

UBOMI NGAMAHLA NDINYUKA

Ingqokelela yamabali amafutshane

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ABSTRAKTHI YETHESISI

Le thesisi yingqokelela yamabalana esiXhosa abalisa ngemeko yentlalo kwidolophana yaseMakhanda, eGqeberha nezinye iilali needolophana eziyingqongileyo. Ulwimi olusetyenziswayo lolwangoku noluthi luchaze iimeko zokuphila zangoku, luxuba namagama esiNgesi, lusongeza noburharha. Obu buncwane bolwimi buvela cacileyo kwindlela endibhale ngayo la mabalana - kwindlela abalinganiswa abalusebenzisa ngayo ulwimi kwiintetho neencoko zabo, kwimiba yobomi abajongene nayo, nakwindlela endithe ndazoba iingcinga ezidiza imivandedwa yabo, ngohlobo abakhetha ukuphila ubomi babo.

Kuba incwadi yeBhayibhile inamabali athetha cacileyo ngexesha langoku, ekhuthaza inkululeko yomntu nangona yabhalwa kwiminyaka yakudala, le ngqokelela ikwajolisa kwinguqu ekhululayo eza kuncedisana nokujika kwe*elensi* ezijongwa ngayo iBhayibhile. La mabali abonakalisa kwanendima edlalwa yiBhayibhile ekuphileni komntu ukunika ithemba kwimeko ezininzi zokuphila.

Uncwadi olube nefuthe kum kuyilo lwale ngqokelela nasekusebenziseni kwam isandla sokubhala lolu: izicatshulwa eziphuma kwincwadi ebhalwe nguMxolisi Nyezwa ethi, *'Bhlawa's Inconsolable Spirits.'* Incwadi kaLukhanye E. Makhenyane ethi, *'Kukhulu ukuthembeka kwakhe'*, *'Intsimbi'*, ebhalwe nguP. T. Mtuze, *'Umnxeba Wobomi'* ngokubhalwe ngu S.S.M. Mema kwanencwadi yeBhayibhile.

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1. Thenga inyaniso ungathengisi ngayo

“Tyhini uStefano ucinga ukuba angangumPriste ophetheyo na apha kuthi! - Mnk, hay’akakho *siriyasi*.” Ngoba etshazile nje ingathi yinja enebhula. Angazintyintya azileqe ngotywala kanti usancwase ukuzophatha thina, hay’ uyadlala,” utshilo umama uKate encokola nesihlobo sakhe uNombeko. “Ki ki ki ki ki, yintoni undihlekisa nje Nokwanda, uyambona phofu ukuba uzimisele nyhani. Kuthe kwakucaca ukuba umfundisi wesithili uyahamba, waneqikili ukuba iza kuba nguyeyi.” Hee hayi sana loo nto uyambona ukuba unqabile ngoku ecaweni nenkosikazi yakhe, caba baqumbile. Mabaqumbe mpaaa soze bazophatha apha, ngoobani abazophathwa ngamanxila, ngoba ngoonontyintyi bobabini nala mfazi wakhe.”

“Yhoo wawungekho wena kwenye intlanganisano kuxoxwa ngenkxaso yabefundisi, waphakamisa isandla uStefano, wathi, “hayi kucacile ukuba thina befundisi bancedisayo sinezisu zeplastiki, le nto singazonikwa inkxaso.” Andizange ndiyihleke intsini Nokwanda kwabuhlungu isisu, ndinombono wesi sisu seplastiki singalambiyo, singahluthiyo. Heyi usile la mfo.”

“Ndibaliselwa ngabantwana bekwayara ukuba ngenye imini siphuma emngcwabeni, caba uzitshizile kanobom, naso isipeliti esifubeni, umbhalo ujonge ezantsi. Nabo abantu bokuhlala bezincokolela xa kusiyiwa emangwcabeni, “hayi uyashumayela kodwa la mfundisi, qha ebenxilile yhoo.” Bangenelela abantwana bekwayara sebesithi, “kanti akabuphathi tuuu utywala,” nabo bathi sesifana nje simthethelela sineentloni. Bathi wathi omnye, “hayi kodwa ninokumnika nokuba yiMovayithi noko azokondleka, bakugqiba bayidubula intsini.”

“Kaloku ukuba uyakhumbula sesinale ngxaki nje, ngaba Goliyathi ooMzamo, ngabo aba baya kubhishophu begxothisa umfundisi uMenzi owayencedisa naye, besithi abamfuni apha. Wayenganxili ke uMenzi, ezithandela imali qha, suka ubhishophu wathumela uStefano lo usinxilelayo ngoku. Uz’ uqonde ukuba abanazo iintloni, bamthethelela bathi makeze baza kumthengela izinto zakhe, ahlale nazo eMishini. Wangenelela uNombeko, “yhooo nanko ehamba ecela iiR2 elokishini zokuthenga uMtshova.” Yhoooo hayi sisentweni apha, watsho eqhwaba izandla uNombeko.

“Hayi sesiza kufika ecaweni, sicuthile noko sihlobo sam, *I wanda* lo mfundisi umxelele kwangethuba na umshumayeli ukuze azilungiselele, iyadika le nto yakhe yokumana equbula abantu evestri.” Utshilo uNokwanda kanye xa beza kunyuka amanqanaba bengena ecaweni. Uthe rhuthu ibhegi yakhe uNombeko, nanko eyivula, ephosa izihlangu phantsi ekhulula iipampsi ebezinxibile. Ibisele ingenile inkonzo, kume ugosa entla ekhwaza, “iNkosi ayibafuni abantu abagqithelanayo xa besiza enkonzweni.” “Amen,” lavuma ibandla ngathi yikwayala. “Safundiswa ngoobaw’ omkhulu noomhakhulu ukuba, inkonzo iqala apha ngaphakathi kuwe kuqala. Uqale ukhuphe umnikelo wakho oza nawo enkonzweni uwuthandazele ekhaya, ukuze uzuze iintsikelelo. Wakugqiba uthandazele indlela eya ecaweni, nokuba uMoya weNkosi ucambalale ngaphakathi enkonzweni. Ngolo hlobo awunakuze uthi namhlanje bekupholile enkonzweni, khange uyive nentshumayelo, ngoba inkonzo iqala ngawe, uze nayo ngaphakathi.” Waqhuba ugosa. “Ameeeennnniiiiiiiiiiiiiii,” watsho umzalwane uJack ngasemnyango, enyola phezulu ngentonga yakhe, “baxecele nto kaVeza, baxecele. Sizowanyathel’ amadimoni ngeegama likaJesu,” watsho ehlabela, egida, ebekelele esinye isandla ngasemva komthika, ngesinye enyola ngentonga yakhe phezulu. Ebengathi nguPetros ehamba phezulu kwamanzi, wafika phambili wathi, “heke, ndiyangqina phantsi kwala mazwi, kufana nabahlebi, *iintlelist*, ewe zona kanye, uThixo akazifuni ecaweni yakhe.”

Kwesi sithuba labhekabheka ibandla, wayixutha umfundisi inkonzo wayiqhuba wayiqabelisa ngokwakhe, egxininisa ngemfundiso yokungagwebi omnye nomnye, nokuba sonke siziintandane kuBawo. Ukuphuma kwenkonzo bekuza kuhlala iBhodi. Bekungekamkelwa nofefe, gqi utata uSiyongwana enxibe idyasi neeflops, elandelwa yinkosikazi yakhe, bakrwecana abantu. Bamangaliswe lixesha eli bafika ngalo, yangathi ukhona lo mntu uthe lixesha lokuba mabeze, kwaye nesinxibo esi sabo ayisiso esabantu abazokukhonza. Wonke umntu setweze amehlo, omnye ethetha komnye. Wawangawangisa ngesandla umfundisi esungula inzolo. Waqinisekisa ukuba ukhulula abantwana, emveni kokwamkela ufefe.

Akalindanga utata uSiyongwana nokuba ivulwe iBhodi ngokusesikweni, wabe senqokra iminwe ebonisa ukuba ufun’ ukuthetha. Phofu sele eme ngeenyawo. “Mfundisi wafika unenkosikazi apha, asiyazi ukuba kwenzeka ntoni ngoku, siyeva

nokuba uyahamba.” Watsho lo tata ebhekisa kumfundisi, ebufutheka ngumsindo kubonakala ukuba uzimisele ukuba uzokulwa.

Unkosikazi kamfundisi uye wacelwa ukuba makavule inkonzo ngomthandazo kusasa xa iqala. Kuqapheleke ukuba umfundisi ebedlala ngobuso ngoku kusenziwa esi sicelo. Yaguqa le mazi, yagquma ingathi iNkosi yayo iyibambe ngesandla, “Thixo wam, Bhelu leSabatha, Mninintozonke, Themba labantu abakholwayo, ndafika eMakhanda ndihamba nomyeni kodwa ngoku Thixo ndiphuma ngaphandle kwakhe. Zonke zaziwa nguwe Nkosi, ayikusithelanga nale meko Thixo wam. Ndincele ke Thixo wam, undinike intliziyo yokwamkela,” watsho egixa. Hayi ke emveni koko wayiphalaza imbilini yakhe eNkosini seyingathi nguye neNkosi yakhe kuphela kwelo gumbi lokuthandaza. Uthe esithi Amen yabe izingqokru, izizincwino ebandleni.

Umfundisi uthenge imoto ngegama lenkosikazi yakhe. Moto leyo efana neyekrexe lakhe ngombala nangemodeli. Unkosikazi ungumongikazi kwidolophu yaseMthatha, ngako oko ufika ngamaxesha athile ukuza kumyeni. Lo gama umyeni athe wazifunela ikrexe. Ikrexe lihlala eMonti. Ngenxa yokuba likufutshane ikrexe, belisoloko litshayinta apha emishini, lifike limise le moto yalo ecaleni kwekamfundisi, ethengwe ngegama likankosikazi. Ube sithi yena unkosikazi ngalo mhla afike ngawo weholide evela eMthatha, xa efuna ukuya edolophini, kufuneke ayokukhwela *itaxi*, kodwa unemoto ethengwe ngegama lakhe, ekungenzeka ukuba zibhatalwa nguye izavenge zayo.

Ngale ntsasa ke yeCawa umama unkosikazi wenze isigqibo ngaphakathi kuye sokuba ngalo umhla uzokulanda imoto yakhe, kwaye ngoku iindlela ziyohlukana omnye ahambe eyakhe. UNonzwakazi oligosa ufika kwangethuba ecaweni, ayokulanda izaziso kumfundisi. Wafika olu sizana lomama luhlamba ngokwalo le moto. Wagutyungelwa lusizi uNonzwakazi ngokuba ibisazeka ebandleni indlela aphethwe ngayo unkosikazi ngumyeni wakhe. Emsizela ngakumbi, ecinga ukuba uhlamba imoto yakhe angazoyikhwela. Makube lelona qondo liphezulu lokuxhatshazwa eli. Kanti unkosikazi wabantu, ibhotile izele, ngoku uzokulanda imoto yakhe, kodwa akanako ukuhamba engayikhonzanga iNkosi yakhe kuqala. Uvela apho lo mthandazo.

Yaphuma intlanganiso iziintlaba-zahlukane, abanye begxeka utata uSiyongwana nenkosikazi yakhe ngokugxavula ubomi bukamfundisi babucala. Abanye bemvela usizi unkosikazi. Akubangakho namnye okhe wathi makukhe kuthandazwe.

2. Ixelegu

Benkungentsimbi yesibhozo kusasa, intloko inkenketha ingathi uNomvuyo ugiliswe yilori yenkunkuma. Kaloku ulele ezitshize kanobom ngeebhotile zade zambini zewayini, amehlo abomvu krwe---- rhuthu ifowuni---- ngqo kuwhathsaphu, akukho miyalezo ingenileyo xa esithi krwaqu kwimiyalezo ebeyibhalile. Owokugqibela umyalezo ubusiya kumntakwabo, kwakrazuka intliziyo ngokuba umgqaye ngamazwi atshisayo nabuhlungu. Wayitshovela phaya ifowuni yakhe.

Wakroba efestileni wafika ilanga likhazimla okwembelukazi, iintyantyambo ziziindidi ngeendidi ezahlukileyo, ziqhakazile, impepho izolile imkhwebela ngaphandle, ngathi ithi “yiza.” Wehla ebhedini, iinyawo zakhe zinukisa izilipasi zakhe ezisecaleni kwebhedi, khatha ngaphakathi, zintsumntsum ngathi buboya bebhede, wema ngeenyawo, ngephanyazo wazibona sele ebambelele ezantsi kwebhedi, xa ephosa amehlo, nalo ikhoba lebhotile yewayini lithe jaju phaya limjongile ngathi lithi “ndakukwenzakalisa kabini ukuba akubhadlanga.” Nqaku ngomsindo ikhoba walijula phaya emgqomeni engawujonganga nokuwujonga.

Wachwechwa ukuyo kungena ekhitshini, wangqala ngqo ekhabhathini, rhuthu *imagi* yakhe, wazenzela ikofu emnyama. Lehla ithamo lekofu liqengqeleka, caba uye ngamandla, watwabulula amehlo limtshisa. Uthe esaxakene naleyo, weva izingqi nentswahla.

“Budala utywala mntwan’ am, wafika bulapha kulo mhlaba futhi, uza kubushiya kwalapha,” watsho uMaGatyeni sele embonzeleka ekhitshini. “Mha ndikwenzelele iti?” Ubuzile ngelipholileyo uNomvuyo, engenawo umdla wokulandela le ntswahla, ngoba unentswahla ngokwaneleyo entloko, ibhabhalaza idlala ngaye. Wacinga ngoko ukuba icebo lokucima lo mlilo, ugrogrisa ngokuvutha, kukumenzela iti. “Iti yona ndiyayifuna Nomvuyo, kodwa mntwana wam andizokuthula ndikubona ukuba uyanyantsula ngeshori uyongena kwaSathana, andizoyivuma tuu loo nto.

Ndikukhulisele ecaweni Nomvuyo, andiyazi nokuba yile nto waphehlelelwa ngulaa mfundisi unxilayo le nto unje. Wawumthembisile uyihlo ukuba uzakundakhela indlu ene apstezi (*upstairs*). Ulibele kukutya utywala ngathi utya iilekese, buduru utywala Nomvuyo. Khona esi skoli somfana uthene mbende naso Nomvuyo silibele kukutya imali yakho, yintoni mntana wam bekhona abafana abadisenti. Nankuya nonyana kaNolisini, lo ebefunda eDyunivesithi yaseBhayi, nanku uligqwetha ngoku. Yintoni mntwana wam ungumbhatyazi nje, ufun'ukundibulala ngentliziyo ndakugqiba ukukufundisa ngeemali ezitshisiweyo.” Wagalela uMaGatyeni izithonga esinye emveni kwesinye, kungekho nesiphumlisi. Ezi mbumbulu zikaMaGatyeni ke sisonka semihla ngemihla, uNomvuyo seyazi ukuba akaphosi, ujolisa achane ngqo. Waqonda nanamhlanje ukuba akukho nto yahlukileyo.

Waguquka uNomvuyo engaphosanga nelimdaka, wacofa iketile, “hhhhllllllllllll” uthe esavuyela le ngxolo yeketile iphazamisayo “phaaahla” idrowa yamacephe neemela, namatispuni phantsi, wancumela ecaleni akuqonda ukuba usindile ekreleni, nazo iziphazamisi. Wathoba kuba ezakuguqa phantsi elungiselela ukuchola. Yanele nje intloko nomzimba wangentla ukuya ezantsi, ngephanyazo, wanesicaphucaphu, umgabho ugrogrisa ngokucanda lo mathafa esisu, unyuke lo nkqantosi yomqala, ukuyokudubula ngomlomo. Ebeziqonda futhi ukuba kusemilenzi kaMaGatyeni apho uya kuphumla khona wonke lo monakalo uza kwenzeka. Wazibeka izandla zakhe emlonyeni. Suka wayokuthi folokohlo kwistendi semifuno, kwe saa amathanga, amatswele, iitapile phantsi. UMaGatyeni umthe baxu nje, waguquka, wagaba uyokungena egumbini lakhe, mbakra ucango emva kwakhe.

Esinjani sona isiqabu “huuuu,” watsho ethoba intloko, sesithi enkosi kwesi siphithiphithi, sesivunguvungu sigqiba kwehla, wonda ngamanzi omkhenkce. Usume apho wabe ecofa iketile kwakhona emenzela eyona ti imnandi iqhuma ilephuza ugwebu lobisi, kucaca ukuba yenziwe ngothando, ngcu amaqebengwana amnandi ecaleni. Uvule nje umnyango kancinci wegumbi lokulala likaMaGatyeni, wathi ntlaa ngaye ezigqume ngengubo. Ebemazi ukuba uyafutha ngumsindo phantsi kwezangubo, wancumela ecaleni uNomvuyo, uncumo loloyiso. Ibingamsithelanga eyokuba, ukuba nje unozala ebenokuyityhila loo ngubo agagane naye enoloncumo luzotywe ngosiba lwesigezo, ebengakhawuleza alusule ngemvula yezithuko. Ebenyoshoza ngathi lisela

elibhaqwe lisiba amaqanda, wayinyengeza itreyi nje ecaleni kwebhedi, engathi akasaphumi ngomnyango.

Uve ngengxolo esangweni, “Nomvuyo thetha laa nto ubuyithetha kula whatsaphu phezolo, uzenza ngcono kunam, kodwa wena utywala ubutya phantsi kweengubo.” NguThemba lowo umntakwabo, uyahexa ngathi ngumthi otyhalwa ngumoya, ubambelele ngesango langaphandle, amadolo ebhulukhwe amdaka. Kucaca ukuba amanzi uwagqibele ngezolo, ivumba lifuqasi, kucaca ukuba udibanise utywala bayizolo, waphinda wavukela kubo. Uthe esajonge leyo uNomvuyo, wambonzeleka uThemba endlini wayokugila umabonakude, yanguqulukubhode. Hayi ke waphakama uMaGatyeni ebhedini wagaba, wabhabha etakela uThemba, wathulula imvula yeempama namanqindi, yasisankxwe endlwini.

“Nkunkumandini efuze uyihlo, rabishindini yokuqala neyokugqibela,” watsho uMaGatyeni erhuqa imvubu yakhe, wakhe wamtywatyusha kanobom uThemba. Yabhonga indoda, icela uxolo, ihlanganisa ngezandla. Yawukhama umqhelo imvubu, yashiyeka yome nkoo indoda. Akenziwa njalo uMaGatyeni kweyakhe indlu, kwaye uzakuthi chatha xa efumene iapstesi yakhe eyakhiwe nguNomvuyo. Akukho mntu uzakunxilela kwakhe. Suka wazifisa uThemba.

3. Izilingo

“Ndiyahamba mna kule mpelaveki ndiya elokishini.” Watsho uNtombi evula isutkeyisi ekhupha *idraya* yeenwele. “Nam ndizakuya eQonce kooSisanda kukho umjemo kule mpelaveki,” uqokele watsho uAmanda, udade wabo. “Khawundiboleke *lawivu kaZanele*,” utshilo uNtombi. “Hayi tyhini oko buyinxiba, nam ndiyayifuna,” wanqanda uAmanda. “Uyayithanda ke wena loo nto, uZanele ebeyiboleke mna, ngoku wena ufuna ukuyinxiba oko.” Yanguphantsi phezulu kwezi ntombi kungekho ufuna ukubuya ngamva. UNtombi ube ngathi uyingxolisa ngakumbi idraya yeenwele, ebesele ebufutheka ngoku ngumsindo. Kungorhatya lwangoLwesihlanu. Oko eqolozele esipilini. Umnyango uthiwe genge, kulibubu nje leengcongconi ngaphakathi endlini, umana ezithwisha ngomsindo. Uyayibona ukuba ngoku le ncoko ibhalele ekuvumbululeni ingxabano. Ebemazi udade wabo ukuba akathengwa nangesenti, liqhajana elihleli nje linomgodi wezithuko. Iyure iphelile oko uNtombi ezibhenca phambi kwesipili.

Wakuphosa amehlo egumbini lakhe lokulala impahla yingxubevange, ibhedi ithe xhonkxosholo, oko ebevuke ekuseni waphangela, washiya lo mbhodamo. Iimpahla ezicocekileyo, nezimdaka ziphinyene apha, ngaphantsi, naphezu kwebhedi. Libubu lezihlangu ezixubeneyo, zikhutshwe nje kwidrowa yokugqibela yewodrophu, ziyaleqana ukuya phantsi. Ityesi kaNtombi ihleli ngasemnyango, sele esenzile isicelo sika-Ubha kwi*apu* yakhe efownini. Phezu kwetafile kugcwele izinto zobuso ezibonakala zikwixabiso eliphantsi, zithe saaa. Ngulo mbono ke wakwantshabalalo, kubonakala ukuba ngumzobo wentlalo yesihogo, apho kungekho cwangco. Ubungafunga ukuba ungena kwaSathana.

Umama wabo omncinci uvule umnyango wegumbi lakhe lokulala, le ngxolo uyimamele, ejonge ukuba izakuphelela phi. Ebesazi ukuba ezi ntombi zakuhamba, uyise, ongumyeni wakhe, uzakufika angabuzi nto koko abuyisele ucwangco kwelogumbi ngokuqoqosha, kutsho kuzole, kucwenge ungenyama emyezwani. Le *wivu* kuxoxiswana ngayo yeyentombi yakhe uZanele. Ebesandula kuba *nefeweli* yemetriki. Wacela kunina ezonwele zifakelwayo zamawaka amathathu eerandi. Unina wayenza yacaca mhlophe kuZanele ukuba ngunotshe eposini ngokuba ilokhwe yona yodwa ibingamawaka amathandathu eerandi. Zaye zafikelela ke ezindaba

kuMlamli umyeni kaPhumeza. Wazenza idini lokurholisa ngezonwele nemoto yakhe kaNokutsho esenzela intombi yenkosikazi yakhe. Ngolurhatya ke uPhumeza umamele lomjijiswano wale wivu, ngoba emveni kwefeweli iye yaphelela kwizandla zabo. Bekusemveni kokuba uZanele eye wayifihla ithuba elide kubo, kodwa emveni kokumana bemxhokonxa ngayo, wade wabanika ngenxa yokudinwa. UPhumeza ebeyithiyile into yewivu, izothe kuye ibikukuba intombi yakhe inxibe iinwele zemboleko, phezu kweenwele zayo kakade. Emfundisa ukuba azihloniphe ubuyena. UZanele ube enonwele lwendalo oluxineneyo nolondlekileyo, ilibhongo lamehlo. Ebewabukele ngomdla ke la maxhalanga exambulisa ngeenwele, emangalisiwe ngulo mbono. Ufika endlini emva kwemini, ubuya eMonti apho axelenga khona phakathi evekini. Xa evula ikhabhathi nefriji, kubetha umoya. Iintombi zombini beziyeyile phakathi evekini. Umbane ukwiyunithi yesihlanu phambi kokuba ucime. Ndaweni yokuba acaphuke, uZanele uye wangena emotweni yakhe.

Wangena edolophini. Wazibetha zaphuphumala iikhabhathi, yapakishana ifriji zizimuncu muncu. Wathenga nombane. Ebeyithiyile intswelo, ngakumbi akubona isandla sika Mtyholi, ezimisele ukumphikisa ngalo lonke ithuba alifumanayo. Ebesazi ukuba eyona nzondo ikumyeni wakhe ngokuthi atshate naye. Bekucace gca ukuba apha kuliwa isithembu. La mantombi ebezithengela izinto zokutya ezisele zivuthiwe, bazityele egumbini labo lokulala. Maxa wambi bathathe amathambo bawafake efrijini. Utata ebethenga ukutya kangangoko, kuleqwe ukuba makuphele kwakamsinya. Aze athi naye uPhumeza akupeya, naye angene exhabashile. Abuye ngempelaveki ingathi bezileqwa ngabom. Yonke le meko bekusenzelwa ukuba makugqube intswelo apha ekhayeni, ukuze ibe likhaya lonxunguphalo, uxolo nolonwabo zixele ithamsanqa. Bekungafihlakelanga ukuba ngaphaya kwezi iintombi kume uSathana oonempondo onxibe ibhulukhwe ebomvu, esebenzisa bona futhi nabo beyonwabele loo nto. Yiyo le nto, xa efika ngoLwezihlanu kome khoro, afike enze umahluko. Wayegagana noSathana ubuqu omi emveni kwabo, nto kunayo bebengaqondanga bona.

Bebeqinisekisa ke ukuba amaxesha amaninzi, bemka engekabuyi, ukuze babuye kwakhona ngobusuku ngeCawa, xa bemazi ukuba uza kuhamba ekuseni ngoMvulo, okanye baxolele ukungaphangeli babuye ngengomso xa besazi ukuba semkile. Linjalo idemoni. Igumbi elihlala umatshini wokuvasa iimpahla, belihleli nje liyaphuphumala ziimpahla zabo ezishiywa rhoqo phakathi kumatshini. Zihleli nje zidinga umoneki.

Ebehlala azijonge ezi meko uZanele aqonde nje ukuba apha isono sakhe kukuzimanya nalo myeni. Eqonda futhi ukuba apha kubethwa intaka netyholo layo. Ibingamothusi ke loo nto ngoba yena uAmanda wambizela egumbini wamqononondisa ukuba yena wende sele iintsuku zihambile. Into angazophumelela ukuyenza kukwahlukwaniswa ngumntwana nomyeni wakhe amthandayo.

Bebesithi akuba khona uZanele intombi kaPhumeza ufike bemana ukukhwaza, befuna le nale, bamthume nasevenkileni. UPhumeza waye wabeka unyawo lwakhe phantsi, esithi mabazenzele ngokwabo izinto abazifunayo bayeke umntwana. Loo nto iye yamfundisa ukuba makangaze aphase ngomntwana wakhe ngoba aba abantwana baziphethe okwamaxhalanga.

Mnyaka othile uPhumeza wabhalisa eDyunivesithi yase*Rhodes*. Ebesuka emsebenzini, angqale ngqo esikolweni engena iklasi yangokuhlwa. Ubesithi xa ebuya ngokuhlwa, afike iintombi zihleli kwigumbi lokuhlala, kungaphekwa endlini. Zihlale ziphole, kucaca kanaanjalo ukuba ziphosa umngeni, bezenza oomazala okanye amadodakazi adume ngokusa. Isimanga somhlola sesokuba amadodakazi kaPhumeza nomamazala wakhe babezindlezana ngobubele, bemthanda kakhulu. Babengothuka bakuva ngale meko. Aqubule iimbiza uPhumeza, apheke, aphakele wonke umntu osendlini, kaloku wayethe ufuna ukwenda. Yonke le nto ebeyenza ngoncumo, engathethanga nelimdaka. Bathi naa izandla besamkela ukutya, bangazihlambi nezo zitya bakugqiba, kungekho nesazela. Ukwahlula iimini zokupheka nokuhlamba izitya akuncedanga nto. Kwakucace mhlophe ukuba obu ubunzima buzinziswe ngenjongo, kwaye makatshe. Bekumelwe ukuba atshe edikeni lomlilo okanye zibengezele iimpahla zakhe kwelo dike, ahamba hambe nee Ngelosi kulo mlilo, uyakuzikhethela ngokwakhe. Kushiyana oomama ukondla.

“Uyazithanda izinto wena Sharon, akuyazi ukuba umfazi uphekela indoda yakhe kakade, umana uzigqatsa apha, kutheni ungamyeki usisi aphekele utata nje?” Watsho uNtombi, evutha ngumsindo kudade wabo uSharon. Babedibene ngotata kuphela noSharon, kodwa behlala bonke. “Hayi kaloku mna ndaqeqeshwa ukuba mandibe luncedo komnye umntu, ngakumbi nangakumbi xa naye endinceda,” waqokela watsho uSharon. “Hayi suka uyacaca ukuba ungumcholwa, uyacaca ukuba ungumntwana wenkazana yile nto ungayazi ukuba umfazi uphekela indoda yakhe

ngokwakhe.” Laphindisa eli qhajazana likamakrwadeni uNtombi. Thwasu uSharon, wagoduka ebashiya apho. Baxabanela kwammelwane. Ngalo lonke eli xesha, wazimisela uSharon ukumncedisa umanci wakhe. Ephungula ilori yamalahle eyayigcwaliswe nguNtombi nodade wabo uAmanda, bayibeka calanye ukuze ingabi nakushukuma. USharon wenza kwathwaleka ukuhlala nezi vempaya zezilingo ngokuncedisa apho nalapho.

4. Umntu ayingowakho

Kusemva kwemini ngeCawa, eJoza, kwilokishi yaseRini, yinyanga kaCanzibe, iindlathi ziyazaqamba, amehlo ayalila. “Siyahamba apha namhlanje, siza kuyokuhlala kwabhuti wam eTantyi,” watsho uDeliwe kwintombi yakhe uNiki ominyaka ilishumi elinambini. Wawatweza amehlo uNiki, kodwa kungekho nto anokuyiphikisa ngoba ilizwi lomzali aliphikiswa.

Emva kwexesha nje elingephi yeza ngomva iveni yakwaToyota, enemihlisela kucaca ukuba ithutha ukutya kweehagu, ineendawo ezirusileyo. Ihamba kancinci, idanyaza izibane, iqhutywa ngu Ta Ace, enezoli emlonyeni, etsho ngepanama ebotyokileyo ekubonakala ukuba yayibomvu ngexesha layo. UDeliwe besele kukudala etshayinta eyilindile, waqokelela onke amasakana akhe, intombi yakhe uNiki ocekethekileyo, kwakunye nonyana wakhe uThabo olibhudlu bhudlwana liminyaka mithandathu. “Siyahamba ke ngoku, nisale ngoxolo bethuna,” watsho kumanci wakhe uMamNgqosini, obesebhedini nentombi yakhe ayithanda kakhulu uMamsi. Bonele nje ukuphakamisa iintloko ngapha kwengubo, waphendula uMamNgqosini “kulungile sisi nihambe kakuhle wethu, ningasinqabeli.” UMamsi akakwazanga ukuzifihla ukuchulumanca kwakhe, ushiyeke echwechwa, emveni kokuva ukuba baphumile, bawuvala umnyango, nanko ebalandela etsala intamo ekroba ngefestire ezinkulu zakowabo, watsho eheshu ngezandla “huntshu, yhuu sizakukhe sonwabe ekhaya.” Wothuswe nguDeliwe sele eme apha phambi kwakhe, engevanga nokuba umnyango uwuvule nini. Unikine nje intloko uDeliwe, wagqitha kuye embonzeleka, wayokungena egumbini, eyokuthatha uxandisuka womthwalo wokugqibela. Selimyile uMamsi, wafana walayita ngoncumo lobuxoki. Kwashiyeka kuisithoko-thoko sobumnyama kuDeliwe nabantwana bakhe.

“Gxi ntsi, ntsi ntsi ntsi, gxi ntsi ntsi ntsi ntsi.” yakhohlela iveni ka Ta Ace, yarhuqa yade yayokungena eTantyi. Bakhawuleza bafika kwaMelisizwe, umntakwabo Deliwe, bekungekudanga noko. UMelisizwe uchitha iveki edolophini yaseCawa ngenxa yempangelo, umana ukubuya ngeempelaveki ezithile. Ekhaya kushiyeke inkosikazi yakhe uNobuzwe engu gcin’umzi. Baqeshe indlu emagumbi mabini kule lokishana yaseTantyi. “Nqko nqko nqko,” emnyango nguDeliwe “Ngeenaaa,” waphendula uNobuzwe. Nyosho, nyosho uDeliwe elandelwa ziintsana zakhe berhuqa imithwalo. Wabalathisa uNobuzwe apho mababeke khona impahla zabo.

UNiki wayenyuse impumlo ngalo lonke elixesha, “Mama iphi itivi, iphi friji, yhoo mama hayi andiyazi sizokuthini apha,” wadubuleka uNiki sele ezibhuqa phantsi ube engathi ligeza. UDeliwe uthe esajonge leyo exakiwe, wadubuleka uThabo “Mama ndingaya kumhakhulu uMamNgqosini kule mpela veki izayo?” Uthe engekaphenduli uDeliwe, amehlo akhe athi esuka kuNiki, aye kuThabo, aphinde aye kuNobuzwe.

UNobuzwe unyuse amagxa. Waguquka uNobuzwe, kanti uyokujonga imbiza beyipheka ukuba kumaxa indawuni.

“Heyi ndakunimura niyeva, nindifakela *istresi* apha,” watsho ekhulula isihlangu, ebatyityimbisela umnwe. Emva kwesidlo sangokuhlwa, ubenzele umandlalo kweli gumbi lidibene ikhitshi nelokuhlala uNobuzwe. Walala ngobo busuku uDeliwe kwamntakwabo, nabantwana bakhe, ewufulathele umzi kayise, emshiye nenkosikazi yakhe nabantwana babo. Wayesithi xa ethetha “ndiyokukhulula abantwana bam kwaFaro.” Akawaqondanga uNiki la mazwi de waba kanti yintombi endala.

Ubomi baseTantyi naseJoza ubungathelekisa ubom bedolophu apho kuhlala abamhlophe, kwakunye nelokishana ehlala abamnyama, yabasokolayo. Kwamhakhulu uMamNgqosini bekukho ooni noni, izimuncu muncu ezimnandi, kukho umabonakude, ifriji, amagumbi amaninzi, kukho igumbi lokuhlambela, kusithi qhashi umbane, izitovu zegesi, impahla yendlu entle. Kodwa umphefumlo ungonwabanga. Kwa-Nobuzwe ibingamagumbi nje amabini athe gabalala kodwa kubhalwe nje intsokolo, kusindwa ngobulongwe phantsi. Rhoqo ngeMigqibelo kwakusasa uNiki ebesenjenjeya ukuya emaZizini, apho kuhlala khona iinkomo zikatatomkhulu wakhe, aye kukha ubulongo, abuye asinde. Besebenzisa indlu yangasese enye yebhakethi, beyimizi emihlanu eyadini, kodwa noko umphefumlo

buxolile, ukhululekile. UThabo ke yena ebebuya ngoLwesihlanu esikolweni apakishe konke okwakhe, ayibethe ibe ncinci ukuya kwamhakhulu eJoza, abuye ngorhatya Lwangedawa. Besele enento entsha ke ngoku yokuvuka ngezanzwili zobusuku akhwaze ebona izigcawu, ebetha udonga ngamanqindi, ngathi uyaphambana. Kodwa engafuni nokuva ngokungayi kwamhakhulu wakhe, noDeliwe akemanga phambi kweminqweno yakhe.

“Mama khandiphe i5c ndifuna uyobukela itivi kwamhakhulu umelwane,” atsho uThabo phakathi evekini. Umhakhulu uRita beziqhubela ishishinana lakhe, ebiza i5c umntana ngamnye, azokubukela umabonakude wakhe wabakhwetha. UNiki ebengazami nokuzama ukucela ngokuba ebesazi ukuba uDeliwe akangekhe avume. Bibayintswahla ukutshona kwelanga, phantsi kophinyi phinyi wesibane esiphambi kweyadi. Iintwazana zesitalato zidlala unjiqa phantsi kwesi sibane. Minazana ithile utata uNqevu oqeshileyo naye apha, wema emnyango, kanti ubagqaya ngepheyile lomchamo, ebagxotha ukuba bangadlali unjiqa phambi kwendlu yakhe. UNiki wayengekho nalapho kwelo qela lomchamo, ngoba uDeliwe ebelukhusele oko khozi usana lwakhe.

Ngaminazana ithile bebuya ecaweni, usapho lonke, beye kwicawa yamaZiyoni kaNobuzwe. Bathe xa bebuya bafika isisiwili-wili esitalatweni. Xa besondela beva ilizwi “Heyi ndakuhlaba uye kooyihlo mkhulu mna ngoku kwedini,” utshilo uRase, unqevu omdala wengingqi, onemiqela ebunzi. Wabe uDuntuza edrowile ngeyakhe ibhayinethi, efuthela phezulu esondela kuRase. Yimpilo yalapha ke, nangeCawa ezintsukwini. Bathe besajonge leyo, gqi uNompuku noodade bakhe bewilizela esitalatweni, banxibe iigawuni zakwa *Birch's* ezimnyama. Xa uqwalasela kufutshane, ezi gawuni zezi zinxitywa xa kuthweswa izidanga edyunivesithi. UNompuku kaloku uphangela kanye pha kwela candelo lenza ezi gawuni. Ukuba uye nazo njani endlini yakhe, yaziwa nguye. Ngoku benza umboniso esitalatweni batsho ngalangoma iculwa xa kungena abathweswa, bazitshize kanobom ngeenyembezi zikaVitoliya, ngathi kbayabhabha ukuhamba oku. Amehlo ngoku onke athe ntsho kubo, bayagqemfeza, kuyintsini nje. “Whi whi whi,” satsho isandi seveni yamapolisa. Batsiba iingcingo uRase no Duntuza, washiyeka uNompuku nodade bakhe ingabo ekujongwe kubo.

Bakhulile ke abantwana bakaDeliwe, phantsi kwale meko ekucaca ukuba inkawu ityiwa ilila, imfene isinda ngokugoloza.

Wafunda uNiki waphumelela emagqabini ezifundweni zakhe zamabanga aphezulu. UMalume wakhe uMelisizwe sele wafudukela eTinarha nenkosikazi yakhe uNobuzwe, kodwa wazincama wamfundisa edyunivesithi umtshana wakhe. Ebesazi ukuba udade wabo akukho apho athatha khona, ebeziphilela ngeemali ezingephi zokuthunga. UNiki ngenxa yokuzimisela emveni kokugreda ngoku sele eyi ofisa kwenye yeminyhadala emikhulu yaseMakhanda yobugcisa.

Ngaminazana ithile kukhala umnxeba wakhe e-ofisini, kutsho ilizwi kwelinye icala, “Mholo Niki, unjani, unondwendwe olulapha ezantsi, ndiluzise kuwe okanye uzakuza apha? “Ndiyeza,” atsho uNiki kwelinye icala. Aqengqeleke amanqanaba ukuya kutsho ezantsi. Gqi noMamsi, enxibe ilokhwe ende emnyama, iinzipho zigobile, iinwele ezifakelweyo ingathi ngumphokoqo, ephethe imvulophu enkulu emdaka. Wema uNiki ingathi ubethwe ngumbane, engawakholelwa amehlo akhe. Phambi kwakhe kumi umakazi wakhe, lowo kanye wayevuya mhla balifulathela ikowabo. Akanelanga apho, xa uNiki esiya kwidyunivesithi eMonti, wathi “Inokuba uzakuphangela kweyiphi indawo ngoba le dyunivesithi aya kuyo ayiqondakali.” “Makube ndiyalingwa,” wazicingela ngaphakathi uNiki, kodwa wanyanzelisa uncumo. “Mholo makazi, unjani?”

Ngaphakathi kule mvulophu, ubhale isicelo sokuba ufuna ukuba ngumphathi kule ndawo aphantela kuyo uNiki. Wesuka wamatha uNiki, wenyuka nayo imvulophu, wayinika umphathi wakhe, suka umphathi wayivula, wanikina intloko. Iziqinisekiso zakhe zemfundo aziyonyani. Akazange aqhumelele kwa-ibanga leMatriki. Namhlanje uzokufuna umsebenzi wokuba ngumphathi apho uNiki aphantela khona. Ukuba ayibobugqwirha obu, abunakuze bubekho ubugqwirha emhlabeni.

UNiki akakwazanga ukuyigqiba imini ukuze abuye abalisele uDeliwe, wawa ngoko emnxebeni. Ithe impendulo kaDeliwe “uThixo liphamba mntwana wam. Wawusenziwa u*Cinderella* phaya, uthwaliswa isilinda zegesi wedwa, uthunywe edolophini umncinci, ucekethekile unjalo. Utata wam wayengenakuthetha nelimdaka eboyika, suke andinyenzezele imali nokuba uyandinika emva kokusebenza nzima. Abanye abantwana babethengelwa iimpahla, kodwa ezakho zasisoloko zilahleka

sezithengiwe, zinyamalale zingabonwa. Ndandimana ukuhletyelwa yintombi ehlala kwammelwane ukuba bahamba besithi abayazi ukuba sihamba nini kokwabo. Ndajonga, ndathi “mandikhulule abantwana bam,” yile nto ndaginya ilitye, ndayishiya indawo, ndiyimbacu.”

UNiki ngoku sele wathengela umama wakhe ipomakazi lendlu, sele eyinkosikazi yaseMaTshaweni. Umakazi yena ngoku ngumabuy’ ekwendeni, uhla enyuka izitalato echola amaphepha nge unifomu e-orenji, uqeshwe kula nkqubo yemisebenzi yoluntu eyandisiweyo ebizwa ngokuba yi *EPWP* phantsi koMasipala. Intliziyo engcolileyo ikubhatala ide igqithise ngamathole. Iliso Lakhe liyabona ezintsizini zethu.

5. Amahla ndinyuka obizo

Ufikile uThandiwe eSeminari, wamkelwa ngokusesikweni. Abantwana bakhe ekhaya sebekwixabiso lesikolo samabanga aphezulu. Baqhubile notata wabo ebanakekela, benomncedisi ekhaya.

Ikhawulezile iminyaka emithathu esikolweni yangathi ibona imeko kaThandiwe. Akubanga lula emtshatweni wakhe ngoba kuthe kanti uSakhi unesithukuthezi. Ngaminazana ithile abantwana bengekho, wangena kumncedisi wasekhaya. Uye wakhulelwa, lwavela usana ingumceph’ ucandiwe noyise. Wacela uxolo kunkosikazi wakhe, owayecandeke intliziyo kubini bubuhlungu. Abantwana nabo endlini babesebeqala ukungahloniphi, iwele eli liyinkwenkwe seliqala ukutshaya intsangu. Yanguqulukubhode ekhaya ngomzuzu, yabe ingumnyaka wokugqibela kaThandiwe eSeminari. Yayikhona into ethi makashiye abuyele endlini yakhe, kodwa emveni kokuthetha neNkosi yakhe, wakhe wahlala wanyamezela, wagqiba.

Akayekanga ukuthandaza imihla ngemihla. Ubuyile ekupheleni komnyaka, wabe sele enikwa isekethe e*Pietermaritzburg*. Umncedisi wabo ebesele ebhacile, kodwa washiya usana ngemva kuba esithi yena akazokwazi ukulondla. Wajongana nalo mceli mngeni wokujongana umhla nezolo nosana olumkhumbuza ngehlazo lomyeni wakhe, futhi noxanduva lokukhulisa umntwana. Wathi uThandiwe ngaphakathi entliziyweni ukuba eli lixabiso ekufuneka ndilihlawule, kulungile Nkosi. Wakhumbula amazwi omPostile uPetros wokuqala xa esithi ku 4:16 “Ukuba ke ubani uva ubunzima ngokuba engumKristu, makangadani; makamzukise ke uThixo ngaloo

ndawo.” Wasuka wonganyelwa luthando olumangalisayo kulo mntwana, wamkhulisa njengowakhe, benekhokco ngokumangalisayo.

Kwiseke the yakhe uThandiwe yokuqala i*Mount Salem ePietermaritzburg*, wajongana nomceli mngeni wokuba abe sisithuko ngenxa yalo mntwana. Abaphathi becawa babegweba kakhulu bengafuni ukwamkela, kodwa wema enomonde nobulali, wababonisa ngothando. Ebafundisa ukuba isiseko solawulo lukaThixo emhlabeni siseluthandweni, yiyo loo nto nangoku wancama uNyana wakhe okuphela kwamzeleyo ukuze bonke abakholwayo kuye bangatshabalali, koko babe nobomi obungunaphakade. Ngoko ke xa uThixo esithanda ngolohlobo lokude axolele ukuhlwempuza amaZulu, kumele ukuba sithandane. Wabakhumbuza ukuba uThixo usithanda sesisenza impazamo angasincami, kufanele senze njalo nakwabanye. Ngale mini uThandiwe wenza intshumayelo yakhe ethetha ngothando, babechiphiza iinyembezi abantu, bagilana ukuza esiguqweni njengophawu lokuba balivile ilizwi, kodwa wathi xa ebuyela ekhaya, ebusuku wagixxa kodwa, ebulela uThixo ngokuba nakule imeko ebesalawula.

Uqhubile ke uThandiwe nosapho lwakhe besenza ulungiselelo, futhi uluntu olungqonge icawa yabo, yayinokuthi nokuba ingavalwa le cawa abantu bakhalaze ngokuba imisebenzi enceda uluntu eyayisenziwa apha yayimangalisa. Lenyuka inani lamalungu ngokuba kaloku kwenziwa ubulungiseleli obubalulekileyo. Kwakuziprojekthi zokufundisa ngoncwadi zinceda abantwana abasebancinci ukuze bancediswe ukufunda ngootitshalakazi abathathe umhlala phantsi bebandla. Babegxila kakhulu kwizifundo zeBhayibhile ukwakha izimilo. Kukho neprojekthi yegadi, nayo abantwana befundiswa ukuba kubalulekile ukwazi ukusebenza nzima xa kufuneka, besaziswa ukuba izinto ehlabathini azizi lula, ngoko kunyanzeleka ukuba bawuboniswe umsebenzi onzima ukubakhuthaza. Kukho neprojekthi yootata yokuba bathande amakhaya abo, babedlala imidlalo emininzi ke kodwa obalaseleyo ingowetshesi, apho kuboniswa idabi phakathi kokubi nokulungileyo – okubi kumelwe nguSathana okuhle kumelwe nguThixo.

IBandla lade labhalisa ukuba libe ngumbutho ongashishiniyo apho lalizakufumana khona inkxaso kweminye imibutho ukuze likwazi ukuqhubeka lijonge izinto zokuhlala. Kwaba mnandi ecaweni, dyulukudu uMtyholi esenza into adume ngayo.

Abantu babebhalisiwe kwi *NPO* bakhetha ukuba basebenzise imali yegranti begcwalisa izisu zabo, yaba ngunomji xa kufuneka kwenziwe ingxelo. UThandiwe wayengalali ethandaza ukuba kuvele icebo lokuba aba bantu bohlwaywe ngendlela eza kubagcina beseyinxenye yosapho lukaKrestu, kodwa baguquke batshintshe kwizimilo zabo, baqale ngokuvuma isono sabo.

Yaba nzima kakhulu loo nto ngoba abanye bakhetha ukuba neentloni babaleke, lashiyeka igama lecala lingcoliseka. Waba nayo indawo ezisolayo uThandiwe esithi “ngendikhe ndahlala kumsebenzi endandiwenza ngekungekho nje,” kodwa wabuya wazinqanda esithi iNkosi izakuveza icebo. Ekugqibeleni beza ngaphambili ecaweni bazokuma ngaphambili bacela uxolo ebandleni, bayibuyisa imali ebebeyibile. Zinyanisile iziBhalo xa zisithi “imali yingcambu yesono.” Lwavuya usapho xa la malungu ezimisele ukudiliza loo ngcambu ngokuthi alungise apho konakele khona. Bavuya bamkelwa ebulungwini.

Umceli mngeni ngoku owawusele uvelile, abantu babephelelwe ngamandla okuqhubeka nezi ministriz, yayingathi kufike uSathana wabadungadunga wabagxotha. Isimanga wonke umntu wayethembisa ezibona ukuba akaqhubi kakuhle kodwa izithembiso zazingalandelwa yimisebenzi, yenza loo nto kudodobale ubulungiseleli, ibandla layintlekisa nakwiNkomfa. UThandiwe akayekanga ukuthandaza encediswa ngumyeni wakhe. Bathe bakubuyiselwa ebandleni kwakhona kunyaka ozayo, bafunga ukuba izinto zizakujika. Kwasekuqaleni kwiNkomfa yeBandla, babeka njengomxholo wonyaka, bathi “Unyaka wentabalala.” Ngenene ngenxa yokuba uThixo engalijikeli izwi lakhe, bonke ubulungiseleli kulo nyaka babuyintabalala. Abantu bebesima ngaphambili bengqina ngobomi babo babucala, bathethe baphimisele ngamandla eNkosi ngezinto ezenzele zona. Loo nto ke yayisenza umdla nakwabanye ukuze bangoyiswa ziimeko zabo.

Yajika imeko ebandleni, imiqobo yasuswa, izinto zahamba lula, imiphefumlo ivuya yonwabile, wonke umntu ibiba ngathi ayifiki iCawa bazokuhlangana namanye amakholwa ukuze banikeze nobungqina ezimpilweni zabo. UThandiwe ke ebebathandazela abantu eGameni likaYesu, baphile abagulayo, ziphume iidemoni, uMoya kaThixo uphephezela ebandleni. Lavuka ibandla, futhi naye engqina ukuba akungomandla akhe, koko ngamandla avela eNkosini.

Kuwo lo nyaka wodwa imali eyenziwayo zizigidi ezimbini zeerandi. Abo bangaphangeliyo, abancedisa ebandleni bebonelelwa ngestayipendi rhoqo ngenyanga ukubakhuthaza nokubeka into phezu kwetafile ukuze bondle iintsapho zabo. Icawa yajika yayindawo yokuzimela njengoko bekumelwe kube njalo. Woyiswa uSathana, kodwa akancama!

Umfundisi uThandiwe kuthe kusekulo meko ekubonakala ukuba iphefunyulelwe nguThixo suka waxilongwa ngugqirha kwafunyaniswa enesifo somhlaza. Wabe ugqirha esithi ukuba akwenziwa utyando olungxamisekileyo, uzakulishiya eli limagada ahlabayo. Yaba ngumnqa le nto ebandleni, abanye bamthandazisa besazi ukholo lwakhe ukuba luzakumphilisa, abanye bathandabuza, abanye bade balishiya nebandla kuba bengakholwa ukuba uyakuze alunge kwakhona, kodwa uThixo wathembeka, wabuya evutha ngakumbi kunakuqala, waqumba uSathana!

Ekupheleni kweminyaka elishumi uye watshintshwa uThandiwe yiNkomfa, imthumela ngoku eMpuma Koloni ekhaya apho asuka khona. Amawele sele ephangela, etshatile, imfusi yawo isedyunivesithi, untonto womncedisi wenza amabanga aphezulu. Bafumana isekethe eGqeberha *eMotherwell*.

Bafika ke kule sekethe yase*Motherwell*, akukho sakhiwo. Kukho ibali lokuba kumoshwe imali kunyaka ophelileyo, lo mfundisi utshintshwe ngeso sizathu. Kwafuneka uThandiwe aqale ekuqaleni ukuze bafumane ithemba kuqala lokuba izinto zizakulunga.

Kuthe kusenjalo kwiNkomfa kulo nyaka wonyulwa uThandiwe ukuba abe ngubhishophu wase Gqeberha. Yayimivuyo ngokuba ebefanele, nemisebenzi yakhe iyamxela. Wabe sele eqokelele imali engaphaya kwezigidi ezimbini zeerandi esenzela ukwakha elibandla lase*Motherwell*. USakhi ebengumlingane omxhasa kakhulu unkosikazi wakhe. Wenza wathi chatha, wanga wenzela ukucima nesono awasenzayo. Bebethandwa luluntu lonke ngokuba bebenobuntu, bemazi umntu, bekwazi ukuphatha abantu. Ubeyintandane uSoso, untonto owashiywa ngumncedisi wabo, umnye umama ebemazi ibinguThandiwe. Kwathi ngaminazana ithile kusehlotyeni, bezipholele kamnandi, kwangena ikhasi kuFeyisbhuku, lo mama ezibiza ukuba ngumama kaSoso, owabiwa nguThandiwe nomyeni wakhe. Esithi ufuna umntwana wakhe abuyele kuye ngokuba akazange amshiye ngokuthanda. Le nto yenza

uqulukubhode ekhayeni, yabe ingenwa nangamarhamente. Yasusa ngoku ingqalelo yeBandla yajongisa ebomini bukamfundisi nosapho lwakhe. Yambi imeko, abanye begxeka uThandiwe, abanye begxeka uSakhi, abanye bebagxeka bobabini, abanye begxeka noSoso lo wembala. Banjalo kaloku abantu abasweli nto yakuthetha ngemilomo yabo. Yathula intombi yaseMaNgwevini yavala phezulu, yathandaza, yashumayela ilizwi leNkosi, ibeka uthando phambili.

Yaguquka imeko baphinda babuyisela ingqiqo yabo nengqondo kubulungiseleli becawa. Yakhiwa icawa enkulu entle e*Motherwell*, yathiwa ngoThandiwe ngenxa yokuba bemthanda, into engazanga yenzeka ngokuba bekuthiywa ngamaqhawe asele alandulela eli lizwe. Wakhula uSoso, waphumelela izifundo zobugqwetha, wamxolela umama wakhe ngenxa yeemfundiso zikaThandiwe, wamnakekela wade wamthengela nendlu kuba ebesokola. Uthe akuthatha inkosikazi wabe efuna uThandiwe ecaleni kwakhe, kodwa engamlahlanga umama wakhe uqobo. Wababalwa uThandiwe noSakhi ngosapho lonke oluphumelelayo, yabe impumelelo iqale emphefumleni, kwaphumelela nempunde. Abantwana sele bethe saa koomaRhawuti, Kapa, Monti, kodwa ngexesha leKrismesi imibombo ijongise ekhaya bonke neentsapho zabo, kube mnandi. Kunjalo ke ukukhulisa abantwana ngothando!

6. Makube ndiyalingwa I

Inzwiiii maSukwini, inzwi booDibashe, booLawu, booTik' ayivumani nepokotho.” Uwangawangisile uRontana etsho ngalo ntloko yakhe imbhoxo, namazinyo atyheli abolileyo. “Apha sizokuxoxa inyewe yalomfazi kaCebo, uNozimasile ngokubizwa yindoda yakhe, ucande ubuhlanti phakathi. Ushiya indoda yakhe ilele, aye kwantliziyo ndise, silapho ke MaSukwini, ndisatshaya.” Xa uphosa amehlo kule nkosikazi kuthethwa ngayo, izidlele zipinki, uthe *vram* kamnandi, kwaye akakhangeleki njengomntu bekhe wabuthi cwe ubuthongo. Akaphozisanga maseko waphakamisa isandla umakoti ubuqu “khanime ndifun'ithuba lokuthetha nam, ndicela undiphe ithuba mhlali ngaphambili.” Utsho ngoku exhathisa ngesitulo ephakama. Nanko etyibilika, folokohlo esitulweni kwakhona.

UDadobawo uVayoletshi ebequma ngumsindo, wabe entyontyela esithi “ndandiyithethile ke le nto yomka Cebo. Wafika eqokobhisile apha, ndayiqonda nje ukuba limenemene eli lewhule.” “Hayibo Vayoletshi izinto azilungiswa ngolu hlobo,” ungenelele uRontana. Wabe uNosipho udade omncinci kaCebo eqhawula uRontana “Yhuu ubhuti wasenza ngalo Nontroyi, eli khaya alisenasidima. Kumisa indoda yalo, watsho emalatha ngamehlo, imisa apha ngemoto, anquntsuze ukuyongena emotweni.”

“Khanime MaSukwini, izinto azilungiswa ngomsindo, kodwa zilungiswa ngokuthetha.” Uzamile ukunqanda kwakhona uRontana. Bathe xa bephinda bejonga wabe uNozimasile etipile, erhona esitulweni. Baqhuba bezithethela bodwa, phofu bethetha beziphendula. UCebo yena ujonge phantsi, ume nematha, umqa womele esandleni.

Azincama achithakala aMaSukwini emva kokuxukusha umcimbi, kubonakala ukuba kunzima ukufikelela kwisisombululo.

URontana ubize uPhindelwa bucala, omnye wabazala bakaCebo. “Mntanam uvile ukuba uyihlo uthengisa indlu yakhe, uthi uzakuhlala eGqeberha, ubaleka amatyala. Seyinikiwe nenxenye yalo mali, wayibetha emqaleni.” Waphakamisa intloko uPhindelwa engakholwa zezindaba. Ebengaqinisekanga ukuba makaphendule athini ngokuba yena notata wakhe babengenaxibelelwano. Ubukho bukaPhindelwa kulo

mhlango wamaSukwini, isizekabani binguCebo ongumzala wakhe kwicala lakulo mama wakhe eMaKhomazini. Wazibhaqa ke sekulo ntlanganiso yaMaSukwini.

“Hayibo uthengisa indlu uzakungewatyelwa phi, khona sekusithiwa uyangewatywa.” Wabuza uPhindelwa kutat’ omkhulu wakhe. Unyuse amagxa uRontana. Bohlukana ke ngolo hlobo, kwachithakalwa kwagodukwa.

Kungomvulo, kuna invula. UPhindelwa use ofisini yakhe, ezicingela “noko ayindiphathi kakuhle le nto kabhut’ Siculo. Nangona ndisazi ukuba unetyala lokuba engazange wandikhulisa, kodwa ayindenzanga nto loo nto. Nguye ngoku ongenanto, kwaye kubonakala ngathi udinga uncedo lwam.” Uye wakhumbula uPhindelwa ukuba bemana ukuba nexesha ayokundwendwela abagula ngengqondo. Kwimbali yokuphila kwakhe ungumntu obephazamiseka engqondweni, aze abenamatyeli eyokulala kwesi sibhedlela. UPhindelwa ukhumbule kwakhona ukuba yena buqu, nangona ubudlelane bungekho phakathi kwabo, wamenza unako nako wokuya kumbona kweso sibhedlela sabagula ngengqondo. Bekusoloko kukho into kuye ngaphakathi emxelelayo ukuba udinga uncedo lwakhe. Kwaye akanakumnqala ngalo loo nto yokuba wayengamkhulisanga. Ngoku nguye Phindelwa osemandleni, kwaye utata wakhe kubonakala ukuba uphelelwe ngamandla.

Uyokungena emotweni yakhe uPhindelwa engaqinisekanga ncam ukuba uzakufika athini kwisibhedlele sabagula ngengqondo i*Fort England*. URontana umazisile ukuba lo mcimbi wokuthengiswa kwendlu ubusele uthathe unyawo, sele usemagqwetheni.

Ube ngathi ukhokelwa yinkwenkwezi uPhindelwa, wazibhaqa sele ese-ofisini kagqirha othile, othe yena wenza isiqinisekiso sokuba uSiculo ebemana ukundwendwela kweso sibhedlela. Futhi ebelaliswa ithutyana, kwaye naziphi izigqibo athe wazithabatha zokutyikitya nasiphi isivumelwano zazingekho mthethweni.

“NguPhindelwa Gxamza apha, bendicela ukuthetha neGqwetha uNkosazana u*Van Wyk*,” watsho uPhindelwa. “Ndikuthumela khona sisi,” litshilo ilizwi kwelinye icala. Emva kokwenza eli thuba lokudibana negqwetha elithengisa le ndlu, uPhindelwa uye waphuthuma uSiculo. Bangena apho emagqwetheni, babulisa kohleli ngaphambili ephendula iminxeba, uSiculo sele enyoshoza ziintloni. UPhindelwa

wayethembele kwesi siqinisekiso sikagqirha ukuba esi sigqibo sokuthengiswa kwendlu besingekho mthethweni kwasekuqaleni.

Yaqala intlanganiso igqwetha layamkela incwadi kagqirha kodwa lisithi uSicelo makabeke apha phezu kwetafile imali asele eyifumene. Watsho esithi “iklayenti yam ifuna imali yayo apha.” Wasuka wabhekabheka uSicelo. Uphindelwa epholile, egoba ulwimi ngokuba ubethiwe esandleni. “Nizakuyifumana phaya kwimali yakhe yendodla. Anganakho ukuyibuyisa imali engangamakhulu amahlanu ngenyanga, lide liphele ityala lamawaka alishumi.” Beligqwashumla igqwetha kwesi sithuba, kodwa bekungekho cebo limbi ngoba uPhindelwa ucacisile ukuba uyise akaphangeli, imali yendodla yiyo yodwa enokubuyisa loo mali. Bangasithatha eso siphakamiso okanye bayeke ngoba umthetho ungakubo, bekungamelwanga ukuba esi sivumelwano sityikityiwe kwasekuqaleni.

Bawunikela umva umzi wamagqwetha, kucaca ukuba uSicelo ukhe amaxhaga kukuthethelelwa yintombi yakhe. Phofu sele elibele ukuba iminyaka engaphaya kwamashumi amathathu iphila, yona ingenamthetheleli onguyise wayo. Wamgodusa uPhindelwa, kodwa wathi kuye makamnike ikhadi lakhe lendodla. Kaloku ngoku igama likaPhindelwa lilo elizakugqatswa lilanga. Wayiqonda ukuba ngoku kuqala olunye uhambo. Uhambo oluzakunyanzelisa utata wakhe ukuba abesempilweni yakhe. Kwakuthe tha kuye zonke izihlandlo efuna utata, ezamile ukuya kuye amatyeli amaninzi, kodwa akafumana kwamkelwa, wade wancama.

Ngoku itafile zijikile, ukwelinye icala. Bunjani na kanti ubomi. Uye wafumanisa ukuba uSicelo utyala oomatshonisa imali engangewaka. Bangena apho beqhuqha, ebaqononondisa uPhindelwa ukuba bamnika njani imali engako abe erhola imali encinane. Kwakungekho cebo limbi, kwakufuneka ehlawulwe umatshonisa. Ukuphela kwenyanga uPhindelwa ebehamba enjenjeya ukuyotsala imali katata wakhe ukuze abhatale yonke into efuna ukubhatalwa, amthengele ukutya, amnike itshintshi.

USicelo ke ebesazi ukuba umhla wokwamkela kukaPhindelwa kukuphela kwenyanga entloko, waye yena Sicelo eyakhe imali eyifumana kwiintsuku ezisixhenxe kwinyanga nganye. Ube esithi ke uPhindelwa ngokwazi le meko katata wakhe, athi xa eyokuthenga igrosari yakowabo kamama wakhe, athathele notata wakhe

iintwanantwana. Ebesazi kaloku ukuba ithi iphela loo nyanga ibe ikati ilele eziko ngoba imali ayanelanga, ngakumbi xa ebhatala izikweliti ezingaka.

Ngale mini uPhindelwa umana ukujonga kwi ayli kwa*Shoprite*, wenza njengesiqhelo, uqhuba itroli. Kungene umyalezo efownini yakhe othi, “*please call me.*” Waphambana waligqabi uPhindelwa, akaphozisa maseko, wawa ngoko nangoko emnxebeni. Uthe engekaphenduli omnye kwelinye icala, wabe sele ethulula invula yomsindo “ungaze uphinde undithumelele uplease call, uyeva? Kwinto yonke oyenzayo suk’ ulinge undithumele *uplease call.*” Watsho uPhindelwa ecaphuka ngokwenene. Endleleni eza kwa*Shoprite* xa efika kwizibane zerobhosi, zibomvu, wakhe wacela kule nto yabantwana. Eyibuza iNkosi yakhe ukuba kutheni ivuma kwenzeke yonke le nto kuye. Esithi “Nkosi uyazi ukuba umama undikhulise nzima, yedwa, esiwa evuka, utata wam bekungekho nto imxakileyo ukuncedisa ekukhuliseni umntana wakhe.” Kutheni Bawo uvuma ukuba ndithwale lo mthwalo, ngalo mntu, zatsho zisehla inyembezi. Kungekho mpendulo. Ngoku aphinde amthumele *uplease call.* Waqonda uPhindelwa ukuba hayi utsibe uPhungela ubuqu ngoku.

Lazithoba ilizwi kwelinye icala likayise, engaqondanga ukuba uvumbulule, wavunguza isilonda ebesibuphola, kodwa uPhindelwa umthengele utata wakhe ubugcwabalalana bezinto evenkileni, wabuya wayokumisa ngemoto endlwini yakhe. Ebebobotheka ke uSicelo, ubone ukuba udlisela nakubamelwane ngentombi yakhe enemoto, emphathele ukutya. Wazimisela uPhindelwa, lada laphela ityala lendlu.

