

S. O. H. P. NDWA NDWA HISTORY: UZWA LONKA by J. A. M. Njuma 1/2

omkhulu, babebaningi abantu ababehlala khona, abakholwayo, nababhincayo. Wawungezwa izinkehli, namaqhikiza, namatshitshi uhleko luqhuma phezulu. Izinsizwa, kanye namabhungwana kusinwa kujatshulwa. Ngakusihlwa lapha ekhaya kwabekuvamile ukuba kushikishwe ingoma kuhutshwe namahubo asusa usinga kumuntu. Nawe nje mfundi wawungazizwa usuthe, lasha : okwempukane ingena obisini.

Ibandla lona lalivama ukuzibusela ngotshwala ngapha ngasesibayeni emini, lithi liyoshona ilanga beselichithekile futhi. Nxa lihlezi laphaya esibayeni lalingaphakamisi amazwi nxa likhuluma, ngoba lowo ngumkhuba wamanina. Lona lalivungama nje, nxa ukude ungaze wacasha ukuthi lithini, kanti lixoxa izindaba zasebandla. Lalithi nxa seibusile, selihlakazeka, libonge umnikazimuzi ngokulibusisa kwakhe. Wawungezwa selibonga lithi ; Nxumalo, Ndwa-ndwe waseGudu-Nkomo, Mkhatshwa, okhatshwe ngezinde nezimagqokomezana, wena kaZwide kaLanga. Kungumkhuba wakithi thina luHlanga olunsundu, ukuzwakalisa ukubonga kwethu ngokungazenzisi nxa seneme, sithokozile. Yikho-ke nje ibandla limthophe nezithakazelo zakubo uyise noma uyisemkhulu kaZwelonke nxa sebevalelisa.

Kanti futhi nomame nomalokazana babo bahlezi ngasemaxhibeni abo bazibusela ngakhona ngokudliwayo noku-pluzwayo. Babodwa abakhwezela izimbiza zabo zezijabane, babodwa abeluka amacansi, babodwa abalolonga izindlu zabo, kanti abanye beluka izithebe nezicephu, namaqoma. Nampaya abanye belungisa izinhloko zabo, beluka izinwele, beccoba amabhayi namahwatha abo ngamafutha. Konke lokhu wawungakufumanisa ekhaya kubo kaZwelonke.

Isifundo III

UZWELONKE UFUNDA IZWE

Kakukabi minyaka eminingi izinto ezikhanyisa izwe zafika lapha kuleli lakithi kwaZulu, likaPhunga noMageba —ngisho imigwaqo, nezingqola, nezitimela, nezimoto nokunye okuningi osekwaqoqa izwe, kwalifinyezela ndawonye laze langangesandla. Namhlanje sekukhona imishini endiza phezulu emoyeni njengezinyoni lezi ezadalwa wuMvelinqangi. KwaZulu kwakungekho konke lokhu. Empeleni ngisho nanamuhla, kusekhona izingane okusathi nxa zibona imoto ivuvuza emgwaqeni, zithi, Galu yephuka. Kangisakhulumi ngesitimela. Yinto engaziwayo ngabaningi abadala nabancane. Abafundi bayokhumbua ukuthi ababaningi abantu kwaZulu ebebeshiya imizi yabo bayosebenza eSilungwini. Kuphela indoda yabe izelusela amathodlana ayo, nxa ingakabizwa komkhulu ukuyobuthwa emaviyweni akomkhulu.

Izingqola yizona zinto zafika kuqala lapha kwelikaPhunga noMageba. Nakubo kaZwelonke yabe ikhona inqola. Izimpahla zabezithuthwa ngezingqola lonke izwe. Zazisuka Eshowe ziye eThekwini. Zisuke eThekwini zibange eMgungundlovu. Ziyasuka lapho zilibangisa eMnambithi, naseDandi, naseFilidi, zibuye zibeke khona Eshowe. Zazivama ukuhamba zibeziningi, ziyafika esikhumulweni sezishaya isicheme, zima eduzane kwezinye, bese zikhumula. Lokhu kwakwenzelwa ukuba abashayeli nabaholeli babo balale ndawonye, eduzane kwabanye, yikhona bezozivikela ezigebeugwini, nasezinswelaboyeni, nase zingozini zokudlwengulwa yizilwane ezimbi zasendle ezazivamile ngaleyonkathu.

Kusihlwa kwabekubaswa ikloba elikhulu lomlilo, ukuza izilwane zasendle zingasondeli eduzane kwezingqola nezinkabi. Izwe labelivamise izingonyama, nezingwe, kanye futhi nezinyoka ezesabekayo, ngoba lalenile, futhi liyihlane

bheka ngase yakatho. "Yebo ngiyazibona baba," sekuphendula unina. "Ngamaqele aseNquthu lawo. Kula-pho-ke uZulu aqhamuka khona, kwacisha ilanga. Ngangiphakathi nami, ndodana. Sehla laphaya sesihamba ezindwanini, izinpondo zempi sezivuleke ndawo zombili, sifuna ukubakaka phakathi, sibathi ngci." "Babekuphi bona abelungu?" sekubuzisa uZwelonke. "Phela abelungu babephansi kwaso iSandlwana lesi, lapno ikamu labo labelimise khona. Sehla laphaya kuleziyantatshana abelungu sebesiphethe ngezihlamvu, amabutho enkosi ewa ngapha nangapha, kuthi sebewile sibeqe ngaphezulu, sinuke siqonde khona kubo abelungu. Sasifuna ukuyozifikela mathupha kubelungu. Sabesiphangelana ngabo, simjabulele osuke esengaphambili kwethu sithi, "Uyadela wena usulapho." Nanxa sasiphethe imikhonto, besishaya ngezihlamvu bengafuni ukuba izinpondo zempi zihlangane, saphikelela saze saluhlanganise ugobe. Sabashaya sabaqothula. Siwufake komunye, siwuhoshe, sibhudle omunye njalo. Ngabaqeda abelungu Zwelonke kulempi, ngaze ngathola lezi zibongo emva kwalempi.

Umdlankunzi yedwana
Abanye beyidla beyihlanganyela eSandlwana
Uphaqa kephuki njengokhezo
Kuyokwephuka izinkonyane zamadoda
Umvundla ozikhundla zimbili
Esinye esokulala esinye esokwethamela.
Ungubo zivume zombili,
Engaphansi nengaphezulu."

Emva kokuba uZwelonke noyisekazi baqede ukuhlolisisa inkundla yempi, babamba indlela ababezengayo, umfana ehamba enambithisa akuzwe ngensizwa endala. Zonke lezizinto zahlala emcabangweni kaZwelonke. Sizozibona sezimakha zimenza indoda enesibindi nxa esekhulile. Umuntu uvama ukuba abeyilokho abazali bakhe, nabomndeni wakubo abayikona. Nxa bengamavaka naye uphenduka amanzi egwala; kanti futhi nxa ezalwa endlini yamaqhawe, naye uphenduka iqhawe, azigabise ngobuqhawe bakubo. Kwaba njaloke nakuZwelonke.

ndulo. Zabe zikhulile, zikhuluphele, imizimba yizo, negazi lazo lichachile kahle. Ukuba babenemizimba syesulekile, enemphilo enhle, yingoba kwakudliwa amasi nenyama besekusetshenzwa; kungahlalwa nje kuvilashwe.

Ekuseni kusempondozankomo, wawungezwa uhleko kodade seluqhuma phezulu, kanti yibo odadewabo kaZwelonke, sebehlangene namantombazana eminye imizi ebakhelene nayo, kuyahanjwa kuyothezwa izinkuni ehlanzeni. Kwakuthenza kude impela le phezu koMzinyathi, eNkunyane, naseNdawini, nakwaNkokha. Kothi ntambama, selibantu bahle, liqhamuke ihele lezintombi nemithwalo yezinkuni emakhanda, kukepezela iminyaba bebange ekhaya. Mhlwumbe ekufikeni kwazo ekhaya zizofumanisa namanzi engekho. Ngeke zisibeke isinqe phansi, zizofika zithathe izimbiza ziyokukha amanzi. Nawobelu, lamanzi alonjwa kude, emfuleni owabe usezansi komuzi. Kwenyuka ummango nxa usubuyela ekhaya. Babedonsa nezimbiza zamanzi kuwo lomango, bezithwele, bezityekelele kanti futhi bazithwele ngokukhulu ukukhululeka.

Ngezansi komuzi wakubo kaZwelonke, kwabe kukhona udedangendlele nje wokhalo, olungumli-mela wemizi lena eyakhe yazungeza intatshana ebomvana. Lapho emlileni ungafumanisa izintokazi zabantu zilushaya ukhula ngisho libalele, lithe, ho. Nodadewabo kaZwelonke, wawungabafica bemuka nendima nje ngisho libalele likhipha inhlanzi emanzini. Wawungabafica sehegqunqe sebemnyama, bhuqe, sebekhanya ngamazinyo kuphela. Kodwa ngenxa yokukhuthala babengasibeki isinqe phansi. Emavileni-ke luyalala ukhula, ngoba wona phela ande ngomlomo njengeqoma. Alibala ukugemfuza izindaba zabanye, ukudla emasimini bekudliwa yukhula. Zazilushaya ukhula izintombi zakubo kaZwelonke kubesengathi aluzange lubekhona emasimini akhona.

Ngisho ekhaya laphaya kubo kaZwelonke, izindaba zakhona zabe zipholile. Zabeziduzwe kahle futhi zigandeywe kahle ziluhlaza cwe: ngoba zabezesulwa ngonwali phansi, zicwazimula. Kawuzange uwabone amanono anjeya.

Nxa ufika kusihlwa wawungezwa ngomsindo lapho intshingakhona. Njengoba sesishilo ukuthi kwabe kungumuzi

lonke. Wafunda nokubumba izinkomo zodaka, wabanesu lokuzilwisa, zavama ukuzehlula ezontanga yabo. Niyazike nani bafundi ukuthi umntwana okhulele phakathi komuzi omkhulu, uvama ukuhlakanipha ngoba uyathunywa njalo yibobonke, ngoba yena engomncane. Nxa engaphaphami, ethela umzimba phansi uvama ukuthola uswazi, lumenze ukuba ahlakani phe. NoZwelonke-ke wakhula waba yisomane somfana. Kwakuthi nxa abanewabo noma odadewabo bemthuma, asho athathele ngelikhulu ijubane abuye lapho ebethunywe khona ngokuphazima kweso. Wabengafani uZwelonke nezingane zanamuhla esezithi nxa zithunywa zihambe zigwavuma, zikhononda, ngoba phela ezanamuhla seziphendulana nabantu abadala. Azisazi nakwazi ukuthi izwe labe liphelephi. Usuthi noma ukhuluma nayo, imane idwale nje—kuchize ukotshi.

Kwathi ngelinye ilanga kusihlwa, uZwelonke ehlezi otha umlilo nokhulu wakhe, wabuza kuye ukuthi kuyini lokhuya okumanyazelayo, okufana nezibuko phansi kwentaba iSandlwana, njalo ekuphumeni nasekushoneni kwelanga! "Cha-bo mntanomntanami akusizo izibuko, ngamathuna lawaya," sekusho impunga enguyisemkhulu kaZwelonke. "Nganjani mkhulu lana acwebezelayo ingani lawaya ase-sibayeni esidala enxuweni awacwebezeli? Futhi ngawani wona lawo mathuna?" sekuphinda kubuza uZwelonke. "Kanti Zwelonke awukaze ufike laphaya emangcwabeni eSandlwana?" sekuqhuba uyisemkhulu. "Phinde Babamkhulu angikaze ngivele ngakhona kodwa nginesifiso soku-fika khona." "Kangazike Zwelonke ukuthi wohamba nobani ngoba mina uyabona nje ukuthi sengizigugele, futhi ngiyaye ngithi ngingedlula ngakhona kuvuke iqungo, ngicabange ngezinsizwa zenkosi uCetshwayo, ezasala laphaya ngempi enkulu kaZulu nabamhlophe. Mhlawumbe uyihlo-kazi, iNgobamakhosi, angakuphelekezela, futhi abuye aku-landise imizila yempi ngoba yena wabe ekhona kulempi. Thina Zwelonke, sabesingekho lapho. Sabe sibambe impi yabantwana eNdondakusuka, yombango wenkosi uCetshwayo kanye nomnawakhe, uMbuyazi," sekusho uyisemkhulu kaZwelonke, lapho sekungathi nakuye sezicwele amehlo. Wazibonela nje naye ukuthi lwabelulukhulu olwenzakala

laphaya eSandlwana, ngakho wahlala elangazelele usuku abayakuhamba ngalo. Langathile, laqhamuka ikhehla elide, elimpofu seliziphaqule kahle, lafaka enhle imvunulo le, sekucwebezela nongiyana ekhanda. Nakhuya sebehamba, uZwelonke ehamba ejejeza sengathi ukhona ozakuqhamuka ambize, angabe esafika lapho ephokophelele ukuyz khona. Uhamba njena wesese kakhulu inhliziyi ithe, tsha : Wahamba ebuza imibuzo eminingi lapha kuyisekazi, efuna ekwazi ukuthi yona lempikazi kaZulu nabelungu yabe ibangwe yini. Layilanda yonke indaba ikhehla, lisho nokusho ukuthi abelungu babezokwephuca inkosi, uCetshwayo izwe lakhe. Ngenxa yaleso sizathu, amabutho kaZulu azimiseia ukuvikela inkosi yawo, kanye nombuso wayo. Bathe beyofika khona labeselishintshile ikhehla, labeseliphenduke labamnyama, bhuqe—bheka-ke umuntu ompofu esephenduka ebamnyama, khwishi. Lasho labiza abaphansi—amakhosi onke amadala akwaZulu, oPhunga noMageba. Kuthe lapho lizothatha izibongo zenkosi uCetshwayo, lazelahengezela izinyembezi, lamusho.

"UZulu laduma obala

Lapha kungemunga kungemtholo

Uhlamvana bhula umlilo eNdulinde

Ubaswe nguMantshonga benoGqelebana

Inzima lemnyama, engabubende bengonyama

Ebiqhutshwa wuMseleni benoNongalaza

Bethi ifanele ukuyosikwa izihlangu eMkhwenyantaba

Bathi, iyekeni ubunyama bayo buyesabeka."

Ithe isuka lapho iNgobamakhosi yathatha indlelo yayo yabhema. Ithe isabhema yezwakala kancane ithi "Uyabona Zwelonke, inkosi ize ilwe nabelungu njena, impi yeqhathwa yizinduna, oMasiphula noNtshingwayo nabanye abaphikisa uMnyamana noHamu kanye nabanye ababengafuni ukuba kuphathwe kabi abelungu. Lwasukake ubhememe—umlilo kazokhele—owasisa ubuhanguhangr lonke lakwaZulu, wabhuhisa nya, ubukhosi bendlu kaPhunga noMageba. Angithi uyezwa Zwelonke?" kubuza iNgobamakhosi. "Ngizezwa maba", sekuphendula umfana. "Uyawabona lawaya maqele ezintatshana ezibomvana?" kusho ikhehla, likho-Bba amaqele ezintatshana ezabe ziphambi kwabo, ngoku-

*Isifundo II***EKHAYA KUBOKAZWELONKE**

Emagqumeni akwaHlazakazi, ezintabeni ezibomvana ezibhekene neSandlwana, lapho uZulu ayeyibambe khona nabelungu, bedudulana ngezifuba, uZulu ephangelana ngabamhlophe, esho eqa amagqanqan ethi, "Uyadela wena usulapho", kulapho-ke uZwelonke azaielwa khona. Umuzi wakubo wawubeke phansi kwertaba encane, umi ufulathele intaba, ubheke eNyakatho. Kwabe kungumuzi nje wesintu kuyinxulumama elikhulu nelizothile, lithe nje qhinsi. Njengoba sesishilo, lomuzi wawakhiwe ubhekene nentaba okuthiwa yiSandlwana. Phansi kwalentaba kukhona amathuna amaningi agndulwe ngomcako omhlophe, namanye akh'we ngamatshe amahle abushelilezi nacwazimulayo. Uthi nxa ufika khona ufumanise amathuna onke ehlobile emhlophe, wu. Nxa ilanga liphuma nanxa seliya ngomtsha wendoda, lihlaba kulezizibuko zikhanye ubukhazikhazi. Lapha-ke kulamathuna kulele izinsizwa ezimhlophe nezimnyama ezasala empini yaseSandlwana, ngonyaka ka-1879.

2 UZwelonke is wabe ezalwa yintombi yakwaSimelane, eyabe yendele kwaNdwandwe. Uyise kwabe kunguNkosi-yakithi, kaManqondo, kaMnene. Wabe umkhulu lomuzi futhi unezintombi nezinsizwa eziningi. UZwelonke yena wabe engomncane kubanewabo. Lapha ekhaya kubo kaZwelonke kwabekubuswa ngezinto eziningi. Kwabekudliwa inyama namasi, kuphuzwe notshwala. Konke kwabekuthe, phihli : ngoba izwe labelisadla ngokhezo oludala, nabano-mzane besazifuyela ngokubona ngoba amadlelo abe esavulekile, izwe lingakaminyani kangaka. "Wo! he! lafa elihle kakhulu." Kunamhlanje usufumanisa umuzi ukhwela phezukumunye ngenxa yokusweleka kwendawo, nezinkonyana zakhona usufumanisa sekwaba zingogo nje. Kusekhona inkomo ephumaphi, sezaqedwa nangamadiphi nje.

Akesibuyeleke kuZwelonke lapha ekhaya kubo. Njengoba bese siko sasho ukuthi wabe engomncane, wakhulake umsebenzi wakhe omkhulu kungukwelusa amathole namazinyane ngenkathi esesikhundlwana. Nxa sezibuya inhlanzane izinkomo, noZwelonke abuyise amathole ; zisengwe amathunga adume phezulu. Nxa kusengwa lapha esibayeni umsebenzi omkhulu woZwelonke kanye nontanga yabo kwabe kungukubamba amathunga, bashaye amathole, baqaphelile ukuba ukhezo lungephuki. Abadalake bonobasenge. Nxa sekuqedwe ukusenga izinkomo abafana babe vunyelwa ukuba bakleze kulezizinkomo ebekade zisengwa. Ngenye inkathi abafana babeza nomlaza oluhlaza, cwe, ngasendlini bazokwenza ihongo. Nxa kwenziwa ihongo, abafana basengela kurwo lomlaza oluhlaza, cwe, bese uphe-nduka amasi. Bayaye balivubeke lona ihongo ngomcaba, balidle ijengamasi bathi "Mphimbo phepha wafa yizagile." Emva kokuba sebedlile abafana babuyele bakhethe amathole namazinyane, bese zeluka izimpahla ziya emadlelweni. Nantambama futhi zibuyele izinkomo, kushe wona lowomsebenzi, besebethi bangaqeda bavalele kubuyelwe ngasezindlini.

Kuthe ngenkathi uZwelonke esekhulakhulile, waphuma entangeni yamathole welusa izinkomo kanye nabanewabo, nabanye abafana ababahlal'elene nabo. Kungayo lenkathike lapho wangena khona esikoleni esikhulu sabafana bonke abelusayo. Lapha ekwaluseni abafana bayaye bangcweke ngezinduku, befundisana ukuvika. Umuntu ongaziyo angathi nxa ebona lokhu aze acabange ukuthi kuyaliwa kanti cha, kufundiswana amandla. Lokhu kwenzelwa ukuba abafana bajwayelane, bazane futhi bahloniphane ngokwazi izingqwele zabo. Amavaka abonakala khona lapha ngoba avamisa ukukhala, phihli : izinyembezi. Abanye ungabafumanisa sebebalekela ukwalusa, sebencama ukuhlala emakhaya bathunywe imisebenzi yasendlini. Umfana owenzenjena, uvama ukuba bangcone ontanga yabo ngokuthi "ungumnqolo-gombotsheni."

Lomkhuba wokweqhatha abafana ekwaluseni wenzelwa futhi ukuba bandedelwa ngabezinye izifunda ngoba kuthiwa bangamagwala. Washeshe wafunda konke lokhu uZwe-

PAPA De

8

bekufanele abuye masinyane. Basho njalo nje phela ngoba kwaNtombazi kwakungayi lutho olubuyayo.

Kepha nanxa ubukhosi bakwaNdwandwe bachithwa nguShaka, sibonile ukuthi abanye babo babuye babuyela bayokhonza kwaZulu, nokuthi ngenxa yezikhali zabo, bafike nakhona babanodumo clukhulu. Kwathi noma besekhwaphe ni likaZulu bahlonishwa kakhulu. Lokhukwaziswa okungaka, kwab ye kwaqhubekela phambili ngoba abakwaNdwandwe ba ye bayokhonzelwa kwaZulu yindodakazi yamaNdwandwe, uMonase, eyendela kuMpande. Abukho ubuhlobo obedlula iobo bokuganiselana. Abantu nxa beganiselene abantwara babo, bona njengabazali balabobantwara yisuke sebelingana ngobuhlobo. Kuyaye kuthi noma bekhuluma babizane ngokuthi "Mlingani".

UMonase lona wafike waba yintandokazi kuMpande, waweqa amanye amakhosikazi ayengezakwabo ngogazi. Nguye-ke lo owafike wazala iqhawe nesilomo sikaZulu esasala empini yaseNdondakusuka.

Umbheduka njengesona,
UPhaqa njengelanga,
UTakasa njengebhoyi
Libalana nemihosha.
Inyathi yasenhlakanhlakeni,
Indlovu enesihlonti
Ikhwani elisikwa lihluma,
Nger. gxenye linguPhunga
Ngenxenye linguMageba.

Nguye-ke uMbuyazi lowo. Walwa noCetshwayo empini yombango wasala khona eNdondakusuka.

Ngat indaba yethu ayiphelele singasantshelelanga ngenye futhi yamakhosazana asikhonzela isizwe sakubo kaZwelonke kwelikaSomhlola. Lenkosazana kwabe kunguThandile, owendela enkosini yaseSwazini uSobhuzaI. Nguyena-ke lo uThandile indlovukazi yaseSwazini ezala inkosi uMswazi. Lobobuhlobo busemi ngisho nanamhlanje, phakathi kwaba kwaNdwandwe namaSwazi. Ngisho indlovukazi namuhla ngeyakwaNdwandwe.

Kuyasikhanyelake ukuthi nazo izintombi zamaNdwandwe zayibeka induku ebandla ekufukuleni isizwe sama-

9

Nxumalo. Ngelokhu-ke kuyasikhanyela, bha : ukuthi ubuhlobo obukhulu, obudala ukuhlalisana kahle ngokuthula, nokuthembana, nokuhloniphana budaleka ngokwendiselana kahle. Abakubo kaZwelonke banesithunzi kwaZulu nakwaNgwane, ngoba kuyibona abazala amakhosi akhona. Umkhuba oyisiko lezizwe zonke ngowokuthi inkosi ayizalwa yuntukazana nje. Kuyaye kukhethwe intombi yasendlunkulu, yesizwe esihlonishwayo, ukuze nayo ibenesigqi. isinde, ihlonishwe.

Isigaba sokuqala salandela uZwide namadodana akhe ama-
bili, ayesaphila nga'eyonkathi, oSikhunyana noSomaphunga.
Phela uNomhlanjana, okwakunguyena inkosana, wabe asala
empini yaseGqokli, kanti nomnawakhe, uShemane naye
wabe engasekho. Kwathi-ke futhi elinye iqembu lalandela
uSoshangane owabe elikhohlwa, ngoba uZwide wabe yena
engowasendlunkulu. Wemuka-ke uSoshangane. Nanguya
elibangise ePutukezi, ngaseDalagubha (Delagoa Bay). Kula-
pho-ke lapha afike wazinza khona waqamba umbuso omkhulu
wakwaGasa. Zonke izizwana wazisobozelisa, okomsobo nje.
Zasezibumbana phansi kukaSoshangane, sekuvela lesi izizwe
esikhulu samaShangane Yikhoke nje abantu bayaye bathi
abakwa Ndwandwe ngamaShangane ngoba isizwe sama-
Shangane sapnenjwa wuSoshangane, wakwaNdwandwe.

Ake sibuyele emuva lapho sishiye khona ekubalekeni
kukaZwide. Kuzwakala ukuthi kwathi ekubalekeni kwakhe,
wadutshulwa wumkhutlane omkhulu, wadunguzela, waze
isigcino wakhothama, khona ekuzukni kwakhe ezinkalweni.
Sekuthi ubukhozi bamaNdwandwe, sebuthathwa yindodana,
uSikhunyana, kaZwide.

Ngalemkathi izwe lakwaZulu labe selingenwe yiphela
endiebani, umfo kaSenzangakhona elinyakazisa ngomkhonto.
Kakubanga nsuku zatshwala, uShaka wabuye wahlasela
kwaNdwandwe, ukuyqedela ukuchitha ubukhozi bakwa-
Ndwandwe, ngenkathi kaSikhunyana. Waphinda wachithwa
uNdwandwe. Emva kwalesi isiwombe kwaphinda sona
sakuqala soqhekeko kwaNdwandwe, ngoba amadodana
kaZwide, kwavela ukungezwani phakathi kwawo. Lokhu
kwagcina ngokuba uSikhunyana aphikelele phambili kwe-
lasenhla, eNyakatho, ezinyaweni zikaSoshangane. Kwathi
uSomaphunga yena impumulo wayibhekisa emuva kwaZulu,
wayokhonza khona, ebonakalisa ukuthi usethelile. Yabe
seyivovekile manje inkani kubafu bakwaNdwandwe, babuya
bazokuba yizikhonzi kwaZulu.

USomaphunga lona nguyena ozala uMankulumana,
owabe engunduhankulu kaDinuzulu, Waphenduka isilomo
lomfo kulolonke lakwaZulu. Nguyena owabe ehamba nenkosi
uDinuzulu ngisho ecaleni lakhe.

Ngabe asinixoxele kahle umthombo wabakubo kaZwe-

lonke, uma silibala ukuba kesinithi qaphu-qaphu ngabesi-
fazane bakhona, abadumileyo kakhulu ngemisebenzi yabo.
Ezizweni zonke siyafumanisa ukuthi kuvamile ukuba
imibuso yakhona isekelwe yiyo abantu besifazane. Yebo,
kuliqiniso ukuthi izizwe ezinsundu zabe zingamazisi kakhulu,
zingamhloniphi kakhulu umuntu wesifazane, ajengezizwe
zanamuhla ezikhanyisiweyo. Kodwa ngisho kunjalo, ezi-
nHlangeni zonke sifumana ukuthi zabe zikhona izintombi
ezazaziswa, zihlonishwa kakhulu. NakwaZulu babekhona
oMkabayi kaJama, ababehlonishwa ngisho abozalo lwenkosi.
ODingane noMhlangana abekhothama kuye, ngoba elu-
khulwini kwaZulu.

Nakhona kwaNdwandwe sizwa ngenkosazana yakhona
eyabe iduma kakhulu. Yabe yesatshwa, yethenjwa, futhi
ihlonishwa kakhulu, ngoba yabe ingudadewabo wenkosi
uZwide. Ibizo layo kwabe kunguNtombazi. Wabe ezalwa
nguLanga. Lenkosazana yakwaNdwandwe kuthiwa amehlo
ayo abevutha ilangabi, ezinkan'eezi ezihlabayo. Kuthiwa
yabe inhle yesabeka, iluhlaza ithe, cwe, isho ngamazinyo
ayo amhlophe, qwa. Yikho-ke lokhu okwakwenza ukuba
ngisho abesilisa bangayibheki emehlweni inxashana bekhulu-
ma nayo. Yayithi ingambheka umuntu akhophoze, amehlo
angaphindi awasuse emhlabathini.

Lapha kwaNdwandwe, yabe inendlu yayo eyabe yakhi-
swe okwezinye nje izindlu kodwa lwabe kungangeni muntu
khona. Nxa wethuke ulutheka, wanenza agengozi, wawuthi-
nje usathi, lungu, emnyango, ujuluke ubemazi uthi, te :
bese ubanesiyazi, isigcino sakho, ushayeke phansi, dikli,
ngoba isithunzi sakhona sabesesabeka. Kuthiwa laphaya
amsamo kulendlu kwabe kulenga amakhanda amakhosi
ezizwe zonke ezehlulwa nguZwide. Nxa inkosi yalesosizwe
ibakade belwa naso beyahlulile, yayinqunywa ikhanda,
ithathwe liyophanyekwa kwaNtombazi. Lesisenzo singesi-
nye esabangela ukuba esatshwe kakhulu uNtombazi.
Iyezwa futhi ukuthi yena wabe enolaka oluvuthayo kuthi-
wa kwakungelulaka kwakungameva. Ngenxa yokuba kunga-
ngenwa endlini kwaNtombazi, kwaze kwavela isaga sokuthi
"Ubuhlezi kwaNtombazi yini?" Lesisaga sishiwo nxa
umuntu kade enyamalele isikhathi eside engasabuyi, kanti

4
phansi kukaNtunjambili, yabesityiphenduka yewusa iMvuzane, yabanga eMhlathuze. Ithe ukuba ifike lapha phezu koMhlathuze yangenisa.

Okwakuyimargalisa ngaso sonke isikhathi ngenkathi ilandela ezinyaweni zikaZulu, njengoba kwabonakala ukuthi eyakwaZulu iyahlehla kakhulu, noNdwandwe wazewayengeka esecabanga ukuthi uZulu uyabaleka, yikuthi, izwe lonke ababehamba kulo labeliyihlane. Kwakungekhomuzi, kungabonakalimasimu, kungabonwa ngisho iakomo yodwa lena. Yavungama ngakho lokhu impi yakwaNdwandwe, isalokhu ininga ezinhliziyweni, isinga, izindla ukuthi konje ngabe mhlolamuni lona. Kanti kayazi ukuthi lelisu liqoshwe nguye uShaka uqobo lwakhe. Yilona asophe ukwehlula ngalo impi yakwaNdwandwe, naye ayeyesaba ngezikhali zayo ezabe zinamandla kakhulu.

Akesibuyele emuva kancane sibone kahle, sihlolisise leli isu uShaka alicabangayo ngenkathi ephaka impi yakhe yakwaZulu. Sifunda ukuthi uShaka wabe eziphakela eyakhe impi, nokuthi wabe evunula ekhanda njalo ngophaphe lweNdwa. Ezithombeni zenkosi uShaka siyafumanisa ehlome loluphaphe ekhanda. Kuthiwa-ke, kwathi mhla ephaka impi yakhe, lwawa lolu uphaphe, lwayelwagxumekeka phansi, lwatshikiza. Kavumanga ukuba lucoshwe, waze waqeda ukuphaka impi.

Nanti-ke isu lakhe elihlakaniphile impela, gelekeqe. Watshela amabutho ukuthi abhubhise konke okusendleleni yawo angashiyi lutho. Izinkomo bazithumbe zophe, amabele bawathungele ngomlilo, abantu babajuqe ngomkhonto. Lokhu wabe ekwenzela ukuba impi yakwaNdwandwe ibulawe yinkengane. Wabe ebazi abakwaNdwandwe ukuthi babengakuthwali ukudla uma bephuma impi. Ngakho uma ebayengela oPhathe, kubesengathi uyabaleka, kanti wenzela ukubhuga yonke into esemuzileni wempi, kuyothi lapho uNdwandwe esekhathele, ngenxa yebanga, futhi esexega amadolo ngenxa yephango, aphenduke uZulu abajuqe bonke kalula.

Kuthe ukuba kuse kuthi, nwe, yadumelana phezu koMhlathuze kwacisha ilanga. Zagunya izinsizwa zikaZulu, oNtontela, noMbelebele, noMasimba. Kwakungamabutho

Kuto Loke₅

kaShaka anamandla lana. Ikhono lawo nokuhlabana kwawo ezimpini ezinkulu, kwabesekwaziwa kakhulu. Duku-duku, kwafumaniseka ukuthi ucu alulingani entanyeni. Yagqimuka eyakwaNdwandwe. UZulu wayithela eMhlathuze. Ithe ingaphesheya, yabuyi. Yabambana futhi kwashisa phansi. Kusemnyama phansi naphezulu, itshe lagaya ngomnye umhlathi manje. Yagqimuka eyakwaZulu. Nangu uNdwandwe ezithendeni zayo. Yaye yaphonseka emfuleni, yayikhaphezela ngaphesheya. Ithe ukuba ithi, khaphaca, ngaphesheya, yabuya eyakwaZulu, yabuya ingasadle-nkobe, yadumelana futhi kwawuka igazi lodwa. Izinkubela zabalwa ngamashumi, nhlangothi zombili. Kwahamba, kwahamba kwabonakala ukuthi, yebo phela inkonyane yethuka isisinga lapha kulena yakwaNdwandwe, ngoba yabe iqala, ngqa, ukuhlangana neyakwaZulu, lapho ibutho lakhona labe liphatha umkhonto ubenanye, lizifikele mathupha endodeni. Yagcina ngokugqimuka futhi eyakwaNdwandwe. Kuthiwa kwaqhubeka lokhu kushintshana kwempi, iziwombe zazezaba isihlanu.

KuNambe kwahamba, kwabonakala ukuthi ikhathele manje eyakwaNdwandwe. Ikhathazwe kakhulu yipiuango. Ngasiwombe sokugcina, (sesithupha) yafulathela okugcina eyakwaNdwandwe, yabeka izihlangu emakhanda, yacela empunzini. Kwaba njalo-ke ukwehlulwa kukaNdwandwe wuZulu. Uzwide wathi ukuba abone ukuthi impi yakhe yahluliwe, wakhukhula masinyane, kaze asindwa izinyawo, ngoba ithe "thi iyambhadana eyakwaZulu, yafumanisa itshe selome inhlama, uZwide esebalekile. Yabe seyiphanga izinkomo nesifazane nezingane.

Nanguya uZwide esebange kwelasehla, eNyakatho. Amathe abe esebuyela kwasifuba, sekuphelile lokhuya ukweyisa nokwedelela uShaka embiza ngokuthi "yivukana." Kunjalo ukuhamba kwezinto lapha emhlabeni. "Lithatha osemamo limphonse emnyango, noseemnyango limphonse emsamo," ngoba "Akukho iqili elazikhotha emhlanu." Ngakho nize nikuqaphele lokho, yikhona nohamba ngokunakekela.

Emva kokuba uNdwandwe ahlulwe nguZulu, sizwa ukuthi kwaqala ngayo leyonkathi ukuba adabukane kabili.

engekho phansi kuka Zwide, ezakhele-nje ezibusela kwelika-Somhlolo.

Ubuhle nobubi bomuntu lapha emhlabeni buyangokukhula njalo ban'ce kulololwendo amabutha lona. Kwabanjalo nakuZwide. Wehlula onke amakhosi ezizwe ngezizwana, amancane amakhulu endaweni leyo ababakhe kuyo. Kungakabi nsukuzatshwala, wadumelana nabakwaMthethwa ababebuswa nguDingiswayo kaJobe. Nakuso iesisiwombe kwaze kwagcina yena uZwide, waphetha ngokumbulala uDingiswayo. Lwakhula udumo lukaZwide lwafana nomlilo owashisa izikhotha ubuhanguhangu Uyawazike nawe umilo wequbula.

