

Wabe njalo uyasuka oThongathi uMaqhude wase ezokhonza kuMabhodweni kaMgidla, eButhunqe.

Uthi-ke lapho efika eButhunqe uMaqhude ufika nokuhlakanipha okusha; ufika weluka ubusenge. Kuthe kungakabi kuphi waba yisilomo kubantu ngobunyanga bakhe kulento. Udumo lwakhe lwasakazeka lwaye lwafika nasemaQadini. Kwathunyelwa izihlakaniphi ukuba ziyofunda kuMaqhude. Uthe ukuba akhule, futhi achume, baphela ubuxhwayixhwayi ayekhule nabo baze bamehluhanisa nomuzi kayise. Wazotha manje, kwase nje kusala inkani. Akasheshanga wamthola umfana uMaqhude ngoba aze aba mathathu amantombazane elandelana. Uthe noma esemthola, wathola waba munye vo, kwabuya wona amantombazane futhi. Lomfana kwaba nguMasovenyeza.

Lomzukulule kaNgangezulu-ke wathi nje esuka phansi wakhombisa ukuthi igcwele kuye insosha kayise. Noma esekhulile, abantu babengancibiliki lapho ekhona. Njengoyise naye wayeyinyanga yokuphatha ubusenge, eseze waba nezinkomo eziningi, nomuzi omkhulu. Wayenabafazi abayisithupha, bonke kuyizintombi zabantu abakhulu eButhunqe.

Nasebandla likaChief Dumdumu wayeseze wazidalela igama elesabekayo. Wayengaze angawabeka abe mabili amazwi inxa esethukuthele. Ubebeka libe linye angingize kabili, athi ukukhipha uhlamvu lube lunye lokuthefuya abese elikhuze phezu kulowo oke wazilaya wazixabanisa naye.

Uma eza ebandla ube eyaye athathe iwisa ayeselethe igama, wathi linguSabisamadoda. Ahambe kancane, ahambe unyawo alubekisise, lokhu usechophe izinyawo sezimhlophe zithe qwa. Uma inhliziyo ingasho, angaze alibingelela nebandla lelo uma efika. Afike ahlale phezu kogodo olwase lwaziwa ukuthi luhlala yena phansi komthombe. NeChief

lena uma engathandi angalokothi ayibingelele. Ayibingelele mhla ethandile. Uyonele ahlale phansi abese ebhodla, aphulule amadevu, aliqale phansi kahle lonke ibandla elibukisisa, athi eqeda lapho aphulule amadevu futhi abese iwisa elishutheka phansi kogodo ahleli phezu kwalo. Uyothi ubona konke lokhu okungamadojeyana okugojela iziceke zakwakhe ebese kuthi lacu, kuzoklela phambi kwakhe, kumbingelele, kuphakamise izandla kuthi: “O, Mnguni! UMnguni uvuka kanjani namuhla?” Aphendule ngeliphansi athi: “Hhayi, cha, sikhona,” abese ethula njalo. Angaze azihlupha nokuba abuze kulaba abambuza impilo ukuthi bona banjani.

Kuzothi uma ibandla selithetha amacala, ahwaqabale afane noKhahlamba phakathi nesiphepho. Uma kusuka indoda ikhulume into emcasulayo, aswace esabeke. Nendada leyo iphikelele kulokho ekushoyo uma kuyindoda nayo ezethembayo. Uma kuyindojoyana nje, uyothi uyibona ibe isiqala ukubhuncana, icwecwe amazwi, ibalekela ukuzidonsela ulaka lukaMnguni.

Inxa-ke sekuthi akakhulume yena, uyombona ngokuba asukume ngesikhulu isizotha lesi, eme athi ngcwi, aphulule isisu kuqala anele aqede ukusiphulula, lokhu naso sasisikhulu, abese ephulula amadevu. Akhexe amadoda elinde ukuba akhulume. Kuthi ngelikade aqale. Abeke libe linye, athule isikhathi eside elalele ukuthi liyangena ngempela emadodeni, abuye abeke elinye. Ukhuluma njalo ukhuluma ngokukhulu ukufutheka. Uma kuke kwathi esakhuluma kwaba khona omthikazisayo, uyokhuzwa ubungqayingqayi uMasovenyeza esefuna ukuphihliza ngoSabisamadoda lowo othikazisile. Bekuyaye kwenzeka ngesinye isikhathi ukuba athi ekhuza amadoda lowo othikazisile abese opha, noMasovenyeza esekhefuzela, esejuluke esemanzi ethe te, esesho kancane ngendlela enensayo ethi: “Mamo, mfokazana ndini! Uthi ungazi kahle mina ukuthi ngingubani? Ngingumzukuluy

kaNgangezuyu wakwaQwabe mina! Angibhenywa, angisiyo insangu!” asho emsikaza ngewisa. Namadoda lapho abe esemi ngezinyawo cisho onke, exokosela eshweleza kuMasovenyeza ethi: “Kahle Mnguni! Shwele Qwabe.”

Lapha ebandla wase ehlawuliswe ibandla laze lakhathala. Futhi-ke amadoda esaba ukuba edane elokhu emhlawulisa ngoba nakhu naye wayethathe intombi kaManamuza njengaye uChief Dumdumu; ngumnewabo Chief.

