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## ISENDLALELO

Lencwadi ngenye yezinto zokuqala ezibhalwe ngesiZulu, engangihlose ukuba ngalanga lithile iphume isilibhuku. Ngaqala ukuyibhala ngesikhathi sempi. Abaningi bazokhumbula ukuthi ngaphambi kokuba isuke impi ka-1939, nangesikhathi isilwa ngangibhala ephepheni "Ilanga laseNatal." ngizibiza ngegama lokuthi ngu "Mkhabakawukhethi." Kululuhlangothi lokubhala ngangixuba amaxoxo amaningi, amanye engamahlaya, amanye kuyizinto ezithinta isimo sohlanga lwakithi kuzo zonke izinhlangothi zokuphila kwaso.

Kuthe uma sengiyekile ukubhalela "Ilanga laseNatal," ngabona ukuthi uhlangothi lokubhala esengiluthanda, kalusangivumeli ukuba ngibhale izinto ezihlekisayo. Nganginaso kakhulu kabi isifiso sokuba kengihleke nabafundi bami okokugcina. Wangikhuthaza umkami ukuba kuthi amahlaya engangifuna ukuba kesiwahleke nabafundi ngiwabhale abe libhuku. Lokhu ukwenza singakashadi.

Ngemuva kokushada kwethu, into yokuqala ayenza ngukuba angigqugquze ngize ngilubhale "Uvalo Lwezinhlonzi." Nganele ngalubhala ngalunika yena, walufaka ebhokisini isikhathi esevile eshumini leminyaka. Namuhla-ke seluphuma seluyincwadi. Uma ngilubona selunje, ngibonga owakwami, lencwadi engiyethule kuyena ngoba ukuba akazange angibekele isineke ngabe angiyibhalanga; ukube akayilondolozanga, ngabe namuhla abafundi kabayitholi.

Yehlukile kancane ezincwadini eziningi ezibhalwa ngesiZulu. Kuyona ngithathe umuntu wasemakhaya wafakwa esimweni lapho engqubuzana khona nenhlalo yasedolobheni. Kulokhu, kubonakaliswa izinsizi zakhe,

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namathemba akhe nezinto ezithikazisa noma zigculise umphefumulo wakhe.

Uthi uma efika eGoli, afike kubantu bakubo, kepha ngokucabanga asebekwelinye ibanga lokubuka izinto. Nolimi abalukhulumayo kakusilo ulimi lwakhe. Lulimi abazikhandela lona enhlalweni yasesiLungwini. Lolulimi abaningi abantu bayalucwasa, balubukele phansi. Lapha inhloso yami akusikho ukubatshela abantu ukuthi abakhulume luphi ulimi, kanjani; kepha ukuxoxa ukuthi bakhuluma kanjena, bahlale kanjena, bajatshuliswe yilokhu nalokhu, badatshulwe yilokhu nalokhu.

Nginethemba ukuthi bakhona abayohleka lezizinto nami ezangihlekisa uma ngihlangana noManamuza waseButhunqe bukaMagayi.

“EMandleni,”  
P.O. Inanda 4310.

Jordan K. Ngubane,

## ISAHLUKO 1.

Wayesefunde umkhuba omusha uZulumacansi—eseluka isilevu. Lomkhuba uwufunda ngemuva kokuba kade elokhu eya endlamini eThekwini. Uyabuya lapho uhlala isikhathi eside phambi kwesibuko, elokhu ecwalana nesilevu. Kwamlungu wakhe usebenza nentombazane egama linguNdileta. Kuthi ngoba elungile uZulumacansi, uNdileta aye amthengele amafutha kakhukhunathi ekhemisi athi akagcobe ngawo isilevu. Wanele wawakhatha uZulumacansi, sasuka saba luhlaza sathi cwe. Sakhula ngamandla wase esaluka njalo uZulumacansi.

Njalo nje athi uma enesikhathi asiqaqe, asifake ibhulashi, asigcobe ebese eseluka imiqhino emibili emide. Nayo lemiqhino ayihlanganise, omunye ulale phezu komunye. NgeSonto ekuseni ashukane naso kuze kuphakame ilanga ngoba ntamabama ezoya endlamini.

