

# **OLU XWEBHU LUQULATHE AMACANDELO**

## **AMABINI (2):**

### **ICANDELO A: ISIQINGATHA SETHISISI**

(Umsebenzi Wobugcisa)

### **ICANDELO B: IPOTIFOLIYO**

(Iijenali, neminye imisebenzi)

**ICANDELO A: ITHISISI (UBUGCISA BOKUBHALA)**

**KWELO LIZWE LEENTSOMI: IINTSOMI ZESIXHOSA**

Le thisisi ingeniswa ngenjongo yokuhlangabezana neemfuno  
zesidanga se-

**Mastazi kubuGcisa bokuBhala**

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# IZIQULATHO

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### Intshayelelo

Ukuphosa kuvimba wolwazi ngeentsomi zesiXhosa, le thisisi iqulathe iintsomi-mabali eziqanjwe zabaliswa kusetyenziswa ulwimi, umxholo nemixholo engenelelayo engeziganeko zemihla ngemihla, abalinganiswa, isakhiwo sentsoni nesimo sentlalo zala maxesha siphila kuwo. Ezi ntsomi zixhaswa kakhulu yimifanekiso ephilayo, ukusetyenziswa kwemigca emifutshane ezoba isimo sentlalo nevakala ingathi yimibongo ngenxa yokuqupha kwayo. Umsebenzi kaR.F. Mcimeli, kwincwadi ethi, *Inggaka kaMaqhudeni* iqulethe iintsomi ezisondeleyo kwezi ziqanjwe kulo msebenzi, ngakumbi iintsomi ezizezi, *uNomvula noNomvulazana*, *uDumisani nesigebenga esingabonwayo*, *uNomaciko noCikokazi*, nezinye.

Umsebenzi kaNongenile Masithathu Zenani (2006) oqokelelwe nguHarold Scheub kwincwadi ethi *South African voices: A long time passed* ube negalelo elikhulu ukubonisa indima esele idlaliwe kwiintsomi zesiXhosa. UKholeka Sigenu (2002) kwincwadi ethi *Ezakowethu* naye ube nefuthe kwindlela ezi ntsomi eziqanjwe ngayo nokuqinisekisa ukuba ngenene zongeza ulwazi olutsha. Ezi ntsomi-mabali zibhentsise okulungileyo nokuhenxayo ngaphandle kokushumayela nokuveza abalinganiswa njengeengilosi. Ndiluthande kakhulu nohlobo lukaAmos Tutuola lokubhala, ndizame ukusondeza uhlobo lwam lokubhala kolu hlobo lukaAmos Tutuola. Ndilandele ifuthe lohlobo lokubhala olubizwa *ngeflash fiction*.

## EMDANISWENI

Kwajuxuzwa kunguwashiywa kobo busuku elowo nalowo ethe nkqi isithandwa sakhe kwelo lizwe lezilwanyana. UHagwana waphoxwa ngulowo azithembisa ngaye zingekafiki iintsuku zomdaniso webiwa ejongile. UNompukwana wayezinika ethe nkamfu iintyantyambo azikhelele zona, engeva nondindedwa, engamameli nolu sizana lunguHagwana, ezonwabisa qwaba. Okwakumnandi kuNompukwana yayizizimuncumuncu ezityiwa ungazibilelanga. Kwakungekho nenye ingoma angayiphakameliyo uNompukwana, ezinika kwingoma nengoma injalo nje ezimisele eyiva ngaphakathi. Ubungasoze uyichane eyona ngoma echana intliziyo yakhe kuba zonke ubekhwaza xa iqala ayincedise ecula eyakhe into eyohluka konkekonke kuleyo ekhaliswayo, ubemana ukusonga izandla zakhe atyedise intamo acimele acule encumile.

Uya kulamlelwa kukuphela kwengoma aleqe ekutyeni egila ezinye izilwanyana, yakutsho kwakhona ingoma uya kugeqezisa intloko ecula nokokutya emlonyeni, ekhamisa ecula emane ehlafuna aphinde ave enye indawana ayaziyo aqale ngokuthi, owuuu alandelise ke ngalo ndawo ayibambayo, emva koko iya kuba ngu-*mnox-mnox-mnox*, ehlafuna. Akonela kukutya ukutshovela kude phaya kwezinye izilwanyana akhangele indawo yokuma ayithandayo, aqale phantsi ke lo mcimbi wokutyedisa intamo ecimele mba, ezinika ngengoma.

UNompukwana wawungagqiba ukuba ukwelakhe yedwa ilizwe kwaye lelona lizwe limnandi kunesiqhelo. UHagwana wasifudumeza isitulo, wawungazibuza ukuba uncamathele na, inqina langaphambili esidleleni wawunokuqiniseka ukuba ushiywe nguloliwe kwilizwe lokulahlekela.

Amehlo kaHagwana amqwalasela athabatheka nguNompukwana, wazincama wamqhwetha ejonge kude uNompukwana wajika wajonga uHagwana, wacela uHagwana ukuba badanise kunye. Wawakhupha onke amazinyo uNompukwana ngokungathi ayatshisa, ewathe nqeke engaphenduli. Wamana ukusondela uHagwana ehambisana neculo, suke aye endenxe uNompukwana ebetha elakhe iculo injalonje ekhawuleza ukunyathela ashiye lo ngoma ewathe mba amehlo.

Wazama uHagwana ukulandela unyawo lukaNompukwana nokumqhwetha ukuba amjonge, uyakumthi jezu okomzuzwana akugqiba ayithi ngqi intyantyambo yakhe uNompukwana athathe khona. Walaqaza eneentloni uHagwana ebona ukuba azikho izilwanyana ezidanisa njengaye noNompukwana. Waqhwetha uNompukwana emkhombisa abanye ngeenjongo zokubalinganisa, asuke abancome uNompukwana aqhubeke nomdaniso wakhe owodwa. Kwesi isihlandlo uHagwana watsalatsalana noNompukwana emhlalisa phantsi ukuze abukele abanye. Suke wajubalaza uNompukwana esothula phezulu isikhalo de uHagwana wacingela ukuba unyathelwe ngabanye uNompukwana. Wacenga uHagwana emphakamisa embuza ukuba ulimele na, waphendula ngelithi uliliswa kukufuna ukudanisa abe ephazanyiswa nguHagwana. UHagwana uthe uyakunqwenela ukudanisa ntonje kumele badanise ngohlobo olululo, wafumana ithuba lokumbonisa uhlobo ezidanisa ngayo ezinye izilwanyana.

Wayizama kancinci uNompukwana indlela yokudanisa efana neyabanye, kwacaca ukuba uxakaniswa yintyantyambo yakhe ebekwe esitulweni nguHagwana ukuze babambane. Wavele wavuthulula izandla ezihluthula kuHagwana wathatha intyantyambo yakhe wadanisa owakhe umdaniso azokhele wona. Wamshiya uHagwana ekhangela omnye anokudanisa naye,

uNompukwana wangaqapheli nokuba uhambile uHagwana ezinika. Wajikeleza wancama uHagwana engamfumani omnye anokudanisa naye, bambi benabahlobo bokudanisa bambi eboyika ngenxa yenkangeleko acingele ukuba babukhali kwaye abanabubele.

Uncame wakhangela uNompukwana wafika epinapineka ngasekutyeni encwina ubuzile uHagwana isizathu sokukupinapineka, uNompukwana wambonisa ukuba isisu sakhe sigewele sibuhlungu. Wacebisa uHagwana ukuba baphume phandle emoyeni aphefumle. Bahlala phantsi komthi eqaqanjelwa sisisu uNompukwana, wabuza uHagwana ukuba amkhaphe na agoduke uNompukwana walandula wacebisa ukuba uHagwana amkhangelele ilitye elikumila kwembokodo. Walifumana ilitye uHagwana suke walala ngomqolo uNompukwana wacela uHagwana ukuba amsile ngembokodo esiswini, yamethusa uHagwana ke leyo ecingela ukuba uyakulimala uNompukwana athweswe ityala uHagwana. Wacenga omnye esithi uyakudinga ukukhululeka. Eneneni wamsila esiswini ngembokodo uHagwana wazama ukuba angasiqinisi isandla. Wamana ukuncwina uNompukwana de wacingela uHagwana ukuba akancedakali uNompukwana. Weva ngesithonga somoya wesinqa uHagwana, sancipha isisu sikaNompukwana, waxhuma kwa oko watakataka uNompukwana wathi batshone khona emdanisweni, wacebisa uHagwana ukuba mabakhangele iintyantyambo ezintle ze uNompukwana aphe uHagwana azikhileyo noHagwana aphe uNompukwana azikhileyo. Bakhula ubuhlobo kwesi sibini nasemva komdaniso baqhubeka bengabahlobo abakhulu.

## OWAM

Umnumzana wephela wazokhela eyonandlu entle ezogqitha zonke ezamanye amaphela, ukutya kwakunganqabanga esitya ayithandayo ngexesha lokuthanda kwakhe. Wayeyindoda ehloniphekileyo phakathi kwamaphela naye esigcinile isidima sakhe. Wayezimisele ngokutshata iphela elondlekileyo, elihle kunawo onke elizakuzisa uthando, isidima nemfudumalo kwelo khaya lihle. Walaqaza wangalifumani elithembekileyo, waqwalasela ukuba ubukhulu becala lwamaphela awanika intliziyo yakhe aqwela ukutya ahambe, wambi onwatyiswa kukundwendwela lo mzi mhle, bambi begxeleshe indyebo beneenjongo zokuqokelela kangangoko bemke.

Wenza isigqibo sokujikeleza ilizwe ezifihla indlela afume ngayo, enqwenela iphela eliyakuthanda ubuyena. Woyisakala kwilizwe lamaphela kuba uninzi lwalungathembekanga bambi benabo abazithembise ngabo, wazixelela ukuba akasakhathalele ukuba ivelaphi intokazi nokuba ingasisilo esinjani. Wadibana nenenekazi lempuku walicela ukuba limtshate lambuza ukuba unako na ukutya okoneleyo soze azibulalise ngendlala egameni lothando, uPhela ucebise ukuba banganako xa bebambisana. Impuku ithe ayiqinisekanga kuba uPhela akakhangeleki njengephela elihluthayo. Waqiniseka uPhela ukuba le impuku akukabiyiyo emfaneleyo.

Wadlula wadibana nesikhukhukazi esinamantshontsho sawuthanda umsesane wephela siwubuka siwuncoma siphathe kuwulinganisa sidanise siwulinganisile, kodwa uPhela waqwalasela ukuba esi sikhukhukazi asimjongi nakancinci, wazibhija uPhela ekhwaza itshu! Wangabuzi nokubuza uSikhukhukazi ukuba udliwa yintoni, waqhubeka nokuzibhija de wazilahla phantsi uPhela. Wavele uSikhukhukazi wavalelisa ngelithi akalifuni ityala lokubulala elinokumosulela, iimfene



zala dolophu ezingamapolisa phaya zinolunya nolaka kakubi, zingamvalela iminyaka. Watsho ebaleka nomsesane alandula amantshontsho ukushiya uPhela amfukula ambeka esitulweni ampha ukutya wawaqinisekisa ukuba uphile sa ubefuna ukubona esa sikhukhukazi ukuba sithanda yena okanye umsesane.

Wadibana nembovane eyayilila isithi intliziyo yayo iphuma ngomlomo kuba ishiywe ngabantakwabo nonina banyathelwe yinkunzi yenkomo, kwaye noAndile utilize lonke ikhaya lakhe ngomtshayelo. Wamthuzela uPhela wamxelela ukuba angamnceda ngekhaya kwaye angaxhalabi ukutya kukhona. Bahamba ke bahlala kunye ngoxolo kanti uPhela ufunda isimilo sikaMbovane nokukhuthala ekuqwalasele, wathenga umsesane wamcela ukuba amtshate, yasamkela esi sicelo imbovane yonwabile, kuthe ngosuku lomtshato isikhukhukazi esasebe umsesane safika sele sinephiko elinye kuba saxhwithwa ngumqhagi esasizimisele ngawo, sabonisa uMbovane umsesane sisithi nendlu kufuneka ihlalwe nguye kuba uPhela wayewucele kuye kuqala umtshato. Wamiswa umtshato yakhala kanobom imbovane inekhala lokwehluthwa esi sithandwa sayo.

Kwathi kanti iphela layibalisa kwimbovane indaba yokulahlekelwa ngumsesane, kwaye walenza ixesha lokuxelela iimfene ezingamapolisa ngomsesane obaleke nesikhukhukazi, uPhela wacela ikati ukuba ileqe kwisitishi seemfene zilamle. Zeza zigijima iimfene uSikhukhukazi wenza umtsi omnye waphaphatheka, wayengabalekeli ingxaki yomsesane wayenetyala lokuqhekeza esebenzisana nala mqhagi owamhluthula iphiko.

Baqhubeka nokutshata uPhela noMbovane banekhaya loxolo nothando, emva kweveki betshatile kwafika umqhagi owawungumhlobo kaPhela wamcela ukuba amkhaphe ubone intokazi entle yomvundlazana, ucebisele omnye ukuba mabafundane babengabahlobo kuqala wavakala umqhagi usithi. “Tyhini bafondini ufuna ndide ndivuthuluke ndiguge ndifundana nabanye, siyakufundana phambili soze ndimazi kakade unokulifihla icala lakhe elibi iminyaka.” Wamamela uMqhangisi bafundana bade batshata. Bahlala ngoxolo nomvundlazana bade bohlulwa kukufa.

## **UMKHULU UKATI**

UMkhulu uKati wayesebenza njengonogada emzini womlungu, wanikwa iimpahla neegambutsi ntonje zazinobukhudlwana kuye, zimsokolisa iigambutsi xa eleqa amasela ngeenjongo zokuwangomba ngesagila.

UMkhulu uKati wayekuthanda ukuzincoma akufika phakathi kwezinye iikati, aqhayise ngokuba umatsha yedwa ubusuku bonke kwaye akulibamba isela ulibetha de alicinezele ngedolo, isimanga zange kwakho nelinye isela elakhe labanjwa nguye oko wabangunogada kule minyaka elishumi nesibini.

Wayethatheke sisikhukhukazi esasisebenzela kwalo mlungu wakhe ekhitshini, wawungafika emomotheka ephupha emini xa simnika isidlo sasemini. Le ntokazi yayisaziwa ngokuba ngunogqwashu ibukhali isithi bhe, obubukhali besi sikhukhukazi benze kwanzima ukuba abonise intliziyo yakhe uMkhulu uKati. Uthe uMkhulu uKati xa eziselwa isidlo sasemini nguSikhukhukazi

wazilalisa efuna ukuva ilizwi lale ntokazi xa ecimele, yamkhwaza. “Mkhulu! Vuka naku ukutya.” Wawaqinisa ngakumbi uMkhulu uKati amehlo efuna aphinde, suke yakuthi ntimfa phantsi oko kutya sele iligwele le ntokazi yathi. “Uyakuzenzela uNonjana nomhlobo wakhe uNompuku.” Watsho eshixizisa izihlangu ehamba. Wavula amehlo uMkhulu uKati wathi. “Sinanina esi sikhukhukazi asindiqhwethi nokundiqhwetha yinto eyahlala ithwele isicithi entloko, geza ndini uyakuzekwaphi? Yho! Ndisizela lowo.”

Uthe esatya wabona amasela odumo uNonjana noNompuku bebaleka beleqwa yibhokhwe eyayigada kwammelwane womlungu wabo. Yayiqhelekile kwesi isibini into yokuleqwa bafunyanwe babethwe kanobom zazikho ke neentsuku zokusinda bangafunyanwa. UNompuku ubethi ngcu emqolo kuNonjana babaleke. UNonjana noNompuku babengabahlobo abakhulu belala naphi na apho bathanda khona. Wawungababona betsala isaka, lakulamba elo saka kwakuqondwa ukuba oonogada babhokile akungeneki emizini, lakuzala babelibopha isaka labo balirhuqe ngentambo, abe elithe ngqi uNompuku esemqolo kuNonjana lilandele ke indlela yonke. Wakhwaza uBhokhwe esithi, “Amasela! Bambani!”

UMkhulu uKati wayeyazi indlela eyayisoloko isetyenziswa sesi sibini samasela neemfene ezazingamapolisa ale ndawo ayeyazi indlela yala masela kodwa zazisoloko zifika emva kwesithonga zibakhangele zincame. Wathatha ingxowa engaphathanga uMkhulu uKati waqabela emthini wabalinda basondela, watsibela uNonjana emqolo ngokukhawuleza wamnxibisa ingxowa entloko wabe efika ubhokwe babanjwa, zabizwa iimfene zabasa eluvalwelweni.

Waduma njengeqhawe uMkhulu uKati bavuya bonke abahlali, waphuma uSikhukhukazi wamanga wamsebezela esithi. “Uliqhawe.” USikhukhukazi wathungela uMkhulu uKati idyasi eyayindala wayilungisa wayihombisa ngemizobo eyahlukeneyo ze waxhwitha kuye iintsiba nazo wazisebenzisa kule dyasi eyihombisa. Kwaba sisipho esasibalulekile kuMkhulu uKati esi kwaye eyinxiba nokuba liyanqanqaza ilanga idyasi yakhe entle.

### **ISIPHO SIKASESETHU**

USesethu, ebuka umfanekiso kaMakhulu wakhe ongasekhoyo wancuma wabobotheka, wathetha yedwa wenjenje “Uyakhunjulwa usathandwa wena mnyangi ngengqeqesho, owahlangula neyam ingqondo kweso sithokothoko.

Olizwi lihlaba lohlule ubulumko ebudengeni. Khuluza wam, ndomthandayo wam vuka kaloku vuka.

Nantsi le ncwad’ exelel’ amathambo, axelel’ igazi ukuba ndingalahli phantsi olu siba nephepha.”

Wayiphulula incwadana yakhe ezisa intshisakalo yokutyibela. Isisipho esivela kwintomb’ endala, eyathi kuye tyibela ungcilise le ncwadi, yithethise yonwabele uzobe ubomi kuyo. Yayithe phokoz’ iimfihlo neentlungu nokonwabisayo. Suke yamphefumlela konke akuphefumle kuyo. Iyimpilo emathanjeni akhe, iyamthethisa ithi, “Tyibela ibone kulungile nentomb’ endala.”

Wavuyiswa kukubona intomb' endala icoca ibala incumile kuyintsasa ebalele kakuhle. Esavuyiswe kukubuya kuka ninakhulu kwilizwe lobuthongo, suke wabona uMkhulu wakhe ephunga, ehleli kwisihlalo sakhe seminyaka, naye ebuya kwelo lizwe labalele esithi. "Ndinawe lonke ixesha noxa maxawambi ungandiboni, ndikuphathele isipho." Encumile wasondela kuye wamnika incwadi nosiba wathi bhala sana lwam yityibele le ncwadi yeyelikhaya, maze uyilondolozze.

Kwangena uLilitha wabuza udade wabo ukuba uthetha nobani, uSesethu uphendule ngelithi, "Bulisa uMkhulu noMakhulu, umhlaba uza kulingana." Zange aphenndule omnye wee gwijiji waphuma. USesethu ulaqaze uMkhulu noMakhulu wangababoni, wadakumba. Unkcenkeshele izityalo suke zathetha, "ungabalibali ungoyiki bakungqongile, banawe lonke ixesha." Amangalisa ke la mazwi ezityalo!

### ANDIMCELANGA

Wafika imihle imitha yentsasa, kwavokotheka nakuye uNngxang' engxangxasini, uNgqob' isenqineni. Vum vum yagragrama itshitshiliza, yangena ekhaya ekaGquma bankwantye. Yayizele ithe qhu yiyo yonke into evuyelwa ngumlomo.

Esambuka uyise, kwavela uNdlov' enomxhaka, obavusa nasekhukhweni sele ethe ngcu eso sidlokolo entloko, emana ukubongela umzukulwana ngokufika kakuhle ekhaya. Yayimana ukujikeleza loo nqwelo mafutha le nyanga enkulu edume ngokuphilisa. Wancuma uKwanele wathi, "ndiyabulela Rhamba lasezirhotyeni, wen' ovusa intlanzi entla komfula camagu Khehle lakuthi."

"Mhle nyana lo mhaladushe nangaphakathi." Utshilo uyise emhle ebusweni, wavele wavulela ingxolo emyoli. "Igxwala kamnandi nyana le gumbagumba." Awubonanga wena elowo ezinika ebabambele kufuphi umfaz' omnyama esithi "ndisebenzile." Kwathuthwa yonke into yafakwa endlini. Bangena ngaphakathi bancokola, noNina wavuyela unyana. Wamnika zonke izincomo ebalula intsebenzo. Uyise wagqabhuza indaba ayibizelwe ekhaya.

Wakhohlela kathathu uyise wathi. "Nyana sicuntsule esibayeni sakho, sazisa umolokazana. Kudala sisithi laqaza, unyoko ukukhethela intombi, unezizathu zakhe ke. Thina senze owamadoda sazibetha zaphelala kwamkhozi."

Kwaphendula uMkhulu kuqala. "Mzukulwana ungandifaki le into andiyingeni soze ndivume uzekelwe umntu ongambonanga, ngunyoko, uyihlo noyihlo omncinci amabanabe." UNina uthe. "Tata ungamethusi umntwana."

Yabhakusa intliziyo yakhe isithi, S'moyoyo sam vela ndondle amehlo wam. Wayidukisa yonke lentetha umkhulu wathi. "Khawutsho Gquma bankwantye likuphethe njani iGoli?" Wahleka kancinci uKwanele wababalisela zonke izinto ezihlekisayo adibene nazo, ezifana nokusinda ngokuzilwela. UMkhulu eyihleka. "Ugawula ngentshuntshe ukuba abalumki bokonzakala."

Kusenjalo kwavela umelusi ekhaphela iinkomo, waphuma uKwanele embulisa emnika necuba. Ubuke iinkomo zakhe kwavela ihashe lakhe wancuma wanikina intloko wathi. "Mfusa

waseJojweni, wena ogrenya neentanga ihashe lam leendaba madoda.” Wavakala uyise esithi. “Mfo wam usebenzile.” Waphendula uKwanele ngelithi.

“Khanindibongise le ntsebenzo.” Bahlanjiswa izandla balungela ukutya.

Wangena ethobekile uMakoti ebazisele into etyiwayo, suke wothuka uKwanele wayokuwa nesitulo. Waphakama encediswa nguyise, wamcela ityuwa uMakoti kuba efuna aphume azokuhleba. Wavakala esithi uKwanele. “Tata ingaba nguye lo?” Uyise. “Ngunyoko nyana bendingalali buhlayo emfuna ekhapha.”

Ebhidekile uKwanele embi ebusweni. “Yho! Tata yimbekembeke us’gexenge, onxekenxeke umlomo endizomthini lo?”

UNina uthi. “Sana lwam ngoyena mntwana oziphethe kakuhle kule lali, iintombi ezintle ziyagula ezinye zigone iintsana ngambini nangaphezulu.” Embi ebusweni uKwanele wathi. “Yhe mama uyibonile la minkenke? Inene ingamkrazula umntu ophe. Uthini ngephunga elingakhweba zonke iimpukane zelali?”

UNina uthi. “Ungabujongi ububi, funda intliziyo, kwaye sisiquququ, ukuba umva enevumba mna andikaliva, kodwa ke unokumthengela iziqholo.”

Zange aphenhlele uKwanele waqhubeka watya. Emva kweentsuku ezintathu wacela iingwevu zakowabo. Wacacisa ukuba uzekelwe intombi engayibonanga, engayicelanga, ucela bamhlangule. Wabetha ngenqindi phantsi unina esithi soze umntwana womntu agxothwe emendweni engenatyala, zange ububi basisono.

Wangqongwa ziingcinga zokubaleka uKwanele wanga angatsiba iintango. Wafane wazixolisa ngelithi, akabuyi njalo eGoli kwaye uzakuqinasa apha ekubathumeleleni imali anqabe nesiqu sakhe. Kuthe ngosuku lwakhe lokuphindela emsebenzini wavuka unina epakishela umakoti ngelithi uhamba nomyeni wakhe, waphuma uKwanele waya esibayeni wacela ukuguqulwa okomzuzwana walihobe.

Waguquka walihobe uthi esavuya ezixelele ukuba uyakubuya ngokuhlwa, athathe okwakhe aqhweshe, suka nomkakhe walihobe wakufuphi naye, wabhabhela apho abhabhela khona. Wancama waphindela esibayeni wabuyela ebuntwini, nonkosikazi waphindela ebuntwini. Kwaphuma ilizwi esibayeni elithi. “Yamkela isipho sakho.” Wamamkela unkosikazi wakhe. Bagcwalisa umzi ngabantwana, kuhleliswene ngoxolo.

## MHLOBO WAM

“Yhe wena utsiyozwa wenzani apha wedwa? Jonga ufuthuza nje into ongayaziyo, kungoku ndiphantse ndakudla ndakudibanisa nale ngca. Ubuza kuthini ukuba bendikunqwamzile ndakulumelela ngale ngca? Nomfutshazanandini otsiyozwa kakubi, uyayiloza man!” Litshilo ithole lenkomo lothuswa lintshontsho lenkukhu engceni.

“Ndizimele *maan* wena suka apha uyandothusa, kutheni undihlupha awuyiboni na indlela? Uzakundihlafuna kanjani ndishukuma? Iphi ingca efana nam?” Litshilo intshontsho liqavile.

Ithole lenkomo limqwalasele. “Uzimela ntoni qavileyondini wentshontsho?”

“Sondela kuqala uthobise intloko.” Latsho intshontsho. Lasondela ithole lathobisa intloko, le tsi intshontsho lathi ngcu entloko kwelo thole. “Uyandikitaza ngezinyawana zakho gigigigigi.” Lagigitheka ithole.

Intshontsho. “Yima kaloku uzondiwisa bo!”

Ithole lithe. “Yitsho kaloku uzimele ntoni kule ngca. Masikhangele indawo enomthunzi libi eli langa. Amathole walelali ayazithanda neendaba jonga ayasondela, bambelela sibaleke.” Babaleka baya kutshona. Bawufumana umthunzi baphumla beyihleka bevuyiswa kukubaleka amanye amathole.

“Khawundixelele uthe uzimele ntoni kula ngca?” Libuzile ithole. Lehlika entloko intshontsho lema phambi kwethole laphakamisa iimpiko lisithi. “Ubona nje thole lenkomo ndibaleka ukuya emdanisweni esiwufundiswa ngumqhagi ongakwazi nokudanisa, ungafika ekekela ecula nakakubi, asifundise ke ezo nto zingabhadlanga. Mihla le xa kulukhuphiswano lokudanisa sisoloko sihlekwa ngamanye amantshontsho neenkuku. Umama akayiboni le ntlungu esikuyo usoloko esithi ningancami kode kulunge, kungalunga kanjani sifundiswa ngumqhagi ongazi kwanto ngomdaniso?”

“Yhiii-yhoo! Uxolo.” Wabuza uThole ukuba uza kuzimela de kubenini. Liphinde laphakamisa amaphiko latyedisa intamo intshontsho, “Andazi nam kaloku.” Wacacisa ukuba amaculo wala mqhagi mabi. Uthe amenzela intloko eqaqambayo nexhala. Ithole lithe. “Hayi bo! Mabi lo mhlobo ugulisayo? Athini kanti?” Uthe untshontsho bacula kakubi angabeva becula ngemela kaMakhulu enobungozi egqibe iinkuku zekhaya, bacule ngoMakhulu onomona ngombona obapha kanye ngosuku kancinci. Bacule ngenja kaMakhulu noMakhulu abagqiba amaqanda. Bakekele ke bacule nangazo zonke izinto ezibothusileyo ngezolo, umqhagi ubabuze amaphupha wabo, ababalisele elakhe kuculwe ke nangamaphupha.

Intshontsho liqhube lathi usoloko ephupha kakubi umqhagi bothuswe boyike nalo maphupha akhe amabi. Lanikina intloko ithole lifinge iintshiya lathi. “Yingxaki le.” Intshontsho lithe. “Awubonanga wena into embi asenzele yona, usithungisele iitshikiza ezimnyama tshu, yho! Zimbi zimbi ezotshikiza zimnyama.” Ithole lithe. “Wena uthanda ezinjani iitshikiza?” Lahleka intshontsho lathi. “Ndithanda itshikiza emhlophe, ebomvu neluhlaza.”

Bathe besathetha beva umculo wamantshontsho elandela umqhagi esithi, “Phupha ndini elibi, ndibaleke ubusuku bonke ephupheni ndileqwa ngezembe nguMakhulu, ndaqabela emthini wawugeca, ndabalekela endlini kaMakhulu ngempazamo wandigibisela embizeni ndiphila gokogo gokogo bendiphupha ndiphaphame xa ndizakuvuthwa.”

Intshontsho litho. “Nabo! Nabo besiza ngeneno nceda undiginye ze undikhuphe emva kweentsuku ezintathu ndifihle esiswini sakho.”

Ithole lathi. “Hayi hayi hayi yingozi le ozibizela yona kona ndizakukhupha kanjani ndakuginywa?”

Laphendula intshontsho. “Uzakukhohlela kathathu nditake.”

Libuzile lothukile ithole. “Wawukhe waginywa ngaphambili okanye uzofunda ngam ukuginywa ugajwe? Andinqweneli konke konke ukuva inkcasa yakho, kungcono siye kula nja ebomvu enomsila osinqindi, ingakuvuyela.” Waxhuma xhuma ndawonye untshontsho ephaphazelisa amaphiko esithi. “Hayi hayi hayi andifuni ukuginywa yinja mna, yho! Iza kundihlafuna indophule namathambo. Zange ndaginywa andazi kuginywa kugajwe kanjani.”

Lasebeza ithole. “Bakufuphi akusekho ukubaleka, qabela entloko sicule sonwabile ulumke ungawi, bakubuza sithi siqale isikolo somdaniso.” Kwa oko lathi ngcu entloko kwithole intshontsho bacula ligeqezelisa intloko ithole, limana ukuvula amaphiko intshontsho. Ithole. “Giqigoqo kumnandi ukudanisa” intshontsho. “tsiyo tsiyo umnandi ujingi, tsiyo tsiyo kumnandi ukudanisa.”

Umqhagi namantshontsho bema babukela, abuza amantshontsho ukuba kumnandi na, baphendula besithi mabaqabele kwithole bazivele ubumnandi bomdaniso. Wabuza umqhagi utsale intamo wavula iphiko elinye. “Ngumdaniso otheni lowo ongabhadlanga? Aniyazi ukuba ndim kuphela utitshala womdaniso kule lali?” Ithole lathi esalo Isikolo sitsha, sesamantshontsho, amathole neekati.

Avuya amantshontsho athi, acela ukungena kweSethole isikolo, atsho esondela ngakwithole. Umqhagi ukhwaze wathi. “Yhe nina mantshontshondini angenanyani nizakunyathelwa ziinkomo nangamathole nife, kwaye ndiphuphe nicunyuzwe ziinkomo ezidanisayo nafa tu.”

Lahleka ithole lathi. “Lona umdaniso ngowamantshontsho, amathole, neekati, kwaye amantshontsho soze anyatheleke kuba ahlala emqolo sidanise sicule kamnandi, iitshikiza ezinxitywa ngamantshontsho, zimhlophe ezinye zibomvu kunye neziluhlaza, asizisebenzisi ezimnyama zimbi.”

Amantshontsho akhulula alahlela phantsi iitshikiza zawo ezimnyama acela ukuqabela emqolo kwithole bacule. Umqhagi wathi uyagoduka uzakulala ulindele iphupha eliyakumbonisa ukuba alithini ithole elimthathele abafundi, lamchithela nesikolo.

Watsala umqala waguqula ukuhamba, enyathela ngokuzithemba emana ukujija isinqa waya kutshona. Avuma amaculo amnandi amantshontsho lagungqa ithole kwaba bubutsiyotsiyo.

## ITYALA LOMSESANE

Lalibalele kamnandi ilanga, liyithe wambu ilali ngomfutho wemfudumalo. Wabe usitsho umlilizelo nomculo, neenkuku zizibuka amacala, zinyathela kancinci zikutshintshe ukuma. Lalihle idada kulo lokhwe yalo emhlophe elithe manqa litshayela amabala ngayo ngolu suku lwalo olukhulu. Umyeni ukati, ethe chu echula ukunyathela kwelo qhina lamtsho waziva okwenkosi. Wakhohlela kancinci umfundisi ugusha elungisa umthika wakhe, yayihlonitshwa indoda enkulu, ithobekile kwaye ilikhokhela ibandla layo ngothando.

Kwakusisibhazalala somtshato owasala emilonyeni yabaninzi, ezithembile ukati kwaye eqinisekile ngesigqibo sakhe, emana ukuzitsweba udada ezibuza ukuba kwenzeke kanjani ukuba kutyunjwe yena kwabaninzi, amane ukuzibuza ukuba le kati elisoka kangaka xa inokuze iguquke angathini bethu, avukelwe luloyiko lungongoze uvalo.

Kuthe ngeli xesha lokubuza kukamfundisi ukuba kukho na ochasana nokumanywa kwesisibini kwangena isibhovubhovu senja sele igragrama ibothusa yabe nangenkangeleko ilitsiba ntambo eliigila into elala phantsi. Ithe lenja. “Yhe mfondini, undidelele lo mhlobo wokude utshate ngalo msesane wemali yam ongekayibuyisi? Buyisa imali yam, ndingatshati nje andoyiki wena umtshato uzindleko.” Yatshoinja isenza umtsi omnye izama ukunqakula ikati, yamphosa ukatana weelakancu ngefestile eshiya imisesana kwidada.

Yazama ukuphuma ngefestileinja ileqa yaxinga kunzima ukuphuma nokungena, ihashe lakruqulwa sisikhalo sale nja eminxekile latsho nka kwinja ngenqina liyikhaba ngasemva. Yayokuwa kabuhlungu bhu ngaphandleinja. Yakhala ngakumbi ingathuliinja kwaphuma igusha yasebandleni nebhokhwe yasebandleni zafika ilimele ingakwazi ukusukuma. Balubiza uncedo yagoduswa.

Ngaphakathi kwindawo yomtshato idada lakhala, limana ukuphiwa amanzi ziinkuku, zilithuthuzele zilesule neenyembezi. Kwacelwa abantu ukuba bagoduke. Lalila iveki yonke idada limana ukukhefuzela licimele libone olwa suku ukati wayemcela ngalo ukuba batshate, abengowakhe umphelo, asothule phezulu. Kwafika abahlobo balithuthuzela lalala idada.

Ebuthongweni laaphuphainja eyachitha umtshato walo nekati. Inja yayixhele ikati yakhe yamhluntsula sonke isikhumba, yasithwala entloko okomnqwazi nalo ntloko. Inja yayimane imoja umzimba wonke, yoneka namathumbu kakati emthini.

Lagxuma laphaphama kwelo phupha, lakhwaza kakhulu lisithiinja imbulele ukati makwaziswe ingalo yomthetho, bazama ukumcacisela ukuba ubhova omkhulu owachitha umtshato wakhe akakwazi ukuhamba emva kokukhatywa lihashe ngemini yomtshato. Wazixelela ukuba uzakuphuma iphulo akhangele ikati yakhe ukuba akayifumani akhangele nabanina onokonelwa ngumsesane wekati batshate.

Waluthatha uhambo lwakhe udada wakhangele ikati yakhe wancama umkhondo ungaziwa, kungekho nothi ukhe wambona oko waagqityelwa mhla ebalekainja, akaziwa ukuba waya ngaphi. Kuthe emva kweentsuku ezintandathu udada waya kulo kati wacela ukukhululelwa omnye woobhuti bakakati amtshate, babizwa bengathembisi elowo enezizathu. Owokuqala wathi

usanqwenela ukuya kumazwe akude abone namanye amazwe eekati, asebenze emazweni akude onwabele imali yakhe engahlutshwa ngumfazi, lilonke akanawo umdla wakutshata.

Owesibini wathi sele ethembise ikati yasekuhlaleni entle emehlweni akhe, ngomtshato. Waze owokugqibela wathi uphoxwe sisikhukhukazi ebesithembile samshiya saphindela kumqhagi osiphoxa qho, akasathembi kwanenekazi. Ubona kungcono ukuziphilela eyedwa. Wavalelisa uDada waya kwilizwe leekati wacela kwinkosi yeeekati ukuba abizelwe bonke abafana bakwakati, nabahlolo bakwakati kunye nabalahliweyo.

Bayalelwe ukuba balinganise umsesane ophethwe lidada, ze othe walinganwa ngulo msesane atshate nedada. Abanye abafana bacele ukukhululeka kuba abasebenzi, ngoko abanayo imali yokuqala usapho, ngenene bakhululwa, abanye abafana bathi bathembise iintokazi ngemitshato abanokuze baphoxe ezontokazi nabo bakhululwa, abahlolo abanye kubo bathe basazama ukuxola abakabinawo umdla wokuvulela ntokazi ezintliziyweni kuba kube bengaqondi ukuba banokuze bakufumane ukuthandwa nokuhlonitshwa abakuqhelileyo, abanye abahlolo bavuthulula izandla besithi, kulula ukukhupha ilobola wondle inkosikazi kodwa ukuhlala nayo kunzima. Bahambisa besithi bayafundekela abafazi kwaye banochuku injalo nje bafuna utye into ethandwa ngabo, xa ubuya uhluthi bayakhalaza babuze ukuba utye phi, xa unceda intokazi esengxakini uyakuxoxiswa, badiniwe bubomi bokuxoxiswa mihla le.

Abalahliwe bababazile bathi azilunganga iintokazi, azinantliziyo endaweni yentliziyo zinesibindi uyakuzinika intliziyo yakho yonke zona zikugibisele ngesibindi injalo nje zikuthi laxa ngasonke. Zacacisa ukuba ziphila ubomi boxolo nobokuzithanda kuba iintokazi azinalo uthando. Labulela idada ngexesha lazo iikati, labonga nakunkosi lakhululeka.

Endleleni egodukayo udada wadibana nebhokhwe isithi ivile idada likhangela umyeni, lambuza ukuba kwilizwe lamadada banqongophele na abafana okanye bamchase ntoni? Iqhube yathi ibhokhwe ingamenzela inceba yokumtshata xa idada linganika abazali bebhokhwe isizumbula semali kwaye athembise ngokuyinakekela ibhokhwe kuba ayisebenzi.

Le ncoko yesi sibini yeeviwa likhehlekezi legusha elalithengisa imitshayelo libalandela ngasemva, lathi rhutshu umtshayelo lanika idada nalo langabuzi isizathu somtshayelo lawugalela ebhokhweni libhuqa kwantloko kwamzimba.

Idada lagoduka laphumla umzuzwana, lathabatha umsesane walo laya kwinja, esa sibhovubhovu esachitha umtshato walo nekati, lafika layixelelainja ukuba ikati yalo ayikafumaneki ngoko ke inja mayiwuthathe umsesana eyayiwubangisa ikati iwunxibe itshate nalo. Yaphakama inja yakhonkotha isothusa idada lema langakhombisi koyika. Ibuzile inja ukuba xa lidelela kangaka idada licingela ukuba liya kutshatwa ngubani, iqhube yathi inja ingatshata nedada xa lithembisa ngokuyipha inyama ntsuku zonke. Idada lithe xa unokuzingela ntsuku zonke ndingakuphekela inyama ntsuku zonke.

Lavuya idada laxelela abazali nabahlobo umama wedada weegwanyu iinyembezi ngelixa kuvuye wonke umntu, ubuziwe isizathu sokulila umama wedada waphendula enesingqala esithi



akayithembiinja kuba kwakufika ixesha lendlala okanye ukungavisisani iyakulidla iliqwenge idada.

Lathuthuzela unina idada limqinisekisa ukuba uSibhovubhovu unobubele nothando kwaye liyazazi ukuba liyathandwa nguSibhovubhovu. Ucacisile ukuba uSibhovubhovu uyinja eshiywa ngumsindo okomzuzwana akanabungozi, nekati wayezakuthetha kakuhle nayo engasoze ayilume, wacela unina ukuba akhululeke ayamkeleinja yakhe. Wanikina intloko unina wathi soze ndiyithande kwaye soze ndiyithembeinja. Wangena kanye kusathethwa ngaye uSibhovubhovu, wabe ewavile amagama okugqibela kamama wedada.

Inja yalicelela ecaleni idada, lalisazi ukubainja iwavile amazwi kanina, lancuma lisithi. “Uthandwe ndim ungaxhalabi ngomama mna ndiyakuthemba, mnike ithuba akufunde ukuba ulungile.” Wamthi hluthu ngomsindo uSibhovubhovu, elihluthula iintsiba idada, latsho esofelweyo laphaphatheka ukuya endlini.

USibhovubhovu walandela wangena, wafika kuqhaqhazela kwankuku ezingabahlobo, kuqhaqhazela namanye amadada, wangqala kwidada lakhe waliphosa ngelokhwe emhlophe, wathi, “Ndifuna unxibe ethengwe ndim ilokhwe uyiphe umamakho le oyithengelwe ngula mxhwithika wekati elambayo.” Wajika wemka uSibhovubhovu engavalelisanga.

Ithe nje ukuba isitheleinja, wathetha kuqala uDada esithi. “Uyayibona mama le oyiqalile? Soze ndikuvumele uchithe umzi wam, ungumzali onjani khona kutheni ufuna sonke sigugele kwakho? Ndiyakwazi ukuzisebenzela mna ndiyahamba soze ndihlale apha ekhaya.” Umama wedada waxolisa esithi ubengazimiselanga kuxabanisa kodwa ukuba uyaqhubeka nokutshatainja ebukhali nengenambeko, ayazi ukuba soze alubone uxolo nothando. Akaphendula udada.

Saqhuba esi sibini sivana noSibhovubhovu sele ewadlulisile amazwi kamama wedada, lwafika usuku lomtshato kwakuhle. Kuthe emva kweeveki ezintathu kutshatiwe lidada nenja wafika uSibhovubhovu emzini wabo, kukho izikhukhukazi ezimbini zize kuDada njengabahlobo.

Yangenainja yangabulisi yazivalela kwigumbi layo lokulala, ukhawulezise ukutya uDada wayisela yathi ayikufuni kuyabanda, waleqa wakufudumeza yathi ayikufuni kunuka ukutsha. Kwesi isihlandlo uDada uye wanaka abahlobo bakhe ngelixesha ebeke imbiza eziko, bacela indlela bahamba. Uqhubeke nokupheka uthe esazamisa imbiza ethobile waqaphela ukuba uyehla umlilo wongeza iinkuni, uphinde wavula imbiza ezamisa, suke ngesaquphe weva ngoSibhovubhovu sele emkhaba ngasemva, watyibilika uDada wawela embizeni, wamthi nkqi ngomcondwana wamkhupha embizeni, sele engalili egixa uDada.

Yaxolisa imthuthuzela kodwa ilibeka kwakuye ityala lokumlimaza ngelithi uyathanda ukumenzela ulaka amenzise izinto ezibuhlungu, akakuthandi ukumlimaza ntonje uqhutywa lilo idada. Abazali bedada nabahlobo beva ukuba lilimele ngamandla lifakwe embizeni ebilayo lakhutshwa sele litshile. Baqhubana abakulo dada zaqhubana neenkuku bonke beye kuvelela idada. Wema emnyango uSibhovubhovu wababuza ukuba baqhubana bayaphi kwakhe, batsho ukuba baze kubona idada elilinyazwe nguye, wathi mabahambe kwakhe bonwabile nedada lakhe.

Usukume waya kukroba udada kuba esiva ukuphosana kwamagama. Wayeqhwalela egcuma ziintlungu, walunxiba ngenkani uncumo wababulisa abazali abantakwabo nezihlobo wabaxelela ukuba upholile kwaye ibiyinxabano encinci idlulile ucela bakhululeke wabavalelisa bengekaphenduli waya kwigumbi lakhe lokulala besamile emnyango.

USibhovubhovu walinakekela idada nedada lazama ngazo zonke iindlela ukuba lingasusi intliziyo yakhe esihlalweni. Kuthe ngenye intsasa likhithika, uSibhovubhovu egeca iinkuni zokubasa, kwadlula ngendlela ikati eyayisazana nekati kaDada. Yabulisa ngobubele yabuza kudada ukuba umkhondo wekati yakhe wafumaneka na, waphendula ngeliphantsi uDada esithi akukabikho namnye ovelayo kwaye intliziyo yakhe isopha. Yavalelisa ikati yemka, wasondela uSibhovubhovu esithi kuzo zonke izinto endikwenzela zona usakhumbulana nekati eyakushiya wedwa. Lithe idada lisathi uxolo wavela uSibhovubhovu yaphakamisa izembe wamgeca iphiko, lasethula phezulu isikhalo idada kwangasondeli kwanomnye ummelwane besithi bazakugxothwa kwalidada. Waxolisa kwakhona uSibhovubhovu wamwakekela waphola.

Lathi lisalele idada lanephupha elibi, liphupha ngokungathi lileqwa nguSibhovubhovu, bexabana wamgeca intamo wafa. Wavuka kwangobusuku wabaleka wagoduka, wamkelwa kowabo kwabulelwa ukubuya kwakhe esaphila. Yaqondainja ukuba idada ligodukile yaya kulo dada yalicenga iliphathele izipho, lancuma lahamba nenja lingavalelisanga, bema emnyango abazali banikina iintloko.

## USITHUTHUTHU

USithuthuthu yayingumqhagi owaduma ngegama likaSithuthuthu kuba waziqalela umsebenzi wokugcina amantshontsho ezikhukukazi zalo lali. Ubethi ekuseni aqokelele onke amantshontsho awafake etyesini azicholela yona, ibingavalwa ukuze onele onke amantshontsho, uyakuyibopha ngentambo eqinileyo ayinxibe entanyeni arhuqe amantshontsho kweso sithuthi sakhe.

USithuthuthu wawuqala umsebenzi wokuthutha anakekele amantshontsho kuba wayengoneliwa ngumbona awuphiwa kubekanye ngosuku, wazicebisa iinkuku ukuba zibambisane. Beziqokelela ukutya zonke izikhukukazi imini yonke ze ngokuhlwa zidibane zonke iinkuku zombutho zitye zabelane zingamlibalanga uSithuthuthu.

Ezinye inkuku bezingawuthandi umbutho kaSithuthuthu nezikhukukazi ngakumbi imiqhagi, zazimphoxa mihla le zisithi, uSithuthuthu uzigasa nje into engekho, mbi akanazo neentsiba emqaleni, ulivila kwaye nezihlangu zakhe ezikhulu zimbi, babethi mbi namaqhina akhe.

Wawungafika bebuzana ukuba zithanda ntoni izikhukukazi kuSithuthuthu. Wayethe phithi yintokazi ethile uSithuthuthu eyenzela konke okuhle, ubethi akubona into entle edolophini abenomfanekiso wesikhukukazi sakhe sesifanelekile, ubencama okuthile athenge lo nto intle. Ubezama ngako konke ukusonelisa isikhukukazi sakhe, wasithiya igama elithi Rose kuba esithi ufuna into anokuyifanisa nobuhle nevumba elimnandi la lowo amthandayo.

URose wayezazi ukuba wayeyintandokazi kaSithuthuthu kwaye ezazi ukuba uhamba phambili entliziyweni kaSithuthuthu. Kwakunekhelekazi lenkawu elalilichule ekwenzeni izinto zezandla

ingakumbi ubuhlalu, wawungambona ke uSithuthuthu ngokuthanda into entle, wayesithengela amacici, asithengele ezasemqaleni kunye nezasenyaweni isithandwa sakhe. Uyakuqhelezela ke uRose abenjalo ezithembile, naye elihomba kwaye ekuthanda ukubamhle ngalo lonke ixesha.

Kwafika umqhagi omtsha elalini owawuvela edolophini umde wondlekile umhlophe namabala amancinci amnyama, unesicholo. Zathi nti intokazi ngulo mqhagi ezinye ziphuphe ngawo xa zilele, ezinye ziphosise ziqhathe izikhukhukazi zelali zizenze zibenomona ngokungathi zazana ngcono nalo mqhagi, kanti ezinezibindi zazizithela zibonise umqhagi ukugungqa kweentliziyo zazo, kuba zingakwazi ukuhlala kakuhle ezihlalweni ngenxa yokuthanda umqhagi.

Lo mqhagi owawuthandeka wenza eyaxaka izikhukhukazi, into yokuthi phithi sisikhukhukazi esasinganakwanga yimiqhagi kuhlekiswa ngaso qho, naso sasingathanga nqa yimiqhagi nabahlobo. Wawungafika siqhanda esibayeni seenkomo sodwa zibebhontebhonte ezo nyawo bubulongwe, sasingaxabisanga zihlangu kwaye singenazo kwa ukuba nazo. Esi sikhukhukazi sasibizwa ngoNomnkenkana zezinye, de saliqhela elo gama lingathandeki ke phofu.

Umqhagi wasedolophini ubudla ngokuthi kuNomnkenkana ndikuthanda umdaka unje unobuhle bendalo kodwa ngenye imini sizakuqubha emanzini anesephu uve indlela ekumnandi ngayo ukuqubha. Uyakugigitheka uNomnkenkana angxamele olo suku. Umqhagi wasedolophini waya edolophini wabuya nezihlangu, ilokhwe, amaso neziqholo edolophini. Wabiza uNomnkenkana wamlungiselela amanzi ashushu wamqubhisa esithi yena sele equbhile, wamlola iinyawo, wothuka uNomnkenkana ukubona iinyawo zakhe zintle naye ecocekile kwavela naloo mabala wakhe amahle. Wamxibisa iimpahla ezintsha, amaso nezihlangu wamqhola ngesimnandi isiqholo. Bathi chu bebambene bejikeleza ilali bebahle. Zange onwabe uRose kukuva iinkuku zincoma uNomnkenkana ekubeni eqhele kuzezakhe izincomo. Washiya uSithuthuthu uRose waleqana nomqhagi osuka edolophini emfuna apha, wabasazama ukumvuthulula umqhagi wabe engavuthululeki uRose.

Umqhagi wasedolophini wazimisela ngokungamnaki uRose waqinisa ekuboniseni uNomnkenkana ukuba umxabisile. USithuthuthu neenkukhu zelali zazisazi mhlophe ukuba akafunwa uRose ngumqhagi wasedolophini, kodwa uSithuthuthu wasukela umqhagi wasedolophini ngesagila efunga ngokumhlukanisa intloko nentamo, ngelithi ulahliwe nguRose uthe phithi ngulo mqhagi wasedolophini. Washiya lootyese yakhe enamantshontsho esithubeni waleqana nomqhagi wasedolophini. Zaxakaniseka izikhukhukazi nguSithuthuthu oshiye amantshotsho esithubeni zawathatha amantshontsho wazo.

Kuthe ngengomso uSithuthuthu ebona uRose ehambela kude enxibe iimpahla nobuhlalu amthengela bona washiya loo mantshontsho esithubeni kwakhona waleqana noRose esithi. “Khulula Rose izinto zemali yam.” Wabaleka kanobom uRose wayokuthi tshwa kokwabo wangena uSithuthuthu egaleleka esangweni, wabe ezivalele endlini uRose ekrobe ngefesitile esithi. “Andifuni ngezi mpahla soze ndikunike kunini ndinyamezelene nobubi bakho ndihlekwa, hamba apha lento enamaphiko anukayo.” Kwesi isihlandlo uSithuthuthu wathatha amatye waqhoqha uRose esephula neefesitile zakuloRose. Wayephapazela indlu yonke ekhala echanwa ngamatye uRose.

Izikhukhukazi zathatha amantshontsho ashiywe esithubeni zagoduka zabonisana ngokuzigadela amantshontsho zihambe nawo xa zizama ukutya ziwafundise ukuzama ukutya. Uthe akudinwa kukuqhoqhana noRose uSithuthuthu wagoduka. Uthe xa eqokelela amantshontsho ekuseni uSithuthuthu zalandula ngamantshontsho azo izikhukhukazi. Wazixelela ukuba akawacengi ayangxola nala mantshontsho azo, ayamdika ngokutsiyoza ubuvuvu. Uthe esagoduka erhuqa ityesi yakhe uSithuthuthu wabona uNomnkenkana eqhutywa ngumqhagi wakhe, umqhagi wasedolophini wazicholela isitya esikhulu esilahliweyo wasihombisa ze wasisebenzisela ukuqhuba uNomnkenkana. Warhudula ityesi yakhe eyibalekisa kanobom uSithuthuthu wabadlula bethe chu bengamnakanga.

Uthe ekwiisantya esiphezulu uSithuthuthu wabona isikhukhukazi sivela kukhapha umhlobo waso wathi siqabele etyesini asigoduse, salandula sisithi siyabulela sesikufuphi. Washiya ityesi yakhe uSithuthuthu waleqana nesi sikhukhukazi esithi siyampaphela silinganisa uRose, wasifumana wasibetha kanobom esirhuqa ngomcondo wasiphakamisa wakugqiba wasigibisela etyesini ehamba naso, esibalisela izinto ezintle azenzele uRose nobuhlungu abuwiswe nguRose. Wakugqiba wasithuthuzela esicenga esithembisa ngokwehlutha zonke izinto azithengele uRose azinike sona, soyika saqhaqhazela esi sikhukhukazi singazifuni izinto zikaRose singafuni nokubangumhlobo kaSithuthuthu.

Waya nesi sikhukhukazi evenkileni ngenkani wathenga isiselo wangena etyesini naye uSithuthuthu wathi basele isiselo kuyatshisa, salandula isikhukhukazi sisithi asinxanwanga seva sesinyathelwa kabuhlungu nguSithuthuthu esebeza esithi singaphoxisi ngaye sisiselo semali yakhe esi angaphaphi. Sasela isikhukhukazi sisasela seva esitsweba kanobom de sagxuma sisithi itshu wancuma uSithuthuthu wathi uxolo musa ukusigongqoza kaloku esi siselo sesam. Wasigodusa wasipha igama elithi Vanila, sakhala singazi nokuba singabalekelaphi esi sikhukhukazi. Kuthe ngokuhlwa seva uSithuthuthu ekhwaza Vanila phuma ndize kuwe, jonga ndikuphathele ntoni. Zange aphume uVanila wangena ngenkani uSithuthuthu kuloVanila wakhuza uMakhulu kaVanila oyinkukhu endala, wamxhaya uSithuthuthu esithi angangeni ezababini.

USithuthuthu wanika uVanila iimpahla nakokonke okwehombi azohluthe kuRose. USithuthuthu washiya uRose embethe wabokoboko. Waqhaqhazela uVanila wazithatha wayalelwa nguSithuthuthu ukuba azinxibe kusasa wavuma. Wacetyiswa ukuba abalekele kulo tata wakhe uVanila nguMakhulu. Wavuka kwakusasa waya kwilali kayise uVanila yaba kukusinda kwakhe.

Wafikela uMakhulu kaVanila uSithuthuthu efuna izinto zakhe, kwathi kanti uzishiye zonke izinto zika Sithuthuthu uVanila. USithuthuthu wakhula inzondo kumanenekazi ewahlukumeza akuwabona rhoqo, awehluthele nantonina, evuyiswa kukuwabona ekhala qwaba, ukuba inenekazi aliphathanganto uyakulihluthula kabuhlungu iintsiba. Zaya zimbaleka iintokazi elalini zisoyika nokumbulisa, amantshontsho elunyukiswa ngaye, isimanga kungekho kwanto ebonisa ukukhathala ngale ngxaki kwabanamandla akhe, wawungafika bebabaza ububi bezenzo zikaSithuthuthu kodwa eqhubeleka bekhona.

Wayethi akuvela uSithuthuthu eqhuba ityesi yakhe kukhalwe zizikhukhukazi namantshontsho engekawafiki, wayengonqeni uSithuthuthu ukuyinqakula intokazi izimisele ngokuya edolophini

ayiphose kwityesi yakhe agijime kanobom nayo ikhala ayilahlele kude nelali eyibethe yathi shu ohluthe yonke into ephethwe linenekazi.

Ngolunye usuku wabona uRose emhle esiya edolophini uSithuthuthu wamlilela exolisa waxola uRose, wambuyiselwa nezinto awayezohluthile. Le mvano yabo yaqhuba iinyanga ezintandathu kwaye wayeka uSithuthuthu ukuhlukumeza iinkukhu zelali. Ngolunye usuku wabuya ebusuku kokwabo uRose wabe elindiwe nguSithuthuthu ixesha elide. Wathi engena uRose watsityelwa nguSithuthuthu emqaleni wamkhama engamyeki, kwalanyulwa ziinkukhu zakuloRose wabe sele embulele, wayengaboni bubi kwesi senzo uSithuthuthu esithi uqhutywe nguRose ubezimisele ngokumthanda uRose, kodwa wamophula intliziyo.

### **ISIPHO SAM**

Wawubopha umthwalo umkaGinimbi xa izinja zithutha amanzi okuhlamba amazinyo, zathi zixukuxa wabe eswantsulisana nombethe engawubhuli ewudlakazisa ngokungathi ulindele oyakuthi yima. Wayedinwe zizenzo ezimthunga imithambo yentloko zika ninazala. Wawungafika emfakela intshontsho lehagu ezingubeni athi alincancise, maxawambi amfakele ikati ezingubeni athi ayincancise, xa kulusuku lokuya edolophini uyakumnika umqhagi wenkuku obomvu nowawumkhulu athi makawubeke emqolo awuthuthuzele indlela yonke nasedolophini.

UGinimbi wayesebenza kude ebuya ngempela veki ephethe ezitshibilika emqaleni zizehlele. Iveki yonke engekho uGinimbi uyaphekwa uyophulwa, uyosiwa apholiswe ngunina umkakhe. Akufika uGinimbi uyakunxiba ingubo yoxolo nothando unina aguquke umakoti abelelona qanda lexabiso kuninazala. UmkaGinimbi uyakuyibopha ngamabhandeji intliziyo kuvele okumhlophe qwaba kuyo. Kwesi senzo sobumenemene, ngenxa yokoyikisela ukuqhuma kwengxabano kunyana nonina kwenza wanyamezelana lomvambo ongabonakalisi kwehla umkaGinimbi.

