



ENGLISH

AMAZWI OMAME IMBALI SLANGSPRUIT



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In Our Own Voices

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

Lest these Women be Forgotten



English

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Amazwi Oname
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are stored at UKZN Alan Paton Centre.

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 Imbali and
Slangspruit 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 Imbali and Slangspruit who lived through, and survived, these times. Imbali is a township established by the government in 1965 and Slangspruit, next door, was also made a township but only in 1987. They are at the east end of the Edendale Valley closest to the city. The Imbali and Slangspruit women are part of the community in these areas and at that time they had families, children who were forced to be part of the warring factions.

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.

FAKAZILE SHANGASE

I am Fakazile Shangase from Sobantu, born at Edendale Hospital in 1953. I also lost my ID. The second one came back indicating that I was born in 1951. I gladly accepted that because it meant I would get pensioned earlier. As it is now, I have twelve years earning pension money (from 2004). I came to stay at Imbali on the 5th of September 1965.

By 1980 I was already employed, working at Laager Centre in a clothing shop called Maracia Fashions, near the Southern Carpet.

At Sobantu we first stayed Rhodesia, then went to stay at Dark City.

There is a lot that I remember.

What I just remember...it was 17/07/1986, however I was not around because I was at work. It was in the afternoon that my brother who is the last born arrived. I wondered what Zakhele was coming to do at that time. Having approached my supervisors, they directed him to where I was. He informed me that he came to collect me as my child has been injured. I inquired how. He then revealed that he got shot by Inkatha people while they were playing in a sports field. My employers allowed me to go with my brother. After being informed that my boy had been admitted in hospital, we went straight there. On arrival, we were told to wait as the doctors were still busy with him. Later on, we were told to



come back a bit later. When I arrived later, I found him swollen, with 37 wounds from spears, guns and everything you can think of.

Wounds all over the body. It was clear that the face was continuing getting swollen, and he had dreadlock as his hairstyle. I then complained of the complexion of my boy, as he was turning dark greenish. As I inspected closer, I realised that his head was cut with a slash but the doctors did not notice that wound. I made the attending nursing sister aware of that wound...that was the 38th wound. So then, after that, I visited him regularly at the hospital.

He was not speaking. As time went on, he became able to speak...The nursing sisters, however, never informed me that he would no longer be able to walk. Meanwhile, I was busy buying for my son pyjamas and gowns – everything. It was my son who told me about his condition.

He was 17 years old. Eventually, his nursing sisters informed me that he would no longer be able to walk. He stayed in the hospital for nearly a year and a half. Back at home, he was so rude almost to everyone. At the hospital they had informed me that he would not be alive for more than 17 years (being) on a wheelchair. In that 17th year, he passed on as a result of kidney failure.

Yes, I shouldn't have left my job as I mentioned that I worked at Mararcia, but the shop I was working for was moving to Durban in Musgrave, then I resigned and stayed at home.

My son was at Zibukezulu, doing Grade 7 or 8 I don't remember well.

He was very interested in soccer. Even when he was on a wheelchair, he had his own boys who he coached. He would even buy them soccer kits. He then passed on as a result of kidneys in 2005.

Before he died from kidneys he was shot once more. Yes, he was on a wheelchair. He was shot on the mouth. He was

relaxing with another boy in the neighbourhood, here at Sofis. A Ngcobo boy approached...they were speaking with girls from next door. As he was turning, the bullet went off, striking the mouth through to the neck where it got stuck. They thought they had finished with him as the boy he had been sitting with managed to escape unharmed. He was admitted to hospital, but they could not remove that bullet – claiming that he would be paralysed twice. It was until he was helped by a certain gentleman from Azalea who offered him a traditional medicine to drink. He drank that medicine and the bullet was eventually excreted below.

It was one of the truck drivers who travel all over, even as far as Mhlabayalingana...he brought this medicine along...I was not at home. They made a soup and let him drink it. As the boy went to release himself in the toilet, he felt the bullet seeping through below. You could see this bullet in his neck when he was turning. He was also shot once more near Ndlela's house when he was with Malu. Malu was pushing his wheelchair – on a Sunday. A red mini-bus belonging to Inkatha came along the road, shooting everyone on sight.

As Africans, we always conduct night vigils before the burial of our beloved – where members of the family, relatives and neighbours come to pray. That would normally occur where there had been a bereavement. Afraid as they were, people would still attend night vigils and funerals.

Sichiza was an Inkatha warlord who would park at Ncalane garage.

He had his own things, as if he was not alone...it was like he was with a poltergeist. He was not (going) alone, because whenever he wanted to cause trouble, he would go to Sofis where he knew he would find boys hanging around – being alone...

Initially, Sichiza was an ANC member and later became an Inkatha member...apparently, he had been an informer.

He organised people from our side to go and attack Mr Awethe's home an Inkatha man's home. People went there, on arriving there Mr Awethe's home turned into a dam... [Laughter]. They didn't see the house, but saw only a swimming pool. All the cars that went there to shoot got burnt.

All the mini buses that went there to attack got burnt, mind you, Awethe was a traditional healer.

My son was amongst those who went to attack at Awethe's home – he was injured as a result of that. It is all because of Sichiza's influence, he wanted to establish how real were they, what were they going to do when they arrive at Awethe's home... all along knowing very well that he is on both sides...at night he was an Inkatha and during the day he was a Comrade.

They would take him along. It is said that (Sichiza) he would say, "You and you get into the car" then he would go away with them. The home became a dam, those who had come to attack could no longer see it. They came back frustrated that Awethe's home had turned into a dam. One day boys came down the road with an intention to go and shoot Awethe. They knew when he usually returned home because he was driving learners to and from school. They attacked the car. All the children who were in the car got killed but he was left unharmed. What happened is that he turned into an orange and the car became invisible to the attackers.

Awethe eventually died after he succumbed to illness. At the time of his death, he had become more human. But he began helping people late after causing much damage.

After the violence people got R2000, then it was R30 000, and it ended there...

It was delivered to the Mjwara family. It was said that Bathabile had instructed that those with expensive hairstyles should not get anything.

I got that R30 000 in 2010 just two weeks after I had received that amount, my son suffered from kidneys. I took him to the doctors, and even buried him using that money...

NONHLANHLA SITHEBE

My name is Nonhlanhla Sithebe, staying at 1141 Mphafa Road. We highly appreciate this. We were here as well yesterday when mama Mabongi explained for us what is needed. We are women, whether we are married or not, but we are women. The presence of this project is useful to us because we will somehow be developed. As women we face a variety of challenges. God has been on our side because we got an opportunity to vent out these worries. What excites me most is that should our stories end up written on a book, whether we pass on, our generation will realise that their mothers once met and talked about such stories. Alternatively, we as the women would talk about this. It will be of great value to our children to learn about these stories. Our main plea to God is that what you have begun be a success.



I was born at Newcastle in 1946...let me explain it this way, I once lost my identity document (ID). When the new ID returned, my date of birth was wrong. Actually, I was born on the 23rd of September 1946, but according to my new ID, I was born in June. We arrived here in Pietermaritzburg in 1965.

As I indicated that we arrived at Imbali in 1965, at that time I was attending school at Sobantu. From Sobantu I went to study at a school in Ashdown. In the meantime, I did something I should not have done. I fell in love. As a

result of that I got pregnant in 1966-it's that child of mine I have been telling you about who passed on. I was no longer able to either go to work or attend school because the one who impregnated me wanted me to stay at home.

Strange things happen in our community – I am deeply saddened. In those days my brother, Vusi, was imprisoned. I was with my son, Bongani. Bongani is the one I left school after I got pregnant with him. People were fighting in their respective organisation. The question Bongani kept asking was how he would go out to fight as he did not have any gun. Although he was not killed by kids from the neighbourhood, he was not very well liked.

As time went on my child got himself a girlfriend, Eleven Ndlovu's child. It does happen that sometimes one feels unease, or hallucinates. During that time (my son) he was attending at Siqongweni School. A perm was a famous hairstyle by then. I even myself, ended up being a regular client in one of the local saloons where I did this hairstyle. My son also became a client of that saloon – he was, indeed handsome. They even took him photographs.

One day a certain Mr Makhalima requested my son to work on a temporarily basis in a shop he was working in. my son agreed, and could save money for himself. With that money he would then be able to enjoy with his child's mother – they even arranged to go to the cinema. He later requested to go swimming with his brother at Alexandra Park. Now, as you enter into the swimming pool the perm disappears. I advised him that he should take it to account that he would have to pay for the school textbooks he lost first before he can buy the products to renew his perm hairstyle. He responded by stating that he would no longer worry himself about the perm hairstyle when going back to school the following year. I wanted to find more clarification on what he was saying...as I have said that sometimes

a person has that sense – hallucinating. By which I mean that my child sensed that when he dies, he would not arrive to God with the hairstyle he did not arrive with here on earth. That day was a Monday...I was not well, suffering from a pain in my leg [she is crying]. He informed me that he was going somewhere near...in the street he was going to, there was his friend. He requested to be sent for should his father arrive while he was away, insisting that truths should be told because they were in times where they die. I reprimanded him of speaking like that.

His father arrived. He indicated that he was not feeling well, and wanted to go home to take medication. Later on, my son arrived. He reported that he was visiting his child's mother. As he was leaving...the same time the organisation we were in war with had arrived to launch an attack on our neighbourhood.

A car, station wagon (make), was full of armed boys. The boys in our area were lucky because they saw the car coming, but there was no time to alert Bongani. At that time my mother was in the garden, watering plants. The gun sounded, and he was hit by three bullets. As that gun sounded everyone was wondering whose child it was that was being shot at. I woke up from where I was reclining.

It was in the late afternoon about 7:00 pm. I woke up with an intention to hear whether the mother of Bongani's child was not weeping – but even now I don't know why I thought of that. As I tried to come out, dragging the leg along, Old John's grandson came along screaming that Bongani has been shot. My mother and a man from our neighbour went there...I understand that they caught me when I was about to throw myself into a stream. My son was shot dead and laid just there on the road. Because even when police arrived, as my mother had wanted to remove him from the road, I could no longer go near there. I am told that the police threatened my mother that she was

going to be the one demonstrating how my son had laid down before they removed him from the middle of the road. As they were saying all that, police vehicles were moving up and down the road. My son's body remained there in the road until it was raining, those supposed to collect the corpse not arriving.

The body was covered. My mother and my neighbour remained there by his side even though they had arrived there when he could no longer tell them what had happened. That's the pain I felt. As if that was not enough, the severe pain that I felt was that some women were elated by the death of my son even when they, as women know the pains associated with bearing a child. It was like a dog had died, just because he did not go out to fight in those wars as he did not have a gun. Women were jubilant as my son lay down there.

We continued staying – somehow, we deserved being attacked because it was not clear to which organisation we belonged. Hey...if it was not for my mother who left...oh my God of only just...It was claimed that my child would take secrets from this side to Inkatha, but I don't know which secrets were those. My child simply died because he did not participate in the rituals they go through when they go to kill people.

That Monday my child died together with one of the Mdluli's family member. Although everyone was fearful, people arrived at the funeral because even if you might have said something, you do come along with others. Some come to be certain of that someone had really died – even though the whole community would be aware of that. The same applied to my child. During the funeral, someone came into the church running. Apparently, he had heard people banging car doors asking him to which funeral he was going.

Indeed, it was a serious issue which funeral one attended. As a result, you would be afraid to go to certain funerals as

there were cars looking out for who goes to which funeral. Should you go to a funeral they don't want people to go to, you would be killed. My child left his child, he was no longer there to work for me. I sometimes think to myself that if he were still around, things would be a bit better. He has a child he was no longer able to send to school. I was also not able to help his child with schooling. We stay in a four roomed house; I know that it does occur to my grandson that was his father still around...Sphumelele my grandson is grown up now.

I don't want to tell lies, as I have said that we were able to deceive one another – you would be happy that your neighbour pays you a visit not knowing the primary purpose of that visit. As I have told you about the stories that were spread, that I take stories from this side to Inkatha – while you are staying with those who spread such news.

Another person, Sichiza would simply enter your home with the intention of making you a suspect for being an Inkatha informer.

That's quite true, because we were also threatened to be killed for that. Earlier on he was selling timber (firewood) when we did not have electricity here at Imbali. Sichiza had become more like a family member – he would eat whatever he found us eating. Now, during those turmoil, we were no longer expected even to look at him! He would clearly state that it was a pity that we would be shot at because of him, but that even then he would never stop visiting our home because he used to visit before. Even when my mother tried to dissuade him from continuing visiting our home, he would not give in. I knew Sichiza very well but I did not know how to stop him from visiting our home, because even when your child is a criminal – as a parent, you do not like that. How would you stop your child from entering your home,

just because he had turned into a criminal! What I know is that selected families who were invited in the community hall.

Families of those who had lost children...but my case was peculiar because s dog had died. But then God knows, because he can never return...it is painful to hear stories of what happened from people who should have informed you there and then...when asking why those people are telling you stories now, they don't come up with clear answers.

We even wrote to Skweyiya...it appeared that the girl who went around registering people, never liked us...Because Hlela's children died in the morning hanging around in the street – a car came and hit them. Then on a Monday my child and Mdluli's child were killed. During the registration for these monies, Mrs Hlela directed the girl to Sithebe family. This girl told us to go to Loop Street. A girl related to us arrived home to take my sister along with her to Loop Street where all people had been invited. A list of people's names was called. Ours were not called, and we were told that we had to write a letter to Cape Town as an application because forms were finished. We wrote that letter to Cape Town...initially, it was said that Bongani's name was appeared on the list, as time went on, it was then said that Bongani's name is no longer appeared, and our landline was out of order. I didn't know where all that came from because the landline at home had never been out of order – except for now when we have cellular phones.

I remember very well, a boy arriving at the gate of my home asking whether it was Shangase's home. He interviewed my son, claiming that he was from a police station. He also wanted to know other boys who had also been injured. I directed him to the Ndlela family where he spoke to grandmother Ndlela.

I find it strange that you don't know that we once received groceries, I say this because Khetho Khambele was the one giving

instruction of selecting the houses to be registered. To us it was painful because others used those R30000 to renovate their houses, I still go outside the house to a toilet...my child was just nothing.

I went to the TRC at Marian Hall, but we never received anything even though we were there.

I do not know because it has never occurred that we who lost children should do something that might perhaps relieve us of this. Perhaps, as women, if we can go to our views (complaining)...things like that – but that never occurred. Even now, we are still suffering from those pains despite the fact that my child died in 1989. I referred to that yesterday when I was with my grandchild. Sometimes when I cry, he would ask me whether I am still mourning for my children – because one day when he asked, I told him that I was crying for his aunt and Sphume's father. Because when you give birth to a child your hopes lie with that child – then the child dies. As for now, Sphume is clothed by myself using my pension money. We never even thought of holding just a prayer...my own mother used to go from house to house conducting prayers – especially on June 16. My mother once had a dream instructing her to go around praying for this violence...but because we are afraid of the community. What did the same violence she was supposed to pray for do, didn't it affect her own family? Even when my mother had passed on, women from the neighbourhood were still talking about her...

FIKILE HLONGWANE

I am Fikile Hlongwane, I stay at Mthombo Road and sisi Fakazile is my neighbour. I am also happy to be here, amongst other women where we will talk about things that happened to us.

I was born at Imbali on the 12th of November 1965. I really have no idea as to when we arrived at Imbali [Laughter].



In the 80s I was still in school, because even my late brother who died during violence, it was in 1984 during Koornhof's period. I attended school at Greytown, staying at the cottage. I only visited home occasionally.

I personally remember the death of my brother, the one who was born in 1968. My family's last born was born in 1974. It was the time of the arrival of this boer – Koorenhof. He arrived at Funulwazi School, at the main road. We were informed that the pots, with meals, were turned upside down. We don't know why that was done, whether it was because that white man had come to eat or not. From there, people went to the community hall. It was still the time of war amongst organisations. Even at the hall pandemonium prevailed. People were expressing their dissatisfaction with the presence of that white man at Imbali.

It was in 1984. I remember because it is the time my brother, Mandla born in 1968. He died while he was crossing Mlahlankosi Road...they took, and killed him near Zamazulu School. It was Sifiso Gazu who witnessed all this. According to

him, he did not pay much attention initially. He saw a person being dragged into the stream. When these people who were dragging that person, they pretend to be pulling the person out of the stream. The culprits were actually police. After that our neighbour David Ngubane was attacked. There was exchange of gun fire. At home we were still mourning the death of my brother. In spite of that, the police entered our home and demanded us to lie down on our stomachs. This was because the police were protecting Ngubane who was then a detective.

Ngubane is retired now. The police entered our home because they were safeguarding him. At that time various organisations were at war; bullets were flying all over. For the burial of my brother – he came home to explain that he would not be able to attend the funeral because it was to be on the same day as that of the boy he had fatally shot while he was attacked. At the cemetery there were many people – they were uncontrollable. We ended not burying our brother with the dignity he deserved.

By the way, what was Koornhof a Minister of...I remember when he arrived, he even blessed some counsellors. Oh yes...but when he arrived at the hall people rolled over the pots (three legged ones) in which beef was cooked, as cows had been slaughtered for him.

If my memory serves me well, it was the time councillors had just been appointed. Wasn't he coming for something like that? At that time, I was also young, I was still 16/17 years. Yes, he came for the councillors.

By that time, there were no-go-areas. If you stayed this side, you would not go to the other side. These days, however, all that has stopped – one can go anywhere he/she feels like.

In our neighbourhood I think they were afraid of David Ngubane – they only attacked once, and that, was all. One day there was a passing car with people's heads looking out of

the windows shooting. David, himself went outside shouting “hey don’t do this because there are innocent children on the roads”. By then we were looking through the windows – even then, we were not safe because stray bullets are dangerous. We just wanted to know what was happening.

During night vigils you would go there fearful, not knowing whether you would be attacked while assembled. This is something still happening nowadays, that people are sometimes attacked while congregated in their churches. We were surviving by the grace of God. We only went there to comfort the family of the deceased – afraid as we were. We didn’t receive any help whatsoever because people were really scared of those people. They would be looking for whatever might appear.

People would even go as far as to claim that Ncalane the garage owner was a snitch.

In what way, it was not known. They would stop by his garage business and then shoot. Even there, when you come to think of it, perhaps there was nothing he could do because he was afraid of them – not that he really sided with them.

You see, when you were staying at the ANC side, and seen on the Inkatha side, you would no longer be trusted. They would suspect you of being an informer. Even when there was a person who knew you from the other side, it was difficult to respond when they greet you. By greeting back, it would mean that you were Inkatha yourself.

It was not usual that families would find themselves in trouble because of the organisations. Usually, families would be one thing.

As Inkatha had guns, it would be understandable if you had a gun, that you got it from Inkatha.

That’s exactly what I am saying, that we grew up knowing Sichiza and he impregnated our neighbour. Whenever we met, he would display joy and greet us. I wouldn’t like it when we

happened to meet because people would say that I was a friend of the girl who was impregnated by Sichiza – and the one who eventually became his wife. He knew many people, and he wanted to make sure that others noticed that he had greeted you.

After the violence what I know is that it was selected families who received help. But we were told not to inform the Biyase family. What I know is that the Biyase had strong boys...we were collected by cars from our homes, and we received food parcels there.

It means that only the selected few were informed, many people...you see, as for us, we never got anything.

Thereafter, we heard of this R30000 people were registering for. We got the information late and, as a result, never got anything.

SIMANGELE MASONDO

My name is Simangele Masondo, I stay at Imbali Mnsinsi Road. I am glad to be here with you as women. Thanks. I was born in Sobantu on the 3rd of October 1952. We left Sobantu for Imbali in 1965. I worked as a cleaner at Townhill.

What is narrated by Fikile is true indeed – there were many horrible incidents. At home we went to the extent of taking all valuable goods, and put them where we kept our chickens. We did this so that those goods would not catch fire in case our house was set alight. In our neighbourhood, the most notorious person for setting up fires was Thulani Ngcobo. He used to have a list of children's names whose family houses were to be burnt. He would tell the children. He even informed my boy that his home was to follow. Those days there were no secrets. No, nothing was hidden. You would just be told that you are on the list. My story is that while I was sitting at home, I received news that my boy had been involved in a fight and shot at Funulwazi. My boy Khehla.

He was 15 years old. A message arrived that he had been shot. I went out not knowing where and why he had been shot. When I arrived at the crime scene, I was informed that he had been rushed to the hospital. As I arrived at the hospital, I was informed that he had just been transferred to a hospital in Durban to have a bullet extracted from his spine. It was



getting dark but not that dark because when I went out from home to the area where he was injured, it was already dark.

It was not a school day that day. We waited for him to return from the hospital in Durban, but he never did – he died. The funeral went fairly well even though some people could not attend because they said they were afraid. After the violence I also never got anything. We also never got anything; we were told that we were already late.