Kuthe-ke ukuba afe uDingiswayo, nbukhosi bakwaMthethwa bawela ezandleni ezifudumele zikaShaka, indodana kaSe izangakhona, owabe ebusa aba'waZulu kaMalandela. Kufanele kesichaze kahle lapha ukuthi, uShaka yena wabengesiywe owakwaMthethwa, kodwa wabe khulele khona ngenkathi efihliwe, ethukuzelwe abakwaZulu ukuba bangambulali. Ngenxa yobuqhawe nobuhlakani bakhe, waziveza ebandla, wabayisilomo nakuye uDingiswayo. Yikho-ke nje sekudhi ukuba inkosi yakwaMthethwa ikhothame, unkatha seiudla yena, ukuba abuse labakwaMthethwa. Kwaba wakuhiangana kwabo-ke njalo abakwaZulu nabakwaMthethwa. Kungayo-ke lenkathi lapho uShaka aqala khona ukugvinya amakhosi onke abe akhela nawo. Wagwinya uPhungashe wakwaButhelezi, enye yamakhosi abe enamadla. Kut' noma kuzw' lololudumo lukaShaka, wathalalisa nje uZwide, kanti buzanga elangeni, ukuthi kusasa esikaPhungashe singay...

Uzwide wabe emeyisa ngempela uShaka, wabe ezigabisa ngokuthi yena wabe esahlula amakhosi amaningi anamandla, ngakho wabe ngasoze esashiswe yivukana nje, leli elinguShaka. Simuzwa exoxa noSoshangane, owabe eyinkosana yasekhohlo, ethi, "We Soshangane! uthi uyayizwa nje lemihlola, ukuthi lelivukana elinguShaka, liyasonga, lizimisele ukukhokhisa isibhongo sikaDingiswayo?" "Wuthi kodwa ngabe uyawathanda amabele lomfana kaSenzangakhona uma engake-acabange ukucela inselele lapha emabuthweni akho.wena wesiKhova?" sekusho uSoshangane.

"Ngiyezwa ngabasiki bebunda ukuthi uShaka lona ufuna ukuzenza muna, usungula ukuba angisuse esihlalweni sami besekuhlala yena. Usaphethwe yigwebu lobufana, nokuzwa igazi lishisa, ebesezibona eseyingqwele yezizwe zonke. Nxa singaqophele Soshangane, silokhu sihlezi sithe, thwishi, sizobona ngempi yakwaZulu isisithela ngethala lemikhonto; Ntombazi kababa;" sekusho uZwide lapho eseqala ukufudumala. "Nakhu engifuna ukuba ukwenze Soshangane. Ngifuna ubize amabutho lapha esibayeni ngomhlomunye ngizowabikela lomhlola," kuqhuba uZwide.

Ngangomuso, zangena esibayeni izizwa zamaNdwandwe zihuba amahubo amabutho. Sagcwala, swi, isibaya. Emataleni wabe ukhangwa isimame sikikizela lapho izinsizwa zidalisela esigcawini. NoZwide waqhamuka esigodlweni sakhe esevathe ezobukhosi, esevunule esethe, shi. Wangena esibayeni wotha bandla kanye nomphakathi. Kanti bahlezi nje esibayeni laphaya, uyayiphaka umNguni wansondo.

"Uyabona Soshangane, ngifuna uphake amabutho lana amancane kuqala, ezimpendweni zombili, kuthi lapha esifubeni sempu kungene izinsizwa eseziqinile. Ngakwesokuphonsa kube ngaMankayiya, kuthi ngakwesekhohlo kube ngaMaphela. Nxashana wenzenjalo ayikubabikho ingozi yokubeni impi yami idabukane kabili. Ngiyabazi laba bakwaZulu ukuthi basondela eduzane bafune ukuba impi bayiklaye phakathi, besebeyigwaza bukhoma;" sekuphetha uZwide. "Ngiyezwa wena kaLanga", sekuyuma uSoshangane. Nezinduna ezinye zavuma, zakhuleka zathi, "Wena weSilo!" Ladur nebandla lenanela izinduna zalo.

Kwabe sekusuka imbongi enkulu imthetha, uZwide, imcelela izinhlanhla kwabaphansi yathi :-

"Unonkokhela abantu bahlatshwe
Umashesha afike kuMashobana
Noyise uLanga engazange a'ike
Izibuko elimadwala abushelezi
Lishelele uDingiswayo wasoYengweni."

Kwaphela izinsuku ezintathu wasuka uNdwandwe wahlala kwaZulu, emva kokuba impi isichelwe ngezintelezi zempi. Yasuka eyakwaNdwandwe yaqonda kwaGcongo, yadlula eMpandleni, yayeyafika ezibukweni lasoThukela.

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[Handwritten signature]

Isifundo I

ABAKUBO KAZWELONKE

Izinto zonke lapha eahlabeni zinesisusa sazo. Ukuze indaba izwaka'e kahle kufanele sifunise umnyombo wayo, bese kuthi cosololo, nasezinhliziyweni uma siyifunda. Kanti konke lokho kwenziwa ngoba iyasikhanga ngoba siyazi isisusa kanye nomphumela wayo. Yikhoke nje okwenza ukuba izizwe zonke zifune ukuthuthukisa ulwazi lwazo imihla yonke lena ngokufunda nokufuna imithombo, reziphethu zolwazi, nemithapho yegolide nesiliva, eliyimicebo yalomhlaba.

Sisazoke sithi qaphuqaphu ngabakubo kaZwelonke lapho badabuka khona. Kasi ukuyilanda yonke indaba yokudabuka kwabo, sizozephula amaphiko nje siziyeke, ngoba asiqonde khona ukuloba izindabazerwe kodwa ukunioxela ngalomfo wakwaNdwandwe, obizo lakhe kunguZwelonke. Kuthe ekudabukeni kweziNhlanga zonke, zewuka nezwe laseAfrika, laba bakwaNdwandwe bathi ukuba bawele uPhongolo, bafike bakha emaGudu. Balithatha lonke kwe-wuse uPhongolo kuze kuyofika eMfolozi eNinyama, kubheke eNgome. Kuzwakala ukuthi badabuka ndawonye namaSwazi, namaKhuze, nabaEmbo, nabasemaBheleni kanye nabasemaHlutshini. Zonke lezizwe, nezinye engingazibalile lapha zibizwa ngokuthiwa ngabaNguni.

Lonke-ke lelilasoPhongolo lalibuswa yinkosi yamaNdwandwe, uZwide kaLanga. Wabe evingqwele yawo wonke amakhosi abe akhe khona. Wabe ungadabula maqheya udundubale magquma, ufumanise ukuthi zonke lezizwe zidlalisela inkosi yamaNdwandwe. Sonke lesosigodi sabizwa ngokuthi yizwe lakwaNdwandwe. Izizwe emantsho ngezaseMaNcwangini, abakwaNtwanyana, abakwaManqele kanye nezinye, zabeziphansi kweso likaZwide, ezifukamele njengesikhukhukazi sifukamele amachwane aso.

AmaSwazike wona abe akhe ngaphesheya koPhongolo.

5

AMAZWI OMLOBI

Lencwadi ngiyibhale ngoba ngifuna ukuba nami kengiphonse itshe esivivaneni sezincwadi ezinhle esezilotshiwe ngaphambili ukulondoloza uLimi lwesiZulu, oluyifa lethu thina Sizwe esiNsundu.

Ziningi izincwadi ezimnandi esezilotshiwe ezikhombisa imizamo yabalobi njengabanumzane oMufi uDokotela Vila-kazi noDlomo noMadi kanye nabanye okuthe imizamo yabo bayenekela ilanga, kabacina ngokusola lokho osekweziwe. Phela kulula ukusola kodwa kanti nxa sekuthiwa kakwenziwe bese kufumaniseka ukuthi, "Kayingangamlomo." Namke ngizama ukubeka indulu ebanda.

Ngivethemba ukuthi lencwadi ivonambitheka ngendlela ngiyilobe ngayo. Ngizamile ukuba ngiyenze ihlwabuse. Ezinye ezixoxwayo ziyiqiniso ka "ezinye kazisifona, kodwa zenzelwe ukuba indaba ihambe kalula, ibemnandi lapho ifundwayo. Amagama engiwasebe zisile lapha ngizisusele-nje mina; ngakho nxa ekhona onegama elifana nawo ngivethemba kakuthinteka ngalutho.

Elokucina ngibonga bonke abase imizamo yami ukuba ize iphumelele. Ngibonga umHlo omkhulu weMfundo ovumele ukuba lencwadi ifundwe ezikoleni. Ngibonga futhi iqembu lekomidi vesizulu ngokuyifunda lencwadi iyethule kumHlo omkhulu. Ngingeze ngamlibala owa-kwami, ongumthombo wayo yonke imizamo yami. Ngibonga futhi noNkosazana M. Simelane owayesirana nowakwami. Ngangibhala ngilahlele kubo, bafunde kakhombe nabo abakukhombayo ukuze lencwadi ibeyilokhu eyikho namhlanje.

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Section One

Ndwandwe History

Uzweleke, by J.A.W. Nxumalo

Ngisi, athe ethi qhamu, azithela kuwo amaBhunu, abe ebhace ezinqabeni zawo. Pho, lokhu ofeleba abanembi bathi mhlola, balela umkhwani nje othi khwasha, acishe aphela lapha amaNgisi afa abayiziginqi. Kwabangumzokuzoku omude kungaziwa ukuthi yozala .omoni. Ngalenkathi idumelene, eyezintshebe no "Royineki," siyababona noZwelonke bebumba icebo lokuhlubuka bazikhulule ebugqilini. Siyabezwa bekhuluma benyenyeza nomngani wakhe uDambuza. "We Dambuza, kodwa mfowethu sobekezela koze kubenini amaBhunu edlala ngathi?" kwasho uZwelonke engenwa umoya wokuhlubuka azikhulule." "Uyabona nje mfo kaNtenga ukuthi siyakude lapha sesiyoduka nezwe umphelo, singaphindi sazi lapha saqhamuka ngakhona. Onkabi laba bese besizakala ngathi siphenduke izigqila zabo unomphelo? Angiboni ukuthi mina ngingaze ngife ngingasazamanga ukuzisindisa," kusho uZwelonke.

"Hawu, hawu, Zwelonke usuthini phela? Usufuna ukuba sidutshulwe ngamaBhunu? Ngingeze ngayenza nempela mina into enjalo" kukhuza uDambuza. "Kungcono ukufa kunoba sife sikubhekile, ngoba nakho lokhu ukuba yisigqila samaBhunu yikufa. Kungcono ukufa ngingcwatshwe. Kusizani ukwesaba ukufa, Dambuza, ngoba kuyakhanya ukuthi sogcina sibulawe ngoba nakhu sihamba phezukwegeja lishisa. Lalela ngikutshele, Dambuza, "Mina ngithi akuthi ngelinye ilanga selusile lapha, sephuze ukubuyisa izinkabi, bese sisuka sengathi siyokhalima ezikude, kanti sesithe, nyelele, sangena emfuleni lona senyusa wona. Kabasoze basithola ngoba kobe sekuhlwile." "Uyawazi yini lapha uyela khona lomfula? Futhi abazukuzibona yini izinyawo zethu zithiphaza lapha esihlabathini, bazithole, besebesilandela. Phinde ngingeze ngayenza mina into enjalo"; sekusho uDambuza. "Musa ukungithukuthelisa Dambuza, mina ngithi kuhle sihambe khona kusasa lokhu okusayo. Kungcono ukudliwa yizilwane zasendle kunokuba ngithe ngise ngegazi lami. Zwide. Mhla kade ngibulele ikhonde, ubaba wayihlaba inkabi yakhe enku'u, kwaze kwathi nabasekhako-mama nabo bayihlaba ngathelwa ngenyongo yazo ukuba amathongo angibheke. Pho ngingesabelani namuhla, ngizovele ngethembe ukuthi amathongo ayokungisindisa

engozini engahleingivelele. Kasazi lapho sizokweqa siqonde khona kodwa kuyafana nje ngoba futhi asazi lapho amaBhunu elibangise khona nathi. Nokuthi isiphetho sethu koba yini."

Emuva kwalenkulumo siyababona abafana sebevumelene ngesu lokuthi kufanele ukuba beqe. Ekuseni ngenkathi bekipha izinkabi namahashi, bembatha izibhalala zabo kanye namajazi ngoba amakhaza abe ebhokile kwelasehla ebusika. Kuthe nxa selifudumala ilanga izingubo zabo bazishutheka lapha emfuleni, balinda ukuhlwa. Ngenkathi yokubuyisa izimpahla basuka bona baqonda kwezazisenhla nomfula. Gontshi, emfuleni, bathathe izibhalala zabo nezinduku bashaye utshani. Kudokude ngamajubane benyusa umfula iGwa (Vaal River). Laphaya ekamu yilokhu bethi abafana bayobuyisa izinkabi kanti kudala abafana begodukile.

Kuthe nxa abanye abafana bebona izinkomo ebekufanele zibuye noZwelonke zingabuyi, basuka bayozikhalima, zaboshwa, kwalalwa. Kuthe kusihlwa kwabe yikhona kuhlaluka ukuthi oZwelonke noDambuza ababuyanga. Ngenxa yokuthi impi yabe ivutha ekhaleni ngalesosikhathi, kwephuzwa ukuphuthuma lowomkhosi, futhi nakhu kwase kuhlwile. Ngakusasa kwaphuma izwi lokuthi kabayofunwa, badutshulwe lapho beyakufinyaniswa khona. Nempela zaboshelwa izinkabi zamaBhunu, zaphuma zenyusa wona umfula iGwa. Babhudula, babhula phinde ukuba batholwe abafana Kwathi ntambama impela eseqala ukudela, ahlangana indoda eyabe ihlangane nabo ekuseni ngomgwaqo elibangise oThaka (Wakkerstroom). Kuthe ukuba ezwe lomkhondo, anikela khona amaBhunu. Phinde kaze afumana utho. Kanti abafana babuye bachezuka emgwaqeni, baguduza udongwana oluseduzane nje basebebhaca, ngoba izinyawo zabe sezivuvukile, sebekhathele. Aparuza ngomgwaqo nje amaBhunu olibangise oThaka, adlula kubo abafana eduzane nje lapho babebhace khona, kodwa awaze ababona. Afuna, afuna isigcino aze abuyela ekhaya, esedelile. Kwaba ukusinda kwabo njalo amaBhunwini.

Ngakusasa bahamba baqinisa ngoba bengazi noma basafunwa yini. Babengahambi ngendlela ngasosonke isikhathi.

"Ningabaphi, niphumaphi, ngezobani lezinqola, niyaphi?" Uthe nxa ethi uyaphendula omunye umshayeli, wathi "Ma-Ma-Makhosi." Kaligwinyanga, lamenza elinye iBhunu. "Suka, uthi Makhosi, Makhosi ani, ingani nina niyizinhloli zo'Royineki," sizonilungisa namhlanje. Kwabuye kwaphendula omunye umshayeli wachaza wathi, "Makhosi siphuma Eshowe, sithwele ukudla kwamaNgisi, asizona izinhlozi, siyasebenza nje ngoba siqashiwe." Asondele amaBhunu azembule oseyili izinqola, afunise ukuthi izibhamu nezinhlamvu azikho yini. Kuthe ngenkathi enzanjalo, adumela konke okwakungahle kuwasize. Kwaphangwa izinto eziningi nokudla okwakungathatheka. Athe nxa esesine azibethela, azifaka umlilo izinqola zavutha, bhu-u-u-u. Kwasha konke kwath' cole.

Ngaleyonkathi uvalo lwabe selugubhaza ezifubeni kwabalingi, sebemi betholoza, bengazi ukuthi bona bophetha ngokwenziwa njani. Kuthe ukuba umlilo wezinqola ulabhalale, kwathiwa "Phambili, qhubani izinkabi zonke lezi." Nempela zaqhutshwa, bakhukhula ofeleba.

Wo, he, zadliwa izinkabi zabanumzane, zashiswa izinqola zakwethu. Kwababuhlungu impela ukuba ziphangwe izinkomo zamakhehla engasazilwelanga. Umuntu wakwaZulu kehlukani nenkomo, uncama ukufela khona. Ngakho ukuba labelikhona ithuba lokuzivikela babeyoke bazabalaze. Pho, babengekho. Nabashayeli bengahlomile izikhali.

Ake sihlolisise ukuthi isimo sempu sabesinjani ngalenkathi amaBhunu enza isenzo esibi kangaka sokushisa izinqola zakubo kaZwelonke, nokuthi yimaphi lawamaBhunu enza lokho. Ngaleyonkathi, yabe kade isibambene ezintabeni zasOndini, kwaNtabamnyama (Spion Kop) lapho amaBhunu ayeyibambise okwezingqwele, nangobuciko obukhulu, ngoba abe emi kahle emigodini yawo yokubhaca, adubule ngombayimbayi kuvuleke indlela. AmaBhunu abe emi kahle ngoba abe engaphezulu entabeni engavumi ukuba amaNgisi awadedele akhuphuke. Babewacosha nje esakhuphuka intaba. Ukuba amaNgisi kwabe kungebantu abanesineke, nabanesibindi sokuphikelela nanxa bebona ukuthi lunzima, kwakuyothi ngobunzima ababuthola lapha kwaNtabamnyama, badikile, bafulathele, bacele empunzini.

Kepha ngokuphikelela kwabo okungandile, bazabalithola isu abahlasela ngalo emuva kokwehlulwa kwabo kwaNtabamnyama. Abhukeka amaNgisi lapha. Kwathi emva kokwehlulwa ngamaBhunu kwaNtabamnyama, uGeneral Buller wabuye walithola iqhinga wahlasela amaBhunu ngenye indlela. Kwakhala ubuqhu-qhu-qhu, nobuqimu-u, gqimu-u, namaBhunu abesathe ayazazi, kwahlanga zimuka nomoya-nje, yabe isifikile eyamaNgisi. Ekugcineni yadabuka eyamaBhunu, yafulathela; namaNgisi athi "Sesilapha". Bayificezela njalo bayikhipha ezinqabeni zayo, bayijijimeza. Kuthe ukuba igqibuke eyamaBhunu, ashoshela amaNgisi alibangisa phakathi eMnambithi. Kwa'yayikukhululeka kwayo impi yamaNgisi eyabe ivaleleke khona isikhathi eside.

Ngalenkathi umuzi waseMnambithi usebunzimeni, ucindezelwe ngamaBhunu, kuthiwa ziningi izinto ezabe zenzeke kuwo. Ngenxa yoluphela kokudla, kuthiwa abantu basebedla inyama yamashisa ingabe izambitheka kanjani. Futhi kuthiwa aphela namakathi ngoba kwabesekuyizona zinyamazane. Namanzi futhi kuthiwa aphela nya. Kwathi ingani abantu babulawa yinkengane babuye babulawa nayikoma.

AmaBhunu-ke lawo adla ezakubo kaZwelonke, kwabe kuyiwo lawo abekade evimbezele umuzi waseMnambithi, osekuthe ukuba idwenguluke eyakubo eMnambithi, nawo abamba indlela aliqondisa enhla. Athe efika lapha ezinqoleni, izinhliziyi zabezisagcwele igazi. Akumangaliseki ukubona efika enza isihluku esingaka, ezinqoleni ezabezithwele impahla yamaNgisi. Yaqgibuka yonke indawo eyamaBhunu, ngoba ngisho eyabe ikwaThalana nayo yanyomuka yahlehla yalibangisa enhla. Yaphuthuma ukuba inqamule uKahlamba. Kuthe ukuba yeqe uKahlamba, basebeveza isu lokuba kuyovinjwa o'Royineki' (amaNgisi) eMajuba. Nempela lelosu lawo lenziwa, afike akha khona inqaba yawo abeka izimbayimbayi zawo eMajuba abheka esikheleni seNgonyama (Laing's nek). Abe azi kahle amaBhunu ukuthi amaNgisi azozama ukukhuphukela ngaseTransvaal, nokuthi ayoza ukukhuphuka ngaso lesikhala.

Njengoba kwakulindelekile, nempela aqhamuka ama-

Iwabhidlika ugobe obekade lwakhiwa. Kusobala ukuthi lesisenzo sadaia ukuba zehle izihlathi emaBhunwini.

Futhi ngaleyonkathi kwezwakala ukuthi amaBhunu abe eseFree State adilikele ngaseMnambithi, nokuthi futhi namanye abengase Colenso, aselokhu ehlehla kancane elibangise ngaseMnambithi nawo; kwazise ukuthi asedudulwa likhala lempi yamaNgisi esifike ngaseThekwini iqhamuka phesheya. Kuyakhanya-ke ukuthi kuzakubanzi-ama emaNgisini aseMnambithi njengoba sebewakake-phakathi. Kodwa kuyezwakala ukuthi imikhosi kaKHINGI iwubambile umuzi waseMnambithi kawavumi ukuba udliwe ngamaBhunu. Kepha into enzima ngeyokuthi amaBhunu kawasavumi nakancane ukuba kubekhona into esondela kulomuzi, asejala ukhasha. Asevime kuwo wonke amasango angenayo naphumayo. Ngenxa yokuthi kwabekungasafiki lutho oluqhamuka ngaphandle olunjengokudla, lagunya iphango kangokuthi amahashi aphenduka izinkomo, ahlathwa kwadliwa wona. Zabezizimbi izinto lapha. Kodwa phezu kwalokho awavumanga ukuthela emaBhunwini amaNgisi.

Ake sibuyele eMilimoto, lapho sishiye khona izinqola namaNgisi ephuma Eshowe. Kwabe sekuzwakele emaBhunwini ukuthi inkulu impi yamaNgisi engenise lapha emahlathini aseNtabakhathazo, nawo-ke abe esehlalele ovalweni lokuthi kakwaziwa ukuthi iyodumelana nini.

Lokho kwawenza ukuba ahlehle kakhulu, ahambele ngengenhla, alibangise eBabanango. Athe ukuba afike esiHlungu alishaya alibhedula. Nankaya, emuka ngomgwaqo elibangise eDandi.

Izinhlozi zamaNgisi zithe seziphuma ukuyohlola isimo sempi yezitha zawo, sezilungisela ukuba kuphakwe impi idumelane kube yikho kanye, zafumanisa itshe selome inhlama. Kazikholwanga okokuqala ukuthi ngempela amaBhunu asenyomukile, zacabanga ukuthi yisenzo sokudonsela amaNgisi ophathe. Aqhubekela phambili ehamba ecwaninga kahle isimo sonke, kapha kawaze abona lutho. Kuthe nxa izinhlozi sezivele eMlathuze, sezinamatele oHlelo, zawuthola umkhondo ukuthi umshungu wamasotsha amaBhunu wabewedule ngayizol ngaseBabanango, ehamba ngomkhu-

lu umjaho. Abuya nezindaba ezimnandi zokuthi impi isihlehlile, nokuthi kubukeka isiphuthume ngaseDandi.

Zasuka-ke izinqola zalandela ezinyaweni zamaBhunu. Kuthe ukuba ziwele eShiyane, kwabonakala ukuthi kufanele eziyisithupha ziqhubekela ngaseMnambithi ukuhambisa ukudla kulabo ababulawa yinkengane. Kwakungaziwa ukuthi ziyongena kanjani ngoba amasango abe evaliwe onke. Phezu kwalokho, nokho kwadingeka ukuba zihambe ziyozama khona phambili. Yabe inzima indlela okuzakuhanjwa ngayo ngoba khona lapha eMakala, amaBhunu abe evimbile. Nempela kwabanjalo, zasuka izinqola eziyisithupha, eyakwaMbambo, neyakwaNdimande, neyakwaMkhwanazi, neyakwaNzuza, neyakwaMathe kanye neyakubo kaZwelonke. Okunye okwenza ukuba indlela yalezizinqola ibenzima yikuthi amasotsha onke wona abe esezolibangisa eDandi, besezihamba zodwa lezizinqola zingasenamvikeli.

Phezu kokuba kumnyama phansi napezulu, zadukuza ubusuku zadlula eMakala phakathi kwamabili, amaBhunu nezinhlozi zawo kusalele. Kuthe kusa kuthi, gelekeqe zaziwela iBusi eduze nase Waschbank, zayezakhumula eNdaka. (Sundays River).

Kuthe emini nje libalele lithe wo, ilanga babona kuthi memfu isididi samahashi, nezinto ezibomvu eziwagibeleyo. Bathi kwasekucwazimula izibhamu, kungasabhekeki, kodwa basangana nje ngoba bengazi ukuthi ngabe ngawaphi lawamasotsha, kuthe kusenjelo babuye bazimisa isibindi ngokuthi, kumbe ngamasotsha amaNgisi. Kodwa ngaleyonkathi babeshaywe yuvalo olubi impela bekhuluma bodwa bebuzana ukuthi konje ngabe yini lesisinyikinyiki. Kakuthathanga muzuzu omkhulu, ngoba nakubashayeli akufikanga ukuthi kubalekwe, futhi ithuba lokubaleka labe lingasekho. Bafika abelungu labo. "Ha! Kanti sithi ngamasotsha amaNgisi nje ngamaBhunu? Kusobala ukuthi siyaligcina ukulibona ilanga namhlanje," sekuhebeza omunye kubashayeli. Zeza izinkabi zamaBhunu, kwakhala ubugududu! gududu! gududu! zithe nxa zisondeleza zafolela ukudubula. Baphuma abashayeli baphakamisa izandla. Kuthe ukuba bababone ukuthi ngabantu basondela ngamandla. Athe ukuba afike ezinqoleni athi dleengelele, ema.

ngu, washo qede bafulathela, baphindela kwabanye bayokubalandisa.

Labuye laphuma futhi izwi elithi kuhle kulungiselwe ukuhamba ngakusasa, nokuthi kufanele zilale zilayishile izinqola ngoba nxa belibala kuzoze kuwamele kabi amaNgisi lonke izwe. Nempela kwagcotshwa izinqola, kwalungiswa amajoka nezintambo kanye nezitilobho ngabashayeli kwanjeya. Umuntu wabona nje ukuthi lwasuka ushikishi. Kwalayishwa nangonyezi. Ukusa kwaziwa yibo. Kwathi kuqala liphuma ikhwezi zaziwela eMlalazi, ngomgwaqo olibangise eMelimoto (Melmoth). Kuthe kusa kuthi, nwe, zabe sezibange eNkwalini. Kuthe ngenkathi lifudumala ilanga zabesezikhumule phansi kukaNdundulu, ezansi kwakwaGcongco. Laphoke zafica uxhaxha lwamashashi, amasotsha esezilindele khona. Nxa zifika lapha izinqola sekubonakala amasotsha amaningi kangaka, futhi sekwesabeka nxa umuntu ebona begqoke babuye bagaxa amabhande agcwele izinhlamvu, kwabuye kwasa ngokunye, lwafika kancane uvalo oluthi, he-he-he. Hayike nokho, njengoba base begwinye itshe, kwabuye kwadiulisa lokho.

Sicishe salibala ukunitshela ukuthi zingakasuki izinqola Eshowe, abashayeli nabaholeli bachelwa ngentelezi kaSi-kwata ukuba baqunge isibindi, futhi ukuba bavikeleke ezingozini ezingahle zibehlele. Nxa abantu sebecelwe ngentelezi yempi, baphenduka amashoshozela okulwa. Kungumkhuba wakithi-ke lona owawenziwa yizo zonke izizwe zakuqala. Amabutho enkosi abe eche. va ngentelezi yempi futhi abese ehabula kancane igudu.

Kuthe emini yasekuseni nje abophela amasotsha alidlanzana, ahamba. Kwathi umphakathi wonke wasala khona lapha ezinqoleni. Nantiya idlanzana lelo liyodundubala kwaGcongco. Lahamba laze layosithela lapha kungasabonakali khona. Ntambama lapho seliya ngomutsha wendoda, laqhamuka futhi leiodlanzana, emva kokunyamalala usuku lonke. Ekubuyeni kwawo amasotsha lawo akade ehambile akubuyange kusachithwa sikhathi, kwaboshelwa khona masinyane ngoba ababikela ukuthi ikhumulo elihle likhona ngaphezulu nokuthi labukeka lisacwebile, ifu

lempi kalikabiko emgwaqeni. Zasuka lapho zayezayoyengenisa ehlathini ngaseMkhindini lapho zalala khona.

Ngomhlomunye, labuye laphinda lelidlanzana laphuma phambili layishiya impi yonke isangenise khona lapha ehlathini eMkhindini. Lathi nya usukulonke kwaze kwalalwa. Kuthe futhi nangakusasa kwathi nya, usuku lonke. Kuthe nxa sebemehlwana lapha ekamu, memfu, leliviywana. Ha, kanti basekhona. Kwasekucatsangwa nokuthi mhlawumbe sebebajwe ngamaBhunu. Oha, kanti bayeza. Babuya nemibiko ethi umkhondo wempi bawunyathele endleleni. Nokuthi baqhubekile bayihlola impi yamaBhunu eseMthonjaneni. Babika ukuthi ikhala layo liyelagvaza eNtabaklathazo. Kungayo leyonkathi lapho abashayeli nabaholeli bayalasiswa ukuthi uma amaBhunu ebumana bangaze bazithatha izikhali ngoba bona kabalwi, kulwa abamhlophe kuphela. Bavume nje ukuthi bayasebenza lapha emaNgisini, yikhona engekubadubula, acabange ukuthi bayizinhloli.

Futhi ziningi izindaba ezabezihenyuzwa ngabantu ngalezonsuku. Kwakuthiwa izinhloli ayazibamba amaBhunu azinqume izandla, azikhiphe amehlo, bese eziyeka esezigininindile izandla, ethi azihambe. Kasazi-ke ukuthi nempela kwakukhona yini ukwenza izinto ezinjalo, ngoba isenzo esinjalo sishaqisa umzimba. Ukuxoxwa kwezindaba ezinjena kwabenza bonke abashayeli nabafana babalele ovalweni, izibindi zabo zaphakama. Ngokusuka kwazo lapha eMkhindini zaye zalala eMelimoto. Kwathi ngakusasa zaphuma kodwa ngoba umkhondo wamaBhunu wabe usunuka eduzane kazihambanga ibanga elikhulu. Abantu basebehamba bedlemuzela nje bethuka ubala, balingise inyamazane eJikade ixoshwa yizinja.

Ngalo usuku mhla ziphuma eMelimoto kwafika umbiko owawajabulisa kakhulu amasotsha. Kwathi ingani impi isibikwa eduzane aze akhohlwa ukuthi ingozi isiseduzane. Laphela nefu elabeselibengeme. Izindaba ezimnandi kwakungezokuthi, ayidungululile amaNgisi kwaThalana. Nokuthi imikhosi yamaNgisi ephuma phesheya seyifikile nayo isiyilambile impi eduze nase Colenso. Lempi iphethwe wuGenene Buller. Kuthiwa zakhala ubuqhu-qhu-qhu ezamaNgisi izibhamu, angenwa ngamanzi eziswini amaBhunu

yidudulela ngaphesheya kweMfolozi eMhlophe. Qungani isibindi-ke madoda sinethembile ukuthi anisoze nasilahla. Siyamazi uZulu isibindi sakhe, kahleli uma esezimisele, ngisho kunganzima kangakanani."

"Siyezwa nje Mnumzane ukuthi uyakhuluma, kodwa ngibona sengathi kuzakuba nzima ukuba sizifake ogaxweni olukhulu kangaka, sifake nezinqola zabanumzane engozini yempi, singazi ukuthi silwelani? nokuthi sozuzani ngalokho. Futhi sizozehle phezu kwegeja lishisa nje konje singene ngani ekuxabaneni kwezizwe ezimhlophe?" sekuphenya Umuntompofu, wakwaKhoza. "Ngiyezwa ukuthi wena Muntompofu uthi awuyazi inkosi eniyilwelayo, nokuthi ningeze nazifaka ekuxabaneni kwezizwe ezimhlophe, funa, ngengezi, zidliwe izinqola zabanumzane," kuphendula umlungu ngelipholile, ezibambile ukuba angafudumali nakancane. "Kepha-ke nxashana kufika isitha khona namhlanje sizidla lezizinqola novikelwa wubani? Njengoba sengishilo ukuthi kukhona impi yamaBhunu engaseMthonjaneni, nina nofika kanjani emakhaya? Kuyezwakala ukuthi ikhala layo liye lagwaza eMhlathuze. Niyodlula kanjani nxashana nilahlana nathi? Mina Madoda, ngibona sengathi kungubudoda ukuba sibambane ngezandla, sifele ndawonye kunokuba siniyeke niphangwe ngamaBhunu. Njengoba 'umkhosi usudla amahashi,' siyaphuma thina lapha Eshowe kusasa. Ngakho cabangani elenu lokugcina nitshele masinyane;" Washo lapho umlungu wafulathela washiya izwi lokuthi uzobuye abuye azokuzwa impendulo.

Kwathi ukuba ahambe umlungu, kwathula isikhathi eside kuthe, cwaka, abantu bonke bengakhulumi bethaphana ngamehlo nje. Kuthe ngelikadeyabuye yabhuboka indaba kwabizwa nabaholeli batshelwa ukuthi nabo abaphonse elabo itshe esivivaneni, ngoba nakhu sekuyiwa khona ezinakanini. Kwezwakala umfo kaMatshana wakwaButhelezi wathi, "Gwinyani itshe bakwethu senze umfelandawonye. Kungeze kwaba ubudoda ukuba sifele ndawonye sithithibele nje, sengathi singamanina. Nxa kuvela okubi kuyokwaziwa ukuthi izinsizwa zakwaZulu nazo zaliphonsa itshe esivivaneni zazezafa zethembekile. Kuhle ukwethenjwa. Abanumzane esibashayelayo lezizinqola bethe-

mbekile kwaHulumeni. Kungakubi ukuba sijivaze amagama abo kwabakhulu. Ngawamike lawo bafowethu, acabangeni kahle." Lenkulumo yomfo wakwaButhelezi yabenza bonke baqunga isibindi, bagwinya lona itshe ayesethe abaligwinye, bazizwa befudumala, kwavuka usinga kwabaningi, ngakho kwanqunywa ukuthi kuhle kuhanjwe kuyiwe khona phambili. Ngalenkathi amashoshozela abo esefisa sengathi ngabe sekuhanjiwe.

Kuthe ngenkathi lapho libantu bahle, waphinde waqhamuka futhi umlungu wasekuseni, ehamba nomunye ongemude, osendimeni yabantu nje, kodwa obukeka sengathi useqinile futhi sengathi yena kwabe kungumuntu osekade ebona. Bathe ukuba bafike ezinqoleni babizwa baqoqana bonke ndawonye. "Sengibuyile madoda, njengoba ngishilo kini ekuseni ukuthi ake niyocabanga beseninginika elenu lokugcina. Kasifuni ukuniphoka ngoba siyazi ukuthi nxa kuyiwa empini kusuke kuyiwa ekufeni. Kasifuni futhi ukuba nihambe nathi uma ningabaza, ninezinhliziyo ezinabili ngoba into enjalo ayinayo inhlanhla ingahle isiholele amanzi ngomsele. Thina maNgisi sikholwa ukuthi siyofela Ndawonye okwezimpukane zingena obisini. Noma singafa siphele thina lapha bofika abanye, amabutho akithi ayilwe lempize size sifike ekugcineni kwayo noma ingathatha isikhathi eside. Zofika kodwa ezomkhosi wakithi nani nokusho ukuthi sanitshela. Izinto zisimele kabi ngerapela namuhla, kodwa kungethi ngoba izinto zimbi namuhla besesithi ziyoba zimbi nakusasa. Lizobuye liwuphendule umoya, ziguquke izinto." Asho lapho umlungu agcine, ababheke emehlweni sengathi ikhona into ayifundayo kuwo amehlo. (Wumkhuba wabo omkhulu lona abelungu ingabe bayaye baboneni ezinhlamvini zamehlo.)