Ubuya esilungwini uZulumacansi inhliziyo kayincibilikile kahle ngoMasovenyeza. Kukhona izinkomo ezasilela ngakuMasovenyeza—engqongqa ngoba ethi wethembele kuSabisamadoda.

Uthe ukuba acabange ukuganwa uZulumacansi wase ebhala incwadi, eyibhalela uMasovenyeza, ebiza zona belu izinkomo zamabheka. Lencwadi uyibhala njena ezakhe izinkomo ziphelile ngumkhuhlane. Uthi ukuba ayifunde uMasovenyeza uthukuthela ucinywa ngamanzi. Kwedlule izinyanga eziningi engakayiphenduli. Aze ayiphendule ngoba esezwa ukuthi uyeza uZulumacansi. Nasekuphenduleni kwakhe angaze akhuluma ngendlela. Abhalise okomuntu ongenandaba njena.

Uma esefika ekhaya uZulumacansi, lendaba eyikhuluma nabakubo, umndeni usuthi makamangale kuChief Dumdumu. Abanye bathi akaqale kuMasovenyeza, bangaze basho kodwa ukuthi bathi akaqale lapha ngoba bona besaba uSabisamadoda. UZulumacansi-ke eziphumela esilungwini engakhuliswanga ngaSabisamadoda ahle anikele khona kwaMasovenyeza, ehamba namadoda azomlalelisisa. Uyafika laphaya, uMnguni ufike uwotha ubomvu. Baxabane kube mnyama izoco. Wasuka lapho uZulumacansi wabanga kuDumdumu, eseyobhala icala.

Kwabe akalibhalile, sasuka esinamathambo eButhunqe bukaMagayi, lokhu uZulumacansi naye insizwa, ukhulile, unezikhwepha; naye uyazazi njengaye nje uMasovenyeza. Kuthi nje uma kuthethwa amacala ithi kayithathane noMasovenyeza. Kubonakale ukuthi nakhona ebandla uZulumacansi unabo abavuna yena. UButhunqe bukaMagayi buklayeke phakathi. Abanye bavune uZulumacansi; abanye bavune uMasovenyeza. Kuxatshanwe, izwe lidungeke kangangokuba nasemisindweni, uma kugcagca izintombi kudilike amaphoyisa akwaHulumeni ezobheka ukuthi lingaphindi lichitheke igazi, ngoba phela uma sekonakele kobukaMagayi, bekuyaye bese kukhulunywa ngomkhonto.

Indaba ize yonakale kangaka njena yingoba kuthe mhla uZulumacansi elande izinkomo zakhe kuMasovenyeza, bathi ukuba baxabane wase esasazelwa ngezinja. Enye yamlimaza kabana lapha esicutshini sesitho. Wagula kabana, uthe noma esesinda, wase ushwabana umlenze, wase ehamba eqhuga. Usuka lapho uphonseka kummeli, uthi ufuna amakhulu amabili ompondo kuMasovenyeza ngomlenze wakhe.

Lezizingxabano zimthikazise kakhulu uZulumacansi entweni ayebuyele ukuzoyenza ekhaya. Alibale ukugijima kodotela, eyobopha umlenze; noma agqigqe kubameli, elungiselela icala lomlenze; noma aye ebandla ukuyophendulana noMasovenyeza ngezinkomo ezasalela elobolweni likaQimbile. Angaze ashesha ukuya kuBajwayele, intombi kaManamuza ayefuna ukuba imngane.

Lahle lahlupha icala enkantolo. Lathatha isikhathi eside libhalwa, kuqoqwa ofakazi—nabantu sebesaba ukuvela obala. Abanye besaba uSabisamadoda; abanye besaba uZulumacansi, besho nokusho bethi umuntu

wasesilungwini ubuye nemithi emibi ayithathe kumaZizimbane aseBhiyafu eThekwini.

Wayekade eshilo kodwa ummeli kaZulumacansi, uMsi Hanisi Matiseni wathi lingahle lihambe kabi enkantolo yemantshi edolobheni. Wathi uma libalahla, kuyofanela ukuba baledlulise balise emaJajini eMgungundlovu. Wavumela phezulu uZulumacansi; wafika ekhaya walungisa imali.

Langena nebala. Lashukwa isonto lonke lapha enkantolo. Kuthe mhla kuphuma isinqumo, saphuma samlahla uZulumacansi. Yamlahla imantshi ngelokuthi nguye owayehlasele uMasovenyeza emzini wakhe; izinja lezo zazithi zilamulela umninizo zibona eseshaywa.

Sathi ukuba siphume isigwebo uMasovenyeza bambamba esefuna ukugwiya khona ngaphakathi enkantolo. Ugwiya nje uMnguni usekhumbula ukuthi uze wathi eliletha lapha nje yingoba naleliya lezinkomo limlahle ekhononda, ethi kalithethwanga kahle. Bekuhlala kuhlale uDumdumu athi elithetha abe elokhu ethi: “Konje uyedelela wena mfana kaMaqhude. Awukhuleki uma ungibona. Nebandla kawulazi nokuthi liyini.”