Minazana ithile ufumana umnxeba othi uyise utshile kanobom nendlu, hayi le yakhe, kodwa apho kuhlala umntu ancuma naye khona. Wenjenjeya uPhindelwa ukuya e*Livingstone* esibhedlela eyokubona uyise. Ebesele ngoku ephose kwelokulibala yonke eyakhe intlungu yokukhula ngaphandle koyise. Wayesithi kwazi bani, mhlawumbi iNkosi indibeke kwindawo endikuyo, ngexesha elinje. Ukuze ndincele utata, yena owahluleka ukundinceda. Ngelishwa amanxeba okutsha kaSicelo ayondele kakhulu, waza walandulela eli lomhlaba umagada ahlabayo. Baququzela uPhindelwa, edibene nodade wabo uNoxolo, bamngcwaba utata wabo, benza isicelo kwinkonzo abakhonza kuyo, wangcwatywa ngesidima nesithozela uSukwini. Umntakwabo uMilile wayesisithethi sekhaya walatha kuPhindelwa noNoxolo wathi “ngamadoda la,” esenza amazwi ombulelo.

7. Makube ndiyalingwa II

“Mntase ndibawela indawo yokuhlala, ndithengele umama wam, nathi sikhe sibe nendawo ebizwa ukuba kusekhaya,” utshilo uNoxolo encokola nodade wabo uPhindelwa efownini. “Unyanisile mntase, akukho nto ibaluleke njengaleyo, nam yinto yokuqala eyaba sengqondweni yam ukuqala kwam ukuphangela.” Utshilo engqina uPhindelwa. “Bekukho indlu ibithengiswa eMaZizini, ndiyile ebhankeni qha bandisokolisa,” waleka uNoxolo. “Yhoo mntase, le ndlu kaSicelo yona akuyifuni?” Ubuzile watsho uPhindelwa kudadewabo. “Yhuu mntase ungaba kanti undincedile, ndingaske ndiyandise ibe nkulu ke ngoku mna. Enkosi mntase ndiyabulela.” Wadomboza ebulela uNoxolo. UNoxolo yila ndlu wayeyilwela emagqwetheni katata wakhe le. Uphisa ngayo kudade wabo. Kwakusemveni kweenyanga ezingephi berentisa ngayo. Imali yerente ibibhatalwa kuThunyiwe udade boNoxolo. Ikhona inyanga aye wayigoxa kuye akayigqithisa kubo, kodwa uPhindelwa wazixelela ukuba akazokuthetha nto. Wathi ke uThunyiwe akuziva iindaba zokuba uNoxolo uphiwe indlu okwenduku yomnquma ngudade wabo uPhindelwa wabulela edomboza esithi “kuyacaca ukuba umama wakho ayingomntu ongcolileyo, kuyacaca nokuba uNoxolo nyhani bekufuneka iphelele kuye le ndlu.”

UPhindelwa akayilandelanga loo ncoko, akafuna nokwazi ukuba uthetha ukuthini. Kaloku lo Thunyiwe yayinguye owayelawula iimali zikaSicelo lo gama engeyiyo intombi yakhe. Kwakusithi nokuba uPhindelwa kufuneka ethengelwe iimpahla zeKrisimesi, kufuneka ahambe noThunyiwe lo ngoba ibinguye okhonyayo. USicelo ehlalisana kunye nomama wakhe, ukuze kuzalwe uNoxolo lo. UPhindelwa ukhumbula kakuhle ngomnyaka esenza ibanga lesithandathu. Wayokunkqonkqoza kulo mzi wabo ngolunye urhatya, wamkelwa ngumama kaNoxolo, engabonakalisi bubele.

UPhindelwa naye wayeziswa kukuxakwa ngokuba wayelahle incwadi yesikolo, engazokuyifumana ingxelo yokuphela konyaka engayibuyisanga loo ncwadi.

ULindelwa umama kaPhindelwa ebeyiphosa impama nenqindi emntwini. Waqonda ukuba ndaweni yokuzibethisa, makancame abhadule loo tata wakhe ubemazi ukuba ngungantweni afune oku kwale mali yencwadi, kodwa watsho phantsi, waphela eyibhatalwa ngutitshalakazi kuba wayemazi ubukrelekrele bakhe. Yaba yindaba

yakwamkhozi kowabo loo nto. Namhlanje, xa uPhindelwa enze ubuntu wanikeza kwangale ndlu mahala, ufumana impendulo enje. Inene umntu yinkonkxa enento.

Emveni kwexesha uNoxolo wazise uPhindelwa ukuba banomnqweno wokususa ixhanti laMaSukwini ukuze bafake eMaCirha akowabo. Eli nyathelo belizakubenza ukuba bakwazi ukwenza imisebenzi yesiXhosa apho, ilikhaya labo ngokupheleleyo. Umazisile kwakhona ukuba njengoko indlela yokwenza njalo igqitha eMaSukwinini abaninawa nabakhuluwa bakaSicelo bame entla besithi lowa ngumzi wase MaSukwinini, kwaye abanazinjongo zokulisusa ixhanti. AMaCirha azisusela ngokwawo ixhanti, encedwa ngudadebo Sicelo.

UPhindelwa yayisele ingathi unuka umzondo ngokuba kaloku walile ukudanisa kumculo wabo. Wababhaqa ukuba intliziyo yabo bayingcolise, bayigalela ubumdaka ngakwicala lakhe. Futhi yavela yazenzekela into yokubabhekelisa. Kwakucaca mhlophe ukuba abanazimvo zimsulwa ngaye, bemnqwenelela okubi. Babelibele shici ngako konke okuhle awayekwenza uPhindelwa nangona kungekho buhle buza ngakuye. Ngalo lonke ixesha babelindele ukwamkela, kungekho kuphindisa ngokunikela kwelabo icala. UPhindelwa waziva ediniwe kakhulu eqobeke amandla, waqonda ukuba akukho nto intsha, yinto ababekade beyiyo kwasekuqaleni. Waqonda ukuba endaweni yokulingeka okungaka, makagcine umgama ukuze ahlale esezingqondweni.

8. Unyamezelo oluyindinisa

Kungokuhlwa ngemini yangeCawa kuCanzibe, izidlele ziyaqhekeka amehlo ayantywizisa, warhuqa isutkeyisi yakhe uCikizwa engena kumasango aseR. R. Wright, kwisikolo sokuqeqeshela ubufundisi bezakwaLizwi, e-Evaton. Ngolurhatya, zijamelene iintombi egumbini lokuhlala ekhayeni lazo, ngathi ziikati zigragamelana, ingulo nalo umana esithi tshawu omnye ngamehlo abukhali. Ngelingeni uThabisa egqwashumla ngumsindo wathi, “Thabile ndifuna iwivu needimasi zam ezi uzithathe ngaphandle kwemvume yam.” “Ndizilibele e*Motherwell* emaBheleni, hayi bo ndiphindaphinde into enye nawe,” waphendula engamjonganganga, ebudinwa uThabile. “Uyenza njani loo nto Thabile, xa ubuzithathela ntoni kwasekuqaleni. Uyazazi ukuba uyadika Thabile, ulihlwempu kodwa uyaphangela, wakugqiba ungatsho noba uxolo. Uphangeliswa ngutata, akuthengi nokutya apha endlwini, yhuuu ulihlwempu *maan*.” Ugalele uThabisa engaphezi. “Uyakutsho kwesasimawu-mawu segintsa lakho Thabisa, ngokuba uzenza bhetele nje, irum yakho iphithizela ngoku sithetha ngamayeza amaxhwele ingathi kusezu. Ungadeske undithuke ngobuhlwempu kodwa iingxaki zam zaziwa nguwe. Andinakuze ndiphinde ndikuxelele *niks* yam wena, ukwada, ngoku uhlekisa ngam, yherrr.” Watsho sele efixiza uThabile eziphosa ebhedini, ezigquma, eligqabi ngumsindo.

“Heyi Thabisa noThabile, hayi apha kwam ke, akuthukwana apha kule yam indlu, nitsibe ngaphaya kwamasango xa nifuna ukubhencana ngezithuko. Unyoko khona ukuba unokuyiva le *nonsensi* niyenzayo angathini. Hayi maan sanukundifakela izipili endlin’am, nivisa aba bantu besi stalato ngoku banolwimi ukuba anikwazi ukuziphatha xa umama wenu engekho.” Ungenelele utata wabo ebufutheka ngumsindo.

Yatshawuza iminyaka emithathu eSeminari okombane, yanga ihletyelwe yimeko kaCikizwa noThemba. Ipotyopotyo, iyabhidlika okwembiza epheke ipapa. UThemba uthe swii, iindlebe zithe naa nguThelma wasenkonzweni. Umzuzu nomzuzu uqwalasela unomyayi wakhe, ungena kuwhathsaphu, atsho ngoncumo lukaBlankethe. Angakunika nolwandle ukuba unokulucela ngalo mzuzu. Umbone urheme efak’ izandla epokothweni, ebetha umlozi, egeqezisa intloko eyokungena kwi*BMW* yakhe. Avulele kutophu u*Beyonce*, imoto irhuqa okwenyoka kwezi zitalato zase*New Brighton*. Ufake amazaza, ekhuph’ ingqiniba ngefestile. Buhambe ke bona ubusuku,

ufike sele echwechwa ukungena endlini, ehamba ngecala, etyhwatyhwa kaloku ezi ntombi zakhe ngoGabhadiya futhi ukuba zikhe zambona nje uyakuba kanti uyichamele incoko. Hayi azidlali ngowazo umama, futhi ziyakhwela emntwini.

Ngaminazana ithile gqi umfo othile omfutshane omnyama ekhwele ibhayisekile ephethe imvulophu enkulu emdaka ngebala, ebuzisa ngoThemba Madlingozi ohlala kwano. 5 eNikiwe Stalato. Lo mfo wagangwa nguThabisa phofu sele eyithathele kuye imvulophu le emana ukucutha emehlo, umdla ukwinto engaphakathi. Yabethabethana ingqondo, etyhalwa yingcinga edlwengule umdla ziindaba ezincokolwa ngumphakathi wale ncwadi. Wancokola neenzipho zakhe esithi “niqhelile ukundinceda, vulani le mvulophu ibe ngathi khang iphathwe,” xa esithi baxu ekoneni yephepha zi samonsi! “Hey utata yinkunkuma maan yhoo! Jonga Thabile lo dlalani uyihlo ubizelwa enkundleni ebizelwa isapoti sonyana ozelwe kunyaka ophelileyo.” Yasuka ke indaba, sebeyiphose kwelokulibala eyabo ingxabano bobabini. Eli lidabi lobomi, lingaphezu kwewivu needimasi. Yanguqulukubhode ekhaya ngomzuzu, iintombi ziphuma into ngomlomo. Dyulukudu utata ebuya nabazukulwana ekhritshi, wafikela kwisankxwe. Wanele nje kukusezela umoya eve ukuba zingaye, wazithembisa ngokuzalathisa umnyango iintombi, naye sele exakiwe. Zawa emnxebeni ngoko nangoko kumama wazo.

Ibingumnyaka wokugqibela kaCikizwa ezifundweni zakhe. Yayikhona into ethi makashiye olo bizo, enjenjeya ukubuyela kusapho lwakhe, kodwa waqina isibindi akukhumbula ukuba esi sisaqhwithi nje sesitshingitshane esizakudlula. Wayesele eyibona noko impumelelo ikrobe emnyango. Waginya kukrakra kunjalo. Kwakuxabe izigaqa emqaleni kodwa wanyamezela, wazithoba ngamanzi ashushu ezi ngcinga. Wakwazi ukuginya, kodwa intliziyo yona ilijaja ligazi. Wagutyungelwa ngamanxeba amaninzi esimetsho salo myeni wakhe. Ube esithi govo emqolo, xa ebheka athi govo ngaphambili, adidizele, anxile, xa ezakuwa athi govo ezimbanjeni, aphephe, ahlale phantsi akhoke umoya, arhuqe ngamadolo, aphinde aphakame, ngokuba ukokose umtshato. Noko ngoku besekusele imiqela echaza ukuba kwakhe kwakho amanxeba, naye besele encoma esithi aphilile, kanti uxam uwaqhelile amanzi -----Ngale mini bekungathi kudlala umboniso bhanyabhanya owoyikekayo engqondweni yakhe, afuthe ngumsindo, abe noburhalarhume, kophuke iikomityi, amise amanqindi esithi “uyabona uThemba, kuzakwaziwana.”

Kuthe ngaminazana ithile kuseNtwasahlabo, ilanga lithe qhekre, nemini izolile, uCikizwa uzipholele kamnandi, unqengqile. Kusemva kokubuya eTshapel, umamele iingoma ezipholileyo, kwangena ikhasi ku inbox kaFeysbhuku, nguNandipha othile, intle ke inzwakazi:

Nandipha: “Hi”

Thandiwe: “Thetha sisi le nto ufun’ ukuyithetha, andibaphenduli oo*hi*.”

Nandipha: “Ndihleli noThemba sithandwa sam, ulungile ke wena ulibale ngoo ‘wakrazulwa ngenxa yami’ apho esikolweni, buyahamba apha ubomi e*New Brighton* abumanga.”

Genge umnyango ngathi utyhalwa sisivunguvungu somoya, gqi uNandipha ehamba emoyeni, engenazinyawo, ephethe ifolokhwe enamadangatye omlilo. Kuphuma ilizwi kula madangatye omlilo lisithi “ndide ndakufumanana.” Kwataka intshuntshe emlilweni yabhabha emoyeni isiza kuNandipha, waphepha yatshona eludongeni intshuntshe, yahlabanisela. Wasitsho isikhalo, xa esithi balulu amehlo kumi phezu kwakhe omnye umfundi.

Waqhwaba izandla uCikizwa “hayini bethuna ndaza ndavelelwa.”

“Heyi le ndoda izakundiphambanisa, ndide ndiphuphe ngaba Nontringo bakhe.” Inqondo yakhe yayizula okwamaza olwandle, igubungela umphefumlo wakhe. Eyona nto yayimqiba umxhelo yeyokubona ukuba le ndoda isimilo sayo simke noToki waya naso eBhisho. Eli iphupha lona lalimlandela ekhitshini, nasegumbini lokuhlambela. Xa efika kwigumbi lokulala, lifike lichophe ebhedini, limnyonyozele ahlininike okwekeyiki yomchamo. Eyona nto yayimcaphukisa kukuqonda ukuba le ndoda ikhwele ihashe elimfusa elifunzele eliweni, eqonda ukuba akukho kubuya ngamva. Liyadilika iliwa, ihashe lona akukho ndlela yokusinda, into enokunceda kukungenelela kwe Pinki, kaloku batsho xa bethetha bathi “*trust pink, forget stains,*” ilihlambe ihashe libe mhlophe wee, liphale ukuya kungena kumadlelo aluhlaza angasekunene.

Ebefuna ukuhlaziyeka ingqondo esazi ukuba ezi ngcinga zimsa enyhunyhuni apho kukho ivumba lokufa. Ebehleli elindele ngomonde owona mzuzu, ukuze awolathe athi “nguwo lo, akukho kubuya ngamva.” Wayengagungqi kwingqiqo yakhe eyayiqine okwentsimbi kwisigqibo sakhe sokugqibezela umnyaka wakhe e*Seminari*.

Umtshato wakhe wona uwufumanele itshizeli, evela kuMnini Mtshato, uMnini weZinto Zonke, owazi konke.

9. Kuzanywa de kuzameke

YiNtwasahlobo, edolophini eGqeberha, kusasa, ngoMvulo. UNomsa bekufanele ukuba usembezini kodwa ngale mini ingqondo iyawilizela, ithutha ibeka, akukho kuphumla. Unkonye iphepha likagqirha eliqinisekisa ukuba angaphumla ngalo mhla ngenxa yesiganeko sempelaveki. Ngokuhlwa kwangoMgqibelo uzibone sele ethe ndwanya amehlo, iqeba lijonge phezulu kwezo bhedi zesibhedlela iSt Georges, kwicandelo labazigulo zingxamisekileyo. Zaqengqeleka iinyembezi zisehla zingenamqandi kulo mathafa ezidlele yakufika inkumbulo ukuba kumnyaka ophelileyo wayengqengqe kwakwesi sibhedlela. Emva koqhaqho lwentliziyo olungxamisekileyo wayekuzibula ukuqotywa, avikiveke amandla omzimba angabi nakuzenzela nto tu. Yilo mvakalelo eyakhokelela kukonakala nobukakra bomphefumlo. Kaloku sonke besingathanda ukuba iimeko zethu zokuphila sinyathele phezu kwazo ibe sithi abatsala iintambo, sizikhomba ukuba ziye ngaphi. Le yokuba zidavude phezu kwethu, zizenzela ngokuthanda kwazo lo gama zisikhahlele phantsi, ibanga udakumbo olugqithileyo.

Ayelatyuzwa amaza olwandle emphefumleni wakhe ngakumbi emveni kokuphawula ukuba unoxinzelelo lwegazi oluphezulu kakhulu. “Likhulu elimashumi mathandathu anesibhozo ngaphezu kwamashumi alithoba anesixhenxe?” Wabuza uNomsa amehlo akhe ezaliswe lunxunguphalo, “ewe sisi kunjalo,” yabuya impendulo kamongikazi. Waguquka wajonga kwelinye icala, ithemba lakhe eliyi-ankile yomphefumlo elibona ukuba liyaqhawuka. Wayengaqinisekanga ukuba inqanawa izakude ifike elunxwemeni ingenakonakala.

Yanga izilingo zithulwa ngololiwe kwisitishi seentsizi, thaphu gqi ugqirha esithi uhlobo lwakhe esifubeni lubonakalisa ukuba igazi lihamba kancinci ukuya entliziyweni, ngoko ke kufanelwe kwenziwe uhlobo lwegazi. *Kazi ifuna ukuba yintoni na le nto...*

UNomsa uye waqonda ukuba makazithathe ezi zilingo azigqaye ngaphaya kwesiporo sikaloliwe. Ngephanyazo wazihesha ezongcinga zentswela themba, kwa oko

kwagxalathelana uloyiso engqondweni yakhe. Suka wamtyityimbisela umnwe uSathana ngathi uyambona nezo dyasi zakhe zimdaka, esithi “woyiswa walala ngophotho kunyaka ophelileyo, uMdali akavuma nempilo yam, akukho nto ijikileyo nakulo unyaka, uselilo ixoki nangoku.” Waqupha wancokola neNkosi yakhe esithi “ukuba bendizakufa ngowundixelele, ukuba bendizakufa ngewundihlebele!” Weva ilizwi limqinisekisa lisithi “kunjalo.” Akuphelanga mizuzu mininzi, gqi umongikazi ezekuhlola uxinzelelo lwegazi kwakhona. Ngokumangalisayo selusondela kwizinga loxinzelelo lwegazi oluqhelekileyo. Aaw! Njalo nje na, isimo sengqondo sakhawuleza ukuguqula imeko ebisele imaxongo, yajija isinqe imeko ukuya ethembeni ngephanyazo.

Isimanga esilapha kwesi sibhedlela ingathi wonke umntu ume engxashile ngomsebenzi wakhe elindele ukukrwecwa nje, ubone sele ephezu kwakho ngomzuzu. Uthe xa ephakamisa amehlo uNomsa esaxhaphile, esahlafuna enambitha kweso sitya soloyiso, qhaphu gqi ekoneni umongikazi onxibe ilokhwe emfusa exubene nombala obomvu, ephethe ityesi. Zabuya iingqondo ukuba lo uzokutsala igazi. Wakhumbula ukuba kaloku ngaba babemvusa rhoqo ngentsimbi yesithathu ekuseni kumnyaka ophelileyo, wade wafunga ukuba la ngamagqwirha. Wothuswe kukubona ukuba ezibhotilana zokuzalisa igazi zine kwaye funeka zizele zonke, futhi indlela eya ekuzaleni kwezibhotile kugqitha ekudlavuzweni kwenyama yakhe. Kwakungekho cebo limbi, wolula ingalo wavala amehlo, wanikezela.

Emva kweeyure ezimbalwa gqi umdaka omnyama, ongumfana ekubonakala ukuba angakwiminyaka engamashumi amathathu, *rh rh rhr* isandi sokuvalwa kwekhetinsi. Wakhuthazeka uNomsa ngulo mbono ngoba esi sibhedlele uqaphele ukuba sigcwele abamhlophe. Xa ebona owakubo kwakumnika ukomelela. Akaqondanga nokuba ngugqirha lo kuqala ngokuba uthe “mholo bhuti” xa ebulisa. Wangxama ugqirha wangena emxholweni emva kokuzazisa “Mama akunasicaphucaphu, akunasiyezi, akukhohleli, akunamoya oqhawukayo?” Zonke iimpendulo kule mvula yemibuzo ibingu hayi oqinisekileyo. Wabuya wathi “iziphumo zamagazi zibonakalisa ukuba intliziyo yakho ayinagxeke ngoko ke ngoku siya kuhlolo lwemiphunga ukuze siqinisekise ukuba yonke into ilungile.” Watsho lo mfana egqagqanisa, wanqwala nje intloko uNomsa. Xa ephosa amehlo emva kokuvulwa kwekhetinsi, nanko umfana weBala sele elindile nesitulo sokuya kwiX-ray.

Wanela nje ukuthi krwaqu uNomsa kwesi situlo, esiluphawu lokuphelelwa ngamandla nokungabi nolawulo. Zabuya ngoko nangoko iinkumbulo zomnyaka ophelileyo okwemvula zikhukulisa umphefumlo wakhe ngosizi olungathethekiyo, kodwa wavuma okwakaloku nje, wenjenjeya ukuya kuhlolwa imiphunga. Umfana yena wayelinde ngomonde kucaca ukuba lo msebenzi wakhe wokuthutha abantu uwonwabele. Kwakucaca nokuba uNomsa angala athi uyakwazi ukuzihambela, angamphelalisa ngomsebenzi, kangangendlela awayelinde ngomonde ngayo. Emva kohloko miphunga, ubuyile kwakhona ugqirha neziphumo ezithi kukho ukudumba okungephi emiphungeni. Wathi rhuthu incwadana nosiba watyikitya isibhilivana sokuthatha amayeza ekhemisti, kwakunye nesomsebenzi ukuze azuze ukuphumla ngemini yangoMvulo olandelayo. Wabulela uNomsa entliziyweni yakhe, esithi ngaphakathi, kungawo amandla avela eNkosini. Izinto bezinakho ukuguquka zibe sesinye isimo esingathandekiyo.

“Hayi nesi besendisithi ngoku abantakwethu mabaphindele ekhayeni lalo mfazi bayokulanda iinkomo zam ngoba apha ingathi ndazithathela umlwelwe,” utshilo umyeni kaNomsa erhuqa incoko nomongikazi, unkabi evuyela ukuba inkosikazi yakhe egoduka nayo. “Hayi bhuti ingathi kanti obu bulwelwe bumvelele sel’ ephaya kowenu usisi lo, kusenokwenzeka bhuti ukuba ufike engumqabaqaba ongabikwa hlaba,” yatsho impendulo kamongikazi. Lazala elo gumbi yintsini, uNomsa enoncumo “utsho ngqo kanye emhloveni nesi, ukufa kusembizeni.” Lagcwala elogumbi yintsini, ihesha lo moya wokufa wawusele ugrogriisa ngokuzalisa elo gumbi. Basifulathela isibhedlela uNomsa nomyeni wakhe sebevuma ingoma entsha yoloyiso.

Wagaleleka uMvulo, imini yokuphumla kukaNomsa, gxebe yokudibana nomhloli womsebenzi wakhe. Amagama asele ewabhalile kwithesisi yakhe nango ethe zinzi emadolweni ebhotile. Ukuba iya kuzala nini le bhotile, naye usazipheka ezophula kodwa impendulo ayiphumi. Aqinisekileyo ngako kukuba intloko yona iyaqhekeka izungula icebo. Oku kubutha esibhedlela iiyure ezingaphaya kwesithandathu nako akumncedanga. Lilitye eli, xa libethwa akutsitsi nentwana yamanzi ukuze kusele umphefumlo. Ugqibe kwelokuba apha kuza kufuneka ummangaliso oza ngokoMoya, hayi ngokwenyama. Kaloku uMdali wethu Nguye kuphela okwaziyo ukuguqula iimeko sele zincanyiwe. Yiyo loo nto wagqiba ekubeni indawo yokuhlangana nomhloli womsebenzi wakhe mayibe secaweni, apho angumfundisi khona.

Ukhumbule amatyeli amaninzi kwesi sakhiwo soNqulo apho bequbisana khona noMoya weNkosi, akathandabuza engqondweni ukuba ukudibanela apha kophuthuma iimpendulo koPhezulu, zifike zigxalathelana. Ukuze kuzalwe ithemba elitsha.

Uphazanyiswe kwezingcinga kukuqonda ukuba izingqi zokuvakala komhloli womsebenzi wakhe ziya zingxola ngakumbi. Kaloku bebenedinga lentsimbi yeshumi, kwaye ngoku seyilishumi imizuzu phambi kwelo xesha. Yeka ke ukutshixa indlu yakhe, wagxanya ejikela iNikiwe Stalato eyokungena eNtshinga Stalato, ubhaka onekhompuyutha yakhe zibelekeke emqolo.

Wanele nje ukuvula amasango esakhiwo, akaphozisanga maseko waya ngqo eqongeni lokuthandaza, wancokola noMdali wakhe, futhi naye wabaza iindlebe, wayiva iNkosi nayo incokola naye. Uphakame apho nesityhilelo sokuba nayiphi na into eza nomhloli womsebenzi wakhe kuyanyanzeleka eyamkele ngengqondo eyakhekileyo, nokucinga okulungileyo. Ixesha lobubhetyebhetye limke notoki, nexesha lokudakumba liphelile. Ukuba ufuna ukuzibona econdoba kuhle kweloqonga laseMonyumentu ngomnyaka ka2024 echophisile, le yintlanganiso eyayiza kubhengeza isigqibo ngekamva lakhe.

Kanti uzincedile....

Wagaleleka ubhuti Mzi, akaphozisanga maseko “Sisi lona ulwimi unalo, futhi ukuba ngumbhali unguye ngaphandle kwamathandabuzo, nto kunayo uyonqena Sisi. Amagama apha amaninzi esiNgesi athiwe ‘gxwi’ ngendlela yobuxelelegu. Umsebenzi wakho uneethoni ezimbini, unawo umyalelo omhle wesiXhosa uphinde ube nobunqenerha nobuxelelegu, usebenzisa amagama esilungu uwaphosa nje naphi na, nanjani. Sisi ithesisi ikwinqanaba eliphezulu yaye kuyanyanzeleka ukuba ibe njalo, asizanga kuzokudlala apha. Wena uyandikhubekisa ubeka ubomi bakho bonke kumvavanyi. Haaayiiiiii sisi, hayiiiiiii ngumngcipheko ombi lo ngoba wena lo nyaka wonke uwubeka ezandleni zomntu ozakuvavanya umsebenzi wakho ekugqibeleni, wena ungathanga uthabathe inyathelo lokupheka amabali akho avuthwe. Ngale ndlela kuyiyo apha ngoku, uzakuya evuya, echulumancile ngosiba olubomvu, ekuxuthela amanqaku. Kuninzi ukungakhathali, neziphumlisi zakho zifane zagxunyekwa nje naphi na, nopelo lubotyobotyo nje, imihlathi yakho nayo mide. Thina njengababhali siyakhubeka xa sibona umntu edlala. Ukubhala kona uyakwazi qha izinto uzithathe

lula kula mabali, andikwazi noba busele uzalisa nje amaphepha uleqa ukufikelela kwini elifunekayo lamagama. Izihloko zakho azinikisi mdla. Sukuzimisela njengombhali ukunyanzelisa owakho umyalezo ekugqibeleni. Sukukakaza umfundi, makazifumanele umyalezo ngokwakhe apha phakathi ebalini. Wakhulise la mabali, uwatshayeke acoceke. Unalo ixesha Sisi, unako ukuyenza yonke lento yenzeke ngelishesha lishiyekileyo xa unokuzimisela.” Watsho ubhuti Mzi engawaxubi amazwi akhe, engenaso nesiphumlisi, wanga uyabonga!

UNomsa ke ebemazi ubhut’ Mzi naseklasini ukuba ebengawafihli amakhuba kulinywa. Emva kwale ntlanganiso ukhe washiyeka uNomsa ejikeleza isakhiwo seCawa ngaphandle, ebuka indalo, iintaka zintyiloza kamnandi, zanga zingqina ukuba yonke intetha kabhut’ Mzi yigospile, izityalo esityeni ziluhlaza yaka. Kwathi qatha ukuba ubhut’ Mzi phantse yonke into ayithethileyo kuye, nokuba angazama ukuyihombisa athini yena ukuze ivakale kakuhle kodwa inyaniso yeyokuba, iwugxeke yawugxibha umsebenzi wakhe. Wakhawuleza uNomsa wayokutyhila kumaphepha encwadi esengqondweni yakhe, wee gqi nendawo enala mthandazo ebewenzile ukufika kwakhe apha ecaweni kusasa. Kanti sele ethethela ngaphandle, “tsii! Kumnandi ukuthandaza,” nango umbhalo ukroliwe engqondweni usithi “nayiphi na into eza nomhloli womsebenzi wakhe kuyanyanzeleka eyamkele ngengqondo eyakhekileyo, nokucinga okulungileyo.” Kwesi sithuba kwasuka kwankenteza amazwi kabhut’ Mzi engqondweni yakhe athi “unako, unalo ixesha lokwenza nokuphucula lo msebenzi ube kwinqanaba elifanelekileyo, wena unguye umbhali.” Emveni koko ngqee efunqule la mazwi kabhut’ Mzi okugqibela. Wafunga ukuba uza kutshatisa incwadi nosiba, kuphume usana oluzidlele zintofontofo, namehlo aqum qum. Lona luzelwe seluhamba, lunamazinyo, luthetha lusenza yonke into. Lunxibe inapkeni, luchamele zonke izigxeko zikabhut’ Mzi, zakuba shushu iimpundu kamnandi ngumchamo, lukhulule eli napkeni lulujule etipini.

Yabaleka ingqondo yacanda amathafa, yenyuka iLukas Avenyu, yagqitha apho amabhulu awayedubula amaXhosa khona ngeenkanunu kwintaba ye*Gun Fire*, yayokuthi tshwa phakathi eMonyumentu. Yangqala ngehlo ka*Guy Butler*. Lasuka langxola ngamandla ngoku ilizwi likaDin ezindlebeni zakhe kulo ntlanganiso yezidwangube nezinxibamxhaka ezibomvu zithwesa izidanga. “Mnu. Tshansila ndinembeko ukukucela ukuba unikezele esi sidanga seM.A kubhalo-buciko

kuNks. Nomsa Nene. Zangxola izandla ngamandla kubabukeli, yanga kuna imvula phezu kwamacangca. Wathi ngaphakathi kuye “hayi nam mandizame kuzameke, akukho ndlela.”

10. Apho ubomi bungenaxabiso

‘Kriiii kriiiii kriiiii, vruuuuu vruuuuu vruuuuu, xhokro, pr pr pr.’ KungeCawa, ngentsimbi yokuqala, ekuzeni kusa, lixesha likacimicimi wombane kaEskom. Abenzi bobubi bazuze ithuba lokwenza ububi. Kucwengile kwisitalato saseNikiwe e*New Brighton* eGqeberha, ubumnyama bugubungele isitalato. Yaphaphatheka imoto yaphinyela isitalato yanyamalala emva kwezithonga zompu ezingathi zitsho ngaphakathi esiswini, ubungafunga uthi bangaphakathi endlwini, okanye ezo mbumbulu ziya kungena ngefestyle.

Bashiyeka abahlali bebambe ongezantsi. Bathe xa bekroba esitalatweni bagagana nomzimba womfana ungqengqe phezu kwedreyini, kumpompoza igazi, sekungcole ungele. Ube ebonakala esemncinane ngokwenkangeleko, mhlawumbi kwisithuba samashumi amabini anesihlanu, ecekethekile ngomzimba. Afika amapolisa ngelingeni engxashile, zawilizela iiambulensi, yafika nemoto yabafi sele ixela usizi. Kudanyaza izibane, neetotshi, isisiphithiphi. Beqhuba ngomsebenzi wabo ekubonakala ukuba ngowemihla ngemihla, akukho nesuntswana lemvakalelo. Emva kokudanyaza kweekhamera, kuzotywa imigca, befake nentambo ebiyela indawo yengozi, bavala ingxowa yokutshixela umzimba, engaphakathi umfana, bebambisene bawulayisha emotweni yabafuleyo. Batsala imoto benjenjeya ukunikela umva indawo yesiganeko. Kumnyama tsiki, umbane awukabuyi, bemka yangathi akwenzekanga nto, uphawu olubanakalayo iligazi lomntu lishiyekile lenze idama esitalatweni.

“Yeya phi le ntwana ngoba asiyoyalapha eNikiwe,” utshilo omnye kubahlali besamangalisiwe ngulo mbono. “Ingathi kuthiwa yeyaseLalini,” waphendula omnye. “Owu bayithathe ngapha bazixelela ukuba bazazokuyicitsha apha, hayi ziyasiqhela ezi *poni*,” wavakala omnye.

Umfundisi uApleni indlu yakhe ephambi kanye kwesi siganeko, ngomnye wabantu abaye baxhuma ukuza kufika kwindawo yengozi. Ingqondo yakhe ibisebazalini balo

mntwana olahlekelwe bubom ngale ndlela ingenalusini. Wabika kwiNkosi yakhe eyaleza nosapho lonke. Umfundisi uye wakhumbula ukuba ngokuhlwa kwango Lwesithathu kwiveki ephelileyo, ecaweni yakhe bekuphithizela abahlali egameni lokunyhasha ubundlobongela obukule ngqingqi. Wayehlabhe ikhwelo kuzo zonke iinkonzo ezikule ngqingqi ukuba makudityanwe khe kunyuswe amadini omthandazo eNkosini ukunqanda lo mhlaza wondeleyo ekuhlaleni unganqandekiyo. Le ngcinga yayiqhutywa kukuqaphela ukuba ubomi bomntu kule ngqingqi abunalo ixabiso. Unyana wommelwane wakhe wayephefumla ngemibhobho esibhedlela iDora Nginza, esinde ngezikaSibi ukuba angabhubhi. Yena ugxa wakhe ebenaye uyikhabile iketile, bahlaselwe ngokudutyulwa kwizitalato zalapha. Benjenjeya abaThanjiswa beNkosi beemvaba ngeemvaba begaxele izambatho zabo basabela elo khwelo bephelekwe ngamarhamente abo. Umxholo usithi “Ukuba abantu bam, abo babizwa ngeGama lam bathe bazithoba, bathandaza, bendikhunga befuna ubuso bam, bazilahla iindlela zabo ezikhohlakeleyo, ke mna ndiya kubaphulaphula ndibeve ndisezulwini, ndisixolele isono sabo, ndilinyange ilizwe labo.” Watsho lo mfundisi wama *Presbhitari* engqale ngqo ekubeni makulunge ezintliziyweni kuqala abo bazibiza ukuba ngabeNkosi ukuze uMdali wezinto zonke eve imithandazo yabo aphelise, ade atshitshise nobundlobongela obo.

Wakhumbula umfundisi uApleni ukuba lo yayingumthandazo wokuqala oqukanisa iinkonzo zonke. Iinjongo yayikukuba uya kulandelwa yeminye ukuze lo bhuhane wokungaxabisi ubom bomntu okule ngqingqi uzokubhujiswa. Suka kwazokudutyulwa kanye phambi komnyango wakhe lo mfana. Wazicingela esithi esi makube sisoyikiso sikaSathana olwa namandla alo mthandazo womdibaniso wenziweyo. Wathi akukhangela wabona ukuba eli lilinge lokumnqanda ngobundlongobongela ukuba angaqhubi nale mithandazo, waqonda ukuba ngenene njengoko iBhayibhile isitsho “kuba kweli dabi lethu asilwi nabantu, kodwa silwa nemimoya ekhohlakeleyo esesibhakabhakeni, izilawuli, nabasemagunyeni, kunye nemimoya engcolileyo yeli phakade lobumnyama.”

Kwiveki elandelayo ekuseni malunga nentsimbi yecala emva kweyesithandathu bekudanyaza izibane zeemoto, gxididi ngokukhawuleza abantu abangoobhuti nootata, waqaphela ukuba akukho namnye umntu ongumama. Bebephethe ihlamvu, zabuya iingqondo zokuba lusapho lwexhoba, lwenza ngokwesithethe ukulanda umphefumlo.

Emveni kokunqula unyana bembiza ngeziduko bayaleza kwizinyanya ukuba bazokulanda umphefumlo wakhe. Umntu nokuba angayintoni uyathandwa kowabo ngokuba ithemba lisekho lokuba atshintshele ebuntwini. Iimpukane eziluhlaza zasisele zihlebile ukuba unyana lo ebeliphara, lolo bizo lwakhe alusabeleyo lobuphara olwenze waphulukana nobomi bakhe ngalo ndlela imasikizi. Nangani kunjalo, usapho lwakhe lona lwalunqula unyana walo, lukhwaza iziduko nezinqulo zakowabo.

Iveki neveki yawa imizimba emhlabeni, kwizitalato ngezitalato zale ndawo, kugcwele iminwe enovuyo kukucofa ikhulule imbumbulu ukuze ilimaze, intlakaze omnye umntu. Bajonga abakwaLizwi bekhwanqisiwe, bedakumbile, betyhafile benemibuzo engaphendulekiyo, bakhetha ukuzivalela ngaphakathi kwezakhiwo zabo. Bazibhijela ngemisebenzi yabo, bephose kwelokulibala le ngxubakaxaka, ixake sonke isizwe. Ugonyamelo, ubugwinta nobujamankungwini zithabathe amanyathelo amakhulu, zagxanya zibonakala zinyathela zinyhasha inyathelo lika Moya lo mthandazo. Phofu bezide zingene kwezocawa izi jam jam, zihletyelwe ukuba kunyuswa imali. Zifike ziwaxhomise amaKrestu, zibuthe yonke loo mali yenziweyo ngosuku. Kwade kwaphuma kwiphephandaba ukuba “*iNew Brighton* likomkhulu lobugwinta kwiMpuma Koloni.”

Lathula iBandla likaKrestu, lixakiwe, libindekile, wagcoloda uSathana, evuya ezigobha amacala ngokuba nangoku i-15 Novemba 2023 kusalawula imbumbulu ngokungenalusini kule dolophu. Umntu woyika endlwini yakhe, oyike esiya edolophini, oyike ephangela, oyike ecaweni, oyike ezihambela endleleni. Ubomi bomntu apha abunaxabiso.

11. Asoze ngolwam usana

“Mama ndiza kufunda phi kulo mnyaka uzayo izifundo zam zemfundo ephakamielyo?” Wabuza uNandipha kumama wakhe. Unabile phezu komqamelo, lo gama oyamise intloko phakathi kwemilenze kaNosisa umama wakhe. Ukhulula amaqhina asentloko yakhe. Kungorhatya, olubandayo lukaCanzibe. Uthi wakuvula umnyango, kungene ingqele eqhaqhazelisa amazinyo. “Loo nto bekumele ukuba uqala ufaka izicelo kwangoku kuba sekuza kuvalwa.” Utshilo uNosisa ephendula, phofu eziqonda ukuba akaphenduli le nto ibuzwayo. “Ufun’ ukufunda phi wena?” Uthe engekaphenduli wabe esongeza esithi, “phofu akukho khetho lubanzi ngokuba ke yhoo andizokukwazi ukuhlawula iimali ezifunwa yiDSG okanye *Kingswood*, ngako oko ke sishiyeka neVG, ayikho enye indlela. Lo mbuzo walo mntwana wamenza uNosisa ukuba akhe andwendwele kwelinye ilizwe ngeengcinga, wabhadula kwilali yeenkumbulo. Utshatile ngoku, kwaye uye naye kulo mzi uNandipha sele eminyaka elishumi, kodwa ubesiya naye emzini wakhe e*Jeffreys Bay*, xa ekhona naye, yakuphela loo mpelaveki okanye iholide, babuye kwakhona bazokuba kowabo eCawa. UNosisa ukhumbule ukutsala nzima ekukhuleni kwakhe, futhi wayazi ukuba olwakhe usana ekuphela kwalo, asoze lugqithe kulo meko efana neyakhe.

Akasoze ayilibale imini eyodwa mhla umntakwabo wabhaqa izihlangu zakhe zesikolo ezigqobhokileyo ngaphantsi. “Tyhini Nosisa kutheni unxibe izihlangu ezihlohlwe amaphepha nje ngaphantsi?” watsho uLizo umntakwabo, egigitheka ngulo mbono. UNandipha umthe baxu, amehlo ingathi aphuma amadangatye ngumsindo. UNandipha uye woyisakala ukuhlungisa intliziyo kamama wakhe ngokumcela izihlangu, ngoba ebeyazi imeko yakhe yentsokolo. Wakhetha ukuba endaweni yaloo nto, ezi zihlangu zisanxibeka, xa zigqobhokile, makazihlohle amaphepha apha ngaphakathi. Aqhube aye esikolweni. Kanti eli geza lomntakwabo lizibhaqile, nangenxa yobuntwana wabona iyinto yokuhlekisa. Likhaya lezi nginga eli landwendwelwa nguNosisa xa intombi yakhe imbuza ngesikolo. Uthe esahleli kwelo khaya leengcinga zentsokolo, suka ezibona esenyukela ngentla, wacinga nzulu. Kanene ukhuliswe waqeqeshwa ngumzali ongumama ezimele geqe kungekho ncediso kutata wakhe. Umama wakhe wamzala eselula, eminyaka ilishumi nesithoba. Bekungekho sandla asibonayo sikatata esinokunqanda, simkhusele elizweni elikhohlakeleyo, simqinisekise ukuba konke kuza kulunga. Wayeziphose yena wonke,

ingqondo, intliziyo, nomphefumlo wakhe wonke kuBawo oseZulwini angamboniyo, nangazange wambona, nangekamboni. Wayede athi xa encokola naye “Tata.” Ngoba xa ekhumbula iinkohlakalo ngeenkohlakalo wayesinda kuzo, wayesazi ukuba le inkuseleko ivele kuBawo ubuqu.

Ubesithi ke akufikelela kwezi ngcinga zithi rhuuu iinyembezi ziqengqeleke zingenamqandi, athi ngaphakathi “yonke into yenzeka ngesizathu.” Acinge ukuba ootata babenokuyazi ukuba iintombi zabo ezikhula ngaphandle kwabo, azidingi nabutyebi, kodwa zidinga ubukho babo. Ubukho bokungabikho kotata empilweni yomntwana wakhe kubangela ukungabikho ezimpilweni zabantwana babo. Uphazanyiswe kwezi ngcinga kukungena kwepleyiti zomngqusho onqumbululu nolusu lukaMamTolo, unina. Bashiyisana nentombi yakhe ukuyotshona kwigumbi lokuhlambela, bathulula itepu behlamba izandla. Bazithatha ezo pleyiti, bayongena kwigumbi lokuhlala, kubonakala ukuba bathatha ikhefu nokukhulula intloko. UMamTolo ebebukele inkqubo ayithanda kunene kamabonakude ethi, “*Skeem Sam.*”

UNosisa amehlo ebengqale kumabonakude, kodwa ingqondo yona ibuyele kuye ubuqu yagqibezela intlanganiso ebesele eyiqalile. Impangelo ibimnyanzelisa ukuba azinze eCawa phakathi evekini, ukuze ngempelaveki enjenjeya ukuya e*Jeffreys Bay* emyenini wakhe. Ithi ke loo nto uphakathi kweCawa ne*Jeffreys Bay*. Isisombululo ngokuphathelele nesikolo sikaNandipha sesokuba yena makazinze esikolweni ngaphakathi. Ukuze ngeeholide azikhethele ukuba ufuna ukuya kweliphi icala phakathi kukamama nomhakhulu. Uqwalasele amaphepha adiza amaxabiso okuba liBhoda e*VG*, waphefumlela phezulu ngokuqonda ukuba ngoku ngokaThixo wodwa ummangalisayo oza kusebenza apha. Ngelishwa lethamsanqa uNandipha ibingokamama wakhe kwanjengaye. Ukumondla, ukumkhulisa, ukumnxibisa, ukumsa kwagqirha. Ngokumangalisayo wanyuka econdoba uNandipha lo manqanaba emfundo ephakamileyo, waqala ku A-Z, unina ebambebele nkqi kwisandla sikaThixo esingagungqiyo.

12. Bambulele engenatyala

Watsiba uVuyokazi eyokukhangela esi sithonga asivayo, wathoba isandi sikamabonakude ebembukele. Ebewuvile umnyango wegaraji uvalwa, nesango livalwa, esazi ukuba lowo nguyise uyafika. Kusebusuku malunga nentsimbi yesithoba, eJoza eMakhanda. Uthe xa ekroba, phinyi umntu ebaleka esehla istalato. Xa ephosa amehlo, nanko utata wakhe uLuvo engqengqe ngomhlana phantsi, xa esondela kubonakala nje umngxunya esifubeni, uwele phantsi kwesibane ngaphaya kwesango. Wasitsho esikrakra isikhalo, baphuma betaka abamelwane. Ufownele utanci wakhe ngokukhawuleza, ngomzuzwana yanguwayiwayi. Yagaleleka iambulensi, emveni kwethuba bexilonga uLuvo, kwanyanzeleka baziphalaze iindaba zokuba uLuvo ulandulele eli phakade.

Basuka basisithokothoko obu busuku bale mini. Lancothulwa ithemba likaVuyokazi. Wahlahlamba engavumi ukuthuthuzeleka. Ubone sekusisa engayazanga ukuba ulele nini, ukuvula kwakhe amehlo ebenethemba lokuba eli ibiliphupha elibi, kodwa eliyinyaniso lelokuba akasenaye utata, futhi udutyulwe phambi kwendlu yakhe, yena walingqina lesi senzo. Wacinga ukuba ngoku umqolo uphandle, waqalisa phantsi ukugixa engathuthuzeleki.

UVuyokazi ukhulela eTantyi, kumama wakhe ominyaka ingamashumi amane anesithoba ogama linguAndiswa. UAndiswa nangona wafundiswa ngumakazi wakhe ongasekhoyo wade wathweswa isidanga eTekhnikoni kwizifundo zeHospitaliti. Ube lolwa hlobo lufowunela izihlobo lucele ukufakelwa izicelo zomsebenzi. Yena ngokunokwakhe wanqaba ukuphakama azifunele umsebenzi. Ube nesihlobo sakhe asithanda kakhulu uThandiwe, esiphangelayo. UThandiwe ke lo ebeisisulu sakhe ngokuba nokuba kukho izinto ezifunisa ukupheka emsebenzini wakhe, ebesenza ukuba zifunyanwe nguAndiswa. Uthe uThandiwe akufumana omnye umsebenzi, yavalwa le mpompo, uAndiswa akabi safumana noko. Uthe uThandiwe akufumana amaphephamvume okuqhuba, watsiba ukuyongena komnye umsebenzi, iinjongo zakhe ngoku ikukuthenga imoto.

UThandiwe wayesoloko enengqondo yokoyisa inqanaba lobomi ukuze azibone enyuka nge*leri* esiya kwinqanaba elilandelayo. Wawungambona ke uAndiswa emana ukuthi ngcuu kule moto kaThandiwe. Engenaxhala lokuba bafunde kunye bathweswa izidanga kunye. Ekonwabele ukungqiba, noThandiwe emthwele. Bade bobabini bazala abantwana ngomnyaka omnye.

UVuyokazi ukhulele kwezo meko ke zomama ongenazinjongo ebomini nowathi ekuhambeni kwethuba wamnikezela kwizizalwane. Wayenakekelwe ngutata wakhe, emthutha ngemoto ukumsa esikolweni. Wathi nangoku eye wamitha uVuyokazi ekwiminyaka elishumi elinesihlanu, wala ukumncama uyise. Waqhuba ekokose usana lwakhe ukuba lugqibe isikolo. Wade ekugqibeleni wamthathela kuye ukuba ahlale naye ngokuba uAndiswa ebemshiya maxa wambi ngeempelaveki engenamntu wokumjonga. Wayengathi uqeshiwe ecaweni, akukho ndibano yecawa ebengayihambi uAndiswa, ezinye iihambo bezide zivelele ngaphesheya kweelwandle. Ungunobhala weBandla, mbone wena etshutshisa abantu abangazingenisi ngethuba iingxelo zabo, ade abatyityimbisele umnwe wokuba akazokuzamkela. Uzibuze umbuzo wokuba la mandla angaka awasebenzisayo kwezi zinto zeCawa kutheni engahambi ngawo ukufuna umsebenzi? Hayi ke uyibone intombi enkulu xa ithe yanyulwa njengomthunywa isiya phesheya kweelwandle, abe ngathi ufumana isidanga semfundo ephakamileyo. Njengokuba abanye abathunywa beqokelela iindaba zeNkomfa yena umana ezibhencabhenca enxibe ooni noni eyipikoko, exhoma iifoto kooFeysbhuku nakooWhatsaphu. Nkqi umsebenzi wokumenza umntu, umakhele ikhaya. Watshata uThandiwe isihlobo sakhe, wadizwa ngumona uAndiswa nesingcolo kulo mtshato kaThandiwe, hayi ke zahlukana iindlela, ingulo nalo wazihambela eyakhe.

Obu busuku bosizi bufika kwimeko enjalo ke uVuyokazi sele ehlala noyise, unyana wakhe amzeleyo ehlala noAndiswa. ULuvo uye waqina umqolo wathabatha umntwana wakhe kuba ebona ukuba imeko iya ekufeni futhi wazixelela ukuba umzukulwana uza kushiyeke noAndiswa makakhe aqine ukuba ngumhakhulu. Akukho mpelaveki itheni uVuyokazi uhamba etywaleni, nabahlobo abangoontsangwini.

“Ndiza kuthini ngoku? Yhini utata ehamba kanye ngeli xesha xa ndisenza imatriki yam? Ubungenakumlinda Nkosi ndide ndigqibe ukufunda?” Yimibuzo ka Andiswa le, zisuke ziyengezele iinyembezi, asitsho esikrakra azibhuqe phantsi.

Imini yenkonzo yokukhunjulwa kwakhe uLuvo ilanga lalizimele phantsi kweengqimba zamafu lingathi lineentloni ukuvela lingqine le mini. Lo mfo ebelulutho ekuhlaleni. Akanelanga nje ukufunda kwiDyunivesithi yaseRhodes eyaziwa ngomgangatho ophezulu, efunda phantsi kweemeko zentsokolo, kodwa wazingisa watyhudisa wada waphumelela. Yiyo loo nto ebezondelele usana lwakhe olubonakala lulahleka kulo mhlaba umagada ahlabayo.

Emsebenzini ebephethe impempe ekhwaza abo benza ubuqhophololo, engumphathi emabaleni nezemidlalo kuMasipala waseMakhanda. Ebatyityimbisela umnwe ukuba abasokuze baphumle yena esaphila. Esaziwa ngokukhalimela abaphantsi kwakhe xa besebenzisa iimoto zomsebenzi beyokumisa kwizindlu ezinemicimbi ngexesha lomsebenzi. Ebeyitshayela inkohlakalo yorhwaphilizo nenkunkuma yayo ayiphose emgqomeni omnyama. Bakhulelwa kukumthiya, bade benza iyelenqe lokumbulala.

Ebelithemba lakowabo. Ukuphela kwenyanga ebeyibetha imoto igcwale ngooni nooni ephathela usapho lwakhe elukhulula kwiimbophelelo zendlala. Bebexhathise ngaye kwimisebenzi yesiXhosa njengendoda yekhaya. Ubengakuthandi ukuyongena enkonzweni ayokukhonza, kusenokwenzeka izimilo zabo bangaphakathi enkonzweni azimnikanga ngqiniseko ukuba inkonzo iyasilungisa isimilo somntu, kuquka nesomama wentombi yakhe uAndiswa. Kwazi bani?

Ubeneqela lesoka lasekuhlaleni, onke amakhwenkwana ahlala kwiikona zevenkile ebewaqokelela kuyiwe ebaleni. Ahlohle ingqeqesho nentlonipho, ziguquke izimilo, zambathiswe ngesinxibo esimenyezelayo sesoka, sigqume lo mihlisela yentsango nobuphara. Wakhweba wafumana izibonelelo zezimali, zaguquka izimilo zabafana, bangabantu ebantwini. Ngale mini yenkonzo yokumkhumbula basiphakamisa isithethi sabo abafana, baphakama nge gwijo elithi, “*Yawa le mbewu, yawel’emhlabeni.*” Yahlahlamba iholo kaMasipala, angqina amaZulu, yajika imeko eholweni okomzuzu yanga sithathwe saya kwenye indawo engekho apha emhlabeni esiphila kuwo.

Kwagubungela uMoya, yasingqokru, zaphithizela iinyembezi. Izithethi zonke zingqina ziphimisela ngokulunga nobuntu balo mntu.

Wemka uZotsho omkhulu. Yabekwa le ndedeba kwikhaya layo lokugqibela, iholo izele iphuphumala, kushumayela iBishopu yeBandla ngokwalo engakhange yena aye eBandleni kodwa ngenxa yemilo yakhe nemisebenzi yakhe ekuhlaleni kwabonakala eyiNgelosi.

Waxheleka umzi waseMakhanda, bashiyeka bengxwelerhekile abantwana bakhe, wonakala umzi.

“Nantsi iR2000 uzuzithengele iwivu, wenze neenzipho tshomi.” Utshilo uVuyokazi kuNosipho isihlobokazi sakhe. Le tshomi yakhe batya kunye amaqebengwana athiwe nzwe nzwe nzwe intsangu banike nabanye abantwana esikolweni. “Yhuu enkosi tshomi.” Iimali zikaLuvo ziphumile, zizo ezi zenzelwe ukuphila kuquka nemfundo kaVuyokazi, ziphelela ezandleni ngenkohlakalo nesimilo sobubhoja sokungakwazi ukuziphatha.”

“Masiye kwaMfandandini tshomi ngoLwesihlanu, ndiza kunenzela ningabi naxhala, itafile iza kuba mnyama, soje nenyama. “Sho tshomi,” utshilo omnye umhlobokazi kaVuyokazi uSiphe.

Bambulelele inyaniso uLuvo, kodwa inyaniso yona ayifi, bade babulala ikamva lomntwana wakhe, kodwa yena umntwana usaphila, aza kushukuma amathambo, ikamva lomntwana lizinze, zibuye iingqondo, abuyele esimeni, amshiye amadimoni.
Bambulele engenatyala.

13. Akulahlwa mbeleko ngakufelwa

“Ndifumene wethu nam apha isimemo sikamfundisi uPhelo, ufike wandiqhayisela apha, endimemela emtshatweni wakhe ngoMatshi,” watsho umfundisi uNathi. Watweza amehlo uLandiwe, esazi ke phofu ukuba umfundisi uNathi ayimsithelanga into yokuba naye usisinqandamathe sikamfundisi uPhelo. NguJanyuwari ngoku, kanti ngoDisemba lo udlulayo uLandiwe wangena emotweni yakhe, chu ukusingisa kwelaseGqeberha. Wafika umfundisi uPhelo engekho eofisini, kodwa wayishiya kwabakhoyo ividiyo khamera yakhe. Ezingcingeni zakhe wayenethemba lokuba uza kufika noko ekhona eofisini, babonane ubuso ngobuso, kodwa umfundisi uPhelo waqinisekisa ngalo mini ukuba akazobakho. Wayesele emthumele umyalezo wokumala, ngenxa yokumbona ukuba iingqondo zakhe azimiliselanga kuye. ULandiwe wayenomrhano wokuba ikhona into eqhubekayo, nanjengoko wayengenako ukuvela aye kwamfundisi uPhelo engamazisanga. Wazenzela isigqibo entliziyweni kuye ukuba oku kukuphela kwendlela, akaphozisanga ukumazisa ethumela umyalezo ngonomyayi wakhe.

Bezike zathiwa pahaha ke ezi ndaba zalo mtshato ziimpukane eziluhlaza, uLandiwe emangala ukuba lo makoti kudityenwe naye nini, seyingumtshato ngoku nje, kodwa hayi wayiphazamisa loo nginga. Umfundisi uPhelo ebehlahla kwindayo yeengcungcu e*Walmer Heights*, ehamba ngeminyobo yeemoto. Usabele ubizo lobufundisi kwinkonzo yamaMethodi, sele enezinto zakhe kakade. Ebemana ukuthi gqolo aye phesheya kweelwandle, abuye exhabashile ephathele uLandiwe iisuti zikaNokutsho zaphesheya, kwanezihlangu ezikudidi oluphezulu. Umbone uLandiwe ezigobha amacala kubonakala ukuba uyakhukhumala ngoba yena akanxibi kwivenkile zika wonke-wonke. Ngale mini akuva ngezindaba zomtshato kamfundisi uPhelo, wazifunqula zonke iimpahla zaphesheya kweelwandle uLandiwe. Wajikela emva kwendlu. Waziphosa phantsi ezompahla eziko, wazintumeka umlilo zonke. Zatsha zangqungqa ngumlilo, ezibukele, yanga kunyuka idini. Emele mgama, kuqengqeleka iinyembezi ezidleleni zakhe, ubuhlungu bentliziyo bugubungele ingqondo nomphefumlo wakhe. Ibingathi usephupheni elibi. Emva koko wacothoza ukuya kungena ezingubeni, wazigquma ebindekile, ngethamsanqa wayengenasiphazamisi kowabo.

Kungekho mntu ulingqina lentlungu yakhe, ubuze bakhe wabutyhilela iNkosi yakhe. Wagixxa eyibuza ukuba ingaba iyakubona na oku kuhlazeka kwakhe kungathethekiyo. Zaye zingxola ngokungxola iindaba ezindlebeni zakhe, nabahlobo bakhe seyingathi bayamhleka. Minazana ithile uncokola nomhlobo wakhe uNosisa, enyembezana. “Hee uPhelo ndiva ukuba uyatshata,” yathi impendulo ka Nosisa “ke ngoku wena ubucinga uzakutshata noPhelo?” Ukucotha kwengqondo kaLandiwe, akumnikanga ithuba lokumbuza ukuba uthetha ukuthini. Wawaqoqosha loo mazwi ahlabayo, wawapakisha kakuhle entliziyweni yakhe. ULandiwe ngoku wayesele ngathi ikhona indawo yokuqhawukelwa kuye. Ngezinye iimini wayencokola nengqondo yakhe esithi ‘hayi *maan* ndim lo uzakutshatwa, likhona iphutha elenzekileyo apha, wenze impazamo uPhelo befuna ukuthumela onozakuzaku apha ekhaya.’ Emveni koko alile engenamthuthuzeli. Zaqengqeleka iinyembezi kunga kungazala ulwandle, amehlo oko wona ejonge enkalweni, ejonge umfana ukuba iinkomo ziza kujikwa zisiwe apho kumelwe ziye khona, kowabo.

ULandiwe ke beyinzwakazi ecikiziweyo, enganeli nje ukwambathisa umzimba, kodwa beqiniseka ukuba ilaphu limzobile lamakha ngomfaneleko wesidima nesithozela. Kwiveki ezimbalwa ngaphambi komtshato, ugagana noPhelo kwenye yeendibano zeCawa. Inzwakazi yenze njengesiqhelo nalapho, lubhelukazi olumanz’ andonga, athi sele ehleli esitulweni, kuzotywe isidima nesithozela. Inzolo elapho yemangalisayo, athi xa ephakama econdoba, ubone ukuba apha akagxanyi nje, koko umhlaba uwunyathela ngesihomo. Nomhlaba nawo uncumele esi sidima, uyavuma, uthi ndinyathele. ULandiwe uqaphele ukuba uPhelo ngoku kuhlwa umana ukutweza amehlo kweli cala lakhe, athi uLandiwe xa ejonga ngekona yeliso afike emthe ntsho isithuba eside. Waqonda ngoko uLandiwe ukuba lo bhuti ikhona into engatshongo khona kula ngqondo yakhe. Sisithunywa sikaSathana esi. Yafika yona imini ibikad’ ixelwa, imini yokukhunjulwa kwamalungelo oluntu elizweni loMzantsi Afrika. Kanti yile mini uPhelo ayibeke bucala, eza kucondoba umakoti emhlangabeza ngothando, bazimanye ngeqhina elingenakuqhawulwa bani. Lalishushu ilanga ngalemuni ngokunganyamezelekiyo, yangathi kutshatiswa uSathana esihogweni. Laqongqotheka ithemba kuLandiwe, wamphosa phandle uxhongo, wafa namthanyana. Zatyhudisa iindaba kumakhasi onxibelelwano, kuzifoto nje zikamakoti nomkhwenyana.

Waginya uLandiwe kukrakra ngoba indebe biyenzelwe yena, kodwa eyiginya nzima ngoba umana elondla kula makhasi, athi ekumakoti, abe ekumyeni. Esenethemba

lokuba kuyaxokwa. Esofeni kowabo uLandiwe, uthe fohlo, usanxibe iimpahla zokulala, ucofa umabonakude. Akakhange afake nento esiwa phantsi kwempumlo, uthe ndwanya amehlo, asikuko nokuba ubukele. Waqonda ukuba makakhe angene kwinkqubo ka*TBN* beyithanda kakhulu. Akaphozisanga maseko, kwabe sekuvela umshumayeli amthanda kakhulu ukummamela u*T. D. Jakes*. Ngale mini wasuka wangathi uthunyelwe kuye ngamaza omoya. Walunga ukuhlala ngoba isihlokonkaba sentshumayelo yakhe besisithi “intlungu elungileyo.” Lo mshumayeli suka wazoba kanye imeko kaLandiwe, waqonda ngaphandle kwamathandabuzo uLandiwe ukuba uThixo akayideli intliziyo etyumkileyo. Abantwana bakhe ubathanda bonke, abanye uyabavumela baphule iintliziyo zabanye, kwelinye icala abaphulule abanye, kodwa ebathanda bonke ngokulinganayo.

Wabambelela uLandiwe kolo thando lweNkosi, walubona ilulo olunakho ukumenza athande kwakhona. Kanye kwiminyaka emithathu elandelayo, kanye ngalo mhla wamalungelo oluntu lwaseMzantsi Afrika. Wagungqa umzi waseMagxaki eGqeberha, ilanga lizimele ngaphaya kwamafu, ngathi linentloni. Yatsho intswahla “umakoti ngowethu siyamfuna,” lwatsho uduli lwakulo myeni. “Ze nimphathe kakuhle usisi wethu, az’ angalambi az’ angadlakazeli,” kuphindwe kutshintswe “uLandiwe ufike ehamba nge*Benz*.” Bekuyiyizelwa, iyimivuyo kwelo bala lesikolo saseNompucuko, yalendisha ibhanoyi, iqhutywa ngundlebe zikhany’ilanga. Kweva nosentla nosezantsi elokishini, ukuba ngoku ifikile imbelukazi yooGaba, ooCihoshe. Kwaye ifika ngeyona ngxolo, izokuphazamisa ukucinga nokwenza kwengqingqi. Ayifiki nje ithule, koko yenza isibhengezo sokuba “ndifikile ngoku engingqini yasemathileni.” Yangu wayi wayi, uvuyo nemincili eyayilapho ubungayikha ngebhafu enkulu. Le ntokazi iphelekwe ngutatomkhulu yayo, iyibambe ngesandla, bacondoba ukuyo kungena ecaweni. Imsa kundofa wakhe. Bafika elindile umyeni, phambi komfundisi. Inene elinomfaneleko, unyana kaWilliam, uJwarha, indoda enezinto zayo kukufuma. Wagquma ihlazo likaLandiwe. Kodwa wenza impazamo, gxebe iqhinga uLandiwe lokuba umpheleki wakhe nengqina, wamenza yalela qhajazana lo mhlobokazi wakhe uNosisa wayesithi, “ubucinga uza kutshatwa ngu...”

14. Ndazuza ukuphila

NgoNovemba 2021, ndisezela umoya, emveni kokuxinwa ziimviwo zokuphela komnyaka. Idyunivesithi indiqobe amandla onke, kwaphela nasecepheni. Bendingasafuni nendlela egqitha ngakhona, ndikhumbula intuthumbo endisuka kuyo. Incwadi yayindenza isicaphucaphu, izakhiwo zesikolo zinezotho. Kwakunga ndingaya kweyona ndawo ikude. Ndifike ndihlale ecaleni kolwandle, ndincokole namaza.

Ndijonge ngefestile eofisini emsebenzini, ndithi ntle ngamahobe amabini phezu kophahla. Ndincume ngoba ndikhuliswa kumzi kaXhosa othi amahobe amabini athetha ithamsanqa. Ndabuyela ekhompuyutheni yam ndinamandla amatsha, ndisazi ukuba le projekthi ndiyiphetheyo, izakuphumelela.