"Nxa seliphumile igama lokuthi ayihlome, thina Zulu asibesisaba nawo amaningi ngoba asifuni ukuba impi izisizingenele ezindlini isigwazele khona njengamanina. Sithi phambili, Mnumzane sekozikhanyela khona, ngoba nakwa-Makhanya kwazikhanyela" sekusho ishoshozela lasemaMbatheeni uSikwata, umfo kaLudloko. "Ngelethu," kwenanela ibandla lonke. "Ngiyabonga Madoda," kuphendula umlungu.

*Isifundo IV***MHLA KUDLIWA EZAKUBO KAZWELONKE**

Izindaba ezisonga unwele zafika emaNgisini ayeseShowe ngokuphuthuma okukhulu, zibika uthuthuva olwaseLuphembekile phakathi kwezizwe ezimhlophe, amaNgisi namaBhunu. Zazithunyelwe wuHulumeni wamaNgisi eMgungundlovu. UHulumeni wakhipha izinhlabamkhosi ukumemezela ukuthi izinsizwa ezimhlophe kazihlome zihlangabezane namabutho amaBhunu ayesengene kulo laseNatali adla imizi nemizana kwelasehla neNatali. Mhla beweshwamayo lombiko, kakudliwanga ngalelolang, ukudla kwashela emabhodweni. Kwathi ukuba zingene kuleli laseNatali izinsizwa zamaBhunu zivela kwelaseTransvaal zadla umuzi waseCharlestown, nowaseNewcastle kanye nowaseDannhauser. Ikhala lempi laye lagwaza eDandi kwaThalana lapho isiwombe sokuqala sempi sahlangukhona.

Kasikungena ekunilandiseni izizathu ezaphemba ukungezwani ngempela phakathi kwezizwe ezimhlophe ngoba lapha kasiqonde khona ukunioxela ngezindabazwe (History) kodwa siqonde ukunioxela ngezizigaba ezavelela oZwelonke ngenkathi yempi enkulu yamaBhunu.

"Kodwa kuthiwa kwenzenjani weNkotheni?" kubuza uMaklayimpukane kaSonzica, uVukayibambe. "Ha, konje ubungekho wena lapha izolo ngenkathi sixoxelwa lendaba?" kubuza uNkotheni. "Cha, phela mfowethu bengingakabuyi njengoba besiyelena ngaseMlalazi izolo." "Kangazike noma ngizokulandisa kahle yini. Kuthiwa zixabene izizwe ezimhlophe, okusemqoka yikuthi ziyazondana ngakhoke ziyachubukushana kakhulu ezweni lase-Transvaal lapho sekuthe kwavela khona umcebo weGolide, ngakho izwe selinohle. Kuthiwa-ke amaBhunu kawathandisise ukuba amaNgisi awaphazamise ekuziphatheleni izwe lelo ngoba wona afumanisa ukuthi izwe lelo ngelawo, ngakho

izitha lezo ezingamaNgisi kufanele zihambe zingabi nagama ekubuseni izwe lelo." "Hawu, kuthiwa kawahambe amaNgisi kulelozwe?" "Yebo, noma engahambi kuthiwa kawathule nje angeze abanamazwi okusola uHulumeni ophethe lelozwe, ngakho kuyabonakala ukuthi izinkunzi ezimbili zingehlale sibayeni sinye."

Ngenkathi kufika lombiko wempi, kwakusaphela amasonto amabili izinqola zifikile ukuvela eMgungundlovu lapho kade ziyolayisha khona amafulaha amaNgisi. Kwabenza bahlalela phezulu, nezibindi zaphakama njalo nxa sebezwe lolubhememe. Siyabezwa abashayeli bexoxa bodwa kanye nabaholeli babo laphaya phansi kwezinqola. "Niyabona nje ukuthi iwuchithile umuthi inkonyane? Kwashuba igazi masinyane kangaka kulamadoda esihleli nawo? Kwathiwa impi isakhonjwa kwelaseNewcastle kwangathi isikwaGingindlovu?" kusho omunye umshayeli. "Hawu, kambe niyakubona nje lokho? Konje kungahle sidliwe yingcabha yokuthi kuhle sithwale amafulaha amasotsha nje?" Kuthe besananga ngalendaba, kwavela imvelivelayo yathi, "Bakwethu isagwaca esisuka muva sikholwa yizagile. Mina ngithi asisuke khona kusasa sibophele silibangise emakhaya singaze singene kulolubhuku lwabamhlophe, sishiye izinyoni zabantabethu." Hayike yabuye yedlulisake indaba kabaze bavumelana ngagama elitheni, kwabonakala ukuthi basazoke babuye bayivivinye leyondaba.

Ngangomuso kwaqhamuka uswahla nje lomnumzane egaxile imigexo yamasotsha, weza lapha ezinqoleni wafike wakhuluma nabashayeli. Wakhuluma nabo ngesizotha nangomusa omkhulu. "Madoda ngithi nizwile ukuthi izwe limi kabi, nokuthi usuwokhelekile umlilo phakathi kwethu namaBhunu. Njengoba izinhlabamkhosi seziphumile zikhishwa uHulumeni ukubutha amaviyo azophendula ngawo inselele yamaBhunu, singehlale lapha singasabeli ukuya kuvikela umbuso weNkosi yethu. Kufanele siphume lapha nokudla nempahla eningi ukuze singaqedwa yinkonzo njengoba sekuzwakele ukuthi eDandi nangaseMnamandini sekuhleziwe kabi. Sizozama thina ukuphikelela kwa-Thalana, eDandi. Kasazi kodwa sizwa kuthiwa ikhona enye impi yamaBhunu elapha ngaseMthunjaneni. Sizozama uku-

kahle kubobonke abayizwayo ngeyokuthi, emuva lena bashiye izwe lidunguzela, kakwaziwa okungahle kwenzakale, "itshe limi ngothi."

Sezipho mule izinkabi kwabuye kwaboshelwa, zaqhubekela phambili izinqola zalibangisa Eshowe. Zaye zashona ngesiPhezi, zawela iNsuze, zawela iNsongeni, zathatha ude-dangendlale wokhalo okuthiwa Uhlelo, zaye zalala phansi kweThala, emuva kwezinsuku ezintathu ziphumile kwa-Hlazakazi. Naziya ngakusasa zigudla uMhlathuze zilibangise enkantolo yaseMpandleni. Kuthe ukuba ziwele iVumanhlamvu zakhumula. Kwadlula usuku ziphumile lapha, zabuye zaqhubeka belu ngawo umgwaqo zayodundubala kuNomangci. Zithe zisuka lapho zazingena kudukathole wehlathi laseNkandla. Lelihlathi yilo-ke lapho umntaner-kosi, uCetshwayo afela khona. Abasendlunkulu, abafunga uCetshwayo, yisuke sebeqedile nxa befunga bethi "EseNkandla." Ngalokhu kufunga phela yisuke befunga amathambo enkosi uCetshwayo ngoba ingcwaba lakhe likhona ehlathini eNkandla. Mhlawumbe abafundi bangathanda ukuba kengibathi, fahla kancane ukuthi yini eyenza ukuba inkosi uCetshwayo aze ayofela eNkandla. Kwathi ukuba abuye ekuboshweni kwakhe esiqhingini sase St. Helena, emva kwempi yasOndini, lapho amandla kaZulu afike aphelela khona, uCetshwayo, wafike walwa futhi noZibhebhu owayehola uMandlakazi. Ngisho nanamuhla, uSuthu alukhothani noMandlakazi, alunambithani kahle, nanxa iNkosi uMaphumzana enza ukuba bathelane amanzi. Kuthe-ke emuva kwaleso sehlakalo, abelungu base bemsusa uCetshwayo beyombeka eNkandla bethi kahlale khona, ukuze aqhelelane noMandlakazi. Nempela-ke wahlala khona wazewafela khona. Ithuna lakhe likhona eNkandla. Ungabe usaqhubeka-ke, nxa uzwa owakwaZulu ethi, "EseNkandla." ngoba sewungahle ulimale nxa uqhubeka nokumphikisa. Angithi uyezwa ?

Yindawo enkulu nedume kakhulu lena yaseNkandla. Ngithi niyokhumbula ukuthi noSigananda umfo kaMancinza wayewayocasha khona emva kokuba ehlulwe ngabelungu, ngenkathi uZulu enqaba ukuthelala ikhanda. Nxa uhambele

kwelakwaZulu mfundi, ubozama ukuyobona lelihlathikazi elidume kangaka, iNkandla.

Akesibuyeleke endabeni yethu yezinqola ezazibange Eshowe. Sizicine zingena ehlathini laseNkandla. Zadukuza njalo zithe zithi qhamu, ekupheleni kwehlathi, zaziqhamukela eSibhudeni. Lendawo yilapha kutatshwa khona isibhuda —lokhu-ke, ngoba abanye abafundi abakwazi, kumele nginichazele ngokuthi ngamakha akaZulu. Nxa sebevunule abesifazane, baziqhola ngesibhuda, njengoba naseSilungwini nxa sebevunule abesifazane baziqhola ngamakha akhona okuthiwa 'wusente'. AbakwaZulu ungabafumanisa izinhloko sezibomvu tebhu, yisibhuda. Kwaphela izinsuku ezintathu zangena izinqola Eshowe namafulaha azo. Ajabula impela amaNgisi ngoba abe eseyilindele kakhulu lempahla ngoba ukudla kwakudingekile kakhulu. Kwajatsulwa kwadelwa. Abashayeli baxoshiswa ngopondo abahlaru emunye, nabaholeli bafumbathiswa uhlamvu nga'umye lukapondo emunye. Lena kwakuyimikhonziso njena kwabe kungesilo iholo lezinqola.

ukuthi kukhona okuhlongozayo. Bathe besa iunza ngalokhu, bazithela kwelikhulu ikamu lamasotsha amaNgisi. Zagega izinqola zayezakhumula ngaphesheya komfula uMnambithi, sezithe ukuqala kwancane ekuphumeni komuzi.

Kwathi ntambama babona memfu, isicheme sabelungu (wona phela amasotsha) befolile ngabane, bephethe izibhamu. Kwasekukhanya ubumenyemenye bezibhamu nezimendlela zamasotsha sekwesabeka kakhulu. Kwabe kukhona ohamba eceleni nje ehamba ebakhuza. Kwabakhanyela bonke ababelapho ukuthi izwe alihlezi kahle ngoba nakhu abamhlophe beviva amaviyo.

Bathe bes buka lon lalo wan.asotsha, zaqhamuka izinqola zakubo ebezikade ziyochitha amafulaha eDandi. "Hawu, senifikile zinsizwa zakithi? nicolile nifike, anaze nalibala eMgungundlovu, nakithi indaba eselokhu isematheni ngeyoku hi, ingabe niyofika nini lokhu nakhu sibona sengathi izwe liyadungazela, kuvungazela umoyana wokuthi ziphambene izizwe ezimhlophe, nokuthi impi ingadumelana noma nini," kusho uNtonto, umfo kaMantshontsho, wakwaMagubane. "Akusho wena Thole, siyazibonela nathi, yingane kuphela engaboniyo, ukuthi izwe lihlezi kabi, lihlezi phezu kwezikhali. Kungaba yinto enzima ukuba uthuthuva lubheduke sikulel'zwe. Singaba mntshingo ubethwayini? Yona impahla yamaNgisi lena uthi amaBhunu angeyiphange? Zona izinqola zabanomzane lezi zingedliwe, nathi siphocwe ukuba sithuthe impahla yamaBhunu? Ngiyesaba", kuqhuba uNqampuna wakwaNtombela. Ngaleyo nkathi basebekhulumela phansi, benyenyeza ukuze kungezwakali kwabanye abakushoyo.

Ntambama zabosawa izinkabi kwalungiselwa ukulalwa. Akulalanga nokho ngalelolangi, atashayeli balbuluma kwazekwasa, bebonisana ingozi engahle ibehlele. Kwathi ingani kwakuhlekwa olwabayeni uhleko, kubugidigidi, kuhlekwa indaba kaZondi edlwengulwa yisilwane, kuthakaselwa uZwelonke ngokuh'abana kwakhe, kwafumaniseka ukuthi kuhle ivalwe leyondaba, baxoxelwe nje laba ababengekho, beseyedlulisa, ngoba nakhu kwakukhona ifu elimnyama elalilengela emakhanda abo. Zalala zilayishile izinqola kwathi ukusa kwaziwa yizo. Kuthe kusempondo-

zankomo, zabophela zaphuma kusemnyama, ngoba zabe sezibalekela ukuthi abelungu bangazibambi bathi azithuthe amafulaha amasotsha aseDandi. Yindaba ababengafuni nakuyizwa leyo abashayeli. Kwathikusa, kuthi, gelekeqe, zabesezisezinkalweni ezikude noMnambithi. Duku-duku, zangena eDandi emva kwezinsuku eziyisihlanu, kodwa zedlula zaye zakhumula esikheleni sikaThalana.

Nakhona lapha kulomzanyana bafica inhlalo ingenhle, kuhlalelwe phezulu, ngenxa yokuphambana kwezizwe ezimhlophe. Kazilibalanga izinqola lapha ngoba abashayeli babazi kahle ukuthi, "Esuka muva ikholwa yizagile." Kalishonanga nelisenhloko zikhumule. Kwathi nxa selibantu bahle zabophela zayezakhumula kwaDumangeze. Kwasa futhi zangena endleleni. Kwathatha imidumbu emibil' yinsuku, sawela eShiyane. Kakuthathanga nsukungakhi iSandlwana sasala ngemuva, zaye zalala kwaHlajakazi, kubo kaZwelonke. Zaphumula lapho izinsuku eziningi ngoba izinkabi zasezihwithekile wukuhamba ngomjaho om'nyulu. Kwafumaniseka ukuthi kufanale kezibuyise iphango.

Abashayeli babanonyawo oluhle, ngoba bafika lapha kubo kaZwelonke bezibusela nje abanomzane ngamanzi amponjwana, bezidlela amasi kanye nenyama. Ihlaya laseMnambithi lavuka futhi, kwahlekwa ubugidigidi. Phela indaba kaZondi yabe isihlekisa manje, ngoba wabesasinda engozini. Kwase kuxoxwa sengathi yiganeke ze. Umntu owayilanda kahle ebaxoxela bonke ngesibindi sikaZwelonke, wuDambuza. Wabaxoxela nokuthi bathe beduma abafana bonke bebawumthwalanyama ndawonye, wema yedwa-nje umfo kaNdwandwe, wasigwaza isilwane wasijuqa. Kwakuyaye kuthi nxa kuhlekwa lendaba, unina kaZwelonke yaba afikelwe yusizi, akhale, wi, izinyembezi, ngoba lendaba yaba yabe imfikisela usizi, kuhele emathunjini nxa ezwa ukuthi umfana wakhe wacishe waqhotshozelwa yisilwane esibi. Wayeyaye abibitheke isikhathi eside, emunyunga umu'yu womzwangedwa, ahebeze abonge uMvelinqangi, namathonyakakubo kaZwelonke, kanye nawakubo kwaSimelane lapho ezalwa khona yena uqobo lwakhe.

Enye indaba abafike bayixoxa kayaze yanambitheka

Njengoba lesisidumo sivele ngenkathi abashayeli sebexoxa indaba yokuhamba, akubange kusachithwa sikhathi. Akhala ezintanyeni amajoka, zabizwa phakathi emanzini izinqola, zawela. Zawela kahle ngoba izibuko labelingagubhekile ngoba kwabekusedwaleni lapho ziwela khona. Zithe ukuba ziwele zonke zithi, khaphaca, abamba umgwaqo obheka eMakhabeleni ngakwaNtunjambili, kodwa zabuye zachezuka zangena umendo obange eMgungundlovana. Zayezangena emva kwamasono amabili eMgungundlovana, lapho zafike zahlaba khona ikhefu izinsuku ezintathu. Zabuye zaphela futhi zaqhubekela phambili. Kuthe emva kwezinsuku eziningi ziphumile eMgungundlovana, zaqhamuka entabeni. Zithe nje nxa zithi qhamu, nanku umuzi esigodini phansi kwentaba. "Lesisicakacolo somuzi ondlu zibomvu ngabe sekuyiwo uMgungundlovu na?" kubuza uZwelonke. "Yebo, sekuyiwo uMgungundlovu onduku zibomvu lona Zwelonke," kuphendula, uDladla, umfo kaMakhelekehlane. "Sesifikile lapho sizolayisha khona impahla yamaNgisi asEshowe."

Ekufikeni kwezinqola kulomuzi zafike zakhumula ngaphandle komuzi, esikhumulweni sezinqola zonke. Lapho bafumanisa izinqola eziphuma eThekwini. Abashayeli baphumula izinsuku ezimbili, balayisha ngolwesithathu. Zithe ukuba zilayishe zithi, du, nezincwadi zempahla bazithathe abashayeli, kwafunwa ukudla okwanele ukubagcina isikhathi eside. Kwabonakala ukuthi kuzothatha isikhathi eside ukuba bafinyelele Eshowe ngoba sebelayishile, futhi bazohamba ngendlela eyedlula eMnambithi.

Akesinithi qaphu, qaphu ngokwabonwa wuZwelonke eMgungundlovu. Ngenkathi izinqola zikhumule lapha kulomuzikazi, abafana babebonana nontanga yabo abasebenza-yo, ngenkathi bephumile emsebenzini babakhombise umuzi lona kanye nezindlela ezithulubezayo. Wawungabafica beyisishomo njalo ngantambama bexoxa izindaba ezivamileyo kubafana abaseramabhungwana. Kwakuxoxwa nezemisebenzi, nezimali zamaholo, kanye nezimpahla abathanda ukuthenga nxa sebebuyela emakhaya. Kwakuyigugu elikhulu ukuthenga izicathulo ezibomvu kanye nenkositini. Abanye balabafana base benazo lezizinto, ngakho bese-

begabisela labo abangenazo. Kuthe ukuba noZwelonke ezwe lenkulumo yontanga yabo, wahunguleka manje naye, wathanda ukuba afil ekhaya acele ukuba ayosebenza eMgungundlovu.

"Uyabona wethu, mina senginonyaka ngifikile lapha, unlungu wami unginika konke okokwembatha, nezicathulo leziya ngazithengelwa nguye. Imali esengiyibekile ingopondo abayisithupha. Ngifuna ukuthi mhla ngibuyayo, ngibuye ngiyithwele impela imali ukuze ubaba nomame bathokoze mhla ngifikayo, bangithengele izinkomo eziningi. Phela ngashiya ekhaya ngethembisene netshitshi lase-Bathenjini, ngapha ngaseMsinga. Ngifuna ukuba ngizikhiphelane zonke langalinye mhla ngilobolayo. Ngisazohlala iminyaka emibili futhi kulomlungu wami khona ngiyothi ngibuyela ekhaya bengiyindoda impela." Lenkulumo yayikhulunywa ngomunye wabafana elandisa oZwelonke. Abafana bonke basebehlezi bekhamise imilomo, selokhu bethe, nke, lomfana eshovuza inhloso yakhe. Ziningi izinto ezangena, nezafika emqondweni kaZwelonke ngalenkathi kuxoxwa lezizindaba. Okokuqala kwafika ukuthanda ukuyosebenza kubelungu. Kwafika nomqondo wokuthi kungcono ukuba ege, abaleke ayozifunela umsebenzi. Kawuvumelanga neze lomqondo ovedukisanayo. Kwafika futhi ukuthi naye wothi nxa esenemali azithengele inkositini, nezambatho ezinhle. Kwafika futhi ukuthi naye wothi nxa esesebenza angcine imali eningi, ukuze ikhehla nesalukazi esingunina beyothokoza ngaye babone ukuthi kanti bazele indoda yamadoda. Sizozibona lezizinto ngenkathi lapho esethola imali yakhe naye esezisebenzela, nopondwe abagibele sebehlala esandleni kuye. Iqiniso esithanda ukuba nilazi yileli lokuthi inhlakanipho yonke ayithola eMgungundlovu wayifaka esigujini sakhe, wayilonda ukuba ize imenze indoda ehlakaniphile.

Asibuyele-ke endabeni yethu yezinqola. Kwathi ukuba baqede ukufuna ukudla okwanele, zasuka zabamba umgwaqo olibangise eMnambithi, uThukela zazoluwela enhlaneni zibalekela amanzi. Kwaphela izinsuku eziningi zangena izinqola eMnambithi. Kulomuzi bafumanisa abelungu nama-hashi amaningi kuluxhaxha njc, kwahle kwabonakala

ho!!!” Baduma abafana bangumzwilili ndawonye, sebaleka.

Kungayo-ke lenkathi lapha uZwelonke azibonakalisa khona ukuthi unesibindi esilivela kancane. Besesike sasho ukuthi, wathi ukuba, ezwe ngezobuqhawe boyise noyise-mkhu'u, kwasebenza kuye konke lokho kwamakha, wazimisela naye ukuba abeyiqhawe. Empeleni kuthiwa, ufuzo luthatha kakhulu, NoZwelonke naye wacaphuna kakhulu kulo ufuzo lomndeni wakubo, lwamaqhawe. Kuthe ukuba badume abafana babengumthwalanyama ndawonye, wemanye uZwelonke. Sezakuye isilokazane singasadle nkobe. Naye wabona nje ukuthi uyawagcina amabele ngalelolanga. Kwezakala omunye kubashayeli ememeza ethi, “Ngubani lowaya mfana, baleka-bo!” Kwabonakala ukuthi nethuba lokubaleka labe lingasekho, ikhonde labeselifikile, selifuna ukuba life nomunye. Kuthe kusenjalo safika isilwane sagalela ngawo omabili, ngomkhulu umfutho, sithi siyamhwapuna esifubeni. Waqhela kancane uZwelonke kanti uqhela nje, umkhonto abe ewupfethe usewufake wonke, phiqe, esifubeni semfene ngenkathi iphakamise izinyawo zombili ithi iyagalela kuye. Wangena umkhonto waye wathunga inhliziyo, kanti noZwelonke wagalela wayewashumbeka phansi kanye naso isilwane. Abantu bonke bacabanga ukuthi simqedile isilokazana, nokuthi uwa phansi njena ngoba esimlimazile. Baphuthuma bonke ukuyobona okwenzekile, nokuyobona ukuthi lomfana olimele ngubani. Gubhu, kuwo lowomnyama sekuvuka uZwelonke naye esevuka eqhaqhazela. Isilwane sona asibange sisavuka, salala njalo unomphelo, nomkhonto uloku uphiseleke kuso.

Nxa bonke befika kulomfana sekuyikhani kubonakalayo ukuthi kanti iqhawe leli nguZwelonke. Sebemkhanisa, becingisisa ukuba kalimele ndawo yini. Qha, kwafumaniseka enyelile nje lapha esiphangeni kodwa engalimele ndawo yena. Kwathi ngenkathi egalela kakhulu wazewayoshayeka ngehloombe phansi. Yikho-ke okwenza ukuba enyele. Kabawuhlanganisanga umlomo abashayeli. Umfo kaMakhelekehlane yena wabehluleka nokukhuluma, ngoba wabecabanga ngengozi ecishe yamehlala ukuba isilwane silimaze ingane. Wabeshaywe yuvalo esaqhaqhazela engazi ukuthi kodwa

ebeyofike athini kwabakwaNxumalo. Kakhulu kuyise nonina womfana.

Ikhonde lalala khona laphaya selifile, ababebesalithinta kwaze kwasa. Nabo bonke abantu ezinqoleni ababange besalala, bawomuzela njalo kwaze kwasa, indaba esematheni kuyiyo yekhonde elilimaze uZondi, kodwa labulawa wuZwelonke. Kusukela ngayo lenkathi, abafana bonke abangabaholeli, bamesaba manje uZwelonke futhi kwathi nalabo ababengamnakile, baqala ukuba ngabangani bakhe manje ngoba nakhu usebonakalisile isibindi esilivela kancane, okusobala ukuthi nezingqwele zakhe azithathi lutho kuye. Besatshwa impela nomngani wakhe uDambuza.

Ekuseni abantu bonke bavuka bayohlola umhlolo lowo wesilwane esabe sibavimbezele ebusuku. Wathi ukuba afike kuso isilwane umfo kaMakhelekehlane wawuhosha umkhonto kaZwelonke, ngoba wabe ulokhu uphiseleke khona. Engakawuhoshi umkhonto, isilwane sisalokhu siyinkashana laphaya, nomkhonto usithungile lapha enhliziyweni, saqale ngokuchelwa ngentelezi kaSikwata. Uthe noma umkhonto usukhishiwe kuso, wagezwa ngayo futhi intezezi yenyanga uSikwata. Lokhu phela kwenzelwa ukuba kuthi noma kukhona into embi, enjengelumbo ingaze yabenza lutho, futhi ukuze bangabineshwa noma isinyama. Kukhona inkolo yabantu bakithi ukuthi nxa ubulele impaka yomthakathi kawaze wazithola izintezezi, nawe ungeke ulunge. Mhlawumbe uphenduka isilima noma uhlanya, noma usangane nje ingqondo. Kangazi-ke noma lokhu kuyiqiniso yini. Kodwa ngisho into engiyaye ngiyizwe ngabadala.

Kuthe kusenjalo wasuka yena umfo kaSikwata wathatha izinyamazane zakhe wabancindisa bonke. Phela umfo lo wase maMbatheni kwabe kuyinkunzi yogedla. Emva kwalokho sahlizwa isilwane lesi, kwasekuthathwa isikhumba, isiqeshana nje sesikhumba, kwase kugqizwa ngaso uZwelonke engalweni lena enyele kuyo. Wumkhuba wakithi futhi lona, owenzelwa ukuba umuntu asheshe aphole lapho elimele khona. Ukufaka isikhumba salento ekulimazile kwenzelwa ukuba kudonse, noma kuvimbe ubuhlungu baleso silwane. Abantu abazingelayo bayokhumbula leliyisiko elidala.

neqashana lomuthi wamakati? " sekusho uNdlaphu, umfo kaDlomo, owabe eshayela isipani sakwaNdimande. " Kuyakha, u Dlomo ukuthi sisazoke sihlale lapha emahlanzeni asoThukela, mhlawumbe iviki lonke, sekupahluka uShovushovu kaSonkunzi, wasemaBheleni, owabe eshayela esakwaNsibande esibomvu. " Kepha sizohlala kanjani lapha ngoba sisengozini yezilwane zasendle lapha emahlathini, nezinyoka ziningi lapha ngoba nakhu kwenile? " sekuqhuba umfo kaMashwabada wakwaMajosi. " Hiya, gingani itshe bafowethu, mhlawumbe zizofika ezinye izinqola, nazo zifice isilwane lesi (umfula) sisavimbile, mhlawumbe sesiyosinda kuzo nxa okwethu ukudla kusiphelela, sekusho uPhephela wakwaMntungwa, owabe eqhuba isipani sakwaMathe.

Ngenkathi abashayeli bexoxa lendaba phansi kwinqola, bakhona nabaholeli bahlezi nje bude budizane nabo balalele. Nabo abafana babona nje ukuthi kubi kulendawo nxa amadoda engaphathekile kahle kangaka kulendawo. Hayi-ke ibuye yedlulise nje leyondaba, bese kubaswa umlilo omkhulu bawuthi, wume, kwazise ukuthi izinkuni zabe zizwakele kuleyondawo, kusehlanzeni. Kwashesha kwavuthwa nokudla, kwadliwa, nezinkabi zashesha zaboshwa kwahlalwakekwaqhutshwa ukuhlwa. Kuthe noma sekuphakathi kobusuku sekuyolalwa, akwaze kwalalwa ukuthi, vithi ngoba kwakusendaweni embi kakhulu. Babedane bevuka abashayeli bakhwezele umlilo, ukuze ungacishi. Abafana bona basebephupha, ngoba bazunywa ubuthongo. Basebezwakala ngoba sebede bekhuzo izinkabi, kanti bayaphupha.

Kwaphela izinsuku ezine kulindiwe, kwabonakala ngoLwesihlanu ukuthi umfula usuyabhodla, nokuthi izinqola sezingawela. Nabashayeli base bexoxa eyokuhamba ngalezozinsuku, kanti kukhulu kuyeza. Ngosuku okwakuzokusa kuhanjwa ngalo, kwezwakala ngomfo kaZondi eseqhuma phezulu—lokhu eyakhe inqola yabe igcine ngemuva—"Yekelelani bo!" Asho umfo kaZondi awuhlabe awulawule umkhosi. Bavuke, gubhu, abashayeli nabaholeli ezinqoleni zabo, bahlome, basho baphuthume enqoleni kaZondi lapho umkhosi uhlatshwe ngakhona. Bayafika khona bafumanisa uZondi esopha lapha engalweni, igazi seliphophoza nje, nezingutshana zakhe zokulala sezintshingwe

laphaya. Umpisimpisana ake wathi uzama ukwubamba wabe usudabuke iziqephu ezimbili, esinye isiqephu engasiboni. " Yini, kwenzenjani Zondi! " kubuza abanye abashayeli. UZondi, phinde ukukhuluma, angabaniki mlomo, abaqhunsulele amehlo nje. " Hawu yini kodwa Zondi, wakhala kwaduma amawa, kepha wathula wathi du nxa sikubuza! " Athule nje uZondi, kuphela abakhombise amanxeba, akhombe ngezandla kodwa angaze aphumisela iphimbo lakhe. Bese bebona ukuthi udlwengulwe yisilwane esibi, nesinesithunzi esibi. Babone futhi ukuthi naye wethukile kakhulu.

Bese kusuka uSikwata kaSompisi waseManibatheni, ethatha umhlanti wakhe, ekhipha amakhubalo, emququdisa, nezinyamazane emshunqisela, bamchela futhi nangenetelezi. Emva kwalokho, waqala ukuthombuluka nenkulumbo, wabalandisa ukuthi kukhona isilwane esifike samdlwengula, uthe lapho ethi uyasiphonsa ngomkhonto samemukela ngengalo, sabesesiyaawafaka onke amazipho esidladla saso. Kuthe ngoba naye wabe izibindi seziphakeme, washaywa yingebhe, waquleka. Emva kwalokho akazanga ukuthi kwenzenjani. Kuthe ukuba kuphele ukulandiswa kwabuwZondi, kwabonakala ukuthi njengoba sihlabene nje lesilwane sizobuya sizohlupha futhi. Abashayeli, nabaholeli baphuma bagwaca lapha ezinkabini. Unyezi wabe uthe bha, kubonakala kahle impela. Kuthe lapho sekuzakusa, sabuya isilwakazane, saphindela khona lapho sabesesike saphumelela khona—enqoleni kaZondi. Abashayeli nabafana bathintana ngezinti zemikhonto, bazungeza inqola kaZondi. Njengoba sona sabesisingene phansi kukaseyili wenqola, asibabonanga lapha bekaka inqola kaZondi. Kuthe ukuba bayizungeze bayithi, ngci, basebesethusa ukuba siphume. Saphuma lapho singasadle-nkobe. Sagxuma saya phezulu, sithe sibuya sasizithela kubashayeli, basigwaza. Saphenduka sayangalaphaya, sazithela kubafana, saphindela emuva. Saphinda sazithela kubashayeli. Satholozza manje sesibona ukuthi sesiphakathi, sekukude emuva sekukude phambili. Sabona isilokazana ukuthi siyafa manje, ngakho sazimisela ukuba sife nomunye umuntu. Sithe siphenduka sibheka ngakubafana, sasho ngephimbo elikhulu, sathi, " bho! ho!!

kakhulu. Kwakuhanjwa kuhlonyiwe izikhali ezibukhali ngabashayeli nabaholeli babo behlinzeka ukuzivikela.

Lomlilo wabe uvuselelwa njalo kuzekubephakathi kwamabili, bese emva kwalokho kulalwe. Akulalwa njalo kuthiwe, vithi ngoba kulalelwa engozini yeziwazi nezigebengu. Ngakho-ke kwakulalwa phezu kwezikhali, ukuze bangachithi isikhathi nxa umkhosi usuhlatshiwe.

Ngelinye ilanga zasuka izinqola ezilishumi nambili zayolayisha impahla yamaNgisi ayakhe eShowe. Lezizinqola kwakungezabafo baseThaleni, naseNsuze, nakwaHlazakazi. Sabophela isipani sakubo kaZwelonke esimnyam:—irdlu ivalilwe. UZwelonke wabe engumholeli waso. Umshayeli kwabe kuyindoda encane nje ngesidumbu, esiqinile kodwa, inesilevana esincane nje esicijile. Kwakuyinkunzi yomshayeli lona, esakhe isipani sasingabajwa ngisho singene obhukwini. Wayezikhuzisa umfo kaMakhelekehlane ziphume nayo ngisho kukubi impela. Waye ngowakwaDladla yena ngokuzalwa. Abafundi bokhumbula ukuthi ayengakabikho amabhuloho, ngakho amazibuko ayevame ukuba mabi kakhulu, kuweleka nzima ngempela.

Zabophelake izipani lezi; kungesakwaNdimande, NeskwaMkhwanazi, nesakwaMathe, nesakwaDlamini, nesakwaNsibande, nesakwaDladla, nesakwaZondi, nesakwaMkhize, nesakwaMbambo, nesakwaNzuza, nesakwaMvelase, kanye nesakubo kaZwelonke. Zabe ziyolayisha eMgungundlovu zizoyochitha Eshowe. Zasuka ezaseThaleni zazohlangana nezakwaHlazakazi eSandlwane. Ngosuku lwesibili ziphumile ekhaya zafika emfuleni omkhulu. Zafike lapho zakhumula phezu kwawo umfula zazezalala khona. "Mfula muni-ke lona?" kubuza uZwelonke. "Njengoba unamanzi amaningi kangaka nje zizowela kuphi izinqola?" kuqhuba uZwelonke bengakaphenduli nombuzo wakhe wakuqala. "Konje awukaze ufike lapha Zwelonke?" kubuza uDambuza, owabe engumngani omkhulu kaZwelonke. UDambuza lona wayengumholeli wesipani sakwaNdimande. "Cha-bo, angikaze ngifike lapha mina ngiyaqala nje." "WuMzinyathi lona Zwelonke, zizowela khona lapha izinqola kusasa," sekuphendula uDambuza, esho ekhomba kudebuduzane njena nalapho esikhumulweni.

Kuthe esahlezi ezindla ngendaba yokuwela emfuleni uZwelonke bamthatha abanye abafana baqonda khona bayobhukuda lapho bazi khona ukuthi akushoni kakhulu. Kuthe ntambama zabuya izinkabi zaboshwa, kwalalwa. Kusihlwa akulalwanga masinyane ngoba kwakubaswe omkhulu umlilo, behleli botha imbuthuma. Wasizakala noZwelonke kwakuyilokhu ebuzile imibuzo eminingi. Kwathi ngenkathi beyokhalima izinkabi wabona amathuna amhlophe ngaphesheya komfula. Kusihlwa waphenyisisa ukuthi lawaya mathuna angaphesheya koMzinyathi ngawani? Bamtshela ukuthi ngawamasotsha afela empini enkulu kaZulu nabelungu. Kwathi ukuba bawaqede amaNgisi eSandlwana, uZulu waqhubekela phambili eShiyane, lapho wafike wehlulwa khona ngamaNgisi. Wayikhumbula yonke indaba yaseSandlwana abe eyixoxelwa nguyisekazi mhla bevakasha khona esigcawini sempa eSandlwana.

