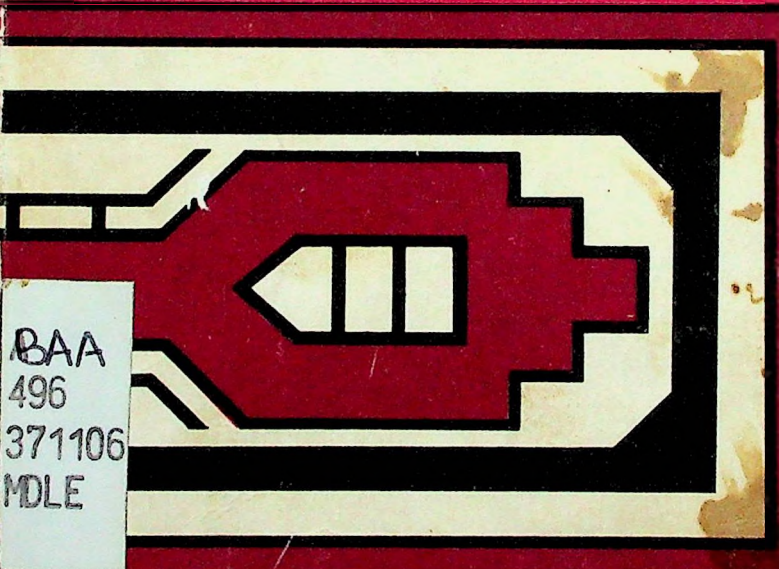


# HAYI LO MLOMO

G. J. MDLEDLE



BAA  
496  
371106  
MDLE

African Studies Seminar

BA A496.371106 MDLE

69/7486



This book was presented by

Library of Parliament

1969

ry of the University of  
Town.

R1-10

DATE DUE

\* TO STAY IN THE LIBRARY \*



G. J. MDLEDLE

# HAYI LO MLOMO

Umbhali waba ngowesibini kugqatso lwababhali  
beencwadi olwalwenziwe ngemivuyo yeRephabliki  
liSebe leMfundo yabaNtsundu



VIA AFRIKA PUBLISHERS

INIKEZELWE KU-BAZALI BAM  
ABANGASEKHOYO

INTSHAYELELO

Le ncwadi "HAYI LOMLOMO" ibhalwe ngenjongo zokwakhana kwintlalo yethu. Kuqala thina bantu bakhulu, indlela le sihleli ngayo esixekweni nabamelwana bethu mayibe njani. Okwesibini, kubantu abatsha abo basaqala ubomi ukuba bathini na ukuzakha, kaloku ubomi ngumzamo. Akwaba bonke abayifundayo bebeya kuyifunda ngocoselelo. Ndingaphantse ukuqiniseka ukuba izimilo zethu makhosikazi asinakuziswela kule mbali. Sakuba sithe sazifumana zikwicala elingakhiyo ma sikhawulezise ukubuyisa izithende ngokuthe cwaka. Sakwa kheka.

NDibulela kakhulu u Prof. Mzamane wase Fort Hare nomfundisi-ntsapho uMu. H. M. Masala, ngokulesa benze izihlabo kwiziphoso abazifumanyo, nomfi G. B. Sinxo owayesoloko endicebisa ukuba ndibhale amabali. Ukuba ebesaphila ebeya kuvuya naye yakuba incwadi endiyibhalileyeo iphumelele isibini kugqatso lwabachongizincwadi olwaluququzelelwa liSebe leMfundo yaBantu, ngethuba lemibhiyozo ye Republic ngo 1965.

Elokugqiba zihlobo ndingaba andimntu xa ndingakhankanyi abazali bam abangasekhoyo, abathi bona babambisana ekusiqeqesheni nasekusifundiseni saba yile nto siyiyo. Umnu B.B. nanko engumPhathiswa wezoXolo e Transkei, umnu

E419

Ayliff H.H. nanko yena ongamele lo mzikazi wabantwana abalulekwa izimilo kwa Tyip-Tyip (Bekruipkop) kufuphi neQonce. Mna ke ndakuba ndiphumle ekufundiseni iintsapho ndanikwa umhlala-phantsi, ndakha ndabethwa yimpepho kumazwe aPhesheya. Ndakuba ndibuyile ndaya kugcina iintombi eKilnerton Training School, Pretoria, ndabuya ndeza eFort Hare University College ndisenza kwalo msebenzi. Ndiphumle ngoku.

Ukuba ndiyilozile zihlobo, ndixoleleni.

Ngowenu umkhonzi ozithobileyo,

G E R T R U D E J . M D L E D L E

Hayi lo Mlomo (Oh, this Mouth!) is a novel in  
Xhosa to be used by Secondary Schools

## ISALATHISO

Ekuseni	1
Uzinika amaThafa	3
Izihlobo eZitsha	14
Intliziyo ibumba ibeka	
AmaQebengwana – kwa-Gompo	17
EmaCireni elujilo	25
Kwa-Sizakele Ndimende	31
Hayi indlela Ngolwimi	43
Kufuneka Umfazi	48
Akukho nkanga idubul'ingethi	58
U-Lidiya ubuyela emzini wakhe	65
Kwa-Sizakele	68
U-Zizwe uyabizwa	77
Yindaba Yamacira	82
Masithethe ezoxolo	90
Uyagoduka uMasikhosana	103
Ikhaya Yimvisiswano	108
Umntwana uthiywa Igama	116
Iinkolo	124
Ukuzaliseka kwemithandazo	133



Kuthe cwaka ngoku ngathi akukho mntu uphilayo kuloo lali yaseLujilo kufuphi nomzi waseBisho, kumana kuvakala nje ukukhonkotha kwezinja nazo zisitsho mgama, kunye nokukhala kwenkuku zixela ukusa, kutsho nezisafunda ukukhonya ke ngoku kaloku ubusuku busile eQonce. Zezokugqibela ezo zitshoyo, ubumnyama buyachitheka kodwa noko ke akukavukwa.

Yho!! Yho!! Hayi mna!!

"Kusekusasa nje bethu ngaba lilizwi lani elo ngathi sisikhalo somntu, mhlawumbi zindlebe zam bethu. Awu, lanyamezela, makhe ndiphume phandle ndiphulaphule hleze kuthi kanti kukho mntu usengxakini ufuna uncedo." Uthe ebekhe wathethela ngaphakathi uNozici Maxethuka wade waphumelelisa.

Walahlala ilokhwe phezu kwezokulala, wee walala ngetyali, neqhiya akabi sayinonophela nokuba ingema kakuhle entloko, watsho dyulukudu ukuphuma emnyango ebizwa sisikhalo esitsho kabuhlungu, wasilandela waya wemisa kwaNdimende. Uthe akubeka indlebe weva ukuba kukho ilizwi lendoda elimana ukudumzela ngaphantsi kwesi sikhalo somntu wesifazana, noko sesi ngasebukhali naso.

"Ndithini bethu, ndinkqonkqoze, ndiyeke?" Wathingaza uNozici, umbuzo ufihle intloko, kwanzima ukubheka phambili kwanokubuya umva esiva ukuba eli lizwi libeka izisongo, kunjalonje

liya nquphela ukuba makaqonde lo ukhalayo ukuba nalowo mhlaba wokukhala ungamfutshane ethanda.

"Ndibulale sendifana nofileyo kakade, O! hayi okwam, ndaazenza ukwendela kwinto enje ngawe, sendizohlwaya sekungasancedinto kuba sowufeketha ngam nje wawundibone ndimhle wada wandixokisa usithi akuboni ntombi yimbi ngaphandle kwam, kanti ubonanje aye maninzi amasoka awaye endifuna, ndacinga ukuba ndiza emntwini kanti sisimanga esi ndiza kuso Bawo, inene ukuzenza akunje ngakwenziwa, namhla umqa womele ephinini."

"Kodwa ke uhlalele ni ungagoduki nje?" Utshilo umfana. "Khangela apha, ukuba weza apha unebhongo lokuza kuqeqesha mna, uliphosile eligqwesayo. Pheza ke ngoku wombele ubusuku bonke uthetha wedwa kungekho mntu uxhentsayo."

"Ndithulele ntoni, umane ukwenza amahlazo wahlulwa nakukundihombisa njengabanye abafazi babafana, mna soloko ndinxiba impahla enye ngathi ndiyinkomo. Ubonanje uthelwe nqa ngabantu, kunjalo nje undibangela iintloni naxeshikweni ndihamba nabanye abafazana, andinanto ndingazidla ngayo apha kuwe. Undihlaza nakule mizi uhamba ufuna ukutya kuyo ngathi andipheki, uthi ungena nje apha endlwini ube sowu sisifu, ugcabevu olugade mntu uluthi cha." Umfazana uthetha ngoku ilizwi selibuphakama, endingaziyo nokuba waaba nethuku lokuba kukho umntu okho-

yo kufutshane ongathi xa isilo esikhulu sibhavuma, akhawuleze ukumhlangula, angaqwengwa. "Loo gama wonke mna ndiyathingaza ukvela emnyango kuba kaloku kufuneka ndilamle, kunjalo nje ndingabi nacala; phofu oko kuzakuba nzima kuba isiqalo nentsusa-mabandla yolu qhushululu kule ndlu andisazi. Mandiroxe noko ndingaba savela. Kodwa ke njengokuba lo mfazana bendindululwe sisikhalo sakhe nje ikwa nguye nompempeza angayeki, yoothi le ndoda yakumlimaza athini? Naantso ke ingxuba-ka-Xaka. Ndiza kuthi ndisa kuvela ndithi makathule enyukclane nam andixelele konke akucingayo ngam kuba ndithethelela unyana wethu, kaloku umelwe kukuthi abe nje kuba yena uyazalwa apha.

Kwakhona banelizwi elisivisa kabuhlunga thina bazali eli lokuthi sifunela iintombi zethu kanti zazi shiywe zibonwa.

Ezi nkumbulo zonke zeema nam zandenzela umtha wedolo, kuba eliyinyaniso lona aba bafazana bale mihla banemilomo, batsho uthandabuze nokuba bakhe bayalwa. Wofika bengahloneli namadoda ale mizi, bewabazele imicondo nezequlubana ezithe nkqi, okuzizidwatyana zakhona kuthe xhwa emadolweni, kungekho kwaqhiya entloko kukhutshiswana ngokuqhina iinwele kanti akukho mntu walo mzi unqwenela bunzi lamfazi lithe nka, into efunwayo apha yintlonipho yomzi wabantu xa umntu awungena bumini, angajongi abakhulu ngamehlo okusa.

Abakho apho ooNokhontoni, baya kuwuyalula

umzi womntu behle benyuka ngokungekho similweni. Yini ke entle esingayilindela ebantwani xa kunje kubazali, ingeko intlonipho?" Watsho uNozici. "Ndigqibe kwelokuba ndiroxe ndingadange ndibonwe kuba noko ngoku isikhalo sisesiphelile kusele loo mlomo ongabanjwa nalipolisa, Yho! bayathetha kanene abantwana bethu bewaxelela la madoda le nto bayicingayo ngawo. Wofika ke nawo selengathi adle "iYokothwane" embuna okweempuzi zibethwe yingqele. Phofu niyalungisa bafana - "Intonga ayinamzi."

Wayivulela ke umaSkosana impompo yamazwi sel'engathi akasaphfumli kaloku kusile ngoku ufumana kukuhle ukunukunenza le ndoda ngentlamba, watsho wathimla umyeni wakhe uZizwe waxela inkabi yehashe wanga angabetha wazinqanda ngelithambileyo wathi. "Kodwa yintoni Lidiya ufuna ukundenzela ityala nje? Uyazi ndingakulimaza?"

"Ungandibulala, ubulaleinja le yakho! Uya kubanjwa, kunjalonje, uya kuxhonywa unga bafumani nabo ubacingela ukuba baphucukile kunam, waphendula uLidiya.

"Ndakuxhonywa ufile kodwa wena, pheza ke ngoku kwanele, uzimisele ukundiphuka undiphula ubusuku bonke ndinyamezele, khona ulila ndingakhange ndikuse nesandla nje ufuna kuthiwe mna ndihlalele ukukubetha." Watsho uZizwe.

"Kanti akundibethi ngezi zinto uhamba uzenza noNomasomi phambi kwam? Ungatyi nalapha ekhaya, wanela kukudla izinto ezimdaka neeti

zakhona, abe nonina uMaCebisa seleququzela ephekela wena, unyana wakhe, isikhohlakali somfazi esingenantloni, Oh! hayi ubunkedama! hayi ubunkedama! Mh! mh! watsho elila, "Ndixolele ukufa kube kanye ndikushiye nezinto zakho wonwabe, yonwaba toro Zizwe yonwaba." Wasindulula isikhalo kwakhona.

Bekusekusile kanye ngoku sekuqhuma kweminye imizi, kodwa lo mfazi usa hlalele ukuyaca le ndoda, ulibele nokuba kuphekwa iziphungo, engasenalo elo xesha lokuphekela omnye umfazi (nguninazala ke loo mfazi), kukodwa ukushwabula ngendlu angenayo yena ukuze aphume kwesi sihogo singu "nyoko".

Uthule wathula uZizwe ezikisa ukucinga, wavuka wanxiba, wathabatha ibhatyi yakhe waphuma waya ngasentlanjeni, wehlisa intlambo leyo waya kufika ezantsi emlanjeni. Wahamba ubuso apho emanzini, wabuya waya kuhlala ngaphezu komlambo phantsi komthi, ebukela ukuphuma kwelanga, ekwakungathi liyaqhayisa, kuba, nokuba loo mafu athi aya lisitha lingasokuze lime endleleni yalo kunjalonje nokukhanya kwalo kugqoboza apho. Unge angafunda into kweliya langa wacinga ngokubuyela ekhaya. Ephi uLidiya? hayi lo mlomo! wahamba waza kufika apho kuZizwe eyedwa, kwanzima izithende ukuba angaya ekhaya. Wahlala apho phezu komlambo emamele iintaka zicula ngokuchwayita. Ingaba bethu bakho ooLidiya ezintakeni apha? Amanzi nawo atsho ngentsholo eyodwa ukubetha ematyeni equkuqela esihla in-

guwashiywa ukusukelana kwawo. Wona ange angazichitha iingcinga ezibuhlungu zikaZizwe, kuba indalo iyakwazi ukulilisa, iyakwazi nokuthuthuzela, suka qwememe, umlomo omde kaMaSkosana wangena emlanjeni wamvumbulula apho umfana kaNdimende wamtsho wema ngeenyawo. Ngaba bethu bakho ooLidiya ezintakeni apha? Kaloku isiXhosa sithi "Ilizwi alibuyi kubuya umnwe." Zamvalela iintshwabulo zomfazi ukuba angabuyeli ekhayeni lakhe uZizwe.

Kwalile xa ilanga lishiya iintaba, emi umfana ecamanga nzulu, yabetha kabuhlungu intliziyo wakhulula ibhatyi, wayithi jwi phaya, wakhawuleza waya wema phezu kodini lwesiziba esithe cwaka sona. Usedabini ngoku. Ukuba nje ebengathi ubunzima bomzimba abufukulele ngasentla kwamagxa ebeyakuba udlule kwiinkathazo zomhlaba. Ukucinga kwemka naye kwaya kusiba luzizi emehlweni, kodwa kanye xa akwesosithuba wothuswa sisandi esithi gxumpu emanzini. Wee balulu ukukhangela wabuya umva, kwabuya ukuqonda. Cebetshu licime igama lakhe, kodwa isandla sobubele sika-Thixo samhlangula. Kaloku wonke umntu unexabiso kuThixo kuba kukho nto kufuneka eyenzile, yiyo ke loo nto soloko Emphephisa ezingozini. Akadalelwanga ukuba adle afe kodwa, koko makaMkhonze ngokwentando yakhe. Azi Waye zakwenzani ngalo mfana? Unge angacinga ngekhaya kwatshisa ebunzi, waza wabona ndlela yimbi angazisindisa ngayo kuloo mlomo kaLidiya.

Laphakama ilanga, zabuya iinkomo emivikweni apho zaluselwa khona zakuba ziphume intlazane. Waphosa amehlo, wazibona iimazi zikayise neza-bamelwane zikhweza apho ethambekeni sezinxakama zithshiswa ngamasi, kambe czinye sezihamba zizisenga ngokwazo, iimazi ezimabele made.

Awu, kunzima mfo kaNdimende uzakushiya iinkomo zika yihlo uzibona, ngenxa yomlomo ongabanjwa nango mkhala, lafa ilizwe ngakuwe.

Wema ecinga, waginya ilitye, wathatha ibhatyi, wayithi tyu egxeni, wafulathela ikhaya. Uthe makakhe afake isandla engxoweni hleze abhaqe nto ingamncedayo azuze okusiwa phantsi kwempumlo. Ngenene uSomandla uyabathanda abantu bakhe. Ngethamsanqa elinje ngele ncukuthu, yona yothi ikulumile, inuka kodwa uthi makhe uyive empumleni, wafumana noko kukho ubutikana obungangeeRandi ezine nemali emhlophe athe ngenxa yokuyivuyela le nto akabi salibazisa wanyathelela phambili. Uyaphi? Naye akakazazi, kodwa wabheka phambili esithi ukuba nje lingatshona edlule eNcemera ingaba iigusha zeBhulu zizonke." Watsho wakhawuleza kanti uza kugqitha apho kusemini. Waye ezama ukuphepha indlela ukuze angahlangani nabantu, hleze kwenzeke adibane nomntu angathi amazi kwesi sithuba sikufutshane neQonce. Hayi ke sona isikhululo neezo ndadaneentlambo zibetha ngasentla ukusinga eMthonjeni (Kei Road) ehlahla nje nasezifama.

Uthe makakhe aphambukele ngakomnye umzi acele amanzi. O! nantso indoda enkulu ihleli phantsi komthi, kufumbe phambi kwayo into eninzi yeenqawa zeendidi ngeendidi. Kambe uneminwe lo mfo ekubazeni umthi! Zinjani ukuba ntle ezi nqawa? Zenziwe ngobugcisa obukhulu. Ezinye kule ndawo iyimbiza, ngumfanekiso womntu nokuba ngowesilwanyana. Uzizwe watsalwa ingqondo kakhulu yenye eyayinenyoka ezithandeleyo ukusukela kwiximheya yaya kulunguza ngaphakathi embizeni. Zazintle, zibengezela, zimnyama. Zaziyitsho indoda ixakeke ukuba ingathi yiyiphi na entle ukudlula enye. Wazibuka ke noZizwe ethe cwaka enga angakke apha the lo mzuzu asabuzwa impilo kuba wayesel'ebeke ibhatyi phantsi esithi makacele amanzi. Lo mnumzana, uNdawo igama, akaxwilwanga ngqondo bubukho balo mfo wasemzini.

"Kuphunywaphi yindoda le?" wabuza uNdawo. "Ndiphuma eLujilo kwesika Ruluwa, uChisane, kufuphi nedolophu yaseQonce," watsho uZizwe. "Umni?" "Mna ndingowasemaCireni, unyana kaSalaze Ndimende, ndinguZizwe igama."

"Khawuphile ke," watsho ngeliphantsi uNda-wo.

"Enkhosi Bawo sisekho, nezibuhlungu sihamba nazo, — singacela kuwe Bawo, ndingabanga sabuza ukuba kusemaNini na apha uxolo."

"O-O, ewe — ke, ngathi akuphathanga nangubo nje ingaba ukwenjenje oku ukhumbulephi? Gxebe, mandithi apha ke kusemaNgwevini, kwaMbiyozo



ubawo, mhlawumbi ukhe ulive igama, ngumntu obesakwaziwa kakhulu ngenthengiso yoboya beegusha eQonce." Watsho ke uTshangisa ezama ukuzolisa lo mfana owa bonakalisa ukuxakwa yimpendulo yombuzo wakhe.

"Bawo lo mbuzo uyandixhela kuba kufuneka ndikuxelele inyaniso kuba ndiyabhaca, ndizinika amathafa. Ngenxa yobuhlungu bentliziyo ndifulathele umzi kabawo," watsho wee-tu-u-u, amehlo emba umhlaba, engazi ukuba uthiwe ntshoo yindoda enkulu.

"Khe ndacamanga ukuba ndizicime igama ngokoyika ukuba sisigculelo kwabanye abafana, kuthiwe mna andikwazanga ukuphatha umfazi, ngoko nguye okhonyayo endlwini mna ndiyimazi. Loo nto itsho ndigxume nokuba bendisathe cwaka." Waphendula watsho uZizwe ebonakala ekwenkulu intlupheko ekuthetheni kwakhe la mazwi.

"Abazali ngaba usenabo, besithini bona ngalentslalo yakho, kuba kuyacaca kum ukuba ucinge nzulu ukuze usuke uhambe, akudlwengulwanga ngumsindo?" Wabuza eqokela uNdawo.

"Akasekho ubawo, ke yena uMama akafunwa nokubonwa ngumolokazana lo wakhe, kanti obona buhlungu bugqithise kuyo yonke into, ndim kuphela umntwana oyindoda kule ndlu kabawo. Akukho mntu ungathetha nto kulowa wam umfazi. Luhadi oluzibethayo. Uxhentsa ezombelela. Woyise mna ngezinto eziphuma emlonyeni, andingeziphindi ngowam umlomo." Uwandisile lamazwi uZizwe isiya isenyukelana intlungu kuye.

"Ngxatsho Qhanqolo! Sendisivile isizathu, ngumfazi. Uthe kanene unguZizwe igama? Loo nto ke ithe intliziyo inczayo izizwe njengentloko yomzi, yangenelwa ngumbungu okwaziyo ukuyiphanda intliziyo yendoda uyishiye ilikhoba. Into elandelayo kukulawula kwabantu bakowabo kulo mzi wakho." Atshilo amazwi kaTshangisa njengendoda esekuntsuku isidla amazimba.

Ngawo lo mzuzu, kwafika uNonto, intombi kaTshangisa lo, ubhelukazi lwaseMangwevini, olunyathela umhlaba ngocoselelo. Awu! emhle umntwana womntu. Nokuba wawungabona izitho zakhe, ndiyakufungisa wawungema. Woba njani bethu akufikisa ebuntombini xa waye njalo eseligqiyazana?

UNonto uthe xa ebeka ukutya phambi koyise, wathi uyise makabeke phambi komntu wasemzini.

"Khawusele nango amanzi uthobe uthuli lwendlela," watsho uNdawo.

Wabulela kakhulu uZizwe watya, berole iindaba. Nokuba yayiloluhlobo lwamanzi awaphiwayo asinakukwazi; masithi yayilulwamkelo olu alufumanayo emva kwentliziyo ekrazulwe ziintetho zomfazi.

UZizwe waphawula ukuba umntu oNtsundu unesiphiwo esinqabileyo sokubuka iindwendwe. Nokuba akalwazi, lungeniswa ekhaya lothulwe umthwalo. Noko ke eli siko lihle kangaka liyabitya ngoku ngenxa yentlalo enzima, nentlambuluko yabantu beli xesha, ukubukela zonke izinto za-

sentshonalanga. Zikho ezazingamelwe kwamkelwa ngumzi kuba zifundisa intswelabuntu.

Enye inkosikazi yakha yakhalaza ngesakhiwo sayo, kuba igumbi lokubutha ikwalelo kutyelwa kulo; kanti xa ebemabini abatyeleli bemini bebenokusala befunda amaphepha xa kutyiwayo ngabekhaya. Shu, Hayi umcamango ombi ongafaneli mntu! Ingaba ke bethu kukuba kwaNtu kwakusakhiwa indlu enkulu yokuhlala, nezinye ke ezinjengentanga yolutsha, novimba – ikoyi apho bekugcinwa ukutya ebesingathi yi-P A N T R Y kule mihla, le nto oNtsundu wayeyindlezana?

Lo mfana kaNdimende wanyathela ububele apha, kuba kwesi sitya siphambi kwakhe kwakukho ungoyi evuthwe wabhenqeka, kubekwe ithambo likasikrotyana ngaphezulu, nebhekile yamasi ecale-ni evuthiwe eqinile amasi emvaba. Uthe ebethande into yokusela kuqala kodwa waneentloni watya inyama leyo, akugqiba wagalela amasi apho ezinkobeni watsho ngedibenenyo ingxangxa. Walilwa eli, idabi waloyisa kuba wambetha wabaleka uMaphangwana umfo kaKhetsekile. Ligwala, elo, into eyahlala i igwetywa kwezi nkundla ingathethanga.

"Ungadinwa nangomso Bawo Tshangisa, ukwanda kwaliwa ngumthakathi. Bendifile," watsho uZizwe. Kaloku iqhalo lakwaXhosa lithi, unyawo alunampumlo, nesiBhalo sithi, 'ukwenza okulungileyo nokubuka iindwendwe ningakulibali? "Khawuphumle apha kuba imini seyimkile, akukho ke ukudakasa emihlabeni yabeLungu ebusuku. Mhlawumbi wakuphumla kungasa ume

kwenye inkalo, indoda ayicingi kanye." Wenjenje lo mfo wasemaNgwevini ukuthetha, ilizwi elibeke phantsi, kubonakala ukuba uzikile ekucingeni. Yoyi! wasindwa buthongo uZizwe ngenxa yokudinwa nokungalali ngephezolo esombelelwa ngu-Lidiya. Hayi lo mlomo!

Nanko uNoyenki umfazi weli khaya esiza kuthabatha izitya, phofu kucaca ukuba injongo kukuza kubona nondwendwe olu, ephathele noTshangisa umngxengo abewuyaleze kuNonto.

"Umhambi lo ngowaphi na YisekaNonto?" wabuza uNoyenki.

"Uphuma ngaseQonce andazi phofu aya khona; uncedile Cira ngokumpha into etyiwayo ubefile yindlala nakukudinwa, ndithe kuye sel'eyakudlula ngomso ukuba uyaqonda, kodwa apha emaNgwevini akukho mntu uyakuthi makahambe." Waphendula uNdawo, efuna ukuba angabisabuza kakhulu. "Ucinge kakuhle Sikhomo, ebeya kulalaphi xa edlula ngeli xesha?" utshilo umfazi esikwa yimfesane.

"Sele usiya kumlungiselela indawo yokulala entangeni," uyalele, watsho uTshangisa.

Akabanga sahlala uNoyenki wabuyela kwasendlwini eya kulungisa isidlo sangokudlwa. Banjalo abafazi abayalwayo beva, ukuze benze imiyalelo yamadoda ekhaya.

"Kwowu, ndizunywe bubuthongo!" Utshilo uZizwe akuphaphama.

"Hayi noko ufanele uhambile ndiyakuncoma. Akulapha apho usuka khona, kunjalonje ilanga

eli belishushu. Nam soloko ndisebenza apha namhlanje ndijikeleza lo mthi, ndilandela umthunzi. Khawusele nantsi intloya. Ungangxenga ukuba uyakholwa."

"Enkosi Bawo. Ndiyithanda imuncu njalo, ukuze idambise unxano; Heke! ndiyabulela Tshangisa. "Ma siye ngasendlwini ngoku. Impahla seyibuya, indoda yindoda ngomgquba thina kwaNtu. Siyazi-va phofu ezi nkomo zaseMlungwini zihamba nabaninizo, mhlawumbi baye kuzifihla kwabanye abantu, umana ukuva kusithiwa izele, itholana elahlala libhityile kuba linkonyana elingenabo nobulongo. Inkomo yakulahla ubulongo umfazi uyavuya kuba umsebenzi wabo mninzi. Buluncedo ekutyabekeni, buliyeza ukuthoba, buyisepha kubasuki bezikhumba neminye imisetyenzana eyenziwayo ngabo. Bakoma ke, ngoku, zezinkulu iinkuni kanti ngaphezu kwazo zonke ezi zinto, buyindyabo yakho kuba busisichumiso emasimini, ngumgquba ke lowo. Oko iinkomo zagcinwa ezibhankini nje kwalamba neenkubabulongo."

"Ngokuya ube usathe ntlithi, ukhe wafika apha umnikazikhaya ndathi mawungaphazanyiswa usalele, usadiniwe, kukude eQonce apho uvela khona. Ndithe ke usahamba ubethwa ngumoya ufunda nentlalo yelizwe. Ngoko ke, uza kukhe wenze iintsukwana apha kuthi ubuye udlule wakuqonda.

"Nawe ke maze wenjenjalo ukuthetha. Qonda apha mfana wam, umfazi akaxelelwa yonke into le, kwanele xa uxelele mna." wacebisa esitsho uNdawo. Wabulela uZizwe. Baya ngasendlwini.

Imihla ngemihla sithi 'Bawo wethu osezulwini.' Unguye nyhani, sonwaba naxa sikhathazekile. Yena Akaguquki kunjalonje Akakhohlisi. Ngubani obesazi ukuba eli lanamhlanje lingatshona mna Zizwe ndisekho kweli gada. Nanku ngoku ndithuthuzelwa ngabantu endingabaziyo, bendizicelela nje amanzi okusela ndigqitha ngendlela endisa apho nam ndingaziyo. Wenjenje ukucinga uZizwe.

Bathe bakungena endlwini waya kubamba isandla kuNoyenki.

"Bulisa ngumfo wakowenu lowo, ngumCira," watsho uNdawo.

"O! Yhini ubungatsho ngokuya bendiye kuni phaya yisekaNonto?" "Ube uza kwenzani ngomntu elele ediniwe? Bendifuna aphumle kaloku nam ngumfo wakulo Makhulu kaMa, umCira lo, watsho ephuma uNdawo esiya ngasebuhlanti elushiya endlwini undwendwe lona.

Waqueza ke uNoyenki encokola noZizwe selemana ukuthi xa embiza mntwan 'omntakwethu,' kumnandi nakuZizwe, Ukhekhe lo wakhumbula amazwi endoda eyakha yathi kuye, 'Akukho luhlanga ludlula umXhosa ngobuntu. Phika ubhene.' Yiyo loo nto adume ngokuthanda izihlobo akathukwa. Bubuntu loo nto! Zange ibekho inkedama nehlwempu kwaXhosa. Bubuntu loo nto!!

Kuthe ke kwakuba kusengiwe, kwavalelwa impahla, kwakhulekwa namahashe, kwagqitywa yonke into yaphandle, wangena uNdawo. Waphu-

ma wabashiya uNoyenki waya kulungisa ukutya kulaa ndlu yokuphekela. Kaloku incasa yokutya endodeni sisandla somfazi wayo, ingaphakelwa ngabantwana babe bedyubhuza izitya bezibamba naphina, bengakhange bazosule nokuzosula, oko zazihlanjwe kwakugqitywa ukutyiwa. Nqwa namaselwa aphantsi ngabantwana! Awu, yinto yona leyo etsho kwenyeleke naloo masi. Ukutya okucocekileyo kuhlamba igazi nentliziyo kuba isongo silapho. Akwaba bonke abafazi bebeyiqonda le nto yokuphakelwa ngabantwana ukuba ayamkelekanga kumntu wonke.