Ngexesha lesidlo sasemini, nditshixe ofisi, ndanqumla istalato. Umfundisi wezinkonzo zoMoya ube engenisa rhoqo umthandazo ngeli xesha. Bebesebenzisa indawo eyayiyindawo yokugcina amabanjwa kudala. Ngoku seyijikwe yayiheritheyyi sayithi. Lo mfundisi ebeqeshe apho ke. Bekuhlaziya ke ukuya kule mithandazo. Ngoba bendiziva ndikufutshane neNkosi yam, bendicokola nayo, nayo incokole nam. Ekupheleni komthandazo, emva kweyure, ndibuyele e-ofisini kwakhona. Ndilungele ukuqhubeka neprojekthi. Ndaziva ndicanda ngempumelelo, yonke iminyango ivuliwe, kungekho nesithintelo kumsebenzi wam.

Ekupheleni kweveki ndingene emotweni, ndathi chu kuhle ukuyotshona eGqeberha apho umzi wam ukhona, kwakunye nebandla lam. Besele ndenze amalungiselelo okuya kuba yinxalenye yohambo ngenyawo oluzikhilomitha ezilishumi. Ndandisele ndizenzile iintlawulo, nazo zonke izinto ezifunekayo zohambo. Ndandikulindele ngamehlo abomvu, ingathi uMgqibelo awusafiki, ndisazi ukuba oku, kuliyeza kwesi simo sokudinwa umzimba nengqondo.

Senjenjeya kusasa, sibaninzi simiyiqodi, sihamba ecaleni kolwandle. Andizange ndigqibe nemizuzu emihlanu kolo hambo, isifuba sam yangathi kubaswe umlilo otshisayo. Yangathi kubethwe umbane, kwavela intshuntshe eyandihlaba kanye esifubeni. Ndiye ndee folokohlo phantsi, ngelithi ndiyaphumla. Abanye bagqitha kum. Omnye ondaziyo akavumanga ukudlula, watsho esithi andinakushiya kule ndawo,

phakama ucothoze. Ndaphakama ndahamba, ndawugqiba umgama ongamashumi ekhilomitha. Ndagoduka ndihlaziyekile, kodwa ndinexhala lokuba ngoku sekumzuzu ndimana ukufumana lo mnqa wesifuba esitshisayo.

“Ngu Zoleka Ntozini lo, ndicela ithuba lokuhlangana nogqirha,” ndatsho emnxebeni. “Kulungile mama, namhlanje ngentsimbi yesithoba.” Gximfi ifowni emveni kokubulela.

Wandixilonga ugqirha, wathi kum “yiya uyobaleka pha kula matshini, lo gama ufunda intliziyo yakho.” Emveni koko umatshini wabhodla iphepha ekucaca ukuba lineziphumo. “Noko andizithandi ncam ezi ziphumo ze *ECG*, ndizakuzithumela kulo gqirha usispeshiyalisti sentliziyo kwisibhedlela i*St Georges*. “Kulungile gqirha.” Ndaphuma ndibuyela emsebenzini.

Kwiveki elandelayo, xa ndivula incwadi ezihamba ngamaza, ntle kwisihloko ndaba “intlungu yesifuba,” ndaya ngqo ndayivula le ncwadana. “Zoleka othandekayo, njengoko ubuze kum ngentlungu yesifuba, ndatsho kuwe ukuba icebo kukuzithumela ingxelo kwispeshiyalisti. Ibuyile impendulo isithi kungcono uzokwenza i-enjiyogram, eluhlolo lwentliziyo. Uzakuphatha nje ityesi enezinto zokutshintsha ngokuba uzakulala ubusuku. Usuku phambi kokuba uze apha, funeka uyokwenza uhloko lwe COVID-19.

Bendinomdla kakhulu ukuba kuzakuqhubeka ntoni kwesi sibhedlela, ndakhawuleza ngoko nangoko ndangena kwi intanethi, ndikhangela eli gama ukuba lithetha ukuthini. Emveni kozonelisa, ndiqonda ukuba noko asiyo nto ingamandla, futhi xa kufunyenwe umonakalo kwale prosija iyakwazi ukuwulungisa umonakalo. Kanti andilazanga elidlalayo...

NgoLwesihlanu wale mini, ndavuka kwangethuba, ndalungisa iimpahla zokunxiba, ndafaka amazaza, wabe umyeni sendilindile ukundisa esibhedlela. Ndixwaye ityesi yam ebomvu. Ndangena esibhedlela ndivuya, ndisazi ukuba ngomso kusasa ndisekhaya kwakhona, luzakube seludlulile nolu vavanyo futhi yonke into ihambe kakuhle.

Ndahlolwa uxinzilelo lwegazi, lomongikazi omhlophe athi kum, likwizinga eliphezulu kakhulu. Ndamjonga ndathi “mna andinayo loo nto,” ndatsho futhi ndintshingintshingi. Yathi impendulo “ibhaliwe ngamagama amnyama, ephepheni elimhlophe.” Ndayikhaba, andayamkela engqondweni yam loo nginga, futhi lo nesi kum ngoku sele esisithunywa sikaSathana. Ndide ndangeniswa kwi ndawo ye *X-Ray* apho kuzakwenziwa i-enjiyogram. Ndafika bonke bengathi bakumboniso kamabonakude, benxibe ibhonethi ezizuba, kwanesuti zebhulukhwe eziluhlaza nezizuba. Yasuka indaba, ndifakwe iinaliti, kukho nentambo ebhityileyo enedayi efakwe engalweni, eqhagamshelana nentliziyo, ukuze ihlole imithambo yentliziyo. Ngalo lonke elo xesha ndijonge pha kwi *X-Ray*, ndiwujongile lo mbhodamo entlizwiweni yam. Ngelingeni ugqirha wathi ubona ukubhitya kwemithambo okungaqhelekanga, apho iqala khona. “Kodwa le meko iyandothusa ngoba ayiqhelekanga, ndizakuphinda ndenze olunye uhlobo kusasa,” utshilo ugqirha.

Mna bendicinga ndizakugoduka kusasa, kodwa ndizibhaqe kwakhona kule bhedi ibandayo, kuphindwa obekwenziwe izolo. Waneliseka ugqirha ukuba eneneni indlela kufuneka zibheke kwihlobo leqonga apho ndizakwenziwa uqhahlo-ntliziyo. Undixelele ukuba ayenzeki le nto ngokukhawuleza, ndisemngciphekweni wokuphulukana nobomi bam. Le nto ithetha ukuba ndisezakulala iintsuku ezilishumi elinambini apha kwesi sibhedlele. Sifike njani ngoku apha?

Ndandiyoyika into edibene noqhahlo, nokuba kuzakusikwa umnwe, yayilo lona loyiko lwam ebomini. Noko eyokuqhahwa intliziyo andizange ndiphuphe nokuphupha ngayo. Uloyiko lwagubungela ingqondo nomphumlo, ndiphazanyiswe kwezongcinga kukufika kukamongikazi ezokundicacisela ukuba kuza kwenzeka ntoni kum, wasuka wanga uyashwantshwatha. Wabe omnye umongikazi ethatha umyeni wam eyombonisa apho ndizakuxhelelwa khona. *Aw!* uphina Nkosi xa kunje.

Kolo lwandle lwexhala, kwakukho iliza elikhulu lengoma elaligrogrisa ngokurhuqela phambili, lenza ingxolo phakathi komphumlo “*Ungukumkani wobungcwalisa, wena Krestu.*” Ndaziva ukuba la maza mancinci, ayesele ebona iJerusalem entsha enezitrato zeGolide. Wabe uKumkani ephethe ikrele, lokutshabalalisa ukufa okujingayo. Kwafuneka ndenze isigqibo ukuba ngubani ophumelelayo.

Ndazigqibela ndingena kumatshini ngezanzwili zobusuku ngoLwesihlanu, lo matshini ubuhlola ukuphila nobume bentliziyo. Wathi lo gqirha, “hayi intliziyo yakho iphilile.” Ndaqonda ukuba akayazi into ayithethayo ngokuba ukuba biphilile, bendizakuqubula imithwalo yam ndigoduke. Bendingqengqe kulo bhedi, ndiqhutywa okwenkomo isiwa ediphini, ndisiwa kweloqonga loqhaqho. Andawuvula umlomo njengemvu esiwa ekuxhelweni.

Balulu amehlo, ekuseni ngeCawa, kuxabe umbhobho emqaleni. Lo mbhobho othumela umoya wokuphefumla lo gama ingqondo zingekabuyi. Bendinikwe isilumkiso ngawo, ukuba ze ndingothuki. Baza kuthi xa sele ndivukile, bakhawuleze bawususe.

Ndandixhaxha kukugodola, xa ndijonga ndiphahlwe zibhedi ezimbini macala, oogxa bam kucaca ukuba sishiyisene ukuphuma kuqhaqho, abanye sebentsukwana ezingephi. Sebelindele ukuthunyelwa kumagumbi okuchacha. Ndandinephupha ingathi utat’ omkhulu wam ongasekhoyo ebeqhwaba izandla, ndada ndafunga ukuba makube abo bebesenza uqhaqho xa bebona ukuba yonke into ihamba kakuhle, bebendiqhwabela izandla, suka umongikazi bekhona ngaphakathi, wathi hayi. Kuthulwa pha kuvakale nokuwa kwesipeliti.

Bendingaqondi ncam ukuba ndilapho ekuphileni komhlaba, yonke into ibikhangeleka ngathi ikude. Bendingekatyi ukutya okuqinileyo, loo nto yanyanzelisa ukuba ndibe ndithatha kwijeli elungisiweyo. Zaqengqeleka iintsuku ndikwicala lenkathalo ephezulu. Ibhedi bendilele kuyo ibingathi igalelwe amanzi, ingathi ayibekwanga *mashiti*. Ndabuzizisa konesi bandiqinisekisa ukuba ibhedi inento yonke. Kwakuzinaliti macala, isifuba sam siphahlwe ziingcingo ezifunda ukubetha kwentliziyo, empumleni ndifakwe umoya. Ndaqala ndaqonda ukuba ukuphefumla umoya wasimahla esiwunikwa nguMdali wethu umhla nezolo, masingawuthathi lula, koko masihlale sibulela. Naku mna ndiwuthengile umoya ukuze ndiphefumle, ndingenakho ukuziphefumlela ngokwam. Xa ndijonge umabonakude wam kugcwele imifakeniso kaKumkanikazi uElizabethi waseBritani. Wayehlaselwe yi COVID-19. Lalijikeleza eli bali lakhe, lingenasiqabu, into eyayidlwengule umdla wam, kukuqaphela izinxibo ezahlukeneyo zexabiso wayezinxibile. Ndakhe ndalibala kancinci ngentlungu.

Ngokuhlwa ndiqaphele ukuba kuziswe ixhego likandlebe zikhany'ilanga, elingaphaya kwamashumi asixhenxe anesibhozo. Wayengabhongi lo tata, yenze loo nto umatshini wokufunda intliziyo, nawo wenze izimanga. Umongikazi wayemjongile, wayemana emkhalimela ukuba uyangxola, kodwa wayeba ngathi uyamthuma, abhonge ngakumbi. Wandikhumbuza imfama yaseYeriko, yathi xa isithi "Yesu Nyana kaDavide, ndenzele inceba," yathi indimbane, 'uyangxola.' Suka yakhwaza ngakumbi. Umahluko ke apha, wayengekho uYesu kodwa ingoonesi abangenalusini.

Ndandiziva ndikhathaleleke ngokuphindiweyo, kwada kwangathi aba mongikazi ukhona umntu obayalezileyo ukuba bandijonge. Wafika ugqirha wam lo ufumanise esi sifo, phambi kokuba andidlulisele kulowo uhlinzayo. Enoncumo enobubele, ndambuza ukuba "gqirha uyakholelwa na kuYesu oyiNkosi noMsindisi?" wanqwala esithi, "ewe" ugqirha. Ndathi kuye "Nguye kanye ongene kuni, walwenza lwaphumelela uqhaqho lwam, kwaye ndiyazi nangoku useza kundinceda." Yathi impendulo kagqirha "futhi ulandele nemiyalelo kagqirha, uza kukunceda ngakumbi."

Ndandingenawo amathandabuzo okuba apha ndincedwe yiNkosi yam, ide yathumela iNgelosi yokukhokela utamkhulu wam ngexesha bendikuqhaqho. Kwatyhileka kum ukuba kanye ngelixesha ebengathi uqhweba izandla, ebendigxotha kwelemimoya esithi, andifuneki nganto phaya mandibuyele kwelabaphilayo ngoba umsebenzi usemninzi. Ngalo lonke elo xesha ndakuba nzulu kwezi ngcinga, ubukhatshwa ngamaza omhlabelelo othi "*UnguKumkani wobuNgcwalisa.*" Yakungena le ndumiso, bekuvele kushenxe uloyiko, kungenelele umoya onamandla angenambaliso.

Kusuku lwesithathu, ndanyanzeleka ndicothoze ukuya ngasese, ndandirhuqa iibhotile ezimbini, zigxunyekwe apha esiswini zagrunjelwa, zidreyina. Entla kwazo laligqunyiwe inxeba lam ngamabhandeji, ndingakwazanga ukubona ngaphantsi, kodwa ndinawo umdla wokwazi ukuba linjani. Ezi dreyini ke kwakufuneka ndibe nobunono, ngokuba ukuba bezinokuphuncuka, bendinako ukuphulukana nobomi bam. *IFisiyo* ibimana ukufika kabini ngemini, ndimenzile unako nako, endincoma ngamanyathelo endiwenzayo, kodwa bendingomelelanga. Ndisuke ndibambe esifubeni, ziyengezele iinyembezi xa ndicinga ngobuthathaka kwam. Bendizophazamisa ke ngokuncokola nale Fiziyo, endiye ndafumanisa ukuba ngumntwana obeyinkedama. Waza wakhuliswa lusapho lwabantu abamhlophe,

bamfundisa eDyunivesithi. Besineencoko eziphilisayo ke, ndicothoza njalo ecaleni kwakhe, ndide ndinyuke amanqanaba, ngenxa yokuba ngoku ndandisele ndifumana ukomelela kancinci. Ndada ndasiwa kwigumbi lam ndodwa, apho ndiza kuchachela khona. Yayisele iphela iveki, abasekhitshini bemana ukufika ngokuzolanda *ioda* yesidlo sakusasa, njalo ukuya ebusuku. Bendizixolisa ngelo ke, ngokuba kuphela kwento engathi isondele ebomini obuqhelekileyo, apho ngathi sisendaweni yokutyela apho senza *ioda* yokutya. Bendiziqonda ukuba apha ndiza kuphuma ndidilika ngenxa yento esiwa phantsi kwempumlo.

Ufikile uMvulo, bendiyalelwe ukuba ndizakukhutshwa iidreyini, ukuze ndilale nje, ndigoduswe ngoLwesibini. Ufikile ugqirha kusasa, bobabini nalo besenza uqhaqho, bendiqinisekisa ukuba yonke into ihamba kakuhle, sele ndinikwe nomhla emandibuye ndizohlolwa ngawo. Ngelingeni bafika ooNesi belibubu, bezokukhupha iidreyini. Bendicinga ukuba ngumsebenzi nje ongenamsebenzi lo, kanti andiqondanga. Ndibabone bengungelene phezu kwam, bathi kuzakufuneka ndibambe umphefumlo kwisithuba esithile, ndanele nje ukuthi tshe izikere, noboya bekhotoni. Lwankqonkqoza uvalo, amehlo agcwala iinyembezi, ngoko nangoko ndagutyungelwa yilangoma yam yedabi “Ungukumkani wobuNgcwalisa, wena Krestu.” Hayi ke emveni koko ndibone sebegqibile. Ndaqonda ukuba eli lidabi, futhi ukuba umntu akanayo ingoma yoloyiso angazibona sele ephantsi kwengcwaba. Zakhutshwa iidreyini, kwashiyeka ukuba ndithathwe ngesitulo sokuhamba ndisiwe kwi *X-Ray*, uhlolo lokugqibela. Zabuya iziphumo zisithi mandigoduke. Ndagoduka nenqwaba yeepilisi, nomyalelo wokuba iiveki ezintandathu ukuya kwezisibhozo, ndizakulala ngomqolo.

Wandiphuthuma umyeni, ndathi kwiveki yokugqibela yesibhozo, ndacela ukukhe ndiyokubona umama eMakhanda. Ndafika le ndlezane indilindele ngobubele. Andizange ndothuke xa endibalisela ukuba, le mini ndimbalisela ngayo ukuba ndizoqhaqha intliziyo wayesendleleni eya edolophini. “Mntana wam ndinxibe imaski ngenxa ye COVID-19, ndifake neendondo zam. Ndiyathwabaza edolophini. Kwavela emphefumlweni wam kwacula ingoma ethi “Ungukumkani wobuNgcwalisa, wena Krestu”, mntana wam zavela zathi rhuuuuu iinyembezi. Phofu ndivuyiswa yeyokuba akukho mntu undibonayo ngoba ziqengqeleka ziyocholwa yimaski.” Ndaphakamisa intloko ngoku ebalisa, bendingqengqile, ndathi “hayi Mama,

awukwazi ukuthetha njalo ngoba le ngoma yiyo nam bindihleli. Kucacile ukuba ibiyingoma yokulwa eli dabi. Bekufuneka sikhumbuze uMtyholi ukuba singangayazi le nto iqhubekayo, kodwa inye into esiyaziyo yeyokuba uMdali wethu Yena unguKumkani wobuNgcwalisa.” Kwanele nje ukwazi oko, ngoba Yena ungena edabini xa simkhumbuza ukuba ungubani ebomini bethu. Kwathi kona xa ndidibanisa umbono endaba nawo katat’ omkhulu, ndeva nokuba ngoba ndihamba ndisiya esibhedlela, ndishiya kusweleka umama wasebumelwaneni. Ndaqonda nje ukuba uSathana besele endibalile eHadesi, umama wabantu wathatha indawo yam. Ndambulela uBawo, ndasuka ndantywizisa, ndizele yimincili naluvuyo ngokuzuza ukuphila.

Ndazimisela ngoko ukuba elizweni elonakeleyo, ngethuba lesibini andinike lona lokuphila ndakusasaza impembelelo yobuKumkani bamaZulu. Ndakhawuleza ndamhlebelu uSathana ukuba “nokuba ndiyaphila, ndiphilela iNkosi, nokuba ndiyafa ndifela iNkosi, ngoko ke nokuba ndiphilile nokuba ndifile, ndingoweNkosi.” Bendisazi kakuhle ubunzima balo msebenzi, elizweni elonakeleyo, kodwa ndanxiba iibhutsi, ndathwala isigqoko, ndabhinqa inyaniso, ndafaka isigcina sifuba. Kuf’ ayayo!

15. Akukho nyani

Kudanyaza ifowuni kaZodwa, achwechwe aphakamise isandla ephuma phandle. “Helowu,” ndithetha nabani. “Uthetha nobhishophu Ndwayimbi,” latsho ilizwi kwelinye icala. “Orayiti bhishophu, unjani? Ndingakwenzela ntoni?,” wabuza uZodwa. “Hayi bendinqwenela ukukubona ubuso ngobuso, ndive lukhulu ngomsebenzi owenzayo,” utshilo ubhishophu. “O! kulungile bhishophu uyakutsho ukuba inganini lo ntlanganiso.” “Ngomso ndiza apho eMakhanda, singadibana pha malunga nentsimbi yesixhenxe, eGrehem Hotela?” “Kulungile bhishophu,” watsho efaka ifowni yakhe epokothweni, echwechwa kwakhona engena kule ntlanganiso.

UZodwa usabele ubizo lobufundisi kwinkonzo yamaMethodi eMakhanda. Inggondo yakhe ikhe yawaka kancinci ibuyela kulo mnxeba agqiba ukuwufumana. Esamangaliswe ukuba kanene ngowuphi lo msebenzi awenzayo uncomekayo enkonzweni ngokuba noko ibhishophu ngumntu omkhulu. Akanakufanele aqaphele umsebenzi womntu ogqiba kusabela ubizo. Akakabi nayo nesekehe nje yena, ngowuphi lo msebenzi. Waziphazamisa ezongcinga ngelithi ubuchule kukubiza amanye amagosa kweli Bandla, ukuze nantoni na ubhishophu afuna ukuyithetha kuye, mhlawumbi uneprojekthi afuna ukuyenza apha. Wacinga ukuba iingqondo ezininzi zibhetele kunenye, kodwa waphinda wazinganda akababiza abanye, ekhumbula ukuba isimemo besijoliswe kuye yedwa. Wagqiba kwelithi makhe ave kuqala, ukuze lo ibe ngumkhombandlela wokulandelayo.

Ngosuku lwedinga, wenjenjeya emamele uBenjamin Dube esitsho kamnandi esithi “*Wena uyiNgcwele,*” walatha ngesibane semoto ukuba uzakujikela ekhohlo. Wabe sele emisa, engena ngaphakathi ehotela. Wafika ubhishophu sele ehleli etafileni, wamhlangabeza ke enoncumo lukaBhlankethe umphathi weBandla. Uye waqaphela uZodwa ukuba le ncoko ayinanto yakwenza nazinto zecawa. Iphehlelelwe, yangcwaliswa lidemoni lesingcolo, kodwa waba nobuchule, incoko yakhe wayibhijela ngosapho lukabhishophu, ebenemibuzo emininzi ngenkosikazi yakhe. Kaloku ebezazi uZodwa ukuba inkosikazi yakhe ithe yathabatha ingqalelo nguye, yazithandela kuye esekude. Ngobu busuku ke waqinisekisa ukuba kule tafile izakuba ngathi ubhishophu uhleli nosapho lwakhe lonke luphela, bazakunambitha usapho lwakhe ngencoko.

Laphela ixesha kungekho nto ithethwayo ngeprojekthi yecawa, kodwa ubhishophu enomdla ngobom bukaZodwa babucala. Bohlukana ngelithi uyammema kwimpelaveki ezayo uzakube eseMonti uyokushumayela khona kwinkomfa yolutsha. Wabe uZodwa enesakhe isimemo esivela kulutsha, eshumayela naye kwakule nkomfa. Bohlukana ke, wagoduka uZodwa. Khange abe nokufika endlini, wawa emnxebeni, etsalela umhlobo wakhe ongumfana ohlala eGqeberha, “Mlu asoze ukholwe ukuba ndibizwe yibhishophu yonke, indikhuphela ehotela, sinesidlo sasebusuku. Mlu ndibe dom bendisithi ufun’ ukuxoxa ngecawa, kanti le ndoda ifuna ukundiplita. Mlu kanti kubole kunje apha kule cawe, kanti aba bantu benza le nto pha phezulu. Hayi tshephu andifun’uphosisa ndidanile, hayi ndidanile. And ndiyamazi umntu owenza le nto. Sesa sidlwengu siyitshomi yalo mfo, semka apha siyidivosii. Wesi la nja ndandiyithethelela ebantwini becawa bengafuni nokuyibona apha. Andamgweba ngesenzo esibi wasenzayo, kodwa ndimxelele kona ukuba imbi into awayenza kunkosikazi wakhe. Ndisakhumbula wandiqumbela, ebaleka ukuthetha nam emveni koko. Ngoku ufuna ukukrexezisa ubhishophu, mna zendibe yintoni ke ngoku apho. Jonga tshomi, ndizakumfumana, akandazi kakuhle,” watsho uZodwa usiya ukhula umsindo njengoko eyithetha le nto.

NgoMgqibelo, chuuuu uZodwa, wenjenjeya ukusinga eMonti kule nkomfa yolutsha. Akayanga ngabom ngoLwesihlanu kuba engafuni ukunanazela phaya, ngokuba ngoku wayesele elibhaqile eli khasi lidlalwayo. Waqonda ukuba makafike ngale mini ashumayela ngayo. Ufike iseshoni iqhuba ke, wangena naye wazola wamamela kuxoxwa umba wolutsha oleqa iindibano zenkonzo kwezinye iindawo, lube lungakhonzi kumabandla awo. Xa kusithiwa kuyaphunywa umntu axhume abhalise ukuba uyahamba. Uninzi lugxeka esi similo esidandalazisa ukungakhathaleli ingcambu yelungu apho liphuma khona. Kuboniswa nobungozi bokungakhuli ngokwasemoyeni ngenxa yoko. Abanye besithi kukwangcono naloo nto yokuba besenkonzweni nokuba bahamba xa kuphunyiwe ayinamsebenzi, mhlawumbi isimo siyakujika ethubeni.

Wangena nje wazola ngemva uZodwa, waqaphela ukuba uboniwe. Uthe esandula ukuhlala kwangena umyalezo kwifowuni yakhe uvela kumongameli uMtungwa, esithi “ndicela undenzele into apha kwikhompyutha yam, uzakundifumana apha phandle. Emva kwethuba lokudikwa uZodwa yile yokuba abe egangwa ngobuxoki, abe eyazi

into abaphezu kwayo. Waphuma ke waya kwenza le nto kule khompyutha. Emveni koko kukhale ifowni kaZodwa, ngoku ebona ukuba ngubhishophu ubuqu. “Mholo wethu Zodwa, kunjani? Ndilapha eRadisini, ngokuhlwa ngentsimbi yesixhenxe kukho isidlo sangokuhlwa, kuza kube kukho abanye abefundisi noomongameli, siza kuba lishumi ngawe? Ungakwazi ukuza apha kwangoku, ukuze uphinde usijoyine ngelo xesha.” UZodwa ukrwaqule ixesha wafika iyintsimbi yesithathu, wamangala ngaphakathi ukuba kanene inokuba uzakube esenza ntoni nobhishophu ukusukela ngoku ukuya kutsho kwintsimbi yesixhenxe. Waxolisa ngelithi ngoku kulungiselelwa inkonzo le azakushumayela kuyo, ukuze emveni koko enjenjeya ukuya kwamakazi wakhe obhiyozela usuku lokuzalwa kwentombi yakhe e*Beacon Bay*. Watsho eqononondisa ukuba ukusuka kwakhe apha, uzakuza apha kuye. Yaphela ingxoxo. Wenjenjeya emva kokwamkela ufefe ukuya kwamakazi.

Wakrwaqula ewotshini, seyidlula intsimbi yesithandathu, wolula izandla esanga umakazi, ebeka nentombi kamakazi esifubeni, elungiselela ukuya kuphuma. Kukho nto ebezixelele yona ke ukuba isidlo sasebusuku sona asizokumphosa uZodwa. Benomdla wokwazi ukuba ngoobani abazakubalapho, futhi engayinakanga eyokuba bazakuthi yena ukho ngantoni na apha. Ubesazi ukuba izakube ingabefundisi uninzi lwabo, kwaye yena akakamkelwa nayinkomfa ephezulu emngenisela eluqeqeshweni lobufundisi. Loo nto ingabangela izothe kuye, abonwe njengozigqatsileyo, kodwa wathi ngaphakathi kuye, “ndiyaya.” Wavula ucango lwemoto, wacofa unomyayi ekhangela kubuxhakaxhaka obuzakuyo kumbeka kanye eRadisin Blu, apha ikhona le ndendeba. Kaloku besele waphinda wafowna ubhishophu, emkhangela ukuba ngaba undawo ni na ngoku. Ukhe wazenza olahlekayo. Injongo yakhe bikukufika kanye ngelixesha lesidlo sangokuhlwa. Bengayichani ncam into ayokuyenza egumbini likabhishophu lase hotela, loo nto ingamonwabisi ncam. Ebefutha ngumsindo akuqonda ukuba, umfumene umphebeleli wayo yonke le nyakanyaka. Ebemfungele ukuba uzakubuya ngaye.

Uthe esasongela njalo, nanko umlungukazi “jika ekhohlo, ufikile apha busiya,” xa esithi krwaqu nango umbhalo omkhulu kwisakhiwo eside kakhulu. Kuzotywe zuba “*Radisson Blu*”. Uxwaye ibhegi yakhe, wacofa imoto eyitsixa, wazibetha ngaphakathi. Wankqonkqoza, “Ngaphakathi,” latsho ilizwi likabhishophu. Wavula umnyango, wangena enoncumo uZodwa, ebhekabheka, ekhangela ukuba angahlala ndawoni.

Kucaca ukuba ligumbi likaNokutsho, lelebhishophu yeBandla ngokwenene, lithe gabalala, nesitulo esintofontofo esikhulu, ibe yibhedhi kwelinye icala. Wathi fohlo kwesi situlo uZodwa, ubhishophu encume olukaBlankethe, engathi ubambise intaka. Wanyanzelisa uncumo uZodwa, kodwa ezazi kakuhle ukuba uquphe ngantoni. Yatsho ifowni kabhishophu, waphakama eyokusabela ekhitshini, wancuma uZodwa, kucaca ukuba ngomnye wabantu abazakumjoyina ngokuhlwa nje esidlweni. Emva kwethutyana, wabuya sele echazwa engabuzwanga ukuba ngomnye womongameli olinina lo befowna, yagcwala ibhotile kaZodwa ngoba lomfazi ebesaziwa ngemikhuba yakhe emibi ngokuphathelele kubantu abangoo bhuti. Iqhubile incoko, yabe seliyixesha lokujoyina abanye kwisidlo sangokukhlwa. Kwacaca ukuba la fowni bintama ukuba kuza enye impelesi ezokulanda ubhishophu ukuba imse kwisidlo. Waphinyela ke ukuphuma apho, uZodwa, ebengenamqweni wokubonwa ephuma egumbini lokulala lika bhishophu. Uthe akuqhasha, engabonwanga, wenjenjeya ukuya emotweni yakhe, wabe sele ekhangela indawo yesidlo. Wayifumana emva kokuzulisa kuba befuna ukufika wonke umntu sele ehleli etafileni.

Kwenzeka ngokweminqweno yakhe. Bajongana, kakhulu la mongameli ongumama etweze amehlo adiza ukuba anombuzo wokuba lo ukho ngantoni na apha, kodwa engenasibindi sakumbuza. Wancuma uZodwa, wabe ubhishophu ephakama, emkhuphela isitulo, emhlalisa phantsi. Yaqhuba incoko, waneliseka uZodwa akubona ukuba ngoobani umkhambathi kabhishophu. Wabiza ibhotile yewayini ubhishophu, wathi uZodwa ngaphakathi “yhoo uzakusela newayini ubhishophu.” Laphela ixesha lesidlo. Biyintswahla ke kuncokolwa, ingulo esiya kwisithuthi sakhe, egoduka. Kuthe xa bekwindawo yokupaka imoto, wasondela ubhishophu kuZodwa esithi “ungandijoyina kwakhona phaya egumbini lam.” Watweza amehlo uZodwa ephendula ngelithi, ukhatshwe ngumhlobokazi yakhe uNonceba ukuza apha eMonti, ngoko lo gama beqhuba kwinkomfa kunyanzelekile ukuba aye kumlanda. Amse kwindawo alala kuyo. Besephelile ke ngoku amathandabuzo kuZodwa okuba apha kwenzeka ntoni.

Ebewafunda amabali eBhayibhile, apho iikumkani zinamakhosikazi, kodwa kubekho izicakazana zokuzanelisa. Waziva edanile ngaphakathi kukuqaphela ukuba inkonzo yakhe ikhuthaza loo mkhwa wokuxhaphaza amabhinqa. Ngakumbi nangakumbi ngokuba ubomi bakhe bokwamkelwa ebufundisini bulele ezandleni zaba bantu.

Wayefutha ngumsindo akucinga ngendima kamongameli uMtungwa kule nto yonke. Ukwenziwa ixhoba ngale ndlela bekumqoba amandla, kodwa wazithuthuzela ngelithi, ubizo ulusabela sele enqathuva noko. Akukho nanye into angayenza engaqondanga, kodwa wayecinga abo babizwa besebancinane, bengenamava okupheka amaqhinga okuphepha. Ezi zizandla ezikhohlakeleyo ezenza ngolu hlobo ukubamkela ebufundisini. Sagubha isisu sakhe, wanga angawahlanza la manyala. Wacima ifowni yakhe.

NgoMvulo, eofisini yakhe, ungene kwi imeyili, wabhalela uxwebhu umongameli uMtungwa. Uthe efika kwindawo ethi, ndim uZodwa obebhala, wabe onelisekile ukuba esi senzo abanakuze basenze komnye umntu, bagqibelise ngaye. Wamazisa kanye ukuba ayimsithelanga into yokuba nguye intshatsheli yokukhangelela ubhishop intshontshwana lesicakazana anokuthi azanelise ngalo. Wakuzoba kakuhle ukukhohlakala nokucaphukisa kwesi senzo ngakumbi nangakumbi ubhishophu onosapho lwakhe. Wasele ekhwela kanye uZodwa kuye, emkhumbuza nokuba yena Mtungwa umtshato wakhe waqhawuka ngenxa yokukrexeza, engazange yena Zodwa amgwebe ngalo nto. Watsho embonisa ukudandatheka kwakhe sesi senzo, nokudana kuye ebemthembile. Watsho emthuma ke kubhishophu ukuba amxelele ukuba yena akanakuze ayenze into emdaka enje. Wadla imu uMtungwa, akenzanga neli mdaka, kwanzima nokuthini. Incwadi evumayo ukuba uwufumene umyalezo, yafika sekuza kuphela iveki uZodwa.

Waqaphela nto kwindibano elandelayo equka abefundisi nobhishophu awayemenyelwe kuyo ngubhishophu. Apha ubhishophu wasenza esi simemo kula ndibano yakhe yokuqala. Bekungekho nto imfunayo nalapho ngokuba ebengamkelwa ebufundisini. Kwakuza kwenziwa izifundo ngokuphathwa gadalala koomama ngokwesini ngokwesondo. Wazixelela nalapho ukuba uyaya uZodwa. Ufuna ukubathi ntsho emehlweni xa befundisa ngalo mba. Ukuxelelwa kukabhishophu ngembalelwano, ebengayikhathalele uZodwa loo nto, kodwa ebedaniswe kukuthi kanti kwenziwa le nto eBandleni likaKrestu. Kucaca nokuthi esi sisiqhelo, abalingwa abangamantombazana bacanda kulo mmango phambi kokuba bamkelwe ebufundisini. Wayesithi akufikelela kulo ndawo ibe ngathi kugujululwa emazantsi esisu akhe, ange angahlanza ngoko nangoko.

16. Isinyanya sam

UMalindi ebemana encuma, maxa wambi azive sel'edubula intsini yedwa akucinga ngotat' omkhulu wakhe. Wayengathi akasafiki uLwesihlanu njengoko babenedinga. Wayeza kumlanda eTinarha benjenjeya ukuya eMakhanda kwintombi yakhe uHlelo. Wayesiya kwinkonzo yobuyiselo enkonzweni yakhe njengelungu elizeleyo. NgoLwesine malanga waqonda ukuba makamkhumbuze ngomnxeba.

“Mholo Dedi, unjani? Ungalibali ke ndiyeza kwakusasa ngomso ngentsimbi yesithandathu, kuba ndizakuba ndisendleleni eya emsebenzini,” watsho uMalindi ethetha noyisemkhulu. “Kulungile mzukulu, ndakubona ngawe ke ntombi.”

Eyona nto ibinomnwabisa uMalindi kukwazi ukuba izakuba yintsini kulo ndlela ngoba utamkhulu benamabali ahlekisayo xa ethetha ngomlando wosapho. U-Malindi ibinguyena tata ebemazi lo, nangona bengahlelanga kunye ixesha elininzi ebomini bakhe, kodwa imini wangena kulo ndlu imagumbi mabini awayeqeshe kuyo umama wakhe, akasoze ayilibale. Kaloku ungena bethe khunubembe, uHlelo wenza amafetshu, yena uMalindi upakisha iimpahla ewodrophini. Loo nto uphethwe sisiyezi, ngathi le wodrophu iyamwela ngenxa yokulamba. Besele elinde kuvuthwe igwinya kula okuqala azokuleqa ngalo indlala, lo gama esalinde amanye alandelayo ukuze igwetywe indlala ngokuphelelyo, edibanisa namanzi eswekile. Wayemana ukulondla ngaphaya komama wakhe, ingathi nguye lo owenza ioyile ibe shushu kade.

“Nkqo, nkqo, nkqo, kwatsho ukunkqonkqozwa emnyango. “Ngeena,” watsho ekhwaza uHlelo. “Mholweni bantwana bam,” utshilo utamkhulu nolwa ncumo lwakhe, amazinyo emhlophe qhwa. “Ninjani kodwa bethunana” hay ke kwamnandi ekhaya akufika uDedi. “Ndizokusabela ntombam.” “Ewe Dedi, ndinengxaki apha, uHlelo kuleCawa kufuneka ekhwele aye esikolweni, kodwa ingxaki yeyokuba andinayo imali yokumbhatalela izifundo zakhe ukuba abhalise esikolweni, bendicela ke Dedi undizamele amawaka amabini anamakhulu amahlanu eerandi.” Owu mntwana wam, ndiza kuyithaha phi imali engako ngeli xesha? Ngaphandle kokuba ndiye ebhankeni ndiyocela uncedo ntombam.” Utshilo umnt' omkhulu, ethetha eziphendula. “Masihambe Ntshintshi sobabini siye ebhankeni siyokuzama,” utsho sele eteketisa uHlelo.

Ebhanzeni bahambe kakuhle, babuya beyifumene imali, izakufakwa kwi akhawunti katamkhulu. UMalindi ebenyathelela phezulu ingathi akasafiki ekhaya azokuphalaza ezi ndaba zinnandi. Ushiyekile uHlelo egqibezela ukwenza amagwinya, wahlamba nezitya, ebemana ukucela kule nto yabantwana, maxa wambi atsho umthandazwana ongena Amen. Kuthe kusenjalo, bangena benyoshoza uyise nentombi yakhe. Bebepheke iqhinga lokuba bathi kuye abayifumenanga, ze ekugqibeleni bamxelele inyaniso. Ubone ngenkangeleko kubo waqonda nje ukuba abahambanga kakuhle, wabe esithi chiphi chiphi iinyembezi, eqonda ukuba aphelile amathemba. Emva kokuphunga iti, uDedi uthe, “imnandi leti yakho mntana wam, yile nto siyifumene nale mali.” Wasithula isikhalo uHlelo, wathandaza ebulela eNkosini. UMalindi yabhalwa, yakrolwa loo mini engqondweni yakhe. Bebesithi nokuba bathetha ntoni besola uyisemkhulu, kodwa bekusithi thaa loo mini wajika amatye azizonka.

Zezo nkumbulo ke ezibilayo, ziphuphumala engqondweni yakhe, xa ngoku sele kusiyiwa emaphethelweni. Kucaca ukuba impilo yexhego ikekele, kodwa intombi yakhe yenze ikhwelo lokugqibela. Ukuze enkonzweni apho wayevunyiwe njengomkhonzi othembekileyo, agqibele khona. Kwaye le mpelaveki ibizakungqina loo msebenzi. Ibe ngathi akusasi kuMalindi, wavuka ngonyezi emveni kokukhumbuza uDedi ukuba usendleleni. Wamisa phambi kwendlu, bathathisa nendlela, bencokola kumnandi. UMalindi ebedlala emotweni u*Bebe Winans*, ingoma ethi “*What about*” isitsho ngokupholileyo, uDedi ebemana ukubetha umlozi, adubuleke esithi “Suuugeeezza.” Bekubonakala ukuba umntomdala, ubalekile wayokungena kwiingcinga zamandulo, kucaca ukuba ukubuya umva kuya kubanzima. Wancumela ecaleni uMalindi ezixelele ukuba makakhe anike uDedi ithuba lakhe lokundwendwela mandulo. UMalindi benemibuzo emininzi malunga nosapho, ebuza ngeengcambu, nezindlu ezithile kolu sapho. UDedi wanikeza ingcaciso ethe vetshe, kwatsho kwathi qwenge kuMalindi. Bada bayokungena eMakhanda kumnandi kunjalo. Wayenga angayifunqula le mini uMalindi ayibeke esifubeni sakhe, angohlukani nayo. Bashiyana ngelithembisene ukuza kumlanda kuMvulo ozayo.

Wonwaba uDedi nentombi yakhe uHlelo. Ebethe rhuthu ukumlungiselela kwibhedi yakhe xa efikile, kodwa ngale mini uDedi uye wabongoza ukuba alale kwigumbi elinye nonyana kaHlelo owalekela uMalindi, ogama lingu Thembela.

UThembela ubalise ngobu busuku abuhleli notamkhulu wakhe. Ube ngumntu othanda ukuya kwizihlobo aye kusela, kodwa ngezi ntsuku zombini uye wazola wahlala notamkhulu wakhe. Uthe rhuthu incwadi uThembela akuqaphela ukuba eli xhego limphakela imbali yosapho. Nanjengomtu onobuchule kusiba, wazoba uThembela imvelaphi yosapho ngokuxelelwa nguDedi. Wayigcina loo ncwadi okwegolide. Emveni koko waqhuba incoko umntomkhulu emxelela umzukulwana ukuba yena ekukhuleni kwakhe akazange atshaye. Utywala ebebusela kodwa ebesoloko esezingqondweni. Watsho emyala umzukulwana wakhe ukuba aqiqe, aqonde ngokuba ngoku sele ekhulile. Ukhe wafuna nokumlobolela inkosikazi emva kwemibuzo emininzi ngobomi bakhe babucala.

“Kulungile ke mntwana wam masilale.” Yaba kanti bubusuku bokugqibela obo umnt’omkhulu elindwendwele elo khaya. Ubuye kwakhona sele engqengqe ngomqolo ngenxa yeemeko zekhaya, kwanyanzeleka ukuba azokungcwatyelwa kwalapha. UMalindi wayokumphuthuma kwakhona, emgodusa emsa eTinarha, iluvuyo, iluchulumanco endleleni, iindaba zingoThembela. Kwiivekana ezilandelayo savakala isigidimi sokuba ulandulele eli phakade.

Emveni kokundwendwela ingcwaba lakhe beyokulicoca noThembela. Bathandaza apho eNkosini. UThembela wenza incoko, wawa phantsi enyembezana esithi, “ndiyakhumbula zonke izinto owandixelela zona.” Emva kokuphakama, benjenjeya nodade wabo ukuya eGqeberha, eyokufaka izicelo zomsebenzi kuba wayengaphangeli, futhi sekulithuba. Yabuya impendulo ingaphelanga iveki, waqeshwa uThembela. Sekucaca ukuba isinyanya sakhe sincokole neNkosi, sithethelela umzukulwana. Ubezala luncumo uMalindi akucinga ngesinyanya sakhe, ebesazi indlela usapho lonke obelungamqondi ngamanye amaxesha utat’ omkhulu, kodwa yena uthando lwakhe kuye belucima zonke izinto ezithethwayo, emazi njengesinyanya sakhe. Ikwanguye nowamvelelayo esekhukweni lokufa esibhedlela ngoku sele engasekho.

17. Ayiyodwa ke le

Kwakusasa, izulu limathumb' antaka, umoya utsho kabuhlungu ezindlathini, sisiwiliwili abanye baleqa emisebenzini, *pop pop pop* “uyakhwela, tawuni, tawuni yakhwela”, intloko yekondi yinkabankaba efestileni, ikhweba abakhweli, nantso itaxi isima ngxi phakathi endleleni qhashi izibane, zadanyaza. Engqondweni kanotaxi ukudanyazisa izibane kumnika ilungelo lokuba angamisa imoto naphi, nanjani oza ngemva makazibonele ukuba uza kuthini kulo meko, into angazokuyenza kukuphoswa yi R15 yomkhweli ngenxa yokucingela abanye abaqhubi endleleni. Yimpithizelo endleleni abantwana baya esikolweni.

Isigingqi phakathi endleleni sinamanzi, imvula ibinile kwiintsuku ezidluleyo, amavili emoto ayatsibatsiba. Ukuqhuba ngesantya esiphezulu kukuziqhwayela olunenkume. Ungazibona sele kufuneka uthenge amatayara amatsha. Zizitalato zaseMakhanda ke ezo. Abafana abathile abavuke ngonyezi bayaphithizela bediba umhlaba kwezibhafu zemingxuma ephakathi endleleni ukuze kubekho isiqabu kumqhubi okomzuzwana. Okweentaka zilindele ukudla kwazo, ithemba labo balijongise nakuwuphi na umSamariya olungileyo onokuthi aphose amasantana ukubulela lo msetyenzana bawenzayo, kodwa isiqabu sesomzuzwana. Amehlo abo ayancokola, athi ewe esi sisombululo sifana negqabi lomkhiwane abazibhijela ngawo uAdam noEfa, kodwa nangona kunjalo injongo yeyokuba wena mqhubi uzakusifumana isiqabu nokuba sesomzuzwana. Imoto yakho ingahambe itshona emingxunyeni, ngako oko phosa oko unako ze nathi sibeke into etafileni kwiintsapho zethu. Ngumasinedane le meko.

Umhambi umana ephephisa imoto ngapha nangapha, ukhe wabamba iibreyiksi ngamandla emveni kokuba itaxi ivele yema ngxi endleleni. Udibene nabafana bendlela, akaphozisanga maseko rhuthu iR100 eliphepha wanyengeza ngefestile. Badibana ngamehlo nomngcibi wendlela, wangqutywa luncumo ebobotheka lo mfana kuvele amazinyo engathi agalelwe ipakethi yekheri. Wayiphuza, wayibuka, wangathi unikwe imiliyoni yeerandi. Yeka ke ukuyisonga eyifaka epokothweni, equbula umhlakulo wakhe kwakhona esomba agalele.

Kungephi edlulille waphosa amehlo ngaphaya kwendlela umhambi, yinyakanyaka kuphuphuma, kutsitsa ukungcola, inkunkuma abanye baphosa beme kude, kushukume

ubumdaka kulo nduli yenkunkuma. Kuziitoti, ngamaphepha, ziinapkeni ezingcolileyo, ngumbono omanyumnyezi. Livumba eliyifuqasi. Endleleni eya emsebenzini wakhe umhambi uzibuza umbuzo wokuba abantu abaphilileyo engqondweni bayilahla njani inkunkuma phakathi kwezinye izindlu, apho kuhlala abanye abantu. Ingaba izifo ziphi kule meko? Makube idemoni lobumdaka kwilokishi zabaNtsundu alisanqandeki. Kwa le ngqondo yokucinga ukuba ubumdaka benkunkuma bufanelwe kukuhlala nabantu, ivela phi kanene? Uyiphazamise loo ngcinga ngokucofa umculo emotweni yakhe kutsho kamnandi u*Yolanda Adams*. Iingcinga zimphethe. Okuphambili kukufika kwikhaya lakhe lemihla ngemihla losuku apho achitha khona ixesha ngokunabisa ingqondo namandla akhe, nangokwenza oko akubizelweyo nakuxabisileyo, ukuzisa iinkonzo zikaRhulumente eluntwini.

Kriiiiiiii iziqhoboshi zemoto, uvalo lwaphantse ukutaka ngomlomo kumhambi, phinyi-phinyi igawuni yokuvuka epinki inqumla ngendlela. Uthe sele ezakutsiba avule ucango, akhe aleqe eligeza le ntombazana ayibethe kanobom ngokuphantse imenzakalise. Ngephanyazo gqi enye intombazana ikhwaza, nayo izombathisile ngegawuni ekwapinki, ikrasa. “Undiphathele amapoyoyo evenkileni Nosipho.” Xa esithi balulu amehlo lo Nosipho ukhwazwayo nguye lo unqumle phambi kwemoto ihamba. Uthe ndwanya amehlo ngaphaya kwevili lemoto, limyile, kodwa ephazanyiswa nangulo mbono weegawuni ezipinki.

Zabuya iingqondo, waqhuba nendlela yakhe umhambi. Ebethukisela, esongela. Kuye kwacaca ukuba imini yakhe ingonakala ngaphandle kwekofu nephephandaba, ingakumbi emveni kwesi sehlo. Nanko ecofa iqhosha lemoto ecacisa ukuba ingena ekhohlo kwigaraji athenga kuyo. Wakhawuleza ukungena ngaphakathi ngokuba ebekuthiyile ukufika emva kwexesha emsebenzini. Emva kwakhe kulandela usisi webala, nanko enyantsula ngepijama negawumi epinki. Uphinde wabheka kwakhona engawakholelwa amehlo akhe ngulo mbono kwakhona.

Emveni kokuthatha izidingo zakhe zemihla ngemihla, kwityhu yokubhatala. Esamile njalo kudlala engqondweni lo mbono wezi mpahla zokulala kuhanjwa ngazo. Ingqondo yabuya umva ecinga kanene ngengqeqesho eyabethelelwa, yakrolwa ngehamile ziinkondekazi ezingqondweni. Ipijama inxitywa xa umntu elele ebhedini. Ukuze avuke ngegawuni kuba ejikeleza apha phakathi kwekhaya. Buziva

ezizikhukukazi xa zicela iNkosi ukuba ingenelele kwiimeko zamakhaya azo, ziguqe ngedolo, zivale amehlo mba, ziqale ngokuthi “enkosi ngokusivusa xa besenze umfuziselo wokufa.” Nkqu uYesu wasongelwa ngampahla zithile walaliswa engcwabeni, kodwa mhla wavuka into yokuqala kukunamulula ezo mpahla emzimbeni wakhe, wazisonga kakuhle, wafulathela ingcwaba ezipakishile kwakulo.

Lo mkhwa ngoku wokunanazela phakathi kwabantu ngeempahla zokufa uvela phi, ulicebo likabani? Khona kutheni ukho ndaweni zonke? Loo nto uxhaphake kwisizwe esiNtsundu. Sele uhamba emini’ emaqanda akunqabanga ukubona umama omdala enyantsula eziqamangele ngegawuni ecanda isitalato. Futhi lo mbono awuxatyiswanga yidolophu yaseMakhanda kuphela. Sisiqhelo esingene phantse kuzo zonke iindawo. Loo nto yinto entsha eqanduselwe yakhula ngoku, yakhawuleza ukunwenwa, futhi ayinqandeki.

Ingaba oko kukuthi sisizwe esihamba sifile? Iphuncuke phi imfundiso ephilileyo? Ezitalatweni ngoku sidibana neziporho okanye izithunzela? Ingaba sesinye sezizathu kanye esi esibangela ukuba siba ngavula oonomathotholo, oomabonakude, amaphephandaba sigangwa nguqulukubhode wokubola neempethu ezinyiqizayo wezimilo ezingatshongo khona? Intombazana eRhawutini itshixele abantwana abaminyaka ukususela komnye ukuya kwesixhenxe etyotyombeni, yahamba yayokuzintyintya ngotywala kwiindawo zentselo. Ingaba le yimiphumela yoku kuhambahamba kuzulwa kunyukwa kusehliwa ngabantu abahamba befile ngeempahla zokulala? Uya kuzicingela mlesi, kodwa ukho umrhano wokuba nezinyanya ziyahlahlamba ngulo mbono ungaqhelekanga.

Uthe esekwezo ngcinga weva ilizwa likhwaza“olandelayo,” ngulowo ubhatalisayo ethilini. Rhuthu imali epokothweni wabhatala kulo sisi unezinxonxo. “Mholo bhuti,” utshilo lo sisi enoncumo. Umhambi uqaphele ukuba amashiya azotywe kanobom umgca omenyezelayo omnyama. Umlomo wona uyachininika ngathi uqatywe amafutha. Ufane nje wamncumela naye, enqwala ebulela. Uncumele nje ecaleni ezicingela ukuba makube le ntokazi ivuke kwangonyenzi ukuze kuphume lo mzobo wala mashiya okanye mhlawumbi wakhula esenza imizobo esikolweni. Kwazi bani?

Wagxanya ukuyokungena emotweni yakhe.

Ukhawulelwe zezinye izigingqi umhambi xa ephuma egaraji. Ezicingela “ukuqhuba umhla nezolo kule meko enje, kufana nokungena endaweni emnyama kwabhadakazi. Ukhulelwe lixhala kuba ungade ufike. Umphefumlo awuzolanga, kukho ukubethabethana kwengqondo. Kukho ixhala lokuba ingade ibe kanti iya kude ilunge na imeko. Kukho ukungonwabi okubangelwa kukuba ubani ungathi uhamba ephupheni elibi, angavukiyo kulo. Liphelela kwintsunguzi yobumnyama apho kungekho kusinda nakubuya ngamva.”

Ayimsithelaga eyokuba abaphathi bakaMasipala kule dolophu nabo bagudla indlela bebaleka la madama nale mingxunya. Ingaba bethu xa befika kwi ofisi zabo akukho nto ibaxhokoxayo ngale meko. Eyenza ukuba ubani osemagunyeni athi ngoku kwanele? Aba ngabo kanye baphethe izitshixo zokuvulela bonke abahlali ukuba bangene baxhamle ubuncwane belizwe lesithembiso ekwaphalala igazi labaninzi.

Sele bayeka nokukhangela isitshixo esivulayo, ezo bazifumbathe esandleni bayayazi ukuba azivuli kodwa bazithwele umhla nezolo bayazijingisa, ziyabasinda. Banaso kodwa isitshixo sokuvulela bona bodwa umthombo kodwa nkqi ukuba uluntu lonke luxhamle. Intlaninge yabemi ingaphandle ibethwa ngamaqhwa engqele ilindele ukungeniswa bothe nabo emlilweni bafudumale. Izitalato zigcwele ngabatshaze izidlele, benemifinya, kulila amehlo akusekho themba, izithende zicandekile, bawunduza ngeegawuni umhla nezolo. Behamba nje baphethwe bubuthongo.

18. ISipho seNkosi

Kusemva kwemini kwiofisi yomphathi Bhunga kwelinye icala ledolophu kukhala umnxeba kwiofisi kaSipho. Uyagileka akaziva ngokuba oko ebemke kusasa eshiye ibhatyi yakhe ixhonywe estulweni. Kaloku uneshishini lakhe le *taxi*, oko bemke kusasa eyokujonga ukuba izinto zihamba kakuhle erenkini. Ukusuka apho wayokwenza *igrosari* yendlu yakhe. Kralakaxa isitshixo emnyango, genge umnyango, axhumele umnxeba esengaphaya kwetafile ngenxa yokuzinga“Ewe mnumzana *Finroy*, ndim othethayo uSihlalo weBhodi. Eerrr Mnumzana hay ukuba nje wena kwinkampani yakho unganaye umntu omnyama, kulula ukusebenza nathi. Masincokole ngekomityi yekofu sibone ukuba singenza njani. Gximfi umnxeba. Uthe rhuthu unomyayi wakhe, wangena kuFeysbhuku naku wathsaphu. Uthe xa ephinda ephakamisa amehlo yabe seyingutshayile, wajonga iwotshi wancuma sele evalela ikhompuyutha yakhe kwisingxobo sayo ingqondo isemajitini kwaMfandandini.

Ngentsimbi yesithathu ekuseni kuvakala isitshixo emnyango, uNosisa uyothuka engenelwe luvalo, xa esiva ecaleni lakhe ebhedini akekho uSipho. Zikhawuleze zibuye iingqondo ukuba akakhange abuye emsebenzini. Uthe esekwezo ngcinga ingqondo isancokola izama ukuqondisisa imeko, grgrgrgrgrgrgr isandi semayikroweyvu, phahla phantsi amacephe, yataka kude idrowa. Hayi ke sele eligeza engathi akanyatheli uNosisa wajikela *ipaseji* endlandlatheka ukuyongena ekhitshini. Wafika uSipho exhase ngetafile, ihempe ingaphandle ebhulukhweni, itayi liyajinga entanyeni, ejingisa intloko, amehlo ayengeyenge, unxile ulutywantsi. Ungene sele egaba “hey Sipho ungakhe ulinge undiqhele kakubi uyeva!” Utsho esondela equbula ibhoso. Yangunomji ekhitshini, ngephanyazo wataka umqhelo ngefestile kaSipho. Yeka ke ukugxanya esiya kwigumbi lokuhlambela. Le imazi ithe mbende emveni kwakhe, kaloku nguGabhadiya lo kwaye indoda iyibamba ngesifuba futhi akayiyeki ingabhonganga.

Umthe govo emqolo, wamosela, wawa phantsi uSipho. UNosisa wayijija imela apha emqolo ngalo lonke elo xesha isikhalo sakhe esikrakra sitsho ngokumangalisayo. Besele epehu kwakhe ethatha yonke into emngqongileyo emgqaya ngayo embetha apha entloko kanye emosela. Suka ngephanyazo, yajika intloko kaSipho yayeyenyoka, idlakadlaka kutsaza igazi, watswina uNosisa. Xa ekhangela ngasekunene kwakhe

nantso incwadi ekhangeleka njengeBhayibhile ibhabha emoyeni ingathi iphethwe sisandla, kodwa asibonakali. Le Bhayibhile iziswa kwelicala linaye, ngumntu onkangeleko iyeyeNgelosi, ingathi uthi lo mntu thatha nantsi into eza kukunceda kule meko. Uthe akuyinqakula le Bhayibhile uNosisa xa ejonga le nyoka ijike yanguSipho kwakhona ezolile, engenawo amanxeba.

Wothuka uNosisa ebile ebaleka amanzi, xa esithi ecaleni kwakhe nanku umyeni wakhe ekobude ubuthongo ecaleni kwakhe. Wathi xa ecinga ngephupha elibi avuke kulo waqonda kakuhle ukuba le ayiyodwa. Wayazi futhi ukuba wakhuliswa ngumaMgwatsi ngoBawo wethu oseZulwini, kungasoze kulalwe kungathandazwanga. Le nkondekazi yayisoloko iphethe loo ncwadi imlom' ubomvu, ikhuthalele ukubhodla amazwi ayo kusapho lwayo. Waqonda uNosisa ukuba ekuhambeni kwendlela yokukhula uye walibala ngoMdali wakhe. Lo myeni wazikhethela yena ebengawazi nokuba ujonge ngaphi umnyango wecawa. Kulo mzi wabo yayisisimanga ukufumana nkqu incwadi yeBhayibhile.

Kwabakho intshiseko ngaphakathi kuye wakhumbula ukuba esi sithunywa asibone ephupheni simnika iBhayibhile, emva kokuyamkela, uthe xa ephosa amehlo endaweni yentloko yenyoka, yajika kwakhona yangumyeni wakhe, ozole ngokumangalisayo. Wenza isigqibo ngoko nangoko ukuba makube isisombululo sisencwadini emlomo ubomvu. Bachitha loo ntsasa noSipho bekhangelala le ncwadi bade bayifumana evenkileni. Lwaqala uhambo lwenzolo noxolo ekhayeni labo.

Ibisele ilisiko likakaSipho ukufika ethaveni ayibethe itafile ibe mnyama, kubhubhuzele ibubu lamantombazana phezu kwakhe. Umbone uphopho enobubele obugqithisileyo akhuphe amarherheba epokothweni kuthengwe, akugqiba athi “gcina itshintshi.” Uthenge ethengile oonomyayi ababizayo ngoba kaloku ookleva bebezithathela xa etipile kwezo tafile, kungekho lusini. Usini belubangela umntu ukuba abe ngumntu, amcingele omnye umntu. Ukucingela umntu ibingelosiko lasethaveni. Isiko lasethaveni kukutshabalalisa, lophule izimilo zesizwe. Sakophuka isimilo seziswe ke iba zizijwili ufike entlalweni kungekho konwaba. USipho noNosisa bagqiba ekubeni noko ngoku sebekhulile badinga ulonwabo lwanaphakade, uvuyo olungapheliyo, olungasoze luxhomekeke kwiimeko zokuphila. Mhla

baphuthuma le ncwadi emlom' ubomvu, nyaa iingcinga zeenyembezi zikaVitoliya kuSipho.

Tyhini lwayeka nolusu ukuba mfusa, yaphuma amaqhekeza eempundu le ndoda, kwakuhle ekhayeni. USipho unentonga yakhe nomsimelelo axhasa ngayo ngoba uhlobene nale ncwadi imlomo ubomvu. Umbone umfo omkhulu ehlaziyeka emandleni xa efika eofisini yakhe eqamele ngamazwi akwiZafobe 13:4 “Ivila liyanqwenela lingazuzi nto noko, kambe yena umntu okhuthuleyo uyalangazelela aneliseke.” La mazwi amthutha ebugxwayibeni bokucinga undlela lula wokuzuzwa imali wokudibana nabamhlophe kwiithenda, ayokumlahla kwilizwe lesithembiso apho lilawulwa kukusebenza ngokuzimisela. Ebevuka ngonyezi lo mfana emva kokubikela iNkosi eyicela ingenelele kwinkqubo yakhe yosuku, umbone esenjenjeya ukuya apho axelengela khona inyama. Kubonakale ukuba kufike udubul' egeqa, ancede uluntu lwakowabo ngokuzingca. Kaloku uluntu lwakowabo lulo olumthembe ukuba nguye owokhulula lona. Alukhulule kumazinyo aziingxavula endlala ebulala umntu oNtsundu. Umntu oNtsundu selahlekelwe lithemba, kodwa wabe esazi ukuba ithemba ke lona linqabile, likwaqinile liyiankile yomphefumlo. Ngulo mphefumlo wayesazi uSathana nokuba zingavuza izinkcwe kodwa akasoze awufumane, akhethe ukonakalisa inyama. Wahlala uMhlawuleli sagqama isipho seNkosi, sanikeza ngesi sipho ekuhlaleni!

19. Iphupha

“Kaloku fondini amaGrike asifumana bethuna, bahlanza ukungcola kwabo ngefilosofi yawo. Besithi ukuba unebala elimnyama, unempumlo engqukuva, uneenyheke ezideki, neenwelana ezi zakho ziqathalala, pewu hayi ulikhoboka wena. Hayi eziya bezisithi iinkokeli zoqobo ngabo bampumlo zitsolo, banamehlo aluhlaza okwesibhakabhaka, banebala elimhlophe, neenwele eziyephuyephu. Loo nto ke fondini babhubha kudala kodwa sisaphipha loo mgabho wabo unanamhla. Ezi ngcinga zabo zibolileyo zisalawula kweli lizwe unanamhla.” Yile nto nangoku usibona sidada sitshona kwidama elimanzi angcolileyo anukayo entswela ngqesho, kwindlala, ukungalingani kwabantu kweli lizwe,” watsho uThemba phofu unkonye iDigri kwezomthetho yaseDyunivesithi yaseFort Hare, ngenxa yokunyanzelwa yimeko senguNogada kwenye yeenkampani zabucala.

Uphendule ugxa wakhe uZimanye esithi, “Mfondini sizakuyithini le meko, endaweni yokuba kube ngcono imeko iya isiba mandundu,” asincedakali ngoba ezi tshephu zethu ngoku ziphetheyo akukho sazela, zizenzela ubutyebi bazo zodwa. Izigidi zabantu ziyafa yindlala, loo nto ke zityholwa ngorhwaphilizo, nokuqesha abazalanayo nabo, sisengxakini mfo.” “Heyi fondini ubuntu basemandulo boomawokhulu buleqwe ngezinkempe zokuphila kwaseNtshona bayokutshona elwandle. Bemka namaza enkohlakalo tshephu, sashiyeka singamagobhogobho fondini. Into ezicingela iziqu zazo zodwa zingamkhathalelanga omnye umntu. Amathambo ookhokho bethu awonwabanga ayagoqoza. UMdali yena ukhuphe amehlo ukhwankqiswe sesi simanga. Nangona enecebo kodwa usajongile ukuba siza kuphelela phi.”

“Kodwa ke fondini zijonge wena ufundile unesidanga kwiPolitikal Sayensi eDyunivesithi yaseNelson Mandela. Sihleli apha, singonoogada ukuze sibeke into etafileni. Amaowuledi ancama konke fondini ethengisa imifuno neziqhamo estitalatweni encamela thina. Enethemba lempumelelo yethu sizokuwakhulula kwiimbophelelo namatyathanga endlala. Khawusijonge fondini, siyasokola. Akukho themba fondini”, utshilo uThemba. “Into ezasinceda fondini kule meko kukuhlala sisazi ukuba asiphelelanga apha, amaphupha ayafezekiswa. Lo msebenzi wokugada funeka ikrolwe engqondweni kuthi ukuba yiblorho nje yokuwelela ngaphesheya fondini.