Ngangomuso, zabophela kuseluvivana zadabula khona phakathi eMzinyathi zawela. Kwawela ezintathu kuqala ezazihamba phambili kweyakubo kaZwelonke. Kuthe nxa seziwele, kwaqala ukuthi, gidi, isibindi nakuye manje. Sangena nesakubo sawela, sayesathi chaphasha, ngaphesheya. Emvakwalokho zawela zonke. Naziya zihlaba ubhoko ngomgwaqo waseMakala. Emva kwezinsuku ezintathu zisukile lapha ezibukweni eShiyane, zehlukana. Kwathi eziyisithupha zabheka eMnambithi, kwathi futhi eziyisithupha zaphikelela eMgungundlovu. Kwamthokozisa uZwelonke ukufumanisa ukuthi yena nomngani wakhe uDambuza yilokhu bendawonye. Ezakubo zabaphakathi kulezo ezaqonda eMgungundlovu.

Duku-duku, zafika komunye umfula omkhulu kodwa ungagcwele kakhulu, ngoba wabe usubhodla. Bamtshela uZwelonke ukuthi igama lalomfula wuThukela. Kephake nanxa balufumanisa selubhodla uThukela, kwabakhanjela kahle kamhlophe ukuthi basazoke bahlale balinde ukuba umfula uze wehle. Kwabekunengozi ukuwela amanzi esemangingi ngoba kungaziwa noma izibuko ligubekile yini. "Wo, lasishonela bafana, sizokwenzenjanike lokhu nempephu isiyasiphelela, bengicabanga ukuthi sesociciyela sizecingenene eMgungundlovana, lapho besiyofike sithenge impuphu

yise. Naye-ke kodwa uDumenzile wabe esenendodana yona le eyaziwa ngokuthi wuZwelonke. Sasala sodwa nesalukazi esinguninakhulu kaZwelonke, sekufe umnumzane wakwaso. Kepha sabuye sabona nje ukuthi akunani ngoba amadodana aso abe esenabalobokazi. Okwasijabulisa du, yikuthi nendodakazi yaso yabe seyahamba yayophemba ubuhlobo kwelinye izwe.

Emuva kwehlambo kwabonakala ukuthi umuzi awuhlalelani kahle, kwaba yileyo nkosikazi yaqoqa izibi zayo yaphakamisa izinyawo. Kwazi, ukuthi abomkhaya bavumelana ngokuthi inxiwa selivundile akube yileyondu izibonele. Wajabula noDlokwakhe ngoba naye wabe esewubona umoya wabafowabo ukungamesaseli kwawo ngoba eyindlalifa. Naye-ke wababela abomkhaya izimfanelo zabo, qede, wathatha indlu yakwabo wajubeleza. Waze wayothi khahla, khahla, esifundeni sakwaMahamba--khona njalo kwaNgwane.

Bafike bakha umuzi wabo omkhulu bawubiza ngokuthi kusekuPhumuleni. Lendawo yabo bayibona ukuthi yinhle, inamathafa aluhlaza, namanzi agijimayo kanye nezihlahla zokutshalwa. Yabe inhle idelile. Ubuhle bayo bethasiselwa yintaba yakhona uMahamba. Lentaba inamatshe amancane akhazimulayo ngezikhathi zokujika kwelanga. Nabo-ke bathi ukufika lapha basho bathi bafike kwelaju nezinyosi. Nabo basheshe tanotha, baba nempahla nemfuyo emangaliso. Balima ondungundamela bamasimu, bahlakula bavuma izinhlobonhlobo zezilimo bathengisa kwanjeya. Nendodakazi kamaXaba, uDumenzile bayibikela khona lena kwelabaNguni ukuthi bahlezi kanjani enxiweni labo elisha. Kuthe ukuba naye ezwe, wajabula kakhulu ngoba wabe ehlezi efisa ukuzwa ukuthi bahlezi kanjani kulelozwe abahona kulo. Futhi-ke, okwakumenza aphokophelele ekhaya kubo-krugoba uZwelonke lona kade ethunjwe ngamaBhunu, walahleka iminyaka eminingi. Lesisifiso safika njalo futhi futhi kuDumenzile sokuthi ukuba uyazenzela ngabe uke abembe aye labo; phoke, umendo ukuzibopha.

Kuthe langa lithize, wezwa bekhuluma bodwa abomuzi wakwaNdwandwe ukuthi kusafanele ukuba uZwelonke ake aye ekhakonina, ayokhothwa ngamadlozi, akathelwe

nangenyongo yakhona, ukuze bambeke njalo abakubo naba-sekhakonina abaphansi, bamuphe izibusiso zabo, ukuze kuthi ngisho ehamba engozini, njengayo lena yesiwombe sempi, nesokulahleka, bamphephise njalo. Lapho ezwa lenkulumo unina kwaba sengathi uyaphupha kusebusuku, ngoba ezwa inkulumo ehambisana nesifiso sakhe esingaka. Ekuphethweni kodaba walandiswa umaSimelane ngenkulumo mayelana noZwelonke. Khona lapho bahle baqoka nosuku okumele lomfana ahambe ngalo. Kwaphenyisiswa futhi ukuthi angahle aqhutshwe ngubani, kwaphethwa ngokuthi kufanele ahambe nonina yena owazi imikhondo namasiko akwaNgwane. Njengoba izwe labe liselibi lihanjwa ngezinyawo, kwabonakala ukuthi kufanele kubekhona owesilisa omdala abaphelekezele. Yamudla inkatha uMaginsi wakhona kwaNxumalo. UMaginsi lo kwabe kungumfokazi ngoqobo; emude, emashiya amnyama athe bhuqe; enesithombo, izingalo lezi zingakaya-bo. Wonke umuntu wayezibonela nje ukuthi cha, lo, ngumbhemi nge-mpela awabekwa kuye amabili.

Ngalenkathi uZwelonke kwakuselibhoxongwana lebhoxongwana edle ngokuhlakanipha. Wajabula weqa amandla banqeshe umfana wansondo ezwa ukuthi usazoke ayokhothwa yizinyanya zakwaSimelane. Phela wayelokhu agama le kwagogo wakhe besekwaHlathikhulu, unina esalar de mabe leko.

Sekusondele usuku lokuhamba, washo wagqibisa umaSimelane eselungisa umphako nezivatho abazonama nazo. Uyise kaZwelonke wakhetha esikhulupheleyo isibhokazi, esimhlophe esingenabala, ukuze nendlela yabo ikhona naphambili, wabenzela ngaso umphako. Phela naye wabe ngamehlo abanzi ukuze abantabakhe bangamhlazisi emaphakeni. Basho nabo basibopha ngesithebe isifuba okuyisona sasekweni sibonakalise umphako abebewuphetha besuka ekhaya. Kwaze kwasa engalele uZwelonke mhla kuzosa behamba. Nezinkomo wayengasazazi ukuthi zingumsebenzi wabo. Kwathi kuseluvivana washo ngebokuthakasa wathi "Mama sekuse kwathi, gelekeqe." Wezwakala uMaginsi wathi, "Nisalele, izinkukhu sezikhala okwesibi?" Nisalahamba pho? UZwelonke washo waphoseka pho.

nyawo. Kwahamba, kwahamba babonisana lapha ekhaya ngokuthi kufanele ukuba kwenziwe umkhosi omkhulu wokubonga kuMvelinqangi nasezithutheni (abaphansi) zakwaNdwandwe. Kwabikelwa abakhelwana nezihlobo ukuthi akucwiliswe. Lwanqunywa nosuku lokugaya, kanye nosuku lomsebenzi. Izinkabi ezahlatshwa ngalokolusuku, zabe zikhushulwe ehlanzeni, zinganonile kuyinhlama nje. Kwawa izinkabi ezimbili kumfo kaNxumalo kanye nezimbuzi, izintondolo ezilishumi. Inyama kwakuziginqi, kanti futhi notshwala babungangamanzi okuphala izikhumba. Kwabuswa, kwathokozwa ngempela ngoba nakhu uZwelonke ubuye ephilile emuva kwesikhathi eside athunjwa ngamaBhunu. Sesinitshelile ekuqaleni kwalencwadi ukuthi kwakwenziwa njani kubo kaZwelonke nxa kubuswa. Zagiya izinsizwa esibayeni kwaba wubuqephuqephu, zihashana kwanjeya-bo. Kwagcina-ke ngakho ukuba kubongwe ngenhlonipho kubo abaphansi. Lokhu kuyaye kwenziwe ngokuba kusuke omunye kwabadala asukume athethe bonke bakwaNdwandwe abaqondene naleyondlu. Lachitheka-ke ibandla.

Isifundo VII

UZWELONKE UYA EKHA KONINA

Asandulelise kulesisifundo ngokuba kesithi qaphu, qaphu kancane ngabasekhakonina kaZwelonke ukuze indaba yethu inambitheke kahle. Lalelani-ke kesinitshela ngabakwaSimelane. Unina kaZwelonke kwabe kunguDumenzile, intombi yakwaSimelane. Lenkosazana yabe izalwa ngamaXaba, nkosazana kaNdesheni, owabe akhe kwaHlathikhulu, eSwazini. Uyise kaDumenzile lona kwabe kunguMandlakayise, kaMagutshwa, kaLuthuli. Lomnumzane wabe engowozalo esifundeni sasemakhosini—khona belu kwaNgwane. Wabe umkhulu umuzi wakubo kaDumenzile, kwakuyinxuluma nje lithe, qhinsi, ngoba uyise lona wabe eganwe ngamakhosikazi ayisihlanu. Unina-ke uMaXaba kwabe kuyiyona nkosikazi yomuzi.

Lapha kubo kaDumenzile kwakunothiwe, kudliwa ngoludala. Izintombi zalelikhaya zabe zilishumi, amajaha wom eyisithupha. Endlini kwabo walentombi kwabe kuzelwa amajaha amathathu, uDlokwakhe, okwakungama nkosazana noMdikileni, kanye noHlangabanye. Umenzile lona wabe enguthumbu kwabo.

Sebekhulile abafowabo laba bathatha abalobokazi kwanjeya. Wavuka umuzi wakwamaXaba. Lapho-ke noDumenzile waphathiswa okweqanda manje ngabendlu yakwaNokho wabelokhu ephathiswe okomntwana ngoba ephathiswe komhlane nembaleko, wabe ekhula naye eya phandle. Kwenzeka-ke ukuba naye afike ebangeni lokwenda. Lapho-ke wabe eseligunqele leqhikiza, wabesechanguzela kumfo wakwaNdwandwe, esifundeni sakwaHlazakazi, kwelakwaZizwa. Walishiya elakubo elihle kakhulu laseSwazini, weza kwaMaNguni. Washesha wejwayela nolimi lwakhona walufumisa masishane, wahlala kahle.

Kuthe kungakabi sikhathi eside wafa uyise uMandlakayise.

tshane, lapho bafike baphumula, bashonisa ilanga ngoba bengathandi ukuba bafike kusakhanya. Babethanda ukuba bafike sekuhlwile. Nembala bahlala isikhathi eside laze laphedu kwezintaba. Ntambama kakhulu basuka babamba indlela baye bawela Ingxobongo. Kuthe ezansi komuzi behlukana abafana. UZwelonke wachezukela ekhaya kubo kwathi noDambuza wabamba eyenyusa intatshana ebomvana, uMagala. Zakhuzo izinja lapha kuboka Zwelonke zakhuzo zaphindelela ngenxa yokuba zizwa lezi ezihamba noZwelonke. Kuthe ukuba abone uZwelonke ukuthi kaku-phumi muntu, wazungeza waqonda ngenhla ngakwabo. Zithe nxa seziquba kakhulu, kwezwakala izwi lowesifazane ethi "ukhona odliwa yizincanga lapha phandle." Zasho futhi zaqubula kepha kuzwakala ukuthi azikasondeli eduzane. Kwaphuma omunye wazikhuzo. Wasondelela uZwelonke zamfaka ikhala zabunyazela zedlula.

"E, Ndwandwe," kukhuleka isihambi phandle. "Kuphunywa kuliphi na, wena wenkosi" kubuza izwi lowesifazane owabe evele emnyango ngekhandu. "Cha, Mame ngilikhambukisa lena kwelakwaNgwane," kuphendula uZwelonke ngezwi elindondayo, nonina engasalizwa kahle izwi lomntanake. Athi nxa ethi uyasola, wabuye wathula, wasethi, "Abanumzane bakulendlu engezansi, khuleka khona." Kuthe lapho inkosikazi isihudula isivalo, wabuye waqhuba umfana, "Mame, ngiyesaba zizongiluma izinja"; asho lapho umfana asondele, asondele, asondele kancane. "We Jabulani!" kumemeza inkosikazi. "Ma!" kusabela uJabulani. "Mkhaphe umuse laphaya koyihlo kwagogo?" Aphame uJabulani athi "Asambe-ke." "Hamba nomfana lowo akucingele izinja uyokhuleka isikhundla kubanumzane." Endaweni yokuba ahambe asuke uZwelonke aqonde khona endlini kunina, athi "Hawu, Mama, sengahamba waze wangikhohlwa," asho efuqa isicabha engena endlini. Athule unina esethukile abese ethi, "Hawu, wumntanami bandla. Zwelonke, uphumaphi?" Asho, emwola emanga, eseqhuma phezulu wukukhala. Asho aphindaphinde ethi "abakwaSimelane bayangithanda ngomntanami." Kuthi kusenjalo kungene odadewabo kaZwelonke ababesehlabeni, besuswa yisidumo sokukhala kukanina. Bayafika bafu-

manisa unina esanganiswe yikufika kwendodana. Bathi bangamuthi, klabe nje ngamehlo uZwelonke, sidume isililo. Manje sekukhala unina nabantabakhe bonke.

"Kwenzajani kwaMaSimelane yini umsindo sengathi kuyakhalwa, na?" sekubuza abangezansi kwaMaLuhlongwana, bephumela phandle begulukudela beyobona lesosidumo. Ngalenkathi wabe esezithe, hlwathi laphaya emseleli enqwabeni yamacansi edinda isililo esisuswa wukujabula. Bayafika khona abomkhaya bafumanisa ukuthi ukhaliswa yikujabula. Baphangelane ngaye uZwelonke bemwotawota. Basukume abanye bagigizele bayobikela uyise. Nempela bathi besamangele, angene umfana ayoziveza kuyise nakuyisemkhulu. Bashaqeka nje bonke. Kuthi ngelikade, uyise ambuzisise ukuba uvelangaphi, kuliphi izwe, nokuthi wasinda kanjani emaBhunwini. Wayilanda yonke umfana indaba yabo kusukela ekunyamalaleni kwabo eMajuba, nokuya kwabo ePitilitu kuze kubesikhathini sokubuya kwabo. Wabalandisa nokusinda kwabo engozini yezigebengu kwelaseDumbe. Kuthe nxa eyiphetha indaba yakhe, wasondela kuyise wethula kuye isidinsi semali engamashumi amahlanu opondo. Kuthe abantu bonke bomkhaya besashaqekile, wabuye wasombulula umthwalo wakhe wakhapha izimpahla zokukhonzisa abakwabo. Wethula kunina izingubo zokulala ezinofonofu, wathi enye ngekayise, enye ngeyakhe unina. Kwabuye kwamfikisela izinyembezi futhi lokhu unina waphinde wasidinda isililo sokusungana. Wakhapha izinto eziningi abe eziphathele abakubo. Kuyise tshulwa kakhulu impela wabafika bemomotheka bonke ekhaya. Kwabuye kwathathwa kuyo lemali, kwethulwa ishumi lezimpondo kuyisemkhulu. Phela yinsonyama leyeyethulwa kwabadala. Nize nenze njalo nani bantwana.

Yinhlonipho yakithi, thina luHlanga oluNqundu enkulu ukwazisa abantu abadala. Isizwe esilahlal izinto nemikhahleliso yaso emihle engaphambene nenkolo nemithetho yazo sigcina ngokufa, sishabalale siphele. Ngithi niyezwa.

Indaba yokufika koZwelonke noDambuza yabasemathetho kuwo wonke umuntu isikhathi eside impela. Nezikhatho zaziswa ngokufika kwabo njengoba zazazisiwe ngokunyama lala kwabo nangokucabanga ukuthi kudala baya kwagoba.

nempela abantu bayafakaza ngokuthi lababafana bayazid-
lalela nje, akukho-mali abayiqoqayo, lajika manje, njengo-
kujwayelekileyo nxa bengasitholi isizathu esihle soku-
kubophisa, onkabi laba bayaye bafune esinye abangahle
bakuthole ngaso.

"Niphumaphi nina? Niyaphi? Ningobani amagama
enu? Ninayo yini incwadi yokungena lapha edilobheni?
Khiphani sibone." Bhekake uninjinji lwemibuzo engaka
iqondiswe kubafana. Ingani nomuntu omdala ingahle
imdide ikhanda, angabe esazi ukuthi uzoqala kuphi uma
ephendula. Ziyiwanqe ngempela lapha kubafana, ziyiwanqe
futhi kufanele. Babengenayo incwadi bengenawo futhi
amapasi. UmcaBango owawubahlupha kakhulu ngowokuthi
kuzothi nxa sebeseshwa kufunyaniswe kubo imali eningi
ababeyiphethe, besekugcwaliseka ukuthi kanti nempela
bahamba bekhuthuza abantu. Imali engaka ngabe bayitha-
thaphi bengabafana nje.

"Kawekho amapasi, Nkosi," kushweleza abafana.
Hiya, akwaze kwezwakala ngisho sebencenga sebethi
"Nkosi". "Kanti nithwele amakhanda nje nezincwadi
aniziphethe. Ngizonilungisa." Lizithi nyomu, izinsimbi
ngaphansi kwebhantshi. "Ngiyanibopha manje." Asho lapho
umlungu akhulume yedwa ngesiBhunu ukuthi yibo lababa-
fana abahamba bengenamsebenzi, besebehamba bentsho-
ntsha. Uthe esasho njalo wamenqaka ngaso isiviviti
zakubo uZwelonke. Babuzana ngesiBhunu lapho beqhamuka
khona nalapho beya khona. Bakhuluma isikhathi eside
kwabonakala ukuthi uyathonyeka manje umlungu. Nge-
mpela nxa ufuna ukuthonye umuntu mufake ulimi lwakubo.
Nizotholana-ke. Ha, wamoyizel? manje umlungu, waqala
kancane kwaze kwavela elomhlaleni manje. Kwaqhubeka
ukuxoxa ngesiBhunu kwagcina ngokuba liphele nya, icala
lingasayanga naseShantshi. Lithe lisuka iphoyisa labeli-
xosha isixuku leso esabe sesizungeze abafana. Basinda
kunjalo-ke abafana ezandleni zamaphoyisa eFilidi.

Emva kokuyaluziswa ngamaphoyisa eFilidi kababange
besabanasikhundla lapha. Bahlohla izikhwama zabo ngakho
konke okwakungahle kubasize nxa sekukhala ithumbu
endleleni. Bazama futhi abafana ulufunela izalukazi nama-

khehla okwakungahle kuwathokozise ekufikeni kwabo
ekhaya. UZwelonke wathenga izingubo ezinofonofu zokulala
ezimbili zikayise nonina. Wabuye wathenga okuningi
kokujabulisa umzi wakubo. Ngenkathi besuka lapha eFilidi
imithwalo yabo yabe ingasasuki phansi. Bahamba beqi-
ngile ngempela.

Labe limakhaza mhla besuka eFilidi kodwa bancenga
kahle nje abaze bazikhandla, kwazise futhi ukuthi badansa-
ziswa nayimithwalo yabo. Bancenga baye balala eMdlene-
vini kwaMdlalose. Bafike baphathwa kahle kakhulu lapha
kwaMdlalose, kwazise ukuthi bathi nxa besho lapho beng-
bakhona, kwafunyaniseka oyise noyisemkhulu bazana
kakhulu futhi bazisana nabo. Kwathi ingani badiniwe
kwathi ngokuphathwa kwabo kahle kulomuzi bazizwa
sebengcono kakhulu. Banikwa amanzi afudumele bathoba
izinyawo baphumula kahle impela.

Bangena eNquthu ngosuku lwesithathu bephumile lwe-
lasebaQulusini, bafike bakhulekela isikhundla sokulala
emzini waseZibisini, oseduzane nje neNkantolo yakho.
Unyawo lwabo lwabaluhle lapha bafumanisa kubuswa
Kwabe kuwusuku lwabayeni bentombi yakhona enkulu eya-
ilotsholwa kwaNtombela, eManzimnyama. Naboke bafike
basina bazibethela kukho konke okwakusindwa ngakho.
Zaqala manje nezisu ukunwebeka njengoba basebahamba
isikhathi eside bengatholi kahle ukudla okwehla kahle nokho
thandwa yigazi.

Ngakusasa badlula balibangisa kwelakwaMazakazi. In-
ntaba zakubo sebezibona ngamehlo. Kuthe nxa be-
qhamu, eNgwebini bahlangana nabantu bangakubo, kab-
bababona kahle ngoba phela nabo abafana laba basebeko-
lile. Basola lababantu, babafanisa kodwa abaze bababona
ukuthi bangobani. Futhi okwenza ukuba bangababona
kahle yikuthi kwasekuze kwakhohlakala ukuthi bakhona
isililo sebasidinda sazesaphela.

Bathe ukuba babone beqhamuka eSandlwana, bayibona
imizi yakubo, babona manje ukuthi kanti yilokhu kusakhona
khona lapho emanxiweni amadala, baqala ukuthokozisa
nokufikelwa yizinyembezi ngenxa yokukhumbula abaz-
babo. Futhi ukuba behle kwaThusi, baqonda emaTh-
-

Kuthe ngenkathi lapho beqala ukufikelwa ubuthongo obutho yepheyephe, bezwa amagovu egwavuma sengathi kukhona akubonayo lapha ehlathini. Zagwavun... njalo izinja nabo bazebasola ukuthi kukhona ezikubonayo, mhlawumbe ngabantu, mhlawumbe yizilwane zasendle. "Viyo, Viyo," kusho umlozi phakathi ehlathini. Bathe besalalele ukuthi konje lokho ngabe kusho ukuthini, bezwa omunye umlozi uviyoza ngezansi kwabo. "Viyo, Viyo, Viyo," sekuhlokoma umlozi ndawo zonke iphendula umlozi wokuqala. Bathe bethuka kwakuthi, memfu, abantu abayisihlanu sebeqhamuka nhlangothi zonke. Zasho zakhuza izinja zathi azibaqede. Zakhwela zazelela komunye zayezamlahlaphansi zathi azimqede. Zabuye zaphenduka zadumelana nalaba abanye. Zaphinda zamhlala phansi omunye, zathi azimdabudabule nje. Zabuva futhi zahogela omunye. Yabona manje impi yezinswelaboya ukuthi ayingandawo, yadungululeka yagcwala ihlathi. Kwaba yikusinda kwabo njalo.

Njengoba base bebone kahle ukuthi ingozi ikhona yonke indawo bancama ukuba badliwe yizilwane ngawo umnyama kunokuba bahlale ndawonye, izinswelaboya zize ziyobamemela ezinye eziningi. Babiza izinja zabo bagcwala umgwaqo khona ebusuku balibangisa ngase Filidi. Bahamba nabo bahambisa okwezinhlanga, behamba bedlwayizela ngenxa yovalo olwalubaphethe emva kokusindiswa kwabo yizinja engozini enkulu eyacishe yabchlela. Bahamba isikhathi eside bengawuvuli nakancane umlomo. Abazange bathi, vu, baze babakude ngempela, kwaba yikhona bekhulumisanayo bebonisana ingozi ecishe yabehlela ehlathini lelo ababebhace kulo. Kwaba yikhona kubuya imicabengo eminingi manje. Bakhumbula umlungu wabo ngosizo abenzela lona ngokubanika izinja. Bawakhumbula futhi amazwi ababeyalwe ngawo wuNkonka ngendaba yezigebengu. Bambonga futhi ngesu lakhe lokuthi imali kuhle bayibophele lapha okhalweni ukuze kungabikh ngozi yokushleka. Baguduza njalo ebusuku kwaze kwasa kwatshi, hluthu, belokhu bebbeke ngawayizolo. Kuthe nxa lifudumalayo, ngenkathi nje yenhlazane, bafika esihlahleni esikhulu esinomthunzi omuhle.

Bakebathi ukuhlala, bagoba amadolo, baze bafikelwa wubuthongo lapha ngoba belokhu bebbeke ngawayizolo. Bake bathi ukwephula amafolosi phansi kwalesihlahla.

Ngenkathi bephaphama kwase kusemini endala. Basukuma babuye bayiqhuba indlela yabo. Bahamba ngalelo langa baye bakhulekela emzini wakwaGumede lapho baye balala khona. Ngakusasa bahamba baqinisa futhi, kodwa baphaphamela ukungawedluli umuzi nxa selintambama. Kwathi nxa lishona bakhuleka kwaMabaso, balala. Baphathwa kahle kuyo yonke lemizi, kodwa kabayixoxanga indaba yabo nezinswelaboya zaseDumbe. Besaba. Emva kwezinsuku ezintathu bangena edolobheni laseFilidi.

Njengabantu abaqhamuka kude bazimisela ukuba bebaphumule izinsukwana lapha kebathobe nezinyawo, ngoba zabesezivuvukele nokuhamba sebebothoza nje. Bafika ngasesikhumulweni sezingqala kwathi imithwadlana yabo bayibeka laphaya bahlala baphumula. Bafika emini ngenkathi yamadina. Ngenkathi behlezi lapha, uZwelonke wathinta kancane inkosini yakhe, wayishaya kwasegathi ukhumbule izintaba ezikude ezingumasitheia. Uthe thule kwasekuthe, ngu, kuye isixuku sabantu abalingi badonswa ukushaya kahle (kwakhe) okwakubahlala umkhawele.

"Msindo-wani-ke lona eniwubanga lapha? Kanazi ukuthi izixuku ezingaka kazifuneki lapha edolobheni? Uthe ethi ukuvusa ikhanda uZwelonke ukulalela lelozi ukuthi lisho kuphi, wakhangwa ubuso obumhlophe bese ende eyabe isibengeme. Uthe eyithi klabe ngamehlo wakhe ngwa zingubo ezimnyama neyivolelo eyayiligaxile, kwabonoma engaziboni izinsimbi wagculiswa yikuthi kwakuyiphoyisa lelo elikhulume lawomazwi. "Hayi, Mngqothina besiziphumulele njera lapha sizidalela inkosini yethu kasazi ukuthi isixuku lesi sifunani, futhi asizange sibange nomncane umsindo," sekusho uZwelonke. "Thula sekufutheka iphoyisa. "Phambili. Sengiribophile. Ninihamb' nikhohlisa abantu lapha nibakhuthuza imali yabo ngenkosini?" "Phinde, Phoyisa asifuni maliyamoo futhi kakukho noyedwa oseke wasinika imali ngokushay' kwethu inkosini lena," sekulandula uDambuza. Kwabonakuba liph' adukele ngakubantu iphoyisa libone ukuthi..."

Isifundo VI

UZWELONKE ULIBANGISE KWAZULU

Kabalalanga oDambuza noZwelonke mhla kuzokusa behamba, balala obenyoni. Ukusa kwaziwa yibo. Kuthe kusa kuthi, gelekeqe, basebevukile sebelungisela ukuhamba. Baphuma lingakaphumi ilanga bangena indlela abayilayelwe wuNkonka. UZwelonke wabiza izinja zakhe zamlandela; bahamba-ke. Izandla zabo zahlalala zejwayele ukuphumputha lapha okhalweni ngoba imali yabo babeyibophele khona ukuba ingalahleki. Kwathi ingani bahamba izwe elikude futhi abangalazi kodwa babanesibindi ngoba nakhu babehamba bephelekezelwa amachalaha amabili. Lokho kwenza ukuba kuthi, gidi, isibindi nakubo ngisho besehlane. Futhi-ke inkonyane yabe ingasethuki isisinga ngoba basebeke bakwezisa ngenkathi bezula ehlane, baze bafika lapha ePitilitifu bengazange bazi ukuthi bozebafike khona. Kuliqiniso ukuthi "Unyawo alunampumulo."

Kuthe ngenkathi lifudumala ilanga wayithinta inkositini yakhe uZwelonke, bahamba bevungama kancane manje bethathwa ubunandi bengoma ababeyimunyunga ngesizotha esikhulu. Bahamba izinsuku ezimbili behamba belala emizini yamaSwazi, kwathi ngosuku lwesithathu bathola izinqola ezilibangise ezansi noPhongolo. Lezizinqola zabezihamba nabelungu ababili. Nxa befika kulezizinqola bafike bacela ukuhambisana nazo. Bengakezwa impendulo yabanikazi bezinqola, babuziswa lapho bevela khona nalapho beya khona. Cha, bayilanda kahle indaba yabo yakholeka, bakhangeka futhi abelungu wulwazi lwesiBhunu lwalababafana. Bahamba nalezizinqola amasonto amabili, kwathi ngelesithathu bayebahlalana nazo khona oPhongolo. Kuthe ukuba baluwele uPhongolo, bathi khaphaca ngaphesheya, banamathela ezintatshananeni zaseMagudu. Abafundi bokhumbula ukuthi esifundweni sokuqala sichazile

ukuthi lapha eMagudu yilapho kwakwakhe khona isizwe samaNdwandwe sisabuswa ngu Zwide kaLanga.

Eminye yalemizi yakwaNdwandwe abakhuleka kuyo eMagudu kwakungeka Fukama noGalaza amadodana kaMashabazana ozala uMnene. Babengasekho bona labababumzane, kwasekuyisizukulwana sabo. Kuthe ukuba uZwelonke abatshele ukuthi uyisemkhulu uzalwa wuMnene kaMashabazane, kwabonakala ngempela ukuthi kanti ufike ekhaya kwabo ngempela. Bamxoxela ezindala izindaba naye ayengazazi. Ikhehla lalomuzi labe linomusa kakhulu futhi liyidlandaba. Lambalela uZwelonke ukuthi ukholo wakhe uMashabazane wabe enamadodana amahlanu. Wawabala wawamisa manje. Wathi kwakunguMangqongoza, kuwuFukama, kuwuGalaza, kuwuMnene, kanye noNomafunda. Uzalo lukaMnene noNomafunda lwathutha lapha eMagudu lwayokwakha kwaHiazakazi naseSilutshana. Kuthe ukuba batholane ngempela manje ngobuhlobo, zabuya nezimbuzi manje kwahlatshwa. Wahlatshiswa enkulu intondolo uZwelonke lapha kulomfo wakwaNxumalo. Kwakungumkhuba omuhle wakithi kwaZulu lona wokupha isihambi ukudla, ngenkathi lingakafi elihle kakhulu, ngoba selafangathi nje.

Baphumula izinsuku ezine lapha, kwathi ngelesithathu ilanga babuye baphuma bangena indlela engumendo omkhulu abayilayelwa ngabomkhaya khona lapha, elibangaseDumbe. Bahlupheka kakhulu lapha kwelaseDumbe ngoba kubukeka sengathi indawo yakhona inezinswelaba. Bahamba, bahamba labashonela ilanga besehlane elikhulu babathe bathalaza umuzi abangahle bakhuleke isikhumba kuwo, phinde abaze babona lutho. Kwahamba, kwahamba babona ihlathi elabe liseduze baphambukela khona bangababhaca, balungisela ukulala. Into eyabenza ukuba bazama sele ukulala lapho ehlathini yikuthi, kwasekuvane ukuthi bahlangane nabantu behamba ngababili nangabathathu nomngabane, besekuthi nxa bezohlangu nabo be ngwema lababantu, baphambuke endleleni bangathathu ukulangu nabo. Kwabasolisa ukuthi isenzo salababantu esihambi isimilo esihle, ngakho kufanele ukuba bafundise abangahle bazisindise ngayo.

ngithande ukuba ngikutshele loludaba sisodwa lapha esibayeni ukuze uluzwe kahle, ngethemba uzongizwela Mnumzane." "Yebo kuhle, khuluma Nkonka ukhala ngani?" kubuza umlungu. "Cha, Mnumzane, abafana oDambuza noZwelonke sebeyavalelisa, bacela ukuba kebayolunguza ngasemakhaya. Bacela izinyangana njena ezimbalwa, bathi bazobuye baphenduke futhi uma befica kuldeziwe kahle emakhaya. Nami ngiyabacelela Nkosi ukuba ukubadedele ngoba sebekukhonzile isikhathi eside. Nxa ubadedela bazobuya futhi ngoba bahlezi kahle lapha kuwe. Kufakazelwa yiminyaka emithathu asebeyihlalile ukuthi ubaphethe kable." Agcine uNkonka. "Ngiyezwa Nkonka kodwa ngingeze ngakunikagama okwanamuhla, ngisazoke ngiyotshela unkosikazi nabantwana," asho afu-lathele umlungu, babone nje bonke ukuthi wethukile kazi ukuthi uzothini ngoba nakhu kuhamba abafana ayese-bathembe kakhulu impela.

Kwadlula izinsuku ezintathu engabaniki gama. Kuthe- ngolwesine usuku, wabuye waphuma endlini weza khona esibayeni njengoba wabe ejwayele ukuyoncokola nabantu bakhe. Wafike wabiza uNkonka babuyela eceleni, kuqamamana nje nesibaya, bakhuluma isikhathi eside. Kwabonakala ukuthi uMnumzane uyabancenga ukuthi bahlale nokuthi uzobakhuphulela imali yabo. Babizwa nabo batshelwa, kodwa bacindezela ukuba bacela ukuba abakhu- lule, bathembisa futhi ukuthi bazobuye babuye bazoku- msebenzela. Wabuye waphindela endlini umlungu. Kwasu- ka omkhulu umsindo wezingane zomlungu ukuba zizwe ukuthi uZwelonke uyahamba. Babizwa abafana. Yaba- ncenga inkosikazi nezingane ukuba bangahambi. Emva kwencazelo ende kaZwelonke nezithembiso eziningi kuba- ntwana zokuthi uzakushesha aphenduke, isigcino bavuma ukuba babadedele kebayokhothwa ngamadlozi ngasekhaya. Banikwa isidinsi semali yabo ebikade ibekwa ngumlungu ebagcinela yona. KuDambuza kwaba ngamashumi ama- hlanu opondo, kwathi kuZwelonke kwaba ngamashumi ayisikhombisa opondo abagibele. Bayithatha qede bamomo- theka bodwa.

Ngakusasa bahamba abafana bayozifunela okokwemba-

tha nezinye izinto abazisweleyo. Emva kokuba sebethenge konke uZwelonke wathenga inkositini, nezicathulo ezibomvu, ezikhalayo ezithi kle, kle, kle, kle, nxa ehamba. Kwathi ntambama babuyela khona kwamlungu, uZwelonke wahla- lela unkosana omkhulu ukuba amthengisele ngezinja zakhe ezimbili ezinkulu. Zazingi izinja lapha kwamlungu. Zazinhlanu. Nempela ngoba uZwelonke kwakuyisilomo sabo, bamupha lezinja abaze bavuma ukuba azithenge. Kusihlwa kwakubugqigqigqi kulungiselwa ukuhamba.