Kwakube kugqityiwe yonke into nokuhlanjwa kwezitya, kwabulelwa ngabo bonke kuSomandla ngolondolozo lwaKhe. Baziyaleza ukuba bagcinwe ebusuku, baza bacela impilo namandla angomso. Hayi ubumnandi bomthandazo wekhaya! Ulilifa elingenakuphangwa mntu ngaphandle kokulahlwa ngumninilo.

UNdawo uphawule ukuba uMntungwa, unyana wasekhaya'apha ubengekho. "Nonto, khawubize uMntungwa eze apha," watsho uyise. Waphuma ebaleka uNonto. "Bhuti, uthi uTata mandize kukubiza," utshilo uNonto akufika entangeni.

"Kukho bani Ntose? Mhlawumbi uve kusithiwa ndiza kuthunywa phi?" "Hayi Bhuti, andikhange ndive: kodwa kukho umntu wasemzini. Ufike emva kwemini le." "Akumazi Ntose ukuba ngubani?" wabuza uMntungwa. "Hayi mna andimazi," utshilo ngeliphantsi uNonto, "kodwa kubonakala ukuba ukwa ngumntu wekhaya. Wonwabile,

Bhuti, uhleka kuvele nelomhlathi, kanti emini ube'mathile wada walala." Bahambe bethetha ukuya endlwini, uMntungwa wabuza ukuba angaba sel'eyindoda enkulu na. Wamxelela ke uNonto ukuba usengumfana omncinane, mhlawumbi angayintanga yoBhuti wakhe lowo.

UMntungwa ungene waxhawula ngesandla kumntu wasemzini, kodwa kwabasekhaya uthe nje 'Bhotani malume.'

"Nihamba ningabuyi Mntungwa, ngenxa yoko nakuhlala nibulisa iindwendwe, ingabi zizo ezinibulisayo. Kudala efikile lo mfo wasemzini. Ndikubizela ukuba uye naye apho alungiselelwe khona, aye kuzibeka, udiniwe kunjalo. Cira, lo ke ngunyana wethu apha ekhaya umfo wakwaNdaba. Ungamangaliswa, kaloku thina bakwaNtu intombi ayigqitywa ukulotyolwa kuba akuthengiselwana kuyazalwana. Qonda apha, mna andinamntwana wasebuhlanti, inkwenkwe ke ngoko. Ndanikwa le ngumkhwe ukuba ndiyikhulise, indinceda nokundinceda. Uyabona ndonwabile nomtshana lo wam, nilale kakuhle sobonana kusile," wenjenjalo ebakhulula uMngwevu.

Baphakama abafana nabo babulisa xa baphumayo. "Nilale kakuhle Malume," utsho ebuya nocango uMntungwa.

Yaphela leyo imini uZizwe engazazi eyonanto kanye kuyiyo apha kuye, kodwa ke wabulela ukuba efumene indawo yokufaka intloko, ngobo busuku, phantsi kwephiko lezi zihlobo zitsha.



INTLIZIYO IBUMBA  
IBEKA AMAQEBENGWANA  
KWAGOMPO

Phaya kwaNdimende kwenzeka ni ngeli xesha uZizwe emkileyo? Wavuka uMaSkosana njenge-mihla waqukaqukeza esenza imisebenzi yentsasa, waqubula i-emele waya emthonjeni ehamba ezithutha ngaphakathi, kuba yena engeze athi engumntana kaNkanyiso, aze kugezelwa yindoda eyayifunge emini ukuba iyamthanda. Loo nto ithanda nabantwana bakowabo abankxifilili, kanti iza kudlala ngaye ngoku. Goqo! goqo! goqo! yatsho enye i-emele, kanti nguNomalanga ubona uLidiya esiya kukha amanzi, naye wabe sel'equbula eyakhe. Wena ungacinga ukuba kungenxa yemfuneko yamanzi. Mhawo! ziphi ezindaba afuna ukuziva ziseshushu! Kaloku sekuvakele ukuba kuxatyenwe nguZizwe nomkakhe. Yho! azilali ndleleni zoyika umbethe.

"Molo Langashe, kanti nguwe lo uza emva kwam? Ndiyayiva le emele ezayo kodwa ndiphethwe ziingcinga zokukhula mnatakabawo." Watsho uLidiya.

"Unazingcinga zinina wethu kuse kusasa nje? Uxabene nonyokozala, mntaka Nkanyiso? Inene ndiyakuncoma ukunyamezela okungaka, into engafanele nokuba kungathiwa ngumfazi webhatyi. Inene mna andingekhe ndimqhelise, ndingambeka phaya, ayazi indawo yakhe. Asinguwe mos owabulala indoda yakhe! Yini, kutheni amehlo akho

edumbile nje?" Utsho enga ubethwe eluphondweni uNomalanga ngokufuna iindaba zokuxabanisa, evuya xa ebona ukuba uchukumise kweyonanto eza kuzivulela ziphume zonke iindaba. Zabekwa ii-emele kwagolozelwana apho, wena wakha wabona iinkuku ziqolozelene ezinyaweni.

"Hayi ke namhlanje Ndlovu, asinguye lo undiphuthisele ubuthongo, njengoko nawe sowubona ngokudumba kwamehlo ukuba andikhange ndilale. Sesiya siputsu sonyana wakhe. Nokuba ufunzwa nguye, andinakukwazi, kuba akukhonto akhe amnqande kuyo, ndithi ndakumxelela ngezi zinto zonyana wakhe, asuke athi; 'Yho izinto zabantu abatsha!' akusobe uve limbi. Loo nto ke angabuzi nokuba yini engandithengeli mpahla nje, sendisaziwa ngombala omnye ngathi ndiyinkomo. Kodwa namhlanje, tyhini! Ndimnike ndeva kuthe ngocentliziweni ndamxelela nabe engazazi. Naleyo into yokuphekelwa kwakhe nguMacebisa, yena ebuthe noNomasomi. Hayi ungothuki Ndlovu, andimxelelanga ukuba ndeva ngawe Andibizanga gama lamntu," watsho uLidiya. "Yhu! hayi suka! Uyakundizonda umyeni wakho, uyakwazi ukuba weva ngam kuba ndim endambonayo. Wena ngowuhleli apha kunina, umchwishele okokuba naye ade ambone ukukhohlakala, hayi yhu, umfazi onje, akazange abekho kule lali, kutsho nomaLimakho umntu omdala." Watsho umxabanisi omdala uNomalanga. "Hayi ke umaLimakho yena unga-bokumthemba, yifili edla macala onke. Adingeze ndamangaliswa nangoku ukuba uZizwe akakho

phaya kwakhe, oko emke kungekavukwa andimazi nomkhondo. Ndinge ukuba uya kunina, xa en-xiba ethatha ibhatyi ephuma kwasekuseni kanti hayi, mhlawumbi uhote apho kwaMacebisa nokuba kukwaMalimakho. Musa ukubathemba wena ngamaphuthi ahlathi linye. Nto nje endizimisele kuyo. kukukhe nam ndimbethe olungophiyo ndimshiye yedwa ndichole nesenti esendlwini asale eginya amathe entamo. Kumhla ayakuze ayazi into yokuba nam ndinengqondo. Unina yena ndambeka phaya, akacingi nokusondela kula ndlu yam, ndim oyayo phaya kuye xa ndithanda. Khelelela wethu sihambe, mhlawumbi selebuyile uZizwe."

Zathwala iintokazi wanyanzelisa uLidiya efixekile, zahamba zincokola noko omnye lo eyakhe intliziyo ithutha ibeka iwela iThina neThinana, engazazi apho akhoyo. Uye kufikisana nodade-boyise kaZizwe ekhaya esithi uze kubamba isandla ufike phezolo. Ke ubona imini isimka engababoni. Ubuze ukuba uphi na uZizwe. "Uyakuba uhambele phaya kwaMaCebisa, ukhe abonwe khona," waphendula uMaSkosana ethe nyaka. Ungalibali kaloku ukuba ngumyeni wakhe lo namhlanje sele embiza ngokuba sesiya siputsu.' "Woba sowundibulisela ke, ndiyahamba," watsho ebulisa udade-boyise ebudana.

Latshona ilanga umntu engabuyi. Noko ngoku kwakho umothuko, yaqala nentliziyo yabumba amaqebengwana. Imini le isoloko noko inethemba lokubuya kwakhe kuba akazange angalali ekhaya engaxelanga. Mhlawumbi uthatyathwe ngumsindo,

uza kubuya ebusuku ambethe, kungaboni mntu. Makathathe eliya cebo likaMaNdlovu, amshiye yedwa ukuze akhe eve le nto amvisa yona. Waba selesiya etyesini, wathabatha iirandi zambini neelokhwe zambini kuphela ukuze angaqondwa kamsinyane ukuba umkile. Wakhawuleza ukuhamba kusakhanya wasukela esikhuluweni saseBreyibara wabamba unomkhehlana osinga eBlaney, apho ke aya kuthabatha uloliwe oya eMonti.

"Ndakumzimela apho angaze andibone. IMonti likhulu aligqitywa nayikati." Watsho esiya kutshona kwaGompo.

Liyinyaniso ilizwi elithi izinto zale mihla zishiya amehlo. Into yokuqala ecingwe nguLidiya kwelo lakwaGompo, ziilokhwe ezinde ukuba kufuneka zinyuke kanye ngoku ukuze nabanganorano ukuthi nguye bangade baqiniseke. Wazingenela ke iilokhwe zakhe, zimbi ezifinyeza ngokuzigoba emazantsi, enye wayishunqula. Kaloku apha akukho mntu uhlonitshwayo, noyakubuza ukuba kuhleni na ngoku amadolo ephandle nje.

Ube nethamsanqa lokufumana ukuqeshwa kamsinya. Wanikwa negumbi apho kwamLungu. Wavuya wancamisa kuba eza kuba kude ebantwini, engaqondi ukuba bona abakude kunaye. Uhamba phezu kweli gada akukho ukufihlakala.

Apha kwamLungu uLidiya waba yimpelesi yenkwenkwana enonyaka. Kwakuhle kwamnandi. Kwakukho unovasi, nomphekikazi kwa nomfana owaye sebenza esitiyeni semifuno. Noko ke ayimkhathazanga into yokuba abe uphakathi kweli

qela labantu. Wazithembisa kamnandi esithi akasokuze aziwe apho wayevela khona, kunjalo nje yena uya kuzihlalcla apha kwamLungu angayi phaya eLokishini.

Wayeza kuyenza njani le nto yokuba angabonwa bantu eyiMpelesi nje. umntu ke lowo omelwe kukuphuma nomntwana, abethwe yimpepho ngaselwandle, kula ndawo ke ihanjelwa ngabantu bonke ngakumbi abasemaphandleni? Hayi ukungazi, waye engalibali yena esenqabeni. Akwaba kanye wayefumene umsebenzi wokupheka, apho ebeya kuzigcina egumbini lakhe ngexa lokuphumla kwakhe. Wacinga, wacinga indlela yokuzikhusela kule ngxaki. O! makathi ikhaya lakhe liphesheya kweNciba, eNgxakaxa. Azi ukuba uyayazi na yona? Kodwa ke wanyanzeleka apha eMonti ukuba athi uvela khona.

He wena! liya kuzisondeza ilanga lenkathazo ungalifuni, ungalikhumbulelanga kunjalo. Ngamhla uthile, nanko unoVasi esiza nomnye umfazi oze kubona uLidiya ozibiza ngokuba unguNontsi-kelelo Gxeni wakwaNjuza eNgxakaxa. Uyakuze uncame yinkathazo yamagama ukufana. Lo mfazi ngowaseMqonci kufuphi eDutywa apho kukho umzi wakwaNjuza, wathi makakhe eze kubona lo mntwana, mhlawumbi uya kubazi abazali bakhe, abenakho ukumnceda nje ngomntwana ongayaziyo le dolophi, iMonti nezinto zayo. Kwaqubisana ke iintokazi zaphesheya kweNciba kwacaca kwasentloko ukuba akwaziwana. Ewe ke phofu leyo ibilindelekile, kwanabantu ube engebazi bonke. Kodwa

ke yona eyokuthi umntu waseNgxakaxa angalazi iColosa, neHlobo noMgcwe iindawo ezo ezinkulu ezirangqe le ndawo athi likhaya lakhe noko yakrokrisa. Uza kumva ke umntu ezama ukomeleza ubuxoki bakhe, ngokunge akalazi kakuhle elo laphesheya kweNciba kuba ukhulele kulonina kwe-  
li laphonoshonoNciba.

Yemka le ntokazi noko idakumbile kuba yayize inethemba lokubona umntwana ovela ngasekhaya, ikhe incine iindaba kumntu oza nazo ziseshushu. Naye ke uLidiya ngaphezu kokothuka woyika, kuba ebecinga ukuthi uze kuzifihla apho kungekho mntu oya kumazi, ekhumbula nokuthi wothi akuba ezanelisile ngempahla yehombo, abuyele kwa-  
sendlwini yakhe, aze ambonise uZizwe ukuba ntle kweelokhwe azifunayo, nokuthi yena unakho uku-  
zithengela.

Yho! kuphi apho kwakunjalo? Abafazi aba se-beyiphange mpela imizi yamadoda ngento yama-  
gunya abawatheswa emakhayeni abo? Kunjalo? Asazi kaloku uthi akucelwa umntu esekowabo, uve sekuthethwa ngomzi kaNomhi. Hayi ke mhla watshata ngowakhe kwaphela, naye uza kufika agwebe, nezinto azimise ngendlela ethandwa nguye. Uya kuthokombisa iiveki ezimbini, ukuba ke kuyaphothulwa kulo mzi, yena uza kungena ngentlaphoyi (umphokoqo) ukutya kwabantu bendlela. Zintombi fundani isiko lomzi kwabaphambi kwenu, ningezi ngebhongo lokuza kudla iincum zempahla ebingakhange niyisebenze. Lula-  
mani nani elenu ithuba liyeza. Uphi ngoku uLidi-

ya? Ugininda iilokhwe eMonti uza kubuya selengathi yintaka apha uBhobhoyi, ethe cwa iqhiya kuba kaloku yena uyalandela! Asitsho ukuthi umntu makatshayele amabala kodwa hayi 'legawuthi' ngokwentetho yeli xesha.

Umntu akazange abe yedwa thuba lingakanani, nesimumu sibanawo amaqabane esidlala nawo. Akubanga kudala uLidiya naye wanawo awakhe phakathi kwezinye iimpelesi. Isihlobo sakhe esikhulu saba nguNomabhadi, ubhelukazi oluhle intombi yaseMakwayini, ekwakhe kwathi uyisekazi eyibonga, kanti akasaqondi ukuba ngumkhonto le nto abinza ngayo okokoko ebewosula. Cebetshu kuhle ingozi loo mini! Uthe maxa athi Ngconde, Ntshuntshehamba isimba, Nkomo zikaNobethelekile, O – Gando wentshaba, gxume ngaselunyaweni lwalowo ubongwayo, nakhona wasinda kuba esuke watsiba. UmXhosa ebonga ungenzakala!

Uthe uLidiya, onguNontsikelelo apha emsebenzini, naxa emana ukuzityikila ngazo zonke iintlobo zamafutha zokugcina isikhumba sakhe, akathabatha nto kuMamKwayi lo. Kaloku yena umphefumlo awonwabanga, noko kungekho amxelelayo ngalo mvandedwa, kuba wasoloko ccinga ngendlu yakhe nomyeni wakhe. Hayi kodwa lo mlomo! Ngaminazana ithile, gezana lomfana elalisebenza kufuphi, ngokumbona engazange ahambe namfana, lathi malizisondeze lizibike nalo kulo ntsundukazi. Kanti umntu lo noko enesifo esibuhlungu nje samagxa into angenayo kukunyathela uqaqqa nebhosisisi. Mayibenye! Kumhla ke kwaviwa loo

mini ukuba kanti lo mntu unendlu. "Yhini le! ngubani lowo umbhantsayo, eyam indoda yinzwana yaseMaCireni esimilo saziwayo nasekhaya, ungabuza nawuphina owaseLujilo. Tyhini nithe zinantoni ezi ntwana- Ndone ngokuhleka? Mna ndiyintombi kaNkanyiso ndikuxelele, funa oomati bakho bakuqhele." Watsho selefutha ngumsindo engathi angamdla nangamazinyo. Wabuya enyoshoza uZinakile, ngathi yinja ebe amaqanda. Kakade wayengazinakanga?



Kwathi cwaka kwaZizwe akwabonakala nokukhanya kwesibane, ngaba kutheni bethu? Bamana bebuzana njalo abadlula ngendlela, phofu kungekho ude asuke aye kufuphi nendlu. Nonina kaZizwe akakhange azikhathaze, kuba kaloku imini yonke uMaSkosana waye soloko ekho apha akhaya. Uze kunduluka xa ebona kusihlwa, wangenwa kukoyika ngoku, ecinga ukuba uZizwe uya kubuyela ukumqusha ngenxa yentetho zakhe zalo mini.

Kuthe kwakusa kuthe cwaka, noko ngoku umzalikazi waya kwamolokazana. "Yintoni na kutheni engabonakali nje uZizwe okwayizolo uphilile nje? "Cwaka. Wanqonqoza elucangweni. Tu "MaSkosana! Makoti!" Watsho evula ngoku. Gengelele lwavuleka lula ucango. Akukho mntu ngaphakathi, kunjalo nje kucacile ukuba akukhange kulale mntu kanti belushiywe lungatshixwanga. "Yenye into le, bangathini ababantwana ukundizimela xa becinge ukuhamba, ndibe ndingazukubanqanda nje? Yinto khona le ndiza kuyinamulula njani ebantwini apha? Nantsi ke into endixakileyo, indaba enkulu apha emzini yeyokuxabana kwabo ubusuku bonke, kanti baza kumka kwabobabini! Ngekhe ndizihambise ndiye kwaMkhuluwa eMkhangiso, mhlawumbi baye khona." Wabuyela kwasendlwini yakhe.

Uyakuze ubabone abantu belali kwakubakho umsana nje oqhumayo emzini, bakhuthale ukuya kufaka izikhuni nezimanzi, nezimanzi, nezinevum-

ba elinganyamezelekiyo, kodwa kukubi kubantu bendaba. Bambi beza bephethe uvelwano olungakhange lubekho kuba kanye lulo olu hlobo oluchitha imizi yabantu. Maxa wambi lude lwenziwe nasebantwaneni ngoo'Foyitoro'; kanti le yindlela nje yokuba lowo mntwana aphambane nelo khaya lakhe. Bakha bagxotha cnye intwanazana eyayiyekuhlala kwadadeboyise iseminyaka mithathu. Kwalile xa ineshumi elinesihlanu, bayixelela ukuba mayigoduke iye kowayo, batsho ke noyise uSam nenkosikazi uMaRadebe sebahubha. Waphuma lo mntwana washiya isikolo xa ekwibanga lesithandathu wafuna ukuya edolophini. Waphelela apho. Live kuye ibali lakhe. Kwaba yiloo nto kumkaNdimende akungababoni abantwana bakhe, beshiye indlu ivuliwe. Eyona nto eyabalaselayo kwabelali, yaba yinkohlakalo yakhe, kunyana wakhe, ekukuphela kwakhe, kuba ebengeze angayi kwamolokazana, ibe soloko ingulo Zizwe kuphela into alilisela ngayo. Abanye bona bafike bayibona idulile inkohlakalo kaMaSikhosana, bevelana noMaMpehle lo, ngokulahlekelwa lizinyo lakhe lili nye, ngenxa yala mntwana wakwaNkayiso ofuze unina ngobuvila. "Cabashe Mpehle, nathi sithi siyibona eyethu intlalo kwaba molokazana, hayi kodwa eyakho Bhulushe into ibe iyodwa; mntanamni yena lo uthi indoda imsebenzela kangaka kanti sokuze aye kutyabeka indlu kanina, wahlalela ukudla le mali yalo mfana kunye nabakowabo? O! mntwana waseMampehleni musa ukuzikhathaza ngaba beli xesha, abakhange babentweni."

watsho uMaGasela intombi yaseMawusheni ivelana naye bethu. Yaphuma yagoduka.

Endleleni uMaGasela uhlangene noNosayini, uMaMsukwini, naye esiya kwaMaMpehle kwesi simanga sokuthi shwaka kwabantwana bakhe. Bathe gu endleleni, beevu seyingu 'Mk! mk! umntaka Thiyekile!' utshilo uMaGasela kuNosayini. "Unesibindi laa mfazi ukuhlala endlwini abantwana bemke nento engaziwayo. Ungakholwa xa ndisithi ndifike ephunga emkhuma yona ikofule? Nam ndakhe ndafumana ngoku sithetha ngesi simanga." "Ngabula wena ukhe wafumana ikofukaMaMpehle, kaloku yintokazi ekudla kunesongo, yiyo nalento bangenakulunga ababantwana beli xesha; eyakhe imbiza inesikhoko sabadala. Nomo lokazana lo uchithwa kukungakwazi ukupheka," wakhawuleza watsho uMaMsukwini.

"Hayi wena akwazinto thula, ungekayiva ikofukaMaSikhosana, ingxazozo emanzi esuke ikuhlambise intliziyo! Yhu bantu bakwaBhaca! Makapheka inyama, ufike idada emanzini kuba esithi ufuna umhluzi. Hinani na bantu! wakhulela phi apho kungaphekwayo? Yena unina way'engamfundisi yini umntwana eyintombazana?"

Heyi, zathethwa ke iindaba zezi ntokazi ziguqe ngamadolo, zigolozelene, zinwیشانwisha nmka-Zizwe ngobuvila nobuxelegu. "Gasela, ezo nto zombini ngumtya nethunga, azithumani manzi kunjalo. Umntu wazo wofika evele ngendlebe enkunkumeni, impahla enxitywayo igqibe yonke indlu, iifadukwe zinganele kubamdaka nje kodwa

zimtyibilizi nasesandleni. Naye ke mkhangele apha esikhondweni sendlebe, hayi ke mhlobo wam lingatshona ungaryanga. Ubonanje akukhonto icekiseka njengobuxelegu. Xa ufika emzini ube uhlangatyezwa ngamadlavu amdaka, ewodwa anxietywe zezi ntwana zizele imikhala nemifinya, zimana ukukhotha lo mlebe ungasentla, unamanzi ankcenkcezayo, kuba kaloku akukho mfundiso kunina apha, ubulawa sisifo sezihlahla. Namhlanje kuthengwa ifenitshala. Oho! Nalo usizi, umthi uthathwa umhle, uya kwabanina khona, ungasokuze wosulwe nokosulwa! Loo tafile yalayisha mihla le, ngathi yinkamela seyikhohlwe nakukuphefumla. Awu! hayi ubuxelegu into engafaneli mntu. Mhle uMaSikhosana yena, kodwa hayi bona! Andingxeki mna uMaMpehle," watsho uNosayini.

Zada zaphakama ezi ntokazi zakugqiba ukunikana ngokuhleba. Zahlukana. Azi ukuba usaya kwenzani uMaMsukwini lo phaya eMaCireni, selezivile nje iindaba. Kodwa makakhe aye kufika naye azanelise. Yehee! yek'elingatyeli, wafika wabethwa lucango kwaMaMpehle. Wabona kufuphi apho abantwana bezidlalela phaya ezadungeni zamanzi endlela. "Nkqo! nkqo!" Tu. Ebonanje ukuba kuvaliwe uza kuphendulwa ngubani? Oko ebesiyaphi? Gwiqi, wabuza ebantwaneni, abazi nto. Watsho wakhumbula ukuya kubona uNozikweliti, intombi kaSifungo uMaNdzaba. Wathi engena nje wabe selemkhwaza. "Hina wethu MaNdzaba, yho! molweni sendilibala nokubuli-

sa." Umelwe, kaloku utshiswa lulwimi. "Uve ntoni entsha kwezi ntsuku? "Efana nani, Sukwini?" "Hayi wethu musa ukufeketha ngam, unga-thini ukundibuza, into yenzeke kule lali yenu nje? Baphi abantwana bakwaNdimende? Bendisithi ndiya kunina, ndifika kutshixwe ngesepeni esingavulelani nasitshixo." "Kuthiwa uye phi?" Wabuza uMaNdzaba. "Mntwan'elawu! ndibuze bani kaloku kungekho mntu nje?" "Andifuni kwenziwa ingqina kwinzinto zabantu, nawe ke uze uvale phezulu, sobe ndikwazi apho le nto ivele khona."

"Andingekhe, uyixelela mna into yazi nje kakuhle uyayingcwaba," waphendula uNosayini sel'engathi amazwi angawarola nangentambo emqaleni kwaKweli. Uthwaxwa lulwimi. "Tsala isitulo eso usondele apha," watsho uKweli ethethe-la phantsi, "Andifuni nokuba ayive le nto uDlami, kakade uthi abafazi banolwimi. Uthi ubone uMaSikhosana esihla kuloliwe eMonti, xa yena akhwelayo. Akazi nokuba yena uboniwe na nguMaSikhosana lowo kuba abakhange bathethe. Umangaliswa kukuva apha ekhaya kusithiwa balahlekile. Indoda yona akakhange ayibone, engazi ke nokuba ngaba iziphithikeze nabantu apho esikhululweni. Undincede ungandenzi." "Hayi yho! ndithembe Kweli. Uthi Ndzaba njengokuba lo mntwana ezula nje uya kubuya athathwe phaya eMaCireni? Into abalasele ngayo bubuvila newele labo ubuxelegu. Hayi, nam ndihletyelwe nguMaGasele ukuthi ingxaki kanina ngumzukulwana wakhe ongapha ebukhweni bukaZizwe, ebeza-

kuyekwa lo mfazana azihambele. Kodwa xa umfaka amehlo umfazana lo unjani?" "Noko nagthi umqhumqhum, kambe asinto ibikwayo leyo." "Ah! kuthethwa ntoni phofu ngomntu onjalo angajongwa? Mhlawumbi nobo buvila zezo ndlela." "Ngaba nawe ke Sukwini ubalixelegu xa unjalo, kuba ke akukho xesha bufuneka ngalo?" "Hayi yho! Ndiyintombi KaThinti mna, ndiyaziwa kweliya Chwaru lakuthi, ndandingahlaliwa mpukane. Mandihambe wethu Kweli bendidlula kodwa." Watsho seleme ngasemnyango. "Andisakuba sakukhupha kakhulu wethu Sukwini ndibuxakeka namhlanje."

Wavuya yena lo utshiswa lulwimi, wabulisa, wahamba enyathelela phezulu seléngathi uya kubiza ugqira. Phi? Akakhange aye nasendlwini yakhe. Wonda ngoMaGasela kwangoko. "Yitsho wethu Thenjiwe, uve ntoni entsha?" "Hayi ndithembe wena nje, kudala umkile akukhonto intsha kweliya cala?" wabuza uMaGasela. "He wethu uboniwe uMaSikhosana eMonti. Ungathi uve ngam, uncede ungandenzi." "MtakaThiyekile, ubonwe ngubani?" "Andingeze ndazi kodwa bakho abavela eMonti abasandul'ukufika. Wethu, kutsho ooNokrawuzana."

Waya kufika uMaMpehle kwaMkhuluwa wakhe wamfumana xa kanye alungiselela ukuhamba, wancedakala kuba ebeya kuba uhambele ilize. Kaloku njengomfazi akanako ukundulula amadoda esixeko ngaphandle kolwazi lwamaCira kwizinto zomzi wawo.

"Molo sisi' watsho uMadiba, inkosikazi kaSizakele. "Ubekwa yini apha tana, kudala kangaka sakugqibela nje? Umntu angathi ukwaGcaleka kangangokunqaba kwakho." "Mawo! kungatsho wena Dlomo oyithanda kangaka indlu yakho? "Unqabile nawe, nditsho ntonina, nonke nje, nobhuti ngokwakhe." "Nam na Bhushula, Mpehle? Bendisandul'ukuba phaya kuni kwiveki ephelileyo, kodwa ndandisendingxamile ndivela embizweni, ndaphelela ngasebuhlanti phaya ku-Zizwe." Wakhawuleza ukuphendula uSizakele; "Kaloku kukho isifo seenkomo, u'Manz'abomvu.' Ngokoke ndandiye kumxelela ukuba kufuneka azise esitofini iinkomo ngo Lwesithathu wesibini kule nyanga, yiyo ke loo nto ungazange undibone sisi, kuhle ke kuba naku uzile, ube uya kuzanini kakade?

"Bhuti, mntwana wasemaCireni, liyinyaniso iqhalo lesiTshwana elithi 'Motse o kwa lwapeng' oko ke kuthetha ukuthi, owona mzi usendlwini kubantu baseTyhini. Ndiya kucinga oko koma kwasekundleni, kanti ukuba wawukhe waya ngasendlwini noko ngowakha wafumana amanzi

ashushu wathoba nothuli olo lwenkundla." Watsho uNolimithi encumile.

"Kanti hayi Mpehle, kwathi ukuchithakala kweNkundla, ngokutsalwa kukuthetha noCuthalele, sada saya kungena endlwini yakhe. Waba sel'esihlangabeza ngekofu umnikazikhaya uMaMthembu, nam mntu ungaphungi kofu ayimkhathezanga into yokundenzela iti. Ndabulela ububele obungako nalo nkxamleko ingako apho kuMaMthembu, ndisithi ndiyayibona ngoku le nto emlungwini kubuzwayo kungeka phekwa ukuba abantu bayayiphungana ikofu, nokuba yiti, lilunge kakhulu elo siko, kuba omnye akaphungi nayiphina. O! masiyeke ezo. Niyaphila ke nga-sekhaya Nolimithi?"

"Enkosi Bhuti ngokwasemzimbeni ziyathwaleka." "Wathi ngokwasemzimbeni, kuthenina Nolimithi uthe khunubembe nje, kuhle ntoni emzini kaBawo?" Wabuza uSizakele emondele.

"Kungokuba amehlo am abangathalaza ndingayiboni le nto bendisithi ndiza kuyo, nawe akunanto uyayamayo nasencokweni apha yakho. Ndifuna ukukhathazeka emphefumleni Bhuti." Watsho ngelizwi elingangcazelayo namehlo selethe gwantya iinyembezi.

"MaMpehle, thetha mfazi wakowethu kudala ndixhalabile, kuhle ntoni ekhaya? Bakubethile? Uphi uZizwe?" Watsho sel'engathi ufuna ukuma ngeenyawo.

