela ukuba kude kufikwe entweni kuko okwakubangela ukuba ithi ibekwa into libe seliduma ukuyamkela. Umhlekezazi ke uthe kuya kuqalwa kwabancinane kwabezindlu ezinkulu. Lowo ekuthe kwabizwa igama lakhe uya kuza ngaphambili aze aguqe ngamadolo phambi komhlekezazi lo ukuze abe nakho ukuwulinganisa umqhele. Watsho ke wabiza uJozi.

Wasuka ke uJozi wasicanda eso sithuba sasiphakathi kweengaga zamatshawe neengaga ezazihleli iinkosi. Sasingesincinane kuba kaloku kwakunokuhamba kuso uludwe lwamadoda alishumi elinesithandathu ayamene. Waba ngathi uya ematyaleni intliziyo yanovalo, wathuthumela. Iqela lakhe lalinyusa ngaphakathi izicamagushelo zokuba unge ungalingana umqhele lowo. Intliziyo kanina nayo yayingongoza ukubetha enexhala ngenxa yonyana wakhe. Athi loo manyathelo angemangaphi aba ngangohambo lokucanda ummandla obanzi. Wafika waguqa umfana phambi kwenkosi leyo yasekunene. Yawubeka entloko umqhele kodwa kwaphawuleka kwa oko ukuba amanyange akakhange acinge nokucinga ngaye. Wakha wajikwa waxwesiswa kwakuqondakala ukuba awulingani wakumiswa ngendlela yawo, koko nangoko avuzange uvume ukulingana. Waba uyadaniswa njalo umntwan'enkosi. Kwamenyezwa ke kwathiwa awulingananga. Emva koku kwabizwa uManyaza naye waba semaxhaleni phofu ekho amathenjane kuba noko intloko yakhe yayingafani ncam nekaJozi. Wayethemba ukuthi mhlawumbi eso

sivatho kungenzeka singene kweyakhe. Kodwa nakuye kwaba njengakuJozi. Waba ngamiswa ngokumiswa umqhele lowo awakhe utsho ukungena. Wemka naye edanile kwangokunjalo nonina nabalandeli bakhe.

Kubizwe ngoku uNgwekazi. Waya selengazi nokuba athembe okanye adane na. Abantu bazolula ngakumbi iintamo belangazelela ukunga bangabona kakuhle. Babebaninzi kananjalo ababesemaxhaleni. Unina yena wasuka wangqunga wangathi ukwintshutshiso engathethekiyo. Uye umfana waya kuthi guqaqa phambi komhlekezazi waza waqalwa umsebenzi wokulinganisa umqhele kuye. Ukhe wangathi unghalala koko kwabuya kwacaca ukuba awungeni kakuhle ngolo hlobo wawubekwe ngalo. Wabuya waguqulwa wabekwa ngenye indlela. Ngeli xesha umfana wayeseletyhwayehwa ngokwehashe lomdyaro. Kwahla kwacaca ukuba nangale indlela kunqabekile ukuba ulingane umqhele. Wakha wathetha ngeliphantsi ecenga umhlekezazi ukuba awunyanzele. Wazama ukwenjenjalo umhlekezazi kodwa kwabonakala ukuba naleyo into ayincedi lutho endaweni yaloo nto umqhele uyamtyabula kuba wawunayo indawo yokuba lukhuni. Ukusuka kuloo ndawo uNgwekazi kwafuneka exhasiwe nguNtlabane kuba amadololo akhe asuka angenwa kukugevezela wabuthathaka.

Ukubuyela kwakhe endaweni yakhe kwavakala isikhalo esibukhali esihlabayo sikrazula umoya satsho kwabanda umongo ngaphakathi ethanjeni. Yayingunina kaNgwekazi ekhala esithi, "Umhadi! umhadi omtyibilizi!" Akazange abe nakuthuthuzeleka. Abafazi abathile bakhawuleza ukuya ngakuye bezama ukumzolisa bezama nokumthundezela ngasendlwini koko akavumanga esithi makayekwe abone intaba ukuba ngubani na oya kuyinyuka. Zasuka ezo zinto azithethayo zaba sisintsompothi kwabaninzi abamvayo. Emzuzwini wada wathetha kancinane wamana ukububula nje kuphela ngokwevukuthu.

Kwabizwa abezindlwana ngoku bamangaliswa nabo kuba babengazibaleli ukuba bakho kulo mcimbi. Baziva bexakekile kuba babengakhange bazilungiselele ngokuya emaxhweleni ukuba abasebenze zebabe nentlahla okanye khekusetyenzwe nabaphathi-theke abo. Abalandeli babo baqumba kakhulu bebona ukuba babiwe abantwana bezindlu ezincinane. Baya ke noko ngokubizwa kwabo koko awuzange utsho wona umqhele ukungena. UNtsele waba ngowesithandathu ukubizwa kwelo qela. Naye wafumana wasuka waya engathembe lutho kwanjengamanye amatsha-

we lawo. Wasuka lo mfana ufafa olude inzwana empuluswa ebuso bucombulukileyo wayicanda loo nkundla ezolile. Kwathi nokungalindeli nto kwakhe kwamenza wazola wandileka wanesithozela esamangalisa wonke umntu. Wafika wagoba ngamadolo phambi komhlekezazi walingani-swa umqhele. Wakha walungalungiswa ekuqaleni umiswa ngale ndlela nangaleya yada yafumaneka indlela yawo kuye wasuka ngoku umqhele wangena wangathi wawudale-lwe kuye ukuyilingana kwawo loo ntloko imboxo. Yathi ngoku inkosi yamaHlubi asekunene, "Ndifezile bawo mhlekazi." Kwamemeza umphakathi wathi umqhele ungenile. Waphakama ngoku umhlekezazi uDlomo waza kuthe zole tu wawenza ambalwa wathi, "Inkunzi iyaphuma nasesibayeni samatakane ize izihlabane ezezindlu ezinkulu. Inkosi iyaphuma nakwabezindlwana nantso ke inkosi yenu maHlubi."

Laduma ibandla ngokomntu omnye lakhahlela. Asuka aguya amaHlubi bayeyezela abafazi zakhonya iimbongi. Satsho okwesibini esiya sikhalo sihlabayo sikrakra, inkqangaza ngoku inkosikazi isithi iyibonile ngoku incopho yentaba noyinyukayo ucacile ngoku. Yasuka ngoku yangena izikhaka zayo yazikrazula ikhala njalo ibuza ukuba uphi na uNgximbazwe. Baba ngazama ukuyibamba bayizolise abantu yasuka yaphuma izithuba ibiza igama likaNgximbazwe. Umfo lowo wayengomnye wamaxhwele awayethembise impumelelo kuNgwekazi. UNtsele waphakanyiswa ziinkosi zombini zasemaHlubini njengokuba wayesaguqile. Zamhlalisa phakathi kwazo kwaza kwaphakama imbongi yakomkhulu uNdondokusuka yatsho ngomtyangampo isithi,

"Kugqityiwe sizwendini samaHlubi,  
 Ifeziwe into ebesingayo ziBhushwana.  
 Ubethelele yena umntwan' enkosi,  
 Nalo igatya lomthikazi omkhulu,  
 Lusaphondini lukaMthimkhulu.  
 Amathongo alisebezele inyange,  
 Lithongile kwathongeka ibhubesi lekhaya,  
 Yamkelan' enikunikwayo nibulele.  
 Asikuzalwa kakhulu kodwa ubukhosi,  
 Lukhalipho nokuzithoba kumanyange,  
 Kukhokela isizwe kwihlathi lobom,  
 Kukuth' uyalela ube ubeka indlebe.  
 Kukuth' usalatha ube uthundeza.  
 Kukunyamezel' amahlanza amaduli,

Unyamezele nokugotywa intando.  
 Liggibile ijelo lamathongo ukuthetha,  
 UDlomo dlundlulu kwabezindlwana  
 UDlom' angayesahlel' eNxokotsheni,  
 Ukub' amaNkom' angamhlisi ngaphezulu.  
 Aza kuhlala ngaphants' entabeni;  
 UsiBhushwana esingenazingubo,  
 Ingubo yakhe uyambatha ngecala,  
 Wazifumanela kwabakwaMpanza.  
 Lukhozi olumaphiko lwasemahlabeni,  
 Ludl' iinkwali luzigempenela.  
 UDlom' akabunikwang' ubukhosi,  
 Wabuzuza ngenyandakazi yemikhonto.  
 Lugogo lwenkunzi kubathakathi,  
 Kade beluphala beludendebula.  
 Yinkos' ebala lihle emhlana,  
 Ziyalibona zonke eziny' iinkosi,  
 Zithi lavela igqabi lomthakathi.  
 Lithupha lengwe lihlis' umfula,  
 Lahlolwa ngathezi belentaba,  
 Kugqityiwe sizwendini samaHlubi,  
 Ifeziwe into ebekungayo ziBhushwana.  
 Yitshoni ninyanise nithi Bayethe mhle.  
 Nilihluphez' ibhubesi lilawule."

