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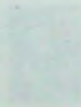


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INTSHAYELELO.

Eli bali lisifundisa izinto ezininzi kakhulu. Kuqala ndingathi lisifundisa ngokuthiya umntwana igama. Kulungile ukumthiya igama umntwana, elo uthe walithanda. Kodwa ke akulungile ukuthiya umntwana ngegama elingalunganga kuba ngaxa limbi uthi umntwana alilandele igama elo. Nangona ingeyonto ixhaphakileyo ukuthi umntwana alilandele igama, kulungile ukuba ibe ligama elilungileyo, kunokuba umntwana alandele igama elingatshongo khona. Xa kunje wofika abantu bebuzana ukuba gama lini kakade eli. Nalapha ke sifunda ngenkwenkwana enguDelihlazo, ongazange ayikhathalele le nto ilihlazo wada waya kufa.

Okwesibini lisifundisa ukuba sikwazi ukuqeqesha abantwana bethu. Kanti kumntu oyintloko, indoda ke ngoko, kuyimfanelo ukuba iqeqeshe nomfazi lo wembala xa kucaca ukuba naye uphuma ecaleni. Akukho ukuqeqesha abantwana xa yena umfazi ethe qho ebavumela abantwana ukuba benze ezi zinto wena ndoda ubanqanda kuzo. Kungoko ke kufuneka ukuba nithobelane umfazi nendoda, kodwa akukho ukuthobelana xa omnye kucaca ukuba ulahlekisa abantwana. Apha kweli bali ke indoda yamyeka umfazi wada wamoonamangqiba umntwana, ilibele kukumthobela nangona yayibona ukuba akukho nto intle ayifundisayo kulo mntwana.

Kwakhona, lisifundisa mhlophe ukuba isiBhalo esiNgcwele sinyanisile xa sithi ukuba umntu uthe wazimisela ukuhlala esonweni bonke ubom bakhe, umvuzo wakhe kukufa. Nanko apha lo Delihlazo nonina besifa kakubi kangako kuba abazange bazimisele kwenza okulungileyo emhlabeni.

Kananjalo ndinga ndingenza umbulelo omkhulu kuMnu. M. Sonaba ofundisa kwisikolo iWelsh High School, eMonti, endingathi ukuba ibingelulo uncedo lwakhe, lo msebenzi nge ungakhange uphumelele.

Inene ndithi kuwe Mnu. Sonaba, nangomso, ndaye, ndithemba ukuba ziseninzi, izinto esiza kwenzelana zona kwixesha elizayo.

Kuni mzi kaNtu ndingathi asikuko nokuba ndiziva ndimncinci, koko kunyanzelekile ukuba ndiwubonise umlisela nomthinjana izinto ekufuneka uzifunde kwantlandlolo. Mzi kaNtu olu sana lusakhasa, kodwa ke kukho ithemba lokuba lobe luhambe.

Owenu umntwana,
Pilson M. Lutshete.

330 Mission Street,
Duncan Village,
East London.

ISAHLUKO I.

INKQAYI INGENA NGENTLONTLO.

Ewe kulungile indoda imthande umfazi wayo, kodwa ke xa kubonakala ukuba indlela ahamba ngayo ayilungile, kuyimfuneko ukuba anqandwe engekade onakalise.

Kwilali yaseNgculu, kwisithili saseNgqamakhwe, phezu komlanjana ekuthiwa yiNkonkobe, kwakumi umzi ongemcinci phofu ungemkhulu. Lo mzi yayingumzi wento kaMangondo, uDlamini isiduko. Inkosikazi yakhe lo mfo yayinguNonkathazo igama layo kwalapho kweso sithili saseNgqamakhwe uMaMaduna isiduko. Aba bantu babefuyile nangona babengezizo zityebi kuloo lalana intle kakhulu imelene nedolophu yaseNgqamakhwe, ekwisithuba semayile ukuba kude apho elalini.

Lo mfo ubengumntu othobileyo kakhulu, enobubele, elulamile, ethule. Inkosikazi yakhe lo mfo ibingumntu okhohlakeleyo, othanda ukuthetha, onochuku, othanda ukulwa. Wayedume kakubi kakhulu lo mfazi, into leyo eyatsho nendoda leyo yakhe yaphelelwa sisidima ebantwini. Nangona kwakunjalo ke kambe yayimthanda kakhulu umfazi wayo le ndoda, into leyo eyamenza ukuba amvumele kuyo yonke into ayithethayo nokuba uyaqonda ukuba ayilungile.

Aba bantu bafumana abantwana abathathu, oonyana ababini nentombazana. Nangona singetsho ukuthi lisiko ukuba umntwana oyinkwenkwe athiywe nguyise igama, sisiqhelo nesithethe sakwaXhosa ukuba umntwana oyindodana athiywe nguyise igama, ngakumbi uMafungwashe. Akuzange kube njalo ke apha kulo wasemaZizini umzi. UNonkathazo wafunga ukuba unyana wabo wokuqala uza kuthiywa nguye igama. Nalapho ke yamvumela indoda yakhe waza wamnika umntwana igama likaDelihlazo.

Ngamanye amaxesha ikho inkolo ethi umntu lo uyalilandela igama lakhe, nangona kungakholisi ngokuba njalo.

Malunga nokuthiywa kwabanye abaya babini abantwana, akazange azikhathaze unina wabo, ekwathi ke bona baphiwa nguyise amagama. Inkwenkwe igama layo yayinguSimilo yaza intombazana yanguThozama. Nangona yena lo mfo nenkosikazi yakhe babe ngafundanga kuyaphi, wazimisela uSiphiwo (igama lalo mfo wakwaMangondo) ukuba abafundise bonke abantwana bakhe ngenxa yokubona ubunzima emigodini kumntu ongafundanga, nokusebenza lula kumntu ofundi-leyo. Lo mfo wazama ngako konke anakho ukuba aye esikolweni kwa eselula kakhulu unyana wabo omkhulu. Ufundile ke uDelihlazo waye ebonakala ukuba akasiso sidenge ezifundweni zakhe.

Lo mntwana unguDelihlazo waba nesimilwana esingaqondakaliyo kwa esemncinci. Nangona kwakungekho nto ingekhoyo apha kowabo lo mntwana, ubesuka amane ukufika kowabo ethiwe chu ngengalo ngabantu, kanti ubanjwe esiba ezitiyeni zeminye imizi. Ubede ngaxa limbi angayi nasesikolweni kanti uhambe nama-khwenkwe angafundiyo waya kuuba edolophini.

Nangona sasiya simxaka ngokumxaka uSiphiwo isimilo sonyana wakhe, yena uNonkathazo ubengazange abone nanye into embi kwizenzo zalo mntwana. Ubesuka axolele ukufa efuna esiqwini kulowo uze noDelihlazo esithi umbambe esitiyeni sakhe. Ubedla ngokuthukisa esebenzisa esona siXhosa sibi, emxelela loo mntu ukuba akukho nto adinga yona yena, ngoko ke akangeze ebe umntwana wakhe. Zonke ke ezo zinto bezidla ngokuthwalisa loo ndoda yakhe uxanduva inqandana naye.

Iqhubile ke le nto waye eba neentshaba phakathi kwabantu elalini umfo kaMangondo ngenxa yonyana wakhe. Ubesithi akuzama ukuyibonisa inkosikazi yakhe uSiphiwo ngesimilo salo mntwana, isuke imngqavule oku kwenja isala nethambo kwenye. Naye ke lo mfo ubesuka athule kodwa eqonda mhlophe ukuba indlela yonyana wabo asiyiyo ndlela ilungileyo.

Yimpazamo enkulu ke le wayenzayo lo mfo ngokusuka avumele yonke into ethethwa yinkosikazi yakhe. Nanko umntwana esoniwa ngunina esemncinci kungekho mntu wakuhlangula.

Nangona wayesihamba kakubi kangako isikolo u-Delihlazo, ude waphumelela ibanga lesine, waqala ele-sihlanu kwisinala yaseBlythswood kuba eso saseNgculu sasiphela kweyesine incwadi. Kungeli xesha ke ekwathi kwanyanzeleka ukuba umzi wakwaMangondo ulishiye elaseNgqamakhwe nezalo, nobuhle balo, ngenxa yezigigaba zonyana wabo. Zabavukela iintshaba aba bantu kwacaca mhlophe ukuba baza kubulawa yilali. Ngabusuku buthile boothuka isitsha loo ndlu babelele kuyo into leyo eyaphantsa ukubulala uDelihlazo lowo kanye. Kwathi koko kubaleka buphuthuphuthu ukuphuma, wagileka ngebunzi emgubasini zemka kuye. Wabuya ngephanyazo uNonkathazo wamruqa xa kanye luwayo uphahla. Wathi emtsala wabe ethukisa lo mfazi ethuka loo ndoda yakhe esithi;

“Sinyabi ndini sendoda akunantloni ukubaleka wedwa umbona umntwana ukuba uwile. Kowu inene andazi ukuba ndoze ndiyifumane phi na indoda enengqondo. Usuka nako uqinise iziqhitsu uyabaleka akukhathali ngabantwana.”

Wathi cwaka ke umfo kaMangondo wanga akakho, nezozithuko akaziva. Kona okuyimpahla yatshela apho yaphela.

Nangona kwakuhle into enjalo apho kwelo khaya, akukho namnye umntu owakha waya nokuya kuvela apho elalini. Baqalile ke abasemaZizini baziqonda ukuba ubom babo busemngciphekweni. Banyamezela noxa kwakunjalo, kodwa sona isimilo sonyana wabo asizanga sajika kwinto esasiyiyo koko sasuka sathabatha unyawo ukuba sibi oku, waye unina engaboni nto imbi emntwaneni wakhe. Nayo ke indoda ibithule nangona yona olwayo uluvo lwalwahlukile mpela kolwenkosikazi yayo. Lo mfo waba ngathi ngumntu lo otyiswe iyokothwane ngulo mfazi.

Ngamanye amaxesha, noko, ngathi intoga le nango-
na kusithiwa ayinamzi nje, iyafuneka xa kukaca ukuba
amazwi akakhi.

Kwakuxa kuqaleka inyanga yomDumba ke ngoku
waye uDelihlazo efunda ibanga lesihlanu apho eBlyths-
wood. Njengoko iBlythswood ikwelinye icala apha
edolophini yaseNgqamakhwe, iNgculu ikwelinye, waye-
nqumla kanye apho edolophini xa aya esikolweni u-
Delihlazo. Ubesuka athi kanti akakhange aye siko-
lweni.

Emva kwethuba ewenza lo msebenzi wakhe umfo
kaSiphiwo, wada wabekwa esweni ngoonovenkile beso
sixekwana sineevenkile ezingaphezulu kwesibhozo.
Ngenxa yokuqonda ukuba ubekwe esweni umfo ka-
Siphiwo ubedla ngokunikela ezontwana ahamba nazo
zimthengisele, aze yena ange ngumntu obuka nje impa-
hla, phofu ejonge nokuba zingamqhathi ezontwana,
awabone amaxabiso ezithengise ngawo.

Akuzange kudlule xesha lide emva kokutshiselwa
kwabo indlu abakwaMangondo, zavakala iindaba zo-
kuba onovenkile bedolophu bagqibe ekubeni ukuba
kukho othe wambamba uDelihlazo esiba maze angachi-
thi nomzuzu maze amdubule kwa oko. Zamphamba-
nisa ke ezi indaba uMaMaduna, ngokokude ayixelele
indoda yakhe ukuba kufuneka balishiye elaseNgqama-
khwe kungekade konakale. Baxambulisana ke lo mfo
nenkosikazi yakhe ngesi siphakamiso kuba indoda ya-
yisala ukushiya ikhaya layo ihambe ikhathaza abantu.
Akuzange kuncede lutho ukwala kwakhe uSiphiwo
kuba ngoku kwabonakala ukuba inkosikazi yakhe no-
nyana wakhe uDelihlazo baxolele ukuba babulale yena
ukuze bafuduke. Ngenxa yokuqonda ngoku lo mfo
ukuba usengozini yokugetyengwa yintsapho yakhe,
wavuma ukuba balishiye elaseNgqamakhwe bajonge e-
Mpumalanga ngenjongo zokufumana ikhaya elitsha.

Nanko ke bantu bakowethu umfo ezenza isisulu
ngenxa yokungaqiniseki ngeyona nto makayenze. Esi
sihlava wasiyeka kwasekuqaleni, ngoku simxake mpela.

ISAPHLUKO 2.

ISALA KUTYELWA SIBONA NGOLOPHU.

Ngenxa yokuva ngabahamba ngendlela, intsapho yakwaMangondo igqibe ekubeni iye kuzama indawo yokuhlala kwilali yaseNqabarana, kwisithili saseDutywa. Le lali yaseNqabarana yayiyenye yeelali ezime kumhlaba omhle kakhulu kuloo mathafa aseDutywa. Inkosi yalapho yayinguMncedi igama, into kaGxothiwe emaTshaweni. Le lali yaseNqabarana ibimiwe ngabantu ababomvu kakhulu, phofu sikho isikolo nangona yayingeyonto inanzwe kuyaphi. Abantwana bebefundela nje ukuba bakwazi ukubhala amagama abo, into leyo eyayisenza ukuba athi ukuba umntwana ukruquke kukubethwa asuke asishiye nanini na isikolo. Neento zokunxiba ibingulowo nalowo obenazo, iqela elikhulu belisiya lambethe amabhayi, athi ukuba utitshala ukhe wabonisa ukungayithandi loo nto, axelelwe ukuba makabathengele ngokwakhe impahla leyo ayifunayo.

Kuso sonke ke eso sithili saseDutywa le lali yaseNqabarana ibidume ngento enye, ukungafuni nokumbo-na umntu oyiMfengu. Kulapho ke ekwathi kanti le ntsapho yakwaMangondo iza kuthwala ubunzima ngenxa yokoyiswa kukuqeqesha, nokoyiswa kukaSiphiwo kukugeza komfazi wakhe. Abantu baloo lali babengafuni nokuba umntu oyiMfengu alale nosuku olunye apho esithi uyamfenguza. Nesibonda ngokwaso sasingagqithi kwinto ethethwa ngabantu belali.

Nanko ke lo mfazi esingeze satsho ukuba wayenobubele, koko wayegeza, efaka eso siyatha sendoda yakhe ezinkathazweni zokuhamba igxothwa ngapha nangapha.

Makhe sive ke ukuba ekufikeni kwentsapho yakwaMangondo kwaSibonda kwenzeka ntoni na. ISibonda sithe kwa ngoko sathumela ukuba kubizwe amadoda

amakhulu esasidla ngokudlana nawo iindlebe xa kukho umcinjana onje. Kwantlandlolo loo madoda akazange afune nokuyixoxa loo nto, koko asuka asixelela isibonda eso ukuba elaloo mini malitshone engekho apho loo maMfengu. Akazange atsho nokuba ayemka apho kwaSibonda, asuka avuthulula izibhalala zawo aya apho ayesela khona.

“Mfondini lo mfana usile, uthini ukuhlala ahlale asibizele le mfeketho sisazonwabele kangaka.” Kutsho uNgcolubuso into kaMagama, umKhwemnte isiduko, ebhekisa kuBaleni into kaMabala, uGatyeni isiduko, xa babeshiya loo mzi wakwaGxothiwe.

“Inene le ntwana kaGxothiwe ayisiboni. Ithi ngumdungela weMfengu esiza kwenzani ngawo lo? Sishiya iibhekile zethu ngenxa yokubizwa, kanti sibizelwa le mfeketho. Hayi inene le ntwana igqithe ilitye likaPhungela.” NguBaleni ke lowo ebhekisa kuNgcolubuso.

Kwangoko ke ezi ngwevu zizimisele ukuba ziluphalaze olo daba apho etywaleni khona ukuze bakhe bayivandlakanye loo nto bebonke. Ekufikeni kwabo apho kuloo mzi unotywala ubethe ikhwelo kwa oko uNgcolubuso owayethenjwe kakhulu sisibonda kwakunye nelali yonke iphela. Athe cwaka amamela amadoda ngeendlebe ezibazwe kakhulu kuba elowo efuna ukuba ukuba ingaba la madoda eza nandaba zini na apho kwaSibonda.

“Ndiqinisekile nani nixhome amehlo nakuva ukuba siyafunwa kwaSibonda. Hayi bantakwethu andifuni kuchitha xesha lenu, kuthe kanti ukwasibizela ububhanna obufana nobuya besibala apha kulecawa ingaphaya kwale iphelileyo. Kuyawafike elinye ivukuvuku leMfengu yaseNtlakwendlela ithi ifuna indawo, icela inxiwa ke ngoko,” uqhube watsho uNgcolubuso.

“Asokuze kume Mfengu apha kulo wobawomkhulu umhlaba,” watsho uMabhodla, uMfene isiduko, ethe-
tha kubonakala ukuba sele enxile nokunxila.

“Kwakhona, mzi wakowethu, ndiza kuphinda ndenze esi sicelo kuni. Madoda le Mfengu ma ingalali apha kwa namhlanje, ukutsho oko masikhuphe ama-

doda amabini aye phaya kwaGxothiwe, aye kuxelela esi sibondana ukuba malingatshoni ilapha laa Mihlaphezulu.” Uphinde watso uNgcolubuso ebhekisa emadodeni, aza nawo asamkela ngothakazelelo isicelo eso sendod’ enkulu.

Kwangoko ke kwakhutshwa uMevana, uMntakwenda isiduko, kunye noZondani uXandeshe isiduko. Okunene andulukile ke la madoda aye ethe futhu butywala, ezimisele ukusixelela isiponono eso sibonda. Afike sihleli ngasesibayeni isibonda kunye namaphakathi, kunye nalo mfo wasemaMfengwini.

“Tshawe nebandla,” akhahlela.

“Leta,” avuma amaphakathi.

“Kuvelwa ngaphi na Leta?” wabuza uDayile omnye wamaphakathi.

“Siphuma phaya kwaDyobha entselweni. Sithunywa ngamadoda ukuba size kwazisa isibonda ukuba ithi ilali malingatshoni beselapha aba bantu bavela e-Ngqamakhwe.” Utshilo uMevana ukuphendula.

“Ngubani kanye lo utshoyo?” sibuzile isibonda ngokwaso kwaye kubonakala ukuba sithe fixi ngumsindo.

“Kutsho amadoda,” uphendule watsho uMevana naye kubonakala ukuba utsholo enkanini.

“Mfondini uthetha ukuba laa nkungu nelanga ingathetha into enye ngexesha elinye?” uphinde wabuza uDayile.

“Ewe,” utshilo uMevana sele ebonakala ukuba ugwev’ eXera ngoku mpela.

“Uthi ingakho into enjalo?” sibuzile kwakho isibonda.

“Ungabuzi kum ndodwa,” watsho uMevana sele ebile impumlo ngumsindo.

“Uthetha ukuthini ke ngoku xa utshoyo?” ubuzile kwakho uDayile engaqondi.

“Uyandiva le nto ndiyithethayo uyazibuzisa.” Wathi esitsho uMevana baye bephakama bebashiya bematshekile apho kwaSibonda.

Emva kokumka kwabo babethunywe yilali apho

kwaSibonda, kwaphicothwa le nto nguMncedi namaphakathi, uDayile noNgqumeya.

“Tshawe uyayiqonda ukuba le nto ngathi iza kusimisa kakubi? Uyawabona phofu la madoda ukuba eza apha sele efuna umayenzeke? Noko ngathi kum nge ukhe uzame ukuthabatha amanye amanyathelo, kungenjalo sisonke apha sisengozini yokugwintwa ngaba bantu.” Kutsho uNgqumeya ezama ukubonisa isibonda ubungozi bokugcina abo bakwaMangondo ilali isithi mabemke.

“Suk’ apha mfondini, akukho nto iza kwenziwa ngaba bantu. Ukuba bacinga ukuba ndiza kwenza into ethandwa ngabo lonke ixesha, babhibhidla nje amazinyo. Ndim ophetheyo apha, bona baza kuva ngam, baza kuthabatha loo nto ndibaxelela yona. Bona mabangafuni ukuphatha bephethwe, mabalulamele ukuphathwa. Lilonke ndizama ukuthi kuwe musa ukufumane uzihluphe ngale ntshwaqane ize kuthethwa zeziya ziyatha ziphanjaniswe butywala.” Watsho umfo kaGxothiwe ngezwi elingqongqo, kwaye kuqondakala ukuba akasayi kuze aluchithe olo sapho lwakwaMangondo.

“Kodwa noko, Tshawe, ngathi usifaka nje engxakini esakukhohlwa kukuzikhupha kuyo. Ubazi ngokwakho abantu baseNqabarana ukuba izwi labo alityiwa mpuku.” Watsho uDayile naye ezama ukubonisa isibonda eso ngale ngozi sifuna bangene kuyo.

“Ndithi kuni le nto yenye yezinto ezingenamsebenzi, kungani ukuba nide nizihluphe kangaka ngayo? Aniboni nina ukuba aba bantu banxilile, yiyo le nto baze kuqobisa apha?” Watsho uMncedi onwabile.

“Kulungile Tshawe, kodwa ke maze uwakhumbule amazwi esiXhosa athi ‘Isala kutyelwa sibona ngoluphu.’ Utshilo uDayile ekugqibeleni.

Ze niqonde ke mawethu ukuba kunjenje nje kungenxa yokoyiswa kukaSiphiwo ngumfazi wakhe, nomfazi wakhe ongazange afune kucetyiswa mntu ngesimo sonyana wabo omkhulu.

ISAHLUKO 3.

IMBIZO KWANGCOLUBUSO.

KwaDyobha kufika izithunywa ezazithunywe kwa-Sibonda, uMevana noZondani. Kuthe cwaka enkundleni bengekathethi nokuthetha kwamanyelwa ukuba baza kufika nezwi elithini na elivela apho kuSibonda. Kwa oko ungene emxholweni uMevana wathi;

“Mawethu, mzi waseNqabarana, sivela kula mfana kaGxothiwe njengoko besithunywe sisidoda esi siphela. Nam ndingawenzi made, nali mzi kaPhalo, uthi umfana kaGxothiwe akasokuze abagxothe abaya bantu, uza kubanika inxiwa nokuba sithini na, uza kusibonisa ukuba kuphetha yena apha.” Wahhlala phantsi ke umfo omkhulu akugqiba ukutyibela ethetha obo buxoki bungazange buthethwe nguSibonda. Kuthe cwaka enkundleni kubonakala ukuba elowo uyacinga ukuba ingaba esi sibonda siwathabatha phi na amagunya angakanana. Kude emzuzwini yavakala itshothoza indod’ enkulu, uNgcolubuso, isithi;

“Bantakwethu, le nto noko inditsho ndoma amathe. Andilazi elona ndingaqala ngalo nelona ndingagqibela ngalo. Kodwa ngenxa yale meko sikuyo ngoku mna ndiza kucela ukuba singabi sayixoxa le nto apha ngoku. Imbangi yoko kungokuba omnye nomnye wethu asifani ngomsindo ngakumbi xa siphantsi kweempembelelo zotywala. Akulungile ukuba umcimbi onje ngalo siwuxoxe sinxila kuba esi sihlava sifuna ukususwa ngobuchule singekade sonakalise. Ndiza kucela ukuba sidibane ngomso phaya ekhaya apho wothi wonke ubani avele nelakhe iyeza lokunyanga esi sifo sibi kangaka. Ndimi.”

Emva kwamadoda athi amxhasa uNgcolubuso kwisicelo sakhe, kwagqitywa ekubeni kudityanwe ngengomso apho kwaNgcolubuso. Kwaselwa ke kwagqityezelwa obo tywala amadoda endumzela ethetha ngale

nyewe. Kuthe xa libantu bahle kwachithakalwa elowo waya kwelakhe icala ekwezinzulu iingcinga.

“Mfondini uyaqonda ukuba ndiwubeke kakuhle lo mcimbi phaya emadodeni? Loo nto itsho avakalelwa onke, kwaye sekukho izinto esele zisithi makuyokutshiswa laa mzi wakwaGxothiwe wonke ngobu busuku banamhlanje.” Kutsho uMevana ebhekisa kuZondani ababethunywe kunye apho kwaSibonda.

“Mfondini bendixakiwe ukuba siza kufika sithini na phaya emadodeni, kuba eneneni asikhange sifumane lizwi nangona mna ndiyifunde ivaliwe ndaqonda ukuba asokuze sibagxotho abaya bantu esi sibonda.” Utshilo ke uZondani encoma umhlobo lowo wakhe kuloo ndlela yabo igodukayo.

Ngokuhlwa kwaSibonda, uSiphiwo uthetha nenkosikazi yakhe ngalo mcimbi apho kuloo ndlu babekhutshelwe yona.

“Kodwa MaMaduna uyayiqonda le ngxaki sikuyo ngoku?”

“Eyiphi ingxaki?” ubuze watsho uNonkathazo nangona wayengekagqibi ukuthetha umyeni wakhe.

“Uyaqonda ukuba abantu balapha abafuni nokuva ngeMfengu?”

“Ukungafuni kwabo ukuva ngeMfengu ayifuni thina loo nto. Isibonda uyasiva ukuba sithi siza kulifumana inxiwa nokuba bathini na bona.” Watsho uMaMaduna ebonakala ukuba akayihoyanga konke loo nto kwakubonakala ukuba iyamkhathaza umyeni wakhe.

“Inene isimilo sikaDelihlazo sindifake engxakini.”

“Ingxaki yantoni? Kanene uyawaza kuzamana nomntwana lo wam gwalandini.” Wagadlela watsho lo mfazi ebhekisa kweso sinyabi sendoda yakhe.

“Ukuba ibingekuko kuswela kwakhe isimilo ngesizonwabele ekhaya ngoku.” Watsho uSiphiwo kubonakala ukuba akonwabanga konke.

“Lilonke ke ityala ulibeka kuDelihlazo?”

“Inguye nje ke nangoku ndiza kude ndilibeke kubani?”, ubuzile uSiphiwo kubonakala ukuba unexhala lokugetyengwa.

“Ayincedi nto ke wethu yonke le mbudede uyithe-

thayo, kuba asizukude siye kuzibulalisa ngabantu base-Ngqamakhwe. Wena ukuba ufuna ukuhamba uye apho eNgqamakhwe hamba akukho mntu uza kukubuza nto." Watsho uMaMaduna.

"Similo nawe Thozama, bantwana bam, ukuba beningekho ngendisuka ndimshiye unyoko lo nalo Delihlazo ndingekachatshazelwa ligazi." Utshilo lo mfo esentlungwini.

"Uligwala gqitha, yaye akuzukude ungachatshazelwa ukuba mna noDelihlazo siyachatshazelwa. Yaye ndiyozela ngoku musa ukundifundekela ngobo bubhanna." Wathi esitsho wabe ecima isibane lo mfazi.

Kunjalo ke bantu bakowethu kumntu othi azimisele ukuba yena akasayi kuze aphakamise sandla emfazini. Ukuba uSiphiwo lo wayemqande kwantlandlolo lo mfazi, nokuba kungentonga xa engeva ngezomlomo, mhlawumbi nge engekho kuloo ngxaki akuyo namhlanje.

Naso eso sibonda sizifaka enkathazweni ngenxa yosizi. Azi zoba ngaphi na iintsuku sihleli nabo bantu singabonanga nto!

Yintsasa yangoMgqibelo ke ngoku, nazo iziqhu zamadoda zikrozile ukuya kwaNgcolubuso ukuya kubonisana ukuba kuthatyathwe manyathelo mani na. Kuthe kwakuqondakala ukuba phantse onke amadoda abe akho, kwaqalwa kwa oko.

"Madoda nani madodana akowethu, ndinibizile apha, ndinibizela into endicinga ndiqiniseke ukuba nonke niyayazi. Nonke apha niyazi ukuba nasezimbalini zale lali akukho mbizo yakha yabizwa ngaphandle kwesibonda. Kodwa ke namhlanje niyayibona into eyenziwa ngulowo thina sicinga ukuba sisibonda sokwenza izinto evene nabantu abalawulayo. Lo mfana nani mawethu niyambona ukuba uhlala nezibhadubhadu esimxelele kwantlandlolo ukuba asizifuni apha eNqabarana. Akanakho nokumamela, xa thina singoyise simxelela ukuba kule lali nathi savela kungazange kwema Mfengu.

"Lo mfana usuka yonke into esiyithethayo inge siyamombelela ukuba axhentse. Kungani ukuba lo

mfana asixelele ukuba ezi ndwadunge uza kuzinika inxiwa nokuba sithini na? Kungani ukuba lo mfana asixelele ukuba uza kusibonisa ukuba kuphethe yena apha? Ke mna mawethu ndiyacinga ukuba kufuneka sifikelele kwizigqibo zento emasiyenze kule ntwana. Masiyinike isohlwayo engasokuze isilibale le nkewana ikugeza kunene. Masimbonise lo mntwana ukuba siyamzala akangeze athethe mazwi ase ngolu hlobo, umhlawumbi uyise ngulowo wayemzala kuphela. Nalo ke nto zakowethu, ndimi. ” Yatsho ingwevu uNgcolubuso ibhekisa esidodeni.

Lithe lhlala phantsi ixhego yabe iphakama into kaSikhwebu, uPityi igama, uMadiba isiduko.

“Nam mawethu andiphakameli kuthetha nto yahlukileyo kuleya ithethwa lixhego eliya. Ndiyayixhasa indod’ enkulu le xa isithi masimohlwaye lo mfana. Mna undilingene nandodwa lo mfana kaGxothiwe. Zona eziya zihange azigcine phaya ziza kumka zingenayo neyokwambatha impahla. Sikruqukile ngamahilihili amaMfengu asoloko ethwele impahlana yonke le mihla efuna indawo. Emkiswe yintoni kwelakuwo? Mabahambe aba bantu kulo wobaw’ omkhulu umhlaba, malivele elangomso besazi ukuba asindawo yakuphambanela le.” Wahlala phantsi uMadiba lo sel’ ebile impumlo. Yaba yingxolo enkulu ke emva kwale ntetho yalo mfo, abanye bemkhahlela uSophitsho lo, zaye ezinye izikhohlakali sezivonya iminquma yazo, zimana ukuyiny’ ela futhi.

“Madoda ukunibonisa ukuba lo mfana kaGxothiwe laa nto ebeyithetha ebengayiqhuli, la maMfengu asephaya emzini wakhe nanamhlanje. Lo mcimbi masingachithi xesha ngawo, masizazi apho simi khona hleze le ntwana ide ithathe amanyathelo abheka ekungeniseni amaMfengu elalini yethu. Khanihlabele mgama nto zakowethu.” Ngamazwi kaMevana ke lawo.

Ziwe ngokuwa iintetho zamadoda elowo ezama ukuvela necebo elingathi lifake esi sibondana endleleni, nanje ngoko kwakuse kusitshiwo ngoku xa kubizwa eso sibonda. Emini emaqanda ngokuqonda uNgcolubuso ukuba ilanga limkile kungekho mntu ude avele

nasohlwayo sifanele esi sibonda, uphinde wacela inzwi. Uthe cwaka ithutyana wanga usayicinga into aza kuyithetha. Kuthe xa baqala ukubhekabheka abantu enkundleni, lavakala ilizwi lendod'enkulu.

“Ngathi noko siza kutshonisa ilanga singadanga sibe nazigqibo. Nali endiza nalo, phofu lothi lamkelwe yimbizo ukuba lilungile. Kwezam iingcinga asikho isohlwayo esingedlula ukuba lo mfana simbele imfuyo le yakhe. Ndiqinisekile loo nto ingamenza abuyele ezingqondweni ezi simazi enazo thina. Ukumbetha mawethu kofaka abantu abaninzi enkathazweni. Nalo manene, nalo nto zikaPhalo lifuna nina niliphicothe.”

“Ngathi lelona cebo lilungileyo eli liza nexhego kuba lo mfana akazi kuba nalo ixesha lokulungiselela laa maMfengu impahla yakhe iphela.” Ungqine watsho uSongo, uQoco.

Okunene icebo likaNgcolubuso lamkeleka esidodeni sonke, kwaza emva koko konyulwa amadoda amane aza kuthi athuthe loo mfuyo yakwaSibonda awele nayo iNciba aye kuyithengisa kubalimi eQumra. Lithe xa lingcangcayo zabonakala iziqhu zamadoda ziwushiya loo mzi kaNgcolubuso elowo esinga kowakhe umngxuma.