"Hayi Bhuti, abandibethanga, kwaye singakhange sixabane nokuxabana, kodwa ke bemkile



bobabini, bandishiya ngaphandle kwezwi, bashiya nendlu bengayitshixanga, bevale nje. "Ke ndixakwe ngabantu belali, bathe roqo ngokuza kundibona bonke benombuzo omnye othi, kuyi-wephina phaya kwamolokazana wam umaSikhosana? Ndithi ukuba ndilandule ngokuthi 'hayi bo andazinto' babonakalise ukungakholwa. Ndibone ukuba le ndaba makhe ndize nayo apha kuwe hleze kuthi kanti balapha ekhaya, kungenjalo babe nesizathu soku kuthi nya sibe singaziwa apha. Kaloku Bhuti izinto zale mihla zishiya amehlo, ziphuma apho umntu ebengalindelanga. Ngoku ndiye ndikhathazeka kakhulu xa ndifika ndingababoni nalapha, sekukade ndithalaza, tu, amehlo am akazinzi, engafanisi nabhatyi nakwezi ndizibonayo zijinga.

"Makube beve ntoni ngoZizwe aba bantu? Yeyani le mibuzo ngomntwan'am ndingakhange ndimbone imini yonke yezolo, umfazana yena nguyena ubesoloko ebonakala esenza imisetyenzana yakhe phaya ngasendlwini yakhe."

Waqala ukothuka uSizakele, wema ngeenyawo, wathatha umnqwazi, wegwiqi phandle, wakhwaza umntwana. Wamthuma ukuba aye kuGqili, umTshonyane, amcele akhawuleze aze kumlanda ngemoto akhe athi gxada eMaCireni eLujilo.

Akalibazisanga uGqili wagalekeka kwagoko, wada wangathi uhlangene nomntwana endleleni, uthe emisanje babe sebemlindele abasemaCireni babulisa sebengena emotweni.

"Ndifuna ukuba ukhe usise phaya eLujilo,

emaCireni ngokukhawuleza, asikulibali, kodwa kuyafuneka ukuba siyekufika khona kuqala. Nyathela ke Tshonyane uyifake amafutha inqwelo." Watsho uSizakele.

"Nibonani ekhaya Tshonyane?" wahambisa wenjenjalo umCira omkhulu.

"Sihleli Qhanqolo, ziinkathazo zabantwana thina phaya kuthi, namhlanje amakhwenkwe abuthwe ngecnqwelo zamaRulumente. Ndithetha abazali behla benyuka ukuzama ukufuna imali, ukuze bakwazi ukuhla ngomso beneetikana abanazo ukuze bancedise ngazo apho ematyaleni," watsho uGqili ekhathazekile.

"Yini mfondini benzeni abantwana?" Wabuza omnye.

"Cira, mna nawe besingayi kubona tyala kule nto kodwa ke kuRulumente yinto enkulu le bayenzileyo. Amakhwenkwe ebegalela iintaka phaya ngasemlanjeni, kwaza kwavuka imbabala, ethe kanti ibe ibuthe ngokuzifihla kwela fusi lakwaMemela. Yeka ke ahlaba umkhosi, zeza iizinja zayileqa yayakungena kula fama yakwaJowi, yaya kuthintelwa kwelinye icala lucingo lomnatha afika seyibanjwe zizinja zayibulala. Afika nje ahlinza, athi esakhuphe nyama zithile ukuba ose, kanti umlilo akawuqaphelanga, yaduma ingca, kwakhala unqanqanqa, qhushu-qhushu. Kuncede amadoda abesemasimini ukuba ungayi emzini kaJowi."

"Mfondini asilotyala elo? la makhwenkwe atyhoboze ucingo, lityala elo, abulele inyamakazi, lelinye elo, atshisa, lelinye nelo," watsho uSizakele

ebeka nombuzo "Abafunanga mmeli walamakhwenkwe ematyaleni?"

"Apho ke andinakuqiniseka ukuba kuya kugqitywa phi, kuba bekuxa amadoda aqala ukuhlanganisana, kwafika esisigitshimi sithi uthi mandikhawuleze nemoto, ndacinga ngokugula, andabi salibazisa. Abanye bebesithi makuyiwe egqireni lilichithe elityala babuye abantwana."

"Kanene bangazidlisa abantu ngamagqira angazukubakho apho etyaleni athethelele mntu ngaphandle kokutsala iimali zabantu." Watsho uSizakele efudumala. "Bakufunda nini kodwa abantu bakuthi?"

Athe amadoda esaxhomene njalo ngxingxilili, yafika imoto. UNolimithi yena uthule tu ecinga ngalo wakhe umntwana angaziyo nokuba akasayi kuvela kweliqela libanjiweyo, intliziyo seyimana ibalabala, ithutha ilahla.

Uthe uSizakele akuhla emotweni, waqala waya ebuhlanti kwanga kukhonto iza kwalatha indlela yokumka kukaZizwe. Hayi, umntu wajonga, wajonga ezinkomeni wabuya wamilisela emaxhantini umntu oyindoda, waphethuka wenyuka waya wonda ngendlu kaZizwe engathethanga, wafika wavula genge waluphosa phaya olo cango, wema apho emnyango, akakhawuleza ukungena.

Kwakukho amakhwenkwana awayedlala kufuphi apho. USizakele wabiza enye wayithuma ukuba iye kubiza uSolwandle Vikiva omzi wawukufuphi kulo wasemaCireni.

USizakele umkhawulele ngemvuko eseza lo ka-

Vikiva wabaseleqhuba esithi, "Hayi Dlamini ungathi nqa ndikubiza ndingangenanga nasendlwini nje, ndothuswe kukubona umninawakazi efika enyembezana, ebika intsapho le, ukuthi ayibonakali ngekhaya eli, okwayizolo, kwaye kungekho nasizathu sivakalayo mayela nesithuba esinaye.

"Ndiyafika nje andikangeni nakuyiphina indlu. Ungaba ukhe weva ntoni kuZizwe? Angathini ukuhamba ashiye umzi engayalezanga nempahla kuwe njengommelwane wakhe. ukanti nakunina akakhange enze nelivo?" Wabuza wenjenjalo umfo kaNdimende.

"Mh," wancwanela phantsi uSolwandle esindwa naye yile nto, kuba ukunyamalala komntu asiyondlwaniyanetha. "Mandenjenje Qhanqolo, mhla-wumbi andingebi naluncedo lungakanani kulo mcimbi, ngaphandle nje kokhuthetha ulwimi lwabafazi, ukuba lonto ayinabunyaniso ndingabonwa butyala zinkosi, namhlanje umntu umangalelwa lulwimi lwakhe. Hai lo mlomo! Ithi ilali ngathi bekukho ingxabano enkulu apha kwaZizwe, kuvakala isikhalo nezishwabulo zikaMaSikhosana esitsho kabuhlungu. Kodwa ke owathi uya kulamla, wasuka wafika lo mntu usikhalo singako inguyena ukhantya, efundekela ngokwengxangxasi ye-Tyhume, kuvakala yena yedwa ngobukhali, wabona ukuba makabuye umlamli engabanga sangena."

"Ngubani yena lowo?"

"Ngxatsho Cir! Yenza kuhle ndiqhube, mntu lowo uvileyo ngale nto yokuthi nya kwaba bantwa-

na, umana ukuya phaya kwaSigananada ukuya kuzivela kumkakhe, uNozici, yena mntu wayeve isikhalo; loo nto ke seyitsho uSigananada wabubazi, ungumsindo lo kuba esithi kufunwa ukwenziwa inkosikazi yakhe ingqina, kanti nabanina waye senakho ukusiva isikhalo, naye akukhonto athi uyibonile ngaphandle nje kokuva isikhalo eso. Ngokunje nanku umkhuluwa wam efika evela eMonti esithi yena ukhe wathi tshe uMaSikhosana esitishini, abangebi ke baye apho bobabini?" Wemisa apho uSolwandle.

"Bangathini ukuya apho bobabini xa ngaba olo hambo belandulelwe yimfazwe? Abanakuba lapho bobabini ngaphandle kokuba intsusa yembambano leyo ibikukuba kumkiwe apha ekhaya kushiye eli xhegokazi lodwa; mhlawumbi uZizwe lo ebengavumi loo nto wabethwa ngomlomo ngumfazi. Dlamini, ukhumbula ukuthi singathi sisilwa sobabini noMadiba lo wam kanti siza kuzimela kunye simke sobabini singavananga? Notshe. Ingqondo yam ayivumi kuzinza kuloo ngcinga. Masingayilaleli intloko le nto, isangaphuma ebubini. Kutheni kubonwa umfazi esihla yedwa kuloliwe, iphi indoda? Dlamini makhe sibonane nomkhuluwa wakho mhlawumbi uya kusinika ingxelo etyebileyo."

Baphuma ke apho bengayanga phaya endlwini kwaNolimithi basinga kwaMatyeba.

Bathe nje ukuba bathi qengqelele ethafazaneni elisemva kwasemaCireni wababona uMaMntlane umka-Solwandle, kuba okoko ebethe wabizwa umyeni wakhe phaya emaCireni soloko etshobile.

Uthe ke ngoku akabinakho ukunyamezela, wathuma umntwana ukuba aye kubiza uDlamini amhlangabeze uza kumyaleza kumaNzaba, wajika uSolwandle akuba ecele uxolo ku Sizakele. Uthe uMaNtlane bengekadibanisi, wabaselesalatha kwaMatyeba phofu engekeva neyona nto kuyelwa yona ngala madoda.

"Yise kaManelisi, ukuba niyela le nto yakwaNdimende, ke wena akwazinto ngayo, ungazenzi isilumko phaya, thina asifuni kubaleka ematyaleni."

"Ngubani obethe siyela le ndaba, uyangxama mamNtlane." "Ndifanele yisekaManelisi, wonke umntu ngoku uya yibaleka le nto yasemaCireni, kunjalonje noNozici oyena mntu kuviwe ngaye le ngxoboshane uvalwe umlomo yindoda yakhe; ngoku nithi ubhuti yena mayize ngaye le nto efihlwe ngabantu bayo. Uthule ke nawe akwazinto." Watsho waphethuka umamNtlane wabuyela endlwini efutha ngumsindo. Nanko uSolwandle seletyhafile elandela uSizakele. Kodwa usayaphi umlomo womkakhe sowuyokuvala ukuba yena afike kwamkhuluwa wakhe selesisimumu nje. O Hayi lo Mlomo!

Wadibanisa kuSizakele. Behamba bebuka ingca yalapho entle kunene, neekomo zityebe zithengezela. Noko umCira yena waye engasonwabanga nakancinane ngenxa yomntwana womntakwabo. Ba ye kufika eMazizini. Bankqonkqoza, bangena, babulisa kuMatyeba obamkele ngobubele bamazinyo nje, kuba wathi akubona uSizakele waba se-

leyazi eyonanto bezele yona, wagcaba. Wathi ukubabuza impilo le wazitsala, noko ke njengomnini-mzi wazitsala ezifihla. Hayi kodwa uMaNdza ba wababuza ngobubele obukhulu wada wacombulula nendlela yokuvula lo mcimbi ubuza kuxaka, xa ngoku noSolwandle seleyalwe kangaka ngumamNtlane.

"Wenanina Bhuti! akukabikho mntu sel'ekhe waya ngaseMonti ukuya kukhangela uMaSikhosana Kwathini ke ngoku naxa umkhondo sowuvakele? Uboniwe *mor*, anditsho yisekaVusumzi? Nceda abantu Dlamini, mabangantlaleki nje ngokungathi iyavuyelwa le nto yenziwe ngaba bantwana. Xa omnye umbonile nomnye makwazeke apho akhoyo, kungathi cwaka. Asilotyala lakho ukumbona umkaZizwe eMonti, mhlawumbi naye ukuba ngaba ebekubonile ebeya kwenza indlela yokuba makwazeke ukuba baseMonti. Laziwa ngubani icebo likaThixo ukuthi nawe ube ub'usesikhululweni. Ibiya kuba ngunyhalekanyhale le nto." Watsho wathi cwaka umaNdzaba.

"Hayi lo mlomo, ompompoza amanzi amnandi nakrakra", uvakele esitsho uSolwandle, "Matyeba Dlamini, Mha dadethu uThixo wasipha into eyinqaba umlomo. Ngawo siya sikelela kwangawo siyaqalekisa. Imithandazo kwaneyelenqe zenziwa ngalo mlomo mnye, awubekwa siziba, awubanjwa nangamapolisa. Mna mntakabawo ndiyaliwe ngowam umfazi ukuba ndingakhe ndilinge ndizifake kule nto, kutshiwo ngumntu onabantwana abaza kuhlelwa zizinto ezinje nabo, nanku owakho Dlamini esikwa yimfesane yena ngenxa yomnye umfa-

zi olahlekelweyo esixekweni, osentlungwini. Uyabona, apha emhlabeni ungumntu ubokuhleka umana uwaxhoma loo mazinyo akho kuba ngenye imini ayakugqola. Nam, Mtatela, ndithi mncede uCira lo ukuze uvalo lubothozeke, akwazi ukubona inyathelo angalithathayo." Yenjenje ukuthetha into encinane ka Vikiva ibhekisa kumfo-kayise owayehlome intloko.

Le nto ingumntu osisithuli waba soloko enqabile naxa sekufunwa uluvo lwakhe, abantu baba soloko bebambe amazinyo kuba impendulo yakhe ingachwayitisa, mhlawumbi ikhubekise Kukhe kwamzuzu kuthe nzwanga apho endlwini wada uMatyeba obekade ecinga nzulu ukuba angathinina ukuze le ndaba ingasondeli kuye waphakamisa intloko. Yintoni kanye le yoyikwa kangaka? Hleze athi kanti nalo mfazana sele mkile nakwelo Monti aze ke yena abonakale nje ngomntu ongenanyaniso, into elizwi lingenakubanjwa, aphelelwe yimbeko nasenkundleni. Wayesele ezohlwaya ukuba waye eyibikelanina yona into yokuba wayembonile eMonti. Hayi bo akukhonto kule nto kuba yena wayengazi ukuba umke ngokuzimela emzini wakhe.

Ude wavula umlomo wenjenje ukuthetha: "Ewe Cira, nokokuba le ngxelo ayingencedi lutho kodwa yona injengokuba uyivile. Ndimbonile umfazana esihla kuloliwe xa ndikhwelayo, kulelo xhaphetshu njengoko usazi ukuba kwaloliwe akulindwana. Uye wehla nje wahamba singakhange sithethe, noxa ndandinqwena ndakuba phezulu ukunga ngebeseithethile, ndakhe ndabuza izinto



ezimbalwa zasekhaya, kodwa naye wathi nje ukuba ehle wakhawuleza wahamba, andizange ndibe sabona nokuba uye waya emzini mhlawumbi edolophini. Yiyo loo nto bendithe andiboni nto ndingayincedayo kuwo lo mcimbi. Bulelani uMaNzaba nokuba kubekho noku nikuviweyo ngokuthi abike yonke into le, kuba mna ndandingazi ukuba le nto inamfihlakalo ithile, naye ngekwabamnyama tshu kuba ndandingasokumxelela. Nam ke ndaba nolwimi, naye wanolwimi, nomnye, nomnye, Iwana-ba." Gquzu! bahleka bonke apho endlwini.

"Ngumlomo lowo uhamba apho Dlamini, sonke sihleli loo ntlalo, akukhonto ilihlebo, ungaze uve. Lisinda owokuqala alikhuphele kowesibini, nalowo uyakulidlulisa kwamthembileyo, libe ke liyahamba njalo kuphele ke ukuba lihlebo. Sendibulela kakhulu kuwe, noko kukho ithemba lokuba noZizwe uya kuvakala apho akhoyo." Watsho Sizakele selemi ngeenyawo ecela indlela.

"Hayi kusalungile Cira, uhambe kakuhle Ndimende, iNkosi ikusikelele bavele abantwana," wengenje uSolwandle.

"Dlamini!" wakhawuleza watsho uMatyeba, ebuya ngasemnyango apho ebekhe wakhupa uSizakele, "asikukho nokuba wenze into enkulu, uzithobile izibilini zale ndoda, ibe ibindelike xa ifika phaya kum, sendibulela nje neza ndaba zelali."

"Noko bekhe ndafuna ukucaphuka xa ndibona sendisithiwa nambe lityala. Hayi mkhuluwa musa ukuthi manga, umntu asiyiyogusha, andingethi nqa

xa kungafuneka ukuba ndinike inkcazo kwabasemagunyeni, xa kungakho ivumba elibi.”

“Mntakwethu, masithembe ukuthi akukhonto imbi, ziingxabano zekhaya.”

“Makubenjalo.”

USizakele yena wagxagxamisa ukuya kwamninawe wakhe, waba selechazela uNolimithi ukuba umolokazana uboniwe eMonti, noko masithembe ukuba akukho ngozi. “Awu Bhuti! okukaZizwe yena uza kubuya msinya akucinga uMama. Mazenziwe kodwa inzame zokuya kubakhangela apho eMonti siqiniseke. Watsho uNolimithi. “Hayi Sisi masihlale nje ethembeni lokuba baphilile oko nje sisazi ukuba baseMonti.”

## HAYI INDLELA NGOLWIMI!

Ungalala phantsi uphumle ude usuke uhliwe bubuthongo, ufane nabanye abantu, kodwa yona intliziyo enekhala ayi sayikuze izole. Apho uphaphama khona uya kushukunyiswa yiyo kuqala, ikukhumbuze kanye ngezo zinto zikunxunguphalisayo. Woba ngavuka wonwabile ngokwembonakalo yobuso, kodwa khona entliziyweni ukrozise imigaqo nemigaqwana oza kuzi sasaza ngayo iingxaki zaloo mini. Maxa wambi ziintwana noko ezingenabunzima buphi emphefumleni, mhlawumbi ngamasikantsi angafunqulekiyo atsho umntu amana ukungqukruleka nasemnyameni noxa ngathi ulele njengabantu bonke. Inkathazo yentliziyo enekhala kukungabi nazintloni ukubiza umngeni kumntu wonke odlula ngakuwe. Umntu okule ngxaki uxakaniswa nangamehlo la abantu, bakukhangela ngakwicala angakulo. Bamjonge ntoni? Bakuhleka izinto zencoko yabo, bahleka kuba benjani bona, ebhetele nje kunabo? Yinkathazo enkulu ke leyo kuSazela oxhalabileyo.

Waya kulala uZizwe konwatywe, kuhlekwa ngabantu bonke apho emaNgwevini, wawungade ucinge ukuba ungomnye wabo naye kolo lonwabo. Bayakungena kwigumbi lokulala esithi wovuka ahambe kwakusa; kodwa uyaphi? Indoda ayikhe izibhokoxe, yiyo loo nto noZizwe wayengenakuxelela mntu amacebo akhe. Kwasakhona okungaliyo, wazimisela ukuthi cwaka akhe adle ingqondo, wavuka wahlala wonwaba, noko wayekhathazwa nga-

ba bantu bathanda ukuva izinto abakude nazo, benganeli noxa sekusithiwa ungumntwana wekhaya eli. Wova besithi, "ngokabani kanye? ngongakani? Kade ephi?" Baza kwenzantoni ngayo yonke lento? Yiva ke, mfo uthile wasemaMfeneni wamgxumisa uZizwe ngokuthi "O nguwe lo ubufika izolo ukuthambeka kwemini?" Ehe! ukucinga okukhulu kukaTshangisa kwamhlangula uZizwe kuba waba sel'ebuzi naye ukuba uHlathi umbone umfana evela kuliphina icala, naye ke uHlathi walathe apho abembone ngakhona. Walandula kwa oko uTshangisa waqokoza, esithi makube mntu wumbi lowo ubonwe nguHlathi, lo akakhange abebekhe waya kwelo cala. Ubanina yena? Oko ebembonephi yena, weva ngomntu selebulisa nje ecela amanzi. Wayengazi apho avela ngakhona kuba ingqondo namehlo akhe ayekulo msebenzi wokubaza iinqawa. Kodwa ke ukuzama ukunceda uZizwe kwingxakangxaka yemibuzo abeza kunge-na kuyo, waba ngumntu onolwazi ngemvelaphi yakhe.

Akabanganakho ukuyivala kuphele imibuzo engohambelo lukaZizwe kwelo labo, kuba ndoda ithile eyayingumsebenzi kumzi wokukhanda iimoto (e-garage) neyayisebenza kufuphi naye e-Qonce, kwalanje ukuba ifike apho emaNgwevini, yathana mandla noZizwe. Bazana kwa oko. "Yini! Khwetha ubekwa yini kweli lethu?" Wabuzi lo mfana. "Hayi man, ndisendleleni yokuya empangelweni. Khawutsho zivakalaphi izikolobho phaya eQum-

ra?" wakhawulezisa uZizwe; "zikho kodwa izithuba zobuNobhala?"

"Wee! kanene wena wazimisela ukuphangela ngesuti, ngoku amanye amadoda engene kwiiMvalolo (Overall), kuba kanene ukwazi ukuthetha isivarivari nabelungu. Mhlawumbi kuwe ke unga-kho."

UZizwe uthe, noxa wayengathandi ukubonakalisa ukuba akanamdlala kule ncoko, kodwa kuba kuthethwe ngee-suti, wanyamezela. Eyonanto yayimdlala yayikukuba seleneentsuku engakhange atshintshe sinxibo ngaphandle kokuzama ukugcina ihempe le yakhe mhlophe qhwaa, ngokuthi emini azinike ithuba lokuya emlanjeni ahlambe ihempe yakhe kunye nevesti azeneke khona apho ukuba mayide isuke yome 'kere', kuba kaloku ube eza kuyolula amanya ngezandla, aze abuye aphinde ayixhome kwakhona ize kugqibelela ukoma ingabi nakufuma, hleze azingenisele umkhuhlane ekude nasekhaya. Noko kunjalo kwakunzima kuZizwe ukuhlala enxiba le hempe inye mihla le, kangangendlela awayezithanda ngayo. Wayekhathazeka nayi le yale bhulukhwe yakhe seleyaphelwa nalizembe, sel'ezohlwaya ngenxa yokususwa bubushushu bentliziyo ebaselwa ngumfazi ngomlomo, watsho akabisakhumbulanto ngezinxibo.

Kambe ke le ngcamango yokumka ekhaya yayi ngasekekanga kwasekuqaleni, imfikele sel'engasekho khaya kuba efuna ukubetha uLidiya ngoswazi lokumshiya nomzi, akhe asale ezilawula. Yho-o! intliziyo ligeza. Ingakuweza imilambo nemilanjana

uzibone sele usele wedwa kwanti. Watsho wanya-  
nisa umporofeti ukuthi 'Intliziyo inenkohliso'.  
Ukuba uZizwe way'azile ukuba la ndlu ayishiyile-  
yo ngenxa yomlomo kaLidiya ayisenamntu, no-  
Lidiya lowo wayishiya kwaloo mini ngokoyika yena  
Zizwe, ngewayegoduke kwangaloo mini waya-  
konwaba kunina uNolimithi. Nanko ephaphathe-  
ka ezweni. Phaya ekhaya kuyafunwa ngentlungu  
enkulu ngenxa yokunyamalala kwabo bobabini,  
beshiye bengavalanga naloo ndlu yabo inempahla  
phakathi.

Bemkile ke, kuza kuthiwani ke ngoku? Lolo  
thotho lwemibuzo apha ekhaya engenampendulo  
kanti lolunye uhlobo phaya eMonti kuLidiya ku-  
funwa imvelaphi yakhe. Naye ke bethu uyazama  
ukuzihlangula kwihlazo lokushiya ulwendo abophe  
amabande namaxonya atsho noko akrokrise kunga-  
bikho unabuganga bakuthi uyaxoka kuba kaloku  
umntu yinkosi ukuzazi.

Phofu ke intliziyo enomvandedwa, ayinyali  
ukuthi xa kanye umntu onwabileyo, ibone izinto  
ezingakhange zibekho, umntu ade asuke eve na-  
mazwi afana nalawo awaqhelileyo. Le nkathazo ke  
ayimphephanga noLidiya, yathi nokwenza yamfi-  
kela ephume nomntwana womlungu wakhe.  
Kwathi xa aphezulu ebhasini eyayisehla ngeKhwi-  
khwini (Quigney Street) ukusinga ngaseMarine  
Park apho kwakuya kubukelwa iqela lamaxilongo  
labaMhlophe, (Marine Band), sekuphithizela,  
kunyathelwana apho ngabantu, ngakumbi ulutsha  
kwindawo enomculo wokuzonwabisa, kwakho mfa-

na uthile oliqabane likaZizwe lasekuphangeleni. Kwa oko wambona, wa zana naye uLidiya babukana babungezelelana umzuzwana babuye bahlukana.

Lo mfana wanele nje ukubuza ukuba intanga yakhe uZizwe iphina, kwathiwa isekhaya, kwafuneka uLidiya aye kwicala labamhlophe ukuze umntwana abenokudlala nabanye bakowabo. Noko le ndibano ayimonwabisanga uLidiya noxa engazange athande ukuba le nto iphawulwe ngumlingane womenyeni wakhe. Wayengenakho nokumxelela ukuba umke ngengxabano phaya ekhaya, kunjalonje akaziwa nalapho akhoyo. Bathembisene ngelithi bobuye babonane, kodwa esazi lo wesifazane ukuba umkhondo uwulahlile ngabom ngokumkhombisa e-Berea esazi ukuba usebenza eVincent.

Lakuba lifikile ixesha lokugoduka kweempelesi (nannies) wahamba ke noLidiya wabamba ibhasi esinga ngqo eVincent. Ngethamsanqa kwabe sekumi enye emva kaleyo yona isinga ekhambiliji (Cambridge) watsho phezulu umfana eyiqhelile nje yena idolophu. Wambona kakuhle uLidiya esihla, nendlu aye kungena kuyo wayiqaphela ukuze akhe azinike ithuba lakumhambela.

Noko ube nokurana ngathi luphelile uthando kwizihlobo ezi zakhe. Kutheni uLidiya engamniki ntlabiso iyiyo nje ngokuza kwakhe apha? Kutheni le nto engamxeleli nyaniso yendawo asebenza kuyo? Kutheni iilokhwe zezimfutshane.

Zinjalo ke izinto zendlela, yahlala ibeke ookhala bokumana bebika ukuba uBani udlule apha. Phuma endleleni asilolulwimi luyavutha.

UZizwe wafumana umsebenzi omhle wokubhala kwenye ycederi phaya eQumra, wanikwa nendlu kanti nomvuzo wakhe wangoncumisayo. Kwaye kusithiwa le ndawo yeyomntu onosapho kuba umvuzo uya kunyuswa kumntu otshatileyo.

Azi ukuba ababantu soloko bembuza imvelaphi abakayi kumbika na ekhaya kuba ngenxa yemali kuya kufuneka elande uLidiya akhe eze nokuba wobuye agoduke, ukuba nje khe kulunge le ndawo yomvuzo. Nempahla yokunxiba yayifuneka noko ke wayesel'ethenge ibhulukhwe nehemphe ngala mali wayenayo; wasilela ebhatyini, kanti yiyona yayimcaphukisa kuba umntu ebesuke athi, "La mntu bendimbona ube enebhatyi enje, hayi, mhlawumbi kukufana kwempahla yasemlungwini."

Ezi zinto ke ziya kumnyanzela ukuba aye kufika ekhaya angapheleli nje apha emaNgwevini. kaloku yayise ilikhaya kuye lokuba amana ephumela khona ngekhefu lasemva kwemini aboleke ibhayisekile athi tsaku-tsaku.

Kuthe ukuphela kweveki yesibini umLungu omkhulu wambizela eofisini yakhe, wambuza ukuba angaba akakatsthati na. Wamxelela ukuba utshatile, inkosikazi yakhe isekhaya. Ithe ke inkosi leyo yakhe, "Ken, ibiya kuba bubulumko ukumphuthuma umfazi wakho ukuze kunyuswe umvuzo wakho, kuba nendlu le uyinikiweyo yeyomntu onosapho." Watsho enyanisile xa ubona



ipokomela lendlu elimagumbi mane linikwa isoka, wangqina noZizwe, xa aphumayo, wabulela.

Le nto ke noko ayimmisanga kakuhle uZizwe kuba ngoku seyide yathethwa nangumLungu. Kuthe kwakuhlwa, akusa icala phantsi, wayosa eyipethula, kungekhonto imphazamisayo ngoku waza waqqiba kwelokuba maze azincame ngom-Gqibelo akutshayisa abambe uloliwe wespesheleli oya eQonce ukuze aye kulala ekhaya kwangaloo mini.

Luthe lwakufika olo suku uZizwe wavuka waphangela njengasemihleni. Noko wayengathi wonwabile, kwakukho le nto imana ukuthi nti kabuhlungwana entliziyweni akucinga ngexesha lasemini emaqanda ngo-twelufu. Angaba lo twelufu wayahluke ngani kwabanye? Kuyaxokozela apha ederi, konwatywe. Abahlamba amathunga, nabezitya zexibhiya ezi ke ziinkonxa ezinkulu, zonke ezi ndidi zinyathelela phezulu, zichwayitile, kuyaxoxwa yimiDaka kaKhushe kaloku kuza kuyiwa emakhaya nemvulophu zempelaveki. Yiyo ke lento konwatywe kangaka kuyiwa ezintsatsheni kuphethwe iintwana ezimnandana. Azi ke wena Zizwe uza kuya ekhaya uphetheni, uphathela bani? Noko ke le ndawo yamana ukuqhwetha kuba wemka ekhaya engamxelelanga nto uLidiya nokuthi uyaphi, engazange enze nomzamo wokumazisa apho akhona noxa sefefumene umsebenzi.

Lafika lona ixesha lokuba kuvalwe kuseyiloo mincili kubo bonke abasebenzi ngakumbi abamkeliswa ngempelaveki. Wabamnye kuphela umntu

ontsini iphelela kula amhlophe ngenxa yomvandedwa. Yintsini embi gqitha ke leyo kuba umntu onomvandedwa angathunana esesiqhwini sabantu kubekho intaka esoloko iphaphazela esifubeni, ufike engonwabanga.

UZizwe wathabatha ibhatyi wasukela uloliwe osinga ngaseMonti waya kufika eBlaney sel'ekho uNomkhehlana obaleka phakathi kweBlaney neQonce. Watsho phezulu engathi angamqhuba ngokwakhe ngenxa yokungxamela ekhaya. Wanduluka yena uloliwe ngexesha lakhe phofu wahle waya kufika eQonce. Apho ke wathabatha ibhasi esinga eQulenie eLujilo, yayakumlahla kufuphi nekhaya lakhe.