Uyakugixa iinyembezi umkaGinimbi, qho ekupheleni kwempelaveki kwakusondela ixesha lokuhamba komyeni. Uninimbi wayebona ngokungathi luthando olu lwezinyembezi, engawazi umlilo olinde umkakhe. Uthi nje akuvalelisa uGinimbi aqale unina ngokuququzela de aye kwelo gumbi lika makoti amthuthise ukuze ahlale naye. Lalitshixwa igumbi likaGinimbi xa engekho sihlale kunina isitshixo nomakoti ahlale kwigumbi likaninazala. Lithi lakuvalwa isango avalelise unyana esisibini siyakungena ngaphakathi, uyakwehluthwa umakoti zonke izinto ezityiwayo ngelithi zezika nyana wakhe naye makatye ezikanyana wakhe atsho emphosa ngekati.

Wabona kulungile emehlweni wakhe umkaGinimbi ukushiya umendo noxa engaxabananga nomyeni engayazi nenyano umyeni. Uthe akuhamba umgama omde wanxanwa, wabona umthombo wamanzi, wafaka isindla kuba engenaso isitya umkaGinimbi, weva ngelizwi lisithi abuyele apho avela khona usana lwakhe luyalila, uphendule ngelithi. “Uxolo mntu omkhulu, andimphiwanga umntwana, kule minyaka ilishumi ndiphilele ukukhunjuzwa ngezilwanyana ngumamazala.” Laphendula ilizwi lathi hamba lukhona usana lwakho kwakho. Wabuya umva wafika esalele uninazala, walaqaza usana wafika luluhle engobozini emva komnyango waluthatha waluteketisa. Waphaphama uninazala wavuyisana naye kwaluxolo.

## WELE

Kwagxwala unomathotholo ngaphandle kwesabhokhwe. Wabe uThimza iwele likaLelethu engajuxuzi kukrazuka ibhulukhwe, wawungaqiniseka ukuba akabuva ubuhlungu ebomini uThimza, ehleli ehlekile nokuba izabhokhwe zobomi ziyamxangxatha.

ULelethu umakhala njalo uthuthiswa iinkuni abasele abanye bothe, uyakukrwabaza iqabaka ngonontobeko abaveze oobhontsi ngaphandle eqhoboshe umrhajana wakhe ngesipeleti. Yintokazi enganqatyelwanga ziinyembezi noxa kunesizathu okokulila akukho kwamntu okhathalayo ngaphandle kuka Thimza. Uyakuncedisana newele lakhe uThimza kuyo yonke imisebenzi azame ukumhlelekisa nangantoni na. Ngexesha lokutya bona bayakulinda kutye konele wonke umntu ze baqwele okusalayo bahlambe izitya bancedisane bacoce ikhitshi.

Yayingamhluphi nakancinci uThimza le meko esazi nje ukuba iinkomo zoluswa nguye azisengele kangangoko, athiyisele inqwaba yeempuku, abethe iintaka azojele, umbona wayewosa onele ezivunela engavunyelwanga. ULelethu wayelazi ixesha lokudibana newele lakhe batye badlale bancokole bekhumbuzana ngeziganeko ezithile kusaphila abazali babo. Babezithandela ubusi kwaye ephakula uThimza ngeli xesha uLelethu eqokelela umsobi, akhangele namagontsi.

Kwamalume wabo babeziva ngathi baphila kwilizwe lezithunzela, kunesiporho esibukhali esingumalumekazi. Babekuthanda ukufunda kunye bancedisane ngomsebenzi wesikolo. Kwezo zimbikro zosuku lonke babephunyuzwa bubuthongo, uLelethu ubesoloko embona uyise kwilizwe lasebuthongweni amnike ithemba amthuthuzele.

Ngenye intsasa balala kwavela ilanga uLelethu noThimza, wagxuma uThimza waya kwigumbi likaLelethu wamvusa emkhumbuza ngesabhokhwe sikaMalumekazi, baleqa ngenjongo zokuncedisana bashiya noomandlalo bengondlulwanga. Bayalelwa ukuba bavuke kuqala mihla le bacoce amabala, babeke amanzi balungiselele bonke abanye iimpahla zokuya esikolweni, sibe sibila isidudu. Babengenalo ilungelo lokusitya eso sidudu de konele wonke umntu. Babona yonke imisebenzi yabo yenziwe baqiniseka ukuba bazotywyatyushwa ngesabhokhwe.

Bavuyiswa kukubona uMakhulu wabo owaphuma kudala enyameni ebenzele yonke imisebenzi de wophula umthetho kaMalumekazi wabaphakela isidudu kuqala, batya ngokukhawuleza uMakhulu wabacocela izitya. Wavuka uMalumekazi woneliseka ntonje waxakwa ukuba kutheni bengaxwebanga imilomo yindlala, bavalelisa wababuza ukuba xa besiya esikolweni bengahlambanga zitya bacinga ukuba ziyakuhlanjwa ngubani, kona batyeni phi sebephaphela ukuhamba nje. Balinda kwatyiwa baphuma abantu ekhitshini belungiselela isikolo bambi umsebenzi. Kuthe nje ukuba basale bodwa kwavela unina bamvuyela wacoca yonke into ngomzuzwana. Wabuya uMalumekazi ezithembise ngokubatywyatyusha kanobom ngelithi bayanambuza benambuluka. Waxakwa kukufika kucoceke kwanto wathi. “Yenina ngomzuzwana sele nicoce kwanje, nenze kanjani?”

Baphendula, “Siyancedisana Malumekazi.”

UMalumekazi. “Niyithathephi into yokuthambisa, nangaphatshi masela ndini nebe izinto zabantwana bam.” Wathi bengekaphenduli wakhupha umnqayi ezakubavumpula, uthe xa ephakamisa intonga weva ngesomelele isandla simthi ngqi, kwakusisandla esizihambela sodwa emoyeni samjija ingalo sayiqwabaza egxwala, aphuma amawele. Kuthe ngokuhlwa bonke abantu besitya, esisibini silindile ukuba kugqitywe ukutya sizokutya sicoce xa sele beye ngeendawo zabo. Kwangena uyise ebonwa ngumntu wonke noxa wayephila kwelemimoya, wavuya uLelethu wathi, “Gxelesh’ umxhaka, Nyath’enomnye imithi yaziwa ngeziqhamo zayo, umntu waziwa ngemisebenzi yakhe, uyohlala uliqhawe kule ntliziyo ebhobhoza ububomvu.”

Waphendula ngelithi ndikuvile ukhala, ndibonile ukuhlupheka kwenu ndikhona soze nibuve obunye ubuhlungu.

## NOTUMATWANA

Wangena eKhitshini lakhe uMama elibuka ubuhle nokucoceka kaloku, uthenge izinto ezintsha walitshintsha. Uthe akubona uncumo lwetumato wayincokolisa, eyiteketisa. Wonwatyiswe kukuyibona yonwabile kaloku kule ntsasa, ibilale idludluza ingakhali irhayiza kuba inxwalwa nguOrenji esithi ayizazi le tumato nokuba isisiqhamo nokuba ingumfino. Kwade kwangenelela uZambane wayikhumbuza ukuba oKhokho nooMkhulu bayo ngabakwaMfino.

Uthe uMama. “Nobomvazana kaMama utam-tam untubululu. Ukuqhathile uOrenji wathi usisiqhamo, wakukhumbuza uZambane ukuba ooMkhulu nooKhokho bakho ngabakwaMfino. Molo kaloku.” Wancuma wabobotheka uNotumato engenamagama. Wantlimpinika uOrenji waqhekeka kuba kuteketiswe uNotumato kuphela, watsiba umtsi wamnye uMama wafika etafileni, esithi “Orenji! Orenji! Utheni sisi thetha kaloku ulilela ntoni kangaka, waphendula enesingqala uOrenji. “Mna andithandwa apha ekhaya kuhlala kuteketiswa le tumato ebomvu.” UMama umsondeze esifubeni wamjonga ngelihlo elimqinisekiso ukuba uyathandwa wathi. “Kumnandi mha xa ukhona, nceda ungalishiyi elikhitshi.” Wabuza uOrenji ukuba uzakumlhla na kuba entlimpinike waqhekeka. Wacebisa uMama ukuba amsindise ekonakaleni ngokukhama amanzi ukuze abesisiselo esimnandi bavumelana.

Uthe esajonge ecaleni uMama ekhangela isitya, wanyonyozela iwele likaNotumato uOrenji wasebeza esithi. “Awusembi ubutyakile.” Wethuswa sisikhalo esikrakra sewele likaNotumato uMama, kwawa neso sitya phantsi. Wabeka uOrenji etafileni wasondela kuwele kaNotumato. Lingeqaxeli isizathu sokukhwaza lilila waqaphela ukuba uchukuzelwa nangumngcamli wokuqala ongunompukani. Wabuza ukuba ulilelani emhle kangaka ezakuzimosha, watsho emlungisa umnqwazi wakhe oluhlaza. Enesingqala uwele uthe. “UOrenji uti ndimbi kwaye ndibutyakile.” Wakuza uMama wathi soze ubemi sana lwam masisuse esisilonda usemhle kwaye uzakwenza isidlo esimnandi ndikudibanise nabanye. Uyabona lo matya etyekeza, usisu simdaka, umadyasi amnyama ongumpukani makasuke kuwe, kwaye akamkelekanga apha.

Wabanexhala lokungxoliswa uOrenji kuba esoloko elilisa abanye wataka etafileni wabaleka, uthe xa ezakuphuma emnyango wacholwa nguKhanya wamesula engamhlambanga wamluma kanobom emdibanisa namaxolo, wakhala uOrenji esithi andifuni kulunywa ndifuna ukwenziwa isiselo, kwacaca ukuba uKhanya akalwazi ulwimi lakwaOrenji wamdla wamgqiba. Phelaphela ngantsomi.



## UNOMBONGOLO

Kwaye kukho imbongolo egama linguNombongolo. Yayihlala kwikhaya elaligcwele zizilwanyana zasekhaya. UNombongolo wathenjiswa umtshato yidonki yakwammelwane, wayelala evuka ecingana nale donki, eyithanda ngokwenene. Ubeqiniseka ngokuvakatshelwa mihla le xa ibuya kukha amanzi naye azilungise axukuxe namazinyo ukuze abenoncumo oluhle. Esi sibini kwakungangeni kwamoya phakathi kwaso.

UNombongolo wayeyintokazi ekhuthela nehleli yonwabile kwaye elelona esile elithandwayo kuba ubengasoze apetsule awise abantu, konke akwenzayo ubekwenza ngothando nobubele. Ngosuku lwangomgqibelo babenedinga nalowo obhakuzelisa intliziyo yakhe, ojika imibala nemibi iqhakaze emehlweni wakhe. Okwenene yafika idonki kaNombongolo bancokola umzuzwana yacela ukukhululeka kuba inedinga nehashe lelali engaphesheya. Wanqwenela ukwazi uNombongolo isizathu sedinga nehashe weva angayilindelanga impendulo. “Ndilithandile ela hashe kwaye lindamkele ngoko ke eyethu imvano iphelile.” Yatsho ihamba idonki ingalindelanga mpendulo.

Waqala uNombongolo ukunqwenela ukuba lihashe awabukele awamamele suka waqalisa ukulinganisa indlela ahamba ngayo amahashe kwaye wayichana, waqalisa ukuthetha njengamahashe yaqatshelwa le nto ngunina, wamcela ukuba angazilibali ingcambu zakhe kuba wayengalufuni ulwimi lwakwadonki. Ubexakaniseka mihla le xa ezibuka emanzini abone umfanekiso wembongolo, anqwenele ukuba lihashe elimhlophe.

Wandwendwela isangoma semfene wacela ukuba simguqule abelihashe, imfene yamthumela kumlambo okude yathi ahlambe khona kasixhenxe ngosuku kube ziintsuku ezintathu. Wahlamba kasixhenxe ngosuku lokuqala waziva ediniwe ngosuku lwesibini wahlamba kabini, ngolwesithathu usuku wafika etshe onke amanzi. Wagoduka edanile, uthe ngengomso weva unina embuza ukuba buphi ubuso bakhe, wavuya waqonda ukuba ulihashe. Waphuma waphaphatheka esiya edamini, wafika wabona ubuso behashe elihle elimhlophe wadlobadloba wapetsula ecula. “Imbongolo yalihashe, ewe ukuthetha ukuhamba lihashe ndilihashe.” Kwavela uyise ecula, “elakho igazi lelakwambongolo, intliziyo ingqondo yeyakwa mbongolo, buya sana lwam umhle uyimbongolo.” Kwa oko waqaphela ukuba umzimba wakhe ngowembongolo kuguquke ubuso kuphela, wakhwaza ekhala esithi ulihashe akakufuni ukuba yimbongolo.

Waya kula donki yamlaxaza eyibonisa ukuba ulihashe kwaye efuna ukuqonda ukuba angamamkela na. Idonki yathi ukuba ubelihashe yonke indawo ubenokumthanda ngoku akabukeki koko uyahlekisa.

Waphindela kwisangoma semfene edanile samlungiselela walihashe samyala ukuba angaliboni ilanga aphume ebusuku kuphela. Waleqa kwidonki ayithandayo yamncoma isithi ibingamboni yeva ilizwi ukuba leledonki, waqonda ukuba ukucinga negazi leli hashe kokwembongolo, ihambo nolwimi kokwehashe, kwaye ayilithandi ilizwi lembongolo.

Wamxelela ukuba ufuna ukuphumla usebenze kakhulu ethutha iinkuni kwaye unedinga nehashe lokwenene ngomso. Kwesi isihlandlo yabhobhoza ububomvu intliziyo kaNombongolo wagoduka wabuza kunina ukuba angenza njani ukuze athandwe yila donki. Unina wamkhumbuza uNombongolo ukuba kwale donki iyimbongolo, kwaye uthando lokuqala nolukhulu kukuzithanda

soze ikwazi ukunika uthando ingakwazi nokuzithanda. Wancuma wabobotheka uNombongolo wavuka wenza imisebenzi yakhe walibona ilanga ekubeni isangoma sithe angaliboni ilanga. Kwa oko waguquka wayimbongolo wazimisela ngokuzingca nokuzithanda eyimbongolo, wathetha wacinga wahamba njengembongolo. Uthe akuzithanda yena wafumana ulonwabo nothando lokwenene uthando lokuzithanda.

### **SUKA KUM!**

Akungena endlini uZamluma uyakuva nka ngentonga esinqeni, aphume etshitshiliza. UZamluma yinja kaMakhulu, nekati egama linguZikatiza, babehlala noMakhulu bephethwe ngeendlela ezahlukile. Ikati ibihlala endlini isitya ubisi nepapa,inja ihlala phandle iphiwa iingqokelela zayo nantonina eseleyo. Esi sibini sasidibana ngokudlala phandle.

UZikatiza waxhuma efestileni wee nka ngesinqa akuva iindaba zengqele enkulu ezayo kunomathotholo. Wambona uZamluma waphuthuma wamphulula, wambuza ukuba kwenzeke ntoni. “Hey! Mfondini ndothuswe kukuva ukuba izosinqunqa isisile ingqele kulo nyaka ifung’ iintupha, kuthetha abancokola ngemozulu, basihlebela ukuba masixhobe, kwek! Madoda kwathi tha wena uqothole ungakwazi nokuvula umlomo ngumkhence kule ngqondo yam. Uzakuthini kakade?” Watsho uZikatiza.

“Kowu! Uthetha into engqungisa intliziyo yam mihla le, kwekh! Madoda ibuzi libonwa ngolaleleyo. Xa ubona wena ndingalifumana njani ithamsanqa ekubeni lifana twatsa nebuzi eliphuncuka liphethwe nje? Kaloku xa nam ndinokwamkeleka endlini ndothe nani ndilale ebushushwini njengawe olala nasemadolweni kaMakhulu kungakuhle, la mhlobo wam owonqena kakhulu ukukhonkotha uyamazi kanene?” Watsho uZamluma. “Utsho uSjeje?” Wabuza uZikatiza. “Kanye Kanye, yho! Uyathandwa kokwabo la mfo, ulala endlini utya inyama esiliweyo rhoqo. Andisarhaleli ukubanguye tana.

Wabasisibhene uZikatiza ukuyokulanda ipenlothi, bachola iphepha elimdaka babhalela uMakhulu, wabika konke uZamluma ephetheni. Walithatha uZikatiza walibeka etafileni. Wapitshozisa umsila uZamluma waculela uZikatiza “Tshisa! Nokatana, nokatiza, zikatilele” UMakhulu wabona iphepha elimdaka elinamarhoqololo walifaka enkunkumeni. Waphiwa ukutya kwesiqhelo uZamluma wanethemba lokuba uyakugqibalisa, ulindwe kokufana nokukaMakhulu xa sele ehlala nabo.

UMakhulu eyokutshisa inkunkuma walandela uZamluma, wabona iphepha lakhe abhalele uMakhulu kulo. Waliqwalasela washiya kwa uMakhulu apho, wazigcakamelela ilanga. Kwaangena iibhokhwe zakwammelwane esityeni sikaMakhulu, uMakhulu wakhwaza “tshona kuzo! Ihlaleni?” Wazihlalela uZamluma wathethela phantsi esithi. “Ndiyala undivimbe amagwinya, undilalisa engqeleni yiya wena nala kati yakho embi.”

Wathatha amatye wagibisela uMakhulu zathi saa iibhokhwe, wathi “kuzo! Zamluma.” wavele wazilalela uZamluma. Waphuma endlini uZikatiza enyantsula kukuhlutha, wagxeleshwa ngelibi ilihlo nguZamluma. Wavele uZamluma wamtsibela emsileni jengqu uZikatiza, watsho esofelweyo

uZikatiza, watsho ngesikhuni esivuthayo kuZamluma uMakhulu, warhayiza wayokutshona uZamluma.

Ngengomso uZikatiza wasondela kuZamluma efuna ukuqonda isizathu sokulunywa kwakhe izolo. “Gcina iintakumba zakho.” Watsho uZamluma ephakama emshiya emile. Wabeka izandla esinqeni wafinga iintshiya uZikatiza. “Yewethu ndikwenzeni?” Wavele wasondela kuye uZamluma wamthi nqaku indlebe eyitsala “yewena vula lomcephe wamashiqa umamele, ndlebe ndini ezimdaka, andivani namamenemene.”

Waya kumhlobo wakhe uZamluma embona edlula ngendlela. Wabalisele uSjeje okwenzekile. Wama uSjeje wamqwalasela wathi kuye. “Amaxoxo angeze avumele unonkala adude.” Wamshiya emile ekhamisile. Phelaphela ngantsomi.

### **NDITHATHA WENA**

Ukhaphela iinkomo zikayise uThobani abuke iintombi zisiya emlanjeni, Wabona intwazana eyayihlamba iimpahla emlanjeni ijongise kude, wayithanda esasondela imsingele wanqwenela ukuyibona ebusweni wathi. “Mntwana, uyagula iyeza lakho ndim.” Zange iphendule le ntokazi suke yaya phambili Emfuleni ingamjonganga yamana ukuzithela ngamanzi emqolo, iphathe kuphotha iinwele yazonwabela ngokungathi iyodwa. Samkhuthazela ukunqwenela ukuyibona ebusweni esi senzo uThobani. Uqhube wathi, “uqengqeleka okwe ndyandya, nodolazana wam ndazikhethele, jika ujonge eyezeni. Yaphendula le ntokazi imsingele. “Unawo amanzi amaninzi kokwenu? Ukuba awunawo yiza kwelam ikhaya.” Yaguquka intokazi wabona eyakhe yantle intokazi enamehlo aluhlaza. Wathi. “Amehlo wakho andizoboza umxhelo, sithe fuku isifuba sakho, sithi jong’ eyezeni kram kram ndijonge, uyagula wena iyeza lakho ndim, qwaba.” Yabuza le ntokazi ukuba zingaphi iinkomo zakhe waphendula ngelithi zingamashumi amathathu nesine, yamyalela ukuba azisondeze azozibuka. Okwenene wenze njalo, wayicela intokazi ukuba iphume emanzini isondele ibuke indyebo yakhe.

Kwavunduzwa umoya omkhulu iinkomo zaziphosa emfuleni zibhonga zingalawuleki zonke, suke kwavuleka esikhulu isangqa zatshona zonke nentokazi. Wabona ukuba abaleke ikhaya uThobani kuba ecingela ubukhali bukayise. Waqalisa ukuhlala ehlathini aphile ngokuzingela. Wabuqhela ubomi behlathi, uthe ngenye intsasa eyokusela amanzi wayibona la ntokazi eyemka neenkomo icambalele elityeni elikhulu elaliphakathi emfuleni. Waqokelela amatye wonda ngayo esithi buyisa iinkomo zikatata, yabakwaphepha ayichane itsho esikrakra isikhalo. Uthe esaqhoqha olutshaba kwavela ikhehle elibukhali ehlathini lamyalela ukuba ayeke intokazi kwaye lifikile ixesha lokugoduka makahambe. Zange alisokolise wathatha isagila sakhe wagoduka.

Wakhawulelwa ngobubele nguyise wabona isibaya sizele siphuphuma, wabuza ukuba zivelaphi ezingaka iinkomo, kwathiwa zabuya nezinye ngala mhla walahleka ngawo. Wangena esibayeni eziqwalasela suke wabona la ntokazi ebeyiqhoqha ngamatye iphakathi kwazo yathi. “Ndilungiselele amanzi amaninzi ndize kuwe.” Wathwala lo msebenzi wokuthutha amanzi yonke imihla. Phelaphela ngantsomi.

## EWE KALOKU

UMkhulu wathi kuye. “Khula sana lwam ungakhukhumali. Uze ukhonye enkungwini kuvele ilanga. Ubuthiye ubuvila kuba bubiza indlala.” Wayemana ukunqwala intloko encumile wavakala esithi “Ndiyabulela kuwe sifuba sibanzi sigcwele amava. Enkosi nkabi ndini ekhonya kushukume iindonga.”

Wangenelela uMakhulu ngelithi. “Lunga sana lwam uncede uhambele kude nabo abazisu ziqumbile likratshi, uze uhlabe ngoviko kuphakame namavila. Uze uphande uxel’ ibhenxa.” ULunga waphakama wawola uMakhulu noMakhulu wamanga. Babambana izandla wabe ethe ntsho uMakhulu emehlweni wathi “Ntomb’ endala Sguga magugasi soze kwaphela kum ukuthanda wena, undihluphekele ixesha elide, vuma nam ndikuteketise ndikutefise.”

Kwakuyintsasa enomahluko uLunga eshiya ilali yakhe, ikhaya lakhe, abazali nabahlobo eyokuqala umsebenzi kwidolophu ekude. Zange aphenjule uMakhulu suke wamncamisa esihlathini. Wadlula waya kuMkhulu wamxhawula wamanga esithi. “Nceda ukhule ulingane neentaba, soze ndizilibale iimfundiso zakho. Soze ndizixhoxhe igila ngenkukhu yasemzini. Enkosi Xhego lam.”

Wenjenjalo ke ukusinga kwelasemzini wadibana nooNoziyolo nooNozixholoxholo bamfundisa impilo ekhawulezayo yelo lizwe, wabangumanqinqela ontloko ithatha kade kwezoyolo, wagxila kwayiyele apho. Zamleqa iintokazi zinukelwa liqhosha eliza ngentsebenzo suke batsho phantsi.

Azama amadoda ukumbonisa ezehle kakuhle emqaleni zijube iingqondo, suke zaxaba emqaleni zamtsarha zatsho phantsi nezo iimfundiso. Wathi ebuya emsebenzini wakhawulelwa lixhego lanqwala intloko lisithi wenze kakuhle, lamnika intonga yamandla okuqhubeka kakuhle endleleni. Zazisoloko zinkenteza ezindlebeni izithembiso zakhe wabambeleva kuzo kwazala izincomo. Wavuka eculelwa ziinkomo zakokwabo kwisango lasemzini kwilizwe elikude zisithi, ungothenjiweyo othandiweyo ulindiwe ekhaya. Wazicela ukuba zimlinde ashiye elungisile elizweni lasemzini angonakalelwa yindlela ebuyayo. Wenjenjalo zamtyatha zitshintshana ngaye wayakufika kwelee nkaba zakhe, kwakuhle zanqwala nezidalwa. Phelaphela ngantsomi.

## NTANGAM

Saliliselala isikhukhukazi singqunga de lafika ixesha lokukhululeka. Lavuka ithemba kuMakhulu lokuqhofoza azonelise ngeqanda kule ntsasa ebalele, kaloku isithembiso seqanda elinye ngosuku esenziwa ngumhlobo wakhe weminyaka sasisamile.

UMakhulu ebuntombini waba nomhlobokazi owakhula naye bevana okwenene. Babebizana ngoNtangam bobabini. Zakhuliswa kakuhle ezi ntombi ngengqeqesho nangentlonipho. Zathathwa iintokazi ezininzi ngamasoka zenda kodwa esi sibini zange siwubone umnyango womendo.

Bashiywa ngabazali bobabini benethemba lobukhozi, kwangenzeki. Zenza isigqibo sokuthutha zihlale kunye kwilali ekude ezi ntokazi. Bahlala ngoxolo nangokubambisana aba bahlobo. Kwafika ixesha lembalela eyayityethe indlala ngamasaka, esi sibini senza isigqibo sokuguqula omnye kubo abeyinkukhu yeqanda engagugiyo nengena kuxhelwa.

Wazinikela umhlobo kaMakhulu ukuba uyakubayi nkukhu aphe umhlobo wakhe iqanda mihla le, nomnye wathembisa ukuba uyakumnakekela ahlale naye endlini, wacela umhlobo ukuba uMakhulu angaze afuye enye inkukhu. Bavumelana wajika nomnye, baphathana kakuhle uMakhulu nenkukhu yakhe. Ubethi akuba nohambo uMakhulu athathe ityali ayibeleke inkukhu yakhe, bayakuncokola nontanga wakhe bonwabile.

Ebumelwaneni kwakunendoda eyayiliselala, isoloko izama ukuchwechwela inkukhu kaMakhulu akumbona ephuma ngesango, ubekhangela ancame. Esi sikhukhukazi besilibeka phandle iqanda mihla le, alikhangela uMakhulu de alifumane. UMakhulu nesi sikhukhukazi babencokola ulwimi lwabantu, kodwa sakubeka iqanda lasekuseni isikhukhukazi besingakwazi ukuthetha. Ibisenza kungabilula ukulazi ukuba liphi iqanda uMakhulu.

Isela lendoda laphuma iphulo lokulinda ililisele inkukhu kaMakhulu, agaqe ngamadolo eyilandela ithi yakulibeka iqanda, ilebe, uMakhulu uyakujikeleza ancame. Zaqina iintsuku engalifumani iqanda lakhe uMakhulu lisebiwa lisela lendoda. Wathabatha amakhoba amaqanda uMakhulu wabeleka inkukhu yakhe, waya kuMbongolo owayengumsombululi wemithwalo, wayibika yonke ingxaki yakhe.

Wathatha amakhoba amaqanda umsombululi wayalela uMakhulu ukuba agoduke, ngakusa isela lendoda lagaqa leba iqanda lenkukhu kaMakhulu. Walonwabela iqanda umfo oliselala, uthe akugqiba ukulitya, zajika iinyawo zeenqwa nezenkukhu enkulu neenzwane zane nombala kwangowenkukhu. Yanyamalala impumlo watsolo umlomo kwaye waqina okomlomo wenkukhu. intloko yagcwala amakhoba amaqanda angasuki.

Yazama ukubaleka le ndoda, yahamba umgama omde ingazazi ukuba isinge phi. Ithe yakudinwa yahlala elityeni lakhwaza. “Suka! kum ndicinezele inkosana yathula, wakuhlala kum ndokuthwesa ityala lokubulala umntwana wenkosi.” Waxhuma kwa oko waqhubeka nendlela. Wehlisa umfula laqinisa ilanga.

Wazithembisa ngokuqubha nokusela amanzi, uthe akungena ajika amanzi amnyama tshu kwaye anuka phuqu. laphuma ilizwi lisithi “Wena onegunya ndivumele ndimginye nje ngabaninzi.” Kwaba ngumtsi wamnye waphuma waqinisa engagongi nasemva, eshiya iimpahla ngasemlanjeni.

Waphumla phantsi komthi wacinga icebo lokwambatha amahlahla kuba kwaguquka imozulu, wawafumana amahlahla wazombathisa. Wabona kukuhle ukuqhubeka nehambo yakhe, uthe nje ukuhamba umnganyana weva ilizwi liphuma emthini lisithi. “Sela ndini webe amaqanda ngoku weba amahlahla wam, ndilibetha liqhaqhazele unyaka wonke isela, loyike kwamthi onamahlahla afana nala wam.” Amtywatyusha amahlahla wagxwala engqisha ndawonye.” Wazama ukuzikhulula wabaleka engaqaphelanga ukuba uphindela apho asuka khona. Wee gulukudu waziphosa endlini kaMakhulu wazixela ukuba nguye isela leqanda lemihla ngemihla. Waxola uMakhulu yagoduka indoda elisela. Yakuyeka ukwebela uMakhulu yaqinisa ukwebela abanye abantu belali. Zange ibuyele kwinkangeleko yomntu yahlala inezonyawo zenkukhu nempumlo engekho nomlomo wenkukhu, intloko igewele ngaloo makhoba angasuki.

Ubengonqeni ukuthatha igusha emzini engayiphiwanga agoduke nayo, kulelwe nje ebusuku ngabantu uxakekile kukuxhela. Agade imfuyoamadoda naye ancedise kodwa alifumane ithuba lokweba. Emzini ongenamfuyo, uyakungena avune ashiye isitiya siphathshile. Amadoda elali andwendwela uMbongolo umsombululi, wahamba nawo ebonakalisa uvelo lwabalahlakelwe kuba yena wayengenamfuyo engalimanga lo mfo olisela. UMbongolo umsombululi wabanika amanzi ngesitya wabuza kubo ukuba alikho na isela phakathi kwabo, bonke bathe abangawo amasela, kwa nendoda elisela yathi ayililo isela. Wabanika amanzi ngesitya uMbongolo wabaxelela ukuba owebe into uyakubanophawu lwayo. Bayalelwa ukuba bafake izandla ngaxeshanye kula manzi. Bonke bafaka izandla ngaxesha linye, nesela lafaka. Kwa oko indoda elisela yamila iimpondo zegusha, isisu saqinelana sanda saligaqa sanombala wethanga, iindlebe zabonakala okomfino noxa zaziqinile zinde.

Kwacaca ukuba isela ngubani, amadoda acela ukumshiya kwaMbongolo kuba esoyikisela imfuyo nezitya kweli sela, walandula uMbongolo ngelithi akanayo indawo nokutya anokunika isela levila elingasebenzi xa esebenza amanye amadoda. Waqhutywa yilali waphuma wahlala yedwa kude nelali. Kwesi isihlandlo indoda elisela yakhululeka nobusela izixelele ukuba ayinantloni ngobobusela, kwaye izakweba nasemini.

Yazingela yabamba inyamazana, Kuthe ngokuhlwa kwangale mini igxothwe ngayo yilali yangena elalini, yangqala kumzi owawunemfuyo eninzi nezinja ezibukhali. Uthe akubakufuphi watshisa isikhumba senyamazana, zeva ivumba izinja zamlandela, zakubakufuphi waphosa inyama yenyamazana eliweni. Zaphoseka zonke kwelo liwa zilandela inyama yakukuphela kwazo.

Wabuyela kula mzi onemfuyo eninzi wayikhupha yonke, kwesi isihlandlo akayanga kwisiqithi agxothelwe kuso, wangena nazo emqolombeni. Ngakusa yathwala izandla indoda eyayinemfuyo eninzi, yangqisha ibhomboloza ikhalela izinja zayo nemfuyo. Waleqa kuMbongolo umsombululi umnini wemfuyo ebiweyo, uMbongolo umsombululi wathi ibize ngegamainja nganye nemfuyo. Kwa oko kwanyakazela umhlaba kwawa amatye kulo mqolomba ohleli indoda elisela, wayiqhubela ngaphandle komqolomba imfuyo umfo olisela, yaphuma yonke kuthe xa kumele kuphume yena ayimvula amatye emwela de amvalela ngaphakathi. Umnikazi wemfuyo wafika imfuyo nezinja zakhe zibuyile.

## THULA UTHI TU

Iqhumile imfazwe kwikhaya leekati, bambi bakhethisa unina ukuba akhethe phakathi kwabo nala maselesele aze nawo ngelithi unina wawo uxulutywe ngamatye ngamakhwenkwe ngoko uzakuwanakekela. Utata wezi kati ucebise ukuba la masele abesisidlo sangokuhlwa, kwaye kungakuhle kuba iimpuku zithuthile, izulu liyana akakuthandi ukuzingela ukutya xa kunetha.

Wayalela zonke iikati unina weekati ukuba angahlutshwa amasele kwaye aphiwe oko kutyiwayo ziikati zonke. Encinci ikati yaasondela kunina ukuze incance, icebise amasele ukuba nawo asondele ancance. Azama angakwazi ukuncanca amasele, ukatana omncinci wathabatha ukutya kwakhe kwasemini wanika amasele, azama ukutya ohluleka. Wasikhaba isitya esinokutya utata wezi kati ngelithi. “amandla wam soze adliwe ngamaxoxo, khuphani ezi zinto. Oze nazo aphume nazo kwaye ushiye ookatana bam kowabo, bhadula nala masele akho.”

Yamhlupha umama kakatana into yokungatyi kwamasele, ayenqwenela izinambuzane kukho inyama yempuku. Wayihlafuna inyama umama kakati yakuthamba akhamisise isele ngalinye. Utata kakatana ubethi kwakulalwa achwechwele ooselesele efuna ukubanqwamza, avuke umama kakati anqande. Ayakuqhaq hazela ke lo maselesele esoyika.

Kuthe ngenye intsasa kutyiwa kwaye nooselesele bekhulile waphakama utata kakati wakhaba elinye lamaselesele emqolo esithi. “Khupha konke okukutya okutyileyo, soze ndibukelane nani nigqiba ukutya kwabantwana bam.”

Lakhohlela kaninzana isele elikhatyiweyo kwataka imali eninzi, wakhuya utata wekati wathi. “Yho ulisele elikhupha imali ngomlomo? yho yeyam yonke le mali kuba oko nisitya ukutya okuza nam, nihleli kwam, ninakekelwa ngumama wakwam ngoko ke yonke into elapha yeyam.” Wayiqokelela imali utata kakati waya edolophini watya konke akunqwenelayo, wathenga izihlangu zakhe nomnqwazi. Wabuya engaphathanga kwanto, kwaye engazingelanga. Kwathi kanti umama kakatana ubengenalo ithemba lokuba uyakubuya utata kakatana wazingela walungiselela abantwana ukutya kwatyiwa kuluxolo.

Uqhubeke esonwabela imali utata kakatana engazingeli, waqokelela iimpahla ezintle zodidi oluphezulu, wathenga ihashe walifundisa ukudanisa ngelixesha eliqabele, kwanqaba ukutya kwakati kuba zazidiniwe iimpuku kukudliwa. Umama kakatana weva ukuba iimpuku zigewele kwilali engaphesheya. Waxelela utata kakatana ukuba kungcono bathuthele kwilali eneempuku ukuze inqotywe indlala. Walandula utata kakatana wathi bathuthe bodwa kwaye uyampha zonke iikati, akafuni ukuhlutshwa.

Yayimvumela imali utata kakatana, wafumana isikhukhukazi esasinamantsho asixhenxe, wasithengela umsesane wegolide. Bahlala ngokonwaba nesikhukhukazi kwaye xa esiya edolophini ngehashe uyakuqabela phambili kubengamantsho esikhukhukazi emva kwakhe ze isikhukhukazi sibesekugqibeleni. Wathenga iminqwazi utata kakatana ethengela yena, isikhukhukazi namantsho ukuze bakhuseleke elangeni. Kwakuquqwa edolophini kutyiwe nantonina ethandwayo, isikhukhukazi sacela ukuthengelwa idonki kwaye ibenesileyi ukuze akwazi ukuqabelisa amantsho. Kwabanjalo kwakuhle babukeleka kummandi.

Ngolunye usuku isikhukhukazi sivela evenkileni sadibana nomqhagi owaye engumhlobo osenyongweni waso, bavuyelana bancokola umqhagi wasixelela ukuba isikhukhukazi ebehlala naso sixheliwe izolo ngoko ke usentlungwini kwaye sixhelwa nje asinamantshontsho, eyona ngxaki ajongene nayo ubone ibhozo ekuxhelwe ngalo isithandwa sakhe, unexhala lokuba lilungiselelwa yena. Sakhuza isikhukhukazi sathi akakhuselekanga, kungcono aze kuhlala nabo kwakuhle.

Wafika wabalisele utata kakatana ngengxaki yomqhagi. Utata kakatana watsala umlomo watsolo wafinga iintshiya, wakhaba intshontsho lesikhukhukazi elincinci laphaphatheka. Wangena endlini utata kakatana wabuya nocelemba, zange uthethe umqhagi weenza umtsi wamnye weqa icingo kuba isango lalikude.

Ngengomso isikhukhukazi sajikeleza ilali sikhangelwa umhlobo waso wakudala umqhagi. Wamfumana egadini yabantu wamlumkisa ngendlela abukhali ngayo uMakhulu wala mzi. Babaleka kwaMakhulu bevuyelene babonisana ngokubaleka kunye baye edolophini nangendlela abangeba ngayo imali katata kakatana. Babonwa ngutata kakatana bethe chu umqhagi nesikhukhukazi sakhe. Sithe sisangena esangweni isikhukhukazi sicula, welula isandla utata kakatana wathi zisa umsesana wemali yam uqoqe amantshontsho akho nihambe, ungathathi kwampahla uthi chu nezonyawo zakho ezihlabayo yiminkenke uhambe kwam.

Sacela ukuba bathethele ngaphakathi isikhukhukazi bahlale phantsi, eneneni wahambela phezulu utata kakatana wahlala phantsi. Ngelixhesha egungqa esitulweni utata kakatana sakhulula ihashe isikhukhukazi, sathatha iruphu yokubopha ihashe sangena ngaphakathi, utata kakatana wayeqabelisa umlenze phezu komnye embi ebusweni eshukuma wonke kwalapha esitulweni.

Isikhukhukazi samvela ngasemva samqamangela ngeruphu esitulweni, samthwalisa umnqwazi wakhe welanga simvala namehlo nawo sawubophelela kuye. Sayiwola yonke imali sathatha nazo zonke izinto zodidi oluphezulu, sabiza amantshontsho aso sahamba.

Kwadlula iintsuku ezintathu engabonwa utata kakatana, abamelwane bamvelela bafika ebotshiwe bamnceda. Uthe akubona ukuba imali imkile nezinto ezintle zithathiwe sisikhukhukazi, walanda isagila sakhe ngeenjongo zokukhangela umama kakatana, azokungomba elinye lamasele ngesagila emqolo likhuphe imali eninzi kuneyakuqala. Wothuswa kukuva ukuba umama kakatana wafumana umsebenzi kude wahamba nazo iikati zakhe nooselesele. Wabona kukuhle ukuba azingele kwaye ahlale kula lali eneempuku. Phelaphela ngantsomi.



## UZINGISA

Ezazindwebe okwentwala yomrhaji iintombi zintle zidumile zidudelwe okomdudo kaMaphasa. Ezaqhathwa ngabafana zamamela amazwembe-zwembe akwaGxuluwe zigodl' iintsana ngambini, ezamkela ukunikwa imbila ngentloko ngabafana abathandwa kulo lonke kombulwa kusembeswa ngoonina nabantakwabo.

Wangena ugunguluza sigugude etyethe ezompondo zinkulu inkomo ebomvu, ekhokhela ezilithoba watsho umlilizani yahlokoma ilali. Lalithe wambu ilanga lombathise wonke ubani. Kwakutshata uZingisa intokazi ekwakungalindelwanga nto intle kuyo yilali. Owayevela baqhezule intsini, zimthiya onke amagama amabi intombi ezintle. Wawungafika enoncumo oludiniweyo, oyike axakwe yindawo yokuzifihla kwakuhlekiswa ngaye.

Ubethi akuwa akhihlize amagwebu esikolweni kuthi qhusaa babukele, emva kwesithonga azive enevumba elibi oyike ukusondelwa oyike nesikolo. Ubesaziwa ngokuphinda phinda ibanga nakathathu kodwa isimanga tuu ukuncama. Wawantlantlatha ameva de waphunyuzwa.

Wakuchola ukuphunyuzwa ngentsasa yangomvulo eleqa esikolweni weegqi ngekhehlekezi elalichithakelwe ngumbona kwingobozi yalo, walicholisa walithwalela noxa ixesha lalimshiye likude naye. Walibuza ukuba liyaphi lakhomba umzi owawuwodwa phezu kwentaba, waxhalaba uZingisa kuba wayeyibona into yokuba uGogo soze akwazi ukufika kude kangaka esindwa. Waqonda ukuba xa enokumthwalela uyakuphuthwa kukulenza ixesha lesikolo. Waqinisa endleleni wafika kwaGogo esangweni walinda uGogo, wabe ekude kakhulu.

Wazivulela isango waya emnyango ngethemba lokubeka ingobozi emnyango ayishiye, suke wabona uGogo sele evula engambonanga ukuba uhambephi. Wacela ukuba uZingisa amfakele ngaphakathi ingobozi wenze njalo, xa evalelisa uZingisa uGogo wambamba isandla wathi. "Ndinike yonke imithwalo yakho neentlungu zakho, walila uZingisa wathi kulungile Gogo, waqothula iinwele zikaZingisa uGogo, wazesula umbilo uGogo ngesandla suke wawesulela kuZingisa wonke lo mbilo entloko, wathi ahambe.

Zange ayive indlela uZingisa, waqwalasela iinyawo zakhe ukuba zazingawuthinti umhlaba ehamba emoyeni suke wafika ngomzuzwana esikolweni. Wafika ngexesha zavuleka iingqondo waphumelela wafikelela kwanokholeji. Wabonwa lisoka waphuma wama enkundleni ngemhlophe ilokhwe.

Kwangumlilizane ilali yahlokoma. Ngosuku lwakhe olukhulu uZingisa, wafika la Gogo wamethula umthwalo nesipho seqanda elalikhulu wamyalela ukuba alihlalise emanzini angatshiyo ukuze angaze ayibone indlala nobuhlungu. Phela phela ngantsomi.

## USIKHWEBU

Ayomilingo kuSikhwebu yimihlola, weqe nelizwe lemilingo uswantsulisana nabahlali, abazilwelayo uyakubajika ke babe ziziqhamo nemifino, nto nje noxa bezezo zinto babethetha ulwimi lwabantu. Ngunongqavungqavu umkakhe osoloko entyumpeka ezindabeni, osoloko engoneliswa yile naleya. Okukuthetha kwale nkosikazi okungenamkhawulo kwakusoloko kunkenteza ezindlebeni zikaSikhwebu nokuba sele ekude nekhaya. Wenza isigqibo sokuba uzakuguqula umkakhe abeliphela imini ezi, ze amguqule abengumntu ngokuhlwa ukuze acoce apheke, kwakusa abeliphela kwakhona.

Wangena esapheka unkosikazi wakhe wabulisa walinda isidlo sakusasa, wamncedisa kwacocwa. USikhwebu waqala ingxoxo ngabafazi abazulayo nabasoloko besezindabeni, wabamuncu ebusweni umkakhe wambuza isizathu sale ncoko, omnye wangaphenduli wakhupha uswazana lwemilingo wathi “mfazi mawubeliphela.” Kwabanjalo wamchola wamfaka edyasini. Ayincedanga nganto lo nto kuba wayeloqa yonke into ngoku eliphela.

Kwacaca ukuba akathuli lo nkosikazi noxa eliphela, walithatha iphela uSikhwebu walibutyaza ngelitye, lajika langumkakhe kodwa sele ethule. Wamqhaqha wohlula amathambo akhe enyameni ze wazokhela ngemilingo imigubo enemibala eyahlukene, wahombisa amathambo omkakhe, wathabatha intliziyo yomkakhe wayijikajika wayenza yangunxantathu wayibeka endaweni yayo. Wabuyisela inyama negazi kodwa wayalela umlomo ukuba uthethe ngokuhlwa kuphela. Wayalela amehlo ukuba abone umsebenzi wemizobo esemathanjeni kwaye intliziyo isabele kweyakhe ukuba ibethe nini, nengqondo ukuba icinge ntoni.

Wayeyiyalela intliziyo yomkakhe, yenze konke akufunayo kwangoko, maxawambi asuse inyama yomkakhe abengamathambo ahonjisiweyo amsebenzise ukuba ebe iigusha zabantu. Wazincoma uSikhwebu ngomsebenzi wakhe.

Kuthe ngenye imini engamathambo ahonjisiweyo unkosikazi kaSikhwebu ethunywe ukweba iigusha nguSikhwebu wakhubeka elityeni wawa, yawa intliziyo, walala apho. Walinda ukubuya komkakhe uSikhwebu, wancama.

Wathabatha inyama yomkakhe wayingcwaba yedwa ebuhlanti, wavuyiswa kukuba kuthulekile. Kudlule ixhwele kufuphi namathambo enkosikazi kaSikhwebu labuya umva lawathatha lamathambo ahonjisiweyo, layibona intliziyo engunxantathu layifaka engxoweni lahamba.

Lawacoca amathambo amhlophe layokha intliziyo yamila kakuhle okwentliziyo layibuyisela endaweni. Uyalele amathambo ukuba afumane inyama yawo, wafika kwakhe elele umyeni wakhe wangqala kwinyama yamathambo akhe wayithatha, waya exhweleni. Lambuyisela inyama emathanjeni ixhwele lamcoca lampha ukutya wabuyela ebuntwini wamhle.

Abantwana bakaSikhwebu bamshiya mhla waguqula unina waliphela, yanda inkunkuma kwabe kuthulekile kuba abantu babengamsondeli. Wayikhumbula ingxolo yomkakhe nabantwana wanqwenela ukutya okuphekwe ngumkakhe, ekunqwenela ngakumbi ukuhlala endlini ecocekileyo.

Wabona umkakhe enxibe kakuhle ebuyele ebuntwini ehamba nexhwele wacela ukuba limbuyisele unkosikazi wakhe, lathi lizicholele lazilungisela alicholisi. Phelaphela ngantsomi.

### URHWATH' IGAZI

Wayengabanqunqi abantu nezilwanyana uRhwath' igazi ebantlantlatha. Wayengenalusini nalusizi elijengqula ixhoba selijubalaza. Wayethi akubulala inja ayikhuphe amazinyo awadibanise ngomsonto awanxibe entanyeni ngeenjongo zehombo. Wayengabanqunqa abantu ade enze umqwayito ngabanye.

Bathutha abantu bayishiya lo lali bahlala ngoxolo bezibiyele bezigadile kude nezim. Yangenelela imbalela zathutha izilwanyana zasondela kwilali entsha yabantu bakankosi uGweb' indlala. Yambuqa indlala uRhwath'igazi engayifuni nokuyibona imifino nje. Wazixelela ukuba uyakuhamba aphumle akufumana ixhoba. Wahamba ethiyisela iimpuku, ngethamsanqa wachana iintaka ngesalinge sakhe wahlala phantsi wabasa wosa, uthe xa ezakutya elinde siphole isidlo sakhe, avele ajika la mazinyo asentanyeni ezinja azizinja zayixhwila yonke loo nyama, wangacholi naphantsi.

Wathatha izembe wazama ukuzixangxatha izinja zaphepha wazijunqula ubhontsi wasothula phezulu isikhalo, kwahlokoma ihlathi kwaphuma uVuth' umkhwetshe ehlathini, wamsukela ezilambe kwayena wabalekela ukuzophula uRhwath' igazi. Wayengakuqhelanga ukusukelwa eqhele ukuba ngumsukeli, wabe ebekekile emvakwakhe uVuth' umkhwetsa, wabanjwa nguVuth' umkhwetsa ebukhali embuza ukuba umsokolisela ntoni kangaka zange aleqe umntu umgama omde kangaka, wakhefuzela omnye wathi. "Ndiyintokazi egadalala kwaye enemitsi xa unokundidla soze undonwabele uyakuqunjelwa sisisu usuku lonke, kungeke kubelula ukundihlafuna ungephuka nemihlathi." Wamqwalasela uVuth' umkhwetshe wabona ukuba le ntokazi lizim, wahleka wathi. "Kulungile ke ukususela namhlanje uyakuba ngowam, undizingelele undiphekele undithuthuzele mna ndikulwele."

Bazingela kunye bancama bengafumani kwanto, bathe besaxakekile babona laa bhontsi wakhe azijunqule wona uRhwath' igazi, wawutsibela uVuth' umkhwetsa ekhamisile, wakhatywa ngesithende emlonyeni nguRhwath' igazi wawa ubhontsi. Wakhwaza uRhwath' igazi esithi. "Ngumnwe wam lo unani kanti zim ndini elinyolukileyo! Soze ndiwudle nam lo mnwe ndizakuwudibanisa kolu nyawo ngelaphu." Wahlala phantsi wajijisana nonyawo nobhontsi ezama ukuzidibanisa. Waphindela ehlathini uVuth' umkhwetsa wayalela uRhwath' igazi ukuba amlandele. Kwacaca ukuba kuyahlwa ubhontsi awubuyeli elunyaweni nokuba ewunyokonyela kwaye iingqaqambo zibhokile wawufaka kwinxili yakhe ubhontsi waqhubeka nohambo.

UVuth' umkhwetsa waaxhalaba ebona uRhwath' igazi engaveli wayiqonda ukuba ushiyiwe. Uthe esacinga ukuba angambuyisa njani wabona inkomo edukileyo wayibamba wayigovoza ngomkhonto yalalaphantsi kwa oko. Walibala ngoRhwath' igazi wonwabela inyama, URhwath' igazi weva ivumba lomlilo nenyama ekude wajika engabaleki egaba. Phela phela ngantsomi.

## UTSHWANDE

UTshwane unyana kaRhath' igazi noVuth' umkhwetsha weva ngesandi sokudlulela kufuphi kwezembe eligityiselwa ngunina ngeenjongo zokumehlukanisela intloko namagxa. Wakruquka wabona kungcono azidlele unyana wakhe uRhath' igazi, wenze zonke iinzame zokumbulala watsho phantsi. Unina noyise bakaTshwane ngamazim, abe yena enothando novelwano lwabantu nezilwanyana. Wayekunqwenela ukuhlala phakathi kwabantu aphile nabantu. Wayengazange wayidla inyama yomntu kwaye engakhathali nokuba bayose ngobuchule. Waxabisa ukulima nokuloba, ubezama ukusondela emakhwenkweni xa esolusa kodwa abaleke amakhwenkwe. Wayekuhlalele ukusindisa amaxhoba kanina noyise, kulapho ke unina ebebona kungcono ukuba badle yena osindise isidlo sabo.

URhath' igazi wayengavani namanzi konke konke engadibani nokusondela kwasemifuleni, ukuze asele ubekhelelwa kwanguTshwane lo afuna ukumgeca imihla nezolo. Ubesoloko eqaphile uTshwane kwaye elindela nantonina kunina, wayephepha angachanwa qho, aleqeke emvakwakhe unina nomnye abalekele ukuzophula, etyethe ixhoba baziphose emfuleni. Wayeyindadi uTshwane encomeka nasekulobeni, ekuthanda ukutya yonke into ephila emanzini, evana nokutya iinyoka. Wayezoyika sele zifile unina iinyoka lonto ke yayimnceda uTshwane ukusindisa abantu abaxhwilwe ngunina.

Kwesi isihlandlo uRhath' igazi wanqakula indoda eyayilahlekwe ziinkomo, yazula ikhangela de yagaxeleka kweli zim. Weva isikhalo sendoda uTshwane kwa oko wabamba eyakhe yankulu inyoka walandela emkhondweni, wafika unina enyikanyikana nengxowa ezama ukuvalela le ndoda yabe imnqinda ebusweni egobile enyamezele ezama ukuyifaka izandla ngaphakathi kwengxowa.

Waphosa loo nyoka enkulukazi emqaleni kanina uTshwane nayo yazithandela emqaleni wakhe, washiya loo ngxowa endlandlatheka egxwala uRhath' igazi, yabe imbijela ngakumbi yothukile inyoka. Ngelixesha endlandlathekiswa yinyoka unina olizim, wakhulula le ndoda uTshwane wayicebisa ukuba ibalekele ngasemifuleni izim alisondele kula mfula. Yabulela ngamandla le ndoda yacela uTshwane ukuba ayilandele ukuze ikhuseleke de ivelele elalini. Uthe esathi kulungile mabaleqe wavela unina olizim erhawuke iinwele etshe icala lengalo kuba laziphosa emlilweni ngeenjongo zokubalekisa inyoka, lathi ukuba lithenge elo cebo yabaleka inyoka.

UTshwane wathi akuthi ntle ngobuso bukanina bububi bugwele nomsizi wayiqonda ukuba zimbi izinto, kulapho agityiselwe ngezembe ngunina waphhepha laya kuthi ngxi emthini. Waleqa elandela ixhoba likanina uTshwane walithi hlasi walibeka egxeni walandela umfula kwesisihlandlo unina zange emiswe ngumfula wayegaba okwehashe emvakwabo.

Bavelela kwindledlana esingisela elalini yelixhoba, kwacaca ukuba izim likufuphi bangayithathi lo ndlela baziphosa emfuleni, lema ngxi izim lisoyika ukungena babambelela kwisiqonga wabe umoya ubadudula bemka. Wabaqhoqha ngamatye uzimzim engabachani. Bathi bakubakude kakhulu nezim baphuma emanzini baphumla bomisa iimpahla, babasa baloba bachitha ubusuku kunye bencokola. Le ndoda zange iyithi vu eyokuba iliwele lenkosi. Balala bavuka kwakusasa wayikhapha bathe xa bekufuphi nelali kwavela uVuth' umkhwetsha, wavuyiswa kukubona uyise uTshwane waxhalatyiswa kukuba uyise uzakufuna ukudla le ndoda. Wayengakuthandi

ukuxabana noyise ingakumbi sele banqabelana kuba okoko bohlokana abazali bakhe wanqatyelwa nguyise.

Wayisebezela le ndoda eyixelela ukuba uyise lizim mayibaleke ingajongi emva, yaqinisa wabe uTshwane ewola uyise, endaweni yokuba avuyelwe nguyise wamthi swahla ngempama esithi uyiyekelelani inyamazana iqhawule, watsho emtshova engamangi eleqa indoda. UVuth' umkhwetsha wayifumana indoda wazixelela ukuba uyakuyidla iluhlaza kuba unyana wakhe uzakuyisindisa. Wayithi ngqi endlebeni kanobom yaqhawuka indlebe zange athethe UTshwane wanumeka isikhuni kumlilo owawuqengqeleka kulo madlelo, wasifaka sivutha emqolo kuyise. Latsho ilangabi yaphuncuka indoda wayibekeka uTshwane wayakuyifaka kokwayo. Watsha wangqongqa uVuth' umkhwetsha ze ngakusa uTshwane wayakuqokelela okusele kuyise komzimba, wamngcwaba eyedwa elila kungekho onovelo koko kubongwa ukufa kwezim. Phelaphela ngantsomi.

### **USIGROGRODO**

USigrogrado wayentlantlatha, aququde, agrumzele, aginye abimbilize kwanto, kwamntu, kwankuni kwasiqonga nemithi, okwakubalulekile kuye yayikukugcwala kwesisu sakhe. Kokokutya kwakhe yonke into nabantu nezilwanyana wayesehluleka ngamatye kwaye esothuka qho akulibona ilitye axolele ukujika indlela alande enye. Wabethwa kakhulu ngamatye kwizihlandlo ezininzi xa eleqa abantu, waloyika ke ilitye de angaliqondi naxa lizihlalele lodwa, abone ingozi enokutsiba imkhuphe iduma.

Abantu bazikhusela ngokubiya isixeko ngenqwaba yamatye. Uyakuvuka ekuseni uSigrogrado athathe izembe lakhe nengxowa abemde aleqe kwilali ekufuphi ngeenjongo zokubamba umntu mihla le. Ukuba uvuke wazixelela ukuba ufuna indoda azakuyigeca, ingqondo yakhe iyakuba kulo nto qwaba. Akubona inkomo edakasayo uyakuyidlula ayibulise athi uze uncede udlule ngapha ngomso ndizokudla, andikunqweneli namhlanje ndifuna inyama yomntu. Akubona amakhwenkwe olusileyo uyakuwabalisa abuze ukuba baphi oyise ufuna ukuxabela indoda hayi amakhwenkwe, abacele ukuba bancede bamlinde kuloo madlelo kwiveki ezayo uzakubadla. Adibane namakhosikazi evela kutheza uyakuwabalisa acele ukubaphathisa abathwalele bonke iinkuni, ababuze ukuba aphi amadoda elali unqwenela ukuxabela indoda bona uyakubadla ebusika.

Uyakungqala ngqo elalini ehambela phezulu eshiya lo makhosikazi oyikayo ngemva, uyakuthi akuvelela elalini achwechwe noxa engaboni mntu ngeenjongo zokuzimela amatye ngokungathi ayambona. Uyakukhefuzela apha kucimela ngethemba lokuba ayakusuka loo matye akuvula amehlo, uyakulahla ezo nkuni ajike ngamandla imilenze ikhephuza umoya izingqi zingentla kwezehashu emana ukuvika afihle nentloko ngokungathi uyaxulutywa ngaloo matye kube kungekho kwamntu omleqayo.

Uyakudibana namakhosikazi awancede ngokuwathwalela iinkuni nawo abaleke agcwale indawo ecingela ukuba uleqa wona, uyakuwadlula evika ekhwaza “yhiyhoo yimani madoda yimani ngamatye.” Bayakumbona sele ekude bakhululeke oomama babantu, akumbona amakhwenkwe

olusayo ayakulungisa izalinge, uyakuqabela emthini akhwaze. “Dlulani makwedini iintaka zikumthi ongaphambili akukho nenye kulo.”

Uyakuphindela kulo ndlwana yakhe ekekeleyo, ediniwe elambile aphumle. Kwakuqina imini nendlala uyakuphakama ayekuthiyisela iimpuku ekhalaza esithi. “Andizifuni iintaka neempuku azihluthisi, kowu kazi ndozibanjelwa ngubani iintaka ndingekhe ndifake litye kwesi salinge kula matye andizonda kangaka.”