Uthi-ke lapho esephumile enkantolo uMasovenyeza, uhambe uyakhuluma, uyaqephuza uthi: “UDumdumu yena uzongifunda namuhla. Ngiyabona akakangazi kahle. Mina ngizaywa nguMaqhude kaNgangezuyu kwaQwabe, eMthandeni.” Uma esethukuthele uMasovenyeza wayeyaye ebese ethefuya. Nebala aphume lapha enkantolo ahambe eqhoshha, esongela bonke abalwa naye eButhunqe. Lonke udibi lolu alufundise ukuthetha amacala ngoSabisamadoda luhamba lapha emuva kwakhe, lulokhu lusho kahle nje luthi: “Yebo Mnguni! Yebo Mnguni!”

Lokhu ufake ibhantshi lesisotsha nembilijisi namagomazi mazi abomvu, nezicathulo azifakile zibomvu uthi uma esusa unyawo zikhale nazo songathi ziyamvumela zithi: “Yebo Mnguni! Yebo Mnguni! Uphuma lapha enkantolo uhamba uyagxala, nawe uzibonela ungenandaba nje ukuthi nanguya umuntu othethwe licala. Iziqhaza lezi sezihambe zibhibha endlebeni.

Uthe lapho efika ebaleni eliphambi kwenkantolo, wema phakathi nalo wokhela usikilidi, wase ephenduka ebheka emnyango wenkantolo washo ngeliphansi izwi wathi: “Whez Danyela?” Bajeqeza ngapha nangapha laba abahamba naye bambona uDanyela, umabhalane wommeli kaMasovenyeza, uMsi Vavini. Uphuma enkantolo usegodle amakhulu amabhuku lapha ekhwapheni uDanyela; uza kuMasovenyeza uhamba noMsi Vavini uqobo. Afike uMsi Vavini elule isandla baxhawulane noMasovenyeza, bathi ukuphendulana bese behlukana.

UMasovenyeza usethatha onke lamadoda ahamba naye uwahola uwabhekisa enkantini, lapho kugaywa khona utshwala. Afike lapho umfo kaMaqhude abethelele izinkamba zibe luchacha. Amadoda azihabule kuze kube ngwevu amadevu – indaba esemlonyeni kungukuhla-kanipha kukaMsi Vavini, nehumusha lakhe uDanyela.

Uthe efika ekhaya uMnguni wayewisa imbuzi. Kwabona nobani ukuthi namuhla uMasovenyeza uwelile. Ngisho nenkukhu imbala yazibonela ihamba ebaleni ukuthi libuyile; kwathi ingani kwase kuhwalele, ngenxa yokujabula nazo zakekela emthini.

UZulumacansi-ke yena babemshiye enkantolo, eseye wahoba phansi komuthi nommeli wakhe uMsi Hanisi Matiseni, iBhunu laseMthwaqusi lapha elalisikhipha ngamakhala isiZulu, lingafuni humusha.

Bathe bebhuyoza ngalena kwaMasovenyeza, uba benqobile, bezwa sekuthiwa icala liya emaJajini eMgungundlovu. Kwenzeka indaba enkulu-ke mhla liyothethwa – kwasuka phansi isikhulu saseButhunqe, uManamuza kaNomadinane, wathi uya khona eMgungundlovu ukuyolalela. Ngoba ngaso sonke lesisikhathi yena wayekade ethule nje ebukela – engavuni muntu obala. Kuthi kodwa uma sekuhlwile, eshleba nesalukazi sakhe asho ngeliphansi athi: “Yiya nalesiphoxwana esizalwa nguMaqhude sinjalo. Namuhla sifice untangayabo.” Mamo, intombi kaMemunce, umkakhe! “Musa ukusho njalo yise kaDumezweni ngomkhwenyana womntanami esukelwa yilesiphoxo esashiswa nguMesisi ngomuthi wasekhemisi uba ebona lona lelikhanda elisiceke.”

Angayithandi lento uManamuza ngoba iso wayeselibekile kuZulumacansi, esebona ukuthi uma ethathe intombi yakhe uBajwayele, lokho kuyolikhweza phezulu kabi igama lakhe eButhunqe. Nasebandla useyothi uma ekhuluma angaze aphenkulwa muntu ngoba bonke abantu abadumile eButhunqe, njengoChief Dumdumu noMasonvenyeza noZulumacansi, bayobe bethathe izintombi zakhe; kungabantabakhe.

Kuthi-ke lapho kuphunywa enkantolo ngelanga lokuqala lecala; uMasovenyeza usemema amadoda angakuye ukuba bayophuza enkantini. Usenqaba ukungena kulelihele uManamuza – wenqaba ngephuzu lokuthi yena angeke abe elokhu ehabulana nezijingi angazazi ukuthi zifudunyezwe ngubani. Bathi uma sebehambile abese ehamba noZulumacansi, beya esitolo somuntu waseButhunqe, uMandosho kaSandanezwe. Bafike uMandosho esebalungisele isibhidlane setafula ngemuva kwesitolo sakhe.

Bayafika khona, uZulumacansi uzithela phezu kwazo izintombi zikaManamuza. Kukhona amatshitshi amabili,

neqhikiza elilodwa. Ayithi klabe kanye uZulumacansi lena endadlana, ezwe ephelwa ngumoya, kuxege amadolo. Asho uManamuza athi: “Seningilinde naze nakhathala bantabami. Kunjani Bajwayele? Lungisani nibuye niyokhwela isitimela. Thina sisalinde icala lapha.” Ithi ukukhophoza intombi ayibize ngelikaBajwayele. Imoyizele, bese imphendula uyise ithi: “Sisheshe saqeda ukuthenga, sabuya. Bese silinde ukuba ufike baba bese nathi siyokhwela.”

