



ENGLISH

AMAZWI OMAME CALUZA

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In Our Own Voices

**Recording the role of the women from Caluza
in the struggle in the KZN Midlands.**

Lest these Women be Forgotten



English

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Caluza

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How did this Violence happen?

The Boers used a strategy to conquer us.They began by introducing family planning campaigns. Then, they introduced Bantu Education. Students saw that the best way to fight was to be involved in mass action. They organised marches where they were destroying everything. They did this to show their frustration with the whole system, that enough was enough..... (Nomagugu Zuma)

In my opinion, the war that we fought had to be there so that we would be able to defeat the apartheid system we were fighting against. Inkatha was only used to delay us..... It was the Boers who were dividing us. (Sindisiwe Khumalo)

Leaders should have come together, as Black people, they would have identified the 'third force'. That opportunity wasn't there, and that is why things went out of hand all over... what I am thankful of is that they were finally able to come together. (Nomagugu Zuma)

**In Our Own Voices Recording the role of the women
from Caluza in the struggle in the KZN Midlands.
*Lest these Women be Forgotten***

We did not get our freedom without the struggle, many people died and others spent many years in prison. There were also many who lost their homes and all their possessions as they had to flee for their lives and the protection of their children. The heroes and famous leaders have been recognised and their stories told but there were many women who were caught up in this time of violence. It is forty years since then and these women are forgotten. The young people do not know of the women in our communities here in the KwaZulu-Natal Midlands, Umgungundlovu, who were activists, defenders of the children and young people, refugees and rebuilders of their families.

These are the stories of real people told by some women in Caluza who lived through, and survived, these times. We asked these women to consent to the recording of these stories. They also agreed that their stories would later be published. To make sure that they were comfortable with their stories being published we read back to them what we had recorded. This was an opportunity for them to add anything, change anything or take out any names or words. These stories are in their words, not our stories and we have kept our promise to publish them so others can hear their voices in these stories.

Caluza is just above the banks of the Msunduzi river in Edendale . It is on either side of the road that goes up through Mpumuza to Sweetwaters. This meant that the communities there were neighbours before the violence but Mpumuza was a more traditional area where the people became aligned to Inkatha while the community in Caluza was more with the UDF.

EMMA SHEZI (MAZONDI)

I was 50 years old when I moved from Mpumuza. I was born in 1932, although I don't remember the month. The girls I was close to, were MaZondo and MaMnguni. We are still close even today. I was self-employed.

I am from Mkhomazi and grew up at Mpumuza. I then came to town (Pmb) to work, and that is where I met my husband. We stayed together till the beginning of politics (political violence). I didn't have a home here at Caluza but I had one at Mpumuza. I left Mpumuza because of the political conflict between ANC and Inkatha. It was known that I had spent some time in town and, therefore, had an understanding of what the ANC was about. My husband changed into being an ANC while I moved from Mpumuza.

I was 50 years old when they burnt our house and we moved to settle at Caluza till today. On arriving at Caluza, violence erupted and we went to stay at a church. We were running away from Inkatha. We later came back when our children had grown up. The fighting here only occurred occasionally. Some people were staying at a school, and we were staying at the church. When we returned, it turned out that they were still after my children. They shot my boy in a street nearby my house. My present site is exactly where he laid dead. I then told myself that I was no longer going anywhere and that I would also die



here. My boy was shot by the police, not by Inkatha people. They had arrived carrying a container in which there was poison. They had intended to pour poison into our dam. The children went to prevent them from doing that. We were amazed at our children's action, not realising how the police would react. My child was shot by the police, I would be telling lies if I were to say that he was shot during the political violence.

After that we stayed with Maureen and others. We ran away at night. None of my children was left behind. I had dug a tunnel at home for my children to use when escaping violence. They would enter it to resurface across at Mvubukazi. That is exactly what the children did. Little did we know that death was looming, and it eventually caught up with him.

They beat up my husband and he fell ill. He spent some time at the hospital. They were hitting him with sticks, and any other thing. It was the 80s... Despite that, the Comrades supported me. It was Maureen and others who encouraged me to hold on. I no longer remember where about in town where we collected corrugated iron. It was in a small place. The town itself had not become so big. When we receive corrugated iron, I was this side, but I don't remember the year. We were known to be related with Maureen because we were both from Mkhomazi and she is my aunt's child. We have stayed with her all these years, we have never had any problems. It's only that I took this man from her [laughter].

My husband and my son's death years difference was only two. I had 5 children. They died, one of them was killed at KwaPata. The old one is Mpumelelo and then it is Nkosenye, Zibonele, and Neli. All these passed on and I am now left with one child. The one child of mine still alive stays at her home, she is married. The death of my children mostly was because of violence. I don't remember the dates but their death certificates are there. They

died one after another, but the girl got ill. She returned from work at Hilton and reported that she was feeling tired but was not ill. She told me that she had been exhausted by her work. She was working on a farm. When she died, she left me with her three children. The other one was still young. He has just been killed at Mthatha. By the way, how many years has Zwe been killed? It is the third one. My grandchild. He had gone with his girlfriend, and that girlfriend of his had a boyfriend there near her home. My child telephoned me for the last time at 12:00 hrs, reporting that they had arrived there. Hey my child, the kind of furniture I had...they burnt it. I used to stay in Sobantu, at Dark City, the first house. The surname there is Mbambo. It's my grandfather's house. I arrived in Mpumuza after I got married. When I left Mkhomazi, I went to stay in my grandfather's house on Sobantu for employment opportunities? I was working in Scottsville.

There are many people who introduced me into politics. We met during the nights, and wouldn't make it clear that we were going to speak about politics. I didn't really introduce my husband into politics, it was mere talking [laughter]. I wasn't actually telling people to follow; people made their choices when it came to following the organisation. It was interesting because even when you would be facing challenges, we would assist you as neighbours. I encouraged them to be united. In cases of bereavement in a family, we would go there to offer any kind of help we could. They also burnt MaMnguni, my neighbour. We used to buy similar furniture, we liked that.

When my house got burnt, and my child together with my husband died, COSATU assisted there. I remember one person Ngidi who was from COSATU.

We began by preparing soup for young school children. We would give them soup and bread after school hours. Later on, we decided to take it to the school during break time. Initially

that soup was brought to us but as time went on, we collected the food ourselves from a certain store in Scottsville. I went to that store, and Mrs Sibongile Mkhize had given me Bank details from which to withdraw money to pay for that food. The car that was carrying that food had to return twice. The problem then was what we were going to do with that food because it had to be cooked, and Mrs Sibongile Mkhize was leaving for work. We cooked for all the children at school. We prepared soups and bread, sometimes it would be cakes. Mrs Sibongile Mkhize told all the women who cooked that the first load was to be left there, and the second one would have to be shared amongst us. We took part of the food to Pastor Mbanjwa. We would only share what had been left. All went well. We appreciate her for bringing us food. We didn't discriminate whether the parents are UDF or not. Inkatha members were informed by this, and also saw that their children were fed as well. Others got recruited in that way. You would hear some of them eager to attend meetings with you in town. I no longer remember all the people I used to meet with because most of them have since passed on.

The reason why they picked me, it was because people used my home for meetings. The people who were attacked with MaZondi took refuge at my home. They only moved out when they had found their own places to settle. I even ended up staying with boys who had run away from their places, and they would only leave after acquiring their own places to live.

One day the police came to my house, accompanied by Inkatha. Outside my house there was a drum filled up with water. The police emptied that drum, claiming that it was full of *intelezi* (muti used to sprinkle with). The first thing they asked me was where was *intelezi*? Zulu and I were always harassed. One winter night, the police came and ordered us to go outside the house. It was my husband, myself and my children. They went inside the

house claiming to be looking for fire arms. They searched all over but didn't find anything. What we noticed, though, was that they were actually interested in anything that was written 'ANC'. When we were attending meetings with Phumzile, we were advised not to write anything down. We were told to listen only because something written down could be used (by police) when laying charges against us. That is why we didn't write anything down. We only spoke with the women we were with there and there.

My belongings, which had been at my in-law, Mkhwanazi, were burnt there. But the day I saw a man's foot 'flying'... We were standing and thinking while people were busy shooting at one another. I heard the sound of gun as if it was, I was being shot at. While in that state of shock, I noticed where the bullet had been directed to by seeing the foot 'flying'. They had taken him away from the border... the children would keep watch throughout the night until the following day.

I still have everything including the membership card. When I was active, there were some people who followed me. Others were even inviting us to their houses because we were going from door to door. We were just known by the places from which we came... It was good cooperation.

In my case, my brother went mad after the death of his son and his brother. He is mad even today. He is the brother of my husband.

Mine was the pain of having to buy everything from scratch. There was everything in my house. The people we were living with were able to buy things like the washing machines after the violence while I had to buy everything from the beginning. That made me concentrate only on being safe, not on material things. This is because even when we had beautiful houses, we often had to sleep outside of them because of fearing Inkatha. We would hear people shouting, 'here they come'! There was

nothing you could do when you had to lose the husband you relied upon. The death of my son made things worse. Whenever I heard a sound of a car from Mkhondeni where he worked, I would think about him coming out of it bringing me plastic bags. But he is no longer there... One day I saw a desperate boy from the Mthalane family here at Mpumuza. He knows where all my furniture is because they were the ones who were carrying it away. They were happy during the time they were doing that. In my home they burned just a little and took away most of it.

We thought we were together with MaMnguni, the one who was across, but she was Inkatha. Ngobese left to Ceza when things were bad. You are not doing anything wrong. We need to be reminded of what occurred no matter how painful it is... Mrs Mkhize knows this very well. I will never ever forget, but I do go to Mpumuza.

My children and grandchildren would only hear these in stories. My children are now buying it but this is my house.

My maiden name is Ndlovu. Mrs Mkhize and Happy joined us later... They made their appearance in the 80s.

I think that it was somewhere in 86 or 87 because the first time we were with them was when I was going to bury Sdumo. They were there that day. In the 80s, Happy and MaMkhize were devoted church goers. They wore blue blouses, do you remember? They were really devoted Christians. At the time we buried Bhanisi they were not yet there. Bhanisi was killed by Inkatha about 80, 81. But we no longer say anything because they now claim that they are the ones who recruited us [laughter].

Coolies were being burnt; they were called Coolies, the UDF members. When the houses were being burned, the Inkatha women would shout, 'Coolies are burning!' Emma Shezi would sing church songs when the police came. There is an old lady from the Khuzwayo family, we used to meet and talk about church matters.

It was 1994 and the ANC had been unbanned. We began holding our meetings in secret earlier than that. The police would arrive while we were singing church songs. We were told to join Inkatha. Each and every family was supposed to join Inkatha. MaZondi didn't, and they followed her. All the families that had not joined Inkatha were written down, and MaZondi was singled out as the instigator. Many of her neighbours,



some of them have since passed on, didn't join Inkatha. The main reason why they were after her was that she did not join, and that she was the one who arrived with this thing.

At the time his boy had been shot by the police, we had met and arranged to help one another in times like those. If there was death in a family, we would collect any amount we could to help that family. The person who helped us a lot was Mr Msimang because he was an owner of a funeral parlour. We would take all our collections to him, without even counting how much it was. He wouldn't complain whatsoever, instead he would just offer us a coffin. Those Comrades who were taxi owners would offer us their taxis for transport. We were thus able to bury MaZondi's child. That became the way we buried people.

