

S. O. H. P. NDWANINA HISTORY LUZWAHLONKA by J. A. W. Nxumalo 2/2

ngingasekho, yona iyakuhlala nezindlalifa ize ibeke esihlalweni sobukhosi lowo oyakukhethwa ukuphatha abantu bami ngibeka uMankunzini esihlalweni ngoba yinduna ethembekile futhi ekhonzile njalo lapha eNdlunkulu." "Bayede! uyiZulu!!" kwenanela amabutho. Kwathi izinduna ezazicabanga ukuthi uMankunzini uzokwehliswa, kanti uzokhushulwa, zakhophoza, zathi ukujabha. Zabonakala sezijuluka ubala kanti kussekuseni.

Besashaqekile bonke ngesimemezelo seNkosi sokubeka uMankunzini esihlalweni sokuba induna eyakubheka ubukhosi nxa kwenzekile ukuba yona ikhothame, yabuye yaqhuba iNkosi yathi, "Ngifuna ukuba izinsizwa zami zazi ukuthi ngithanda izinsizwa ezithukuthelayo, nezethembekileyo ngasonke isikhathi, ngakho ngifuna ukuba izinsizwa ezihlabene enqineni, zabalala lezizingonyama ezimbili zisondezwe lapha phambi kwami ngizibone. Ngifuna ukubona kuqala ebulele lenayenkunzi. Kwasekusukuma uSilwanendlu wakhuleka, waseyitshela iNkosi nebandla ukuthi ingonyama yenkunzi ubulewe nguZwelonke, nokuthi wagwaza kwazekwephukela khona umkhonto wakhe. "Sukuma Zwelonke," sekusho uMankunzini. Wasukuma umfo wakwaNdwandwe wasondela, uthe ukuba asondele eduzane neNkosi, zamtshela izinduna ukuba ashoshe. Nempela washosha wazewayofika phambi kwayo iNgonyama.

"Ungokabani wena mfana? ungubani?" kubuza iNgonyama ngomusa omkhulu. "Ngonyama nginguZwelonke, kaNkosi yakithi kaManqondo kaMnene, wakwaNdwandwe. Ngalenkathi, iNkosi yayilokhu imatheka ibonakala ukuthi yesese. Ithe isuka yayisithi" "Isimo sakho mfana siyangithokozisa nesibindi sakho singhlaba umxhwele. Uyabonakala ukuthi uzalwa ngamadoda athukuthelayo ngokubulala ingonyama engaka kanti usengumfana nje. Ngikuxoshisa ngalezizithole ezimbili ezinhlamvukazi. Ukhule uze ubeyindoda eqotho, kusekukhulu ozakukwenza ngomuso." Wakhuleka uZwelonke, kazazi noma kufanele ukuba asukume noma akhuleke khona eshosha. Wawezwa amazwi eNgonyama kwangathi uyaphupha kusebusuku. Kwabuye kwamenezwa uMagwababa umfo wakwaSibiya.

naye iNkosi yamxoshisa ngesithole esiNcokazi. Lahalalisa futhi ibandla kwakuhle kwaela.

Ngenkathi uZwelonke ephambi kweNkosi wayezifikisela ngamehlo akhe ngoba nakuqala wayebuye edumele ngokungayiboni iNkosi. Wayibona namuhla ukuthi kanti kwakuseyindoda esaqinile kodwa esiqala ukuba nsasa. Yayithe-nje, klwi, inhle yesabeka Yayiluhlaza, cwe, ithungile lapha ekhanda, ungiyane wayo ucwazimula kubonakala ukuthi nempela ngoweNkosi. Yayenile, kubhubhuzela ubuhwanqa lapha ezihlathini nasesifubeni sayo. Njengoba yayingembethe lutho ngoba lalibalele kamnandi likhipha inhlanzi emanzini, umzimba wayo omuhle wawubonakala wonke umuhle wesabeka. Amehlo ayo ayengabhekeki, kwakuyizinalithi, kubonakala ngempela ukuthi ngaweSilo, futhi ngamehlo omuntu ohlakaniphile ngempela. Yayithi nxa ike yawaphonsa kumuntu kuthi kashone phansi, agwinywe yinhlabathi.

Kuthe-ke ukuba iNkosi iqede ukulawula ukuhamba kwezinto yadedela amabutho ukuba adlale lapha enkundleni, Zadalalisela izinsizwa zeNkosi, nayo yazeyashongomlomo ukuthi, "Nempela inkosi yinkosi ngabantu bayo." OZwelonke kwaze kwabayiwo amalambelile, njengokusho kweNtokazi yakwaNkosi lena kwelasebaQulusini. Amabhubesi omabili athathwa yizinyanga zenkosi zashona nawo ngasesigodlweni. Kakho owaziyo ngempela ukuthi zasebenza zenzenjani izinyanga ngebhubesi lenkunzi kanye nelenkomazi. Kusobala kodwa ukuthi umuthi wezinyanga wasebenza ngoba iNkosi yalulama.

Kuthe ukuba kuphele konke lokhu wavalelisa uMankunzini nebandla lakwakhe. Zakhuleka izinsizwa kwaduma phansi. Nembala zaphuma izinsizwa zalibangisa emakhaya. Kwathi uZwelonke noMagwababa baqhuba izinkomo zabo abazixoshiswe koMkhulu nabo bagoduka kanye namabutho bayemakhaya. Yafike yaxoxwa kabanzi indaba emakhaya, kwathi nalapha kubo kaZwelonke sabathokozisa isenzo seNkosi namazwi ayo kumfana ukuthi, "kusekukhulu ozakukwenza ngomuso." Bakikizela omame bambhalalisela bonke ekhaya ngokuhlabana kwakhe nangokuba afike wabanogazi eNgonyameni yakwaSomfemfe.

kwelimnyama ihlathi ngezansi. Kanti uzithela eviyweni loZwelonke. Yasho yafunukuzofohla phakathi kukaDabulamanzi noZwelonke. Nabo baqunga isibindi bengafuni kuthiwe bangamavaka, badedele ngonyama seyikakiwe. YezakuZwelonke ingasadlenke. Yayisisuka izithonto iqonde phezulu. Yeza isimele unnyama ngakho yafike yagalela kakhulu, kanti igalela emthini omkhulu ayebhace ngawo uZwelonke. Ngenxayokuthi yayize ngamawala amakhulu yayeyashayeka amangqethu, wawuyaqhamuka uZwelonke uwuphelelisela khona wonke umkhonto wakhe. Ngenkathi esigwaza isilokazane, lwazelwephuka uthi lomkhonto wakhe, kabe esawuhosha, kwathi ubunandi bawo basala ngakuso isilwane. Sithe-sivuka lapho sasizabalaza, pho asisazabalazelindawo ngoba nazi izinja zakhe sezisihonahona. Uthe efika kuso sasesiphansi wasekhipha isizenze zakhe wasiqedela.

Kwamenyezwa ukuba ikhumuke inqina, nempela yakhumuka yahlangana kulo ibhubesi lelo lenduna. Kwabonakala ukuthi sifezekile manje isifiso seNgonyama yakwaSomfemfe. Wabayala kahle uSilwanendlu ukuba bawathwale omabili bayebafike nawo khona koMkhulu. Izinsizwa ezinye zabahalalisela impela oMagwababa kanye noZwelonke ngokuhlalabana kwabo, ikakhulu kwakutiswa okukaZwelonke ngoba wabebulele yena umaqorana, ofunwa yinkosi. Bayebafika nawo ekhaya enduneni. Kachithanga sikhathi, wedlula nawonke amabutho uMankunzini walibhekisa khona eNkosini koMzece.

Emva kwezinsuku ezimbili besukile lapha ekhaya koMankunzini bayebangena khona koMkhulu. Kwabikwa ukuthi uMankunzini ufika namabutho amaningi, nokuthi amabutho akhe athwele amabhubesi amabili. Kwabikwa lokhu yizinduna zikhuza umhlola zenzela ukuba inkosi ingamemukeli kahle, sezishonokusho ukuthi uzokweleka iNkosi ngesithunzi esibi ingani njalo iNkosi kayiphilile selokhu isadunguzela. Ezimzondayo uMankunzini zasezilekela nxanye ngoba zasezithi zimtholile. Kwathi ngoba bafika lapha lishona eNdlunkulu, nenkosi futhi kayaze yabonana noMankunzini ngalokho kuhlwa, zajabula lezinduna ezingamthandiyo zabona ukuthi sezimothile, neNkosi

kayisathandi ukubonana naye. Phela kwathi ukuba kubikwe ukuthi nangu uMankunzini, yase ithi iNkosi, katshelewe ukuthi isicambalele, isiyobonana naye ekuseni. Wangeniswa khona emadlangaleni ayekhonjwe yiNkosi kuqala. Phela lapha ekhaya kwakungaziwa ukuthi iNgonyama yabeyifuna ibhubesi lelo lenkunzi. Isifuba seNgonyama noMankunzini sasingaziwa muntu lapha ekhaya. NoMankunzini akumphathanga kahle nokho, ukuba inkosi ingaze yambona. Hayi-ke nokho wabuye wakwedlulisa nje lokho uMankunzini, waphika ngokuthi yena uze lapha koMkhulu ngaso isifiso seNgonyama. Hayi-ke kwalalwa.

Ngakusasa iNgonyama yatshela induna ukuba amabutho aphelele esibayeni. Kwabizwa ngishonangasavamile ukuyoviva koMkhulu. Kuthe ukuba baphelele bonke esibayeni yabikelwa iNkosi. Abantu bonke basebefakene imilomo bemangaliswa yikuphelela kwamabutho onke koMkhulu, nokufika kukaMankunzini namabutho akwakhe kanye namabhubesi amabili. Bonke babecabanga ukuthi lesisenzo sikaMankunzini siyicasulile iNkosi ngokuba ulethe izilwane ezinesithunzi ekhaya kanti iNkosi iyadunguzela. Babecabanga ukuthi kukhulu ezakukusho, noma mhlawumbe izakugiba igama lokuthi iyamkhipha ebuduneni, noma ithi kabulawe. Ezinomona izinduna zasezicabanga ukuthi sezimothile zamqeda eNgonyameni.

Ithe ukuba iqhamuku iNkosi enhla nesibaya isizongena ngentuba, kwaduma uBayede! UyiZulu! Yayeyahlala esiqikini sayo. Kwasuka izimbongi zayisho, zithatha ezayo izibongo kanye nezoyisemkhulu noyise, nawowoke amakhosi eSizwe salwaSomfemfe. Zithe nxaziqedayo izimbongi, kwathatha yona iNkosi yathi, "Nginibizele lapha esibayeni ukuba nizobona ukuthi isifunda sakwaHlazakazi esiphethwe nguMankunzini sizokwethula lapha kimi nje ngeNkosi yakwaSomfemfe ngezinyamazane ezifunwe ngabaphansi ukuze ngiphile kahle. Lezizinyamazane kuzosethenzwa ngazo lapha ekhaya. Akenibheke-ke bandla ukwethambeka nokukhonza kwesifunda sakwaMankunzini. Ngifuna ukunazisa ukuthi njengoba kungumthetho wakithi ukuba ngikhethe ezinduneni zami induna eyakuma njalo ibeyisekelo sobukhosi balelizwe lakwaSomfemfe ngisho mina

okwakuyisilonda enhliyyweni yakhe kwakungukuthi iNkosi kabazange bayibone bona ngoba kayizange iphumele esibayeni ukuyokotha ibandla ngenxa yokungabimnandi komzimba. Bahamba izinsuku ezintathu kuphela bafinyelela emakhaya.

Kwedlula izinsuku ezimbili, vo, kubuyiwe koMkhulu, ya menyezela imbizo enkulu. Ngosuku lolo ulwalunquniwe kwabamnyama enkundleni ibandla seliphelele ngothi lwalo ukuzokuzwa izimemezelo zakomkhulu. Ngazo zonke lezizinsuku bebuyile koMkhulu, uMankunzini kazangayithi, vu, ngisho nakoyedwimbala. Walibikela-ke ibandla ngohambo lwakhe nangesifiso seNgonyama sokuthi kuhle isifunda sakhe sakwaHlazakazi sibonakalise ukukhonza kwaso koMkhulu ngezithelo ezibonakalayo. Kuhle isifunda sizokwethula lapha eNgonyameni, ngenkunzi yengonyama. Ngenxa yokuphuthuma kombiko lowo kwakethwa uSilwanendlu ukuba apathe inqina. Wayaziwa lomfo wasemaBheleni ukuthi yinkunzi yepheleli kanti futhi yena wayeyejwayele leyondawo yakwaNhloyiya ngoba ubevamisile ukuyozingela ngakhona iziNgwe. Lakwenanela konke lokho ibandla. Lwanquniwe nosuku okuyakuphuma ngalo inqina, nempela-ke kwahiakazekwa kwayololwa imikhonto nezizenze kanye nezinye izikhali abazidingayo ukuyozingela izilwane ezinamandla nengozi eyesabekayo njengembube.

Lwafika-ke usuku olungaliyo, yaphuma inqina. NoZwelonke naye wabiza amachalaha akhe amabili, awabeka kuleziyazinja abuya nazo kwamlungu wakhe ePitilitifu, waya khona enqineni. Emva kwezinsuku ezintathu bafika emahlanzeni akwaNhloyiya. Bathukufika khona wayiphaka uSilwanendlu, wayiphaka ukuthi yenze ugobe kodwa bangaqhelelani kakhulu. Isu lakhe kwakungelokuthi, nxa ivuswe ngabangenhla izithele kwabangezansi. Nxa ivuswe abasophondweni lwesandla sokuphosa izithele kwabasophondweni lwesandla sangakwesokunxele.

Njengokuba kwasekuhanjwe izinsuku ezintathu ehlane, kwakuthandabuzeki ukuthi basebewagcine onke amasiko nemithetho yenqina ukuze babenohlala ekuzingeleni kwabo. Njengoba phela kwakuyozingelwa izilwane ezinengozi kwadingeka ukuba anabutho achelwe ngentelezi yempi ukuze

aqunge isibindi nxashana esebhekene nesilwane. Futhi intelezi iwenza ukuba abenesulubezi, futhi abempunyumpunyu nje, aphunyuke ngisho ingozi esehamba phezu kwayo.

Kungakabisikhathi eside amabutho ehlukeni, kwezwakala ngaye ufeleba esebhodla. Washo kwaduma amahlathi. Kanti unkabi ubhavyumula nje usetholene nezinja sezimphelethe kanzima ngoba nakhu ziningi. Kuthe ukuba azihwithe zidume, zitheleke ngalena kwezihlahla, waphunyuka, waguludela waqonda eMpumalanga, kanti usezithela ebuthweni elalingalapho. Lamthela ngethala wakhathala ufeleba, wayewafumbeka inqwathana phambi kukaMagwababa umfo wakwaSibiya, wabesewuyamqedele njalo ngesijula sakhe. Bathe befika abanye kuye bamfumana esezibong, ezihasha ngokuhlaba kwakhe.