ISAHLUKO 5.

KUPHETHE MNA APHA.

Ngalo lonke ke eli xesha amadoda adibene kwaNgcolubuso, naphaya kwaSibonda yayinkulu ingxoxo. Amaphakathi ayeyiqonda mhlophe into yokuba liza kukrazuka ibhayi, wabe uSibonda engafuni nokuva.

“Kodwa Tshawe uthi uyayiqonda kakuhle le nto uyenzayo? Uyayibona ukuba ilali idibene? Akukho nto yimbi ke kudityenwe ngayo ngaphandle kwale yokuba kukho aba bantu apha. Tshawe iintsapho zethu kutheni le nto ngathi akucingi nto nje ngazo? Ke mna andisayi kufela into enje ngale.” Watsho

ephakama uDayile esimka kubonakala ukuba imenza ingqele laa mbizo ikwaNgcolubuso.

“Kha ume mfondini, musa ukufumane uzikhathaze ngalaa mbizo. Xa ngaba banento abazimisele ukuyenza, izolo bekutheni ukuze bangayenzi? Musa ukufumane woyikiswe ngala maqobiso enziwa ngalawa magwala. Kha uhlale phantsi, khupha le ntaka unayo.” Ngamazwi kaNgqumeya lawo ebhekisa kuDayile, owabonakala ebuya ehlala phantsi ekhangeleka omelele noko ngoku.

“Kwowu umntu ufumane oyikiswe yimfeketho. Ngoku se usishiya ngolu hlobo nje kungokuba ucinga ukuba uza kubulawa? Suka apha, ngubani ongaze enze loo nto xa ucinga wena? Mfondini noko sobathathu apha sakha saya kuvela esikolweni, asingeze soyike abantu abangazange bawunyathele umgubasi wendlu yesikolo. Ibe qonda apha mfo wakowethu, bendikhe ndatsho ukuthi, kuphethe mna apha. La maqaba acinga ukuba mna ndingubawo lo ayemlawula. Sokuze ndilawulwe ngawo mna.” Watsho umfo kaGxothiwe kubonakala ukuba yena akaziboni ukuba uliqaba njengaba bantu athi ngamaqaba.

Inkomo enotshobo ayinqandwa, xa kungoko wazimisela ukuthula uDayile. Akuzange kuchithwe xesha ke ngabo babonyulelwe ukuba baqephule kuloo mhlabi wakwaSibonda. Kwadityanwa kwangaloo ntshonalanga, kwalungiselelwa lo msebenzi. Wawaxhesha ke uMevana amaqabane akhe lawo, kuba esithi elangeCawe ilanga kufuneka liphume bejonge uNdabakazi, khona ukuze bafike ngethuba eQumra. Nanjengoko kubiyiwe apho eNqabarana, impahla ibingaluswa, ibityhalwa, ukuze iyokuqokelelwa malanga.

Izithunywa ezo zakwaNgcolubuso zafika zaqephula iqela ezigusheni, zaza zaqephula ishumi lonke ezinkomeni, kwadidinjwa ke ukusinga Phesheya kweNciba, konwatyiwe. Nabani na owayewazi umhlambi wakwaSibonda weegusha, waqonda mhlophe ukuba liqela elingekhoyo. Naye ke uSibonda waqonda kwa iseza impahla ukuba ayiyonke. Akubuza emakhwenkweni amxelela ukuba evile ukuba kukho abantu ababonwe

beqhuba iinkomo neegusha, phofu ke akukho mntu yakha yamothusa loo nto. Kwangoko ke uSibonda warana, waza wathuma umntwana ukuba abize uDayile noNgqumeya. Nabo ke ngethamsanqa babekhona emakhayeni abo, baza bakhawuleza ukufika apho kwaSibonda.

“Madoda amashumi amathathu onke eegusha akukho kunye neshumi leenkomo. Amakhwenkwe athi eve ukuba kukho abantu ababonwe beqhuba iinkomo neegusha bejonge ngaseGcuwa. Akukho nentandabuzo sisiphumo salaa mbizo yakwaNgcolubuso esi. Ke bafondini asiloxesha lakuthetha eli, lixesha lokuba senze amajadu. Le mpahla iza kuwezwa iNciba.” Watsho umfo kaGxothiwe ebindekile kuba eqonda ukuba imfuyo yakhe isengozini.

“Ke xa uthi Tshawe kufuneka senze amajadu ufuna ukuba sithini? Ubuzile uDayile engaqondi.

“Madoda sukelani emapoliseni, mhlawumbi angabafumana aba bantu bengekayi phi.” Utshilo uMncedi selephelelwa nalilizwi. Kwangoko akhwela amahashe la madoda aphilisa ukuya emapoliseni eDutywa. Nabo obo busuku basuka banga buyayithakazelela loo ntshukumo kuba basuka bazola akwabakho nelifu esibhaka-bhakeni. Nenyanga yasuka yanga iqaqambe ngaphezulu kwezinye iimini, kwaye kubetha impepho emnandi kakhulu. Nawo ke kambe amapolisa akazange alibazise akulufumana udaba olo aqubula ezawo iinkabi zamahashe aphilisa ukujonga eNciba kunye naloo maphakathi akwaGxothiwe. Agaleleka ezibukweni eNciba ukukhala kweenkuku zesibini, aza alinda kuba eqonda ukuba abo babeqhuba loo mhlambi abakagqithi.

Buhambile ubusuku baya kuphela, kwasa, aye elindile amapolisa apho ezibukweni. Kuthe ekuzeni kubetha kwentlazane, zavela izinto ezinkulu enkalweni zijonge ezantsi ezibukweni. Bahleli bona abakwaNtsasana sebelirawule izibuko lonke, namahashe abo efilwe apho kuloo matyholo arawule izibuko elo. Kwowu, kazi ukuba babesazi into ebalindeleyo aba bafu apho ezibukweni babeya kusuka bathini na!

Bangenile ke kambe kuloo ndledlana iphahlwe yimithi iya ezibukweni bengacingele nto. Kuthe xa bathe bhakada phakathi kwemithi, yatsho impempe, basuka bazibona seberanqwe ngamapolisa aba bafo. Amanye amadoda akazange azame nokubaleka ngaphandle ko-Mevana. Naye ke wanqakulwa engekayi phi kuba wayefile kukudinwa nayindlala. Abakhonkxa kwa oko amapolisa, aza imfuyo leyo ayinikela kuDayile noNgqumeya aza wona emka namasela lawo.

Lwaba buhlungu kakhulu ke uhambo lwaloo masela ukubheka eDutywa. Asuka amapolisa ababeka apha phambi kwamahashe aza awafaka ezithendeni. Hayi ke, mhlob'am, ukunyuka elo qhina ukusuka ezibukweni eNciba ukuya kuqabela kuNdabakazi bethiwe nqo ngoxholovane beenkabi zamahashe ngemva. Abaxhesha amadoda akomkhulu ukuya kunqumla edolophini eGcuwa bebile bengamachebetyu. Kwakuphelile mpela ukonwaba kwephezolo, aye eqondakala amadoda ukuba azidela ukugeza.

Bawacanda ke loo mathafa ukusuka eGcuwa ukuya eDutywa, bewathe nca abakwaNtsasana la masela. Kuthe ngongcwalazi bagaleleka eDutywa, aye ediniwe mpela amasela. Okuziinyawo kwakubomvu kukuxushwa ngamahashe nakukuhlatywa zezinye izinto kolo hambo luhambisa umzimba. Nangona babelambile akukho wakha watya koko elowo wasuka wathi gilili ngathi selihlanzile iselwa. Babuphelile tu ubugagu kwinto zoSikhwebu namhlanje. Intsasa yangeCawe yafika kungekaziwa nto ke kwaSibonda. Kuthe xa uSibonda wayehleli ngasebuhlanti kunye noSiphiwo, wavakala ebuza uSiphiwo.

"Phofu, Tshawe, uthi ingaba kukho ithemba lokuba ingafumaneka le mpahla ibiweyo?"

"Ndinethemba, Dlamini, kuba kubiwe iqela elingaka. Ukuba bezimbini ntathu ngendisazi ukuba zityiwe ezo, angekhe zifumaneke ke ngoko." Yatsho impendulo kaMncedi.

"La madoda wona uthi ingaba kutheni engekabuyi nje kude kube leli xesha?", uphinde wabuza uSiphiwo

kuba bona babecinga ukuba aza kuhlaba nje umkhosi abuye wona.

“Nantso ke mfo wasemzini into endinxubisileyo, kuba ndiyazi ukuba bangabulawa xa bethe babonwa yilali bevela ngasedolophini.” Watsho uMncedi sele elibele ukuba nguye owayesithi akukho nto ingaze yenziwe ngabantu belali, bayaqobisa.

Litshonile elangeCawe, kwaye kungekho mkhondo, kungaziwa nokuba behlelwe yintoni na abo babethunye nguSibonda. Abantu ababonakala bechwayitile ngalo lonke elo langa laloo mini ngabo babesembizweni kwaNgcolubuso, becinga ukuba iminqweno yabo ifeziwe.

Wothuka waphola uMncedi xa kwathi ezinzulwini zobusuku weva amanqina enkomo egingqiza phandle. Kwa oko wavusa inkosikazi yakhe kuba efuna izivele nayo. Kwezakhe iingcinga amasela ayeze kuthabatha elinye iqela apho kuloo mpahla yakhe. Wasuka wanga ligeza umfo wasemaTshaweni, wathi esentla wabe esemnyango, phofu kungekho ukuphuma ngenxa yobom bakhe. Enye ke ngoku into eyamphambanisayo kukunkqonkqoza emnyango. Kwakuxa kanye azama ukukroba kumthunjana owawulapho elucangweni. Wothuka waya kuwa eziko, kwaphuncuka naloo mkhonto wayewuphetha. Uthe cwaka okwethutyana ezama ukubamba nomphefumlo, koko ngenxa yokothuka akazange abe nakho ukuwubamba umphefumlo. Wasuka wakhwaza ngoku sele ezama ukuba ivuke loo ntsapho yakwaMangondo.

“Dlamini, Dlamini, nanga amasela eze kubutha impahla yam. Kha uphume mfondini yaphela impahla yam.” Watsho lo mfo nangona naye wayengaphumi ngenxa yokucinga ukugetyengwa.

“Tshawe vula ndim mna Dayile size nayo yonke impahla yakho, amasela abanjiwe asetitokisini ndithetha nje. Wathi cwaka uMncedi akuva ukuba nguDayile lowo wayenkqonkqoza. Waluvula ke ucango kancinci efuna ukuqonda ukuba ingaba nguDayile ngenene na lowo wayenkqonkqoza. Wayengcangcazela, sele empatsha-mpatsha exwebe umlomo se umhlophe oku ko-

mntu onqunyelwe ngumhlelo wenkomo. Wathi akungena uDayile wasitsho esofelweyo uMncedi ebuza esithi;

“Ngqosini niyifumene phi le mpahla? Niyifumene njani khona? Ninjani kodwa ukulamba?” Yaba lolo thotho ke lwemibuzo engalindi nokuba kuphendulwe namnye kuyo. Baphuma ke ukuya kuncedisa uNgqumeya ekungeniseni impahla leyo. Wafika ke uMncedi wamwola uNgqumeya esithi; “Kwowu inene andazi ukuba ndinganenzela ntoni na ukubonakalisa umbulelo wam kuni.”

Ngeli xesha ke wayesele elapho noSiphiwo kuba weva xa uSibonda wayethetha ebhekisa kuNgqumeya. Bakhawulezisa ke ukuvala, baya endlwini kuba besoyika hleze bathi kanti bayabonwa ukuze bahlaselwe ziintshaba. Kwada kwasa behleli bencokola aba bafo apho kwaSibonda.

NgoMvulo athatyathwa ke amasela aya kuvela phambi koMantyi, eza kujongana netyala lobusela. Emva kokulivuma kwawo ityala amasela lawo, lamiswa ityala lamiselwa ulweSine kwakuyo loo veki. Injongo yokumiswa kwetyala elo yayikukuba umnini mpahla leyo aziswe ukuze abekho etyaleni. Kwakhutshwa isijoli ke ngoLwesibini ukuya kwazisa uMncedi ngayo yonke inkqubo. Naso ke isithunywa eso sasikwa lipolisa. Safika kwakusasa ke isithunywa eso apho kwaSibonda sikhwele inkabi yehashe. Kwangoko ke uSibonda wakhupha unyana wakhe uNqabeni ukuba aye kubiza uDayile noNgqumeya. Lo gama basalindileyo, uSibonda wakhetha inkatyana yegusha waxhelela isithunywa eso sakomkhulu. Afika ke nawo amaphakathi lawo, kwahlalwa ngasebuhlanti kwancokolwa konwatyiwe. Lide lajika ke ilanga kuhleliwe ngaloo madoda, wada wacela indlela umfo lowo wakwaRulumente. Eku-mkeni kwakhe ke lo mfo wanikwa umkhono onembambo kuloo gusha waza wagoduka nawo.

Ukususela ngoMvulo ke inye into eyabonakalayo kuloo lali, yaba kukunqaba kwaloo mpi yakwaNgcolubuso. Banqaba yada yangathi ilali leyo ishiyiwe ngabemi bayo. Akwazeki ke ukuba babephi na, besenza

ntoni na. Kodwa kwakucacile ukuba bayaqonda ukuba ilinge labo liwe phantsi, kuba bazibona ngentsasa yangoMvulo ezo nkomo zazalathiwe ukuba zimke nezithunywa ezo zazinyuliwe yilali. Wonke umntu wayecacelwe ukuba ikho into ehlele izithunywa ezo. Enye ke into eyatsho baphambana abakwaNgcolubuso kukubona kufika ipolisa elo apho kwaSibonda. Nothingo olu lwenyama lwabaqinisekisa ukuba makube lize neendaba ezimnandi apho kwaGxothiwe elo polisa. Latshona ke nalo elo langoLwesibini nezalo kuba kuthiwa alitshoni lingenandaba.

ISAHLUKO 5.

ISIQHELO SIYAYOYISA INGQONDO.

Kwakuse kuthethwa iilwimi ngeelwimi zizizalwana kunye neentsapho zala madoda ayethunywe yilali. Bambi babesithi makuyiwe kuNgcolubuso eze nala madoda kuba nguye owathi makubiwe impahla yakwa-Sibonda.

“Mna MamNzotho eyam indoda ayinakufa ngenxa yesaa sibhanxa sexhego lithanda ukwenza izinto ezise-caleni. Ebengayenzi ngokwakhe nje le nto bekutheni? Abethu abantwana baza kuthi shakeshe abakhe besithi nyakenye? Ayingekhe yenzeke loo nto, uza kuza nayo eyam indoda.” Ngamazwi kaMamCira, inkosikazi ka-Zondani lawo, iwabhekisa kuleyo kaMevana xa babe-vela emlanjeni.

“Hi wethu MamCira mna lo Ngcolubuso ndiza kumbonisa ukuba le yam indoda ayinguye nopopi wakhe. Angathini lo mfo ukuthi uyise kaSikofolo makaye kuba impahla yakwaSibonda? Ebengatsho kulowa wakhe unyana nje bekutheni? Gama lini lona eli likaNgcolubuso, njengokuba kubonakala ukuba uyalilandela nje ngoku?” Watsho sele engcangcazela ngumsindo uMamNzotho ebhekisa apho kumhlobo wakhe uMamCira.

Akukho nto ijika njengomfazi; ngoku aba sebethetha ngolu hlobo kanti babevuya xa kwakusithiwa kulungiswa uSibonda. Nabo babebuvuyela ubukroti bama-doda abo, ngoku bathetha yonke le ntshwaqane. Phofu ke xa kunje nabani na ngezajika iingqondo zakhe kuba noko ityala eli wena asingawo amafutha. Into embi ngoku yeyokuba ityala libekwa kuNgcolubuso ngento eyayigqitywe yilali iphela.

LuLwesine ke ngoku, kuxoxwa ityala lamasela ebe impahla yakwaSibonda, eNqabarana. Ke phambi kokuba awise isigwebo uMantyi uthande ukukhe aqonde kuMevana imbangi yokuba bathabathe loo manyathelo. Ubuze le mibuzo ke uMantyi.

UMantyi: Kanene uthi ngoMgqibelo odlulileyo beninembizo kwaNgcolubuso?

Mevana: Ewe, mhlekazi.

Mantyi: Ngubani lo ubebize loo mbizo?

Mevana: NguNgcolubuso, nkosi,

Mantyi: Uthe kuni uyifumene phi invume yokubiza loo mbizo?

Mevana: Asikhange sibuze ngenxa yokucatshukiswa nguSibonda ngokuthi amkele amaMfengu esazi ukuba asiwafuni phakathi kwethu.

Mantyi: Kanene uthi isizathu sokuba ningafuni Mfengu yintoni?

Mevana: AmaMfengu anochuku, anomona, ayavimba, ayathakatha, anolwimi aye angamasela.

Mantyi: Wena njengokuba ume kuloo mkhumbi nje kanene ubanjelwe ntoni?

Mevana: Ubusela, nkosi.

Mantyi: Kanene uyiMfengu wena?

Mevana: Hayi, mhlekazi.

Mantyi: Makube aninasizathu sokuba ningawafuni amaMfengu ukuba kuphela kwezi uzibekayo. Akunjalo?

Mevana: Andazi, mhlekazi.

Mantyi: Ke kule ndlela ingaka beniyihamba niqhuba umhlambi ongaka, benisithi ebantwini niyisaphi le mpahla?

Mevana: Besisithi siya kulobolela umninawa wam, nkosi.

Hayi ke le impendulo yatsho kwathi nkxwe apho enkundleni kuhlekwa, noMantyi ngokwakhe akazange abe nakho ukuzibamba.

Emva kwaloo mibuzo ke uMantyi wawisa isigwebo, awathi phambi kokuba asiwise wenza la mazwi: “Noko ndiziva ndidanile xa ndifumana inkcazo elolu hlobo luxelwa ngummangalelwa lo bendigqiba kumbuzo. Kubuhlungu kakhulu kum xa ndiza kugweba abantu abadala kangaka ngemfeketho enje ngale. Abantwana mabathabathe mzekelo mni kuni xa nisenza ezi zinto zinje? Ke mna ndilapha ukuba ndohlwaye nawuphi na umntu othabatha umthetho awuthabathele ezandleni zakhe. Ndifuna ukunibonisa ukuba ingalo yomthetho inde kakhulu. Zininzi iindlela eningathi nibonise ngazo xa ninezikhhalazo, ngaphandle kokuba niphange imfuyo yenye indoda. Ndinigweba inyanga entolongweni, okanye ishumi leeponti, umntu emnye.”

Kwangoko kwabonakala ukuba ilizwe lifile kuloo madoda. Elowo wayebonakala eshukumisa umlomo ethetha into engavakaliyo, ngaphandle koNgcolubuso igama elathi lavakala. Ayephele emqaleni kwiinto zo-Sikhwebu, babuphelile ubukroti mpela.

Emva kokuwisa kwakhe isigwebo uMantyi wakha wabiza uMncedi efuna ukukhe ambonise izinto ezithile kuloo ngxabano yakhe nelali. Wathetha la mazwi ke uMantyi: “Nantsi into emandikuxelele yona mfo ka-Gxothiwe. Ukuba akuzimiselanga kujika kule nto uyenzayo ingafunwayo ngabantu, uzibeka esichengeni sokugetyengwa ngaba bantu. Kulungile ngamanye amaxesha nokuba into uyayifuna ujike, ngakumbi ukuba wonke umntu akayifuni. Uyazi nawe ukuba wavela kungekho Mfengu yakha yanikwa nxiwa eNqabarana. Umntu ongeva kucetyiswa kulula ukuba azibone esifa ngondlela mnyama.”

“Mhlelaki ndiyaweve amazwi akho, ayinyaniso epheleleyo wona, kodwa andizimiselanga kujika konke kule ndlela ndihamba yona. Ndifuna ukubabonisa aba bantu ukuba andinguye uBawo mna. Kudala

besenza ukuthanda kwabo aba bantu. Kuphethe mna phaya eNqabarana, yaye bebonke baza kuqonda kakuhle ukuba kuphethe Bhulu limbi ngoku. Wondixolela, mntwan' omhle, kuba andizimiselanga konke ukujika kule nto ndiyithethayo." Watsho ngelizwi elingqongqo umfo kaGxothiwe kubonakala mhlophe ukuba akazimiselanga konke ukujika endleleni yakhe.

"Kulungile mfo kaGxothiwe, hamba ngoyibonayo." Watsho wakhwitshila wemka uMantyi.

Intetho ethi 'isiqhelo siyayoyisa ingqondo' iyinyaniso epheleleyo. Ngoku uMncedi noSiphiwo baye etyaleni, uDelihlazo wabona yena ukuba makubekho into amakayifumane. Kwathi xa kwakuphekwe inyama yegusha eyayixhelelwe uSibonda namaphakathi akhe, kwafikwa ekoyini incum yonke ingekho. Kwangoko kwabuzwa emakhwenkweni, waza wathi kanti uDelihlazo uboniwe ngumninawa wakhe, uSimilo, ephuma apho ekoyini iqhuma ingxowa yebhatyi awayeyinxibile. Wabizwa kwa oko uDelihlazo kwakhangelwa loo ngxowa wayefake kuyo inyama leyo. Nangona amafutha ayebonakala, wakhanyela woma uDelihlazo. "Uyazi ke MaMaduna le nto yenziwe ngulo mntwana yenza ukuba uTshawe abe neengqondo ezizezinye ngani? Angathini athi uTshawe esilwa nabantu belali ngenxa yenu abe yena lo mntwana esenza into enje ngale ekutyeni kwakhe?" Wabuza enomsindo unkosikazi kaMncedi ebuza apho kuNonkathazo ekwacaca ukuba naye ungakunyana wakhe.

"Eyona nto ke noko Cete mna andikholwa ukuba nguDelihlazo lo ube le nyama. Noko asingomntwana wakha wayenza le nto; nguyena ndimthembileyo kwaba bantwana bam. Ngaba ke mhlawumbi uza kuqala ubusela apha eNqabarana." Watsho lo mzalikazi ethethelela umntwana ekwakucacile ukuba inyama ibiwe nguye.

"Uthetha ukuthini xa usithi akukholwa ukuba nguye lo ube le nyama? Nangona uwabona amafutha kodwa usamphikela? Mna ke inye into endiza kuyenza, ndiza kuxelela uTshawe ngesenzo sonyana wenu uze wena umphikele. Phofu ngathi kungaqhuma sukuba kuba-

siwe.” Watsho efixekile ngumsindo uMamCete ebhekisa kuNonkathazo.

“Cete wethu sowunceda nje mna, musa ukuba samxela umntwana ngesenzo eso. Nam ndiza kumyala angabe aphinde ayenze le nto.” Wacenga ke uMaMaduna ngenxa yokuqonda ukuba kukuqala kwenkathazo oku.

“Kulungile, kodwa ke iza kubonakala yona inyama ukuba ayikho. Ke ukuba uTshawe uyayibuza maze kungabikho mntu uyaziyo.” Watsho uMamCete naye eqhubela phambili loo ntloni kaDelihlazo.

Nanko ngoku uDelihlazo esenza loo nto xa kuseso sidubedube ngenxa yakhe. Kubuhlungu kananjalo ukuthi into enje ngale ingenwe nguye wonke umntu.

Ekufikeni kwabo babeye etyaleni. uSibonda uthumele inkwenkwe, uNqabeni, ukuba iye kubiza inkosikazi kaZondani khona ukube ayazise ngesigwebo, ukuze yona yazise amanye lawo amakhosikazi ayebanjawe amadoda awo. Lo mfazi waphuma ebindekile kuloo ndlu wayekuyo uSibonda. Wathi qelele kancinci, wasitsho esofelweyo, into leyo eyatsho yaphuma yonke ilali, yeka ke ukusukela kwaSibonda bothukile abantu. Kwazala ngephanyazo kwaZondani abantu beye kuqonda ukuba ngaba wenziweni na loo mfazi phaya kwaSibonda.

Zathi zakuvakala ezo ndaba zazililisa lo mfazi, kwafumana kwayingxaki kungekho waziyo ukuba kuza kuqalwa ngani na kuze kugqityelwe ngantoni na. Kulapho waphinda wavela uNgcolumbuso owaye elikrothi kunene. Akazange alale kwangobo busuku, wajikeleza apho elalini emema abantu ukuba baye embizweni ngengomso apho kwakhe. Wayebayaleza ke abantu ukuba elowo apha ubumadlana khona ukuze kubethwe amacala kuye kukhutshwa loo madoda ayezenze idini lelali.

Nanje ngoko kwakufudulwa kusenziwa kwaXhosa, kwaMncedi kwaphakwa inyama yaza yabekwa phambi koMncedi ukuba ayabe.

“Awu iyephi incum yale gusha yonke MamCete?” Wavakala ebuza uMncedi othukile noko. Endaweni

yokuphendula basuka bayana ngamehlo abafazi kungekho uphendulayo.

“Kutheni ke ngoku nasuka nathetha ngamehlo? Ningathini ukutya inyama yam? Yiza naloo nyama.” Wathi esitsho wabe esitshitshiliza isitya uMncedi ephuma ngomnyango.

“Ungathini Tshawe ukuthi inyama ityiwe ndim? Le nyama ibisekoyini apho ibiphekelwe khona; ke andingeze ndamazazi umntu oyityileyo.” Watsho uMamCete esindisa uDelihlazo.

Emva kwaloo mazwi kaMamCete wabonakala ebuya uMncedi ehlala phantsi, esaba inyama leyo ethule. Kwakusasa ngemini elandelayo, kwathi wayi-wayi kwazala kwaNgcolubuso ngabantu belali. Onke ke amadoda eza exhobe aphelela malunga nemali yokukhupha izithunywa zelali. Kuthe akuba ehleli amadoda, la-phakama ixhego uNgcolubuso lacela inzwi.

“Asikuko nokuba ndibuhlungu ngeshlo eso nonke senisivile. Kodwa ke kum ngathi ukuba sithe samanyana ngolu hlobo, akuba kudala iminqweno yethu ifezwe. Eyona nto silapha ngayo kukukhupha imali siye kukhupha abantakwethu abaya basentolongweni. Ndiyanicela ke bantakwethu ukuba lo msebenzi siwenze ngomoya omnye nangemvisiswano. Ukuba iintliziyo zethu zikhululekile neXhego losincedisa sizoyise iintshaba zethu.” Lahlala phantsi ke ixhego emva kwaloo mazwi.

Zapoqa ke izikhova esinye emva kwesinye. Wonke ke owayelapho wazama unakho-nakho ukuba abe nento ayikhuphayo.

Kwangoko kwafumaniseka ukuba imali leyo yayibethiwe sele igqithile nakuleyo yayifuneka. Malunga naleyo ingaphandle imali, kwagqitywa ekubeni yokwabelwa loo madoda abanjiweyo ngokulinganayo. Kwalapho kunyulwe amadoda amabini ukuba aye kukhupha abo babebanjiwe. Kunyulwe uBhece, into kaMadlavana, uMngwevu, kunye noMakwedini into kaMlawuthi, iQadi isiduko. Loo madoda kwagqitywa ekubeni afikele kwalapho kwaNgcolubuso ukubuya kwawo apho entolongweni.

NgoMgqibelo nango ke amadoda, uBhece noMa-kwedini, ejonge eDutywa ukuya kukhulula abo babe-banjiwe. Agaleleke ngethuba apho edolophini, aza asi-wa apho babekhona ogxa bawo. Kwaba mnandi kakhulu kwabo babesemakhamandeleni bakubona benikwa impahla yabo kusithiwa bahlawulelwe yilali. Akuzange kuchithwe xesha ngaloo madoda, kwange-nwa endleleni egodukayo. Konwatywa kakhulu ke ngala madoda kuloo rdlela, sekumana kuqhulwana ngokubanjwa kwawo eNciba. Wahlekwa kakhulu ke uMevana ngelinge awathi walenza ezama ukubaleka. "Mna andinakho ukubanjwa ndimi ndawonye ngathi ndipaniwe. Nangoku ndenziwe kukulamba, ngendini-shiye nizibondela umqa wenu kuba nina anizimiselanga kubaleka." Watsho uMevana ebhekisa kwabo babe-mhleka besithi uligwala eloyika ukubanjwa. Naloo ndlela ayizange ivakale kuloo madoda ngenxa yeendaba, yaye novuyo lwatsho akwabikho mntu ucinga ngobude bendlela.

Emva kwemini emaqanda agaleleka loo madoda apho kwaNgcolubuso. Inene afika elindelwe yilali yo-nke oku kwabantu abavela edabini. Akhawulelwa ese-kude yinxalenye yaloo ndimbane yayilapho. Iminqwa-zi yaya kucholwa ngokutsha kuba yapoqa kude kuloo ngxushu-ngxushu. Kwafumana kwangumbhodamo elo-wo efuna ukuya kufika ngesandla kuloo madoda. Kwaba lithuba elide phambi kokuba kuthi cwaka ku-manyelwe izwi likaNgcolubuso owayemi yena ngathi umangalisiwe sesi senzo. Kuthe kwakuthi cwaka ya-vakala indod' enkulu igxwala isithi;

"Bantakwethu, nali ithuba lokuba simbonise lo mfa-na ukuba ukho ngathi apha. Ukuba besingekho apha ngelesisibonda phi? Masimanyane mathol' amaduna simlwe lo Mtyholi uza nale ntwana kuthi. Nanga ama-doda ezwe lenu avela apho angazange acinge ukuba akuze aye ebomini bawo. Namhlanje kufuneka silale sisazi ukuba siza kubetha kweliphi na icala. Andizi ku-wabulela la madoda mane, koko ndiza kuthi kuwo, kufayayo madun' akowethu, masimlwe lo Sathana Ndimi."

Kwangoko kuphakame into kaSali, uBhungane igama, umTshonyane isiduko, wathi; “Mzi wakowethu, ngathi kum lo mcimbi ukuba siwuphethe ngolu hlobo, sekukufuphi ngaphambili. Njengoko esi sibondana sithe sakuxabana nathi, sasibambisa, mna bendicinga ukuba sikhe senjenje. NgoMvulo lo uzayo, lo wango-mso omnye, maze kungayi namnye umntwana phaya esikolweni. Kakade naso seza noyise wale ntwana apha eNqabarana. Makuye abaya bezicaka zesi sibondana kunye nabaso phaya esikolweni. Ukuba sikhe sawalwa isikolo esiya, noRulumente wothi azame ukuzivela isikhalazo sethu. Asokuze sibanjwe, sibanjelwe uku-khupha abantwana bethu phaya kulaa mbutho.” Wahlala phantsi ke uTshonyane ngokuzingca okukhulu emva kweso siphakamiso sakhe.

“Utsho kanye apho bendikho ntangam. Sikhohlwe ngabantwana bokuthuma, nempahla iqokelelwa sithi ngenxa yokubuya kwabantwana ebusuku kuleya nkci-tha-xesha. Sithi aba asinanto singenayo, kodwa asizange siye sikolweni. Abantwana bethu bakhohlwe nakukuya emtshotshweni, kuba le titshala ibathembisa ngokubabetha ukuba bathe baya. Inye mna into endiyi-bonayo, kufundiswa abantwana ubumenemene kwesi sikolondini. Masiyivale laa nto, nam nditsho.” Ngamazwi kaBhatyi lawo, into kaSangweni, uMvulane isiduko.

Isigqibo selali saba sesokuba kuvalwe isikolo eso, khona ukuze uRulumente afune ukuqonda.

ISAHLUKO 6.

NDIM NDODWA NA INDODA ENKULU

APHA ELALINI ?

NgoMvulo kusasa, nabo utitshala notitshalakazi behleli phambi kwendlu yesikolo belindele abantwana. Kwacaca kwa ukuba kubethe intsimbi yesibhozo kungekho noyedwa umntwana, ukuba ikho into ehlileyo.