I've never worked because my husband didn't want me to. I was a house wife. I gave birth to boys and girls but the girls passed on and I am left with two boys. They died at their infancy. They were twins. My old boy died in 2007 when he already had a bride. He is still there. He has his house near MaZondi's.

My grandchildren are with their mothers. My old boy had three children, two from the marriage and one out of wedlock. He was married to a lady from Sobantu. Don't you know Sinothile Magwaza? There at Mngunis where it was referred to as the 15th ... [laughter]. That one is my in-law. Sinothile passed on in 2010, and her husband passed on in 2007. They had a boy child. My grandchild was taken by my husband's brother at Johannesburg. There were some misunderstandings... people are always warned against marrying girls from Sobantu [laughter]. They are said to be crooks. I witnessed it when my son had died. She went to the Master (of the High Court) and claimed that she was the one who had been responsible for educating, and looking after the children. How could she look after the whole teacher! We just let it go, we didn't contest anything. It doesn't matter anymore.

I took part in the struggle but I would like to begin in the years 1972/ 73 when the government took away people's lands here at Edendale. At home there was a farm which was taken by the government, and we were compensated by an amount the government chose. We were then instructed to move to an area near Sibongudunga, at Dambuza where there hadn't been any house built. We refused to go there. We formed a delegation which I led. We went to the Town Manager to inform him that we weren't going anywhere. From there, I became actively involved in politics. In 1959 my husband was selling a newspaper, *The New Age*. This newspaper had political content, and it helped me gain some political knowledge. I think it was from 1978 to 1980 that Lulu Gwala came to recruit us to NAWU. Together with MaZondi, we joined. We would go to Durban where we met people like Dorothy Nyembe, Phumzile Mlambo and Nozizwe. From there we were very active in the struggle, and Mrs Mkhize had not arrived at that time. ... if anyone went to a meeting, they would return and inform others what was said there. This went on till the beginning of violence in about 1980/81. The beginning of violence was signalled by the arrival of Inkatha here at Lay Centre...

There was a Dr Ngobese who was an Inkatha member. An announcement was made that all people should meet at Lay Centre because there were some important issues to be discussed. We only found out when we were already there that it was Inkatha that had organised that meeting. One old lady from Edendale stood up and exclaimed that we had been tricked by Inkatha! Most of us stood up and went out. Some were left behind. We went back home angry at why Inkatha wanted us to join it. Later on, Inkatha returned to recruit members. Those who could not join it at the school had to go to Dr Ngobese's home to join. We refused to go there. However, some people

in the area joined. At that time, you would be seen by wearing khaki and a beret similar to that of the EFF, but which was black in colour. We were noted for not joining Inkatha.

During the 80s still, a line of demarcation was drawn near MaZondi's home... Where we had our homes built, was the beginning of Edendale. It was said that those who were on our side were ANC, and those who were on the other side were Inkatha. That was the time when MaZondi and others were attacked. They were told that all the Coolies should go to Edendale so that they remain alone that side. After that they would beat up anyone, they saw crossing over to our side. The same applied to our side. The war then began. If you had a relative at Mpumuza, that was the end of the relationship. Houses began to be burned. MaZondi's house was the first to be burned.

I think that...this war...in 88/89 there wasn't any fighting. MaZondi and others had their houses burnt around 86/87, and it was quiet in 1988/89 no one went across to the other side. When Mandela was released in jail in February 1990, and the ANC had been unbanned, the war began all over again. Even then, we were not fighting but we were rejoicing over the release of Mandela. While we were celebrating on the street, an Inkatha person fired a shot. Fortunately, no one was injured. There was a trip Ntombela and his people took. He made a claim that their buses had been interfered with at Ashdown...

It was on a Monday, the 25th that Ntombela said that no one was going to work that day. On Tuesday, the following day, they began burning some houses nearby. They burned Nkwanyana family's house. On Wednesday, the war began. During Thursday, the war was fought throughout the day. My house which had eleven rooms was burnt down.

Reggie and Micky were there. They would go to Edendale and come to inform us, and we would also inform them

of what transpired in women's meetings. That was the time when we decided to make collections because we saw that people were being killed. The Seven Days war I am speaking about began on a Monday until Sunday. During Thursday, the war was fought throughout the day. In my area, not all the family houses were burned but mine was burnt into ashes. Everything inside the house was burnt.

It had to be like that because in that family there was a boy, Sikhumbuzo Mkhwanazi, and a girl, Nomusa Mkhwanazi, we were with in the struggle. Families were selected, having been informed about them. This was because they didn't go to other families. After the burning we went to rent at Landovile. My boy, the one who is a teacher found a place there. Do you remember Mrs Mnyandu from Sobantu? She had a boarding house at Dambuza. I went to stay there. I stayed at Dambuza from 1990/91...

We registered and got R30 000. I went to renovate my house that had been burned. That R30 000 helped us a lot because we were able to repair the house. That is the suffering we went through. At the time we ran away because our house had been burned, my son got disturbed mentally. It was either from the ANC or Mandela, I don't know. We had registered with the Truth Commission. We were told to mention everything that had occurred to us. We received the money after we had voted. I forgot to tell you that on the 27th of March in 1990 they took away my nine cows. My kraal was left empty. They shot my dogs. We had run away already. They had properly planned because they arrived at 9hrs in Ashdown, at 9hrs here, and at 9hrs at Smero. It was quite a number of them. No, but they were led by the police and Inkatha carrying shields. You would recognise that it was the police by the way their shoes were polished. Do you know Zephania Nene, the one who was

a detective? He was shot that day. He was the only one that died. It was Inkatha. Zephania was sitting at his home at about 9:00 hrs when. He many boys came inside his house. When inquiring what was the matter, he was shot there and then.

He didn't belong to any. He didn't want to be associated with any because he would even tell us not to run into his house whenever we were running away. Zeph got killed just because he was found on the other side of the divide. The day our houses were burned, we were standing on the road with MaZondi and other women. I think it was a Sunday, and it was raining. Pastors from FEDSEM arrived and took us to a nearby school where places to stay and food had been prepared for us. While we were still standing on the road, we couldn't feel that we were hungry though.

This one, MaZondi was brave because she would take food to the boys who were fighting in the mountain. It was when fighting would last for the whole day. Did you see the foot while you were taking food to the boys?

As members of NAWU, we went to a conference in Port Elizabeth in 1990 when the ANC had been unbanned. We went there to talk about dissolving all the organisations so that the ANC Women's League would be formed. From there we went to King Cetshwayo to elect Nosiviwe and others... while we were there, we joined the Midlands Coalition Group where I met Fiona. We also went to another conference in Johannesburg where we had to elect a new Coalition committee. Bathabile and others were totally against the idea of the Coalition. They suggested that it be disbanded. We were taken aback by their view point. We then returned with Thobekile and you to form the Midlands Women's Group. We were there for quite some time because I still have the group's T-shirt.

From that point, if you speak about women you speak about what I know. I have been active all along. There is a

lot of them but they are dying. We recruited a lot. At that time there wasn't any women's organisation, there was the ANC only. It was later that we were told to join the ANC Women's League but the women were already organised.

But the first Women's League committee was made up of us. It was known who to approach at Caluza in cases of emergencies. But we were elected because we were the ones who established the first branch of the Women's League. We were with MaZondi, and I also became the chairperson of the Natal Midlands Women's League.

We worked a lot because we went around the whole of KwaZulu-Natal recruiting women. We went to places like Showe, Richmond, and there was a place I went to for the first time which was called Tiyeni. All the people in that area were clueless about the struggle, they were Inkatha. We worked a lot recruiting women. My secretary was Bathabile. At that time, we used to receive R2000 or R10000 from the HQ (Headquarters). We also had a Toyota van I was in charge of signing for. When our time was over in the committee, we left R33 000 and the car. The car went missing after we had left the committee. It could not be traced. It was said that it had been the log book that went missing first.

My son became mad. I took him to Edendale hospital. They helped him because he was not transferred to a psychiatric hospital. He recovered because he stayed only two weeks at the hospital. He was no longer at school. He got mad in 1990. Suffering. It becomes very painful during month ends. I always think that my son and/or my husband would be buying this and that had they be still alive. You find yourself not knowing what to think.

I am just thinking about the tunnels I opened up for my children to use when hiding. I had planted something in which to

hide oneself. My children were able to see a person coming to the house, and they would enter the tunnel on their way to Caluza.

We would come out and run away.

We are living fairly well here...

At home we had relied upon the son of mine who was a teacher. That R30 000 helped us because we were able to repair our home. When he passed on, some of the things had been taken care of. There is Zulu family staying there now. But I would like to return there, I am not getting used to this place. It was nice there.

They are ANC. MaZondi's belongings were stolen, mine were burnt. Even at Dombo's place, they began by taking some stuff away and they then burned. In all that, all those who were not ANC members were sitting relaxing at their homes. We were the only ones who had our houses burned.

It was PACSA that offered MaZondi corrugated iron sheets. MaZondi was the one who led a delegation to PACSA to request for corrugated iron sheets. The day that they went to PACSA the Boer that was later killed at the bridge arrived. That Boer took us for interrogation at Oribi. It was Dombo, Nomusa, and myself. It asked us why we were not joining Inkatha, and we told it that no one had ever come to request us to join it. Then it asked us whether we knew Dr Ngobese's place, and we responded that we knew. We explained that we were said to be ANC members just because of where we were staying. The Boer then asked us whether we were members of the UDF or not, and we told it that we were not. It was then that it directed us to go to Dr Ngobese and join Inkatha, and assured us that we would be safe. In the days that followed, that Boer was shot dead at the bridge by a black person. He had come with an intention to recruit for Inkatha.

At the time we went to Lay Centre when an old lady stood up and exclaimed that it was Inkatha that had organised a meeting,

Inkatha went to the school for celebrations. After that they stabbed people. Dr Ngobese is the one who initiated the war.

There was a certain Indian we used to go to in town to collect breads with jam and give those to children at creches.

I won't forget. But we are now able to go to Mpumuza.

We were not meeting. There was a boy from the Zulu family who died there. The people of Mpumuza dared us to come to the funeral. Most fortunately, the boy had died at Richmond hospital and he was taken from there to be buried at Sinathingi. His wife didn't experience any problem when she went back because she was Inkatha.

To other children, the situation is very bad... While talking about Inkatha with another grandchild of mine, he told me that his grandfather had that T-shirt with 'three pigs'. He was trying to explain the three elephants. He was actually displaying a total lack of knowledge about the violence. The last person we buried with 10c after we heard that Bayede funeral help those who were unable to bury their loved ones. Then after a while we would make an arrangement with the mortuary to take our loved ones home on a day before we bury them.

JABU BHENGU WAS THE GATHERER OF THESE STORIES.

Before I interviewed MaZondi Shezi and Maureen Zulu I had known the latter for over 20 years as a gender and community development activist. During the interview I met two strong politicians whose role in the struggle has never been recognized. The two shared a special sisterly bond like siblings who grew up together and reminisced about their lives. They had been through difficult times together but there was a sense of celebrating that they were not only survivors but victors who had championed for a cause they believed in, freedom in South Africa.

What is notable is that the two chose to be involved in the struggle, took up leadership positions in recruiting and educating others for the struggle for freedom. They paid a high price for this. They were attacked in their homes, family members killed, lost their homes and belongings and forced to abandon their homes. MaZondi fled from Mpumuza to Caluza after the death of her husband and her son. This meant she had no financial support as she was not employed. Maureen moved within Caluza to a safer place.

