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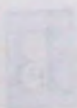
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UKUSUNGULA

Le ncwadana ndiyibhala ndikhumbula ubawo othandekayo owasweleka ngoJuni, 1936. Ndibulela awandenzela kona nelifa lemfundo awandishiya nalo, ukuze ndibe nokuziphilela.

Ndibulela ngokungazenzisiyo uMnu. G. Budaza obeyintonga yam esekhosi, nondithundeze ndaba nakho ukuliphumeza ilinge lam lokuqala, ukubhala incwadi. Nangamso Tshayizigodlo ngeempumlo,

E. G. N. Mda.

New Brighton,
Port Elizabeth,
17 Juni, 1963.

EXHIBIT

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Yours truly,
J. G. M. M.

J. G. M. M.
J. G. M. M.
J. G. M. M.

INTSHAYELELO

“Silila nabalilayo
Sivuya nabavuyayo
Simnik’imbek’umntu wayo”.

Wakha watsho ngamini ithile umfo kaMqhayi, watsho ngathi uyanqala, kanti uxela udaba oluhle lokuvuseleleka kwevuso lokubhala nokubonga phakathi komzi kaNtu. Ndakhe ndathi ndikwatshayelela enye incwadi ebhalwe yenye indodana yakwalapha kwesi sithili simaty’ahlabayo, ndatsho ukuthi, “Madoda ke le nto ingenele lo mzi kaNtu mayibe yinto ngobunto bayo kwizintoyinto zomhlaba kuba naku ngoku ide yangenelelwa nangabasetyhini — abantu abayinokoza into bade bendelisele.”

Nanko ke uMamTolo namhlanje enikezela ngelakhe ilinge, ezifaka naye kolo luhlu lwabo bathe mabasigcinele intanyongo isizwe ngokubhaliweyo.

Le nto ikukubhala asiyondlwan’ iyanetha, ingesiso nesi-sele sombinza, yaye ingalungelani nezaphuselana, nothaphu-gqi ngokweenkowane. Ukubhala ndingakufanisa noku-thwasa, kuba akukho ukubhala into enandiphekayo ungenawo umbono nevuso. Nditsho lula kuba ndithetha endikwaziyo, ndingqina endikubonileyo. Ndidibana nayo le ntombi ngamini ithile sisiya kulo msebenzi wamhla nezolo, ithi kum, “Zotsho kukh’into endikufunela yona kodwa khawume.”

“O! hayi umntu endinguye! Azi namhla ndibhaqwe ndisenza eyiphi na into engalunganga?” Kutsho mna ngaphakathi. Kanti hayi ndiqhathwa sisazela somnt’ endinguye, kuba endaweni yoloyiko nexhala, ngendasuka ndaba nochulumanco lodaba oluhle lokuvela kukaNomnyamezeli, ongumbono oze ngephupha kule ntombi yase-maTolweni. Phakathi kwezinto zomhlaba ezindidi-ndidi umbhali wale ncwadi ukhethe ukuthi ukuyibiza “ngu-Nomnyamezeli.”

Bantu bakowethu, yinto ecace nakusanya-mtya into yokuba kubuhlungu ukunyamezela, kodwa iziqhamo zaku zinandipheka ngokwencindi yobusi. Ndinga abo bakuba nawo umdla wokufunda le ncwadana ngokungakumbi kwezi mini zodandatheko, zovilapho, zolambatho phantsi kolu viko, bangakhumbula ukuba isizwe esiphelelwe lithe-mba siyaya kwayiwayo, kwesinomhlwa kweli phakade.

Leliphi ke elona qabane lethemba ngaphezu konyamezelo?
Zifundele.

O! mandingangathi ndiphek'inyama ngoskolpati, kuba
yoz'ithi kanti kudala uFunayo eginy'ingwiqi, mna ndilibele
kukwenza lo msinandozele nje. Uth'umntu "Indaba
yotyelo ayikholi" ke zifundele. Zifundele uman'ukuzikhu-
mbuza ukuba enethunga ayisengelwa phantsi.

Nalo ke ilinge lokuqala; nalo ke usatshazana lwase-
maTolweni lunikezela kuni zimbedlenge zikaPhalo. Nize
nilulondoloze, yoz'ithi kanti lungalizibulakazi kungentsuku
zatywala.

Amade ngawetyala. Enkosi Zulu, ungadinwa
nangomso!

Mna,
Enkonzweni yesizwe,
G. S. Budaza M.A.

New Brighton.
20 Silimela, 1963.

Isahluko I

UMZI WASEMAMPINGENI

Kwisiphaluka esikufuphi nedolophu yaseMthatha kwithambeka elivuka kuqolo lomendo osinga kwimishini enkulu yaseNcambele, kwakumi ilali yaseMpindweni kufuphi nomlambo iNcambedlana. Ilali le yayingenkulu, ithe gqa-gqa-gqa imizi yamadoda naxa ingezikhulu zibalisekayo, kodwa iintlanti zingeze. Kwakumi amaMpondo othuthu oNyawuza kaDakhile, oHlamba ngobubende.

Kule mizi kukho into kaNtozakhe umfo wasemaMpingeni, uGxabagxaba uMawawa, uVayedwa igama, onkaba yayikuTsolo kwelamaMpondomise. Lo mfo wayengenamfundo ibheke phi, kwanjengomfazi babesuka kwimizi yasesikolweni ngemvela. UVayedwa lo wayefunde nje ukuba akwazi ukuzifundela iincwadi zakhe. Abazali bakhe yayingabantu abahlala phakathi kwabantu basesikolweni kwasebutsheni babo, babese bezazi ngokupheleleyo izintoyinto zasesikolweni.

UVayedwa ngewayefundile, koko wazihlutha intlaka emlonyeni ngokuphuma esikolweni esekwaphantsi amabanga azimele ajoyine namakhwenkwe abomvu kuyiwe eRawutini kwaDukathole. Olo joyino lwamthatha ngoko akaze ahlukane nalo wada wafikelela kwithuba lokuba azeke. Wabona intombi yasemaZizini kwaSijadu kwaNgxibinoboya. Le nzwakazi yasemaZizini yayise ingumfazi wesibini kuVayedwa, kuba wayebhujelwe ngongaphambili, intombi yasemaNdileni ngakuMahahamane eyamshiya nonyana ababini neentombi ezintathu.

UMaDlamini lo ukhe wahlala ithuba elide engafumani bantwana. Kwelo thuba waphukelwa yimpilo ekuthe kwakuthatyathwa iintonga ngamaMpinge isizekabani sakhonjwa kumkhuluwakazi wakhe umkaBhekizolo, umkhuluwa kaVayedwa. Kusithiwa utsitywa-tsitywe nguye ngomona. Ukunukwa kukaMaNyawuza kwenza imvisiswano phakathi kwakhe nosapho lukaVayedwa yangabi ntle konke.

Ngenye imini zidibene iimazi zamaMpinge, uMaDlamini noMaNyawuza emlanjeni ziye kukha amanzi.

"Molo Nyawuza" wabulisa uMaDlamini, cwaka omnye waphinda uMaDlamini, "Bendibulisa Nyawuza."

"Ububulisa kwaza kwathini?"

"Ndisabulisa sisi."

Yaphakamisa intloko intombi yeMpondo kuba lo gama iphendulayo ibijonge e-emereni yayo yathi, "Uyabulisa, uyalibulisa igqwira?"

"Tyhini maZizi! Yiyiphi ke ngoku leyo?"

"Ise kwayileyo, kuza kuthiwa kwakubotshwa iinkabi ezimanqina mane kubotshwe nezimanqina mabini kuthiwe ndim?"

Kaloku uthi umfazi akungafumani bantwana ezilalini phaya kuthiwe yinkabi, ngoko uMaDlamini uqondile ukuba makaseleyeka angabi sathetha nto iyenye sekonakele ukuhlala; uthathe i-emere wathwala wahamba.

Ufike ekhaya ukubuya kweenkabi emasimini zivela endimeni yokulima. Ungene walungisa ukutya kwabalimi ethe matsha ubuso. Ubuzile uVayedwa, "Yintoni MaDlamini uva ntoni uyagula?" Fixi, fixi yasel'icela kule nto yabantwana intokazi.

"Hayi yise kaNontsumpa ngusisi MaNyawuza, akathi ndimbulisa angavumi ndithi ndakuphinda abuze ukuba ndiyalibulisa na igqwira?" Apendule ngelithi uVayedwa. "MaSijadu, xa ungakhange uthi uligqwira uzikhathaza ngantoni na?" Kucace kwa oko ukuba uMaDlamini makayilibale le nto.

Iqhubile impilo yakhe ingentle kodwa uthe uphela unyaka waba selehletywa ukuba unento ayithweleyo. Olo daba ke lwenze imincili kubo bobabini nendoda, yayingathi lelala xesha wayesafilishwa indlela abathe babukana ngayo. Ukuza nokufunyanwa komntwana kubantu abase bekhulile kubanga igugu. OluMaDlamini uvuyo lwalugabadele nakolo lwendoda kuba kaloku wayeza kuqala yena ukuteketisa nokuphatha ongowakhe. Awayefike emzini sebekho ingabomfazi wokuqala babese bebakhulu ukwenda kwakhe.

Isahluko II

UKUKHULA KUKANOMNYAMEZELI

Lisondele ixesha uVayedwa wabiza unina owayesahlala kuTsolo kwantombi yakhe enkulu. Lifikile ixesha uMaSijadu utsho ngentombi naxa ibhongo lona yayile-ntombi enga ingalekela inkwenkwe ingabiyiyo izibulo. Emva kwethuba waphehlelelwa umntwana wathiywa igama nguninakhulu uNonayini, owayengunina kayise,

wathi nguNomnyamezeli evathisa uhlobo uMaDlamini athe wanyamezela ngalo iintlungu zempilo enkenenkene eyayimthe mbende le minyaka.

Wakhula uNomnyamezeli wada wafikelela kwithuba lokungena emfuthweni yemfundo, saye isikolo sikufuphi nekhaya kwaseMpindweni apho. Isikolo eso sasiphela kwibanga lesibini, umfundisi-ntsapho emnye, intombi kaSolwandle eSibangweni. Kwesi sikolo wayefunda noNontobeko intombi kayisekazi umkhuluwa kaVayedwa. Baqala ngamininye kwibanga labaqalisayo.

Ngenye imini bathe bedlala icekwa beliqela suka ngengozi uNomnyamezeli wanyathela isileyiti sikaNontobeko esasibekwe ecaleni kwesicithi. Krobo, saphuka saziingceba. Yekoko uNontobeko ukuhla ngendledlana cya kowabo engakhange ayibike le ngozi kutitshalakazi. Wathi ukuba asondele wasitsho esimantshiyane. UMaNyawuza wayekwibala eliphambi kwezindlu ebhula iimbotyi.

"Yintoni? Kowu! umntwan'am uyawankalwa yile ntombazana ndingaziyo ukuba iya kude yende nini na. Yintoni Nontobeko?"

"Isileyiti sam sa saphukile."

"Saphulwe ngubani?"

"NguNomnyamezeli," watsho sekunzima nokuthetha.

"Kowu! usaphule bekutheni? Yinto yangabom uyazi kaloku ukuba ekhay'apha kusenga iikati kubethelel'iimpuku. Uza kusirola." Jwi phaya loo ndukwana ebebhula ngayo. "Yiza masiye esikolweni ngoku andisafuni namade emazwi." Umthe chu ngengadlwana nanko emqweqwedisa besiya esikolweni bengasaliva nelo qhina linyukayo ukuya esikolweni.

Bafike xa kanye kuphakathi ezifundweni, wankqonkqoza ngenqindi ngokomntu oze engxamise enomsindo. Waphakama utitshalakazi waya kuvula. Ufike kwintokazi eseyiphefumlela phezulu kakade wabulisa, "Molo sisi."

"Ewe."

"Tyhini! uvela phi na uNontobeko lo?"

"Khawuyeke uNontobeko, buza mna into endingayo apha."

"Uthini ke sisi?"

"Ndibona uNontobeko efika elila phaya ekhaya ephethe eli ceba lesileyiti endisithenge sisitsha kraca kule veki iphelileyo ndi"

"Khawume sisi, uthi saphulwe ngubani?"

"Asaphulwanga lelaa gezazana uNomnyamezeli?"

"Ke sisi kutheni uNontobeko esiya kuxelela wena angaqali kum nje?"

"Aqale kuwe sasithengwe nguwe?"

Anikine intloko utitshalakazi athi, "Umthetho apha esikolweni uthi wonke umntwana xa onakalelwe nayiyiphi na into eyeyakhe makeze kum angagoduki aye kuxela kowabo mna ndingayazi loo nto. Enye indawo eso sileyiti saphuka bekutheni? Nontobeko, bekutheni?"

Aphendule elila uNontobeko "Usinyathele ebaleka uNomnyamezeli." Angene ngaphakathi utitshalakazi abize uNomnyamezeli eze naye emnyango abuze, "Nomnyamezeli usinyathele esi sileyiti usenza ntoni?" "Bendisukelwa nguNomalungelo mna ndingasiboni." Ngomsindo utitshalakazi abuze, "Ubusukelwa nguNomalungelo ngubani obethe yiyani kudlala?" Anqumle uMaNyawuza athi "Andisazimisele nakuyiphi na into sendifuna isileyiti somntwan'am, angekhe ndaphuke umqolo yivasi yakwa-Mduduzi ndisebenzela isileyiti esiza kwaphulwa ngabom." Utitshalakazi uthe mabayigqibe bodwa abazali babantwana indaba yesileyiti esaphuke kudlalwa ebethe makuyiwe kufundwa. Khwitshi, yahamba intokazi imshiya utitshalakazi esemi apho emnyango.

Ifike ekhaya inyathelela phezulu ifutha okweramba. Ibizile indoda iphawula ukuba akukuhle emfazini.

"Uvela phi na MaNyawuza?"

"Andiveli kulaa Dingwe wadudelwa nguJambase wentombazana ekwesaa sikolo? Ihleli endlwini ayifundisi, umntwan'am waphukelwa sisileyiti sisaphulwa ngulaa mntwana kaMaDlamini ugeza olwamahashe. Ndiya kunina ngoku uza kusithenga imhlophe ayimilanga ngca indlela eya kwaMduduzi." Iphendule icaphuka indoda yathi, "Akuyi ndawo, bhula iimboty eziya uzishiye zixholwaxholwa ziinkuku uyeke uchuku olu, lona alufunwa naziinkuku. Musa ukuvumela umntwana abe ngucwalamb'uyabila impuku iyakhwezela."

Kwesi sithuba icaphukile indoda yathi, "Uya kuma-Sijadu ngento ongayaziyo oyive ngalo wakho umntwana?"

"Andiyivanga ngaye yedwa akakhanyelanga uNomnyamezeli." "Wena!! Yeka olu chuku. Yena utitshalakazi uthi yintoni le?" Khwitshi ngomsindo yahamba intokazi isiya kubhula iimboty efike iinkuku zizenzele kunene kuzo. Laa ntongana ibibhula ngayo nantso ithiwe qhiwu ngu-Smokolwana, inkwenkwana eyayisalekela uNontobeko, umf'omkhulu selenganda ngayo amathole. Siphumile isikolo weza uNontobeko ehamba noNomnyamezeli. Kaloku abantwana boza baliqale idabi lithi lakubongamela ligqithele kubazali bathi bona besabambene ngazo babe bona abantwana sebedlala kunye ngoku, ilityelwe leyo ibibange udushe. Abuzange nobuKumkani beZulu bufaniswe

nabanje ngabo nje, banoxolo abanayo inzondo. Uthe uNomnyamezeli xa egqitha egoduka wathi kumzala wakhe, "Nontobeko sakubhala kunye kwesi sam isileyiti uyeva?"

UMaNyawuza umthe krwaqu nje ngomsindo akathetha. UNomnyamezeli ukhule enesimo ekuqondakala ukuba siya kufana nqwa nesikanina. Ubesithi naxa acatshukiswe ngomnye anele nje ukumbonisa ukungayithandi kwakhe loo nto kanti akasayi kuyibhekisela ndawo. Ukhule nemfundo eyicacele. Bathe noNontobeko bakuphumelela ibanga lesibini bawelela kwisikolo saseSibangweni ukuya kungenela elesithathu nelesine. Ibange ukuba loo nto ezi ntwezana zibe soloko zingumtya nethunga. Mhlawumbi lo mkhwa wokuthandana kwabo ushumayeke nakuMaNyawuza kuba noko ngoku notshobo kuye lwalusiyi ludamba enazo neemini akhe aphukanekela athethe ngobubele noNomnyamezeli xa eze kudlala noNontobeko. Ngenye imini wakha uNontobeko wambuza unina embona engaphenduli xa wayebuza into kuye uNomnyamezeli wathi, "Mama akumva uNomnyamezeli uyabuza?" Unina, "Ubuza ntoni?"

UNontobeko, "Ebebuza ukuba akakho apha na umomncinci." Unina. "Xa ebelapha ngelengamboni?"

Yabothusa abantwana le mpendulo irabaxa ngolu hlobo abathetha. Wahamba uNomnyamezeli ebonakalisa ukudana okukhulu yimpendulo ayinikwe ngunina omkhulu. Abazali abayiqondi into yokuba kuyafuneka bafihle ebantwaneni xa kungekho budlelwane bububo kubo, bangayibonisi loo nto ebantwaneni. UMaSijadu wayezama yena ukuyenza loo nto, kodwa umkhuluwakazi wakhe wayengadlali nambundlwana esikela egoqweni ngoko nangoko. Makube leyo nto wayeyenza yayiyindlela abonisa ngayo ukucaphukela ukunukwa kwakhe ngexesha lempilo embi kaMaSijadu? Babengavisisani oku kuziintloni aba bafazi bamaMpinge. Xa kusabiwa imisebenzi nokuba kusemtshatweni bekuba bubulumko ukuba bangadityaniswa kuba lo mkhulu umfazi ebebukhali, ayithathe into eyenziwa ngumninawakazi wakhe ngokungathi yeyokumcunukisa kuba bengavisisani.

UMaSijadu yena ebengumntu onobunyewu obugqithileyo engayithandi into yokuthethela phezulu phakathi kwabantu. Into ebimangalisa kukuvana kwamadoda abo. Ayethathana kanye ngaloo ndlela iwafaneleyo, esithi omnye xa enomcimbi oxakileyo aye komnye, bawuhlalele phantsi babonisane njengabantwana bomntu omnye. Yonke loo mvisiswano yabo ibidutywa mpela ngabafazi. Abantwana ke bona babefana noyise ngokuthandana. Mhlawumbi ngobuntwana bona babengayiqondi naleyo yokungevani

konina. Uninazala uNonayini yayimxakile le meko yabafazana kuba yayinolo nuko phakathi. Nokuba ke yena wayengakholwa yinto ebonwe sisanuse wayengenawo amandla okuyiphika aphele xa se ithethiwe. Into eyayisaziwa nangabantu belali yayiyimpazamo eyenziwa nguVayedwa kuba waya apho esanuseni nomfazi bengamazisanga unina. Loo nto ibange ukuba umcimbi oneso sanuse unina angakhe awungene.

Isahluko III

ABAFAZANA BAXOLELENE

Ngenye imini uMaDlamini uthe kuninazala, "Hina mha, akucingi ukuba noko ngesikhe sidityaniswe nosisi MaNyawuza ukuphelisa oku kungevisisani kwethu?"

"Kungokuba kanene kuvele yiphi into entsha ebonisa ukuba oko kwakuhlalywe sisanuse uMbilini kungaba kungamampunge?" wabuza uninazala. UMaDlamini uchaze ngangoko anakho walekelisa ngelithi nabantwana babo abafundi sifundo sihle kubo, ibe le nto ikubo bafazi kuphela, amadoda wona akazange abonakalise bubu omnye komnye. Uninazala uthe, "Gqithela kumyeni wakho mntwan'am, mna andinalo ilizwi elingaphuma kum. Ukunukwa kuka-Nosamsi (MaNyawuza) kweza nani. Ndandingekho namhla kwayiwa kuvunyiswa ndingazange ndibhungiswe namhla ubutyanti bavulelwa ngezantsi kuhlawulwa uMbilini lowo."

Ukhe woyika uMaDlamini ukuwubhekisa endodeni lo mcimbi, umkhathazayo. Babengena kunye nasemthandazweni wamanina baphume ibe ngulowo ahambe eyakhe indlela kungabangakho ubulisayo. Ngenye icawe eyayiye-yoMthendeleko eSibangweni inkonzo iqhutywa ngumfundisi waseCumngce uwaphindaphindile amazwi athi uxolo, ukholo, uthando, ziziseko zobuKrestu. Kowu! yanga ibhekiswa kubafazi bakwaNtozakhe le ntshumayelo kuba elokugala igama lalilambatha kubo.

Ngokuhlwa kwaloo cawe xa bebaliselana ngobuciko (uMaDlamini nendoda), bomfundisi obeshumayela ube nesingqala uMaDlamini wathi emva komzuzu ethe cwaka, "Yise kaNontsumpa, ingaba usakholelwa yinto esayixelelwa nguMbilini mhla wanuka usisi MaNyawuza ngobugqwira?"

"Utsho ngani?" yabuza indoda.

"Nditsho kuba mna andisakholwa ukuba yayiyinyaniso loo nto kuba nanku uNomnyamezeli ekho kanti kwakuthiwe asokuze ndibone mntwana ndigqityiwe nguMaNyawuza."

Ayiphendulanga indoda kwacaca ukuba ikhohlwe lilizwi engaphendula ngalo. Uphindile uMaDlamini wathi, "Mna yise kaNontsumpa ndicinga ukuba ngesimhlamba usisi kwesi sityholo." Cwaka indoda. Kucace ukuba le nto usayifaka enqaweni ukuba ayitshaye. Unina kaVayedwa naye ngenye imini umxelele unyana wakhe ngento ekhe yabhekiswa nguMaDlamini kuye malunga nalo mcimbi. Ude ngelikade waphendula uVayedwa esithi into enje ngale akangeyithethi nabasetyhini bodwa, watsho esithi uya kukhe afakane umlomo noyisekazi okuTsolo uXhintolo, ibe nguye oyithethayo le nto kuBhekizolo.

Zadlula iinyanga zaliqela waye uMaDlamini engathi kukho into emphekel'amanzi engayinike thuba indoda ngale nyewe. Ngaloo mhla babothe umlilokazi ngezantsi kobuhlanti kwicala elingezi moya uvuthuzayo, kuhleli apho iinto zombini zikaNtozakhe, uVayedwa nomkhuluwa wakhe uBhekizolo, bethetha ngesivuno esasisibi kunene. Amathanga ayetshazwe emancinane, umbona wona uhlalelwe sisihlava usemtsha, usoma nje amasimi sel' echume izihumba. UMaDlamini uzise irewu, lingelilo elinemisila; omabini la madoda ayengalirabuli elo. Umlilo wawubafudumeze nezibilini benganqweneli nto ishushu bekhulwa kanye yebandayo. Uthe xa agodukayo uBhekizolo wagqitha endlwini enkulu kunina. "Ndiyahamba ngoku mha kuhlwile, impahla kufuneka iguqulwe ndim abantwana bayagodola namhlanje, nomkam lo (watsho esalatha kuMaDlamini), usibasele umlilo omnandi, wasiphozisa ngelumnandi irewu."

"Kulungile Mpinge," latsho ixhegokazi "ubulise kuMa-Nyawuza uthi ndik'azukelwe nayile faswoti ndiyinxibileyo. kaloku ndabondlela amadoda kungabo ke ngoku." Wahleka waphuma uBhekizolo, wagqitha kumninawa wakhe, nako besihla intlambo bewela ngaphesheya ukuya kukhawulela impahla eyayise isiza. OSmokolwana namanye amakhwenkwe angangaye begodola beqhaqhazalisa amazinyo. Iingutyana ezambethweyo zibhakuzeliswa ngumoya, neebhatyi ezindala ababezambulelwe ngoyise sezingathi ngamaphiko, zilekuza macala ngumoya, kuba akusekho nelinye iqhoshha.

Bahlukene uBhekizolo nomninawa yayileyo indoda neyayo impahla kwakunye nenkwenkwana yasinga ngendledlana eyonde ngelayo ikhaya. Kuthe ngobo busuku emva komthandazo wathi uVayedwa, "Ndiya kukhe ndenze owenkawu ndibheke kuTsolo ngomso omnye, ndiye kubonana nobawokazi." Liphendule ngovuyo ixhegokazi lase lihambisa imibuliso kolo sapho lwagqityelwa mzuzu.

Lufikile usuku olo uVayedwa unduluke ngonyezi

esukela uduladula ophuma kwakusasa eMthatha. Uye kufika kuTsolo wahlangana noyisekazi. Ubike ukunqwena komfazi ukuba baxolelaniswe nomkhuluwakazi wakhe kuhlanjwe nokunukwa kwakhe. Uyisekazi uyincomile le nto wathi kuya kufuneka kuwe inkabi yegusha yesihlambo-kunukwa, kubizwe amaMpinge namaNyawuza ahlanjwe umfazana. Kuse egoduka uVayedwa wafika ekhaya waluphokoza uluvo lukayisekazi entsatsheni kwakuhle. Lufikile usuku lomcimbi kulungiswe umthayi werewu elinemisila kusenzelwa abo baliginyayo bangafi liphango. Lalikho elamagqobhoka, neti kwabakholwa ukufudumeza izibilini. Yawa inkabi yegusha, iteketeke elimazinyo asibhozo, elatsho basineka abantu kukutyhokrwa. Ongelilo Mpinge naNyawuza ubizwe luthungo lwezoso engamenyvwanga.

Ziwile iintetho zingxengxeza kumaNyawuza ephela kwathi emva kwazo yadlokova impumlo ishukushukunyiswa ngumlomo ukudla kuxhaphakele nenja. Baquzela kunye abafazana bakwaNtozakhe bonwabile lazaliseka kwaloo mini elithi 'Hayi ukuba kuhle kwabazalanayo bakuhlala bethandana, kunje ngemibethe yaseHerimoni.' Ukususela loo mini zevana ezi nzwakazi yanga zezo ntombi zazo ezaziseziwubonisile umzekelo woxolo nothando. Watyeba wasisixwexwe uMaDlamini zangathi neentlungu zimkile.

Nenenene ezi zinto, uxolo nothando, ziyayonwabisa intliziyo yomntu! Uchuku lumchuba ange udliwa sisifo semiphunga umntu! Yinyaniso into yokuba ukuhleka kuyatyebisa! Yonke loo nto ibonakaliswe yimeko kaMaDlamini. Uthe kunyaka olandela lowo wazuza isigeledwana senkwenkwe efana noyise nangonyawo olu. Ithiywe nguyise wathi ngu"SiPhendulwe" kuba naxa babemncamile omnye umntwana ngenxa yempilo kaMaDlamini ithemba lalingazange laphela, belindile ukuba kohlala kuhlale baphendulwe kwisicelo sabo.

Isahluko IV

UNOMNYAMEZELI UYA EBHENCUTHI

UNomnyamezeli noNontobeko baqinisile ekufundeni nasekukhuleni ngokunjalo. Bathe bakuliphumelela elesine ibanga baya kungena eMishini yamaTshetshi esecaleni kwedolophu yaseMthatha. Apho bafumene imfutho ephakamileyo. Inqununu yesi sikolo yayinenqununukazi emhlophe ekwakusithiwa nguMazebhokhwe xa iqhulwa

ngabafundi. Le nqununukazi yona yayiphethe amabanga asuka kwelabaqalayo kuye kuthi gaa kwelesithandathu.

Kwakumana kufika abafundi abafundela ubutitshala beze kuziqhelanisa nomsebenzi weetitshala ezikolweni. Kuloo nyaka akaphumelelanga uNontobeko waba njalo uyashiywa nguNomnyamezeli. Uthe xa ekwibanga lesithandathu uNomnyamezeli wasweleka uninakhulu, unina kayise. Ngeli xesha uMaDlamini wayetyebe edilika ephile engumqethengu. Yayintle intombi yakhe ifanelwa zizinxonxo xa incuma. Bekusithi ukuphuma kwesikolo khekuyiwe kuhanjwahanjwa edolophini eMthatha, usapho luzibuke kwezo festile zinkulu zeevenkile kubonwane apho nabafundi ababehlala ngaphakathi esinaleni. Kuthi xa uphuma umlisela nomthinjana uwela loo bholoro yoMthatha iphumela ngaphandle kwedolophu ibe seyingu-kheth'omthandayo, ikakade neenkabi zenqwelo zingena ngambini emqokozweni.

Ifundile intombi kaNtozakhe yaliphumelela elesithandathu ibanga xa umzala wayo esaphumelela elesihlanu. Uvuyo olwaba kwaVayedwa yaba ngathi seyigqibile ukufunda. Kwaxhelwa igusha kwayiloo mihlali. Iphepha lesiqinisekiso sokuphumelela laxhonywa ngebhongo eludongeni lwendlu enkulu ukuze ongenayo iliso liye kuthi ntle kulo. UVayedwa uzame indlela yokuba uNomnyamezeli aye kwephakamileyo imfundo. Umfundisi wabo wamcebisa ngesikolo saseBhencuthi kwisithili sakuQumbu. Esi sikolo sasithabatha amantombazana afundela ubutitshala odwa ngelo xesha. Umfundisi umcelele indawo uNomnyamezeli wavunywa, kwafika incwadana yemithetho nezinye izintoyinto ezifunwayo apho.

Lifikile ixesha lokuvulwa kwezikolo yaqala phantsi imincili, kuthengwa iimpahla zokunxiba, izihlangu, iingubo, isingxobo somatras, imiqamelo, iishiti nobunye ubuvilikitshana obebuxelwe ngumphathi wesikolo. Lwafika usuku olungaliyo wasiwa kuduladula eMthatha, ekhatshwe nguyise noSmokolwana owayesel'ekhulile naye ngoku, noNontobeko. Noko izinto ngaloo mhla zazinyembelekile. Ukushiya ikhaya akuyondlwana iyanetha.

Utyizise iinyembezi esabulisa kunina nomaNyawuza nabanye abantwana ababekho. Kwafikwa eMthatha xa uduladula emi elayisha ngase-Ofisini yePosi, bamkhwelisa uNomnyamezeli. Iingcinga zakhe kuloo duladula uqhuma uthuli azinakuthelekelelwa zifezwe. Bakufika kuQumbu bayibona seyimi kade ilori ephuthume bona nempahla.

Kowu! intswahla eyayilapho! ingu“Molo wethu bani yhu! Uyazibona ezingaka iinyhweri!” ngabafiki ke abo. “Thiza! ziza kukhutshwa i-inki esiswini.” Bakhwela elorini yaduma kuculwa ziintokazi ezingasothuki nto kube kodwa

ukukhe kuthiwe iinyhweri mazicule ibhesi oku kwamadoda. Yaya kuma phambi kwekhaya leentombi ilori. Kwehliwa. Eyayilapho intswahla yayigqithe naleya yakuQumbu.

Ngoku kwakuse kukho ababefike ngaphambili kwelori bevela kwiziphalukana ezikufuphi nesikolo eso. Ingxaki eyayikubafiki ayinambali. Kuthiwe inyhweri mayithi nkosazana ithi yakungatsho ihlanganyelwe kuthiwe inekratshi, igityselwe nangantoni na ekufuphi ide ngokoyika engaphezu kwaleyo itsho. Suka ithiwe yaa ngentsini inge nengqondo ezi ziphungulekile. Etafileni kugityiselwe izonka. Xa umphako usemninzi asinanzwa mntu.

Isahluko V

UBOM BESINALA

UNomnyamezeli wagqiba kwelokuba ngobo busuku uya kubhalela ekhaya axele impatho ebuhlungu, nokuba ufuna ukugoduka yena akanakuhlala kule nkohlakalo ingaka. Kwesi sithuba wayesel'ezonda nemqozamo emhleleyo ngokuliphumelela ibanga lesithandathu ashiye ubumnandi boMthatha. Ebesithi akucinga ngoNontobeko, ngamasi, nokunye ukutya kwekhaya zitsho ukuphalala iinyembezi. Ihleli nje isinala yindawo enje ukuba mbi!

Ekuhambeni kweentsuku kwamiswa imithetho yafundwa eHolweni. Nkosi! yintolongo kanti le, umntu akayi nokuba kuphi na, asithethwa yonke imihla isiXhosa ngaphandle kwangeCawe kuphela. Ukuzimela kona kwakunqabile kuba wayengazi nokuba babeze ngayiphi na indlela ngoduladula. Uthe uNomnyamezeli akufuna ukubhala incwadi ngobunye ubusuku xa kwenziwa izifundo zangokuhlwa wakhunjuzwa ngomnye ngemithetho ebifundiwe eHolweni ngumphathiswakazi sikolo.

Kuloo mithetho kwakukho nothi iincwadi zibhalwa kuphela ngoLwesihlanu. Ufumane waluvala nolo cwecwe lokubhala walufihla. Waqonda mhlophe ukuba uye kulahlwa ngabazali abamthiyileyo, indawo ekhohlakele ngolo hlobo ezingcamangweni zakhe yayingeyiyo angathi umntu ase umntwana wakhe amthandayo kuyo. Ubesithi akucinga ngomqokozo wabafundi ababehlala ngaphandle eMthatha kunye namabhoyisi angaphakathi eMishini amangale kuba neso isikolo yayikwayiSinala, kodwa amabhoyisi ayesiya roqo edolophini ade aphumele nanga-phandle kwedolophu xa ebakhapha begoduka. Lo mahluko ubumxaka uNomnyamezeli angasifumani mpela isizathu obangwa siso. Uye eqhela kuba nokhwelo lweenyhweri

Iwabehle lwathotha lwagqibela ngokuphela. Ufumene amaqabane amatsha kwaya kusiba mnandi. Oyaziyo isinala uyabazi ubumnandi bayo, xa sekuqhelekile. Naloo mithetho ayihlalisi mntu kakubi, intlalo iba luyolo lomhla nezolo.

Ifunde ayadlalisa nopopi intombi kaNtozakhe, isuke ngexa lovavanyo inge imibuzo ibiyazi kakade. Itsho khona ngovavanyo olwandulela ukuvalwa kwezikolo yagqithisa ukusebenza. Usapho lwesikolo bese luthetha ngokugoduka. Uvuyo olwalulapho lungase luthelakelelwa. Zazifika iincwadi zineemali zemiphako kuba umsinala akananto ayixabise njengencwadi enemali.

Amalungiselelo okuvalwa kwezikolo ayesel'ebonakala phakathi kwesinala. UNomnyamezeli ubhalele uNontobeko ukuba aze amphuthume eMthatha kuduladula. Ngokuhlwa okwandulela intsasa ekwakusimkiwa ngayo umphathi sinala wenze umthandazo eHolweni walekela ngeziyalo malunga nokuziphatha xa besemakhaya, benze umzekelo oya kudala umnqweno kwabo basafunda emakhaya. Abehla ubuthongo elusatsheni ngobo busuku, kwasa gede kusetyezelwana iindaba ezingaphele ndawo.

Ayibethwanga intsimbi yokuvusa abafundi ngentsasa elandelayo. Isuke yangulowo wavuka wasonga okwakhe wabopha impahla selejonge indlela. Abaphathi abazidubi ngomhla wokunduluka kwabafundi bayayekelela kuba kaloku unonkala angaduda amasele ayangqungqa, kambe nabo babekhe bangabafundi ngelabo ixesha bayazi ukuba umphunga wamanzi abilayo kufuneka ube nendawo yokusaba ukuze iketile ingadlokovi.

Isidlo sakusasa sona sityiwe kuphela ngobethunywa liphango, bambi babengasawujonge nganto umgqenya. Lakufika ixesha balayishile elor ni baduma ukuya kuQumbu kuduladula. Efikile uduladula kukhwelwe butyhuthu tyhuthu ingulowo efuna isihlalo esingasefestileni eza kuhlala neqabane lakhe apho kuncokolwe kuloo ngxolo kaduladula, ithulelwe phezulu intsini.

Uye kungena eMthatha xa lisithi ndithenge. Umise ngase-Ofisini kwehliwa. Wabhekabheka uNomnyamezeli ekhangela uNontobeko kanti noNontobeko wenza kwaleyo efuna ukuba uphi na kula maqela ehlayo, aphithizela akhangela iimpahla zawo. Bade bahlangana. "Yhu! molo wethu Nomnyamezeli, wowu! kutheni tana ninothuli nonke nje? Wahleka uNomnyamezeli wabal'sa ukuqhuma koduladula nokuba bebheli ngakwicala ebe lingena umoya nothuli. Ubulise iqabane lakhe uNotizi waliyaleza ukuba ze limbhalele limchazele umhla abakukhe bahlangane edolophini eMthatha.

UNotizi ukhawuleze wakhwela emotweni yengqesho ayifunelwe ngumnakwabo owayeyititshala eQokolweni, apho ikhaya labo lalikhona. UNomnyamezeli ukhwele kunye nabamphuthumileyo kwilori yevenkile yomlungu waseNcambele owayeze kulanda impahla yevenkile edolophini. Behle endleleni baya ngeenyawo eMpindweni kuba kwakuse kukufuphi. Bafike xa kuratyela kodwa kusakha-nya.

Umntu wokuqala obabonileyo besiza ibe nguSiphendulwe. Nanko esisibhene ukuya endlwini esiya kuxela ukuba naba osisi besiza noSmokolwana. Lwabe lusitsho uthungo lwenyama yenkuku yokusindleka intombi yekhaya. Ubuye waphuma uSiphendulwe ephethe inqina lenkuku. Akamhoyanga mpela udadewabo ofikayo, suke wabonisa uSmokolwana inqina elo emxelela ukuba unina uxhele inkuku. Baya kungena endlwini apho unina wayekhona elungisa isidlo sangokuhlwa.

Wakhuza akalibala unina akuyibona intombi yakhe, "Akusatyebe ngako, nitya ntoni na wethu eBhencuthi?" Waba yena uNomnyamezeli ebuza apho uyise akhona engakhange awuphendule nombuzo lowo kanina. Uxelelwe ukuba usebuhlanti uyasenga. Ububele bamxaka uMaDlamini wathi engapha waba engaphaya. Ingene indod' enkulu yekhaya yabulisa ayakubona yona okwaa kutyebe kwentombi kubonwe ngunina. Ibone ubumnyama bobuso. Ngobubele ithulule amasi yawangqumshela ngobisi yanika uNomnyamezeli. Ubesithi xa ebhalile abike ukukhumbula kwakhe amasi.

Kwesi sithuba ucele indlela uNontobeko kuba lalise lilala ubumnyama. Akakatsho uSmokolwana ukuvuma ukuhamba kwacaca mhlophe ukuba usafuna ubungqina obuzeleyo ngemvelaphi yelaa nqina ebebawiselwa ngalo nguSiphendulwe, lwaye uthungo lwenyama yenkuku luginyisa ingwiqi. Ude wayiqonda uMaDlamini le nto wamqomela. USmokolwana uthe thwasu lula ngoku, babulisa nodade wabo bagoduka. Lonke eli xesha uNomnyamezeli wanga ulahlekile, yangathi yonke into yekhaya itshintshile.

Imibuzo ivele macala unina noyise benganikani thuba, kuncinwa iindaba zaseBhencuthi. Kwenziwe isikhungo sangokuhlwa. Wabulela wadomboza umfo kaNtozakhe ngogcino lweNkosi kwintsapho yakhe nokunonelela kwayo kulowo ebesithwe ziinduli ahlulwe nekhaya yimilambo nemifula. Kugqityiwe waphakama uMaDlamini. USiphendulwe seleqala ukumqonda udadewabo emana emsebezela ngoku iphelile laa nto ebengathi akamqondi. Akwakhe kutsho ukungena ukutya kuNomnyamezeli. Okwesinala ukutya kubaleka amanzi, kuba njalo ukutya okuphekela

abantu abaninzi akude kuthi neam ngesongo.

Wafumana wanyanzelisa apho enyameni yenkuku awayigqibela kudala ezinye izinto azingenanga mpela. Yabaduba le meko noko babuye bayiqonda. Walala ngobo busuku walibala uNomnyamezeli, akukho ntsimbi yakuvusa mntu ekhaya. Uve ngonina omkhulu uMaNyawuza enkqonkqoza. "Tyhini! Nomnyamezeli, uthetha ukuthi uza kwenzelwa nguMaSijadu ikofu? Vuka wethu sikubone." Khwaphuphu uNomnyamezeli esothuka ebekubudala ubuthongo. Babulisene ngobubele. UMsongeni, omnye umfo awayehamba naye uMaNyawuza, uthumele uSiphendulwe ukuba axelele uMaNyawuza ukuba seabakudibana phambili. Intoni na! Akakhange ayiphulaphule yonke loo nto ebuka intombi yomninawakazi wakhe. Umbuze bonke ubuvilikitshana bentlalo yasesikolweni.

"Kuhle ke Mpinge," watsho uMaNyawuza. "Sakubuya sikubone wethu bendigqithela ukubamba isandla mntwan'am. Ndiya emasimini siyavuna saye sisukelisa kuba le mpi ibomvu igqibile, iinkomo zayo sezibhuqa, loo nto zingxamele nakula angekagqitywa amasimi. Uyeza uNontobeko." Emveni kokubuka uNomnyamezeli uMaNyawuza udlulele kuMaDlamini embuza buqhula ukuba kanene yena akazi kuya na emasimini, wegqitha. UNomnyamezeli unxibe wondlula, walungisa igumbi labo lokulala.

Wagaleleka uNontobeko zaqala emva iindaba kuba noNomnyamezeli ebezifuna ezesikolo saseMthatha, waye noNontobeko ezifuna ezaseBhencuthi. Zanomdla gqitha kuNontobeko iindaba zaseBhencuthi, waqonda ukuba unyaka uyacotha naye selefuna ukuya eBhencuthi kozayo. Kukhutshwe imifanekiso nguNomnyamezeli walathalatha amaqabane akhe. Umane ebuza eyakhe imibuzo engephi uSiphendulwe kodwa ibingakhathalelwe ngodadewabo. Uzimisele ngoko nangoko uNontobeko ukuba aze abe ngomnye weqela laseBhencuthi. Iminqweno enje, wayengathini ukuba wayenokuyazi eya kumhlela kozayo umnyaka?

Yaba mfutshane iholide njengoko ziba njalo ezobusika. Iposi ibiphantse ibe imfikela yonke imihla uNomnyamezeli, kwacaca ukuba iminqophiso eyayenziwe mhla kwahlukwana igciniwe, kungekho uzimisele kuyaphula. Unina ebede abuze buqhula, "Le mali ingaka yokubhala niyithatha phi na bantwana bethu, kanene isekwayileya nisoloko niyicela xa nisesikolweni?" Zaye zicutheka iintsuku. Naxa ebebakhumbula abalingane bakhe loo nto ibingagqithe bumnandi behaya. Kuthe xa selisondele ixesha lokuphinda aqalwa phantsi amalungiselelo. IMpondokazi

(uMaNyawuza) uqondile naye ukuba isinala le yindawo okwenene angamsayo kuyo umntwana wakhe umntu.

Njengoko ebehamba roqo kwamninawakazi wakhe ebembona ukuba uNomnyamezeli wakheke ngakumbi kunangaphambili. Ebesithi eve nezinto ezibaliswa nguNontobeko eziva ngomzala wakhe zimqhubele phambili kwingcinga awayeselenayo ngokufundisa eyakhe intombi kwakunye nabanye abantwana bakhe. Wayekhathazwa yinto inye, ukuqonda ukuba indoda yakhe yayingabonakalisi kuyixabisa imfundo ngokungakumbi eyentombazana. Ubesuka athi, "A, kunceda ntoni ukufundisa intombazana iza kuthi yakukhula yende nje?" Abe ngathi umfazi, "Kubenani ikhazi liza kukhutshwa nje?" Athi uBhekizolo, "Ikhazi liyakhutshwa nokuba ayifundanga, umahluko ke yintoni?" Aqonde uMaNyawuza ukuba indoda yakhe ayiyinanze nganto konke imfundo yomntu obhinqileyo.

Kwiveki eyandulela ukuvulwa kwezikolo kufike iingxelo zovavanyo lukaJuni. Wathi uNomnyamezeli akusibona isandla sakhe kuloo mvulophu yayibhalwe nguye, waqonda kwangoko ukuba liphepha lengxelo ngenkqubo yakhe, alampha thuba ixhala, wanga angayiqhaqha abone okuphakathi. Njani ke ibhalwe igama likayise nje? Wamana ukubuza kuSiphendulwe ukuba uyise nonina bakude babuye nini na. Ngelikade bade babuya emasimini yaqhaqhwa invulophu wayifunda uNomnyamezeli. Wowu! imincili engako! Ngemfanelo kuba yayinengxelo ethi kumantombazana angamashumi amathathu anane kuloo klasi yabaqala ukufundela ubutitshala yena wayesemantla eklasi engowokuqala.

Uthume uSiphendulwe ukuba agijime aye kubiza uNontobeko. Ufike uNontobeko wancoma akalibala ukuqonda inkqubo eyenziwe ngumzala wakhe kwizifundo athe akuzibona ephepheni zidweliswe ndawonye namanqaku awafumeneyo kwisifundo ngasinye waqonda ukuba ngenene usebenzile. Yaphela loo veki, kwalungiselelwa ukuba uNomnyamezeli aphindele kwasesikolweni. Kwathengwa yanga yilaa mini wayethengelwa eza kuqalisa eBhencuthi. Mhla wanduluka uphelekwe nguNontobeko noSmokolwana noyise ukumsa kuduladula.

Bafike impi yaseQokolweni, Ncambele, Cumngce nezinye iziphalukana zoMthatha seyilindile kade. Yayintswahla yokubukana kwabazanayo namhla ayafana nalaa mhla wokuqala ukuya esikolweni. Akalibazisanga uduladula waduma, wawela ibholoro nanko encwina ukunyuka ngeNcamedlana ebhijela loo ndlela iya kuTsolo ephatha kurona, abuye ahumzele wada waya kuqabela. Uye kufika kuQumbu ngexa lesiqhelo, yaba seyikho ilori

yaseBhencuthi. Ibandulule baya kungena kungekho ulinda omnye bethetha bonke ngaxa linye, kubaliswa ngezeholide. Bambi babalise ngokuvuya ukushiya ongaka umsebenzi wokuvuna.

Befikile bothule impahla baya ngeendawo zabo zokulala. Asizange sinanzwe mntu isidlo sangokuhlwa. Njengoko ibiyimini yokufika akubangakho zifundo zangokuhlwa. Kuvulelwene iibhaskiti kwakhutshwa oni noni bemiphako. Kwarolwa kurolwe yanga seyilukhuphiswano. Yabetha intsimbi yokuba kulalwe. Akaphelanga ndawo usebesebe kuba kukhawuleze kwafika ixesha iindaba zona zingekapheli kwada kwalawula inzwi ngokusuke kufike ubuthongo. Kuse kuvukelwa enkomeni. Ithe yakumbona uNomnyamezeli ititshalakazi yabo yamncoma ngokuxhoma umgangatho ngoluya hlobo eluviweni, yaqokela ngokumnqwenelela impumelelo ekupheleni konyaka.

Isahluko VI

UZIMELE UNONTOBEKO

Ziqhubile iinyanga sezisonga unyaka, kwathi cwaka ngakuNontobeko akafumana zincwadi zivela kuye konke uNomnyamezeli, waba ngenza migcana ekuza oku kuthi cwaka suke akwabuya nanye impendulo wada wacinga ukuba mayibe wonganyelwe zizifundo njengoko kwakusondela ixesha leemviwo. Inqununukazi yaseMishini eMthatha kunye nabancedisi bayo bekungadlaliswa ngexesha. Loo nkuthalo ibibanga ukuxakeka okukhulu kubafundi.

Samgqiba is thukuthezi salo cwaka uNomnyamezeli. Naxa naye ebexakeke ngaphezu koNontobeko ebelifumana ithuba enze oku komgca. Ude wafumana incwadi evela kuMaDlamini emxelela ukuba uNontobeko uyafunwa lisoka laseMngamnye, kuthandene oyise banga bangahlobana, kuloko yena uNontobeko akafuni nokuyiva oku loo nto kuba zezemfundo ayifuna ngamehlo abomvu. Yamkhathaza le nto uNontobeko kuba wayemazi engxamele ukuba seBhencuthi ngexesha elizayo.

Ngenye intsasa kufike uMaNyawuza kuMaDlamini, wafika engabonakalisi konwaba mpela. "Molo Dlamini." Avume omnye. "MntaneZizi andizi ngakonwaba. Khawundincele undicebise ukuba into enje mandiyithini na. Indoda yelaa khaya ayifuni umntwan'am afunde. Sakuba thina singafundanga nabantwana bethu mabangafundi?" Watsho seziphlalala iinyembezi.

"Sisi, khawuthethe noyise kaNontsumpa mhlawumbi njengenye indoda uya kumva, ngokungakumbi kuba yena unomntwana osesikolweni."

"Eyona nto Dlamini umntwan'am ubeselezimisele ukuya esikolweni eBhencuthi babe kunye noNomnyamezeli." Bathethe bathetha wafika uVayedwa wabulisa kumkhuluwazi ngobubele enendaba engaqondi ukuba usentlungwini. "Yintoni MaNyawuza ukubethile na umkhuluwa?"

"Hayi Mpinge akandibethanga undidube umphefumlo gqitha."

"Yintoni?" Wabuza ebothuka.

"Njengoko wawuvile ngaye malunga nokucelwa kobuhlobo ngamaNala, intombi ayifuni nokuya ngokwenda ifuna ukuya esikolweni eBhencuthi kunyaka ozayo."

"Bafondini! Kuza kuviwa ngomntwana naxa sekuvunyelwene ngabadala? Uthi ke mna mandenze ntoni?"

"Nceda Mpinge khawuthethane nomkhuluwa wakho umbonise njengoko wena sel'unomntwana osesikolweni. Akafuni nokuba mna khe ndilibeke elilelam, kanti ke umntwana lo nam ngowam."

"Kwak!! Yhini na - - - le!! Andiyi kuba ndikhawulela iinkawu zisiya kusela? Indoda MaNyawuza iyiyo kowayo umzi andiqondi ukuba ndoba nempumelelo kweso sicelo sakho kodwa ke ndofane ndizame. Umkhuluwa ndimazi eyindoda ema ngelizwi layo."

Wazama uVayedwa kumkhuluwa wakhe embonisa ukuba mayikhe ifunde igqibe noko, yende ke. Akakhe afune nokuya oku uBhekizolo esithi iintombi ezifundileyo zenda kade, ufuna ukumendisa yena umntwan' akhe esemncinane, naye esenezinto. Woyisakala waba uyanca-ma uVayedwa. Ngeli xesha kulixhaphetshu kulungiselelwa ukwenda kwakhe uNontobeko usesesikolweni eMishini. Lafika ixesha leemviwo wabhutyuza kuba ngokudutywa yile ndaba yokwendiswa kwakhe engafuni nakufuna wayengasafundi nanganyameko, akaphumelela kuvavanyo lukaSeptemba.

Bathi bengekavali oNomnyamezeli ngoDisemba wazimela uNontobeko nya okwenaliti esithungwini akwavakala namkhondo, eshiya iinkomo ezintlanu neshumi leegusha ebuhlanti ziphuma emaNaleni. Wabhitya uMaNyawuza wanga unokufa okumdlayo. Kwabhuqwa kufunwa kwezo zindlu zabeLungu baseMthatha, kucingwa ukuba mhlawumbi uzifunele khona umsebenzi okanye unantombazana ithile avene nayo yamfihla kwigumbi layo emzini esebenza kuwo. Hayi bo, yee nya intombi yeMpinge. UBhekizolo lamya ukuba kazi kubakhozi uza kuthi umntwana uye

kutshona phi na. Kwafika incwadi evela kubo bexela ukuba baza kuzisa isihlanu seenkomo ukucutha ikhazi.

Ingaqikelelwa indlela eyamkhathaza ngayo uBhekizolo indaba yokulahleka kukaNontobeko. Ngeli xesha lokufika kwencwadi yabakhozi umkhombe wawuselubhembesile kuye ingathi ekhayeni apha uyaziwa uNontobeko apho akhona kufihlelwa yena ngendawo akuyo. Kude ngelikade uNontobeko wabhalela uninakazi owayendele eCorana emxelela ukuba uyasebenza eMonti waye elungiselela ukusinga kweleendunduma eGoli watsho esithi ukuba uyise ujonge ukumendisela eqabeni elaphela kwibanga lesibini makayincame into yokuba abakhe abazicatyana bakuze babuye bawunqumle umqadi womnyango wendlu yakhe.

Wayesel'eve konke ngomfana lowo wayesendiselwa kuye eve ngamanye amantombazana awayesebenza eMonti. Ebesithi akuyicinga le nto athethe nayedwa athi "Wowu! ingehla ehlayo inyuke enyukayo sokuze ndendele eqabeni eliya kuqala ukunxiba iqhina mhla ngomtshato." IMPingekazi lalise libone abafana baseMonti lingabazi nokuba bona baphela kwawaphi na amabanga beqhina bange bome iintamo, bakhumshe inge sekukhumsha abeLungu abo babaqashileyo. Amazembe eebhulukhwe ekrazula umoya, iinwele zibhrashwe zaya kukroba ekhosi, izinto ezithi ukuhamba zichul' ukunyathela kucace ukuba isihlangu siqheliwe asothukwa.

Ebesithi ngeecawe uNontobeko xa umlisela nomthinjana uphuma amamva kwedinala kusiyiwa kulunguzwa izihlobo eLokishini kwaTsolo, wena!! Afunge ukuba iqaba lelali elonwaya umhlaba ngenzwane linenkwali emasa kungangen'ubhontsi aphelele ngekhe alitshate uxolele ukufa soze alubeke eMthatha. Umzi womLungu awayesebenza kuwo wawukufuphi neHotele apho abafana abaququzela ezitafileni babefaka ezimhlophe qhwa iibhatyi neehempe, iibhulukhwe namaqhina zibe mnyama tshu. Izihlangu zibengezele, ubuso bunentlahla bebonakala ukuba batya izivenduvendu zabeLungu.

Zonke ke ezi zinto zinomtsalane kumntu osakhulayo njengoko wayenjalo uNontobeko, kwacaca kananjalo ukuba ziyamngena engqondweni. Ingaba ke ngubani onetyala nobange ingqondo yobuhilihili kule ntombazana? Kokhunjulwa ukuba yona yaziselwa isoka engazanga yalibona ngaphambili idumbe intloko yona ifuna ukufunda. UNontobeko ubekhe akhathazeke afune ukubhalela uNomnyamezeli amazise apho akhona, koko ubesuka oyikisele ukunika umkhondo walapho akhona. Kwincwadi awayeyibhalele uninakazi wanela nje ukuthi useMonti akatsho ukuthi ndawoni na kanye.

UBhekizolo xa ebengalandayo wayengaqala phi

abhekise phi imininzi kangaka nje nemizana ehlala abeLungu bakhona? Uthe ngenye imini ebuzwa ngumninawa wakhe ukuba ude wabazisa na abakhozi ngokuthi shwaka kwentombazana wasuka wathetha into efe amanqe ukuthi mabacelwe khebeme bangezi, singaxelwa kodwa isizathu. Kubonakele ukuba lo mfo wenqena ukukhupha ezaa zilo zimanqina mane ebuhlanti, ezi zibange ukuhilizelwa kwakhe ngumntwana wakhe. Isiko lesiNtu intombi xa ilalile isoka kufuneka ikhazi elikowayo liphindiselwe apho lalivela.

Ingaba nene-nene ixabiso lenkomo ezilalini lingaphezulu kwelomntu! Uninakazi kaNontobeko akazange abe nakumpendula umtshana wakhe ngenxa yokunganeli kwe-adresi. Wonwaba umntwana eMonti waye engena nzulu kwezentlalo yolutsha. Imali ayamkelayo eyitya ngokuqonda kwakhe yonke, kuba kaloku akanandlela angayithumela ngayo njengoko inganika umkhondo wendawo akuyo. Koko ihilihili elenziwe ngabom ngomnye umntu alifani nelizihlizeleyo soloko usazela efundekela ngekhaya.