Kuthe noko kusiondaba kwiingcinga zakhe apho endleleni, zathi iindaba ezimnandi zabalingane zamanana ukusichitha. Kuyabukwanwa ngoonkabi, kuyabaliselwana ngezalapho bavelakhona, komaMonti, Mncotsho, Blaney njalonjalo, yena inguye yedwa ophuma eQumra. Kambe ke akukho nto ibukeka njengokudibana kwamaqabane esekulithuba engasabonani, itsho loo nto zikhe zikhwelele ncenkathazo ezi.

Bahamba aba bafana basondela esixekweni, uZizwe wonda ngendlu yakokwabo akuba ebulisile komati. Yatsho kwakanyeinja 'Bhofu-bhofu', kwavakala ukuba ihle yaqonda ukuba ngumntu emaziyo, yatswina iziphosa kuye imbungezelela kulo mnyama. Kaloku ivumba lasekhayapha ilivile, yatsho yathi cwaka. Akukho nto inengqondo njengenja, woyiqonda loo nto xa abantwana bedla-

la ngayo, iya kuvungama nje ukubothusa ide ikhe ibambe nangamazinyo kodwa ingade ilume. Umntu omdala yena akangeze adlale ngenja kubuye kubukelwe, iya kumluma azisole ukugeza.

UNolimithi ufumane weexhungu phaya ngaphakathi endlwini, noko njengomKrestu walinda ngethemba ukuba lo uzayo ngowasekhaya, nantsoinja ihle yathi cwaka kwamsinyane. Kaloku kule mihla kunzima kubantu abahlala ngabodwa, kuba uSathana uziphe amagunya emizini yabo, kunjalonje kuyafana kuzo zonke iindawo, kuzo zonke iintlanga, isono asinantlonipho, iintliziyo zabantu ziqashwe nguMtyholi ngeyona ndlela ebuhlungu. Ewe sithi sikhuze ngentlungu ebantwaneni kuba oko kukubhanga kwesizwe; abantwana abanezimilo baliqhayiya lesizwe sabo, kaloku besaza kukhulanje, bachume engqondweni nasentlalweni, naphakathi kwezinye izizwe; kodwa uthi umntu omdala akwenza ubundlavini, nizive nenyele kuba unithoba emehlweni ezinye izizwe. Yena ke ange akangecengwe kodwa akhunjuzwe ngokuziphatha.

Wasondela emnyango uZizwe wankqonkqoza, latsho lavakala kwa oko izwi likanina ngaphakathi libuzisa ukuba ngaba ngubanina omhambela ngelo xesha; umothuko wabamkhulu akuva ilizwi ngathi lelukaZizwe, naloo mntu esithi unguZizwe.

"Awu umntwana wam Nkosi! Nene ingaba nguye?" Inceba yomzalikazi ngomntwana wakhe imenza angalindi nakanye ukuya kumnceda kwingxaki akuyo, usuke aziphose wonke engasajonge nto ngesakhe isiqu, ukuba nje kuya kusinda

ubomi bomntwana wakhe. Waluvula ucango walulahla phaya uNolimithi, wathi ukuba abone ukuba nguZizwe ngenyaniso, wasitsho isikhalo ethetha. "Yini Thixo, yini le engaka Mhlekezazi, endamqumbisa ngayo umntwana wam ukuze ade asuke andizimele athuthe, athuthe nomfazi ombala? Ndimbi Bawo, Uyandazi Wena nangaphezu kokuba mna ndizazi, uZizwe makandixolele isiphoso endingaba ndabaphazamisa ngaso, ukuze babone ukube mabandifulathele bandishiye nalo mzi kayise kaNondwe? Yini engaka Thixo omhle kwaphela, uyazi ukuba iinyembezi zam zanjumleza umbombo imini nobusuku, xa ndizifumana ndiyinto yentleki-sa kubafazi abazalise izindlu ngabantwana mna ndingumpho, ndifana nenkuku exhwithwe amaphiko."

UZizwe akayekanga ukumthuthuzela unina naye wakhe wada wacela kule nto yabantwana, kodwa kukho ukuthi manga okukhulu kulamanzwi kani-na, avakalisa ukuba bamshiyile, de acinge ukuba mhlawumbi uLidiya akazange abeke lunyawo kwanninazala. Wada wasuka wathula bethu unina baqala ukubulisana.

"Sesam"

"Mama"

"Nguwe Cira, sisizwe sam esi ndisibonayo? Andiphuphi ndibona uSesam?" Kaloku uZizwe wanikwa eso siteketiso nguyise esemncinane, emana ukuthi 'Sesam isizwe esi,' wada wadunyelwa ngulo 'Sesam' apha endlwini nako gxa bakhe.

"Mama ndim lo, kwenzekeni apha ekhaya ude

usuke uzibulale ngokukhala kangaka nje? Kungenxa yokuba ndemkayo apha ekhaya? Uxolo Mama wam, ndasuswa bubuhlungu bentliziyo, andabi sakhumbula nokuthi wena andikhange ndikuxelele Cabashe, xola Mha wam ndiza kukuchazela." Watsho uZizwe wangqukruleka.

Waphakama unina esafixiza ngoku sel'echukunywisa nayile ntetho yonyana. Wakhawulezisa ukumenzela amaqanda agcadiweyo, nesonka neti; kodwa uZizwe yena wacela amasi esithi kudala awagqibela ukruqukile yiti. Unina wampha ke amasi lawo.

Uthe xa atyayo wamana ukubuza ngezinto zalapha ekhayeni lakhe, nangodadewabo uNondwe owayehlala kwayisekazi nangabo bakwayisekazi nabamelwane, kodwa zange akhe alichaphazele nangempazamo igama likamaSikhosana. Le nto ayimmangalisanga yena unina kuba wacinga ukuba apho bakhoyo babobabini njengoko babemke bobabini apha ekhaya; ukuba ngaba kukho enye into ke yoba yenzeke kolohambo lwabo, yiyo ke le nto uNolimithi naye akhethe ukungamkhumbuli, nangakumbi xa owakhe umntwana embona.

Waququzela wada wagqiba. Waqala ke ukuhlala phantsi wabuza impilo, noZizwe akabika nto, qha ngumphefumlo ongazange wonwabe oko emkayo apho ekhaya wade waya kuba seQumra. Uthina na? Uvela eQumra njengokuba ulaphanje?" "Ewe Mama, ubusithi ndivelaphi kanti wena?" Wabuza naye uZizwe.

"Phi kwaphi, walahleka ngokwenaliti nje?"

Mkhondo wakha wawakala, nawo luzizi, ngowokuba umaSikhosana ukhe wabonwa phaya eMonti, saqiniseka ukuba nawe ulapho kuba nemka kunye ngamininye." Nobani na Mama, ngobani abemka mininye?" Wamngenelela phakathi unina esachaza.

"Kutheni usothuka nje? Kanti akumazi umaSikhosana ukuba akakho? Mna ndiyintlekisa apha, kuthiwa ngenxa yenkohlakalo yam ndishiywe nangabantwana bam, babaleka bashiya bengavalanga nendlu yabo, ndithetha ukutshixa. Mna ndanduluwa kukubona soloko kuvaliwe emnyango, iinkuku zimana zisiya kujama phaya phambi kwendlu, ndathi mandiye kukroba mhlawumbi akuphilwanga. Ndaba ngankqonkqoza kwathi cwaka, ndada ndasuka ndavula. Hayi ke, ndema nematha, ndabethwa yindlu, kunjalonje kucacile ukuba akukho mntu wayekhe walala apho ngephezolo." Lonke ke eli xesha athethayo uNolimithi nanku uZizwe yena emthe ndwanya ngamehlo, efumane weenkamalala engade abe nandlela yokuyidibanisa le ntetho kanina.

"Mama, ndemka ndedwa mna, ndikruquke kukungalali ubusuku nobusuku, mihla le ndiyucwa nguLidiya, endithuka ngokuziphatha kakubi. Mama Mpehle, wena uyandazi ukuba andiseli, anditshayi nokutshaya kunjalonje ndalala endlwini mihla le (mhlawumbi ityala lilapho ndizenza ixhego). Uthi ngaba yintoni le ndiyifunwa ngulo mfazi? Akukho namntu wasemaCireni umkhathazayo, uzenzela izinto azithandayo. Umntwana wam waya

kumbeka kowabo kunina mna andizange ndimxoxise ngaloo nto."

"Hayi Cira, eyomntwana wakho, yiyeke kuba ubonanje ukuba kukho ilizwi elakha landixhela labuhlungu lithethwa kum lelikamaSikhosana mhla ndangxolisa uNomveliso lo wakho edlala ngamantshontsho enkuku yam. Ndeva loo mini ukuba kanti wena njengokuba ikukuphela kwakho nje umntwana wam oyindodana ophilileyo, aba bangekhoyo babulewe ndim, lo wakhe yena maze aphile.

"UNomveliso wayesenza into eyenziwa ngabantwana bonke ukudlala ngamantshontsho enkuku, nawe lowo, nam, nomnye, sonke sakha sangxoliswa bambi babethwa, kodwa asizange senzeke nto, sithi aba."

"O, Mama! Yini ungazange ukhe uyisebeze noyisebeza nje lento imbi kangaka?" Watsho wanyakama uZizwe wada wangathi uyambona uma Sikhosana ethethela unina ngendlela awayemshwabulela ngayo yena Zizwe. Uthe elokuvula umlomo, "O! Hayi lo Mlomo! Ingxwelera zawo zizigede ecaleni lendlela. Mna ndiyafuna apha emphefumlweni wam ukuba ingaba uqunjiswe yini. Ndiyayibulela le nkcazo ndiyivayo. Mama ukuba ubusazi ukuba wandishwabulela uLidiya ndada ndabubona ubomi bungenamsebenzi xa umntu aza kubudla kabuhlungu, ukuze ndithi ukuyijika kwam ingqondo ndibone ukuba mandizinike amathafa. Ndahamba kumnyana engqondweni ndingazi nalapho ndiyakhona, kodwa Mama wam, imithan-

dazo yakho Cabashe yandilondoloza, wayiva uThixo, ukuba bekungazange kubenjalo ngesingabonani namhlanje kweli gade.

"Kwathi kolo hambo lwam lungenantlabiso ndathi mandiphambukele mzini uthile khe ndisele amanzi, kuba lali ndifumene kakuhle ilanga lendlela kudibene nephango. Kanti ndiza kubunyathela ububele kubantu abanobuntu abakwaziyo ukukhongozela iindwendwe. Ngumzi wasema Ngwevini, asibobubele kumninikhaya yimvuzemvuze, akudluli mhambi khona angabuyiswa kuloo ndlela yakhe akhe aze kuphiwa amanzi. Andisathethi ke yena umama wakhona, gusha yakwabani. Lo mntu ke soloko encumile umaMci-ra, lo ngudadebobawo oyindlezana.

"Ndisuke khona ukuya kufuna umsebenzi phaya eQumra. Sendiveki ntathu ndisebenza, ndimana ukuya khona xa ndinekhfu lemini. Ukuba lapha oku kwam ndinyanzelwe ngumlungu ukuba ndize kuphuthuma umfazi wam. Kuze kulungiswe umvuzo wam njengomntu otshatileyo. Ndiyothuka xa usithi akakho apha ekhaya. Ndithe mandize apha ngakuwe kuqala Mama njengomntu owayemke ngalaa ndlela ibuhlungu kangaka."

"Uza kuthini ke ngoku engekho nje loo mfazi?" Wabuza unina ethe manga yile nkcazo. "Nangakuphina kufuneka ndiyekufika kuBawokazi naye ndimchazele indlela yokuthi shwaka kwam, esendiyivela ububi ngoku." "Sekuhlwile nje wobe ungayi kusasa?" "Hayi Mama kaloku kufuneka ndiphetuke kwangomso ukuya empangelweni."



Unge angasa icala uZizwe kwafuneka akhawuleze avuke kwasekuseni kakhulu asinge kwayisekazi. Wafikela ebubeleni wabungezelelwa ngokungathi akukho nto ibikhe yakho. Wayichaza yonke imeko wathi apho agqibe khona, uyisekazi wamyala ngelithi ubemelwe kukwenza incwadi yokubazisa apho akhoyo bangazixhamli kangaka ngokufuna, amaxesha mabi ngoku. Ngokwendima yomfazi ofunekayo ucebise okokuba kuhambe udadewabo uNondwe axele ukuba umfazi akabinandlela yokuphumelela akakho mpilweni intle. Kaloku iqhinga aliphekwa.

Wenza ke uZizwe njengoko ebeyalelwe, sahle safumaneka nesetifiketi somtshato. Emva kwemini uZizwe noNondwe baya kubamba uloliwe eQonce. Ilali imbonile uZizwe ukuba ubuyile kunjalonje ufikele kokwabo; wabaxakisa abathanda kakhulu ukuthetha, kwafuneka inkcazo yolufiko ize ngenye indlela. Kaloku lo wona umlomo awubekwa siziba. Mabazixakekise ngezinto zabanye, wonwabile yena uNolimithi namhlanje emazi nje indawo akuyo unyana wakhe.

Wahamba kakuhle uZizwe wayibeka imeko yenkosikazi yakhe kumlungu omkhulu wayamkela wamlungiselela indima yomvuzo wakhe akubona isiqinisekiso somtshato.

## AKUKHO NKANGA IDUBUL'INGETHI!

Makhe sibuyele eMonti. Kumnandi phaya ngakumbi kumntu oyimpelesi yomntwana womlungu oselekwazi ukuzihambela phaya kude, le ntangana iminyaka mibini, mithathu kude kuye kwesixhenxe. Khona ukuba ngaba ngumntwana othe waneempawu zobuhle bakowabo inwele ezimhlope (fair hair) namehlo aluhlaza, uya kubona uhamba umiswa ngabeLungu, bekubuza abazali balo mntwana, maxa wambi ude ubone uphiwa neemali ngokungathi nguwe omgcine ngale ndlela lo mntwana. Yo! akwazi nto wena, abeLungu bayayithanda into entle yendalo, kwaye bekhuthaza ukuba iphatheke kakuhle, inonelelwe.

Wasebenza uLidiya bethu ebukwa nanguMisisi wakhe ngokugcina umntwana kakuhle, kuba wayezama ngonakhonakho, phofu naye imnceda loo nto ukuba abe soloko ezama ukuzi phuthuma. Gqwidi ngento enye le yokugininda iilokhwe, umntu lo wayefanelekile, isomikazi elimkhitha ngathi ngowehashe, athi khona akuwathi balulu loo mehlo amisebe mide, mashiya aqhamileyo kuthi mjonge njalo. Lo mfana wasemaCireni wayazikhethela, engaziqhathanga. Kuthe ke kuba kungekho nzwana ingenasiphako kanti noko intokazi inesifo esibi kakhulu, isifo samagxa. Umntu waso ukuba uthe waqalisa ukuthetha xa kulalwayo, kuya kusa gede ethetha, ebetha kukhala maxa wambi. Uyawuqonda ke lo mlomo utsho umntu atshitshe nobo buhle, nokuba ibilubhelukazi olujika izihlwele uba

nomdintsi, naloo ndoda yakhe ikhethe ukubethwa yimimoya ikhe imshiye yedwa azinike. Kodwa akukhe kube njalo, liya nquma lona inqatha kuba kaloku uza kuba nguNdabamlonyeni.

ULidiya uye wasebenza kakuhle, kodwa apha eMonti wayesengqeshweni, naye ke wawafumana amazwi abuhlungu kogxa bakhe, ade akhe aye kuzivalela egumbini lakhe, alile ezibuza ukuba kanene selethukwa ngoNomokhwe nje kungokuba ebexakwe yini emzini wakhe emaCireni? Kwada kwangakumbi mhla wathi eseza, weva uNovasi noNokitshi bengasamhlebi bemaba iziqwenga, kwathi makaziphose abaxelele le nto ayicingayo ngabo. Kuphi apha?

Awu! akukho nkanga idubul'ingethi. NguLidiya lo namhlanje ukhetha ukuroxa engadange avele kwabo bafazi bahleba kunene, bayahleba kambe abantu baseTyhini kanti namhla, sekunzima ukuphekuza esi sifo kuba sikhule nakwabaseBuhlanti.

Izinto ezathethwayo apho ngaye zatsho waziva sele enga sayolelwa nto ngoku, sekungasemandi. Phofu ke akathetha, kuba umLungukazi yena wayekholiswa kakhulu nguye. Kodwa hayi lo mlomo, utshutshisa yena namhlanje.

Waqala ukungonwabi phakathi kwabanye abasebenzi, ecatshukiswa nakukucula nokuhleka oku kwabo. Kambe ke ngoku kusebenza inzondo ethi uThandiwe imguqule abe nguZondiwe, ade abe ngathi uyasineka xa ehleka, into embi ke leyo.

Ucinge, wacinga wayakuxelela umLungukazi ukuba uziva engonwabanga xa ekhumbula umntwa-

na wakhe uNomveliso, ngathi akaphilanga, ufuna ukugoduka; makakhe ancede amkhulule. O! kwakubi kuMisisi wabangathi noko makangazixhalisi, xa bekukho into embi bebeyakumazisa abasekhaya. Wamcenga nangempahlana zabantwana esithi makachithe ezo ngqondo. Ubani yena, watsho etyeni kuLidiya seletinga ngomntwana wakhe, ube ungathini wena? Noko ke umntu yingxaki. Lo nkosikazi ufuna ukuba kwaluswe owakhe umntwana ngumfazi okude le-e nolwakhe usana, uzama ukuchitha umcamango wokugoduka. Wazilungiselela yena uLidiya, lwathi lwakufika usuku lwakhe wachola konke, waya kuxelela uMisisi ukuba akhe amvumele aye kuvela ekhaya, kodwa ukuba ubona iveki iphela engabuyi maze aqeshe kuba kaloku wendile akazi kuzilawula phaya emzini. Aha! nguwo wona umlomo. Akayi mzini, uqhatha iingqondo ezingaziyo. Wabulisa kabuhlungu kuMisisi.

Waphuma wabuyela kwabo wayesebenza nabo ukuya kubulisa, wenjenje ukuthetha kubo. "Ndiya kuhlala ndinikhumbula njengezihlobo endakha ndasebenza nazo, Ndandingazi ukuba kukho abantu abandaziyo kule ndawo. Ndibulela ukuhlangana nani naza nandazi kangako, nazi nezomzi wam, nalapho ikhona indoda endayigxotha ngobukhwelwile bam, nazo zonke eziya zinto benizithetha ngamningazi nina ukuba ndiyaniva. Nindifundise isifundo nam, ukuba into ongenasihlahla sayo yiyeke, kuba akwakhi uyachitha. Ngoku ezi zinto zokuba mna ndimane ndizakubonwa ngabafana baseQonce

anizibeki kakuhle; ukuba umntu womzi wam angathi eve yonke le nto ndingasenkathazweni enkulu mna ngento engekho. Ngenene nindincedile sisi-fundo esi, zenisale kakuhle." Watsho waphuma wahamba wabashiya bebambe imilomo. Akwaba babeyibambe kuqala!

ULidiya wathabatha iteksi ukuba imse esikhululweni sikaloliwe ukuya kubamba uloliwe wama-Gqunukhwebe. Wazimisela ukuba aye kuqala kowabo aye kulanda umntwana wabantu. Namhlanje wacacelwa kakuhle ukuba umntwana asingowomfazi noko inguye umanyisi, ngowomzi. Waya kufika kowabo ngethuba elihle, yathi chasi yonke ilali, bambi bemfanisa, ngenxa yokuba impepho yaselwandle iyamosula umntu innike intlaha, andithethi ke yona le ntsundukazi yatsho yantusi. Kodwa ke eyona nto imangalise abantu ziilokhwe ezisentla kwamadolo, kaloku wemka apha ekhaya eya kuba ngumfazi womzi ondilisekileyo, owathi mhla wawungena loomzi kwathi 'ndii kuba kufunwe inkosikazi.

Azi bayayazi na yona loo nto aba bafazana babonwa ejayivini? Kaloku intombi ibisakubonwa ngabazali kowayo nokuba kusethekweni lithile kwalathiswane ngayo, ukuze ke kulandwe umkhondo wayo emva, kuye kufikwa kwesabazali isimilo, ukuba izalwa ngabantu abanjanina, unina wayo eyintombi yakwabani. Kaloku isimilo somzalikazi yinto enkulu ekulandeni esentombi, kuba kaloku kwahlale kusithiwa kwintombazana ifuze unina yakwenza izinto ezingalikhholisiyo ikhaya.

Nanko ke uLidiya emangalise abakowabo. Azi kuya kubanjani kwabasemzini apho ayi nkosikazi yasemaCireni, xa aza kufika seleyintokazi elandelayo, etsho ngo 'legawuthi beelokhwe? Akwaba Nkosi akezanga neminye imikhwa yabantu abalandelayo – ukutshaya isigelethi. ukuhamba iipati zobusuku ezinezinto ezithandwa ngabalandeli be-xesha, ukunxiba opotsoyi beebhulukhwe ezinikwa amagama. ngamagama. Noxa ngathi abantu bathe cwaka, bayazikreqa imilomo ngenxa ycentloni ben-genakwenza nto. Siyemka isizwe!!

Nanko ngoku uLidiya ekowabo. Wabukwa ngunina nayintwanazana yakhe eyiphathele intwana ezintle zokudlala nezokunxiba, kodwa ku-Nomveliso kwaba nexabiso ezokutya; abantwana bona akukho nto igqitha ukutya ngexabiso, abakhathali nokuba abanxibanga ukuba bayatya.

Kube mnandi kumaMlambo ukufika kwentombi yakhe kuba, ngaphandle kweencwadi ebe izibhala, besekukudala yagqibela ukuza apha kowayo. Noko ke makhe sithethe ngento entle xa umntu eyenzile. ULidiya nokuba wayenjani na waye ngemntu uthanda ukumana esiya kowabo, efanele phofu, wayeya kuyibeka apha kuMazibuko into ayifuna ekhaya, enomzi wakhe. Ngale yeelokhwe akathethanga, ujonge nje wayeka wada umnikazi kuzinxiba waba nesithukuthezi wavakala esithi ngenye imini, "Wow; into yeelokhwe ezinde ayisabukeki ngoku, ungenakho ukuzifumana nasevenkileni, ngaba ke umntu usazikhathazelani

ngazo? Thina saphum'apho Silapha ngoku." Watsho evelisa amadolo.

UMamlambo wathi ukuwaphakamisa amehlo ngokothuka, wabuza ukuba ngaba ke ulwendo lona lundawoni. "Uthetha ukuthi uza kuya emzini ngezo ziqwentshana zeelokhwe? Hayi yho! ngubani lowo ufuna ukumhlazisa phaya eMaCireni? Undincede mna andizange ndigeze. Ukuba zonke iilokhwe zakho zingaka ngale uyinxibileyo andimangaliswa kanti sesi sikhalo sakho sokuphatheka kakubi emzini. Ndimangala nangoku ukuba bengazange bakugxothe ngokuhambelaze amaCira. Ziphi ezinye?" Wabuza umaMlambo efudumala. "Umama uza kuzithini iiredimedi zingenamalaphu okuhlomela nje?" Wabonakala uLidiya ehlile, wayecinga ukuba unina uza kumncoma njengomntu ovela emLungwini omelwe kukulandela iifashoni ahambe nama-xesha.

"Lidiya, unxiba ezi zinto phaya, umkhwenyana akuyeke?"

"Hayi Mama, abazange bandibone ndishotile, ndizishunqule phaya eMonti emsebenzini, kaloku bendingenakho ukunxiba izinto ezijjekileyo ndiyimpelesi yomntwana womLungu." "Ehe! kanti le lokhwe ndiyinxibileyo ijjekile? Mbinga, uza kusixelela izinto ezinkulu, unyokozala umxelela ezi zimanga? Yhu! Mntwanam undihlazisile kulaa mzi, andikholwa ukuba mna ndingaze ndiwubeke owam umcondo phaya."

"O, UMama, wothetha awele imilambo angafuni mna nokuba ndichaze, andizange ndithethe

nto phaya ekhaya ngeelokhwe. Uxolo Mazibuko andisokuba saya nazo ezi, kwangomso lo ndiya kuzithengela iilokhwe zasekwendeni, kodwa ke ziingadli mhlaba, mhlawumbi nakwezi kungakho endingaziqhaqhayo ndizithobe." Watsho uLidiya ethambile.

Kuthe ke ngengomso wahamba waya kufuna imichako yokwenza iilokhwe ezindilisekileyo, naye ezimisele ukuba makaye ekwendeni kwakhe ezithobile, akuzolele, ukuze azakhele umzi noZizwe wakhe amthandayo, nokuphela komntu olungileyo, noyena unguye apha emhlabeni.

Awu, akukho nkanga idubul'ingethi!



Akukho nto idlula ikhaya kumntu wesifazana, no-  
kuba akusekho nomgquba kodwa uyazidla ngekha-  
ya lakhe. Izinto zakowabo azifani nezeminye imizi  
ngobuhle nangokulunga. Uya kuze ashiye nazo  
pudini ecinge iinkobe zakokwabo aye kunina nqo.

Ikhaya ngumzalikazi nokokuba sel'ekusithiwa  
akakhohlakele sesase 'Vayinek', ayikho loo nto  
ebantwaneni bakhe, kubuya nabasekwendeni uku-  
za kumtyelela ekhaya, kodwa mhla wasithela uMa-  
ma ziba luzizi izibane nokuba uTata usekho. Ka-  
loku abantu abafani kwasendalweni ngokunjalo  
nasemikhweni, unyana ulithanda kakhulu ikhaya  
xa engekabi namfazi. Kufuneka naye ezithandele  
owakhe umlingane nabakowabo. Ayinakuncedwa  
ke loo nto idaliwe kufuneka ethande nesidenge  
sasebukhweni ukuze abe mhle kumfazi wakhe.

ULidiya unge angakhe ahlale apha kokwabo  
sekumnandi ngoku, ethanda nokulibala laa msindo  
wamsusa eMonti wamkhumbuza ukuba yena  
unomzi wakhe, yena uyinkosikazi yasemaCireni.  
Ibe kwangumaMlambo, unina othe wamxhalisa  
ukuba makazilungiselele agoduke aye emzini  
wakhe naye uhleli kowakhe. Noko ke ayibangambi  
le ntetho kuba bade bafikelela kwinto yokuba  
ahambe noNomveliso.

Waqala uLidiya ukuyichaza kunina indlela yo-  
kumka kwakhe emzini wakhe, ukuba wayezimele  
ngokuba wayexabene nendoda yakhe. Kanti oko  
wemkayo akazange akhe ayichukumise indaba

emgxothileyo, loo nto yamtsho nomaMlambo waphela ubuciko ngumothuko.

"Uthini na, Lidiya uphi umkhwenyana ngoku?" "Usekhaya Mama". Angathini, engamazi nje no-kuba akazange abuye, kuba naye engazange akhe abhale, uza kusuka ngokuya kungena emzini wa-maCira ngegunya. Hayi kambe izinto zale mihla zishiy'amehlo.

"Lidiya, kanti uphaphatheka uthe saa nje akumkanga nangembeko phaya kuMkhozi, zizwe zamaDladla, zibuhlungu izinto enizenzayo Lidiya bendikholliwe ukuba uMkhozi angayeka umolokazana eshushu nje aye kugqiba iinyanga ngapha eMonti, kodwa ke ndacinga ukuba unomyeni wakho ngemvisiswano." Wee, nqumama wanga uyacinga, nanku uLidiya esanya umnwe, ume nematha kuba yena le nto ube eyikha kancinane, kanti unina uyandisa nesanda sonke sokucinga. Yena ebeza kuya endlwini yakhe azenzele iintwana ezimnandi atye noZizwe kuba ngokuqinisekileyo sel'axola ngoku.

"Uthetha ukuthi uMkhozi naye akuzange umxelele ukuba uxabene nomyeni wakho?" Walandula. "Hayi ke ntombi yam akusenamzi phaya emaCireni, kaloku umfazi ezekiwe emzini akanamagunya okusuka nje ahambe ngokwenkwenkwe. Xa kukho ingxabano nokokuba ivuke phakathi kwakhe nabani na uqala kuninazala, athi xa ingaphezu kwakhe abize oyise bakhulime, inyhashwe loo nto iphele. Le mizi sayihlala ngaloo ndlela, ubona sifela, kuyo nje, wena unaye ke unyokozala, unetha-

msanqa kunjalo, mnye kuphela unyana wakhe, akukho molokazana ungomnye. Kwowu! mntwanam undihlaziisile, ngoku kufuneka ndiye kucela unyokolume akukhapha ngomso lo usayo akunakho ukuya wedwa phaya, ngumzi wabaniniwo lowa. Akuyazi equlunqwa ngamaCira, mhla-wumbi sel'emlungisa unyana wawo ukumsusa umdintsi wokulahlwa ngumfazi. Uthi ke wena uza kungqombonyeka uye kungena nje, lumkela ukuphambana Lidiya ngumzi wabantu lowa." Watsho ephakama umaMlambo enomsindo.

Waphuma ngokukhawuleza waya kwaLudwe umnakwabo, wayichaza yonke le nto kuba kunjalonje uLidiya ukhulelwe ezula esithubeni nje. Bagqibe kwinto yokuba uninalume amkaphe, bangene ngoyisekazi uSizakele engayi kumangala, koko ecamanga ukuthi makaze angabi samema mbizo yamaCira kuba uya kuba etaruzise ameva, kwavakala. Okunene uthe akuba emlungiselele unina wamndulula ngengomso. Bathatyathwa yitekisi kunye nentombi yakhe uNomveliso noLudwe uninalume.

Inimba inamaqhinga. Ngubani ngoku lo ukhupha iimali zakhe? NgumaMlambo, kuba esithi noko ke nokuba sel'onile uLidiya, akangede umntwana wakhe amohlwaye ngokuthi makazi pokothe ngenxa yetekisi, kanti ke nguye owayethuma unalume, kungoko kwafuneka amlungiselele nesiqingatha sokubuya yena. Wanceda umLungu ngezi nqwelo zamafutha zibaleka zigqiba amazwe ngexeshana elifutshane, musa ukuthi umntu useKapa ngomso uya kuba seRawutini. Loo nto uhleli zinzi esitulweni.

Yabathwala njalo le nqwelo uLudwe Mlambo nabatshana, imana ukuzikhuza ngokwayo yakufika endaweni engummango, kodwa unkabi akufika kwehlayo athi cwaka esazi nje ukuba uza kuruba ngoku ukuya emaCireni.

Awu! zaxokozela izinja zixoxa lo mfiki zide zinge ziza kumbamba, kodwa athi akusondela zidunguke zisaba nobomi. Yho akukho busetyesini! Kuwo loo mahlandinyuka iye kubafikisa ngethuba elihle. Waphuma umCira ukuya kuhlangebeza loo nqwelo yeendwendwe. "O! molokazana, nguwe mntwana wam nomzukulwana? Uze kusibona Nomveliso?"