NOMBUYISELO SIKHAKHANE

I am Nombuyiselo Elizabeth Sikhakhane, MaDlamini. I was born at Thalaneni, Nkandla, and my husband is from Nkandla as well. We left Nkandla and came to Pietermaritzburg for my husband to work. After that my husband went missing, and I was left alone with my children at Slangspruit.



I didn't mention the year I was born in; I had forgotten. I was born on the 14th of October in 1948. We don't leave the story about the violence, do we? My husband went missing when we were already in Pietermaritzburg. You see those husbands who sometimes go missing. We then moved to Pietermaritzburg. Hhmmm... I no longer remember the exact year. He came here to work at Magengqe, Coronation. I gave birth to a child here at Slangspruit. My children were not yet there because my first child was born in 1972...about 1970. Most probably, because my first child was born in 1972. The second born in 1974, the thirdborn in 1978, and the lastborn in 1982.

Hmmm... He appeared when my boy child, the one who was born in 1982, had been fatally hit by a truck. He was from somewhere in Tongaat. He only came for the burial, and left immediately. It was then that I saw that he was still alive, as he had gone missing with his friends a long time before. In my mind it was as if he had died, and I had been telling people that he had died. Those who saw him, saw him in the cemetery. It was when my lastborn had died in

2018... No, I mean 2013. I saw then that he was still alive, he never said anything, he just carried on with his business.

I worked at Prestige Cleaners, under Peugeot being a cleaner. At that time, they were at the mall. They came back from the mall to town in Berg Street. The Mall has recently been built. Originally, we were here at Mazda, we left Mazda when Peugeot was opened at the mall. Due to the business not going well, we left the Mall and came to town in Berg Street. Shelly took over the business when they could not make it even here in town. They then went to Durban, at Mhlanga. I could not go with them because I have a family here at Slangspruit. That's how I couldn't go. I received the Provident Fund from the department of Labour, and it ended there.

Let me tell the bad, bad things occurred to me... What was most painful in my life was to be left. It was to be left by a husband I had come with all the way, and then be left here in Pietermaritzburg. I came with him from Nkandla, and he got taken by others. My heart ached with pain when I was left with the children.

The money I used to earn was negligible, it was that paid to the cleaners. The loving God kept me, and my children grew up well. Eventually, he returned from Mpondoland, and instructed us to return with him to Nkandla. My child, the one who was born in 1972, was against this. I insisted that we should respect their father, little did I know that at Nkandla he was to be attracted to the 'young ones'. He was taken by young girls. This is now funny, but it was very painful at that time. I was left with my mother-in-law. She was getting pension money. We would eat while the pension money was available.

What was most painful was when he phoned, saying that he was working in Johannesburg. He instructed me to go to Melmoth to collect some money he had sent. The kids were

happy. They thought that I was going to buy them nice things with that money. I was surprised to find out that he had sent only R50. Tears came down streaming in my face. I felt that I had to be strong. He never came back, and I decided to return home at Pietermaritzburg, Slangspruit, where we had a four-roomed house. On my return, I got a temporary job at Prestige. It wasn't that bad, I managed to raise my children. All in all, this is what troubled me... as of now, I'm no longer worried because I simply give all my trust to God. At the present moment, I am satisfied. I thank God because this pension money is enough for me. It was difficult, you can attest to this as well.

Being left many times! He would say, 'let's go to Slangspruit', and he would leave with a 'Zionist' claiming that he was being healed but they were going to Mpondoland, and they were in love. From there, they went to stay at Nanda. From there, I welcomed him with open arms, and he told me to go to Nkandla to look after my ageing mother-in-law. Even there at Nkandla I was left. This is who I am, someone who is always deserted...

It was painful. There was nothing as painful as that. I thank God for giving me courage to stay with my children. If I didn't have that motherly love, I would have left as well. It was also painful when my son, the one who was born in 1982, was hit by a truck in 2013. My heart ached also when my girl, the one who was born in 1978, died after falling ill. I'm now left with two (children). I am staying with the grandchildren. The one who was born in 1972 got married to Ndlovu. The one who was born in 1974 has a house in Pretoria, and stays there with his bride. We thank God for availing you to talk to us about these things. We don't have any counselling; we don't want any. Jesus is my counsellor!

In Slangspruit what was most troubling to us was that we didn't have any protector. We were attacked by Inkatha, and our

children would be killed when fighting back... they were trying to collect stones, helping others while Inkatha was using guns. Guns are far more dangerous than stones... our children got killed. When coming back from work, I would find children shot dead near Erosi store. Terreblanche killed them. He was very dangerous.

One day when coming from a temporary job, I saw Slangspuit people at Grange. They advised me not to go to Slangspuit because 'things were happening in broad daylight'. Thank God that our houses were not set on fire. Praise God that we are still alive. We, as Comrades, were let down by Inkatha. We would be with corpses lying on the road. When I was coming from Church, one day, I was told that I had died. Apparently, a certain person arrived at Mazda where I had a temporary job and claimed that she was there to replace me because I had been shot dead by Boers while I was coming from a Church service... I used to attend Church services at Grange.

I was told by a girl who had come to replace me. She said, 'you are said to be dead'... that it was said that Inkatha launched an attack, and I was shot dead by police. By the grace of God, when the sounds of the guns were heard I was already at home. The bullet from one of the guns hit Nunu's mother... she was at Sibongile's place. Rumours spread that granny Sikhakhane was late, she should be replaced at work. We were used to guns frequently being fired. The Boers, especially Terreblanche, would shoot at the Comrades and then quickly collect the cartridges so that it won't appear that they are theirs. Violence was terrible, my sisters have said it all.

This is because they would take a person, hide him and cut his body parts for muti purposes. It's difficult for me... I understand it... but it is difficult for me.

I am Mrs Vina Ndlovu, born in Slangspruit on the 14th of March in 1943. I have always been there. I am not married. I have two children.

I was working as a maid... I was working for a white person who has since gone to Durban. The white person was at O'Brien in Prestbury. I worked for 10 years...he was a business person, they opened up a certain business in Durban. I then stayed at home. I was tired, wanting to relax. In fact, they wanted to take me along with them but I declined the offer, citing my commitment to the children.

What affected me, and my community, was this violence. In my family nothing happened... there is absolutely nothing that occurred...

The time we suffered most is that of violence. On our side as the Comrades, we could not defend ourselves against our attackers when the police appeared. On the other side, Inkatha attacked us more when the police appeared. Another thing was that those on our side didn't have guns, they used stones and bottles. Our attackers would shoot, and we would run for cover. All the people of Slangspruit used to run home and hide, boys ended up sleeping at home. My brother Bhukumuzi Ndlovu was a leader of the Comrades. He was the leader of the Comrades. He would not be alive today had the police got hold of him.



He is still there in Slangspruit. He was saved by the grace of God because one day the Boers, wearing masks, arrived at home in the early hours of the morning. There was my mother and my younger sister at home. My father had long died. Bhekumuzi was not there, but was with his family at his house. They knocked, banged the door and fired shots. They broke the door and entered. They demanded that my mother stay down, and took my sister along searching all the rooms for Bhekumuzi. When my mother went to open a case at the police station in the morning, she was told that there was no such, that she was telling lies... Another day that was very difficult had to do with Inkatha. It was Jerome and his boys. They were standing on the other side of the river. All our boys went out and threw stones at them, trying to prevent them from crossing over to our side. The Inkatha was strong for them because it had guns... it came attacking. I vividly remember one Inkatha member who was wearing a yellow jacket, carrying a tomahawk and accompanied by police. He wanted to strike any boy he would come across with that weapon. One boy came out of his home, trying to run away. That time there was this Boer called Terreblanche.

He had black hair. He ran after that boy, and pulled him with a walking-stick when he was trying to enter his house... they were all over him...they were all over him... I tried to explain that it was Inkatha that was attacking but they threw me down. When my son-in-law tried to intervene, they beat him with a sjambok. When my daughter, carrying a baby at her back, tried to explain, she was slapped. Another old lady from Khoti was also beaten with a sjambok when she tried to intervene also. Those were difficult times for us. It was as if my home had become a police station, there were blue colours everywhere. The KwaZulu Police were wearing blue

jackets. We thank God's grace, and women like Mrs Blose. They gave us courage. We could run when Inkatha appeared.

It was Happy Blose and Nana Mnandi who encouraged us as women not to run away and leave our wounded children when shot at by Inkatha. We even went to Howick for First Aid lessons so as to be able to help our children when wounded. We had First Aid kits. They helped a lot. We began to be courageous when attacked, we were able to go closer to our children. They advised us to open a women's organisation... we opened a Women's League. We were together with Mrs Blose, helping the children. When fighting began, we would help the children by bringing stones closer to them. Whenever police van would appear, the Inkatha people would go to it, and be given more ammunition. Our children would run back. Those who got shot would fall...

It was really God's mercy, no one would have been spared. Then there was a State of Emergency. Children were being imprisoned. We ended up not knowing what to do. When things were tough, we consulted Radley Keyes. We were later informed by Mr Gwala that Radley Keyes was a wrong organisation, but they were helpful with the Black Sash because after they arrived it calmed down a bit. But then, it did become calm a bit. For the mere fact that we are alive, we give thanks to Mrs Blose and others who made things clear for us. Not forgetting Ashdown women, Sibongile Mkhize and others who have since passed on... Gwala and Lulu Indeed, because even when those who were arriving from prison, we were there to greet them at FNB. We were the ones who were there to open the FNB... we were with Lulu. Young boys from Mbali, section 2, would run to us here at Slangspruit because they couldn't face Inkatha there. It was better for them to run to us this side. They would request food, some money to buy themselves tobacco, and anything else. You would offer them whatever you could. Violence troubled us a lot.

As from 1984 to 1986 it (Inkatha) was very strong... it was mostly about a struggle for land ownership, and they had removed the widows from their lands. They were demanding people's lands, taking them by force. So, as these Slangspruit widows were robbed of their land, they stayed with us in Grange.

If you take a closer look, it appears that the certificates are meant to show their children what happened in History. This is because those certificates are for the Women's League. Many of those certificates were for the Women's League. Do you see the woman who ended up being a Women's League official but who wasn't there during the times of violence? Did you see that she was in the forefront when certificates from the Women's League were being issued out? She is the one. She has become a Minister because now they are issuing out sampas and beans, and they are eating.

She is the one who had become the leader of the Women's League... the one which is new. That is the one which came up with that there are things which are received from the ANC... Yes, that's how this Women's League originated.

Even that one who was asking many questions at the Orientation at Slangspruit, she would just be a spectator when we were active as the Women's League. Now you see her carrying diaries, writing things she does not know... As she asked you so many questions, she is new to us.

That's the thing, they are materialistic. they are in cahoots with her friend who is now an ANC official... indeed, they are best friends. That's why they were asking all that they asked. It was the idea of another person, who then consulted us. We who were in the struggle...It wasn't their idea.

The reason was that Jerome was killing the children. He was very dangerous. He is the one who was most dangerous to boy children. He eventually died. He was staying by the river...

Mr Gwala instructed the boys to go and shoot him... It was Mr Gwala... on their way back, they reported that they saw a pool. Mr Gwala told them that there was no such, that they had simply been afraid... [Laughter] his day came, my dear... we got news that Jerome had been left dead in his kitchen. That day, my dear, we ululated as if it was a wedding! They shot at him while he was still entering the kitchen in his house... he was just arriving on a car, and they had ambushed him. He shot him, he fell down... that day we ululated a lot. On the day of the funeral, we threw stones at them like never before... there were police and an aeroplane... We were very happy that he was finally gone. he shot Africander our pastor. It was in the morning while he was driving children to school. They said that he was a Comrade...indeed he didn't hide it...

We didn't receive any support...Radleys Keys was supporting us... he was a messenger... he would fight us, saying we should have courage. But there was no food he brought for us to cook for our children, no he never...

Black Sash It did arrive, but there is nothing I can point that it did in helping us. Even when the children had been imprisoned, we came together as Comrades to try and get them out. We would collect money to bail the children out. There wasn't any support.

Supporting one another, we would collect money... we would specify who we were donating for... that money would be used for the needs of that family.

With God's grace nobody went missing in my family... because the only person that might have missed would be my brother. I believe he was protected by the ancestors because they would come looking for him at home, but when they arrive, he would be in his house...that's how he survived. We wouldn't know where his body was, because if they would have found him, he wouldn't be still alive...

What is even worse with our sister's friend is that she knew that her boyfriend was a criminal who had been from a 27 year's jail term for murder. He had killed. He was that kind of a criminal which was always in jail... When she was about to fall for him, this one (JN) didn't warn her. I was the one who warned her. I was very close to JN's sister, she was like my sister. She confided in me. I warned her against falling in love with both a detective and a criminal. She did not take my advice, that she should not love both a detective and a criminal. One day she arrived at home at night with her friend who was an Inkatha official. They were running away from her boyfriend because he wanted to stab her. They ran inside, we closed the door and switched off the lights. We could see him through the windows... It is likely that he thought that they didn't enter because he left. The person who is to blame is this one, her sister. She should have advised her against falling in love with that one, a hardened criminal. Criminals are easy to like, they like them. In my daughter's work they had a vacancy. She introduced the sister of this one (JN) to fill that post. During that day they were to begin their work at 14:00. When they alighted near the corner of Commercial and Langalibalele, he was waiting for them. He didn't waste any time... he hit her. My child arrived home and reported to me that her 'aunt' was dead. She explained that she was killed by her boyfriend. At court, that boyfriend indicated to my daughter that he was going to stab her... By the grace of God, that never happened. She is alive, and he was sentenced.

You know, I can say that when they sent us to Mr Zuma when he arrived, he invited us to Durban... Had we gone to Mr Gedleyihlekisa at Durban at the beginning of violence... when Inkatha had removed the widows, when they were staying with us... the boys were saying that they wanted to speak to Mr Gedleyihlekisa about that problem. Mr Zuma, the one who

was the President. He would have done something had we told him that there was a problem in Slangspruit. He would have come to talk to these people, and solve the problem. Perhaps the violence would not have escalated the way it did. We came back from Durban empty handed; we were just blank. Indeed we did speak to him, but we came back empty handed. We spoke to him face to face. It was in that building where we spoke to him... It was as if he was going to do something as an ANC official... together with Mr Gwala. Nothing happened, he didn't even make a follow up. Had we told him that the widows had been removed from their lands by Mr Zuma, who had imposed himself as the ruler of Slangspruit, perhaps something would have happened, and this whole tragedy would have been prevented.

I would say that if the police had done their duties conscientiously, the violence would not have escalated to that level. This is because the Inkatha had a background, it knew very well that it relied upon the police for ammunition to use when fighting the UDF. Things would have not been like this. Justice was lacking... it favoured the Inkatha... and they were telling us that, 'Mandela is a dog'... hmmm, they wanted us to join Inkatha. Indeed, it was the Boers, the police... they said, 'Mandela is a dog'... you see. If they had been there to maintain peace and not take sides, the lives of many people would have been spared.

The reason was that this official of Inkatha... remind me... Mr Buthelezi. Had he not unceremoniously left the ANC and begin his organisation, things would have not been like this. He sold out the ANC... The Boers approached him, telling him that the ANC was a terrorist organisation... there lies the story... That's where the story begins. He sold out Mr Mandela and the others. Had he continued to be a member of the ANC; all this would not have occurred.

JABULILE NJOTI

My name is Jabulile Njoti, I am now using Njoti surname...I arrived in Slangspruit in an area called Cebekhulu/Dungela when I was only 10 years old. My maiden name is Buthelezi and I got married to Njoti family. I was born in 04/09/1960, from a place called Ockertskraal, and you may have heard about it. Ockertskraal, when you approach an area called Ngadini. I was born in Ngadini, we then move from Ngadini to Mkhondeni when people were demanded to move from their own lands. So, we moved to Slangspruit when I was 10 years. My mother got a rental space here in Slangspruit, and I grew up here until I got married, also my children were all born in Slangspruit. I got married to Xhosa tribe, my husband is a Xhosa but he is staying with me here. We do visit his family from time to time...Ehhh....so in 1984 violence occurred.



I worked for 10 years on a somewhat temporary basis at The Golden Horse, where it is a Casino. I was making tea. I stopped when the place became a Casino...yes, I stopped...They stopped me. They told us to reapply. I saw that I could no longer be able to work there because the work was too much demanding for me. During the Comrades Marathon I had to be at work as early as 05:30, and had to leave work as late as 21:30. I had transport problems. I decided to leave the work, and look for a 3 days per

week work. Fortunately, I got one in Wembley where I worked for a period of 10 years. I then retired from work due to ill-health.

What affected me most those times was the violence that engulfed us all. At the same time, my sister died. She was stabbed by her boyfriend in Longmarket Street, near the bus stop that is next to the chapel. When you go pass that pharmacy, there is a small passage from Church Street. She had been working there. As she alighted there, her boyfriend stabbed her. Fortunately, enough, a security guard who was working at that pharmacy phoned an ambulance. She couldn't make it to Grey's hospital. That was painful to me. She left 4 children, it was Bheki, Phumzile, Sindi, and Wendy. She left them while they were still doing lower classes at school, I think one of them was doing Standard 2 or 3. She is also the one who was staying with my mother at home as I was already married, staying at my home. My mother was blind, and the passing away of my sister meant only hardship at home.

By the grace of God, there was a certain woman who was very kind here at Slangspruit. I was offered a job where we cleaned the whole of Slangspruit. My husband agreed that I take the money I earned from that job and help the family at home. This is what affected me most. The children grew, only Bheki and Wendy passed away. It was the 7th of January in 1987, we buried her on the 14th of January in 1987. Things were very difficult during the times of violence. Perhaps we were about 20 in a bus to the cemetery. Everyone was afraid of going to the cemetery because you never knew whether you would be able to return alive or not. That was the worst kind of life ever, but then we got through.

Hmm... my sister had been married before. Things did not go well, and she had returned home. She then fell in love with that boyfriend of hers, who eventually killed her... He was sentenced to seven years, and he was released long ago.

I remember that day very well... it was getting dark at about 19:30, in winter. I no longer remember. Guns went blazing... I was still renting a room. My neighbours, with their children, ran into the room that I was renting. It was sufficiently large to accommodate many people. The guns went blazing from 19:30 to the early hours of the morning. That was the most difficult day. The second one is when they attacked us in broad daylight. It was the date a child called Msizi was shot. Even now, we don't know what prevented those boys from proceeding to come up and attack us. That day, we were saved by God only. When the police arrived, instead of helping us, they beat us up [laughter]. We had thought that we could rely on them, but they turned against our boys rather than those who had been attacking.

Another day I was at work, still working. My child phoned me, telling me not to come back home because everybody had run away from Slangspruit. I asked where they had ran to.... Do you see there at Buffer? There wasn't any house there by then... all people had run out of their houses... when I arrived, I went to stay with them there. I sought a shelter at Mantshaheni for my children. We couldn't sleep, as a result of violence. Children from Mantshaheni would come to help us even when it was raining. We would offer the children food and clothes to wear. Things were so difficult that it was impossible even to go to work. Inkatha attacking us, as Comrades (UDF). Here at Slangspruit, it came to a point when we splitted into two. Do you see the road at Slangspruit known as Sikhumbuzo Ngwenya? You wouldn't cross it to the other side. Should you do that, you were a dead one! We led that kind of life, that if you were from this side you remained this side and if you were from the other side, you should never cross to this side. This meant that even if you had relatives on the other side of the road, you couldn't pay them a visit.

During that period people who were in the forefront in Imbali was Jerome. On the other side of us, it was Khandelincane Zondi and Thu Ngcobo. Khandelincane was focusing on us while Thu was a distance away from us.

There is another day when a child was killed, that child went missing while he was in the mortuary. Do you remember him? That was Ntandweni but I don't remember his surname, but he was from Mantshaheni, renting a room here at Slangspruit. We knew their names because most of the children were those who were renting rooms, you see. That day was the most horrific one because many people got shot. That day, the one we are talking about..., and the one we remember. Ntandweni was taken to a mortuary which was not under a hospital, it was Mntungwa's funeral parlour. When he was at the mortuary, he went missing. When he was due to be taken out for burial, he was nowhere to be found. Thanks to the insistence of the children that were there with us that Ntandweni was eventually found.

Inkatha members were hiding him, with an intention of cutting his body parts for muti purposes. Most probably, it looked like they worked hand in hand with the mortuary. It is just that, in most cases, the UDF was not yet powerful. They had power. We had the problem that wherever you went, you would find them having connections. They entered forcefully, and found the corpse. It was buried. Thanks to those children. Ntandweni was eventually buried. We suffered during the times of violence. Imagine when you are told that a body of your deceased child is missing. During those days, when going out to fight, there was a strategy of wearing something to identify ourselves with. Apparently, there was an informer from our side who alerted them of that, and Ntandweni was identified and killed by the enemies because of that. He was a very strong child. That's what affected us most.

The person who was stronger on our side as UDF was Themba Kunene and he is still alive. His wife has since passed on, however.