Ukudleka kwesikhathi ngenxa yesilevu kungamphathi kahle umaqumbana. Kuthi ngelinye isonto uZulumacansi aphume aye endlini yakhe. Ushiya engakalubeki ubisi eziko. Useluthatha umaqumbana ulubeka yena esitofini, abese ememeza ngefasitela athi: “Zulu!” Aphendule uZulumacansi athi: “Mesisi!”

“Mina bekile lo bisi lapha istofu. Noko yena duze fika bila, wena fika buka!”

“Kulungile Mesisi!” Aphendule endlini alala kuyo uZulumacansi, asibhulashe isilevu. Lomsebenzi-ke ewukhonze kakhulu uZulumacansi. Asiphulule, asiphulule luze lubile ubisi laphaya ekhishini. Uyezwa usezwa ngoqhunguqhu lwephunga, ubisi seluchithekele esitofini, lwasha lapho lwangqongqa. Aphume esephonseka. Uyangena ekhishini usethelekisana nomaqumbana; naye

umlungu ususwa yisisi sobisi. Intuthu isihlanganise lapha endlini izinto zonke sezibonakala kalufifi.

“Yini ndaba? Mina tshelile wena susa noko fika bila?”

“Ushilo impela Mesis.”

“Yini ndaba wena ayisusile?”

“Ngisuke ngalibala laphaya lwaze lwabila. Shwele impela Mesis.”

“Mina ayi funa yinto fana ka lo.”

“Kuyezwakala Mesis.”

“Mina ayi kona mali ka lahla nje. Maningi thina sebenza funa mali. Wena thola masisha nje, wena ayi funa sebenza?”

“Qha, akunjalo Mesis.”

Imphathe kabi kakhulu lento uZulumacansi. Naye anxephezise zize zicishe zephuke izandla ezisonga, elalisa umfazi womlungu osethukuthele. Konke loku ukwenza ngoba esesebenze amashumi amabili eminyaka kulomlungu. Wayefike khona esengumfana, esasebenza engadini. Wakhula waze wangena ngaphakathi endlini, eshanela abuye akolobhe phansi. Wathuthuka njalo waze wakhushulelwa esikhundleni sokuba umpheki omkhulu, esehola nemali ehle, nasekhaya esethenge eziningi izinkomo lezi—kodwa ehlushwa ngumkhuhlane wazo.

Luchitheka nje ubisi ulungiselela ukuba ahambe aye ekhaya ayobheka intombi yokuba akhe umuzi. Usicwala nje isilevu, usezwile ukuthi laphaya emzini kaManamuza kaNomadinane kwesikaChief Dumdumu, kukhona

izintombi eziwisa ilanga ngobuhle bazo. Lezi esezendile-ke naye uyazazi. Uyayazi lena eyendele kuMasovenyeza wakwaQwabe, naye osakhe khona kwelakubo kaZulumacansi, eButhunqe bukaMagayi. Uyazi ngempela phela ngoba udadewabo naye uthathwe nguye lomfo wakwaQwabe, uMasovenyeza.

Nabafana ababuya esilungwini besazohlaba ikhefu eButhunqe bafike bayixoxe indaba yesilevu sikaZulumacansi. Bafike basho bathi sisanganisa onke amabhilidi alaphaya kuMasgiliva Lodi, eThekwini. Bayasho bathi kuthi ntambama, kungashayiswa, ziphume zonke izintombi zakuMasgiliva zizobuka uZulumacansi nesilevu sakhe. Lendaba isakazeke eButhunqe ngokushesha, ize iye ifike kunina kaZulumacansi benodadewabo, uQimbile. Ibaphathe kahle ngoba phela nabo base bekhulume baze bacishe basha amazwi bencengana noZulumacansi bethi njengoba eyintandane nje akasathathi ngani lokhu nesalukazi sesigugile. Bathi-ke uma bezwa eyesilevu, bezwa nokuthi ithi usilungiselela ukuba abuye azofuna ingoduso, nabo sebeyajabula.