Iyakhuluma uZulumacansi akasezwa lutho olunye. Kube songathi zishabalala zonke izinto emhlabeni ngalesosikhathi; kube songathi kusele kuphela uBajwayele. Alokhu elizwile izwi elikhulumela phansi. Asho ngenhliziyo athi selokhu aba khona akazange ake ambone umuntu omuhle kangaka. Lokhu uyayiqabuka namuhla, abese esho ngenhliziyo athi nalaba abakubo abayaye bathi bayabuchaza ubuhle bayo bayaye badlale ngayo nje. Kuningi abathula nakho.

Badle baqede. Ikhukhule-ke impi yaseButhunqe isiyokhwela isitimela yonke. Nasesitimeleni uManamuza angaze esaba ukuba angene kulendlu okukhwele kuyo uZulumacansi.

Anele afike ekhaya uZulumacansi ahambe abange kwabo, ahlale exoxela unina zonke izinto azibonile kuze kungene ukudla. Aze ancibilike kahle uma esedlile. Aqale athi: “Ngambona phela uBajwayele!”

“Wambona mfana? Injani intombi kaManamuza?”

“Cha, mama yinhle.”

“Yinhle mntanami. Phela noQimbile kade elapha emini ngoba isiphoxo esingumkhwenyana wakhe besiyaye ecaleni singekho ekhaya. Ubuzile ukuthi usuke wayibona yini.”

“Usuyomtshela ukuthi ngiyibonile, inhle. Iwufanele umuzi kababa.”

“Asazi-ke mntanami ngoba izinsizwa zaseMayezeni ziyigaqele uthuli; nathi siyifuna ingenile lapha kokaDungizwe umuzi.”

Limhlabe leli uZulumacansi. “Utheni ngezinsizwa zaseMayezeni mame?”

“Ziyibange kushunqa uthuli. Ibangwe nguPotolozzi.”

“Yini yona uPotolozzi?”

“Yinsizwa phela naye.”

“Akukho nsizwa laphaya. Ingani babukela benomnewabo uMganwa, babukela uyise edaxabulwa nguMasovenyeza ngemvubu ebandla? Wasishaya isicoco ngemvubu samoncuka ekhanda saye salahleka phansi. Mina umuntu wayengeke akwenze lokho kubaba uBhekokwakhe esaphila ngikhona.”

“Intombi yintombi mntanami.”

“Yini yona uPotolozzi?”

“Asazi ndodana. Kuyodela uMakhasana...”

Athule uZulumacansi acabange isikhathi eside, asuke lapho ahambe ayolala elawini.

ISAHLUKO III

Kazibanga ningi izinsuku uZulumacansi eyibonile ekaManamuza, wase eqala ukwelukela ngalapho zitheza khona. Ngelanga lokuqala weluka laze lashona engazange ayibone. Lokhu kwamnika isibindi esikhulu. Wafunga wathi ngomuso uyoyibona noma sekunjani.

Ngakusasa ukusa kwaziwa nguyena. Lamthanda elakubo. Wathi lapho eqhamuka edundwini elibhekene nomuzi kaManamuza wazibona zibange esilungwini. Wathi ngenhliziyo: “Ngiyobe ngephuzile!” Wathatha ngejubane ebange kuzona. Wafika wazibingelela wathi: “Sanibona zintombi.” Zasho kanyekanye zozine zathi: “Sibona wena.”

“Nilibangisephi pho?”

“Sithunywe esitolo.”

“Kwakhule, nami ngiya ngakhona.”

Bahambisane aze uZulumacansi athole ithuba lokusondela ngakuBajwayele. Lokhu okuzingane sekuhle kwathi kekelele. Athi ukuthi qhwa, qhwa, uZulumacansi, ayifice ingengangaye. Kepha abasayibuke, ezwe kuthi akasangane ikhanda luthando. Aphindele khona futhi. Abasathe uyazazi, ezwe kungehleli. Pho, intombi eyithanda naye, ahle abone ngaso lesosikhathi ukuthi kunoma imphunyuke lentombi okungenani kungabhubha umhlaba wonke. Kuthi-ke lapho sebexoxa nayo, ebese imtshela ithi ithanda umfana waseMayezeni, uPotolozzi. Lokhu kumphathe kabi kakhulu uZulumacansi, abone ukuthi uselimele. Abuke uBajwayele akhumbule uPotolozzi asho athi ngabe akwenziwa lutho lapha emhlabeni uma intombi enjena ingenelwa ligwadlana laseMayezeni. Bashukane bashukane noBajwayele baze baye bangene esitolo. Amantombazane

ahambe aye kuninalume, noMasovenyeza abheke ngase-mahhovisi abameli.

Edlule ngebhasi uZulumacansi aye edolobheni, kummeli wakhe.

Ahlangane emnyango noMsi Hanisi Matiseni.

“Usufikile Zulumacansi?”

“Sengilapha mntakaVelemu. Bathi icala liya nini emajajini?”