The issue was that there were those who were Inkatha, and we were the UDF. Let me explain how this thing began. Yes, someone referred to as a doctor arrived. Yes, he was going with a woman who was a Radio presenter that time. Another one arrived at the home of an official in Slangspruit. At that time the family of that official was Inkatha. This official was busy recruiting people to join Inkatha. He recruited my sister, the one who I said passed on, and my two aunts as well. There was a meeting that was organised. I didn't want anything to do with that meeting. In that meeting, people were promised that homes would be built for them. That was the strategy used by Inkatha officials to get people to join Inkatha. People joined Inkatha in that way.

Now we don't know what happened... many people joined... they joined this Inkatha but there was a division... here was UDF, here was Inkatha. Inkatha detested young people. This led Inkatha to launch a strong campaign, attacking the young people because they were the ones who were strong. You know, for us to be able to quench the violence here at Slangspruit, we were helped by a certain person who directed us to a traditional herbalist (inyanga) from Smero or Nhlazatshe I don't remember correctly. We collected money from everyone to be able to pay for that muti. We were all involved. We turned a blind eye to the fact that we were Church-going women, and went right around the whole of Slangspruit at midnight...sprinkling the mixture of traditional herbs. That muti was to ensure that it would be difficult for Inkatha to cross to our side. Our boys had also instructed us never to cross to the side of Inkatha anymore.

I remember very well that in the 80s he arrived while I had gone home (in rural areas) because there was a bereavement in my in-laws. I heard over the Radio that things were bad

in Pietermaritzburg..., and I wondered whether our homes were still there or not... It was said that Ntombela had brought his people in trucks to attack. We are told that they would only see stones when they were trying to shoot, and they would also totally miss targets when shooting. That day, Inkatha was defeated. It never came back to attack again.

One day during the violence, we ran out of food and money. There were many children from Mantshaheni who used to come and help us in fighting. We had to go out to seek help. It was myself and my father's wife. We didn't know whether we would return from Mbali or not. We left Slangspruit using this road...

We used HlokoHloko until we arrived at the Supermarket. We arrived there and called Hadebe to the side. We informed him that we were from a distance away, and that we requested whatever he could offer us because our children were starving as a result of violence. While talking to him we were worried whether those who were there were Inkatha members or not. This was because the area where the Supermarket is belonged to Inkatha. He offered us breads, sugar and fish. We thanked him, and went back. On our way back, when crossing the bridge to Slangspruit, I thanked God for saving us because we could have been shot dead and no one would have cared. We got helped.

He is not inviting us to let us inform him what we used to do in such situations, and also to tell what occurred. We understand that the man was giving out certificates to people who were not involved in the struggle. I don't know where he gets these people. I'm as clueless as you are. As you invited us, we talk, we open our hearts and we are happy. Although this happened long time ago, we were worried by not being recognised for the contribution we made. We were not informed where he got the certificates from. We just heard that he had

been issuing out certificates to people which we don't know how those certificates helped them but he knows better.

I was there even during the times of the sit-ins, perhaps you might have heard. I was never imprisoned. I was an informer. During the time they went to the Labour Department, I followed them but I stayed outside and saw them entering there... I was sent from the offices to go and check how things were going at Labour. We were to enter there in a way that would not make it obvious that there was something planned. When everybody had entered, it became quiet for some time. I then noticed by commotion at the ground floor that something was happening. Suddenly a van, the big one, appeared. They were taken in, and there were dogs. Ze and others, with another big fat lady, were taken back on that van. I reported that they had been taken. Out of the blue we were told that the big fat lady was the leader.

I really do not know who elected her. You would find that some of the things happened through fraudulent means, that you who had been in the forefront are side-lined. Even when they went on a hunger strike in jail, demanding their chance to appear before the magistrate, she was not there. When they finally had their day in court, we were the first ones to arrive there.

The person who was shot at was my sister's child, Bheki. He is no longer alive... It was the young ones who were very active. So, as the attackers approached the granny, and they said, we saw him and he was wearing a T-shirt and explained the T-shirt. The granny simply said, no he passed my house, but they didn't know they left this boy behind...

My sister's name was Busisiwe. What helped us then was an old lady from Ndlovu family, at Zinhle's home. As the Inkatha wanted to finish him off, this old lady hid him beneath a bed and told them that the boy had ran past. My sister was staying at Slangspruit. My home is at Slangspruit as I am saying...

My sister was standing on a chair... As we were watching him running, my sister's only wish was that her son should, at least, be killed in our full view since Inkatha had a tendency of hiding the bodies of those it had killed. The chair she was standing on, I don't know whether it was because of fright or what, just collapsed. I realised that she was traumatised. That old lady helped her by hiding her son. There was no thieving in Slangspruit. But once you heard a call that they were attacking, you would leave even the doors open. You would even leave a TV on. It was such that you would be away for the whole night, and when returning in the morning, nothing would have happened. Should anyone arrive, they would notice that the occupants of the house had fled, and they would do likewise. No one was stealing during that time. Near the end of violence, at the peripheries of Slangspruit, Inkatha began to steal from houses of the occupants who had run away.

Truly speaking, violence affected us badly but because of the love of God, we are now able to talk about what happened...

We were very much affected, and it took time to get over it. We didn't have any joy. We would worry most when children had gone to school, and hearing the sounds of guns. My children, Xolani and Sthe, were attending school at Zibukezulu. One day guns went blazing while my children were at school. I was doing some washing outside the house. I thought to myself that my children were not coming back home that day. When Sthe appeared, I asked him where was Xolani and he told me that he was coming. I thanked the Lord when they both appeared... it affected us a lot.

Jerome killed Rev Africander. You might have heard that an open space near FEDSEM was full of children who were killed. Didn't you hear about corpses? There were about 40 corpses there. Many of those that were there... The pastor who used to bury children who had their funeral service at St Marks was Africander. That is what Inkatha killed him for. They said he was

a Comrade... that he buried the Comrades. They shot him dead then...while he was taking children to school. He was a true Comrade... Even during the violence, he came to us at Slangspruit. During the floods, the house we used for Church services got damaged. We began to hold our services in people's houses. We would choose the house where we were hold services at... he would come with ease. When he died, this stopped for a while...

There isn't any support received. That there was any food he brought for us to cook for our children, no he never...

I can say what affected me most was the horrific event of the boyfriend who killed someone I know. It was a brother of an Inkatha official. When stabbing my sister, this boyfriend bragged that he had stabbed a 'theleweni' (a derogatory word for an Inkatha member). What really happened still puzzles me. This is because, before her death, my sister left home to stay with the Inkatha official, the brother of her boyfriend. Whether they quarrelled over children, we don't know.

My sister's children were staying with my mother... she used to arrive at home just as a visitor... I would ask her why she was staying there, and she would claim that they had not seen eye to eye with our mother because of the children. The truth appears to be that they were in conflict about the children with the one who ended up killing her. It was 1984...no it was 1987. Yes, it was 1987. When she claimed that they had a conflict with our mother concerning the children, I told her in no uncertain terms that she should take responsibility of her children. She went back there, and those were her final days.

I think that had Mr Mandela noted down all our grievances during the time he was here at Slangspruit, perhaps all things would have been sorted out. There are rumours that the government wants to buy the land in Slangspruit, and that the owners are refusing. Now, we can't build ourselves

proper houses on somebody else's land. There is no area as undeveloped as Slangspruit. There are no proper toilets, but pit toilets... and those who begin to build proper houses, install unplanned sewerage systems that are a health hazard. We don't have proper sanitation at Slangspruit. There was a communal water tap in the road. It has since been switched off. Having approached the one who was talking too much during the Orientation, that was the first meeting of this project, I connected myself a pipe of water to my house.

She poses as a leader but she doesn't want someone else's suggestion. She wants her own way... we connected water for ourselves at Slangspruit, there are few people who have official water connections. What should have happened was that the officials should have connected water for us all, and we would have been paying accordingly. Now, most people don't pay for water at Slangspruit. Our place is not organised.

MABONGI MTSHALI WAS THE GATHERER OF THESE STORIES

In Imbali the period of violence planted seeds of mistrust amongst long standing neighbours. They became suspicious of each other, a visit by a neighbor was questioned and believed to have ulterior motives. If you or your children were not openly aligned to the UDF you were suspected of being informers. Talking to an individual from the opposing faction got one labelled as “impimpi.” Attending a funeral was always a risk “should you go to a funeral people in the neighbourhood did not want people to go to, could get you killed.”

There were “no go areas” with clear demarcations of Inkatha and UDF areas. By going to the opposition’s area one could no longer be trusted. Schizo Zuma an Inkatha leader was a thorn to many. He had friends in the “UDF area” and he continued to visit them during the violence making the women uncomfortable and fearing that they would be labelled as sell-outs.

There was heightened belief in supernatural powers as they believed their opposition, Inkatha leaders were using “muthi” against them. It was reported that Awetha and Inkatha leader’s home yard would turn into a swimming pool or dam when the UDF boys tried to attack his home. It was also believed he could transform into an orange or cat when under attack.

The women suffered the loss of loved ones particularly their sons. The killing of a neighbour’s child not only brought pain to all but left the people in constant fear of who would be the next target. This was a traumatic period, they were living in fear of attacks and destruction of their homes.

The Slangspruit women interviewed said they tried to be a united front against Inkatha attacks. They supported each other by arranging food for those in need. They also got support from known activists of the time; Sbongile Mkhize, Happy Blose and Nana Mnandi. The activists encouraged them to get organized and they started attending the ANC meetings, even though they did not get any material support from the leaders of the ANC.

There were “no go areas” in Slangspruit. If you lived on one side of the main road you dared not move to “enemy” territory.

Both groups make it clear that Inkatha had the support of the government and the police. Inkatha had guns and when attacking they would be accompanied by police, Terblanche being one of them.

The women in both areas are bitter that post 1994 they did not get any attention, support or help. When there was help for the victims it was selectively given with no clear criteria. The trauma of experiencing violence during this period has not been dealt with. The pain of losing loved ones is a reminder of how cheap life was and still is.

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:

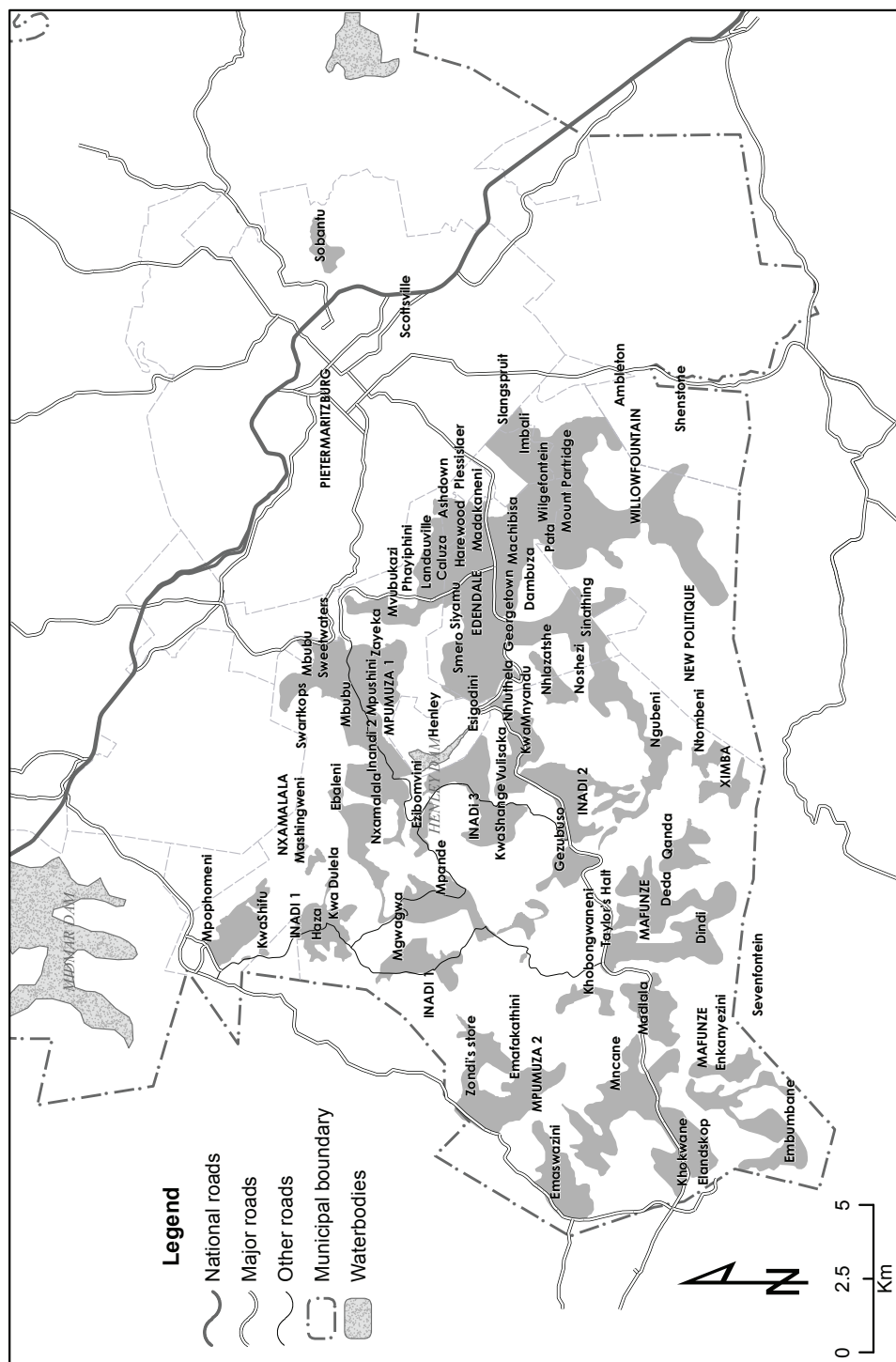
- Where and when were you born?
- When did you settle in Esigodini?
- What were you doing in the 1980s?
- Which events in the 80s and early 90s do you vividly remember?
- What impact did these events have on you, your family, your community?

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.

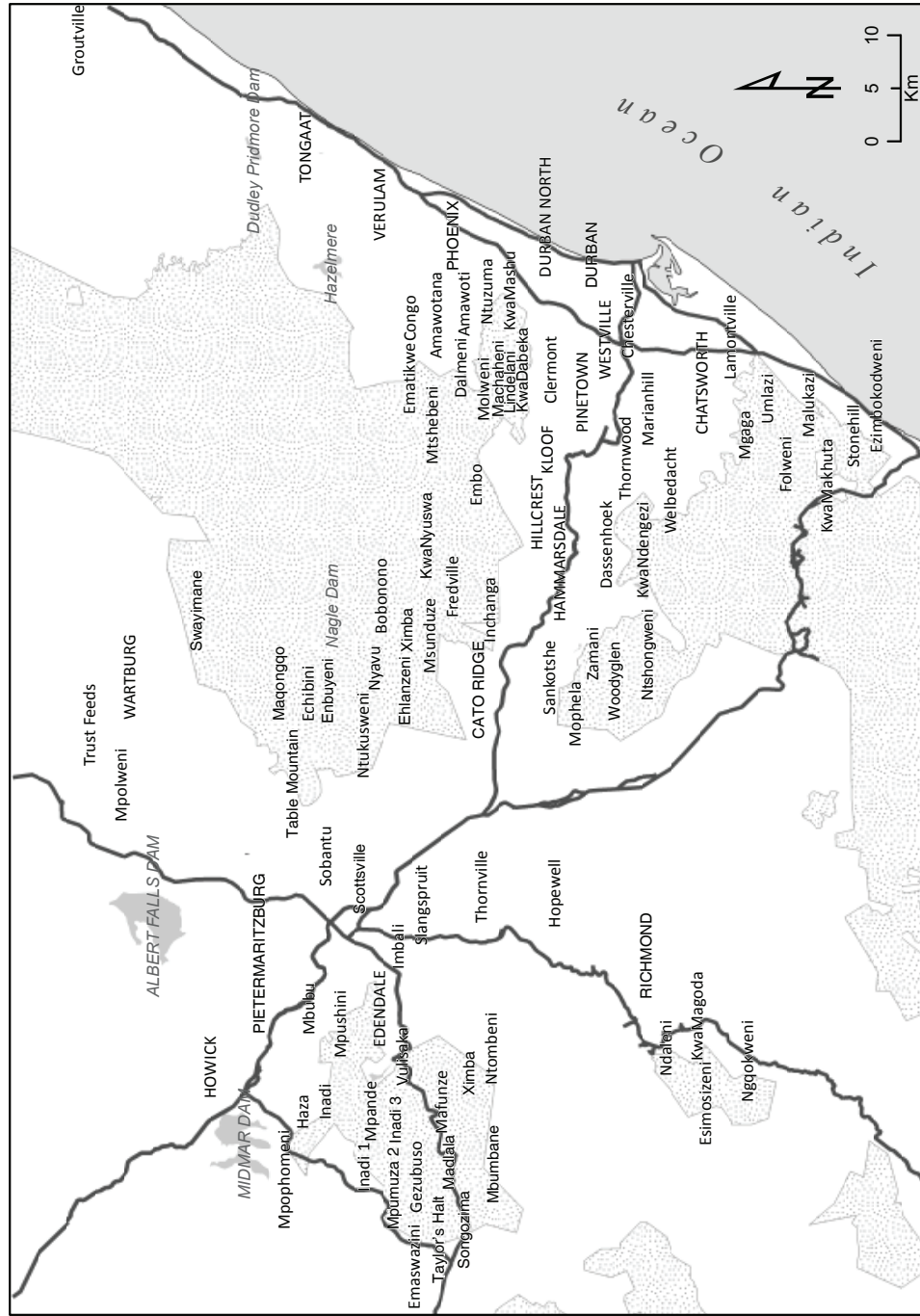
“IN OUR OWN VOICES”, was a commitment made to the women that has been honoured in the Zulu edition of the stories and as far as possible in the translation to English.



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 IMBALI SLANGSPRUIT



AMAZWI OMAME **IMBALI SLANGSPRUIT**

Ukuqopha iqhaza

**Ukuqopha iqhaza labesifazane baseImbali
Slangspruit Emzabalazweni e-KZN Midlands.**

Hleze laba besifazane bakhohleke

A dark grey circular logo with a subtle drop shadow, containing the text 'IsiZulu' in a white, bold, sans-serif font.

IsiZulu

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Imbali Slangspruit

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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 nokufothokhophla, 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 lelothuba, 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 base ImbaliSlangspruit
Emzabalazweni e-KZN Midlands.
Hleze laba besifazane bakhohleke

Asizange siyithole inkululeko ngaphandle kokuzabalaza, kwafa abantu abaningi abanye badonsa iminyaka eminingi ejele. Baningi 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. Baningi abesifazane ababa neqhaza bahlukumezeka kulesisikhathi sodlame. Sekuyiminyaka engamashumi amane kusukela kulesosikhathi kodwa laba besifazane sebekhohliwe. Intsha yalapha emiphakathini yethu KwaZulu-Natal Midlands, eMgungundlovu kayibazi abantu besifazane ababeyizishosovu, abavikeli bezingane nabantu abasha, abanye bashiya izindawo ababehlala kuzo bebaleka bazokwakha enzindaweni ezintsha nemindeni yabo.

Lezi yizindaba zabantu bangempela ezixoxwa ngabanye besifazane baseMbali naseSlangspruit abaphila, basinda, kulezikhathi. Imbali iyilokishi elasungulwa nguhulumeni ngo-1965 kanti iSlangspruit engumakhelwane nayo yenziwa ilokishi ngo-1987. I-Slangspruit isemaphethelweni empumalanga yasendaweni yase-Edendale eduze kwedolobha. Abesifazane baseMbali naseSlangspruit bayingxenywe yomphakathi wakulezi zindawo kanti ngaleso sikhathi babenemindeni, izingane ezaziphokeleke ukuba zibe yingxenywe yamaqembu alwayo.

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.

FAKAZILE SHANGASE

Mina ngingu Fakazile Shangase, ngizalelwe eSobantu esibhedlela sase Edendale.

Ngizalwe ngo 1953 kodwa futhi nami ngalahlekelwa yipasi, kuthe uma sengithatha elesibili lathi ngizalwe ngo 1951. Kodwa ngakwamukela lokho ngoba ngasizakala ngokuthi ngishesha ukuhola impesheni, kumanje sengineminyaka eyi 12 (2004) ngihola impesheni. Ukuzoqala kwami ukuhlala eMbali bekungu 5/09/1956 ngisuka eSobantu.



Mina ngo 1980 ngase ngisebenza, ngangisebenzela e Laager Center esitolo sezingubo esibizwa nge Maracia Fashions (e Laager Centre) eduze kwase-Southern Carpets. Thina saqale sahlala e Rhodesia sase siya e Dark City. Ngikhumbula eziningi kakhulu.