Ibaphathe kahle nabanumzane baseButhunqe abazele izintombi ngoba sasigcwele izinkomo nezimbuzi isibaya sikaZulumacansi. Ikakhulu iphathe kahle uManamuza kaNomadinane waseButhunqe, owayeseze wanatha ngezinkomo zokulobola izintombi zakhe; wathuthuka waze wabekwa waba yinduna kaChief Dumdumu ngoba enye yezintombi zakhe ithathwe nguye belu uChief Dumdumu. Naye uChief uyithatha nje intombi kaManamuza akazenzi; kuthiwa vela muntu omuhle, kuvele izintombi zikaManamuza kaNomadinane, waseButhunqe bukaMagayi.

Ayithuthe yonke lemvungamo uQimbile aye ayethule kumfowabo eThekwini. Kube songathi lapho uZulumacansi ubulewe ngesilevu. Asicwale manje aze

asithengele iziphaqulo zawomesisi emakhemisi, wale nje uma ungena endlini alala kuyo, uthi ungena endlini yentombazane, kuklele amabhodlela awo Vaselina, nopomede nawo onke amafutha aphambili lawa abesimame abaziphaqula ngawo.

Lusha nje ubisi inhliziyi kayisekho emsebenzini, isiseButhunqe. Usezibona nje efake imbilijisi yakhe, egibele inkabi yakhe enyusa izihosha ebheke ngako Manamuza. Kanti nomaqumbana imphathe kabi kakhulu lento eyenzakele obisini. Engazi lutho ngokuhloswe ngesilevu abese ehlala phansi afune ikhambi lokwelapha lesisithikamezo emsebenzini.

Kuhlalwe-ke, songathi akonakele lutho. Kuthi ngalanga limbe umesisi abuye nebhodlelana lomuthi ekhemisi. Afike awunike uZulumacansi.

“Wena yazi lo?”

“Qha, Mesi.”

“Muthi yenza muhle lo buso ka wena.”

“Malini Mesi?”

“Wena ayikipa luto. Mina nika nje.”

“Awu, ngiyabonga Mesi.” Awuthathe ngazo zombili awuphendule ezandleni, awubuke, emoyizela. Angene nawo endlini alala kuyo awubeke, enzela ukuba aze awusebenzise ngeSonto elilandelayo kuyiwa engomeni eMsizini.

Kuyaba nguMgqibelo kusihlwa usethela amanzi njengoba etshelwe ngumaqumbana; uwathela endishini. Nomuthi ahle awuthi co, co, co, njengoba echazelwe. Lokhu phela

usegeza ngethawula, esule ngelinye, ahle abusukele ubuso, ebuphaqula. Athi lapho eqeda, aye esibukweni. Indlu akuyo ikhanyiswa ngogesi. Amoyizele lapho ezibuka, kube songathi isibuko siyamkhohlisa. Igazi ebusweni lichache abe mhlophe athi mfe. Esule kahle ahambe ayolala.

Uyavuka ekuseni unikela esibukweni, ukubona ukuthi zimangaliso zini ezigilwe ngumuthi kamaqumbana ebusuku ebusweni kuye. Nebala abubone ubuso bucoliseke, bukhanya songathi bebulolongwa ngembokodwe. Asho yedwa athi: “Awu, umlungu wami, kodwa ngiyombonga ngani? Nentombi kaManamuza iyongibona kahle uma ngifika ekhaya. Umlungu yena ngiyomphathela isikhukhukazi esizalelayo.”

Ageze ubuso ngamanzi abandayo, nezandla abese ephuthuma eyobasa isitofu elungiselela ukudla kwasekuseni. Nangalelisonto kudliwe kahle. Bathi uma sebeqedile abelungu, abuye-ke esezozicwala, uba esezonsola ngesikubo aye engomeni eMsizini.