Sebefikile kuyo inyamazane leyo, ha, kanti ngeyenkomazi, kusafanele baklabe futhi bazingele eyenduna. Kwabonakala ukuthi naye ufeleba wenkunzi kakude, kuhle bahlele sebeqaphile njengoba libhonge leliya lenkomazi uma selifa, ngakho ukubhonga kwalo kuzwakele nakuleli lenkunzi lapho lingakhona. Duku, duku, basebezwa izinja sezikhala nbuklewuklewu phansi esihosheni esenile kakhulu. Yahlabellana usulo inqina ukuba ugobe luhlangane, lukake lapho izinja zikhonkotha ngakhona. Zayezathintana izimpondo zembili zahlangana ngci. Kuthe ukuba zihlangane izimpondo zenqina, kwasondelwa manje lapho izinja zivimbezele ngakhona. Bathe ukuyoghamuka khona babona ukuthi he, unkabi useyewanqika ngewa, wahlala walifulathela. Inja ethi iyasondela useyala ukhasha nje.

Naphezu kwengozi abayibonayo ukuthi, manje ingonyama isingahle ife nomuntu, evombona kuqala nje bayotholana imizwilili phezulu, kodwa lokho akuwethusanga amabutho ngoba ayephume esesazi ukuthi ayokulwa nemp. Futhi ukufa kwakuyinto encane nje nxa ibutho lifela inkonyalo. Bathe abanye bethi balivelela ngemuva, benyonyoba phezukwedwala, wezwakanye ufeleba. Waqala ngokububula, wamisa umdlwenga, kwabonakala ukuthi uthukutha ngempela manje, uthe esuka wabesho kakhulu kwaduma amawa onke aseduzane. Wasuka izithonto, kwakububufohlololo bezihlahla esebaleka ewusa umhoshu elibangisa

ilula, ize isibheke njalo ngisho isilithongo. Kangazike bandla noma ngisayobuya yini ngoba seliphumile elingabuyeli emuva lokuthi sengobulawa uma ngisindwe zinyawo," kumerozela yona induna uMankunzini.

Uthe ukuba agcine isimemezelo leso wathi ukuhlala phansi, kwala, wasukuma, wabonakala ejuluka ubala, kwabonakala ukuthi itwetwe selimngene. Wasukeleka wathi ta-ta-ta-ta-ta-ta-ta-ta-ta-ta-ewukela emzini wakhe. Kuthe esekuqamamana nenkundla, namadoda esankemile, waphenduka wema, wamemeza, "Klamzela! weKlamzela!! Kezwanga yini uKlamzela ukuthi unikhosi wakoMkhulu uyaphuthuma," kufutheka uMankunzini esengenwe yitwetwe. "Mvelase," sekusabela uKlamzela. "Phana nanso inceku yakoMkhulu ukudla, ubheke futhi ukuthi bamkhelele ngondokotshana lapho embizeni yebandla ukuze ehlise udenda." Uthe ukuba aqede leyonkulumo noKlamzela wafulathela futhi waleshezela wabheka khona kwakhe.

Kakuthathanga sikhathi esingakanani ibandla lihlakazekile, lathelaka ibutho leNqabayembube nxa ilanga selibantubahle, selivunule selithe, shi. Lapha emakhanda lifake amasakabuli—livunule sengathi liyokhetha, futshi lihlome liphelele sengathi liphuma impi.

Lithe lithi, gqambi, ilanga zaziphuma izinsizwa ziphelekezela induna, zilibangise kwaSomfemfe. Zahamba ubusuku bonke, zathatha indlela enqamulayo ngoba kuphuthunywa isifo. Zadabula ezithokothokweni zamahlanze lapho ingozi yayesabeka. Kodwa ngoba izinhliziyo zaziphokophelele ukufika koMkhulu, kazinakanga nangengozi eyayingahle izehlele. Lithe lithi, phasha, ilanga ngakusasa, zasezidudubele enkangala. Lapho-ke zazike zithathele ngamajubane. Zithathela ngamajubane nje, kasele uMankunzini, noMantshonga nabo baphakathi lapho eviyweni lelo, beqa amagqanqu kanye nazo izinsizwa. Kuthe ukuba bawele ummfula uMgxukazi, bahlaba ikhefu, kwabayikhona bezwa ukuthi sebelambile. Zakhipha izinkobe izinsizwa zahlafutia, zaphuza amanzi, yama insika. Futhi lapha emmfuleni zakezathi ukunqamula, zasusa uthuli lwendlela. Zaphuhla imindlela yazo ngamanzi kanye nemivunulo yazo—lapho-ke zabazinhle zesabeka, kwabasengathi yikhona ziphu-

phansi bangitshelile ukuthi kufanele ngithole isikhumba sengonyama yenkunzi kanye nekhandla nesidladla sayo somkhono wesandla sokuphonsa. Bathe ikhanda layo kufuneka lihlale laphaya ethala, ukuze kuthi lapho ngilelingengame, besekuthi isikhumba sithiwe bhu phezu kwezilingubo zami. Isidladla sayo sizofakwa laphaya empbandeni kanye nomuthi wami wokugeza, ukuzekuthi nxangigeza ngigeze ngaso. Bathe abaphansi uma ngenzenjalo ubukhosi bami buyokuma isikhathi eside futhi nezithurzi zabafozibaleke lapha ekhaya, namike sengiyolulama. Angithi uyangizwa Mankunzini? "Wena woHlanga, Ngoyezwa Ngonyama."

"Wuyakubuzigwaze ngowakho-ke Mankunzini uma lokhukukhuluma sengikuzwa kubantu, ngikutshela ngoba uyindoda ngikwethembile. Ngifuna ukuba wenze lokhu. Phindela esifundeni sakwakho ufike uphake inqina iyozingela inkunzi yengonyama lena mahlanzeni akwaNhloloyi lapho izingonyama ziyinala ngakhona. Phuthuma-ke Mankunzini usebenze njengendoda ukuze kubonakale ngempela ukuthi isifunda sakwaHlazakazi sisakhonzile koMkhulu. Nxa senivibulele niyithwale izohlizelwa lapha enkundleni ekhaya. Hamba-ke Mankunzini, usebenze njengendoda."

Nembala kwathi ukuba agcine uMzece ukukhuluma wabiza inceku eyabihleli emnyango ukulinda indlu yeNkosi wayitshela ukuba balungisele uMankunzini nezinsizwa zakwakhe ezazifike nayo induna, ezindlini ezingasesangweni khona ngaphakathi esigodlweni. Wamtshelela futhi ukuthi bazebabaphe ukudla okuningi bangalambi njengoba kade behamba ibanga elikude.

Kwashona usuku lwalunye, kwasa ngakusasa zazibuthana izinsizwa zebutho iNqabayembube lapha enkundleni. Kodwa duma phansi uBayede, uyiZulu. Zithe zisuka lapha ekuvuyeni iviyo lazo zazigcwalile indlela. Abaningi babona sengathi kusheshiwe ukubuya ngoba babengakadeli. Kubo kwakusommandi ukungenisa khona lena emadlangaleni akoMkhulu, kebabive amaviyo nezinye izinsizwa zakoMkhulu. Kodwa ngenxa yesifiso seNkosi esiphuthumayo kwabonakala ukuthi kufanele kusheshwe kuhanjwe. NoZwelonke naye wayecala ukuba ake ayobona enkosini. Wabuya ethakasile kodwa

kwaMthembu. Kwathi ukuba afike khona uMdonswa, hiya, kanti yibutho. Lihlome liphelele, livunule futhi. Lisho ngomdla walo omnyama omagabelo amhlophe. Liphethe izinduku ezimbili nomkhonto. Libhince inkomo yakwabo enzotho, lafaka izinjubo ezimpofu nedlokolo lalo ekhanda. Laselijuluke ezehashi izithukuthuku, nasemlo-nyeni selikhilize amagwebu.

"E! Mvelase!" kukhuleka ibutho elifikayo lihefuzela. "Sawubona Wethu," "Yebo Wethu, ngiyavuma" kubi-ngelelana ibutho leli linye noMdonswa. "Konje ngabe uliqhamukisa kuliphina?" kuqhubeka uMdonswa. "Ngiphuma lena koMkhulu, koMzece, ngithunywe enduneni uMankunzini. Phangisa ungiyalele lapha engakhona," kusho isigijimi. "Konje ngabe bewukhalangani enduneni ubukeka sengathi kukhona okuphuthumayo nje?" kuqhuba uMdonswa efisa ukwazi isifuba sakoMkhulu. "Ha, musa ukungibambezela mfo! Kawukezwayini ukuthi ngiyinceku yakoMkhulu? Sewufuna ukuba ngikukhiphele isifuba senkosi?" sekusho isihambi ngokukhulu ukufudumala, sesiphfumulela phezulu.

Kuthe ukuba lomfo anqabe ngempela ukumtshela wathamba manje uMdonswa, waliyalela ibutho leli lapho ibandla lihleli ngakhona. Uthe eqeda nje ukumlayela, waphinda sonasakuqala sokucela empunzini, kaze anaka ngisho ukuhambisana noMdonswa. Uthathela ngejubane njena ngokuba wayeyaliwe ukuthi ingaze ikhothame ngonyama engafixile lapha noMankunzini, useyobulawa. Nayeke uthi uzama icebo lokuzisindisa. NoMdonswa-ke uthe ukuba abone ukuthi lomfo lona useyamshiya, naye wathi, "Nyawo zami ngibelethe".

Ngenkathi esondela, umfo lo, lwaselumshaye lwameqa uvale uMankunzini ngokubona ukuthi lesisigijimi sifanele ukuba ngesaseNdlunkulu, esecabanga ukuthi ngabesilethe ezibiko omubi yini, wokuthi iNgonyama yakwaSomfemfe siphangalele. "Mvelase!" kukhuleka isihambi. "Konje ngizotha ngabe uphumakuliphi wena ungena emzini womuntu ngijima? Ngabe wumthetho welakini lowo? Kubuza induna, ziwahlahle-amehlo eshleli ngaphandle kubonakala ukuthi yethukile kodwa iyaziqinisa.

"NginguMatshonga kaSilwane (Amafalezulu) wakwa-Makhathini, inceku enkulu yenkosi uMzece wakwaSomfemfe. Ngilapha nje ngingumlo wayo iNgonyama, ithi angizobiza induna uMankunzini, ukuba ikizokuzwa kuye ukuthi ubangelwayini ukuba angezi yena nesizwe sakwakhe azokho-nza. Kusobala kanti ukuthi ziyanisile izangoma zona-zinuka uMankunzini nesizwe sakwakhe? Ithi-ke iNgonyama wenaMankunzini, theleka lapha kuyo ngokuphazima kweso nje." Ukhuluma nje lomfo wakwaMakhathini, uMankunzini usengenwe yingebhe, ngoba kwathi nezindukwana ayeziphe-the kanye nempisela yakhe, kwabonakala sekuzihlohloke-la nje.

"Kuthiwe kangifike nawe ngomhlomunye, nxa ngisindwe yizinyawo iNkosi yazeyadabuka, ithe siyakubulawa sobabili siyendlalele," kuqhuba umfo kaMakhathini. "Singakwenza kanjani ukufika eNdlunkulu ngomhlomunye, lokhu kuthatha izinsuku ezivisihlanu ukuya kwaSomfemfe?" kuqhuba uMankunzini, ebuza ngokukhulu ukumangala, esechukile ngempela ukuthi kuyabonakala ukuthi iNkosi yenzisa lenyaniso ukuba afe nayo ayiphelekezele nxa isiya kwaba-phansi.

"Mina ngiphume kuthangi, ngazijima imini nobusuku, ngingrkhathali, ngingezwa nandlala futhi ngingesabi ngisho izilwane zasendle, ngokuba ngazi kahle kamhlophe ukuthi seliphume lipi.umile kumlo ngathethimanga, elokuthi uma ngehukilele ukufika iNkosi isadunguzela ngokufano-kufa"; kulanda yena-belo uMatshonga. Yawashaya impela amadoda lenkulumo yakoMkhulu, kwabonakala ukuthi wonke umuntu useyazinyeza kwelokuthi, umfo othakathe iNkosi uphume esifundeni sikaMankunzini. Nxa umuntu esenukwe yizangoma wayeyasiwe kwaNkathu Kwabakhanyela ukuthi kungenzeka ukuba babone ngenkathi nje isizobabulala.

"Senizwile madoda ukuthi kuhleziwe kabi eNdlunkulu ngoba umkhuhlane uyivimbezele iNgonyama, ngakho funa izinsizwa zebutho, iNqabayembube, okuyizinsizwa ekugijimeni (leli kwakuyibutho lentanga kaZwelonke) ukuba ziphelele lapha enkundleni ntambama, ngizohamba ngonyonikhonzela koMkhulu, ukuze kuthi noma ukufa kanye."

ngoba babemlobolele bamahlula. Kuthe ngoLwezi wamkhehla umntanakhe, eselungisela khona ukuyomendisa kwaMkhatshwa. Lapbo naye uNokuthula wabona ukuthi liyamshonela manje. Wathunga-ke inhloko yakhe wabayinkehli, kwamkhanyela ngempela ukuthi izinsuku sezimlimalale. Yayimfanela kahle kabi inhloko yakhe imenza abemuhle ngamandla.

Njengoba kwa-ekulotsholwe, izinkomo seziyile emzini, kwabonakala ukuthi sekufanele ukuba abasemzini balungiselele utshwala bamanqina ezinkomo. Nempela bahlala phezu kwamalungiselelo abesifazane bathwalwa utshwala basiwa khona lena kwaHlazakazi. Njengoba indawo ikude kakhulu, ka utshwalwanga bona utshwala ngempela. Kwathwalwa irathombo ukuba baze yobugayela kwan'khongi. Nempela lutho ukuba bugaywe bathwalwa basiwa khona kubokazi welonke. Kwayikhathi kuthi gidi ngempela nakwabakwa-Niwandwe ukuthi kanti lentombi izogana ngempela. Nonqamase wayishushisa ngempela indaba yokukhonga, ngoba esebona ukuthi ubusika sebungene, okuyibona sikhathi esihle somgagoo. Kwagcinwa kuvunyelwene ukuthi kuzokwendiselwana ebusika. Ngalenkathi uNokuthula wayesehamba ecimela ezihlotsheni. Uthe ukuba agcine lowomcimbi wahlala v. goyiswa ekhaya. Kasenzi lutho-ke ngalenkathi ngandle kokulungisela impahla yakhe yokugana. Naye wayesebona nje ukuthi inhlanzi ishelwe ngamanzi.

