

# UMOHLOMI



968  
092  
MOHL  
(LUTH)

**SHUTER & SHOOTER**  
Booksellers & Stationers  
**PIETERMARITZBURG**

31  
968092 MOHL(LUTH)

10351



UNIVERSITY OF CAPE TOWN LIBRARIES

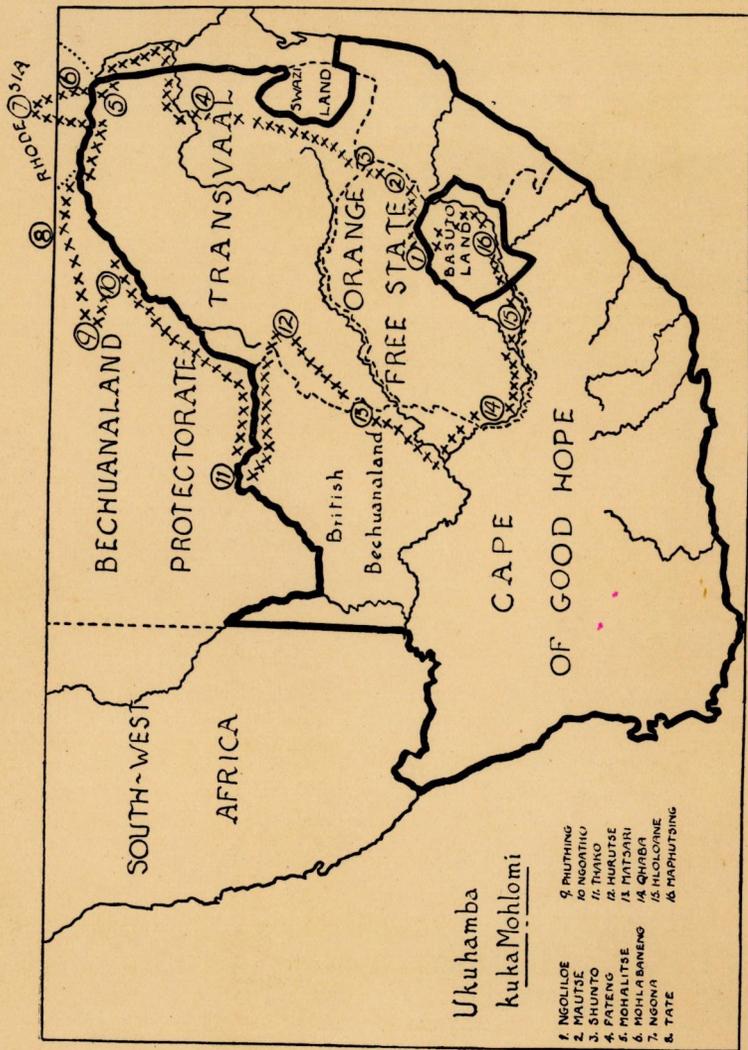
UNIVERSITY OF CAPE TOWN LIBRARIES



\*193801335401\*

TELEPHONIC RENEWALS MAY BE  
ACCEPTED AFTER 1500 HRS

DATE DUE



Ukuhamba kukaMohlomi

# UMOHLOMI

IXOXWA  
NGU — N. S. LUTHANGO

Abakhiphi Bamabuku  
SHUTER & SHOOTER  
BOOKSELLERS & STATIONERS  
PIETERMARITZBURG

968092 MOHL (LUTH)

10351

COPYRIGHT 1938  
BY THE PUBLISHERS

*Printed in Great Britain*

## UKUBONGA

Ngezithombe ezifanekisa lencwadi sibonga kakhulu uMlobi, naBaKhiphi bama-Buku nabafanekisi be—*“The Basutos”* by *Sir Godfrey Lagden, K.C.M.G.*

## IZAHLUKO

INDIKIMBA	IKHASI
I. Umuzi kaMonaheng . . . . .	11
II. Ukuzalwa kukaMohlomi . . . . .	25
III. Ukukhula kukaMohlomi . . . . .	33
IV. Umlingo wakwaMonyane . . . . .	36
V. Umhlolo owaBonwa uMokhe- seng . . . . .	45
VI. Iphupho likaMohlomi . . . . .	51
VII. UMohlomi uBulala unogwaja . . . . .	57
VIII. UMohlomi uBamba impunzi . . . . .	59
IX. Ukufa kukaMonyane . . . . .	69
X. Ziyemuka izinkomo . . . . .	74
XI. UMohlomi uyaganwa . . . . .	78
XII. UMohlomi ufunda imithi . . . . .	86
XIII. Ukumiswa kukaMohlomi . . . . .	93
XIV. UMweli kaNsele . . . . .	96
XV. UMohlomi ufunda ukuniswa kwemvula . . . . .	103
XVI. UMophethi kaThulo . . . . .	107
XVII. Ziyabula izanusi . . . . .	111
XVIII. UMohlomi uhamba ngom- lingo . . . . .	118
XIX. UMohlomi uhambela Ama- zimu . . . . .	123
XX. UMoriri kaMohlomi . . . . .	131
XXI. Ukufa kukaSetho . . . . .	137

INDIKIMBA	IKHASI
XXII. UMoshoeshoe . . . .	143
XXIII. Isihluku somquba . . . .	150
XXIV. Impungushe . . . .	158
XXV. Ukufa kukaMohlomi . . . .	166
XXVI. Itshe likaRaboshabane . . . .	172
XXVII. Uthuli lwaseMpumalanga . . . .	182
XXVIII. IziFongo zikaMohlomi . . . .	188

## IZITHOMBE ZEMIFANEKISO

1. Ukuhamba kukaMohlomi . . . .	ii
Phambili <i>ngqa</i>	
2. Amantombazana abincayo aSeSuthu . . . .	24
3. Umkhonto owaphukile . . . .	46
4. Basesikoleni sokusoka . . . .	52
5. Izintombi zaBaTlokoa ziyasina . . . .	79
6. Impophoma yaseMaletsunyane engamafidi angu-630 kwelaSeSuthu . . . .	102
7. Inqaba kaSigonyela eYoala Boholo . . . .	119
8. UMoshoeshoe ngo-1833 . . . .	142
9. Isiwa somfula iKetane, kweLaSeSuthu . . . .	173
10. Isiwa esiphezu komfula iTsunnyane ngaseLeribe, kwelaSeSuthu . . . .	189

## AMAZWI OMBALI

CISHE onke amakhosi naBaBusi baleli lakithi Basendulo, BaBeBusa ngamandla nangegazi. KwakuButhwa amabutho kuliwe izimpi, kuhlaselwe, kuphangwe. Nxashana sibuka sihlolisisa kwelakwaZulu; koJobe noDingiswayo kwesakwaMthethwa; koJama koSenzangakhona koShaka noDingane kwesakwaZulu sifumanisa ukuthi kwakunjalo. Kanti futhi sifumanisa ukuthi kwakunjalo koMokhachane noMoshoeshoe kwezasoSuthu, nakoKhari noSekhome noKhama kwesabaMangwatho kwelabeChuana.

Kuleli ibukwana ngilobe ngempilo kaMohlomi, enye yamakhosi asendulo eyayibusa esinye sezifunda zaSeSuthu, ezikhathini zawoDingiswayo noSenzangakhona. Ngilobe ngayonje lenkosi kungoba yahlukile kwamanye amakhosi ngezenzo nangomqondo. Kasizwa ngaye ukuthi wake walibutha ibutho, nokuthi wake wayiphaka impi yahlasela, amaqhawe ahlabana, yadla izinkomo.

IziFongo zikaMohlomi lezi engizilobile ngasekugcineni, ngiziqambe mina uqobo

lwami, ngoba kungekho lapho zilotshwe khona, futhi kungasekho muntu ozaziyo.

Ngiyethemba ukuthi kuzonjaba bulisa ukuzwa indaba kaMohlomi uMahlabana ngolwimi abanye behlabana ngezikhali.

Ngaphambi kokuba ngigcine, kufanele ngiphonse amazwana, noma emafushane, ngibonge bonke abangisiza ukuze lencwajana iphumelele.

Ngibonga abanumzane bakithi oK. G. Msomi noR. R. Bengani kanye nenkosazana uD. M. Gumede abangisiza ngezinto eziningi, nangezikhuthazo, kanye nezeluleko eziningi ezinhle.

Ngingesishiye isalukazi esingumama uJane Luthango owangibekela isineke, engisiza, engikhumbuza, engixoxela ezinye zalezizinda abangizilobile.

Okokugcina, ngibonga uMhloli oMkhulu weMfundo ya bantwana kwelaseSilungwini nelakwaZulu unumzane u-D. Mck. Malcolm, owenze uba lelibukwana liphumelele; waba nesineke sokulifunda, waze wenza namalungiselelo okuba lifundwe abantwana ezikoleni zakhe.

N. S. L.

## UMOHLOMI

I

UMUZI kaMONAHENG

LELI lakithi leNyonyana eningizimu ye-Afrika lahlukaniwe izigaba ezine zamazwe. Amagama alezizigaba amikanje. Elokugqala elithiwa iKoloni, lapho kwakhe khona isizwe samaXhosa. Elesibili elaphesheya neGwa (Transvaal) la kumbiwa khona igoli. Elesithathu iFreyisitata elamaBunu. Elesine elaseSilungwini lezimoba noshukela la kwakhe khona abakwaZulu. Phakathi nalo leli leNyonyana kukhona esinye futhi isiqhingana sezwe. Sonake noma kambe siphakathi nayo iNyonyana kasisiyo inxenye yayo, singesabeSuthu. Umbuso waso uphethwe eNgilandi. Kukhona kusonani izifunda eziningi ezibuswa amakhosi azo. Esinye salezizifunda eziningi ezibuswa amakhosi amnyama esasiqhame kakhulu endulo kanti nanamhla sisaqhamile esabaKueni. Amakhosi amaningi asoSuthu kanye nenkosi enkulu ewangamela onke,

umthombo wawo usuka khona kulesisifunda. Kufanele kesizwe ngaso lesisifunda, ngoba indaba yethu iphathelele naso kakhulu.

Kwelaphesheya neGwa, endaweni eyayibizwa ngokuthi iThebeng esifundeni saseKliBeke (Heidelberg) kukhona izintaba eziphakeme ezineziwa ezimakhelekhethe. Phansi kwesinye saleziziwe, endulo bengakafiki naBamhlophe kuleli, kwakukhona umuzi omkhulu. Lomuzi kwakungowesifunda saBaKuenta, esasibuswa ngalesosikhathi indoda eyayihlakaniphile igama layo linguMonaheng. Njengazo zonke izifunda ezisebumnyameni lesisifunda sasi-phansi olwazini nasenhlakaniphweni. Amasiko nemikhuba yaso kwaku eyobumnyama. Omunye umkhuba owawumuBi kakhulu kwakungowokubulawa komunye waBawana abazelwe bengamawele.

Amakhosi nezinduna nezikhulu, kanye naBadala balesisifunda baBenakekela kakhulu ukuwugcina, Begezelela futhi ukuthi wonke umuntu awufeze. Babekwenza-nje lokhu ngoba babekholwa ukuthi amawele angephile nxashana eyekwe omaBili. Kanti futhi aletha iziqalekiso namashwa kuwo wonke umuntu wakulowomuzi. Kwa-

kuthi abangavumi ukubulala enye yezingane, baLehwe enkosini, ithi-ke yona iba-phoqelele ngenkani, ithi ababulawe. Uma kungenjalo baxoshwe kulesosifunda, bhambe bayozikhonzela kwezinye izizwe. Uma sebexoshiwe besebezibiza ngezinye izibongo abaziqamba busha. Ziningi izibongo zaBeSuthu ezaqambeka ngalendlela.

Kwathi ngaminithile inkosikazi enkulu yenkosi uMonaheng yabeletha amaphahla. Kwase kuyobikwa enkosini ukuthi unina wesizwe inkosikazi enkulu ubelethe amawele abafana. Yaphendula yathi: "Ho! phela umthetho nesiko lesizwe sethu baKuenta liyaziwa kumelwe okunye kugoduswe." KwaBonakala ukuthi lamawele makhulu, abukeka ephilile, ayafana, futhi nasebusweni mahle. Unina wezingane ezibona, ekhumbula ukuthi enye imelwe ukugoduswa, wafikelwa usizi olukhulu. KwaBa into elusizi, neBuhlungu, nelukhuni kakhulu, kuyena ukuBa akhethe okunguyena ozobulawa nozoyekwa aPhile. Wathi ukusuka umame waya kumyeni wakhe ngasese, wafike waziphonsa ezinyaweni zakhe wazingqa phansi wakhala. Ebona lokhu umyeni naye wafikelwa umunyu, waBuza edabukile ukuthi ukhalelani kangaka! La-

pho wathwala izandla owesifazane waphendula wathi: "Nkosi yami uyazi ukuthi ngibelethe amawele, kuthangi zifike la kuwe izithunywa zizobika ukuthi ngibelethe amawele. Zabuya nelokuthi uthe wena nkosi yami umthetho nesiko labaKuenta kuyaziwa." Inkosi yaphendula lapho yathi. "Pho! lokhu kanti lizwakele elami uhlu-shwa yini?" "Cha, nkosi, into engihluphayo ile; lezizinganyana zakho ziyafana, zikhuluphele, zibukeka ziphilile. Manje kuluhuni ukuthi ngizokhetha yiphi ukuba ibulawe ngishiye yiphi isale iphila." Lapho yavuka ngolaka inkosi yathi lo isihlezi esigqikini ibema, yasukuma yema ngezinyawo, nogwayana lowo wachitheka yayikhomba ngomunwe yathi: "Beka wena musa ukuzenza isiwula umthetho uyawazi, ufuna ukufa nabo labobantwana? Suka lapha! hamba. Ungake uphinde futhi ubeke umconjwana wakho lapha." Noma inkosi yase ikhuluma ngokuthukuthela okukhulu nokufutheka okunamandla, owesifazane wabeka isineke wathi: "Bekungasafanele ngiphendule nkosi yami ngoaba usukhulumile, kodwa noma kunjalo, ngicela ukuba ungizwele ubenesike nami kanye nabantabakho engikuzalele

bona. Uma nkosi kubulawa omunye kungcono babulawe bobabili nami futhi ngibulawe nabo." Kwathi ukuba iqede lamagama yasukuma inkosikazi isukuma isihamba isibange endlini yayo. Seyiphumile emnyango wendlu yenkosi, yathi inkosi maabayibize ibuye.

Yabuya inkosikazi, yathi ukungena yaguqa phambi kwenkosi. Lapho inkosi yakhipha bonke abantu ababekhona endlini kwasala yona yodwa nomkayo. Sebebobabili endlini yabuya yabuza kumkayo inkosi ukuthi njengoba umthetho uwazi uthi akwenziwe-njani. Yaphendula inkosikazi: "Nkosi yami ngicela wenaNgwenya yeziziba engahlulwa lutho; ukuthi uveze indlela nesu lokuthi zisinde zombili lezizingane zakho."

Isigcino inkosi yaze yathi ifisa ukuzibona izingane ukuthi unina wazo angaze ahlupheke kangaka azidele kanje ngenxa yazo imbala zinhle kakhulu na? Nempe-la-ke kwathi ngakusasa emini yantambama yahamba inkosi yayongena lapho izingane zilele khona nonina. Yathi ukuba ingene yazibona. Yazifunyanisa zifana zizinhle, zikhuluphele zibukeka ziphilile. Seyibonile ukuthi kanti umkayo

uqinisile yaphuma yaqonda endlini yayo. Lapho yahlala yacabanga, Kwaze kwa-basebusuku kwafika isikhathi sokulala. Nasebusuku yalala ingalele icabanga indlela nesu engalenza ukuze zisinde zombili izingane zayo.

Yahlala izinsukwana inkosi ibonakala idangele ikhathazekile. Kwathi noma ihlezi namadoda enkundleni ebandla yaBonakala ibocobele. UMonaheng lona kwaku umuntu wamahlaya; ehlekisa kanti futhi enengqondo, ehlakaniphile. Kwathi ngokuthula kwakhe ebukeka engenjengasemsukwini kwaBakhona isizungu esikhulu enkundleni emadodeni. Kwaze kwathi amadoda aqala ukusola nokubuzana ukuthi kwenzenjani komkhulu. Kwathi kusenjalo inkosi ya-biza uNdunankulu wayo uKhabo, yamlandisa yonke indaba yaze yamtshela nesu ecabanga ukulenza ukuze abantwana bayo bathole ukusinda sobabili.

Emva kokuba inkosi isikhulumile ne-nduna yayo yaBuyela enkundleni emadodeni, yamemezela ukuthi: "Onke amadoda ezigodi ngezigodi, ayafuneka enkosini ngosuku oluthile."

Nembala ngalolosuku kwagwala amadoda aphuma izindawo ngezindawo. Cishu

ukuthi sasiphelele sonke isifunda saBaKuenta. Sebefike baphelela yaphuma inkosi endlini yayo yaya enkundleni. Isihlezi esigqikini sayo sobukhosi, kwezwakala ikhwela lithi: "Vio! Vio! Vio! Tsie lala! (akuthi cwaka!)" Basebethula bonke bethi cwaka.

Lapho-ke kwakhuluma inkosi yathi: "Ngiyanibingelela BaKuenta." Wavuma wonke umphakathi: "Helele Morena!" Yaqhubeka inkosi yathi: "Nginibizenje ngizonibikela okungehlele; enkosikazini yami enkulu unyoko wenu wesizwe sonke saBaKuenta ngithole amawele abafana. Elokuqala ilona ndlalifa nenkosi yenu." WaBuye wahlokoma futhi umphakathi wathi, "Morena." Yaqhubeka inkosi nenkulumo yayo yathi: "Niyazi bandla lakwethu ukuthi ngokwesiko lakithi lomdabu kufanele elinye iwele lisudukiswe, ukuze leli elinye liphile-kahle, nathi singehlelwa iziqalekiso namashwa." Lapho bavungama bonke, abanye bahleka kwanyiphika izihlathi, abanye bakhuluma bodwa bethi: "Kuhle namhlanje kuzelwe inkosi yethu nabantwana bethu. Kulungile kugoduswe lokhu okunye." Lisavungama njalo ibandla, yezwakala inkosi ngelokuthi: "Nize ningamangali, ningakhathazeki-futhi

ngezenzo engizosenza. Noma kambe kungumthetho nesiko lakithi lomdabu ukususa omunye womntwana nxashane bengamawele, mina isifiso sami ukuba bayekwe baphile bofabili lababantwana. Ngiyazi ukuthi nizokhathazeka emoyeni nithi zizokufa zombili izingane, nathi sehlelwe iziqalekiso, namadlozi asifulatele." Kwathi ukuba kuzwakale elokuthi inkosi inesifiso sokuthi abaphile bofabili abantwana, onke amadoda ashonisa amakhanda phansi kwangathi abala izinti zotshani. Nalabo akade bejabula behleka bethi, "Namhla kuzelwe inkosi ezobusa abantwana bethu," kwehla izihlathi badangala.

UMonaheng ebona ukuthi umkhandlu wonke usudumele waqhubeka nenkulumo yakhe: "Cha, baKuenta, ikhona indlela nesu esinokulenza ukuze lababantwana basinde bofabili; nathi singafulathelwa amadlozi. Kodwa-ke ngaphambi kokuba ngikhulume ngichaze lelisu ngifuna ukuba nonke nizibone. Senizibonileke ngokuzwa ukuthi nina nithini."

Aike abantwana salethwa begonwe izalukazi. Zakhuleka zaguqa. Umphakathi wasukuma wathi *vuthu*, wazibuka

izingane; sewuzibonile waxokozela, kuyilowo nalowo ekhuluma noseduze kwakhe; abanye bethi: "Inkosi iqinisile, zihle izingane kufanele ziyekwe." Abanye bengavumi bethi: "Noma kunjalo akugecinwe umthetho nesiko lesizwe."

Ebandla lapha, kwakukhona ikhehla elidala kakhulu kuna bo bonke ababelapho. Lelikhehla lalakhe phansi kwenta ba eyayiqondene nomuzi kaMonaheng. Ngobudala balo nolwazi lwalo ngezinto, nezindaba, namasiko asendulo, lalaziswa, lihlonishwa, liyigugu ku bo bonke abesifunda sa baKuenta. Igama lekhehla kwaku nguRamoholi. Ngenxa yokuguga noku-sindwa amadolo kwathi bonke besukuma beyobona izingane, lasala lihlezi; kwathi sebezibonile bephikisana, kwamemeza imbongi enkulu yenkosi yathi, "*He! He! He! Tsie lala!* Owakomkhulu uthi vulani isikhala nidedele ubaba wethu uRamoholi:

Ukade kwasebona,  
Owason'imihlola ngemihlola,  
Owason'okhokho belwa nezitha  
Wason'okhokho bencinda bechinsa,  
Wason'okhokho befa beyemathuneni.

Ukade kwas' ezwa,  
 Wezw' izigigaba ngezigigaba,  
 Wezw' izitha zokhokho zikhuz'  
 Iziga, Wezw' izitha zokhokho zihuf'  
 Ingoma, Wezw' izitha zifohloza.

Ukade kwasenza  
 Enz' izimangaliso nezimanga,  
 Wahlabana kwezokhokho nezitha,  
 Wancinda! wachinsa!  
 Waphelekel' okhokho bey'emathumeni.

Vulani isikhala nendlela eze naye azibone  
 izingane!"

Lasukuma ikhehla ladondolozela laye-  
 lafika ezinganeni, lafika qede lazifuka,  
 libuka enye libuye libuke enye, lizifanisa.  
 Selanelisiwe lamemeza ngezwi lokuqhaqha-  
 zela lathi: "Hiya baKuenta uqinisile oka-  
 Kuena, nxashane ethi akuphile kokubili.  
 Noma ngimdala kangaka ngingasabonisisi,  
 ngiya bona zinhle azifanele ukufa. Selokhu  
 ngazalwa, ngisho kokhokho benu angizange  
 ngikubone ukuthi amawele afane kanje,  
 nangenda ba kayizange ixoxwe.

Mina kaRamoholi ngithi inkosi iqinisile  
 aziyekwe ziphile. Into njeke inkosi ayisi-  
 tshele isu layo elicabangile, emva kwalokho  
 sihlabe sibonge amadlozi, ukuze ulaka

Iwawo nolokhokho luthofe, sithole izi-  
 busiso endaweni yeziqalekiso." Seliqedile  
 ikhehla zadelwa izalukazi zaphindela  
 endlini nabantwana. Sezihambile inkosi  
 yatshela umphakathi isu elicabangile  
 yathi: "baKuenta, ngithi mina ukuze  
 thina singafinacala kuhle icala silifeke  
 kuzo izingane. Lokhoke singakwenza ngo-  
 kuzetha amagama aqalekisiwe nadelele-  
 kile; ngenxa yalokhu zofuza wona ama-  
 fizo azo, kothi amadlozi nokhokho anga  
 zazisi, nathi angasithukutheleli. Kothi  
 nxashane sesifaqambile, bese sihlaba  
 sibonga amadlozi njengokusho kukababa  
 uRamoholi." Nempela wanela wachitheka  
 umhlango zethiwa izingane. Eyokuqala  
 kwathiwa uMokheseng, oku ukuthi owe-  
 thukiwe noma oqalekisiwe; owesifili kwa-  
 thiwa uMonyane lokho kuthi odelelekile.  
 Kwedlula usuku kwase kubizwa zonke  
 izinyanga ezinkulu zakhona nawo onke  
 amadoda ayekhona mhla wendaba. Kwa-  
 hlatshwake kubongwa abadala, kwa-  
 ncindwa kwaibongwa, kwenziwa zonke  
 izinto zamasiko esizwe. Kwaaba ukusinda  
 kwazoke izingane lezo.

Lesisenzo asifaphathanga kahle abanye  
 besifunda sabaKuenta. Ngakho kwavela

ukuxabana nokungezwani nenzondo enkulu. Enzansi komuzi wenkosi uMonaheng pesheya komfudlana kwakukhona omunye futhi umzana wesifunda sabaKuenta. Wona wawubuswa enye yezinduna zenkosi; lenduna yaba nomona yazama izindlela eziningi zokubulala inkosi khona ubukhosi buzobuya ngayo. Yazama ukuhlubukisa abantu kayaze yaphumelela. Kwathi ukuba kwenzeke lenda ba yokuyekelwa kwamawele, lenduna yathola inxeba lokuhlubukisa abantu ibafake umoya wezikhova. Baningi abantu abahlubuka nalenduna balahla inkosi yabo. Kwahamba kwahamba kwaze kwafika lapho uMonaheng edinwa khona. Wathi ukusuka nomuzi wakhe nenxenye yabantu bakhe ababesohlangothini lwakhe, wahamba waqonda entshonalanga nezwe waye wakha eFuthane ngaseMashayeni (Fouriesburg) eFreyistata kwelamaBunu. Lapha eFuthane wafumanisa isifunda sabaFukeng walwa naso isikhathi eside wagcina ngokusinqoba. Sebenqotshiwe abaFukeng, inxenye yabo yabaleka yaqonda empumalanga, enye yasala yakhonza kuyena uMonaheng.

Sekwenzekile konke lokhu uMonaheng waqala ukuhlala kahle wazinza, wakha

umuzi omkhulu odlula ayewakhe eThebeng. Wayeseganwa futhi abanye abafazi abaningi wazala nezinye izingane eziningi.

UMonaheng usuka eThebeng eBange eFuthane, lawamawele uMokheseng noMonyane asekhulile sekungamabungwana. Ahlalake nawo kanye noyise nesizwe lapho eFuthane aze akhula, aba ngamadoda aganwa. UMokheseng wayeyiqhawe elikhulu empini eyigagu lokuhaya izingoma kanti futhi wayeyimbongi enkulu neyazi-swayo kwesabaKuenta isifunda. Lapho uMonaheng uyise esemdala, amalungelo okwenzisa izinto nokuthetha amacala wawanika uMokheseng. Namandla okuhlela nokubutha amaButho, nokuhlasela ezinye izifunda wawanikwa ngoba uyise esemdala egugile. UMokheseng akaphilanga isikhathi eside, wafela empini eyayilwa nesifunda samaKhuakhua esasakhe empumalanga neFuthane. Emva kokufa kuka Mokheseng, lasala lahlupheka ikhehla elinguyise uMonaheng, ngenxa yobuhlungu benhliziyo nokuhlupheka emoyeni uMonaheng naye washesha wafa, walandela indodana yakhe.



Amantombazana abincayo aSeSuthu

## II

### UKUZALWA KUKAMOHLOMI

WATHI uMonaheng ukuba afike eFuthane, uMokheseng noMonyane baganwa. UMOkheseng okunguyena owayemdala waganwa kuqala, kodwa akaneliswanga umfazi oyedwa, wathatha isithembu waganwa abanye abaningi. Kwathi noma sebebaningi akaze aneliswa waze waqamba umkhuba omubi wokuyophanga nokweba abesifazane bezifunda zamanye amakhosi nabezikhulu ezakhelene naye. Ziningi izifunda azihlasela uMokheseng walwa nazo ngoba ehlose ukuphanga izintombi, Ilwanje impi yamaKhuakhua le afela kuyo iqhathwe uye.

Wasuka ekhaya ngelinye ilanga ekuseni, ehamba nabantu ababili kunguye owesithathu waya kwelamaKhuakhua. Wafika khona ezihambela njengomuntu ohambele nje, ephethe nemikhonzo evela kuyise uMonaheng ekhonzisa inkosi yamaKhuakhua. Kanti uhamba phakathi komuzi wamaKhuakhua-nje amehlo ulokhu ewaphonsa emagumeni nasezindlini efuna ukubona

izintombi ezinhle angaziphangayo. Hau! athi esathi ukuhlala nenkosi besekungena isiphalaphala somakoti, singena siphethe utshwala ngomancishana sibulethe enkosini. Umakoti lo wayegane yona inkosi yamaKhuakhua, usenezinyanga ezimbili efikile lapha ekhakhakhe. Wahlala lapho isikhashana uMokheseng wabuye wahamba waphindela ekhaya, uhamba ephindela ekhaya-nje, inhliziyo isemuva kulesiyasiphalaphala asibonile. Ngokufika kwakhe ekhaya usethi ayihlome iyohlasela amaKhuakhua, kwase kuBa ukuqhatheka nokudumelana kwayo-ke leyompi afela kuyo.

UMonyane wayeyisinothongwana kungathi akahlakaniphile kahle, eyisithuli, engesilo iqhawe. Yena wahlala isikhathi eside engaganwa kwaze kwakhuza uyise wathi: "Hawu! mntanami yini kangaka uyaliwa yini? Waze wagugela ezinsisheni, ai usukhulile manje kuhle uganwe bonke ontanga yenu sebeganiwe. Kukhona intombi ezalwa le konyokolume, ngifuna ikugane." Waganwa-ke uMonyane wahlala nalomfazi wazala umntwana womfana. Ngobuwula bakhe uMonyane wahlala izinsuku ezining engambikelanga uyise ukuthi uzele umntwana. Uyise waze wezwa

kukhuluma abantu wathukuthela kakhulu wathumela ukuthi akabizwe. Se efikile wambuza ukuthi ukwenzeleni lokhu okubi, angambikeli into engaka? Lapho uMonyane wangundaza-nje, impendulo yakhe kayacaca kahle. Isigcino uyise waze wavuka ngolaka wathi: "Wena uyisiphukuphuku usungidide umqondo. Hamba! ungaphindi uyenze into enje?" Lowomntwana kaMonyane waqanjwa ngokuthi uNkopane, oku ukuthi uMadda, kushiwo ngoba kwathi ezelwe uMonyane wadida uyise umqondo. Kwathi dukuduku uMonyane wazala omunye umfana, ngalolo suku wavuka ekuseni kuseluvivi waqonda emzini kayise. Wafumanisa uyise nomfowaBo sephaka impi ukuyohlasela isifunda sabaTaung. Wafika qede wakhuleka, wathi ukuBa akhuleke wamusho:

Monaheng kaKuenta  
 Ngwenya ehlala ezizibeni  
 Echanasa ezinkwazini zemifula  
 Ezinkwazini zeGwa nemingenela  
 Ezizibeni ezinzulu ezesaBeka  
 Ngokujula. Ezizibeni eziluhlaza  
 ezithe cwe! Ezihanqwe imihlanga.

Ngwenya eyaphuma ezizibeni  
 Yath' ukuphuma yafohloz' emhlangeni  
 Yafohloza, qede kwakhal' izinyoni

Kwakhala amahloko hloko nojobela  
Kwakhala ubufohlofo hlo kufohloka  
Ubufohlofo hlo somhlanga.

Ngweny' eyaphum' ezizibeni  
Yaphuma yaqond' emzin' emakhaya  
Yafik' amadod' ayibalekela,  
Ashiya izihlangu ezindlini  
Ashiya abafazi bekhala  
Ashiya izingane zincipha.