Okanye sakufela kulwandle lwentswela themba. Masingafi mfo, masingafi, lisekhona ithemba,” watsho uThemba. Baphazanyiswe kule ncoko kukudlula kwenzwakazi egama linguThandiwe isiya ngasezi ofisini zalapho. Icikiziwe ke intombi, ingunomdakazana omnyama. Bathe xa beyikhangela, bafike ifakele iwivu ende ephela phezu kwesinqe, iinzipho ezifakelweyo, futhi zinde ngathi zezokugrumba amangcwaba. Le nzwakazi izithe pitsinini, yaziminxa kwilokhwe eyakha yamfutshane yona, ichophisile ke iyacondoba ukunyathela oku. Wathabatheka, wabobotheka, amehlo sele edanyaza uThemba wancama wazijula ijacu.

“*Hellow* sisi, unjani? NdinguThemba mna igama. Usisi ngubani yena?” Kwekhuu yasuka yamchola inzwakazi, yehla inyuka ukumjonga oku, iphendula ngolunya “hay bhuti akuyiyo le rhali ndithunga ngayo mntu wabantu, not *izekuriti*, yhoo hay torhwana.” Nyoxo uThemba sele limyile okomzuzwana, wabuya wacinga icebo lokuchola, avuselele, apolishe isidima sakhe esinyathelwe saxushwa eluthulini yile nzwakazi.

“Hay sis nam torhwana bendingekho siriyasi wethu. Kaloku mna ndithanda abasisi bazaziyo uba bangoobani. Hay umntu ozakunxiba iinwele phezu kwezinye iinwele, ungafika loo wigi igqume amatshanda futhuz. Hay ntombi ezam iirhali endithunga ngazo azifaki nzipho phezu kweenzipho, azipitse umntu ngo2 *cm* welokhwe akhohlwe nakukusuza oku. Hayi bhabha phola bendikudlalisa.” Wahlasela kanobom uThemba sele eziva ukuba uva kamnandi ngoku. Suke yanyusa impumlo inzwakazi yanyantsula isiya kusithela. Waqokela uThemba, “ufane wandonyusela impumlo, kwiminyakana nje emithathu, wena ndiza kukuqhumisela ngothuli lwemoto yam.” “Hay noko fondini pheza ngoku yhoo hay umxelelisile, la ngqondo yakhe inukayo uyishiye apha lowa. Ungakhathazeki wena mfo, uyishiye apha,” waqokela esitsho uZimanye. Wanyusa amaxhaga uThemba eziqonda ukuba umxelelisile. Ukususela loo mini, loo ntombazana yaba yinkuthazo kaThemba noZimanye ukunyuka intaba umhla nezolo. Beqabela imigatyu neenduli, maxa wambi bathi sele beziva besenkcochoyini, suka kube ngathi kukho isandla esibatyhalele ezantsi bayokuwa bhaxa eludakeni. Izicelo zomsebenzi ongcono zikhatywa. Udliwanondlebe bengatyunjwa. Kuphela ithemba. Umzingisi akanashwa. Ukuzingisa kuvula iminyango evaliweyo. Iminyango evuliweyo ingenisa empumelelweni. Impumelelo ibangela uvuyo. Uvuyo olubangelwe kukuzalisekiswa kwepupha.

UThemba ujonge efestileni ye ofisi yakhe, iintyatyambo zitsho ngemibala eqhakrazileyo eyahlukeneyo nevumba elimnandi eligqobhozela ngezo festile zitsho iofisi yonke kunabe elo vumba. Entla komnyango weofisi kukrolwe ngombhalo omkhulu Themba & Thando Athenis . Ngale mva kwemini uZimanye ukwelinye icala lomnxeba, uxhome umlenze etafileni, umana ukulungisa iindondo zakhe. Use-ofisini kwiDyunivesithi iNelson Mandela, ngoku ungumhleli wezopolitiko, uncokola nesihlobo sakhe sakudala.

“Bafo ndicela ube yibest man, ndiyatshata fondini ngeeholide zeIsta ekhaya eMakhanda.” Watsho uThemba.

“Hay ndiyabulela ngeli wonga, ndiyakuhalisela Bafo. Hay nam uyandikhuthaza maan ndiyeza tshephu, ndiyeza kule way, latsho ilizwi lika Zimanye kwelinye icala lomnxeba.” “Eish fondini la Masipala wenu akakazilungisi nangoku *ipotholes*, hayi tshephu khanizame elinye icebo, hay angekhe amatayara ethu. Uz’ uqonde uba anizimiselanga ukulungisa ezi *potholes* nide nanendawo yokutyela ethiywe nge *“Potholes and donkeys.”* Hay tshephu ndiyanincoma niziincutshe eMakhanda niyatya egameni leepotholes. Waqokela watsho uZimanye.

“Hey fondini sukuyithetha loo nto, kaloku ndibukele iindaba kule veki iphelileyo eRhawutini kutshe kwangqungqa isakhiwo esidala ekuhlala abantu kuso. Umnini waso akekho mthethweni, kwatsha kwangqungqa abantu abangaphaya kwamashumi asixhenxe lwahlanza uselwa, kodwa ndamangaliswa fondini kudliwanondlebe nophethe isixeko xa esithi esi sakhiwo sebenegama laso ekuthiwa ngu “Mnyama Ndawo.” “Fondini bathathe ixesha lokucinga ngokuthiya indawo endaweni yokuba bayilungise. Sisengxakini embi apha fondini ngoku bagxumeka amagama ukubonisa ukuba ezi meko siseza kuhlala nazo. Okulula kukuzinika amagama ndaweni yokulungisa.” Hay *tshephu* sisengxakini ndiyakuxelela. Watsho uThemba engenelela.

20. Kuya kusunakala

“Sizohamba ekubonakaleni kweNkosi,” yatsholozela le ngoma yamanina angootishalakazi bombutho iSouth African Democratic Teachers Union (SADTU). Zatshe ezi nzwakazi zimile phambi kweholo yoluntu iNoluthando ngoLwesithathu emva kwemini, ziingqimba zamafu, amazulu aqumbile, anga anombuzo onokuphendulwa nguLowo ungaphaya kwamafu. Bazithe bhije ngamankontsho aluhlaza nabomvu, benxibe mnyama ukubonisa inkxaso kusapho lwentwazana ethe yabotshelelwa yatshiswa yindoda encuma nayo kwiveki ephelileyo.

Le ndoda encuma nayo yona ibalekile yagqotsa. Igqotsa phofu intombi le ifunyenwe seyingamathambo kulo ndlu bebekuyo. Wahlininika, wahlahlamba umzali elilela usana lwakhe, abantwana bale ntombazana baneminyaka nje engephi, omnye uminyaka mihlanu ezelwe, omnye uneshumi nje kuphela leminyaka, kubonakala ukuba eli linxeba elinzulu elingazokufane liphole, umagqibelo umana ebuza “uphi umama?” Unyembezana, baxakwe bonke kuxabe amazwi emqaleni suke kuthi rhutyu iinyembezi, ziqengqeleke kulo mathafa ezidlele, inene yintlungu le eyongameleyo.

“Ze nikhe le nto niyenzayo namhlanje niyenze nakwabanye ke abantwana, xa kwenzeke izehlo ezinje kwamanye amakhaya ningaphelelisi kweli khaya qha,” uvakele omnye wootitshalakazi ebhekisa kumququzeleli wale matshi, uNomalungisa iye yamkhubekisa le ntetha, kwabonakala kungenelela utishala oyindoda obekhapha la mabhinqa ukuya ekhayeni lolu sapho lwehlelwe sesi sithwakumbe. “Hayi *maan* ayiloxesha laloo nto ngoku, asiyontlanganiso le. Apha sizoqokelelana kuba sisiya kulo mzi ukuyobonakalisa uvelwano. Asindawo yokuthetha ezo zinto le.” UNomalungisa ebebila ngumsindo yile ntetha kodwa wazibamba ngelithi mkhulu umsebenzi oyokwenziwa kunokuhoya nje izaphuselana. Wanela nje kukumthi gxezu ngamehlo athethayo wafak’ impempe emlonyemi, wahlab’ igwijo, “*Senzeni na, senzeni na, senzeni na.*” Alandela loo manina intlungu ikrolwe ebusweni, ithemba libonakala liphuncuka lisimka nomoya, kodwa kucaca ukuba le ngoma inje ngeyeza, kwaye iyabaqinisa. Kwiveki ephelileyo uNomalungisa ebelixhaphetshu athi esemnxebeni abekuwhathsaphu, athi eku Mesenja ku Feysibhuku. Kumthathe iintsuku ezimbini qwaba ukuhlab’ ikhwelo, wayambatha intlungu yeli khaya yabonakala ikhaphukhaphu akubambisana nabanye ootitshalakazi kuqulunqwa le mini.

Kuqulunqwa isipho sothando abaza kusenza kweli khaya. Inyanga kaAgasti, yinyanga enomzila kumanina kwisizwe soMzantsi Afrika uphela. Ufika amanina esizweni eneentshukumo azenzayo ukuphakamisa igama lamakhosikazi. Ufike beqolozelene eziholweni benambitha ngomonde ukutya kweendlebe, befuthelana abafazi, bexhobisana ngezinto yinto ezakha abafazi.

Kwazi bani mhlawumbi uNomalungisa wonganyelwe ligama lakhe lobulungisa wacamngca ngaphakathi waqonda ukuba konakele. Konakele nje akungencedi ukugqolozelana eholweni, sibe isikhalo ekuhlaleni sikrakra. Sigqitha ngaphaya kwewadi ehlohlwe ezindlebeni. Esi sikhalo sinezingqi umhla nezolo sithwebula sizingele lonke ibhinqa eliphila ekuhlaleni. Ubundlobongela obusekezelwe kwisini. Zezo zingqi zeso sikhalo solu sapho esimbangele ukuba athi uNomalungisa iholo iza kusilibazisa, masiye apho kanye kufele khona ithole. Silibele kukufuthelana eziholweni, aphela amabhinqa phandle edlwengulwa, silibelele kukugqolozelana eholweni, abantwana bayabulawa phandle.

“Wathinta abafazi, wathint’ imbokodo,” yatsho le nzwakazi amanqindi ephezulu, yaqokela isitsho ngelizwi elimyoli “Boomama bomthandazo thandazani ibuye iAfrika. Mayibuye iAfrika. Andikwazanga ukuzibamba kwesi sithuba, chiphi chiphi iinyembezi, iingcamango zinzulu, yhini Mdali wethu, konakele phi kweli lizwe? Ububi obunje sone ngantoni, kwenzeke ntoni kumntu ongutata ukuba abe nogonyamelo olunje?”

La makhosikazi kaloku ethelela nje apha phambi kweli holo elinde amanye ade afike kuzokuyiwa kwela khaya, kwelinye icala lelokishi, zizijwili nje. Abafana ababini bazibhuqa phantsi ngathi balahlekelwe ziingqondo, bakhandekisa iintloko ezindongeni. Abantu beCawa bathe xhonkxosholo babalekwe nangulo Moya oyiNgcwele. Bagxothwe okwemishologu ngaba bafana, nabo bagqotsa bephaphatheka zibhabha emoyeni ezoBhayibhile. *Aw!* Nkosi ayingabo na bekumele ukuba ngalo Moya oyiNgcwele bathomalalisa nokuba idemoni zivela ngaliphi icala. Basuka bancama, beninika iintloko bebuya umva. Wabaliphaku phaku na ngoku uMoya oyiNgcwele?

Unina wababafana udlwengulwe, wagwintwa, wabotshelelwa ngocingo entanyeni, wacholwa ekuseni yangeCawa. Uminyaka ingamashumi mathandathu anesihlanu. Ngumama webhatyi ngokwenkonzo. Aba bafana bangamantsfontsho ehobe alo mama, uVuyo noVuyani abakholwa ukuba kwenzeke le nkohlakalo inje kunina wabo. Umzalikazi wabo abamthandayo bathi uzakubuya asinguye lo wehlelwe yile ntlekele. Babagxotha abo bantu becawa, bancama bagoduka. Bashiyeka aba fana ingathi bashiywe kwanti. Yangathi bahamba kwitonela elimnyama kungaphumeeki kulo. Bebekhangela ileri yokukhwela baye emazulwini bambuze uMdali ubuso ngobuso ukuba uthulele ntoni.

Iseyinyanga yamanina, ngenene uSathana uyanyonyoza kwidolophana encinane yaseMakhanda uthi “ndinigqibile.” Wasuka lo Nontsentana wawutsala ngakumbi umkhala wenkohlakalo, washiya izigede, washiya iintsizana. Iintsapho ziqamele ngeenyembezi, bezibuza imibuzo engenazimpendulo, bethandaza imithandazo engena Amen.

Kwikhaya lentokazi etshisiweyo, yafika yema imatshi, “*Igama lamakhosikazi malibongwe.*” Ukuba biyintuthuzelo le kusapho, bazi ukuba nangona intombi yabo yehlelwe leli lishwa, kodwa igama layo lisadunyiswa, mhlawumbi bekunobakukho umnyinyiva kwindlela abaziva ngayo. Babengathi bakwa bhadakazi, kodwa bezolele intombi yabo kwanomsebenzi owenziwa yiSADTU. Intlungu ekuloo mehlo abo kwakunzima ukuyijonga.

UNomalungisa ngokokungqamene negama lakhe uququzelele imini aya kuthi afunyanwe ngayo umranelwa ukuze onke amakhosikazi abe senkundleni ngaloo mini. Futhi wabe ephambili neofisi kaMasipala eququzelela nenkonzo kaZwelonke eza kudibana ngalo mama ugwintweyo kwiveki ezayo. Yavalwa inyanga yamanina kule dolophana kuxabe ilifukazi elimnyama ngenxa yala manina mabini.

Siyathandaza ukuba ubulungisa buvelise intloko yabo, igeqeze bade abenzi bobubi batakake nakwezomfanta bakuzo, bamemeze babhanxeke, bazixelele ukuba bangabulali bengabuzwanga. Igazi lo mntu aliweli phantsi. Ubulungisa buyakhala apho igazi labo liwele khona.

21. Aphel' amathemba

UDali noNomathamsanqa, bagodukile baseMakhanda, ngeeholide zikaDisemba. Bakhwele kwangentsasa inqwelomoya kwisikhululo iO.R. Tambo. *Bagxidika* kwisikhululo esiseMonti ngentsimbi yesixhenxe. Benjenjeya ngemoto yemboleko ukubhekisa eMakhanda. Iyabavumela indlela, kwaye kusazolile, kumana kuvela imoto ngeloo xesha endleleni.

Bathi chuu kuhle bengena iNelson Mandela Stalato apho ikhaya labo libambe ikona. UDali esehlisa ifestile, wacothoza kancinci “yheerr abantu baseMakhanda ungafunga uthi bebekhe baya bonke kwenye idolophu, okanye kwilizwe elikude bafika babutha iinyanga ezininzi, beshiya le dolophana igcinwe ziidonki kuphela. Uhamba nje udibana nezitalato eziphihlikayo, iindlela ekuhanjwa kuqhutywa kuzo umhla nezolo, ziinduli, ziintaba, ziilwandle, ngamadama kwalapha phakathi kwezindlela akukho nto ingekhoyo kule idolophu.” “Uyiqaphele phofu eyokuba kwiindawo ekwakukade kuhanjwa kuzo, zivalekile yingca nokhula oseluneminyaka evisayo luyekiwe, kukho namahlathana sele eshinyene ematsha azikhuleleyo. Sasiqhele ukunqumla apha singabantwana jonga ngoku ngamahlathi amancinci. Xa ubhekabheka livumba nje lentswelathemba, kubhalwe ubugxwayiba yonk' indawo, ukoma ugagana nako kuzo zonke iindawo, kuthe gabhu ubutshivela.” Utshilo udade wabo engqinela umntakwabo.

“Kanti bendifunda iGrokhotsi le bayikhupha ngobuxhakaxhaka ukuba izinga lokusebenzisa utywala neziyobisi linyuke ngodonga, likukrobe ungena eyadini, livuke nawe kwakusasa usenjenjeya ukuya emsebenzini, lifike likubulise emsebenzini, oonyana neentombi beyayatheka.” Utshilo uDali.

Le ncoko yaba babini ifuthwe zizakhiwo zeCawa ezinabe okwamathunzi ngasekhohlo. Isitalato saseZ sigcwele zizakhiwo ezisixhenxe zeenkonzolo, zimelene zishiyisana ngenkangeleko yangaphandle. Zonke iivenkile ezazilawulwa ngabantu bokuhlala, ngoku kume abantu bokufika baziinkabankaba, ziphethwe ngabo, bayalawula. Wena babone beyimiqodi ngentseni kwi Suphamakhethi befika ngaxesha nye belibubu leenyosi. Kucace mhlophe ukuba bahlanganisa imali ukuze bankinkqe kanobom, bezuza ukuthotywa kwamaxabiso.

Le nto bayenza ngamxhelo mnye, akungeni moya phakathi kwabo. Apha injongo inye: senz' imali. Hamba undwendwele lo mashishini abo ngentsimbi yokuqala, ufike ubethwa liqhaga. Batshixile. Baye kuthandaza. Bamthembile uThixo wabo, bogqitha umzi oNtsundu. Kha wube nombono ukuba umzi wonke oNtsundu ubunokuwa ngaxesha nye, ngamxhelo mnye emadolweni, yeyiphi imimangaliso ebinokwehla. Ithi imbali oomama bakudala babethandaza ime imigodi ingadiliki, kuyiwe entabeni, ine invula. “Ikhona into engaqondakaliyo, nengaginyisi mathe ngobume, nesimo sale ndawo,” utshilo uNomathamsanqa enikina intloko.

UDali ukhumbuze udade wabo ukuba ngeminyaka yoo1970, besengabantwana besikolo eNyaluza, kwelinye icala lelokishi kukho indawo ebizwa ngoNdancama. Apha kwakhiwe izindlu, kuhleli abantu phezu kwamangcwaba. Watsho esithi uDali amaxesha amaninzi abashumayeli bakwaLizwi bebesithi emva kwentshumayelo yomngcwabo, xa kufikelele ithuba lokuya emngcwabeni, umve esithi “ngoku sifike kwaNdancama.” Aba bantu bahleli isiqhuma seminyaka phezu kwamangcwaba, besiya endle besebenzisa amabhakethi. Kwada kwangena urhulumente wedemokhrasi.

Wamqhawula uNomathamsanqa esithi “Ewe nje yaba ngunomji kaloku, kwaqengqeleka iminyaka nkqi ukwakhelwa kwezindlu zangasese aba bantu. Kuthe ngelingeni sekuncanyiwe, baqala oogandaganda ukugrumba. Babebangajikela ngapha babe belandelwa ngooxhongo, okanye iingalo, okanye iintloko zabafi zingamathambo. Kwanyanzeleka umiswe umsebenzi wokwakha, khe kuqala kuqokelelwe la mathambo. Athathwa loo mathambo ayokuhlolwa iDNA, asiwa kwimuziyam yaseAlbany, elugcinweni.”

“Hayibo *mntase*, iphi ke ngoku imimoya yaba bantu balele ukuthula, uphi umlando wabo? Ngoo tata, noomama boobani aba? Ukuhlukunyezwa okunje kwembali yabaNtsundu, yindelelo ekwelinye iqondo elingathethekiyo. Bekutheni, kwathini, makuthini ngoku?” Uqokele watsho uDali. “Phosa nje wena amehlo ngaphaya emazantsi, nantso indawo ekuthiwa kuseGazini apho laphalala khona igazi labantu abaNtsundu, abamhlophe bayikhulula irhuluwa bengenalusini. Apho uMakhanda kaNxele iqhawe elithiywe ngale dolophu wazinikezela khona kulo mfazwe, kanti uyagqibalisa ukucakatha kulo mhlaba umagada ahlabayo. Watshona kwisiqithi saseRobhen Ayilendi kwaba kanti kuphela oko.

Lankcenkceza apho igazi lenza umlambo ukuze umntu oNtsundu awelele enkululekweni. Ahlale esazi ukuba leyo yindawo yesiganeko esikhulu semfazwe yamaNgesi nabaNtsundu. Asiyondawo yokudlalela, asiyondawo yokufekethela.”
“Hee mntase sabizwa kaloku mhla kwabhiyozelwa le mini yada yabiyelwa le ndawo, suka oorhunta baluthoba ucingo, abanela nje ukuluthoba, kodwa baluncothula besiya kwaTshiks, bephethwe ziipolitiki zesisu. Besithi abakwazi ukutya imonyumentu, kodwa ucingo elo lubiyele imonyumentu bayakwazi ukuluthengisa bazuze okudliwayo.”

“Konakele mntase, ithemba siliphose koThembekileyo. Mhlawumbi kuzakufuneka nathi kweli Rhawuti sikulo, sihlanganisane nabanye basekhaya, sibone ukuba le meko singancedisa njani kuyo. Kubi mntase apha imeko imaxongo mpela.

“Yhooo mntase yitsho uphinda, uyive ukuba intliziyo iyaqaqamba xa kufuneka ugodukile.”

Bazibone sebemi esangweni kokwabo, iingqondo zibiwe, zagutyungelwa lilifu lobumnyama obuzalise apho iinkaba zabo zilele khona. Bebeza kuzinza, baphicothe, le meko iiveki ezintathu phambi kokuba babuyele kwaNdonga ziyaduma, kweleNduduma apho baxelengela inyama khona.

22. Ukwenziwa komlando

Abantu kodwa bacingela bona bodwa yhazi, lo mfana yasoloko inguye ekufuneka umntu ancedane naye, kodwa yena asoze? Hayibo kwanele ngoku, tshotsho nalo nethiwekhi ayisebenzi.” Utsho ezicingela uHlelo.

“Yabona ke ndikrwel’umgca ngoku!” yatsho le nzwakazi, ipakisha ezoncwadi izitshovela phaya iyeka nalo asayinimenti bizayijonga kaZane.

Kuthe tha iingcinga ngogogo kaHlelo, intombi yasemaGwatsini, inzwakazi emhlophe. Ebenzinxibela amareks akhe, ubone ukuba inkangeleko yeyomntu ongathathi ntweni kodwa ebhonxile emphefumleni. Amava alapho. Impahla yakhe ipakishwe kwibhokisi yakudala, lilifa labazali bakhe awashiywa nalo. Iimpahla zicwengile okwamanz’olwandle, zipakishwe ngobunono, oonondrokhwe befleni nabesilika bohlahlululiwe. Azinxitywa nje nanini, noba kutheni. Ibhokisi ijinga iqhaga maxa onke. Guququ aze ngomva xa efuna ukuthuma umntana evenkileni.

“Hlelo mzikulu undincede *asseblief*, umfana ubomqaphela intsukaphi yakhe, ungadibani norhoqotyeni mntan’omntanam ube nawe sowuvuma” watsho uMamGwatsi ekhuph’i R20 ethuma uHlelo *icoke* evenkileni.

“Ow Gogo, xa bekutheni na ngoku, nayizolo ubutshilo, ndikuvile wethu mna ndifun’utshata nemiliyone ngoba kaloku ndifun’uhlala kwimanshini!”

“Hee ninje ke Hlelo, uqale ngesikolo ke ma bheybhi ngoba iimiliyone zinomkhwa wokuphuncukwa sisimilo. Bhetere wena selufu gaqa uzigumbele ubumiliyone. Endi ubumiliyone Hlelo uqala kancinci ngoseyva kuqala, ugcin’imali ntombi ungabi sisitya mali, ub’ uthenga yonk’ into le. Yhoo ndinewari ngoba sakuphuncuka ke isimilo semiliyone sakudibana nawe uxwebile ecaleni kwemanshini kulo masango ngathi ngamawa...uphume ungenanikisi uxwaye sutkeyisi yempahla. Hlelo ndakukuporhela uba ukhe wenza ububhanxa apha ngobom bakho.” Watsho uGogo efig’intsheyi.

Uphumile uHlelo wabuya nayo *icoke*. Emva kwesophoro bangqengqa. “Ti ti ti” ngunomyayi kaMamGwatsi ecofa amaqhosha esenza loo ngxolo, phofu engayinakanga. Ekuseni njengesiqhelo uHlelo uphethe itreyi ikofu iyaqhuma, kaloku yintandane yakhe uGogo. Cwaka intomb’enkulu. Suka ezotuma zayo zintfo-ntfo, ingathi izakuthi “ndiyadlala.” Yanga ngathi incumile kobobuthongo banaphakade.

Kanti kukuphela oko, intombi yaMaGwatsi ayisaphefumli. “Tyhini mhakhulu, kanjalo nje wenza njani ngoku, egqaya *itreyi* phantsi,” wagixa uHlelo.

UBongiwe uve unomyayi wakhe engcangcazela, lakhula ixhala ngoba kusekusasa kakhulu.

“Mama,” watsho uHlelo kwelinye icala, “Umhakhulu akashukumi, umhakhulu akasekho”

“Utheth’ukuthini na Hlelo,” biza umelwane Sisi.”

“Mama uMakhulu akasekho.”

UBongiwe uyicinezele ifowni endlebeni, wayithatha wayijula pha, wagixa.

Emva kweyure ezimbalwa gqi uBongiwe umama kaHlelo ophangela eTinarha. UHlelo ebesazi ukuba uMamGwatsi ugcine imali kulebhokisi, kodwa wanqaba ukuyivula kwade kwafika umama wakhe. Kaloku uMamGwatsi ebenendlela ezithile zokufundisa uHlelo ukuzeyisa. Yiyo nale nto ethe esazi ukuba kukho imali apho, kodwa wazinqanda akayivula.

“Siphi isitshixo sale bhokisi,” watsho ebuza uBongiwe.

“Nasi Mama,” watsho uHlelo esibeka esandleni sakhe.

“Yhuu imali engaka. Yhoo Umama. Inokuba uyiqokelele ixesha elingakanani imali engaka. R60000 Hlelo, umama wafuya imali ngathi ufuye iigusha.” “Ndiyakhumbula ke endibalisela ngemali zestokfela azifumana rhoqo ngonyaka kususela ngo 2015, kanti minyaka le uyaqokelela adibanise neyendodla.” “*No wanda moss* uGogo bengafuni mntu uphatha le bhokisi,” utshilo uHlelo. “Sizakumngcwaba ngesidima uMamGwatsi ngemali yakhe, linenekazi eli,” watsho engakwazi ukuzibamba uBongiwe, kubuhlungu ukushiywa ngumzali kodwa echulumancile sesi senzo. Ngoba akukho nto ibuhlungu njengokushiywa ngumntu bumthanda, ube nobuhlungu bentliziyo ngenxa yokuba ekushiyile, iqaqambe ngakumbi xa ucinga ukuba akunandlela yakumngcwaba.

Kumnyaka olandelayo wazigqiba izifundo zobuntatheli kwiDyunivesithi yaseRhodes, wazinqunqutha okwestok lekese, wabuya egushe distinkshini uHlelo. Ekuseni ngemini yokugreda, ngqe ukuya engwabeni likaMamGwatsi wafika waziphosa “Ndim lo Gwatsikazi, ndibuye nayo Mam G, enkosi Ntombendala ngeemfundiso zakho.” Langa ingcwaba liyaphendula lithi “wenze kakuhle”. Wabheka, sathi isicithi “hamba ke sisi iyoba yimiliyonee. Wajonga ekunene, wathi umhlaba “funa umyeni ke ngoku.” Rhuu iinyembezi, uMamGwatsi efile nje usathetha.”

Ngentsimbi yesithoba kusasa wacondoba kwelo qonga lase Monyumentu, kuzinze uMamGwatsi emagxeni akhe, ekhumbul'amazwi akhe esithi "Wena ntombi yam uzakuqhawula amaqhina awabotshwa nguMtyholi, uwadilize aye kutshona elwandle." Ube ngathi akawunyatheli umhlaba, sele ekwelinye inqanaba ngokoMoya, kuthe thaa ezotuma zikamhakhulu noloncumo lucwengileyo.

Laphandlwa isoka laMaVundle, ngumzukulwana kaMamGwatsi, zaba yimiqodi iinkomo ukusuka eMthatha ziyukulobola eMakhanda. Uvuyo nemincili obelulapho. Ukhe wagixa uHlelo ngentseni yomtshato, esithi ngaphakathi kuye "Andisabaweli kuthi kanti uMamGwatsi ebephila." Yaphendula ipilo yomqamelo yathi "ndilapha." Waya ngasemnyango uHlelo ezicingela ngaphakathi esithi "ukuba umhakhulu ebenokubona umyeni wam." Lwaphendula ucango lusithi "kufike mna entliziyweni yakhe, ndamvulela wabona wena." "Ow bethuna ingaba ndiyaphupha na, okanye ndiyaboniswa," watsho uHlelo. "Ungalibali ukugcina imali etyesini," watsho umthi usebeza ngefestire.

Emva kweenyanga ezingephi uHlelo ubone isithuba somhleli wephaphandaba. Kwathi ngeloxesha wakhumbula amazwi kaMamGwatsi "wena uyakuqhawula imbophelelo zikaMtyholi." Ngoko nangoko lafika ilizwi kuye lisithi "esi isithuba sesakho." UHlelo ebesazi ukuba la mazwi ngawoMdali noMlondolozo wakhe, iNkosi yayibhedesha ngumhakhulu wakhe. Engalali engathandazanga. Ngemini yangeCawa atshixela indlu yakhe, aye kukhonza. UHlelo ubesazi ukuba akayanga enkonzweni uyakugcaba phandle elinde umhakhulu, futhi akasoze afumane nesidlo sasemini sosuku ngalo mini. UMamGwatsi ebenentlonipho engathethekiyo yoMenzi wakhe. Ebesazi ukuba ngamaxesha athile uMdali uthumela uMamGwatsi ukuba athethe naye. Yiyo loo nto engazange athandabuze ukuba nakudliwanondlebe uzakuyishaya. Imsithele yona into yokuba ukuqhawula imbophelelo zesizukulwana, asikokudlala upuca ngoba kaloku asilwi nabantu, kodwa silwa nemimoya engcolileyo nekhohlakeleyo ekweziphezulu iindawo. Indlela eya kwesi sithuba ibizele ameva, neengceba zebhotile.

Amayelenqe abotshwa, enzima ukukhululeka, ade azinamululela, azikhulula ngokwawo, abanye befuna ukumngcwaba ephila, abanye behleka naye kodwa begushe iintshuntshe. Hayi ukubanzima komntu. Igama lakhe lasuka lanezotho

selisusiwe nakuluhlu lodliwanondlebe, kodwa kwabonakala liphinda libuyela kwakhona. Kwaba nzima, yenyuka intaba. Yangcangcazela ifowni kaHlelo epokothweni.

“Ingaba nguHlelo Snam lo,” latsho ilizwi kwelinye icala.

“Ewe Mem nguHlelo lo,” wasabela uHlelo.

“Ngumama uNovoyizana eMonti lo uthethayo, ndikuphathele iindaba ezimnandi, uphumelele emagqabini kudliwanondlebe lokuba nguMhleli we*Daily Dispatch*.”

“Enkosi Mem ndiyabulela.” Watsho uHlelo.

Wayebawela ukuzitsweba, zakhe zemka kancinci iingqondo, zathi ukubuya kwazo, wakhumbula ukuba uzakuba ngumhleli wokuqala olibhinqa weli phephandaba. Waziphosa phantsi, wagixa uHlelo, ebuza kuMdali wakhe ukuba kutheni emkhathalele kangaka, wanombono wamaZulu, igumba gumba kaYesu ivulelwe kwiqhosha lokugqibela, uMamGwatsi eshaya umlando emazulwini ejayivela uNtab’ezikude, iwigi eyijule pha kude ebile ebaleka amanzi, izilipasi ziphantsi kwebhedi yeMvana!

Wev’ilizwi lisithi “Uphumelele ntombazana.”

23. Uhambo lomhambi

Imithi yimvuzevuze ngamasebe avuzayo. Umlambo uncokola ukulungelelana kwendalo. Iindlela ngamajikojiko anabileyo, ubunokugaxeleka emngxunyeni uzibone sowonzakele. Iinduli neentlambo zazigobile ngemibhalo ebalaseleyo. Ekuzoleni nasemoyeni akukho nto ibalulekileyo, iintaka zicula ngovuyo. Amasimi agqunywe ziinyibiba. Uye wema, uyajonga, uyancoma kwaye iinyembezi ziqala ukuhla ezidleleni okomlambo oqukuqelayo. Imibuzo iqukuqela engqondweni, iyaphononongwa, kuthe cwaka. *Yintoni ke? ngubani? phi? kwaye ngoba?* Waziva eneentloni nokuba netyala njengoko wayesondela kumanzi azolileyo. Zonke iingcinga zibekwe elubala, akukho kubaleka. Asiyiyo indlela le eliphela ngayo ibali.

Isityhilelo sanamathela okomvundla uzek'indlela. Ayisosiphelo, ayisoze iphele, akukapheli. Kusekho enye intshukumo. Yabona, uye walibala ukukhonza njengomkhonzi, kodwa wachitha ixesha lakhe, wathatha umtshov' alale wawuthi dii kwikamva kakhe, efuna ukukhonzwa suka izinto zambhedela. Zinjalo ke izinto... ulibale kukukhonza kwindawo oyalelwe yona, suka ngephanyazo zitshintshe izinto. Watsiba etyhoboza ukuyongena kwi *Volvo* yakhe esele igugile imbizela enkonzweni.

Lwaqhuma uthuli wangena unyana kaVelile kwilali yakwaNongoma, iindlela zigcwele imingxuma. Imvula ebezinile kwinyanga ephelileyo kubonakala ukuba zenze umonakalo ongathethekiyo. Abamelwane bemangalisiwe, beqhwaba izandla ngulo mbono.

“Ingathi nguSipho nje lo, ebengahambi ngomnyobo we 4x 4 na lo ngalo Disemba.”
Watsho uNondwe.

“Yhoooo ndiyeke mna ngezinto zabantu bepolitiki, ngamaxoki lawo, loo ebefunga esithembisa ngemisebenzi ngoku uhamba ngekhikhizela, uwooo Mntan'eLawu ndiyeke mna,” utshilo uNosipho.

USipho evula ebajamela, eyinkabankaba ngaphaya kwefestile, “Jongani apha nina nihleba nizakude nihlebe nani, ndilapha ukuphucula iimeko zenu, nitsho ngokuxweba apha.”

“Hey Siphho, ungandiphambanisi ngezithembiso zakho ezingento, sibuvile obo bubhanxa benu ngaphambili,” “*levelling the playing fields,*” and “*a better life for all*” “bububhanxa obo Siphho ngoba siselapha kulelali, silambile kunye needigri zethu.” Uqhube elo vukuvuku lemoto ubuyele emva eGoli ungazosigezela apha thina,” utshilo uNondwe.

Emajukujukwini olwandle lweengcinga ngobo busuku, “Zithobe mntwanam, uphakanyiswe ngexesha elifanelekileyo,” uSiphho wayethetha yedwa ecinga kanye ngala mazwi wayewathetha kuye umhakhulu wakhe. Yaba kukuqala kokuxhwilwa!

Amatiletile, imizamo kaSiphho kwilali yakwaNongoma yaba kukuqala kobomi obungcono benene. Wayelala ngo3 ekuseni egumba, egushuza epheka amacebo okuphucula ilali yakhe, engena kwiiofisi ngeeofisi. Waguqula iimeko zabahlali. UNondwe noNosiphho bephethe iiprojekthi zolimo, neebook klabhu elalini. Bene slogani esithi, “*Working together we can do more.*” Waqhuba umnyobo weMercedes Benz uSiphho, kwamnand’ ekhaya, kuziilekese, ulwamkelo lwabantu belali lumkhweba lusithi “enkosi,” umhakhulu wakhe ongasekhoyo esithi, “wenze kakhuhle mzukulu.”

24. Indawo yegazi

KwaMandisa ejoyntini, ngorhatya kuvulelwe umabonakude. Ngumboniso bhanyabhanya, bangungelene apha abafana neentombi. Umandisa wenza adume ngazo, ukhupha umabil'ebanda, akhatshwe yinyama eyojiweyo. Wenza imali akadlali ngobu busuku. Kwenye ikona yegumbi kuhleli etafileni uAsa noXola. Bobabini bangabafundisi ntsapho abaseze ngobuso elizweni. U-Asa uphethe iphephandaba ebeze nalo evela edolophini, alisonge alibeke pha kude. Ezincokolela nomhlobo wakhe, "kodwa mfondini sisengxakini kulo Mzantsi Afrika wethu. Abantu abangama-72 babulawa apha yonke imihla. Abantu bethu babulala abantu bethu fondini. Olu luluntu olunobundlobongela. Le yintlalo yobuqaba." "Yitsho uphinda mfo kabawo, apha siluluntu olungabuxabisiyo ubomi. Uluntu lwethu alukhuselekanga. Siluluntu olufumana ulwaneliseko ngokuphalaza igazi. Siluluntu olwaphukileyo. Igazi labawileyo liyakhala emhlabeni; koda kube nini na? Iza kuphela nini?" Utshilo uXola egalela ibhiya yakhe eglasini, kucaca ukuba ucinga nzulu. "Heyi fondini uvulela nje iindaba, nasemaphepheni ayasixelesa ukuba ubundlobongela obusekelwe kwisini buyanda. Amatyalala angama-13 000 phakathi kukaJulayi noSeptemba. Ngaphezulu kwe-10 000 lamatyalala odlwengulo kwangelo xesha." Wangqina uAsa.

"Inene siluluntu oluntuyumpantyumpeka ebumnyameni, iingxaki zoluntu ziyaphuphumala okwembamba. Ivili lifunzele kwintshabalalo akukho kubuya ngamva. Ucimi-cimi ka-*Eskom* luphawu lwamaxesha esiphila kuwo. Ngexesha lobumnyama uvalo luyangongoza, ubundlobongela obugqithisileyo bunyanzela intloko yabo embi ebumnyameni, ububi obungakumbi bungenelela ebumnyameni, sihlala sijonge phambili kwixesha eliya kuphinda likhanyise izibane kwakhona. Hayi fondini mna ndineendawo ezifuna ukuncama ngoku," wangenelela uXola. "Ewe ubumnyama abonwabisi. Ewe ubumnyama bubu. Ngalo lonke ixesha ujonge iwotshi, ubala ixesha apho izibane ziya kubuya zilayite. Kwaye kulapho sikhoyo njengoluntu, sijonge phambili xa sinokukhanya kwakhona, xa zonke iingxaki zethu ziya kuthi shwaka okweenyembezi zemvula. Iqela elilawulayo libhengeze ithemba lalo lelizwe elingenalo ulwaphulo mthetho ngowama-2030," utshilo uAsa. Omnye umntu makancede aze nefotsholo kwaye acuthe intsilelo yokuthembana! Hayi fondini ukuba sifuna ukonwabela ibhiya yethu masiyeke sibukele nathi, yhoo ziyadakumbisa iindaba

ezisingqongileyo. Makhe siye nasenkonzweni fondini sikhe sithandaze ngeCawa. Phi ke la makholwa angenanyani wona kuqala nje,” watsho uXola edakumbile.

25. Abantu bethenda

Ziimpumputhela zezibhanxa ezibhanxekileyo. Izinto ofika zikhe amaxhaga zinyalasa ngathi zinxibe iibhikhini zentsimbi. Iipokotho ziyasindwa, isoseji ijulw’emoyeni kuphoselwana ngayo, imali iyadilika. Babone besenza umtyangampo nge *Convethibliz* (Convertibles).

USiya ucofa ifowni yakhe, “*Eita Bra* yam kuzawfika *oobaby* abahlanu apho, ubabethele sidlo sasemini esintswempu, thumela nje kum ixabiso ntwana ndiringe imali ebhankeni yakho.” Watsho eyalela umphathi wehotela yase Avanti. “Sho, sho, Awti yam,” nanko noXola uMphathi hotela, sele evumela phezulu kaloku uzakuthumela ngaphezulu kwemali ebiziweyo, ukuze axhamle naye kule mali. Kuthe chasi esitalatweni abantu bamangaliswe ngulo mbono wezi moto, bacinga inoba kufika iKumkani ethile mhlawumbi yaseSawudi Arebhiya.

Ziyarhuqa zilithoba ii*Convertibles* ngathi ziinyoka ezimnyama kwezozitalato zaseMonti, zivulekile genge ngaphezulu (open top) fondini, ingulo nalo uchwenene ukhwele nenzwakazi yakhe ecaleni kwakhe, bazithe *gucci* zamazaza, basezela umoya opholileyo wasemva kwemini yangeCawa. Wena ucinga kukho indawo kuyiwa kuyo, kanti hayi ngumdliselo nje...amabhujwaa mfondini, afumana amathenda. Zicotha kancinci, oonkabi bakhuphe iingqiniba, bafake iidimasi ngathi zeza nkamela kula ntengiso yeTropika.

Chuu ngcembe zirhubuluza okwenamba ukuya kungena eBha Khaltsha, bathe qhiwu obona bakhe baduru utywala. “Mnumzana akungenwa notywala apha, okanye funeka ubhatele,” watsho uweyita emnyango.

“*Nee bra* ungaworry apha singamajita alithoba yaye sihamba namatsheri ali thoba, ukutya esizakuthenga ntwana kungaphaya, akusoze tuu uzikhathaze...khetha ke fondini usibhatalisa nokulahlekelwa yi-oda engaka, ukutya kuduru fondini, yicinge

loo *waar*.” “Hayi kulungile ntwana ngenani, yatsho iweyita seyicinga ngetipu ezakuyifumana. Ngephanyazo le hotela iyanyakazela, kuyabhubhuzela. Libubu loo hodoshe elihoye izisu zabo, azibakhathalele abo badliwa yindlala eluntwini. Bangena ooNotikilayi imilomo ishayina ngathi baqabe amafutha, ooshoti bejin bonke banxibe bona, ngaphandle kokuba iimpundu ziphandle, bakrazukile bonke baxel’izimilo zabo, impundu namabele zichanatywa lilanga, bayanyantsula ngathi ziinkomo ezingeniswa ediphini. Wayedla ngokuthi ugogo xa into iduru, inqabile asiyongqayingqayi kawonkewonke.

Baxhome iinyawo, bonke bacofa iifowuni, belinde ngomonde kwiDyunivesithi yaseWalter Sisulu kwindawo abahlala kuyo, ngale mva kwemini yeCawa, beman’ukukhangela iwotshi, uAmanda emana esithi “hay tshomi andiqondi baseza aba kudala ngoko silindile.” UNtombi yena kwelinye icala legumbi uxakekile yi asayinimenti yakhe engena ngoMvulo, uyagqibezela. Wanela nje kukukroba ngefestile wabona umngcelele wooNokutsho beemoto, wayazi ukuba abahlobo bakhe baphezu kweqhinga labo lemihla ngemihla, lokulotywa ngemali ngamaxhalanga aseMonti ngathi ziintlanzi elwandle. Wanikina nje intloko uNtombi ebajonge ngawona mehlo onyanyayo, wakhetha ukuwutshixa owakhe umlomo, agqolozele kwikhompyutha yakhe. UNjingalwazi ebelinde umsebenzi wakhe yena ngoMvulo. Kwaye esazi ukuba kowabo umama wakhe iyimini yeCawa nje ulala etye ikhaphetshu, amehlo akhe elila ejonge enkalweni mini intombi yakhe yabuya nesidanga ukuze iqhawule amatyathanga endlala, idilize udonga lobuhlwempu kowayo. Impumelelo yayinkqonkqoza emnyango kuba kwakushiyeke nje inyangana ezimbalwa bachophele iimviwo zonyaka wokugqibela. Uthe esajonge leyo, izihlobo zakhe khwasu begi zazo, seziyibona iKanana ziyongena kwezomoto, ingulo kowakhe umnyobo. Wathi ngaphakathi “yhoo aba bayibukela gqitha imiboniso bhanya bhanya,” bacinga ubomi ngumboniso bhanyabhanya.

EHotele, iweyitala zide zambini zibile zibalek’ amanzi zihlohle iifayidukwe ezipokothweni ngasemva, zityhila zityhilile incwadi yoku odola kubizwa ooni nooni, imali asiyongxaki tuu apha, abafana baman’ukuthi “nantoni na bantwana.” Zalandela iibhotile zomdiliya omfaxangiweyo ezibizayo, enye emva kwenye, incoko ngoku seyithanda ukuphuma ngefestile.

“Singawufumana njani umhlaba kodwa singalahlekwa yiBhayibhile?” Wabuza uSiya eqhuba incoko, “hayi *bra* khawuyeke ezincoko *zisiriyas*, zingena phi ngoku iBhayibhile apha, hayi fondini sisazihlelele kamnandi nabantwana apha, *nee maan bra*.” Ungenelele uNwabisa esithi “imbali iyakhwaza, ingxola ezindlebeni Siya ithi ukufika koondlebe ziyakhany’ilanga apha eMzantsi, babephethe iBhayibhile bathi ‘cimelani masithandaze,’ bathi ookhokho bethu xa bevula amehlo, ngabo abaphethe iBhayibhile, umhlaba wabo uthathwe ngabelungu.” Phakathi kulo ncoko, dyulukudu u-Anele egila itafile, kanti uya phandle. Oko ebecofa ifowni, kanti ulindele ama*Nigeria*, uthe xa efika phandle rhuthu iR300, wabuya nomgubo wawufaka epokothweni, wakhawuleza wabuyela etafileni. NjengoSathana ohlalele ukuphazamisa amakholwa, uyidubadube le ncoko yoongqondongqondo, sele esithi “Siya yimini yakho yozalwa mfan’ akithi, kha wufunxe *maan* le *way* uzoyeka ukuba siriyasi.” “Hay *bra* uba bekuthiwe iyathengiswa mhlawumbi ekhemisti apho ndinesiqiniseko sokuba *ilijit* bendizakuyithatha, andiyazi *bra* le *way* noba bididiyelwa phi ngantoni, sukuwathemba ntwana yam ama*Nigeria* uzakonzakala, uxolo andizokwazi mna.” watsho uSiya enyusa glasi esithi laqa ithamo le bhulanti.

Kutsho umculo opholileyo eBha Khaltsha, itafile yabo ende edityaniswe nezinye ikhawulelwa yimpepho emyoli yaselwandle, ibekwe ngaphandle, nemini izole kamnandi, imithi imana ukunqwala, iintyantyambo zincumile, ziyasebeza zithi “nibonwabele ubomi.”

“Ingaba yonke into ilungile?” Yabuza iweyitala incumile. “Ewe mem,” sicela ibhili, waphendula uSiya “*oright Sir*,” waqokela watsho uLilitha. Ukhawuleze wacofa kwitili uLilitha, ezicingela ngaphakathi “ngaske bade bahambe ngoku yhoo loo nto baninzi,” uhambile wafika wabeka phezu kwetafile yabo incwadi encinci emnyama, uSiya wayivula igcwele iilekese, ibhili ingaphaya kwamawaka asixhenxe. Uyijonge nje uSiya wancuma, watyikitya, etyikitya itipu yamakhulu asixhenxe, kaloku ezi iipokotho zizakushiyeke zisavalekile mba ngoba ininzi apho ithathwa khona. Omnye wezihlobo watweza amehlo ecinga ukuba eskolweni apho bahlala khona oovimba bashokoxekile abanayo nesepha le yokuhlamba, nefriji ibetha umoya, wazixolisa ngelithi makonwabe noba ngumzuzwana.

Yaqhuba incoko, ingxolo yaye isenyuka, u-Anele uneqela lakhe, abaninzi kwababantwana ubalobile ba snifa lo khokeyni beyiphethe. Bathe besajonge leyo nanko u-Anele esihla esenyuka emana ukhwaza “*God is still in control,*” Aw! madoda yintoni ngoku u-Anele, kanti ikhokeyni edibene notywala ziye zamhlutha ingqondo, bathe besajonge leyo wabona iweyitala iphethe *istil wul*, wasixutha wamana ukuzityurusha apha ebusweni, ephinda phinda “*God is still in control.*” Abahlobo bakhe bayana ngamehlo sebexakiwe ukuba bazakuyithini le meko kodwa bengathandabuzi ukuba likhona igumbi elidlala abantwana kule ntloko kaAnele. Bathe besajonge leyo “pr pr pr pr,” bacinga zikriketi kuqala kanti sisithonga sompu, qilikithi uAnele phantsi, lankcenkceza igazi, yayizijwili. Yenzeke ngephanyazo, abayazanga nokuba ngubani obephethe umpu nodubuleyo. Emva komothuko sezibuyile iingqondo ukuba kuzakufuneka babengamangqina kwiinkundla zamatyala, yeka ke ukuba nguwashiywa iintombi, zakhekheleza zashiya apho loo ntlekele amaphaphu ephezulu ngulo mbono. Ngeli ngeni bafika ehostela bexwebile, behamba ngeenyawo.

Alitshoni lingendaba!

“Enkosi Bawo---sasinda, watsho u-Amanda, isihlangu sinye elunyaweni, ubuso *imake up* igcibhekile, bebegixa kucaca ukuba bekungelula ukusinda. Ngephanyazo yangathi sisityhilelo uAmanda wakhumbula ukuba umama wakhe wayemyalile ukuba rhoqo ngeCawa makayekubulela kuMdali enkonzweni, watsho esithi ukungawuthobeli lo myayelo kungamenzela ilishwa, kubalulekile ukuba nokuba benisenza ntoni ngaloo mini, kodwa aqale ngokuyo kuthi enkosi ngako konke akwenzelwe nguBawo enkonzweni. Watsho ekhumbula ukuba ngalemmini akayanga ngoba ebengafuni ukuphoswa ngamalungiselelo okukhutshwa ngabafana, wasala esithi “zininzi iimini zeCawa.” Wagixa kwesi sithuba ngoba uqondile ukuba usinde ngezikaSibi, kwaye beza kufela emanyaleni, waguqa ngedolo ecela uxolo kuMdali wakhe emthembisa ukuba akanakube aphinde angamkhonzi kwakhona.

Ngephanyazo kwaphithizela izibane ezizuba eBha Khaltsha, abakwaNtsasana bengxashile imipu, yasisiwili wili kufika ne-ambulensi, nemoto yabafi, abasebenzi base Bha Khaltsha amehlo bewakhuphe ezingqanda, umphathi wabo ecinga ngelahleko engaka abazakuyifumana ngenxa yesi senzo. U-Anele ugqunywe

ngengubo kulo ndawo alele kuyo, lwangcola ungene. Ngubani ongene nompu ngoba emnyango kukho onogada abasetshayo ukunqanda nabani onokungena nezixhobo zokulwa, le mibuzo ithontelana engqondweni yakhe umphathi ingenamphenduli.

26. Ndinik'ikrele

Abantwana abahlohlwa isifundo seMbali ngutitshala uKopi, bebanga lesibhozo. Badibene eklasini ngale ntsasa, bayaphithizela. Bebenikwe imiyalelo yokuba baziqhelanise nombhalo abazakwenza umdlalo weqonga ngawo. Usekelezwe kwiminyaka yenguqulelo eMzantsi Afrika apho kwakugqwese ubandlululo ngokobuhlanga, olwabanga impathekombi engathethekiyo kwabaNtsundu. Lwababhunyula isidima sabo, bashiyeka beziimpula zikaLujaca. Isihloko salo mdlalo weqonga uthi “Ndinik'ikrele.” Utitshala uKopi uthathe ixesha lakhe, nasekuphumeni kwesikolo, efuna ukuqinisekisa ukuba akukho mpazamo, eqinisekisa ukuba umntwana ngamnye uwazi ngqo umhlathi wakhe. Abantwana bawubambile kakuhle umyalelo, ngoba xa bethe benza ngokuzimisela, basethubeni lokuphumelela kwidistrikthi ezakubanolu khuphiswano.

Lo mzuzu besalinde utitshala babe bezenzela ngokwabo:

Ekhwaza uSiphiwo wathi “Ndinik'ikrele, ndibulal' imikrozo ye*Bantu Education* ka 1953.” Waxhuma uNtandoyeNkosi embonzeleka ephuma ngemva, “Uph'in'u*Verwoerd* azokubon'imiphumela yengqiqo yakhe. Gqi uNobubele ecaleni, (*ephethe isuitkeyisi enkulu eyivula: efaka impahla*) “Wafak'imfundo kwisuitcase ya ayinwa eyaba Mhlophe, yashwaban'eyaba Ntsundu kwelayo icala.” Ungenelele uThando “Wanqwal'ntloko inkcitho yaba Mhlophe iphuphuma kodw'eyabaNtsundu inqongophele.” USiphiwo ukhwaze kakhulu “Yidyasi emdaka enxitywe yadel'izizwe kwaphel'ukonwaba, yagqub'indlala. *Batsho bonke: Ndinik'ikrele!*

Gqi uThamsanqa emnyango ephethe ibhotile yewayini (eyincindi yediliya): “Baphazame ngo 1974 bahombis'itafle ngewayini *echeap*.” Nanko uNokuzola kwelinye icala legumbi ekhawulela uThamsanqa (*ephethe iglasi, wathulula uThamsanqa eglasini*) ethetha uNokuzola esithi: “Ewe Bathulul'i*Afrikaans* beyihlohla emiqaleni yabaNtsundu.” Kwatsho *ikhorasi* yabaninzi, “Wath'umntwana wesikolo kuzakwaziwana. Ndinik'ikrele.Ndinik'ikrele lango *June 16, 1976*.”

(Yasisiwili wili eklasini besihla besenyuka abalinganiswa bethetha bonke) Bagilana abafundi. Bonke bakhwaza “kwanele. ajongana nembumbulu.”

Uphazamisile uThamsanqa esithi “Ngo 7am balukrozo, imiqala itsarhwa yi*Bantu Education*, bepheth’ikrele lokubulala i*Afrikaans*.” UNomsa wangenelela esithi “Kufik’ixesha lwemviwo kwabadala, ixhala liyangongoza yi*Afrikaans*. Bezolile okwamanz’enzonzobila.” Batsho bonke “Ngo7:30 am landa inani bathontelana eNaledi *High*.” Wangenelela uSiphiwo esithi “Ngo 9 am wavel’uTsietshi Mashinini ephimisela kwezizihlewe e*Orlando Stadium*.” UZolani waphimisela esithi “Apha idabi lethu ayililo elenyama.” Batsho bonke “Ndinik’ikrele.. Ngo 9:30 am barhuqa besondela e*Hector Peterson square*.” Waphendula uThabo “Nabo abomthetho. Rhuthu ikrele lelopisi. Babulala. Bafak’empokothweni. Baphothana.” Wangenelela uNtandoyeNkosi “Ngo 12 emini” bengqengqe phantsi abantwana, igazi limpompoza, ngenxa ye*Afrikaans*, walunywa umzali ekhumbul’imini yokuzala, amehl’enkungu zinyembezi, ithemba litsibe ngefestile layokungena elwandle.” Batsho bonke bengcangcazelisa amazwi “Ndinik’ikrele ndibulal’i*Bantu Education*, ngokuba siyahlininika njengesizwe esiNtsundu. Wangenelela uThabo esolatha “Imiphumela iyaphuphuma ngoba namhlanje ngo 2023, Ikrele liyagwaza, lihamba ngesantya, alijiki.” Wangena uNobubele “imisebenzi inqongophele ngenxa yexelegu le*Bantu Education*.” Wathi uSiphiwo “Kuphalal’igaz’elingenatyala ngenxa yobundlobongela, ubundlobongela bundlobongele yimiphumela ye*Bantu Education*.” Waqokela uNtandoyeNkosi “Namhlanje isizwe esiNtsundu sithetha ngokumilisela umthetho wokuvumel’isizwe ukuba sithengise ngomzimba khon’ukuze kubekh’imali yokuthenga ukutya nokondla abantwana.” Batsho bonke bengxola kakhulu “Nalo ikrele lisiya ngqo ebantwaneni, nalo ikrele lisiya ngqo kwisizukulwana, nalo ikrele liyokuhlabisela izimilo esele zonakele, nantso imiphumela ye*Bantu Education*, abazazi ukuba bangoobani, bazalwa ngoobani. Ndinik’ikrele ndihlabe, ndosele imiphumela ye*Bantu Education*.

Ndinik’ikrele

Ndinik’ikrele

Ndinik’ikrele

Yawa invula yeezandla, sekungungelwene apha, kujikelezwe neefestile. Benze intswahla abantwana, sazala sonke isikolo apho ngomzuzu. Abanye bezisehla iinyembezi ngoba lo mdlalo usuke wabachukumisa. UMnumzana Kopi wazile ukuba abantwana bakhe bazakubuya nayo indebe, ngaphandle kwamathandabuzo.

Benjenjeya okwenene ngemini exeliweyo. Baqale esikolweni, umphathi wesikolo wabenzela umthandazo wokubapheleka. Izihlangu zabo ubungazijonga uzibuke kuzo ngenxa yokumenyezela. Ibhasi bebeyikhwele ibizaliswe ludumo, kukho isihomo emoyeni. Bebezaliswe luchulumanco, bebonakala bephumelele bengekalungeneli nologqatso. Phambi kokuba bafike ngakweloholo bebezakuya kuyo, uMnumzana uKopi wabayala ngendlela emabaphume ngayo ebhasini. Ilucwangco nje. Yathi iphela imini babe befumene i-awadi yegolide. Bezakukhutshelwa kwisiqithi sase*Robben Island* licandelo lezemidlalo, ubugcisa, namasiko nenkcubeko. Yayingathi iyashukuma loo bhasi endleleni egodukayo. Bagwaza ngekrele abantwana.

27. Ubomi emaphandleni

Kusehlotyeni, ekuseni ngentsimbi yecala emva kweyesine, kumnyama tsiki, kungonyezi, thwasu uPhumla evuswa ngumhakhulu uNomhemhe. “Vuka kaloku mzukulwana, uthathe iinkuni egoqweni, ubase umlilo, ubilise amanzi, ukuze sifumane into ephungwayo notamkhulu wakho.” “Kulungile mhakhulu, watsho uPhumla ezamla, kungelula kodwa ukuphakama. Yaqukeza ke intombi enkulu ibasa umlilo eziko, isenzela abantu abadala into ephungwayo. Emveni koko yavulela impahla emfutshane ebuhlanti ukuze uSizwe azikhuphe azise edlelweni. Ube esithi ke uPhumla akugqiba ukwenzela utamkhulu uLastane nomhakhulu uNomhemhe into ephungwayo, ahlambe ezo kopi ukuze akugqiba axove isonka sasemini, ukuze emveni koko alungiselele ukuya esikolweni. Ebebuya esikolweni aqonde ukuba isidlo sasebusuku silungisiwe, emveni koko ahlambe izitya.

Ngempelaveki ube ethatha impahla yonke ebinxitywa evekini aye kukha amanzi emlanjeni, ayihlambe ayoneke. Bekumnandi kuPhumla ukuhlala nabantu abadala, kodwa ingxaki ibivela ngempela veki ngokuba umhakhulu notamkhulu bobabini bebesebenzisa iinyembezi zikaVitoliya. Umhakhulu ibiba nguye osoloko ephemba ingxabano, ibe ngumlo abethwe ngutamkhulu, ibe ngulo mbono umbi phambi koPhumla. Ngemini elandelayo bebethula bathi cwaka ibe ngathi akwenzekanga nto. Ukanti uPhumla ebenomhlobo wakhe uNomsa ohlala kufutshane kowabo, nangona abazali bakaPhumla bengakhonzi, kodwa bebemvumela ukuba aye enkonzweni rhoqo ngeeCawa. Ebeikhuthalele kakhulu inkonzo uPhumla, xa zikhona naphakathi evekini iindibano ebecela ebazalini, ukuze avunyelwe.

Kuthe ngaminazana ithile uSizwe ebuya kuvalela impahla emfutshane, kungoMgqibelo, njengesiqhelo uNomhemhe noLastane babezintyintye kanobom ngotywala sebengekho nasezingqondweni. Laliselitshonile kakhulu ilanga, sekumnyama phandle, wankqonkqoza uSizwe endlini. Wavula uPhumla ngomzimba ongenaxhala, yanga ebengavulanga, nanko uSizwe esonda ngaye efuna ukumdlwengula. Yangumlo ombi uPhumla ezikhusela kuSizwe emxelela ukuba ulithemba lakowabo, angayenza njani into enje. Yaba yimfazwe, kodwa uPhumla wayiphumelela. Ngenj’ ixukuxa waza kucela uxolo uSizwe kuPhumla ngenkohlakalo

ebefuna ukuyenza. Wamjonga nje uPhumla akaphendulanga nelimdaka, suka wamshiya emi apho kulo ndawo.

Walungiselela ukuya ecaweni uPhumla, wafika walila kakhulu ngenxa yesi sehlo, ecinga ukuba ngekwenzeke ntoni, wafuna ukumsola uNomhemhe noLastane ngokusoloko bephantsi kwempembelelo zotywala ngeempela veki, ngoba ukuba bebesezingqondweni uSizwe ebengazokuba nayo ingcinga engcole nje ngale. Kuye kwafikelela ixesha lokuba kwenziwe umthandazo weNkosi enkonzweni. Kungca othi “Sixolele izono zethu, ngokuba nathi sibaxolela abo basonayo thina,” wagixa kakhulu uPhumla ecinga ngesiganeko sangephezolo, nokufika kukaSizwe ekuseni ezekucela uxolo. Kodwa wazi ukuba nangona engamphendulanga amnike isiqinisekiso sokuba uyamxolela, kodwa umxolele entliziyweni yakhe, kwaye yonke into ayenzileyo uyiphose kwelokulibala. Wasifihla esi senzo ebantwini abadala, akathetha nelimdaka.

Umhakhulu kaPhumla ebengumntu owomeleleyo kakhulu, uPhumla ebemthandela ukuba ngumama owomeleleyo oqine umqolo, nangona wayenobuthathaka bokungakwazi ukuzilawula etywaleni, kodwa ebengumama onamandla ohleli embonisa indlela ezilungileyo zobomi amaxesha onke. Minazana ithile wahlala naye phantsi wathi”Phumla mntanam ungaze uvume ukuba ulale namakhwenkwe, ngokuba uya kumitha ijike ikushiye loo nkwenkwe yona iye esikolweni, qiqa mntana wam uza kukhula ube mdala kufikelele ixesha lokuba uye emzini. Yiba nomonde Phumla ungazingxameli izinto zehlabathi ngoba ziyakubhida, zimoshe ubomi bakho, unyoko seleyokuphangela emakhitshini nje kukungasimameli notamkhulu, andifuni ke ukuba ufane naye ngokuba ndiyakubona ukuba ukrelekrele nasesikolweni.” Aphinde athi umhakhulu “ungaze uvume Phumla ukuba umamele omnye umntu akuxelele ukuba ungubani, zazi wena ngokwakho ukuba ungubani atsho emthutha “wena ungumaTshangisa, uZulu, uSkhoma, uMhlatyana, uMamNgwevu mntwana wo mntwanam, uyinzwakazi, uligqwethakazi lam wena.”

Yayingala mazwi kamhakhulu awayegcine uPhumla eqinisekile, eyazi into ayifunayo ebomini, futhi umhakhulu wayengayivumeli indelelo ngenxa yokuba esela, wayesithi uPhumla xa eqala ukudinwa ngulomkhwa wokusela aphenhule kakubi kumhakhulu, kwakungena impama eshushu phakathi kwamehlo sesithi, “ndizal’ unyoko Phumla, akunalo ilungelo lokundiphendula ngolo hlobo.”

UNomhemhe rhoqo ekuseni emveni kokufumana into ephungwayo ayenzelwa nguPhumla, ebelungisa isidlo sakusasa esenzela uLastane, ukuze emveni koko angene kwisitiya sakhe. Ubelime zonke iindidi zemifuno, ube esithanda kakhulu ispinatshi esilima ngobuninzi baso, ngokuba besithengisa, ame endleleni apho kugqitha wonke ubani nangeemoto, athengise ispinatshi sakhe ngerandi ezilishumi. Besithengwa kakhulu, ubede afumane i-odolo zespinatshi kwabo bazakuba nemisitho okanye imingwabo. UPhumla ke ngenxa yokuba ebesenza izifundo zoshishino esikolweni ebemenzela uNomhemhe ugcino lweencwadi kweli shishini lakhe.