The two are resourceful women. MaZondi dug up a tunnel where her children could run to safety when under attack. They were able to provide support to victims of violence. They collected funds from the community to assist bereaved families with the help of Bayethe and Msimang Funeral Undertakers. They got help from PACSA , COSATU. Some business people in Pietermaritzburg provided food so they could run a Soup Kitchen for school children. At the time of the interviews Maureen

was involved in a community project in which they ploughed the land next to the Msunduzi River near the Caluza Clinic.

The women can never forget what happened to them and their families, they have tried to put the past behind them. It's not easy they are in the same community and they still meet individuals who disrupted their lives and robbed them of their loved ones. They long to return to their original homes.

WHERE THESE STORIES HAPPENED

The story of Greater Edendale begins long before the times of the political conflict and struggle these women describe. The British colonists wanted separate settlements for different races. The first such location in the Natal colony, set up in 1846, was Zwartkops/Swartkop (Ngaphezulu). This meant that the colonial government could keep the races separate and control the Africans. A farm of over 6000 acres located between Zwartkop and Pietermaritzburg belonging to Andries Pretorius and was bought by a Wesleyan missionary James Allison in 1851. It was later called Edendale.

The settlers on the farm were called *amakholwa* (converts). The *Amakholwa* managed to buy the land and get title deeds and therefore owned land. These *amakholwa* played a significant role in Natal's intellectual and cultural life and even on a national scale. This was the beginning of an African elite which was neither white nor black. The elite (*ononhlevu*) were Africans that were Christians and educated. Consequently, some of the African National Congress's founding members, the current ruling party in South Africa, come from Edendale. The poor black Africans and non converts (*omakhul' ehlupheka*) remained at the margins of this society.

The Greater Edendale area is now made up of traditional villages under traditional leadership known as Vulindlela, townships (Imbali and Ashdown) under the municipality's control, privately owned land and informal settlements. It is divided into two areas, there is the traditional area of Edendale proper, where virtually all land is privately owned. However, the second area is regarded as the more contemporary Edendale

area, and it is here that all land is owned by the state or the provincial government. (Msunduzi IDP, 2020 -2021)

The Greater Edendale is now part of the Msunduzi Municipality in Pietermaritzburg KwaZulu-Natal, South Africa. The Msunduzi Municipality covers an area of 635 km² with an estimated population of 617,000 people. Half of these people live in the Greater Edendale area. The city is the second-largest within KwaZulu-Natal and the capital city of the province.

HOW WE COLLECTED THE STORIES

Mrs Sibongile Mkhize, the visionary founder of this project, was an activist living in Caluza in these times of the struggle. She supported the ANC and UDF. Part of her story has been told in a book on the Seven Day War that was published and her story has also been included in a display in the KwaZulu-Natal Museum. She thought it was not right that many men had been recognised for the part they played to bring about democracy but that very little was known about the women who had supported the comrades in this area of the Midlands of KwaZulu-Natal where there had been so much violence.

A few women formed a working group to record and publish the stories of the women in the struggle in the KZN Midlands. First we checked to see if women wanted to tell their stories. We put an advertisement in isiZulu in local newspapers to invite women to an open meeting at the KwaZulu-Natal Museum in Pietermaritzburg. At this meeting women said that they would be interested in telling their stories.

Then the working group, Sibongile Mkhize, Jabu Bhengu, Mabongi Mtshali and Fiona Bulman, asked for advice from specialists like the KwaZulu-Natal Museum and the Centre for Adult Education at the University of KwaZulu-Natal. We also talked to the librarian at the Alan Paton Centre and Struggle Archives at UKZN and it was agreed that all original recordings and transcriptions will be stored there so that future generations can hear the women telling their stories.

At the meeting at the Museum someone from each of six areas (Esigodini, Caluza, Ashdown, Dambuza, Imbali and Slangspruit) agreed to call those interested to meet when the time came to

hear their stories. It took quite a long time to be ready to do this and in July 2018 we began meeting with the groups of women.

We employed two young women, Thandeka Majola and Siyathokoza Hlope to assist in recording the stories and then writing them down exactly as the women told us. This was not a research project, it was to allow the women to tell their stories themselves and not have someone “correct” or change them. This was our promise. Two members of our working group, Jabu Bhengu and Mabongi Mtshali, also agreed to assist the story tellers by asking questions and making sure that everyone had a chance to tell their story.

We thought that for some women this story telling might bring back very painful memories and arranged for Sinomlando to provide counselling if it was needed.

There were three meetings of the groups all conducted in isizulu. The first was an introduction of the project. We explained our promise that we would find a way for people to read their stories and we would not change their words or stories. Those women who participated in these groups signed a form agreeing that we could publish them but also knew that they could withdraw and remove their stories at any point if they wished.

In the second meeting Jabu and Mabongi asked these questions:

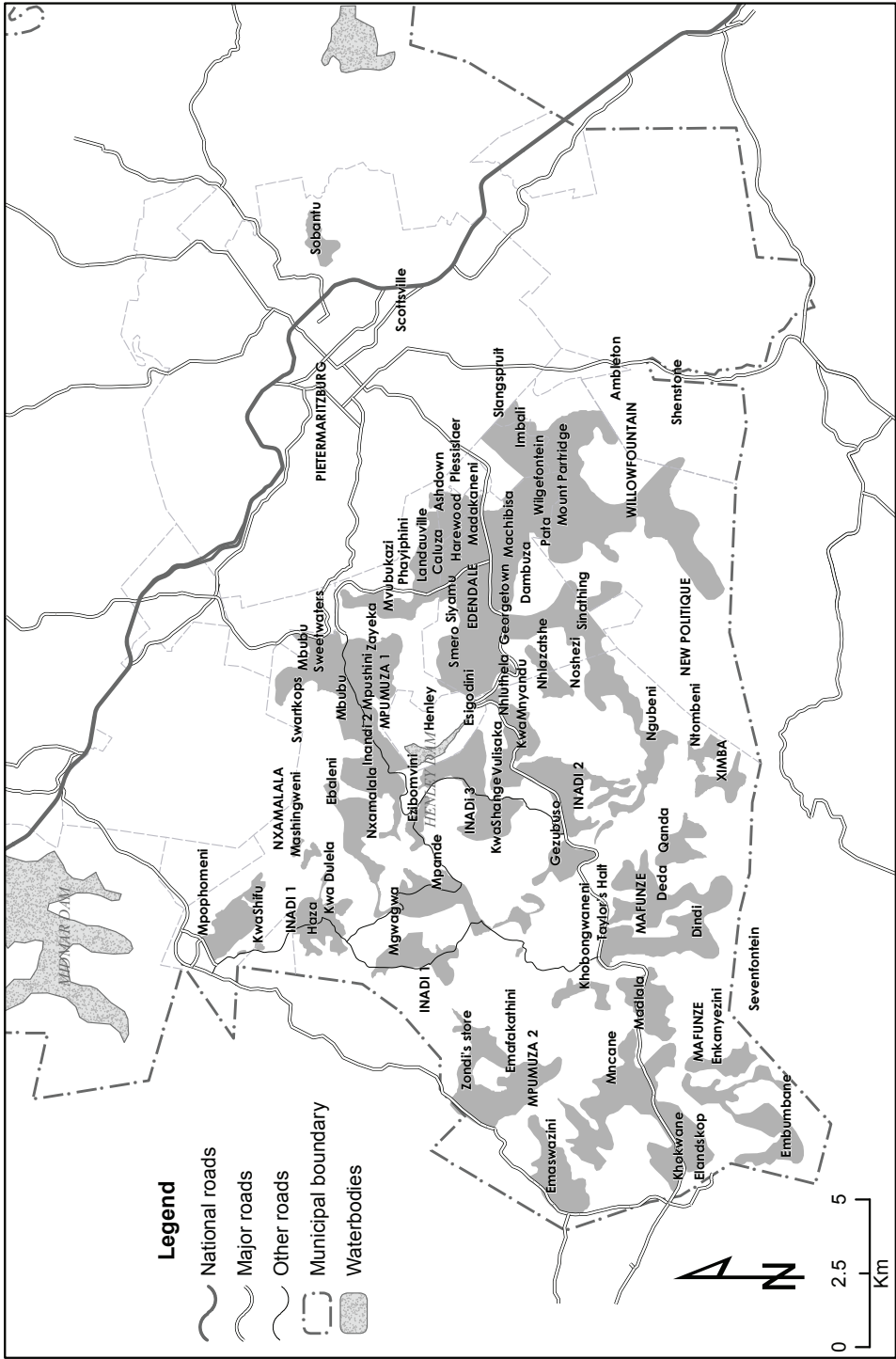
- Where and when were you born?
- When did you settle in Caluza
- What were you doing in the 1980s?
- Which events in the 80s and early 90s do you vividly remember?
- What impact did these events have on you, your family, your community?

Some of the stories were quite long and involved and others were short. This may have been because they did not remember or they found it hard to talk about these times. In all of this our listeners were respectful and caring as the stories were told, for many, for the first time. For all it was very emotional to look back over those days and those events.

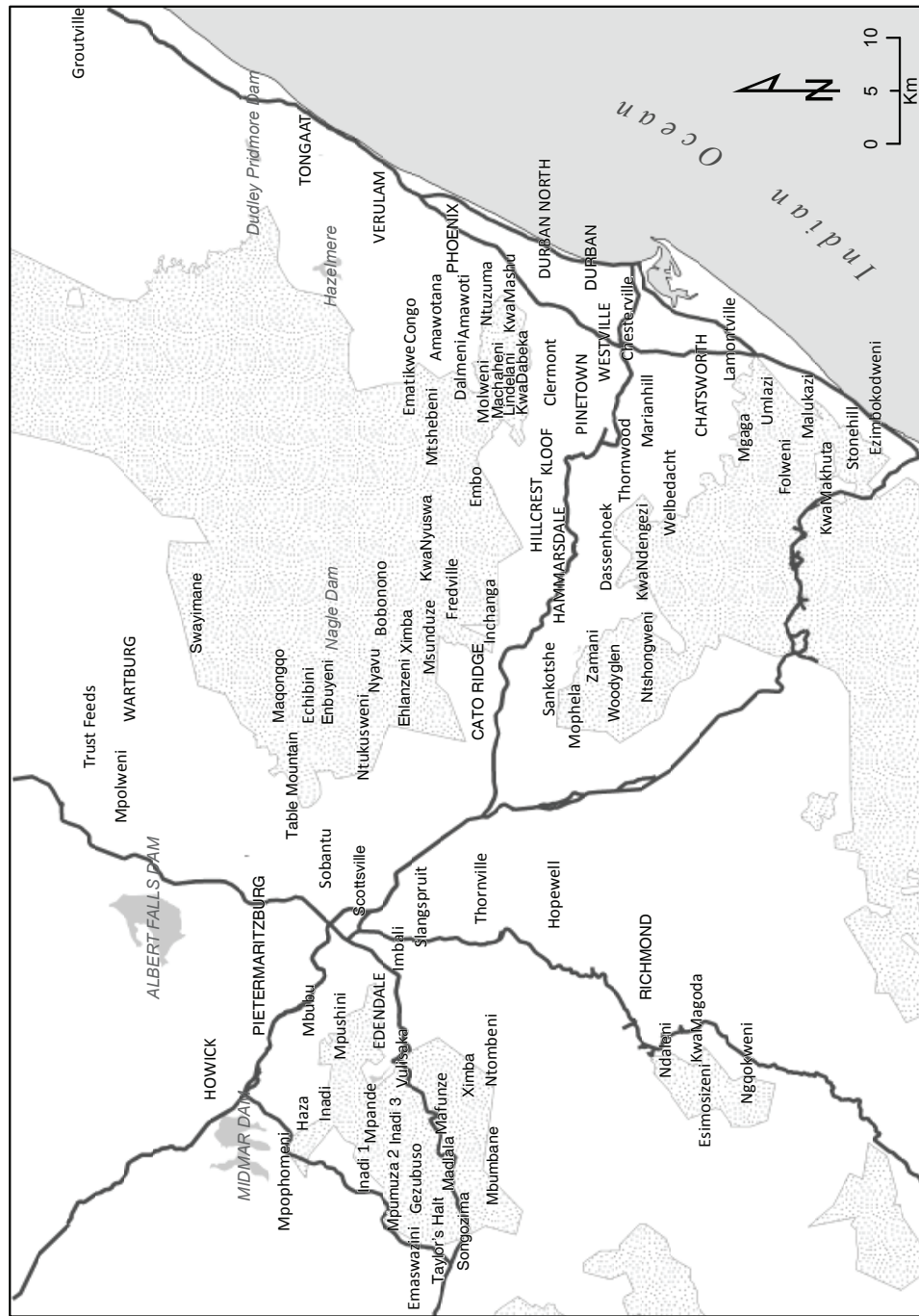
“IN OUR OWN VOICES”, was a commitment made to the women that has been honoured in the Zulu edition of the stories and as far as possible in the translation to English.