Zavalwa izikolo wabuya uNomnyamezeli wathi kwasekufikeni eMthatha akambona uNontobeko eze kumphuthuma ngesiqhelo, yanguyise noSmokolwana nenye inkwenkwana yommelwane. EkaNontobeko indaba ibe yeyakwamkhozi noNomnyamezeli akabuza nto ngaye kowabo. Zamnandi iiholide kodwa isikroba somzala wakhe asakhe sitsho ukuvaleka. Ubemkhumbula ibe buhlungu intliziyo yakhe. Uthe khona akufika uNomnyamezeli uMaNyawuza waqala emva ukucinga ngomntwana wakhe, wabhitya waluqweqwe ziingcinga wathatha ebeka.

Kwaziswe ngabakhozi ukuba liyeza ikhazi nomcimbi wacelwa ukuba ufinyezwe kungekabi kade. Mhlawumbi amaNala la ayesel'enanakanani ngento ekwakuyiyo ebukhweni, selefuna kuphunywe egusheni bangabi bebanjiswe isisila sehobe. UBhekizolo wawusa kumninawa umlomo wabakhozi. Bathethathethene benomninawa emxelela uVayedwa ukuba xa kunje iliwa selibhek'umoya akusancedi nto ukufihla seyingene kade intaka endlwini. UBhekizolo ucele kwa umninawa ukuba ahambe nenye indoda ekwaliMpinge baye kungxengxeza kwaNala ngesenzo esenziwe yintombazana.

Okunene kwenziwe njalo zakhutshwa neempahla zekhazi kwaba ukwenda kukaNontobeko kubhangile. Zifikile iingxelo zeemviwo zibonakalisa ukuphumelela kuNomnyamezeli naxa noko wayehlile wangowesithathu. Iqhubile intombi kaNtozakhe yada yafikelela kunyaka wesithathu kwelabafundela ubutitshala ibanga. Kwathi ngenye mini malanga behleli nomlingane wakhe phantsi komthi womnga bequlunqa izifundo zabo sebelungiselela

imviwo zokuphela konyaka wathi uNotizi "Nomnyamezeli uyazi laa ncwadi bendiyifumana izolo ibivela kubhuti esithi selendicelele indawo eNxukhwebe ufuna ndiye kungenela i-P.H. khona. Akwaba bendiya kuphumelela kudidi lokuqala, ndinjani ukunqwenela ukukhe ndihambe ngololiwe."

"Inene ntangam uyavuya akwaba nam bendakuya. Andinqweni ngako."

Ngosuku olulandelayo uNomnyamezeli ubhalele uyise emxelela ngomnqweno wokwenza eminye iminyaka emibini elungiselela i-P.H. njengogxa wakhe uNotizi. Akugqiba ukuyifunda le ncwadi uVayedwa ubhekise kumkakhe, "Kutheni na le nto ngathi imfundo yale mihla ayipheli nje? Mandulo bekufundwa kugqitywe msinya kusetyenzwe."

"Utsho ngani na yise kaNontsumpa?" wabuza uMaDlamini.

"Le ncwadi ivela kuNomnyamezeli lo bese ndiqinisekile ukuba uza kundincedisa emsebenzini kozayo unyaka ukuba uphumelele, uthi ufuna el'nye ibanga elikwa lelobutitshala nalo elisaza kumthabatha eminye emibini iminyaka. Iphi na ke yona le mali ngoku?"

"Hayi kaloku Mpinge amaxesha akafani nezinto zawo azifani. Noko xa besesiqalile Gxabagxaba masesiqhuba kothi kanti siphelwa sesiselunyingweni."

Kucacile ukuba noko uVayedwa akayiqondi le nto ekwanayo nendawo efuna ukungqinela umkhuluwa xa wayesithi iintombi ezifundileyo zenda kade. Wavakala esithi, "Bafondini! wayenyanisile umfo kaBawo, nokufunda oku zifunda into engaphele ndawo, kubonakale ukuba umntu angade aluphale efunda. Yinto etheni yona le ingapheliyo ezinye ziphela nje?" Ibekho neyokoyikisela ukuthi angathi ekhe akayinanza le nto ithethwa ngumntwana, kuhle esikaNontobeko. Ngecawe elandela ebefumene ngayo incwadi abashumayeli baseMpindweni, naseSibangweni, naseNcambedlana bamenyelwe kwintlanganiso yabo ebiseCumngce. Wayiphatha uVayedwa le ncwadi ngeenjongo zokucela inkcazelo ezeleyo namacebo kumfundisi njengoko nokuya kwakhe eBhencuthi kwakulungiselelwe nguye.

Bebonene nomfundisi wamlukuhlela kwisikolo saseDikeni uVayedwa eyixhasa kakhulu into yokuba aqhubele phambili uNomnyamezeli. Umfundisi lo wayengumfundi waseDikeni ngaphambili. Akakhawulezanga ayiphendule incwadi yentombi yakhe uVayedwa uyibekela bucala efuna ukuqonda ngezinye iindawo phambi kokuba aphendule. Ubesithi umfundisi xa eye kungenisa icawe yomthendeleko eSibangweni amkhumbuze ngokubaluleka kokufakwa kwezicelo kamsinya ezikolweni ukuze ifumaneke indawo.

Ngenye imini wothuka uNomnyamezeli kukufumana incwadi evela eMonti, sewamlibala umzala wakhe ukuba kanene ulapho. "Tyhini bawo! ngubani lo undibhalele eMonti endazela phi?" Wayiqhaqha buphuthuphuthu enga angade abone ukuba ivela kubani na.

"Yhu! Yhu! Yhu! Nkosi yam ivela kuNontobeko. Mandikhe ndihlale phantsi ndiyive kamnandi." Watsho ehlala phantsi kwangoko. Incwadi evela kumntu omthandayo nowamngqibela kudala isuke inge sel'ubona yena kanye, ngoko ayingemangalisi mntu into yokuba kwaba njalo ke kanye kuNomnyamezeli. Ezingako iindaba nezazisuke zimcubhule ngentsini azinakubaliswa ngokwaneleyo. Yamonwabisa le ncwadi emchubela uNontobeko ngezedolophu yaseMonti emnandi noxa kungavumi alilibale ikhaya, ebuza futhifuthi ukuba akuqunjwanga na ekhaya.

Ubuze ngabo bonke ekhaya kodwa akenza nomnye umbuzo ngoyise kubonakala ukuba uthi ebhacile nje kungenxa yakhe. Uthe ukuphetha wamyala umzala wakhe ukuba angaze aphazame axele ukuba ukhe wambhalela Umnike i-adresi yakhe ngokupheleleyo wathi aze ancede ayinqabise kwimpi yasekhaya. Yamdla le ndawo yokuba afihle ukuba ubhalelwe uNomnyamezeli wamana ezibuza-buza ukuba ingaba xa exelele unina uyona, abuye aqonde ukuba amahlebo eligqiba nje elimiweyo ahamba ngaloo ndlela ke kanye. Lithi olivileyo limtshise ahlebele omnye nalowo ahlebele omnye, ngale ndlela buphele ubuhlebo isuke ibe ziindaba.

Singaluthelekelela uvuyo lwale nzwakazi yile ncwadi. Uqamele ngayo ngobo busuku, yanga yincwadi evela esokeni elithandwayo. Babethandana aba bantwana besebancinane kuthe nokukhula kwabo akwatshintsha nto. Ufunge wanyanisa uNomnyamezeli ukuba akasokuze axelele nabani na ongaphazamela ekuyithetheni kubazali into yokuba sel'emazi uNontobeko apho akhona. Umphendule umzala wakhe yaqhuba imbalelwano phakathi kwabo isaziwa ngabo bobabini kuphela. Kwenye incwadi evela kuNontobeko kwakukho umfanekiso wakhe kunye netyende ndye lomfana elalisisicibala esibuye amacala kuloko akafakanga mbandela ngeli bhozo lomfana.

Umbalisele ngolwandle awayeqala ukulubona, abe uNomnyamezeli yena engazange alubone nakude, iyintsomi nje ayiqonda kwizifundo zelizwe esikolweni. Bezithi zakufika iincwadi ezivela kuNontobeko (indlela awayebizwa ngayo ekhaya) ange uNomnyamezeli angabuza xa ephendula ukuba akacingi ukuba kungakuhle na xa anokuthi abhalele ekhaya acele uxolo kuloko ubesuka acinge ukuthi hleze anqamkise imbalelwano yabo abeyixa-

bisile ngokufakelela indawo asazinqabisileyo kuyo.

Intombi kaBhekizolo ibisel'ingene yaphelela kwintlalo yedolophu, ihomba inoluthi, ifanelwa ziimpahla zabeLungu. Kwincwadi ngethuba ababese beza kuviwa oNomnyamezeli uxelele umzala wakhe ukuba limphethe ikhaya ezinkumbulweni koko uyoyika ukubhala azazise apho akhona. Ubuzile ukuba kanene wayemxelele nto na uNomnyamezeli ngalaa mfo babekunye emfanekisweni, wasel'emxelela ukuba umfo lowo ke banenjongo abakowabo ukunga angaya kubagcina. Ikhaya lalo mfana laliseNgcobo. Uyicacisile into yokuba umazisile ngemeko yakhe nabazali ekhaya nokuba eseMonti nje waphalaliswa yiloo meko.

UNomnyamezeli umcebisile ukuba akhe aqale abhekise kuMaDlamini noyise ibe ngabo abaya kungxengxeza kuBhekizolo noMaNyawuza. Uthe engekaluva uluvo lomzala wakhe uNomnyamezeli wakhawuleza wabhalela unina emxelela ukuba uNontobeko ufuna ukugoduka. Umcengile unina ukuba abonane noyisekazi bamcele benoyise axole akwazi ukubuya uNontobeko. Emva komgudu phakathi koVayedwa nomfazi (amadoda akalitsibili icebo lomfazi ngoku lililo, akhe alikheth'amadlala, alicukuceze) bayile kwamkhuluwa.

Bawaneka umcimbi abangawo. Yeka!! UBhekizolo ngumsindo ebakhumbuza ukuba yena akoyiswa yimicimbi yowakhe umzi. "Nithi mandenze ntoni ngoNontobeko owashiya iinkomo ebuhlanti efunwa ngabantu abafumileyo? Lingathi ihilihili lakudikwa yidolophu lithi licinga ikhaya? Nakanye! Andisokuze ndimvumele angene ngoluya hlango." Watsho esalatha emnyango. AmaMpondo ucango athi luhlango. Ngelingeni sebencama oVayedwa wada wathotha umsindo kuBhekizolo wathi, "Kodwa ukuba uthe kanti ubuyiswa yemxakileyo ayizuze eMonti, ndifung'uNozimanga intombi kabawo uya kuphuma kula masango aphindele kwakwelo Monti."

Ubhalile uNontobeko ecela uxolo kunina emcenga ukuba amcelele uxolo nakuyise. Uphendulwe waxelelwa ukuba angabuya mhla waqonda bayathembisa ukuba akusayi kuba sabakho ntetho. UNomnyamezeli uthakazele akuziva ezi ndaba zimnandi zokuba ngeKresmesi uNontobeko uya kuba esekhaya. Usuke wanga iintsuku angazibetha ngoswazi zivalwe izikolo, afike uNontobeko ifike nekresmesi. Ngenye imini emva kwesidlo sasemini uNotizi ubuze uNomnyamezeli, "Ude waxelelwa ukuba uza kufunda phi na kunyaka ozayo?" Wakhumbula uNomnyamezeli ukuba lo mcimbi abuzwa ngawo liqabane lakhe awuzange ude ube uphunyeziwe wathi, "Inene andikayazi into yonyaka ozayo ndisalindele kutata." Kuse ngolulandelayo usuku ebhala ebuza kuyise.

Umphendule uyise esithi umcimbi lowo usezandleni zomfundisi. Yamkhathaza le nto uNomnyamezeli kuba ixesha lalise lisangana engafuni ukuyicinga into yokuba angathini na xa ngengozi ethe walibala umfundisi wakhumbula ixesha seliphelile lokwamkela izicelo. Ubuye wabhala wabuza kuyise wamxelela uyise ukuba bona basalindele kumfundisi. Zavalwa izikolo engazi apho aya kuvula khona. Zivalwe zisathe nqam iincwadi zikaNontobeko ekubonakala ukuba wayengafuni kumphazamisa ngexesha kusondele iimviwo.

Efikile ekhaya uNomnyamezeli uxelelwe ukuba akukaziwa nto ngesikolo aya kuso ngonyaka olandelayo, kuba umfundisi usoloko engekho eCumngce. Kuthe xa kusondela iKresmesi uNomnyamezeli wafumana incwadi evela kuNontobeko imxelela ngosuku aya kufika ngalo esithi aze ancede amphuthume estishini eMthatha. Owu, imincili kuNomnyamezeli yatsho wakha walibala nale ndaba yesikolo angekayazi. "Thiza! iza kuba mnandi le holide, gqwidi nje ngokungazi kwam apho ndiya kufunda khona kunyaka ozayo." Uthe engagqibanga nokuyifunda waphuma waphaphatheka okwegqabi lisimka nomoya. Nanko ebaleka esiya kuloNontobeko lisimka nomoya. ekolungathethekiyo uvuyo, naye efumene incwadi yentombi ikwa nolu daba.

Isahluko VII

IBUYILE INTOMBI YOLAHLEKO

Kuxhatyashwe ngokwesiqhelo kulungiselelwa iKresmesi lwathi usuku lokuya kuthenga izimuncumuncu ezityiwa kanye ngonyaka lwabekelwa laa mhla kanye uphambi kweKresmesi. Atyabeka amakhosikazi akwaNtozakhe uNomnyamezeli yena wangena ekuncediseni ngokuveta kuphela. Zatsho ezo rontawuli zakhiwe kakuhle zantle ngakumbi yanga kulungiselelwa umtshato. Lwafika usuku obelukade lulindelwe. UNomnyamezeli uhambe noSmokolwana, nomfana owayecelwe ukuba aye kubancedisa ngezinto ezingathi zibaxake xa besesitishini, ngakumbi uloliwe ubeza kufika ngoratya.

Baye kungena eMthatha bakhe balinda ixesha elivileyo. Ivakele inqwelo kaWili isitsho ngelibukhali ikhwelo ikhumbuza nobesel'esozela ukuba iyangena namahilihili. Yathi ukubhijela ezantsi kwehlathi eliphesheya kwedolophu itsho ngezo ntunja zinomlilo (iifestile) seyimpakuza umsikazi izitshayelela ngokuphos'amalahle, yanga ngenene

lelo songololo lalixelwe ngumfo kaGaba liqhaphuza umsi lineentunja esiswini ezizele ngonyana neentombi zabantu.

Ithe xa ithi bhije okokugqibela ngasesibhedlele yabeka iphika, yangena seyisitsho kuhle "kha - - kha - - kha," waye umntu sel'ephithizela exela iimbovane zibona ixhoba, kwaye kungemnyama, kungemhlophe, ingulowo enxubele ukubona lowo aze kumphuthuma. UNomnyamezeli asindawo abe akhe azidube ngokuza kuyo isitishi, wabhuduzela engazi nokuba abaNtsundu behla ndawoni na de wacaciselwa kwangulo mfana bahamba naye. Ingena nje intloko amakhareji sel'eneentloko esezithe thu zikhangela abaphuthumileyo.

Waphunguza uNomnyamezeli efuna umzala wakhe kwezi ntloko sezibonakala wathi sel'ebuncama weva kukhwazwa kwenye ifestile. "Yizan'apha ndim lo." Wadideka uNomnyamezeli kukho ukuqala ngempahla kukho ukubulisa ngobubele kuqala zibe zombini ezi zinto zingenakwenziwa ngaxesha linye. Umfana uqondile ukuba ngoku basawolanayo benqabulana abazala makakhawuleze yena ngasempahleni. Yathotywa impahla eyatsho abaphuthumi baxakwa kuba yayingalungele kuphathwa; yayiyefuna ukuthwalwa yinto ebalekayo. Wazibala umfana ezi zidungulu zabagqitha ngenani kwaye ezinye zinzima. Kuza kuthiwa ni? Bagqiba ekubeni kuqeshwe imoto ibagoduse. Umnini mpahla wayefuna zihambe zonke kungabikho isalayo.

Okunene umfana wabiza imoto yengqesho yawuginya lo mthwalo ngathi ngowemfuduko. Yabaleka yaya kufika eMpindweni. Ithe ukuba ithi thu ngeliso elikhanyisayo zatsho izinja ukukhonkotha zanga zixoxa isilwanyana emngxunyeni. Waphuma uBhekizolo ezinqanda wabuya waya kungena kwasendlwini. Umnini moto ngelixa wayesel'ekhalimela intlawulo ethe nyi esithi umthwalo ongaka unzima kwaye nesithathu esi sabantu naso singumthwalo owodwa. Naxa ebengayithethanga kusasukwa eMthatha eyomthwalo wayekhe wayithetha le yokuba kunokwenzeka abize imali ngabantu aba kuba ngokomthetho wendlela abanakho ukuhamba ngaphandle kwentlawulo kwinqwelo ethwala ngentlawulo.

Ukushunqula intetho eninzi kwathulwa kwangeniswa. Wakuza unina. "Yimpahla etheni le ingaka ngathi yeyabantu abaninzi?" Wahamba owemoto. Wadideka uNontobeko wanga ulahlekile. Ezingcamangweni uyafunafuna ukuba kazi ke uyise uza kumamkela njani na, Ukukhanya kwamakhandlela kwaluzizi kuba wayesel'eqhele okuqaqambileyo kombane owayekhanyisa ngawo nakwelakhe igumbi kwindawo abexelenga kuyo. Wangena uyise wabamba isandla akabi nanto iyenye ayithethayo

ngaphandle kokukhuza le mpahla ingaka.

Ukuba wayefike emini kukhanya ngaba ngewayethe akumbona esemgama uNontobeko wamhlangabeza wama-nga, wayalela ukuba kuwiswe etyetyisiweyo inkomo kuba intombi yakhe ebilahlekile ibuyile? Asinakho ukuwuphendula lo mbuzo. Besingakhululwa kwanguBhekizolo kuwo. Unyana wolahleko ke yena okwakhe ukuhlangatyezwa kwabonakala kwabo babekho ukuba uyise uxolile. Akubanga kho uyithandabuzayo loo nto. UNontobeko ukhawuleze wanqika ibhaskiti warola kwintlaninge yezinto ezazizalise apho zathwala isiciko ayabi nakuvalaka.

Eyayingekho fan' ukuba yeyayingekho kwasevenkileni. Kwabelwe nosapho lwakwamnina, yathetha ukuthi loo nto ulonwabo lokubuya kwalo mntwana lube kuzo zombini ezi zindlu zakwaNtozakhe. Kwakuse kulele ubumnyama; bakhuphene nje endlwini uNontobeko noNomnyamezeli babekelana idinga lomhla olandelayo ababeza kuya kuthenga imixhesho yeKresmesi edolophini kuba olo suku yayilolokugqibela phambi kokuba kuvalelwe iiholide zeKresmesi. Emva kwesikhungo sangokuhlwa kwatyiwa. Akukhawulezwanga kuye kulalwa namhla bekuncokolwa unina nentombi.

Uncinwe iindaba zaseMonti kubonakala ukuba uxolo lukho. Ibikho impahla enxitywayo ingasikokutya kodwa. Ukhuphe ibhulukhwe nehemphe kuyise, unina wamthi jize ngomchako oya kufanela kanye isinxibo samanina, yayise ngomchako oya kufanela kanye isinxibo samanina yayiqhiya nelema. Abantwana bona wawisa okufanele bona kanye. Walwambesa usapho lukayise uNontobeko waluthi muncu ngezintsha, kanti ke ebantwaneni wayefune nonoxesha babeLungu baseTebekana. Makube ke bethu elaa gama ebesel' ebizwa ngalo lokuba lihilihili laliza kubhanga kusini na?

Amahilihili wona akabuyi ephethe nto, abuya nje neziqo zawo. Ngamaxesha amaninzi abuya engenayo neyenye impahla ngaphandle kwaleyo isesiqwini, kungethamsanqa ukuba libe linayo nengubo le yokulala. Lifika ngoku libe ngumthwalo kubantu ebelibashiye ngemva. Waba njalo yena unyana wolahleko. UNontobeko yena kucacile akazange abe ulilibele ikhaya wayezishenxisa nje ekwendeni awayengakufuni. Ngosuku olulandelayo phambi kokuba aye kugqitha kuNomnyamezeli baye edolophini, uyise ukhe wambuza ukuba uyayiqonda na into embi awayenzayo ngokuchitha ubuhlobo nabantu baseMngamnye, kukhutshwe ikhazi ngohlobo olubi kangaka. Yatsho indod'enkulu kucacile ukuba ayikaxoli isazibona enkumbulweni ezo nkomo, waqokela ngelithi, "Into enjalo

ke ntomb'am ayidli ngakuza nathamsanga, sixolile nonyoko kodwa qonda kakuhle wasikhathaza. Ungaze ubuye wale isoka; yenza amashwa loo nto. Sasingazani nonyoko lo kwathandana obawo. Umbona enani ke yena onwabile nje?"

Umhla weKresmesi kwimizi yakwaNtozakhe wawungathi ngowomtshato. Kuwe iigusha kuyo yomibini le mizi. UNontobeko wenze izimuncumuncu azifunde kubeLungu awayesebenza kubo. UNomnyamezeli yena wenza abezifunde esikolweni. Ngosuku lokuqala emva kweentsuku zeholide zeKresmesi uVayedwa ufumene incwadi evela eCumngce kumfundisi emxelela ukuba uNomnyamezeli ufumene indawo eDikeni, ukuba uphumelele kudidi lokuqala wofumana isithuba sokungenela ibanga le-P.H. njengoko enqwenela ukwenza njalo. Ifike le ncwadi seyixhakazela ngamaphepha enkcazo sinxibo nobunye ububhilikici besinala.

Wamangala uNomnyamezeli entliziyweni ukuba kazi umlingane wakhe uNotizi usaya eNxukhwebe na yena, wagqiba kwelokuba ambhalele abuze, amazise ukuba ezakowabo izigqibo zezokuba aye eDikeni kwaSomgxada. Kwacaca ukuba uwabo lo umtyhalela kwalapho naye. Yafika ekaNotizi ngokukhawuleza imxelela ukuba umnakwabo sel'egqibile neNxukhwebe. Noxa ibiza kuba nye indlela akubanga mnandi kuba babeza kwahlukana nomlingane wakhe weminyaka emithathu. Zaya iintsuku zisongeka. Zifikile iingxelo zemviwo zokuphela konyaka. Yatsho kudidi lokuqala intombi kaNtozakhe.

Umfundisi eye kungenisa inkonzo yomthendeleko eSibangweni ngenye icawe, wanqwenela ukumbona uNomnyamezeli ukuphuma kwenkonzo. Umthembise emva kokumncoma ngenkqubo ebalaseleyo ukuba uya kumnika isikolo kwisekethe yakhe akuphuma esikolweni. Kungentsuku zatywala yafika ekaNotizi incwadi imxelela ukuba baya kuvula ngaxeshanye kungenzeka mhlawumbi bahambe ngamhla manye. Amalungiselelo empahla akagabadelanga, umahluko ibingowokuba kanene uya kuqala abantu abatsha kwisikolo esitsha. Yamnandi yona eyokuba eza kuhamba ngololiwe.

Isahluko VIII

UHAMBO LOKUQALA NGOLOLIWE

UMaDlamini uwulungise umphako wegqithisa kwimiphako abeyenza oko intombi yakhe ibeseseBhencuthi kuba namhla uhambo beluza kuba lude kakhulu. Ifikile imini

yokunduluka wakhatshwa uNomnyamezeli nguyise ndawonye noSmokolwana noNontobeko. Kufikwe esitishini kwathatyathwa itikiti yathi impahla yeviwa ubunzima ngabakwaloliwe. Zigqityiwe zonke ezo zinto balinda ukufika kwexesha. UVayedwa unge angaxelela usapho ukuba luhambe wabuya waqonda isithukuthezi aya kuba naso uNomnyamezeli. Lihambile lona ixesha waye uloliwe engasukeli langa eza kuhamba ngexesha lakhe lesiqhelo.

Uqondile uVayedwa ukuba kuyahlwa waye engathandi kuthukuzwe ngomnyama. UNontobeko uthe makhe kulindwe uloliwe angene endaweni ekukhwelelwa kuyo, alibone uNomnyamezeli igumbi lakhe besekho babe nokumncedisa ekungeniseni impahla. Kambe le nzwakazi yayise inamava ngohambo ngololiwe inganqweneli ukuba umzala wayo angadideka phakathi kwabantu angabaziyo.

Uvumile uyise balinda. Wayilungisa uWili iketile yakhe seyimana ukuthi, "Tsho - - o - - o - - o, hu - - hu - - hu!" Waye efika umntu, ngenene yinqwelo yamahilihili, ayinamini ilambathayo yohlala izele. Ayinamhla khekuthiwe ayihambi akukho bantu yakubathwala. Ithwala izale, ihambe ityekeza abanye ibuye ithwale abanye njalo. Lithe lakufika ixesha yangena intloko kwelo qonga kukhwelelwa kulo sel'itsala amakhareji analoo magunjana akhanyisiweyo. Ngokuthetha nabanye ababe sebelapho uNontobeko uqonde ukuba kukho abaya eNxukhwebe, eDikeni naseMthwaku wasel'eyaleza umzala wakhe.

Kwalayishwa iimpahla ngamasinala ayesel'ezazi neendawo ebekwa kuzo impahla. Yaba iketile sel'ibila kakade. Kuthe beselapho ababekhaphile gqi umfana exhinile ephethe iimpahla exhakazela macala. Wayithi daxa phantsi impahla wabaleka esiya kwindlu ekuthengwa kuyo amatikiti. Kuthe kusajongwe le mpahla ishiywe ngulaa mfana engakhange abhekise nelilodwa lokucela iliso kuloo mpahla kubantu ababemi apho, kwathi thuu intombazana ixhakazela okwayo. Yeka ke kwathi gingxi izibilini kuNomnyamezeli kuba kuthe kanti le ntombazana nguNotizi. "Molo Nomnyamezeli." Watsho enephika engabulisi kwabanye aba. Uyichaze mva nento yokuba iNxukhwebe seyivulile, kuba yayivula phambi kweDike yona. Wanele kulungisa nje imposiso awayenza encwadini yakhe esithi bovula kunye.

Yatsho intsimbi yakwaloliwe wabe seleyaleza umfo wakhona ugxabha olude lwagoso bubude nesangote, "All seats please." Uthe obesephantsi wee lakatyu watsho ngaphakathi. Lavakala ikhwelo, lazolula isongololo. Pheku, pheku iitshefu nezandla kubuliswa abo bemkayo. Gungxu, gungxu inamb'enkulu. Yasitsho kwakhona esofelweyo intloko. Umbaseli sel'eman'efunza ngamalahle

kwidangatye elingathi libaswe amashumi esixhenxe aphindwe kasixhenxe.

Umfo oqhubayo yena uthe tyuu ingalo ngathi akananze nto ukanti ubomi bala makhulukhulu awathweleyo bukhangele kuye. Iye kugqitha kwimizi ephantsi kwesibhedlele nalapho babonakala ngezibane bekrobe ezifestileni bephekuphekuzisa. Na - - a - - a - - a - - ntso iya kuqabela ijikela ifunzile isinga eQweqwe, ngoku selicela ixhegwazana ukuba lipheke, yaye le ndawo ifuna ukuba neqhina noko linge lide. Ithe ukuba ivelele ifama eyayilapho ithafa lavuma wayijula uWili.

Ubesithi uNomnyamezeli akuvela ngefestile xa intloko ijika abubone ubude bamakhareji eyileqa intloko ibe ngumbono omhle okwenene ibe ngathi lisongololo xa lizisonga, zithi iifestile ezo zibe ziintunja ezinomlilo. Umbono kaNtsikana wawungoweli xesha lasebusuku kusini na! Akulalwa ngamasinala kuloliwe kuyabukwana. Ubukele wabukela uNomnyamezeli evele efestileni, ephatha kukroba abize uNotizi kwigumbi akulo beme epasejini abuye angene akrobe ngefestile, wada ngeligeni woyisakala walala.

Yathukuza inqwelo yomlilo ihamba iziphumza kwizitishi ngezitishi. Bathi besalele bavuswa kukungena kwamanye amasinala. Kuvukwe kwaqalwa phantsi ukuncokola. Bekusithi xa kufika la maqela matsha bathi cwaka uNomnyamezeli noNotizi kuba babengabazi aba bangenayo bengazazi nezo zinto kuncokolwa ngazo. Ibe ligugu nento yokuba ngomhla olandelayo kuya kukhe kuhlaliwe ithuba elide eQonce. Eli thuba belithakazelelwa ngamasinala kuba beliwanika ithuba elimnandi lokuya kuwakawaka edolophini. Yayinto enkulu nabayingxameleyo oNomnyamezeli noNotizi kuba kaloku kumhla baza kubona idolophu engaphezu koMthatha ngobukhulu.

Bayiwela iNciba ngentsasa elandelayo babuka loo bholoro inde kunene ineentsika eziluthotho, bephikisana uNomnyamezeli noNotizi esithi omnye iyalingana ncam neyeTsitsa omnye esithi inganeno yada loo mpikiswano yagwetywa lelinye ibhoyisi ngokuthelekisa ubukhulu baloo milambo kuphikiswana ngayo. Bawuwele lo mlambo emva kokubhija-bhijela kukaloliwe kuloo magophe eNciba amasikizi kunene. Bathe nje ukuba bawele babona abafazi bethengisa izidungulwana zenyama yehagu nezonka ekungaqondakaliyo nokuba zivuthiwe ncam na, neebhotile zeziselo ezipholileyo ezenziwe emakhaya.

Kwakukho neeketile zekofu ebanda ceke kuba kumzuzu yenziwe yahlala ilinde ukufika kukaloliwe. Lakhuph'intloko ngefestile elinye ibhoyisi lakhwaza, "Yinqwelo yabafundi bodwa le mama akukho majoyini apha." Lisitsho nje live omnye umfazi ekhwaza irewu, wathi ngeliphantsi "Nguma-

bil'ebanda kule bhekile." Akwahlekwa ngako ngamasi-nala. Kambe umntu angaphazama kumasinala sukuba ezenzile, kuba asuke amhleke buphoxa, phofu wona engenabubi kuhlekwa nje, athi ke ongayiqondiyo loo nto imkhathaze. Kuthengiwe ngabathengayo ngokungakumbi kwiziqhamo ezazikho ngelo xesha.

Indulukile inqwelo yomlilo sekucacile ukuba ifunzele kule ndawo umbaseli nomqhubi bazimisele ukukhululwa kuyo. Kwalile phi-phi-phi yazibika ngekhwelokazi elisisizungu, kwakho othi makuvalw'iifestile ingena entunjani. Zavalwa ukuba umsi ungangeni utsare abahambi abo. Kwamnyama yanga bubusuku obungenanyanga, nabusuku obemini esibekeleyo. Abase beyiqhelile le ndlela batsibele izibane bakhanyisa. Uhambo ngololiwe lunemfundo enkulu. Izinto ezibonwa endleleni zizinto eziba ngathi yintso mi xa zisencwadini.

Iye yakugaleleka eBlaney, isitishi abathi lolliwe baphontshe kuso. Aqengqelwe phaya amanye amakhareji aya kwezinye iindawo, athwele abaya eDikeni, eNxukhwebe, eMthwaku asala, anxityelelwa kwamanye yanduluka inqwelo kaWili sekunuka ivumba leQonce. Akubanga kudala yaya kungena eQonce impi yesikolo. Kwakufikwa apho kucace kwa oko ukuba usapho kudala le ndawo luyinxakamele. Kwehliwa sekungxanyiwe. Kwakho othi makuyiwe kwi-Ofisi kamantyi apho lwaludla ngokuxhonywa khona uludwe lwamagama abo baphumeleleyo kwiimviwo zonyaka ongaphambili.

Hi bethu! Wakhulula umntu wanxiba zimbi, wachaza, wakhupha iqokobhe lomgubo wesiqholo waziqhola ubuso bampemvu. Lwalala unwele kwintloko ebichazwe ngezolo kwabanye yalala ithiwe ntshi ngeqhiya. Saqatywa ngamafutha aso isihlangu sabengezela. Zaphuma iintombi zeAfrika kunye nododana olungakhange ke lona luyithathe le nkxamleko ingaka. Babembalwa nabathe baziduba ngokuzikrwitsha ngamaqhina, uninzi lukhuphe amaphaca eehempe zawo ezintanyeni akwagxekeka nto.

Amazembe eebhulukhwe wona ayebukhali kuba bekulelwe phezu kwazo kwangezolo. Loo mini yaseQonce ayibhaqanga mntu yayisaziwa. Ubuhlobo obabukade buqwetywa apho eluhambeni kwabanye babuse bumile, ngoko wayengekho owayeza kuhlala abukele abanye. Emva kwaloo malungiselelo angako ibe luthotho ukusinga edolophini. Kuqalwe e-Ofisini ukukhe umntu ngamnye alibone igama lakhe kolo ludwe noko ebesel'ezifumene esesekhaya iingxelo. Kwayiwa ezivenkileni. Hayi ke yatshisa imali ezingxoweni.

Iqhosha likaNtsikana elingenamngxuma! Wena! Lenziwa langqukuva ukuze liqengqeke lula, mayiqondakale

kakuhle nento yokuba abantu abangabuvanga ubunzima bokusetyenzelwa kwemali abasuka bathathe ngokuyisebenzisa, bayichitha iphalale okwamanzi. Kwalile malanga wagaleleka uloliwe ophuma eMonti esinga kwelaseCacadu abathi abaninilo xa belibonga liBhay'alambathwa. Ufike lo ethwele iindidi ngeendidi zabantu. Aqhakamshelwa amakhareji amasinala. Kwayaluzela kufika abafundi abavela ngaseMonti.

Kufike iziphundluphundu ezikhala ngo "New Comer uza kudiliza izitena zakwaSomgxada ubuye uzakhe." Athi owaseNxukhwebe "Ngokuhlwanje uza kuwela umlambo omnye kasixhenxe." Babenyanisile abaseNxukhwebe kuba ngexesha ekwakusahanjwa ngendlela endala phakathi kwengxingwa kukho umfula engxingweni apho owawuzibhijabhije ngokungathi uyimifula emininzi umnye. Yayinde nendlela leyo. Le intsha isetyenziswayo ngoku ibetha ngentla kwengxingwa ilicuthe kanobom ithuba kungabikho nokuwelwa kwemifula.

Umntu oyiqalayo isinala neziqhulo zayo makube ebesithi akuziva ezo zinto akholelwe kusini na? Ude walishiya iQonce uloliwe ezibika ngomthwalo wakhe eman'ukuthi "Ndithath'apha ndibek'apha" atsho kuqondakale ukuba uyingxamele nendawo aya kuyo. Uye kungena eDikeni xa libantu bahle.

Isahluko IX

ESINALENI EDIKENI

Isitishi sasizele ngabavela kwelaseNtla; kuliLawu, kungumSuthu, mTswana, Nyasa, Kula, njalo njalo. Kwaqala kuNomnyamezeli kwanquma inqatha nomlingane wakhe egqithele eBhofolo. Namhlanje wayedibana neentlanga angazange afunde nazo ngaphambili. Kwakho into ethi entliziyweni akwaba ebecelwe eNxukhwebe indawo kuba apho ebeya kuba ekho uNotizi. Wayeqala nokuba kwisinala eneendidi zombini—umlisela nomthinjana nakweneentlanga ngeentlanga. Impahla ithwelwe yinqwelo yamafutha yesinala bona babetha ngabazicatyana kuba isitishi asikude esikolweni.

Yayikho intombazana eneliso kuNomnyamezeli eyayikhwele kwaseMthatha nayo. Wayekwakho nalo mfana seleman'ukuthi "sibali" kule ntombazana encedisa ngobubele kwinto yonke efuna uncedo. Alukho uthando olunje ngolwamasinala. Baye kungena esinaleni selingcolile

kukuhlwa, wayibona uNomnyamezeli indawo enkulu, entle nephangaleleyo kuneyaseBhencuthi. Kuthe khona kusasa eholweni yokutyela yalilizwe ubukhulu loo holo. Kuhleliwe kwiitafile ezahlulwa ngemali ubukhulu. Bona eBhencuthi kwakungahlulahlulwa zitafile ngamali. Imali ibinye ukutya kufana.

Babefike ngoMgqibelo kwathi ngeCawe baya kwinkonzo eyaba phantsi kwemithi ngokwesiqhelo xa izulu lilihle. Le nkonzo iphandle ibiba kumzi weentombi. Ibiba yinkonzo ezuke nekhumbuza ngezazingeniswa nguYesu phandle. Imithi yemi-Okhi ebe kungenelwa phantsi kwayo ibithi nayo inike uzuko kuloo nkonzo. Uhadi lwaluthiwe zinze kufuphi nekwayala eyayiphantsi kwentonga yomfo omde ongenamzimba engomnye wabafundisintsapho, lwaye uhadi olo lucofwa liNgesikazi. Ingoma emnandi ngolo hlobo isitsho ekupholeni phantsi kwemithi ibicingisa nzulu.

NgoMvulo kuthiwe bonke abafiki mabaye kubonana noGqira esibhedlele ngokwesiko elenziwayo kwabo sukuba beqala ukungena esinaleni, kusenzelwa ukuba athi ofika enokufa okosulelayo kubonwe cebo limbi ngaye, athi nokuqondakalayo ukuba ngezinto ezithile empilweni yakhe akanakulungelana nentlalo yesinala nalowo kubonwe cebo limbi ngaye. Yaba nzima ke loo mini kuba umntu ofikayo esinaleni usoloko eyintlekisa nokuba uyedwa. Kwakuza kubeka phi ke ngoku xa baqokelelwe bandawonye bonke?

Benza uludwe bephethwe ngonempoxo kunene. Gquzu intsini kwabo babebukele xa kufoliswa, bekhwaza bebanxwala besithi baza kukhutshwa i-inki ebomvu esiswini. UNomnyamezeli noko wayesel'eziqonda ezi ziqhulo kodwa umntu ofikayo endaweni usuke afane nomntu ongazeleyo ngengqondo. NgoLwesibini ibe ngumhla wokuvulwa kwesinala ngokwesiko nesithethe. Kwayiwa kwiholokazi ekumzi wamabhoyisi. Umbono omhle, kuthe ngqendevu ngaphambili izidwangube ezinemisila zinxibe izidanga zazo ezinemixhaka emabala ahlula amabanga emfundo ephakamileyo ephunyelelweyo neeDyunivesithi ekufundwe kuzo.

Kwabasavela kwizikolwana ezisemaphandleni ibe yinto enika amava ngempakamo yesinala. KuNomnyamezeli ibiyinto engaqhelekanga kuba eBhencuthi uvulo lwezikolo lwalungenazo izivatho. Omnyama nomhlophe kwakuhleliwe kunye. Wayivula isinala umphathi ngokwamkela abafundisintsapho abatsha, abafundi abatsha, nabadala abaze kuqhuba izifundo zamabanga amatsha kwanabo bathe ngelishwa abaphumelela kwiimviwo zonyaka ongaphambili.

Kuthe kwakugqitywa iintetho lwakhululwa usapho ukuba luye ngeendawo zokuhlala. Emva kwemini

ngoLwesithathu kuye kuthengwa iincwadi. Zaqhutywa izinto ezingamalungiselelo okuqalwa komsebenzi wesikolo. Yaphela loo veki sekufundwa. Ukhawulezile ukuqhela uNomnyamezeli. Bezisithi zakufika iincwadi ezivela kuNotizi athelekise izinto njengokuba ebalisa abone uNomnyamezeli ukuba iDike liyole ngaphezu kwayo iNxukhwebe.

Kukho ifama ebikufuphi nesinala ingenisa amasi nombona omtsha roqo apho esinaleni. Kukho intombazana eyayibacubhula ngentsini abanye isithi kuloo fama kukho ipitsi yamasi izele ngamasi. Xa amasi eyingwa kakuhle nobisi eselweni kuye kuhlukuhlwe, ipitsi ke ayinakuhlukuhlwa ngoko kungena umfo osebenza apho akhulule aqubhe abethe iqham emasini apho ukwenzela ukuba ayondelelane. Abafiki bebekholelwa bethu ngulo Nongqawuse? Asisikoze sazi. Zahamba iintsuku kwaye kuqheleka.

Kuthe ngoMgqibelo malanga lavakala igubu namaxilongo esinala latsho usapho lwaphithizela. Ababesemagumbini abo okulala baphuma begilana, omnye waxhaka omnye kwadani swa kwaqhum' uthuli. Baye abafana begubu besitsho ngehlwabisayo neyenza imihlali ingoma, bevuthela iziqhitsu zithe mpu ngumoya. Uthe obephethe impahla esiya kuyolula amanya wayithi jwi phaya wathi ngaku okufuphi baxhibithela babila besoma kudani swa. Uqonde apho uNomnyamezeli ukuba iDike limnandi uphantse wazisola apho ebesiya khona, kanti linje ukuba mnandi!

Akukho nto yonwabisa ulutsha njengokukhe lumane luphiwa amathuba okuhlangana lonwabe. IDike ke beliyinyamekele le nto liwanika ngokwaneleyo amathuba anjalo. Izinyolo beziliqela ziphumza iingqondo ezifundweni. Imithetho eeqeshayo iluleke ilungile, ingabi yiyo embopha umntu angabi sabanakho ukuzikhethe ngokwakhe okulungileyo kokubi. Ibimakha umntwana imithetho yaseDikeni. Abafundi befundiswa ukuziphatha balungiselele ixesha lokuphumela elizweni apho imithetho iya kuba ingekho kufuneke umntu alawulwe sisazela sakhe.

Kwalile ngoMeyi kwaba sekuqondakala ukuba indawo akuyo uNomnyamezeli inezinyolo, kwalungiselelwa umbhizo wesikhumbuzo sokuzalwa kukaKumkanikazi uVitoliya. Olu suku lwalukhunjulwa ngomhla wamashumi amabini anesine kuMeyi. Ibiba ngumnyhadala wokhuphiswano kwimidlalo kusasa ize kuthi malanga ibe yimidlalo kawonkewonke. Ngexesha lamalanga umthinjana ubuvumbulula kumazantsi eetyesi kukhutshwe iimfihlakalo ebe zilinde lo mhla. Ibala elo bekudlalwa kulo belifana nesithiya seentyatyambo ngaloo mabalabala anxietyweyo.

Ngokuhlwa ibe yikonsathi okanye umfanekiso. Nangokuhlwa bekuvunywa umntu agibisele umbala osengqondweni. UNomnyamezeli uve ezidela ukuba ayeke iilokhwe ezingaka eMthatha ngokungazi kanti uza kwisikolo ekunxitywa kangaka kuso. Wayesel'eqhelile eneqabane laseXesi uNobuntu, befunda ncwadininye naxa uNobuntu wayekunyaka wokugqibela yena. Zithe zifika iimviwo zikaJuni waba uNomnyamezeli selenezinto aziphawulayo ukuba ziyamphazamisa. Makube yayiyinkululeko egqithileyo bethu, ebekhe azibuze, abuye aqonde ukuba yayingeyiyo kuba noko bekuziziyolo nje ixesha lokufunda belanele kwada kwathi kratya.

Inye into ebifuneka; ibikukuba umfundi ngamnye alichakachake ixesha lakhe ngononelelo kungabikho nto iya kusilela. Umntu oqalayo ukunikwa ithuba lokuzibonela ebevela ekwenzelweni yonke into, uyabhuduzela ayiloze ekuqaleni. Kwaba njalo kanye kuNomnyamezeli. Ulonwabo lwaluyiphanga ingqondo yakhe. Zaqala ukuphutha izifundo akwabi njengasiqhelo. Kuthe kungekagqitywa waba uNomnyamezeli selezidela. Ulugqibe eyiqonda mhlophe into yokuba akuyi kufana nezinye iimviwo.

Ulungiselelo lokugoduka luqale kwangoko. Zavalwa ngoLwesithathu izikolo. Kuthe ngokuhlwa kwaloo mini yacaca into yokuba baza kuwushiya umzi waseDikeni. Umphathikazi mantombazana uyale amantombazana ngeindlela eyiyo yokuziphatha eluhambeni. Utsho esithi bona baphathi nabazali boba bengekho bengaboni kodwa likho iliso eliya kujonga konke okwenzekayo endleleni. Aze umntwana ngamnye angoyiki iliso elo kuphela koko oyike ukwenza into eya kujalisa igama lakowabo nesimilo sakhe.

Kuse ngemini elandelayo kuxhatyashwa. AbaPhesheya kweNciba owabo uloliwe wayeza kuphuma imini isentsha ukuze oya kweliphezulu aphume ngongcwalazi. Athi onesihlobo kuleyo yongcwalazi inqwelo akhatshwe ukuze umntu ayibambe esithubeni evela eMonti isiya kweliphezulu. INxukhwebe neDike zishiyene ngosuku ukuvala yaza loo nto yabenza ukuba bangahambi kunye ukugoduka uNomnyamezeli noNotizi. Ufike ngoLwesihlanu uloliwe wamasinala eMthatha. Ufike uNomnyamezeli ephuthunywe nguNontobeko, bakhwela kwilori yonovenkile waseNcambele.

Bakhe bayilinda ilori isathwala umthwalo ebize kuwulanda apho edolophini. Yakugqiba ukuthwala bandulukile ukugoduka. UNomnyamezeli uxelele umzala wakhe obesanzubele ukufunda ukuba angaya kungenela

umsebenzi wezandla, afunde ukupheka, ukuhlamba, ukolula impahla nokulondolozwa kwekhaya ngeyona ndlela. Ube nomdla kwa oko uNontobeko, imfundo wayengayincamanga. Iligugu kuye into yokuba naye akhe abe ngumsinala axele abanye. Imise endleleni behla ukuya eMpindweni.

Bafike kwilityekazi elikhulu elalilapho kuchophe uSmokolwana nenye inkwenkwe ndawonye noSiphendulwe beze kuthwalisa odadewabo impahla. Ibiseyiqhelekile into yokumka nokufika kukaNomnyamezeli kungasekho malungiselelo angako. Yaba mnandi loo holide beman'ukwenzelana amadinga okuhlangana eMthatha noNotizi babaliselane ngezikolo zabo. UNontobeko uwazisile kubazali umnqweno wokuya eDikeni kuyise. "Ukhe athi umntu ebekhe wasebenza abuyele esikolweni? Yintoni le intsha uya kuyifunda esikolweni uyiphosileyo emzini womLungu?" Wabuza uyise kucacile ukuba akayikhathalele ke le nto ithethwa yintombi yakhe.

Ngokoyika esezolo ubuye wavuma yakumqondisisa intombi waba uza kumcelela indawo eDikeni lakufika ixesha lezicelo. Uvuyo lwale ntombi lungathelekelelwa. Zithe zakufika iingxelo zovavanyo lukaJuni kwacaca ukuba uNomnyamezeli ubethe nganeno kwesiqhelo. Eklasini yabo babengamashumi amathathu wakhokelwa ngamadodana amabini wangovesithathu yena. Yamkhathaza noko le nto uNomnyamezeli wazimisela ukuba akayi kuphinda azityeshele izifundo zakhe. Ubuziwe nguyise ngenkqubo leyo ingaqhelekanga koko uzifunele izizathu ezimthethelelayo ngokoyika uyise. Ebeziqonda ukuba akasebenzanga ngemfanelo. Kubuyelwe kwasesikolweni ngoJulayi yazimisela ngoku inzwakazi ukuba iphuthume isiqhelo sayo.

Ziye iziyolo zicutheka zinikezela ithuba kumsebenzi wesikolo. Into ebisasele kukuthi qho ngenyanga amadodana ehle aye kumzana weentombi kusiyiwa kuchithwa injikalanga yoMgqibelo kunye. Ibiba yimini enkulu leyo elutsheni, kuthi kusasa kufundwe kuludwe lwamagama ukuba ubani uza kubona ubani. Kuvakale amahumhum kwakusoloko kwafundwa ubani othile ongazanga weza kubona mntu wumbi ngaphandle kwalo bani mnye. Ingqondo zamasinala ziyakhawuleza ukubeka isitena phezu kwesinye zakhe udonga lume ngoko nangoko.

Zikhawuleze zafika iimviwo zokuphela konyaka kwalixhaphetshu umntu eyiqwalasela incwadi yakhe ozele. Zafika iimviwo zakhawuleza zadlula kwavalwa. Uloliwe ovela eBhofolo ufike amaDike ephithizela esitishini exela iinyosi zifike apho zenza ubusi khona. Kwakhwelwa ngabahamba nalowo uloliwe. Kuye kugalelekwa ngosuku olulandelayo eMthatha. Ufike uNomnyamezeli weva

iindaba ezimnandi zokuba isicelo somzala wakhe samkelwe eDikeni. Bekungasekho ncoko yimbi kwezi nzwakazi ngaphandle kwaleyo yokuya eDikeni kunye.

Kunyaka wokugqibela esinaleni uNomnyamezeli wayezimisela ukuba atsho ngelinzima igalelo ukuze uyise angambuzi sizathu sokubonakala enganeno kwesiqhelo. Lo unyaka uqale kamnandi ngamalungiselelo abo bobabini noNontobeko. UBhekizolo akabanga nankcitho ingako empahleni kuba ityesi yentombi yakhe yayisavalwa ngedolo bubuninzi bempahla eyayize nayo eMonti. Mhla bemka ekhaya bashiye kumnandi, kungekho nto yimbi ithethwayo ngaphandle kweentombi eziye esinaleni. Wabuyisa uMaNyawuza enokonwaba okungathethekiyo.

Ukungafundi komntwana wakhe kwakungamonwabisa-nga. Izihelegu zazibehlela abantwana babantu esexhaleni naye njengomzali. Befikile eDikeni uNontobeko akabuva-nga kangako ububi obuviwa ngabafiki kuba umzala wakhe ebesel'efana nomntu waseDikeni ziliqela izihlobo zakhe. Akabanga nabuqhitala kwizinto zasemLungwini. Indawo awayekuyo eMonti yayimfundisile ngeendlela zokwenziwa kwezinto zentlalo yesiLungu. Ngenxa yoko ukhawuleze walithemba lalo mfundisikazi-ntsapho umhlophe wayebafundisa. Uthe esondela uJuni waba sel'eqonda ukuba inkqubo yakhe iya kuba ntle. Okunene kube njalo, yamenza loo nto wazimisela ekufundeni.

Unyaka wokugqibela kuNomnyamezeli ube ngonzima, esebenza ezimisele ekugqibeni aze kusebenza ancede abazali ekufundiseni uSiphendulwe. Bekukho umfana womSuthu owayenengqondo ekrelekrele gqitha nowayemmise kakubi uNomnyamezeli. Ubedla ngokumqhula kakhulu athi bona eluSuthu ithi intombazana xa inengqondo eyegqitha amadoda inqunyulwe iinzwane zeenyawo zombini yethiswe ibhongo. Ebeyihleka uNomnyamezeli ayiqonde ukuba loo nto asiyonyaniso.

Ngexesha ekusondele ngalo iimviwo zokugqibela abo bafundi sukuba beza kuphuma bayacetyiswa banikwe amaphepha eziqinisekiso ngesimilo bacele izikhundla kubaphathi bezikolo kwiindawo ngeendawo. UNomnyamezeli wenze isicelo kumfundisi waseCumngce ngokunqwenela ukuba kufuphi nekhaya, ekhumbula nesithembiso esasenziwe ngumfundisi kuye. Umfundisi lo wayesel'ejongene notshintsho lwabefundisi. Impendulo ayikhawulezanga ibuye kuba wayeseNkomfeni yamaWesile. Ide yafika isamthembisa kodwa isithi makukhe kubekwe iphika de kufike ixesha lokumiswa kwezinto ngeendlela.

Igugu lomntu osesesikolweni efuna, enethemba lomsebenzi liba likhulu; asingemangali xa noNomnyamezeli

wayenjalo. Oneminqweno eyiyo yena ude athi xa ezibona izinto ezintle ezizenzayo iititshala apho esikolweni athi mna ndiya kuba njengotitshala ubani. Lafika ixesha lokuqoshelisa unyaka. Kubekho busuku buthile obamiswa bucala ukuba bube bobemibuliso, iminqweno emihle neziyalo kwabo babesiya elizweni, okanye kwabo babesaza kuqhubela phambili imfundo kwiiKholeji zemisila. Umhla lo uvakaliswe kusekude ukwenzela ukuba abafundi bazilungiselele.

Isahluko X

KUFIKE ITITSHALAKAZI ENTSHA EXESI

Imini yemibuliso neziyalo ifikile eDikeni bazigcobisa abafundi nabafundisi-ntsapho babo nabaphathi sinala. Emva kwemviwo zavalwa izikolo. Yaba yiholide emnandi uNomnyamezeli seleman' ukwenza amabhongo axa eyititshalakazi. Into yona awayengasayiboni nasemaphupheni kukubuyela ekufundeni kwakhona. Wathi selengxamele ukuxhalaba yafika incwadi evela eXesi umfundisi wayesel' eseXesi ngotshintsho. Le ncwadi yayimxelela ngokwamkeleka kwesicelo sakhe, imazisa ukuba aye kuvula; izinto ezingagqitywanga zogqitywa seelapho eXesi.

Ukuya kuqala umsebenzi akufani nokuya kufunda. Umntu ocingayo uye aqonde ukuba ngoku uya ebudaleni. Ubudala ke bona asinto ilula kuba buza neenzima zabo. Kube njalo kuNomnyamezeli wathi mhla ehamba eshiya uNontobeko ekhaya esiya kwindawo angazi mntu kuyo ngaphandle komfundisi nenkosikazi yakhe wavuya engavuyi. Uhambe waya kufika eXesi ngosuku olulandelayo, wafika ephuthunywe ngumfana owayehlala kufuphi nakwamfundisi yena esengumfundi eNxukhwebe. Umbo-nise imoto yengqesho esuka kule ndawo kuthiwa Sisixeko.

Imthwele imoto leyo nempahla yakhe, wathi lo mfana ebemthwalisa impahla ukuyisa emotweni waduka. Kukhwele nenkosikazi eyayivela eMonti itsho ngemfumba yempahla ebange kwanqaba nendawo yokuhlala. Wayicinga le nto yale mpahla uNomnyamezeli wayifanisa nempahla eyayivela kwaseMonti noNontobeko. Waqonda ukuba makube ininzi impahla eMonti. Umqhubi umthule kufuphi nevenkile umfazi lowo. Yabaleka imoto isihla intlanjana yaya kutsho eMishini. Wayengekho umfundisi kwaphuma intokazi namakhwenkwana bancedisa ekungeniseni endlwini impahla leyo.

Uzile umfundisikazi wabulisa waba seleyalela laa ntokazi ibingenisa impahla ukuba ibeke amanzi yenze

isiphungo. Umazisile uNomnyamezeli ukuba amalungiselelo malunga nendawo yokuhlala aya kuqondakala akufika umfundisi owayesathe gxada eBhayi. Umfundisikazi wayenabo kanobom ububele kodwa esisithuli ngemvela. Emva kwesiphungo waziva esindeka bubuthongo uNomnyamezeli. Uloliwe yinqwelo ehambisa nzima. Yakuma esitishini kungenwa kuphunywa ngengxolokazi itsho loo nto ubuthongo buphazamiseke.

Iyalelwe laa ntokazi ibingenise isiphungo ukuba imlungiselele utitshalakazi kwigumbi elibucala akhe athi ngqwa phambi kokufumana isidlo sasemini. Usiwe kwigumbikazi elikhulu elineebhedi ezimbini ezandlelweyo, le yesithathu inomatrasi kuphela. Imbonise eyeyakhe uNomnyamezeli le ntokazi, wathi phambi kokuba angqengqe wanika le ntokazi ibhaskiti ebisenomphako ukuba inike umfundisikazi. Yabuya yangena nombulelo ngomphako ndawonye nokhukwana olungangomahambahlala womtshakazi yalwandlala ecaleni kwebhedi.