Uqhubile ke nesikolo wada waphumelela emagqabini ibanga leshumi. Mini kuphuma iziphumo yayimincili nemivuyo, uLastane wamxhelela inkukhu uPhumla evuyisana naye kuba epasile. UNomhemhe kwingeniso ebeyenzile ngespinatshi, wamnika imali engangewaka ukuba aye edolophini azithengele isutkeyisi, neempahla ukulungiselela xa esiya eDyunivesithi. Wazithengela iBhayibhile uPhumla kwakunye nezo zinto ebeziyalelwe ukuba azithenge.

Wangena elalini uLastane ezama ukuthengisa inkabi yakhe yenkomo ukuze umzukulwana wakhe abe nokufumana imfundo, ukuze afezekise amaphupha akhe. Yaba yimini engammandanga kuPhumla xa efulathela ikhaya, ingqondo ibetha-bethana kwimeko ayaziyo yekhaya lakhe yarhoqo ngempela-veki, ecinga nokuba ukuba kunokwenzeka ingozi bashiye izibane bengazicimanga okanye istovu sokupheka ebusuku kwenzeke ingozi ebusuku bekulo meko, kodwa wayenomthandazo awenzayo eNkosini esithi “ndishiya uMoya oyiNgcwele ujonge abazali bam bangonzakali, ngenye imini uyakuboyisela nasekuseleni.”

Balilelana noLastane noNomhemhe becela iNkosi yamanyange ikhusele umzukulwana wabo. Walifulathela ikhaya uPhumla, esinge eBhayi kwiDyunivesithi iNelson Mandela eyokufundela izifundo ze*National Diploma in Accounting*.

28. Amajingiqhiwu aseNew Brighton

Sekuyiminyaka ehleli engenamsebenzi. Ngenj' ixukuxa, wenjenjeya uLizeka ukuyokufuna isikolo eBhayi ngokuncedwa ngootishalakazi bakhe bakudala esikolweni. Ngenxa yokuba iincwadi zakhe zokungena zafika emva kwexesha, waye wahlaliswa ngomnye wabafundi awayefunda naye esikolweni samabanga aphezulu. Wahlala apho ke eskwatile. Bekukho umcelimngeni ke kolu hlobo lokuhlala ngokuba maxa wambi bekubakho iingxaki zamantombazana, kodwa ke ekuhambeni kwexesha imeko izisombulule. Umama wakhe uNcumisa uyenzile indima yakhe yobuzali emana ethumela imali yokuba aqhubeke nezifundo zakhe, kodwa ngenxa yobuncinci bomrhlo wasemakhitshini ibiyimali nje eyaneleyo ukukhawulelana neengxakana ezincinci.

Uye wafunda ngokuzimisela kakhulu uLizeka, kunkenteza amazwi kaNokuzola udabawo wakhe ezindlebeni zakhe. Waphumelela emagqabini kwikota yokuqala, wagoduka enemincili kuloholide emfutshane. Wancoma uNokuzola esithi “uyabona ke MaLeta sikuthumele loo nto ukuba uyokusimela ngokuba thina singamaqaba nje, safunga ukuba siyakufundisa.” Ube enesihlobo ke uLizeka ogama linguTshuwi othe yena ngelishwa akaliphumelela ibanga leshumi. ULizeka ke uye wamkhuthaza ukuba angancami kodwa azame izifundo zabucala ukuze ade aliphumelele. Ufike emncedisa ukuze kube lula. Ebebonakala uTshuwi ukuba uphelelwa lithemba kwaye ikhona indawo enomona ngumhlobokazi wakhe, kodwa uLizeka wakhawuleza wayibhaqa loo nto, kodwa akamyekela. Wazixelela ukuba nangona kunjalo uzakwenza konke anako ukuze umhlobo wakhe abe nokuzithemba kwakhona.

Yaphela iholide kwafika ixesha lokubuyela esikolweni, nangenxa yeenkcuku nomona wabo bebehhlala naye esikolweni, bamvimba indawo yokuhlala ukungena kwikota yesibini. Loo nto ke ababhungisanga ngokuba yena ufike kutshintshwe amaqhaga. Kwanyanzeleka ukuba intombi enkulu ilale apho kugcinwa khona iimpahla ngobo busuku. Kusasa wavuka ngenj' ixukuxa elungiselela ukuya esikolweni ukuze aphume afune indawo yokuhlala. Ebengakwazi ukuya kumama wakhe ngoba ebelala kwamlungu, ehlala khona.

Uye wathetha nabanye afunda nabo, bamnceda bemxelela ngezindlu ezirentisayo elokishini, apho azakuhlawula amakhulu amabini ngenyanga, ukuze akhwele ibhasi ukuya eskolweni. Uye watsalela uNokuzola umnxeba “Dabawo andisenayo indawo yokuhlala esikolweni, ngoku imeko ifuna ndibhatale indawo yokuhlala kwaye ndikhwele nebhasi.” Waphendula kwelinye icala “Ow mntwana wam izakwenzeka njani na yonke le nto imali ingekho nje, kodwa ke qhuba ngoba sifuna ugqibe isikolo uze kuphangela, usikhuphe kule ntlupheko.”

Uphumile uLizeka phakathi ngaloo mini eskolweni ukuze ayekukhangela indawo yokuhlala. Wafumana ke indawo e*New Brighton* eModuka Sitalato ehlala kwigumbi elingasemva, ngethamsanqa ufumene umzali, umama othile wakwa Veza uMamTshawe. Wafika kukho ibhedi, itafilana encinci kwelo gumbi. UMamTshawe wamboleka izinto ezifana neketile ne-ayini, wanobubele kakhulu. Wabuva ngenene ubushushu bomzali uLizeka. UMamTshawe ke ebehlala nomyeni wakhe noonyana bakhe ababini uThemba noZolile abasele bephangela kodwa behleli ekhaya.

Ngethamsanqa wabe uMamTshawe engumntu wenkonzo, nabantwana bakhe, kodwa umyeni yena engakhonzi. Kwathi kanti ukhonza kwicawa yamaWesile akhonza kuyo uLizeka. Umyeni kaMamTshawe rhoqo ngeecawa ebebakhwelisa emotweni, abase ecaweni, aphinde aye kubalanda kodwa yena engayi.

Uhleli ke uLizeka onwabile ngungekho nto imhluphayo kwaMamTshawe. Uye qaqaphela kodwa ukuba kukho igquba labafana namantombazana aphuma engena kwaMamTshawe ngorhatya, engayazi ukuba kwenzeka ntoni. Uye wafumanisa ukuba uMamTshawe uthengisa iziyobisi. Yaqala ke inkathazo!

UMamTshawe ubemthanda kakhulu uLizeka njengomnye wabantwana bakhe, ade ambone naxa engathunyelwanga imali kowabo, imenze loo nto angakwazi ukuhlawula irente, kodwa enenceba nguye, emhlalisa ngoku engahlawulanga, amphe nento esiwa phantsi kwempumlo. Kulo meko injalo uMamTshawe ebengaphoswa yicawa, futhi enikela kakhulu nasecaweni. Iye yamkhathaza uLizeka le meko yalapha ekhaya kodwa kungekho nto anokuyenza ngokuba naye akananto esandleni, futhi uyancedwa ngulo mama.

Minazana ithile uMamTshawe esaye edolophini, kungoMgqibelo, ilanga lishushu kakhulu ngale mini kuNovemba, phambi kokuba abhale iimviwo zokuphela komnyaka uLizeka. Wenza isidlo sakusasa, esenzela umyeni kaMamTshawe uDabane. UDabane ke ebenenkangeleko ekrokrisayo, ebudaleni enxiba amacici, iibhulukhwe ezisikiweyo, enamehlo amabi kunene, kodwa ethetha kamnandi, ebonakala njengotata olungileyo. Ngale mini wamhlalisa phantsi uLizeka wathi kuye, “Ntombi uhleli apha ekhaya mahala, utya ukutya kwalapha, usebenzisa umbane walapha ngoko nawe kuza kufuneka usebenze ukuze ukwazi ukuqhubeka uhlala apha.” Wawakhupha amehlo uLizeka, exakiwe ukuba lo tata uthetha ukuthini. Wathi kuye “le ncoko akusoze uyiphathe kuMamTshawe, wena uzakuthengisa eziziyobisi esikolweni apho ufunda khona, yonke ingeniso uyizise apha kum, siyevana?” Watsho uDabane amehlo sele ebomvu krwe, wangcangcazela uLizeka wavuma “ewe tata.” “Xa uze nemali othengise ngayo, ndizakohlulela isiqingatha sayo ukuze uzithengele nantoni oyifunayo.”

Waphuma apho uLizeka wayokungena egumbini lakhe, waziphosa phezu kwebhedi, walila iinyembezi ezishushu kodwa engenakukhala aviwe ngokuba uza kothusa abanye abantu. Wakhumbula zonke iimfundiso zikaNokuzola, wacinga umama wakhe osemakhitshini, wavakala emsola ngokumnikela umva ngolo hlobo ngokuba wayethe cwaka, wagqibela ukuthumela imali nokuthetha naye kwiinyanga ezintathu ezidluleyo. Wathi xa ezama ukumtsalela umnxeba wabe engafumaneki. Yamhlupha uLizeka le meko ngoba uza kufika uMvulo, kwaye ebevumile ukuba uzakuvula ifestile yegumbi lakhe kancinci ukuze azishiye apho uDabane ezo ziyobisi, azithathe yena aye nazo esikolweni. Yayingathi lo mpela veki iphele msinyane. Kwasekuseni ngeCawa wavuka wathandaza elila, ebuza kwiNkosi yakhe ukuba ithulele ntoni kule meko.

Yafika imini ibikad’ ixelwa, wayengcangcazela uLizeka luloyiko, ekuseni ngoMvulo yasuka le mini yajika yagutyungelwa ngamafu. Kwasebusika, kwavuthuza umoya. Ecaweni ngezolo ubiziwe ngumfundisi ebuza ukuba ingaba ikhona na into emhlophe ngoba uthe umfundisi eshumayela esithi “Thula wazi ndinguThixo,” wesuka wagixxa kakhulu. Futhi nekwayala namhlanje yangathi iphenjelelwe ikwelinye inqanaba ukudumisa. UMamTshawe yena ebepethe imvulophu yakhe yomnikelo othe xhaxhe phaya ngokuba kaloku imali yengeniso yeziziyobisi ibininzi kakhulu. Uvukile uLizeka njengesiqhelo, walinda oonyana balapha baphangela kuzakushiyeka

uMamTshawe nomyeni wakhe. Uve isandi semoto, wathi xa ekroba efestileni wabona uMamTshawe noDabane betsala imoto bephuma. Waqiniseka ukuba akukho mntu ukhoyo endlini, warhuqa isutikheyisi yakhe, yeka uyokuphuma ngomnyango waphaphatheka engazazi nokuba uyaphi.

Wakhwela ibhasi wayokuhluka kwizindlu zabelungu e*Westering* ngoba wayeve umama wakhe esithi uphangela e*Westering*. Uhambile ecothoza phakathi kwezo zindlu enethemba lokuba angambona umama wakhe. Intsasa yonke erhuqa lesutikheyisi, ediniwe, enxaniwe, elila engazazi nokuba angathini. Kuthi kwakubonakala imoto ebomvu efana nekaDabane akhawuleze azimele. Emva kokubuzisa, kungekho mntu waziyo ngoNcumisa. Uye wabona umntu ongunxibisi enxibe ifaskoti ne-*owvaroli* epinki, omnyama ontetho yakhe ivakala ukuba ngowase*Zimbabwe*. Wambuza ukuba ulilela ntoni, waye efuna bani. Waphendula emxelela ibali lakhe. Igama lakhe lingu*Confidence*. Uye wanosizi wamthatha wayokumngenisisa kwigumbi lakhe elisemva ebehlala kuloo ndlu yabelungu. Esithi abelungu bakhe baphesheya kweelwandle bazakubuya emva kwenyanga ezintandathu. Uthe kuye uzakumgcina ade abhale agqibe iimviwo zokuphela komnyaka ukuze agoduke emveni koko.

Wabulela kakhulu uLizeka, wazokuhlala no*Confidence* kodwa into eyayingamonwabisi yeyokuba u*Confidence* wayetshaya kakhulu, enze kube sisisi endlini, le nto bimenza akhohlele kakhulu, kodwa kungekho nto wayenokuyenza ngokuba ufuna indawo yokuhlala. Kwakhona kuye kwacaca ukuba ngobukho bukaLizeka, u*Confidence* uyekelele umxakatho, yonke into engumsebenzi uyiyekele kuLizeka, ngelithi umnike indawo yokuhlala. Wanyamezela ke uLizeka kuba kaloku imeko yakhe yenza ukuba kube njalo. Kuthe besahleli bebukele umabonakude, suke iindaba zavelisa amapolisa ekhupha iziyobisi apho wayehlala khona, waphuma uDabane noMamTshawe bebotshwe iinyawo neezandla beyokufakwa kwiveni yamapolisa. Kwakuthe chasi estalatweni kubukelwe lo mbono. Wagixxa uLizeka ecinga ukuba bekuzakwenzeka ntoni kuye ukuba ebevume lo mkhwa umbi wokuthengisa iziyobisi.

Into ekwakunzima ukuyamkela yeyokuba uMamTshawe aphile le ntlalo, kodwa elikholwa eligqibeleleyo, engaphoswa yimini yomthandazo wamanina ngoLwesine

nayinkonzo ngeCawa. Engqondweni yakhe wayephikisana nokuba lukholo olu njani olu lubulala isizwe esimnyama ngeziyobisi, kodwa umntu aye kuzimisa phambi koThixo umhla nezolo ibengathi akwenzekanga nto. Wayeqonda ukuba inoba uMamTshawe uneyakhe iBhayibhile engafaniyo nezifundwa luluntu lonke. Ingaba yimeko yokunqaba kwemisebenzi eyayibanyanzela ukuba benze olushishino olubulala isizwe? Ingaba babengenakukhetha enye indlela? Le yimibuzo eyayihleli engqondweni kaLizeka ngokuba uMamTshawe wayelunge kakhulu kuye emthatha njengomzali wakhe, enobubele kakhulu. Yayingumnqa kuLizeka nento yokubhaqwa kwabo kungekapheli neveki ebhacile endlini yabo, futhi kucaca ukuba ibikokuqala isenzeka le nto, oko babephila obu bomi bobugebenga bengazanga babanjwa.

Kule meko yonke uLizeka ubuzile ngenkonzo yamaWisile kuConfidence waza wayalathiswa. Bekukhonza kuyo ke uninzi ingabantu abamhlophe. Rhoqo ngeecawa ebengaphosi ukuyokondla umphefumlo uLizeka kunye namanye amakholwa. Uye watsalela umnxeba uNokuzola embalisela ngayo yonke imeko yakhe, wothuka udabawo esithi makagoduke ngalo mpela veki ukuze bathethe bejongene ebusweni.

29. Ziyanaba iinkathazo

“Umntu, into ezelwe ngumfazi, imihla yakhe mifutshane, izele ziinkathazo. Uphuma njengentyatyambo, abune; ubaleka njengethunzi, angemi.” Yobhi 14:1.

UMbali uye wafumana izihlobo eDyunivesithi iNelson Mandela. UPinki noChuma basuka kwaGreza eQonce. Ekuqaleni obu buhlobo buye baphuhliswa yintsokolo kaMbali, kwabonakala uPinki noChuma bengenelela. Bobabini bebehlela elokishini, bengahlali ngaphakathi esikolweni. UMbali ebesiya apho bahlala khona elokishini eyokubatyelela, bobabini bebenamagumbi angaphandle kulo mzi baqeshe kuwo. UPinki yena ekwanguye nomenzi weenwele, ukanti uChuma yena esenza iinzipho. Babezenzela ke imali esecaleni ngala mashishini abo mancinci kodwa beqinisekile nasesikolweni ukuze bafumane imfundo epheleleyo.

Esikolweni bekukho umhlohli we*Financial Accounting*, umfana osemncinane, ufafa olude uMnumzana uNikelo. Ube etshatile uMnumzana. Uye wathandana noPinki. Bemane ukukhweliswa bobathathu zakuphela izifundo zemini xa kugodukwa. UMnumzana Nikelo ube ehlala e*Summerstrand*, yena eneentombi ezingaphantsi kweminyaka elishumi ezimbini. Maxa wambi ubeye abakhuphe ooPinki neetshomi zakhe aye kubatyisa kamnandi okanye ababukelise imiboniso bhanyabhanya, okanye abanike imali bazithengele iimpahla.

Ngaminazana ithile uPinki noChuma bengayanga esikolweni, uMnumzana uNikelo wakhwelisa uMbali emgodusa, suka imoto yaphaphatheka ukuya kungena emahlathini e*Greenbushes*. UMbali wayekhuphe amehlo engayazi nokuba makakhale okanye athini. Bafika apho wamisa kwindlu enkulu entle, bangena ngaphakathi. Bafika kukho umntu oyindoda obala limhlophe, wafika nje wanqwala ngentloko ebhekisa kweli cala linoMbali kodwa ejonge kulo mfo.

Lo mfo ukhuphe imali eninzi wayifumbathisa uMbali esandleni engathethi, uthe xa eyijonga uMbali wathelekelela ukuba idlulile kumawaka alishumi. Uthe esaxakiwe, wamyalela ukuba makangene kwigumbi labalindi. Wathatha ibhotile yewayini neeglasi ezimbini, uMnumzana Nikelo wayengasabonakali ngelo xesha. Engayazi nokuba uhambile okanye usekhona kwalapha endlwini. Yayilipomakazi lendlu,

kungekho nto ingekhoyo yolonwabo, kwakucwebezela kuphithizela abancedisi balapha kulo mzi, besithi xa bembiza *Sir George*. U*Sir George* lo ebebonakala njengomntu onobubele, kodwa kukho into engaqhelekanga futhi nengonwabisiyo ngamehlo akhe. Akaphozisanga maseko, wamyalela uMbali ukuba ngoku ulilungu losapho kwaye uza kwenza yonke into eyenziwa lusapho, emxelela kwakhona ukuba ulindelwe yinzuzo ngokuba ebeza kumhlawula ngokuphindaphindiweyo, engasayi kuze abe nazingxaki zemali kwakhona. UMbali wayengazazi nokuba makavume okanye athini ngokuba yonke le nto yenzeke ngephanyazo, ebezigqibele esendleleni egodukayo noMnumzana uNikelo. Zakhe zathi chiphichiphi iinyembezi enekhala lokuba msebenzi mni lo kulindeleke ukuba awenzele u*Sir George*.

Eyakhe iglasi yewayini uMbali ibingekaphathwa ngoba ebengazani notywala, kodwa uthe u*Sir George* akumtyhala emcenga ukuba athathe ithamo, akathi hayi ekugqibeleni. Emveni kwelo thamo intloko yasuka yazula, wabona kabini, uzigqibele ehleli esitulweni kanti uyokuwa. Ngengomso uvuke ekwigumbi elimnyama angalaziyo, xa esithi balulu amehlo, kwalayita isibane nanko u*Sir George* encumile emile phezu kwakhe embuza ukuba ulele njani. Wothuka uMbali ezama ukucinga ngeziganeko zangezolo, ekhumbula ukuba uze njani apha, waye uMnumzana Nikelo engabonakali ndawo. Wanekhala lokuba unikwe ntoni, intloko yabe ibuhlungu, umzimba ubuhlungu. Uye wakhala ecela ukukhululwa agoduke, kodwa u*Sir George* wathi makangaxhali usezandleni ezikhuselekileyo akasoze amlimaze. Uye wamthatha emsa kwigumbi lokuhlala, apho abancedisi bakhona bamlungiselele isidlo sakusasa ingooni nooni. Esoyika ukudla kodwa elambile, kwanyanzeleka ukuba atye nokuba kunzima. Iingqondo zakhawuleza zabuya ngokuba bekufanelwe ukuba ubhala imviwo ye*Auditing* ngalo ntsasa. Waqala ke ngoku ukuchiphiza iinyembezi, u*Sir George* umbuzile waxela isizathu. Uye wathuma abanye abaqeshwa bakhe ukuba bamkhawulezise bamse esikolweni aye kubhala ezo mviwo, ukuze bamlande kwakhona ukuphuma kwesikolo. Wasuka walulama uMbali evuma yonke into ethethwayo, futhi elandela ngokomthetho awunikiweyo. U*Sir George* uthe kuye angaxeleli nabani ngayo yonke into eyenzekileyo ngokuba uya kwehlelwa yinto embi.

Ngexesha lekhefu emini esikolweni ubalekile waya kwithala leencwadi, engafuni ukudibana noPinki noChuma. Ukuphuma kwesikolo wabe elindelwe ngumnyobo wemoto ebomvu kukhwele abafana ababini abangabaqeshwa baka*Sir George*. Ungene

emotweni uMbali bevulele umculo phezulu. Ebengazazi ncam ukuba kwenzeka ntoni kuye, kodwa uzifumanise ethobela yonke into ayixelelwayo. Ufikile kwa*Sir* George, wafika kubekwe izimuncumuncu, emlindile u*Sir* George, wambonisa igumbi lakhe, elihle linto yonke. Wathi kuye makakhe aphumle kancinci phambi kokuba baxoxe ngezinto aza kuzenza.

Xa kuza kutshona ilanga wabuya u*Sir* George wazokunkqonkqoza egumbini likaMbali enobubele embuza ukuba uphumle ngokwaneleyo na, wanqwala intloko uMbali kungaphumi mazwi emlonyeni, kodwa kubonakala ukuba uphethwe lixhala. Kwesi sithuba wacinga ngeNdumiso ayithandayo wayitsho ngaphakathi “Nokuba ndihamba emfuleni wethunzi lokufa andisayi koyika bubi, ngoba unam wena, intonga yakho, umsimelelo wakho uyandithuthuzela.” Wothuswe kwezo ngcinga ngu*Sir* George emxelela ukuba ngalo mpela veki umsebenzi uyaqala, ulindele ukuba athwale ngomzimba iziyobisi ikhokeyni ayise phesheya kweelwandle kwilizwe laseThayilendi. Emxelela ukuba uya kufumana isigidi seerandi ngalo msebenzi.

Kwesi sithuba uMbali wasitsho esofelweyo ekhumbula ukuba usinde cebetshu kwaZakhele kwizikrelemnqa sezimbambile.. Wayibuza iNkosi ukuba wone ngantoni le nto elandelwa lishwangusha elinje, kodwa uthe esekulo meko u*Sir* George wamseza amanzi ajikiweyo abomvu, emveni koko walala yoyi, wothuka ebusuku elele yedwa kwelo gumbi likhulu lihle ebelinikiwe. Uthe akubhekabheka, ekroba nangeefestile, wafika kukho oonogada abahambahambayo apha eyadini bephethe impu, kwaye negumbi eli likhuselwe kanobom.

Kwesi sithuba uye wacambalala phantsi walala ngesisu, zehla iinyembezi, wakhumbula ekhaya ecinga abazali bakhe, wakhumbula umama wakhe okwalapha eGqeberha kodwa ongamkhathalelanga, wagixa kakhulu ethetha neNkosi yakhe, ebuza ukuba wone ngantoni na. Wacela esezinyembezi eNkosini ukuba imncede afumane indlela yokuzimela esithi uxolele ukuhamba ngeenyawo ukusuka e*Greenbushes* ukuyongena eGqeberha. Uthe esathandaza njalo wasuka wafumana uxolo olugqitha konke ukuqonda, wayiva impendulo yeNkosi isithi “Ndinawe Ntombi yam.” Waphaphama, akazazi ukuba uphume njani, akazazi udlule njani koonogada kodwa wazibona sengaphaya kwamasango alo mzi. Waphaphatheka ukuya kuleqa uhola wendlela ohamba iimoto. Kuthe ngelingeni wamiselwa yilori yeenkuni,

wakhwela yamhlisa kwenye yelokishi iKabega kwisitishi samapolisa. Ubesele empatshampatsha, ekhangela ukuba indlu yomlungu kaLovey ikweliphi icala efukuza ebumnyameni. Kuthe ngelingeni wakhumbula kanene ukuba ujikela kwigaraji kwa*Caltex*, eme ekoneni ukuze abe nokuyifumana indlela. Wathwakuza ngobusuku wada wayokufika.

“Mbali uvela phi, ezi ntsuku zimbini ube ungekho aph’ endlini, ndihambe ndikufuna nasemapoliseni, uyenza njani into enje Mbali ndikunike indawo yokuhlara wena akukhathari, hamba ke ngoku ndiyakugxotha.” Watsho uLovey ngeso siXhosa sakhe esingacacanga. Wasitsho isikhalo uMbali, ecela uxolo wamchazela konke okumehleleyo. ULovey uthe mabaye amapoliseni bayokuxela okumehleleyo kodwa wala uMbali esithi uyoyika, kwaye sele elahlekelwe lixesha esikolweni, inye into ayifunayo yeyokuba aqhubekeke nesikolo. Balala ngobo busuku, wavuka uMbali waya esikolweni.

UPinki noChuma ngoku bebemana ukolathisana ngaye bemhleka, kodwa yena uMbali wahlalela kude kubo. Kwakucace mhlophe ukuba lo mkhuba bayawazi yaye bawuqhelile futhi kucacile ukuba nokuze athathwe nguMnumzana Nikelo babeyazi loo nto. Inggondo kaMbali yayibethabethana engayazi nokuba makaye kuxela into eyenziwe nguMnumzana uNikelo kubaphathi beDyunivesithi, kodwa ngenxa yokuba waye eyedwa ukwenzeka kwayo waqonda ukuba iya kuba lilizwi lakhe yedwa, ngalo ndlela wamyeka, kodwa waye onakele emphefumleni nasengqondweni. Kulapho aye wacinga khona ukufuna ingcebiso kwicandelo le sayikholoji labafundi. Uye wamkelwa ke apha ngezandla ezishushu, wanikwa ithuba lokuchaza ingxaki yakhe. Wanikwa iintsuku zokuhlangana nogqirha oza kumnceda. Izinto zangathi ziyalunga naye sele ebuxola ngento eyenzeke kuye.

Ngabusuku uthile belele noLovey weva ingxolo engasefestileni ingathi yinto ekrwempayo, amaxesha kwakuphambi kwentsimbi yeshumi elinambini, kwakuvuthuza umoya, kusina nemvula. Wawunokucinga ukuba yingxolo eyenziwa sisimo sezulu. Kodwa wothuka uMbali waqonda ukuba ukhona undonakele. Uthe xa esithi balulu kwabe kukho umntu ongaphakathi apha endlwini, akamazanga ukuba ungene ngaphi. Uthe xa eqala ukukhala, wambamba emlonyeni wamfaka ilaphu

empumlweni ekucaca ukuba linesiyobisi ngoba wasuka wetyokololo, wothuka sele esendlwini ka*Sir* George.

Kwakunga usephupheni angavukiyo kulo, uvalo lungongoza, wayebotshelelwe esitulweni, evalwe umlomo ngelaphu. Exhagwe ngamadoda amabini anxibe iimpahla ezimnyama. Waqonda ngoko ukuba namhlanje uyalishiya eli limagada ahlabayo. U*Sir* George wangena ngelingeni enentsinimenyo, embuza ukuba ingaba ebecinga ukuba uza kubaleka kude kuphele na, emxelela ukuba ungowakhe ngoku akukho apho anokuya khona. Wambongoza uMbali epheliswa ngamandla ukuba amkhulule. Suka wahleka u*Sir* George wamxelela ukuba la msebenzi wayemxelele ngawo usamlindile. Watsho esithi iimpepha zakhe zilungisiwe ukuba aye kwinqwelomoya ngaloo mpelaveki apho ayokuthengisa khona iziyobisi zakhe eThayilendi ezikwixabiso lezigidi amathathu eerandi. Watsho esithi ulwenzile uphando ngaye, ungoyena ufanelekileyo ukwenza lo msebenzi. Zesuka zazelehlela iinyembezi kuMbali wathi “Ow Nkosi yam, ingaba ndenze sono sini?” Kutheni ndilandelwa lishwangusha ngolu hlobo, wathi ekugqibeleni egameni likaYesu, veza icebo Thixo.”

Emveni kwala mazwi weva uwayiwayi, wabona kuphithizela amapolisa, isandi sehelikopta ibingathi imise apha phambi komnyango kanye, inani lamapolisa ayemaninzi engakwazi nokuwabala. Kwathi kanti uLovey uye wazimela, emveni koko watsalela umnxeba amapolisa ngoba wayeyijongile imoto ababehamba ngayo wafota ngefowuni yakhe isazisi sayo. Amapolisa aguqulula kulo mzi afumana iziyobisi, imipu, imali eninzi. Wakhutshwa u*Sir* George namadoda amahlanu bebotshwe iinyawo nezandla bayokuvalelwa entolongweni. Wagoduswa uMbali, kwathi huu, efunga ukuba iNkosi imthumelele iNgelosi yakhe yedwa imgade. Kazi ukuba ifuna ukuba yintoni na le nto!

30. Baqala ubomi

“Waza lowo uhleli phezu kwetrone wathi, uyabona, izinto zonke ndizenza ntsha. Athi kum, bhala; ngokuba lawo ngamazwi ayinyaniso, athembekileyo.” Isityhilelo 21:5.

Ilanga lishushu, akukho nelifu esibhakabhakeni, iintaka zintyiloza kamnandi, uSiphokazi uzinxibele ilokhwe yakhe yeqqabi emfutshane uye kukha amanzi emlanjeni. Kudlule imoto ebomvu entle, ithi seyidlulile iphinde ibuye umva, kuvele umfana ononcumo enenkangeleko nomfaneleko. “Mholo nkosazana,” igama lam ndinguSakhi, ndingowaseMthatha, ndityelele umalume wam ohlala apha kule fama, ndicela ukukhwelisa ndikugoduse ngokyba ndiyabona uyasindeka ngala manzi.” “Hayi bhuti enkosi, sele ndiyiqhelile noko ukuyenza into yokukha amanzi, ungazihluphi andiqweneli kungcolisa imoto yakho,” watsho uSiphokazi. USakhi akazange avume nentwana, wazingisa emcenga wada wavuma uSiphokazi. Wambeka ekhaya, wabulela emveni koko, kodwa umfana wacela inombolo yomnxeba wakhe. Akavumanga nayo uSiphokazi, sele kuthe thaa amashwa akhe ebewafumane eMonti. Ngengomso ubone ngemoto isima phambi kwendlu, kanti ngulo mfana wayizolo.

“Ngubani ngoku lo uzokumisa ngemoto ebomvu emzini wakowethu, mfanandini ufuna bani?,” wabuza u-anti. “Uxolo mama bendikhangela uSiphokazi ukuba ukhona na?” Wabe sele evela uSiphokazi, ebulisa, wajonga ku-anti wakhe owayemjonge ngamehlo athethayo. “Ungubani mfanandini, ungowaphi, kwaye ufuna ntoni emntwaneni wam?” le mvula yemibuzo yayiphuma ku-anti uNokholeji, owayengemhlanga ebusweni. “Ow uxolo mama, ndiyaxolisa kakhulu, mna ndinguSakhi, uMvala wakwaDosini ndizalwa nguMamNgqosini, ndisuka kula mhlaba waseMthatha, apha ndityelele umalume wam uSagwityi iintsuku ezintathu ukuze ndibuyele eMthatha,” watsho lo mfana ukuphendula. Wabayeka ke uNokholeji, ebashiya bobabini beme phambi kwemoto.

Wacela uSakhi kuSiphokazi ukuba amkhuphe baye kwidolophana ekufutshane kubo iColchester. USiphokazi wayesenezivubeko namanxeba okwamehlelayo kuwo lo mnyaka ephantse ukudlwengulwa ligquba labafana eMonti, ngoko ingqondo yayibethabethana, nangona lo mfana wayekhangeleka engumntu kodwa wayengathembi ncam, kodwa ekugqibeleni wamnika ithuba emveni kokucela ku-anti wakhe. Wafumanisa ke ukuba uSakhi lo ngumnyaka wakhe wokuqala engugqirha

wotyando kwezengqondo, ephangela kwisibhedlela *iSt Georges* esiseGqeberha. Yasuka yaba yimeko “yokuthanda umntu uqala ukumbona” kubo bobabini.

Uhambile uSakhi wabuyela eMthatha emva kweentsuku ezintathu, kodwa ngoku ebengasafuni ukuhamba, kodwa ethembisa ukuba uyavula emsebenzini kwiveki ezayo, uza kudlula e*Mosslands* xa esiya eBhayi. Bekumnandi ke kuSiphokazi ofumene uthando kulo mfana ekubonakala ukuba unyanisekile kwaye sele ecele nesandla emtshatweni. Akaphozisanga maseko uSakhi, uye wathumela abantu abakhulu ukuza kucela umfazi. Bamkelwa likhaya laMaMvulane, kwayinto emnandi kuNokholeji xa umtshana esiya emzini. Babegqibe ukuba umtshato uza kuba ngoDisemba kumnyaka olandelayo.

Ekupheleni kweholide, uSiphokazi ubuyele esikolweni, kodwa kwesi sithuba ebuya nalowo uza kuba ngumyeni wakhe, futhi eyifumene nendawo yokuhlala esikolweni. Kwaba yinto emnandi, izinto ziphinde zalunga kwakhona.

USiphokazi akalibelanga ukukhonza rhoqo ngeeCawa, kwinkonzo yamaWesile esedolophini ebulela iNkosi ngokutshintsha impilo yakhe.

31. Ukuphekwa embizeni

UNombeko ngenxa yokuzimisela kwizifundo zakhe ufumene igumbi aza kuzihlalela yena yedwa kulo, ngoku sele efumene nenkxaso yamahala kwaye esemagqabini ngokweziphumo zakhe. Ufike ukhona umbutho owawusungulwe usenzela abafundi kwinkolo yabo yobuKhrestu, kodwa ubusele ufile kungekho mntu uwukhokelayo. UNombeko kunye namanye amalungu bakhokela ukuze lo mbutho ube luqima, kuhlanganwe rhoqo ngooLwezithathu evekini. Lo mbutho ke uncede abafundi abaninzi ababesele belahlekile ngokwesimo, nabo bebesele bezinikezele etywaleni. UNombeko neqela lakhe bebeshumayela apha ekhampasini, besenza neenkomfa, bethundeza abanye abafundi ukuba bazimanye nalo mbutho.

UGreta umfundi ekwakufumile kowabo, enento yonke kwigumbi lakhe, isikhenkcezisi, umabonakude, ikhompuyutha, izinto zonke abanye abafundi ekusokolwayo kumawabo abangenazo, kodwa uGreta wayethanda utywala futhi engazihoyanga iincwadi. Xa umjonga ngaphandle inkangeleko yakhe yayiyeyomntu ekungekho khwiniba ngaye, ukanti ngaphakathi wayesifa. Abazali bakhe bohlokana ngoqhawulo mtshato, kwaye le nto imtya ngaphakathi. Imali yakhe wayeyithunyelelwa ekhaya wayesisebenzisa yonke etywaleni, athengele nabanye abantwana utywala, angayi eklasini. UNombeko uyiqaphele le meko waze wagqiba kwelokuba asondele kuGreta ancokole naye, ukuze ukuba kuyenzeka ancedakale kwimeko yakhe. Umzamilé amatyeli amaninzi, emmemela kwindibano yabafundi abangamaKrestu, athembise uGreta kodwa ithi yakufika imini yokuya, asuke angayi, angasabeli nomnxeba wakhe.

Uzingisile uNombeko kuba esikwa yimfesane ngulo mphefumlo. Ufikile uGreta ngenye imini ephantsi kweempembelelo zikaVitoliya, wangena enxibe ilokhwe emfutshane kakhulu eveza umzimba ngasentla nangasezantsi. Abanye abafundi bamjonga ngamehlo amabi, kodwa uNombeko wamamkela ngobubele. Ilizwi ngalemuni belibekwa nguSipho omnye weenkokheli esithi “Ze ningafani nabo.” Wagixxa uGreta, kwathi kanti le yimini yakhe yosindiso, waxhoma izandla weza ngaphambili esithi wamkela uYesu abe yiNkosi noMsindisi wakhe. Bamamkela abazalwana futhi bamxhasa, ukususela ngoko akazange aphinde ajike, wahlobana kakhulu noNombeko, nendlela yakhe yokunxiba yatshintsha. Wayeka ukusela utywala nokutshaya. Wonwaba emphefumlweni.

Babedlala ibhola yomnyazi uGreta noNombeko, bekwiqela lokuqala lesikolo. Yayiba yimincili xa bedlala nezinye iiDyunivesithi, belibhongo neqhayiya lesikolo. Ukanti babegqwesile nasemculweni, bekwi kwayala, behamba iindawo ngeendawo bemela iDyunivesithi. Uye wonwaba kakhulu uNombeko waziphosa kwelokulibala iziganeko ezimbi ezikhe zamehlela ngaphambili. Kuloo nto iyonke akalibelanga ukubulela iNkosi yakhe esazi ukub iNkosi ibingenaye kolu hambo lonke ngefele endleleni.

Ufundile ke waphumelela iDiploma uNombeko ukuphela komnyaka, wabe sele enomsebenzi kwinkampani yee*Chartered Accountants* ekwaseBhayi. Kwinkqubo yesikolo yokufunela imisebenzi abafundi, uye waphumelela kudliwanondlebe, waba kanti uyaqeshwa njengomabhalane.

Ibe yimincili ke kumhakhulu wakhe uDambisa, elinganisa ilokhwe yakhe eqaqambilelyo kakhulu eneentyatyambo ezigqamileyo, walungisa nesuti kaMpondo umyeni wakhe, eyikhupha etyesini, ingeshwabene iyiloo nto, kodwa wayivuthulula esithi “asinakungayi xa umzukulwana ethweswa isidanga, ukuzala kukuzolula.” Nanjengabantu ke abasokolayo, kuye kwanyanzeleka ukuba baqeshe imoto ukuya kulo msitho.

32. Ndidla ukubila kwebunzi lam

Uqalile ukusebenza kwisebe lezemidlalo, ubugcisa nenckubeko njengomphathi wethala lweencwadi uPhumza. Ethandwa kakhulu ngokuba ibingumntu ozimiseleyo, onembeko. Ngalemini isibekeleyo, uzokubekwa emsebenzini ngulowo uzakuba ngumyeni wakhe uSizwe. “Kulungile ke sthandwa sam, sakubonana ngexesha lesidlo sasemini,” utshilo uSizwe. “Sakubonana ke sthandwa sam, enkosi,” watsho uPhumza. Angene e-ofisini uPhumza, abeke ibhegi yakhe njengesiqhelo, aye kuzenzela into ephungwayo phambi kokuba aqale umsebenzi ngokuba ebefika ngethuba emsebenzini kungekafiki bonke abanye abantu.

Uye wajonga iphephandaba le*Herald* ngale mini elifunda, kumanqaku aphambili wabona ifoto kamama wakhe uNokuthula, wathi xhungu, waqhubeka wafunda ibali. UNokuthula utshe netyotyombe ebehlala kulo, kudubule istovu ebusuku, yatsha indlu yangqungqa yaphela, wabe engaphakathi, wabalekiselwa esibhedlela kodwa ukutsha bekusele kondele kakhulu, wasweleka. Ngokukhawuleza watsalela umnxeba uSizwe, baya kutsho e*Livingstone* esibhedlela ngokungxama, bafika apho umzimba wakhe ungekasiwa kwikhaya lokugcina abo bangasekhoyo. Yaba buhlungu ke intliziyo kaPhumza ngoba akazange abe nonxibelelwano oluye phi nomama wakhe ngoba ukhuliswe ngumhakhulu wakhe. UNokuthula wayengenaye omnye umntwana ngaphandle kwakhe. Kwafuneka athathe ikhefu emsebenzini ukulungiselela ukungcwaba uNokuthula. Wayicela iNkosi ukuba ilungise intliziyo yakhe ukuze angabi nasixhiba naye, amenzele amalungiselelo okumngcwaba ekhululekile emphefumlweni. Ngethamsanqa kwathi kanti akatshatanga uNokuthula, le nto yawenza umsebenzi walula ukulungiselela, wayazi ukuba uPhumza nguye kuphela onoxanduva lokwenza amalungiselelo okungcwaba unina.

“Mhakhulu ndineendaba ezingemnandi namhlanje,” watsho uPhumza emnxebeni. “Yintoni ngoku Phumza mntwana wam, bendisithi yonke into ihamba kakuhle nje, yintoni undixhalisa nje ngoku sisi, kwenzeke ntoni?,” watsho umhakhulu. “Hayi mama ndibone ephepheni kusasa nje ukuba uNokuthula utshe nendlu,” watsho uPhumza. Wasitsho esikrakra umhakhulu, wawulahla pha lo nomyayi. Kwanyanzeleka ukuba uSizwe athathe uPhumza kwangalo mini baqhube ukuya kutsho ezilalini kuloPhumza. Walungiselelwa umngcwabo yonke into yahamba kakuhle. Babuyela emisebenzini

uSizwe no Phumza. Uqhubile uPhumza emsebenzini eqaqambile futhi efumana iimbasa zokubalasele ukuba ngumsebenzi ngalonyanga. Kwada ekugqibeleni xa kuvela umsebenzi ongasentla wokuphatha amathala encwadi kulo ngqingqi, kuye kwajongwa kuye ukuba angenise isicelo. Akaphozisanga maseko ke, wenza njalo, nakudliwanondlebe wagqwesa phambili. Waba kanti uyanyuselwa ngalo ndlela.

Phofu intombi enkulu ithe yakukhangela yabona ukuba umhakhulu notamkhulu sebefanelwe kukuzokuhlala edolophini, bashiye ubomi belali. Ayaphozisa maseko, phambi kokuba iye emzini yakhawulezisa le ntombi yathenga le ndlu *eMotherwell*. Baba bayayishiya ilali umakhulu notamkhulu, bengavumi ncam, kodwa bengenakuthini. Kwakunzima kutamkhulu efuna ukulayisha istovu sakhe samalahle esidala, sineminyaka, kwafuneka bancame banyeke ahambe nestovu sakhe. UNozibele yena umakhulu esithi akasoze ohlukane neenkukhu, neehagu, neebhokwe zakhe. Yayinguloo mbono ilayishiwe yonke lo mfuyo elorini ukuyongena *eMotherwell*. Abantwana besitalato babetsitsitheka yintsini ngulo mbono, futhi abantu bebuzana ukuba iihagu ke ngoku zizakuthini apha elokishini. Wayesuka abathi baxu uNozibele ngamehlo atshawuza umbane ngumsindo.

UNozibele bebenenyanga ezintandathu bese*Motherwell*, noko ngoku sebeqhelile, sebazithengisayo nezoothagu neenkukhu ngoba zazibaphathela ukuthetha okuninzi. Kwakungazokunceda ukubaqinisekisa ukuba mabazithengise phambi kokuba baye edolophini ngokuba babeneenkani kakhulu. Akuzange kuphele neveki baqonda ukuba imeko ayivumi, kungena izikhalazo macala, nabamelwane batsho isankxwe. Baqonda ukuba akukho cebo limbi lokususa elityala ngaphandle kokuba bayithengise le mfuyo yabo. Waqonda noNzingo ukuba istovu samalahle asinandawo kunokutsho kwikhithi abalenzelwe nguPhumza. Wasithengisa naso istovu eso. Wayencumele ecaleni ke uPhumza ezicingela ngaphakathi ukuba iinkani ezilapha!

Yagaleleka imini yomtshato kaPhumza noSizwe. Yayintle intombi yomntu ingathi yiNgelosi kulo lokhwe imhlophe yayo. Waqala ukuchiphi chiphiza kunzima ukohlukana nosana lwakhe, kwaye ecinga nangoNokuthula umama kaPhumza. Wayenxityisiwe ke uNozibele ngokuba ungumntu onenkani, wavuma ukukhethelwa ilokhwe nguPhumza ngokuba uyazithanda izinto ezinamagqabi abhanyabhanya, kodwa kulo umjikelo wakhethelwa ilokhwe entle eluhlaza ukuhambelana nemibala

yomtshato. Wathengelwa izihlangu ezingathi ziphakame izithende, owu wayemana ehamba ngazo ke uNozibele esthi “ndinguNozi kanye ke mna nindijonge kakuhle, ndiyatshatisa nangoku.” Hayi ke uNzingo wayelithsothso engathi uneminyaka elishumi elinesithandathu kulo suti yakhe, phofu nayo eyikhethelwe nguPhumza. Uthe xa besevenkileni uPhumza embonela izihlangu ezitsolo ngaphambili, wothuka uNzingo wathi “hayi mntana wam asoze ndinxibe izihlangu mna ezimpumlo ilapha emnyango isithende sona sibe siphayaaa ngasesangweni,” bamwa ngentsini evenkileni, kodwa wade wasikhetha esona sihlangu asithandayo. Babebahle ke bethu ngale mini befake neziqholo benuka kamnandi. Walinganisa ke uNzingo xa ebanbe intombi yakhe ezayinikezela kumfana, ebetha iskhanye. Wathi kuPhumza’ndawo yokuqala Phumza kufuneka sifike ngeheliokopta pha eMthatha xa sifika nawe, ngoba kaloku funeka bayazi ukuba kufike wena, ungafiki nje uti cwaka mntwana wam, funeka uzazise ngengxolo ukufika kwakho.” Ngokwenene kwenzeka ngolo hlobo, yayilo ngxolo uPhumza notamkhulu wakhe bekhwele ihelikopta, uNozibele wathi akasoze yena usabuxabisile ubomi bakhe, kwaye ukuba inokuwa lo helikopta noko yena makashiyeke. Kwakuthe saa ebaleni abehla kulo, kugcwele ngabantu belokishi, nabantwana. Hayi ke uNzingo, wehlika sele ezilungisa ibhatyi ingathi usisikhulu. Yayizikhamera ke ezefowni nezinye kulenyeza nje.

Waqhuba umtshato kwamnandi kakhulu. Le yaba yimini engasoze ilibaleke ezingqondweni zosapho, ngakumbi nangakumbi kuSizwe noPhumza. Wanyatheliswa inkundla umakoti, kwaqhutywa ekhayeni kwamnandi, kuxheliwe inkomo neegusha ezininzi, kuphithizela ngabafazi namadoda elokishi. Kuziziyolo neziyunguma. Wathiywa umakoti kwathiwa nguSambese. Wahlala umakoti iveki emzini wakhe, emveni koko wabuyela emsebenzini nomyeni wakhe. Kanti unto!

Yazindaba ezimnandi ezi, wathatha ikhefu emsebenzini kuba eyokubeleka, yathi gqi le nzwakazi ngamawele uThabo noThabisa. Yayiluvuyo ekhaya kuzelwe intombi nenkwenkwe. Emsebenzini bamenzela izipho umntwana bamonwabisa unina phambi kokuba ayekubeleka. Itshomi kaPhumza uNosisa wayeyinxalenye yayo yonke le mivuyo, naye sele etshatile ngoku, wangu *matron of honour* emtshatweni wesihlobokazi sakhe.

Babuyela emsebenzini ke zonke iziyunguma sezidlule. Sele efumene umsebenzi ophezulu wokuphatha kwicandelo lokulungisa izimilo. Bekuye ke ngamanye amaxesha ahlale phandle uPhumza abethwe ngumoya xa ethatha ikhefu emsebenzini. Ngaminazana ithile, ilanga ligqatsa ubhobhoyi, wenza njengesiqhelo wathatha isiselo sakhe esibandayo wayokuhlala phandle. Bekukho igadi kufutshane nalendawo athanda ukuphumla kuyo, ebesiya ngenjongo kule gadi ukuze azidibanise nendalo, acinge ngokupholileyo. Bekuthanda ke ukuba amabanjwa athathwe aze kusebenza le gadi.

Akalazanga elidlalayo kanti ngale mini uzakudibana nesihelegu. Uthe xa ephakamisa amehlo esaziphumlele kamnandi kwenye yezitulo zangaphandle apho egadini wagagana noNqevu, lo waseMonti waphantsa ukumdlwengula neetshomi zakhe. UNqevu wayenamanye amabanjwa, wothuka uPhumza wabanda ngaphakathi, wathi xa emjonga wafika emthe ntsho. Kwabe kucaca ukuba oko wayebanjwe ngoko. Waqina isibindi uPhumza naye wamjonga ntsho, suka uNqevu wawawisa amehlo akhe wajonga phantsi waqhubeka encothula ukhula egadini. UPhumza waya kuye ngqo wafika wathi kuye “wawucinga ububi ngam, umntu ulima into ayivunileyo,” watsho wamshiya wahamba.

Kwiveki elandelayo uPhumza uzipholele kwakhona ngemini yangoLwesithathu, gqi esinye isikrelemnqa sasibathengisela iziyobisi eDyunivesithi, egadini naye. Waba nomsindo kwesi sihlandlo ecinga ukuba waphantse ukubanjwa ngenxa yakhe. Wasuka washiya ngabom iplastiki enekhokheyini kwigumbi lakhe, wayifihla. Wabuyela e-ofisini uPhumza kodwa umphefumlo wakhe ungonwabanga ngokuba ngoku nazi izinto athanda ukuziphosa kwelokulibala zibuya zonke. Ngobo busuku wayelila kakhulu, wakhathazeka umyeni wakhe esithi makamxelele yintoni emkhathazayo, kodwa wathi “hayi Mvulane akukho nto.”

Sele eneminyaka ngoku emithathu elapha futhi ephangela kamnandi, sele enemfusi yamawele uSinothando intombi yakhe entle.

33. Ukusabela ubizo

“Bothini na ke ukumnqula lowo bangakholwanga kuye? Bothini na ke ukukholwa kulowo bangamvanga? Bothini na ke ukuva, kungekho mshumayeli?” KwabaseRoma 10:14.

Kusasa rhoqo uNathi ubefika e-ofisini avale umnyango aguqe ngedolo athandaze, abulele iNkosi ngokumgcina nasendleleni eza emsebenzini, acele amandla osuku nokuphumelelisa umsebenzi waloo mini ukuze amele isizwe sakhe ngokupheleleyo. Ebenevesi ebeyithanda kakhulu emenza ukuba ahlaziyeke maxa onke, kwincwadi yemiZekeliso 3:5-6 “Kholosa ngoYehova ngentliziyo yakho yonke, Ungayami okwakho ukuqonda. Uze umazi yena ezindleleni zakho zonke; Wowulungelelanisa umendo wakho.” Ubesithi ke uNathi nokuba kukho into emhluphayo, okanye emphazamisa ingqondo, akufika ahlale phantsi akhumbule la mazwi ethetha noThixo wakhe, suka yonke into ibe lula endleleni yakhe.

Ngale minazana iyodwa, kusebusika, kuyabanda kakhulu, kufika umphathi wamabanjwa engxamise kuye esandul’ukuphakama emthandazweni. “Khawusincede mama sinebanjwa apha elixhuzulayo elingathi liphethwe ziidemoni, sicela ulithandazele,” watsho umphathi mabanjwa. Ingqondo kaNathi yakhawuleza ukuba kutheni engabizanga umfundisi wamabanjwa, kodwa wasabela, waphakama ngokukhawuleza. Endleleni eya khona uNathi wazaliswa nguMoya oyiNgcwele, uthe efika kwelo banjwa wolula nje isandla sakhe sokunene esithi “Phila, ngeGama likaYesu,” wathi balulu lo mfana wahlala pha phantsi, wabuza “ungubani wena,” emveni koko wacela amanzi. UMphathi mabanjwa waxelela uNathi ukuba akazange aphinde agule lo mfana.

UNathi ke nasecaweni yakhe yamaWesile wayemana ukuba neziqendu, kuthi xa inkonzo ikwinqanaba eliphezulu, nentshumayelo iphilisa kusuke kuhle inyembezi. Abantu abaninzi baye bacinga ukuba kukho into emkhathazayo, basoloko bemsizela bengawaqondi amandla kaMoya oyiNgcwele. Ude wazincama ekuhambeni kwexesha xa edibanisa iziganeko ebomini bakhe, wema ngaphambili wathi “Thuma mna Nkosi.” Waba uyamkelwa ebufundisini, wabe kanti ujongana noxanduva lokuba kufuneka eyeke ukuphangela ayokujoyina ubufundisi, ayokuhlala esikolweni sobufundisi

iminyaka emithathathu. Unabantwana abathathu, unomyeni, uzakuluqala ngaphi olu xanduva?

Wathandaza, wathandaza, emveni kokuncokola nomyeni wakhe, owathi ngokumangalisayo wamkela awayemxelela kona. Bafuduka ephondweni leMpuma koloni bayakutsho kwaZulu-Natali e*Pietermaritzburg* apho isikolo sobufundisi samaWesile sikhona. Hayi ke kwakungathi kuqala ubomi obutsha, akukho mntu wayesazi ukuba yintoni na ebalindeleyo. Kwakuqheleke abantu abangootata abasabela ubizo abasele beneentsapho, hayi umntu ongumama.

34. Iyaphendulwa imithandazo

ULibode umntakwabo Hlumelo bebengumtya nethunga nodade wabo. Bebehlala nomama wabo, ingabo bobathathu ngokuya ebengekatshati uHlumelo. ULibode ukhule engumntwana kamama. Belolwa didi lunyusa imali yokuphatha yokutya esikolweni qho ngonyaka. Ubede athi kumama wakhe “mama anyukile amapile esangweni kooAnti, ngoko nawe nyusa imali.” Eyokuba uzakuyithatha phi ayifuni yena ke leyo. Uthe ekukhuleni kwakhe, wafunda wada wayokufikelela kwinqanaba lobododa. Wenjenjeya ukuya eDyunivesithi, emveni kokuphangela egaraji esitha ipetroli.

Yayilukholo lukadade wabo olwamqhubayo emveni kokuba efumene isiqinisekiso sakhe seencwadi eziphumelela imatriki e-*East Cape Midlands*. Wathi esaphangela apho, udade wabo wamqhuba esithi makafake isicelo sokufunda kwiDyunivesithi yaseWalter Sisulu ezakwenza izifundo zeMakhething. Yafika icawa ahamba ngayo. Uthengelwe ifowni entsha ke kuba ezakuthabatha uhambo ngeCawa malanga. Udade wabo ubuyile emzini wakhe. Uzokuqinisekisa ukuba ngenene umkile ukuze umama wakhe afumane ukuzola. Kaloku seyisisiqhelo ukuba rhoqo ngolwezihlanu ufika eegeytini ekuzeni kokusa, ufike ekhwaza apho enxile eludaka. Kwakungekho nento angayikhombayo ngaloo mali yasegaraji.

Wayelapha ke uHlumelo ukuqinisekisa ukuba umntakwabo uyahamba ngokwenene, futhi uzakumkhwelisa kweyakhe imoto, ayombeka kwelo gumbi aliqeshileyo. UHlumelo naye ebevuya ukukha afumane isiqabu emzini wakhe. Kaloku ebephuma esibhedlela. Wathi umyeni wakhe eselapho ezekumbona zafowna iintombi zakhe zimfaka phantsi koxinizelelo lokuba makagoduke. Kukho isihlobo esifuna ukuyothatha ipasile endlwini. Babengakukhathalelanga ukuba eze kubona inkosikazi yakhe esibhedlela, edinga ixesha lokuba abe nayo. Bakhe bamnike ithuba, hayi babefowna befownile. Ukanti intombi enkulu yona imke nemoto kaHlumelo yaphangela ngayo. Phofu ke uthe ephuma uHlumelo esibhedlela wafika enye kwezi ntombi iqhaqhe ibhokisi agcine kuyo iimpahla zakhe zesiXhosa. Uqhaqhe iqhaga walilahla pha kude. Xa embuza uHlumelo ukuba befuna ntoni apho, impendulo ithi becinga yekamama wakhe owaswelekayo. Uqondile kakuhle uHlumelo ukuba apha udibene neenkunzi zikaSathana.

Kwakha kwakubi endlwini akungquzulana naye ngaloo nto. Yaba ngathi ngoku uHlumelo ngumntu onochuku. Unjalo kaloku uSathana ukummangalela. Yasoloko yena engenatyala, enelungelo lokwenza nantoni na kuwe, kodwa ukuba uthe wazikhusela uyakumbona apho ke ekwenza umntu okhohlakeleyo. Waqonda uHlumelo ukuba apha kukude eBhakubha. Nesizathu ebesibangela ukuba umyeni wakhe angabashiyi abaNongqovu ayokuzithengela eyakhe indlu, ibikukucingela ukuba indlu bazakuyijika bayenze indawo yesinxilo. Kanti elo nyathelo bilixabiso elinzulu empilweni yabo bobabini nenkosikazi wakhe. Bebesenza nje izinto zobuSathana bencumile ke phofu ebusweni.

UHlumelo ke ukowabo ngale mpelaveki, ukhe wafumana isiqabu kwesi sihogo. Phofu uyababona ukuba bangalila ezimantshiyane mhla babashiya nakulo ndlu. Umntakwabo ke ufika ngezanzulu zobusuku ngoMgqibelo enxile kade, ulahle le *fowni* intsha beyithengelwe. UHlumelo ke nangona ebemthanda umntakwabo, kodwa xa esenza izinto ezingatshongo khona, hayi ke bemombelela ngezithuko, ashiye angalaziyo. Nangalo elityeli ke akutshintshanga nto. Watsho entyontyela ukuba “ufane wenza uburabishi apha, uyahamba kule ndlu, noba uyilahlile lo fowni, okusalayo uyahamba, uyayithanda impalalo Libode, akuzithandi yherrr.” Ebeba ngathi yinja ebe amaqanda ke uLibode, ngoba ebenayo indawo emoyikayo udade wabo. Nangona engumntu ekungafane kuthethwe njani na naye.

Lathi lijika ilanga langeCawa, babesebesendlini yomntu omhlophe orentisa ngamagumbi. Sele eboniswa igumbi lakhe. Kwanga kuhle isingqala esikhulu. Ngoba ngoku uLibode uzakuqala ubomi obutsha besikolo. Indlela emsa empumelelweni. Loo nto ke ivele yangumangaliso weNkosi ngoba uHlumelo akayazanga ukuba yenzeke njani yonke le nto ngephanyazo. Izolo oku umntu ebesitha ipetroli egaraji, ngoku namhlanje usendleleni yokufumana isidanga sakhe. Kwaphola ekhaya. Wabuyela esihogweni sakhe naye uHlumelo, khethile khethile! Esayokuphekwa nguSathana wamantombi amabini amadala, anentliziyo emdaka nebolileyo. Babengakukhathalelanga ukulunga kwentliziyo yakhe, babengcolile qha, futhi kucaca ukuba inzondo yabo yendele ngakutata wabo, kwaye baphukile kakhulu, badinga iSayikholojist. Ngoba baphantse bakwela qondo lingancibekiyo, kodwa bebengenakukhetha ngakumbi ngaphandle kokuba batshintshe kancinci kancinci.

Ebeqonda uHlumelo ukuba kuza kuthatha ixesha oku ngokuba kaloku idemoni liyalwa ngaphakathi, ebebasizela kekhona, nangona apha ebebabhaqile ukuba babetha intaka netyholo layo. Ilidabi elinzima lengqondo, elingenakoyiswa ngamandla enyama, kodwa lidinga amandla kaMoya.

Ebezazi ke yena ukuba unesikhuselo seeNgelosi, ebathandazela ukuba abatshintshe kwisimilo sabo. Bebefuna, kodwa bekunzima kakhulu. Bebenqwena kodwa basuke baphelelwe ngamandla. Biyimeko elusizi. Ngelinye ixesha ubuye ucinge ukuba abasoze bancedakale. ULibode ngumntu okrelekrele ke, wawuqabelisa nje loo nyaka esikolweni, bimbilili ebuya neziphumo ezisemagqabini. Wathi nyubululu ukuya kowesibini unyaka, nalapho ephumelela emagqabini, kodwa watshona ngabom izifundo ezimbini. Lafika idemoni kowesithathu umnyaka, akabuyela esikolweni, ebesele engutata ke ngoku. Kwanyanzeleka ukuba akhangele umsebenzi. Uwufumene ngokukhawuleza engumphathi ehoteli eMonti. Wakhe wasebenza apho, wadibana noYesu, watshintsha impilo yakhe. Udade wabo ubemndwendwela kwakhe eMonti. Kube yinto emnandi. Yanga imithandazo iphendulwe.

Laphinda lafika idemoni, lavunguza, wabonwa efika ekhaya, ephelwe ngumsebenzi. Umlomo ewutshixile ngonobangela. Wahlala apho kwelo daka laseRhini, wajika wafana nomhlaba. Ubezivalela egumbini lakhe umhla nezolo, emamela, engxolisa intshumayelo yomfo othile ongumfundisi waseMelika. Ibicaphukisa ke le nto, ngokuba umhla nezolo, kungxola lentshumayelo kodwa sona isenzo simi, uyanxila, ulala avuke emini, akukho nkqubela, kwaye inkangeleko yakhe ayiginyisi mathe. Umama wakhe besele ecinga ukuba ubulewe. UHlumelo xa egodukileyo ebembongoza umama wakhe ukuba mabangene kanye kweli gumbi alala kulo uLibode, bathandaze khona. Wayede amcenge uHlumelo athi kuye “mama ndiyakucela, ndiyayazi ukuba le bhedi ishiywa ithe xhonxosholo, kodwa ndikucela ukuba ungene uyondlule. Ngoba uSathana uyonwaba xa kukho ingxubakaxaka, iyamvuyisa le bhedi igxoko-gxoko ngoba kulapho ahlala khona azinze. Yondlule mama ndiyakucela nokuba uyishiya injalo, uthi wakugqiba uthandaze apha. Waqhuba uHlumelo esenza ngolo hlobo, xa eye kowabo emveni kokuva iziqendu zikaLibode azenzileyo ngempela veki zishiya amehlo. Kubonakala ukuba imeko iya isiba mandundu. Kubonakala ukuba ithemba liphelile. Ngezinye imini uHlumelo ubekhe amfownele *amshawute* kakhulu, athethe kakubi naye, maxa wambi, athi cwaka

evuthulula encamile, kodwa bekukho ilizwi ngaphakathi kuye elithi “uze ungamncami.” Into ebisele imbi ngoku yeyokuba, phakathi evekini ebebuya emdaka kukunxila. Wade wabonakala nasebusweni ukuba ngoku umfusa. UHlumelo ebemxelelisa ke kanye kwesi sithuba athi kuye “Libode ude wamdaka ubuso obu, ude wamfusa.” Into ebimangalisa yeyokuba emveni kwezithuko, kwiintsuku ezimbalwa ezilandelayo okanye malunga neveki xa uHlumelo egodukile kwakhona, ebedibana nomntakwabo emhle ebusweni noba akakuyekanga kona ukunxila.

Loo nto ke binika ithemba noko lokuba useva xa kuthethwa. Ngoba oonyana neentombi zabantu zihlala zindande emazantsi kwebhotile, athi umntu xa ethe wayotshona, kube nzima ukuba aphinde aphakamise intloko abuyele ebuntwini. UHlumelo beselazi icebo lokuba kukukhalima amthuke kanobom emxelela ngenkangeleko yakhe. Ambone umntwana kanina noko eyitshintsha imeko, kodwa yona inyama ngokulusizi isala ukoyisa utywala. Kucaca ukuba uyanqwena ukwenza okulungileyo, kodwa ebhaqa into kuye yokuba akakwenzi okulungileyo akuthandayo, koko wenza okubi angakuthandiyo.

Izihlobo wayekhonzana nazo ngenye imini zamndwendwela, zimcenga ukuba abuyele enkonzweni. Yathi impendulo “ngoku ndifuna icawa engena kanye enyangeni.” Yaba ngulo mhlola ke walibala tuu ngenkonzo, kodwa zona iintshumayelo ngefowni zingxola umhla nezolo, zingxolela umntu olitywantsi, oleleyo ilanga lihlabe umhlaba.

Minazana ithile uHlumelo ukowabo, wenza isimemo kumama wakhe ukuba mabakhe bayokuthandaza kweli gumbi. Uthe xa engena uHlumelo ngekona yemehlo, wathi krwaqu ibhotile enamanzi ngathi amdakana. Bathandaza, wathi xa ephakamisa intloko akasayiboni loo bhotile. Waqonda kwangoko ukuba ukhona undonakele.