Mina engikukhumbulayo nje, kwakungu 17/07/1986, ngangingekho kodwa ngoba ngangisemsebenzini. Kwathi ntambama kwafika umfowethu ongumagcino, ngambona nje eqhamuka bese ngithi hawu, uyaphi uZakhele ngalesikhathi. Bese efika engibuza kubaphathi bami, hayi bamkhombise ukuthi ngilapha ngemuva. Uma efika kimina athi, mntaka ma ngizokulanda. Ngibuze ukuthi kwenzenjani? Athi hayi! nabelungu bakho sengibatshelile, umntwana wakho uselimele. Bese ngibuza ukuthi yini na? Athi cha ulimale kade belapha kwi ground, kube sekuqhamuka igenge yeNkatha bamdubula.

Hayi-ke abelungu bangidedele ukuthi ngihambe, bese ngibuza ukuthi ulaphi yena umfana wami, bathi usesibhedlela. Sisuke siye esibhedlela kodwa uma sifika kuthiwe asilinde asikazokwazi ukumbona manje ngoba odokotela basebhizi naye, bese kuthiwa angobuya late, ngabuya ngampela ntambama. Uma ngimfica uvuvukele futhi wayenamanxeba angu 37. Wonke umzimba, hayi! ngibone ukuthi ubuso buyaqhubeka buyavuvukala, kanti futhi wayenama dreadlocks ekhanda. Bese ngithi hayi umfana wami akanjena, akaluhlaza kanti uma sengithi ngiyabhekisisa, ushayiwe ngocelemba kodwa bangabona manje bagcina belishiyile lelonyeka bangalithunga. Bese ngibiza o nurse ngibakhombise lelinxeba, kwase kungelika 38. Hayi-ke emva kwalokho ngase ngilokhu ngiya kombheka esibhedlela.

Yebo wayengibona kodwa engakhulumi. Kodwa-ke kwahamba isikhathi waze wakwazi ukukhuluma, kodwa onesi babengasho ukuthi akasezokwazi nhlobo ukuhamba. Mina ngapha ngithenga ama pyjam nama gown yonke nje into abe esethi kimina, we ma athi uyazi njengoba ungithengela lama pyjama ukuthi angisakwazi ukuvuka embhedeni nezinyawo zami angizizwa? Ngithi mina awuzizwa kanjani, abe esethi onesi abangitsheli nami ukuthi kwenzakalani ngami kodwa izinyawo zami angizizwa.

Wayeneminyaka ewu 17, hayi-ke onesi bakhe usuku nami ukuze bazongitshela ukuthi akasezokwazi ukuhamba. Wahhala-ke esibhedlela unyaka wonke kwaze kwangenela kunyaka wesibili, waphuma ke esibhedlela. Kuthe esebuyile ehleli ekhaya, wayengasafuni lutho, edelela noma ubani odlula ngendlela. Kuthiwa babethi uma abantu bethi hawu waze wamuhle umfana, “hawu shame” haaa! uyobe uzithintele. Kwathi emva kokuthi elimele, wabe esephila omunye u 17 years, kodwa esibhedlela babengitshelile ukuthi umuntu ohamba nge wheelchair akaphili more than 17 years. Washona-ke ngonyaka ka 17 emva kokuphathwa yizinso.

Yebo, kwakufanele ngabe angiyekanga umsebenzi wami ngoba ngase ngisebenza ka Maracia, kodwa kwatholakala ukuthi isitolo sesiyavala la sebethuthela eThekwini ku Musgrave, ngabe sengihlala kanjalo ke ekhaya. Wayefunda eZibukezulu, efunda grade 7 or 8 angisakhumbuli kahle.

Ibhola wayelikhonze kakhulu. Nangesikhathi esehleli kwi wheelchair wayenabafana bakhe abadlala ibhola, kwakuyiqembu lakhe nje ewu coach wabo. Yebo futhi abathegele izinto zebhola, wabe esephathwa yizinso ke washona ngo 2005.

Ngaphambi kokuthi aphantswe yizinso waphinde wadutshulwa futhi. Wayesehlala kwi wheelchair, wadutshulwa emlonyeni. Wayehleli lapha ngasekhaya e Sofi bezihlalele nomunye umfana. Kwaqhamuka umfana waka Ngcobo, bekhuluma namantombazane ase next door. Wathi nje uma ethi uyaphenduka, yakhala inhlamvu yangena emlonyeni yaze yayobhajwa emqaleni. Bazitshela ukuthi baqedile ngaye, ngoba lo mfana ayehleli naye wakwazi ukubaleka wangadubuleka. Wahamba-ke umfana wami waya esibhedlela, bathi esibhedlela angeke bayikhiphe lenhlamvu ngoba uzoba paralyzed kabili. Waze wasizwa omunye ubaba wase Azalea owamphathela umuthi wesintu wokuphuza, wawuphuza yabe seyiphuma ngezansi inhlamvu.

Kwakuyilegenge yamatrucki ehamba yonke indawo baze bafike nakoMhlabuyalingana wawuphatha lomuthi kwayimina ngangingekho ekhaya. Benza isobho base bemphuzisa, wathi umfana eya etoilet, wayizwa inhlamvu iphuma ngezansi. Ngoba lenhlamvu wawukwazi ukuyibona la emqaleni uma ephenduka. Waphinde futhi wadutshulwa ngaka Ndlela ehamba no Malu, uMalu wayemphusha nge wheelchair kuyiSonto. Kwaqhamuka ikhumbi eyayibomvu ihambe idubula noma wubani osemgwaqweni.

USichiza wayenguphakimpi weNkatha ejwayele ukupaka imoto yakhe e-garage laka Ncalane.

Ukuthi waye nezintozakhe nje, kungathi kukhona ayehamba nabo kungathi wayehamba notokoloshe. Wayengahambi yedwa, ngoba kwakuthi uma efuna uchuku aye esitolo eSofi lapho azi kahle khona uzofike athole abafana, ahambe yedwa futhi.

Kahle, kahle uSichiza waqala waba yi ANC wase eseba yiNkatha kanti uyimpimpi, kusho ukuthi wayesewela ngala. Wathatha igenge la wathi akuyohlaselwa kaAwethe, kwahanjwa kwayiwa kohlaselwa ka Awetha lapho umuzi waphenduka waba yidamu (*uhleko*). Bangawubona umuzi babona ama Swimming pool.

Kwakukhona indoda yeNkatha u-Awethe, Izimoto zasha zonke ezazidubula khona.

Amakhumbi ayeyohlasela khona asha wonke, phela uAwethe wayeyinyanga.

Umfana wami uze uyalinyazwa nje, yingoba wayekhona kulaba ababeyohlasela kaAwethe kanti bahlohlwa uSichizi. Wayefuna ukubabona ukuthi ba weak kangakanani, uma befika laphaya bazofika benzeni kanti yena uyishaya ngapha nangapha ebusuku uyiNkatha, emini uyiQabane.

Babemuthatha bamfake emotweni. Kuthiwa wayevele athi wena nawe, wozani ningene emotweni abe esehamba nabo. Umuzi waphenduka waba idamu bangawubona abantu laba ababethi bazohlasela, babuya bekhathele bathi umuzi kaAwethe uphenduke idamu. Kwathi ngelinye ilanga abafana behla ngomgwaqo bethi bazodubula yena uAwethe ngoba sebazi isikhathi sakhe sokubuya ngoba wayethwala izingane zesikole. Bahlasela imoto, izingane ezazisemotweni zashona zonke kodwa yena wangathinteka, kunalokho waphenduka iOrintshi, nabahlaseli abazange besayibona imoto.

U-Awethe wagcina eshone ngokugula, futhi washona kahle ngoba wayesekhombisa nokuthi abantu uyabazi, kodwa waqala ukubazisa late abantu emva kokwenza umonakalo omkhulu.

Okukuqala kwatholakala o R2000, kwaphinde kwaba wu R30 000, kwase kwaphela kanjalo. Ka Mjwarha yahanjiswa. Kwakuthiwa uma ufake izinwele ezibizayo awutholi lutho kusho uBatha. Mina ngawuthola uR30 000, kwaphela two weeks ngiwutholile umfana wami wagula waphathwa izinso, ngamthatha ngamuyisa kadokotela ngayo leyomali ngaphinde ngamungcwaba ngayo.

NONHLANHLA SITHEBE

Mina igama lami ngingu Nonhlanhla Sithebe, ngihlala e 1141 Mphafa road. Siyabonga kakhulu, nayizolo besikhona lapha, umama uMabongi wasichazela ngokudingekayo. Thina njengomama, noma kungabe sishadile noma asishadanga kodwa singomama. Ukuba khona kwale project kuyasijabulisa kakhulu ngoba kukhona lapho sizokwakheka khona. Singomama ziningi izinto



esibhekene nazo ngoba sike sahlangebazana nobuhlungu kodwa uNkulunkulu uye wahamba nathi, manje siyajabula ukuthola ithuba lokuthi sibhodle. Okungijabulisa kakhulu ukuthi uma kuze kwagcinwa kubhalwe umqingo ngalezindaba zethu, noma singadlula thina emhlabeni kodwa isizukulwane siyosala sibone ukuthi omama bethu bake bahlangana bazoxoxa ngezindaba ezinkanje. Noma thina bomama sisho ukuthi sike sahlangana saxoxa. Nabantwana bethu le ndaba izoba wusizo olukhulu ukuthi bafunde ngalezindaba. Thina nje sicela uNkulunkulu asize ekutheni lokho esenikuqalile kube yimpumelelo.

Mina ngazalelwa eNewcastle ngo 1946, ngizoyibeka kanje le ndaba, ngike ngalahlekelwa yipasi ngase ngiyokwenza elinye kuthe uma libuya langabe lisabuya nonyaka ofanelekile. Mina ngizalwe ngo 23/09/1946 kodwa manje ipasi lami elisha selithi ngazalwa ngo June. Lapha e Maritzburg sifike ngo 1965.

Njengoba bengishilo ukuthi safika eMbali ngo 1965. Ngaleso sikhathi ngangifunda eSobantu uma ngisuka eSobantu ngase ngiyofunda eAshdown. Kodwa- ke ngabe sengenza into okwakungafanele ukuthi ngiyenze, ngasuke ngajola emva kwalokho ngabe sengithola umvuzo wokuthi ngikhulelwe ngo 1966 lo mntwana wami engithi washona. Angibange ngisakwazi ukusebenza noma ngiqhubeke ngifunde, ngoba nomuntu owangikhulelisa wayengafuni ukuthi ngisebenze kodwa ngangiyinto ehlala ekhaya nje.

Uyazi mina ubuhlungu engabuzwayo, ukuthi nithi nihlezi emphakathini kube nezinto zakhona nje, unikhiphe nje inyumbazana. Ngalesosikhathi uVusi okungubhuti wami wayekade eboshiwe uma kwenzeka zonke lezinto, mina ngase nginalo mfana wami engithe wangikhipha esikoleni, igama lakhe uBongani.

Manje ngalesosikhathi kwase kulwa amaqembu athile, manje ekhaya nani kumele niphume nenze lento eyenziwa abanye abantu basemphakathini. Manje umbuzo womntwana wami wawuthi, uma ngiphuma ngiya lapho kuliwa khona ngizophuma nani ngoba anginaso isibhamu? Kodwa wayemubi umntwana wami, noma kona engabulawanga abantwana bakomakhelwane.

Umntwana wami wabe esethola intombi, wagcina eyizalisile lentombi okwakungeyaka Eleven leven Ndlovu. Kuye-ke kwenzeke uzwe izigi ngoba namanje njengoba silapha kuyenzeka uzwe izigi, noma ushiywe yigazi. Ngalesosikhathi wayekade efunda eSiqongweni. Kwakusa nesitayela sokuphema, nami ngagcina sengiba yi client lalapho engangenza khona ikhanda. Ngagcina sengithi, hayi wayemuhle umntwana wami. Naye-ke umfana wami waya lapho nami ngenze khona ikhanda, naye bafike bamenza I perm baze bamthatha nezithombe.

Kwathi-ke omunye ubaba waka Makhalima wamcela umfana wami ukuthi azobamba itoho esitolo ayesebenza kusona, nangempela wabamba lelotoho naye esezenzela imali yakhe.

Ngokuthola kwakhe le yomali kwase kuzomsiza ukuthi akwazi ukuzijabulisa yena kanye nomama wengane, bahlela nokuthi bazoya kobukela ibhayiskobho. Waphinde wabuya wazocela ukuthi ahambe nomfowabo baye kobhukuda e Alexandra wakwenza futhi lokho. Manje angithi uma sewungene emanzini I perm iyaphela. Bese ngithi, ngoba kwakunencwadi ekwakufanele ayikhokhele ukuze athole I report esikoleni, ngase ngithi kuyena, Bongani uzokhokhela incwadi bese uthenga ama products eperm. Wathi umntwana wami, mama angeke ngisakwenza lokho ngoba angifuni ukuhlupheka ngonyaka ozayo sengiya esikoleni sengiya nalezinwele ezinje. Ngimbuze ukuthi uchaza ukuthini? Njengoba ngishilo ukuthi umuntu uyazizwa izigi, ngalokho ngichaza ukuthi umntwana wami wayesezwa ukuthi uma efa ngeke afike nalezinwele kuNkulunkulu kodwa engafikanga emhlabeni nazo. Ngalelolangwa kwakungu Msombuluko mina ngangigula ngiphethwe umlenze [Uyakhala]. Wathi kimina, mama ngisaya ngezansi, kwakukhona umngani wakhe kulomgwaqo ayeya kuwona. Wathi uma kufika ubaba ngicela nize nizongilanda ngoba asezovela amaqiniso manje, uyabona esikhathini samanje siyafa. Bese ngimkhuza ngithi, hayi Bongani akukhulunywa kanjalo.

Wafika ubaba wakhe, kodwa manje nami njengoba ngangingaphathekile kahle emzimbeni ngenxa yalomlenze owawungiphethe. Uma esefikile ke ubaba wakhe athi, hayi yazi nami angizizwa kahle emoyeni, ngisaya ekhaya ngifike ngiphuze umuthi wenyongo. Wabuya ke umntwana wami abe esethi usaya kumama wengane. Kwathi nje ephuma kanti iqembu ekuliwa nalo lilayishe abafana abazoqotha ngapha ngakithina.

Kwakukhona imoto eyi station wagon eyayigcwalisa abafana abazokulwa. Uma iqhamuka lemoto abanye babafana bangapha ngasekhaya bakwazi ukuba nenhlanhla ngoba ngisho nababona yayingasekho indlela yokuthiphisa uBongani. Ngalesosikhathi umama wami wayesengadini enisela,

saqhuma isibhamu futhi bamshaya ngezinhlamvu ezintathu. Uma siqhuma lesibhamu wonke umuntu wayebuzwa ukuthi engabe leyongane ekabani. Mina engakuzwa kwakungathi yifu nje, ngoba ngavuka phansi kade sengicambalele.

Kwaku ntambama ngabo 7.00 pm. Ngavuka phansi ngithi ake ngiphumele phandle ngizwe ukuthi akakhali yini umama wengane kaBongani, kodwa namanje angazi lokho ngangikushiso yini. Uma ngithi ngiyaphuma, nomlenze ngiwuhudula kanjalo, kwase kuqhamuka umzukulu ka Old John ememeza ethi, we gogo, we gogo sebemdubulile uBongani! Basuka-ke umama wami nomunye umama wakamakhelwane mina ngizwa kuthiwa bangibamba sengiyoziphonsa emfuleni. Lapho bamshaya umfana wami walala emgwaqweni. Ngoba kwathi noma sekufika lawomaphoyisa, umama wami wayesethi uyamgudluza emgwaqweni mina angibange ngisaya lapho. Kuthiwa amaphoyisa athi, gogo ndini uzolala wena phansi usikhombise ukuthi ubelele kanjani. Ngoba kuthiwa umama base bemhudula emgwaqweni ngoba nami angibange ngisaya ngoba sewenza umsebenzi ekungesiwona owakho. Basho njalo nje, izimoto zamaphoyisa ziyagijima emgwaqweni. Wahlala lapho kusukela kwenzeka ingozi kwaze kwabe kuyanetha isidumbu somntanami silokhu silapho emgwaqweni, ekufanele bazolanda isidumbu bengafiki.

Yebo sambozwa isidumbu. Umama wami kanye nomama wakamakhelwane bahlala noma bafika esethule umntanami engasakwazi nokusho ukuthi kwenzakaleni. Yilokho-ke ubuhlungu engabuzwa, uqale uzwe ubuhlungu nabantu ohlezi nabo. Kodwa kukhona konke lokho, into eyangibulala kakhulu ukuthi uthi ungumama uzazi izinseka zokuzala ingane noma ukuthwala ingane, kodwa kuthi uma esefile umntwana wami ajabule amakhosikazi. Kube sengathi kufeinja ngoba wayengaphumi yena ngoba engenaso isibhamu. Ajabula amakhosikazi isilele ingane yami phansi.

Inkinga kwakungukuthi, uma izingane zethu ziyohlasela zidubule abantu, eyakho izivalela endlini. Manje inkinga kube wukuthi, laba abahamba baye kodubula basuke benezibhamu, manje lona uzophuma ephetheni. Lapho kube sekuthiwa uzenza ngcono. Ngabuzwa ubuhlungu kakhulu kodwa ngoNkulunkulu emuhle sahlala saqina idolu futhi asiphindange sihlaselwa. Sahlala, kangangokuba kwakufanele sihlaselwe nokuhlaselwa ngoba singaziwa ukuthi siyiliphi iqembu. Eyi mama futhi ndini loyo wahamba eyi! nkosi yami, ukube nje eyi! Kwakuthiwa umntwana wami uthatha izindaba ngapha aziyise eNkatheni, kodwa angazi iziphi izindaba azithathayo aziyise eNkatheni. Kwakuthi uma sebenza izinto zabo sebelandelwe izintelezi, umntwana wami asale ngaphandle washona -ke. Phela angithi uyazi ukuthi uye uyenze into kanti kunabantu abaseceleni abazoyidlulisa indaba. Mina ngangingekho kodwa labo ababekhuluma, ngesikhathi bekhuluma wezwa loyo wabe eseyabuya wazongitshela. Wabe esethi ngicela kodwa ungangisho, bamshaya owami umntwana.

Ngalowo Msombuluko umntwana wami wafa kanye nowaka Mdluli. Kwakusabeka kona kodwa abantu bafika emngcwabeni, ngoba noma kungabe ukhulumile kodwa uyaye uze nawe ulandele abantu. Futhi noma kungathiwa ufuna ukuba nesiqiniseko noma ngingazi ukuthi isiqiniseko sani ngoba vele laphuma igama lokuthi usefile! Lokho kwakushiwo ngomntwana wami. Kwathi ngomngcwabo, omunye wangena ephonseka esontweni bemjaha ngoba sezwa kuvuleka izicabha zemoto. Bambuza ukuthi uya kumuphi umngcwabo? Naye usekhulile uSphumelele.

Angifuni ukuqamba amanga, njengoba sengishilo ukuthi vele siyakwazi ukukhohlisana, ujabule nawe uthi ungenile uSimangele kanti awazi ukuthi uzobhekani. Njengoba ngike ngasho ukuthi izinkulumo ezazikhulunywa, kodwa njalo uhlezi nabo Labantu, nokuthi bathi uthatha izindaba zangapha uziyise eNkatheni

Omunye umuntu owayethi uma efuna ukukuqhatha wayevele angene kini, igama lakhe uSichizi.

Ngempela ngoba nathi kwake kwathiwa sizobulawelwa lokho. Angithi wayekade edayisi izinkuni singenawo ugesi la eMbali. USichizi wayesafana nengane yasekhaya, uma ethola kudliwa uphuthu adle naye uSichiza. Manje mase kwenzeka yonke lento kwase kufanele singambheki nhlobo. Alisho nje ukuthi it's a pity ngoba phela vele bayonidubula nife. Kodwa uma kuke kwaba khona oyodubeleka la ekhaya wathi ngeke ngize ngiyeke ukungena layikhaya ngoba kade ngivele ngingena. Umama athi hayi angisafuni ukuthi ungene layikhaya, athi uSichiza uyadlala. Wayesho athi ngoba ngingena la ekhaya, bayomdubula abamdubulayo "kodwa" angazi-ke kwakungowani lo "kodwa". Ngangimazi uSichizi mina kodwa ngingazi ukuthi ngizomxosha ngithini, ngoba ngisho ingane yakho iyiphara usuke ungakuthandi lokho njengomzali. Uthole ukuthi lengane beyivele ingena la ekhaya, manje sengizothi ingasangeni ngoba iyiphara? Uyabona njengalento ebengiyisho izolo ukuthi ayikho into ebuhlungu njengokuthi uzwe ukuthi abantwana babaleke bazongena kwakho, kodwa wena umangabe sebenzenile kwakho abantwana bese uthi ngoba vele ukuleli qembu mese uyalifonela. Uthi naba abafana lapho begcwele khona abantwana abangu 13 noma 14 bafe la emzini womuntu. Abe eseyaqhamuka emva kwalokho ephethe lezobhamu uJerome(warlord) ngoba imizi yabazali bethu akayihloniphi, athi ayi ungadubuli lapha basinde kwenye indawo izinto ezinjalo nje ungazi ukuthi yini.