**Sibongile Mkhize, who said these stories
are important, they must be told.**



Map 5 The Pietermaritzburg region



Map 3 The Pietermaritzburg and Durban regions

ISIZULU

AMAZWI OMAME CALUZA



AMAZWI OMAME CALUZA

Ukuqopha iqhaza

Ukuqopha iqhaza labesifazane baseCaluza
Emzabalazweni e-KZN Midlands.

Hleze laba besifazane bakhohleke

A dark grey circular logo with a subtle drop shadow, containing the word 'IsiZulu' in white.

IsiZulu

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Amazwi Oname

Caluza

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2 4 6 8 10 9 7 5 3 1

Wonke amalungelo aqondene nale ncwadi agodliwe. Akukho ngxenye yalencwadi engakhiqizwa noma idluliselwe komunye umuntu nanoma ngayiphi indlela, isimo noma ngokwe-elekthronikhi, ngokusebenzisa umshini okubandakanya nokufothokhophu, ukuqopha noma-ke ngayiphi indlela yokugcina noma ukubuyisa ulwazi oluqondene nale ncwadi ngaphandle kwemvume ebhaliwe yomshicileli.

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Siyabonga kakhulu kubantu abenze lezincwadi zaba yimpumelelo

Sibongile Mkhize owathi kubalulekile lezindaba
zixoxwe ziqophwe

Abesifazane abaxoxe lezindaba

IMalibongwe Trust exhase izigaba ezintathu zokuqala
zale-projekthi

I-Church Land Programme exhase ngokuthi kushicilelwe
izincwadi

I-Sinomlando ngokunika ukwesekwa ngokwengqondo

I-Reference Group yethu: Dr Nompumelelo Thabethe, Dr
Zamo Hlela, Nomagcwanini Nokwe, Jabu Bhengu
no-Fiona Bulman

Dr John Aitchison: amamephu aphuma acashunwe ku
“Numbering the Dead”

Aaron Mazel: ikhava nezinye izithombe

Phindile Zama;Umthwebuli womame kulencwadi

Iqembu Amazwi Oname:

Abagququzeli balezingxoxo: Jabu Bhengu
noMabongi Mtshali

Ukulotshwa nokuhumusha: Thandeka Majola
noSiyathokoza Hlophe

Umdidiyeli: Fiona Bulman

Abalekelelile

I-KZN Museum, Dr Anne Harley, Jane Argall & Edendale
History Project.

The recordings and transcripts of these stories
are stored at UKZN Alan Paton Centre.

Lwenzeka kanjani loludlame?

So amaBhunu wona angena ngokuhlakanipha, angena ngokuthi Uyabona bafika kuqala namaphilisi okupreventa ukuze singakhuli uyabona, baqala ba-preventisa abantu abamunyama bafaka ama-depo ema clinic yonke into. Babuya lapho okwesibili bangena ezikoleni manje, bayofundisa iBantu Education, uyabona. So izingane lezi ezazifunda zazibona ukuthi no, zabuka izingane ukuthi ukuze siqede yonke lento ekuthiwa asiyifunde sizongena emugwaqweni, ilapho ke kwaqala khona. Yathi umangabe iyouth iqala ingena emugwaqweni ngoba ilapho la kwaqala khona bebona ukuthi No sicindezelekile la Asikhululekile yonke into amaBhunu ayasicindazela, so izingane ngokuhlakanipha zabona ukuthi No, azingene zenze ama March lapho zazidestroya yonke into. Ukuze zikhombise ukungxama kwazo ukuthi No enough is enough manje, asiyifuni lento thina..... Nomagugu Zuma

So ke enye yezinto ezihlala zibuya emqondweni, kodwa-ke ngokubuka kwami impi eyabakhona eyayifanelekile ukuthi ibe khona ukuze sikwazi ukudlula kulobandlulo esasilwa nalo. Kwasekusetshenjiswa iNkatha ukuthi isivimbe, AmaBhunu esidivayida esilwisa sodwa ngokubuka kwami. Sindiswa Khumalo

..... mhlawumbe ukube kwenzeka ekuqaleni ukuthi abantu abathize, ama-leader aphezulu bathi No, ake sihlangane, ngoba thina singabantu abamnyama silwa sodwa, asiboni yini ukuthi kukhona isandla sesithathu. Ake sihlangane thina sodwa sihlale phansi siyibuke ukuthi kungani silwa sodwa. Azange libekhona lelohuba, lokuthi bayilungise kanjalo ingakho ke, yavela yonakala umuhlaba wonke. Yahamba yangenelela umhlaba wonke, kwachitheka igazi ngendlela eyisimangaliso, kodwa engike ngikubonge ukuthi ekugcineni bakwazi ukuhlangana. Nomagugu Zuma

Amazwi Omame:
Ukuqopha iqhaza labesifazane baseCaluza
Emzabalazweni e-KZN Midlands.
Hleze laba besifazane bakhohleke

Asizange siyithole inkululeko ngaphandle kokuzabalaza, kwafa abantu abaningi abanye badonsa iminyaka eminingi ejele. Bangingi futhi abalahlekelwa izihlobo, izindlu zabo kanye nayo yonke impahla yabo njengoba kwadingeka babaleke ukuze basindise izimpilo zabo nokuvikela izingane zabo. Amaqhawe kanye nabaholi abadumile bayakhunjulwa kanti nezindaba zabo ziyaziwa. Bangingi abesifazane ababa neqhaza bahlukumezeka kulesisikhathi sodlame. Sekuyiminyaka engamashumi amane kusukela kulesosikhathi kodwa laba besifazane sebekhohlakele. Intsha yalapha emiphakathini yethu KwaZulu-Natal Midlands, eMgungundlovu kayibazi abantu besifazane ababeyizishosho, abavikeli bezingane nabantu abasha, abanye bashiya izindawo ababehlala kuzo beboleka bazokwakha enzindaweni ezintsha nemindeni yabo.

Lezi yizindaba zabantu bangempela ezixoxwa abanye besifazane baseCaluza abasinda kulezi zikhathi zodlame. Sacela laba besifazane ukuthi bavume ukuqoshwa kwalezizindaba. Savumelana ngokuthi izindaba zabo zizoshicilelwa ngokuhamba kwesikhathi. Ukuqinisekisa ukuthi bakhululekile ngokushicilelwa kwezindaba zabo sabafundela esikuqophile. Leli kwakuyithuba labo lokwengeza noma yikuphi abakufisayo, bashintshe lapho befisa ukushintsha khona noma bakhiphe amagama abangathandi mawaqoshwe. Lezindaba zixoxwa yibo laba besifazane, akuzona izindaba zethu futhi sisigcinile isithembiso sethu sokushicilela ukuze nabanye bezwe amazwi abo ngokufunda lezizindaba.

ICaluza ingaphezu nje kosebe lomfula uMsunduzi e-Edendale. Kungaseceleni komgwaqo okhuphuka

ngoMpumuza uye eSweetwaters. Lokhu kwakusho ukuthi imiphakathi yakhona yayingomakhelwane ngaphambi kodlame kodwa iMpumuza yayiyindawo yendabuko lapho abantu abaningi khona babengamalunga eNkatha kanti umphakathi waseCaluza omningi wawuhambisana ne-UDF.

Sacela laba besifazane ukuthi bavume ukuqoshwa kwalezizindaba. Savumelana ngokuthi izindaba zabo zizoshicilelwa ngokuhamba kwesikhathi. Ukuqinisekisa ukuthi bakhululekile ngokushicilelwa kwezindaba zabo sabafundela esikuqophile. Leli kwakuyithuba labo lokwengeza noma yini, bashintshe noma yini noma bakhiphe amagama namazwi abo. Lezi zindaba zingamazwi abo, akuzona izindaba zethu, futhi sisigcinile isithembiso sethu sokuzishicilela ukuze nabanye bezwe amazwi abo kulezindaba.

EMMA SHEZI (MAZONDI)

Uma ngisuka kwaMpumuza
ngiya eCaluza
ngangineminyaka
engama-50. Ngizalwe ngo
1932 noma nginga sayikhumbuli
inyanga. Amantombazane
esasibambene nawo uMaZondi,
noMaMnguni yibona abantu
esasihamba nabo lendlela futhi kuze
kube yimanje. Mina ngangizisebenza.

Ngokuzalwa ke mina
ngazalelwa eMkomaas, ngakhulela
kwaMpumuza. Ngasebenza
eMaritzburg kulapho ngathola khona umkhwenyana waka
Shezi engashada naye. Ngihlalile naye kwaze kwasuka
ipolitiki. Ngangi ngakhile mina la eCaluza kodwa ngangakhe
kwaMpumuza, ngasuswa yipolitiki phakathi kwe ANC
neNkatha ngoba kwaziwa ukuthi mina ngifikele edolobheni
ngabe sengiba nolwazi nge ANC. Umkhwenyana wami naye
wabe eseyashintsha waba yi ANC sisekhona kaMpumuza.

Ngangineminyaka engu-50 ngesikhathi besishisa sabe
sesiyathutha sayohlala eCaluza kuze kube yimanje. Uma sifika
eCaluza sizokwakha khona, yasuka ipolitiki sihlala esontweni
sibalekela Inkatha. Sabe sesiyabuya ngoba sesibona ukuthi
izingane sezikhulile futhi sizishiye zodwa le, oGundane babe
sabancane. Impi yalapha yayiba nezikhathi esuka ngazo,
yayingasuki zonke izinsuku kuze kutholakale ukuthi akusaphekwa
akusenziwa lutho, cha. Abanye babehlala esikoleni thina sihlala



esontweni. Uma sesibuyile sesingapha kwasho ukuthi izingane zami basazilandela, hayi-ke bamdubula umfana wami la emgwaqweni engakhe ngakhona. Lapho ngakhe khona manje, yilapho ayelele khona ese yisidumbu. Ngabe sengizitshela ukuthi cha manje angisayi ndawo ngiyahlala la, nami uqobo sengiyofela la. Umfana wami wadutshulwa yiphoyisa, akadutshulwanga abantu beNkatha. Bafika bephethe isitsha bethi bazofaka u poison edamini lalapha kulendawo, izingane zabe seziya kovimba lokho. Ngesikhathi sibheke izingane ukuthi yizona ezilwayo, kanti sikhohlwe amaphoyisa. Umntwana wami wadutshulwa yiphoyisa, ngabe nginamanga uma ngingathi wadutshulwa odlameni.