Igama abesel'ebizwa ngalo ibiseyingutitshalakazi. Yamkhanyisela ngokunye loo nto ukuba ukwelinye ibakala lobomi. Umntu uthiywa amagama ade aye kutshona. Ekufikeni ebomini esandul'ukuzalwa unguntamekwana, aze akukhula kuhle kunoko abe ngumntwana, akhule abe lixhego. Akugula kuthiwa ngumkhuhlane, akufa abe ngumfi. Namhla noNomnyamezeli wayefumana gama limbi ngokwentlalo yobomi bomsebenzi awayengena kuwo. Wayengazi yena ukuba asamlindele amanye amagama amnandi namabi kubom bentshintsho yezinto nemeko.

Ngobo busuku walala ukudinwa, wanga indlela uyibethe ngeenyawo. Uvuswe kusasa kwayilaa ntokazi ingumsebenzi kwamfundisi imzisele ikofu. Wayengayiqhelanga ke le into. Esinaleni akuvuswa mntu ngakofu, ekhaya nguye obevusa abantu abakhulu ngekofu. Kube kungumhla weCawe ngoko kuyiwe enkonzweni. Ukuphuma kwenkonzo kweza ntokazi zimbini apha kwamfundisi zize kubona utitshalakazi. Umfundisi yena ufike malanga ngeCawe leyo wavuya akumbona utitshalakazi lo wammemela kwigumbi lakhe lemicimbi yesekethe. Wabuza ngempilo yabazali wamyala.

Umyale ngobom bobutitshala awayesakuba yiyo naye phambi kokuba ankqonkqozele ubufundisi weva uNomnyamezeli intliziyo ibuhlungu. Uthe umfundisi, "Ititshala inikwa isibane esikolweni ukuba ikhanyisele abantwana besikolo, ibe ngumzekelo kubo nasebantwini ekhonza phakathi kwabo. Isuke ithi maxa wambi esi sibane isifihle singakhanyisi. Imikhwa yayo mhlawumbi ibe yiyo esivuthela sicime. Ititshala ifana nqwa nomfundisi, ingumkhonzi ebantwini ekubo. Mayingafadalaliswa

kukungaphumeleli ngelinye ixesha kwamabhongo amahle ebinawo. Ubom benkonzo bunamahla-ndinyuka. Mayisi-melele yayame ngethemba isebenze.”

Ukuba yinyaniso kwala mazwi kwakungenakuqondwa kakuhle ngumntwana osaqalayo ukuza kusebenza. Umxelele ukuba uxwebhu lwephepha lengqesho womnika ngengomso aphenjule olo gxudululu lwezinto ezazifuneka. Wamxelela ngokunjalo ukuba uya kukhe athi chu apho kubo eMishini njengoko indlu yeetitshalakazi ezingenama-khaya yayisakhiwa phofu seliselunyingweni lokugqitywa. Esi sakhiwo yayingorontawuli ababini abadityaniswe ngegunjana lokuphekela. NgoMvulo isikolo sivulwe ngumfundisi ngokwakhe.

Uyazise kwezinye ititshalakazi entsha nasebantwaneni ngokunjalo. Ulihindaphindile umfundisi ilizwi elithi isikolo eso sifikelwe yititshalakazi enengqondo nesoloko iphumelela kudidi lokuqala ezimviweni. Esi sikolo sasiphela kwibanga lesithandathu sinabantwana abaliqela, iititshala zisixhenxe ngenqununu. Yayisisikolo esasidume ngokuwola amakhaka omculo, nakwiikonsathi zeso sithili bekusaziwa ukuba xa sikho indlu yozala ime ngeembambo. Umfundisi ubhekise kuNomnyamezeli wathi, “Titshalakazi ingqondo onayo ize ibalasele ngemisebenzi yakho emihle apha esikolweni. Akunandlela ungakhupha ngayo eyakho ingqondo, njengoko yenzelwe kuwe nguMdali, uyifake entloko yomntwana, kodwa kunakho ukuthi ngenyameko nenzondelelo emsebenzini wakho, kuphume kwaba bantwana uza kubafundisa abanye abaya kuba nengqondo bafuze wena.”

Akugqiba umfundisi uhambile. Zaziza kubane iititshalakazi ngoNomnyamezeli. Uthe akumka umfundisi inqununu yakha yazibizela entlanganisweni iititshala ngeenjongo zokuqulunqa indlela oza kuma ngayo umsebenzi waloo nyaka. UNomnyamezeli wanikwa ibanga lesibini ukuba afundise lona, yaza inqununu yadibanisa abasetyhini bodwa ukuba babelane ngeendlela ekuza kuqhutywa ngazo umthungo. Kugqityiwe yangulowo walazi ibanga aza kulifundisa naza kulithungisa.

Into engamonwabisanga uNomnyamezeli kukuthi efika ebutitshaleni esaza kufunda izinto zobutitshala abe selenikwa ukuba athungise amantombazana ebanga lesithandathu elinamantombazana asel'emakhulu. Uthe akuyikhalimela le nto kutitshalakazi uMaMfene owayengowongamele umthungo nowayesel'enethuba elide kwesi sikolo wathi nguyena usavela kufuthwa esinaleni unawo kakuhle namaphepha ekusikwa ngawo njengoko bexhotyiswa ngezo zinto xa bephuma.

Utsho esithi iindlela ezintsha ekuthungwa ngazo

ziyabadida bona. Wayeka uNomnyamezeli engaxoliswanga yile nkqubo nale nkcazo. Uzimisele ukuba uya kukhe ayibhekise kwinqununu le nyewe. Yayothuka nayo le nto yabiza utitshalakazi owongamele umthungo yathandabuza ukuba bukho ubulumko ekunikweni komntu ofikayo eqala ukufundisa, umthungo webanga eliphambili esikolweni. Ititshalakazi inike kwa esiya sizathu ibisixelile kuNomnyamezeli yafana inqununu ibuxakwa yathi kwakufuneka bamnike uncedo abo banamava kumthungo weli banga.

Into awayiphawulayo uNomnyamezeli mhla waqala ukuthungisa yeyokuba ezo mpahla zazisikwe ngendlela engavumi kungqinelana nemigaqo yokuzithunga njengoko ibhaliwe ngumhlolikazi womthungo. Ubuze kule titshalakazi zazisikwe yiyo kunyaka odluleyo, ayamphendula ngandlela konke. Yaphendula ngomsindo yathi "Ukuba ubona into etenixileyo ziphindisele ngaloo ngqondo yakho zibe yimichako leyo zazifike ziyiyo." Yamduba le nto uNomnyamezeli akuqond' ukuba noncedo akayi kulufumana ubexeliwe ukuba unengqondo.

Wayiphenguphengulula le nto engqondweni yakhe ezibuza kwayena ukuba le ndaba yengqondo ingaba isuka kulaa ntetho kamfundisi kusini na? Ayimonwabisanga le nto saphuma isikolo selenomvimbo wamava abuhlungu ngobutitshala. Kuthe ukuphuma kwesikolo yabuza enye ititshala eyayikwa ngumncedisi ingumnumzana Themba Songo igama, "Kutheni na titshalakazi ingathi akonwabanga nje ukhumbul'ekhaya ufika? Ungayenzi loo nto; yonwaba kumnandi apha eXesi, wulibale uMthatha. Akazange aphenndule uNomnyamezeli. Iititshala ezingamadoda ngaphandle kwenqununu zazimbini zisengabafana abaselula abangekazeki. Zizo ezaziye zimbonise zimncede uNomnyamezeli kumsebenzi wesikolo. Zazimthanda kuba wayebonakala ukuba ingqondo yakhe ikrelekrele athi naxa exoxa nazo atsho zonwabe ubuchopho bakhe babuchubekile.

AmaTyhini wona ayengazidubi ngaye engakhathalele nancoko ingako naye. Abona bantu ngebabemnceda bamonwabise ngabona bamtyeshela oku kubi. Wathi umntw'akaNtobeko akwayama ngabantu abamncedayo nafumana ukonwaba kubo kwakho iintethwana ezingemnandi, nezigxeko eziluthotho. Babesithi xa bengabonakalisi kumamkela ngobubele makathini na, aqhelane nabantwana besikolo eyititshala? Ibiyintoni yona ethi ababhinqe njengaye ingabi ngabona bamsondeze kubo? Ibide ibe ngutitshalakazi omkhulu obekhe ancokole naye. Iintokazi ezikwibutho lakhe zona zombini zazimbeke nxamnye. Yayingumona ozelwe yilaa ntetho kamfundisi mhlawumbi? Hayi esi sifo singumona kambe.

Ikhawuleze inqununu yayiqonda into yokuba uNomnyamezeli noko ngathi akamkelekanga kwaphela kumanenekazi yaman'ukumqhula ifuna akhululeke. Enyanisweni ebesonwaba xa ahleli nezingamadoda iititshala ngaphezu kwaxa anezibhinqileyo. Ngenye imini ngexesha lentlazane zonke iititshala zihleli thinte phantsi komthi obunomthunzi opholileyo xa kushushu utitshala omkhulu waphulela uNomnyamezeli kwisikhwebu sombona olibhaqolo awayemtya esithi nguye omncinane. Uthe, "Titshalakazi ufike kwisikolo sezifede, ungakholwa ukuba sagqibela kwiminyaka emibini eyadlulayo ukufumana indebe yebhola yamantombazana?"

Ututshala lo noko wayethetha inyaniso ebuhlazo, eyithetha buqhula. Uqokele wathi, "Manenekazi noko yiqondeni into yokuba abantwana bavinjwa ukonwaba xa bengadlaliswa. Ibe ukhuphiswano emidlalweni ludala ikhwele ebantwaneni ngesikolo sabo." UNomnyamezeli wayexelile kwisicelo sakhe ukuba unomdla kwibhola yomnyazi kanti nakovulindlelakazi ukwanjalo. Utitshalakazi uZuziwe owayekwalapha esikolweni nguye owayewazi lo mdlalo webhola yomnyazi koko ubesenqena.

Ubezithethelela ngelithi ngoku imithetho yeyalo mtsha kuthiwa yibhola yomnatha, ineendawo ezahlukileyo kwibhola yomnyazi ayaziyo ke yena. Le ke imithetho akayazi yena. Wavuma uNomnyamezeli ukumbonisa ezo ndawo zingafaniyo emithethweni. Kuthe kwamhla baqala ukudlalisa abevana mpela. Lo mntu ebethe akayazi imithetho emitsha akafuna kuva nto ngoku. Uthe ngomsindo, "He wethu indebe ndayifumana ndidlalisa ngale ndlela ndidlalisa ngayo. Qala elakho iqela ngaleyo yakho mitsha imithetho."

Isahluko XI

AMAVA OBOM BOBUTITSHALA

UNomnyamezeli ebengemntu unaluchuku ngendalo ngoko naxa lusenziwa kuye beludla ngokungahambeli ndawo. Kubehle kwacaca ukuba le titshalakazi ingamthandiyo umntwana wabantu efika ibona umhlobo wayo uThemba ngathi umnyamekele ngokuranisayo uNomnyamezeli. Ithe kanti ayilokhwele ngezisikolo sekungenelele mpehla yimbi. Ide le inkulu yona inguMaMfene yamyala uNomnyamezeli isithi makazilumkele apho kutitshala kuba uZuziwe lo wayengemntu unantloni nasimo. Uza kuthini ke uNomnyamezeli ukutyeshela omnye wabantu abambonise ububele kwamhla mnene?

“Ingaba ke bethu izinto zentlalo elalini ziza kungena esikolweni, zilawule?” Ubekhe azibuze atsho uNomnyamezeli. Utitshala uThemba ebemnceda kakhulu kuba neli banga lesibini ebenamava ngalo. Ubengathini ukuvimba uncedo kumntu ongekabi namava nongazi nokuba abahloli baloo Sekethe bakholwa kuqhutywe ngaluphi na uhlobo? Kuthe kwakuba kweso sithuba kwabonakala ukuba uThemba akazi kuvana nomhlobokazi wakhe, ngokuba wayengazimisele kungamncedisi umntwana efika, eyoncwaso yayingekafiki ezingcingeni zakhe encedisa nje ofuna ukuncedwa.

Abantu basebuhlanti abayithandi into yokukhokelwa kwiingcamango zabo. Olu dabadushe luphakathi koThemba noZuziwe luhambe lwaya kufikelela kwinqununu. Ithe yona yathetha yadywakaza notitshalakazi lo imxelela ukuba imicimbi yothando lwabo notitshala mayingangeni esikolweni ityale umoya wentiywano. Iititshala mazisebenze kunye ngemvisiswano. Watsho esithi yena akazi kuyinyamezela loo mbudede esikolweni apho.

Uyabona ke! imcaphukisile uThemba le nto wayibonakalisa ngeendlela ayibonakalise ngazo apho kuZuziwe. Utitshala lo ebethandwa ngabantu baseXesi. Ikhaya lakhe laliseDikeni kwilali yaseSheshegu. Ebenesimilo esingumzekelo nakwabanye abafana bale ntanga yakhe. Ubekholwa kukuyiqhuba ngozolo nentlonelo imicimbi yakhe yobutsha. Ubekhe azisole ngokuzidibanisa nalo mlingane wakhe xa ebona ukuswela intlonelo oku kwakhe. Ebengasel'esithini ke bengelulo nje uhlobo oluzixelayo xa lwanele? Ebexakwa, kuba uba ngabonisa ngezenzo umsonto ungade uqhawuke.

Ubethandwa ngumfundisi ngokufaka isandla kuyo yonke into yecawe. Ubesel'ede wamthembisa ubunqununu obunokuthi buvelelwe sisikhundla esize kwisethe yakhe. UThemba ubengumntu oyayo kakade kwamfundisi xa kufuneke aye ngezinto zecawe, nezesikolo secawe, zekwayala yecawe neminye imicimbi efuna umfundisi. Njengokuba uNomnyamezeli wayesahlala kwamfundisi kuye kuqondakala kuZuziwe ukuba uya kubona uNomnyamezeli. Athi naxa ethetha kubalingane bakhe, “Okokufike laa titshalakazana uThemba selehlala kwamfundisi.”

Wayengayithanda njani yena umfundisi ekhe wayiva loo nto? Umntu onochuku lichule lokwakha amampunge. Kambe uthando ligeza kuba lusuka ludlokove apho kukho iintetho ezisecaleni. Usuke notitshala kwanga kubheka phambili ukumcacela uNomnyamezeli. Ithe yakugqitywa indlu yeetitshalakazi yavulwa ngekonsathi eyaba yeyesikolo esinye kuphela. Ubuye wayala umfundisi mhla uNomnya-

mezeli waphuma ukuya kuhlala kwindlu yabo wathi, "Uyabona ke titshalakazi ukuzihlalela kwamantombazana odwa kungekho mntu mkhulu asinto thina bantu baNtsundu siyithandayo kodwa ke njengakuyo yonke into umntu akufika kwixabiso lentanga ethile kuhle anikwe ithuba lokufunda ukuzibonela ebomini."

Kule ndlu uNomnyamezeli wayeza kuhlala notitshalakazi uThandeka owayekwangomnye weetitshalakazi zesi sikolo akuso uNomnyamezeli. Elikathandeka ikhaya lalikummandla wesithili saseQonce kwilali yaseMgqakhwebhe. Naye njengoNomnyamezeli ebengelilo ilopholopho, engumntu ongade uthi sisithuli. Yayingabo bobabini abantu ababengenazo iindawo besaxhware emizini. Ngaphandle kwabo notitshala uThemba bonke abanye abayayingamaXesi omthonyama. Umfundisi wayeyiqaphele kakhulu into yokuba iititshala zibe kufuphi nesikolo zifike ngexesha.

Ubugcwabalalana obufumaneka ekonsathini apho buthenge izinto ezimbalwa eziya kuba zezendlu leyo. Ezinye izinto bazifunele ngokwabo otitshalakazi. Wadideka uNomnyamezeli kuba uyaqala ukuzihlalela. Akayazi neyona nto angazifunela yona kuqala. Bazifuna evenkileni izinto ndawonye nokutya. Bawumisa ngokuncedisana wema umzi wabo kwanga kudala umi. Bahleli kamnandi kuacacile ukuba amava okumisa umzi ayinto emnandi. Ezilalini ititshala ingumntu wabantu ngoko ayinanto ingahlupheka ngayo abantu benayo. Nokutya oku iyaphiwa kakhulu ngabantu.

Ngexesha lokwindla iselwa umbona neepesika. Enyakeni apha imana iphiwa izinto ezikhoyo. Abantwana bayashiyiselana ngokuza nezipho kwititshala yabo. Ukucoca ke kona kungumsebenzi abawuthandayo kwindlu yetitshala. Babengadinga ntoni oNomnyamezeli behleli nabantu abanje ububele? Bahleli endlwini yabo bekhangeleka bonwabile. UThandeka wayevana noZuziwe kodwa invano yabo wayeyilumkele ukuba yonakalise intlalo yabo noNomnyamezeli.

Isahluko XII

UNOMNYAMEZELI UZIBALULE

Izibalule intombi kaNtozakhe esikolweni bathunga abantwana bebanga lesithandathu, wathi efike umthungo ungasikwanga ngendlela walusebenzisa ulwazi lwakhe lwasesinaleni yanga akuzange kubekho mpazamo ekusikeni. Wafika umhloikazi womthungo wancoma ukulandelwa

kwendlela abeyinikile ngokuthungwa kwempahla leyo. Icoceke loo mpahla nezo zizityana bazithungileyo abantwana ngathi ithungwe usuku lwalunye yagqitywa. Umangele akuphawula ukuba uNomnyamezeli uyaqala ukufundisa.

Wawuncoma loo mthungo zisiva zonke iititshalakazi wagqitha waya kuncomela umphathi sikolo uMnumzana Diniso. Bamthanda abantwana kuba bona bayayithanda ititshala efundisayo. Ukuncoma kwabo, bencoma bebalisa ngezinto abazifundiswa ngutitshalakazi omtsha, kuye kufika kubazali emakhaya. Uqalise umbutho woVulindlela. Amantombazana abonakalisa ukuyithakazelela le nto. Ebesithi xa anxibe isinxibo soVulindlela banqwenele ukude nabo bazibone benxibe esi sinxibo. Uthenge umchako webala elihle ngeetikana aziqokelele kumantombazana eqela lokuqala. Lo mchako wenze ngawo amaqhina.

Lo mbutho woVulindlela ungene ngoLwesine evekini, le mini kanye amanina aza kungena ecaweni enze umthandazo. Bebesithi xa bebona iintombi zabo zinxibe la maqhina mahle zisenza imidlalo enomtsalane athi nomzali obengekayikhuphi imali yeqhina kuse esiya kuboleka imali kumaMbani efuna naye owakhe angabi yigusha emnyama emhlambini. Abazali abayithandayo into entle bayancedisana netitshala xa ithuba belinikiwe. Bawuthandile bonke abantwana lo mbutho.

Umsebenzi wezandla owenziwe liqela looVulindlela ndawonye namantombazana ebanga lesithandathu ube mhle ngenene. Babephotha ikhala kulukwe iminyazi nezinye izinto ezintle. Eludongeni lwasecaweni apho ezinye iiklasi ezinkulu bezifundela khona kwakukho ungameko olujikeleze udonga kuxhonywe kulo umsebenzi wezandla ogqityiweyo. Ngaloo ndlela abazali bebeba nakho ukuwubona ogqityiweyo umsebenzi ujinga kolo ngameko umhle. Wakhuthala uNomnyamezeli wawusongela ukuwufinca umsebenzi wesikolo.

Umntu okhuthuleyo unikwa amagama ngamavila kanti nolivila unikwa amagama ngabakhuthuleyo. Angade umntu enze ntoni ukuze abantu bakholwe? Libe yinyaniso ke elithi 'Ngokuzama ukukholisa uwonke-wonke ugqibela ngokungakholisi namnye' ude ungabi nakho nokukholisa nesiqu esi sakho. Inqununu imthande ngokungazenzisiyo. Yayisazi mhlophe ukuba olu dumo asilulo lukaNomnyamezeli lolwesikolo sonke kunjalonje xa kunconywa ubuhle bezinto ezenziwa kwesi sikolo akuzi kuthiwa isikolo sikaNomnyamezeli engeyonqununu nje, kuza kuthiwa isikolo sikaDiniso, yena ayinqununu yaso.

Kungoko ayikhuthazileyo le nzwakazi xa ibhinqe omfutsane isenzela isikolo sakhe igama. Ubekhe ngabanye

oLwezine abekho naye aze kubukela. Uyabona ke! Iintombi zirole awona mabhongo zibonisa utitshal' omkhulu izinto ezizenzayo. Ngenye iCawe umfundisi uthe eshumayela wathetha ngeli gama liyinkonzo. Wathi, "Inkonzo eyiyo asiyiyo ezindle umvuzo nodumo; inkonzo kukusebenza ngokuzithoba wenze ngokungathi loo nto uyenzayo yeyakho. Uwafince amandla akho uyiphumeze." Watsho esithi, "Ebomini kukho abantu abawulibalayo umvuzo athi umntu xa esenza into wenzela abantu akazenzeli. Mkhulu emaZulwini umvuzo wabanjalo." Yaphuma inkonzo wonke umntu esithi utitshalakazi omtsha ukolu didi lwabantu abakhonzayo ke.

Bahlalisene kamnandi uThandeka noNomnyamezeli wathi ngenye imini weva ukuba kanti uThandeka liZizi. Wamthanda ke uNomnyamezeli seleman'ukuthi makazi xa embiza. Kowu! yabuya yaludushe ngokutsha eqonda ukuba ngoku uza kuba lilolo eliphulukwe ngumhlobo onguThandeka ndawonye noThemba okwasisihlobo sakhe asithandayo. Utitshala ukholise ngokuya kubutha kuNomnyamezeli noThandeka kwindlu yabo, bancokole badlale namakhasi. Yaya iqina ngokuqina imvisiswano phakathi kukaNomnyamezeli noThemba.

Kwakucacile kumntu onengqondo ukuba aba bantu babevana nje kungekho nto iyenye. Ngenye imini utitshala eye kubutha njengoko ebeqhele ukwenza njalo ubaxelele ukuba umfundisi umfumanele isikhundla sobunqununu komnye umfundisi ongumhlobo wakhe. Wabuza uNomnyamezeli, "Sindawoni eso sikolo?" Wamxelela utitshala ukuba siseMpongo kwisithili saseMonti. Le ndawo wayeza kuqalisa kuyo ngoJulayi. Akwabi mnandi ngako kuNomnyamezeli yena evuyisana nje nokunyunyelwa kukatitshala.

Utitshala wabonakalisa uvuyo naye kodwa esithi noko indawo emsa kude nekhaya akayivuyeli kakhulu kodwa uyayamkela. Uthe kanti utitshala exelela uNomnyamezeli ngonyuselo lwakhe nje ebengekamxeleli uZuziwe. Suka kusasa emva komthandazo wokuvula isikolo owawusenziwa nguThemba loo ntsasa waphulukwa uNomnyamezeli wathi, "Titshala sewulungiselela eMpongo na, uya kufaneleka xa uyunqununu." Yathi kanti inyoka uyichukumise emsileni kuZuziwe. Wathetha ngoqalazive abangaziwayo ukuba ngobani na abo.

Loo mini uNomnyamezeli wahlala phezu kwamalahle, imcukuceza le ntokazi imbiza ngamagama phakathi kwezinye iititshala. Ubesazi ngani na uNomnyamezeli ukuba kanti le nto ibilihlebo naye uhletyelwe nje kuba inguye ngoku seleyithethiswa lulwimi! Xa ebeyihletyelwa ngele-

ngakhange ayithethe ngoko uthetha into acinge ukuba iyaziwa. Ufa ngani ke umntwan'omntu? Ithe le ntokazi ikuNomnyamezeli yaba ikutitshala. Kanene izijaliso azijalisi mjaliswa zijalisa kwa umjalisi.

Isimo sikaZuziwe sokuthetha nantoni na xa ecaphuka angazilindi sasise sisaziwa nangabantwana besikolo. Bemthiye negama besithi ngu“Nogqwashu”. Kusenzeka le nto nje ayikho inqununu, yayisentlanganisweni yeenqununu zezikolo zeso sithili eXesi. Ingqukuva le ihlaba ezinye ngezinqindi zeempondo yayingoyikiseli nto. Ubenganqanda utitshalakazi uMaMfene hayi bo ‘yabonga’ intombi yomfo. Siphume isikolo loo mini kunyembelekile.

Uthe bakufika endlwini uNomnyamezeli wabuza, “Makazi” ebhekisa kuThandeka, “Yintoni endiyonileyo kutitshalakazi uZuziwe ebanga ukude andiphose ngezinyeliso ezingaka phakathi kwabantu?” Akaphendulanga uThandeka, mhlawumbi naye imxakile le nto okanye akafuni kuzifaka kulo mcimbi. Kuthe ngoratya wafika uThemba eze kubutha njengoko ebeqhele ukuza. Ubonakalise ukungonwabi bacinga oNomnyamezeli noThandeka ukuba makube yilaa nto ibisenzeka esikolweni.

Babutha bedlala amakhasi kodwa utitshala engenazi-ndaba namhla. Emveni kwexesha ucele indlela wahamba kungakhange kubekho mntu uthetha nto ngaleya ibisenzeka esikolweni. Kungekudala emkile kwankqonkqozwa emnyango xa kanye balungiselela isidlo sangokuhlwa. Baphendule ukunkqonkqoza oko, dyulukudu watsho phakathi uZuziwe. “Molo Thandeka, khawundiboleke incwadi yakho yezicengcelezo.” Akambulisa yena uNomnyamezeli. “Andisenayo, oko ndandiyiboleke uLindiwe ayizange ibuye.”

Uthe akumboleka eyakhe uNomnyamezeli akayithatha wasuka waphuma wahamba engakhange abesatsho nokuthi uyahamba. Basala libayile abanikazindlu kungekho ubhekisa nto komnye, banele ukuyana ngamehlo, kucace mhlophe ukuba ikho into abeze kuyiqonda; incwadi le yezicengcelezo seyikukulahla umkhondo. UNomnyamezeli uthathe ebeka ezingcamangweni kuba wayesel' efunisele wanela ukuba uZuziwe akazimisele kumnika konwaba. Ufane wathi, “Thandeka, mxelele wethu utitshalakazi ukuba akukho iphakathi kwam notitshala, ukuba ibikho ngeyingafihlakalanga kuwe.”

Uvume nje ngeempumlo uThandeka akathetha nto. Umntu osebenza naye okanye ohleli naye kulula ukumbona imo yakhe. Ingade ibe yona intliziyo yakhe akuyiboni ungayazi nento ayicingayo, kodwa ecingwa ngumntu ngawe izibonakalisa izidize apha emikhweni yakhe. UNomnya-

mezeli wayehleli noThandeka lo kodwa ubenezinto angavumi kuziqonda apha kuye. Esikolweni ubungafika benamagqugula angaphele ndawo noZuziwe. Loo nto uyiqonde ngokungakumbi xa athi uNomnyamezeli ethetha ngobumangaliso bokungathandeki kwakhe kuZuziwe afumanise ukuba uThandeka akafuni kuphendula anike uluvo lwakhe ngale nto.

Esi sikhwasilima apha kumlingane wakhe asimanelisanga njengomntu ahleli naye. Ubuye waqonda ukuba makasuke azilumkele kuba ufike aba bantu behleli kweli Xesindini. Ngenye imini utitshalakazi uMaMfene uyale uNomnyamezeli ukuba amlumkele lo mntu ahlala naye, angafuman' athethe nokuba yintoni na kuye. Ithe kanti intokazi endala seliziqonda izinto yanga ingamlumkisa umntwana wabantu efika. Kuya kuba njani ke ukuhlala kwabantu belumkelene? Akukho ntlalo apho. Yamvis' intwemi le nto uNomnyamezeli kuba xa ebesithi "Makazi," ebede acinge ukuba utsho kuba engudade bonina uThandeka.

Ngaphandle kwayo yonke le nto ingeyikuba uThandeka noko yena wayembuka uNomnyamezeli, ukuba wayengekho ukhaka kampethu lo ngebabevana bethu? Kunzima ukutsho kodwa ke ubehle uNomnyamezeli waziqonda izinto awayelunyukiswe ngazo ngutitshalakazi uMaMfene kuba ingcuka ayigqunywa kuphele sisikhumba segusha. Ezincwadini zakhe ebhalela ekhaya ebeya acele uyise ukuba amzamele kumfundisi waseCumngce indawo engathi ivele ibe kufuphi nekhaya.

Isahluko XIII

UYEMKA UTHEMBA EXESI

Kuthe xa kusele iiveki ezimbini ukuba kuvalwe inqununu yazisa ebantwaneni ukuba utitshala uThemba uyemka uya kuvula eMpongo kwisithili saseMonti kwiKota ezayo, wayaleza ukuba abantwana babaxelele abazali ukuba isikolo soba negxwaba-gxwaba lombutho wokubulisa utitshala lowo. NgeCawe kwakuloo veki umfundisi wazise amaramente kwangawo loo mcimbi. Beva into embi abantu baseXesi kuba utitshala wayezithandisile ebantwini ngenkuthalo awayenayo kwizinto zesikolo, zecawe, kwanezintlalo.

Ufikile umhla okade uxelwa, imbutho leyo yango-Mgqibelo. Yaqala emin' emaqanda yaya kusongwa

ngentsimbi yeshumi elinanye ngokuhlwa. Kubekho iintetho, iingoma, neziphungo. Izithethi ibe ngumfundisi, inqununu uMnumzana Diniso, elinye lamalungu ekwayala yecawe, namadoda amakhulu ayekhethiwe elalini ukuba amele umzi. Ziwile iintetho zimncoma zimkhuthaza. Ubekho lo mfo uthe, "Mfana kaSongo, titshala yabantwana bethu, abantu abaninzi kuthethwa izinto ezintle ngabo befile bengeva, mna ke ndiza kuthetha ndibhekise kuwe uhleli usiva. IXesi namhla liyalahlekelwa, iMpongo iyazuza. Isithunzi sakho aph aeXesi singa singefiphali. Uze ungathi wakunyuswa abantu ubajongele ezantsi. Uze ubanyusele kuwe, ungazingci ngewonga. Usebenze nabantu baseMpongo, ukhumbule ukuba isikolo sikho ngabo nabantwana babo."

Ayalile amadoda omzi emnqwenelela impumelelo umfo kaSongo. Waphiwa isipho sengxowa yolusu oluhle yikwayala yecawe. Onikezelayo uthe, "Siyakwazi ukuba ungumTempile ngoko akusayi kuze kungene mngxu kule ngxowa." Abantwana besikolo bona neetitshala bamphe usiba lodidi, olubhalwe igama lakhe. Ibekho le ntokazi iphakame yona yarola isikhukukazi senkuku isithi ukuze sixhwithelwe umphako katitshala. Yaba mnandi loo mbutho. Ingoma emnandi iphume kwikwayala yenqununu, kwekaThandeka, neyecawe ebifudula iphantsi kwentonga yobuliswayo namhla izanyazanyiswa lelinye kumalungu ayo.

Ubutikana obuvele xa bekudlalwa imali embuthweni apho bufunjathiswe utitshala ngelithi "Ndlela-ntle." Zavalwa izikolo yangulowo waya ngelakhe ikhaya. UNomnyamezeli usinge kwelaPhesheya kweNciba. Umbalisele kanobom uNontobeko ngamava obutitshala wambuza ngezinto zaseDikeni. Into angakhange ayiphathe kubazali yintlalo engentle yasesikolweni malunga nokugezelwa kwakhe nguZuziwe. Uxelele umzala wakhe kuphela. Yena umqinise ngelokuthi noko xa utitshala emkile akukubakho zinto zizezinye.

Zibuye zavulwa ezo zangaphandle izikolo zisavalile izinala wamshiya esesekhaya uNontobeko. Ngexesha ebeseekhaya uNomnyamezeli uqokelele izinto ngezinto azisika nakumaphepha-ndaba kunye nomsebenzi wezandla awubone koSiphendulwe nezinye iintwana. Efikile eXesi wawuxhoma umgangatho waphezulu. Umhlola ibe ngulo wokuba athi esenza into entle esikolweni engenzeli yena siqu esenzela bona bonke zititshala kubekho abanyembayo.

Endaweni yokuthandeka uNomnyamezeli wasuka wanga uneqhenkqa. Imthandile yona inqununu, obayo ubuchopho bebuchubekile. Ibisazi ukuba udumo ayizi

kuba lolukaNomnyamezeli koko izakuba lolwesikolo sayo. Libe soloko igama laloo nzwakazi lisemlonyeni kwinqununu. Yayiba ke yona xa isenza njalo iza kuvuselela ikhwele elihle kwabanye. Akubanga njalo ke. Utitshala uThemba ubhalele umfundisi nenqununu kuphela ebazisa ngendawo akuyo. Waman'ukubuza uZuziwe kuThandeka, "UThemba akakambhaleli uNomnyamezeli?" Ebelandula kuba wayengazange abone ncwadi kaNomnyamezeli ivela eMonti.

Iincwadi zabo beziphuma kwamfundisi. UNomnyamezeli yena wayengazange alindele ncwadi iya kuba yeyakhe yedwa kakade. Ayiyekanga ititshalakazi enkulu ukuman'ihlaziya isiyalo sayo kuNomnyamezeli ukuba amlumkele umntu ahlala naye. Ikho into emakube iMfenekazi laliyibona. Ubengabuzi sizathu uNomnyamezeli ebesuka athathe isiyalo esi njengesomntu omlumkisayo. Ubesazi ukuba akanakulahlekiswa ngumntu omkhulu. Abe ke ebebazi otitshalakazi aba uMaMfene kukudala esebenza nabo.

Indaba yokuranelwa kwakhe kuThemba ibikhe imcunukise kuba ngenene akukho nento eyakha yabhekiswa nguThemba kuye. Ewe ubemcacele oko wafikayo. Kunani ukucacelwa ngumntu usebenza naye? UNomnyamezeli yena ebemthatha njengomnakwabo. Nto imenze ukuba noko abe nokuziroxisa okuthile kukubona isimo sikaZuziwe. Bafikile abahloli ezikolweni abasityeshela nganto nesi soNomnyamezeli. Bathwalisene ngomsebenzi, oNtsundu esiva ezesiXhosa izinto aze oMhlophe eve ezesi-Ngesi afune nomsebenzi wezandla.

Bobabini abawuhlanganisanga umlomo ngumsebenzi weMpingekazi bashiya beyalele inqununu ukuba imnyuse nelo banga kolandelayo unyaka. Ifikile ingxelo ivela kwikomkhulu lomhloli yafika isathetha kwalawa mazwi ezincom. Inqununu ibinomkhwa omhle wokwazisa iititshala ngamabanga eziya kuwahlohla kunyaka ozayo, isenzela ukuba zikwazi iititshala ukulungiselela umsebenzi wonyaka omtsha. Uxelele utitshala uMandla ukuba wobuya umva athathe ibanga lesibini khon'ukuze naye enyuke nalo ngolandelayo unyaka. Zandweba iititshala zanga zingaqond' ukuba le ntshintsho iza kuqhuba njani na.

Kwasetyezelwana ngabasetyhini kwangoko, "Ibe ngubani ke othatha ibanga lesithathu xa uMandla ebuya umva?" "Kukho omnye kaloku?" wabuza buphendula uZuziwe. Kowu! Ithe inqununu yakuthi isaza kukhe ilinge utitshalakazi Ntozakhe kwibanga lesithathu kwakhohlelwa, kwathintwa zikhohlela zintokazi, zathula cwaka ezingamadoda iititshala. Zazingaboni nto ingaqhelekanga kuloo nkqubo. Iqhubile inqununu yathi uZuziwe imsa kwibanga

elinguB ukuze uThandeka anyuke aye kwelokuqala ibanga. UZuziwe umise indlu efun' ukuqonda ukuba yindawoni na engxelweni yeemviwo ethe akakwazi kufundisa makathi xa benyuswa abanye yena athotywe.

Ethetha nje ke ulilisela ngeencutshe ezinyuselwayo. "Ututshala makayifunde okanye andibonise indawo ethi mandithotywe," utsho ephindaphinda efuthekile ngumsindo. Yacaphuka inqununu yathi "Nkosazana, m's' ukuchith' ixesha lethu uthetha imbudede. Ngubani othe kunyusw'iincutshe kuthotywa izifede, umve esithini omnye lo othotyelwe kwelinye ibanga?" Kuthe xa kungxamel' ukufudumala kwaphakama utitshalakazi uMaMfene wathi, "Akuthotywa mntu ngabufede njengoko nenqununu isitsho, ngumhlakunyakwa, oya ezantsi akathotywa uphuthuma ibanga aza kuza nalo aliqhube kube yiminyaka emibini.

Inqununu inqwenele ukukhe imbone uZuziwe ifuna ukumyala ngenkqubo ebona eqhuba ngayo edubaduba uxolo lwesikolo. Imyalile yakuba iphumile intlanganiso yathi, "Kudala ndijongile ndithule ndiyibona le nto yalo moya mtsha wesiphithiphithi onawo kutshanje. Ukuba unesikhalazo yiza kum mawungabi ngunkom' iyahlaba kwabanye. Andizi kuyivumela tu into yochuku apha esikolweni. Iza kuba nye inkunzi kobu buhlanti." Emva kwezo ziyalo izinto zithothile. Makube ubuye waqonda ukuba yayingekho le nto ebeyiranela?

Bekungavakali kubhalelana kuphakathi koThemba noNomnyamezeli ikwanguye Zuziwe obebhalelwa. Ibiba ligugu naloo nto yezo ncwadi azifumanayo, abalise ngeMpongo ngathi uhlala khona. Utitshalakazi uMaMfene umbuzile uNomnyamezeli ukuba akakafumani ncwadi ivela kuThemba na. Walandula uNomnyamezeli. Utitshalakazi lo ebemthanda kakhulu uNomnyamezeli kuba ebethumakala kwimisebenzi yesikolo. Ubethanda uNomnyamezeli ukwenza imizobo emihle esenzela yena utitshalakazi lo.

Loo mizobo ilunge kanye kutitshalakazi uMaMfene kuba ubefundisa intsapho elula efunda kakuhle ngokwaltha izinto ezibona emifanekisweni. Ubeyiqonda le mikhwa kaZuziwe ezama ngangoko anakho ukumonwabisa uNomnyamezeli. Ubengayilibali into yokumyala ukuba abe soloko eyilumkele into ayithethayo kungekuye kuZuziwe kuphela kodwa nakulo kanye ahlala naye. Bekungekho budlelwane bungako phakathi kwakho nongoko ke ingozi yokuphethetha kwezinto nomoya ibingavela kulo ahleli naye endlwini.

Isahluko XIV

UHILI UNGXAMELE UKUPHUMA EZINGCONGOLWENI

Zidlule iimviwo zebanga lesithandathu kwathi qabu unoqolomb'efile nje. Iziqhamo zifike zincomeka nanga-phezulu kweminyaka edluleyo. Umhloli wesekethe uncome inqununu wathi ekuvuyisaneni nayo wayithembisa ukuba xa kuvele isithuba somveleli zikolo woyazisa yenze isicelo. Umsebenzi lowo wobuveleli zikolo ubujongene nokujikeleza ezikolweni abonise, acebise ngeendlela ezichanekileyo zokufundisa. Umfundisi uyivuyele engayivuyeli yena loo nto ejonge ilahleko engako kweso sikolo sakhe.

Ebengekho sikolweni kuphela umfo kaDiniso lo, koko ebefaka isandla kuyo yonke into. Wayeligosa eliphambili, engumshumayeli. Kwingxowa kaRona kwimvaba yama-Wesile indlu yakhe ibiruma phambili. Ngalinye ebengenantlo ilungileyo angasifakiyo kuyo isandla sakhe. Umkakhe engunobhala wamanina aseXesi, eyintonga esekhosi kumfundisikazi. Zavalwa izikolo wonke umntu onwabile kuba ingxelo yayintle jikelele. Iziqhamo ezihle ziyonwabisa kubafundisi-ntsapho kubazali nakubantwana. Kuthe bhazalala kugodukwa ngabo bamakhaya akwezinye iindawo.

Ututshalakazi uMaMfene wabuza i-adresi kaNomnyamezeli yasekhaya zingekavalwa izikolo esithi ufuna ukuze anthumele iphekephekana elineminqweno emihle yeKresmesi. Uye ebonakalisa ukumcacela okukhulu uNomnyamezeli, ebesel'enguyena mntu onwaba kakhulu xa ehleli naye. Ngeholide uNomnyamezeli ubone abantwana befika nencwadi evela eRini. Wazibuza engekayiqhaqhi ukuba ingaba ngubani na omaziyo eRini. Uthe eyiqhaqha waba selejonga igama lombhali ngezantsi. "Tyhini! ivela kutitshala uThemba. Uyive ngabani bethu i-adresi yam?"

Yayingeninzi nento ebhaliweyo esithi uyamothusa nje ngokubhala, kuba wayesazi ukuba yena Nomnyamezeli akasokuze abhale. Umxelele ukuba incwadi leyo uyibhala ekwiNkomfa yeetitshala apho eRini. Umbalisele ngokufuphi indlela afike iititshala zaseMonti ziyikhuthalele ngayo imbutho yeetitshala, nemicimbi exoxwa kwezo mbutho iyeyakhayo. Utsho esithi uthe akuphawula nomsebenzi

omhle owenziwa ezikolweni uyilwa uxhaswe kwazezi mbutho akabi nakwenza ngakumbi wazibandakanya neli gela leetitshala naye.

Uthe iMpongo yindawana emnandi naye selengomnye wabantu bakhona wonwabile. Umnqwenelele iKresmesi emyoli nonyaka olandelayo wamathamsanga nempumelelo. Umane ukuyifuna le nto yokuba kazi uThemba lo i-adresi yakhe Nomnyamezeli uyinikwe ngubani na, kuba umntu awayemqonda ukuba uyayazi ngumfundisi, waye eyiqonda into yokuba ayinakho ukuba inokuba ifumaneka kuye. Qatha enkumbulweni ukuba kanene utitshalakazi MaMfene naye uyayazi. Yamxaka phofu into yokuba uyifumene njani na kutitshalakazi apho kuba akazange eve ukuba bayabhalelana.

Uyiphendule ngovuyo naye wawenza mafuphi embalisela ngenkqubo yesikolo eXesi, embalisela nokuba kunokwenzeka emke utitshal' omkhulu uDiniso ngonyuselo. Yagalela yadlula iKresmesi bonwabile emakhaya. uNontobeko umbonise amabhaso awazuze eDikeni. Elinye yayilelomsebenzi omhle unyaka wonke, elinye ilelesimilo esingumzekelo omhle kwabanye. Wayesel'exhotyiswe nangephepha lesiqinisekiso ukuze abe nakho ukucela umsebenzi. Kuthe kanti kwangeholide leyo uza kufumana incwadi evela kwisibhedlele saseDikeni enikwa umsebenzi apho wokuncedisana nomLungukazi olungisa iintlobo ezithile zokutya omakutyiswe izigulana ezithile ngokomyalelo kagqira.

Imvuyise kakhulu uMaNyawuza into yokuba intombi yakhe iza kusebenza. Uyise yena olwakhe uvuyo uluvela ngaphakathi. Akaboniswa mincili ingako. IMpinge laliseneziva entliziyweni elazizuka mhla lakhupha iinkomo ebuhlanti selizibala njengezalo. Ngoko into eyenye belingasenamihlali ibheke phi ngayo. Umvuzo wawuxeliwe kwakuloo ncwadi. Achazwa amalungelo awayeza kuwaxhamla, anje ngekhefu leeviki ezintathu qho ngonyaka ngamnye, ahlawulwe naxa engasebenzanga ngelo thuba asekhofini, axilongwe ngesisa ngugqira wesibhedlele, abe nesinxibo asifumanayo saphaya kwase-msebenzini.

Wayelindeleke ukuba aqalise umsebenzi lowo ngomhla wesibini kuJanuwari, into ke leyo eyabukha phakathi ubumnandi beholide, kwakunyanzelekile ukuba ahambe amshiye ngasemva uNomnyamezeli. Kubuye kwafika incwadi evela kuThemba seyivela eSheshegu kuba wayesel' egodukile. Le incwadi ifike iqondakala ukuba inento efukame phezu kwayo koko ayikafuni kuyiqandusela. Isoloko ibika indlela akhunjulwa ngayo uNomnyamezeli

nguThemba. Wayiphindaphinda into ethi kumnandi eMpongo kodwa isithukuthezi sobusoka siyamqoba.

Ubekhe ade ange uza kuyithetha le nto afun'ukuyithetha, hayi abuye abonakalise ukuyiphepha, kubonakale ukuba usawisa umkhumezelo wokufefa uthambe okanye ufume umhlaba imvula yokwenene yona iseza. Ezindabeni ebe ziliqela namhla kule incwadi ubalise ngokuya eBhayi kukaZuziwe noThandeka. Wafun' engqondweni uNomnyamezeli ukuba kutheni na yena utitshala lo engayanga nje eBhayi, makube ukhumbule kakhulu ekhaya oko ebeseRini kusini na? Uphendule uNomnyamezeli kamsinya ebalisa ngobumnandi beholide. Into yokukhunjulwa nokungakhunjulwa akakhange ayinanze ke yona.

Zavulwa izikolo wafika uNomnyamezeli eXesi ingasibubo nje ubebele kutitshalakazi uMaMfene. Wabuza uNomnyamezeli kwaloo mhla babonana, "Kutheni na titshalakazi ungandibhalelanga nje?" Wamkhumbuza ukuba wayeyicelile i-adresi esithi wombhalela. "Yho! kanene wawundiphile i-adresi yakho? Fan'ukuba ndayilibala loo nto sisi. Besixakekile wethu sihlakula kungekho nelo lokubhala." UMaMfene lo wabhujelwa yindoda waza wafumana isonka sokuzondla yena neenkedama zakhe kweso sikolo saseXesi.

Wayesel' eneminyaka eliqela ekweso sikolo, ziphuma zingena iititshala enguthambodala walapho yena. Uyiqonde mva uNomnyamezeli into yokuba utitshalakazi lo ungumhlobo omkhulu wodade botitshala uThemba. Udade boThemba lo yena wayendele apho eXesi kodwa noko mgama nemishini leyo abekuyo umnakwabo. Ubezingenela khona iinkonzo zomthendeleko ndawonye neentlanganisozithile zamanina. Babefunda kunye notitshalakazi uMaMfene eNxukhwebe. Uthe uNomnyamezeli akubuqonda obu buhlobo wafuna ukuba ingaba utitshala wayifumana kutitshalakazi uMaMfene i-adresi yakhe?

Ubengathandi kumbuza ngaloo nto hleze ithi kanti akunjalo. Wayembuzile notitshala apho wayeyifumene khona i-adresi akaze ayiphendule loo nto. Zihambe ngokukhawuleza iinyanga kwathi ngoMatshi ngexesha ekwakuza kubakho ingqungquthela yamanina yesithili kwavakala ukuba yohlangana eXesi. Yayiza kuhlangana ngexesha leholide. UNomnyamezeli wayengazi kugoduka eza kuya eDikeni kuNontobeko. Ngenye intsasa ubabizile bobathathu otitshalakazi abancinci uMaMfene wathi, "Zititshalakazi, ndithunywe ngomama ukuba ndinicele nisincede ekujongeni iindwendwe eziza kulo mhlango wethu apha. Nini enisenezantya neniya kulunga ekuququzeleni ngezisiwa phantsi kwempumlo. Aniyi

kupheka nakwanela ukuququzela nje.”

UNomnyamezeli uthe selevumile ukwaphula ezakhe izigqibo asabele isicelo samanina weva ukuba utitshal' uThemba woba seXesi naye ngoMatshi lowo. Wathi akuyiva loo nto wajibilika akayifuna into yokuba abekho xa eza kubakho uThemba. Wayeyilumkele into yokuba avuselele ezaa ntsuku wayechukushwa nguZuziwe ngokuvana nje kodwa noThemba. UZuziwe ke yena kwakuxhelw' eXhukwana kuye. UNomnyamezeli uzicelele uxolo esithi uv'intwembi akasayi kuphumelela ukubakho ngexesha lePasika ufuna ukuya kuvelela umzala wakhe nangakuphi na eDikeni.

Wakhululwa wahamba kanye ngaloo mini yokuvalwa kwezikolo. Akakhange ambone mpela uThemba. Ufike utitshala yena enethemba lokuba uza kumbona uNomnyamezeli engazi ukuba intaka seyimkisele. Ukudana kwakhe akuya ngotitshalakazi uMaMfene ukuba utitshalakazi uhambile. Wazisola uThemba apho ebisiya khona. Ufikele kobudala ububele kuZuziwe. Ukhe wayicinga nento yokuba ambhalele uNomnyamezeli ayikhuphe ngesibhedlele incwadi leyo, wabuya wayidungudelisa ngelithi hayi noko makanyamezele de abuyele kwaseMpongo.

Samdla umntu isithukuthezi ephakathi kwabantu. Ukuba uZuziwe wayengayibona loo nto wayengacinga ntoni bethu? UMdali Wayenza into entle ukuyifihlela abanye abantu into ecingwa ngumntu. Nge kunjani na kodwa? Wabufumana ububele uThemba kodwa saye sivuleka ngokuvuleka isithuba sengcinga ngentombi kaNtozakhe. Udade botitshala uThemba wayewafumana ngokwaneleyo amahogu kuZuziwe kangangokuba ubekhe acinge ukuba makube noko umnakwabo lowo uneenjongo ezizezinye ngale nzwakazi, koko ubesithi akufuna ukuqondisisa kumnakwabo angamsi ngandlela.

Ngomhla wokuvalwa kwengqungquthela owawungo-Lwesihlanu ukhwele uThemba ukuya kuvula izikolo eMpongo ngoMvulo. Wahamba intliziyo idandathekile. Ngokusa koMgqibelo wagaleleka uNomnyamezeli baphosana ke ngaloo ndlela. Ufike uNomnyamezeli ingasibobubele kuZuziwe eyindlezana. Umbulise ngobubele esithi, “Yhini ntombi ukusibulala kangaka ngomsebenzi? Akhange siyive tu le holide utitshal'omkhulu kufuneka asiphe iveki yonke khesiphumle.” Wahleka uNomnyamezeli ebuka nale nto yobu bubele bungaka angabuqhelanga.

Uyibulele nento yokungabikho kwakhe ngeholidi leyo. Utitshalakazi uMaMfene umthethisile uNomnyamezeli ngento ayenzileyo embi ngokungabikho wathi ehleka,

“Waphoswa ke wethu kukubona utitshala uThemba, akasatyebe ngako limthandile inene iMonti.” UNomnyamezeli yena uhleke nje loo nto wathi ngelingeni, “Ufanele ukutyeba kaloku uhlala kufuphi nolwandle utya intlanzi yonke imihla.” Ubalise ngobumnandi beDike nokuba ubone uninzi awayefunda nalo apho selungabongikazi abaqeqeshwayo phaya esibhedlele, waqokela ngelokuba naye usuke wanomnqweno oshushu wokuya kuqeqeshelwa ubongikazi.

UMaMfene uyibulele mpela loo ngeinga kaNomnyamezeli ngobongi emcenga esithi makahlale kwindawo asel' ezibonakalisile ukuba unesiphiwo kuyo anganqweneli ukungena entweni angenabizo kuyo. Utsho esithi olukaNomnyamezeli ubizo lusebutitshaleni wamcenga ukuba ayibhangise loo ngqondo abuye enayo. Wayeka uNomnyamezeli kuba yena wayesel'ezimisele ukuya kungenela ingqeqesho yobongikazi. UThemba wayeyilumkele gqitha into yokubhalela uNomnyamezeli xa aseXesi, makube ebelumkele uThandeka ongaluphalazayo olo daba kuwabo uZuziwe?

Wayesuka eXesi ezazi ezazikade zisenzeka kumntw' akaNtozakhe ngenxa yokuranelwa kwakhe kuye. Kwathi ngenye iCawe ukuphuma komthendeleko uMaMfene waphumela kulaa ndlu yetitshalakazi ehamba noMamNdlane udade boThemba banga balundwendwe lukaThandeka. UNomnyamezeli wayemazi ngokumbona nje xa eze emthendelekweni okanye kwiintlangano ezinkulu zamanina kodwa ebengakhe abe nancoko ingako naye njengoko wayengamqhelanga. Bafike uThandeka esakhaphe uZuziwe bamlinda.

Wenze iti uNomnyamezeli kwaphungwa. Akazange ayicinge nakancinci into yokuba kuze kuhlolwa yena zezi ntokazi ngecebo. UNomnyamezeli ke ebengemntu uncokola kakhulu nomntu angamqhelanga, ngenxa yoko ebesaziwa luninzi lwabantu njengomntu ongumnyewu, kanti kwabaqhelileyo ebencokola atsho ngaloo ntsini yakhe kuba ebeyihleka. UMamNdlane uthe, “Titshalakazi, ingaba yinyani le nto ndiyiva ngoMaMfene ukuba wena ufuna ukushiya abantwana bethu uye kufundela ubongikazi?” Uphendule uNomnyamezeli wathi, “Ngumnqweno wam lowo sisi, andazi nokuba umama notata baya kuvuma na ukuba ndibuye ndiye kufunda.”

UMamNdlane uyinokozile into yokuba bangahlupheka abantu baseXesi kuba bebese bemqhelile bekhulwa nguye kakhulu. Uqokele ngelithi kothi kanti yeyona yona nto ilubizo lwakhe. Xa kunjalo ke kungafuneka abantu bamkhulule asabele ubizo olo. Uvakele ethetha esephandle

uThandeka. Uthe engena waba selebuza emva kokubulisa, "Kudala na bethu nifikile? Bendisakhaphe uZuziwe." Bamxelela ukuba sekulithuba kangangokuba sebecinga amakhaya abo. Kukhe kwadliwa amathole eendaba okwethutyana zabuya iimazi zacela indlela. Wabakhapha uThandeka, wasala uNomnyamezeli ehlamba ezaa zitya bekuphungelwa kuzo.

Kuse utitshalakazi eqhula uNomnyamezeli esikolweni ngexesha lentlazane esithi, "Kodwa ngathi unobubele nje uyakulunga phofu kubongikazi ngathi nje bona bagadalala kwizigulana?" Uthe uNomnyamezeli akakholwa ukuba bagadalala koko sukuba bephelisa inkathazo eyenziwa zizigulana. Utsho esithi bumfanele kakuhle ubongikazi kuba yena akananceba ingabanga atefelwe zizigulana. Bayihleka bobabini loo nto. Makube utitshalakazi uMaMfene ubekhe ahletyelwe nguThemba ngeenjongo zakhe ngoNomnyamezeli kusini na?

Imikhwa yakhe ibimkrokrisa kakhulu. UNomnyamezeli ke yena wayengaqondi nto kuba kaloku noThemba wayengazange aphukaneke azityhile iingcamango zakhe, ngoko ibimnqabele uNomnyamezeli into ecingwa nguThemba ngaye engazidubi nangokufuna ukuba ingaba ikho na okanye iyintoni na. Ezincwadini zakhe ebebika ukumkhumbula kuphela, kuthi kunjalo naloo mbalelwano yabo ibuye iphelele esithubeni. Ngoko ke ibingumcimbi ongaba ubuqondwa kuphela ngabo basondeleyo kuThemba.