Imindeni yalabo abagcina beshonelwe yizingane noma ngingazi noma kwakunguhulumeni ngoba mina okwami kwaba mnyama nje ngoba kwakufeinja. Kodwa ngathi Nkosi kulungile ngoba vele noma kungathiwani angeke esabuya kubuhlungu ukuzwa sewubizwa umuntu esethi hawu! Kuwukuthi uma sewumbuza ukuthi kungani sewungitshela

manje ngoba ekuqaleni awuzange ungitshele ukuthi
kwenziwa njani, manje wena ngoba sewutholile hayi! hayi!

Thina saze sabhalela no Skweyiya mina kusho ukuthi
intombazane yayingasifuni nje le eyayihamba ingena umuzi
nomuzi. Ngoba abantwana baka Hlela bafa ekuseni behlezi
esitamkokweni, yafika imoto yabashaya. Kuthe ngoMsombuluko
kwabulawa umntwana wami kanye nomntwana waka Mdluli.
Kwathi uma sekwenziwa lezo zinto, wathi umama waka Hlela
ngizocela uma sewuphuma la ekhaya udlulele kaSithebe esho
entombazaneni eyayihambe ibhalisa. Le ntombazane yasho
ukuthi kuyiwa kuLoop Street, intombazane yesihlobo sethu
ifike ekhaya izothatha udadewethu baya ku Loop Street
lapho bebizwe khona bonke abantu. Kwafike lapha kwabizwa
amagama abantu, uma laba abanye abantu bethi nangu omunye
eningambizanga, bese kuthiwa asephelile ama forms. Kwathiwa
kumele sibhalele e Cape Town, sabhala kwaqala kwathiwa liyavela
igama lika Bongani kwahamba isikhathi kwathiwa alisaveli igama
lakhe nefoni yasekhaya kwathiwa ayisangeni. Lokho angazi
kwakuqhamuka kuphi ngoba ilandline yasekhaya yayingakaze
ivalwe ngaphandle kwamanje ngoba sesinama cellphone.

Mina ngaya kwiTRC eyayiseMarian Hall,
kodwa azange sithole lutho yize sayakhona.

Angazi ngoba akukaze kufike ekutheni thina esalinyalelwa
yizingane ake senze into ethile mhlawumbe engasikhipha
kulento, mhlawumbe futhi njengembokodo uma singaya lapha
siyokhala izinto ezinjalo nje kodwa akuzange kusifikele lokho.
Namanje sisahleli kulobuhlungu, kodwa umntwana wami
washona ngo 1989. Izolo ngike ngasho ngifika la ngihamba
nomzukulu, kuye kuthi uma ngikhala athi, gogo namanje
usakhalela abantwana bakho yini. Ngoba ngelinye ilanga wathi
uma engibuza ngathi, ngikhalela umama omkhulu wakho
nobaba ka Sphume. Ngoba ngesikhathi uzala lengane ithemba

lakho liba kulengane oyizele, bese ivele iyashona-ke. Ngoba kuyimanje uSphume ugqokiswa yimina ngemali yempesheni. Kodwa asizange sikucabange nokuthi sibe nenkonzo nje, umama ongizalayo wayehambe engena umuzi ngomuzi ehambe ekhuleka ikakhulu uma kungu June 16. Umama wami wake waphupha kuthiwa vuka ukhulekele loludlame kodwa ngokuthi sisaba izwe. Loludlame okwakuthiwa akalikhulekele lwenzanjani, angithi lwangena kwakhe. Kwathi noma eseshonile umama, amakhosikazi asendaweni ayesethi nje, eyi! umama u Sithebe.

FIKILE HLONGWANE

Mina ngingu Fikile Hlongwane, ngihlala kuMthombo kanti futhi sakhelene nosisi Fakazile. Nami kuyangijabulisa ukuba khona lapha njengomama ukuthi sikwazi ukuxoxisana ngezinto ezake zasehlakalela. Mina ngizalelwe eMbali ngo 12/12/1965. Ukuthi sasifike nini eMbali nami angazi [Kuyahlekwa].



Ngeminyaka yama-80s ngangisafunda, ngoba umfowethu owashona ngodlame, kwakungu 1984 ngezikhathi zo Koorenhof. Ngangifunda eGreytown, ngihlala eCottage, ekhaya ngangifika ngokuvakasha.

Mina ngikhumbula ukushona kukabhuti wami lona owayezalwe ngo 1968, umagcino wasekhaya wayengoka 1974. Ngalesikhathi kufika ibhunu uKorrenhof owafikela esikoleni eFunulwazi, esilapha ku main road. Lapho esezwa sekuthiwa sekugingqwe amabhodwe kukade kuphekiwe. Kodwa-ke asazi kungani kwenziwa lokho noma wayezodla yini lomlungu. Kuthe uma kusukwa lapho kwase kuyiwa ehholo, kwakusanezinhlango impela futhi kusaliwa kakhulu. Nalapho ehholo kuthiwa kwafike kwaphendulwa amabhodwe ngoba abantu bethi abamfuni lomlungu eMbali futhi uzokwenzani.

Kwakungu 1984, ngikhumbula ngoba isona isikhathi umfana wasekhaya ashona ngaso. Washonela le kade enqamula emlahlankosi, bamthatha abafana baye bayombulalela ngase

Zamazulu. Kwabona uSifiso Gazu owafika ephuma emsebenzini othi akanakanga ukuthi kanti wumuntu oyisihlobo sakhe lona osehudulwa efakwa emanzini. Kuthe uma bebona ukuthi uSifiso uyabona, benza sengathi bayamkhipha emanzini ngoba phela labantu ababenza lokho babe ngamaphoyisa. Kuthe kusuka emva kwalapho kwahlaselwa ubaba uDavid Ngubane owayehlala ngenhla kwasekhaya. Kwahlaselwana kwadutshulwana. Thina ekhaya sasizilile ngoba kushone umfowethu kodwa khona kunjalo kwangena amaphoyisa athi asilale phansi ngezisu ngoba manje kwase kugadwe iphoyisa uNgubane okumanje usewu mseshi.

UNgubane sewa retire, yebo -ke ngoba kwangena amaphoyisa ekhaya ngenxa yokuthi sekugadwe yena. Lapho kwasekulwa izinhlangano ezahlukeni, kwakundiza izinhlamvu yonke indawo. Kwathi ngomngcwabo wasekhaya wafika wazoxolisa ngokuthi angeke aze aphumelele ngoba kungcwatshwa lomfana amdubulile ngesikhathi ekade ehlaselwa. Kwaba yisibhichongo ngisho emathuneni abantu bejomba istop nonsense emathuneni, lokho kwenza ukuthi nathi sigcine sesingcwaba kabuhlungu ngoba umfowethu bangcwatshwa ngosuku olulodwa nalo odutshuliwe. Kwaku yisibhichongo nje, kukhuzwa izaga emnyango wawungakwazi nokuvela.

Konje uKorrenhof wayeyi Minister yani? Ngiyakhumbula efikile waze wabusisa amakhansela. Yebo kodwa wathi uma efika ehholo, abantu bagingqa amabhodwe esizulu okwakuphekwe kuwona inyama njengoba kwakuhlatshwe izinkomo.

Angithi kwakusanda kukhethwa amakhansela, manje wayezele into enjalo. Nami ngalesosikhathi ngangisemncane, ngangisano 16/17 years. Yebo, yena wayezoqinisa amakhansela.

Kwakunemigwaqo esasingahambi kuyona, kwase kwaziwa ukuthi emgwaqweni othile alubhadwa nje. Uma uhlala ngapha awuyi ngale, uma uhlala ngale awuzi ngapha. Kodwa-ke manje lokho sekwaphele konke, sewukwazi ukuhamba noma kuphi.

Thina la ngasekhaya, noma kwakungajwayelekile ngoba ngicabanga ukuthi babesaba yena uDavid Ngubane ngoba kwahlaselwa ilanga elilodwa futhi kwagcina. Kwake kwathi ngelinye ilanga kwadlula imoto eyayinabantu ababevele ngamawindi behamba bedubula. Kwaphuma yena uDavid wathi Heyi! Musani ukwenza lento eniyenzayo ngoba okokuqala kugijima nezingane la, dubulanani nodwa ngoba nizothi nisuka nishaye lezingane ezisemgwaqweni ezingazi lutho.

Angithi kithina yindlu emnyama siba nesimo sokuthi uma kushoniwe kube nemilindelo lapho ufika izihlobo nomakhelwane bethi balethe umkhuleko. Kwakuyiwa khona niqalaza ngoba niyesaba futhi naningazi noma nizohlaselwa ngesikhathi nihlangene, ngoba-ke yinto esenzeka namanje ukuthi bahlaselwe ngesikhathi behlangene ngisho emabandleni. Sasisinda ngomusa weNkosi.

Kwakuze kuthiwe uNxalane uyena osidayisayo, uNxalane umnikazi we garage.

(Kwakuthiwa udayisa ngabantu) Kwakungaziwa, angithi babefike bame kwakhe ebhizinisini lakhe bese beyadubula. Nalapho uma sewucabanga, mhlawumbe naye kwakungekho angakusho ngoba ebasaba, hayi ngoba ngempela wayecheme nabo.

Uyabona nje kwakuthi uma kungabe uhlala ngala ecaleni lakwaANC bese usubonakala ecaleni leNkatha, wawungathenjwa kuthiwe uyimpimpi. Ngisho kuthiwa kukhona owayekwazi ngale, uma ekubingelela nje, sekonakele. Lokho sekuchaza ukuthi uyiNkatha. Hayi emndenini, khona nje la kubafana ngoba sase sibhekene emehlweni. Kwakungajwayelekile ukuthi imindenini ixabane ngenxa yamaqembu. Ngoba kwakuvamise ukuthi ekhaya nibe yinto eyodwa.

Phela angithi Inkatha yayinezibhamu, manje kwakumele bazi ukuthi njengoba unesibhamu kusho wasinikwa yiNkatha,

kodwa manje umfana wakho wayengenaso isibhamu.
Mina lento ngiyobona njengokucabanga kancane.

Angithi ngisholo kona ukuthi uSichizi sikhule
simazi futhi wakhulelisa umakhelwane wethu, kwakuthi
uma ekubona akubingelele futhi akhombise injabulo.
Mina lapho sengithi nje, eyi kodwa ungibonelani ngoba
sengizobukwa kabi ngokuthi ngiwumngani walentombazane
ezaliswe uSichiza futhi eyagcina ingumkakhe.

Engikwaziyo ukuthi imizi yayibaliwe. Kodwa kwaphuma
nokuthi kuthiwe singasho ka Biyase, kodwa engikwaziyo
ukuthi umuzi waka Biyase wawukade unabafana ababe strong
thina kwafika imoto yazosilanda emakhaya, futhi safike
sakuthola ukudla. Kusho ukuthi ngalesosikhathi babetshela
ababebathanda, abantu abaningi uyabona nje thina asikaze
sithole lutho. Kuthe kusuka kwabhaliswa lemali oR30 000, thina
sezwa sekulate. Sathi siyasukuma kodwa sangathola lutho.

SMANGELE MASONDO

Igama lami ngingu Simangele Masondo, ngihlala kuMnsinsi. Ngijabulile ukuzohlangana nani njengabantu besifazane ngiyabonga. Ngokuzalwa, ngazalelwa eSobantu, ngizalwe ngo 3/10/1952. Sithuthe eSobantu ngo 1965 sesizohlala la eMbali. Ngangisebenza eTownhill ngiyi cleaner.

Lokho okushiwo uFikile kwakukhona ngampela, izigameko eziningi ezazihlasimulisa umzimba. Thina ekhaya saze sathatha ama TV nokunye nje saya kokubeka ehhokweni lezinkukhu, senzela ukuthi uma kwenzeka kushiswa lezimpahla zingashi. Kuthina umuntu owayeshisa ngempela kwakungu Thulani Ngcobo owayeze abale nezingane ekufanele kushiswe imizi yasemakubo. Yebo wayezitshela nje, ngoba owami umfana waze wantshela ukuthi hawu usele wena, nawe uyahamba-ke. Cha kwakungafihlwa, wawutshelwa nje ukuthi wena ukwi list. Okwami mina, ngathi ngihleli ekhaya, kwathiwa nanguya umfana wakho seabmdubulile lapha eFunulwazi. Igama lakhe kwakungu Khehla.

Wayeno 15 years, kwafika umbiko wokuthi nanguya seabmdubulile, ngaphuma nami ngihambe ngikekela ngoba angazi nokuthi ubedutshulwe kulaphi noma kwenzenjani. Uma ngifika kuthiwe hayi! usephuthunyiswe esibhedlela. Uma ngifika esibhedlela kwathiwa uyahamba manje udluliselwa esibhedlela esise Thekwini ukuze kuyokhishwa inhlamvu



emgogodleni. Kwase kuthanda ukuba mnyama noma kwakungakabi mnyama kakhulu ngoba mina ngaphuma ekhaya sekumnyama ngiyobheka lapha ekuthiwa ulimalele khona.

Kwakungelona usuku lwesikole ngalelonga. Ngahamba-ke ngaya kombheka esibhedlela salapha, base bethi esibhedlela bazomdlulisela esibhedlela esise Thekwini. Ngesikhathi sisalindele ukuthi uzobuya esibhedlela eThekwini akubange kusenzeka, washona wangabe esabuya ekhaya. Kwangcwabeka kona noma kwakungahanjelwana ngoba bethi abanye abantu bayesaba ukuya emngcwabeni. Hayi! kona kuqala kwakusabeka ngoba yayiphuma legenge izogada, yayithi nje izoqotha. Hayi! Alukho, sasigcina ngokuthi siyobona nje kodwa nakhona sisuke sisaba. Alukho usizo esaluthola ngoba babesatshwa phela abantu babesatshwa ngempela. Asikaze nathi sithole lutho, kwathiwa sesilate.

NOMBUYISELO SIKHAKHANE

Mina ngijwayeleke
ngoGogo Sikhakhane,
ninguMaDlamini
wakwa Sikhakhane

igama lami nginguElizabeth
elisepasini uNombuyisele
Sikhakhane ngazalelwa eNkandla.

Umyeni wami owaseNkandla,
sasesisuka eNkandla sezalana

eMaritzburg ezosebenza umyeni

wami. Ngemuva kwalokho wahamba walahleka ngasala
eSlangspruit ngahlala khona nabantwana bami. Angishongo
unyaka engazalwa ngawo sengikhohliwe ngizalwe
ngo 14/10/1948. Asiyiyeke angithi eyodlame.

Umyeni wami wayeseNkandla walahleka nezipani, uyabona
labayeni abadukayo. Ehhe! Sasihlala eNkandla. Ngazalelwa
khona eNkandla eThalaneni, sabuya sezala eMaritzburg.

Angisakhumbuli ngoba wezala ezosebenza kwaMagengqe
eCoronation angisakhumbuli unyaka ukuthi wabuya
nini. Sabuya naye sazala ingane sinaye la eSlangspruit.
Angisakhumbuli ngampela unyaka ngoba kwakukudala,
unyaka wokuthi sabuya nini eNkandla angisakhumbuli.

Uma sibuya ngapha izingane zazingakabi bikho ngoba ingane
yami yefirst born eka1972, isecnd born eka74, third born78,
last 82. Umyeni wami nje uduka nezipani sesihlala ngala.

Kuthe kushone ingane yami yomfana ishayiswe iTruck,
yona le eka82 waqhamuka ephuma la ko Tongaat, waqhamuka
ezongcwaba wabuya wayibamba phansi. Ngamubona lapho



ukuthi kanti usaphila ngoba wayeduke nezipani phela. Ngaze ngathi kubantu ababeseduze kwami, ngathi hhayi washona angimazi. Phela manje ngoba ngangikhulisa izingane ngedwa, ngathi washona kubantu. Umangabe bemubuza abantu ngithi hhayi washona loyo kanti wahamba nezipani. Bamubona emangcwabeni abantu abaningi. Ibona laba ababesemgcwabeni kushone ilast born yami ngo2018 aibo! I mean ngo2013 umfana wami ehhe ngamubona lapho ukuthi ehhe usaphila, waqhuba indlela yakhe nami ngaqhuba eyami.

Mina ngisebenze kwaPrestige Cleaners under uPeugeot ngiklina. Ngaleso sikhathi babe-le eMall, babuya eMall bezala edrobheni ku Berg Street.

Isanda kwakhiwa iMall. Angithi besila kwaMazda, saya saphuma kwaMazda kwavula uPeugeot khona eMall, saphuma eMall ngokuwa babuya bezala. Ngahamba nabo beza la kuBerg Street. Bawa kwathatha uShelly, bahamba nami. Kuthe umangabe esethatha ephela uShelly. Kwathiwa bayahamba bayaeThekwini ngoba uyacikiza uShelley, akuseyena uPeugeot wabuyela eThekwini eMhlanga. Kwashukuthi angikwazi ukuhamba phela mina nginekhaya laeSlangspruit. Ngangakwazi-ke ukuhamba ngathola iProvident fund kumnyango wakwaLabour kwaphela.

Ake ngisho okubi mina ngavelelwa okubi. Mina into eyababuhlungu kakhulu, ukushiywa umyeni ngangisuke naye le ebese zokulaxaza usula eMaritzburg. Ngangisuka naye eNkandla esethathwe abanye. Yaba buhlungu inhliziyi yami ngisala nezingane.

Nemali engangihhola yayincane ingekho eyamaKlina kodwa-ke emuhle uNkulunkulu ethanda bonke abantu wangilonda zakhula, zakhula. Kuthe ekugcineni wabuya ehambile futhi kade ele emaMpondweni wabuya wathi asambe sibuye le eNkandla. Yakhala ingane yami ya1972 ingafuni ithi 'ma uyamulalela lo ngoba uzokuchitha' ngathi mina ingoba ubaba

wenu sahamba. Kanti nalapho eNkandla ngizofike ngisale ngedwa athathwe o-young ones, o-young girls' ahambe nabo.

Iyahlekisa manje kodwa yayibuhlungu ngaleso sikhathi. Yayibuhlungu ngaleso sikhathi ngaleso sikhathi ngisale nomamezala, umamezala ehola impesheni, uyothola ukuthi siyodla leso sikhathana impesheni ikhona. Umangabe sipheke ubhontshisi sibona uthi gqwa gqwa ngifake amanzi kakhulu ukuze bakwazi ukuthi abantwana badle. Yena akasekho usethathwe oyoung ones.

Iyona into eyabuhlungu kakhulu esefona ethi useGoli usebenza nomlungu wathi angihambe ngiye Melmoth ngiyolanda imali. Bajabule abantwana bazitshela ukuthi bazodla kangcono kanti ngiyolanda uR50. Izinyembezi zehla ngabuye ngathi abantu bazongihleka ngikhalelani angithathe loR50 ngibuyele ekhaya akukho kudla njalo. Kwababuhlungu emoyeni wami. Emva kwalokho wangabuya nhlobo.

Emva kwalokho ngathi ngeke angibuyele back eMaritzburg eSlangspruit. Kwashukuthi sasinekhaya u-four room ngabuyela back eMaritzburg sahlala-ke ngathola-ke ithoho lakaPrestige ngabakhulisa abantwana kwabangcono ngoba kwakungafani. Iyona into eyangihlukumeza ke leyo. Okwamanje ayike angisahlukumezekile ngoba ngavele ngayekela kuNkulunkulu ngathi thatha Nkosi. Okwamanje ayi ngiphila kahle ngiyamubonga uNkulunkulu ngoba nganeliswa ilemali yempesheni engiyiholayo, ngiyamubonga uNkulunkulu akukho okunye, into eyangiphatha kabi leyo singaka fiki kweyodlami.

Umkhwenyana akushiye kaningi, athi asiye eSlangspruit, ahambe nesiyoni kuthiwa siyamulapha kanti sekwabanjalo. Silapha lamandiki ekuthiwa afika kanti umuntu uyahamba naye umuyisa emaMpondweni bayothandana umathandana phuma lapho wahlala la eNanda la eduze ngithi mina wenkosi. Wabuya lapho ngiyamamukela umyeni wami, kwathiwa asiye eNkandla

ngiyogada uma angahlali aguge kungabibikho umuntu omugadayo kanti khona nalapho ngizoshiywa ngingushiyiwe nje mina.

