

U “ 1935” Neenkosi zakwa Xhosa

“Ucela ntoni na . . . woyinikwa.”

U Mn. S.E.R. Mqhayi i Mbongi ye Sizwe uthumele itheko lakowabo i “Mvo,” lama nqaku ane mfundiso enkulu:—“Kuyo lenyanga yokugqibela yawo lo mnyaka, kubekho ndaweni ithile, ingqungquthelakazi enge nganganto yosapho lwama Xhosa kunye neenkosi zawo zonke, ezinkulu nezincinane. Ummemi wentlanganiso leyo uthe ibizwa ngu “1935” lo waye ke ebengathandayo ukuba kusimelele nesiqwala, kukhokhobo nexego, kuba uthanda ukudibana naso sonke esisizwe sika Xhosa phambi kokuba asishiye aye kwabaninzi; kuba ke imini zakhe apa kweli lizwe uyeva ukuba sezimbalwa.

Okunene usapho luka Xhosa lufunquke ngendlu ukusisabela eso simemo. Amakhosikazi, nabo bonke abantu base tyhini ababangakho, kuba isimemo sithe bangakhe basale bona ngokwa namhla, ukwenzela ukuzalisa “isiko” lawo lomzi lokokuba intlangano yamadoda mayibe yeyamadoda.

Imini yaba yentie kunene; lazola kwa ukuphuma kwalo kwade kwaya ekutshoneni kwalo, ixesha ke elo ichithakele ngayo ingqungquthela leyo.

Zifike ngokufika izizwe nezizwana zosapho luka Phalo luka Tshiwo luka Ngconde, luka Togu luka Sikhomo, luka Xhosa, kunye nazo zonke izizwana ezi ngamangenelela phakathi kwalo. Ileso isizwe, iyileyo inkosi ne nkosana ifika nesayo isihlwele, itsho tinte kwindawo yayo, ihamba kühle, icwashula ukunyathela, ngobuhomba nobunono, kuba bonke ezi ntliziyweni babe noloyiko nohloni, ingulowo nalowo ezibuza entliziyweni ukuba, azi yintonina ke le namhlanje? Yakhe yakhona khona embalini yama¹nyange.

Kuthe nokuphakama kwabantu ukuyiza lembizo, kothukeka, koyikeka, kwamhlophe ukuba asisiso simemo nje kodwa le,—yinto inento yayo; ibe noku kubizwa ibizwe ngomphanga othile onegunya elenze ukuba kungabiko namnye olimangalayo, nonesixakeko, nonesizathu, ngegama elinye kusuke kwaakho umoya apha ovuma ukuya, phofu lukho ufuba, novalo, nongcangcazelo, olungaqondakaliyo nalo ukuba lubangelwa yintonina. Ite kanjalo lento ukwenza kwayo yenza ukuba ixesha lokufika linge beliqingqiwe, yantle yonke lonto.

Bathe bakubon’ ukuba bonke bahleli ezindaweni zabo; baakhe isakhombekazi esikhulu ukuhlala kwabo; bete cwaka, zole, bengaphakamisi ukuthetha, bengena zinqawa emilonyeni; besoyika nokujongana; bebonakala ukuba ngabantu abalindele nto ithile bangayaziyo. Kwalile kweso sithuba ke kanye,—savakala isandi esilulwandile ngokungathi liyazongoma, kunye

¹ ama

neso sandi kushume ilizwi elicacileyo lisithi: “Bhotani lusapho luka Xhosa!” Ibe kwa lulwandile olukwanjalo ukuphendula ngelithi: “Bhota wena Mhlekezazi!”

Lihambisile ilizwi elo, ngemvakalo emnandi, necacileyo, nenendili enkulu nokuzola lisenjenje: “Nimenywa ndim, noko ningandiboniyo; njengoko isimemo ke besisitsho, mna ndingulomnyaka we “1935.” Niyazi ke ukuba le nyanga seyiyi nyanga yomNga, seyiyi nyanga ye Kilisimesi, nje ngoko senisitsho ngoku ukuyibiza; lonto ke ithetha ukuthi iintsuku zam zokuphila kweli hlabathi sezimbalwa kakhulu, ngokwesoko lommiselo wesako wethu isizwe. Thina iintsuku zethu zokuhlala elizweni siyazazi; kodwa yimbhekokazi enkulu kuni ukulifihlelwa oku ixesha lenu; umntu omkhulu akaxelelwa yonke into le ngakumbi intwana ephantsana njengomhla wokumka elizweni.