Wathi apho apheza khona lo mfo latsho ngohlwahlwane  
 ibandla lakhahlela lisitsho linyanisile ukuthi "Bayethe  
 mhle." Lathi lizola waba umfo lowo selezithe luqe phaya  
 ezigqume ngomnweba wakhe. Kwalandela emva koku  
 iintetho zeendwalutho abantwana begazi, iinkosi zibhekisa  
 kwinkosana leyo uNtsele. Kwaqala inkosi leyo yamaHlubi  
 asekunene ivuyisana nomntwan' enkosi lowo iyala  
 kanaanjalo yatsho kwasitha icaphula indoda enkulu  
 kumava eminyaka emininzi. Kwalandela inkosi yasema-  
 Ngweni yaza yalandelwa yona yeyamaZizi kwaza kwagqi-  
 bela eyamaBhele. Zatsho kwavokotheka nazo ezi nkosi,  
 zamndulula zimkhapha ngeentsikelelo unyana kaMashiya  
 kwihambo yakhe yokuza kuqala ukulawula isizwe.  
 Egameni lomnyulwa kwaphendula umphakathi ebulela  
 izithethi yaba iyaphela ke leyo indima.

Kuvakaliswe ukuba ngoku yoba lithuba lolutsha  
 umlisela nomthinjana. Wabizwa ngegama uNgwekazi  
 ukuba akhokele. Waphakama ke embi kakhulu imbonakalo  
 kuba wasuka wangathi uluhlaza abuye aguquke abe  
 luthuthu olu ibala. Amphahla ke namanye amatshawe



ekhokele, inkosi uNtsele ilandela njengokuba kwakucandwa inkundla kane ememeza uNgwekazi esithi "Bayethe mhle! bayethe mhle!" yonke indimbane leyo nayo iphindaphinda isibuliso eso. Wabuya waya kuhlala phantsi uNtsele phakathi kobuwiliwili, bokutshayeleda kwamakhosikazi nokubonga kweembongi. Unina uMaMbambo waba ngathi uyaphupha. Kuye kwaba ngathi kudlalwa ngomntwana wakhe kuza kubuya kuthiwe bekunganyaniswa. Wayelibele ukuba nguye owayebeke isiseko semini enje ngaleyo ngoluya qeqesho lwamhla-mnene. Wayakhe nangaphezu koko wayeqonda. Namhlanje yathi laa nto wayeyibumba yasuka yaqaqamba kuba ubuni abubo umntu bubetha budlule nakwinto ayizuze ngokuzalwa bubetha budlule nakumakhubalo amagqira. ULamaNgwekazi waba ngathi uyiqondile loo nto kuba wathi apho athana nqwakaqha khona noNgximbazwe esacinga yena ukuba ufunelwa amanye amatuphelele selecwangcise nezingxengxezo zokungaphumeleli kwesithembiso sakhe, yasuka yona inkosikazi yamhlasela ngokwesivunguvane kwaqhawuka zinyongo, zidlakolo yamkrwempa yamluma. Bathi bephumelela ukuyinqanda yabe seyimenzakalisile kakhudlwana umfo lowo impahla yakhe yobugqira yona seyizazekile mpela. Yayenza le nto inkosikazi leyo ikhala ngomhadi otyibilikayo nangentaba enyukayo kanti kukuphambana kwayo njalo ukuba ingazange ibuye ilunge yada yehlelwa yenye intlekele engaphezulu.

Emva koku kwangena enkundleni amabutho okulwa asina ethululisana kwaza kwalandela izidlo. Abiwa amabandla ngokwezizwe nezithili. Yatyiswa inyama kwaselwa kwamnandi komkhulu nakomncinane. Itshawekazi lasemaNgweni lalikho kwelo theko likhulu, nalo laba njengonina kaNtsele. Laba ngathi liyaphupha ukubona kusenzeka phambi kwamehlo alo into elalize lingalindele kubona yona ukuthi lalizikhethela uNtsele ngenxa yobukhalipha bomzimba nobomoya nangenxa yobulali selizimisele nokwendela kuye ekwelo bakala akulo, ukusuka ngoku limbone enyuswa esisiwa kweyona ndawo iphakamileyo. Lasuka lakhumbula amazwi egqira elidumileyo lakomkhulu mhla lathi kulo, indoda yingonyama indoda yingcongolo phezu koThukela. Layithumela kwakhona incwadi yalo ngosongo lwamaso. Lathetha kwalaa mazwi amhla-mnene ephuma entliziyweni enothando esithi, "Sivile savuya." Nempendulo yabuya isekwanjalo isithi, "Sibongile."

Emva kwesidlo kwalandela, umsino womlisela nomthi-

njana kwesiya sangqa sesiqhelo lwaza ulutsha lwawunge-  
nisa ngengoma nezango ezininzi umbuso omtsha. Asina  
amabutho asekhaya asina nawasemzini. Yavuma intombi  
yasemaNgweni uNobusi yanga ithathe unyawo kwinto  
eyabe iyiyo kuqala. Yaba ntle yangathi yintyatyambo  
abantu balathisana ngayo. Yaba ngathi ngoku seyibanga  
inkundla ithi "akusentsuku zatywala ndibe ngowalapha."  
UAYanda wakha wadibana noNobusi waza uNobusi  
wamdibanisa uAYanda lowo nomntakwabo kuba wasuka  
wamthanda esandul' ukumbona. KuNgwekazi uNobusi  
wasuka walangazeleleka ngaphezulu wazimisela entliziywe-  
ni ukuba akanakuphoswa zizinto ezimbini ngaxeshanye  
aphoswe bubukhosi ukuze aphoswe nanguNobusi.

### UKUTHWALWA.

Ngobusuku bomhla wokubekwa kwenkosi, uNgwekazi  
akazange alale buthongo buhlayo. Ukuhla kwakhe  
kuchochoyi awayezibeke kulo iinyanga ezininzi nezigwa-  
gwiso awayezenza lonke elo xesha, ezo nto zonke wathi  
akuzikhumbula wasuka wazala ngumsindo. Wasuka  
walibala ukuba zonke ezo zinto zaziphumela kuye zingame-  
nywanga mntu. Wathi khona akukhumbula ukumenza  
kwakhe into engento lo Ntsele namhlanje wayeza kuba  
yinkosi yakhe kwangakumbi ukufixeka ngumsindo. Wathi  
akucinga nokuba nguye ngokwakhe owayendulule indawo  
yokuba lowo unyuliweyo aze akhokelwe litshawe lihambe  
limemeza izibuliso zakhe wasuka waphela tu umntu.  
Kwaba ngathi ngoku uNtsele wayeyicebile le nto ukuze  
ahlazeke kangako. Ngenxa yezi ndawo waceba ukuba uya  
kumfumana. Wadlana iindlebe namaqela ahleka nawo  
kumabutho awayeze kwitheko elo lokubekwa kwenkosi  
amaqela asekunene namaqela asemaZizini nawasema-  
Bheleni. Iqela angazange afikelele kulo lelasemaNgweni.  
Wavuvononondisa ngakumbi umcimbi lo kwelasekhaya  
iqela. Isiqingatha sonke samaHlosi saba ngakuye.

Kwabakho amanakani kuNtlabane ukuba kukho into  
eyilekayo ngenxa yamagqugula awayemana ukuwabhaqa  
njengoko wayemana ejikeleza umzi wakomkhulu. Ngenxa

yoko akuba ebonene nenkosi uDlomo wakhupha umyalelo wokuba ibutho lemiDletye neleeNdlavula amabutho aqini-leyo lawo omabini aze angemki ngengomso, aya kuba lapho komkhulu iveki yonke. Wayengekacacelwa ukuba inkathazo leyo ibhungwayo yoza njani na. Ngemini elandelayo nezokugqibela iindwendwe zanduluka.

Ngomhla wesithathu emva kokubekwa kwenkosi uNgwekazi wakha waya kubonana nenkosazana yasemaZizini. Waba nobubele namhlanje umntwan' enkosi yaza nayo yamthabatha kwangaloo ndlela. Wathi kuyo ufuna akhe aye kuphola emva kweziyunguma ezo bezikho. Wathi uya kuba ehamba nentakazana afuna ukuyifihla. Njengokuba ilazi ilizwe lakowayo nabantu bakowayo angavuya imcebise ngomzi onqabileyo obantu bathembekileyo apho angathi umntu afihle khona intakazana yakhe. Yabuza yona ukuba yintakazanani na leyo nokuba kutheni na ingafihlwa emaHlubini nje. Wathi yena kungenxa yokuba emaHlubini kulapho kuya kufunwa khona kuqala kwakuqondwa ukuba ilahlekile. Intakazana leyo ayinagama kodwa yintaka yohlobo yeyegazi. Wathi akutsho inkosazana yacinga yabhekisa ezantsi yaza yathi yakuba ifikelele kwisigqibo sokuba ingathi iyayiqonda intakazana leyo yafikelwa ngumcamango wokuba iyikhusele ize nehlebo elo ilihlakaze ijonge ukuziphindezela ngokucekiswa kwayo oko yayisamfuna uNgwekazi lowo. Ngoku wayesel' enje ngekhambi lemfe kuyo kuba wayephosiwe nabubukhosi kaloku.