Kwakubuhlungu, ayikho into eyayibihlungu njengaleyo. Kodwa namanje ngithi nkosi ngiyabonga ukuthi ungiphe isibindi akekho umama ongazithandi izingane zakhe. Ukube nami ngangingazithandi ezami ngabe ngavele nami ngaduka nezipani ngashiya phansi ngenxa yokuthi intandane enhle ngumakhothwa ngunina ngahlalela izingane zami zindala manje. Yababuhlungu futhi inhliziyi yami ngishonelwa umfana wami ka1982 eshayiswe iTruck ngo2013. Yababuhlungi futhi sengishonelwa intombazane ka1978 yashona yayigulile-ke yona. Ngokulamana kwabo sekusele abawu-2 manje. Lona oka78 usemudala uganile kwaNdlovu, oka74 unomuzi ePitoli uhleli khona unomakoti. Mina ngihleli nabazukulu manje.

Siyamubonga uNkulunkulu ngalezizinto zenu zokuxoxa zidlulile, asina-counselling. Asiyifuni i-counselling, uJesu waba i-counselling yami.

Into nje eyayibuhlungu kakhulu ukuthi thina sasingenamuvikeli. Sasi-athekhwa iNkatha kubuye kushayeke izingane zethu umangabe sezithi ziyalwa zizame ukugqoqa amatshe zilekelela laba, kanti iNkatha izoza nezibhamu. Izibhamu phela zona zinkulu kakhulu singaphezu kwamatshe kwakufa abantwana bethu, ngangithi umangabe ngibuya emsebenzini bedutshuliwe lapha estolo sakwa-Erosi kwamaqabase bafa bedutshuliwe, bedutshulwe uyena uTerreblanche. UTerreblanche wayeyingozi kakhulu.

Kwathi ngelinye ilanga ngangiphuma emsebenzini ngisabambe amatoho, ngibona abantu baseSlangspruit ngibabona behleli lapha phezulu kuthiwe kumina “ungabe usangena Sikhakhane” sekuhleliwe laphaya. Ngithi ngizokwenza njani? Kwathiwa “ziyasha emini”. Ngathi mina nkosi Jesu kushukuthi kubike. Praise God ukuthi ayishanga imizi sibonga uNkulunkulu ukuthi

imizi ayishanga, kube yasha imizi ngabe sihleliphi? Praise God ukuthi siyaphila. Kodwa sasidayisiwe thina maqabane iNkatha. Sihlale nezidumbu zilele emgwaqeni zilele. Kwathi ngelinye ilanga ngibuya enkonzweni kwathiwa wena gogo ushonile.

Kwafika umuntu lapha emsebenzini lapha la ngangibambe khona kwaMazda uthi uzongibambela ngoba ngifile. Ngithi mina uzongibambela ngoba ngifile. Kuthiwe amaBhunu adubule wena ubuye esontweni uphethe ibhayibheli ngangijwayele ukukhonza eGrange.

Ngitshelwa intombazane eyayizongibambela uthi “ufile nje wena” iNkatha ingenile ebusuku wena udutshulwe iphoyisa isibhamu esasiqhuma, sasiqhuma engathi. Kanti ngoNkulunkulu, ngenkathi siqhuma isibhamu inkonzo isheshe yaphuma, saqhuma isibhamu kanti sengisekhaya kanti sishaya umakaNunu elapha kwaSibongile. Kwathiwa ugogo Sikhakhane ushonile asambe siyomubambela. Ay ngathi mina ‘uNkulunkulu usangibekile bekungemina loyo’. Zona izibhamu ziyaqhuma impela kwakuqhuma uyabona amaBhunu oTerreblanche babedubula amaqabane besebezicsha izinhlamvu basheshise baziqoqe izinhlamvu ukuze zingabonakali ukuthi ezabo badubula laphaya emgwaqeni ongenayo zesibhamu bacosha izinhlamvu benzela ukuthi zingabonakali ukuthi ezabo, lalulubi udlame odadewethu sebeyishilo yonke indaba enkulu.

Ey alukho usizo esake saluthola. IBlack Sash yayifika nayo kodwa ayikho ephathekayo eyiwusizo ephathekayo engingathi yayisenzela kona kwakuyiko ukuthi itibule. Kwakuthi noma seziboshiwe izingane sasihlangana umphakathi la si-amaqabane sithi azikhishwe izingane.

imali ukuthi aziyokhishwa ukuthi kukhona nje uxhaso olwaluqhamuka ayi cha alukho Hmmm

Uma kwenzekile wavelelwa umshophi kwakuba yiko ukusupporhane. Kwakuhlanganiswa zona izimali kushiwo ukuthi sicelela bani sihambe si-doneyitha kanjalo ihlangane kwazeke ukuthi ayofihlelwa-ke loyo muntu umntwana wakhe engabe yini.

Mina ngingu mamaVina Ndlovu ngizalelwe eSlangspruit ngo 14/03/1943 ngihlala

nje khona angizange ngiye kwenye indawo. Ngizalwe khona njengoba sengigugela khona nje manje. Angishadile nje mina, nginabantwana ababili.

Mina ngangisebenza, ngisebenza nje as house worker ngeminyaka yama 80s, ngangisebenzela umlungu usahamba-ke waya eThekwini. Umlungu wayese ku O'Brien ePrestbury. Ngasebenza iminyaka ewu10, ukuthi ubewu somabhizinisi bese bavula ibhizinisi eThekwini.

Kwathi uma esehamba ngase ngihlala ekhaya kwashukuthi nami ngasengihleli ekhaya, sengikhathele, sengicela ukuphumula. Ngomthetho babefuna ukuhamba nami ngathi ngeke ngikwazi ngenxa yezingane

Mina into okwiyona nje eyafika yangihlukumeza, yahlukumeza umphakathi iyona indaba yodlame ngoba emndenini wami akukho into eyenzeka.

Isikhathi mntaka ma esasiphatha kabi isoleso sodlame ngoba ngala amaqabane (UDF) sasingakwazi thina ukuthu umangabe eqhamuka amaphoyisa silwe nalabantu. Ibona ababeza iNkatha. Meyike yabona iveni izekakhulu kunakuqala. Kanti labangakuthina babengenazibhamu kwakungamatshe namabhodlela. Laba bedubula kubalekwe kuthiwe du uyabonake



ekhaya kwethu ila khona sonke iSlangspruit sasigcwala silala ekhaya kugcwala ekhaya ngisho abafana bagcina sebelala ekhaya.

Angithi umfowethu ulo wayephethe amaqabane, kwaku Bhukumuzi Ndlovu. Uyena owayephethe amaqabane ongangokuthi amaphoyisa ukube amuthola ngabe akekho.

Ehhe, wasinda kodwa. Ehhe usekhona, wasinda nje ngoNkulunkulu ngoba elinye ilanga elabanzima kakhulu kwafika amaBhunu ehlasela ekhaya ebusuku intatha efake amabaraklava kukhona umama wayesekade ashona ubaba, kukhona nodadewethu omncane ongilamayo. Bashaya isicabha bafika bangqongqoza angithi bazi ukuthi amaqabane alala la. Bazothi beshaya isicabha ngendlakadla adubule. Hhayi kwashukuthi akukho umuntu kukhona umama noBhekumuzi ukwakhe abamuchazelanga ukuthi naliya ikwakhe bazitshela ukuthi usala ekhaya. Basishaya isicabha basihlekeza bangena ngaphakathi kwathiwa umama akahlale phansi akababoni kwathiwa angakhanyisi bamugquba udadewethu wangena wonke ama-kamelo befuna uBhekumuzi kwashukuthi akekho-ke.

Baphuma bahamba umangabe evuka umama ekuseni esethi uyovula emaphoyiseni bamuxosha kwathiwa ayikho leyonto la. Bamuxosha wabuya waza ekhaya wahlala kanjalo. Elinye ilanga elabanzima kakhulu kuphatheka yona iNkatha ibona oJerome nabafana bakhe phezukumfula. Baphuma-ke abafana bethu bonke abafana bami abancane bonke negenge encane oMzwakhe bashaye ngamatshe ukuthi babadudule bangaweleli ngaphesheya kwashukuthi ba-strong banezibhamu. Ehhe bazebahlele laba zingene phansi eLindelani lapho koElina ayike kwakubhujwa lapho. Ayi lapho kwakubhujwa labo abanye beNkatha wayefake. Engimukhumbula kahle weNkatha wayefake i-jakhethi e-yellow ephethe ithomahoho yeNkatha uhamba namaphoyisa angithi manje ulinde ukuthi umangabe umfana ephuma amudekleze. Waphuma lo wabodadewabo lo

walayikhaya kubo ethi uyabaleka ngaleso sikhathi kwakukhona leliBhunu ekuthiwa uTerreblanchen elalinezinwele ezimunyama.

Awu lamusukela lazelamudonsa nge-walking stick ethi ungena endlini, hawu! Baphezukwakhe baphezukwakhe-ke babuza ngathi hhayi iNkatha ehlasela laba bangithatha bangijikijela lapha phansi. Wathi uyafika umkhwenyana wakwami bamusho ngemvubu. Wathi uyafika undodakazi wami ebelethe ingane ethi uyakhuluma bamushaya ngempama. Wathi uyafika omunye ugogo wakwa-Khothi. Wathi uyakhuluma bamugaxa imvubu. Sasinzima kabi leso sikhathi kwakungathi nje ekhaya kwami, wawungathi kukhona iPolice station ku-blue sekubomvu angith babefaka phela u-Blue, obhlomu babefaka amajakhethi a-blue. Ayi ngalelo langa lalibhubha mntaka ma lalibhubha mntaka ma kwashukuthi ngomusa kaNkulunkulu kwashukuthi-ke siyawabonga lawomantombazane omama uBlose, ngoba ibona abasiqinisa thina somama ngoba sasibaleka umangabe kuqhamuka iNkatha.

Uyabona oHappy Blose, uNana Mnandi, ibona-ke thina abasiqinisa sabantu besifazane bathi yekani ukubaleka nishiye izingane, ngoba ngesikhathi iNkatha idubula bewa angithi thina siyabaleka bafike laba babahudule bazengakubona. Sazesaya eHowick siyofundela iFirst Aid ukuthi umangabe sebezidubulile izingane sikwazi ukuzihudula sizisize. Sasinama-Kit nje okuthi sisize izingane nokuthi sabanesbindi ukuthi nathi sikwazi ukusiza izingane nje. Basisiza kakhulu oHappy Blose. Ehhe kwashukuthi udlame saqala-ke nathi ukuba nezibindi umasi athekhwa sikwazi ukusondela kuzona.

Basebethi asivuleni inhlango yoma savula iWomens league. Ayike sagijima noBlose kwangathike kuthi ngoba kwathi noma umangabe seziqala izibhamu sakwazi ukuthi singabaleki siyekhona siqoqe izingane namatshe sizisondezele ngoba mayeke yaqhamuka iveni izodubula kakhulu iNkatha kunakuqala. Bona babethi mbo kuyona iveni sebenikezwa

izinhlamvu iyothi meyiphenduka zisho zibaleke zizeneno ziphenduke ke ingane ngomsa kaNkulunkulu ziwe eziwayo.

Kwakumusa wakhe ngempela kwakufanele engabe akusalanga lutho. Kwavela lokho nakhu sekukhona ukuthi izingane sezikoState of Emergency seziboshwa sezihlala laphaya. Ayi kwashukuthi la okwafika khona nathi sesigcina kwashukuthi sasingazi, kwashukuthi sasingazi kwasekuthi umangabe sekunzima sithinte uRedleykeys

Saze satshelwa uBab’Gwala ukuthi uRedleykeys uyinhlangano e-wrong kodwa babesisiza mesebefikile neBlack Sash kwake kuthi damu. Babefika babengkuthina badudule nabo kudubuleke kube engathi kuthi damu.

Athi inhlangano ebhedayo leyo kwashukuthi nokho ke kwangathi engathi ke kuthi damu. Nokube siyaphila siyababonga kakhulu oBlose basivula amehlo ehhe nomama baseAshdown abanye sebashona ehhe.

Ehhe mhlawumbe uSibongile Mkhize loyo ngiyomubona ukuthi intombazane esasigijima nayo. Ehhe oGwala, noLulu. Ehhe ngoba nangesikhathi kufika obaba labo bephuma le ejele sasikhona siyobabingelela EFNB. Ehhe.

Kwakwithina esasikhona esavula iFNB...iFNB i-stadium sasinabo omamLulu kwangathi kuthi ke ehhe lona lasihlukumeza mntaka ma udlame. Ngoba izingane zabafana zaseMbali e-2 zasezibalekela kuthina laeSlangspruit ngoba babehluleka nabo ukulwa nalabo beNkatha. Babalekele ngala kubengcono-ke zifune ukudla, zifune imali yogwayi, zifunani uyabona nje. Nawe awunalutho ngoba kufuneka ukuthi izingane ziphile ilento eyayisihlukumeza kakhulu, udlame lwasihlukumeza kakhulu.

Wayemubi kabi. Uyena owayemubi kakhulu ezinganeni zabafana. UBab’Gwala wathi kulabafana bethu angithi wayehlala laphaya phezu komfula. Wathi kulabafana bethu abahambe bayomudubula uJerome.

Kwasho uBab’Gwala babuye laba bathi babone isiziba. Wathi uBab’Gwala ayikho leyonto kushuthi ningenwe amanzi emadolweni (*uhleko*) laba linye mntaka ma...Hhawu! Sathi sizwa kwathi wolokhothi, hhawu sezwa sekuthiwa uJerome usale ekhishini. Hhayi asikikizanga kanje ngalelo langa ngane yakwethu kwakungathi kuyashadwa.

Wasala ekhishini endlini kwakhe. Ehhe bamushaya esathi uyangena ekhishini kwakhe efika phela ngemoto esethu uyangena ekhishini kanti nangu umulalele u-number 1. Wasibeka enyameni gingqingqi sakikiza ngalelo langa. Mhlazane sekwi langa lomungcwabo abasishayanga kanje ngamatshe amaphoyisa wena... Nanti i-aeroplane la sibadukluze phela manje angithi babelekile manje sibadukluze bephuma ngale eSlangspruit sibadaklaze ngamatshe, sibadaklaze ngamatshe sathi nje hooray siyabonga akahambe naye. Wadubula ngisho uAfrikaner umfundisi wethu.

Ey alukho usizo esake saluthola ka Redleykeys. Cha ngane yakwethu asizange. Kodwa wayefika u Redleykeys azosi-supporta azoba isithunywa azosilwisa athi qinani isibindi.

Sasihlangana sisodwa, sihlanganise imali ukuthi aziyokhishwa ukuthi kukhona nje uxhaso olwaluqhamuka ayi cha alukho Hmmm. Ehhe kwakuyiko uku-supporthana.

Ngomusa kaNkulunkulu akekho umuntu ekhaya owahamba ngoba umuntu ekungabe akekho uye umfowethu. Kushukuthi wayevikelwa amadlozi akhe ngoba babefika bamufune ekhaya kodwa ekwakhe ezansi wasinda ngaleyo ndlela. Ngabe asilazi nethambo lakhe ngoba babemufuna ngempela ukube bakebamuthola ngempela ngabe asimazi.

Indaba eyayi yimbi loMrs Mavundla wayemazi ubhuti wakhe ukuthi uphuma ku27 year’s kade abulala.

Wayebulele wayeyisigebengu nje wayelomuntu oyisigebengu nje ehlala ejele. Esezomuqomisa lo akasamukhuzi lo ukuthi bhasobha isigebengu aze-atshelwe imina. Sasijwayelene kakhulu

nodadewabo ka (JN) sasijwayelene kakhulu kwakudadewethu nje. Inkinga zakhe angitshele. Ngize ngimukhuze ngithi hhayi uyayibona lento kushukuthi...wayeqome umuseshi ngithi mina musa ukuhlanganisa iphoyisa nesigebengu.

Musa ukuhlanganisa isigebengu nephoyisa kushukuthi ayizwakali le eyami indaba ngoba ngelinye ilanga waze wafika ebusuku ngezwa bayangqongqoza ngithi mina ubani loyo. Bese ethi imina Sis'Qondi vula. Ayike bese ngiyavula kanti uyazi ukuthi babaleka naloMrs Mavundla babelekela lo ofuna ukubagwaza.

Babaleka bangena-ke savala sacima ukukhanya. Sesilokhe simubuka ngamafastela...kushuti wazitshela ukuthi badlulile kanti usebashiya la kwami wadlula. Waya le. Umuntu owaba mubi kakhulu uye lo udadewabo...ngoba wayefanele ukumutshela ukuthi ehe iyabheda lento lona isigebengu esidala. Ziyathandeka nje izigebengu bayazithanda nje kanti undodakazi wami uyasebenza kwafuneka umuntu. Wayesefaka lo udadewabo ka lo emusebenzini kanti ngalelo langa bezoyo ngena u-2 emusebenzini nakho-ke mabehla laphaya esihlahleni kanti lona uchuthile. Hhawu wangabe esabuza-ke wamushaya. Undodakazi wami asangane aphele mayefika ekhaya athi 'wema'. Ngithi mina yini? Athi 'akasekho u-Aunti Busisiwe' ngithi 'mina yini?' athi 'ubulawe u-Fu' ngoba nalayo Fu ebona umntanami enkantolo watshengisa umntanawami ukuthi uzomugwaza...ngomusa kaNkulunkulu akwenzekanga waphila wagwetshwake yena.

Hhayi asimazi emva kokuphuma kwakhe, akasekhokodwa wake wafika wazwakala ukuthi wake wafika kodwa emva kwalokho asiphindanga samubona. Yazi mina ngingathini ngingathi ukube ngaleso sikhathi ukuba ngesikhathi besithuma ku uBaba Zuma efikile wasibiza eThekwini. Ukube saya kubaba uGedlehlelekisa eThekwini ngesikhathi udlame luqala sebekhishiwe abafelokazi iNkatha, laphaya sebehleli laphaya kuthina, babethi abafana sicela ukukhuluma noBab'Gedlehlelekisa nansi inkinga.

UBaba Zuma lona owaye ngu-president. Ukuthi nansi inkinga esinayo eSlangspruit ukube wasisukumela. Wazosikhulumela nalabantu azame ukuyilamula. Mhlawumbe ngabe akuzange kubhebhethেকে kangaka kwashukuthi sabuya eThekwini kuyena sabuya singaphethe lutho sabuya si-blank nje.

Sasikhulumile naye sabuya singaphethe lutho sasikade sikhulume naye umlomo nomlomo. Kuleliya bhilidi esakhuluma kuyena kulona. Kwaba umuntu owayezolungisa njengo muntu owayemukhulu kwiANC ekanye nobab’Gwala akwenzekanga lutho wangasilandela nokusilandela. Mhlawumbe ukube wafika sesimutshelile ukuthi abafelokazi abasenandawo bakhishwa uBaba Zuma oseyinkosi yaseSlangspruit ngabe mhlawumbe kukhona okwenzeka kwangababikho okwenzeka kwakubi kangaka.

Ngingathi mina ukuba amaphoyisa ayengempela emele ubuphoyisa ngabe aluzange lubelungaka udlame ngoba iNkatha yayine-background yazi ukuthi umangabe sekuqhamuke amaphoyisa sekufanele bayekubona lamaphoyisa abaphakele izibhamu nezinhlamvu ukuthi bashaye leUDF. Ngabe akuzange kube nje kwashuthi umthetho awukhouhambisana neNkatha futhi besitshela laba bethi ‘Mandela is a dog’ hmmm. Kufanele sijoyine iNkatha wona impela amabhunu amaphoyisa athi ‘Mandela is a dog’ uyabonake ukube bona babanokulamula bangachema ngabe akuzange kubhebhethেকে kanjena abantu abaningi kangaka abafa.

Into eyayenza amaphoyisa asayide neNkatha ngiyayazi. (*uhleko*)...Kwakwenziwa ukuthi lendoda isikhulu seNkatha ngikhumbuze. Ubab’Buthelezi. Ukube akazange abeyixoki aphume kwiANC aqale leliqembu lakhe ngabe akuzange kube nje ngesikhathi yena ephuma kwiANC wadayisa iANC abuya amaBhunu ezakuyena ethi laba bamaphekula, ilapho nje indaba.

Isuka nje lapho indaba yena wadayisa oBab’ Mandela, ukube waqhubeka yena waba iAnc ngabe akuzange kubekhona yonke lento.

Mina ngingu Jabulile Njoti. Isibongo sami ngingowaka Buthelezi ngase ngishadela kaNjoti. ngafika eSlangspruit ngina10 years, ngafikela endaweni ekwakuthiwa ikaCebekhulu kwaDungela. Ngazalwa ngo-04/ 09/ 1960, ngazalelwa endaweni yaseOkreskraal mhlawumbe uke uzwe.



Ingala ngaseNgadini, ngazalelwa eNgadini mina, sathutha eNgadini saya eMkhondeni. Sashaywa ukuthathwa kwemihlaba sasuke eMkhondeni seza eSlangspruit ngina10 years. Umama wazoqasha khona wathola indawo ngakhulela eSlangspruit, ngize ngaba ngishadela khona. Ehhe ngemuva kwalokho ngahamba ngayogana emaXhoseni endaweni yase Mount Frere kodwa umyeni wami sinaye la. UngumXhosa kodwa sinaye la. Siyaya nje ekhaya izingane zami ngizizalele la eSlangspruit. Ehhe kuthe ngo1984, lwaqala udlame.