Kuthe kusihlwa uNkonka wabalayela indlela enamazi- buko awelekayo ngezingodo, ngoba imifula yaseSwazini inezingwenya. Nxa uthi uyawela nje, uyaye uzwe ngeno isikubambile ikuthe ngqi, ikudonsa ihamba nawe ibange esizibeni. Bayalasiswa futhi ngezibengu (amaqola), kodwa babuye babanesibindi ngoba nakhu bahamba nezinja ezimbili ezinkulu. Kuthe mhla sebezohamba kwavela yena uNkosana omkhulu wathi "We Zwelonke; Ngiya kunika nazi izinja zami ezimbili zibe isikhumbuzo kuwe nakwa- bakini ukuthi besihleli kahle nawe sazesehlukani swa ukuba wena usukhumbule ekhaya. Ngikunika ngoba ngiyethemba ukuthi nempela wophinda ubuye sizohlala nawe ngesikhathi esizayo." "Ngehluleka nokubonga Nkosana wami. Ngiye- thembisa ngokuqinisileyo ukuthi uma ngifike kahle ekhaya ngingabulawanga izibengu, nokuthi nxa ngisaphila ngo- buya lapha kwenu Nkosana nomanini, kuphila kuphela." Asho ebonga emomotheka uZwelonke. Bambongele bonke abantu kuNkosana wabo.

cha, wabe enomusa omkhulu. Wabe ehlezi ebalisa njalo ngotho lwa'ho, nesenzo asenziwe ngamaBhunu ayoze afe engazange asilibale.

KwakungeSonto ekuseni mhla ziboshelwaye. Inkabi zamahashi abanumzane, uyise kaZwelonke noyise kaDambuza ukuyoyingaza umkhondo w'fana kwelaseNtala-sifali. Fkuseni lingekaphumi ilanga lafika izwi kubafana lokuthi umnumzane uthi akuboshelwe uDoni (Indlovu edla abanumzane) Lahliligugu lelihashi kumnikazilo, kwabe kuyinkabi efosi, eqatha ngomzimba iphakeme futhi. Wayengavumi ukuba ligitshelwe ngabafana. Esabatshelile abafana ukuba babophele ilashi, waqhamuka uyise kaDambuza ekhwele inkabi yakhe emavovo okwakuthiwa wu-Fulayi. Bahamba bemuka abanumzane balibangisa khona kwelase-Majuba ukuyoyaluza umkhondo ngakhona. Bayebafika eLanguwane, nasoThaka, baphenduka ngaseNgcuba balibhekisa ekhaya emva kokuhamba amasonto amathathu behamba befuna. Bayebafinyelela ekhaya bengazange bawunuke ngisho umkhondo omncane.

Emuva kokuba sekwehlulekiwe ukuthola umkhondo wabafana, abantu lapha emkhayeni ababange besabamnandi, kwaphela nokwesasa ukuthi, tsha-a-a, njengoba kwabe kungumkhuba ovamileyo lapho kubo kaZwelonke, ikakhulu abantu abaphatheka kanzima kwabe kunguye unina kaZwelonke kanye nodadewabo. Kanti naye uyise kuthiwa wayeke aheme yedwa ngisho elele ethuke esememeza uZwelonke, noma bamuzwe ekhuluma yedwa ethi, "We-Zwelonke, We-Zwelonke, woza lapha mntanami." bese bemvusa. Nxa esephaphama bese ethi "Hawu, MaSime-lane, kanti ngiyaphupha, besengijabule ngithi ngizokwenza idili ngoba nansi indodana yami ifike isaphilile emuva kokukhathazeka okungaka." "Ngiyabona Nxumalo ukuthi inhliziyi yakho ayivumi ukulibala indodana yakho eyadukayo esingazi noma isaphila noma seyaziphumulela koyisemkhulu abadala. Ngibona sengathi ngokufa ngingalibalanga," sekugcina unina kaZwelonke. Cha, kubuye kulalwe nje.

Ngoba ukuhamba kwezinto lapha emhlabeni kuyamangalisa, futhi ukwenziwa kwezinto nguMvelinqangi lapha

emhlabeni kuyinkinga engeze yachazwa muntu, izehlakalo zezinto zifane zisimanalise-zisishiye sikhixile kodwa besingenakuzichaza nempela ngomqondo womenzi wazo. Ngenkathi oZwelonke befunwa, kusuka izidumo emakhaya zezililo nabō lena ePitilitifu babesha amashushu befuna ukubuya baye emakhaya. Babecabanga ngoyise nonina imini nobusuku bengasalali kahle. Njalo nxa behlezi botha umlilo babeyaye baxoxe eyokugoduka bafune emakhaya lapho kungakhona. Kwabe sekuphele iminyaka emibili bafika kulomlungu.

Kuthe ngelinye ilanga watnuka esephahlukile uZwelonke lapha kuyisekazi, lona oyinduna lapha epulazini wathi, "Baba, njengoba sesizoqeda unyaka wesithathu safika lapha epulazini kuwe nomlungu wakho esiphethe kahle, nginamahloni okusho ukuthi sesicabanga ukuba kesiyovela ngasemakhaya sifune lapho kungakhona ngoba nakho akusavumi ukuba umuntu alale kahle, sekuloku umuntu efikelwa ngamaphupho amabi akhombisa ukuthi akuhleliwe kahle emakhaya. Bona abasekhaya ngineqiniso lokuthi sebalilahla ithemba lokuthi sisaphila, nokuthi sisadla wona amabele lawo. Ngithi uma ngilele ngiphuphe njalo abazali bami (ubaba nomame) bekhala. Ngibona ukuthi iphupho elinjena lizongibangela amabhadi, lingenze ngifulathelwe yizo izithutha zakwaNdwandwe. Ngizimisele ngempela ukuyobona ubaba nomame, bangaze bafe benenhliziyi ebuhlungu ngami." "Ngiyezwa Zwelonke," kusho induna. "Pho, uthi mina angenzenjani?" kubuza induna kuZwelonke. "Ngitshela wena Mkhatshwa, ngoba ungubaba futhi ngitshela wena kaZwide kaLanga ngoba kunguwena ophetheyo lapha ekhaya. Kakho omunye ubaba lapha ngaphandle kwakho. Nguwena-ke ongayokusibika kumlungu," kuqhuba uZwelonke. "Ngizozama ukukhuluma naye uMnumzane eyedwa ngoba nxa ikeyezwa inkosikazi nabantwana ngibona sengathi ngeke anivumele. Nxa neqa futhi ngeknilunge ngoba noshiya yonke imali yenu lena anigcinelelyona. Ngizozama," kusho induna.

Kwathi ntambama-nje kusengwa esibayeni nomlungu omkhulu ekhona, emi eduzane kwesibaya encokola nabantu bakhe, yalibhoboza ithumba induna yathi, "Mnumzane

yokunyamala'a kwabafana. Ukudliwa kwezinqola nezintabi akunakwanga muntu ngalesosikhathi. Uthe nxa usuhlangene umgwamanda wamaNdwandwe kwaqala yena uyise kaZwelonke wathi, "Balandise mfo kaDladla nampa abazali bomfana belindele ukuzwa indaba enzima engehleleyo mina kanye nomuzi wakwethu. Thina sehluleka nokuvula umlomo. ngalesisimanga esiveleyo." Lapho unina kaZwelonke wabe esesidinde isililo waze wabanesisibithwane.

"Anginamagama amaningi nina bakwaNxumalo, ngizothi ukuthatha kancane besengigcina. Kwathi ekufikeni kwethu Eshowe, sabe sesilindelwe kakhulu njengoba lwaselusukile ubhememe lwemfazwe, phakathi kwamaNgisi namaBhunu. Sithe sifika nje, uHulumeni wayezikhomba phambili izinqola ukuba zithwale impahla yamasotsha amaNgisi. Sasinda eNtabakhathazo, naseMhlathuze lapho sasithi isiwombe sokuqala sempi sizakuba khona. Kodwa ngenhlanhla ethile, abuye amonyuka amaBhunu, ahlehla njalo alibangisa kwaThalane. Kuthe ukuba ziwele uMzinyathi, zakhethwa izinqola eziyisithupha, zaphakwa indlela yaseMnambithi, zabeziqhubeka futhi lezi eziyisithupha zilibangisa eDandi. EMakala sachutsha engozini enkulu ngoba sadlula eduze kwasekamu lamaBhunu, kodwa ngesulubezi elithile, izinhlozi zakhona azisibonanga. Sadlula saye sakhumula phezu kweNdaka. Sithe singazelele lutho kwaqhamuka amasotsha ngakwaJonono, asihadama. Ekufikeni kwawo asishesha ukuba asiphethe zona yini izinhlamvu. Athe ukuba azisize ngezinto angahle azithole ezinqoleni, azithela uphalafini, azifaka umlilo zasina zaphela. Saqhutshwa kanye nezinkabi saye sakanekisa eMajuba. Sasihamba sikhala ezimathonsi kodwa ukukhala kwethu akusisizanga ngalutho.

Kulendawo sahlala izinsuku eziningi sazesejwayela nje sonke. Kuthe mhla ibambene eMajuba kwahlathswa umkhosi wokuthi abafana ababonakali. Laphuma futhi nezwi elasenza sashaqeka sonke, elokuthi bathi nxa befunyanwa badutshulwe, ngoba bangamambuka, futhi sekugcwaliseka ukuthi bayizinhlozi zamaNgisi. Kakwazi muntu-ke ukuthi badutshulwa yini noma badliwa yizilwane zasendle noma futhi bakhona, baduka nezwe. Thina sahamba njalo namaBunu saze sakhululwa nguHulumeni wamaNgisi. Sehla

khona nje eNtalisifali lapho sehluwane nawo khona. Ngakho mina muzi wakwaNxumalo ngibuya ngivathazela nje. Kwadliwa inqola nezinkabi zomnumzane kwadliwa ngisho nomholeli, indodana encane yalapha ekhaya. Unina lo, kakhali ngamanga." Washo wagcina lapho uDladla, sezihlangezela emehlweni, zehla zathi, wohlo, wohlo, wahlala phansi. Kuthe eqeda nje umfo kaDladla sasiphinda futhi isililo siduma phansi. Kanti nakwaNdimande kwabayiso sona lesa, umfo ka-Dlomo walanda kwaze kwasha amathe emlonyeni.

"Kuyezwakala Dladla usilandisa kahle nami ngiyabona ukuthi abafana babezama ukuzisindisa engozini yamaBhunu. Benza ubungane nje ukuba bangabe besanihlelela isu abalibabangayo, ukuze nibeluleke. Manje kakho owaziyo noma bayaphila noba kudala bafa. Khona nxa kuzanywa ukuba bayofunwa kungaye kushonwe kuliphi, ngoba nakhu kekho owazi umkhondo wabo?" sekuqhuba uyise kaZwelonke. Waphendula ngelokulandula futhi uDladla wathi, "Nxumalo singeze saliganisa nakancane ukuthi kungashonwa kuphi, kuphela engingakusho yikuthi kungayoyingazwa khona kwelasehla ngaseLanguwani, kubheke oThaka, mhlawumbe umuntu angathuka ekhwela phezu komkhondo wabo." Emva kokuba esebalandsile uDladla, bahlakazeka abomuzi babuyela umisebenzini yabo. Bonke babeshaqekile nje yilesisenzo bengazi ukuthi bangathini. Babebodwa nje abazikhulumelayo bethi, "Yeboke ntombi kaSimelane waze wakubona okukhulu ngomntanakho."

Kwedlula amasonto amabili izwakele lendaba kwaze kwangathi iyedlulisa nje emlonyeni kubantu, kanti unina kaZwelonke seloku afundekela kumnumzane ngendaba yokulahleka kwabantwana ukuthi kuhle kekuyofunwa, kudeliswe izinhliziyi. Wabeyathe uyaziba uyise kaZwelonke, kwafumaniseka unina elokhu ebeke isineke. Isigcino naye wabona manje ukuthi ungenwe yiphela endlebeni ngakho kufanele ake asukume ayozulazula ngakhona ngaseMajuba. Unina kaZwelonke ngalesisikhathi wabe engasakhulumami namuntu asahamba yedwa njengohlanya. Wabe esesabeka impela ngoba kwabe kungumuntu oyisithuli. Umunyu wakhe wabusumenze kwasengathi wumuntu onolaka, kanti

Ngelinye ilanga kusihlwa axoxa amaSwazi ngokuthi kuzakuba khona umkhosi weNgonyama yase Swazini, uSobhuza. Lona kwakuzakuba ngumkhosi omkhulu weNcwala. Yisiko lakhona leli kwaNgwane lokuthi, njalo kanye ngonyaka kugujwa wona lomkhosi wokusekela nokuzinisa ubukhosi bakhona. Amajaha anikezwa inkunzi yenkomo ukuba ayibulale ngezandla, angayithinti ngommeso. Ayidikadike ize ife. Inyama yalenkomo idliwa yizalukazi kuphela. Athe nxa exoxa ngobuhle balomkhosi amaSwazi, noZwelonke bazebathatheka bangenwa yisifiso sokuthi kebayobona lomkhosi waseSwazini. Okunye okwenza uZwelonke abenesifiso sokuyobona eSwazini yikuthi wabe azi ukuthi ekhakonina kukhona eSwazini kodwa engazi ukuthi kukuyiphi indawo, ngoba wayengakaze aye ngenkathi esekhulile. Futhi naye uZwelonke ngalengkathi wabe eselibhobhodlelana, esethanda ukuyobona amatshitshi akwaNgwane, aziqashele naye emajongosini akhona. Ngenxa yokunambitheka kwalendaba yomkhosi waseSwazini ayibange isaphuma emlonyeni, yaxoxwa njalo. Yabikwa nase nduneni ukuba ayobikela umlungu isifiso sabo. Nempela umfo wakwaNdwandwe wahamba wayoyethula kumlungu. Kuthe nxa esebuya uNdwandwe, bambona ehamba emomotheka babona ukuthi uza nezindaba ezimnandi, ngakho zaqala ukwenyuka izihlathi koZwelonke. Nempela umlungu wayevumile. Kwahlalwa kulindelwe lololusuku.

Lwafika usuku olungahyo. Kwavukwa ngesikabhadakazi ngoba yabe inde indlela ebange oSuthu, emzini wenkosi. Bahamba usuku lonke, kwatli ngakusasa lapho liyangomtsha wendoda, bangena oSuthu. Emizini yo le ababefika kuyo babefumanisa l'ubuswa emakhaya, kodwa amajaha engekho ngoba abe esebiziwe komkhulu. Bahamba besinda yonke imizi, befumanisa kuteteza amaSwazi ngokukhulu ukujabula nokwenama, kubonakala ukuthi agubha umkhosi. Babuka bakhaxa imilomo ngobuhle bezinto ezazenziwa kulomgidi wenkosi. Babuyela emuva bedelile. Ngasosonke isikhathi bekwaNgwane, umqondo owabe ubusa emcabangweni kaZwelonke ngowokuthi kazi bakhona yini abasekhakonina lapho, nokuthi, kungabe kusenzeka ukuba ucilo

azishaye endukwini athuke ebelamela kodwa phinde, akwenzekanga.

Njengoba besesishilo ukuthi kwasekuthelwene amanzi phakathi kwamaNgisi namaBhunu, oHulumeni bobabili, owamaNgisi nowamaBhunu bavumelana ukukhul' iziboshwa nhlangothi zombili, ezabe zithunjwe ngenkathi yempi. Kwaba yikukhul'uleka kwabashayeli nabaholeli babo ngalengkathi, bonke ababephangwe ngamaBhunu eNdaka. Mhla bededelwayo kwabe ingathi bayaphupha ngoba babengazi noma amaBhunu azogcina ngokubadubula yini. Basebahlalela ovalweni ngase sonke isikhathi. Ukukhululwa kwabo nguHulumeni wamaNgisi kwaba lethela enkulu intokozo. Kwakungathi bayaphupha kusebusuku kanti cha, kusemini, libale lithe wo : Kepha nanxa basebekhululiwe, bejabula ukubuyela emakhaya abo, babengasabuyeli nalutho ngoba kwase kwadliwa konke, kwashiswa nezinqola, kwadliwa nezinkabi. Kwabuye kwezwakala kodwa ukuthi uHulumeni wamaNgisi uzimisele ukulungisa wonke umonakalo owavela ngesikhathi semp. Lesisimemezelo sakwaHulumeni sabamisa idolo. KuNdlaphu, umfo wakwaDlomo owabe eshayela esakwaNdimande isipani, nakuMakhelekehlane, umfo wakwaDladla, owabe eshayela esakwaNxumalo isipani esimnyama—indlu ivaliwe, kwakuxega amadolo ngenkathi abanye beya ekhaya bejabulile ukubuya bephila engozini ababekade bekuyo.

Ngenkathi befika ekhaya kubo kaZwelonke abashayeli, bayilanda indaba yabo ebuhlungu yokuphangwa, nokushiswa kwezinqola ngamaBhunu, kuze kuyofika ekunyamalaleni kwabafana, eMajuba. Kwasuka isidumo esikhulu sesililo kwaboZwelonke nxa sekuzwakele lombiko wokuthi kanti abafana bona baphangwa unomphele, kakwaziwa noma basaphila noma kudala bafa. Zabamunyu impela lezizindaba kubo bonke bomkhaya nakubakhelwana. Uyise kaZwelonke kakhulumanga kakhulu, wazibamba, wathula kodwa ebonakala ukuthi udabuki'e kakhulu. Kasisakhulumi phela ngonina kaZwelonke ngoba yena wabe esekhale waze wabanisilokozane.

Ngakusasa wahlangana wonke umndeni wakwaNxumalo waxoxelwa lesisehlakalo. Indaba eyabe isematheni yiyo

elikhulu lomlungu efuyile ; izinkomo nezimvu, namahashi kwabe kungubhisi omkhulu. Njengoba kwakungabafana basemaphandleni ukusenga babekwazi kakhulu. Lapha kwamlungu bafike banikezwa wona lowomsebenzi bafundiswa futhi ukugaya ubisi, baphehle ibhotela. Ukushesha kwabo ukufunda ukwenza ibhotela, nokusebenza kahle ngokuchophelela okukhulu kwabaletela ugazi kumnumuzane, umnikazi pulazi. Induna yakwamlungu lapha kwabe kungumufu akwaNxumalo uNkonka, kaSothondose, kaMalusi, kaMawewe. Kwafumaniseka-ke ukuthi kuZwelonke, izingubo zivume zombili, engaphansi nengaphezulu, njengazo izibongo zikayisekazi, ngoba ngalapha kumlungu uyisilomo, kanti nasesikwateni simjabulele kakhulu ngoba nakhu ngokwakubo kanduna. Bahlala kahle kakhulu baze bacishe ukukhohlwa lendaba yabo eyenza ukuba baze bazofika ePitilitifu. Yabe ingakhohlakali kodwa ngoba yabe isematheni ngaso sonke isikhathi, bevamile ukuyikhininda ngenkathi besaqeda kufika.

Omunye umsebenzi ababevame ukuwenza uma sebeqedile ukusenga nokugaya ubisi, babeyaye babophele ingqumkumbane bayothengisa ngebhotela nolaza edilobheni. Lengqumkumbane yabe ishayelwa nguye uZwelonke. Yiyo lena futhi eyabe ihambisa izingane nenkosikazi yomlungu nxa befuna ukuvakasha. Wawufunda lomsebenzi wokushayela ikalishi wabayingcwethi impela. Izingane zomlungu zona zabazingavumi ukuhamba nomunye umshayeli ngaphandle kukaZwelonke. Zabesezimejwayele kakhulu, zimbiza ngokuthi wuZonke. Njengoba ngalengkathi izinto zokuhamba lezi ezisheshayo zazingakabibikho, abelungu babehamba ngawo amakalishi lana noma izingqola eziboshelwe wona amahashi. Umshayeli walenqola kwakuyaye kubenguye uZwelonke. Ngenxa yalesi isenzo, kwaphinda esenzeka ngenkathi esekhaya, efunda izwe lapho ephatha intambo, engumholeli wenqola yakubo. Nangayo lenkathi wafunda izindawo eziningi zaseTransvaal. Waye wafika eMlomo (Ermelo), OThaka, eLangwani (Volksrust), kanti naseNgcuba (Utrecht) wayewafika. Basebenza isikhathi eside kulomlungu ebaphethe kahle. Lomlungu woZwelonke kwabe kuyiNgisi.

Wafunda futhi ukukhuluma isiBhunu lapha ngoba wabe ehamba nabelungu njalo, bevame ukumkhulumisa ngaso Wasibamba masinyane nje uZwelonke, nakuye saqhuma ngamakhala.

Niyazike nani ukuthi umuntu ohlala phansi kwabelungu, uyagezeka, aphucuzeka, kuphele konke ukuba ngumadakeni lokhu. Nxa uzohamba nabelungu bewuyaye utshelwe ukuthi kuhle ugeze konke okuyizivatho zakhe, futhi uthunge okudabukileyo ungamane uqhamuke uyilishimba nje lokungcola nenikiniki elintayizayo nje. Nxa uvama ukuba wuxamu nje wosuka umlungu akunengwe, bese ukuphelela umsebenzi. Wakufunda konke lokhu uZwelonke masinyane naye waba esebayisimomoloto sebhungwana elizithandayo, eliyichophanzipho, negcokama ; kwaze kwathi abelungu ababe besamesaba ukuhamba naye ngisho beya ezindaweni zombuthano. Wabe ewejwayele ngempela amanzi, ehamba zonke izinsuku.

Njengoba sengishilo, waphucuzeka ngempela uZwelonke, nemisebenzi eminingi yasesibayeni yasuka manje kuye, yenziwa ngabanye abafana. Bahlala kahle kakhulu lapha kwalomlungu, nenduna leyo umfo kaSothondose wabe ebaphethe kahle kakhulu, kwazise ukuthi kwabe kungesiye umuntu ovame ukuncetheza nokuhlala ngabanye abantu kumlungu. Kwabe kuyindoda enesithunzi, futhi enesiqu sobuntu ngempela. Nesikwata sasibathanda lababafana bengaconsi. Ngenxa yokuphatheka kahle kumlungu wabo ngazozonke izindlela ngisho nakwezamaholo, bephuza ukubanga ukuhamba kuye. Wayebahotele opondo ababili abagibele nonsumbulwana, ngenyanga.

Into eyabe ibaphatha kanzima kulelizwe ngamakhaza. Limakhaza ngempela leli langaphezulu. Enye into eyayibenyelisa, ngeyokuthi kwakuthi noma umlungu ebanika isikhathi sokuphumula bangaze bangayandawo, ngoba emakhaya kukude kakhulu. Kodwa laba abanye abasebenza nabo, bona kebathi, gqi, ngasemakhaya ngoba kuseduzane. Iningi labo lalingelakwaNgwane, kwelikaSomhlola. Ngenkathi kade bevakashele emakhaya, babevama ukuxoxa izindaba abazithole ekhaya. Esikwateni amaxoxo amakhulu akhona ngaphathelene nezintombi. Kuyafana nje ngoba nakodade futhi, indaba evuthiweyo ngeyamasoka.

Kwakuthi ngesinye isikhathi, baguduze izindonga ngoba bebalekela ukuhlangana nabantu ngoba lokho kungenza ukuba umkhondo wabo uze utholakale. Bahamba amaviki amabili, bengazi ukuthi bayaphi, nokuthi bakuyiphi indawo. Ngalesisikhathi base behluleka ukuhamba ibanga elide ngoba izinyawo zabo zabeseziyimithwalo nje wukuvuvuka. Bhakeke bengekuthola namanzi afudumele kebazi-thobe.

Kwathi ngeviki lesibili basuka eMajuba bathuka bezithela kukhehla nje omdala, kodwa ongakagugi kakhulu, oseyindoda ensansa njena. Lasho lathatheka ikhehla yilaba bafana. "Sanibona, bangane bami, konje ngizothi ningabaphi?" Kubuza ikhehla. Baphendule abafana bakhombe oThaka. Libaphenyisise manje nxa bekhomba oThaka ngoba nalo kwabe kungelakhona oThaka. Libabuze ngezinto nangabakhelwana babo oThaka. Ziyime emthumeni kubafana.

Kufumaniseke sebebambekile, kwaze kwathi isigcino balithela indaba yabo yosizi. Okwabathokozisa ukuzwa ngalo lelikhehla ngezindaba zempi yaseMajuba. Babeqala ngalo lelikhehla ukuzwa ukuthi yangquzuka kanti eyezitshebe, yaphakamisa izinyawo yalibangisa eNtalasifali (Transvaal). Kwathi ukuba bezwe lowombiko, kwayikhona bema isibindi kwathi, gidi; Babona ukuthi sebesindile engozini yokubulawa. Bathi ukuba behlukane nalelikhehla baka bahlaba ikhefu, kwayikhona bezwayo nokuthi bakuyiphi indawo. Yiyo-ke leyonkathi abacabanga ngayo abakubo abahamba namaBhunu, befuna ngezinhliziyo ukuthi ingabe alishonise kuphi nabantu bakubo. Ngalenkathi, kwake kwafika imicabango eminingi bengazi abafanele ukukwenza. Bagcina ngokuqhubekela phambili, kodwa nephambili lelo bengalazi ukuthi libaqondise kuphi. Baqunga isibindi nje bathi sekuyozikhanyela phambili, ngoba besaba ukuphindela emuva, funa bathi babuyela emuva bazithele emithonseleni yamaBhunu okwakungenzeka ukuba isalele ngemuva. Basase beqhubekela phambili ngoba kwase kuseduze iPiet Retief basebeliqondisa khona.

Isifundo V

UZWELONKE ETRANSVAAL

Kuthe ukuba amaBhunu achithwe ezinkundleni zonke zempi, afulathela, anikina amakhanda, aphulula izilevu zawo alibangisa kwelaseshla, eNyakatho; kwasala nje imithonselana yawo lapha kuleli laseNatali. Sengathi ukuhamba kwakuwamele kabi ngalenkathi ngoba imikhosi yawo yempi yabe ichithwa yonke indawo ngisho khona lena eKhimbili (Kimberley) naseBhulamfonteni (Bloemfontein) nakhona kwabe kunjalo. Kodwa-ke kwafumaniseka ukuthi ngayo lenkathi, sekuxoxwa indaba yokuxolelwana phakathi kukaHulumeni wamaBhunu kanye noHulumeni wamaNgisi. Nempela kwavunyelwana ukuba kuthelelwane amanzi.

Ake sibuyele emuva kancane emkhondweni woDambuza noZwelonke ukuthi bathi ukuba bavumelane ngelokuya phambili balibangisa kuliphi, njengoba sesizwile ukuthi amaBhunu wona alibangisa enhla kwelaseNyakatho. Kuthe ukuba abafana bavumelane ngazwilinye lokuya phambili, nempela benzenjalo. Bahamba indlela ebuhlungu ngoba basebaphelwa yikudla, basebephila ngokuhamba benqiba emizini eseduzane nendlela. Iphango yinto eyenza ukuba namandla angabe esababikho, kuxege amadoio. Emva kwenyanga eyodwa behamba tedukuza bengazi lapho belibangise khona, behamba engozini yezilwane zasezidle. ezingozini zezinyoka, ezingozini zemifula, nasezingozini zokudutshulwa ngamasotsha amaBhunu, baye bafika emzini obizwa ngokuthi kuse Piet Retief. Ukuthi kwase kufanele kebabhlabe ikhefu lapho akushongo bona kwasho izinyawo zabo ezabe sezingamabokonya. Ngenkathi becabanga eyekhefu, bacabanga nokuzifunela itohwana, ukuze bathole indlela yokugcwalisa ithumbu.

Ekufikeni kwabo lapho batholwa ngumlungu owabe akhe ngaphandle kwedilobha, epulazini. Wabe enepulazi

yamaBhunu. Kwavungama ngisho esiphethwe lidolo, sisho umntakaDumenzile. Naye uZwelonke wajabula kwangathi uyaphupha efika koninakhulu. Wabaxoxela nangezehlo ezamehlela eSimakade. Nabo bakhexa nje bezwa indaba enzima kangaka. Bavumelana impela ukuthi wasindiswa ngabaphansi.

Kuthe ukuba kuqedwe ukudliwa besahleli bonke kuxoxwa izindaba zokuhlupheka kwalomfana kwase kuthi ikhehla lelo elinguyisemkhulu lalinganisa ukuthi kufanele ukuba akaphumule aze edlule ngomhlomunye eseke waphumula. Nempela kwaba njalo ngoba uZwelonke wabe esekhathele ngakho wakujabulela lokhu kulinganisa koMnumzane. Kuthe nangempela kungakalwa naye uZwelonke wazizwa esencibilikile ngobz. nakhu phela abantu bomkhaya bayamkhulumisa bancokola naye kahle. Hayi-ke naye wahamba wayolala namanye amabhungwana elawini eseqalile ukwesasa esebona ukuthi usefike kwaninalume, nabo bonke bomkhaya sebeqalile ukumwotawota njengengane yesihlobo sabo.

Dlamini na

Isifundo X

**MHLA UZWELONKE EDUTSHULWA
NGUMKHUHLANE**

KwakuseFilidi ngenkathi ekhulekele isikhundla sokulala lapha kwaninalume, mhla uZwelonke edutshulwa wumkhuhlane omkhulu owaba nesiwombe esibi. Kuzokhumbuleka ukuthi sigcine siutshelile ukuthi base belinganisile ukuthi kuhle akaphumuze igazi, athobe nezinyawo izinsukwana lapha emzini wakwaNonkosi. Nempela kwangathi kade bebhulile abadala ngoba wavuka wazizwa engemnandi kwangathi kuvuka ukudinwa okukhulu kokunethwa yimvulana emakhaza leyo yaseSimakade. Wazizwa umzimba udungekile nje wonke, wathamba nje futhi wabayimvuthu. Babona lokhu abadala bamphuthuma ngezimbiza ukukhipha amakhaza abe esemngene emzimbeni. Emva kwezinsuku ezimbili wamqinisa umkhuhlane, kwabonwa ngokusa manje. Kwabaphatha kabuhlungu lokhu abomuzi, ukuba kukhulekele isihambi qede besesidutshulwa yimbo ngaloluhlobo. Kwalinganiswa ukuthumela abantu ukuyohlaba umkhosi wesifo kwabakubo. Kuthe kusaningwa, kusafakwana imilomo ngalokho, kwabuye kwabonakala ukuthi haya sekubonakala sengathi sekuyokuba ngozimakhaza. Nempela emva kwesonto elilodwa elele phansi wabuye walulama kwadla kwazibekela.

Emva kwesiwombe somkhuhlane kwabona la ukuthi usazoke ahlale isikhashana aqine, ngoba wabe esaxela amadolo. Kuzokhumbuleka ukuthi uZwelonke kwabe kungesiye umuntu ohlala nje ekhaya nezingane, nesimame njengamuhla lapha ungafica iningi labantu sekwaba yimhlalandlini behlala nezingane beqiwa nangamakhwibi. Wabe eliphisi, ethanda kakhulu ukuzingela izinyamazane, kuthi nxa engayile lapho, afumaniseke ezixukwini nenkosi-tini yakhe eyabe iligugu kuye nakubo ontanga yakhe.

iqhawe elikhulu lakwaMdlalose. Ngangomuso wahamba izinsuku ezimbili, wadabula kwelasNkambule elibangise eFilidi. Ngalenkathi wabe esehamba kwelabaQulusi lika-Mkabayi kaJama esigodini sakwaMdlalose. Wadlula njalo waye wakhuleka eFilidi emzini womfo wakwaXaba owabe wakhe phansi kwentatshana eduze komfudlana, obizwa ngokuthi Amagoda. Wakhuleka lapha ngenkathi kuqala kwawalala. Lomuzi wabe ubiyelwe ngothango oluhle bese kuti ngasesandleni sokudla somuzi, qekele laphaya, kwabe kungumuzi oyidilobha laseFilidi. Phambi komuzi kwabe kukhona esikhulu isibaya. Isihambi besithi nxa sifika sikhangwe yizimpondo nje zezinkomo kuphambanisile esibayeni. Ubukhulu bomuzi, nobukhulu besibaya phela kwabe kukhomba isimo somnumzane ukuthi yindoda enothile. Untukazana wawungeke ulufice lunezibaya nemizi efudumele.

Wathi ethi qhamu nje esangweni lomuzi wazithela kuye umnumzane uqobo lwakhe, eyeme ngesibaya ebuka izimpahla zakhe izimbuzi nezinkomo ngenkathi abafana bezivalela. Naye umfana lona wakhanga yikhehla nje elide elithungile ekhanda. Ungiyane walo wabe ecwazimula kubonakala ukuthi uhlalze elolongwa, ephululwa ngezimfanelo zakhona. Yena isiqu sakhe wabe empofu ethe thunqu, ebheka ngamehle amakhulu. Kuthe nje engakafiki kulo ikhehla, waphambana nentombazana esiyitshitshana nje lapha esangweni lomuzi. Wakhuleka kuyo, yambingelela, yamkhombisa umnumzane lapha engakhona. Lentombazana igama layo kwakungu-Nokuthula, yashesha yadlula nxa isimkhombisile lapha uyise wabe engakhona, futhi yamtshela nokuthi lapha kulomkhaya kukwaXaba, yaphuthuma odadewabo ababedonsa ezansi komuzi nemithwalo yekhwani ababephurha kulisika eMfolozi. Ngenkathi ehlangana nalentombazana, uZwelonke waphawula izinto ezimbili kulomntanomnumzane. Okokuqala wakaangwa yibala lalelitshitshana wabe uyabheke wafumanisa amehlo akhe ehiala enamathela ngoba yabe inhle lenkosazana kungucina lishone. Lokhu kwabuye kwethasiselwa wukuthobeka kwayo ngenkathi ikhuluma naye. Wabona uZwelonke ukuthi lomntwana uzalwa ekhaya elisenomthetho nenhlonipho.

Njengoba besesishilo kemanga isikhathi eside netshitshana lelo, konke lokhu yizinto ezase zimfikela eseyedwa, esecabanga ngazo. Akubanga namzuzwana ehlukeno nentombazane esangweni wakhuleka kumnumzane ngoba wabe esevele embonile esibayeni ngenkathi eqhamuka esangweni lomuzi. "Nonkosi!" kukhuleka uZwelonke. "Sawubona mfo," kubingelela umnumzane "Konje ngabe wena ungowaphi, ungowaphi wena osazi kahle kangaka?" kuqhuba ukhehla ezwa ethoshwa ngesithakazelo sakubo asithandayo. Washo-ke uZwelonke ukuthi ungowaphi, kuliphi, kabani, kwesikabani isifunda, nokuthi usehlwelwe ngakho usekhuleka isikhundla. Cha, ngomoya omuhle, ovamile kubanumzane bempela, hayi kulabo abaphoqa ubukhulu, wamkhombisa indlu enkulu wathi kangene khona uzofika naye angaqeda ukuvalela izimpahla. Nempela wangena walala uZwelonke walindela ukufika komnumzane.

Kwathi ukuba aqede ukuvalela izinkomo zakhe lomnumzane wakwaNonkosi, naye weza kuyolendlu lapho kungene khona uZwelonke. Kungayo leyonkathi lapho afike waphe nyisisa ukuthi urgokabani kwabakwaNdwandwe abakhe phakathi kwezintaba ezimbili, iSandlwana noHlazakazi. "Cha, Baba, mina ngizalwa nguNkosiyakithi, kaManqondo, kaMnene" kuphendula uZwelonke. "Hawu, nihi niyangizwisa nje, ukuthi uthini lomfana," kuvungama ikhehla livungama lodwa. "Kangithi uNkosiyakithi wathatha intombi yakwaSimelane, indodakazi kaMandlakayise kaMagutshwa? Wena-ke mfana ngabe unyoko wumabani? ngoba ngiyazi ukuthi uNkosiyakithi wabe ethethe isithembu?" "Mina ngizalwa wuye uMaSimelane, umama nguDumenzile" sekuphuthuma uZwelonke ukukhanyisela lomnumzane owabe azana noyise nonina. "Hawu! ngithola isimanga ukubona umntwana kaDumenzile. Uthi wena mfana uyazi nje ukuthi lapha kukwanyokolume? Phela ugo wakho ozala unyoko kwakuyisithole sasemaXatshem khona lapha endlini. Kukwabo nje laphekhaya," lisho lapho ikhehla liphumele phandle, limemeze owakwalo owabe enguyena nkosikazi yomuzi, amazise ngokuthi isihambi lesiya esilaphaya endlini yindodana kaDumenzile lena okwase kwabikwa ngayo ukuthi yanyamalala ngempi

esezithela esixhotsheni samatshe. Okukanye wabona umlilo uthi lokoloko, wafikelwa yithemba ukuthi mhlawumbe lapho. Uthe ukuba asondele eduzane wafumanisa ukuthi kakuwona umuzi njengoba kade ecabanga kwabe kuyidlanzana lezinswelaboya ezazilandela yena ezinyaweni zakhe.