NgoJuni uNomnyamezeli wayeza kugoduka. Akafunanga kukhwela ngoMgqibelo kuba ebengayi kumfumana uloliwe osuka eMonti esiya eMthatha ngaloo mini kude kube ngeCawe malanga. Ebeya kuba ehleli phi ke? Wasel' ezilungiselela ukukhwela ngoMvulo. Uthe kanti uyazinaka kuba uThemba ugaleleke ngoMgqibelo matshona, weva ukuba usekho uNomnyamezeli waya kumbona ngeCawe. UThandeka wayesel'emkile ehambe kusasa ngoMgqibelo. Ufike uNomnyamezeli ehleli notitshalakazi uMaMfene. "Tyhini bafondini! uselapha kanti mntu waseMthatha?" wabuza uThemba emnyikinya ngesandla ngobubele. "Ewe, ndimka ngomso titshala." Waphendula uNomnyamezeli encuma. Wabhekisa kutitshalakazi uMaMfene emqobela iliso, "Sisi, makangemki lo mntu imfutshane le holide." Yayingabuya ilunge ke leyo ithethwa ngutitshala njengokuba intomb'enkulu yayise iyibophe yangangenqindi nje impahla yayo? Kwakungayimfazwe efana neyeZembe. Ubethe eziphambili neziphezulu iindaba uThemba wabuya wabashiya abahlobo ababini bencokola ezabo. Kuthe emva kancinci kokuba utitshala ebekho kwafika isiphilibana senkwenkwe siphethe iphetshana elibhalwe umgca omnye.

Kuloo mgca uZuziwe wayebhalele utitshalakazi uMaMfene ebuzisa ngoThemba ukuba ukhe wambona na, bekufike abantu phaya kuye benqwenela ukubona uThemba lowo.

Uphendule ngomlomo uMaMfene wathi, "Hamba kwedini uye kuloVuyo kutitshala umnike le ncwadi." Watsho emnika kwaleyo ibibhalelwe yena nguZuziwe. Wahamba umntwana. UNomnyamezeli uze kulaliswa ziintwanazana zikaMaMfene ngobusuku bangeCawe. Kuthe ngoMvulo ngexesha lokunduluka kukaNomnyamezeli wafika uThemba wamthwalisa impahla emsa esitishini. Ngeli xesha balinde uloliwe uThemba ubalise uNomnyamezeli ngentlalo yaseMpongo, encoma ukuyithanda kwakhe kodwa engayilibali indaba yesithukuthezi somntu oyedwa.

Ibisoloko ikho into ekucace ukuba ufuna ukuyithetha usaswele ithuba elifanelekileyo angayithetha ngalo. Okanye ke kungathiwa makube wayesagalela umgquba efuna uye uvunda ukuze athi eyithetha le nto ibe seluvundile umhlaba uthambile. Emveni kokuthi cwaka ithutyana engathethi uthe embambe esandleni, "Nomnyamezeli, uxolo ngokukubiza ngegama sendaqhela ukuthi 'titshalakazi' xa ndithetha nawe uncede ungandilibali wakufika eMthatha. Uze undibhalele undazise ukuba uhambe njani na. Ukuba ibingemfutshane iholide ubuya kubona ngam ndifika."

Wabuza uNomnyamezeli, "O! uyakwazi kakade eMthatha?" Utitshala wathi, "Kaloku bendingazi kuya nganyawo apho bendingahamba ndilahleka. Nawe lo ungaya naseNgilane uye kufika ngoku ungazange uye." Wahleka uNomnyamezeli kuba laliyinyaniso elalithethwa ngutitshala wathi, "Uze uye ngexesha ekungavunwayo ngalo kuba xa kuvunwa asibi nalo nelokubuka abahambi thina siyaxakeka." UThemba uphendule wathi, "Xa ninjalo ke andinqweneli kuya eMthatha. Thina eSheshegu asinaxesha linjani nokuba ufike nini na sizindlezana."

Kwincoko yabo yokuchitha ixesha apho esitishini uThemba ubesoloko ezixela ukuva into embi ukuba angabi ebemazi ukuba uNomnyamezeli umka ngolu suku. Ukuba ebeyazile loo nto ngelezilungiselele ukumpheleka aye kujika nokuba kuseQonce.

UNomnyamezeli wakhuza akalibala wabuza, "Kutheni na titshala ngathi ungxamel' ukuhiliza nje?"

UThemba, "Xa umntu ekhapha omnye sukuba ehiliza?" Akayiphendulanga ke leyo uNomnyamezeli.

Besathetha beqhulana kucacile ngoku ukuba uhili yena uyaphuma ezingcongolweni kudala ekrobakroba wathi thu ujujuj'umaqegw'amdaka, udubula ngenyheke etafileni kuphum' ishumi lesheleni selekhefuzela eman' ukuthi

"Yhu - - - u - - - u - - - yhu! khefu, khefu." Baxhabasha besondeza impahla ukuze ingene lula kwelo gunjana wayeza kuba kulo uNomnyamezeli. Ibekho indawana embana ngoku nakuye. Yakuba ngaphakathi yonke impahla wabulisa uThemba. Ntshwa isandla sikaNomnyamezeli engathethi kubonakala ukuba zimbi ngoku.

Ukwahlukana kwaba babini kwakucacile ukuba kungxamele ukuba kubana naxa kwakungekho ude atsho. Iyinyaniso intetho yasemLungwini ethi izenzo zinengxolo ngaphezu kwamazwi omlomo. Ungaphantse uyigqibe ingcinga yomntu ethule ethe cwaka kufundekela izenzo kuphela. Isimanga ke ibe sesi sokuba suke uNomnyamezeli ngoku kwabonakala kukubi kuye. Lazibika iqegu lakuloMawa, ufukuz'esingeni inamb'echith'imizi idiliz'iintaba. Ubhijel'emaweni ngokusab'amaqhina. Latsho ngesikrakra, landuluka bucotha.

Wema apho uThemba wanga akasaphefumli. Kuthe emzuzwini waphekuzelisa itshefu ebulisa. Uphekuzelise wada waya kusithela uloliwe. Wamana ukuzibuza uNomnyamezeli entliziyweni ukuba ingaba kanene yintoni ebanga ukuba eve ngathi kusuke kwakubi nje xa esimka, kanti uyiqhelile le ndlela akayiqali abe egoduka engayi kwindawo angayaziyo? Athi esacinga njalo ayidungudeli-se loo ngcinga azame ukuzonwabisa alibale. Hayi bo! kungavumi kuba mnandi sivakale sona isithukuthezi kuba nakweli gunjana ubeseyedwa.

Ngokuya luqhuba uhambo uye edibana nabantu. Uthe ngokuncokola nabo saya siphela isithukuthezi. Uhambe ecinga nangalaa mcimbi soloko usengqondweni wokungena aqeqeshelwe ubongikazi. Wazimisela ukuba le nyewe wokhe ayibeke kubazali eve ezabo izimvo. Ibikho kakhulu phofu ingqondo yokubuthanda nobutitshala. Uye kufika kwakusasa ngoLwesithathu bavunyelwa abahambi ngololiwe ngumhloli-matikiti ukuba balalise kude kube yintsimbi yesithandathu kusasa. Abubanga sehla nobo buthongo buthunyawo wahlala uNomnyamezeli kwada kwakhanya.

Wehla efuna ukuqonda ukuba ngaba uphuthunyiwe na. Hayi bo akwabonakala mntu ngaphandle kwabo beze kukhwela kuduladula oya eMonti, bekho nabo beze koya kuTsolo, Kokstad njalo njalo. Uthe xa acinga ukukhangela imoto ethatha abahambi wabona eyomfo owayekwathutha abahambi, ethandwa ngabantu ngamaxabiso akhe aphantsi. Umbizile bathutha impahla bangenisa emotweni banduluka. Uye kungena ekhaya waxelelwa ukuba bekuyalezwe kumfo osebenza kwenye yeehotele engowaseMpindweni ikhaya, ukuba aze abonane nalo mfo

umzisileyo.

Wabalisa iindaba ezimnandi zaseDikeni ngexesha awayekhe wahambela khona eye kuNontobeko. Wabaxelela ngokonwaba kwakhe nokutyeba okugqithileyo. Ibe mnandi le mbadu ngokungakumbi kuMaNyawuza. Emva kokuceba ithuba elide uNomnyamezeli uxelele unina ngomnqweno anawo wokuya kuqeqeshelwa ubongikazi, watsho echaza izinto ezininzi ezimbangela ukuba aqonde ukulahla ebutitshaleni. "Yho!" wakhuya uMaSijadu unina akuva neqela leminyaka angayithathayo eqeqeshwa. "Uqale phantsi ngoku ufunde, uya kwaluphalela kule ncwadi? Hayi noko mntwan'am andiyingene ke leyo into andazi nokuba uyihlo yena woyingena na."

"O mama umongikazi ngumkhonzi wesizwe. Umntu osebenza ukunceda abasezintlungwini nguyena mntu."

"Hayi woyibhekisa ngokwakho loo nto kuyihlo andicingi mna." Kowu! Waqonda kwangoko uNomnyamezeli ukuba uyithe chu emsileni inunu iza kujambalaza kungabi kuko. Ubekhe asicinge isicelo sikaThemba sokuba aze abhale achaze ngehambo, abuye ayichithe loo nginga ngelithi noko ingathi ayiyi kujongeka kakuhle into yokuba kuqale yena ukubhala. Uthe seleyilibele naloo nto yokubhala yafika ekaThemba.

Ibike iholide ethe zole kodwa isithukuthezi isesinganya-mezelekiyo sona. Ubekhe ayicinge le nto yokuba sisithukuthezi esitheni na esi sisoloko sibikwa ngutitshala ehleli nabantu abangaka. Ibingade icace into amakabe uhlakulela yona. Zazihleli kuNomnyamezeli iziyalo ezenziwa kubo eDikeni mhla bagqibela awathi umphathi, "Thabathani iintonga esinixhobise ngazo niye kulwa ubumfama bengqondo kubantu benu. Mantombazana, ningakhawulezi nende ningekawafezi amabhongo ezinto enizifundileyo. Nakwenda, nakulishiya ilizwe lisanifuna niye kukhonza imizi yenu."

Ubesithi uNomnyamezeli akucinga ezi ziyalo afune ukuba ingaba ke eyokwenda uyithatha phi na kuba noThemba lowo wayengazange aphume ntweni ebeliguzu elisekhasini ngakwelo cala. Akazange ayiphendule incwadi kaThemba zada zavulwa izikolo. Enye into angazange ade ayiqinele kukuxelela uyise ngengqeqesho yobongi, woyika wancama. Kwincwadi eyayibhalwe nguThemba akayiphendula kwakukho nombuzo wokuba uya kukhwela nini na eMthatha xa ephindela eXesi. Wayebuza kuba wayenengcinga ngokukhe alibazise khon' ukuze abe nokumbona uNomnyamezeli phambi kokuba yena aphindele eMonti.

Uthe uNomnyamezeli akufika eBlaney wehla kuloliwe

osinga eMonti eza kulinda owamalanga kwangaloo mini oya eBhayi. Uthe esacinga ukuba azivalele kwindlu yokulindela okanye aye kuhlala phaya phantsi kwemithi elapho emva kwesitishi wabona umntu obhinqileyo esihla kuloliwe owayevel' eBhayi ebheka eMonti. Uthe esafun' ukunakana loo mntu wabona uThemba evele ngefestile wanga angaya kubulisa wabuya wazinqanda. Ithe kanti le ntombazana imbonile uNomnyamezeli emakube ithe ekothukeni ngovuyo yalibiza igama likaNomnyamezeli kusini na kuba uThemba wehla wema phantsi.

Ukhe wanga uyathandabuza ukubuya akhwele athobe impahla okanye agqithe nololiwe lowo abheke eMonti. Ngeli xesha utitshala asathingazayo iinzwakazi ezimbini nazo zazibhuduzelelana ngathi akukho wumbi umntu ehlabathini ngaphandle kwazo. Ithe kanti le ntombazana yayifunda noNomnyamezeli eDikeni ngoku ke yayisel' ifundisa eZibeleni kuKomani. Imibuzo ababuzana yona wadideka ngakumbi uThemba. Le ntokazi imxelele uNomnyamezeli ukuba iza kulinda uloliwe oya eRawutini ovela eMonti ize iye kuhla kwangoko kuhlwa kuKomani. Ngelo xesha wayesel' esendleleni uloliwe lowo.

Kube mnandi bakuqonda ukuba baza kuhlala balinde kunye eBlaney apho. UThemba ukhe wacinga ukuhlala naye kuba ababesiya eMonti babemxhaphakele, bebodwa oNomkhehlana abasoloko begqitha bevela eQonce besiya eMonti kanti nenkulu eyayiza kuvela eRawutini yayilindele-kile kwangaloo malanga. Uthandabuzile ukuba elakhe ithuba liya kufumaneka kwezi nzwakazi. Wagqiba kwelokuba le akuyo inqwelo mayigqithe naye iye kumlahla eMonti. Makube intliziyo yakhe yaba njani bethu xa egqitha engakhange abe nalo nelokubuza impilo nezinye izinto kumntu ese kubonakala ukuba usenyongweni kuye?

Ubuye wakhwela ebonakala edubekile noko wegqitha nololiwe. Wemka uloliwe naloo mfana untliziyo ithingazayo enayo nendawo yokuzisola. Ibe nkulu eyokuzisola akuhlangana nololiwe waseRawutini akhumbule ukuba iza kukhwela imke laa titshalakazi imshiye uNomnyamezeli eqotywa sisithukuthezi. Kwakusekho ukuba angathini ke ngoku sefunzele iMonti nje, abuye akhwele kuNomkhehlana aphindele kwaseBlaney? Leyo ingcinga uyitshabalalise kwangoko.

Mhlawumbi kwakuloo loliwe babekho ababe kuloo meko wayekuyo uThemba, bezamazamana neentliziyo yimivandedwa? Usuke wazixolisa ngelithi kunokwenzeka ukuba bakho akayedwa. UNomnyamezeli yena wayesaphangwe ingqondo ngumhlobokazi wakhe. Babencokolelana ngamava anzima obom beetitshala. Kuncokolwa

kamnandi njalo wabuza uNosizwe (elo yayiligama likatitshakazi wakuKomani). "Hi! Nomnyamezeli uyamazi na utitshala lo bendikhwele kunye naye?" "Ewe ndiyamazi, ndafika ekwesiya sikolo ndikuso waza wafumana ubunqununu eMonti wemka ke." Waphendula watsho uNomnyamezeli.

Ubonakalise umdla kule ncoko uNosizwe wambuza yaliqela eminye imibuzo uNomnyamezeli ngotitshala lowo. Wakrokra uNomnyamezeli wabuza kuNosizwe, "Ubumazi ke wena okanye nazene apha endleleni?" "Hayi ndiye ndive umzala uZuziwe ethetha ngaye. Ndiyaqala mna ukumbona namhlanje." Wayichitha kwangoko loo ncoko uNomnyamezeli wayibulela nento yokuba ezincokweni zabo ngezikolo abakuzo akakhange aliphathe igama likaZuziwe owayemhlalise kakubi kangaka. Akabisafuna nokuva ukuba bebedibene phi na. Bancokola zimbi iindaba.

Yafika inqwelo yaseRawutini wakhwela wemka uNosizwe emshiya esalinde eyakhe uwabo. Yammangalisa noko uNomnyamezeli into yokuthi akubuza ukuba yena uyamazi na utitshala asuke aye kuthetha ngomntu ekungakhange kuthethwe nakuthethwa ngaye. Ukuba uNomnyamezeli wayelipholopholo elithetha lingashiyi nto ngekwakwenzeke ntoni ukuba wayebalisa ngokugeza kukaZuziwe? Isifuba esigcinayo silitshamsanqa, siyamsindisa umniso. Akakho owaziyo ukuba ezo zinto wayengazibalisayo uNomnyamezeli zazingefikeleli na kuZuziwe.

Wahlala uNomnyamezeli kwelo Blaney wanela. Ukuba utitshala ebengadlulanga nololiwe ngekwakunjani ehleli nomnye umntu bencokola njengoko bebesenza noNosizwe ngesasivakele isithukuthezi? Wamana ezibuza abuye aziphendule uNomnyamezeli. Lahlala iMpingekazi zingena ziphuma iitroko ngeetroko, noNomkhehlana bekhohlela bekhohlele lada lafika nexhakaxhaka elide elibheka eBhayi wakhwela kwigumbi elalinabantu abavela eMpongo besiya eQonce. Kwiincoko zaba bantu kubekho nokunconywa kwesikolo somfo kaSongo.

Bawuchazile umsebenzi omhle wale titshala yakwa-Songo besithi oko loo mfana wafikayo kwaphela nokunqena kwabantwana ukuya esikolweni. Bamncome bamncoma bamthi tyaa bangena kwezinye zelali leyo. Akabanga namdla ke uNomnyamezeli kwezi wavula ifestile wakroba phandle noko kwakuse kulala ubumnyama. Uye kufika eXesi sekungxamele ukuba mnyama kuba ilanga lobusika liyalishiya ixesha. Ufike wagqithela eMishini ngemoto yengqesho. Kuthe kanti baliqela abantu ababesiya eSixekweni yazala loo moto yasithulu.

Isahluko XV

YINYANISO NA UKUBA UTHEMBA UTSHATILE?

UNomnyamezeli ufike indlu yabo icociwe kakuhle ziintwanazana zikaMaMfene, zikhe namanzi yonke into imi ngendlela. Wabuza ukuba sefefikile na utitshalakazi uThandeka, zavuma zathi usaye kuZuziwe. Ubuye wafika bamkelana ngobubele bancokola kwaphantse kwasa. NgeCawe abayanga bobabini ecaweni. Wayesadiniwe uNomnyamezeli luhambo lwakhe olude. NgoMvulo zivuliwe izikolo kwabukwana ngumntu wonke. Kubekho umbuzo osoloko ubuzwa nguThandeka kuNomnyamezeli, "Yinyaniso na ukuba uThemba utshatile?"

UNomnyamezeli umphendule kaninzi esithi akazi yena uvela Phesheya kweNciba ebengazi nto ngezinto zecala langaneno kweNciba. Ide yagqibela ngokumcaphukisa into yokuba umbuzo onje ubuzwe kuye ngabantu ababemlelwe kukwazi ngokuchanekileyo kunaye. Iyintoni na ethi mabathi bakuyiva loo nto bangqinise kuye? Uzibambile ecunuka wada waziva ezithethela entliziyweni, kungakuhle nokuba utshatile ndingakhe ndiphumle zezi zinyeliso zaba bahlobondini bakhe.

Kuthe besahleli emva kwendlu bothe ilanga ngentlazane kweza umntwana ephethe incwadana wayinika uNomnyamezeli esithi ivela kunina. Wayiqhaqha wabon' ukuba ivela kudade boThemba umcela ukuba asikele intombi yakhe ilokhwana. Wamangala uNomnyamezeli ukuthi ngani ukuba bathi bekho abantu abanje ngoMaMfene abakwaziyo ukusika kunyulwe yena! Uyiphendule loo ncwadana exela ukuba akakwazi kusika. Esikolweni usebenzisa amaphepha avela kumhlolekazi womthungo afika selesikiwe yena alande njengokusikwa oko kwawo, wacela uxolo ngokuwuphindisa umchako lowo abewuthunyelwe.

UNomnyamezeli uye efuna shushu into yokufundela ubongi. Ingxaki ibiyileyo yokuba eqonda ukuba unina akhange ayinanze mpela loo nto, kwaza kwenzeka ukuba aqonde mhlophe ukuba uyise yena kwakuba nzima nokuyithetha kuye into engafunwa nangunina. Ibe ngunyaka onzima ngakumbi kwibanga lesithandathu. Inqununu inge seyileqa unyuselo eyayithenjiswa ngalo ngangomxhelo omde ebe nawo. Engangxamanga kodwa akashiyanga ngca apho ahambe khona nosapho lwakhe

awayelufundisa. Ikhathaze ngokuvakala le nto ingaziwa. bunyaniso bayo yokuba uThemba utshatile. Umntu obengade avakale ukuba ngubani na ngulo atshate naye. Zange azidube konke uNomnyamezeli kuba wayengazi nasithembiso senziwe kuye nguThemba.

Ude uMaMfene ngenye imini wathi kuNomnyamezeli, "Sisimanga into yokuduma kokutshata kukaThemba kuba akhange sive nokuba uyafilisha na kakade. Ukuba iyinyani loo nto siyaxakwa ukuba kutheni na engasazisi nje."

"Ngubani na yena loo mntu ungaxelwayo atshate naye?" Ubuze ebonakalisa ukukruquka yile nto ifihlwayo. Kwezo ntsuku zaloo mare okutshata kukaThemba uZuziwe ubengemhle kodwa engenamntu amlwayo apha esikolweni.

Bathe ukuze bayiyeke loo nto beva ngenqununu isithi ithe kwimicimbi ebimbhalele ngayo uThemba yalubuza olu mingimingi. Ephendula uThemba akayazanga loo nto yokutshata kwakhe nalapho ingaba ibivela khona. Ulwimi lwelali lufana nqwa neencukuthu zetyesi endala. Ungathi luphelile kanti lusathe gogololo lulinde ithuba. Incukuthu nazo zithi kwakuvulwa isiciko setyesi zibhacele ubom kanti okuya besivaliwe isiciko bezingabanini-ndawo ngaphakathi. Lube njalo ke kanye ulwimi lokutshata kukaThemba.

Yabaxaka abantu abazalana noThemba le nto abayazi nokuba ingaba ikho koko umniniyo usayifihla na. Abanye bebekhe bade bacinge ukuba mhlawumbi ziintshaba zikaNomnyamezeli zifuna aqonde ukuba naxa bekuranelwa yena nje kuthe kanti ukho oyena yena. Abangabanye bebecinga ukuba utshate noZuziwe koko basafihla de kufike ixesha abaya kuthanda ukuyithetha ngalo le nto. Loo mfithimfithi ibaxakekise kangako abantu beyixoxa. NguNomnyamezeli obengazidubi ngayo mpela.

Olu daba lokuba uThemba makube utshatile luqhube lwabuya lwadamba emva kokulandula kukaThemba encwadini yenqununu. Kuthe sekulibalekile nokuba kanene into enje ngale yayikhe yathetheka yabuya yee vumbululu le nto yolu lwimi yathi saa inwenwezela okomlilo wetyholo. Ekuzeni kokuvalwa kwezikolo ngoSeptemba, uNomnyamezeli ufumene incwadi evela komnye kubahlobo bakhe basesikolweni ngexesha awayese-Dikeni. Lo mhlobo wakhe wayemmema ukuba akhe aye kuchitha iholide okanye iintsukwana zeholide leyo kuye eMonti.

Uthe akumxelela utitshalakazi uMaMfene wafumana into yokumqhula esithi, "Kutheni na titshalakazi wafuna ukuchitha iholide eMonti, akuzi kufuduka kodwa uye kuhlala eMonti wethu?"

“Umntu oqeshiweyo ukhe afuduke aye kuhlala kwenye indawo nanini na akuthanda?” Ubebuza atsho uNomnyamezeli. Bayihleke bobabini loo nto.

Isahluko XVI

UNOMNYAMEZELI USATHI GXADA EMONTI

Incwadi ebimema uNomnyamezeli eMonti ithe ingekaphendulwa ngumniniyo kwafika enye ifuna axele nokuba uyaphumelela na ukuya eMonti. UNomnyamezeli uyiphendule ngovuyo exela nosuku aya kufika ngalo. Ngangovuyo awayenalo lolu hambo ecinga ukuba uza kubona nezinto awayebaliselwe ngazo nguNontobeko uyithethile le nto kuThandeka.

Akuyiva le ndaba yotyelelo eMonti uThandeka akakholelwanga ukuba usabela isimemo somhlobo wakhe uNomnyamezeli uqonde ukuba bayafihlelwa nguNomnyamezeli eyona nyaniso yohambo olo. Wayijika kwabaxelelayo yanga uNomnyamezeli ubizwa ngutitshala uThemba. Kunani khona ukuba ikhe iphele loo veki. Wasisinqina-nqina ingekapheli neveki ebemxelele ngayo uNomnyamezeli ukuba uya eMonti waxelela wonke okhe ancokole naye. Yathi into yeholide kaNomnyamezeli yangundaba-mlonyeni.

Akukho nto imbi njengokuba umntu athi into ayicingayo ngomnye engaqinisekanga ngayo ahambe eyisasaza ebantwini! Umntu ongazange amdube ngemibuzo umntw'akaNtozakhe yaba ngutitshalakazi uMaMfene. Ebengayithandi into engamkhathazayo uNomnyamezeli. Uvuyo yaba lolungathethekiyo kuba wayeza kuqala nokubona ulwandle oko wabakho. Ukuvuyela ukuba eza kubona uThemba kuphela kwento awayengaba uyatyholwa ngayo. Wayeya kuvuya kuba wonke umntu efanelwe kukuvuya xa ebona umntu amaziyo.

Zavalwa izikolo wakhwela wanduluka yena ngoMgqibelo ukusinga kweleentlanzi. Akufika eBlaney udibene nalaa titshalakazi, uNosizwe, evela kuKomani esiya kwadade boyise owayehlala kwaTsolo. UNomnyamezeli yena wayeza kufikela kwaMekeni. Lube mnandi olo hambo kula manenekazi afike esitishini selehlangatyezwe zizihlobo zawo. Abulisene athembisana ukuba aya kubonana futhi kwiveki elandelayo. Kwale mini bafika baxelelwe ukuba kukho ingxikela yekonsathi eholweni eza kwenziwa sisikolo saseMpongo.

Akanqwenelanga kuya uNomnyamezeli ngenxa yokudinwa luhambo. Ngentsasa elandelayo ufikile uNosizwe wambalisela ukuphakama gqitha komgangatho wengoma ebikolo dlwabevu lwekonsathi. Uthe naxa sukuba engene kuKomani njengoko yena wayesemaphandleni akazange ayive ingoma emyoli ngoluya hlobo. Imidlalo ebisenziwa apho uyibalise akalibala udidi ebikulo. Bagqibe ukuba baye elwandle emva kwesidlo sasemini khebaye kulubonela kufuphi ulwandle. Ngelishwa uNosizwe akabanga nakuphumelela waza uNomnyamezeli wahamba nentombazana yalo mzi bahleli kuwo notitshalakazi lo ahambele kuye.

Baye kufika elwandle walubuka walubuka uNomnyamezeli eman'ukufak'iinyawo emanzini, apha the kuwangcamla efuna ukuqonda ubunyaniso bale nto kuthiwa amuncu. Benze yonke into eya kulungqinisisa uhambelo lwabo elwandle bathi bakudinwa baya kungqengqa kwindawo eyayinamatyholo entlabathini. Besangqengqe njalo babone iqela labantwana lifika lihamba neetitshala ezibhinqileyo ezimbini nenge eyindoda.

Intswahla eyayilapho yabantwana besikolo ibavuse besangqengqile. "Tyhini! molo titshala kuhleliwe nje le ngxolo ingaka yeyakho?" watsho ebulisa ebuza uNomnyamezeli. "Molweni titshalakazi, ewe lusapho lwam olu. Yizani ngapha titshalakazi," watsho ebiza iititshalakazi ezo wayehamba nazo, wazazisa koNomnyamezeli. Zibulise nje zasinga kwelaa cala abantwana baye kulo, wakha wasala uThemba encina iindaba zaseXesi wabuza, "Ukhwele wedwa eXesi izolo?" Waphendula wavuma. Wabuza wabuza utitshala, "Ufikele phi, unabantu obaziyo na kanti apha? Nangoko ndandiseseXesi andikhumbuli ndikuva uthetha ngeMonti." Wamxelela uNomnyamezeli apho afikele khona.

Utitshala nabantwana babeza kuphindela kwaseMpongo ngoMvulo. Ngentsasa yangoMvulo wayeza kukhe abajikelezise babone izinto ezibhekiselele ngakwicala lemfundo. Ubuzile uNomnyamezeli, "Yinyaniso na titshala le nto yokuba utshatile?" Wahleka waveza elesazo izinyo walandula esithi loo nto yena wayiva ngenqununu. Utsho esithi akayazi ukuba intsusa yeli dumasi ingaba yintoni na, kuba nolwimi olu kulungile lube nomkhondo. Ubuzile ukuba kuthiwa utshate nabani na. Umxelele uNomnyamezeli ukuba abamva nabo lo mntu atshate naye banela kukuva nje iindaba ezo.

Uqondile ukuba makayiyeye le nto inendawo engathi iza kumcaphukisa. Ubuye wemka utitshala evakalisa ukuba angavuya abuye ambone uNomnyamezeli.

NgoMvulo ubuye wambona edolophini utitshala ehamba kwanosapho lwakhe lwesikolo. Banele ukubusana nje wathi utitshala uza kugodusa usapho olo yena anwele ngoLwesibini ukusinga ekhaya, wathi mhlawumbi kungenzeka aye kugqitha eXesi. Wayivuyela uNomnyamezeli into yokugoduka kukatitshala wasel'enga angaphumelela aye kugqitha eXesi bambone abo bebeqweba amampunge ngohambo lwakhe bayiqonde into yokuba ayinjalo ke loo nto.

Kuthe ngoLwesithathu uNomnyamezeli waya kwaloliwe ukuya kuzicelela indawo kuloliwe wangoMgqibelo oya eBhayi yena eza kuphindela kwaseXesi. Wothuswa wamangaliswa kukubona uThandeka ahlala naye eXesi. "Tyhini! molo Thandeka uyintoni eMonti wethu?" wahleka uThandeka wathi, "Andiboni wena ungabuyi, sekucace ukuba izembe leyele nomphini!" "Hayi suk'apha Thandeka belungekafiki nje nosuku ebendithe ndakubuya ngalo kuqondakele phi, njani ukuba ndiyolelwe?" Bahleka bobabini bebukana. UNomnyamezeli uyiphawule into yokuba ngathi uThandeka unendawo axhinele kuyo. "Ukhe wambona wethu uThemba kule Monti yakhe yebhongo?" wabuza uThandeka. "Ewe ndikhe ndamthi tshe ehamba nesikolo sakhe ebesithi uza kuya eXesi."

Babukene babuya bahlukana esithi uThandeka yena uya kukhwela ngoLwesihlanu ukuphindela eXesi, ufikele eKhembriji kwimpi yakowabo elapho. Uzicelele indawo kwaloliwe wayifumana uNomnyamezeli. Ngezi ntsuku iseMonti intombi kaNtozakhe ibisiya yonke imihla edolophini ithenge kangangoko izinto zayo neza kuzithumela ekhaya. Ubeqala nokubona idolophu engangeMonti ubukhulu. Athi amakhazikhazi anakwe ezifestileni ngonovenkile ayitsale kangako ingqondo yomntu onayo imali. Umntu ke wayenoluthi, athi akulinganisa evenkileni umLungukazi antyontyele ade akhuphe esipajini ayithenge loo nto nokuba ebengakhange abe ebeyicingile.

Imali iba ninzi kwiititshala ezisemaphandleni kuba zona azihlalanga kwiindleko zasedolophini apho umntu athenga nomngqusho; ngoko uNomnyamezeli wayephethe imali kanobom, iqhosha elingenamngxuma elingqukuva eman'ukuliqengqaqengqa elisa kwalapho belivela kuba ubungqukuva balo buvumelana nokuqengqeleka oko. Ide yafika imini yokuphindela eXesi yampheleka yaya kumkhwelisa impi abekuyo uNomnyamezeli. Wawuphiwa ke umphako zizihlobo zalapho abefikele khona.

Esitishini ubone umfana waseSibangweni eMthatha ababefunda kunye apho kwibanga lesithandathu. Lo mfo

wayesebenza kwenye yeehotele zaseKwikwini eMonti apho. Uve intw'embu ukuba babonane sel'ehamba uNomnyamezeli. Wasel'ekhupha umphako wemali esithi bobonana eMthatha ngoDisemba kuba naye wayeza kuba nekhefu lenyanga ngelo xesha. Yanduluka inqwelo yomlilo seyingxame kade.

Ithe yakungena eKhembriji uNomnyamezeli wabona kukhwela uThandeka wamangaliseka kuba ukugqibhelana kwabo wayethe yena uya kukhwela ngoLwesihlanu. UNomnyamezeli umkhumbuze ngelizwi awayelithethe kuye ngokutshona kwezembe nompini eMonti wathi ehleka, "Yho! Uthe naku ndiyolelwe eMonti kanti wena uyolelwe ngaphezulu. Kaloku wawuthe uyahamba ngengomso yoLwesihlanu kunini namhlanje?" Wahleka uThandeka akayiphika into yokuba naye wayeyolelwe.

Bathe bakufika eQonce kwakhwela uZuziwe wathi akubhekabheka uNomnyamezeli wabona utitshala uThemba encedisa uZuziwe ngempahla. Kwabuliswana ngobubele wabuza uNomnyamezeli, "Xa uselapha ke titshala ngeli xesha kungokuba uya kufika nini eMonti?" "Ndiza kulala eMonti kwanamhlanje. Ndiza kufumana uNomkhehlana oya khona kungekudala. Andiyi kuphumela eMpongo kude kube ngomso" wamphendula watsho uThemba.

Lube mnandi uhambo lwezi ntokazi zontathu. Kwaqondakala ukuba uZuziwe elakhe ikhefu ulichithele eQonce. Makube babenduluke kunye nomlinganekazi wakhe eXesi? Ingaba utitshala uThemba okhwele ngoLwesibini eMonti naye ebehleli apho eQonce? Wamana ukuyijikajika le ngcamango uNomnyamezeli wada waziwa selezibuza kwayena ukuba ade azidube kangaka nje kanene ngendaba engasiyo yakhe kungokuba ebewukhathalele ngani na umcimbi wabanye ingaka nje neyakhe.

Baye kufika ngexesha lesiqhelo eXesi baya ngeendawo zabo zokuhlala. Iindaba awayenazo uZuziwe ndawonye nobubele obabulapho ibe ngummangaliso kuNomnyamezeli. 'Hlelinje uZuziwe lo kanti lincoko elinje? Yini ukufihla ubumnandi obunje! Waman'ukutsho entliziyweni uNomnyamezeli. Zivulwe izikolo ngoMvulo kusabukwana kangako. Kwavakala apho ukuba kanti uZuziwe noThandeka bemka kwa oko emva koNomnyamezeli ukubheka eQonce, bayothuka abaseXesi leyo yokuba uThandeka ude waya kuma ngeMonti.

Kuthe ngo-Oktobha uNomnyamezeli wafumana incwadi evela kutitshala uThemba, yathi kwiindaba ezincokoleyo wawubeka umcimbi womnqweno anawo.

wokunga angenza ikhaya noNomnyamezeli. Umchazele ukuba kulithuba yamfikela le ngcamango kwamhla baqala ukubonana. Uyibeke imeko phambi koNomnyamezeli yacaca ukuba into ayithethayo asiyondlalo. "Kowu! Nakanye! Andingekhe ndiyenze mna loo nto. Utitshala ngoku uvusa udushe obese luphelile, sihleli kamnandi. Uthi le nto ayithethayo ayukwaziwa apha eXesi? Uya kundithatha njani uZuziwe? Hayi makangandihlalisi kakubi."

Yaman' ukuthetha yodwa intombi yeMpondo, izibuza ibuye kwayona iziphendule. Igqibele ngelithi iyagqibelisa yona nakobo butitshala iya kufundela ubongi. Kutsho umntu ongazange enze sicelo nakwenye indawo yona ekuqeqeshelwa kuyo ubongi. Iingcinga zakhe zazikhawuleze zafika kwimeko awayengakuyo xa wayenokwamkela isicelo sikaThemba. Wayiphendula msinya incwadi kaThemba walandula koma amathunga.

Bakhe bayiqhuba imbalelwano bekule nyewe, kucacile ukuba akukho uzimisele ukuyekela omnye. Kude ngelingeni uThemba wathi usasithela kodwa akemki kumazwi athi kwamhla wambona waqonda mhlophe ukuba uMaMpinge lo ngumnyulwa wakhe. Abanye otitshala abazanga ukuba kukho into enje ngale eqhubekayo, yamvuyisa loo nto uNomnyamezeli kuba ebengakholwa kukuba imicimbi yakhe itshiswe lilanga. Ubengumntu wezinto eziphantsi. Incwadi zikaTitshala eziya ku-Nomnyamezeli bezingakhutshwa nezasesikolweni. Ubeye utitshalakazi uMfenekazi aye kuzithabatha eMishini.

Makube le nto umfundisi wayeyazi? Kuhambe kwaqondakala ukuba umcimbi obhekiswa nguThemba kuNomnyamezeli uyaziwa kakuhle yinqununu, uMnumzana uDiniso, kwaye kubonakala ukuba akawazi nje koko uyawuthakazelela kuba uThemba wayekholwa kakhulu nguye, kanti nentombazana le ifunwa okanye ibonwa nguThemba wayekwayicacele ngesimilo esihle nokukhuthala kwayo. Ngenye imini utitshalakazi uMaMfene ucele uNomnyamezeli ukuphuma kwecawe ukuba khebaye kuchitha isithukuthezi besidla imbadu phaya kwakhe.

Bahambe bencokola ngokuhlekiswa kwabo ngumshu-mayeli othe xa eshumayela, "Bazalwane nodade, bafana neentombi zezwe lokuzalwa kwam, zihlabeni kwanguku iinyawo ningayiweli ngentsente iYolidane, umlambo wokugqibela phambi kokuba niye kufika eZulwini." Bayihleka ngokukodwa eyokuba ingathi umzalwane lowo uqinisekile ukuba iYolidane ayikho mhlabeni apha, kwaye kucacile ukuba ingumlambo owelwa xa kusiyiwa eZulwini

lwaye nohambo umzalwane eluqonda ukuba lolweenyawo. Bafike belindelwe kade ziintombi zikaMaMfene. Zingene bengekahlali nokuhlala, zaba sezifuna ukuqonda ezingabamkela ngayo. Unina ukhuphe amalaphu alikhephu ubumhlophe obu wendlala etafileni wabiza isiselo esipholileyo. Wayeyintokazi eyaziwa ngehopsi emnandi. Bathe ukuba bazithi geqe ezo bebesela ngazo kwangeniswa ukutya kwatyiwa. Ekuncokoleni apho ubuzile uMaMfene, "Hi! Titshalakazi uThemba ugqibele nini na ukubhala?" Wamxelela uNomnyamezeli. UMaMfene uyiphalazile eyakhe imbilini malunga nomcimbi kaThemba.

Inge akuzi kulungelelana noNomnyamezeli kuba ebengayithandi ithethwe into emdibanisa noThemba. Uthe uMaMfene, "Titshalakazi yeka ukuzenza umntwana kaloku, kha uyeke ndikuchazele uphulaphule njengomntu omkhulu ngoku. Kudala uThemba wayithetha kum into yokukuthandela iwabo. Akayithethanga kum ndedwa, uyithethile nakubantu bakhe abathembileyo. Umfundisi yena wakholwa kudala nguwe wayinqwenela into yokunga ningahlangabezana kumcimbi wabantu abakhulu."

"Tyhini! Hlelinje kanti utitshala ubonelwe ngumfundisi na, akazithandelanga? Mna andifuni kwendela kumntu obonelweyo elam isoka liya kuzibonela." Watsho ebufutheka uNomnyamezeli.

"Hayi Mpinge uThemba uzibonele akabonelwanga ngumfundisi koko nditheth' ukuthi nomfundisi ukholiwe akwaziswa ngale nto." Ungxengxeze waqinisa uMaMfene kucacile ukuba inyushu uyichukumise emsileni. UNomnyamezeli ugqibele ngelithi uza kufunda iminyaka emine esibhedlele wobe elinde phi loo Themba ngoko.

Uqhubile yena uMaMfene esithi, "Hayi wethu m's' ukuvuthulula kangaka ngathi umntw' akaSongo uneqhenkqa. Sonke, thina simthandayo uThemba sikuthandela yena kanye ke. Kucace ukuba ukutya okumnandi okuphekwe zezo ntwanazana zikaMfenekazi akuzi kungena kamnandi kuNomnyamezeli ukuba lo mcimbi awuyekwa. Emva kokutya kuncokolwe ezikhethiweyo ukuba zoba nomdla kuNomnyamezeli, kwabethwa neengoma ezimnandi zekwayala kaCaluza, umfo wakwaZulu owayengumqwebi weengoma zibethwa kwigramafoni kaMaMfene.

Ubezithanda ezi ngoma uNomnyamezeli, embalisela noMaMfene ukuba wakha wayiva le kwayala icula kwenye yeholo zaseMthatha, ngexesha eyayikade ilikhenketha eli loMzantsi Afrika ihamba ipapasha iingoma ezo. Kuthe sekumalanga wacela indlela uNomnyamezeli wamkhapha uMaMfene. Endleleni badibene noZuziwe ekunye noTha-

ndeka kwabuliswana. Wabaqhula uMaMfene esithi, "Kutheni na ngathi icawe niyayingena nje?" Waphendula uThandeka wathi, "NguZuziwe oyingenayo. Mna ndiphoswe yile yanamhlanje kwephelileyo besiyе kunye noNomnyamezeli." Bayihleka loo nto bonke.

Isahluko XVII

UMFO KADINISO UNYUSELWE

Zifike zadlula iimviwo zebanga lesithandathu kwalandela ezamabanga angezantsi, wancomeka umsebenzi kakhulu. Ngenye iCawe umfundisi wenze isaziso esamkelwe bungqukruleka ngamadoda omzi, esithi njengoko amare okunyuselwa kwenqununu yesikolo esi sabo ebekhe avakala emzini kuthe kanti umcimbi lowo uphunyeziwe liziko lemfundo, ngoko inqununu leyo ayisakubonakala kozayo unyaka phakathi komzi, kokuquzela mntu wumbi. Ayalidla ngako iXesi loo nto kuba babekholwa ngumfo kaDiniso, umntu obesithi naxa kuziswe umcimbi esikolweni awunyamekele kangako.

Hayi ke bona abantwana abaphumelele elesihlanu ibanga benethemba beqinisekile ukuba baya kufundiswa ngumntu ekukade benqwenela ukuba sezandleni zakhe. IXesi ke ngoku liphithizele, lizinyumbela ngeqashiso oza kungena kweso sikhundla salo mfo. Kukodwa ukuba bathi makube lo mfana ebelisekela lakhe nguye oza kuchopha esihlalweni, bambi bathi azi ukuba uyaphi na kakade. UThemba yayimfanele le ndawo naye baqalisile ukumbeka amabala ngokusuka emke kanti kuza kuvuleka indawo ebingamfanelayo naye. Uthule wee cwaka umfundisi wabayeka abantu babhula besela kuba la maqashiso wayengazi nto ngawo, namhla wasenza isaziso akabizanga gama lamntu uza kungena kuloo ndawo yenqununu.

Zawalwa izikolo ngoDisemba umfundisi echophele izicelo ezavela kwiinkalo ezininzi amadoda esinxanelwe esi sithuba kuba isikolo eso sasisoloko singundaba-mlonyeni kwezenkqubela. Amalungiselelo ombuliso ibe ngancomekayo. Ifikile imini yombuliso, yangeCawe yokugqibela phambi kokuvalwa kwezikolo, ezaziza kuvalwa ngoLwesi-hlanu lweveki elandela loo Cawe yombuliso. Yaba ngumbuliso oququzelelwe ngamaTempile, abashumayeli nomzi ngokupheleleyo. Owesikolo wona waba ngoLwesi-hlanu lokuvalwa kwezikolo.

Zawa iintetho zivela kusibonda, kubameli beliso lomzi, kwigosa lesekethe, kummeli wabashumayeli nakusihlalo wamanina ebhatyi ebomvu. Bonke batsho ngeentetho zobuciko ezikhethiweyo zisalatha indlela ebenexabiso ngayo emzini uphela, lo mfo wasemaBongweni. Ezo ntetho zazise zigatyulelwe izigcawu liciko lamaciko umfundisi wesekethe nowongamele isikolo eso samaWesile ebekhonza kuso lo mfo. Uthe kwintetho yakhe ekhethiweyo umfundisi, "Umntu okhonzileyo akazikhetheli ngokwakhe oko aza kukwenza nangazi kukwenza; uthobela umthetho wenkosi ahlonene nabo akhethwe ukuba abongamele khon' ukuze nabo bamhlonene."

Utsho esithi, "Kwiminyaka engamashumi amabini anesine lo mfo kaDiniso ekhonze kwiziko lemfundo, elishumi elinane ube kweli Xesi, nam ndifike elapha kakade, ndasebenza naye kwezenkonzo, nezesikolo ngolulamo nenkuthalo engatyhalwa bucaka koko ikukuthanda umsebenzi wakhe. IXesi ke namhla liyalahlekelwa kodwa eso sithili anyulelwe sona siyazuza." Waguquka umfundisi wabhekisa kuDiniso wathi, "Mfo kaDiniso uze ungathi ke wakunyuswa ubajongele ezantsi abanye. Uze uxele iMvana yeZulu ethe yona yakunyuswa yabatsalela kuyo bonke abantu."

Uqhube umfundisi wathi aze axele umhloli wabo oMhlophe yena wakha wathi ngenye imini bencokola wamxelela ukuba akayigxothi ititshala engayiyalanga kuqala. Uyingxolisa ilile iinyembezi agqibele apho angayixeli kwikomkhulu lemfundo, kuba xa eyixelile ngomsebenzi ombi iyagxothwa kulambe usapho ke njalo. Wathi aze noDiniso enze njalo, ayale, angxolise kodwa ukubhekisa phambili ibe yinto yokugqibela. Utsho esithi, "Uyabona le minyaka uphethe abantwana neetitshala ezimbalwa ngoku uza kuphatha izikolo neetitshala. Iinzima obuzazi nawe useyititshala ungalibali ukuba zisekho."

Awile amazwi amadoda exelelwa ukuba ubuhloli asiyongubo yabukhosi, yeyenkonzo. Kuphakame elinye inyange elalisaziwa ngobuciko nokusebenzisa kakhulu izafobe xa lithetha kangangokuba belisithi lakugqiba ukuthetha inge akungebuye kuthethe mntu wumbi, ladywakraza liphatha kumbonga, liphathe kumyala uDiniso. Lithe xa lishwankathela intetho yalo, "Mfo wasemaBongweni kuloma uze ungalibal' intak' obusi uxele umngcamli kaFaro owalibala uYosefu akumnceda amtyhilele iphupha lento entle nemnandi eyayiza kumhlela. Uze wazi ukuba iwonga othiwa jize ngalo lingenxa yomsebenzi wakho noweetitshala nowabantwana."

Amkhumbuze emkhumbuzile amadoda ukuba nezinye iititshala ziyalifuna eli wonga; aze azithantamise kulo msinga wenkonzo zide nazo zilifumane. Kuthe kwakufikwa kwithuba lokuba kuthethe amanina zagixa iintokazi ezikholisa ngokuthi zikhaphe ngeenyembezi. Amabhaso ayelapho abothusa abantu ukuthi ilali itsho ngeziphoxexabiso elingako. Lufikile uLwesihlanu lokuvalwa kwezikolo nomhla owawubekwe nxamnye ukuze isikolo senze elaso igalelo. Kambe! Ititshala ebethayo iyathandwa nbantwana ukuba ibetha ifundisa.

UmBongwe lo ebeluhloma lumile udiza lukaSontsasa, uswazi ke olo athi yena ofika emva kwexesha esikolweni, nophuthayo ngaphandle kwesizathu esivakalayo ange uthi yifa ukuba uyafa. Kuloo nto yonke ubethandwa nangongazange alubeke unyawo esikolweni umntwana uve ethetha ngaye ngathi wakha wamfundisa. Athi umntwana akuthath'iphepha abone umfanekiso athi ngutitshal' omkhulu.

Imini yombuliso wesikolo ibe yenzima, belila abantwana kanti nasezititshaleni babekho abatyizisa iinyembezi. Ibhaso linikezelwe ngutitshalakazi uMaHlathi yatsho ngakhethiweyo inzwakazi yaseMaMfeneni kuba kwititshala ebezikho ibinguye okhonze ithuba elide nale nzwana yomfo. Isikolo saphantsa saba siqalwe ngabo bobabini, kuba umgangatho ebesikuwo ibingowezandla zabo. Iphakamile intombi yakwaHlathi yathi, "MBongwe kwezi ngxowana zingaphakathi uze ufake iingxelo ezintle ngemisebenzi yezinye ititshala, wazi ukuba unyuselo lwezinye kuzo luxhomekeke kwiingxelo zakho kwikomkhulu lemfundo."

Ingxowa le yayinkulu ineengxowana ngaphakathi. Ngaphandle kwakutywine igama lakhe ngonobumba abahle abamthubi. Le tasi yayihamba nosiba aya kubhala ngalo xa atyelele isikolo ngasinye esikwinqila akuyo. Ukuqokela umsebenzi kwenziwe ngumfundisi obaxeleleyo abantu ukuba inqununu entsha boyaziswa zingekavulwa izikolo kunyaka olandelayo, kuba wayengekagqibi ukuphengulula izicelo ezazifika.

Zithe zivalwa kodwa zona izikolo zaba iincukuthu zetyesi kukudala zisihla zinyuka, onokrawuzana amakhosi selemanzi ngumbethe. Iindlela zazingasamil'ingca bethutha iindaba ngenqununu entsha. Kambe ukuba ngaba umfundisi wayenomntu amhlebeleyo nalowo uye wahlebelwa owakhe. Ngubani kodwa onokufana nomntw' akaDiniso onesimilo nembeko oya kuze uthi umfikele exakekile efundisa esikolweni abe nalo ithuba lokumamela loo nto uze ngayo?

Bambi bathi Nakanye ukuze ithi indyebo ilandele enye! Ebeyile nto nje yena olandelayo woba sibhongobhinyana simbi. Wathula cwaka umfundisi babhula besela de abanye bamchane ucwethe kumaqashiso abo. Umfundisi yena waman' ukuthi bobuya beve zingekavulwa izikolo kuba izicelo azikapheliswa lixesha zisangena. UThemba okhe naye wakho kumaqashiso akadlulanga eXesi njengesiqhelo. Uhambe ngqo wagoduka waya eSheshegu.

Isahluko XVIII

UNOMNYAMEZELI UBONWA LISOKA

Ngeeholide zikaDisemba uNomnyamezeli ufumene incwadi ivela kuThemba evuselela kwalaa mcimbi wayekhe wawumisa kuNomnyamezeli ngaphambili malunga nokumfuna kwakhe. Kucace ukuba le incwadi ifike kumhlaba ose ufumile yimibethe yeentetho zikaThemba ndawonye notitshalakazi uMaMfene, kuba impendulo ithe uThemba makaqhube ngokwesiko abhekise kubazali axele ukuba selevene nentombi.

Makube wavuya kangakanani na uThemba akuyiva loo nto? Akakho ongaqikelela achan' uMamQhuman' eluphondweni. Wasel' ekhawuleza emazisa ukuba iholide leyo inde ngokwaneleyo, uya kuthumela abantu abakhulu baye kwelaseMaMpondweni ukuya kucela ubuhlobo emaMpingeni. Lanquma inqatha ngoku kumnini-ndaba uNomnyamezeli akuqonda ukuba umqa uyavuthwa. Wacinga. "Ndiza kuyiveza njani na le nto kumama? NguThemba endimazi kangakanani na yena lo sendingazilahla kuye, engenguye namntu wacala lam ngokwekhaya?"

Le mibuzo uzibuzabuze futhi uNomnyamezeli. Isimilo sikaThemba sona besimkhola, kodwa zininzi izinto abengekazazi ngaye kuba zange bahlale thuba lide esikolweni, wemka uThemba. Ugqibe kwelokuba ayise kunina omkhulu uMaNyawuza le nto ukuze ibe nguye oyisa kubazali bakaNomnyamezeli. UMaNyawuza uyive ngovuyo le nto iza noNomnyamezeli kuba kuyo yonke into ukwenda kweentombi zabo ibiyiyona nto bayijonge ngamehlo abomvu. Ubuzile, "Ke ntomb'am umva womfana lowo unanto wakha wayiva ngawo? Usenabo abazali bona?"

Emva kwaloo mibuzo umthembisile uNomnyamezeli ukuba uya kumxelela uMaSijadu ngaloo mcimbi. Ngemini

elandelayo uhambe waya kwamninawa uMaNyawuza wafika xa kugqitywa isidlo sakusasa. Ufike umninawakazi exola iimpahla zabantwana ekho noVayedwa elungisa izitrophu eza kubopha aye kuphuthuma impahla eyayivela kuTsolu kunyana wakhe walaa ndlu yokuqala. Ubulise nje kumninawa bakha eziphezulu wagqithela endlwini.

“Nkqo nkqo,” wamenyelwa ngaphakathi. “Molo Sijadu.” Kwavunywa. “Whowu! Uthunga ntoni le ingaka?” wabuza. Wahleka uMaSijadu wathi “Kuphoxwa abaziwayo. Le mfumba mntakwethu ndizama ukudibanisa amadlavu avuthiweyo kukonakala. Uthi bendisazi ukuba imizimba yabantwana ishushu kangaka? Iphela kwangoku impahla yabo. Seboncedwa ngodade-wabo bona banemali, asisebenzi thina.” Wamngqinela uMaNyawuza. Ekuncokoleni kwabo ude wafikelela kumcimbi awuhletyelwe yintombi uNomnyamezeli esithi ke intombazana inqwenela ukuba ubhekiswe kubo bazali.

“Ngumfana wasemaNini lowo ufuna uNomnyamezeli?” Waxela uMaNyawuza. Ayiqulunqa le ndaba yentombi amakhosikazi asemaMpingeni. Lubekho uvuyo kuMaSijadu noko ayithethileyo yona into yokuba abantwana bajonga nje umfana nokufaneleka kwakhe bengazi nekhaya aphuma kulo ukuba linjani na. Umphendule uMaNyawuza wathi, “Kaloku mntakwethu iintombi zethu zona zifundile, ngoko ke zijonga imfundo emntwini azinanto nekhaya.”

UMaSijadu uthe “Sisi mandikucele mntakwethu uyibhekise kubhuti le nto yalo mntwana ibe nguye oxelela uyise kaNontsumpa.” Avumelene apho amakhosikazi kumnandi. Ngamhla uthile uBhekizolo uye kubonana nomninawa wakhe uVayedwa wamxelela olu daba lwesoka laseKoloni, balibiza njalo eli laPhonoshono kweNciba abo bahlala phesheya kwayo. UVayedwa uvume nje ngeempumlo wathi emva komzuzu ethe cwaka, “O hayi ndivile Mpinge, amaxoki wona maninzi sobona ngabo abo bantu ukuba ngaba banyanisile. Asingechithi xesha sithetha ngento esingekayiboni.”

Akubanga thuba lide wabhala uThemba exelela uNomnyamezeli ukuba amadoda amakhulu aya kufika ngosuku lwesithathu emva kweNyibidyala. Wabuzisa ngendlela yokuya kufika eMpindweni nezinye izinto ukuze amadoda lawo angalahleki. Okunene ngamini ithile eyileyo ibixeliwe afika amadoda amathathu abuza umzi onegama elingaziwayo apho eMpindweni asel' esithi makube alahlekile. Athe kule nkwenkwana abuza kuyo makakhatshwe aye kucela indawo yokulala kwaNtozakhe ukuze ayifune le ngengomso. Ilanga lalise lithambekile.

Ithe inkwenkwana yabalathisa yomibini imizi yakwa-Ntozakhe kwafuneka bazikhethele abaza kuya kuwo, suka bakhetha lowo kaVayedwa kanye. Yababonisa inkwenkwana leyo indledlana enqumla phantsi kwemizi. Bahamba baya kufika. Bathe bakufika bafuna umzi wakwaNtozakhe. Waphendula uVayedwa wathi "Nikuwo kanye ngoku, ningabantu baphi?"

"Siphuma eNyandeni, sibona sikweli ngokuhambela kweli khaya." UBhekizolo owayehleli nomninawa wakhe uwagocagocile la madoda ada aphum' egusheni ayixela into angayo emaMpingeni.

"Hayi ke madoda nguwo ke lo mzi nithunywe kuwo. Sobabini njengoba senzile nje singoyise bentombazana leyo. Athe ke amaNdlane lawo anithumileyo ayaziwa yintombi leyo kuba ke thina asinazi," wafun' ukuqonda uBhekizolo.

"Ewe Mpinge umfana uvumelene nentombi."

"Nina ke nisuka eDikeni ngoku?"