Sabaleka ebusuku, akekho umntwana wami owasala. Mina ngamba umgodi ekhaya wokuthi uma isuka impi, izingane zami zizophuma ngaphansi kwalomgodi engiwugubhile, bahambe ngawo baye ezansi eMvubukazi bese bephumela phesheya. Nangempela zenza kanjalo izingane, kanti hayi ukufa kusalandela, kwamthola ke ukufa [introducing her husband]. Ngangidayisa esikoleni u-Denis bamshaya...bashaya umyeni wabe eseyagula, wake wahlala esibhedlela. Babemqoba ngezinduku nayo yonke into. Yibona o 80s...Hawu kodwa-ke amaqabane athi phambili! Yibona o Maureen abangipha amandla okuthi ngiqinisele. Umntwana wakho ulele, manje sekulala indoda, khohlwa yinto esemuva sibheke phambili. Ngesikhathi kuthiwa asilande othayela, angisakhumbuli ukuthi kukuphi nendawo, nalo iThawini lalingakabi likhulu, kwaku seyindawana encane nje. Ngase ngingapha, kodwa angisakhumbuli unyaka. Phela u Maureen abantu abaningi bebesithatha njengezihlobo ngoba uyingane ka aunty wami, siqhamuka e Mkomaas. Sesihlale naye yonke leminyaka futhi asixabani, ukuphela nje ngimthathele nayi indoda. [uhleko].

Umfana wami washona kuqala kunomyeni wami, kwashona umfana wami kuqala kwathi emva kweminyaka emibili eshonile

kwashona umyeni wami. Mina nganginabantwana abawu 5,
 bashona ngesikhathi sodlame...omunye bambulala kwaPata...
 Amagama abantwana bami kwakungu Mpumelelo omdala,
 Nkosenye, Zibonele, Neli bonke laba sebashona, manje ngisele
 nomntwana oyedwa. Lona oyedwa osele useshadile uhlala
 kwakhe. Angisayikhumbuli iminyaka kodwa akhona ama
 death certificates abo. Bashona bonke babelandelana kodwa
 intombazane yagula, kona ngike ngahlupheka mina kakhulu.
 Ngoba yabuya emsebenzini e Hilton wafike nje wathi mama
 ngikhathele kodwa angiguli. Ngathi kuyena ukhathazwe yini,
 wathi ngikhathazwe wumsebenzi. Wayesebenza epulazini,
 naye wathi uma engishiya, wangishiya nezingane ezintathu.
 Zazizincane kakhulu ngoba okunye kwakukuncane, loyo baqeda
 kumbulala nje eMthatha. Konje owesingaki manje lonyaka
 uZwe eshonile? Owesithathu unyaka eshonile. wayehambe
 nentombi kanti intombi inesoka ngakubo. Umntwana wami
 ngagcina ukukhuluma naye kuwu 12 emini...namanje kubuye
 kuvuke emoyeni ngoba uma ngibuka I cell phone yakhe nayo
 engavele ngayithatha ngayijikijela laphaya kude. Wagcina ngo
 12 ukukhuluma nami kuleyo phone ethi, mama sesifikile, kanti
 usesholo ukuthi uzongilanda la. Ihhee...mntanami bangishisela
 izimpahla ezinjani nje, ihhee...Phela mina ngahabula eSobantu,
 e-Dark City kulendlu yokuqala, ikaMbambo isibongo
 sakhona. Uma ngisuka eMkomaas ngaya kohlala eSobantu
 emzini kamkhulu wami ngoba ngangisebenza e Scottville.

Baningi esasihlangana nabo ebusuku, kwakuthiwa nje
 siyohabula ngoba yayingakhulunywa indaba yepolitiki.
 KwaMpumuza ngafika sengishadile. Umyeni wami angizange
 ngithi akangilandele kwipolitiki, mina ngangingasho ukuthi
 asihambeni, kwakuba yilowo nje othandayo othi mina
 ngiyathanda ukulandela lenhlangano. Kwakumnandi ngoba
 noma usesimweni esingasihle sasikwazi uku kusingatha,

sasixoxa njengomakhelwane. Nami ngangibatshela ukuthi asibambaneni sibe wumuntu oyedwa. Uma kukhona lapho kushonwe khona sizopheka amahewu, sibalalise labo abashonelwe, sisize nje lapho kufanele khona... Hawu noMaMnguni umakhelwane wami naye bamshisa, sasithenga impahla efanayo sithanda nje ukufaniselana ngisho nangama fenisha.

Hayi I COSATU yayikhona yangisingatha ngesikhathi kushona abantwana bami kanye nomyeni wami. Ngikhumbula nje uNgidi omunye owayekhona.

Saqala sapheka isobho silapha ka Mrs Mkhize lihambisana nesinkwa, kwakuthi uma kuphuma isikole kunikezwe izingane lelosobho nesinkwa eziphuma esikoleni. Kodwa sabuye sabona ukuthi cha siyazigqilaza ngoba ezinye ziphuma ziye ezindaweni ezihlukene, manje kungcono sihambise lokudla esikoleni nge break. Kodwa sasenzela izingane ezincane hayi laba asebebadala. Lokho kudla sasilethelwa kona, kodwa emva kwesikhathi u Mrs Mkhize wagcina esengifundisa ukuthi ikuphi nakuphi lapho kufanele ngiye khona uma ngiyolanda amasobho. Sahamba ke naye saya lapho, kwatholakala ukuthi isitolo salawomasobho sise Scottville, saya khona, hawu manje ke iphi imoto yokuwathatha. Kodwa e Scottville sase siyolanda ukudla qobo, uma ngifika esitolo bangibuza ukuthi yimina yini ozothatha ukudla, ngavuma. Kwase kuthiwa kufuneka imali, wathi u Mrs Mkhize kimina, hamba uye e bank uthathe imali engaka. Uma sengifika nemali kanye ne list, ngafika labelungu abakaku hlukanisi ukudla engizokuthatha, base bengibuza ukuthi nginayo yini imoto. Ngithi yebo ikhona imoto, bathi awulande imoto ke, imoto yaphindela kabili ukuyolanda ukudla. Manje sizokwenza njani lokhu kudla uma sesifike nakho ngoba no Mrs Mkhize uyahamba uya emsebenzini, kulokudla kufanele siphekele izingane. Sasiphekela zonke izingane kwakungakhethwa, uma nje ikulesikole. Sasipheka amasobho nezinkwa, ngelinye ilanga kudliwa amakhekhe. Kulamakhosikazi aphekayo, wathi

u Mrs Mkhize mina ngazana no Happy anginazi nina, lalelani ke makhosikazi. I load yokuqala izosala la, eyesibili sizoyicaza sonke njengoba silapha ukuze niphathe ukudla kwasemakhaya. Okunye ukudla sakuhambisa ka Mbanjwa umfundisi owayakhe lapha ngaphesheya, manje wawudla ngoba kukhona okusalile. Hayi ke konke kwaqhubeka kahle, siyambonga bandla impela yena ngoba wasilethela ukudla. Sasingakhethi ukuthi umntwana owe Nkatha noma i-UDF. Yayizwa futhi ibona nezayo izingane, abanye bajika khona lapho. Mhlawumbe uzwe ngomuntu ethi uyabona uma wehla ebhasini eThawini ungangishiyi, bese ubuza ukuthi uya lapho ngiya khona yini. Athi yebo ngoba iyona ndlela esasikhuluma ngayo leyo. Sasithi ungabombuza umuntu ukuthi uma ethi ungangishiyi, ukulindeleni ngoba uyazi naye ukuthi ngiyaphi, sihambe sonke siye emhlanganweni kodwa angisabazi abaningi ngoba iningi selashona.

Into eyenza ukuthi banginombole yingoba kwaku hlanganelwa kwami, labantu ababekade beshawa kanye noMaZondi babe balekele kwami, kuthi uma sebethole izindawo zabo zokuhlala baphume. Kwaze kwagcina sekunabafana ababaleke ezindaweni zabo abase behlala kwami, kuthi uma sebethole izindawo zabo bahambe.

Ngelinye ilanga kwake kwafika amaphoyisa evutha bhe kwami, kwakune drum emnyango elalinamanzi, bafike balichitha ngoba bethi bazochitha intelezi, behamba nabantu beNkatha. Bafike bangibuza ukuthi ikuphi intelezi, ngathi angazani nantelezi, ngiyabona babethi izinto eziningi zenziwa kwami. Sasingalali noZulu, ngelinye ilanga kuyisebusika ngabo 1987, kwafika amaphoyisa asikhiphela emnyango asiklelisa nezingane bangene endlini bethi bafuna izibhamu, bapequlule bashiye kanjalo bengatholi lutho. Kodwa into esayi noticer ukuthi babethintithela phansi yonke into ebhaliwe, bese sibona ukuthi bafuna into ebhalwe I ANC ngoba angeke ufune isibhamu emaphepheni. Kanti ngesikhathi sihamba imihlangano no Phumzile babesitshela

ukuthi singabhali lutho phansi silalele nje kuphela, ngoba into ebhaliwe iyabophisa. Manje sasingabhali lutho, sasixoxa ngemilomo namanye amakhosikazi esasihamba nawo.

Nakubo kasibali wami kaMkhwanazi, angithi izinto zami ezazihleli khona zashela khona. Kukhona lapho sasimile khona, mhla ngibona unyawo lwalendoda lundiza phezulu... angithi simile lapha siyacabanga nabantu bayadubulana... Ngezwa kuqhuma isibhamu kungathi siqhuma kimina, uma ngisathukile kanti hayi nakhuya la sithunyelwe khona ngoba sengibona unyawo lundiza phezulu. Base bemthathile emngceleni lapha...angithi izingane zazihlala lapha ubusuku bonke zingadlile kuze kube semini zigade imizi.

Mina nginakho konke ngisho ne khadi. Kusukela lapho ke nje, uma ukhuluma ngabantu besifazane ukhuluma ngento engiyaziyo, ngayibamba nje unomphele. Bakhona... Namanje abanye bathi wozani nisithathe ngoba sase singena umuzi nomuzi...

Kwakuthiwa hheebhu! Mina nje ngicabanga abantwana bami ngibavulela umgodini yokucasha, kunento engangiyitshalile esithayo. Babekwazi ukumbona umuntu uma ezongena, ngesikhathi efika egijimela endlini, bona baphume bangene emgodini wabo babaleke beze eCaluza.

Ihhhee...ngabona omunye umfana wakaMthalande khona lapha eMpumuza esehluphekile. Wathi hawu gogo, ngathi ihheee...uzazi zonke izimpahla zami ukuthi zikumuphi umuzi ngoba babethutha, kodwa nanithi nina nenzela ukujabula. Hayi kwami bashisa imbijana nje, okunye bazithathela kona.