Wabe sel'etsiba uNomveliso esiya kuyisemkhulu esithi "Hayi Tata ndibuyile, uphi uMakhulu wam?" Oko wayebabonephi ngaphandle kokuba nje ukuba uya kowabo? Kaloku sithi isithetho sakwaNtu, umntwana uva ngenkaba ukuba abantu

ngabakowabo. Ngokwenyaniso kwaba njalo ku-Nomveliso. Kwakhokela yena ukuya endlwini ebambe uyisemkhulu ngesandla, bonke abanye belandela. Ubamkele ngobubele umaMadiba. Ububele obukhulu buphangwe ngumzukulwana owayefuna kuphendulwe yena yedwa, kwade kwabizwa enye intwanazana ukuba ize kumthabatha aye kwabanye abantwana, ukuze kuze kubakho indlela yokuncwina iindaba kunina nomalume wakhe.

UMLambo, echaza imvelaphi, uthe upheleke umtshana wakhe uLidiya othe kanti akazange emke kakuhle apha emaCireni. Washiya ikhaya ngokungekho sikweni, kunzima ngoku ukuya kuninazala eyedwa. "Yiyo loo nto udade wethu andicele ukuba ndize naye apha kuwe Mkhozi njengomntu ongumzali, nanku ke umntwana wakho ndimzisile ukuba umkhuze, umohlwaye, umkhalimele, ngowakho Qhanqolo uya kuzilungisela ngendlela ofuna ukwakha umzi wakho ngayo. Abantwana bethu bafuna ukuphatha ilizwe liphela, bayingxaki."

"Ngxatsho Mkhozi, makhe ndikuvale umlomo, UMadiba ubefuna ukuba akhe aniphe amanzi khe nithobe uthuli lwendlela, kothi ke ngaloo mzuzu nam khe ndithi tshalala kwangale nqwelo yakho; ndiza kwenza umtsi wenkawu." Watsho sel'eme ngeenyawo umCira.

Ruu ngemotokali leyo waya kufika ngokukhawuleza okukhulu eLujilo. Yaya wathi chasi ilali nanga-kumbi ibona imoto engaziwayo nomqubi engaziwa nangabo bakufuphi uNolimithi akazikhathazanga

yena kuba wanela kukubona umkhuluwa wakhe esiza kumvelela.

"Mfazi wakowethu, mfazi wamaCira, nxiba khesiye kwam. kwaMadiba uza kubuye ubuye, mhlawumbi uya kulala kodwa ke ndoyiyekela kuwe nodade wenu leyo, asindim endingahlula umntu nomkhuluwakazi wakhe, bozibonela. Nxiba singalibazisi, imoto le asiyiyo yalapha." Wathetha uSizakele ukuba uNolimithi yena aliswele nethuba lokubuza imbangi yolu bizo luphekezelisayo. Kaloku kufuneka alulame phantsi kokuthethwa ngumkhuluwa wakhe. Wakhawuleza wanxiba, watsho phezulu emotweni eye yabafukula ngamatsho yaya kubalahla kwaSizakele.

Wamfihlela uNolimithi ukuba intsapho yakhe uza kufika ikho ngekhaya elo, kodwa ke noxa wayengathethi nto naye uNolimithi wayehamba engazolanga elindele ukuba abone le nto ubhuti wakhe amphuthemele yona, wazimisela kunjalo ukuba makaze athi ukuba yinto ebuhlungu ayamkele ngokuzola. Wamana ebeka umthandazo othe cwaka, ecela ukuba uThixo amncede nokuba kuyini na. Kaloku intliziyo yayise imbonisa uZizwe edambalazile efile, ngoku ke kuthiwe yena makabizelwe kwamkhuluwa axelwe; kaloku injalo yona intliziyo iya kukuxelela ezingakhange zibekho, maxa wambi umntu ade asuke aye kwenza kala ethuthwa ziingcinga. Noko ke akathethanga esithi wobona phambili.

Bagaleleke ekhaya xa kuqala ukungcola basele besiya endlwini. Uthe nje uNolimithi ukuba athi

ntla ngomaSikhosana wasitsho esibuhlungu isikhalo. "Awu, Mthandi womphefumlo wam, abantwana bam baphila bonke, ndiyabulela Bawo, namhlanje ndiya kukwazi ukuhleka nabantu. Bendiyo yintlo yokuhlekisa, kukhiwa ngam amanzi, kuthezwa ngomfazi okhohlakeleyo, ogxothe abantwana bakhe. Ngqina enkul Ezingela imiphefumlo, babuya ngamandla Akho, nguWe Obaphuthumayo." Watsho weenqumama sekufixiza bonke abesifazana, amadoda wona efane ee nkamalala.

Wasa isandla ebulisa kumaSikhosana, hayi naye ngoku wagqabhuka, ecela uxolo kunina ngenxa yokuswela kwakhe imbeko, ukuba ebengamthabathi njengomaMlambo unina. Watsho ngesikhalo naye ezifungisa ukuba uze kwenda ngokutsha namhlanje.

Kwesi sithuba kuthethe into enkulu kaNdimende uSizakele, iciko lomfo, elikwaziyo ukuwuchula umcimbi. "Mkhozi, mna nawe ezethu iinyembezi azibonwanga yintsapho kuba siziginyile, kodwa xa besinokuzikhupha ngeziba zingaphezu kwezabo. Xa ndikhumbula ukuba uZizwe lizinyo elilodwa kwamninawa, bathe bakwenza la mahlampepha singekaboni thole eliliduna kubo, ndawubona ubhanga umzi womntakwethu. Le nto ke yeyona indikhathaza gqitha kangangokuba bendisele ndifuna nokuba livezandlebe ukuba wayekhe wagileka nokuba kusesidulini ndize kugcina igama lomninawa. Yena lo mfazi bendiza kumthini? Akusekho engaba sathethwa sithi, umntu nomolokazana bagqibile, sendicela nje kuMdali ukuthi loo nto

ithwelwe ngumfazana ibe lithole lomgquba kuba sesiyibona intsusa yengxabano. Umntu onje unolaka nescaphucaphu sakhe yedwa, akalandelwe ke."

"Ndiyabulela Mkhozi, ndiyabulela maCira, ndize ndibambe amazinyo, nokuza oku kukuxakwa ukuba into enje ndingayithuma bani, iindaba zemizi kuhlaliwa phezu kwazo. Ndisiza nje ndimana ukucwangcisa awona mazwi ndiya kuthetha wona ukuze amaCira angaphakamisi iintsebe, bendixakwe ngokwenene Mkhozi wam, kuba nomnika-zindaba ngoku besele limkhohlile xa simxelela ukuba ulwendo lwakhe ulutshicele esihlahleni lwabethwa ngumoya, kuba umthetho ungqongqo apho othi 'Ukwenda kuyacengwa'. Liyinyaniso iqhalo elithi 'Akukho qili lizikhath'umqolo,' undikhulule emphefumleni." Watsho weetyaa uLudwe ebonakala esonwaba ngokwenene.

Waqala ke uSizakele ukumchazela isimanga sokuthi shwaka kwaba bantwana bobabini, bee nya, akwavakala nomkhondo, ngaphandle kwento engabanga nabungqina besibini bokuba umfazana wakha wabonwa phaya eMonti. Le nto ke apho yabanda khona waba mnye kuphela nalowo wambonayo, kanti elaa Monti lizele ngabantu baseLujilo.

Athe akwenjenje amadoda ukuthetha baqala nabafazi ukubuzana impilo. Waphakama uMaMadiba elandelwa nguMaSikhosana kanti bayakulungisa into etyiwayo. Wasala yena uNolimithi kunye nomkhuluwa wakhe nomkhozi bephonononga indlela yokudibanisa uZizwe nomkakhe, baza bagqiba ekubeni makacelwe abuye ngaloo mpela-



veki, eze apho kwayisekazi. UNolimithi yena angakhe abuyele ekhaya njengoko ebethiwehlasi, kunjalonje kuya kufuneka akhatshwe kwangemoto le kusekusasa, akhe asale umakoti.

"Bhuti noko uNomveliso yena mandihambe naye sobuya kunye ukuza kuthabatha unina." Kwamnandi bethu konwatywa apha sekungathi esiya sikhalo asikhange sibekho, kwatiwa kamnandi kuba bafika kakuhle bekulinywa ngezipani emini kuxheliwe, nomfazana warola umphako enkulu yona ibhakpoti wabeka iipaka zeti nekofu neswekile. Waphakama uninalume wakhupha iiponti zantathu neshumi lesheleni esithi kuthiwe yinkuku, umhluzi wesi sonka. Wabulela uCira ngamazwi akhethiweyo; uMaSikhosana waziva eswabuluka kakhulu wada wabuza ukuba yena akangeze amkha-phena unina?

Umqhubi wathi noko nendlela iyavuma bangamkhapa nje bonke, uza kubabuyisa ahambe ke yena noLudwe ukuba uyagoduka.

Waphendula xa esiva uMkhozi wakhe ethimla, wathi: "Noko Mkhozi xa umntwana amkelekile mandise olu daba kunina naku mawethu ahleli phantsi kwexhala no nxunguphalo, nale yokulibazisa ukubuya yenye, kaloku neengozi zeendlela zininzi." Wavakala kuMaCira, amkhulula. Bapheleka uMaMpehle baya kumshiya nomzukulwana wakhe uNomveliso ekhayeni labo.

Bathe ukuba bafike uSizakele waya ebuhlanti waphuma neteketeke lenkabi yegusha into eluphuphu lunejengxeba esithi makuphathelwe uMkho-

zikazi wakhe uMaMlambo. Ithe yakuba igusha leyo ivalelwe apho ngasemva emotweni babulisana abakhazi, labhavumla iqegu lasemzini latsho brr, lakhupha umoya ngasemva, lagragrama landuluka, lalubetha lwambhoxo uthuli ukuya kutshona kulondlela yaseTshoxa isinga ngaseQonce.

Babukana uMadiba nomolokazana kwada kwayiwa kulalwa. Eyona nto wayencwina iindaba apha kuninazala kuba wayeqala ukuva ukuba kanti noZizwe wayelahlekile, kodwa ke kwamnandi akuva ukuba sel'ebuye weza ekhaya kunjalonje wayeze kuphuthuma yena. Ngemini elandelayo uvuke kwakusasa wenza into ephungwayo akugqiba ukuhlamba, kwakuhle eququzela umfazi wabukela noyisezala.

Uthe uMaSikhosana akuba noMadiba bobabini wambuza, "Mamomkhulu, ucinga ukuba uya kundithini kodwa uZizwe? Ndoyika yena ngoku, izinto endandizithetha kuye ndinentloni zizo, andifuni nokuzikhumbula, ukuba bekukho uswazi lokohlwaya umlomo ngendiwubetha ndingekamboni nokumbona. Lo Mlomo uyazenza izinto ezibuhlungu. Ndiva buhlungu mna ngokwam phaya eMonti xa ndivela abantu bendihleba ngezinto ezingazange zibekho, ndavakala ndithetha ndedwa, 'Hayi lo mlomo!'

Wamkhangela uMadiba ethe cwaka wada wanga akazi kumphendula, kodwa wavakala esithi, "Kunjalo ke ntombi yasemzini, kufundwa ngamava, nawe ufundile namhlanje, ubonile uyangqina kunjalo ukuba akukho mntu ungomnye uya kuze

akwakhele indlu yakho. Ithi yona indoda elumki-leyo uSolomon "Umfazi oncsidima usitshaba endodeni yakhe!" Yiyo loo nto ithi xa kukho into eyaziyo ukuba umfazi wayo akangeze ayithande iyifihle emehlweni akhe imhloncle. Isifo sethu ke thina bafazi sinye, ukungqawa sihambe sintama umkhondo wendoda bambi bade benze ontaminani nangabantwana aba babo, uve umntu ebabuza izinto ebezisenziwa ngokuya ebengekho, nabantu ebebefikile, yonke loo nto iyityhefu kumphefomlo wakhe.

"Amadoda afana onke ungaze uve kusithiwa afana ngendevu zodwa, ngamanga lawo, afana nangemikhwa, kunjalo umlomo wona yimfutha yokuwavuthela ukuba aqhubele phambili. Xa ubaleka emva kwayo nayo ibalekela phambili, yimbi mpela. Iyeza linye kukuba uzenze umntu ongakhathazekiyo, ongaboniyo, uya kuyibona ke ukubuya kwayo kuba icinga ukuba u neendlela ezigoso wena ngoku kwakho."

Wafumana wee nkamalala uLidiya ecinga noku-thi ukuba wayekhe ancokole noninazala lo mhla-wumbi ngel'engazange abe ephaphatheka ezweni ngokwephepha nje, kuloko wahlangana nabantu abangoMaNdlovu ,iintokazi ezithi ukuyikhwezele-la oku ingxabano yendlu zide zinge zizakulala apho. Hayi yena uNomalanga yimatshisi yokuphemba!

"Mamomkhulu, ndiyabulela ndineentloni kakhulu mna ngam kuba zonke izinto esaxabana ngazo noZizwe ziindaba zokuva ndingazange ndibone esenza nto mna ngokwam kodwa ndi-

kholwa ngoThoba-sikutyele sanyamtya. Ndincame ukuncama xa ndisiva ekuthiwa zenziwe ndim ngo-ku ndiphaya eMonti, Madiba, ndadana ndazincoma ububhanxa bokuphulaphula oo'Sidengendini uya kuqabuka sekuphulwe! Ezi zinto bendicinga ukuba ziyinyaniso bubuxoki bokundichitha kuMama Mpehle nakuZizwe. Ukuba andiyalekanga ngaba le nto ukuzohlwaya ayikho." Yatshe le ntokazi ibonisa inguquko enyanisekileyo, iyalwa ke nguni-na lo.

Ilali yasoloko ibeke iliso elibukhali ukubona izinto eziqhubekayo emizini yabantu, ngakumbi abafazi beendaba. Bambi bade beve nethetho yesiLungu bengazange bafunde. Lwakha lwaduma ndii ulwimi olwalusiza noMaNtlotshana eve abelungukazi ababini bexabana besithi. Yhu! lo mntu ke akazi nelinye igama lesiLungu, engazange awubone nomnyango wesikolo, kodwa akukho wakha waba nobuganga bokumbuza ukuba wayazi njani into ethethwayo engasazi isiLungu, banela lolo lwimi.

Kube njalo kuloo lali yaseLujilo. Umntu wakhona uyibonile imoto isiya eMaCireni ilanga lisekho ayahlala, yajika kwa oko. Ibuye yaphinda yafika noko ke sebengaqinisekanga ukuba ise kwayiyo kuba kwakusekumnyama. Kodwa nangu umhlola kuse sebeyazi into yokuba ngokuya uZizwe ebekho unike unina imali yokuba aye kuphuthuma umntwana wakhe, kunjalo nje uNolimithi uze naye, kuba kwahlukenwe nguZizwe nomkakhe.

UMaGasela wavukela khona kwangonyezi, uMamsukwini yena wathi chu kancinane engafuni ukuba ade aye kungena, kodwa enga angadibana nomhlobo wakhe lowo sel'ebuya ahle amxelele eziphezulu ukuze yena aye kungena sel'enentlontlo. Akubanga njalo phofu ude waya kufika naye kusa-phungwa, uNolimithi ebuka umzukulwana wakhe.

Wavakala uMaGasela evelana noNolimithi. "Awu! Cabashe, uThixo makabongwe, oko umfumele umntwan'omntwan'akho, besikubeka nayi-

zolo phaya emthandazweni ukuba ungathi uzele ufane nomfazi ongazalanga. Ndingazi nokuba yinyaniso na ukuba usinde kwangokukululama kwakho phaya ebukhozini bakho kwaNkanyiso kuzi zaqunge besala nalo mntwana, sekuthe chasi ilali, kuthiwa uzincede ngokuya ngemoto, wamthi hlasi umntwana watsho phezulu, sowuyalele umqhubi ukuba ayibethe ibencinci. Wenjenjalo umfana ukuze nibe nilapha. Asazi ke batsho njalo ke mna njengomntu ongathandi kuhleba ndithi mandikuxelele."

Ngalo lonke elixesha athethayo uMaGasela uNolimithi uthe cwaka umana empha amehlo encuma kwada kwangenelela noMaMsukwini. "Molo wethu Nomveliso. Akusakhule ngako, kumnandi eMthwakazi? Uphi uMaSikhosana?" Wabuza uMaMsukwini. Uphendulwe kwanguMaGasela. "Uthi uya kuze abuye lowo? Hlala wena mntaka-Sitena uxole, umthwalo owuthwaliswe nguThixo ungawusoli, baninzi abanje ngawe, umntu ufunda kwabanye. Omolokazana bale mihla zizilingo kumntu okholwayo, batsho axakwe nokuthandaza, kubhetele ngoku ungenaye, kukhona uhleli kakuhle. Uthetha ni wena Nosayini, inguwe nje owazi intlalo efana nqwa nale phaya kwaNoestile? Inene, uhleli kabhulungu lowo kaHenene ngulaa molokazana wakhe, wade wamahlula nonyana wakhe."

Yathi cwaka intokazi ekwazi ukuwubamba owayo umlomo isithi mayikhe ive ababantu bakwazi kangaka ukuthetha ulwimi esixekweni, wagqiba

ngelithi makakhe abancede, wathi, "UTHixo usebenzile xa ndibona namhlanje ndinalo mntwana wam, nam ndiza kukwazi ukucela amanzi okusela ndihleli phantsi. Makasancede kule milomo."

"Khon'ungatshongo! Banemilomo aba bantwana banamhlanje, loo nto uya kukuxhoma kuye kugqibela yena ukuthetha. UNo-Estile uthi uxakwe ngowakhe umkaMongameli. Weena! ubukhali lowo. Ndancama mna ndingowaseMaLawini nje mhla wagibisela uyisezala ngecephe endaweni yokulibeka esityeni ndavakala ndifunga ukuba owam unyana angaze ayithabathe eyakwaZengele intombi." Watsho uNosayini sel'eshushu yinto engaziwa mntu.

"Hayi Sukwini ayikho sizweni sitheni inkohlakalo, ibakuloo mntu unayo." Waphendula uMaGasela. "Nanku lo wakwaLanga uMazengele elungile enobubele, yaba lilishwa nje likaNo-Estile ukufumana umntwana onjeya, hayi andimnqweneli lowa. Kodwa kuya kufuneka wenze umbulelo phaya entlanganisweni Nolimithi dade, ngale nto uyenzelwe nguThixo. Nam ndingayazisa intlanganiso xa ngaba wena awuna kuphumelela ukuya namhlanje."

"Bese nancele yikofu ndisuse ezi komityi?" Watsho ephakama uNolimithi, akaze enze nelimdaka kule ntetho yodade nabo baqonda mhlophe ukuba baya kuphuma ze; bavakala becela indlela nabo ngoku noko amatshamba sel'ephelile. Wabakhupha nje kancinci, wajika esithi uya kulungiselela umzukulwana.

Noko ke ezintokazi zigoduke sezicotha ngoku kuba azifumananga ntlabiso apho beziye khona zaba ngazama ukuphanda indlela yokuza kuka-Nomveliso, suke uNolimithi abulele uThixo kuba emncedile abantwana bakhe bebuyile. Uthe nofuna ukuva ukuba uZizwe ebefika evela eMonti na, wawuphosa emoyeni loo mbuzo.

Bazibuza beziphendula apho endleleni. Bathi loo mfazi exaba nje nenyani so kukuzoyikela ukuhlazeka elizweni into ayiyo. Hayi ukungazi!

USizakele uthumele kuZizwe ukuba makakhe afike phaya kuye ngalo mpelaveki angayi eLujilo, akamchazela ukuba umfunelani na. UZizwe ke naye njengoko wayegqibele mhla kwakufunwa inkosikazi yakhe ngabomsbenzi, akazange aphinde aye, kuphela nguyisekazi obesuka aye kungenjalo athumele imiyalezo yezinto afuna ukuziqonda apho ekhaya. Olu bizo ke namhlanje lammissa kakubi uZizwe, wanexhala wazimisela ukuba bahambe kunye noNondwe hleze kuthi kanti unina ubuhlungu.

Uthe akutshayisa emsebenzini banduluka behamba betshintsha izinto zakuhamba ololiwe neebhasi, baya kufika ngolwemvundla. UYisekazi ubabone besavela esiphambukeni sebhasi waba sel'ethuma abantwana ukuya kubahlangabeza babaphathise impahla. UZizwe akathandanga kubuzanto apho ebantwaneni, nabo ke balibala kukubuka uSisi Nondwe, bemgalela ngemfumba yemibuzo ekwakunzima nokuyiphendula wazilamlela kuphe-



la ngokumana eyiphinda kujike kuhlekwe loo nto. Kwaba yiloo ntswahla bade baya kungena.

Mbono mni lo bawubonayo apho ekhaya namhlanje? Uvelaphi uMaSikhosana? Angaba wayelapha kakade? Hayi kanene unina wayethe kuthiwa useMonti, kanti ke uyisekazi ngewayetshilo ukuthi ukho phaya ekhayeni, angathi makuhambe uNondwe. Nguye kanye owababaza ingqondo emfutshane kunyana lo wakhe ukushiya iintlanti nomgquba ngenxa yomfazi. Umfazi wayekhe weza nomzi kakade?

Wabulisa uZizwe ngesandla kubo bonke, wathi engakhange athethe, waphuma waya ngasebuhlanti. Kwathi cwaka aph'endlwini, wade wasuka uSizakele walandela, waya wamfumana uZizwe ehleli phantsi ngaphakathi ethe nzoo emgqubeni; engasaboni nokokuba uZisakele umi phezu kwakhe.

Akukho mntu ungenasithunzi sakhe nokuba sincinci kangakanani na, loo nto umntu uthi xa ethule ungamazi into ayicingayo kube nzima ukufumana umhle entloko, kufuneka ilisu lokumngena. Kwaba njalo kwaba bafo bakaNdimende. Kanti lo Zizwe wayengxoliswa ngokushiya umgquba namhlanje kuza kuba nzima ukumhlasela. Ude kwayena Zizwe wayiqala indlela: "O nguwe Bawokazi, bendingakuboni."

"Ndim Cira, ndibone uphuma ungathethanga ndakhumbula ukuthi uza kubuya, ndibona ungasibuyi, ndathi mhlawumbi ukhathazwe zezi nqwelo zamafutha, khe zibe neemini, kwala kanye selendihlile kuyo mna kube kukhona ndinukelwa ngalamafutha ayo. Ziyinkathazo noxa zisinceda ngokusikhawulezisa."

"Hayi Bawokazi, ndothuswe kukubona uLidiya, owemka washiya umzi kaBawo waya apho kungazi mntu. Ndithe ndakucinga ukuba ndandise ndizibulala ngenxa yomlomo walo mfazi ndaziva ndingenamandla okujongana naye. Andazi ke kuba ulapha ekhaya, ndingazi nokuba undibize ngenxa yakhe." Wanga angasuka eme wabuya wee vu.

"Zizwe, mfo wam, ungasibuyiseli emva thina sivuyela ukunibona nizibuyela nisaphila bantwana bam, yiyo loo nto ndithe ndakubona umolokazana efika, ndathi nawe mandikubize uze sidibane sibulele ukuba uThixo enigcinile ezingozini, emashweni nasemahlazweni . . . Wena ke uyindoda sele

uyalwe kaninzi, kodwa kuzo zonke iziyalo, mhla wenziwa indoda kwathiwa 'Indoda iginya izembe'; yinto ebuhlungu ke leyo nawe uyalibona izembe libukhali, kanti umva walo ukhanda ucumze, kodwa ke wena kufuneka uginge kunjalo. Abafazi ngabantwana yiyo loo nto kuthiwa lusapho. Ungathini ke Cira ukuthi unguyise wabantwana, ufune ukuzenzakalisa ngenxa yabo? Phakama uye endlwini uthethe nonyoko nomkakho ngokungathi akukho nto yakha yenzeka, ndiqinisekile ngoku nguye okoyikayo. Nam ndiza kubuya ndingene. Ndothi ke xa ndifikayo ndibuze ukuba ingaba usaziva uphatheke kakubi na yipetroli, wothi ke nawe uphendule njengendoda uthi noko izinto azifani. Yenjenjalo indoda, isithela nangesebe lenkawu, usapho ke luya konwaba, lukhululeke."

Okunene uye waphakama uZizwe wabuyela endlwini emana ukucinga eyona nto aza kufika ayithethe. Kaloku uza kuxakwa kukuthetha no Lidiya phakathi kwabantu babehlukene kakubi kangaka. Wahamba ezicenga, wabafumana besathe manga. Waqala ukuqhula uninakhulu ngokuthi, "Uthini na Mamomkhulu, kukhona kuzo-kuhotwa apha kuwe? Iya kulunga kodwa loo nto sesingabantu babeLungu nje?" Watsho baqala ukukhululeka.

"Akukho kunceda kaloku sobulela xa nimana nisiza apha kuthi, yiyona ntlalo leyo Cira. "Khawuphile." Watsho uMadiba.

"Siyaphila Mkomkhulu kuba naku uThixo

esigcinile sabuya sabonana ekungazini. Nina niphila njani?"

"Hayi bethu nathi sisahleli ngaphandle kwendla-la, ngathi ingxamele ukuthwalis'amchlo, sekukho imizi ekubonakala ukuba iza kuba ngumthwalo apha kuthi, uyihlo ke yena ngumntu onenceba nosizi. Banjani ke aba bantu ukunqena ukusebenza nokuba sowusithi uza kumhlawula bafuna ukuphiwa nje, thina sihleli loo ntlalo." Wahleka uninomkhulu ebona unyana ecombuluka kodwa engabhokisi nelimdaka kuLidiya wakhe.

Bemka kakhulu encokweni ebuzisa nangoontanga bakhe eLujilo, emxelela ke nangababuyileyo emsebenzini ngokuphelelwa, abanye ke beze ekhefini lenyanga.

"Yho Mhomkhulu, ukuphelelwa ngeli xesha linzima kangaka kukuthini? Uza kuthini umntu onosapho? Njengokuba abafazi basuke bakubize imali nokuba uvela phandle nje usangena endlwini. Inene umfazi ngumntwana, yena uya kuze alilele ukuba ungamphi iilekese kanti wena uvela ecaweni."

"He-he!" wahleka uMadiba kwada kwahleka noLidiya, "hayi bo suka Zizwe, sinjalo kakade? Inene Mamomkhulu, nanko uLidiya akafumane ehleka uyayazi loo nto, bekhe ndide ndimbuze ukuba ngaba isisele semali singaphaya komgubasi na, athi ndala nemali, ndithi naye makakhe aphume eze nayo, yitsho andiphikise."

"O, kwamnandi kuMaSikhosana akazazi nokuba uyaphupha, wema ingqondo akazi nokuba maka-

phendule, intliziyo yabhadula, umphefumlo wonwaba waginya amnandi amathe ezigobha eman'ukukrwaqula ngamehlo azele luthando, kwasala nje ukuba makaye kuhlala kufuphi kuye amwole akhe aqonde ukuba ubethetha engaphazami xa athi 'yitsho andiphikise.' Wamjonga, amehlo ahlangana, bancumelana. Ngaba kusekho enye into? 'Amen' watsho uLidiya entliziyweni efunga esithi nokuba angamenza ntoni na uya kuyinyamezela ukuba nje angamxolela athi mabagoduke. Ungenza ntoni kodwa ngomfazi ngendoda yakhe, elo phukwana lomsindo liphela nje ukuba isithele.

Akabhekisanga nto uZizwe kuLidiya balugqibe nje ngamehlo, wazincokolela nonin'omkhulu, wada wasuka waphakama waya kulungiselela isidlo sangokuhlwa eshiya umntu nonyana.

"Mamomkhulu," wathethela phantsi uZizwe, "uthi uvela phi umolokazana wakho lo?" "Cira umntu xa akule meko akufuneki akhathezeke kuba uya kuphazamisa inkonyana, thina ke sizama ukumonwabisa; uvela kokwabo ngoku, nawe ke ungabi samkhathaza kuba ngumntwana wakho lo amthweleyo."

"Hayi Mama leyo andiyiphiki Madiba, ndimke ndiyazi kodwa andizange ndikhumbule ukuba yena uza kumka, njengoko nawe usazi ukuba ndandiqala ukuva ngokuya ndandize kumthabatha ukuba ndiye naye phaya apho ndisebenza khona. Khawuhlebe wena uvela phi?"

"Isaza kwenzani na loo nto? Thina sivuyele ukumbona efika ephila kakuhle." "Kutheni engayi

kuMama nje? Yiyona mpilo leyo?" "Ngubani othi akayanga?"

Kuthe kusenjalo wangena uMaSikhosana esiza nezitya ngetreyi, walungisa itafile ebeka ezo zitya ngocwangciso, wabuya waphuma. Akubanga mzubu ephumile, uZizwe esathi uncwina iindaba apha kunina kwavakala isandi semoto kanti nguyisekazi ube ephuthume uNolimithi noNomveliso.

Waphuma uZizwe esithi makakhangele ukuba yekabani na loo moto. Gqi uyisekazi nabanye. Waxakeka ngoku umfana akubona intombi yakhe kwaye akukho nomntu obekhe wakhankanya negama layo. Awu! ububele bonke baya kwa oko kuNomveliso, naweLidiya uya kulityalwa kwakunye nengxabano zakho, umntu ezibona sel'entombi eqavileyo, enxibe impahla yase mLungwini, kunjalo nje into yokuba eze nonina lo mntwana yamxaka ngaphezulu uZizwe. Wazibuza yedwa ngaphakathi ukuba yintoni le yenziwa nguyisekazi kuba nangoku akathethanga uthe nje shwaka, kanti uqubule imoto waya kulanda unina. Kwamnandi ke kodwa. Waququzela uMaSikhosana encedisana noNondwe, kwathi kwakugqitywa ukutyiwa baqoqosha, belungisa ukuba kuzo kuthandazwa. Baqokelela yonke intsapho kaNdimende, iphelele nje yonke apha neyaseLujilo, kwabekwa iBhayibhile neculo phambi komninikhaya.