Isifundo XV

**MHLA UZWELONKE EXOSHISWA YINKOSI
YAKWASOMFEMFE NGEZITHOLE EZIMBILI
EZINHLAMVUKAZI**

Kwakungenkathi lapha kulungiselwa udwendwe lwakhe uZwelonke, olwaluphuma koKhangwayini, ebaQulusini, kwelaseFilidi ngenkathi kuvela lesisigemege, esavelela isifunda sakwaHlazakazi, esabesiphethwe nguMankunzini, umfo wasebaThenjini. Kwafika umbiko ophuthumayo wokuthi iNgonyama yezwe lakwaSomfemfe, yabesityibangwa nenhlabathi. Wawushaqisa lombiko kuwo wonke umuntu. Njengokuba isifunda sakwaMankunzini sasikhonkile enkosini yakwaSomfemfe, uMzece, kwabonakala ukuthi kufanele ukuba uMankunzini abikele izwe ngokudunguzela kwenkosi, yikhona amadoda ezohlenganisa ukuikhuluma, athumele izithunywa ukuyofaka amehlo, nokukhonza kuso iSilo. Nempela yabizwa imbizo enkulu.

Kuthe ilanga selithe, mpo, ibandla lihlezi nje phansi kothango emthunzini, lisaninga ngokungabimnandi kweNgonyama, kwaqhamuka umuntu esubethe ngekhulu iju-bane. Kwabesengathi kasagijinnisi komuntu ophilayo—ugijima sengathi kukhona okumxoshayo. Washo waqonda khona koMankunzini ekhaya. Njengoba ibandla lona lalihlezi enkundleni ngenhla komuzi, kuqamamana nje nekhaya, lasholema ngezinyawo ukuindelela, nokubona ukuthi konje ngabengubani, nokuthi mbikomuni awulethile. Kuthe yezwakala yona isithi, "Phuthuma Mdonswa uyobona ukuthi lowayamuntu oyongena ekhaya ngubani? Nokuthi mbikomuni awulethile." Nempela wathatha izinduku zakhe uMdonswa wanikela khona. Phela naye uthatha ezakhe nje ngoba ibandla laselicabanga sengathi wuhlanya loluya olugijima kangakaya. Bangenisana kanyekanye ekhaya

uMankunzini," kuvuma uMankunzini ngenkathi ebingelelwa yiyo iNkosi. "Kanti useyibhungu Mankunzini uselula? Ibanga elide kangaka wena ulihambe ngezinsuku ezimbili kuphela?" kumangala iNgonyama.

"Wena weSilo! Sengifike nazo izinsizwa zeNkosi, ibutho leNqabayembube ukuzokhonza kuyo iNgonyama sikhonzela isizwe sonke sakwaHlajakazi, sithi sengathi ukufa kungadla kuzishiyele eNkosini yoHlanga. Kasazi ukuthi sifulathelwe ngamathongo nje kwenzenjani ukuba kuyophatheka kabi owoHlanga sikhona thina bafokazana esiyikudla kwakho ukufa. Sithi shwele nina abaphans: sibhambiseleni ingomuso." "Wo, wakhuluma kamnandi Mankunzini. Kouje kuthiwa umthakathi umolimi olusilelayo?" kubuza iNkosi Lumeqe lapho uvalo uMankunzini esekhumbula ukuthi amagama kaMantshonga, wokuthi kuthiwe umthakathi usesifundeni sakhe. Kazanga noma iNkosi izakuthi kabulawe.

"Ndabezitha, sikhonzile thina neSizwe sami futhi sibhokoziswa yikho ukukhonza njalo lapha eNkosini yakwa-Somfemfe, sozesife futhi sikhonzile eNdlunkulu." Yabonakala imamatheka futhi iNkosi, nabobonke ababesendlini lathokoza.

"Ake niphumele phandle nonke madoda kusale uMankunzini ngisafuna ukukhuluma naye," kwasho iNgonyama ngenkathi isibona ukuthi ibandla selincibilikile. "Sondela lapha Mvelase ngikulandise engikubizele khona. Ngikubize lapha njengenduna, yami ephethe isifunda esikhulu, nanjengokuba ngikwazi ukuthi uyindoda emadodeni." Ngenkathi iNkosi ikhuluma noMankunzini amehlo yayiwafake phansi ngumbhekile uMankunzini, kodwa ilokhu ithe, njo phansi sengathi kukhona ekufundayo lapha phansi. Kwammangalana kakhulu lokho uMankunzini ngoba imvama, inkosi ayeyokubuke ezinhlamvini zamehlo wena muntukazana we ukhophoze.

Yathatha-ke iNkosi yathi, "Izangoma zami zonke ezinkulu ziyavumelana ukuthi ngigula nje ngelekwe ngesithunzi ngamanye amakhosi. Amathongo akithi angifulathele ngoba kubonakala ukuthi kukhona ithunzi elimnyama lapha ekhaya, ngakho isithunzi sabafo siyangeleka. Aba-

kwephuka ukhezo. Cha, wema nje umnumzane ngengubo yakhe enamabala engwe, wabanobuso obumamathekayo, ngokwazi ukuthi zilanda lukhulwini walubona ngamehlo.

Bazishushungisa-ke oMduzeni noNqwamase bayebalala phesheya koMvunyane. Kuthe lingakashoni ilanga baziyeke zachiba, zadla zesutha ngoba amadlelo ayesenotshani obuhle ngaleyonkathi. Bakhulekela isikhundla emzini wakwa-Buthelezi, lapho bemukeleka kahle kodwa balala, saka, (Nabo babona ukuthi sekulala umangobe eziko). Ekuphumeeni kwelanga baziqoqa izinkomo baqhubekela phambili. Kuthe kushaya amadina, babedlula nazo eFilidi. Ngaleyonkathi basebeziqhuba kahle nje ukuba phambili ziluma, ukuze zingafiki zinephango emzini. Bayebangena nazo kwaXaba selimathunzi. Baziyeke zachiba ezansi komuzi, bedlula bona bayakumemeza ekhaya. Kusenjalo kwezwakala lapha ekhaya sekuduma isililo sekukhala izintombi ngoba abanewabo baphuma babaxosha abakhongi. (Yisiko lesizulu leli lokuxosha abayeni, lenziwa njalo uma kulotsholwa intombi). Hiya, kwabuye kwaphela nje lokho. Kwasekuphuma umnumzane nebandla bayobona izinkomo laphaya esangweni. Cha, uthe ukufika kuzo wawisinga kalde waneliswa, wazewasho nangomlomo wathi, "Ungilobolele umlingani wami, akusilo inkengane." Bang niswa endlini abakhongi, baveza izibizo zonke ezazibiziwe mhla bebunywayo. Lahalalisa ibandla.

Emveni kwalokho, kwangena imbiza kubakhwenyana, bayiphuza kwazekwakwamabili. Washiya umnumzane, kwayikhona kuzongena izintombi nezinsizwa kuzokusha indlamu. Lazelaphuma chasha ilanga kudliwa ingovu. Ngakusasa wavunila uNokuthula nebutho lakhe, kanye nezintombi zesigodi kwayobingelelwa abakhongi. Kwashunqa uthuli lwabhaka phezulu sekugida izintombi. Kwathi ntambama sekudliwe kahle nokudla, bavalelisa laba bakwa-Nxumalo bangena indlela baphindela ekhaya, lapho bayebangena ekuseni.

Kuthe ukuba kudlulise indaba yokulobola, wabona manje uNonkosi ukuthi inkatha isidla yena ngoba nakha abakhongi sebelokhu bebuyabuya ukuzokhonga intombi ukuba igcagce. Nakuye-ke, lalingasekho ibhaxa lokuzaba

Filidi. Bangena ngenhlazane emzini, bafica amadoda eselukhomela phansi kwabasha. Bathe ukuba bakhuleke, bakhonjiswa indlu, nebanda lagcwalala khona. Okokuqala nje, zisukamadaka, babiza imvulamlomo, isihlanu sezimpondo. Wo! Bashaya emhloveni, wayikhipha uMduzeni, baqala-ke manje ukubiza izibizo zabo, befuna lokhuya nalokhuya. Baqhwaganisana isikliathi eside isigcino bavuma abakhongi. Kuthe ukuba ezwe uXaba ukuthi umfana lo uzovuselela ubuhlobo ngokuthatha kwagogo, wathamba manje, bashiyelana ngwayi. Kwangena isoco sotshwala kuyinkankatho.

Kwathi lapha litsheka, baphuma oMduzeni noNqwamase, umlingani sekungumlingani. Bavalelisana. Izintombi lapho zabesezilunguza ngamagama. Kabazangebalale eFilidi, bahambela ukuthi bafike nangentathakusa ekhaya, ngoba raku kwakunonyezi. Bahamba ubusuku bonke, bangena ekuseni ekhaya. Bafumana busha nakhona zonke izindlu ngoba babehlinzekiwe, bumnandi bonke kungulahlibheshu. Wewu! Yaxoxwa indaba ayabe isaphela, bonake abantu sebehangukile.

Hayi-ke kwahamba, kwahamba kwaqoqwa impahla efuwe emzini. Yayikhona yonke nje kodwa abomkhaya kabathandani ukuyihambi. Masinyane ngoba bengathandi ukuba abantwana babone ukuthi basha amashushu ngale ntombi sengo uZwelonke visigwadi. Kanti nakhona le emzini useyaluza nje uNokutiula, amacansi la, esewathela ngamabili ngoba yama wayengakabinamithwalo esilingene ukugana.

Njengoba naku izwe labe likude, bavunelana ngokuthi, abakwaNdwandwe bayoletha yonke impahla, nezinkomo zebobolo kodwa bangahlabi bazebahlabe mhla wodwendwe. Nempela-ke kwathi mhla zihlani kuMandulo zasiwa izinkomo nezibizo kwaXaba. Kwakuyishumi nesithupha, eyesithupha kungekanina, eyodwa kungeyomqholiso, kwabayihashi nesihlalo, nemvubu nejazi likayise, kanye neshumi lezimpondo. Lezizinkomo zamabheka zazinenkunzi yazo enkona, emisise okwenyathi. Yayithi lapha ikhonya kudume izihosha. Bazishaya ngenhlazane zaphuma ngesango, kwanyukubala omame ngokwenqena ukuthi kuzo-

ma emakhaya kanti zasezihambe ende indlela, sekuseduze phambili. Kazilibalanga phele ngoba kwakusazohanjwa ibanga.

Kuthe lapho liphezukwezintaba bangena eNdlunkulu. Njengomthetho-ke owenziwayo lapho umuntu efika koMkhulu, uyaye akhuleke ezinduneni esangweni. Nabo bayebakhuleka kuNsumpana umfo wakwaMpanza owayesesangweni. "Niyiliphi?" kubuza induna. "Yinja yenkosi, uMantshonga kaSilwane, obethunywe esifundeni sakwaHlazakazi koMankunzini, yiyo iNgonyama." "Pho kade ulibele kuphi sonke isikhathi lesi, ingani kudala wathunywa?" kubuza umfo kaMpanza ngokukhulu ukunganaki. Ngenkathi ekhuluma lomfo, lwabuloku lumathi, benye, benye uvalo uMankunzini, ebona sengathi lenduna isho lokhu nje ngoba sekukhona okwenzekile, kanti cha, iyancokola nje nenceku lena. "Kulungile Mantshonga, manini khona lapha ngisayonibika eNkosini," kuqhuba uNsumpana, esho efutshela eqonda khona koMkhulu.

Nembala wathi ukunyama lala imibhashana wabuye waphenduka weza khona lapha kubo esangweni. Wabathela ukuba bamendele. Bahamba-ke noMankunzini sebezalela lenduna yasekhaya umfo wakwaMpanza, kaSizwabesho isilomo seNkosi. Bathe ukufika emayango lapho ihlezi khona iNgonyama, bagaqa ngamadolo bangena. Bakhuleka. Bayifumanisa iNkosi ihlezi nje izemboze ngemfuthala yesikhumba seNgwe. Yabathi klabe kanye ngemboze, babona ukuthi ubuso bayo bugqunqile, isimnyama khwishi kanti namehlo ayokwele ebomvu klubhu.

Kwabakhanyela ukuthi iNgonyama ithukuthela, kuthe kwabonakala sengathi kukhulu ekucabangayo. Bathe ukuba bangene yezwakala seyithi, "Sekunguwe lowo mfo kaSilwane? Wufika naye uMankunzini?" "Ngonyama, sengama njengokuba iNkosi ingithumile," kuphendula uMantshonga. "Wuyindoda mfana kaSilwane wamfuza uyihlo, Amafulezulu ngokwethembeka njalo ezindabeni zaseNdlunkulu." yasho iNkosi lapho yathi ukumoyizela, nobuso bayo bagala ukukhanya manje, kwasengathi ifu lelo ebeliyemboze seliyaphakama, ngakho izulu seliyacwethula. "Nguweyona lowo mfo kaMvelase na?" "Ngonyama yeZulu, nguye"

bokazi walapha ekhaya. Waze waphumisela ngomlomo wathi, "Cha, kanti umfana kawuhlanganisi nje umlomo ubona umbono! Lendaba izomelwa yimi mathupha."

Bathi beyongena elawini basebelandlelwa yuklele lwezintombi seziyokudla. Zangena kwasweleka indawo, kuzodliwa izipheko zonke ezazilungisiwe. Uhleko lapho kodade lwaseluhuma phezulu. Eyedwa nje okhala ngehuzwana lakhe elingayikhiphi imali yamaqhikiza. (Phela zasezincokola zintombi zidudana ngoba zihlangene ndawonye). Sekuqediwe ukudliwa, zadedela abadala. Kwangena unina kaMaginsi ehamba naye unina kaZwelonke, bezonika intorabi ingane wayo. Inina layo kwakunguMhlophekazi. Emva kwalokho-ke kwasekungena abesifazane basekhaya nomakhelwana. Babuka beliswa, kwathi sebephandle kwayilowo wathi, "Hawu! Ngumlotsholwa wakwaNdwa, ndwe lo, akusadingeki noma kuphela lonyaka esengakubo."