Awuthele umuthi emanzini njengayizolo, ageze ngawo. Ugeza njalo uyakhuluma: “Angibazi-ke lobulawu obunje. Mamo, ubulawu babelungu lobu.” Ukhuluma kanjena njena, uthe lapho ephuma ekhishini wazithela kuNdileta. “Hhawu, Zulumacansi, wamuhle kangaka uvuka namuhla?” kubabaza intombazane. Amoyizele uZulumacansi, akhophozelise okwengane kade izikhipha izinyo lapho isiqala ukukhumuka.

“Kade ngilele kahle, Ndileta.”

“Uma ulala uvuke umuhle kanje naseButhunqe, uyobuya naye umakoti lingakapheli isonto!” Ahleke uZulumacansi kuze kuvele elomhlathi.

Uthi-ke lapho eqeda ukugeza uthatha ithawula uyoma phambi kwesibuko. Ahle asidumele isilevu esesula,

njengoba phela ehlala enza. Athi ukusidosa. Ezwe silandela ithawula; aqinise masinya, asithi hluthu, avule isandla esula ngaso, abasathe, abone izindosi sezigcwele esandleni. Kuthi akafumbeke phansi.

“Abelungu abathakathi impela,” asho kuthi akakhale. “Lomlungu kanti unginika umuthi njena unginika ngoba ehlose ukusiphula isilevu sami?”

Kufike okukhulu ukuthukuthela. Kuthi akasuke ngaso lesosikhathi abophe imithwalo yakhe aphindele kubo eButhunqe. Kepha abuye azibambe. Abese elokhu equmelana njena. Azisukele izindosana ezisasilele azisiphule zonke, athathe insingo ashefe ezisasele, ebese elungisa endlini yakhe, azishaye phansi, angabe esahamba, umoya wakhe wephuke kakhulu.

“Zulu! Zulu!” kumemeza umaqumbana.

“Mesisi!”

“Yini ndaba wena ayi hambile?”

“Cha Mesisi angiphilile kahle.”

“Uphi lo silevu ka wena? Wena maningi muhle manje noko wena ayi kona yena.”

Aswace uZulumacansi abheke phansi. Abone ngezinhlonzi umlungu ukuthi kukhona okungalungile.

“Yini ndaba Zulu? Lomuthi yenzile muhle?”

“Cha Mesisi. Maningi mubi. Steleka mubi.”

“Kanjani mubi?”

“Buka, yena susile zonke lo into ka mina. Manje, noko mina fika lapha khaya zonke muntu yena hleka nje, ndaba yena izwile mina khona muhle silevu. Manje ayi kona zonke lo ndaba ka lo mithi wena nikile. Mubi lo into.”

“Kunjani wena yenzile?”

“Mina fakile mbijana manzi shisa.”

“Oh, Zulu, mina tshelile wena ayi faka manzi shisa.”

Yena kade ayi shisa noko mbijana noko steleka.”

Kodwa yena buya fika futhi lo into? Lo silevu ka mina?”

“Ya munye skhathi yena zo fika futhi.”

Limphathe kangconywana leli uZulumacansi.

“Kulungile-ke Mesisi.”

Aphindele endlini umlungu. Zihambe izinsuku, manje kube songathi sezigijima ngamandla uba zibona uZulumacansi engasenaso isilevu. Enye inhliziyo ithi akabhalele umfana wakoninalume ake eme, angehli ukuzombambela umsebenzi. Kepha abuye azithibe; abone ukuthi uma ebhala, kuyohamba kuhambe lize liye lifike izwi eButhunqe lokuthi ubanjwe ukuba kusuke kwasha isilevu, sishiswa umuthi wasekhemisi. Wabona ukuthi uma eke wahlala eThekwini, lelizwi lagijima laye lafika eButhunqe, izimbangi zakhe entombini kaManamuza ziyojabula zife; zimnyundele, uyafika kuyo isimhleka insini. Ezwe esefikelwa isibindi esikhulu; asho ngenhliziyo athi uzohamba aye ekhaya ngaphandle kwaso isilevu.