Kuthe njalo ukuba aphume kulowo muzi yamemana impi ukuba iphume inqina izokumbulala. Balapha nje sebebasi, bayotha ngoba sebecishe badela ukuthi kabaseyikumthola. Usezwa enkulumeni yabo yokuthi "Wodamana esinda." Kuthe ukuba ezwe lokho waphenduka walibangisa enxenye, kanti sebesolile sengathi kukhona okuseduzane kwabo, washo nezigi wazizwa sezishaya eduzane, wethuka esengene emhumeni ophansi kwekhulu iwa, ngoba wayesencamele ukuba adliwe yizilwane zasendle kunokuba abanjwe yizinswelaboya. Inhliziyo yakhe yavutha ngaphakathi kuye esebona nje ukuthi oyise nonina abakubona ngisho ingcwaba lakhe lodwa leli, angisaphathi phela ngesishuqulu semali ayesiphethe evela naso kwamlungu, eNtalasifali. Kulapha emhumeni lapho afikelwa khona wubuthongo wathatheka zwi, kwazise ukuthi usediniwe, kanti futhi unethile. Yilapho-ke uZwelonke afikelwa khona yiphupho elaba yinkinga kuye. Waphupha sengathi ubona uyisemkhulu ozala unina ekhuluma naye. Lafika ikhehla leli lema phambi kwakhe lathi, "Zwelonke mntaka Dumenzile, ukuba ubungabhekwe ngamathongo asekhakonyoko namuhla ngabe ufile." Kuthe esamangele ngoba uyisemkhulu wabe esabamathambo amhlophe ngalezo zinsuku, laqhubeka ikhehla, lisho limi phambi kwakhe, leyeme ngesihlangu salo, livunule liphelele, okwembongi izothetha amakhosi ohlanga, lathi, "We Zwelonke!" Wasabela: "Babamkhulu!" "Uyazi nje ukuthi abakini benza into eyasithokozisa thina bakwaSimelane ukuba kebakudedele ukuba ukuyokhokhwa yizinyanya zasekhakonyoko? Lesosenzo sakwenzela indlela emhlophe ezweni, ngakho ungaze wasilibala.

Nansi-ke into engithanda ukukutshela yona yikuthi, wena namuhla usindiswe ngoyihlomkhulu bakwaSimelane ngoba bethanda ukuba bande ubuhlobo basemaHlutshini. Mhlawumbe awazi ukuthi unyoko uDumenzile wabe ezalwa yintombi yasemaHlutshini. Yikho-ke nje oyihlomkhulu

bekubheke ngamehlo amhlophe bakuphephisa ususezandleni zikaGogoda umthakathi odumileyo walapha eSimakade." Lathi liqeda lawomazwi kalabe lisamnika nethuba elincane lokuphendula, lasho lanyamalala.

Ngenkathi ephaphama kulesisihlwathi wethuka kakhulu, namaphaphu kwasengathi asegcwele isifuba. Wayesegubha nje. Ubuthongo abuphindanga behle, waqwasha kwaze kwasa. Ukusa kwaziwa nguye wahamba elokhu ecabanga kakhulu ngaleli iphupho likayisemkhulu, nokusinda kwakhe ezinswelaboyeni zaseSimakade. Uthe ngenkathi ehamba ekuseni wase eyibona ukuthi kanti indawo aye hamba kuyo kwabe kuyindawo embi impela efanele ukuba nezilwane zasendle ezimbi kanye nezinyoka. Engakahambi ibanga elide wawela umfula, wawelega emzini wamakholwa, umfundisi wakhona kwakunguMgabhi. Lapho-ke kwathi ingani uqale wanyinyeka esafika ngoba efika emzini wamakholwa wabuye wahlambuluka ngoba bamamukela ngomoya omuhle. Kulapho-ke lapha afike wezwa khona ukuthi leli laseSimakade aligangelwa, futhi umuntu ukhetha imizi, nokuthi-ke lowo aphambukela kuwo yena yiwona kanye-ke wendoda esolwayo esifundeni leso.

Kulomuzi wekholwa lakwaMgabhi wahlala kahle kakhulu, bamupha namanzi ashisayo wathoba izinyawo. Wathi ethuka wase ethe wohlo, kwazise ukuthi babembaselendlini yezihambi-eceleni nje kweyabo ehlezi lapho engaphazanyiswa lutho. Wathi eqala ethuka lase libantu bahle. Cha, abantu bakwaMgabhi abamnandi bameluleka ngokuthi kuhle edule ngakusasa eseke waphumuza igazi. Kuqala isihambi besibuziswa ukuthi siyakuliphi, singesakwabam sizalwa wubani, kabani, nokuthi sihamba ngani, okusho ukuthi sihamba ngambiko othini. Naye-ke uZwelonke kwasa kubonakala ukuthi kanti bezwana ngenkaba nabalapha ekhaya ngoba inkosikazi yakhona kwakuwuMaKhumalo, kanti noyise kaZwelonke uzalwa yilo intungwakazi naye.

Wavuka ngesokusa lapha kwaMgabhi ngoba walala evaluelelile, wabanga nempatho yabo emnandi, kanye nempatho abamenzela wona. Wahamba waqinisa waye wavela emzini wamakholwa futhi eNcaka, kwaZikalala. Ngokuvuka kwakhe lapho waye walala kwaSithole, uBhoza.

abantu abayisikhombisa abacela ukuba kebayolunguza ngasemakhaya.

Wavuma umlungu, nanxa ayelunama kuZwelonke ngoba yilapho inhliziyo ayiyibeke khona ethembe ukuthi uzosala lapha ekhaya abengomunye walabo ababezombhekela umuzi wakhe. Kepha-ke nokho waphetha ngokuvuma. Nabo banikwa okungokwabo balungisela ukugcwala indlela.

Ngalenkathi uZwelonke kabonange esacabanga ngokufika kukaMalume wakhe, wacabanga ngendlela elibangise ekhaya. Nempela waphuma kwamlungu wakhe wabashiya nosizi olukhulu. Uthe mhla ephumayo wakhetha enye indlela edabula ngase 'Mlomo' (Ermelo), ishaya ngenhla nje kwasePitilitifu, iye idlule phansi kwaseSimakade. Lentaba ithe, gelekeqe nje ezifundeni zeNtalasifali, kude buduzane neNcaka, usuzowela uPhongolo bese uthi, thushu, kwelaseDumbe. Kwakuyicebo lakhe leli aliqopha khona kwamlungu enzela ukuphambanisa imikhondo ngoba wabe engabethemi lababantu ababemfisela okubi. Kawathandanga amehlo abo ababemnyonkoloza ngawo ngoba nomlungu wabuye wamenzela kangconywa emalini, wamnika okuthe, xaxa, kunabanye. Kwathi ukuba bakubone lokhu bakhononda bodwa kusihlwa bethi, "Kodwa yona lencelebana yamphuzisani umlungu ukuba ingaconsi kangaka kuye? Kusobala ukuthi izalwa yizihlakaniphi ezaziyo ngendaba yokusebenzisa amakhambi ukutze ibenogazi olungaka kwabamhlophe. Linye elakho nathi soze sikuthole."

Khona lapha eSimakade yilapha uZwelonke ake wacishe waya kwaGoqanyawo engakabi bani. Lendawo ifana neyaka kwaMagidela ngezinkungu zayo ezimbi. Uma liguqubele khona kuhlwa emini—umnyama ukhase phansi, kube sengathi uzwa amazwi abantu—kanti phinde, yizo izinkungu zansondo.

Ake sizwe-ke ngesehlo lesi sezinkungu. Kwathi nje lapho uZwelonke esebheke khona ngase Simakade, laphendu a—kwasengathi kufe isalukazi, kwasho abantu bekhafuza isiZulu—lakhipha obandayo umoya lona kanti futhi liguqubele ngalelolanga. Kwathi ezikhathini zantambama wezwa nje ukuthi kubi, ngoba lapho labeselikhipha izinsunsu

zenvula. Pho, bathi abadala 'ukuhamba kuzala induna.' Uthe ukuba abone umuzi owabe wakhe eqeleni lentatshana eseduze naso iSimakade, wase ephambukela khona ukuyokhulekela isikhundla sokulala. Lapho-ke labe selikhifiza imikhizo esamvula. Pho, lokhu selafa elihle kakhulu; Abantu kulemihla yethu abasafani nasezinsukwini zakuqala, lapho isihambi sabe saziswa kakhulu, ngaphezu komuntu owaziwayo noyisihlobo ngoba kwabe kuthiwa "Ukupha isihambi ukuzidumisa," kanti futhi kwakubuye kuthiwe "Ukupha isihambi ukuzibekela."

Wafika-ke uZwelonke kulomuzi, zathi azimthathe izinja zakhona, kodwa zabuye zalitshaziswa yilezi zakhe, azabe zisamnaka kakhulu yena. Phinde ngisho ukuba abantu bakhona kebanake ukuthi belidume kuphi, kwenzajani. Wakhuleka. Endaweni yokuba athole impendulo wabona ngesivalo sidonswa. Kwathi ingani bekukhulunywa kwathulwa kwath'wa, swayi. Kwezwakala kuphela ukuhahama kwezinja zithi aziqedane, naye lapho uselokhu evika ubula, ebona sengathi zizosuka zihlale kuye. Wema umntanomuntu kwangathi ufelwe yizwe, esaba nokungena, kanti futhi kwabe sekulukhuni ukwedlula ngoba base bembonile. Kwathi lapho esanqikaza kwaphuma uhalakasha lwendoda (omubi umfokazi lo, futhi ongabuzwa ukuthi umthakathi wumuphi). Wathi ukuba aphume wathi, "Owaphi lona okhulekela indawo kuleli laseSimakade? Kini isikhundla sicelewa emini nje? Aginandawo lapha, thatha izinyawo mfo lingaze likushonele." Yathi iwagcina lamazwi indoda yansondo, yasho yayingena endlini ibuyisa isicabha.

Naye-ke uZwelonke wazibonela nje ukuthi namuhla kunamuhla. Naye-ke wanele wathi, sithe, nje wathi galu ye-nuka. Wagijima nokho nanxa kwakubonakala ukuthi sekuwukugijima komuntu osekhathale futhi kuyilap... izulu lina. Kulendawo kubi impela ngoba nemizi yakhona igqagqile, yehlukene kakhulu. Hayi-ke lapho wahamba kabe esaziswa sitho ezuliswa yizinkungu kabe esazi lapho eqhamuke ngakhona nalapho elibangise ngakhona, kwaze kwaba kwamabili. Kwezinye izindawo wayeke ezwe sengathi uzwa abantu bekhuluma bese elandela eshona ngakhona, kanti phinde zinkungu. Wothi ethi uyaphenduka ezwe

noZwelonke ahambisane nomzala wakhe uZamokwakhe ngoba base bedudana kakhulu naye.

Ekhaya bavuma ukuba umfana ahambe ngoba umalume wakhe waye ayoze ambeke ezandleni zomlungu lowo ePitilitifu, futhi wabe evumile umalume kaZwelonke ukuthi uzabode ayomlunguza khona lapho kwamlungu ngisho kukuqama mana nje kodwa wode eyophosa iso. Futhi kwahlelwa ukuthi nxa umfana esebuya, wokuya ngasekhakonina ukuze bamphelekezele. Ukufika kukamalume kaZwelonke kwabamisa isibindi ngoba kwafumaniseka yena emazi nomlungu lowo abafana ababesebenza kuye. Kwalingiselwa ukuhamba-ke. UZwelonke noZamokwakhe base besha amashushu ngokuhamba. Nempela benzelwa umphako kabanzana. Wahlala phezu kwembokodo uMaSimalane wagaya umncamo wabo. Emuva kokuba sebezithokozisile, bavalelisa, bahamba. Kakumjabulisanga nokho unina kaZwelonke, kodwa nokho wabuye waxola nje ngoba azi naye ukuthi uzele indoda kasoze ayifuya endlini ngoba iyakhula, kufanele ukuba yenze imisebenzi yayo yobudoda.

Nempela basuka-ke bahamba izinsuku eziningi belibangise kwaNgwane, baye bangena khona ePitilitifu. Phela uZwelonke wabe ehamba nazo izinja zakhe namuhla, kodwa uDambuza yena kabuyelanga ePit Retief, ngoba wathathwa ngenye indlela ngalenkathi uZwelonke ecabanga ukubuyela kumlungu wabo. Mhla befikayo kwamlungu abalalanga kujabula, baxoxa kwaze kwasebusuku bebuza kuZwelonke ngezindaba zasekhaya nangohambo lwabo belibangise kwaZulu. Babengasamboni kahle ngoba wabe esekhulile eseyibhobhodlelana lebhungwana. Hayi-ke nokho wafike wangena emsebenzini wasebenza kahle njengakuqala. Behlukana-ke lapha uZwelonke noZamokwakhe kanye noma lume wakhe, baqhubekela phambili bona ngenye indlela sebelibangise kwaMahamba.

Kahlalanga isikhathi eside lapha kwamlungu ngoba wafumanisa ukuthi induna yakhona sekwaba ngomunye umlisa-nje owabe engamesaseli nje-ngenduna yakuqala, uNkonka umfo wakwaNdwandwe. Itshe labe selagaya ngenye imbokodwe manje, nabantu abadala ababesebenza nabosebachitheka ngoba lomfo wakwaMpungose owabese-

yinduna wabengenayo impatho kubantu, ngakho abaningi base bachitheka, sekwafika isikwata esisha. Kwathi ingani abelungu bayajabula ukubona uZwelonke, yena wabanonya olulihulu ngokubona ukuthi kanti ukhona omunye umuntu othandiswa okwakhe, futhi kwangathi yena bamthanda ngokweqile. Washo wamkhipha inyumbazana nje umfana kwaze kwamzondisa lokhu, kabe esancibilika kahle. Wabanga engaqedi ukuthi uzokwenza liphi isu lokuziphephisa kulolu ulaka lomfo wakwaMpungose. Kucishe kusikhanyele impela ukuthi uZwelonke wayengasenakuhlala ngisho isikhashana lesa ake asihlala ukuba wabe engacabangi ngomalume wakhe owabe ezokuza ake azomhlola ukuthi uhleli kanjani kwamlungu. Wabekezela njengendoda enesibindi kodwa kwabonakala ukuthi isikhundla sabe sesimpehele, nempilo yakhe isisengozini. Phela nxa umuntu engasathandwa ngabantu ahlezi nabo impilo yakhe ibamfishane ngoba ukufa kuseduzane ngazo zonke izindlela. Wakubona uZwelonke lokhu wadlinza ngakho isikhathi eside, eqhuba izinsuku zokubuya kukamalume wakhe.

Kuhambe kwahamba isigcino labhoboka ithumba, kodwa kalibhotshozwanga nguZwelonke. Kwafumaniseka ukuthi abelungu bazimisele ukugudluka kwelasePitilitifu, basazolibangisa khona phambili, kwelasehla. Njengoba babengathengisanga ngepulazi leli, babezimisele ukudiliza isikwata kusale abantu abayingcozana besale benza umsebenzi wasepulazini. Ngenxa yokuthi bona babengakabi nayo indawo phambili babezimisele ukungahambi namuntu noyedwa Nango-ke umlungu esezolaza kubantu ukuthi bakhona yaba abathanda ukuba kebaye ngasemakhaya ngalenkathi yena ezakuba engekho. Wabalandisa yonke indaba kodwa waba tshela ukuthi wobuye abathumele beze kusebenza umsebenzi esebuyile. Kathandi ukuba bahlupheke kepha ufisa ukuba bahambe, ukuya ekhaya kuphela, labo ababenesifiso sokwazenzalo. Ucilo wazishaya endukwini kuZwelonke ngenxa yenkulumo yomlungu eyabe ihambelana nesifiso sakhe. Wavumela phezulu yena kanye nabanye ababengaphathekile kahle, bengagculisiwe yimpatho yenduna yepulazi, uNtshobana wakwaMpungose. Cha, nempela-ke kwaqhamisa

wuye, esejahe ukubona ukuthi ekhaya kusalokhu kunjalo yini. Ngakusasa omakhelwana bafika ukuzobona uMaSime-lane nendodana yakhe. Kwaba yilowo waphawula ngokuthi. "Yakukhulela insizwa yakho dade." Lapho unina esejabule esedeliile ukubona ukuthi kuyakhuyakhuya akunganga-yizolo. Kwabonakala ngokuhlambuluka kwegazi nangoku-khuluphala kukaZwelonke ukuthi, cha, umfana ubeshone emafutheni lena ekhakonina.

Sekudliwa-ke umphako, sekukhishwa nemikhonziso ababeyiphethe, yabiwa ngabaniniyo. Nezimpahla zikaZwelonke bazikhonjiswa bonke, kwakuhle kwanjeya-oo. Kwathi ukuba baphumule, babuye bakhumbula imisebenzi yabo yemihla ngemihla, noZwelonke waze wakhohlwa yikuthi wake wahamba waya le, kwaNgwane.

Isifundo IX

UZWELONKE ESIMAKADE

Nizokhumbula ukuthi uZwelonke wethembisa umlungu wakhe lena ePitilitifu ukuthi wobuye abuye azokumbona nxa esaphila noma nini. Sahlala njalo lesisazelo, unembeza wakhe akaze akhululeka, sanelupha kakhulu. Kuthe emva kwesikhathi eside babuya nasekhakonina, ngithi kwase kuphele iminyaka eyisibianu, kodwa lelivuso lahlala limhlu-pha njalo umfana, waze wakhluluma kuyise ukuthi unesifiso sokuba akabuyele kumlungu wakhe ukuze afeze isithembiso sakhe kuye. Kwakuyaye kuthi noma esethanda ukumlibala akhunjuze ngamagovu lana awaphiwa wuNkosana wakhe ababethandana kakhulu naye waze wethembisa ukuthi wobuya lapha ekhaya uma esaphila noma nini. Isithembiso siyinto enkulu impela kubantu bonke ngoba ukwethembeka yiziqu kuwo wonke umuntu. Ngakho siyabona uZwelonke ehlupheka, efuqwa isifiso sokugcina izwi lakhe. Kwathi ingani ekhaya bayathalalisa nje wayelokhu eyibhedliile indaba yokuhamba.

Ngenxa yokuba wabe eseyazi indlela abahamba ngayo beya ekhakonina eSwazini, kwabonakala ukuthi usengahamba manje aye afike, kepha kwabanzima ukuba bamde-dele ngoba bebona ukuthi usemncane ekuhambeni izwe elingaka yedwa. Kwenzeka, ngenhlanhla kwafika umalume wakhe uDlokwakhe, nendodana yakhe uZamokwakhe beza kashela khona lapha kwaNdwandwe, bezobona izinkomo ezabe zisiswe khona lapha kwantombazane (UDumenzile). Yikho-ke nje umalume kaZwelonke ehamba nendodana yakhe ukuze ayikhombise lapho alusele ngakhona, ukuba kuthi nxa kwenzekile wahamba emhlabeni engakhulumile ngoba ukufa wubuthongo, ize iqonde kahle izimpahla nxa sekubuthwa ifa. Kabahlalanga isikhathi eside kwelakwa Zulu, washesha baphindela emuva. Kwenzeka-ke ukuba

kanye nayo inyama. Ngakho yisuke ibandla seliphethile okwalolo lusuku.

Ngakusasa ekhaya lapha sekuphekwa isinqe namanqina, sekudliwa khona kuphela. Ngomuso kufudunyezwa amavenge sekwesulwa izinqoko. Sebeyithatna inyongo le sebevunge sekwesulwa izinqoko. Sebeyithatna inyongo le sebevunge sekwesulwa izinqoko. Sebeyithatna inyongo le sebevunge sekwesulwa izinqoko. Sebeyithatna inyongo le sebevunge sekwesulwa izinqoko.

Ukushanela amanqina enkomo, ngokuba phela nakhu kunothiwe ekhaya la, sebebuye bemhlabela imbuzi emhlophe engenabala ndawo. Manje phela sebekhanyisa indlela yakhe yokuphindela emuva. Abalobokazi lapho basasebenza imfahlo nje. Inyongo yembuzi nayo bamthela ngayo bese beyifutha, beyibeka. Isiyomile nayo bayifaka ekhanda kuye uZwelonke.

K... indlela ebheka kwaHlazakazi manje Kwabamnyama phansi kuZwelonke esecabanga eyokuhamba ngeninyawo izwe elingaka. Akubanga bikho ukunceda. Wabona ukuthi yayawushiya imbuso wakwagogowakhe, ngoba wayetotswa phela phakathi komhlane nembeleko ngoba kungumntanenkosazana. Wayesefunde nokukhuluma esiSwazi, kodwa wabuye wajabula nje ukuzwa ukuthi sebezakuhamba, afike esikhuluma ulimi abangalwazi ekhaya.

Wahle waludumba usuku uDumenzile abazakuhamba ngalo. Nomnewabo wahle walungisa umphako ofanele abantu sebeya emzini. Wahlabala intondolo yomphako wabuye wahlaba ixhukazi lemvu ukuba behlise amathe besesekhaya. Waphekwa umphako kahle, isifuba nohlangathi lonke kwahutshiswa nje ukuze kungasheshi kuvunde.

Zabezintathu kuNhlolanja, kunguMsombuluko mhla, oZwelonke beshiya kwaMahamba. UMDikileni nguyena owaphuma ukubaphelekezela. Basuka kwaMahamba baye balala kwaNhlebeli, ngokuza ngasePitilitifu, kwazise phela ukuthi babesasindwa nangumphako. Sebevuka lapho balala eKhomondeli, emzini wakwaNkosi. Inkosikazi yalapho yabaphatha kahle yabalungisela namanzi okuthoba izinyawo. Nasekuseni yavuka yabenzela ukudla, baphuma bethokozile. Umnumzane wakhona kwabe kuyindoda

ehloniphekile kakhulu. Engakapholi amaseko bayibona indlela. Lapho-ke nabo basebona ukuthi sebesondela kwe-labaQulusi Ngokuhlwa, baye bacela indawo ngokuza ngase Zungeni. Izinyawo manje sezisho ukuthi ziyawukhahlala umhlabathi. Bacela amanzi bathoba nomfuma wama-futha bagcoba. Lapho balala bathi, zwi.

Ukusa kwaziwa yibo, baqonda phambili. Sebedhamukele emizini waseFilidi, bawubuka ngamehlo ababonisa phakathi kuwo. Lapho babengasahambi sekungathi bathathwa ngumoya. Ngalelo-linga kwasekuzokusa abuyele emuva uMDikileni. Kuthe sekuhlwile impela, emizini yonke abadala ilangabana lokukhanya. Bakhuleka ngokukhulu ukwesaba kanti kuselawini lezinsizwa. Yakuza yababaza insizwa yathi, "Bavela kuliphi izwe laba abangena emzini womuntu ngalengkathi?" Washo ngelikhulu uMDikileni wathi, "KwelakwaNgwane." Yavula insizwa, kanti imane iyabethusa nje. Yamyisa kubalobokazi unina kaZwelonke, yalungisela laba ababili lapha elawini. Abavukanga kakhulu kulomuzi, baze baphuma nje sekuvuke nesalukazi sakhoona ngoba ikhehla lona kwabe sekukudala lagoduka. Babasheshisela ngesinambathi sethanga, badla, bavalelisa. Sebekusqamu nalomuzi, behlukana, UMDikileni esephindela ekhaya eSwazini noZwelonke nonina sebeqonde ekhaya kwaHlazakazi.

Nabo bazishikashika izinkalo ezibheke kwe'akubo, lapho sebezimisele ukuba baye bangena noma phakathi kwamabutha Nangempela, laphona sebebona lapho beqonde kubo. Kuthe phakathi kwamabili bangena emagcekeni ababazela Ndwandwe. Mamo, zakhuza izinja sekusebusuku, ngokwezizinja zethasiselwa ngezikaZwelonke abuya nazo kubo mlungu wakhe. Kuthe ngelikade zamuzwa ezakhe ukuba lonke, zasondele kuye zamdlalisa, kwayikhani nalezi ezinye zibadedela bengena ekhaya.

Kwavuka umuzi wonke khona ebusuku, abasekhaya bethakasela ukubona uZwelonke nonina bephuma kwaNgwane. Bamangala sebembona esekhulile futhi esekhulile phele, kanti futhi usekhuluma ulimi olusha. Ukusa kwaziwa

komuzi belo. Nxa ibesasele yavuma ukuthi kufanele ukuba bayithole imvula, izothumela kulandwe izinkomo, bese ikhetha emnyama ethe, bhucq; isithi abayibulale. Nxasebeyibulele iyosiwa, ihangulwe nje emlilweni, bese idliwa lumiwe ngezinyawo. Nxa sebeqedile basubathe ngamajubane beqonde emakhaya bangabheki ngemuva. Lalithi lishona ilanga beselina eduma phansi.

Wafika ekhaya uZwelonke waxoxela unina konke lokho. Ngalenkathi unina kaZwelonke wayesha amashushu naye esebona ukuthi kuyamonakalela enuva. Washo wahlala phezulu kwembokode elungisa utshwala. Mzukwana wengiyo (utshwala) yahlatshwa inkomazi emavovo. Ingakagwazwa ngesinqindi wabizwa uZwelonke wangeniswa endlini kwagogo wakhe, wama emsamo ebambe umkhonto kamkhulu wakhe. Ugogo wakhe wayethetha abaphansi bephambana bobabili nendodana yakhe uDlokwakhe. Babonga okuhle okumhlophe okunjengezihlabathi zolwandle ukuba izinyanya zimcinenile uZwelonke waze wabuya ekhaya. Lapho sebeqedile kwathiwa uZwelonke kangene esibayeni ayihlabe kanye maqondana nenhliziyo. Washo wayibhovuza. Yabhonga kanye yaqimleka phansi. Bakikizela ekhaya ngoba inxeba layo labalinye kwabonakalisa ukuthi amadlozi ayithakasele, ayamukele. Igazi elopha kuqala enxebeni lakhongozelwa ngokhunjana oluncane lwayobekwa emsamo kwagogo. Isihlinziwe yakhishwa izitho yase iyakungeniswa endlini kwagogo. Kwasikwa isicutshana senyama enxebeni safakwa ebubendeni obusemsamo, kwaletshwa nomanqintshana ephethe utshwala, kwabekwa kwalinganisana ukuba kuyikudla lwezinyanya.

UZwelonke wathelwa ngenyongo, yase ifuthwa iphanyetwa phezulu ukuba yome. Kwaphekwa amantshontsho, kwaphuzwa ingiyo, kwalaqwa. Ekuseni ngakusasa abesilisa bahlalela yaphekwa inyama leyo.

UZwelonke sebemqize ifosana lesikhumba sayo esihlizwa ebusweni. Wonke umuntu ofikayo ekhaya usebona ukuthi indaba ingaye umfana lo. Abesifazane nabo basheshe bapheka izitambu nezidudu okuzodliwa nomuthi wamakati lona.

Ngokufudumala kwelanga bangeniswa ngezigaba zabo

abomuzi kwadliwa eyokosa. Phela kuleliya, inyama ngumsebenzi wesilisa nje. Wo, pho, lokhu yayinone kuyinhlama nje, wonke umuntu wafinya ngendololwane. Okuzingane lokhu kwase kumanzi izisu ngamafutha.

Sebeqedile kwayilowo wakhumbula umsebenzi wakhe. Kwathi lapho isithunzi singaphansi komniriso kwehliwa kwayiwa komezwa emfuleni. Bakhuphuka bonke sebeshaye ingqakala sekugijima inkukhu ithi izocosha uhlamvu lommbila. Masishane sebebuye emfuleni baphindele ngezin-dawo zabo zangenzelane. Usevunule uZwelonke usethwele nesidlodlo ekhanda, bamklomelisa nangesihlangu. Umuntu usebona-nje ukuthi akusensuku zatshwala livuke emnceleni kubuze omama ukuthi kodwa lona lelijaha ngelaphi? Liza-lwa ngubani? oesho bekhombisa amatshitshi.

Sekuthule kuthe, du, ezindlini, yangena ngezithebe zayo. Inhloko yasiwa esibayeni kubalisa. Pho, lokhu bona abalindi ukuba baze babizwe, basebengangezintuthwane esibayeni. Umlenze waya komame, umhlubulo kubalobokazi, isifuba ezintombini. Kwanjalo-ke njengoba nazi ukudliwa kwezitho zenkomo. Kuqale kwadliwa okwangaphakathi, bonke bake bacima izinhliziyu. Okuzingane khona kwabe sekujikijelana ngamavenge ngoba kwabe sekwesuthi, ngoba kungakazi ukuthi sibekelwa ngaphandle.

Sebeqedile bonke sekuphunywa kuyiwa lapho ehlezi khona uZwelonke noMalume wakhe omkhulu. Kuhambe ugogo kaZwelonke phambili, alandelwe ngumlobokazi okunguyena nkosikazi yomuzi (umka Dlokwakhe) kuze kugene ngezingane.

Ngokufika kwabo emnyango, baguqe phansi ngamadoda kuqale ugogo kaZwelonke athi, "Simelane," abanye besebemvumela ngokuthi, "Ndlovu." Sebesuka behlakizela. Ngokuqeda kwamadoda esibayeni, nawo ashona khona lokho ehlezi khona le, bese ehuba, esegiya eqephuza kusukela uthuli luyaphezulu. Kusuka ngamunye baze baphele bonke. Ngenkathi egida ogidayo, ibandla lihleli phansi hlabane limusho ngezibongo zakhe, lapho naye akasazizwa sithi Omame bayakikizela egekeni sekuduma isigawu. Sebesegiya owokugcina basukuma bonke bamlandele aze ayopha ngesango eseshayela inkundla. Phela utshwala bumbane

nakancane nalaba asebethethe isekwana. Leliqabunga, phela yilona liyisagoma sokudalula abaziphethe kabi.

4 Kumele kuhanjwe izinsuku ezimbili kuyiwa emzini wenkosi, uSobhuza, ngisho kuseduzane kulalwa endleleni kuze kufike lezozinsuku ezanqunywayo. Izinduna zibabheka ngempela zibeluse ukuthi ndma bewela umfula bangal-cwilisi emanzini. Njengoba khona ekadeni iziphoxo zabe zikhona bayeluswa-ke futhi ukuba baphathe iqabunga elilo-dwa, zwi. Kuyaziwa ukuthi onke amaSwazi abe eluthabela lolusuku elwenamele. Kwakuthi nalaba asebeganiwe bahambe nabo, benzele ukuba bayosina lena koMkhulu. Babevele babashiye laba beqabunga bona bedlule bayobasa amakloba omlilo kosiwe imbasha kubenjeya; kubone nesihambi ukuthi kukhulu okugujwayo eNdlunkulu.

5 Kothi ngosuku olunqunyiweyo batheleke laba abaphethe isekwana, bafike beme esangweni, yilowo nalowo ulibambile elakhe waliphakamisela phezulu, libonwa nguye wonke umuntu okhona eduzane. Kwakuyaye kuthi bonke laba asebenamaqabunga asebenile babuyiselwe nganxanye, bese-beqhutshwa khona manjalo yizinduna bengeniswa esibayeni. Nabo bese bezazela nje umvuzo wabo. Nezinduna seziba-bheka lapho sengathi azikaze zibabone. Ziyasuka lapho zidundubala ngenduku zibayeke imivimbi isiphambene emzimbeni. Zazibakhipha ngayo induku esibayeni ziye zibakhiphe esangweni. Lapho kwabekungasekho obheka ngisho owakubo, nabo sebenamahloni nayikubonwa yilaba abayizibukeli. Yilowo-ke akhumbule indlela ebheke kubo. Sebebahokoma nalaba abaphumelele, besho ukuba badumaza izwe lakwaNgwane ngoba bayizigangi.

6 Kwakuyaye kuthi-ke laba abasele abasemulwa baxo-shiswe ngezinkomo. Yilelobutho liphume neyalo lingayi-gwazi ngesinqindi, noma ngomkhonto, kodwa liyibulale ngezandla bese liyosa liyidla. Kugidwe-ke kuphuzwe no-tshwala namahewu kubekuhle impela. Wajabula wadela uZwelonke ngoba naye wabe ephakathi kwalabo abase-mulwa, ekanye nomzala wakhe. UMaSimelane le ekhaya usedla kungehli ngengane yabantu afike wayingenis. emi-githweni yakwaNgwane. Waye esebona sengathi ayisekubuya

njengoba yabe seyike yavelelwa nayishwa elikhulu lokula-hleka.

Ngokuphela kwalolusuku, bahamba-ke bonke nomalume bakhe nomzala wakhe uZamokwakhe bangena ekhaya ukuthatha kokusa, kwazise ukuthi babehamba nabadala beshaya ngezivundlayo. Ngakusasa uZwelonke waxoxela umina nogogowakhe, ngakho konke akubonile. Wathokoza umina kaZwelonke ebona umntanake ebuye kahle ezizweni. Yaxoxwa-ke eyokunamazela uZwelonke. Balungisela ngokucwilisa umbila namabele benza imithombo okuyogaywa ngayo utshwala. Kuthe kusalandwe ukoma kwemithombo kwezwakala izwi esifundeni sakwaMahamba ukuthi imitho ithi akuhanjwe kuyocelwa "litulu" (izulu) ngoba izwe labe selomisile kakhulu ngoMasingana.

Pho, seliphume kumlomo ongathethimanga, kwazama-zama yonke imizi, yafakana imilomo ukuthi kufanele kukhethwe amadoda aqotho, ahloniphayo ukwenza lesisicelo. Yasala phansi imithombo, omalume bakaZwelonke baya embizweni yokhetho. Kwakuyaye kuthi yilesosigodi esifuna imvula, kukhethwe amadoda amabili azakuyakumeleka umkhandlu. KwaMahamba inkatha yadla uDlokwakhe nomanye umnumzane uHelengwenya wakwaDlamini. Zwile uZwelonke ukuthi kuhamba umalume wakhe waba kakhulu, wahleka yedwa ebona ukuthi uzakuzwa kubo ukuthi "litulu leli licelwak anjani. Waqale wabuza kumalume wakhe ukuthi licelwa kanjani, kubani? Wamchazela kafishane wase ecela ekhaya ukuba ahambe naye aze aqale ethe amaqiniso kwelakwaZulu. Cha, njengomfana owabese emsulwa, wahamba.

Nakhona lapho kuphathwa umphako wenqatho, eyobhashwa lapho bezolala khona. Bafika lapha abakwaMahamba endaweni yokubuthana amadoda esehlangene emzini kaZulu noMatiwane. Kwalalwa khona lapho kubaswe imitho kudliwa imbasha. Ekuseni kusempondo zankomo, kwazimtshekwa sekuyiwa khona koMkhulu.