Uyakuthi ngengomso akhumbule isithembiso asenze nenkomo ukuba ibuye azokuyidla, aleqe afike ingekho acambalale ayilinde. Abone iimpuku zininzi zidlula aziculele. “Usindile nompuku usindile nompukwazana ongahluthisi ndilinde inkomo yam, isidlo sokwenene, dlula dlula uyandiphazamisa.”

Kwakuhlwa ingabonakali inkomo uyakukhangela amakhwenkwe olusayo ngeenjongo zokubuzisa ngale nkomo anedinga nayo, afike engekho. Anqwenele ukuya elalini kodwa acinge amatye avele abenombono wakhe ebokoboko kukuqhoqhwa ngamatye, ancame azingele inyamazana ayifumane onwabe kakhulu.

Uthe akufika kwakhe nenyamazana wayibophelela wayixelela ukuba uyabuya usaqokelela iinkuni mayibe icinga zonke izinto ezithandayo nabahlobo bayo kuba izakufa, wakuqhubeka wathi akazukonwabela ukuyidla kuba ubezimisele ukudla inkomo ebenedinga nayo wafika ingekho, wancamela kuyo inyamazana. Yahleka yaziwisa yalala ngomqolo inyamazana isithi. “Ukuba ubundixelele kwangoko ngale nkomo ngendikubizele yona kuba ifike kuqala ngakwela hlathi ondingakule kulo yabuzisa ngawe, yabe isithi idiniwe oko ileqwa ngamadoda efuna ukuyixhela, kwaye iwaxelela ukuba ufuna ukudliwa nguwe qha. Nangoku ndiyiboleke igumbi lam ukuba iphumle ilinde wena.”

Wenza umtsi wamnye uSigrogrado wayikhulula inyamazana wathi baleqe kwelo gumbi engekacingi amadoda ukungena kulo athathe la nkomo. Bahambela phezulu bobabini bencokola ebalisa uSigrogrado indlela aphoswe ngayo yinyama yendoda izolo ngenxa yenkohlakalo yamatye amzondayo. Uqhube wabalisa iziganeko zangaphambili egityiselwa ngamatye ngabantu wasindiswa kukubaleka, wazincoma ukuba xa ebaleka akakho onokumelana naye.

Bathe bakusondela ehlathini yacebisa inyamazana ukuba alinde kude nehlathi kuba abazingeli bayakuthanda ukuhamba nezinja namatye. Kwa oko uSigrogrado wagxuma wabamba intloko ewakhuphe onke amehlo, wawuqutha watsolo umlomo wathi. “Yhu yhu yhu izinja amatye yho, hayi hayi ndiyajika uxelele la nkomo ukuba ifike pha kwam, kona ndiyacinga kungangcono uyikhaphe ingalahleki. Yaamane ihamba ngomva inyamazana isinekile. “Kulungile mhlobo wam masibonane kungekudalanga wena baleka ndiva ivumba lezinja nabazingeli abanamatye.” Wabaleka wangajongi nangasemva uSigrogrado kwaba kukusinda kwenyamazana. Phelaphela ngantsomi.

## OLO GQATSO

UNgwedenge noChwayumcinga bangena kolo khuphiswano olwalunqwenwelwa luninzi. Kaloku inkosi yelali uGwebindlala wabiza onke amadoda elali yakhe, kwaqokelelwa iingobozi ezingamashumi amahlanu. Kuzo zonke ezongobozi, zazimbini qha ezaziphethe into. Ingobozi nganye kwezi zimbini, yayinesikhwebu esinye.

Kwelo langa lalo mini eyayitshisa kwafuneka ukuba indoda nganye iphakamise ingobozi equyudiwe ijonge ukuba iphethe ntoni, indoda efumane ingobozi enesikhwebu isondele kwinkosi imbonise. Kuwo onke amadoda elali kwasondela uNgwedenge noChwayumcinga enkosini neengobozi ezinesikhwebu.

UNgwedenge kwakuyindoda ende eyondlekileyo, enamandla ekhanya ngebala, isiquququ esasiphantsi phezulu, sithi sikhuza amakhwenkwe akhaphela iinkomo, sibe siqondisa siyalela abaleqa emasimini nasezimbizeni kunguye ephekuza izinja evuselela umlilo. Wanikwa igama likaMfafa ayishiye ngabahlebayo ongakqibi neenye, incoko elalithethela phezulu liwathanda amehlo. Izincomo ke zona zimtsho anqwenele nokubhabha, wawungambona ebile emanzi ubenethemba lomsebenzi oneziqhamo, kwakutshona ilanga kuncokolwe ngobunjani bosuku, kungabikho eyona enokukhonjwa ayenzile imini le.

UChwayumcinga yena wayenemicondo ithanga lomlenze kulelentaka, iingalo zingehlukanga kumsonto kaMakhulu wokuthunga, izandla zinqwa nezezim ubukhulu wawungafunga ukuba ziyamsinda, eyingovongovo egobe umqolo, isisu wawungaqiniseka ukuba ufihle umxoxozi sitho qhutsu simbhoxo, intamo inde okwentonga eyophulwe ngamakhwenkwe aqulayo, esosigede sentloko sasidala usizi, unqwenele ukuthi phumla ndikuthwalele, umncinci umlomo kunamazinyo atshovanayo ngokungathi aleqe ukuphuma kwakulo mlomo, inde impumlo ngokungathi wayiwolela emoneni nabathathu bebenokwehlulelwa boneliseke, iindlebe wawungaqiniseka ukuba weehlutha olodongwe zisalungiswa ngenxa yobuncinci bazo. UChwayumcinga wayeyindoda enobubele eyayinambuluka xa ithetha kwaye iwucoselela umsebenzi litshone ikhomba okuninzi.

Inkosi ithe kula madoda mabini aneengobozi ezinesikhwebu esinye ingobozi nganye, mawavune intsimi yenkosi ze indoda enesivuno esininzi nekhetho umbona otyebile ihlale nenkosi kwaye ize nosapho lwayo bahlale ebukhosini. Ayalelwa ukuba kubalulekile ukufika kuqala enkosini nesivuno ngoko ke indoda nganye maze ihambele phezulu, nasentsimini izigibisele.

Aqala ngokuhambisana la madoda kuthe akusithela elalini uNgwedenge wavakala esithi. “Ukuba ugexelwa ngamadolo, unwayizela okwentethe ndizakukushiya mna, andinalo ixesha lomntu owasoloko esenza izinto ngokunambuza ndiyahamba endleleni njengokuba ulibele kukuchwechwa nje.” Zange aphendule uChwayumcinga, wasuka wee nqeke amazinyo ngokungathi ayatshisa.

Bathi besahamba, kwee vumbu izim ehlathini sele livela likufuphi, weenza imitsi emithathu wanweba ukubuyela umva uNgwedenge, suke wazinxibisa ingxowa entloko uChwayumcinga ezifihla ubuso ngethemba lokuzimela izim.

Lamthi nqaku umcondwana lamkhulula ingxowa esentloko limjongise intloko ezantsi, wajubalaza ekhala ekhwaza esithi. “Yhooo ndibeke phantsi andinanyama ndimathambo ndonke, andinancasa ndimuncu, yiyhooo ndokupha ithokazi lenkomo, ndilindelwe ekhaya nenkosi ilinde isivuno.” Laphendula izim ngelithi. “Ndizakukhukhuza ungamathambo unjalo.” Latsho limfaka kwelalo isaka. UNgwedenge wacinga sele ekufuphi nelali ukuba angangeni elalini abuye ngobumnyama axelele inkosi nabantu ukuba bebebanjwe lizim yena walwa woyisa izim wasinda. Izim labona inqwaba yezinja zivela ngasekhohlo nabazingeli, labaleka liyikhephula indlela zabekeka izinja emva kwalo. Libone ngokungathi liyabanjezelwa lixhoba kwaye liyasindwa, lathenga icebo lokujikijela ingxowa enekhoba entsimini ngeenjongo zokulifihlela amanye amazim, lazixelela ukuba lizongena entsimini likhangele ixhoba lalo lakusinda ezinjani.

UChwayumcinga wee nka ngesinqa wazigoqa engxoweni ezifihla intloko enekhala lezembe lelo zim. Wahlala engxoweni elindele nantoni eqaqambayo, wavala amehlo wacingela ukuba izim lilahlekwe lizembe wanombono walo limntlantlatha eluhlaza, wacingela ukuba lizakumqala ngeendlebe lakugqiba limjengqule lo mpumlo inde, wabuye wacingela ukuba lizakumbamba ngomlenze limjongise intloko ezantsi limtshise iinwele limane limluma limphumlele limphindise emlilweni lilume kwakhona.

Wazincama waphuma etaka engxoweni ekhwaza. “Ndidle! Ndidle! Zimndini elinamazinyo amade amdaka.” Walaqaza wazibona ekwintsimi yenkosi yedwa, wazibamba intloko, isifuba, isisu imilenze ekhangela ukuba akalunywanga nakancinci na lizim, wachopha wasothula phezulu isikhalo esithi. “Hi hi hi ndiyeyona ndoda embi elalini yam yiyhooo andidliwa nalizim lingathini ukungandilumi nakancinci, andinancasa nakula mazim.”

Waqalisa wavuna ecoselela engoyiki esithi yena akasawoyiki amazim ugadalala umathambo odwa. Wayizalisa ingxowa kusakhanya wayityatha egxeni yamsinda wayirhuqa egoduka. Wachopha kufuphi nengxowa yombona ediniwe nelanga lifuna ukuya kunina. Kwavela indoda eyayiqhuba iidonki zayo ivela kuzithenga, yamnceda yamboleka idonki yamthwalela umthwalo. UNgwedenge ubone uChwayumcinga ekwidonki enesaka eligcwele qhu, wabona ukuba makaleqe entsimini kankosi azalise elakhe, wavele wafika wageca kwee waca amadiza nombona, edibanisa namazimba, wawola kwanto ezalisa ingxowa, efaka ukhula, amatye, amazimba, amathanga, amadiza kwagcwala qhu wafaka izikhwebu ezintathu zombona.

Zange aqaphelise konke akufake engxoweni wayewola nje eleqile. Elalini wafika erhuqa isaka lakhe uChwayumcinga, esindwa kuba umnini donki ubesiya kwilali ekufuphi kwanyanzeleka bohluwane ngendlela. Uthe akuvela uChwayumcinga esindwa yayalela ukuba aphathiswe inkosi, yamvuyela kunye nelali noxa bonke abantu babebuzana ukuba uChwayumcinga uphumelele kanjani edume ngokunambuluka nje. Waphiwa isonka samanzi, imifino nenyama, wehlisa ngamarhewu. Abuza amadoda ukuba kwenzeke kanjani ukuze aphumelele, yamyalela inkosi ukuba athi tu ayijonganga ukuba wenze kanjani qha ijonge ophumeleleyo.

Wabonwa engena uNgwedenge elityethe isaka lakhe esindwa de abengathi uyatshitshiliza ngecala ukuhamba. Inkosi yayalela ukuba indoda nendoda mayihlale ecaleni kwesaka layo, amadoda elali abase umlilo kosiwe umbona oze nala madoda kutye yonke ilali. Ngelixesha kubaswayo waphiwa



ukutya uNgwedenge okufanayo nokukaChwayumcinga wathoba ngerhewu. Uthe akugqiba ukutya uNgwedenge inkosi yabiza bonke abantu ukuba basondele kuboniswane ngophumeleleyo.

Wayalelwa ukuba akhulule ingxowa yakhe uChwayumcinga wayikhulula kwaqhwytywa izandla abantu bezele zizincomo, bambi bephuphuma ngumona besithi makabuzwe ukuba wenze kanjani kuba soze aphumelele lula. Inkosi yavuma ukuba isizwe saziswe ukuba uphumelele kanjani uChwayumcinga. Walibeka linjalo ibali lakhe uChwayumcinga wangqina uNgwedenge ebeka elakhe icala nakubonile. Kwavuya ilali kubabazwa ukusinda kukaChwayumcinga bevuyiswa kukuba izim lingenakumtya, bacela ukuba avunyelwe uChwayumcinga agade amazim. Wabona ilungele umhlangano wolunye usuku eyamazim imeko unkosi.

Kwafikelelwa kwingxowa kaNgwedenge wayivula umfo omkhulu de wayivuthulula. Bakhamisa abantu bambi bebuza ukuba azitshintshananga na iingxowa zabo, bazilungise bebodwa bakhumbuzane ukuba umntu nomntu ubezigadele ingxowa yakhe. Kwayalelwa amadoda ukuba eze neengobozi ukuze esi sibini sizalise iingobozi ngombona ongaxutywanga. Kwaazala iingobozi ezininzi kuChwayumcinga, ze uNgwedenge wanezikhwebu ezintathu kwingobozi yakhe.

Inkosi yaxelela isizwe sayo ukuba uChwayumcinga ungophumelele kwaye usapho lwakhe luzakuhlala naye kwankosi. Iqaqobana labafana labona kulungile ukuba esi sibini siqale phantsi olu khuphiswano besithi ayinabunyani into kaChwayumcinga oncedwe kukuhlaselwa lizim, nokutyathelwa ziidonki. Inkosi ithe ayiyingeni okubalulekile ophumelele ukwenzile konke okulindelwe ngaphandle kwentandabuzo. Phela phela ngantsomi.

## INCWADI

UKhwezi ubuya esikolweni banikwe iincwadi namasiba okubhala, wathatha incwadi yakhe wayibuka esithi. “Ntsimi yam endiyilima ngezandla, ndiyivune ngamehlo wandisa ulwazi nengqiqo, ndiyakonwabela. Kwaphendula impukane yathi. “Ukuba usisibhanxa esingafundi ncama mfo wam soze ubone ukonwaba, uyakuxova udaka ebusika kubanda.” Yatsho yaphuma engaphendulanga.

Uqhubeleke wancokola nencwadi yakhe esithi. “Undilandela iintlobo-ntlobo zemibala, amabali neendaba. Ndikonwabela kakhulu wakuba nomhlobo wakho, oqengqwa sisikhuni, acande ithafa elimhlophe etshica amathe aluhlaza.”

Kwavela impuku yamnyonyozela isithi. “Vila ndini lenkwenkwe uphosiselantoni uyonqena kangaka incwadi, kungoku upase ngokulambisa.” Wathatha intonga wayichana entloko esithi yifafi nompuku.

Wayilahla enkunkumeni xa ejika evela kuhlamba izandla latsho ilizwi emgqomeni. “Yewena Khwezi ndikhuphe apha zinochuku iimpuku zalo mgqomo soze ndimelane nazo, ndihleli kamnandi kula ndlu yakho imdaka”.

Wathatha umlilo uKhwezi wamtshisa enkunkumeni, yenza umtsi omnye irhawuke umsila yatsibela emnqwazini kaKhwezi akuphenduka. Wazivuthulula uKhwezi yawa yathi “Amaqala ngokufika!” Yaleqa endlini kaKhwezi yamfikela kuqala. Wangena wayikhangela wancama waqhubeleka nencoko yakhe nencwadi yakhe. Ndilindele umsebenzi omhle kulo nyaka phakathi kwam nawe. Okwangoku makhe ndilungise unoxhaka ndigqibe le mpuku. Wafaka isonka kunoxhaka wawutshovela ekoneni. Uthe xa ehlala phantsi weva urhwasharhwasha ekhabhathini xa evula yila mpuku yathi. “Andiyontanga kanoxhaka mfo wam soze ndisidle esiya isonka ndizakudla kwesi.” Walanda ikati zagijimisana yoyisakala impuku yathi. “Khwezi udlala kakubi ungathini ukuzisa ikati, hayi man uzondibulala lo mfo.” Yataka phandle kwa oko yemka.

Phelaphela ngantsomi.

## UMADIZA

Wagungquza emgqomeni elixhoba likaSimevana uMadiza, wawuqengqa emane ewukhaba uSimevana lo mgqomo, aphaathe kuma agigitheke esonwatyiswa sisililo sikaMadiza. Kwelo langa elalithe futhu ilali uMadiza waguqula isibindi sakhe salilitye noxa kwakukhwazwa ubuhayihayi nobuyhoyhoyho akubikela ilali ngokuzincama aye kukhangela inkomo yakhe okwakukuphela kwayo.

USimevana wayeligongqongqo elaligcwele ameva umzimba wonke kwanobuso nentloko, enelihlo elinye elikhulu libomvu krwe lithe ngcu entloko, iinyawo zimiliswe okwedada elakhe lalikhulu zingenameva, izandla zinqwa neenyawo zedada. Ubelitsala likude ixhoba kuba ubekwazi ukuginya ilizwi lomntu ngomlingo athi akuzamla umntu azizele kuye amfake emgqomeni. Kwakufuneka umntu angaculi, angathethi nayedwa, angasebezi, angathimli, angakhohleli, angazamli, angakhalisi nomlozi, nekhwelo xa edlula ethafeni elaliluhlaza likufuphi nehlathi likaSimevana.

Wahlatywa liliva elalilikhulu uMadiza wangakwazi ukuzibamba watsho ngo, itshu omkhulu owamenza wazibona sele eme bhunxu phambi koSimevana. USimevana wayeqinisekisa ngokutyala ameva indlela yonke ukuze kufumaneke ixhoba. Ubengazihluphi ngokuleqa ixhoba esazi ukuba ngempazamo encinci liyazizela.

Kwilali kaMadiza ayekhona amaxhego namaxhegokazi ayekwazi ukusindisa ixhoba xa bekhawulezile abantu baxelela umntu omkhulu ukuba alusindise, xa besola ukuba ubani ubanjiwe nguSimevana. Kwakuthi ukuba kuviwe isandi somgqomo kaSimevana kubuziswe kwabadala ukuba ngubani ixhoba kucelwe indlela yokusindiswa kwexhoba.

Wawiwa umgqomo baqonda abantu ukuba nguMadiza kwayiwa kwixhego elalikwazi ukusindisa amaxhoba kuSimevana kwafikwa lilele, kwadlulelwa kwelinye labe lilele kwayiwa kwixhegwazana nalo labe lilele. La maxhego namaxhegwazana ayelala nanini xa efuna ukumamela umyalezo kwaye xa elele ayengavuki nokuba avuswa kanjani, ayelala engabonakalisi kwakuphefumla avuke emva kweentsuku ezisixhenxe.

Sawiwa yilali isililo sikaMadiza sivakala emgqomeni, usiza ngeneno kwelali kwaqokelelwa iinkuni kwarhangqwa ilali kwabaswa kugxothwa uSimevana owayewoyika umlilo nevumba loms. Amadoda amaninzi asindileyo kuSimevana asindiswa kukuqhumisa inqawe. Ubesithi akubona indoda empakuza inqawe oyike ayibone njengesilo esiphuma umlilo ngomlomo siqhumise ngeempumlo, uyakukhala ebaleka uSimevana esithi. “Griyo griyo ndixolele silo somlilo, griyo griyo sendabandedwa kweli hlathi, griyogriyo bonke bagqitywe yinkosi yomlilo.” Zazinqabile iinqawe amadoda anazo ebolekisa kwabaneenkomo babambise ngenkomo inqawe nganye. Kwimeko kaMadiza kwakunzima kuba wayenenkomo enye kuyiyo elahlekileyo engenayo eyokubambisa.

Wazama ukuboleka ebantwini inkomo yokubambisa, suka bambuza ukuba xa engokufunyanwa ngamarhamncwa asemanzini angoyiki mlilo kulahleke nalo nqawe bangathini ukulahlekelwa yinkomo, bacebise ukuba ayincame inkomo azizamele enye.

Uyakuvuthulula izandla ke, aliqale phantsi ibali lokusokola kwakhe ukufumana le nkomo ekuphela kwayo aphume kulo mzi ekhuza umona walo ndoda. Bathe bakubasa umlilo wothuka wagxuma uSimevana esithi. “Griyo griyo ndixolele silo somlilo, griyo griyo sendabandedwa kwihlathi lakowethu, griyo griyo bonke bagqitywa yinkosi yomlilo.”

Isimanga kwesi isihlandlo wangawushiya umgqomo wakhe njengesiqhelo wawutyatha wajika wabaleka kanobom nawo. Wakhala ngakumbi uMadiza ehleka uSimevana. Waqinisa ekukhaleni ecela uncedo uMadiza wawubeka phantsi umgqomo egigitheka uSimevana, kwacaca ukuba uyoyisakala yintsini wazigiqha phantsi, ehleka. Athi amadoda akumbona uSimevana ebaleka nomgqomo onexhoba oyika ukumleqa ancama.

Akuhleka kakhulu uSimevana ubefikelwa bubuthongo alale nokuba kuphi, bambamba ubuthongo warhona. Okukurhona kukaSimevana kwasondeza izim elalihlala kumqolomba owawukufuphi nabo. Laliqhwarela lisoyika kodwa lilambile, lawubona umgqomo onexhoba laweba. Lacothoza liqhuba umgqomo ligcuma ziintlungu zokulunywa zizinja zabazingeli.

Lithe lakusondela emqolombeni lakhumbula ukuba alisenazo iinkuni, langena ehlathini laqokelela iinkuni. Uqale phantsi uMadiza wakhwaza ekhala ecela uncedo. Lavula umgqomo izim lathi. “Ungakhali kakhulu uzakuba yinyama embi ungavuthisiswa naxa ndikosa.”

UMadiza uthe. “Yho! Ndililiswa nguSimevana andazanga ukuba nguwe ozakundidla, inene ndiyakuvuyela ukudliwa lizim elihle njengawe, kutheni unamanxeba nje?”

Lancuma izim lathi. “Ndingazibona phi ukuba ndimhle? Amanxeba wona ndiwafumane kukudliwa zizinja zabazingeli, ingaba wena awungomzingeli? Unazo na izinja ezikhohlakeleyo njengezi ezindilimaze apha?”

Esinekile uMadiza. “Ndinenqwaba yezinja ezibukhali kwaye azivani namazim, zindiva ngevumba okhe wandilimaza nakancinci zimqwenga zimbulale, abazingeli ngabahlobo bam kwamna ndizingela rhoqo, ubonanje zim zim elihle xa unokundikhulula ndingakunika iinkomo ezintlanu, ndiyalele abazingeli ukuba bahambe kude nawe, ndiyakwazi nokuthetha nezinja ndiyakuziyalela ukuba zibenobuhlobo nawe zingakulumi.”

“Hayi hayi hayi tyhini yho! Ndingatya kudala ukuba ndingalindana nezithembiso zakho.” Litshilo izim livala umgqomo. Wakhwaza elila uMadiza esithi. “Guquka nyama yomzimba wam ubembi ubegadalala ungojeki ungavuthwa.”

Labuya umva izim lathi. “Ndizakudla nokuba uluhlaza okanye ndikubilise de uthambe uvuthwe.” Kwesi isihlandlo kwavela uSimevana ebuzisa ngomgqomo onexhoba lakhe. Izim lamkhumbuza ngamatyala kayise, nobusela bukayise owayesoloko esokolisa amazim qho. Wongeze ngelithi eli xhoba lizakumnceda azibone ubuhle bakhe limncomile. USimevana wathatha uswazi wonda ngezim elibhaxabula ezilondeni, laxhumaxhuma likhwaza umlilo ukuba uvuthe, wangavuthi umlilo lagiqa umgqomo lawuvula layalela uMadiza ukuba aphume abase labe lileqwa nguSimevana. Ngokukhawuleza wabasa uMadiza owona omkhulu umlilo, wawubona uSimevana wathi. “Griyo griyo ndixolele xhoba elinomlilo sendabandedwa kwihlathi lakowethu, griyo griyo bonke bagqitywa yinkosi yomlilo.” Wabaleka kanobom uSimevana waya kutshona labuya izim

lathi. “Andisenalo ixesha lokunqunqana nokuxabelana nawe ngena emlilweni ndikose.” UMadiza wacebisa ukuba bafumane imbiza enkulu anokonela kuyo, ngelithi uzakucima umlilo xa engena kuwo. Labona izim ukuba kungcono bahambisane ze elalini kungene uMadiza kuba soze balamkele abantu.

Bahambisana, endleleni lambuza uMadiza izim ukuba lingazibona njani ubuhle obubabazwe nguMadiza. Wacebisa uMadiza ukuba baye emlanjeni liziqwalasele emanzini. Bafika emanzini laziqwalasela izim langaziboni kakuhle, waliyalela ukuba lichophe liyifake itshone intloko emanzini kwaye lingahambi kungavelanga inkosazana entle emanzini.

Kuthe ngelixesha lisaxakeke namanzi wachwechwa wabaleka uMadiza. Lamana ukungena ngentloko izim liphinde liyikhuphe liyivuthulule lithi. “Vela ntombi entle uzobona ubuhle nakum.” Kwatshona ilanga limana ukufaka intloko liyikhuphe liyivuthulule likhwaze intombi entle liyibize ukuba izekubona ubuhle kulo. Phelaphela ngantsomi.

### **UMAKHULU NODYAKALASHE**

“Makhulu iyakukuphendula ubelilitye le ingqele, ingamandla kule ntsasa ukubanda, inoba ihlasele le yethu ilali kuphela uyayiva?” Watsho uDyakalashé sele esothusa uMakhulu ebase. Watshibilika uMakhulu kukothuka uthe xa ezakuwa ngomqolo wamganga uDyakalashé. “Hayi bo Dyaki ufunani apha undethusa?” Watsho uMakhulu.

“Ndicela ukotha umlilo kweli khitshi lakho lihle.” Waphendula uDyakalashé.

Wancuma uMakhulu. “Kulungile Dyaki, mandikuphe nekofu uzofudumala.”

Wataka uDyakalashé “hayi hayi hayi Skhulu sikaMakhulu phumla ndiyenze.” Baphunga bonwabile uDyakalashé eloqa ezikhoyo nezingekhoyo.

Wavakala esithi uDyakalashé, “ye Makhulu iphi la ngxawu yakho enkulu kuzozonke?”

UMakhulu “Isendlini ephakathi. Uzoyenzantoni?”

“Ndinecebo lokufudumala into zangoku nawe kanti uyakuyonwabela into yokunyibilika ezonyawo eziqotholeyo.” Watsho uDyakalashé. Bayithatha bancedisana bayifaka amanzi, bakugqiba watsiba uDyakalashé wangena embizeni. UMakhulu “yho! Wenzani ngoku?” “Ndiyazifudumeza nawe uzoweve amanzi ashushu ukubamandi.” Watsho encumile uDyakalashé. Wahlala umzuzwana emanzini wataka waphuma wathi “ngena Makhulu yigem yakho.” Umakhulu ukhumbule indlela udadewabo aphekwa ngayo ngutata kaDyakalashé. Wamthembisa ngokufudumala ze wathi yitsha kuyatshiwa xa sele kufuneka emkhuphile. Wakhawuleza uMakhulu wathi “Dyaki onamacebo amahle linda emanzini ndize netyiwa kuba yona iyakukunceda ungagodoli unyaka wonke, kwaye iyakukuvuselela ubemtsha tsha.” Watsiba waphindela emanzini uDyakalashé wathi. “Khawuleza ntombendala amnandi la manzi uzongena nawe.”

Wasondela uMakhulu wathi. “Dyaki faka nentloko kaloku uzofudumala.” Kwacaca ukuba uya esitsha uDyaki wabukhali esithi “Ngena kulamanzi khehlele ndini yeka ukube unditujela, andinaxesha latyiwa yobubhanxa mna ndiyatsha, kwaye kumele ungene ndikupheke ndilambile.”

Zange aphenndule uMakhulu suke wamgqebha kanobom ngesiciko sembiza entloko, quleki yani uDyakalashé. Wambamba ngomlenze wamphosela kude nesango lakwakhe. Phela phela ngantsomi.

### **UYAPHI KE WENA?**

“Phenduka xa uphenduka.” Watsho ngeliphezulu ilizwi uDyakalashé ecula ejikeleza umlilo kaGogo, wabe eqhwaba izandla encumile. Zange ancedise kweli culo koko wancuma ebukele uGogo. Kwangena uMandovela naye olixhegwazana ongummelwane wahleka wancedisa uDyakalashé ngomculo. Evuyile uDyakalashé wathi “yizani esangqeni iyabanda le ntsasa, kule yethu ilali ithi kratya ingqele, mna ndinamacebo okufudumala.” Uthe xa engena esangqeni uMandovela waphazanyiswa nguGogo emcela ukuba amvasele imbiza yokumisa iimbotyi.

Kusenjalo kwangena umhlobo kaDyakalashé ongudyakalashé kwanaye wangqala kuDyakalashé embi ebusweni, wabeka unyawo phambili, izandla esinqeni wathi. “Yemfo ulibele kukudlala unojikeleza iphi le nyama osithembise yona?” Wathethela phantsi uDyakalashé ephendula umhlobo wakhe wathi. “Dyaki yima kaloku ndilungisa lo nto, uyabona maninzi amaxhegwazana sizokoja elinye, thula uzakubona.”

Ebhidekile umhlobo kaDyakalashé wabuza. “Uboja kanjani na wena abantu abalibele ziindaba?” UDyakalashé waphumla ekhefuzela ediniwe wathi. “Asidlali isiyenzi silahla phantsi ixhegwazana ndingenelele ndidudule lo magugane atshele kulo mlilo abeyinyama kasiDyakilele, uyeva.” Wahleka umhlobo naye wangena encedisa uDyakalashé kwisangqa, kwesi isihlandlo batsho elithandwa nguGogo iculo, babakhweba ukuba basondele bajikeleze nabo.

UGogo noMandovela bancedisana ngembiza enamanzi abandayo iphethe neembotyi zokuphekelwa isidlo sangokuhlwa, bayibeka emlilweni kwathi kanti ityekile yawa zachitheka iimbotyi namanzi wacima umlilo. Evuthulula izandla uDyakalashé ebukhali bhe wathi, “yenina zalukazi ndini niwucimela ntoni lo mlilo nithi ndinose kanjani? Le papa emuncu yokugeza enindenzela yona niyayibona na? Ndisé ntoni emhlanganweni wenyama kuba bendithembise ngokosa nina.” Zange aphenndule uGogo noMandovela suke warhuthula izembe lakhe uGogo, babaleka oodyakalashé. Phela phela ngantsomi.

## EMXHENTSWENI

Ayitsho ingoma amantombazana. Eqhwaba izandla, egqutsuba amakhwenkwe. Beqashile elowo eveza akuphetheyo. Okukugalinga kwala makhwenkwe kusondeze bonke abantu, bafaka ifuthe acula ngakumbi amantombazana. Kuthe kanti kwihlathi elikufuphi kunezim, elimana ukuthuthuzelwa de lirhone yingoma. Intle imozulu ingatshisi kwaye ingabandi ivumelana nolu suku lokuzonwabisa kule lali.

Njengoko kugqutsutywa awombathanga lo makhwenkwe koko anxibe izidla. Bambi banxibe iibhulukhwe ezimfutshane namanqashela emilenzeni. Begqutsuba ngesingqi esinye baphakamise imilenze konwabe obukeleyo. Elizim laliliva likude ivumba lomntu, ngakumbi lomsi wezombiza ezigxabha inyama.

Kwathi kusabukelwe umxhentso oqhelekileyo kwavela iqaqobana lamakhwenkwe, sele bemana ukungcotsha iinyawo zimana ukutshintshwa kubethwe isithende. Yahlokoma ilali kwabuzwana ngolu hlobo lomxhentso, yavakala indoda enkulu ngasemva ihleka yonwabile. Yacacisela abangaziyo ukuba luhlobo lomxhentso wasefama obizwa ukuteya. Yayiqinisekile ilali ukuba ihamba nabo igusha namhlanje. Kuthe kusunwatywe kwakhwazwa. “Yheyheni bo khanindijongiseni nanku umhlola.” Kwee qhusu saa baleqa abantu namadoda alungisa izagweba, bafika iqela lamadoda amafutshane aneenwele ubuso bonke neempumlo ezinkulu neendlebe ezinde, angaziwayo kule lali enqike iimbiza eyidla itshisa inyama, de balumelele ngamalahle atshisayo.

Amadoda elali ahesha la madoda amafutshane ewalingisa nangeentonga, awakhombisanga kukhathala nakothuka la amafutshane, aqhubeka atya bavumelana abantu belali ukuba mababafuqule ezimbiza azise endlini. Bathe besaqala ukubamba babethwa ngamalahle atshisayo ngala amafutshane, abaleka amadoda elali elowo walanda eyakhe indlela.

Kuthe kanti uninzi lusabukele umxhentso, abayiqondanga eyendwendwe ezingamenywangwa. Kwangena izinto sezakhe amaxhaka, olunye unyawo lungcotshile, ze olunye lumana ukutshibilikela phantsi. Kuthiwa ukubizwa komxhentso kukuswayiba. Sukani madoda bayithatha igusha basala bethembisa ngelizayo abanye. Bathe besahlabelela ingoma yoloyiso kwee gqi lamadoda amafutshane ebaleka ngokulandelelana, nabanye bathatha khona babaleka bengabuzanga sizathu. Kwathi kanti baleqwa lela zim ebelimana ukulala livuke, Kwamosheka yonke into. Bambi bashiya ngasemva amahashe abo.

Kusenjalo kwavela uMlingwazana indoda eyayinemilingo yathetha nelitye yaliyalela ukuba izim lijike libeyikati kwa oko laguquka layikati emnyama walithatha walifaka engxoweni. Avuya amadoda amafutshane axhumaxhuma ebonga ukusindiswa kwelo zim.

Zange aphendule uMlingwazana suke wakhupha intonga emfutshane edyasini wabetha emoyeni kathathu, aguquka lamadoda amafutshane aziimpuku wawayeka enjalo wahamba. Waya kula ndawo ebekubanjelwe umxhentso wathatha la gusha uMlingwazana. Phela phela ngantsomi.

## KANJANI KODWA?

UKhaya wayekhaphela iinkomo zakowabo onwabile ngalo ntsasa, wayekuthanda ukuvuma ingoma. Phakathi kwezinkomo kwakunemazi emnyama ayixabisileyo. Ubekholelwa ukuba uyathetha nezilwanyana kwaye ziyamva naye uyaziva. Ubalisela inkomo yakhe ngenkqubo kaSaba Mbixane kunomathotholo. Uqhube wathembisa ukuba uyakuziculela iinkomo zakowabo rhoqo konke akuve kwinkqubo kaSaba iZawa. Uthe unqwenela ukuzenza iinkomo ezikhethekileyo elalini zicule naye.

Yaphambuka imazi yenkomo emnyama ityhoboza ifuna umbona engawulimanga. Uyinqandile yamsokolisa ingena emgaqweni, wacinga amazwi kayise ethembisa ngokuyixhela esithi sele ingumgegede omdala, kanti yeyona nkomo ehluphayo nangokulahleka.

Wazama ukuba imphulaphule eyicenga eyilumkisa ngokuba izakuxhelwa xa iziphethe ngolu uhlobo. Wavakala esithi “Wena onyathela kubhoboze umthombo wegazi, nceda usithele kuMarhunurhunu, inkomo emdaka kabawo. Hayi mawungasondelwa ngumkhonto Gagul’ ihlobo. Ndikuthanda kanye ngoku ubuso bakho bumnyama, ungabuhlamba uxhome.”

Wayibona imazi yakubo isondela waqhubeka nezinye bathatha apho bayeke khona. Wahlabelela ingoma esithi maze ziphulaphule ukuze ngengomso zicule naye. Ubehlabelela aphinde ahlabelele indawo yabanye. “Wemka umzuzu ndingcangcazela.” Aculele abanye. “Uyasibambezele wena uyasibambezele.” Uqhubeke nayo ezinika eshukumisa umzimba de aphakamise unyawo.

Kufike ixesha lokuselisa iinkomo, kanti kulapho azoqiniseka ukuba uyathetha nezilwanyana. Wothuswe kukuva ukrebe ulila usenza isijwili, woyikile ukusondela. Wambuza ukuba ulilelani, eme kude kuba bekusoloko kusitshiwo ukuba kukho lo krebe ogqiba izilwanyana nabantu kula mfula. Wakhala ngokuba uqaqanjelwa lizinyo kwaye akakwazi ukutya. Wathi makakhamise abone, zakhwaza ama hayi hayi iinkomo, zisithi ulunge kanye engatyi. Wasondela wawuvula ukrebe wonke umlomo, wothuka wagxuma wabuya umva uKhaya. Uthe esangcangcazela kwavela imfene sele iphetha ilitye elikhulu yaliphosa emlonyeni kakrebe. Wahlahlamba ukrebe esiva ilitye emlonyeni, waliluma ngamandla bhoncukiyani onke amazinyo. Walithufa namazinyo, watsho esikrakra isikhalo. Bambuzile ukuba kusebuhlungu na. Wathi hayi intliziyo yakhe iphuma ngomlomo, kuba esona sixhobo sakhe siphuncukile. Wasondela unkawu wawaqokelela amazinyo ka krebe wawabophelela emqaleni esithi azihombise ngawo kwaye abesisikhumbuzo semihla yenyama. UKhaya weethuswa kukubona inqwaba yezilwanyana zisondela emanzini, zisithi bekunzima ukusela ngenxa kakrebe. Phelaphela ngantsomi.



## USIGWADUGWADU

Laligcada kwamntu, kwasilo nezinto ilanga loo mini imxwathula entliziyweni intlanganiso yombutho wemfuyo kwilali eyayidume ngendyebo noxolo uSigwadugwadu. Kwaphakama umfana oselula wacula. “Thashe lam elalihamba kanje lalihamba kanje, selophukile selophukile. Bawo uSigwadugwadu yehla esihlalweni mnt’ omkhulu ukhulile yekela abatsha bathathe indawo, simnandi isikhundla kodwa akukho kokwenu apha gxidika, unikele kwabo basemandleni.” Kwahleka wonke umntu waphuma kwelo gumbi elalinentlanganiso uSigwadugwadu engavalelisana ephaphatheka ngokungathi utshovwa ngumoya.

Yaqhubeka intlanganiso ngempumelelo kwagodukwa, kuthe ngokuhlwa kwabuyisa imvula neendudumo yatshawuza imibane, suke kwatsho izithonga ezithathu zeendudumo kwamenyeza imibane eyahlasela zonke izibaya zamadoda ombutho wemfuyo, zafa izilwanyana zabo kwasinda esikaSigwadugwadu isibaya nemfuyo nayo yonke imizi enemfuyo, kodwa engekho kumbutho wemfuyo. Kwababuhlungu kwalusizi ukulahlekelwa kwabantu, babonisana ngokusabela kuSigwadugwadu isizathu sokusinda kwemfuyo yakhe. Wabamkela ngaphakathi wabavulela igumbi leendwendwe wonela ukuba bahlale phantsi wavala umnyango wabetha udonga kathathu wavuleka umgangatho yabaginya indlu.

Amakhosikazi elali abona ootata bengabuyi athatha khona eza kuqonda, wawamkela uSigwadugwadu. Angena imibhinqo iphezulu ethwele izicithi ndiyakuxelela, bambi bephethe imitshayelo yokulwa bambi amaphini ngeenjongo zokugqebha egqebhekayo into.

Suke bathamba bakufika kwaSigwadugwadu abanamaphini bangena ekhitshini basebenza bepheka ipapa, abanye beyipholisa abanye bevubisa ngamasi. Ngelixesha abanye betshayela amabala, elowo atshayele ade afike esangweni aphinde aqalele.

Abantwana beva indlala nexhala labazali baqokelelana bonke baya kwaSigwadugwadu bebuzisa ngabazali babo, bamkeleka. Bafika baphiwa amasi batya bahlutha badlala ugqaphu, bahlalela ukutya badlale mihla le. Wadikwa sisililo samadoda awaginyise ngendlu uSigwadugwadu wawakhupha wawajika aziinkukhu. Anqakula iinkuku amakhosikazi axhela kwathi kanti inkosikazi nenkosikazi ibambe umyeni wayo ibona inkuku. Kuthe kanye xa belungele ukuchutha iintsiba zezo nkukhu zajika iintloko zeenkukhu kwangamadoda kwaye ethetha noxa engenamizimba. Ayalela amakhosikazi ukuba abaleke nabantwana, azithabatha ezo ntloko lo makhosikazi abaleka. Kwathi kusenjalo wavela uSigwadugwadu wawaguqula amakhosikazi ayimithi kodwa iintloko zahlala kuzezabantu. Kwaba lihlathi elingasondelwa, elaliginya nabanina odlulayo. Phelaphela ngantsomi.

## INJALO KE!

Kuthe ngempela veki irholile indoda enkulu, iqumbe ithe mfi ipokotho. Yaya kufudumeza izibindi imane ukuginya kancinci. Krwaqu ngelo sela eliyilanda kude into, elo sela lelihlo lambonisa inzwakazi entle wazitsweba yedwa. Usondele kuyo wathi. “Molo Nkosazana entle, inzwakazi enje ngawe ayifanelwanga lunxano, ndivumele ndiluxwantshulele kude kuthambe emqaleni.” Uqhube wathi. “ndithanda neli vumba lakho limtsharara, nesi sigqebhezana sakho esibomvana nala maso amibalabala.” Yagqabadula intliziyo ukumsa elizweni elinqabileyo engakhwelanga loliwe umfo omkhulu. Yamamkela le ntokazi ngokungathi inothando. Yamqamangela emabeleni intombi entle, yamnyomfa ngokunencasa ukutya. Yalal’ ingqondo ku Zitatasi, wacujulwa nakukupotopotozwa ngezo zandla zithambileyo. Yamxwantshula intomb’ entle incumile. Yayingenalo kwa ichaphaza lothando. Yazibonela inyamazana yokuvuselela umlilo eziko.

Ngeenzi pho ezinombala obomvu yamkhupha uqhoqhoqho. Wakhwaza kanye uNozimanga kwee gqi qham amadoda amabini, ayihlahlela eyinqunqa indoda enkulu. Kuthe kanti ababuzisanga, xa kanye belungele ukumpheka suke wanyibilika wangamanzi abilayo, satsho isikhalo sika Nozimanga ebiliswa ngamanzi wabhucuka abaleka amadoda umgama omde, baphumla bacebisana ngokubamba intokazi entle ukuze ivale indawo kaNozimanga. Suke aguquka amanzi abilayo abayindoda ebihlahlelwe, wawukhangela ngeempumlo umkhondo wabahlahleli bakhe, yawufumana bambona sele eme bhunxu phambi kwabo yabuza isizathu sokubulawa nokuhlahlelwa kwayo, aphenhula ngelithi angamazim. Kwa oko wajika wabalibhubezi wabaqwenga.

## KOBANINI?

“Ugqum’ egqekreza owavinjwa uxolo, usityhuthu-tyhuthu wekati emnyama isivalele asikwazi nokuphuma sikhangele ukutya.” Yatsho impuku kwezinye. Enye impuku yacebisa ukuba bazilalise de ikati ncame isuke emnyango womngxuma wazo . Enye impuku icebise ukuba bayibophe le kati kuba kudala iqwenga abantakwabo nabazali. Zavuya zonke zabambisana zidibanisa kwamsontwana balinganisa kwenkulu impuku kunazonke bathi xa ungena umqala wayo iyakonela nakukatana.

Zalungela ukuya kukatana zimpakanyele zimbophe. Wabuza umpukwana omncinci kubo bonke ukuba umagrwepha engacengi uyakubotshwa ngubani emqaleni, izakufakwa ngubani intambo emqaleni, kona ngoobani abaphambili xa kuhlaselwa?

Waphendula umfana wempuku ngelithi makukhokhele amaxhego ze athi esadla elinye nokuba lixhegwazana kuba maninzi bona bafana bakhawulezise bambophe. Elinye ixhego lempuku elalidume ngokukhaba into elala phantsi lamkhaba lo mfana wempuku okwebhola lamkhupha emngxumeni, lisithi yiva le nto othi masiyive. Kuthe kanti ukati ubizelwe ukutya yaba kukusinda kwalo mfana wempuku, wabuyela emngxumeni ngokukhawuleza, wafika kusionjwili oomama beqinisekile ukuba kuphelile ngaye. Wafika wabaxelela ukuba ukati uthe uyahlutha kwaye unoxolo ufuna ukuxolisa kwiingwevu zakwampuku ngokubaqwenga, ona amakhehlekezi unezipho zawo nezincomo zokuphila ixesha elide kangaka. Kwalungiselelwa uhambo

olubalulekileyo amaxhegwazana aphatha iingxowa zokufaka izipho. Kuthe xa kuzophunywa kwakho ocebisa ukuba umfana oze nomyalezo ahambe phambili ze iingwevu zilandele, wabaleka umfana ecenga ukuba usafuna ukuphila akayithembi ikati, kothuka wonke umntu baqhaqhazela bangahambi. Yabuya ikati yahlala ngasemngxumeni beva ngevumba bacebisa ukuba kuthethwe nayo bengaphakathi. Yabaxelela ukuba ukuphuma kwabo iyakubangu nqwam nqwam. Yatsho iludlwabevu. Phelaphela ngantsomi.

## NDIBEMTSHA KRACA!

Waluthatha uhambo lwakhe libalele kwakusasa uMkhulu ukuya kwaMafresh-fresh oyindoda eyayidume ngemilingo elalini, efuna amncede abengumfana omtsha nosemandleni. Wangena esangweni engaboni mntu, uthe akusondela wabona uMafresh-fresh ephethe intloko yengonyama eyixhwitha ngamazinyo iluhlaza. Wathwala izandla entloko wawavula onke amehlo wakhamisa wabuyela umva wabaleka uMkhulu wafika isango lingasavuleki, uthe xa ejonga emva kwakhe nanku uMafresh-fresh esinekile. Watsho umbilini, lwangongoza uvalo kuMkhulu wabe encume uncumo oluxube nokuntlimpinika, elaqaza nokuba ngumntu odlula ngendlela, wazama ukuvula isango lingavuleki noxa lalingatshixwanga.

“Jojo maJojwana ubekwa yintoni kwam ekuseni kanganga?” Watsho uMafresh-fresh.

“Ihi hiii eee bendithi wena Mafresh ndi.. ndi...” Watsho umkhulu engqunga ngasesangweni.

“Yhiza sihlale phantsi, khululeka akukho bungozi kwelikhaya.” Utshilo uMafresh-fresh. Saxuxuzela isisu sikaMkhulu waphatheka de wacela indlu yokuzikhulula wambonisa ngobubele nomnye. Waxakwa kukuphuma uMkhulu kuba uMafreshfresh wayengxange emnyango kwaye ewuvingcile. Wacela indlela, omnye wathi axele aze ngayo kuqala. Wachaza uMkhulu ukuba udikiwe kukuguga kwaye unqwenela ukubamntsha kraca, ubecela amguqule. Wahleka omnye wamvulela ze wamnika ilitye elincinci wathi lihlale lijinga emqaleni, angavumeli kujongwa iintsuku ezintathu.

UMafresh-fresh wathi kuMkhulu, ukuba amnike inkabi yakhe yenkomo, eyayibomvu eyithanda kakhulu. Woyika ukulandula bahambisana wayithatha omnye inkomo wabuyela emzini wakhe.

Wangena endlini uMkhulu ehambela phezulu embi ebusweni, wangabulisi wangqala egumbini lakhe wazivalela. Wangena uGogo efuna ukwazi ngenkomo ephumayo nesizathu sokugqetheza kukaMkhulu. Engekathethi uGogo wathetha kuqala uMkhulu. “Jonga le, andifuni kujongwa ngabafazi.”

“Uxolo tata.” utshilo uGogo. “

Phuma!” wakhwaza uMkhulu engamniki kwathuba lokuthetha. Waphuma uGogo wayalela abantwana ukuba angaphazanyiswa uMkhulu.

Walifaka phantsi komqamelo ilitye lakhe uMkhulu walala. Wavuka esagugile wagqetheza engathethisi mntu waya kuMafresh-fresh. Ufike wathi. “Yhe ndoda ndinjani xa ndinje? Uthatha inkomo yam ndivuke ndisenje, buyisa inkomo yam.”

UMafresh-fresh, wathi “Ubudenge buyindleko, phuma kwam, kwaye ndithe emva kweentsuku ezintathu, soze ulungelwe kwangoko uge kakhulu.”

Evuthulula izandla ekhaba namatye, embi ebusweni wahambela phezulu waphuma. Wayelwisa abantu abamjongayo nababulisayo bambize ngoMkhulu endleleni. Wazivalela iintsuku ezimbini esitya xa kulelwe, wavuka wazijonga esipilini emva kweentsuku ezimbini wafika esagugile. Wafunga ngelithi uzakubuya nenkomo yakhe ngenkani. Waleqa kwaMafresh-fresh engekangeni esangweni wabona uMafresh-fresh ephulula ilitye elikhulu phandle ethetha nalo, wancathama

wambukela. Wangena uMafresh-fresh endlini waphuma eqhuba amadoda amthathu, wawamisa phambi kwelitye elikhulu waliphulula elithethisa ajika lamadoda ayimiqhagi. Wajika kwa oko uMkhulu egaba eyikhephula indlela, suke wabona ngoMafreshfresh emvaleda indlela, eme ngxi phambi kwakhe emnyonyozela. “Hi hi hi yhooh! Hayi bo ndondenkulu wena ofika uzikhahlele phantsi izikhakhamela” Watsho uMkhulu ebile emanzi.

“Ujikele ntoni kuba ubusiya kwam nje?” ubuzile uMafreshfresh.

UMkhulu “Ooo hi ihi mna? Hayi wethu bendilibele ukuba la nkomo ndikuphile, kaloku wena uyindoda yokuphiwa nantonina oyibizile nokuba ndingahlala ndiyile ntshwexentshwexwe yexhego akunani.” Zange aphendule uMafreshfresh kwavuka isitshingitshane wanyamalala uMafreshfresh.

Kwadlula umfana wabulisa ejonge uMkhulu ngobubele. Wavele uMkhulu wamthi nka ngentonga esinqeni engathethanga wabaleka lo mfana waxela kowabo. UTata wakhe waleqa kuMkhulu esabela wangaphenduli uMkhulu wonda ngaye. Waduma ilali besithi uqalwe kukugula kwentloko uMkhulu. Uthe xa ekufuphi nekhaya wabona uMafreshfresh eqabela isithuthi esiya edolophini.

Waleqa kwaMafreshfresh waphatha ilitye elikhulu phandle waliyalela ukuba liguqule inkomo yakhe ibemhlophe, kwaye igoduke kwabanjalo. Waxhuma xhuma ehleka, waliyalela ukuba liqhweshe liye kwakhe kwigumbi lakhe lokulala. Lanyamalala kwa oko laya kwakhe kwigumbi lakhe lokulala. Waleqa kwakhe wafika waliphulula elicenga ukuba limjike abemncinci. Akugqiba agijime azijonge esipilini, afike eseyinkothovu anxaphe aliphulule kwakhona. Kude kwatshona ilanga engajiki. Waxhumaxhuma phezu kwelitye esithi mandehle ndibengumntwana. Kwesi isihlandlo uthe akugxidika wabona ibhulukhe iziwela bubukhulu, waancipha yonke indawo ngaphandle kwentloko ubuso neengalo. Kwaye zange onwabe kuba ububufutshane bakhe babulingana nomntwana oneminyaka emithathu.

Weva uGogo emnyango emzisele ukutya, wabaleka watsala isitulo waqabela ebhedini wangena ezingubeni. UGogo uthe. “Tata naku ukutya lonto ukhawulezile ukulala.”

UMkhulu “Uthetha kakhulu man! Phuma phuma tyhini awuvanga andifuni kujongwa?”

UGogo “Uxolo tata” waphuma. Wafika eligqabi uMafreshfresh efuna ilitye lakhe kuMkhulu wamvumela wangena akugqiba watsala Umkhonto uMkhulu wakhomba uMafreshfresh emnyanzela ukuba ambuyisele kwimo yakhe. Wavele uMafreshfresh wamjika intloko yodwa kwayeyenkawu ze ubuso wabuyeka kunguye, umzimba wawuyeka umncinci nezongalo ezinde, wathatha ilitye lakhe wemka. UGogo nabantwana bothuswa kukumbona ekula meko, kodwa ke bamankela. Phelaphela ngantsomi.

## UMRHARHADU

UMrharhadu ihashe likaSilophu lavela sele lipetsula likruqukile ngumnini, saxabana esi sibini usuku lonke. Wapetsula, wapetsula uMrharhadu suka wee dyumpu emanzini amdaka, woyela apho uSilophu wabe emshiya apho uMrharhadu emxelela ukuba makazibonele njengokuba ekhalaza njalo nje.

Wakhwaza uSilophu esithi. “Mrharhadu hashendini elilingenerha yiza kum undilande undigoduse.” Wema uMrharhadu wathi makazigodukele. Wamthembisa ngokuba uyakumtyatyusha ngemvubu akumbamba, waphendula uMrharhadu ngelithi. “Uzame khehle uyakuliva inqina lam uqaqanjelwe udumbe, ndodandini engenambulelo esoloko ikhalaza ndidikiwe nguwe.” USilophu wathembisa uMrharhadu ngendlala, emxelela ukuba soze amphe ukutya akugqiba ukumwisela emanzini anukayo kabuhlungu.

Waphendula ngelithi uMrharhadu. “Ungandivimba amasi neenkobe zezakho, ingca ndiza kuyidla ndonele kungeyoyakho nje, okwakho ukutya zange ndakuva nencasa yako, kwaye andikunqweneli, ndijonge ndidla ingca ekungeyiyo eyakho kungoku.”

Wathatha amatye uSilophu waqhoqha uMrharhadu, wabaleka uMrharhadu uthe akubona umthunzi waphumla. Uthe esaphumlile kwadlula ixhego licotha lidiniwe. Lambuka uMrharhadu lamncoma ubuhle nokomelela. UMrharhadu ubulisile ngobubele nangembeko, wavuma umntu omdala, waze wambuza ukuba ingaba ulahlekile na, ehleli phantsi komthunzi nje. Uphendule uMrharhadu ngelithi uziphumlele kwaye angakuvuyela ukumqabelisa amse apho ayayo. Wabulela umntu omdala waqabela ehashini, bathi chu limana ukumphulula kamnandi emqolo ixhego.

Endleleni yabo badibana noSilophu ediniwe, ebilile, ekhefuzela, emdaka, enuka nakakubi ngala manzi amdaka awele kuwo. Libulisile ixhego ngobubele wabukhali bhe uSilophu akubuzwa impilo, uqale ngokubuza ixhego ukuba limbuzelani impilo lizakwenza ntoni, wakugqiba wabiza ixhego ngesela esithi limebele ihashe. Uxolisile umntu omdala wehla ehashini wanika uSilophu ihashe lakhe.

Waqabela ehashini lakhe langafuni ukujika indlela laqhubeka ngale ebelihamba kuyo kwaye lonto ingelonedo nganto kuba ibibuyela umva, ikhaya likwelinye icala. “Sibhanxandini sehashe uyaphi? Musa ukuphindela emva siyagoduka, guquka sigoduke ugeziswa kokukuvuma webiwe uzenza ihashe lesisixeko sonke.” Watsho elityatyusha ihashe lakhe uSilophu labaleka liqhubeka nendlela ethandwa lilo. Lifike kulaa manzi anukayo amdaka, lapetsula lamlahla phantsi kwakhona limwisela kuwo lamshiya.

Waphakama waphuma emanzini uSilophu wazivuthulula engqisha ekhwaza. “Wena Mrharhadu ndizakuthengisa andifuni nokukubona kwam.” Waqhubeka nokuhamba uMrharhadu kwesi isihlandlo egoduka esiya ngqo kwaSilophu. Wafika kuqala kunoSilophu ekhaya, watya ingca wangena kwisitali sakhe waphumla. Kuthe ekutshoneni kwelanga wafika uSilophu sele akhaba kwanto, wayikhabainja yakhe yathi nkaa ngesinqa kungekho sizathu, zakhala iinkukhu zingafikwanga, watsho nkaa ekatini ngentonga esithi “Ifunani emnyango!”

Wangena engabulisi wabe ejongwe ngumntu wonke, bezibuza ukuba kwenzeke ntoni kuye. Wema bhunxu ngaseziko emdaka, eludaka lude lomela kuye ukusukela entloko, labe iphunga lamanzi amdaka limthe nca limlandela ngenkani. Wabeka esinqeni isandla esinye, wafinga iintshiya wabatyityimbisela umnwe esithi “Andifuni ukujongwa jongani endenxe, kona kutheni nimosha iinkuni zam nibilisa amanzi ixesha elide?”

Zange alindele mpendulo waphuma waya eronteni yakhe wahlamba wakhupha ezona mpahla azithandayo wanxiba, kwangena umama wakwakhe emzisele into ephungwayo wothuswa kukumbona enxibe ezokuhamba iimpahla, woyika impendulo enokwehla phezulu xa enokumbuza ukuba uyaphi ngokuhlwa. Wabeka ikofu unkosikazi waya emnyango, uthe xa ezakuphuma unkosikazi watsho ngelibukhali ilizwi uSilophu “Ikofu emnya! Hayi! Soze ndiphunge enje kwam.” Uphendule ngeliphantsi ilizwi unkosikazi. “Awusiphathelanga ubisi kwaye ziinkabi zodwa inkomo zeli khaya, uxolo alukho ubisi tata.”

USilophu uthe makaluzame udiniwe ngabantu abafuna kuye yonke into, makathathe la kofu emnyama abuye nenobisi, kwaye akakhathali ukuba ulizingela phi. Wongeze ngelithi kugcwele iikati kwakhe angazifuni nezingancedisi nganto, makathume zona zize nobisi okanye azisenge ezo kati zikruqulayo. Akaphendulanga unkosikazi wadibanisa imadlana wagijimisa umntwana evenkileni, wenza ikofu enobisi.

Uthe xa eyihambisa kuSilophu ikofu unkosikazi wabuza uSilophu ukuba iswekile kulo mzi igqitywa ngubani, esithi kutheni enikwa intwanyana yeswekile ekubeni engumthengi weswekile. Yanqaba impendulo kunkosikazi, wayalelwa ukuba asizalise mpu isitya seswekile ingekapholi ikofu unkosikazi. Waxolisa unkosikazi ngelithi iphelele kwesasitya kwaye inako ukubagcina iintsuku ezintathu. USilophu, wakhaba itafile yachitheka yonke lokofu, esithi ikhona iswekile kweminye imizi kungcono aphungiswe ngabantu abangenawo umona, watsho ephuma eshiya unkosikazi ecoca ezongceba zekomityi, esula nalo kofu echithiweyo, evusa netafilana ewisiweyo.