Amantombazana ayishushisa lendaba ngapha ngakonina, unnumzane esenomakhelwane wathi uNdinande badela ngokuba kebayozibonele eduzane. Kabahlalanga bona sikhathi eside elawini ngoba intombi le yabesejimboze ngisho nekhandla kungasabonakali nasitho. Eophuma lapho omame besalibuhluza ishungu elabeligqishe ngwayo, lifike nentombi. Sebesho kugcwalile umlomo ukuthi babheina ugwayi wakwaMlingani. Imini yaqhubeka selokhu kungena izakhelani namabhunga akhona ekhaya, kugidwa, kushaywe omakhoyana sekukuhle kunjeya.

Zenziwa zonke lezizinto nje uZwelonke akekho ekhaya usesethafeni lapho ecashise amehlo khona. Phela ukusa kwaziwa nguye, ngoba wakhumbula ukuyozingela ngalelolanga, wazewabuya kuhwalala. Kusihlwa uNokuthula wathuma uMhlophekazi ukuba ayomvaelisela. Labuyiswa ishungu, labuyiselwa seligcwaliswe isiphusha nje sogwayi wakwaNdwandwe.

Walala obenyoni uNokuthula. Kwathikusa itshe labeselome inhlama. Wahanjiswa wuye uZwelonke, wayewambeka eceleni komuzi wakubo kusihlwa. Kwasekuthi uZwelonke yena waphindela eFilidi ukuze athole indawana

uNozizwe, kanti noNomabhayi usebonile, baphindela endlini ngesidumo ukuyakunyikiza onina. Afakana imilomo amantombazana, kwayileyo yaqhubela kwenye. UNokuthula naye wazithela ngabandayo nje, wabhokisela kwabadala kunaye. Zalushaya udwendwe izintombi sezibheke emmfuleni ukuyakukha. Kazilibalanga kakhulu ngoba zazisha amashushu zifuna ukubona ukuthi ngabaphi. Kuthe seliphumile nje nelanga, waqhamuka unnumzane waqonda ngasesibayeni wafike wazimela nje ngasempundwini wathalalisa sengathi kabonimuntu, wazibukela izinkomo zakhe nje kazathi, vu. Okwabakhanyisela ukuthi kanti ubonile ukuthi kukhona abantu abemi ezansi komuzi, bamuzwa ngenkathi eseyakungena endlini ethi, "He! yangehlela imihlolo, Bakhwekazi, ingabe lezizimongo sekunozaphi?"

Bema abakhongi lapha kwazekwafudumala ilanga bengaknakwemuntu. Bathe ukuba babone ukuthi, niya, kabana-kwemuntu, bajokola baphindela lapho bengenisela khona eFilidi. Ngalelolanga kwabakhona ifu elimnyama ekhaya, amantombazana engasathandi ukuba amehlo awo ahlalange nakayise. Naye futhi wahlala wagonqa endlini.

Ngakusasa futhi kwayisosonaleso. Ukubeka obala ukuthi ngabakude, bema abakhongi izinkomo zazezabuya inhlalanga. Izintombi lezi seziyifunde ivaliwe, zethwasa ukuthi ngabaphi. Ngelesithathu ilanga bangeniswa ekhaya. Bakhuleka "Nonkosi!" Lapho uNonkosi usethukuthele usethelwa ngamanzi. Wabiza amantombazana wawabiza ngalababantu. Avuma, achi ayabazi. Wasebatshela ukuthi kuhle babuye ngoMsombuluko. Wathi ukuba alikhiphe unnumzane elokuthi babuye ngoMsombuluko, bahlekelanxanye ngoba babekadebenqena ukuthi izinsizwa zakhona zingabizadinde ngenduku. Kusenjalo, babonga lelozwi, baphuma bagcwala indlela. Ohlangana nabo ngendlela wabemangala ebona begqashula, betshekula okwethole likadelanyisa.

Iwathi ukuba bafike lapho babengenisela khona babona okungokwalo babamba indlela elibangise ekhaya. Bayabangena ngenkathi kusandakulalwa. Kwavuka wonke umuzi uzwa ukuthi babuya nelithini. Bayithi, qiniseka indaba yokuthi sebevunyiwe emzini. UMsombuluko wazwa yibo. Bahle baphuma ngalo iSonto ukuyakulalela ngaye.

zona zibona okugculisa inhliziyoyami." Waphubuka wahleka uZwelonke esehlulekile ukuzibamba. Wethuka uNozizwe wathi, "Awu, yini sengathi ukhona olalele lokhu esikuxoxayo?" Aqhubeke uZelaphile athi, "Wo thina ukuba siyasidla isijingi somlomo lesi koze kuphubuke umthakathi engosini." Uthe ewaqeda lawomagama, kwala kuNozizwe, wathi, gqalakasha wema egumeni. Wambona ngokushesha uZwelonke, wasondela eza'eni njengeqhikiza, ukuzwa ukuthi ngabe yini ngoba kade ekhona kuzolozonsuku.

Awu, umfana wawathatha amagama eze ngawo. Wasesuka uNozizwe elala umnawakhe, bahamba-ke bonke baya lapho kwakusela khona uZihle. Kwabayinkinga manje ukuthi uZihle uzakufihlwa kuphi ngoba kungafanele ukuba abonwe lapha emzini. Cha, uNozizwe walibona iqhinga abangahle balenze. Bawamelana ngokuthi uzosala aza-hambe noNokuthula, beke uZwelonke yena abahlangabeze ngakwaMqongwana. Waphindela eFilidi umfana lo, intombazana yafihlwa elawini, aboniwe ngabanye ontanga. Kwasheshiswa manje nokubuyela lokho kwaphela masinyane, kwasekubuyelwa ngezindawo zokulala. Akaiyalanga uNokuthula noNozizwe belungisa izivunulo zikaNokuthula, ngoba ngakusasa kungafuneki babonakale begqigizela, hleze iqhude liwusole ummbila. Unina bantshela khona abusuku ukuthi izindaba zimi kanjani. Wena nowacacisa igebo lokuthi uzocela ukuba athume uNokuthula abambule kumnewabo. Pho-ke noyise wabantwana ababefuna ingonyuluka yendaba.

Impela unina wezintombi lo, wahle wayakucela kusesekuseni. Wavuma uNorkosi. Awenza-ke umphako amantombazana ekhululekile, kodwa enesazelo salomuntu amwalele elawini. Kwakungakhashi lutho lapho ngalelolanganga. Ngokuphuma kwekhwezi, bavuka bagoduka. Wabakhapha uNozizwe ehamba eyala umnawakhe ngohambo kwasemzini. Kuthe kuthi, juqu, babefika entabeni leyo lapho uZwelonke wayebalinde khona. Waphindela emuva uNozizwe.

Ngenkathi besahamba ezinkalweni zaseFilidi kwaba ngesakuqala sejubane, bethakasile laba ngoba beya kubo. UZihle naye eselokhu eyibheka intombi le, eyithi, laphalazi,

abone nje naye ukuthi nguphumalanganasikothe. Lathi lishona ilanga basebebona lapha beya khona. Umphakwana wembumba namaqebelengwana bawephulela phezulu okwehleza lommbila.

Kusesendulo intombi ibingangeni nje emzini kusakhanya, ibihlala eqeleni kuzekuhlwe. Nabo-ke bahola izinyawo sebesondela ekhaya. Ngokuphelela kokuhwalala bangena ekhaya kubokaZwelonke. (Phela uZwelonke weyesekade eshaye utshani wayobika ekhaya ukuba balungise elawini. Baqigizela odadewabo bembona, sebedebelunguza ngendlela aqhamuke ngayo. Dukuduku, babekelela ezinyaweni nalaba ebebekadebesendle. He, elawini laphaya sekumakhephukhephu, kanti naphansi sekuyisibuko kugudlwe ngonwali).

Zangena zelakanyana izintombi zalapha kubokaZwelonke, kuyileyo ifisa ukufisa amehlo. Ukusa kwaziwa yiwo amantombazana eselande usheleni kuMaSimelane ngoba raku intombi yilokhu ihlezi ibheke emseleni. Kwakuyisiko elalelaziwa lelo uma intombi iyobona umuzi. Isiphendukile, aziwuhlanganisanga umlomo, kwabayileyo yathi kuhle abhinciswe isidwaba uNokuthula angabesadedelwa. Lithe lapho lifudumalayo ilanga, uZenzile noGabisile bayikhipha intombi ukuyisa emmfuleni. Nokho abalibalanga emmfuleni ngokwazi ukuthi yilonalanga ezobonwa ngalo ngabasekhaya nezakhelani.

Yavunula yabamakhephukhephu ingane yomnumzana, isigqize ngeziwondo zayo ezimhlophe, yafaka amagezane yembatha umnqini wayo omavovo. Kusukela entabeni kuya ekhanda kwakungasabhekeki yizigqizo zakhona. Kwakhephuka-ke oZenzile noGabisile, bayiphahla phakati. Bayongena egcekeni, yenyuka iqonde elawini, enhla nozizwe. Sebehamba egcekeni, kwaqhaqheka amagama yiza kubo ngaphakathi, ziwaphenya zibukela lenhlamvu yelawini. Ekhanya egcekeni lakwaNdwandwe. Kwanyakaza nabo kuMaSimelane, wehuleka ukuzibamba wezwakala esemzini ethi, "Ku! kwethu, ukuzala ukuzelula." Uyise womfana wathi ukulunguza esendlini kwakhe, cha, amathe abuyela kwasifuba. Wabona impela ukuthi induku enhle igawawawo ezizweni. kufanele impela ukuba lentombi izokuba wumfana.

hlabathi zolwandle, sithi ayivuke indlu yakwaMaSimelane." (Naye wayekhona wasase ehlekela phakathi, ngoba ebona ukuthi alisekho ibhaxa angabe esazaba ngalo uyise wabantwana).

Sebeqedile abadala, wabizwa uZwelonke ngoba wayekhona ekhaya. Bakhuluma noyise belandisana loludaba. Wavumela phezulu umfana ngenkathi uyise embuza, ngoba nenipela nguyena iona owayeseyiphela kunina ngalendaba. Washo-ke nomfana kuyise esemchazela izintaba nesigodi lapha emuhle ngakhona. Wathi ukuthi fahla, fahla ngalento kazi emsanganisa ingqondo, abona ukuthi nxa ethathe yona wobe unezinto zonke ezweni. Nokutatazela lokhu wayebona nje ukuthi kungaze kubekhona abayinyundayo, bese imnika isaka. Nayo intombi lwabe lunjalo ngakuyo, ibona nje ukuthi umfo kaNdwandwe yinsizwa ziphelele; yayize isho ngomlomo wayo intombi ithi, "Mangikengaliwa ngulomfokazi, okungcono ngingagugela emavoveni." Wasuka uZwelonke kuyise inhliziyi yakhe ithe, tshakala.

Lashona lalinye kumfana kwala, wathi, "Cha, akengiyomuthi faca ngozipho uNokuthula ahlale esesazi ukuthi usefuna emagcekeni akwaNdwandwe." Esefikile khona, wayithi hashu nje, wabuye wayishiya, ngoba wayebona ukuthi cha, yintombi ziphelele, ayinandawo yokusolwa. Washeshe waphindela ekhaya noZwelonke ngokwazi ukuthi indaba isilubhememe ngasemuva.

Langalithize uyise kaZwelonke efisa ukuncokolisa uMaSimelane wathi, "WeKaMagutshwa, uthi kohle kubeyikho ukuthenga igeja singalibonanga?" Washo etekula ebonakala ukuthi wesese. Nonina kaZwelonke waphendulela phezulu wathi, "Qha baba, nami bengisayincoma lendaba, kuhle ingane kaXaba ilandwe sizoyibona sonke." Cha, akabuye abeke elinye umnumzane, ngoba kwabe kungumkhuba wokuzihlonipha lowo ukuba umnumzane angabe elevuza nesimame. Wabathe uzidlisa satshanyana umame lo, phinde uMkhatshwa usethule sengathi akazange athi, vu.

Ngalenkathi umfana lo wase ephenduke umhlalaxhibeni esesaba ukubhekana namehlo kayise ngalendaba asazelwayona. Kuthe kasihlwa ekhona exhibeni wayikhuluma unina indaba yokuthi kalandwe uNokuthula azobonwa nga-

bomuzi. Bayinkunyankunya abesifazane lendaba bodwa. isiphetho kwakhishwa intombazana yakwaMaLuhlongwane ezohamba nomnewabo, ngoba uZwelonke angeke angene kwaXaba. Kwalingiswa umphako, ngakusasa bagcwala indlela oZwelonke nodadewabo.

Pho, uhoshane luhaya izinsimbi zalo lezi, babehamba ngathi bapheshulwa wunoya. Kuthi lapho ummango wehla bade besukeleka ngejubane. Baye bangena khona eFilidi lishona, kwazise ukuthi nakhu nokuyintombazana kwakuseyitshitshana kulugaya ngempela unyawo lolu. Bedlula sekuhwalala eFilidi sebeke bathola namanzi behlisa udenda. Kwathi ingani uZwelonke ubenesifiso sokuyodlula ngakwamlungu wakhe emaPhoyiseni, wabona ukuthi wobambezeleka. Wayelianda ukuyocaba isikhundla sokulala. Kabange esaya ngoba nentombazana lena uZihle wayese khala ngokuthi sekuhlwile, ngakho kufanele baphakamise izinyawo ukuze bayofika lapho beya khona. Ngenkathi sebesondela ngalapho beya khona uZwelonke wayeselokhu ekhuluma okuhle kodwa kwalapha beya khona—ngoba phela kunjalo umuntu esasha amashushu kanti kuzobuye kushabalale okwentuthu yezinhlanga.

Sebesondele ngempela manje emzini, aqa'la ukuba mafushane manje amagama kuZwelonke ngoba nakhu sekuhlwile, abantu sebelele. Wacabanga akaqeda okungahle kubasize ngoba nezinja zakhona zaziwenza ngempela umsebenzi wazo. Bathi ukuhlala phansi babeka indlebe ngoba bezwa ukuthi kukhona ixokoxokwana lapha ekhaya. Pho, emakhaya anothile abanumzana baphila ngamanzi amponjwana, ngoba nesifazane sakhona sijwayele njalo imbokode.