Wathi thaa kakuhle umzi eyayingamcebisa ngawo. Ngenxa yoko yamxelela ngomzi kaninalume owawungasehlathini kwelo lasemaZizini. Inkosikazi kaninalume yayingumfazi ongayithandiyo into embi ephambukileyo esikweni. Yathi iya kuthumela nomntu abazise abaninikhaya abo. Kodwa yayiqononondisa into yokuba umfihli yena kuya kufuneka angalali apho alalise komnye umzi onganeno eya kuwazisa nawo. Waluvuyela uNgwekazi olo ncedo engakunakani ukuba iqhinga lakhe selikrotyiwe kuba kaloku wayengazi ukuba ihambo yakhe seyisaziwa kangako ngumfiki kwelo lakowabo.

Inkosazana kwelayo icala yagxagxamisa ukusebenza. Yabonana nomphakathi wakowayo yamchazela ngale ndawo yathi makaze angabikho kwasemva kwemini njalo aye kwanina-lume lowo ngalo mcimbi amqononondise ukuba aze ayinqabise loo ntakazana ingahlelwa ngozi neyaluphi na uhlobo. Yathi yakuyigqiba leyo indawo yazimisela

ukuba ibonane nenkosana uNtsele imbikele ngento eyivileyo. Okunene yalifumana ithuba lokubonana nenkosana leyo emva kwemini kuba yathi yakuba imthumele umyalezo weza apho yayifikele khona. Wahla warana uNtsele kwa oko ukuthi le nto iphathelele kuNobusi waza wanexhala ngenxa yakhe naxa wayengazi ukuba ingenzeka nini na nokuba angaqiniseka njani na.

Kwangayo loo mini xa amathunzi ayeqala ukolula uNgwekazi wayishiya imida yelasemaHlubini wenjenjeya ukusinga emaNgweni namashumi omabini eqela lakhe bekhwele emaqegwini bexhobile kunjalo nje. Bakufika kwelo ekutshoneni kwelanga, abazange bangene mzini koko balinda kude kufuphi nomthombo othile. Amaqegu bawasithelisa. Zeza ngokuza iintombi zemizi eyayikufuphi zisiza kukha amanzi. Lonke elo xesha babethe cwaka abafana. Ekugqibeleni kwada kwavela ntombi ithile ihamba nentwanazana eligudazana baza batsho bonke ukuthi nantso ke intakazana. YayinguNobusi intombi leyo. Wathi nje ukuba afike wathi gqi ngaphambi kwakhe uNgwekazi nomnye umfana, bazibonakalisa babulisa baza babulisa nabanye abo. UNgwekazi emva koko wathi, "Nobusi ndize kuva impendulo yakho kwisicelo sam."

UNobusi uthe, "Sekudala ndakuphendula."

"Ukhulile ngoku kuba ube uthomba izolo oku ndaye andinakulinda."

"Mntwan' enkosi akubanjwanga ndim, kwaye andizange ndikuthembise lutho."

"Phofu uyazi ukuba andifuni ntombi yimbi ngaphandle kwakho ndaye ndiphuthume wena."

"Kaloku kuphuthunywa obethe makaphuthunywe. Mna andikhange ndikumeme."

"Andisalindanga kumenywa mntwan' omntu, ndithi masihambe ngoku."

"Andihambi ngoku kwaye nokuba ubunokulinda ikhulu leminyaka ubungendifumani."

"Kuba ujonge lowa Ntsele ube ubukhosi bam."

"Ubunikiwe ukuba kuya ngelo. Ukanti nokuba ebengenkosi bendisiya kuye kakade."

Yathi yakutsho le ntombi wafikelwa ngumsindo nobundlobongela uNgwekazi waza waya esondela. Yamyala intombi yasemzini yathi, "Ungandichukumisi ndiyintombi yasebukhosini undibona nje."

"Ndingowasebukhosini ngokwam," watsho umfana.

“Ngwekazi, yicinge into oyenzayo ukuba iya kuphelelaphi na kwezi zizwe zozibini.”

“Ndiyimpanza mna, andicingi ngabaphethe ubukhosi. Ndinga kuphela ngamalungelo am.”

Wawenza wamnye umtsi wayibamba waza omnye umfana lowa watsibela intwanazana leya. Ange angakhala ezama ukuqhawula amantombazana enomsindo kunene koko abotshwa imilomo zaza izandla zabotshelwa ngasemva. Waziphosa phantsi uNobusi laza lamdubula ngempama itshawe lisalatha indlela eya emaqegwini. Bathi bejubalaza njalo nentwanazana leyo baruqwa ngaphandle kwenceba wabagruzula umhlaba. Bakhawuleza abanye abaya abafana beza kuncedisa bafika bamfunqula uNobusi bambeka eqegwini kunye nentombazana leyo wayehamba nayo, bamgxumeka isabhokhwe akuthanda ukuziwise. Wayebekwe ngaphambili kukaNgwekazi. Abethwa ke ahamba amaqegu asinga ngasentla sekuratyele kakhulu. Bathi xa baphambili kwathiwa kumfana owayekhwlise intwanazana leya ngaphambili makajike ngandlela yimbi nomntwana lowo aze amshiye kude kufuphi nekhaya amkhulule izandla namehlo agoduke. Bathi nje ukuba baye kusithela abo elo qela lalinoNobusi lajika lasinga caleni limbi ukulahla umkhondo. Kwahanjwa ke bada bakhathuleka ubusuku inkosazana leyo iphethwe gadalala kuthenjwe ukuba ngaloo ndlela iya kude ibe mbuna. Ekuzeni kokusa lada laya kufika elo qela emzini othile owawungasehlathini. Zathi ukuba zikhonkothe izinja waphuma umninimzi wabuza ukuba ngobani na, baza bathi bona balundwendwe lwasemaHlubini. Wahla waqonda ukuba loluya ndwendwe wayeyalelwe ngalo nguAyanda kuba yayingunalume lowo wayethetha. Umphakathi owayethunyiwe wayefike ngokuhlwa njalo. Wehliswa uNobusi eqegwini wanikezelwa kwinkosikazi yelo khaya. Ngaphambi kokuba imngenise endlwini yambuza kusiva bonke abalapho ukuba uhambe kakuhle na bamphatha kakuhle na abafana abo. Akazange abike nto. Wangena ke endlwini. Umnumzana yena wambuza uNgwekazi ukuba kutheni na ukuba abazisele ityala ngomntwana wasebukhosini. Wambandaza umfana. Waxelelwa ukuba akanakho ukufumana indawo ekhaya apho ngokuhlwa njalo. Kuya kufuneka aphinde umkhondo aye kumzi abawushiye ngasemva phesheya komfulana abawuwele mzuzu ongasekunene endleleni. Babese beyazi loo nto abafana ngoko bakhahlela banduluka basinga kwasemva

bada baya kufika kumzi lowo babelungiselelwe kuwo. Bafika ebubeleni naxa umninimzi nalapho wabasolayo ngokumzisela ityala.

Intwazana eyayijikiswe endleleni yagoduswa, yafika komkhulu ayathetha. Yasuka yasitsho isikhalo esabakhu-pha bonke abantu ezindlwini. Kwakubuzwa wayibika umntwana into ebehleleyo emthonjeni watsho esithi inkosazana akayazi apho iye kutshona khona. Bemke nayo abafana abo beyikhwelise eqegwini ibotshwe izandla nomlomo. Isiwe kuloo maqegu iruqwa phantsi emhlabeni ibethwa ngeempama ityatyulwa nangezabhokhwe. Wathi ethetha umntwana baye behlasimla abaphulaphuli. Kwacaca ukuba beva into emanyumnyezi. Kwayiwa emthonjeni apho ebusuku njalo kwabanekwa yabonakala ingqushu yemigudu yamantombazana ukuzama ukubhuningca. Umntwana wayengazi yena ukuba ngabafana baphi na abo. Wathi ulilibele negama lomnye awayelivile libizwa yinkosazana.