Wakhwaza ihashe lakhe esithi. “Marharhadu hashe lam masiye kuhlwile andikuthandi ukuhamba ngobumnyama.” Waqabela ihashe lakhe lathi chu, ubengazama ukulityhala lacotha, walivumpula kanobom ngemvubu esithi. “hashendini elixakileyo gijima kukude apho ndiya khona.”

Labaleka kanobom naye woyika ukuwa, lalingalawuleki sele elibamba ukuba lehlise isantya, lazikhethela indlela yangasekhohlo noxa liqhutyelwa ukuya ngasekunene, wabasa khwaza uwooo.. labe lindlandlatheka. Lamphindisa kula manzi amdaka anakayo ebelimphosa kuwo imini ezi, lapetsula weenkqi wabambelela, esithi. “Uza kuncama soze ndiwe.” Lavele lahlala phantsi lamphethulela emanzini lizigingqa ngomqolo, lamcinezela limngcolisa, ukhalile elisusa.

Lambuza ihashe lakhe ukuba uziva njani ke ngoku, laphakama lahleka lagoduka limshiya apho. Waphakama elileqa watyibilika wawa ngobuso labe liyokutshona, wahlala phantsi esithi akalifuni nokulibona ihashe lakhe uxolele ukuphisa ngalo. Kwavela inqwaba yamasele aphuma kula manzi ambuza ukuba uwabangisa ntoni, kuba kudala ewahlupha ngokuwacinezela kungoku uphantse wephula imilenze yamaninzi. Uwaxelele ukuba lihashe lakhe elisoloko limphosa kuwo kabuhlungu, libuzile elinye ukuba ulenzeni wacacisa ukuba liyamhlupha, uphoxekile kuba lingazange lamhlupha ngaphambili.

Elinye isele lathi, kuSilophu wehlulwa yinto encinci, ukubonga nokukhombisa ukoneliswa kwabo bakungqongileyo, bathi baza kumfundisa ukubulela nokungabajongeli phantsi abo bamthandayo. Amculela emdanisela ubusuku bonke amasele, xa elala eve ngenkunzi yempama kufuneke acule nawo. Kuthe kwakusa amkhulula esithi masithembe, ukuba soze ulilibale iculo esikufundise lona, wanqwala intloko ehamba ngomva engafuni nokumiswa ngawo. Athe akutshona emanzini, wangabaleki wagaba wawungeva izingqi zakhe, zazingwa nezehashe.

Uthe akungena emzini wakhe, bamjonga bekhamisile bonke ekhaya, wangathethi waya eronteni, wafika wazicoca. Unkosikazi kaSilophu waleqa kwammelwane esoyika ukusa isitya esingazalanga yiswekile, wacela iswekile wayifumana, uleqe wamenzela ikofu enobisi sabe sithe, thihli yiswekile isitya. Wabulela uSilophu, into eyayingaqhelekanga. Phelaphela ngantsomi.



## USIKHETSHEKETSHE

USikhetsheketshe, yindoda eyayondlekile inde, ingumbono owahlukileyo kubantu bonke, wawungaqiniseka ukuba udibene nezim xa unokuyibona ubalekele ukuzophula.

Wayesisiquququ esinamandla sikhuthele sinobubele. Wayengavani nengxabano ekuthanda ukunceda eluntwini ngazo zonke iindlela. Kodwa abantu babenako ukungathandi ukusetyenzelwa nguye kuba wayebaxa yonke into, ubethi ukuba uyakunceda ngento ayenze de akone. Xa ubani ecabaya, achole amalongwe okubasa ze acele uncedo lukaSikhetsheketshe, uyakumthuthela ke mtakabawo angeva nopheza, injalonje ewaphosa naphi ibala ligcwale amalongwe, kwa ukususela esangweni nto leyo yayingathandeki. Xa kusithiwa apheze ubebabukhali athi “Ndiyasebenza suduka wagilwa, suka! Suka! Suka!” Kwakunzima ukumkhuza nokuba ungamcenga xa eqalile ukukusebenzela uqalile ke kwaye akaphezi.

Yonke into ubeyenza ngobaxo de akrobe kwela sango lobudenge. Xa ekuthuthela amanzi bekubangathi kunethe kwakho kuphela kubeludaka, kubengamanzi konke ukuba kunembiza phandle akabuzi ukuba uzopheka ntoni, uyakuzizalisa zithi mpu ngamanzi. Babonisana abahlali ngaye kuba wayekusebenzela nokuba awumcelanga ukuba ukubona usiya emfuleni, yazi ke kobayimvula kwakho, abayokutheza kwakufuneka bazame ukumzimela noxa wayebabhaqa qho, abathuthele iinkuni ziphoswe nasebaleni kusweleke indawo yokuhamba.

Bamcela abahlali nenkosi ukuba agece ehlathini, okhe izikhephe ukuze abantu bangatshoni xa bewelela kwilali ezingaphesheya, babesenza indlela yokumgcina kude nelali imini yonke, ahanjiselwe ngamadoda ukutya. Yamvuyisa lento wenza inqwaba yezikhephe de kwalixhala lokuba uyaligqiba ihlathi. Yabayodwa leyo waqaphela ukuba abantu abezi ukuzoqabela ezi zikhephe zakhe basahamba ngendlela endala. Uyakubaleqa abarhawulele, abafunqule ngenkani abaqabelise isikhephe, abaweze besoyika kuba wayengelilo ichule kule yokuqhuba isikhephe, kuyakukhalwa ke ngoomama neentombi besoyika ukumka nomsinga. Wayebaweza ngobunono zange kwalimala nomnye, kodwa babonisana ngengozi anokuyidala kule nto yokuleqa aqabelise ngenkani ezikhepheni.

Babona kukuhle abahlali ukuba bamcele agade iinkomo zelali, bamyalela ukuba angazikhululeli bantu de kufike abaninizo bazithathele. Wawenza lo msebenzi ngovuyo eyonanto eyayimonwabisa, kukunikwa imvume yokusenga iinkomo aphunge kwaye avubise, amakhosikazi amnika iimbiza nezitya. Wawonwabela kakhulu ke lo umsebenzi kwaye wawumgcina ekude nelali, neenkomo zayeka ukulahleka. Yayingamnqabelanga inyama ezingela, aphakule ethanda ubusi, athobe ngobisi. Babesonqena ukwenyuka intaba abantu bamyeke agade iinkomo bamane ukwenyuka ngeentsuku ezithile babone imfuyo yabo boneliseke kuba yayintle.

Lwaqala uqhushululu ngomhla wesingcwabo kwatata uDlamini kufuneka inkomo, wabhoka uSikhetsheketshe esithi soze kuxhelwe kwankomo zigadwa nguye. Bacenga bancama de baya kwilali ekufuphi bathenga inkomo. Waqalisa enye inkathazo kuba bekuthi kwakuwela iinkomo zeelali ezikufuphi azithathe azidibanise nezinye azigade, kwakufika abanikazi beenkomo angabakhululeli esithi umgadi weenkomo wodumo nguye yedwa, bazisa kubani ekhona. Ubebayalela ukuba mabamane besiza bazibuke basenge bemke.

Yazixabanisa iilali le nto befuna iinkomo zabo besithi amadoda nenkosi yelali kaSikhetsheketshe mabathethe naye akhulule iinkomo zabo kwaye ayekiswe ukugada iinkomo. Waqala engaqhelekanga into, yokuxolela ukulwa kunokuba akhulule iinkomo uSiketsheketshe.

Waqhathwa kwathiwa, inkosi ivuke nephupha elithi, onke amadoda ondlekileyo nanamandla mawalale abaselwe ukuze avuke amva kweentsuku ezintlanu evuselelekile, kwathiwa kumelwe anakekelwe njengeenkosi, angasebenzi anikwe ukutya elele, walithobela iphupha lendoda enkulu, bamvalela bazithatha iinkomo, engaxakanisekanga eziva ngokungathi uyinkosi, enethemba lamandla amatsha. Phelaphela ngantsomi.

### URHERHENTI

“Kukwajuliwe na kulo mzi? Yehake akusena ntlonipho kulo mzi? Kutheni nijonga umntu omkhulu esitya, ninani na? Jongani phantsi ningajongi phezulu.” URherhenti watsho kunkosikazi wakhe uNokuthula, nakunyana wabo uLitha, bemqwalasele egrwamza kwanto etyiwayo nokwabo ukutya nakakade. Ibithi kwakuphekwa asondele eziko agade iimbiza uRherhenti, bekuthi kwakuvuthwa ukutya iguquke imozulu ebusweni bakhe. Uyakonyusa impumlo ngokungathi iyakufika esiphongweni, agxothe kwakati ezikhaba, izinja azijikijele ngesagweba.

Akuphaka uNokuthula inkosikazi yakhe, uyakumana ukungqunga esitulweni uRherhenti. Uyakuvele asukele uNokuthula athi. “Uyakuthini ukuthatha inyama ekubeni ungazazi kwa iintaka unani na? Beka! Beka! Beka! Yeyam yonke le nyama. Wena sela umhluzi uphe nonyana wakho umhluzi. Uyakutsho eyithi hlasi yonke lo nyama. Ayitye itshisa injalo egramama ethetha yedwa engaviwa mntu.

Xa uNokuthula ethela umhluzi ethelela nonyana wakhe atshove isifuba sithi ga, avule onke amehlo, ngelizwi elibukhali akhwaze. “Wadadisa umhluzi ongaka nje uthi ndakutya ntoni ekuseni, hayi mani andivani nomntu obeka ingqondo emanqineni.” Zisa! Zisa! Zisa! Loo mhluzi ndiwubekele ingomso. Uyakuwuphunga awugongqolozwe bemjongile.

Wawunyamezela umvambo uNokuthula. Abuze kuRherhenti ukuba bazokuyitya nantoni bona ipapa njengokuba eqwela kwanyama, kwazambane, kwamhluzi nje. Uyakuvungula uRherhenti engakhathali athi. “Uyakundihlala ezinzitsheni kanene wena.” Uyakuphuma uNokuthula alaqaze umfino, asale uRherhenti eqokelela yonke ipapa eyitya. Unyana wabo wayekunqwenela ukuncedisa unina kodwa anzinyelwe kuba wayengakwazi ukuhamba. Uyakubukela uyise ephanga ipapa, uNokuthula othuswe kukubona uRherhenti exhaphe ipapa yabo ehlafuna engavalanga nalo mlomo. Uyakuthetha uRherhenti nokutya emlonyeni athi. “Zizameleni enye into yokudla ndikugqibile oku, bendilambe kakubi inene ndingadla nezihlangu neziqonga.”

Uyakuphakama akugqiba ukutya aye kuzingela. Uthe akuhamba uRherhenti babona kungena ihobe elimhlophe endlini liphethe iqhekeza lesonka, lasiphosa kunyana kaRherhenti, uqhekezele unina batya. Suke elihobe laguquka langumama kaNokuthula, wathi ukubonile ukuhlupheka kwakhe. Wamanga unina waphendula uNokuthula. “Bendisithi undilibele.” Waphulula imilenze yomzukulwana uMakhulu, yaphola yasebenza kwangoko.

Wavuya uLitha waxhumaxhuma, wathi uyosilahla isitulo sakhe sokuhamba. UMakhulu uthe amnike sona wasibetha kathathu ngomsimelelo wakhe saguquka sayimali eninzi. Wavalelisa umama kaNolitha esithi ndinani lonke ixesha, wabhabha elihobe wahamba. Uthe esajikeleza uRherhenti wabona intaka, walungisa isalinga. Uthe xa ezakukhulula ilitye yacula intaka isithi. “Usibhanxa bhubhu urherhenti ulibele intak’ obusi iyho iyhoyoyo sibhanxa bhubhu rherhenti ulibele abamncedayo uhluthi mpu amasongololo omona.”

Walikhulula ilitye uRherhenti esithi, “ndiza kukuvathela ukuba uqhephuke iphiko, ndikuginye ungojiwanga, utsho ngeculo elibi nje.” Walikhulula ilitye wayiphosa yahlala komnye umthi, yaphinda iculo layo. Wayileqa kwahlwa wagoduka engaphathanga kwanto.

Wothuswa kukufika kwakhe kucula ibhungane. “Ndindedwa noRherhenti uyedwa, uyakungena urherhenti khalakatha eselweni, woba likheswa urherhenti.” Wathatha isagila wavatha waliphosa ibhungane lemka.

Wathetha yedwa esithi, “Liyakundibamba ngxi inxele likahetsekile, uNokuthula inkosikazi yakowethu ibinamacebo.” Wabona uNokuthula engena nokutya wapheka. Wasondela embizeni esithi kudala uNokuthula engcamla makamnike iphini naye angcamle. Walandula uNokuthula bajijisana bagileka embizeni yawa kwachitheka ukutya. Phelaphela ngantsomi.

## HAYINI!

Wavuka ezingubeni zikaMakhulu uLindelwa waleqa ekhitshini walungiselela ukuvasa ubuso, avasise noMakhulu ubuso azophunga. Umalume uLinda wathi, “Lunga yenza mfondini sashiywa lixesha, kuyagcwala ebhankini naseTshayineni sasoloko silinda ngokungathi sisuka kude, kodwa sisuka elokishini.” Watsho umalume uLinda eleqa egumbini likaMakhulu emphathele isidlo sakusasa nekofu. “Nkqo Makhulu” watsho umalume uLinda sele engaphakathi, wabeka ukutya wavula iifestile esithi. “Molo Makhulu ulale njani Sguga?” UMakhulu ezogqumile.

“Makuvukwe Makhulu lihambile ixesha, nale ntsasa ibalele kamnandi, ulibele na amahashe abalekile namhlanje iibhaloni ziwile sizodla oqa noqu, umnandi ntombendala namhlanje.” Watsho uLume encumile. UMakhulu uzogqumile. Gulukudu wangena umalume uLunga engankqonkqozanga engabulisi esindwa ngamanzi atshisayo okuhlamba uMakhulu. “Yehake Linda uyakuhlamba nini mfondini tyhini limkile ixesha, amahashe ntwana agqotsile siyotsala namhlanje, kobhokoxa izisu ntwana.” Umalume uLunga uthetha eqhwaba izandla. Ephakamisa amagxalaba evula izandla umalume uLinda “Ubonanje oko ndithetha ndedwa ukobude ubuthongo uMakhulu.”

Wasondela umalume uLunga wamembula emkhwaza kathathu, uMakhulu. “Heee! Yho! Yhiyho!, yemjita ubanda mpo uSguga akaphefumli, sondela ubone kudala esiqhweshele uKhuluza.” Wathwala izandla umalume uLinda “Yehake unjanina uMakhulu angathini ukuhamba ngemini yenkamnkam, sizithembise ngokutsala imali ebhankini site sithenge nokutya kwasendlini? weee abalekela abanye ke mos amahashe, thina iwile inyheke.” Wafutheka ngokukhawuleza evutha amalangabi umalume uLunga. “Uthetha ukunuka simawumawundini, ucingana nokutya sifelwe, singasebenzi sophila ngantoni uKhuluza engekho?”

“Unoba usezovuka uMakhulu soze asishiye.” Watsho enyembezana uLindelwa. Zange simnake esi sibini, saqhubeka nokukrwentšana. “Ufane wakhulula isintshiza sakho wasiqqaya phantsi uyincindi yekhala Linda uyarhuba.” Uqhube watsho enuka lulaka uLunga.

“Jonga apha wena ungaphinde undifanise nezinto ezinobudenge ndifundile kunawe njengokuba waphela kwa 7 mna ndayipasa mfanam imatrikhi, uyakuthanda ukuzenza ngcono usehlulwa nakubangumantsingilane, ish awusembi ngathi uludongwe olwabunjwa ebusuku, bakuyala naba tsotsi abakuyekisa umsebenzi ngokufaka emgqomeni wenkunkuma ngentloko ubusuku bonke.” Waphendula uLinda.

Omnye “Ish harha yakwenzelani ke lo matrikhi kuba oko wahlalela ukonga uMakhulu awazi kwamnyango womlungu mna ndinamaphepha, ndingagada naphi ngomso oku.” Wabacenga ukuba bayiyeke lento abayenzayo uLindelwa babambisane, babize abantu bangamnaki. Wahleka umalume uLunga intsini engaqinanga “Ha ha ha singamawele nje sifana twatse, usuzela nje emanzini kumele sibambisane asinabazali, izizalwane ngoothonqo, singalwa silumane okusalayo uKhuluza ukude kakubi nehambo yakhe, usike kwelika Mama, uTata no Nonomdade icebo.” “Mfondini limkile ixesha kwaye ndicinge icebo, nakuthi abalekile amahashe kwaye sizotsala njengesiqhelo sidle ezikhalakakuhle.” Watsho umalume uLinda ethetha nangezandla.

Wangxamela ukuliva eli cebo omnye “Yiza nazo mfanam kowu iyabaleka ke ingqondo yakho, ukrelekrele kakubi wena ndiyakwazi.”

Equmbile umalume uLinda “Ungandibhanxi kaloku ekubeni undithuke ngobudenge, masinxibise uKhuluza kakuhle simfake imake-up, simnxibise iidimasi zakho, simbeke kwesi situlo sakhe simqhube, uhleli ecofelwa nguwe ebhankini uyikhuphe yonke siye kumatshonisa naye ambone sithathe enkulu imali, singaxeleli mntu ngokubhubha kwakhe sizingwabele sobabini siqhubeke siyinqwamza indodla.”

Waphakama omnye wacula “Tshisa tshisa tshisa” ejayiva. Bamlungisa uMakhulu bamnxibisa ilokhwe eluhlaza, izihlangu ezimhlophe, umnqwazi obomvu nesikhafu esimthubi. Waqhweba izandla uLindelwa eyiqonda ukuba ngumgalagala wodwa loo utsalwa sesi sibini. Zange bamnake njengesiqhelo, usoloko esisithunzi kubo, esingavakaliyo. Babonwabile njengesiqhelo ngethamsanqa labo zange badibane namntu oncokolisa uKhuluza, lwaluhle usuku lwabo balungelwa licebo labo. Kuthe ngokuhlwa kwangena ummelwane ebuyisela uMakhulu imali yombutho, balandula besithi akanakuvuswa udiniwe makayishiye imali, wabathemba wabanika. Bamlungiselela ibhedana encinci uLindelwa bathutha iimpahla zakhe ukuze alale nabo kuba engasekho uMakhulu.

Kuthe ezinzulwini zobusuku bombela umngxuma uMakhulu, kodwa boyika ukumkhupha kuba babona amapolisa ajikelezayo asoloko egadile ekuhlaleni, bazixelela ukuba bayakumngcwaba ngengomso. Balala bangakwazi ukuvukela beva kunkqonkqozwa kanti ngabantu bombutho wemali. Wagxuma umalume uLinda wayokukroba wabuyela kwigumbi labo. “Sisejayiveni mfana yho kuyanuka yikwali yodwa namhlanje esizodada kuyo.”

Waphakama umalume uLunga epholile ezolula. “Phola ntwana khange baqonde nabelungu nabantu edolophini, la makhehlekezazi nawo soze aqonde kwanto.” Wabekizandla esinqeni umalume uLinda “Uxoka rhu soze bangaqapheli ethetha kangaka uKhuluza, eyithanda kanje imali, uhlala ebuza inzala nabangabhatalanga, kungcono simlalise, sithi umelwe sithi embuthweni.”

Banyanzelisa oomama bombutho ukubizelwa uMakhulu, omnye waya egumbini likaMakhulu wamembula beva ngesikhalo esithi ababafana babulele uMakhulu wabo. Baphakama abanye beyobona, babe oomalume bethatha imali ebadenayo, wabelekwa uLindelwa babaleka naye kwabizwa amapolisa kusithiwa babulele uMakhulu wabo. Bee tyhwa kwihlathi elalikusufuphi baqhubeka de bazibona sele besemathumbini ehlathi, benxaniwe belambile nentaka igungqa ezifubeni.

Bothuswa kukubona intokazi eyavela kufuphi sele ibakhomba ngogadla bathule bacingela ukuba ngumleqi, babhuda beloqa yonke into ekhoyo nengekho becacisa ukuba uMakhulu uzifele. Yahleka yaqethuka le ntokazi kucaca ukuba nayo ibisoyika bona, icingela ukuba kuleqwa yona. Yacacisa ukuba ikhuthuze isinqandamathe somzuzwana yasebela isintshiza sayo, iimpahla, yeba nayo yonke imali nogadla bathule, yakugqiba yaxhomisa unovenkile womlungu, yawanqa imali namacuba.

Ubaphe icuba balilandula kuba bengatshayi bacela into etyiwayo, wabapha umqwayito namanzi. Wabathembisa ukubapha imali xa benokumnceda aphume ehlathini afumane inqwelo mafutha angayeba agoduke.

Umalume uLunga wasebezela umalume uLinda “Wele masingadibaniselani nale ntokazi iyakusitsalela olunukayo udaka kwaye uyamva akusondela kunuk’ irhasi, okanye igundwane elafa kudala.” Umalume uLinda wacebisa intokazi ukuba behlise umfula bathe bakufika emfuleni wavakala umalume uLinda esithi. “Ubonanje sisi zonke iintokazi ezondleke njengawe endizaziyo ziyavana namanzi yilonto ndikuzise apha ukhe udade uzinike, lingathi nqum nelivumba elikulandelayo, kaloku uvumba akavani namanzi.” Wabomvu usisana “ungandiqheli amasimba boyi ndokuhlaba ubuk’ amathumb’ akho va.” Kwathi cwaka wabe ebathe nca.

Babona uMkhulu sele eme phambi kwabo bengambonanga ukuba uvelaphi kwaye bengamazi, wathi uyakholwa balambile, nabo bavuma besithi badiniwe banxaniwe bayoyika. Wabahlalisa phantsi babona uMkhulu sele esosa inyama bengambonanga ebasa, nenyama bengayazi ivelaphi wabapha namanzi. Bathe besatya babuza uMkhulu ukuba uhlala kwela hlathi na, suke wanyamalala. Bashiya yonke into babaleka ekubalekeni bakwazi ukuyishiya bayilahleka intokazi enevumba.

Babona umzi wodaka kuhleli isalukazi sesangoma ngaphandle, basondela babulisa wabamkela ngobubele. Wabapha inqodi yamabele bayithi nka, waphuma wabuya nesithebe senyama eshushu nebhanqa. Badla izisu zabomvu babethi xa bencokola noGogo athi thulani akuthethwa xa usitya. Wababoleka amakhukho bondlala balala. Kuthe ezinzulwini zobusuku beva uGogo ethetha phandle, bachwechwa bothuswa kukumbona ethetha nekati emnyama, inelizwi lendoda. Wajikela emvakwezindlu uGogo wakhwaza. “Gaziliyavuza, Mtshizana wee Gumbalala bambani lenja sixhelele iindwendwe zethu iphelile eyayizolo inyama.” Kwavela amadoda anentshebe ende, amafutshane ethambise imbola. Bayixhelainja ngokukhawuleza wancoma uGogo. “Anibonike mathwasa wam, sifanele sithume uSikhwenene alande imikhovu yam ilambile.” Babaleka bangajongi nangasemva zange abanake uGogo.

Babona umqolomba baphumla, bathi bakubona ukuba abaleqwa babuzana ngekamva labo, nokuba ikhaya balincame na? Kona boncedwa ngubani bakuphuma ehlathini? Bathe besahleli babona olwahlobo lwamadoda amafutshane lwakwaGogo, inyambalala belandelana ngomgca becula bonke ngexesha elinye. “Gronyonyo gronyonyo, gronyonyo gronyonyo weee gronyonyo.”

Boyika kakhulu bazimela kwaye la madoda engababoni. Wavakala umalume uLunga esebeza. “Uyayibona le nto yakho yokungafuni icawe ngesithandaza xa kunjje.”

Umalume uLinda. “thandaza kaloku wena, mna ndithandazelwa nguMakhulu, uThixo umamela izalukazi kudala ndathandazela abantu ukuba bangafi kodwa bonke bafa, ndacela imfundo iphi ke, ndacela umsebenzi dololo, kungoku silindwe yijele singabulalanga mntu, abahlali bakusixuluba ngamatye bakusibona, thandaza wena oviwayo nohamb’ icawe siphume kule meko.”

“Uvele ubenje ke, awubambisani nam watsho umalume uLunga sele eligwele.” Ilizwi lakhe elibukhali labatsalela inkathankatha, weena awubonanga, ajika ababona amadoda amafutshane

abagijimisa ngeentonga ebafuna phantsi naphezulu. Wakhwaza umalume uLinda ebaleka ebeleke uLindelwa “Lunga! Thandaza mtakamama, yho! Thixo kaMakhulu, wen’ ovume bafa bonke abazali, nodadewethu wabhubha, wasishiya nosana wen’ onikele ngathi kwisandla sentlupheko, wen’ othe sibeng’ onofukuthwayo, wen’ osehluth’ikhaya santant’ emahlathini sihlangule.” Sagcwal’ umoya isisu sika malume uLunga wawudedela kwaqhum’ uthuli, avakala lamadoda ethetha ngexesha elinye ngamazwi wabantwana beteketa. “Yhoooo! Su! Su! Su! Yayi maan, uyasuza yini umsuzo onje, soze mna yiya dzika.” Batsho bejika bonke bacula. “Gronyonyo gronyonyo, gronyonyo, gronyonyo.”

Baphumla, bekhefuzela, beqhaq hazela bexabana ngendlela athandaze ngayo umalume uLinda. Babiwa bubuthongo balala. Bathe xa bevuka wabe esentla kweentloko zabo uMkhulu esosa inyama encumile. Babulisa wabapha inyama belambile babulela, bathe xa bezotya umalume uLunga, waqhwetha umalume uLinda embonisa ukuba libele lomntu eli emqaphelisa nengono yebele, wafumana ixesha lokumbonisa kuba uMkhulu wayekhangela amanzi. “Ulazelaphi ibele ungenabele ungasoze wabanalo ngaphandle kweentsumpa ezizenz’ amabele?” Watsho umalume uLinda elithi nqaku eliluma. “Uyandoyikisa uzodla nathi kengoku.” Kutsho umalume uLunga esondela eluma kanobom kweli bele, balidla bahlutha. ULindelwa walidla esoyika linuka kakubi, kodwa indlala izenzela. Babon’uMkhulu sele ehleli phakathi kwabo wabapha amanzi basela, bacambalala bebiwa bubuthongo.

Baphaphama sele bephakathi komfula onzulu becambalele kwisikhethshana esigungqayo, boyika bakhwaza becela uncedo bothuswa lilizwi elincinci kodwa libukhali lisithi “Yenina niyafundekela!” xa bejonga yindoda ephakathi kulo mfula kodwa ayitshoni, inentshebe ende isifuba sigcwele uboya unamabele amade amane ukuwaphosa emqolo, uthwele iintsiba zehobe. Kuthe kusenjalo wavela uMkhulu waphos’ intambo babopha isikhephe wasitsala baphuma.

Wabakhapha uMkhulu wabafikisa kowabo. Bafika kuphithizela kulungiselelwa isingcwabo sika Khuluza. Bakhala becacisa yonke into, kwabizwa amapolisa bangakholelwa, bebekwa netyala lokweba imali kaMakhulu. Kuthe kusenjalo bonke abantu bothuswa kukubela kukaMakhulu ephuma egumbini lakhe wathi banyanisile, yekani iintsana zam kwaye phumani kwam ndiphumle ngoxolo. Bathi saa abantu ukuya esangweni. Phelaphela ngantsomi.

## UMAYIYEKWE

Yayinetha gxi ngale ntsasa uSikhumba wangena esibayeni seenkomo zikayise ephethe ibhekile ngeenjongo zokusenga uMayiyekwe. Wazama ukumbopha amanqina angasemva wabhokoda, uMayiyekwe ekhabalaza de wakhaba uSikhumba wawa nalo bhokile.

Waphakama uSikhumba wonda ngomayiyekwe embuza ukuba umkhaba ekuseni nje, umve ntoni. Wawaveza onke amazinyo uMayiyekwe esithi. “Ndikukhabe kancinci, akwaba bendisakukhaba nangoku.” Wahlahlamba uSikhumba walanda isabhokhwe wonda ngaye embuza ukuba kutheni esokolisa mihla le xa esengwa.

Wajika uMayiyekwe wafuna kuSikhumba esiqwini, elungele ukumgovoza ngamaphondo. Waseqa isibaya engaphumanga esangweni uSikhumba ecela uncedo, waye ebekekile emveni kwakhe uMayiyekwe.

Wabiza uyise uSikhumba esithi soze aphinde asenge uMayiyekwe, kwaye akafuni nobisi lukaMayiyekwe. Wangena sele ebongela inkomo yakhe uyise kaSikhumba esithi, “Siyekyeke, nkom’emdaka, wena ozalise esikabawo isibaya ndanesidima, sibhokoxisa izisu sisondliwa nguwe. Vuma kaloku sivubise kuba kungavumanga wena sokhedanyiswa yindlala.”

Wasondela uSikhumba wabukela uyise ephulula uMayiyekwe, zehlika iinyembezi kuMayiyekwe esithi. “Eyonanto ibuhlungu nisengana nam mihla le, anindiphi nelo bisi, ibinani yona ikomityi, unamabhongo okuvubisa ngobisi lwam ondivimba lona.” Wangenelela uSikhumba ngelithi. “Wacingana nobisi olungakufanelanga wayeka ukucinga ingca. Soze ulubone kwangelihlo ubisi, ukulingcamla kona ngeke tu.”

Wabuza uyise kaSikhumba ukuba uMayiyekwe unqwenela ukuludibaniselwa nantoni ubisi. Waphendula encumile uMayiyekwe. “Ndicela ukuchutyelwa umbona ze ndithobe ngobisi, emveni koko undiphe imifino.”

Wayalelwa uSikhumba ukuba alungiselele uMayiyekwe, zange amelane nokuwuchuba umbona kwaye kwimifino wadibanisa nodaka namatye, wangamkheleli kwibhekile yobisi wamkhelela amasi. Wayibona uyise le nto wathuma umninawa kaSikhumba, ze yena wakha kakuhle imifinowakha kwibhekile yobisi, wamchubela nombona omninzi, watya wabonga uMayiyekwe.

Kwafika ixesha lokusengwa nqi ukuba akhuphe ubisi umayiyekwe, watsho uSikhumba wancama. Wabayalela uyise ukuba bamyeke uMayiyekwe. Kwasengwa ezinye.

Kuthe ngosuku elalibalele umninawa kaSikhumba oluse iinkomo wabona uMayiyekwe engatyi, wasondela kuye wamphulula embuza ukuba uphilile na, wathi ewe makasondeze umrhaji wakhe asengele kuwo. Wacingela ukuba yimpazamo le kuba uyakuba manzi lo mrhaji ,kwaye angazuzi kwanto kuba luyakuvuza lonke olo bisi. Zange alandule waphelela ekucingeni, wenjenjalo ukuthabatha umrhaji wasenga. Wabasasenga kwee khiqikhiqi imali, wasenga kwakhona yatsho imali ingenamkhawulo.



Wawubopha umthwalo wemali kwacaca ukuba uyamsinda wacebisa, uMayiyekwe ukuba awubeke kuye amthwalele. Wayithabatha yonke loo mali wayinika uyise wakhuzisa uSikhumba ngelithi yena soze anikise ngethamsanqa lakhe.

WayakumMayiyekwe ephethe ibhekile wamsenga uSikhumba kwaphuma ubisi. USikhumba wathi. “Yhe, Mayiyekwe unani le nto uyinkomo enoqathu, uyayazi andifuni lubisi lwakho ndifuna imali nam.” Zange aphenyule umayiyekwe, uSikhumba, waya kumninawa wakhe wamcela ukuba asenge uMayiyekwe ze ayinike yena imali, wacacisa ukuba ufuna ukuyishiya ilali aphile kakuhle edolophini.

Wasenga umninawa kaSikhumba wakhupha imali uMayiyekwe yagcwala ibhekile. Wayithatha uSikhumba esithi yeyakhe yonke. Wavalelisa abazali wahlohla imali yakhe engxoweni wayindlela. Yayamsinda kanobom le mali uSikhumba, wahlala phantsi komthi waphumla, waziva elambile waqhaqha umphako watya. Wathatha khona wafukula ingxowa yakhe waxakwa kukubona kuvuza ubisi engxoweni engalufakanga. Wayivula ingxowa wangayifumani imali, koko kugcwele ubisi lodwa.

Waleqa kowabo wafika edinwe ngokungathi lilaphu lokukorobha, emdaka uthuli ludibene nobisi kuba wayixwaya ingxowa eleqa ukufika isenobisi kowabo bazibonele. Wabuza kuyise ukuba isekhona na imali yakhe, kwaye iyathenga na. Wavuma uyise ngelithi ikhona kwaye iyathenga. Waleqa esibayeni uSikhumba wathi kuMayiyekwe. “Uyabona wena, soze iphele imfazwe phakathi kwethu.” UMayiyekwe waphekuza iimpukane ngomsila, wamjonga nje. Phela phela ngantsomi.

## UMLILO

Xa uWelile eququzela elungiselela isidlo sangokuhlwa, waqaphela ukuba akanawo umlilo noxa enenqwaba yokutya. Uye kwammelwane ecela imicinga azokupheka, uthe xa ekhutshelwa ngumntwana wataka uyise, wangabulisi wathi. “Hayi! Hayi- hayi beka- beka izinti zam Welile.”

UWelile uthe. “Zizinti ezintathu qha bra Zaks.” UZakhele uthe. “Ewe zezam, nawe uyala ngezakho, ngecawe ndiye ecaweni ndishwabene ndingumthamo usala ngeayini, uthe ndizise undiayinele, nam ke ngomlilo wam zisa ndikuphekele.

UWelile ebeke izandla esinqeni watsala intamo wathi, “Soze, soze ufuna ukutya kwam, khona xa ndiphuma kwakho nokutya kwam ufuna abantu bacingele ukuba ndiyankinqelwa, hlala nomlilo wakho ongavuthiyo.” “Umlilo ngumhlobo wemizi yonke nokuba awugoneki ngumhlobo wethu thina esinawo.” Utshilo uZakhele.

Wabeka unyawo lwakhe phambili eligobile, waphakamisa izinti ezintathu uZakhele wathi. “Uyambona lo mtshakazi ungumlilo ubetha unomnyamazana axuxuzelelwe ngamathumbu athembe umqala kaWelile.” UWelile, “Zakhele uyarhala kodwa unako ukutya, ndiphe umlilo ze kwakuvuthwa ukutya ndikuphe iqatha lenyama.

UZakhele “Uyathetha kengoku kaloku ungalibali ukuba ungasebenzisa nowesibini umcinga umlilo ubethe unomnyamazana ijubalaze intokazi emhlophe iphuphume ndiphunge.” Wantlimpinika uWelile “Ufuna nokuphungiswa kule micinga emibini, awulunganga sala nomlilo wakho.”

Wawuncama umlilo uWelile uthe xa esesangweni wabona amalahle avuthayo egumeni likaZakhele kuba bophule nje ipapa ngethemba lokubeka amanzi, wachwechwa waqhanda amalahle wawabeka enkckeneni wemka. Wambona uZakhele sele ekude ephethe amalahle wamleqa esithi abuyise amalahle wakhe, wabaleka omnye, kwavutha umlilo wawoyika, walahla phantsi inkcenkce yantumeka ingca eyomile, kwavutha umlilo omkhulu ongazange ulawuleke, baphuma abahlali bancedisa kwacikwa.

Uthe xa efika kwakhe uZakhele wafika kunenqwaba yeempuku wazama ukuzibetha zigcwale indlu yonke. Yangqala kuye enye impuku yathi soze siphume kobabudenge obuqalile sitshelwe likhaya neenkukhu zakho zitshile, uboqiqa umlilo asinto yokudlala. Yamfanisa nazo zonke izinto ezinuka ubudenge yakugqiba yangqala egumbini lakhe lokulala. Phelaphela ngantsomi.

## INGUQU

“Camagu Makhosi.” Batsho behlala. “Camagwini bantabam ndinganinceda ngantoni?” UNomalizo, “Ubhelezabhubhe umnqayi kasathana yinto yarhoqo kwam, isingathi uya esithi kratya iyandibhuqa indoda. Ise yangandifuni mpela, xa ndiye kuye emsebenzini uvele andibuze ukuba iinkuku zisele nabani. Ndakucel’ imali uyiveza esipilini athi le ayiphethe yeyakhe eyam yile esesipilini, inene makhosi ikati ilele eziko kwam, kuba oko ndiquqa kuwe umvuzo wam uphelela kuwe kodwa dololo iziphumo.”

UMakhosi. “Mangcotshe awuthakathwanga, ungalili esigodlweni sam lithongo elenza kubenje kumele uthwase.” UNomalizo, “Ndiyimpulu kalujacu unontwala ozekanye ndingayithathaphi inkomo yethongo, khona bondliwe ngubani abantwana?” Kwangena uxholovana lwenkwenkwe. “Makhulu kunondwendwe, ngula tata osisinhaha uthe uyaleqa.”

UMakhosi, “Mxelele angene, wena Nomalizo ndizakugabhisa ndikufuthise ndikucime, kuba uyehluleka ukuzenzela khanyisa ngeR200 undilinde kwelacala.” UNomalizo. “Enye imali futhi? Ndikunike wonke umvuzo wam izolo, ndingaqali ke phofu, hayi ngeke makhe sime.”

UMakhosi “Imigwaxube yeentonga zeminquma ikulindile kesisi yimpelaveki uyabuya owakwakho, kanti ubuzolal’ ubuthongo kubeluxolo. Phumani angen’ umntomkhulu.” Baphuma benyotshoza. UNokwanda “Heee yentombi lichalarha eli awuyiboni lonto? Uzakukuchutha uphele lomguvela wegqirha kunini usokola engakuncedi. Mna zange ndathemba magqirha izinto zam zihamba kakuhle.”

Efing’ intshiya uNomalizo “Ufunani apha? Uxakene nobomi bakho kungoku uthi ufuna inguquko awonwabanga, ungazoteketa apha.” UNokwanda “Eyam imeko ayifani neyakho mna ndifuna ukulila njengabanye abafazi. Ndikruqkile yindoda engusinama ebuyemsebenzini igqolozelane nam, yindoda enothando noxolo ongasoze umbone edlinja, uvuz’ imali ndidade kuyo andisaboninto enditsalayo nasemalini. Wena umosha imali ongenayo ulambise iintsana zakho ulibele kukunkcencshela eligqirha ngemali yabantwana, myeke lomyeni wakho uyasebenza zinakekele nabantwana bakho. Uzakwenza umntu ongakufuniyo akuthande? Alukakaswa uthando.”

UNomalizo “Khawuphume kum, hoya le yakho yokufun’ ukuliliswa yindoda abe umyeni wakho enobuntu nemfobe ebantwini. Xa ucinga angaqala ngaphi ukukuxakanisa ekuxabise kangaka? Kwangena umakoti ephethe isitya sithe thwahla yinyama ebathelele nenqodi esithi bekunomgidi ngezolo. Babonga batya. Bathe besatya beva ilizwi lendoda elibukhali. “Yegogo andifuni ukuya ejele qha, kudala undimfifitha imali alide lichithwe elityala uhlala undithembisa into engekho. Uyayazi ndimsulwa nguVelile obesoloko endithi nyha ngobulawu bukadyakalashi suke yajika nam into.”

UMakhosi, “Waxelele inyaniso amapolisa uVelile awabone sele erhiwula onkweenkozi uphume kule mfitshimfitshi ozifake kuyo.” Indoda, “Mandiphile okukwa nogwaja kemna ngenxa kaVelile, zityhwatyhe iingwatyu kum, kuba uyimbumbulu njee yesangoma.” UMakhosi “Bhatala la mayeza endikunike wona khanyisa kaloku.” Indoda. “Soze uyibone ke leyo makuqale kuchithwe eli tyala.” Watsho ephuma.

UNomalizo noNokwanda babizwa bangena. Wabika konke aze ngako uNokwanda.

Makhosi “Akubethi ntsimbi ukuguga ubona selushiywa nalgwede, ndiqinisekile andikuvisisi inuka ubudenge le nto endiyivayo.”

UNokwanda “Undive kakuhle Makhosi kunjalo.”

UMakhosi “heee umhlobo wakho unxixhwa ngonxunguphalo enxanelwe uthando ngumlingani wakhe, uzame iindlela ezininzi ukulungisa usazama, wena unxanelwe unxunguphalo udiniwe yimvula yothando namathamsanqa yho hayi inene intsha le.”

UNokwanda “Ewe Makhosi.”

UMakhosi, “Ndizomgulisa ngeengqondo abeligeza elikubethayo zonke iintsuku, ndimphelisele ngomsebenzi uve ukuba injani ikati xa ilele eziko, ndakugqiba ndivulele amasela awole kwanto neemoto kwakho, uzakuva ke sisi ukuba kunjani ukulila.”

Nokwanda. “Iyakubalixesha elingakanani? Kona uyakwazi na ukuyiphelisa lo mpilo elilisayo ndakudinwa?”

Makhosi. “Iyakuhlala injalo kwaye ayisuseki, ayiqhaqheki.”

“Xa izinto zingahambanga kakuhle ndilindele ntoni?”

UMakhosi. “Kuzophambana wena uzule esithubeni ubetha abantu.”

UNokwanda “Besicel’indlela.”

UMakhosi “Umsebenzi wokumosha ubomi bomntu uyabiza masithethe ngemali ndisebenza imali mna qha.”

Nokwanda “Masithethe ngomso.” Phela phela ngantsomi.

## UBHUBHANI

Kufika uTamci uBotsotso ehambela phezulu ekhefuzela, khange kothuke mntu kuba ngumntu ohleli enezinto ezingaqhelekanga. Uqhwabe izandla esithi. “Tata, Mama nani bantwana bam, sisemfazweni sihlaselwe singonanga.”

Wonke umntu uphakamise amehlo kulindelwe ukuba eze nazo. Uqhube wathi. “Kunesihlunguhlungu somkhuhlane ogiqaba kwamntu uphefumlayo. Umhlaba wambethwe bubumnyama, lonakele uhlaza oluhle sisifo esikukhetha ungasithandanga, andithethi ngale lali yethu kuphela, kuhlaselwe ilizwe lonke.”

Akukho mntu ucacelweyo kwaye wavele wanganakwa. UMkhulu ubuze uSguga ukuba uTamnci uzifumene na iipilisi namhlanje, wavuma uSguga enexhala lokuba uTamnci mhlawumbi uvukwa kukugula. Isizathu sokuba athandabuzwe, unamaxesha okuvele agaleleke okwelulwane aziphose phantsi esithi oko eleqwa sisithunzela, uyakuphiwa amanzi angatyi ayekulala.

Maxawambi avuke ediniwe esozela esithi akalalanga oko ehlutshwa ngoothikoloshe abalishumi bemculela isicathamiya ubusuku bonke. Kubanzima nokuba kuvulwe unomathotholo xa ekhona kuba uyithanda kakhulu nto nje xa kucula iculo uyakucula elinye elohluka kakhulu kweli kwaye ezokhele lona, akhwazele ukodlula unomathotholo, ajuxuze kube kubophile. Xa kuthetha umsasazi uyakumane ekhwaza ephinda-phinda le nto ethethwayo kungeva mntu kakuhle.

Uceliwe ukuba ahlale phantsi ukuze beve kakuhle le aza nayo. Uqhube wathi. “Zolala waca izithombo ngulo bhubhani, Iyadla! IYadla! IYadla! Ayiphezi.”

UMkhulu exakiwe wathi. “Nyana uthetha ngantoni?”

Uphendule ngelithi uTamnci. “NgeCovid19, anikeva na ngesisifo esibulala ngomkhuhlane? Hayi nina anizazi iindaba.”

UMkhulu “Cacisa kaloku nyana sive.”

Tamnci “Kunerhamncwa elifika nje ngomkhuhlane liginya konke ngaphandle kwesizathu.” UMkhulu “Yiza nazo nyana.” Khumbulani isihelegu sikaLindipasi kodwa eli irhamncwa linqunqa abantu. Lihlosi eliphelelwe ziintloni, ngomkhuhlane okruna umxhelo.”

USguga

“Awusicaciseli konke-konke uthetha ngeKhovidi-19, kwayimikhuhlane ebulalayo uthini kanye-kanye?”

Tamnci “Vulani unomathotholo nizokuyiva yonke le nto, nam ndiyive kuloLindile, bathi bayibone ezindabeni bayiva nakunomathotholo, kuthiwa sihlambe izandla, singalindeli ukutya qha, sizivase nakalishumi ngemini, akusasondelwana kwaye sivala iimpumlo nemilomo ngelaphu, futhi kungazulwa. UMkhulu uthe. “Weee singawuvula njani unomathotholo kuwe?”

Efinge iintshiya uTamnci. “Hayi ke mna ndiya kuloLindile bayandivulela unomathotholo ne thivi.” UMkhulu “Kulungile ke sithembise soze usiphazamise, uzokumamela, ungaculi ungalinganisi msasazi.”

Tamnci “Ndiyathembisa.” Wavulwa unomathotholo beva ukuba ikhona le ngxaki okwenene. USguga wafowunela bonke abantwana bakhe nabazukulwana wabayalela ukuba balandele yonke imiyalelo.

Esithubeni waphakama uTamnci ekhwaza. “NguBrenda ke lowo, hamba MaBribribri... Watsho ngenye ingoma ebheke ecaleni wazinika. Wonke umntu ocula kunomathotholo nasethivini kuye nguBrenda. Waphakama uMkhulu wawucima unomathotholo wahlala phantsi wacela uTamnci ukuba ahlale phantsi. UTamnci wayegungqa eqhofozisa iminwe egeqezisa nentamo, kanye ngoku ehleli eziculela entliziyweni.

Bancokola bonke endlini wabe ezithulele uTamnci, suke wakhwaza kakhulu bothuka bonke wathi. “Niyabona nexhwele elinokuthi kriphu ngentshengece, qubu ngentelezi alinakuze liyigiqe le esijongene nayo.”

USguga “Kumele silandele imiyalelo noko bakhona abanolwazi kudala zifika izifo kodwa esi siyothusa siyoyikeka kakhulu.”

UTamnci “Ungenile umabetha kuthi nya, ucekiswa ezihlohle, uminatha iyakhonxa into etsho ngenkcaso eyobayo, sivelelwe yile Khovidi-19.”

UMkhulu “Kuzofuneka ke uvane namanzi uchebe nezi nzipho, usivumele sikuncedise ucoce igumbi lakho.”

UTamnci “Ndizococeka ingandifumani le Khovidi-19, kuba ifika okukakhetshe kube ngubhubhu unanko-nanko, aphume nodlolozana kube lusizi lweentsadube.”

Sguga “Masithembe ukuba isezodlula nale.”

Tamnci. “Phakamqili okwexeshana, uxhelelwe exhukwana lona icebo lokuyinqoba lovela. Sojweda kona kuzodlula unqotywe sifondini.”

UMkhulu “Lumkelani ingqele ningazuli, ndiya edolophini kusasa ndigcwalise konke esinokudinga.”

UTamnci. “Uzame amayeza okubalekisa lo Khovidi-19 ofika kuxakeke nemiqhagi ebizigasa, kuthi kusesisingqala, aphinde sicande ibala isikhalo. Yho! Urhiwula enkundleni untloyiy’ omehl’ abomvu engaphazi.” Waphakama uLulu wenza ukutya.

UTamnci wacela ukuvulelwa ithivi wathembisa ngokuzola, yavulwa kwabe kulixesha leendaba. Kwathethwa ngoKhovidi-19 waxhuma eqhwaba izandla uTamnci ekhwaza. “Khovidi-19, Khovidi-19, yho! Benicinga ukuba ndilixoki jongani uKhovidi-19 uxhobele ukushiya iindonga zifathakile ecula unoyana amabhungane.”

Wasothula phezulu isikhalo esithi “Wobuya nini uGcobisa azise uyolo sizale yimihlali, thutha umke hlungu-hlungu lomkhuhlane usibuyisele uGcobisa kube yimpilo noxolo.” Waphakama uMkhulu wacima ithivi wathi. “Awuzigcini wena izithembiso, makutyiwe kuthandazwe

kuyolalwa.” “Masizameni ngako konke ukulandela imithetho namacebiso ngeKhovidi-19, sisasindile sonke.” Utshilo uSguga.

Kutyiwe kwathandazwa, kwavaleliswana yangulowo waya egumbini lakhe. UTamnci wathi xa ephuma emnyango yabe imlindileinja isithi. “Sho bra B, ndive ngoRex ukuba zimbi iindaba iKhovidi-19 ibonda-bonda ilizwe.” “Kunzima Bruno nja yam kunzima.” Wacela imaskhi uBruno kuba esithi uhlala phandle yakufika le Khovidi-19 iza kuqala ngaye. Wajika ngokukhawuleza uTamnci wacela ukuvulelwa, wangena wangqala egumbini lika Sguga wathatha iqhiya kaSguga engathethanga. “Hayi Bhotsotso uyisaphi iqhiya yam?” “Yho! Sguga xa kunokuhlaselwa uBruno sakufa sonke, izakuqala ngaye le Khovidi-19, ngoko le qhiya yimaskhi yakhe.” Utshilo eleqa phandle. “Yhe Bhotsotso andifuni ngeqhiya yam.” Watsho embi ebusweni uSguga. Waqinisa uTamnci.

Uthe akugqiba ukubopha uBruno kwavela ikati yathi. “Sibhotso bhotso mfowethu kha undizame nam ngemaskhi” “Ndingakulibala kanjani Skatelele, bamba.” Watsho ekhulula iikawusi zakhe ezidibanisela ukwenzela ukatana. Yathimla kanobom yabuza ukuba akanalo na elinye icebo noko ezi kawusi ziyavakala ukuba zezendoda esebenza ngamandla, ubengayivuyela iqhiya kaSguga. Waphindela endlini enkulu wacela ukuvulelwa, wema emnyango uMkhulu wathi makatsho ukuba ufuna ntoni bamnikezele, kwaye abuyise iqhiya kaSguga.

Wacenga omnye esithi akakwazi ukucacisa kuba bengekabuboni ubungozi beKhovidi-19 soze bayiqonde into ayifunayo. Wakhwaza uSguga “Makangene tata, makangene andixelele ukuba ibuya nini iqhiya yam.” Wangqala egumbini likaSguga kwathiwa aphume, wacenga esithi kukho into emlahlekile kwaye usola uSguga kuba nguye oquqa egumbini lakhe alicoce ngenkani.

Kwacaca ukuba ubisi lwempungo luyabila waleqa uMkhulu, walandela uSguga eyokulosula. Wafumana ithuba lokuthatha iqhiya kaSguga wayifaka ekhwapheni waphuma ebaleka, basala bebuzana ukuba ubekhangela ntoni. Yanxityiswa imaskhi ke nekati, wafumana ukuxola. UBruno ucebise ukuba balale bonke kwela gumbi lika Tamnci ukuze bazive bekhuselekile, ibuzile ikati ukuba xa iKhovidi-19 inokuhlasela iinkukhu bazakusinda na. Wabona kulicebo elihle uTamnci ukuthatha neenkukhu zihlale naye. Wagijima wathembisa iinkomo ukuba uza kuzivalela ngamazinki isibaya sifane nendlu yabantu. Phelaphela ngantsomi.

## SIPHINDE NJANI?

Ihlathi elithile lakwaNtuzuma kwisixeko esikude, yayilhlathi elinemithi yodidi elinqabileyo, nemininzi yeziqhamo ezahlukahlukeneyo. Lalisoloko lifumile ke kuba ilanga lalingafikeleli lula emhlabeni. Yayisithi ukuba imbewu ewe kuloo mithi idibane nomhlaba; kuntshule izithole. Enye yezinto eyayithandeka ngeli hlathi; zizilwanyana zalo ezazizihle kunene. Zazondlekile izilwanyana zalapho zilingqindi ukumanyana oku.

Ngasentla apha ehlathini kwaye kukho iingxangxasi ezazisitsho ngesandi esasivakala ngengonyana engathi yeyokulalisa usana kunina. Intlonipho eyayilapho kwezizilwanyana yengathethekiyo. Indlovu wawungasoze uyive idlisela ngamandla ayo kuNomatse. IHlosi ungasoze ulive lidlisela ngesantya salo kuFudo. Kwakusoloko kudlaliswana apha, kuculelwana iingoma eziyolisayo; mini litshisa kunene ilanga kuyiwe emlanjeni kuqujwe.

Uvakele uMbila ngenye imini encokola noNdlovu phaya ngase mlanjeni. “Ndiyonqena wethu mna ukusondela apho ngakuwe Ndlovu, uyathanda ukudlala kakubi wena ufike undikhwija ngamanzi ngalo mboko wakho. Kanti ke mna ndithanda ukuzigcakamelela ilinga apha ematyeni.”

Wakhathazeka uNdlovu, wadomboza exolisa. “Kaloku mna mbila sukuba ndizidlalela nje, ndisube ndingenazo nakancinane iinjongo zokukuhlupha. Ubotsho wethu kaloku xa ungayithandi into, ukuze singanqalani apha, ndibe bendingenanjongo zakukhuba.” Wasondela uMbila akuva ethetha ngoluhlobo uNdlovu sele ebobotheka ngathi uvutyiselwe emagini. Kwadlalwa ke zizilwanyana kuleqwana kuyi loo nto.

Nangona kwakuzele iziqhamo nje kweli hlathi lakwaNtuzuma, kodwa babekukhuthalele kakhulu ukulima namasimi. Babesazi ukuba imizimba ukuze ibe sempilweni kumele itye ukutya okutsha nokunezakha-mzimba ezingangxengwanga. Imveliso ke yayintle kuba umhlaba wawusoloko ufumile, uncedwa nangaloo magqabi ukuwuvundisa. Kwakungekho mntu usweleyo kuba kwakusetyenzwa ngokubambisana omdala nomncinci, kungalityalwanga ukulondolozwa kwendalo.

Kuthe ngenye imini xa kanye lithi ndithenge, kwabonakala ibhadi lisiza limaphikana, ngokungxama lafika lakhwaza uNgonyama, Ngonyama! UNgonyama, yintoni Bhadi wafika sele ingathi luzakuphuma ngomlomo uvalo? Ekhefuzela engakwazi nokuthetha kakuhle, kukho iintaka endizibone apha ekungeneni kwehlathi, asintaka ndakhe ndazibona apha, zifike zahlasela oziMbabala noziNkonkoni besacambalele. Zithi zakufaka iinzipho zazo, ngephanyazo itshoba lilale umbethe.

Ngomgqumokazi waba ngathi ubetha isigodlo uNgonyama. Zaqokelelana izilwanyana kubikwa oku kungena kwamanzi endlwini. Kukhutshwe iNgwe neMpunzi ukuba zike ziye kuhlola, zange ziwavale xa zibona inkungu nelanga kude kufuphi nehlathi lezi ntaka. Uninzi lwezilwanyana ingugeqe-geqe. Wabaleka waphantse ukwaphuka isinqe uMpunzi. UNgwe wancedwa ngumqolomba okufutshane ukuze asinde. Zange ziphinde zilufumane ulonwabo izilwanyana zelizwe. Umkhosi ezaziwubophile ukulwa ezintaka watshatyalaliswa kuba ezintaka zazinamadla, zikwanesatya esimangalisayo. Zazitshawuza oku kombane, neenzipho zazo ezibuncuntsa/hlaba okwenaliti.



Zabalekela ngaphandle ehlathini izilwanyana zishiya iintsimi namakhaya azongasemva. Abantwana bazo babazisisulu zeentaka eziqwengayo; uninzi lwafa. Ukususela loo mini zathabatha ulawulo iintaka kwihlathikazi lakwaNtuzuma. Izilwanyana ezaphumela ngaphandle zazibona zicela izingxungxu emizini yabantu, zimbi zazibhaqa zilinyiswa, zithuthiswa amanzi, ziqatyelwa, zigadiswa amasela, zisetyenziswa nzima. Ezinye zaguqulwa ingqondo, zathelekiswa nabantakwazo kusithiwa bagqobhoza izindlu bekrurutha neempahla.

Kunanamhla zange siphinde silufumane uxolo isizwe sakwaNtuzuma. Sisakhala ngehlathi laso elonganyelwa ziintaka, ezingaziyo ukuba zazivelaphi. Abakho amaxa apho simana zibiza iimbizo ziceba ukuziphindezela. Zikwakho nezithi zikonwabele zona ukuhlala kwilizwe lakwaNtu, kuba kulo zifumana ukhuseleko, zinikwe kananjalo ukutya zakulamba. Kunjalo lisavakala ilizwi likafudwazana lisitsho “kahleni bo! Masiphahleni kuhle, indawo ngathi iyehla. Unyawo olungajojiyo luyagaxeleka eliweni. Masiqale siqokelelane silungise kananjalo ukubona ngeliso elinye. Akungencedi ukusinga edabini nabantu abasebuthongweni.” Phelaphela ngantsomi.

### **SQUQUQU PHEZA**

Kungokuhlwa kwilizwe lezilwanyana, zathi iimfene zisosa umbona kwavakala isililo esilusizi kwaNkawu, zikhwaza “swazi ndini olungophukiyo, nyoka ndini edla ingashiyi, ufikile uDlazonke, uxhiphule waxhwila kwakhona.” Umama wakwaMfene ucebise ukuba utata uMfene aleqe kwaNkawu, kuba kwakucacile ikho into embi. Utata uMfene uthe, “Xa usithi ndiyojongana neeNkawu ezidliwa yinto esingayaziyo, ucingela ukuba mna andinancasa kulonto ebaquqelayo, soze mna ndijongene nezakwam.”

Bambona utata uNgonyama ephethe umkhonto eleqa kwaNkawu, wakhwaza kwaMfene wahlahlamba uMfene wathi. “Onyakazise umlomo kuni inene uyakuhamba nale Ngonyama, kwaye ndiyolala ndingavuswa.” Waqhubeleka nendlela uNgonyama. Wafika weva uNgonyama ukuba la ndoda enguSiquququ ihlasele yemka neNkawu encinci. Wacebisa uNgonyama ukuba baleqe bavuse zonke izilwanyana kuingcwe indlela kaSquququ. Baya kwaNdlovu, nakwezinye izilwanyana baphuma bonke besithi eqalile nje uSquququ soze apheze, ufika kuthi nya kungasali nempunde.