Lapha kwaXaba izintombi zaziziningi, kodwa uNokuthula ezibeka induku zonke. Bafika nje oZwelonke kulapha izintombi zibuthene zonke exhibeni lakwabo kaNokuthula zibukeza bona njalo utshwala. Uhleko lwaluqhuma phezulu umuntu ezwa ukuthi, "He, yeka into yami bantu yilamba lidlile, umuntu angebe elokhu ehlupheka ukuphaka agawalise isitslia, ngoba ayidleli ndawo." Lapho walalelisa uZwelonke ezwa ukuthi lelozwi ngelikaNokuthula. Asondela enyonyoba ezwe ukuthi yilokhu lishilo, sepho ngokubheza manje lelozwi ukuthi, "Kudela izintaba zakwaHlazakazi"

wabuya eselula, esehamba econdoza. Kusihlwa wathoba wonke umzimba ngamanzi ashisayo ngoiba wawudubekile, engasazizwa sitho. Waphumula ilanga laba linye vo, kwathi ngosuku lomsindo wavuka ekuseni wathatha umdela wakhe onkone, wavunula ngomutsha wakhe omuhle wethole elinco. Wagqiza futhi ngobuhlalu abe ebenzelwe yitshitshi lakwaNgcobo elalimthanda lakoSomayini. Lathi lithi phasha ilanga wabe esephumile ekhaya esathe hulukuqu, ukuyodlulisa uthi lomzimba ngakuJabulile, ngaphambi kokuba aye ebuthweni lontanga yabo elabeliya emsindweni eQhudeneni.

Isifundo XIII

MHLA UNOKUTHULA EYAKUBONA UMUZI

Senibonile nani ukuthi uZwelonke wayengazizwa sitho ngentokazi kaNonkosi eyabe ingale kwezintaba zaseFilidi. Njengokujwayelekile-ke uma umfana esefuna ukuganwa, indaba ulile ayishushise ngakunina. Kwabanjalo-ke nakuZwelonke; naye washo wayishushisa ngakunina eyokuganwa. Ikakhulu futhi ejahe ukuba aqonele owabo ngokuba athathe kuqala. Njengokuba nonina kwabe sekungungi boziyeweni, naye wabona ukuthi uhlakaniphile umntu akhe axa esecabanga ukumfunela ongahle abase umlilo. Wase eyithi fahla uMaSimelane lendaba kunnumzane. Pho, njengenhlayenza, wathalalisa nje uyise womfana, ngoba azi ukuthi loludaba lungena esibayeni sendoda kuswel-ke nobulongwe bokusinda ezindlini.

Ngenkathi ekhuluma loludaba unina womfana, uyise wake wathi laphalazi esibayeni, wabona nokho ukuthi angeke embuleke ingubo. Futhi nomfana lona wayesenawo amathodlana esithukuthuku sakhe. Uthe noma czindla unnumzane wabona ukuthi sekungahle kubeyikho, kodwa wathula akaze ambonisa unina kaZwelonke ukuthi naye uyamvumela.

Nani nike nizwe phela ukuthi unnumzane wayehlomishwa kakhulu ngabesifazane, kungafani nanamuhla lapho isimame sesithi sikhuluma besibuza ukuthi, "Wathula nje uyise kaThoko, awusangiphenduli ngani, kanti ngikhuluma netshe yini? Konje nenzenjalo lapha sekukomunye?" Wathula unina kaZwelonke waphika yikutni uzwile engetshe nanini woze aphendule.

Kuthe emva kwezinsuk'ni unnumzane wayixoxa lendaba ezibondeni zomuzi. Nokho bonke baphendula ngazwile bathi, "Elethu lelo Ndwandwe wase Gudunkomo. Sibonga okuhle okumhlophe okunjengazwile."

abantu benkosi lapha esigcawini ukuba bazizwele okuphuma emlonyeni ongathethimanga. Uma kwenziwe njalo, kasiyikufana nezinyamazane eziyiziphukuphuku, ezithi sezizwile ukubhabhazela kweNhlava (igama lenyoni) zingethuki. Awamike lawo Nkosi."

Kwathi ukuba aqede uSigubungu lenkulumo yakhe kwathula kwathi cwaka eNdlunkulu isikhathi eside. Kwathi ingani ezinye izinduna zazicabanga ukuthi iNkosi izothukuthela ngalenkulumo kaSigubungu, zadumala uma sezizwa yona iNkosi isithi; "Sengiwezile amazwi akho Sigubungu ayangithokozisa, bengingazi ukuthi kant. uyindoda enesibindi kangaka. Buyela laphaya ngaphakathi ngizobuye ngikubone nxa senginethuba lokunambitha lolidaba ozengalo lapha. Ngenkathi ukhuluma ngifikelwe wumqondo onjengamagasi olwandle esibekelana, kuthi lapho kuphela elinye kubuye kuqubuke pharsi amanye, okwezulu lihloma; ngenziwa wukubona ububi obungahle behlele abantu bami. Ngizoyilungisa lendaba nezinduna zonke."

Inkulumo kaSigubungu yayithunuka ngempela iNkosi ngoba ufika nje lomfo waseMaphiseni, yabe kade inephupho elayikhathaza kakhulu emoyeni. Sizobuye sizwe ngaleliphupho leNkosi. Nempela-ke kwenzeka ukuba kuhambe, kuhambe uMzece aze abize zonke izinduna zakhe azozinyenzela ngemibono yakhe emaphusheni kanye nezinto ezingaqondakali ezimenza ukuba adidizele angaze azibona izinto ezifanele ukwenziwa nguye kanye nesizwe sakhe.

Yathatha-ke iNkosi yathi, "Kwenzekile ngelinye ilanga ngicambalele laphaya emthunzini, ngathathwa sisithongwana sangithi, yozi, ngabona obabamkhulu kanye nabobonke okhokho besizwe sakwaSomfemfe, bangitshela ukuthi kukhona umbhalo osenyangeni ongafundwa kuphela ngabana-lobulwazi. Lombhalo weneka izindaba zobukhosi bakwa-Somfemfe. Ngaphupha futhi ngibona esihlalweni sobukhosi bakwaSomfemfe kuhlezi impisi, kuthe kusenjalo kwaqhama ibhubesi lenkunzi layisukela layiqhobozela phambi kwami laselisuka lona lisho phezulu laqhosha khona. Kuthe kusenjalo ngabesengiyaphaphama. Kuthe sengiphapheme nje ngabuye ngabona bona abaphansi futhi kwathi ingani ngibhekile nje kwabuye kwaphinda sonaleso sokuphupha.

Ngabona kuqhamuka insizwa eseyibhungu nje, yafike yalwa nalelibhubesi yalahlula, yahlinza isikhumba salo yasiletha lapha eNdlunkulu, kwafike kwembeswa ngaso isihlalo sobukhosi. Emva kwalokho ngase ngiyaphaphama. Nxa ngidlinza ngaleliphupho angilazi ukuthi lisho ukuthini." Zalinkunyaza izinduna kwamnyama zikhona. Kwagcinwa ngokuthi kufanele kubizwe abahlakaniphileyo bazofunda umbhalo enyangeni benze futhi incazelo yephupho.

Kwedlula izinsuku ezimbalwa kwathunyelwa kuwo wonke amathanga (Amathanga-ke izinhloko zemizi yeNkosi esezifundeni, noma ezigodini ezahlukeneyo endaweni yayo) ukubuthela abantu esigcawini ngosuku oluthize ukuzokuzwa inkulumo yeNgonyama. Kwabizwa futhi nezanuse kanye nabalozi beNkosi ukuzofunda umbhalo osenyangeni. Zithe sezehluleke zonke izangoma nabalozi, kwasuka ukhukhuva lwesangomamthakathi lwayeneka yonke imfihlakalo. Lomfokazi kwakunguSingcofoza kaSihawu wakwaMakhatini.

"Ngonyama yeSizwe, isibhakabhaka sigcwele imibhalo kwabakwaziyo ukuyifunda, kunjalo-ke nasenyangeni nasezinkanyezini kukhona izibhalo kwabakwaziyo ukuzifunda. Ngibona izimpondo zenyanga zibeke kwaSomfemfe. Kukhulu okuzakwenzeka. Ngibona impisi ihamba ibhodla izulela ubukhosi kwangathi ithukuthele. Somfemfe qaphela. Impisi le ezulela ubukhosi yiyona-ke lena edala ingxova-ngxova embusweni wakho. Somfemfe qaphela. Bakwethu izindaba zimnyama kwaSomfemfe. Bakwethu qungani isibindi inkosi yakwaSomfemfe abaphansi sebeyikhombisile iNkosi. Somfemfe jabula ngoba isikhundla sobukhosi sizothathwa yinsizwa enamandla eyahlula ingonyama, yahliliza, isikhumba yisoleso iNkosi ezembesa ngaso rathilalayo. Bakwethu thokozani." Kuthe ukuba aweneka umbhalo umfo kaMakhatini, wabe sewuhlala phansi kabe esaqhubeka ukugagula igama lalowo osedunjwe ngabaphansi boselwa lwamakhosi.

Kuthe ingani igama lakhe alibizwanga, kwazikhanyela izinduna kanye neNkosi ukuthi lomfo lona kuzakuba nguzwelonke ngoba nguyena owabulala ibhubesi lenduna, isikhumba salo yiso leso iNkosi esembesa phezu kwezingubo

Isifundo XIX

MHLA KUMISWA INKOSI ENTSHA YESIZWE
SAKWASOMFEMFE

Kwadlula iminyakana emibalwa nje, uZwelonke egcagcelwe kwabuye kwafika izinhlabamkhosi zivela koMkhulu, ziphinda zibika ukungenami, nokungancibiliki kweNkosi uMzece. Kuzokhunjulwa ukuthi kwathi ngenkathi lapha simxinile isifo, izangoma zakhe zamshela ukuthi welekwa yisithunzi sabaphansi, kanye futhi nokusetshenzwa ngabafokazana ngamakhubalo. Zalinganisa ukuthi kufanele athole ikhanda nesikhumba sengonyama, bese kuthi nemithi yakhe ithakwe nenyama kanye negazi layo ingonyama. Nempela-ke kuthe ukuba kwenziwe lelisingiso kwangozimakhaza, yagcina ngokululama iNgonyama. Lesi-ke isiwombe esasesibikwa yizinhlabamkhosi, kwase kuyisiwombe sesibili esayifudumeza iNkosi, kwaze kwabonakala ukuthi ikhona ingozi yokuba iNgonyama ikhothame.

Isizwe sonke sakwaSomfemfe sahlala amaphaphu ephakeme ngokudunguzela kweNkosi, kakhulukazi ngoba indodana eyayiyindlalifa yayo yabe yasala empini yaseNhlazadolo lapho amabutho eNkosi uMzece ehlula khona iziNobothi (igama lamabutho) zeNkosi uNjengabantu waseMzwangedwa. Okwakusiphethe kabi ngempela yikuthi kungenzeka ukuba iNkosi ize ikhothame ingambekile oyakufala esihlalweni sobukhosi bakwaSomfemfe. Bahlala bebeke indlebe belindele ukuzwa izwi lakoMkhulu ukuba liyodumba bani. Okunye okwakwesabeka ngokokuthi nxa izizwe ezinye sezizwile ukuthi iNkosi yesizwe esithile ikhothame, kuyayekwenzeke ukuba izitha zaso zisihlasele ngoba sezibonile ukuthi sesidilikile isixhobo leso ngakho imbila isizihlalele nje obala. Kwakwesabeka-ke lokhu ngoba izitha zazingahle zibahlakaze abantu beNkosi bazule ezintabeni, ngokuswela umalusi.

Kuhambe kwahamba kwenzeka ukuba izinduna zixoxe ngalokhu kodwa kayaze yababikho equnga isibindi ukuveza umqondo wayo kulo izulu eliphezulu.

Into eyabe seyibonakala kubantu bonke ngeyokuthi izinduna zabe sezizama ukubonakalisa izithelo ezincwaba kuso iSilo, futhi yabe seyikhona indaba yokuba zihlale ngabanye eNkosini. Kwakukhanya kahle kamhlophe ukuthi umbango uyakuba mkhulu mzikwana kwenzeka ukuba inkosi ikhothame, ngoba noMankunzini owayedunjwe ukuba yindunankulu wayengazi naye ukuthi ngubani ayakumbeka esihlalweni sobukhosi. Wayedunjiwe yena ngokwethenjwa ukuba asekele ubukhosi bakwaSomfemfe aze abeke esihlalweni lowo oyakudunjwa ngabaphansi.

Ngelinye ilanga mhla inkosi ingcono kwafika enye yezi-nduna zayo uSigubungu umfo kaSigwaca waseMaphiseni, wafike wema esangweni wakhuleka wathi: "Mondli wezintandane, Maphiko asibekela izinkulu: gwane, nani nonke mabandla akwaSomfemfe, 'Libunjwa liseva'. Ngize lapha koMkhulu ukuphakamisa ukuthi abantu beNkosi kabasadi, izibindi sezigcwele imilomo, bahlalele ovalweni ngoba bengazi ukuthi bonangani ezithutheni zakwaSomfemfe, ukuba bachithwe bayodliwa yizimpungutshe ezintabeni. Nxa sichitheka lesisidleke iminyovu yonke yozula ezinkalweni. Kwenzenjani ukuba sifulathelwe ngabakhulu bethu? Ingonyama yona oyisemkhulu bayifulathele ngoba kwenzenjani? Kufanele ukuba kuthathwe izinduku kuyozwiwa ezangomeni noma kukhona yini abaphansi abakhala ngakho esizweni sakwaSomfemfe. Singethule sisonge izandla sibona ingozi izakusehlela kanye nezwe lakithi. Sophangwa yizizwe, sihleke ngamanye amadoda ukuthi kwakungasekho ndoda yini esizweni sonke ukuvusa inkosi na? Thina sonke siyazinja zenkosi siyathanda ukuba ubukhosi bakithi bumajalo ukuze siqine singedelelwa ngamabutho ezizwe. Kungabulo kithi ukuba sikhonjiswe oyakuhlala esihlalweni sobukhosi mhla inkosi ikhothamayo. Kangiqonde kuyivusele isilonda saseNhlazadolo, futhi kangiqonde kuyihlanganyela kanye nobuhlungu obuyiphetheyo, kodwa ngiqonde ukujukujela itshe esivivaneni. Mina ngithi kusasa lokhu kakuthunye izigijimi ziye kulolonke lakwaSomfemfe zibathela

nanka amantombazana maningi lapha ekhaya futhi ayengenawo umoya wezikhova. UMaSimelane naye wathola usizo olukhulu kulomlobokazi wakwakhe. Bekuthikusa besephekile kanti notshwla wayebugaya njalo nje, ngakho wabayisilomo lomakoti lapha ekhaya ngoba futhi wayenesandla. Uyisezala wayethi lapha embona egcimaza egcekeni, amoyizele yedwa abone impela ukuthi, "Induku enhle igawulwa ezizweni."



UNOKUTHULA, UMLOBOKAZI KAZWELONKE.