Lokhu kwamangalisa bonke abantu ababekhona lapho ngoaba uMonyane wayengazange ayenze into enje. Kwathi ngoaba kwakuphakwa impi uyise wacabanga ukuthi, naye ufuna ukuhamba namaButho ayohlabana. Kodwa uMonyane washesha wamtshela uyise indaba aze ngayo wathi: "Wena wakomkhulu ngizokubikela ukuthi namhlanje ngizele omunye umntwana womfana nginesicelo sokuba umbeke emadlozini umqambe igama." Lajabula ikhehla uMonaheng kwathi nxa impi isiphakwe yahamba, lathatha udondolo laqonda kwaMonyane. Lathi ukufika langena endlini la kuzelwe khona umntwana. Selingenile lokhu kwakuxokozela abantu bephithizela,

izalukazi nabafazi, kwathula kwathi *nya*, bemangele ukuthi ufunani ngoaba umthetho uyawazi. Wathi abamkhombise umntwana wamthatha wamgona ngezandla eziqhaqhazelayo wambuka isikhathi eside, wase-mphindisela koninakhulu. Esembuyisele wathi: "Wo bakithi inhliziyi yami igcewele ukuthokoza ngoaba umntwana sengimbonile. Sengathi abadala bangamehlisela izibusiso akhule ahlakani phe abeyindoda yamadoda." Savuma sonke isimame endlini sathi: "AkuBenjalo Kuena." Lapho uMonaheng wama isikhashana sengathi kukhona akucaBangayo, wathi ukusuka wabeka ezintungweni zendlu sengathi usebala izintingo nezibopho wathi kuBo: "Nisho kahle nxashane nithi akuBe njalo kuzoba njalo. Ekuseni namhlanje ukuthatha kokusa ziyezahloma izinsizwa zakwethu ziyohlasela esabaTaung. Kodwa ngithe ngisendleleni ngiza lapha kwafika isithunywa sathi: "Sezingobile izinsizwa zakwethu, zibathathe zabathela emfuleni zagcina ngokubashonisa esiwini. Kusasake sekuzokwakhiswa umuzi omusha kaMonyane laphaya ngaphesheya komfula ngoaba sebenqotshiwe abaninindawo. Igama lalomntwana kuzoba uMohlomi Umqambi wemizi emisha."

Izalukazi zathokoza zanqekuzisa amakhanda ezinye zakikizela zithi: "Ngwenya yeziziba aku benjalo." Waphuma uMonaheng endlini wabiza uMonyane wathi akathumele abelusi bayobuyisa izimbuzi entabeni. Zafika qede wakhetha enkulu intondolo wathi: "Bambani leya enkulu emhlophe engenabala, niyikhuleke laphaya esihlahleni ngasesibayeni."

Wabuye wathi uMonyane akafune umuntu ayobiza uNtsane kaKhetsi, okwakuyinyanga enkulu yabaKuenta.

Nempela kwathi emva kwesikhathi watholeka okaKhetsi, esejuluke emanzi te, kuBonakala ukuthi usehamba ngamandla. Wayethwele imigodla yezikhwama ezintathu zemithi nesimbo sakhe. Lemigodla yayenziwe ngezikhumba zezinyamazane. Wafika uNtsane watshelwa nguMonaheng umsebenzi ambizele wona. UNtsane wathi ufuna abafana abancane babebathathu engenakusebenza nabakhulu ngoBa kungaphupha imithi yakhe. Wathatha-ke izikhwama wakhipha ummese ocijise okomkhonto, waqonda esihlahleni nabafana laBo la kuBoshelwe khona imbuzi wayinyenyela wayithi bovu enkwapheni. Yagxuma intondolo yabeka phezulu, ya-

khala kwahlokoma izintaba, kwethuka izingane zabaleka zintantatheka zacasha ezindlini. Washesha wayiphuthuma wayimboza ngesikhumba ayesembethe wayivala umlomo namakhala wayenza isimuku. Uyenza isimuku-nje akufuneki ukuba ikhale, ngoBa umntwana lo ozoqiniswa angaba yigwala naye njengembuzi akhale kuthi akazibulale nxa ebona umkhonto, nasempini inele idumelane asuke ngejubane.

Wayihlinza wayiqeda wakhiphela emqubeni konke okwangaphakathi, wathuma abafana ukuba bayotheza amalongwe babase umlilo phakathi esibayeni omunye ubaselwe egumeni lendlu la kuzalelwe khona umntwana. Wathatha inyongo nenye inyama yangaphakathi nodengezi nobulongwe obumanzi waya emlilweni obaswe egumeni. Wachitha imithi wayihlakaza wayithaka eyihlanganisa, wasebenza laze lashona eyikhipha ayibuyisele emgodleni ethunqisa, encindisa, ekhwifa enza yonke into nemfanelo ephathelene nesiko lokuqiniswa kwezingane zobukhosi baBaKuenta Isiqedile inyanga yanika abafana inyama yathi abayosele khona esibayeni bayidle bayiqedele khona.

Yasika umlenze yawufaka emgodleni,

esele lapho yathi ayoselwe khona esibayeni idliwe amadoda odwa. Lokho-ke kwenzelwa ukuthi lomntwana ozelwe oqiniswayo athande ukuhlala esibayeni njengamadoda onke athande nemfuyo, nayo imchume.

Ngosuku olulandelayo yabuya inyanga, kwaabuyiswa umhlambi wezimbuzi nezimvu, kwaabanjwa imvu yahlathshwa.

Yahlinzwa inyanga ngokuqaphela nobunono obukhulu, ngoaba ingafuni ukusika isikhumba. Lemvu yona yahlathshelwa ngaphandle kwesibaya yayohlinzelwa egumeni la efesebenzela khona ngayizolo. Ngalolusuku wayehlinza namantombazanyana amabili. Wathatha isikhumba wasisongela emgodleni wayosishuka. Kwabizwa zonke izalukazi naabafazi ababebethisa, yosiwa inyama yonke lapho yadliwa yaqothulwa, bayicaba amathambo ayo. Amathambo nemvove yawo aqoqelwa ndawonye embenjeni inyanga yahamba nawo yawashisa yawagaya yawathaka nemithi yenza umuthi womntwana.

## III

## UKUKHULA kukaMOHLOMI

ISIKO nomkhuba ovamile kuho bonke abantu abansundu ukunakekela nokukhulisa kahle ingane lokhu kwenziwa unina nokhulu wayo. Lomntwana kaMonyane waphathwa kanjalo unina wayelokhu emncelisa uma ekhala amthulise ngebele. Kwathi emva kwezinsukwana uninakhulu waqala ukuyixaka ngencumbe yamabele neyommbila. Incumbe ukudla okuthambileyo okuga yelwa kuphekelwe abantwana abancane. Yayiphekwa ithi ingavuthwa yephulwe, ibekwe phansi iphole. Isipholile ukhulu ayiphakulele emcakulweni abese eyicuba. Kuthi la emgonile umntwana athathe incumbe alinganise ukuyiphuza kanti uyimumethe nje usezoyiphutshuzela emlonyaneni womntwana njengezinyoni ezenze njalo. Yakhuliswa yondliwa kanje yaze yakhula.

Lenganyana isanda kuzalwa yayingagezwa ngamanzi ngoaba kuthiwa amanzi abanga umkhuhlane, yayikhothwakhothwa

umzimba wonke ngolimi ukhulu, namafinyelana wayewasusa ngalo ulimi.

Emva kwamasono athile wabuye wafika uNtsane kaKhetsi inyanga yomntwana, esepethe isikhumba semvu eyahlatshelwa abafelethisi; ufika naso-nje sesashukwa sathamba salushuka sanjengengufo ethambile ethengwa ezitolo zabelungu. Isona-ke lesosikhumba esaBayimbeleko yomntwana. Lembeleko eyemihla yonke unina eya emasimini noma eyaphi wayembeletha ngayo umntwana. Inyanga le yayiphethe mbeleko yodwa, yayiphethe umgxwana onomtshitshwana kukhona umuthi osuthakiwe phakathi kwawo, kungowokuvikela umntwana engozini nokuba angasheshi ukuhogela umeqo nokunye okuhatshulwayo.

Umgexo wawugaxa-ke entanyeni yomntwana umtshitshwana walengela emxhweleni nasemthivothini. Wakhula umntwana njengabantwana bonke engakhathazi ngalutho waze wagaqa waqala ukuma nokubathaza nabanye abantwana. Nxa unina ehamba wayesemshiya kukhulu, athi angabuya ammunyise ibele. Wakhula umntwana lo, kwafika isikhathi sokuba ukhulu athi akalunyulwe ebeleni, esezidlela

ezidlalela nezinye izingane. NgoBusuku elunyuliwe kazange akabuthi hlwathi ubuthongo ukhulu ngisho isithongwane sodwa ngoba umntwana wakhala waqangqatheka ekhalela ibele likanina. Umntwana esekhale njalo waze wanesilokozane ukhulu wavuka wayokha inhlaβα entabeni yokulumula abantwana. Wayigxoba, uju lwayo walufaka okanjaneni, unina walugcoba ezingonweni zamaβele akhe. Wanele wagcoba izingono wamthatha umntwana wamgona wathi ethi uyalincela wezwa libabisa okomlilo waliyeka esho ngengila. Kusukela lapho kaphinda futhi ukulinaka ibele wazifukuthela ukudla kwakhe noma unina emnunusela kalivuma kabesalinaka.

## UMLINGO wakwaMONYANE

UMNTWANA lo uMohlomi wakhula waze waBangumfanyana wahamba naBafana abanye beyokwelusa amazinyane ezimvu nawezimbuzi eqeleni emuva komuzi.

Ukuganga kwaBafana kuyaziwa kuningi, baBeke BeBe ukudla emakhaya sabonyule-nje nombila emasimini, namazinyane bewa-bulala bawacwilise ezizibeni ukuze anga-bonwa. Abafana laba baBengavunyelwa ukubuya beze ekhaya kungekho muntu omdala ngoBa baBefika bathathe ukudla bengakunikiwe knyodlelwa endle; bayafika onina bevela emasimini bekhathele bafumanise izimbenge nemicakulelo yomile *kece*. UMohlomi kanti uyabukela naye waze wayejwayela imikhuba yaBafana, naye wazibuyela weza ekhaya, angafika bengekho aBadala akuthathe ukudla kuyodlelwa endle. Abasekhaya bephuza ukusola ukuthi uMohlomi useganga ngoBa wayese-mncane, akwaze kwaqondakala owenza lowomkhuba, noma bekhuluma ngalento

bakhulume ezwa naye lomfanyana. Ngesinye isikhathi bacabanga isu lokufuna umuntu wokuhlala eqaphele ukuBona lesigangi esesiqede ukudla lapha ekhaya. Uyafika ngakusasa endle ekwaluseni, bese bethi abafana: "Hamba Mohlomi wakwethu, wena ozosibusa sesikhulile ukuyokwenza esayizolo, uphathaphathe kakhudlwana namhlanje."

Akazange avume ukuhamba ngoBa wayezwile uyise nonina bethi bazofuna umuntu wokwelusa isela. Nempela umuntu bamfuna bathi akokhosela emva kwesicaba. Wahhlala umuntu lazalayoshona engaboni lutho, nangakusasa kwayiso leso kwaza kwaphela izinsuku eziningi. Wathi ukuBa abone umfo ukuthi akukho lutho wanengwa, wakhatthala, uthe esuka wazihambela imini yonke abuye ntambama esebona ukuthi sekuyisikhathi sokuBuya kukaMonyane nomkakhe. Uyafika uMonyane ebuza lomfo usethi ubelusile yonke imini akwaze kwafika lutho. Wanele waBona uMohlomi ukuthi umqapheli lona usezihambela yonke imini, wavusa umkhuba wakhe, ukudla kwanyamalala, amasi afunyaniswa eziceke ezinkambeni.

Lapho ebuzwa umuntu lo kasasho ukuthi

uβengekho, usefunga egomela ethi akuzange kufike muntu. Leyonto yaβonakala imangalisa ingumlingo omkhulu. Uyasuka uMonyane usethi kumkakhe kuhle βafune omunye umuntu ngoba lo oβeqaphile ube-siphukuphuku eyisidakwa kanti βakhuluma nje uMohlomi ulalele, uyamazi nalomuntu ozoβekwa abeke. Wafika ekuseni lomqapheli omusha naye wacasha ngemuva kwe-sivalo. UMohlomi waphinda esakuqala kazavuma ukuya ekhaya. Kwahamba kwahamba nalomqaphi omusha eβona kungafiki lutho, waqala ukuhambahamba aβuye eduze, afumanise kusalungile konke kungekho lutho olonakele. Emva kwesikhashana waba usiβindigidi wazihambela ngenkululeko aze aβuye ntambama, sekuyisikhathi soku-buya kwaβanimumuzi. Kuthi lapho ebuzwa nguMonyane, athi akakaβoni lutho βekusalunge konke; kanti uMohlomi uyakuβona konke okwenzekayo, uyezwa futhi nxa-shane lomuntu ekhohlisa uyise ethi: "Nkosi ngihlala endlini ngemuva kwesicaba imini yonke angithi *nyaka*." Kwathi ngenye imini uMohlomi eβona ukuthi uhambile uMqaphi wabiza abanye abafanyana abane, kwaβa uyena owesihlanu bahamba ebahola βaqonda khona kuβo ekhaya.

βangena endlini qede izinkamba, nezimbenge zasala zomile; kade bezizibukulile bathatha konke ukudla βaβuye βazizibekela. Uyaβuya lomufu oqaphile usejuluke minci, kuβonakala ukuthi ube-gijima ngamandla, afike alunguze emnyango aβone kuzibekelwe-nje kahle angazasola lutho. Ngokufika kukaMonyane engakabuzi nakubuza kubike yena kuqala athi akazange aβone lutho nanamhlanje. Uyafika umkaMonyane eselambile, ezokwenzela umyeni ukudla naye adle, ufumanisa izinkamba zokudla zomile kusele utshwala kuphela, kodwa βuke βaphungulwa. Ezimbengeni izinkotshana, nesigwanjana nenyamana wafika βeshaye βabuqa lapho wathwala izandla ekhanda ekhala kwahlo-koma ezintabeni. "*Jo Ntate-oe!*—Maye βabo!"—βezwa βonke aβasekhaya lapha βaphuma βaphangelana βebuduzela ezindlini, bezobona ukuthi kwenzenjani ekhala kangaka-nje.

Kwase kubizwa umqaphi waβuzisiswa ukuthi yini ayiβonile, nokuthi ubekehona yonke imini na? Lapho wahlahla amehlo umuntu wafunga wafaka umunwe masinya emlonyeni waβuye wawudonsa kwakhala kwathi *mcwa* okwesalukazi singasenama-

zinyo sanga umntana mntanaso; wakhomba phezulu ethi: "Ngifunga abadala lingaduma lingithathe angizange ngibone lutho, bengikhona yonke imini, futhi kangizange ngilale ngisho nokozela kodwa lokhu."

Kwathi ngoba sekuphinda okwesibili kwagewaliseka kuho ukuthi umlingo wabathakathi. Wasuka uMonyane waqonda enkosini uyise uMonaheng eyobika umhlolo omehlele. Wayilanda yonke indaba njengoba injalo, washo nokuthi usahlulekile yena, ubathe ubeka abaqapheli kudlule kuchachaze-nje bengakuboni babone ngenya ukudla kungasekho. Yakhulunywa amadoda onke omuzi lendaba anquma ukuthi kuhle kuyiwe ezanuseni zokubula. Uyafika uMonyane ekhaya kusihlwa usetshela umkakhe ukuthi inkosithe kuzoyobulwa ezangomeni athi angafunyaniswa umenzi walomkhuba abulawe zinsizwa ngokumkhanda ngamawisa noma kufunwe inyanga yokumloya, akhukhumaliswe isisu sakhe adla ngaso size sihushe phansi afe. UMonyane ukhuluma nomkakhe-nje emxoxela abuya nazo enkosini uMohlomi uyezwa. Kwathi lokhu wayenza engathi ulele, kanti uyezwa, uyahleka,

ufihle umlonyana ngesiphukwana ayesambethe lwamshaya uvalo nxashana ezwa ukuthi kuzobula izanuse. Wavuka wathi *gubu* wahlala ngezinqe wathalaza ubala. Wethukanje uMohlomi ebanovalo olukhulu, kungoba wayeyazi indaba yezanuse eyixelwa uninakhulu.

Kwathi khona uba uyise athi ezimnukile izinsizwa zizomqobola ngezagila, noma kufunwe inyanga yokumsebenza isisu sihushe phansi aze afe, kwaphela nasozwaneni kuMohlomi. Lapho wasukuma, waphumela phandle, wabuya wahlala phansi, walala, wavuka wayaluzwa, walingisa umuntu ephephwe izinyo. Kwaze kwathetha unina wathi: "Inani bandla lengane? Kodwa yini? Walingisa umdlwane ulunywa amazeze-nje ungenwe yini?" Esemthethisile unina wathula wahlala isikhashana, ingebe yabuye yala kwaphinda sona lesa.

Kuvamile ukuthi izingane zisheshe zifikelwe ubuthongo zilale ikakhulu abafanyana abelusayo. NoMohlomi waye njalo; ehlalahlala isikhashana othe umlilo abesethi ukutsheka uselele njalo, kothi kufika isikhathi sokulala yena abeselele kudala, nonina uyahamba eseya kulala usemhudula

ngengalo. Kukhona into uMohlomi ayeyithanda kakhulu, imenza adele nobuthongo, kuze kuze sebusuku kufike isikhathi sokulala ebekile; kwale noma esozela, aphumele phandle, uyabuya sebuphelilenya. Lentoke eyayithandwa uMohlomi kwaku ukuze kelwa izinganekwane, kanye nezindaaba zasendulo uninakhulu. Umthethoke wenganekwane ukuthi abazekelwayo bavumenjalo ize iphele bethi: *Co! Co!* noma *m! m! um!* lona bamusho bevale imilomo bamkhiphe ngamakhala. Kubonakaleke ukuthi balalele bayayithanda. UMohlomi naye wayenze njalo, avume ngezwana elincane ize iphele.

Kodwa ngalolusuku uMohlomi akalalanga, wahlala-nje, kwagunya khona ukuyaluza nokuphelelwa isineke. Kwathi noma ugogo wakhe ethi umzekela inganekwane, wavuma-nje isikhashana wasebuya ethula ekhohlwa. Ngalokhukwenza uninakhulu wawola wacabanga ukuthi uyagula, noma kukhona okumethusile; wasehamba eyakumlalisa. Ngalobo busuku walala engalele uMohlomi, ethuka izanya, kuze sengathi useyazibona izinsizwa ziphethe izagila zizomqobola; abuye ezwe sengathi isisu sakhe sesiyakhukhumala.

Nempela izanuse zabizwa, zafika ekuseni zabula, zanuka amadoda amathathu, ayesanda kufika ezokhonza kuMonaheng, ephuma kwesabaFukeng. Seziwanukile abizwa lamadoda, kwathiwa kawakhulume iqiniso asho ukuthi akwenze kanjani lokho, abeqondeni. Kwathi noma athi ayaphika, ethi wona awazani nesenzo esinjalo, yavuka ngolaka inkosi yathi izinsizwa aziwadumele ngezagila ziwaqobole.

UMohlomi wavuka ekuseni ngesikabada-kazi wahamba waya ekwaluseni, engadlile; bayafika abanye bafumanisa sekukade efikile. Ugogo wakhe wayengayanga emasimini ngalelo langa; wathi uba abone ukuthi uMohlomi uhambe engadlile, waba nomunyu, wamlanda khonale ekwaluseni wathi akabuye azokudla. Wamuphake ukudla esefikile ekhaya, kwathi eseqedile wambuza ukuthi wethuswe yini. Lapho uMohlomi wayilanda yonke indaba njengoaba injalo, isalukazi esingugogo wakhe sakhaxa-nje simangele. Sasuka lapho saqonda enkosini, safika kubuthene abantu bebaningi; inkosi isenkundleni ithukuthele ikhuluma namadoda amathathu. Sathi sibona futhi kwasekuqhamuka iviyo lezinsizwa ngenzansi kwesibaya, lihamba nga-

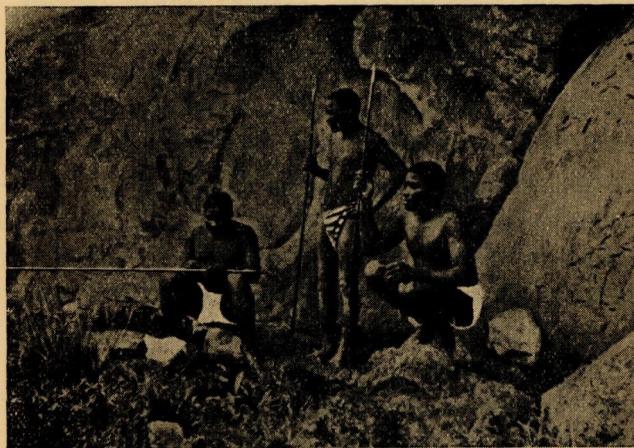
mandla, liphethe izagila liqonde khona emadodeni enkundleni.

Kwathi kusenjalo samemeza sakhuleka sathi "*E! Morena!*" Aphenduka onke amadoda abeka khona esalukazini, nezinsizwa zathi "dlengelele" zama isikhashana. Saphinda sakhuleka "*E! Morena! no-no-noma e-e-e-elomfafa-fazi li-li—*" Sathi sisalibele ukuthi "*li-li*" ngoba sasinamalimi, yase isenqaka inkosi ithi "sondela mame, sizwe ukuthi ukhala nganike wena." Nempela sasondela sayilanda yonke indaba njengokuyizwa kwaso kuMohlomi. Kwase kubizwa yenake uMohlomi kanye nabafanyana labo aye nabo; esefika eyilanda naye yonke indaba njengoba injalo. Aseke aya-yekelewa amadoda lana abenukwe izanusi, sekuqotsholwa zona izanuse kuthiwa zinamanga; sekulandwa abaqaphi laba abakhohlisa uMonyane, nabo sebelingi-swa zona izanuse. UMohlomi kazange aphinde ebe, kwala noma esekhulile sefemhleka ontanga yakhe bethi: "Uligwala ufana nomfazi." Wala akaze avuma.

#### UMHLOLO OWA6ONWA UMOKHESENG

KWEZABESUTHU izifunda amadoda ahlala ebandla enkundleni yonke imini, kuthi nxashana kuthethwa icala, lithethwe emaningi ebuthene. Ngisho nakusihlwa amadoda ahlala khona ebandla, ebase umlilo azeke izindaba; aze aye ezindlini zawo ngoba esoyofuna ukudla eyolala. Izinkuni zokubasa lapha ebandla zithezwa abafana abelusayo emini belusile endle, bayabuya ntambama yilowo nalowo mfana usethwele inyanjana yezinkunyana noma yezinhlanga; nxashana kusebusika sekuvuniwe. Ehlobo bavama ukutheza amalongwe babuye bewajumbe ngeziphukwana abazigqokayo. Ebandla lapha kukhona indawo lapho izinkuni lezi, nezinhlanga namalongwe enqwatshelwa khona. Ntambama nxashana sekuhaswa, kubaswa imililo ibemibili; omkhulu wamadoda ubephakathi nendawo, omncane wabafana ubengokuya ngasemnyango. Amadoda ahlale odwa kanye nenkosi, nabafana bahlale bodwa.

Nangesikhathi sika Monaheng, lapho akhe eFuthane kwakunjalo, kusihlwa amadoda ehlala odwa azeke ezobudoda, nabafana behlala bodwa bazeke ezezincomo ekwaluseni. Abafana babemthanda uMohlomi ngoβα wayehlakaniphile eβα-



Umkhonto owaphukile

xoxela izinganekwane kanye nezindaβα ezimangalisayo zasendulo. Eziningi zalezindaβα, kanye nezinganekwane wayezizwa ngogogo wakhe, owayemzekela zona esemncane. Ngisho nabafana ababebakhulu kunaye babethula balalele yena, axoxe, kuze kuyolalwa elokhu ethe *mpe!* Amadoda

ayezwa ngohleko-nje kulokhu kuthe “*ngqokotho*” ngakuβafana, kuthi nxashana eβabeka ababone bonke bethu *njo* bebeke uMohlomi. Babethi nxashana behleka athule-nje yena angahleki bazeβathule; bathike bangathula abuye athathele ophe emlonyeni. Nasekwaluseni wayengasahlupheki ukweqela izinkomo, ngoβα kwakuthi nxashana inkatho imdlile, sesezala izingqwele zithi kahlale angayi ukuyakweqela izinkomo, akaxoxe-nje kuβeyikhona kweqela kwakhe.

Uβα wayehlakaniphile du uMohlomi, wayengazeki izindaβα nezinganekwane zodwa, babethi besathi balalele indaba noma inganekwane, besavuma kahle, bethi usaqhubeka nayo, bezwe esethi: “*ke tsumo ka mathitho*. (Iyaphela lapho)” Bothi besathi: “Hau! Yaphela isemnandi,” abesethi “He! nginiphicaphica ngeqhawana lakwethu elihlala lihlo-mile, lihambe lihlo-mile, lize lilale lihlo-mile.” Wo! Lapho isuke yonke impi yaβafana iqagele; omunye athi: “Inkomo!” uMohlomi: “Washa!” “Imfene!” “Washa!” “Isangoma!” “Washa.” Enye yezingqwele: “Cha! Ndoda nawe uqobo lwakho awuyazi lento osiphice ngayo, ungasitshela-nje?” Uyasuka nempela useβatshela ethi: “Ingungumbane

ngoba yona ihlala, ihambe ize ilale nezinzenge zayo." Abuye futhi aphinde: "Nginiphicaphica ngomasubatha ngejubane athi angafika odongeni noma emfuleni ame aze afe." Uyasuka usethi abasho kahle ngohla ngokulandelana. Lapho basho zonke izinto ababenokuzicabanga, eyedwa othi: "*he, ke pere!*" (Ihashi). Omunye aze athi: "*khele! banna!*" (Au! Madoda sesahlulekile akasale esesitshela." Nempelake abatshela athi: "Umlilo nxashana kusha isikhotha." Ziningi iziphico ayebaphica ngazo ezinye bazisho ezinyenjalo zibe hlule. Izinganekwane zona wayezetha kahle sebelele ngoba bonke abafana bomuzi abelusayo babelalanelininye; uzwe bevuma kanyekanye *m m* kudume indlu, agedeze kuzekube kwamaibili uMohlomi.

Kwathi ngolunye usuku uMokheseng egula eqaqanjelwa ingozi, waphelwa ubuthongo, wasevuka ethi ukuhambahamba phandle ebaleni; wezwa sengathi ukhona okhulumayo. Kwathi kusenjalo kwaba sengathi zinkomo ziyagquma. Wase esuka eqonda khona esibayeni, ezifumanisa zilele zonke zithule zingaqumi, esebuya ethula elalelisisa wayizwa ilokhu ishilo lento. Wasuka lapho waqonda endlini

wafika aka be esakhuluma, wadumela imikhonto yakhe, kanye nesihlangu nesagila, wasengena ephuma ezindlini evusa izinzizwa azethembayo, ethi azihlome ziphume zizozwa zibone lomhlola. Zaphuma sezizidlanzana zihlome ziphelele. Wahle wazihola uMokheseng waze wafike wama nazo, lapho ayekade emi khona nxashana ezokuzwa lento. Zama lapho zalalela isikhathi eside kodwa azaze zaqonda ukuthi nga beyini za bonanje ukuthi kukhulu okwenzekayo lapha phakathi komuzi abantu belele bengaboni.

Kwathi kusenjalo zisemile yase ithi enye yazo: "Cha, madoda ikhona indaba lapha, mina ngithi asihambe siyovusa abafana, mhlaumbe ku bona kukhona onendlebe ebukhali ongashesha ezwe ukuthi yini lena, futhi uma kungomantindane, noma kungotokoloshe abafana laba abancane abangakaqini bangababona sesebesitshela." Au, bahle bavume bonke sese behamba beqonda khona elawini labafana. Uma bethi ukusondela ngakhona bezwe sengathi isizwakala kakhulu lento, bazebacishe bame. Kwathi sebebucamamana bama besaba ukuqhubekela phambili, basebezwa *he-he-he-he* kuhlekwa, kwaba ikhona bezwayo ukuthi

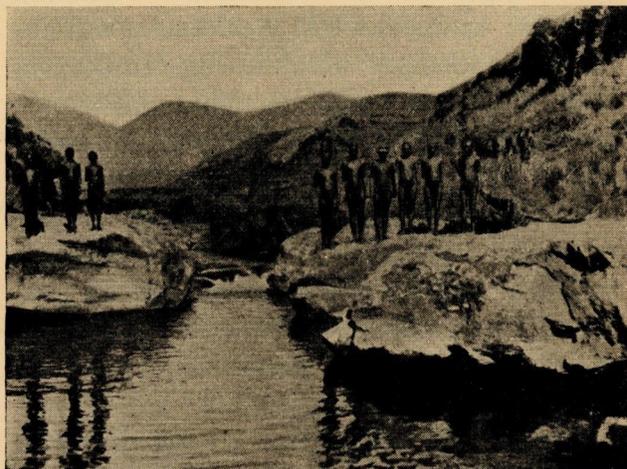
aβafana βavumela uMohlomi uβazekela inganekwane. βaseke βesondela oMokheseng βema eduze kwelawu βelalela inganekwane. βezwa ukuthi imnandi, nomethi wayo uyetha kahle ngesineke akayitatazeleli. Kwathi lokhu βaβemile, aβanye βefuna nokuhamba βaphindele ezindlini βayolala, βaqala ukufuna amatshe βawenza izigqiki βahlala. Kwakuthi nxashana kufika endaweni ehlekisayo, kuhleke aβafana phakathi endlini kuze kuhleke nezinsizwa lezi eziphandle. Kwahamba kwahamba wezwa uMohlomi ukuthi kukhona aβanye aβahleka ngaphandle, usesuka ethi "*He banna ke tsumo ka mathitho* (Madoda iyaphela lapho." Kanti uyazisholo-nje ayikapheli, kungoβa ezwa lokhu okuphandle useyesaβa. βaseβelala aβafana, namadoda esehamba eya ezindlini zawo eyolala.