Baya nakwaMfene wacebisa uMfene ukuba ahambe amadoda yena uyakusala ebagadela abantwana namakhosikazi. Wacebisa uDyakalashu ukuba abantwana noonina bahlale ndawonye, ze abafana bonke bajikeleze bebagadile, lilonke uMfene makathathe umkhonto nesagila kuyiwe. UMfene wabeka izandla esinqeni. “Ubonanje nilibele kukugcwala kwam uyadliwa lamntwana, kwaye akusancedi unoba kudala uSquququ emgqibile, mncameni nisisindise hleze kuthathwe nakuni.”

Zaqhubeka izilwanyana wasala nosapho lwakhe uMfene, wathi akuya izingqi zezilwanyana uSquququ walahla phantsi umntwana weNkawu waqinisa ukugqotsa. Bamfumana engalimalanga babuyela emakhaya. Zazivana izilwanyana zingadlani ngaphandle kweenyoka.

Wabhodla isingqala umama wakwaMfene ekhuza ihlazo nosizi alizise phezu kwabo utata uMfene. Egqutheza umama wakwaMfene uthe, “yintloboni ke le yehlazo nelishwa olilandele elikhaya?”

Sakuxakeka sakuyaphi xa unje?” UMfene wabuza ukuba banokuxakwa yintoni ekhona, akafani neenkawu ezithonqozayo, ubetha into elala phantsi yena.

Kuhambe iintsuku zaqhubeka nokonwaba izilwanyana. Uthe elaqaza itolofiya uMfene wadibana noSquququ exhobile wamqhuba ngogadla bathule esithi uzakumthatha nosapho lwakhe. Walila uMfene wathi xa enokumyeka nosapho lwakhe angamnceda ngeshumi labantwana bakaDyakalashé, bancinci kwaye banencasa.

Wathi uSquququ akanaxesha lalo nto uyakwazi ukuzithathela nabanina amfunayo, ulambile yena soze azilibazise, kwaye uzakubavalela esiseleni akhethé amthandayo usuku nosuku. Wacenga elila wancama, baqhutywa bonke abakwaMfene nguSquququ bengenamncedi, kuba wabayalela ukuba bavale imilomo.

Kwathi kanti uNkawana uqabele emthini usamkhumbula uSquququ owaphantse wamdla, waleqa kowabo waxela konke akubonile. Zaqokelelana izilwanyana ezinye zihamba phezu kwemithi ezinye zibhabha zayingca indlela kaSquququ, kwakungekho ukubaleka, kuba utata uNkawu watsibela uSquququ emagxeni wamngomba kanobom sawa isqhuma mlilo esandleni kuSquququ, ze wasichola uMfene wakhomba uSquququ. Yaba kukohlulwa kukaSquququ.

## SIMANGANDINI SOMHAMBI

Kwilali ekude neyayinako konke okubalulekileyo, yayambathwe luxolo, imvula yamathamsanqa iyidliva kuthi qhu. KwakunoMkhulu owayenoonyana abasixhenxe, bevana bebambisene. UMkhulu wawungafika egokroza de agangathwe isifuba, kodwa lwalungapheli uncumo nezibongo emlonyeni wakhe. Ubethi akubuka imfuyo yakhe noonyana bakhe nesosithabathaba somzi anqwale intloko esithi. “Khanindibongiseni ubuhle obungaka obuzisa uyolo.”

Bafikelwa lundwendwe olwalungaqhelekanga kule lali, noxa babezibuka bezamkela iindwendwe kule lali olu undwendwe zange balonwabele, lwalunuka phuqu inkohlakalo noxa lwalunxibe uncumo olukekeleyo. Lwaba ngungxoxwa yimilomo, umathand’ ukuhamba netyabhakazi, into eyayigqodoza nentshuntshe.

Yayingaqondakali inyaniso kolu ndwendwe lwaludla ugxebe bendisithi, mhlawumbi bekunokuthi. Yayingazihluphi ngokuxhalabela ukufela esiqithini, ingahlupheki kukudlelwa ezintabeni, idela kufa elalunika izilo uxolo, ewe walulahlela kude uxolo engafuni nevumba loxolo. Izimisele ngokudla inqwamze neentanga.

UDomi unyana omncinci kaMkhulu wamthi wambu wamwolela kuye lo mhambi. Nesinye isifana elalini sathi nti ngulo mhambi, abakhiqizele iiswiti ezikhethekileyo ezaziphithanisa zijubalalise iingqondo, zibanike isibindi sokwenza nantonina nakubanina, bonwabise umhambi angaphezi ukukhiqiza iiswiti ezihlakazisa umzimba nengqondo.

Kwaba yinto elula kwesi sifana ukuchitha igazi labantu bohluthe nantonina abayithandayo, ukuze bonwabise umhambi akhiqize iiswiti baguqule ukucinga. Iingwevu neengwevukazi, ootata noomama nabantakwabo bababonisile ukuba bathandelwe yinyoka emabalabala ngeenjongo zokubamfifitha ubomi kancinci kancinci. Ibasebezele ezindlebeni inyoka emabala bala ibathembise ngobunewunewu zaya zidenga iingqondo. Suke ye qhofo- qhofo ngamnye ngamnye. Avuleka amehlo kwasuka inkungu kwabanye, kodwa yabathi ngqi isala ngabo inyoka emabalabala.

Bazama amacebo abahlali okuqhofaza intloko yenyoka emabalabala, kodwa amaxhoba eeswiti ezijija ingqondo ayikhusela de kwakuko kwangukhilikhithi cimi pam, kubo bonke abafana abangabonisekiyo. Phela phela ngantsomi.

## UMAHAMB' ECUA

UNgonyama wangena egibiseleka emhadini, babuza abanye ukuba uleqwa ngubani waphendula ekhefuzela, “nguMahamb'ecula owasoloko ephethe izikrweqe, injalonje uvela kuphaphatheke namakroti” Wacela inkosikazi yakhe uNgonyama ukuba imbangule kuba sele ethiwe ntshi nguMahamb'ecula.

Babona igquba leemfene libalekela uhayi no ewe, bakhwaza bebuza ukuba zileqwa ngubani. UMfene waphendula ekhwaza ekude “sibaleka lo uvela kunuke ulwamvila, uMahamb'ecula.”

Zayokungena khalakatha emqolombeni iimfene, zahlala phantsi zabangulana ezinye zacobana iintwala. Zazithetha ngokukuhlaliswa nzima nguMahamb' ecula. Bakhuza beqhwaba izandla, bambi beqaqanjelwa bedumbile kukulunywa nguMahamb' ecula.

UMahamb' ecula ubaswantsulisa kube bubu hayi hayi, walugibisela phandle kudala uxolo, ligwala elithi lakuhlasela libize usapho lonke bakupakanye, yazi ukuba sakuncedwa ngubani kuye, babuzana?

Kungcono sibize amabhere anqunqe kwa obo busi bakhe, ukuba ikhona indlela agxothwe kweli hlathi kuba, sonke asilumani sinesisivumelwano soxolo, kwakunzima ukudala uxolo nengonyama de yavuma ngoku ezi nyosi azivani noxolo, zatsho iimfene.

Yacebisa enye ukuba kuyiwe kwatat' uJola bamcele awole obubusi agxothwe nezinyosi ngomlilo. Enye imfene yabakhumbuza ukuba zinomona ngobusi eza nyosi kwaye ziyijoka indoda isachwetheza, ziphuma zonke zihlasele zilibale ngosal' egqekeza. Kwakhutshwa ezimbini iimfene zaya kutata uJola waya ezithembile kwikhaya leenyosi zamluma waphaphatheka waya kuziphosa emfuleni wabe ebokoboko. Phelaphela ngantsomi

## UMENDO

“Noyaphi, mfazi wakowethu khawuphume phandle ujonge esibayeni undixelele ukuba ubonani,” utshilo uMayeye kumkakhe emthe ntsho ebusweni. Waphakama uNoyaphi walunguza emnyango waphendula efinge intshwaqa. “Undijongisa ntoni kwesi sibaya sakho esome nko singenalo nethole,” emkhomba ngomnwe. “Yheke! Kanye kanye yiyo ngqo le endikubonisa yona. Zimbini ke mkam izinto ekumele ukhethe kuzo okokuqala kukuba umile iimpondo ugaqe uhlale kwesi sibaya ube yinkomo, mna ndokukhaphela ndikoluse uyintlantlathe ingca sithi mpu. Eyesibini kukuba, ukhululele uNontubululu ayokuba yinkosikazi kaSinukunuku, ukuze sizale isibaya sam ndizuze ukuhlonitshwa kule lali. Iintanga zentombi yakho zenda zonke, yona ilele kungoku, uyazitshayeleda amabala undenzele iti kungoku. Watsho qwela ngelitshoyo uMayeye.

“Ubonanje andinqweneli kwanto edibaniselana nala nkothovu enemilingo emibi, owam umntwana uzakulinda umntu omlungeleyo.” Warhuqa iinyawo esitsho ephuma uNoyaphi. Wavumbu uMayeye walanda indlela eya kwaSikunukunu. Wafika sele ezingomba isifuba, emaphikana ethethela phezu ehambela phezu uMayeye kwaSikunukunu. Wamamkela ngobubele uSikunukunu ethe nqeke amazinyo abolileyo iingxovongxovo zamazinyo amade. Umsondezele zonke izinto azithandayo bonwaba batya basela babonisa ngenhlela yokuthwala uNontubululu. Bohlukana besenzile isivumelwano.

“Nkosikazi yakuthi ndicinga umkhwekazi kudala simgqibele makhe sithume uNontubululu kusasa amvelele sive impilo amphathele amarhewu” watsho encumile uMayeye. Walulungiselela uhambo lwakhe uNontubululu wabe unina eququzela emhlohlela iziphondo zokupha uninakhulu.

Kuthe kwakusa yanguNontubululu nendlela. Uthe esethafeni elalikude nekhaya likude nelali kaMakhulu kwavela amadoda anamahashe amane edyarhiwe. Wadeda endleleni esoyika, amjikeleza emothusa ehla emahashini, bamhlohla ilaphu emlonyeni, bamvala amehlo ngokumnxibisa isaka entloko, bambopha iinyawo nezandla, bamphosa ehashini bamsa kuSikunukunu.

Kwangolosuku uSikunukunu wathumela iinkomo ezingamashumi amathathu kuMayeye. Wayengavuyi eqhashumba okogcado kweso sirhezu sesiciko uMayeye, ezibuka iinkomo zakhe azibongele mihla le. UNoyaphi wazimisela ukuba uzakumlanda umntwana wakhe litshisa libanda kumnyama kukhanya. UNontubululu ubenikwa konke okuhle nokumnandi nguSikunukunu kodwa zingapheli iinyembezi nesiingqala ezixelele ngokuqhwekisa.

Ngobunye ubusuku wachwechwa waya kwaSikunukunu uNoyaphi, wamxelela ukuba amkhululele umntwana wakhe. Wahleka wagitheka uSikunukunu akugqiba wasondela ebusweni bukaNoyaphi sele entshingintshingi wathi. “Andenziwa kanjalo, andinityali ndinineke zonke iinkomo enizifunileyo, ndade ndanongeza, ngokoke ngowam lo.” Zange aphenandle uNoyaphi waphakama wathi hlasi uNontubululu ngesandla baphuma.

Bathe bakufika esangweni laguquka langumfula omkhulu ogqumayo isango, bazama ukungena bezowela, babona ukrebe esithi sondelani ndilambile. Wagila uNontubululu uNoyaphi bhu phantsi, watsiba kanobom enyathela uNontubululu emqolo kwayimitsi emithathu weegulukudu endlini kwaSikunukunu. Waphakama uNontubululu sele edumbe idolu, walirhuqa waya endlini.

Wabamkela ngobubele uSikununu wabanika iimpahla zokunxiba ukuze bakhulule ezo ezimanzi. Wabaphungisa waphumela phandle. Ubuye sele eqhuba ithokazi lenkomo elimhlophe wayalela uNoyaphi ukuba aqabele kulo limgoduse, wamxelela ukuba umesula iinyembezi ngalo. Wavalelisa uNoyaphi eqabele inkomo yakhe emhlophe wagoduka.

UNontubululu waqala phantsi ukulila wabuzwa nguSikunukunu ukuba uyakuze axole nini, khona angamenzela ntoni ukuze amthande amamkele entliziyweni yakhe. UNontubululu wathi akukho nenye into enokumenza athande uSikunukunu. Wema phambi koNontubululu uSikunukunu wathi. “Soze buphinde bubonwe ubuhle bakho buyakubonwa ndim kuphela.” watsho emvuthela. Kwaguquka intloko nobuso kuNontubululu wafana nebhokhwe eneempondo, zewahlala umzimba unguye.

Ubuhlungu abuva uNontubululu akuzibona babungentla kwento yonke anokuyicinga. Wazama ukuzifihla elalini uNontubululu, abazali baqhubeka nobomi ngokungathi balibele ngaye. Zamandela iinkomo uMayeye sasikhulu nesisu wahlonitshwa elalini. Zazingapheli iinyembezi kuNontubululu, wadibana noMakhulu wakhe emlanjeni uNontubululu wayibika intlungu yakhe, uMakhulu ucebise ukuba baye kwakhe angaphindeli kwaSikunukunu angayi nakunina noyise.

UMakhulu wayalela uNontubululu ukuba bavukele emlanjeni ekuseni kungekasondeli bantu. Kuthe kwakusa bavukela emlanjeni, uMakhulu wamyaalela ukuba angene emanzini wenjenjalo uNontubululu, wawathinta ngesandla amanzi uMakhulu wathetha namanzi wawacela ukuba asombulule imithwalo kaNontubululu. Wayalela uNontubululu ukuba axelele amanzi zonke iintlungu zakhe akugqiba awasele.

Wakhala kakhulu wawaxelela amanzi konke okubuhlungu nokumxakile nakokonke akoyikayo. Emanzini kwaphuma intokazi entle yamxelela ukuba aphume emanzini angajongi ngasemva, emva kwenyanga azise umbulelo. Kwabuyela konke okuhle kuNontubululu, wahlala noninakhulu.

USikunukunu wakhangelela uNontubululu engamfumani waya kuMayeye esithi ufuna iinkomo zakhe okanye amkhangelise uNontubululu. UMayeye wamxelela ukuba akuyongxaki yakhe xa esohlulwa ngunkosikazi wakhe, yena wamnika umntwana wakhe ze wehluleka ukunakekela onwabise unkosikazi wakhe. Uqhube wamxelela ukuba eyona nto ayaziyo yimilingo uyohluleka kukunakekela usapho lwakhe. Umbuzile ukuba xa eguqula uNontubululu emenza ibhokhwe imncede phi, makenze imilingo abuyise uNontubululu ayeke ukubahlupha. Kwa oko uSikunuku wavuthela uMayeye ebusweni waguquka walufudo oluthetha ulwimi lwabantu kwaye iingqondo zakhe zisebenza. Wahlala nofudo lwakhe uNoyaphi.

Phelaphela ngantsomi.

## NGOMZUZWANA

Wangena uMkhulu ethethela phantsi kuba wayenjalo kakade. “Mzukulwana aziphelelanga ezi nkomo, uyahlupha unkom’ egwangqa.”

Waphendula ngelizwi elingangcazelayo uVukile. “Ewe Mkhulu ndimkhangele ndancama njengokuba ndingena ngelixesha.”

“Kulungile mzukulwana yitya ulale soncedisana simkhangele ngomso.” Watsho uMkhulu. Kwagqitywa ukutya kwathandazwa baya kulala. Bathe besancokola bengabantwana kwangena uTamnci wabo, basebeza bebuzana ukuba ufuna ntoni kuDal’ ingozi (ligama abamthiya lona.)

Wangena wangqala ku Vukile, watsala iingubo zakhe wazilahlela emnyango emvuleni wathi. “Ivila loyika ukubila lifa lihleli, ndizifuna ziphelele iinkomo zam nja- yenkwenkwe ulele ndingalelanga, hamba ubuye nayo mfowam okanye uduke.”

Babemoyika uTamnci wabo, wee thwashu ethe cwaka uVukile wahamba. Uthe akuphuma uTamnci wabo aphuma amantombazana aleqa uVukile bemkhapha bemphathele iimpahla ezishushu. Wababona uVukile waya egijima kubo wancuma wacela ukuba bajike, balandula wathi. “Ndim inkwenkwe kwaye ukuzalwa ndedwa ngumlu wenyama, jikani.”

ULindelwa wavakala esithi “Kowu wasenza owabulal’ uTata, uTamnci uyasingcikiva, inene uliqaqa eligqumayo kowalo umngxuma.” “Akukho kwakhe keyena, ugquma kwaTata, kwaye akananto yintsebenzo kaTata le, sengathi singazilwela.” Watsho uLondiwe.

“Masibambisane bantwana basekhaya kungenjalo kosengw’ ikati.” Watsho uVukile.

“Balekani nafa ngumaNqumane utshay’ eluphondweni ingathi thu nanini la ngozi yomntu.” Utshilo uVelile eyengezelisa iinyembezi. Uqhube wathi “Uyosibamba umdali omdala kwiintsuku zonke ngesokunene, sobonana.”

Bamjonga eyotshona umntakwabo. “Vityooooo nkom’egwangqa ndisendleleni inene uzosazi isabhokhwe sam, uzofunyanwa sesinamathonts’ abanzi namhlanje.” Yaba kukwehlukana kwabo.

UGogo noMkhulu bemathumb’ ayajijeka, bhedudu waligwele uGogo efun’ uVukile kuTamnci. “Uyabona Tata lo rhonqo onguXolani, uzombeka apha owam umzukulwana, angathini ukukhupha umntwana ngeli xesha kule ngqele.” Utshilo uGogo embi ebusweni.

Wavela uTamnci erhuq’ iinyawo esithi. “Tata niyitefisa kakhulu le ntwana amanye amakhwenkwe ayazinakekela iinkomo zoyise.” Wamthatha phezulu okwegagasi uMakhulu “Yinile hlamba loo mlomo, wazini ngeenkomo ungenayo nenye? Wazini ngamavila ulala de likugqobhoze iimpundu ilanga? Yintsebenzo ka Xolile lena, uyise waba bantwana wabashiya nekhaya nemfuyo nemali, ukhukhumala nje awunanto.”

“Ugezisa aba bantwana ufuna bangandihloniphi, uzovuya ke xa ifunyenwe inkomo njengokuba uludlwabevu nje ngoku, ndiyahamba ndiyolala.”

“Yhe wena matshandatshandadini, wesibhanxa hamba uyokufuna uVukile abuye nokuba ingekho lo nkomo izozibuyela, soze ulale kwam, phuma hamba de ubuyise umzukulwana wam.” Watsho uMkhulu ngelizwi eliphezulu nto leyo yayingaqhelekanga. Zange afumaneke uVukile unomphelo.

UMagqum’ egqekreza etshawuzisa imibane ebonwa nguXolani yedwa, wafika yadla imvubu wandlandlatheka ebaleni uXolani. Wakhala uXolani ekhwaza. “Uxolo Mkhuluwa nam andimazi uVukile.” Wabalekela kwigumbi lakhe lokulala wafika inkunzi yenkomo eyalahleka mhla kwalahleka uVukile imlindile, yamhlaba ngeempondo yamhlalela phandle.”

Wawa nka ngesinqa, wabuya nobhelez’ abhubhe uXolile nkaa ezimbanjeni, qu emqolo. Waphaphatheka wayakuwela ebuhlanti. Wafika kunexhego eliphethe isaka lifuna ukumfaka kulo, wagxwala waya kuyise waxolisa kwathi cwaka, naxa kunamaxesha okuba afike uXolile afune unyana wakhe. Phela phela ngantsomi.



## HLAWULA OKO KUTYA

USihlothika kwakuyindoda emfutshane enesisu esikhulu, intloko encinci, iindlebe ezincinci, amehlo amakhulu ngokungathi azakupoqa nomolomo omncinci nempumlo ende.

Iinyawo zakhe zazincinane, imilenze imifutshane, iimpundu zinqabile, emnyama ngolu hlobo lokungabonakali ebumnyameni kuthi gqa amehlo odwa.

USihlothika wayeyindoda ehlafuna oko kungade kugcwale esiswini, ubelamlelwa kukulala, akuphaphama ebusuku, athathe khona atye. Ibiqaqamba inga ingaphuma ngomlomo intliziyo akucelwa, ubesi-thi akuva umntu ongena ngesango, abethe phantsi kuvuleke konke ukutya, kuzingenele kulo mngxuma osendlini, abethe kuvaleke, kucoceke, kuphephezele umoya omtsha osusa, ivumba lokutya.

Ube yindoda enemfuyo eninzi, enomzi omkhulu, enamasimi amathathu achumayo, isitiya siphuphuma. Ubethi akubona umntu onento entle alunguze efesitileni eyikroba angafuni ukusondela anike izincomo, uyakukrukrukheka engalali kamnandi ecinga lo nto intle yalo mntu, azibuze kaninzi ukuba angenza njani ukuba naye abenayo ayiphindaphinde kabini.

Ukuba iibhokhwe zizele kweminye imizi, kwakhe kungabikho ezalayo, uyakuthatha uswazi azileqe iibhokhwe zakhe ezibuza ukuba zilinde ntoni zingazali. Ngenye intsasa wabiza ummelwane wakhe owayehlupheka nowayesoloko emhlupha ngokumcela ukutya ngelithi abantwana balambile. Wambuza ukuba zingaphi izitya zokutya azicele kuye engazibuyisi. Ummelwane wathi akanalwazi kuba sekukaninzi emenzela okuhle.

Yaguquka imozulu ebusweni bukaSihlothika wathi. “Awuyalezwanga kum kwaye andinalo usapho, ukuze kubengcono bhatala ityala lakho lokutya endikunike kona yonke le minyaka.” Ubuzile omnye ukuba angabhatala ngantoni engenanto esandleni. Wacebisa uSihlothika ukuba ummelwane amkhululele iphelo lentombazana yakhe amenze inkosikazi yakhe, ngolohlobo uyakulesula ityala lakhe kwaye uzakuqhubeka ukumondla yena nosapho lwakhe nanjengoko eyindoda eyondlelwayo.” Zange aphenyule ummelwane weegwiji noxa wayengavulnyewanga waya kumkakhe, wabacela ukuba bandwendwele kwelakubo nanjengoko indlala ibhokile. Walubalekisola ebukhweni usapho lwakhe ummelwane.

Uthe ebuya ummelwane ekukhapheni usapho lwakhe wafika uSihlothika engaphakathi, kwakhe engamazi nokuba ungene kanjani. Uthe engekambuzi ukuba ufunani kwakhe wavele uSihlothika wathi “Mfo ndize kulanda okwam, hlawula ityala nto zakuthi.” Ummelwane uthe ixabiso ondihlawulisa lona likhulu kwaye lingamaqhinga. USihlothika uthe le ndoda iyacikoza xa kufuneka intlawulo xa isondlelwa iyakuncuma igcwalise oo-enkosi abaxwebileyo. Zange alinde mpendulo uSihlothika suke wajika ummelwane wakhe wayihagu enkulu emnyama.

Wayiqhuba ihagu engummelwane wayidibanisa nezinye iihagu zakhe wandelwa. Akumonelisanga okokujika ummelwane abeyihagu, wayebiza zonke izinto ezinobuqhophololo uSihlothika ezifanisa nommelwane wakhe ongamhlawuliyo. Kwangobobusuku uSihlothika wabiza igama lephelo likammelwane, enukisa ngeempumlo wawufumana umkhondo, waxhuma kakanye wafika entla

kwentloko yelo phelo likammelwane. Walilalisa langeva kwanto walithi hlasi walibeka egxeni esithi nizizigixagixa zezidudla nje, nihluthi ukutya kwam, uyihlo uyandidelela yiza kum ungowam.

Wataka wenza umtsi omnye waphuma. Uthe xa efika esangweni uSihlothika wafika kume uMakhulu wephelo, alityathileyo, wathi mphindise. USihlothika wangaphenduli wakhaba uMakhulu entloko wawa uMakhulu. Wabe esithi uSihlothika. “Yiva apha ndiyayikhaba into ebhanxekileyo evalela indlela yam.” Waphakama kwangoko uMakhulu, wathi nka ngomsimbithi emqolo kuSihlothika, waliphosa phezulu iphelo uSihlothika, weegxada uMakhulu waliganga kwangoko. Lithe ukuba libe kuMakhulu iphelo wenza umtsi omnye wangena kwigumbi lephelo walilalisa.

Uthe ephethuka uMakhulu wabe sele efikile uSihlothika, wazijika uMakhulu wayeyona nja inkulu wamjengqula isandla, wenza umtsi omnye uSihlothika waya kwakhe. Wagcuma ziintlungu kwakusa uSihlothika, wavuka waxova intlama ngeso sandal esinye wayibumba yafana nesandla, wasincamathisela kuye ngomlingo, wabasa umlilo wasitshisa isandla sentlama samnyama, safana naye. Kwadlula iintsuku ezimbini wathi uyakuxhela la hagu engummelwane. Wayilola imela enkulu walungela ukuxhela. Uthe uSihlothika xa eqalisa ukuxhela ihagu engummelwane, ikhala, icela uxolo eyiphoxa, eyifanisa nezinto ezinuka amaqhinga nobudenge, wabona uMakhulu wephelo likammelwane ephethe ucelemba esithi wakumhlinza nam ndiyakuxabela ngaloccelemba.

Wavakala esithi uSihlothika. “Hayi hayi hayi kutheni ungena iindaba ezikude nawe, uyandityala lo, ndimpendule wayihagu nje kuba endityala.” Zange aphenndule uMakhulu suke wabetha ngentonga phantsi kwatshawuza umbane, wabuyela ebuntwini ummelwane kaSihlothika. UMakhulu wathi wambu ummelwane ngengubo ebomvu esithi yeyamandla.

Wavuthela umgubo wakhe uSihlothika, eguqula ummelwane ukuba abeyimpuku kwangenzeki. Wagoduka ummelwane noMakhulu wagoduka. Wacinga icebo lokuvisa ummelwane ubuhlungu uSihlothika evuthiswa nakukusokoliswa nguMakhulu, wayengazange wasokoliswa ngaphambili wacinga icebo lokuba xa enokufumana nokuba yindawo encinci kula ngubo kaMakhulu angakwazi ukwenza nantonina kummelwane.

Wangqunga endlini uSihlothika ecinga ukuba angayifumana kanjani ingubo ebomvu kaMakhulu ekummelwane. Waxhumaxhuma wadanisa ecula. “Nalo icebo dilidili, awusindanga wena otye ukutya kwam inene ndiyeza.” Wazijika wayimpuku uSihlothika ngeenjongo zokungena kwammelwane alume ingubo ebomvu kaMakhulu.” Kwa oko wazijika waya kwammelwane. Kuthe ngelishesha esazijikile uMakhulu waxelela ummelwane ngemilingo ukuba anxibe ingubo ebomvu, baya kwaSihlothika bafike baqokelela onke amandla omilingo kaSihlothika bahamba nawo.

USihlothika, uyikhangele wancama ingubo ebomvu kwammelwane, uMakhulu wayijike yasisankwane esithwelwe ngummelwane. Waphindela kwakhe uSihlothika wangqala kwigumbi lemilingo walaqaza eyilo mpuku, wangazifumani izixhobo zakhe, uzame wancama ukubuyela ebuntwini. Wahlala yedwa kulo ndlu yakhe esitya yonke into, wade wayeyona mpuku enkulu nehluthayo. Ummelwane walanda usapho lwakhe bahlala ngoxolo noxa indlala yayilundwendwe oluqhelekileyo. Phelaphela ngantsomi.

## USOLONTI

USolonti wayeyindoda enosapho ehluphekayo, isebenzela amanye amadoda anezinto, ukuze amnike nokuba yintonina abanayo.. Ngenye imini uSolonti wacela ukusebenzela uGigimbi ukuze ambuyezele nangantonina. Wamsebenzisa imini yonke esitya phambi kwakhe engamphi kwanto emana ukumqalelisa phantsi, athi akawucokisisi umsebenzi wenza nje uphela sonwabe kwaye uyabonakala ukuba ulixelelegu levila.

Kuthe kwakufika ixesha lokugoduka kukaSolinti wayalelwa nguGigimbi ukuba alinde umvuzo womsebenzi wemini, wangena endlini uGigimbi waqokelela ukutya okwahlukahlukeneyo, okusele kwiintsuku ezidlulileyo wadibanisa namathambo esityeni esigqobhokile wamnika ngelithi makagoduke atye nosapho lwakhe. Wabonga uSolonti noxa kwakuxakekisa okukutya liphuma phambili nevumba lokonakala kwako.

Uthe akuvalelisa uSolonti wabuza uGigimbi ukuba kwenzeka kanjani ukuba abenosapho oluhle kangaka ehlupheka engakwazi nokulunakekela. Uphendule ngelithi uSolonti, makube zimfanele izinto ezintle. UGigimbi embi ebusweni wathi. “Ubona ukuba mna azindifanelanga na izinto ezintle?” USolonti uthe “zikufanele nkosi yam naku unazo.” Wavele wehlutha isitya sakhe esithe thihli kukutya okonakele uGigimbi wathi ahambe kwakhe kuba uhlekisa ngaye, wamthembisa ngokumthathela usapho kuba yena angalunakekela ngcono.

Zange alale engqunga uGigimbi eziva ethukiwe wadelelwa nguSolonti kuba eyedwa ebomini, wafunga iintupha ukuba uzakuluthatha usapho lukaSolonti. Uthe esazingela umsebenzi uSolonti wakhwaza ekwakhe uGigimbi ukuba umama nabantwana bakwaSolonti mabavele kwakhe ngokukhawuleza. Baleqa bothukile, wathi mababambe iinkukhu ezintathu benze isonka samanzi bapheke nemifino bahlale batye naye. Wabonwabisa nabo bakhombisa umbulelo bamcocela babonga, ubacelile ukuba bamndwendwele zonke intsuku. USolonti ubehamba usuku lonke ekhangela imisebenzi inqabile abuye ephaca amangaliswe kukutya okuhle mihla le, akubuza ukuba kuvelaphi ibebukhali inkosikazi.

Ngolunye usuku kunentlanganiso yamadoda elali anemfuyo, wahlala uSolonti wangajikelezi msebenzi nakwintlanganiso engenakuya engafuyanga, wacela ukutya unkosikazi esithi soze anyamezele indlala. Indoda icebisile ukuba balaqaze imifino ezimilelayo, zange iphendule inkosikazi suke yaqoqa abantwana yaya kwaGigimbi wabamkela ngobubele wathi bazenzele nantonina abayinqwenelayo, uqhube wathi yena uya entlanganisweni yamadoda anemfuyo. Webiwa bubuthongo uSolonti elinde inkosikazi nabantwana ukuba babuye nemifino. Latshona ilanga bengabonakali wabona kulungile ukuphuma aye emasimini akhangele usapho, uboniwe ngamadoda avela emhlanganweni uSolonti ambuza ukuba uyaphi emasimini engenayo intsimi, uthe ukhangela usapho lwakhe oko bemke ekuseni beyokukha imbuya.

UGigimbi uhlekile wathi. “Uhambe umgama omde bakwam masijike bakuphe ukutya kwakwam njengeentsuku zonke.” Wema engenampendulo uSolonti aqhubeka amadoda amshiya. Wakhangele ilitye wachopha kwaqina ubusuku ehleli. UGigimbi wafika kwakhe kucekile ehlanjelwe iimpahla kuphekiwe elindiwe, wavuya wacela ukuba bachithe ubusuku kwakhe, wabathembisa ngeempahla ezintsha xa benokuhlala kwakhe, basenza kwa oko isigqibo sokuhlala

naye. Yaba kukuchitheka komzi kaSolonti, lwaphathwa kakuhle kakhulu usapho lwakhe nguGigimbi.

Indlala nobuhlungu bokulahlekelwa lusapho lwaqina kuSolonti, ngobunye ubusuku wenza isigqibo sokundwendwela umkhuluwa wakhe acele ukumelusela iinkomo. Wamkeleka kwamkhuluwa wakhe wahlala kwamkhuluwa eqinisekile ngokutya, waphiwa neempahla wakhululeka.

Kuthe ngelinye ilanga egade iinkomo wabona intlanzi enkulu ngohlobo olunqabileyo, okona kumsondeze kuyo kukuyibona isidla ingca, kwaye kungekho nesichiki samanzi kwelo dlelo. Usondela eyibona isitya neenkomo wayibuka ubuhle bemibala yayo, suke yathi. “Kutheni ungabulisi nyana?” Wagxuma wawa ngomqolo uthe akuphakama kwegqi uyise wamelulela isandla wamphakamisa. Ubuzile ukuba umyekelele ntoni uyise de alahlekelwe lusapho. Uyise uthe bendisendleleni ndisiza kuwe, bahlale kunye bahambisana.

Uthe akufika kumkhuluwa wakhe wathi ubone kulungile ukuba amohlulele imfuyo amnike nezipho azame ukulungisa ubomi bakhe. Wabulela uSolonti wahamba noyise. Yaqaqamba intliziyo kaGigimbi akubona uSolonti enemfuyo, kwamangala nelali. UGigimbi wagcuma ziintlungu zomona akubona esandelwa uSolonti kwaye wanentsimi isitya nako konke anako naye. UGigimbi wangqala kuSolonti embuza ukuba uncedwe yintoni.

Wambonisa intlanzi yakhe edla ingca wamxelela ukuba ucela nantonina kuyo imenzele, uGigimbi uthe kudala emondlela usapho elunakekela ngako konke, ngoko ke uyamtyala. Uye wakhamisa engenamazwi uSolonti. Uqhube wathi uGigimbi makayalele intlanzi yakhe ukuba yenzele yena ngokuphindwe kabini konke azokucela uSolonti, kwaye mihla le ezakucela kwintlanzi yakhe ambize ukuze naye angaphoswa. Kwa oko uSolonti uthe tata ndicela undivale ilihlo lam, lingaboni kwanto. Kwa oko lavaleka ilihlo likaSolonti ze wacela ukuba okwehle kuye kuphindwe kabini kuGigimbi, avaleka amehlo kaGigimbi omabini wamkhapha wamgodusa. Phela phela ngantsomi.

### **TSHISA NTOMB' ENDALA**

Xa Kanye ilanga lisiya kunina nemozulu ixolile, warhuqa elodolo liqaqambayo uNkawu waqabela emthini wavuna iziqhamo kwakhe, umzimba wawungavumi emva kokuhamba umgama omde evela entlanganisweni.

Unomnyamazana wekati eyayingumhlobo wakhe, wayexakekile ecaleni komthi egrumba enqwenela ukubamba intuku. Ezonwabele evum' ingoma engakhwazi. Uqokelela iinkuni uZinkawulele naye utsho ngeyakhe ingoma. “Ungakhethi xa uzingela ulalele inyamazana, yoyoyo yibambe.”

Kwaangena isibhongobhiya semfene sigaleleka esangweni ngokungathi sileqwa libubu leenyosi, sangqala ngqo kuNkawu egadini yamkhomba ngesagila isithi. “Ungakhe uqalise ukufundekela, andifuni kwa nyweee zisa, zonke ezoziqhamo ngoku!” Weehlika emthini uNkawu, suke seva swahla ngomhlaba ebusweni isigebenga semfene, saphandlwa yawa intonga wabe ethabatha umhlobo wakhe ukati wayiphosa ebusweni besigebenga semfene, yatsho unyawu nyawu yabe

iyikrwentisa ebusweni imfene, izama ukubambelela ikati. Uthe esaxakane naleyo weva nka esinqeni satsho isagila sakhe simjikela, yatshitshiliza ukuya esangweni imfene.

Kwabanzima ukucacisa kwezinye iimfene ukuba kwenzeke ntoni, babalisa abamelwane ukuba uphume kwaNkawu nale mikrwelo yekati ebhuqubhuqu ngumhlaba ebaleka. Kwa oko uyise wemfene waya kusabela kuMakhulu, wabekelwa konke akwenzile lo mfana wemfene neziphumo.

Waphakama uyise wesigebenga semfene wangavalelisi wangaxolisi waphuma ngomnyango. Esangweni wabona la kati engumhlobo kaNkawu, uyise wesigebenga semfene wayikhaba esinqeni yayokuthi nka ngesinqa emnyango kaNkawu, wavula isango waphuma elishiya engalivalanga.

Ngobusuku balo mini isigebenga semfene sachwechwela uNkawu kwakhona. Kwakumnyama kweligumbi kodwa uNkawu weva ngevumba nangezingqi ukuba kukho ongamenywanga.

Saphuthalaza isigebenga semfene sikhangelala uNkawu kanti uNkawu usemvakwakhe uphetha isikhumba segusha wamqubula emogquma intloko ngaso, wamehlutha intonga yakhe wayigalela engayiniki nethuba imfene, yathi isitsho entloko yabe isithi nka ezimbanjeni, itsho emqolo. Waphuma ephaphatheka umfene nakwesisihlandlo waxolisa. Wavukela kumhlangano wezilwanyana uNkawu wabika intlungu yakhe yokuhlaliswa nzima ngunyana wemfene. Sanikwa isohlwayo isigebenga semfene, wokha idami lezilwanyana zonke eyedwa. Phela phela ngantsomi.

## ESO SENZO

Wawubopha umthwalo uNompuku esinge emahayoyo eshiya oselungelweni lokuthi mama engumahamb' ehlala, wanganyamezeli umalume wamsondeza, wacela umalumekazi ancedise kukhule le mpukwana. Walizeka ke irhamba umalume elalilihle lingenabungozi emehlweni akhe, suke kwagcwala amarhamba kwalume noxa wayebona iimpukwana ezintle emehlweni akhe umalume.

Umalumekazi wayelirhamba elinoburharha, wawungafika emsebezela umtshana wakhe embuza ngoyise ongumfo ongenakubonwa kuba nguandazi noasindim. Umalume kampukwana wayeyimpuku ekhuthela nehlonitshwayo kwilizwe leempuku, ubeqinisekisa usapho lwakhe luya de lubenamahlaba kukuhlutha. Aqinisekise umalumekazi ukuba esikamtshana isisu sithe mpu ngumoya.

Wazixelela umpukwana ngokuzifundisa ukubhabha ukuze alijikeleze ilizwe ekhangela unina. Waqala ngokuqabela amatye atsibele phantsi, exesheni elininzi ubesiwa kabuhlungu athi nka ngesinqa okanye ngomqolo, ubenganikezeli sele ehlekwa zezingafuni ukuzama. Ngobunye ubusuku ezixelele ukuba sokuze alale engakwazi ukubhabha, waliqabela ilitye wawa waphida phinda esiwa. Wabona ixhego leluwane libhabhela kufuphi, walivuyela lathi. “Kanye kanye wenzani uqabela uziwise izihlandlo ezingaka?” “Ndizifundisa ukubhabha njengawe mkhulu.” Lahleka kancinci laqalisa ukumfundisa, kwakungelula konke konke, lamtsala limtweza iindlebe, lamtsala kabuhlungu limtweza umqolo nesisu. Lamthembisa ngeempiko elizakumokhela zona ngakusa.

Eneneni kwakuhlwa badibana nelulwane labe liphethe iintsiba zentaka lazihlola emqolweni kampukwana. Kwakubuhlungu kanobom emgqobhoza emqolo efakelela iintsiba, wanyamezela kunjalo unompuku kwaye waqhubeka nokufunda ukubhabha. Ngolunye usuku umkhulu welulwane wabalisa ngendlela yokuzikhusela ayifundiswe ngamalulwane ayevela kwelase China.

Wamthembisa ngokumfundisa, uthe akuphola amanxeba okwakufakwa iimpiko umpukwana waqiniseka ngokubhabha nto nje ebhabha ngokuhlwa engafuni ukubonwa zezinye iimpuku ezazimhleka. Wafundiswa nomlo wokuzikhusela ngumkhulu welulwane. Kuthe ngenye intsasa umalume kampukwana enesivumelwano sokusebenzisana neempuku ezazisuka kwilali ekufuphi, ziinkulu zinamandla zimxelela ngenqwaba yombona osemasimini akude, wanqwenela ukuhamba nabo umpukwana.

Kuthe kwakuhamba ezimpuku ezazindwendwele umalume kampukwana wasondela umpukwana kumalume wacela ukuhamba nabo ngengomso ukuze abaphathise, walandula umalume kampukwana ngelithi usemncinci makaqale akhule.

Zafika iimpuku emalanga umalume kampukwana warhuqa isaka lakhe bavalelisa, bathembisa ngokubuya kusasa. Kwathi kanti ezi mpuku ngamasela kwaye zifuna ukusebenzisa umalume kampukwana engenalwazi. Zaziyiqonda ingozi engaphambili, umnini wentsimi wayeyindoda enolaka engafuni nokuyibona impuku, waqinisekisa ngokugcwalisa onoxhaka umlungu evala zonke iindlela zokungena iimpuku, enenyambalala yeekati zokuleqa zinqwamze kwa ezi mpuku, waqwela ngokufuya iinyoka ezisixhenxe zokubimbiliza ezi mpuku. Yonke le nto akayazanga umalume kampukwana.

Kuthe kwakufikwa entsimini ziimpuku ezi ezinolwazi lobungozi abazithele kubo, zacebisa umalume kampukwana ukuba athathe isaka angene neny impuku engumhlobo wakhe nayimemile bathuthe umbona nto nje balumkele oonoxhaka iikati nenyoka, bothuka bagxuma bathi bayakwazi ukuphepha oonoxhaka, kodwa soze bamelane nokugijinyiswa ziikati intsimi yonke. Zazondlekile zinamandla iimpuku ebabehamba nazo, ngesaquphe zamfukula umalume kampukwana zamphosa kude, wayokuwa nka ngomqolo phezu kwesikhwebu sombona, wabindeka kunzima ukuphefumla, wazibamba esifubeni kwehla. Wanqwenela ukukhwaza kakhulu akhale lulaka, wacinga ukuba uyakuvusa iikati zinqwamze, wazixelela ukuba uzakuyiluma ayijengqule umsila la mpuku emphosile ukuphuma kwakhe phaya.

Wazama ukwehlisa ulaka ukuze afumane indlela yokuphuma, waqwalasela isikhwebu sombona ahleli kuso wancuma wasiphulula, walaqaza wabona inqwaba yombona. Watya kanobom de wasindwa sisisu. Balinda abanye bexakiwe ukuba kutheni engabuyi, bayalela umhlobo wakhe ukuba angene entsimini aye kumkhangela. Le mpuku yaqhwaba izandla yazivuthulula yazithwala entloko yazibeka esinqeni yathi. “Umo wenu benize kusibulalisa apha, ndiyayibetha ke mna impuku, tyhini bafondini ndiyakuwuqhawula umsila ndiyijengqule indlebe yempuku ikhumbule ikhaya.” Watsho umhlobo kamalume kampukwana esithi hlasi isaka lakhe ehamba.

Zabonisana ukuba zingamvumeli ahambe, zamqubula zamphosa esakeni lakhe ze bahlohla elomhlobo wakhe nawabo ngaphezulu kwakhe bamjikijela kude. Umalume kampukwana weeva into iwela kufuphi wasondela, wabona ukuba ngamasaka noxa engaqondi ukuba asuka kweliphi

icala. Wawavula wothuka wataka akuva into iphuma, uthe akubona igqajolo lomsila wakhululeka. Usebeze wabiza igama lomhlobo wakhe kuba waqonda ukuba soze zifakane esakeni eza mpuku ezisileyo. Wabuya umhlobo ngeneno wavuya akubona ukuba usaphila umhlobo wakhe. Wazinika emboneni ze umalume kampukwana wahlohla umbona ezingxoweni.

Zazala iingxowa baxakwa kukuzithwala, ngeli xesha besebenza benza isivumelwano sokungabaniki nokhozo lombona. Babona ukuba mabarhuqe iingxowa zabo bakhangele indlela yokuphuma. Babhadula belunguza berhuqa loo masaka asindayo de bayifumana indlela yokuphuma.

“Tyhini thyini tyhini! Ezi mpuku zihlakaniphile, yizani ngapha ndinibambise, kowu nisebenzile bahlobo bam.” Watsho omnye wezo mpuku zinkulu.

“Yebethuna kwangathi nibuya nezenu kuphela iingxowa, ziphi ezethu?” Yabuza enye yeempuku ezinkulu. Umalume kampukwana wabeka izandla esinqeni ekhefuzela kukudinwa nokusindwa wathi. “Zikula ndawo oziphose kuyo, masihambe mhlobo wam nina ngenani ngaphakathi entsimini nikhangele iingxowa zenu.”

Babayeka bahamba nabo balandela ngasemva. Ezi mpuku ezinkulu zabonisana ngokwehlutha iingxowa zesisibini zibaleke nazo. Nazo ke zibaleqa ze hlwi ezongxowa zaqinisa ukuya phambili.

Bathwala izandla entloko abanye bajikeleza bebiza onke amagama bebefanisa nazozonke izinto ezinuka ubudenge nobuqhophololo.

Bancama bahlala phantsi benxapha bebabukele beyokutshona. Bathe xa bekufuphi nelali kamalume kampukwana kwavela inqwaba yeekati zasendle ezazizingela, zabeva ngevumba. Nazo ezi mpuku ezinkulu zazibona ezi kati kwaye kunzima ukusithela kuba kwakungekho ndawo yokusithela. Zalahla ezo ngxowa zombona iimpuku ezinkulu zabalekela, zalanda indlela eya ngasekhohlo neekati zabekeka emva kwazo. Umalume kampukwana nomhlobo wakhe babona ngothulu ukuba konakele, bonwatyiswa kukubona zileqa ekhohlo besiya ekunene. Bathe bakusondela bazibona iingxowa zabo zombona, bazithatha ngovuyo bagoduka. Kuthe emva kweentsuku ezintathu zafika iimpuku ezinkulu zize ngemfazwe zifuna umbona kumalume kampukwana, wazikhomba emasimini zambhuqa phantsi zimkhaba zimluma esoyisakala. Umalumekazi kampukwana wathatha abantwana babaleka, weva umpukwana ukuba umalume uhlaselwe, wafika ekwimeko embi zimgqiba iimpuku ezinkulu.

Okokuqala wazethusa ngokubhabha phezu kwazo ezi mpuku ezinkulu umpukwana, zithe zisalaqaza watsho ngesithende ebunzi kwenye yalala ngomqolo, wakhaba enye ezimpundu yantinga yee folokohlo phakathi kwamatye, ezimbini zazibalekela zingafikwanga. Wathatha umalume wakhe umpukwana wamngenisa endlini wamthoba, wamenzela ukutya. Wabuya umalumekazi nabantwana ngakusa. Phelaphela ngantsomi.

## UTHAYINKO

UNolwando umakoti kaNoyaphi, wangena wangabulisi wathi ntimfa isitya sesidudu sakusasa kuninazala emadolweni waphuma. Wasala ekhwaza abazukulwana uNoyaphi ukuba bamsondezele iswekile nobisi. UNolwando kwakuyintokazi eyayidume ngokungabinantlonipho, ingenabubele, inguphuma silwe. Elalini wayebizwa ngoMaqothololo, bambi bembiza ngo Minkenke kuba wayengavani nokucoeka.

UNoyaphi walimala emadolweni engakwazi kuhamba exhomekeke kulo makoti wakhe ovutha neenzwane lulaka. Abazukulwana nabamelwane babeluncedo. Wafikelela ekudinweni yimpatho gadalala kamakoti uNoyaphi. Ungene ezokuthatha izitya zesidudu kuninazala uNolwando wabuza. “Uhluthi?” “Ewe koti ndiyabulela.” Waphendula uNoyaphi ngoncumo. “Ufane wancuma soze uphinde utye namhlanje, uyakutya kusasa soze ndiyimele into yokungcoliselwa nguwe mihla le wakuhlutha.” Waphendula esinge emnyango uNolwando.

Wabona abantwana bevuna iipesika zakwakhe uNolwando waligqabi, uthe esakhwaza elo gquba lelali suke wakhala okwebhokhwe. “Mheee! Mheee!” wakhohlela kathathu suke kwawa izitya phendukiyani wayibhokhwe ebukhali, enamaphondo wonda ngabantwana belali ababeseba iipesika zakwakhe.

Kwababubusadusadu athi eleqa emvakwendlu abe esegadini bambi beqa isango bengalivulanga. Yabangumsebenzi wakhe ke lowo uNolwando ehlasela kwamntu ongena kwakhe ngaphandle kwabantwana bakhe noninazala.

Bayiphatha kakuhle ibhokhwe engunina abantwana bakaNolwando. Bayithiya igama elinguThayinko. UNoyaphi wathathwa ngudadewabo ukuze amnakekele. UThayinko wabuyela ebuntwini ngobunye ubusuku babona unina abantwana wacoca ikhaya, wahlamba abantwana bakhe wabaphekela uNolwando. Uyiqhubile le nto rhoqo ebusuku, abathuthuzele balale naye, ajike ekuseni abeyibhokhwe.

Wabuya umyeni kaNolwando emva kokuduka iminyaka, wamleqwa eswantsuliswa umzi wonke ebhovuzwa ngamaphondo nguThayinko. Wancama wabalekela kudadebonina umyeni kaNolwando, wafika wamkeleka. Wahlala iintsuku ezimbini enoxolo kwelesithathu wavukelwa likakade. Wayemana ukuphekuza unina ngempama efuna ukuthengisa iinkomo zikayise. Wangena udadebonina wangqisha esithi konele kwa oko wajika wangumqhagi omkhulu obomvu umyeni kaNolwando, wamfaka engxoweni wamgodusa.

Bekuthi kwakutshona ilanga abuyele ebuntwini umyeni kaNolwando acoce umzi asenge alungise negadi, uyakubangumqhagi ekuseni, kwacaca ukuba uxolo alukho kwesisibini, uThayinko uyakuwuswantsulisa umqhagi ewujikelezisa umzi, nomqhagi uyakujika utsiba uqonde elisweni likaThayinko uliphose, atsho kuphaphazele amaphiko ngelo phondo. Kwakulamla abantwana ngokuvalela uThayinko esibayeni baqiniseke ukuba akukho silwanyana ngaphakathi kuba wayengqubuza kwanto uThayinko. Phephela ngentsomi.



## UBRUNO

“Namhlanje iyakubona intambo, uyakuphiwa ukutya ekhapha mihla le, amathambo ngawakho onke akukho namnye obangisana nawe ekutyeni kwakho.” Watsho uSileyi eyiqamangelainja yakhe edinwe kukuxoxa amatyala ngenxa yayo. Wakhala ekhwaza uncedo uBruno esithi soze aphinde uyakuziphatha kakuhle ubomi bakhe bonke, uthembisile ukuba xa enokungabotshwa uyakuyeka nokuzula, imigqomo uyakuyidlula ngokungathi akayibonanga. Ezidakasayo iigusha neebhokhwe uyakuzibulisa kuphela, kwaye uyakuwuqeqesha umqala wakhe uhlukane nokunqwenela inyama ulungele amathambo kuphela. USileyi uthe akamkholelwa konke konke kuba ukuze amxolele amkhulule entanjeni ngaphambili wayemthembisile ukuba uyakudlalela kude namaqanda eenkukhu kwaye iinkuku namantshontsho soze zilibone izinyo lakhe, uyakuwuqinisa umlomo wakhe de zidlule, kodwa ngoku umfaka kwamakhulu amatyala.

Embi ebusweni uBruno waphakamisa umsila wathi. “Mayingakunqabeli inyaniso Sileyi, tyhini bafondini! Yintoni le nto ungasoze uyibone into entle kum kwaye awuqapheli konke konke nokuba sendizama, makube sesinye isizathu sokundenzela ukutya okubi mihla le.” UBruno uthe kuSileyi uyalibala waasigcina isithembiso sokungatyi amaqanda neenkukhu kunye namantshontsho, imigqomo ke yona akayazi ukuba kutheni enomona ngayo uSileyi, iigusha neebhokhwe uyalinda kuqale abanye kwaye akazilandi emakokwazo ziyazula zilimale ke xa kunjalo. “Ukubhadula esithubeni kakade kukudibanisa nezinto ezibuhlungu nezimbi, ungafike zinanazela zingaziwa emakokwazo, zifike ke ezingenayo inceba zizenzele, qala ngokubuza oomazulana aba balinyazwayo ukuba bebesiyaphi kwezizinja zale lali ezinolaka.” Watsho uBruno ehleli phezu kwentambo engafuni ukubotshwa. USileyi uthe iigusha neebhokhwe ezingamaxhoba ezinja zinalo ilungelo lokuhamba zikhululekile njengazo izinja.

UBruno uthe banose balwe bobabini soze ohlwayelwe ityala elenziwe zizinja zelali, mna nditye eseleyo. USileyi uthe umohlwayela leyo eseleyo ayityileyo. UBruno ubuzile ukuba unayo na inyama yokumpha njengokuba esoloko empha amathambo nawo eqale wawakhukuza.

Wavele waphakama uSileyi ebiza oohayi abaninzi watsala intambo esithi makeze uBruno ambophe kuba akakuqali ukumosha ukhe wamxabanisa nommelwane emebele inkukhu ephelele eyipholisile esithebeni. Wavumelana naye ubruno watsho ukuba woohlwaywa kanobom ngummelwane, emgibisela ngesikhuni esitshisayo. Uqhube wabuza ukuba kutheni ezakohlwayelwa ityala elinye kaninzi, kwaye wacela ukuba baye edolophini amthengise emzini ozithandayo izinja nokwaziyo ukuzinakekela.

UBruno uthe uSileyi yindoda engalunganga kuba izakumbophelela entanjeni atshe ancame lilanga, anethwe ziimvula avuthuzwe ngumoya yedwa abe esendlini uSileyi, ucebise ukuba eze nenye intambo ukuze noSileyi azibophelele naye ayive le ntlungu afuna ukumfaka kuyo.

USileyi uthe akasazimisela ukuxoxa naye uyambopha qwaba, uthethele phantsi uBruno esithi zama mfo wam uzakwehlukana neminwe yakho namhlanje, uve amazinyo wam ndiyakuthembisa. Wayilungisa intambo uSileyi wazama ukunxibisa uBruno entloko wabe eyiphephisa uBruno macala onke, waqabela emqolo uSileyi kuBruno ngeenjongo zokumbamba ngenkani amnxibise intambo entloko, wapetsula uBruno eziwisa phantsi, wabe emthe ngqi uSileyi emnxibisa intambo.

UBruno wathi jengqu uSileyi iminwe emithathu, waagxuma uSileyi waleqa etankini lamanzi wahlamba izandla ekhwaza esithi uzakuyibulala le nja exakile.

Wabalekela ubomi bakhe uBruno efuna nokuhlala ekhululekile noxa wayengazazi ukuba uzakuyaphi. Waziqonda ukuba akasenalo ikhaya, engenabani omthandayo nomkhathaleleyo, wabhadula wafika kwilali angayaziyo, wahlala phantsi komthi walala. Weva ngesandlana simphulula wavula amehlo wabona inkwenkwana entle imbuza ukuba ulahlekile na, zazehlela iinyembezi kuBruno ezicinga ukuba akasenalo ikhaya. Yambiza inkwenkwana wayilandela yafika yampha ukutya namanzi.

Le nkwenkwana iyalele uBruno ukuba aye kuthetha nabazali bakhe acele imvume yokumgcina. Basondela abazali benkwenkwe bambuka bemncoma ubuhle, utata wenkwenkwana uthe. “Ngesikuvumela nyana kodwa izinja ezingaqeqeshwanga ziyangcolisa kwaye asiyazi ukuba ihlupha kangakanani andikuthandi ukungena ematyaleni okudliwa kweenkukhu nemfuyo yabantu.” Yacenga inkwenkwana ngelithi izakuyiqeqesha ingangcolisi kwaye iyicocele.

Utata wenkwenkwana weza namaqanda enkukhu wawanika uBruno wangawaty uBruno wanikina intloko, weza nenkukhu enamantshontsho wangayilumi uBruno, wavulela iigusha neebhokhwe zagcwala esitiyeni, wazileqa ezothusa uBruno engazilumi eziqhubela esibayeni, waqhweba izandla utata wenkwenkwana, bamthanda uBruno bampha elinye igama.

Kuthe ngelinye ilanga uSileyi ekhumbule udade wabo okwilali engaphesheya waya kuye sele epholile iminwe. Wabona uBruno esitya ngaphandle elindwe yinkwenkwana besiya kuzingela nabanye. Wabaxelela ukuba uBruno yinja yakhe ibilahlekile kwaye uyayicela.

Bamkhululela uthe xa kufanele bahambe wathetha noBruno esithi. “Uzula ude uze apha ikulindile intambo soze uphinde undihluphe ngokubaleka. Wavele uBruno wamthi ngqavu enqineni wagxumagxuma esithi amyeke, wamthi ngqi ngakumbi ngamazinyo bamlamlela. Wathi akafuni nokuyibonainja kwakhe uyabapha. Waphathwa kakuhle uBruno waziphatha kakuhle naye. Phela phela ngantsomi.

## NOTAKANE

Takancu takancu, latatsalaza itakane lebhokhwe lishiya unina kuloo madlelo, libaleke laya kutshona latsalwa kukubona amanzi. Lasela lazinika se mpu esosiswana, uthe esamile uNotakane weva ngelizwi elibukhali selisithi. “Yeke ndikubambile namhlanje kanti nguwe lo ogxobhagxobha la manzi mihla le, uwangcolisa qho”.

UNotakane wethuswa kukubona indoda ende esisidudla, wazixelela ukuba ukubaleka soze kumlungele wathi. “Uxolo mntu omkhulu ndiyaqala ukuza apha kwaye andiwangcolisanga amanzi.”

Indoda enkulu. “Kucacile ugqibele kunyaka ophelileyo ukuzokudunga la manzi.”

Waphendula ngelizwi elisezantsi uNotakane. “Kunyaka ophelile bendingekabikho kulo mhlaba.” Yamthi xhakamfu le ndoda yatsho ngelizwi elibukhali isithi. “Kucacile ke ukuba ngabantakwenu, yizapha bazakohlwayelwa kuwe.”