Kwabizwa imbizo ekhawulezileyo yaza yagqiba kwelokuba njengokuba abafana ababesakuxika ukufika komkhulu apho babengabasemaHlubini makhe kuyiwe kuhlolwa apho. Wenjenjeya ke unyana wenkosi uMenziwa neqela elithile lamadoda ngokuhlwa njalo. Kwakhutshwa ke amashumi omahlanu ododana ukuba lulandele emkhondweni olungathi luwufumane luphuthume inkosazana. Abangathi ayeleli elindele umhla onjalo amadodana. Axhoba aphelela amanye selekhathazwe nayinto yokuba abafana basemaHlubini, ukuba ngabo abo, babese bethande ukukruqula ngokubakho kwabo umhla nezolo emaNgweni. Nawo la madodana anduluka kwasebusuku njalo kuba babusebutsha noko ukufika kodaba lokuthwalwa kwenkosazana. Ahamba ke ebuzisa emizini kodwa okwethuba elide akazange afumane mkhondo. Athi selekhe axhamleka kakhudlwana ekugqibeleni awufumana umkhondo ongamadodana awayekhwele emaqegwini esinga ngasentla. Hayi ke ukususela ngoko ahamba ethembile ukuba aliyi kutshona elemeni elandelayo engalifumananga itshawekazi lasemaNgweni, ukuba akalifumananga kwangokuhlwa njalo.

UMenziwa yena inkosana yasemaNgweni wahamba ngokukhawuleza neqela lakhe ukusinga emaHlubini. Wayehamba engqawa ezindleleni ngomkhondo wamadodana akhwele amaqegu. Akazange awufumane owokubuya naxa ukusinga phambili kwamadodana lawo kwakuboniwe kona. Wayeqinisekile ukuba le nto ayinakuba yenziwe nguNtsele

kuba wayecinga ukuthi ukuba uyayifuna inkosazana angasuka ayicele yendiselwe kuye. Wayeranela kuNgwekazi. Ngenxa yoko wathi akufika emaHlubini wabuzisa ngoNgwekazi, kwathiwa imini yonke akakhange abonwe. Ucele ukubonana noNtsele emva koko. Wathi akubonana naye waluphalaza kuye udaba lokuthwalwa kukaNobusi. KuNtsele kwaba ngathi kuthiwa uNobusi akasekho emhlabeni. Wathi ukuyithulula imibuzo yasuka yaba sisiphango ebuza ukuba ngubani na lowo wenze le nto, yenzeke nini na, yenzekephi na, baphi na khona ngoku, baya kufunyanwa na. Wayengasalindi nazimpendulo kuloo mibuzo yakhe kwaye kwakungekho namfuneko kuba kwakungekho bani unakho ukuyiphendula ngokuchanekileyo imibuzo leyo. UNtsele wayelwazi uthwalo lwelizwe lakowabo. Wayeyazi nendlela ephathwa ngayo intombazana ethwalwayo. Loo mivumbo awayeqikelela ukuba uyibethiwe uNobusi yaba ngathi yenziwa kuye, kwangokunjalo nezo mpama noko kuruqwa. Wasuka waziva ethobekile waba neminzunzu ngenxa yesithandwa sakhe.

Waranela ekubeni uNgwekazi le nto uyenze ngenxa yekhwela nomona. Wayesazi phofu ukuba uziqhwayele ubugqwangu emaNgweni. Ubuncinane uya kubethwa atyatyulwe, laye nedabi elibuqina lingaliwa kuphalale igazi. Ezo ndawo zona zathi thaa. Wathi enexhala ngoNobusi waba enexhala ngomntakwabo lowo owayezifake kwengako inkathazo ngomntwana wenkosi. UMenziwa akazange alibazise. Wathi akuba ekuvile akuvileyo, wathi uyadlula kwasebusuku njalo. UNtsele wathi makakhe alinde mhlawumbi angahamba nabo aye kubafunisa. Waya kubonana noNtsele wamchazela ngento eranelekayo mayela nokubiwa kwetshawekazi lasemaNgweni. Watsho nokutsho ukuthi isenzo eso kungenzeka ukuba siphathelele nakomkhulu apho umkhondo waso. Wambikela ukuba amaNgwe selethe saa ukufuna kwaye akukho mntu waziyo into eya kwenzeka apho afunyenwe khona othwele itshawekazi. Wacela ke ngoko indlela yokuba akhe alande ukuba uphi na uNgwekazi hleze afikelwe bububi kungabikho mlamli. Umphakathi omkhulu wavumelana naye waza ke umfo kaMashiya wahamba waya kuvusa iqela lakhe elisebezela ngokufutshane imiyalelo ekhawulezileyo. Kwathi ngexeshana elingephi baba sebelungele ukungena endleleni.

Ngaphambi kokuba anduluke uNtsele wakha waya kudlula kuAyanda behamba noMenziwa inkosana yasema-

Ngweni. Wayesaya kuphulaphulisa into awayeyixelelwe emini waza akayifaka kakhulu engqondweni. Inkosazana leyo yavuswa ebuthongweni yaza yeza emnyango ikhatshwa nguNontembiso iqabane layo. Wafika wathi, "Uxolo mntwan' enkosi ngokukuvusa ebusuku. Ndiza ngodaba olubuhlungu kum. Into obe uthetha ngayo emininje andazanga ngoko ukuba iya kuhla kwakamsinyane kangaka. Ithe kanti intakazana nguNobusi. Uthwelwe. Akukho mntu waziyo ukuba kungokunje kuyini na kuye. Sendilibebele nomzi obe uthetha ngawo, ukanti nale mizuzu ndithethayo nawe ngayo ingathi iyandilibazisa ngakumbi."

Inkosazana ithe, "Uze ulithobe iphika mntwan' enkosi, uzole. Ndandithe ndoba njengodade wenu ndibe ngamehlo akho neendlebe zakho nomlomo."

"Kunjalo, Ayanda, yiyo le nto ndikhumbula wena ngoku ngaphambi kokuba ndiphume ukuya kufuna."

"Akukho kufuna mntwan' enkosi. Ngokuhlwanje uNobusi uya kuba enqabile emaZizini kwamalume. Inkosikazi kamalume iya kumgcina angahlelwa nto nencinane. Umyalelo ndiwenze ngqongqo."

"Undinika ithemba, nkosazana, kodwa abantu bobubi banamacebo amaninzi asazi nokuba abanakho na ukuwufunela icebo nomyalelo ongqongqo onjalo. Sifuna ukuya kufika ngokuhlwanje apho sizibonele ngokwethu ukuba unqabile na uNobusi. Kuyiwa njani apho?"

Labachazela ke itshawekazi iindlela ezimfutshane eziya apho. Lathi kodwa yena uNgwekazi akayi kubakho apho, uya kuba ekomnye umzi okude kufuphi. Babulisa bahamba ngamandla. Yayingamadodana odwa. Ubukhulu bohambo babenza ngokuhamba bebaleka. Yaye iyinto eqhelekileyo leyo kwelo lasentla. Ngenxa yoko bawucutha umhlaba ngokukhawuleza. Kwathi ekuzeni kokusa baba sebekufuphi kwisiphelo sehambo yabo. Ekugqibeleni bada balibona phambi kwabo ihlathi elo nomzi lowo babekhumbule kuwo.

Bakha baphumla kaloku bathoba iphika bathama neentlola ukuba ziye kuhlola umzi lowo zizazise nakubani niwo xa kukho ithuba lokwenjenjalo ziqonde kananjalo ukuba kumeke njani na. Zaya ziyile iintlola ezo beva abaseleyo ngokukhonkotha kwezinja ukuba sezikhona. Emva kwethuba zabuya zafika zisithi ikho okunene inkosazana iphilile yonwabile phantsi kwemeko ekuyo. Zathi kuthiwa akukudala kakhulu ifikile, isotha ukukhupha ingecele yobusuku emzimbeni ihleli namakhosikazi omzi lowa. Kwathi gingxi kuNtsele noMenziwa bakuluva olo



daba. Kodwa bagqiba ukuba baye kuzibonela ngokwabo. Okunene bafika ehleli namakhosikazi lawo uNobusi njengoko kwakutshiwo kodwa wathi akubabona uNtsele noMenziwa, umntakwabo, wasuka wasitsho isililo akaba nakuthuthuzeleka naxa wayengazange aphilaze zinyembezi ngalo lonke eli xesha lesi senzo. Bamthuthuzela ke noko abafana abo besitsho ukuthi bayabulela ukuba bamfumane. Izinto ziya kubuya zime kakuhle. Akusekho nakulala. Baza kuhamba naye ngokuhlwa njalo. Wada wathuthuzeleka ekugqibeleni bada bavuyiswa nakukubona uncumo lwakhe. Wathetha wababulela ngokukhawuleza kwabo ukufika. Bathi bona babulela uAyanda inkosazana yasemaZizini ngokubayalela iindlela ezimfutshane nango-kwenza amalungiselelo okumnqabisa. Kwathethwa ke nomninimzi, indoda leyo yasemaZizini ngoncedo eyayilwe-nzile ukugcina inkosazana kodwa ke kwatshiwo ukuba akuhleliwe kuyagodukwa kwaye kuqala kusaza kufunwa abathwali abo. Emva kokusela into eyayibekwe phambi kwabo yinkosikazi yekhaya babulisa bahamba. Bathi xa babesenkundleni isikhova satsho kabini-kathathu ukukhala. Satsho athimla amadoda lawo. Wathi umninimzi kuba wayephandle ukundulula undwendwe lwakhe, wasihesha ethetha amazwi okugxotha ishwangusha elalingaba silizisile emzini wakhe. Bahamba ke bona noko basinga ngakumzi lowo ababewuxelelwe ukuba balalise kuwo ukuba bawuwele umlanjana lowo owawungaphesheya kwawo umzi lowo babesinga kuwo babona isimanga. Babona isithatha somlilo esatsho kwakhanya isibhakabhaka phezulu. Kwaye kuvakala nenxokonxoko eyayingalathi luxolo. Kwakukhonkotha izinja kukhala abantwana nabafazi, kwafumana kwathi nkxwee.