Baphakama abantwana abancinane wayakuma noNomveliso, phofu engayazi neyona nto azakuyenza, kanti uza kulandela kuhle xa abanye bebule-

la. Kuthe bakuthi geqe, walesesha uSizakele. Emva kwesilesesho wahlabela iculo lama 219 kwawase-Wesile. 'Ndanga ndinganentliziyo.' Zatsho iimvumi zibethelwa ikhwelo nguNondwe sel'engathi ucula yedwa nonina uNolimithi noko ke elakhe ilizwi sele linamalolo. UNondwe yena ngumlonji, noyisekazi sel'engathi ungenise imvuselelo, wathi khona kwivesi yesiHlanu washikixa :

"Yang'ingathi le ntliziyo  
Ekucamangeni kwayo,  
Yenzwe kutsha icokiswe  
IyithandiNkosi yayo."

Yaphindwa kathathu levesi kanti uyashumayela njalo uMCira omkhulu, wakhala wahlahlamba uLidiya, wangqukruleka uZizwe; kwathi kusithiwa 'Amen' wabe ewuthabatha umthandazo umninikha-ya eyala abantwana bakhe eba bonisa indlela yomntu ongumKristu ukuba ayilula, kodwa ke noko kunjalo mabangamdani uKristu kuba amandla oloyiso ngawaKhe. Ingxoxo nengxabano zezindlu ngamanye nameva endleleni yeKholwa, akukho mntu ke uthi akukhubeka mhlawumbi akuhlatywa ngameva ahlale phantsi kungenjalo aphambuke kuloo ndlela, usuke ancothule ameva lawo, ahambe indlela yakhe. Makubenjalo ke. AmaWesile ngemvuselelo ungancama mhlob'am!

Kuthe kugqitywa kwabe sekulawula uxolo lodwa ezintliziyweni zabo bonke. Bahamba ke abantwana bayakulala. USizakele wathi makulungiswe indlela yangomso kuba kaloku uZizwe uza kubuyela emsebenzini. "Makuthiweni ke ngolu hambo ngoku-

singisele kusapho iwakhe?" Wabuza wenjenjalo. Kuphendule uNolimithi wathi, "uNondwe makakhe aphinde abuye, uMaSikhosana yena, kuba uxakelile kufuneka ahambe abuye abesekhaya, mna ndiyakulunga kakuhle noNomveliso, uthini wena Sisi?"

"Ucikozile umntakwethu ukuthi abantwana makakhe baye kuxolisana, kunjalonje kuya kuba mnandi nakuMaSikhosana xa ehambe noNondwe ukuze angabinasizungu Iogama indoda isemsebenzini. Kodwa ke oko efikile nje uZizwe akakhangane ambuze nempilo le uMaSikhosana.

"Bendibuze kuwe Mam'omkhulu, akwatsho ukuthi niphilile ngaphandle kwakhe, uthe ngaphandle kwendlala," gquzu ukuhleka yonke indlu, "uphilile ke Lidiya?" "Mfm, suka." Yacubhula abantu naloo mpendula ngoku, yankulu intswahla yolonwabo. Uthandazile uSizakele, zaphela iimfazwe ngezwi likaThixo. Kwachithakalwa kayiwa ngeendawo zokulala.

Kuthe kwakusa ngecawa uZizwe wathi, "Bawokazi makhe siye sonke enkonzweni noxa thina noNondwe siyakuphuma sesisukela ibhasi. Wena wolandela noMama noLidiya ngomso ngeteksi iya kuhlawulwa ndim, kuba ndifuna niye kugqitha naye eMthonjeni aye kubonwa eMangwevini apho ndagcinwa khona, ndayalwa ukuze abe uyandifumana namhlanje, ndandisiya kuzilahla. Andisokuze ndibalibale abo bantu, nani kufuneka niye kubulela apho kwadadebobawo uMaMcira. Ndandihamba kumnyama amehlo kunye nengqondo, nda-



bona sendifika kule ndoda ndathi mandicele amanzi; kanti ndiyacholwa njalo ngumntu kaThixo. Ndanqandwa ukuba ndikhe ndihlale khona okweentsukwana ndiphumle. "Lo msebenzi ndawuva ndilapho, kangangokuba nangoku bendingekezi apha ekhaya bendigodukela khona ngoMgqibelo. Yiyo ke loo nto Bawokazi ndithi uze uye kubulela kula mzi wakwaTshangisa ngenxa yam, ngabantu abo."

Uthe uZizwe akwenjenje ukuthetha wavakala uSizakele, "Awu mfo wam, wandikhumbuza uyihlo ngengqondo, wayengumntu obe sakuthi xa kuthenzwanga enkundleni avele kancinci nelizwi elinomongo, athi kuba wayengemntu ulihaluhalu kodwa engquthu kufuneke ukuba elo zwi lakhe lisatyelwe, aliphinde ke ngokuthambileyo, lamkelwe ngemihlali yinkundla. Nam ebendishiya kude lee ngobuchule bokukwazi ukucombulula amaqhina enkundla. Usakhunjulwa nanamhla phaya enkundleni mhla ngeembizo ezinkulu. Nathi Cira usikhulule ke ngoku, siyakwenza njengokuba usiyalele."

Hayi ukufaneleka abazalanayo bakuhlala ngomanyano lwabathandanayo,' latsho iciko lomfo kaJese kudala kanti elo zwi lisasebenza nanamhla.

Kwabangathi kuyaqhayiswa emaCireni ukuphuma komzi wonke kusiyiwa enkonzweni yecawa, uZizwe ehamba phambili noyisekazi ,kulandela amakhosikazi nabantwana, kodwa bona oNondwe noMaSikhosana babangabokugqibela. Akukhonto ithandwa ngabantu abatsha njengokufika mva kuyo yonke indawo enentlangano, boba bejikeleza bebamba beyeka. Uya kuze ubabone sele kusithiwa itheko lelabo, ufike kuhanjwa ngezantya kubetha kushiywa nezinto ezifuneka ngamandla kwelotheko kanye. Omnye wakha wesuka eDikeni eya kuthweswa isidanga semfundo ephakamileyo ePitoli. Kuthe kwakufikwa apho, xa kunxitywayo nanko yena ebetha isifuba, ulibele ilokhwe yalo mbhiyozo wezidanga. Ibe iyini xa iza kwaklukana nenye impahla yalo mcimbi? Ngaba bantu bafuna ukubhexeshwa ngesabhokhwe kungathethwa. Wathweswa ke noko engekho sivathweni. Mabayekwe benjalo.

Ithe yakuphuma inkonzo ababisalibazisa oZizwe noNondwe ukusukela ebhasini yabasebenzi; phofu ke babelungiselelwe umphako kakuhle. Bemka sekumnandi ngoku nakwaba basala ekhaya.

Benjenjeya abazalwana nodade emva kwenkonzo besiya kubona iindwendwe zaseMaCireni, kodwa abanye'oNoqalazive'bona beze ezindabeni

mhlawumbi banganamasuntsu abangawacholayo apha. Akukhonto ixaka abantu bolwimi nje ngokungafumani ntlontlo yokungena emcimbini wabantu, baze babengabhula besela, betshula izisele, baphume ze. Iindaba bazincwina nasebantwaneni.

Baxakwa nguNolimithi noMaSikhosana ngokubukana kwabo okungaka, akwaze kuphawuleke nokuba kade engekho ngengxabano umolokazana lo. Wathi obeze neqhiya yokuzibutha iindaba washiywa ethe caa izisini, wancama naye wabuyela kwiicebo lokubuka iindwendwe. Ushiywe enyanyeni ngoku, kuLidiya kukhala uMama Mpehle. Wanga lo mbono mhle kangaka ubungowubonwa ngoNosayini eLujilo, kanti noko liseza elabo ithuba.

Kuthe kwakusa uSizakele wabiza imoto ukuba ize kubasa eQumra. Yafika kwangethuba. UMaSikhosana usondele ngakuNolimithi wathi, "Mama ndiza kuphatha nje iilokhwana ezimbalwa kuba andizikuhlala phaya kuyisekaNomveliso, ezinye impahla uza kuya nazo ekhaya kuwe Mama, ndakuzibona ndakufika." "Kulungile Tshisa, uzilungise kaloku nezikaNomveliso aza kuzisebenzisa ngoku ungekafiki." "Hayi, hayi Mama uxolo, andinamntwana unguNomveliso, ngowakho andizange ndize namntwana ekhay'apha. Nantso impahla kuwe." Waphendula ehleka Kaloku kuthethwa ezoxolo.

Kuthe kwakugqitywa inquleqhu yabantu besifazana xa kuza kuhanjwa batsho phezulu uSizakele nomkakhe. uNolimithi nomolokazana kwakunye

nomzukulwana. Wayinyathela umqhubi yagquma loo nqwelo ukuya kuqabela kwaQongqotha ukusinga eQonce ngamatshe. Yancla nje ukongeza amafutha yanduluka. Yalubetha lwamboxo uthuli ukusinga kumaNtinde, yakhumbula eKhayirothi eMthonjeni yathi ukuphambuka ingadange ingene, yaba sele isiya kuthi ngxingxilili kwaMbhiyozo emaNgwevini. Waphuma uTshangisa ukubahlangabeza abantu basemzini, kodwa akaze azi nabunye ubuso. "Mhlekazi siyabulisa," watsho uSizakele engehlanga enqweleni, "Sicela indlela." "Ebhekisaphi mnumzana?" "Sifuna umzi kaTshangisa Mbhiyozo, uMngwevu kuthiwe ukwesi sithuba." Wancuma kancinci umf'omkhulu wavakala esithi, "Nifikile zinkosi, yihlani eqegwini." Behla ke bonke, waya nabo endlwini.

"Noyenki, nazi iindwendwe Cira, andikabuzi nokuba ziphumaphi. Khawuzivuthulule uthuli lwendlela lo gama ndibuza imvelaphi. Uphi uNonto? Akakaabuyi esikolweni?" Wabuza uMngwevu. "Hayi kaloku, kwanini kuse kusasa nje," waphendula uNoyenki othe xa aphumayo walandelwa nguNomveliso sel'efuna ukwazi ukuba baphi na abantwana balapho. Akuba exelelwe ukuba basesikolweni, wavakala esithi, "Nam ndiza kuya esikolweni kutsho uTat'am." UNoyenki ngokucinga ukuba uza kuva ukuba ngaba nguwuphi u-Tat'am kwaba babini wabuza. Yaphendula intomb'enkulu, "UTat'am useQumra, uyasebenza siya kuye ngoku." Wajika uNoyenki wathi akumfak-amehlo. "Tyhini ngumntaka Zizwe lo,"

wabuyela endlwini ehamba ekhuza eqhwaba iza-ndla. "Yise kaNonto ngumntaka Zizwe lo, khawumjonge nawe."

"Yho bantu, iindlebe zikaZizwe! Bekutheni zesingamqondi kakade? Wena uphawule ni?" Wabuza uTshangisa. "Kaloku umntwana ngu-Ntaminani, ndithe akundixelela ngoyise ndabona impawu ezithile," watsho uNoyenki, wayicubhula indlu yonke ngentsini kuba aba bakhulu bebesalibele kukubuzana impilo oko nje bethe bavela eQonce, abatsho ukuthi kwabani, ukufana kukaNomveliso noyise kuba dizile.

Wavakala esithi uSizakele, "Yini kaloku Nomveliso kutheni sele usichaza singekabuzwa nje? Yinto enje eyakha yehlela umfo kaDavuzayo oway'efundisa ngapha eBhotoweni, Kwafika uMhlozikolo apho. Uthe akubona nkwenkwana ithile waba sel'ebuza ukuba ngaba ngunyana kamnumzana Davuzayo na lowo. Umothuko owehlela loo mfundisintsapho waba mkhulu ngendlela engathethekiyo, walandula esithi asinguye mntwana wakhe. UMnu. Fargo oway'ebuze echwayitile waba nokudana waphendula esithi, "Ingaba ke yimpinda yakho eNdalweni." Kaloku yinkathazo yabo le yokufuna noTata. Masizishiye ke ezi ntsizana soloko zalandulwa, into ebuhlungu ukuba lihlazo umntu kumzali wakhe.

Akubanganjalo kuNomveliso, wabukwa ngabo bonke abasemaNgwevini kuba engokaZizwe noMaSikhosana unina. Uthe uTshangisa akuchazelwa ngaba bantu wathi kuNolimithi, "Umntu akanco-

nywa esiva kodwa ndiziva ndingenakho ukuba ndingakuxeleli ngomntwana wakho owafikela apha kum, ebhadula. Ndathetha naye, weva njengomntwana oqeqeshiweyo. Ndim endathi makafune umsebenzi apha, ukuze xa afika ekhaya athi ufune ukumka kulowa wayesebenza kuwo. Yiyo ke loo nto wathi shwaka akaxela nasekhaya kuba babeza kumxela kubeLungu bakhe; woza abuye ayilungise leyo kubo mhla afuna ukubuya. Weva bethu, enangoku se'esebenza umana efika apha. Ngumntwana wasendlwini apha lowo."

"Siyabulela Sikhomo," watsho uSizakele, "nathi sixelelwe nguZizwe ngeli khaya lakhe, esithi maze sizise umkakhe apha, kuyise owasindisa ubomi kwingonyama uMsindo. Yiyo ke le nto usibona sizile apha singazi mntu. Ngunina le," watsho esalatha kunina kaZizwe, "yintombi yaseMaMpehleni, yinkosikazi yam leyo uMamntande uMadiba. Nantsi ke yona inkosikazi kaZizwe, nguMaSikhosana. Mna ke, uyise kaZizwe ngumninawa kum nqo kaMa nobawo uNdimende unyana ka Magcaki, into yaseMaCireni. "Siyabulela Mngwevu, ungayeki ukuchola iindwadunge ezibhadulayo. Uyabona ke usindise imiphefumlo, nantsi ke intombi kaZizwe kunye nonina. Kumnandi namhlanje sitheth'ezoxolo. Kwanga kungahlala kunjalo." Watsho wenqumama, ezikisa ukucinga. "Mna sendibulela nokuba uThixo enze ukuba uZizwe eze apha, kanti ulanda udade wethu uMaMcira lo. Ndisaza kubuya Mkhwenyana ukuza kulobolisa, kaloku wawungayirrolanga inkomo yooyise ba-

Phesheya kweNciba." Kwahlekwa yindlu yonke, kumnandi kutyiwa nelungwana elalikho ngekhaya elo.

Waphendula ehleka uTshangisa, "Kaloku no-kokuba bendingayirola leyo inkomo, nto iyinyaniso yona yeyokuba kwaXhosa ikhazi alizange laphela, libizwa nasebantwaneni kusithiwa, unyoko waye engagqitywanga ukulotyolwa. Loo nto ke kukugcina nje ubuhlobo akukho nkomo iza kurolwa ngabo. Kulungiselelwa bona ukuze balazi ilunda lenkomo exheliweyo apha kulo nina lelomtshana. Mabayazi into yokuba unina wayelotyolwe engathengiswanga. Nalo ke ixabiso lokulobola kwenzelwa abantwana, iingcambu kula makhaya omabini ngakumbi kulonina."

Kuthe emva kwethuba uSizakele wacela indlela esithi abayi kulalisa phaya eQumra, kukuya kubeka nje umolokazana lo baphethuke bona. Sele bebulela ukuba umnqweno kaZizwe bewufezile. Uthe ke uTshangisa, "Noko Molokazana makubonakale ukuba ube ufike kokwenu," watsho ebiza mfana uthile phaya ngasebuhlanti. Weza ke eqhuba inkatyana yebhokhwe emazinyo mane. Wayinikezela kuNdimende esithi "Nantsi inkukwana nizixhwithele nakufika apho kuZizwe." Wabulela uCira wadomboza, yafakwa ngasemva emotweni.

Wanduluka umfana, wayiqhuba wanga uyaleqwa. Bahle bafika eQumra, uZizwe yena sel'esith ngaba kuhleni ngoku. Wavuya akuya ukuba balibele emaNgwevini apho banikwe nenkabi yebhokhwe ukuze bazi fudumeze, umzi ube shushu. AmaXhosa

akukhonto ayixabise njengokuphalala kwegazi, ngakumbi xa kuxolelaniswa. Uthe uZizwe mayinqunyulwe besekho oyisekazi ukuze bayisikelele, ukuze nabo bahlale bonwabile besazi ukuba ityiwe nangabasekhaya. Ubize omnye kubafana abo asebenza nazo, wamazisa kwabakowabo. Bahamba ke baya kuyinqumla, elo teketeke lenkabi emhlophe qhwa.

Kwaphekwa izibindi, kwatywa kumnandi kuququzela uNondwe ezolile ethe cwaka. Uya kufuza unina ngokuthula. Lithe ilanga xa lithi ndithenge, uyisekazi wathi, "Masicele indlela mfo wam nalu usapho size nalo, kumnandi ke ngoku sithetha ezoxolo." "Bawokazi ndiyahlule phakathi, nathi sisala necala, ke uMaSikhosana uya kundixelela xa sel'efuna ukugoduka. Bayakuqondisisana noMama ngaloo ndawo." Wenjenje uZizwe ejonga ngakunina.

"Hayi thina sesigqibile kuba kufuneka ahlale nje iicawa zibembini agoduke aze kuhamba eKliniki, abe phantsi kokuphatwa ngaBongikazi kaloku mfana," watsho uNolimithi bucenga akubona ngathi unyana akaneli. Hayi ngoku zezoxolo!

"Bendiba siya kubuya siye sobabini phaya kwadadobawo." Watsho uZizwe. "Ngapandle kokuba ningenza usuku kweziveki zimbini, kungenjalo ke noya akuba ephalaze amanzi mnatwan'am. Le mihla ayiseyiyo leya yethu yezicakathi, kungoko kufuneka umntu aphathwe ngokweli xesha. Uxolile ke Sesam, anditsho?" "Ewe Mama andazi kuye," waphendula uZizwe ekhangela ngakuLidiya. "Mna



Mama kulungile, ebethe uyakuva ngam ixesha lokugoduka, mna ke bendiza kubuza kuwe. So-wuxelile ke, ingaba yini ke sihlobo sam?" ULidiya watsho ejonga kuZizwe ezele bububele.

Baphuma ke bonke bebakhapha ukuya emotweni, babulisa. Bahamba uNomveliso ebonakala onwabile kakhulu kuninakhulu. Baqhuba baza kufika ekhaya eLujilo njengoko kwabonakala ukuba makuqale kuye kubekwa uNolimithi noNomveliso. Kwakuse kuhlwe kakhulu. USizakele wathabatha umkhono enyameni, wayishiya iliqela esithi maze umninawakazi bazifundumeze noNomveliso. Bathe xa besahlukana uMadiba wathi uzakuza ezise impahla kaMaSikhosana kodwa uNolimithi wathi makayigcine iya kulandwa ngabo noNomveliso. Kwayiloo nto ingulowo efuna ukuya komnye wada uSizakele wathi maze bahlale bonke iya kusiwa nguye. Kwahlekwa.

Ngubani owaye angakhe afanekise ukuba kwahlukenwe nguNondwe lo nomkanakwabo kangangendlela ababebukana ngayo? Njengoko besel'esitshilo ukuthi uMaSikhosana way'engalubeki olwakhe unyawo kwaninazala, kodwa ezihlalela kuloo ndlwana yakhe kuba efuna ukuzilawula. Kwakukwanjalo nakuNondwe, ehlala phaya kokwabo nonina, asuke ngokuhambela kwayisekazi, asale ke yedwa unina ngelo xesha.

Namhlanje uMaSikhosana way'emqonda kakhule uNondwe ukuba yindodakazi yakhe kunjalo nje mdala kunoZizwe, ezama ke ukuba amhlonene. Kaloku akukho lishwa lifana nelendodakazi kuba

fazana. Apho kuhlengenwe khona iya kuthi incoko yabo ukuze ibe nencasa ivangwe ngomazala nendodakazi. Hayi ke mhlob'am, iimbiza ziyakwenyela kungenjalo zitshe kuphakwe amalahle loo mini. Mntu soloko waba nethamsanqa lokulunga ngubawozala. Hayi aba basendlwini bona! Kaloku kugilwana phaya ezimbizeni, ezityeni nasekuphatheni indlu.

Waye nokuthini uNondwe ukuba angayekela indlu kuMaSikhosana, olixelegu elingafuni kufunda? Isimanga lo mntu uza kulo mzi engumntwana engazange abenandlu, kodwa, kuthi kuba ibhongo kukuya kulawula kula mzi wabantu angafuni kuxelelwa nto ngulo nina. Akutshiwo ke kuNondwe ngonina. Kwaqala apho ke ukungabonani nomkamnakwabo, kodwa kubuhlungu kumnakwabo owade wakha wathi ngenye imini ethetha noMaDlamini ngale ntlalo imbi yakokwabo, "Eyona nto isuke ibe buhlungu kum xa ndicinga ukuba ngumntakamama lo wenjiwanje yindlu yam efuna ndilahle abam ndinyamekele abakulomfazi, ndive ndingcwenga inyembezi. Sithi ke Dlamini kuba aba bantu siyazibonela ndime nematha!" Banjalo ke omolokazana bale mihla, baveleni abafana baphethwe.

Oluya swazi lokumka kukaZizwe lwaba sisifundo kuMaSikhosana ayizange imlungela yena ibhola ekhatywayo yaphuma ecaleni waphaphatheka esukela umoya. Kanti ke nonina uMamLambo wakuhlonipha ukwenda kwentombi yakhe, akaze ayivumele ukuba iye kumhlazisa kuba naye waye

ngumendi. Woze uyifumane into embi mhla uya kuze ufumane ukwendelwa yintombi engasenanina wokuyiyala ukuba ihloniphe abantu bomzi. Kaloku umolokazana kufuneka aqonde ukuba apha emzini kukho abantu abantloni aya kuthi ukuba ubaphazamisile azithobele amashwangusha. Ukuba emzini umninikhaya ubizwa ngomntwana othile, loo mntwana uya kuhlonitshwa ngabo bonke abafazana kunye nabafazi abakhulu belo khaya.

Wamphuthumisa loo ndawo ke uMamLambo esithi uLidiya makaye kwenda emaCireni angaphaphazeli kodwa azike, azinze, aye kuzifunela iintsikelelo kumanyange omzi, nakuyisezala ekwakusithiwa nguyisekaNondwe. UNondwe ke ngoko waba ngohloniphekayo emaCireni. Namhlanje uLidiya ubuye elilisela ngoSisi kuba ubonile naphaya kwayisekazi ukuba likhulu ixabiso likaNondwe. kwaba mnadi ke ngoku. Akukhonto yonwabisa njengo kubekana nokuhlonelana kwabantu, babukane ngoxolo. Uya kuthi nalowo unochuku angahambeli ndawo kuba ulwenza yedwa, adinwe abuye eze ebantwini.

Kube mnandi ke apha eQumra kuba ngoku kudlelwana amavo ngaba bantu, ziyahlekwa nezi zinto zobubhanxa bukaMaSikhosana owayephaphatheka ebaleka uZizwe obaleke yena. Naye eyibalisa ehleka, ekhumbula xa ethe qushu impahla ngesingxobo somqamelo (pillow case) kuba engafuni aqondwe ukuba uyemka; ehamba ekhubeka, esuke-la uloliwe eQonce ukuze kuse sekungasaziwa nomkhondo lo wakhe. Ayithethe ke le nto ihlekwe,

wade wathi uZizwe kuye, "Yonke loo nto yayi-bangwe yini kanene? Ngumlomo othetha ungaze uvalwe."

"Yeka loo nto Cira wam, uthi ndiya kuze ndi-buye ndiwuvule? Into endiyifumene kweliya Monti indifudisile; hayi ke yena uMama watsho andayazi nebendiye kuyenza, esithi ndimhlazisile. "Sisi abantu bebukhali, umama ngomnye nje oyedwa." "Banjalo bonke, nto nje, asibafundi thina," watsho uNondwe. Kuthethewa ezoxolo kaloku ngoku!

Kuthe ngenye imini uZizwe wabuya enomcamango wokuba kuya kufuneka ngemini elandelayo baye kwaTshangisa phambi kokuba uLidiya agoduke. Okunene ke lakufika ixesha lokutshayisa emsebenzini uZizwe wafuna imoto yabathabatha yaya kubabeka emaNgwevini lingekatshoni nelanga. Babukwa kakhulu sekucaca ukuba seyiya kuba bubhlobo obungasayi kubuye buqhawulwe nto. Uthe uZizwe kuTshangisa, "Bawo kuya kufuneka ngenye imini ndakuba nemoto ndize kugqitha apha kuwe siye emzini kabawo emaCireni, uya kubona ela nxiwa ndavelela kulo. Ngenye imini kuya kuya udadobawo lo nomza wam uNonto. Hayi ke yena uMntungwa, siza kuya naye nokokuba imoto ayikabikho." Watsho encumile emkhangela uMntungwa, "Yehe Bawo" Wakhuzisa uMaSikhosana. "Iza kuvela phi imali yokutheng'imoto? Ngaba odadobawo abasayi kuze baye phaya ekhaya. Yini ungabakhwelisi kuloliwe nje? Yinto yakudala leyo yemoto."

"Kutsho bani? Yeka wena Bawo uyakuva ngam

mhla ndithi lunga ndiza kudlula ngawe, ndisaya ngasekhaya. Uya kukhwela kweyam imoto, iqegu lasemaCireni." Watsho ngamabhongo amakhulu uZizwe wanga sel'eyiqhuba loo moto. Wayindulula indlu ngentsini akujija ingalo ebalinganisela xa aqhubayo sel'emana enqwala ngentloko xa ephambana ngendlela nomntu othe wambulisa, maxa wambi amise isiXhenxe xa ngaba yenye imoto. Kaloku imoto yinto ethi umntu imenze amabhongo, athi khona ukuba ibingumntu ongabonibantu kakade, esamele ukuzidla oku side singe isilevu siza kuphuma kule gilasi iphambi kwakhe; wumbi ufike sel'engathi uyiqhuba ngomzimba wakhe, sel'enyanzele nentamo le. Wawenza onke la mabhongo uZizwe kuhlekwa ngabo bonke, wathi kwayena. "Bethu, masicele indlela siye empangelweni. Umnininqwelo kaloku ngumntu weshishini, kusenokuthi kanti lo mzuzu silapha kukho abasebefuna inqwelo. Umnandi awupheli."

Siyabulela Cira ukuthi usihambe ngale njikalinga wade wasizisela noNondwe, namhla silubone lonke usapho lwamaCira. Uthi ke ngoku ufuna siye kubona ikhaya lakho. Kwenziwa njalo ukwakhiwa ubuhlobo mfana wam. Akukhonto idlula ukuthanda abantu kuba akuzenzeli wena kodwa wenzela abantwana bakho. ubona nje sidla amafutha esawenzelwa ngobawo kuba wakuthi uzalwa ngubani wase mathileni, uya kuva umntu esithi "O mntwana wam uzalwa ngabantu, wayengumntu uyihlo khawuthi chu sive impilo. Kwabanye abantu le nto umntu inzima, izindleko xa ephakathi kwabo

ngakumbi kule mihla yezinto zimaxabiso aphakame kangaka. Yimpazamo enkulu neqhelekileyo ukulindela imbuyekezo kuloo mntu ube umenzele ubuntu. Uya kubulelwa ngeso senzo sakho ngenye indlela ngenye imini. Kaloku ezi zinto zonke zino-Mninizo Ozicwangcisa ngendlela yakhe.

"Phosa isonka sakho emanzini ngokuba wosifumana kwakuba ziintsuku ezininzi." Intshumayeli; XI : I.

Kwamnandi kwaTshangisa loo mini basala besaphinda iindaba namavo ababewadlwa ngu-Zizwe nomkakhe, kumana kuthethwa ngama-bhongo entlalo xa sebekhulile.

"Lidiya, lo mnqweno ndakha ndawuthetha phaya emaNgwevini makhe siwuqonde ungekayi ekhaya," uvakele uZizwe esitsho ngenye imini xa bese-gumbini lokulala bobabini.

"Ngumnqweno othini kanene Sithandwa? Ungumntu oba soloko uthetha izinto zokuhlekisa ade asuke umntu ngenxa yoko acinge ukuba uya-qhula." Waphendula njalo uLidiya.

"Ndandithe ubawo uTshangisa, uya kuze aye ekhayeni lethu sobabini Sithandwa sam ngemoto yethu sobabini Tshisa. Ke Mama toro mayibekho imoto ngomso, ndifuna uye eLujilo ngemoto yakho, iye kuma ngxingxilili emzini wakho mfazi wama-Cira." Wamjonga umkakhe. UZizwe wabona kuphela uLidiya wakhe. Ke yena uLidiya akazange azi nokuba usathetha nesihlobo esi sakhe, nokuba sel'ephupha ngenxa yokuba iziteketiso ezisuka kwintliziyo ezele luthando lwabo bobabini qha. Woyiswa ngamazwi okuphendula, wazibona nje esezingalweni zomyeni wakhe sel'ethambe ngoko-sana. Kwaba sekuvunyelwana ngemoto ngaphandle kwengxoxo akusekho kubuzana nangemali. Nalo ke uthando! Kulawula lona ngoku alusenakuthinte lwa mntu. Azi angathini na umkaSigananda, uNo-zici yena mntu wayeyivile la ngxabano yachitha umzi! Wozibonela naye, ngomso ayazi into yokuba indaba yaba bantu babini abangumfazi nendoda ayingenwa.

"Sisi, lungiselelani uhambo lokujika kukaLidiya

umxelele nezinto ezingamandla ezifunekayo zibe zingena kufumaneka kwivenkile ezincinci. Njengoko uMama wayethe maze agoduke msinya, sel'ema-na ukundikhumbuza ukuba iintsuku away'ezini-kiwe nguMama ziyaphela." Uvuke nelo uZizwe ngentsasa elandelayo, sel'efuna nokuqonda ukuba akukho zinto kungathiwa naye makeze nazo akutshayisa.

?Waphendula udadewabo encumile, "Hayi Cira khawumnike imali eselapha aye kuzifunela yena izinto akholwa zizo." "Kanene andikakuxeleli Sisi, namhlanje ndiya kukhupha engayiwayo imoto iBuick'. Siza kumkhapha ngayo umfazi wakowenu aye kufika ekhaya, ngeqegu lakhe." Watsho encuma umfana kaNdimende emana ukukrwaqula ngakwisihlobo sakhe senyongo. Kaloku ibhongo lomfana nokokuba ngowa liphina ibala kukuba abe neqegu elilelakhe. Kudala ibisakuba lihashe eliphilayo, athi xa athe waya emsebenzini azimisele ukuba ihashe uya kubuya nalo. Bebesakubonakala ngokugoduka sebethwele iisali abafana abathenge amahashe. Namhlanje ke loo mahashe athengwa apho emLungwini kugodukwe nawo sel'ekhwelwe eqhutywa, ezi moto ke nokuba ziibhayisekile. Naleyo into iyancomeka kuba intsebenzo yomntu iyabonwa ingqinwa nangabantu.