Bahlala ke kambe kungekho ukusebenza konke kubo. Nabo yabacacela into yokuba sisiphumo sengxabano ababesoloko besiva ngayo phakathi kwelali noSibonda. Lide lafika ke ixesha lokuba siphume isikolo, bagoduka kungakhange kufike nabo bakwaSibonda abantwana.

Phambi kokuba agoduke utitshala into kaMsweli, uSandi igama, uMngwevu isiduko, waya kudlula apho kwaSibonda ngenjongo yokuqonda unobangela wokungayi kwabantwana esikolweni. Ufike ehleli kalusizi uMncedi kunye namaphakathi akhe bephicotha izinto ezathi zenzeka. Kuthe kanti ngokuhlwa koMgqibelo wokufika kwabo babebanjiwe, ezinzulwini zobusuku wothuka uMncedi isitsha loo ndlu wayelele kuyo nentsapho yakhe. Konke okuyimpahla kwatshela apho, kodwa ke akukho mntu wakha wenzakala kubo. Nge-mini elandelayo ngeCawe, kwafumaniseka ukuba intsimi yakwaSibonda ityiwe kwaphela ziinkomo, ekwacaca mhlophe ukuba zazalusiwe kuba akuzange kutyiwe nanye enye intsimi apho kulawo ayemelene nayo. Yatiyiwa yaphela tu yanga lidiza, nalo ese lilidala.

Naye ke utitshala waqonda kwa engekaxelelwa nto ukuba akukuhle kweli khaya. Kambe ke yena wafika wabika leyo yakhe ingxaki. Ngomsindo uSibonda wabiza uNqabeni kunye noMaqoma, onyana bakhe, efuna ukuqonda imbangi yokungayi kwabo esikolweni. Bona ke baxelile ukuba bathe xa bayayo esikolweni badibana namakhwenkwe abafunda nawo, aza abaxelela ukuba isikolo sijaliwe. Abazange bazihluphe ngokuqonda ke bona, koko bahamba nawo baya kuzingela. Waqubula isabhokhwe sakhe uMncedi efuna ukukhe ohlwaye loo matshivela. Wanqanda utitshala esithi; "Hayi, Tshawe, bayeke abantwana, musa ukubabetha kuba nokuba bebeyile ibingayi kusiza lutho loo nto. Khumbula ukuba wena akuvisisani nelali, ke lelinye ilinge lokulwa nawe eli. Ukufumana ubethe abantwana akuyi kunceda nto xa sekunje. Nangona iza kuba nzima into yokuba uphinde umanyelwe yilali, kuyimfuneko ukuba uzame ukudibana nabantu, ucele uxolo kubo kungekade kulahleke umphefumlo womntu. Le nto

iya ekubeni kufe umntu apha kweli khaya lakho. Nalo olwam uluvo.”

“Titshala, nam ndiyaqonda ukuba isiphumo sayo yonke le nto asisihle. Ungathi ukhe wayibona intsimi yam ungalila iinyembezi, kuba ibhuqwe yaphela, kufuneka kulinywe ngokutsha ngoku. Nantsi indlu nawe uyayibona, yaye impahla itshe yonke yaphela. Ndinethemba noko nalo usapho lwasemaZizini alusayi ku-disola xa ndisithi kulo malundiphe igumbi.” Watsho lo mfo sele ephelile tu amabhongo okuthi kuphethe yena apho kuloo lali.

“Ke mna ndikucebisa ukuba biza imbizo, ucele uxolo ebantwini, ubazise ukuba nale mpi yenze ukuba kube nje uyichithile.” Yaba licebo likatitshala ecebisa uSibonda elo.

“Titshala ayisekho indlela yokuba ndingabiza mbizo mna, ngokwam. Abantu sebesithi xa bandibizayo esi sibondana. Andazi ke ukuba ndingabenza njani na ukuze bandimamele.” Utshilo exakwe mpela umfo kaGxothiwe.

“Njengoko se ubona nawe ukuba uNgcolubuso use ntloko kolu dushe, ngathi kum kungalunga imbizo leyo uyibizele phaya kwakhe. Kuyinene kona ukuba akukho namnye umntu ongaze eze apha ukuba ungababizela apha. Ke ndingakunceda malunga nokudibana roNgcolubuso ndimazise kwanamhlanje.” Utshilo utitshala owayeqonda mhlophe ukuba nesakhe isonka siyaphela xa kunjje. Kwasekumkeni kukatitshala esiya apho kwaNgcolubuso, uMncedi wabiza uSiphiwo eza kumxelela ukuba makagqithele phambili.

“Dlamini, akusayi kundithabatha kakubi xa ndiza kuthi kuwe kha ugqithele phambili. Se ubonile ukuba kunjje phandl’ apha ngenxa yobukho benu. Ke kungekafi mntu kulungile ukuba ndithi kuni indawo ayikho. Asikuko nokuba ndibuhlungu, mntakwethu xa ndifikelele kwezi zigqibo zinje, kodwa ke nawe uyabona ngawakho amehlo. Andazi ukuba ekhapha siza kutya ntoni na kuba nantso intsimi yam ityiwe kwaphela tu. Nolala ngenxeba mfo wakwaDlamini, akuhlanga lungehlanga mfo wasemzini.”

Kunjalo ke apha emhlabeni, kusuka umntu afune ukuthi uThixo akakho xa kunjje. Phofu ke ilusizi le nto yehlela lo mfo, kodwa ngenxa yokuba uzenze ngokwakhe lusuke lwaphela nolo sizi. Ukungabi nangqeqesho kwakhe umfo kaMangondo kuyinyand' enebathu ngo-ku.

Utitshala ufike uNgcolubuso ehleli neqaqobana lamadoda ngasebuhlanti nangona kwakuse kuhlwile. Phofu ke asinto ixhomisa amehlo leyo, xa amadoda enjenjalo kuba lisiko lakwaXhosa ukukhe adibane ngolo hlobo. Kodwa ke ngenxa yaloo nkathazo, iintlangano ezinjalo zazicingeleka.

"A-a Mkhwemte nebandla," wakhahlel autitshala.

"Tshangisa," aduma amadoda, wahlala ke apho phantsi kuqaqaqa utitshala.

"Tyhini toro Mngwevu, mntan'enkosi, wasihambe- la ngeli xesha?" Wabuza uNgcolubuso.

"Ewe mnt' omkhulu, indoda xa ixakekile akukho ukuhlala ndawonye. Ndivela ngasekhaya nam ndaye ndinqwenela ukukhe ndidlane iindlebe kunye nawe." Utshilo utitshala.

"Ingaba libhunga phofu titshala?" ubuzile uNgcolubuso.

"Ewe, Bawo," yatsho impendulo.

Kwangoko avuthulula iingubo zawo loo madoda ayelapho abheka ngeendawo zawo. Yarola umnyamanzi wayo indod' enkulu yaqhumisa, ithe cwaka, kubonakala ukuba iyacinga.

"Phofu impilo yona injani kodwa titshala?"

"Siyavuka wethu, ngaphandle kwamanzithi-nzithi apha naphaya."

"Nivuka njani ke nina Mkhwemte?"

"Hayi, asiboni nto nathi, sikhohlela nje sihamba."

Emva kokuthi cwaka ithutyana, ivakele ibuza indod' enkulu isithi; "Ingaba yintoni ekukhathazileyo ukude undihambele ngeli xesha, Tshangisa?"

"Hayi, Bawo, kukho into endingayiqondiyo apha elalini. Ke andizange ndifune kuyingena kuba yeyabantu balapha eNqabarana. Noko kude nam kwabonakala ukuba iyandifuna. Ndinethemba noko

ukuba se uyazi into endithetha ngayo, ke ngoko andiqondi ukuba kuyimfuneko ukuba ndide ndiyikhankanye. Ke le nto apho ize kundifuna khona kukusuka ichaphazele nesikolo esiya. Namhlanje akukhange kubekho namnye umntwana esikolweni. Loo nto indibeke engxakini enkulu kuba umsebenzi wam awuyi kuba ngoncomekayo kwabo basemagunyeni. Ke nanje ngendoda enkulu nendaziyo ukuba ingayilungisa le nto, ndithe mandikhe ndize kuwe sikhe sibonisane." Watsho umfo kaMsweli ekhathazekile.

"Ndim ndodwa na indoda enkulu apha elalini?" ehleka umfo omkhulu kuba eqonda ukuba umsebenzi wabo uyaphumelela.

"Hayi Bawo, uyabona abantu aba abafani. Bakho abantu abadala kodwa ongafika befana neentsana ngokucinga. Noko ke nanje ngenkabi ekudala sitsala kunye ndibonile ukuba mandikhe ndiwuphicothe nawe lo mcimbi." Watsho utitshala ezama ukuqhatha uNgcolubuso.

"Ndiyakuva titshala, nangona ndingakuveli ntweni, ndaye andifuni kuchitha xesha lakho kuba sekuhlwile. Ewe, isikolo esiya ndiyayazi imbangi yokuvalwa kwaso, kodwa ke andizimiselanga kuthetha loo nto apha. Uyabona mfo wasemaNgwevini, mna ndiyindoda, ndimdala, sendizibonile izinto ngezinto. Le ntwana isibonisile ukuba thina asinto yanto. Isuka izingce ngobubonda, ububonda ebufumene ngenxa yobukho bethu. Ke thina apha kulo wobawomkhulu umhlaba asizimiselanga konke ukuyamkela laa Mfengu. Uyabona ukuba akazimiselanga kumamela, siza kumbonisa thina ukuba singoyise, siyamzala. Isaya phambili le nto titshala, musa ukuzihlupha ngayo. Isikolo esiya sona yinto esingenamsebenzi nayo, nokuba sikho nokuba asikho, yinto esingenamsebenzi nayo leyo." Watsho uNgcolubuso sekubonakala ukuba sele elibele ukuba ebethe akazimiselanga kuyithetha loo nto.

"Kanye ke le nto uyithethayo yile ndizele yona apha. Ewe uSibonda uyaqonda ukuba wenze impazamo enkulu ngokusuka anyanzelise nimxelela ukuba anifuni Mfengu apha. Inye ke ngoku into emxakileyo, kuku-

dibana nani, akwazi ukucela uxolo ngesenzo asenzileyo. Yiyo le nto athumele mna ukuba ndize kucela wena ubize imbizo, nayo uyibizele apha kwakho, kuba uyaqonda ukuba akungeze kuye namnye umntu xa iphaya kwakhe. Inene uzimisele ukucela uxolo mpela ngoku kuyo yonke ilali iphela.” Utshilo ke umfo kaMsweli.

Uthe akulijonga utitshala ixhego wafika litsho ngocumo olugoso, kuba liqonda ukuba loyisile. “Ukuba kunjalo mfo kaMsweli, andoyiki ukuthi ke kuwe masidibane ngoLwesithathu. Ngomso mna ndokwenza unakho-nakho ndazise ilali. Nawe ke ndingavuya ukuba ungathi ubekho apho embizweni.” Utshilo ke uNgcolubuso sekubonakala ukuba umphefumlo wakhe wonwabile ngoku.

Ahlukana ke la madoda, wanduluka utitshala ukusa ingxelo kwaSibonda, laza ke nalo ixhego laya endlwini lonwabile kukufumanisa ukuba ngoku le ntwana ifuna ukuzohlwaya. “Le ntwana icinga ukuba ligwebu lesepha eli lisentloko? Kungani ukuba ifumane isintlokothise oku kwabantwana? Ububonda bayo abuxhomekekanga elalini kusini na?” Latsho ixhego lizithethela lodwa ukuya endlwini.

Ke kwasekumkeni kukatitshala, uMncedi wabiza uSiphiwo wamxelela ukuba makagqithele phambili. Nanko ke uSiphiwo esiya kuxelela umfazi wakhe ezo ndaba zimbi kangako.

“Hina MaMaduna,”

“Hi,” egadlela lo mfazi.

“Isibonda sithi masigqithele phambili, ukutsho ke asilifumani inxiwa.” Watsho lo mfo ebindekile kuba ecinga apho aza kuya khona ngelo xesha.

“Awu uthini na Dlamini? Eli qaba lingathini ukusithembisa, lize ngoku livele selithetha loo nto? Lithi siza kulala kwaNobani eli xesha? Wena ungabuzi nje ukuba uthi masiye phi na eli xesha, kutheni? Kwowu yide ukhule mntwana wam Delihlazo, uze kundenzela izinto zengqondo kunesi sinyabi singuyihlo. Into ayaziyo lo kukutya qha, akakwazi ukukhe athe the izinto namanye amadoda.” Utshilo lo mfazi ebhekisa endodeni yakhe.

“Akundithuki ke xa utshoyo?” watsho equbula intonga yakhe uSiphiwo esonda ngomfazi.

“Asokuze umenze nto umama,” watsho erola ibhoso engxoweni uDelihlazo.

“Nzalandini yeramba,” utshilo umfo kaMangondo ephele emqaleni kuye, kukubona unyana wakhe emrolela imela.

“Ufane watsho ke wethu, uza kubazi abantu aba. Nangoku uvuyelela mna lo, akukwazi ukukhe uyenze le nto kwamanye amadoda.” Wayixwaxwa ke lo mfazi loo ndoda yakhe yayise ithokombisile oku kwenja ebe amaqanda.

“Uyazi, ubona nje Delihlazo mntwan’ am, eli qaba lize kulahlekiswa yilaa nto bekusithiwa yititshala. Ndiqinisekile beliza kusinika indawo, koko amaqaba ngabantu abacinga ukuba into xa ithethwa zezi titshalana ithethwa nguThixo.” Watsho ebhekisa kunyana wakhe lo mfazi.

Besalungisa impahla yabo ke abakwaMangondo, wabuya utitshala evela kwaNgcolubuso. Emva kokunika ingxelo utitshala wavakala esithi, “Le ntsapho yakwaMangondo ndiza kuhamba nayo ndiye ekhaya. Noko thina phaya eThaleni asinabo abantu abanje ngaba balapha, yaye ukuba basiwe ndim kwaSibonda, uSibonda wokubamkela. Siyavana kakhulu noSibonda, yaye nabantu belali bandithemba kakhulu.” Watsho lo mfo unobubele kakhulu ezama ukunceda loo ntsapho yayingazi nelona cala lokuya. Azi ukuba wayeya kusuka athini xa wayenokuva amazwi kaNonkathazo.

“Inene mfo kaMsweli, nangona wena ucinga ukuba unceda intsapho yakwaMangondo, ndim oyena mntu umncede ngaphezulu nakubo. Ibuhlungu into yokugxotha umntu. kuba le ntsapho ukuba ibingathi ihlelwe yingozi ibiza kusola mna, ibe ifanelekile. Enkosi Tshangisa.” Wabulela umfo kaGxothiwe. Wemka nabo ke umfo kaMsweli abakwaMangondo esiya nabo kweyakowabo ilali.

ISAHLUKO 7.

UKUXOLELANA KWENKOSI NABANTU.

LoLwesithathu namhlanje, nazo iziqhu zikrozile ukuya embizweni kwaNgcolubuso, kwakusasa. Ngenxa yokuzala kwakusasa, kwaqhutywa kwa oko. Iphakamile ke indod' enkulu uNgcolubuso yabetha ikhwelo. Kwathi cwaka ke phakathi kwaloo ndimbane kwalucwangco elowa engafuni kuphoswa naligama elinye elithe lathethwa. Ihlabele mgama ke indod' enkulu ngala mazwi; "Mzi wakowethu, ndinibizile apha, phofu ndingaqali ukuyenza loo nto. Ke namhlanje ndinibizile, ndinibiza ngokuthunywa yinkosam le, uMntwanomhle. Andizi kuchitha xesha ke mna, ndiza kunikela kuye zonke iintambo. Ke into emaze sincede siyenze kukunyamezelana, nokuba omnye ucinga ntoni na ngomnye, azame ukuzibamba, angashiywa ngumsindo. Maze siphane ithuba lokuthetha, kuba elowo uza kulifumana ithuba lokuthetha ukuba ngaba kukho nto iza kuthethwa. Ndimile bantwana bomfaz' obelenye." Yahlala phantsi ke yatshaya ingwevu emva kwala mazwi.

Wonke owayelapho waxhoma amehlo ejonge kuSibonda. Waphakama ke uSibonda wacela inzwi nangona kwakuthe cwaka. "A-a Khawuta," avakala amazwana amabini-mathathu nanje ngesithethe xa uSibonda athe waphakama eza kubhekisa into enkundleni. Phofu nawo loo mazwi ayebonakala ukuba ayaphoxa.

"Ewe mzi kaTshiwo, ndinibizile apha ngenxa yokukhathazwa yintlalo apha elalini. Noko, mzi wasaNqabarana, ngathi endaweni yokuyakha le lali yobaw' omkhulu, siyayichitha."

"Utsho namhlanje?" litshilo ilizwi liphuma apho esiqhwini.

"Nonke apha niyazi kakuhle into ebangele ukuba kube yile nquleqhu."

“Nguwe,” litshilo elinye likwaphazamisa loo ntetho kaSibonda.

“Noko andiqondi ukuba kuyimfuneko ukuba ndide ndingene nzulu ekuchazeni loo nto. Ke oko yathi yaqaleka le ngxabano asizange sidibane ngolu hlobo, si-thethe, sicebisane ngayo yonke inkqubo.”

“Uyafuna ukucetyiswa wena?” akazange abe nakho ukuzibamba uMevana, wadubula watsho.

“Kha uzibambe mntakwethu, noko bendicelile ukuba sizame ukumamelana, athi onento afuna ukuyibhekisa alinde elakhe ithuba.” Inqandile indod’ enkulu u-Ngcolubuso xa ebona ukuba onke amadoda ayavungama xa kuthetha uSibonda. Uqhubile ke uSibonda.

Namhlanje mna ndifuna ukunixelela ndiniqinisekise ukuba ndiroxile kuyo yonke into ebangele ukuba ilali kabawo ibe nje. Ndicela uxolo kuni bantakwethu, ndiphosisile ngayo yonke inkqubo, le isenze sayintlaba zahlukane. Nalo ke bobawo, nani bafana bakowethu.” Wahhlala phantsi ke uMntwanomhle ebonakala eneenloni ngaloo mehlo ayejonge kuye onke.

Kwangoko kwaphakama uMevana sele ephfumlela phezulu, wenjenje: “Taruni mabandla akowethu! Taruni zidweshana nani zidwangube! Silapha namhlanje ngokubizwa nguSibonda lo. Ndiyaweve amazwi amnandi awathethayo namhlanje. Kodwa ndiqinisekile ukuba, ukuba bendikufuphi phaya kuye, ngendikhe ndimfike nokuba kungempama phakathi kwamehlo apha. Mna, namadoda athile apha sesivela kulala esamenteni ngenxa yakhe. Nangoku izithende ezi zinezilonda ngenxa yalowo namhlanje uze kusikhohlisa apha. Usixelela ukuba ilali kayise siyayichitha, uyeka ukuthi uyayichitha. Enye into endingakuxelela yona mna yeyokuba asiyolali kayihlo le. Musa ukuziqhatha mfanandini kaGxothiwe. Inye into ekukhathazileyo wena, kukubona ukuba umhlobo wakho utitshala uyaphelelwa sisonka. Inene mna le ntshwaqane uyithethayo andiyananze konke, ingena ngale ndlebe iphume ngale. Enye into yile, mfo kaGxothiwe, lawa maMfengu, bona into omawuyenze ngawo! Kodwa lona inxiwa eli asokuze alifumane apha eNqabarana. Ndifunga u-

Mvulanekazi umama, asokuze kume Mfengu apha. Akulifumana ndifile mna elo nxiwa laa maMfengu." Wahlala phantsi ke umfo omkhulu emva kolo dlwabevu lwakhe lwentetho, enomsindo.

"Ngxatsho ke ntangam, utsho kanye apho bendikho. Nam, nto zikaPhalo ndikweli lithethwa sisithethi esi sigqiba ukuthetha. Esi sibonda masazi kakuhle ukuba siza kubagxotha abaya bantu nokuba asithandi sona. Ukuba asikazimiseli kuwagxotha laa maMfengu, siza kusenza siwagxotha thina. Nam ndinge ndingaphinda laa mazwi ebethethwe sesiya sithethi sigqiba ukuthetha. Asiyolali kayihlo le, yilali yethu le.

"Uyabona, mfanandini kaGxothiwe ,mbulele utitshala lowa ngokuthi akucebise, akubonise indlela. Wena akuzange uzimisele kuthetha nathi kwamhla-mnene. Koko wasuka wasibizela amaRulumente, sabanjwa. Phofu utitshala uyakholisa, kuba yena ujonge ikamva lakhe nelabantwana bakhe. Andazi ke wena ukuba uyimpumputhela ebhekisa phi na. Nangona limasikizi igama elithi uyageza, uyageza mfanandini. Ikufanele impama ngokwenene, nam nditsho." NguZondani ke lowo wayethetha la mazwi, ebhekisa kweso sibonda sasise sikhohlwe nakukujonga abantu.

Emva kwezithethi ezininzi ezathi zathetha, kwaphakama utitshala uMsweli wakha wathi gqaba-gqaba. "Ewe, mzi waseNqabarana, sesizivile izithethi ezithethileyo, yaye intetho yazo ndiyayincoma kuba imnandi yaye iphandle."

"Akuthethi loo nto," litshilo ilizwi liphuma apho esiqhwini. "Andizi kuba santyuntya ke mna, ndiza kubulela isibonda esi ngokuthi xa sibona ukuba siphosisile, sizithobe, sicele uxolo ebantwini."

"Ufanele kuba silungiselela wena, asikhathali sithi," sitshilo esinye isibhoxi kwalapho emadodeni, siphazamisa utitshala.

"Ke enye into endiqonda ukuba uSibonda uyilibele ukuyixela yile, laa mpi yaseNtlakwendlela imke kwaphozolo. Ndithetha nje iphaya kuthi eThaleni, sendiyisile nakuSibonda, wayamkela. Ndimile zidweshu."

Xa kungoku iphakamile indod' enku'lu uNgcolubuso

yenza la mazwi: “Bantakwethu, andisenamazwi. Sele egqityiwe zizithethi amazwi. Ndiza kubulela abantu baseNqabarana ngokuthi uSibonda akubabiza, beze. Eneneni mna bendikhathazeka kakhulu yintlalo yethu noSibonda lo. Loo nto itsho sayintlekisa kula maMfengu aseNtshatshongo. Ndibulela ukuzola sinyamezelane xa siphethe imicimbi enje, nangona sikhe saphantsa ukungaqondani kumaxesha athile. Intle into eniyenzi-leyo bantu baseNqabarana, ukuthi xa niphethe umcimbi onje nibambisane ngawo, ingabi ngokaNantsi noMthile. Maninzi lawo.”

Emva kwentetho yexhego ke kwachithakalwa, sekumnandi kuye wonke umntu kuba kuqondwa ukuba intlalo iza kubuyela kwinto eyayifudula iyiyo mandulo. Nesikolo ke emva kwembizo leyo, saqhuba njengangaphambili.

ISAHLUKO 8.

UDELIHLAZO UFUNDA KUQHAKAZANA.

Usapho lwakwaMangondo lwayifumana okunene indawo apho eThaleni. Ekubeni bethe bazakhela umzi wabo apho eThaleni, baphuthuma yonke imfuyo yabo ababeyishiye eNgqamakhwe. Nangona lwalonwabile olo sapho apho eThaleni, inye into eyahlala ihleli kuSiphiwo, yileyo yenza ukuba lushiye ikhaya, luye kumfenguza. Mnye umntu awayesoloko emvela usizi, ngutitshala lowo wabacengelayo, bafumana indawo apho eThaleni.

UDelihlazo ufunda kuQhakazana ibanga lesihlanu, kuba isikolo saseThaleni siphela kwibanga lesine. Ngenxa yokuba kude kweso sikolo kubonakele ukuba makacelelwe indawo kwalapho kuQhakazana ukuze abe kufuphi nesikolo eso. Nalapho kuQhakazana kucace kungekudala ukuba ukho umntu ongafanelekanga, ofikayo. Elalini kusuke kwamana ukulahleka iinkuku namaqanda; zaye neziqhamo kubonakala ukuba ziyacutheka ezitinyeni. Nasesikolweni zicuthekile izityalo apho kweso sitya sesikolo, wabe uDelihlazo emana

ukubonwa ethengisa izityalo evenkileni. Nalapho ku-Qhakazana uhle wafumana abalandeli kuba wayenalo iqhinga umfo lo, waye esilwa kakhulu, into leyo eyame-nza woyikwa zezinye iintwana ezikwa ngangaye.

Ke apho esikolweni ubesuka abaxake otitshala ku-ba bebedla ngokusuka bafumane iinyawo ezingena-nzwane. Loo nto yaba ngummangaliso omkhulu, ka-nti ke yena umfo kaMangondo wayedla ngokunxiba iikawusi ezinyaweni, ahambe ngazo. Iqhubekile ke le nto wada utitshala wabayala bonke abantwana ukuba, xa bangaze bambone umenzi woko kungcola beze naye ngaphambili kwa oko. Kwathi ngaminazana ithile esachwechwa ephuma apho esitiyeni uDelihlazo, wa-bhaqwa yenye intwanazana. Kwangoko yaya kuxelela inqununu yesikolo oko ikubonileyo. Inqununu yabiza abanye otitshala waza wabizwa naye uDelihlazo. “Ndi-bona kufika uNomntu lo, esithi ukubone uphuma phaya esitiyeni sesikolo. Ingaba ubuye kwenzani ke?” yabuza inqununu ifuna ukuqonda apho kuDelihlazo.

“Andikhumbuli ndisiya sitiyezi sasikolo mna, ti-tshala. Noko makube uphazamile xa esithi ubone mna,” latsho elo mene-mene limaqhinga kunene.

“Phofu uyakhumbula ukuba ndikhe ndada ndatsho ukuthi intsha le nto yokubiwa kwezityalo apha esiko-lweni? Waye wena umana ubonwa uthengisa izityalo evenkileni. Iphi le ntsimi ulime kuyo ezi zityalo uzi-thengisayo? Mandikuxelele le nto ke mfo wam, apha ndinawo amalungelo okugxotha nawuphi na umntwana ongalungileyo. Ukuba ndikhe ndaphinda ndeva into enje ngale, ndakukugxotha ngoko nangoko.” Yatsho inqununu izama ukoyikisa eso sigebenga.

“Mna titshala andiyazi yonke le nto aze kuyithetha ngam uNomntu ukuba ebeyifumanaphi na.” watsho uDelihlazo ejonge phantsi eyebeza oku kwenja ebe ama-qanda.

Wayalwa ke uDelihlazo zizo zonke ezo titshala ebo-niswa ukungalungi komntu oliselwa. Bada abanye ba-chaphazela kodushe lwaseNqabarana nesiqhamo salo kwabo babeye kuba impahla kasibonda. “Uze uncede ke, mfo wam, ungamzondi lo mntwana ngokusuka aku-

tyhole ngento ongayenzanga. Nawe se utshilo ukuthi makabe wenze impazamo. Hambani ke." Ngamazwi okugqibela enqununu lawo ibhekisa kuDelihlazo. Kwacaca mhlophe ukuba uDelihlazo uza kuziphindezela apho kuNomntu, kuba wayehamba embombozela esenza izisongelo.

Saphuma ke isikolo kwagodukwa ngabantwana. Waba nexhala ke uNomntu kuba indlela yakhe yayinqumla intsunguzana, abe wayeyedwa. Okunene wathi xa aphakathi entsunguzini, qhaphu wavela uDelihlazo ekwacaca mhlophe ukuba ulayishe inkohlakalo mpela.

"Benditshilo ndathi sakuhlangana. Ngubani lo ungcolisa igama lakhe? Ukhe wandibona ndiphuma esitiyeni sesikolo?"

"Hayi Bhuti," se kutshe nelizwi kuNomntu, waye etsho ngemihlisa emilenzeni, izithuku-thuku zokoyika.

"Ufane wathi bhuti, sihlangene ke ngoku, hamba uye kubiza loo titshala ubuye kuzenza mhle kuye ngam." Wathi esitsho wabe emthi xhakamfu ngengalo. Ngalo lonke ke eli xesha uNomntu ukhohlwe nakukuthetha. Lasuka nelizwi laphela, oma amathe; kwathi nkqi kukoyika. Samphosa phantsi ke umntwana kaSitemela eso sigebenga sesijike namehlo ebomvu.

"Ukuba ukhe wakhala ndakukunqumla umqala," satsho sirola ibhoso engxoweni silibonisa uNomntu. Sathi sisalungisa olo swazi sasiluphethe, gqi amakhwenkwe elali ezingela. Onda ngabo kwa oko kuba eqonda ukuba ikho into ezanywa nguDelihlazo lowo. Watsho umtsi wamnye uDelihlazo ukubaleka, koko wathi kanti uya kwawona maninzi awayengawaboni yena. Wabona sele erawulwe macala onke, kungekho kuphuncuka konke. Ambamba ke amakhwenkwe afuna ukuqonda ukuba iinjongo zakhe zaziphi na.

Ngelishwa kwathi kanti kukho umntakwabo Nomntu apho kuloo makhwenkwe, owathi esashwantshwatha ezama ukuthetha uDelihlazo, wagalela ngesagweba entloko, waphosa phantsi. Wanqandwa ngamanye amakhwenkwe xa wayefuna ukumqusha, aza wona acebisa ukuba asiwe kwaSibonda apho wothi achaze khona loo nto wayeyenza. Lamqhuba ke uDe-

lihlaho elo hlokondiba esophisa uduma awalubethwa ngumntakwabo Nomntu lowo. Inye impazamo athi ayenza loo makhwenkwe, yaba kukusuka azithembe, angambambi xa amqhubayo uDelihlaho. Amqhuba ke ehamba emthuka, wambi emana ukuzifikisela ngeempama. Amanye ayephethe iintswazi, emana ukuzikhelela kulowo kwakuse kubonakala ukuba uthi "vuleka mhlaba ndingene."

Kwathi xa akude kufuphi apho kwaSibonda amakhwenkwe, yatsiba kwakanye into kaMangondo, yatsho kwabanda. Agibisela zaphela izagweba amakhwenkwe aye emthe nca, koko ayengamazi ukuba uyimbaleki yodidi oluphambili. Aphelelwa ngamanye amakhwenkwe kwada kwasala umntakwabo Nomntu uBangindawo. Naye ke wayesele esukela nje ngaphandle kwentonga kuba wagibisela ngayo wayishiya ngethemba lokuba uza kumfumana engekayi phi uDelihlaho.

Kwathi kwakucaca ukuba amanye amakhwenkwe akwisithuba semayile ukuba kude, waqala wayekelela umfo kaMangondo. Injongo ke yayikukuba aze kufika uBangindawo ukuze akhe ambonise ukuba akanguwo nomthamo kuye. Okunene ufikile uBangindawo, koko waphethuka uDelihlaho ngephanyazo, badibana. Akazange azi uBangindawo ukuba ubanjwe njani na nguDelihlaho, waqabuka esemoyeni, wabetheka phantsi ngentloko, zacima izibane kuye. Ayizange ichithe xesha into kaMangondo, yakhulula ibhanti kwalapho kuye, yambopha izandla ngasemva, yaza yampha umoya ifuna aqabuke. Zabuya iingqondo ekuloo ngxaki uBangindawo, kungekho nokuba athini. Yagxwala into kaMangondo yathi: "Ndifuna ukukufundisa amasiko, kwedini. Ngubani lo umenze wabomvu wanje ngenxa yalaa mntwana ungcolise igama lam kotitshala?" Yathi isitsho yabe ifaka inqindi eluvalweni, wawa uBangindawo oku komthi ogawulweyo. Yamvusa kwakhona into yasemaZizini, yaphinda yatsho ngamanqindi ebusweni nasentlafunweni kolo sizi lwalungenakho nokuzikhusela. Yambetha umntakaSitemela loo ndlavini yamshiya elutywantsi, ngenxa yokufutshanisa kwama-

nye amakhwenkwe. Nawo ke ayesele eqonda ukuba zimkrakrele umlingane wawo.