Ukuze iqondakale into eyayisenzeka siya kukhe silande iqela lamadodana asemaNgweni esahlukene nalo xa laliqala ukuwufumana umkhondo wabathwali. Lahamba ke ukusu-sela ngoko lagxagxamisa. Nalo lalihamba ngokubaleka ubuninzi bendlela kuba kaloku kwakufunwa umntwana wenkosi. Baqina ubusuku lihamba lisoloko liwugcinile wona umkhondo. Lada laya kufika kumzi owathi wona abantu abo bafunwayo balalise kumzi olandelayo. Lathi xa likufuphi nomzi lowo lakha lamisa lathumela iintlola. Ngeendlela zazo zafumana ukuba bakho apho abafana basemaHlubini noNgwekazi kodwa zabika ukuba inkosazana ayikho ayaziwa. Yinto leyo eyalenza lazala ngumsindo ngakumbi elo qela lamadodana. Ibhunga elahlanganayo

lagqiba ukuba makohlwaywe amaHlubi. Kwavunyelwana ukuba makuvulelwe iinkomo ebuhlanti phaya zinge ziyathinjwa. Izinja ziya kukhonkotha waye umninimzi uya kuphuma. Akubona ukuba iinkomo ziyemka uya kucela uncedo kundwendwe olo lwakhe zitshe ke. Kwenjiwa njalo ke okunene. Iinkomo zavulelwa zakhonkotha izinja. Waphuma umninimzi wafika sekuphithizela phandle ngabantu angabaziyo sekucacile ukuba imfuyo iyemka. Wawuhlaba umkhosi esithi, "Kubanjwene ngazo bafo basemzini!" Avuka ngephanyazo amadoda lawo axhoba kwasukelwa. Ala nje ukuba athi tyii kancinane amaNgwe ajika, zanqoza, zatsho isidala. Abanye abafana basemaNgweni baya kuziqinisekisa ezindlwini phaya ukuba ayikho na okwenene inkosazana. Bathi bakungayifumani bazifaka umlilo izindlu ezo. Sisithatha sokutsha kwezindlu ezo oko kwakubonwa ngoNtsele noMenziwa neqela labo.

Umfo wasemaZizini umninikhaya elo lalihlaselwa wathi akuqonda ukuba wonganyelwe wahlehla kunye nondwendwe olo lwalumzisele elo lishwa. Kwakuse kukho iingxwelera macala. Iqela likaNtsele lamshiya uNobusi mganyana eselugcinweni lwamadodana athembekileyo laza lasondela lona emzini apho. Lafika seziluthuthu izindlu ezininzi. Lazazisa kumaNgwe ngomlomo kaMenziwa. Athi akuliva izwi lakhe akhahlela amaNgwe avuya kodwa ke aluvakalisa usizi lokuba akazi ukuba inkosazana iphi na. Wawazolisa amaxhala awo ngakwelo cala ngokuwaxelela ukuba uNobusi ukho uselefunyenwe. Yaba mnandi nanga-phezulu leyo indaba. Kwakhangelwa ngoku iingxwelera ezo. UNtsele wayephambili ehamba ezikhangela ngazinye kuba wayenexhala ngenxa yomntakwabo uNgwekazi. Okunene wada wamfumana phakathi kwabenzakeleyo. Wathi akumphatha uNgwekazi wabuza ngezwi lomntu ongathi usephupheni ukuba ungubani na. Wamxelela yena ukuba unguNtsele waza wambuza ukuba wenzakale ndawoni na. Wamalathisa inxeba elalisezantsi kweecabanga laye igazi lalizingisile ukopha. Kwazanywa ukuba abotshwe ukunqamla igazi akwabakho mpumelelo. Kwacaca ukuba umfo lowo kaMashiya uyemka. Wathi kuNtsele, "Mfo-wethu bendijonge ukuba intombi yakho. Eli lishwa lindihlela ndikuloo nto. Ngxee!! mntakabawo. Mthabathe uNobusi ngowakho. Mna ndiye ndathwala isiqu sakhe ndijonge ukuza kusifihla emaZizini yathi kanti intliziyo ndiyishiye ngasemva emaHlubini kuba ibikuwe, Ntsele."

UNTsele uzamile ukumnqanda umfo kayise ukuba angabi sayiphatha le ndawo ngokuthi, 'Musa bo mfo kabawo. Yiyeke leyo indaba iphelile ngoku.' UNGwekazi uthe yena, "Ndiyangxengxeza, mfo-wethu ukwenjenje. Andinakubonana namathongo ndimbi. Iinkonyana zakowethu ezikhoyo uya kuthabatha kuzo uye kungxengxeza emaNgweni, ezinye uya kuvuza ngazo lo mnumzana weli khaya. Eziseleyo uze uzigcine Ntsele. Uze ugcine udade wethu uLuyanda ugcine noma. Besiba intloko yakhe yonakele kanti kuxa asenyanisweni kuba wawubona tanci lo mhadi endeyela kuwo ngoku endandiwumbela wena. Intaba endabe ndisithi yonyukwa ndim nguwe oyinyukileyo. Uze ungandiphindezeli kumaNgwe. Ndifanelwe sesi siphelo. Makungafi wumbi umntu ngenxa yobudenge bam. Sala kakuhle khaliphandini. Sala kakuhle sizolane sako-wethu, ufanelwe bubukhosi."

Watsho wayithoba intloko, umzalwane wakhe wamqamelisa ethangeni lakhe laba liyadlula njalo itshawe lasemaHlubini. Wakhala uNTsele wathi, "Liwile ikroti. Liwile itshawe nozwane. Athi ke mna! mfo-wethu, bendikuthanda, kambe nawe ubundithanda sada sahlulwa yinzwakazi yasemaNgweni."

Umfo wasemaZizini umnini-khaya waba yenye yee-ngxwelera ezawa kwelo dabi. Wafa njengegora enkundleni yomzi wakhe. Wayalezwa kumaZizi kuba ayesel' ekho eliqela ngoku akuqonda ukuba kukho into eyenzekileyo kuloo mzi.

UNTsele wathi makuhanjwe ebusuku njalo nesidumbu eso somntwan' enkosi aye kufihlwa ekhaya koyise. Wanduluka ke loo mkhoko ulusizi ukusinga ngasekhaya. NamaNgwe enjenjeya nenkosazana nexhoba lamaqegu asemaHlubini neenkomo zasemaZizini. AmaHlubi aya kungena ekhaya emini emaqanda. Bathi abantu bakuluva olo daba lubuhlungu balusizi kunene ukususela kophezulu ukusa kosezantsi. Ingqondo kanina kaNGwekazi yayise yonakele kakade wathi akuyiphawula into ehlileyo wanga uyazola. Waya kumphatha ebunzi unyana wakhe wabuza ukuba nguNGwekazi na. Wathi kwakuthiwa nguye wathi uNGwekazi weyela emhadini kudala. Kwaba kancinane yamvuka into yakhe ngamandla waza watsho ngesihlabayo isikhalo kwakhona ethetha ngomhadi otyibilikayo nentaba enyukayo waza wasuka wandlandlatheka. Ababukeleyo abandulanga bazi ukuba uyaphi na kodwa bathi bakuqonda

ukuba usinga ngasendlwini yakhe bacinga ukuba kokukhona aya kuzuza ukuzola nokuthuthuzeleka. Kodwa yena wafika watshixa waza wathabatha isikhuni esasiseziko sisenomlilo walumeka ingca yophahla lwendlu. Kwathi kwakulunga sekuzele umsi namalangatye wahlabela wacula wasina. Umsi waphumela ngaphandle aza namalangatye ngenxa yomoyana owawukho adangazela ngokoyikekayo. Abantu babizwa sisisi eso nangamalangatye lawo. Bafika sekungasekho cebo lakuyisindisa loo ndlu kwanenkosikazi leyo ababeyiva icula ngaphakathi. Bakha bazama ukuvula emnyango koko bafika utshixiwe ubotshelelwe nkqi. Ukuncama bafumana bazama ukusindisa izindlu ezikufuphi ngokuphosa amanzi kuzo ngaphandle. Yatsha yaluthuthu indlu leyo kuba yayingungquphantsi. Yafela apho ke loo nkosikazi kwasala amathambo odwa. Isizwe siphela saba selusizini ngenxa yesihelegu sokufa konyana nonina belandelelana.