UNondwe umntu okuthethana kunqabileyo uye wabonakalisa ukuvuya okukhulu sel'esithi "Mntakabawo, siya kukhe siphumle ukuqesha ezabanye abantu, kodwa sidleke yeyethu kanye. Intsha noku-



ba ngoNoxesha abafa bengafikanga nasemakhaya?" wabuza uNondwe.

"Hayi yhu! ndiyikhwazelwe ngumLungu wam, umfo kaBoots, wathi akacingi ukundibizela iinkathazo ezilahlwa ngabantu bazo, uza kundibizela eyam entsha. Uza kuyibona, Sisi siza kuhamba ngayo iqhutywa nguZizwe lo," watsho umf'omkhulu.

"Bakunceda abeLungu baseQonce ngoku awusakuba saxhamleka ufunda, ufuna imvume yokuqhuba," watsho udadewabo. UZizwe ucele incwadi yakhe yeBhanki kuLidiya oye wamnika. Wahamba echwayitile ke uZizwe ukuya emsebenzini. Wazibona ehleli intlalo yobumnumzana kwelo khaya. Banjani ke bona abasekhaya? Nabo kumnandi behleli ekulindeni okukhulu, amehlo asenkalweni ukuba makade avele umtshakazi. Akusekho luthuli luyakuqhuma bangatsho ukuthi 'Nanko!' kanti bantu bambi kuba kaloku kuyahanjwa nazezinye iimoto.

Ude wavela okwenene umracaca womnyobo wento emsila ngathi ngowentlanzi. Yeza le nto isisu sidl'umhlaba, irubuluza ngokuthe cwaka. "Si-i-i, umtshakazi akasemhle ngako! Kanti ubunyanisile ukuthi intsha kraca, iyabonakala!" Waza wakha wathetha kakhulu uNondwe. "Uthini wena 'Vrou'? Watsho uZizwe ekorola uLidiya. "Andinamlomo, intle gqitha, inene andiphoxi. Kutheni undihleka nje?" Wabuza uLidiya ethemanga yile ntsini ingaka kuZizwe.

"Hayi Sithandwa, ndihlekiswa nguwe xa usithi 'Andinamlomo', ndicinge ukuba silapha kwezi

ndawo nje namhlanje nguMlomo. Ndiyavuya xa ungasekho, masiwugxothe Tshisa ungaze ubuye uphinde ubekho. Lungisani sihambe siya kudlula ngoTshangisa aye kubona ikhaya lethu, ubukhwe bakhe.

Bathe bakugqiba ukuthabatha izinto ezifunwa nguLidiya, bakhwela. Wakha wayakuhlala kwisihlalo esisemva uLidiya kodwa wathi akuxelelwa ukuba lenqwelo akayiqeshanga yeya maCira wabuya weza ngaphambili. Ukuba kuhle ehleli ecaleni lika Ndofanaye wakhe! Wayindulula uZizwe sele efake emhlophe ende idyasi yabaqhubi zimoto ethe cwaka yona imoto le, yabetha kuhle ukuya kufika emantla eKei Road. Bafika emaNgwevini bakha balinda uTshangisa ukuba azilungiselele uhambo olu, naye ke uZizwe wayakuvela kula mlambo wayelinda kuwo impahla zakhe ukuba zome kuba engezazimbi. Waya ngasesihlahleni, waguqa, wabulela kuThixo ngokumkhongozela ngexa lokuphalala kwakhe. Wabuyela kwasekhayeni kwaTshangisa. "Kaloku uZizwe lilizwe lakhe eli, ningathi nqa nina akumana esithi tshalala," wavakala esitsho uNoyenki xa belapho bebuka inqwelo.

Wafika uZizwe sel'elindiwe. Banduluka ukusinga eLujilo, banyathela phakathi eQonce kuthe chasi abanye bemfanisa kwaZizwe lo, esebhatyini emhlophe emva kwevili. Waqhuba waya kufika ekhaya sekuthe ratya. UNolimithi wavuya gqitha akubona abantwana bakhe bebucela bonke kokwabo, kwathi khona bakuza noMaSikhosana kwa-gqitywa. Azi iindaba ziya kubayini na xa UMa-

Sikhosana ebonwa evuka kwaninazala ngengomso!  
Kulungile ukuthandaza kuya thuthuzela. Le  
ntombi yaseMaMpehleri yayiwuthwele ngomtha-  
ndazo lo mzi kunye neentlungu zawo ithe cwaka.  
Kanti uThixo uyaphulaphula Ulinde ukuba  
Amlungiselele ngemini eyaziwa nguYe yedwa.  
UNolimithi akazange ahambe ephunga ikofu kule  
mizi ngomolokazana akumshiya uzihlalele endlwi-  
ni yakhe. Wathi cwaka.

Abantu bazakela amabhotwekazi amahle apha entlalweni, abukeke ngokwentaba zeNkonkobe emva kweliqhwa zambethe ikhephu limhlophe qhwa. Khona ilanga lakuphakama ufike ziphandla amehlo ude unqwenele ukunga unгахamba khona. Yho! baleka wafa apho, asiyongqele ungashunquka iinzwane. Anjalo amakhaya angenamvisiswano, ungatsalwa yintsini emnandi esitalatweni ude uyekungena kuwo loomzi. Wakufika uya kuxakwa leli thinzi lithe zinzi ngaphakathi apha, kanti nto inkulu iswelekileyo kubaninimzi apha luxolo.

Namhlanje kwakungasenjalo apha eMaCireni. Kwakulawula uthando lodwa; athi uMpostile uPawulosi xa ethetha ngalo, "Luthwala iinto zonke; lukholwa ziinto zonke; luthemba iinto zonke." I Amakorinte 13:7. Uzizwe uvuke kwangentsasa watsho phezulu eqegwini lakhe waya kugaleleka kwa oko kwayisekazi eMkhangiso. Baphuma bonke endlwini ukuza kubona imoto ka-Zizwe, yaba yinto enkulu kuMadiba unin'omkhulu esithi, "Iyabonakala intsebenzo yomfana."

USizakele yena uthe naxa emncoma unyana lo noko kwakho umkhuna kolwakhe uvuyo, wamana ethimla phofu kungekho nto ithi angathimla. Ude wabuza uMadiba ukuba ngaba wenziwa yile pepile ebekhe wayiphatha na? Uphendule uCira wathi bona besengabafana babeqala ngeenkomo xa beye kusebenza, umntu athenge ihashe nesali emva kweenkomo. Ozizwe ezabo iinkomo zezelifa hayi

khona ukuba ziphume kwezabo izandla. Wanco-  
ma phofu noko kunjalo ngelithi usebenzile kuba  
ngezininzi iinkomo azithenge ngale mali ayigalele  
kule nqwelo inye.

“Bawokazi, ezi nkomo zikhoyo zanele, kunjalo  
nje zingaphezu kwamadlelo, yiyo loo nto zincitshi-  
swayo, ngaphezu koko bendiya kukhohlwa kuku-  
landa ubawokazi xa ndimfuna phaya ekhaya. Uya-  
bona ke ngoku, ndize kuphuthuma nina nonke  
nabantwana, ndiya kubuya ndinibuyise emva kwe-  
mini,” watsho uZizwe. “Madiba, lungisa nanku  
unyana eze kusiphuthuma ukuba siye kuvuyisana  
sonke Ma Cira ngenxa yalo mtshakazi oza kusibe-  
leka abaleke nathi xa sonwabile naxa sisentlungwi-  
ni nasengxakini, lungisa ke sihambe,” wenjenje  
uSizakele.

Banduluka ke, yabavuma xa iza kusuka into-  
kazi enkulu, nantso irubuluza ukugqitha kwa-  
Qongqotha, yabhijela yaya kufika eLujilo sele  
belindelwe yintsapho. Kwamnandi ukuhlangana  
kwale mpi yaMaCira isekonwabeni okukhulu  
kangaka. Akukhonto intle njengemvisiswano kuba  
iyakwazi nokuqoshelisa awona mabi amadlavu  
omzi. Uthe kanti uZizwe uze eyilungiselele le mini,  
kwabizwa nabamelwane abakwaSigananda, uNo-  
zici nomyeni wakhe. Bonwaba nabo bebuka naba-  
ntwana ababehleli ngoxolol. Uya kukhe abike  
ezintsha iindaba namhlanje uNozici ngoZizwe  
nomkakhe.

Babuye bagoduswa abaseMkhangiso bahamba  
bonwabile bencoma ubuhle bokululama ukuba

kunomvuzo, bevuyela nokubona noTshangisa emzini wabo. Bancoma ukuvuka komzi kaNdimende kwangathi uSalaze usekho kanti sel'ekusele ingqeqesho yakhe apha elusatsheni nonina walo, uNolimithi.

Kuse uZizwe ephindela emsebenzini ethembisa ngokubuya ngempelaveki. Unina wamyala ukuba angalibali ukuba le nto ibaleka ngemali kuba iinkabi ezitsalayo azibonakali, zilapha kuyo esiswini ezisebenzisa imali ngendlela egqithileyo. Babulisa uZizwe noNondwe banduluka. Ke yena uMaSikhosana waza kuhlala apha kuninazala esiya ngokulala kuphela kuleya ndlu yakhe.

UMaNdlovu ube ngasuka sel'engena kwezangaphambili iincoko, wayibaleka yedwa loo ndlela, umhlobo wakhe, ababefudula bethwesana amacebo okuphathwa kwala madoda areletyayo, waba sele engasekho apho yena ngoyise kaNomveliso olulame okwesidenge, ukumyeka angambethi ngokuya wayemshwaqela sel'engasaphefumli. Wamfungisa ukuba yena kunjalo akasokuze abuye akholelwe nayiphi na into ethethwa ngomyeni wakhe ngabantu abafuna ukuchitha izindlu zabanye behleli kwezabo.

Noko le imeko ayimonwabisanga uMaNdlovu wayakubika iindaba ezintsha zemoto entsha etsho ingqondo kaMaSikhosana yamfutshane gqitha ukuba angaqondi nokuba uZizwe unamaqhinga, ufuna ukuhamba imiriba yakhe abuye ngokukhawuleza kwaye baza kuyixhaphaza abazidlele zikhazimlayo yena ehleli etshayela izindlu phaya kwa-

MaMpehle. Kunjalo yena uye phaya sel'evile ukuba uMaSikhosana lowo kanye uzisondeza kangako kuNolimithi ngenxa yalo mntwana uzayo wase-Monti oyise wakhe waziwayo. Kuthiwa udliwe wayothulwa nguZizwe wamhlawulisa inkuntyula yemali. Yiyo le ithenge imoto.

Ufike kuMaMsukwini obesele eyazi kakade into yokuba uNolimithi yena uquma ihlazo lomzi wakhe kuba wona umtshato uya kuqhawuka kakade ukuba kukho unyawo lwemfene kule nto. "Wena awuboni ngani ezi zinto zenziwayo? Kubothozwa uSizakele, kodwa kwakuthi thu uMnyepha kuya kuba mdaka amagabuko."

"Besendingena kutsho, ukuthi akusakrokrwa ngoku injalo loo nto, uya kuze uthi ndanditshilo, usahamba lo wabeLungu umntwana, akangekhe ahlale phaya eMaCireni. Nangoku mna ndivile ngoMaGasela, yena mntu selekhe waya kubulisa ukuba kujongwana ngezikhondo zamehlo ngumntu nomolokazana." Watsho uNosayini, uMaMsukwini ke lowo, ethanda ukuzibamba noko kule ncoko kuba kaloku asisiso sihlobo sakhe senyongo esi.

Lide lafika ixesha likaMaSikhosana ukuba abeleke; weeqengqelele inkwenkwe. Bathi ababelekisi bakumxelela ukuba ufumene inkwenkwe wavuya kakhulu. Ayabi nguye yedwa bonke ababelapho eMaCireni baziva kamnandi ezindaba bakhawuleza nokubeka amagama angathi amfanele umntwana; kodwa uNolimithi wamnika kwaoko esithi ngu-Sizinzo, Kaloku umfazana uya kuzinza namhlanje

ekhay'apha, ufumene ukuzinza. Isidima nesizinzo somfazi ngumntwana womzi.

Lwavakala udaba elalini. Umntu wakuqala ukuza kwamdlezana yaba kwanguMaMsukwini efuna ukuzibonela ngawakhe amehlo ukuba mhlobo mni na lo uzelwe nguMaSikhosana. Wangena sel'encoma, ebulela, evuyisana noNolimithi ngokufumana umzukulwana oyinkwenkwe, esithi igama likaSalaze liya kuvuka ingaze life. Kunjalo nje le nto ilufuzo yinkathazo, uNolimithi wazibula ngentombi, wakha wahlala, waza kufumana uZizwe lo mva. Akwaba uMaSikhosana akangegqibelisi ngalo mfana ufikayo. Ethetha zonke ezi zinto nje umana ukulukhangela usana olu elujikajika ukuthi mhlawumbi angabona nto angathi abambelele kuyo ukwakha iindaba zelali, emxilonga izandla ezi. EmaXhoseni yinto enkulu leyo yezandla neendlebe babe sakubanjwe apho abafana abaphikayo ukugqwidiza kwabo!

UMaMsukwini uzinike inkxamleko ngento ebengasayikwenza nento le ngayo nokokuba bekungade kube bekukho mpawu zini na zibonisa unyawo lwemfene. Loo mcimbi ube uya kuba ngowaMaCira. Abantu abanemilomo esoloko yakhamisa abaswel'ekuzifaka ezintweni zabantu bengamenywanganga. Ngelishwa elikhulu uMaMsukwini akafumananga siphako angasibekayo, kuphela uncome ukufana kosana noyise, esithi igazi likaZizwe linamandla kwaba bantwana bakhe, abanakukohla mntu ubaziyo abantu baseMaCireni. Uncamile! Akukho ndawo yokuba mbelela ma-



kafumane acele indlela ke ahambe ecotha ngoku.

Uthe nje ukuba aphume apho engekahambi sithuba wahlangana noMaNdzaba noMaGasela, nabo besiya ezibhembeni zakwamdlezana, eyona nto inkulu ikukuya kuzithabathela ubungqina bamehlo ngeziya ndaba zikaMaNdlovu zemali yentlawulo ekuthengwe ngayo imoto. Ulwimi lwelali! Ungenzantoni ngalo? Zithe zidibana itshomi wabe sel'esithi uNosayini, "Gasela, mna ndiluncamile ulwimi lukaNomalanga. Uyakuze ubanjwe ukhe wayithetha into obuyive ngaye, nangokunje ndiyankwantya." "Yini. uthethe ni wena?" Wabuza uMaGasela. "Umntwan'eLawu, andithi wena lowo kanye wayiva ngam loo nto?" "Mna ke ndayigqibela ngoko sasithetha sobabini, kuba noko ndayiqonda ukuba inganetolongo umntu ekhe wayithetha. Ndikufungis'aMaWushe ngenye imini siya kuze sibanjwe sonke kule lali ngenxa yolwimi lomntu omnye." Watsho weshwaca ubuso uMaGasela. "Kunjalo nje mna eyam indoda sel'indiyale kaninzi ukuba ayisayikuze iye nakwelo tyala lobuxoki mhla kuya kuze kuthiwe nam ndilingqina. Abanye ke awabo amadoda eva ngabo yonke into. Eliyinyaniso lona lelokuba umntu into ayivayo makangakhawulezi ukuyithetha, safa ngamadoda!"

Kuphendule uMaNzaba, "Hayi mntakaThiyekile, akasekho lawo. Akruqukile ngoku amadoda lulwimi lwabafazi kuba ngoku ungafika begijima ngeemoto zilayishe lona." Bayothula apha intsini, sebembiza ngegama uNolwimishe.

"Hayi yekani ezo, yivani ngam ndinixelele le mna ndiyibone ngamehlo am. Umntwana ngumceph'ucandiwe kuyise. Bambani loo nyaniso niyiva ngam," watsho uMaMsukwini esahlukana nezihlobo ezi zakhe kuba yena sel'egoduka.

Bahamba ke nabo bayakufika. "Nkqo kwamdlezana!" "Ngaphakathi Nzaba." Kwaphendula uNolimithi. "Size kubona umntu omtsha wethu, wena ufikelwe ngumyeni, uza kuphila mntwana waseMaMpehleri, makabongwe uThixo." "Khawuvelise usana silubone MaSikhosana, ngumyeni wamaxegokazi lo," watsho uMaGasela. "Yho, yhini usana ukufana kangaka noyise ngokungathi belukhanyelwa? Khawujonge wethu umlomo ka-Zizwe, kuba zona indlebe! Bona luyahleka! Hayi bethuni, bantwana bangoku baza kuzalwa bethetha." Kwahlekwa. "Uthetha ukuthi akwazinto kanene ngokuzalwa kukaNomveliso, Gasela? Wavela enezinyo, ulungile ke lo avele ehleka ukuze angoyikeki, indoda sisilo esoyikwayo lusapho, nawe lowo uyamoyika uyisekaMazizi," wethuzu-thuzu uNolimithi. "Kanti ke mhle lo waseMaCireni, mhle uphum'izandla, kunjalonje uya kuba mde," wapendula uMaGasela.

Bahlala bencokola apho kumnandi kungekho gama lamntu liphethweyo. Kuphungwa emkhuma ikofu yakwaMaMpehle, lada lafika ixesha lokuba bagoduke kumnandi. Bathembisa ukubuya beze besithi umntu omtsha akanakuthi ahlale yedwa ontanga bakhe amaxhegokazi ekhaya bekho.

Kwathunyelwa incwadi kuZizwe ukumazisa

ukuba ufumene unyana. Uvuyo olungako kubo bobabini wade uZizwe wabikela nabeLungu ukuba naye unomzi namhlanje, kuba le ndoda ifikileyo iwalusile la mzi ngoku yena engekho. Wabacubhula abamhlophe xa athi lo mfo ufikela emsebenzini wokwalusa agcine nesona sikhulu isibhoxi simlumele, uza kulilawula lonke ikhaya. KumaXhosa umntwana oyinkwenwke lixhanti lomzi, kuyaziwa ukuba lowo mzi usaza kuhluma. Unexabiso kubantu bomzi umfazi ozala amakhwenkwe kuba kaloku ngabona bantu bekhaya Igama laloo mzi alisayi kucima. Kodwa kukho ezinye izizwe ezixabisa amantombazana kuba kaloku yakwenda into mbi kuza kudliwa ngayo. Yakuba ixhelile kula mzi wayo intloko ithunyelwa kumkhwekazi. Amasiko ezizwe akafani, seso neso sinesiko laso.

Yaba ngathi iintsuku zihamba kade kuNondwe noZizwe bade nabo bazo kubona unyana, kodwa kaloku kufuneka aphume umdlezana ukuze usana lubonwe ngumntu wonke. UZizwe wakhe wathi gxada eMaNgwevini ukuya kubika olu daba lumnandi kangaka. Wabhala nencwadi eya kuLidiya wakhe ukube amgcine kakuhle loo mfo uyeza baza kuthetha nangamalungiselelo okumfundisa. Into leyo eyatsho uMaSikhosana wamana ukuyifunda eyiphumlela incwadi yendoda yakhe. Umzi yimvisiswano namhlanje akukho mntu ungangena phakathi kwaba babini bangumzi wabo ezweni labo lenkumbulo ngenxa yemvisiswano.

Ude wafika umhla osoloko ujongiwe wokuba kuze kunikwa umfana igama, angabi soloko enguNtamekwana. Kubonakele kwangamalungiselelo akuba efikile uZizwe, waya kuphuthuma aMaCira eMkhangiso kuba kufuneka bezo kuhlanguanisana bakwazi ukuqulunqa indlela yokuwusingatha umcimbi besebodwa. Okunene ke athe aMaCira akuhlangana kwabonakala ukuba uyisekazi uSiza-kele makahlahle indlela.

"Mandenjenje kuwe Zizwe nakuni makhosikazi asekhaya apha, namhlanje ke sikumcimbi onzulu wokusokwa komfana, anikwe igama, okokuqala. Usaza kubuye alifumane elona gama," watsho uSizakele. "Namhlanje uza kunikwa igama aza kukhula ngalo de afikelele ebudodeni. Ingaba beningekalicingi na Nolimithi?"

"Bhuti kaloku elethu isisteketiso nje kungatshiwo yini ukuthi ligama? Yinto nje yasendlwini." Wahleka uMCira ephendula uNolimithi. "O yiyeke loo nto, lelona gama liya kuvelela kwamanye kuba kaloku leloMama. Nithe ngubani ke?"

"Besisamana sisithi nguSizinzo kuba umfazi uyazinza emzini ngomntwana oyindodana, sisitsho xa siteketisa," watsho uNolimithi.

"O kwakuhle, masikhe sive ukuba uyise yena angaba ebecinge liphi igama. Kaloku le mpi intsha inamagama amabhongo ayo; asingethandi ke ukucinezela ngala magama okhokho bethu. Khawutsho Zizwe nina bazali benimpha liphi igama?"

"Hayi Bawokazi, musani ukusixakekisa siya kuyiloza singayazi neyona nto siyenzayo ncingamelwe kuyenza. Nasixelela ukuba ngokwesiko lesiNtu asinabantwana, kuba akukho mntwana ungabanomntwana, khona ukuze ibe nini nje abathiya uNomveliso igama. Sasinawo awamabhongo ethu okwenyaniso sisithi siyazibula. Elam lalingu-Ema elikanina inguRute. Nathi nakusikhuza, seva. Kungathini ke ngoku Bawokazi ukuthi okukhona kuvele umntu wekhaya kuthiwe besicingantoni thina, singobani? Andikhange ndizikhathaze nakancinci mna, andazi ke umfazi nokuba yena ebekhe wanegama," watsho uZizwe wathi guququ ukukhangela ngakuMaSikhosana owayehleli ngasekunene ngaphaya konina. Akaphendulanga yena uLidiya.

"Nali ke elam igama kuwe mfana, uze kumisa umzi waMaCira, ngu'Xhanti'. Andilisi konke elika'Sizinzo' makahambe omabini noxa afuna ukuthetha ntonye, alunge kanye. Akwaba ubesele elapha uMkhozi sive nakuye."

"Kulungile ke Bawokazi. Andiyazi indlela endingaphumelela ngayo xa ungekho. Nalo ke ixhanti la MaCira ulimisa kungakhange kubekho ngxokozelo, kanti ke thina bazali bancinane silawulwa ngamabhongo nje kuphela singakhange sizidube ngokuzikisa ukucinga, sithiye abantwana bethu ngamagama oIskariyoti singazi nto ngabo.

"Neli likaMama liyathetha ndiyacinga ukuba naye ebendele ukucinga xa esithi ufikile umntu oya kwenza ukuba mna nomfazi lo wam sizinze ngoku,

sithethe ntonye, silungiselele ikamva labantwana bethu. Siyanibulela nobabini, icacile into yokuba siyazalwa. Khawuthethe nawe Lidiya, ungunina womfana namhlanje ekhay'apha." Watsho uZizwe. "Mna ndibulela uThixo oniphe ezintliziyiyo ninazo ukuze nibe namhlanje nam nindithwesa esi sitshaba sokugxumeka ixhanti apha eMaCireni, anandikhalala nindilahle ngexesha lokugeza kwam ngenxa yomlomo omana uthetha izinto ezichithayo. Mama, ungaze undiyeke ndilahleke, undinqothole xa ndidlulela kwezingaphezu kwam," watsho ilizwi sel'ingcangazela wechhiphi-chhiphi iinyembezi uLidiya.

Wanqanda kwa oko uNolimithi, "Hayi MaSikhosana mntwan'am, musa ukusibuyisela emva kumhlaba olibalekileyo kunamhlanje. Kunjalo ukwakhiwa kwemizi, ngamahla ndinyuka, udonga ludilika nokuba sel'uza-kuxhonywa kanti luya kulungiswa lube yindlu entle. La mabhotwe mahle siwabonayo ayemana edilika kuba zizitena ebezi-senziwa ngemihlakulo, siwabona emahle sekugcinwa kuwo kwaleya mihlakulo yayixabela, ixovula udaka. Bunjalo obu bomi ngumzamo onomvuzo onentuthuzelo kulowo unyamezeleyo. "Bhuti, sibulela wena ngekhaya eli lakho. Thina silusapho nje olu jongo apha phambi konyawo, wena ke ubona mgama, ulungise ususe ameva, kuby konwatywe mntakethu, makube njalo."

Kulungile ke Nolimithi, kusebusuku ngoku, masiye kuzibeka sizokubona into yangomso. Zizwe, uvuke ngonyezi uphuthume umkhozi." Wahambi-

sa njalo uSizakele. Okunene ke kuthe kwakusa uZizwe watsho phezulu eqegwini lwakhe ephuthuma usapho lwaseMangwevini, kwaMbiyozo uNdawo noNoyenki, uNonto noMntungwa. Ufike selebemlindele kuba wayebazisile ukuba uya kuba phuthuma. Bantu babe ngekalungi yaba ngabantwana aba, kodwa uZizwe waxela ukuba ubafuna bonke, ababi sathabatha thuba ukulungisa kwahanjwa kwa oko. Bafika eLujilo wabothula nje waphethuka ukuphuthuma uMkhwekazi eMthwakazi, nalapho wangathi ebengayanga. Ziyabaleka iinqwelo zamafutha ziyawucutha umhlaba.

Lithe ilanga xa liqala ukushiya iintaba abonakalaamadoda esixeko eyimikrozo ukusinga eMaCireni. Yini ngoku? Kaloku litheko lomtwana oyindodana. Kuza kuwa inkomo. Onke ke amadoda asinge ngasebuhlanti kwasondela uSizakele kuqala wayalela umfana ukuba arintyele iwaba elimtyatho. Ithe xa irintyelwayo yanxakama inkabi yenkomo atsho axokozela onke amadoda esithi uncimbi ulungile.

Wavakala uSizakele ethutha amawabo watsho ewatyibela eyaleza umntwana, limi limkhangele iwaba laseMaCireni lisamkela imiyalezo esinga kwabakhulu, wada wayalela ukuba mayiwiswe. Bayingqula abafana, wayihlaba ngokwakhe uMCira omkhulu, yathi yakubhonga, wayibonga ngokuthi yamkele imiyalezo ngembeko ingadlokovi, koko ivakalise ngezwi layo ukuba iyahamba ukuphuma esixekweni isinga kubaninimzi ilayishile izicengo, izingxengxezo nemibulelo. Yathi xa iqala ukuthi

cwaka kwathetha uSizakele elokugqibela, "Ningasilibali isizukulwana sikaNdimende kaMqedlana kaQhanqolo." Wathi khwitshi wabuyela kumadoda amakhulu awayesiya kuthi thinte enkundleni emva kwalo nkonzo izuke kunene yembeko. Kwasala abahlinzi ngaphakathi kobuhlanti, zavulelwa ezinye iinkomo ukuba ziphume ukuya emadlelweni.

Kuthe ukuba kugqitywe ukuhlinzwa kwasikwa intsonyama yabekwa ehlahlani lomnquma, kwathunywa umfana ukuba ayise endlwini koselwe umdlezana ngumfukamisi, kuqale yena ukoshwama. Emva koko ke kukhutshwe imibengo yabantu kwaphekwa nezibindi. Kuyinto emnandi xa abantu bephethe umsebenzi ngocoselelo. Ngeli xesha kusaphekiwe isibindi czo izoso zavusa uthungo olutsala umhambi ekude, kaloku inkabi le ibityebe ilithenge-thenge. Kuba mnandi kakhulu kumakhwenkwana xa kuxhelwa inkomo kuba nokuba iziqasho aziphumi esawo samacongwane soze singaphumi, sona ke siphekwa emva kokuba kugqitywe ukuvalelwa impahla. Emini kuza kuthi xa kutyiwa ngamadoda phaya enkundleni amakhwenkwe athanda ukwalusa abonakale ngokukhwazwa futhi ngamadoda, ewasikela inyama. Amanqenera oma apho edanile elindele ukuba alunyelwe ngabanye. Kodwa sisifundo eso.

Kuyalelwe abafana ukuba bavuke kwakusasa baze kuhlalela inyama kulungiselelwe loo mgidi wangomso. Uwaxelele uSizakele amadoda ukuba zonke izidlo ziya kulungiswa emva kweenkonzo



zecawa ngomso, nabo bangayiyo ezinkonzweni bofika balinde. Kaloku kuya kube kuzo kuxelelwa umzi waseLujilo igama lomntwana wabo. Kwabuyelwa emakhaya konwatyiwe. Abafana bahambe sebezinqunqile iinkuni ukuze abafazana abaza kupheka bangaxakeki ngengomso.

Kuthe kwakusa ngecawa kwalungiswa kwayiwa ecaweni. Kwaphehlelelwa iqela elikhulu leentsana nguMlungiseleli Madinga weso sithili. Wenza amazwi eziyalo kubazali babantwana, esithi umangalisiwe kuba sel'enethuba ekho kuloo sekethe kodwa amaramente akhe ugqibela ukuwabona loo mini angeniswa ebandleni leNkosi. Wabuza esithi, "Magosa, baphi ababantwana ndandibaphehlelela apha kule kota edlulileyo? Baya kuthini ukuze balazi ikhaya labo? Ezindlelelni, behamba bekhuthuzabantu? Hayi, mabakhathaze apha kokwabo kwaThixo, mabakhuthuze uYise wabo. Ndiyaliqinisa eli lokuba abantwana bakhutshwa nini bazali apha enkonzweni, ekubeni benifungile ukuba niyakuba khulisela ekumazini nasekumthandeni uThixo. Bayakumazi njani, bamthande njani xa bengasasondezwa ezinkonzweni zakhe? Ndithehlele magosa, iramente mayingachitheki," satsho saqukumbela isicaka seNkosi.

Emva kwenkonzo abantu baphume basinga eMaCireni, emphehlelelweni. Hayi ke inyama eyayilapho, kwahlutha nezinja, waye ewulungiselele umfana kaNdimende umsebenzi womntwana wakhe uXhanti Sizinzo, baze nabo baphethe itheko eli bazikhupha izidlo njengoko bezifunelwe aba

bantu baze kuzimasa elitheko. Kwakuba kugqitywe yonke into uphakamile uSizakele wenjenje:— "Mzi kaPhalo, bantwana abahle bakaQamata, abanezipho ezinqabele izizwe, imidaka emkhitha eqokelela zonke iindidi zesimo somntu ngokuzola. Nokuba nonwabile, nokuba nilusizi, mhlawumbi nixakanisekile, mhlawumbi nihluphekile nalcina elo bala linye; khona ngoku andingeke ndimkhethe apha kuni othe kanti yena uphazanyisiwe zizinto ezenziwe apha. Ndiyanibulela ngokuza kuzimasa itheko lokuthiywa kwegama kolu sana. Lona alwazinto luya kuva imbeko enilwenzele yona, loo nto ke iyakulwenza ukuba luxabise isizwe salo.