“Unovalo yini? Wangibingelela ngombuzo ngecala?”

“Anginalo. Into ngifuna ukwazi ukuthi lomfokazi wakwaQwabe siyomkhipha nini inkani benommedlana wakhe.”

“Thula uthi du. Uzobona into yamehlo wena. Icala liyongena ngoMsombuluko esontweni elizayo. UVavini angimazi nokuthi yini mina. Umthetho ngawufunda phesheya, eUniversity yaseLeyden...”

“Kunjalo impela...”

“Yena angeke ayikhombe iLeyden ukuthi ingaphi.”

Athi ukucabanga masisha uZulumacansi efuna ukwazi ukuthi konje igama elithi Leyden lisho ukuthini. Abuye athi akunani noma engalazi – mhlawumbe ligamana lesilungu nje elingasho lutho kakhulu.

“Kunjalo mntakaVelemu.”

“Umfana kimi uVavini uma sesisemajajini. Ubothula ubukele wena. Kusasa lokhu ngifuna ukuya kuyena uVavini. Kukhona ubufakazi bakhe engibufunayo. Wenze

iphutha kubona ngamabomu. Ngifuna ukukhombisa lelophutha noma singaze sixabane naye.”

“Kunjalo mntakaVelemu. Qha, sengizwile. Sengiyahamba. Sesiyobonana khona eMgungundlovu.”

“Kulungile Zulumacansi.”

Aphume ehovisi uZulumacansi idolo liqine ngokusha, noma izwi ngeLeyden limphicile. Afike ekhaya incwadi embiza ecaleni isikhona. Sathi isikhonzi sasenkantolo siyishiya eyakhe, sasedlula njalo sizifaka kubo bonke ofakazi bakhe nabakaMasovenyeza.

Banyakaza bonke uButhunqe kubethana izingqungqulu. Kwaba luhlangothi lukaMasovenyeza, lwafunga lwagomela lwathi ngabe akwenziwa lutho uma lingabalahla icala. Abanye kabaze bafihla ukuthi sekuyokhuluma ikhubalo. NabangakuZulumacansi nabo babesho njalo. Wonke umuntu wabona nje ukuthi lukhulu luyeza eButhunqe bukaMagayi.

Izalukazi ezizala uMasovenyeza zasuka ngoMgqibelo ntambama, zakhwela isitimela esiya eMgungundlovu, ukuyolalela ngaseduzane nenkantolo yamaJaji. Ezinye zalandela ngeSonto emini. Iningi lanhlangothi zombili lakhwela ngeSonto ebusuku, lokhu icala lalizongena ngoMsombuluko. Kuthe kusa uButhunqe base buphelele. Lapho abahlobo kabasabhekani; omakhelwane seabukana ngeziqo zamehlo. Abameli sebentaza bentazile ngamajazi amnyama, bephuma bengena begodle amabhuku ashunqa izintuli. NamaJaji yisona lesi. Nawe kawusatshelwa ukuthi namuhla kunamuhla.

Lingene nebala. Zithi zibekwa njena uMsi Hanisi acele eJajini ukuba lihlehliwe icala ngoba kukhona ubufakazi abufuna kuMsi Vavini. Akwenqabe lokho uMsi Vavini.

Zibe qatha izizathu zikaMsi Hanisi, livume iJaji. Ihlakazeke inkantolo. Bephume nabaseButhunqe, iningi liduma amakhanda lingazi ukuthi sekwenzenjani-ke manje.

Kuyaba ntambama, ngemuva kwamadina, uMsi Hanisi uthatha amabhuku akhe ubanga ehhovisi eliseMgungundlovu likaMsi Vavini. Afike angene, isigqoko usiphethe ngesandla. Amfice esabambekile uVavini, intombazane imnike isihlalo. Kuthi ngelikade angene uMsi Vavini. Bathi ukuthi qhwa, qhwa, ebese bengena ehhovisi elingaphakathi: Kufumaniseke ukuthi kabavumelani. Uthule uDanyela uthe du, ezwa abelungu bengqongqelana.

Kwale ukuba abe elokhu emi engaboni lutho. Wacathama waya emfantwini odongeni. Wababona sebejamelene, bekhombana emehlweni. Lokhu okuyimolisana okunguVavini akusazibekile, sekuvevisa okomnyovu. NoMatiseni yena usebheje usebomvu, lokhu uyinsizwa ekhulile. Kwathi wili, yase isidedele isibhakela inkunzi kaMatiseni. Saye sahlala esweni likaVavini kwafahlaka amagilazi. Zabe ziyatholana njalo, kwaba ongaphansi nongaphezulu.

Aqale eme athule uDanyela esazibuza ukuthi kufanele yini ukuba angene empini yabelungu angayazi nokuthi isuke ngani. Agxume uVavini aye aphonseke ngalena kwedesiki, lokhu mncane, uqhantshisa okwezenze. Athi lapho ephaphalazile uHanisi ngesibhakelakazi sakhe, ebese eyinamathelisile eshisayo inqindi lena kuyena esweni. Abhongise okwenkunzi uMatiseni wansondo. Asuke izithonto, aye aphonseke kuVavini, amthathe ngamanqindi aye alale phansi athi thwi. Akhumule ibhande uMatiseni esefuna ukumdaxabula ngalo. Kanti uDanyela unele wabona ukuthi nansi eyakubo isichithwa waphuthuma waya kumlungu onehhovisi eduze kwelakwabo wafika esenephika wathi: “Shesha Basi. Lo basi ka mina duze yifa steleka. Lo munye basi yena shaya yena. Manje yena funa

shaya yena ngalo bhande.” Asho ephindela emuva ngomshubo uDanyela.