Engcangcazela amadolo uNotakane “Ndindedwa ekhaya oko ndindedwa andinabhuti andinasisi.” Indoda enkulu yamtyatha entanyeni isithi uthetha kakhulu, wagqushalaza ekhala esithi ndibeke phantsi.

Kwavela umfana wacela ukuba indoda enkulu iyeke itakane lebhokhwe yakhe. Indoda enkulu yalandula yathembisa ngokunkula lo mfana kanobom. Uthe esaxakekile lo mfana ebuhlungu ngetakane lakhe, kwavela ukrebe egigitheka yintsini esithi kule ndoda ilihlazo legwala elibetha abafana lebe namatakani, yamhleka yabonisa ngaye kwezinye izilwanyana. Yalibeka phantsi itakane yaphendula ngomsindo isthi. “Andilogwala mna kwaye ndiyaziwa kule lali yonke ukuba ndibetha into elalayo.”

Ukrebe wahleka walala ngomqolo wathi xa ungelogwala yiya kumnikazi weli takane uyeke lo mfana neli takane, umxelele ukuba nithathane phezulu ngeentonga ukuba umoyisile akunike iibhokhwe ezimbini uyeke obubusela ndodandini eligwala engenayo nebhokhwe enye.

Kwa oko le ndoda yayalela lo mfana ukuba athathe itakane lakhe ahambe yena uzakubetha iintonga neyona ndoda ifumileyo elalini akuyoyisa aziwolele imfuyo. Kwaba kukusinda kukaNotakane. Phela phela ngantsomi

## ISALINGE

UPhophothi umzingeli omkhulu owaduma ilali yonke, ngokubuya nenyama eninzi, de wanikwa ilungelo lokukhetha kuqala enyameni kumbutho wenyama. Wayenesalinge esikhethekileyo kuzo zonke izalinge zakhe.

Wayesilalisa emanzini omfula rhoqo isalinge sakhe, xa ubani eboleka isalinge ubebolekisa ngezinye hayi esi silala emanzini. Ngenye imini esemasimini kwafika kwakhe indoda eyaziwayo yaboleka isalinge umntwana wathi akekho utata wakhe ngoko akanamvume yokukhulula izinto. Wasibona lo mfo isalinge emanzini waseba akungena endlini umntwana. Yayikonqena ukokha isalinge le ndoda, ibukele abanye xa bezokhela izalinge. Yazimisela ngokuboleka rhoqo xa iyozingela. Yaleqa ekuzingeleni le ndoda. Yayibona inyamazana, yaphuthalaza iyeza lokulalisa inyamazana, kwathi kanti ulilibe. Wafaka ilitye ezimisele ngokuyivatha entloko, walikhulula suke labuyela kuye lamvatha entloko wawa phantsi yabaleka inyamazana. Waphakama enengongoma ebunzi, wabona intaka walungisa, walikhulula ilitye labetha kuye ilitye wazivala ilihlo. Wasijikajika isalinge esibuza ukuba kutheni sigcwele ubudenge, sinuka ubudenge kumele sibethe apho sithunywa khona hayi yena. Samphendula ngelithi, “ndiyala kwaye andisoze ungazundipha nalo nyama.”

Le ndoda yathi, “ndakukushiya apha sibhanxandini sesalinga, unani kakade ungandibetha kangaka ulindele inyama, soze yidla nali ilitye undilandele la ntaka, watsho esikhulula.” Uthe xa esikhulula sambetha kanobom ngelitye emlonyeni watsho wadumba. Wasilahla phantsi isalinge, warhola induku wonda ngesalinge esibuza ukuba sinani kakade sicinga ukuba uza kusa ntoni embuthweni.

Saphenduka sayinkothovu yekhehle elinesabhokhwe samtywatyusha simqhubela elalini. Waphatsha imilenze kukubethwa, kuthe xa evelela ebantwini wajika wasisalinge saziphosa emqaleni kuye sajinga. Wazama ukusikhulula esithi. “Suka kum sibhanxa ndini sesalinge esingalunganga.” Bamjonga abantu emana ukusikhulula emqaleni siziphindise kodwa sisebenzisa izandla zakhe, ngoko ke kwakubonakala ngokungathi uyasikhulula asinxibe abe esiphoxa engathulanga, siphendule siviwa nguye yedwa. “Ndiphindise apho undithathe khona.” Wadibana noPhophothi wambuza ukuba ulinyazwe yintoni wamxelela ukuba sisalinge sakhe, ucela uxolo makasithathe. Wasithatha nomnye wangaphenduli. Phelaphela ngantsomi.

## UZITHATHELE

Aphuma iphulo amadoda kwelo lizwe leekati azimisela ngokumxotha uZithathele nabahlobo bakhe, kuba kwakungekho ukuphumla ngabo. UZithathele weva ngenye yeekati zakhe isithi mabathi phince phince tshwa kuba, lihlasela igquba leekati zelali, bazakunqunqwa ngabahlali kobubusuku. Uphendule ngelithi uZithathele. “Yho yho yhu! Konakele kobubusuku nale mvula iyakusihlamba ngenkani zikati zam, sakubalekela phandle.”

UZithathele wayeyikati enelihlo elinye eyashunquka nomsila, umlomo ugcwele amazinyo egolide, emqaleni wabucheba bonke uboya ngeenjongo zehombo, ilihlo lakhe elalimalayo elifihla ngesiciko esimnyama esasinentambo.

Waphakama kweso sihlalo sakhe esihonjiswe ngemibala egqamile wazivuthulula wayalela iikati zakhe ukuba zimlandele bangene kwigumbi lemfihlelo eyayingaphantsi komhlaba. Wayaleza izihlangu zakhe zegolide bangena nazo phantsi komhlaba. Gulukudu zazingenela iikati zelali ziphethe iintonga zabakhangela zibuzana zodwa ukuba uyephi uZithathele nabahlobo bakhe, kwangabikho eyaziyo zancama zemka iikati.

Kuthe ngosuku olulandelayo bazilungisa baya evenkileni yelali uZithathele nabahlobo. Bathenga, bathenga nookhwel’ emthini bamungunya beqhayisela ababukele, bambi baleqa kwankosi bexela ukuba amasela abonawe. Yayalela ikati ezazithenjwe iikati ukuba zize nabo. Zahambela phezulu ezo kati ezazithunyiwe zibalisa indlela ezizakukhaba ngayo ucango zibethe kwakati ekwaZithathele zizirhuqe kabuhlungu indlela yonke.

Zafika sele zikhaba ucango zikhwaza uZithathele zimxelela ukuba kuphelile ngaye nabahlobo bakhe. Wabacela uZithathele ukuba bahlale phantsi, bahlala bebabi ebusweni wayalela iikati zakhe ukuba zikhuphe inyama ngobuninzi bayo zisondeze nobisi zingasilibali isonka samasi.

Abathunywa benkosi bakulandula ukutya bebalula ixesha besithi balindelwa kwankosi, uZithathele wabayalela ukuba bangakuthuki ukutya kwakhe, wathi ubaxolele bekhabe ucango lwakhe xa besala ukutya kwakhe akanakuyamkela lonto. Batya basela ubisi besitya nesonka samasi, bakugqiba bacela ukuba uZithathele aphakame baye enkosini. Waphakama uZithathele wavula igumbi lokulala wabiza iintokazi ezaziphumle, ezona kati ezazintle, waziyalela ukuba zinakekele ezo ndwendwe ziqinisekise ukuba azihambi.

Zavela iintokazi sele zikhalisa umculo zidanisa zavula onke amehlo iindwendwe zakhamisa zingenamagama zazimana ukugeqezisa iintloko. Zancuma zithathekile iindwendwe suke ngesaquphe zakhulula izikhafu iintokazi ze ngqi emiqaleni yezo ndwendwe. Zatsalwa ngezozikhafu zisukunyiswa ukuze zidanise nazo. Kuthe kusekühle kwavela olunye uhlobo lweekati ezabothusa kuba olu hlobo lwalunqabile, inkangeleko yayingamadoda, isinxibo nehombo kungathi ngamanenekazi, la madoda. Eneelokhwe ezigqamileyo, ehonjisiwe, benamacici egolide amade, iintloko zihonjiswe ngemibala emininzi nabo benezikhafu ezigqamileyo.

La madoda angaqhelekanga ayengxola ukwedlula zonke ezinye iikati edanisa ukwedlula amanenekazi. La madoda azilungisileyo enza engalindelwanga into yokuqubula iindwendwe azichebe entloko ngenkani bebaqinisile kwaye babengaphunguli uboya bazisuse kwacaca,

bebacheba umgca omnye esiphakathini sentloko. Athi akugqiba ukucheba iindwendwe amadoda aya kwelinye igumbi eyokulanda iimpahla zokubanxibisa ngenkani. Iindwendwe zaalanda izagila zakhangelana amadoda angaqhelekanga, babafumana bonwabile belungisa iimpahla. Zagalela ngeentonga iindwendwe kula madoda angaqhelekanga. Suke amadoda angaqhelekanga ajija izandla zezo ndwendwe ezophula ohlutha ezo ntonga aziphosela kude. Zakhala iimpama kubethwa iindwendwe. Zaanikezela zisoyisakala iindwendwe zanzixityiswa ngenkani iimpahla nezankwane zanyanzeliswa ukufunda umdaniso. Zavaleleka iindwendwe zahlaliswa ngenkani zisetyenziswa zinikwe ukutya.

Inkosi ikhuphe ezinye iikati ezaziwa ngamandla nobukhali ukuba zibuye noZithathele. Zahamba zikhumbuzana ngobubi obenziwa nguZithathele, zavutha zonke zikhumbuzana ngosuku ilali yazo yahlaselwa zizinja ngenxa yobusela bukaZithathele owebela izinja zahlasela ilali. Zavakala iikati zisithi eza zinja ezakhupha ilihlo zashunqula umsila kaZithathele zaphazama ngokuyeka imilenze kuba useluhlupho.

Zakhaba ucango zathi Zithathele neqela lakho kuphelile namhlanje ngani, uyabizwa yinkosi. UZithathele ethe nqeke amazinyo egolide ngaphandle. “hi hi hi.” Basondela kuye bamthi xhankamfu bembopha. Kuthe nje ukuba benze njalo kwee vumbu inqwaba yeekati ziphetha izikhali, kungamadoda namanenekazi eekati. Awabuzanga suke azephula indlebe ngocelemba kwikati nganye ehlasela uZithathele. Ngokukhawuleza bababophelela ndawonye babiza ezaandwendwe ezichetywe umqolo omnye entloko ukuba zithathe la makroti odumo ekati ziwavalele zifundele ukuba ngabongikazi kubo. Bayalelwa ukuba babathunge ezo ndlebe zigeciweyo, babaphe inyama isonka samasi nobisi, bakugqiba bazilungiselele iindawo zokulala, kwabanjalo.

Yaxakeka inkosi yelali yabiza amadoda alishumi ukuba ahambe ayekujonga ukuba kwenzeka ntoni ngala madoda angabuyiyo. Avuma noxa bezimisele ngokungawufezekisi umyalelo becinga ngobomi babo neentsapho bahamba usuku lonke, bathe bakubakufuphi babona inyambalala yeekati kunye neziya ezathunyelwa kuqala zijikeleza umzi kaZithathele zicula zisithi. “Sithi khusela inkosi yethu uZithathele yena ozaziyo izisu zethu, ewe unobubele ngathi, nguye inkosi elungileyo.”

Bajika baleqa kwankosi baxela konke abakubonile lwangongoza uvalo kwinkosi wavuthulula ingubo yobukhosi waphakamisa umsila wathi. “Bulalani zonke iintsapho zala madoda andijikeleyo ndiwathumile, nakugqiba niwaphose kula lali yezinja apho kungekho onokubafumana.” Babuzile ukuba xa besenziswa ububi obungaka yinkosi bazakuzuza ntoni. Ibuzile inkosi ukuba ezi kati zinqwenela ntoni.

Enye ithe iinkomo ezingamashumi amahlanu, enye yathi iigusha ezilikhulu, enye yathi umzi omkhulu osedolophini ubenamagumbi alishumi, enye yathi isihlalo sobukhosi, kwesi isihlandlo yaphakama inkosi yathi “hayi hayi hayi yho! Nifuna ndininike yonke imfuyo umzi endingenawo ubukhosi, ngekee! Nina eningekazibizi izicelo zenu thulani. Ndiyakuninika igusha enye nabelane ngayo, ongathumeke kuni naye nimbulele.

Zacela indlela iikati zathembisa ngokuza necebo ngengomso. Zakuhamba kwankosi zaavumelana ngokuleqa kwaZithathele zibike konke ezikuthunywe ngunkosi. Bafika bazithoba bamkeleka bacela ukubona uZithathele kwaye bembiza ngonkosi uZithathele, waavela sele okhe amaxhaka enoncumo wawamkela amadoda ngaphakathi, wabanika ithuba lokutsho abaze ngako, enyanisweni bayibeka injalo. Wabiza la madoda azakubulalelwa iintsapho yinkosi uZithathele wathi amamele, ayibekelwa imeko othuka, acela uncedo kuZithathele.

UZithathele wawabulela amadoda azise iindaba wawaxelela ukuba kwawona awakhuselekanga kwaye amkelekile kwakhe ikhona indawo mawaze neentsapho, abulela. Kuthe kusalungiselelwa la madoda aze neendaba inyama, ubisi nesonka samasi kwavakala isijwili esivela elalini.

Baleqa phandle bonke babona kutshiswa imizi yala madoda azingelwa yinkosi, wakhulula iinqwelo zakhe ezinkulu uZithathele wayalela iikati zakhe ukuba zihambe zonke ziye kusindisa iintsapho ezihlaselwayo, zizame ukuba zingalwi koko zisindise iikati, zize nazo kuye zonke.

Kwabanjalo bahlangula basindisa abasindile noxa babekho abalimele. Inkosi yeva ukuba kukho abasindile kwaye bathathiwe nguZithathele. Wawabiza amadoda awathumile unkosi wawayalela ukuba aye kubabulalela kwaZithathele kunye noZithathele. Bacela igusha yesethembiso inkosi yathi ayibafanelanga igusha kuba abawenzanga kakuhle umsebenzi mabathathe inkuku enye.

Ezi kati zaqonda ukuba zikwenkulu inkathazo kwaye soze zamkeleke ndawo, zaya emizini yazo zayalela iintsapho ukuba zibaleke ziyishiye ilali. Ezazishiyeke elalini iikati zaya kuZithathele zacela ukuhlala kwakhe abeyinkosi yazo, wazithembisa ukuba soze kuphele ukutya uxolo nothando kwakhe. Kuthe emva kwesidlo sangokuhlwa uZithathele wayalela amadoda alinyazelwe iintsapho ukuba ahambisane nala ekudala amsebenzela aqoqe yonke imfuyo yenkosi ayizise kuye ukuze kungapheli ukutya, wayalela ekudala zikhona iikati ezingamanenekazi ukuba zifundise abafikayo ukwenza isonka samasi. Inkosi yavuka kuthe ncwee kwayo kuthathwe yonke imfuyo yayiqonda ukuba zikwaZithathele. Wathumela abantwana bakhe elalini ukuba babize onke amadoda, babuya besithi akusekho kwakati elalini. Yathumela abantwana ukuba baye kwaZithathele bajikeleze umzi bawuntumeke ngomlilo. Wabayalela ukuba xa bengakwazanga ukuwenza umsebenzi inkosi ngokwayo izakubatshisa, kanye ngoku inguyise wabo.

Bakhala oonina bekhuzwa umhlola wathi kwabona mabalandele oonyana kwaye xa benokohlulakala bazazi ukuba bayimilotha ehambayo. Achwechwa amantombazana alandela oonina bekhuzwa inkohlakalo kayise, bongeza onina ngelithi kwilizwe labo leekati zange zange kubekho inkosi elolu hlobo. Baavumemala ngokuxelela uZithathele kwaye bamazise ngendlala abadalele yona. Wabamkela ngobubele wathi bahlale kwakhe. Kwafuneka wandiswe umzi kaZithathele kwahlaliwa ngoxolo. Yayinye into eyayingathandwa ziikati zonke kwaZithathele yayibubusela, babesebenza umsebenzi wobusela obuxakile bebeka ubomi babo ebungcuphekweni. Benza intlanganisano yokumema iimpuku okanye bazithathe ngenkani zenze umsebenzi wobusela.

UZithathele wathi. “Andivani konke konke neempuku kwaye ndicunukela nemisila nevumba nemibala ethi mpuku, iimpuku zizakubaleka xa nivela soze ziyivume intlanganisano nani. Xa niphumelela ekuzithumeni soze zikuzise ukutya eza zinto ezimbi, ziyangcolisa kwaye azinandawo apha.” Wacebisa uZithathele ukuba iikati ezoyika ukweba mazigade amasela bangebelwa.

Beza necebo lokwandisa oko abanako bayeke ubusela, babona kulungile ukuthengisa isonka samasi kuba babehamba phambili ekusenzeni, baqokelele amathambo bathengisele izinja, ngolunye usuku besathengisa amathambo kwavelainja ethi. “Yhe masela ndini neba iigusha neenkomo zethu ngoku nisithengisela amathambo azo? Soze niyive imali sizakuwathatha la mathambo, yimani apha ndilande ezingacengi.” Zaaqoqa amathambo iikati zatsibela kwinqwelo yazo zabaleka. UZithelile uthe akuyiva le nto wathi mawaphiwe zonke iikati ezabalekela kwiilali ezikude. Zaqalisa ukusondela kwaZithathele nezo kati zatshisa zalimaza ngokuthunywa yinkosi. Bezithi zakusondela kunqandwe amahayihayi kuba ezoonakalelwa zilungele ukuziqwenga ezo ezaatshisa okwakubalulekile kuzo.

Inkosi yelali yacinga icebo lokubumba umkhosi obukhali onokuhlasela uZithathele, wandwendwela kwilizwe lezinja ngenjongo zokwakha ubuhlobo nazo ze azicebise ukuba zihlasele uZithathele.

Zamgramamela esondela waxolisa wacela inkosi yezinja ukuba makavunyelwe asondele. Wayixelela inkosi yezinja ngobusela buka Zithathele ecebisa ukuba ahlaselwe ngumkhosi wezinja. Inkosi yezinja iyibuzile inkosi yeekati ukuba ibithulele ntoni yonke le minyaka kuba kudala uZithathele wababela engabonisi nkathalo. Inkosi yeekati iqhube yathi. “UZithathele akalunganga uthathe zonke iikati zelali yam, wathatha usapho lwam wagqiba ngokuthatha yonke imfuyo yam. Ndifuna sinedisane simbulale.” Inkosi yezinja ithe. “Lilonke uza kuthi ufuna silwele wena, ubonanje ukuba bendiyifuna imfazwe bendinokuhlasela sonke isizwe sakho andisoyiki, andimoyiki naye uZithathele iikati zakhe bezilapha kwiveki ephelile zisithengisela amathambo emfuyo yethu, sibothuse nje babaleka asibasukelanga kuba besingafuni umlo. Isicelo sakho asamkelekanga goduka uqale usapho olutsha nesizwe esitsha nemfuyo entsha.” Yagoduka inkosi yeekati ingonwabanga. Phela phela ngantsomi.

### **TYHINI KWEDINI!**

ULunga inkwenkwana enelitye lemilingo aliphiwa nguyisemkhulu wabuya ekwaluseni equbhe wonela kwaye exwebile. Warhogola embizeni weee ntshontshiyani iqatha, eqinisekile ukuba akabonwa. Wazithulela uMakhulu noxa emqwalasele esipilini. Ngaloo micondwana suke wee ngqeee phince phince. Nxafu, nxafu, nxafu. Wayisila ingancedisi imbokodo.

Waqonda kakuhle ukuba uzitsalele oonomanxizane, akubona uMakhulu emlinde ngoswazi uLunga. Wabuza uMakhulu. “Lunga uvinjwa ntoni ekhapha?” Waphendula ekhuphe onke amehlo uLunga. “Ayikho Makhulu.” Lwalungongoza uvalo.

“Sondela ke ndiqothule ubusela bungakongameli.” Watsho uMakhulu emsondeza. Lwadla uswazi wagxuma gxuma. Kwathi kanti uLunga unelitye lakhe lemilingo epokothweni, uthe kumvimbo wesithathu wafaka isandla epokothweni wathinta ilitye lakhe lemilingo esebeza, “impuku, impuku.” Suke wajika kwa oko wayeyona mpuku encinci uLunga. Waxhuma uMakhulu walanda unyana wakhe, ongumalume kaLunga ukuba ambambise le mpuku enguLunga. Wabajikelezisa indlu kusiwa nezitya bengambambi uLunga oyimpuku.

UMakhulu walichola ilitye lika Lunga, wakhwaza kulo uLunga kathathu, thwasu uLunga wabuyela ebuntwini. UMakhulu, “uyabona ke iyanda imivimbo yakho kuba undophulise



nezitya zam.” Wamsondeza elifihle esifubeni ilitye uMakhulu. Kwathi kati uLunga uliva ngevumba kwaye nalo liyalazi ilizwi lakhe nokuba ekude. “Wakhwazainja enkulu, ebukhali elumana noMakhulu qho zonke iintsuku.” Jikiyani uLunga wayinja enkulu wonda ngoMakhulu, wamleqa indlu yonke engeva kwanto ezimisele ngokumqwenga qwaba. Wenza umtsi wamnye uMakhulu wangena kwigumbi langasese wazivalela. ULunga oyinja wahlala emnyango emana ukukhokhotha.

Waliqwalasela ilitye uMakhulu walithethisa. “Makabuyele ebuntwini uLunga.” Guqukiyani uLunga wangumntu. UMakhulu waliphosa ngefestile ilitye likaLunga. Kwesihlandlo uMakhulu wamnqakula ngeendlebe uLunga wazijija zabomvu. Walaqaza ilitye lakhe uLunga wangalifumani. Phelaphela ngantsomi.

### **BAMBAA!**

Ekuhlaleni uSgwinya wayelixhwili elixhwitha kwanto inene enoqatha. Kwakungaba kugqezekwa okanye kwebelwe umntu nokuba kuxhonyiswe nabohluthelwa ngenkani ezibayeni zoyise kwakusolwa yena.

Ngenye intsasa wabona kungekho mntu kwaTitshala omkhulu, wabona ithuba lokweba zonke iigusha ngomzuzwana. Kwathi kanti uboniwe ngummelwane watsalela uTitshala omkhulu umnxeba emazisa ukuba uSgwinya uphume neegusha zonke. Yatshawuza okombani kwangoko imoto kaTitshala izingela uSgwinya egquma ngumsindo engxamele ukumqwenga. Ummelwane watsalela abahlali namapolisa.

Wonwaba kakhulu uSgwinya eqinisekile ukuba uhambe kakuhle kanti ukwanti zitshile. Weegqi ngotitshala omkhulu nabahlali, weva ngo bha! Wabhodla uvunguz’ izulu katitshala omkhulu, yamphosa imbumbulu, wagqabadula. Wazibona engunofukuthwayo ngenxa yezenzo zakhe.

Waba ngudlentlango edudulwe yilali, yamcalula okweqhenqe. Walila uMakhulu wakhe akuva ukuba akafuneki kula lali esithi. “Yimbabala yolwantunge umzukulwana wam, soze abuye ekhaya ulishiyile okwenene. Akusenani nengcibi yamanzi ifa ngamanzi, eyezikhali ifa ngezikhali.”

Ekubalekeni kwakhe uSgwinya wangena emqolombeni, kanti uzakutshona emngxumeni onzulu, owaqhubeka umgama omde. Wawela phezu kwento entofontofo. Kwakumnyama esoyika yagqushulaza, wabaleka kanobom kobo bumnyama. Esabaleka wavelela ekukhanyeni apho wancathama ebukele izilo ezingathi ngabantu. Zazifana zonke, zinobuso bomlungu, zinentshebe irhwangqa, zishwabhene, zinemizimba emnyama, zibonakala okwamadoda ebusweni, zimile okwamakhosikazi, zineempumlo ezinde kakhulu, amabhakubhaku eendlebe, imilomo emincinci, amazinyo emade, ungavaleki umlomo, imilenze emide neengcaba, iinyawo zinde zijonge calanye, zineempundu ezinkulu, zinamabele amade angenazingono, izandla ezincinci neengalo ezinde. Zazixakekile zingamboni zilinganisa inqwaba yeempahla zonwabile, ezinye zicula zisithi “kiririgo karha” ngokuphindaphindene, zidanisa, esinye isilwanyana sisilwa nesihlangu somntwana esinyanzelisa elunyaweni noxa kwelinye icala sinxibe esimlinganayo, kwaphakama esinye seejengqu esinye endlebeni yasiluma sayisusa ngaphandle kwesizathu sakugqiba sahlala phantsi

sashiya esinye sirhayiza, ezinye zisilwa zibanga ikawusi kungekho onqandayo kungulowo uxakekile. Walifumana ithuba lokubaleka zingamboni.

Wabaleka umgama omde wangena ehlathini waphumla suke woyiswa bubuthongo warhona, uthe esalele sathetha isabhokhwe bhaxu bhaxu emagxeni, wagxuma wandlandlatheka kanti ubaleka endaweni enye. Kwavakala ilizwi kubuzwa ukuba “Ulaleleni danisa awuboni siyadanisa.” Walunguza akaboni mntu, samphinda isabhokhwe esizihambela emoyeni, wagxwala exhentsa, lathi ilizwi “danisa siyadanisa” lamdanisisa kwasa phandle. Wadumba iinyawo kwanzima ukusuka kuloo ndawo. Uthe esacinga ukuba angaphuma njani kula ndawo labuya ilizwi lathi acimele, wabona zonke izenzo zakhe ezikhohlakeleyo, wabona ukulila kuka ninakhulu, yamoyikisa le nto.

Wanqwenela ukuphindela elalini axolise, weva ngelizwi lisithi makadanise wazama langoneliseki satsho isabhokhwe, nakwesi isihlandlo wadanisa kwasa. Wakhwaza ekhala esithi uyaxolisa, uyazi likhulu ityala lakhe soze aphinde. Samphumza isabhokhwe wahlala phantsi eqaqajelwa suke warhona.

Wavuka ekowabo wavuya wazama ukuxhuma wathunukala, wakhwaza uninaKhulu izihlandlo ezintathu ekhefuzela. Wangena ephoseka uninaKhulu ezibuza ukuba ubuye njani, waziphosa esifubeni sika ninaKhulu ekhala noninaKhulu ekhala esithi. “Ndiyaxolisa Khuluza wam undikhulise nzima ngothando kodwa ndakuzisela iingxaki zodwa, soze ndiphinde ndikuvise ubuhlungu, ndicela Khulu undikhaphe ndiyokuxolisa kwankosi.”

Yee phoko imvula yeenyembezi kuMakhulu wangathethi wavuma ngentloko. Wabekwa phambi kwabahlali elindele nantoni waziphosa phantsi waguqa lungongoza uvalo ecingela ukuba kumhla ukufa kumfikele uthe. “Alundifanelanga uxolo lwenu kwanokuphila, ndiyazithoba ndicela uxolo, soze ndiphinde kwaye ndokwenza nantonina ukuze ndiphelise ubusela nenkohlakalo kule lali.” Waxoleleka wazinikela ngokugada amasela elalini. Awaleqe, awadlakaze imisipha ngamazinyo, ewarhuqa ngeendlebe. Wazama ngakokonke ukuba boyiswe ubusela kuloo lali. Phelaphela ngantsomi.

## MAVUTH' ENGATSHI

Golokongqo Golokongqo, wayigongqoza engayiphumleli, wazintyintya kwamnyama se mpu isisu ngomoya wezikhova. “Inene inokuba izembe liyakususa intloko emagxeni njengokuba uphenduke inxakhwe kule ntsasa nceda ungasihlazisi kule lali.” Wakuza uMakhulu emthe ntsho emehlweni uGundi. Wangena uMkhulu amehlo wakhe angqamana nakaGundi wema wamqwalasela wathi. “Gundi umzimba wakho uyavutha, ukuba uzimisele ngenkathazo yiyeke lo ngqondo.” Wenyusa impumlo uGundi ethe mfi lugquthe waphendula isichotho sempendulo. “Wawuthulile uSamkelo ethengisa iigusha zam, wathula endithathela inkosikazi nabantwana, nifuna ndithule ethengisa iinkomo zam! Ningabazali abanjani? Lo mfo andisamboni njengomtakwethu kwaye ukuba ligazi elinye naye ayibalulekanga kum ndizakumbetha ngoluka bhenya andinalo usizi tyhini! Bafondini, anilunganga kwanina.”

Umkhulu. “Ukuxabana kwabazukulwana bam ndibakhulise ndabathanda ngokufanayo kuyandixaka, uSamkelo lisela lakudala kwathina akafuni kusibona sinanto, kodwa ulumkele ukuzalisa izandla zakho ngegazi lakhe, yho! Kozalwa isilo esingaziwa mngxuma kule into.” Zange aphenndule uGundi wathatha ucelemba waphuma.

We gulukudu wangena kwaSamkelo uGundi ezivulela. Samkelo encumile “Gundi maGundwana wangena sele ugaleleka mtakatata uleqwa ngubani?” Zange aphenndule uGundi kwathi kanti unemilingo noxa bebengamazi ezifihla, waphakamisa ucelemba barhayiza bonke endlini becingela ukuba uxabela uSamkelo. Suke wakhwaza. “Emandleni akho amaninzi ngalo mzuzu mandibelibhubezi ndiqwenge izitha zam.” Kwa oko wabalibhubezi waqwenga umntakwabo, babaleka abantwana nenkosikazi bemshiya uSamkelo eqwengwa libhubesi.

Babiza abahlali ukuba babone balamle. Wabuya umva umaMfene umkaSamkelo esithi uyocenga uGundi abuyele ebuntwini kuba soze babaleke umgama omde engabaqwenganga xa elibhubezi. Baqhubeka abantwana bebiza abantu wafika umaMfene sele ebulewe uSamkelo wabe uGundi ebuyele ebuntwini eme entla kwentloko kaSamkelo esithi. “Samkelo uyazibona undenzise ntoni? Undiqhubele kwinto ebendingayithandi, uyindoda engoneli nengaphezi ukumona umntu.”

“Gundi! Gundi! Wenzeni tata kaLwamkelo?” Watsho umaMfene ebamba uGundi ngezandla. Wahluthula izandla zakhe uGundi wathi. “Ukufika kwakho ebomini bam nakwikhaya lam kumhla kwavuleleka isiqalekiso, wafaka inzondo phakathi kwam nomtakatata awulunganga, lelakho lonke eli tyala kuba nguwe okhuthaze nosebenzise umfowethu ukuba andimoshe.” Besathetha kwavela igquba labantu belali likhokhelwa ngabantwana baka maMfene.

Wathabatha ikrele lakhe uGundi waliphakamisa wathi. “Mabafike emhlahlela engalawuleki” Kwa oko umaMfene warhola izembe waxabela uSamkelo waziguqula nocelemba wakhe uGundi baziimpukane babhabha bemka. Abahlali bafika umaMfene ehlahlela umlingani wakhe engakhuzeki, wathwaliswa ityala lokubulala. Phelaphela ngantsomi.

## NGWEVU YAKOWETHU

Wazolusela imfuyo yakhe uSebenzile athi xa esezinkomeni abeyinkomo athethe nazo zimve, xa ephakathi kweegusha abeyigusha, xa ephakathi kweenkuku abeyinkuku, xa ephakathi kosapho abengumntu, noxa wavalelisa waphuma enyameni, waabuya waqhubeka nobomi.

“Hamba ngwevu yakuthi sokubona kwilizwe lasebuthongweni, ushiye umzila wemisebenzi emihle. Awubanga nagxeke noko.” Watsho unyana kaSebenzile ebambe uyise ngesandla, wayebambekile kukugula kwexesha elide.

UNongenile umka Sebenzile ongunina kaLungile wayengqunga athi esentla abe esemnyango enqwenela kuguquke le meko, enqwenela ummangaliso wokusinda kwalo myeni wakhe aphakame ekhukhweni. Lalibalele izulu bedlala phandle abantwana suke lamathumb’ataka ngomzuzwana, yagalela imvula.

Wacela amanzi uSebenzile kumkakhe wabe esondeza uLungile emtsala ngendlebe wamxelela imfihlo yakhe, wamyalela ukuba anakekele unina nabantakwabo wamanga. Uthe akufika namanzi unoNgenile wancuma uSebenzile wathi. “Ndicela undikhulule noko iintlungu zindongamele, uLungile uyakuninakekela yinkulu yeli khaya.” Uthe esabibitheka uNongenile engakwazi ukuphendula kwatsho isithonga seendudumo nemibane labe libalele, ugijime waleqa ukuqokelela abantwana.

USebenzile ucele uLungile ukuba amongezele iingubo uyagodola wamoleka walala. ULungile uphume eyokumlungiselela into ephungwayo waphunyuzwa uyise. ULungile akubona ukuba uthathiwe uyise wathi mbonga esithi “Rhabasandini leli khaya, emnyama ibamnyama emhlophe imhlophe kuwe phumla ngwevu yakuthi. Gagandini elimana ukuqongqothwa kukuvikiveka, kukuudlakazile ukugula namhlanje, uphumile enyameni phumla kengoko.”

Wayiwanqa yonke indyebo kayise neyemfihlelo uLungile washiya kungekho neyesingcwabo wemka, wazonwabisa kwelikude. Unina nabantakwabo basala bebhuca intw’ ibilapha. Kwathi kanti uyise ubukele kwelo lizwe akulo, kwaye enamandla okwenza nokunqabileyo. Wathatha imfene wayiguqula yayintokazi entle emile kakuhle neyondlekileyo uyise wayisondeza kunyana wakhe. Wathatheka uLungile wayithatha ukuze ibeyinkosikazi yakhe entle.

Kuthe ngemini yomtshato encamisa inkosikazi yakhe yavele yamluma kanobomi imilebe, wandlandlatheka wabaleka wabe ehlafuna imilebe umkakhe esithi kudala erhalela inyama yomntu.

Wadudulwa ngumoya omkhulu uLungile wayakuwela emasangweni akowabo, wambona unina wamanga ze kwavela ihobe liphethe imilebe kaLungile wayithatha unina wayithungela eyibuyisela, wamvuthela wampholisa.

Ngenye intsasa babona inkunzi yenkomo ingena endlini bayikhuza suke yajika yanguSebenzile wathetha nabobonke esithi. “ULungile wehlulakele ukuninakekela ndibuyile kwaye ndikhona nje ndizolungisa konke okunihluphayo.” Wayalela uLungile ukuba aye kusebenza ambuyisele imali yakhe. Wasebenza uLungile exova udaka nasebusika kubanda. Phelaphela ngantsomi.

## PHUMA ENDLWINI YAM

UMadosini noSijekula kwilizwe elikude baswantsulisana kwabubuyeyeye. Wavuka ekuseni uMadosini wacoca indlu yakhe, watshayela ibala wenza isidlo sakusasa, wahlamba waya edolophini. Walonwabela usuku lwakhe watya weempu, wanyantsula ukubuyela kwakhe.

Wethuswa kukufika uSijekula ethe muku ngefestyle emzini wakhe. Wabeka izandla esinqeni uMadosini “Yinile! Ufunani emzini wam uyazitika ngekofu eshushu, uvulelwe ngubani? Ulithathephi ilungelo lokuzingenela kwam? Phuma phuma phuma!

Ephunga ekhululekile ngomqala otsalwe wakroba phandle kulofestyle uSijekula. “Ukuba awuyinakekeli indlu yakho ndiyakuzithathela ke mna.” Phuma wethu wase wabe undixelela imfitshimfitshi andinaxesha lobusela bakho odume ngabo.” Watsho embi ebusweni uMadosini.

“Andifuni! Kwaye soze ndiphume yeyam ngoku le ndlu” Watsho ngelizwi elidelelayo uSijekula. Edanile kakhulu uMadosini. “Le ndlu ndayishiyelwa nguTata eyishiyelwe nguTamkhulu, wena awungeni ndawo.”

“Liyatshona ilanga ulibele kukunditefela hamba apha, lendlu yeyam!” Watsho ngelizwi elibukhali uSijekula. Kwesi isihlandlo zange aphenule uMadosini, uxam wakholwa ngamantintinti weerhuthu ucelemba phantsi kweenkuni. Walukhaba ucango lwegengelele, wabona uSijekula ukuba iseme lizalela elubala wagqotsa waphuma kwangaloo festile.

Wemve emvakwakhe uMadosini, gulukudu emzini okufuphi uSijekula ecela uncedo. Yabuza indoda yomzi intsusa yemfazwe baxela, wacebisa ukuba bahlale bobabini.

Walandula uMadosini waphakamisa ucelemba ngeenjongo zokugeca uSijekula. Waphatheka uSijekula wamthi nca uMadosini weekhalakatha kwamaMfene uSijekula, wagaleleka uMadosini. Bafika kuculwa kulungiselelwa ukhuphiswano lwangomqibelo. Babuzwa baxela isizathu sokuleqana, suke wakhwaza uMamfene “amaqala ngokufika!” wasabela uSijekula, waphinda uMamfene. “Amaqala ngokufika!” wayiqonda uMadosini wabalekela ukuzophula wangena kwakhe watshixa isango nomnyango. Wahlala kwaMamfene uSijekula ebafundisa amaculo, ecinga icebo lokwebela uMamfene umzi wakhe emva kokhuphiswano. Phelaphela ngantsomi.

## UMFANA WEMPUKU

Ngokuhlwa kwilizwe leempuku uqinile umhlangano weempuku kuboniswana ngendlela yokubambisana kugxothwe indlala eyayibomvu. Bawabeka amacebo onke angabonakalisi kulunga. Inkosi yeempuku yabonakala ukoyiswa sisizwe sayo, yehluleka kwacaca ukusinakekela ngokutya, ukubulawa ke kona zaziqunyuzwa macala onke.

Kwakukubi kwesi sizwe kungekho enecebo, okona kubuhlungu impuku nempuku ibiphuma izingele izise enkosini ekufumene, ze inkosi itye nosapho lwayo imcuntsulele umzingeli intwanyana. Ibithi ubani akungabinako ukutya angaphiwa nakancinci yinkosi. Inkosi nosapho lwayo bezingancedisi koko zibebukhali kwimpuku eza nento engacacanga nencinci, bezibanezibizo kubazingeli zibize konke ezikunqwenelayo.

Kulo mhlangano ityendyana lomfana wempuku ekuphela kwalo kunina, lingenayo inkosikazi nabantwana lacebisa ukuba inkosi iye kwilizwe leekati izigxothwe zishiye ukutya kwazo nendyebo yonke ukuze isizwe seempuku sithathe ukutya, isizwe nendyebo yeekati. Yaxhuma esihlalweni sobukhosi inkosi, yothula umqhele wobukhosi yawubeka esihlalweni sayo, yema ngeenyawo ezimbini, yenyusa umsila isonge izandla yathi. “Umo wakho uyandizonda kuacile, undinqwenelela ukufa na? Yiya wena sibhanxa ndinisempuku enqinile, soze undibone, ndingathini ukuncama ubomi bam kuba ndikhangelela nina mavila ndini ukutya? Tyhini bafondini le ntwana ayilunganga.”

Ityendyana lomfana lithe. “Uxolo nkosi yam ngokuzithoba okukhulu ndicela undikhulule mna ndiye kwisizwe seekati, ndakuphumelela ukugxotha zonke iikati zishiye ukutya nendyebo, ndiyakucela uze wehle kwisihlalo sobukhosi, nosapho lwakho lungabaluleki kwesi isizwe seempuku, maze isizwe seempuku sindivumele ukuba ndenyuke intaba ndisifumane ngaphandle kwamathandabuzo isihlalo sobukhosi.” Inkosi yeempuku. “Hahaha thathakhona hamba bhanxiwe uzibulalise ngezakati ezinobungozi, zizikhali eziya zihamba azidingi mkhonto nantonga, zokuhlafuna zikudibanise amathambo umsila nentloko ngexesha.” Uthe esathetha unkosi satsho isijwili umama womfana engalili egixa lungongoza uvalo enombono kanyana wakhe eginjinyiswa ziikati, abasathe ungena emgqomeni ziwugiqe, enyuke ngodonga afike elindwe zezinye kolo phahla. Wathuthuzelwa kwathiwa isizwe sithandazele uhambo lomfana.

Wavalelisa umfana wazithela ezikatini, zabuzana iikati ukuba yimpuku enesibindi nedeleyo ebhityile etheni le. Zayingqonga ziyivingcanisele edongeni zimana ukukhamisa ziyothusa iqhaqhazele icimele ikhwaze. “Yimani yimani yimani! Whoooo! Andizanga kakubi ndize ngoxolo, ndisebenza ekhitshini kwisizwe sezinja, ndive zixoxa izolo ebusuku zisithi namhlanje ebusuku zizohlasela kwisizwe seekati zibulale kwaakati, kuba kunqongophele ukutya xa zinokubulala iikati zizenze umqwayito zingahlutha ixesha elide, ndicela nindikhulule ukuba nindibulele igazi lam liyakunilandela kubelula ukufunyanwa komkhondo wenu zizinja zinibulale kabuhlungu.

Zamkhulula kwangoko zacebisana ukuba zibaleke zonke kuhlwile, kwaye zingazihluphi ngokubopha imithwalo kuba iyakubabambezele endleleni. Lasebenza iqhinga lomfo wakwampuku, engazani kwanekhitshi lezinja. Salungisa isizwe sakwakati sinombulelo kwimpuku, bazixelela ukuba soze bayitye okanye bayihluphe impuku ngenxa yesenzo esihle sale mpuku

ebalumkisile. Bavumelana ngokutya kakhulu bahluthe babaleke. Yafika impuku kwisizwe sayo yathi wonke ubani makalungele ukuhamba ebusuku kwaye kungaphathwa kutya, kuninzi kwisizwe seekati ukutya.

Kwisizwe seekati beva isandi sokubaleka kwamahashe emdyarhweni owawukude nabo, baqiniseka ukuba zizinja ziyasondela babaleka, kusenjalo waquleka uMkhulu wekati ezinye zathi makatyathwe, ezinye zathi uhleli egugile makayekwe zilibazise ngaye izinja, Wawavula onke amehlo uMkhulu wekati watsibela umfana wekati othi ashiywe equlekile, wamkrwentsa kanobom ebusweni.

Zicebisile iikati ukuba kubalekwe uMkhulu wathi ekuqulekeni ubenesibonakaliso, kuthiwe abuye emhlabeni alungise akubona kubalulekile, kwaye njengendoda ehloniphekile nenkulu kumanyelwe yena. Zavuma iikati wathi kungcono zingene kwilali yabantu zikhangele abantu abanobubele nokutya zihlale nabo. Zaleqa zayifumana ilali zavumelana ukuba ikati nekati mayizibonele. Zayichucha imizi zisamkelwa zinikwe nothando, kweminye zazibethwa zigxothwe de zonke zanecebo. Ezingenamakhaya zahlala ehlatini kodwa zinganqatyelwanga kukutya.

Kwilizwe leempuku konwatywa ziimpuku zahamba zicula zisithi. “Mtsha ukrelekrele likrothi elinakekele isizwe wodlula amakhosi onke wesizwe seempuku inene uyinkosi eliqhawe.” Zafika kwisizwe seekati iimpuku zatya zalinda kwityendyana lempuku ukuba liziyalele ukuba zihlale njani.

Umfana wempuku wacela ukuba inikwe ithuba inkosi yeempuku ithethe imnike isihlalo sobukhosi njengesithembiso. Kwaba buhlungu kwinkosi yeempuku yathi, “apha kuni akukho namnye ongayenzi impazamo kwaye bekungekho namnye onokuyithemba yonke le into, andikeva kubo bonke ubomi bam ndiyimpuku kukho enesibindi sokujongana neekati izigxothwe, kumele asixelele lo mfana ukuba wenze kanjani ukuze nathi sikwazi ukumelana nazo sizehluthe nantonina. Njengenkosi yenu eniyithandayo nehloniphekileyo kungalunga ukuba nindinike elinye ithuba lokulawula ze lo mfana okrelekrele abe ngumncedisi wam.” Zakhwaza iimpuku zingonwabanga. “Sifuna inkosi entsha ekrelekrele eselula nenobubele ngathi, encame konke yaxolela ukufa, esilungiselele yaphela indlala.” Bavele bayiphakamisa ngovuyo abayikhetayo, yakhedama inkosi yawukhulula umqhele yawunika inkosi entsha. Kwabekwa usuku lokuzingela iintsiba zenkukhu kuzolungiswa ingubo yenkosi. Phelaphela ngantsomi.

## NANTONINA

Waluthatha uhambo uNako olwalulude ngolona hlobo, wayelulindele ukuba lumthathe iintsuku ezintathu. Le nkwenkwana ekwakulelona themba lokuqina kokwayo nasesizweni lokusindisa inkosi yesizwe eyayingutata omkhulu wayo yaboniswa igqabi lomthi owawunqongophele nowawufumaneka kwihlathi elalike nelalineengozi ezininzi, abazingeli nabathezi nabombi bamayeza babengalisondele ihlathi elaaboniswa uNako ngenxa yezigigaba zalo. Eli gqabi elinqabileyo kwakulilo lodwa elalinokuphakamisa inkosi kwelo khukho.

UNako waakutya konke ukutya kwakhe ngomzuzwana noxa kwakumele kumthwale iintsuku ezintathu. Weegongqogongqo nalo manzi waphumla phantsi komthi omkhulu, weebiwa bubuthongo walala. Waaphaphama sele lehlisile ilanga ukutshisa wathi chu. Endleleni wayemana ukuvuma ingoma asuke aqule ngokungathi kukho oogxa bakhe. Uyakucinga ngazo zonke izinto ezintle azimisele ukuzenzela abazali bakhe akukhula nazingwenelayo.

Weema wajonga umnqantsi nentaba ekumele ayenyuke uNako waziva ekhefuzela wabeka izandla esinqeni wathi. “Kowu sengathi ndingazibona sele ndiyiqabele la ntaba.” Wavala amehlo okomzuzwana eqweba amandla okukhawuleza. Wathatha khona wahamba uthe xa eqwalasela iinyawo zakhe esiva umzimba ulula wabona ukuba uhamba emoyeni kwaye uhamba kula ntaba ebenqwenela ukufika kuyo. Kwamvuyisa oku waqhubeka nehambo yakhe elijongele kufuphi ihlathi.

Uthe esahamba wacinga into enokumothusa nenokuba nobungozi engamehlela wakhuza ngomlomo wathi. “Kazi yinto endinokuyithini xa kunokubela izinja zabazingeli zifune ukundifukutha, ndingabalekelaphi bethu?” Zeegqi izinja zabazingeli zamfuna into yangoku, wasothula phezu isikhalo egabadula. Zazimlambele izinja zabazingeli ziluthotho emvakwakhe. Waakhefuzela emana ukuwa ekhala de wanikezela. Wavele wema wazijonga ezibona ukuba zizakumgqiba qwaba. Wathethela phantsi esithi. “Akusenakubela nokuba mnye umzingeli andinqandele ezi zinja ndisinde?” Kwa oko kwema indoda yatsho ikhwelo iphetho inyama zangqala kuyo zivuyile waqhubeka nehambo yakhe. UNako zange aqaphele indlela umlomo wakhe wawunamandla ngayo, ubethi akuthetha kubenjalo. Wazidalela ngeengcinga nangomlomo okuninzi ebomini, kwakubakubi akudalile ngomlomo wakhe azibuze ukuba kutheni kusenzeka kanjalo. Akuzidalela okuhle ancome esithi unethamsanqa. Kuyo yonke lo nto akaziqondanga ukuba iingcinga zakhe, iminqweno yakhe nokuthetha kwakhe kokha ingomso lakhe.

Waziva elambile enxaniwe kwaye emangele ukuba lo mzingeli omncedile ubone njani ukuba ukwenkulu inkathazo, wazixelela ukuba kubelithamsanqa lakhe. Waqalisa ecinga ukutya okumnandi kukanina nenqodi emnandi yesandla sikanina. Wavakala esithi xa ndinokufumana oko kutya kukamama ndingahlutha kamnandi ndingayiva nale ndlela. Waqhubeka nohambo lwakhe uthe xa ephosa amehlo ecaleni kwabe kunomthi phantsi kwawo kunokutya okuhle okufana nqwa nokuka nina. Walaqaza umnikazi wokutya wangaboni mntu, wahlala ecaleni kokutya elinde ukucela kumnikazi wokutya wahlala ixesha elide kungaveli mntu, wangakwazi ukuzibamba yindlala. Watya wazixelela ukuba uyakumshiyela umninikutya axolise ngokuzithathela, abonge nangoncedo lokutya. Walinda engaveli umnini kutya wabona kulungile ukuba ahambe abonge xa ebuya.



Lwabalufutshane uhambo lukaNako, wangena ehlathini kakuhle uthe akulikha igqabi elinqabileyo walifaka kwingxowa yakhe walungela ukugoduka. Walaqaza uNako wabona ukusondelelana kwemithi kwabe kumnyama kweli hlathi, waqala ukoyika ezibuza ukuba kwenzeke kanjani ukuba akwazi ukungena kweli hlathi engabonwanga ziingonyama, waqiniseka ukuba zingadile kwaye zilungiselela ukumqwenga. Kwa oko wathi. “Kazi ndizakubalekelaphi na kwezi ngonyama ezifuna ukundiqwengela kweli hlathi.” Zaagquma iingonyama mbambo zone zehlathi, uthe xa ebaleka esiya phambili weva etshoyo ngaphambili, wajika yatsho Kanye apho aya khona, waya ngasekunene wayiva isitsho kufuphi wajika esiya ngasekhohlo wayibona ivele ngomsila.

Watsibela emthini owawuphambi kwakhe zavela zonke zawungqonga umthi zimlindile ukuba ehle, zazimana ukukhamisa zizame nokuqabela emthini. Waqhaq hazela ekhabalaza ngeenjongo zokuzethusa. Wayebambebele esihlahleni esincinci kodwa engawi, zaahlala phantsi komthi iingonyama zimlindile ukuba oyisakale awe zizomqwenga. Kwaqina ubusuku ebambebele kwesi sihlhla, suke waphakamisa amehlo wasiqwalasela wothuswa kukubhitya kwaso wangasithembi woyika ezibuza ukuba simthwele kanjani esi sihlhla esibhitye kangaka wathi. “Inene ndizakuwela kwezi ngonyama andisithembi esisihlhlala, andazi nokuba kutheni ndingekawi kuso sibhitye sinje.”

Kwa oko wawela phakathi kweengonyama zamngqonga zilungiselela ukumqwenga. Wakhala esithi. “Yhini mandisindiswe nokuba yile mithi yhiyho.” Yathi ifika ngezinyo ingonyama wavika ngengxowa, yatsho kanobom ngamazinyo ingonyama kanti ilume iligxa lokwemba eliyintsimbi, kwa oko awa amazinyo ayo, wabe usiwa umthi omkhulu uwela kwezimbini iingonyama zafa kwa oko, enye yaziphosa kuNako waphepha yangena ngentloko emthini zajuba iingqondo, yee bhu phantsi. Wabaleka kobobumnyama eyiphuthaphutha indlela. Wema ezama ukukhumbula indlela yokuphuma, waxakeka wahlala phantsi wathi. “Ndilifumene igqabi xa ndinokuncedakale ndizibone ndidlulile kwezi ngozi zeli hlathi ndikufuphi nekhaya ndingonwaba.” Wavala amehlo elila wawavula eyiqonda eyokuba akuncedi ukukhala kuhlwile makahambe nokuba kuphi. Waphakama wadavuzwa kobobumnyama zisitsho izilo zehlathi lungongoza uvalo, waqinisa ukuhamba uvalo lwabe lusitsho okwamagubu ezayoni. Wazibona sele ahamba elalini yakhe naye engazazi ukuba uphume kanjani ehlathini. Wafika kokwabo waziphosa kunina nonina wamanga. Wanika uyisemkhulu igqabi kwakuhle. Phelaphela ngantsomi!

## **ICANDELO B: IPOTIFOLIYO**

Le potifoliyo ingeniswa ngenjongo yokuhlangabezana neemfuno  
zesidanga se-

**Mastazi kubuGcisa bokuBhala**

Kwi-

**FAKHALTHI YEZONCWADI-MBALI-FILOSOFI**

**E-YUNIVESITHI I-RHODES**

Ngu-

**Bulelwa Monica Sigcau**

**KweyoMnga 2020**

## Endikfundileyo Nendikuqapheleyo Kule Khosi

### Kwiveki Yokuqala, ukuya phambili

Singenise umsebenzi kaMthunzikazi Mbungwana noGqr. Kunju kunye nemibongo ehamba yodwa katat'uMxolisi Nyezwa. Isihloko semfundiso Gqr. Kunju besisithi: *Less is more*. Ndisithandle kwanayo le mfundiso ndayonwabela kakhulu, imibongo echongiweyo mihle kakhulu ingakumbi ekaMzi Mahola. Sifundile ukuba sikhangele kwimibongo, le nto umbhali afuna uyibone, imigca egqamisa umbhalo mayicace, kananjalo kwiintsomi nakumabali.

UMzi Mahola uyakuveza aphinde uzobele engqondweni ungumfundi lombono awubalula ephepheni kumbongo wakhe. Umbongo wakhe kaMakhulu obegcina ubisi enkonxeni lubengamasi, ze akhethe ingqaka ashiye intloya likhombise okuninzi kwimibongo. Lindifundise ukuba ndihlengi umsebenzi de ndishiyeke nobuncwane bawo, amagama amaninzi angawumosha umsebenzi, kuhle ukungqala ngqo uchonge konke okubalulekileyo. Umzekeliso wengqaka mhle kakhulu bobona bumnandi bamasi, exesheni elininzi ayininzanga njenge ntloya ingqaka kodwa bobona buncwane bamasi, umbongo, ibali nentsomi engahluzekanga ifana namasi anentloya. Ndifunde ukuba xa ndibhala ndibengumzobi ndinike imifanekiso umbhalo wam de lowo owufundayo azibonele kwaye awuve ngaphakathi kuye.

UMahola uyayithanda indalo kwaye kwimibhalo yakhe uyayibalula, akafundisi ngendalo ntonje ukhumbuza umfundi ngobuhle bayo. Oko kundifundise ukubaluleka kokuvezwa kwendalo ezintsonini kwaye kuyayiphakamisa intsomi. Kwincwadi ethi, *uStrange things (1994)* kaMzi Mahola, isihloko senza uzibuze ukuba kuzokwenzeka ntoni le yothusayo nengaqhelekanga? Okwakulandelwa yindoda engumlinganiswa oyintloko kumbongo wakhe, kona kukodwa kuzisa uloyiko ungekehli nombongo, ikunike umbono, wendoda eyokhiwe ngokoyikekayo nenkosikazi engenakuzilwela. Kuacile le ndoda izingenele, kwaye ayamkelekanga. Ukulunguza kwenkosikazi efestileni esiva izingqi zokunyathela kwale ndoda isiza ngeneno, icacisa umntu olunguza ubani onokumnceda.

Ndibona ixhoba elingenamncedi. Le ndoda izivunele intsimi engeyoyayo ngenkani, yagqokeza yazenzele kweso sibaya. Ndibone ukubambisana nokomelezwa okubela emyenini, okwakumxhasa unkosikazi wayo ukuba ahlale esitulweni, ibonise ukubambisana nothando lwenene.

Lo mbongo undiqhubele ekwakheni intsomi ethi *Baamba*, indiphe amandla okokha intsomi ezoba izenzo kuzo kubonakale isimo somlinganiswa. Eyonanto endiyikhileyo kulo mbongo ngumbono, ndiwusebenzise ngohlobo oluveza lo mlinganiswa oluhlupho olisela nohlukumezayo ekuhlaleni. Entsonini ke umlinganiswa oluhlupho uya kufumana ukohlwayo nanjengoko abalinganiswa bentsomi bevuzwa ngokwemisebenzi yabo. Kaloku intsomi iyafundisa. Ndiwusebenzisile amagama abaxayo afana *nokucekiswa yilali okweqhenqe*, Ndasebenzisa namagama azoba intlungu kamakhulu. Ilali iyamcalula okweqhenqe umzali ongumakhulu ubindekile kukulahlekwa ngumzukulwana akanalo ithemba lokuba uyakubuyela ekhaya. Ude athi umzukulwana wakhe *yimbabala yolwantunge*.

Kumbongo kaMahola othi, *He came down the street*, esi sihloko ke siyayifihla into ezakwenzeka, kuba ungacinga ngezothando okanye abahlobo kungenjalo ukukhuthuzwa. Kanti kulombongo,

lendoda ingumlinganiswa oyintloko inakekela usapho. Lo mbongo umigca mifutshane kodwa uzoba okuninzi uza nemvakalelo nalapha entliziyweni, ukuzisela iingcinga ezintle nezibuhlungu, ukwakubonisa ulonwabo. Lo mbongo undicingise intsomi kaKhenkebe ebhalwe nguKholeka V. Sigenu (2002, eveza indlala enamanyala, ede yadala uKhenkebe wanomona nokuzicingela yena yedwa, kwangathi angafunda kule indoda izotywa nguMahola, enebhongo lokondla inakekele usapho. Oku kufihleka kwesi sihloko kundifundise ukuba umfundi uyakuyifunda ngomdla enqwenela ukwazi ukuba intsomi ingantoni.

*Death* undenze ndanombono wokusweleka kombhali, kuba nokuba angalishiya eli kodwa umzila wemisebenzi yakhe iyakuhlala ihleli. *I wonder* esisihloko sifutshane kodwa singqala ngqo, sikunika umdla wokuyikhangela lo nto anqwenela ukuyiqonda nayifunayo nemxakekisayo nafuna iimpendulo zayo. Kulo mbongo ndibenombono wekhaya eliqhekekileyo, umama ehlohla inzondo ebantwaneni ukuba babone bonke ubugwenxa bukayise, evala ngazo zonke iindlela ukuba bangalufumani uthando lukayise, esilwa udabi lwakhe ngabantwana.