MHLA UNOKUTHULA ESEPHINDA IMIKHONDO

Kungumkhuba owejwayekileyo phakathi kwezizwe zoHlanga oluNsundu ukuba kuthi emuva komgcagco into-
mbi ibuye iphinde imikhondo. Lokhu kusho ukuthi into-
mbi ibuye ivakashele ekhaya lapho izalwa khona ukuba i-
isiko elithize elibhekene nabasemzini. Kwenzeka-ke ukuba
noNokuthula aphinde yona imikhondo emuva kokugcagca
kwakhe kumfo wakwaNdwandwe. Njengoba besesikesani-
vezela ezifundweni ezingaphambili ukuthi lendawo ikude
kakhulu, kwabonakala ukuthi kufanele ukuba umakoti lona
aphelekezwe. Nempela kwakhethwa uZihle yena ayeseyazi
nendlela waphelikezela umakoti lo. Ha, phela noZwelonke
wayengeke asale ngoba nakhu babesadonsa olomvithi ngoba
olotshani lubuye lugqabuke. Wahamba-ke naye wabaphe-
lekezela ibanga elide, wabuseyaphenduka waphindela ekha-
ya, kwathi-ke umakoti, noZihle kanye noMqhiki owaye-
mthwalele ucansi, baqhubeka balibangisa phambili. Naye-ke
uMqhiki esejabule efile, ephethe ishumi losheleni, imali
yisikhumba, ngoba phela ithathwa wumakotshana.

Kwaba-kuhle kunina kaNokuthula esebona umntanakh-
e engathi usemuhle ngokunye ngenkathi efika lapha ekhaya.
Kabahlalanga nokho lapha ekhaya ngoba kubalwa izinsuku
einerndweni, naye wabona ukuthi ukwenda yikuzilahla,
ngoba umuntu kabesahamba njengentando yakhe usase-
nginyeka ngenxa yemithetho yasemzini okufanele ayigcine.
Yikhoke nje omakoti banamuhla behlulwa wumendo aba-
ningi babo, ngoba kabafuni ukuphathwa nokuthobela
umbuso wasekuganeni, bafuna ukuziphatha benze intando
yabo lapha emzini womnumzane. Besekuthi nxa abomkhaya
bethi bayamkhuza, besethinteka kalukhuni, ngoba phela in-
konyane yethuka isisinga.

Njengokuba ibanga lilide kakhulu lapho kuchanguzele

khona lenkosazana yakwaNonkosi, kwabonakala ukuthi
bangeze bakwazi ukuthwala utshwala izwe elide kangaka,
ngalokho-ke bahlala izinsuku ezintathu belungisela okokwe-
nza utshwala. Emuva kwezinsuku lezo ezintathu baphuma
balibhekisa kwaHlazakazi, behamba bethwele okokwenza
lobotshwala, okungababenzele ekhaya kubokamakoti,
ukuba bekungekude kakhulu kangaka. Bamuka nayoke
imithombo. Basuka ekuthathenikokusa bephelekezela
yiviyo lezintombi elaze layokubabeka ngaseMvunyanane.
Sekusuka lapho belibangise kwaHlazakazi, nabo bazibonela
abangakwenza ngemithwalo eyabisinda kakhulu. Nempela
bazishikashikela bazebafika ebusuku ekhaya. Kodwa
babuye basizwa yikufika kukaZwelonke. Nabo bathibetha ka-
wayeseqhamuka-nje bengamlindele, kanti sekwalile ukuba
athule-nje athi, du. Nezintombi lezi ezazibaphelekezela
zazingakasitheli nakusithela. Nazo zahamba sezimbonile
uZwelonke ukuthi usefikile u'cubahlangabeza. Lokho-ke
kwenza isibindi sathi, gidi, nakubo sebenethemba lokuthi,
hiya, ngisho sebengafika ebusuku ngenxa yemithwalo,
kodwa umkhwenyana usekhona kubo. Zalibhuquza-ke izwe
izintombi sezibuyela ekhaya seliphelile igugwana lokuphe-
lekezela oNokuthula.

Ekufikeni kwabo lapha ekhaya kwabayigidigidi elikhulu,
ngoba nakhu lusasha ngempela, kanti phela luhamba lubu-
yeludangale ingabe yisuke sekukhale nyonini? Hayike
kabahlalanga izinsuku eziningi, baphumula nje izinsukwana
basebehlala phezukwembokodo, belungisa lobuyatshwala
okwakufanele bufike buthwelwe mhla umakoti efikayo kubo
eyophinda imikhondo kubo. Iphiliba nje lahle lakho
mbisa ukuthi kuzakubangulahlibeshu. Kwathi-ke mhla
wengiyo, kwawa inkomo lapha ekhaya ukusiza abantu
ababezophuza ngesobho ukuba kuthi nxa sebehashu
bathobe ngalo lapha emiphinjani yabo. Ngalo usuku be-
ngiyo wawusufumanisa abantu bengasezwani. Omakoti
eselokhu ekhulume njalo, kanti nomunye uselokhu esabala
njalo, ethi, he, he, he, he, he, kanti kakusasabeli yena esabala
sabela bona sebumehlule. Abaningi balala endle.

Emva kwalelijadu, waqala noMaXaba ukwejwayela
wesasa manje naye lapha ekhaya, kwazise futhi ukuthi

Sebehambile abadala zaphuma izintombi zayakutheza. Zabuya iminyaba isigebela phansi ukushona kwelanga. Ubuthongo abaziwa nje mpela-mpela ngoba yilokhu kwagidwayo, kusha yona futhi inkankatho. Kwahlelwa-ke futhi ukuba kunikwe izihlobo eziseduzane imilenze nemihlubulo ukuzezigayele uNokuthula unibondo. Phakathi kobusuku waphuma uNozizwe wayakweba ubulongwe okuzakusindwa ngabo, ngoba phela nxa kuze kwasa, seziyakukhishiswa imali izintombi. Kuthe kuthi, ntwe, zasezishisa utshani bezikhundla, seziqede ukushayela ebaleni, sezisinda endlini ekadezingeniswe kuyo. Zitheziqeda lapho zazifuna imbuzi yazo yothuli neyezintombi kumkhwenyana. Zaphuma zombili ngokushesha kumkhwenyana, zangena emabhodweni. Manje-ke nomakoti wayesedla ukudla kwakhona lapha ekhaya ngoba indlakudla yabeseyikhishiwe. (Phela sonke lesikhathi udla okwengane yakhe uMhlophekazi. Nenyama ubedla leyo abamthwalela yona kubo). Naziya nezimpahla zokwaba sezihlezi inqwaba laphaya.

Kuthe ukuba izwi lifike elokuthi sekuyisikhathi sokuhlambisa, kwendlalwa izihlandla eceleni kwesibaya, kwahlala khona bonke abazakuhlanjiswa. Zaphuma-ke manje izintombi seziqhuba uMhlophekazi phambili nezakhe izipho, amacansi, izicephu, umshayelo, ivovo, isigubhu esiqagqelwe ngobuhlalu. Angisaphathike aseggizwe khona, nomzimba usuxikwe ngamafutha usumanyazela. Babelwa bonke, amazibulo nothumbu izindlu ngezindlu kanyeke nabakhongi, nabadala bomkhaya abafanele ukuhlanjiswa. Umnumzane gena wahlanjiswa ngengubo ebomvu enamabala eNgwe, necansi lencema, isicephu, ukhamba nembenge, nenkezo nomshanelo kwazekwaba yinqwaba nje phambi kwakhe. Singebe sisakubala ngoba uNdwandwe ungakaya nje bahlanjiswa bonke, kekho owakhalayo. Bamangala abaningi bebona impahla eningi kangaka, kanti umakoti lo wayengani kwanga nesikhathi eside sokweluka. Yena wabanenhlanhla enkulu ngoba izihlobo zakhe zonke zamcimelisa nge-mpahla eningi. Sekwabiwe kwaqedwa kwayikhona izintombi zigqiza umkhwenyana. Lapho-ke washona wathi, shi, ubuhlalu. Bamshaya ngesincane isicephu, ucuphulaka baphika ngoba yonke impahla kungeyakhe.

Besabuka lezizimpahla umakoti wadumela ingane yakhe wayakungena endlini ngejubane. Kwashaywa ihlombe ngoba ephumelele. Kwezwakala nje ngoba eseyihasha ngezibongo zayo ayipha zona. Kwahaliswa impela kwakuhle kwanjeya, hayi-ke kwaphela lokho. Kwasekwephu-lwa inyama yezintombi. Zayidla sezindawonye kanye nezekhetho. Kwathi-ke emini sezifeze konke ezabeziphume emakhaya ukuzakukwenza, zavalelisa. Zishiya njalo lapha ekhaya utshwala yilokhu bushile; obunye sekuyizitshodo. Zathi ukuba zihlabe ingoma yazo zaphuma lazipehekezela ikhetho. Nazo-ke zahambela ukuthi ziyakufika emakhaya ngisho noma entathakusa. Nangempela kwabanjalo.

Zafika lapha emakhaya zihlinzekiwe kubo kaNozizwe, zancama zadela. Wathokoza nonina ezwa ngempumelelo yomntanakhe. Laphaya emzini, kwathi ngakusasa wakhishwa umakoti waya kugaya, pho, lokhu inkonyane yabingasethuki isisinga, wafihlilhliza nje ummbidana wagcwalisisa impuphu esiqabethweni wabeka laphaya. Amanzi wona wabewakhe ukukhala kwezinkukhu zokuqala wawashiya esangweni, njengomthetho owenziwayo. Waphumula izisukwana esezakulungisela ukuphinda imikhondo.

Nina bakwaNdwandwe waseGudunkomo,
KaMkhatshwa, okhatshwe ngezinyawo
Ezinde nezimagqokumezana
Nina bakaZwide kaLanga
KaNonkokhela abantu bahlatshwe
Nina bakaMnene. Umnene owalilela ukulamba
Ngingakaze ngikubone ukulamba kulilelwa
UNoncola ngedlabe koMthente ekhaya,
Mnene dlana imfe ngidle ugaba
Amalunga aphelile wukwaphulelana,
Khawula Nxumalo kade ungiwaza sengifile.

Hayi-ke nokho, wabuye wayekelela chule nje okwembiza
ithwele amanzi, ngokubona ukuthi kuzakuzekuvuke iqungo
kuZwelonke. Kuthe lapho egcinayo uMaginsi kwasukuma
induna uMankunzini, okwakunguyena ozovumisa ngoba
ephathele iNkosi yakwaSomfemfe, esifundeni sakwaHlaza-
kazi. Wasondela umganwa kanye nezibonda zakwaNxumalo,
njalo nabakwaXaba kanye nezibonda zangakhona, bavumisa
ngokuthula okukhulu, kwasekubayilowo nalowo esebuyela
esiqumbini.

Kwasuka okukhulu, umakoti eseshaya inkondlo. Wabe-
phahlwe yizinkehli ezimbili, eyakwaMdlalose neyakwa-
Khumalo. Wayihlaba wantontoloza ebheke enhla laphaya.
Esho ngenhloko umgxumasholo, (kanti njalo wabephuzile
nokukhehla). Ebusweni lapha efake imvakazi, okwenza
ukuthi wonke umuntu afise ukuba sengathi ngabe usebona
ubuso bakhe ngoba lapha emzimbeni yayingekeho indawo
ekhalisayo. Wathi ukuba asukume, akhombe, ahlokoze
ngesinqindi sakhe, wazewayophenduka kuye umyeni.
Hewu! phela esebuyela emuva unyawo lwashesha ngoba
esesazi ukuthi usephumelele. Bathe bengena ohlwini,
zaphuma izintombi nazosezikhapha umgqigqo. Zaziholwa
ngenzimazana yakwaMdlalose, eyabe iligagu ngempela.
Zithe ukuba zibuyele ohlwini, zakezathi gogololo, zihlaba
ikhofu, zanikela ikhetho ithuba.

Ehene, nangasekethweni ayekhona amagagu ngakho
nalo lahaba kahle kakhulu. Kepha njengento evamile ukuba
okwasekethweni kuthelwe ngamanzi, kakubanganalo iwe,

zawoza elikhulu njengokomthimba. Futhi phela ikhetho
ngalengkathi labeselibulewe zinkamba ngoba yabe iphise
yonke inizi yesigodi. Okunye okwenza ukuba okomthimba
kubenewozawoza yikuthi bona njengoba besuka kude basina
okubukeka kukusha. Ngokubona ukuthi ilanga selitham-
beme, amaqembu omabil asase esina kanyekanye, awabe-
sadedelana. Lapho-ke kwasekundinda amehlo ungasazi
lapha unghale ubuke ngakhona.

Kwabekungumsindo odumileyo lona kungathi ngumsindo
weNkosi ngokuduma kwawo. Yatheleka imixhaka, izigodi
ngezigodi. Kwakusuke ngisho abaseQhudeni imbala bezo-
buka lomsindo. Phela abanengi babefisa ukubona lentombi
ethathwa yileliqhawe elaziwayo kangaka neliyisilomo eNko-
sini koMkhulu. Okwakumangalisa yikuthi udwendwe
lwaluphuma kude kakhulu, njengoba lensizwa yazishiya
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zabhema zakholwa.

Kuthe lapho seliyangomtsha wendoda, zagiya izinsizwa,
zagiya zaqephuza kwaduma ukhalo sezibongana, zihashana
ngezibongo zazo. Laphaya ekhaya inyama isidubukele.
Wabuyiswa umthimba wanikelwa eyawo indawo wahlala
wazibusela ngakho konke okwakubuswa ngakho lapha ekha-
ya ngalelo langa. Basha utshwala kwazekwasa kwathi, qhibu.

Ekuseni kwahlathwa inkomo kamakoti. Lenkomo phela
igwazwa kanye kuphela. Nxa ingafanga ngokokuqala,
inxeba lesibili liyavalwa, lokho okusho ukuthi liyahlawulwa
ngabasemzini. Yisiko-ke leli elenziwayo ukuthokozisana
nhlangothi zombili. Ngalo le lilinga sekuyikhani kukhishwa
nembuzi yokukhumula isifociya kuyise womntwana. Kwa-
phuma enkulu intondolo le, lapha kumfo wakwaNdwandwe.
Kwaphekwa-ke kwadiwa kusesemini, kwathi ukuba kuphela,
bavalelisa onina bahamba. Oyise bomntwana bathi ukh-
pholisa amaseko nje basebehlaba ihubo labo bayothatha
isigcawu esibayeni. Sekuqhamuka ishingana elingumafume
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phakathi lagiya luzelakhahlela. Kwaduma igceke sebeli-
sha bethi, "Ugqamu kwezinde nakwezimfishane; uMa-
thanda ezincane ngoba ezindala zimbangela usizi." Washo-
sholozwa wayewaphuma ngesango.