UmaMnguni lapha phesheya sasibambisene kanti uyi Nkatha. U-Dr. Ngobese wahamba ngesikhathi sekukubi waya kaCeza. nenza kahle ngoba amanxeba ayadinga ukuthunukwa ukuze ukhumbule... U Mrs Mkhize owazi kahle. Ngeke ngikhothlwe nhlobo kodwa ngiyaya ka Mpumuza. Abazukulula nabantwana bami sebezwa ngokutshelwa nje, kanti futhi manje bayawuthenga umhlaba kodwa kukwami lapha.

Mina isibongo sami ngingowaka Ndlovu (MaNdlovu). Thina u- Mrs. Mkhize no Happy basifice ngendlela, bona baphenduke sesikhona... Baqhamuka la bona kuma 80s, ngicabanga ukuthi kwakula ko 86, 87 ngoba siqala ukuba nabo mina ngangi yongcwaba uSdumo. Umngcwabo wakhe wawuphumela e Welcome nabo babekhona ngalelolanga. Ngesikhathi sama 80s babesasonta o Happy no Mrs Mkhize begqoka ama blouse a blue, uyakhumbula? Babengama kholwa amakhulu kabi. Ngesikhathi singcwaba uBhanisi babengakabi khona, uBhanisi wayebulewe yiNkatha ngabo 80, 81. Kodwa ke asibe sisasho lutho ngoba babuye bathi yibona aba recruiter thina [kuyahlekwa].



Kwakushintshwa amaKula ngoba babebizwa ngamaKula bonke laba be-UDF. Kwakuthi ngesikhathi kushiswa imizi yabo amakhosikazi eNkatha amemeze athi, asha amaKula! Wawusihlanganisa nje, uma kuqhamuka amaphoyisa sicule amaculo esonto. Kukhona nogogo wangale kaKhuzwayo esasihlangana nabo sizoxoxa izindaba zesonto.

Kwase kungu 1994 lapho ne ANC seyivulwe umlomo, kodwa thina saqala sisahlangana ngokweba ukwakha imihlangano sigade amaphoyisa. Uma efika kithina amaphoyisa asifice sicula amaculo esonto, kwase kuthiwa kufanele siyojoyina Inkatha... Qhubeka lapho ke MaZondi. Umuzi nomuzi kwakuthiwa awujoyine

Inkatha, uMaZondi wangayijoyina, base bemlandela. Imizi yonke engayijoyinanga Inkatha yabhalwa phansi, uMaZondi wavelela ke kwathiwa uyena oqhamuke nalelivangeli. Nomakhelwane bakhe abaningi kodwa sebashona abanye, nabo abayijoyinanga Inkatha. Manje into eyenza ukuthi alandeleke kuze kushiswe umuzi wakhe kuqala yingoba akajoyinanga kwase kuthiwa uyena oze nalento.

Ngesikhathi eseshonelwe wumfana wakhe owadutshulwa yiphoyisa, lapho sase sihlanganile saxoxa ngokuthi abantu bayafa, manje kumele sihlangane si support ama comrades. Uma kukhona oshonelwe, kufanele sihlanganise imali ukuze kungcwabeke lowomuntu. Umuntu kodwa wayekhipha lokho anakho, ngoba nemingcwabo yayingakabizi kangako. Sithe sesihlanganisile labo R2, R1 sakwazi ukungcwaba ingane kaMaZondi. Umuntu kodwa owayesisiza kwakungu Msimang ngoba wayengumngcwabi. Thina sasifika nayo ke ku Msimang lemali okungo 5c 10c, kusuka nakwezinye izizinda sifike sihlanganise leyomali...uma sesiyihambisa leyomali sifike simnike singayibalile nokuyibala, sasivele sithi khahla! Naye uMsimang wayengakhulumi lutho, kunalokho wayevele akhiphe ibhokisi. Kuthi ama comrades lawa anama khumbi wona akhiphe amakhumbi sakwazi ukuya emngcwabeni wengane kaMaZondi, kodwa nje futhi kwase kuyiyona ndlela yokungcwaba.

Angikaze ngisebenze mina ngoba indoda yami yayingamfuni umuntu osebenzayo, ngangiwu house wife. Ngathola abantwana okungabafana namantombazane, amantombazane asashona kwasala abafana bami ababili. Bashona bezelwe nje, babe ngamawele. Kwase kuthi umfana wami omdala washona ngo 2007, washona nje esenomakoti. Yebo ukhona kwakhe lapha ngakaMaZondi.

Abazukulu bahlala konina, umfana omdala wayena bantwana abathathu, kwathi enye yalezingane wayeyithole entombini bese kuba abantwana basemshadweni. Wayeshade intombi yase

Sobantu nje... USinithile Magwaza awumazi? Lapha kaMnguni okwakuthiwa yikamhlaka 15... [Kuyahlekwa]. Umlingani wami ke loyo. USinithile sewashona naye, ukhwenyana wakhe washona ngo 2007, yena washona ngo 2010. Babenengane eyodwa yomfana, yathathwa yi family enye yethu eseGoli kamfowabo kaZulu umkhwenyana wami. Kwasuke kwaba nesikwirikwiri nje...kuhlezi kodwa kushiwo ukuthi ungalinge uzeke intombi yase Sobantu [kuyahlekwa], ngoba kuthiwa izigebengu. Nami ngazibonela ngesikhathi sekushone umfana wami. Wahamba waya ka Master wafike wathi uyena obefundisa izingane ebondla, manje angazi wayemondla kanjani uthisha. Savele sangamlwisa nobaba wasekhaya samyeka kanjalo, akusenandaba.

Ngalibamba iqhaza emzabalazweni, kodwa mina ngithanda ukuyisusa emuva lapha ngabo 1972/73 lapho uhulumemi wayethatha izindawo lapha e Edendale. Ekhaya kwakunepulazi, uhulumeni walithatha nje, wasinika futhi imali ethandwa uyena. Uma eseyithathile, wabe eseyabuya ke upoyinande wathi asisuke la sasakhe khona, bayosifunela indawo lapha ngase Bongudunga. Lapho imizi yayingakabi khona, uhulumeni wathi asiyohlala le kaDambuza sisuke lapha, hayi ke sathi asisayi ke lapho. Kulapho nga leader khona I delegation, ngaqoqa abantu esasakhe nabo saya kaPoyinande ku Town Manager. Ngafike ngamtshela ukuthi asiyi ndawo, asiyi nje lapho kuthiwa asiye khona futhi sasibaningi, naye u Town Manager wabona ukuthi sibaningi wabe esethi asihlale. Kusukela lapho ke ngabamba iqhaza nami, ngoba futhi umyeni wami wayedayisa I New Age Newspaper ngabo 1959. Manje I New Age yayixoxa kakhulu ngepolitiki nami ngagcina senginalo kancane ulwazi ngepolitiki. Lelophephandaba ngangilifunda kodwa ngilifihle, noma sikhula nomyeni wami sase singenile kulento yepolitiki ngoba nangesikhathi sangabo 1972 kuthathwa izindawo kulapho sasheshe sabona ukuthi nakho ke manje sebeze bala. Ngicabanga ukuthi kwakungo 78 kuya ko 80s lapho kwafika

khona u Lulu Gwala ezosijoyinisa I NAWU (Natal Organisation Women's Union). Sajoyina ke nabo oMaZondi laba sesiya nase Thekwini lapho sase sihlangukhona nomama u Dorothy Nyembe, Phumzile Mlambo, Nozizwe noma ngingasasikhumbuli isibongo sakhe esisha lapho sasihabula khona. Nathi sase sivutha bhe ngomzabalazo wamakhosikazi ngoba sesichazelwe kahle ngalawa makhosikazi anga 1956 laba abagqiba amadiphu, kusukela lapho ke umzabalazo wasingena kwangempela no Mrs Mkhize wayengakafiki ngalesosikhathi. Kwakuthi uma kukhona oye emhlanganweni abuye azotshela abanye ukuthi bekuthiwani, saqhubeka ke kwaze kwaqala udlame ngabo 1980/81. Ukuqala kodlame kwaba yingesikhathi kufike Inkatha lapha e Lay Centre...

Kwakukhona u Dr Ngobese owayeyiNkatha lapha, kwathiwa bonke abantu abajoyine Inkatha. Kwafike kwamemezela imoto la ithi asipheleleni sonke e Lay Centre kuzokhulunywa ngezindaba zesizwe. Uma sifika lapha hawu, yiNkatha lena esibizile la, kwasukuma ugogo oyedwa nje wase Edendale wathi heyi... Inkatha le! Hawu sasukuma sonke sagcwala umgwaqo, basala ke abasala. Uma sesihamba endleleni sicasukile nje ukuthi kungani sizojoyiniswa Inkatha, besikade sitheni nje, sazibuyela saya emakhaya. Ngesikhathi sesibuyile seza emakhaya, yaphinde yabuya Inkatha yazogcwala lapha esikoleni kuthiwa wonke umuntu olapha kulendawo akahambe ayojoyina, uma usalile kulaba abazojoyina esikoleni, uzohamba uyojoyina ka Dr Ngobese. Thina sathi asiyi lapho, kodwa abanye bajoyina kulendawo ngoba base beqgoka okhakhi, ngoba ngalesosikhathi wawubonakala ngokugqoka ukhakhi nebharethi efana nale ye EFF kodwa imnyama yona. Thina asiyijoyinanga nje nhlobo Inkatha kanti sinonjoliwe.

Kwathi ngawo ama 80s kwakhiwa umngcele lapha ngasemzini kaMaZondi kwathiwa...thina lapho sasakhe khona kwakuyilapho kuqala khona I Edendale. Kwathiwa ongapha ngakithina uyi ANC, ongale uyi Nkatha lapho kwashawha khona

oMaZondi ngoba sekuthiwa wonke amaKula awahambe aye e Edendale bese kusala bona ngale. Emva kwalokho kwakuthi uma uke wabonakala uza ngapha ngakithina bakushaye bakubulale, nangapha kwenzeka into efanayo, kwaqala manje impi ke kwaliwa. Uma unesihlobo kaMpumuza kwakuba wukuphela kobuhlobo ngalesosikhathi. Kwaqala kwashiswa imizi ngoba uMaZondi owakhe umuzi washiswa kuqala.

Ngicabanga ukuthi...angithi lempi ngo 88/89 kwathuleka nje kwangaliwa. OMaZondi bashiselwa imizi yabo ngabo 86/87, kwathi ngo 1988/89 kwathula kodwa akekho oya ngale noma oza ngapha. Kuthe ngo 1990 February kwaphuma uMandela ejele ne ANC seyivulwe umlomo, yaqala phansi impi kwaliwa, nakhona lapho sasingalwi kodwa sasise mgaqweni sijabulela ukuthi uMandela uphumile ejele. Ngesikhathi sisajabula la emgwaqweni, umuntu weNkatha wadubula engale, inhlamvu yafike yashaya phansi ngenhlanhla yangashaya muntu ngoba kwakushawa wonke umuntu ojabulayo. Manje kukhona lapho babezohamba khona oNtombela noma ngingazi ukuthi babeya kuphi, wathi amabhasi akhe avinjwe e Ashdown...