Sebesondele esangweni, bakhuleke bonke, kudumelele yede" bese behlala phansi. Lapho bese kuqhamuka imipunga esezaba yimidodovu ngempela bese ziyibuka inkosi zidedelana. Konke lokhu zikwenza ngaphandle

ephilile emuva kweminyaka engaka. Ugogo wakhe, ngokuhamba kweminyaka wabiza umntanomntanakhe wamphulula ukuzwa ukutui ungakanani. Emva kwalokho kwabayikhona esondeza indodakazi. Kwasekuthi uMdikileni washeshe wathatha umancintshana owabe embozwe emsamo elindele ukuba abanumzane behlise ngawo emva kokudla. Washo wathi ukuzazi zisa ngesikhetho wabeka emlonyeni, wanikeza lelijaha ehaguMdlenevu ukuba lehlise amathe. Njalo nalo lanikeza abanye endlini. Emuva kwalokho lavalelisa lahamba, ukubona ukuthi sekuminyene izinkwa kwabonkhaya.

Masishane abalobokazi baqigqizela sekufike inkosazana, basheshisa okuya ethunjini. Nayo inkosazana yasikhipha isi'aba esabe sinone simafehlefehle. Kwafudunyezwa kwadliwa kwanjeya. Wachanasa manje uDumenzile esekhaya kubo. Wase eyithi hashi kancane kunina indaba ezengayo. Awu, pho, umuntu omdala anasiko nemithetho eyazi, wabonga umcabango ohlakaniphile wabantu bakwaNxumalo. Wamthwasisa ukuba ayibeke ezandleni zikaDlokwakhe. Ngomuso wayikhininda indaba ezengayo uDumenzile, bayamukela ngenjabulo abomkhaya, wasethi umnewabo usazoke agcine imicimbi kaSobhuza kuqala kade abone angakwenza kuZwelonke.

Esezwile uMaginsi ukuthi kusazoke kulindwe imigilengwane kaSobhuza, wabona ukuthi kungcono yena aphindele ekhaya abashiye laba khona kwaNgwane. Wakubona lokhu uMaginsi njengendoda ukuthi angashiywa yisikhathi. Wababikela abakwaSimelane, babamba isiphohlolwana sembuzi bamenzela umphako, naye wangena ayaziyo, waze wayofika kwaHlazakazi.

SWHA 73 ZILADI

NGEKHANGA KAZIBA
Isifundo VIII

UZWELONKE KWELAKWANGWANE

1 Kuleli lakwaSomhlola uZwelonke wafunda futhi wabona izinto eziningi ayengazazi nayengazange azibone kwelakubo kwaZulu. Phela lapha wafumanisa izwe lisadla ngobidala lisagcina namasiko nemithetho yobukhosi bezwe. Wafika kahle ngenyanga kaZibandlela kwenziwa imikhosi eminingi kwaNgwane. Lapha sizokhetha kubembalwa-nje kwezinto azibonayo eSwazini. Lezi sizikhetha ngoba zimelene nesiqu sokwakha ubuntu obuhle, ziyisisekelo sokwenza okulungileyo ezweni, zikhombisa futhi inhlonipho eyabeyenziwa ngabantu abathobele umthetho wamakhozi angababusi bezwe. Mningi imikhuba namasiko ezizweni zonke eziNsundu ekhombisa inhlonipho nokuhamba kahle, ingakafiki inhlanipho nokwazi lwezizwe ezimhlophe.

2 Okokuqala nje, kwathi ezinsukwini zikaKhisimuzi umfanalona wamangaliswa yikuthi kubuthwa bonke abengama bhungu nalaba abadala kodwa abangakaganwa kuqaleni lakwaNgwane. Bakhishwa yizinduna ukuba bayogubule umkhosi weSekwana. Zafika nakhona kwaMahamba zikhapha. Lapha kwaSimelane wayemunye umfana owaweselibhungwana, owabe ezakuhamba. Kwasekuthi wasesethatha umzala wakhe uZwelonke, ukuba ake ayobalele imikhosi nemidlalo yelinye izwe. Wajabula wadela uZwelonke ehamba nomzala wakhe. Noyise nabo bathanda ukuba bahambe nalababafana ngoba babeqalisa ukuya lapho.

3 Kwahanjwa-ke kwayohlangu lapha kwakungumfana lwene khona, kwaba yilowo nalowo wakha elakhe Isekwana (Isekwana leli yiqabunga lomuthi lo obizwa ngokuthi yisekwana), waliphatha ngesandla kanye resihlangu sakhe. Phela yilowo nalowo uphuma ehlome ephelile elawini lakhe. Bavele bazihambe nje, laba abayizibukeli bangahlangu.

kulelodolobha. Unina waphendula ngelokuthi, "Qha, Mntanami kungabe izwe silitathela phansi." Wasase efela phakathi umfana ezwa impendulo kanina.

Umlisa othile wabalayela indlela enqamulayo besuka eKhomondeli ebheka khona eSwazini. Nangempela baholo-koshela ngayo. Hayi-ke nokho nezinyawo sezisho ukuthi kade saphuma kwaHlazakazi. Selishonile babheka umuzi balala. Lowomuzi kwabe kungowakwaMaseko. Usedane uMaginsi ezwa abantu abatekulayo (abakhuluma isiSwazi phela) kudume amamboza nje kumio wakwaNdwandwe. Kubonakale ukuthi uZwelonke useyalukhumbula lolilimi. Kunina phela sekuvuke ludala. Usehlakani phe edelile esebona, ukuthi, thokolethemba amathunzi ayewukela. Lapho kwaMaseko bake baphumuza izinyawo, bahlala usuku bezithoba.

Ngosuku olulandelayo kwaba yikho khona lokho. Ngalezizinsuku babehambela ukuzibulala. Lathi lishona ilanga base beyibona intaba uMahamba, kodwa abakwazanga ukufinyelela khona. Balala kwaDlamini, kodwa sebona lapho phakel'ce khona. UMaginsi lona uyamangala nje nxa ebona abantu abevatha kanjeya; bamse bahize izijalimane nje bese bebeka isinene esincane senyamazane ngaphezu kwakho lokhu abakuhizile. Ubuhlalu-ke nabo babufakisa okwakhona lapha kwaZulu. Kwase kungathi ukuhlwa kungaxoshwa masinyane kunina kaZwelonke abone isalukazi esingunina. "Kuseluvivana wezwakala esesho egcekeni ethi, "Wexwa naye ukuthi sezizimbi kungaze kuvuke umuntu wesifazane kuqala. Baphuma lapho bantshentshetha kwangathi bapheshulwa ngumoya. Sebelokhu besho abantu ukuthi sezisondele izinkalo zakwaMahamba ohambayo.

Yixwa sebethola ijaha elihle nje impela elibukekayo lapha egodini sakwaMahamba, basale sebelibamba ezinyaweni, ngoba nakhu bonke lendawo abayazi. Khona masishane nje babona sebeqhamuka kulamathafa akhangayo emehlweni esihambi. Lasho lelijaha lathi, "Sesingene thunganyoni emhlophe kuzakuzonda isigwa ti." K'pha nalo aliwazanga lomuzi ukuthi ngabe ukuphi. Lase libakhombisa isitolo ukuze bathole abantu abangahle babasize ngokuba-

layela. Nangempela balibangisa khona. Besanda kuhlalane nje babonwa ngumisa ohloniphekayo, owasheshe wethwasa ukuthi lababantu bazihambi kulendawo. Waya kubo wathi ukutekula nabo. Pho, abantu basemakhaya nabo bamxoxisa kahle kakhulu. Wanele wezwa ukuthi bafuna kwaSimelane, umuzi owabe uthuthe kwaHlathikhulu, wajabula wadela wathi, "Awu, ngejwayele kakhulu kulowomuzi ngoba abantu bakhona banomoya omnandi." Esangene esitole bahleka bodwa, kanti engakafiki kubo zasezibuye imbude. Igama lalomlisa kwabe kunguMdlenevu. Yabe isho ngesi-hluthu sayo esibomvu intoyakwabo, esimuka nomoya, iyingagasi ngesingehla yacija ngesingezansi.

Ekuphumeni kwakhe esitole wabadonsa ngokhalo olubheke ezansi lapho beqhamuke ngakhona. Sebesondele washo uMdlenevu ukuba bamlandele eduzane ngenxa yezinja zakhona. Zazisuka zimeqe umuntu, zothi zibuya kuye zibezimnikiza; laphoke azizwa noma sezithi ziyakhuzwa. Umdlenevu washo wabahasha abakwaSimelane eseqhoshe esefile ngoba ehamba nenkosazana yakhona. Kwathula kwathi, du, ekhaya bonke bamangala ukuthi konje ngawo kwenzenjani. Phela kwabekuyilapha imizi yonke isahlalelani nokudla kusabuye izinkomo. Washo waqhasha uDlokwakhe wema phandle. Amehlo avela ahlala kuDumenzile wabona ukuthi kuphume imbila emhlophe esixhotsheni.

Lapho wangena endlini wamamatheka, washo ngapholile wathi, "Ngenani endlini." Isalukazi esingumaXisasisathi siyamdlavuzisa uDlokwakhe ngoba engemisa abantu kudliwa. Kasibange sisasiza lutho ngoba basebengaphakathi.

Esababingelela uDlokwakhe, isalukazi sakhwashaza ethelisa ukudla kwaso. Sithe siqale silalelisa amaphum abo lababantu, lokhu phela nasemehlweni kwabe sekubusikaluvindi lapha esalukazini, waseshilo uDumenzile wathi, "Usekhona Mama?" Wo, kwasuka esinamathanga isililo kwaduma phansi ngoba phela uDumenzile wayesatshela abasekhaya kubo ukuthi indodana yakhe uZwelonke wathunjwa ngamaBhunu nabo abasamazi lapho ekhona. Abalobokazi bona ababekwenye indlu bangena ngokushesha nosapho lwabo sebezokuzwa lomhlola osuwenzakele. Walandisa kafushane uDumenzile. Bajabula nokho sebeni.

Yaphuma imithw o kunina yelakanyana emnyango. Bathatha, bathwala, bacela indlela enhle, banikela phambili."

KwakungoLwesine, ziyishumi nantathu kuZibandlela, mhla bephuma ekhaya. Basho bazifulathela izintatshana zakwaHlazakazi, bathatha indlela elibangise ngaseMvunyaue. Pho, ukuhamba ngezinyawo kwakusajwayelekile ngalesosikhathi. Bahulukushela beqa mhoshana, bekhuphuka mmangwana, badadibale magqunyana ngokuphazima nje kweso. Bahamba, bahamba yakhaza indlela manje, wabona umfana ukuthi kuyahanjwa isibili. Bathi beyofika eMvunyane base beze badla kabili. Kwakungadliwa kakhulu kwakudlelwa ukubamba umoya nje, ngoba indlela yabe inde.

Kwathi emini ilanga seliphezulu umfana wabona sengathi useyalahleka manje ezintabeni zakubo, waqala manje ukubuza kunina ukuthi bayohlala isikhathi esingakanani eSwazini. Wamkhohisa unina ngokuthi bayakushesha babuye. Awu, lithe seliya ngomtsha wendoda babona sezisondelela izinkalo ezibheke eFilidi. Sebefice isihlahla esinomthunzi bahlala phansi bahlaba ikhefu. Kwabonakala manje ukuthi uZwelonke ukhathele ngoba inkukhu yaba isinqunywe umlomo. Wahlala wathi, khobololo, eduzane kukanina, wathinta isikhwama esabe siphethe umphako. Bavungaza manje okokuba sengathi ngabe sekukhulekelwa isikhundla sokulala, njengoba umfana lona wabe esekhathele. Sebewemelene ngalokho, uMaSimelane wakhipha kabanzana emphakweni badla bonke sebehlinzekela ukulala.

Kulesosigcawu bahlala laze lazilahla kunina. Baqaphelelisa isigodi esakhelewe yimizi eminingi, base besuka beqonda komunye owabe umkhulu kunayo yonke. Bathi bethi, thushu, ebaleni zabaquza izinja ezintathu, bema bathi khwimilili, e-ephambili uMaginsi. Yabakhuzela intombazana eyale isegcekeni, bakhuleka.

Yezwa kanye inkosikazi yakhona ukuthi kukhona abaphandle yaphuma endlini yaqhasa, yasho yababingelela yabuza futhi ukuthi bakhala ngani. Sebewulahlile umiomo yabatshele ngokufishane yathi, "Ayikho indawo yokulalisa izihambi lapha, ngivinjelwe ngumkhuhlane kabi kubantwana. Dlulelani phambili." Nabo babona umzila abange-

ne ngawo bachitheka. Kwabama ematheni manje ukuthi bazoshonaphi. Sebephakaisela amehlo abo ngalapha beqonde ngakhona, babona umuzi omunye umuzi, bayakukhuleka kuwo. Lapha bafike babathonya ngoba bakhuleka kumnumzane esesibayeni, wathi abangene ekhaya.

Baphatheka kahle kakhulu ku'owo muzi wakwaNto-mbela. Sebexoxa ezezwe, benebe bethe, thwishi, baqala ukufisa ukwazi isibongo salomuzi abaxoshwe kuwo. Yahleka usulu inkosikazi yathi, "He, He, He, benidlala ngegeja kuziliwe lapho. Akulali muntu, inkosikazi yakhona uMa-Dlamini, kudliwa kusesemini, khona uyafika ocela isikhundla, sebekhwishiza belungisela ukulala. Yenziwa ulaka." Emva kwesikhashana kwangenwa ngezindawo zokulala. Ukusa kwaziwa nguye uMaginsi, wezwakala esekhuluma phandle. Wathi, klabe, emnyango uMaSimelane wabona ukuthi sekuthe, nge; bavalelisa bahamba. Lapho kusaqanda banyathela ngempela. Ngenkathi yenhlazane bacinga ngasazikhwameni zabo bathi ukuhlumelela ethunjini. Lapho ke babehlafuna bume. Amaqebelengwana lona babewephulela phezulu. Kwathi emuva kwamadina bangena eFilidi Pho, abantu basemakhaya sebona idolobha, babona kuba balungele-nje ukulala eFilidi kebabone ukwakha kwalomuzi. Nangempela bafuna indawo emuzini oncikene nalo lelido lobha. Bemukeleka kahle kakhulu noma indawo yabe iminyene nje, ngoba phela emadolobheni akwakiwa njengase makhaya. Ngenkathi yokuhlwa balaliswa kahle kwakwaNdlovu bavuka ngesokusa.

Ngenkathi sekukhanya eMpumalanga bavuka, baqhubeka bebheke ngaseDumbe manje. Basebekhathele kodwa izinyawo zabo sezinzima. Sebeqonde ngaseZungeni babona nabo ukuthi kukude lapho beqonde khona. Ngalelola balala eMahulumbe kwaMdlalose. Bafika kuhlatshiwe babathola nesicutshana sokwethasisela umphako wabo.

Ngakusasa bedlula, baliqondisa eDumbe lapho bedlula khona ukufudumala kwelanga, basho baqonda eKhomceda. Waqala manje uZwelonke ukuzwa abantu abahlangana nabo bethi balibangise ePitilitifu. Washaywa yisazelo manje uZwelonke ukuthi useya ngakulezontaba ake adukela ngakuzo. Wabuza kahle manje kunina ukuthi bazodlula y-

angifuni mina ukuyokwenziwa inhlekisa phambi kwabantu nezintombi zibuthene kangaka? Uthi wena Tlole kuyikho lokhu? Sengathi usedlalangami uMankunzini." "Ha, usukhohliwe yini, uMankunzini kakunduna yenkosi yini." "Kubuza uMkhonto wakwaMagubane." Sukuuma Sigidla ungaze uzikhale kusasa." Nempela wasukumela phezulu ngoba kwabe sekukhona asebelunguzile bebheka ukuthi uSigidla lona useyambiwa yini.

Bathe ekufikeni kwabo enduneni, bagaqa ngamadolo baye bazinza phambi kwayo, nebandla lathula kwathi nje cwaka. Ngenkathi esukuma uMankunzini ezokhuluma, lakhuleka ibandla lonke ngokuthi "Mvelase! wena wavela enyandeni yemikhonto!" (Kungumthetho phela ukuba bayihloniphe ngoba nakhu iphathile oMkhulu, unlomo-ongathethima.) Bathe besalindele bonke ukuthi izothini induna yezwakala ngephimbo isithi; "Zwelonke!" "Mvelase," sekusabela uZwelonke. "Namhlanje ulitshengisile izwe lonke ukuthi uzifanele lezizibongo enanizibanga noSigidla ngoba nakhu kuthe ingani usengumfana nje, kodwa uyithathe lensizwa yakwaMagasela wayinqokulela phezulu wayijikijela ngale kothango. Njengesethembiso sami ngithi lezizibongo ngezakho kusukela namuhlanje. USigidla kasayikuphinda azithethe ngazo ngoba uzilwele wamahlula ngamandla. Ngezakho-ke lezizibongo wena mfo kaNkosiyakithi kaManqondo kaMnene kaMashaBazana, ibandla liyakufakazela ukuthi nguwe uMzungezi wendoda ingalungi, uMgawuli wemithi emikhulu; uMweli wamazibuko abushelelezi; uNhlambi ehlamba kwezide iziziba, Ethu ingahlamba kwezimfushane ibuye nodaka. Xhavu-lanani bangani bami nizinizwa niyathukuthela nobabili, nishombise ukuthi ninamandla futhi ukuthi ninamasu okulwa. Iphelile-ke eyenu namuhla." Uthe akuba awagcine lamazwi wahlala phansi uMankunzini, kwaduma uMvelase, ibandla selenanela, libonga isiphetho sendaba.

Hayi-ke kuthe ukuba kuphethwe udaba lahlakazeka ibandla layozifuzela okuphuzwayo. Iningi lamadoda lalibangisa khona emizini leyo yakwaNdlovu lapho kwakuncama khona udwendwe, kanti futhi nezinsizwa zabe zizilungisela ukuphuma nodwendwe. Isigejana lesa sama-

bhungwana ebutho likaZwelonke, aphinda ahamba ingoma yawo ashushungana alibangisa khona ekhaya kubo kaZwelonke ehamba emncoma ngokwahlula kwakhe uSigidla. Layelamlahla khona enhla komuzi, lase liqonda ezintombini khona emizini yakwaMkhandela. UZwelonke yena ngoba wabe esekhathele, wabalandlela ontanga yabo ubuthi kakuphumelela ngalelo langa ntambama ukuya kwaNdlovu, kodwa wabethembisa ukuthi, ngomhlomunye woba enabo khona lapho odwendweni koSomfece, phesheya kweGubazi. Hayi-ke zahamba izinsizwa, noZwelonke wewukela ekhaya.

"Halala! wena waphawo. Wena kaMnene owalilela ukulamba. Ngingakaze ngikubone ukulamba kulilelwa, "kwasho udadewabo kaZwelonke uNomasonto ngenkathi uZwelonke efika ekhaya ephuma kubambana noSigidla. Washo lokhu uNomasonto ngokukhulu ukuthakasa enanzela ukhlabana komfowabo. "Ngizolala nobuthixo namhlanje Nomasonto ngoba ngimehlule uSigidla phezu kokuba ebeqhoshe kangaka ecabanga ukuthi ngoba nakhu mdala ngizomesaba. Akubhekeke Nomasonto ngicishe ngizithela ngehlozo ukuba bengilalele wena obese utfi kufanele ngimuphe izibongo zami ngivume ukuthi uyangahlula engazange angikhiphe? Kwale ngisho esenze isu lokugcoba amafutha, ngamthatha nawo amafushana akhe lawo. Yena ubenzela ukuthi umzimba wakhe ubempunyumpunyu aphunyule ngisho sengimphele. Ngimthathe Nomasonto ngezwa kuqhuma imisipha yonke indawo, kanti kwenza ngoba ngase ngithukuthele sengigaya izibongi, ngenziwa ukubona ukuthi uSigidla uyangedelela sengathi ngiphakelwe kwabo. Hawu, namuhla kuthe cosololo nasenhliziyweni ngoba ngimthathe ngamfukulela phezulu, ngamuzwa esiyikhasi nje." Lapho uNomasonto wabe esemoyizela yedwa enziwa wukujabulela umfowabo.

Njengokuba i'anga labe selishisa nokukhathala sekukhuzile kuZwelonke, watshela udadewabo ukuthi usazokuthi ukucambalala phansi kwesihlahla esikhulu esabe sisabaleni. Nempela uNomasonto wendlala khona ijikhambale abe ezocambalala kuzo. Wazumeka inkathi ende lapho emthunzini uthe ephaphama kwase kuntambama, sekushayimoya. Wavuka lapho wayopholisa umzimba emmfu-

ukuthi simphethe isihudulu sakwaMagasela siza naye uZwelonke. Nempela kuthe lapho sithi siyamqokula, fu, phansi bobabili kanyekanye. Gubhu, futhi baphinda batholana. Waphinda futhi uSigidla kwabonakala ukuthi nempela useza naye namanje. Phela wayeyathe uyabamba uZwelonke lapha kulensizwa kufunyaniseke izandla zakhe zinganamatheli, asineze ashelele nje uSigidla ngoba nakhu phela uzixike ngephehlwa. Yaphinda yamdumela insizwa endala kwabonakala ukuthi kubambe ufeleba manje. Lapha ezingalweni wabe usubona sekudumbe izinkonyane sekuyimithwalo nje, kanti nalapha emathangeni izicubu zika-Sigidla kwase kuyimisiphalala nje.

Kuhamba kwahamba manje kwabonakala ukuthi sebekhathele bobabili ngoba izifutho zabo zokuqala zabe sezinciphile. Basebetholene nje sebek bathule isikhathi eside kungabonakali ukuthi kwenziwa njani. Kuthe ngesu lelo lakhe lokuthamba wase ethi monyu, njena uZwelonke. Baphinde bajamelana, kanti umonyuka njena wenzela ukuba athole isu lokuhlikihla izandla phansi yikhona naye azoke athole ukuba akambambe amuthi, ngqi, akapheze ukuba mpunyumpunyu lokhu. Nempela kwaba njalo. Weza sengathi kukhona akucoshayo kanti uhlikihla izandla ngenhlabathi. Uthe evuka lapha babetholana kwasengathi bobabili kade sebeyoqoqa amandla kabusha. Kuthe kusuka lapho enguZwelonke yamuthi, khamfu, lapha kwamancane yamphakamisela phezulu. Yindawo ezodayo masinyane leyo. Uma umuntu ekuthole kuyo usheshe uncisheke umoya. NakuSigidla kwabonakala ukuthi usephakame kabi. Di, di, di, nanguya uZwelonke emuka naye eqonda ngasothangweni. Uthe ukufika naye phansi kothango wafuna iqhinga lokuba amjikijele ngaphandle kodwa kwafumaniseka ukuthi uyasinda umfokazi ndini lona. Wabe esethi ukufola uZwelonke enzela ukuba aqoqe amandla, kanti ngenkathi ethi ukufola wabe esenika uSigidla ithuba lokudlubulundela. Ngenhlanhla waphunyula. Uthe ukuba aphunyule, wagxuma wema laphaya, ngoba phela wabe esephansi kothango esebona ukuthi uselengela kwahelelu. Kwasekusweleke nje ukuba uZwelonke amjikijele ngaphandle. Nabantu base babona sengathi useyophumelela uZwelonke. Nangoke

esehuye evelelwayishwa, isiphunyula insizwa. Ithe ukuba ithi gelekeqe laphaya, yazibonga yathi "ngasinda mina nku zi emidwayidwa, Mina phunyuka bemphethe." Uthe uku a azihashe, zasho zamthetha ezakubo izinsizwa, zamuhle ngezibongo zakhe.

Ngalenkathi bejamelene, noSigidla esegxume wayokuma kude lapnaya, uZwelonke wathola ikhefu kanye nethuba lokuba akesule izandla zakhe ngoba nakhu zasezixathuka amafutha. Leisu likaSigidla lacishe lamenza ukuba aphumelele uSigidla. Saphinda esakuqala. Badumelana kwangathi manje sebekhiphe awokuzalwa amandla. Kusobala ukuthi nakuZwelonke kwakusabambeka ngempela nxa kade esanda kuhlikihla phansi, ngoba wamdumela wamfukulela phezulu, bathe bethi hawu, nangu ehamba naye, wabe esemjikijele ngaphandle kothango. Kwazwakala ngokuthi dinsi, ngale kothango, kanti uSigidla uselele engumthwalandana ngale ngaphandle kothango. Kwaba sengathi iviyo lakubo kaZwelonke selinamaphiko ngoba lasimeze laphapha seliqonde kuye lafike lamqokula lamphakamisela phezulu. limhalalisela ngokuhlabana kwakhe. Kuthe kusenjalo wezwa sekukikiza isimame sihalalisa simenzela udumo ngokwehlula kwakhe uSigidla. Kwavungazela ibandla lonke lithi, "Impela lomfana ngumenzi wezinto czinkulu." Cha, uMankunzini okunguyena owaphemba leisu, wathi ukumoyizela njena, webesew. yathula walindela ukuba imvungize ishone phansi.

Kuthe ukuba kunciphe ukuhomuzela kwebandla kwazwakala yona induna ithi, "We Mkhonto!" "Wena wakoMkhulu, Mvelase!" kusabela uMkhonto. "Tsheba lababafana bobabili beme lapha phambi kwebandla ngizobayala kahle kuzwa wonke umuntu okhona lapha esifundeni sami." "Mvelase!" kukhuleka uMkhonto ngenhlonipho enkulu, ngenkathi esuka phambi kwenduna. "Sigidla! sukuma lapho uyongena ngesango uyelaphaya phambi kwenduna iyakufuna. Phakamisa izinyawo, ukhawule ngoba seyikulindele." kugcina uMkhonto. "Ngizweza Magubane, kodwa pho uthi angikhawuleze kanjani ngokumzimba bouhlungu njena? Futhi sengibizelwani ngoba nakhu uZwelonke usezithathile izibongo zami?"

abone sengathi wenze isiphosiso ngokwamukela inselele kaSigidla. Nokudla kwakungasangeni kuZwelonke ngenxa yokuthi wabe ecabanga amasu angehlula ngawo insizwa lendala kangaka kunaye, futhi eyabe yaziwa kahle kamhlophe njena ukuthi iliqhawe. Kwathi ingani bamhlalele ngokuthi kuhle adle yikhona ezakuba nomsoco, angaze aphephuka nje nxa sebedumelene, wathi, "Qha, dadwethu Nomasonto, ngingeze ngadla kakhulu namuhla ngoba angithandi ukuba ngisindwe yisisu bese ngibhunsuze... njena, njengebhece. Ngisophe ukumbamba naye ezwe njena ukuthi uhlangene nojibha wensimbi."

"Wuthi uyambona nje uSigidla ukuthi angahle akuthele ngehlazo, bese ubanezinhloni sewehlulwa ngenye insizwa esidlabadlabeni sabantu kubuthene ngisho namatshitshi lawaya akwaNgcobo? Kawuboni ukuthi wobe usuzinyunde ngempela nakuye uJabulile? Lalela-ke ngikuvuse mfowethu. Ngithi mina, kungaba yisu elingcono ukuba wena uhambe nye kuMankunzini uyomtshe'a ukuthi sewucabange kahle manje ngakho usunesifiso sokumonyuka kahle ngenxa yokuthi nakhu awumnandi egazini, udutshulwe nangumkhuhlane. Sekungcono ukuba uSigidla azithathe izibongo zakho, wobuyethole ezinye; kakufani nehlozo lona liyokwephuza ukukhohlakala, likudumaza ngisho nasezintombini kufumaniseke ukuthi ayikho intombi engabanesibindi sokuthanda insizwa eyedelelekileyo."

"Ngingafa nokufa, Zwide. Ngenzeni Nomasonto? Nginikele ngezibongo zami besengibalwa kanye namagwala? Ngiqhoshise uSigidla ukuze azihashi ngami kusasa ukuthi wazithatha kimi lezizibongo ngoba mina nganyiba, ngangenwa ngamakhaza? Kakunakwenzeka nempela, nempela, ngoba mina angikwesabi ukuvuka phansi kwenye insizwa. Kungcono angehlule kodwa ngike nami ngazama ngawo wonke amaqhinga ami. Ngizozilahla amathambo Nomasonto namhlanje." Wathi egcina lawamazwi wabe ephonseka phandle ngoba nakhu amaviyo abe esephithizela khona esigcawini leso esikhonjiwe. Kanti futhi neviyo lontanga yabo labé selimlindele enhla komuzi. Kuthe lapho ayakufi kubo bambungazela bavuma ingoma yabo bahamba.

Sebephelele bonke abantu nezibukeli sezingangotshani, kwasukuma yona induna. Ithe ukuba isukume kwathulwa kwathi du. Yathatha-ke yathi, "Ngethemba ukuthi ibandla lonke elabe likhona liyakukhumbula ukuthi mhla libusa emzini kaSongcingi wakwaSikhakhane, uSigidla noZwelonke bakhwizizelana bebanga izibongo zokugiya. Ngabalamula ngokuthi kuhle bakhombise ibandla ukuthi yiyiphi insizwa enamandla kunenye ukuze ifanelwe yilezizibongo. Ngenxa yokuba sifuna amandla singafuni bona ubungcweti benduku, lavuma ibandla ukuthi kuhle batholane ngamandla kuthi owehlulwayo, imthathe insiswa imphonse ngaphandle kothango. Manje-ke ngithi Sigidla nawe Zwelonke akube yiwo amagama enkehli."

Ngenkathi iqeda ukukhuluma induna yahlala phansi. Kuthe kungakapholi namaseko ihleli phansi, wasukuma uSigidla wagxuma wayaphezulu, wagiya, waye wathi gxume phakathi nenkundla leyo eyabe ibiyelwe ngothango lomnqandane. Wema uSigidla eqimbile umzimba ucwazimula, kanti ucwazimula nje ugcobe amafutha ephehlwa. Bakubona abantu lokhu ukuthi, hawu uSigidla uvele nesu elibi lokugcoba iphehlwa ukuze angabambeki, umzimba wakhe ushelele, ubempunyumpunyu. Kwafumaniseka nokho ukuthi hiya, naye yisu lakhe lelo angeze ajeziswa muntu kulo. Ngalenkathi amehlo bonke base bewaqhunsulela ngalapha kuzoqhamuka ngakhona uZwelonke, sebebona kuthe, nya sengathi usenyibile. Babona thushu, ha, kanti nangu eqhamuka. Waqhamuka yena ezihambela nje engagiya, ebukeya ethele nomzimba phansi, nabantu baqala ukumhawukela sebebona sengathi uselahle ithemba kanti cha, naye yigqi lakhe azimisele ukuvela ngalo.

Kuthe ukuba bajamelane kwathula umoya kwaba sengathi akusekho muntu kanti cha, ibandla ligcwele isibaya. Kwabe aliphumile izwi enduneni ukuthi "Akubeyikho-ke!" Base betholene. Badumelana kwathula umzwilili phezulu. Hiya, kwabonakala ukuthi izinsizwa zinamandla zombili. Bashukana isikhathi eside kungabonakali ngalapho kutsukela ngakhona amanzi. Kuhambe kwahamba kwenzeka ukuba uSigidla amthole kabi uZwelonke. Wamdumela wamuthi, dlakathi, wambinyabinya, kwabonakala manje.

kaMagasela waphika ngokuthi yena usophe ukuthatha izibongo zenye insizwa njengoba kungumkhuba owaziwayo ukuthi izinsizwa ziyephucana izibongo zazo. Kwezwakala yena uSigidla esephahluka ethi, "Kusho bani ukuthi umfana ongaka kazibonge ngami? Kakusimina yini lowo uSigidla somthakathi, usaphula mithi iphekiwe, umazungeza indoda ingalungi, umawela ngamazibuko abushelilezi?"

Isenz' sikaSigidla samthunaza ngempela uZwelonke wazizwa ejabha ngokwedelelwa ngenye insizwa kangaka. Kabe esazibona nokuthi yena imifutho yakhe ingeze yalingana nempela nekaSigidla. Wathukuthela wathelwa ngamanzi, kodwa kwamuma ematheni ukuthi inselele yensizwa endala kangaka angasho kanjani ukuthi "Woza wethu uyithathe."

Kuthe kuwo lowomnyama kwase kusukuma induna yenkosi umfo wakwaMvelase, igama lakhe kunguMankunzini wathi, "Hiya Sigidla ngingeze ngakuvumela ukuba uthathe izibongo zikaZwelonke ungazilwelanga. Ngifuna ukuba uzijulukele ngisho umdala nje wena kunaye. Kangivumi ukuba nizilwele ngezinduku ngoba wena Sigidla awukho kulelibanga loZwelonke. Kungezwakala kabi ngisho ezindlebeni zakoMkhulu nasezweni lonke ukuthi esifundeni sikaMankunzini kuvunyelwe umhlola ongafanele ukuba insizwa endala kangaka ivunyelwe ukuba yapuce umfana ongayelami ngisho ukuyelama izibongo zakhe ngazijulukelelanga ngenxa yokuba yethembe izidlada zayo ngenduku. Ngifuna ukuba nizilwele lezizibongo ngokubambana ngamandla, oyakwahlulwa ajikwe ngaphandle kothango. Ngifuna ukuba niye laphaya esigcawini, enkundleni lapho kuhlalanganela khona ibandla nezimoizo engisuke ngizimemile. Ngifuna ibandla liphelele lonke ukuzobukela ukuze libengofakazi ukuthi ngubani owehluliwe yikhona engaseyikuphinda abizwe ngalezizibongo. Hambani-ke niyozilungisela, kodwa nibuye lapha enkundleni emva lwezinsuku ezintathu."

Nempela-ke kwase kuthiwa mabahlale phansi bobabili njengoba phela base belokhu bem. bejamelene bebukama ngezinq' zamehlo.

Lakuncoma lokhu ibandla lathi ulamule kahle owakwa-Mvelase sekuyobonakala mhla welanga ukuthi yiyiphi insizwa eyakukhipha enye ngamandla, lokhu naku zijahle zombili, kusobala ukuthi zancela ngokwenele. Ha, phela noma kwabe kungokokuqala ukuba izinsizwa ziyobambana ngamandla, ngoba into eyabeyejwayelekile ngeyokuba izinsizwa zikhiphane igazi elishi ayo ngenduku, zidekezane amakhanda kubenjeya, kwabe kungakulho noyedwa ngaba nesibindi sokukusola lokho ngoba kwabe sekukhulume 'umlomo ongathethimanga' nxa sekukhulume induna ngoba yabe iliphini lawo lowomlomo ongathethimanga. Bathula abantu bonke kwathi nalabo ababevungama, bevangamela phansi ukuthi bangez' ukali, bathula swayi. Lahlakazeka ibandla, bonke abantu bakhumbula emakhaya ngoba laselishonile nelanga.

Ngenkathi sekuhanjwa kubhekwe emakhaya indaba eyabe isematheni ngeyabo oZwelonke noSigidla, kanye futhi nokulamula kwenduna okungavamile. Isigejana sezinsizwa ezingamabhungwana asebangeni likaZwelonke sahamba umshushungwana sodwa sihamba simisa umngani waso isibindi ngokuthi wofike atha'he ikhasi nje uZwelonke ngoba kubonakala uSigidla engazange ayijabulele lento yokubambana, ngoba kwathi nxa incuna iveza lelisu layo abaningi bathi wakhophoza uSigidla ngoba kusobala ukuthi wabe ethembe induku, futhi kwabe kwaziwa kahle ukuthi uyavika ngempela ngoba wehlula izinsizwa ngisho sezimthekela zizingingaphume ephela nje yena elakhe ikhanda lingana ngozi ndawo.