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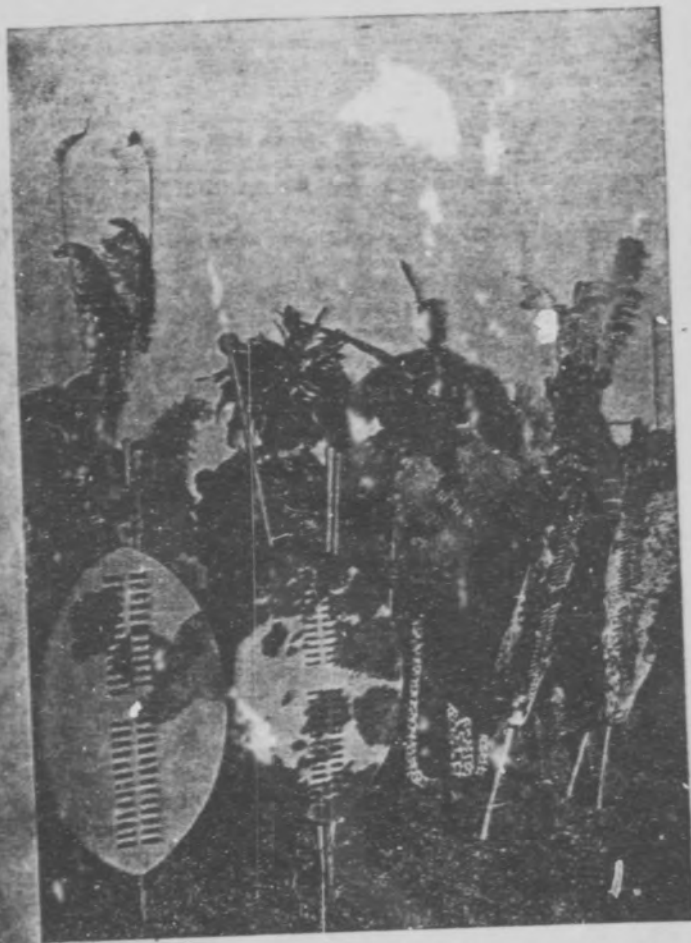
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zawoza elikhulu njengokomthimba. Futhi phela ikhetho ngalengkathi labeselibulewe zinkamba ngoba yabe iphise yonke imizi yesigodi. Okanye okwenza ukuba okomthimba kubenewozawoza yikuthi bona njengoba besuka kude basina okubukeka kukusha. Ngokubona ukuthi ilanga selithambeme, amaqembu omabil asase esina kanyekanye, awabesadedelana. Lapho-ke kwasekundinda amehlo ungasazi lapha unghale ubuke ngakhona.

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AMABUTHO EKHETHO MHLA KUSINELWA UZWELONKE.

khihli isiqhova sakhe esinezinsiba zesakabuli. Isihluthu sakhe simnyama bhuqe. Wabhinc inkomo yakwabensingizisuka ; wase egaxa umtamata wakhe, wasefaka izigqizo zakhe zaphela, useshone ethe, shi. Lapho-ke yahamba yakepezela into yakwabo kwangathi kade yakugcina okuya ng sethunjini. Lithelithatha laliphuma ikhetho liphuthuma ukuyakungena enkundleni kuqala.

Nankuya nomthimba ukhuphuka ngezansi wenyuka uza khona lapha esigcawini. Omame yilokhu beshilo ngomkizelo, nezaluka yilokhu zidondolozele ngezimboko zazingoba kubonakala sengathi kwakusuke ngisho esinedolo. Nalapha sewed la umthimba zabezilokhuzishilo zithi. "Kuhle kwethu namuhla, kuyakhalwa emuva siyajabula thina. Uyakhula umuzi kaNdwandwe kaMkhatshwa. Okhatshwe ngezinde nangezimag... mezana."

Ngokufika kwomthimba esigcawini, waphuma waqanqalaza uNonkosi wathetha umntanakhe, kwathula kwathi, du. Sekude kuvela amashoshozela esezwakala ngokuthi "Musho Nonkosi." Kwavuka usinga endodaneni enkulu yazibona isiphakathi esigcawini, sebesho ngokudlala naye, bethi, Xaba, Nonkosi, Shwabada.

Zalakubusa nokuncishana,

Wena owahlephula isinkwa siyebandla,

Zikhali zemikhonto,

Nonkosi omuhle nonyawo lwakhe.

Shwabada!

Bonke ababekhona babona ukuthi impela lena yintombi yesikhulu engena emasangweni omuzi wakwaNdwandwe. Izalwa yisikhulu isibili.

Bathe bethi ukugcina nje kwafumaniseka ikhetho lingazibekile phansi, ngoba nalo lingafuni ukuba amanzi akapakele ngakulo. Kanti benza konke lokhu nje uthukuthi usethelwa ngamanzi umfo wakwaNdwandwe ngoba phila wabekade ehlabana, futhi ezalwa ngamaqhawe ayekade ehlabana ezimpini zenkosi. Kwala impela kuMaginsi, umfo wakwaNdwandwe, wazizwa esephakathi esigcawini ezalwa abakubo, washo lapho lomlisa kwaze kwasuka usingisho ezalukazini ezaseziyizintothololo, nxa esethi...

Isifundo XVII

MHLA KUNGENA UDWENDWE EKHAYA

Kwasa okungaliyo ngakusasa umthimba waphuma eku-thatheni kokusa usuyongena khona kwaNxumalo. Labeli-balele emini ngalelolanga ikhiphi inhlanzi emanzini. Wahamba-ke umthimba, umakoti esembethe imfuthalala yetshali, esezembore ngisho nekhandu. Kwathi ukuba bathi, qhamu, esangweni walichuthukisa manje kwazekwathi insephe yalo wayigxoba ngezinyawo. Bakikizela omame bebheke khona esangweni laphaya, nabomthimba ngalesosikhathi basebechwaya ingoma yabo behamba kancane beyongena ngalo isango. Kuthe ukuba babone abangasekethweni ukuthi habe! Nankuya usuyakungena ngesango umthimba, bagijima mayovala isango ngemigoqo. Kuthe ukuba bawuvalele umthimba wema isikhashana ulindle khona esangweni. Kuthe ukuba babone ukuthi hiya, abasemzini baqonde ukuba kugcwaliswe isiko lokuvula amasango omuzi, wesuka uyise kamakothi wawubeka phansi upondo ogibele, esevula isango. Bayisusake imigoqo leyo, bangena abalobokazi sebeyakubona umthimba. Bambo- ngela umntwana wabo, bekhulekela inhlalakahle. Bahamba nje egcekeni bayazibinya bazibuka ngapha nangapha, sengathi bathi, "Wowu! Umuhle wethekwane, kodwa womiwa yilokhu nayilokhu." Phela nabo abalobokazi labo basebevunule ngamahwatha abo sekukuhle kwesabeka. Bazungeza njalo egcekeni bayebaphuma ngesango.

Kwasekubuye kusuka abalobokazi ababili bayakusinda indlu yomthimba. Labalobokazi kuyibona bozalo lwakwa-Xaba. Indlu yomthimba phela isindwa ngentelezi lapha phansi, pkuze kuvinjelwe zonke izithunzi ezingahle abekhona msebenzini womntwana.

Kuthe ukuba kwenziwe yonke lemininginingi, umthimba wase ubuyela emfuleni njengesiko elenziwayo njalo odwe-

ndweni. Kwaqhutshwa nenkomo yomthimba yasemmfuleni. Kuthe iqhamuka-nje zayithathela phezulu izinsizwa, zayilahlala phansi ngamandla, zabeseziyayihlinza khona manjalo. Eningi yosiwa ubushushushu, njengoba abantu abaningi babehangulwe ngutshwala, kanti baphuzela emanzini, bekade behamba indlela ende kangaka. Amaqhikiza wona alanda amabhodwe kwamkhongi. Yeqiswa ngamanzi khona lapho emmfuleni belo.

Ngenkathi isaphekiwe, abezinhloko bayacwalana laphaya, nabagqizavo sebegeze kahle sebeqalela ukugqiza, kanti namakhehla nawo aseacwalana izicoco, ethintitha izinjobo zawo. Lapho-ke sekunuka ubande selude luthi, shwe; kubeyilowo nalowo akhumbule awakhe amakha lapho engakhona. Ngalenkathi abanye sebeqalela ukulinganisa ukuthi unyawo bazakulusika kanjani. Umsindo usuthe phothololo.

Ekhaya laphaya kwaNdwandwe sekuphithiza nje abantu. Nanxa kwakwaziwa kahle kamhlophe ukuthi umthimba ungena ntambama ukuya esigcawini, baqalela emini nje ukude belunguza, betisa sengathi ngabesewungene. Buyasha utshwala njalo ngayoyonke lenkathi laphaya ekhaya. Ziyangena izipheko selokhu kukikizelwe njalo.

Kuthe lapho sekushaya umoya wahamba umkhongi wayakukhuphula umthimba emmfuleni, wawukhomba esigcawini enhla komuzi lapho indawo yabimi kahle ekugideni. Wakhuphuka umthimba kwamnyama phansi. Ngalenkathi basebevunule nxazombili. Kuthe lapho ungezansi komuzi, saphuma isimame sikikizela sizogqoloshela umakoti. Kude kuvela ngamunye nje asho lokho athanda ukukusha. Uyedwa nje othi, "Ingabe uzanobhojwana, uwufake ebhokisini." Uyedwa obalisa ngokuthi "nanso impama MaSimelane, ulungise izihlati lapha izakuhlala khona." Iningi liyahalalisa, kanti futhi liyabhuqa lithi, "Nguweyini ntombi kaNgutshwa uzakuphakelwa udle ungagayanga? Uzakotha umlilo ngisholingemakhaza, ngoba kuzakumila ihlati ezaleni ngakwakhona."

Selimi ikhetho nantiya ebaleni, imvunulo yalo isiyama ngalisa. Umuntu useyabathe klabe ngakumganwa emmfumanisa esekhithika yimvunulo. Esiswini lapha useyagonyovu wona wazibopha ngehama kwabonakala. Usethe

Pho lokhu nani niyazi ukuthi inyama yeningi yeqiwa ngamanzi nje beseyephulwa njalo. Nakulena kwabanjalo. Kwathi ntambama yephulwa. Usigozolo kunguGwaqaza wakwaNdlovu, okunguyena wayesiza umkhongi sekwephulelwa abantu ukudla. Zazinonile lezizinkomo ezazihlatshiwe kuyinhlama nje. Izalukazi lapho zasezesula ngendololwane. Na sebeqede ukudla kwalungiswa izimpahla zikamakoti, kulungelwa ukuhamba. Yayilokhu ishilo inkankatho, ngoba phela babungangamanzi okuphala izikhumba.

Ntambama lapho selibantu bahle, lahuba ikhe ho, lahuba elithi, "Phuma makoti sihambe kukude ekhaya le." Sasuka futhi esinamathambo isililo saduma phansi. Ngalenkathi abekhetho babengazinakwazi ukuthi liphelephi, ngoba bona basebesese ngempela sebona ukuthi sebelibangise emakhaya, futhi sebeqhoshe sebefile ngoba bebuya nalukhulwini lwaseFilidi. Kwasekusuka uNhlaka, umfo wakwaNdlovu ongumdondoshiya nje wensizwa walinqokula ibhokisi likamakoti walibeka ekhanda, wathi, ntininini wazewayophuma ngesango. Iyiphoshophosho lensizwa; ihamba njalo iyatukula nezintombi zomthimba. USokhaya wayiphathangengalo ingane yakhe wayingenisa esibayeni, wazewayakuyikhipha ngesango. Ngalenkathi kwasekundinda amehlo yimvunulo yezigaba lombili. Basala onina kaNokuthula sebeboshiza wukukhala bengasasizi lutho.

Ngenkathi kuhanjwa endleleni abanewabo bakaZwelonke kanye nodadewabo oNomasonto, naye uZwelonke bahamba phambili bashiya umthimba nekhetho endleleni, bashushulwa dalibangisa ekhaya sebeyakulungisela ngasekhaya ngoba nakhu sekuphumelele ngasemzini. Nomthimba lona kwakuyinsikinsiki, nabasemthimbeni befisa ukuyobona izifunda ezikude, futhi ngoba nakhu isifunda sakwaHlazakazi kwakuyindawo edumileyo kakhulu. Kwagudwa ubusuku bonke kwazekwasa, kuyilokhu kuhanjiwe. Kwathi emini lagunya ilanga, kwathi ababeziphathele izigubhu zabo zotshwala bazikhumbula. Abakhongi bona babelokhu bensinya kubobu bukamakoti. UMhlophekazi naye wayesethole umngani wakhe uMqhiki, okwakunguyena ethwalele udadewabo wansi.

Lithe lapho liyoshona bangena kwaHlazakazi. Babe-

lungiselwe ukuyongenisa kwamkhongi uShezi, ngoba nakhu babephuma kude, kwadingeka ukuba kebayohlaba ikhefu. Nempela bayebangenisa khona kwaShezi. Lanelelayibeka imithwalo ikhetho laqonda khona kwaNdwandwe ekhaya. NakuMhlophekazi kwala ukuba alale engafikanga ekhaya. Wacela kunina washaya utshani. Lafika lazithela ikhetho lapha kwaNdwandwe ngoba utshwala nakhona kwakuyizichonco. Baphuza balalabengembethe.



IZINKEHLI ZOMTHIMBA ZICWALANA IZINHLOKO.

Wo, yayingaseyinhle nje ingane yomnumzane yabe imanzi ngaphandle kwamafutha. Kepha isililo esasuka lapho sekungena ikhetho sasesabeka, washo lapho umakoti esekhala waze-wahoshoza ngoba esebona ukuthi nempela uya kwamfazi ongemama. Lapho-ke nabo sebebelesele laba abayala umakoti, sebentsheia ukuthi, useyakweba, useyofike adle amaqanda, aphuze amagula, ehlulwe yikondla uninazala, aqekethe izindaba, ehlukanise umuzi, abewumkhunkuli nokunye okunjalo. Kwathi nxa besho zonke lezizinto kwangathi bamqhubela phambili umakoti ngokukhala. Nezinkehli lezi ezazimzothisile nazo sezibona nje ukuthi wonke lamagama ayakushiwo kuzo ngomuso.

Nokho-ke kwabuye kwadlulisa nje lokho, kwathi kwathalala. Ngale ekhethweni sekubuhomuhomu, kungena izoco zotshwala buthungwa kunjeya. Kulowomgudugudu kusathungwa utshwala, kwaphuma izinsizwa ezimbili ukulanda umganwa endle. Wangena naye engasanekelewe muntu, ngakho wasinda ezintombini. Iningi lezintombi lathi liqabuka wayesehlezi nje phakathi endlini. Kwasha utshwala ubusuku bonke sezigqumushela izintombi zekhetho. Kwazekwasa kwathi hluthu, iningi lilokhu libheke ngawezolo. UMhlophekazi wayesehlezi kunina echwephesha ezakubo. Okuningi basebekuzwa ngaye.