"Aba babini basuka khona, mna ndinguyisekazi womfana lowo. Elam ikhaya selaba seCicira."

"Mh! Hayi siyeva singatsho nokuthi kulungile, kodwa ke amaxoki maninzi. Sazalwa nathi ekho kade nanamhla oku asekho. Khanifunge ke soqonda apho ukuba ninyanisile."

Bange abayiqondi le ndawo yokufunga, bachazelwa ukuba kuthethwa isinyaniso. Barole iiponti zasibhozo. AmaMpinge athe avile ayawavula ke amaNdlane akwa-Songo ukuba aqhube ngokwesiko. Abulela amadoda achithakala sekufuna ukulal' ubumnyama asinga kwindawo abevela kuyo. La aseDikeni ayeza kuphindisa amahashe eCicira abuye akhwele uloliwe ukusinga eSheshegu ephethe umyalezo wamaMpinge, nokwazisa ukuba amaNdlane avunyiwe.

Isahluko XIX

ABAKHOZI BAVUMELENE

KwangoJanuwari njalo bafika abathunywa bamaNdlane bezilungiselele kubucukubhede oba buza kwenziwa. Emva kwentetho ewe macala, ekubeni bebuyiselwe umva kusithiwa mabavule imilomo yamaMpinge akwazi ukubaphendula kude kwangenwa emxholweni. AmaMpinge athe intombi ayifundisile afuna amashumi amabini eenkomo, ihashe elinxityisiweyo kunye nekhulu leegusha.

Akhe athandabuza amadoda asemaNdlaneni esithi kungokuba umntwana lo seleya kutya ntoni na le nto beqongqothwa kangaka nje.

AmaMpinge akafunanga ngxoxo athe asiyonkundla yamatyala umzi wawo akazimisele kuxoxa. Ukuba amaNdlane ayoyiswa makatsho. Waphendula uyisemncinci kaThemba wathi, "Ngxe maMpinge senilalisa ukhoko. Kaloku kulungile umntu azibike xa esiva ubunzima ukuze avelwe. Usana olungakhaliyo lufel' embelekweni. Njengabafuna into sizimisele ukungakhokeli koko silandele ngokukhokelwa nini Gxabagxaba. Siyeva khanisimele khesibuye siye kumkhuluwa eSheshegu simbekele umcimbi njengoko nenze njalo kuthi."

Batsho begalela ishumi elinantlanu lokwenza umgquba, besithi ezinye iinkomo ziyeza. Zavulwa izikolo bahlangana eBlaney uThemba noNomnyamezeli. Wabuzabuza izinto ezingaba ziya kubuya zifunwe uThemba. Uzazile uNomnyamezeli ezinye akazazi. UThemba yena wayezimisele ukuya ebukhweni ngoMatshi. Uthe uNomnyamezeli akufika eXesi wayalwa nguMaMfene ukuba angakhe ayihlebele mntu le nto yokwenda kwakhe angaphazameli kuyo nakuninakazi lowo unguThandeka kambe.

Lwafihlakala ke ulwendo lwentombi kaNtozakhe okwexeshana. Iincwadi ezivela eMpongo kuThemba wazinqabisa kwaphela uMaMfene. Kodwa ihlebo liya kwazi ukufihlakala ixesha elide? Alicingi kuba okhe walithi rithe liyamtshisa oku kwentsimbi eshushu. Liyinene nelithi indaba azilal' endleleni ziyawoyika umbethe. Amakhosikazi amabini aphume kwinkonzo yamanina yoLwesine ithe enye "Hi! MaSonane ngumni kanene le titshalakazana yaPhesheya kweNciba? UMaSonane, "Andibazi ke wena aba bantwana ndiqonda le inguZuziwe yalapha eXesi, abanye aba bakwangangaye andibaqondi."

UNosamsi, "Hayi undiva ndibuza nje ndikhe ndeva ulwimi lokungathi yendela kutitshala uThemba."

UMaSonane, "Utitshala uThemba, wuphi na kanene?"

UNosamsi, "Lowa ebelapha, nanku wayevumisa ikwayala yecawe, sewumlibele na?"

UMaSonase. "O - - - o - - - o uthini na! Andikayiva loo nto."

Abuye la makhosikazi angena kwezenkonzo iindaba. Zabaleka iinyanga uThemba engxame ngathi unento emleqayo selefuna into yangoku. Wafika uMatshi zavalwa izikolo kusathe cwaka, waye umfana esidla ebeka efuna ukuba ithi efunwayo ebukhweni ayikhuphe kwangoko

ngathi ebesel'ehleli echophe phezu kwayo kakade. Ayibanga kho inqununu kwisikhundla kwisikhewu esidalwe kukumka kukaDiniso, kwabanjiswa utitshala lo ebekho kakade.

Zavakala ezithi inqununu iza kuba nguThemba Songo. Abantu baluthakazelela olu lwimi kuba uThemba babesamthanda. Yaduma le nto kwacaca ukuba ingayinyaniso. Uthe akuyiva uNomnyamezeli loo nto wamangala ukuba ayive ithethwa engayazi yena loo nto. Wazimisela ukuba uya kumnqanda. Undulukile uNomnyamezeli egoduka bahlangana noThemba eBlaney. Wambuza ngale nto emke ivakala eXesi, wahleka uThemba wathi, "Akukandithembi na nangoku Nomnyamezeli, ucinga ukuba kaloku ndisenento ngoku endingayigqiba ungayazi wena? Ndifunde kwangoku kaloku, iqhina lethu selibotshiwe kowenu kusele nje umfundisi aliqinise. Andinakwenza nto ndingakubhungisanga."

Bahlukana ngokusuka afike uloliwe waseMonti oya eMthatha. Ibe lixhaphetshu ebukhweni bukaThemba kulungiselelwa umyeni kaNomnyamezeli. Kwiveki yokuqala yeholide wafika umyeni ehamba nenye ititshala yaseMonti eyayiliqabane lakhe, kunye noyisemncinci oseCicira. Bayenzelwe imbeko ebafaneleyo abayeni nabo bazenza izinto ezacengcelelwa ebukhweni akwabikho sikrokro. Isoka laliselingxamele umtwenyana kwaye linazo kakuhle izinto ezifunwayo. Kucacile ukuba umcimbi wokwenda kukaNomnyamezeli uza kukhawuleza.

Umyeni nentombi bamiselene uDisemba ukuba ibe lixsha abaya kutshata ngalo. Injongo kuNomnyamezeli yayikukufuna aphelekwe ngumzala wakhe uNontobeko, kuba ngelo xesha wayeza kufumana ikhefu lakhe. Zavulwa izikolo akwavakala nto kwee cwaka. Ngabusuku buthile uThandeka wabuza uNomnyamezeli ukuba ukhe wayiva na yena into yokuba uThemba kuthiwa ebekhe waya Phesheya kweNciba. Walandula uNomnyamezeli. Ubuye kwa uThandeka wathi fan'ukuba ubeye kwayis' omncinci okwakwelo laPhesheya kweNciba.

Ngenye imini babencokola kamnandi bebuthile belinde iimbiza zesidlo sangokuhlwa wathi uThandeka, "He Nomnyamezeli uyazi ukuba abantu balapha bathi wena uyafilishwa nguThemba?" UNomnyamezeli wothuka akabi nakuphendula msinya. Uthe ngelikade, "Hayi andiyazi ke mna loo nto." Imthe jokojo le ntokazi umntw' akaNtozakhe imbuza engathi yeyasemkhumbini ngoThemba, kukodwa ukuba izenze umcebisi, kube kodwa ukuba iyincome ukufaneleka kwayo loo nto ukuba ngaba injalo. UNomnyamezeli akakhe avele nenyanyiso mpela.

NgoJuni kungekavalwa kubekho amare okuba uZuziwe uza kumka eXesi aye kufundisa eMgqakhwebe kummandla okwisithili saseQonce. Ngelo xesha kwakulindeleke ukuba uThemba aye kungeja eMthatha ngeholidi kaJuni. Zithe zivalwa izikolo ngoJuni waba umcimbi wababini sowusaziwa. UThandeka ubeyiqinele into yokumana ebuza imibuzwana ngoThemba ngathi uthi efihla nje uNomnyamezeli uya kumenza athethe ngenye imini.

Ngobusuku bemini eyandulela le babeza kumka ngayo ukuya emakhaya uThandeka uthe, "Nomnyamezeli ndiv' int' embi ukuba uthi sihleli kunye undifihlele le nto ndiyiva ngawe noThemba, kuba bendiza kucebisa ngezinto omawuzilumkele naphaya esikolweni. UThemba kudala ebaphoxa abantwana babantu esithi uyafilisha, amlahle esithubeni umntu. Kodwa ke mhlawumbi wena woba uyanyanisa kuwe kuba naku kude kube ngoku. Kodwa uz' unlumkele yena utitshalakazi uMaMfene akalunganga. Ukhe ange uyazithanda izinto zikaThemba ungazi kubuye kwathini na ajike azijalise. Kudala thina bantu bahleli naye siyiqonda loo mikhwa yakhe." UNomnyamezeli akaziphulaphulanga ezi zinyeliso zingaka ngabahlobo bakhe. Zingene ngenye indlebe zaya kuphuma ngenye. Ngentsasa elandelayo balishiyile iXesi ukusinga emakhaya. UNomnyamezeli wothuswe kukubona uMaMfene esitishini esithi usatsiba eQonce ngemicimbi.

Uvuyile kakhulu kuba ebeza kufumana ithuba lokubuza enye yezinto azixelelwe nguThandeka ngezolo. Bakhwela kwigumbi elinye bahamba indlela emnandi. Ucacile noko uNomnyamezeli ukuba ikho into engamonwabisanga. Wamqhula uMaMfene ngokuthi makube selekhumbula umyeni kusini na le nto ngathi noko unxunguphele. Kuthe xa uloliwe akude kufuphi neQonce uNomnyamezeli wabuza ukuba ingaba wakha wafilisha na uThemba ngaphambili. Uphendule uMaMfene bothuka walandula ukuyazi nokuyiva into enjalo.

Ubuzile ukuba uve ntoni na uNomnyamezeli loo nto abuza into enjalo. Uchaze nje leyo kaThemba yodwa akayithetha leyo ibithethwa ngaye MaMfene. Uthe uMaMfene, "Nomnyamezeli, musa ukukhe ulinge ubuzise izinto ngoThemba ebantwini. Iintshaba zikaThemba zakufumana ikroba lokuyichitha indlu yenu. Vala iindlebe zakho vingci, uphulaphule emnandi kuphela ngomyeni wakho. Yifunde loo nto kanye ngoku ningekatshati, iya kukunceda naxa senihleli kunye."

Waziphulaphula iziyalo zikaMaMfene kunjalonje zangena kamnandi, kuba zisuke zafana newayekhe wazifumana kunina uMaDlamini mhla wayesithi kuye

angaze afune cebo lamntu ngokwenda nangomfana lo kuba amacebo omona aya kugilana esiza kuye engawacelanga. Azawaphose ekulibaleni ngakumbi avela kwiintanga zakhe. Ixanasi, waqhuba watsho, lagxothisa ingelosi enkulu eZulw'ni. Nanamhlanje lixakeke oko laxakeka mhla lagxothwa, ligxotha usapho lweNkosi oluzama ukuhamba ngendlela elo xathavu laligqitywa lixanasi.

Uyiqonde mhlophe uNomnyamezeli into yokuba zonke ezo zinto zazithethwa nguThandeka yayikukuhleba uThemba ize kuchithaka indlu yabo ingekagqitywa nokwakhiwa. Uthe khona akumbonisa uMaMfene ukuba yonke le nto ngamayelenge aqwetywayo nguThandeka noZuziwe kuba befuna ukujalisa uThemba ukuze mhlawumbi le ndebe yethamsanqa iphalalayo iwele kubo wazimisela ukuba akakukhe amvuyise usathana.

Bafikile eQonce bahlukana kumnandi njalo. Ugqithile uloliwe esindwa ngabaya mgama kuneQonce elo wawenza amafuphi kucacile ukuba uWili uqhubela ukuya kungena eMonti ngephanyazo. Ufike uNomnyamezeli selelindle eBlaney uThemba. Kwabukwana yanga kumhla kubonwana emva kweminyaka emininzi. Waba selemcela umyeni ukuba uNomnyamezeli angehli bagqithe kunye kuye kukhethwa ingeji eMonti khon' ukuze ehle nayo uThemba. Wamcela uNomnyamezeli ukuba umyeni angamlibazisi eMonti aphoswe kukuya kungena kowabo ngosuku abelumisile.

Bagqithile ukuya eMonti. Kwelo gunjana babekulo bebobabini kwakufana nokungathi bakwelokugqibela ilizwe. UThemba ufune ukuqondaqonda inkcukacha ngongejo lwaPhesheya kweNciba amabhongo namasiko. Wayesel' ekhe wamchazela awaziyo wambuzela nakowabo angazaziyo, zezo ke ezi babekuzo kolu hambo. Bafike eMonti umlingane kaThemba selelinde kade esitishini. Impahla kaNomnyamezeli ivalelwe kwigumbi lokugcina impahla yabahambi, bahamba bobathathu ukusinga edolophini.

Yantle intombi kaNtozakhe ifanelekile ihamba nomyeni wayo yanga seyingumhla womtshato. Fan'ukuba wayesithi akuyithi krwaqu uThemba aqonde ukuba akaziqhathanga. Bangene kanye embindini wedolophu baya kutsho kweyona venkile yayimakhazikhazi zizinto zexabiso yaye imisesane ibabize besabuka evenkileni. Wabuza uThemba kuNomnyamezeli, "Iba mingaphi ke imisesane yengeji? Ndibuza kuba uma ekhaya uthethe ngemibini."

Uthe uNomnyamezeli, "Andiyazi ke mna andizange ndiyibuze loo nto ekhaya."

Bangena bafuna ukuboniswa imisesane. UmLungu uququzele warola iindidi ngeendidi zemisesane wada waqondisiswa ukuba akufunwa wantshato kusafunwa owengeji. Wayirola ityesi yayo wayithi daca etafileni wantyontyela umduna ebona ukuba lo mfana uzimisele ukuyikhupha imali. Bade bakhetha omhle kunene. Ngeli thuba umlingane kaThemba wayesazulazula apho ngaphandle kwevenkile ebanika ithuba abahlobo bakhe ukuba baqhube umcimbi wabo bebodwa. Bathe bakugqiba bakhangela umhlobo wabo, bathi bakumbona baxoxa ngento engaba ibisafuna ukukhangela.

Kugqitywe ekubeni khekuphunyelwe ngaphandle elokishini ukuya kufuna isixhaso kwikhaya lakwaMthethwa elalikwaTsolo. Baqeshe imoto yabakhawulezisa baya kufika. Emva kokutya bakhe baya kulaa mzi wayekhe wahambela kwitshalakazi eqeshe igumbi kuwo. Bafike utitshalakazi lowo elungiselela ukunduluka ngosuku olulandelayo ngeCawe ukugoduka. Kwamnandi kuye ukubona umhlobo wakhe uNomnyamezeli ebengamlindelanga. Yamnandi nento yokumbona ehamba nomyeni wakhe. Wabaqhula ngaloo nto yokuba beza kutshata ebabuza ukuba sebezizhelisa ngokuba kunye na.

Ulungiselelwe ukuba alale apho loo mini njengoko uloliwe oya eMthatha wayeza kumfumana ngeCawe. Utitshalakazi yena uhambe kusasa ngeCawe, uNomnyamezeli wanduluka emini emaqanda. Indlela eya eMthatha ibe mfutshane kuba wayengenasithukuthezi ekhwele neentokazi ezimbini zaseCorana. Enye kuzo imazile uNontobeko oko wayeseMonti. Ufike ekhaya uNomnyamezeli seleqalile amalungiselelo abayeni bakhe, wafika naye wangen'emxholweni. Yalidumasi indaba yokwenda kukaNomnyamezeli eMpindweni.

Abantu abakhe bathethe nto ifanayo nokuba bathetha ngento enye. Abanye bayancoma, abanye bayagxibha, abanye bayangwena ukuba kunga into ibe namathamsanqa; abanye bayathandabuza ubulumko bokuba mayibe yenziwe kwa ukwenziwa. Kwakunjalo ke kanye eMpindweni beman'ukubuzana ukuba kazi ukuba lo mKoloni uya kulugcina na usana lukaVayedwa olulunge noluhle kangakanana.

Bafika abayeni kwiveki elandelayo ingumkhwenyana nomlingane wakhe noyisemncinci oseCicira, obengaphuthi kuba kaloku yena ebesel' ezinakana izinto zela zwe laPshesheya kweNciba. Isidlo esaba ngeCawe saba sikhulu. Wazirola umyeni zonke izinto ezihamba nengeji, watsho ubukhwe baqonda ukuba abamlehli umntwana. Inye nje into engazanelisanga iimazi zolusu ezizalanayo noNomnya-

mezeli; ibe ngulo msesane mnye zamana zibuzana, zide zibuze nakumnini msesane ukuba iphi na 'ikhipari' Elo ke ligama ngokwesiNgesi elibiza omnye umsesane obusakuhamba nengeji.

Abayiqondanga kwaphela into yomnqongo womsesane owodwa. Bachazelwe ukuba elo siko lemisesane emibini selifuna ukubhanga kumaxesha akhoyo. Ithathwe ingathandwa noko le nto yaseyiginywa kuba ezinye izinto zihambe ngendlela. Umkhozi welamaNdlane icala wacela ukuba umtshato ube ngoDisemba. AmaMpinge athi avile akubuya aphenule.

UNomnyamezeli wayekhe wamhlebelwa unina ngobuhlobo obe bukade bukho phakathi komyeni wakhe noZuziwe phofu watsho ukuthi oko yaziweyo into yokufilishwa kwakhe akukhange kubuye kubekho sidubedube sakunxwawwa kwakhe nguZuziwe. Unina uvakalise umnqweno wokunga angafuna ndawo yimbi uNomnyamezeli esithi uSathana unamandla akayiyeki into abeyiqalile de ayifeze ngecebo lakhe lobubi. UNomnyamezeli naye ebengasanguweneli kuhlala eXesi edikwe nazezi zinyeliso zikaThandeka asoloko enazo ngoThemba awayengasafuni nto imbi ngeye.

NgeCawe yokugqibela ekhaya ukuba izikolo zivulwa ngelandelayo uthe ukuphuma kwenkonzo yamatikiti eyayingoLwesithathu umfundisi wakha wathetha noMaDlamini umkaVayedwa, emxelela ukuba uza kuba nesithuba ngo-Oktobha kwesinye sezikolo zesekeke yakhe ukuba izinto ziya kuba zimi ngohlobo alulindeleyo. Utsho efuna ukuqonda ukuba uNomnyamezeli angaba usakunqwenela na ukuza kufundisa kufuphi nekhaya. Wamxelela umfundisi uMaDlamini ukuba ukufuna ngeyona ndlela ukusondela ekhaya waye eqinisekile ukuba ezo ndaba ziya kumvuyisa.

Zivulwe izikolo eXesi benenqununu entsha eyayivela kwisithili saseDikeni. Izinto zime ngendlela kwa oko emva kokwamkelwa kwayo ngumfundisi negosa lesekeke. Ibaxelele into yanye abo baza kuncedisana nayo emsebenzini yathi ifuna umsebenzi obukade uqhutywa kakuhle ungunyama umva koko uye ubhekela phambili. Ithe inqwenela ukuba ubukho bayo bungabaqhekezi kubini, babekho abangecala lakhe babekho abalwa yena nelo qela lingakuye. Uyiphindaphindile into yokuba umsebenzi uza kuma ngohlobo lwawo lwesiqhelo. Inguqulelo ingakho kuphela xa ithe yafuneka. Kuthe kwezo veki zokuvula kwacaca ukuba kusetyenzwa ngoxolo.

UThandeka umane ukumqhula uNomnyamezeli esithi makambonise umsesane bevile ngempukane eluhlaza ukuba

ungejiwe. Ibirdida uNomnyamezeli le nto axakwe nakukuphika okanye ukuvuma ubesuka athule angathi akevanga. Uyinokozile uThandeka le nto kucace ukuba iyinyani yona into yokuba iindaba ezi zivakele koko uNomnyamezeli ebesuka ahleke aphelele kuloo ntsini. Uqondile ukuba kuyakufuneka ahambe emke eXesi kusahlekwa. Wenze njengoko abexelelwe ngumfundisi wambhalela ngo-Agasti emkhumbuza.

Ibuye impendulo ihamba namaphepha engqesho. Wavuya uNomnyamezeli, wabhalela umyeni wamxelela ngesi sikhundla asincwasileyo nekwakuqondakala ukuba uza kusifumana. Wavuya uThemba kuba naye wayesel' eyinqwenela into yokuba atshintshe angabikho Xesi. Nala amalungiselelo uhlebele uMaMfene yedwa yena mntu wayesoloko emcebisa ngokushenxa eXesi kusahlekwa.

Isahluko XX

UNOMNYAMEZELI UYALISHIYA IXESI

Umfundisi uwazisile umzi ngetitshalakazi emkayo ecaweni. Ibilisiko lakhe ukusenza isaziso ebantwini xa kusimka ititshala. Beva kabuhlungu abantu kukumka kukaNomnyamezeli, inkoliso imangalisekile ukuba angaba bethu selesiya kutshata kutheni na ke bengaxelelwa njalo nje bambhasele. Uyaleze inqununu ukuba ize iwuphalaze lo mlomo kwititshala nabantwana kuba yena wayesel' esukela iNkomfa yamaWesile eyayiza kuba seNxukhwebe.

Mhla inqununu yalwazisa olo daba esikolweni kwabakho intsini yempoxo ihlekwa nguThandeka noZuziwe. Ayikhawulezanga iyiqonde le nto inqununu. Kuphakame isekela likaTitshala lacela ukuba akhe angabikho uNomnyamezeli. Waphuma uNomnyamezeli kwasala kuxoxwa ngombuliso wakhe omavufane nabasebemkayo otitshala kuba bonke bebebhaselwa.

UTitshalakazi uMaMfene ucele ukuba iititshala maziyoxe bucala leyo yebhaso khon' ukuze loo nto zigqibe kuyo iziswe ebantwaneni. Samkeleka isicelo eso, zathi gu bucala iititshala. Ubonakele kwangoko ukuba uThandeka uzimisele ukuyidubaduba le ntlangano, wathi kwakufikwa kumcimbi webhaso waphakama wathi, "Sesivile ukuba utitshalakazi uza kutshata makurolwe ibhaso ngoko aya kuba etshata."

"Ayingeni ndawo leyo yomtshato sixoxa ngebhaso letitshala emkayo akukhange kuthethwe ngamtshato."

Watsho ebucaphuka utitshala. "Ndithetha ngayo kanye ke mna." Waphendula enyevula uThandeka.

Emveni kwengxoxo eyaphants' ukungabi nasiphelo sihle kude kwanyanzelwa uThandeka ukuba ayeke ukufaka eyakhe imicimbi axoxe le ithethwa ngabanye, wathula ke. Uphunyeziwe umcimbi ngendlela efanelekileyo. Kwagqitywa ekubeni ititshalakazi emkayo yenzelwe umbuliso ngokwesiko lesikolo. Kube kubi ukumka kukaNomnyamezeli eXesi, kwakubi kuye, kwakubi ebantwini, kwagqithisa ukuba kubi ebantwaneni kuba izinto ezabakho ukususela ekufikeni kwakhe babethandabuza ukuba ziya kuba nomntu wokuziqhuba.

Wayiqokelela wayibopha ngoSeptemba impahla yakhe wemka ebhaselwe liXesi. Bahlangana eBlaney nomyeni wakhe bakha baxovula amalungiselelo omtshato owawuse ukufuphi. Ekufikeni kwakhe eMthatha ufumanise ukuba ngento ekhe yathethwa ngumfundisi kuyise kwakungekacaci ukuba sisiphi na isikolo awayeza kuvula kuso, kodwa kwasevekini apho kufike incwadi emvuyise kunene kuba wayexelelwa kuyo incwadi leyo ukuba wayeza kuvula kufutshane nekhaya eSibangweni. Ibvuyise bonke ekhaya loo nto.

Wayeza kuhlala ekhaya uNomnyamezeli kuba umgama osuka eMpindweni usiya eSibangweni wawunge-mde. Ezo nyanga zintathu wayeza kuzihlala kweso sikolo zaziza kufana nokungathi ubambeke owayeza kungena kolandelayo unyaka. Zivuliwe izikolo wonwaba kwangoko uNomnyamezeli kuba inkoliso yeetitshala wayezazi zingabantwana abazalelwe eSibangweni naseCorana.

Amalungiselelo omtshato wakhe aye efinyezeka oko kwexesha lonyaka kuba kwakuse kumiswe uJanuwari inyanga ekuya kutshatwa ngayo. Kuthe ngoNovemba uThemba wacela uDisemba ukuba abe yinyanga yomtshato watsho ebeka izizathu ezibanga atshintshe ixesha elibe selityunjiwe. Akakatsho uVayedwa wathi kwakugqitywe ngoJanuwari akajiki yena kuloo nto. Ngeli xesha uNontobeko wayelindelekile ekhaya. Isikolo saseSibangweni sasiviwa ngoJuni, ngoko ufike oNomnyamezeli besekumabanga abo.

Ngeveki ephambi kweKresmesi bafika abakulosoka beze kucela igama. Balinikwa. Libizwe iiveki ezintathu ngokwesiqhelo waye umzi wasemaMpingeni sowuxela umngxuma weenyosi kuphuma kuwo iziqhu ngeziqu imihla ngemihla. Kuzizisusa zamabhaso, ingamaqela eentombi ezize kungqusha ibe wona umbholoro sewaqala ngeziphambili iiveki. Kulungiselelwa ukuboniswa kwamaKoloni indlela yomtshato wamaMpondo.

Incwadi kuThemba ibilandela enye. Yonke imihla umntwana eye evenkileni ebefika ephethe incwadi evela eDikeni. Naye kwelakhe icala wayengafuni kumiswa kakubi ngamaMpondo. Ngokwesiko lomtshato intombi ingena ngaphaya komkhusane iiveki ezimbini ezandulela eyomtshato. Emva komkhusane kuqwetywa ibala elihle ebusweni eliya kutsho akhangeleke emhle ngemini yomtshato. Ngaphaya komkhusane umtshakazi unonelelwa gqitha ngokutya.

Amalungiselelo okugqibela enziwe sefefikile uNontobeko ukuvela eDikeni. Ufike naye eneendaba azihletyelwe ziintokazi ezazisebenza naye esibhedlele zisuka kwilali yaseSheshegu apho endela khona uNomnyamezeli. Ufike uNontobeko esithi zithi ezo ntokazi amaMpondo aya kuboniswa angazange akubone. Umtshato welali emaMpondweni uba mhle kuba kubakho umtshongolo wabafana ababomvu basine indlam. Ngumbono omhle kunene owendlam ongoma nezimbo zisuka zizelele kule midudo yabamhlophe.

Aba bantu ke babomvu emaMpondweni baba neempahla ezilungele loo nto baza kuyenza. Onotsibidyokhwe beentombi ufike betsho ngezikhakana ezibetha lee entla kwamadolo. Umzimba ongentla ubethwa lilanga, umhle. Imazi zolusu zona zilasele iiqhiya zitsho ngama-pokomela emithwalo ezo qhiya. Imibhaco imhlophe qhwa izele ziilenti ezimnyama, bencebetile ezifubeni. La maqela avela ngokuvela evathe ngokuvatha kwamabutho awo.

Ilali yaseMpindweni yayizimisele ukuba iya kumphume-la umntwana kaVayedwa, indoda ebingumhlobo womntu wonke. Kwase mabhasweni uNomnyamezeli wenzelwa imigido engazange ilityalwe yanga ngumtshato. Kwaku-ziingobozi, zirudu, zintluzo, zicamba (igama leenkuko lesiMpondo) mitshayelo, zi-emere, zikotile nazo zonke izipho ezifanele owendayo ngokwesiko lelali ngakumbi kwababomvu. Ezasesikolweni yayikwa lukrozo olungaba-lekiyo ngamanani.

Kwakungakhethwe kuthi yititshalakazi kwakubhaselwa intombi eyendayo iya kuzibonela ngaleyo ingenakho ukuyisebenzisa. Kambe emzini kuyenzeka ukuba kubekho izizalwane ezibomvu, yabelwe zona ke impahla elunge ngakuzo. Kwavakala ukuba uVayedwa uzimisele ukuwisa zibe mbini iinkomo kondliwe la maqela angaka ayelungiselela ukuwenza mhle umtshato wentombi yakhe. Isonka somtshato sasifunelwe intokazi yakuTsolo eyayidume ngokudlalisa isonka emitshatweni.

Umtshato wawumiselwe ukuba woba kwindlu yecawe yaseSibangweni apho iinkonzo ezibalulekileyo bezingenela khona. Abantu ababelindelekile kwakuthandabuzeka ukuba loo cawe iya kuba nakho ukubaginya. Iqela lomtshongelo laliza kuvela kuNgolo. Amanye amaqela abesel' exeliwe eza kuvela kwiSibango neMpindo. Kwiveki ezimbini phambi komtshato wangena emkhusaneni wahota. Into ephantse yamphoxa wasuka watyeba gqitha kodwa lona ibala labalaselela.

Ibe ngumtshato wokuqala eMpindweni obuza kukhatshelwa ziintombi ese zinkulu. Engaphambili kwakukhatshiswa ezi ntwanazana zincinci. Esi sicelo senziwe ngumyeni kuba yena abakhe abakhaphi, indoda yayiyititshala intombazana ikweli xabiso linganeno kuhle kuNomnyamezeli. Kulo mtshakazi iza kuba nguNontobeko nomfana owayeyile ntanga kanye kaNomnyamezeli. Beza kubakho ke abantwana abancinci ababeza kubamba ilokhwe yomtshakazi.

Isahluko XXI

HALALA! HALALA! KUYATSHATWA EMAMPINGENI

NgoMvulo ekwakulindelwe ngawo uduli lwakulosoka abafana bamaMpondo batsho ngomkhwelo ongasokuze ulibaleke ngobukhulu nobuhle bawo. Baphuma abafana nomphathi wabo bekhwele iingqajolo zeenkabi zamahashe azingqwashu zivathiswe kwayekwa, bejikele iiqhiya ezintloko bephethe iimvubu namatshoba aqaqwe ngobuhlalu. Umphathi ehombe eyokozela ethe qhiwu ilaphu elimhlophe ngenduku ekwavathiswe ngobuhlalu, waye umfazi eyiyizela sekungathi ngumhla womtshato. Kwathi ngoratya lwaloo Mvulo lwagaleleka uduli lwaseDikeni ngengomakazi eyatsho zee hlathu hlathu iinwele. Batshayeelwa kwaphuk' izikeyi.

Lufike umathul' entabeni selelugodo emva kocango. Luthe lusaphithizela yangena inkabi yegusha emazinyo asibhozo, waye umfana oyibambe ngeempondo esithi, "Nifikel' endlaleni bosibali senisobula le nkatyana nose." Owalalayo ngobo busuku ngowazunywa bubuthongo ebengazimisele kulala. Abekhandlela bona babesaman' ukutsho ngodo isityhakala, iintokazi zintinga phezulu zinge yimilonji. Igugu yayikukuba abakulomyeni bangaziwa nokuba khe bakho.

Kwalile kusekusasa kakhulu ngemini yomtshato wavakal' umfazi ekikizela esithi "Zenime kakuhle maNgqika, niwunyathel' umhlaba onameva kaDakhile, kaHlamba ngobubende!" Enziwa amalungiselelo okuya eCaweni umfo kaNtozakhe efak'isipani seenkabi ezilishumi elinambini kumracaraca wenqwelo etentyi intsha kraca, yaye igqunywe ngeseyile ekwanjalo. Iinkabi eziphambili zinetshoba elimhlophe qhwa, lithiwe gxume ecaleni kwesikeyi.

Lwakhwela kuloo nqwelo ubhelukazi lwamaMpinge zikho ezabeLungu kodwa uyise wafuna ukuyikhupha ngenqwelo ixele unina kuba naye waphuma ngenqwelo kowabo. Umtshato wawuza kuba kwiCawe yaseSibangweni apho zonke iinkonzo ezinkulu bezingenela khona. Yayingenakho ukwanela loo nginginya yabantu yayilapho ukuba kwakutshatelwe eMpindweni. Yazala indlu yecawe yema ngeembambo.

Wahonjiswa umtshato kukubakho kweenkonde kwescaweni. Wamhle umtwenyana emilile isivatho sakhe simfanele waye umfo kaSongo omkhitha ngathi ngowehashe efake umthika ethwele ithole, enjani ukufaneleka! Kutshatise umfundisi weSekethe ekho nowaseXesi owayefudula ongamele le Sekethe yaseCumngce nobesakuba ngumphathi wabo bobabini abatshati beseseXesi. Banikezelene ngokutshatisa inkonzo bebolekisana ngayo.

Uthe umfundisi weSekethe akugqiba ukubaqhina ngelingcwele wabayala ngezichukumisayo iziyalo wathi, "Bantwana bam, ukusukela ngoku niyindoda nomfazi. Kubomi bomtshato njengakwinto yonke edibanisa abantu kukho izinto ekufuneka zithotyelwe okwemithetho yelizwe. Nomnyamezeli wena umdala namhlanje, ungumfazi womzi wasemaNdlaneni. Uyaphuma emasangweni amaMpinge uya kuwakhonzela kwaNdlane.

Umntu okhonzileyo kufuneka athobe. Ungaze mntan'am uthi xa uxakanisekile uliphakamise ilizwi uthetha nendoda le yakho. Xa nithetha kukho ukuphikisana kungaze kugqibele wena ukuthetha. Nokuba selekukhathazile ungaze ulisebenzise igama elithi 'unyoko' xa uthetha ngonina walo mfana. Ungaze nokuba sewuxakaniseke kangakanani na ubonakalise ulusu olubi kubantu bomzi.

Wena mfana wenza isifungo phambi kwale nginginya yabantu besiva bonke. Isifungo esenziwe phambi koThixo akufuneki saphulwe. Ngumntwana womntu lo uyibonile nawe loo nto. Umthande eyile nzwakazi uze umgcine eyiyo, umondle, umambese, umonge xa esifa. Nithwalisane iinzima zobom. Nizixhamle kunye iziyolo umhlonele, umthande nide nahlulwe kukufa

enifunge ukuba niyakwahlulwa kuko. Themba, ngumkakhlo lo; Nomnyamezeli, yindoda yakho le. Anisikelele uMdali kubomi eningene kubo namhlanje.”

Kuthe xa kubhalwa wabondabonda ikwayala yakhe umfo kaTyheleba. Wayeman' ukungqisha etyityimbisa le ntongana aculisa ngayo. Ingoma eyalihlabayo ibandla elalilapho yayisithi “Yiyo le iTabanakile ekuze kutshatiswa kuyo unyana nentombi bohlang' oluNtsundu.” Yatsho le ngoma izandla zaya ziyile neetshefu empumlweni nasebusweni. Ligagu iinyembezi kuba ziyangxama nangetheko lokonwaba, bathi abantu bevuya balile.

Iqela lakulomyeni lithe xa ebhala umyeni latsho ngodlwabevu lwengoma koko alithathanga nto kwiqela likaTyheleba. Kuthe ukuba kuphunywe ecaweni watsho ngesiqololwana umfazi watsho kwabanda esithi, “Ha la la! Ha la la! Ha la la! Laphum' iguzu ekhasini, asinagugu ngumyeni, sinegugu ngumtshakazi.” Yaba into kaSongo imthe chu kunene uwayo iliphethe ngesandla ithole. Umtshakazi ekuchul' ukunyathela ejonge phantsi emhle umntwan' omntu ephume izandla esuke wafufumala sebumfanele ubukhosikazi.

Phambi kwabatshati kukho ntokazi ikhokeleyo, nako ibasa kwinqwelo yakulomyeni apho nomtshakazi wayeza kukhwela khona ngoku. Kundulukiwe kwaya kufikwa eMpindweni. Ingoma eyayilapho! Zithe ukuba zithi thu iinqwelo entla komzi kwasuka umfazi eziko ephethe isikhuni sinomlilo etshayeleva, eman' ukulingisa ngaso phambi kwinqwelo yamaNdlane. Kwatshayeleva kwatsha amazwi.

Kuhliwe enqweleni kuza kunyathelwa inkundla yamaMpinge babukwe kakuhle ziinkonde neentokazi esezikhulile. Kwagilwana ingulowo efuna ukubona umtshakazi. Abanye begibisela iiswiti abanye ireyisi. Abantwana be-xela iinkuku zicholachola umbona, bona bechola ezi switi kuthiwa lugcado. Watshayeleva umfazi ephuma into ngomlomo. Intshayeleva isuke ngamanye amaxesha ifane nezibongo ibe neendawo ezingathi kumntu ongaqondiyo ziyenyelisa kanti ziyancoma.

Wamhle uNomnyamezeli elubhelu olumashiya abalaseleyo made, impumlo ithe nkqo okweyomLungukazi. Yavakala enye inkonde isithi, “Awu! Bafanelana aba bantwana.” Bamane ukuma njengoko kufuneka akhe umtshakazi atyhilwe isigqubuthelo bambone kakuhle abantu abakhulu. Njengokuba benyathela enkundleni ukho lo mfana uman' ukuma bhuxe phambi kwabo, abeth' i-'askuku,' kube kodwa ukuguqa phambi kwabo ange uyasenga, kutake ntombazana ithile ityityimbe ecaleni kwalo mfana itsho inge

yile ntaka kuthiwa yintambanane. Ithini ke yona ingoma!
Bathe bakugqiba ukunyathela, umkhokeli, laa ntokazi
ibibakhokele abatshati yabasa kwizitulo zabo ezazise zithe
thinte enkundleni kwindawo abaya kubonakala kakuhle
kuyo nabakhaphi babo. Satyhilwa isigqubuthelo kwangu-
loo mkhokeli. Kuhlabele enye inkonde yatsho ngeculo
lamaWesile elithi, "Lowo mmiselo wobungwele wenziwe
nguYehova," kumaculo omtshato. Kwaculwa kamnandi,
koko imini yayiyeyokonwaba kukho asebephungile,
sebeyitwabulula imilomo kuthandabuzeke ukuba iya kubuya
ivaleke ngendlela. Isisusa sona sinezinto zaso.

Emva kweculo kwathandaza umfundisi watsho
ngomthandazo ohlabayo. Kugqityiwe kuthethe enye
indoda enkulu yathi "Zinkosi Zam," ibhekisa emadodeni,
"bomama," ijonge kwelabafazi icala, "andizi kuyiloza nto
inde aba bantwana singabo apha bayaliwe ecaweni mna
ndiza kuqoshelisa nje ezo ziyalo ngelithi mfana kaSongo
namhlanje uzifunele umntu wokukugcina kuba unyoko
owakugcina uselula uyaluphala ngoku. Akazi kugcina
wena kuphela uza kujonga abazali bakho.

Nina bantu beli xesha niyazizekela umfazi anizekeli
khaya. Ayinanto ke leyo yenziwa lixesha kodwa ke
mandithi esiva nje umkakho akanguye umfazi wakho
ngowomzi. Uyabona ke mfan' am umphathe kakuhle lo
mntwana nokuba akawazi umvuzo owamkelayo akasokuze
akhathale ukuba uyahlutha, uyanxiba. Oko ubungumfana
ubuhamba ubuye ngeliqondwe nguwe ixesha namhlanje
funga uhleli kuloo ndawo ukuba uphelelwe yiloo nto.
Ungabi nanto zaziwa nguwe wedwa, impehla ingenelela
apho ke."

Ekuyaleni uNomnyamezeli utsho watsho wagqibela
ngelithi "Ukwenda akufani nokuphuma kwenye indlu uye
kwenye, ngummango ofuna ungenwe ngentlonelo."
Kuthethe abanye ababini babetha komofu kuba nothungo
olwalavela ngasezimbizeni lwaludiza ubumnandi bokutya
okucace ukuba kwakuse kuvuthwa. Baphakama abatshati
yatsho ingoma, bathi chu kuhle ukuya kwindlu enkulu apha
izixhaso zaziza kufunyanelwa khona. Kwasuka ingxilimbe-
la yomfo waseCicira kwicala lakulomyeni yazimisa phambi
kwabatshati izibhijabhija ixela ihashe elizidlayo,
ityityimbisa itshoba layo ibaphunga. Kuye kungenwa
etafileni. Kule ndlu kwakuququzela amadoda anxibe
iifaskoti neentokazi ezihamba ngezantya.

Ubuye umtshakazi waphuma nomyeni wakhe
engadange yena abonakale esitya. Bahambe baya
kutshintsha. Ngeli xesha kwakuse kudlaliswa isonka
somtshato. Nalaa ntokazi yakuTsolo yayiseyixhibithela

ibile ngathi ibigalelwa ngamanzi. Lwakhutshwa uduli lwakulomyeni ngokudlalisa izonka. Eli qela lakulomyeni lincelewe kakhulu ngulaa mfana waseCicira. Wayesuka akrabadule azinikine phambi kwale ntombi iphethe isonka, enze izinto ezibukeyayo nezinomtsalane gqitha.

Baphuma abatshati neyokutshintsha impahla befaneleke benjalo! UNomnyamezeli ubalasele, kungekho nto igqume buso ngoku. Wamhle ufele ngathi lolosana. Umfo kaSongo owafanelwa gqitha lithoko lakhe wayemthe khu kwingalo yokunene umtshakazi enoncumo olubonisa ubunini kuba ngoku le nzwakazi iphume izandla wayeyibanga ngokusegunyeni evunyelwa yiCawe nanguye wonke ubani. Udade bomyeni lowa wendele eXesi watshayelela loo mini eman' ukumvuthulula uthuli olungabonakaliyo umnakwabo, kube kodwa ukumphunga ngetshefu.

Yayintle imini ifana nabaniniyo. Inyama eyayilapho yengasokuze ifuman' ilibaleke ezimbalini. Ukutya kungumdliva, kwahlutha nenja. Imithayi yomabil' ebanda yayibonwabisile abakholwa kukususa unxano. Iziselo ezipholileyo zikwangako. Abiwa amani namani ngokweembiza zawo. Osetafileni naye watya waphuma isisu silugqubhela. Iphele loo mini uninzi selungasacingi nto ngamakhaya.

Ngosuku olulandelayo uduli lwaseDikeni lwathi kungekacingwa nto ngokuhamba lwacela indlela lubika ubude bendlela. AmaMpinge athe uNotshe! Angekhe umntwana wabo aphume ekhaya lihlab' umhlaba. Baba ngathi abakhozi abafuni kuthukuza ngamnyama abangomasela bemka nokukokwabo, akakatsho amaMpinge, esithi asilosiko lawo elo. Umntwana usengowabo kuba usesemasangweni abo. Uya kuphuma bakufeza izinto ngexesha lesiqhelo.

Isahluko XXII

IZIYALO KUBATSHATI NOKUPHINDA KODULI

Kuthe kwakamsinya emva kwemini emaqanda kwalungiselelwa ukuyalwa kwabatshati aqokelelene amaMpinge ndawonye nabanye ababeceliwe ukuba bayale. Kungenwe kwindlu enkulu apho kwakuhleli amadoda amakhulu neemazi zolusu. Abatshati bahlale etafileni umtshakazi ebufihlile obo buso buhle kunene umyeni ethokombisile. Emva kweculo nomthandazo kuqale uBhekizolo ukuyala

intombi yomninawa wakhe. Amazwi asungule ngawo ngathe, "Bakhozi, siyayikhupha intombi yethu siyinike-zela kuni maNdlane."

Ebhekisa kwintombi yomninawa uthe, "Nomnyamezeli, namhlanje ke ntomb' am elo gama uyaligqibelisa kuba ungena ebufazini. Umfazi ngokwesiko igama lobuntombi ulishiya ekhaya mhla wenda. Uze uthi njengokuba ulishiya eli gama besikubiza ngalo thina ulishiye kwakunye nemikhwa yobuntwana. Ntomb' am kuluvuyo ukuthi ude wende nje, andizange ndibizwe ngumninawa ndize kuxoxa into ephuthileyo nemxakileyo ngawe. Eso similo sokoyika isikizi hamba naso sona ungasishiyi negama lobuntombi."

Uqhube wathi, "Unethamsanqa njengonyoko uMaSijadu yena wafika uma esekho, nawe uza kufika unyokozala esekho. Uze ixhegokazi ulikhothe ubujeje njengelentsomi ukuze ube neentsikelelo. Umthande, umhlonele, umgcine. Xa uneengxaki phakathi kwakho nomyeni wakho ulifune kuye icebo. Ungabi namaqabane ngemicimbi yakho nendoda yakho. Imantyi yokugweba nokuthetha amatyala enu ibe ngunyokozala. Ubom bendlu ke ntomb' am bucelelwa iintsikelelo koPhezulu ukuze kulunge."

Uwatsho ambalwa ebhekisa kumkhwenyana. Ayale amadoda kwanela kwangena amanina, iintokazi eziza kuthetha ngamava ezinto azaziyo. Kuyale inkosikazi kaSibonda uMthunzini yatsho kwasika, elila uNomnyamezeli iqondakala nendoda ukuba izibambe ngeenkophe. Le ntokazi ibisaziwa ngamanina kuba nakwiinkonzo zawo ibisithi yakuthetha ihlale phantsi sekuzizikhalo amanina evunjululelwe iimfihlakalo zezono angavumi kwahlukana nazo.

Iphakame yatsho ngezibukhali iziyalo ithetha ngamava okwenda yathi, "Nomnyamezeli uwavile amazwi ebhekisa kuwe ukusukela kwasecaweni izolo, mna ke sendifana noqukumbela umzantsi welokhwe seyigqityiwe ukuthungwa. Iminyaka embalwa ubuphethe, uqeqesha, ufundisa abantwana namhlanje uza kuqeqesha umntwana omnye, omdala kunawe. Kwabancinane ubusithi wakudinwa kukuthi 'hayi' uthabathe uswazi ubethe. Lo umntwana akusenkho ukumbetha. Uswazi oze ulusebenzise kuye kukuthoba ilizwi eli xa ujwaqeka ngumsindo.

Usigcine isisu sakhe angalambi, umgcine ecocekile, ukhuthale angaze ayiqhoshe ngezipeliti ihempe yakhe, ayinxibe inamanya ibhulukhwe yakhe. Nokuba ufika nini na xa ebehambile ungamjameli umbuze apho avela khona, okanye uthi makaye kutya apho ebekhona. Nina

bantwana bethu anihlali xesha laneleyo nonyokozala banibonise indlela yokuphathwa kwamadoda ngabafazi, nithi nigqiba ukutshata nibe senisiya kuzihlalela namadoda ningenawo amava olwendo, niqale apho ke ukuyiloza noyisakale kukuphathana nokunyamezelana. Ubunesimilo apha kowenu ube njalo nalapho uyayo."

Kuqoshelise umfo wakwaMbelengwana, uNdaba wathi ebhekisa kumyeni, "Mfan' am uyindoda ke namhlanje buphele tu ubufana kuwe. Uzibone wenela iintombi zabafo kodwa uthe wakufuna umfazi wathanda olu bhelukazi lwasemaMpingeni. Wayiwela iNciba uzishiya zikho ezamaNgqika. Iliso lakho ke liphanyakile ngoku akusoku-be ubone yimbi intombi. Ufunge watsho izolo ecaweni sisiva. Singaze lo mntwana mhle kangaka simbone efika apha emonxokile yimpatho yakho engamonwabisiyo.

Umgcine mntwan' am umkakho niyigcine inkonzo nobabini angalambi, angadlakazeli. Uqhelane namadoda anezindlu abafana bona baya kukulahlekisa. Ungabi namfihlo zizezakho wedwa. Ukuba uthenge itshefu yesheleni ezimbini ungatsho ukuthi yeyesheleni kuba ufuna ukuba angathi unenkcitho. Ukuxokisana kwabantu abatshatileyo kufana nomlilo, kuyalutshisa uthando. Umonwabise, ikhaya yindawo yokonwaba. Ulubonakalise uthando kuye ungamfihleli, ungathethi ngokubetha naxa ucaphuka. Induku ayinamzi."

Lithe xa ilanga liqethukela ezintabeni zolundi akhulu-lwa amaNdlane. Zagragrama zabhonga iinqwelo zamafutha kuba namaMpinge ayefune into eza kuthwala olwawo uduli. Indlela yayinde zingenakho ukulunga iinkabi ezaziza kufunelwa nephepha lokuya eSheshegu. Zaqhumisa uthuli zilandelelana ukuya kungena kumendo obheka eMthatha, basala beqoshelisa amanqina abangahambanga. Kuye kungenwa eSheshegu ngoratya xa kuqala ukulal' ubumnyama. Kwakulityaziswe ngaphandle kwe-Qonce uduli lungafuni kungena emini.

Kukho umfana othe bakufika eDikeni wafumana ihashe waya kufika eSheshegu ezikhokele iinqwelo zoduli elihambisa ihashe elalinomhambo omhle wathi ukuba abe sentla kwezindlu wakhwaza, "Siza naye, siza naye." Uyabona ke! Zanduluka iimazi ezimbizeni ziphethe izikhuni zinomlilo zikhwaza nazo zisithi "ki - - - ki - - - ki - - - ki - - - ki namhla kunamhla! Halala! Yizani naye!" Zatsho ngengoma intombi zasemaMpondweni ekwacaca kwangoko ukuba ngabanye abantu aba bafikayo.

Bafike nowabo umathul' entabeni elugodo emva kocango. Yeziswa igusha yabo eluhlinzeko olungaphandle

komathul' entabeni njengesiqhelo, ndawonye nezinye izidlo. Ngentsasa elandelayo bavuswe sisiqololwane sengoma yoduli lwakulomyeni. Batsho ngemnandi ingoma baza kuma phambi komnyango wabaseMthatha. Kwakuthi cwaka wankqonkqoza umfana wakwaMkhozi waxela ukuba kuze kuncazwa kubakhozi bamaMpondo. Lirolawe icuba elo lwanduluka uduli lusatsho ngeso siqololwane sengoma.

Emva kwesidlo sasemini baxelelwe abakhozi ukuba balungiselele ukukhupha umtshakazi. Utshayeleso olwalulapho kubethwa magogogo kukhala zimpempe, waye umfazi esithi, "Namhla kunamhla iindonga zivelene, asinagugu ngumtshakazi sinegugu ngumyeni." Kunxityiwe emva kokulungiswa kwezinto okuphantse kwalidla ixesha. Lwafika uduli lwakulosoka, kuze kukhutshwa umtshakazi. Lwaphuma ubhelukazi olumanz' andonga yanga namhlanje luthe ncothu. Wamhle umntwana yanga uxelela iintombi zaseSheshegu ukuba akafananga aphume, ayiwele iNciba uThemba ibingekho enje ngaye inzwakazi apho. Waman' ukuthi umntu. "Yibethu! Intle intombi yomntu!"

Yatsho ingoma macala, yabashushu neyakulomyeni kukungenelela kwabo bebengayanga eMthatha. Yatsho impempe entla komzi wathi ophose iliso kwelo cala wabona igqiza lamakhwenkwe ombhayizelo ebhinqele ezantsi iibhulukhwe, ejinga amacephe, izacholo nezipili esinqeni engasayibethi ngako ifleyiti! Kwakungathi kuvulelwe iihagu ezihokweni ngangegxolo. Amakhwenkwe ombhayizelo anezifuba nemiphunga emakube yomelele.

AmaMpondo asinto anayo umbhayizelo ngoko yazitsala iingqondo zababukeli bawo le nto. Ingaba umbhayizelo ubukeka njengokusinwa kwendlam ngamaMpondo? Unotshe! Indlam inobugcisa, ucoselelo lokuhambisa ngokwengoma kakuhle gqitha. Ibukeka kakhulu ayinabundlavini kuyo isuka iyelele ngwa kwimixhentso yabaMhlophe. Wamkhulu umtshato wamaNdlane. Yazala inkundla ngamadoda amakhulu elali, nabasetyhini, nolutsha.

Kwahlaliswa abatshati nabakhaphi kakuhle. Watyhi-lwa ubuso umtshakazi emva kwesicelo esavela kwelinye igqala lisithi, "Mayisuswe le nwebu igqume ubuso simbone umfazana enje ngoko wayenjalo mhla unyana wethu wabona. Mhle san' ukumfihla," akabi nakunceda uThemba yile ncoko wancuma. Lithe lihlabela eli gqala babe abantu befile yintsini. Ibingumntu oliqhula eyolisa apho akhoyo. Kuthandaziwe kwagqitywa. Umfundisi waseDikeni owayekho wenza ngokufuphi eyala evuyisana nabatshati.

Emva koko wakha wayinyatheliswa inkundla yamaNdlane ehamba etyhilwa isigqubuthelo ebukwa. Acula

apho amaMpondokazi nabafana bawo abagaja ngathi ngumzi utyityinjiswa ngumoya emanzini. Kwathi kanti kwelaa khandlela bekubholorwa kulo ebekho amaculo emfihlo aya kuculwa eDikeni. Zingasatyityimbi ngako iintombi zaseMthatha. Kucacile kodwa ukuba kufungelwene, kuza kuboniswana ngamacala omabini. Ngexesha ekungenwe kwitafile yabatshati, sidlalisiwe isonka. Hayi ke amaMpondo, imilenze yayilengalenga emoyeni, ekho lo mfana uphethe itshoba uman' ukubabuyisa umva akhwaze, "Zimume", wonke umntu avume ngamathatha.

Yabayilozisa ababukeli imeko yokuxhomeka komgangatho macala. Wayesithi umntu ekweli icala abe ekweliya. Okwakusetafileni ukutya kwakuziindidi ngeendidi. Ziphekile imazi izimuncumuncu zixake umntu ngobuninzi. Uninzi lwabantu belali abangazidubiyo ngezi zinto ngaphandle kwaxa ingumtshato okanye iKresmesi lwaluse luyive ngencasa emlonyeni lungakhange luyazi nokuba ibiyintoni na igama. Ngexesha lokutshintsha ubaxakile umtshakazi nabo babeye eMthatha kuba uvele ngenye namhla wabufaniselana nomyeni.

Babenculo eliminandi abaseDikeni elalisithi "Ndomelele ndiwachithe ngesifuba amanzi eNciba." Bebesithi bakulitsho elo atyityimbe azibulale udade bomyeni aman' ukubalongalanga abatshati athi akugqiba abuye avuthulule uthuli olungabonwayo njengaseMthatha, kodwa namhla kungabi kumnakwabo kube kumtshakazi. Amphungaphunge ngetshefu, abuye abakhokele. Kuthe kwakugqitywa ukunyathela enkundleni bakha abatshati babethwa yimpepho behlisa intlambo ngokwesiko, babuya bakungena endlwini.

Owayekho kuloo mtshato wakwaSongo wabuya engawuhlanganisi bubuhle nobukhulu nenzolo yawo. Amakhwenkwe ombhayizelo ayekholisa ngokuthi akuhlutha aveze imikhuba, ayidungudelise inkqubela phambili yetheko ngokuyidubaduba nangokulwa. Azibangakho izinto ezilolo hlobo konke konke. Utitshalakazi uMaMfene ukhe waya kumbona umtshakazi kulaa ndlu bakuyo. Wamhlelisa embalisela ngokutshayelela kwakhe. Ubethe phezulu nakwezaseXesi. Wamqhula ngokumana embiza ngendlela ababizwa ngayo otitshalakazi abatshatileyo esikolweni ngabantwana.

Ngosuku olulandelayo abakhozi baseMthatha bacele indlela kwalungiselelwa ukuyala abatshati. Lakufika ixesha elo babuthelene bonke abantu kwindlu enkulu bahlala etafileni abatshati nabanye ababangqongayo. Zawa iziyalo zamagqala. Kuthethe kuqala laa mfo wahlekisa ngemini yomtshato kuba ekuhleliseni kwakhe

bekukho ubuciko obungummangaliso. Uqale wathi "Ndiza kuniquka ke mna xa ndiyala kuba ngoku ningumntu omnye ndithi 'ze nigcinane, nithandane kanye ngolwaa thando lubange ukuba niqokelele abantu baze kuningqinela ukuba nithandene. Mfazana, buphelile ubutitshalakazi ungunina welaa xhego nelaa xhegokazi." watsho esalatha kubazali bomyeni.