Nawo ke amakhwenkwe lawo akazange azihluphe ngokumleqa uDelihlazo, kuba ayesele ebona ukuba uyimbaleki ephumeleleyo. Asuka ke aya apho kuBangindawo. Kwaba kubi apho kuba wathi akufika uNomntu, wasitsho esofelweyo kukubona umntakwabo eyiloo nto. Amehlo la ayevalekile, umlomo udumbile, usopha, yaye intloko ineengongoma, laye linkcenkceza igazi ezimpumlweni. Amkhulula ke amakhwenkwe uBangindawo, aza amana ukuphumzana ngaye ukumbelaka emsa kowabo. Ngenxa yokoyika ukuba hleze aye kuvingcelwa uDelihlazo, akazange abalekele kuloo mzi wayehlala kuwo, koko wabalekela kowabo eThaleni.

Amakhwenkwe afika embelekile kowabo uBangindawo. Nanko unina esitsho isikhalo akubona umntwana wakhe engasaboni nangamehlo ngathi usuzelwe ngonomeva, egzizisa igazi ezimpumlweni.

“Yintoni umntwana wam, wenziwe yintoni?” wathsho lo mfazi engafuni nokumamela kwabo babezama ukumchazela. Wada wathuthuzeleka naye lo mfazi aza abachazela amakhwenkwe oko kuthe kwenzeka, noyise kaBangindawo ekho. Kwangoko uSitemela wathabatha intonga yakhe waya apho wayehlala khona uDelihlazo, koko wafika kusithiwa akakabuyi esikolweni. Akungamfumani uDelihlazo lo mfo, nanko enyathelela phezulu ukuya emzini wenqununu yesikolo eso. Esangena esangweni lo mfo waqonda utitshala ukuba uDelihlazo ikho into ayenze kuNomntu. Lalisibekele mpela kulo mfo.

“Hlathi,” wakhahlela apho kutitshala lo mfo.

“Khwalo,” wavuma utitshala.

“Titshala ndibona kufika le ntwana yam uBangindawo se ithwelwe ngenxa yokwenzakaliswa yinkwenkwe ekuthiwa ihlala phaya kwaDumezweni. Ndithe ndakubuza ndafumanisa ukuba le nto iqale phaya kuni esikolweni. Ke, mfo kaMasango, ndifuna ukukuxelela ukuba wenzakele umntwana wam, yaye mna ndiza kumbonisa lo mntwana ukuba andizalelanga yena. Uze uqonde ke, mfo wakwaHlathi, ukuba amakhwenkwe

avele le nkwenkwe iphethe ibhoso, kodwa yalilahla enzonzobileni yentsunguzi yakuwabona. Ngubani owaziyo ukuba ibiza kwenzani ngelo bhoso? Inene titshala kuza kuhla ehlayo kunyuke enyukayo. Nangoku ndikhoahlwa nje kukuba sekuhlwile, ngendiba ndithi kuwe masiye phaya ekhaya, uzibonele ngokwakhokho into emenze yona umntwana wam le nkwenkwe." Wathi egqiba ukuthetha lo mfo wabe ebonakala ukuba ufuna ukuhamba engakhange eve nokuba uza kuthini na yena utitshala.

"Khwalo, mntakwethu, ndiyakuva; ndaye ndilusizi kakhulu yinto eyenziwe ngulo mntwana. Unyanisile uNomntu, bendikhe ndamngxolisa uDelihlazo ngokufumanisa ukuba nguye lo ugqiba izityalo pha esikolweni. Naye ke, Zangwa, ubonakalise ubuso obuhle emva kokumngxolisa kwam. Mfondini, ndixakiwe ngulo mntwana, kuba oko kwathi kwafika yena apha zininzi izinto ezilahlekayo. Yaye kukaninzi ebonwa ethengisa iinkuku nezityalo phaya evenkileni." Yaba ngamazwi katitshala lawo ezama ukuchazela uSitemela ngesimilo sikaDelihlazo.

"Kakade titshala, ngumdungela weMfengu evela phi le phaya eThaleni?" ngumbuzo kaSitemela ke lowo.

Kuthiwa bavela eNgqamakhwe, Zangwa," waphendula utitshala.

"Nditsho le nto anje ukuba nentloni. Asibantu abantu baseNtlakwendlela, yaye badume ngokuthakatha, nomona nochuku." Watsho uSitemela sele engathi uyilibe neyona nto wayeyele yona apho.

"Khwalo, ndiya kuthembisa ukuba ngomso ndiza kumohlwaya kanobom ngesi senzo sibi kangakanana. Ukuba ukhe waphinda wenza enye into ndakumgxotha apha kwesi sethu isikolo. Uze ungaziphindezeli ngokwakhokho, Zangwa, kuba umthetho wokuleqa." Walekela watsho utitshala akubona ukuba utyhilekile noko ngoku lo mfo.

"Inene unyanisile, Hlathi, ndiyakuva. Kodwa makabulele ubukho bomLungu, bendiza kukhe ndimbonise ukuba akuzalelwana. Mandihambe nam titshala sekuhlwile." Watsho esimka ke umfo wasemaZangweni.

ISAHLUKO 9.

AKUKHO UKONWABA KUM.

Kufika uDelihlazo kowabo xa kanye kuvalelwa impahla matshona. Uyise waqonda kwa esathe qelele ukuba uyawenze umonakalo, into leyo eyamenza wayeka noko kubala iigusha. Wathi akumjonga lo mfo unyana wakhe, wothuswa kukubona ukuba loo bhatyi wayeyinxibile iligazi yonke.

“Kutheni, wenziwe yintoni? Kutheni uzele ligazi wonke nje?” Waphinda-phinda watsho uSiphiwo efuna ukuqonda.

“Ndithe ndivela esikolweni, ndadibana namakhwenkwe angafundiyo, andibuza ikhaya lam ukuba liphi na. Ndithe ndakuwaxelela andibetha kuba esithi nawo ayabethwa ngawalapha eThaleni.” Watsho umfo ka-Mangondo iliso selisendlwini ekhangela ukuba angaba unina uyambona na.

Esathule emjongile unyana wakhe uSiphiwo, uThozama ungena endlwiri evela phandle abuze kunina esithi: “Tyhini! mama, kutheni ubhuti ebuye phakathi evekini nje?”

“Uphi umntwana wam? Owu azi bayawa menzeni na umntwana’ am?” ephuma phandle uMaMaduna.

“Kutheni, mntwan’ am, walapha? Bayawa kwezizeni kodwa aba bantu basileyo? Yhu-u! umntwana wam bamgebengile, azi umntwana wam woze onwabe phi na. Lilishwa lani kodwa eli linomntwana wam.” Wathi esitsho wabe sele ezithe chu iilokhwe oku komntu ophambeneyo, kukubona uDelihlazo elijaja ligazi.

“Mna, mama, andisokuze ndiphinde ndiye kuQhakazana. Namhlanje ndiphantse ndafa ndingenzanga nto. Ndibethwa ngamakhwenkwe angafundiyo ngenxa yokuba esithi nawo ayabethwa apha eThaleni. Ndixolele ukuya emgodini kunokuya kuQhakazana kwakhona.”

Watsho lo mntwana ebhekisa kunina owayesele emana ukunqwala futhi.

“Unyanisile, mntwan’ am, xa kucaca ukuba isikolo siyakwala, siyeke ungade ufe ngenxa yaso. Kucacile ukuba uza kude ufele kwesi sikolondini.” Wamngqinela watsho uNonkathazo unyana wakhe.

Ngemini elandelayo ke utitshala wakuQhakazana waya ephethe uqalo lwakhe awayesohlwaya ngalo umntwana owonileyo. Walinda kwada kwabetha intsimbi yeshumi engafiki uDelihlazo. Into eyamothusayo kukubona kungena uyise kaDelihlazo, ekhatshwe yeynye indoda, kuba uSiphiwo wafuna ukuba akhe aye kuzivela, ephethe loo bhatyi yayinxitywe nguDelihlazo. Lafumana lamya umfo kaMasango kuba eqonda ukuba naye uDelihlazo lo ikho into enziwe yona. Wazikhawulela apho esangweni iindwendwe ezo umfo wasemaMfeneni.

“Dlamini!” wabulisa utitshala.

“Hlathi!” aphenhula loo madoda.

“Tyhini, Dlamini, kweza wena namhlanje esikolweni, iphi inkwenkwe?”

“Khangela apha, titshala, uze undixelele ke ukuba xa impahla yakhe inje angeza njani na esikolweni. Kaloku nina nigcine amakhwenkwe apha kuQhakazana, amakhwenkwe ahamba elalela abantwana bethu xa bavela esikolweni. UDelihlazo ndimbone efika izolo ebomvu eyiloo nto, waye esopha kolo duma lungenakutsitywa nayintwala. Into abethelwa yona kukuba engowaseThaleni, abe amakhwenkwe alapha akavani nawaseThaleni.” Wathi esitsho wabe ephosa loo bhatyi kaDelihlazo wayeyiphethe.

“Dlamini, indixakile le nto, kuba phezolo kufike uyise wenye intwana kwalapha elalini esithi loo ntwana ilele ngendlu kukubethwa nguDelihlazo. Xa kunjengomna ndisuke ndafumana ndalilyilo, kuba ngulowo wenza inkcazo eyahlukileyo kweyomnye. Ndicela ukuba sikhe siye phaya kwaSitemela, sikhe sizivele kuleya nkwenkwe ukuze sikwazi ukuba sithethe ngento esiyiqondayo.” Wathi egqiba ke ukuthetha babe sebehamba ukuya kuloBangindawo.

“Khwalo!” akhahlela amadoda.

“Hlathi!” waphendula uSitemela.

“Amadoda la Hlathi andiwazi,” watsho ke uSitemela.

“O-o, ngumfo kaMangondo lo, uDlamini; ngoka-Soyi ke lo, uGiqwa phaya eThaleni.”

“Kovelwa ngaphi ke ngamadoda la?” wabuza uSitemela.

“Amadoda la avela ngasekhaya, Khwalo. Sibuswe kukufika kwenkwenkwe yam efunda apha kuQhaka-zana. Ifike ibomvu iyiloo nto kukubethwa yinkwenkwe yakho izolo. Nantsi ibhatyi ebiyinxibile ukwenzeka kwaloo nto. Isizathu sokubethwa kwayo ayisazi ngaphandle kokuba amakhwenkwe alapha engevani nawa-seThaleni. Ke besifuna ukukhe sive ngale yakho inkwenkwe.” Watsho uSiphiwo nangona wayeyiqonda mhlophe into yokuba ikho into ebangele ukuba abethwe unyana wakhe.

Emva kwenkcazo eyathi yenziwa nguBangindawo, kwabonakala ukuba amadoda ayakholiseka onke. Kwacaca ukuba uDelihlazo akabethwanga simahla, nguye umphembi waloo mlilo. Amadoda lawo ke agqiba eku-beni ngengomso abantwana abo maze badityaniswe apho kwaSitemela, ekho uNomntu noDelihlazo. Ahlu-kana ke sekumnandi macala.

Nangona wayezama ukuzonwabisa ngeendaba apho kuloo ndlela uSiphiwo, wayenexhala lokuba hleze iviwe le nto elalini. Waphantsa ukuyona yonke loo nto ngokusuka afune ukuyala uSoyi ukuba aze angayithethi loo nto elalini. Kucacile ukuba waphantsa wanxwala izinja lo mfo, kuba uSoyi akazange ayifake ngqondweni yena yonke loo nto. Wayecinga ukuba uDelihlazo lo-wo uvukwe nje bubukhwenkwe. Kaloku wayengekaziwa apho eThaleni indlela aziphethe ngayo. Ekufikeni kwabo ekhaya, wahamba uSoyi wagoduka, ebashiya bethetha ngolo hambo abo bakwaMangondo.

“Inene akukho ukonwaba kum.”

“Wenziwe yintoni ukuba ungonwabi wena wedwa?” wabuza uMaMaduna nangona indoda yayingekagqibi ukuthetha.

“Yonke le nto ithethwa nguDelihlazo ayikho. Ngu-ye obangele ukuba abethwe.”

“Asokuze ibe njalo loo nto,” waphazamisa watsho lo mfazi.

“Amakhwenkwe alapha avana kakhulu nawaku-Qhakazana, koko yena ufunyenwe ephethe ibhoso kunye noswazi, emi phezu kwenye intwanazana, waza wabanjwa wabethwa ngamakhwenkwe. Uphuncuke xa ebemsa kwaSibonda ukuze abalekele apha ekhaya nje.”

“Uthetha ukuba wena uyakholelwa kobo bubhanna? Inene andizange ndimbone umntu onje gawe. Ngoku uhamba usenza umntwana lo wam ixhoba lamakhwenkwe ngenxa yokucenga undolalaphi. Akasayi kuphinda aye apho kweso sikolo lo wam umntwana. Ukuba uyaya nam ndiyaya ndife naye.” Waphinda waphazamisa lo mfazi indoda isathetha njalo.

“Uphi umntwana wam?” Owu azi bayawa menzeni

“Kha umamele MaMaduna.”

“Ndimamele le mbudede uyithethayo? Andinaxesha lokudlala mna.” Wagadlela watsho uMaMaduna.

“Ndithi kuwe kha umamele MaMaduna ndikuxelele isigqibo sam nabazali balaa mntwana ubethwe ngu-Delihlazo. Sigqibe ekubeni sibadibanise abantwana ukuze baxolelane ngayo yonke into ethe yenzeka. Ke ngomso kufuneka siye kuQhakazana noDelihlazo.” Watsho uSiphiwo enomsindo sesi similo senkosikazi yakhe.

“Ukuba uyaya apho uDelihlazo, nam ndiyaya, ndakufela ecaleni lakhe lo wam umntwana.” Watsho lo mfazi.

“Akukho nto yimbi utata ufuna ndiye kubulawa phaya kuba kakade akandifuni, uthanda uSimilo noThozama.” Ngamazwi kaDelihlazo lawo ezama ukuba unina ayinqande into yokuya kwakhe apho kuQhakazana.

“Unyanisile mntwan’ am, kodwa ukuba akathethi nyaniso sakubonisana. Akungeze ufe ngenxa yokuba yena ecenga abantu bakuQhakazana.” Wancedisa unyana wakhe ngaloo mazwi uNonkathazo.

Nantso ke ixakekile le ndoda. Yona yayicinga uku-

ba abantu bayichithisa umzi wayo xa besithi le nto umfazi iyafuna ukukhe yohlwaywe xa yonile. Ngoku izinto ezininzi se izenza ngenxa yokoyika umfazi lowo wayo kunye nonyana wayo. Ayinakho ukubanqanda konke ngoku. Nanko lo mfazi esisa umntwana kwantshabalalo ngenxa yentswela-mbeko ecinga ukuba yena uyamthanda umntwana lowo.

Ngemini elandelayo bavuka babopha amahashe uDelihlazo noyise ukuya apho kuQhakazana. Wayengonwabanga konke uDelihlazo kuloo ndlela nangona uyise wayezama ukumonwabisa ngeendaba, efuna ukuba naye aqonde ukuba akukho nto azakwenziwa yona kuQhakazana. Okunene bafika belindelwe apho kwaSitemela. UDelihlazo wothuswa kukwamkelwa kwabo ngobubele obugqithileyo apho kwelo khaya lakwaSitemela, kanti yena wayejonge ukuba bahlaselwe. Bayalwa ke abantwana abo ngoyise bezama ukwakha ubuhlobo phakathi kwabo. Nabo abantwana babonakala beziva iziyalo ezo, nangona yena uSiphiwo wayengenalokuthemba lokuba owakhe unyana uyihoyile loo nto. Phambi kokuba uDelihlazo noNomntu bakhululwe baye esikolweni, wenza la mazwi uSitemela: "Siza kunikhulula ke ngoku nihambe niye esikolweni. La mazwi siwathethileyo kuni maze niwagcine, niwetyise. Khanidanise abantu ngokufika nihamba nobabini, nincokola phaya esikolweni. Hambani ke."

Wawungeze watsho ukuba bakha baxabana xa wawunokubabona kuloo ndlela kuba babehamba bencokola, behleka, bonwabile uDelihlazo noNomntu. Nenqununu yesikolo ayizange ibe sambuza nto uDelihlazo kuba iqonda ukuba kuluxolu phakathi kukaNomntu noDelihlazo.

Okunene zasebenza iziyalo zikaSitemela kuDelihlazo kuba wada waphumelela ibanga lesithandathu kungazange kuphinde kubekho nkathazo. Wasuka wangumhlobo omkhulu wakwaSitemela uDelihlazo, ngakumbi kaNomntu. Noyise ke wayewenze onke amalungiselelo okuba uDelihlazo aye esinaleni eBlythwood, ukuya kungenela imfundo ephakamileyo. Zaba mnandi kakhulu neeholide zeKresmesi kuloo nyaka

waphumelela ibanga lesithandathu uDelihlazo. Njengomntu owayesele eqhele kakhulu apho kuQhakazana, wahamba khona zada zaphela iiholide ezo.

Ngemini yokugqibela ukubonana uDelihlazo noNomntu, wathetha la mazwana uNomntu: "Uze uhambe kakuhle wethu kuloo ndlela iya apho eBlythswood. Nathi silapho kulo mnyaka uzayo ukuba iNkosi iyavuma." Kwabanjwana izandla ke kwahlukwana ngabo bantwana kumnandi.

ISAHLUKO 10.

UDELIHLAZO USENTOLONGWENI, AKAKHO SINALENI.

Yafika ke imini yokuba ahambe uDelihlazo ukuya apho esinaleni. Wenzelwa owona mphako umnandi kunene ngunina owayemthanda kakhulu unyana wakhe. Wakhatshwa nguyise ke ukuya esikhululweni sikaloliwe eDutywa, bekhwele amahashe. Babehamba bencokola kumnandi nakuSiphiwo kuba ecinga ukuba unyana wakhe usilahlile isimo esibi. Phambi kokuba bahlukane wakha wamyala unyana wakhe uSiphiwo ngala mazwi: "Uze uncede mfo wam, uzame ukuziphatha kakuhle phaya esinaleni. Uze uzame ukugcina yonke imithetho yesinala ngalo lonke ixesha. Uyasazi isizathu esabangela ukuba silishiye ikhaya, size kuba yimihla-phezulu apha eDutywa. Xa kukho into oyifunayo undibhalele, undixelele yonke into oyifunayo. Ndifuna ufunde mfo wam, ungafani nam. Mna ndazilibazisa ngeentonga, namhlanje ezo ntonga andiwuboni umsebenzi wazo. Anele lawo. Ndisakushiya ke, Dlamini." Wamshiya ke uSiphiwo unyana wakhe kunye nezinye iintwana ezazifunda noDelihlazo kuQhakazana; nazo zikwaya apho eBlythswood.

Latshona ilanga uDelihlazo ezula kwezo zitalato zaseDutywa kunye namaqabane akhe lawo. Uloliwe

ababeza kumkhwela wayefika ngecala lentsimbi yesibhozo ukuvela eMthatha, ngokuhlwa. Kwathi kwakuba zivaliwe zonke iivenkile apho edolophini, bonke abantwana baya kwezo zindlu zokulinda esikhululweni. Kwaba mnandi kakhulu apho kuba abanye babekhalisa iikatala ezatsho ngoncuthu lwengoma olwatsho akwehla nobuthongo nakumntu owayesozela. Lada lafika ke ixesha likaloliwe, okunene wangena. Mnye umntu ekwafumaneka ukuba akakho apho, nguDelihlazo. Ngalo lonke ke ixesha loo makhwenkwe ayesoloko ehamba naye, ayecinga ukuba ulapho esinyakanyakeni. Afumana akhohlwa ke ngoku ukuba impahla leyo yakhe aza kuyithini na. Bacutheka abantu ukukhwela kuloliwe waye engabonakali uDelihlazo. Nawo loo makhwenkwe athi akubona ukuba abantu baphelele kuloliwe, akhwela naloo mpahla yakhe.

Kwathi cwaka kulindelwe ukusuka kukaloliwe, waye engabonakali uDelihlazo. Wakhala umlozi wokuxelela abantu ukuba sele eza kuhamba uloliwe; cwaka umfo kaMangondo. Watsho umlozi wokugqibela, wacothoza uloliwe ukushiya isikhululo, ukujonga eGcuwa. Ayekrobe ngeefestile loo makhwenkwe ejonge ukuba akangeveli na umhlobo lowo wawo. Gqi umfo kaMangondo xa kanye aqalayo ukuqinisa uloliwe esimbele isinqe. Kanye ezithendeni zakhe kwakuthe nca abeLungu ababini bekhwaza, besithi;

“Isela! Isela! Isela bamb’ apho!!”

Watsho wamnye umfo kaMangondo umtsi kwee cwaka, abantu becinga ukuba utshone ngaphantsi, wanyathelwa. Nabo ke abo beLungu bajika bethukela kuba abazange babe nakho ukukhwela kuba wayebaleka kakhulu ngoku uloliwe, besoyika ukunyathelwa. Emva kokuthi cwaka ixesha elide umfo kaMangondo, wada waya kufika apho babehleli khona abalingane bakhe. Lwalusavakala ukungongoza uvalo nangona kwakukudala ephumle. Into eyawaxakayo amanye amakhwenkwe kukufika kukaDelihlazo sele eleqwa engasenayo nebhatyi. Yabuza ke enye intwana uVelile Mava.

“Kutheni mfondini, wafika sowuleqwa? Ibhaty yakho yona iphi?”

“Mfondini, ndibhaqwa ngabeLungu balaa ntokazi bendithetha nayo emini. Besimile sincokola phambi kwesango, suka ndeva sendithiwa xhakamfu ngengalo. Bandikhululisa ke, mfondini, besithi baza kundibetha kuba mna ndiyokuuba emzini wabo. Ndithe xa ndizama ukukhulula ibhatyi, balibala kukubonisana apho ikhoyo imvubu. Nditsibe owenkawu xa kulapho ukuze ndibe ndisindile.” Watsho umfo omkhulu ukuzikhusela.

“Le ntokazi yona iphi ngoku wenziwa yonke le nto?” Wabuza kwakhona uVelile engakholelwa konke yiloo nkcazo.

“Ingenzani, mfondini, ebeLungwini bayo? Iye yasuka yaya kutshona endlwini yayo ingakhange ithethe.” Yatsho impendulo kaDelihlazo.

“Nina, bafondini, nithi ikho le nto ithethwa yile nkwenkwe? Mna andikholelwa konke. AbeLungu banengqondo; abangeze bakubethele ukuma esangweni uncokola nomntu abamaziyo. Nalaa ntokazi ayingeze iyeke umntu abulawe engenzanga nto. Ikho wena le nto ubuyenza ingalunganga ukuze uphuncuke ushiye nebhatyi yakho nje.” Watsho uVelile engafuni kukholelwa kobo buxoki babuthethwa nguDelihlazo.

Ngentsimbi yeshumi ugalelekile uloliwe eGcuwa, kwaza kwehlikwa ngabo babesiya eBlythswood. Kwahlalwa apho esikhululweni ke kulindelwe ukuba kuse ukuze kukhe kujikelezwe apho edolophini ngomso, kude kufike inqwelo eya eBlythswood. Kusasa akazange avume ukuhamba Delihlazo xa amanye amakhwenkwe ayefuna ukuba kukhe kujikelezwe apho edolophini. Besajikeleza apho edolophini uVelile namaqabane akhe, badibana nenkwenkwana ithengisa amaphepha-ndaba. Warola itiki uVelile wathenga iphepha-ndaba elo efuna ukukhe afunde indaba zelizwe liphela. Into eyamothusayo kukubona umfanekiso kaDelihlazo eleqwa ngabeLungu ababini, awaqondayo ukuba ngabo babemleqa phezolo. Ngezantsi komfanekiso lowo kwakubhalwe ngamagama

amakhulu amazwi athi: "ELI LISELA ELIQHEKEZE EDUTYWA LAZA LEMKA NAMASHUMI AMAHLANU EEPONTI." Laqhuba lenjenje ke iphephandaba elo: "Ivenkile yakwaThandabantu phaya eDutywa iqhekeziwe phezolo. Isela elo limke nemali engamashumi amahlanu eeponti. UMNunzana Thandabantu lo uthe ngenxa yokuqonda ukuba loo ndlu agcina kuyo imali uyilibele ukuyitshixa ukuvala kwakhe ngentsimbi yesihlanu, waphindela apho evenkileni ngecala lentsimbi yesibhozo. Uthe akufika apho evenkileni ekhatshwe ngunyana wakhe, wothuka kufika abone ukuba umnyango abangene ngawo uvulekile. Uthe xa azama ukubaneka ngogesi, latsibeleka isela lizama ukusaba. Ulibambile ke umfo kaThandabantu, koko uqabuke sele ephantsi ngephanyazo, laphuncula isela. Unyana kaThandabantu ubalekile ukuza kunceda uyise. Okunene ulimbambile isela, kwaza ngelishwa wathi kanti ulibambe ngebhatyi, elithe layikhulula lamshiya ebambe yona.

Litsho wamnye ke umtsi latsho ngaphaya kocingo. Balileqile isela elo elithe laya kukhwela uloliwe ebaleka laba liyasinda njalo. Into ekubo yibhatyi leyo kuphela. Kucacile ukuba lisela elidala eli kuba akukho nephepha ezingxoweni zaloo bhlatyi beliyinxibile."

Kwangoko uVelile wabonisa amanye amakhwenkwe, baza bazimisela ukuya apho esikhululweni sikaloliwe bambonise uDelihlazo. Bathi xa bajonge apho esikhululweni babona inqwelo yamapolisa igaleleka khona. Wavela nelinye ke uDelihlazo sele ekhonkxiwe yemka naye ke inqwelo leyo. Bafika oVelile kuthe xhonkxosholo abanye abantwana bemangalisiwe, bengazi nto ngeso sigigaba sikaDelihlazo. Ekufikeni kwabo uVelile warola iphepha-ndaba elo bazibonela ngawabo amehlo. Yaba ngundaba-mlonyeni loo nto kwabo bantwana; bada baya kufika eBlythswood. Indlele awabanjwa ngayo uDelihlazo, kwathi kanti kukho ipolisa likaloliwe elathi lathenga iphepha-ndaba elo laza ladibana nezoo ndaba. Kwangoko latsala umnxeba latsalela kwisikhululo samapolisa apho eGcuwa. Ke lona emva koko laya kuye apho kuloo ndlu yokulinda

laza lambonisa iphepha-ndaba elo. Nangona wazama kakhulu ukuphuncula lambamba sele lincediswa ngabanye abantu ngenxa yokucaca ukuba ungxamele ukuloyisa umthwalo elo polisa. Lamkhonkxa kwangoko, lalindela ukufika kwenqwelo leyo yamapolisa.

Akuzange kuchithwe xesha ngaloo mapolisa aseGcuwa, wathunyelwa eDutywa apho wayeza kujongana netyala lokuqhekeza aze ebe. Abulela kakhulu amapolisa aseDutywa ngokungakumbi kwelo polisa likaloliwe nangona lona lalingekho apho. Amapolisa abiza uMnumzana Thandabantu ukukhe aze kubona loo ndodana, aze kuphuthuma nemali yakhe kuba nayo yafunyanwa yonke, nangona wayeyifake kwindawo enqabe kunene uDelihlazo, phakathi kwekawusi nesihlangu. Akuba efikile ke umfo oMhlophe ukhe wazama ukukhe azifikisele ngempama, koko yamgibisela phantsi into kaMangondo yamvala ubhongwana. Anqanda amapolisa sekunzima kuThandabantu, etatsalaza ezama ukuphuncula. Ekuvukeni kwakhe apho umLungu kwabonakala mhlophe ukuba udikwe yeyokosa. Akazange abe satsho ukuba uyemka apho emapoliseni, kwabonwa engasekho.

Wonke umntu wafumana ummangaliso malunga nalo mfanekiso kaDelihlazo wawuvele apho kwelo phepha-ndaba. Kwathi kanti wathi ngoko wayeleqwa wadlula kumchola-choli wephepha-ndaba elo, yena ke evela kuchola-chola apho esikhululweni. Ngokuqonda ukuba lisela elo lalileqwa, kwaye kubonakala ukuba laliza kubashiya abo beLungu, warola intsimbi yakhe yokuthabatha imifanekiso watshisa kwa oko. Walinda ke bada babuya uMnumzana Thandabantu nonyana wakhe bakulincama isela elo, waya nabo apho evenkileni. Kulapho ke wathi wafumana inkcazelo yonke waza wayisa ukuba iye kushicilelwa kwa oko. Ngenxa yokungaqheleki kwaloo nto, kwacaca ukuba mayifakwe kanye ngaphandle apha, khona ukuze nabani na athi thu ngayo apho kwiphepha-ndaba.

Enkundleni yamatyala umfo kaMangondo akazange alikhanyele ityala awayebekwa lona. Wathetha la mazi uMantyi phambi kokuba awise isigwebo. "Into

endiza kukuxelela yona yeyokuba ingalo yomthetho inde kakhulu. Nangoku ubuqinisekile ukuba uwufezile lo msebenzi wakho uhambisa umzimba. Uselula kangaka, kodwa wenze into engazanga yenzeka nasezimbalini apha eDutywa. Isizwe sikaNtu ikamva laso lixhomekeke kumadodana angangawe lo. Kungani wena ukuba ulibale kukuhamba uqhekeza imizi yabanye abantu ngobusuku? Uyazi ukuba umnini walaa venkile unayo imvume yokuba adubule nantoni na ayibona phaya evenkileni yakhe ebusuku? Abazali bakho bebosuka bathini xa kusithiwa mabeze kuthabatha wena sele usisidumbu? Nangoku bona baqinisekile ukuba usesikolweni eNgqamakhwe, abakwazi ukuba ulapha enkundleni yamatyala. Mna ndibekelwe ukohlwaya abantu abanje ngawe lo kanye. Ndiza kukunika isohlwayo esothi sikwenze woyike nantoni na engeyiyo eyakho. Kodwa ke andizi kukucinezela kuba use ngumntwana wesikolo yaye lityala lakho lokuqala eli. Ndikugweba iinyanga ezintandathu entolongweni usebenza nzima. Ngaphezulu uza kufumana imivumbo emithandathu ngoqalo.”

Ngawo wonke ke lo gama athethayo uMantyi, uDelihlazo umi apha emkhumbini, kwaye kubonakala ukuba akacingi ngayo yonke loo nto yayibhekiswa kuye. Akazange abonakalise kukhathazeka naseso sigwebo sikhulu kangako, koko wabonakala encuma emva kokuwiswa kwaso.

ISAHLUKO II.

NDIXOLELE UKUFA.

Kwakusemva kweentsuku ezine egwetyiwe uDelihlazo, unina wayethetha noyise ekhayeni labo onwabile. “Kutheni bethu uDelihlazo kude kube ziintsuku ezingaka engekandibhaleli? Mhlawumbi akukho xesha ngenxa yezifundo zesinala bethu?”

“Kaloku xa befika esinaleni kunzima ukwenza na-

yiphi na into kuba basangeniswa ekhaya ngabo kudala belapho. Akusakhumbuli uBafana, eNgculu, lo wayincamayo isinala ngenxa yokuphathwa kwabo kakubi ngabo badala apho esinaleni?" Watsho uSiphiwo ephendula inkosikazi yakhe.

"Kwowu, azi umntwana wam abazukumenza laa nto endayibona kuBafana; umntwana ukukrwentshwa intamo le izale yimikrwelo yonke." Weleka watsho uMaMaduna.

Besagqiba ukuncokola ezo ndaba kwafika utitshala uMsweli evela esikolweni. Wafika utitshala ephethe eliya phepha-ndaba lalibonisa uDelihlazo eleqwa ngabeLungu eDutywa. Kwangoko waligqithisa kuSiphiwo iphepha elo ukuba azifundele ngokwakhe. Walithabatha ke uDlamini, walijonga, wazibonela ngokwakhe unyana wakhe eleqwa ebusuku. Akuba egqibile ukulifunda iphepha-ndaba elo waligqithisa kwinkosikazi yakhe uSiphiwo, nayo efuna ingevi ngokuxelelwa.

"Yhu-u! Yhu-u!, azi uphi na ke ngoku umntwana wam, ndandiyinqandile ke le nto yesi sikolo waza wena waphika inkani. Ndiyamfuna owam umntwana." Watsho elila lo mfazi ebhekisa kumyeni wakhe. Wazama ke utitshala ukumxolisa lo mfazi ngamazwi omelezayo wada wathula kodwa enesingqala.