Nebala-ke kuthi mhla kuphela inyanga akhwele aye eButhunqe. Ukhwela nje inhliziyo isiyagxuma, igxunyiswa yizinto azizwa ngomfana ovela ekhaya. Uzwa ngomfana ukuthi izinkomo ziyafa, zibulawa umkhuhlane. Uyasho

umfana uthi umuntu izinkomo ezingakamfeli uMasovenyeza, inyanga yobusenge. Leli limqunge isibindi uZulumacansi, ngoba kwakukhona izinkomo ezazikade zisilelile elobolweni likadadewabo, uQimbile.

Siyagijima isitimela sibheke eButhunqe, umzimba kawusemnandi kuZulumacansi. Usebona ukuthi kuhle kwaba yilishwa kona nje ukuba umlungu amshise isilevu ngomuthi. Nokufa kwezinkomo usekubona ukuthi kukhombisa ukuthi lendlela ahamba ngayo ingeke ilunge kahle. Noma ezwile ukuthi unnumzane uManamuza uke wazophuza utshwala kubo, lokho kwakuzomphatha kahle kakhulu ngoba uManamuza babazi bonke uButhunqe ukuthi umuzi wakhe uwubusa ngokungaphikiswa muntu. Yayingahle inensele phansi into kaNomadinane uma sekonakele, ihoshe imvubu enhla kombhede eyayiwuthengele umkayo, intombi kaMemunce, mhla izala umntwana womfana. Iyihoshe icathame kancane, iyigaxe kunina wezingane, iyigaxe enganeni, iyigaxe embuzini, iyigaxe ngisho nakokulidada uma kulokhu kubathabathaza phambi kwayo; iyoyigaxa ngisho kubani wakwayo ehlangana naye uma sekukubi. Emzini wakhe uManamuza kwakuyinkosi engaphendulwa. Ukuza kwakhe lapha kuboZulumacansi kwakungesiyo into encane ngoba kwase kuzwakele ukuthi uZulumacansi uyafa ngentombi kaManamuza, uBajwayele.

## ISAHLUKO II

UManamuza kwakungowokudabuka eButhunqe bukaMagayi. Yena-ke wase ezala umfana waba munye qhwaba, uDumezweni, owayelama intombazane uBongani eyayendele kuMasovenyeza, kanye nodadewabo uZulumacansi. Umfana lona-ke yena, inkosana kaManamuza wayesebenza eGoli, ethathe intombi kaMdanyana wakhona eButhunqe—yona isimtholele intombazane esencane, engakakhumuki namazinyo, uBongiwe. Lengane yayiligugu kuye wonke umuntu osekhaya lapha kwaManamuza. Nayo-ke izenzela ngokuqina nokuba nomusa.

Ngaphesheya kwakwaManamuza, egqumeni elalibhekene nesiteshi esingaphezu kwaseButhunqe, kwakwakhe uMasovenyeza. Ngokudabuka, lomfo kwakungowa-kwaQwabe. Abakubo babekade bakhe ngasoThongathi. Uyise kaMasovenyeza, uMaqhude, kwakungeyena umuntu obenza bancibilike abantu uma ephakathi kwabo. Abanye babethi unekhanda eliluhlaza; abanye bethi lilukhuni; abanye besimze bathi uyisiphoxo. Nakwabo endlini wayeyimbuzi edla yodwa. Uthe noma esekhula, wakhula nalo lelikhanda lokudunga ukuthula kwabanye abantu.

Ke, umuzi wakwabo wawumkhulu wesabeka ngoba phela abelungu bafike libusa ngempela leliya elakwaQwabe. Yena eyinkosana yasekhohlo. Kuhambe kwahamba, lapho esekhulile uMaqhude, nekhehla elinguyise, uNgangezulu, selibhubhile, waxabana nomfowabo, inkosana yasendlunkulu, uMpiyamakholwa. Wabasathe uyawubhula lomlilo umndeni, phinde ikhanda likaMaqhude. Kwaze kwabonakala ukuthi uklayeka phakathi umuzi kaNgangezulu. Abasekhohlo balandela uMaqhude, abasendlunkulu balandela uMpiyamakholwa.