Abasemzini basebenikelwa inkomo yabo yabayeni. Yawa, yahlinzwa. Ngenkathi ihlinzwa yacishe yapheleli esikhumbeni abasekhethweni sebeyovulwe yingovu lena yalapha ekhaya. Ngenkathi behlinza nezintombi zazilokhu ziyidaphuna. Phela wumkhuba owenziwayo lena yizintombi zomthimba. Abakhwenyana bayephucwa inyama yabayeni. Zacishezayiqeda bo. Amantshontsho azo zawapheka ngagalaza. Zashozathi, "Sibaphisele inhlaba, sebephuphuthaka nje." Kwabuye kwakhishwa imbuzi yomkhwenyana ngabalapha emzini.

Kuthe kusenjalo yawa neyomthimba, yagalelwa mbizeni. Lapho-ke zathi zibuya inhlazane abantu bangangezintuthwane, ezindlini lapha imbiza isiziwa. Zithe nxa zeluka izinkomo bakhishwa abasemzini kugeza. Ngenkathi sebuya, ihele laselibulala. Bangena, bagqumushela sebedlalela abasekhweni.

Isifundo XVI

MHLA SEKULANDWA UMTHIMBA

Nizokhumbula ukuthi besesinitshelile ukuthi intombi leyo yakwaNonkosi yayisilungisela ukuyogcagca kwaNdwandwe, ngoba nabo lababafo bakaSomaphunga basebewa, khiphile amabheka. Kwasekwavunyelwana ukuthi udwendwe kuhle lubengaliphi ilanga. Nezihlobo ezikude zaqala manje ukusondela. Kwahamba kwahamba wafika umkhongi ukuzokusho ilanga lokugaya nelokungena kodwendwe emagcekeni akwaNxumalo. Kwasekwamenywa ndawozombili abazakuyoganisa, sekufundwa sekubunikilili. Phela nxa kuzokubakhona udwendwe kufundwa kuqiniswe ngoba yihlazo ukwehlulwa. Abadala bathi kuze kubengcubangcono ukwehlulwa kwekhethe, hayi umthimba. Kasazi kodwa ukuthi bakusholani lokhu ngoba abazebangasibeka isizathu esiqinile ngempela sokuchaza lokhu.

Kuthe mhla zihlanu kuNcwaba, kwakunguMsombuluko, laphuma phakathi kwamabili ikhethe selilanda umthimba. Ikhethe laliyinsikinsiki nje into engavamile ngoba kuvame ukuba ikhethe libeyingcosana, kodwa kwathi ngoba abaningi babethanda ukuyobona isigodi nomuzi waseFilidi, kwasuka nontembuzane imbala. Kwakuhambe isigejane sezintombi, amatshitshi, namaqhikiza, ngishonezingoduso imbala. Okuningi lokhu okungamabhobhodelana kwakwazi ukuthi phela inkomo yabayeni yayingahlatswana, ngakho kwakujahe umuthi wamakati, kakhulu ngoba inkomo yabayeni idliwa kanye nezintombi. Kwakujahle ukuba kuyoziqashela imidumbadumbane yamatshitshana kwelasebaQulusini. Hawuhe, phela induku enhle igawulwa ezizweni. Wahamba-ke noMhlophekazi ngoba nguyena owayeyudondolo, wahamba ethakasile ngoba eya kunina omusha.

Phela umninindaba naye walawashikila ukusala. Kwaku-

ngathi uyaphupha kusebusuku. Yena kazange akathi yozi, mhla bezakuhamba, wayelokhu eyuphihi nje, enyuka, eyezansi sengathi ubika ikhethe. Kwakuhutshwa amahubo okuzakusinwa ngawo, bengqabashiya, belinganisa abazokwenza phambili. Kuthe liphezukwezintaba babengena eFilidi, bashaya bashosholoza sebejahe izinkamba phambili. Ngenkathi kuphelela ukuhwalala babengena kwaXaba. Umsindo lapha echaya sekuthe, phothololo, umuntu esebona ngezihlonti nje ebaleni ngoba abafana bezibasele amakloba laphaya nalaphaya. Njengoba abantu bonke basebegedeza nje umuntu wayesezwa nje ukuthi cfa, lapha kulomuzi kuphuzwa ingovu.

Leza ikhethe, umkhwenyana lisamshiye eqeleni, ngoba phela umkhuba owawenziwa ngowokuthi kufanele ukuba ake ashaywe kuqala zintombi ngaphambi kokuba angena ekhaya. Bathi lapha bethi qhamu, esangweni, bayihlaba ingoma yabo ethi, "Sicela ukuba singene sonke wemfazi ongemama." He, balisukela ikhethe, kwakhala ubufoblofohlo selibaleka. Nalo phela lanele labathi klabe nje ngamehlo lathi, "galu yephuka." Bazebatheleka kuye umkhwenyana lapho bemshiye khona, naye wabonela empuzini. Cha, kuthe ukuba umthimba ubone ukuthi ubhekene namavaka, no-wo wajokola, walibangisa emuva. Enyaniswano, nekhethe lalibaleka ukugcina umthetho. Kwakungesikho ukuthi lingamavaka, kodwa kwakungenzeka ukuba kuthi nxa limile besekugcina ngokweqhatheka impi besekonamala umsebenzi abezengawo kulomuzi.

Nabo-ke babuye bathathela baqoqana baphindela kubo futhi emzini. Usasele njalo umganwa, ngoba yena yikhethe ezoshiswa zintombi uma esengena ebaleni kungasekho ukubaleka. Zabathe nezintombi zomthimba zikhanyisa ngezihlonti zicabanga ukuthi zizokwelamela umkhwenyana phinde. Isigcino zajokola. Lasho ikhethe lapha egcekeni livakasha negceke lonke bengalinakile nje ngamabhambelibuka nje, phinde ukulikhombisa indlu elizongenisa kuyo. Lithe ukuba libesele lapha egcekeni, isigcino lakhoqanjwa indlu langeniswa khona. Zangena neziqumbi zasemthimbini ukuzobingelela ikhethe. Izinkehli zona zazihlezi zizothisa umakoti, ngoba ngalezizinsuku wayesezwe endlini esencinane.

Kawuhlanganisanga umlomo uZwelonke ngenkathi efika ekhaya, wabalandisa kwaze kwaphakathi kobusuku, ngezigaba zempi yase—Sandlwana, eselinganisa, esikaza, evika ubala, sengathi uyababona abelungu uqobo lwabo, kanti qha, kusukanje amadlingozi kuye. Kungayo lenkathi lapho wathi ukuba ezwe ngezibongo zikayisekazi wathanda ukuba uyisekazi amtshela ezikayise nezi kayisemkhulu. Lamtshela futhi ikhehla lathi, "Nazi ezikayihlomkhulu Zwelonke, azithola ngokuhlabana kwakhe empini yabantwana.

Umxhakaza mpande zabafo,
Umdlil weziqananazana
Empini yaseNondakusuka
Usithushana sasegudunkomo
Umfo kaMnene kaMashabazane
KaMnene dlana imfe ngidle ugaba
Amalunga aphelile ukwaphulelana
Khawula Nxumalo kade ungigwaza sengifile.

Kwamthokozisa lokhu ukuzwa ngezibongo zoyisemkhulu kanye noyisekazi wase ebuya ecela ukuba bamlandise ngezikayise, njengoba wabe evamile ukuba ezwe abantu uma bebonga abanewabo noma odadewabo, babathophe ngezibongo zikayise. Nazike ezikayise.

Uqhakaqha odlela egilweni,
Uxamalaza bakusenge njengembuzi,
Umkhono usangiwase
Ngokwangiwa ngamakhosazana
AkwaLindamkhonto, kwaNdimande.
Isiguqa esizifulele ngamahlamvu
Ithole likaManqondo kaMaKhumalo
Elanyisa liguqile enkundleni kaMnene.

Ake sinambulele imfihlakalo, siqhubeke nokun shela ekhaya lakubo kaZwelonke. Laphaya ekhaya kwabe kwatshenzwa, kusetshenzwa imisebenzi yasemakhaya enziwe. Odadewabo kaZwelonke wawungabafumanisa besho-
le, ahl emsebenzini, izithukuthuku zehla ngapha nangapha, wabizisuka, kodwa wawungeke ubezwe bebalisa ngobu-
misa bomsebenzi, ngoba bathekuthele, kuyizintombi zase

phakamisa umkhonto iNkosi okuyisibonakaliso sokuba iyabingelela nomphakathi wayo. Yabamba-ke yavobhala esigqikini sayo, nebandla labuye labuyela phansi lamisa.

Kwabe sekusaka imibongi enkulu besizwe yabizwa laphaya eshashalazini yasho imibongi zeNkosi uNkosi, kanye nezoyisemkhulu. Ithi phela kwakuyisiko lokokho-
mbisa imalemphe kwabaphansi. Ingakukhulumi iNkosi kugcwe, kanye imibongi ihashe bonke aboselwa. Ngitho namanutha kusenzwa ezizweni ezisabambebele emkhondeni wemvelo. Imibongi enkulu-ke yesizwe sakwaSomfemfe ng-
icela kwakhe uDlowunga kaNtshentshe. Ngokocela kwakhe uDlowunga kwabe sekuthula kuthi cwaka, kufundelwa yona iNgonyama.

Ngitho lapho iNkosi iphakamisa umkhonto, kwaphelile futhi kwaduma uBayede. Yathatha-ke iNkosi wathi: "Nabandla esizwe sakwaSomfemfe, nginimavule ukuba ngizonitshela imfihlakalo ebeningekho niyazi ngomthetho kokuba niyitshelwe yimna Nkosi yrn. Izindaba wama-
sambule zizokuzwa isigungu samakhosi nabavikela besizwe, oke emkhulu besizwe sakwaSomfemfe. Ngitho ngalaba-
ngalaba ngapho eladalulwa nguSingcofoza kaMnene, ngokuzehluleke tonke izandama zami. Abaphansi ababizwa bafelile izwe buzowela ezandleni ezifundelwa, kanye nesibindi ngempela.

Ngitho banikhethele mina nonke lenkosi epak-
kweni sami mhla ngikhotumayo. Lalela ngalaba-
ngalaba Somfemfe nonke. Kukhona izibhalo ezikhona ngomthetho
ngomthetho inkosi yazwe uyisizwe, ubukho bezizwe
kuzwela zimpsi. Bathe abaphansi iNkosi yesizwe, kanye
kubansizwa eyabulala imbube yenkunzi leyo ngalaba-
ngayo. Angithi niyezwa bakwaSomfemfe na? Ndale
zitha, sekwenanela ibandla nomphakathi wonke. Kuthi
besafakana imilomo ngoba abanye babengasazi ngomthetho
ngubani owembesa iNkosi ngesikhumba sengonyama. Ng-
qhubeka yona yathi, "Somfemfe ngithi uzokhumbulele
ukuthi ngubani leyonsizwa. Somfemfe qaphela ukuba u-
nyilomiphe ukhumbule ukuthi imele iDlozi eliphela
leyonsizwa abaphansi bathe nguZwelonke urafo kwakho
sakithi, kaManqondo kaMnene."



UMANKUNZINI, UMFO WAKWAMVELASE, OWAYENGUNDUNA-
NKULU WENKOSI YESIZWE SAKWASOMFEMFE.

sayo uma ilayo. Nengxovangxova kwakhanya ukuthi yilobo buphithiphithi osebenziwa yizinduna ukuphanga ubukhosi. Uma ekhona umuntu eyamthokozisa ngempela lekalulamo yomfo kaMakhathini kwaze kwathi tsha, enhliziyweni kwakunguMankunzini umfo kaMvelase owaye dunjwe ukuthi uyekubeka inkosi esihlalweni. Nakha-ke sekwenzeka ukuba kuthathwe ezinsizweni zakwakhe, ebuthweni lakhe efidumile leNqabayembube. Yaba yala iNkosi ukuthi nxa-
lenkulume ingahle iyizwe isiphumele ngaphandle. Bayobe basidlise ngowabo ngoba bayakubulawa boake. Isifuba senkosi kashambe sikhonkothwa yizinja bume nje. Nempe-
ka kabazange bayithi wo, kumuntu leyondaba.

Lwafika-ke usuku olungaliyo olwadunjwa yinkosi uk-
beka esihlalweni iNkosi yeSizwe. Abantu babuthana bang-
wesatuthwane. Amabutho ayevunule kwangathi ayaku-
beka kanti futhi ayehlome kungathi aphuma impi. Uku-
bala kwemikhonto namahawu kwaba yintokozo emabu-
weni ayeseviva esigcawini. Kuthe ukuba kuqhamuke
iMankunzini kwathuleka kwathi, da wak-
yabatsiela ukuthi abahlale phansi bonke abantu. Washe
sebethe, wathalala phansi, wabayala ngokuthi yemamba
onyama ingaphilile kahle sengathi ukusina kwemamba
yinkosi kungasheshe kukhawuke, yikhona iNkosi
yase ikhululeke. Ngalenkathi wake wathi ukuthi
yabutho lakhe efidumileyo leNqabayembube, wayi-
yase, wayiyala ukuba ihlele kahle izinsizwe
ho ngayo ngoba yizona ezizokhethela inkosi emamba
kokuba seyikhonjiwe ngumfomongatheti. Kwakha
yabakhamuki iNkosi ebandla kwaqhamuka kqala
layo esjwayelekileyo. Elibika leNkosi kwakuninja
emhlophe, emnqini eyayihamba nayo njalo ngisho
hi, ifike ihlale lapha eduze kwayo ithi, bayalala
Kwanele kwabonakali injalena esigcawini base
bonke ukuthi iNkosi yabo fyeza ngempela nokuthi
yize. Lathula ibandla kwangathi akakho muntu
niya bangangabangoma bebuya olwandle. Nge-
mamba ithi memfu nje ngentuba engenhla, kwaduma
adla kwaze kwazamazama umhlabathi, nxa
yethi, "Bayede! Bayede!! Bayede!!! Uyizulu! Ya-



UMANKUNZINI, UMFO WAKWAMVELASE, OWAYENGUNDUNA-
NKULU WENKOSI YESIZWE SAKWASOMFEMFE.



INGOBAMAKHOSI, UMFO KAMAZIYANA, KAMNENE
UYISEKAZI KAZWELONKE OWAYEYIBAMBE ESANDEWANA.