## IPHUPHO likaMOHLOMI

KWATHI ukuβa uMohlomi ayeke ukwetha inganekwane amadoda ahamba ayolala; kwaze kwathi ngakusasa wakhuluma emadodeni uMokheseng ewaxoxela ethi; "Madoda angisoze ngakhohlwa into asenze yona lomfana kaMonyane ebusuku izolo." Amadoda aseβuza. "Unenzeni na?" UMokheseng, "Asiphumi siphaphatheka phakathi kobusuku sihlome siphatelele sithi aβathakathi kanti uye wethela aβafana inganekwane?" Esehleka onke amadoda sekuqhamuka enye ithi: "Ukwenza kwakhe lomfana kaMonyane kukhulu asazakukwenza; anikhumbuli esemncane ebuqa ukudla endlini kwaβo, engaβonwa kuze kuthiwa aβathakathi?" Uyasuka uMonaheng usethi: "Cha, madoda mina ngiyamβona lomfana kaMonyane uhlakaniphile, kuhle ahambe naβanye ayosoka isikhathi sesisondele sokuthi βahambe."

Kwathike ngalo lelo sonto kwathunyelwa izigodi ngezigodi ukuthi aβafana ase-

bekhulile bafanele ukusoka, mabalethwe enkosini bazohlangana nabanye. Kwathi ngosuku olulandelayo kwakhethwa abafana baphakathi komuzi abazohamba. Bafika ntambama bengazelele lutho, bavalela izinkomo qede bazihlalela endaweni yabo



Basesikoleni sokusoka.

bazothela umlilo njengasezinsukwini. Bathi besahlezi noMohlomi esathi ubazekela inganekwane kwase kungena yena uMonaheng uqobo, ehamba kancane edondolozela, wafike wathi: “*bashemane maqai!* (Bafana abangasokile!) sukumani.” Bathi

*vuthu* bonke bama bemangele ukuthi kwenze-njani. Sebemile wathi ukuaba baka, wasebuya ehamba ephindela emadodeni efika ethi: “Hia! Ngizibonele sebefaniganana asebefanele ukusoka.”

Kwaseke kuthunywa amadoda amabili kuthiwa awakhethe bonke asebefanele ukusoka, nempela esebakhetha, sekuthiwa kabasale bangayi ukuyakulala kuhambe laba abangakhethwanga bodwa. Sebehlala nempela, betshelwa ukuthi bayangaphi, betshelwa nazo zonke izinto abafanele ukuzenza, nokuzifunda, nemithetho abafanele ukuyigcina. Sekuthiwa kufuneka batheze izinkuni zonke izinsuku, babuye nazo ntambama laseku buya izinkomo, bazi-bekelele inqwaba. Ngakusasa kwafika abanye abafana abaphuma kwezinye izigodi, bezohlangana nalaba bomuzi; base bebefaningi; nezinkuni bazitheza zaziningi kwaba inqwaba enkulu. Ziningi ezinye izinto ababezenziswa, bezifundiswa, kulungiselwa lolosuku olukhulu lokuya entabeni lapho umsebenzi ufike ushekhona.

Selufikile usuku lokuya entabeni, kwahlatshwa izinkomo eziningi, notshwala benziwa bangangamanzi okuphala izi-

khumba; naBantu baButhana baBaningi bangangoZulu noMatiwane, Kwathike ngoBa kwakusebusuku, kwaBaswa omkhulu umlilo, uBaswa ngazo lezinkuni ebezithezwa aBafana. Lapho amadoda kanye naBesifazane asina kwaze kwasa gelekege; kwadliwa inyama kwaphuzwa kwaBa uGuhlikilli. Abafana bona kaBayidlanga inyama ngoBa inyanga yengaba yathi kufuneka Bayidle iseluhlaza. Ukuthatha kokusa Bahamba aBafana, Baqonda khona entabeni; Gegaxe amahlamvu, Bemboze wonke umzimba noBuso, BengaBonakali ukuthi ngoBani. Bahamba Gaze Baflka esigodini esibanzi esiphakathi kwezintaba, BaFunanisa izindlu ezintathu sezakhiwe, enye kungeyomphathi waBo, enye kungeyenyanga enyeke enkulu kunazo zonke kunge yaBafana.

Lapha entabeni ziningi izinto aBaBezi-tshelwa Bezifundiswa; kodwa indlela aBabephethwe ngayo Befundiswa ngayo yayilukhuni iyimbi kakhulu. Ukushaywa ngezinswazi, nokubulwa ngezinduku kwakuyinto yezinsuku zonke. Kunjalo-nje kwakukhona nezilandelo aBaBezifundiswa, kuthiwa lapho bezisho, Gangashiyi nelilodwa igama. Kulapho iningi laBafana laflike lhlupheke khona. UMOhlomi yena aka-

zange ahlupheke ngoBa wayenekhanda elilula, etshelwa kanye-nje uyasuka uthatha njengoBa kunjalo.

Abafana laBa BaBelala endlini yaBo bodwa, Bengavunyelwa ukuthi Bembathe izikhumba Gazembese ngazo, kuthiwe aBaduphune utshani, noma BaFune amahlamvu emithi Galale ngawo. Kwathi ngolunye usuku sekulelwe lapha emzini waBafana uMOhlomi naye eselele waphupha, eBona uphahla lwendlu yaBo luvuleka. Lwavuleka kwathi '*gengelezi*' kwase kuvuka isiphopho somoya esikhulu; savuka qede kwafika inyoni efana nokhozi yamthatha yamBeka phezu kwezimpiko zayo yandiza naye isikhathi eside, yaze yamhlala phezu kwentaba ephakeme eyisicaba phezu. Kulentaba waFunanisa aBantu aBaningi asekaDe Bafa. Wahlala lapho isikhathi eside emangele engazi ukuthi ukuphi, nokuthi uzakuthi ukusuka ashonephi enze njani. Kwaze kwathi ngesikade kwasuka enye yamadoda yathi kuye "Mntanami ungesaBi, ngoba lapha la ukhona indawo yokhokho Bakhno. Emva kwesikhathi esithile uzakuba inkosi; uBuse kahle aBantu Bethu laBo ufunde nemithi yokwelapha, ukuze Bangahlutshwa izifo ukhona." Yathi uBa

iqede ukukhuluma lendoda yanyamalala, wathi noma ethi uyaqalaza uMohlomi aka be esabona muntu, wasebona yona inyoni leyo ebikade imthwele kuphela. Yasuka inyoni yamthwala futhi yaze yambeka lapho yayimthathe khona. Yambekaqede walubona uphahla seluvaleka lu ba njengoba belunjalo nesiphapho saphela. Kwasa ngakusasa wazizwa ediniwe, kodwa akazange ayixoxe lenda ba ngoba wayesaba ukuthi angathola ukujeza kuthiwe unamanga; waze wayixoxa esemdala eseyinkosi.

Bahlalake lapho entabeni, kwaze kwafika isikathi soku ba babuye. Emakhaya onke amadoda aye nabafana entabeni, afuna izikhumba, kwayileyo naleyo, yasishuka kahle sathamba, yalungisela umfana wayo. A babengenabo oyise babezilungiselwa abafowabo. Abesifazanake bona babenza amahle beqonde enkosini, beyocwilisa, befudumezela benza utshwala obuyophuzwa ngalelo langa. Nangalo lusuku abantu bababaningi nokudla kwazindodla, kwasinwa, kwadliwa kwaphuzwa kwakuhle kwajatshulwa.

## UMOHLOMI UBULALA UNOGWAJA

KWATHI ngolunye usuku kuhleziwe-nje ebandla kuzekwa indaba kwezwakala umuntu ememeza ngasenhla komuzi “*He! Ke oo! thiba!* (Nakho! Vimba!)” Asukuma wonke amadoda abuduzela, ahosha izagila nemishiza, amanye acosha amatshe, aqonda lakumenyezwa ngakhona. Kwathi kusenjalo kwaqhamuka unogwaja ngelikhulu ijubane udabula phakathi komuzi. Wo! lapho kwakhala ubuvuthuvuthu bemjikijela bethi bayamshaya. Phoke lokhu unogwaja unejubane, nokuquba uyakwazi, zifike zishaye ngapha nangapha, emuke yena bangamthinti nempele. UMohlomi yena wayemi yedwa ngenzansi ngokuya ngasekupheleni komuzi; kwathi uba afike ngakuye waqala wamuthi *sika* ngesagila, wagxuma waze waphothana unogwaja. Kwathi lapho esegxume waqeda, wasidela isagila sakhe wamshaya wamfohloza izimbambo, wafa khona lapho, esemthwala seku buywa kuphindelwa khona enkundleni.

Emva kwesikhashana kwafika yona inkosi uMonaheng, yafika yathi: “Wo! Unahlule

nonke uMohlomi, ukuḡa uḡengekho uḡe-  
sephunyukile. Noma sengimdala-nje ngi-  
ngasaḡoni kahle ngimḡonile ukujikijela  
kwakhe ukuthi unesu." Useḡuya ethi  
ukuḡambahamba uMonaheng eqonda nga-  
sesiḡayeni sezinkomo, wathi ephakathi kwe-  
nkundla nesiḡaya wama waphatha eqolo  
wathi: "Wo! He! Guga mzimba sala nhli-  
ziyo; akukho siḡonda saguga namaxolo aso.  
Yimi lo esengi-nje, okungasavumi noma ngi-  
thi nyaka? Thina ngezikhathi zethu sasidela  
ukuyiḡamba ngezandla inyamazane siyifice  
ngamajuḡane." Lapho ahleka onke ama-  
doda kanye namabungwana angoMohlomi  
ezwa iqhawe elidala likhuluma ngesikhathi  
salo sobusha. Wahambake uMonaheng waze  
wafika wama esiḡayeni, waseḡuya futhi eza  
enkundleni emadodeni, efika ehlala esigqikini  
ethi, ufuna lonogwaja ahlinzwe kahle, wosiwe  
kahle, ḡese ulethwa kuyena. Nempelake  
kwaḡa-njalo, uMohlomi wawuhlinza wawosa  
kahle wawusa kuyo inkosi. Seyidlile yaqeda  
yathi akuḡuyiswe izimbuzi, zafika qede ya-  
mshayela izimbuzi ezine ezinentondolo yathi  
"Mina mfana, hamba ufuye udle uyindoda."

Lapho umuntu enza izinto ezilungileyo,  
ikakhulu esengumntwana, aḡadala ḡayaye  
ḡathokoze ngaye ḡamenzele okuhle naye.

## VIII

## UMOHLOMI UḡAMBA IMPUNZI

KWATHI ntambama la sekuḡuye izinkomo  
uMonaheng waḡiza onke amadoda omuzi,  
kanye nezinsizwa, wasethi aḡafana aḡaethe  
izinkomo ngasenkundleni amadoda aziḡone.  
Sezifikile ḡeziḡona ḡonke wakhomba inku-  
nzi enkulu emnyama wathi: "Ngifuna  
insizwa ethukuthelayo, ilethe kimi inyama  
edliwayo, noma eyaluphi uhloḡo. Lenya-  
mazane ngifuna iḡanjwe ngezandla, inga-  
thintwa neze ngesagila noma ngayiphi  
enye into eḡulalayo. Leyonsizwa ngoyi-  
xoshisa lenkunzi."

Aḡafana ḡezinkomo ḡaḡengaziqhubi la-  
pho zaluka noma ziyakuphuza noma sezi-  
ḡuya ntambama. ḡaḡeshaya inkunzi enku-  
lu ezidlula zonke, ḡaḡuḡe yona kuphela,  
ḡashaye amakhwela ḡaziḡize ngamagama,  
kuyilowo eḡiza ezakuḡo, ziḡalandele. Kwa-  
kuthi indoda enenkunzi enkulu ezidlula  
zonke phakathi komuzi iḡone ngakho, ngoḡa  
aḡafana ḡeyiqhuba phambili. Lenkunzi  
eyayikhonjwe uMonaheng yayinkulu izi-

dlula zonke, nabafana beyiqhuba phambili njalo. Zathi uba ziyizwe lendaaba izinsizwa zazimisela zonke ngoaba ziyithanda leyonkunzi. Sekuqhamuka uMokheseng ethi: "Nkosi mina ngithi kunga kuhle kumenywe inqina iyozingela, kuthike ophumelela ukuyibamba kuqala ayitholeke lenkunzi." Bonke balivuma isu likaMokheseng, kwase kunqunywa nelanga.

Kwathi mhla kwelanga bahle bafika kusesekuseni bonke abantu behlome bephelele. UMohlomi yena wayephethe izagidlana zimbili kanye nentambo yomvithi eyigaxe ehloambe. Yahambake inqina yashona eziweni nasemahlathini akhona, yavusa izinyamazane eziningi zezinhlobo ngezinhlobo. Inyamazane yayivuka qede bayisukele ngamajubane, kuthi lapho isibuqamamana sebebona ukuthi bangebe besayifika baqale ukuyijikijela balandelise ngezagila. Kwathi noma begijima bezibulala, besukela lezinyamazane abazivusayo uMohlomi yena akaze agijima wazihambela kahle. Kwaze kwathetha uyise uMonyane, ngoaba naye wayekhona, wathi uthela inqina isisila. Kwathi uba uMonyane abone ukuthi uMohlomi kamnaki wamceba kuMokhe-

seng okwakunguyena ophethe inqina, wathi kuhle uMohlomi aphindiselwe ekhaya, ngoaba uthela inqina isisila, ngokuhamba kancane angagijimi lapho bonke begijima.

UMokheseng ngoaba wayazi ukuthi UMohlomi unejubane futhi uhlakaniphile kamnakanga umfowabo, wathi-nje "Akunacala noma engagijimi wenza akubona-yo." Kwathi ngemva kwesikhathi eside uMokheseng wambiza uMohlomi wambuza ukuthi yena kagijimi ngani nxashane abanye begijima besukela inyamazane. Waphendula uMohlomi wathi uyenqena ukugijimela ubala ngoaba ngendlela okuzingelwa ngayo akukho muntu ongahle abambe utho. Usethi uMokheseng uba ezwe lelo, uMohlomi akaveze isu elingcono uma enalo. Nempela uselisho uMohlomi ethi yena ubona kungcono abantu balhukaniswe izigaaba ezine; esokuqala sihambe sishone ngale kwesiwa noma ihlathi; ezimbili zishone emaceleni; kuthi esokugcina sesine siqale lapha simikhona maqondana nesokuqala, sesezihamba zizohlangana phakathi sezishaya omkhulu umkhumbi. Uyasuka nempela uMokheseng ubiza yonke inqina, eseyenza izigaaba njengokusho kukaMohlomi eseyiphaka.

UMonyaneke yena wala wathi angeke ayenze into ekhulunywe umfana, nempela wahlala.

Bayizama isikhashana lendlela bengaphumeleli, kwathi sebecishu ukudela kwavuka impunzi enkulu, ivuswa isigaba sokuqala. Yavuka yantantatheka yaqonda emuva, kanti izithela kwesesine. Lase lizwakele ikhwela komunye wesigaba sona sesine “*vio!*” Lapho zashoshela macala onke zenze isicheme. Yathi yethuka impunzi yafumanisa sekukhona abantu macala onke, bengamile besondela. Yanela ukuhona impunzi ukuthi umasiza akakho yasuka izithonto yathi *kalakasha* yahlala ngale komuntu. Lapho yayingasagijimi, kwakungathi indiza emoyeni, kwathi noma bethi bayilandelisa ngezagila yase ikude iyoshona esiweni isicasha okokuphela. Yahamba-njaloke inqina idabula emahlathini, igudla izintaba, yenyusa imifula, ingena nasezihosheni. Kwathi lapho selimathunzi seliyoshona, bavusa enye futhi impunzi; yavuka qede wezwakala uMohlomi “*Vio! theku!* (Isicheme!).” Nempela yathi iyangapha impunzi yafumanisa kukhona abantu, yathi iyangapha yazithela kwaabanye abaningi yakhohlwa-

nje ukuthi izoshona ngaphi. Sebeyakhele umkhumbi basondela kancane, nempunzi lapho yase ithithiza-nje. Wamemeza lapho uMokheseng wathi: “*Sikoto fatse!* (Izagila phansi!)”. Bazilahla, phansi baqala ukudidizela kuyilowo nalowo efuna ukudumela. Besadidizela kungathi bayadumela kanti abadumeli, uMohlomi wathi ukugoba amadolo washona phansi. Kwathi ngoaba utshani baabubude washesha washona akahe esabonakala, nesikhala sabonakala sesisikhudlwana, ngoaba kwase kungathi akasekho. Yanele yasibona impunzi lesisikhadlana, ayahe isabuza, yaziphonsa, kanti iziphonsa-nje useyilindele uMohlomi. Hau! Wayithi *xhakatha* ngomlenze wayishaya phansi, wakhumula intambo yakhe ayeyigaxe ehlombe wayibopha imilenze wayithwala.

Kwathi-ke ngoaba isikhathi sasesihambile kwasekuyabuywa isigoduka inqina. Endleleni bahamba bemncoma uMohlomi bethi uyindoda uhlakaniphile. Kodwa kukhona abathile abangamncomanga ababemfela umona bethi uyedelela uzenza isazi. Okuyinqaba ukuthi omunye walaaba bantu ababemfela umona, kwaku uyise omzalayo uMonyane. Waze wasalela nge-

muva kanye nombimbilolo ayehlangene nalo, bafuna isu abangalenza ukuze uMohlomi angayitholi inkunzi leyo eyayilindele uma bamba inyamazane ngezandla ayilethe enkosini iphila. Yahambake inqina isihlukene iziga ba ezimbili, yaze yafika emthonjeni omkhulu ompompozayo. Safikaqede isiga ba sokuqala sahlala phansi khona eceleni komthombo, zaphuza izinsizwa, ziphuza ngokudedelana. Siyafika esesibili; naso sesihlala siphuza.

Kwahlalwake lapho kuphuzwa ngokudedelana, kwathi lapho sekufike kuMohlomi uku ba naye ayophuza wala, wathi womile kodwa akafuni ukushiya inyamazane ibekwe omunye umuntu. Wathi uku ba akuzwe lokho uMonyane wasukuma masinyane wathi ngenhliziyo: "Kwalungu." Waya kuye uMohlomi wathi: "Mntanami kade ugijima wenza nezimangaliso kuhle uhambe uphuze, khona uzothola namandla uyithwale kahle nempunzi yakho le, ngizosala ngikubekele yona." Kwathike ngo ba uMohlomi wayomile, wezwa noyise ekhuluma kahle wasuka wayophuza. Kulendawo kwakukhona izihlahla zameva, nezomunga ziziningi, naseceleni komthombo zikhona zicinene; yikho kwakuphuzwa ngo-

kudedelana-nje kwakuvimbe zona. Kwathi lapho uMohlomi eseseduze nomthombo ingubo yakhe yesikhumba ayeyigqokile yagaxeka emeveni, wase ema ebeka emuva ukuze akwazi ukuyithukulula.

Wathi nxashana ephonsa amehlo emuva, wa bona uyise engasekho lapho emshiye khona, kodwa esemi buqamamana ekhuluma namadoda lana abekade ehamba nawo. Lapho uMohlomi aka bonanga esaphuza nokuphuza waphindela emva ngejubane elikhulu, wathi esekude wa bona igazi liphophoza ngasenkwaphe ni yenyamazane, nayo isijubalaza sakufa. Uyafika kuyo uyifumanisa isinenxeba enkwapheni, eseqonda kuMokheseng, embikela konke okwenzekile. Usesuka uMokheseng ehamba naye uMohlomi, eyobuza kuMonyane ukuthi kwenzenke kanjani lokho na? Wanela wambuzanje, wavuka ngolaka uMonyane wathi *be!* ethetha akaze aphenula lutho. Esathetha, uMohlomi wabekisisa izinduku zakhe, wa bona enye eyayicijiwe phambili inegazi lisemanzi, wasondela kancane uyise enganakile wafike wayihlwitha wagxuma wamakude wathi: "Ba ba, noma ungaze uthetha na bu ufakazi obugwele endukwini, yenziwe uwe impela lento." Lapho uMonyane

wacishukumabamba ngezandla, noMohlomi akabe esanaka, naye wathetha wabenguza esho nokuthi uyise unomona uligwala. Abuthana wonke amadoda alamula ethi akuyekwe indaba isiyokhulunywa ekhaya enkosini.

Wayeqala uMohlomi ukuxabana noyise, kanti jeke wayengazange axabane nomuntu omdala kunaye. Ngemuva kwaleso siphithiphithana, yasuka yonke inqina yahamba yaqonda khona ekhaya enkosini. Kuhnjwa-nje uMohlomi akasayithwele nempunzi leyo. Kwathi lapho besendleleni uMohlomi washayeka enhliziyweni yakhe waba nokuzisola okukhulu uma ekhumbula amazwi okhokho bakhe, abamtshela wona ephusheni ngesikhathi esokile entabeni. Yathi uba ifike ekhaya inqina uMokheseng waseyilanda yonke indaba enkosini, esebiza namanye amadoda ayekhona nawo afika ayithatha kanjalo. Kwathi uba ayizwe yonke uMonaheng wathi "Nina kodwa benimusa ngaphi uMonyane lokhu niyamazi?" Usebuye ethi uMonaheng kuhle kubizwe amadoda onke, kanye nabo oMonyane noMohlomi ikhulunywe kahle lendaaba.

Kwasa ngakusasa nempela kwa banjalo, uyafika uMohlomi ufumanisa wonke ama-

doda esebuthene nempunzi isibekwe eshashalazini phambi kwawo. Inkosi yase ithi akakhulume konke akwaziyo ngaleyo mpunzi. Usesukake uMohlomi ethi: "Chankosi indaba yalempunzi inde kakhulu futhike kukhona abangayilanda kangcono kunami, ebebekhona yenzeka. Intonjeke nkosi ngicela inkosi kanye nebandla ingithethelele ngoaba ngikhulume amazwi anzi ma kuaba izolo, ngingazenzi ngenziwa inhliziyoko nokuthukuthela. Ukuaba kuyangami ngabe kayisakhulunywa nakukhulunywa lendaaba."

Amangala wonke amadoda, ngisho naye uMonyane uqobo, ngoaba ayelindele ukuthi uzoyilanda yonke, khona kuzobonakala ubuze bukayise. Kwathi nalawo madoda ayezimisele ukumphikisa kukho konke akushoyo avune uMonyane asasethula-nje efela phakathi okwebutho lakwaZulu. Kwathulwa isikhathi eside bekhohliwe ukuthi bazakuyithini indaba ngoaba uMohlomi eseyonile wayibeka ngendlela ebingalindelekile. Kwabuye kwasuka ukuxokozela amadoda esekhuluma odwa amanye emsola uMonyane ethi uyedelela nxashana eyekelwa uzojwayela aphinde futhi. Ukuxokozela lokho kwaze kwanqamuka ngoaba sekukhuluma

yona inkosi ithi kuhle lendaŋa iyekelwe njengokusho kukaMohlomi. Nempelake yayekelwa amadoda achitheka, impunzi leyo yamikwa yena uMonyane wahamba nayo waya kuyidla.

Isiko lethu sizwe esimnyama ukuzithoba nokuhlonipha abantu abadala, nabo futhi bayabahlonipha abantwana babo Akuvami ukuba umzali angamazisi umntanake. Lokhu ukwenza komzali kwadaŋukisa inkosi uqobo kanye namadoda onke enqina. Suhlle ubuqotho kubantu bonke. Ukuzithoba kuyabukeka.

## UKUFA kukaMONYANE

KWATHI ukuba kufe uMonaheng ubukhosi bathathwa uMonyane ngoŋa uMokheseng okwakunguyena omdala wayesekade afa. UMonyane lona kwasebuncaneni wathanda ubukhosi, ngoŋa inkosi ngalezo zikhathi yayinamalungelo angecono okufuna imfuyo eningi kakhulu. Ekungeneni kwakhe ebuskhosini, kwakukhona ukungezwani nomŋango omkhulu, kuŋangwa ifa likaMonaheng. Ngenxa yalomŋango nokuxokozela uMonyane wasuka eFuthane waqonda entshonalanga nezwe, wayewakha endaweni ethiwa IMakhuahlane. Ekufikeni kwakhe kulendawo wafumanisa isifunda saŋaTaung, wakha eceleni kwaso.

Ngolunye usuku uMonyane ehlezi enkundleni kanye namaŋutho akwakhe kuxoxwa impi eyayiyophanga izinkomo, kwafika indoda yesifunda saŋaTaung, ithi ithunye uRamokhele inkosi yaŋaTaung, ukuthi kayizomkhonzela kuMonyane nakuŋaKuena bonke. Nembalake sezihlangana

lezizifunda, namaŝutho azo esehlangana ehamba ndawonye lapho eyohlasela noma eyophanga izinkomo. Ngesinye isikhathi lezizifunda zazimisela ukuya kuphanga izinkomo zesifunda samaHatoe esasakhe oNdini ezintabeni. Lempi yaxoxwa imini yonke kwaze kwahlwa kunqunywa amasu nezindlela okuzohlaselwa kuphangwe ngazo. Sekuphelile konke uMonyane wahamba wayolala inhliziyo yakhe yeneme ngoŝa ezothola izinkomo eziningi.

Kwathi lapho kumpondo zamthini, wavuka uMonyane wavusa namaŝutho ethi "Sekusile ayihambe." Kwathi kusenjalo indodana yakhe uMohlomi yayakuye yathi: "ŝaŝa akuvumi ngithule; eŝusuku bengilele, kodwa nginga zumekile ngaŝona umbono. Kulombono ngikubone ufile, ubulewe izitha, sezigiya phezu kwakho, ngakhoke ngiyakuncenga ungaŝe usahamba, funa ungaŝe usaŝuya." Wathukuthela kakhulu uMonyane wayithethisa indodana yakhe ethi: "Thula! mnqologombotsheni, hamba uyokukha amanzi kanye naŝanye aŝafazi." Washo ekhomba aŝafazi aŝaŝethwele izimbiza ŝeyokukha amanzi emfuleni, eku-thatheni kokusa.

Wasuka lapho uMonyane wahamba kanye

namaŝutho, waye washona esikhaleni phe-zulu. ŝathi uŝa ŝaqhamuke esikhaleni lapho ŝazibona izintaba zaseMakulukaneng. Lapho uMonyane wafikelwa uvalo nokwe-saŝa okukhulu, wakhumbula amazwi endodana yakhe. Uŝa lwase lumqede nya uvalo, wayesahluleka nokuma, athi nxashana ethi uyahamba kubethane amadolo kuphambane izinyawo, waze wahlala phansi waphumula, namadoda eselokhu eŝukana-nje engazi ukuthi kwenze-njani. Uselala ethi *thwi!* phansi, esethi kakubizwe wonke amadoda, esethi kuwo kaŝoni ukuthi uzophumelela ngoŝa nakhu usedutshulwe isisu. Kwamangaleka-nje ukuthi isisu esinjani lesi esimenza avezezele endaweni yokuziŝinya.

Wathi ukusuka waphindela emuva kanye nawo onke amaŝutho akhe; aŝaTaung ŝona kaŝavumanga ŝala ŝathi: "Madoda, thina asiphindeli emuva sivathazela, sizohamba sodwa sibuye nezinkomo." Nempela aŝaTaung kanye nenkosi yaŝo uRamokhele ŝahamba ŝaze ŝafika kulo elamaHatoe; ŝafike ŝacasha ehlathini. Kwathi amaHatoe enganakekele ukuthi kukhona aŝaphangi ehlathini, azikhipha izinkomo zawo, zadla zaze zafika khona eceleni kwehlathi: ŝaphuma aŝaTaung ŝaziphanga, ŝagwaza

abelusi, bazishishingisa zonke baze bayoshona esikhaleni futhi.

Lapho esephindela ekhaya uMonyane isisu saphela, amadoda ambona eseziphilele-nje, esekhuluma ehleka kungekho cala. Sebethi uba bafike abataung usethumela izinhloli uMonyane ukuba ziyohlola zibone ukuthi abataung babuye nazo yini izinkomo. Zabuya izinhloli zathi: "Nkosi babuye nezinkomo eziningi kabi, zinenkabi emhlophe ethe qwa; engenabala, asizange siyibone inkomo ehle kanje." Wathi uba ezwe lokho uMonyane, waba nomona, wasethumela kuRamokhele ethi kuhle naye amnike ezinye izinkomo ngoba yiyo abataung abazokhonza kuye. Nempela abataung bamnika izinkonyana ezimbalwa, kwathi eziningi kanye naleyo nkabi emhlophe zasala ngakuwo. Kwabonakala ukuthi uMonyane uyayifuna lenkabi, ngoba eluzwile udumo lwayo. Kwahamba waze waphumisela wayibuza, washo nokuthi bothi bangaletha yona kubesekubakuphela. Ekuqaleni uRamokhele wayiphika, ethi ayizange ibe khona inkomo eyaphangwa enjalo, kodwa wabuya wayivuma, wala ukuyiletha kuMonyane. Kwasuka ukuxabana okukhulu okwabangela ukuba lezizifunda zize zilwe. Yaba-

mbana ngezikhathi eziningi kodwa kungekho abehlulwayo; eyokugcina yamanqamu yabambana ekuseni ukuthatha kokusa, phansi kwentaba eceleni komfula. UMonyane bamhlaba ngomkhonto olunjiwe ethangeni wawuyafa njalo.

## ZIYEMUKA IZINKOMO

KWATHI-NJE ebusuku kulelwe, uMonaheng wezwa kuthi 'gelekeqe' kungathi kukhala umgoqo wokuvalela izinkomo. Wabuye wezwa izinkomo zikhala kungathi ziyahamba. Kwathike ngoba abelusi babevama ukuzikhipha ekuseni kakhulu kungakasi, wacabanga ukuthi yiyo. Kanti kwezeka-nje lokhu akuMonaheng yedwa ozwayo, uMokheseng kanye nabafana bezinkomo bayezwa. Usevuka uMokheseng eqonda khona esibayeni, efumanisa izinkomo zingasekho, esedlulela kwesamathole nawo efumanisa engekho. Lokho kwamsolisa ngoba abafana, nxashana bekhapha izinkomo ekuseni kakhulu, babe-washiya amathole ukuze anganceli. Usethi ukuaba asole usehamba eyakhona elawini labafana, ebafricanisa bekhona bonke bethi nabo kabazi ukuthi zivulelwe ubani. Lapho uMokheseng wahlabisa umkhosi wamemeza ethi: "He! khomo liele! (Zimukile izinkomo)" Avuka onke amadoda omuzi

ahloma aqonda enkundleni. Ngokuphelela kwawo, uMonaheng usewalandisa ngokufushane akuzwile, noMokheseng esenzenjalo, sekuthiwa ayihambe impi ilandele amasela ifike iwagwaze ibuye nezinkomo.

Nempela yathi isathi ukuphuma ngenzansi komuzi, yazizwa zikhala namathole azo enzansi ngasezibukweni lomfula. Yazizwa-qede yanikela khona ngamakhulu amajubane, yathi ifika lapho zikhala khona kwase kuthe *nya*, Kungasekho lutho. Yahambake ngaleyo ndlela kwaze kwasa, ihamba ibuza emizini eyakhe ngasendleleni, nakubantu ehlangana nabo, ukuthi abahlangananga nabantu beqhuba izinkomo, ethize nethize bezisho ngemibala. Kwaphela izinsuku, ezimbili behamba kodwa bengazitholi, ngisho nomkhondo-nje wazo. Kwathi ngosuku lwesithathu emini, babona intaba ende ephakeme kakhulu, bakhwela, bathi uba bafike phezulu, babona phansi ehlathini kunyakaza kungathi zinkomo. Wayesethi uMonaheng ngoba naye wayekhona ehamba nempi, ayihambe iyophanga lezo zinkomo ngoba nakhu ezakubo zingabonakali.