Pho, inkunzana yeTaliyana. Kubile igazi kuyo. Isuke iye iphonseke ngalena kwedesiki. Ngokuphazima kweso ibese isehhovisi likaVavini. Ibasathe gaga, imbone esezinqwaba phansi umhlobo wayo. Ibuze ukuthi kwenzenjani. Ingazi nokuthi laliphelephi into kaMatiseni. Avuke uVavini, azithintithe. Bajikijelane ngamazwana afudumele noHanisi – lapho into yakwabo isisikhipha sigqakazekile nje isiNgisi ngoba phela uma isithukuthele ulimi luncibilika uma isishaya esakwabo isiAfrikansi. Isishaye ize iyophuma ngomnyango. Ayilandele uVavini eyikhomba ngomunwe ethi: “Meet you in Court to-morrow.”

Uyabuya emnyango uMsi Vavini unikela kuDanyela. Umfica eselokhu etholozela nje. “Kanti uyindoda enjani wena Danyela? Wabukela isiphoxo sidlala ngami?”

“Cha, Basi, ngisuke ngakhohlwa ukuthi konje impi enjena mina nami nginjena ngingayingena kanjani. Ngase ngithi indlela engcono yokuba ngikusize ukuba ngime ngibukele.”

Anikine ikhanda uMsi Vavini, ahambe aye emsebenzini wakhe. Lento eyenzekile uDanyela ingaze yamphatha kahle. Enevuso lokuthi uma ike yezwakala kuZulu lona ogcwala emahhovisi abameli eze ngamacala liyolimala kakhulu kabi igama likaVavini ngoba uZulu isikhwepha uzibhangqa nokuhlakanipha. Waye wamhlebelala kanjena leliqiniso umlungu wakhe.

Ukusa kwaziwa nguyena uDanyela. Bathi befika abaseBathunqe enkantolo wase ebalinde esangweni, ukuze lendaba yesibhakela bangaze bayizwa ngomunye umuntu ebese bedikibala. Pho, bafika bangangamanzi okuphala izikhumba. Ahle uDanyela anikele kuMasovenyeza,

ambambe ngesandla aye naye phansi komuthi, akhulume naye ngelokuhleba iphimbo.

“Ngize ngakhumbula wena Mnguni, Bakhiphelane amangwevu abelungu, beshayana ngesibhakela kwaze kwakhuza ifoni lathi: “Kahleni bo!” Kwaba ongaphansi nongaphezulu, kwafurnaniseka ukuthi inkunzana lena yami igunya ngokuhlakanipha kanti uHanisi unamandla. Ithe ithi iyamphica, waba nenhlanhla wayishaya endaweni embana, yaqhuzuka yawa. Hhayi, cha, Mnguni, ngibone into yamehlo. Abelungu bayasishaya isibhakela.”

Abheke phansi uMasovenyeza, athi ukubutha izinhlonzi, abese esho kancane athi: “Awu, Danyeya. Wehluywa umyungu wakho?” Ashaye songathi akezwanga uDanyela abese efaka enye indaba, ehlekisayo. UMnguni athatheke yiyona, ayikhohlwe okwalesosikhathi lena yesibhakela. Baze babizwe ecaleni, bangene enkantolo bonke.

Kwasheshe kwakhanya ukuthi icala leli lizothatha isikhathi eside phambi kweNkantolo ngoba lase lize ladala umonakalo omkhulu ngokwesabekayo esigodini saseButhunqe.

Kuthi mhla sekuzophuma isinqumo, sekusuka uDanyela, uthumela izwi kuMasovenyeza, emthela ukuthi sekuya khona ekupheleni kwalo icala. Uma ebuza uMasovenyeza ukuthi yena uDanyela ucabanga ukuthi isigwebo singahle sihambe kanjani, endaweni yokuba aphenidule ngezwi elisobala uDanyela usuke uyangundaza nje. Abese ethula uMasovenyeza, abheke phansi.

Mhla-ke selithethwa okokugcina kuthi kusa uQwabe usedilike wonke eMthandeni, ezolalelisa umzukulu kaNgangezulu. Kanti nalo lonke uzalo lukaDungizwe nalo lwehlile ukuzomisa uZulumacansi. Ivulwa nje inkantolo yilabo sebeklele ngakolwabo uhlangothi ebaleni -

amaxhegu, nezalukazi, nabafazi namadoda. Bonke sebelokhu bebukana ngeziqo zamehlo, kusongazathi kabazange bake babonane ngaphambili kwecala. Iningi labo lalikade lihabulisana inhlesa ngesonto elandulela elecala. Uma sekuphambi kwenkantolo, sebengabantu abangazani.