Iziqhamo ke zezi anqwenela ukwazi umbhali ukuba zobanjani, banokumelana na nesivuno kuba utyalile nje usezakuvuna kwaye soze utyale izambane uvune iimbotyi. Ngalo mbongo ndifunde ukusetyenziswa kwamagama aqhelekileyo ngohlobo olunobuchule. Ndikufundile ukubaluleka kokusetyenziswa kwezihloko ezifutshane nezingqale ngqo. *ULiyikho konke (2018)*, ngumbongo wesizulu omnandi kaNolwazi Machi oshicilelwe kwincwadi eyingqokelela yemibhalo yabafundi abakule nkqubo yobuGcisa bokuBhala, ndimthanda xa ebonakalisa umahluko esithi, *nizivule budlabha nichitheke* okanye *nizivule ngenjongo nikhazimule*, apha ndibona amazwi esilumkiso esinganyanzelisiyo ukuba usithabathe. Lo ngumbongo ongemdanga kwaye ndikweli lika Gqr. Kunju, elithi imigca emibini ingathetha konke okufunayo njengombhali, kwaye umyalezo ucece gca ungabinakuphikiswa. Lo mbongo undifundise ukuba unako ukulumkisa ngohlobo olunganyanzelisi nangohlobo olungashumayeli, ndikubona kunamandla ukusebenzisa amagama azobayo.

Umbongo u*Sea* kaMxolisi Nyezwa, obufundiswa nguVangile Gantsho kwisemina yakhe, ndibone uloyiko oluza nolwandle neenkumbulo zalo. Yenza uzive ulixhalabela nokuba ubulithatha kancinci, xa esithi unenqwaba yeenkumbulo ezigcwele ijagi, indenza ndicinge ngemibono emibi nebulungu ethe yenziwa lulwandle. Ngalo mgca ndifunde ukuba ngomgca omnye ingaguquka intsomi yonke, unokuqulatha konke umgca omnye ungayiguqula imo yentsomi, ndiwubone unamandla kakhulu lo mgca ndakuqaphela ukubhala ngohlobo olunokubonisa okuninzi ngomgca omnye. Ngokunokwam bendingawuthanda lo mbongo ukuba, uphele kweli bali lolwandle nalo mfanekiso ozotyweyo ngolwandle. Xa ndizicingela bekungakuhle ibali lentombazanana ephethe icephe kube ngumbongo ozimele owodwa.

Umbongo u*Gunman* kaSandile Ngidi ubuhlungu kakhulu, ubonisa nothando olomelele kunina, yenza uvalo ucinge ngamanina abulewe ngabalingane babo, kungenasizathu sibambekayo, ucinge abanqolobi besukela umntu ngento yakhe nokuba siyintoni isizathu saloo mbumbulu, soze isuse ubuhle bukanina kwaye uqinisekile ukuba usesandleni esilungileyo ngenxa yohambo lwakhe esesebumnyameni. Ndifunde ukunika izincomo kulowo obalulekile ngaphandle kokuzichonga

izenzo zakhe, kona isihloko andisithandi ndisibona sibhentsisa konke, ndithanda izihloko ezingabalisi ngokubhalileyo.

*Old age center no of course he loves me noThey called (1994) kaMzi Mahola* ndibathandile bazoba umfanekiso ngqondweni bakuthathe ubekulomeko abalisa ngayo. Imibongo namabali okanye iintsomi ezibhentsisa okungathethwa qho zibalulekile. *Tshisa ntomb' endala* yintsomi endiyokhe ngenxa yefuthe endilifumane kule mibongo. Eyonanto endiyikhileyo kumyalezo, ndikuveze ngokusebenzisa izilwanyana, ndibonakalisa ukuhlukunyezwa kwabantu abakhulu, ndaveza inkohlakalo yomzali ongafuni ukukhuza abantwana bakhe. Ndisebenzise ukuzoba ngamagama ndingaxeli ndibonisa njengengokuba iisemina zoKunju, Mbungwana noNyezwa bezisicebisa. .

*UOf course he loves me* undinika umbono womntu onyamezela umendo kunzima, de imbulale indoda yakhe eyibekela isizathu eziyikhuselayo qho, imlimazile okanye ikhombise ukungamxabisi. *KuThey phoned* ndifunde ukuba nokuba imeko inzima, ngokuchonga amagama aqhelekileyo ubenesihloko esingothusiyo ungayokha intsomi edlulisa umyalezo. Olu hlobo lokubhala ndilusebenzisile, le mfundiso ka *Less is more* indenze ndakwazi ukwakha rhoqo intsomi entsha...

Senze ufundo lwencwadi noMangaliso Buzani. Siqale ngo *thirteen cents* kaK.Sello Duiker (2000). Eli bali lithetha ngezinto ekungaqhelekanga ukuthethwa ngazo. Zizinto ezidinga isibindi kumbhali. Ndikuthandile ukubona kuthethiswa abadlali abenze bacace engqondweni. Ndikusebenzisile kakhulu ukuthethisa abadlali nokuzoba engqondweni ngezenzo zabo. Ukudibana kwababini besisini esinye kucace gca, kwaye ndiphawula ukuba akukho luthando phakathi kwabo, badlulisa umcimbi, omnye udinga imali omnye unemali ufuna ukudlala. Ndithanda ukuba umbhali akajikelezi uwa emxholweni ntoleyo eyenza ungabinamkhinkqi ukulifunda ibali. Ndikusebenzisile ukungajikelezi ezintsomini. Ndikuqaphele ukusetyenziswa komculo ebalini, kumbongo nakwintsomi kuyayizoba imo. Ndikuxabisile ukusebenzisa umculo entsomini. Ndiqaphele ukuba le ndoda inosapho nemali iyazonwabisa nje. Enye le inkwenkwana isetyenziswayo ilahlekelwe kokuninzi izama ukufumana imali ngokuzinikezela kule. Ndimthandile umbhali xa ebonakalisa umfanekiso ngqondweni yomdlali oyintloko, abengumntu ocingayo siboniswe nezo ngcinga. Ezi mpawu ezilapha ndiyakuthanda ukuzibona entsomini, umculo nengxoxo phakathi kwabalinganiswa.

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Kwisemina kaGqr Paul Mason, sibuye safunda u*Palm-Wine Drinkard (1952)*: Do not follow unknown man's beauty kaAmos Tutuola. Eli libali elisondeleyo entsomini kodwa liyi noveli, ndilithandile, libonisa ukuba ungaqhathwa bubuhle bomntu. Ndabona ukuba ungangena engxakini kodwa lingavela icebo lokusinda. Ungasinda sele kungekho themba. Ndifunde ukudlala ngolwimi, ushiye namagama ngendlela efundekayo. Ndiyasithanda isandla sikaAmos Tutuola ndinqwenela ukulandela uhlobo lwakhe lokubhala. U*The Etiquette of Homicide* Tara Laskowski, libali elingajikeleziyo ndiyalithanda ibali elingajikeleziyo, likwenza ubenombono woko athetha ngako

ngokukhawulezileyo, aliqhelekanga libonisa indlela yokwenza nomawukwenze. KuTestimony ka Addonizio sibona umvandedwa akonwabanga uzama ukusindisa ubuhlobo bakhe, ngokungavumeli uthando lungenelele. Unoloyiko lokuzibona emcunukela. Andikhanga nto intsha apha kweli ibali.

Umbongo u*Water where are you going*. Umbhali uyamntwisa unika amanzi ubomi. Unesingqi ubonisa imvakalelo. Ungabhekisa emntwini ongaqinisekanga ngendlela yobomi. Yakhiwe kakuhle neziphumlisi zininzi ntolelo ikunika ukucinga. Lo mbongo undikhuthazile ukokha intsomi ethi *Utshwande*. Lo mbongo undenza ndinqwenele ukunika ubomi de ndithethise amanzi. Kwintsomi ka*Tshwande* amanzi asindisa amaxhoba kwizim.

Ndikufundile ukusebenzisa nokudibanisa ezi mpawu. Kwintsomi ethi *Ntangam* ayajika amanzi abemnyama athethe ecela imvume yokuginya indoda elisela. Lo mbongo onika ubomi emanzini undenze ndacinga okuninzi okunokwenziwa ngamanzi xa enikwa igunya entsomini, ndibone amandla anokuvezwa ngamanzi. Kwintsomi ethi *Umendo* sibona amandla wamanzi elilelwa exelelwa iintlungu neenzima zika Nontubululu, amanzi apholisa ebuyisela okomlahlekele.

Kumbhalo othi, *To my room*, ndiqaphele ukuba uyakwazi ukubhala ngezinto uzinike ubomi. Ndiyaluthanda olu hlobo lokubhala, lo mbhali ukuxabisile ukubhala ngezinto ezimngqongileyo, uthetha nendlu yakhe eyicacisela izinto eziphandle kuba ingasoze iye phandle. Obubugcisa bombhali bubonisa ukuqaphela nokucingisisa ngento yonke ekungqongileyo. Ndikufundile ukubhala ngezinto ndizinike ubomi de ndizithethise. Kwintsomi yam ethi *Ntangam* kuthetha ilitye, amanzi namahlahla de ohlwaye isela. Mkhulu umehluko kulo mbongo kunye nentsomi yam. Kulo mbongo kukho uthando nokuxabisa de akhumbule okudlulileyo, kwintsomi yam kubonakala ukuthetha kwezinto ngohlobo olubona umoni zingenaluthando ngakuye. Iilitye limxelela ngetyala elizakumosulela ngalo akuhlala kulo, amanzi ayajika abemnyama akungena anqwenele ukumginya, umthi umkhumbuza ngobusela umohlwaye ukuthatha amahlahla. Ndinge uMxolisi Nyezwa ebalula ukuba ukuxabisile ukuqaphela okumngqongileyo. Kumbhalo u*My death*, zange ndamva umntu othetha ngendlela afuna ukufa ngayo. Le mibongo indibonise ubugcisa bokubhala. Ndibone isakhono sokubhala, ukucinga ujonge nzulu kwinto nganye. Imibongo elolu hlobo indikhulisele indlela yokubona nokucinga njengombhali obona ngasentla kwento.

U*Ode to my suit*, ukwenza ucinge ngolunye uhlobo ngempahla. Ubonise ukuyixabisa nokuyithanda. Lo mbongo unoburharha ndiwuthandile. Uyinik' ubomi ngokungathi iyeva.

Ndiye ndafutheleka ukubhala intsomi ethi *UMkhulu Ukati* apho ethungelwe idyasi sisikhukhukazi, eyinxiba kutshisa kubanda. UMkhulu ukati akanamagama amaninzi ngedyasi, akanazo nezincomo ngedyasi yakhe kodwa ubonisa ngokuyinxiba oko ukuba uyixabisile. *Ode to the tomato*, ndivele ndamangala ukubona izincomo ezingaka ngetumato, kuqhelekile ukuba netumato kodwa ukuyibongela akuqhelekanga. Lo mbongo undikhuthazele ukokha intsomi ka*Notumatwana*. Umbongo wetumato uyayibongela eyibalula ukubaluleka, mna ndiveze umlinganiswa ongumama eteketisa itumato ekhathazwe nguorenji. Ndiyinka ukuzithemba ukuzazi iziqonde iingcambu zayo. Andibalisi kule ntsomi ndizoba ngamagama okwenzekayo. Ndiyithandile le mibongo ibonisa indlela imbongi ejula ngayo yonke into. Imbongi ijonga ngapha kwento, ayoneliswa luqobo lwalo

nto iyajula iyagqithela. Ndikuvuyela kakhulu ukuza kwezi ndibano zemibongo ndiphantse ndaphoswa kuba bendisoloko ndingayithandi imibongo ngenxa yokuba bendingayiqondisisi ncam

Umbhalo othi rain, ndimthandile urain ndiqaphele ukuba amabali, imibongo neentsomi ezibalula indalo ziyawenza umdla kwaye ziyongeza ukubonakalisa imeko. Kwintsoni yam ethi *Ngomzuzwana* kubenegalelo ukuveza imozulu nexesha. Imvula iyathandeka iyanconywa kulo mbongo, entsomini yam akukho obona ubuhle bemvula nonokuncoma imvula ngenxa yemeko abajongene nayo, ukukhutshwa kukaVukile emvuleni, kulahlelwe emvuleni iingubo zakhe ngobusuku ngutamnci, izoba umfanekikso obuhlungu kwaye yiyo lo nto eyenza lingabikho ixesha lokonwabela imvula. Esa senzo sokubalulwa kwemvula nengqele, kube kusesebusuku siyayicacisa le meko. Omnye umgca uzoba imeko kaMkhulu noGogo bemathumb' ayajijeka. *UThe hand*, ngumbongo omnandi ubalula ukubaluleka kwesandla, unika isandla izincomo. Okwenene isandla sinemisebenzi emininzi emihle nemibi. Singakuphulula sikupholise sakugqiba sikusasazele ityhefu umnini sandla ehleka. Ububi besenzo besandla ndibubalule kwintsoni yam ethi *Ntngam*. Kule ntsomi andixeli ukuba isandla sesela asilunganga koko ndibalule ezo zenzo zesandla esibi. Uhamba namadoda alahlekelwa yimfuyo de ancedise ukugada kube kunguye isela. Imisebenzi yesandla ndiyibalule de kubezizandla eziveze inyaniso kule ntsomi, umsombululi uyalele amadoda ukuba afake iizandla esityeni esinamanzi yavela inyaniso.

UAntjie Krog Trans.Keren. 1<sup>ST</sup> attempt: the bus, awumde umbongo wenza umkhinqi. Ukwenza ucingele ukuba soze ulandeleke noxa unqalile. Andiwuthandanga ndicunukela nala mazipho amdaka athethe nangawo. Ngumtyutyumbelo ethetha into ende engenaziphumlisi. Uqaphela izinto ezininzi kule bhasi. Kona zizinto ezingonwabisi nakubanina. *UTenda usondele kuRiver Robert no InPraise of Ancestors*, lo mbongo ndiwuthandile unelizwi elivakalayo umyalezo omhle, kukho into evukayo ngaphakathi ngulo mbongo. Ndiluthandile uphindaphindo lwamagama. Olu phinda phindo lwamagama ndiluthandile kwintsoni kaAngela Carter ethi *Mr Fox*, ezazilumkiso ziphindaphindana zenza kuvuke ixhala, uzibuze ukuba kuyakwenzeka ntoni kulowo ozibona ubukrothi. Ndiyakuthanda ukubona olu gxininiso kuphindwaphindwa entsomini, de umphulaphuli aqaphele okuzayo. Ndibonile ukuba ukuphinda phinda amagama lutsala ukuqaphela kumfundi.

URorbet Berold, oqhuba I New Coin, uthe xa ufunda umbongo nantonina efika engqondweni yakho ngombongo ibalulekile, ukuba uyivakalise. UPoems for Block, ubonakala enobuhlungu ngalowo amthandayo. Igama lalowo amthandayo lisabalulekile kuye noxa emlahlekele. Xa ndinokokha intsomi eveza ubuhlungu bokulahlekwa ngomthandayo ndingakuthanda ukuyifakela umculo, ozoba imeko de ndibalule imozulu nemibala yokungqonge umlinganiswa.

*UAn Attempt at Jealousy* naye ubonakalisa ubuhlungu nokungamkeli ukohlukana nalowo amthandayo, unomona, ubuhlungu ufuna nokwazi ukuba lowo omshiyile uqhuba njani. Akhukho nto ingaqhelekanga nentsha endiyikhile kulo mbongo.

Ku *It all Begins* kaMxolisi Nyezwa, kucacile ikho into emqhuba ngamandla kubonakala uxinezelelo, Intsingiselo yakhe ayigqamanga, wakuyiphengulula iyabonakala. Umbongo *The Race*, ngumbongo omde ufana nebali, zikhona iziphumlisi wokheke kakuhle noxa kungekho zitanza. Uzisa usizi ubonise ukungancanyiswa zizinto ezimvalelayo. Ingqondo yakhe

isekufezekiseni umnqweno wakhe wokuba noyise. Ndifunde ukuba izinto ezinqabileyo ekubhaleni ziyavezeke ngamagama owakhethayo. Ndibona okukubhala kungenazitanza kubonakalisa imeko yokutshisakala nomlinganiswa okwimo ephuthumayo.

*UValerio's Story kaAlba Donati*, Usixelela ibali elalibaliswa kaninzi nguyise. Uqhubeleke nembali abe ebonisa usizi ekugqibeleni. Senze ufundo lwencwadi zesiXhosa noGqr Kunju noMnu Mangaliso Buzani. Ibali lokuqala "Isiporho saseVayineki" ngokubhalwa nguD. M Jongilanga (1973), kwincwadi uApha naphaya. Into yokuqala endiyicingileyo ibisisiporho somlungu esihluphayo kwilali ethile, kanti kubhekiswa kuMgubasi owayeyindoda esebenza nesebenzisa abantu nezilwanyana ngamandla engacingeli mntu nasilwanyana. Kule ncwadi ndibalule amagama anoburharha enza ibali linike umdla. Le ncwadi ineengcombolo ezininzi nto leyo eyenza ibenomkhinqi. Umbhali uzoba ngezibaxo itsho lo nto ibemnandi. Umzekelo mve xa esithi "ivila loyik' ukubila lithamb' umzimba life lihleli." Izibaxo zinika uncuthu entsomini, intsomi enokubanesiquququ sendoda esitshutshisayo, uyityabeke ubaxe kangangoko ingamnandi. Lo mgca ndiwusebenzisile kwintsomi yam ethi *Ngomzuzwana*.

Sikwafunde ne Isililo sekawusi, ngokubhalwa nguHlanganyana M isingqi sesihobe (2013), F. Dyubhele. Kulo mbongo sibona imvakalelo, unxunguphalo kule kawusi ngendlela ephatheke ngayo. Umbhali umntwa ikawusi ayinike ubomi ngokungathi iyavakalelwa. Iphatheke gadalala ayinakekelwa noxa isetyenziswa kwakuthanda umnini le kawusi. Iveza isixhobo sayo kwakufika ixesha lokuba izilwele. Yiva xa isithi "*Kambe ndiyazizuza nam sakukhululwa isihlangu ngoba ndibanika umoya onje ngowesinqa*" kumgca wokugqibela. Isenokuba umbali ucacisa intlalo nzima emendweni. Ndiwuthandile lo mbongo akwenzeki ungancumi kuba unoburharha noxa unokuveza intlungu. Nasentsomini unokuyiveza intlungu usebenzisa into efana nekawusi okanye ijezi, uyimtwise, ubaxe kubonakale noburharha.

Sifunda ibali elithi, *Inkwenkwe iyafana nanye*. Ndiwe ubuhlungu kweli bali andibonanga ntlonti noxa bukho ubugwenxa obenziwe ngu*Sikhephe* owebe isikhindi esikrazukileyo ngenxa yokuxakeka. Into yobusela ayithetheleleki naninina. Inqununu ipha u*Sikhephe* imali yesikhindi esitsha. Isenzo senqununu sikhombisa inimba.

Umbongo *UJobela* ndiwuthandile kuba undenze ndacingela umntu omdala ozibandakanya nabantwana ezimisele kwezothando. Ndiqaphele ukuba umbhali unako ukucunuka. Mve xa esithi. "*Hayi maan umdala phakathi kwabantwana.*" Ukhuza umntu omdala oqhomfoza ikamva labantwana bakhe. Mve xa esithi "kant' unokak' wazal' ewakroboza."

Ndizuze lukhulu kwesi sifundo, ndibona indlela yokwendlala intlungu ngohlobo olunoburharha, ukuthiywa komntu igama elimfanele ngenxa yezenzo zakhe zokubabukhali, ukusetyenziswa kwesi silwanyana kukhuzwa ububi obenziwa yindoda endala. Ndibonile ukuba ubudlelwane phakathi kombongo, ibali nentsomi bukhulu. Sinokusebenzisa izilwanyana entsomini sizithethise izinto sithiye abantu amagama abonisa izenzo zabo.



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Kweli xesha likabhubhane weKhovidi, lo nto ichaza ukuba asisayi eklasini sidibana emoyeni, ndifumene umnxeba osuka Mthunzikazi Mbungwana obeqhuba isemina yakhe, senza izifundo zethu, siqaphela ukokhiwa kwamabali, imibongo neentsomi, uhlobo okusetyenziswe ulwimi ngayo isigama nokusebenzisa elinye igama ube uxela enye into. Siqwalasele iincwadi ezibhalwe ngamanina sonwatyiswa kukufunda imisebenzi yomama, kuba exesheni elininzi ababhali abagqamayo ngamadoda.

Amagama angaqhelekanga asetyenziswe nguNontsizi Mqgwetho (2007) kwimibongo yakhe, *afana noduma barwaqele, usizi lwacanda ingoji, intliziyo ephuphuma ububomvu, bayatsha abafazi nabantwana idike lomlilo liphindwe kasixhenxe, baxhatshazwe bethuthunjiswa ngabalingane*, andikhuthazile ndawathanda ukuze ndicinge ezinye izinto endizakubhala ngayo.

Maninzi amagama endiwaqapheleyo ukuba atyebisa umbhalo anike inkcasa, kule mibongo ka Mqgwetho nantsi eminye imihlathi endiyithandileyo *namhla ingubo yakwa chizama ilele yodwa, gquba ungatuli mdaka weAfrika,, intlungu engaphalazwayo inobuzaza, igqunywe ide yavunda yabola, into edukela esiswini*.

Kwibali likaSindiwe Magona (1995) kwinoveli yakhe *Kubantwana babantabam*, ndiqwalasele ukuba kuthethwa ngento eqhelekileyo kwaye akukho sigama siphakamileyo kodwa umbhalo uyaqapha. Umbhalo uzoba umfanekiso ocacileyo igqame yonke into athetha ngayo.

Kwintsomi *UMhlobo Wenene* kaNompucuko Zakaza (2015) yintsomi emnandi kwaye inoburharha, kukho impuku edelela ngolona hlobo, umbhali usebenzisa umhlobo wenene *oyiradio station* aphinde antlonte umlinganiswa ngokubiza impuku ngomhlobo wakhe wenene, asebenzise abaculi abadumileyo abafana noZahara neculo lakhe liculwa yimpuku. Mnye umlinganiswa kodwa kusetyenziswa izinto ezininzi neenkqubo ezimnandi zomhlobo wenene ukwandisa ibali. Ndiqwalasele ukuba kusetyenziswe isimntwiso kumlinganiswa oyimpuku, kwaye le mpuku isenokuba ibambe umntu ongakhankanywanga, mhlawumbi akasebenzi ngoko, ukutya kuthengwa ngutat' uBhele yedwa, mve xa esithi. *“Yifa mpuku ndini! Kupeya mna ndodwa kule ndlu.”*

Ndiqwalasele ukuba ubani xa ebhodla isingqala ngemeko ethile angasebenzisa izilwanyana ngokungathi ubhekise kuzo. Nakule meko impuku sisilwanyana esingathandekiyo, esinoqathu nesimoshayo. Sitya kwanto noxa singancedisi nganto, awukho umsebenzi waso oncomekayo ngoko xa ubani efana nempuku uluhlupho kwaye luhlobo olungacingeli mntu. Ndibona iimpawu zokungonwabi kutat' uBhele ngenxa yokuhlutshwa kwipeyi yakhe. Le ntsomi indikhuthazele ukokha intsomi ethi *Incwadi*, uKhwezi wayehlutshwa yimpuku edelelayo. Ukhwezi uzamile ukuyibekela unoxhaka imxelele ukuba soze iye kuwo, noKhwezi iyamhlupha ngokutya isonka, ayibethe ngentonga ayibulale ayilahlele emgqomeni itakele kwakuye nto leyo ebonisa uhluhlo lomntu ongavuthululekiyo Utat' uBhele akancedwanga nayikati, wafumana eyayidume ngokulunga. Ukhwezi yena kweyam intsomi, wafumana ikati ebukhali eyaswatsulisa lo mpuku yabona ingozi yaphuma. Utat' uBhele yena, uncame wangumhlobo nale mpuku, uKhwezi uncedwe yikati yamsombululela ingxaki.

Intsomi ka*Khenkebe*, ebhalwe nguKholeka Sigenu (2002) ohlutshwe lilindle lakhe ndiphawule ukungamameli kwisilumkiso kukokhela ingxaki. Ndabona intliziyo embi nenkohlakalo indoda ivimba usapho ukutya ekucele ebukhweni. Ilindle elithethayo limhlaze luphawu lwesenzo esingcolileyo esakumlandela simhlaze. Kusetyenziswa impuku njengonogada kuba kaloku impuku sisilo esilindela amaqithiqithi awa phantsi, nokweba ntoleyo emfanele u*Khenkebe* ukubanabahlobo abangalunganga begade into enokumlandela kuba bevuzwa ngesonka esiwa phantsi ku*Khenkebe* de bamebele kwanaye. Ndiwathandile onke la mabali nendlela ekusetyenziswa ngayo abalinganiswa. Le ntsomi ka*Khenkebe* indikhuthaze ukuba ndokhe intsomi ka*Rherhenti*, owayeyindoda enomona ngokutya, ezele sisiphithiphithi. Unguhlohlesakhe njengo*Khenkebe*, bobabini banamakhosikazi alungileyo. Kwintsomi ka*Rherhenti* ukho umlingo kwaye nomculo ukho.

*Iliso lengqondo* (Sigenu 2002) libali elimnandi kwaye ndithanda ukuba lithetha ngemeko enkulu nebalulekileyo, isakhono sokuzoba komntwana ongaboni ngelihlo lenyama kodwa oneliso lengqondo ntoleyo enqabileyo. Ukubalulekiswa kwalo mdlali kwenza ubani abone imfundiso yokungajongeli phantsi abakhubazekileyo, kwaye aqonde ukuba balumkile kakhulu, bayayixabisa into abanayo. Ukungaboni akumthinteli ukuba agqamise ukusebenza kwesandla nengqondo yakhe. Kwaye kumele ubani aqaphele lo mntu amsondeza kusapho lwakhe, zininzi iingozi ebezinokwehlela elakhaya nabantwana ngempazamo enye yabazali. Ndiwathandile xa esithi yabasisichenene inqwelo yamapolisa ukuzosabela kwaye ayivuyela intsebenziswano labanjwa isela. Le meko ibonise ukubambisana koluntu nabomthetho koyiswa ububi. Le ntsomi ibonakala njengebali azigqamanga iimpawu zentsomi, kona umbhali weentsomi unesitshixo sokuvulela inyaniso nesokuvulela ubuxoki. Zonke iincwadi endizifundile zibelulutho kakhulu.

Isemina yesiNgesi eqhutywe nguStacy Hardy, elandelwe yeka Mbungwana yesiXhosa, ndiqaphele ukuba izifundo zaleveki zinako ukusondelelana, kuba bobabini bakubalulile ukuzoba ngamagama. Ndimthande kakhulu ndahleka uMthunzikazi xa esithi “ungandixeleli ndibonise.” Kucace gea ukuba ufuna umfanekiso ngqo walonto. Ekuqondeni kwam ndicingele ukuba xa ubani enokuthi “ube nomsindo” le ntetha ayizobi ukuba kwenzeka ntoni, kodwa xa unokuthi, waangena ekhitshini egibiseleka, nqaku ikati wayiphosa phandle yenka ngesinqa, hlasi iemele engawuvulanga umlomo wambakraza ucango wemka. Noko lo mfanekiso unako ukubonisa olu hlobo lomntu ukuba uxwaye impazamo. Sifundile nokuba uyazoba ngeezandi, ngokubonayo okanye okubonile. Ndingcinge ukuba xa sizoba ngezandi ubani angathi “seva ngqu ngqu saphuma sambona ebokoboko.”

Kumsebenzi kaStacy wokubalisa ngesiganeko esikufakayo ndiye ndaxakeka kancinci kuba ndibhala iintsomi. Bendikunqwenela kakhulu ukufaka ubuntsomi ukuze ndingaphumi kwiintsomi, ndokha ibali elingabalekanga entsomini. Ndiye ndakhululeka ndabalisa ngendlela endithanda ngayo ze ekugqibeleni ndavuka ephupheni, kuba bendilungiselela obabuntsomi endibufakile.

KowesiXhosa kube mnandi kuba ndiqhube endiyithandayo indima yeentsomi kwaye singasikelwanga namda. Kumsebenzi wesixhosa ndiwathandile umbongo ka Makhosazana Xaba othi *Come* oguqulelwe esiXhoseni wathi Sondela. Ndikubonile ukuzoba ngamagama kuba akukho kuthandabuza luthando olu lubonakaliswa ngezenzo, zenzo ezo ezivezwa ngumbhalo.

Kwisifundo sikaStacy ndithande incwadi *Autoportrait*. Ndifumanise umntu onesibindi sokwambula indlela azibona ngayo naziva ngayo. Indinike ubuhlungu ndakubona esithi “*I am surprised when someone loves me.*” Akaboni buhle kuye phofu engembanga. Ndimbone ngathi ngumntu ongazithembisanga nangothando, engaqondi nokuba lukhona olumfaneleyo uthando. Indicingise intsomi endiyibhalileyo kaNombongolo oviswa ubuhlungu yidonki engakwazi ukuzithanda nokuzamkela, ivise uNombongolo ubuhlungu ngokungathi ikuye ingxaki. Oku kungazithandi komlinganiswa okulo mbongo ndingakufanisa nokungazithandi kukaNombongolo de anqwenele ukuba lihashe. Okungakholelwa ukuba unokuthandwa umlinganiswa okulo mbongo kuyafana nokwakuzinyanzela kukaNombongolo kwidonki engamthandiyo enqwenela ukuthandwa ngamandla.

Kule veki ndenze uphando ngeentsomi, ndizame ukuqhathanisa iintsomi zakudala nezale mihla. Ndiqwalasele iintsomi kuSasinoncwadi kwatanci ka S.C Satyo, Z.S. Zotwana no N.N. Yapi (1993) no Kusadliwa ngendeb’ endala kaK. Moropa no M.Tyatyeke (1992) no Isicakathi ka W.N. Mbovane (1997). Ndiqwalasele ukuba kuzozonke ezi ntsomi libalulekile ixesha nendawo, umxholo, isakhiwo nesimbo sokubalisa kwaye kwiintsomi zakudala nezale mihla oku kuyafana. Ndiqwalasele ukuba sisigama esisetyenzisiweyo esibonisa umahluko wobutsha nobudala entsomini. Ndibuye ndandwendwela incwadi ka Angela Carter u*Book of fairy tales* (2005). Kuyabonakala ukuba iintsomi zesilungu zinomahluko kwezesiXhosa kakhulu. Ndiqale ngezamagongqongqo. Xa uqaphela ukusekwa kwentsomi yesilungu kodwa koveza indawo icace kwalapha ekuvezweni kwendawo unako ukusola uhlobo lwentsomi ezayo, uyakuthi usiza kubalinganiswa ube sele umbono uvela. Ubuchule buka Angela Carter bundimangaza rhoqo.

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Kwenye isemina kaHardy, usiyalele ukuba sibhalele ababhali esibathandayo. Ndikhethe ukubhalela uAngela Carter kuba engomnye wababhali beentsomi endibathandayo. Siyalelwe nokuba sicaphule esikuthandayo kwiidayari zethu okanye kuloo ngqokelela yeeleta zethu ndacaphula kumbhalo endawubhalela ithemba lekhaya lethu elingekasiphoxi. Pha kuAngela Carter ndimncokolise ngenye incwadi yakhe endiyithandayo ethi book of fairytales. Apho ndithethe ngo*Old Foster* no *Mr Fox* ndibalule ukokheka kwalamabali anokufana, ndamnika izimvo zam, ndayibalula nendlela endiwathanda ngayo. Ebunyanisweni ekuqaleni ndacingela ukuba ibubuvila nokwenqena ukucinga into yokubalisa ibali elinye ngeendla ezahlukenene. Ngokuya ndiwafundisisa ndiwanambitha ndiqwalasele ukuba okukubhalwa kabini kwebali ngendlela ehluke kancinci kucacile ikhona into esuse uAngela. Kaloku xa siqwalasela kula mabali omabini amaxhoba ngabafazi. Omnye usebenzisa uthando ukusondeza iintokazi abe ezilinde ngekrele. Uqaphele ukuba intokazi ivuma umtshato nomntu engamzanga kakuhle, suke ngethamsanqa wazifumanisela ukuba unjani. Ukuzithela kwale ntokazi ijikeleza indlu enemibhalo elumkisayo bubukroti obuxube nobudenge. Kanti kwelinye umfo omkhulu uzenza umhlobo kulo mfazi asoloko ememana naye ngobubele ukuba aye kwakhe. Nakwesisihlandlo lo mfazazana uyokundwendwela indoda angayiqhelanga nangayazi kakhulu yedwa, nto leyo ibubudenge. Uqaphele ukuba eli izim lithanda ukusika amabele abesisidlo esimnandi.

Iyonke le nto ndiqaphele ukuba uyagxininisa uAngela ukuba masizinakekele, ukwenza into ungayicingisisanga ungabuzanga nasemntwini ingakokhele ibubu leenyosi. Ndibhale nangalaa ntokazi eyayingumhlobo nengcuka, kwibali elabhalwa nguLeonora Carrington lahlalutywa nguAngela Carter elithi Debutante. Ndimbalisele ngemidlalo nemixhentso nemidaniso yakowethu. Kaloku bendimcela ukuba ameme la ntokazi eyadlisa kabuhlungu umsebenzi wakowayo ngengcuka ngenxa yomdaniso ewuzondayo. Ndimqinisekisa ukuba xa enokubona eyethu imidaniso nemidlalo kunye nemixhentso angonwaba angadlisi kwamntu ngengcuka. Ndimcelile ke ukuba angabamemi aba babini uMr Fox noOld Foster kuba noko asiwanqweneli amazim sinawo ngokoneleyo.

Eli bali likaLeonora Carrington uDebutante undikhuthazele ukokha intsomi yam ethi emxhentsweni ngenjongo zokubonisa ulonwabo kweyethu imibhiyozo akukho namnye onokudlisa umntu ngengcuka ebaleka ukuya emxhentsweni kwelakuthi.

Endikucaphule kwidayari yam kube kukuzoba usuku lokuya kuka Malume emsebenzini okokuqala. Ndiyizobile indlela yokuvaleliswa kwakhe nguMkhulu noMakhulu. Ndiveze nokokuyalwa kwakhe nesithembiso sakhe angekasophuli.

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Iveki siyiqale ngokungenisa imisebenzi yesiXhosa, kwisemina kaNyezwa, sifumene isifundo esimnandi. Usiqaphelise ukuba imibongo inokuvuswa nayintonina. Wabonakalisa amandla omculo kwimibongo. Usinike umsebenzi wokumamela umculo ze ngefuthe lengoma oyithandile wokhe umbongo, othelelwa ngumculo. Esi sifundo sindiphe amandla ekokheni intsomi ethi *Kanjani kodwa*, uKhaya uthanda umculo de aculele neenkomo zakokwabo, uyazithembisa ukuba uyakuzifundisa zicule naye ngengomso lo maculo awave kwinkqubo kaSaba Mbixane.

Siyinikiwe imibongo kaMzi Mahola, Lesego Rampolokeng, Mxolisi Nyezwa, Motsapi neminye. Kuyo yonke le mibongo ndikhethe okaYehuda Ami Chai othi *You Can Rely On Him*. Ngumbongo omfutshane, usebenzise ulwimi oluqhelekileyo akukho magama akhethekileyo. Akukho zixhobo zingaqhelekanga. Uneenkumbulo zeemfundiso zabazali bakhe, udume ngokubalithemba ubona kungenxa yeemfundiso zabazali, ewe ukhulile kodwa akaguquki kwindlela ayiyo. Uninzi xa luthetha ngaye, liyayibalula into yokuba uninzi luqinisekisa abanye ngokuba ubani angathembela kuye. Akabonakalisi kuvuyiswa yile meko mve xa esithi “*so that’s what I’ve come to! I’ve sunk that low!*”

Kwimiculo esiyinikiwe yokubonakalisa indlela esinokuwonwabela ngayo umculo uzale umbongo, sinikwe ingoma *God is my friend no Sexual Healing* zikaMarvin Gaye. UNyezwa wakhupha umbongo othi “*Charity*” ngefuthe alifumene kwiculo uSexual healing kaMarvin Gaye.

Ndikwathande uDorianne Laux kumbongo othi *The Shipfite’s Wife*, lo ngumbongo omfutshane, usebenzise ulwimi oluqhelekileyo alungantsokothanga, akukho zixhobo zingaqhelekanga okanye ezinqabileyo. Iziphumlisi sisetyenziswe ngendlela eqhelekileyo. Umyalezo kukubalula nje uthando analo emyenini wakhe, aqaphele nendlela enza ngayo yonke into xa ebuya emsebenzini

ediniwe, uqwalasela nenkangeleko. Le nto indibonise uthando olunzulu lomntu ongumama, uneliso elibukhali kusapho lwakhe, ukwazi nokuqaphela xa abantwana bebhideka. Uba ngumthuthuzeli uzama ngendlela zonke ukuba ngumonwabisi, wazi kwa izisu zomntu wonke ekhayeni. Lo mbongo undonwabisi ndeva ifuthe lokuzibhalela ndabalula le nto engumama.

Ndifunde incwadi *We Make Mud* kaPeter Markus, andiyithandanga ngenxa yendlela abhala ngayo: ulwimi lona loluqhelekileyo kwaye alintsokothanga, usebenzise izixhobo ezininzi zokubhala ezinjengeziphumlisi nezikunika ixesha lokuphumla kakhulu, olu hlobo lombhalo encwadini ende kangaka luyantsa okudikayo. Ukwasebenzisa ukuphinda phindo lwentetha enye ixesha elininzi. Ungafumanisa ukuba utsho into enye kathathu, indidike kakhulu lo nto ndiyibona xa inyanzelekile ingangcono kumbongo hayi ebalini. Okwakudlala ngeentloko ezinqunyulwe kwiintlanzi indicunukisile, ndacinga nevumba elibanamathelayo, ndabona inkohlakalo embi yesibindi sokubuka ude ubenombono wokuculelwa yintlanzi efileyo. Bathe bakudlala ngezikhonkwane nehamile ndeva ndicunuka ngakumbi, ndizibonele nje abantwana abaqaqadekileyo. Unina onqabileyo phakathi kwabo undenze ndambeka ityala lokungakhathali, kuba xa ebesoloko eqaphela okwenziwa ngabantwana bebengenakwenza izinto ezinobudenge ngoluhlobo.

Ndiqhwebwe izandla ndithe nqa xa abantwana bengena noyise bengamazi ukuba unina uphi, nomyeni engamazi ukuba uphi umkakhe, ndatsho ukuba kwalomfazi akamandanga entloko. Ushiya abantwana bodwa engayalezanga kwanto, ekubeni nalendoda ingekho iyokuloba. Wee ndabona nje ukuba luhlobo lo mzi uxakile, phofu uyibalule into yokuba kwa imoto zezinye iidolophu zidlula ngomtshokotsho kweyabo, akukho nenye ekhe imise. Indaba yenkwenkwana esisiporho ehlala edamini abaloba kulo indothusile, ingakumbi leyokuba naxa besazi ukuba kukho into enje baphikelele ukuya bodwa, ndabona nje usapho olungenangqondo.

### **Umsebenzi wokuphanda nzulu ngeentsomi**

Endikufundileyo nzulu ngeentsomi kulenkqubo kukuba, zingamabali alula ukuqondakala ebantwaneni, ikwayindlela entle yokulumkisa nokufundisa abantwana, ziyakwazi ukuqhuqha iintongo emehlweni nakwabakhulileyo. Abantu abakhulu bazisebenzise kakhulu ukuqoqosha nokulumkisa abantwana. Ndikhulele ekhayeni elizisebenzise kakhulu iintsomi kwaye sizonwabela. UWalter Benjamin ngowokuqala ukuba ngumbalisi wamabali enyaniso namabali entsomi. UKate Bernheimer watsalwa luhlobo ezisekwa ngayo iintsomi, sisingqi kukubetha kolwimi kwakubaliswa iintsomi nayindlela ezibaliswa ngayo. Uzithandela uhlobo ezilulo iintsomi zikaITalo Calvino.

UK.V. Sigenu (2002) noNompucuko Zakaza (2015) ngabanye bababhali beentsomi ezimnandi nezinemfundiso kwaye abayinyanzeli imfundiso bayibeka ngohlobo oluchubekileyo imfundiso azifumanele umfundi. Iintsomi zilungele wonke ubani, asinto yabantwana kuphela. Iintsomi kaNompucuko yoFudo noMvundla inoburharha kwaye iyafundisa kakhulu. Okokuqala usebenzisa izilwanyana ezahlukile kakhulu ngesantya, sithi esizaziyo ukuba sidume ngokubaleka nokuqaphela siqhayisele esaziwa ngokucutha, ewe kaloku babelindeleke ukuba bahambe ngesantya esiphezulu nanjengoko bethunywe kude. Wenze ubuchule umbhali waguqula izinto

kwaphumelela obengalindelekanga kwaye weza nazo zonke azithunyiwe, lo obezele amabhongo walahla konke bakuleqwa phofu wasindiswa kwaleli Fudo ebeligabisela. Indikhuthaze yandipha ifuthe lokokha intsomi ethi *Olo Gqatso*.

UAngela Carter ukholelwa ukuba iintsomi zingabaliswa nakanjani kwaye azinamda. Xa ndijonga umsebenzi kaAngela Carter ndiqwalasela ukuba le nto ayibonayo yokubhala ngeendlela ezahlukene iintsomi uyenzile kuMr Fox noOld Foster. Ezi ntsomi zinokufana kakhulu kangangokuba ungangqina ukuba yintsomi enye wayibhala ngeendlela ezahlukene. Kuzo zombini ezi ntsomi amabhinqa ngamaxhoba. Kuzo zombini ezintsomi amabhinqa alotywa ngobuhlobo nangothando, kwaye ayaxatyelwa, nokuvezwa kwemfihlo yenkohlakalo yala madoda, iintokazi zenza ngathi zibenephupha ngala madoda esenza ububi. Kuzo zombini la madoda ayafa ngokubulawa.

Intsomi kaZakaza ethi Tsiyo Tsiyo yeyakudala kodwa uyibhale yalungela le mihla kwaye wasebenzisa izinto ezenzeka kule mihla. Ulumkisa ngokunceda abantwana bethu bangalibali iilwimi zabo, uqaphelisa ngokuzazi nokubaluleka kokuzidla uxabise uhlanga lwakho nolwimi lwakho. Usike kweli cebo likaAngela lokuyibhala ngolunye uhlobo. Ndiluzamile olu hlobo lukaAngela Carter kwintsomi kaMakhulu noDyakalashé yasondela kuUyaphi ke wena.

ULidia Yuknavitch uveza ukuba unako ukubhala ngokungaqondakali nokungaqhelekanga, le nto ingqina imbono kaAngela yokubhala nakanjani nangokwahlukileyo. Iintsomi zilungele ababhali abacinga nzulu, ngapha kwento ebonakala ngeliso lenyama, kum ababhali beentsomi bayibona ngeliso elilelinye into, baphupha bengalalanga, kwaye bathanda ulonwabo encwadini kunye nokuhleka. UKate uzithandela ikhono lokweqa imida iintsomi, zinganyanisa zingaxokanga, ziyabuveza wonene ubuchule obubonisa ummangaliso, kanti nechaphaza lo mlingo ongaqhelekanga wamkelekile entsomini. UTim Seibles, uthi ingxolo ebungqwangangqwili kwaye iphinde ibemandi ilungile. Uyakubalula ukubaluleka kokubhala nendlela okupholisa ngayo. Kuhle ukwambula lonke icala elihle nobuncwane ude ubenemibono mhlawumbi uzive uphakathi kulo ntsomi.

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Iingcinga ezimangalisayo nezibonisa ubuchule kwaye ziwuवेze umbono, uzobe ngamagama zokha uncuthu lwentsomi. Kwintsomi kaNompucuko Zakaza (2015) ethi *Iliso Lengqondo* ziyafumaneka ezimpawu. UKate Bernheim (2008) uyabubabaza ubumnandi obuziswa ziintsomi, ude aqwalasele ukuba abantu abawuqapheli umgangatho weentsomi kwaye ababonakalisi ngokwaneleyo ulangazelelo lwazo. Ndinokungqinelana noBernheim kwaye ndibona ngathi onomathotholo noomabonakude banomthelela ekutyhafiseni abantu ezintsomini. Uninzi lwabantu nabantwana baxabise zona kuneentsomi neencwadi. Xa sinokusebenzisana nezi nkqubo ingawuvuselela umdla wabantu nabantwana.

UMax Luthi, uveza ukuba ubuncwane bentsomi zikwindlela ezokhiwa ngayo. Yena Bernheim uthi ubuhle namandla eentsomi nohlobo lwazo lungayinzuzo nakowuphi na umbhali xa benokuthi baziqwalasele ngothando nangononophelo. Uthi zingakuthatha uzive usemajukujukwini iintsomi ngenxa yesakhiwo sazo nendlela ezibekeka ngayo, zigcina isingqi isakhiwo nohlobo lwazo olukhethekileyo kusukela kudala, yonke le nto iqatshelwa nguBernheim.

Kunababhali abanesakhono sokokha umsebenzi onenkasa yobuntsomi noxa bengabhali zintsomi. Umsebenzi wabo bawokha ngobuchule kwaye ubone ubugcisa obubalaseleyo. Imifanekiso isingqi nolangazelelo lokukwenza ufune ukuqhubeka ufunde yinto engathandabuzekiyo ezincwadini zabo. Ababhali abafana noAmos Tutuola baneencwadi ezivakala buntsomirha, bazivulela kumnyango wentsomi okunika ilungelo lokunyanisa nokuxoka ngexesha linye.

Xa ndiqaphela incwadi yakhe ethi *MY life in the bush of ghost* eyashicilelwa ngo1994 ufumana iimpawu zentsomi kaninzi. Inako ukuxoka nokunyanisa, unako ukuveza iimeko eziqhelekileyo kanti unazo iindawo zokuveza intwana yomlingo, ukuzoba imifanekiso ngohlobo lokuzoba ngokubhala. Uyakwazi ukwenza uzive uphakathi kweli bali nokuba uncedisa umlinganiswa, kodwa ababhali abanje banesakhono esifana nesikaWalter Benjamin. Kule ncwadi iqala ngokuveza abalinganiswa abaliqedlana kodwa bonke abathethi ababini bavela kancinci agxile kumlinganiswa ophambili. Baphinde bavele ekugqibeleni abanye abantu, lonke ixesha kubonakala izithunzela. Uwasebenzisa ngobuchule amagama wakhe. Yakheke okwentsomi le ncwadi kwaye kunobukrelekrele obukhulu, okwakubhala ngokungaqhelekanga, okunqabileyo nokungaqondakali okubalulwa nguLidia Yuknavitch kuyabonakala kule ncwadi. UBenhiemer ukhe wayithetha into yabalinganiswa abamana ukuvezwa kodwa baphinde banyamalale entsomini kwaye akubuzwa ukuba ngoba kutheni nokanjani kengoku, ibali liyazenzela lizilawule. Nalapha kule ncwadi ezimpawu ziyabonakala.

Incwadi iyakwazi ukuvezwa sisigama, isigama ukuba ibhalwe ngeliphi ixesha. Incwadi ka Nompucuko Zakakaza eyapapashwa ngo2015 ethi *Zenithi Tsiyo Tsiyo* ineempawu zonke ezibalulwayo ezintsomini kwaye nolwimi luhle lucacile. Iintsomi ezilolu hlobo zinokuwusondeza kakhulu umdla wokuyifunda kuba usebenzisa imeko zalemihla eziqhelekileyo avuvuzele umlingwana ovuselela ubuntsomi, kubeluncuthu.

Inkulu imfundiso kwezi ntsomi kwaye ibekwe ngohlobo elithi zithathele, ayinyanzeliswa. Nakweyiphi ke intsomi umculo uyonwabisa. La ngxolo entle ebalulwa nguTim Seibles iyafumaneka kule ncwadi. Ukuthethiswa kwezilwanyana ziphinde zenze izinto ngendlela engaqhelekanga, kujike imeko ngesaqophe imifanekiso izisa umbono ophangaleleyo. Ndithe xa ndizibona ezi ntsomi ndaqonda ukuba zingathandwa ngabantwana xa zinokudlalwa kumabona kude. Indihlekise kakhulu into yokubelekwa kukamvundla lufudo betshibilika beziphosa bebaleka izim.

Iintsomi zinesithethe sokuthetha banzi, ziyacaphula nakwezinye, kwaye zinobuchule boveza ulwazi oluthe qatha kunye nokubonakalisa komlingo. *Italo Calvino* kunokuvezwa ubuchule obunganceda ababhali nabathandi beentsomi. Ababhali abafana noAmos bangasondeza nabantu abazixelela ukuba abazifuni iintsomi. Bakhona ababhali abanesandla bemibongo bakwazi

nokubona ngaphaya kombongo bokhe ngendlela enobuchule iintsomi, njengo Sylvia Plath's imbongi enothando lweentsomi.

Ndisuke ndanengcinga yengxubevange yentsomi enombongo neculo kwakuyo ibe imifanekiso iyiyo ezobeka ngamagama, ungayixeli koko uyibonise, ndanomfanekiso weso siyoloyolo esizisa ingxolo emnandi, ube ubhala ngokungaqhelekanga ufafaze nomlingo ukuze buqine ubuntsomi. Xa khona unokusebenzisa ubuchule buka Amos noFagunwa abakwaziyo ukuguqula imeko elusizi ifukanywe buburharha kungakuhle.

Bernheimer uziveze zonke iimpawu zeentsomi kwintsomi yakhe ethi *There Was Once*. Ababhali abafana noDonald Barthelme, A.S. Byatt, Rita Dove noFanny Howe babonisa iimpawu nobuchule obunokwenza imibhalo yabo ibenokubanefuthe leentsomi. Xa ungumthandi weentsomi ungade uzive ngathi uphakathi entsomini yakubaliswa. Ababhali abafana noGcina Mhlophe banesakhono esibanzi esenza umsebenzi weentsomi uncomeke benyuse umgangatho, uyakusiqaphela isandla sakhe ukuba sisandla esiphethe okuninzi, uphiwe ukubonga, ukubhala iintsomi nomculo, zakudibana ukhupha okugqwesileyo.

Kanti obona ubuchule bombhali weentsomi kuxa eza kuthatha intsomi yakudala ayipheke ibeyeyalemhla kwaye ihlale inenkcaza emyoli. U*The Rosebud* yintsomi yesiJamani iguqulelwe nguRaiph Manha, le intsomi yeyakudala kodwa yakubaliswa uninzi lusathinteka lubenemvakalelo ngangoku.

Iintsomi zakudala zinalo ifuthe lokubuyisa iinkumbulo uve kusuka into ethi phulaphula nakulowo othi akanalo uthando lweentsomi. Ukubuyiswa kweentsomi ezindala ezakhiwe ngohlobo lwalemihla kunganika umdla. Kwimibongo nasezintsomini umlinganiswa akadli ngokugqanyiswa imvakalelo, usenokuba wonwabile okanye ubhodla umlilo nokuba uselusizini akugxilwa kwimvakalelo yakhe.

Elona lizwe lakwantsomi lilizwe lemilingo, noxa ezinye zinelungelo lokungayifaki imimangaliso nemilingo. Nentsomi ethi Iliso lengqondo ayibonisi mlingo kwaye zizinto zale mihla zonke ezenzeka phayana. Kanti kwezinye uyibona icace eyokuba imilingo yeyakwa intsomi ungafike kuthetha izilwanyana kungothukwa, kungoyiwa kungabuzwa, bajike abantu babe zizilwanyana naleyo ayibuzwa. Entsomini abantu bazala izilwanyana, bambi babhidanise iintsana neehagu ubone nje ukuba yintsomi le nokuba umnini uyibalela emabalini. UTaban Loliyong ku*The Old man of Usumbura and His Misery*, ngumzekelo webali elinobuntsomi, ungomnye wababhali abathanda uhlobo lweentsomi.

Robert Coover and A.S. Bytt, Haruki Murakami noStacey Levine, Rikki Ducornet noAlice Hoffman, Ben Marcus and Donna Tartt, Greygory Marguire noJoy Williams basebenzisa uhlobo lweentsomi xa bebhala, bakuxabisile ukusika kwantsomi de balandele nohlobo lwakwantsomi.

UKim Addonizio -*Ever After*, Joshua Beckman noMathew Rohrer -*Four Stories*, Anee Bender-Appleless, Mary Caponegro -*Corrion Comfort*, Julie Choffel-Rapenzelus *Goldilocks*, Mnica Fambrough-*Girls Will be Scouts*, Sarah Hannah-*Two poems*, Brent Hendricks, Norman



Lock13tales, Stacy Richter, Donna Tart-from Borrei to Stevenson, Sara Veglahn-Two Poems, Marina Werner-Rapture. Zonke ezintsomi zibizwa nge Traditional Fairy Tales.

UMarry Caponegro yena intsomi yakhe inombala omhlophe nto leyo enqabileyo ezintsomini ukusetyenziswa kwemibala. Ndiyayithanda imibala entsomini. Akukho milingo evezwayo yakwantsomi. Akuboniswa neemvakalelo zabalanganiswa ngaphandle nje kokuveza ukuba lithoko lomtshato. Akukho kwanto ekutsalayo nethi ndifunde kule intsomi.

USarah Hannah, uJulie Choffel, noSara Veglahn basebenzisa uhlobo lombongo kwiintsomi zabo. Bangabhali abanesakhono sobumbongi kude kuvelele nasezintsomini. Uninzi lwababhali abaxuba imibongo neentsomi, okanye besebenzisa intsomi ukubhala intsomi zifanele kukuba zibemnandi. Kwezi iintsomi akubonakali kwanto enika umdla. Akukho nokuzifumana usentsomini. Akukho kubonala kwemvakalelo kubalanganiswa, akukho mibala nasandi esinika umdla.

UJoshua Beckman noMatthew Rohrer yintsomi enobuhlungu, akucaci nokuba ubhuti wale ntombazana ude abulale umntwana kathikoloshe xa bekutheni, kaloku yintsomi lena xa ngoku kukho ukubulala iphelisa isongo sentsomi. Xa engamfuni uthikoloshe kule intsomi yakhe makangamfaki, noko ineempawu zenkohlakalo xa ezakude abulale umntwana nokuba ngokathikoloshe bekungabalulekanga ukuba amsebenzise uthikoloshe. Akukho bumnandi kweli bali kwaye alilungelanga nabantwana.

UMonica Fambrogh unentsomi embi kakhulu, okokuqala ubiza omnye ngowhite girl, akathi girl okanye asebenzise igama. Usebenzise isakhiwo sombongo noxa kuyinto entle emehlweni wam le nto yokudityaniswa kwemibongo neentsomi, kungakuhle ukugcina isiseko sentsomi xa usenza intsomi umane ufafaza umbongo pha naphaya. Ndiphawula ukuba le intsomi inako ukuba nobuhlanga nokuhlokoza, yiva xa bemxelela ukuba bavule ikhabhathana yakhe babona iipenti, bebeyivula ngabuni kwazisasukwa. Iintsomi ezikhuthaza ukuhlokozana nokucalulana soze zibeyimfundiso entle. Andiboni kwanto eyivumelayo le intsomi ukuba ibizwe ngentsomi.

UGravity nale intsomi andiziboni iimpawu ezonelisayo ukuba yintsomi, ingalunga kumabali amafutshane. Kodwa ke kwantsomi ubhala nakanjani, nangantonina. Ukokheka kwayo kungalungelana neentsomi zalemihla. Akabhalanga mbongo kodwa isandla sembongi siyabonakala ngohlobo adibanise ngayo amagama. Libhalwe ngohlobo elinokwenza ubenomdla. Le intsomi iphantsi kwaye akukho sandi ingakulungela ukubalelwa kwiqela le traditional fairy tales.

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Ndifunde uhlalutyo lweentsomi kwi *blue issue*, ndafunda nesicatshulwa sikaKate Bernheimer.

Yaba kukuhlalutya iincwadi ezintathu. Ndifundile ngeendidi zokokhiwa kwentsomi, nokuba zintozini ezifumaneka entsomini. Ndibabonile ababhali abathanda iintsomi noxa bebhala amabali. Ndiqwalasele nokuvangwa kwemibongo neentsomi naxa unoku vanga nangomculo, ufake

umlingo weentsomi, unako nokufaka imibala udlale ngokuzoba ngamagama, ukhuphe intsomi emnandi.

Ndikubonile ukuhlalutywa kwee ntsomi noxa ndidibene nezona ntsomi ezimbi nendingazazi nokuba zilungele abantu abakhulu kuphela na. Ndiziqhele iintsomi zilungele wonke umntu, zibhalwe ngohlobo oluhle nasebantwaneni. ULidia Yukavitch uthe kulungile ukubhala ngokunqabileyo nangokwahlukileyo. Lo nto ithetha ukuba nezi ntsomi endizibona zimbi zingakufanelanga nokubizwa ngeentsomi zilungile kuba komnye zithinta endaweni. Nam ziyandithinta ngokundicunikisa.

USwiss Scholer MaxLuthi uthi ubumnandi bentsomi bulele kwindlela eyokhiwe ngayo naseku hlaleni kwiingcambu zentsomi, nto leyo endingayifumananga kwintsomi ezikwi ncwadi *iblu* *issue*.

Xa ndisokha intsomi ndiyakuthanda ukusika kulo mbono kaTim Seibles obalula ingxolo emnandi, le nto yenza ndikonwabele ukusebenzisa imibongo umculo kuvakale isingqi kubonakale imifanekiso evezwa kukuzoba ngamagama.

ULewis Carrol Luthi, Nongenile Masithathu, Gcina Mhlophe ndiyayithanda indlela abazokha ngayo iintsomi, ziyavakala ukuba zezokonwabisa kwaye zibenemfundiso abafani no KimAddonizio, Joshua Beckman noMathew Rohrer, Ameer Bender, Mary Caponegro, Julie Choffel, Monica Fambrough, Sarah Hannah, Brent Hendricks, Norman Locks, Stacy Richter, Donna Tart, Sara Veglahn noMarina Werner. Zohluka kakhulu iintsomi zababantu nendlela abazokha ngayo.