Kwathi ngabomhlaka 25 uNtombela wathi akuyi muntu emsebenzini kuwu Msombuluko. Kwathi ngoLwesibili baqala bashisa eminye imizi lapha eduze kwethu kaNkwanyana, nathi sezwa kuthiwa bathe bazoshisa yonke into. Kuthe ngoLwesithathu yangena impi, ngoLwesine kwaliwa laze lashona ilanga lapho nami bangishisela khona umuzi wami owawungu 11 rooms, baqala ngami. Babekhona o Reggie, Micky babefika impela abafana ngoba nabo babehamba baye e Eden babuye bazohabulisa thina, nathi emhlanganweni wamakhosikazi sasibuya sibatshele. Kulapho ke sahlangani khona nabafana ukuthi asihlanganiseni osheleni ngoba naba abantu bayaphela. I Seven Days War engikhuluma ngayo, impi yaqala kungu Msombuluko yaze yaphela ngeSonto, kodwa ngo Lwesine kwaliwa laze lashona

ilanga. Lapha esasakhe khona kwakushunqa intuthu ngoba futhi nemizi eshayo yayikhethiwe, ngoba omakhelwane bami abanye abazange bashiswe. Kodwa owami umuzi baqala ngawo bawushisa waba wumlotha, kodwa kwasho ukuthi ngakhe ngesitini manje akushi kalula, kodwa okwakusendlini kwasha kwaphela.

Kwakufanele ngoba kwakukhona umfana wakhona uSikhumbuzo Mkhwanazi esasigijima naye nentombazane uNomusa Mkhwanazi. Imizi yayikhethwa nje, babesuke betsheliwe ukuthi yilapha nalapha ngoba eminye imizi abazange bangene kuyona. Sabuya ke saya koqasha lapha e Landovile emva kokushiselwa, umfana wami lona owuthisha wathola indawo lapha... uyamkhumbula u Mrs Mnyandu wase Sobantu? Wayene boarding house eDambuza ngahamba ngaya kohlala khona. Ngahlala ke kaDambuza kusuka ngo 1990/91...

Saluthola ngoba sabhalisa sase sithola o R30000 ngayo leyominyaka... Ngahamba ngayovusa lapha kwami kwakushe khona, ngathenga othayela, futhi ngesikhathi sesibalekile abantu bayafika bazoqedela. Kodwa lowo R30000 wasisiza kakhulu ngoba sakwazi nokuthenga amafasitela, kwavuka kwaba umuzi. Usizi esaluthola ke lolo. Mina ngesikhathi sesibalekile kade kusha, umfana wami lona osaphila wahlanya ngenxa yodlame. Imali yayiqhamuka kwi ANC noma uMandela angazi... Sasibhalisile ku Truth Commission, kwakuthiwa yisho konke okukwehlelile. Yebo sayithola sesivotile imali. Ngikhohlwe ukukuxoxela ukuthi ngomhlaka 27 March 1990 bahamba nezinkomo zami eziyi 9... Hawu isibaya sami sasala si empty, izinja zami bazidubula. Sase sibalekile... Babecuphile nje ngoba bangena ngo 9 e Ashdown, 9 lapha, 9 eSmero ekuseni futhi babebaningi labantu.

Kwakuhamba amaphoyisa phambili, wawubona ngesicathulo ngendlela esipholishwe ngayo ukuthi amaphoyisa lawa, bese Inkatha iza namahawu. Uyamazi u Zephania Nene ongumseshi? Wadutshulwa ngalelo langa naye, uyena yedwa

owafa... Yi Nkatha, angithi kwavele kwashaya u 9 ekuseni...u Zaph wayezihlalele kwakhe nje wabona ngabafana sebegcwele kwakhe endlini, wathi uma ebuza ukuthi mfana kwenzenjani, akaphendulanga umfana washaya. Phela angithi umfana wayesetsheliwe ukuthi into oyifika ngale kocingo uyishaye yonke.

U-Zaph wayengelutho, wayengafuni ngisho ngoba wayeze asho ukuthi singabalekeli kwakhe uma sibaleka. Kodwa manje umfana wayetsheliwe ukuthi into ozoyifika ngale komngcele uyishaye uyibulale, no Zaph wafa kanjalo ke. Okumnandi ke wukuthi ngelanga sishiselwe izindlu sasime emgaqweni nabo noMaZondi namanye amakhosikazi, ngicabanga ukuthi kwakuyi Sonto izulu lalina. Kwafika abefundisi base FEDSEM simile nje emgwaqweni, abazange bakhulume lutho kodwa yilowo nalowo mfundisi wayebambe owakhe ngengalo basidonsa basiyisa esikoleni ngoba sasime eduze kwaso isikole. Uma sifika esikoleni sekuvulwe ngisho ama class, kwathiwa hlalani la, sekulungiswe nokudla...manje into eyayisikhalisa wukuthi hawu, saze sadla ngoba njengoba simile emgaqweni silambile kodwa akekho owayezizwa ukuthi ulambile, kwasikhalisa ngempela lokho. Kwathi noma sesicabanga nje ukuthi hayibo besimeleni emgwaqweni, simele indaba yanini ngoba sasimile nje.

Lona, u MaZondi wayenesibindi ngoba wayegijima ahambisele labafana ababelwa entabeni ahambise ukudla, lapho yase ibambene khona kuze kushone ilanga. Manje unyawo walubona lapho uhambise ukudla?

Ngesikhathi la sesijoyine I NAWU ngama 80s ngoba kukhona I conference esaya kuyona ngo 1990 ngesikhathi I ANC seyivule umlomo eyayise Port Elizabeth. Lapho sasiyokhuluma ngokuthi zonke lezinhlango ziyaphela kodwa seku zokwakhiwa inhlangano ye ANC Women's League. Kwathi sesibuya lapho saya e King Cetshwayo lapho sasiyokhetha khona o Nosiviwe... Khona lapho saphinde sajoyina I Midlands Cohalision Group

lapho ngahlangana no Fiona, sahlala futhi kuyona kumnandi. Saphinde sahamba saya kwenye I conference la kwakuthiwa kuyokhethwa ikomiti elisha le Cohalision, safika kungaliwa kanje eGoli, bathi oBathabile ayiqedwe lento iyini nje ngempela, sakhungatheka ngoba sifike siyi Cohalision. Sase sibuya ke noThobekile nani sazovusa ke manje I Midlands Women's Group, nalapho sadonsa impela ngoba ngisenaso nesikibha sakhona.

Kusukela lapho ke nje, uma ukhuluma ngabantu besifazane ukhuluma ngento engiyaziyo, ngayibamba nje unomphela. Yinqwaba eyasilandela kodwa bayafa, sasi recruiter ngempela...Ngoba ngalesosikhathi yayingekho inhlango yamakhosikazi, wonke umuntu wayejoyina u ANC kuphela. Kwase kuthi kamuva kwathiwa asijoyine I ANC Women's League, kodwa amakhosikazi ayevele ese organised.

Kodwa sakhethwa ngoba yithina esavula I branch yokuqala ye women's league sinoMaZondi, mina ngabuye ngaba wusihlalo we Natal Midlands Women's League.

Mina ngasebenza impela ngoba I KwaZulu Natal ngayihamba yonke sijoyinisa amakhosikazi, siya ko Showe, Richmond futhi kunendawo engangiqala nokuyibona ekwakuthiwa kuse Tiyeni. Uma sifika kuleyandawo abantu bakhona babengazi lutho, wonke umuntu wakhona uyi Nkatha, sasebenza ngampela sijoyinisa amakhosikazi. U secretary wami kwakungu Bathabile. Futhi ngalesosikhathi sasinemali ngoba kwakunemali esasiyinikwa njalo ngenyanga eyayiqhamuka kwi HQ (Headquarters). I women's league yayisinika imali ngoba sasine veni elasayinelwa yimina le Toyota, kwakuyimoto yamakhosikazi nje ayesebenza ngayo, sinikwa no R2000 noma R10000 ngenyanga kodwa kwakuyimadlana. Ngoba sakwazi ukuthi uma sesiphuma thina sekuzongena abanye sashiya esikhwameni sethu kuno R33 000 nemoto. Kodwa uyazi ke nawe ukuthi into wena ngoba umdala uyithatha uyibeke

phezulu, kufike izingane zithathe zibeke lapha phansi. Sathi nje siphumile kwaqala kwalahleka imoto futhi leyondaba yangalandeleka, kwathiwa cha kuqale kwalahleka I lock book.

Wahlanya ngempela umfana wami emva kokuthi kushiswe umuzi wami. Ngamuyisa esibhedlela e Eden bafike bamngqafaza ngoba akadlulelanga nasezinhlanyeni. Cha wayengasafundi, wahlanya ngo 1990. Usizi, lwami lalibuhlungu kakhulu uma kuphele inyanga ngizohola. Ngithi ihhhee...Nkulunkulu wami, ukuthi nokuthi ngabe angikuthengi ngoba ngabe umntwana wami uyakuthenga, ngithi ukuthi ngabe ubaba wakwami uyasiza kulokhu. Uzibone sewumelwe yingqondo.

Nami lomfana wami owayewu thisha uyena esasibambelele kuyena, kwahamba yena washiya thina. Kodwa loya R30 000 wasisiza ngoba sakwazi ukuvusa ikhaya. Kwathi yena noma ehamba washiya okunye kulenga, kodwa okunye kwase kwenziwe. Kukhona enye I family yami yakwaZulu ehlala khona manje kuleyandlu, kodwa ngiyathanda ukubuyela khona ngoba angijwayeli nje la, kwakumnandi lapha.

Bayi ANC. Eza MaZondi izimpahla zantshontshwa, mina ezami zasha nje. Naka Dombo baqala ngokuthutha base beyashisa. Kodwa konke lokho ukuthi bonke abantu ababengayona I ANC abanankinga bazihlalele emizini yabo, yithina nje esashiswa.

Oh, u PACSA ke lona owanikeza oMaZondi othayela, uyena uMaZondi owahola I delegation eya ka PACSA beyofuna othayela. Sasikade sinabo emhlanganweni kwashiwo ukuthi ka PACSA othayela bayatholakala, kodwa babengaka wushisi umuzi wami. Ngelanga abaya ngalo ka PACSA, kwafika leliBhunu elabulawa lapha e bhrijini. Lafika leloBhunu lazosiqoqa kuyimina, uDombo no Nomusa saya e Oribi siyobuzwa ukuthi kungani singajoyinile Inkatha, sathi akekho owafika wathi sijoyine. Wase ethi niyazi ka Dr Ngobese? Sathi siyakwazi, sathi sithe sizihlalele nje kwathiwa ongapha uyi

ANC ongale uyi Nkatha. Labuza ukuthi siyi UDF yini, sathi cha asazi lutho thina. Lase lithi asiye ka Dr Ngobese siyojoyina Inkatha, lathi uma kukhona abafikayo kithina angeke basenze lutho. Uma sifika ekhaya asikwazanga ukungena, safonela lona leliBhunu ukuthi asisakwazi ukungena ekhaya ngoba kwase kuliwa. Hayi ayishawanga kanje Inkatha beyikhuphula, kanti kulezozinsuku lizodutshulwa life leloBhunu, labulawa umuntu omnyama khona ebhrijini, kade lithi lizosijoyinisa Inkatha.

Ngesikhathi sise Lay Centre lapho kwasukuma khona inkosikazi yathi, yiNkatha le! Baya esikoleni bagiya baqeda bagwaza abantu la sebehamba, uyena owaqala impi u Dr Ngobese.

Kwakukhona neNdiya esasiya kulona eThawini silande izinkwa ezino jam siyopha izingane ema creche.

Sasingahlangani nemindenani ngoba kukhona umfana walapha kaZulu owayeshonile khona, bathi abantu bakhona soke sibone ukuthi somngcwaba kanjani, ake size phela. Wangcwatshwa eSinathingi, ngenhlanhla wayeshonele esibhedlela e Richmond wasuka khona waya kongcwatshwa eSinathingi, unkosikazi wangaba nenkinga uma esebuyela ngoba wayevele eyi Nkatha.