Wabuza ehluphekile kumama wakhe “Mama yintoni le ikule bhotile.” Waphendula uNozala enyembezana esithi “ngamanzi kamthandazeli, ndiye ndathi ngenxa yokuxakwa, ndaya khona, bandixelela ukuba kukho into eyashiywa esangweni apha, yiyo le nto imenza abe nje lo mntwana.” “Kulungile mama ndiyakuva, kaloku mzali uBawo oseZulwini akafuni kudityaniswa nanto iyenye, amandla omthandazo alapha kuwe mzali wokuba ubize, ukhwaze le meko ijike. Watsho uHlumelo ethatha la bhotile eyokuyilahla *edreynini*. Wabuya wathi “Masithandaze ke nozala sicele uxolo

kuBawo ngokuthi sikhonze abanye oothixo. Amandla usinikile, kwaye uzakusiphendula, thina masimemelele singadinwa, impendulo yona iyeza nokuba ifike nini. Baguqa ngedolo kwakhona, bezigoba eNkosini, becela uxolo ngelityala likhulu kangaka lokuya kwabanye abantu kodwa uThixo bebathembisile elizwini lakhe esithi “celani nophiwa, nkqonkqozani novulelwa, funani nofumana.” Bazigoba futhi kwavakala ukuba amaZulu avile.

Nyangana ezimbalwa ubiziwe uLibode eBhayi kudliwanondlebe kwisuphamakhethi enkulu. Uqale njengomsebenzi ongaphantsi nje, kodwa kuthe kuphela ikontrakti yakhe kuJanyuwari olandelayo wabe sele ephinda wabizwa kudliwano ndlebe esenziwa umsebenzi osisigxina. Akwanelanga apho uphinde kwakhona wabizwa kolunye udliwano ndlebe kwalapha, sele ebizelwe isithuba esingentla.

Inene iyaphendulwa imithandazo. Bathe besajonge leyo, kwathi kanti umama womntwana wakhe wokuqala unto kwakhona. Babesele benethuba bohlukene, futhi kucaca ukuba ingcambu yokuphasalaka kobomi kwakhe yiyo leyo. Kodwa nangona bebengamathe nolwimi nodade wabo, ebenqaba ukuthetha ngokwenzeka ebomini bakhe babucala. Wavela wazibonela nje uHlumelo ukuba nanku unobangela. Kwenzeke bavana kwakhona. Yaba kanti kulelixesha afumana umsebenzi, wabe naye sekufumaniseka ukuba unto. Bamthiya igama lentombi yabo besithi nguLicebo.

Ibilicebo leNkosi ngokwenene, ngoba le ntwazana kuyabonakala ukuba iphuma kwikhaya lokwenene, ibiziqhubela imoto yayo. Kusekuninzi okusezakutyhilwa kodwa yona iNkosi ingecala. Imithandazo yasegumbini lokulala ayiwelanga phantsi, iviwe yiNkosi. Imeko eyayibhalwe ukuba ayinakuze ijike, wayijika uBawo.

35. Umama akaphembi - ngumcimi wengxabano

Kungokuhlwa kwangoMgqibelo uZakhe uzipholele endlwini yakhe, uvule *isavana* yakhe. Uzipholele yedwa kamnandi, ubukele umabonakude. Uqhotsa inyama yehagu beyithenge esilarheni. Kukhale ifowni yakhe, kanti ngumntakwabo uZolile “uyabona ke ngoku bulapha phakathi evekini, ngoku aph’endlini yam kuphantse ukuphuma isidumbu.” Amve apha elizwini ukuba umntakwabo uzityele futhi ngoku unxilela kuye. “Uzama ukuthini Zolile,” uthetha ukuthini ngaloo nto uyithethayo?” Gximfi ifowni.

Ebebila ngumsindo uZakhe, wayeka naloo *savana*, watya inyama yakhe, akugqiba walala. Uvuke eyicinga le nto ngokuba ibithetha ukuthi ngoku yena ebesendlini yomntakwabo phakathi evekini kanti uyokuthakatha. Ebeye ngengxaki, eye esibhedlela eyokwenza uqhaqho, waza wafikela apho njengoko ebeqhele ukwenza njalo kumaxa angaphambili. Uthe ukuphuma kwakhe esibhedlela wabaxelela ukuba uhambe kakuhle. Akukho namnye ke kodwa apho endlini yakhe, yena umntakwabo okanye inkosikazi yakhe ebimkhangele nalapho esibhedlela. UZakhe akayithabathelanga ingqalelo loo nto, uzokuqala ukudibanisa izinto ngoku efumana le fowni.

Ekuseni, uZakhe uthathe ifowni yakhe wathi makakhe amthumelele umyalezo umntakwabo, ugqibe ngelithi makayibhale yonke into afuna ukuyithetha ukuze nakwixesha elizayo ingabi nakuphikwa njengamazwi omlomo. Umcebisile ngale ntseni yeCawa ukuba makaphuthume usapho lwakhe lonke, ngokukukhokelela enkonzweni, bayokuthandaza uThixo ophilayo, watsho esithi mhlawumbi nezinyanya ziyamkumvelela nanjengentlabi yekhaya zimbonise okulungileyo amakakwenze njengendoda enkulu. Eli nqanaba lobuntlabi lifuna umntu osimo singenagxeke, oluthandayo usapho lwakhe lonke, ngokuba umele zoonke iintsapho zomzi. Watsho esithi makangatyholi abantu kodwa makajonge kuye siqu, akugqiba akhe, xa esuka apho enkonzweni enze utyelelo engcwabeni likayise. UZolile ngomngcwabo kayise wayexakekile, emaxhaphetshu esekhithshini encedisa inkosikazi yakhe ukupheka, esithi abantu akafuni ukuba bangahoyakali xa bebuya emangcwabeni. Yayisisimanga

ke esi. Le nto yamenza ukuba angalazi nokuba lindawuni ingcwaba likaYise, aphoswe nayilo nkonzo. Ngexesha esenza oko, akukho mntu wayeyithabathele ingqalelo loo nto. Akekho unyana owakhe waphoswa ngumngcwabo kayise ngenxa yembiza, ungotheni yena.

Akuzange kubuye mpendulo kuloo myalezo kaZakhe. Bekucaca mhlophe ukuba isigezo besibangelwa butywala, benza ukuba kuthethwe le nto ibithethwa iveki le. Inkosikazi yakhe uNomzi ke yona nayo yathetha efownini ngendlela engaqondakalanga noZakhe, kodwa akayilandelanga loo nto. Uthe ethetha naye esithi uZakhe ngomnxeba esithi “ndiphose ifowni yakho, bukhe wandifownela, yathi impendulo “andikhange ndikufownele mna, andikhange ndikufownele.” Wamangala uZakhe ukuba kutheni ngoku ethetha ngolu hlobo. Kanti uzakufumana lo mxeba kumyeni wakhe omtyhola ngobugqwirha.

Yaba kanti kukuqala kombungu ngolo hlobo. UZakhe nomntakwabo babethembene, bethandana, kodwa ngoku ngenxa yempembelelo zasendlini, kufumaniseke ukuba udade wabo uligqwirha loo nto yenza umsantsa phakathi kwabo. Kulula ke ukutyhola omnye umntu ngobugqwirha, ngakumbi nangakumbi xa wena ulilo. Ngokuba kaloku xa omnye woodade wenu eli gqwirha, usinda phi wena ebuthini? Kwathini ungaphawulelwa ngokuya yena ebenikwa?

Wazicingela uZakhe ezi zinto, eabukela besiya bebhekela ngokubhekela. Yayimkhathaza ke le nto ngokuba noko, apha ebomini bakhe akazange ayicinge into yokuba angade atyholwe ngobugqwirha. Akukho nento le ke wayenokuyenza ngaphandle kokuba ayijonge ukuba izakuphelela phi. Ubesithi xa umntakwabo enomsebenzi, amfownele, asuke aye xa ekwazi, kodwa ezixelele ukuba akasoze alale apho kuthiwa uligqwirha khona. Uye weva komnye olandelayo umsebenzi, engaxelelwanga, nalapho uzivalele umlomo wakhe, esithi umntu makahambe ngayibonayo. Ukuba uthanda ukumnika isinxibo sobugqwirha, kulungile nanjalo. Kodwa ke yena Ophezulu uzazi zonke izinto, futhi uzakwenza umqondiso, idandalaziswe inyani.

Ibimhlupha ke le nto uMamGqwashu ngoba noko ebeyizibula, futhi esazi ukuba izitshixo zikunkosikazi womntakwabo. Nguye kanye umphembi wale nyewe. Noba

biphenjwe ngumyeni wakhe kakade, owakhe umsebenzi njengomama kukucima umlilo.

UZakhe ke uzihlalele endlwini yakhe, azithungele izinto zakhe. Ungumama webhatyi ecaweni, akalibali ukuthandazela imeko yomntakwabo ngokuba kaloku ngoku uyaqonda ukuba kugqithile ukuthetha ngakwelakhe icala. Into ngoku ezakumthethelela kukubayaleza eNkosini, izibonakalise kule meko. Ebesithi akufikelela kwisithuba sokonakala kwelizwe kukuvukelana kwabazalanayo, zithi rhuu inyembezi. Ebesithi akufikelela kwisithuba sabazali bakhe abangasekhoyo, ecinga ukuba inokuba bathini ngale meko, suke axakaniseke abenesingqokru. Ngoba le imeko beyizibula, ifana nenyoka yase Edeni mhla indwendwela uEfa, yaba kuphela koxolo emzini kaAdam. Into ibimenza usizi kukuqonda ukuba abonwabanga abaphantsi, kodwa abe esithi eyakhe intliziyo imhlophe, akananxa mntwini. Kodwa into angasoze azenze yona kukuba yindawo yokunyathela, umntu enze unothanda kuye. Esithi uxolele leyo yokuba umntu azihlalele endlwini yakhe kungahanjelwana.

Abantwana bomntakwabo nabo ke bebebhenquza. Lo ophambi kowokugqibela wenzelwe intambo yesiXhosa ekuthiwa yintambo enkulu. UZakhe ubone kumakhasi onxibelelwano ukuba kwenziwe loo msebenzi, engakhange axelelwe yena. Wayiqonda apho ke ukuba hayi ngoku konakele. Wathula, wavala umlomo wakhe, wabukela ukuba izakude iphelele phi yonke le meko. Intliziyo yona bilijaja ligazi ngokuba bakhule belusapho olusondeleleneyo. Beyizibula le imeko.

Ubesele emdala ngoku, ingamonwabisanga le nto, kodwa ke wayezakuthini. Iindaba zona bezivakala zokuba ubugqwirha bakhe buqale njani, kodwa wakhetha ukubavula abajonge nje. Kaloku umntu uyayekwa azanelise ngako konke. Ukuze ke ngoku akwanela ibe nguye obuyayo kwakhona. Zabuya neendaba zokuba inkosikazi yomntakwabo kudala inedabi nabantu bakowayo, kodwa ngoku besele bexolelene. Yazala ibhotile kaMamGqwashu ngokuba kaloku kucacile ukuba umfazi lo uyiqhelile ingxabano yabazalanayo apho asuka khona. Yiyo lento nalapha efika esenza udushe.

Ngoku siphila kwilizwe lenkohlakalo, apho umtyholi esemva kweentsapho. Efuna ukutshabalalisa iintsapho. Ukuba uluntu aluthanga qwa lusengxakini. Ngoku kwaXhosa kuvamile ukubona amagqirha amaninzi, amanye uwabone ehlala

esitalatweni esinye emaninzi. Kanti ngexesha lamandulo bekunqaba ukubona igqirha, ngoku la akhoyo, akhona kwiintsapho, abe maninzi. Iba ngowokuqala ukwahlukanisa iintsapho ngokutyhola abanye bosapho ngentakaktho. Yimeko embi ke le ngoku, iintsapho zicandeka kubini ngenxa yesityholo sobugqwirha. Bekunga ookhokho bangangenelela balamle ukuze isizwe esiNtsundu sithathe ibuyambo. Singalahleki ngendlela esilahleka ngayo ngoku. Ukuthakatha kuka Zakhe nako kunengcambu ngentombi yomnye umntakwabo osabele ubizo lobugqirha, endaweni yokubona udadobawo, suka wabona igqwirha. Akabaqumbelanga bonke uZakhe, kodwa intliziyo yona ilijaja ligazi.

Uhleli ke uZakhe efukame la manxeba, enethemba ngenye imini ukuba ityala lakhe loze lithethwe. Enethemba lokuba ngenye imini uyakuze eme umhlawuleli wakhe. Lwabe lona unxibelelwano phakathi kwakhe nomntakwabo, gxebe nabantakwabo lungekhokho ngoba nomnye akathethisani naye, akamazi ukuba umenze ntoni. Lamla Nkosi!

ICANDELO B: IZINCOKO

36. Impiliso

Apho kwakukho uthando noxolo lokwenene, abazalanayo bephuphumala bububele, nya inkohlakalo egramamayo negqumayo kule mihla, isipaji sikaMamGwatsi sisoloko sincumile. Umve ekhwaza, dyong, “vukani akulalwa lide ilanga libethe ezimpundwini endlwini yam. Phakamani.” Ibingaba zukulwana, izintombi, ingoonyana, ingabazala. Bonke bangungelene apha kweli khaya, ngoba apha umphefumlo uzuza ukonwaba. Intliziyo iyahlaziyeka. Nengqondo iyaphila.

Enomzukulwana wakhe amthanda kakhulu uNonkwezela. Soloko emnika izimuncumuncu, abanye bejongile, bafe namthanyana. Abanye abazukulwana bakhe abandwendwele ngeholidi, bayesoyika nokucela into etyiwayo kuye. Bebesuka bakrwece umakazi wabo xa belambile. Ebengathembanga ncam impendulo kaMamGwatsi. Lo makazi ke uZoleka, akukho mntu benakho nokunyathela xa ecoca indlu. Ebethukisa ange angamgqaya nangento ngenxa yokuphuphuma msinyane komsindo wakhe. Kodwa naye eyindlezana ngobubele.

Ube nentombi yakhe ethungayo uMamGwatsi. Wonke umntu elalini ebezalisa apha ngeempahla zabo. Abanye ufike bezigobha amacala, bengothekwane, boneliseke zimpahla abazithungelweyo. Ufike kuxhakazela endlwini indawo yonke. Ezinye iimpahla zazishiywe eminyakeni edlulileyo, zaphoswa kwelokulibala. Abe ligeza kweso sithuba ke uMamGwatsi. Egxotha ezo mpahla zigcwalise indlu yakhe egrogrisa ngokuzithengisa. UMaNgwevu ubethanda ukuyaleza amaqhosha xa ndiye edolophini. Maxa wambi ndandizaliswa yingqumbo ndinge ndingayithi xhakamfu yonke lo bhokisi yamaqhosha ukuze uMaNgwevu ohlukane nokundihlisa endonyusa, suka kuthi botho botho izinxonxo kaloku sisuka kude neoledi, uzijacile ke lo mntu ngam.

Igarlic juice ibilichiza lakhe, ayihlube amaxolo engathi uvula incwadi yeZibhalo, ayitshixele eglasini ufike intywizisa, ayibeth'emqaleni itshisa njalo ichancathe ukuyakunaba apho kuzinze undonakele khona. Ifike esiswini ithi “nantso ke Tshomi, ziphelile iingxaki zakho ngoku.”

Ufike abantwana apha bedlala ngama orenji. Kule lali kaMamGwatsi bekulinywa amaorenji. Ulibone ixolo le orenji elidala liyakhalaza lithi “indlu yam endisithisileyo yomile, umoya ungayityhala iyokungena elwandle, kodwa bendisayukuba sisithandwa sokwenene bakunkqonkqoza ubusika, ufike izidlele zabantwana zicandekile ngathi zindonga. Incindi yam eswiti ingumphilisi wazo neentsana, kodwa ngoku andithathelwa ntweni, ngoba kaloku ndomile ndisityile *ispan sam*.”

Bibazincoko ebusuku, kungxathiwe eziko. Kutyelwa sityeni sinye. Abalise uMamGwatsi ngencwadi yeBhayibhile, umve esithi, usindiso lwethu luxabiseke ukodlula nkqu nenyhuku le ngoba iMvana yasuka yathwala umthi, kodwa ekugqibeleni yangumthi othwala iMvana, wasuka wanyalasa umthi phakathi kweminye imithi udlisela ngokubeka esifubeni uMsindisi otshayela onke amachaphaza esono ngegazi abemhlophe qheke, thaphu gqi impiliso. Xhakamfu isitshixo emnyangweni, ndajija kwakanye, genge ukuvuleka umnyango, qhuzu qhuzu intsini, ndangena ndicondoba, ndanyathela uNonjana kucikicane ngeechophs, chuu ukuya kuhlala kwitafle kaKumkani. Eweee lixsha kaloku! Bahleke baziqika qike abantwana.

37. Isichotho

Waphakama uNosipho efuthela phezulu ngumsindo, equmbe esisifu ingathi uza kugqabhuka. Uhleli nje unomsindo. Usineke ebusweni, phofu uyachininika yivazelina, kodwa uyambona nje ukuba yintombi yehombo, ehlalwa lilaphu. Uchul' ukunyathela enxibe iichophs ezinde ngathi uchwechwela umhlaba. Uthe ncothu egadeni, umana ezibhenca, uyambona nje ukuba uyadlisela okwepikoko. Tyhini le nzwakazi itsho ngoncumo oluthi ndijonge, amehlo aqumqum. Kukho into engaqondakaliyo xa ekujonga, amehlo ngathi ngakadlezinye. Anobumnyama, atshawuza okombane, enza umzimba uhlasimle, ngathi ujongwe ligqwirha livela eGwadana, lishiywe ngumtshayelo. Amane ukudlisela ngezo nzipho zakhe zemboleko, zinde. Hayi ke bethu iyazithanda intob' enkulu, ungade ucinge ukuba kuphefumla yona yodwa egadeni lomhlaba. Thwasu ethatha ubhaka oneencwadi zakhe, kaloku uza kugoduka ngetaxi yesikolo ethutha abahlala elokishini. Anyantsule ke, babhek' abafana bebetha umlozi, suke ababheke ngolunya, athi baxu ngalamehlo makhulu. Ngale mini invula igalela ngathi kuvulelwe itepu. Ngumthombo ompompozayo ohlamba izono zomoni.

Uhlambe ude uhlambe nolunya nekratshi, nomsindo kuNosipho. Usuke waphuma elebhu engabhungisanga, engayigqibanga nalo asayinimenti, uthe akuthi balulu ixesha wafika kusondele ibhasi yentsimbi yesixhenxe. Yeka ke ukuqoqosha, mbakra umnyango welebhu, xa ethi cakatha phandle, gcumpu unyawo emgxobhozweni wamanzi emvula, wabambelela emthini etyibilika. Yambetha wamanzi toxo. Intlaninge yabafundi yenze ukrozo, kulindwe uMagwaza umqhubi *wetaxi*.

Bayatyhilizana ingulowo nalowo ufun' ukubaphambili kulo mgca. Abanye batyholwa ngokutyelela, baxhathise okweenkunzi zebhokhwe besala ukuya emva. Wade uNomsa wathatha ibhotile enamanzi wabatshiza ngayo, yeka ukuthi saa. "Ndisusa izono zokutyelela, sukani emgceeni," watsho uNomsa ehleka eyaseshibhini intsini..."ewee kaloku nicinga ningodyakalashi nihlakaniphile kunathi, sukaaaa kulo mgca..." UMagwaza qhiwu ibhotile yakhe yamanzi, umana ukuthi laqa akananze mntu. Le bhotile ke yamanzi yiyo kusasa nasebusuku, loo nto le bhotile inefiga ngathi ngunopopi. Abafundi bamana ukukrwecana beman'ukuthi "yintoni kanti le ikule bhotile, heyi ingathi kanti ihobolozela utywala letshephu," athi omnye "invula iyahlaziya, idudula okomlambo konke ukungcola buyotshona elwandle. Ancumele

ecaleni uMagwaza, engabajonganga, suke thuzu thuzu ngentsini esithi “ningadubuleki ningena nemvula emotweni yam,” oonopopi mabahlale phantsi, ngoba andiyifuni i-ovalowudi. Ngoba i-ovalowdi ibangel’imvula yamatikiti. Imvula yamatikiti yenza umjojo wemvula ehlamba ipokotho yam iyicokise iyishiye iphaca, imhlophe okwekhephu. Yakuba mhlophe njengekhephu ipokotho, itafile inelwa yimvula yendlal’ebalek’isumtshakazi, azinyus’ilokhwe ayokungena kwaninalume. Ndiyayithanda imvula ngokuba ihlamba imilo yomntu, umbone eguquka ezimisele encamathele okwerhali kwinaliti ebopha okwezoli yentsangu amacebo okuphila ukuze angawelwa yimvula yezithuko. Aminxane isifuba ngenxa yobumenemene, kaloku imvula imvasile watsho wangumntu. Yimvula ke leyo, igeja, isenza umtsi okwenja ileq’ithambo lekhentakhi. Ndanethelwa ndamanzi toxo yimvula yamatyala. Nditsibe ndilakatyula okukaNonjana ekrobeni inyanga zada zambini ngokuba imali ibinganelanga. Wantyiloza uNomyayi, aphela emqaleni ngob’ umlungukazi ugqaya imvula yamazwi abukhali okwentshuntshe kaNtilani. Ndaphendula ndisithi “andimazi mna uLinda andinguye,” phofu ndisitsho ndicuth’ilizwi ngathi ndisetotini, lingcangcazela ilizwi okwejeli kaMamsi. Yathontelana iminxeba, yasisichotho, kodwa nkqi ukuphendula, ndaweni yaloo nto ndavulela uNomathotholo. Yangxiza imvula ngokuba kaloku ayapakishana okwebhulukhwe zikaTshefu esutkeyisini.

Xa sendigubhulula isutkeyisi, kuwa iingqimba zamatye esichotho ngokuba anyuke ngodonga, ngokuba ndisuke ndawagxelesha nje ndabetha ngoyaba ngathi awekho ukanti ndiyazikhohlisa. Ityala alipheli lithi nya, koko likhula ngathi ngumgubo ozinyukelayo. Hayi ubudenge obungaka ngokuba umntu ngoku untyumpantyumpeka eludakeni lwemvula yamatyala. Kanti ukuba bendimane ukusika ipisi nganye, ndimana ukuhlafuna umthamo wenyanga ndiwujikelise emva kwam, ngoku nam bendizakutakataka ndixelise ilanga lekrisimesi njengabanye abafazi. Eshee imvula yinto emyoli, xa ulele ebusuku ukhamisile uphupha kamnandi, uphuphe imvula isina, ibe ngathi use*Hollywood*, umana ukudanisa unxibe ichophs emvuleni. Balulu amehlo kanti usantyumpanyumpeka, ugqushalaza ubheka phambili. Ewe injalo kaloku imvula, ina apho ithanda khona. Abanye abayibonanga bathe ntsho bavuthulula izandla ngelokuncama. Abanye bancame bayokungena emgxobhozweni, kanti bayazeyelisela. Inokuba bazakuthini ngoba ayiyeki ukuna, imana ukutsho isichotho ngathi inesingqala, iphinde ithi bozololo okwetuma zosana. Xa isina oluhlobo ithetha ithamsanqa nentsikelelo eyawela uAbraham. Xa isina oluhlobo ayithethi lishwa

nashwangusha. Xa isina oluhlobo ixela uMdali ukuba usiphahlile, ungxangile nomkhosi weZulu, bapheth'ikrele lokudabula kutshaba, alosele luye kuthi fohlo. Siza kudlula isichotho.

38. Ilizwi lam liyangqingqiza

Ndigxanya ndikhenketha iindawo ezingumqwebedu, iindonga zidilikile, ndiphakuzela, ndibhekabheka ndinga ndingatyibilika emaweni ndiyokuthi bhaxa phantsi. Ndiphosa amehlo ngaphezu kwentaba impepho emyoli iyandikhweba, kunkcenkceza amanzi engxangxasini, kancinci usiba luncamisa iphepha ithi yakucudiswa imvulophu uthando oluzelwe ngulo mtshato lugubungele yonke indawo. Ilizwi liyatyhoboza liyakrasa, kaloku kukho amabali abeke amaqanda engqondweni yam, ayadakasa afun'ukuqandusela ngokunzulu emphefumlweni, amantshontsho enkuku agrogrisa ngokugqabhuza inyama yam atake anyathele umhlaba. Bendigqibele ingamantshontshwana enkuku kodwa ngoku sendibona iinkozi, nya ukugqushalaza anqole umhlaba ngomlomo ekhangela inaliti eyalahleka ngonoquku. Phuhlu amehlo phezulu abone umna ukuba ufanelwe zeziphezulu indawo. Nango ke evula amaphiko okwenqwelontaka emoyeni, endandela emajukujukwini, umoya usisibane seenyawo zawo. Lwaqala uhambo olunencasa, lusingise kubuncwane bokonelisa nokwazi umna.

Ndiqaphela ukuba luhambo olunobuThixo.

Ndithe ndakuhlala eklasini ndaziva ndisekhaya. Ndonwabele ukuva amava abanye ababhali. Ndichulumnkce luncuthu oluzalwe lusiba nephepha. UThando ungene eklasini ngoMvulo. Wafika sekudala siphakathi. Amehlo abomvu krwe. Unuka utywala uthi phuu. Uyabonakala ukuba usanxilile. Yinto yakhe ke le. Asothukanga nokuba wasoloko esiphazamisa. Ndiphazanyiswe kwilizwi lam kukufika kukaThando, kodwa emva komzuzu ndiye ndaphinda kwakhona ndazimela ndathatha uhambo olubheka elizwini lam. Bendanelisekile ngendikuvayo, kodwa amazwi ebephelel'emqaleni. Ndasuka andayazi mandithini ngomlomo wam. Umhlohli ebemile ebuza efuna impendulo. Suka andabinandlela namazwi. Amehlo am asuka anokratyazo, kodwa emphefumlweni wam kwaxhokonxa umlilo. Ndasuka ndakhamisa. Ndathi "Ndifike apho bendibhalele khona. Uphinde wema umhlohli ebuza kwakhona asuka kwakhona aphel'emqaleni, ndasisimumu, amagama

engaphumi emlomyeni. Amehlo emfamekile. Kwaxhokoxeka into emphefumleni wam, andiqinisekanga ukuba yifiva okanye amaphupho aphantse ukuphanza. Kodwa ndathathisa, ndileqa lo mlilo ondenze ndaphakama, ndaqala umgcana wokuqala, obhanxekileyo ongenamhluzi.

Bekukho eli bali lisengontsini yengqondo apho kungaboni mntu. Ebendihlebelala kodwa ukuba anokudubula angatshintsha apho ndibhalele khona. Ndingazibona ndifika apho kumelwe ndifike khona. Ndibe ngathi ndiyathwasa, yandiphatha inkenkqe. Bendivela ndibhodle kuvele imibono yeZulu. Bendiphethe incwadi emnyama enkulu emlomo ubomvu, imaphepha amhlophe. Ndayiqhala ndayifaka emlonyeni, ndiyihlafuna amaphepha ayo. Suka sazala isisu ukugqiba kwam, ndaprofeta ngezwi elikhulu. Yaphuma imibhalo ikrwada, izezophekwa eziko, kulayitwe umlilo omkhulu odangazelayo.

Bendicinga ukuba kaloku le Bhayibhile isuke yafana nomdlalo weresling, ingulo nalona ufuna ukuyisebenzisa ukufezekisa eyakhe iminqweno, benjenjalo abamhlophe, benza ngokungenalusini, sibona amakhaya ophukileyo namhlanje, imiphumela evela ngoku yenziwa mhla kwafunyanwa igolide nedayimani, kwavulwa imigodi. Baqala abantwana namakhosikazi omzi oNtsundu akabi natata, yaqheleka imeko yokungabikho kukatata ekhaya. Namhlanje sibona imiphumela, uninzi lwabafana abashiya amantombazana nabantwana ngoba sikhule kwinkcukebo yokungabikho komntu ongutata ekhayeni. Namhlanje sithetha ngamaphara azalwe yilomeko, ngoba yinto eqhelekileyo katata yokubaleka usapho lwakhe sengasayi emigodini. Hayi ke ukufika kocalucalulo sophuka saziingceba, uphina Mdali wethu! Ngoba zonke iingcambu zikulo mlomo ubomvu.

Ndibuye ndamamela kwakhona umhlohli, sele esithi masigodukeni ixesha liphelile!

Ndagoduka, ezingcingeni zam zincokola kakhulu engqondweni yam ndisithi: Ukuba sinqwenela ukuza nentlalo entsha eMzantsi Afrika, obo butsha kumelwe busekelezelwe ngokungqamene ngqo nendlela abantu abaphila ngayo, ayikho enye indlela. Loo nto ithetha ubunzulu bobunzima bezinto zokujongana nokulungileyo, nokwenza okulungileyo, sijonge ukuba siphathana njani njengendoda nendoda,

indoda nomfazi, umfazi nomfazi, umntu nendalo, umntu noluntu luphela. Zezi zinto ke ekufuneka zenze indlela ziyokufika kuncwadi zilwenze lutyebe ngakumbi.

Ndazibona sendifika egumbini lam endiliqeshileyo ndingacinganga.

I-POTFOLIYO

Ngokubhalwe ngu: Linda Dyani

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1. REFLECTIVE JOURNALS

ORIENTATION WEEK

Intsasa yangoMvulo wokuqala siye saxelelwa ngokuthe ngqo ukuba ukubhala nokufunda kungamawele, kuhamba indlela enye. Akusoze uphumelele ukuba ngumbhali, ungafundi. Sithabathe uhambo lokuya kwithala lweencwadi ukuze siqonde kakuhle ukuba ukufunda sisonka semihla ngemihla xa sifuna impumelelo kuhambo lokuba ngumbhali.

Usuku olulandelayo sikhuthazwe ukuba senze *ifree writiing*, ngokunikwa *iprompts*. Umfundi apha ebenokukhetha ngokungakhethiyo *iprompt* azakuyilandela. Ndikonwabele "ukubhala ngaphandle kokucinga." Ibilucelomngeni oluchulumankcisayo kwaye emva koko wabelane ngezinto obuzibhalileyo. Emva kwemini siye sachitha ixesha kumaqela okufunda apho abafundi befunda icandelo lokuqala lepotfoliyo yabo yesicelo baze bafumane ukugxekwa nokunconywa. Lo ibingumsebenzi oluncedo kakhulu njengoko ingxelo yanikelwa ngabo bonke. Eyona nto yayinika umdla eyachazwayo kukuba umbhali akachazi okanye athethelele oko akubhalileyo kwiseshoni yengxelo, kuloko usuka afunde umsebenzi wakhe. Kwaye kwagxininiswa kwakhona ukuba njengombhali uthatha isigqibo malunga nokuba yeyiphi *ifeedback* ofuna ukuyisebenzisa ekubhaleni kwakho. Mna bendibhale amanqaku kuyo yonke ingxelo endiyifumeneyo ukuze ndikwazi ukucinga ngayo, kwaye ndikwazi ukuhlanganisa ngaphakathi kwiingcinga zam ezikhokelela ekuhlelweni, ukuhlaziya, ukubhala okanye ukubhala ngokutsha. Okugqamileyo kodwa ngebali lam kukuba lidinga kakhulu ubom, lingazixeli iziganeko kodwa lizibonakalise ngendlela endibhala ngayo. Ndiye ndaxelelwa ukuba ukuba ngumbhali kona ndinaso isakhono, kodwa ukubhala kwam kufuneka kube nomdla kungabi *flat*.

NgoLwesithathu, sicamngce ngezabelo zethu zeholide ezisekelwe kuluhlu olufutshane lokufunda ebesilunikiwe, kwaye sithethe ngezinto esinomdla kuzo kubabhali kunye nezihloko zabo. Siphinde sanikwa *i-anthologies* ukufunda emakhaya, kwaye uPaul wachaza ukuba kuya kufuneka sithumele *i-email* kuye okanye uManga ukukhetha izicatshulwa ezimbini okanye ezintathu Ngomvulo olandelayo, kwaye silungele ukuxoxa kumaqela ukufunda ngoLwesibini olandelayo.

NgoLwesine sityelele *iAmazwi Museum*. Olu yayiluhambo olufundisayo lwesakhiwo kunye neenyaniso ezinomdla kuncwadi lwe *myuziyam* zabhengezwa, indlela eziqokelelwa ngayo, zigcinwe kwaye zinikezelwe kuluntu. Sabuya saqhubeka necandelo lesibini lepotfoliyo yethu yesicelo. Emveni kokuba ndifumene ingxelo ngamabalana am, ndiye ndaqinisekisa ukuba ndiyawalungisa lawo ndizakuwafunda ngosuku olu landelayo, ukuze ndifake ubom kuwo. Ndiye ndatshintsha ukwakhiwa kwawo ngokuthi ndibonise ngokucacisa iziganeko, hayi ngokuzixela. Ube khona umahluko noko namhlanje okhuthazayo xa ndifumana ingxelo, nam ndaziva ndithabathe unyathelo olubalulekileyo kuhambo lokuba ngumbhali. Abanikezi ngefeedback bakhawuleze bawuqaphela umehluko, yandonwabisa ke loo nto yokuba kanti ndizilandeke ingcebiso eziye zandinceka. Amabali am ngoku anobomi.

Kum ulwakhiwo losuku ngalunye lwalubalulekile kuba luncede ukuqhubela phambili *i-ajenda* kuhambo ukuba lube lulutho ekubhaleni ngobuchule, ngoko ke nokuba

kungokubhala ngokukhululekileyo, okanye ngokwamaqela okufunda, iingxoxo ibingumsebenzi onentsingiselo njengoko ubani wayeboniswa iintlobo ezahlukeneyo.

Kule veki ndizive ndisekhaya xa ndikunye nabanye ababhali, bekuvakala ngathi yinto ebendisoloko ndiyifuna ukuyenza. Ukuqokumbela, njengoko ilizwi lokugqibela lika *Paul* lisithi “ukwenza iMA kuyatheza kakhulu ngenxa yomsebenzi owenziwa rhoqo, kodwa nangenxa yokuba ixesha elininzi awuyazi kakuhle indlela oqhuba ngayo (okanye hayi), oku kukhuthaza ukwenza ngakumbi, ukufunda ngakumbi, ukuphanda ngakumbi, ukuxabisa ubugcisa bokubhala kwaye ube ngumbhali ongcono.”

Iphele iveki ndiziva ukuba eneneni ndiyifumene injongo yam ngokubhala, kodwa kubekho ilizwi elinkentezayo lokuba “Linda indlela obhala ngayo ifuna ukuphuculwa ngokumangalisayo ukuze ube ngumbhali.” Ndiqwalasele ibali lam eliyi *novel* endilingenisileyo kwipotfoliyo ndilicwangcise ngokulandelelana kweziganeko. Ndiqaphele ukuba emveni kweengcebiso endizifumeneyo kuyo leveki, lizakufuna ukuba ndiliphucule kanobom. Ndifunde *itechnique* entsha ka “*show not tell*”, xa sele ndiyijongile yenza ibali ukuba lithi ndifunde, ndaza ndacinga nzulu ukuba kwimibhalo yam elandelayo, ndizakwenza njalo. Le *technique* ka “*show not tell*” ibaluleke kangangokuba umfundi uye angene enzulwini yebali, azibone sele enomfanekiso ngqondweni, engaxelelwa ngokwenzekayo, kodwa eboniswa ngokwenzeka ebalini, loo nto yenze ibali libe nefuthe.

Free writing indikhuthazile kakhulu, ndiye ndamangaliswa kukuba kunokuphuma ntoni kwi *prompts*. Ndayibona ukuba le indlela nayo iphucukile, ndingamana ndiyizama. Ndichithe ixesha ngempela veki ndizenzela *iprompts*, ndizibhalela bucala.

Iveki yokuqala ngu Kerry Hammerton (Fierce Writing)

Le semina ihlohlwa ngu Kerry Hammerton esihloko sithi “*Fierce Writing*”, ndatsaleka umdla yile ntlobo yokubhala, ndingekawumameli umongo wemfundiso ngezizathu endizakuzixela kamva. Ukubhala kwethu apha siye sakhokelwa yingcebiso enikwa ngumhlohli ekuqulunqeni iprozi okanye imibongo. Sifunde imibongo neprozi, umbhalo ka Vangile Gantsho osihloko sithi “*Red Cotton*” unditsale umdla, apho kungathathelwanga ngqalelo kakhulu kwiziphumlisi, koko zivele zagxunyekwa nje ukohlula izivakalisi, kusetyenziswe onobumba abancinane bodwa, kwaye izivakalisi zimfutshane kakhulu. Yenza le nto umlesi afumane ugxininiso kwisivakalisi ngasinye, uphuhle umbhalo, ushiye umqela nomfanekiso ngqondweni ocacileyo. Le ndlela kubhalwe ngayo yenza ukuba ubundlobongela nobundlongo-ndlongo obuzelise eli bali buyidlwengule kanobomi ingqondo yomlesi, uzive unesicaphu caphu, umzekelo “*the man on my wrists shoves his tongue down my throat. the unzipped man pulls my panties down my legs.*” Kwakhona ndiqaphela ukusetyenziswa okuthe vetshe kwezafobe kulo mbhalo, okucacisa inkohlakalo elapha, umzekelo “*she makes the ground again. with a tree stuck between my legs.*” Iimvakalelo ezivuselelwe ngulo mbhalo zingaphaya kwengcaciso njengoko wonke ubani eqonda ukuba kwilizwe lethu loMzantsi Afrika imeko yodlwengulo inyuke ngodonga, ixhalabisa ngokumangalisayo.

Saqhuba sifunda umfundi ngamnye, intlaninge yemibongo. Noko ndiye ndinengqondo ebisele ingenamdla ngokuqonda ukuba imibongo yesiNgesi ndiye ndingayiva ncam ukuba kuthethwa ngantoni, xa ndingayazi intsingiselo loo nto indenza ndingalandeli, indihluthu umdla. Loo nto indenze ndifune ukubeka phantsi ngethemba lokuba imibongo izakudlula kwakamsinyane. Kodwa ndithe ndakuqaphela ndabona ukuba hayi mandisele amanzi ndixole ngokuba eneneni kwenziwa imibongo apha, kungekho nento le endinokuyenza ngaloo nto. Ndacinga omnye umbhali xa esithi ukuba imeko okuyo akukwazi ukuyitshintsha, tshintsha wena indlela oyijonga ngayo. Siqhubile ke sifunda, siqale ngombongo othi “*To the Man who Shouted I like Pork Fried Rice at Me on the Street*”, obhalwe ngu *Franny Choi*. Apha ke bendisaphethwe sesisifo sokuthiya imibongo, andayiva nento ebithethwa ngalo mbongo, kodwa kukho indawo ebimana ukundiphazamisa ebhalwe ngumbhali apho esithi bendidlala eludakeni, inyama imdaka. Ndizakunika iintshulube ukuze ube nefever. Inyama efileyo. Hayi ke ndanombono walenyama yehagu ndaziva ndingayinqweneneli kwakhona. Kulapho ndingqine umbhalo ka *Lance Olsen* othi “*writing is a mode of reading is a mode of writing is a mode of thinking is a mode of feeling.*” Loo nto ke kwandlela le ibhalwe ngayo bendingayiqondanga ukuba umbongo ungabhalwa ngolo hlobo apho kubonakala ukuba umbhali akayinanzanga ncam indlela yokubhala, umzekelo isiphumlisi naphina apho athande ukusibeka khona, nokwahlulwa kwemihlathi bekunqaqhelekanga, kodwa xa ndiyifunda yandinika umdla, yandenza loo nto ndabona ukuba ndifumene esinye isakhono ekubhaleni umbongo. Ndaziva nam ndisithi ukuba lo mbhalo ukhangeleka njengengxubevange kuthiwa ngumbongo nam ndingakhe ndizame. Sathi xa sisiya kumbongo othi “*Man without arms*” obhalwe ngu *Hirata Toshiko*, ndachukumiseka ngulo mbongo ngoba ekugqibeleni emva kokuwufunda ndafumanisa ukubhencwa kobundlobongela kwakunye nokubhencwa kobundlobongela obusekwe kwisini ngendlela emasikizi apho yonke le nto iphinda

ikhula kwakhona nasemveni kokuphanziswa. Umbhali uyibeke ngendlela yobulumko esebenzisa umfanekiso ngqondweni wendoda esikwe iingalo, engasobe ikwazi kwakhona ukuya apho inzwakazi ibikho, ingasokube iphinde imkrwitshe, kodwa isimanga zakhula kwakhona iingalo. Lo mbongo ubekwe ngokufihlakeleyo kusetyenziswa izagwelo, kodwa ekugqibeleni bekulula ukufumana intsingiselo. Umbongo olandelayo othi “*Pepper Sauce*” obhalwe ngu *Malika Booker*. Sifunde ngomhakhulu efundisa umzukulwana wakhe ukwenza *ipepper sauce*, nobundlobongela bukamakhulu ekohlwayeni umzukulwana wakhe oye wambela imali esipajini sakhe. Lo mbongo kucaca ukuba uzama ukuveza iziganeko ungalandelanga indlela yokubhalwa kwesiNgesi, umbhali uwubhale nje engananzanga igrama.

Kolandelayo umbongo ka *Diaz Natalie* othi “*American Arithmetic*”, sifumene ukusetyenziswa kwezibalo ukudandalazisa iimeko zokuphila kwethu, apha ibiyi nkohlakalo yamapolisa eMelika. Sabubona ubuchule bombhali ezama ukubonisa ubuhlungu bemeko abakuyo ngokobuhlanga. Apha ndifunde ukubhala ngqo kombhali echaza imeko engawangawangisi. Emveni koko safunda “*The Fish*”, umbongo ka *Amali Rodrigo*. Apha ke sifumene inkcazelo emfutshane yokuba eli libali apho umdlwenguli kweli lizwe lase *India* uye wanyanzelwa atshate ixhoba lakhe. Siqaphele ukuba lo mbongo mde kakhulu, kodwa ngenjongo zokucacisa nzulu ngokwenzekileyo, apho kubaliswa ngosana olusesiswini. Ekubonakale ukuba imeko yexhoba yengaginyisi mathe ngokwezomnotho ngoba umbhali usebenzisa izafobe ezibonakalisa imeko yekhaya asuka kulo uthi unqwenela umyeni ongenamasa njengotata wakhe okanye izithende ezigcwele udaka njengomntakwabo. Kodwa umbongo wona ube ubalisa nzulu ngosana olusesizalweni sika mama waso. Umbongo othi “*Tampon*” obhalwe ngu *Wendy Pratt*, lo ngomnye wemibongo endingawazanga ncam, ukubhalwa kwayo akuthethanga nam, ndingatsho nje ukuba ngomnye wemibongo obangela ndingayinanzi imibongo, isihloko sicacile sona ngetampons ezisetyenziswa ngoomama kodwa ulwimi olusetyenzisiweyo aluqondakali. Iballi lokugqibela elifundiweyo elithi “*Newborn gown*” obhalwe ngu *Kang Han*. Apha sifumene usizi nobugorha bukamama obubaliswe ngokunomdla nobuchule. Umama ophulukene nosana lwakhe ezibelekisa ngokwakhe ngenxa yokuhlala kwindawo ekude namaziko ezempilo. Eli bali lifutshane libaliswe lashiya umfundi enomfanekiso ngqondweni walemeko, libhalwe ngolwimi olucacileyo.

Iphele lesemina ndithelekisa olu hlobo lokubhala kule mibongo naxa ndilungisa eyam intshumayelo njengoMfundisi wezakwaLizwi ndaqaphela ukuba kukho ufano. Umzekelo, apho iintshumayelo zijolise ukulwa namandla kaMtyholi ehlabathini ndisebenzisa izixhobo zakwaMoya ngelizwi ezigcwele umsindo, ubundlongo-ndlongo, ubuqhetebeba, inkohlakalo, ubundlobongela, zonke zijolise ekubeni oyike uSathana namademoni akhe ekugqibeleni kusinde umphefumlo. Ibe sisityhilelo ke esi kum njengokuba le semina iqhuba ukuba eneneni *leferce writing*, sisixhobo sam sokulwa noMtyholi ngoncwadi, nokuqonda ngoku ukuba ndizakusisebenzisa ngenjongo. Ndikonwabele ukusetyenziswa ngendlela eyahlukileyo ngumbhali ngamnye: iziphumlisi, ukungahoyi igrama ncam, izafobe ukuphuhlisa nokuhombisa umbhalo ngamnye ukuze ube nomdla, ukusetyenziswa kwendalo, nam ndanesigqibo sokuba ndakusebenzisa ezi zixhobo.

Kwisifundo sosuku lwesibini siye sathathisa, sifunda amabali ebeshiyekile kwi *orientation week*. Siqale ngebali elithi “*The Gone Children They Said Tell Us a story.*” Bekunzima ukuqonda apha ukuba kwenzeka ntoni. Ibikhangeleka njengengxubevange yebali elingavakaliyo nelinganikisi mdla ngenxa yolwimi nangendlela ebhalwe ngayo, kodwa sithe xa silicalucalula njengabafundi safumanisa ukuba libali elibaliswe

ngobuchule elinengqwalasela kwindalo loo nto ilenze libenomdla ekugqibeleni. Ndifunde ukuba ukusetyenziswa kwendalo kuyaliphuhlisa ibali ukuze libe nomdla. Kusetyenziswe intlaninge yezaci ukuze kucace intetho yombhali. Kuye kwafundwa umbhalo othi “*The Girl*”, obhalwe ngu *Lidia Yuknavitch*. Eli bali lemfazwe eMpuma Yurophu, eshiye iinkedama, kuphele ithemba. Elibali lifanekisa ubomi bokukhululeka kwenkedama emva kwemfazwe nokukhululeka kukadyakalashe emgibeni apho alahlekelwe ngumlenze emva kwalemizamo yokuzikhulula. Ekuyakuthi esoloko ehamba engwelerhekile ebomini ngalo lonke ixesha, ithethe ukuthi loo nto uyakuhlala eqhwalela ubomi bakhe bonke. Lo mbhali uzoba le meko esebenzisa izafobe ngokucacileyo, kwakhona ndiqaphele ukuba usebenziso lwezafobe lunamandla. Emveni koko ibe lufundo lombhalo othi “*The Old Man of Usumbura and his misery*” obhalwe ngu *Taban Liyong*. Hayi ke eli libali elide kakhulu, lindenze ndafuna ukuya kuphanda ngalo mbhali ngoba obu ubuchule bokubhala bendibuzibula. Isivakalisi sokuqala esiphuhlisayo besilandelwa sesinye esicacisayo ngendlela apha enomdla. Umzekelo “*All day long he mourned for his lost cows. This old man of Kigali. He also wept for his dead wives. This single man of Kigali. He wept all night for his dead children. This mourning old man of Kigali.*” USonia ebefunda ngela lizwi lakhe lityhafilayo elikwenza uzive ungaphakathi ebalini uhamba nalo. Ekugqibeleni sifumanisa ukuba le ntlupheko ifunwa yile ndoda yesityebi yase *Usumbura* ngenxa yokungazani nentlupheko asinto yimbi ngaphandle kokufa, njengokuba sifumanisa ukuba njengoko indoda esele ilihlwempu yase *Kigali* ibhujelwe ngabantwana bayo bonke, nendoda yase *Usumbura* nayo ibhujelwe ngoonyana bayo bonke, yaqala ngoko ukwazana nentlungu. Ngamanye amazwi ngokwenene intlungu ithwelwe ukusuka e *Kigali* ukuya kutsho e *Usumbura*. Eli bali ke lihambe kamnandi licacisa iziganeko ezilula kwade kwafikelela kwindawo apho kuqala ubundlongobongela nokuphalala kwegazi koonyana, umbhali wayizoba yacaca le meko. Emveni koko safunda umbongo othi “*Tonight I can write the saddest line*” obhalwe ngu *Pablo Neruda*. Le migca ibilusizi ngenene ukulahlwa kwendoda yinkazana yashiyeka ikwesona simo sibi. Ingakwazi ukwamkela ukwaliwa, iveza iimvakalelo zayo, ingaxolanga yilemeko. Lo mbongo ubhalwe ngokucacileyo awuntsokothanga njengeminye imibongo. Nangona umvela umbhali kodwa ubenayo indawo yokucaphukisa, ngokuba le meko ebeyibonile kwasekuqaleni, uzibuze umbuzo wokuba waqhubekeka njani enawo umrhano wokuba apha akathandwa ncam.

Kule veki ndizive ndixhalatyiswa yimibongo, kuba andikhange ndiyithathele ngqalelo, imbono yam ibikukuba amaxesha amaninzi iqulethe ulwimi endingaluqondiyo okanye endingadibaniyo nalo. Iingxoxo emveni kofundo zikhanyisile kwaye zenze ukuba umntu abe nembono eyahlukileyo.

I-*asayinmenti* indinike ithuba lokuba ndisebenzise ulwimi ndibhale imibongo, emveni kokuyibhala emva kwezikhokelo esizini kiweyo, ndishiyeke ndifuna ukuphinda ndiyibhale kwakhona ukuze kuvele umsindo, ubundlongongela, inkohlakalo nobundlongo-ndlongo kule mibhalo. Ndinomnqweno wokuba ndiphinde kwakhona ndihlaziye le mibhalo, nangona ndifumene izimvo nengxelo encumisayo. Ndinebalana endilibhalileyo kule veki ngeziganeko zodubulo ezixhaphakileyo kutshanje, nokungaxatyiswa kobomi bomntu, othi “Apho ubomi bungenaxabiso.” Ndithe xa ndikhangela apha ndafumanisa ukuba ukubhala ndisebenzisa *ifierce writing*, ndisebenzisa izafobe, kuguqule imvakalelo zala mabali. Ndifumanisa kuba ukubhala ngolu hlobo kuyakhulula, kwaye kuveza ukungalungi kwezi zenzo ekuphileni kwethu.

Okwam ukufunda okusecaleni yincwadi ka Mangaliso Buzani ethi “Ndisabhala imibongo.” Apha ndithande ukusetyenziswa kolwimi lwesiXhosa ngendlela yangoku kule mibongo. Umzekelo umbongo othi “Usigantsontso” kukho umgca othi “wayesithi akunyathela luphakame uthuli, ngoba yena wayengahambi nje wayenyathela ngezonyawo zakhiwe ngekonkriti yesitena.” Nakumbongo othi “Umboniso wesivuno”, apha isihloko esisisafobe ngokwaso, xa sithlekiswa nokuqulathwe ngumbongo obonga imini yothweso sidanga. Ndithanda umahluko xa esithi “sibubusuku emini.” Ukusebenzisa ukwakhiwa kwezivakalisi ezenziwa ngolu hlobo lokubonisa umahluko, inomdla.

Iveki yesibini ngu Mxolisi Nyezwa (Meeting Poetry)

Le veiki iqale ndinomdla wokwazi ukuba njengoko ndithe ndakhulelwa ngumdla kwimibongo ukususela kwizifundo zeveki ephelileyo, ingaba ke ngoku ezale iveki ziqulathe ntoni ngemibongo. UMxolisi Nyezwa akaphozisanga maseko uye wacacisa izinto eziqulethwe kukubhalwa kwemibongo, ezama kwakhona ukuphuhlisa ukuba ukubhala oku kuza njani emntwini, ecacisa ngombongo kaPablo Neruda ocacisayo ukuba umhobe uyintoni, ngakumbi umgca othi umbongo kukundwendwela kwilizwe lakho labucala. Ndiye ndafumanisa ukuba lomhlathi uqulethe okuninzi wona nje wodwa kuba uyancedisa ukukha kuvimba welizwe lomntu ngamnye wabucala, loo nto yenze ukuba umpompoze umbongo, ugxalathelane ibe ngomnye emva komnye ngoba undwendwe lufika luxhamle konke olunokukuxhamla. Maxa onke undwendwe luthatha into oluzakuhamba nayo, luyisebenzise apho luya khona. Xa lumana lufika olu ndwendwe lungumbongo ezingcingeni zam, nasebomini bam babucala, iziqhamo kukuphuma kwentlaninge yemibongo enikeza impendulo yokuba umbongo lo uza njani emntwini.

UMxolisi uye wasifundisa ukuba umbhalo womfundi ngamnye funeka unikeze imibuzo emininzi kuneempendulo, ukunqakulwa kwemizuzu engephi, waza wathi sukubhala uthethe yonke into ngalo ndlela uchitha ixesha, kwaye yintoni eyona ikucaphukisayo okanye ehlala kuwe ingakonwabisi onga ungayikhupha ngamazwi osiba, okunye okubalulekileyo mawucule lo mbongo. UMxolisu ucacisile ukuba umntu ngamnye ekubhaleni kuyanzeleka ukuba ephumile kwindawo apho eziva ethuthuzeleka khona, apho zonke izinto zikhangeleka lula, adlulele kwinqanaba lokubhala ngezinto ezimdlayo zingekho lula. Ndathanda indawo yokuba kufuneka umntu afunisele, asungule izinto ezintsha, umbhali aphazamise indlela obesoloko ezicinga ngayo izinto. Watsho kwakhona ukuba umbhalo mawucule, ngalo ndlela uzuza ukomelela, esithi ulwimi malucule ngalo lonke ixesha. Le ngcaciso ibe luncedo kakhulu ngokuba indenze ndafumana izixhobo kuqala zokuba umbongo lo zintoni ekufuneka uziqaphele ngaphambi kokuwubhala, ndizibuze imibuzo phambi kokubhala umhlathi ngamnye ukuze umbhalo wam ubonakalise ubuchule, wohluke kweminye imibhalo yabanye abantu.

Emveni kwale ngcaciso sifunde imibongo eyahlukeneyo , ndiye ndafumanisa ukuba eneneni kumbongo akukho mntu olindele impendulo, ngako oko kubalulekile ukuba umbhali azi okokuba akukho sidingo sokucacisa ubugeza okanye impambano equlathwe ngumbongo. Yiza nabo ubugeza kumbongo uyekele abafundi bazifundele. Okunye okucacisa imvelaphi yombongo njengosuka endaweni ebuhlungu, okanye umbongo osungulwe ngenxa yobunzima bamaxesha uthi uMahmoud Darwish “*A poem in a difficult time is like beautiful flowers in a cemetery.*” Lo mbhali naye ucacisa kakuhle intsukaphi yombongo emntwini ngamnye esebenzisa izaci ukuphuhlisa intetho yakhe, apho ndifunda ulandelelwano lwezivakalisi olungathi ngamanzi empompoza emthonjeni. Lo mbhali une ndawo endiyithandayo ethi “*if you read our work, let it not be an extension of our airs, but to correct our errs.*” Lo mbhali ngendlela awucwangcise ngayo umbongo wakhe undinike umdla ndaziva ndinqwenela ukulandela indlela abhala ngayo. Ndiye kwakhona ndathanda umhlathi ka Nicanor Parra kumbongo othi *Young poets “In poetry everything is permitted, with only this condition, of course, you have to improve on the blank page.”* Lo mbhali uwubhale wamfutshane kakhulu umbongo wakhe kodwa wabe uqulethe konke, loo nto yandenza ndicinge ukuba akukho sidingo sokubhala imibongo emide, ukuba

unako ukushwankathela umbongo ngamazwi amafutshane, avakalayo unako. Into ke eye yaqaqamba ngakumbi kolufundo lwemibongo namabalana yeyokuba utishala ebesenza sifunde ngokuphinda phindiweyo, loo nto yenze ukuba ndicacelwe ngakumbi nokuba bendingayiqondanga xa kufundwa okokuqala. Ukufunda okwesibini kundenze ndenza uthetha-thethwano nesicatshulwa, ukuze uqondakale ngakumbi.

Emveni kolufundo ingcaciso nge-asayinimenti besizakuyenza siye sayinikwa, yona ibikhangeleka ingacaci ncam ngoba biyingqokelela yezivakalisi, kwaye umfundi unikwe inkululeko yokudibanisa kuphume into evakalayo ngendlela athanda ngayo. NgoLwesihlanu kwiseshoni yokunikeza iimpendulo, umfundi ngamnye kuye kwafuneka aphenndule ukuba uhambe awaphi amanqanaba ekuphenduleni, ufikelele njani kwimpendulo. Bendingaqalanga ndawuqonda umbuzo ebekufuneka siwuphendule, ngoba ndikhangele indlela le obekwe ngayo “Khawube nomfanekiso-ngqondweni wegqabi eliwela elwandle,” “kwenzeka ntoni emva koko,” uphinde kwakhona “uva kunkqonkqozwa emnyango, uvule ungafumani mntu,” njalo njalo kodwa ndithe ndakuthatha imihlathi kumbuzo ngamnye, ndayifunda nganye nganye, kwathi qatha ucwaka ovakala ngamandla kule mihlathi futhi ukhwaza indalo, ndadibanisa kwaphuma umbongo opheleleyo.

NgoLwesibini besifunda noPaul noManga apho besikhethe amabalana okanye imibongo ukuze sixoxe ngayo kulamaqela okufunda. Ndiye ndaqaphela ukuba kwibali likaChristina Kloess elithi “*The Hardest Button*,” kusetyenziswe ubuchule obumangalisayo ekubhaleni, apho umbhali ezoba le ndlu kubaliswa kuyo ufumane umfanekiso-ngqondweni wale ndlu endala kakhulu, kwakhona ndifumanise ukuba umbhali uyamthatha umfundi ngandlela ethile ezolileyo ukumfaka ebalini engaqalanga ngokucacisa ngqo ukuba uthetha ukuthini, ashiyeke umfundi ezibuza ukuba ingaba kuthethwa ngabantu apha okanye ayingobantu aba. Bubuchule kodwa ndingabhideka ukuba ndinokulandela olu hlobo. Umbongo othi “*In the Forties*” wona uzoba umfanekiso ongathandekiyo ngexesha le mfazwe eSpain, ubalisa ibali ngokucacileyo, ukusetyenziswa kolwimi apha kuko okunditsalileyo, akatsho ngqo ukuba yimfazwe kodwa njengokuba umlesi efunda phakathi kwemihlathi uyafumana ukuba ngenene lixesha lemfazwe eli. Umbongo othi Voronezh obhalwe ngu Osip Mandelstam uqala ngohlobo olungaqondakaliyo, uyenye yemibongo efuna ndifunde kaninzi ukuze ndizokufumana okuthethwayo, nangona kunjalo ngokolwimi olusetyenzisiweyo uchaza izinto ezingaqhelekanga nezoyikekayo ekuqaleni kodwa phakathi ufumanise uvuyo oluthile olumenyezwayo. Lo mbongo undenze ndakhumbula ukuba kanene kulungile ukungawuqondi umbhalo, uwushiye unjalo. Ibalana elifutshane lika Lydia Davis elithi “*The Mother*” kwakunye nelika Diane Williams elithi “*The Source of Authority*,” omabini la mabalana abhalwe ngobuchule equlathe lonke ibali ngemihlathana embalwa. Ndiye ndayithanda le ndlela yokubhala, ukushwankathela ibali ebelinokuthatha amaphepha amaninzi kodwa libe lifutshane kodwa lingalahlekelwanga yintsingiselo.

Kuye kwakuhle ukuba khona kwiqela lokufunda imibongo ekhokelwa nguManga ngoLwesine. Apha bekukho nabanye abangene ngoZoom nabo behlomla besenza igalelo labo. Oku kunaba kwemibongo efundwayo ndikubone kululutho, kundenza ndifune ukwazi ngakumbi ngombhali wombongo ngamnye endibe nomdla kuwo. Kundenze ndatyhileka ngakumbi ekwazini imibongo emininzi ekhoyo nendlela ebhalwe ngayo, nokuba mna njengombhali loluphi uhlobo endinokulusebenzisa lokubhala xa ndithelekisa imibhalo yabo. Kweminye ufumanisa ukungabikho

kweziphumlisi, kweminye njengoka *Fhazel Johannesburg* othi “*Living in a flat in Eldorado Park,*” ufumanise ukuba apha umlesi unikwa inqanaba elingaqhelekanga lengcaciso, umzekelo “*the drunk trying to mount the steps, swearing as he skids in predecessor’s vomit,*” kweminye ufumanise ukuba apha umbhali unefuthe le *theater* ekubhaleni, ezi ndidi zonke zemibhalo zindenze ndacinga nzulu ngohlobo endinokubhala ngalo, kwaye nohlobo endifuna ukubhala ngalo, kwavuleleka umdla wokuphonononga iindidi zokubhala. Umbhalo oye wandichukumisa ngobhalwe ngu *Afua Hirsch* othi “*What does it mean to be African?*” ukunyaniseka okugqithisileyo, nokucaca kalombhalo okungaqhelekanga kundinike umdla, yandenza ndafuna ukuphinda kwakhona ndizifundele ngelam ixesha ukuze ndikhangele ukubhala kwam ndikwayamise nalo mbhalo.

Umbongo wam obesifumana kuwo uhlalutyango ngoLwesihlanu ngenjongo zokuphucula indlela endibhale ngayo. Ndiye ndazivuyela izincomo nezigxeko ingakumbi nangakumbi kootishala, uManga no Mxolisi. Ndifumene oyena ndoqo wohlalutyango ngawangangisiyo ukuze ndilungise, ndaphuma ndinomdla ndinethemba lokuba ndiyakuba ngumbhali ophume izandla ngenye imini. Ndithanda intetho kaMxolisi ethi “ngoku ujonge iasayinimenti, phuma ke ngoku uwenze lo mbongo ibe ngowakho ungabi nazimbophelelo zokuba bunikwe umsebenzi uyokuwenza, ngoku wubange lo mbongo uwenze owakho, makuphume izwi lakho, uthethe ngawe.”

Kule veki ndifunda incwadi ka Mzwandile Matiwana ethi “*Livela lincumile*”, kule mibongo ndifumana intambo yosizi kwimibongo emininzi, ubuchule bokuyichaza intlungu kule mibongo buyamangalisa. Nditsalwe kakhulu kukuba nangona kukho umongo wothando kwimibongo emininzi kodwa ngaxesha nye kukho usizi, kwakhona ukusetyenziswa kolwimi ngobuchule ukwakha umlinganiswa athetha ngaye, ngaphandle kokuba atsho ngokuphandle ukuba uNomkhitha yintombi entle, eleqa amadoda anemali uthi “amadoda uwashiya enencilikithi, maxa wambi iipokotho zivulekile.”

Apha ndibhale umbongo ngemeko yokuphila kwethu ngelixesha langoku ligcwele ububi, inkohlakalo, nogonyamelo oluqatseleyo, kwanendima yoMdali wethu, ukulandela le ndlela kaMatiwana kulo mbongo kukho intambo yosizi ebangelwa zezi meko, kodwa ithemba ekugqibeleni lokuthembela koThembekileyo liyavezwa. Isihloko sawo sithi “*Kuzakulunga.*” Ndithande kakhulu le migcana yokugqibela ethi “*Kwakulunga siyakuwaqhawula amatyathanga endlala nentswela-ngqesho, Kwakulunga siwuphelise ubhubhane worhwaphilizo, Kwakulunga siyakuphaphela phezulu njengeenkozi.*”

Intetho kaMxolisi Nyezwa endiphawule ngayo ngentla uthi “ekubhaleni kuyanzeleka ukuba umbhali ephumile kwindawo apho eziva ethuthuzeleka khona, apho zonke izinto zikhangeleka lula, adlulele kwinqanaba lokubhala ngezinto ezimdlayo ezingekho lula.” Uthi “bhala ngezinto ezikucaphukisayo, ezingakonwabisiyo ziphume ngamazwi osiba.” Lo mzekelo ubonakala kanye kwincwadi yakhe yebalana laseBlawa apho ikushiya uchiphiza iinyembezi xa uyifunda ngezinto ezixhela umphefumlo ezenzekayo ngexesha lobandlululo. Nam ubuqu, imibongo namabalana esele ndiwabhalile iphenjelelwe kanye zizinto ezindicaphukisayo, nezingandonwabisiyo. Kwikhomenti zakhe uMxolisi zonke azenzayo xa ethetha, kodwa eye nkenkqe ekubhaleni iphuma phambili kum, lento indenza ndidibanise *idots* zokuba ekubeni ngumntu oNtsundu, ubuAfrika bona bodwa, kuze kwizifundo zeBhayibhile,

ndidibanise nokubhala kwam. Ngoba silahlekile nje singumzi oNtsundu kukuphuncuka kwamasiko nezithethe zethu, silibale ukuba zonke zenziwe nguMdali, ngako oko Yena usenkochoyini yendalo, ngoba nenkenkqe le ivela Kuye, ize ivele ngeendlela ngeendlela ngokwamasiko nezithethe zethu, noba sithi yi *duende*, njengoko esitsho oka *Lorca*, okanye inkenkqe, zezakhe zonke sizinikwe Nguye.