UAngela Curter ngomnye wababhali beentsomi olandela ukokhiwa kwentsomi kwenene, kwaye uyazifumana zonke iimpawu zeentsomi. Ndiyazithanda kakhulu nezakhe iintsomi, ndifunde nokuba unokuyibhala ngeendlela ezahlukile intsomi enye, bendikade ndingasincomi esi senzo sokuphindaphinda intsomi enye kodwa ndiyonwabele kuAngela.

Kule veki ndenze ibook review yencwadi ka Fagunwa ethi *Forest of the thousand daemons*. Ndifunde nee *fairy tale reviews 2010 vol.6 Red issue*, ndenza nophando ndiqwalasela umehluko phakathi kwe folktales nee fairy tales.

Ndiqaphele ukuba iifolk tales zinomyalezo ofundisayo ekugqibeleni, zibeneyaniso kwaye nemfundiso. Ngelixesha ifairy talse isonwabisa nokugcina ulangazelelo lwentsomi. Nazo zinawo umyalezo nokulumkisa, zivumelekile ukuxoka nokunyanisa.

Iifolktales zibangamabali anomlando kwaye awaphelelwa aqhubeka nakwizizukulwana. Ubumnandi bokhiwa ngunobalisa nangohlobo abalisa ngalo. Unokulindela nantonina kwi fairy tales kuba izinto ezinqabileyo nezingenzeki ebomini zifika zinambithise intsomi. Lonke uhlobo lweentsomi kubalulekile ukugcina abaphulaphuli benomdla kwaye belangazelela okulandelayo, bambi de bancedise nangomculo.

Kwi*Red issue* ndenze uNoy Holland esithi *The last doll never opens*. Libali elingajulanga entsomini, alinaburharha akukho namfundiso ebhekele phi, libali nje ngoHarold, Cardelia no Clarence abazalelwa bakhulela bagugela emzini omnye. Ndiphawula nje ubomi obungenanguqu, nobungabonisi mdla. Ndiqaphele nobulolo kubo. Eyona nto engaqhelekanga sesasikhova esifele esiqongeni ngasefestileni. Okwakuvuyela igumbi lomtakwabo ongasekho kuba kwakukudala elinqwenela uClarence, kundimangalisile kuba asilophawu oluhle olu, lokungoneliswa kokwakho ufune okomtakwenu. Andikhanga kwanto enomdla nekhulisayo kweli bali.

UChristopher Hellwig esithi, *The Pink Scarf*. Buyavakala ubuntsomi apha kuphindwa iziganeko ezinye kona kucacile ukuba lo mfo ukwilizwe lezithunzela ezingenabungozi. Okwakubhala ngokungaqhelekanga ngohlobo lwakho luyabonakala. Ulwimi loluqhelekileyo, akukho zixhobo zisetyenzisiweyo. Akukho nabuchule obungaqhelekanga. Linika umdla ibali noxa lingaziqukisisi iimpawu zentsomi. NgokukaBernheimer, ababhali beentsomi ngabantu bemibono nokonwabisa ewe kwesi sihlandlo le ibonakalisa lo mbono nokonwabisa.

ULindsay Coleman kintsomi ethi *One day*, imnandi noxa ivusa usizi ngenxa yokuku bhadula kwababantwana kule ndlu enkulu, bekhangelwa abazali babo abangazange bababona. Ndiqaphele ukuphindwaphindwa kwentetha ngeenjongo zokubethelela eyona nto ingunobangela yexhala lesisibini, nobuhlungu kubo. Usebenzise ulwimi olungafihlekanga. Ndiqaphele enye yeemfundiso zikaGqir. Kunju ebalula ukubhala unqale ngqo ube mfutshane, le ntsomi imfutshane kodwa ibalule konke okubalulekileyo ngayo. Iimpawu zezandi izingqi ezikuzobela imeko ziyafumaneka. Ukuzoba ngamagama apho ubonisayo kodwa unqaxeli ngomlomo kwenza le ntsomi inike umdla kakhulu, le mfundiso yokuzoba ngamagama sayifumana kwisemina kaMthunzikazi Mbungwana. Ndiyiphawulile kakhulu apha ndayithanda, akukho zixhobo zisetyenziswe ngokunqabileyo zonke iziphumlisi zisebenze ngokuqhelekileyo.

Kule veki ndifunde uAngela Carter, kwincwadi ethi *The Girl Who Stayed in the Fork Of a Tree*, ndafunda intsomi kaDyakalashé nengonyama, ndaqhubeleka nophando nzulu lweentsomi, ndafunda nophengululo lweentsomi. Iintsomi azikunyanzelisi ukuba uzibalise ngendlela ozive ngayo, omnye unobalisa angadlamka anike umdla ngelishesha omnye enokudangala ozelise mhlawumbi aqinise kwezonzalo eziveza usizi. Umbalisi wentsomi uthi eyedwa abe emele bonke abalinganiswa entsomini. Banokumncedisa abaphulaphuli kulo ngoma ekulo ntsomi. Unobalisa unako ukusebenzisa amagama nezivakalisi zakhe, akanyanzelekanga ukutsho ngqo ngendlela ayiva ngayo, ayisosicengcelezo intsomi.

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Iindidi zeentsomi zahluka ngokuba ezinye zingezilwanyana zodwa, kubekho ezinezilwanyana nabantu, zikwazi ukuba zibe ngembali, kanti zikwakho ezemvelaphi kunye nezingamagongqongqo. Ezezilwanyana ungafika zinikwa ubume bomntu, njengokuba xa usithi uDyakalashé umfo kaMaqhetseba. Kubhekiswa kwisilwanyana ngokungathi ngumntu. Kunohlobo esilulandelayo kwizilwanyana entsomini, uDyakalashé waziwa ngobuqhophololo kwaye uyalungelwa nakukuphi ukungcola.

Luxanduva lwababhali bale mihla ukuguqula isimo sikadyakalashi akhe ajikelwe bobuqhophololo bakhe. UNgonyama ubasisilawuli esibukhali esinobuyatha, UMvundla unamacebo okuzisindisa, uFudo lubanomonde lulumkile kwaye luyanyamezela, uNgcuka uyarhala unyolukile akakwazi kuzibamba utsho ngamaqhinga anobubhanxa ze udyakalashi abenamaqhetseba usoloko ezivisa ubuhlungu ezinye izilwanyana.

Ndicinga ukuba kubabhali bale mihla singakwazi ukuzokha iintsomi ngohlobo olwahlukile kancinci, umzekelo kwintsomi kaMakhulu ephekwa kwakhe nguDyakalashi sinokwazi ukuguqula iqhinga likadyakalashi limjikele kwesi sihlandlo uMakhulu ayibone iseza inkohlakalo kadyakalashi amjijele ngayo.

Iintsomi ezingembali zibalula iziganeko zamandulo nezenzo zamagorha akudala. Zisekwa phezu kwenyaniso noxa kuziintsomi. Zibaziintsomi kuba ulwazi ngezoziganeko ziduke namaxesha kwaye unobalisa efuna indlela yokudlulisa olo lwazi. Kolu hlobo ke umbalisi ubalisa ngondiliseko kuba lo nto athetha ngayo isondele enyanisweni. Unokuthi xa eza kubalisa, ithi imbali, ngexesha lika...., mandulo, okanye, kudala-dala.

Iintsomi ezingemvelaphi zibayimpendulo yezinto ezifunwa ukuqondwa njengemvelaphi yokufa, imvelaphi yezinto ezithile ezityiwayo. Iintsomi ezinjengeyomntwana wezulu zikulungela ukuba kuluhlu lweentsomi ngemvelaphi, kuba wova kusithiwa kwakunomlilo owawungalawuleki usala ukucima kukubi, kwavela isilwanyana esiluhlaza esincinane weecimi umlilo basinda abantu basibalula njengomntwana wezulu esosilwanyana, kunanamhla oku sakubela kubaluvuyo lokuba siza nokuhle.

Iintsomi ezingamagongqongqo uyakuqaphela ukuba noxa abantu nezilwanyana bekho entsomini kodwa kubakhona amazim izigebenga ezinobungozi, kodwa basoloko bewoyisa la magongqongqo namazim abantu. Amazim la namagongqongqo esoyikeka enjalo enamandla enjalo adla ngokwenza zonke izinto ezinuka ubudenge kube kukohlulwa kwawo ngabantu. Amagongqongqo ahlala emhlabeni, emanzini, emahlathini nakumaqula anzulu amnyama. Aginya abantu nezilwanyana. Abangathi ngabantu kodwa abenako ukubanobulwanyana. Okheke ngohlobo olubaxekileyo noxa ziinkulu zonke iimpawu zomzimba ingqondo ibancinci yonganyelwe bubudenge, lo nto ke yenza kuhlekwe ngabaphulaphuli ingakumbi abancinci, kuba liyakuququzela lisenza konke okubhanxekileyo lizama ukufumana indlela yokulimaza ixhoba okokurhuba ke kokona okunika umdla ukuze kude kuvele ithuba lokusinda kwexhoba.

Iintsomi ziyonwabisa ziyafundisa zichitha isithukuthezi zingumfanekiso wobomi, ziyiveza ngeendlela ezohlukile imfundiso, ingavela ngohlobo lokulumkisa nokuyala, konke oku kutyhilwa yimizekelo esetyenzisiweyo. Ziyabonisa maxa wambi ukuba umenzi wobubi uyohlwaywa, owenza kakuhle avuzwe, ezibonisa ukunyamezela kubakho umvuzo, zibekhona ezifundisa ukuba uzenzele ungathembeli bantwini.

*Kwifairy tale review ye violet issue*, intsomi ethi *Peace* ayinazo iimpawu zentsomi libali elithathwe iziqephuqephu, lanikwa isandana sombongo. Ndibona umbhali ophalaza imeko yakhe ephepheni nentlalo nonina ozibambayo ekruqulwa yindoda. Inomthelela wosizi kuba kuyabonakala ukuba

likhaya elinamagingxigingxi, uqaphele nalomfana ongabonisanga nkathalo kuyise ngosuku loo tata, nto leyo eveza ukungamonwabeli utata.

*Ku The sailor who drowned in the desert*, Xa uqwalasela kuxutywe intsomi nebali, okona endikuthandayo nokunqabileyo ezintsomini kukusetyenziswa kwemibala. Okwakubakho kwengxokozelo esibhakabhakeni nendudumo lomile izulu, kwehla ityendyana lomfana obonakala engaqhelekanga ehlika ngeruphu evela phezulu, konke oku kusondeze ithemba lentsomi noxa kulibali. Okwakubhideka bebuzana ngalo mntu kwangabikho kucaca yasishiya sizibuza ndiyithandile. Ku *A woman with a Gardner*, akuyiyo intsomi noxa iziganeko zineempawu ezingaqhelekanka ebomini bokwenene, zizele ubuxoki. Isandi nokubaliseka kwelibali akuvezi zimpawu zantsomi

*UThe tower* ngumbongo qwaba nokokhiwa nesandi. Ubonakala ngokungathi lo mtshakazi akonwabanga noxa umbhali esithi okwakuzikhethela ukuba negumbi lakhe kumonwabisile. *USnow white: the huntsman's story*. Ngumbongo onefuthe lobuntsomi, ngumbongo obuhlungu oveza inkohlakalo yenkosazana nokuviswa ubuhlungu kwentokazi entle.

Kwincwadi ka Carter ethi *Book of Fairy Tales* ndithande intsomi yentwazana eyayihlala nonina encochoyini yomthi. Ubuhle balentwazana butsale ilihlo le ndoda eyambonela inkosi, yathumela amadoda inkosi, wakhwaza unina usisi wamlamlela bafa bonke ethembise ngokubathunga washiya omnye ukuze ayekuxelele inkosi, ayiphelanga mandla inkosi, yathumela iintsana zabuya nentokazi. Le ntsomi indikhumbuze intsomi yezim neentakana elenza zonke iinzame ladla nezembe elitshiswe labomvu lizama ilizwi elifana nomama wezontakana. Le ntsomi indiqaphelise ukuba eyonanto encinci nengenamandla inokunqoba yodlule amadoda ayinqwaba. Okwakusetyenziswa kweentsana kundinike umdla.

Ndifunde intsomi yakudala kadyakalashé nengonyama, udyakalashé ezenza olungileyo nanko esitya bonke abantwana bengonyama ingaqaphelanga, suke osulele lonke ityala kwiimfene, zabe zifela ityala lika dyakalashé. Le ntsomi ibuhlungu kodwa iyasiqaphelisa ukuba ubudenge buyinkathazo, nokuthemba de ukrobe ebudengeni kuyinkathazo. Ndokhe iintsomi ezintathu, ezibonisayo imfundiso ngezenzo ezinobudenge nezenzo zenkohlakalo ezikujikelayo, ndibonise nokuvela kwethamsanqa ungaliboni lisiza ngendlela engaqhelekanga.

Kwintsomi ethi *ngwevu yakowethu*, ibonisa ukunyoluka nokungathembeki konyana oshiywe nelifa nguyise. Wazimisela ukunganaki noxa ezozenzo zamxaka, nanko ebona intokazi entle kanti iguqulwe nguyise kuyimfene, uthe esayincamisa yamthi jenqu umlomo yabe isithi inqwenela inyama yomntu. Ekuphoxekeni kwakhe ezixelele ngenkosikazi entle kanti yimfene uncedwe kukugoduka, unina akambuzanga mvelaphi namatyala suke wamthi ngci lo mlomo olunyiwe, wasinda. Lo ntsomi ibonisa ukuba xa ungumzali e umntwana ekonile, ze abetheke yomelela uhlise imvula yothando ungamduduli ngokumtyabeka amabala ezono zakhe.

Kwintsomi ethi *UMavuth' engatshi* umntu uhlokolozwa ngumfo wabo olisela. Abazali baxakene nemfazwe yesi sibini, uthe ngokungakwazi ukuzibamba lulaka uMavuth' engatshi waqwenga umfowabo ze wosulele ityala kulo mfazi obaxabanisile. Apha uGundi uthathelwa ngumfowabo

inkosikazi nabantwana, akonelanga apho waba negusha zakhe, kwangamonelisi oko, waphinda wathengisa iinkomo zakhe.

Abazali bexakene nolaka lukaGundi. Besithi alumkele ukuxhaphisa izandla zakhe ngegazi lomfowabo, ayihlalanga kakuhle le nto kuye. Wasebenzisa imilingo waziguqula wayingonyama waqwenga umfo wabo, wasebenzisa umlingo bafika abantu kungumkakhe oxabela indoda ze yena wazijika wayimpukane, lasala nomfazi ityala.

Kule ntsomi ndiveza ukuba ubomi buyambeka umntu kwimeko angazimiselanga ukubakuyo, xa ungakwazi ukuzibamba ulaka lungakwenzisa into exakile, uphenduke ubesisilo esingaziwa mngxuma. Kwintsoni ethi, *Ndithatha wena*, umfana ukhaphela iinkomo zikayise abone iintombi emlanjeni kodwa athande ekude nezinye ethe qelele. Yayiphakathi emlanjeni ihlamba iimpahla ingafuni kumjonga eyicenga, yakuguquka ayavuma ukuphuma emanzini suke wabona lo mehlo anqabileyo. Zange iziphendule iindaba zothando yabuza enqabileyo, iinkomo yafuna ukuzibuka. Suke kwanomoya ovuthuzayo kwavuleka isangqa emfuleni zabhonga iinkomo zalandelelana zonke zayokutshona emfuleni nentokazi yatshona nazo. Wazinika amathafa lo mfana esoyika uyise, wahlala ehlathini, ezingela de wabuqhela ubomi behlathi. Uthe eyokusela amanzi ngenye intsasa wayibona intokazi wayiqhoqha ngamatye esithi ibuyise iinkomo zikayise, kwaye eyichana irhayiza. Kwavela ikhehle elamkhuza lathi agoduke wathobela umyalelo wafika isibaya sikayise sigwele qhu zongezekile kwa iinkomo, wamkelwa wavuyelwa ekhaya. Wangena esibayeni ebuka ubuhle beenkomo zikayise wafika la ntokazi awayeyiqhoqha ngamatye isesibayeni imfuna amanzi amaninzi Kule intsoni ndicinge uBernheimer (2008) xa esithi umbhali weentsomi ngumntu onemibono nothanda ukonwabisa, kwavuka le ntsomi.

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Kule veki ndifunde *iwhite issue* kunye no *The Young Widow of Barcelona* kaUtimothy Schaffert. Libali elibuhlungu umyeni ka Eve ogama linguStan kodwa ebizwa ngoStag uzibulele nto leyo eyothusayo nebuhlungu. Umana ukubuzwa ngabantu uEve ukuba kukhona phetshena alibhalileyo nokuba ngumyalezo mhlawumbi isizathu sokuzibulala, umana ukuxokisa abantu uEve ngelithi akabhalanga nto noxa likho iphepha elifake ebhodisini emabeleni. Kobubuhlungu bokuswelwekelwa zimthe mvo iinkumbulo zomyeni wakhe nexhala lokuguga yedwa.

Kusenjalo uxelelwa ukuba ungumamlambo uyise wamchola emsindisa kwathi ethubeni wamila imilenze neenyawo, umqaphelisile impawu anazo ezingqina ukuba ungumamlambo. Ndiwathandle amazwi abhekiswe kuEve yimbongi adibene nayo isithi, “*did’nt anyone ever tell you you should’nt waste your life worrying about the what if’s.*”

Eli bali liyasiqaphelisa kwimpawu zomntu onengxaki yokubayingozi kuye, ongasifumaniyo isizathu sokuqhubeka nobomi, xa ndiqhaphela uyatsho ku Eve ukuba uziva njani ngokuzibulala bengekatshati, uwuthwele lo mthwalo engaqapheleki engazingeli nancedo, kwaye yalala ingqondo kaEve kuba nakwiintsuku zakhe uStan zokugqibela wayethetha qho ngokuzibulala nalapho bangaluzingeli uncedo. Libali elikrobe kwinyaniso eli, kodwa nobuxoki bukho qhaphela

izithunzela, ukuxelelwa kuka Eve ngunina ukuba ungumamlambo owasindiswa ngulowo ebembona njengoyise, noko ke inuka ubuxoki. Eli bali alinaso isandi sobuntsomi kukho isandi sebali, lona libali elimnandi.

UKellie Wells kwibali *uRabbit Catcher of Kingdom Come*, isandi sentsomi siyavakala kwaye liyawunika umdla eli bali, ndiqwalasela nokwakukhalisa umlozi ungxole kuve ilali yonke izinja zitsho umkhulungwane kuyacaca ukuba kuyabaxwa kwaye kusikwe entsomini. Xa esithi akababulali onogwaja ubaqokelela nje de nabahlali banqwenele ukuzibonela obubuninzi bonoogwaja bona abantwana batsalwa umdla nayiloo misila, ubonisa iimpawu ezingaqhelekanga isimanga inqwaba yonogwaja abafileyo badada emfuleni noko ke ngumbono ombi nobuhlungu lo.

UImants Ziedonis ku*The Two Tales* libalana elimnandi noko lilungele abantwana noxa beyakubabuhlungu sisiphelo sokudliwa kwentshontsho yinkomo embala uqanda. Yintsomi engabuzwa le kwaye isandla sombhali ndiphawula ukuba ngumbhali onokubhala nemibongo. Okwakuncokola nebhabhathane kuka ntshontsho enqwenela ukubhabha njengalo kundinike umdla, okwakuvela kwenkomo eqanda ntoleyo engazange ibekho kundinike umbono omhle. Waqwela umbhali wathi malivalelise intshontsho kabuhlungu ngokutyiwa yinkomo ngempazamo nto leyo engaqhelekanga nengasoze ibekho ngaphandle kwasentsomini. Zonke iimpawu ezinomdla kule ntsomi ndinqwenela ukuzisebenzisa

UDara Wier kwibali *UThe Wizard*, Isihloko sisodwa ungekehli nayo sikunika ivumba lentsomi, uqalisa ubenethemba lezompawu ezixelwa nguBernheimee xa esithi ababhali beentsomi ngabaphathi bemibono yemfihlakalo, banemibono enomahluko kwaye abathandi bokonwaba encwadini. Ndifumene ukudana ndakulifunda eli bali kuba bendilindele intsomi emnandi kodwa alikho ifuthe lobuntsomi kungekho nabali limnandi ngaphandle komntu oshiywe sisithandwa ulala emini ukuze ebusuku athakathe. Andibonanga kwanto enomdla.

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*ITale of Reduction* ngumbongo ongenabo ubuntsomi kwaye ngumbongo omhle. Uthetha uziphikisa kodwa ngohlobo olumnandi, ndithanda indawo ethi, "*I am an unfair advantage to you.*" lo mbongo unokweko, unika nobomi kwizinto njengomsesane osisithunzi esimdlula ebusweni, kwaye naxa esithi lo msesane umjonge okomntwana, xa enokujongwa ngumsesane ngoluhlobo, lonto ibonisa indlela awuthanda ngayo ngokungathi nalo msesane unezimvakalelo zokumthanda anazo.

Umbongo othi *Three Poems kaTony Friedhoff*, ngumbongo obuhlungu ozisa umbono ombi wokokuxhwithwa kwendoda zizilwanyana ngokungenalusizi, ubonakalisa imvakalelo, ude uveze nezikadyakalasho oliliswa ngulo mbono ombi weligazi lendoda exhwithwayo zizilwanyana ziyidanisisa ngenkani ilele engceni. Andinqweneli ukusebenzisa imibono ebuhlungu kanje entsomini, kodwa ukusebenzisa umbono kadyakalasho enosizi ndiyakuthanda.

UPhiliph Beidler kwibali, America's Fairy Tale uthetha ngendoda eyalala yaphaphama kwilizwe elizayo ibona iphila kubomi obukude. Ulale iminyaka engamashumi amabini enqwenela

ukubuyela kwilizwe lakhe lakudala athundeze inguqu noxolo. Intsomi enokokheka ngezimpawu zokulala uvuke ukwelinye ilizwe, ingafuna ndisebenzise kakhulu ifuthe lika Tutuola ukuze ndigayiveleli ngohlobo lushumayelayo.

Igama *intsomi*, ngeesixhosa lichaza ibali lobuxoki, noxa u Bernheimer esithi xa ungumbalisi nombhali weentsomi unesitshixo somnyango wenyaniso nesobuxoki. Esingesini akho amagama aziindidi ezahlukileyo zeentsomi kanti kwisiXhosa ligama elinye elichazi intsomi, yintsomi qwaba. Iindidi zona zeentsomi ziliqela. Iintsomi zazixatyiswe ukubaliswa ngamaxhegokazi ngokuhlwa, kwakukholelwa ukuba intsomi ayibaliswa emini, uve kusithiwa oyibalisa emini uyakuphuma iimpondo. Ndingela ukuba isizathu soku ibikukuba kungaphazanyiswa imisebenzi yasemini, kaloku kwakubaliswa intsomi bayakuthi griyalala abaphulaphuli emlilweni maxa wambi besosa umbona, xa bezivumeleka emini ubukhulu becala lwemisebenzi yasemini ibingenakufezwa. Ibithi ke xa ubani nabaphulaphuli bengakwazi ukuzibamba bengxamele intsomi nasemini bathathe izinti bazifake entloko ukuthintela ukuphuma iimpondo, kwaye bathi, “mpondo phuma apha” bekhomba phantsi, “ungaphumi apha.” Bakhombe iintloko zabo nencwadi zakudala zesiXhosa ziyayivuma lenkcazelo.

Iintsomi ke zazibaliswa kwaye zisabaliswa ngokwahlukahlukeyo, kushiyanabuchule bambi bade babonakalise ngobuchule bokubanezangotshe kweli bali, bambi bayakubalisa nje belinganisa ibali abalivile bengasebenzisi buchule. Njengokuba intsomi inabalinganiswa ngabalinganiswa unobalisa uyajika alinganise ngamnye ngamnye eguqula nelizwi. Xa unobalisa wentsomi engaliguquli ilizwi alinganise abalinganiswa, iyakufa kuba koba ngathi okoko kuthetha umntu omnye.

Okukushukumiswa komzimba, uvange isigama uguqule ilizwi ngokwabalinganiswa ude ufake iculo maxawambi ubonge kuzisa umdla kubaphulaphuli bentsomi. Exesheni elininzi inkangeleko ebusweni bombalisi ibalulekile ibonise umlinganiswa ngamnye, umzekelo ukuthetha kwezim kumele ilizwi liqinise kwaye ubemi ebusweni, kwakuthetha intombazana encinci eyonwabile makubekuhle ebusweni nelizwi lihambelane nemeko. UBernheimer uthi, ayibonakaliswa imvakalelo entsomi abalinganiswa ababonakalisi kothuswa ziimeko kwaye ababonisi luthando naloyiko njalo njalo, andiqiniseki ngale nto ayithethayo kuba zikhona iintsomi eziveza intwazana ehamba phakathi kwehlathi elimnyama, idibane nesigebenga, kwesisihlandlo kufanelekile nelizwi likanobalisa lingcangcazele libonise uloyiko awukwazi ukungoyiki kwimeko enjalo. Izijekulo, umzimba namalungu nokuguqulwa kwelizwi zingumsebenzi omhle ekubalisweni kwentsomi.

Okwakumana uthula, phakathi nentsomi ngenxa yezizathu ezithile, mhlawumbi ubalisa ngendawo ekwakuthe nkcwe kumnyama kuyo, umlinganiswa wakho owayelahlekele kuyo. Apho emana ukukhangela ephuthaphutha indlela, lube lungongoza uvalo, enemibono yento enokuvela, apha kulungile ukuba unobalisa athule kancinci kuba umlinganiswa uthe nta indlebe uva zonke izandi. Kubemnandi ngakumbi akuvanga ukucula nokuthetha. Kubakuhle maxawambi xa esebenzisa abaphulaphuli abaculise njalo njalo.

Iintsomi kubalulekile ukuziqaphela kuba zinomthelela omkhulu esizweni, kumelwe ziqatshelwe iintsomi eziza nezizwe ezigxuphulekelayo zineenjongo zokutyala iimfundiso zazo nokuncoma



uhlobo lwezozizwe ze zityale ukugxeka nokunyathela iimfundiso zenyaniso ngathi, kukhona ukusetyenziswa kweentsomi kakubi ubone abantwana becekisa ezakowethu ngenxa yeemfundiso yezizwe zisebenzisa iintsomi.

Kwintsomi endiyifundile yemvelaphi yamazimba ebhalwe nguD.S. Gxilishe ibonise ukubaluleka kwezimba, kaloku kwesosizwe lalingaziwa, umfazi omdala wakhelela umfazi omncinci ngeenjongo zokumbulala. Wamondla ngesidudu samabele, ecingela ukuba yityhefu suka umdlezana waya ehlambeka etyeba wancomeka. Kule ntsomi kubonakala intlungu nothando zizala inkohlakalo nomnqweno wokubulala de enze, ibonise ukuba ubani angayokha inkohlakalo kodwa engalindelanga iguquke izise okuhle kulowo uyenzelwayo. Ekuqaleni ndimvele usizi umfazi omdala kuba ephuncukwa luthando nohoyo lomyeni othe phithi ngumfazi omncinci.

Le ntsomi inamacala amaninzi ewaqaphelayo, kubuhlungu kumfazi omdala ukubona umyeni wakhe ethathwa kungekho okhathalele ukuba uziva njani, sibone ukungancami komfazi omdala ezimisele ukulwela okwakhe de akrobe enkohlakalweni, bambi bangambeka ityala umfazi omncinci ngokungenelela aphelise ubumnandi kwelikhaya. Bambi bangakhomba umxabanisi oyindoda ongoneliswa kukuba namfazi omnye noxa emphile nabantwana, kuyo yonke le nto kuvela umfazi omdala njengomfazi ongalunganga onomona nenkohlakalo. Le ntsomi indibonise ukuba ixabiso lomntu ongumama nesidima sakhe kubalulekile abambelele kuzo angalindeli ukuthandwa ngomnye umntu kuba umntu uyajika, kule ntsomi umyeni odlala ngemvakalelo zesisibini akabonakalisi kukhathala ngentlungu yomnye. Uthando lwenene lolokuzithanda wena ngakumbi xa usenza njalo awunakuxhomekeka ekuzingeleni uthando lwabanye ngenkani de ufikelele ekubulaleni. Ndikwaqaphele ukusetyenziswa kolwimi olusulungekileyo kwaye nomgangatho oncomekayo, ikwa luhlobo lokubhala lakudala.

UCarter, kwintsomi yakhe ethi *Feet Water* ndiyonwabele luhlobo lwentsomi elumkisayo, intsomi eziloluhlobo bezisetyenziselwa ukuqeqesha, xa uMakhulu eqaphela ukwenza ngokungakhathali, nobuxelelegu kubazukulwana. Uyakokha ke intsomi eyakuba sisikhumbuzo ixesha elide. Kule ntsomi kuthethwa ngokuhlanjwa kweenyawo ze ungalalisi amanzi amdaka endlini, kwakuyinkolo yale ndawo yokuba makulalwe kucocekile ekhayeni kuchithwe amanzi amdaka okuhlamba. Kwesisihlandlo umhlolokazi othile nentombi yakhe bahlamba iinyawo kungokuhlwa bangawachithi amanzi amdaka balala, ngokwenza kanjalo lonto yababizela imimoya enobungozi, yabahlasela. Bakufumana ukusinda kuba kaloku ibisisifundo esi kwaye ukususela lo mini balala kucocekile endlini kwaye bengagcinanga manzi amdaka.

Kwintsomi elolu hlobo kubalulekile ukutshintsha tshintsha kwelizwi lo mbalisi ukuze kwakuthetha isigebenga okanye irhamncwa nokuba yintoni enkulu ehlaselayo kuvakale kwakwelalizwi ukuba zatsha pha.

Unobalisa angawasebenzisa amalungu akhe omzimba, xa ebonisa ukuchwechwa nokuqhwekha kwalowo uhlaselwayo, ingoma ingalunga kwintsomi elolu hlobo apho, asinde khona obehlaselwa kulo ngoma kuvezwe okwenzekile nokusinda kobehlaselwe. Iintsomi ezinqandayo ziyakuthanda ukuba zibonise okoyikisayo okwehlele lowo osetyaleni kwaye exesheni elininzi uyasinda kuba injongo yeyokukhuza nokubonisa iziphumo ezintle wakulandela umyalelo.

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Kumbongo *The Fountain* endimcaphule kwi*Green issue yeFairy tale review*, wokheke wangumbongo ngokupheleleyo unazo zonke iimpawu zombongo. Noxa kunjalo ivumba lentsomi livakala ukude. Umbongo Mabella ngumbongo owakheke ngohlobo olugqagqene ngenjongo zokubonisa indlela le *rose* enokuthi ithinte ngayo. Ingawuvulela umsantsa komnye ngelixesha inokusondela omnye, inokushiya iwele kwezinye izandla. Okukugqagqana kunokunika ofundayo ixesha lokuphumla anambithe akufundile. Akukho mthelela wentsomi kulo umbongo. UJeanne Marie Beaurmont *Two Poems*, Akukho zimpawu ezinoku sebenzisana nentsomi. Ngumbongo ngesakhiwo ngolwimi nangesingqi. *URobert tree and the loss of understanding*. Yingqokelela yamabali athetha ngezinto eziqhelekileyo. Akukhonto enobuntsomi kungekho noburharha ngamabali nje, awachukumisi kwanto entliziyweni. Akukho bugcisa bubonakalayo kula mabali, kukubalisa nje.

UKate Benheimer ukholelwa ukuba iintsomi zibaluleke kwabobantu abanemibono nabathanda ukonwabisa. Uyabubalula ubuchule kumakhi wentsomi, kwaye emqinisekisa ukuba unesitshixo sokuvula kumnyango wobuxoki, owenyaniso nowemimangaliso. Kula mabali nemibongo endiwakhankanyileyo ngasentla, azikho ezimpawu.

Jedediah Berry- *Inheritance*. Ubuchule nobugcisa buyabonakala, umfanekiso ucacile ngokuzotywa nje. Uthe gqabagqaba nje akukho magama maninzi kodwa umyalezo ucacile. Isingqi nesandi sobuntsomi siyavakala. UCate Marvin- *The goose-girl speaks from inside the stove*. Le ntsomi iwela phantsi kwe *Traditional Fairytales*. Ubuchule nobugcisa nokokha esebenzisa imiboniso yemilingo nencubeko ngokungeqanga nokunganyanzelisi sithi thaaa. Ubuchule bababhali beentsomi njengo Angela Carter andibufumani kula mabali neentsomi. Nababalisi bamamali anoburharha nabuntsomirha njengo Fagunwa awabonakali kula amabali nemibongo.

Kukhona ukokha intsomi ngebali, okanye ukokhiwa kwentsomi iiphehlelelwe yenye intsomi. Ibali *uWhose is the child* lindinike ifuthe lokokha intsomi kaNotikane. Intsomi kaDimo indiphe amandla okokha intsomi *Yomhambi*. Iincwadi endizifunde kule veki, Kufundwa ngamava kaMinazana Dana, *Forest of aThousand Daemons* kaD.O. Fagunwa, *Book of Fairy tales* ka Angela Carter.

Ukufundwa ngamava obhalwe nguMinazana Dana (1951), yincwadi .Owona mxholo welibali ubonisa ukusukelwa kwenqununu ngabahlali noxa ingenabala libi ntonje, befunela omnye welali yabo esisikhundla sobunqununu. Bayenzile inkohlakalo abahlali bengenalusini, bambophela amayelenqe wangena enkathazweni unqununu, wazaliseka umnqweno wabahlali wenkohlakalo, yaphelelwa inqununu.

Kwakuhle kubabophi beyelenqe wangena unqununu abamthandayo, wakhala zoma omnye. Suke zaguquka iitafule esazimisele unqununu omtsha, zimtyile kakuhle izihlangu zobunqununu, waphakwa esophulwa ngumkhuluwa wakhe kungekho sizathu simbi ngaphandle komona. Wamyalula emngcikiva engamsizeli, kwabonakala ukuba enyanisweni ubani angabenza ububi komnye ampheke emophula abe engaqondanga ukuba neyakhe imbiza yamanzi iyatsholoza.

Ndiwuthandle umgca wokugqibela othi into entle iza kabuhlungu ngenxwaleko nangeenzi. Akukho magama anqabileyo nangaqhelekanga, kodwa akuthi u*Chithumzi* elo gama lilodwa likuzobela umfanekiso ngalo mntu, liyiveze nendima yakhe ngokucacileyo. Ulwimi olusetyenziswe apha loluqhelekileyo. Andifumananga buchule obungaqhelekanga, kwaye akukho ukusetyenziswa kwezixhobo ezinqabileyo. Iyafundisa ukuba imivimbo yobomi ingakuxhaxha kodwa kwakuvulwa iminyango yempumelelo iphenduka ibengamava.

Incwadi u *Forest of a thousand Daemons* kaD.O. Fagunwa (1982). Eli bali lineengcambu zentsomi, kwaye linoburharha nomlingo, liyonwabisa lokhiwe ngumntu obonayo nothanda ulonwabo.. Naxa esokha ibali usebenzise isitshixo sokuvulela umnyango wobuxoki namanye wamaphawu entsomi. Elibali libonisa umlingo kwaye zonke ezi zinto adibana nazo ehlathini asizozinto ziqhelekileyo kubomi benyani kodwa entsomini zikhona. Lo mfo uphuma ekhayeni elinemilingo nobugqi, ungene ehlathini elizele ziintlobo ntlobo zemimoya kwaye akothuswa yile mimoya de kufike ixesha lokuphuma kweli hlathi.

Ndiqwalasela ukuba uAmos Tutuola usondele kuD.O. Fagunwa, isingqi sabo siyafana. Bobabini bazoba ngamagama. Usebenzisa ulwimi olulula lwenza umdla wokufunda. Uwasebenzisa ngobuchule amagama, uyalandeleka umbhalo wakhe. Ndingakhalazela ukusondela kakhulu kukaAmos Tutuola kuye lo nto yenza sifihleke esakhe isandla singamqondi ukuba ungumbhali onjani.

UAngela Carter unesandla sakhe esikhethekileyo, amabali wakhe azichaza ngokwawo. Kwingqokelela yeentsomi zakhe ndikhethe u*The wise little girl*. Le entsomi isebenzisa intombazana encinci ukuhlangula uyise kuloyiko lokubhidana nenkosi, usombululela uyise into ebekungalindelwanga ukuba inokulunga emehlweni kayise. Utsale umdla wenkosi yakuva ngaye. Isandla sikaAngela sicaca gca kuwo wonke ubani. Ndikukhile kakhulu ukokha iintsomi ezokhayo nezibonisa ukubaluleka nolwazi oluza nabantwana.

Kwezi ncwadi eyona ehambe phambili yekaAmos Tutuola u*My life in the bush of ghost*. Le ncwadi indivisa usizi zibuhlungu izinto le nkwenkwana edibane nazo ebuncincini, umbono wemfazwe ukohlukana nomama nomtakwenu ngesaquphe nakabuhlungu imbi lonto. Umbhali uyibhala le ncwadi ngohlobo olwenza ithi tha icace engqondweni okomdlalo. Amakhosikazi kayise abashiye angabanaki noxa bengabantwana, besingekho isizathu sala nkohlakalo nokuba bebengavani nonina. Le nto iyabonakalisa ukuba isithembu singanobungozi sidunge uxolo nemvisiswano ekhayeni, noxa abanye bedla ngokubambisana nabantwana bomnye babanakekele asinto eyenzeka kakhulu.

Eli bali libuhlungu kodwa linoburharha, eyonanto endihlekisayo kuzozonke izinto ezenzekayo kukuba zicacile ukuba zizinto ezingekhoyo. Ndimvuyele xa engena kwesasiqonga ephumla noxa bendimnqwenelela ukutya namanzi, yho suke zajika izinto watyathwa sesasithunzela esivuyiswa sisililo sakhe, hayike mtakabawo wayeyinto yokonwabisa izithunzela ngokulila kwakhe kube kubuhlungu, esoyika nenyoka ayibhaqe phaya. Lo ngqonjwana wesithunzela simsondeza emlilweni akuthula asothule phezulu naye esoyika ukutsha hayi ke mntakabawo ziyakudanisa izithunzela uwayawaya.

Kwesisiqendu ndifumane ifuthe lokokha intsomi endiyibize *Tyhini Kwedini*, eyona ndawo endiyisebenzisileyo, kokwakuguqulwa komntu abesiso nasiphi na isilwanyana. Ndisebenzise okukujika komntu abesisilwanyana ngokuthi, *uLunga* oyinkwenkwana engumlinganiswa oyintloko ebe iqatha lenyama embizeni, kwakufika ixesha lokohlwaywa uyazijika abeyimpuku encinci, uthe akubuyiselwa ebuntwini wazijika wayinja enkulu esukelana noMakhulu. Okukujikajika kusetyenziswa ilitye ndikufumene kuAmos Tutuola.

Okubuhlungu nokuhlekisayo kuxa ebhaptizwa ngamanzi abilayo nomlilo phambi komtshato axolele ukuwuncama naloomtshato yangamncedisi naleyo, wabaxelela ukuba uzakufela ecaweni yabo bangakhathali besithi angafa akukhonamntu omaziyo ukuba ukubo. Nalapha isililo yinto ehlekisayo. Kuzozonke ezimeko adibana nazo uyasinda adlule. Okona endikufundile kwezi ziqendu kukubona umlinganiswa engeniswa, aphinde akhutshwe ngobuchule, ndifunde nendlela yokuveza ngoburharha iimeko enobuhlungu.

## UKUBHALA IINTSOMI

Iintsomi ngamabali obuxoki, ude uve omamele esithi chosi ndaba zolwimi. Zinemfundiso, ezinye ziyahlekisa okanye zoyikise. Ziyasetyenziswa izilwanyana kwaye zizisa ubumnandi de zithethiswe. Abantwana abaninzi abazazi iintsomi kuba sezanqaba kwasemakhaya. Banqabile abantwana abathanda iintsomi kuba uninzi luthanda umabonakude negumbagumba bonwatyiswe zizinto abaqhelene nazo, iyabakruqula into yokuthetha kwezilwanyana, ngakumbi abantwana abazibona bekhulile. Iintsomi ndizithanda kuba umntwana ufunda ukuphulaphula, agcine ze abalise. UBernheimer uthetha kamnandi ngeentsomi ezicacisa ukuba zithi zakuqalwa zize kancinci ziyilande indaba de ifike kuwo umyalezo.

Uyicacisile imfundiso entle eza neentsomi kubantwana, kwaye iintsomi zisuka kude kuzo zonke iintlanga. Ndamthanda uMxolisi Nyezwa ngendlela acacise ngayo ubudlelwane bomculo nemibongo ndayiqonda ukuba nalapha ezintsomini umculo udlala indima enkulu. Isingqi somculo entsomini sizisa obona bumnandi nomdla. Zinokunqaba iintsomi kwaye oonomathotholo noomabona kude bayalithatha ixesha leentsomi, kungakuhle xa kusetyenziswa ukuze abathandi beentsomi bazifumane nasemoyeni.

UTim Seibles uyakubalula ukubhala ukuba kunokupholisa kanti iintsomi zinako ukupholisa ngeemfundiso zazo. Uyayikhuthaza into yokuba makuqiniswe ukufundisa ngokubhala ezikolweni, kungalula kubathandi beentsomi baqalise ngokuzokhela iintsomi suke bakhule ekubhaleni.

UAnna Kavon uyakubalula ukuphindwa phindwa kwamagama nentetha enyanisweni lo nto yenza omamele intsomi athi ntaa iindlebe emamelisisa oko kubaluleka. Lo nto igxininiswa kukuphindwa phindwa. Umculo mhle ezintsomini uzisa udlamko nomdla. URaymond Federman uthi unganyanisa ungaxoka xa uthanda, kodwa ke intsomi idla ngokubaziindaba zolwimi. Ndimthanda kakhulu Angela Curter kuba konke akuzobayo kuyalandeleka enze amabali akudala avakale ematsha, kanti uyakwazi ukuphinda ibali ngeendlela ezininzi.

UAmina Cain-Slowness usebenzise ulwimi olungantsokothanga, ubalula ukubaluleka kwe *zazen* nokuba yenziwa njani. *Izanen* ibalula ukubaluleka kokujamela udonga. Ibalula nendlela ongayithatha ngayo imibhalo, uqwalaselise omawukuqaphele ngombhalo. Ndimthande umbhali xa esithi imibhalo yakhe ingafikelela iqondakale yamkeleke kwabanye, noxa abanye inokungabasebenzeli okanye ufihlakale umyalezo, kodwa oko akumhluphi ubani uyakuthabatha okumlingene nokumlungele.

# UGXEKO-NCOMO LWEENCWADI EZICHONGIWEYO

## Igama lencwadi: *Forest of thousand demons*

Umbhali: D.O. Fagunwa

Uhlobo lwencwadi: yinovel

Ipapashwe: 1982

Le ncwadi ineengcambu zentsomi uburharha kunye nemilingo, ibalisa ngale ndoda ibhadula ehlathini kwilizwe elingaqhelekanga, kuba kweli hlathi wayedibana nezithunzela ehlelwa yimihlola, kwaye liyonwabisa. Libali elakhiwe ngumntu onemibono nowonwabisayo. Usebenzisa isitshixo sokuvulela umnyango wobuxoki.

Ulusebenzise kakuhle ulwimi nangobuchule ukubhala kwakhe akufihlakalanga. Undicingise uAmos Tuotola kwiincwadi zakhe ezithi *Palm wine drunkard* no*The bush of ghosts*. Isandla sikaAmos sisondele kuFagunwa.

Anemfundiso amabali abo ngohlobo olunganyanzelisi, kwaye imifanekiso izobeka ithi tha engqondweni besebenzisa amagama akhethekileyo. Babhala ngokuzoba bayamloba umfundi azive ephakathi ebalini. Baziveza ngendlela engalindelekanga iziganeko, kwaye ziyifanele imeko nemeko.

Ndibone isibaxo esinganambitheki ncam kule ncwadi, kuba isose yasebenzisa ubugqi ngamandla. Apha ekuqaleni, umlinganiswa kuyabonakala ukuba usuka kwikhaya elalithakatha, uyise nonina bethakatha. Udibene nezithunzela ehlathini ekubeni engqongwe zizilwane zikayise kowabo. Ayiqhelekanga into yokuba kungabikho kwamntu wokwenene ubukhulu bencwadi, kube kulibali kungeyontsomi.

Inendawana ezimnandi lencwad, ingakumbi obubuntsomirha bunukayo kuyo. Ndiyithandile apho umlinganiswa edibana nezithunzela, zibika iingxaki zazo nezizathu zokubanjalo.

Uzibonisile nezohlwayo zokungalungi ezibazalele ezongxaki, njengalo owahlulwa hlulwa intloko nguThixo ngenxa yokucinga kakhulu engakungaphezi.

Ndiqaphele into enqabileyo yokuvezwa kothando lukaThixo de lungalibaleki nakwilizwe lezithunzela, yiva uKurumbete xa esithi wayeyingelosi eyayithandwa kakhulu nguThixo noxa wayenobubi bokuzalisa isiphithiphithi emazulwini ehlananiphele ukwenza ububi. Umbhali unendlela echubekileyo yokufundisa nokulumkisa engabonakalisi kushumayela, kwaye engayinyanzelisi imfundiso.

Kwingxoxo yakhe noAroni isithunzela esasinomlenze omnye kucacile ukuba ulumkisa ngeempawu neziphumo zekratshi. Ndiyithandile imizobo kule ncwadi okokuqala, imnyama ibonakalisa ilizwe lobumnyama nelokulahleka. Kula mzobo wokulwa noAgbako uyathetha ungekafundi lamfanekiso. Le mifanekiso isuke yandikhumbuza u*Book of fairy tales kaAngela Carter*, naye uyibeka kakuhle imizobo ibalise konke ungekafundi.

Le ncwadi ibubomi basentsomini bobuxoki obungaqhelekanga kodwa imfundiso nezilumkiso zezobomi bale mihla. Eli bali linako ukunyakazisa umzimba, kukhona okwenzekayo kumfundi kwisiqendu ngasinye, umzekekelo unokuzibona uqhweba izandla kukothuka maxawambi uhleke, kungenjalo uncume. Akusetyenziswanga mibala mininzi kweli bali ngaphandle kobumnyama bezizithunzela, umculo nomdaniso umana ukuvela nto leyo ezisa ubumnandi ebalini.

### **Igama Lencwadi: *Book of Fairy Tales***

Umbhali: Angela Carter

Uhlobo Lwencwadi: iintsomi Ishicilelwe

ngo: 1990

Le ncwadi yingqokelela yeentsomi zesilungu. Ndizithande zonke kodwa ndizakuhlalutya intsomi enesihloko esithi Mr Fox. Le ntsomi ibalisa ngentokazi egama linguMary eyayinoobhuti ababini nezithandwa eziyinqwaba. Kwezi zithandwa wadibana nendoda eyayisisityebi ithandwa ziintokazi, inesibindi isaziwa no Mr Fox. Akukho mntu obenolwazi oluphangalele ngoMr Fox. Le ntokazi yayimthanda emkhathalele kunabo bonke. Benza isivumelwano sokutshata.

Intsomi ka*Old Foster noMr Fox* zinokufana kwaye ndiqwalasela ukuba bobabini amaxhoba abo ngamanina. Indlela abayisebenzisayo kukusondela kwelo xhoba baveze uthando, ubuhlobo nobubele njengesixhobo sokubaloba. Ziyalumkisa ezi ntsomi kwaye ziyabuvelela ubukrothi obunuka ubudenge, qaphela lemibhalo ithi. “*Be bold, be bold, not too bold, lest that your Heart’s Bold should Run cold.*” .UMary uyaqhubeka no Mr Fox, de avule igumbi lemfihlelo, suke weegqi uzimzim onguMr Fox. Ndibona ukulumkiswa nokuqatsheliswa kwamanina ngokuzigaxela engozini, umfanyekiswe bububele nothando.

Exesheni elininzi iintsomi zamagongqongqo ziyoyikeka, kuba enza ububi ebantwini kodwa ekugqibeleni oyiswe. Nakule intsomi soyisiwe isigebenga kwabe kukuphela kwentsomi. Le ntsomi ingumfanekiso wobomi, ibonisa okwenene okwenzekayo eluntwini. Kwiintsomi zamagongqongqo nezigebenga bendengekadibani najongene namanina njengo*Mr Fox no old foster*.

## Igama lencwadi: Ezakowethu

Umbhali: Kholeka V. Sigenu

Uhlobo lwencwadi: iintsomi

Ishicilelwe ngo2004

Ndithande intsomi kaKhenkebe. Ezi ntsomi zezakudala noxa zibhalwe kabutsha zanambitheka ngakumbi. Le nto ibonakalisa ukungaphelelwa kweentsomi, kuba ungayibhala intsomi ngohlobo lwakho ibe iyeyakudala. Ndithandile xa umkaKhenkebe esithi. “Khwela kweliya litye sasidlala kulo singabantwana.” Eyona nto indihlekisileyo ibe kukuphawula ukuba usathandwa uKhenkebe ngumkakhe, sisenzo esigwenxa angasifuni. Kuyabonakala kudala esisibini sisazana, kwasebuntwaneni. Umqengqele ilitye lamsukela noxa engenanjongo ezimbi, uqhutywe lulaka. Es isenzo siyabonakalisa ukuba ukwenzela into emsindweni kungaba nobungozi, belinokumfumana ela litye limlimaze azisole umenzi. Ndiyithandile indlela abeka ngayo umfanekiso wokuma kwelitye esithi “lozela lalala.” Okukozela nokulala kwelitye kunika ubomi nodlamko entsomini. Okukusetyenziswa kwamagama kakuhle kwintsomi yakudala iyenza ivakale intsha, iyeyalemihla.

Ndiqaphele ukusetyenziswa kwesilwanyana, impuku yanikwa ilizwi ivakalise nengxolo “grugru.” Umbhali ukhethe isilwanyana esimoshayo nesicekiswa. Ndiye ndithi qaphela abahlobo bomntu kuba banokukuzezela uhlobo umntu alulo. Kweli bali uKhenkebe ngumhlobo nesilwanyana esidume ngokumosha nobusela, kwaye badibene ngobobusela nokumosha. Ndibone ubuchule kumbhali ngokukhetha sona esi silwanyana sifanelekile ukubangumhlobo kaKhenkebe.

Ndiyithandile indlela anika ngayo amagama aqhelekileyo, awanike amagama angaqhelekanga. Xa esithi “ungakhe uthafe efusini” igama loku thafa lihle kwaye liyahlonipha. Kwizixhobo ezisetyenzisiweyo ndiqaphele iziphumlisi ezininzi nto leyo eyenza kubemnandi ukulifunda uthe chu. Ndikuthandile okwakuteketa kwala mthwalo wakhe ubumlandela, uzise uburharha ebalini. Okwakwenza into ayalelwe ukuba angayenzi indibonise uhlobo lomntu ongaphulaphuli nongacebiseki. Okwakulandelwa ngumthwalo wakhe indibonise ukuba angayenzela ekhusini into kodwa inendlela yokuziveza kwaye ibelihlazo. Uthe akubulisa walinganisa umthwalo kwasolwa abantwana bahleka, ndayiqonda ukuba iqalile inkathazo. Lo mgca uyakukhuthaza ukuba uqhubeke nokufunda ubone ezakwenzeka kuba kucacile lomthwalo uxwaye intlonti. Xa esithi “lisuke lathi thaxa esityeni” uwuzobe wacaca umfanekiso wale ntlonti eyenziwe ngulo mthwalo.

Uyibabaza kamnandi le meko umbhali xa esithi “onwabile engqabavu” amagama afana neli (engqabavu) acaciasa imeko, enza uwonwabele umbhalo kwaye ayawutyebisa. Ngenxa yala magama kuyabonakala ukuba umbhalo ngowale mihla. Okwakubhekabheka emvakokuba ejikise amakhwenkwana kuzoba umfanekiso womntu ophezu kokonakala. Isingathi angangapheleli ku “sifede sendoda” amveze ukuba yindoda ezicingela yodwa elisela nenomona. Akuthi “ebile elithonti” ikuvezela umfanekiso ocacileyo, kwaye nawe ubone ukuba usifumene isohlwayo.

Andiyithandanga ekupheleni xa esithi “ziintsuku emana ephiwa izikhokho kuphela nje.” Kaloku iintsomi ziyathandwa ngabantwana, umgca onje awunamfundiso encomekayo, nokuba ifundwa ngomdala xa umxolele umntu waxola kwanele. Isenzo esinje singaphembelela enye inkohlakalo.



Inkulu indima edlalwa yile ncwadi, ibuyisela isidima seentsomi. Iyafundisa ukuba wakungathembeki ubani uyakulandelwa ngumthwalo wakhe.

### **Igama lencwadi: *Palm-Wine drinkard***

Umbali: Amos Tutuola

Uhlobo lwencwadi: Novel Ishicilelwe

ngo1994

Sibona umfana oselula ozinikele etywaleni, waselekelwa ngumntu ebemthungela utywala? ???  
Wenza zonke iinzame zokumbuyisa ekufeni uxolele ukujongana nelizwe labangasekho. Uhambe uhambo olude ehlathini esilwa edibana nezilo nezilwane ezinobungozi. Kolu hambo oluxakileyo ufumene inkosikazi ayisindise ebunzimeni. Noxa engakwazanga kumbuyisela kwelabaphilayo umthungi wotywala ubuye neqanda lemilingo alinikwe ngumthungi wotywala.

Wafumanisa ukuba abafuleyo abayi ezulwini baya kwezinye idolophu. Kweli lizwe lezithunzela kwakunzima zingabathandi zibasokolisa, esona simanga yabakukudumba kobhontsi wenkosikazi, kanti ikhulelwe ngobhontsi suke kwavela umntwana kulo bhontsi. Kwakungelosana luqhelekileyo. Le ncwadi indikhumbuze abababhali balandelayo.

UVincente Huidobro- Creation-ubalule ukuba lo mbongo yinto engenakuze ibekho naninina ngaphandle kokubasengqondweni yombhali. Ubuhle bayo abuxhomekekanga kwinto esiyaziyo nesiyanonile busembhalweni. Yena uBrian Evenson-*The Crazy Party Guy*- Ubalule uhlobo lwakhe lokubhala pha naphaya apho, ungenakuthi ulindele ntoni, ubona ukukhululeka kolwimi, uthi ewe wuhlolisise umsebenzi wakho, kodwa danduluka okwehlanya ukuze umbhalo wakhoungasoloko ulindelekile ukuba ubeluhlobo olunye.

Amandla nobuncwane beli bali liqala kwakuvula ubuqu, okanye ubuyena benzwane entle. Iyikhuzile intokazi ukuba iyeke ukulandelana nendoda engayazi ayimamelanga le ntokazi ngenxa yokuthatheka bubuhle bale nzwana. Yazitsalela umgalagala intokazi sele kungekho ukujika wadibana nombono owothusayo. Wayengasacengwa yile ndoda yabe ikhulula amalungu omzimba iwabuyisela kubanini, aqashiweyo ahlawulelwe de kwasala intloko egungquzayo engenalusu. Le ntokazi ifumene ukuthunjwa zezizithunzela okanye iziporho sele zilusapho olukhulu. Kulapho ke idela kufa elazincama lamkhangela ngenxa yegama awazithiya lona, ezibiza ngothixo onokwenza nantonina. Kwabakuhle ukumhlangula noxa kwakunzima zaguquka izinto wamthabathela kuye ukuze abeyinkosikazi. Bancedisene bebambisene bekhangelwa umthungi wotywala kwelabangasekho.

Ulwimi olusetyenzisiweyo apha luyancomeka lulula ukulufunda. Uhlobo lokubhala lukaAmos Tutuola luveza umntu onothando lweentsomi noxa ebhala amabali.

Inye into enokuba yimfundiso endiyikhileyo yeyokuba akukho bunzima ekungadluleki kubo, kuba abalinganiswa bangena bagaxeleke ebunzimeni kodwa indlela yokuphuma ifumaneke. Kwimibhalo yam ndiyakunqwenela okukungena komlinganiswa engxakini kwaye ibophile aphume ngendlela enobuchule.

### **INGCOMBOLO NGETHESISI**

Emva kokuba lo msebenzi ugqityiwe, isebe eli lobuGcisa bokuBhala liwithumela kumhlalutyi oyimfihlo ukuze awuhlab' amadlala. Ingxelo ngethesisisi iye yandivula amehlo kokuninzi endifanele ukukuqwalasela. Umhlalutyi wethisisi uthe uye wakonwabela ukufunda isishwankathelo sethisisi. Uye wanethemba kwa oko lokuba ndiyayazi into endiza kuthetha ngayo. Kumonwabisile ukubalula ababhali abandiphe ifuthe.

Ndonwabe kakhulu xa esithi akanqweneli ndijike nto, kwamnandi xa ebone ndinesakhono sokubalisa. Ucebisele ukuba ndiwufundisise umsebenzi wam, ndicele ogxa bam bandijongele ze baphawule nabo. Ucebise ukuba ndifunde ngakumbi ukuze ndikhule ndingagqwalisi umsebenzi ngeempazamo ezincinci.

Uthe ibali endivule ngalo elithi Ndibemtsha Kraca limnike umdla kwaye liyoyikisa zisuka, ubalule ukuba liyakholeleka ngendlela endilizobe ngayo, lizisa umdla owenza umfundi anqwenele ukuligqiba. Ucebise ukuba ndiyibalule indawo ekwenzeka kuyo.

Kwintsoni elandelayo uthe inika umdla kakhulu kodwa umfundi uyaqhatheka kuba nakwesi isihlandlo indawo andiyibalulanga. Ndiziqaphele ezi mpazamo kwaye ndizimisele ukuzilungisa. Uyincomile indlela yokuvula intsoni UTshwande kwaye ubone kukuhle ukubalulwa kokungavani kukaTshwande nabazali nesizathu.

Kunomsebenzi esasiwunikiwe wokubhalela umbhali omthandayo, ucebise ukuba ndiyikhuphe akukho sidingo sayo

Uthe ezi ntsomi zingenza iincwadana ezinemizobo. Uthe zinokungena kumathala eencwadi nakwabo basakhulayo. Ubone zilungele abadala nabancinci, indonwabisile lo nto. Uyibalule into yokunqaba kwababhali beentsomi nokonwabela umbhalo weentsomi.

## **Isiphelo**