"Inene titshala andazi ukuba lo mntwana ufuna ntoni na apha ebomini. Ndiwenzile amalinge okumbonisa indlela elungileyo yokuphila, kodwa andince-danga lutho. Awu! ingaba uThixo undohlwaya kuba ndandenzeni mna apha emhlabeni, le nto kucaca ukuba ndakude ndife ndingazange ndifumane konwaba?" Watsho umfo kaMangondo esentlungwini.

"Titshala, lo mntwana akukho nento le anayo, ndamxelela kudala uDlamini ukuba kufuneka aye kusebenza uDelihlazo; isikolo akasidalelwanga. Nangoku ebezama indlela yokuphila ekude emfundweni. Ke makangakhalazeli uThixo, nguye owenze yonke le nto ngenxa yesi sikolondini." Watsho uMaMaduna ngeindlela engekho similweni konke.

"Hayi, mzi wasemaZizini, musani ukuxhwithana ngawo lo mcimbi. Zamani ukuya kuqonda nina ukuba

ingaba uphi na umntwana lo.” Watsho ukubacebisa kwakhe umfo kaMsweli abo bakwaMangondo.

“Siqonde njani, titshala? kuba, xa siye emapoliseni, wobanjwa nokuba ebesele esindile xa athe waziwa apho wayesiya khona.” Watsho uSiphiwo.

“Uze uye phaya evenkileni ngomso Dlamini, kwakusasa. Wofika ucele unovenkile akutsalele umnxeba oya eBlythswood, uxele ukuba ufuna ukuthetha nomphathi. Uze ubuze apho kumphathi ukuba uDelihlazo unazo zonke na iimpahla zokunxiba ezifunekayo apho esinaleni. Ndiqinisekile wofumana apho ukuba ukho nokuba wabanjwa, okanye wabalekela apho kungaziwayo.” Wabacebisa ngolo hlobo utitshala abo wayesele esisihlobo sabo esikhulu.

“Unyanisile, titshala, akangeze afunyanwe ngale ndlela uwubeka ngayo lo mcimbi.” Wamngqinela ngaloo mazwi uSiphiwo utitshala lowo.

“Usincedile wethu Mngwevu ngokuza kusazisa, kuba thina besiza kuhlala apha kanti umntwana kudala wabanjwa singazi nto.” Wabulela ngaloo mazwi uMa-Maduna. Kwasekumkeni kukatitshala uMaMaduna wanyanzela indoda yakhe ukuba iye apho evenkileni kwangaloo njika langa. Uvela evenkileni ke uSiphiwo ukuya kuqonda ngonyana wakhe, nantsi inkosikazi yakhe imkhawulela ifuna ukuva iindaba zonyana lowo wabo.

“Kuthiwani, Dlamini? Akabanjwanga kodwa?”

“Hayi, Nokhala,”

“Heke! Kuthiwa ukhona phofu esikolweni? Uqhuba njani kodwa?” Watsho eligeza luvuyo lo mfazi engekeva ukuba indoda leyo yayiza kuthini na, kuba wayiqhawulela isathetha.

“Mamela Nokhala andikakuxeleli eyona nto yenzekileyo. Umntwana akazange aye kufika nasesinaleni. Uthi ke umphathi ingxelo awayifumana kwabanye abantwana ithi wabanjwa esikhululweni eGcuwa uDelihlazo, ngenxa yalaa mfanekiso ukweliya phepha-ndaba.”

“Tyhini bantu bakwaNokhala; ngoku ubusithi akabanjwanga, ubuthetha ntoni? Ngubani lo ubhanxa ngaye? Kanene kungenxa yokuba wena uyavuya nje-

ngokuba ebanjiwe nje uDelihlazo?" watsho loo mfazi se ethe chu iilokhwe.

"Undive kakubi Maduna, andikhange nditsho ukuba akabanjwanga umntwana, koko wena undinqu-mle ndisathetha." Watsho ngeliphantsi uSiphiwo ezama ukucenga inkosikazi yakhe.

"Awu!, azi umntwan' am uthiweni na zezi mantyi nala mapolisa anje ukuba bukhali. Ngomso nceda uye kuqonda ukuba akukho ntlawulo na kwisigwebo sakhe. Andinamntwana uza kuba lilifa lentolongo mna." Wayinyanzela watsho lo mfazi indoda yakhe.

Ngemini elandelayo nanko uSiphiwo esiya kuqonda ngonyana wakhe eDutywa. Kanye xa ajonge ezibukweni eNgxakaxa, phesheya komlambo lowo, wabona iqela lamabanjwa lilayisha uhhlalutye kwinqwelo yeenkabi. Into angazange ayibone ke ziinkabi ezo zazi-tsala inqwelo leyo. Wasondela ke uSiphiwo efuna ukuqonda ukuba unyana wakhe akakho na apho; okunene wayekhona. Wema apha ke ebukele lo mfo yada yazala inqwelo. Kwangoko angena ngeendawo zawo loo madoda atsala loo nqwelo yayizele luhlalutye. Ekothukeni kwakhe uSiphiwo nguloo mbono, wasuka waya ekhawuleza kuloo mfo wayengumqhubi mabanjwa.

"Mnumzana!" wabulisa.

"Mhlekezazi! waphendula umqhubi.

"Mfondini, ndifuna ukuqonda ukuba ingaba le ntwana isebhomini, ngasemntwini, igwetywe ntoni na." Utshilo uSiphiwo efuna ukuqonda.

"Hayi, mntakwethu, igwetywe iinyanga ezintandathu ngaphandle kwentlawulo, nangona ukuba ithe yaziphatha kakuhle yokwaphulelwa inyanga yonke." Yatsho impendulo yomqhubi lowo. Nangona wabonakala ekhathazeke kangako uSiphiwo, yena unyana wakhe wabonakalisa ukonwaba okukhulu. Wazama ukuthuzela uyise ngala mazwi; "Musa ukuzikhathaza, bawo, akukho nto ibuhlungu ndiyivayo apha. Ndonwabile apha ngakumbi kwesi sipani ndikuso. Uze undibilisele kumama."

Emva kokuma ixesha elide apho uSiphiwo ejonge abantu abasibhozo betsala inqwelo yeenkabi, waphinda

indlela. Umntu owambonayo kuloo ndlela lo mfo wayengeze aqiniseke nokuba ushiywa ziingqondo kusini na, kuba wayehamba ethetha ade asebenzise nezandla oku kwegeza kanye. Ayemhleli amazwi onyana wakhe, ukuhlala ahlale athi wonwabile ngoku atsaliswa inqwelo. Wafika ekhayeni lakhe uSiphiwo sele elinde-lwe ngamehlo amnyama yinkosikazi yakhe.

“Kha utsho, kuthiwani?” Wabuza uMaMaduna.

“Inene, ntombi yakwaNokhala, umbono endiwubone namhlanje andisokuze ndiwulibale. Ngoku ndisukela amashumi amahlanu eminyaka ubudala, kodwa bendiqala ukukhe ndibone laa nto.”

“Hi wethu, kha uyeke le ntshwaqane yakho, khawundixelele ngomntwana lo wam.” Waphazamisa lo mfazi.

“MaMaduna, ukubona umntu eboshwe, etsala inqwelo.”

“Wethu, andinaxesha laba bantu ububabona bebotshiwe, uDelihlazo uphi?” Waphinda waphazamisa watsho lo mfazi.

“Inene ukuba uDelihlazo akayalekanga ngoku, asokuze ayaleke.”

“Uthi kutheni na? NoDelihlazo uyabotshwa?” Wabuza othukile kakhulu uMaMaduna.

“Ewe, yaye ubotshwa kanye emva apha.” Yatsho impendulo.

“Angathini umntwana wam ukubotshwa ngenxa yakho? Umshiya nje wena ungamkhululi uthabathe indawo yakhe kutheni? Angathini umntwana emncinci kangaka ahambe etsala iinqwelo? Khona kuthiwa ugwetywe ntoni?” Ngamazwi aloo mfazi ewabhekisa endodeni yakhe.

“Kuthiwa ugwetywe iinyanga ezintandathu ngaphandle kwentlawulo.” Watsho selimyile uSiphiwo.

“Ngomso lo usayo kufuneka uye kukhulula uDelihlazo uthabathe indawo yakhe. Mna lo wam umntwana akazi kufela ntolongweni ukho unguyise.” Watsho lo mfazi engenasihlalo apho endlwini.

“Awu, wakha wayiva phi loo nto uyithethayo? Umntu ukhe athatyathelwe indawo entolongweni?”

Yabuza yothukile indoda kukuva loo mazwi enkosi-kazi yayo.

“Uza kumthabathela ke, wethu, nokuba uthini na. Uthi intolongo xa isoyikwa nguwe kubeke phi kuDelihlazo?” Wagadlela watsho uMamaDuna esiya kuphuma emnyango.

“Awu, he, yinto endiza kuyithini le ngoku? Hayi, endaweni yokuba ndiyokutsala inqwelo, dixolele ukufa. Kwowu, azi uSimilo noThozama ndiza kubashiya nabani na.” Watsho umfo kaMangondo sele egqibe ekubeni azixhome ngobo busuku endaweni yokuzisa entolongweni. Ehleli ngasebuhlanti uSiphiwo ekwezinzulu iingcinga, kwafika utitshala uMsweli evela esikolweni egoduka.

“Dlamini! awu kutheni wahlala kalusizi, uthiweni uDelihlazo?”

“Hayi, titshala, uDelihlazo ugwetywe iinyanga ezintandathu ngaphandle kwentlawulo. Eendenze ndahlala kalusizi ngoku, uthi umfazi ngomso kufuneka ndiye kuthabatha indawo kaDelihlazo apho entolongweni.” Watsho uSiphiwo sekutshe nelizwi eli.

“Suka apha, wena ude ube ngaka nje wakha weva phi umntu ethatyathelwa indawo entolongweni? Musa ukuzenza isidenge Dlamini, ayikho loo nto, yaye asokuze ibekho.” Watsho eyomile intsini utitshala ehleka ukufumana isidenge sendoda esinjalo.

Emva kokumbonisa ke utitshala uMaMaduna ukuba ayikho loo nto wayefuna indoda yakhe iyenze, wabashiya abakwaMangondo wagoduka emshiya etyhilekile uSiphiwo ngoku. Lwahlala ke olo sapho lakwaMangondo, lwalinda loo mini woze aphume ngayo uDelihlazo entolongweni. Ngenxa yokuziphatha kakuhle entolongweni uDelihlazo waphulelwa inyanga yonke. Akuba efikile ekhaya akuzange kuchithwe xesha waluswa kwa oko kuba kusithiwa woba neengqondo ezintsha xa eyindoda. Nokuya esikolweni kwakungasekho kuba kwakuphakathi enyakeni.

Akuba ephumile ebukhwetheni uDelihlazo, uyise wathenga inqwelo yamafutha ngenjongo yokuba athuthe abantu uDelihlazo. Yena ke wayesafuna

aye esinaleni kunyaka ozayo, wayezama indlela yokumgcina angemki. Wayesele ebhalele eDikeni apho wayeza kuqala khona kunyaka ozayo. Naleyo yokuthutha abantu ayizange ithabathe xesha eyenza uDelihlazo, suka wamana ukufika esithi imali ilahlekile nangona ebonakala ukuba unxilile. Wada ngoku wamana ukungabuyi ngezinye iintsuku ngakumbi ngeempela-veki. Ngenxa yokuqonda uSiphiwo ukuba inqwelo iyaphela yaye ingangenisi nto wayithabatha wayiqhuba ngokwakhe.

Wakhathazeka kakhulu ke uDelihlazo yile nto. Eyona nto wayeyiqonda yayiyeyokuba abo bantu babemthanda babeza kumtyeshela ngoku xa inqwelo ingekhoyo; notywala awayedla ngokubuphiwa ngogxa bakhe, kuze kuthi emva kokusela kuhilizwe ngenqwelo leyo, babuza kuphela.

ISAHLUKO 12.

UDELIHLAZO UBULELE UMNTU.

NgaMgqibelo uthile kwakuza kubakho ingxikela yomdaniso kuloo holo yaseDutywa kuthiwa yiJubilee Hall. Naye ke uDelihlazo wayesele ethembise abantu abaninzi ukuba wophumelela ukuya ngenqwelo leyo; wobathutha ke ngoko. Wala kwaphela uSiphiwo ukumnika inqwelo leyo uDelihlazo ukuze aye ngayo apho eDutywa. Wazimisela uDelihlazo ukuba uza kuzama ukuyifumana inqwelo leyo nakanjani na. Kwakusemva kwemini ngaloo Mgqibelo waloo mdaniso, xa kwafika uDelihlazo kunina noyise behleli endlwini bencokola.

“Tyhini, tata, ndidibana notitshala uMsweli esiza apha, waza wajika akudibana nam, endiyaleza ukuba nditsho kuwe nomama nifike phaya kwakhe ngokukhawuleza.” Watsho lo mntwana ngenxa yokwazi ukuba inkosikazi katitshala soloko ingaphilanga.

“Makube inkosikazi yakhe ixhalisekile mhlawumbi.” Watsho esiya kuphuma ngomnyango uSiphiwo esiya apho kwatitshala.

“Mama siphi isitshixo senqwelo? Akukho titshala ukhe wanibiza kodwa ke nawe landela, utata angaqondi nto.” Watsho lo mntwana akuba ephumile uyise esukela loo moya wayethunyelwa kuwo nguye lowo.

“Nasi mntwan’am,” esirola etyesini esigqithisa lo mfazi.

Nabo uSiphiwo nenkosikazi yakhe befika kwatitshala befumanisa ukuba akukho nto inje ngaleyo yayithethwa nguDelihlazo. Xa bagodukayo uSiphiwo nenkosikazi yakhe, nantso inqwelo yabo isiya kuqabela enkalweni isinga eDutywa.

“MaMaduna, isitshixo setyesi usifumene phi uDelihlazo?” Wabuza uwile mpela umxhelo uSiphiwo.

“Yho! makube usifumene enxilini yam kuba kuthe kanti ndiyishiye phezu komandlalo wam.”

“Noko akakho umntu ophilileyo onje.” Watsho elusizi umfo wasemaZizini.

“Uthetha ukuba umntwana xa esebenzisa inqwelo yakowabo akaphilanga? Ezinye ke iintanga zakhe ziza kuya ngeenqwelo zazo phaya kulaa mdaniso ebethetha ngawo. Wena uthi makathini yena? Uyakonwaba phi umntwana lo?” Watsho uMaMaduna ethethelela unyana wakhe.

EDutywa nanko uDelihlazo emva kokusela iwayini, atshaye nomya, exabana nenye intwana. Imbangi yengxabano uDelihlazo ungena kumjikelo othengwe nguloo mfana nangona wayengachongwanga. “Mhlalingaphambili, manenekazi namanene, lo mfana andimfuni apha kulo mjikelo wam, makaphume okanye undinike imali yam.” Watsho uMxolisi Thamsanqa owayethenge umjikelo lowo.

“O-o! uthi akundifuni? Ndiza kukwenza ukuba undifune,” emtsibela ngebhoso emwisa phantsi kwa oko.

“Undigqibile,” kuphela kwamazwi kaMxolisi lawo wafa ngoko eqhawulwe umthambo wentlafuno nguDelihlazo.

“Tyhini! Tyhini! Bafondini, umgqibile,” yatsho yonke indlu waye uDelihlazo sele etsibe phandle, wemka ngenqwelo yakowabo ukubheka ngaseGcuwa. NgeCawa kusasa, besaphunga eyeentongo ikofu kwaMangondo, babona kusima iinkabi zamahashe zamapolisa amabini enkundleni. Kwangoko baqonda ukuba sikho isihelegu esenziwe ngunyana wabo ngephezolo. Waphuma waya apho emapoliseni uSiphiwo enexhala ukuba azi eza nezithini na iindaba. Emva kokubuzana impilo yangena emxholweni isajini, into kaQoboka, yenjenje: “Silapha ngokuzisa udaba oluthe lwenzeka kumdaniso obuseDutywa phezolo. Unyana wakho onguDelihlazo uxabene nenywe intwana waza wayihlaba, yafa ngoko. Ubalekile ke ngenqwelo leyo yakhe emva kokuba enze oko; akaziwa apho aye khona. Silapha ke thina ukuza kumthabatha ukuba aye kujongana nelo tyala lokubulala.”

“Hayi, mfo wasemzini, loo mntwana umke apha izolo nenqwelo yam ngaphandle kwemvume yam. Kude kube ngoku ke asikhange siphinde simbone. Andingeze ndinixokise, nam andimazi konke, ndaye andazi nandawo anokuba ukuyo ngoku.” Watsho ngelecawe umfo kaMangondo esentlungwini. Akuba emkile amapolisa, waphindela endlwini uSiphiwo. Esangena wakhawulelwa ngemibuzo yinkosikazi yakhe.

“Ayawa mlandela ngantoni kodwa umntwana wam la mapolisa?” Eqonda naye ukuba akukho mntu wumbi kuziwe kuye ngaphandle koDelihlazo.

“UDelihlazo ubulele umntu,” yatsho impendulo kwaba kuphela.

“Kwowu kungenzeka ukuba uyawa qaliwe ke, ubona nje.” Watsho uMaMaduna ethethelela unyana wakhe.

“Phofu ke amapolisa athi ubanjiwe nokuba akakabanjwa?” Waphinda wabuza lo mfazi.

“Akabanjwanga, umke nenqwelo, akaziwa apho aye kutshona khona. La mapolisa aze kuthabatha yena aye kujongana netyala lokubulala umntu.”

“Ebenga angasinda angaze afunyanwe ade alitya-lwe. Inene ebenga anganaye uThixo umntwana wam.”
Watsho lo mfazi ephambene kukufumana ezo ndaba.

Ekumkeni kwakhe uDelihlazo wajonga eGcuwa, yaye indlela eyayibaleka ngayo inqwelo yengathethekiyo. Wathi xa akwisithuba semayile angene eGcuwa, yawa inqwelo, yabhukuqeka kakathathu yaya kutshona ezindongeni, yaphela tu. Wasinda umfo kaMangondo, wabaleka wayishiya apho ukuya eGcuwa. Wajikeleza wancama efuna inqwelo engathi imse eMonti kwangobo busuku. Ngenxa yokoyika ukubhaqwa engekafumani nqwelo, wazimisela ukuba ebe nokuba yekabani na athe wadibana nayo.

Ethubeni wada wafika kumzi womfo owayeqhuba ishishini lokuthutha abantu ngeenqwelo zamafutha. Nangona wafika lutshixiwe ucango, waluqhaqha uDelihlazo wangena. Okunene wafika enye inqwelo ingatshixwanga kodwa isitshixo sayo singekho. Wayityhiliza ke inqwelo leyo ukuyikhupha apho endlwini kuba esoyika ukuhambisa injini aze aviwe. Akufika esitalatweni wangena enqwelweni umfo omkhulu, wadibanisa iingcingo zenjini, yahamba inqwelo. Ngethamsanqa zonke ezo nqwelo bezidla ngokulala zizaliswe ngamafutha kuba abantu babefika naninina, kwaye kungekho ndawo ivulileyo yokuthengisa amafutha ebusuku.

Wafaka amafutha umfo wasemaZizini ukuya eMonti. Indlela eyayibaleka ngayo loo nqwelo wawungetsho ukuba iqhutywa ngumntu obhadlileyo. Ngokoyika hleze athi kanti sele elalelwe, wayishiya inqwelo leyo xa kanye ashiya umlambo, iNxaruni, waya kungena ngeenyawo apho edolophini eMonti. Kanye apho ekungeneni edolophini kwakukho isikhululo apho kwakuthengiswa amafutha eenqwelo. Njengedolophu enkulu kwakukho abantu abangena emsebenzini ukutshona kwelanga kude kuse. Waya

apho kwa oko umfo kaMangondo ngenjongo yokufu-
mana indawo kude kuse.

“Emadodeni!” wabulisa uDelihlazo kuloo madoda
ayesebenza apho.

“Ewe ndoda!” aphenhula ke loo madoda.

“Awu, mfondini, kutheni uphoxeke emakhitshini,
walapha eli xesha?” Yabuza enye indoda ingazi
ukuba impaha icebo uDelihlazo.

“Mfondini, uyabazi nawe aba bantwana, kodwa
sakuhlangana ngomso.” Latsho iqokolo elikhulu.

“Ndiyayazi into yokuphoxeka kwezi ntwazana,
kodwa akukho nento le oza kuyenza apho udibene
nayo khona.” Yaphinda yatsho loo ndodana.

“Madoda sendicela nje oku kokuba ndibeke icala
kude kuse.” Wacela uDelihlazo kuloo madoda.

“Yiza ngapha mfowethu,” yatsho loo ndodana
imbiza imsa apho babekhululela khona xa beza kunxiba
ezo zakwamLungu iimpahla. Walala ke unkabi oko
kulala kungephi kuba wayesele ebone izinto ezininzi
apho kuloo ndlu. Emva kwethutyana elapho
uDelihlazo, waphakama wakroba emnyango efuna
ukuqonda ukuba akukho mntu uzayo na. Akubona
ukuba akukho mntu uzayo, wawa ezingxoweni zaloo
madoda wemka nayo yonke imivuzo yawo. Esekude
kufuphi kweso sikhululo wadibana nenye indodana
ivela ekuhlizeni.

“Mholo mfondini!” yabulisa le ndodana.

“Mholo nawe! waphendula uDelihlazo owayebona-
kala ngathi ngumntu omdala walapho eMonti.

“NdingokaMiya ke mna, uSipho igama, uDlamini
isiduko.” Yazazisa le ntwana.

“O-o tyhini! kuthe kanti ungumntu wakuthi,
ndinguDale Mangold ke mna, iZizi eNgqamakhwe
phesheya kweNciba.” Waphendula uDelihlazo.

“Hayi kumnandi ukuthetha, mfowethu, kuba ngoku
kuthe kanti siyazalana.” Watsho ngobubele obukhulu
uSipho. Ngokuqonda umfo kaMangondo ukuba
ufumene umntu wazithethelela kwa oko.

“Mfowethu, ndiqinisekile ukuba wena ucinga
ukuba ndingumntu omdala walapha eMonti. Ndiya-

ngena nje ngoku, loo nto andazi mntu konke apha. Nabafana bakuthi abalapha andizazi iindawo abahlala kuzo. Ke bendingavuyayo Dlamini, ukuba ungandipha indawo ndide ndibe nokubhaqana nabo bafana bakuthi.”

“Kha utsho Dlamini, uthi kanene uyangena ngoku? Uza ngantoni mfondini, kungekho nto ivela Phešheya kweNciba je eli xesha?” Wabuza uSipho efuna ukuqonda.

“Bendikhwele ibhayisekile yam, kodwa ndithe xa ndishiya iNciba ndahlangana namakhwenkwe andihlutha yonke impahla yam kunye naloo bhayisekile. Ndibone endinika izihlangu, andazi nam ukuba bekutheni na. Oko ndisuke apho ndihamba ngeenyawo, andikhange ndibuthi qhwe ubuthongo. Namaphepha ebe ndibhale kuwo i-adilesi yaba bantu bakuthi balapha emke naloo makhwenkwe.” Watyibela watsho uDelihlazo ebhekisa kulowo kwakubonakala ukuba umvela usizi kakhulu.

Ngentsimbi yesithandathu omnye umfana kwabo babesebenza kwesiya sikhululo samafutha eenqwelo, wathunywa ukuba aye kuvusa uDelihlazo lowo engekade afike umnini-mzi. Loo mfana wothuswa kukufika ucango luvuliwe engasekho uDelihlazo. Wabaleka kwangoko ukuya kuxelela abanye ukuba olo ndwendwe lwabo alusekho apho. Elowo wasukela ebhatyini yakhe ukuya kuqonda ukuba imali ingaba isekhona na.

“Thixo, bafondini, imke yonke imali yam, Thiza, bafondini, ndiza kumhlawula ngantoni uMamBhele ibhotile yonke?” Wakhala watsho uKholisile owayengomnye wabasebenzi abo.

“Kakade ke wena, Babini, mfondini, ngumntu omazela phi lo umthabatha umfake endlwini yethu? Siza kusela ntoni le mini yonke? Uyamazi ukuba akangeze asikwelitele uMamBhele singawahlawulanga la matyala madala.” Wabuza watsho uThozamile naye engenayo nepeni emvuzweni wakhe.

“Uxolo, manene, ibe kukuza nje kwelishwa kuba asikhange simbuze nokuba ngubani na, ehlala phi na

lo mfo. Hayi, usolusile, ntanga; kodwa unyawo alunampumlo, sakuze sidibane enkungwini.” Watsho uBabini ezama ukuxolisa abahlobo bakhe. Bakuba befikile elokishini uDelihlazo noSipho, uSipho wenza ikofu esenzela umntakwabo lowo wayekhangeleka edinwe ngokugqithisileyo.

“Bakhona abafana baseNgqamakhwe endibaziyo apha kwaMekeni, sakukhe siye emva kwemini, mhlawumbi bangathanda ukuhlala nawe njengomkhaya wabo.” Watsho uSipho onwabile.

“Kanti ke mna Dlamini bendingasathandi nokuba ndibe sadibana nabo. Uyazi nawe, mfowethu, ukuba abantu ohlala nabo kowenu soloko bekulwa xa beku-bona ukuba wenza izinto ezintle. Xa ndifumene umntu onje ngawe kulungile, singahlala sobabini ndide ndifumane eyam indawo. Bona abo bafana andifuni bandazi nalapho ndihlala khona, kulungile xa sidibana nje phaya esitalatweni.” Watsho uDelihlazo eqonda ukuba ukudibana kwakhe nabo bafana kodiza izinto ezininzi angathandiyo zaziwe nguSipho.

“Phofu nam, Zizi, ndifane ndithetha loo nto, andithandi ukuhlala nabantu bakuthi eGcuwa. Nangoku bambalwa abandaziyo apho ndihlala khona. Abantu bakuni bayathanda ukuxela kowenu nokuba yinto engephi.” Watsho lo mntwana engena emgibeni kaDelihlazo.

Emva kweentsuku ezintathu wemkayo uDelihlazo eDutywa, zvakala iindaba zokuba useMonti Umkhondo lowo wafunyanwa ngokufumaneka kwenqwelo leyo wayeyibe eGcuwa nangokufunyanwa kwaleyo yakowabo ifile. KwaMangondo ezi ndaba zasiwa ngutitshala uMsweli owayezifumene kwiphephandaba.

“Kutheni le nto usuke wonwaba kangaka usiva ukuba uDelihlazo useMonti? Ukuba akuzimiselanga kumfuna ndiza kuya mna ngokwam. Ukuba uyafa ndakufa apho afa khona mna.” Yatsho inkosikazi kaSiphiwo, waye yena ethule ethe tu.

“Kutheni ungandiphenduli nje? Akundiva ukuba ndiyathetha? Okanye wenziwa yile nto yokuba

ungamkhathalele lo mntwana.” Watsho ngomsindo lo mfazi.

“Ndifanele,”

“Ufanelwe yintoni?” Nangona yayingekagqibi indoda wabuza lo mfazi selethwele loo mpumlo yakhe ibilileyo.

“Ndifanele ukuthula kuba andizanga ndaya ndalubeka unyawo eMonti, andazi nokuba kubhekwa ngaphi na xa kuyiwa khona.”

“Uza kubuza, ucinga ukuba abantu aba bakholo ntoni? Ngenxa yokuzicingela akunakho nokubuza ebantwini.” Wagadlela watsho uMaMaduna.

EMonti uSipho ubuza uDelihlazo lo mbuzo: “Ke yihlo nguwuphi umdlalo owudlalayo kukho umbhoxo kukho ekhatywayo?”

“Umdlalo wam ngumbhoxo nangona nekhatywayo ndizama nakuyo.” Yatsho impendulo.

“Hayi, yihlo, ndiza kukusa kubaphathi bethu kulaa mbutho wethu kuthiwa yiBush Bucks. Ndiqinisekile asokube uwudinge nomsebenzi ukuba uthe waziwa ngamalungu ethu.” Watsho uSipho.

Okunene kwiveki yesithathu eseMonti uDelihlazo wawufumana umsebenzi kumzi wamagqwetha. Nombutho wakhe webhola wakha wawudlalala okwethutyana, wabe engabethwa mntu ngokubaleka apho ephikweni, indawo awayedlala kuyo. Into awaduma ngayo kukuthi xa athe wayibamba loo ndoda ajongene nayo kwelinye icala, atsho ingaphinde ifune ukuyiphatha ibhola de uphele umdlalo.

Kwathi xa anyanga zimbini eMonti uDelihlazo, wafumana elakhe igumbi kwilokishi yakwaThulandivile. Bahlukana ke noSipho baza bamana ukuhambelana ngakumbi ngeempela-veki. Akuzange kube kudala ehlala yedwa uDelihlazo, uSipho wamana ukufika ehleli nabantu angabaqondiyo. Kunjalo wayedla ngokufika kuthe minyi ngumsi womya. Waphinda ngoku uSipho weva ukuba uDelihlazo uphelelwe ngumsebenzi. Akuva ezi ndaba uSipho nanko esiya kumvelela ngenxa yobuhlungu bentliziyo. Wafika kuzele kuselwa iwayini kutshaywa nomya.

“Sowubamba, Dlamini,” egqithisa imagi izele yiwayini apho kuSipho uDelihlazo.

“Awu, undazi nje Dlamini ukuba andiseli ungathini ukundinika utywala?” Wabuza omnye engaqondi.

“Asibotywala obu, sela, mfondini, ndingekade ndibe nomsindo.” Watsho uDelihlazo seletsho ngamehlo agwangqa. Wayinyanzela ke uSipho loo wayini wada wayigqiba.

“Mfowethu, mandikushiye,” ephakama uSipho.

“Phambi kokuba uhambe uza kutsala kulaa mya uphethwe nguKiller. Ibe bencinga ukuba ungabi sagoduka kuba kufuneka siye kuqhekeza nawe namhlanje. Mnike umya lowo, Killer.” Watsho uDelihlazo.

“Andizanga ndatshaya, mfowethu, ungathini ukuthi mandinikwe umya nasemacubeni?” Wabuza uSipho ezizonda ukuhlala ahlale aziqhelanise nesigebe-nga esinjalo.

“Andikhathali nokuba akuzange utshaye na, uza kutshaya kodwa namhlanje.” Wathi esitsho uDelihlazo wabe esitsho ngempama kuloo Sipho wayesele ejikelezela yintloko kukusela iwayini.

Naye uSipho ngokuqonda ukuba ubom bakhe busengozini apho kuba zonke ezo zihange zazise zirole amabhoso neesabile, wayithabatha loo ntsangu wampakuza.

“Heyi, jonga apha, Mxhaka, sukudlala ngemali yethu, ginya umsi lo.” Watsho uKiller embetha ngomva wempama emehlweni apha uSipho.

Nanko ke uSipho ezama ukuginya loo msi, ekhutywa, sekulila namehlo, kunzima. Ngalo lonke ke elo xesha kuyahlekwa zezo zigebenga, umana ukutsalwa nangeendlebe ezi. Ngenxa yokuqonda ukuba uza kukhupha ngoku uSipho wayigqithisa kuDelihlazo intsangu leyo.

“Uthetha ukuba sewanele ngoku? Kucacile ukuba usazidla nangoku, kwedini.” Wathi esitsho wabe equbula imagi eyizalisa ngewayini emnika uDelihlazo.

Wayisela uSipho loo wayini ngenxa yobom bakhe. Zacima ke kuye izibane kuba wayengazange wayenza

loo nto. Zamkhuthuza ke ezo zihange umvuzo wakhe weveki wonke kuba yayiloLwesihlanu. Nempahla yakhe yakhululwa yonke waza waya kubekwa kwisitalato esasingenawo nombane, washiywa apho. Wacholwa ngabantu apho uSipho wasiwa endlwini yakhe kuba kwathi kanti ngabantu abamaziyo. Asikuko nokuba bothuka abantu kuba babemazi engaseli, kodwa bafika engathi ubequbha etywaleni ukunuka oku. Ukususela loo mini akazange aphinde ahlukane nabantu baseGcuwa uSipho, abo wayefudula esithi akafuni nokuba bamazi apho ahlala khona.