Iveki yesithathu ngu Jo-Anne Bekker (Writing Obliquely)

Iqale le veiki ndinomdla ekubhaleni. Lo mdla ubuqhutywa zizinto ezininzi ezenzekileyo ngokokuhlala, ndiye ndakhuthazeka kwakhona xa ndivuka egumbini endilibolekwe ngumama wam ohlala eMakhanda njengoko mna ndihlala eGqeberha, bendithi xa ndivula ifestile ekuseni ndibone iintyantyambo. Njengomntu oyithandayo indalo, oku kundikhuthazele ngakumbi ekubhaleni. Kusasa xa ndilungiselela ukuya eskolweni ndibukele iindaba kumabonakude, kuvela intlaninge yezinto, ezidla umzi ngokokuhlala, kubonakale kukhula umdla wokuba ndibhale. Utishala ibingu *Jo-Anne Bekker* obesifundisa ukubhala ngokungathandabuzekiyo (*obliquely*). Kube nzima ke ekuqaleni ngoba bendisokoliswa yintsingiselo yoluhlobo lokubhala, kodwa emveni kokufunda imibhalo emininzi, umfundi ngamnye efumana ithuba lakhe, ndaye ndanalo ufifi lokuba kuthethwa ukuthini. Kuye kwaphela ixesha besilini kiwe sifunda sonke amabalana. Uthando lwam olutsha endinalo lwemibongo ibikhona nayo kolu luhlu kodwa bendikonwabele ukufunda la mabali. Amanye emafutshane kakhulu, imigcana emithathu kodwa intsingiselo inzulu, amanye ebhalwe emade. Kwakhona ndiye ndaqaphela ukuba apha besifunda okokoko ngaphandle kokuhlalutya imibhalo, ibibayiloo ntetha encinci pha naphaya, kodwa wona umahluko kwindlela yokubhala nokusetyenziswa kweziphumlisi bekucaca kumabali ngamabali. Kuye kwabonakala indlela eminye imibongo engakuxhokonxa ngayo kwizinto ezimbi ezenzekayo zokuhlala, umzekelo *DIY Rape Kit*. Lo mbongo uxhokonxe ukubhala ngodlwengulo, nto leyo echaphazela uluntu oluninzi ekuhlaleni nakwilizwe loMzantsi Afrika liphela. Imigcana nje emithathu yalombongo inika umfundi into eninzi etyhilekayo ukuze naye azibhalele owakhe umbongo okanye ibali. Ithetha ukuthi le nto akudingeki ukuba ubhale kugcwele iphepha, kodwa ungabhala imigcana embalwa ukuze okuqulethweyo kucace into okuyiyo kuye wonke ubani. Sigqibalise nge asayinimenti ezakungena ngoLwesine.

NgoLwesibini siye safunda ngokwamaqela ethu okufunda amabalana okanye imibongo ebesiyikhethele kwiveki ephelileyo, apho umfundi ngamnye kunyanzelekile ukuba anikeze uluvo lwakhe ngako ebekufundile. UPaul uye wacacisa kakhulu ukuba, akukhangelwa intsingiselo yombongo, koko ingaba indlela obhalwe ngayo umbongo ikwenza wena uzive njani, kwaye futhi ungayayamanisa njani nendlela onokubhala ngayo. UManga noPaul basinike amacebo okuhlalutya amabalana. Ezi ngcaciso ndiye ndafumanisa ukuba ziyanceda kakhulu, nangona amanye amabali ngenxa yolwimi kuba nzima, ngakumbi nangakumbi imibongo, ungeva noba kuthethwa ngantoni, kodwa xa sele kuhlalutya kuya kutyhileka pha naphaya. Sifundile ke nalapha amabali ethu besiwakhethe ngokwethu, bekugqame ukusetyenziswa kwendalo, nezilwanyana ngababhali kwamanye amabali, loo nto iwenze umbongo okanye ibalana linikise umdla njengoko umfundi ebefumana umfanekiso ngqondweni. Bendifunda lukhulu kumabalana abhalwe ngokufutshane nokuthe ngqo, omnye wemizekelo iyimibhalo ka*Lydia Davis*, loo nto yandenza ndifune ukuphanda ngombhalo ngoba ndifuna ukukopa olu hlobo lokubhala. Amanye ingamabali eentsomi amnandi, ezibhalwe ngokuthe gca, umzekelo ibali lika *Angi Becker Stevens*

elithi “*Blood not Sap,*” bendikonwabele ukufunda eli bali nangenxa elakhiwe ngayo. Bendikuvuyela nokufumana amagama amatsha ebendingawazi, indenze loo nto ndiye ku *Google* ndiyojonga, nangona uManga ebendiyalele kwimibongo yam ukuba xa ndiyibhala, mandingenzi umfundi ayokukhangela intsingiselo yegama. Bendiyiqonda kakuhle intsingiselo yalo mazwi ngokubhekiselele kwimibongo, ngoba umbongo ungxamile, uyacula, yile nto kufuneka umbhali ayiqwalasele into yokusebenzisa amagama aqhelekileyo kumfundi ngoba alikho ixesha lokuyokukhangela intsingiselo. Siyivale imini ke singayigqibanga yonke, ngenxa yexesha, kodwa sikhuthazwa ukuba masiyifunde yonke imibhalo esiyikhethileyo, ude ufunde neyomnye umfundi ukwenzela ube nento yokuxhobisa xa sihlalutya.

NgoLwesine ngokuhlwa ndiye ndangena ku*Zoom* obuqhutywa nguManga, kwakunye nabanye abafundi, nabantu bangaphandle. Apha ke besifunda imibongo, ndizuze lukhulu kakhulu ngokuba eneneni eli bilithala lendidi ngeendidi zemibongo. Kukho endichukumisileyo kakhulu ngenxa yezizathu zam ubuqu (ndiye ndathi chiphi chiphi, futhi ndayonwabela into yokuba ndikuzoom apho ndingabonwa ngumntu). Le nto indenze ndaqonda ukuba kuzakufuneka ndibuyele umva ndikhangele lo mbhali uthetha nam ngale ndlela ethe gca kangaka avumbulule izinto ebomini bam esele ndazilibalayo. Kwakhona ndiqwalasele oku kubhala kwakhe okunamandla, ukuze nam ndilusebenzise. Ndaziqonda kwangoko ukuba kuzakufuneka ndibuyele ndibhale ngezi meko. Ngamanye amazwi zindixhokoxile. Eminye ke ibihlekisa indlela ekusetyenziswe ngayo ulwimi lwaselokishini lobu tsotsi kudityaniswe kuphume umbongo onamandla othetha ngeemeko zokuphila ngendlela ehlekisayo, kodwa kukho imfundiso eqaphelekayo. Kwenye yemibongo/mabalana ndiye ndatsaleka yindlela uManga abhale ngayo izicatshulwana eziyingqokelela eziphuma ku “*Naked bone,*” umzekelo kukho othi “*tonight we are not going to sleep, we are going to jump into bed with our boots, and continue to walk in our dreams,*” ndanomfanekiso ngqondweni wendoda enxibe *iboots* ebhedini ihamba emaphupheni. Olu hlobo lokubhala lundinike umdla ndanga ndingazama. Kuvalwe ngentsimbi yesixhenxe, sele sigrogriswa ngu cimi-cimi ka*Eskom* ogubungele lonke elaseMzantsi. Ngelishwa imizuzu emithathu phambi kwentsimbi yesixhenxe ngokuba apho bendikho bekuzakuba mnyama ntsho, ibe ngathi ndileqwa naziziporo, ndagqotsa ukubaleka ukuphuma ukuze intsimbi yesixhenxe ingafiki ndiselapho. Kodwa andiyekanga ukucinga engqondweni ukuba ngendilinde kwamnyama, mhlawumbi bekunokuphuma umbongo okanye ibalana ngalo mava, mhlawumbi ngenye imini. Into endiyibulelayo ngezi seshoni zangolwezine kukuphangalala kwe *feedback* evela nakwezinye iingcali zoncwadi.

NgoLwesihlanu sihlangele ukudibanisa iingqondo sixoxa nge-asayinimenti zethu. Ngenxa yokuba bendijonge inani la magama besiwanike ukuba singadluli kumawaka amabini, nangona kwicala lemibongo umyalelo biyimibongo emithathu ukuya kutsho kwemine, kodwa ndizibone ndibhala umtyangampo wemigca emininzi. UManga ukhawuleze wanqanda esithi imibongo akunyanzelekanga ibe mide. Phofu ndithe xa ndijonga kwezi stanza athi mandiphele kuzo, ndafika eneneni iyimibongo epheleleyo, futhi ndingaqala eminye emitsha ngentsalela. Indikhuthazile ke loo nto ngokuba ngoku ithi loo nto ndinentlaninge yemibongo endinokuzibhalela nje ngokwam. Uthe kum mandigade ukusebenzisa ngokugqithisileyo amagama asetyenziswa ngabanye ababhali bexesha lamandulo, okanye imibhalo esetyenziswe ngokugqithisileyo, loo nto ithi kuzakufuneka nditshintshe apho ndizame ezinye iindlela zokubhala ngobuchule.

Ndiye ndancuma oluka Blankethe xa ndinconywa nguBrianna omnye wabafundi esithi kum “andiva kwale nto uyifundayo, kodwa le ndlela oyifunda ngayo indenza ndiyimamele.” Kanjalo nomnye umfundi uSane xa ebencoma esithi uthanda ulwimi lwesiXhosa endilusebenzisayo. Ezi zincomo ke zindichukumisile kangangento yokuba ngoMgqibelo njengoMfundisi wakwaLizwi ndivuse *ireading club* yecawa, sisebenzisa kakhulu iBhayibhile apho abantwana nabantu abadala abanomdla siphengulula izibhalo sifunde ngokukhwaza omnye nomnye ngoba sifumanisa ukuba abanye bayanzinyelwa kukufunda. Uhlobo esifundiswa ngalo ukuzakuthi ga ngoku lundichukumisile ndazibona ndisiya ndaweni ebanzi nezi zifundo apho kungqamene nokuhlala. Kule veki incwadi endiyifundayo ithi “*Fever Dream*” ebhalwe ngu Samantha Schweblin, le ncwadi ndinqwena ukuyiphinda ndiyifundisise ngokuba ayikhawulezi icace ncam kwasekuqaleni ngenxa yokwakhiwa kweploti, ndithemba ukunyusa izinga lokufunda iincwadi kwiveki ezayo. IBhayibhile ithabatha indawo enkulu evekini ekufundeni kwam, kodwa ndilugqalile uluhlu lweencwadi ebendilukhethile, ndikhuthazwa nayinto yokuba uManga uthe mandibhale okokoko ndingaxhomekeki ekubhaleni xa sidibene eklasini ne-asayinimenti, kodwa ngalo lonke ixesha kufuneka ndihleli ndidibanisa usiba nephepha ukuze ndiphuhlise iingcinga zam. Emva kwayo le veki umdla uya ukhula ngakumbi nangakumbi ngokuba ndizifumanisa ndisendaweni elungileyo ngexesha elifanelekileyo. Emva kwaloku ndiyokwenza izilungiso ke ngoku ukuze ndingenise umsebenzi ngeCawe.

Eyona nto ndigoduka nayo kuyo le veki kukuxhokoxwa kweengcinga ludaba oluthile kwixesha lamandulo ukuze kuphume umbhalo. Ndinemibongo endiyibhalileyo kuleveki njengoko senditshilo emide exhokoxwe zizinto ezininzi, endinokuthi xa ndiyishunqule kuphume eminye emininzi okanye ukuba ndiyathanda ndiyiguqule ibe yiprozi. Imibongo ethi “uNontsentana,” “Ingozi yebhasi,” “Ubuhle benzwakazi,” “Yehova.” Yonke le mibongo inentshisakalo ngemva, ndayila ubuchule bokuyibhala slanti. Ekugqibeleni apha ndifumanise ukuba kufuneka ndikhangele ukuba yintoni endithuthumbisayo, into endicaphukisayo okanye ezisa uvuyo nolonwabo, kwaye ndingawabhala njani la mabali. Uthi ke *uJo Anne* kule veki, kuyanceda ukujonga la mabali ngokungakhathali, atsho ezekele ngo *Emily Dickson* xa esithi “*Tell all the truth but tell it slant.*”

Ndikwanalo nebalana likakhokho wam endilibhalayo owayethanda ukugcina imali ebhokisini. Wayengasoze ahlale engenamali, ukomelela kwakhe kwiimeko ezinzima zexesha awayephila kulo zomzi wakhe, kukho izinto ezindithuthumbisayo, nezindicaphukisayo kweli bali endizibhala ngendlela *eslant*. Zonke zixhokoxwa zizinto ezithile ezenzekayo kobam ubomi naselizweni jikelele. Ndiye ndafumanisa ukuba ewe ukubhala kuxhokoxwa ludaba oluthile olwenzeka mandulo kulungile, kodwa wona umbuzo wabe umi ngowokuba kwenzeka ntoni xa kukho izinto onentloni ukuba zaziwe ngabanye abantu? Ingaba ukuze ukhululeke emphefumleni unokubhala njani? Ingaba impendulo kukubhala mhlawumbi ibe ngathi lo ngumbhalo ongeyonyani? Mhlawumbi ukubhala kona kodwa kuyakube kumkhulula umbhali kumakhandela amandulo ngokuba akuyinto elula ukugcina amabibi akudala entliziyweni, umntu ngamnye kuyafuneka akhululwe. Yile nto ndigqinelana nokubhala uxhokoxwa ziimeko zamandulo.

Iveki yesine ngu Stacy Hardy (Politics and Poetics of Punctuation)

Le yiveki yesine, sekuyinyanga ngoku siqalile ngale nkqubo, loo nto ichaza ukubaleka kwamaxesha. Ndiqaphele ukuba umdla wam kwezi zifundo uya usanda njengoko kwiveki nganyeh kukho into entsha eza nomhlohli ngamnye. Izinto ezibonakala singazithatheli ngqalelo, sidibana nazo umhla nezolo, apha zenziwa zibe ntsha utsho uyibone intsingiselo yento nganye. Umhlohli waleveki *uStacy Hardy* akaphozisanga maseko, wangena emxholweni esicacisela nge *Politics and Poetics of Punctuation*. Uyicacise ngeyona ndlela ebangela umdla ecacisa ukuba isiphumlisi (*punctuation*), iqhuba ukuphefumla komfundi nokuhambisa isicatshulwa sakho. Ingcaciso ngopolitiko lweziphumlisi, kanti oku kuphefumla (*breath*) xa kuzekeliswa ngo *George Floyd* waseMelika owasweleka ngenxa yokucinezelwa entanyeni lipolisa, lamenza angakwazi ukuphefumla, yenza *icampaign* ethi “*I can’t breathe.*” Yathi ndii elizweni lonke, ukanti nocalucalulo eMzantsi Afrika, lwenze abantu abamnyama bakhohlwa kukuphefumla. Le nto yandenza ndanomdla wokubhala umbongo okanye ibali ngokuphefumla, ngoba ndiye ndakhumbula kwakhona kobam ubomi ukuba esibhedlela emva kokwenza uqhaqho ntliziyo olukhawulezileyo, kwanyanzeleka ukuba ndifakwe i-*oxygen* ngenxa yokuba ndingakwazi ukuziphumlela. Apha bikukuphuhlisa ukuphefumla ngenye indlela, kucacisa ukuba ezo zinto esizithatha lula, zinako ekugqibeleni ukuba zibe nesigqibo ngokufa nokuphila kwethu, loo nto isenze sibuxabise ubomi. U*Stacy* ucacisile kakhulu ukuba oku kuphefumla kubalulekile nakwesiphina isiqwenga sombhalo owenzayo. Isingqisho sokubhala masiphefumle, isantya sokuhambisa isicatshulwa siqondakale.

Emveni kwalengcaciso kuye kwafundwa amabalana ekuye kwaqapheleka ukuba iziphumlisi zisetyenziswe ngendlela eyahlukileyo kwibalana ngalinye ukubonisa indlela isiphumlisi esisetyenzisiwe ngayo ukubamba imeko yemvakalelo, iziphumlisi, koma nezinye. Kweminye imibhalo besibona ukungasetyenziswa kweziphumlisi, apho umbhalo uhamba ngqo ungaphumli. Kugxininisiwe kwakhona ngokucula kombhalo apha.

Emveni kwesifundo u*Stacy* ucacise i-asayinimenti. Ndibenomdla wokuthatha umbongo bendiwubhalile ngokomyalelo ndiwujike ngokuthi ndifake iziphumlisi ndibone ukuba uzakuvakala njani. Uye wabonakala wahlukile kunalowo bendiwubhale kuqala kwaye unemvakalelo eyahlukileyo. Le nto ibinikisa umdla kanti iziphumlisi ezi zenza umohluko obonakalyo emibhalweni, wasuka lo mbongo othi “*blazing*” yanga libalana eliyondelelanayo ngenxa yokutshintshwa kweziphumlisi. Omnye umyalelo bikukubhala ibalana okanye umbongo omtsha kusebenze iziphumlisi. Ndiye ndaqaphela ukuba izinto zokuphila kwethu kwemihla ngemihla, ukanti nemeko esizifumana kuzo amaxesha amaninzi ziyakuxhokonxa ukubhala.

NgoLwesibini kwiklasi singene kumaqela okufunda. Simamele ke kufunda umfundi ngamnye umbongo ngamnye, ukuze emveni koko siwuhlalutye. Ndifumanise ukuba le nto iyanceda kakhulu ukuphawula nezinto wena mfundi ongaziqaphelanga ngexesha ubufunda. Ndiye ndakhwankqiswa ngomnye umbongo oququlelwe kwisiNgesi ube wona ungowesiTshayina, ndamangaliswa ziindidi ezininzi oququlelwe ngazo esiNgesini. Okungamandla kukuba asiqaphelanga singabafundi ukuba eneneni lo ngumbhalo omnye. Loo nto yandifundisa ukuba senze uphando xa sifunda silungiselela lamaqela okufunda. Kwakhona ndacinga ngowam umcelimngeni kuba ndibhala ngesiXhosa, ndazibuza umbuzo wokuba ingaba uncwadi endilubhalileyo kuyakubaluleka kangakanani ukujonga inguqulelo ukuze abafundi

abaninzi bawuzuze. Bekunikisa umdla indlela ezahlukeneyo kwisiNgesi lo mbongo mnye obekwe ngayo. Amanye amabalana ebegcwele yimfihlakalo okanye umlingo, wena mfundi funeka uzame ukuphanda ukuba yintoni le ifihlakeleyo kweli bali. Xa sincokola ke besizama ukuwuphengulula sizama ukutyhila loo mfihlo okanye umlingo ofumaneka kulo mbhalo. Maxa wambi kube nzima. Ndiye ndachukumiseka ngobe ndiwukhethile, othi *The basic laws of the universe*, eyona nto inditsalileyo sisiNgesi esilula esisetyenzisiweyo, apho bekungekho kuphanda ukuba umbhali ufuna ukuthini, koko ibali belizicacisa ngokwalo futhi iziphumlisi zisetyenziswa ngendlela apha eyenza imvakalelo kumbhalo, umzekelo, kwezinye indawo bekubonakala incoko yabantu ababini, kuphinde kubhalwe imihlathi emide, emveni kwayo kubhalwe eyona mifutshane, kubonakaliswa ugxininiso kwindawo ezithile. Kwakhona bekunomdla ukuqaphela incoko phakathi kwabantu ababini apho intombazana bithetha ingaphumli (kungekho ziphumlisi). Ndibenomfanekiso ngqondweni wayo ithetha, ndamzoba engqondweni ukuba ngumntu onjani lo uthethayo. Olu hlobo lokubhala ibalana ndiluthandile, ndaziva ndinqwena ukulandela lona, ndagqiba kwelithi mandiphande ngalo mbhali ukuze ndifunde namanye amabalana akhe. Iballi lakhe nangona belibalisa ngezinto eziqhelekileyo, kodwa ukusetyenziswa kolwimi neziphumlisi kwenze lwanomdla kakhulu. Ndiye ndaqonda ukuba mandingaphozisi maseko kwi asayinimenti ndizame ukusebenzisa oluhlobo lokubhala.

NgoLwesine ngelishwa andikwazanga ukuba khona kwintlangano kaZoom kufundo lwemibongo, ndiye ndanqwenela ukuba ibe kanti ushicilelo belukhona ukuze ndimamele imibongo efundiweyo kwakunye nengxoxo ezilandeleyo ngemibongo. Ndizifumanise eziseshoni zivula ingqondo ekuqondeni imibongo, kodwa ke bendinesingxengxezo njengoko bekufanelwe ndiye kwenye inkomfa bendingumthunywa kuyo. Nangokunjalo ngoLwesihlanu andikwazanga ukuba khona kwiseshoni ye*feedback* ngenxa yeNkomfa. Ithi loo nto andikwazanga ukufumana ingxelo kunye nezimvo ngomsebenzi wam.

Ndifunda incwadi ethi “Imida” ebhalwe nguNompumezo Buzani, apha ndichukunyiswa kukusetyenziswa kolwimi, kukwasetyenziswa isiNgesi nesiXhosa kwiindawo ezithile ukuphuhlisa ibali, nokuqondisa iimeko zanamhlanje zokuthetha, eli bali lenziwe langumdlalo weqonga. Nditsalwe kukusetyenziswa kwesiXhosa sangoku esingantsokothanga kodwa sinika isidima kulwimi. Ibhaliwe ngokulula neballi licacisa imeko zangoku ezehlela uluntu, umlinganiswa engumfundisi, engenguye. Kule veki ndigoduka nelithi iziphumlisi zilawula ukuphefumla komfundi kunye nesantya sombhalo wakho, ithi ke loo nto iziphumlisi ezi zine politiki kwakunye ne *poetry*, xa ucalu-calulo ngokobuhlanga lugqiba ukuphefumla komzi oNtsundu eMzantsi Afrika, nqwa kwakunye no*George Floyd* waseMelika ecinezelwa umphefumlo ngamapolisa njengoko sekuchaziwe ngentla, *ipoetics* ziziphumlisi ezithi ke ngoku zona isingqi sombhalo sibalulekile njengomculo, wena ukhe umbone u*Tracy Chapman* ephethe ikatara yakhe ihambelana nelizwi eliphuma emlonyeni wakhe lengoma ethi “*Stand by me*”ufike iluncuthu lwento edibeneyo emnandi.

Kule veki ndibhale ibalana elisihloko sithi “Kuya kusunakala,” apho idolophana yaseMakhanda icinezelwe entanyeni, ingakwazi ukuphefumla ngenxa yezenzo ezinyuke ngodonga zobundlobongela, obusekelwe kwisini, obuveze intloko edlaka-dlaka, egcwele oonomoyi neentwala.

Iveki yesihlanu ngu Paul Wessels (Book Reviews)

Kule veke yesihlanu ndithe xa ndijonga ndabona ukuba ngoku siya sidadela enzulwini, kwaye xa ndiqwalasela iiveki ezidlulileyo ndifumanisa ndinovuyo ngaphakathi, kwaye kukhula umdla wokuba umbhali uyakhula ngaphakathi kum. Kule veke besiqalisa *ibook reviews* noPaul Wessels njengomhlohli. Ndiva ukuba eyona nto itshatshela phambili ukuze ube nokuphonononga incwadi kukuba, kuqala kufuneka uyithande uyikhuthalele into yokuphonononga, ube nobudlelwane nencwadi leyo. Kwakhona ayikukuphonononga ibali lodwa, kodwa nombongo, nangona nje yahlukile enye kwenye. Emva kokufunda *ibook reviews* ezohlukeneyo, bekumangalisa ukufumanisa umahluko kwindlela nganye yokuphonononga. Amanye amabali bekuye kucace ukuba umbhali usebenzisa amagama amakhulu ekufuneka umntu ayokukhangela intsingiselo, kanti ingcebiso yeyokuba umntu makabhale ngokucacileyo esebenzisa amagama anokuqondwa ngumntu wonke. Abanye abaphononongi ufumanise ukuba umbhali wenza amabango kwaye awaxhase ngobungqina. Omnye umbhali ufumanise ukuba nangona ebonakalisa umdla omkhulu kolu phononongo kodwa ukusetyenziswa kwamagama athile athintela ukuba lo mdla wakhe ubonakale xa ephonononga. Abanye ababhali bebephonononga ngokucacileyo, bebhale kakuhle kwaye benganikezeli ngebali elo ngokupheleleyo, besenza nje umfundi makabenomdla ukuze abenokufunda incwadi epheleleyo. Abanye abaphononongi bekubonakala ukuba balungisa iziphoso ebezikho kwiintlelo ezingaphambili. Konke oku, nezindlela zokuphonononga kundenze umdla. Kwelinye ibali umphononongi uvule umbhalo wakhe ngokunika uluvo lwakhe, eshwankathela incwadi ngemigcana embalwa ethelekisa uhlobo lokubhala, uPaul uye wayala ukuba xa usebenzisa oluhlobo lokuphonononga, kufuneka uyazi ngqo into othetha ngayo ungenzi mpazamo ngokuba yonke enye into ozakuyibhala emveni koku ixhomekeke kule mibhalo yokuqala, ukuba asiyonyani, uphando lwakho akulenzanga ngokupheleleyo, usemngciphekweni wokuba akusayi kuthembeka emehlweni abafundi. Ngalemni sivale sizifunde zonke *ibook reviews*, kodwa kwasala enye ukuze sizifundele emakhaya. Ekupheleni kophononongo lwencwadi uPaul uye wasicacisela nge asayinimenti, ebifuna siyokukhangela *ibook reviews* ezimbini ukuze size nazo eklasini ngoLwesihlanu. Bikokokuqala kulonyaka ezifundweni zethu ukuba singangenisi i-asayinimenti ngoLwesine. Bekuluvuyo ukufumana umnyinyiva, kodwa bekufuneka umntu ngamnye aphande ngezi *book reviews* futhi azifunde ukuze sixoxe ngazo kusasa ngoLwesihlanu. Kwaye bekukho ne *book reviews* ezine ezibhalwe ngumfundi ngamnye ekusafuneka sizingenisile kwiinyanga ezilandelayo.

NgoLwesibini siye safunda kwakhona njengeqela lokufunda, njengoko umfundi ngamnye ebezikhethela amabalana okanye imibongo emtsale umdla. Ibalana eliye landitsala belikhethwe ngomnye wabafundi uToto, osihloko sithi “*how to write an ebook of poetry.*” Apha bekungekho ziphumlisi, imvakalelo bezibonakala njengoko ufunda, kukho umsinga wokuhla nokwenyuka, ubhalwe ngeyona ndlela elula. Imigca izimele yodwa yohluliwe kweminye, uninzi lwayo imifutshane. Emva kwengxoxo njengabafundi, uStacy nobeqhuba iqela lokufunda uye wenza umceli-mngeni esithi umntu ngamnye angabhala olwakhe uhambo njengombhali, esebenzisa le ndlela

yokubhala. Ndayithatha le ngcebiso ndaqonda ukuba ndizakuyenza ndiyidibanise kwizinto endizibhalayo kulo nyaka kwezi zifundo zam. Ndithande omnye wemibongo bendiyikhethile othi “*An excuse for not returning the visit of a friend.*” Ngaphandle nje kokucacisela umhlobo wakhe ukuba kutheni engenakukwazi ukumtyelela, usebenzisa izinto eziqhelekileyo zobomi umbhali. Indlela ayohlule ngayo imigca iyamangalisa, umzekelo abhale “At my,” ukuze kungca olandelayo agqibezele athi “Knees stands my handsome little son.” Bendinokucinga ukuba akukho mntu unokohlula istanza ngolo hlobo, kodwa lo mbhali uyenzile loo nto, kuyacaca ke ukuba xa zibekwe ngolu hlobo wena mlesi ungafakela nawaphi amagama, futhi ungawujika nombhalo lowo ubhale elinye ibali okanye umbongo owohluka mpela kulo. Ndiwuthandle lo mbongo ndazixelela ukuba ukhona umbongo endizakuwubhala ngale ndlela.

NgoLwesihlanu biyimini yokungenisa *ibook reviews* ezimbini umfundi ngamye azikhethileyo kuluhlu lweencwadi olude. Ibe yimini elulutho le, ngokuba kuye kwathi kanti ekukhetheni kwam noToto (omnye umfundi), enye yeencwadi ethi “*Beautiful ones are not yet born*” ebhalwa ngu *Ayi Kwei Armah*. UToto yena kuphononongo lwakhe ukhethe *iblog*, ndabe mna ndikhethile inqaku lejenali ku*Google Scholar* njengoko kuye kwacaca ukuba sisokole ukufumana *ibook reviews* kwilink besiyinikiwe. Kodwa ke into eyenza umdla yeyokuba kuyo yomibini le mibhalo kucacile ukuba izimvo zababhali ziyathungelana, obekungafumaneki kwenye, kufumaneka kwenye. Ibinikisa umdla into yokuba inqaku le jenali ngapha kwe 50 % biluphononongo lwale ncwadi, ibe enye i50 % iyi-*academic writing*. Sifumene lukhulu nakolunye uphononongo lwabanye. Iphelile iklasi sifunde umjikelo wokuqala we *reviews* nomnye wokugqibela wesibini ka*Brianna*.

Kule veki ndibuyele kwakhona kwincwadi ethi *Fever Dream* ebhalwe ngu*Samantha Schwebelin*, ndiye ndatsalwa ngumdla wokuba kanti le ncwadi ibiqale ngokubhalwa nge*Spanish* isithi *Distancia de rescate* okanye *Rescue Distance*. Apha bendinqwenela ukulandela intetho yayiphume kubahlohli nge *orientation week*, ukuba kubalulekile ukuba umntu anabe xa efunda, angafundi izinto anomdla kuzo kuphela. Iballi elingathandekiyo lomama owathi ngexa esekhethini kwindawo esemaphandleni yase*Argentina*, waba kanti usesichengeni okanye, angabi sesichengeni kwimichiza eyityhefu yezolimo. Eli bali limshiya umfundi esoyika ngenxa yeziziganeko eziquka *iworms* ezimasikizi ezibangelwa yiletyhefu. Libaliswe ngendlela ebamba umdla womfundi, emenza ukuba afune ukwazi ngokuza kuqhubeka, nangona lisoyikeka.

Iphelile iveki xa ndijonga emva kwako konke esele sikwenzile ndiye ndaziqonda ukuba ndidinga inkqubo nesakhiwo esomeleleyo ukuze ndifake njenge *puzzle* konke esele ndikwenzile eklasini. Ngokuba apha kule khosi ingathi kwakhiwa indlu, apho kumiswa isiseko esomeleleyo kuqala, ukuze indlu kunyukwe nayo ngononophelo. Xa ke abasebenzi bengazimisela ukuvuka kusasa baphathelele bezokwenza lo msebenzi ngokuzimisela kukho ilishwa lokuba bangawenzi kakuhle. Kube kuhle xa ndiqonda ukuba amathuba akhoyo mandiwasebenzise ukuze umsebenzi ucwangciseke kakuhle. Zonke izinto ezixhokonxa ukubhala kwam, ndizithathele ingqalelo ukuze

ngalo lonke ixesha ndidibanise incwadi nosiba. Enye yeenkuthazo zivela kuManga zokuba “bhala nokuba akukho klasini, qhubeka ubhala.”

Kule veki ndifunde incwadi ka Mtutuzeli Matshoba ethi “*Call me not a man*” ebalisa ngosizi lokuxhaphazeka kobomi bomntu oNtsundu emva kwezixholo-xholo zopolitixko zika 1976 eMzantsi Afrika. Lo mbhali le ncwadi uyibhale ngendlela apha emshiya umfundi engathandabuzi ngeziganeko eziqulethwe yiyo. Kwaye indlela yokuzoba imthatha umfundi imbeke kanye kwelo xesha lalibuhlungu kwintlalo yabaNtsundu. Le mpembelelo yalencwadi yenza ukuba kule veki ndibhale ibalana elithi “Umntu ayingowakho,” apho ndicacisa ukuba musa ukumphatha kakubi omnye umntu ngoba ingomso akulazi. Ndisebenzise izafobe ndisayamanisa indlela le ncwadi ebhalwe ngayo.

Into endigoduka nayo kule veki yeyokuba *iBook Reviews* ezi ziyakwazi nokwenzela imali xa uthe wazimisela kuzo. Kodwa ke okubalulekileyo kukuba funda, ufundisise ukuze ubhale izimvo zakho, maxa wambi kuzakufuneka ufunde ezinye *book reviews*, uphikise, okanye uphuhlise ngakumbi oko bebekubhalile abanye ababhali.

Iveki yesithandanthu ngu Henali Kuit (Writing Simply)

Umdla wam kule veke utsalwe sisihloko esithi “*writing simply*,” ndaqonda ukuba zonke izinto zizakuba lula kule veke. Ndithe ndakufika eklasini, ndanomqondo owohlukileyo, bekungekho nto ilula tuu kolu hlobo lobhala. UHenali uqale ngokucacisa ngemotif, kodwa iphele iklasi ndingaqondanga nokuba ndiyayazi imotif okanye andiyazi. Ndifane ndaqonda ke ukuba hayi ndiyakuyibamba ngaphambili. Kule iklasi yaleveki besiyingenele kuZoom. Ngomvulo besimamele ushicelelo, saphuma emva koko, sagoduka nelithi masiyokuzigqibezelela, size siqwalasele ne asayinimenti. NgoLwesibini siye sangena kumaqela okufunda, sikhethe amabali awohlukeneyo kakhulu ngendlela yokubhalwa, loo nto yenza ukuba sibenokufunda lukhulu ngeendlela awohlukene ngazo. Emveni koko besimana ukuxoxa sifumanisa indlela ekubhalwe ngayo, kwaye umntu ngamnye ecacisa ukuba yena imchaphazela njani le ndlela yokubhala. Amanye amabali ebemenza umfundi angonwabi ngenxa yezinto ezibaliswayo. Kodwa kube lulutho ukufumanisa ukuba kukho isifundo esifumanekayo kuzo zonke izinto esizifundileyo.

Kulamaqela okufunda kwiziqwenga ezifundiweyo, ndithande obhalwe ngu *Lauren Schiffman* othi “*Some Days Like Superheroes: A Povella*.” Eli bali nditsalwe yi ploti yalo nabalinganiswa, izafobe ezisetyenziswe ngu *Schiffman* bezikhangeleka zinomdla, ziqhuba umxhelo umzekelo “*my veins were stringy sea mammals, surfacing and then diving into unfathomable depths*.” Kufihlwe intsingiselo, umzekelo incoko ngezinyobisi ngaphandle kokuba umbhali asebenzise igama elithi “*drugs*” mhlawumbi kuba engafuni ukugweba, yenye yezinto ezenza esi siqwenga senze umdla indlela esibhalwe ngayo. Lo mbhalo yindibaniselwano yeprozi nombongo egcwele imotifs, apha ngumboniso wabantu abasebenzisa izinyobisi kodwa le ntsingiselo ifihlakele apha ekubhaleni, ayidandalaziswanga ngumbhali.

NgoLwesine siye sangena kufundo kuZoom lwemibongo. Apha bingumbhali obebhala iincwadi zakhe esentolongweni, uninzi lwazo ebebhalela isithandwa sakhe. Ezi ncwadi ziwutsalile kakhulu umdla, ngokwendlela yokubhala, *icontent* kwakunye nokusetyenziswa kweziphumlisi. Bekuluvuyo ukumamela abanamava kuncwadi, betyakatya le mibongo nangendlela ebhalwe ngayo. NgoLwesihlanu sihlalane kwakhona noHenali kumabonakude. Kunjalo nje incoko ibicace gca, sivana kakuhle notishala. Siqhubile ke sifunda ibali ngalinye lomfundi ukuze emveni koko siliphicothe siveze imibono yethu, umninibali ayithathe ingcebiso okanye angayithathi. Siwafunde onke, enomdla enjalo.

Kule veke ndigoduke nesixhobo esibalulekileyo soncwadi, nangona ndingasiqondanga kuqala kodwa njengokuba iveki ihamba yacaca gca kum: *imotif* ebalini. Umzekelo kwelibali ndilibhalileyo kule veke, kusetyenziswe amanzi njengemotif, xa ulifunda ibali eli ufumanisa indlela ezahlukileyo apho amanzi asetyenziswe khona, njengemvula, amanzi aphuma kwi *tap*, amanzi asebhutleni, zonke ezi zinto zijoliswe ekucocweni into ethile, umzekelo isimilo salentombazana ibonakala ingumlinganiswa oyintloko kweli balana. Ndizenzile izilungiso ezimbalwa bezichaziwe xa bekusenziwa ingxelo eklasini ezidandalazisa ukuba ngenene kusetyenziswe amanzi nje ngemotif. Ndiye ndaphawula ukuba *imotif* le yenza umanyano abe umbhali engacinganga ngolo hlobo ngexa ebhala, kodwa izenzekele loo nto isiqwenga eso sombhalo sibonakale siyinto eluqilima neyomeleleyo ngoba kukho *imotif* ebalini.

Kule veki ndifunda incwadi ka S.S. Mema ethi “Umnxeba Wobomi,” umbongo endiwuthandayo apha ngothi “Umna,” lo mbongo uvula ngamazwi anamandla “Zisingqongile iintshaba ngenxa zonke, zisiphang’amandla zizam’ukusiqukula, ziindidi-ndidi ngobuqili bazo bunjalo, kodwa kukho tshaba luyingxaki – umna. Ngenxa yokuba ndiyayithanda imibhalo ejolise ekufuneni umphefumlo, lo mbongo ngomnye weminye endiyijonga njengebalulekileyo kakhulu ebinokufikeleleka emntwini wonke, imizobo nangemizekelo yeBhayibhile yoGoliyathi noDavide, umna esayanyaniswa nokuba angoyiswa uGoliyathi nguDavide, kodwa umna yena yeyona ngxilimbela iguny’engontsini.” Aphinde lo mbhali asebenzise isixhobo sokumenza umntu umna, ingathi uthetha nomntu wokwenyani, kukho umgca othi “kunjima sendonile ukuba ndizithobe, eneneni andoni ndoniwa ngabantu, bafanel’ukuzithoba bangxengxeze kum, lelikamna elo icebiso elingaguququkiyo.” Apha ndinomfanekiso ngqondweni womntu ozotywe apha kanye ongowokwenene. Uyamtyibela lo “mna” zonke izinto ezingalunganga azenzayo uthi “sibone nkungu, kub’umna udal’urhatyazo,” umfanekiso ozotywa apha ngomangalisayo, uthi “siling’ukuzingcwalisa ngokubhaxeka abanye.” Lo mbongo kukudla kwengqondo xa ndiwujongile. Umfanekiso ozotywayo kusetyenziswa izinto eziqhelekileyo ezahlukileyo ukuzoba isimilo sika “mna.” Inamandla okwenene ukudandalazisa ubungozi buka “mna.”

Kukwanjalo nakumbongo othi “Intliziyo yomntwana.” Lo mbhali ngale mibongo yakhe ndingathi ugxile ekwakheni izimilo ngokusetyenziswa kwezinto eziqhelekileyo ukuhambisa umyalezo ukuba uqondwe ngabantu. Isivakalisi sokuvula apha esinomtsalane “Nkosi ndiphe intliziyo yomntwana, yona inyanisa nokub’imekw’ithini, intliziyo’engenagumbi lakufihl’inkohlakalo; intliziyo’ engenabhotwe lakuyil’inkcithakalo. Aphinde asebenzise ulwandle ukubonisa ukuba intliziyo yomntwana ityekeza ukungcola. Nangona ndingangqinelani ncam nala mgca wesibini othi “intliziyo yomntwana inyanisa nokuba imekw’ithini. Apha ndinombono owahlukileyo ngoba ndibabonile abantwana abancinci kwiminyaka emithathu bebhaqwa ngabazali bemumathe iswekile emlonyeni, xa bebuzwa banikine intloko bathi abayazi. Mhlawumbi babangelwa kukuba bengenakuzinceda ngenxa yokuzalelwa esonweni. Eyona nto ndiyithandayo kule mibongo kukuqaphela ukuba uninzi lwayo lusekelezwe eBhayibhileni, kwabhalwa ngobuchule ukwakha izimilo zangoku ukuze kubekho intlala kahle. Umbongo wokugqibela kule ncwadi ngothi “Iyure yomthandazo,” lo mbhali ukuxabiseka kwale yure ukufanisa negolide. Uthi “iyure yokumba, kusimbiwa igolide, ilitye elinqabileyo kuloo mgodi wezulu, iyure yengqwebo logam’udimbaza’amandla, kuSomandla, kuSomathamsanqa.” Lo ngumfanekiso ochaza amabali amaninzi umnye ngokubaluleka nokuxabiseka komthandazo, ukanti uqulethe ubutyebi.

Ndizive ndithabathekile kakhulu kolwam uhambo lokubhala yile mibongo ka SS Mema, apha ndifumanise ukuba luhlobo endiluthandayo, ndiye ndacinga ngemibongo/amabalana endinokuthi ndiwenze abhalwe ngoluhlobo apho kubonakala ukuba nangona singenakuze sinikeze impendulo eziphelelyo kububi beli lizwe, kodwa yona intambo inye kule mibongo, sisandla soMdali kwinto yonke eyenzekayo, ekubonakala ukuba Nguye impendulo kuko konke okubi okwenzekayo. Sele ndiqalisa ukwenza ngoluhlobo ngebalana ngobomi kwidolophana yaseMakhanda.

Ibali lam endilibhalileyo kule veki li”Ayiyo dwa ke le” apho ndibonakalisa umkhuba ombi ongene ebantwini wokunxiba igawuni ekuvukwa ngazo emini lihlabe umhlaba

bewunduza ngazo izitalato. Ndizekelisa ngeBhayibhile, kwanezinyanya ukugatya esi simo.

Iveki yesixhenxe ngu Nathan Trantaal (Rewriting)

Kule veki yesixhenxe bekusele kunikeza umdla ukufumana zonke iindlela ezahlukileyo zokubhala. Bendisathi sele ndifumene konke endikudingayo, kodwa ndijonge ngokulukhulu kweziveki zishiyekileyo zohlohlo. Kanti andikaboni nto. Kuqale iveki yesixhenxe ebikhokelwa nguNathan Trantaal. Bendinexhala ke ngoba bendingaqondanga ncam ukuba uNathan ndiyakuba nokumva xa ethetha ngenxa yokuqaphela ukukhawuleza kokubetha kolwimi lwakhe. Kodwa ngokumangalisayo ngoMvulo wesifundo uthethe izinto ezimangalisayo malunga ne *rewriting*.

Phofu uthethe izinto endithe xa ndijonga, nakwiveki le ephelileyo xa bendiyobukela intombi yam efunda e*Victoria Girls High* ebicula kumnyhadala kaMasicule e*Monument* apho uDumza Maswana i-*artist* eyaziwayo icule ingoma kaBrenda Fassie ethi “*Too late for Mama,*” nangona amazwi ibisengawo ngqo kodwa indlela yokucula le ngoma biyahlukile kwaye inomdla, ukusetyenziswa kwe *instruments* kwayinika enye indlela yokuvakala, kodwa ibe iyilangoma siyaziyo. Ndiye ndanomdla wokuba ingaba ukuba ibithe yaphinda yabhalwa ngenye indlela bekuzakuphuma ntoni. Ngako oko ndimamele ngomdla uNathan ecalula echaza, kwaye safunda amabalana amafutshane awohlukileyo abonakalisa isakhono *serewriting*. Hayi ke umdla wam watsaleka ngakumbi xa ndibona namabalana eBhayibhile, kaloku eli licandelo lam endinomnqweno wokuphuhlisa kakhulu kulo, ngako oko ukubona kwenziwe imizekelo ngokusekezelwe kumabali eBhayibhile, oko kundikhuthaze ngakumbi. Mandichaze okokuba umdla wam kakhulu kukuthabatha loo mabali angoko ayebhalwe ngeloxesha lamandulo ndiwazise ngoku kwimeko yangoku apho umceli mngeni wahlukile. Bekunomdla ukuqwalasela ukuba u*Raymond Carver* ubhale ibalana elifutshane elithi “*Popular Mechanics,*” elisekelezelwe kwelibali leBhayibhile eliko I Kumkani 3:16-20. Ndiqwalasele ukuba umbhali uyakwazi ukuzenzela eyakhe imeko entsha ngokupheleleyo xa ebhala, kodwa intsukaphi ibe ivakala ukuba iphi yelo bali alibhalayo.

Manditsho ukuba ndiye ndavuleka ingqondo ukuqaphela ukuba eneneni ungathatha naliphi ibali, ulibhale ngendlela yakho, kwaye loo nto imenza umntu angaziqhekezi nengqondo maxa wambi, ngokuba into ebikhona ngaphambili iphinda ibekho kwakhona, njengoko umbhali weNtshumayeli esithi “akukho nto intsha phantsi kwelanga.” Ukufunda nge *rewriting* kule veki kundikhumbuze eso sicutshulwa. Kubelulutho ukwazi ukuba ungathatha into endala kodwa uthulule amava njengombhali ukuze isiphumo sebali siphume ngokwenjongo yakho. Ngamanye amaxesha le nto yenziwa zizikhewu wena mbhali ongathanda ukuba uzizalisekise ebomini bakho nakwawakho amava. Uthathe ibali lomnye umbhali, loo nto uyenze kubekho incoko, unxibelelwano noqhagamshelwano phakathi kwababhali. UNathan wenza nomzekelo wabenzi befilimu apho isekelezelwe kwincwadi. Utsho esithi ke

irerwiting asikokuqala elinye ibali kuphela elikholisa wena njengombhali, kodwa unako ukubhala uphikisa loo nto ibibhalwe ngaphambili ngezakho izimvo. Ngako oko *irerwiting* yincoko. Ekupheleni kwesifundo iasayinimenti yethu ibikukuba masikhethe kwizicatshulwa zemibhalo yexesha elidlulieyo ukuze senze *irerwiting* kuyo. Kuthiwe ke sikhululekile singabafundi ukuthatha nasiphi isalathiso. Okona ndikuthandileyo kwimiyalelo kukuba inxalenye yolonwabo yindlela okhetha ukuyilwa ngayo. Thatha umngcipheko ukuba uyafuna. Sondela kuyo ngononophelo ukuba yinto yakho leyo. Yiba nobuchule, kwaye uzame ukuba krekrele. Uzichukumise. Lo mgca wokugqibela ibe nguwo kanye oye wadlwengula umdla wam, loo nto yandenza ukuba ndikuthakazelele ukwenza loo mbhalo. Njengoko bendingumntu obezakukhetha amabalana amafutshane, ndiye ndanokuxakeka, ngokuba kamva nje, kusuka kucule imibongo ezindlebeni zam. Ndiye ndaqala ke ukubhala umbongo wam. Andithandabuzanga ndiye ngqo kwelibali leBhayibhile kooKumkani belifundiwe, ndaqala ukubhala umbongo wam osekezelwe pha kuvesi 24 othi “*Then the King said “bring me a sword.”*” (Wathi ukumkani, Ndithabatheleni ikrele. Umbongo wam sathi isihloko sawo ‘Ndinik’ikrele.’) Iimvakalelo emveni kokubhala lo mbongo, andikwazi ukuzibhala kweliphepha ndizichaze, ndiye ndachukumiseka kakhulu, ndavakalelwa. Bendidandalazisa ububi, nodandatheko emveni kwezigqibo zokucalucalulwa kwabantu abaNtsundu ngabaMhlophe, nemiphumela. Ndisithi “Ndinik’ikrele ukuze ndihlabe, ndosele imiphumela yobu bubi esizweni esiNtsundu. Ndaziva ndisithi kulungile ukuba ndibekulo klasi yokubhala ngobuciko kulonyaka ka 2023, kwaye ndisajongile ngomdla izinto ezisezakutyhilwa.

NgoLwesibini siye safunda kwakhona njengeqela lokufunda, njengoko umfundi ngamnye ebezikhethale amabalana okanye imibongo emsale umdla. Kukho ibali eliyincwadi ebhalwe ngumntu ekucaca ukuba ubhalele isithandwa sakhe, esithi samphoxa satshata. Hayi ke bingumtyangampo oqondayo ukuba ubunokuwushunqulela ube mfutshane, kodwa ke kubonakala ukuba injongo yolusizana kukufumanisa ukuba ngenene utshatile na lo mntu bethandana naye, kodwa engavumi ukuya ngqo abuze lo mbuzo, kodwa ewuzimelise apha kule ndlela ubhalwe ngayo. Siye sakhuthazeka nathi njengabafundi ukuba sibe nako ukubhala, kodwa sigwegweleze injongo singayidandalazisi ncam icace. Kodwa le ncwadi ibinde kakhulu, ndiye ndamvela lo mbhali ngoba uyafuna ukubuza, mhlawumbi nempendulo ibingamvisa kabuhlungu, kungoko ekhetha ukungabuzi ngqo. Komnye umbongo othi “*People don’t want people anymore,*” apha biyingqokelela yemihlathi ekubonakala ngathi ithathwe nje, akukho kudibana kwebali elithethwayo apha, kodwa kuye kwacaca ukuba ukomelela kwemihlathi ethile enikeza intsingiselo enzulu, ubani unako apha ukuthatha lo mgca azibhalele elakhe ibalana okanye umbongo enze *irerwiting* ukutsho.

NgoLwesihlanu sihlalane kwakhona size nemibhalo yethu sonke, apha ekufundeni kwethu, omnye umfundi uye wabhala ngokutsha *ianthem* yase Uganda, ekupheleni kwalo mbhalo ndiye ndanomqweno wokuba inga ingafikelela kwelo lizwe kwiziphathamandla nabasemagunyeni, ngoba ndikholelwa ukuba inyani iyakhulula. Nokuze abantu baphile kakuhle nakweliphi ilizwe kufanele kumiwe kwinyaniso, ngelishwa ke ngenxa yeemeko yobuzwilakhe kumazwekwazi aseAfrika, yenza loo nto kungabi lula ukubhala nantoni nokuba seyiyinyaniso. Yenze le nto siphile ubomi

bentshontsho. Ndiye ndavuya nam ukufumana iimpendulo kowam umbongo, ndabe ndiyokulungisa apho funeka ndilungise khona.

Yaba kanti iyaphela iveki, kodwa ndiziva ukuba ndihlaziyekile emandleni okubhala. Ndifunde incwadi ka Mbulelo Mzamane ethi “Mzala.” Ibigcwele uburharha apho umzala osuka ezilalini, efikela kwamalume wakhe eRhawutini. Uthe ngoku elapho kwabonakala ukuba isimilo sakhe siyala ukuqoqosheka ngendlela athe waziphatha ngayo ekhayeni. Uye wangena nzulu kubomi bedolophu, esenza onke amaqhinga, ade agqithise ekuthandeni amantombazana, ekuseleni utywala, imilingo nobugqi. Lo mbhali ubalisa kamnandi esebenzisa uburharha nezafobe. Kule veki ndibhale idrama ethi “Ndinik’ikrele” njengkoko ndicacisile ngentla apha.

Iveki yesibhozo ngu Mthunzikazi Mbungwana (Poetry)

Siqale iveki yesibhozo noMthunzi Mbungwana, le iveki iqale ngoLwesibini ngenxa ye*National Shutdown* yangoMvulo, kwanyanzeleka ukuba iqela lokufunda lingabikho kuyo leveki. Kuye kwacaca ukuba nangona ingqondo ibidiniwe ngenxa yokuba olu bilusuku ekukhunjulwa iziganeko zika 21 Matshi 1960 apho kwabhubha intlaninge yoluntu e*Sharpeville*, belwela amalungelo oluntu, bagetyengwa, babulawa ngokungenalusini ngabamhlophe. Le yenye yeendima enokwenza kuphume amabalana okanye imibongo emininzi kumbhali. Siqale iklasi ngale mini enje, phantsi kwelungelo lokufunda kunyaka ka 2023 njenge *Creative Writers*. Umongo esiwunikwe ngumhlohli kuyo le veki ubusithi “*The art of making a claypot.*” Ndiye ndanomfanekiso-ngqondweni wembiza yodongwe, umbumbi emana ukuyiphonononga eyijonga-jonga, esenzela ukuba ekugqibeleni kuphume imbiza sele inemiqheba inento yonke, ukuze okungaphakathi kubenencasa. Ndakhumbula ukuba kanene xa kuthe kanti umbumbi akakholisekanga yindawo ethile apha ekubumbeni, uyakwazi ukuyichitha, aqale okutsha kude kuphume le*shape* ayifunayo, ndacinga nomonde anawo ukuze konke anqwenela kuphume kwenzeke ngolo hlobo. Ngalo lonke elithuba ebumba ngalo ufuna kuphume okona kulungileyo, ufuna kuphume okugqwesileyo. Nanko ke umbhalo olindelekileyo kubafundi kule veki. Kucacile ke ukuba olu uhlobo, yinkqubo ethatha ixesha, ngoba uzakubhala okoqala, uphinde ujonge, uphinde ubhale kwakhona, ude ubhale kude kwakheke lembiza ekugqibeleni. UMthunzi ucacisile ukuba okona umbhali esebenzisa imigcana emifutshane, angazidini ngokubhala imigca emide, kokukhona imigca ibanefuthe ngakumbi. Uyibethelele kwakhona into besele siyixelelwe kakhulu ukuba umbhali akangekhe wangumbhali engafundi, kubalulekile ke ngoko ukuba umfundi ngamnye azibone njengombhali, omeleze isihlunu sokubhala. Utsho esithi le yinkqubo e-ethe-ethe. Umbhali uphethe ibhaskithi ezele ngamagama, kodwa okubaluleke ngakumbi kukuba la magama uwakha njani, indlela yokulungelelanisa. Uyisusa njani iflafu, watsho esalathisa itafile enkulu esihleli kuyo sonke ukuba ngaminazana ithile yayingumthi osehlathini ungananzwe mntu, kukho inkqubo elandelweyo ukuze ifikelele ukuba yitafile. Uyichazile kwakhona ukuba lembiza yomdongwe uzakufumanisa ukuba inemisebenzi emininzi inye, umzekelo, iyahombisa ekhayeni, kanti iyasetyenziswa njengento egcina umqombothi, utywala besiXhosa, neminye imisebenzi yayo. Kungoko ke kunyanzelekile ukuba umbhali apha kuzakufuneka amane ukuwuhlela umbhalo wakhe ukuze ekugqibeleni ugqwese. Ndibonile ekugqibeleni ukuba apha kuMthunzikazi amabalana ethu kwakunye nemibongo izakufumana umthunzikazi, ihlalutywe, iphononongwe kungekho kungxama, siphumlile, nangokunzulu ukuze kuphume imbiza yodongwe eyomeleleyo neluqilima.

Siqalile ke ukufunda, amabalana kunye nemibongo yalemuni ukuze umfundi ngamnye abenesabelo sakhe. Siqale ngombongo othi “*Old Photographs*” ka *Gabeba Baderoon*. Umbongo obhalwe ngokucacileyo onika ingqiqo enzulu kumagama asetyenzisiweyo, nangona nje ifoto iyinto elula kodwa indlela umbhali asebenzise amagama ukucacisa yeyenobuchule. Saza emveni koko safunda ibalana elithi “*Botswana Rain,*” apha

siphawule ukunyaniseka kombhali ngendlela abhale ngayo. Saza safunda ibalana elithi “*The Bluest Eye*,” apha sifumanise ukuba umbhali usebenzisa into ekuthiwa yi “*peppering*,” sazibona *layers zeclay pot*. Kukwakho nemigcana emifutshane kakhulu ephinda phindiweyo eyenza impembelelo kumfundi. Elinye ibalana belinikisa umdla kakhulu lelithi “*While the World Sleeps*,” apha sifumene konke esikudingayo njengababhali ukuba kuthetha ukuthini ukuba ngumbhali wemibongo, ibiziingcebiso zodwa. Indlela ulwimi olusetyenziswe ngayo ibisithi “ndifunde.” Siggqibalise ngebalana elithi “*Inside*.” Apha eli balana, nangona belibhalwe ngendlela elula nayo ecacileyo, kodwa imfundiso ngezinto ezithile, umzekelo, bekunomdla ukwazi ukuba kanti xa undwendela umntu okokuqala usiza neentyantyambo, kufuneka uqaphele ukuba awugqithisi kwi *flower arrangement*. Iklasi siyivale ngokufumana I-asayinimenti yangoLwesine apho kufuneka sibhale singayeki umbhalo obonakalisa amanqanaba, amaphepha amathathu ukuya kwamahlanu.

NgoLwesihlanu, sihlalane kuZoom noMthunzi, bekumangalisa ukuba ngenene iteknoloji ayithintelwa nto ngoba iklasi iqhube njengesiqhelo, inene apha eli lithuba lokuba umbhali angenza umbongo ngesenzo seteknoloji apho umntu akwaziyo ukuba sendaweni ezininzi ngaxesha nye. Ngalemini siye safumana *ifedback* nge asayinimenti besizibhalile. Sincedwe nguManga noMthunzi kwakunye nabafundi ngokunikeza izimvo zabo ngamabali ethu. Bendibhale ibalana elithi “Isinyanya Sam.” Abanye abafundi nabo bandixelele ukuba elibalana lenza ntoni kwimvakalelo zabo, oku bekunikeza ithemba lokuba noba ndenze ibali, nokuba ndenza umbongo, kodwa ndisendleleni efanelekileyo. UMthunzi undinike ingxelo enzulu ngombhalo wam, ndaziva ndikulangazelela ukulungisa, ukuze ndifake osele uvuthiwe ngemini yangeCawa. Sivalile ken ngo 12h00 sizakubuya sibonane ngeveki ka 3 April njengoko biyi veki yothweso zidanga kwelandelayo, sinikwe ikhefu. Le veki bixakekile kakhulu, andikwazanga ukuba nencwadi endiyifundayo.

Kuleveki njengoko besenditshilo ngaphambili, ngenxa yokuba mfutshane kwayo asibanga nalo iqela lokufunda, kwaye nofundo lwemibongo yangoLwesine ayihlalanga kuyo leveki. Loo nto yenza ukuba esikwenzileyo bekwanele kodwa ngaphandle kwezi zinto zimbini.

Iveki yesithoba ngu Paul Mason (Narrative Conventions)

Iveki esemva kweyekhefu ngenxa yomsitho wothweso zidanga, siyiqale noPaul Mason. Emva kokwazisana, siye sancokola nge*Narrative Conventions*. Apha sixelelwe ukuba ukuze siqonde kakuhle nge *narrative conventions*, kuyanyanzeleka ukuba silandele uncwadana olubhalwe ngu*Christopher Vogler* oluthi *Writer's Journey*. Olu hambo lombhali ludwelisiwe ngokuthi kuqalwe nge hlabathi eliqhelekileyo, kuze kusatyelwe ubizo lokuzonwabisa, ukwala ukusabela olubizo, umcebisi, *threshold* yokuqala, iimvavanyo, amahlakani, iintshaba, imvume kumqolomba ongaphakathi, ubunzima, imbuyiselo (ukubamba ikrele), indlela ebuyayo, uvuko, buyela kunye ne *elixir*. Koluhambo lombhali eyona nto igqamileyo kukubonakala kwengxaki kwakunye novuthondaba. Yade yazotywa le hambo kwi *diagram* ukucacisa amanqanaba olu hambo. Ibonakele iluncedo le ndlela ngokuba imnika umbhali indlela makalizobe ngalo ibali lakhe ekuzakuthi amabali okanye amabalana awabhalayo alandele le ndlela ukuze kube lula ukuwacinga nokuwakhuphela ephepheni. Kuye kwacaca kwakhona ukuba ayingawo onke amanqanaba alandelwayo kodwa isikhokelo siluncedo kakhulu. Apha sifumana *itemplate* ngolu hlobo lokubhala apho kubakho iqhawe okanye iqhawekazi, odibana nalo kwihlabathi eliqhelekileyo, aqalise ukuzonwabisa, aqubisane nemicelimngeni, athwaxwe ziingxaki. UPaul uye wagxininisa ekuthini umfundi ngamnye azifundele ngexesha lakhe olu ncwadi luthetha ngehambo yombhali ukuze afumane umongo wokubhala. Uye wafunda amabalana amabini ewacacisa esithi amanye sizakuzifundela emakhaya.

Kuye kwafikelela ixesha lokuba siqalise i-asayinimenti esizakuyingenisa ngoLwesihlanu apho umfundi ngamnye ebebhalela omnye umfundi amnike isikhokelo, kodwa uPaul uye wagxininisa ukuba amagama akhethwayo makangazalani ukuze kungabilula kumbhali ukukhupha ibali ngoko nangoko. Ecebisa ukuba makukhethwe *iprotagonist* okanye umdlali ophambili, ibe yi *plot, event, setting netheme*. Ibinika umdla le indlela ngokuba inikeze ithuba lokuba umfundi acinge, kwakhona umntu ebezimisele ukukhupha ibali liphuma kumaganyana nje amane.

NgoLwesibini liqalile iqela lokufunda liqhutywa ngu *Nathan* oqale wasibuza umntu ngamnye ukuba ingaba kulungile okanye akulunganga ukuvumelana okanye ukungavumelani ngokuphonononga amabali/imibongo. Lo mbuzo uveze into eninzi yokuba kubalulekile ukuba kubekho ingxoxo eyomeleleyo ukuze umfundi ngamnye azuze konke anokuzuzwa kwibali ngalinye elixoxwayo ukomeleza ingqiqo yakhe ngamabali. Uthi uye waqaphela kwakhona ukuba siyathanda ukunikeza *ifeedback* ethi “ndilithandile ibali lakho” singakhange singene nzulu ekubeni umbhalo wenza ntoni kumntu ngamnye, esithi oko akwanelanga, injongo ayikokwazi ukuba ibali lithetha ukuthini kodwa indlela elibhalwe ngayo lithetha ntoni kumfundi ngamnye. Emveni kwalengcaciso, siye safunda umntu ngamnye amabali akhethiweyo. Bendifunda ibalana elithi “*Hello and Thank You!* Wonke umntu uye wacacisa indlela enganikisi mdla elibaliswe ngayo eli bali. Batsho ukuthi ukuba belibaliswe ngenye indlela belinokubangcono. Ngenxa yokuba wonke umntu ebevumelana, andikwazanga unikeza izimvo zam, loo nto yandenza ndanendawo ephelelwa ngamandla, ndicinga ukuba bendinikeze izimvo zam ezahlukileyo bekuzakavela ingxoxo ukuze isinike ingqwalasela engakumbi ebalini, kodwa ke andilnikezanga elo thuba.

Sivalile ke kule mini ndizixelele ukuba ngenxa yeholide zePasika, mna andiyi kuphumelela ukuba khona ngoLwesihlanu oyimini ye*Good Friday*. Ndaxolisa,

samkeleka isicelo, kodwa umsebenzi wona ndathembisa ukuwuthumela nge-email owes iXhosa (Manga) nangesi Ngesi kuPaul.

Ndibhale ibalana kule veki elithi “Uhambo lomhambi.” Bendilandela kanye le ndlela uPaul acacise ngayo, ndisebenzisa nendalo kakhulu kulo mbhalo. Ndilandela amanqanaba achaziweyo ukwakha ibali. Ndifumanise ukuba ukucacisa nje ngendalo engqonge ibali, inefuthe ekwakheni ibali, ilenze lityebe line nomdla.