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### UMSITHO.

UNobusi akuba efikile ekhaya emva kokuthwalwa wathuma umntakwabo uMenziwa ehamba neqelana labanye abafana ukuba aye kubonana ngesiqu noAyanda ambulelele ngendima awayeyenzile ukuba akhuseleke ngexesha lesihelegu sokuthwalwa kwakhe. Yavuyiswa inkosazana leyo ngulo mbulelo. Yavuyiseka ngenxa yomthunywa lowo nangenxa yokwaneliseka kukuba yayimenzele ulutho oluxabisekileyo uNtsele ngokuncedisa ukukhusela isithandwa sakhe, nangona yayibe lusizi ngenxa yokwenzakala kukaNgwekazi kuba yayingasekeleze oko kuwo wonke loo mcimbi. Kumalungiselelo eyayiwenzile yayijonge kuphela ukunqabisa inkosazana yasemaNgweni ingazange iqikelele ukuba isiphelo singaba yile nto esaba yiyo. Yazixolisa ngokuthi ukuba yayingawenzanga la malungiselelo ngewayengazange anqabe uNobusi kuze ke mhlawumbi kuliwe imfazwe enkulu kufe abantu abaninzi nangaphezulu. Yemka le nkosazana emaHlubini emva kwenyanga zidlule ezi zihlo zibe zibaliswa. Kodwa yathi ilishiya elo waba uMenziwa neqela lakhe sehamba apho umhla nezolo.

UNTsele ngoku waqala ukulawula ngokuqinisekileyo. Enkundleni amatyala ayethethwa nguye ngobuchule obumangalisayo nezigwebo zisenziwa nguye egameni lomhlekezi uDlomo phofu. Yonke imiyalelo yayikhutshwa nguye, imicimbi yonke ibuzwa kuye nangabaphambili embusweni aze athethe agqibe kugqibeke. Nakweliya gumbi lomhlekezi uDlomo wayesel' engowesithathu ngoku osisigxina njengokuba lalihlalwa ikakhulu ngumhlekezi uDlomo negqira lakomkhulu uDlikiza. Iindwendwe ezibekileyo zezizwe zazibonana naye. Wayekhaliphile umfana lo engayifulatheli imicimbi enqabileyo ngokusuka abeke ingca. Wayejongana nayo emehlweni afune amacebo okuyicombulula. Kodwa kuko konke oko kuphakama wayesoloko ambethe ubulali njengengubo. Wayedlana iindlebe futhi nomhlekezi uDlomo ewafuna futhi amacebo kumaphakathi akowabo nakwabanamava kwindima nganye yomcimbi wakunqaba. Yasuka loo nto yenza ukuba ahlonelwe ngakumbi athandwe oyikwe kananjalo.

Itheko lakhe lokuqala elibalulekileyo laba sekwindla. Kwelo lasentla kwakungangenwa emasimini kufulwe kungakhange kufunyanwe umyalelo enkosini. Ukunikwa kwaloo myalelo kwakuhamba nomgidi omkhulu wokungcanyulwa kolibo olo komkhulu ngamabutho okulwa. Babesithi ukuyibiza le nto kukushwama. UNTsele ke wawumisela umhla waloo mcimbi emva kokuba ebonene nenkosi uDlomo nomphakathi omkhulu uNtlabane. Walungiselelwa nawo umhla lowo. Kwasilwa kwabuyiswa nempahla yokuxhela. Ngobusuku obandulela imini leyo kwandululwa izigidimi ezithandathu nemfe nezinye izinto ezilinywayo. Amadoda lawo afika nazo ezi zinto ekuzeni kokusa. Zabekwa elugcinweni olunqabileyo lwegqira lakomkhulu.

Ngemini elandelayo kwakusasa iindlela zaba mnyama ngabantu ababesiza komkhulu. YayingamaHlubi odwa kuba kweli theko izizwe zazingamenywa. Abafazi babethwele entloko ulibo olukhiwe ezifeni ezingasemakhaya ulibo olo ababeza kushwama ngalo. Amabutho wona ayesel' efike ngephezolo. Njengesiqhelo itheko elo laqala ebuhlanti apho uDlikiza wayemise enkulukazi yona imbiza inoluya libo lwalufulwe emasimini ezizwe waza wadibanisa nemithi yokuqinisa inkosi nemikhosi yayo. Umhlekezi uNTsele ungene ebuhlanti apho waza waqala yena ukushwama ngokukha intwana kolo libo atye. Wakha wanika negqira elo lakomkhulu kwanomphakathi omkhulu kwana-

manye amaphakathi. Emva koko washwamisa amabutho onke. Ayengena enze umgca amadoda elandelelana aye kudlula ngakumhlekezi phaya elowo amkele ithamo lakhe akhahlele anqule ahambele phambili kulandele osemva kwakhe.

Yathi yakugqitywa leyo indawo kwangeniswa ebuhlanti apho, akuba ephumile umhlekezi negqira, eneengcwangu yona inkunzi le yenkomo into eyathi ingena nje yaba iphunguphunguza ifuna undikho ngokungathi iyaqonda ukuba ize ebandezini lokupheliswa kobomi bayo. Watsho kwakanye umhlekezi wathi, "Nantso ke mabandla asekhaya khanibonise ukuba ningaluthini na utshaba." UNtlabane walatha amaHlosi wathi lelawa namhlanje ithuba. Agibiseleka kuyo amadodana elo butho engaphethe zikhali ehamba nje ngezandla ngokwesiko laloo ndima yetheko. Yathi ithimbisa ayiwela amadodana. Amanye ayibamba ngomsila, amanye ayibamba ngeempondo, wambi ayibamba ngamanqina. Yaba lidabi elingelincinane elo. Ayipheqa intamo ibhonga ngokoyikekayo bezama ukuyicima ingabikho. Bambi bayivala amathatha ngeentende zezandla beyifuthanisela. Ekugqibeleni ngamaci amaninzi anjalo bada bayoyisa bayibulala bengakhange basebenzise sikhali nantambo. Yahlinzwa ke yaza inyama yatyiwa ngamakhwenkwe nezinja. Akukho mntu uyindoda wayeyitya inyama yenkunzi yetheko lokushwama.

Xa amakhwenkwe ayesatya inyama yawo umhlekezi namaphakathi namadoda ngokubanzi athi thinte ngasebuhlanti apho. Athi esahleli njalo kwabonakala kwindlela ekude kufuphi ukubhekisa ngasempumalanga umbhoxo wothuli kwisithuba esingangemayile yonke. Amakhwenkwe ayeselethe ntshwee esangweni lobuhlanti phaya kuvakala amagama athi, "Lixhaka lakowethu eliya." Wambi ayesithi, "Yinkabi elunga yakomkhulu leya uHobhoshe." Yathi le nto yanga yibhola ephuma kwiizandla ngezandla emdlalweni wombhoxo. Yadlula emakhwenkweni yasebafaneni. Yathi ilapho yaba isemadodeni. Ndithetha mna yagqitha yadlulela nasebafazini nasezintombini.

Le nto yayidale ihlombe elingako yayikukuza kwenkomo zeleqe. Zazisuka kumgama oziimayile ezintandathu zibaleka ugqatso lokuya ekhaya komkhulu. Ngoku zazise ziwela ezibukweni. Abantu bema ngeenyawo babonga abanye, baphikisana abanye, ngeyona iya kuma kuqala

enkundleni. Watshayelela umfazi akayeka. Kwathi xa zinyukayo ezimbini zasoloko zikunye zibambene, ilunga lempohlolo yakomkhulu uHobhoshe nexhaka lakwaNkunkushu eMpila egama linguDungule, ixhaka elibomvu. Abantu bahlulelana kubini abanye besithi, "Hobhoshe! Hobhoshe!!" abanye besithi, "Dungule! Dungule!!" Hayi ke yaba yenye ke naleyo yokungena kwezo nkabi ekhaya, phofu uHobhoshe wema kuqala enkundleni. Laduma ibandla lihalalisa zabonga iimbongi kwayeyezelwa ngabafazi. Wayefanele uHobhoshe ukuba aphume phambili kuba apho komkhulu kwakukho amakhulu omabini eenkabi zodwa zikhethwe ngobuhle, ezinye zikhethwe ngenxa yamendu. Ubesithi umfokazana akuba nenkabi ebalekayo kuthiwe makakhethwe mbini azithandayo emathanga phaya ukuze leyo yakhe ingene komkhulu avuye ke naye kuba efumene isibini seenkabi ezintle kunjalo nje endaweni yenkabi yakhe enye.