Ithethile le ndoda iman' ukubahlekisa abantu ngeencoko zayo. Kulandele udade boyise womyeni wathi, "Likhaya lethu ke eli lakwaSongo. Sithi xa sikhumbula indawo eyayilikhaya lithi kuba alisekho lona size apha kwamnakwethu sonwabe. Uze ke wena ungalijiki ikhaya leenkedama zakwaSongo libe yindawo engemnandi. Ukhuthale siyasebenza thina apha. Siyavuya ukuthi siyeva ukuba iPhesheya kweNciba alinantombi zingamavila." Ithethe le ntokazi yathi tyaa, iwuyaleza umzi womnakwayo ukuba uhlale unje ngoko unjalo, khon' ukuze abantwana babo babe nayo indawo naxa bona sebefile.

Kulandele uyisezala wathi, "Themba, undincede mntwan' am ungadivisi into embi ngokuphikisa iimfundiso zethu nonyoko lowa" watsho esalatha kuye. "Umfazi ufana neqanda kufuneka aphantswe ngenkathalo. Ude ube ngaka nje akuzange umve unyoko ekhala ndimbetha okanye umbone ebalekela kubantu bakowabo ngempatho yam embi. Uyafika kobu bom bokwenda uza kuphazama futhi, uze umfundise ngenyameko nothando izinto ofuna azenze. Ukuqumbelana asiyondlela yokufundisana leyo. Umfazi ukwafana nosana uyafuna ukuteketiswa njengosana."

Indoda enkulu ithethe yathetha ikhupha izibakala kubom bomanyano lomtshato yagqibela ngokuthiya umfazana igama elinguNokhaya. Emva kweziyalo kungene ukukhutshwa kwezambeso ngumtshakazi. Lo ke umcimbi uqhutywe nguyisekazi womtshakazi. Waluthi munqu usapho umtshakazi kuba kaloku abakhozi babezenzile kakuhle iimfanelo. Kuthiwe kwakugqitywa zonke izintoyinto uduli lwaseMthatha lwatsho ngemnandi ingoma ethi 'Sicel' indlela bakhozi.' Bakhululwe bakhatshwa yenye impi yaseDikeni kwaya kuhliwa ngasevenkileni.

Ushiyeke umakoti nomngqungu wakhe owawuligqibelo kunin' omkhulu uMaNyawuza. Ubutshakazi kwilizwe lasemzini abufani nobakwilizwe okhulele kulo. Izinto zaPhonoshono kweNciba azifani nezaPhesheya kweNciba ngokungakumbi kwelamaMpondo. Amasiko eendawo akafani ke kakade. Apha umfazi usathiywa igama lomzi

okanti Phesheya kweNciba kwanele xa abizwa ngesiduko. Ingambalwa ukuba ikho imizi yasesikolweni esalilandayo eli siko, nokuba liyathiywa igama alisetyenziswa, kubizwa isiduko. Zininzi ke izinto zamasiko ezalahlwa nxamnye liPhesheya kweNciba asililo eli lodwa.

Isahluko XXIII

UNOKHAYA EMZINI

Umakoti ebedla ngokumcubhula ngentsini uninazala kuba ebelilibala yena ukuba eli gama lokuba nguNokhaya lelakhe kude kubizwe isiduko ukuze agonde ukuba kubheki-swa kuye. Indodakazi yakhe eseXesi ikhe yamhlalisa iveki imhotisa, imnceda ngokumfundisa izinto ezenziwayo neendlela ezenziwa ngazo kwelo khaya. Enye indodakazi eyayisiza mva komfana owalekela uThemba yayihlala kwayisekazi eNxukhwebe ifundisa kwaWezo, nayo yayisekho njengoko izikolo zazisavaliwe. Kube mnandi enabantu bokumbonisa izinto uNokhaya.

Zakhawuleza iintsuku zicutha iholide kwathi ngeveki yokugqibela waququzela uNokhaya elungiselela umyeni wakhe owayeza kuphindela esikolweni eMpongo. Ngeli thuba wayesel' eqondaqonda iindlela uThemba akholwa izinto zakhe zenziwe ngazo. Kuthe ngoMgqibelo weveki yokugqibela ukuba izikolo zivulwa ngoMvulo uThemba wamshiya umtshakazi wakhe esinga eMonti. Lasala iMpingekazi liziqhelisa ukuhlala nempi endala. Uninazala yintokazi ebikhuthele ungasokuze umbone ehleli nje engenanto ayenzayo.

Ixhego lona beliba sezimpahleni xa amakhwenkwana asesikolweni. Belisithi lakubuya ekukhapheleni impahla lenze obunye ubuvilikitshana obabusoloko bukho ekhaya. Yayingabantu abamnandi, wakhawuleza uNokhaya waqhela wonwaba. Uninazala ubengemntu uhambayo ngaphandle kokuya ezinkonzweni. Ikhaya eli belinabantwana abaninzi abebekade behleli nale mpi indala. Nabo aba bantwana bebemchithisa isithukuthezi ngokumncokolela ngeendaba zesikolo bambuze nezinto zesikolo.

Xa kuye kulalwa bebemenzela izicengcelezo bamculele namaculo esikolo batsho uNokhaya akhumbule ezo mini ebeyititshalakazi. UNokhaya wonwaba kakhulu wabonakalisa ukuzilandela iziyalo. Wayemthanda uninazala kuba wayelincoko elisoloko linezinto ezihlekisayo.

Uyisezala yena wayengemntu uthethayo ebonakala ukuba unobubele ulungile. Unina lo kaThemba wayengumfazi wesibini apho kwindoda enkulu uNdlane. Owokuqala wayesel' elandulele ixhego engakhange apha the mntwana bephantsi bonke.

UThemba wayengunyana omkhulu emadodeni. Izibulo yilaa ntombi yayendele eXesi. Onyana babebathathu neentombi ezimbini. UThemba uthe akufika eMpongo samqoba isithukuthezi ekwakukudala wasibabaza kuNomnyamezeli bengekayithethi eyomzi. Hayi khona ngoku ebekhe wahlala kamnandi nomakoti, sanga simbuza imvelaphi. Usuke walitata sholo elikhohlwa nakukubeka amanzi eziko azenzele iti, kungasathethwa nto ngembiza yokutya. Ubesuka akhunjuzwe liphango ukuba kanti akukho nto iphekiweyo.

Ude waziva ngenye imini selethetha yedwa esithi nakanjani na ngoJulayi uya kubuya nomkakhe, akangekhe afe yindlala nesithukuthezi enomfazi ingaba ke wayezekelani. Umfazana yena noko ebemkhumbula, sona isithukuthezi sasingekho. Sasingakho njani ibisithi impi yesikolo yakubuya ibe ngulowo athi, "Sisi, senziwa njani esi sibalo?" Kutyhilwe iincwadi kubuye kubuzwe, "Sisi lithetha ukuthini eli gama?" Afakwe esikolweni ubusuku obu, ahleke unina athi, "Baxelele Nokhaya ukuba akuseyotitshalakazi ngoku, ungunina kamakhulu notat' omkhulu."

Ihleke naleyo kubuzwe, "Angathini usisi ukuba ngumama katat'omkhulu nawe makhulu nibadala nje kunaye?" Wayexakwa kukuyiphendula loo nto kuba babengeyiqondi abantwana. Ezi ntwana yayizezonyana womkhuluwa wendoda enkulu uNdlane, uyise kaThemba. Ukuthi 'sisi' oku kuNokhaya zeva laa ntombi iseNxukhwebe kunye nabaninawa bakaThemba. Iincwadi zifike zifikile kuNokhaya zivela endodeni zize nabantwana evenkileni xa bebuya esikolweni.

Umntu oqhula kunene unina abuze, "Hina! Nokhaya usafilishwa na nangoku nguThemba?" Ahleke nje umakoti afake engxoweni yefaskoti eya kufunda xa eyedwa esentangeni yabo. Lafika ixesha lokuhlakula yazibonakalisa apho intombi yeMpondo. Bebeya bamhleke unina noyise bathi "Uya kutyabuka izandla, iititshalakazi azihlakuli." UNomnyamezeli wayevela kumzi womsebenzi xa zivaliwe izikolo kwakusebenza wonke umntu. Ngenxa yoko kwakungekho koyikisela ukuba angonganyelwa ngumsebenzi nowaluphi na uhlobo.

Wayeyintonga esekhosi kaninazala eyincakasana

yakhe, umve naxa ethetha namanye amanina esithi, "Awu! Umntwan' am wazeka umntu. Ululamile lo mntwana ukhuthela, akusokuze umbone enobunye ubuso. Andazi ukuba mhla uThemba wambiza ndosala ndiyini na, kuba noThemba uyedwa eMpongo, noko kwakufuneka sibuye simvele simboleke singaphikani nokuba siyolelwe." Zathi zivalwa ngoMatshi izikolo yanga zivalwe selesendleleni kakade.

Ugaleleke ngoMgqibelo kusasa ebelindelwe malanga, wathi kanti ngethamsanqa ufumene indawo kwimoto yomfundisi womLungu owayesuka eNxaruni esiya esinaleni eDikeni. Yeka ke ukuhleka kukanina akumbona engena selephathiswe iimpahla ngamakhwenkwana la akowabo. "Tyhini!" Wothuka unina ehleli kwigumbi lokuphekela ekhetha iimbotyi. "Uthe wakuba unomakoti wasel'umila amaphiko okubhabha na mfo wam?" Yahlekwa loo nto. Impi kaNokhaya ebithwele iimpahla zikabhuti ayakhe itsho ukuphuma. Ube ngumntu obesoloko efika ephethe izinto ezimnandi.

Ude wathi uninakhulu, "Vuyisa, khanize sibambe elaa ntshontsho uNokhaya enzel' ubhuti umhluzi." Baphume abafu abakhulu kucacile ukuba ingade kube kuza kuxhelwa inkuku bona bafumane intloko namanina, kodwa ezaa zinto ziye zifike nobhuti wabo azingethelekiswa nanto. Isukelwe yabanjwa inkuku wayinqumla uninakhulu wosapho wanika uNokhaya ukuba axhwithe ayilungiselele owakwakhe. Yabuya enye intwana eza emva koVuyisa ize kuqinisekisa ukuba ubhuti uze nazo na izinto ezimnandi.

Uthe xa ezikhupha uThemba unina wathi, "Nika uNokhaya baphiwe nguye." Wenza njalo ke uThemba bemka ke onkabi kucacile ukuba ligwetyiwe ityala lentombi yakwaMkhonzana. Abantwana bona bafana nqwa nesilo esiqhele ukufumana nokuba yintoni na esikholwa yiyo kwindawo ethile, asiyeki ukuya apho kwaye asizi kuthi nokuba siyile simke singayifumananga leyo besiyifuna. Inganokuthelakelelwa indlela emakube sidana ngayo xa sithe asalungelwa. Unjalo ke nomntwana.

Yakhawuleza ayaqhelisa iholide kuba ekaMatshi yiveki enye. Uthe uThemba ngomhla ekwakuza kusa esimka, "Nokhaya, ndiya kuphinda nawe ngoJulayi ndidiniwe kukuhlala ubulolo obunje ngobuya ndinomfazi. Ingaba ndandizekela ntoni xa ndisaza kuhlala ndilisoka?"

UNokhaya, "Umama akanampilo intle ukhathazwa yimilenze, ndingathini ukumshiya yedwa? Kwakamsinyane na khona! Uzungakhe uyithethe loo nto kuye uya kukhathazeka."

Intlalo kaNokhaya yaba yemnandi kucacile ukuba iziyalo zangena zendela kuye. Wahamba uThemba ukuphindela esikolweni. Lakhawuleza elo xesha ngohlobo olungathethekiyo. UNokhaya wayesel' eqhelile ekhayeni lakhe elitsha. Wamfuza uninazala ngokuthi nokuba uye enkonzweni ithi yakuphuma onde ngek haya, athi nokuba uye kukha amanzi emthonjeni angalibali ziindaba apho emthonjeni, akhawuleze abuye. Limnandi ikhaya loxolo nokonwaba, lalinjalo ke elo likaNokhaya.

Ubesithi xa efikelwe yincwadi evela endodeni abuze unina, "Akathi kufuneka ukhwele uye eMpongo kodwa?" Ebephendula alandule emqonda ukuba ingamkhathaza into enjalo. Wayebukhathazwa bubulwe-lwe bemilenze, ngoko ubukho bomfazana lo phakathi kwekhaya babuluncedo olukhulu. Ubekhe noyise amqhule ngokuthi, "Akukafuni na Nokhaya ukuya kuqhotsa intlanzi eMonti?" Indoda enkulu le noko ibingemntu unandaba kodwa ibingumntu othi ke xa ethetha ahlekise.

UNokhaya ubekhe azifumane iincwadi ezivela kutitshalakazi uMaMfene ambalisele iindaba zaseXesi nezesikolo. Likhawulezile ixesha ukuya kuJuni. Zavalwa izikolo wafika uThemba onwabile ebalisa indlela awaswantsulisa ngayo iititshala kwikhaka elalikhoko. Yayingunyaka owawungemhle kwizilimo ngoko kwakhawuleziswa kwagqitywa ukuvuna. Kwenye yeencwadi zikaMaMfene wayexela ukuba kuvakala amare okuba uZuziwe uza kuya kufundela ubongi kwisibhedlele saseMonti. Uyithele nqa loo nto uNomnyamezeli kuba naxa yena wayekhe athethe ngomnqweno wokonga, akazange abonakalise kuyinqwenela nganto konke uZuziwe indaba yokonga.

Yaba yiholide emnandi kuThemba nakulo lonke usapho lwakowabo. Wayengafuni nakuya ndawo athi nokuba uye edolophini eDikeni akhawuleze abuye. Kuthe ekuzeni kokuphela kweholide wawuvakalisa kubazali umnqweno wokukhe abolekwe umfazana. Uzibalise zaninzi iinzima zobuyedwa. Bamvele waba uNokhaya ulungiselela ukuya eMpongo. Lufike usuku lokunduluka sebelungise yonke impahla. Banduluka ngoLwesihlanu eDikeni.

Bathe xa besakrobe ngeefestile kuloliwe babona esitishini eXesi umkhaphi wabo owayesafundisa eXesi kwabukwana. Bayivuyele ukuyiva into yokuba utitshala lowo naye wayesel' ezibonele nzwakazi ithile awayeza kuzimanya nayo kungekudala. Baye kugaleleka eMonti malanga bafuna imoto yengqesho eyayiza kubasa eMpongo kwaloo mini. Bafike waqala phantsi uNokhaya ukumisa izinto ngendlela. Umzi okade uhleliwe yindoda yodwa uhleleleka ngezinto eziliqela.

UNomnyamezeli ufumanise zininzi ngolo hlobo izinto amabazifune. Wayengathandanga kumka nezinto ezininzi emzini ezisezisetyenziswa njengezekhaya. Bathe ngoMvulo bakhangakhangela evenkileni baza bagqiba kwelokuba zomana zifunwa xa kuqondakele ukuba ziyafuneka. Ukugcina indoda akuyelwa sikolweni. Umntwana okhule ebona indlela abaphethene ngayo abazali bakhe kowabo, aze athi naxa selendile afike abazali bomzi nabo behloniphene, bethandana kulula ukusuka angene kwelo khondo lihle lingumzekelo. UNomnyamezeli uzilinganisile izinto ezintle azibone zisenziwa ngonina koyise, wenza naye njengoko kwindoda yakhe.

Kwakuxhomekeke kwindoda yakhe ukumncedisa ayigcine loo nto. Bahleli kamnandi. Wayigcina uThemba into yokuthi xa aza kuhamba amxelele umfazi, alicine kakuhle nexesha lokubuya ngakumbi xa ehambe sekuhlwile. Abantu baseMpongo bakhawuleze bamqhela kuba ebenolusu oluhlangabezayo ebantwini. Inye into awaziqeqesha kuyo zisuka, kukungabi namaqabane, ahambe ebutha emizini. Wagcina loo mzana wabo, wanyamekela isiqu sendoda yakhe kwakunye nenkonzo.

Uzithandise kwangoko kubantu belali ngesimilo sakhe. NgoDisemba bagodukile baya eDikeni. Bafike uNokhaya ekhunjulwa ngumntu wonke, yayiholide emnandi kakhulu. Ubekhumbula kanjani kwikhaya lakhe lokuzalwa! Kwakungekho ndlela yokuba angabashiya nasemzini ngangohlobo awayebonwabise ngalo emva kwethuba engekho kubo. Ixesha elimnandi liyakhawuleza ukuphela. Emva kweKresmesi khona, langa lisunduzwa ngumntu ukuba likhawuleze liye kuphela.

NgoJanuwari kwacaca ukuba uNokhaya makangaphindeli eMpongo nendoda. Kwakufuneka abe sekhaya ngexesha lokufumana umntwana. NgoMatshi wonyaka olandelayo ulizwe ngento enkulu yenkwenkwe eyathiywa nguyisemkhulu igama elinguMthunzi esithi inkwenkwe leyo iya kuba ngumthunzi wokuphumlela kubazali. Zazingekavalwa izikolo ukufumaneka kwesi sigeledwana singuyise nonyawo lokunyathela.

Ubhalelwe uThemba waxelelwa ezo ndaba zamtsho wakhohlwa ukuba angenza njani na ukuzicutha ngamatshe ezo veki zazisasele. Amagugu okuba enonyana aba ngundaba mlonyeni kubalingane bakhe. Wawungathi usiva xa etyibela embonga ucinge ukuba fan' ukuba selengumntwana omdala. Zithe zakuvalwa wafika uThemba zenziwa zonke iimfanelo zomntwana.

Njengoko wayesemncinane kakhulu kugqitywe ukuba uya kuphehlelelwa ngoJuni xa uyise ekho. Ukhe wasala

uNokhaya ukuvulwa kwezikolo ngoApril ekhulisa umntwana phantsi kweempembelelo zikaninazala. Kugqitywe ekubeni wobuya aye kwelo Mpongo xa umntwana selephatheka. UNokhaya wayengazi nto kwaphela ngomntwana wayengelungi aye kuhlala kwindawo aza kuba yedwa kuyo ngaphandle kwendoda engazi nto nayo ngemva-mbilini. Emzini phaya ebemphatha kuphela xa eza kumanyisa, ixesha eli kwimini yonke umntwana ukuninakhulu. Ubungeze utsho ukuthi uNokhaya ngumdlezana.

Impatho noluleko olufunyenwe nguNokhaya emzini wakhe, ezo zinto zimtsho wanothando olwendeleyo ngabantu bomzi wakhe. Indoda ibingumlingane nje wakhe ingathathi nto kunina noyise. Uthe uThemba seleman' efaka umbandela ezincwadini ongokubuyela kwakhe eMpongo wayidukisa loo nto uNokhaya kwaphela. NgoJuni zivaliwe izikolo babuya oThemba nodadewabo oseNxukhwebe kunye nabaninawa bakhe ababeseDikeni esikolweni.

Wabukwa uMthunzi yimpi yakowabo. UNokhaya ebelibala nokuba unomntwana; ebengamphathi konke. Uphhlelelwe ngoJulayi kwiveki yokuqala. Kwaxhelwa iteketeke legusha yomphehlelelo yasisidlo esikhulu konwatyiwe. Yayingebobubele ngako kuThemba, ufike soloko emphethe uMthunzi, ade athi unina, "Uyamfekethisa umntwana, umona ngale nto yokusoloko umphethe ngathi ngumpu. Uya kumthini na kodwa uNokhaya lo mntwana xa eseMpongo nawe usesikolweni?" Intoni ke! Umntu ebesenza ububele emntwaneni wakhe nje!

Zithe zakuvulwa izikolo lwanduluka usapho lwakwa-Songo ukubuyela kwiindawo zalo zoxelengo. Uthe uThemba akufika eMpongo walukhumbula ngendlela egqithileyo. Ubesithi khona akucinga unyana wakhe uMthunzi aqonde ukuba uSeptemba ukude aze kubuya agoduke aye kubona usapho lwakhe nolwakowabo. Ngeli xesha uNokhaya wayetyebe esisidudu bumvume wayeka ubudlezana. Ixhegokazi lalimonwabisile, akazange ayive into yokwaphuka ngumsebenzi ethe mba usana emqolo. Ubezisebenzela uMthunzi ekuninakhulu.

Ngeholide kaSeptemba uNokhaya ucele ukukhe aye kubona abazali eMthatha. Yavuma indoda, yagqithisa isicelo somfazi kubazali kwavunywa. Bahambe ngosuku olunye nendoda xa iphindela eMpongo, baya kwahlukana eMonti kuba uThemba akathandanga uNokhaya alinde uloliwe eBlaney enomntwana. Baye kumlinda eMonti kanye apho bashiye impahla esitishini baya kulalisa kumzi

welinye lamaqabane kaThemba kwaTsolo. Kuse ngeCawe emini emaqanda bembamba etshisa uloliwe osinga kwelaba-Themba eMthatha.

UThemba udlulele eMpongo akuba elukhwelisile usapho. UNokhaya noMthunzi wakhe baye kufika eMthatha ekuseni ngalo Mvulo uThemba avula izikolo eMpongo. Befikile eMthatha bagqithe ngemoto yengqesho baya kufikela kobudala ububele, kukudala wagqityelwa naye selefika ephethe umntu omtsha, into enkulu yenkwenkwe efana gqitha noyise kanti ngobunzwana yayilande ikhazi. Wabukwa uNomnyamezeli kowabo kunye nonyana wakhe. Kwakufika abantu lide litshone ngaloo veki babefike ngayo kuze kubonwa uNomnyamezeli.

Bakholiwe oVayedwa yimpatho kaNomnyamezeli emzini kuba nangaphandle kokuyibalisa kwakhe wayebonakala esiqwini sakhe ukuba uyolelwe ngumzi. Ububele bukaMaSijadu babugqithisile nakobo bukayise. Yayiseyikhula ngoku le ntokazi yathi khona yakufikelwa ngumzu-'kulwana wayo yanga ixela uSimoni weziBhalo yena wathi akubona uYesu wathi, "Sivumele Nkosi isicaka sakho sinduluke ngoxolo kuba sibubonile ubungwalisa belizwi laKho." Into awayekade enqwenela ukuyibona wayeyibonile.

UNomnyamezeli wayephiwe ithuba elide ngokwaneleyo lokuba alubone anele usapho lwakowabo. Indoda yayixakekile kwelayo icala ifuna athi ukubuya kwakhe kowabo asel' ebheka eMonti. Akayivumanga uNomnyamezeli leyo into wayixelela mhlophe indoda ukuba uya kuphindela eDikeni yena akhululwe apho ukuya eMonti. Ude ngelikade wavuma uThemba, kodwa wayaleza ukuba xa ephindela eDikeni kwakufuneka aye kuyilindela eMonti inqwelo yomlilo eya eBhayi ufuna ukubabona, ukhumbula gqitha umntwana.

Ukhwele ekuqalekeni kukaNovemba uNomnyamezeli 'netyhagana' yakhe eyayisel' iphaqula igaqa, ifunda ukuma ngezinto. Unikwe impelesi ngamaMpinge intwanazana kamaNyawuza kusithiwa ize imphathise umntwana. Bafike ngoLwesihlanu eMonti wabagqithisa ngoMgqibelo uThemba bephethe into eninzi yempahla, ukanti abakhozi babephiwe icala lonke legusha ngamaMpinge. Ugqithe ngololiwe sekumalanga kakhulu eMonti. Wafikela ezibeleni eSheshegu uNokhaya selengathi unonyaka wemkayo.

NgoDisemba ubuyile uThemba efika inkwenkwe yakhe seyicathula ihamba ngolo hlobo lwayo. Amabhongo kayise ayesuka amhlelise unina noninakhulu kuba ubethanda ukuthenga iimpahla ezinkulu kunomninizo,

kufuneke zigcinwe ade akhule, ngaloo ndlela ebenayo impahla uMthunzi. Kuthe ekuzeni kokuvulwa kwezikolo uThemba wacela ukuba abolekwe uNokhaya. Ukuvulwa kwezikolo ngoJanuwari bahambile ukuya eMpongo beshiya isithukuthezi ekhaya. Bafike eMpongo uThemba efune indawo enkudlwana kunaleya wayekuyo ngaphambili.

Bawumisile umzi wema yanga kudala. Wayesel' enabantu abamaziyo uNomnyamezeli ukususela kokuya wayekhe wahambela. Waba uncediwe nangentombazana kuba yayimnceda kakhulu ngomntwana nezinye iintwanantwana zomsebenzi kwelo khaya labo litsha. Yakhula inkwenkwe ibonwabisile ngempilo. Iiholide zikaMatshi bazichithe eMpongo ethembisa uThemba ukuba baya kugoduka ngoJuni nakanjani kuba umntwana wayekhunjulwa ekhaya. Waphela nalowo unyaka isengathi kube kugqitywa kutshatwa ngangothando olwaluphakathi kwaba bantu.

Ekupheleni konyaka impelesi kaNomnyamezeli yagoduka. Ithe xa inkwenkwana yabo seyibalebaleka phaya phandle kwaqala noko ukubonakala izinto ezingaqhelekanga apha endodeni. Azandule ziphuhle kuba wazimisela ukungabuzi nto akhe ajonge nje. UThemba ungenwe ngumkhwa wokuthi ngentwana encinane eyonakeleyo apho endlwini ajuqeke ngumsindo angafuni nankcazelo inde. Uthe akumthethisa ngale nto umfazi wanga uyaqonda yakha yaphela loo nto.

UThemba usuke wanento entsha nembi ukuthi ukuba uye eMonti ngexesha leeholide abuye ngeenzulu zobusuku. Yaman'ukwenzeka le nto wada uNokhaya akathanda nakumva ethetha ngokuya eMonti kuba isiqhelo sasingxamele ukuyoyisa ingqondo kaThemba. Naxa ibikho le nto impatho yokumambesa nokumnxiba nokubonakalisa ukuba umkakhe uyamthanda ibingaqhawuke ndawo, mhlawumbi yiyo nale nto uNomnyamezeli ebengafuni kuthetha nto ngaloo ntlondi ayibonayo. Ubesithi maxa wambi amfungele ukuba uya kuthi akufika ngelo xesha lingasililo lamntu unandlu amxelele akuvayo ngaphakathi.

Kodwa ubesuka afike uThemba seyinyibilikile intliziyo. Kuthe ngenye iholide uThemba waqinelwa ngumkhwa wokuya eMonti njengomntu oya edolophini aye kubuya phambi kokukhala kweenkuku. Ude wazincama uNokhaya ngenye imini wabuza, "Titshala", kambe wayesambiza njalo. "Kusuka kuthini na le nto soloko washiywa ziimoto uze kufika ngeli xesha ekhaya?"

UThemba wathi, "Sukuba ndikwimicimbi ebendiyele yona eMonti ndingenakho ukuyishiya ndingayifezanga. Iimoto ezi asizozam azinakulinda mna." Le mpendulo

ayamngena kamnandi umfazi wafumana wathula. Umkhwa ongatshongo khona ufana nqwa nesifo esingena-yeza, uthi endaweni yokuthotha uye usanda. Ngokunye ukuhlwa kwangoLwesihlanu phambi kokuvulwa kwezikolo uthe emfazini uya kuya eMonti ngoMgqibelo. Kukho impahla afuna ukuyithumela ekhaya eSheshegu. Waye onwabile ngobo busuku bedlala amanqindi nonyana wakhe kumnandi. Akaphendulanga uNokhaya ecaphukela ukuthi besonwabe kangaka athethe ngeMonti, indawo awayesuke wayicaphukela.

Uvuke ngonyezi ngoMgqibelo wanela kufumana nje ikofu yemvuko weva endleleni inkwenkwe yakhe isalele. Kwahlwa loo mini uThemba engafiki, noko uNokhaya wamlindela ngexesha lakhe elibi lesiqhelo. Lagqitha nelo ixesha, waqala ukuxhalaba ecinga iingozi, nezihange zedolophu. Kwasa okungaliyo indoda ingavakali mkhondo. Wabaza iindlebe umfazi esithi hleze eve mhlawumbi ngengozi eyenzeke ngezolo, hayi kwee cwaka. Umvandedwa wamdla uNokhaya ngeCawe engafuni kuyithetha mntwini le nto.

Yaqhuba imini yeCawe umntu engafiki zaba izikolo zona zivulwa ngoMvulo. Uza kuyithini na le nto, ukuba kusa ngoMvulo engekabikho, yinto aya kuyithetha njani khona kweso sikolo! Waphela mpela umsindo kwasala ixhala lokuba lo mntu ingaba kuhle ntoni na kuye. Kwahlwa ebuza uMthunzi apho akhoyo uyise. Kwaya kulalwa kungakhange kugqithe namntu unamyalezo. Akalala loo mini uNokhaya esiva izingqi nokude ngelinye ixesha ingathi nanko enkqonkqoza emnyango, lwaye uvalo lungongoza kusithi makasitsho isikhalo.

Kwalile ekuseni sezikhale zagqiba iinkuku lwatsho ucango. Wabeka indlebe uNokhaya akavula, lwaphinda lwavakala unkqonkqozo wahlala uNokhaya efuna ukuqiniseka. Weza efestileni wankqonkqoza ethetha, "Nokhaya vula uyoyika na?" Wacaphuka uNokhaya, umbuza ukoyika evela phi kodwa ngelo xesha. Wasula iinyembezi emehlweni waphethula umqamelo owawusel' umanzi waya kuvula. Ungene uThemba edliwa lunkwintshane kuba uthe engakhange abuzwe mvelaphi waba selentyontyela amakhwelo olwimi ngezizathu ezingavakaliyo nezibanga ukuba kube kumhla afikayo oko wemka ngoMgqibelo.

Umlungisele amanzi wahlamba, wathi lakufika ixesha lesidlo sakusasa wamlungisela wahamba waya esikolweni ekhatshwa yinkwenkwe yakhe. Umshiye umntwana kaNtozakhe ezibuza imibuzo emininzi. Zathi thaa iziyalo zomfazi owathi bona bantwana beli xesha bahamba baye

kuhlala namadoda bengawafundanga ngokwaneleyo amava okuphathwa kwendoda, boyiswe kukunyamezelana. Ingaba loo mava ngamncedayo umntu akwazi ukuphatha indoda enje ngaleyo yakhe, ingaba kukho ukunyamezela okugqitha oku wasel' enyamezele ngako?

Kuthe ngenye imini evuthulula ibhatyi kaThemba kwee qithi imvulophu iphuma engxoweni engaphakathi. Uthe akuyichola kwawa iphepha athe akulichola wabona ukuba yincwadi. Imvulophu yayisihleke amacala ayabi nakuyigcina incwadi ngaphakathi. Uthe akuyichola walawulwa ngumnqweno wokunga angabona nje oku kwegama lombhali nokuba akayifundanga. Wayivula wabona igama likaZuziwe. Akulibona woyisakele, wanga angayifunda. Wafunda weva konke oku kuxakekise umyeni wakhe.

Iliso lisela, wazizona into ebeyivuthululela yona le bhatyi kuba ngenene wayengazange ayinqwenele nemini enye into yokuvumbulula iincwadi zendoda. Wayenenkolo yokuba kulunge kanye ungazazi izinto ongazi kuba naluncedo, zakukukhathaza. Ukuba ebengakhange acinge ukulungisa impahla yomyeni wakhe ngel'esindile kule nto yale ncwadi imkhathaze kangaka. Wayesaza kuba sathini ke ngoku eyibonile nje incwadi wada wayifunda nokuyifunda!

Kule ncwadi kwakuqulunqwa amalungiselelo ohambo oluya kuKomani apho uZuziwe wayeza kuchithela khona ikhefu lakhe lonyaka kubongi awayesel'eneenyanga ezivileyo ebufundela. Yayixela phakathi kwenyambalala yezinye izinto uvuyo abenalo ukuba ukuba uThemba uyaphumelela ukuya kuchitha elakhe ikhefu njoJuni kwaseKomani apho. Kwacaca ukuba loo ncwadi yayiyimpendulo yamalungiselelo enziwa nguThemba. Waqala ngoko ke yena uNokhaya ukwazi ukuba kanti indoda iya kuKomani ngeeholide zikaJuni, wazimisela ukuba angakhe ayibuze nto ngohambo oluya eKomani engakhange axelelwe nto nje.

Into ayenzileyo esoyika kukuthatha incwadi leyo ayifake emvulophini, abhale ngokukhawuleza ayiposele kuNontobeko eDikeni, umntu obekhe amhlebele ngeehambo ezingonwabisiyo zendoda yakhe. Wamcenga uNontobeko ukuba ayigcine le ncwadi hleze mhlawumbi ibe lingqina, wamcenga kanjalo ukuba angakhe alinge axelele mntu kowabo ngentlalo engxamele ukumxhalabisa.

Uthumele enye inkwenkwana ukuba iye kuyifaka eposini evenkileni. Uthe ngenye imini evela kungenisa abantwana besikolo eramenteni wafika ityesi yakhe

yovuywe yovuywa kucace ukuba uthe umf'omkhulu akungayiboni incwadi waranela ukuba makube umfazi wayibhaqa wayifihla. Uthe akuyibona impahla yakhe ime ngolu hlobo wayikhalimela loo nto endodeni. Yacela uxolo isithi ibikhangela isipeliti seqhina ebicinga ukuba singaba siphakathi kwempahla etyesini.

Waqonda yena uNokhaya ukuba ngamampunge lawo fan'ukuba ebefuna laa ncwadi idukileyo, wayivuyela nento yokuba ibe ayisekho Mpongo loo ncwadi. Ukhe uNontobeko ngokucatshekiswa yile ntlalo ahleli ngayo umntwana wakowabo wabhalela enye intokazi eyayinodade wayo okwafundela ubongi esibhedlele eMonti wabuzisa kuyo ngoZuziwe. Wawufumana apho umkhondo wesimilo somyeni womzala wakhe. Yamchubela kangangoko ngekwezayo le ntokazi.

Kuthe kanti uZuziwe uqeshe igumbi elokishini uphuma aye kulala kulo xa engasebenzi busuku. Kanti uThemba lowo sewaba ngumnini-mzi kwelo gumbi egoduka ngamaxesha angachanekiyo nomntu anguye nje. Waqonda apho uNontobeko ukuba uNomnyamezeli wazilahla kwilahle elinothuthu. Kukho intetho yabaMhlophe ethi iminyebelelana le inqwa neziziba ezinzulu. Wayenjalo kanye uThemba. Akakho umntu owayengamtyhola ngesi simo bakholwe abantu, kuba ebezolile lo mfo ethetha kamnandi.

Uye uThemba esoyiswa sisimilo, imikhwa yabalasela ixela ukuba umntu woyisiwe kukuzifihla eyona nto kanye ayiyo. Into ebisuka ixolise yeyokuba ngaphandle kwale mikhwa eoyithanda inkosikazi yakhe nomntwana wabo, yenze loo nto ukuba uNokhaya azibude ngokuthi kazi ukuba angayinyanga ngantoni na le mikhwa ingxamele ukumba ekhaya umyeni wakhe. Naxa emjongile esekhaya abe ngulaa Themba abuye angazi ukuba kutheni na asuke angathi kukho nto emqhubayo, imsusa neentloni ezi soloko enazo.

Wazimisela uNokhaya ukuba sokuze ayibike le nto kuwo omabini amakhaya. Wazigcina iziyalo ngelithi inkohlakalo iyoyiswa bubulungisa. Ngenye imini umfazi ubuzile, "Siza kugoduka ngoJuni titshala? Ndikhumbula ekhaya, abe umama soloko esithi bayamkhumbula uMthunzi." Yaphendula indoda, "Umama uthi imali iyabunjwa na yena, asinakho ukugoduka rogo, ziindleko uhambo Nokhaya. Sakugoduka ngoDisemba iholide ende." Waqonda kwa oko uNomnyamezeli ukuba kuvuthwa amalungiselelo ohambo lwakuKomani.

Ithe indoda xa isitya ivela esikolweni inobubele bayo besiqhelo, "Kaloku Nokhaya masiqonde ukuba sisebenzela lo mfo ngoku" watsho efunza ngecephe kunyana wakhe.

“Kufuneka siphane amathuba apha kuJuni singahambi kunye, khon’ukuze ke ngoDisemba sigoduke kunye.” Wabuza uNokhaya, “Unyanisile ukulondolozwa kwemali kulungile kubantu abasaqweba yonke into. Kunjani ke titshala kwakuhamba mna noMthunzi? Ndikhumbula ekhaya gqitha.”

“Hayi, akukho ndlela Mpinge. Ndisekomitini yombutho weetitshala, kwaye umbutho lowo uhlangana kwikomfa yawo ekuKomani ngoJuni lo ndilelinye ke lamalungu angenakuphutha njengoko ndikwikomiti yenqila yethu.” Uthe ukuba abize igama lakuKomani lwathi mere uvalo kuNokhaya ekhumbula incwadi leya. Ukuba buhlungu kokungabi nakho ukuthetha into uyazi! Ukuba ibingeyiyo into yokuba engumfazi onembeko endodeni ngeyibe lithuba elimnandi elo lokumxelela umyeni wakhe ngaloo singa nkomfa athi uya kuyo atsho ambekele izibakala ngokubhalwe encwadini.

Ewe inkomfa yona kwakucacile ukuba ikho kuKomani into eyayingamondli ngomnye lo uya eKomani ngezakhe iinjongo. Ukuba wayengazang’ayifunde incwadi leya ngesimanelisile esi sizathu sibekwa nguThemba. Ubesithi uNokhaya xa eyedwa zisihla ngezidlele iinyembezi akhumbule kwiziyalo zakhe xa enye inkosikazi yathi ‘ukwenda yintsindabadala’. Ubesithi akucinga ngokugezela kwakhe nguZuziwe eXesi kungekho nanto yayiphakathi kwakhe notitshala abuthandabuze ubulumko awabenzayo ngokuzimanya nalo mfana.

Wayengaba senza ntoni ke ngoku? Iqhina lomanyano lwabo noThemba laqiniswa ngabefundisi ababini phambi kwenkungu nelanga yabantu ababelapho, kwenziwa izigqibo phambi koYehova kwathandazelwa amathamsanqa ezo zigqibo, kwafungwa ilanga lihlab’umhlaba. Ngubani ke owayengavela adilize okungako kusekelwe enyanisweni? Ezo ngcamango zizo ebezisithi xa kunzima efuna ukuthetha akwaziyo, axele ukwanela kwakhe zimqinise, abethe umthandazo emi ngeenyawo aziyaleze kwiNgqanga yanaphakade ethwala iinzima zehlabathi abone eqina.

Ilubekile indoda usuku lokusinga kuKomani. Okunene ziliqela iititshala zaseMonti ezazisiya enkomfeni. Wayilungiselela indoda yakhe uNokhaya esentlungwini kuba wayeyazi into yokuba yayingeyodwa inkomfa. Wazitsho iihempe zehomba elinguThemba zangamakhothololo alikhaphu, amaqhina wawacwangcisa ilelo linehempe yalo netshefu evanayo nalo. Umfo lo wayelihomba wabuya ngethamsanqa wazeka intombi ethe yamgcina kobo buhomba. Wanduluka ngoLwesithathu ukuya kubamba

uloliwe oya eRawutini owayeya kubangenisa kwangobo busuku kuKomani.

Efikile kuKomani wawenza kwangoko umgeca oya emfazini ebalisa ngohambo olungabanga nazinto zimbi, ethumela iminqweno nolonwabo kuNokhaya noMthunzi owayesel'emkhumbula efika kuKomani. Owayekho kuloo nkomfa akazange amlibale uThemba, umntu ongxoxo nezindululo ezibalulekileyo kwiintlanganisano zeetitshala, indlela abadanise ngayo ngokungazihambi iintlanganisano ezibalulekileyo nekuxoxwa kuphunyezwe imicimbi edla ubutitshala. Bambi bafune ukuqonda ukuba ingaba bethu ebesiya phi xa kanti akazi kuba namdla kwezo ntlango bekungazo ziitshala.

Ubesuka abonwe umfo kaSongo ebuye amacala esisicibala ngathi ngulaa mhla watshata ehamba noZuziwe kuloo dolophu yakuKomani, ephuthum'iimini zobufana esalibele okwexeshana ukuba akasenguye umfana unguyise kaMthunzi indoda yomtshato ongcwele kaNokhaya. Abantu abadani kukwenziwa kwento engachanekanga isenziwa ngumntu ofumana enze, kodwa ukothuka nokudana kwabantu xa umntu bebemthembile bembalela kwiqela labantu abangabo, asuke enze into ephuthileyo! Kanene ke lo mfana esenza into embi kangaka nje wayesithi baza kuthini abantu xa ehamba phandle ngolo hlobo ephoswa nayinto abeze kuyo?

Isazela sakufa sona sifa cwaka singapori nokupora, asuke lowo ufelwe siso abantu abenze amatye nengca, alibale ukuba amatye wona ayathetha enazo neendlebe. Ukuba bekungenjalo zaziwa njani na ke izinto ebe zisenzeka emfihlakalweni? Wena! Lumkel'ilitye! Iqhubile inkomfa emana ebhaqisa uThemba, suke xa kanye kuza kuxoxwa ezishushu izindululo athi nyaa okwenaliti. Kwaya kucaca ngokucaca ukuba le nkomfa kuye ibilityholo lokusitha eyona nto imse kuKomani. Esi simo sithathe unyawo ukumnika ibala likaNtsho, into ke leyo eyothuse uninzi lweetitshala ezimaziyo uThemba.

UNokhaya ngasemva unjani ukunqwenela ukuya emzini wakhe akhe afumane ithuba lokuhlebelala uninazala ngonyawo lwemfene oluvele kumyeni wakhe. Into yona ayifungileyo yeyokuba sokuze ayibhale encwadini le ngxelo, yayiya kumothusa unina. Uhleli uNokhaya walinda ukubuya kwendoda. Akafikanga nezinye iitshala. Akafunanga kuya kubuza kwenye ititshala eyayiyile enkomfeni ukuba makube kuhle ntoni na kuThemba. Uza kuya kubuza ntoni, onwabile nje uThemba? Yena Themba kutheni engafan'alenze nje isheyi lokuyaleza khona seleza kumxokisa? Inkomfa yayintsuku ntathu uThemba ugqibe

iveki yonke. Yikomiti etheni na bethu le iintlanganiso zingenwa nguye yedwa!

Uze kufika ngeCawe uThemba izikolo zivulwa ngoMvulo. Akambuzanga nto uNokhaya wayesadiniwe yimbudede yolwimi oluya kuvuselela inyaniso ayaziyo. Wafika uNdlane eneendaba ezingako, eyimvuzemvuze ububele ephethe nezinto zokudlala zikaMthunzi, ongakhange azikhathalele efuna ukudlalisa uyise yena mntu umfunqulayo. Ezo motwana wayenganeli xa ekhwela asuke awe kanti xa ekhwele ihashe elingumlenze kayise lalimana limnyusanyusa kube mnandi ke kunkabi.

Ubuzile uNokhaya, "Ziphi ezam, usuke ucinge uMthunzi yedwa na kanti?"

"Yho! Uyazi ukuba nonopopi bendibabonile ndakulibala mntwan'am." ahleke atsho uThemba, angabi nakuzinceda noNokhaya ahleke naye kuba ngenene ubengemntu uyigcinayo into emkhathazileyo. Umfazi eyala wathi ukuze bangaze baqumbelane. Ingqumbo ngenene izala iintlondi. Yamnandi loo Cawe bebuthile bonwabile. UMthunzi engaliphi thuba lakuphumla ihashe lakhe elingumlenze kayise.

Iveki yokuvulwa kwezikolo uyigqibe esekhaya exakeke ngumsebenzi wesikolo. Yamnandi loo veki watsho uNokhaya wakha walibala ngalaa veki yakuKomani. Iphelile yonke loo nyanga uThemba esithi nokuba uye eMonti enze amatshe abuye. Kwinyanga elandela leyo uvukwe ngumkhwa wakhe uThemba wokuthi xa ahambele eMonti abuye ngamaxsha awodwa. La titshalakazi wayekhe uNomnyamezeli esafundisa eXesi walundwendwe lwayo, ikhe yaza kuchitha ikhefu layo kubo eMpongo ngoSeptemba.

Ekuncokoleni ngenye imini bade bafika kuloo ndaba kaThemba noZuziwe. Yathi kanti le titshalakazi izele isifuba ziindaba zohambelo lukaThemba kuZuziwe. Lisiko elibi ke eli lokungena indaba yababini ngokuxela iizono zomnye komnye. Yayicinga ukuba le titshalakazi iyamnceda uNomnyamezeli imxelela ngezono zomyeni wakhe nje? Ukuba babexabene kwakuya kuba mnandi kuyo isazi ukuba umlilo wengxabano yabo uphenjwe yiyo?

Zingene kuNomnyamezeli ezo zinto imxelele zona wathi uThemba esaqhula ngenye imini. "Hi! Nokhaya, kwathini iti yakho ingasemnandi nje? Uyazi okuya wawungumtshakazi ndandiye ndinge ndingasela i-emere yonke bubumnandi bayo?"

"Ifanele kaloku" waphendula uNokhaya, "ubumnandi bayo bujaliswa nguZuziwe lo uhlala kuye xa useMonti."

"Hayi ke bendingathethi leyo mna" waphendula

uThemba noko othukile. Wafutheka uNokhaya eyixelela akwaziyo indoda kodwa wayilumkela yona into yokuba athethe ngalaa ncwadi wayifundayo. Wathatha umnqwazi wakhe uThemba wahamba waya kudlalisa amakhwenkwe ibhola kuba nangeeholide ebewanceda amakhwenkwe nangengawo awesikolo awadlalise.

Wasala uNomnyamezeli elila ezikrakra iinyembezi ezisola nangento ayithethileyo, yamthethisa ititshalakazi leyo imyala, imxelela ukuba uThemba uza kuqonda ukuba yena mfazi uxelelwe yiyo izinto zaseMonti. Isanceda ntoni! Yayisel'isemva kwexesha umlilo eyayiwulumeke kwiintsasa ezomileyo wawuvutha unwenwezela ngoku. Iqonde mhlophe ukuba uThemba uyayiqonda into yokuba yiyo le ize kuseza umkakhe ngeendaba zaseMonti. Akazange nanini na uNokhaya athethe ngoZuziwe kuye. Kutheni le nto kuthi kwakuba kukho yona umfazi abe nomphumanto? Yahamba iqonda ukuba ikonile ukuhlala izinto sezingasemnandi ngakuyo kuThemba.

Ithe ifika eMonti yaba isiva idumasi lokuba uZuziwe uziphumelele iimviwo zobongi, uya kwisibhedlele saku-Komani apho aya kuxelenga khona njengomongikazi. UNokhaya ugqibele laa mini ukuliphatha igama likaZuziwe kuThemba. Ubesithi nokuba uyacaphuka ayiphephe into engamenza asondele nakancinci kulo. Obo bulumko benza ukuba intlalo yabo ibe soloko ibukeka inyamezeleka. Umkhwa wokwenza ugxada eMonti awuqhawuke ndawo nesikhwasilima sokubuya ngamaxesha awodwa nangaqondakaliyo naso simthe mbende.

Isahluko XXIV

UTHEMBA UFUMENE ISIKOLO ESITSHA

Kuthe ngenye imini uThemba wabikela umfazi ngesikolo asincwasileyo asibone kwincwadi yezibhengezo zeendawo ezinezithuba ekufuneka zivaliwe. Uyichazele inkosikazi ukuba eso sikolo siya kumnika ithuba lokuveza iziphiwo neentalente anazo kuba sisikolo esasisikhulu kuneso saseMpongo. Umfazi nokuba wayengayithandi loo ntshintsho zimanelisile izizathu ezibekwa yindoda, kaloku wayeyititshalakazi naye ngaphambili.

“O titshala!” Ukhuze watsho uNokhaya. “Ushiye le ndima ingaka uyenzileyo uye kwenza iqalo elitsha kwenye indawo?”

“Qonda kakuhle Nokhaya wawuyititshala nawe, umntu ufadalala lula kwindawo enje ngale. Zininzi izinto ekusoloko ndizifuna ngeenjongo zokwandisa isikolo azifumaneki. Ndiza kuthi ngoku ndifuna inkqubela-phambili ndibe ndibukele ukududulwa umva?”

Waqonda uNokhaya ukuba lo mntu selegqibile akanakujika konke. “Akuzi kuba kude nekhaya xa useKomani. Uyabaqonda ukuba abazali bayaluphala ngoku akufuneki sibe kude kubo?”

“Ndiyabanda kodwa ke ukuba kufuphi nekhaya nje kuphela kunanto kuyincedayo na? Umntu Nokhaya akufuneki ajonge icala libe linye emhlabeni.” Utsho walekela umsundulo echaza izinto eziqondakalayo ngotshintsho-ngqondo kwisikolo ekulithuba ekuso. Qatha enkumbulweni laa ncwadi yayinochitho-xesha noZuziwe kuKomani wasel’ephuma engasafuni kuva nto iyenye ngelo Komanindini emshiya uThemba esachaza.

UThemba uqondile ukuba umfazi akazimisele kuqhuba ngxoxo ibheke phi ngaloo mcimbi akabi sathetha nto ejonge elinye ithuba angathi alisebenzise ekuzameni ukumtsalela kwicala lakhe uNokhaya ngeso sikolo. Sasisemaphandleni kwanje ngeMpongo kuba sasingaziimayile eziphakathi kweshumi neshumi elinanye ukuya edolophini. Bagodukile ngoDisemba batsho ngeholid e mnandi kunene. Wayilumkela uNokhaya into yokonakalisa ubumnandi beholide ngokuxelela unina ngezinto ezingamonwabisanga zase-Mpongo.

UThemba ubazisile abazali ukuba ufumene isikolo esitsha kuKomani, yiyo le mfuduko ingaka bafike bayibonakalisa. UNokhaya umxelele uThemba ukuba ufuna ukukhe asale ekhaya wobuya alandele. Wayesalifuna ithuba lokuphalaza imbilini yakhe kunina ngemeko ekuyiyo. Uyamkele into yokusala kukaNokhaya kuba wayengekaqondi nto nangendawo yokuhlala engafuni kufika selehamba nosapho.

NgoJanuwari uThemba umshiye kowabo uNokhaya. Uthe ngenye imini behleli kwigumbi lokuphekela nonina bechuba umbona owawuza kwenziwa isophu, “Mama ndinento endifuna ukuyihleba ngotitshala kuwe.” Wabonakalisa ukothuka unina wathi “Kulungile mntwan’am yintoni?” “Utitshala mama uveze imikhwa endixakileyo. Uthi ukuba uye eMonti aye kubuya ngeenzulu zobusuku. Ngoku simka eMpongo eze entsha into yokuthi ukuba umke ngoMgqibelo aye kubuya ekuseni ngoMvulo ebengakhange axele ukuba uya kuhlala iintsuku.”

Wehla umzimba exhegokazini kwabonakala ukuba lothukile libindekile labuza, “Kodwa ke wakha wambuza

okanye wamthethisa na ngaloo hambo injalo?"

"Hayi mama, umhla endakha ndathetha ngawo akazange afune kuthetha wahamba waya kudlalisa amakhwenkwe ibhola, andabuya ndithethe ke emva koko."

"Kowu mntwan'am Nokhaya, asikuko nokuba iyandihlungisa ke le nto uyithethayo akwaba ubuyithethe esekho, ngendikhe ndathetha noThemba." UNokhaya umchazele kakuhle unina ukuba akayimangaleli indoda usamhlebeli nje unina ngento engatshongo khona eyenze-kayo. Mhlawumbi bemkile nje eMonti loo mkhwa uza kuphela.

Wayengazi nto uNokhaya ukuba uZuziwe uqalise ngoDisemba ukonga eKomani. Le nto ithethwe nguNokhaya imdlile unina wamcenga umfazana ukuba unina angayithethi kuyise ikhe ibe lihlebo labo bafazi. UNomnyamezeli wayemthanda umyeni wakhe emqonda naye ukuba uyamthanda yile nto yesi simo engena phakathi kothando lwabo, kwaye abazali bendoda wayebathanda ebahlonele kakhulu.

Yayikhula inkwenkwe yabo uMthunzi sekunzima ngoku nokuba ifumane umlenze kayisemkhulu iwenze ihashe. Yayinomzimba kakhulu, kungevani ke noyisemkhulu xa ifuna ihashe athi uyisemkhulu, "O, hayi suka kwedini noyihlo wayekhwela kwakweli hashe. Uthi lihashe elitheni eli lingagugiyo?" Kuthe zekubekho uxolo phakathi kwendoda enkulu noMthunzi yathabatha intonga yabophelela umtya wokwenza umkhala yamnika imbonisa indlela yokuqhutywa kwehashe. Bancedisa noVuyisa bembonisa.

Ubephala imini yonke kwelo langa lehlobo ejikeleza izindlu ekhwele elo hashe limanqina mabini, engenalo nelokutya ixesha. Oko babeseMpongo wayesithi 'Nokhaya' kunina, uthe bakuba seSheshegu yangusisi, ngamanye amaxesha ibe kwanguNokhaya. Elika'mama' ebengalazi konke, kodwa uyise emazi ukuba ngu'tata'. Indoda enkulu uNdlane ifumene incwadi ivela kuThemba iboleka uNokhaya ibika isithukuthezi sokuhlala kwindlu enkulu abe egungquza yedwa.

Uvakele unina esithi, "Nokhaya umyeni wakho ubhalele uyihlo eboleka wena noMthunzi. Kodwa siyini na bethu sisithukuthezi!" Umxelele nokuba uthi uThemba ufumene indlu enkulu. Uyivile ke uNokhaya nangoyise into yokuba uyabolekwa watsho esithi kufuneka behambe ukuqaleka kukaMatshi. Bakhwela nengako impahla baya kutsho kuKomani bafika uThemba sebalinde esitishini nemoto. Wathwalwa loo mgodlokazi ngemoto eyayiqeshiwe, baya kutsho kuloo lali sikuyo isikolo.

Bakhawuleze balimisa ikhaya kwindlu eyayinkulu kunaleyo babekuyo eMpongo. Yayinamagumbi amathathu amakhulu, eyaseMpongo ayemabini kuphela. UThemba wayesel'enamava kakuhle obunqununu. Isikolo sasisikhulu sineetitshala ezintandathu ngaye. Uqale ngokumisa amakhwenkwe bume kwezebhola. Waxuxuzelisa iititshalakazi kwimidlalo yamantombazana, wavuselela oVulindlela afike sebephela. Waqukeza umfo kaSongo kwavakala kuloo lali ukuba ifikile ititshala entsha, isivuse sema ngeenyawo isikolo.

Wayila ikwayala ayibhexeshe ngokwakhe. Umfo wayewubona umculo. Kwabakho ikonsathi kuBonkolo wavumisa uThemba ngobo busuku kwatsha amathunga. Ekho lo mfo udlala gqitha imali eyibiza eyibizile ikwayala eman' ukuthi, "Eyethole lakwaSomgxada mayime apha ngale ndaliso." Sacula ngobo busuku isikolo sikaThemba samenzela idumasi lomsebenzi omhle efika. Wathandwa ke kuloo lali. Uthe yena mhla wayenza kwesakhe isikolo ikonsathi yazala loo ndlu yecawe yema ngeembambo kuze neqela elisebenza edolophini kuKomani.

Intlalo yayimnandi endlwini yakhe bonwabelene nomfazi kodwa uNokhaya wayengayithandi indawo le, athi akutsho endodeni ithi wenziwa kukuba engekaheli akukho nto inendawo. Uthe akuqhela uThemba waman' engena kuKomani namakhwenkwe akhe aye kudlala ibhola nawasezikolweni zakhona. Izibalule into kaSongo kwacaca ukuba lo mfana xa ephiwa ithuba angazenza izinto ezintle zempucuko.