Bayafika lapha ehlathini sebefunyanisa

ukuthi izinkomo yizo ezakubo, sezihlangene nezinye eziningi abangazazi. Bahlala ehlahini lapha kwaze kwahlwa, yase isuka impi kaMonaheng isiziqhuba zonke ihamba nazo, ibanga ekhaya eFuthane. Kwathi ngakusasa emini yehlukana izigaba ezimbili impi kaMonaheng, enye yaqhuba izinkomo enye yahamba nenkosi. Kwathi kusenjalo kwafika inkungu eningi, yathi *ngci* nendlela ayabe isabonakala, uMonaheng wadukelana nabantu waduka nasendleleni wahamba esehlwathiza. Kwathi ngesikade wafika emzini omkhulu, wangena wakhuleka, kwase kuphuma amadoda amabili ezobona ukuthi obani. Anela ezwa ukuthi uMonaheng inkosi yabaKuena, ashesha ukuyotshela inkosi yawo nayo yaphuma masingane yambingelela. Lowoke kwaku umuzi wesifunda sabaPhuthi, nenkosi yabo igama layo linguThibela. UMonaheng wangeniswa endlini, waphiwa ukudla, nabantu bakhe, baphiwa badla basutha. Wahlala ilanga lonke lapho, wahlathiswa inkomo, kwathi noma eshamba ngakusasa yamukhapha inkosi yabaPhuthi. Kwasekuba ukujwayelana kwawo-ke lamakhosi uMonaheng noThibela sebe-de behambelana, behlabisana bekhonzisana. UMonaheng

wayesemdala, uThibela yena esemncane esanda kuganwa.

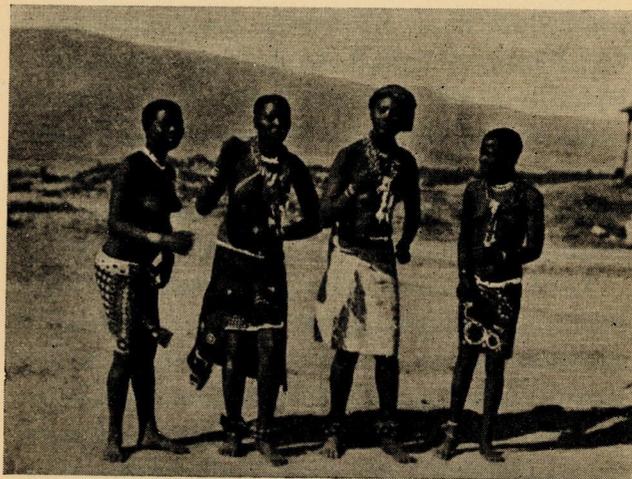
Kusobala phela ukuthi izinkomo zebwa phakathi kwamabili. Impi lena eyasuka, yasuka kusile sezikude kakhulu. Nxa izwa sengathi ziyabonsa izinkomazi eduzebude phansi ezibukweni nokho yafika zingasekho, yabe izwa kukhala izindlebe zayo. Umzila wayidukela ezikhotheni nasemahlathini ngoba yabe ikhankasa nasebusuku. Kwaaba yinhlanhla ukuba ithi ngokukhwela entabeni izibone ziyaluza emahlathini. Phinde impi yamasela iyilandele. Yanyamalala okokuphela.

## UMOHLOMI UYAGANWA

MHLA KUFA uMokheseng, uMonaheng wambikela umngane wakhe uThibela; wathi uBa ezwe wahamba waya khona kwaMonaheng wamlilela. Emva kwezinyangana ezithile efile uMokheseng uThibela usezwa kuthiwa umngane wakhe uMonaheng kasekho usefile naye walandela indodana yakhe, sekuze kwachitheka umuzi kanye nesizwe sonke. Kwathi nxashana ebuza efunisisa uThibela, ukuthi umuzi wachithwa yini, wafumanisa ukuthi kwanela kwafa uMonaheng uMonyane wase-nikwa ubukhosi. Ngokungena kukaMonyane ebukhosini, kwavuka umbango omkhulu, owaBangela ukuthi uMonyane asuke ashiye umuzi kayise aqonde entshonalanga. Usesukake uThibela eqonda khona emanxiweni kaMonaheng, uBa ethi uzofica izinsalela aBuze lapho uMonyane ashona khona. Uyafika ufumanisa izindonga zimi zodwa, kungekho ngisho nowokubika, kukhala ibungezi. Wahambake uThi-

bela esehamba ebuza emizini eyakhe ngasendleleni nakubantu ahlangana naBo nge-dlela, ukuthi uMonyane washonaphi, wakhephi.

Kwathi emva kwezinsuku eziningi, wahlangana namadoda amaBili athi aphuma



Izintombi zaBaTlokoa ziyasina

khona kwaMonyane athunywe kwesaba-Fukeng. Lamadoda-ke amkhombisa indlela wahamba wazewafika khona kwaMonyane, wahlala izinsuku ezintathu emlilela. Kwathi ngosuku lwesine wahamba waphindela ekhaya. Kwathi ngoBa indlela baBenga-

yazi, noMonyane efuna ukubonakalisa ukuthokoza kwakhe, wathi uMohlomi indodana yakhe, kanye namadoda amaabili afafa phelekezele fafakhombise indlela enqamulayo. Endleleni uMohlomi waxoxa noThibela emtshela ngesifunda sakufo saba-Kuena nokudabuka kwaso. Bathi beyofika kwelaPhuthi uThibela wayesemthanda uMohlomi ethi uhlakaniphile uyakwazi ukukhuluma. Sekuthi ufa fafike lapha emzini waPhuthi, inkosi isithi uMohlomi kanye namadoda lana ahamba nawo, akahlale izinsukwana ahlatshiswe; nempela wahlala wahlatshiswa izimbuzi ezimbili.

Lenkosi yaPhuthi yayinesithembu esikhulu. Yazala izingane eziningi. Phakathi kwabantwana bamantombazane, kwakukhona umntwana othandekayo ngobuhle bakhe. Lomntwana wayempofu *thunqu*, enezindletshana ezincane, wa silomo phakathi kwezwe lenkosi ngenxa yokuzotha kwakhe. Igama lakhe kunguMamoroa. Ayeseaningi amakhosi namadodana amakhosi ayesehlulekile ethi ayayifuna iwagane. Kwakuthi nxashana kukhona umuntu omkhulu noma enye inkosi lapha emzini wenkosi uThibela, uThibela abeseyithatha eya nayo endlini yakhe. Uyafika khona

usethi akuthunyelwe uMamoroa alethele isihambi lesi ukudla noma utshwala. Nempela bothi besathi ukuhlala, abesengenile uMamoroa inkosazana; emehlo afana nawejufa. Angene-qede isihambi lesi siyaluze sibeke phansi sibeke phezulu, siginge amathe ishumi, siphelelwe sikhundla. Siyafika ekhaya laso, noma siyinkosi noma isikhulu-nje, sesithumela abantu beqhuba izinkomo ufa bazosicelela lentombi. Bayafika abantu bezocela, intombi isibala ithi kayibafuni, naboke bese sephindela emuva bezishiya nezinkonyana lezo. Inkosi lena yaPhuthi, yayisinezinkomo eziningi izithola ngaleyondlela.

NakuMohlomi uThibela wenze-njalo, wahamba naye waya khona endlini yakhe, wayesethumela ukuthi uMamoroa akabalethele utshwala nenyama. Yathi ingakafiki inkosazana uMohlomi waxoxela inkosi lena indaba yeqhawe lesifunda sakufo elidala elabulala izingwenya ezimbili ngasikhathi sinye. Lenda fa yamangalisa inkosi uThibela kangangoba kwathi noma isifikile inkosazana yakhe akaze ayinaka; wathi esuka wayeyitshela ukuthi kayibekeke utshwala lofo masinyane iphume basaxoxa. Kwathi ufa ingene uMohlomi wayizeka ngobu-

khulu ufunono, nofungwethi, indaba yakhe. Intombi lena yazeyama yambeka, yabona-nje nayo ukuthi, Wo! umlisa lo! Yathi uba iphume, kayabe isayandawo, yathi ukusithela ngomnyango yama yalalela ukuthi uxoxa uthini. Yama lapho isikhashana imangele ukuthi lomuntu owaphi ongethuki lutho emzini, ngoaba phela bonke abantu ababeqala ukuyibona, yayingenagede bethuke, kuthi noma umuntu kade ekhuluma athule aphelelwe amandla. Yathi isuka yayiqonda kunina imtshela, isho nokuthi, uma lomuntu engathumela abakufo bazocela ingeke ibale. Nonina usevuma ethi: "Yebo mntanami, ngizwile ukuthi lomfana owesifunda sabaKuena isifunda esikhulu esinezinkomo eziningi." Wathi uba aqede ukudla uMohlomi, base beyaphuma baqonda enkundleni emadodeni. Sebethi uba bafike emadodeni inkosi isithi: "Ngifuna ukuzekele amadoda lana akithi zonke lezindaba ezimangalisayo obungizekela zona."

Kanti uMohlomi uthe uba ayibone intombi leya wayithanda, kodwa akaze alithola ithuba lokuyibekisisa kahle, ngoaba wayengafuni kuBonakale ukuthi uyayikha. Kwathike lasebephuma nenkosi beya emadodeni

washiya isigqokwana sakhe ngabomu, enzela khona ezothola ithuba lokubuya yedwa, ayibone uma kwenzeka. Kwathike nxashana inkosi ithi kazekele amadoda izindaba washesha, wasukuma wasethi ukubeka ilanga okungathi liyamshisa, esecela enkosini, ukuthi imvumele agijime ayolanda isigqoko sakhe asikhohlwe endlini. Kwathike ngoaba inkosi yayisijahe ukuzwa izindaba ezimnandi, yase imdedela, isikhohlwa ukuthi izihambi azivunyelwe zingene endlini yayo zodwa. Kanti uhamba-nje uMohlomi eqonde endlini, iyabona intombi ilunguze ngentuba yeguma. Isinela ibona ukuthi uqonda khona impela isishe sha ingena kuqala, uyafika useyifumanisa phakathi iphethi isigqoko sakhe isibuka; athi uba angene ibisiguqa ngamadolo innika sona. Wathi uba asithathe wama isikhashana eyibekile, nayo imbuka, yathi ukubona ukuthi uyibekile yase ichofozela ibeka phansi ifihla ubuso bayo ngesikhumba eyayisembethe. Lapho uMohlomi wathi: "Sengikhulile ngifuna ozongibasela umlilo." Yase impendula yona ithi: "Hamba uyongicela kubaba. Wabonga uMohlomi, wasephuma efumanisa amadoda esemlindle. Lapho waxoxa uMohlomi aze

akhamisa *nka*, amadoda ethi “Kodwa lomfana zonke lezizinto wayezitshelwa u**fani?**”

Wahambake uMohlomi waphindela ku**bo**, wathi efika wabikela uyise, wathi ufuna ayocelwa. Uyiseke useshaya izinkomo ezintathu, njengokwesiko lakhona esethuma abantu beyocela. Bayafika kwelaba-Phuthi inkosi isibiza amadoda, ithi laba abazocela abakhulume kukhona onke amadoda. Kwathi sebekhulumile kwa**bizwa** yona intombazana ibuzwa ukuthi ithini ngalaba**abantu**. Inkosi yayicabanga ukuthi intombazane izokwenza njengasemsukwini ibale. Ithi isuka intombi yayibavuma ithi iyabathanda. Inkosi yathukuthela, kodwa kungasasizi lutho ngoba intombi yase ibavumile. Yathi isuka inkosi ya**baPhuthi** yayithi kula**ba** ababezocela abahambe impedulo uzoyithumela. Nempela kwedlula izinsukwana ezithile zafika eza**baPhuthi** izithunywa: “bavunyiwe a**baK**uena sekufuneka ilobolo kuphela izithole ezingamashumi ama**bili**: “baphendula a**baK**uena bathi: “O! Sizwile nina bakwa**Phuthi**, siyabonga.”

Sekuthunywa abanyeke abantu bemukisa izinkomo, bethi u**ba** bafike nazo, seku**bu-**

thwa onke amadoda futhi u**ba** azozibona, sekukhethwa enye ihlatshwa khona lapho. Yathi u**ba** ihlatshwe kwa**bizwa** inyanga kwa**songwa** amadlozi na**badala**, kwase kuthi yonke eyangaphakathi inikwa abesifazana abasinda endlini lapho yayizosinela khona intombi. Na**abantu** laba ababelethe izinkomo, banikwa umlenze baphindela nawo ekhaya ukuze kubonakale ukuthi izinkomo zifike kahle na**ba**ku**bo** kantombi bazivuma.

Ekuseni kwasuka yena umakoti ephethe isicephu, kanye nezinye izintombi namakhosikazi athile, wahamba ebange khona ekhakhakhe ku**bo** kaMohlomi. Kwathi la sekuseduze wahlala phezu kwesicephu sakhe aka**besavuma** ukuhamba. Kwaze kwafika izintombi eziphuma khona ekhaya kwa**Monyane** ziphethe ubuhlalu, zamnika ba**bunye** kwayima esukumayo. Wahambahamba wabuye wahlala futhi; nezintombi lezi zaphinda zamnika obunye, wasukuma wahamba. Waze wafika ekhaya kusihlwa sekumnyama kulokhukuhamba ngaleyo ndlela. Ngakusasa u**Monyane** washaya inkomo ya**ba**fazi okuthiwa (*ke moqhoba*) umqhubi, eyinika laba**ba**fazi abalethe umakoti, seyihlatshwa bethwala wonke umhlubulo behamba nawo.

## UMOHLOMI UFUNDA IMITHI

EMVA kweminyakana ethile uMohlomi aza-lwa, uMonyane wa buye wazala omunye umntwana; kwase kubizwa yona inyanga enkulu ya baKuenta, uNtsane kaKhetsi; ukuba azobonga kwa badala. Nempela wafika wenza njengasezikhathini zonke, wafuna nabafana abancane ukuba bamsize; uMohlomi waba omunye walaba bafanyana. Iyasebenza lapha inyanga, ithunqisa incindisa uya buka uMohlomi; uyasuka usebuza enyangeni ethi: "Lokuke yini?" Usho ekhomba yona imigodla yenyanga. Isiphendula ithi: "Imigodla yemithi." Iphendula-nje kayinakile ngo ba imbona emncane. Miningana imibuzwana uMohlomi ayibuza kulenyanga, nayo isiphendula ngokunganaki, kodwa imtshela iqiniso. Isigcino uMohlomi wabuza wathi: "Kuze kwalandwa wena kudele-nje ngani? Ngo ba ugogo ubengekwenze lokhu?" "Cha, phela," sekuphendula yona inyanga, "umsebenzi wezinyanga lona, ugogo wakho kasiyo inyanga." "Pho, yini lena olokhu uyikhipha

phakathi lapha uyishisa?" "Imithi, ugogo wakho akanayo, yikho bengilande kude-nje."

Anele aqede uNtsane abese ehamba eshiya abafanyana laba namadoda bedla inyama yemvu le ebihlatshiwe. Kuyaba ngemuva kwezinsukwana uMohlomi useyibona inyanga lena ifika iphethe yona imigodla yayo. Ifike-qede, kubuyiswe izimvu, kubanjwe enye yensikazana ihlatshwe, ihlinzwe iyo inyanga. Anele abone uMohlomi aye khona ngejubane ethi uyoyisiza, ifike imxoshe, "Hamba lapha, ubizwe ubani? Ukwabuya futhi ngizokushaya." Usekhohlwa-nje uMohlomi ukuthi sekwenzenjani, ahambe aqonde kugogo wakhe embikela ukuthi inyanga lena imxoshile yathi izomshaya, ethi uyayelekelela. Ukhulu usekhumbula ukuthi inyanga ayihletshwa athi: "Cha! Mntanomntanami, unga bokhuluma kabi ngenyanga, ngo ba iyezwa nxashana abantu beyihleba." Usemtshela okunengi okwenziwa izinyanga, esho nokuthi zinandla ziyesabeka, zesatshwa abantu bonke ngisho namakhosi.

Kwathike ngo ba uMohlomi wayethi nxa ecebe umuntu noma imuphi lapha esalukazini esinguninakhulu bese simkhohlisa sithi;

“Ho! utshelwa ubani usibanibani akuthinte? Thula wena Hlomi kaKuena ngizomshaya angake aphinde.” Abesejabulake uMohlomi ecaBanga ukuthi ukhulu uqinisile. UMohlomi wayengazi ukuthi kukhona umuntu ongesatshwa ukhulu, kwathi uBa aBone ukuthi inyanga yesatshwa umuntu wonke, ngisho noninakhulu, waqala ukuyesaba nokufisa sengathi naye angaba iyo. Kwathi noma eseyibona kaBe esasondela eduze kwayo, ngoba ezwile ukuthi ikwazi nokuBulala abayihluphayo kanye naBayizondayo.

Kwathi lapho uMohlomi esemdala eselusa izinkomo, waBikela uyise ukuthi uthanda ukufunda imithi aBe inyanga. Uyise wamhleka usulu, wathi akahambe kayazi into ayikhulumayo. Kanti ukhuluma noyise-nje, inkosi uyisemkhulu uMonaheng uyezwa. Usebiza uNtsane, ethi kuhle athathe uMohlomi a-de emthuma, ehamba naye, aze afunde imithi. Nempela usevuma uNtsane, uMonaheng esemshayela izinkomo ezine sekuBa yilona holo lakhe. Uyezwa uMohlomi engazi lutho usebizwa inkosi; esethi uBa afike isimtshela ukuthi makahambe nenyanga, enze konke emtshela khona, sekuBa kuhamba kwakheke uMohlomi nenyanga leyo. Ngokufika kwaBo

ekhaya lapha kwanyanga isi-de imthuma emathafeni, nasezintaBeni, nasemifuleni nasemahlathini ukuBa ayokumba imithi nezimpande ezithile kanye namakhambi athile iwasho ngamagama awo. Kwesinye isikhathi yayihamba naye ifike imkhombise izinhloBo ngezinhloBo zemithi namakhambi. UMohlomi lona wayefika ekuseni lapha kwaNtsane, kuthi ntambama aphindele ekhaya; kuthi mhlazana engayanga aye ezinkomeni. Uyafika khona ufumanisa ukuthi sebemkhumbule Bonke abafana. Inyanga lena yayimlaya ithi angatsheli muntu, ngakhoke kwakuthi nxashana Bembuza abafana ukuthi ubeyengaphi athi ubethunywe inkosi, bese Bemyeke-njalo esebaxoxela ezinye-nje izindaBa angaze azithinta nempela lezi zasenyangeni.

Kwahamba kulokhu kumi kanjalo kwaze kwafika isikhathi sokuthi uMohlomi asoke. Ezifundeni zaBeSuthu kuyisiko ukuthi nxa abafana bezosoka kukhethwe inyanga ethile eyaziwayo ukuthi uphondo lwayo lunamandla, ibekane nawo wonke umsebenzi woBunyanga ophathelene nokusoka. Ngesikhathi kusoka uMohlomi kwakukhethwe yena uNtsane kaKhetsi. UMohlomi esebuyile entaBeni ekusokeni, yaqala inyanga

ukumkhombisa yonke imfihlo, ngoBa ithe usekhulile usenamalungelo okwazi noma yini. Kwesinye isikhathi yayihamba naye iye ezindaweni ezikude, ifike yelaphe, yenze konke ebuka uMohlomi eyelekelela eluhlaka lwayo.

Ngolunye usuku wavuka ekuseni uMohlomi waBanga khona kwaNtsane, ngoBa baBezohamba bayokwelapha kwesabaTangung esasiphesheya komfula ngasentshonalanga. Wathi ukuBa afike base Bengena endleleni noNtsane, Baathi laBethi ukuwela umfudlana kwase kufika isigijimi siphuma komkhulu sithi uNtsane uyafunwa enkosini. UNtsane usemangala-nje ukuthi kwenzenjani. UseBathe uyaBuza nalapha esithunyweni, naso sithi kasazi sizwe-nje kuthiwa kasizombiza. Nempela uNtsane usebuya eqonda khona enkosini efumanisa amadoda esefuthene enkundleni. Wathi efika inkosi yamtshela ukuthi amaButho ayahamba ayohlasele esabaKubung. Kanti ubizwa ngamandla-nje kungathi kuyaphuthunywa impi kayihambi ngalelolanga, yoze ihambe ngosuku lwesine. Kwase kubuyiswa izimvuke sekuhlatshwa iBanye, isihlinzwa kukhishwa okwangaphakathi, inyanga ithatha umswane kanye nenyongo.

Yathi isuka yayithuma uMohlomi ithi akayomba izinhloBo ezimbili zezimpande, akhe nezinhloBo ezinhlanu zamakhambi, yazisho ngamagama azo. UyaBuza uMohlomi ufumanisa isimlindele, iBase umlidlwana yodwa eqhugwaneni elithiwa "*se-fahla*." Isiwathathake amakhambi lawo kanye nezimpande; isiwabeka ndawonye eceleni kweminye imithi eyayi inqwatshana eceleni kwayo. Yaseke ithatha yonke leyo-nqwatshana yemithi, kanye namakhambi lawo nezimpande, nophaphe lukahele obizwa ngokuthi uheshane inyoni edla izinkuku, nesiqu somsuka wophondo lwenkuzi yenkomo, nethambo lengwenya, nesikhumba senyoka, nesidladla sebuBesi, nomsimbane wembila, nenzenge yengungumbane, isiyifaka odengezini, ilubeka emlilweni kusha kuzekuba umlotha. Umlotha lowo isiwugaya iwuthela okhanjaneni uBa insizi. Yonke inyama yosiwa, kwathi lapho isivuthiwe, yafika inyanga nomuthi wayo lowo, yathi ayiqotshwe yenziwe amaqashana amancane. Yase iwuvumvuzela ngalomuthi wayo, isithi wonke amadoda azohamba nempi awayidle, aqede angawaphuzi amanzi, angalali nasezindlini alale phandle enkundleni noma esiBayeni. Kuyasa ngakusasa

ekuseni, isiḅuya inyanga, ifika iwashaya izinhlanga eziphongweni nasesezingalweni zangakwesokudla, isihlikihlela wona umuthi wayo lo, ezinhlangoeni lapho, isithi kawahambe ayolala ezindlini zawo aze aḅuye ngakusasa.

Athi uḅa ahambe amadoda inyanga yabiza uMohlomi, yahamba naye yashona emfuleni. Seḅethi uḅa ḅafike lapha emfuleni isithi akafune izinkalankala, azibambe azikhiphe emanzini, aqaphele angazifohlozi. Nempela wazibamba uMohlomi zaḅa ziningi, wasezithwala ezisa kuyo; uyafika ufumanisa nayo isiḅambe indathane. Seḅehlala phansike ḅekhipha umthubi lo wazo osezigujaneni, ḅewuthela okhanjaneni: zathi ziphela lase licisho ukugcwala. Seḅehamba ke ḅeya ekhaya, isifika ithatha umuthi lowo wayo, isiwuthela lapho okhanjaneni olunomthubi wezinkalankala seyigovuza ihlanganisa sekuba isikhumanqa sesitapolo-nje esimnyama. Ayafika amadoda ngakusasa usewakopoyela lesisitapolo ethi awagcobe umzimba wonke lapho elala. Lomuthike wawenza ukuthi amadoda lana empibene-sibindi, nesithunzi, angagwazeki kalula.

Wayifunda ngalendlela uMohlomi imithi nokusetshenziswa kwayo, waze wakhula naye wayinyanga enkulu eyaziwayo.

## UKUMISWA kukaMOHLOMI

UMONYANE wayenaḅantwana aḅane, owo-kuqala kungumfana uNkopane; owesibili naye kungumfana uMohlomi; owesithathu kuyintombazane. Uthunjana kungumfana uFoleng. Kwathi uḅa afe uMonyane ubukhosi ḅathathwa uNkopane ngoḅa kwakunguyena omdala eyindlalifa. UNkopane lona wayeganwe aḅafazi aḅayisithupha, ḅonke ḅezele ḅenaḅantwana ngaḅabili ngabathathu; owesibili yena enaḅo ḅebahlanu. Kwaḅakhona ukuxaḅana phakathi kwamakhosikazi kaNkopane; kuxaḅana eyokuqala neyesibili. Lenkosikazi yokuqala kwaku eyesifunda samaHatoe, eyesibili kungeyesifunda saḅaKuenta. Lenkosikazi yesibili yayithi, kungeke kwenze ukuthi yona ingeyesifunda esikhulu samakhosi ibe ngaphansi kwenkosikazi yesifunda esedelelekile saḅafokazana. Waḅamkhulu lowo mḅango waze wadala inzondo nokwalana okukhulu phakathi komuzi.

Kwathi ngoḅa uNkopane wayeyithanda lenkosikazi yesibili, wase eyivuna eyivumela

kukho konke; naabantwana bayo wabathanda ukudlula bonke. Kwahamba isikhathi kunjalo, nezingane lezi zazezakhula; nazo zalingisa abazali, zazondana zazezacisho ukubulalana. Kwathi kusenjalo wafa uNkopane, wawushiya kulowomnyama umuzi wakhe. Se efile amadodana abubanga ubukhosi aze acisho ukubulalana, kwaze kwabuthwa isifunda sonke saBaKuenta, yakhulunywa lendaBa, izikhathi eziningi, kodwa bengaphumeleli ukuyinquma. Isigcino yanqunywa. Kwathiwa kuhle ubukhosi busale sebunikwa uMohlomi umfowabo kaNkopane. Seyinqunyiwe kwamenezelwa kwabizwa bonke besifunda saBaKuenta kwathiwa kabeze enkosini ngosuku oluthile.

Nempela ngalelo langa bafika baBaBaningi abantu, kwathi lapho sebephelele, kwasuka induna enkulu yayithatha phansi yonke indaba, yase igcina ngokwazisa bonke abantu ukuthi uMohlomi osezoba inkosi, kuhleke bamlalele bamhloniphe njengamakhosi onke. Induna leyo seyiqedile ukukhuluma, kwabizwa yena uMohlomi. Sekukhishwa isigqiki sobukhosi, inyanga isichela ngezintelezi, sekuthiwa kahlale kuso. Emva kwesigqiki sekukhishwa ingubo yesilo, eyayembathwa amakhosi, isichelwa qede ku-

thiwa kayembathe; sekubuye kukhishwa induku yobukhosi, enikwa yona ephathiswa ngesandla. Kwase kudedelwa izimphunga ezindala ngokulandelana kwazo, zimyala, zimtshela indlela afanele ukubusa apha the abantu ngayo.

Sekwenziwe lokho wachitheka umhlangano, kwasala izikhulu zomuzi kuphela, kwabuyiswa izimvu zahlatshwa ubuthaphuthaphu. Kwase kusuka inyanga imncindisa, imshaya izinhlanga enkaBeni, yazihlikihla ngomuthi, yamthunqisela yamsebenza yaze yaqeda. Yathi uBa iqede ukumsebenza yathatha izikhonkwane ezigcotshwe ngomuthi yazibethela umuzi wonke. Wahlake wabusa uMohlomi, kwagcwaliseka elakhulunywa okhokho bakhe ephusheni ngesikhathi esentaBeni esokile.

## UMWELI kaNSELE

LAPHO uMohlomi eseyinkosi akaqalanga wakha umuzi omusha, wahlala komdala owaŋe wakhiwe umfowaŋo uNkopane. Kwathi emva kweminyaka engaŋa yisihlanu, kwa yima akha umuzi omusha endaweni eyayithiwa iNgoliloe. Lendawo yayinentaŋa enkulu eneziwa eziningi. Kwesinye saleziziwa kukhona umbalo, ongaziwa ukuthi wabalwa ubani; basebethi aŋaKuenta: “*Ho ngotsi melimo* (kwabala amadlozi.)” Leyo ndawo yathiwa iNgoliloe-nje, kungenxa yalowo mbalo.

Ngaleso sikhathi kuŋusa uMohlomi izinkomo zaŋaKuenta zazahlukaniswe izigaŋa ezibili; esinye sihlala ekhaya emzini wenkosi, kuthi nxashana, kuzohlatshwa kukhethe kuso, kanti nokusenga kwakusengwa kuso. Esinye sasihlala ezintaŋeni le emaweni seluswa abelusi, behlala khona beziphekela, besenga, kwesinye isikhathi bahlabesadla khona lapho entaŋeni. Basesenga ekuseni, ubisi lugcwale emathungeni, bese

belwetha ezimbizeni, beluyeka luze luvuthwe luŋe ngamasi.

Ngesinye isikhathi bathi beŋuya abelusi ntambama baŋumanisa ubisi lungasekho, izinkamba sezomile geqe. Ngakusasa baŋamba futhi nezinkomo, baŋhiya besengile ubisi lugcwele luthe nswi ezinkambeni. Bathi befika ntambama baŋumanisa lungasekho futhi, baŋhohlwanje ukuthi ubisi luqedwa yini. Kwahamba isikhathi eside ubisi lulokhu lunyamalala, kodwa bengazi ukuthi luphuzwa yini. Kwala noma sebethi baŋuya emini baŋumanise lungasekho. Ngolunye usuku baze benza iceŋo, baŋhaya sengathi baŋyahamba, bathi uba basithele ngale kwegquma, baŋuye baŋshesha baŋhenduka, ngamakhulu amaŋuŋane baŋuya lapha ezimbizeni zaŋo. Baŋafika baŋumanisa ixegu elidala, kodwa lisaqinile, lifake ibeshu linguqile liphuza ubisi okhambeni. Base belethusa, sebelibuza ukuthi liyiliphi, lifunani lapho; baŋuza-nje balibuza ngesiSuthu; seliphendula ngesiZulu lona, liphendula liphakamise izandla zombili lithi: “Hai! Hai! Makhosi ningangibuŋali ngikwazi ukunisa imvula.” Lapho baŋgezwa abelusi ukuthi lithini bese beŋuzana bodwa: “*He! banna ureng?* (madoda lithini?).” Baŋkwiti-

za-njalo manje aβelusi, βevivinya imikhonto, nemishiza yaβo, kwathi noma lingezwa, kodwa lazibonela-nje ukuthi sekonakele kuβafo βaβeSuthu. Nalo lapho alibonange lisathula, lashweleza njalo: "*Hai! makhosi, hai!* Ningangibulali ngikwazi ukunisa imvula." Kwathi noma βengezwa ukuthi lithini, βezwa βaβona ukuthi kalilwi liyancenga liyashweleza, kaβaβeβesalenza lutho.