Kuthi kusenjalo, kuqhamuka uFodoyi, wakhona uButhunqe bukaMagayi, UFodoyi yisinaphungana saseButhunqe. Usuka kulomuzi, ahlale kulomuzi, ashanele amabala, eluse izinkomo, ahambe egijima emuva komnumzane ahambe ebamba ihhashi uma umnumzane lowo omthole ngalesosikhathi esayophuza. Ngezinsuku zecala-ke usatholwe ngumnumzane ongakuMasovenyeza. Ungena esangweni lasenkantolo bonke abaseButhunqe sebemi ngononina. Kuthi ngoba engakatheli, ungena ebaleni ehambe edlwathizela, iso likumaphoyisa. Athi khaphu, khaphu, eya ezinhleni zabantu ebaleni. Athi lapho esondela ngasohlangothi lukaZulumacansi, athi gaga, abese ema imizuzwana ecabanga, ephunduke abange ohlangothi lukaMasovenyeza. Ibese izwakele enye intombi endala ezalukazini zangakuZulumacansi, ithi: “Woshi! Zimbiwe yinsele namuhla, kwesuthi imbala nawoFodoyi. Ake nibheke, sebisishalazela nje sengathi kabasazi, Siyobohla Manyosi. Uyoze ufike kowami umuzi mina Fodoyi. Ngiyokuphuzisa amanzi aluhlaza athe cwe, ngebhikili likajamu.”

Abheke phansi uFodoyi angaze aphenidula, avushazele ngojazi wakhe olenga izinjeza aye angene ohlangothi lukaMasovenyeza.

Abameli laphaya enkantolo sebephuma bengena, bengasabheki muntu. Usubona ngamakhanda nje, abalokhu bewahlome phansi ukuthi ziyashukwa zinkulu. Bayawathutha amabhuku, bayawanqwabela, nawe uyazibonela nje ukuthi asengabekelelwa abe ngangomuntu

emi. NoDanyela, ihumusha loMmeli kaMasovenyeza, elake lathi ukuhlamvu nezinhlamvu zesiLatini nesiGirigi ngo-1881, selike laphindela ezincwadini ezindala zeGrama yesiLatini nesiGirigi ukuyozivuselela. Labuya lapho selilisha engqondweni. Labuya selikhulumela phansi, abakuboZulumacansi selibancisha amehlo. UMasovenyeza lithi uma likhuluma naye libe lilokhu limbhambatha emhlane, njalo nje lifake uhlamvu lube lunye lwesiGirigi, zibe mbili ezesiLatini, avume njalo uMasovenyeza athi: “Yes! Yes! Solwaidi Danyela!” Uma ezwa leli uDanyela, azandise izinhlamvu zesiGirigi nesiLatini, angaze anaka noma esebona ukuthi sekuduma ikhanda kuMasovenyeza.

Bonke laba kakuboMasovenyeza selibaqunge isibindi kabusha ihumusha, labatshela ukuthi bangashaywa luvalo; icala lihamba kahle. Lisho lithi uMsi Vanini lona yinkunzi yoMmeli ezindabeni zombango. Ingani nguye lona owadla uMswazimane kaBashise, embangweni wabo benoNtenjiswa waseMbelebeleni, khona lapha kulenkantolo, kusekhona iJaji elikhulu, uMsi Stofela? Ube eyini-ke uZulumacansi? Ihuzu leli eliphekela omesisi eBhiliya eThekwini? Futhi elahashulwa isilevu ngumesisi ngakho ukuba umlungu ebona ukuthi aziphelelanga kahle! Ahleke kakhulu amanye amakhehla asohlangothini luka-Masovenyeza athi: “Awu, bamthatha ngokumazi yomfana. Amahlanya akhe awapheyi!” Amanye kodwa akhononde. Izalukazi zakwaQwabe zisuke zinxife nje, ngoba zona kazizwa nokuthi uthini uDanyela, lona osekhulume waze wacishe wangenelwa liphika, kepha ehebeza njalo. Ezinye zigudluke zisuke eduze kwamadoda, ziye zime zodwa laphaya, zikhulume esiphansi isiZulu saseMthandeni, zithi zicasulwa “yiyomfokazana ogedezisa okwempangeye. Umuntu ompompa kangaka uvama ukuba nehaba.”

Pho unendaba yini uDanyela, khona lapho sezimnxifela izalukazi? Lokhu uphike ngokuthi kazazi lutho. Ezikwaziyo zona ukucwala izicholo. Anamathele kumakhehla -

awaziyo ukuthi noma efake ojazi abanzima kangaka, phezu kwamabheshu, nelanga lasehlobo libalele, ayezwa ukuthi ukhuluma ulimi lomthetho; ulimi oluwancamisayo. Ayazi ukuthi abameli ngamadoda ahlakaniphile.

Uthe uDanyela ukuba abone iningi labantu bakaMasovenyeza selimoyizela, wase ebashiya, eya kumlungu wakhe. NoMasovenyeza wase ethi hulukuqu, eya endlini yangasese yasenkantolo. Anele angene kuyona abese elukhiphile uphonjwana lwakhe, amoncule intshengula endlebeni, athi ukuyiphendula, ayifake ophondweni abuye nawo amafutha. Azigqabe ngawo emashiyeni, konke lokhu ukwenza njalo ukhuluma yedwa, ngelindondayo. Abuye awafake emlonyeni amanye, akhwife kancane, abese eluphindisela esikhwameni uphondo. Uthe esuka lapho wayesehambela phezulu.