Ubenabancedisi bakhe abakhutheleyo abahambisana kakhulu naye kumsebenzi wokuxhoma umgangatho weso sikolo. Umhloli omHlophe wathi emva kokuba eyile wafika kumiwe bume kulungiswa yonke into eyayingekho mgangathweni unguwo wabetha wabuyelela eye kuvavanya wafika umsebenzi uthathe unyawo ukuphakama. Uhambe exelela ezinye iititshala ezaphelelwa ngamabhongo okwenza izinto ezintle ukuba khezibukele kuloo mfana wayequkeza elungisa izinto afike zikekele.

Abantu bayamthanda umntu ofika enze izinto ezintle afundise abantwana babo, baye ezilalini bayazijula kuye bamncedise bamxhase. Isikolo sikaThemba sizele ngabantwana kwabonakala ukuba uya kuthi uphela unyaka sibe siphuphuma. Wayenyanisile kanti xa athi eso sikolo siza kuveza iitalente neziphiso zakhe. UNokhaya yena akudanga kuthi ncam kuye. Wayezibona izinto ezintle ezenziwa ngumyeni wakhe emncoma emkhuthaza kodwa intliziyo yakhe ingavumi ukuba ayithande ngomxhelo wakhe wonke le ndawo.

Ubede azibuze ukuba ingaba bethu yintoni kuba nabantu belali bayazama ukumonwabisa nendoda imonwabisi sile kodwa ikho le nto soloko ingavumi kuthi nam. Iindaba ziyawoyika umbethe azilali ndleleni. Kuvakele ukuba uThemba uvusa imikhwa yaseMonti. Xa kuyiwe kudlalwa ibhola namakhwenkwe usuka alahleke ashiye enye yezi zisencinane iititshala ixakene nabantwana, aze kuvela xa kugodukwa kubonakala ukuba woyika umfazi ekhaya atsho ke yena obekho.

Yaqinisa into yokungena ngemidlalo kuKomani engayi kuyo yena. Uhambe wayiqonda into yokuba ukuhamba nabantwana kuza kuwudiza lo mkhwa, wangumntu ngoku okhe asisukele isisusa sakuKomani nayedwa. UNokhaya ukhe ngenye imini kukukruquka yile ntlondi esithi ngelakhe yonqumama akuthetha, kuba nokuthula oku akulilo yeza ngawo onke amaxesha wabuza, "Titshala yintoni kodwa, kukuhamba kuni oku kungaka?"

"Ndihambela imicimbi andihilizi nje" waphendula watsho uThemba.

Akaqhubelanga phambili ukuthetha uNokhaya, ubesayikhumbula yena into yokuba elokugqibela ilizwi ibe lelendoda. Uhleli le mihla naloo mvandedwa engenawumbi umntu angakhe othulele kuye umthwalo osentliziyweni. Noko ngoku wayengxamele ukusindasindeka eyiqonda ukuba ngenene akulunganga ukuthula umntu ekonakalisa. Kuyafuneka ayazi into yokuba akuyithandi into ayenzayo.

Ingxaki yile yokuba lo myeni wakhe ebengemntu unawo nomsindo, ubesuka aphenndule umbuzo lowo kuphela. Xa esekhaya ebeyindoda enobubele emfazini noyise okwanjalo ububele emntwaneni. Kodwa kothi kusemnandi njalo ufike lo mkhuba utsho abe bunqaba ekhaya ngexesha engayexhaphakile ekhaya ngalo. Uhleli yena umfazi evela ngaphakathi engathethi.

Ubengenayo uNokhaya nale nto imbi kunene yenziwa ngabanye abafazi ukuya kuthetha kwiintlangano zabo ngezindlu zabo. Ibibonwa le mikhwa kaThemba kodwa bengasokuze bamve esenza nonkente ngaloo nto umfazi wakhe. Ubesithi nokhuza ukubhitya kwakhe amxelele ukuba uyakrokra ngathi le ndawo ayimthandi kodwa akanakuthini kuba umsebenzi wendoda ukuyo. Ngamanye amaxesha uThemba ubekhe abonakalise ukungathi uyabuya suka kusabukeka njalo umoya wakwantshabalalo ubuye umphephethekise.

Unyamezele lukhulu uNokhaya ethe cwaka, saye isikroba sokukrazuka kwesimilo sisanda. Ebemka ngoMgqibelo aye kubuya kusasa nguMvulo, afike athathe izinto zakhe agqithele esikolweni engakhange enze nesheyi

eli lokwakha izizathu ezingakhange zibekho. Kwacaca ukuba akasaboni bubi konke kuloo mkhwa. Ngaphambili ebekhe azenze umntu obexakwe yinto ethile. Athi nokuba umfazi akaneli sibekho sona eso isizathu sibaleka amanzi.

Ngenye imini ukuphuma kwesikolo uthe emfazini "Nokhaya ngomso ndiya kuhambela kumphathi wesikolo ngemicimbi ephathelele kwisikolo esiya." Wemka okunene ngoMgqibelo ehamba nenye ititshala. Kuthe malanga wayibona uNokhaya laa titshala ibimke nomyeni wakhe ibuya. Akafika uThemba ngaloo mini, kwasa nangeCawe engafiki. Baya kulala engafikanga. Akafika ngoMvulo kusasa njengoko abekhe enze. Waxhala uNokhaya wanga angabuzisa esikolweni. Akathanda nakuyenza leyo, ngelithi iya kumcaphukisa loo nto uThemba.

Kufike inkwenkwe ithunywe yenye yeetitshalakazi ize nencwadi ebuzisa ngezinto ezithile koVulindlela. Uyithathe le ncwadi ecinga ukuba ivela kuThemba wathi akuqonda ukuba ayiveli kuye wabuza apho enkwenkweni ngendlela engabonakalisiyo ukuba akaqinisekanga ukuba uThemba usesikolweni. "Wenza ntoni utitshala omkhulu?" Iphendule inkwenkwe yathi imke efundisa. Waqonda ukuba ufikile esikolweni akabuza nto iyenye.

Uthe akufika uThemba ukuphuma kwesikolo yambona intwana yakhe esavula isango yamhlangabeza seyimkhwaza ngobubele kubonakal' ukuba ibimkhumbula ezi ntsuku angekhoyo. Ungene endlwini wabulisa umfazi ngobubele kunjalonje wambiza ngeliya lakhe lasekhaya igama kubonakal' ukuba uyamqonda ukuba akatyhilekanga ufuna athethe. Uvumile yena uNomnyamezeli akathetha nto iyenye, waqukeza njengesiqhelo emlungiselela isixhaso sasemva kwemini. Wathi roqo unkabi ezibika ukulamba. Tu uNokhaya walungisa ukutya oko ephendula leyo ibhekiswa kuye.

Bathe bakuhlala phantsi besitya wabuza ngeliphantsi uNokhaya, "Uvela phi titshala?"

"Tyhini! ngumbuzo mni na lo bafondini! Ndivel' esikolweni." "Ndifanele ukubuza" watsho uNokhaya, "umke kusasa ngoMgqibelo ndiyaqala ke mna ukukubona namhlanje okoko kwangoMgqibelo, kungoMvulo malanga namhlanje." Uthe cwaka uThemba waman' ukudlaladlali- sa uMthunzi eman' ukumthi krwaqu umfazi kodwa angade athethe. Ude waphendula ngelikade wathi, "Kukho into omawuyiqonde, mfazi wam othandekayo, mna ndiyenye yeetitshala ezininzi, umphathi wezikolo kufuneka asibone ngabanye ukuphulaphula imicimbi esiye ngayo kuba ayifani. Uthi ukuze asibone ngaxa linye kube besibizwe nguye."

“Utheth’ ukuthi ubuya namhlanje nje ubusalinde elakho ithuba oko kwangoMgqibelo?” wabuza uNokhaya.

“Kunjalo kanye.” waphendula uThemba.

UNokhaya ufungile ukuba asokuze abuye ambuze nokuba ufike emva konyaka xa eza kuphulaphula amampunge anje ethethwa ngumntu emdala kunaye. Emva koku ikhe yadamba imicimbi yesikolo kuKomani. Ayimluku-hlelanga kwinto yokuba acinge ukuba uyekile ukuya kuKomani, waxakeka uNokhaya ethatha ebeka indlela aza kumisa ngayo izinto ethe cwaka.

Omnye umfazi encokola nenye intokazi bephuma evenkileni uthe, “Hi! Bethu, lilishwa lantoni eli likwesi sikolo?”

Omnye, “Khawutsho Nomishini.”

UNomishini “Hayi MaNdlangisa yenye into le, andithi utitshala uPewulana wemka esi sikolo sichithakele nabantwana aba bengasafuni kuya kuba kwakungekho nto itsala ngqondo zabo? Kuyileyo ke nangoku. Lo mfana besiwubuka umsebenzi omhle wakhe, kodwa iihambo zakhe kwelaa Komani!”

UMaNdlangisa, “Hayi wethu izinto zabantu abafundi-leyo akunakuzigqiba. Nomkakhe akacingi kuzithetha izinto zendlu yakhe kanti umntu uncedwa ngabanye. Engekho ke umntu onokutsibela into yomntu umniniyo eyifihla.” Kwaqondakala ukuba ziyaqondwa iihambo zikaThemba yilali leyo.

Isahluko XXV

IMIKHUBA KATHEMBA IBUYISELE EMZINI

UNOKHAYA

Abantu abakhulu bathi umfazi xa ekhathazwa yindoda makangayilandeli ngemibuzo nokuyinkqangisa yakusoloko imxakanisa. Bathi alikho iyeza eligqitha ukuthula ide indoda izohlwaye ngokwayo, ngokuba ukuthetha kudala okunye ukuthetha. Yinyaniso yona leyo kodwa apha ebomini abantu benziwe bafana neminwe yesandla, abalingani ngezithomo nangezimo ngoko ke esi siyalo siyaxaka nokuba sisangena na simlungele wonke ubani.

Wayethula uNokhaya ngoku bekungafanelayo nokuthe-
tha. Athi namhla athethayo alibeke phantsi ilizwi, kodwa yonke loo nto ayincedanga nto. Ukhe uThemba wahamba

ngokwendoda enosapho angafiki kodwa malanga nabanye abebeye edolophini kusasa aye kufika ngamaxsha abafana avuse umfazi elele. Naleyo ayimshukumisanga kuya phi uNokhaya ubesuka avuke amenzele leyo athe wayifuna.

Ngenye imini uNokhaya owayesel' eza kwalekelisa uMthunzi uthe eye edolophini kuKomani wathi malanga elindele imoto awayeza kuphinda ngayo wabona laa titshalakazi wayehlangene nayo eBlaney inguNosizwe babulisana ngobubele yabuka noMthunzi. Imkhuze ukubhitya, wayixelela uNomnyamezeli ukuba akathandwa liKomani watsho esithi esedolophini apho nje wayeze kwangezempilo. Ithe ekuncokoleni kwayo yamxelela ukuba uZuziwe ukwesobhedlele sakuKomani.

Wayengayazi ke leyo uNokhaya kuba ebengakhe ancokole nto ngaZuziwe. Wothuka kodwa wazibamba. Bancokola apho bahlukana ngokusuka kufike imoto kuloo ndawo ebeyilinde kuyo. Bakhwela noMthunzi bagoduka. Endleleni apho uhambe ejuqeka ngumsindo elisola ithuba elibekho lokuhlangana noNosizwe amxelele ngobukho bukaZuziwe kuKomani. "O yini Nkosi yam, hleli nje le ndoda isiza kweli Komani nje ise kwangulo Zuziwendini wayendihlalise nzima, kabuhlungu eMpongo? Oku kufuduka size apha silandela le ntombazana kanti? Bendimbonela ntoni na yena uNosizwe kuba bendingasokuze ndiyazi loo nto. Yena uNosizwe lo ubethetha ntoni ngoZuziwe amaziyo into ayenzayo ngendlu yam, kanti umntu ongatshatanga akanabubele nasizi ngotshatileyo?"

Ibaleke imoto icutha umgama engayiva loo nto uNokhaya ezibuza le mibuzo iswele impendulo wafika malanga kakhulu endlwini. Ufike ikho indoda seyibeke namanzi yamqhula yathi "Whowu! Inene uya kwazi ukuhiliza mkaThemba oko umke emva kwam kusasa kukhona ubuyayo?"

UNokhaya "Kaloku ndoda yam ethandekayo bendingomnye wezigulana ezininzi ugqira bekufuneka asibone ngabanye." Wahleka walala uThemba ekhumbula ukuba naye unemini awakha wathi umfazi emkhalimela waphendula kanye ngaloo ndlela. Ubhekise kuMthunzi emfunqula wathi, "Mthunzi wam wokuphumla, uyaliva eli Mpondokazi lizenza mna?"

Bayihleka loo nto uNokhaya wazama ukuvela ngaphakathi kuba wayethe ngxale ngumsindo walaa mibuzo ebehamba ezibuza yona. Wayezibamba ekhumbula ukuba ukuthetha unomsindo kuyazona izinto. UMthunzi yena wayebalisela uyise ngeemoto azibonileyo ezininzi emlinganisela ngeyakhe indlela ezibaleka ngayo. Xa unina wayexilongwa wayengene kwigumbi lokuxilongela wambu-

kela ugqira xa exilonga unina. Naleyo uyilinganisile, efaka umtya entanyeni aman' ukubeka iincotsho zeminwe kuyise elinganisa ukuxilonga. Wahleka uyise embukele wathi, "Kwedini uya kuba ngugqira kusini na?"

Kwabuthwa kwamnandi ngobo busuku woyiswa bubuthongo uMthunzi walala ebesambalisela uyise ngezinto azibonileyo. Yaphela leyo iveki uThemba egcine indlu yakhe ngothando. Ibiba buhlungu intliziyo kaNokhaya ukubona indlela amphatha kakuhle ngayo umyeni wakhe xa angekavukwa ngulo mkhwa wokuhiliza. Ufike ngenye imini eyayingoLwesihlanu wabonisa umfazi incwadi eyayivela kumphathi-sikolo immema ukuba enze owenkawu baze kuxoxa ngomcimbi wotshintsho lwenye ititshala kwakweso sikolo sakhe.

Umphathiswa-zikolo lowo wayengumfundisi oMhlophe ehlala phakathi edolophini. Uvuke waxhabasha ngoMgqibelo uThemba ukuya edolophini. Ngaloo mhla uNokhaya wayengaphathekanga kakuhle yimpilo awayekuyo, akaduba nangakupheka esithi uyawa uThemba akazi kubuya. Kwala xa elala wafika uThemba. Kuza kuthiwani ke kungekho nto yayiphekiwe nje? Isizathu sona siya kuba sesithini? UThemba ibingumntu othi xa le nto yokuhiliza igekamvuki amvele amcingele umkakhe. Uthe akuxelelwa ngempilo ebimxhalabisile uNokhaya akazikhathaza naxa wayeziva ekhatywe yinkawu kanobom wanela yinto athe wayilungiselelwa.

Umbalisele nangomcimbi obewubizelwe. Yaphela loo nyanga uThemba egcine indlu yakhe. Ubuye wadlokova wona umkhwa kuba isiqhelo siyayoyisa ingqondo. Kubekho mfana noko angamthandiyo uNokhaya owayesebenza kwii-Ofisi zakwaNdabazabantu kuKomani. Lo mfana ubekhangeleka ngokungathi unganeno kuThemba. Loo mfana usuke waqhela apha kwaThemba kuba ikhaya lakhe lalingekude nomzi kaThemba.

Ubefika ukuphuma komsebenzi abuthe apho kude kube sebusuku, sebexakiwe ukuthetha izinto zendlu yabo ngenxa yaloo mntu. Ngenye imini ude wabuza uNokhaya, "Titshala, yintoni na wena oyincokola nalo mfana ekhangeleka mncinci nje kunawe?" Waphendula uThemba, "Ufuna ndincokole namaxhego? Akuyi kuthi ndakwenza njalo undibuze into endiyincokola namaxhego ndingumfana?" Wacaphuka uNokhaya wabuza, "Yho! Ungumfana na kanti? Hayi unyanisile unguye ubonakala ngeqabane lomfana ungaka." Wathula uThemba akaphendula.

Uxakiwe uNokhaya ukuba lo mfana angamqondisa ngantoni na ukuba ukuza kwakhe endlwini yakhe akakuthandi. Wothi lo mfana ukuba uzile kutyiwe naye

emke ebusuku akhatshwe nguThemba abuye selelibele uNokhaya. Yintoni le ingaka yayingenakuthethwa apho endlwini kufuneke iye kugqityelwa phandle? Wayendwebile ke umfazi waloo mfana engafuni yena uNokhaya ukuba aqhele endlwini yakhe. Ihambe yahamba le nkosikazi kwaNokhaya ithethela phezulu izama nokuba bakhe ubuqabane obunje ngobamadoda akakhe alinge uNokhaya ukuyingena loo nto.

Wayesithi nokuba izile ayikhaphe eme esangweni angaphumi yena. UThemba ubonakalise ukungayithandi into yokuba umfazi womhlobo wakhe eze kowakhe umfazi, ekubonakala ukuba wayenento ayilumkeleyo. Wathi loo mfazi ukuze ayeke ukuya kubutha kwaThemba wafika ngokunye ukuhlwa umyeni wakhe ekwaThemba kanti uhle nje emotweni abekhwele kuyo akaya endlwini wehla ngendlela waya kuhlala kwaThemba. Yafika le ntokazi ithetha kuthetha ingasizo zithuko ingathi iyabonga. Wazivalela kwigumbi lokulala uNokhaya eneentloni engazange eve umfazi ethetha kanjalo endodeni oko wazalwa.

Yadiza amahlebo loo ntokazi ngabongikazi ekuhanjwa kubo ngumyeni wayo noThemba. Yaqokela ngelithi ayinyabanga yona ayingomfazi watitshala ingazange ibe titshalakazi. Kwacaca ukuba ke ngoku ikwesa uNokhaya kuba yena eyinyabele indoda. Yathi intokazi iphuma yaba ikhawuleze yanika ingxelo ngeehambo zaba bafo baqheleneyo. Uthe uThemba ukuba iluthi mba ucango waba secelela umlingane wakhe ukuba agoduke angabi sahlala.

Uthe umfo esiya kungena esangweni lomzi wakhe waba ebizwa livumba lokutsha kwendwangu, wathi akukroba kwicala elisemva kwendlu wabona isithatha somlilo ovutha ngamandla kanti umfazi utshisa iibhulukhwe neebaty, nedyasi, impahla yendoda. Waziva uNokhaya elikhumbula elathi kuThemba uqhele ntoni na kuloo mfana. Emva koko akazange abuye loo mfana aye kubutha kwaThemba.

Uzihlizele yedwa uThemba akweza mntu endlwini yakhe. Wavusa phandle ngoku ukuhamba esenza into ezintloni ukuphuma esikolweni angayi nasendlwini ahambe aye kuKomani abuye ngoMvulo angayi nasendlwini aye kufikela esikolweni. Ubenento entsha yokuswela usizi umfazi selexakekile esazi ukuba kunokwenzeka nayiphi na into nanini na. Kulapho ke wabhalayo ebhalela unina uNokhaya esithi makamcele aye kumfumanela eSheshegu umntwana akayibika yona intlupheko le yokungahlali konyana wakhe ekhaya.

Ithe yakufika incwadi emcelayo uNokhaya wakha wabuza uThemba, "Umama uthi iphi na le mali

yokuhamba? Mna ndijonge ukuba umntwana umfumanele kufuphi nogqira lo ubuphantsi kwakhe."

UNokhaya, "Ugqira akayi kuza kuhlala apha, ndakuthini ke mna? Biza umama eze ndigcinwe nguye." Walandula imali uThemba. Liye licutheka lona ixesha wathi esiya kwaloliwe wabe emchaza ukuba sele elindele umntu. Bathe abakwaloliwe abanakho ukuthabatha umntu ololo hlobo, waba uNokhaya umfumanele kuKomani umntwana oyintombi.

Ikhe yaligugu kuThemba into yokuba nguyise wentombi. Ekhaya bathe makamthiye kodwa uya kuphehlelelwa eDikeni. Wayithiya ke intombi yakhe wathi nguMafungwashe kaMthunzi. Le ntombi noko ibinempilo entle ikhulele ebunzimeni bobuhilihili bukayise. Uqalise into entsha yokuthanda ukulandula kwakufuneka imali athi nokuyirola oku ayirole bubandeza into angazange abe nayo leyo.

Iindaba ezazisaziwa yilaa nkosikazana yatshisa iimpahla zendoda zazininzi, koko yayingenathuba lakuphalaza nto kuNokhaya. Ukuphela kwenyanga kona kwakulusuku lwexhala kuNokhaya kuba ubesuka esikolweni, ngakumbi ukuba iphele ngoLwesihlanu emke undomka aye kumbona ngoMvulo malanga. Wazimisela ke ngoku uNokhaya ukuthi cwaka mpela. Kufike iholide kaSeptemba awayichithela apho aziyo eshiya umdlezana engenamali yaneleyo.

Yaphelela esithubeni loo tikana abeyinikiwe kwafuneka ekhoyo ibone ukutya kuba kwakuse kuphele nalaa nto yokuthenga ukutya okuza kugqiba inyanga ngoku. Isepha yeempahla zomntwana yayiza kuvela phi? Kwathi sekuza kuba nzima nekhandlela neparafini, wafika ngokuhlwa ngoMgqibelo akalinga nakancinane ukubeka isizathu esibange iphele iveki engekho khaya. Umntwana wayelila ngobo busuku engafuni nto. Ligqira kaloku usana lona.

Ubuzile, "Yintoni Nokhaya ulilela ni lo mntwana kangaka?" Wathi uNokhaya akazi, kuba akanabo nabushushu, waye umntwana engasakhali etshweda. Uthe akuba nesingqala akathanda unina ubeye eve unina emngxolisa ngokumyeka uMthunzi ixesha elide elila ade abe nesingqala. Uphumile uThemba waya komnye umzi owawungentla kwabo, wabuya ehamba nenkosikazi eyayise ingumntu omkhulu. Yabuza le nkosikazi ukuba yintoni na, akayazi uNokhaya.

Le ntokazi imbuzwe ukuba unalo na iyeza lesiBhulu elilunge kakhulu ebantwaneni abase yiloo ntanga yolo sana, walandula yathi le ntokazi, "Ubukhe waya phi nalo

mntwana?" uphendule uNokhaya, "Andinandawo bekhe ndaya kuyo."

"Uqale nini ukulila?" woyika uNomnyamezeli ukuthi uqale ukufika kukayise ngokungathi uthi uliliswa nguye. Yaphinda le ntokazi yabuza inomsindo ngoku, "Wena titshala ubukhe wahamba? Ubukhe wamphatha waku-fika?" Walandula limyile uThemba. Iqokele le ntokazi ngokuthi, "Urogole ivumba leyeza lo mntwana, uza kungenwa sisitephu. Utitshala makaye kwaNtobole abize elaa Lawukazi lingumkakhe axele ukuba kukhala umntwana kakubi."

Uthe akuphuma uThemba yasala le ntokazi isithi, "Urogole iyeza, kaloku uyise usemtsha fan' ukuba ebehambele umntu ozilungisayo ngemithi. Iyasetyenziswa imithi apha kule ndawo yakuKomani." Wayicaphukela uNokhaya le nkcazo kuba into yena ebeyifuna kukuphezi-swa kokulila elusaneni qha, ukuba kwenziwe yintoni na asinto abeyikhathalele nganto. Ke yena lo mfazi ibilixesha elichanekileyo eli lokuba athi umdlezana elilelwa lusana lwakhe kangaka abencokola loo mfidi yehambo kayise kubantu bemithi!

Ufikile uThemba neLawukazi. Alifikanga libuze mntu ukhe wahamba lona libuze ukuba ukhe wahlanjwa na, wavuma unina. Lakhupha imbodlela eneyeza libonisa uNokhaya libuza ukuba unalo na. Uthe akulandula lathi makabhale igama utitshala ukuze balifune kwiindawo ekuthengiswa kuzo amayeza nasevenkileni leyo yaloo lali lalikhho. Imthambisile intokazi umzinjana lo wonke igqutha neendletyana ngoboya obunethontsi lelo yeza.

Okwenene thimbilili uMafungwashe kwasala isingqala. Lamseza ngegxebekana leti eli yeza lithiwe chatha amanzi afudumeleyo. Wozela umntwana walala. Yaliyaleza eli yeza le ntokazi ingqinelwa nangumphuma-nto lowa uthetha into yonke. Emkile laa makhosikazi uNokhaya ufane wadibanisa le naleya ezama ukwenza isidlo sangokuhlwa. Ayathetha indoda yatya leyo iyiphiwayo. Ifane yakhupha kulaa ngxowa yayiyiphiwe eXesi — zazisekho iintwana-ntwana ezimnandi yabekela uMthunzi.

Izamile indoda ukuncokoncokola nomfazi koko uNokhaya wayedutywe gqitha kukulila kosana lwakhe. Nokufika oku kwale ndoda engayazi apho kade ikhona. Bacinyelwa sisibane esithubeni esakhulula uThemba wabuza, "Siphi esinye Nokhaya ndisakhulula andikagqibi." Umxelele umfazi ukuba akukho simbi ziphelile. Yagungquza emnyameni yalala.

Ingaba obo busuku uThemba ayimfikelanga ingqondo yokuyibona ingozi alubeka kuyo usapho lwakhe ngeehambo

zakhe ezimbi? UNokhaya yena kwasa ehleli engakhange abuthi qhwe ubuthongo. Athi akushukuma umntwana aqonde ukuba uza kukhala kwakhona. Lwalala kakuhle usana kwasa. Uvuke indoda wayenzela ikofu emnyama kungekho nolu lwenkonkxa ubisi. Akathetha waphunga, wabuya wazithi luqe ezingubeni.

Wavuka uMthunzi wonda ngaye, "Tat' am, uvela phi?" wamtsalatsala neengubo eqabela phezu kwakhe embuza wahleka uyise, "Kwedini undilimile undibuzabuza nje? Ndingathi ndingabuzwa nangumk' am ndibuzwe nguwe?" Watsho emnqabula emngenisa ezingubeni. UNokhaya akasilibalanga isibindi sikaThemba ukuthi into yokungabuzwa kwakhe ngumfazi apho avela khona ayenze incoko nomntwana loo nto, waziva ezithethela yedwa esithi, "Uligqithile ilitye likaPhungela."

Wavuka uMafungwashe eqave, ephile ngathi akhange abaxhalabise abazali ngezolo. Lafika iLawukazi lavuya kukumbona uMafungwashe eqavile lathi khona lakuva ukuba ulele kakuhle lavuya. Laliyishiyile laa mbodlela beliyisebenzisile lafuna ukuqonda ukuba uhlanjiwe na, labuya lamthambisa lenza njengoko belenzile ngezolo. Limke lithe akukho nto aya kubuya ayenze. Wancokola umntu nonyana wakhe ezingubeni.

Wabika ukungabikho kwezinto ezityiwayo uNokhaya kunqabe neswekile nomgubo lo wokwenza isidudu. "Yho! Kuza kuthiwani ke iyiCawe nje namhlanje?" Akathetha uNokhaya belingekuye icebo ebebika intswelo ekuyiyo kuphela. Yavuka indoda yanxiba unyana bahamba kanti kuyiwa evenkileni eyayingekude. Fan' ukuba kwacengwa loo mlungu wayo kuba babuya noMthunzi bexhakazela yimixhesho ndawonye nezibane. Kuthe kuba ebeyiphethe inyama uThemba isidlo yaseseCawe kanye.

Uthe emva kwesidlo behleli kwigumbi lokulala uThemba edlalisa uMthunzi wathi uNokhaya, "Ndifuna ukugoduka ndiye kumama."

"Kulungile Nokhaya ndiya kukulungiselela ukuphela kwenyanga" "Yiphi inyanga?" wabuza emthe ntsho umyeni wakhe.

"U-Oktobha. Kaloku Mpingekazi lam imali ayisoloko ikho." Uthe nqa uNokhaya kuba ebamkele ngoLwesihlanu lweveki engaphambili, ibise iyephi leyo kuba yena wayenikwe imalana encinane emphelele kwangoko. Wazibuza entliziyweni ukuba kazi lo mntu uyisaphi na imali. Uphendule ngelikade uNokhaya wathi, "Uya kundithumela utata andifuni kulinda nyanga." Lakha lamyana uThemba akaphendula.

Kuse zivulwa izikolo wathi akubuya uThemba esikolweni umfazi wathi, "Ndifuna ukuhamba kule vekhi."

"Iya kuba seyifike nini ke loo mali ivela kutata xa uhamba kule vekhi? Khawulinde Nokhaya ndamkele ungathini ukuhamba ndingenamali?" UNokhaya usuke wathiwa khatha luvalo. Angalali ubusuku obu. Uyiqondile yena ukuba loo nto yenziwa kukungonwabi. Ubesithi khona xa uThemba engekho oyike kuse. Nakule ndlu ubeba naba bantwana bakhe kuphela.

Uyihlalise kakubi indoda yathi kuba bekungekho apho ibiye khona imali ibikho, kubonakala ukuba wenqena ukufika kukaNokhaya ebhitye ngoluya hlobo ekhaya wathi makalungiselele ukuphela kwaloo vekhi. Babethhe ucingo luxela usuku lokufika kukaNokhaya eDikeni. Wanduluka uNokhaya indoda ingathi ibonakalisa ukuv' into embi kukumka kosapho lwayo.

Wayebathanda gqitha abantwana bakhe uThemba kanti nomfazi lo kanye kodwa ubesel' oyisakele kukuziphatha. Babeza kuphuma ngoratya nololiwe waseMonti ovela eRawutini. Ibe njani bethu intliziyo kaThemba kukubona umntwana kaNtozakhe esimka elolo gqotho wayemthathe yena enenyama etamtam ubuso bulubhelu enezinxonxo ezihle! Ayinakwaziwa engaba wayeyicinga, kodwa wayengathi noko uthe matsha. Wayengabonakalisi kuvuya kaloku eza kusala ephuthuma ubufana. Kwakusekho isazela kanti?

Yanduluka intombi kaNtozakhe nentlungu yayo ukuthi yona izamile ukunyamezela izinto ezingaka ingabi nakho ukoyisa isimilo sendoda yayo. Ingaba kuphosakele phi bethu! Ulalise abantwana yena wamazamama nomvandedwa. Eman' ukukham' ezikrakrayo. Waguqa wathandaza ecela amandla okulwa utshaba olwalume bume lumdungudelisa. Wayemnikile uThemba imali wathembisa ukubuya athumele.

Balele kwelo gumbi bebodwa abaphazanyiswa mntu kwada kwasa. Batshintshile eBlaney balinda uloliwe oya eBhayi. UMthunzi uman' ukubuza, "Nokhaya uphi utat' am?" Uhambo olubuhlungu olwahanjwa nguNokhaya wada waya kungena eDikeni. Wafika ephuthunyiwe nguyise kaVuyisa ethunywe nguNdlane. Kowu! Azithoba iintloko amaxhego asemaNdlaneni ziintloni akumbona uNokhaya eziintambo ngathi ebegula. Unina yena uthe ebulisa uMthunzi waba ethatha eso sigedelele sikhulu kunene singuMafungwashe zaba zisiwa iinyembezi.

Bamhlangabeze kakuhle umolokazana kodwa behlangabeza bani na! Esuke waludwayi olubuso buphatshileyo.

Ebhitye elujijwazana. Bebahle kanjani ke bona abantwana bakhe! Betyebile kuba ubefumana abantwana abakhulu. Kuthe ngokuhlwa loo mini bafika lathi ixhego kowakwalo. "Hi! Nomzi kodwa uya kubona oku kubhitya kwalo mntwana? Bafondini! Yintoni le siyenziwa nguThemba ngomntwana wabantu?" Lathula ixhegokazi lasuka lawaxazelisa iinyembezi.

Iphele inyanga uNokhaya ebonakalisa ukonwaba kuba wayengathandi ukubona ukukhathazeka kwabazali esazi ukuba bona bamsulwa kwisimilo sonyana wabo. Ubesonwaba iimini ezi athi akuya kulala kuse ehleli ziingcinga. Ubemana ebhala uThemba ayithumele imali ezo nyanga zombini asekhaya umfazi. Kuthe phakathi kuDisemba zingekavalwa izikolo, xum iincwadi ezivela kuThemba. Bacinga ukuba yinto yokuba seleza kubuya. Zavalwa izikolo bafika abanye akafika uThemba. Wabhala umninawa wakhe ayabuya incwadi. Tyhini! Utshone phi lo mntu? Wahlala akabhala uNokhaya.

Isahluko XXVI

UTHEMBA UBHACILE

Ngenye imini uNokhaya wayehleli noninazala phantsi komthi kushushu. Babebodwa loo mini wambalisela uNokhaya unina ngempatho kaThemba ukusuka kwase-Mpongo, watsho esithi noko eyakuKomani into ibiyodwa. Uthe akubalisa oko wayeshiywe iveki yonke nguThemba nabantwana kwasokoleka nokutya nento yokukhanyisa zathi whu --- u --- u --- u iinyembezi kunina. Balilelana apho.

UNokhaya ebekubona ukukhathazeka komntu wonke kweli khaya ngempatho yakhe. Uzimisele apho ukuba abulwe ubuhlungu angancedisi uThemba ekubulaleni abazali sebaluphele. Wazama ukuzonwabisa apha emini kodwa athi xa aye kulala alile ubusuku bonke. Ubengafuni kugoduka aye eMthatha eselolo bhityo ngoko akafunanga nokubhala abaxelele nto kowabo. Kwathi cwaka kuThemba.

Wakunyamezela uNokhaya ukwenda kumalile. Bakhula behahle kangakanani abantwana bakhe! UMthunzi enguyise wonke. Bekusithi xa kufike umntu athi, "Ngunyana kaThemba lo? Ufana kangaka nje noyihlo kwedini wawusithi uya kukukhanyela na?"

Intombi ibikho nayo kuyise kodwa ibala ilelikanina nezo zinxonxo. Ubehlala ahlale uMthunzi abuze nakuyise-mkhulu ukuba uphi na uyise. Axelelwe ukuba ukuKomani. Ebengasazi nto yena ngelo Komani.

Zavulwa izikolo ungadange umkhondo kaThemba uviwe. Iintswelo zaphezu kwamagxa abazali bencediswa ngunyana owayesel' esebenza engagqibanga ukufunda kukungabi nakho kwabazali ukumqhuba. Intombi yaqhuba omnye owayeseDikeni. Ngoko uNokhaya ubengumthwalo wabanye abantu indoda isidla amazimba. Omnye umntu obekhe azibike kuye yayinguNontobeko. Abakhozi bayixelile le nkxwaleko yomolokazana kwabo baseMthatha.

Kwafika incwadi ivela kumaSijadu isithi makahlale ekuthandazeni nethemba, akunyamezele ukwenda angabandanisi abazali bomkhwenyana lowo. Kwanzima kwacaca ukuba kuza kuba nzima nempahla yokuya enkonzweni. Yayingunyaka wendlala imali evela kwabasebenzayo ithenga ukutya. Zavuthuluka iimpahla zikaNokhaya yanga ngamagqabi emithi ebusika. Abantwana bona banxitywa kuba neyeyakhe ivela kuNontobeko ebebona abantwana kuqala.

Ubesithi xa elele umqamelo ube manzi toxo ziinyembezi, intliziyo ithathe ibeka. Isilingo esinguSathana besisiza nayo yonke imfidi yenkohlakalo siyithi fuxa phambi kwakhe singamniki cebo sakugqiba ukuyenza loo nto simbaleke simshiya ekobo bunzulu bengxaki kuse engakhange abuve ubuthongo. Wayengathini ukutyeba engalali? Waye eboqoka eba ngummuncanga ongahlalwa nto. Izinto azinxibileyo bezijinga ngathi zixhonyiwe.

Wahlala kuba wayefungile ukuba uya kumelana namaxesha obubi nobumnandi. Into awayeyizama nzima kukonwabisa abazali baye nabo kwelabo icala befuna ukumonwabisa. Kuthe ngobunye ubusuku yathandaza indoda enkulu uNdlane yatsho yagixa icela amandla obulungisa ukuba oyisele unyana wayo kumandla omtyholi. Kowu! Azange abe nakho ukunyamezela umfazana wachwechwa waphuma waya kuzijula kumandlalo wakhe walila.

Baphakame selephumile waya unina balilelana apho kwahamba ubusuku. Abantwana bebhakula kakuhle besitya amasi bona. Uthe akuba neenyanga ezilithoba uMafungwashe unina waneengcinga ezininzi ngelakhe efuna ukukhulula abazali kule nkxwaleko yokumbona ehluphekile. Ubhalele uNontobeko wamxelela ukuba ucinga ukuzimela aye kusebenza kudala noko engumthwalo ebantwini.

Badala abantwana nentombi angayishiya noninakhulu. Inkinge yayikukuswela imali kuba wayengafuni kuba kufuphi nekhaya.

Ukhe wayicinga uNontobeko into yokubhalela ekhaya athi mabalindele uNomnyamezeli wayicinga into yokuba akacingi kugoduka uNomnyamezeli. Umbuzile ukuba ufuna ukuya kusebenza phi na wafuna iMonti uNomnyamezeli indawo enabantu angafikela kubo. Wamthumela uNontobeko imali eya kwanela itikiti eliya eMonti. Uhleli naloo mali exakwe yindlela aza kuzimela ngayo. Wayengenakho ukuthwala ezo mpahlana emke kubonwa.

Ebengafuni namntu onokunika mkhondo walapho abheke ngakhona. Kuthe kwiveki awayezimisele ukuhamba ngayo wavakala umkhondo kaThemba, uphandwe ngumninawa wakhe, kanti uThemba wemka kuKomani nomongikazi awayesel' ehlala naye nako besiya kutsho eGoli apho uThemba osewalahla nesikolo wayesel' engunobhala emgodini. Awaziwanga umgodi lowo. Iimpahla ezazikuKomani wazithengisa ukumka kwakhe.

Wazimisela uNokhaya ukuba uyahamba. Kukho intokazi eyayisebenza noNontobeko esibhedlele eDikeni efike ngenye iCawe ithunywe izinto neempahla zabantwana nguNontobeko, yathi uNontobeko uthe ukuze uNokhaya aye kukhangela enye impahla edolophini eDikeni ngomhla othile wathatha into athe uya kufaka impahla kuyo wayihlohla amadlavana akhe wathi ngonyezi besalele abantwana wahamba ngethamsanqa engalindanga xesha lide yafika inqwelo yomlilo. Ugqithe eXesi wacinga iimini awayese nguNomnyamezeli.

Ude wacinga nemini awayekhatshwe nguThemba eye kumkhwelisa engekazi ukuba uya kuze abe ngumkakhe okanye abe ugqitha kwelo Xesi ngentliziyo ebuhlungu elahlwe nguloo Thembandini. Ucinge utitshalakazi uMaMfene, wathi esekwezo ngcinga wagqitha uloliwe. Wathi akufika eBlaney wacinga mhla uThemba wafika emlindele besiya kukhetha ingeji eMonti. Wathi akuwujonga owomtshato umsesane zaphuma iinyembezi. Ingeji wayeyigcinile yona engayinxibi.

Ungene eMonti wathi ngethamsanqa kanti uNontobeko uyaleze umfana waseMpindweni owayesebenza eKhwikhwi-ni ukuba aze amlande akhe amgcine ade afumane umsebenzi. Lo mfana umhlalise egumbini lakhe yena aye kulala kumaqabane. Abafana baseMthatha baqukeza bemfunela umsebenzi, wada wawufumana eTebekana kumzi womLungu owayefika evela Pshesheya. Wasebenza engazange awenze umsebenzi ololo hlobo ebomini. Wakhawuleza phofu ukufunda kuba le ntokazi yomLungu

yayisebenza nayo ixela ukuba Phesheya zinqabile izicaka umntu uyazisebenzela.

Kwathi cwaka ngoThemba kuba akanamntu umaziyo apho akhona yena Nokhaya, naye wazimisela ukuba akazi kuziveza apho akhona. Ukuba babenokwazi apho akhona babeya kumlanda abantu bomzi wakhe. Wafikelwa yintlungu entsha ngoku engalali acinge abantwana bakhe kuse kodwa esazi ukuba bahleli kakuhle. Acinge nokuba kazi ukuba le nto ayenzileyo ayizi kubakhathaza gqitha na abantu bomzi.

Isahluko XXVII

UNOKHAYA UZIMELE

Avuke amaxhego akaqonda nto ngomolokazana. Uvakele ekhala uMafungwashe waya kumthatha uninakhu-lu, akandula aqonde nto wakhumbula laa myalezo kadadewabo ubufike nalaa ntokazi yasesibhedlele. Yaqina imini akwabikho kucingela nto, kwahlwa. Uqalile ke ngoku unina waxhalaba waye umntwana ekhathaza. Ngenxa yokuxwela kukaNokhaya babethe makamsuse umntwana ngoko ke wayengasamanyisi kodwa inkosazana yayimthanda unina.

Libe ngathuthuzela ixhegwazana akakatsho uMafungwashe. Uxelelwe uNdlane wabiza uyise kaVuyisa wathi mabakhe bahambe ngendlela eya eDikeni ukumhlangabeza angahambi yedwa ngobusuku. Bahambe ngeenkabi zamahashe bada baya kungena bengaboni mntu. Kuse kuyiwa kubhuqwa kwidolophu yaseDikeni kubuziswa kwimizi yabeLungu ukuba ingaba akukho mfazana uphiwe umsebenzi ngezolo okanye ngentsasa leyo na. UNdlane undulule uyise kaVuyisa aye kukhangela esibhedlele hleze athi kanti uNokhaya ukumzala wakhe.

Ubuye uyise kaVuyisa encame edinwe eyinxekenxeke. Yawuhlalisa kakubi le nto umzi wamaNdlane yayinqaba nokubika kubakhozi. Bade baqonda ukuba mabayibike le nto eMthatha babuzise ukuba umfazana akagodukanga na. Kumothuko ababe nawo yiloo nto yenziwe nguNomnyamezeli balandule baqiniseka ukuba akayanga Mthatha. Into eyabaxolisayo abasemzini kukuxola nokulibala msinya kwabantwana. Lo usemncinane ibe nguye kanye ongathi akakhathali.

Inkwenkwe le indwebileyo yona ibikhe imbuze uyise-mkhulu kuba ibingumntu osoloko ehleli nendoda enkulu. Ngenye imini wabuza behleli phantsi kwenqwelo yeenkabi ixhego lingqengqile, "Tatomkhulu uph' utat'am?" "Wabhaca mntwan' omntwan' am." latsho ixhego limfulathela lidinwe yimibuzo. "Yinton' uwabhaca tat' omkhu-lu?" wabuza umzukulwana kwakhona.

"Nguwe." latsho ixhego.

"Andingo wabhaca mna ndinguMthunzi." Lahleka ixhego, laqonda ukuba mininzi imibuzo elandelayo malizilalise lirene ukuphepha yona.

Abantwana bayafunda ngemibuzo. Bazijonga bazijonge izinto bathi ngokunxanelwa ulwazi babuze imibuzo. Yiyo le nto kufuneka impendulo yaloo mibuzo ibe yinyaniso angaxokiswa umntwana kuba impendulo ufunda ngayo. Ibe nesifundo esibi ke into yokuba azibonele ngokwakhe ukuba impendulo ibingeyiyo nyaniso. Kodwa ke uNdlane wayesengxakini ezilalisa nje. Wayeza kuthi baphi abo bantu babebuzwa ngumzukulwana wayengabazi nje naye?

Ixhegokazi lona libuyele kubudlezana elabugqibela ngalaa mfanana wayefunda eDikeni koko uMafungwashe wayengakhathazi mntu ngaphandle kokuthi xa azama ukuma ngezinto aye kuwa akhale azibulale. Ambeleke umakhulu kuloo mhlana wayewuxelile ukuba unameva. Bakhule kakuhle abantwana bakaThemba. Umninawa kaThemba ebengaphumlanga konke efuna umkhondo womkhuluwa wakhe, ezama ukuqonda ubunyaniso bomingimingi abakhe baluva kusithiwa useGoli emigodini ungunobhala kwenye yeeNkomponi.

Uve ngomnye umfana othe emva kokumka kuKomani walikhenketha ehamba eziva ngomnwe izikolo selesuke wayimbabala yolwantunge. Kubonakala ukuba esokugqibela isikolo sasiseKroonstad, Phesheya kweGqili. Kwakunqabile ukude kuqondwe ukuba loo Nkomponi akuyo ngoku apho eGoli yeyawuphi na umgodi iyintlaninge nje imigodi yelo. UNokhaya uzimisele ukuba asebenzele abantwana bakhe.

Ibiba buhlungu intliziyo yakhe akucinga ukuba abazali naye ngoku ubandisele intlungu ngokuthi shwaka kwakhe. Wayeyicinga nzulu into yabantwana nonina abathembele ebantwini. Ebesithi ke akufika apho athi, "Ukuhlala ndiphilile ndingasebenzi ndibe ndisola abantu ikho indoda, makandixolele uSomandla nokuba ndimke ngale ndlela, andinakho ukungasebenzi."

Uzimisele ukuba angazivezi ekhaya apho akhona akhe asebenze abe nemalana, athi ukuba uyabazisa abe nento

abaxolisa ngayo. Lo mLungukazi wayekuye ubehle wamqonda ukuba ufundile uNokhaya. Ubekhe ambone efunda neencwadana namaphepha-ndaba. Ude wambuza ngenye imini ukuba wayefunde waphela kuyiphi na incwadi, wamxelela uNokhaya akatsho kodwa ukuthi wayeyititshalazazi, wathi wakhavuleza wenda engekasebenzi.

UmLungukazi, "Iphi indoda yakho, yafa?"

UNokhaya, "Hayi nkosikazi, yemka andiyazi apho ikhona ngoku."

UmLungukazi "O, ntomb' am, ibuhlungu loo nto akunabantwana?"

UNokhaya "Ndinabo nkosikazi, basele nomazala emzini wam."

Wanikina intloko ngosizi umLungukazi wammbambazela egxeni wathi, "Uze ungakhe uwuqhawule umtshato unabantwana, ayilunganga loo nto ibakhulisa kakubi abantwana." Loo mLungukazi ubonakalise uvelwano ngemeko awayekuyo uNokhaya. Bamenzela inceba yokumana bempha imali besithi makathumele kuninazala afunele abantwana izinto. Ubeyigcina eposini loo mali uNokhaya efuna ukuze akubazisa ekhaya apho akhona ibekho into ayithumelayo.

Umntu esebenza enentlungu yokubeka imali akagcini kancinane. Babebhalelana noNontobeko eve ngaye impilo yabantwana nabazali. UNontobeko yena ubesiva ngalaa ntokazi ikhaya likufuphi nasemzini kaNokhaya. Kwincwadi ayibhalileyo uNokhaya ebhalela uNontobeko wenze amalungiselelo okumana ethumela kuye iimpahla zabantwana ndawonye nemali yokunedisa abazali ekondleni ukuze ibe ngathi ivela kuNontobeko. Bayiqhube ngaloo ndlela loo nto eman' ezibuzisa noNontobeko ngomkhondo kaNokhaya.

Kukhe kwathi qabu uNoqolomb' efile nje akuba nendlela yokubanjiba abantwana eve nangempilo yabo. Ngenye iCawe kwakushumayela umfo wakuTsolo kwicawe yamaWesile kwaNongqongqo wayithetha ebindekile indaba yomsinga wesono okhukulisa onyana neentombi zabantu abathandazayo. Waman' ukuyingomba iBhayibhile esithi, "Bafazi bokuthandaza nani madodana khaninge niyaqinisa ekuthandazeni majoni eNkosi niyibeke phambi koSombawo imeko yonyana benu abayikhululeyo ibhatyi yeentloni bayixhom' emnqiweni bahamba elubala bengaboni mntu begone uSathana."

Iqhubile le ndoda iphatha kuhlabela iculo ithi kuculwa njalo ikhwaze, "Ingozi, ingozi! Zihlobo zam! Itsho ityityimbisa umnwe ilumkisa amabhedengu, amasela, izigwinta ngomsindo ozayo. Aya amanina selegxadazela yintlungu

esezintliziweni ekubizelweni esiguqweni ekhala, aya amadoda engqukruleka aman' ukusa futhi iitshefu ezimpumlweni bekho abo baman' ukukhwaza "Amen! Amen! Uyashiywa ulibele seso sono nje!"

Kowu! Usizana lomfazazana olushiywe yindoda ekhulule ibhatyi yayixhoma emnqiweni lwaziva zitshisa iinyembezi kuba ngenene uThemba ubhaciswe kukuphela kweentloni. Usuke wanga lo mfo uve imbali yeyakhe indlu uNokhaya kuba uThemba wafelwa sisazela mhla kwasuka kuye ibhatyi yeentloni, ngoku seelizimba lendlela elingahlumiyo, uphala nomntu angazange enze zifungo naye esithubeni ulibele nokuba uzele.

Ushumayele lo mfo. Wayengathi ogqithayo eve nje izikhalo nomkhwazo. Yayishushu loo nkonzo. Iphele abashumayeli sebebani nzi bephithizela phakathi kwabantu bememela esiguqweni. Ubezama uNokhaya ukumlibala uThemba ade afunge ukuba akasokuze abuye ihilihili elo alikhumbule njengomyeni wakhe. Babekho abantwana bakhe nabazali bakhe ababengamenza ingqondo yakhe imlibale ofe ehleli. Maxa wambi ibisuka inge liphupha le ndaba yokulahlwa kwakhe nguThemba.

Ingaba ke iyinyaniso into yokuba imithi inamandla okuyijika ingqondo yomntu? Imithi yona ayinatyalala ekudalweni kwayo into nantso emntwini. Usebenze iinyanga zasibhozo wathi kule yethoba woyisakala kukuzifihla wathabatha iphepha nosiba wabhalela uninazala ngale ndlela ingezantsi, iinyembezi zisihla izidlele yintlungu: "Mama wam endimthandayo,

Ndibhala ndinazisa ukuba ndaba lapha eMonti ukusukela mhla ndalishiya ikhaya. Ndicela uxolo kutata. Andibanga nakho ukunyamezela intlupheko endinibone nikuyo ukuzama ukundonwabisa kwimeko ebe ndise ndikuyo. Ndiyakunibulela ngalo lonke ixesha endisatya ubom, ndinicelele koPhezulu iintsikelelo zokunijonga ngexesha lobudala benu.

Ndiyabakhumbula abantwana, kodwa ndixolile ekwazini ukuba xa bekwezeno izandla bokhula kakuhle. Kuxa athini uMafungwashe? Fan' ukuba uMthunzi selesalusa namanye amakhwenkwana. Ndithumela loo tikana mama ukuba ubone iintwanantwana ohlelelekayo ngazo, ndawonye naloo mpahla yabantwana. Ningazikhathazi kakhulu ngam ndonwabile kwaba beLungu ndikubo. Ubulise kuDideka, Vuyiswa, Mhloli noSipho. Undangele kuMthunzi noMafungwashe.

Umntwana wakho okuthandayo,

Nokhaya (Songo)"

Uthe unina akuyivula le ncwadi wothuka kuba wayengakhumbuli mntu amaziyo eMonti. Uvuyo olwalulapho! Lasuka ixhegokazi lalila okomntwana, liphatha kuwutsho umthandazo lithi lingawufinganga ngokwesiqhelo libuye lilile. Wamjonga uMafungwashe, wambambazela ithanga likaninakhulu ethuthuzela umakhulu. Uthe akuqonda ukuba akade athule uninakhulu walila naye. Umthathile uninakhulu wamfunqula wamanga wamsula iinyembezi wazisula naye ethetha esithi, "Taru Mkhululi. Sive xa sikucela ukuba ukhulule umntwana wethu kwintambo yesono emrintyeleyo."

Ukuba uMafungwashe wayesel' emdala ngewayebuzile ukuba yayiyintoni na le ililisa uninakhulu kangaka ade angeva naxa emthuthuzela. Uthe akufika uNdlane evela kuseza iinkomo kuba oVuyisa babesesikolweni wamxelela le nto. Yazindaba ezimnandi ukwaziwa kukaNokhaya apho akhona. Naloo mali wayesithi yitikana yayiyimali efanele ukuba ivela kumntu oyindoda. Kwincwadi yakhe akabuzanga nto konke ngoThemba.

Iimpahla zabantwana zeza nomninawa kaThemba, uSipho eposini. Yayingumqulukazi, kukho nehempe zoVuyisa noMhloli kanti nexhegokazi lalingalityelwe zikho ezalo. Lakuza lona lakubona impahla engaka, "Tyho! UNokhaya umntwan' am uphumele le mfumba yosapho lwasekhay' apha na? Makasebenzele iintsana zakhe umntwa' kaMkhozi akayi kulufeza olu lumizimba ishushu lunoyise, makasebenzele iinkedama zakhe umntwan' am."

Ngoko kuhlwa umthandazo kaNdlane uyaleze kakhulu uNokhaya ekwakucaca ukuba ngoku uza kuba ngunyana welo khaya. Bawuvuyele bonke emzini umkhondo kaNokhaya. Uphendule unina waxela uvuyo ababa nalo bebonke ukuva apho akhona nokuba uyazama ukuzonwabisa. Umxelele ngempilo entle yabantwana nokukhula kwabo ngakumbi intombi eyayise ihamba ithetha kamnandi. Umxelele ukuba beve ngomfana waseMxhelo ukuba uThemba ungunobhala eMgodini eGoli.

Ubulele loo mpahla ingako emxelela nokuba imali yona baya kuba nakho ukufeza iqela lezinto ngayo. Wamyala umolokazana ukuba ayikhuthalele njengoko ebenjalo inkonzo. Uwuthethile umcimbi kaThemba kakhulu emyala ukuba umfazana angakulibali ukuthandaza. Wathi ekupheleni kwencwadi wamxelela uNokhaya ukuba noko ke abanamnqweno wokuba ahlale ixesha elide edolophini, indawo enemikhwa ngemikhwa.

Umbulise ngothando umolokazana wakhe emxelela ukuba bamxolele, bemnqwenelela intlalo yobunyulu

nokuthembeka, nokuba abanakuze bamlibale emithandazweni yabo. Zikhe zathi chiphi chiphi iinyembezi, wabuya wahlekiswa kukuthi thu kukaMafungwashe ethe chu ikati yakhe ngendlebe ecela uninakhulu ukuba ayibethe kuba yayitsibele etafileni yawisa imagi kaMthunzi yachitha namasi akhe.

UNomnyamezeli usebenze into ayivayo entliziyweni nayibonayo ethumela imali neempahla zosapho lwakhe nolwakowabo, yasuka yanga nguye unyana. Lithe lakufika ikhefu lakhe wayibopha enxubele usapho lwakhe ngeyona ndlela. Wathi unina aze angabaxeleli abantwana akhangele ukuba baya kumazi na. Ayimazanga konke intombi kuba wemka iselula ngoku wayefika ibaleka phaya ithetha yonke into. Inkwenkwe yona imnakanile uNokhaya.

Akavumanga uMafungwashe ukubungezelelwa ngunina asuke ambaleke aye kuninakhulu. Wayeyiphethe uNokhaya impahla nemali wafika walungisa izinto oku konyana efike kowabo evela emsebenzini. Into abangayilibalanga bubuhle bakhe ebuyise kakhulu, kubonakala ukuba intliziyo ixolile yimeko akuyo. Ufike abantwana bakhe betyebe beyiloo nto. Intombi leyo yona kwakufuneka zinyenyiswe iilokhwana zayo ngangendlela eyayityebe ngayo.

Ngokuhlwa akavumanga uMafungwashe ukuya kulala kunina, ubaleke waya kulala kuninakhulu. Uyivuyele loo nto uninakhulu esithi uyakholisa kuba uza kubuya ahambe unina kakade. Yamnandi loo nyanga kwelo khaya wanga uNokhaya akangemki. Athini ke ukungemki eqeshiwe nje? Lathi lakufika ixesha uNokhaya abazali bamndulula ngomthandazo umntwana wabo lathi ixhego uyise, "Nokhaya mntwan' am, ndlela-ntle ntombi yasemaMpingeni uThixo Akusikelele. Wonwabe ungasilahli, ingabuhlungu into yokuba kubekho kuthi apha ongayi kucinywa amehlo nguwe. Ukuba akuwacimanga awam, uwacime akanyoko."