Ikhehla leli kwaku elasemaHlutshini, lizalwa uNsele kaDlomo, kaHadeβe, lingu-mfowaβo kaβungane lo ozala uMthimkhulu, uMthimkhulu ebese ezala uLangalibalele inkosi yamaHluβi. UNsele lona wayeganye izintombi eziningi, waze waganwa na ezamazimu akwamaHlaphahlapha ayakhe phesheya koMzinyathi. Kantike futhi indodana yakhe uβungane kanye nomzukulukakhe uMthimkhulu, naβo βaβeganwe zintombi zamazimu. Lelikhehla lalizalwa uNsele entombini yezimu, igama lalo kunguMweli. UMweli lona wayeβuthanda uβukhosi; ngokuzalwa emdala kunoβungane; kodwa uβukhosi engenakuβuthola, ngoba engowendlu encane engesiyo indlailifa. Uyasuka uMweli lapho seβeβadala βezinsizwa useya ekhakonina, efika ethi amazimu kawazingele uβungane ambulale,

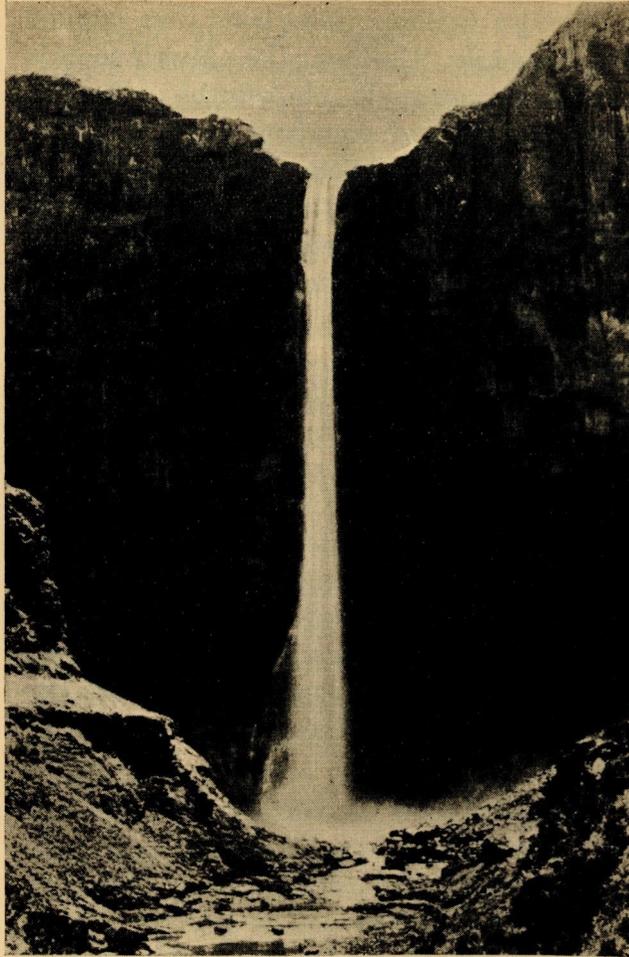
khona uβukhosi buzobuya ngaye. Kanti uMweli ukhuluma namazimu-nje kukhona indoda yasemaHlutshini, izifihle phakathi kwawo, igqoke njengawo, yayeka nesihluthu saside, nawo awayibona acaβanga ukuthi elinye, ayazikhulumela-nje kawanakile.

Iyasuka lendoda isiyobikela uNsele esethukuthela ethi kaβulawe. Wathi uβa ezwe uMweli ukuthi uyise ukuzwile aβakukhuluma namazimu, nokuthi uthukuthele wathi kaβulawe, waseβaleka eya ekhakonina. Wahlalake uMweli lapho ekhakonina wafunda imithi yokwelapha waze wayinyanga eyaziwayo. Wayehamba aqede lonke izwe, aze eqele nangale koKhahlamba afike kwe-laβeSuthu. Ngesinye isikhathi wathi uβa eqe uKhahlamba wafumanisa aβeSuthu βesifunda saβaTlokoa βakhe omkhulu umuzi ngaphesheya komfula phansi kwentaβa. Kulesifunda kwakukhona inyanga enkulu, ehlananiphile, ikwazi nokunisa imvula igama layo kunguMakolokolo. Usethi uβa afike kulomuzi uMweli useβakhombisa izikhwama zakhe zemithi, seβeβona ukuthi uyinyanga, seβemusa enkosini isithi kahlale isikhashana elaphe. Nempela esehlala elapha ethola izinkomo.

Kuyaba ngelinye ilanga uzwa esebizwa inkosi, isimbuza ukuthi, imbala uyakwazi-nje ukunisa imvula; bese ethi qa, akakwazi. Inkosi yamtshela ukuthi esifundeni sayo lapho inenyanga ehlakaniphile ekwazi nokunisa imvula. Bakhuluma-nje oMweli nenkosi yabaTlokoa isiZulu kayisazi noMweli isiSuthu kasazi; kukhona ixhegu lesifunda samaZizi, lona lazi isiZulu nesiSuthu, yilona elihumushayo. UMweli uhamba elapha-nje lapha kwelaBaTlokoa, uhamba nalo lelixegu, usede elinika izinkonyana nezimbuzi kulezi azitholayo. Usenela ukuzwa uMweli ukuthi inyanga yalesifunda ikwazi ukunisa imvula, usebanga khona kwayo, efika ethi kayimfundise uzoyiholela ngezinkomo azithole kwelaBaTlokoa. Nempela ibisimfundisa ephindela kwelakuBo, efika efundisa abanye besifunda sakuBo kanye nendodana yomfowaBo uMthimkhulu. UMthimkhulu esefundisa indodana yakhe uLangalibalele

Kwathi lapho uMweli esemdala, kodwa esaqinile, kwaqhatheka impi, amaHluBi alwa namazimu. Wathi uBa abone uMweli ukuthi iyalwa, wafikelwa ukwesaBa waBona sengathi naye bazakumbulala; wasesuka ehamba eqa uKhahlamba engena kulo laBeSuthu. Uyafika lapha kwesaBaTlokoa

ufumanisa nakhona iphethene ilwa nomuzi usuchithekile. Usehambake uMweli eqonda entshonalanga nalo elabeSuthu; ehamba izinsuku eziningi engaboni muzi, engadli, ephuza amanzi kuphela. Uyethuka ngenye imini usebona abantu belusile izinkomo eziningi. Athi uBa abedlule afike esiweni esikhulu, afumanise izinkamba zigweli ubisi. Abone nesibaya sezinkomo eceleni. Hau afike angabuzi, umuntu ezilambele kukade akugcina ukudla, aluphuze alushaye aluqothule, abesehamba eyocasha. Kuyasa ngakusasa usephindela, lapha ebona ukuthi abantu kabekho basezinkomeni, eseluphuza futhi elubuqa. Kwahamba kwahamba baze bamBamba bamfumanisa eguqile eluphuza. Umuntu uyakwazi ukomelela angafi izinsuku ezithile ephila ngamanzi odwa ukudla engasakutholi. BamBamba wazikhalela ezincengela ukuba bamthethelele ngoBa wenziwa indlala.



Impophoma yaseMaletsunyane engamafidi  
angu-630 kwelaBeSuthu

XV

UMOHLOMI UFUNDA UKUNISWA KWEMVULA

BATHI abelusi uBa BamBambe uMweli, baBone ukuthi uyashweleza bamusa enkosini uMohlomi. Uyafika enkosini lapho uphinda lona lelo, "Hai! makhosi, ngithi ningangibulali ngoBa ngikwazi ukunisa imvula." Inkosi ibisithi akuyofunwa umuntu owazi isiZulu, esefunwa etholwa naye kungowesifunda samaZizi ephumalanga, esanda kufika. Usechazake ethi: "Cha, makhosi, lomuntu uthi ningambulali ukwazi ukunisa imvula." Wanela wezwa uMohlomi wasukuma wama ngezinyawo, lokhu wayehlezi, waBuzisisa ukuthi uqinile na. Emva kwalokho uMohlomi wathi kayekwe aphiwe ukudla, esemnika indlu nezinkomo esemganisela nentombi. Usehlalake lapho uMweli elapha, efundisa inkosi eminye imithi ethile yokwelapha kanye nokunisa imvula. UMweli, aBeSuthu Bamqamba elinye igama, bathi uMuBi ngoBa nangu wafumaniswa abelusi enza into embi entshontsha uBisi. Wahhlala lapha wazala

indodana igama layo linguMakara, naye uMakara wakhula waba inyanga.

UMohlomi wafunda izindlela eziningana zokunisa imvula. Nansike enye: Yathi inyanga enguMubi, into yokuqala kufuneka isiziba esinenyoka. Kulesisiziba bese kukhiwa amanzi, akhiwe amantombazanyana amancane angakathombi; alethwe ekhaya. Lamantombazanyana nxashana eyokukha lamanzi amelwe ukubeka phansi njalo aze abuye. Esefikile namanzi lawo, awafake eqhugwaneni lemithi elithiwa *ke sefahla*, abesehamba eyotheza izinkuni noma amalongwe sekubaselwa lamanzi aze abile. Athi esebila, inyanga bese ifaka izimpande ezithile, kanye namakhambi nemithi, seyigovuzi kushunqa engathithi amafu. Igovuzi-njalo, iyakhuleka, iyacela kwaBadala, ukuthi bacele imvula edlozini elikhulu lemvula. Nohlanga lolu elusebenzisayo lusetshenziwe ngemithi yayo imvula. Kuyasake ngakusasa sekumenywa inqina enkulu uba iyozingela, izingele ibulale zonke izinhlobo zezinyamazane ezivusayo. Kuyaba ntambama sebethatha zonke lezinyamazane abazibulele, bekipha okwangaphakathi bekushiya emzileni wamanzi agelezayo noma aseshile sebegoduka nazo beya enko-

sini. Bayafika enkosini sebeshiya zonke izimfene namanxala, kuthi lezi ezinye zonke baye nazo emakhaya, bafike bazose zidliwe amadoda odwa. Abafazi nezingane zingayidli, bese bekhala, khona abadala abangasekhoyo, bezoshayeka ezinhliziyweni, bese becela idlozi lemvula liyidedele. Amadoda aqophisane isikhathi, izinyamazane lezi azose azidle kanyekanye ngasikhathi sinye, khona abafazi nezingane zomuzi bezokhala kanyekanye umsindo ufemuklulu kuzwakale kude, kuze kuzwe okhokho namadlozi. Inyangake yona ithi ingezwa umsindo wokukhala, ibese ithatha imfene nenxala isiya lapho ibibilisele khona amanzi, ibase umlilo, isizibeka khona emlilweni iziyeka zisha yenza impepho. Kothike uma amadlozi ezwa ukukhala kwaabantu, nokucela kwenyanga, nephunga elimnandi lenyama abesededela imvula.

Wayifunda uMohlomi lendlela, wabuye waya kwamanye amazwe, nakwezinye izifunda wafunda ezinye izindlela. Wayewabuya le kwasoShangane, nakwelaBaChuana, esifundeni saBaMangwatho, nakhona wafike waBona, wafunda indlela abanisa ngayo imvula. Kwathi uba uMohlomi afe, kwase kuba uyena ukhokho wemvula. Kuthi nxa-

shana kucelwa imvula, izinyanga nabantu zibize yena, ukuthi akacele idlozi lemvula libaphe imvula. Lokhuke kuBonakala kahle kulesisicelo sabo abasisho nxashana becela imvula :—

*Mohlomi he ! rebatha pula !*

Mohlomi sicela imvula!

*Morena pula ekae ?*

Nkosi iphi imvula ?

*Rehlola renyoreloe ka mehla,*

Sihlala somile-njalo,

*Rapela Tsuloane Matsie,*

Cela ku-Tsuloane kaMatsie,

*Lelikhomo linyoreloe.*

Nezinkomo zomile.

*Mohlomi pula ekae ?*

Mohlomi imvula iphi?

*Morena refe pula.*

Nkosi siphe imvula.

## UMOPHETHI kaTHULO

UMOPHETHI kwaku indodana kaThulo inkosi yesifunda sabaTaung, engowokuqala enkosikazini yesithathu. Kwathi lapho esemdala esakha umuzi wakhe, akaze abanabantu abaningi ngoba wayengeyona indlalifa. UmfowaBo, owaye ngowendlu enkulu eyindlalifa wayenabaningi abantu nomuzi wakhe umkhulu.

Ngelinye ilanga lapha kwamfowaBo bathi bevuka ekuseni, bafumanisa ebaleni phambi komnyango wendlu yenkosi, kukhona onogwaja ababili befulathelene kodwa befile. Yethuka inkosi lena, yabiza onke amadoda ukuba azobona lesisimanga. Kwase kulandwa izanuse, sezibula zibanuka ubuthaphuthaphu abantu. Kwathike kulaBo abanukiwe, kwathunyelwa izinsizwa kwathiwa zifike zingabuzi, zibashaye, zibaxoshe zidle nezinkonyana zaBo, zishise izindlu kanye nokudla kwaBo. Nempela amashinga lawo ezinsizwa ayekhethiwe, abashaya abantu, babaleka kwathi sabalala, nezindlu zathunqa ndawozonke.

Wathi uBa aBone uMophethi ukuthi laBaBantu aBanukiwe BaXoshiwe, wase uyabaBiza uBanika indawo, nokudla, ethi kaBakhe emzini wakhe. KwasekuBa ukwanda kwaBoke aBantu BaKaMophethi nomuzi usubaMkhulu. UMophethi lona wayengenabo aBantwana, BaBefa BeSeBancane; nomfana owayesele ephila kwakusiwungawunga-nje engahlakaniphile. Kwathi uBa uMophethi aBone ukuthi umkakhe ukhulelwe, wamusa ekhakonina lapho wafike wakhululekela khona, wazala umfana. UMophethi waye nezinkomo eziningi, ezinye zihlala ekhaya ezinye zihlala ezintabeni emaweni zeluswa aBaThwa. Wathi uBa akhulakhule alunyulwe ebeleni lomfana, uMophethi waya kumfihla kuBaThwa laBo aBaBelusa izinkomo zakhe, wathi BaHlale naye BaMondle aze akhule. BaJaBula aBaThwa BaMondla kahle waze wakhula; BaMenzela ithunga lokusengela ngefelekele leqanda lentshe, aBathi aBeSuthu, *ke moletsane*. Ngenxa yalokho igama lakhe waseBa uMoletsane, kanti ayeliqanjwe uyise kwaku uMakhothi; kwase kuchuma lona lelo lika-Moletsane.

Kwathi uMoletsane esehlala naBaThwa kwafika uMohlomi ekhaya kuBo emzini

kayise; wathi uBa afike wahlala isikhathi eside, welapha wathola izinkomo eziningi. Kodwa izulu laliBalele, lomisile lingani. Kwathi nezinkomo ayezithola ngokwelapha wazifumanisa zizacile zehluleka nokuhamba. Ithe isuka inkosi yaBaTaung yayimcela ukuthi ake anise imvula. Nempela uMohlomi waseqala umsebenzi, esefuna amantombazanyana ukuba ayokha amanzi esizibeni asibonayo ukuthi singahle sibe nenyoka. Wenzake ngendlela ayithandayo, ayibonayo ukuthi ifanele, lathi lishona, lokhu wayeqale emini yantambama laselethwele; kuyaBa kusihlwa seliqunguzela impela selifuna ukuyithela. Kwathi kulalwa lase liyithela, layithela uBusuku Bonke kwaze kwasa lina lithe xhi.

Kwathi uBa lise inkosi yaBiza Bonke aBantu Bayo, kwahlatshwa izinkomo, kwasinwa kwajatshulwa, kuBongwa imvula. Bathi aBantu Bengakachitheki, inkosi yamemezela ukuthi kaBalime BaHlwanyele Bonke, BeSe Bezolanda umuthi kuyona, aBazochela ngawo emasimini ukuze angadliwa inhlava, noma ashaywe amatshe esaqhotho. Isisho nokuthi lowomuthi iwunikwe uye umnisi wemvula uMohlomi ngesihle. Inkosi yase imxoshisa izinkomo ezi-

yiikhombisa ibonga umsebenzi wakhe. Kwathi lapho abantu sebewulandile umuthi, inkosi yabatshela indlela osetshenziswa ngayo, nokuthi emasimini lapha umelwe ukuthi uchelwe abafanyana namantombazanyana amancane, ngoBa abadala Bengawuphuphisa.

Kwathi mhla uMohlomi ezohamba aphi ndele kwelakubo, uMophethi inkosi yaBa-Taung yeza kuye, yathi kaBhambe boBabili baye esibayeni sezinkomo. Bayafika khona seyinkhombisa izithole ezilishumi ezinkulu ezinhle, kodwa zizacile ngenxa yokubalela nokuswela utshani. Sekuthi uBa uMohlomi azigone usethi uMophethi: "Wena kaMonyane kaMonaheng kaKuena, nginendodana, ngifuna uyifundise, lokhukuhlakanipha, nalokhukwazi, nalezizimangaliso; ngithi nkosi yami, nazi izithole, zithathe uhambe nazo ezakho." WaBonga uMohlomi, wavuma, kodwa kwathi esembona umfana wathi usemncane womfundisa esekhulile. Wahambake uMohlomi, wafika ekhaya kaBe esahlala isikhathi eside wafa; engasamfundisanga lowomfana.

## XVII

## ZIVABULLA IZANUSI

KWATHI lapho uMohlomi ekwesabaTaung bazekelana izindaba nezinganekwane nenkosi yaBo aBaTaung uMophethi. Yonake yanzekela yamlandisa ngokudabuka kwezizwe sakubo saBaTaung. Yase imtshela futshi ukuthi abantu abaningi kangaka yabathola kanjani, yasho konke, ukuxoshwa, nokushiswa kwezindlu zalaBo abafenukwe izanuse, nokubathola kwayo ibanika indawo nokudla. UMohlomi naye esekhumbula okudala eseyizekela indaba yakhe esengumfana bentshontsha ukudla BengaBonwa kuze kuyobulwa ezanuseni ziffka zinuka abanye abantu zifashiya bona. Sebekhulumake bevumelana oMohlomi naye uMophethi ukuthi izanusi lezi zinamanga zingabakhohlisi naBaxabanisi.

Kwathi lapho uMohlomi esebuyela ekhaya wahamba eseqhuba izinkomo eziningi abezithola ngokwelapha. Lapho esendleni wabona umuzi omkhulu wakhe phansi kwentaBa. Kwathike ngoBa kwase

kuntambama selishona wasephambukela ecela indawo yokulala. Lomuzi kwaku owesifunda saβaFukeng inkosi yaso kungu-Khabelo. Wathi uβa afike kulomuzi uMohlomi wezwa umsindo omkhulu, waβona naβantu βephithizela ngasenkundleni. Usethi uβa afike inkosi lena yaβaTaung isimtshela ukuthi yehlelwe umhlolo. Useβuza uMohlomi ukuthi yehlelwe mhlola muni. Isiyilandake yonke indaba ize iyiqeda. Kuβonakala ukuthi yathi ivuka ekuseni ngolunye usuku yafumanisa izinkomo ezintathu, kanye namathole ayisihlanu, kufile phakathi esibayeni; kwakhohlakala ukuthi zibulewe yini lokhu namanxeba zazingenawo. Iyasuka inkosi isibutha amadoda sekuvunyelwana ukuthi kakubizwe izanuse zibule. Nempela zalandwa zaβantathu. Ezimbili ku ezesifunda saβaFukeng; esesithathuke ku esesifunda saβaKuenta, siphuma ekhaya emzini kaMohlomi. Zafike zabula zaβanuka zaβakhomba ngapha nangapha.

Kwathi bonke ezazibanukile baβizelwa enkosini. Ufika-nje uMohlomi ezwa umsindo eβona naβantu βephithizela, kukhulunywa leyondaba inkosi ithi kaβashaywe βaxoshwe. Kwathike ngoβa laselishonile

inkosi yase ithi, aβangeniswe emhumeni wesiwa omkhulu, owawungenhla-nje komuzi, βeluswe βangeqi, izoβonana naβo ngakusasa. Useβuza uMohlomi ukuthi laβo βantu iβavalele emhumeni wesiwa-nje izoβenzani. Isiphendula ithi: "Ngizoβanikela izinsizwa zibaβonye zibaβonye, βesengi-βephuca izinkomo nokudla, ngiβaxoshe." Usethi uMohlomi uβa ezwe ukuthi nesakwakhe isanuse βesikhona, usethukuthela, ethi kuhle inkosi lena imkhululele βona laβaβantu aβanukiwe ahambe naβo. Nempelake yavuma, wase uyaβathatha uhamba naβo. Uyafika ekhaya usefika naβanangi aβantu, eseβapha izinkomo, nokudla ethi kaβahlale bakhe.

Wahlalake uMohlomi lapho ekhaya lakhe, efuna isu angalenza ukuze aβonise kuβantu bonke ukuthi izanusi zinamanga zingabakhohlisi. UMohlomi lona kwaku umuntu okhuthele kakhulu, engakwazi ukuhlala-nje engenzi lutho, kungasho ukuthi uswele eseβenza ngoβa ekuthanda. Ngesinye isikhathi wayehlezi yedwa enza izihlangu; esenza zibaβibili ezinhle, ezifanayo, ngesikhumba senkabi emhlophe enamaβala amnyama. Usethi uβa aziqede useyozi-khombisa amadoda nezinsizwa, ethi uzozinika amaqhawe akhe ahlaβanayo. βathi

uBa bazibone bazithanda, bazincoma, wase ebuya nazo, engena endlini ezibeka emsamu kwathi ebusuku wasithatha esinye wasifihla eqhugwaneni lakhe lemithi.

Kuyasa ngakusasa ekuseni usekhuza umhlolo, ezethukisa, ehlaBa umkhosi ethi esinye isihlangu sinyamalele ebusuku, uBe zibeke emsamu endlini zombili. Ahle avume amadoda amfakazele ngoBa embonile engena nazo endlini lapho eqeda ukuwakhombisa. Uyasuka uMohlomi usethi akuyobizwa zonke izanuse zesifunda saBaKuenta. UsehlaBa izinkomo ziba yisikhombisa, ethi zothi zingaqeda ukubula ziphiwe inyama zidle. Wathi kazibizwe zonke, kungashiywa nesiodwa, ngisho nesinedolo esesikhokhoba sibizwe size. Kwathike ngalelolangza zafika zonke ngoBa zizwe elenyama, phela inyama kayiluthezi olumanzi. NaBantu baBaBaningi kwagwala kwathi swi. Kwathi seziphelele naBantu seBebaningi, wazitshela uMohlomi ukuthi kunyamalele isihlangu sibekwe nesinye endlini, akwaziwa ukuthi sishonephi, kuhle zibule zikhiphe lowo osithathile. UMohlomi ukhuluma nezanuse nje aBantu laBa abazizele-nje bayezwa, abanye sebegebezela-nje, besaba ukuthi ezinye zizonuka bona ngoBa zibazonda.

Waqalake umsebenzi zingena ngasinye njalo. Sangena esokuqala sawachitha amathambo aso, kwakhala ubukhehlekehle. Siwachitha njalo siyawaBongela, sinqekuza nangekhanda sithi: "*Tsabulela litaula tsaka* (asho amathambo ami)." Siqhubeke njalo sithi: "Nanguya ephuma kuloya muzi. Nanguya ewela emfuleni. YeBo makhosi, yeBo. UBani yena lo? Angimboni kahle. Nangu lapho esekhona. Wangena komunye umuzi. Okabani wona lomuzi angena kuwo? Hia! Okasibanibani." Sihle simusho ngegama umnimumuzi simuthi *badla*. "Nampopo seBephuma seBabili seBamba ngeindlela eqonda enkosini. Nabaya, Bama. BaBonani? Ikhona into eBethusile." Saqhubeka ngalendlela silokhu sizibuza sibuye siziphendule saze saqeda. Sathike uBa siqede sakhishwa, kwangena esinye naso sakhipha obaso ubuciko, sathi naso singaqeda sakhishwa kwangena esinye zaze zaphela. Zonke zaBa naBantu ezibanukayo, kodwa asikho nesisodwa esanuka uMohlomi. Kwathi lezi eseziqedile ukubula zaBuyiselwa nganhlanye azaze zahlanganiswa nalezi ezingakabuli! Bonke aBantu ezabanuka baBizwa, abanye baFunyaniswa Bekhona lapho mButhanweni.

Sekuphelile ukubula uMohlomi waGiza Bonke abantu aBaBekhona, wathi abantu kiwe aBahlale nganhlanye, aBanganukiwe Bahlale Bodwa. SeBehlezi abantu waGiza zona izanuse wathi nazo kazihlale zodwa zingahlangani naBantu. IsigaBa saBantu abanukiwe sasisikhulu sedhla lesi saBanganukiwe sihlangene nesezanuse. Esezanuse sona sasingaphindwa kathathu kwesabanukiwe. Se ekwenzile lokho uMohlomi wamemeza ngezwi elikhulu: "YeBo GaKuena sewuphelile umsebenzi omkhulu, siyaBaBona naBantu abathathe isihlangu, naba." Esho ekhomba isigaBa sabanukiwe. "Kodwa okungimangalisayo kunye, ukuthi Bonke laBaBantu Gasithathe kanjani isihlangu esisodwa." Wathi esuka wayegonda eqhugwaneni lakhe lemithi efika ekhipha isihlangu ezanaso. Uhamba-nje uMohlomi eyokhipha isihlangu GayamBona Bonke nazo izanuse ziyamBona. Kwathi uBa abuye naso kwayima izanuse zibonayo ukuthi besifhlwe uye ngaBomu. Lapho zabeka phansi zaBanamahlomi; zaswela imigodi yokucasha.

Se effkile naso isihlangu uMohlomi wakhuluma wathi: "Nonke senibonile ukuthi ubani obethathe isihlangu." Gavuma Bonke ikakhulu aBaBenukiwe: "YeBo Kuena!"

WaBuye waqhubeke uMohlomi, "Khele! bama! (aul madoda!) Akenibeke isizwe sikaKuena esingaka, eBesizoxoshwa, sephucwe izinkomo, sibonywe ngamawisa singenacala. Niyawubona kambe umsebenzi wezanusi? Zinamanga zonke, asikho nesisodwa esineginiso; Ningaziboni zithwele amatambo uBuwehle-nje, ziyikazela nezikhwamakazi, zingabakhohlisi; sezilqedile ilizwe zixabanisa abantu namakhosi aBo, imizi yabantu nezakhelani. Ningaphindi nizikholwe, nokubula nikuyeke ningalokothi nikwenze."

Wathi uBa agede ukukhuluma lamazwi waseya kuzo izanuse efka ethi: "Minani lapha nina lethani onke amathambo enulapha." Usewathatha onke ewafaka emgodleni omkhulu wesikhumba, ewashisa khona lapho abantu kanye naBaminiwo Bebekile. Kwathi uBa agede ukuwashisa wasethi ezanuseni: "Hamhani, ningaphindi niyenze lento; niyeke ukukhohlisa nokuxabanisa abantu." Wase uyachitheka umhlangano, sezijokola izanuse zigonda emakhaya azo; Abantu bona sebenikwa inyama Gayidla Gaze Gayibuka. Emva kwalokho zangamuka izanuse kwesaBaKuena, zaBuye zaBakhona uMohlomi esafa.

## UMOHLOMI UHAMBAMBA NGOMLINGO

UMOHLOMI lona wayekuthanda ukuhamba, ehamba aze ayofika nakwaSoshangane. Wayengesaŋi ukuhamba engena emizini yezifunda ngezifunda. Okwakumenza ahambe-njalo, kungoŋa wayeyinyanga enkulu eyaziwayo, futhike engu*Moroka pula* (umnisi wemvula) edumile. Wayethi noma ethi usahlezi ekhaya usaphumule, bese kufika izithunywa zezindawo ngezindawo, zithunywe amakhosi azo uŋa zizombiza. Abanye baŋembizela ukuŋa azokwelapha izifo ezithile, abanye njalo bezocela yona imvula. Wayethi nxashana ehamba, ahambe nabantu abayidlanzana, abanye bethwele imithi, abanye beqhuŋa izinkomo ayezithola ngokwelapha, noma azinikwa amakhosi lapho enise imvula. Wayengavami ukuhamba nalaŋo bantu njalo; wayethi mayekade ehambe nalaŋa uyaphinda usehamba nabanye.

Waye kuthanda uMohlomi ukudida abantu imiqondo abamangalise. Ngesinye isi-

khathi wahamba waze wayofika le eSwazini. Wathi eseSwazini kwafika isithunywa sithi uyafuneka ekhaya, esephindela emva njalo. Kwathi nxashana besendleleni, ngolunye usuku, bashonelwa ilanga besenkangala; base bethi labaŋantu ahamba naŋo



Inqaba kaSigonyela eYoala Boholo

akulalwe khona lapho kuŋaswe umlilo. Usalake yena ethi akuhanjwe kuze kufikwe emzini ongasendleleni kucelwe khona indawo yokulala. Kanti wala-nje ukuthi kulalwe enkangala lapho uyabona ukuthi seku seduze kwaMophethi wesifunda saŋa-Taung, lapho ake wanisa khona imvula

welapha nabantu. Nempela bathi besathi ukuhambahamba bafika kuwo, bakhuleka, sebengeniswa endlini, benikwa nokudla bedla belala. Ngakusasa ekuseni usebavusa uMohlomi ethi kabahambe, bahambe ngamandla sangamlindi uzobafica endleleni. Usebakhombisa indlela abazohamba ngayo, nenta ba enkulu okothi phansi kwayo bafumanise umuzi omkhulu baphambuke bangene kuwo, esebatshela nokuthi kula bezolala khona sangadluli. Usethi abazishiye nezinkomo lezi, khona bezokwazi ukuhamba ngamandla, uzokuza nazo yena.

Nempelake bahamba bamshiya nazo izinkomo lezi ezelusile. Bathi labethi ukushona esigodini, wasuka ngelikhulu ijubane eqhuba nezinkomo ezigijimisa. Kwathi ngo ba zaziningi, kwasuka uthuli olubomvu lwayinkatha lwabeka phezulu. Amadoda lana akwaMohlomi athi uba alubone amangala ukuthi yini, amanye athi inyoka lena ehamba ngomoya. Bayalubona uthuli lolu seluthunqa ngaphambi kubo kanti luqale ngemuva. Kanti uMohlomi uthi kabahambe-nje ubakhombisa indlela ethathelayo, yena usehamba ngenqamulayo. Kuthi ngo ba nakhu yena indawo uyayazi ahambe-nje anqamule noma indlela ingekho.