ISAHLUKO 13.

UKWENZAKALA KUKASIPHIWO EMONTI.

Lihambile ke ixesha ehleli loo ntlalo unyana kaSiphiwo apho eMonti. Loo ndlu yakhe kwakuse kubonakala ukuba yindlu ekudityanwa kuyo zizo zonke izigebenga zalapho kwaThulandivile, waye naye engasafuni nokubonana nawo naloo malungu ombutho we-Bush Bucks uDelihlazo. Wada ke wazifumanela indlavinikazi uDelihlazo wahlala nayo apho kuloo ndlu yakhe. Kubo bobabini kwakungekho uthuma omnye amanzi, babelala benxilile yonke imihla, kungekho nexesha lokupheka.

Ayemxabisile ke amaqabane akhe umfo kaMangondo kuba wayelichule kuyo yonke into, aye ke emoyika nangokulwa. Nakuloo msebenzi wabo wokuqhekeza babethembele kuye kuba wayenesibindi, waye ube nethuku kakhulu ekhawuleza ukumka apho kukho ingozi. Ngenye imini esemi kwesinye sezo zitalato zakwaThulandivile etshaya intsangu namaqabane akhe uDelihlazo, wabonwa yenye intwana yaseThaleni egama linguMzayifani. Naye ke ngokungaqondi abo bantu wayekunye nabo uDelihlazo, akazange aye kuye, koko wazimisela ukubhalela abazali bakhe abazise ukuba umbonile.

Kwakusemva kokufika kwencwadi kaMzayifani apho kwaSiphiwo awathi uMaMaduna wabhekisa la mazwi kumyeni wakhe: “Uyakhumbula ndikuxelela ukuba baninzi abantu abamaziyo uDelihlazo eMonti. Uthini ke ngoku? Nanko uMzayifani esithi yiza uza kukunceda umfumane uDelihlazo. Uneenkani kakhulu; andikwazi ukuba ungumntu owayevela phi na. Zimi-sele ke ngomso lo usayo ukuba uyakhwela, uya apho eMonti, uye kuphuthuma uDelihlazo.”

“Phofu uyaqonda ukuba lo mntwana usafunwa ngamapolisa malunga nokubulala kwakhe laa mfana wambulalayo eDutywa?” Wabuza uSiphiwo.

“Into ethetha ukuba asokuze abuye ke ngenxa yaloo nto? Hayi wethu sukuthetha into efileyo apha.” Enomsindo uMaMaduna.

“Kulungile ke Maduna ndiza kuya xa usitsho. Kodwa mna asingomnqweno wam ukuba abuye kusekutsha kangaka.” Latsho elokuncama likaSiphiwo.

“Kungona uthetha into yengqondo ke ngoku, kunale mbudede ubuyithetha. Mna andinakho ukuhlala ngaphandle koDelihlazo, yintonga yam esekhosi leyo. Nomphako ndiza kuwenza mninzi ukuze umphathele naye uDelihlazo.” Watsho ebonakala etyhilekile ebusweni uMaMaduna.

LoLwesihlanu namhlanje: Nanko umfo kaMangondo eyibamba itshisa ibhasi ukuya eMonti ukuya kuphuthuma unyana wakhe. Ngenxa yokonakala kwebhasi endleleni, baya kufika ngentsimbi yesibhozo ngokuhlwa eMonti. Naye uMzayifani wayeselede wancama waya kumjonga kweso sikhululo sikhulu seebhasi kwilokishi yakwaMekeni uSiphiwo kuba ecinga ukuba hleze athi kanti wayiphosa ibhasi, waza wathabatha itekisi. Ngethamsanqa apho ebhasini uSiphiwo wadibana nomfana waseNgcingwane kwalapho kweso sithili saseDutywa. Lo mfana wayemazi kakhulu uMzayifani kwakunye noDelihlazo nangona babengazanga bathetha noDelihlazo. Bakungamboni apho esikhululweni sebhasi edolophini uMzayifani, bahamba kunye ukuya kukhwela kwezo bhasi ziya elokishini.

Esemile ke uMzayifani apho kweso sikhululo

sakwaMekeni, zasuka zathi pam izibane kwamnyama yonke ilokishi. Nangona laphelayo ithemba lokumbo- na uSiphiwo kuMzayifani, wakha wajikeleza phakathi kwaloo nyambalala yayilapho esikhululweni ecinga ukuba angambhaqa ngethamsanqa. Esajikeleza apho uMzayifani weva ingxolo eyatsho mganyana apho esi- khululweni. Ngephanyazo kwazala apho kwaye sekubonakala ukuba kukho namapolisa afikileyo. Waqonda uMzayifani ukuba ukho lo mntu wenzakali- swe ngotsotsi.

Kwakuxa kanye uSiphiwo noThemba bashiya isikhululo, bathi xa badlula enye yezo ngxingwa zimnya- ma beva ugxashi-gxashi emva kwabo. Watsiba kude umfana ngokuqonda ukuba ngotsotsi abo. Hayi ke, uSiphiwo yamthabatha loo ndodana yambambayo, wanga ngumntu owiswa kumdlalo wombhoxo. Kwa- vakala ukubethana kwezihlangu emoyeni, lanaba ixhego langa liwukhabile umraji. Akuzange kuphele nomzuzu babe sebemkhuthuze bamgqiba bemka nawo naloo mphako.

Ngenxa yokubona nabasemthethweni uMzayifani wasondela naye efuna ukuzibonela ngokwakhe Waqo- nda esekude ukuba makabe wenzakele loo mntu kuba weva incwina yakhe. Wothuka waphantsa ukufa yena siqu uMzayifani xa wafika inguSiphiwo lowo wayelele apho.

“Awu lilishwa lantoni eli lehlele uDlamini engazi mntu eMonti.” Wakhala watsho uMzayifani esebu- hlungwini.

“Mfondini, eli xhego ndidibene nalo ebhasini lisithi lize kuphuthuma unyana walo uDelihlazo. Besisiya kuwe endlwini ngoku, kwathi thu abantu abathathu baligibisela phantsi kwa oko ixhego.” Ngamazwi aloo mfana unguThemba waseNgcingwane wayehamba noSiphiwo ebhekisa kuMzayifani.

“Azi uDelihlazo uphi na, azokuva ngoyise lo wenzakele ngenxa yakhe.” Watsho uMzayifani.

“Mfondini, ngoLwesihlanu akasokuze abe sendlwini uDelihlazo; ingaba lithamsanqa.” Utshilo uThe- mba.

“Ndingathini ukubiza umntu aze athi kanti uza kuhlelwa yinto enje. Khona kowabo kuza kuthiwa bendiphi mna xa kwenzeka yonke le nto. Azi uphi na yena loo Delihlazo njengokuba uyise ebulawa ngotso-tsi ngenxa yakhe nje! Inene ebenga angaphila uDlamini agoduke nokuba akamfumananga loo nyana wakhe kuba kungenzeka ukuba naye ukho kwaba tsotsi.” YayinguMzayifani lowo ezithethela endlwini yakhe emva kokuba esiwe esibhedlele uSiphiwo ngenqwelo yezigulana.

Njengesiqhelo ke, emva kokukhuthuza abantu, uDelihlazo namaqabane akhe bazithengela utywala nentsangu baza baya kuzinika kuloo ndlu kaDelihlazo. Kwaqalwa kwatyiswa loo mphako wawuthatyathwe kuSiphiwo. Indlela eyayimnandi ngayo inyama yenkuku wavakala esithi uDelihlazo: “Kwowu ubedla ngokuwenza ube nje umama umphako wam xa ndisimka ekhaya. Inene baphosiwe abo bantu bebephatelwe lo mphako.”

“Abantu basemaXhoseni ndibathanda ngokusoloko basiphathela inyama le. Niyakhumbula lowa wayephethe icala lonke legusha?” Watsho ekhukhuza umlenze wenkuku leyo uKiller onwabile.

“Inene ungavimba unyokokhulu esifa ngamehlo.” Watsho naye uVuks, owayegama linguVukile kodwa linqunyulwa ngamaqabane akhe.

“Madoda, ngaphambi kokuba sisele masigqebhe, hleze sinxile siqhathane.” Watsho ke yena uVece, ngokubizwa ngabahlobo bakhe, kanti elona gama lakhe yayinguVelile.

“Rola yonke ke imali leyo Dale,” watsho uKiller nanje ngoko yayigcinwa nguDelihlazo yonke imali.

“Mfondini, sifumene esi sipaji kulaa mfo ubesiphathele inyama.” Watsho ekhupha isipaji sikayise uDelihlazo esibeka phezu kwetafile kunye neemvulophu zemivuzo yabantu ezininzi kunene.

“Jongani umfanekiso walaa mfo usiphe inyama,” egqithisa isipaji kumaqabane akhe uVukile ukuba abone nawo.

Kwaphela ngoko ukonwaba kuDelihlazo akufu-
manisa ukuba nguyise lowo wamlengayo wamshiya
enabile kweso sitalato. Ukususela ngoko wema
ngokuthi amaqabane akhe makahambe kuba wayefuna
ukulala, kuba eziva engemnandi konke.

“Uthetha ukuba, mfondini, akufuni kufumana
nethontsi eli?” Wabuza emangala uKiller.

“Mfondini, ndingena ukuthi kanti ndiqhubela
phambili ukufa.” Yatsho impendulo kaDelihlazo
ejike nebala mpela ngoku.

“Madoda, masimshiye uDale, noko asimntu wakha
wanje, inokuba ikho ngenene le nto imxhalisileyo.
Sakubonana kusile nale ndoda.” Watsho uVelile,
baphakama bamshiya uDelihlazo engongaphilanga.
Ekumkeni kwawo amaqabane akhe wakha wazinika
kule nto yabantwana nangona wayeliqili elinjalo
uDelihlazo.

“Awu yini, Thixo, ndingathini ukubulala utata,
mhlawumbi ebeze kukhangela mna, kanti uza ekufeni
kwakhe, ebulawa ndim siqu. Hayi kufuneka ndizame
ukumka apha eMonti ndingekade ndifunyaniswe ukuba
ndim lo ubulele utata.” Watsho ehleli phezu koma-
ndlalo elila uDelihlazo. Naloo ntokazi yakhe yafika
echiphiza iinyembezi apho. Phofu ayizange imkhatha-
lele kuba yayizinxilele yona ingaqondi nokuba umoya
apho endlwini uguqukile. Yonda ngomandlalo yalala
ingakhululanga nezihlangu zembala.

NgoMgqibelo uMzayifani noThemba bavukela
esibhedlele ukuya kuqonda ukuba angaba unjani na
uSiphiwo.

“Mfondini, indlela alunge ngayo lo mntu uphantse
wabulawa ngotsotsi igqithile, kodwa uyamazi nawe
unyana wakhe lo aze kufuna yena apha? Thina
bantu bakowabo akafuni nokusibona kuba wemka
ebulele umntu eDutywa.” Yayingamazwi kaMzayi-
fani lawo xa babesiya apho esibhedlele.

“Awu! mfondini, uthetha ukuba laa mfana sele
enesidumbu? Phofu indlela endambona ebetha elinye
ixhego esithi limke nemali yakhe andizange ndiyitha-
nde.” Wangqina naye uThemba.

“Uthetha ukuba akumazi uMxolisi Thamsanqa waphaya kuMangati ukuba wabulawa nguDelihlazo?” Wabuza uMzayifani.

“Awu ngulo Delihlazo hlenje owabulala uMxolisi? Andizange ndide ndimve oyena mntu, ndeva nje ukuba uMxolisi uhlatyiwe.” Yatsho impendulo kaThemba.

“Ngulo Delihlazo ke lo wabulala loo mfana.” Watsho uMzayifani.

“Phofu ntanga uyayiqonda into yokuba intetho ethi umthathi uyawuzala umlotha iyinyani?” Wabuza uThemba.

“Kwowu khon’ungatshongo ntang’am,” wangqina watsho uMzayifani.

Bafika esibhedlele uMzayifani noThemba uSiphiwo emi esangweni enxibe impahla yakhe yonke elindele itekisi eza kumsa endlwini kaMzayifani.

“Awu kutheni Dlamini wema apha?” Wabuza othukile uMzayifani.

Ndilindele inqwelo indise kuwe, size kuya kule ndawo ihlala uDelihlazo.” Yaba yimpendulo kaSiphiwo leyo.

“Phofu uziva njani kodwa, bawo, emva kwalaa ngozi?” wabuza uThemba.

“Hayi, mfo wam, ndiziva ndiphilile mpela, ithe kanti yingongoma le ibindenze ndangathi ndenzakele. Ithe ke nayo yakugqajuzwa ndaqabuka mpela. Inye into endikhathazayo kukulahleka kwesipaji sam kunye neshumi elinesine leeponti.” Watsho ebonakala ephilile ngenene uSiphiwo.

“Yhu! bafondini, imali engako imke nje fele-fele,” wakhuya uMzayifani.

“Bafu bam, masingabi sachitha xesha, masiye emapoliseni siye nawo apho kule ndawo ihlala uDelihlazo. Akukho ndlela iyenye ngaphandle kwaleyo.” Watsho uSiphiwo ebhekisa kuThemba noMzayifani.

“Nam, bawo, ndiyakungqinela, indlela ahleli ngayo laa mfana iyoyikeka. Abantu ongafika ekunye nabo zizigebenga ezaziwayo nangamapolisa. Zingasiqwenga

sikhe saya ngokwethu phaya kulaa ndlu ahlala kuyo uDelihlazo. Masitsho sisiya.” Wangqina uThemba.

Emva kokuwachazela amapolisa uSiphiwo konke ngonyana wakhe, bakhweliswa kuloo nqwelo yamapolisa ukuya kukhangela uDelihlazo kwaThulandivile. Enqwelweni apho ke; elinye ipolisa liyabuza lifuna ukuqonda:

“Nithi, bafanandini, lo mfana nimfunayo uhamba kunye noKiller noVelile?”

“Ewe, basoloko bekunye ngalo lonke ixesha,” waphendula uThemba.

“Ndiyamqonda lo mfana. Andithi unomhlantla? Soloko enxibe ityephusi eyibeke kanye phezu kwamehlo apha.” Labuza kwakhona ipolisa.

“Nguye kanye lowo,” waphendula uThemba.

“Kwowu! Loo mfana ukhohlakele kakhulu, ndakha ndambona ebetha enye intwazana kulaa holo yakwaKatala. Mfondini, zange ndimbone umntu obhinqileyo ebethwa ekhatywa ngolo hlobo. Siza kusebenza phaya, akulula ukubanjwa komnye waba bafana.” Latsho ipolisa.

Nanje ngoko amaqabane kaDelihlazo ayemshiye ngephezolo engaphilanga, avukela endlwini yakhe ukuya kumvelela. Besahleli ke oreme beqabula ibhabhalaza ngewayini, waye uDelihlazo efunda ngengozi ehlele umhambi ovela eDutywa ngokuhlwa, kwiphepha-ndaba elithengiswa yonke imihla kusasa; baqabuka se irawulwe indlu ngamapolisa. Ngenxa yokwazi ukuba akukho ukungena apho kuloo ndlu, yakhwaza ke isajini iphandle isithi, “Delihlazo Mangondo, phuma nanku uyihlo uze kuthabatha wena.”

“Akukho mntu unjalo apha,” waphendula uKiller sebexhobe bagqiba abafu abakhulu.

“Ukhona uDelihlazo apho phakathi, yindlu yakhe le nikuyo kanye.” Waphinda watsho usajini.

“He! mfondini, uhleli nje kanti unguDelihlazo Mangondo?” Watsho emtsibela embamba uVelile, bambamba bonke waba uyabanjwa njalo ke uDelihlazo.

Akuba ebanjiwe ke uDelihlazo abaleka nawo la madodana ngenxa yokucinga ukuba bambi kuwo

bayafunwa. Ke amapolisa ngabantu abathi ngoku ebezele enye into abone nezinye ezifuna ukulungiswa.

"He! Marumsha, niyazi ukuba lo mfo usibambe ngengqondo apha phezolo uthi akaphilanga kanti koko eqonda ukuba uphantse wabulala "itopi" (ixhego) lakhe. Uthi igama lakhe unguDale Mangold kanti unguDelihlazo Mangondo." Watsho uKiller ecubhu-kile yintsini.

"Kodwa usilalise ubuthongo obubi lo mfana." Utshilo uVelile.

ISAPHLUKO 14.

UDELICHLAZO UPHUME PHAMBILI KWITYALA LOKUBULALA.

Amapolisa aseMonti akazange alibazise, abathumela eDutywa uSiphiwo nonyana wakhe kwangaloo Mqgibelo. EDutywa wathatyathwa ke uDelihlazo waya kuvalelwa eza kujongana netyala lokubulala uMxolisi Thamsanqa. Wagoduka ke uSiphiwo emshiya enkantolo unyana wakhe. Wafika ekhaya wabiza inkosikazi yakhe eza kuyichazela ngehambo yakhe.

"Into endingakuxelela yona, MaMaduna, yeyokuba ndiphantse ndafa izolo."

"Ubulawa yintoni?" Wabuza lo mfazi.

"Andiwiswanga ngotsotsi eMonti kwezo zitalato zinamatye kangako, ndayokothuka esibhedlele." Watsho embonisa uduma entloko.

"Wethu andikhathalele kubulawa kwakho, uphi uDelihlazo?" Wagadlela lo mfazi ebuza.

"O-o, nokuba bendifile ubungayi kukhala? Ubuza kumbuza kubani loo Delihlazo ukuba bendifile?" Yabuza le ndoda iphelelwe lukholo mpela.

"Akusafanga ke, uphi umntwana wam?" Yabuza ibonakalisa ukungakhathali konke le nkosikazi.

"UDelihlazo usemapoliseni eDutywa, uza kuya ematyaleni ngoMvulo. Uza kujongana netyala loku-

bulala laa mfana wambulalayo eDutywa.” Yatsho indoda.

“Ufunyenwe njani?” ,ewe umxhelo mpela lo mfazi kuba eqonda ukuba uza kuxhonywa uDelihlazo.

“Ndithe ndakufika eMonti ndadibana noMzayifani saza saya emapoliseni saya nawo apho ahlala khona uDelihlazo. Into ebange ukuba siye emapoliseni kukufumana ukuba uDelihlazo uhlala nezigebenga ezaziwayo. Sithe sakufika ke apho asithabatha amapolisa asizisa eDutywa sobabini. Sithe sakufika apha eDutywa amthabatha ke la alapha amvalela.”

“Yho-o! Yho-o! azi ufuna ndonwabe phi na apha emhlabeni! Ungathini ukuthabatha umntwana wam , wam, uye kumxhomisa ngabeLungu? Kudala ndikubona ukuba akumfuni kakade uDelihlazo. Kodwa ukuba uyafa uDelihlazo nawe uza kumlandela.” Watsho elila lo mfazi ebhekisa kuloo ndoda yakhe yayise ikhohliwe.

Ngokuva isikhalo utitshala uMsweli nanko esukela apho kwaMangondo. Emva kokumchazela ke uSiphiwo wafuna ukuqonda apho kuSiphiwo utitshala uMsweli ngayo yonke inkqubo.

“Phofu ke, Dlamini, se ulifunile igqwetha lokukhusela umntwana lowo?”

“Ewe, titshala, sendidibene noNkomiyahlaba wavuma ukuba wommela umntwana lowo.” Waphe ndula uSiphiwo.

“Musa ukufumane uzihluphe, Maduna, xa igqwetha likhona akasayi kugwetywa kakhulu umntwana lowo.” Watsho utitshala ezama ukucenga uMaMaduna.

“Kukho umntu ongaze asinde ebulele umntu? Andikholwa ukuba ikho into enjalo.” Watsho entywizisa uMaMaduna.

“Likhona nje igqwetha akayi kwenziwa nto, Maduna, yiva ngam ndikuxelele.” Waphinda watsho umfo kaMsweli ezama ukuthulisa elo geza lomfazi.

NgoMvulo, emva kokuva ubungqina kumangqina uMantyi wanikela kuNkomiyahlaba ukuba athethe akhusele uDelihlazo lowo.

“Mhlekaazi, ngokobungqina obu ndibuvayo, ndiza kukucela ukuba umkhulule lo mfana kuba kucacile ukuthi, ukuba wayengamhlabanga kuqala laa mfana, ngeyinguye ngoku ofileyo.” Watsho ehlala phantsi umntu oMhlophe.

“Ndiqinisekile ukuba nawe akusokuze uzilibale izinyanya zakowenu. Kodwa ke ungacingi ukuba iKresmesi ifika kabini ngonyaka omnye. Unethamsanqa ukuba ndibe namhlanje ndiyakukhulula kodwa usazi mhlophe ukuba umbulele umntu. Into ekusindisayo ke kukufumana ukuba naye laa mfana wayephethe imela, ekucaca ukuba, xa wawungakhawulezanga naye ngewakubulalayo. Ukuba ibingeyiyo loo nto bendiza kukuxhoma nakanjani na. Ndiza kukuxelela le nto ke, ukuzisindisa kwizinto ezinje asikokurola mela, ayikukhuphi etyaleni, koko iyakufaka. Kuyalilwa mihla le kulokroti kanti ke kulogwala kuyahlekwa. Ndiya kuyala, ndikukhulula, akunatyala.” Yatsho ijaji ekwathi emva kwaloo ntetho yayo yayinxolo enkulu enkundleni, abanye bevuya, bambi becaphuka seso sigwebo.

“Hlenje le nto kuthiwa ngumthetho inje ukungabi nambeko? Angathini umntu ebulele kuthiwe akunatyala? Inene ukuba akunamali umthetho awusokuze ukwenzele nto.” Ngamazwi kanina kaMxolisi lawo esentlungwini egqithileyo.

“Tyhini! mama akuboni ukuba lo mfana ukhululwe nguSithembele, lo thina sicinga ukuba ungumhlobo wethu? Akuboni ukuba kuthe kwakubela ubungqina bakhe lajika lonke ityala?” Kutsho uNyameko umnina kaMxolisi ebhekisa kunina.

“Kungani ukuba lo mntwana alwe nathi? Angathini ukuthethelela utshaba lwethu? Phofu inkungu ilala kwiintaba ngeentaba.” Watsho egwintya iinyembezi lo mfazi.

“Kaloku basela kunye nalaa Delihlazo; yiyo le nto amthethelelayo uSithembele.” Utshilo uNyameko ekugqibeleni.

Naye ke uMaMaduna nabakhe abantu babethetha ezabo kwelabo icala.

“Ndanditshilo ndathi lo mntwana bamqalile, akangeze ayenze into enje. Nantso ke nejaji imkhulula ngenxa yokuqonda ukuba ingaba imdlela indlala xa inokumgweba.” Watsho sekuthe nta nemixhadi uMaMaduna emthe chu ngengalo uDelihlazo ukuya ebhasini egodukayo.

“Ngokuya ubusithi ndimbulalisile umntwana, uthini ke ngoku?” Wabuza uSiphiwo onwabile kuba eqonda ukuba usindile enkathazweni.

“Wena ucinga ukuba ityala ngamafutha, kanti lo wam umntwana andimzalelanga zintolongo.” Yatsho impendulo kaMaMaduna.

“Uyaqonda mama ukuba uZandisile ebezama ukunditshonisa mpela? Nangoku ndincedwe ngumfana wangapha kuMangati, uSithembele. Lo mna ndithi ngowasekhaya nguyena uzama ukuba mandigwetywe.” Wadanduluka watsho uDelihlazo ezama ukubonisa unina ububi aphantse wabenziwa ngumntu amelene naye ekhaya.

“Uphi kakade laa mfana ukuncedileyo? Masi-goduke naye kuba ndifuna alale nenkabi yegusha phaya ekhaya; mkhulu umsebenzi awenzileyo. Yena loo Zandisile akasokuze alubeke unyawo kulowa wam umzi.” Watsho ethumela uMaMaduna ukuba kubizwe uSithembele bagoduke naye.

Nangona uMaMaduna noDelihlazo babengasayingeni into yokuba uDelihlazo aphinde aye esikolweni, wazama ngako konke anakho uyise ukubabonisa uncedo lwemfundo. Wada wachaphazela kwindlela abamfumana ngayo uDelihlazo ukuba ubanjiwe, eDutywa, ngenxa yokufumana iphepha-ndaba kutitshala; into abangazange bayicinge nokuyithenga bona. Bada bavuma ke nabo emva kokuxambulisana, besala.

“Kodwa ke lona ixesha liyahamba, alimanga, abe noDelihlazo mdala ngoku engekade asebenze.” Utshilo elokuncama uMaMaduna.

“Awu, Maduna, ungathini ukutsho? Se uwalibele laa madoda sasidla ngokuwabona eNgqamakhwe

esithi afunda eBlythswood?" Wakhuzwa watsho uSiphilwo.

Lwafika ke okunene usuku lokumka kukaDelihlazo ukuya eDikeni, wakhathshwa nguyise ukuya eDutywa esiya kuthabatha uloliwe oya khona. Waya kufika ke eDikeni umfo kaMangondo kungakhange kubekho nto yenzekayo apho endleleni. Nalapho eDikeni waziphatha kakuhle umfo omkhulu okwexeshana wada waphiwa igama ekuthiwa nguLulama ngangendlela awayelulame ngayo. Ethubeni kubekho nto ingazange yaziwe mntu apho esikolweni, ukusoloko kwafikwa indlu egcina ukutya kwabefundisi-ntsapho iqhaqhiwe kusasa, kuze kulahleke ukutya. Bekudla ngokukhethwa ezona zityo zimnandi ese ziphekiwe. Ide ngoku le nto yaya kuqhina naseMzana, nanje ngoko ibisoloko isenzeka eMzimkhulu kuphela ngaphambili.

Ngaminazana ithile, eMzana, kwakuphuma enye intwazana ebusuku isiya kuzithuma. Ekubuyeni kwayo yafika yavala ucango yatshixa emva kwayo. Kuthe kobo bumnyama isiya kumandlalo wayo, yagilana nomntu owasuka wayithi nqaku ngomqala ezama ukuyikrwitsha. Wasitsho kwa oko isikhalo lo mntwana into leyo eyatsho kwavuka wonke umntu eMzana, naloo madoda ayengomantshingilane apho eMzana eza egxalathelana ukuza kuqonda unobangela wesikhalo eso.

Ngokuqonda ke eso sigebenga ukuba konakele sazama ukusaba, koko saya kubetheka eludongeni emva kocango kobo bumnyama saya kuwa phantsi. Sivukile saphathelela saya kuphuma ngomnyango owawusele uvuliwe ngabantwana bezama ukusaba. Kwathi ngenxa yokuphuma kwaso ngamendu saya kubetheka eludongeni lwendlu ejongene naleyo sasiphuma kuyo, saya kuwa phantsi. Zemka ke iingqondo kwesi sigebenga singaziwayo eyona nto siyifunayo. Sawa, savuka, sawa, savuka, sada sabanjwa ngabanye abantwana ngokuqonda ukuba senzakele. Hayi ke, abanye babesibetha ngemitshayelo, abanye ngezihlangu, kwada kwafika omantshingilane nomphathi.

Umothuko owafunyanwa sisinala saseDikeni yaba ngongathethekiyo xa kwathi kanti nguLulama lo wenza oku. Ngenxa yokothuka umphathi akazange afune nokuthetha ngobo busuku, koko wamnikela komantshingilane bamgcine kude kuse. Nanje ngoko omantshingilane abo kwakufuneka bajikeleze apho esinaleni, kwanyanzeleka ukuba kushiye abe mnye apho agcine uDelihlazo. Waqonda kwa oko umfo kaMangondo ukuba nalo ithuba lakhe lokuphuncula. Wacela amanzi ke kulo mfo engumntu onxaniweyo. Esakha loo manzi lo mfo emfulathele uDelihlazo, weva ebanjwa entanyeni apha yedyasi wagityiselwa phantsi, kwaphela. Zathi zibuya iingqondo wabe engasekho uDelihlazo, sekutshixelwe yena kuloo ndlu.

Abanye ke omantshingilane beva ukukhwaza kwa-loo ndoda ifuna ukuvulelwa kuba wayemke nazo izitshixo uDelihlazo.

“Awu, mfondini, uphi laa mfana inguwe nje ngoku apha?” Wabuza omnye womantshingilane emangali-siwe.

“Mfondini uphantse ukundenzakalisa laa mntwana ndingamaziyo nokuba ngowaphi na. Uyazi ukuba undicela amanzi, ndisakha loo manzi, undibambe entanyeni apha yedyasi wandiphosa phantsi. Ndibetheke ngentloko kule samente zacima ngoko kum izibane.” Watsho lo mfo kubonakala ukuba udikwe yeyokosa.

“Tyhini! Ungatsho nje, mfondini, uhleli nje uphantse wafa, hayi nalo msebenzi siwenzayo unzima kuba kufuneka sibambe izigebenga ezinje ngesi.” Wavakala ekhala esitsho omnye womantshingilane.

Ngemini elandelayo, kwafumaniseka ukuba loo ndlu yayihlala iityesi zabantwana eMzana iqhaqiwe, baza abantwana abaninzi bafumana iityesi zabo zivuliwe, imali yabo ingekho yonke. Akazange aziwe ke yena umfo wasemaZizini ukuba waya kutshona phi na, yaza nempahla yakhe yathunyelwa kowabo baxelelwa abazali bakhe konke okuhlileyo.

ISAHLUKO 15.

UDELIHLAZO UBHACELE EBHAYI.

Ngenxa yokuba kwakusebusuku ukumka kwakhe apho esinaleni uDelihlazo, wazimisela ukuba abalekele apho esikhululweni sikaloliwe edolophini. Wazimisela kwinto enye yokuba, loo loliwe uthe wafika kuqala womthabatha nokuba ubheka ngaseMonti nokuba ubheka ngaseBhayi. Yona imali wayenayo ngokwaneleyo, leyo wayeyibe eMzana eDikeni. Wafika ke apho esikhululweni walinda esitulweni phambi kwendlu leyo yokulinda ngenxa yokoyika ukuba hleze athi kanti uyafunwa. Waba ngumntu ohlaliswe bubushushu apho phandle nangona abanye abantu babengabuva obo bushushu.

Nangona wayezama ukungathi akakhathali, wafumana waliphaku-phaku elothuswa nakukurwashaza oku kwephepha elimka nomoya. Yada yambiza enye indoda apho endlwini yabuza isithi, “Kutheni, mfana, ukhangeleka ungonwabanga konke nje?”

“Ndifanele, bawo, andizanga ndiyibone into endiyibone esapha. Andibanga nakho ukwazi nokuba ngumntu nokuba yintoni na, ndize kuqabuka ngoku sendilapha phantsi kwezi zibane zalapha esikhululweni. Impahla yam andiyazi nalapho ikhoyo ngoku.” Watyibela watsho uDelihlazo.

“Awu, uthetha ukuba usele nezi uzinxibileyo kuphela? Noko kucaca ukuba ikhe yakubetha-betha kuba ubuso obu bunemikrwelo.” Watsho lo mfo emvela usizi lo mntwana uhlelwe yinto enje ukuba buhlungu.

“Ndishiyeke nezi uzibonayo, ijezi, ihempe, ibhulukhwe nezihlangu zentenetya.” Waphendula uDelihlazo.

Besaphicotha lo mcimbi uDelihlazo nalo mfo, wagaleleka uloliwe ovela eMonti esinga eBhayi.

Wathenga itikiti kwa oko uDelihlazo wakhwela ukuya eBhayi. Ugalelekile uloliwe eBhayi ngentsimbi yesibini emva kwemini. Kwasekahleni kwakhe apho kuloliwe uDelihlazo, wazama ukuwabaza amehlo akhe ekhangela ukuba akangeboni mntu amaziyo na. Koko wafumanisa ukuba akukho namnye umntu amaziyo apho kuloo nyambalala yayize kuphuthuma abantu apho esikhululweni.