Emva kwale ndima yetheko kuze umphakathi obekeki-leyo ephethe iselwa waza wema phambi komhlekezi wafika walintlala phezu kwelitye elabe libekelwe loo mcimbi. Iphakamile ke inkosi ngoku yathi isizwe sikhululekile ke ngoku singangena emasimini sifule. Laduma ibandla lakhahlela batshayelela abafazi. Kuqaliwe ke kwaphakwa ngabafazi ulibo nezinye izipheko ezinje ngenyama neziselo. Emva kwesidlo ibe lithuba lokusina lada laya ekutshoneni ilanga kwachithakalwa sisizwe sincoma uloshwamo lokuqala lwenkosi entsha yamaHlubi.

Malunga nokuphela kwexesha lezila ukuzilela uNgwekazi amaphakathi akha ahlanguana ehlangana ngomcimbi omkhulu nobalulekileyo wokufunela inkosi inkosikazi, undlu-nkulu. Ayesel' eyigqibile into yokuba kwalanyanwe nobukhosi basemaNgweni. Kwagqitywa ke ngoku ukuba makubizwe imbizo yesizwe sixelelwe ngalo mcamango. Yenziwa loo nto. Isizwe sathakazela sakuyiva saza sayivuma nerafa eyabekwayo yenkomo umzi ngamnye. Lathi lakuhlangana inani elaneleyo leenkomo ngenyanga yoMnga kwandululwa ngaminazana ithile amaphakathi ahlonlekileyo enjenjeya ukusinga emaNgweni. Afika kobo bukhosi awubeka umcimbi lo ngobuciko obukhulu nangezango ezininzi. Nalapho waphendulwa kwangolo hlobo kwaza kwaphethwa ngokumisa umhla ekuya kubonwa ngawo into esithethela phezu kwayo isizwe sasemaHlubini. Bagoduka ke onozakuzaku abo bephethe iindaba ezimnandi zokwamkelwa kwesicelo sabo kuba babexhalile ngenxa yesihlo

sanyakenye. Kodwa ke kwabonakala ukuba amaNgwe ayesiselele kwisisele sokulibala njengoko ayenjenjalo namaHlubi.

Umhla wekhazi waba ngumhla omkhulu ngokungathi nguwona mhla womdudo. Kwakusiliwe emaNgweni kwaxhelwa kwaziziyunguma. NasemaHlubini umhla wokunduluka waba neziyunguma ezikwangako. Kwatshayelwa kwaguywa kwayiloo nto. Kwakuphume iqela elimnandi lamadoda andilekileyo kunye nabafana ababeghuba ikhulu lonke leenkomo ezintle ezikhethiweyo iinkabi neenkatyana imazi namathokazi. Lathi ukuba liye kuvela eli qela emaNgweni komkhulu yahla yabonakala intshukumo yomzi. Aphuma amakhosikazi ephethe amaphini neentonga ukuya kuludubaduba undwendwe olo ukuba lungangeni lula enkundleni. Ayebonisa njalo ukuba akakakruquki yintombi leyo yawo amaNgwe. Aba naloo msebenzi ke amadoda lawo ukuhlanganisa umhlambi wawo owawuchithwa-chithwa ngaphandle kwesimilo. Kodwa ke ada aphumelela ekugqibeleni awungenisa ngobungako bawo ebuhlanti apha aza athi vu njeya ngasebuhlanti apho ethe cwaka ada abuzwa imvelaphi.

Achaza ke ngokuthunywa kwawo sisizwe samaHlubi ukuba azise oko kwabe kuthenjisiwe sisizwe eso. Enjenjalo ke ukuyicalucalula yonke loo mpahla yabe isebuhlanti apho. Axela ukuba alobola ngenkabi elunga inxele, ngemazi encokazi impohlolokazi, ngenkatyana emnyama empikwane, ngethokazana elibhadikazi umtyathokazi. Abala nenkabi enala indlazi, nomthuqwakazi wemazi, newaba eliqukumba lenkatyana, nethokazi elingqatyazana. Axela nenxele elintusi inkabi, nenkonekazi ebomvu, nenkatyana empemvu, inxele, nethokazana elikralakazi. Alatha inkabi engqabe, nemazi emnyama nezinye ezininzi ngokwemibala yazo nokumisa kwazo iimpondo ada aligqiba lonke elo khulu leenkomo ezaba likhazi lenkosazana yasemaNgweni, inzwakazi enguNobusi. AbasemaNgweni balamkela bavuma ukuba linje ngoko bekuxeliwe. Emva kokuxelwa nokwamkelwa kwekhazi kwangenwa esidlweni. Yatiwana inyama kwathotywa ngezinto eziselwayo. Ngemini elandelayo kuxoxwe umcimbi womdudo. Kwavunyelwana ngomhla othile kwinyanga yoMqungu. Bemka ke abakhozi beneendaba ezimnandi ukuya kuxela emva ekhaya. Yaba luvuyo nalapho kwaqalwa kwa oko ukulungiselela leyo mini inkulu, kuba kaloku umdudo lowo wawuza kuba kulosoka apho emaHlubini ngokwesiko lesizwe eso.



Ngomhla owandulela umhla womsitho lwanduluka uduli lwasemaNgweni, amadoda amakhulu nabafazi, amadodana nofazana ndingasathethi ngomlisela nomthinjana. Kwakuthwelwe impahla eninzi yendlu neyokunxiba kwanezivatho zomsitho. Kwakuqhutywa nempahla ehambayo. Kwaba ngathi yimfuduko yelali yonke. Uduli olo lwahamba njalo lwada lwaya kufika emzini lowo wakomkhulu, lwaza lwee vu kude kufuphi. Kwasuka abantu komkhulu apha baya kubuza ukuba bangabantu abaphumaphi na besingaphi na. Lwathi lungabaphambukeli neendwayi ezicela indawo. Abathunywa baya kubika oko. Yathi kuba yayise isaziwa ingcombolo leyo into eyithethayo, uduli olo lwaphuthunywa lwaboniswa indlu.

Kwathi kungabanga kudala kwema phambi kwendawo leyo lwalufikele kuyo uduli olo, inkatyana yenkomo. Kwathiwa lufikele endlaleni nanzo iinkobe malusule umlomo. Lubulele undwendwe aya nayo ngasebuhlanti amadodana inkomo leyo afika ayixhela. Kwathi kungadlulanga xesha lingakanani yaba seyihlinziwe sekungena izibilini. Yosiwa enye inyama yabekwa phambi kwamadoda amakhulu namakhosikazi. Enye yaphekwa ngabafazana enye yaxhonywa yagcinelwa ingomso. Kwalalwa kuzezo ziyunguma ulutsha lona lumana lungena luphuma ukuza kubona olwasemaNgweni.

Ngemini elandelayo lathi lisithi chapha ilanga zaba iintombi zasemaNgweni sezibuyile emlanjeni apho zaziye kuhlamba khona. Kwaphuma udodana ngoku. Yathi iqina imini kwaba sekumnyama ngabantu kwiindlela eziza komkhulu. Isizwe sasiphume sonke zaye nezizwe zasemzini zazizile ukuza kukhunga isizwe sasemaHlubini nesasemaNgweni.

Namhlanje kwakhona yakuba iphumile inkosi enkulu uDlomo kwanezinye iindwendwe, abantwana begazi, yaya kutsho ngasebuhlanti phaya apho onke amatheko esizwe ayeqhutyelwa khona. Umsitho waqala ngokuza kweenkabi zeleqe sithe thinte sonke isizwe kubukelwe ukucela kwazo. Yaba yinto entle nanamhlanje ukulubona uthuli lumbhoxo endleleni zizibhene emendweni iinkabi ezinamendu, amakhwenkwe sel' entyontya amakhwelo nabantu abakhulu sebhikisana ngeyona iya kuphuma kuqala. Zathi zakuwuwela umfula ihlombe lakhula abantu bema ngeenyawo bazibonga eziphambili. Zada zahluzana kwaya kuma enkundleni iquthu elibomvu lenkabi yakomkhulu laduma

lonke ibandla. Emva kwenxokoxoko yokunconywa kwayo neyokwetyisa ugqatso olo akha atshaya amadoda.

Kodwa akuzange kudlule xesha lingakanani kwabuya kwavakala ngengoma ukuba luyeza uduli. Lweza lubetha kancinane iziintombi phambili zigqunyiwe ziyifake phakathi eyendayo. Yabanga ebuhlanti yaza yakufika esangweni yawuhloma umkhonto eyayiwuphethe esikhondweni sexhanti yaza yabuyela kwakwiimpelesi zayo. Lonke elo xesha yayinyathela kwiinkuko ezazandlalwe zaza zaya kufika esangweni apho. Ngenxa yokuba yayithe wambu ingubo ende ukususela entloko ukusa elunyaweni kwathiwa ngamaHlubi mayityhilwe ibonwe. Sasuswa ke isigqubuthelo eso neseentombi ezo zaziikhaphile. Bavela ke ubuso kwanga kukuphuma kwelanga livela ngaphaya kweenduli. Lwasuka apho uduli lwadlulela kubafazi waza umtshakazi nalapho kwafuneka eboniwe.