Iveki yeshumi ngu Paul Wessels (Writing in Community)

Iveki yesithoba siyiqale noPaul Wessels endaweni kaMasande ngenxa yengxaki eye yamvelela. Siqala le veki ngoLwesibini ngokuba uMvulo biyi *Easter* kungekho klasi. Kuyacaca ukuba kuyiwa emaphethelweni ngokuba ngoku kushiyeke iveki ezintandathu phambi kokuba siqale iprojekti, loo nto ichaza ukuba uphelile unyaka. UPaul uye wasikhumbuza ukuba ixesha lokungenisa *ibook review* yokuqala lisondele, ukuphela kuka Epreli. Kwakhona iveki yonke ye 8-12 Meyi sizakudibana yonke imihla nootishala abohlukileyo, kuzakubaluleka ukwenza umqulu odibeneyo wayo yonke imibhalo esiyenzileyo ye-asayinimenti kwaneminye umntu bezibhalela ecaleni, apha ke sizakufumana *ifeedback* kootishala. Okubalulekileyo kukuba apha nathi njengabafundi sizakunikeza *ifeedback* omnye komnye. Kuzakufuneka singalibali ukwenza ikopi ukuze zanele wonke umntu. Into ekufuneka siyiqaphele yeyokuba yiprozi yodwa eyamkelekileyo. Kwakhona uPaul usikhuthazele ukuba siqale ukucinga ngamakhankatha esizakuwatyumba. Kwakhona siqale ukuqwalasela okanye sicinge ngeprojekti ende yokuphela konyaka apho umfundi ngamnye elindeleke ukuba abhale amagama angamawaka angamashumi amathathu. Emveni kwe 12 Juni akusayikubakho ziklasi kwakhona. Sohlukeno no Paul sicwangcise imibhalo yamaqela okufunda yangoLwesibini njengoko singazokubanayo i-asayinimenti kule veki. Kwesi sithuba ubuso bomfundi ngamnye bebukhanya luvuyo ngokuba kaloku umsebenzi ubusiya ubamninzi zezi asayinimenti kodwa kungekho kukhalaza, ngoko ibuluvuyo noba lolu mzuzwana xa sifumene umnyinyiva.

Sihlangene ngoLwesihlanu kwiqela lokufunda ekhokelwa ngu Nathan oye wasikhumbuza ngezinto ezimbalwa ebesele ezithethile ngaphambili njengokubaluleka kokwakhiwa kwebali, nezinye. Kufundwe la mabalana alandelayo, *The History of the Minotaur*, (ibingenguye wonke ubani oqheleneyo ne *Greek mythology*, kodwa ibingumcelimngeni wokuba ubani aphande ukuze afumane ulwazi), *Last Seen* (Apha kusetyenziswe ukwakhiwa kwamagama awomeleleyo, umzekelo ukusetyenziswa kokukhanya ngendlela engatshongo khona, apho saziyo ukuba ukukhanya yinto enqwenelwa nguye wonke ubani, kodwa ngenxa yokuba lo mbhalo ubugcwele ubuhlungu, kwaza kwabonakala ukukhanya buboniswa ngendlela engaqhelekanga. Apha indlela yokuqala lombhalo ibikukuthuma njengomfundi ukuba uqhubekeke ufune ukwazi ukuba eli bali lingantoni umzekelo “*they are ruined people, both in appearance and spirit.*” Apha bekufumaneka nombongo kwakwelibalana, ekugqibeleni ivale ngamagama abekwe nje kungekho ziphumlisi, le nto yenza ubani ukuba abenomdla wokubhala ngalendlela); *An eye for an eye* (eli libali eliyintsomi, siye savumelana ukuba lelona lifanelwe kukuphinda libhalwe (*rewriting*) kubonakale ukuba lakwahluka njani na), *The Prisoner that wore glasses* (eli bali lichaza ngopolitiko, libhalwe ngeyona ndlela elula ukuyiqonda, umbuzo uthi “ingaba kulungile na ukwenza ngolu hlobo, ngenxa yokuba ufuna bonke abantu (nabo ebhalelwa bona ukuba baqonde ngokuthi kusetyenziswe indlela elula

yokubhala)?Izimvo ezibetha-bethanayo zichaziwe ngabafundi, phofu kucaca ukuba akukho ndlela ilungileyo kwanengalunganga. Abadlali kwelibali bebecace gca kangangokuba wena mfundi uyakwazi ukubathanda okanye ungabathandi njengabantu, ngokusekelezwe kwindlela abazotywe ngayo ebalini. Iqhubile ke ingxoxo ethande ukuba nde, asafikelela kwibalana lokugqibela le mini. Iintsuku zale veke zibe mbini kuphela ngenxa yeholide.

Kule veke ndifunde incwadi kaMthunziki A. Mbungwana ethi “Unam Wena.” Ndiye ndafumanisa ukuba indlela apha yokubhala iquka nokuthuka, eminye imiboniso kule mibongo, ngenxa yokuba indim ke ayamkelekanga ncam, kodwa ke bona ubuchule bokubhala buyamangalisa abuthandabuzeki. Ndiqwalasele ukuba uMthunzi unesakhono ekuzobeni imibongo yakhe, nokuba uyavumelana naye nokuba akuvumelani kodwa umbhalo wona unamandla.

Ndiye ndacinga nzulu ekubeni *imedia* ilimoshile ilizwe esiphila kulo, ubundlobongela obuninzi, ubutshijolo obukweli lizwe ungathatha ubeke isizathu kwimedia enophembelelo lwenkcubeko yaseNtshona. Namhlanje sibona ooSomizi Mhlongo, abantwana abasakhulayo babone indlela yabo yokuphila, ubuqhafu qhafu, nobutyididi bendlela abaphila ngayo, bephila *posh*, loo nto yenze ukuba nabo babenomdla, umzekelo ngoku sibona ngakumbi nangakumbi, amabhinqa athandana namabhinqa, amadoda athandana namanye amadoda, uninzi bathi badaliwe, okwethu njengabantu kukuthanda ngokomyalelo esiwunikwe yiBhayibhile, ukugweba asikokwethu. Ewe nasesiXhoseni siyazikhumbula iitalasi kwimbali xa kubaliswa kodwa asikhumbuli esi *spectacle* sisibonayo ngoku esibangelwa yiimedia. Siyazi kwakhona ukuba uMdali wadala indoda nenkazana futhi esithi mabaqhame bande. Emva kokufunda “*graphic sex presentation*” phakathi kwababhinqileyo kulo mbongo kaMthunzi ndaziva ndinesicaphu caphu, kuba kaloku apha kudlwengulwa ingqondo, yona ithumele emphefumleni, umphefumlo uthumele emoyeni. Ndizibuze umbuzo wokuba ingaba na ekugqibeleni xa sele singekho kulo umagada ahlabayayo ingaba sisizwe esinqwenela ukusibona esi sinje sase Sodom neGomora?

Iyanda *imedia* nakwilizwi elibhaliweyo, njengoko sibona kulo mbongo obhalwe ngokucacileyo, ngobuqhetseba, *fiercely* ucacisa okwenzeka kwigumbi lokulala apho kudibene amantombazana, ude athi kwi stanza sokugqibela “singxame okwayizolo, sidumbe siyachininika, simanzi, asithontsizi siyagxizisa, sizitenxetenxe, siqhingene, sikhululeni, size sizeeeee”, *I literally got sick!* ndacinga utata uRubusana xa esithi “Zemk’inkomo magwalandini.” Ndiyaphinda ndithi ayikokwethu ukugweba, umbuzo uthi imfundiso ephilileyo singayenza njani njengomzi oNtsundu, ngengoko inkcubeko yaseNtshona igubungele ukuphila kwethu, yaphuncuka nefilosofi yoBuntu. Siludwayi, siyatshabalala umhla nezolo kuba lilungelo lethu eliqulathwe nguMgaqo Siseko weLizwe!

Iveki yeshumi elinanye ngu Mangaliso Buzani (Writing from objects)

Siqale iveki noMangaliso Buzani, isihloko ndaba sesifundo saleveki besisithi “*Writing from objects.*” Bendingaqinisekanga xa ndifika etafileni esifundela kuyo kukho ingqokelela yezinto ezingathi zicholwe nje zadityaniswa zabekwa, loo nto zikhangeleka ngathi zezegqirha kuzakuvunyiswa, kodwa le ndlela zibekwe ngayo ihombisile kanobom, amakhumsha athi “*it was organised chaos.*” Bendisamangele ndizibuza umbuzo ukuba uMangaliso ngummangaliso wantoni lo asiphathela wona. Uthe wakucacisa wakhula umdla kum, ndathi ngaphakathi hayi ke sifikile ngoku ngokwenene, zonke ezinye iveki ewe beziqulathe konke okubalulekileyo, kodwa ngoku ndiziva ingathi siphethe *ipuzzle* apho qho ngeveki simana ukufaka kuyo sinamathelise *piece*, suke zilingane ngqo ngaphandle kwamathandabuzo.

Uthe uManga masiqalise ukubhala sithathe *object* nganye ukuze sibhale nantoni efika kuqala engqondweni singemi imizuzu emithathu. Zindimangalisile izinto ezikhutshwe yile ndlela yombhalo. Le *exercise* siyenze kwade kwabakanti sibhala *iparagraph* ezintlanu, ube esithi ukuba uyathanda ungazixubanisa *objects* ezo. Bendiyouwabele le ndlela yokubhala, ndazixelela ukuba nam ndizakuyokuqokelela ingqokelela yam yezinto ezingacacanga ukuphuhlisa ukuba *writing is art*. Into ebindicubhula yintsini, kukuqaphela incoko yezi *objects*. Iphelile ke ikhosi sinikwe umsebenzi wokuba masidibanise ezi *paragraphs* sibhale zibe ntlanu ukuze siwungenise ngoLwesine njengesiqhelo.

NgoLwesibini sidibene no Nathan njengoko biyimini yeqela lokufunda. Kuqale uBrianna ngo “*Hotel Rot.*” Sinditsalile isihloko, ndanomdla kokuqulethwe libalana. Le nto indenze ndasoloko ndiqiqqa ndiqwalasele ngokubhala isihloko-ndaba sombhalo esitsala umdla ukuze abafundi sibatsalele kuwo noba umntu bengazowufunda kodwa ngenxa yesihloko ube sowube umdla wabo. Kwakhona into endiyiqapheleyo ngalo mbhalo yeyokuba njengokuba kucaciswa nje apha nge *objects* ezithile, indlela le ebhalwe ngayo indenza ndibe khona nam kule ndawo zikuyo ngokomfanekiso ngqondweni, ndibe nombono wayo yonke into eyenzekayo. Kwakhona le ndlela yokubhala ndiyithandile ngokuba iyamthatha umfundi imbeke kwelinye inqanaba, imenza alibale ngako konke okunye okumngqongileyo kodwa aqwalasele ngqo kulo mbhalo. Ukuba ibalana lam lingakuphumeza oko ezingqondweni zabafundi, ndiyakube kanti ndizigobha amacala ngomsebenzi onempumelelo. Athi umntu eyibeka pha incwadi yam abe enoncumo ngenxa yokudlwengula umdla wakhe, ukuze axelele nabanye.

Elinye ibalana elithi “*Apartment,*” belingabhalwanga ngobuchule ncam, ubukho bengozi bebugcwele yonke indawo nangona ibingachazwanga ngendlela enobuciko. Ezinye izivakalisi ubungazithatha uziguqule ukuze ibali linike umdla. Into endiyiqapheleyo apha yeyokuba xa ubhala ibali lakho, ubukho bengozi enokwenzeka buyafuneka ukuze lingawulahli umdla womfundi. Ndiye ndafunda u”*Love Organiser,*” apha kwakhona isihloko besitsala, kodwa ibali lona belinganikisi mdla ngendlela elibhalwe ngayo. Le nto yenza ukuba ndibe nomnqweno wokulibhala kwakhona ndisebenzisa kwa esi sihloko sinye, kodwa ndilenze linambitheke. Yaphela imini.

NgoLwesine besihlangene ngofundo lwemibongo ethi “*20th Century Spanish and Latin American poets*” nabanye abantu bangaphandle. Besigqibele kudala ngenxa yenkqubo ye *book launches* nezinye izinto. Ukufumana kwam *ilink* kaZoom ndiye

ndazixelela ukuba andinakuphoswa. Safumana ithuba sonke sifunda imibongo. Bekukho imibongo emithathu esihloko ndaba sithi “*The Good Angel, the Hasty Angel, The Stupid Angel*. Bendixhelelwe exhukwane kaloku iZithunywa zeZulu ndizithanda kakhulu, futhi bendingaqondanga ukuba eneneni kungade kubekho imibongo ngazo. *I was truly inspired!* URobert uye wandithembisa ngokundiboleka incwadi yakhe ene sihloko esithi “*Concerning Angels*.”

NgoLwesihlanu sihlalutya i-asayinimenti yethu. Bekumnandi ukuva abanye abafundi bekhuphe amabalana amafutshane ngokubhala okuvela kwi *objects*. Njengoko besele nditshilo, nam ndiye ndakonwabela kakhulu ukwenza lo msebenzi. Okuqaphelekileyo kukuba *iparagraphs* ezohlukeneyo ziye zadibana zenza into enye, zasuka zafana *nepieces zepuzzle*. Yabe kanti iyaphela ke iveki kwelozinga liphezulu!

Phakathi evekini ndiye ndagqibezela ukufunda imibongo ka Mzwandile Matiwana othi “*Livela lincumile*.” Le mibongo iphuma kwimbilini yakhe, wayiphuhlisa ngemvakalelo yothando noxolo, encoma ubuhle bendalo. Ndiye ndathi ngaphakathi kum, olu luhlobo endiluthandayo lwemibongo. Ndafunda no Tyhini ka 2016 apho kukho imibongo, namabalana abafundi ababesenza *iMACW* ngalo nyaka, ndiye ndaqwalasela ukuba kuzakufuneka ndiphinde ndiyifunde le ncwadi.

Ibali lam elingomhakhulu wam belisithi “*Impiliso*,” lithathe *iobjects* ndabhala ngazo ndinomhakhulu wam njengomlinganiswa ophambili.

Iveki yeshumi elinesibini ngu Paul Mason (Soliloquies, Monologues, Rants)

Iveki yeshumi elinesibini siyiqale no Paul Mason, obephinda okwesibini ukusifundisa, kule iveki ebezokusifundisa ngeranting. Sifundile ke esimamelisa nevideos kuYou Tube zika Lesego Rampolekeng ekucaca ukuba unesakhono kulo mcimbi edibanisa kwanezithuko kodwa indlela enza ngayo *erapper* ikwenza umamele kakhulu kwi *rap* le ulibale ngezithuko. UPaul ubonakele eyonwabele kakhulu le ndlela yokubhala esikhuthaza ukuba siyizame. Emveni kokuba simamele *irants* ezohlukeneyo uye wasinika umsebenzi wokuba senze *iranting* ngomntu, okanye *i-object* ukuze sincokole ngayo kwi *feedback session* ngoLwesihlanu. Bendinomdla wokuba ndizakuphuma nantoni njengoko zininzi izinto bendinoku ranta ngazo, kodwa ndingaqinisekanga ncam apha ekuthukeni, kodwa bendikhumbula uncumo luka Paul olugoso ngakumbi xa ethetha ngalomcimbi wokuthuka. Bekucaca nyhani ukuba ufuna siphume kwi *comfort zones* zethu, abanye bethu kusenokwenzeka ukuba abayikwazi kwaloo nto yoku ranta, singekafiki nje apha ekuthukeni, ithi ke loo nto kule *iexercise* siyinikeyo bekubekwe amasi elangeni. Siphumile ke iklasi sizakubuya sibonane ngoLwesibini kwiqela lokufunda.

NgoLwesibini sidibene kwiqela lokufunda no Nathan. Ndibe ngowokuqala ukufunda u-Afrika Road obhalwe nguDon Matera. Eli bali belindikhumbuza imihla yakudala yengcinezelo. Umbhali ezobe kakuhle okwakusenzeka ngaloo mihla, kwaye ndithabathekile yindlela umbhali asebenzise ubuchule bokubhala esenza elibali liqhelekileyo libe nempembelelo. Bekunikisa umdla ukuqaphela ukuba uninzi loogxa bam eklasini bazelwe emva kwelixesha kodwa belithandile nabo. Eli bali ngendlela elibaliswe ngalo, ngaphandle komfundi omnye, oye yena wabona ukuba indlela elibaliswa ngalo ibali alinikisi mdlu. Ibikoko kuqala kulamaqela okufunda ukuba ibe ngamahlandinyuka kuphikiswana, ingxoxo ishushu, kwada kwangenelelwa ngelithi

masingazihluphi ngokuchasa imbono yomnye umntu salathe emntwini, kodwa masigxeke umbhalo. Oku bekuhlaziya ukubona abafundi, ngathi zizinja eziphethe ithambo. Elinye ibali biyintsomi ebhalwe njengeleta. Nangona umongo webali ubuyi *bad taste* (bingumfazi okrexezayo), osihloko sithi “*The Letter trick*” kodwa indlela bubhalwe ngayo ubunganikisi mdla ncam ngokuba phantse zonke izivakalisi ziqala ngo *then*, ezinye ngo *but*, kodwa ekugqibeleni limenza umntu acinge ukuba angabhala intsomi, mhlawumbi esebenzisa ubume bezinto ezenzeka ngelixesha ukukhuthaza nokufundisa abafundi bangoku. Kwaye le ntsomi yeleta ibaliswe ngokufutshane, kulula ukufumana umongo weleta.

NgoLwesihlanu sihlangele no *Paul Mason* kwakhona ukufunda amabalana ethu oku *ranta*. Kuqale mna ngokuba uManga ebengazokuhlala kude kuphele isifundo kuba elam ibalana libhalwe ngesiXhosa. Wandinika *ifeedback* ekhuthazayo. UPaul uye wanomdla wokuba ndimthumele umbhalo oququlelwe kwisi Ngesi ndathembisa ukwenza njalo ngeCawa xa ndifaka ku *RU Connected*. Sifundile nawabanye amabalana. Ndiqwalasele *ifeedback* ka *Paul Mason* kumfundi ngamnye, ebityebile kakhulu, bekukhuthaza oku ngokuba kumntu ngamnye sifumana uhlobo oluthile lwamava. Ndiye ndaqaphela kwakhona indlela *a-edithe* ngayo amabalana, bekungathi yi *rewrite*. Kodwa yonke le nto ebeyenza ngenjongo yokwenza umbhalo womelele. Ndiye ndathatha ke amanqaku. Yaphela imini.

Ngokombhalo wam andifuni uphosisa, inditsalile umdla into yoku *ranta*, ngakumbi apha ekuthukeni. Ndiqondile nje ukuba lekhosi indiphathela izinto endizithandayo nebendingaqondanga ukuba kanti ziyenziwa, mna ndinqwenela nje ngentliziyo kanti ndinakho. Kudla ngokubakho intetho ethi, umntu ungambetha iphinda idlule loo nto kodwa amazwi owathethileyo wona ahlala ehleli, awukwazi nokuphinda uwathathe kwakhona ungawathethi. Apha njengokuba uPaul Mason onwabile zizithuko, ziye zandonwabisa nam ngokuba ndiye ndabawela ukuba bendikwazi ukucula ndibhale iingoma *zerap* ndithukise ngempatho nobusela babantu abamhlophe kweli lizwe ne *entitlement* abasenayo nanamhlanje ngenxa yokuba zange bavume ukuba ubandlululo ngokobuhlanga yayisisono esibi kumntu uNtsundu, nokuqhubeka nangoku besengamasela. Ndiceba ukuba ndizakubhala ndibathuke kanobom, kungabikho sithuko ndisishiyayo ngoba uPaul Mason kule semina yakhe uthi kulungile uthukisa, futhi ndizakube ndiphethwe yinkenke athetha ngayo uMxolisi Nyezwa. Ukugqiba kwam ndingene kurhulumente wangoku wabantu abaNtsundu abaziziyatha zoohlohlesakhe nokukhononda kulandelwa impilo yaseNtshona eyakhokelela ekulahlweni emgqomeni kwefilosofi yoBuntu. Ndibayuce kanobomi, ekugqibeleni ndinikeze ithemba kubo bonke lokuba uMdali ubona konke...futhi ndifuna iincwadi zam zifikelele kwabaphetheyo ngokuba zizakube ziguqulelwe kwiilwimi eziqondwayo zalapha.

Ndifunda uTyiniphi oyingqokelela ye anthologies ka 2016. Ukufunda imibongo, kwakunye namabalana abafundi abohlukileyo bekumenza umfundi andwendwele kulo nyaka bebefunda ngawo. Ndibhale ibalana kule veki elithi “Aphel’amathemba.” Apha umntu nomntakwabo bayancokola beranta ngesimo sedolophu yakowabo iMakhanda, ukuphalala kwayo nobugxwayiba ekuyo. Ndikhuthazwa yiklasi yale veki.

2. READERS REPORT

Ingqwalasela yombhali kwingxelo yomhlalutyi weThesis

Kuncwadana olucacisa ngale khosi, kukho umbhalwana othi “maxa wambi akuzazi njengombhali ukuba uqhuba njani.” Unyaka wonke uyabhala, ungaqinisekanga ukuba uqhuba kakuhle okanye hayi. Ikhankatha linikezele ingxelo ngomsebenzi, ligxeka, lincoma. Emveni kokufumana uyilo lwethesis yam, ndifumene ingxelo ekhuthazayo kakhulu kwikhankatha. Bendinendawo ethi mhlawumbi iyakuvakala ngokwahlukileyo xa idibana namehlo wambi. Kodwa ngenxa yokuba ndisazi ukuba ikhankatha lam linephashini ngalo msebenzi, futhi liyawazi njengombhali ophume izandla, ndazibona ndifumana ukuzola emphefumleni kwakufika loo ngcinga. Ndathi makhe ndijonge ingxelo yalowo utyunjiweyo ukuba aphonononge umbhalo wam. Ibuyile ingxelo, ibingathi andisayivuli i-imeyili. Suka ndadibana nengxelo ekhuthazayo ngakumbi.

Endikuqapheleyo kukuba imibono yekhankatha malunga nemibhalo iye yafana neyomhlalutyi nomphengululi wamabali am. Oku bekundenza ndingathandabuzi ukuba ndimi ndawuni nokubhala. Bekunika ithemba noko. Ndikuqaphele ukuba njengenkuthazo yekhankatha uMxolisi Nyezwa ukuba umbhalo ngamnye owenzayo mawunikeze imibuzo emininzi kuneempendulo, nokuba umntu makabhale ngezona nto zimcaphukisayo, izinto ezimdlayo, ezingekho lula maziphume ngamazwi osiba. Ndaqaphela ukuba ngokwempendulo yomphononongi ezi zinto zichaziweyo apha zibonakala zigqamile kwimibhalo yam.

Bendimana ndisithi qhuzu qhuzu intsini ndodwa ndifunda amanqaku, ngakumbi kwindawo apho mna ndibhale ngonobumba abancinci igama ekucaciseni isaci, ndingaqondanga ukuba ligama lomntu, umzekelo “utsibe ilitye likaphungela.” Umphengululi ebebhala ecaleni andikhumbuze ukuba uP kaPhungela kufuneka abe ngonobumba omkhulu ngokuba uPhungela ligama lomntu. Akhona namanye endiwasebenzisileyo, kanti ngamagama abantu, umzekelo uncumo lukablankethe endaweni kaBlankethe. Ndifumene kule ngxelo ukutyetyiswa kolwazi lwam, ngolwimi lwam. Isifundo endisifumene apha sinexabiso ngokuba ngoku ndiyazi nakumaxesha ezayo, ukusinda ngezikasibi, kanti okulungileyo nguSibi ngoba wayengumntu. Ndifunde kwakhona ukuba amagama amaninzi esilokishi endiwasebenzisileyo, awakhawulezi acace ukuba athetha ukuthini kubantu abasuka kwezinye iingingqi, umzekelo ezilalini. Uye wandicebisa umhlalutyi ukuba mandifakele iglosari yamagama ekugqibeleni ukuze wonke ubani ofunda ithesis yam abe nokucacelwa. Ndiqaphele ukuba ukusebenzisa imethafo nako kusebenzile kulo mbhalo apho umhlalutyi ebencoma kakhulu khona.

Bekundikhuthaza ukuqaphela ukuba umhlalutyi ukhawuleze wayiqonda, wayidandalazisa injongo yam yokubhala amabali. Injongo yam yokubhala yeyokuba kwakheke isizwe, akukho yimbi. Ukuqaphela ukonakala, nokuqhubekeka kwesisizwe sisiya kwantshabalalo kubangela ixhala noloyiko. Ndoyikela isizukulwana esizayo. Wanga uSomandla angasinceda ukuguqula imeko. Ngumthandazo wam ukuba kuphume kusiba lwam umlilo onokucima iintolo zikaMtyholi, kuphile isizwe. Ingabilulo olwam udumo, kodwa lube lolweNkosi ngokundidala. Ngakumbi nangakumbi ukuhlonitshwa nokuphila ngonaphakade kolwimi lwesiXhosa, kubuye ubuntu ebantwini, bazingce ngolwimi lwabo. Nazo zonke izinto zamandulo

ezazibenza babe ngabantu ebantwini. Umphnonongi utshilo ukuthi ndibhala ngokucacisa imeko ngokuyizoba, kunokuyibalisa. Ndifumene inkuthazo engathethekiyo xa ndiqaphela ukuba ekugqibeleni kuhlaluty, uninzi lwamabali kufumaniseke enambitheka. Okunye ukudandalazisa amanyala, nemfihlo ngokwenzeka ezicaweni ndifumanise ukuba umhlalutyi uqaphele ukuba olu luncwadi olungaxhaphakanga. Le nto indenza ndivuye ukuba uluntu lufumane oko kwenzekayo kule mihla siphila kuyo, ukuze isifundo singaphosakali, abantu balumke. Icawa ingabi yiyo indawo yamanyala, kodwa ibengumtshakazi kaKrestu ongenasiphako ozakuncedisa ekwakheni isizwe ngokwenjongo yoMdali. Icawa lithemba loMdali ukuzisa ubuKumkani bakhe emhlabeni, akanathemba limbi ngaphandle kwecawa, ngoko kufanekelile ukuba iziphathe nyulu ukwenza lo msebenzi omkhulu nonzima. Inkuthazo kwakhona ifumaniseke ekubeni umhlalutyi encoma ukuba amabali amaninzi aphanziwe ngokunzulu kwaye ufumanisa ingqwalasela yombhali eyondeleyo ekujongeni imeko ezithile.

Ndiye ndamangaliswa kukusokola kwam ukupela unkq, oko nditywabaza kwithesisi yonke, ndifumanise ukuba kukabini kathathu apho ndipele kakuhle, futhi umhlalutyi ebendazisa rhoqo ukuba hayi upele kakuhle. Le nto indenze ndathabatha ingqalelo, ngoku andizokube ndilibale ukuba upela njani. Okunye ukushiyelela kwam u-uku. Umzekelo ‘uthe uba makavuke,’ endaweni yokuba uthe ukuba makavuke. Le ndlela yokushunqulela iphenjelelwa yingingqi, ndifunde ukuba umhlalutyi uyakhalaza ngelithi iyasibulala isiXhosa. Ndaphela ndikhangela lo mkhwa mbi kwithesisi yam yonke, ukuze ndiwulungise.

Uqhawulo magama olululo ndiye ndaluboniswa ngokucacileyo, ukupela amagama edolophu kakuhle ngokushiyelela uh, umzekelo eRhini hayi eRini, Mthatha hayi Mtata, eGqeberha hayi eGqebera. Isiduko uMaGatyeni hayi umaGatyeni. Bendingayazi kananjalo ukuba kumele ibe nguLwesihlanu, hayi ulweSihlanu. Amagama esiNgesi ndifumanise ukuba akukho sizathu esibangela abhalwe ngokufakela ibraketsi, kodwa nje ngokuwabhala ekekele, kwanele. Ukuqala isivakalisi ngegama lomntu bekumelwe ndithi USipho, hayi uSipho. Amagama esiZulu ekulula uwenza ngathi asesiXhoseni, nangona kungenjalo, umzekelo uncedo endaweni yosizo, thina xa sizincokolela kulula ukutsho, kanti xa ubhala kufanele ukuba ubhale isiXhosa esisiso.

Kwakhona bengingayazanga ukuba xa ufakela ingoma ebalini kufuneka ibhalwe ngokukekelelo. Amagama endawo akukho sizathu sokuba ndiwapelele esiXhoseni kodwa mawahlale njengoko enjalo umzekelo *Summerstrand*, ndingathi Samastrendi. Elinye igama ekubonakale ukuba ndisokole kulo ukulipela “isitshixo,” mna bendibhala isitixo, kwaye kubonakala ukuba eli gama ndilisebenzisile kakhulu kule thesisi, ndibe nalo msebenzi ke wokulikhangela ukuze ndilungise ngokufanelekileyo. Elinye igama endilophulileyo kakhulu ngu festire endaweni ka festive. Iviri endaweni yevili, umhlalutyi uye waqaphela ukuba ifuthe lelokishi ngunobangela, kodwa watsho esithi isigama sam sihle, sityebile, sisiXhosa esisulungekileyo. Ndifunde lukhulu ngokwemibala nakanjalo, umzekelo bendisithi umbala uzuba, kanti kufuneka ndithi uzuba okwesibhakabhaka okanye uzuba okwengca, ukwahlula ncakasana.

Ndingatsho ukuthi ukubhala lethesisi, nokufumana ingxelo emveni koko yomhlalutyi kundinike ithemba eliphilisayo. Ityesi yam igcwele lugama lwesiXhosa, nendlela elungileyo yokulusebenzisa. Ndifunde ukuba kubalulekile ukungalubulali ulwimi

ngokuthi nangona uthetha ngendlela ethile ngenxa yefuthe lwengingqi, kodwa kubalulekile ukuba xa ubhala phantsi, uqaphele ulandele imigomo elungileyo yokubhala. Eli thuba livelise ukubaluleka kokuzinika ixesha ubhale, kwaye uzimisele. Le ngxelo yomhlalutyi indenze ndacinga nzulu ngokulahleka kolwimi lwesiXhosa, ingakumbi kwisizukulwana esizayo. Ndikhumbule ukuba ngoku nasezikolweni ezigcwele abantwana abaNtsundu, kuyakwazi ukungabikho utishala wesiXhosa, futhi ibe yinto eyamkelekileyo leyo. Maxa wambi abantwana abaNtsundu abasesezikolweni ezikumabakala aphantsi, benziwa bakhethe ukuba abafuni ukusenza isiXhosa. Yenza ixhala ke lento kakhulu ngokuba inkcubeko yomntu iselwimini lakhe. Le nto indikhumbuze ibali likaKumkani uNebhukadenetsare eBhayibhileni, yena wathi akuthimba iYerusalem, wadiliza iindonga kwakunye neTempile. Wabutha, wathimba onke amakroti, amakhalipha, izilumko ebukumkanini bakwaJuda wayokubafaka eBhabheli. Into yokuqala wayalela ukuba bafundiswe baqeqeshwe, balazi ulwimi lwesiKhaledi. Ingaba isizwe esiNtsundu siyakuthinjwa kude kube nini kanene? Lwakulahleka ulwimi, luyakucholwa sesiphi isizukulwana? Sisisizwe esinjani esi singazingciyo ngolwimi lwaso. Ingaba le nkcubeko yaseNtshona kuzakuphela kugquqisa yona kusini na? Yimibuzo endizibuza yona le ingenamphenduli.

Ekugqibeleni kuzisa inkuthazo xa uqaphela ukuba ukungalali, usenza into oyithandayo, ngokuzimisela kunenzuzo ekugqibeleni. Xa sele ndigqibile ngale khosi, akukho mntu uzakuphinda andinike ingqwalasela ngebali endilibhalileyo ethe vetshe olu hlobo. Kodwa ngoku ndizigobha amacala, ndinento yokwalatha ndithelekisa xa ndizakwenza amanye amabalana kwakhona. Ndinomthombo endizakumana ndisela kuwo, ndilungisa izaphuselana kumbhalo wam wexesha elizayo. Kuyakhuthaza ke oko, ngokuba ekugqibeleni ubani ngoku uyazazi ukuba uqhuba njani. Ukanti nangona besiyifumana ingxelo rhoqo kwikhankatha ngomsebenzi unyaka lo wonke, le ingxelo yeyomsebenzi ongumqulu wonke wobomi bakho. Le yindlela eyalatha ukuba ubheka ngaphi ebomini, ngokuba akukho nto ibaluleke njengokufumana ilizwi lakho ebomini. Eyona nto bindikhuthaza ngakumbi kukucinga ukuba ndikufumene ebendikuzele ngokuba kwiveki yokuqala, xa sasinikwa njengabafundi ingxelo yepotfoliyo zethu, amabalana am kwafumanekisa ukuba ndibhala ndichaza imeko, kodwa andiyizobi. Ndiye ndafumanisa ukuba ndizuze ulwazi ngokuba ngoku ndibhala ngokwahlukileyo, kukho umdla, kukho ubomi emabalini am.

3. POETICS ESSAY

Footsteps in my VOICE

I was treading in desolate places, in the barren landscape, careful not to slip on slopes, and my voice found me. I write because I have no choice but to push the envelope and the voice screams because certain narratives have laid eggs in my mind, ready to hatch in my deepest soul, and chickens yearning to burst out of my body and touch the ground. Soon they transform into eagles, no longer pecking the ground and looking for the “lost needle”, but slowly spreading their wings, gliding into the horizon. It is a heavenly journey, a lonely journey filled with endless possibilities, one best described by Pablo Neruda in his poem titled “Poetry” (1):

“I did not know what to say, my mouth
had no way
with names
my eyes were blind,
and something started in my soul,
fever or forgotten wings,
and I made my own way,
deciphering
that fire
and I wrote the first faint line,
faint, without substance, pure
nonsense,”

This prompted me to trace back the origins of the narrative. Ben Okri asserts that “our secret stories, operating in the depths of our psyches, are the true determinant of our lives. It is these stories that truly shape our lives. It is these stories that must be changed if destinies are to change.”(2) Okri further postulates that “we incubate stories like maggots in rotting meat. We incubate stories like spores. Some stories have always been there, deep in the soul for years, and with time, they grow, they mature and die to come out.”(2)

So when these stories are dying to come out we refer to this as “*ukugula okumhlophe*” (white sickness) as Mxolisi Nyezwa points out. “The sickness is the ancestral calling to divine healing to be an *igqirha*. The sickness is a transitional place, a place of crossing between the mundane and secular world of men and women, and the unseen, far-flung spiritual home of the ancestors.” (1) Note that there is unpredictability here. Simphiwe Nolutshungu refers to it as “a power that lives in a person in a form of a spirit that is reflected through a person’s actions and communication.” (4) “If you do not have *inkenkqe* you can’t make it as a musician or as a poet, and *duende* as Garcia Lorca calls it or *inkenkqe* cannot be avoided or ignored, it must be embraced by the artist, who must let it take charge of his her creative life.” (1) This is true, and if may use this in theology, the same narrative applies to a Pastor in sermon preparation, where one would be anywhere, ranging from the serenity of a garden to a noisy traffic or even in a supermarket queue, and suddenly is overpowered by a spiritual calling for a Word that becomes crystal clear, and burning to come out.

So Lorca asserts that “you have a voice, you understand style, but you’ll never succeed because you have no *duende*.” And here is the most striking part that Lorca mentions: “seeking the *duende*, there is neither map nor discipline.” (2) Lorca determines that we only know it burns the blood like powdered glass that it exhausts,

rejects all the sweet geometry we understand, that it shatters styles and makes Goya, master of the greys, silvers, and pinks of the finest English art.”(2) What is important is to welcome it when it comes and do something about it because it never comes back. This is striking, if you do not take charge and accept it when it comes, its gone and the same never comes back. So for me having “that thing” on the inside determines the delivery of content on paper which is key.

Ben Okri says that “because a story exists in language, but lives in the imagination, in the memory. When does a story live? It lives only when it is read or heard. A story is part telling, part hearing, part writing, part reading.” (1) Nolutshungu 2014: Poetics and Narratives. This poem is full of magic, I have never come across such difficult questions being posed about the effectiveness of modern day religion. The title of the poem is “Ibhayibhile”, I am including all the lines to emphasize impact:

“Ngumlom’uvuz’igazi
 Ngumphefuml’umhlophe
 Bubumnyam’ukucac’
 Enkungwini bubunzulu bengqond’
 Ukusinda
 Khaniphinde zidweshana nisondeze amehlo
 Nani bantu nibeke iindlebe
 Nithi umthetho omdala
 Utheni ? nithi omtsha wona
 Uze nabani?
 Gxabhagxabhisani ningekaphum’iingongoma
 Quphani engeka thi gqi umntu wento
 Hlalani phantsi nizole
 Niphulaphule
 Ngemiphefumlo
 Hayi ngenyama ethwele ukufa kwenu
 Celani kumntu wento
 Nive kuye ukuba uthini na yena
 Nants’incwadi yakhe idid’amakholwa
 Behla benyuka
 Benyuka behla
 Mna ndithe
 Cwaka
 Kodwa ndijongile”

As I am rereading the poem above, the importance of having many voices to articulate what *duende* or *inkenkqe* incubates in one’s mind takes center stage for me. What is contained in this poem is priceless and universal. It lends a voice to all and deserves a true understanding of all humankind. Nolutshungu’s line that says “hlalani phantsi nizole niphulaphule ngemiphefumlo hayi ngenyama ethwele ukufa kwenu” (*Sit down and be quiet, and listen with your souls and not the flesh that carries your death*). The bible has been used in the past to inflict atrocities on the human race, and today’s believers still continue to do so under different circumstances. I find that finding a *voice within a voice* would do justice for these lines to be understood by all. Raymond Federman says “a voice within a voice speaks in me, double-talks in me bilingually, in French and in English, separately or, at times, simultaneously. As a result, the self-translation is no longer an approximation of the original, nor duplication, nor a substitute, but truly a continuation of the work of the text.” (76)

This resonates with me so well, because these literary texts should be put out there to continue the working of the text. The work of the text for me should be to teach, to transform, so if a text is continued in such a way it fulfills these functions, then it doesn't die.

Perhaps the most striking commentary is made by bell hooks in "Narratives of Struggle" (1991), when she says,

Each time I begin to work on a new piece of writing, a theoretical essay, a critical book, fiction, autobiography, I confront writing within myself extreme dread that the subjectivity that I have fought so hard to claim will not assert itself. Paralyzed by the fear that I will not be able to name or speak words that fully articulate my experience of the collective reality of struggling black people, I am tempted to be silent.

How this writing comes across as beneficial is how it is put across on pages, as Ben Okri says "to change destinies"(2). Every writer, I believe should write "to change destinies." So many destinies have been shaped and influenced by historical periods of nations. Njabulo Ndebele argues that the historical period of a nation influences the narratives produced by that nation, "for instance after the 1948 promulgation of apartheid, protest literature came to the fore, and the picture that was left in the minds of people was the spectacular contexts between the powerless and the powerful where most of the time the contest ends in horror and tragedy for the powerless." (34) The way stories are told should not be a matter of merely documenting the wrong but offering methods for its "redemptive transformation." As an example in today's South African context how can the narratives be put across to effect change. In today's example of post-colonial, post-apartheid South Africa we face a different demon. "One of the issues is that the picture about the marginalization of black people is exacerbated by the fact that there is an emergent black elite making up black leadership that is sometimes accused of corruption, nepotism, poor service delivery and lack of expertise", asserts Chimnanda (2010). The question that spring to mind is how can a writer instead of merely documenting all the wrongs, what type of writing can offer methods for the "redemptive transformation" that Ndebele talks about? As previously stated, it is also a well-known fact that the Bible played a huge role to support racial segregation, and also against it, albeit even the believers themselves failed to comprehend fully its truths and are mostly confused as expressed by Nolutshungu in his poem "iBhayibhile"

*Celani kumntu wento
Nive kuye ukuba uthini na yena
Nants'incwadi yakhe idid'amakholwa
Behla benyuka*

Benyuka behla (Ask the owner and hear from him what He has to say. Here is His book that confuses even the believers. They go up and down and down and up).

Nolutshungu's poem comes years after Mofokeng asserted that "When the white man came to our country he had the Bible and we had the land. The white man said to us, "let us pray." After the prayer, the white man had the land and we had the Bible." What then becomes a burning question is how to get the land back without losing the Bible?

Njabulo Ndebele explains the depth of the atrocities by saying:

Everything in South Africa has been mind-bogglingly spectacular: the monstrous war machine developed over the years, the random massive pass raids, mass shootings and killings, mass economic exploitation the ultimate symbol of which is the mining industry, the mass removals of people, the spate of draconian laws passed with the spectacle of parliamentary promulgations, the luxurious lifestyle of whites: servants, all-encompassing privilege, swimming pools, and high commodity consumption; the sprawling monotony of architecture in African locations, which are the very picture of poverty and oppression. The symbols all over: the quintessence of obscene social exhibitionism. And at the center of it all, are the main actors: the aggressive Boer who has taken three centuries to develop the characteristics of the massive wrestler. (31)

All these things indeed happened, the nation's history is documented very well, no matter how unjust it was, the question is what do we do now? A new society requires a revolution, involving a range of complex ethical issues that seek to bring about a new South Africa. That newness will be based on a direct concern with the way people live. That means a "range of complex ethical issues involving man-man, man-woman, woman-woman, man-nature, and man-society relationships"(52) as Ndebele asserts. It is indeed only a "sobering power of contemplation," of close analysis, and the mature acceptance of failure, weakness, and limitations. That's the only way out of the dungeon! And to me this is powerful and it is a process. To get to the "sobering power of contemplation" is a process.

A process that Amina Cain explains that she often "had the realization that she often wants the same thing out of literature that she wants out of meditation." (30) The importance of meditation cannot be over emphasized. For an individual the many benefits derived from this are numerous. The one that jumps at me is "mental clarity." For writing, this means that when one engages in meditation, the mind becomes clear. It is at this point that I believe "writing wants to talk to me" as Cain explains. Stories begin to flow because there is clarity of mind. If I were to compare this again to the Christian setting, in our tradition we do not start the worship service without meditation. This is where all lead participants in the worship service will meet fifteen minutes before to meditate. They seek clarity of the mind, for the holy spirit to move and affect everyone present in the worship service. Imagination begins to take center stage as Cain further postulates, "my imagination gets everything, and it determines everything too: form, language, narrative, voice, character, setting, and so on." (31) So for me this process through meditation releases all the tools that are needed for a narrative. Imagine if today everyone who works, especially in government offices from local to national, if they began their day with meditation and get "mental clarity." To distinguish between right and wrong, and do the right thing and engage in selfless service. This would be a 'sobering power of contemplation.'

Through this process of meditation that Cain talks about, to make these stories accessible in the mind first, then to the audience, they need carving. This requires art. Michelangelo says "every block of stone has a statue inside it and it is the task of the sculptor to discover it." (3) Through meditation I believe that a writer could hear the voice within the self, to let it speak not shout, to say just the "thing," whatever it was, and let it rest, as Tiff Holland explains to say that "thing," however, could be messy and not come across the way it was meant to (6), but I find consolation in Linh Ding , "for the sake of experimentation, it's OK to write badly, even foolishly, but don't try to pass off crap you yourself are disinterested in. Even if you'll end up a mediocre writer, there's an outside chance you will become an excellent reader, so this pursuit

will still be worthwhile, sort of, even as you lie there, unheated, loveless, and clutching your last packet of Ramen Pride.”(252)

We cannot ignore the fact that after the June 16, 1976 tragedy, narratives that seek to prove this “redemptive transformation” as told by Joel Matlou, Michael Siluma, Bheki Maseko were there. So I have to admit that the footsteps are becoming louder, the pace seems too fast in between, and the urgency seems too potent to ignore. How do you then frame the narrative nowadays with the Bible as a source of conflict? Lending it to different interpretations. It seems to be the calculated work of the evil one, who works through governments to promulgate laws to kill God’s people. Afrikaners decided they were the chosen race, the painful use of bible text to legitimize apartheid, the written word to manipulate the entire nation, the deep scars being felt even today, the 9th November 2023. What is my voice in this mess? Motlabi, a Christian social ethicist is concerned that black theologians have “gone into recess.” He observes that “there have been no major seminars or conferences on Black Theology in South Africa since 1996. Nor have there been any significant or groundbreaking publications since then. It is regrettable, in light of the new social issues that require urgent theological, especially theological-ethical, reflection and response.” This is a gap waiting to be filled to reconstruct narratives presented in “redemptive transformation” as a nation that seems to be unconsciously treading along a determined path of destruction unabated.

In an interview with Philip Zhuwao, Alan Finlay asks “What do you like about Dambudzo? And the response is “he says the truth about everything – the way we see life, those near us, our society – the truth that comes from the heart.” (1) Perhaps it is telling these truths that is striking for me, as Lesego Rampolokeng says, interviewed by Robert Berold responding to a question that says “for both of you now, 1999, you are not appreciated by your community. You’re not really performing in Soweto. Lesego, you’re better known overseas than in South Africa. How do you understand this?

And Lesego responds:

I have to go to the extent of whoring, of prostituting myself elsewhere. That’s the best way to put it, in fact. I don’t know if has anything to do with history, but in South Africa we seem to be bogged down in this need to celebrate empty. I don’t want to sound high on this, but we definitely celebrate mediocrity here. If you listen to the stuff that’s being celebrated in South Africa, quite a lot of it doesn’t really do anything for me or for anybody except to open money bags -which is fine. I suppose I could have done a different kind of whoring and gone to Parliament, and sang the praises of the old goats. I could have done that, but I don’t think my conscience allowed me to do that. (5)

So what Lesego is saying here is painfully true, currently in South Africa ‘we celebrate empty, we celebrate mediocrity’ because we cannot get to a level of full comprehension about the state of affairs. If we are not celebrating mediocrity, we seem to consider actions that will bring disaster to our nation. Although this was written in 1999 using prostitution figuratively, in 2023 the government of South Africa is considering legalising real prostitution, leading the entire nation to a moral dungeon worse than apartheid. Women and children will write stories later on in their lives if they are lucky to be alive, about how they were denied knowing their true self, how they were stripped off their dignity as humans.

Our writes above have explained our history as a nation so well through literature. A litany of problems have been highlighted, solutions have been offered. The process of

coming to these solutions, in my case through pen and paper is a challenge. One that requires so much discipline. This voice must now make its way to the audiences on paper. So for me, meditation is key. I believe that being intentional on meditation to get clarity of the mind is key. This is where *inkenkqe or duende* kicks in to effect change. In the Zulu language, there is a term called *ihlanya*, loosely translated as a madman. What it means is that when someone has *inkenkqe* they are said to be *lihlanya*. This is a revolutionary who has had enough and the only way out is to change the narrative to determine where the story ends. This is what is needed. Narratives, no doubt have laid eggs in the mind, they have matured and are now ready to come out. It is the ‘literature of the powerless identifying the key factor responsible for their powerlessness’ (41) as Ndebele says that is important for me. The narratives must give birth. It is time to deliver. Narratives with the purpose to break down fences, remove barriers, kick down walls, find one another as humanity and our environment. The real issue for me is to disentangle through literature how the Bible is often misunderstood, and manipulated first by the believers themselves as previously pointed out, as it is a powerful tool, carrying the inspired Word of God that I believe is an answer to all the societal problems we experience as a nation and make it accessible to all. Craig Santos Perez asserts “access is power.” He further asserts that “just as fences prevent us from accessing our natural resources, US colonialism prevents us from fully accessing our ancestral beliefs, customs, values, and language.” (254). This is the type of fence I am committed to tearing down! I can hear the footsteps in my voice, becoming louder.

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4. WRITING IN COMMUNITY

The writing workshop took place at Bonner Chapel African Methodist Episcopal Church in New Brighton, Gqeberha. A group of 15 youth from the age group of 15-19 for the first workshop, followed by a second one for young adults, 18-26 years of age.

I had developed a programme for the two workshops so that I can observe and analyse the sequence of events for the day. This helped me to be better prepared for the next session. I incorporated both reading a selection of my short stories and free writing. The exercises continued for one and a half hours per session. We started with free writing technique on the first one. Each person brought their pens and were provided with paper to write on. For the second workshop it was mostly young adults, from 18-26 years, with 10 participants. At the end they were given a chance to read their pieces of free writing. It was a random selection of those who were comfortable reading back to fellow participants. Some did not feel comfortable. Expectations were clearly spelt out, using the notes offered by Robert Berold. I discovered that the participants felt confident and comfortable after knowing what was expected of them. The freedom to write without being judged was liberating. So they started the writing journey.

We started with “I remember” prompt for two minutes. Four participants shared their writing. Some participants shared their painful moments when they remembered how their loved ones passed on or got sick, and how this affected them. We had not envisaged the emotions that would flow from this exercise, but it was good for them to share, and for me to listen with care. Showing empathy, understanding, and giving them space to share. I must confess I had not prepared for such, that would flow from this particular prompt. The one that followed was “What I always wanted to tell you,” time limit increased to three minutes. A few of the participants wrote about their mothers. How grateful they were about everything they did in their lives, the appreciation flowed through the pen down to the paper. It was very encouraging, because today’s younger generation seems to be rather demanding, and not showing appreciating to their elders. We are seeing a lot more of a ‘me’ generation, through the influence of media, everything seems to be about them. So it was an eye opener to be able to hear them articulate from their hearts, the appreciation of their parents. I encouraged them to take these home and read to their mothers to uplift their spirits.

And the next one followed on “describe a vivid dream you’ve never forgotten.” I heard beautiful dreams from boys driving nice cars with their wives and children. In fact two participants had dreamed of driving beautiful cars. It was clear that these were dreams worth fighting for. The last prompt for the day was “how did I get here.” Again, it was interesting to note the different responses. One said she came from a farm and narrated how their family came to Gqeberha on a truck, coming from a farm. The look of disbelief, disdain, shock from other young faces was too obvious. There was some giggling, and rolling eyes. And I had to intervene and tell them it was wrong to look down on others based on their background. We closed the day off with reading from my short stories.

I took a selection of my short stories I have been writing throughout the MA Creative Writing Course. I read “*umlando (history)*”, *Apho ubom bungenaxabiso (where life has*

no value), *Umntu ayingowakho* (*all people are equally important*).” And we closed the first workshop with comments from the group.

The feedback was amazing. There were moments when the group erupted in laughs as I was reading my stories, especially “*umlando*” and “*umntu ayingowakho*.” Discussions followed afterwards where the participants talked about what they considered to be ‘take away’ from the stories. There were some stories where I felt tired reading towards the end. I began to wonder whether I had not taken on too much, or perhaps this was an indication that is where the story should end. The interest, and the concentration gave me encouragement though, especially when they gave feedback about how the stories made them feel, or the lessons they learned. On the first one, “*umlando*,” the group made comments about the importance of preserving one’s family history, and how our ancestors play a huge role as our “cloud of witnesses,” reminding us about how to lead a good life to ensure our success. On “*umntu ayingowakho*,” they commented that it is important that we treat people equally, even those we think are less valuable because of their present socio-economic status, because one day things might change. The love of a family was key to propel one another to do better. In “*apho ubom bungenaxabiso*,” some members in the group felt that the life of township gangsterism is a threat to society. It was good to listen to the comments, realising that it is my own writing that is laid bare to the public, and they get a chance to scrutinize it the way they wanted to.

The next workshop followed with the next group of the young adults, from 18 to 26 years of age. I had observed from the previous group that although I had full concentration until the end, starting with free writing made the reading towards the end a bit tiresome. So for this workshop I began with reading three of my short stories in succession, with an ice breaker just before the reading of the last story. I chose ones that I thought would interest them E.g. “*Thenga inyaniso, ungathengisi ngayo*” (*truth is priceless*), “*Iyaphendulwa imithandazo*” (*answered prayer*). And later on after two stints of free writing, read to the group “*akho nyani*” (no truth), and “*bambulele engenatyala*” (they killed the innocent one). I was fired up, desiring to know how the group will interact with these pieces of writing. I was in awe when comments were made especially about “*iyaphendulwa imithandazo*.” The group commented that “don’t allow the devil to use you”, “prayer is powerful and effective,” “God works in mysterious ways,” “the Word of God surpasses all understanding.” On the first story “*thenga inyaniso, ungathengisi ngayo*,” one participant simply commented that “nobody is perfect,” this comment stunned me as it truly summarised the gist of this particular story. I hadn’t prepared myself to hear such truth from a young mind either. I found that all the comments fit the best description of the narratives. Again it was such a wonderful feeling to be able to have my own writing out there, and talking to other people, besides the MA Creating Writing class about it. It gave a sense of how the books would be received one day, when I publish.

On the free writing for this second group, I discovered that it was inherent, the pen just flowed. At the end of the workshop so many hands were raised on wanting to be writers one day. The prompts were “the first time I wrote,” and “if I had my way.” Two and three minutes each time limit. I had the most enthusiastic writers. At the end, they remarked that it was their first time to be exposed to such. This is definitely something they would want to do more often. On evaluation of the sessions, both groups felt that this was an important exercise in their writing journey. Not all of them

showed interest in becoming writers, but most of them were enthusiastic. Personally, I enjoy free writing.

Reading my work to the public was an eye-opener for me. I employed a non linear story telling technique to intrigue the reader, and use metaphors to enrich texts. My stories encompass the current social ills that bedevil the South African life, such as crime, load-shedding, drugs trading, corruption, prostitution, poverty, inequality, racial segregation et cetera. My style of writing is influenced by the religious books of Prof Peter Mtshali, S.S.M. Mema which includes integrating Bible quotes within the texts. My stories are told to build and transform.

I always knew I had some good stories to tell, but I wasn't sure how they would be received. At some stage, especially on the first group there were parts where I was a bit skeptical about language use. Upon reflection, I realised that the stories were taken well and positive feedback given. As I was reading, I was deliberately standing up and projected my voice as though it was a conversation. I didn't want them to get bored. And from time to time, I lifted up my eyes from the reading just to observe the audience. Each time I found them to be glued on me. One or two I found slouching on the chair, but that didn't deter me. What was motivating for me was when I received positive feedback. This meant they were listening attentively to the reading, and they were able to comprehend the stories, and able to deduce meaning. In one of the stories, one participant raised her hand and asked "are you the one that is being referred to on the story?" And surely I was the one. I definitely hadn't prepared to be asked that question!

5. BOOK REVIEWS

Book Review 1

Call me not a man - Mtutuzeli Matshoba
Ravan Press, 1979

Call me not a man by Mtutuzeli Matshoba is a collection of short stories. The stories encompass the life of a black and migrant worker experience after the 1976 uprisings. The stories are presented in a manner that touches the soul. Matshoba's style of writing is captivating, when he presents a scene, it is done in such a way that a reader is immersed in the experience. For an example he writes "he switched the light on and the big bulb flooded the room with a glare that sent the cockroaches scampering for cover." Immediately one gets a vivid picture of the cockroaches running for their life in a township setting where there is not enough of anything. Just by mentioning this, the reader immediately locates the setting of the story without the writer explaining.

The writer describes in a short sentence how Vusi's father abandoned his family by committing suicide, "leaving them to face a merciless life which had defeated him." This kind of writing leaves the reader with an indelible emotion not easily describable. It's deep. Another striking sentence: "Vusi's mother appeared from behind a tattered curtain which was meant to give a little privacy to her bedroom. All seventy-five years of her, woken up unceremoniously at ungodly hours." Matshoba, no doubt takes the reader back to those horrible years of apartheid. In these two short sentences, the reader is able to detect the poor living conditions of the black society, as well as the inhumane treatment received from the police, abusing an old helpless woman which renders a society hopeless. And when Vusi's mother, trying to evade being chased out of her house with her children by the system "produced the folded notes which were tied in a knot of her handkerchief and gave them to Vusi." That is what our grandmothers would do "tie notes in a handkerchief." The way Matshoba described this scene is priceless! Regardless of the fact that even this desperate, painful scene of a grandmother, trying to save her family from being thrown in the streets, the merciless system still rejected her and evicted them out of their house.

In the writing there are lessons learnt about life as well. The writer carefully puts these across within the stories, for instance in one of the stories Matshoba, when he talks about prostitution or stealing, says "practices that are a surest sign of weakness in the face of desolation." This is significant, currently the country of South Africa is considering decriminalising sex work, advancing all kinds of reasons as to why it should be so. Meanwhile Matshoba's book is sitting in some Cory Library with this profound sentence, one would wish these words would fly away and land on the desks of parliament.

Matshoba describes events in a captivating manner that leaves the reader in awe, "the dust mushroomed behind us like a nuclear explosion cloud." "You live in a brutal environment, you develop an instinct for violence." This is so true, we have violent communities because they live and breathe violence. Matshoba then mentions something that is so striking in his writing: "funny how poverty and filth go hand in hand." This statement I will never forget because, as you go through the township today in Makhanda, go to BB Zondani community hall, outside the yard is filled with

tall grass, in fact all the community halls, weeds so tall. Go past some homes in the township and you will find one in fifteen houses where the yard is clean. Only one in twenty houses where there is an effort to plant some flowers, grow some vegetables, trees, etc. The lessons offered by Matshoba through these short stories is priceless. It is hoped that in the near future our communities would violently separate filth from poverty by getting their hands dirty in their yards, community hall yards, school yards, and I suspect this might be the first step to getting rid of poverty!

Book Review 2

The Beautiful Ones Are Not Yet Born – Ayi Kwei Armah

Pearson, 1989.

The Beautiful Ones Are Not Yet Born by Ayi Kwei Armah slaps the reader in the face with vivid imagery and action: *“The driver caught it quickly with the end of the cigarette before it died, cleared his throat and spat out a generous gob of mucus against the tire”*....at this point I immediately closed the book and laid it aside. I’m in the middle of my breakfast and the imagery that is painted here ends my appetite. *Definitely not a suitable read when one is dining.* The goal is achieved which is impact. It is also easy to locate the setting in terms of socio-economic status just by the way the bus is described *“its pieces were held together by too much rust ever to fall completely apart.”*

The author no doubt paints a vivid picture of a broken society in Ghana, post independence. Dirt, stench, filth characterize the different settings in a spectacular way. One cannot help but notice the sense of despair and hopelessness which leaves you feeling despondent: *“whether the rot and weakness were not after all the eternal curse of Africa itself, against which people could do nothing that would last. Sometimes this death of hope would spread all over the world.”* There is something about *“eternal curse of Africa”* in the sentence that leaves a reader with a sense of finality and no hope. It leaves the reader with questions, solutions and points to hope despite the negativity presented by the statement.

Armah narrates well and gives a perfect picture of the scene *“the naked man stood up on the bed and tried to reach over to the door and take down a pair of trousers hanging on the nail behind it, but at his touch the door swung left and away from him, and he had to jump down and go round to get the trousers.”* Again the reader pictures the commotion as one struggles to cover the shame of nakedness both literally and figuratively.

Although so many descriptions of the rot leaves the reader nauseated, one learns to appreciate the art employed in telling these stories. Although the book was written many decades ago, the stories told are similar to what is happening even today with the politicians: *‘They came hours late when we had been standing in the sun waiting to hear what they had to say, and they came with nothing but borrowed words they themselves had not finished understanding,’* this has a striking reality that in fact the entire nation is plunged into despair because people are clueless about what it is they need to do to take care of their own people. Such a sad reality! The way the author uses the words as a tool in his hand to carve the reality in the mind of the reader is amazing. Again the thread of hopelessness resurfaces *“There were men dying from the loss of hope, and others were finding gaudy ways to enjoy power they did not have.”*

The writer cleverly paints a picture from hopelessness to a little bit of hope to make up for what they longed for.

“We knew then and we know now, that the only real power a black man can have will come from black people.” The writer not only presents problems of great magnitude, but also brings a solution in this one sentence. This is a striking truth and it takes a lot of wisdom and understanding to be realized. The power to end corruption will end the rot. Armah narrates very well the hopelessness felt as a result of corruption, this leaves the reader in outrage, and disgust. No one is spared from the criticism by Armah. Her style of writing is amazing. *“I saw men tear down the veils behind which the truth had been hidden. But then the same men, when they have power in their hands at last, began to find the veils useful. They made many more.* The power that is in this paragraph cannot be explained. Today’s politicians would greatly benefit from reading this book.

Book Review 3

Fever Dream - Samanta Schweblin
Riverhead Books, 2014.

Fever Dream by Samanta Schweblin is a captivating account of a horrific story in Argentina presented as a novel. Full of suspense and scary, the story is presented as a dialogue between Amanda and David. The suspense in the book characterizes the scenes and leaves the reader feeling the creepiness that is found in it. The story is about Amanda. Amanda is the mother who travelled with her daughter to a holiday home on a farm. Whilst on the farm, Amanda befriends Carla who narrates a story about her seven-year-old son, David. Carla is convinced that there is a supernatural event that involves the soul of her son moving into another body. Amanda is shocked and terrified at the realisation that Carla might be going nuts.

In the story the town of Argentina is struggling to secure the life of its citizens. There seems to be a conflict between choosing profits and healthy citizens. Farm owners are said to be prospering while farm workers’ children are dying through toxins which result in ecological horror. This is a sad state of affairs as those who are suffering have no means to fight back. Those with money have all the power to do whatever they want, whenever they want at the detriment of the masses. Worms characterise the scenes. There is growing terror as one realises that something horrible is about to happen in the way Schweblin details the events.

Schweblin narrates the story and leaves the reader in awe, the horror and the unjust situation is difficult to comprehend. As you read the book it is inescapable not to feel scared, but there is the urge to read further and wage through the uncertainties and the realities that bedevil the population, and leave you wondering how things like this happen. What is the solution to these ecological problems, how are they allowed to happen? Schweblin’s art in presenting this horrific story is well calculated and captivating.

Book Review 4

Mzala - Mbulelo Mzamane
Ravan Press, 1980

Mzala by Mbulelo Mzamane is a novel enveloped in humour. The writer boldly declares: "I only write when the spirit moves me." This is profound. A story is told of a man who is referred to as "*mzala*" which means cousin. He is from a village in the Transkei and comes to Johannesburg. *Mzala*, through his behaviour - cunning, clever, a womanizer, does things and engages in acts that leaves his family embarrassed. He couldn't care less. The book was written many decades ago at the height of apartheid in South Africa. The events are placed in chronological order.

The introduction is captivating as *Mzala* is introduced to township life, and Mzamane cleverly points out that "township kids are incredibly good at tracing a man's origin. They can usually tell by his speech and deportment." And then he immediately describes *Mzala* whose name is Jola. *Mzala* didn't escape the terror of the township boys as he set out to face his encounter. They picked on him one day, and formed a group and tried to stop *Mzala* from passing through. *Mzala* went straight to the one in the middle after he realised what they were doing. Mzamane then describes the boys' behaviour in one sentence, "the boys found courage in their numbers and stood their ground." And then *Mzala* forced his way to the one in the middle, Mzamane then describes this beautifully and says "the boss" bravado melted. He moved aside. The rest broke rank and *Mzal'Jola* passed." This is explained in nice short sentences, and after these three full stops, the reader simply cannot miss the impact of this act.

As one goes through the book, you cannot help but notice the striking description of events or things by Mzamane in a humorous way. He goes on to recount *Mzala's* numerous love entanglements. At the end of it all, one is left giggling, realising that in every family there is a "*mzala*" who can be very inconsiderate at times. In one instance, Mzamane describes *Mzala's* girlfriend: "her breasts were two watermelons and her buttocks gave an equally succulent and corpulent impression. Her dresses sat loosely on her like an eiderdown on a double bed." So the author chooses to give a graphic description of the size of the woman instead of saying she was fat. This is art!

Mzamane describes *Mzala* as inconsiderate as he usually brought his mistresses to their home. *Mzala* doesn't seem to care that this is a home of a priest, and a professional nurse. He continues with his reckless behaviour, which is rather strange from someone who comes from the villages. He would bring to their home a different woman each day much to the protest of everyone in the family. We also discover that the family was not well off, having outside toilets, and using zinc containers for bathing. For the story to be authentic for me, I would have expected that with the mother as a professional nurse, at least there would be a bathroom inside the house.

Mzamane presents the *Mzala* character as one who is reckless. One night he brought his white mistress. Mzamane writes "I thought him the riskiest of daredevils the day he brought home a white lady - well, slightly off-white, but recognizably non-black all the same. An official comb placed on her curly hair would have definitely have fallen if proof were ever needed of her racial origin." And then Mzamane delves into the behaviour of a black person so skillfully at this point when he describes the

reaction from his brother of seeing this woman which was what every black person would do. “With due reference to the colour of her skin we switched over to our white conduct, by which I mean the humble expressions we usually exhibit before whites. My younger brother pulled off his cap.”

Mzamane has a way of describing things using metaphors, for instance, “my heart thumped like the piston of an unruly engine,” another one “we found her as unapproachable as a puff adder.” All these metaphors make the stories enjoyable to read. We also find Mzala’s stingy and selfish behaviour without Mzamane telling us about it when he said “but what a strange man, and so close-fisted too. Can hardly buy himself a khaki shirt or trousers, he still uses my father’s.”