Mina ngabo 1983 kuya kuma 90s ngangifana nje nomuntu owenza itohho njengoba ngisebenze 10 years eGolden Horse la sekuse-Casino. Ngangenza itiye ngiphinde ngi-cleaner izindlu.

Basiyekisa ngoba sekungena i-Casino, ehhe ngayeka, bathi asiqale phansi si-applaye kabusha. Ngabona ukuthi ngeke ngisakwazi umsebenzi wakhona ubususinda kakhulu, sekunalento ye-Comrades Marathon. Umangabe kuzoba khona yona kufanele ukuthi ngingene u-05:30 ekuseni ngiyophuma

u21:30 ebusuku. Nginenkinga yeTransport abasiniki iTransport kufanele ukuthi uzifunele wena, ufile usulwayiza emgwaqeni ungasazi ukuthi uzokwenzanjani. Ngabona ukuthi ngathi lento inengozana phakathi ngavele ngathi angisale sengiyeka nje ngizothola noma owa3 days. Ngempela ngawuthola la koWembuli ngasebenza khona, nakhona ngashaya u-10 year's ngase ngihlala phansi impilo ingangivumi.

Mina okwangithinta kakhulu ngaleso sikhathi nje udlame olwalubhedukile kubheke phezulu. Yilokho nje okwangiphatha kabi kakhulu kwathi kusenjalo kwashona udadewethu egwazwa isoka lakhe, lamugwazela kuLongmarkethe, yabona umangabe uthi uwehla eSontweni.

Dlula nje kancane uyalibona iphaseji elincane eliphuma kuChurch street, wayethole umsebenzi nje lapho. Mhlawumbe kudala uyakhumbula ukuthi kwakunazitulo udlule kuzona zihleli phandle.

Wathi nje mayedilika lapho kanti isoka lakhe limucuthele lapho, lamugwaza. Nhlanhla leyo, leyo ekhemisi kanti iSecurity lakhona liyabona. Ilona elamusiza laze lamubizela i-ambulance, akabange esafika eGrey's waphela nje endleleni. Kwangilimaza nje. Uhamba ushiya izingane konje ezingaki? KwakuBheki, kuPhumzile, kuSindy, kuWendy zaziwu4, babewu 4 abantwana. Ubashiya nje babephansi emaklasini angazi nje mhlampe babeku-standard 1 noma standard 3, abanye abangathi sebekhulile umfana engathi wayeseekhulile kuphela laba abanye babephansi kakhulu mhlawumbe babe la ko-Standard 2/3, wabashiya nje.

Lo muntu umushiya nje umama lo ongizalayo akaboni emehlweni, namanje usakhona. Uyena okade ehlala nabo ngoba mina sengishadile. Kwacisha-ke ilambu laphaya ekhaya lami ngoba akasekho phela umondli khona. Ngomusa nje kaNkulunkulu kwabakhona umama owaba nomusa la eSlangspruit. Kuqala bekunalento angazi noma ngizothi uMasipala yini owayeke

aqashe abantu yabona njenge toho lokuthi kuklinwe
iSlangspruit sonke noma ngikhuluma ngikhulumela yena nje.

Ngikhulumela kulelo toho ngoba umyeni wami wakwazi ukuvuma ukuthi mina angibambe lelitoho lemali engiyithola kuleli toho ngikwazi ukondla ekhaya...yena uzobheka ekhaya lami. Ikona okwangithinta kakhulu. Kodwa uNkulunkulu emuhle zakhula izingane kanjalo ngoba sezindala yize ezinye sezishonile, kushone uBheki noWendy, laba abanye babevele bengamawele. Kwashona nalawa amanye amawele manje kusele lawa amanye amawele okungumfana nentombazane. Ikona okwakungithinte kakhulu.

Konke lokhu kwenzeka ngomhlaka 07/01/1987, samungcwaba ngo 14/01/1987. Ngendlela okwakulikhuni ngayo ukuthi ehhe kungcwabeke ngesikhathi sodlame, mhlawumbe ebhasini sasiwu-20 ngoba kwakungaphumeke abantu. Wawungazi ukuthi umangabe uya emathuneni uzokwazi yini ukubuya usaphila nje. Leyompilo enzima ngendlela ongakaze uze uyibone kodwa-ke kwadlulake lokho.

Uhm uhm! Wayekade eganile udadewethu before wachitheka emzini wabuya weza ekhaya waqoma lelisoka leli elajika lamubulala.

Kodwa ke laboshwa lelisoka, wagwetshwa useven years, futhi usaphuma kudala, kade aphuma.

Eyi isigameko esake senzeka, usuku engilikhumbula kahle kakhulu usuku lapho okwathi umangabe kuhwalala mhlawumbe kwako 19:30 p.m ngoba kwakusebusika kumnyama.

Eyi angisawukhumbuli, zasho izibhamu ngangikakabi nayo nendlu engconywa ngoba ngangiqashile. Babaleka omakhelwane bami sazoqoqana ndawonye nezingane la ekamelweni elilodwa ukuthi lalidle gokuthi lalilikhulu. Zasho izibhamu kusukela ku19:30 mengicabanga zaze zathula sekuntathakusa. Wonke umuntu owayela endlini kwakungekho...

Uyazi wawubamba ngisho umphefumulo usaba ukuthi mangithi ngiphefumula kakhulu bazongizwa bakhona la emnyango inhliziyi. Mina nginomfowethu oyedwa kumawami sasala sababili sasiwu-5 sesasala sababili uthumbu, uyena owokugcina.

Kwathi makuqala ukukhanya, nganginombuzo wokuthi ngizomubona esaphila yini uThulani? Uyazi kwathi mekuqala kukhanya savula umnyango wonke umuntu wayefuna ukubona ukuthi umuntu wakubo ukhona yini. Kwashukuthi umangabe kungena umuntu abuzwe ukuthi konje usibanibani uke wamubona. Athi ayi angimubonanga nami bengizicashele kweyami indawo kanjalo kanjalo. Kwaba usuku olwalusinda ngendlela eyisimanga lelosuku. Olwesibili ilapho okwathi kusemini bahlasela la sihleli khona uAnti nomawami bawomakhelwani kanje, mina ngangingenhla kwabo uyibona into eyenzeka laphaya ezansi. Angilikhohlwa lelosuku, okwakunomfana owayephetha isibhamu owathi umangabe elana ezansi hhayi! Wawubona kutayiza nje sisho nje isibhamu sisho.

Ila kwadubuleka khona umntwana okuthiwa isho lona owayeganwe, okwakuthiwa uzalwa, isho lona okwakuthiwa uganwe uMaMkhize uMbhekeni ehhe la kwadubukela leyongane ekuthiwa uMsizi. Kwabaleka yonke into ukuthi labobafana bagwenywa yini ezansi sasibona ukuthi bayakhuphuka beza lana kuthina. Lelosuku uNkulunkulu wasivikela akubanga ukuhlakanipha kwethu ngoba wawubona ukuthi umangabe beke bakhuphuka kushukuthi siyahamba sonke. Umangabe efika amaphoyisa athi azosisiza kunokuthi azosisiza thina ashaye thina (*uhleko*).

Ngesikhathi sithi sithembele kuwona, wona azoshaya laba abethu abafana ayeke laba abahlaselayo. Isona sikhathi esingazange sisiphathe kahle. Lafika khona olunye usuku lapho ngangisasebenza ngisemsebenzini, kufone ingane yami ithi ‘weMa ungabe usaya ekhaya’ ngithi mina

yini? Ithi yona “kubaleke wonke umuntu eSlangspruit”.
Ngithi mina nilaphi? Yabo lapho phezulu eBuffer.

Kwakungakabi bikho zindlu ngaleso sikhathi, bonke abantu babebalekile beshiye izindlu. Nami ngafika ngayohlala lapho ezami ngafika ngazicelela zazise Ematshaheni la zazicelelwe khona. Singalali udlame kusukelwa izingane zangale EmaNtshaheni zithi zisosilekelela ngala izingane. Kuyanetha azigqokile izingane, sithathe impahla zethu sizinikeze, sikiphe ukudla kwethu sizinikeze lukhona usuku nje. Eyi! Engakubona, ngoba uNkulunkulu uyamelusa umuntu. Lezingane, nathi sesiphelelwe ukudla nathi manje akusebenzeki akwenzeki lutho asikwazi ukunyakaza.

Kwakuhlasela iNkatha ihlasela thina singamaqabane, UDF. La eSlangspruit kwaze kwafika lasihlukana phakathi uyawubona lomgwaqo waseSlangspruit? Umgwaqo lona ongena kuwona la eSlangspruit ekuthiwa uSkhumbuzo Ngwenya.

Wawungeqekile ngale kuwona maweqela ngale usufile, sasiphila leyo mpilo eyokuthi owangala, owangala owangale, owangale. Awukwazi ukuya ngale ngisho ngabe unesihlobo sakho ngale awukwazi ukuthi uyengale ngisho singafa singcwatshwe angeke ukwazi ukusibona. Saphila leyompilo iyona mpilo engazange isiphathe kahle nje odlameni.

EMbali umuntu owayehamba phambili kwakungu-Jerome, thina laphesheya kwethu kwakungu Khanda Elincane Zondi noNgcobo uThu, uKhanda Elincane uyena owayeqondene nathi ngqo ngoba uThu wayethe ukuba phesheya kancane kuthina.

Saba naleyo nkinga asizange sikuthole ukuphumula, lukhona olunye usuku la kwabulawa khona umntwana owaze walahleka esesemakhazeni niyamukhumbula uNtandweni.

Konje kwakowakabani? Wayengowase-Matshaheni kodwa eqashe eSlangspruit la angisasikhumbuli isibongo sakhe.

Sasazi amagama ngoba abaningi kwakungabantwana abaqashile yabo. Lolosuku kwaba usuku olulikhuni kabi ngoba kwadubuleka babaningi abantu abadubuleka lapho. Kwathi loyo esimushoyo esimukhumbulayo uNtandweni wahamba wayofakwa e-mortuary. Kuthe esese-mortuary walahleka. La esethi useyokhishwa sekufanele ukuthi angcwatshwe wangatholakala e-mortuary. Kwasiza abantwana esasinabo ngaleso sikhathi ngikhumbula kahle ukuthi kwaku uMaraiza, kuJabulothi, Thembinkosi Mkhatheni oNcenge abazebahamba bayongena ngenkani e-mortuary ukuze bamuthole. Manje uduka nje udukiswa abantu beNkatha besebenzisana nesibhedlela ngoba babezimisele ngokumcwiya.

Yebo kushukuthi babesebenzisana ne-mortuary ukuthi phela isikhathi esiningi iUDF (ANC) yayingakakabi nawo amandla amakhulu. Kwakuyibona abanamandla. Uyayibona leyonto. Sasinaleyo nkinga yokuthi uthi uqhamuka ngala ufike behambisana nabo, uthi uqhamuka ngala ufike sebehambisana nabo uze ugcine ungabe usazi. Noma-ke nje ukuthi loyomntwana wangcwatshwa kwasiza zona lezozingane. Sihleli sithi silinde umngcwabo kuthiwe isidumbu asitholakali. Bangena ngenkani ngodlame basithola isidumbu sangcwatshwa. Wayengekho esibhedlela wayesemakhazeni akwaMntungwa okusho ukuthi naye wayehlangene nabo abeNkatha.

Sihluphekile ngesikhathi sodlame sihluphekile awucabange nje ufike ufelwa umuntu wakwakho kuyabe ekugcineni kuthiwe akatholakali. Akaziwa ukuthi ulaphi.

Ngalelolangwa kwase kunalento yokuthi umangabe kuyoliwa ukuze nibonane ebusuku niwobani. Kufanele nibe nezinto enizifakayo ukuthi nibonane. Sengathi kwasuka impimpi yangala ngakuthina yayotshela laba abangezansi ukuthi umangabe nifuna ukubabamba fakani lento khona bezothi ibona kanti

sekuyinina wafa ngaleyondlela ke yena. Kwakuwumntwana ostrong ngalendlela emangalisayo. Ikona okwasithinta ngampela.

Thina abantu ababe-strong kwi-UDF kwakungu Themba Kunene ababe ama-leader, nomunye okwakuthiwa uMbhesheshe waye-strong. UMbhesheshe noBhekumuzi Ndlovu, noBaba Majozi kube uJamuloti, kube uThembinkosi Mkhathini, kube uSkopane uCele. Noma ke sebashona abanye babo futhi bashona ngalo udlame kodwa abanye basaphila. UThemba Kunene nje usaphila

Sebashona abanye basaphila abanye bashona ngalo udlame kanti futhi unkosikazi wakhe wayekhona kwi-Womens League sasigijima naye sasihamba naye. Kodwa usashona unkosikazi wakhe.

Into nje eyayibangwa ukuthi kukhona abe Nkatha, thina siyi-UDF. Angithi nje kwenzeka kanje ukusuka kwayo lento. Othi ngiyichaze ukusuka kwayo. Ehhe kwafika loyo okuthiwe uDokotela Ngobese, Ehhhe ehamba noWinnie Mahlangu lona owayengumsakazi bafikela kwaMavundla. UMavundla lona oyisikhulu manje onesitezi lapha eSlangspruit. Ugogo Mavundla waye iNkatha wathatha udadewethu lona engithi washona wamufaka eNkatheni wathatha o-aunti bala bobabili wabafaka eNkatheni.

Labantu bathathwa uMavundla uAdelethi. Wayebathatha labantu uAdelethi usefaka laba abantu abaseSlangspruit njengoba umangase nawe ufike eSlangspruit ufikele kumina mina sengizofuna abantu bami wathatha udadewethu okuyena inkosazane yakwethu lona engithi wagwazwa isoka lakhe, wathatha o-aunti ababili, wathatha wayakuZuma. Wathatha uNgubane lona owayengumfundisi, kwa-uElina kodwa yena wayengumshosha phansi loyo. Laba usethi-ke abahlangane angisazi nokuthi wayethini emithingini yabo, ngoba ngangingafuni ngisho ukusondela kuleyonto, mase

beyenzile le-meeting yabo abesethi uZuma, ehhe uzobakhela imizi angithi uyabona eSlangspruit inezindlu zabantu abanikazi bemihlaba, ake ngiyibeke kahle nje indaba.

Njengoba ungibona nje anginayo indawo yami ungamangala umangase ubone indlu engihlala kuyona, ngoba angikwazi ukwenza lutho umhlabathi ophansi awungivumeli akusiwona owami, akuyona indawo yami. U-aunti (ekhomba uV.N) uyabona ukuthi ukhulele eSlangpruit ugugile manje akanayo indawo ethi yena batelekile nezindawo. UZuma mayengena ebantwini efuna ukuzuza abantu ungena ngokuthi ngizonakhela imizi yenu khona la akekho umuntu ozonithinta. Hhawu! Basizakala abantu bajoyina iNkatha.

Manje asazike ukuthi kwenzakalani bajoyina abantu abaningi, bajoyina leNkatha kwangazwanwa kwakhona uqhekeko nansi iUDF nansi iNkatha. Inkatha yayingayifuni ngisho ukuyibona legenge encane. Kangangokuba neNkatha iqothe kakhulu kulegenge encane ngoba iyona eyayi-strong kakhulu. Uyabona nathi ukuthi size silinqobe udlame lwase Slangspruit sasizwa muntu thize wasiyalela inyanga ngoba yayingena iNkatha. Wathi hambani niye-enyangeni esendaweni ethize angisazi kahle noma eyase Smero noma Nhlazatshe yini. Kwafanele ukuthi sikhipe imali emakhukhwini sihlanganise kuyolandwa intelezi yokuthi sikwazi nanamhlanje njengoba sisahleli. Saphuma thina laba. Kwaphela ukuthi somama abakholwayo sa-rawunda iSlangspruit lesi sonke ngo-12 ebusuku sihamba sichela.

Ukuthi oweqile weza ngala angayi ngale, thina kwathiwa singeqi basitshela abafana bethu ukuthi ningeqi ngale, akweqe laba beze ngala, make beqa beza ngala iphelile indaba yabo. Hmmm sasi-rawunda iSlangspruit ubusuku bonke, uyasibona ukuthi singakanani ubusuku bonke sisi-rawunda sihamba sichela, sichela sinyonyoba sequele ngale ema-phasejini eNkatha wawungafa futhi nalapho.

Ngikhumbula kahle ukuthi yafika mina ngangiyi emakhaya kwakushoniwe emzini wami. Ayi ngizwe e-reyidweni konakele eMaritzburg. Ayi ngisho ukuthi engabe asekhona yini amakhaya noma kushuthi awasekho. Hhawu! Ngithi ngiyezwa kuthiwe hheyi bo! Libhubhile, athi umyeni wami osebenza kaMasipala uthi 'kwazwakala emsebenzini kuthiwa yeyi asikaze siyibone ingasasiphi eyayenzeka eSlangspruit'. Kuthiwa uNtombela wayebalethe ngama-truck abantu bakhe bezohlasela kuthina la-ngenhla kuthiwa babevele babone amatshe umangabe bethi beyadubula, bavele bamubone umuntu elephezulu badubule phezulu bayeke umuntu phansi mabethi bayadubula badubule phezulu ngalelo langa yashayeka iNkatha ayiphindanga yazohlasela, kwakungayo iminyaka yama 80s.

Nangoke uMrs Mavundla onendodana yakhe. Lena esiyakhe lesiyastezi osibona laphaya, eyayifunda eSiqongweni. Kwashukuthi umama nendodana abazwani kanje, umama iNkatha indodana iUDF. Ithe isuka indodana yakha amabhomu ukuthi yayizo wenzani kanjani ngoba awazange thina asisebenzele angeke ngisho ukuthi akhona ake asisiza ngawo. Ngoba kuthe kuqambe sekushuba kudlame, wayengasekho esebalekile efunwa amaphoyisa.

Mhlazane ayezohamba aye la abalekela khona wathatha lezizinto zamama wakhe zeNkatha aswenka ngazo oma-barethi, oma-necklace akhona, ama-shethi a-brown, iziketi ezimnyama kanjalo. Kuthiwa uyakhumbula ukuthi indlu yakwa Mavundla yayihlukene, iphaseji mesekuba ama-kamera aphumela ephaseji kanjalo ne-dining room kuthiwa wazindlala phansi kusuka ephaseji waze wazophuma le emnyango ehambe enyathela phezu kwazo lezingubo zeNkatha. Kuthiwa washaya wachitha, njengoba usebuya manje sekukhululekiwe.

Phela manje kwase kushubile kwakungasekho ukuqhubeka neNkatha nakumama wakhe kwase kushisa ngale ngenhla. Ziyashisa manje izingane emaqabaneni. Wahlala emaqabaneni

akukho ukuthi aphume aye ngale umfana akasekho usehambile ayike sahlala kanjalo ke. Kuthe sekukudala, ngelinye ilanga ngisemsebenzini angifonele umama walomfana athi ‘ehhe, ngisacela ukuthi ungiphelezele” ngithi mina ‘hhayi ngijahe emusebenzini’. Athi ‘cela emusebenzini ngoba angazi la ngiyakhona ukuthi ngizofika ngibulawe yini’.

Ngithi mina oho hhayi kulungile. Wathi “sizohamba nawe ekuseni” bese ngifonela emusebenzini ngibatshela ukuthi ngizofika late. Siyaphi na, ngibuza kuyena? Athi ‘hhayi siyalaphaya ku-Alexandra’. Ngithi mina ‘siyokwenzani?’ athi ‘hhayi Jabu bayobuza mayelana nendaba kaThemba’ umntanake uThemba. Oh, bayobuza mayelana noThemba? Ukuthi unjani? ‘Phela kumele ngihambe ngazi ukuthi kuyokwenziwa, ngingafiki ngikhulume into engingayazi”. Athi yena babuze ukuthi wake ‘Ngiyamazi yini ukuthi ulaphi’, ngathi mina ‘cha angimazi’, and athi ‘akakaze akubalele nencwadi?’ ...ngathi mina ‘cha angimazi’. Athi yena ‘wagcina naye mhla ufika ehambile?’ Ngathi mina ‘ehhe, ngagcinana naye mhla ngifica ehambile.”