"Nibonise ukumhlonipha umfo kabawo noxa engasabonakali ngesiqu phakathi kwenu apha. Ewe mzi wakowethu, nini abantu belikhaya, mna ndikude nolu sapho andiboni nto ngaphandle kokuba ndiye kuxelelwa. Lusapho lwenu olu, lwashiywa nani nguSalaze, nilugcine ke mzi waseLujilo njengoko senenzile. Ndinyanisile xa ndithi kubona nesidenge. Nawe ke Zizwe, mfo wam, uyaleze koyihlo aba xa uhambayo, ukhale kubo wakuxakeka, bakubonisile iintliziyo zabo ngakuwe. Umntu akathengwa ngasisu; xa ubuntu bungekho, intlonipho nembeko zingekho uya kuphalala udliwe zizinja. Ndithethile mawethu, igama lomntwana nali ngu'Xhanti' Sizinzo'. ndiyatshonela, apho." Watsho wangqukruleka wahlala phantsi.

Kwenzwanga akwabikho uthethayo, amado-da eqondele phantsi kwada kwaphakama ixhego

laseMazizini uMatyeba into kaVikiva eqongqotha inqawa yakhe, wathi, "Ndimende, usihlinze iintliziyo ngokusivusela amathambo kaQhanqolo, umfo esakhula naye apha sibetha iintonga singamakhwenkwe. Sada sangamadoda kungekho wakha wathi 'nxa' komnye, Ubona kuthe cwaka nje amadoda esophisa ezingabonakaliyo abindekile ngenxa yokuvukelwa. "Madoda akufiwanga kuzelwe umntwana ke size kuvuyisana naMaCira ngokuvuka komzi kaNdimende eli xhanti lihlumelo likaSalaze. Yini ke ukuba nithi khunubembe?" Watsho wevuthu-vuthu ngenduku phezu kweentloko zamadoda, amanye ade aphepha. Gquzu, lahleka lonke ibandla, waba ke ulisulile ilitye wayivulela incoko, batsho ngentswaha emnandi bebulela nabo xa bechithakala kumnandi. Kube kwayiloo nto kumakhosikazi phaya endlwini.

Ubumnandi baloo mini buya kulibaleka kade kumntu waseLujilo. Konke okwakukhe kwathethaka ngomzi waseMaCireni kwahlambeka tu. Wonke umntu wazibonela. Wahhala kamnandi bethu uNolimithi nomolokazana wakhe nentsatshana yabo lwakhula kakuhle nosana Wabuya noZizwe eQumra wafuna ukuba kufuphi nasekhaya, wasebenza kwaseQonce kwakwabaya beLungu bakhe. Apha wayesekhaya nakubo kuba imfundo yakhe yamthethelela qho ukuba yena ufanelwa kukuphatha usiba owakhe umhlakulo nepeki, angaqobeki.

## IINKOLO

Wakhula ke umntwana wayinkwenkwana elingene ukuba ingalandela amathole. Yamana ukudlala namanye phaya endle kude kufuphi nekhaya. ithi emva kwemini ibuye nawo iye kuwavalela esibayeni.

Ngenye imini uyise, uZizwe weza nesileyiti ukucela emsebenzini esithi ufuna unyana wakhe aye kuqala isikolo ahambe noNomveliso owayesele efunda ezincwadini kwibanga lesiBini. Le nto uyivuyele kakhulu uSizinzo, wada waxelela ezinye iintwana zemizi ekufuphi apho ukuba yena uza kuya esikolweni, uthi utata wakhe uza kuba nguGqira yena anyange abantu apho esixekweni. Kube mnandi kwezi ntwana sele elinganisa ukuxilonga kukaGqira Siyolo.

Ezi ntwana zavelisa amabhongo azo zonke zilinganisa xa ziyakuba ngoMantyi, abeFundisi noTitshala. Kodwa kwabakho enye esele inkudlwana kwabanye yavakala isithi, "Nithetha nje amabhongo soze niye apho. Wena Sizinzo unqwenela nje la bhatyi imhlophe Phaya ekhaya liyafika igqira lokwenyani, sitye inyama, lo wakho kufuneka abantu banye emzini wakhe akukho nto itiyiwayo apho abantu babuya belambile."

"Uyaphosisa uZwedala, thina uMama usiphathela isonka sedolophu nentlanzi negwava xa aye kwagqira phaya eQonce, nina nitya qha isonka sebhakpoti." Watsho uSizinzo. "Sizinzo, musa ukuthi uyaphosisa yithi uyaxoka kuba nathi udad'-

obawo usiphathela izinto ezimnandi kwagqira; namayeza akhe akakrakri, aselwa ngecephhe elincinane." Wakhawulezisa ukuphendula uSobantu.

Zaxokozela ezintwana ziphikisana zilungisana nentetho le. Bakhuze into yokuba uSobantu akugqiba ukuthi yena uya kuba nguMfundisi ngoku athi makuthiwe 'uyaxoka'. Kuqale kwa uSizinzo lo bekuncedwa yena wathi mna uMama wathi ndingabo kuthi umntu uyaxoka ngokuba abantu abatshoyo abaphucukanga, kanti ke mna ndiphucukile, utata unemoto." "Yho"! watsho uMlungisi, "Kutheni kaloku Mfundisi? Yithi uphazamile. UNkosi uya kukuxolela. Uthi uMakhulu xa umntu enze into engathandwayo ngabanye makacele uxolo." "Kubani? Kubantu abanemoto?" wabuza uSobantu. "Kuthi man, akuqondi ukuba akukho mntu uyingqinelayo le ntetho yakho?" Kwaphendula uZwedala onwabile xa ebona ngathi kuthethelelwa yena. "Soze ndiye mna kuloo gqira wakuloSizinzo. Khangelela bhuti owasekhaya uya sihombisa, jonga oleveni bam entliziyweni nasentanyeni. Baphi abakho? Uthi uSisi wam baya kundinceda xa ndihamba isikolo, ndingasithwa ngabanye. Khawuthi abakho oleveni ndibone Sobantu."

"Akuvanga ukuba mna ndithe ndiya kuba nguMfundisi. UMama uthi xa ndicela, uNkosi uya kundinika. Owethu uleveni singena ngaye icawa, siya akukhala sihlale ezitulweni, yena kodwa akangeni usala phandle. Qho xa umva ekhala uza kubona abantwana besiya phaya kweziya zindlu zesikolo. NgolwesiNe oMama nabo baya phaya

ecaweni bayekubona uThixo, ngomGqibelo ubonwa ngoTata kaSizinzo nokaMlungisi. Owam akayi yena, uMama uthi uhlala noThixo phaya ezulwini, amcele ukuba asiphe ukutya nempahla, yiyo le nto sonwabileyo. Mna ndiyamthanda la leveni wasecaweni xa ekhala athi, 'Khelekence! khence!! khence!!! Watsho uSobantu elinganisa ukubetha kwentsimbi.

Utsho uZwedala akabi saqhayisa ngoleveni abathwelwe ngenyama abangancedi nalowo ubathweleyo ukuba angasithwa esikolweni. Abasayi kuze bathabathe lusiba babhale, naxa kufika ixesha lemviwo abancedisi, abanikazi babo batshona iimviwo be bathwele. Emva kwethuba bagoduka onkabi namathole abo.

Ithe kanti ingxoxo yoleveni iya emakhaya. UZwedala uthe engena wonda ngoyise wambuza. "Tata kutheni ungayi kuhlala noThixo usicelele ukutya nempahla?" "Uyivephi loo nto?" Wabuza naye uyise. Unyana akaphendulanga koko ufake omnye umbuzo, "Tata ndiya kuya nini esikolweni ndiye kubona oleveni besikolo ingasingabo abathwalwa emzimbeni?" Uyise ufune ukucaphuka yile mvula yemibuzo ingaqhelekanga, yaye ingamlingananga nalo uza nayo. Akawazanga lo uza noleveni abathwalwayo.

Noxa uyise wayengafundanga, njengomsebenzi waye emazi uleveni wamaxesha, wade ke wacinga ukuba unyana lo wakhe makube uthetha ngewotshi yona ifakwa engxowaneni mhlawumbi ibotshelwe esihlahleni. Kaloku iintetho zabantwana

azilandeleki zonke. UZwedala ube ethe ngudade wabo lo uthi iintlanga ngoleveni. Ziyimikrwelwana emibini, yena ke akazanga gama limbi ezibizwa ngalo ngabantu bazo. Engqondweni yakhe kwabethelelwa uncedo lwazo xa ehamba isikolo zimkhusele angasithwa ngabanye, athandwe nangutitshala.

Olu lwazi lwakhe ngoku uludlulisela kwabanye abantwana abamfundiso yahlukileyo mpela kweyakhe. Kubo uleveni yintsimbi yecawa neyesikolo. Abazali babo ngabantu benkonzo abafazi bebhaty ebomvu, oyise luDodana lwembasa 'Intliziyo enye, indlela enye'.

Imkhathazile uCuthalele le nto wathi kumkakhe, "MaMthembu, uzivile iindaba eziza noZwedala namhlanje ekwaluseni?" "Uthini yisekaMongameli? Ziindaba ezimbi?" wabuza othukile uMaMthembu. "Zimbi Qhudeni. Uthi kutheni ndingayi kuhlala noThixo ndiye kunicelela ukutya nempahla? Ndithe ndakumbuza ukuba yinto ayivephi na leyo, wasuka wadlulela komnye wafuna ukuya esikolweni aye kubona oleveni abanganxitywa emzimbeni. Andazi nokuba kukho unmtwana onewotshi abe ke ubone loo nto. Nto mna indimangalisayo yile yokuba mandiye kuhlala noThixo. Kaloku abantwana ngamagqira, bayazityhilelwa iimfihlakalo. Mhlawumbi ubonisiwe ukuba ndiza kufa nto nje akanakungqala ukundixelela. Nakuye mhlawumbi lo mbono uze uqubudile. Mna andinakuyiyeka into enje. Kusenokwenzeka ukuthi kanti ishologu lalathe mna nokuba nguwe Mfazi

wam." Watsho uCuthalele uMzangwa ekhathazekile ngenkangeleko.

"Yintoni na le uyithethayo yisekaMongameli? Usazi nje ukuba ndingumntu okhathazwa yintliziyo, ungathini ukundixelela izinto ezikhathaza umphefumlo? Siza kubulawa yini Khwalo?" Wabuza uMaMthembu. "Nowaka, mna andizi kulibazisa ndifuna ukuya emntwini kwangoku aze kubethelela, akukho ndlela yimbi sijongwe lishwangusha! Sakuthini ukushiya aba bantwana besebancinci? Yena Mongameli lo, ngekuba kulungile xa ebe esele eyindoda kanti ke ebengabonelwa xelegwazana lithile lize kugcina oNosisa noZwedala. Sifile thina ntombi kaNgxowayiphathwa. Umhlola ulawulwe ngumntwana, asibantu baxokayo abo, uboyibamba into abayithethayo! Uthi masiye kuvumisa, masithini?" Wabuza njalo uKhwalo lo. "Ndenqena kakhulu ukuthi ndicele abantu bokuthabatha iintonga kanti ekungaqondini kwam ndiqhube negqwira, uthi ke ngoko umhlola unghambi kakuhle. Kuya kufuneka lo mcimbi siwuchule kuba asimazi oyena mntu le nto ijongene naye nokuba ndim nokuba nguwe. Ukho ke oza kuwuphalaza umhlola kwazeke apha esixekweni ukuba kucetywa bani." Wathi nqumama ngokungathi uphulaphule isandi esizayo, wandweba wangathi uza kungenwa luphaphazelo.

Wamjonga umfazi yena ngoku emangalisiwe yile meko ibonakaliswa yindoda yakhe, wavakala ebuza, "Kutheni na Khwalo, umamele ntoni? Yini, simanga sini esi size noZwedala? Ude usuke uzi-



ngenisele ngokugula nje zezi ndaba zomntwana zingenasihlahla? Noko khawukhe wenze kuhle mna ndingumntu wentliziyo akufuneki ndikhathazeke. Akwaba ubukhe wayibuza naphaya eMaZizini ukuba intetho elolu hlobo kungathiwa yini xa iphicothwa kuba ivela emntwaneni, asiyazi ke apho ayithabathe khona."

"Hayi, hayi phaya kwaDlamini, baya kusilibazisa, abo, side sidliwe kukufa, kusifumane sisisisulu, kungekho nto isikhuseleyo kuba oluya qaphulo lukaVanembi luya phelelwa kuzezi mini nje. Kudala phofu lwabakhoyo kuyacaca ukuba ngesingasekho xa wayengakhange afake uhlanga lokusiqinisa. Ngoku kufuneka ndiye kuMathamb'endoda aze kungquba le nto ijonge lo mzi waseMaZangweni. Ndiya kumbiza ngomso akhe awashukumise amathambo akhe," watsho uCuthalele. Waphendula ngokukhawuleza uMaMthembu, "Uyaqonda kodwa ukuba lo mzi waseLujilo awufuni magqira avumisayo? Sisikolo esi." "Gqiba Mthembu, awufuni magqira kuba woyika ukunukwa," yatsho indoda.

"Kanene yonke le nto kungenxa yala mlonyana kaZwedala? Anditsho ukuthi iinkolo andinazo kodwa kungekukho ukuba singade singene endlekweni sinyuse nengulo yethu." waphendula uNuwaka. "Kulungile uze uhlale wena mntu waziyo ukuba wofa nini. Mna ndiza kulibiza igqira, kuba sendincempawu endizivayo apha emzimbeni ukuba mandinganyabi xa amawethu esivelele ngomntwana wethu ukuba asilumkise."

Uthe esathetha kwafika uThamsanqa, irara lomfu eliviwa kude le. Uthe engena wabe sele esonda ngoCuthalele ebuza, "Kutheni Khwalo, ndafika mfondini untsundwana? Zange ndiku bone unje. yintoni mfo? Thetha. xa sele ndikho ke mandiyazi le nto ikudlayo. Namhlanje ukufa kuhleli nabantu ezindlwini, kusuke kuse umntu efile engakhange agule." Akaligqibanga elo wema ngenyawo uCuthalele waya kuphuma sele ethe phatsha. Uthe xa eya kuphuma ngomnyango wabanjwa kwanguThamsanqa lo esithi, "Mfondini uyaphi ebusuku? Hlala phantsi sive le nto ihlileyo apha eMaZangweni." Wabuya wahlala phantsi.

Kuthethe uMaMthembu naye ngoku esentlungwini yile meko kayisekaMongameli, "Uncedile ufike Tshonyane, andinakuyazi mna into engene lo mntu weli khaya. Ndibona eguquka eba nje ngoratya olu ngenxa yentetho yomntwana, endingakholwayo nokuba lo mntu wayo uyayazi yena into ethe-thwa yiyo. Kodwa uyise ukholelwe kuloo nto; inye ngoku into ayibonayo, kukufa. Khawuncede Tshonyane umbonise."

"Awu, ndijikelwa nangumfazi wam ngoku? Udibana namagqwira ngam! Phuma wena Thamsanqa! Bendikuthabatha njengesihlobo sethu esinokuxakekela kuso. Ungahamba nawe MaMthembu niye kudibana ngam apho niqondileyo, kungabilapha endlwini yam. Uyakuthini ukuthi amawethu akutyhilela umntwana wam ukuba andilumkise ndingazunywa kukufa, wena umthabathe njengomntu obhudayo? Eli gama likaZwe-

dala lelikakhokho wethu. Lisasebenza kulo mzi wa-  
 maZangwa. Ngubani ongayiboniyo loo nto?"  
 Watsho wenqumana ukuthetha uCuthalele ebonisa  
 iimpawu zomntu oshiywa ziingqondo, nabanye ke  
 bafumana bathi manga xa bembona exhoxha eziko  
 ngentonga. Kuthe naxa sekubonakala ukuba uya-  
 lonakalisa liyagubhuka, waxhoxha yena umngxu-  
 ma waqina, ekude ngoku yangumhlaba obumaga-  
 da, kwakho necetyana legilasi. Yangen'intak'-  
 endlwini. "Nowaka! yintoni le? Unolwazi ngayo?  
 Phakama, thabatha ityali sihambe, hambe nawe  
 Mfondini siye ngoku kuMathamb'endoda, kukho  
 ekufuneka efile phakathi kwam nalo mntwana ka  
 Ngxowayiphathwa. Mhlawumbi ke ndim yena  
 niyakusala nimbona."

"Ebususku nje siya kuthini kukude nje eTshabo,  
 kwaye neendlela zakhona zinqumla ezindongeni?  
 Besingeyi na kwakusa sesikhe sabona nendlela esi-  
 ngayibeka ngayo le nto? Mna amehlo am ayoyiswa  
 kwakuba mnyama. Andikabi nayo nento endiyivi-  
 leyo engade yenze ukuba sihambe ngomnyama.  
 Khawundiphe, kuhleni apha kweli khaya?" Wa-  
 buza uTshonyane. "Nowaka, lo mfo akazikufa ku-  
 za kufa mna nawe, uthini wena? Nawe uthi masi-  
 lalale seside sabona nezi zinto zombelwe apha eziko?  
 Beziquhushekelle bani, ngubani? Nokuba ndinga-  
 lala abusayi kuze buhle ubuthongo, ndizimisele  
 ukuyiphanda inyaniso!" Watsho wephatsha  
 uKhwalo. Wabothozwa noko nguTshonyane wada  
 weebozololo, wade wasuka walala. Waqala uku-  
 hamba uTshonyane naxa uMaMthembu waye-

mcenga ukuba angahambi esithi angathi umyeni wakhe avukwe yile nto abe nokuphaphazela eyedwa. Kwalalwa kwasa kungekho nto ikhe yabonakala.

Wavuka uKhwalo esithi udinwe umzimba ngathi ube untlalwa ubusuku obu. Hayi lo mlomo! Ziinkolo ezi zifakwa ebantwaneni, bona ke baye nazo kwabanye kuba uZwedala wayezama ukunyelisa umnqweno kaSizinzo wokuba ligqira. Yena waye phuma nazo kwabanye, ngethamsanqa kwaba nguye owafumana ukungonwabi, waya kuyise; naye akakwazi ukuyicombulula le nto, yasisintso-mpothi sesimamalala esiza nomntwana wakhe ngombono. Naye ke ureme akayichazi ukuba uyive ngobani, isuke ngathi ivela kuye. Wayengazange akhe athethe ngazinto zinoThixo ngaphambili, yiyo ke le nto yabangela lo mothuko kokwabo. Ezikayise iinkolo zamtsho wavumbulula iigilasi ezingathethi nto, kodwa kuba umcamango use kufeni, zathetha loo mini.

Zinjalo ke iinkolo ziyabatyhoba abantu bambi bade bazidlise ngokuxhela, nangemali. Abantwana mabanikwe iimfundiso ezakhayo. Kaloku nezinkoko eziphuthileyo ziyasonakalisa isimilo esilungileyo'. Nokuba akuthethwa naye, yena uyachola. Omnye umntwana wakha wamana ukujikeleza umhambi owaye ethetha nonina, wade unina wamngxolisa embuza into ayifuna emntwini. Uthi ukuphendula, "Hayi Mama bendikhangela la nto benisithi uTata kaNomsa unomntu." Banjalo ke. Musani ukuncokola yonke into phakathi kwabo.

Banolwimi. Bakhuliseni kakuhle kungengabo ole-  
veni, kodwa ngokuthemba, amandla kaThixo kuyo  
yonke into. Imilomo mayingalawuli mayibe yiyo  
elawulwayo.

Incockwana zabantwana zasendle zaya kuphamba-  
nisa uCuthalele esemzini wakhe, kodwa ukuba  
wayesazi, ngowakhe lo mntwana undulule ezi nda-  
ba zoleveni. Kwanceda ukuya kukaThamsanqa.

Bakhula kakuhle abantwana bakaZizwe no-  
Lidiya, belulekwa nguninakhulu ukuba babenentlo-  
nelo ebantwini bonke. UNomveliso wazibalula  
ngesimilo kwesoSibhedlele saseFrere eMonti.

Wabonelwa uMntungwa, naye wakholwa  
wamlinda wakhula wagqiba nezifundo zakhe zo-  
bongikazi Wayakwendiswa kulo mzi waseMa-  
Ngwevini wahlala kamnandi noninazala ongu-  
dadeboyisemkhulu. Wazibula ngenkwenkwe wath-  
uTshangisa ngu'Sigqibo', walekelisa ngentombaza-  
na eyaba nguNondwe. Wafunda noSizinzo wada  
wangugqira njengomnqweno wakhe.

UThixo wamgcina uNolimithi bade bakhula abazukulwana bakhe, waba nakho ukuba ambone uNomveliso enguMongikzi. Wathi akuza kucelwa, wathi xa ethumela kwamkhuluwa wakhe, "Bhuti, uThixo okubekele ukuba umsebenzi womntakwenu ufezwe nguwe kuba naaku namhlanje ndibona loo ncwadi evela kuNomveliso ethi ube ehanjelwe ngulaa mfana wayehlala noyise eKei Road, esithi uyamfuna, nantso ke Bhuti into yakho." Yenjenje incwadi eyathunyelwa kuSizakele.

Ezi ncwadi zombini zabanexabiso kuSizakele ngenxa yamazwi kaNolimithi. Wazigcina esithi ngaye ukuba wobe esaphila, uya kuze azibonise isizukulwana sesibini. Kodwa ke akazange awubone uphumelela loo mngqweni wakhe, kuba wanela nje ukwamkela abo bantu basebukhozini wabeka inani leenkomo. Akabuyanga abe nampilo intle kuba ke noko ukuguga kona kwakusekude, nto nje wakhawulezelwa sisifo seswekile asamnika bomi bude. Wamshiya ke uMadiba umhlolokazi wakhe ehlala noNondwe owathi uMaSikhosana akubuyela kuni-na, kwabonakala ukuba yena makaye kuhlala noMadiba njengoko engenamntwana.

Bahlala ke aba bafazi babini uMaMpehle noMadiba bebukana kwade kwayimihla yobudala babo, sele inguZizwe umnininzi kuwo omabini amakhaya. Noko ke loo nto yayingenzima kakhulu njengoko waye eneqegu elikhawulezayo. Wathi unyana wakhe uSizinzo akuba nguGqira, wavula umzi

wokunyanga apho eMkhangiso ngenxa yokuba umzi lo usisikolo esidala, esinabantu abaqondayo; bamncedisa ukuba umsebenzi wakhe ukhule msinya. Kwafuneka ukuba ogqira babe babini, waza waphuthuma umhlobo wakhe, uMlungisi September owaye ekhule naye apho, ngenxa yokuba abantu babebaninzi kakhulu, besuka kude eMthombe, eThwecu kuMadliki. Kaloku yabankulu indumasi kaGqira omtsha, u Dr. Ndimende wase Lujilo. Kude kwalithuba lokuba udade wabo uNomveliso ende wabona uninakhulu ukuba makubekho into abonakalisa ngayo umbulelo kuThixo ngenxa yokuviwa kwemithandazo yakhe.

Kwabizwa onke amaCira ukuza kuphonononga indlela abangawuqhuba ngayo lo mcimbi. Sele inguZizwe ngoku ozama iindlela zokugcina usapho. Lumisiwe ke usuku lombulelo, wawazisa amadoda aseLujilo, kwaza kwamenywa nabaseMkhangiso apho wayesebenza khona unyana. Kuthe kwangemini engaphambili, kwazala eMaCireni, kwangathi sekuze kutshatwa. Wayeyezela umfazi ehlaba umkhosi, kuba kaloku namhlanje kuphuma uGqira noMongikazi eLujilo loo nto ke luvuyokazi kuloo mzi udelekileyo wase Bhisho. 'Nawe Lujilo akunguye omncinane kwizizwe zakwaXhosa, kuba nakuwe apha kuphuma iinkcuba-buchopho.

Kwasa ngengomso, itheko laya kuqala ecaweni. Kwenziwa inkonzo yombulelo nguMlungiseleli Mthunzi owenza amazwi enkuthazo kuqala kubazali. Wathi "Wugobe umthi usemncinane, kuba wakuba ukhulile awunakho ukugotywa ungaphuki.

Emthini ukuba ufuna igatya elithile lime ngendlela efunwa nguwe ligobe lise luswazi. Unjalo nomntwana. Uyiqonda kakuhle into ethandwayo nengathandwayo ngabazali bakhe. Loo nto imnika ixhala nokuba sele kude nekhaya. Umntwana owa-fundiswa ukudlala kokwabo nakubamelwane abona bakufuphi, angahambi nje esixekweni, uya kuyiqhela loo nto naxa sele endile mhlawumbi eyindoda enomzi wayo. Yonke ke le nto yingqeqesho yomzali, yena uya kuzinceda ngokuthi ababantwana azi ukuba asingabo bakhe, unikelwe ukuba abakhulisele uMnini wabo. Thandazani bazali ningayeki, niya kufumana intuthuzelo. Namhlanje Mama Ndimende uyasibona isiqhamo sokukhuthuka kwakho amadolo ubeka ezinkedama zishiywe nguyise zisencinane. Uzivile iintlungu zobubomi, wakhala neenyembezi, wazibona uyintlekisa esizweni, wanyamezela. Namhlanje uthuthuzelwe. Singamangqina sonke silapha nje.

"Mandenjenje kuwe Gqira noNesi. Niyawubono ke umvuzo wokuva nilulamele abazali. Kungqongwe nina yile nginginya yabantu. Naba belapha abanye ontanga benu abangalifumanga eli thamsanqa lenu. Bambi yaba ziintswelo zabazali ukuze bangahambeli phambili. Abanye ke benqena isikolo, besesaba ukohlwaywa ngabefundisintsapho. Ndiyayazi into yokuba aniphunyezswana butyebi, kodwa kukuzimisela. Nenze amadinga angaphukiyo ngekamva lenu. Niyabona ke bantwana bam, niyabuqala ke ubomi, ilizwe liza kunijonga ukuba nityekela ekuphakamiseni isizwe nokuba



nyasibhukuqa na. Niza kufumana amacebiso amahle namabi, alungileyo nakukufa. Maze niwahluze, ningangxami kakhulu ukuleqa ubumnandi bentlalo, nibile nisebenze ngosiba nexilongo kodwa ningawutyesheli umhlaba. Indoda ngu-Mhlaba. Niya kubona ke kwa aba balapha baya kuza kufuna ukutya kwakuni.

Elokugqibela, ukuba nabe nibalisela abantu ngokuthi, 'mna ndinale nale, ndenze le naleya,' niyakushiywa ngabantu. Abayikhathalele inkcazo yakho ngempumelelo yakho. Omnye umntu uya kufika ebalisa ngesiqu sakhe engazi nokuba umdla ungakanani. Omnye wakhe waxelela abantu ngokufunda kwakhe kunye noonyana bakhe. Wacitha ixesha labantu ngento abe engacelwanga ukuba enze yona. Nina ze nikhumbule eli xhegokazi linizise kule ndlu namhlanje, ningaze nilidanise nilihlazise nokuba sele lilele ubuthongo bokufa, kodwa nilisikelele nengcwaba lalo liphumle kulo ngokuzola. Niyeva ke nani lusapho olusakhulayo siyakwenza ngolu hlobo nakuni."

Kwaculwa iculo 'Namhla ndivuyile mina'  
Ngalo ithamsanqa lam  
Balingane nithina  
Manisenivuya nam.

Kwayiwa ekhayeni. O yeka ke izidlo ezazilapho! Ulungiselelwe kakuhle umsebenzi wabantwana, uphethwe ngabafo bakaVikiva bobabini. Bathetha enkundleni akwamila ngca, bekhumbula

uyisemkhulu waba bantwana kunye nomkhuluwa wakhe. Namhlanje uZizwe ubabizile abantu bonke njengoko waye yalezwe nguSizakele. Kwadliwa kwachithakalwa konwatyiwe. UZizwe wakhumbula isiko lakokwabo ukuba afakele uMlungiseleli umphako womlenze wegusha, waphoswa emotweni. UMaSikhosana naye wathi uMfundisikazi maze aphathelwe iitapile nemifuno, kunye nekuku nesiselo aqonde ukuba akalityalwanga kwitheko labantwana bakhe.

Kwabalikhaya elimnandi elo, noNomveliso wamana ukuhambela kunye nomyeni wakhe nabantwana bakhe. Umnqweno wakhe yayi kukuba asebenze nomnakwabo kodwa ngenxa yokuba umyeni wakhe uMntungwa waye yitoliki eQumra, noNto sele endile, ayizange ibe nakulunga loo nto. Makaye emaxhegweni eKei Road. Ngethamsanqa uRulumente wafuna uMongikazi weSithili, yaza loo ndawo yalungiselelwa uNomveliso lo, wasebenza kakuhle nabantu balapho.

Mawethu masikhe sibe nesifundo kule nto yomlomo othanda ukusoloko ukhamisile, uthi xa kungekho nto iphucukileyo ungayithethayo ubambe nayiphina. Kodwa ke yonke into apha endalweni imacala mabini, umphandle nomphakathi. Umlomo kaLidiya wamchitha uZizwe kowabo wabhadula ezweni wade wafuna ukuzintywilisela emanzi. iNkosi Yamhlangula. Umlomo wabafazi baseMonti abasebenza noLidiya, wona wasebenza ngelinye icala, kuba watsho uLidiya wabuyela kokwa-

bo, waza okanina, uMaMlambo, wambuyisela emzini wakhe.

Umlomo kaNomalanga wazalisa isixeko ngobuxoki baza bakhozelelwa yimilomo yabafazi abathathu abagqibela ngokuzohlwaya, sebebona nokuba lo mntu otshisa umzi nguNomalanga lo. Umlomo ka Sizinzo womnqweno wakhe wobugqira, wavula oka Zwedala owaqala apho babedlala khona waya kufikelela kokwabo eMaZangweni, washukumisa ingqondo kayise waphantse waligeza ukuba angafiki umfo waseMaTshonyaneni acime loo mlilo.

Nasi isifundo sixelelwa ngaso nguDafeti xa athi "Gcina umlomo wakho ungathethi okungendawo."

Masenjenjalo ke iNkosi InguMcedi wethu.

VIA AFRIKA PUBLISHERS  
CAPE TOWN BLOEMFONTEIN JOHANNESBURG  
PORT ELIZABETH

*Cover design and typography by Via Afrika  
Set in 11 on 12 pt Garamond Intertype  
Printed and bound by National Commercial Printers Limited  
Elsies River G-68-X*

20 NOV 1969