Yamlilisa le nto uNokhaya wabuya waxola. Lwavuka usapho lwakhe ngaloo ntsasa sehambile ukusukela uloliwe waseMonti ekhatshwe ngumninawa wakhe uSipho ukuya esitishini wamkhwelisa kakuhle umfazi womkhuluwa wakhe. Yashiya ivumba elimnandi emzini intombi kaNtozakhe. Wayelikholwa lenene uNokhaya eyiqonda into yokuba mnye umntu ogxothe ukonwaba kuye—ngumyeni wakhe, abanye babemsulwa. Loo nto ke uyibonakalise ngemikhwa yothando nembeko kwabo bamsulwa.

Isahluko XXVIII

INTLEKELE EGOLI

Ufike uNokhaya umLungukazi emxelela ngokusebenza nzima kwakhe ngexesha ebayedwa. Utsho esithi eli lizwe limonile mpela ngenxa yokuxhaphaka kwezicaka. Umbalisele ngendawo asuka kuyo ethi ebusika kulale ikhephu elingqindilili amanzi abe ngumkhenkce ezimpompini angaphumi bakuvula. Umbuzile ukuba akafikanga umyeni wakhe ekho na kowabo, walandula uNokhaya.

Wayesel' emxelele umLungukazi ngomkhondo wendoda. Ubenobubele waman' ukumqhula esithi "O, ndingayini ke kodwa xa umyeni wakho ekubizela eGoli? Andisafuni mntu mtsha, kwaye wena umnandi ngokukwazi ukufunda nokukhumsha." Umxelele uNokhaya ukuba zonke ezi ntokazi azibona zikule mizi zisebenza, ziya kwazi ukukhumsha. Bayihleka loo nto bobabini.

Ifikile indoda ize kutya yabonakalisa uvuyo nayo yathi iyathemba ukuba akawuqhawulanga umtshato. Bebeya bamchazele ukuba lulula uqhawulo lomtshato kumfazi oshiywe yindoda kodwa bamyale ukuba angawuqhawuli enabantwana. Babeziduba ngemeko yesicakazana sabo bezama ukumonwabisa bathi khona bakuva ngabantwana bamncede kakhulu ngemali. Wayebaxecelele ukuba abazali bakhe sebhulule abasasebenzi.

Ubhalile uNokhaya wachaza ihambo ntle kunina. Yazixolisa yaxola intombi kaNtozakhe yaya ityeba iba ntle kwakhona. Ibizicininile ingakumbi ngoko nayo ibingahanjelwa ngaphandle kwalaa mfana wakowayo yayifikele kuye. Ibithi yakuphuma emsebenzini iye kuzihlalela endlwini yayo. Ibiphuma ngoLwesine iye kwintlangano yenkonzo yamanina kwaNongqongqo nangeCawe iye ecaweni apho. Ibingamfuni uTsolo, bakho ababeya kuyazi apho.

Okona wayengaziwa ukuba ukho eMonti kokona wayekholwa ke kanye. Uye eqinisa enkonzweni abeve abafazi beyaleza izindlu zabo emthandazweni. Bambi bayaleze iintsapho ezishiywe ziziinkedama kukufelwa ngoyise, abanye behilizelwe ngoyise, aqine uNokhaya aqonde ukuba kanti akayedwa kule nzima. Ebengacingi kuthetha ngendoda yakhe ebantwini. Ebesuka athi ayinampilo; yiyo loo nto esebenza nje. Waxelela laa

mfana nomLungukazi kuphela.

Ebekhe ayive into yokuba itshipha liyabuyiswa yimi-thandazo ngoko ebethi xa elala awutsho ube shushu umthandazo ocelela uThemba uxolo kuSomandla ngento ayenzileyo. Ayaleze usapho lwakhe oluhle kangakaya ukuba lungade lube ludala uyise engaguqukanga kwimeko akuyo. Athi naxa ethetha yedwa, "Kowu! Abantwana bam khona bakukhula njani besiva ihlazo elenziwe nguyise?"

Ubenento yokuphupha embona uThemba emhle ngathi kungokuya wayese ngumfana. Into ebimxaka kwasephupheni apho kukumbona enentshebe into ke leyo angazange abe nayo. Wavuka ngenye imini intliziyo ibuhlungu leli phupha. "Ingaba bethu uThemba akasekho? Kukuthini ukusuka ndimbone emhle kangakaya, intshebe le ke yona?" Walixelela umLungukazi, wahleka umLungukazi akuliva iphupha wathi, "Umyeni wakho uya kukhumbula yonwaba."

Ubuye akaziduba ngelo phupha kuba kwakucacile ukuba liza kumlukuhlela kwinto angafuni kuyicinga. Akakho umntu ongathi nokuba ebenziwe into embi ngomnye amnqwenelele ukufa. Ubeyithanda inkonzo yamanina kuba ebessithi xa eyile umthwalo osentliziyyweni yakhe uphunguke kukuva nabanye bethandazela iimeko ezifanayo okanye eziyileyo yakhe kanye aqonde ukuba wonke umntu unento enzima ekufuneka eyithwele ilinge ukholo lwakhe. Kukho ntokazi yathi ngolunye uLwesine icela ukuncediswa emthandazweni ngabanye odade yabika unyana wayo owemka mzuzu watshipha eshiya umtshakazi ebunzimeni. Kwathandazwa loo mini yanga indlu yecawe iza kuncothuka kwisiseko sayo.

Wazimisela kwanini uNokhaya ukuba asokuze ayiphalaze phambi kwabantu indaba yokubhaca kwendoda yakhe. Laa mfana wayefikele kuye ebethanda ukuza kumbona amyale ukuba angakhe alinge ayile buhlobo nabafana basedolophini bandwebile, baya kumkhukulisela kwizinto zeziyolo eziphelela ekulileni. Wayesitsho kumntu embona ukuba ugcine isimilo somntu owendileyo. Ikho intokazi eyayikufuphi kuye ithanda ukuza kugqitha kuye xa iya ecaweni. Le ntokazi yamkruqula uNokhaya ngokundweba.

Ithe yakumqonda ukuba uNokhaya akasilulo uhlobo oluthethela phezulu yaziroxisa, wavuya uNokhaya kuba wayengafuni namlingane kakade. Mntu wayekhe ancokole naye yayiyintokazi eyayise ikhulile, kanti nakuyo ebengakhe azityande gila. Ubomi bedolophu bunezinto namakha-zikhazi abo athi umntu ongudludla zonke aqabuke esenzulwini ekunzima ukuzifukula kuyo liqale ke ilizwe

liveze nawesazo amazinyo lihleke. Amava okukhula wayesel' edibene nawo wanela.

Kwathi cwaka ngoThemba wafana nqwa nofileyo. Kwaphela namaphupha ngaye. Kodwa ibisithi ingcinga ngaye yakufika, ibe ngathi ubesandul' ukumka. Nasekhayeni kwakuthe cwaka bengeva nto ngoThemba. Usebenzile uNokhaya ezama ukusivingca isithuba sendoda. Ebefunda kakhulu amaphepha aziqwalasele kakhulu iindaba ngokungakumbi ezaseGoli kodwa angaze alibone negama elisondele kwelo labo.

Unina ubebhala roqo amazise ngabantwana. Ahleke ange uyazibona ezo ntwana zakhe zombini xa ebaliselwa ngezinto ezibonwabisa ngazo abantu abakhulu. UMthunzi ubesel' eneemini akhe ahambe namanye amakhwenkwe akowabo aye esikolweni kuba sasikufuphi abuye abahlekise ekhaya ebalisa izinto ebe zisenzeka elinganisa notitshal' omkhulu xa eculisa. Asinto abekhe asondele kuyo ukumbuza ngonyana wakhe. Naxa babebuzisa bona kubantu abavela kwicala laseGoli igama likaThemba ebengathandi kuthetha ngalo kuNokhaya amvusele intlungu umntwana wabantu.

Ngenye intsasa umLungukazi uphume kwigumbi lokutyela ethe qhiwu iphepha-ndaba laloo mini elalibalisa ngentlekele yokufa nokwenzakala kwento eninzi yabantu kuloliwe obaleka ngombane eGoli. O! Yabaliswa yambi into. Akabangakho amagama abafileyo neengxwelera kusaphandwa. Wothuka uNokhaya akucinga ukuba azi uThemba ebengekho na kuloo loliwe. Walungisa ukutya komLungu ephethwe liphaphu ngeyona ndlela. Suke kwezo ngcingane wakhumbula elaa phupha lakha lamkhatenza ngoThemba.

Akungenanga ukutya kwakufika elakhe ixesha lokutya. Walithatha elo phepha wakha waya nalo kwigumbi lakhe ukuba alifundisise, kwakukhona abona naloo mifanekiso imasikizi, uloliwe yena ebubutyobo, kusithiwa abanye abantu barolwe bengaphantsi kwezo ntsimbi beshicilelwe bubugoxo beentsimbi. Abanye kubaliswe ukubhaqwa kwemizimba engenazingalo eminye iintloko zityumke kunzima nokuthi ibingubani na esaphila. Zizodwa izijungqe zemilenze okanye zeengalo ezifunyenwe xa kuphakanyiswa obo bugoxo babulapho.

Imini enje ngaleyo kuNokhaya yayingenakuze ilinganiswe nayo nayiphi na kwezakha zaphuma ilanga oko wabakho. Onomathotholo babengasabalisi zimbi iindaba, ezinye sekuphantse kugqityelwe ngazo. Elentsasa elandelayo lona lalinengxelo ezeleyo nemifanekiso ebonisa kakuhle ezo ndwayinge zazilapho. Uludwe lwamagama lwalupha-

ntse lwazalisa iphepha. Wafunda uNokhaya engcangcazela walibona igama likaSongo liphakathi kweengxwelera ekungekho themba lakuphila kuzo.

Unge angasitsho isikhalo wakhawuleza umLungukazi wamnqanda ngokumthuzela esithi makangazikhathazi. Umphe iyeza aligalele emanzini wathi makaye kulala avuke kwakuthi qabu umothuko. Uyile umLungukazi egumbini lakhe wamfundela ngokwakhe iphepha ukuba aqondisise ngokupheleleyo ingxelo eyayiphazazelwa abazali nezalamane zabafileyo kwanabo bangxwelerekileyo. Wathethathethana nomyeni wakhe owayesel' esemsebenzini ngocingo lweendaba emazisa ukuba isicakazana sabo singomnye ohlelwe sisehlo kuloo ngozi.

Ubuzisile ukuba abangemkhululi na aye kubona indoda leyo yakhe, wavuma umLungu. Uthe akubuya umLungu ngexesha lesidlo sasemini bayixoxa nomkakhe indlela yokuncedisa uNomnyamezeli akhwele asukele ukuya kulunguza indoda yakhe eyayilele ngandletyananye esibhedlele ikwidabi lobomi nokufa. Uthe akuphindela emsebenzini umqeshi kaNomnyamezeli yasala inkosikazi imbiza ngegama lakhe lesiNgesi isithi, "Umyeni wam uthe mandikwazise ukuba ukhululekile ukuba ukhwele uye kukroba umyeni wakho eGoli saye sizimisele ukukunceda ngemali yokuhamba. Uvelwano lwethu lunzulu kwinto ekuhleleyo sinethemba ukuba uya kuphila umyeni wakho."

Uthe akutsho umLungukazi zawa iinyembezi kuNomnyamezeli emnqanda umLungukazi esithi ayilunganga into yokulila komntu ogulelwayo. Loo nkolo ikwakho nasesiXhoseni, iinyembezi azinathamsanqa. Uloliwe awayeya kumfumana oya eRawutini yayingowemini elandelayo imini isentsha. UNokhaya uqondile ukuba ukuhlala endlwini aphulaphule intlungu kwakukokona kwakumgqiba. Wakhetha ukuba aququzele nomLungu lowo kumsebenzi wendlu aze kulibala. Kwakungekho ke ukulibala into enje ngaleyo?

Into eyaba ngummangaliso kukuthi akulicinga iphupha lakhe uNokhaya lisuke okunene libe yinto eyelele kuloo ngozi nokufa. Yayingazange imxolise into yokumphupha emhle ngoluya hlobo yasuka kuye loo nto yanga ihlola ukufa. Umxelele umLungukazi ngomnqweno wokuya eposini aye kurola imali ukuze angahlupheki kuba wayengayazi nendawo aza kufikela kuyo nendlela awayeza kuhlala ngayo apho. Laa nkosikazi wayemelene nayo seyingumntu omkhulu uyixelele yathi ngokuhlwa kwaloo mini yamema omnye udade owayekwangumntu omkhulu beza kwenza umthandazo wokumkhapha.

Batsho ngomthandazo owatsho uNokhaya wachukumi-seka. Bathe bakugqiba bamyala ukuba azibambe ngokholo, intlungu ingambonisi into engenzekanga nemhlawumbi ingazi kwenzeka. Balekela umsundulo kwabethe-thwe liNgesikazi xa belisithi iinyembezi azinathamsanqa. La manina omabini enze igalelo lawo nawo akhwatshaza ezinxilini akhupha iinkozo zokuba uMamMpinge angaphumi ebantwini esonge izandla. Itikiti lona laphuma kwiinkosi zakhe ndawonye nobunye ubutikana obabuza kujonga iimfuneko zendlela.

Ezo mazi zombini zalala apho kwelo gumbi likaNokhaya ngobo busuku. Zamqinisa ezi ntokazi ziman' ukuthi phakathi kweencoko zokuchitha eso sizungu sibi sokulindela nayiphi na into ziwe ngamadolo ziyaleze kuMkhululi wamabhada eso sicakazana sasisexhaleni. Kuse ezi ntokazi zimvelela ngexa lesidlo sakusasa kuba zazikufutshane kuye zabuye zamyaleza kuSomandla kolo hambo lwaluza kuba lude. Njengoko uloliwe wayeza kuphuma besesemisebenzini ababanga nako ukumpheleka.

Wasiwa ngumLungukazi esitishini ngemoto yabo. Ithe intokazi xa imshiya selesegumbini lakhe yamngwenelela uhambo oluhle loxolo yamyala ukuba angazidubi, ukuba bekukho enye into eyenzekileyo kwiingxwelera, iphepha ngelijibhengezile loo nto. Yamshiya ke intokazi. UNomnyamezeli wayeshiye umyalezo omawuze ugqithiswe kulaa mfana waseMpindweni wayefikele kuye. Uthe kanti ulibonile igama likaThemba ephepheni ngelishwa akaphumelela ukumvelela ngaloo mini uNomnyamezeli Ufike selemkile weva into embi.

Uhambo olwahanjwa nguNokhaya yaba lolunzima gqitha. Ehamba engazi nokuba uya kufika indoda isaphila na, kodwa ebessithi akucinga azithuthuzele ngelithi, "Nokuba iza kwenzeka intando yaKho engenakunqandwa anga angafa ndikhe ndambona ndibe nakho oku kokumxolela aze aphumle." Kambe yena Nokhaya wayesalugcinile ufungo awayelwenzile mhla batshata ikwanguThemba owayezilahlele izifungo. Amanina akwaNongqongqo athe akuyiva le nto ihlele omnye wawo ambeka emthandazweni omnye udade.

Ayaleza uNokhaya ukuba iNkosi imkhusele kwezo zigebenga nabaphangi eGoli amanina esithi loo Ngelosi yakhupha uPetros etolongweni egcinwe ziingxilimbela zamasoldathi macala ize imkhaphe kwangaloo mandla okholo imgcine, izibunise izigelekeqe zingamphathi. Ngosuku lwesithathu yangena inqwelo yomlilo eGoli. Wafika kwilizwe elinyambalala yabantu lithetha iilwimi ngeelwimi angaziqondiyo. Nabo bathi bathetha isiXhosa

yayingesiso siXhosa neam, isisiZulu. Wabona izinto awayengazange azibone abeya afunde ngazo ezincwadini, iindunduma zemigodi, amakareji kaloliwe abaleka ngombane nezinye izinto.

Zonke ke ezi zinto zazibonwa ngumntu ongqondo ingazinzanga kuba wayemangalelwe kukuba kazi ukuba uza kusiwa ngubani na khona kweso sibhedlele abe ahlale phi na khona wayengazi mntu nje. Ufane wehla kuba kambe wayengenakuhlala egumbini efikile apho abesiya khona. Amagumbi ayeza kuya kufakwa ndaweni yimbi acocwe. Ngokomthetho wonke owayekhwele kwakufuneka ehlile.

Ubone abanye abantu behleli ezitulweni belinde ololiwe babo. Kowu! Wayeza kuthini umntwana kaNtozake kusithiwa nje xa ungumhambi edolophini enkulu musa ukuzicacisa ukuba ungumhambi ukhohliwe yindlela yokuya endaweni, kuba kulula ukufumana onobubele oza kukuthatha kanti njalo sewulixhoba lesigwinta okanye umphangi oya kukulahla kwesikaBhadakazi akugqiba ukukuphanga, ibe lithamsanqa ukuba akathanga wakubulalela apho.

Iingcinga zakhe ngoku ibe zezokuba xa bade baphela aba bantu ahleli nabo kukuthathwa ngololiwe babo uya kuthini na ke yena? Uthe esathatha ebeka wambona lo mfundisi uzayo kwacaca ukuba uyambona ukuba ngumhambi odidekileyo weza wafika wabulisa "Sakubona mfazana. Hawu! Yhini lokhu ngathi uhlezi nje lapha awazi lapho uzoya khona, abakulandanga yhini, kwenze njani bo?"

Lama uNokhaya wafana wahamba echola kwintetho yomaneli lowo. Uqondile ukuba noko asingomntu ungayingozi kuye naku ethetha ngosizi nobubele. Wayengazi ukuba izihange ziyakwazi nokuzenza abefundisi amapolisa xa ziqonda ukuba elo cebo liya kukhawuleza ukuzilungela. Umfundisi umbuzile umfazana apho aya khona. UNokhaya uchaze ingxelo yephepha wamxelela umfundisi ukuba kwezo ngxwelera kukho umyeni wakhe afuna ukumbona.

Umfundisi ukhawuleze wathatha loo mpahlana abeyiphethe wamxelela uNokhaya ukuba yena ubesihla komnye uloliwe wombane naye uya kweso sibhedlelekazi bakuso abo baziingxwelera. Umthembisile akuya ukuba uNokhaya akanamntu amaziyo apho eRawutini ukuba womthabatha abe kwakhe ngexesha aseGoli. Umfundisi lo babeliqela ababengamaramente akhe ababekuloo ndyikityha.

Zaqala apho ukubonakala iziphumo zemithandazo yabantu abathe banyanisa xa bemcelela ugcino endleleni naseGoli uNokhaya. Bathathe itram eyayisiya kwelo cala lesibhedlele baya kungena kuloo nto inkulu yomzi wezigu-

lana. Bafune ukuqonda abongikazi ukuba uyintoni na kuThemba kuba wayemi gqitha ugqira engavumeli mntu wonke ukuba angene ambone.

UNokhaya uxelile ukuba uyinkosikazi kaThemba uvela eKoloni. Zithe ezi ntokazi azayiqonda loo nto emakube isibhedlele sasisazi uZuziwe njengomfazi kaThemba, bexakiwe ke abongikazi ukuba nguwuphi na ke ngoku lo umfazi. Ukhawulezile omnye umongikazi wabiza umongikazi womLungu wamxelela ngokunqwena kukaNokhaya ukungena abone indoda yakhe. Bakhe bathethathethana abo bongikazi weva uNomnyamezeli esithi lo umnyama "Ngena sisi kodwa ungakhe umkhulumise. Udokotela uyalele ukuthi angakhulunyiswa, nawe uzoma nje ubheke usheshe uhambe." Wayetheth' ukuthi aze angamthethisi ugqira akafuni athethiswe aze amjonge nje akhawuleze ahambe.

Ibe njani bethu intliziyo kaNomnyamezeli xa ehamba enyuka into engaphele ndawo kule ndlukazi. Bade baya kungena kwigumbi leengxwelera ezingamadoda. Incwina eyayilapho! Bezizantanta ogqira nabongikazi kungeniswa kukhutshwa iibhedi kusasetyenzwa ukuhlinzwa kulungiswe umonakalo kwezo ngxwelera. Usiwe kwibhedi kaThemba. Imilenze le yayizizidungulu ezibini ukho lo uqanyangelwe wasisamfumfu ngamabande uphezu komandlalo omnye ujinga eqongeni.

Ubuso obu bungabonakali kuvele nje amehlo omabini. Intloko ifumane yasisiqhuma samabande okubopha. Iingalo zithandelwe yazizixwexwe kuthe thu oku kweminwe yokucinezela intsimbi eyayibekwe ngohlobo lokuba acinezele xa efuna uncedo. Kwakusoloko kuman' ukuvela umongikazi. Akabanga nakuqonda uNokhaya nokuba indoda imqondile ngangeentlungu eyayibonakala ikuzo. Lathi lakuphela ixesha ababelinikiwe baphuma nomfundisi basinga esitishini.

Endleleni uNokhaya uhambe ebetha ongena-Amen umthandazo ecela uSomandla ukuba enze umnyinyiva kwezo ntlungu zikuThemba abe nakho ukumnakana oku kodwa aze kuqonda ukuba umxolele, angathi ukuba uyafa afe engayazi into yokuba kuyo yonke into embi awayenzayo yena umxolele kuba umvuzo uwamkele. Yinene engenakuphikwa ukuba umvuzo wesono kukufa. Nanku namhla uThemba ethuthunjelwa engade aye nasekufeni ngenxa yesono esamkhupha kwintsapho yakhe naselizweni lakhe nasemsebenzini wakhe.

Bafike bakhupha impahla kaNokhaya kwigumbi lokugcina impahla bangena kuloliwe oya kwilokishi yasePimville apho ikhaya lomfundisi lalikhona. Indlela abaleke ngayo

lo loliwe wombane udale ivuso kuNokhaya wathi akukroba ngefestile abone amakhareji ethambekile ebhijela kwindlela egoso engathi aza kuwa eqinisile waqonda ukuba ibifanele nale ngozi lo loliwe wombane xa ebaleka kangaka.

Baye kufika kwamfundisi kwinkosikazi eyayinobubele. Bathe kanti ngabehlelo lamaWesile bavuya ukuqonda ukuba uNomnyamezeli lowo naye wayekwa ngumWesile. Akachazanga nto ngobume bemeko ebiphakathi kwakhe nendoda uNomnyamezeli. Umkamfundisi ekuthetheni noNomnyamezeli uve nokuba kanti undwendwe olo lwakhe kwalukwa linina loLwesine. Umeme namanye amakhosikazi aza kubona udade lo ngenye imini, zakha iimazi zatsho ngesimemo seentsikelelo zimyaleza uThemba kosandla sigqitha onke amayeza ukuba simphulule kwezo ndawo zineziva nezivubeko.

UNokhaya yayimncedile imithandazo yabantu wayomelele enakho ngoku ukuyithwala nokuyinyamezela intlungu yakhe. Ucele ukuboniswa i-Ofisi yeencwadi efuna ukubethela umLungukazi wakhe ucingo abethe phezulu ngohambo. Ubabhalele nodade abamncedayo ngemithandazo nemali. Uye iintsuku zantathu kuloo veki ebefike ngayo ukuya kubona uThemba esibhedlele afike esenje ngezolo engabonakalisi kuqonda mntu ekwiintlungu ezinzima.

Wazimisela ukuba makangajiki engadanga akuqonde ukufa ukuba kubhekisa kuliphi na icala. Kwiveki elandela le ebefike ngayo uNokhaya eGoli uthe ngenye imini eyayiyi-Cawe eye kuvelela umyeni wakhe wavuyiswa kukuqonda ukuba uyamnakana kodwa inqaba yayikukuthetha. Wayalelwa ngabongikazi ukuba angakhe azame ukumthethisa. Uhleli isithuba seveki uThemba ebonakala ukuba uyaqonda kodwa tu ukuthetha. Kuthe ukuphela kweyesibini waqala wanakho nokushukumisa intloko ajonge ngokomntu.

Emveni kwethuba asuswa amalaphu okubopha entloko kwasala asezingalweni neenyawo. Wayesel' evunyelwe uNokhaya ngabaqeshi bakhe ukuba angangxami abuye. Usebenze ukuya esibhedlele yonke imihla, seleziyela nayedwa ngoku. Ngalo lonke elo xesha wayecinga ukuba angambhaqa uZuziwe kodwa makube wayesiya ngamanye amaxesha awodwa kuba akazange ambone wada wemka.

Kwisithuba senyanga eseGoli uNokhaya ude wachacha uThemba asuswa amalaphu nasezingalweni kwasala laa mlenze kwakusithiwa waphuke kwiindawo zane. Uye evuleka nokuthetha. Wathi ngenye imini uNokhaya eye ngoMgqibelo emva kwemini wakhupha isandla wabamba esikaNokhaya wathi "Nokhaya" waguqula intloko

wazama ukujonga kwelinye icala engadange abe nanto iyenye ayithethayo kwabonakala kusihla iinyembezi emehlweni akhe ethule njalo. Wathoba intloko uNokhaya wathandaza entliziyweni.

Uthe akuwugqiba umthandazo wavula amehlo wabona uncumo oluhle lukaThemba lothando novuyo. Wakhupha itshefu uNokhaya wamsula iinyembezi umyeni wakhe, akazama konke ukumthethisa. Waphindela ePimville loo mini uNokhaya onwabile wayibalisa loo nto kwamfundisi. NgeCawe ubuye waya, ngale mini uThemba ubonakalise ukukhululeka ekuthetheni kuba umbuzile ukuba uvela phi na.

Uthe akuba nobuhle nasenkangalekweni wakha wahlala nje iveki wamxelela ngenye imini ukuba kuza kufuneka abuye aphinde kuba usemsebenzini. Umxelele ukuba abantwana bakunina bahle, bakhulile, bonwabile. Lwafika usuku awaya kumbona okokugqibela umyeni wakhe uNokhaya. Umbambe ngesandla uNokhaya uThemba wathi, "Nokhaya ndixolele mfazi wam, uze uncede wakufika eKoloni undicelele uxolo kumama notata ebukhweni bam, nakumama notata ekhaya. Ugcine iimveku zam, ndakuphila ndiya kugoduka."

Ingaba ikho into eyayingaxolisa uNokhaya ngaphezu kwaleyo? Wambonga uYehova wabethembele kuYe, uSoluxolo, Ova imithandazo yemiginwa. Kuse ekhatshwa ngamanina amathandathu ndawonye nomfundisikazi ukuya kukhwela eGoli kuloliwe waseMonti. Uhambo olumnandi lwethemba noxolo.

Isahluko XXIX

UTHANDO ALUNAYO INZONDO

Uthe akufika malanga eMonti wakhawuleza ukuya emsebenzini wafika umLungukazi eyimvuze mvuze ububele, wayiphulaphula indaba yohambo lwesicakazana sakhe ngovuyo akuba ukuba indoda uyishiye ichacha. Athe akufika lawaa manina ayemndulule, amamkela kwangomthandazo oshushu. Yacikoza le amelene nayo intokazi ifunda kwincwadi yomPostile uPawulosi kwabaseKorinte apho umfo waseTarso, igagu elikhulu elagezela amakholwa ngokuncamisayo lalichaza uthando.

Yathi le ntokazi, "Mntwan' am MamMpinge wasuka uPawulosi ezele zizisongelo esiya eDamasko esiya kungciki-

va iimfundiso zikaYesu iTshawe loxolo nothando, kodwa engekafiki apho yamhlamba iNkosi yamenza isitya saYo, namhla kule ncwadi uchaza uthando into awayeyiswele. Uthi uthando aluzigwagwisi, alubuvuyeli ububi. Akuthanga nawe wakuviswa ubuhlungu ululahle uthando lwendoda yakho. Akubuvuyelanga ububi obuyihleleyo. Akubanga nanzondo ufune ukuphinda ububi ngobubi.”

Ngenene uthando uNokhaya awayethanda ngalo indoda yakhe yayilolo kanye luxelwe nguPawulosi kwabaseKorinte. Emva kokulahlwa kwesinomhlwa yindoda ngaphandle kwesizathu uthe ngenxa yothando wanosizi yakwenzakala. UNokhaya uthe ngosuku lwesibini efikile eMonti wabhalela uninazala incwadi ebuhlungu ebalisa ngohambo aluthathileyo echaza njengoko wayebhalile eseseGoli. Yamnandi indawo ethe, “Mama ndimxolele utitshala kuba kakade azange ndimbambe nqala uncede umcelele uxolo kutata. Ndimshiye selethetha kodwa kusafuneka angathethi thuba lide.”

Usebenze into ayivayo enethemba lokubuyela ekhaya indoda yakuphila. Uman 'ukubhalela umongikazi owayembungezelela xa eye esibhedlele amqinise amthembise ukuba iya kuphila indoda ebuza ngenkqubo yempilo yomyeni wakhe. Uthe akuba mhle empilweni uThemba wanakho uNokhaya ukumbhalela amchwayitise. Wayebabhalele nakowabo uNokhaya wabachazela konke.

Yahlaba incwadi kaninazala walila uNokhaya eyifunda yanga ufelwe kanti wayeliliswa bubumnandi bentliziyo. Yayibhalwe ngolu hlobo:

“Nokhaya endimthandayo,

Ndibulela incwadi yakho mntwana wam ebichaza ngohambo lwakho nemeko yempilo kaThemba. Sibulela ukwazi ukuba ekwaluphaleni kwethu mna noyihlo, ukho umntu onguwe oya kusigcinela abantwana bethu. Indlela onyamezele ngayo iyamangalisa.

Sinovuyo ukuthi inzondelelo yakho mntwan' am kweli khaya isonwabise sisentlungwini ngobutshinitshini bukaThemba. Umvuzo wonyamezelo mkhulu. Ebenga unyana wethu volahleko uguqukile sisifundo esikrakra sobomi.

Babulisa bonke Mpinge. Indwebe inkwenkwe yakho ngohlobo olugqithileyo. Ufuna ukwenza into eyenziwa ngoVuyisa noMhloli. UMafulungwashe yena uthiwe khatha kukufeketha. Batyebile, baphilile, bonwabile.

Uhlale ekuthandazeni ntombi yeMpinge ungasinwa.

Unyoko okuthandayo.”

Uthe emva kweenyanga ezintlanu esesibhedlele waphuma uThemba. Wayiqhuba imbalelwano eshushu nomfazi elilela ixesha alichithileyo. UNokhaya ebengafuni yena ukumbuyisela kulaa nto yokulahleka kwakhe encokola ezokumonwabisa. Ugqira kaThemba akafunanga ukuba andule alishiye iGoli wamyalela ukuba ahambe esibhedlela nje ngesigulana esiphandle inyanga yonke. Ngeli xesha uThemba ubhalele abazali ecela uxolo ngentlungu abebafake kuyo elilela nexesha alichithe kwaThulandivile apho wayehlala khona phambi kwengozi ezonwabise okomntu ongenamva, nalusapho.

Bamphendula uThemba abazali bakhe bemxolela, bemkhuthaza ekubeni abuye, bemxelela iindaba ezonwabisa ngabantwana bakhe. Umfundisi lowa wayefikele kwakhe uNokhaya eGoli wayemvelela futhi uThemba kwaThulandivile amxelele ithamsanqa awaba nalo uThemba ukufumana umfazi ololuya hlobo. Uqale uThemba wazibona okwenene ziqaqambile iziphiwo ezihle zomkakhe. Kwaya kusakheka umntu omtsha ngaphakathi kuye olubonayo olwaa thando lunzulu nembeko aweyemthande ngayo umntu owayenguNomnyamezeli.

Kwathi qwenge yanga ngumntu okade engaboni lonke ixesha eli. Wabona kulaa Nomnyamezeli, umfazi ozekelwe ukwenza ikhaya agcine abazali nabantwana bakhe. Wasuka mpela uNokhaya owayesel' engumfazana onezoth nokrelekrele kangangokuba abone abanye angabenza amakhosikazi akhe ekho. Yayiliphupha eli! Hayi iNkosi yayivusa uThemba owafa kuKomani imbonisa indlela amakaphuthume ngayo laa mfana wayeyititshala eXesi ekhuthalele zonke izinto ezakha umntu.

Mhla uHananiya wanika uPawulosi ukubona kwawa emehlweni akhe uPawulosi izinto ezingathi yinkwethu, wabona izinto ngamehlo amatsha ezibona zimo yimbi engasiyiyo yamandulo. UThemba kube njalo kuye kwakufika ukubona okuze nemithandazo yomkakhe nabantu ubone umkakhe eyilaa ntwanazana nalaa mfazazana wayesithi akumcinga nokuba akamboni anxube ange angambona ngamatshe.

Kwaba mnandi kuNokhaya esithi ngoku xa ethandaza angalili nyembezi zantlungu alile ezovuyo. UThemba wayeza kuzihlaziya phambi koSomandla izifungo nezithembiso awayezenzile mhla watshata? Wayeza kuba nawo amandla okuxela unyana wolahleko athi akasafanele ukuba abizwe ngokuba yindoda kaNokhaya, nguyise kaMthunzi noMafungwashe?

Ekuzeni kokugoduka kukaThemba uZuziwe wabuyela kwakwisibhedlele saseMonti emshiya eseseGoli uThemba.

Kucacile ukuba nayo le nkosazana yayise ingenwe ngumkhwa wokungafuni iinyawo zilale umbethe, ikholwa kukuhamba izikhundla zezibhedlele iziva ngomnwe. Ngenye imini uNokhaya wambona uZuziwe edolophini eMonti akamazi, wamthandabuza kuba wasuka wanemishitha ebusweni, imbali yentlalo yaseRawutini yabaliswa bubuso bakhe.

Babuneziva ngathi ngumntu owayesemadabini. Unge angambulisa uNokhaya abuze ngomyeni wakhe lo agqibe ilizwe naye koko into enjalo yayiya kubiza mhlawumbi ukuthetha okwakuya kubuye kumkhathaze uNokhaya. Into esuke noko yammangalisa ngakumbi luhlobo lwamaqabane awayehamba nawo. Yayingasibo bantu bafanele ukuba ngabodidi lwakhe, kodwa kuqondakala ukuba yena uyavana nabo. Bebeyithulela phezulu intsini nokuthetha oku bekhwaza.

UNokhaya ungene kwenye ivenkile efuna bagqithe. Ubuye waphuma wathi akubakroba wabona ukuba ngathi banento abayizungulayo wangena evenkileni. Ngelikade ubuye wakroba wabona bengena kwindlu yeziqhamo wakhawuleza wagqitha kuba wayengasanqweni nokuba bangahlangana bade baqondane. Akazange aqonde nokuba uZuziwe yena umbonile wamnakana na.

Njengoko iincwadi zikaNokhaya beziphuma nge-adresi yabaqeshi bakhe ubesuka ayihleke umLungukazi into yeencwadi ezifika zonke iiveki athi, "Anizi kuphinda nitshate ngokutsha kodwa?" Ubemxelela kwezo ncwadi ngokuziva ebuyela empilweni entle esithi noko wona umlenze lowo wawusafuna ukusetyenziswa ngenyameko. Wayesayisebenzisa imithi yeziqhwala njengoko wayesaqhwalela.

Wasebenza uNokhaya kwabo beLungu babemphethe kakuhle kunene bemazelelela kwizinto ezininzi. Inqondo yakhe yayingaboni nto ithi aze akhawuleze emke emsebenzini kuba wayengazi nokuba indoda iya kuphilela ukuba ibe nakho na ukusebenza. Wayiqonda kakuhle nangaqhwala kokuba wayeyiqonda kakade into yokuba benentsapho nje kukho omakabe semsebenzini kugcinwe imali ingomso asililo lamntu.

Ubesenza amabhongo yena uThemba athi kwakufuneka umfazi abe sekhaya kwakamsinya. Uthe akuphila wabuyela kwakulaa msebenzi wakhe waseNkomponi wangunobhala. Wayengafuni kugoduka engenayo imali. Ngalo ndlela wahluka akafana mpela namatshipha ahlala ezidolophini athi mhla agoduka kwakuphel' amacebo eziyolo afike ekhaya engenayo nendibilityi, athi kanti nokukhwela kufuneke kwenziwe ingqokelelo yemali esisipho sokumkhwe-

lisa kanti nakwelo khaya wofika engenalo nedlavu lengubo yokulala.

Inggondo kaThemba yayiyeyokuya kuqala ikhaya elililo elinje ngeliya wayenalo phambi kokusutywa ngumtyholi. Wonwaba kakhulu uNokhaya eMonti ebacinga abantwana ndawonye noninazala. UThemba wayesel' efuna isikolo ekhaya. Ubone kwincwadana yezibhengezo zezithuba zezikolo inendawo efuna umncedisi oyindoda eBhalura. Uthe xa alungiselela ukusicela esi sithuba kwavela esinye kufuphi nekhaya.

Wasithakazelela kakhulu kuba wayeza kuba nakho ukulala ekhaya yonke imihla. Indoda enkulu uNdlane yayiseyisindeka yiminyaka kufuneka ikhaya libe nomntu osemntsha oza kujonga izinto zexhego. Wabhalela umfazi uThemba emazisa ukuba uya kufika ngomhla othile ekhaya, emxelela nangesikolo eso sifumanekileyo.

Umhla wokubuyela kwakhe eKoloni wazisiwe kwabanye onobhala beNkomponi leyo, nakubantu bomgodi ababevela kwelo cala langaseDikeni. Wenzelwa isipho semali. Walishiya uThemba iGoli limfundise isifundo esibuhlungu sokuba ukonwaba ngokuhlungisa omnye umntu kunelishwa. Waya kufika eDikeni exhakazela yimpahla yabantwana bakhe.

Umhla wokufika kwakhe ekhaya wawufana kanye nalowa wokufika konyana wolahleko, nokuba alizange liwiswe ithole elityetyisiweyo kodwa yona imivuyo yabonakala komdala nakomncinci. UMthunzi wayexelelwe ngokuza kukayise ngoko emva kokumoyika okuthile ubuye wavuleka. Zaphalala yanga ngumfazi kuThemba akubona uMafungwashe awamgqibela enenyanga ezimbini seleyinzwakazi efana nonina gqitha.

Abantwana babuye bamqonda emva kwexeshana akumana ebafundisa ukuba bathi 'tata' kuye. Umfazana ubaxelele abaqeshi bakhe ukuba uyagoduka ukuphela kwaloo nyanga. Uve into embi umLungukazi wakhe kuba bekuza kufuneka aqeshe umntu omtsha esikhundleni sikaNomnyamezeli. Wayesel' eziqhelile ngoku izinto ezifunwa nezithandwa ngabaqeshi bakhe, umntu omtsha wayesaza kufundiswa yonke into. UmLungukazi naye wayengasenakho ukwenza ngaphandle kwesicaka.

Ithenge intokazi yanga iya kuvula ivenkile emaXhoseni. Uninzi lwempahla lwamkhokela. ULwesine lokugqibela eseMonti lwaba ngathi ngulaa mhla weziyalo zomtshato. Amanina akwaNongqongqo asindulule isicaka seNkosi ngomthandazo owawumkhulu kunene. Wanikwa ithuba lokuba athethe uNokhaya. Waphakama wabulela amanina amgcinileyo eliZwini leNkosi, lamkhapha esiya eGoli

engazi mntu ngaphandle kwalowo wayelele esibhedlele efundekelwe ziintlungu.

Uqhubile echaza indlela umthandazo wabo owahamba naye ngayo, awamalahlekisa waya kumbeka kubantu bomthandazo kwamfundisi ePimville. Kuphakame enye intokazi yatsho ngabukhali amazwi ichaza isimo sikaMamMpinge ohleli ithuba elide eMonti engazange athethe nto ngandoda yakhe, ehleli intlalo yomfazi ontliziyo inyulu. Wayincoma into yokungakhathaleli maqabane kukaMamMpinge esithi amaqabane adla ngokumhlukhla umntu.

Emva kwenkonzo eshushu uphiwe imali abathi abafazi bomthandazo bamenzela umphako ngayo. Laa mfana waseMpindweni naye uqokelele imali kwabanye abasebenzi baPshesheya kweNciba bamnika isipho semali nabo. Yafika imini yokubuyela ekhaya eDikeni. Wahamba endleleni esithandazela isiseko sendlu yakhe entsha nomyeni wakhe nabantwana bakhe. Ufike uThemba engekangeni esikolweni elinde ukuqala kwekota entsha.

UNdlane uthe ngenye intsasa kunyana wakhe, "Ndiyayibulela iNkosi ngokukubuyisa uze kuba ngumntu osekhaya kusapho lwakho. Intombi owayizekayo mntwan' am ngumfazi osimilo siqaqambileyo ngobuhle. Ungumzekelo wento ekufuneka eyiyo umfazi. Unyoko lo, nam lo, asisokuze simlibale indlela akuhloniphe ngayo wena ndawonye nathi kweli khaya. Umntu ufunda isifundo esikrakra xa kulungiswa into kuye. Ingozi yakho ungaze uyithathe nje ngesiqalekiso uyibale nje ngesifundo. Ninomkakho kufuneka nenze ikhaya eniya kukhulisa niluleke abantwana benu kulo."

Kwelo xesha athetha nonyana wakhe uNdlane, uNocanda wayesel' eneziza acandela abantu kuzo. Kwafuneka uThemba osiza sasisesahluthwa nguSibonda ngokungarafe-lwa kwaso abuye afune indawo. Uthe kuba yayingabantu abaziwayo abantu bakwaSongo akwabikho migudu ingako walungelwa kwa oko. Wangena uThemba ukuvulwa kwezikolo esikolweni. Kwangena umntu onxubele ukwenza lawa mabhongo wayenawo ukutshata kwakhe.

Unina uthe mababafundise abantwana ukubabiza njengoyise nonina kuba uMthunzi owayeyazi loo nto naye ngoku wayesel' embiza uThemba ngaloo ndlela wayebizwa ngayo nguVuyisa noMhloli. Unina babesithi 'sisi' kuye. Ekuhambeni kweenyanga balungiselele ukwakha umzi wabo kwalapho kufuphi nekhaya labo. Njengoko unina noyise babesaluphala kwakufuneka umntu oza kubajongela ikhaya nempahla yabo.

Isahluko XXX

UTHEMBA UVUSA IKHAYA LAKHE

Baququzele uNokhaya nendoda ukulungiselela ukwakha ikhaya labo. Bafune umakhi owayesaziwa kakhulu ngokwakha iinzvakazi zezindlu. Yaqaliswa indlu ekwathi kwakwisiseko kwacaca ukuba iza kuba ntle. Ayenjani ke amabhongo! Lithe liphakama ipokomela labo bace sebeyixoxe bayigqiba indlela ababeza kuyivathisa ngayo ngokweempahla ezazifanele amagumbi ayo.

Ithe yakugqitywa loo ndlukazi intle kunene imagumbi mahlanu balungiselela ukuyivula ngebhongo. Kwaxhelwa inkomo ngoMvulo wayo kwamenywa umfundisi weseke the ukuba ongamele elo theko. Umfundisi lowo uthe xa eyivula wakha wenza intetho echukumisayo esithi, "MaNdlane, maMpinge ngumhla wovuyo lo kuni kuba unyana nentombi yenu bakhe lo mnquba ukuba ube lisithe kumaqhwa obusika nomthunzi kwilanga lehlobo. Silapha ukuvuyisana nabanini balo mzi mhle kangaka."

Uqhube wathi, "Awukho umzi omhle njengalo kwesi sithuba. Uyabonakala ukuba ngumzi ocetywe ngethuba elide ngokwaneleyo. Naxa umfo kaSongo selelele kobandayo uya kuhlala umile, izitena zawo ziya kumelana namaqhwa nemimoya yesi sithili." Uthabathe isitshixo ebe sikuNdlane, uyise kaThemba, wavula esikelela. Emva kokuvula kumenywe ababekho ukuba bangene babuke ngaphakathi.

Abaninindlu bobabini babevela ezidolophini beyazi kakuhle impahla elungele indlu. Ilelo igumbi lalinempahla yalo echanekileyo nebekwe ngohlobo lokuba itsale amehlo. Owayelapho ubengangena kweli igumbi saya emlonyeni isandla kukukhuza. Ngexa lesidlo bayitye inyama basineka ngangokutyeba kwaloo nkabi yayixheliwe.

Loo mini phambi kokuya kulala uThemba makube wayecele uyise ukuba aze kwenza owakhe umthandazo nezakhe iintsikelelo sebebodwa. Ilele apho impi yasema-Ndlaneni ukuwenza shushu umzi wabantwana bayo. Kubiyiwe ngocingo olunomnatha kwathengwa itanki yamanzi nefatyi ukuba kuthi xa kubalele amanzi akhivwe ngefatyi angathwalwa ntloko. Walima apho uThemba wazibulala, kanti nasemasimini noko ayekude wayekwali-mile.

Isiquququ esingumkakhe sasisebenza kulale ubumnyama. Balekelwa uMthunzi noMafungwashe ngamakhwenkwe amabini uMphumzi noXolile. Wafuya umfo kaSongo ethenga iimpahla zohlobo ingasiyiyo migqutsuba. Wakhula umzi ufanelekile unesidima. Wathi ukuzenza kwakhe ngokukhawuleza ezo zinto uThemba wanga ulilela imihla ayichithele ebuthongweni bengqondo.

Kuthe kuba abazali babese bekhulile ngakumbi uyise, babathabatha bahlala kubo ikhaya linikwe umninawa kaThemba uSipho ukuba agcinele impi endala. Impilo kaMaDlamini unina kaNokhaya ibingasaginyisi mathe. Ngenye iholide bathi funqu usapho lwabo amakhwenkwe omathathu noMafungwashe kwayiwa eMthatha. UMthunzi noMafungwashe babese bekhulile ngoku sebengaphakathi esinaleni eDikeni. UXolile noMphumzi bona babese sekhaya.

Yabukeka inzala kaNomnyamezeli kulonina. Bona noThemba babeneziqu ngoku. Wavuya uMaDlamini ukumbona umntwana wakhe etyebe emhle ebuyele kobo bunzwakazi bobuntombi bakhe. Lwabukwa nolo sapho luhle kangako. UThemba wayezizele kuloo makhwenkwe, ayefana naye ngolugqithileyo uhlobo. UMthunzi yena yayinguyise nelizwi eli. Intombi noko yayikho kuyise yayifana kakhulu nonina. Wanga uMaDlamini ubefuna ukuyingqina ngamehlo indaba yokubuyelana nomyeni wakhe. Bathi bengekagqibi neveki begodukile yahamba intombi yeZizi ixolile.

UNontobeko ebesithi xa aphiwe iintsuku ezisekupheleni kweveki aye kuzichitha kwaNomnyamezeli ezo ntsuku, azichithe kobunjalo ubumnandi kuba umyeni womzala wakhe wayengumntu onobubele ebathanda kakhulu abantu basebukhweni bakhe. Ubeye uThemba athi xa encokola noNontobeko bonwabile, "S'bali kwiintombi ezikhoyo kulo lonke liphela ayikho entliziyo igolide njengodadewenu. Ndahiliza S'bali ndazibona iintombi zeentlanga ezininzi ezimnyama, kodwa ngoku ndiqinisekile ayikho efana noNomnyamezeli."

"Awu S'bali! iMpondokazi wethu belingade lithelekiswe neentokazi zedolophu yaseRawutini na ke khona?" Abuze atsho uNontobeko.

"S'bali umfazi endinaye akanakulinganiswa nazo neeperile ixabiso lakhe, ndinjenjenje kungenxa yakhe." Angabi sambuza noNontobeko ukuba kakade ke kwakutheni na ukuze abhace ashiye usizana lomdlezana.

UThemba ubekhe aqondakale ukuba uyafuna ukwenza amavo ngobhaco lwakhe noZuziwe kodwa uNokhaya wafunga kudala ukuba angaze ambuze nto ngaloo nto.

Ubesithi nokuba ukhe wathetha into esondele kuleyo akhawuleze uNokhaya athethe enye into, iduke esithubeni leyo ebefuna ukuyithetha uThemba. Kukho ubulumko obabugqithe obo? Nokuba bekoniwene ngabantu xa kuxolelwe akusafuneki ukubuya umva kulandwe izinto ezidluleyo ezingemnandi.

Ngeli xesha uThemba ufumene isithuba sobunqununu kweso sikolo wayekuso. Inqununu yona yayifikelwe lixesha lokutya umhlala-phantsi. Wasifunqula eso sikolo kanye ngalaa ndlela yaseMpongo nakuKomani phambi kokuba emke nelizwe. Ubekhe abafikele udadewabo owayendele eXesi emke engabulibali ububele bomkamna-kwabo. UNokhaya iziyalo zomtshato wakhe zazendele kuye. Zonke izinto awayeyalwe ngazo wayezigcinile.

Umnqweno kaThemba yayingowokonwabisa usapho lwakhe ngeyona ndlela iya kulenza lungaze luzikhathaze ngengcinga yeemini ezadlulayo kuba zona ngenene bezingeze zabakha abantwana bakhe. Wayenamabhongo okulufundisa usapho lwakhe ngangoko anakho. Wasifunqula isikolo awayekuso wasiphakamisela kumgangatho ophezulu. Landa inani labantwana ndawonye neleetitshala. Kwali-nywa kweso sikolo kuba umhloli oMhlophe wayekhuthaza ulimo ezikolweni.

Amakhaka awolwa sesi sikolo kuba ingoma yayiyenye yeetalente zikaThemba. Ngenye imini uNokhaya ufumene incwadi ivela kutitshalakazi uMaMfene owayesel' engumphumli exelela uNokhaya ngomnqweno wokukhe aze kuzibonela eli khaya linconywa kangaka ubukhulu nobuhle. Ngemini awayeza kufika ngayo uNokhaya uye eDikeni ngekari yabo yamashe wathenga izinto ezimnandi zokuhlangabeza umhlobokazi wakhe omdala.

Kambe uMaMfene lo ngumntu awayesithi xa uNomnyamezeli edubekile axoliswe nguye. Wayazi kudala yena uMaMfene into yokufunwa kukaNomnyamezeli nguThemba kuba wathi akuba nalo ngcamango wamhlebelu uMaMfene owakholwa kwangoko yintombi awayezibonela yona uThemba. Isimilo sikaNomnyamezeli sakhola uninzi lwabantu eXesi. UThemba wayezithandisile ebantwini ngesimilo, ukukhuthalela izinto zenkonzo kwanezesikolo. Ngoko udaba lokufilisha kwakhe uNomnyamezeli lwamkeleka ngovuyo ebantwini.

Fan' ukuba waba mkhulu umothuko nodano ngexesha umtyholi wayemlukuhla emthobela kwisisele esingenasiphelo. Ubomi bomntu bufana nendlela yona inamaqhina namathafa, iintaba, nemilambo ezizikhukula. Akakho umntu ongafikeleliyo kubunzima bokulingwa kwisikali

sobomi kuviwe ubunzima nobulula besimo sakhe, ngoko noThemba wayefana nabanye ababese bewelile bathi bakuba ngaphesheya abajonga ngasemva.

Utitshalakazi uMaMfene waphuthunywa nguThemba ngekari esitishini. Baye kufika sebehlangatyezwa ngamavumba amnandi avela kwigumbi lokuphekela. Behle ekarini baya kungena kwigumbi leendwendwe elammangalisayo uMaMfene ngobuhle balo. Yangena le ntokazi inkulu ilufele lungathi lolosana. "Yhu! Yhu! Yhu! Akukagugi hlelinje titshalakazi, uyayibona into yokuba kuza kuqala kuguge mna?" watsho uNokhaya.

"Into endingayilibaliyo sesi siqu singaka. Wawungabonakali ukuba uya kuba mkhulu kangaka," watsho uMaMfene. Bahlekiswe nguThemba othe "Hayi yho! Wayemncinci lo mntu titshalakazi ungabona ifoto yethu yomtshato wayelujijwazana." Wayiphika ke leyo uNokhaya. Wamkeleke shushu utitshalakazi. Usapho lwaluse lufunda lungaphakathi esinaleni, weva into embi uMaMfene ukuphoswa kukubona ezo nzwana zifana kakhulu noyise noMafungwashe owayesel' ebalasele ngobuhle nokufana kunene nonina.

Ubuzile utitshalakazi ukuba ingaba ubongikazi usabu-nqwenela na. UNomnyamezeli uthe, "Kowu! Titshalakazi ndingaba salunga wethu? Sendingumfazi womfama nje ngoku iinkuku neehagu zam zingathini?" Yahlekwa loo nto emngqinela umyeni wakhe ukuba azingelungi izinto zabo zishiywe kwiliso lomnye umntu kuba abantu abakhulu kwakungasafuneki banikwe msebenzi unzima. Wemka uMaMfene engawhlanganisi bububele bezihlobo zakhe, nobuhle, nobukhulu bomzi wazo.

Lithe ngokuya lihamba ixesha waya uThemba ezibandakanya kanobom nemicimbi yelali awayekuyo. Lathi lakufika ixesha lokuba adle umhlala phantsi wonyulwa ukuba abe sisibonda selali leyo. Babekholwa kakhulu abantu ngulo mfo. Ekukhuleni kwakhe zivukile izivubeko zalaa ngozi yaseGoli ngoko ukhe wasesibhedlele ixesha elithile bayizama bayoyisa le ndawo yayikhathaza. Uphume noko wona umlenze lo unendawo ebujiingxela.

Umntu uyalilandela igama. UNomnyamezeli wanyamezela ngexesha leentlungu nokuphela kwamathemba okuba baya kuze babuye bahlangane noThemba. Yonke into inomvuzo wayo nokuba ngonjani na. Le nzwakazi yasemaMpingeni iphumze intliziyo kumaxhala eyayinawo ngenxa yokunyamezela. Ithe yakoyiswa sisimilo sendoda yayo ayathwala iimpahla iye kowayo. Iyithwele impahla yaya emzini yaya kugcina abazali bomzi ababemsulwa yimpatho eyayiphatheke ngayo endodeni.

Ithe naxa seyiphume yakusebenza yahlala intlalo enyulu yobuKristu neyobufazi. Ingahambi isima kwiintango zemizi yabeLungu ithetha ngesimo sendoda yayo. Yathandazela ukuguqulwa kwengqondo yendoda yayo. Namhlanje umvuzo wazo zonke ezo nzima wayethubeze kuzo uNomnyamezeli wayewuxhamla ngokonwaba okukhulu. Intsapho yakhe yayifunda kamnandi ngeengqondo ezikrelekrele ifuze kakhulu unina kwelo khondo.

Umzi kaThemba noNomnyamezeli owayesel' elilibe nelo gama sewaba nguNokhaya wawungumzekelo wekhaya lokonwaba nothando. UNdlane omkhulu nexhegokazi lakhe uNomzi nabo babese bephumle kweliPhezulu. Bahamba bexolile bebukele uthando nonyamezelwano lomolokazana nonyana wabo. UMthunzi noXolile babeziititshala sebenamakhaya abo. UMafungwashe wabo wayengumongikazi, elandele ubizo, wangena kwinto eyakha yafunwa ngunina engekatshati.

Ikhaya labo beliyindawo yebhongo kubantwana babo, bethanda ukuzisa izihlobo zabo kwikhaya labo. Imihla yobutsha yayise isindeka yeyokukhula kubo bobabini abazali babo, kodwa wawungetsho ngangenkangeleko yabo entle, eyayibonisa ngokupheleleyo intlalo yobumnandi noxolo. Babethwalisana ubunzima ngamaxa obunzima, baxhamle kunye ubumnandi noyolo ngamaxesha okonwaba. Usengathi mhla ukhe wahambela kuloo lali yabo uwabone amasimi amakhulu ngaphesheya, neenkqenge ezixela ukuba kwakumi umzi omkhulu.

ISIPHELO

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