Wahambake waze wafika kulowo muzi, wafumanisa abantu bakhe bengakafiki. Lomuzike wona kwaku ngowabaFukeng, lapho alamulela khona abantu ababenukwe izanuse kuthiwa yibona ababulele izinkomo zenkosi. Wathi uba afike, inkosi yabaFukeng yamjabulela, yathumela abantu bayo uba beluse izinkomo lezi afika nazo, yase imusa endlini imupha ukudla imnika nendawo yokulala. Bayafika abantu bakhe laba, bafumanisa sekukade efikile, nezinkomo sezeluswe abantu bomuzi. Sebemangala, bekhohlwa-nje ukuthi uhambephi ubashiye kanjani.

Balalake kulowo muzi, kwasa behamba. Bathi labethi ukusuka wasephinda sona esangayizolo, wasalela ngemuva nezinkomo, wasebakhombisa indlela nendawo lapho bezofike bamlinde khona. Bahle baqinisa nabo, bahamba ngamandla, ngo ba bezimisele ukumshiya aze abafumane sebemlindile. Uyasuka uMohlomi usenqamula, esezigijimisa izinkomo, esefika kuqala lapha bebenqumelene ukuthi bazomlinda khona. Ngalolusuku wayengashongo ukuthi ababophambukela emzini, kodwa wayethe abomlinda egangeni-nje phansi kwentatshana. Usethi uba afike kulendawo, usehlala phansi

ezidedela izinkomozidla. Usetheza, ebasa elungisela ukulala, esethi uBa aqede ukubasa umlilo usebona umhlambi wamanxala udla nezinkomo. Usethatha isagila sakhe enyonyoba efika eshaya elinye elilahla phansi, eselithwala njalo efika elihlinza, osa inyama.

Bayafika abantu bakhe laba bamfunyanisa esekhona nezinkomo zidla ezelusile, esetheze inqwaba yezinkuni, walungisa nendawo yokulala, wakha amadlangalana. Bafumanisa esose nenyama yenxala babone nesikhumba salo bakhohlwe ukuthi uyithathephi, khona uBa ngauyibulele, uyibulale ngasikhathi sippi. Bamangala-nje abantu laba basebethi, "*He! banna utsamaea ka moleko, uroaloe ke melimo.* Madoda, uhamba ngomlingo, uthwala amadlozi." Bayafika lena ekhaya laba bantu sebeyixoxa, sekuduma kwanda ukuthi uMohlomi ukwazi ukuhamba ngomlingo, athwalwe amadlozi, aze amthwale kanye nezinkomo aziqhubayo. Sebesho nokuthi wayenele asale bese bebona uthuli lushunqangemuva kwabo. Bayethuka selungaseceleni, emva kwesikathi balubone solungaphambili, bayafika labebegophisene khona uMohlomi usefikile.

## UMOHLOMI UHAMBELA AMAZIMU

NGELINYE ilanga uMohlomi wayehlezi-nje eqeda ukugaya imithi ayezohamba nayo, Kwase kufika uMofi eqhamuka ngase-mpumalanga evela ukwelapha ngakhona. Wathi uBa-afike uMofi, wathi akaphiwe ukudla adle notshwala aphuze. Nempela inceku yenkosi yase imlethela utshwala nenyama esedla epuza esutha. Uyadla lapha inkosi iyambuza ukuthi uzalwa ubani wayifunda kanjani imithi. UMofi wayesesifundile isiSuthu ngalesosikhathi, ngoBa wayesenesikhashana afika. Usethi uBa aqede ukudla useyizeka yonke indaba yakhe echasisa nokuthi uzalwa uNsele entombini yezimu lakwaMahlaphahlapha, waze wagcina ngokufika kwakhe khona kwaMohlomi elethwa abelusi. UMohlomi uBa ezwe ukuthi uMofi wakhulela ekhakonina emazimini, wabuza wathi: "Kuliqiniso ukuthi amazimu adla abantu?" "Yebo nkosi ayaBadla impela." "Nami angangidla-nje?" "Hau! Nkosi wena ukhulu-

phele-nje angeke akushiye.” “Pho! wena wawuhlezi nawo-nje akuyekelani?” “Cha, nkosi lana akithi akwaMahlaphahlapha kawamudli umuntu onegazi lawo, athi inyama yakhe yimbi iyanuka; kanti nomuntu onesihluthu njengawo kawaqali amudle, aye amgunde kuqala, abese emyeka izinsukwana, abese embulala emudla.”

Wathi uba ahambe uMobi; uMohlomi wasala ecabanga ngamazimu, waze wezwa esenesifiso sokuwabona ukuthi angabantu abanjani. Uyasuka usefuna abantu azohamba nafo, ebatshela nokuthi bangaphuci, baziyeke izinwele zikhule. Esebatholile, wasebiza yena uMobi ethi kamtshele indlela azohamba ngayo lapho eya kwelamazimu. Kwabonakala ukuthi uMobi wayehamba ebusuku, lapho ekwelaSeSuthu, kuyasa kasazi lapha eqhamuke ngakhona, ngakhoke akayazi indlela, inkosi isimelwe ukuthi ihambe ibuza. Noma kunjalo akadumalanga uMohlomi, wahamba waqonda enyakatho nezwe, wahamba efanisa imizi yezifunda ngezifunda. Wayethi manxashana efike emzini othile, abuze ukuthi kwelamazimu kungaphi. Esanda kusuka ekhaya emizini lena yezifunda ezinganeno, wayethi nxashana ebuza ukuthi elamazimu

lingaphi bathi; “O! Kuena, asilazi, nathi sasizwa abadala bethi elamazimu lisenhla enyakatho.” Wahambake uMohlomi ehamba ebuza, waze wawela umfula omkhulu othiwa iLimpopo.

Se ewele lomfula wahamba izinsuku ezingi engaboni mizi engahlangani namuntu. Kwathi ngamithile wabona kuthunqa intuthu kude emfundeni yentaba. Wathi ukuyibona kanye nalafo ayehamba nafo, banikela khona, bafumanisa kukhona umuzi omkhulu, kodwa kuthunqa ezindlini eziyingeosana kuphela. Bafike bakhuleka endlini eyayisekuqaleni ngasekungeneni komuzi, kodwa kwathulanje kwathi nya kwangaphendula muntu. Badlula baya kwelandela leyo, nakuyo kwaSanjalo; baze bazidlula zaziningi befica kungekho muntu. Uyasuka uMohlomi usethi, “Cha, madoda akukho muntu kuzo zonke lezizindlu ebekhuleka kuzo, kuhle sifune eshunqayo.” Nempela bathi ukuthalaza, bayibone eshunqayo, bese beya khona; bafike bakhuleke. Kwavuma indoda, ngezwi eliqhaqhazelayo, kungathi yethukile inovalo.

Kwathi ngemva kwesikhathi eside yaphuma lendoda yeza kufo, yaba buza ukuthi bavelaphi, bayaphi, bangobani. Isi-

nela ukuzwa ukuthi uMohlomi inyanga, ukwazi nokunisa imvula, isibathatha ibasa enkosini. Bayafika enkosini lapho, isibapha ukudla ibanika nendawo yokulala. Usebuza uMohlomi enkosini ukuthi abantu bezindlu lezi ezingathunqi bashonaphi. Isiphendula inkosi ithi, "O! bakithi asindawo lapha kithi amazimu, afika lapha engamaviyoviyoyi, abulale abantu abadle, athumbe nabafazi adle nezinkomo. Kuthe nya-nje abantu baqedwa yiwo amazimu." Usebuza ebuza uMohlomi ukuthi akhephi; isisuka inkosi lena ikhwela phezu kwetshe elaliseduze nendlu-nje isithi uMohlomi naye kakhwele, isimkhombisa intaba enehlathi eceleni isithi: "Uyayibona leya ntaba enehlathi eceleni?" Isho ikhomba ngenduku: "Amazimu akhe phansi kwayo eceleni kwalelo hlathi."

Ngakusasa uMohlomi wahamba nabantu bakhe waBanga khona kuleyontaba ayikho-njiswe inkosi yomuzi la belalekhona. Nempela bathi bese kude babuBona umuzi omkhulu; bahamba kwathi laBese duze nawo baBona kuthe nya, kungathi akukho muntu. Babuye baBona izinkomo zilele phansi kwemithi ngoBa kwakushisa, bezwa nezinja zikhonkotha; kwayima beBonayo ukuthi

abantu bakhona kulowo muzi. Bathi besebuqamamana bezwa umsindo omkhulu, kungathi umuntu uhudula isikhumba esilughotho phansi ematsheni. Bathi uBa bangene phakathi komuzi bayizwa isiminingi lemisindo kungathi iphuma phakathi ezindlini. Bathi uBa bafike endlini enkulu ezidlula zonke bama bakhuleka. Kwase kuphuma indoda ende emnyama ethe buqe, enesihluthu eside esikhulu, amazinyo kuzimbazo, nezinzipho kuyimikhwepha emide. Yaqhamuka qede, onke amadoda aye-hamba noMohlomi asobela ahlehlela nyova, wasala esemi yedwa uMohlomi. Yafike yama isikhashana, ithule ingakhulumi, isathapha ngamehlo-nje. NaBo baziBona ukuthi bafike empelazwe; kwathi ngesikade kwayima ikhulumayo ibuza ukuthi bayiliphi, bakhala ngani. Yathi uBa ibuze uMohlomi, lokhu wayesemi yedwa, wathithiza waBa namalimi engenawo, waBona-nje ukuthi kubuza unkunzimalanga, umthakathi wezindaBa, umafunda afoBele, umthamo unezinyembezi. Wazewazidida isibindi waqunga uMohlomi wazilanda, wayitshela ukuthi uyinyanga uyelapha ukwazi nokunisa imvula. Ukhuluma-nje uMohlomi usemanzi te uvalo.

Yanela yezwa lendoda ukuthi uMohlomi ukwazi ukunisa imvula, yasondela kuye yafike yaguqa phambi kwakhe yenza ongathithi iyakhuleka, yathi: "Nkosi nathi uze usisize ngayo imvula." Lendoda yaŋangenisa endlini, bathi uŋa ŋangene ŋafumanisa amanye amadoda amaningi, kanye nabesifazane aŋathile nezingane, elele kulucaca. Sebephakathi endlini ŋezwa umsindo ofana naŋawuzwe ŋengena phakathi komuzi, Sekuma ŋeŋonayo ukuthi ŋeŋezwa amazimu ehona. Lendoda yangena qede yavusa wonke umuntu endlini, iphethe ukhanjana olunamanzi ihamba iŋathela ezindlebeni. Bathi uŋa ŋavuke ŋonke kwase kukhishwa zonke izingane, nabesifazane sekusala amadoda odwa. Lamadoda nawo ayemnyama enezihluthu ezinde namazinyo amade. Kanti lendoda eyaŋangenisa endlini kwaku inkosi yawo amazimu, nendlu aŋangeniswe kuyo kungeyayo.

Yathi isuka inkosi lena yayithi izinceku azilethele izihambi utshwala nenyama namasi. Nempela izinceku zaletha inyama namasi, zaŋushiya utshwala ngoŋa ŋase ŋuphelile. Bathi laŋethi ŋelula izandla ŋayadla ŋaŋona ingadlwana yomuntu, kanye nesandlana esinezinzipho, ŋagagaza

ishumi kuthi kaŋadle ŋesaŋa, kuthi kaŋayale nakho futhi ŋekwesaba. Isigcino ŋathatha amasi lawo ŋawaphuza athi uŋa aphele ŋase ŋeŋonga ŋethi, "Makhosi, siyaŋonga asifiki ngapha." ŋesho ŋekhomba inyama. OMohlomi ŋaqeda izinsuku zamibili kuphela lapho emzini wamazimu, kwathi ngolwesithathu ŋahamba.

Ngesikathi ŋehlezi lapho namazimu ŋaŋona izinto eziningi ezimangalisayo. Uku-dla okwakudliwa izimu elilodwa kwakumangalisa; laliqeda indimbane yenyama yenkomo noma yomuntu, libuye liqede olukhulu ukhamba lwamasi. Kunjalonje kwakungadliwa kaŋbili noma kathathu ngelanga, kwakudliwa nakahlanu, amanye avuke naphakathi koŋusuku adle. Indlela ayevusana ngayo, yayimangalisa kakhulu; ethelana ngamanzi ezindlebeni. Enkosini izinkanjana zalowomsebenzi zaziningi ngoŋa nawo ayemaningi. Kwakuthi nxashana inkosithuma elinye, kweminye imizi, uliŋone lithatha lona ukhanjana olunamanzi, ngoŋa lazi ukuthi maliwafumanise elele lana elithunye kuwo losebenza liwavusa.

Okunyeke okwamangalisa oMohlomi indlela ayehlaŋa aŋulale ngayo izinkomo okusoŋala ukuthi umuntu naye wayenzi-

wa-njalo. Inkosi yayinele ithi akuyobulawa inkomo bese kusuka ikhethelo lezinsi zwa zakhona liqonda khona egangeni la izinkomo zidla khona. Ngokufika kwazo isikhonjwa, ikhonjwe-qede ziyidumele, ezinye zibambe imilenze yangemuva ziyahlukanise; ezinye eyangaphambili nayo ziyahlukanise, ezinye ikhanda nomsila, bese ziyidonsa ziyinaphunaphuza-nje. Ziyasuka ziyidumela izicubu lezi ngamazinyo nangezinzipho, kuibe ileyo ibuye nesigaxa, bese zihambake ziyoyethula enkosini.

Lezinsuku abazihlala khona oMohlomi, ebusuku babelala bengalele, ngoba babesaba ukuthi angahle avuke aibe nabo qho. Okunye okwakungabalalisi kahle kwaku umsi-ndo ayewenza lapha elele nxashana ehona; kungathi indlu izodilika.

WATHI uMohlomi uBa asuke kwelamazimu waphinda emva ngendlela ayekade ehamba ngayo esaya. Wathi uBa afike kulomfula othiwa iLimpopho akaBe esawuwela; wase ewugudla-njalo eqonda ngasentshonalanga emthonjeni wawo. Wahamba izinsuku eziningi ewugudla, kwaze kwathi lapho esemaqondana nelaBaChuana wayeka ukuwugudla wangena phakathi nalo. Lapho ekwelaBaChuana wafumanisa imizi eminingi yezi-funda ngezifunda. Wafika lapho welapha izifo zezinhlobo ngezinhlobo, waze wanisa nemvula. Waye wafika esifundeni saBaChuana esithiwa esabaMangwatho, kwesinye isikhathi kuthiwe esabaPhuthi. Kulesi sifunda kula kuzalwa khona uKhama inkosi yaBaMangwatho edumile. Ngaleso sikhathi kwakubusa uKhari uyisemkhulu kaKhama. Wathi uBa afike kulelo laBaMangwatho wase uyaphenduka uMohlomi eseqonda eningizimu nezwe esencengela ngasekhaya.

Lapho esendleleni wafumanisa indawo elihlane, eshisayo, engenabo notshani,

egcwele isihlabathi kuphela. Wahamba izinsuku eziningi engaboni muzi, engaboni tshani, noma izihlabla, eBona isihlabathinje. Kwathi ngolunye usuku engasazi, waBona esefika endaweni engconywana enotshani, namanzi nezihlabla. Wahambahamba isikhashana wasefika emzini omkhulu. Wathi esekude waBona kuphithizela izilwane ezimfishane phakathi komuzi okungathi izimvu. Wase ebuya ezwa umsindo omkhulu kungathi kukhonkotha izinja eziningi ezilwayo ezizqathiwe. Lapho eseseduze waziBona lezilwane abekade ethi izimvu, wamangala-nje ukuthi izimvu ezinjani lezi ezinoboya obulele, nemisila emide, ezikhonkothayo. Usethi uBa angene phakathi komuzi seku uma eBonayo ukuthi kakuzona izimvu lezi abeziBona, izinja. Uzibona-nje ziningi ziyaphithizela zigcwele umuzi. Useqalaza yonke indawo ethi uzobona iziBaya phinde angaboni nesisodwa, aBona zona izinja lezo kuphela.

Wathi uBa angene phakathi, gamusa enkosini, nayo yamela yezwa ukuthi uyinyanga, nokuthi ukwazi ukunisa imvula yamupha ukudla, utshwala nenyama. UMohlomi kanye naBantu bakhe ayehamba naBo baBengazi ukuthi inyama leyo eyani,

baBona-nje, laBethi ukuphonsa amehlo embengeni, ikhanda lithé *sina* amazinyo amade, lingafani nelembuzi; kukhona nesidledla esinezinziphokazi phambili. Bathi besathaphana ngamehlo, Bemangele, wayeseshilo omunye waBo umfo kaMhale, "*He! banna kaTsuloane ruri ke njia.* (Hau! Madoda! Ngifunga uTsuloaneinja lena.)" Ukhulumana-nje okaMhale ukhulumela phansi uyahleBa. Usethike uMohlomi kaBaiyeki baphuze utshwala bodwa. Nempelake genza njalo. Yathi uBa ibone inkosi yomuzi ukuthi inyama kaBayidlanga yabuza ukuthi Bayiyekeleni, wase uyayitshela ukuthi kwelakuBo kayidliwa.

Wahlala isikhashana uMohlomi wasegala ukuhamba phakathi komuzi elapha. Kwathike ngoBa zazingekho izinkomo kanye nezimbuzi nezimvu, gamnika zona izinja kwaBa ilona holo lakhe. Wazithola zaningi, nenkosi yaBuye yamxoshisa ezinye eziningi ngoBa wayenise imvula, wayeseke eBa nomkhulu umhlambi, esekhohlwa-nje ukuthi uzozenzenjani.

Wathi esuka uMohlomi waya enkosini yomuzi, wathi ufuna indodakazi yayo imgane. Inkosi yomuzi yavuma, intombi leyo yase imgana; uMohlomi eseshaya ishumi

lezinja nezinja eziyisishiyangalombili eyilobola lentombi. Inkosi isimemezela itshela bonke abantu, nabo sebebuthana bezobona intombi yenkosi yabo isina. Lapho zahlatshwa zalucaca izinja, notshwala bagaywa babuningi bagcwala izinkambankamba. Selufikile usuku kwasinwa, kwadliwa inyama kwaphuzwa utshwala kwakuhle. Kwathi uba kusinwe, kwadlula izinsukwana, uMohlomi wase ushaya ezinye izinja eziyisikhombisa, ethi kazihlatshwe. Sezihlatshiwe wase uthi enkosini, kayimeme onke amadoda omuzi azomakhela indlu. Nempela kwaBanjalo; yathi uba iphele uMohlomi wase uhlala khona nomkakhe.

Kwathi sekufike isikhathi sokuthi uMohlomi ahambe, wasethi kulenkosikazi yakhe, kuhle izikhethela insizwa eyithandayo phakathi komuzi, noma yesifunda sakuwo wayo, kuwe iyona ezosala igcina izimfanelo zobudoda lapho endlini kaMohlomi. Nempela inkosikazi leyo yakhetha isoka layo elidala, elahluleka ukuyilobola ngoaba lalimpofu linezinja eziyingcosana, futhike lingumfokazana. Yabizwake lensizwa, yase itshelwa osokwenzekile, nefanele ukukwenzana, isihlalake iba umninikhaya, bethola nabantwana. Wathi lapho uMohlomi ese-

hamba wazishiya zonke izinja zakhe kulensizwa, sekuba ezayo. Kwathike ngoaba zaziningi yase iba nemfuyo eningi lensizwa ibasicebi.

Ngemva kwesikhathi esithile yathola umntwana womfana lenkosikazi. Bathi abantu nxashana bembona ufana noMohlomi. Wakhulake lomfana waze wamkhulu, waba insizwa. Lapho ekhula babede bentshela ukuthi uyise uMohlomi inkosi yabaKuenta eningizimu nezwe. Kwathi lapho esekhulile lomfo wacela abantu kuyise wahamba wabanga khona kwelabaKuenta. Uyafika khona ufumanisa uMohlomi esafa. Wazilandake, lapho esefike kuabaKuenta, ukuthi ungokaMohlomi, uze kuyise uzofuna ubukhosi. Kodwa abaze bamnaka bamhleka usulu bathi kaphindele kwelakuwo ayokudla izinja. Ekuqaleni waphikelela lomfo, ethi ufuna ubukhosi ngoaba elizibulo likaMohlomi entombini leyo yakwelezinja. NabaKuenta bala bathi, "Pho, uyindlalifa lapha yini? Hamba uyobufuna khona le kwelakini, uzofuya izinja." Wahhlala isikhathi eside elokhu ebanga kodwa engaphumeleli. Isigcino bamqamba igama bathi *ke Moriri-usihluthu-ngoaba* wayengagundi enezinwele ezinde.

Wathi uba abone uMoriri ukuthi akana-  
kusiza usahlulekile wasehamba ephindela  
kwelakuBo. Abantu ayehamba naBo bafa  
baphela endleleni, bebulawa izifo, nendlala  
nezimpi. Wathi la esewele umfula othiwa  
iGwa wahlangabezana namazimu, amba-  
mba kanye nengcosana yaBantu eyase isele  
aBadla.

## UKUFA kukaSETHO

WATHI uMohlomi efika ekhaya ephuma  
kwelamazimu nakwelezinja wafumanisa ku-  
khona indlala enkulu, zonke izifunda aya-  
khelene nazo kanye naso esakuBo zifa  
indlala. Usethi uba afike sekuButhana onke  
amadoda omuzi wakhe ezomBingelela, ezo-  
khala ethi uba wayekhona engahambile nga-  
be indlala kayikho ngoBa wayezonisa imvu-  
la; sese kutholakala ukudla. UseBamisa  
isibindi uMohlomi ethi bangahlupheki, aBac-  
ele emadlozini nakokhokho baBaphe ukudla.

UMohlomi wahlala izinsukwana ekhaya,  
wase ebuya ehamba eqonda empumalanga,  
ehamba naBantu aBaningi bonke bephethe  
imiba. Wahamba waze wafika naBo emzini  
omkhulu wesifunda samaPulane, esasakhe  
endaweni ethiwa iMaphutsing.

Bathi besekude nomuzi baBona sengathi  
kukhona abantu aBaningi phakathi komuzi,  
bayehla bayenyuka bayaphuma bayangena.  
Bathi uba baFike phakathi komuzi, baFuma-  
nisa nempela abantu beBaningi, kodwa

Bethule Bengabangi umsindo, kuthi noma Bekhuluma Bakhulumele phansi Banyenyeze. Bafumanisa nezinyanga ziningi, zithwele izikhwama zazo ziphuma zingena. Wathi uba afike uMohlomi induna enkulu yenkosi yase iphumela naye eceleni imtshela ukuthi inkosi yabo uSetho iyagula kabi llele phansi, yamtshela nokuthi zonke izinyanga seza-hlulekile. Wahambake uMohlomi nenduna leyo wangena laphe inkosi yayilele igulela khona. Wafumanisa nempela igula kabi ithemba lokusinda lingasekho isidokoza-nje. Wasebuva ephuma uMohlomi esegonda eqhugwaneni lenithi elithiwa *ke sefahla*, wazivalala khona wahlala isikhashana; wathi ephuma wayesegonda enduneni ethi ubekhuluma naBadala, bambonisile ukuthi akasenakuphila uSetho, uzokufa khona manjalo. Wathi uMohlomi esaligwinyanje lelo kwasekufika inceku izoBaGikela ukuthi inkosi isigodukile. Bathi bengena oMohlomi nenduna leyo bamfumanisa nempela esegodukile, kodwa esashisa. Wase uyamcimezisa-njalo uMohlomi, esemgoba amadolo eshaya ongathi uyamqojamisa, esemsonga nezingalo emgoba nentamo embekisa phansi; esethatha intambo yomuzi emGopha wonke umzimba ngayo.

Kwathi emva kwalokho kwaGizwa onke amadoda omuzi kanye nezinyanga ezazikhona namadodana enkosi, seBekiwelewa bonke, sekuthiwa uMohlomi makathwale umsebenzi woBunyanga emngwaBeni. Wagalwake umsebenzi, kwakhethwa amadoda ayishlanu ayokumba igodi ngemva kwesibaya sezinkomo. Igodi leli lambiwa lashona phansi, kwathi laphe umuntu eseshona akhawule enkaBeni kwase kumbiwa igumbi eceleni, sekulandwake sona isidumbu, sithwalwa ngesikhumba senkomo sisiwakhona egodini. MaBephuma laphe endlini nesidumbu, kaBaphumanga ngomnyango, Bafuza indlu ngasemuva, Baphuma khona, Bathi uba Bafike egodini wayesethi uMohlomi isidumbu aBasifake egunjini legodi Gasibekise empumalanga.

SeBesifakile wathatha izintanga zethanga, nezihlamvu zombila, namazimba emfe; konke lokho wakufaka egunjini legodi eceleni kwesidumbu. Wasebuva ethatha isiqunga lesi eside sokufulela izindlu, nedlelo lenkosi likagwayi elalenzuwe ngezinyo lendlovu, nomancishana eyayiphuzela kuye inkosi isaphila, nezikhumba zemisubelo kanye nezincabulela zayo, nalokho futshi wakufaka khona egunjini legodi. Emva kwalokho

wathi akuBuyiswe izinkomo zenkosi, zathi uGazifike wayesekhomba emnyama enge-nabala ethi ayilatsiwe; ihlatsiwe khona laphe eceleni kwethuna. Yathi uba ihlatsiwe wasethatha inyongo eyithkekezelelangalweni yomunye walaba aBaBemba igodi, Gethwele nesidumbu; esethi wonke umuntu kacaphune umswane wenkomo leyo ehlatshiwe, kancane ngesandla awuphonse egodini. Wathi akuqale indodana yenkosi enkulu Besekulandela Bonke Bendlu yenkosi kanye nezinduna nezihlobo, Bese kugcina uwonkewonke. Sekwenziwe lokho wathi igodi kaligqitshwe, kuthathwe nenyama lena iyodliwa ekhaya. Wase ebuya ethi indodana yenkosi enkulu oku yona ezoba inkosi kayihambe yege igodi; Bese kulandeliswa zonke izinkomo nazo zege; Kwathike ubayege nazo zeqiswe kwase kuBuywa kuyiwa ekhaya.

Ngokufika kwakhe ekhaya uMohlomi wakhhipha imithi yezinhlobo ngezinhlobo ezikhwameni zakhe wayithaka waseyifaka okhanjeni olukhulu, esethela amanzi ego-va. Wasethi akuGizwe Bonke aBantu Bomuzi Gazogeza izandla ngalawomanzi anomuthi. Kuqale yona indodana yenkosi enkulu. WaseBuya ethi akukhishwe zonke

izimbiza ezinkulu zotshwala zomuzi zigu-tshudwe phandle, kuze kuphele isikhathi senzilo. Okokugcina wathi kühle Bonke aBantu Gaphuce emakhanda, Bese Bezila izinyanga ezimbili. Nempela Bonke Besifunda samaPulane Gazila kwaze kwaphela izinyanga ezimbili.

UMohlomi wahlala laphe kanye naBantu Gakhe ayeahamba naBo kwaze kwaphela isikhathi senzilo. Sathi uba siphele, wasethi uyahamba Gamcela futhi aBesamaPulane ukuthi kake ahale, athwale umsebenzi wobunyanga lakubekwa indodana kaSetho eGukhosini. Nempela wavuma wahlala, kwathike ungadlula lowomsebenzi wahlamba waphindela ekhaya. Kwathi esezohamba washo ukuthi indlala inkulu kwelakubo; inkosi entsha yamaPulane yase icela aBantu Gayo uba Gasize uMohlomi kanye naBantu Gakhe ngokudla. Wathi ebona uMohlomi mhla ezohamba kwasekufika amabele ethwele umbila ngezimbenge nangenamagoma ewulethe kuye. Bathi Behamba aBantu Gakhe yase igcewele imiba yaBo seBethwele Besindwa. Bathi uba Gafike ekhaya Gapha naBanye kwadiwa kwaBa ukusinda kwaBo kulayondlala.



UMoshoeshoe ngo-1833

142

XXII

UMOSHOESHOE

UMONAHENG wa yeganwe aBafazi aBaningi, ezele, naBantwana BeBaningi. Omunye walaBaB antwana owayezalwa indodakazi yenkosi yesifunda saBaFukeng kwaku uMokoteli. Kwathi uBa uMonaheng afe nomuzi wakhe uchitheke ngenxa yemiBango, uMokoteli naye wahamba naBantu aBayingcosana wawela uMhugwane wayewakha eLeribe. Wahlala lapho isikhashana waseBuya esuka eyokwakha eMolokong. ABantu laBa bakhe ganda gaze BaBa isifunda ngokwabo; BaziBiza ngokuthi aBakwaMokoteli. Sakhalake lesisifunda saze saBasikhulu sinamakhosi aso asibusayo.

Kwahamba kwahamba lesisifunda saze saBuswa inkosi eyayigama layo linguMokhachane. Lenkosi yazala umfana yamqamba ngokuthi uLephogo. Wakhulake lomfanyana, ebonakala ehlakaniiphile eqinile ephilile. Wathi lapho esekhulile esefanele ukusoka famura entabeni wayosoka; wathi uBa aBuye ekusokeni lapho uyisemkhulu

143

wamusa kuMohlomi ukuḅa ayothola ulwazi nenhlananipho, izeluleko ezinhle, inhlanhla nezibusiso. Nempela wathi ukuḅa afike uMohlomi wajaḅula wakhipha icici endlebeni yakhe walifaka kwekaLephoqo, wamnika isihlangu nomkhonto kanye newisa. Wase emhlabisa inkunzi yenkomo, ethatha inyongo yayo eyithaka nemithi emthela ngayo ekhanda. Lomfana waḅuza kuMohlomi ukuthi amandla okwenza izimangaliso ezingaka wawathola kanjani, wasebenzisa miphi imithi. UMohlomi waphendula wathi: “*Ngoana oaka haho sehlare sehlare ke pelo ea motho.* (mntanami umuthi kawukho, umuthi inhliziyu yomuntu kuphela).”

Waphindela kuḅoke uLephoqo; esesekhaya washesha ukuqama, wabedlula bonke ontanga yakhe wabancintisela. Ngisho empini waḅa liqhawe, nasekuzingeleni enejubane enemba, nasekukhulumeni eyiciko ehlananiphile. Kwathi ngolunye usuku uLephoqo esebenza efulela indlu kanye nomfowaḅo, kwafika umbiko wokuthi izinkomo zemukile namasela esifunda sabaFukeng. Usethi ukuḅa awuzwe lowombiko useyeka ukufulela lokho esethi kayihlome eyezinsizwa iyobuyisa lezozinkomo. Kwathike ngoḅa wayenejubane kakhulu waḅa-

shiya bonke laḅo ayehamba naḅo, washesha wawafica amasela lawo wawaphuca izinkomo. Wagwaza aḅamathathu amanye aḅaleka onke, bathi befika laḅa ḅakuḅo ḅafumanisa esewaḅulele lana amathathu, elesine eligwaze esilevini umkhonto waḅuya nesikhatha samadevu. Sebeziqhubake izinkomo ḅebuya nazo, ḅesithatha nesikhatha lesosamadevu, ḅefika ekhaya ḅeyixoxa emadodeni, sekusuka imbongi imbonga ngokuthi:

Unamagangozi lomfana!  
 Ngoḅa waphuca uRasieng izinkomo  
 Waphuca uMashaila kaKhali  
 Wamshiya emangele ekhamisile.