Ngeli thuba kwavakala ukuza komyeni umhlelaki uNtsele nolwakhe uduli olukhulu kunene. Kwakunge-  
mntu kufumane kwayinkungu nelanga ngoku enkundleni apho. Savulwa isangqa kuba ngoku kwakuza kungenwa emxholweni womsitho, umdudo. Leza elo qela lafika lema njeya ajongana amaqela amabini elakulomyeni nelakulontombi. Umtshakazi wasisuswa ngoku isigqubuthelo mpela. Wema ngeengubo zomsitho kuphela. Wayenxibe isikhaka sofele lweramncwa olumabala mahle sigqagqelwe nangeentsimbi emphethweni. Wayenesambalo esihle entanyeni zikho neentsimbi ezihombise incebetha. Entloko zazikho ezabe zenze umqhele phezu kwezo nwele zinde ezazichazwe zikhazimla ngokweqhiya yesilika emnyama. Emhlana wayetsho ngesibhaca sezingwe esandleni sokunene ephethe ikrele elimenyezelayo ngokwesilivere. Iqela lakowabo lahlabela ingoma. Namhlanje yandululwa nguNokhwezi watsho ngomtyangampo obandayo osinga emafini esithi njengamhla-mnene:—

“Wee ma! uLundi lunombizane.

Wee ma! uLundi lundithimbile.

Wee ma! eLundini loThukela

Wee ma! eLundini loThukela.”

Zayamkela iintombi zakowabo nododana yatsho yavuthwa yayondelelana ingoma ngexeshana. Lamana ukubetha kancinane itshawekazi lilungisa iinyawo ukuba zivane nengoma. Wamhle umntwan' enkosi ubuso butyhilekile

wangathi ujonge kwiintaba ezimasithela apho intliziyo yakhe ikhona. Wayeza kumphuthuma ngokwakhe lowo wayethandwa yintliziyo yakhe awayephilela yena yonke loo minyaka phakathi kwamaxhala nezivuthevuthe zobomi awayedlule kuzo.

Kwathi ukunyathela kwakuvana nengoma wayicanda loo nkundla yedwa ebetha ngokuzolileyo ethe cwaka ebulinganisa ukusina esinga kuduli lakulomyeni. Kwaba ngathi uthi, "Mboneni lowo uphuthunywe ngelingaka ikhazi!" Enyanisweni wonke umntu wazibonela wanela. Wayeyezela umfazi wenza into enye. Bambi bamana ukungena nakwisangqa eso bamkhaphe ngezimboyimbo. Wada waya esondela umntwan' omntu kwisiqalo nesiphelo sebhongo lentliziyo yakhe. Wafika wayalatha ngekrele elo leyo nzwana eyayibangele ukuba ashiye isizwe samaNgwe abe namhla umi enkundleni yasemzini. Wathi akwenjenjalo yayeka ingoma yakulontombi. Zahlabela ezasemaHlubini iintombi nododana zatsho yavuthwa zikhapha umntwan' enkosi nomtshakazi wakhe becanda inkundla kwakhona ukuya ngasebuhlanti.

Kwaqalwa ngoku umsebenzi wokumanywa kwabo. Kwaphakama umphakathi ohlonelekileyo uSiyothula, indoda eyayise ikhulile kakhulu. Wayeyinzala yothuthu kwisizwe sasemaNgweni. Walanda intombi leyo ngokulanda unina exela ubukhosi awayevela kubo. Walanda noyise inkosi yasemaNgweni nobukhosi bakhe neenkosi ezazingaphambi kwakhe. Kwalandela uNtlabane owayekhethiwe ukuba aze athethele amaHlubi. Naye wenjenjalo ukulanda inkosana leyo nonina noyise neenkosi zasemaHlubini. Emva koku kwaphakama umhlekezazi uDlomo wavakalisa ukwamkelwa kwentombi leyo yasemaNgweni ukuba ibe yinkosikazi emaHlubini. Kwangenwa ke ekuyaleni kwabhekiswa kumfana lowo ngabandilekileyo emaHlubini nangabameli bezinye izizwe. Yayalwa nayo intombi ngabahlonelekileyo bakowayo nangabameli bezinye izizwe. Yaba nde ke naleyo indima yazuka kananjalo. Emva kwayo kwangenwa ekwambeseni. Yaba nde naleyo kuba kaloku ikhulu leenkomo nalo lifuna ukubuyekezwa ngezambeso eziliqela. Ayifeza loo ndawo amaNgwe ada athi kratya. Emva kwale nquleqhu yaba zizidlo. Kwakuwiswe amashumishumi eenkabi zeenkomo. Nokutya kwakuzele iimbiza. Wamemeza ememezile ojolayo esaba ngokwamabandla nezithili. Nesizwe ngokwaso sasigidile saza ke saba sisidlo esikhulu kwacaca kanye ukuba kutshata inkosi.

Emva kwesidlo kwalandela umsino kwakhutshiswana ngamaqela, yayinto entle naleyo. Umntu wawatyebisa amehlo ebukele iintombi zezizwe ngezizwe zikhapha enye xa yayingena kubomi obutsha. Langa alingetshoni elaloo mini kodwa alizange lime lona. Oluka amathunzi lathambeka ilanga phofu alizange litshone lingenandaba kuba uNtsele namhlanje wayelifumene ihotyazana elalingwenelwa yintliziyo yakhe. Ngoku babengazi kuthetha ngazisongo zancwadi yeentsimbi koko iintliziyo zaziza kubetha njengantliziyonye njengabathandanayo kwanini lwada lwaya kuqabela uthando lwabo lwangqinwa ngamaqabane abo, ngamakhaya abo, nazizizwe zabo ngetheko elizukileyo lomsiho nomdudo wesiko.

Emva komtshato uNobusi washiyeka emzini wakhe nesithandathu seempelesi ezingamantombazana. Omnye welo qela yayinguNokhwezi iqabane lakhe elikhulu. Enyanisweni waba sel' ephelela apho emaHlubini naye kuba wendela kuManyaza. Kwaba njalo kwezo ntombi zimbini. Azizange zahlukane nasekwendeni, kanye kwanjengokuba zazingumtya nethunga nasebuntombini. Babakho nabafana abane abasala nezo ntombi ukukhunga inkosazana leyo. Nabo baba sebezeka emaHlubini apho baba ngabemi basemaHlubini. UAYanda owayekho naye kulo msitho mkhulu wapehelela emaNgweni. Wazekwa ngunyana omkhulu wenkosi yasemaNgweni uMenziwa umntakwabo-Nobusi. ULuyanda intombi yakuloNgwekazi wapehelela emaBheleni. Wafunwa ngunyana omkhulu wenkosi yeso sizwe owayekho naye kulo msitho kaNtsele noNobusi. UNontembiso iqabane elikhulu likaAYanda wendela yena kuJozi. Naye wayekho kulo msitho udumileyo. Umhleka-zi uNtsele wahlala ngokonwaba nentandanekazi yakhe uNobusi. Lathi lakusweleka ixhego umhleka-zi uDlomo waqala kaloku ukusiphatha isizwe ngokupheleleyo. Wasilawula ngobulumko nangovelwano. Unyana wabo bamthiya igama lokuba nguBhungane inkwenkwana ebukekayo eyayifana noyise ngokusisimanga ngesibumbeko yaza ngebala ukukhanya yalandela unina.

Inkonde yegqira lakomkhulu, uDlikiza, yakha yahlala imihla emide naphantsi kwalo mbuso mtsha koko yayise yaluphele kakhulu. Ngaloo mihla yamva yayithetha ngenye imini nenye indoda enkulu. Yayibuzwa yiloo ndoda inkulu ukuba kwenzeka njani na ukuba athi umntu ebengazalwanga eyinkosi asuke abe yinkosi ngokupheleleyo izimbo nembonakalo. Laphendula igqala elo lathi, "Asazi lutho thina

kodwa amanyange wona athi indoda yenene nenkosi yenene yingonyama. Abuye athi nayo ibuya ife iqwengwa kuba ingumqwengi ngoko indoda yenene nenkosi yenene kufuneka kwakhona ifane nengcongolo phezu koThukela. Ozelwe enezo mpawu yindoda yenene ufanele ukululawula uluntu.”

Latsho lazigquma inyange elo lalala ubuthongo kuba indoda leyo yayise yaluphele kakhulu ilala futhi nasemini.

Isiphelo.

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