Kwabanye abantwana akukuhle nhlobo...Mina kukhona omunye umzukululu wami esathi sixoxa nje nge Nkatha ukuthi aghh, nayi le Nkatha. Wathi wegogo, yazi umkhulu wami unaso lesikibha esinezingulube ezintathu, echaza izindlovu ezintathu. Angithi akayazi lendaba yodlame nokuthi kwakwenzenjani. Umuntu nje esagcina simngcwabele ngo 10c ngoba sase sizwile ukuthi uBayede uyabangcwaba abantu abangenayo imali. Kwahamba isikhathi samcela manje umuntu ukuthi abuye azolala ekhaya.

UJABU BHENGU ONGUMGQUGQUZELI WALEZINGXOXO

Ngaphambi kokuthi ngixoxisane noMaZondi Shezi noMaureen Zulu ngase ngineminyaka engaphezu kuka-20 ngimazi uMaureen njengesishosho. Ngesikhathi sengxoxo yethu ngihlangane nosopolitiki ababili abanohlonze iqhaza labo elingaqhakanjiswa emzabalazweni. Laba bobabili banobudlelwane obunjengodade abakhule ndawonye abaxoxa ngendlela ekhombisa ukukhumbula izimpilo zabo. Badlule ezikhathini ezinzima ndawonye kodwa banokujabula nokugubha ukuthi abagcinanga nje ngikusinda kodwa baphumelela kulokho ababekholelwa kukona, inkululeko eNingizimu Afrika.

Okuqaphelekayo ukuthi laba bakhetha ukubamba iqhaza emzabalazweni, bangena ezikhundleni zobuholi bafundisa, bagqugquzela nabanye ekungeneni kwezomzabalazo wenkululeko. Bakhokha inani eliphezulu ngalokho. Bahlaselwa ezindlini zabo, kwabulawa amalungu emindenini, balahlekelwa amakhaya nezimpahla zabo futhi baphoqelesa ukuba bashiye amakhaya abo. UMaZondi wabaleka kwaMpumuza waya eCaluza ngemuva kokushona komyeni wakhe nendodana yakhe. UMazondi wasokola ngoba wayengasebenzi abekade bemondla sebeshonile. UMaureen wathuthela khona eCaluza endaweni ephephile.

Laba ababili besifazane banobuhlakani obukhulu. UMaZondi wagubha umhubhe lapho izingane zakhe zazibaleka ngawo ziye endaweni ephephile. Bakwazile ukweseka izisulu zodlame. Babeqoqa imali emphakathini ukusiza abashonelwe ngosizo lukaBayethe kanye noMsimanga Funeral Undertakers. Bathola usizo ku-PACSA, COSATU nabanye osomabhizinisi baseMgungundlovu ababenikela

ngokudla ukuze bakwazi ukuqhuba, iSoup Kitchen yezingane zesikole. Ngesikhathi senhlolokhono uMaurren ubeyingxenywe yephrojekthi yomphakathi lapho belima eduze komfula uMsunduzi eduze kwaseCaluza Clinic.

Laba besifazane abasoze bakhohlwa okwenzeka kubo nasemindenini yabo. Akulula ukukhohlwa ngoba basendaweni lapho besahlangana nabantu abaphazamisa izimpilo zabo baphinde babaphuca abathandiweyo babo. Balangazelela ukubuyela emizini yabo ababehlala kuyo ngaphambi kodlame.

ZENZEKA KUPHI LEZINDABA

Indaba ye-GREATER EDENDALE isuka kudala ngaphambi kwezikhathi zombango wezepolitiki nomzabalazo ochazwa yilaba besifazane. Ababusi baseBrithani babefuna izizwe zihlale ngokwehlukana. Indawo yokuqala e-Natali eyabekelwa abamnyama kwaba ngo-1846 i-Zwartkop/Swartkop (Ngaphezulu1). Lokho kwakusho ukuthi uhulumeni ophethe wawungakwazi ukugcina izinhlanga zihlukene futhi ulawule ama-Afrika. Ipulazi elingama-hector angaphezu kuka-6000 eliphakathi kwe-Zwartkop noMgungundlovu okwakungela-Andries Pretorious nalo ekwakuyindawo yokuhlalisa abamnyama lathengwa umfundisi waseWesley uJames Allison ngo-1851. Kwmuva labizwa ngokuthi i-Edendale.

Abahlala kulendawo eyathengwa u-Allison babebizwa ngokuthi ngamakholwa (abaguqukile). Amakholwa akwazi ukuthola umhlaba namatatiyela lapha. Lawa amakholwa abambe iqhaza elibonakalayo empilweni yengqondo namasiko yaseNatali ngisho nasezingeni likazwelonke. Lesi kwaba yisiqalo seqembu elidumile lase-Afrika. Izicukuthwane (ononhlevu) kwakungama-Afrika ayengamaKrestu futhi efundile. Ngenxa yalokho amanye amalungu asungula i-African National Congress, okuyiqembu elibusayo manje eNingizimu Afrika, aphuma e-Edendale. Abantu abamnyama base-Afrika abampofu kanye nabangaguqukile (omakhul'ehlupheka) basala emngceleni walomphakathi.

Indawo yase-Greater Edendale manje seyakhiwe izigodi zendabuko ngaphansi kobuholi bendabuko ezaziwa ngokuthi iVulandlela, amalokishi (iMbali, kanye ne-Ashdown) ngaphansi kokulawulwa ngumasipala, umhlaba wabantu abanamatatiyela nalowo onemijondolo. I-Edendale ngokwanamuhla lapho

abanikazi banamatatiyela kubekhona nezindawo ezingaphansi kukahulumeni wesifundazwe (IDP yoMsunduzi, 2021-2022).

I-Greater Edendale manje isiyingxenye kaMasipala uMsunduzi eMgungundlovu KwaZulu-Natal, eNingizimu Afrika. Umasipala waseMsunduzi uthatha indawo engu-635 Km² enabantu abalinganiselwa ku-617,000. Ingxenye yalaba bantu ihlala endaweni yase-Greater Edendale. Idolobha lingesibili ngobukhulu KwaZulu-Natal kanti futhi liyinhloko-dolobha yesifundazwe.

ZIQOQWE KANJANI LEZINDABA

Ngokugqugquzelwa nguSibongile Mkhize idlanzana labesifazane ababebambe iqhaza ekulweni nobandlululo ku-ANC kanye ne-UDF baba nezingxoxo mayelana nokushicilelwa nokuqoshwa kwezindaba zabesifazane ngomzabalazo eKZN Midlands. Kulezi zingxoxo kwasungulwa iqembu elincane elabe selicubungula kabanzi intshisekelo yalo futhi lenza umzamo wokuqala wokufinyelela kwabesifazane ababe bandakanyekile. Lokhu kwenziwa ngesimemo esabhalwa ngolimi lesiZulu emaphephandabeni endawo ngomhlangano ovulelekile owabanjelwa KwaZulu Natal Museum eMgungundlovu.

Abesifazane abambalwa bakha ithimba elisebenzayo ukuze baqophe futhi bashicilele izindaba zabesifazane emzabalazweni e-KZN Midlands. Okokuqala, sibheke ukuthi abesifazane bayafuna yini ukuxoxa izindaba zabo. Safaka isikhangiso ngesiZulu emaphephandabeni endawo ukuze simeme abantu besifazane emhlanganweni ovulelekile ozoba seMgungundlovu kulomhlangano abesifazane bathi bangakuthakasela ukuxoxa izindaba zabo.

Kuleliqembu elincane lihlanganise uSibongile Mkhize, uJabu Bhengu, Mabongi Mtshali kanye noFiona Bulman. Leliqembu lathola izeluleko kongoti abafana ne-KwaZulu-Natal Museum kanye ne-Centre for Adult Education eNyuvesi yaKwaZulu-Natal. Siphinde saxoxa nomsebenzi wasemtapweni wolwazi e-Alan Paton Centre kanye ne-Struggle Archives e-UKZN futhi kwavunyelwana ngokuthi zonke izinto eziqoshiwe kanye nemibhalo eqoshiwe izogcinwa khona. Izizukulwane ezizayo zizwe laba besifazane bexoxa izindaba zabo.

Emhlanganweni owawuse-Museum kwakhethwa owesifazane endaweni ngayinye kweziyisithupha (Esigodini, Caluza, Ashdown, Dambuza, Imbali kanye neSlangspruit) owavuma ukubiza labo abathanda ukuhlangana uma kufika isikhathi sokuxoxwa kwezindaba zabo. Kuthathe isikhathi eside ukuthi sikulungele ukwenza lokhu kwathi ngo-July 2018 saqala ukuhlangana namaqembu abesifazane.

Saqasha amantombazane amabili uThandeka Majola noSiyathokoza Hlophe ukuthi basize ekuqopheni lezindaba bese bezibhala phansi njengoba besitshela abesifazane. Lokhu kwakungeyona iphrojekthi yocwaningo; kwakungukuvumela laba besifazane ukuba baxoxe izindaba zabo ngokwenzeka kubo futhi zingashintshwa. Lesi kwakuyisithembiso sethu. Amalunga amabili eqembu lethu, uJabu Bhengu kanye noMabongi Mtshali, basiza ababhalisi ngokubuza imibuzo nokwenza isiqiniseko sokuthi wonke umuntu uyalithola ithuba lokuxoxa indaba yakhe.

Saqonda ukuthi kwabanye besifazane lokhu kuxoxisana kungase kubuyise izinkumbulo ezibuhlungu futhi sahlela ukuthi iSinomlando inikeze izeluleko (counselling) uma kudingeka.

Kwaba nemihlangano emithathu yamaqembu yonke eyenziwe ngesiZulu. Owokuqala kwaba ukwethulwa kwalomsebenzi. Sachaza isithembiso sethu sokuthi sizothola indlela yokuthi abantu bafunde izindaba zabo futhi ngeke siguqule amagama abo noma izindaba zabo. Labo abesifazane ababebambe iqhaza kulamaqembu basayina ifomu bevuma ukuthi singawashicilela kodwa futhi bazi ukuthi bangahoxa basuse izindaba zabo noma inini uma bethanda.

Emhlanganweni wesibili uJabu noMabongi babuza lemibuzo:

- Uzalwe nini, wazalelwa kuphi?
- Uqale nini ukuhlala eDambuza?
- Bewenzani ngeminyaka yama-80s?

- Yiziphi izehlakalo ngeminyaka yama-80s kanye nasekuqaleni kwama-90s ozikhumbula kahle?
- Lezizehlakalo zibe namuphi umthelela kuwe, emindenini wakho, emphakathini wakini?

Ezinye zalezindaba zazizinde kanti ezinye zazimfishane. Lokhu kungenzeka ukuthi babengasakhumbuli okunye noma bakuzwa kunzima ukukhuluma ngendaba yaleziyazikhathi. Kukho konke lokhu bekulalwena, kuhlonishwana futhi kunakekelwana ngesikhathi kuxoxwa lezindaba. Kukho konke kwakunosizi olukhulu ukubheka emuva kulezozinsuku kanye nalezo zigameko.

“NGAMAZWI ETHU”, kwakuyisibopho esenziwa kwabesifazane esihlonishwe ngoshicilelo lwezindaba zesiZulu kanye nokuhunyushelwa kwisiNgisi.



Sibongile Mkhize owathi kubalulekile lezindaba zixoxwe ziqophwe.