Unamagangozi lomfana!  
 Ngoḅa ephuce aḅaFukeng izinkomo  
 Waḅaphuca izilevu ngomkhonto  
 Uye impela umashwe! shwe!

Kwathike kulezozibongo zakhe kwaqambeka igama lokuthi uLephoqo, uMoshoeshoe (umaphuca) ngoḅa aqeda izinkomo zaḅafo ḅakaMashaila noRasieng, wase ebuya egwaza isela esilevini ebuya nesikhatha samadevu. Ukuthi Moshoeshoe lokhu kususelwa ekukhaleni kwensingo lapho umuntu ephuca, ngoḅa iyayikhale ithi shwe!

shwe! Lachuma kakhulu elikaMoshoeshoe kunelikaLephoqo, wabizwa ngalo waze wafa; nanamhla waziwa ngalo elikaMoshoeshoe.

Wakhulake uMoshoeshoe waze wayinsizwa waganwa intombi yesifunda sabaFukeng. Kwathi lapho eseganiwe wahamba futhi waphindela kwaMohlomi; wafika wahlala izinsuku eziningi bexoxa uMohlomi emzekela ezokuhamba, kwakhe, nezinto ayezi bona lapho ehamba. Kwathi lapho uMoshoeshoe esezohamba uMohlomi wamyala ethi: "Mntanami uzakuba inkosi ubuse abantu abanemiqondo nemicabango njengawe, uze ubabuse kahle. Nxa usubusa ubokhumbula yonke imiyalo yami, ukhumbule nokuthi kungcono ukubula amabele kunokulola imikhonto. Izigwebo zakho lapho uthetha amacala azolunga, zicace zingabi nobandlululo; ube nesihawu kubantu ikakhulu izihambi nabahluphekayo. Okokugcina uqaphele izanuse ngoba zingabakhohlisi nabaxabanisi phakathi kwesizwe.

Wathi uba amyale wahamba uMoshoeshoe waphindela kwelakubo; wafika ekhaya wafumanisa kukhona umbango nokuxcozela okukhulu, kubangwa izinkomo

ezazithunjwe kuMakara inyanga enkulu. Kwathi futhi emva kwezinsukwana kwase kufika yena uMakara uqobo ezozikhalela kuMoshoeshoe, ethi kamsize ancenge abantu besifunda sakubo bambuyisele izinkomo zakhe noma inxenye-nje.

UMakara lona kwaku indodana kaMobi (uMweli kaNsele) lo owafundisa uMohlomi ukunisa imvula. UMakara naye wayeyinyanga njengoyise; ehamba lonke izwe elapha athole izinkomo. Wayakhe nesifunda sabaFukeng endaweni ethiwa iMolokong; enezinkomo eziningi, ezakhe-nje yedwa zazilingana nezesifunda sonke sabaFukeng. Lokhoke kwamenza waba negama waziwa wahlonipheka; isigcino waba nabantu bakhe abamkhonzile, wabutha amabutho waqala ukuhlasela nokuphanga izinkomo zezinye izifunda.

Ngolunye usuku uMakara wamema abesifunda samaNtitane ukuba bazomsikisa umhlanga. Kwathi labesika benganakile wayidedela impi yakhe yabathelekela yabagwaza. Yadumelana lapho emhlangeni kwakhala ubufohlofohlo, amaNtitane abaleka ayohloma ahlabisa nomkhosi ekhaya. Lathi lishona yase ihlome yonke eyamaNtitane isibanga khona kwaMakara

ekhaya. Yadumelana yadidizelisana khona phakathi komuzi yaze yehlulwa ekaMakara. Wathi ukuba abone uMakara ukuthi isithanda ukwehlulwa eyakwakhe, wantshingaphansi izigojwana zemithi ayeziphethe ekhifa ngazo, washishingisa zonke izinkomo zakhe wabaleka nazo, waye watheleka kwaMokoteli.

Bathi ubabezwe abakwaMokoteli ukuthi uMakara ufike nezinkomo eziningi uxoshwe amaNtitane, base bemudla zona izinkomo lezo, bethi uyedelela, wabethuka mhlazana belwa nabaFukeng wathi bayiziphukuphuku yena angababulala ngezulu bonke. UMoshoeshoe ufumanisa kubangwa izinkomnje, lapho evela kwaMohlomi, kubangwa zona lezo zikaMakara.

Kwathike ngoaba uMoshoeshoe wayesandakuyalwa uMohlomi washesha wakhumbula amazwi kaMohlomi, washayeka waseya kuyise ethi kuhle ukuba abakwaMokoteli babuyisele izinkomo zikaMakara zonke ngothi lwazo. Kwaseke kubuthwa bonke abesifunda sakwaMokoteli kuthiwa kababuyise zonke izinkomo zikaMakara. Wasehlala khona lapho uMakara esenikwa indawo esakha eseba owakwaMokoteli naye.

Wahlalake uMoshoeshoe ekhumbula imiyalo nezeluleko zikaMohlomi, waze waguga wafa. Ekubuseni kwakhe wabane-mpumelelo, wabanodumo, waze wahlanganisa izifunda eziningi kanye namambuka ayebaleka ezifundeni zakuwo, wakha isizwe sabesuthu.

## 'ISIHLUKU SOMQUBA'

INDABA isuka kuso lesisifunda sakwaMokoteli la kuzalwa khona uMoshoeshoe. Kwakubusa yena uMokoteli kodwa esemdala, akhe eMolokong. UMokoteli lona wayenamadodana amaningi, enye yawo kunguThamae. Eduze naso esakwaMokoteli, phansi kwenta-ba-nje kwakwakhe isifunda samaNtsane sibuswa uKhojane.

Kusuka yena uKhojane uganwa umakoti omuhle igama lakhe kunguMamosongoa. Usethike uba ahlale lapho eganile uMamosongoa, sekusuka uThamae umfo kaMokoteli emthatha eqa naye, emusa ekhaya kuBo. Sekumangalwa-nje lapha ekhaya kwaKhojane ukuthi uMamosongoa ushophi. Kwaphela izinsuku eziningi efunwa engatholwa.

UMamosongoa wayeyokukha amanzi emfuleni, ethwele imbiza enkulu. Kanti uhamba-nje sezimcathamele izinsizwa zakwaMokoteli. Wathi ukuBa ashone odongeni zagubuka zaqala ukumBamba, wathi

ethi: "Jo! ntate oe! (maye baBo!)." Zase zimphethe zimshiqela isikhumba emlonyeni, zimthwala zimuka naye zenyusa udonga. Imbiza leyo ayeyithwele yasala khona lapho odongeni.

Kwathi nxa befuna laBa bamaNtsane bahamba bebuza, baze baBuza kuBafana aBelusa amathole, kwaBa yikhona utholakalayo umkhondo wakhe, ngoBa basho aBafana bathi: "Thina-thina-thina simbonile umfazi wenkosi, ethwele imbiza ehambayedwa ngendlela eqonde emfuleni; washona lapha odongeni asabe sisambona ukukhuphuka." Base beya lapho odongeni, nempela beyifumanisa imbiza abeyithwele sebebuya nayo, sekuyekwa nokufunwa sekuhlalwa-nje.

KuyaBa elinye ilanga behlezi-nje abamaNtsane sekuqhamuka abantu phezu kwe-siwa sentaba bememeza. Sebephuma ezindlini abamaNtsane bema phandle belalela ukuthi laBo abevele entabeni bathini. Bathi besalalele bezwa omunye ethi: "Awuzwake, mfokazana! Ulibele ukotha umlilo ngesisu sesize sanezimbali-nje, uphi umfazi? Awunamahloni?" Athukuthela lapho abamaNtsane ayikhwela egijima intaba leyo; ayafika phezu kwesiwa kakusekho noyedwa

walabo bantu akade bememeza, sekuthe *nya*. Aseke ebuya amaNtsane esebaneqiniso eligcwele lokuthi uMamosongoa wathathwa abakwaMokoteli. Kwasa ngakusasa kwaphinda sona lesa, nabakwaNtsane bathi befika phezu kwesiwa kwase kuthe *nya*; bathi uba bafumanise kuthe *nya* baphindela ekhaya, ngoaba besaba ukuhlasela abakwaMokoteli emzini wabo.

Lokhu kwenzeka izikhathi eziningi, isigcino waze wanengwa uKhojane, wahamba waya kwaMohlomi wafika wambikela ukuthi abakwaMokoteli bamphethe kabi. Useyilanda yonke indaba uKhojane esho nokuthi uMohlomi kamtshele ukuthi enze-njani. Usethukuthela njalo uMohlomi ethi: "Bulala amankengane lana unga be ulokhu usalanda." Usezibika uKhojane uba ezwe lelo, ethi uyabesaba abakwaMokoteli bangamaqili, funa athi uyabahlasela babulale yena. Usephendula uMohlomi ethi: "Hia! Ize lelo, ungesabi yiba nesifindi; nathi sihlakaniphile; ngizokutshela isu ongabathola ngalo kalula." Usethike uMohlomi kuKhojane kahambe ayomema abakwaMokoteli nabakwakhe athi kukhona inqina enkulu kwaMohlomi; kodwa abese etshela abakwakhe ukuthi abahambe behlomile

bephelele, belungele impi; baphathe nomquba ngezikhwama ku be sengathi ukhotha.

Nempelake usehamba uKhojane efika ebutha onke amadoda akwakhe ewatshela lendaba, esewatshela ukuthi kawaphathe umquba ngezikhwanyana kubesengathi ukhotha. Usethumela umuntu kwaMokoteli eyobabikela ukuthi kukhona inqina enkulu kwaMohlomi, imenywa uye uMohlomi. Wathi uba ezwe uThamae wasethi kayihlome ihambe iyekwa Mohlomi. Nempelake amadoda amaningi akwaMokoteli ahamba, adlula khona kwaKhojane ekhaya aye ayofika kwaMohlomi. Nawakwa Khojane ahlomagede adumela izikhwama zawo ezinomquba ahamba alandela. Kwakunqunywe ukuthi onke amadoda akude, afike aphelele ngosuku lwangayizolo khona ezovuka ekuseni ahambe ayozingela.

UThamae yena kahambanga namadoda aku bo; wahamba yedwa walala endleleni, wavuka ekuseni kuseluvivana wahamba, ngoaba wayefuna ukufika inqina ingakahambi. Uyafika lapha emzini kaMohlomi usephambukela kwenye indlu eyayingasekuqaleni, ngasendleleni ecela amanzi. Wanele waphuza umninindlu wamcela ugwayi,

uThamae wawulandula ethi: "Au! Phinde, ngifunga aBaKoteli impela idlelo lizomele-nje; uwena obufanele ukungishiyela." Lendoda engumninindlu yawulandula nayo, yaBuya yathi kangene imthintithele idlelo. Usengenake nempela, isimnika utshwala ephuza imshiyela nogwayi ebema. Se eqedile ukuphuza nokubema lendoda yambuza ukuthi kwaMohlomi lapha uyokwenzani; usephendula uThamae ethi: "Ingathi kukhona inqina? Kanimenywanga nina?" Isinela ukuzwa ukuthi uThamae indodana yenkosi uMokoteli isimhlelela imvusa ithi: "Lalela lapha ngikutshele; akukhonqina enibizelwe yona." UThamae usemangala ebuza: "Kanti kuthiwa kasiyephi? UKhojane uyithathephi lendaBa?" "Lalela mina wena ngikutshele, inqina kayikho sizonishaya." "Hau! Sizoshaywa ngoBa senzeni na?" "Uphi umfazi kaKhojane inkosi yamaNtsane?" "O! YeBo, uyakhuluma; phela samfisa eyokukha amanzi semuka naye." "Emva kwalokho anilunguzanga phezu kwesiwa esingenhla komuzi nasho inhlamba?" "Cha, impela sakwenza lokho, futhike akukanye kukaningi, ngikhuluman-nje nayizolo besikhona." "Hayike, uqedile; nibizwe-nje sizonibulala ngoBa nihlupha

uKhojane. Uye wanibika kuyise omncane uMohlomi, kwase kwakhiwa leliceBo khona sizonithola kahle." Wathi uBa akuzwe lokho uThamae wathi galowami ngithwale, waze wayoshona ezintabeni zakubo elokhu egijime njalo; kwaBa ukusinda kwakheke.

Onke amanye amadoda akwaMokoteli nawakwaNtsane, nawakwaMohlomi ayesuka kude, afika alala khona kwaMohlomi ekhaya. Kwathi ngakusasa ekuseni uMohlomi wafika ezobingelela amadoda awanike nemiyalo. Kanti uMohlomi uza emadodeni-nje ezowaBingelela sebelicebile baqeda noKhojane, baze batshela namadoda ezifunda zaBo, ukuthi uMohlomi wobingelelaqede abanike imiyalo abese eBaxoxela indatshana yebubesi elaqeda abantu bezingela, athi angathi: "*He! Tau ea qeta bathu* (Ibubesi laBaqeda abantu,)" bese beBasukela beBathela ngomquBa emehlweni beBashaya. Nempelake uMohlomi wafika wenzenjalo; wayizeka indaba yakhe onke amadoda akhamisa, *nka*. Wathi uBa afike kuleyondawana: "*He tau ea qeta batho!*" Base beBadumele beBafaza ngomquBa emehlweni, bathi besacikica amehlo beMangele ukuthi kwenzenjani base beBaphethe ngemishi-

za begijima nabo. Uyedwa-nje ophethe uswazi ebaqhumisa ngalo; abanye bephethe izinsungulo ezicijiwe, zaphiselwa ezindukwaneni, bebahlabisa ngazo.

UKhojane yena wayephethe inkunzi yewisa efuna ukumehleza uThamae ngalo. Usebathe thalathala phakathi kwa bantu, ethi uzombona, phinde akaze ambona. Wagijima yonke indawo uKhojane, edabula naphakathi kwa bantu, abanye ehamba ekhwela phezu kwa bo, efuna yena uThamae. Baze babayeka uKhojane engathintanga noyedwa umuntu, elibele kugijima-nje ezungeza efuna uThamae. Bathi uba babayeke wase ememeza uMohlomi ethi, "Othe umntwana wami lona owokudlala nina ubani? Manimbekile-nje owokwethukwa yinina? Niphinde futhi, nizobona amanyala enyoka, ngifunga uKuenta ephansi impele kuzoqhuma umkhuba. Hambani lapha niphindele kwelakini."

Basuka lapho abakwaMokoteli bajokolanjalo baphindela kwelakubo; behamba bejejeza bebeka ukuthi abekho ababalandlelayo. Endleleni sebekhuluma bodwa bethi: "Wasiyala uThamae, wasiholela ophathe qede yena wahlala. Soze sakhohlwa, abantu besifice kanje, besiqhumisa ngezinswazi oku-

ngathi sizingane, besiciba ngezinsungulo okungathi sizimbiba."

Ngokufika kwa bo ekhaya sebeyixoxa, sebekhombisa abanye imivimbo, amanxeba nezingozi, esethukuthela amanye ethi: "Kayihlome iyohlasela khona kwaKhojane ekhaya, kusase konakala kubakanye." Amanye ala athi: "Cha, madoda koba sizifangela umsebenzi, akuyekwe ngoba ithina esasusa uchuku. Kunjalo-nje uKhojane uyazalana noMohlomi funa basenze kabi; ngoba niyamazi nani unemithi emibi." Sekuqhamuka omunye walaba ababeshaywa ethi: "Nami ngithi kasiyeke ngoba uMohlomi ushilo lasebesiyekile sesihamba wathi sikesaphinda sobona amanyala enyoka. Pho, ubani ofuna ukubona lokho?" Nempelake bayekela basebelokhu bekhuluma-nje bebabaza bethi: "Wo! Asisoze sasikhohlwa isihluku somquba." Kabayikhohlwa abakwaMokoteli lenda ba, yaziwa izozonke izizukulwane ngisho nezingane zakhona.

## IMPUNGUSHE

KWATHI kusa ngolunye usuku, bambona uMohlomi esekhwishiza, eqoqa imithi, efuna nabantu, ethi uyahamba uya kwesaba-Fukeng esasakhe empumalanga nesaba-Kuena, sibuswa uMoorosi. Nempela usehamba, ehamba elala evuka aze afike khona kwaMoorosi. Uyafika lapha kwaMoorosi ufumanisa kugcwele izanuse kuthe nswi, zibula zibanuka ngapha nangapha; zithi uBa zibanuke babizwe beze enkosini. UMohlomi wafumanisa sekumi isihlewele-nje sabantu abanukiwe. Wathi uBa akubone lokho wathukuthela kaBi, kaBe esaba nokuthi kubulwa-nje kwenzenjani; wathi esuka wayesethi “nye-lele” esuka ephumela ngaphandle komuzi: NaBo bathi bebona wayengasekho esethe *nya*, bakhohlwa-nje ukuthi ushonephi.

Wanele waphumela ngaphandle komuzi waBona intatshana enehlathi, wase eqonda kuyo ekhwela phezulu. Wathi uBa afike phezulu waBona abafana beluse izimbuzi

nezimvu. Wafika kuBo wasebaBuza ukuthi bangabaphi; seBemtshela ukuthi bangabakwaMoorosi. UsebaBuza futhi ethi: “Akeningitshela bangane bami, ukuthi kubulwa-nje kwenzenjani lapha enkosini?” SeBephendula bethi: “Kasazi nathi sibone-nje sekufika izanuse ekuseni.” Usebona uMohlomi ukuthi kaBazi, noma bekhona abaziyo, bayaliwe bagqitshiwe kwathiwa bangalokothi bayikhulume. Usethike uMohlomi uBa basho-njalo: “O! Kulungileke bangane bami umaningazi akunacala; kodwa ukuBa ubekhona owaziyo angitshela, bengizonethela inganekwane emnandi.” Wathi uBa alisho lelo, wasuka wenza ongathi uyahamba, kwathi kunjalo wasezwakele omunye waBafana: “Mina—mina ngizwile ukuthi i—i—i.” Wathi umfana lowo esathi “i—i” wase emthulisa ethi: “Kulungile mngane wami sondela uzongihleBela ngoBa angifuni bezwe abanye.”

Nempela usesondela lomfanyana uMohlomi esethi ukuqhelela buqamamana naye, eseyilanda yonke indaba ethi: “Mina e-e-engizwe uBaBa ekhuluma nenye indoda ethi, bathe bevuka abasenkosini ekuseni, bafumanisa izimvu zenkosi eziyisihlanu sezingasekho, eyesithupha ifile phakathi esi-

bayeni.” Usephinda ebuza futhi uMohlomi ethi: “Pho, wena mfana, lena abayifumane ifile esibayeni ibinawo yini amanxeba?” “Yebo abekhona entanyeni ngasemphinjani emaningi kungathi awosungulo.” “Wena mfana uyazazi lezizimvu ezilahlekile ukuthi bezinjani umbala wazo?” “Bezimnyama zonke zifana naleziya.” Esho ekhomba ezinye izimvu ezimnyama emhlamjini.

Wathi lapho umfana lowo esemtshela konke abekubuzwa, wababiza bonke, esebaxoxela inganekwane yempungushe ethi: Kwesukela izilwane zonke zomhlaba, ziswele amanzi okuphuza ngoaba lalomisile libalele. Zahambake, zihamba zifuna amanzi, zaze zafumanisa isiphethu esincane; zase zinquma ukuthi kuhle zisimbe sibesikhulu sijule khona zizokwazi ukuphuza zanele zonke. Nempela zamba; kwasala impungushe, yala yathi yona ingeke imbe ngoaba kayinakuwaphuza lawomanzi. Sekuphelile ukumba zaphuza zonke, zase ziyixosha impungushe yahamba yayohlala yodwa entabeni. Kwathi ekuseni lapho sezeluka zonke ziyofuna ukudla, zathi kuhle kusale intenesha ngoaba inamehlo amakhulu, isale iqaphile khona impungushe ingezukuphuza. Sezihambile isele nentenesha yafika impu-

ngushe yaqala ngokumemeza: “He! hloloe! (we ntenesha!)” Isisabela intenesha: “We!” “Wenzani lapho wethu?” “Kuthiwe angilinde lapha ungaphuzi.” Isihleka lapho impungushe isondela; iyafika isithi: “Kodwa baze bakuhluphe kangaka-nje abazi yini ukuthi mina angiwaphuzi amanzi? Wena ngokwakho uthi umuntu odla okumnandi kanje angahle ome?” Isho iyizwisa kancane uju lwezinyosi. Yanele yezwa intenesha ukuthi uju lumnandi isicela ithi: “Auke ungiphinde ndoda, kumnandi lokhukudla kwakho, shono ungomini-nje uyabusa.” Impungushe isiphendula ithi: “Uyazi ndoda lokhukudla kwami kuyisimangaliso, ngoaba kumnandi ngokuthi nxashana umuntu ekudla aqethuke avale namehlo. Uma nawe ungenzenjalo ngingakuphinda.” Au! Intenesha yathi isuka yaqethuka ngomhlane, izinyawo zabeka phezulu yacimeza *ngci*. Isacimezile ilindele ukufunzwa uju, yasuka impungushe yaphuza amanzi, yacishe ukuwaqeda, kwathi nasele yawadunga. Yathi uba iqede ukuphuza yahamba yaphindela entabeni. Ilokhu ilindele intenesha lapha iqethukile icimezile ikhamisile; kwaze kwathi ngesikade yavuka yaqalaza yafumanisa impungushe ingasa-

bonwa nangokhalo, namanzi isiwaphuzile yawadunga. Ziyafika ezinye ntambama zifumanisa amanzi emancane edungekile futhi. Ziyibuzeke, intenesha, isibanamahloni, seziyithethisa zithi iyisiphukuphuku.

Ngakusasa kwasala unogwaja, nakuye futhi kwaphinda sona leso. Zazezabaningi, impungushe ilokhu izenzenjalo. Isigcino kwaqapha imfene; yonake yangena phakathi emthonjeni yacasha khona. Iyafika impungushe iyamemeza, kodwa ingaphendulwa muntu. Yaseyehlela khona emthonjeni ngesikhulu isibindi icabanga ukuthi sezidelile ezinye zabona ukuthi akusizi lutho, ngoaba zifika amanzi emabi edungekile. Yathi lapha yengamile iphuza imfene yase iyiphethe. Yancenga ngazo zonke izindlela kodwa kayiyidedelanga, kwaze kwafika ezinye ntambama, yaseke iyabulawa impungushe leyo.

Bonke abafana bathi *mbo* kuMohlomi, bakhohlwa nokuphonsa amehlo ezimbuzini nasezimvwini, zahamba zazezacasha ehlatini; Kanti zihamba-nje uyazibona uMohlomi. Sezithi uba zingene ehlatini zibeningi, useyiyeka inganekwane ethi iphelile, esebakhumbuza ngezimvu nezimbuzi; naye eseqonda ehlatini lapho

ezibone zingena khona efika ebamba enye kwezimnyama engena nayo phakathi impela. Ngokufika kwakhe phakathi kwehlathi lapho usenquma ugojwana olufushanyana olungangocikicane ubukhulu eselucija, eseyigwaza ngalo entanyeni ngasemphinjani ize ifa. Isithi uba ife useyithwala futhi eyoyifaka emfantwini omkhulu wetshe elikhona lapho phakathi kwehlathi, esebuya eqonda ekhaya emzini.

Uyafika ekhaya ufumanisa bonke abantu sebemangele ukuthi ushonephi; nalaba abanukiwe sebemi isiqoqwana belinde ukushaywa nokuxoshwa noma ukubulawa. Ngokufika kwakhe inkosi isimbuza ukuthi ubephi, usephendula ethi ubesayokhuluma nabaphansi. Isibuya ibuza futhi ukuthi abaphansi bathini na? Usephendulake uMohlomi ethi: "Cha, wena kaMotsete, abaphansi bathi kangikwazise ukuthi esusuku bakuthangi kufike izimpungushe esibayeni sakho sezimbuzi nezimvu, zabalala izimvu eziyisithupha, zamuka neziyisihlanu eyesithupha zayishiya esibayeni. Ezine zizidlile eyesihlanuke zayihudula-nje zafike zayishiya emfantwini wetshe, elisehlatini kuleyantaaba." Esho eyikhomba ngenduku.

Isimangala-nje inkosi lena, isiBuza ku-Mohlomi ithi: "Wena kaTsuloane nxa-shana siya lapho etsheni ehlathini, singayifumanisa-nje?" Usevuma uMohlomi ethi kaBahambe; nempela BaHamba bathi nxa-shane Befika Bayifunyanisa nayo inamanxeba afana nawaleyo eyafunyaniswa esiBayeni ifile. Isibuye iBuza futhi inkosi ithi: "Ungafane ungisize ungitshela ukuthi izimpungushe lezi zikuphi?" "Hia!" sekuphendula uMohlomi, "Zikhona lapha ehlathini kodwa kungalukhuni ukuzibulala ngoBa zihlakaniphile, kungangcono ufune izinsizwa zihlale ziqaphile eBusuku esiBayeni sezimbuzi nezimvu." Isikholwa, iBonga inkosi, nemvu leyo isithwalwa isiwa ekhaya iyodliwa. Lapho Besendleleni Bephindela ekhaya useBuza futhi uMoorosi kuMohlomi ukuthi kanti izanuse lezi zibula kanjani, zikuthathaphi ukuthi izimvu zibulewe aBantu. Usephendulake uMohlomi ethi: "Izanusi phela zinamanga, asikho esineqiniso, Bonke laBaBantu aBanacala kodwa zibanukile-nje." Usethi ukumxoxela kancane ngakwenza ezanusini zakwakhe.

Isithukuthela inkosi uMoorosi isithi uBa Bafike ekhaya Bonke laBa eBekade Benukiwe

aBahlome Bazishaye izanusi lezi Bazixoshe, Bazikhiphele ngaphandle komuzi ngoBa zinamanga. Bazidumela lapho aBafokazi, izinhliziyi zibomvu, zaBaleka zasaBalala, kwahamba sokuwa namathambo neziKhwanyana zemithi, zamangala-nje ukuthi kwenzenjani. Kwathi lezo ezayizwa indaba kaMohlomi nezanusi zonke zakwakhe zaBona ukuthi uyena ofike wazihlakaza enkosini ukuthi zinamanga. Eziningi zasuka lapho kwaMoorosi ngalo lelo langa zayozikhonzela kwezinye izifunda.

ngihambe ngikubeletha lapho usukha-  
thele.”

Kwathike ngoBa uMohlomi wayekutha-  
nda ukuhamba, wasevuma-njalo esehamba  
nayo indodana yakhe kanye naBantu aba-  
thile. Bahamba izinsuku eziningi, belala  
gevuka, gaze Bafika lapho kwakwakhe  
khona isifunda samaPhetha. Bathi uBa  
Bafike lapho inkosi yamaPhetha YamjaBu-  
lela uMohlomi, yamhlabisa inkomo, yaBu-  
tha naBantu bayo Gamsinela.

Kwathilapho besinalethwala izulu enzansi  
ngasentshonalinga lahloma lalibi. Bathi  
Gethi *hhe!* kwase kuthe *ngci*, seliyithela.  
Layithela qede Bacithheka bonke aBantu  
Bangena ezindlini, kwathi nalabo abama-  
khaya abo akude Bangena ezindlini zaBa-  
nye. Laduma kwanyakaza izindlu, umBa-  
ni kwaBa uGunyazinyazi, kwangathi  
uhamba phansi. Emva kwesikhashana  
langamuka kwangathi liyasa; Bathi  
Besathi yeBo liyasa laselishilo, *qhwa!*  
*qhwa!* *qhwa!* lephuka. Lasho kwaze kwa-  
duma nasezilimini, kwangathi kudilika  
izintaBa; nomBani kwaBa unyazi olwesa-  
bekayo oluthuntubeza amehlo. Emva  
koku qhwa! qhwa! qhwa loBo, noBunya-  
zinyazi kwezwakala umuntu ememeza

## UKUFA kukamoHLLOMI

“Wo! He! Ukuguga akumemezi; yimi  
lo esenginje, esengisilevana simpungana, ngi-  
msishana igogene, ngiqodlwana liqhothile,  
ngibuswana GuBhlike imbimbimbi?”  
Kwasho uMohlomi esemdala ehlezi esigca-  
kini exoxa nendodana yakhe uLetele. Use-  
buza uLetele ethi: “BaBa ukusho ngani  
lokho na?” Usephendula uMohlomi ethi:  
“Ngisho ngoBa nami Bengimusha khona  
manje ngilingana nani ngilibungwana, ko-  
dwa nakhu namhlanje nginje. Ukuba kuya-  
buyelwa emva ingaBe ngiphindela eGunca-  
neni, phoke akuphindelwa emva kunge-  
mgqizo.” Sebekhulumake Bephendulana  
kuze kufika lapho uMohlomi ethi: “Uba  
Bengisenamandla Bengizohamba ngize ngi-  
shone ngale kwaleziya zintaBa.” Esho ekho-  
mba izintaBa ezikude ziBonakala zivele  
kancane. Isimphendula indodana yakhe,  
ngoBa yayimthanda kakhulu ithi: “Na-  
manje BaBa usenokuhamba uma unesifiso;  
ngoBa ngikhona, ngingahamba nawe,

ngasenhla komuzi: “Baphela abantu! Nansi indlu ishafo!” Baphuma belakanyana abantu ezindlini zafo; nempela bayibona indlu eyayingasenzansi, ngasekupheleni komuzi ivutha, ilanga bi likhuze phezulu. Babebanengi ababengenise kuleyondlu becasheshe yona imvula. Kwaba ngozimakhaza-nje ngofo akulimalanga noyedwa umuntu; lashisa yona indlu leyo ladafula nezindonga kwaba izingcezungcezu.

UMohlomi kanye nenkosi baphuma nafo baqonda kuleyondlu, bafumanisa amadoda esewuphethe umlilo ewubunyela ngamanzi ezama ukuwucisha. Sebethi ufa bafike khona isibuza inkosi lena kuMohlomi ukuthi nxashana kunje kuya kwenziwe-njani. Usephendula uMohlomi ethi kuhle abantu ebebekuleyondlu bahlukaniswe bangahlangani nabanye, kanye namadoda akade ecisha umlilo angahlangani namanye. Usethumela indodana yakhe, ethi kayilande izikhwama zakhe zemithi; isithi ufa ifike nazo usekhipha uphondo olungena lutho, kanye nomezana ozishaya samkhontshwana. Useqonda ezindongeni zendlu le eshile efika ehwaya insizi emnyama eyifaka phakathi

ophondweni, esebuya efuna indawo lapho izulu lingene khona phansi, esemba ethi kakulethwe ubisi ngokhanjana. Seluthi ufa lufike ubisi useluthatha eluthela emgojaneni lo ebekade ewumba, selujiya luqina, sekukhuphuka kuvela isigaxana esimnyama somsuka wezulu abathi inyela. Uselithathake inyela lelo eligaya elihlanganisa nensizi le abeyihwaya ezindongeni zendlu, esekhipha eminye imithi ethaka leyo nsizi ehlanganiswe nenyela lezulu.