Sabuya sahlala, angimukhohlwa namanje loyamfanyana womlungu isiZulu esikhipha njenganami nje. Ayi asibingelele sobabili sanibona bo- ma ninjani athi ‘hhayi sicela wena esho uMrs Mavundla’. Amuseshe amuseshe amuseshe amushiye lapho... hhayo abuye azekumina athi. “Ujwayelene kangakanani nalo”, ngithi mina “hhayi ngimujwayele nje impela” athi ‘nomakhelwane?’ ngithi mina ehhe noma singekho eduze kakhulu ukuthi sibengomakhelwane athi ehhe ‘wagcina nini ukuzwa ngendodana yakhe?’ Ngithi mina kade ngagcina, ngagcina mhlazane kuthiwa ihambile, athi ‘awukaze uzwe lutho nje?’ Ngithi mina cha angikaze ngizwe lutho, athi ‘hawu ngoba ukhona nje othi wabhala incwadi mhla kushone uMabhida waphathisa abantu’. Ngithi mina eyi angikwazike lokho, athi ‘hhawu! Kanti umngani onjani kanti

ongakuxoxeli indaba zakhe?’ ngithi mina ngiyakuqabuka lokho njengoba ungixoxela nje lokho, athi “akukho okufihlayo”

Aze angibuke athi ‘akukho okufihlayo? Ngithi hhayibo ngikwazelaphi? Umangabe kuyimfhlo yakhe, mina angazi lutho mina ngizokhuluma engikwaziyo. Angazi lutho nje mina ngagcina engitshela ukuthi indodana yakhe ihambile ukuthi kukhona ababefikile nayo yakhonza layikhona angikwazi lokho angizange ngikuzwe. Hhawu athi ‘wawungayile yini laphaya ngesikhathi sikaMabhida?’ ngathi ngangiyile impela kodwa phela ngangingayile ukuyofuna indaba ngangiyosekela umndeni njengabantu esihleli nabo hhayi ukuthi ngangiyokwenzani. Hhayi-ke wahamba-ke, wasidedela sahamba, ngayibuyela-ke, ekugcineni-ke yabuya-ke indodana yakhe njengoba ikhona nje ...

Kumanje isiyisikhulu isiphethe uMkhonto weSizwe mhlawumbe uke uzwe uThemba Mavundla. Ileyonto futhi naye kudala size sibe nezikhalo ekugcineni kosuku ngoba sikwenzile konke kodwa ekugcineni. Uyazi ukuthi ukuba wasibiza njengawe njengoba usibizile usibuze ukuthi ekuhambeni kwakho yini eyahlala yakuthinta kanjani kanjani. Sithe sizwa ngelinye ilanga, sezwa ukuthi ubekhiphela abantu i-tifiketi abantu esasingababoni ngisho ngesikhathi sigijima sithwala amatshe sichela iSlangspruit kwathiwa ubebanika-itifiketi zokuthi balwe udlame laseSlangspruit. Samangala sonke, wangasibiza sonke.

Ngenhlanhla u-aunti (ekhomba uVN) waziyela emenywe igenge kuyi-youth day ngenhlanhla leyo waziyela khona wafica abantu banikwa itifiketi abangazi nokuthi iNkatha yayivikwa kanjani. Mhlawumbe eMbali uyazi angithi ujwayele uyasibona isitolo ekuthiwa iZimele? mawusuka la eSlangspruit nansi iSupermakethe, isiphethwe amaPakistani manje.

Ngelinye ilanga ngesikhathi sodlame kuphele ukudla kuphele imali kuthina. Ziningi lezizingane ezisuka koMatshaheni zizosiza thina ngempi. Kufanele ukuthi asiphume ke manje

sihambe sicela. Kwaku imina, kumka-baba asazi noma sizobuya yini eMbali. Saphuma eSlangspruit saphuma ngomgwaqo lo.

Sangena ngoHlokoHloko sagudla lapho koqhamukile senzela ukuthi manje neNkatha ihlala isigadile senzela ukuthi masiqhamuka ngaseSupa kubesengathi abantu abaphuma lana eduze nje sayasazo ngena eSupa. Safika samubizela eceleni umaHadebe samutshela ukuthi sixakekile, udlame lungaphezu kwamandla ethu izingane azidlile zisuka kude, sicela usiphe nje ongasipha kona. Sikhuluma nje asazi laba abala ukuthi basilalele yini nokuthi bawoba ngoba phela leyandawo kwakuyindawo yeNkatha nakhona, wasikhiphela ikhalibodi zezinkwa noshukela nama-tin ofish, sabonga maseqa ibhriji sesiyoshona eSlangspruit.

Ngathi Nkosi usigcinile ngoba babengasidubula basibulale kungabi zindaba zamuntu. Sasizakala. Akasazi bizi ukuthi njengoba masekunje nanenzenjani, kwenzakani. Cha siyozwa ukuthi ubenikeza abantu izitifiketi zabantu abangalwanga.

Uyabona njengoba nawe usibizile nje angithi siyakhuluma kuyavuleka izinhliziyi zethu, ziyajabula, noma sekwadlula bekukhona lokho ukuthi hhawu sisebenze kanzima kanje kodwa ekugcineni singabi lutho. Akasithintanga ngalutho ukuthi itifiketi wayesithathephi kanjani asazi sezwa nje ukuthi ubenika abantu itifiketi noma singazi ukuthi zabasiza yini noma ngani lezozitifiketi.

Nangesikhathi sama-Sit-ins mhlawumbe uke uzwe. Ngangikhona angizange ngiboshwe kodwa angizange ngiye ejele ngangikhona mina ngangimpimpi. Ngesikhathi ehhe beyongena kwaLabour imina engalandela ngafika ngahlala nje emnyango kwaLabour, ngabukela bangena bedlula kumina, bangena, bangena, bangena, bangena.

Ngithunywe emahhovisi ukuthi angihambe ngiyobabheka ukuthi kuhamba kanjani kwaLabour. Angithi kwakungenwa kanje, mhlawumbe (ekhomba uNS) uSikhakhane uzongena

ehamba yedwa, kungene mhlawumbe sibebabili singena kuyohlanganyelwa phezulu kwaLabour akungenwa nje kutshengisa ukuthi kukhona into ezokwenzeka la. Bangena, bathe angiyobheka ukuthi kuhamba kanjani kwangenwa, kwangenwa, kwangenwa. Kwathi nya nya nya kuthulekile kungasangeni muntu. Ngabona ukuthi kushukuthi kukhona into esiyenzeka la. Ngakubona nokuyaluza phansi la ukuthi ikhona lento eyenzekayo. Hhawu! Yayisiqhamukile iveni hmmm kwaqhamuka enkulu le. Bathathwa balayishwa phakathi bahamba nezinja balayishwa, balayishwa phakathi. La kwathi umangabe uZe bemufaka kwakhona isidudla esingaka balayishwa phakathi yaphindela emuva ngasho ukuthi hhayi sebehambile isibathathile, wayengekho loGheli ekugcineni esithe sesizwa ukuthi uyena ophethe singazi ukhethwe ubani ngisola ukuthi wazibeka yena.

Angazi ngempela ezinye izinto bezenzeka ngobuhhoshosho futhi nina ebeniphambili kube inina eningafunakali ukuthi nibe seduze. Nangesikhathi sekutelekiwe ejele ngoba bafika bateleka ejele bathi umangabe sebatelekile ejele, kwafanele ukuthi manje abaze badube ukudla ukuze icala liye-enkantolo wayengekho uGheli. Kwafanele ukuthi abadube ukudla, baduba ukudla. Kwathiwa bayabehlisa enkantolo, ithi labo sesigijima sesiya enkantolo bathi bengena enkantolo sasesikhona phakathi sesilindile.

Mhlawumbe ukuthi kwashonwa noma mhlawumbe kwadubuleka ingane yakho, noma badubula bani... noma kukhona. Umuntu owayeshayekile ilona ongasekho emuhlabeni umntwana kadadewethu uBusisiwe, igama lomntwana wakhe uBheki lona ongasekho, akasekho ke emhlabeni uyena-ke futhi noma siyakhuluma kukhona ugogo owasisiza walapha kaNdlovu kubo kaZinhle ngesikhathi nje iNkatha isithi iyamuqeda. Ugogo lona wavula umnyango wamufaka ngaphansi komubhede bathe befika abafana beNkatha wathi udlulile kanti uyaphila umfihlile.

Legenge eyayincane igijima kakhulu iyona legenge eyayincane igijima kakhulu. Uyena muntu owathinteka ngaleso sikhathi bathi befika khona bathi kulogogo simubonile ubefake isikibha esinje. Wathi ugoto badlulile kanti bamushiye endlini uyazi ngalelo langa kwathi umangabe ehhe sebemujahha esewelega ngaphesheya komfula.

Ehhe kwakumfana, wathi mayebuka ngendlela ayesegijima ngayo simugade ngamehlo wathi kulungile mabembulala umntanami, umangabe bemubeke obala njengoba iNkatha yayinomukhuba wokuthi ibulale umuntu imufihle. Isitulo ayekusona angazi noma kwaku-ukuthuka yini savele sathi vodlo ngamubona ukuthi uthintekile kanti logogo uzomusiza amufihleke, kwathi sekuhwalele samubona eseqhamuka ayi alusiphathanga kahle udlame. Alusiphathanga neze kahle udlame kuningi nje okwenzekile ezimpilweni zethu... eSlangspruit indawo enako ubusela nani, nani. Kodwa ngikutshela ukuthi umangabe sekuthiwe nansi wawungavali umangabe kade kuvuliwe mawuphuma wabaleka uzoshiya kunjalo. KwaTV iyakhanya laphaya futhi akekho ozoyithinta uzobuya lapho ubuya khona noma ingakusasa kuvulwe genge nofikayo uzothi ngqo abone ukuthi babalekile naye adlule kanjalo.

Akekho umuntu owayetshontshela omunye umuntu ngaleso sikhathi. Kwathi nje ekugcineni yaqala iNkatha mawungena eSlangspruit ibisifika intshontshe umangabe ifika kuvuliwe ithuthe izinto zabantu ihambe nazo.

Ey saphatheka kabi ngoba kwaphuza nokudlula ezingqondweni zethu ngoba sasingenakho ukujabula singenakho ukujabula. Kwakusithinta kakhulu nje kuhambe izingane zisesikoleni. Ziqhume izibhamu izingane zisesikoleni uyazi khona zakezaqhuma izibhamu nganginezingane ezazifunda EZibukezulu uXolani noSthe...zasho izibhamu, zasho izibhamu ngimephandle ngiyawasha ngathi oho kushukuthi abanta

bami abazobuya namuhlanje. Kwathi umangabe kuqhamuka uSthe ngathi uphi uXolani, wathi hhayi ma uyeza kwathi mabeqhamuka bobabili ngathi ngiyabonga Nkosi lwasithinta nje kakhulu kanti noJerome (warlord) wayeziqeda izingane. Wayeyishaya ayilinde, kodwa naye wagcina eshonile.

Angithi uBab’Gwala wathi kulabafana bethu angithi wayehlala laphaya phezu komfula. Wathi kulabafana bethu abahambe bayomudubula uJerome.

Ehhe bamushaya esathi uyangena ekhishini kwakhe efika phela ngemoto esethu uyangena ekhishini kanti nangu umulalele u-number 1. Wasibeka enyameni gingqingqi sakikiza ngalelo langa. Mhlazane sekwi langa lomungcwabo abasishayanga kanje ngamatshe amaphoyisa wena...Nanti i-aeroplane la sibadukluze phela manje angithi babelekile manje sibadukluze bephuma ngale eSlangspruit sibadaklaze ngamatshe, sibadaklaze ngamatshe sathi nje hooray siyabonga akahambe naye.

Wadubula ngisho u-Afrikaner? Wamubulalela uAfrikaner mhlawumbe wakewezwa kuthiwa leliyatafa laseFEDSEM beligcwele izingane ezibulelwe. Kwakunezidumbu mhlawumbe zaziko-40 ezazilapho ngaleso sikhathi sodlame. Ngoba phela ukuze ubaba u-Afrikaner adutshulwe wadutshulelwa lezozingane ezazigcwele laphayana, zaziphumela laphaya eSt.Marks umfundisi owayezingcwaba uAfrikaner...wafela lokho ke eNkatheni kuthiwa uyiqabane ngoba ungcwaba amaqabane bamdubula-ke kade ehambisa izingane esikoleni.

ESlangspruit udlame lwalunjalo nje kodwa wayengena eSlangspruit ezekuthina.... Ngakithi thina sawelwa indlu yakithi ngesikhathi sezikhukhula. Kwasekusontelwa endlini. Ilowo nalowo kukhethwa umuzi okuzosontelwa kuwona kanjalo kanjalo wayeza nje ekhululekile kwathi mhla efile kwathi ukuma kancane.

Ey alukho usizo esaluthola, ukuthi mhlawumbe kukhona ukudla athi nakhu phekelani izingane ay cha. Kwakuthi

uma sekuvele umshophi kube yikona nje uku-supporthana. Kwakuhlanganiswa zona izimali kushiwo ukuthi sicelela bani sihambe si-doneyitha kanjalo ihlangane kwazeke ukuthi ayofihlelwa-ke loyo muntu umntwana wakhe engabe yini.

Mina ngizosho nje ngithi kwangithinta kakhulu namanje kusahlale kuhlale kuvuke enhlizweni yami kodwa ngeke ngi-counselishwe ngalokho kodwa into eyayidala ukuthi ngilimale emoyeni wami, lelisoka elabulala udadewethu kwakumfowabo kaMrs Mavundla uyangizwa...?

Kwakumfowabo kaMrs Mavundla kwakushomi wakhe udadewethu, wamuqomisa umfowabo mayesegwazwa udadewethu selithi lelisoka uthelelweni uyangizwa, lokho kuhlale kwenza ukuthi ngibe nemibuzo ukuthi kwasekuqaleni kwakwenzakaleni. Ngoba udadewethu esezoshona wathutha ekhaya wahamba wayohlala kwaMavundla lona osenesitezi laphaya wathi bathintana noma bebanga izingane.

Udadewethu wahamba wayohlala khona laphaya kwaMavundla, kwakushomi wakhe phela unkosikazi wakwaMavundla wayohlala kuyena. Ngimubuze, ngibuze nomama, athi uyazi angithi ukuthi udadewenu akasekho layikhaya. Ngithi mina yini? Athi angimazi uvele wahamba. Ngithi mina okunjani lokho.

Izingane zazihleli no-mama wayefika njengesivakashi nje ekhaya bese ngiyakuyena ngithi 'uhlaleleni la?' Abese ethi hhayi 'sishayisene noma' ngithi 'nibangeni?' Athi hhayi 'sibange izingane' kanti babebange nalo ogcine esemubulele.

Kwaku-84 hhayi kwaku87, ehhe kwaku87, ehhe alokhuze athi hhayi asizwananga nomama mese ngibuze ngithi 'lezingane othi ehhe nibanga zona nino-mama kanti ezabani? Athi 'yena ezami' ngithi manje inkinga yakho wayinikeza uma ngathi 'hamba wena ubuyele enganeni zakho ingane zakho unelungelo lokuthi uzishaye umthetho noma ikanjani' buyela

ezinganeni zakho. Ngithi ‘ushiye uma yedwa nalezingane ezixaka wena? Yena uma-azizomuxaka yini ngoba yena akaboni? Wabuyela kanti ubuyela izinsuku seziyaphela?

Mina engikubukayo ukube ngesikhathi efika uBab Mandela. Wafika laphaya eSlangspruit ukuba mhlawumbe wayezithathile izidingo ezisikhathazayo mhlawumbe ngabe zonke izinto zalungiseka nalengcindezi engaka yokuthi ngoba manje bathi masizwa. Asisho ukuthi siyakwazi lokho bathi uHulumeni uthi ehhe indawo ufuna ukuzithenga zabo ngabe asinayo lencindezi yokuthi Ehhe umangabe kuthiwa bala nazo basho imali enkulu. Ngoba abafuni nazo...ngabe asinayo lencindezi yokuthi sihlale ezindlini eziwayo ngoba sisaba ukuthi uzothi uyakha la, unede uyiqede umuntu athi le ndawo eyami.

Ngifuma imali engaka wena ephaketheni lakho ube ungenayo. Sekufanele ukuthi wenze njani manje uyayidiliza lendlu manje ukuthi uyakhe ngamalini akusho lutho. Mhlawumbe ukube uBaba Mandela ngesikhathi efikile lapha eSlangspruit izidingo zethu wathi akenisho okuniphethe kabi mhlawumbe ngabe kukhona okwenzeka. Empilweni yethu ngoba ayikho indawo embi njenge ndawo yaseSlangspruit ayinama-thoyilethe, kwenziwa ama-thoyilethe emigodi... nabaqalayo manje bethi bayakha bathi umangabe bakhile bakhe itamukoko esingahlelekile obonayo ukuthi uyayibona lento isiyi sifo kwayona ayenzekile ngokusemuthethweni.

Amanzi thina eSlangspruit asinawo besikha emugwaqeni avalwa amanzi. Mina ngangi ngenawo kwami izingane zikha emugwaqeni ngabuza kuNelly lona obekade engumaqamba eqothile ngaleliya langa ephethe ibhuku ngathi weNelly umangabe nivala amanzi emugwaqweni singenawo amanzi uchaza ukuthi asiwatshontshe yini? Wathi yena “uyokwenza okubonayo”. Ngathi phela uthi asiwatshontshe umangabe uyovalala amanzi emugwaqweni...kungekho manzi angena

ngaphakathi kuthina kodwa-ke ngawadonsa amanzi
ngawafaka kwami kodwa ngikhulume naye uNelly.

Uyisiqevuqevu, akayifuni inkulumo eqhamuka ngomunye
umuntu ufuna iqhamuke ngaye, sawadonsa amanzi eSlangspruit
bamubalwa abantu eSlangspruit abanamanzi adonswe
ngokusemuthethweni. Ngoba kwakufanelwe ukuthi kulungiswe
lokho umuntu nomuntu alungiselwe indawo yakhe akhokhe
umangabe kufanele akhokhe kanjalo kanjalo manje nje siwafakile
awakhokhelwa nje uyayibona leyonto. Indawo yethu ayihlelekile.

UMABONGI MTSHALI ONGUMGQUGQUZELI WALEZINGXOXO

Esigabeni sokuqala se-projekthi, abesifazane base-Ashdown bazwakalise ukukhathazeka ngokwenziwa kwale-projekthi ngenxa yokuthi izovula amanxeba asepholile. Kuthe uma sebechazelwe ukuthi kuhlelwe ukuthi kubekhona abazosiza ngokwelulekwa ngokwengqondo kulabo abadingayo, i-projekthi ibe seyiyaqhubeka ngaphandle kwezingqinamba.

Ngokubona kwami laba besifazane base-Ashdown bakwazile ukumelana nesigaba sokuqala se-projekthi ngendlela enenhlonipho nangesizotha ngenxa yokuthi bafundile ngezinhlelo zentuthuko. Uma i-projekthi iqhubeka, ngibe sengithola ukuthi laba bakwazile ukuxhumana nabantu bangaphandle, bafunda okuningi ngesikhathi nangemuva kwezinxushunxushu. Bafundile baphinde bathola ulwazi kanye namakhono okusebenza emphakathini kanye nasemaqenjini. Ngokusobala, bazuzile ngokubambisana kwabo nabe Black Sash, Monica Wittenberg, abakwa-Red Cross, Wendy, AFRA, PACSA, SACC, James Lund, John Aitchison, kanye Vaughn John wase-UKZN. Bafundile ngezepolitiki kwathi abanye baze benza nezifundo ze-khomputha. Abanye basebenza njengezikhulu kwi-NAWU.

Iningi labo babethandaza kakhulu. Bayigxeka lempi yezombangazwe indlela eyayibancisha ngayo ithuba lokuhlangana ndawonye emthandazweni. Base bethi uma bethandaza, umuntu athandaze ngayedwa. Omunye owayebambe iqhaza wayethandaza emgwaqweni ngesikhathi sempi. Ngamandla omthandazo nokholo lwabo lwabahlanganisa kanti futhi bayakholelwa ukuthi lwabasiza ekunqobeni isitha, ikakhulukazi umphaki wempi endaweni owagcina edutshulwe washona.

Yangihlaba umxhwele indlela laba besifazane abakha
ngayo ubuhlobo neminye imiphakathi enjege-Dambuza
ikakhulukazi kanye neMbali ngesikhathi sempi. Uma
bebhekene nokuhlaselwa abaseMpumuza ngesikhathi
abayeni babo bengekho besemsebenzini, babekwazi ukubiza
abaseMbali kanye neDambuza ukuthi bazobalekelela.

Ngabazwela kakhulu uma bexoxa ngendlela amadodana
abo ayebulawa ngayo ngendlela eyayinyantisa igazi ngesinye
isikhathi uthole ukuthi kwakwenzeka phambi kwabo, nemizi
yabo yayishiswa bebhekile. Bambalwa kakhulu abasebenzise
ithuba lokuyolulekwa ngokwengqondo njengoba ithuba
lalivelile. Bathi sebazifundisa ukubhekana nobuhlungu.

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 ukuhlangukuma uma kufika isikhathi sokuxoxwa kwezindaba zabo. Kuthathe isikhathi eside ukuthi sikulungele ukwenza lokhu kwathi ngo-July 2018 saqala ukuhlangukuma 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.