Eselapho umfo kaMangondo, ucinge icebo. Wasukela edolophini ukuya kuzithengela ibhatyi kunye nezihlangu. Ngethamsanqa wadibana nevenkile yakwaEdgars apho uhlawula loo mali unayo uze unikwe impahla, ithi leyo iseleyo imali uyihlawule ngenyanga ude uyigqibe. Apho ke umfo omkhulu wathenga izihlangu kunye nebhatyi ezikwixabiso leshumi leeponti waza yena wahlawula iponti eneshumi kuphela. Apho kwaEdgars wanika igama likaSimon Vuthula, osebenza ezibukweni leenqanawa. Ujikele nje kwisiroxwana kwalapho edolophini wanxiba ezo mpahla walahla ezo zihlangu zentenetya wayezinxibile.

Eyona nto yayifuneka ngoku yindawo yokulala, wabe engazi noyedwa umntu apho eBhayi. Uhle enyuka kweso sitalato sikhulu saseBhayi kuthiwa yi-Main Street, njengomnye wabantu ababuka impahla apho ezivenkileni. Esahamba-hamba ke umfo omkhulu, kwathi gqi enye inzwakazi nayo ibuka impahla. Wazimisela kwa oko ukuba akhohlise loo ntokazi ngokuthi uyayithanda ukuze afumane indawo yokulala. Yafika ke nayo le ntokazi yabuka izihlangu kuloo mzi wayemi ebuka kuwo naye uDelihlazo. Kwakungasekho xesha lakujonga buso ngoku, into eyayifuneka yindawo yokulala. Wagalela umfo wasemaZizini ngelithi; Molo, my sister, kanene usebenza phi?"

"Ndisebenza eNewton Park, phaya eCape Road, kwa-100 bhuti." Yatsho ukuphendula le nzwakazi.

"Nditsho le nto soloko ndakubona khona xa ndijikeleza ndithengisa impahla." Watsho uDlamini ukuhenda loo ntokazi.

"Tyhini, bawo, ungathini ukungayi apho ndisebenza khona? Uyazi soloko ndeza kunyusa abeLungu

apha kanti kukho abantu bakuthi abanamashishini empahla." Yatsho loo ntokazi ingena emgibeni kaDelihlazo.

"Hayi, child, fana kukuphosana nje. Njengo-kuba uchaza nje le ndawo usebenza kuyo ndiyayazi, sendikhe ndaya kuyo. Ukuba andiphazami ndafika umLungukazi wakho esithi umke nabantwana." Watsho eqasha umfo omkhulu.

"O-o! Nam ndiyakhumbula uMadam esithi kukho umntu obefikile, mhlawumbi yayinguwe lowo." Yatsho ikhululekile le ntokazi.

"Ndiqinisekile yayindim lowo, ibe akukanye ndisiya." Watsho enethemba ukuba uza kulunga kuloo nto wayeyifuna uDelihlazo.

"Iphi ke impahla leyo ngoku?"

"Kaloku luLwesihlanu namhlanje, ke kufuneka ndiqokelele izikweliti kwaba bantu bamkela ngeveki. Ubuyifuna phofu?" Wabuza uDelihlazo ezama indlela yokungena.

"Ewe ndiyayifuna impahla, nangoku bendisiya kwaEdgars, ndiza kuzingejala khona ilokhwe." Yatsho impendulo.

"Musa ukuba saya apho kwaEdgars, ndozama ukuba ndifike nazo zonke ezikhoyo impahla phaya kum ngomso lo." Watsho lo mntwana.

"Ndingavuya kakhulu ukuba ungayenza loo nto uyithethayo." Watsho lo mntwana engazi ukuba uDelihlazo uphelele kuleyo ayinxibileyo naye impahla.

"Tyhini uyazi ukuba silibele yimfeketho yokuthe-tha ngempahla, igama lakho ungubani kanene?" Wabuza umfo kaMangondo.

"NdinguNontobeko, bhuti," watsho lo mntwana.

"Ntobsie, my sister, masithandane. Kudala ndifuna ithuba elinje ngeli lokudibana nawe, koko ngenxa yokusoloko ndisesithubeni asidibani." Watsho umfo kaMangondo ukukhohlisa loo mntwana.

"Bhuti toro le nto uyithethayo ndiyayiva kodwa ke ayingeke ilunge kuba sele ekhona umfo endihleka naye."

"Nam ndiyayazi into yokuba akungekhe uthi

ungaka uthi kanti akuncumi namntu, koko ndenziwa luthando. Ibe andijonganga apha phambi kweenzwane zam, ndijonge kude.” Watsho uDelihlazo ethembisa lo mntwana.

“Hayi, bhuti, ndobe ndiyiphendule le nto uyithe-thayo ndisaza kuyicinga. Mhlawumbi ngomso wothi ufika ndibe sendiyicingile.” Watsho lo mntwana.

“Jonga apha, Ntobsie, kukho iqhalo elithi ama-ngomso asa esihogweni, umso asingowakho.” Watsho sele eqonda ukuba uza kulunga umfo kaMangondo.

“Kwowu! Khona ungatshongo bhuti. Kodwa andisamoyiki ngako nje uSicelo, yhu angathini ekhe wayiva loo nto?” Watsho uNontobeko kucaca ukuba uyangena mpela emgibeni kaDelihlazo.

“Awu, lo mfo undixelela ngaye hlenje nguSicelo, lo unxila yonke le mihla? Hayi, suk’apha, Ntobsie, kha undixelele ngomnye umntu.” Watsho unkabi eqasha, esazi ukuthi, ukuba lo uSicelo akaseli uzakuthi makube wazi omnye yena.

“Tyhini, uyamazi uhleli nje uSicelo? Kwowu indlela andikruqule ngayo ngokunxila andazi ukuba ndimothule njani na emagxeni.” Yatsho le ntokazi izama ukubonisa uDelihlazo ukuba ayimfuni lo mfo wayo, abe ulinxila ngenene.

“Enxila ngolo hlobo nje akangeze andenze nto mna, phofu nokuba ebenganxili andimoyiki nganto.” Watsho uDelihlazo.

Emva kokuthi cwaka ithutyana, wavakala ebuza uDelihlazo esithi; “Uthini ke Ntobsie ngesicelo sam?”

“Bhuti, isicelo sakho ndiyasamkela.” Wangena ke uNontobeko emhadini onengozi ngaloo mazwi. Emva kwethutyana bethe cwaka wavakala ebuza uNontobeko esithi; “Kutheni sithandwa ungandixeleli nje elakho igama?”

“Kaloku ndilindele ukuba undibuze,” waphendula evuya kakhulu uDelihlazo kuba eqonda ukuba uyifumene indawo yokuhlala.

“Ungubani ke?” wabuza onwabe kakhulu uNontobeko.

“NdinguDale Mangold ke mna sithandwa, eMonti.” Latsho eli roboqwane.

“Ntobsie, masiye kwamLungu wakho, ndifuna ukuqala khona ndibone kakuhle laa mzi ukuze ndithi xa ndize nalaa mpahla ndingalahleki.” Watsho umfo kaMangondo efuna ukwazi indawo leyo kaNontobeko nanje ngoko wayengazi nto ngeBhayi.

Bahamba ke ukuya kukhwela ibhasi uNontobeko noDelihlazo sebethene chu ngezandla. Nebhasi leyo yahlawulwa nguDelihlazo kuba efuna uNontobeko aqonde ukuba unayo imali. Bakuba befikile ke apho kwamLungu yamshiya apho kuloo ndlu yayo le ntokazi uDelihlazo yaya kumlungiselela into etyiwayo oku ngathi yayimazi ukuba ubethekile.

“Tyhini, ntombi, sowude walala ngoku? Ndicothisile na ukwenza oku kutya? Ungakhathazeki wethu ndilityaziswe sisibane, asivuthi kakuhle.” Watsho lo mntwana enothando olugqithileyo.

“Hayi, Ntobsie, andingeze ndacaphuka xa inguwe.” Latsho eli menemene lijonge emehlweni kuNontobeko oku komntu onothando ngenene.

Akuba egqibile ukutya uDelihlazo wemka esithi uya kuthabatha loo mpahla wayethembise uNontobeko ngayo.

“Andizi kuba mde, Ntobsie, ndiza kuzama ukukhawuleza kakhulu.”

“Uncede, wethu Dale, wam, ufike singekafiki esi sigebenga singuSicelo. Ibe namhlanje uza kufika engathi ebedada ewayinini kungoLwesihlanu nje.” Yatsho intokazi ngentliziyo ekhululekileyo.

Latshona ke ilanga ehleli apho uNontobeko esemlindweni, elindele impahla awayesele emthembise ngokuba uza kumphu uDelihlazo. Ngentsimbi yesibhozo ugalelekile uDelihlazo owayengazange aye ndawo, koko wayejikeleza kwezo zitalato zikufuphi elindele ukuba kude kutshone ilanga; engaphathanga mpahla. Esangena wabonakala ukuba ukhathazeke kakhulu.

“Kutheni, Dale, ngathi ukhathazekile nje?”

“Yhu! Thixo, imali yam engaka,” ejonge phantsi

ebambelele ebunzi uDelihlazo wathetha nje loo mazwi.

“Itheni, sithandwa, ndixelele kaloku nam ndazi into ekuhleleyo.” Wabuza uNontobeko ezele lusizi kukuqonda ukuba umyeni wakhe makabe ubelwe imali.

“Tyhini! bafondini, yinto endiza kuyithini le? Kuze kungashiyeki nale yam impahla yokunxiba, ndingumntu ozakuthini phakathi kwamanye amarumsha?” Watsho ebindekile kuba engobelwe impahla yakhe yonke uDelihlazo.

“Ibiwe impahla yakho, Dale? Se uyixelile loo nto emapoliseni?” Waphinda-phinda wabuza uNontobeko, eqonda ukuba umfo wakhe ubelwe impahla.

“Sithandwa, impahla yam ibiwe yonke, ndithetha nje ndisele nale isisiqwini kuphela. Ndifike indlu yam ucango lugengiwe, kungekho nesipeliti. Ndithe ndakubuza kummelwane wam wasuka wandixelela ukuba naye se ikhe yamhlela le nto. Ibe lithamsanqa ukuba ndibe nemali endithe ndayiqokelela phaya edolophini, okanye ngendingenayo nepeni ngoku. Undibona ndifika eli xesha nje ndilityaziswe apho emapoliseni.” Wamkhohlisa watsho uDelihlazo lo mntwana, wabe erola loo mali yakhe wayeyibe eDikeni ingamashumi amane eeponti, esithi kuNontobeko makayigcine.

“Aza kumfumana phofu amapolisa wona lo mntu wenze loo nto. Le mali yakho mandiyidibanise kunye nale yam.” Wathi esitsho wabe eyidibanisa neyakhe engazi ukuba ubonisa isigebenga esifuna imali qha.

Kungekudala belele uDelihlazo noNontobeko beva ukunkqonkqoza emnyango, kwaye kuqondakala ukuba loo mntu unxilile.

“Nanku umntu enkqonkqoza,” esebeza uDelihlazo.

“Ndiqinisekile lelala nxila uSicelo, esebeza naye uNontobeko.

“Mvulele mna ndiza kuma phaya emva kocango.” Watsho esasebeza uDelihlazo.

“Yho andicingi, ndakulithini inxila lingazukuvuma ukuphuma?”

“Heyi ndakulwaphula olu cango, vula.” Wakhwaza watsho uSicelo ezinxilela.

“Mfondini, lo mntu uza kusibizela abeLungu, mvulele.” Wathi esitsho wabe etsiba emva kocango uDelihlazo. Waluvula ucango uNontobeko, langena elo nxila lithetha lisithi; “Ndiza kukuhlaba kunye nale ndoda uhleli nayo, kutheni ungavuli nie?” Lisangxola lithetha loo ntshwaqane walitsibela kwa oko umfo kaMangondo waliwisa phantsi, walikrwitsha.

“Ndihlabe ndim lo. Uyaqonda ukuba asingomzi wakho lo? Ndiza kukwenza ungaze uphinde ugezele mntu.” Watsho uDelihlazo ebeke idolo esifubeni, elithe vingci elo nxila likhohlwe nakukuphefumla.

“Yhu-u hayi myeke ngoku uyambulala.” Wakhalala uNontobeko.

Akumyeka ke uDelihlazo uSicelo, watsiba phandle sebuphele tu utywala entloko, wayazi indlu yakhe apho ingakhona.

Kufika incwadi evela eDikeni kwaMangondo ichaza konke okuthe kwehla. Nanko uMaMaduna esilwa nendoda yakhe kuba esithi kudala esithi makaphume esikolweni uDelihlazo.

“Funda apha nantsi incwadi evela eDikeni,” egqithisa incwadi kuMaMaduna uSiphiwo.

“Ivela kuDelihlazo? Uthini kodwa umntwana wam?” Watsho eyithabatha eyifunda uMaMaduna.

“Uyazibona ke ezi nkani zakho? Kunini ndikuxelela ukuba uDelihlazo ufuna ukusebenza, makayeke esi sikolo? Uphi ke ngoku umntwana wam?” Watsho egibisela loo ncwadi kuloo ndoda yakhe lo mfazi esiya kuphuma emnyango.

ISAHLUKO 16.

UDELIHLAZO UYIBE YONKE IMALI KANONTOBEKO.

EBhayi uNontobeko wayehlala noDelihlazo apho kwamLungu wakhe, wabe naye uDelihlazo efuna umsebenzi kuba esithi ayimlungeli into yokuthengisa

impahla konke. Kwathi besahleli ke ngenye imini wawakala esithi umfo omkhulu, “Ntobsie, sithandwa, ndifuna ukuzifunela umsebenzi ndiyeke le nto yale mpahla. Uyazi ukuba se ikokwesibini ndilahlekwa yimpahla endiyithengisayo nangona leya yokuqala ndayifumana kodwa se ingaphelelanga? Ngaba asokuze ndibe mntu ukuba ndilibele yile nto yale mpahla.”

“Kulungile, sithandwa, nam andiyithandi le nto yale mpahla kuba abantu abafuni ukuhlawula. Zama ukufuna umsebenzi, kodwa ungathabathi nokuba ngumsebenzi onjani na, andifuni usebenze nzima, sithandwa ikuphela kwakho.” Watsho lo mntwana ecinga ukuba uthetha nomyeni wakhe wexesha elizayo.

Yonke imihla ebedla ngokufumana ingogo kuNontobeko uDelihlazo kuba engumntu oya kufuna umsebenzi. Wayengadanayo uNontobeko ukuba wayenokwazi ukuba lo myeni wakhe yena wayejikeleza efuna izihange ezikwanje ngaye, wabe enenjongo yokuba ebe yonke loo mali yabo, emke nayo. “Kwowu! Ndingathi ndikhe ndafumana laa mali inene ndingazikhuphela umrubhe wenqwelo yamafutha.” Yayingu-Delihlazo lowo ethetha yedwa esiya edolophini ukuya kukhangela ukuba akangefumani maqabane na.

Evela kufuna loo msebenzi wayesithi uvela kufuna wona uDelihlazo ngenye imini wafika ethe mpa izihlangu zamabhinqa kunye neelokhwe ephathele uNontobeko.

“Tyhini wethu ntombi, uyifumane phi imali yokuthenga ezi mpahla?” Wabuza echwayitile uNontobeko.

“Ndifumene isingxungxo ebhitsini namhlanje.”

“Ke ezi mpahla uziphetheyo zezikabani sithandwa sam?” Wabuza lo mntwana nangona wayesazi ukuba iphatelwe yena impahla leyo.

“Ndiyiphathele wena yonke le mpahla mfazi. Ke wena ude ubuze nje uthi ngubani omnye endingamphathela impahla ngaphandle kwakho?” Latsho elo sela nangona impahla leyo laliyibe edolophini.

“Yhu! Yhu! ukuba ntle kwayo le lokhwe! Zona izihlangu ezi waze ngani ukuba zondilingana? Yhu! ingathi le lokhwe ibisikelwe kum.” Watsho ephambene luvuyo lo mntwana engazi ingozi akuyo.

“Owu! uthetha ukuba ikhona indoda engamazayo into emlinganayo umfazi wayo?” Watsho ehleka uDelihlazo.

“Unjani ukulamba kodwa kusetyenzwa kangaka nje ebhitsini?” Wabuza esizela umyeni wakhe uNontobeko.

“Asiyiyo nethethwayo leyo into. Kodwa ke uthi ndinganyamezela ukuba ndibe ndijikeleza le dolophu ndingafumani msebenzi? Xa kuvela izingxungxo ezinje kulungile ndizithabathe.”

“Khona ungatshongo sithandwa, akukho ukuhlala nje edolophini.” Watsho ephuma esiya kufunela umyeni wakhe ukutya, uNontobeko. Ngaminazana ithile esemi ebuka kuloo venkile inkulu kunene kuthiwa yiO.K. Bazaar uDelihlazo, wabona enye indodana igudla omnye umLungukazi. Hayi ke yasifaka isandla engxoweni, yeza nesipaji engayiboni umLungukazi lowo. Walilandela ke elo sela uDelihlazo kuba eqonda ukuba umfumene umhlobo namhlanje. Bada baya kusithela kwisiroxwana esithile kwalapho edolophini, phofu yona loo ntwana izama ukubaleka kuba ingamqondi uDelihlazo nokuba ungumcuphi na. Kwangoko imenemene elikhulu uDelihlazo lathetha isitsotsi lathi; “Heit my Bla, hoe-zet?”

“Is mngca, mfowethu,” laphendula nalo elo sela.

“Mfondini undothusile, ndithi fanukuba ungumcuphi ndizama ukubaleka nje.” Latsho elo sela seliqonda ukuba akalulo tshaba uDelihlazo lowo.

“Hayi, mfondini, andiqondi nokuba ndakuze ndibe yiyo loo nto leyo. Nam ndisebenza lo msebenzi usebenza wona nawe.” Yatsho impendulo ka-Delihlazo.

“NdinguDale Mangold ke mna, broer, eMonti,” ezazisa uDelihlazo.

“O-o! ndinguMax Martins ke mna, eGoli.”

Waphendula omnye owayegama linguMaxheke Matinise, eQonce.

“Mfondini, xa ndibethe isithonga esinje ndidla ngokuzenzela itheko nandodwa oko umhlobo wam wathi wagwetywa intambo. Ke ndidla ngokuzibetha ngebhotile yenyiki, andazi nokuba uyafika na wena kuyo.” Watsho uMax efuna ukuqonda apho ku-Delihlazo.

“Mhlawumbi wena uthetha ukuba loo bhotile udla ngokuyisela nomnye umntu. Mna kufuneka ndibe ndodwa, ukuze emva koko ndikhe nditsale imisana embalwa yestop (intsangu).” Watsho uDelihlazo ezama ukubonisa lo mfo ukuba bangamaphuth’ahlathinye.

“Kulungile ke, broer, makhe siye phaya eGrand Hotel khesifumane iimbiza zibe mbini.” Watsho uMax.

“Uyazi ukuba ndikhe ndabhaqa ndiba nesibindi esigqithileyo, yaye ndiba nethamsanqa yonke loo mini.” Kutsho uDelihlazo evuyela ukufumana iqabane, evuyela notywala obo emva kwethuba engasabufumani.

Bakuba befikile ke emzini wotywala, wavakala esithi uMax, “Mfondini, ndiyabona ukuba asokube sivele xa emnye efumene imbiza yanye. Ndomile, mfondini, andazi nokuba unjani na wena.”

“Mfondini, andisayi kuba safuna nastop ngoku, ubethe kakuhle mpela.” Ehleka uDelihlazo encoma iqabane lakhe elo.

“Inye ke indawo elungileyo apha ekuseleni, kuphaya kwezaa zindlu zokuzithuma esikhululweni sikaloliwe. Masiye khona.” Watsho uMax sebelandelelana ukuya apho esikhululweni.

“Kwatsho kwathi qabu, bendomile,” kutsho uDelihlazo sele eyithe tshuxu ibhotile yonke yenyiki.

“Mfondini, ingathi ubungafani nam, bendikhothekile.” Naye ebeka elakhe ikhoba uMax.

“Broer, masiye kusebenza ngoku ixesha limkile, luLwesihlanu namhlanje.” Watsho ebeka elesibini ikhoba uDelihlazo.

“Unyanisile mfowethu, akukho xesha lakudlala

edolophini, into efunekayo yimali.” Watsho ephosa elakhe ikhoba uMax. Kuza kubetha intsimbi yesihlanu ke ngoku kuvalwe edolophini, nabo oDelihlazo noMax sebesebenza kangangoko banako.

“Uthetha ukuba, mfondini, siza kugoduka singaphathanga nto tu? Sakusela ntoni elokishini, mfondini?” NguDelihlazo ke lowo efuna ukuba kufunwe obunye utywala.

Masele singena apha eFountain Hotel ixesha selimkile, mfondini.” Watsho ukuphendula uMax.

“Musa ukuhlawula ngoku kuza kuhlawula mna.” Utshilo ke uDelihlazo.

“Uthi uyakuba nakho ukuhlawula iimbiza ezintandathu?” ubuzile uMax.

“Kanti nokuba ibilishumi bendinokulihlawula.” Yatsho impendulo. Nabo ke besiya kukhwela ibhasi ukubheka elokishini eKhostini apho wayehlala khona uMax. Bafika ke ilindile intokazi kaMax, ijonge ukuba uwayo uza kuyiphathela ntoni na loo mini. Ukungena kwabo yaphakama intokazi leyo yathabatha loo mpahla yayiphethwe nguMax ivuya.

“Max, my love, undiphathele ntoni kodwa? Yhu andisanxanwe ngako namhlanje.” Yatsho incumile intokazi enkulu se iqonda ukuba yintlutha kuyo loo mini.

“Akukho nto ingekhoyo sithandwa. Olo nxano lwakho luza kuphela ngathi aluzanga lwabakho. Ina nantsi eyakho.” Wathi esitsho uMax wabe emnika ibhotile yonke yenyiki.

“U-u! Uyabona ke Max, sithandwa, ingathi ndiyakuthanda nje ndikuthandela ezi zinto. Inene ndoba ngachola tiki diyinike wena.” Watsho equbula imagi lo mntwana eyizalisa ngewayini onwabile.

“Kwowu! watsho wee saa umzimba ndakufumana eli thamo.” Watsho sele eyigqibile loo magi lo mntwana enganyakami nokunyakama.

“NguDale Mangold ke lo, Peggy, eEast London, ndidibene naye edolophini. Kuthe kanti naye ufuna iqabane nje ngam. Noko ndiyambona ukuba ndifu-

mene umntu onesibindi nangaphezulu kukaVictor.”
Kutsho uMax esazisa intokazi yakhe ngoDelihlazo.

“Yhu! Akungebi ufumene umntu xa enokuba udlula uVictor ngesibindi?” Yatsho nayo le nzwakazi yonwabile.

“Sendibone kwizinto ezithile kwanamhlanje ukuba siza kutya ubom obumnandi sobabini.” Walekela watsho uMax.

“Mna ke bhuti ndinguPeggy Moni, ikhaya liku-Komani.” Yatsho le ntokazi ichwayitile kakhulu.

“Uhlala phi ke yena, Max?” Ibuzile kwakhona le nzwakazi.

“Uza kuhlala apha kuthi kuba uphelelwe apho ebehlala khona, usafuna indawo ke ngoku.” Yatsho impendulo.

“Yhu! Andisavuyi ngako oko ufumene umntu, bendise ndiqonda ukuba kuza kuba nzima kuwe ukusebenza uwedwa.” Yancoma yatsho le nzwakazi.

Latshona ke ilanga kuselwa konwatyiwe yiloo mpi, waye noDelihlazo seleqonda ukuba ufumene abantu bokwenene. Ngoratya besela njalo uDelihlazo wacela icebo kuMax kuba efuna ukuya kuba laa mali yabo noNontobeko.

“Mfondini ndikhohliwe apha, kha undicebise.”

“Yintoni, Dale?” Wabuza uMax.

“Mfondini, ndinentokazi phaya eNewton Park. Le ntokazi, mfondini, inemali eninzi kakhulu, ndikhohlwe yindlela yokuyiba ize yona ingaqondi ukuba ibiwe ndim imali leyo.” Watsho ke uDelihlazo ecela icebo apho kuMax.

“Mfondini, sukuba sachitha xesha, masiye ngoku.” Wathi egqiba ukutsho uMax wabe sele emi ngeenyawo.

“Kulungile,” wavuma ke naye uDelihlazo bemka.

“Masiye phaya esikhululweni seetekisi, siqeshe itekisi isise apho eNewton Park.” Watsho uMax sekubonakala ukuba ungxame nangaphezulu kuka-Delihlazo.

Okunene ibathabathile itekisi yabasa apho eNewton Park. Bakufika wehlika uDelihlazo wachwechwa waya kuthabatha isitshixo apho sasihlala khona wange-

na endlwini wayithabatha yonke loo mali yabo. Waphinda watshixa waya kusibeka isitshixo khona ukuze asifumane uNtobsie xa aphumileyo emsebenzini eze kulala. Yabathabatha kwakhona itekisi yabasa elokishini. Bakuba befikile elokishini uMax wavela nelinye icebo ngoku.

“Mfowethu, shiya yonke le mali apha kuPeggy. Thina kufuneka siye kuthabatha enye itekisi isise edolophini, ukuze sikushiye thina phaya eMain Street. Uze unxile ngendlela engathethekiyo ukuze athi akukubona amapolisa akubambe. Mna ke ndiza kuya kulaa ntokazi yakho ndiyixelele ukuba ubanjiwe. Ndiqinisekile akukho mntu ungaze akucingele ukuba senjenjalo.”

“Heyi, Max, ntanga, soloko ndicinga ukuba ndinamaqhinga, hayi, mfondini, andifiki kuwe. Alikho icebo elidlula eli lakho.” Umncomile ke uDelihlazo umhlobo lowo wakhe.

Kwangoko ke baye esikhululweni seetekisi baqesha enye yabasa apho edolophini. Kanye esazulwini sedolophu wehliswa uDelihlazo, washiywa enxila apho. Bengekasitheli nokusithela oMax netekisi wabanjwa uDelihlazo. Kwangoko uMax wacela umfo lowo wetekisi ukuba amse eNewton Park ukuya kubika oko kuhlileyo. Wafika elele uNontobeko obo buthongo bungehliyo ngenxa yokucinga ngoDale wakhe kuba akazange abe akakafiki kude kulalwe. Wankqo-nkqoza ke uMax, wavula uNontobeko ngethemba lokuba nguDale wakhe lowo. Wothuka kukubona umntu angazange ambone ebomini, waye ebonakala ukuba unxilile.

“Hayi, ungubani? ufuna bani?” Waphinda-phinda watsho uNontobeko eluvala ucango.

“Nguwe uNontobeko?” wabuza uMax emi apho phandle.

“UNontobeko otheni?” wabuza naye uNontobeko efuna ukuqonda eyona nto ifunwa ngulo mfana.

“Ndithe ndivela emsebenzini eSummerstrand Hotel, ndadibana nenqwelo yamapolisa. Ndimisiwe nam kwabuzwa incwadi yokuhamba ebusuku ndaza ndayi-

rola kuba ndinayo. Ndithe ngelo xesha ndeva umntu ekhwaza elapho enqwelweni, esithi unguDale. Undiyaleze ukuba ndize kule adilesi ndize kuxela kuNontobeko ukuba ubanjiwe. Inqwelo isuke yemka ke esazama ukuxela into abanjelwe yona. Akhange ndimve ke ukuba ubanjelwe ntoni na." Watsho wakhwitshila wemka uMax emshiya uNontobeko ebambe ongezantsi, nomnyango sele ewuvulile ngoku.

ISAHLUKO 17.

"ISISILA SENKUKU SIBONWA MHLA LIGQUTHAYO."

Yammangalisa kambe uNontobeko indlela emke ngayo uMax apho akuba egqibe ukumxelela ezo ndaba ngoDale.

"Hi! Bantu noko lo mntu ngathi ebengazelanga le nto yodwa apha. Kutheni le nto asuka emke ngale ndlela emke ngayo, aze athi engamazi nokumazi lo Dale athabathe inkxamleko yokuqesha itekisi eze apha?" Watsho uNontobeko enethuku.

Emva kwexesha ehleli ecinga uNontobeko wangena ezingubeni walala esebuhlungwini ngomyeni wakhe. Wada wasindwa bubuthongo walala. Esalele njalo waphupha uDelihlazo embona enxila ngendlela engathandekiyo. Wasuka ngoku uDelihlazo wabiza yonke eyakhe imali esithi ufuna ukuzithengela inqwelo yamafutha. Baxambulisana ke ngaloo nto esala uNontobeko wada, wayithabatha ngenkani yonke loo mali uDelihlazo, kunye naleyo kaNontobeko. Wothuka apho lo mntwana waxhuma, wathabatha isitshixo saloo tyesi yayinemali leyo, wavula efuna ukuqonda ngemali yakhe.

"Ndingathini ukuphupha le nto emva kokuba kufike laa mntu apha? Mandiqonde imali yam ukuba iseyonke na." NguNontobeko ke lowo ezithethela yedwa evula ityesi leyo.

Wothuka woma, ekhohlwe nakukushukumisa nonyawo olu xa wafika isipaji ebesinemali sikhamisile kungekho nepeni phakathi. Wasuka wadanduluka ekhala uNontobeko into leyo eyakhupha abeLungu behamba ngeempahla zokulala zodwa, sebepethe impu.

“Yintoni, Nontobeko? wenziwe ntoni ngubani? Ndixelele sukulibala kukulila ayizi kusiza lutho loo nto.” Watsho umLungu ephefumlela phezulu, sele elungele ukudubula nanini na.

“Master, ibiwe yonke imali yam.” Watsho elila mpela uNontobeko.

“Ibiphi loo mali?” ubuzile umLungu.

“Ibisetyesini yam,” elila uNontobeko.

“Ucinga ukuba inokuba ibiwe nini?” ubuzile kwakhona umLungu.

“Master, andazi kuba andikhange ndiye ndawo konke namhlanje. Ixesha ebendikhe andabikho kungexesha lesidlo sangokuhlwa.” Waphendula watsho uNontobeko esalila mpela.

“Phofu uqinisekile ukuba ibikho ngalo lonke ixesha eli?” wabuza kwakhona umLungu.

“Yonke imihla, Master, ndidla ngokurola ingogo ndinike uDale xa aya kufuna umsebenzi. Nakusasa namhlanje ibikho.” Watsho lo mntwana esalila mpela.

“Makube lo mntu wenze yonke le nto ngumntu owazi konke apha. Kwa ukuba azi isitshixo sendlu nesetyesi apho zihlala khona, yonke loo nto ixela ukuba wazi yonke inkqubo yalapha. Uphi uDale?” Watsho ekrokra umLungu.

Emva kokuchaza yonke into ethe yenzeka, nokufika kwaloo mntu angazange amazi uNontobeko, abeLungu bagqiba ekubeni babize amapolisa.

“Ndiza kubiza amapolisa ngoku, akukho mntu wumbi wenze oku ngaphandle koDale.” Watsho etsala umnxeba oya emapoliseni umLungu. Akuba efikile ke amapolisa abuza imibuzo ethile apho kuNontobeko. Emva kwaloo mibuzo athabatha imifanekiso apho esipajini, koko yasuka yakhupha iminwe kaNontobeko, kuba kaloku naye wayesiphathile.

“Akukho ndlela yakukhupha mifanekiso yezandla zomnye kuba nawe ubusiphathile isipaji esi. Into esiza kuyenza ke siza kuya apho avalelwe khona lo Dale, nanje ngoko kucaca ukuba ubanjiwe.” Yatsho isajini ibhekisa kuNontobeko nabeLungu bakhe. Apho esitokisini yambuza le mibuzo uDelihlazo isajini, “Ngubani laa ndoda ubuyithumele ukuba iyokuxelela uNontobeko ukuba ubanjiwe?”

“Nkos’am, xa ubanjiwe akukho xesha lakubuza gama lamntu. Usuka uthi wakubuza ukuba uyayazi na i-adilesi yakho, aze athi uyayazi, uyaleze loo nto ufuna ayithethe, uzixele negama lakho qha.” Watsho umfo kaMangondo selethetha ngokuphola kuba eqonda ukuba icebo labo liphumelele.

“Ke uyazi okokuba emva kokumka kwaloo mntu uNontobeko ufumanise ukuba ilahleke yonke imali yakhe?” Ibuzile kwakho isajini.