Usebabiza bonke abantu akade bese ndlini le eshile, ebazaula ezingalweni zangakwesokhohlo, esekhuhla izinhlanga lezi ngalowomuthi othakwe ngensizi ehlanganiswe nenyela lezulu. Usebuya ebiza amadoda la acishe umlilo nawo esewenzenjalo. Usethi ufa aqede lokho, onke amadoda akade ewasebenza kawahambe ayogeza imizimba emfuleni, esehamba nawo naye efika ethela umuthi lowo ngenhla kwempophomo, ethi kabageze ngawo lawo manzi anomuthi. Emfuleni wabamba izinkalankala zaningi, wazibulala wakhupha umthubi wawufaka okhanjaneni ayelufihle phansi kwesikhumba ayesambethe. Usekhuphuka nawo umthubi lowo, esefika ewuhlanganisa nomuthi lo

aβeseβenza ngawo, egovuza sekuba isinama-nje esimnyama, esetaphunela bonke abafazi ababe kuleyondlu eyashayo, ethi ababogcoba emzimbeni labelala bagcobe nezingane.

Uyasuka lapho usefuna izikhonkwane eziningi, nazo esezigcoba ngalowo muthi; ezibethela ezungeza umuzi. Sekuphelile inkosi yamxoshisa izinkomo ezine, kodwa wazala uMohlomi wathi uyenzele ngesihle. Usehlalake uMohlomi, kuze kufika isikhathi sokuβa ahambe aphindele ekhaya. Mhlazana evalelisayo wakhuluma into eyinqaba abangayiqondanga bonke wathi: "Ngifisa ukuhamba nawo wonke umuzi wami, ngize nawo lapha kwelakini noma ngidlulele phambili entshonalanga ngibaleke ngoβa ngiyalubona lukhulu, luyesabeka luyeza uthuli olubomvu empumalanga luzakusishaya lusiqothule."

Wahambake uMohlomi esephindela ekhaya; kwathi endleleni wadutshulwa ukufa okunamandla, wazibinya ethi kumudla esiswini kuyamdonsa. Wafika emzini wakhe ekhaya eNgolile esethwelwe ngesikhumba; wafika akabe esaphila isikhathi eside. Kwathi lapho esegula kakhulu wathi kabayeke ukumelapha ngoβa useha-

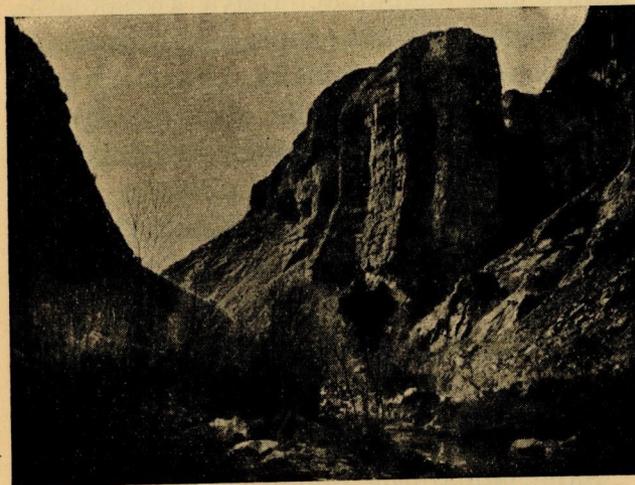
mba useya kokhokho bakhe. Wayethi kubantu bakhe bangachithizi ukudla kwaβo ngoβa inkulu indlala ezayo. Ngosuku afa ngalo waβuye waliphinda alisho enkosini yamaPhetha mhlazana eyivalelisa, wathi uba alisho wavalelisa wafa.

## ITSHE likaRABOSHABANE

KWATHI lapho uMohlomi esegula kakhulu wayala bonke abantu bakhe ukuthi bangacithizi ukudla kwafo ngofo kwaku zoba khona indlala enkulu. Nempela kwathi emva kweminyakana ethile efile uMohlomi, indlala yaBankulu, kwavela izigemege, laBalela lathi ga, baBeyathe abantu mahlayeni, mahlayeni, phinde kalaze lana. Baqala ukufuna izinyanga ezithi ziyakwazi ukunisa imvula, nazo zaBeyathe ngezigojwana zazo phinde, kwangathi zilibangile. Baye bakhahleleka le kwaSoshangane befuna zona izinyanga zokunisa imvula. Nazo zehluleka zazezahamba zaphindela kwelakufo lilokhu libalele.

Kwasha imifudlana nemithombo, utshani boma *khehle* nezithombo zasendle kazaze zathela. Kwafa izinkomo nezimbuzi nezimvu kanye nabantu ngenxa yakho ukubalelela nendlala. Abanye bazisika emizimbeni, bekhala bezibuquza emlotheni becela kwaBadala abaphansi nasemadlo-

zini, ukuthi abaphe imvula, kodwa akwasiza lutho. Bazama zonke izindlela sehluleka. Abantu baseBephila ngokudla izimpande zemithi kanye notshani, nobumba, bamba namagonsi nezaqathe kanye nazo zonke izithelo zasendle abafe nokuzifumanisa.



Isiwa somfula iKetane, kwelaBeSuthu

Lapho abantu baphenduka izigcwele gwele nabaphangi, kwemuka izinkomo, kwemuka izimbuzi nezimvu; isigcino kwanyamala izingane. Kwahamba kwahamba kwanyamalala nabantu abadala manje, abantu badlana bodwa kwadaleka ubuzimu. Ezinye izifunda zaBadla abantu zazezaph-

nduka amazimu oqobo. Amazimu lawa asuka emakhaya ahlala ezintabeni, aphe-nduka imilalandle. Ayasuka amazimu ansondo acathamela abantu endleleni. Ayevama ukuhamba eyidlanzana, enzela ukuthi nxashana efumanise abantu akwazi ukubathelekela ababulale. Emva kwesikhathi abanye balababantu abaphenduka amazimu kababonange besakunaka ukudla, kwase kumnandi khona ukudla abantu. Ayebabamba-qede abantu abadle, kwesinye isikhathi abesifazane abahle abayeke bawagane babe abafazi bawo. Kwakuthi nxashana ebambe umuntu aqale ngokusina kuqala, asine emzungeza ehlabelela ethi:

Singamazimu thina,  
 Singamazimu adla abantu,  
 Nawe sizokudla.  
 Sidla ngisho nekhanda lenja,  
 Sidle namafutha omuntu,  
 Kanye nethambo likamhobela.  
 Phezu kwakhe! Phezu kwakhe!

Athi angathi phezu kwakhe abese emdumela emnaphunaphuza emudla emqeda-njalo.

Endaweni ethiwa iPopa kukhona intaba ethiwa iMakorokoro, enetshekazi elikhulu elisicaba phezu, elifushelelezi elicaceka kalukhuni, ikakhulu ehlobo lapho lina ku-

manzi. Kwakukhona indoda igama layo kunguRaboshabane. Yonake yayikwazi ukukhwela kulelotshe ize ifike phezu. Bathi abanye nxashana bethi bayakhwela bawe phansi balimale. Kwathike ukuaba kubekhona indlala, kwande ubusela nobugewelegwele, uRaboshabane wakhuluma nabantu besifunda saku, ethi kuhle balthi kuye konke ukudla kubo, abakhwezele khona kulelotshe, khona abantu bezinye izifunda kanye nezigewelegwele bengenekwazi ukukuthatha bakuphange. Nempela abaningi bavuma bakuletha, wakukhweza phezu kwalelotshe. Kwathi lapho sekuningi, nendawo ingasekho, sekucishu uku dilika, wabatshela uRaboshabane ukuthi kabakhaule indawo isiphelile.

Wathi esuka uRaboshabane wayethatha wonke umuzi wakhe ewukhweza lapho etsheni, esehlala khona akha idlangalana sekuba ilonakhaya lakhe. Bayafika abantu ekhaya lakhe bethi bazocaphuna ukudla bafumanisa kungekho muntu indlu ivaliwe. Kwaze kwaba kaningi abaninikudla befika lapha kwaRaboshabane kodwa bengamfumanisi, nabantwana bengekho, kuthe nya, kukhala ibungezi kuphela. Sekuvela enye indoda ithi; "Cha, madoda akesiyobona

khona etsheni ukuthi akekho yini, kukhona abathi babone kuthunqa intuthu khona izolo, sengathi kubasiwe." Sebesuka nempela bebangakhona; bathi besekude bambone ehlezi khona phezulu ehlome ephelile. Wathi uba ababone wama, wahlangabezana nabo ngombuzo: "Nilulutheka nithwele amakhanjanje niyangaphi? Nibizwephi?" Sebemangala-nje bebona umuntu eseguqukile esengesinye isimo, esegovuke nokudla kwayo. Abanye bama khona lapho, abanye baphindela emva, abanye basondela bethi bayamcenga ukuthi abaphe kancane. Kwathi uba basondele wayesezwakele uRaboshabane: "He! Ozake alokothe-nje athi ukhwela lapha ngizomphohloza ngewisa leli ngimshonise ngale kwesiwa abe inyama yamanqe nama-zimu." Sebemncenga bethi: "Siyezwa wena oqwakele phezulu, msizi wabahluphekayo, besicela usiphe kancane-nje lapho ekudleni kwakho." Wala noma sebemncenga, baze bahamba bengenalutho. Babefika zonke izinsuku abaninikudla bemncenga kodwa akazange avume ukubanika.

Ngolunye usuku kwafika amadoda amabili ehamba nowesifazane oyedwa, ephethe inyama. Afikaqede ayesithi: "Wena

omkhulu, oqwakele phezulu lakungafiki khona muntu, udla usutha, thina besifa yindlala, auke usiphe nathi kancane lapho ekudleni kwakho." Usephendula uRaboshabane ethi kabamuphe inyama leyo, naye uzobapha ukudla. Sebevuma beyiphonsa eyenqaka, naye esethi ukubacaphunela kancane ngeqoma ebaphonsela. Sebehambake beqonda emakhaya abo; bathi labethi ukufulathela wayesethi uRaboshabane abomlethela inyama njalo, naye uzobapha ukudla. Nempela lamadoda enzenjalo, kwaze kwathi noma seziphelile ezawo izinkomo, nezimbuzi nezimvu ahamba ayokweba ezaabanye azihlaba, inyama ayisa kuRaboshabane. Kanti kwenzeka-nje konke lokhu abantu bomuzi bayaabona. Nabo sebesuka befuna inyama beyisa khona kuRaboshabane. Kwathi lapho isiningi kakhulu kabesavuma uRaboshabane ukubanika ukudla, abanyebaze baphindela nayo emuva. Wahlala lapha edla esutha waze wakhuluphala wayintalantala.

Empumalanga nalo leli loRaboshabane, emhumeni omkhulu wentaba ethiwa iMohlale, kwakukhona amazimu angamashumi amabili namazimu ayisikhombisa, ehlala

ndawonye enenkosi yawo igama layo kunguMotleyoa. Lamazimu ayeseliqedile izwe nabantu, efacathamela ezindleleni, ebazingelisa okwezinyamazane. UMotleyoa lowo wayesabeka efana nengonyama, emnyama ethe *buge*, emude emkhulu enezimbumbulu zamehlo; kanti nalana amanye ayesabeka ekhulile ezidlakela.

Kwathi ngolunye usuku uMotleyoa edukelene namazimu akhe wethuka esefika etsheni likaRaboshabane. Usethi uba afike kulo, usebona abantu abahlanu bemi phansi kwalo, bekhuluma bebeke phezu kwalo. Usethi lapho ephonsa amehlo phezu kwalo, usebona indoda enkulu enomkhaba ekhuluphele ihlezi phezu kwalo itshe ikhuluma; usesondela elalela ezwa konke abakushoyo. Emva kwesikhashana wasuka uMotleyoa waqonda khona kuBo laBaBantu wama nabo. Wafika-qede bayaluza bonke, bahlakazeka baphindela emakhaya bengalibebile bamshiya emi yedwa. NoRaboshabane wazibonela-nje ukuthi kufike umasizila, umaqotha imbokodo nesisekelo; umaqhofoza agwinye engahlafunile aphike ngokuthi kuyozwana esiswini. Bathula bajamelana isikhathi eside laBaBafo, kungekho okhulumisa omunye; kwaze

kwakhuluma yena umaqwakela etsheni kuqala: "Mina wethu, udonse amehlo abomvu sengathi awesikhova-nje ukhala ngani?" Lapho wayesehluleka nokukhuluma uMotleyoa, ngoba wayelibele ukuququda imihlathi, egwinya amathe kaningi ebona umuntu okhuluphele, kodwa engazi ukuthi angamthola kanjani. Kwaze kwathi emva kwesikhathi eside naye waphendula: "Hia! Wethu, kawungiphe nami lokhu okudlayo, ngifona ukhuluphele-nje wena, thina sizacile sibulawa indlala."

Lapho wazithukuthelisa uRaboshabane wathatha iwisakazi lakhe elalikhanda linga ngelengane, wakhomba uMotleyoa ngalo wathi: "Uzothola lokhu ekhanda lakho, kuzakulenza likhuluphale likusinde." Usesuka-njalo ejokola uMotleyoa eqonda kwaBakuBo emhumeni. UMotleyoa wafike wayithula akaze ayixoxa lendaBa; Kanti uhlezi-nje uyacaBanga ufuna icebo angalenza ukuze athole ukuBulala uRaboshabane athole inyama emnandi ekhuluphele. Usede ehamba yedwa uMotleyoa eyohlolisisa lendawo, efuna indlela yokucaca kodwa angayitholi: Lelitshekazi likaRaboshabane lalincikene nentaBa, ukuthi nxashana umuntu evele, elunguze

phezu kwentaŝa alibone kahle nakho konke okuphezu kwalo. Kodwake isiwa sentaŝa sasisibi kakhulu, siside umuntu engenakwehla kuso.

Ngelinye ilanga uMotleyoa wahamba wavyovela walunguza khona phezu kwentaŝa, waŝona kahle yonke into, waŝona noRaboshabane ehlezi edla, kanye nomfazi naŝantwana, nedlangala, nokudla kuŝekelelwe izinqwaŝanqwaŝa. Usesibona nesiwa lesi sentaŝa ukuthi sibi side, nokuthi kunga ukufa kodwa umuntu ekewathi uyasilokutha; usehamba ephindela emhumeni. Ngokufika kwakhe useŝiza amaŝili awathembayo esewatshela lendaŝa ewatshela neceŝo alicaŝangile. Usethi kawasiphune isikhonko eluke intambo elukhuni ende.

Lalina kukhona isiphepho ngalelolanga umoya umkhulu. Kwathi ntambama wahamba uMotleyoa namazimu lawo amaŝili waqonda khona eMakorokoro, lathi lishona ŝase ŝehlezi khona entaŝeni ŝelindele ukuŝa kuhlwe alale uRaboshabane. Kwathi ebusuku eŝona ukuthi ulele, uMotleyoa wathatha intambo leyo, waziŝopha ngayo okhalweni, wasethi kaŝamehlise ngayo, esethi uŝa athi gqithi phezu kwetshe, esezikhumula eyidedela intambo ŝeyidonsa.

Kwase kwehla elesiŝili nalo lithi uŝa lifike phezu kwetshe, selizikhumula. Emva kwalokho wamemeza uMotleyoa: "*He! Raboshabane tsua keron beng ba Mabele.* (Vuka Raboshabane yithina aŝaninimaŝele.)" Wethuka uRaboshabane wavuka waphuphutheka engaŝoni, ephethe umkhonto, ehamba egwaza uŝala nezithunzi. Wathi esaqalaza, esinga emnyameni, ayesemphele amazimu ansondo, amephuca umkhonto athi kahlale phansi asonge izandla. Nempela usehlala uRaboshabane ezisonga izandla, encenga ethi aŝangamŝulali aŝafane ŝathathe konke ukudla.

Kwathi kusa ayesembulele uRaboshabane esemudla. Umfazi yena waziphonsa esiweni kanye naŝantwana wafa. Athi uŝa amqede uRaboshabane amazimu lawo asethatha konke ukudla lokho, eyokwethula kuMoshoeshoe, ezincengela ukuŝa angawazingeli awaŝulale. Athi la eŝebuya kwaMoshoeshoe afika asemcosha umfazi kanye naŝantwana emthwala eqonda emhumeni eyokumudla. ŝanela ŝezwa aŝantu ukuthi uRaboshabane uŝulewe amazimu, amvimbezele ebusuku elele, kaŝaphindanga ŝalibada kuleyondawo, ngokweŝa amazimu hleze aŝafice ŝesafunafuna ukudla.

## UTHULI lwaseMPUMALANGA

UMOHLOMI lapho evalelisa kwesamaPhetla, nala esefa evalelisa kwesakufo wadida abantu imiqondo, wakhuluma into abanga-yiqondanga. Wathi: "Ngiyalubona lukhulu luyesabeka luyeza uthuli olubomvu empumangalanga luzakusiqeda sonke." Kanti usho-nje uqinisile okaKuena kuza izimpi nezinhlupheko nezimangaliso ezehlula amadoda. Loluthuli olwabonwa uMohlomi umfo kaMonyane isiqalo salo sikwaZulu. Kwathi uba uDingiswayo abuye eRini abe inkosi yesifunda sakufo sakwaMthethwa wabutha amabutho amaningi, wawamisela izinduna zawo kanye nezinkomo zawo. Emva kwalokho wahlasela izifunda eziningi ayakhelene nazo wazinqoba wazichitha.

Kwathi ngolunye usuku uDingiswayo ehlezi-nje nama-butho akwakhe wabona sekufika ibungwana lihamba nowesifazane nentombazanyana. Usebuza uDingiswayo: "Ungubani wena?" Seliphendula ibungwana lelo lithi: "NginguShaka." "Lentombazanyana ohamba nayo ubani?" "Uda-

dewethu uNomcofa." "Pho, lo owesifazane yena ubani?" "Umame uNandi, uzalwa yintombi yakwaMthethwa eyaganela eLangeni." "Wena mfana, pho, uyihlo ubani?" "USenzangakhona." "Pho, yini lapha?" "Cha, nkosi ngilapha-nje ngibaleka kwelakithi, ngo-ba uba-ba uSenzangakhona efuna ukungibulala, ngize lapha ukuze ungithole kanye nomame nodadewethu." Kwathi ngakusasa uDingiswayo wabiza zonke izinduna nezikhulu wazibikela ngoShaka, nonina kanye nodadewabo. Zathike uba zihlangane izinduna nezikhulu zakwaMthethwa, inkosi yamamkela yathi akanikwe enye yezinduna ihlale naye aze akhule. Nempela wasethathwa uNgomane; nenkosi isimshayela izinkomo zamasi zibalishumi nenkomo eyodwa. Wahhlala uShaka lapho kwaMthethwa, uDingiswayo waze wambeka induna yaseSinameni, esinye seziga-ba zomuzi waso Yengweni. UShaka waziphuma zonke izimpi ezaziphakwa uDingiswayo lapho ehlasela amakhosi ezinye izifunda. Izibongo lezi zokuthi:

Unodumehlezi kwaMenzi,  
Ilemb' eleq' amanye ngokukhalipha,  
UsiShaka kasishayeki,

wazithola khona kwaMthethwa.

Kwathi emva kwesikhathi eside, uSenzangakhona wafa, ebukhosini kwase kungenena yena uShaka, esesuka kwaMthethwa ephindela kuBo kwaZulu. Kwathi esehambile uShaka, uDingiswayo wasala efa, ebulawa uZwide kaLanga kaNxumalo kaNdwandwe. Sekuthi uBa afe uDingiswayo isikhundla sakhe sesithathwa uMondisa umfowaBo. Wathi uShaka uBa aBe inkosi yesifunda sakuBo, naye waButha amaButho aBamaningi, wawamisela iziNduna zawo, nezinkomo zawo, wawamisa ngamakhandla emizi. Usesukake uShaka,

Unotekulwa aBafazi baKaMgabi,  
 BeTekula Behlezi eMlovini,  
 BeThi uShaka, kayikuBusa kayikuBankosi,  
 Kanti ilapho ezonethezeka,

esehlasela zonke izifunda ayakhelene nazo ngazinye, athi angazinqoba, aBulale onke amaxhegu nezalukazi, ashiye izintombi nezinsizwa kuBe aBantu baKhe. SekuBa ukwanda kwaBantu baKheke, kanye namaButho akhe.

Uthe esuka uShaka wayehlasela sona esakwaMthethwa, naso esenzenjalo. Emva kwalokho waliqeda lonke elakwaZulu, walinqoba. Impi yakhe yayihamba

ize ifike le kwelaBaThembu, nakwelamaBaca, kanye nakwelamaMpondo, ifike ihlasele iBulale aBantu idle nezinkomo. IziBongo lezi zokuthi:

Inyathi ejame ngomkhonto phezu koMzimvubu,  
 AmaMpondo esaBa nokuyehlela,  
 Nani BoGambushe, naniboFaku,  
 Ningamhlabi, nothi ningamhlabi  
 Koba nihlabi uPhunga nahlabi uMageba;

wazithola ngakho, ngoBa aHlasela lezozifunda. Ngesinye isikhathi uShaka wathi kayihlome iyohlasela esamaNgwane esasibuswa uMatiwane. Nempela yafika eKaShaka yayichitha eKaMatiwane, yadla izinkomo. Yathi uBa ichithwe eyamaNgwane, uMatiwane waseBaleka, kanye nesifazane, naBantwana, nezinkomo namaButho ayesele, wenyusa uMzinyathi.

Usethi lapho esendleleni usehlangaBezana nesifunda samaHlubi esasakhe eMzinyathi sibuswa uMpangazitha. Usesihlasela esichitha, naso sesibaleka siqonda oKhahlamba. Kwathike ngoBa uMatiwane naye wayesaBa, ecaBanga ukuthi impi kaShaka iyamlandela, kaze ahlala lapho esechithe

amaHluſi, wawalandela waze wafika khona oKhahlamba. Lezizifunda zombili (esamaNgwane nesamaHluſi) zathi uſa zishone ngale koKhahlamba zafumanisa izifunda eziningi zaſeSuthu, zalwa nazo kwasuka uthuli olukhulu, uthuli olwaſonwa uMohlomi esezokufa.

Kwathi emva kokuſa uShaka ehlaſele esamaNgwane, wayiphaka futhi wathi kayiyohlaſela idle izinkomo emaMpondweni, ngoſa ethi aſulale umngane wakhe uNgoza. Isihambake impi leyo iphethwe uMzilikazi kaMashoſana. Yathi ukufika yaſafumanisa ſelula aſaThembu namaMpondo yazidla zonke izinkomo yaziqothula. Isithi uſa iſbuye ifike kwaZulu uMzilikazi usethaſa ezinye izinkomo kuſa ezakhe, esemukisa ezinye enkosini uShaka. Usezwa uShaka ukuthi izinkomo uMzilikazi kazilethanga zonke, esethukuthela njalo esethi kayihlome iyomſulala nomuzi wakhe kanye naſantu ſakhe. UMzilikazi usezwa ukuthi inkosi izwile ukuthi izinkomo kazimukisanga zonke, esethi: “Kukhona ongothile enkosini, izongiſulala kuhle ngiſaleke.” Waseqa njalo, kanye namaſutho athile, engena wona umzila kaMatiwane noMpangazitha. Naye wathi uſa afike kuleliya

elingale koKhahlamba wakha amadlangala; wawakha-qede wase ephaka izimpi ehlaſela izifunda zalelolizwe.

Kwathike laſekufike uMzilikazi izimpi zaſaziningi, izifunda eziningi ezazinganeno kweGwa, nezaziſeMhugwane zaphela nya. Ngalesosikhathi impi nokuphanga kwaku into yezinsuku zonke, kungasekho ukuhlala kahle kuſantu. Nendlala yaſankulu ngoſa kwakungasalinywa, nezinkomo zingasazi lutho, ngoſa zazifika izitha ziziphange, aſaninizo ſaſale ſekhamisile. Wo! he! uthuli lwasempumalanga olwaſonwa uMohlomi engakafi, waluſho kwasongathi uyaphupha, kwasongathi uyahlanya, kwasongathi uyabeda, lwaselufikile, lwaziqeda izifunda zakuſo.

XXVIII

IZIBONGO zikaMOHLOMI

UMohlomi kaTsuloane kaKuenā,  
 Umsizi waḡahluphekayo.  
 Umondli wezintandane,  
 Ngoḡa enise imvula,  
 Wayinisa kwelaḡaTaung,  
 Wayinisa kwelezinja,  
 Wayewayinisa kwelamazimu.

Umsizi waḡahluphekayo,  
 Isilomo sezimpohlo,  
 Ngoḡa ezilobolele aḡafazi,  
 Walobolela ezakwaRampai,  
 Walobolela ezakwaThulo,  
 Walobolela ezakwaRamasusu,  
 Wayewalobolela ezakwelezinja.

Umsizi waḡahluphekayo,  
 Umlamuleli weziguli,  
 Ngoḡa ezelaphe zasinda,  
 Welapha ezakwamaTlāma,  
 Welapha ezakwaKholu,  
 Welapha ezakwaSoshangane,  
 Wayewelaph' ezakwaMahlaphahlapha.

Ukhozi olumaphiko,  
 Olwachaya izimpiko lwandiza.  
 Lwathi ukundiza lwaqed' umhlaḡa,  
 Lwaye lwathelek' eSwarzini,  
 Lwatheleka kwelamaNtitane,



Isiwa esiphezu komfula iTsunyane  
 ngaseLeribe, kwelaḡeSuthu.

Lwatheleka kwaMokhethi,  
 Lwayelwathi khalakatha kwelamazimu.

Umaḡizwa asaḡele njengengane,  
 Owaḡizwa zifunda zihlupheka.  
 Zamḡiza qede wadadlazela watatazela.

Ngoba ebizwe uMarumo kaMatlama,  
Wabizwa uMotonosi kwelabaTlokoa,  
Wabizwa uZwangendaba kwaSoshangane,  
Wayewabizwa uMoletsane phansi koKha-  
hlamba.

Umphekeleli kaTsuloane,  
Singazi uba uphikelele-nje uqondeni,  
Waphikelela kunnyama kuvaliwe,  
Waphikelela noma usunqandwa zimpunga,  
Zikunqanda ziphulula izilevu nezintshebe,  
Zithi kazi uphikelele-nje uqondephi  
Kanti uphikelele kwaMahlaphahlapha.

Umalokotha izimanga,  
Abanye bezihlonizela,  
Okwentombi ibona isoka,  
Umalokotha izigigaba,  
Ngoba elokotha ezaseMolokong,  
Walokotha ezezanuse zimsongele,  
Walokotha ezikaThamae benoMokoteli.

Uyindaba egudwini,  
Singazi uba ugodleni ekwapheni,  
Lena eyenza amadoda akwesabe.  
Uyindaba endabeni,  
Ngoba ufika amadoda ame izixuku,  
Ufike izinyanga zikhexe imilomo  
Izanuse zikhohlwe amakhubalo.

Undabazandile,  
Kazi zande-nje wenzeni.  
Izindaba zakho sezisikhathazile,  
Ngoba naphesheya kwemifula ziyaziwa,  
NakwaMotonosi ziyadliwa,  
NakwaZwangendaba ziyazekwa,  
NakwaNweleziyayephuka ziyaxoxwa.

Unyelenyele njengomfula,  
Wona odaβula izinkalonkalo,  
Udaβule izintaba namahlathi,  
Unyelela imini nobusuku ungadinwa.  
Kazi wena unyelele-nje ulibangisephi,  
Uboneni lapho uyakhona,  
Hamba sozwa ubuya.

Usibindi simnyama sigqunqile,  
Sifana nesengonyama,  
Yona eqeda izibaya zamadoda,  
Elibele ukuyilunguza ngezintuba,  
Ngoba esaba ukuyehlela.  
Usibindi simnyama sifana nesesilo,  
Ngoba wehlela amazimu abanye bewahle-  
hlela.

Malamulela sabela uyabizwa,  
Kazi bakubiza-nje uphetheni,  
Kazi bakubiza-nje baboneni,  
Majama kusobele amazimu,

Asofelise okwabafazi bebonigazi,  
 Okwezingane zibona isilwane,  
 Sabela uyabizwa le oNdini.

Umlauli wezindaba zabafo,  
 Athi ukuzilaula kuhleke izithutha.  
 Athi angalaula ezamakhosi kungabi nda-  
 bazalutho,  
 Ngoba elaul' ezikaKhojane kaNtsane,  
 Kwahlek' ezakwakhe,  
 Walaul' ezikaThamae  
 Kwakhal' ezakwaMokoteli.

Uyindaβ' endabeni,  
 Uyisimanga sezimangaliso.  
 Ngoba owakh' umlomo uyisihlangu,  
 Isihlangu sokugwaza nokuvika.  
 Uzivikela ngawo ezitheni nasezingozini,  
 Abanye bebevika ngezihlangu,  
 Abanye ngezinkumba nezimboko.

Hamba mahlabazihlangana,  
 Magwaza kuqala  
 Kazi uba lezi ezakho (izihlangu) ezinjani.  
 Ngoba wagwaza izanuse zantantatheka,  
 Wagwaza amazimu adamba, adikil' inyama.  
 Hamba mahlabana ngolwimi,  
 Abanye behlabana ngezihkali.

Asotise akwafabai Befonjara.

Okwominyana zifona nehwana.

Wabala nyafizara le o'okuna.

Urbauli wozindaba zafaba.

Aifi ukuzilanda kubike nishoba.

Ahu angalanda ezamakhosi kungali ada

garabaha.

Npala alaul' unkaKhejone kaNtane.

Kwakhik' askwakhe.

Wabul' ekaThama

Kwakhai' askwakotob.

Uyodali' endafeni.

Uyidanga sezimangaliso.

Ngaba swakh' eandaba ayikhilanga.

Ishanga schugwara nekuvika.

Uavibela ngawo eandaba aspatangal.

Abanye ocherika ngakhilanga.

Abanye ngomkhosi neandaba.

Hamba mahlabazihlangano.

Mogwara kuqala

Kazi uha lezi swakho (shibhango) eandaba.

Nyaba wogwara eandaba eandabathaba.

Wogwara eandaba eandaba, ukhali nyama.

Hamba mahlabathaba ngokwazi.

Abanye eandaba eandaba.