Lwafika usuku olungaliyo olwabe lukhonjwe yinduna Kwabe kungoLwesine, ziyishumi kuNhlaba mhla izinsizwa ziyovivinyana amandla. Kwenzeka-ke ukuthi ngalolelola ngokwabe kubuswa emzini wakwaNdlavu koMziwakhe kuncama udwendwe olwaluyakusina kwaMazibuko, koSomfeca phansi ya kweGubazi, esifundeni sakwaSithole, eQhudeneni. Kwathi ngenkathi yokufudumala kwelanga amaviyo alibangisa khona esigcawini njengokusho kukaMankunzini.

Ngalenkathi izindwendwe sezinyene emizileni zibabangise khona enkundleni, singasho ukuthi nakuZwelonke uvalo lwabeselulokhu luthi, benye-benye, kancane lumenzo

Isifundo XII

MHLA UZWELONKE ELWELA IZIBONGO ZAKHE

Sekulokhu kusuke lendaba phansi nje sinioxela ngezigegegeme ezazivelela uZwelonke kusukele enkathini yakhe yobufana kuzekubekulelibanga manje esekhulile esengene ebunsizweni. Ngalenkathi wabe eseyinsizwa esilamba ibuka imisindo, neyabe seyaziwa ezixukwini, nasemaviyweni ezinsizwa ezinye. Sesibonile lapha endabeni yethu lena ukuthi uZwelonke kwabe kungumenzi wezinto ezinkulu ezabe zingacatshangwa, futhi ezabe zesatshwa ukwenziwa ngabanye abantu. Kodwa ngoba wabe eliqhawe engakwesabi ukufa wabe evama ukuphunyula, aphephe engozini lapho amavaka wona ayengahle alimale khona. Kasisho lapha ukuthi kulimala amavaka odwa, kodwa sifuna ukukhombisa ukuthi uZwelonke wabe engayesabi into ngokuthi nxa ayenza uzolimala. Konke lokhu kwamenzela ugazi kubantu bonke waphenduka nesilomo nakontanga yabo. Wayethi nxa eseqhamukile bamhashe ngokuthi :

Nkonyane yesilo samaNdwandwe
Mkitazi wezwe lihleke lonke.
Mgqabuli wezisinga zamaBhunu
Nkonjane edukela kwelasehla
Kanti kwelasezansi kusale kuduma izililo.
Mahamba abuye nengqephu,
Mzungezi wendoda ingalungi,
Wena saphula lukhulu lukukwayo,
Mgawuli wezinduku zabululusi,
Sixhumo sivuka emnceleni
Kumoyizele amatshitshi ayokukha amanzi,
Kanti ayaluziswa ngumzwangedwa.
Ahambe enyenyazelana ngokuthi
Ingabe lelibhungu lagezwa ngantelezi-njani?
Ngoba liqhamuka kuhele emathunjini.

Maphumputha indlela uze uyithole
Mweli wamazibuko abushelelezi
Nhlambi ehlamba kwezide iziziba
Ngoba ithu ingahlamba kwezimfushanane
nodaka."

Kwake kwathi ngelinye ilanga kuhlezwe nje kubuswa emzini wakwaSikhakhana, ibandla lizibusela ngasesibayeni, njengoba kwabe kade kufike abayeni, kulotsholwa intombi kaSongcingci eyabe ikhehela kwaMazibuko eMangeni koMdabula, uZwelonke wavellelwa yindaba abekade engayilindele. Njengoba umkhuba wakithi omkhulu nxa abantu kade bebusa emzini womnumzane wukuba bakubonge ukubusiswa kwabo yilomnumzane ngokukhombisa kwabo ukuthi bathokozile, besase, bagide futhi babuye bagiye. Kwaba njalo nalapha kulomuzi wakwaMathula.

Kuthe ngenkathi kugiywa, zagiya izinsizwa bezithopha ngezibongo zazo. Kwahamba, kwahamba, kwaze kwafika kuZwelonke. Wagxuma waphela impela wephukela phezu wena wabona inxala. Wazibinya, wasikaza, wahlelemba sengathi uyaqhuga, kanti hiya, yisu lakhe naye ngoba efuna ukuba amehlo onke anamathele kuye. Nembala zamusho ezakubo izinsizwa, zamthopha ngezibongo lezo ezogonhla. Kuthe kusempani kusathi umuntu akenwaye isiphundu noZwelonke esazizwa ukuthi uyagiya ngempemane, kwase kusuka uSigidla umfo kaMfomfo wakwama-gasela wase egiya ngazo lezibongo zikaZwelonke. Etho esekhombisa ukuthi ngalokho uyamehlula ngakho uyayithatha izibongo zakhe. Kwabe kungumkhuba owejwayelekile lowo. Nxa kuvele into enjalo zaziya zishayane izinsizwa ngenduku izeyahlulwe enye, bese ithela.

Kepha-ke nanxa kwabe kungumkhuba owejwayelekile lowo kakuvumanga ukuba ibandla lithule. Lavungazela lonke ngesenzo esingamfanele uSigidla ngoba wabe esopho ukwaphuca umfana ongesiye neze insizwa esebangeni lakhe. Lamahlakoma ukukhombisa ukuthi alikwazi ne impela ukuba insizwa endala kangaka idlale ngomfomfo. Konke lokho kwenza kwebandla kaze akushayama naba umfo

bafuni kabaze babona ukuthi lesisigebengu salomkhonto ngabe sicashe kuphi. Lokhu kwaze kwabanika umcabango wokuthi mhlawumbe nguye uMhluziwengwe lona ocashe lapha ehlanzeni, makube usezwile ukuthi amaphoyisa ayamfuna. Nokho phezu kwalesisehlakalo, kavumanga uZwelonke ukuba babuyele emuva isiboshwa bengasibambile. Waqunga isibini banikela khona kwaMbokazi.

Ekufikeni khona ezansi komuzi bagaqa ngamadolo benzela ukuba basondele esibayeni babhace khona baze bathole isu lokungena ekhaya. Ngenhlahlala enkulu, yabe ingekhoinja yakhona yabe ihambe nensizwa yakhona eyabe ihambela ngaphansi ehlanzeni. Kuthe besabhacile, bambona umnumzane edidizela umthwalo omkhulu, eqhamuka nawo enhla komuzi ngasentabeni, ezongena nawo lapha esibayeni sezinkomo, eduze nje nalapha bebhace khona. Uthe efika lapha wabe ethi ukuphenyaphenya kanti ususa umquba uvula umgodi wamabele. Bathula nje babukela besafuna icebo, nokubona azokwenza lapha emgodini. Kuthe ukuba awuvule wakhalakathelisa ayekusong'isi-khumba, kwathi okunye wakubeka phezukwesibaya. Bagaqa, basondela. Kuthe ngenkathi ethi ukukhothama, esunduzela ishe phezu komgodi, base bemphethe. Wagx'umisa okwengwe, kodwa kabe esasiza lutho, ngoba wabe engahlo-mile. Kuthe ngayo leyonkathi kade esaqeda kumemeza, kwaphuma abantu ekhaya kwathi, saka, befuna ukuzobona ukuthi umnumzane ngabe udliwa yini. Ngaleyonkathi babe sebezifakile izinsinbi engasenakwenza lutho.

Kwatatululwa-ke lapha emgodini kwaphuma izikhumba, emhloko namanquma ezimbuzi nezimvu ezazebiwa yilomfo. Kanti bathi wumgodi wamabele nje kusemphandeni wenyama. Bahamba-ke khona ebusuku baye bakhuleka emveni kokuba sebehambe ibanga elide, balala. Ilanga lathi lithi, phasha, babe sebebheke ngakhona eKamu. Basebehamba kabuhlungu kodwa ngoba nangu uZwelonke wabe eseqhinwe yinxeba. Nokho haye bangena, bazibika kuSayitsheni, bamnikeza isiboshwa, babika nendaba yokulimala kwenduna yamaphoyisa, uZwelonke. Hiya, nokho kwabuye kwabangozimakhaza, laphola inxeba. Naye wake wathi hulukuqu wayo xoxela uNokuthula ngento emveleleyo. NoNokuthula

kwammangalisa ukuthi konje ngabe lomhlola ubabikelani? nokho babuye babonga ngoba ephephile engozini.

Emva kwalesisehlakalo, kahlalanga isikhathi eside emsebenzini, eFilidi, wathanda ukuba ake ayolunguza ngasekhaya. Lapha emaphoyiseni wabe esesebenze isikhathi eside impela, ngithi wabe eseqede iminyaka eyisithupha. Pho, kwakungavuma yini ukuba ahambe engasayanga ukuyodlulisa uthi lomzimba ngakuNokuthula? Nempela wahamba wayovalelisa kahle wababikela ukuthi usazoke athi, gqi, ngasekhaya. Kwabonakala ukuthi noNokuthula usephatheka kabi esezokwehlukana nesoka lakhe, mhlawumbe kuze kubeyisikhathi eside, engazange alibone. Nokho bavalelisana kahle, noZwelonke wabamba indlela elibangise kwelase-Nquthu.

us'uku olungaliyo, zashayana ngamakhanda—lokhu zabe sezipelele, amatshitshi namaqhikiza esifunda. Kwabe kunguMgqibelo ntambama, kuqondaniswe nenkathi sebe-phumile emsebenzini. Naziya izintombi zidumela izibopho nabanye izimbiza, ziphuma umshushungwana zewusa Amagoda. Kwathi kungakabisikhathi eside zaqhamuka ezase-Kamu izinsizwa, nazo zivunule zithe, shi. Kwabongwa kwakuhle impela. Kuthe nxa sekuyophethwa umsebenzi zakhipha ishumi lezintombi izinsizwa zalinikeza uNozizwe, okwakunguyenaqhikiza lazo.

UNozizwe lona kwabe kuyintokazi enomoya omuhle enganeni kayise uNokuthula—kanti abazi nje kade yena alungisa isichunyana samanzi amfana. Nembala, kwathi lapha kusasha uteku, zibungazelana izinsizwa nezintombi, savezwa isichunyana samanzi amfana. Phela sabe sesilayelwe uMbuzini—umzala kaZwelonke. Zajabula zadela izinsizwa zaseKamu. Lwaphela usuku oluhle, zavalelisa izintombi. Phela uNokuthula base bemhlabe ngozipho nkuthi uma engaceli onyaweni, athi galuyephuka, izinsizwa zizomthwala. Nempela-ke wasindiswa yilo ijubane lakhe.

Sekuphelisile lomsebenzi wokubonga indaba, izinsizwa nazo amabombo zawabhekisa kubo kaMbuzini, eMabululwane. Lapho-ke zafike zabusa, kwakuhle kwadela. Emva kokuba uZwelonke abemuhle kwaNonkosi, kaphindanga abeyinala khona. Kwaze kwathi ngelinye ilanga umnumzane wakwa-Xaba wabuza ukuthi, "uZwelonke lona sewadiwa yini lokhu kuseduze nje lapha emaphoyiseni?" Kayadliwa muntu njena leyo, ngoba nomnumzane waye mane ekhipha uvo lwakhe nje, wabuye wathalalisa, engabheke mpendulo kumuntu. Kabaphendulanga njena onina kaNokuthula ngoba base bewuhabulile umoyana wokuthi phela uNokuthula sewakhomba yena lomfo wakwa Ndwandwe.

Nizokhumbula ukuthi laphaya eKamu sigcine uZwelonke esabheka amahashi enkosi yamaphoyisa. Futhi nizokhumbula ukuthi wethenjiswa ukuthi uzongena ebuphoyiseni uma kwenzeka kuvuleka isikhala. Ekubhobokeni kwesikhala wangena emsebenzini wobuphoyisa waba ngomunye 'wo-llanasambe'. Ngenxa yokusebenza ngokuchophelela okukhul emsebenzini ngaso sonke isikhathi washeshe wavela

kwabakhulu wabayisilomo, kwazise ukuthi noma wayengafundile kodwa wayesikhuluma ngempela isiBhunu ngoba wasifunda ekuhlaleni kwakhe eNtalasifali. Kuzokhumbuleka ukuthi khona lapha eFilidi kanye, kwake kwathi ababanjwe yiphoyisa mhla besendleleni yabo elibangise ekhaya bephuma ePitilitifu, basindiswa yikho ukuba uZwelonke wazilahla amathambo wakhuluma naye umlungu ngaso isiBhunu.

Ngenxa yokuba wabe esevele kwabakhulu akuthathanga sikhathi esingakanani, yakhwela imicu kuZwelonke. Kwala ngomucu owodwa, bathe abantu besamangele ukuthi yini ukuba umfana efika njena abese enikwa ubuduna, duku, duku, wahlala owesibili. Hawu baba! zehla izihlathi kwabanomona. Waphenduka induna egcwele manje ukuba imicu ibemibili. Wahlala kahle impela namaphoyisa abe ewaphethe. Kwathi lawa amabili abe enenqumbo yokuthi uZwelonke ukhethwa ukuba yinduna ngoba ethandwa yinkosi yamaphoyisa kade ehlala nayo ekhaya ngenkathi ebhasobha amahashi ayo, asuswa, ashintshelwa kwelase-Babanango.

Kwathi langa limbe oZwelonke noGezindaba mhla bevakubamba isiboshwa uMhluziwengwe wakwaMbokazi, lena eNhlazatshe, owabe eseqedile izimbuzi nezimvu zamabunu, lokhu kuthiwa inyama ekhaya lakhe yabe ingaphuma enye yayiphekwa ngomhluzi wenye, uZwelonke wacide wavellelwa yinto embi ngempela, wacishe wawashiya ubele, kanye notho lwakhe olwalusenhliziyweni yakhe ngaso sonke isikhathi—uNokuthula. Kwathi nje behamba ehlanzananeni, bewusa umfula, behamba benyonyoba ngoba benyonyobela yena uMhluziwengwe ukuba bamvimbela kusihlwa engazelele lutho, kwezwakala ngomkhonto mposufike uma lapha ethangeni uthi bhuxa kuZwelonke. Wabegxuma ethi qecele ngapha, wathalaza ndawo zonke, noGezindaba esadidekile ukuthi konje ngabe lomhlaba uvela ngaphi, wahlala phansi uZwelonke, wawuhosha uGezindaba umkhonto, bewukela ngezansi phansi kwamadwadane emmfuleni, bageza inxeba ngoba labe lophi kakhulu. Kwasekuhlwile, kodwa sebewubonile umuzi kaMhluziwengwe. Yabadidizelisa imiqondo lento ngoba sebethe

anginandlela yokuba ngingakuchazela kanjani ngoba isikhathi sethu thina matshitshi akwaKhangwayini asikafiki." Kusho uNokuthula kuZwelonke.

Nempela-ke kwathi ngelinye ila ga ukuba afike ekhaya waxoxa komunye woadawabo wathi usezibonile ukuthi usekhulile. Wamtshela nokuthi phakathi kwezesheli zakhe zonke yena ubona uZwelonke. Wacela neseluleko ukuba bona bayambona yini ukuthi nguye ofanele njengoba izesheli zabe zizingi. Kwakuke kuhlangane izimbangi lkhona laphaya emasimini. Cha-ke, babonisana nalodadawabo ukuba athule athi du, ngoba isikhathi sekujutshwa kwebutho lakhe sasesisondele. Into nje, udadawabo uNozizwe wamhlaba ngozipho wathi kabe elungisa ucu lobuhlalu.

Hayi-ke, lwafika usuku olungaliyo lokujutshwa kwebutho lelo loNokuthula. Amaqhikiza ababizela emfuleni ngalelola ababuza ngabanye ngabanye. Yilelo nalelo-tshitshi lakhomba olihlaba umxhwele. Phela kufanele isesheli lesa senelise amaqhikiza ngaphambi kokuba intombi imkhombe. Kwathi ukuba enelise amaqhikiza ngalelola, abe aseyatshelake ukuthi kabalungise ubuhlalu (ucu), ukuze kuthi lapho sifika isesheli lesa esikhonjiwe sinikwe impahla leyo, ucu lobuhlalu obulungiswe kahle.

Wajabula wadela lapho uNokuthula, ngoba wabe esemisele kabi ngoZwelonke, wahlala njalo ensimini yamabele abe eyilinda elokhu ejejeza ezinkalweni zangaseFilidi, lapho kusebenza ngakhona uZwelonke. Lapho intokazi kaNonkosi yayithi axa seluyehlule ngaphakathi, idumele umakhoyana wayo, ishayo ingoma yayo ethi, "Ugobhozi lwami umalala entabeni." Lapho-ke esethinta umakhoyana wakhe wabe eyaye aze akhohlwe yikuthi ulinde izinyoni, kuphela nje into eyabe isisemqoka ngaleyonkathi, yilo ugobhozi lolo onguZwelonke abe eselukhumbule ngempela.

Kwathike langalithize ukuba aqede umsebenzi wathi wabizela, wanikela khona ensimini leyo yamabele, naye ethanda inkositini yakhe evungama ingoma yakhe ethi, "Ingane encane, yenzani ingane encane." Abuye asho, "izintaba ezikude ezingumasithela." Washo ehamuka ngomhoshha wommfula, amagoda, waze wayofinyelela kuyo eyonsimu enengane encane leyo abe ekhala ngayo. Lapho

wafike wadialisela into yamehlo, enzela ukuba intombi lena ingenwe luthando. Hayi-ke wathi ukuba afike babingelana, babuzana nempilo, kwase kuthi ngemuva kwalokho uZwelonke wavula indaba yakhe, wacela ukuzwa ukuthi kanti useyoze apha-lele endleleni yini. Wasuka lapho wema phambi kwayo intombi wathi thwi, yabathe iyangapha nangapha wayivimbela. Uthe esuka wayeyithi, qha, ngenangalo, wayibuka eziqini zamehlo, yasho lapho nayo yawuthambisa unzimba wayo yaphelwa ngamandla. Kayimnikangamlomo kodwa yelula isandla yamnikeza impahla leyo eyabe isiyilungisele njengokusho kwamaqhikiza. Kakho owabuye wanda nenkulumo, kuphela uZwelonke wabamba ithambo wajokola nempahla leyo evela entombini.

Kusihlwa uNokuthula wafike waxoxa kudadawabo uNozizwe inqubeko yonke yangalololusuku. Wasetha-ke uNozizwe usazotshela izintombi zesigodi usuku okuyakuhlanguwa ngalo ukuyakubongwa indaba. Kuvama ukudlulisa mhlawumbe izinsuku ezine noma ezinhlanu ivumile intombi bese kuyakubongwa. Ukuba uZwelonke wabe esekhaya kubo, kwakuyokuma iduku elimhlophe ekhaya, kukhale nesigubhu nophondo ukubikela izinsizwa sesifunda ukuthi ivunyiwe insizwa yakwaNdwandwe. Pho-ke wabe esemsebenzini, ekamu lamaphoyisa ebasobha khona amaphashi enkosi yasemaphoyiseni. Ngenxa yokuthi naye wabe esenabo abangane wafike wayixoxa kusihlwa emsimini zweni zomlungu eKamu, kwajutshulwa kakhulu. Nakhona yabankulu indaba yokwenza amalungiselelo okuyohlanguwa nezintombi kuyobongelwa uZwelonke, kubongwe okukhale okumhlophe okufana neziulabathi zolwandle. Kwakukhethwe ukuyobongela emhosheni wommfula Amagoda. NgoZwelonke zamtshela ezinye izinsizwa ukuthi kutanekalungise ishumi loshele, i lokubonga izintombi. Okwamandla kakhulu yikuthi wabe esetholene noMbusini, ozalwa ngomunye womalume bakhe. Yikhona lapho kubo kaMbusini lapho izinsizwa zazizothi ziziqeda ziyophuza khona.

Nempela langathize, zaphuma nezintombi sezibizwa zonke ukuthi ngelanga lelo elikhonjiwe zophuma zonke kakhulu ukunyanya emakhaya, kubesengathi ziyobizwa noma ziyokukha amanzi kanti ukwazi kunazo. Lwafika

Isifundo XI

MHLA UZWELONKE AMUKELA IMPAHLA

Ezikhathini zakuqala kwakulandelwa amasiko athile esiZulu, kungafani namanje lapho sekukwampunzidlemini, abafana namantombazana sebekhomba ngophakathi. Kwakuyisiko elihle leli lokujuba amat'ho asefanele ukugana. Noma intombazana ingaze imthande kangakanani umfokazi, yayingeze yalokotha likhiphe ingajutshiwe ngamaqhikiza ukuthi, yebo, isingathanda. Naboke abakudala babengahlupheki kakhulu wukuthi sebanjezelwe ngoba kwabe kungumkhuba owenza ukuba amantombazana ahlonipheke nezindaba zabo ziphatheke ngobunono, ngenxa yokuba ziphethwe ngamaqhikiza wona abe esekwazi ukuhamba kwezinto lapha ezweni. Yikho-ke nje namuhla ufumanisa umonakalo omkhulu entsheni yakithi ngoba sekukwazenzele, sekukwampunzidlemini, akusekho mthetho wokukhrisisa amantombazana esizwe esinsundu kunamhlanje. Seluduku-kuza oswini lwenkonzo nje.

Bese sibonile ukuthi noNokuthula lwaselumfikele uthando luZwelonke ngoba lomfo wakwaNdwandwe wabe esayibluquza indlela ebange emasimini lapho kulinda khona uNokuthula yaze yavuthwa. Wabe ezibika lapha kuNokuthula ukuthi kasalali ngoba ecabanga ngaye imini nobusuku. "Musa ukuzwisa abantu kabi wena Zwelonke, ungiphupha ebusuku nje ngiphatha imithi yini?" "Cha-bo, nkosazana yasemaHlutshini, ngikuthanda noma ngimi, noma ngihlezi, noma ngilele, yikho-ke ngikuphupha ngisho ebusuku nje," kusho uZwelonke ngelinye ilanga kuNokuthula. Ngenxa yokuthi wabe engasitholi isikhathi esane'eyo sokuhamba ukuyakuqomisa wamtshela kakhulu ngelinye ilanga ukuthi sekufanele ukuba namaqhikiza ambonele njengoba wabe uNokuthula esathe uyakubikela odadewabo. "Ngiyawezwa amazwi akho kodwa into oyikhulumayo ayingingeni, futhi



"ZALA ABANTU ZIYE EBANTWINI."

nemadlana ebekade eyiphethe usezwe amathodlana komunye umuzi ngakho usezozifunela awakhe amathodlana okuphambisa umuzi. Cha, wathula uNokuthula wakufaka esigujini sakhe konke lokhu wakulonda. Kuthe ukuba aqede inkulumo yabo wathinta inkositini yakhe uZwelonke wachitheka. Ngaleyonkathi kwabe sekungathi ikhona into emthathayo. Ngalenkathi uNokuthula wezwa efikelwa wukujabula okukhulu angenakukukhohlwa aze aye kwamhlaba. Wamlandelisa ngamehlo njalo waze wayosithela umfo wakwa-Ndwandwe.

Kwathi-ke kusihlwa uZwelonke wayibhoboza indaba kwabomuzi ukuthi useyavalelisa, kodwa waphawula ukuthi usazodane ebabona ngoba usazimisele ukuyofuna umsebenzi ngasedolobheni eFilidi. Wathakasa kakhulu impatho yabomkhaya bemhlenga nasezikhuhlaneni ezabe zithi azihambe naye. Cha, kwaphendula yena umnumzane walomuzi, uKhangwayini wathi umfisele inhlanhla, sengathi angahamba nabaphansi. Bonke benanzela ngokuthi sengathi angaba nendlela emhlophe.

Ukusa kwaziwa nguye ngoba wabe eshaywe wumoyana sengathi ucilo angahle azishaye endukwini ngasemaphoyiseni. Nempele wanikela khona eKamu wayozinikela enkosini yamaphoyisa. Wayifika iseduze nesitebele samabashi ayo, lapho. Yabe ibonisa abafana ukwesula kahle amahashi. Lensizwa yabe inde iluce ngesingenhla kodwa amahlombe kuzidlakela nje, kuthi noma ekubheka kubonakale ukuthi ubhekwa ufeleba. "Nkosi!" kukhuleka uZwelonke ngenkathi ethi ukuphenduka umlungu. Samuthi klulu isigwe esibomvu ngamehlo, amashiye lana wena owabona awebhubesi. Naye washaywa ngoluncane uvalo.

Kwathi ukuba babingelelane baqede wambuza ngomoya opholile umntanomlungu ukuthi, konje ngabe ubukhala gani? Wazilanda noZwelonke ukuthi ubehamba ehlwaya umsebenzi. Cha, futhi waqhubeka nje umlungu wambuzisisa ukuthi sewake wasebenza yini. Bagcina bethembisene ukuthi basazoke bamlinge khona lapha esitebeleni, nasekushaneleni, ngoba nakhu isikhala asikabikho lapha emaphoyiseni; kodwa abe esekhona awabe esivalelisile. Khona manjalo wamchazela kahle aqonde ukuba amqashele khona

lapha esitebeleni. Wamkhomba nendlu yokulala. Wajabula wadela umfana lokhu wabe eyejwayele kakhulu imisebenzi ephathelene namahashi, khona kwasebufaneni bakhe ekhaya. Bavumelana ukuba alande izimpahla zakhe ekhaya, banqumelana usuku lokuqala umsebenzi.

Kwala ukuba angaphuthumi emuva ayokwedlulisa uthi lomzimba kuNokuthula, ayokupha namehlo ukudla kwawo. Wafika qede wazilanda ngakho konke okumhluphayo nokuthi uqonde ukuba ayophumuza unina uMaSimelane ekuphekeni, futhi yena kaqonde indendende. Wamxina njalo waze wethuka eselikhiphile uNokuthula elokuthi usazobikela odadewabo (Amaqulikiza) ezwe iphimbo labo. Walibonga uZwelonke lelogama. Wema lapho umfo kaNdwandwe egazi lichachile, wakhophozela njalo uNokuthula edangele, naye selumfikele ngempela uthando olungamezezi. Kwakuthi lapho igeceza insizwa adame eyithi laphalazi ngamehlo amoyizele kancane.

Kuthe ukuba kudlulise lobo bunzinyana obasebufikile bothando, kuyilapha intombi ingezukulikhipha ngisho isimthanda kangakanani, ngoba amatshitshi ebejutshwa kuze kufike lesosikhathi esithandwa ngamaqulikiza. Nokuqoma futhi wona amatshitshi abeqonyelwa ngamaqulikiza, hayi njenganamuhla lapho sekuthanda amantombazana asephansi kweseko. Wo! he! wagaga umhlaba kwaphenduka kwaba kwampurizidlemeni. Wayixoxa yonke uZwelonke indaba yakhe kuNokuthula nokuthi bamethembise ukungena emaphoyiseni, kodwa okwamanje usazoke abambe khona esitebeleni. Cha-ke nentombi lena abongele nje ngenhlanhla yakhe, nayo imfisele okuhle okunhlophe.

Washo wacela onyaweni uZwelonke emva kwenkulungo yakhe nentombazana. Kwayiso leso sasemhleni kuNokuthula sokulandelisa ngamehlo. Naye ngaleyomini uNokuthula wabona ukuthi isikhathi sokuzibamba asisekho solungene olukaZwelonke—kuphela nje usebanjwe ngumthetho wokuba abikele odadewabo.

Kuhle ukuba kesinitshele kancane ngomsebenzi owabe wenziwa wuNokuthula ngaleyonkathi. Kwabe kuwukulinda izinyoni emabeleni, emasimini, njengoba kwasekuqalwa ukuvunwa. Lalelani-ke, uma intombazana phela iyolinda yabe itwala konke, ukudla nemisebenzi yayo iphekele khona lena emasimini. Naye-ke uNokuthula wabe evamile ukuziphakela khona lena edlangaleni ensimini. Ngenkathi-ke elindile kwakuyaye kufike okungamabhungwana esigodi sakubo kuzomjama, kuzibika ukuthi akusalali kucabanga ngaye imini nobusuku. Yayifike imcasule lento ngoba wabe engesio negabaza lentombi. Kepha okwakufike kummangalise yikuthi nxa kufika uZwelonke nezinja zakhe khona lapho ensimini evela kuzingela wayezwa engafikelwa wukucanuka nanxa lelibhoxogwana lomfana lifika limcasula. Kwakube kufika nje uZwelonke yena aphonseke exhibeni aphake ukudla angahle akufice adle futhi abuye aphakele nezinja zakhe. "Konje wena Zwelonke kawunakhanda futhi bakwetha nakabi, wenzani nje?" Athi ukusho uZwelonke avele amhleke athi, "Thula wena Nokuthula wenziwa wubungane, ngabantabakho laba, izinja zani lezi, ngakho ziphakele ukudla." Phela bese sishilo ukuthi wayeyaye ahlambuluke nje uma isinteli lesi sesimphoshozela.

Kwathi ukuba uZwelonke abone ngempela manje ukuthi uthando lukaNokuthula selumnqobile, wazinisela ukuthi ngalangathile ebuya kuzingela edlule khona lapha kuNokuthula ensimini ayothulula isifuba sakhe, kufane kufe gulinamasi. Wasimisela ngalelolanga, wavunula ngehembelakhe elimnyama elihlotshiswe ngobuhlalu. Washo waqiza ubuhlalu nobusenga bakhe, lapha ekhanda impithi eseyishaye ikhanda selihlaza cwe-bo. Kwafunyaniseka negazi lakhe seligijima selikhanya kahle laklasa, lathi bha. Kwathi nxa umbhekzibusweni ubufumane buklasile. Ngalelolanga kwaze kwavungama nabebenganakile. nekhehla lakhona imbala laze lancokola ngokuthi uzoqonywa namhla umzukuluwamaHlubi, ngenkathi uZwelonke edlula ngakulo ebaleni kanye nomdunyana wabanye abafana. Yamoyizela nje enguZwelonke ngoba ukwazi kwabe kunayo ukuthi yona ibheke khona lapha endlini kwagogowayo, lapho kuzalwa khona unina uMaSimelane, emaXatsheni.

Nembala-ke bashushunga abafana bayozingela. Kuthe emini ngenkathi isithunzi sesiphansi komniniso, bahlakazeka abafana abanye balibangisa ngasemakhaya, abanye nampaya belandela lapho uhleko lwamatshishi luzwakale luyoshona ngakhona ehlanzeni ukuyothenza. UZwelonke yena wehluka kubo walibhekisa ngasemasimini lapho kulinda khona uNokuthula. Ngalelolanga wafika kuye wafikisa okwenziswa yangaphandle, kaze afikisa okwebhojongwana njengoba wabe edane enza. NoNokuthula wabona nje ukuthi kanti yilokhu ethi zilingo zakhe nje ngamabele? (iqiniso). Ngenkathi efika wakhuluma naye uNokuthula wathi, "Nokuthula-mntanomnumzane ngicela ukukhuluma nawe okungihluphayo enhliziyweni yami. Ngizokulandisa isifiso senhliziyo yami." "Kulungile" kuvuma uNokuthula, nakuye kufika uvalwana olwamuthi, he, kodwa wabuye waziqinisa nje ngoba naye wayemuzwa unembeza wakhe. Waqala-ke ukumlandisa ngephupho lakhe lasemhomeni, eSimakade mhla oyisemkhulu bemsindisa ezandleni zezinswelaboya zakhona. Kulelophupho watshelwa uZwelonke ukuthi uyovusa indlu yakwaMaSimelane ngokuba athathe ekhakonina wakhe kwaXaba, emaHlutshini. Ngakho-ke wandisela ukuthi yena kamboni omunye angahle amthathe ngaphandle kwakhe. Wamchazela futhi ukuthi lento kade yamfikela kodwa wabe elokhu eyiziba kodwa sekufike khona esikhathini sokuthi angebe asazibamba, futhi angebe esakugcina enhliziyweni yakhe ye'wa lokhu.

Kwamuma ematheni uNokuthula ngoba ngisio abe emthabela wabe engalindele inkulumo enjengale. Ngenkathi ekhuluma uZwelonke uNokuthula wabe ekhophoza ebhala phansi, elokhu ebhala phansi enhlabathini ngoqokub, abaye afake ucikicane emlonyeni, ade emuthi kabe, kancane agamehlo abuye awaphindisele phansi, abuye aphinde futhi amuthi jenu, qede akhophoze futhi. Nokho-ke kayimika ngazwi ngalelolanga kuphela nje intombazana yathi isazocabanga.

Hayi-ke kuthe ukuba kudlulise ifana lelo lokwetha kuNokuthula, uZwelonke wase emxoxela konke ukuthi usecabanga ukuba akanyakaze ayoyingaza umsebenzi ngesiseFilidi. Wayilanda futhi neyaseSwazini wamtshela ukuthi

Njalo-ke emini wabe ehamba namabhobhodlelana amanye bayozingela ezintabeni ezengame iFilidi. Kwathi nxa esewubona lomuzi, idolobha laseFilidi, wakhumbula ukuthi kuwo lomuzi yilapho bake bahlupheka khona nomgani wakhe uDumbuza, mhla bebuya ePitilitifi. Vahlala lapha izinyanga ezimbili kwaninalume.

Njengoba sesishilo ukuthi lomfo wakwaNdwandwe kwakungesikhulu isinteli enoteku olukhulu, ngakho waba yisilomo kontanga yabo ngisho nakuwo amatshitshi alenda-wo wawungawezwa esencokola nawo, kufunyaniseke ukuthi nawo ngempela ayathakasa uma eseqhamukile kuwo esephoshoza. Kwakuthi ingani ngumuntu onesithunzi ngokudalwa kwakhe ngisho esemncane, kodwa wabe enogazi ezintombini, amatshitshana lana esangana nje ngaye, emuhle, esezimumana, engakabinayo imichilo lena esuke isikhombisa ukuthi zihambile izinsuku wethu. Amatshitshana akulendawo ayeke akhulume ngaye uwezwe nje esephahluka ethi "Uyadela oyodunjwa yilelibhungu, hawu! bandla, wazala uyise nonina." Asho nje amatshitshi akhangwa yisakhiwo sakhe ngoba kuthi ingani unebala wabuye wakhiwa kahle. Zazikhangwa yisihluthu sakhe izintombi, athi angashaya impithi sibeluhlaza sithi, cwe, kanti nesijingo sakhe kwabe kungufeleba, amahlombe nezingalo kungakaya. Wabe ungamkhohlwa umuntu owadalelwa amandla afana nawengonyama.

Ngenkathi-ke elapha kwaninalume kwakuyekuthi ngakusihlwa kubuthane ontanga yabo, amabhungwana nama-tshitshana kuzosinwa, yena uZwelonke lapho esengamukela phezu nezimbambo zikaSatani (yinkositini phela leyo). Lapho wawungafica oNokuthula sebeqine sebephelele, kanti zithuli zempela. Wayeze asho uNokuthula uma esechache ngempela athi, "Zwe'onke! we Zwelonke! uyisimanga somuntu ngoba uze uvule izimungulu ezinjengathi thina bontorabiNokuthula uzenze zichanase." Lokhu kusho kuka-Nokuthula kwabe kumjabulisa uZwelonke ngoba njalo nje nxa embona uNokuthula wabe ezwa efikelwa kujabula angakaze akuzwe nasekadani Ubeyaye athi angambona ukuthi wesese uthe tsha, amtekulise ngokuthi uyozokumkhapha elawini uma esekhulile.



UNOZIZWE NOJABULILE AMADODAKAZI KANONKOZI