“Awu! Bafondini, eyam ke yona isindile xa kunjalo?” ezothusa uDelihlazo.

“Ubunemali yakho phaya?” engaqondi ngoku usajini.

“Amashumi amane onke, nkosi.” Waphendula uDelihlazo engobuhlungu naye.

“Imke yonke ke imali ebe isesipajini ngokutsho kukaNontobeko.” Yatsho isajini esiya kuphuma ngomnyango amapolisa ngokuqonda ukuba akazi nto konke uDelihlazo ngokulahleka kwaloo mali.

“Awu, Max kwedini, hayi uyinkunzi ntanga, ndikuncamile.” Utsho evuya ethetha yedwa uDelihlazo emva kokumka kwamapolisa, ngenxa yokuqonda ukuba uwufumene laa mrubhe wayewuthandazela.

Enkundleni yamatyala ngengomso, uMantyi wathetha la mazwi phambi kokuba amgwebe uDelihlazo ngetyala lokunxila esidlangalaleni, nangokuhamba edolophini emva kwentsimbi yethoba engenayo imvume yokwenjenjalo. “Ndiza kukuyala, kwedini, kuba noko ukhangeleka ulula kakhulu, usenakho ukujika kwesi simo usingisele kuso. Yahlukana notywala bungekade bukwenze ikhoboka labo. Abantu abaninzi baphoswa zizinto ezininzi ezilungileyo ngenxa

yokusuka umntu azimisele etywaleni. Abanye ke abantu bafa ngendlela engafanelekanga umntu enxilile. Omnye adibane nokukhuthuzwa ngenxa yokunxila. Wena ke udibene nokubanjwa apha edolophini, nawe uyaxela ukuba akuyazi into obuze kuyenza, uqhutywe butywala. Roxa kwangoku ke kule nto uyenzayo hleze lide likushiye ixesha. Ngawo omabini la matyala ndikugweba iiponti ezimbini okanye ishumi leentsuku entolongweni.”

“Yhu! umsindisile, akamenzanga nto konke. Awu! Amakhwenkw’amakhulu aza kukhe ababonise bonke apha eBhayi ukuba asikuko kuqeshwa kodwa indlela ongafumana ngayo imali.” Watsho etsiba esima ngeenyawo uMax erola ezo ponti zimbini.

“Mfondini, sidibene ke ngoku nenyhuku (imali). Icebo lakho, broer, asokuze ndililibale oko lindizisele obu butyebi bungaka. Namhlanje kufuneka sithenge ishumi lonke leembiza, ndifuna ukuzihlamba mna ngokwam.” Watsho uDelihlazo xa babeshiya inkundla yamatyala leyo.

“Max, khupha kule ikuwe imali sithenge bonke obu tywala kwangoku size singaphindi sibuyele edolophini, mna ndobuyisela wena sakufika endlwini imali leyo.” Waphinda watsho uDelihlazo.

“Uyazi, nguwena mntu ucinge into kunokuba sibe sisihla sinyuka. Kufuneka lithi lijika ilanga sibe sesisemekweni mpela.” Watsho erola imali leyo uMax.

Basela ke apho elokishini bobathathu noPeggy, uDelihlazo engayekanga ukuncoma amaqabane akhe ubuntu bawo. Besasela njalo wavakala esithi uDelihlazo, “Kha utsho, mfondini, impahla yam ndiza kuyifumana njani phaya kwela qatyazana linguNontobeko?”

“Awu, mfondini, uthetha ukuba ukhohlwe kukuya kuphuthuma impahla yakho? Siza kuya sonke, no-Peggy ndifuna abekho. Kodwa ke kufuneka siye xa umLungu oyindoda esemsebenzini. Kufuneka ufike uthabathe yonke eyakho, umxelele ukuba akunakho ukuhlala notshaba lwakho, kuba endaweni yokuzama

ukuba mawuphume entolongweni nguye ofuna ukuba mawubanjwe. Angathini ukuthi ubanjiwe asuke athumele amapolisa esithi wena ube imali yakhe? Nantso qha into ekufuneka uyithethe kuye.” Watsho uMax ekwathi emva koko waqubula ibhotile wayisela, engasagaleli magini ngoku, eyimhomha.

Emva kwesidlo sasemini, phofu abangazange babenakho ukusifumana bona, banduluka uDale no-Peggy noMax ukuya kuphuthuma impahla kaDale apho eNewton Park.

“Bafondini, mna bendilele phaya izolo, ke andinakho ukuphinda ndinyamezele ukulala khona, lilonke masiye kuthabatha itekisi isise phaya. Ukuba sikhe sabanjwa sinxila mna ndakugwetywa into endingayaziyo. Noko ikho imali yokusisa apha eNewton Park.” Watsho uDelihlazo ngokuqonda indlela ababenzile ngayo, eqonda ukuba abangekhe basinde ekubanjweni kuloo ndlela iya eNewton Park.

“Mfondini, unyanisile, ibe isithandwa esi samngumntu othanda ukuthetha, athuke nabantu bengenzanga nto xa akhe wagqitha umkhondo.” Watsho uMax engqinela uDelihlazo kweso siphakamiso sakhe. Bafika ehleli phezu komandlalo uNontobeko esenza umthungwana wakhe.

“Iphi impahla yam? Ndize kuthabatha yona qha apha.” Watsho egxadazela uDelihlazo kunzima nokuma ngeenyawo.

“Awu uyemka njalo, Dale?” wabuza uNontobeko ngelizwi elitshothozelayo.

“Mna andisokuze ndihlale notshaba lwam. Wakugqiba ukuphisa ngemali yam uthi ibiwe ndim.” Satsho eso sikhohlakali.

“Andikhange nditsho, Dale, masiye kuloo mntu utshoyo ngoku ayithethe apha kum loo nto.” Wangelinela watsho uNontobeko ezama ukubonisa uDelihlazo ukuba yena uyamthanda.

“Izolo ndithumele umntu ukuba azokuxelela wena ukuba ndibanjiwe, endaweni yokundinceda usuke wathumela amapolisa ukuba aye kubuza imali kum, ngemali ebendiyishiye kuwe.” Watsho uDelihlazo

eqokelela okwakhe, ebhekisa kolo sizana zazise zibona-kala zisihla iinyembezi ezidleleni.

“Masihambe, Peggy. Wena uze uyitye loo mali yam, kodwa ayisokuze ikuse ndawo.” Watsho ephuma uDelihlazo.

“Akukho zilalini apha sana, kufuneka uzame ukuhlamba ingqondo le apha edolophini. Ungathini ukufuna ukubambisa umntwana wabantu ngemali ophise ngayo emadodeni akho, la asenyongweni kuwe?” Watsho waphuma uPeggy bemshiya egixa uNontobeko.

“Kwowu! Azi ukuba abazali bam baphi na xa ndikwesi sihogo ndikuso namhlanje. Yini uMtyholi ukufumana adlalise ngam kangaka? Lonke ixesha lo mfana ndimthabatha njengomntu ondithandayo kanti yena uyayazi into ayifunayo kum. Akugqiba ukumka nemali yam yonke uthetha onke la mazwi awathethileyo kum. Nanko sele efika ehamba nenxilakazi lentombazana ekucaca ukuba kutyiwa le mali yam. Kodwa amazwi kabawo athi isisila senkuku sibonwa mhla ligquthayo, ndiyawangqina namhlanje. Lo mfana ndimbonile namhlanje eyona nto ayigqumileyo phantsi kokuya kulunga kwakhe. Lowo wayefudula ebucekisa utywala, namhlanje unxile nangaphezulu kukaSicelo endamhlala ngenxa yakhe, nangokunxila kwakhe. Yini ukulahla imbo yam ngophoyiyana; yini ukuphantsa ukubulalisa uSicelo ngenxa yokulahlekiswa luthando. Ndingathini ukusebenza iminyaka engaka kanti ndisebenzela amanxilakazi aseBhayi. Ekhaya ndiza kuthi iphi imali, bekutheni ukuze ibiwe. Phofu ikho imini esidenge, eyoze inge iziintsuku zonyaka iyodwa.” Watsho elila lo mntwana esentlungwini egqithileyo, ecinga ngemali yakhe eyamthatha iminyaka eyigcina, ize isuke imke ngomzuzu omnye.

ISAHLUKO 18.

NDINGUYE UNYANA WOLAHLEKO.

NgoLwesihlanu lweveki elandelayo, uMax noDelihlazo bavukela edolophini ukuya kuthenga loo nqwelo kaDelihlazo.

“Mfondini, umzi endiwaziyo othengisa inqwelo ezilungileyo kusePioneer Garaji, makhe siye kukroba khona.” Watsho uMax ecebisa umhlobo wakhe.

“Kulungile, mfondini, masikhawuleze, kuvuliwe ezibhankini ngoku, zininzi iimali esiza kuzifumana kubathunywa abaye kurola imivuzo yezicaka.” Watsho uDelihlazo sekubonakala ukuba ufuna ukuyisebenzisa kwangaloo ntsasa inqwelo leyo.

“Musa ukuyithetha loo nto, mfondini, luLwesihlanu kanene namhlanje.” Watsho sele ethe thwanga uMax ebhekisa kuwabo.

Okunene bayifumana inqwelo ngekhulu leeponti. Apho ke yena uDelihlazo wahlawula isiqingatha ukuze enye amane ukuyihlawula ngenyanga ade ayigqibe. Apho eGaraji washiya igama likaRichard Maphiko uDelihlazo, waza wangqinelwa nguMax lowo.

“Awu ndibagqibile aba abeLungu, bakuyifumana eThwathwa le iseleyo imali. Mna ndiyayazi into emandiyenze ngemali yam, andingeze ndiyiphe abeLungu.” NguDelihlazo lowo ezincoma xa babeshiya loo garaji besiya kuqala loo msebenzi wabo mbi kunene.

“Mfondini, uyibonile laa ndoda ibiphuma phaya ngoku sibuka le nqwelo? Uqondile ukuba ithunywa ebhankini phofu?” Ubuzile uDelihlazo etsazise amehlo ekhangela ukuba akangeyiboni na ukubuya kwayo ebhankini loo ndoda wayethetha ngayo.

“Azi ithunywe kuyiphi na ibhanki njengokuba zininzi kangaka nje!” Watsho ekhathazekile uMax naye efuna ngamehlo.

“Andazi nokuba ndive kakubi na kuba isuke ngathi ebesithi umLungu “Netherlands Bank,” phofu ikhona ibhanki enjalo apha eBhayi?” Waphinda watsho uDelihlazo engaqiniseki, yaye nenqwelo se imiswe ecaleni, ebaziwe amehlo macalana onke.

“Makhe siye kukroba ngakhona ke, mfondini, akusekho xesha lakulibazisa.” Watsho eyisusa inqwelo uMax, nanje ngoko yena uDelihlazo wayengazazi zonke iibhanki zalapho eBhayi.

“Heke! Nguye lo esiza ngaphambili lo mfo, ndihlise mna, ndiza kucela icuba phaya kuye uze ke

wena uvele ngemva umgalele le pepile emehlweni.”
Watsho esehluka uDelihlazo.

Esarola elo cuba umfo wasemzini, quba ipepile emehlweni uMax, waza waxwila ingxowa yemali yena uDelihlazo. Hayi ukuya kungena enqwelweni yabo eyayishiywe ihamba injini, bengathi abanyatheli, bemshiya ekhohlwe nakukujonga umfana kukutyiwa yipepile emehlweni. Akazange abe nakho nokubabona apho babheke ngakhona, koko washiyeka ekhwaza apho ezama uncedo kwabo babekufuphi. Akukho mntu wakha waba nakho ukumnceda loo mfana kuba yonke loo nto yasuka yafana nokuqhwanayaza oku kwamehlo. Nenqwelo akukho mntu wakha waba nakho ukuyazi kuba yayisabekwe amaphepha lawo yayithengwe nawo, ekwakunzima ukubona amagama ngakumbi xa ibaleka okanye ikude.

“Mfondini, asilothamsanqa kuthi namhlanje sisi-manga. Ngesi sithutyana sesifumene imali engaka ukuba ninzi kwayo.” Watsho uMax xa babeshiya loo nqwelo yabo besiya endlwini ephethe loo ngxowa uDelihlazo.

“Kanti asikenzi nto, isende imini. Sisaza kuphinda edolophini sifumane ezinye izityhwenywe zemali.” Watsho uDelihlazo.

“Jonga, Peggy, ukuba mhle komsebenzi wokuba nenqwelo. Sesifumene le mali ngesi sithutyana simkileyo apha.” Watsho eyibala uMax loo mali yayingamakhulu amabini eeponti, onwabile.

“Uyazi ukuba, Peggy, le mali siyifumene kwakulo mzi sithenge le nqwelo kuwo? Hayi, bakuze babalise, kuba le nqwelo sihlawule nje isiqingatha sexabiso, asokuze siphinde sibanike nepeni.” NguMax ke lowo ebhekisa kwakuPeggy.

Ngenye imini besahleli besela iwayini oDelihlazo noMax noPeggy, kwangena uDora, enye intokazi eyayifudula ithandana noVictor lowo wathi wagwetywa intambo ngokubulala umntu ngemela. Wayevana kakhulu noPeggy uDora, nangona engazanga waya endlwini yabo oko wathi wagwetywa owakwakhe.

“Mholo, wethu Dora, uvela phi emva kwexesha

elingaka ungasasihambeli?" Watsho emwola uPeggy ngobubele obugqithileyo, sekubonakala ukuba sele eqhutywa nangumqhele.

"Yhu! ntombi, andizange ndiye ndawo, kaloku emva kwesiya sehlo kwathiwa ekhaya mandikhe ndizame ukuhlala ndawonye." Yatsho impendulo.

"Unjani kodwa ukunxanwa kweli langa?" Wathi esitsho uPeggy wabe egalela iwayini emagini emnika.

"Peggy, asikuko nokuba undincedile. Kha ucinge nawe umntu owagqibela ukuphuza esekho umfi." Yatsho intokazi iyiqongqoloza loo magi.

"Kwowu! isuke yehla apha emqolo, andiyivanga konke." Watsho uDora kucaca ukuba ufuna ukuphindwa.

"Dora sukungxama, Lovey, uza kusela uthi hayi ngokwakho." Watsho uPeggy ebhekisa kumhlobokazi wakhe.

"Dora fan'ukuba uthe nqa xa ufika sihleli nomntu ongamaziyo apha. Lo nguDale Mangold, waseMonti othe naye walahlekwa sisihlobo sakhe ngenxa yokubanjwa. Ke sithe sadibana ngengqondo nangezimvo kwamhla saqala ukubonana. Uhlala apha kuthi ngenxa yokuphelelwa kwakhe yindawo apho ebahlala khona. Nawe ke uyayiqonda imeko, andinakho ukwahlukana nani, nobabini. Naye ke uDale kudala efuna umntu onje ngawe, koko akamfumani." Watsho uMax eqobongela uDora ukuba makathandane noDale.

"Ungathini ukuhlala nomntu ixesha elingaka ungayi naye kum? Uyandazi futhi ukuba indawo yokuhlala ndinayo, laa ndlu kaVictor ishiyeke kum." Watsho uDora naye kubonakala ukuba uyasamkela isicelo sikaMax.

"Dora eyona nto indothusileyo wena yile yomhlobo wam uVictor. Ke noko ndinqene ukuya noDale phaya kuwe hleze ndithi kanti ndiyakukhathaza, ngakumbi emva kwesi sehlo sinje ukuba sibi kwaso."

"Phofu unyanisile, Max, nasekhaya soloko bemana ukuya kundivelela qho kuba bengafuni ukuba ndenze

izinto ezingalunganga kusekutsha kangaka ukumka kukaVictor. Kodwa ke ngoku ndikhululwe, uDale lo siza kuhlala sobabini phaya endlwini yam.” Wathi esitsho wabe eziphosa uDora kuDale owayesele ezivulile iingalo ngenxa yothando lotywala.

“Max, ntanga, oko sidibene soloko undenzela izinto ezintle, kodwa namhlanje ngathi wenze egqitha zonke ezinye. Dora, sithandwa, kudala ndifuna umntu onje ngawe lo, koko banqabe okwezinyo lenkuku. Ukususela namhlanje ndakukhe ndihlale ubom obutsha oko ndide ndayifumana le nto kade ndiyizingela.” Watsho emsingathile uDora uDale kubonakala ukuba banxile mpela bonke ngoku.

Kuko konke ke ukonwaba abathi bakufumana, mnye umntu ongazange onwabe, yayinguNontobeko. Akazange aphinde abe nampilo lo mntwana oko wathi webelwa imali yakhe nguDelihlazo. Ubedla ngokukhathazeka kakhulu xa ebona uDelihlazo edolophini ehamba ngenqwelo leyo kunye noMax, noDora kunye noPeggy, uPeggy lowo wathetha amazwi abuhlungu kuye mhla wayehamba noDelihlazo.

“Phofu ikho indawo ethi esiBhalweni umvuzo wesono kukufa,” watsho uNontobeko xa ngenye imini wabona uMax noDelihlazo besehlutha ingxowa yemali kwenye intwana apho edolophini.

Ngenye imini uDelihlazo ehleli noDora besela ibhotile yenyiki, wavakala ebuza lo mbuzo uDelihlazo;

“Dora, sithandwa, ungathanda njani xa ndingakhe ndibhalele umama akhe eze kusibona apha eBhayi?”

“Nam ndingavuya kakhulu, kaloku nam ndiyafuna ukukhe ndimbone umazala wam.” Ehleka uDora, ekwathi emva koko wayibhala kwa oko uDelihlazo incwadi ebiza unina.

Kufika incwadi kaDelihlazo kwaMangondo, kanye emva kokuba kugqitywa kuxatyanwa nguSiphwo nenkosikazi yakhe. Ingxabano leyo yavela xa wasuka uMaMaduna wathi indoda kufuneka iphinde iye kukhangela uDelihlazo eMonti. Esongela esiya kuphuma emnyango lo mfazi, esithi indoda leyo iza kuya eMonti nokuba ayifuni, wadibana noThozama

owayethunywe evenkileri ukuya kukroba ukuba akukho ncwadi na.

“Akukabikho ncwadi, mntwan’am?”

“Ikhona, mama, ibethwe eBhayi.” Yatsho impendulo kaThozama.

“Phofu isandla esi isesikaDelihlazo nje, ingaba wabalekela eBhayi ngoku?” Eyivula lo mfazi le ncwadi.

“Kwowu! ndihamba ngomso lo usayo, sendikruqukile kukuhlala nezi zidenge ndihlala nazo kweli khaya engekho uDelihlazo. Manditsho kwesi singuyise wezinye sindixhelele igusha yomphako kwangoku. Ibe abacholi naphantsi aba ndihlala nabo apha, ndiza kuhamba nayo yonke loo gusha, ndiphathele umolokazana wam.” Watsho ethetha yedwa lo mfazi esiya apho kumyeni wakhe.

“Funda loo ncwadi uve into ethethwayo apho kuyo,” eyiphosa apho endodeni. Emva kokuyifunda indoda yayigqithisa kwakumniniyo incwadi leyo ithule.

“Ndixhelele igusha yomphako kuba ndifuna ukuhamba ngomso lo usayo.” Watsho uMaMaduna.

“Kodwa, MaMaduna uyaqonda ukuba—”

“Ndiqonda ntoni?” uphazamise watsho lo mfazi.

“Uyaqonda ukuba into yokuya kwakho eBhayi ayilunganga? Ungambhaleli nje lo mntwana abuye xa esithi uyakukhumbula kutheni?” Watsho uSiphilwo ejike nebala emdaka.

“Wethu, andiyikhathalele le nto uyithethayo, ndiyakufa apho afa khona uDelihlazo mna. Khawenze le nto ndithi ndiyayifuna kuwe qha. Ukuba uyabuya uyakubuya xa se ufile wena, kuba akumfuni umntwan’am. Andiyazi into ofane ube uzidla ixesha lakho ngaye kuba naye utsho kule ncwadi, uthi akafuni nokuba uyiboniswe incwadi le. Nam ukuba ndiyathanda ndingahlala eBhayi de ufe, ndibuye nonyana wam nomolokazana wam. Ndincede ke andifuni kube ndithetha ngoku, khawenze le nto ndithi yenze.” Watsho ephuma ngomnyango lo mfazi eshiya olo sizi lwendoda lungazi neyona nto maluyenze.

Esikhululweni eBhayi uMaMaduna wafika elinde-
lwe ngunyana wakhe nomolokazana wakhe, kunye
namaqabane abo uMax noPeggy.

“Yhu! Dale mntwan’am usaphilile kodwa?” Wa-
tsho emwola unyana wakhe lo mfazi emphuza, naye
sele esebenzisa igama likaDale kuba wayesele exelelwe
njalo ngunyana wakhe.

“Nguwuphi ke owam umolokazana apha mfo
wam?” Watsho ebamba isandla apho kwabanye lo
mfazi.

“Nanku umolokazana wakho mama,” emthi chu
ngesandla uDelihlazo uDora.

“Utheni kodwa xa umkayo ekhaya?” Wabuza
uDelihlazo engazi ukuba unina wambonisa uyise laa
ncwadi nanje ngoko wayethe maze angaboniswa.

“Ndimxelele uyihlo ukuba ndiya kuphuthuma
wena. Akakhange athethe nto ke naye, kuba uyazi
ukuba kulapho ndizibeke khona iintonga zam apha
kuwe.” Watsho ebonakala onwabile kakhulu lo
mfazi.

Bahlala ke apho eBhayi uMaMaduna nonyana
nomolokazana, kusenziwa izinto ezimbi kakhulu.
Wawungeze utsho ukuba uMaMaduna ngumntu ofike
bumini edolophini, kangangendlela awaye engena-
mbeko ngayo, egqitha nabo babezalelwe apho eBhayi.
Naye lo mfazi wayesela ngoku, into leyo eyamenza
wathabatha unyawo ukungabi nayo imbeko. Naye
ubedla ngokukhwela kuloo nqwelo yonyana wakhe xa
kusiwiwa kuphangwa iimali zabantu ngoLwesihlanu.

Ngenye imini uDelihlazo nonina bamshiya enga-
philanga uDora ukuya kuzama imali edolophini.

“Uze uncede ke, molokazana, ungabaxeleli uMax
noPeggy ukuba siye phi na. Ukuba bafuna ukuqonda
baxelele ukuba kuyiwe kwagqira, kuba ndiphethwe
lihlaba akukhange kulalwe ngobusuku bezolo konke.”
Watsho uMaMaduna ebhekisa kuDora phambi kokuba
bahambe nonyana wakhe.

“Dora, sithandwa, uwevile amazwi kamama, uze
uncede ungasixeli apho siye khona, sobonana ngoku-
buya. Ndinethemba lokubuya nobutyebi obungaso-

kuze buphele de sife.” Watsho ehleka uDelihlazo bemshiya engqengqile uDora.

“Nincede nibuye nisaphila nonke bethu apho kwagqira,” ehleka naye uDora.

Xa kanye baphambi kwebhanki enkulu apho kweso sitalato siyiMain Street, uDelihlazo nonina babona umfo oMhlophe ephuma apho ebhankini ephethe ingxowa yemali. Ngokuqonda ukuba ininzi le mali, uDelihlazo wamisa inqwelo waphuma eyishiya injini ihamba. Bakhawulelana nalo mLungu sele eyiphethe ngesandla ipepile uDelihlazo. Badibana ke, hayi wayiphosa emehlweni ipepile uDelihlazo, wahlutha ingxowa kwa oko. Ukukhwaza kwakhe loo mLungu kwenza ukuba abantu abaninzi bazame ukusukela ngeenyawo, koko wabalekela enqwelweni uDelihlazo waba uyemka njalo.

Ngenxa yokubaleka kwayo le nqwelo, yahamba ingqubana nezinye, igila nabantu nangona kungekho mntu yada yambulala. Yayide ilishiye eli layo icala ibaleka kweliya lingelolayo. Isathe bhakada kwathi thu ipolisa lendlela ngemva liyisukela ngenxa yokubona loo ndlela yayibaleka ngayo. Lona ipolisa elo lalikhwele isithuthuthu. Lafika labalekisa apha ecaleni lakhe, lamxelela ukuba emise ecaleni uDelihlazo. Endaweni yoko umfo kaMangondo warola ivolo-volo yakhe, watshisa, lahlanz’iselwa kwa oko.

Ukusuka apho yabaleka le nqwelo ngendlela engaziwa mntu. Yathi xa ijika kwidolo lesitalato esiya elokishini ishiya eso sikhulu siyi-Adderley, yaya kungena kwisibonda segesi, yatsho kanye ngeli cala akulo uMaMaduna, wafa ngoko yena. Akuqonda ukuba inqwelo ikuloo ngxaki uDelihlazo wehlika wabaleka ngeenyawo. Ebaleka njalo kwavela ipolisa lazama ukummisa ngokubona loo ngxowa wayeyiphethe. Watshisa ngevolo-volo yakhe uDelihlazo, koko waliphosa. Nalo ke ipolisa larola eyalo labasa, lambetha kanye kule ngalo inevolo-volo, yawa phantsi yona. Akemanga uDelihlazo nangona kunjalo, koko laphinda latshisa ipolisa latsho emlenzeni. Hayi ke ngoku

wema umfo omkhulu sele ezixhomile izandla, waba uyabanjwa njalo.

UNontobeko esahleli phezu komandlalo wakhe esitya ngexesha lesidlo sasemini, wabona kungena umLungukazi wakhe ephethe iphepha-ndaba elishicilelwa kusasa embonisa indawo ethi:

“Kusasa nje, kubanjwe indodana egama linguDale Mangold othe emva kokwahlutha imali elikhulu leeponti emLungwini obevela ebhankini, wabaleka wemka ngenqwelo yamafutha. Kuthe kolo gqatso yahamba igila ezinye inqwelo kunye nabantu, nangona kungekho benzakeleyo. Lithe ipolisa lendlela eliyibonileyo, laleqa ngesithuthuthu, koko loo mfo usuke walidubula walibulala kwa oko. Ukuze abanjwe woyiswe kukuthabatha idolu, waya kungena kwisibonda segesi yaphela inqwelo.

Nangona kunjalo uzame ukubaleka ngeenyawo, koko kuthe thu ipolisa ngaphambili lazama ukummisa. Nalo elo lo mfo uzame ukulidubula waliphosa. Lona ke limchanile ngeyalo ivolo-volo, waba uyabanjwa, nemali yafunyanwa yonke. Ke apho enqwelweni yale ndodana kufikwe kukho umfazi ekucaca ukuba ngunina, sele efile inqwelo le ingene kanye ngeli cala ahleli kulo apho kweso sibonda segesi.”

“Zinyembezi zam ezi, iphi imali yam engaka? Ndanditshilo ndathi ikho imini esidenge. Namhlanje uza kuthi ubanjiswe ngubani?” Watsho ephambene luvuyo lo mntwana.

Wangcwatywa ke uMaMaduna apho eBhayi, engcwatywa nguMax nabanye abantu ababesazana nonyana wakhe. Kwakungekho noyedwa umntu waseDutywa ngenxa yokungazelwa nto kwakhe loo mfazi, ngenxa yesimilo sakhe ebantwini. Abanye babedla ngokuba ngamaxhoba akhe kuloo msebenzi wakhe nonyana wakhe. Naye ke kambe uDelihlazo wasiwa ngamapolisa amane, axhotyiswe ngeevolo-volo apho kuloo mngcwabo kanina.

Emva kokuvavanywa kwelo tyala likaDelihlazo lokubulala umLungu, lamiswa, lamiselwa ijaji kuba lalinzulu kakhulu lingafanele mantyi. Yafika ke

imini yetyala kwaye kungazalanga lif'amathole. Amazwi ejaji eyathi yawathetha phambi kokuba iwise isigwebo yaba ngala:

“Kucacile kum nakuye wonke ubani ukuba wena akuzimiselanga kuzisebenzela ngala akho amandla. Kungani ukuba uhambe uhlutha imali zabanye abantu? Ukungafuni kwakho ukusebenza ke nako, namhlanje; omnye umfo ulele kobandayo ngenxa yakho. Intsapho yalaa mfo iza kuthini ngoku? Zona izizalwana zayo zoze ziphinde ziyibone njani? Kuyimfuneko ke ukuba wazi ukuba akubulalanga eliya polisa lodwa, ubulele wonke umntu osisihlobo salo. Wena usemncinci kangaka, kodwa ngenxa yokunqena ukuphangela uxolele ukukhupha umphefumlo xa ufuna imali. Ndifuna ukuba ulutsha lwalapha eBhayi lufunde isifundo apha kuwe kwixesha elizayo. Isigwebo endiza kukunika sona asizanga sabakho kule nkundla isithuba seshumi leminyaka eyadlulayo. Kufanelekile ukuba nawe uyilandele la ndoda, kodwa ke wena uyakufa ngokuxhonywa ngentambo emqaleni ude ufe.”

Emva kwesigwebo kwavakala isikhalo esatsho lwaphela olo cwangco lwalulawula apho. “Tyhini! Bawo lilishwa lani eli ndinalo? UVictor uxhonywe kwisithuba senyanga ezine ezidlulileyo ngoku noDale uza kuxhonywa. Inene andisazi isiphosiso sam emhlabeni.” Watsho elila uDora ephelekwe nguMax noPeggy ukushiya inkundla yamatyala.

“Inene le jaji ayikwazanga ukumgweba lo mfana, nge ithe makadutyulwe oku kwakhe naye, eve laa nto wayivisa elaa polisa. Iphi imali yam? Ndanditshilo ndathi utye eyam nje utyele ongatyelwayo. Andazi ke namhlanje ukuba uthi wabanjiswa ngubani na?” Watsho uNontobeko ekwathi kanti ukhona apho kuloo nkungu nelanga yayilapho enkundleni.

Nangona uDelihlazo wayengamazi uyise nokuba uyintoni na, wathi akuqonda ukuba uza kufa engaziwa nguyise, wacela ukuba kubhalelwe kowabo kwaziswe uyise ngayo yonke into ethe yehla, axelelwe nangokufa kukaMaMaduna. Lonke ikamva likaSiphiwo lasuka lagutyungelwa lilifu elimnyama mhla yafika loo ncwadi

yayimxelela ngokufa kwenkosikazi yakhe nokugwetywa konyana wakhe.

“Awu! Andazi nokuba ndim na owenze ukuba lo mfazi nalo mntwana ithi kanti isiphelo sabo soba nje kusini na. Kodwa uSombawo ebenga angabathabathela kuye kwelo khaya labo litsha.” Watsho umfo wasemaZizini engayazi neyokuqala neyokugqibela. KusePitoli ke apha, apho kuxhonywa khona abantu, uSiphiwo ubhekisa amazwi okugqibela kunyana wakhe phambi kokuba aye kwelo zwe angalaziyo.

“Nyana wam, namhlanje ndithetha nawe amazwi okugqibela. Sizifumene iindaba zokugwetywa kwakho. Ke ngenxa yokwazi ukuba akusekho ukuba sijikwe isigwebo eso sifumane sazixolisa nathi. Somanasikucelela uxolo eNkosini, mfo wam. Nawe loo ndawo ukuyo yamkele ngobukroti, uthandaze uThixo ngentliziyo yakho iphela. Ibinga ingantle indlela yakho, Dlamini, ukuya kwelo khaya lokugqibela. Siyeza nathi apho.”

“Bawo, kukho into endiqondayo ukuba yokwenza ukuba indlela yam ingabi ntle xa ngaba andiyithethanga kuwe. Uyakhumbula uye kundiphuthuma eMonti waza wafumana ingozi, yayindim lowo ngenxa yokuqeshwa kwam nguMtyholi. Bawo, uMtyholi bendisicaka sakhe ngalo lonke ixesha ndisidla ubom. Undibonisile izinto ezilungileyo, uMtyholi, namhlanje ezikrakra okwencindi yekhala. Uze uncede ngalo lonke ixesha usidla ubom uzame ukuyala ulutsha lwalukane nokusela utywala nokutshaya umya. O-o! Bawo, bawo, bawo ndixolele zonke iziphoso zam kuba ndinguye unyana wolahleko.” Wawathetha la mazwi uDelihlazo elila kukucinga apho aya khona.

25 JUL 1951