NabakuboZulumancansi ngalena yisona lesa. Nabo beze nezabo izintelezi. Umuntu osekhohlwe nokuthi wenzenjani kuko konke lokhu kuba ngumkaMasovenyeza, uQimbile, udadewaboZulumacansi. Kuziwe enkantolo ngoba isisusa salo lonke udweshu zinkomo zokulobola yena ezasalela ngakuMasovenyeza. Lapha enkantolo umi ohlangothini lwendoda yakhe. Kepha inhliziyo isesalukazini esingunina kulabaya abangakuZulumancansi. Usesibona silokhu sidane simuthi klabe, kwehle izinyembezi emehlweni kuso. Kuthi akazijube ahambe ayosiduduza. Kepha abuye esabe uQwabe wonke. Abone ukuthi uma eke waya ngalena, bayothi ubelande umuthi wokulahla uMasovenyeza ngecala. Uma abakwaQwabe beke basho njalo, abone ukuthi liyobe limshonele. Kungagcini lapho. Azazele yena ukuthi kuyothi kufikwa ekhaya uMasovenyeza athathe iwisa lakhe lokushaya abesifazane, ayelethe igama wathi nguSabisabafazi, aliphelelise lonke edolweni kumkakhe. Wasale eseqinisela nje uQimbile, kwathi nezinyembezana adane ezizwa zigeleza uma ecabanga ngonina, washeshe wazesula.

Langena-ke icala. Lashukwa baze bozela laba abangabase-Buthunqe. Wazabalaza uMasovenyeza. Lapho uDanyela useswace useyesabeka, izandla usezibeke ezihlathini, elalele iJaji likhuluma. Uselokhu esho kancane, ehebeza ethi: “Yes! Yes! Quite so!” uma izinkunzi zabelungu abandlebe zikhanya ilanga sezikhuluma olwakubo ngempela, lwaphesheya kwamanzi, oluhamba ngalena kwamafu – sona kanye isiNgisi sikaMjoji!

Unqekuza ikhanda nje uDanyela akasezwisisi kahle naye. Uselokhu ecosha uhlamvu lapha, zimphunyuke ezinye, acoshe olunye laphaya. Lolo alucoshile lumenze anqekuze ikhanda, aphinde yena u“Yes,” abuye alahleke. Kuhambe kuhambe naye manye ezwe sekuduma ikhanda. Kuthi kodwa noma sekunjalo, azabalaze, enqabe ukwozela, enevuso lokuthi uma eke wenzenjalo isithunzi sakhe siyophela sithi nya emakheheleni kajazi avela eButhunqe. Abone ukuthi uma eke wangquphazela isiGirigi nesiLatini sakhe kuyodliwa ngaso amatshwala eButhunqe bukaMagayi!

Baqebekulelane imiqingo abelungu kuze kunuke intuthu yamabhuku enkantolo. Lapho sebephuze ojeke abangabalwa bamanzi. Alokhu ehebeza kancane uMasovenyeza ekhulumela endlebeni kuDanyela ethi: “Sebethini-ke manje Danyeya?” Apendule ngelingezwakali kahle uDanyela athi: “Cha, ibambene, kubi Mnguni.” Athule uMasovenyeza. Lapho uMmeli kaDanyela usekhuluma izandla aze azibeke ekhanda. Kuthi ngezikhathi ezawoleveni, amaJaji aphume ayohabula itiyi.

“Bayiqhuba kanjani icaya Danyeya?” kubuza uMasovenyeza uma inkantolo isihlakazekile.

“Cha, Mnguni, icala libi. Uyalilwa kodwa uMmeli wami. Ngiyamazi mina, yindoda.”

“Mh! Ngiyabona Danyeya unenteyezana embana yomfokazana wakwaZuyu. Ngizwa senginovayo. Nesisu asisangihlayisiye kahle.”

“Akulutho lokho Mnguni. Ingani uthe wena unentelezi yamaNhlwenga? Ngiyayazi leyentelezi mina. Ihamba kanjalo. Uqale ungenelwe luvalo, kanti isiqala ukusebenza. Ungaze wesabe umfokazana wakwaZulu, Mnguni, ungumzukululu wawoSimakade?”

Athi ukuzizwa ehlazeka uMasovenyeza; abese ebheka phansi. Abuthe izinhlonzi ezimbalwa, acabange, ebeke isandla emlonyeni, Athi elivusa ikhanda abe ethi: “Kepha kwenziwa yini Danyeya manje ukuba umyungu wakho achaye izandla uma ekhuyuma? AmaNgisi awakwenzi yokho.”

“Musa ukungenelwa yingebhe wena. Zizothini izalukazi zakuboZulumacansi uma sezikubona usuqhaqhazela?” kusho uDanyela, esefuthekile. Apendule ngeliphansi elinensayo uMnguni athi: “Ndodani yena ethi ikhuyuma namanye amadoda ibe ibeke izandla enhloko? Konje Danyeya uthe babeywa abeyungu ehhovisi, kwehluywa uMsi Vavini?”

Kukhohlwe lokho Mnguni.”

Unenteyezana embana yomfokazana wakwaZuyu – imbi impeya ngoba ingene nakubeyungu!”