“Indawo endinqwenela ngayo ke yile, ndiya kooyihlo, nooyihlo booyihlo, kwanje ngokuba ndisiya nam kwabam ookhokho bookhokho. Ndithe lento mandi nganifihleli, njengoko oobawo begqithe badlula bengaba bhokisanga zwi kuni, amaxesha oobawo nooyihlo yayingalawo ezinto ezi fihliweyo; namhla awethu nga wezi Tyilelo, nokukhanya.

“Yenzani ke ilizwi lomyalezo, ningathanda ukuba ndifike ndi thinina kumawenu lawo? Maniphawule kanjalo ukuba anditsho ukuthi amawenu lawo, nooyihlo booyihlo banagunya lanto lokunenzela iminqweno yenu,—nto banayo yiminqweno yokuninqwenelela okuhle xa nithe nahamba ngeendlela ezifanelekileyo. Kuze kuthi ke ngayo loominqweno yabo kukholise ukuba kubekho ubuhle kuni, nako nyana benu, nakwimizi yenu.

“Ndipheni ke ilizwi lusapho luka Xhosa, nithanda ukuba ndi niphathele myalezo mnina oya kwabadala benu asebehleli e Nyangwaneni?”

Uthe esitsho u “1935” wabe esitsho wum eshenxa, ukuba umzi lo ukhe udlane indlebe, eza kubuya kwa kamsinya phofu. Akubanga mzuzu uphi umzi usengxoxweni kuphunye kamsinya nesigqibo esithi:—

“Hamba Bawo, Mhlekez’ omhle usicelele apho kuma Nyange akowethu, asinqulele apho ku Qamatha wakowet’ omhle, sizuze intlalo yethu yamandulo, siphume ekuphathweni naseku lawulweni zizizwe ezisiphetheyo ngokunje, ezisilawula ngentonga yentsimbi.”

Emveni koku kubekho imibuzo neempendulo eziloluhlobo:

Intlalo yenu yamandulo naniyithanda na?

Kakhulu Mhlekezazi. “Yathinina ukuze yonakale nje?”

“Hayi Bawo, kwafika ezi zizwe zisilaulayo zalwa nathi zasoyisa; zasiphatha ke ngayo lendlela imbi zisiphethe ngayo ngoku?”

“Akukho lizwi na lalikhe lafika linikhalimela ukuba nibuye ezindleleni zenu ezingakholisiyo?”

“Likho bawo ilizwi elafikayo no Nxele no Ntsikana no Mlanjeni.”

“Nawaphulaphula na ke loomazwi?”

“Hayi Bawo, Mhlekezazi, ubudenge babusasi bambe ngamandla omakhulu ngaloomihla, singakwazi ukunene kwethu kwikhohlo lethu.”

“Avulekile na ke amehlo enu namhla?”

“Kakhulu Bawo, Mhlekazi.”

Ubuzile kwesi sithuba u 1935 ukuba “kodwa ke ningathi niyini kwa ngomso lo ntlalo yenu yamandulo, kunganixolisa kangakananina ukuhlala ngapandle kweendywala, nokuhamba ze, nokungafundi, nokungabi namihla yee Sabatha? Ningaba sakuthanda kangakananina ukuhlala ningalimi, okanye ningabi nazinto zakulima? Igolide le ningaba sakuthanda na ukuhlala nayo ningayimbhi niyazi ukuba iphantsi kwenyawo zenu? Xa nje nithi nanibanjwe ngamandla obudenge baleyo mihla, niyithandela nina imihla yobudenge obungako?

Kuthe kulembizo ngoku yamana ukuwa ngokuwa impendulo. Kwade kwacaca ukuba umzi ka Xhosa awumnye, awunqweneli nto inye, nezomini zamandulo kwamhlophe ukuba awusazifuni.

Usuke ke ngoko u “1935” wagqiba ngeli lithi: “Anindinikanga ke mzi ka Xhosa elona lizwi lingumnqweno nesicelo semi ku Qamatha lowo wakowenu. Kumhlophe² ukuba nisahamba emnyameni, anikayazi into emaniyithandazele nibe nayo, nemaningabi nayo. Ndiyakufika ndithethe loomazwi kooyihlo booyihlo, baninqulele ukuba nizazi nina iziqu, nizikhumbuie nina ngokwenu, nikuqonde ukuhamba kwe “Vili” yamaxesha ka Qamatha.

“Ndiya kuniyaleza kakhulu kunyana wam u 1936 ukuba maze abe nenceba phezu kwenu; kodwa anganiyeke nithandane nentlalo yobudenge naxa afikileyo amaxesha entyilelo nawokukhanya.”

² *Kuhlophe*