

LAWRENCE KADZITCHE

KATAKWE



KUMUDZI



1





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**LAWRENCE
KADZITCHE**





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Nkhaniyi ndiyopeka. Maina, anthu, malo kapena zochitika ndizopeka kapena zikugwiritsidwa ntchito mwanthano ndipo ngati zikufanana mwa njira ina iliyonse ndi anthu enieni, amoyo kapena akufa, zochitika zenizeni kapena malo enieni, izi ndizongofanana chabe.



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Chiphadzuwa

Betina Shuga anadabwa pamene mnyamata amene Adamunyamulira chikwama adachiponya pansi nkukhumata nalo liwiro. Pomwaza maso, adaona anthu onse akubalalika ngati anapiye akaona kabawi.

Pokhala mlendo mderalo, wakuti wangotsika kumene matola pa Malingunde, sadazindikire chimene chimachitika. Adayima. Kenaka, chakumbuyo adamva, “Hi, wolimba mtima! Hi, wolimba mtima!”

Atatembenuka, maso ake adagwa pachimene chidamwaza anthuwo. Chidali chirombo chija chimatchedwa kamano. Chirombocho chidamuthira diso Betina nthawi imene naye adachionanso ndipo chidasiya kuthamangitsa anthu amene ankathawawo nkulunjika pa iyeyo.

Kamano ndi nyau yoopsa kwambiri. Akumanda amenewa akatulukira, ngakhale gule wina monga nyolonyo amaonetsa kuseri kwa phazi mpaka kukabisala limodzi ndi amayi mnyumba.

Koma Betina sadathawe. Kamanoyo adayandikira, thupi lili matope okhaokha, kumaso kuli bi ngati chikuni chowauka, kukamwa atanyindura mosasiyana ndi galu wolandidwa fupa. Adali buno bwa muswe kupatula kathewera kasaka kamene kadangokwanira kubisa maliseche kutsogolo kokha, kumbuyo nkusiya matako pamtunda. Mdzanja lamanzere adanyamula chikwanje pamene mdzanja lamanja mudali nkhwangwa ndi tsatsa lalitali.

Ngakhale kamano amanyamula zida zoopsa, cholinga



chazidazo kumangokhala kuopsezera anthu. Chirombocho chidamenyetsa zida zake pamene maso ake adaphana ndi a Betina. Nyau siyidabwa, koma maso akamanoyo adatuzuka. Kwakamphindi, nyauyo idakhala ngati idali isadaonepo munthu wamkazi.

Kunena chilungamo, ngakhale mdani wake amene adakavomereza kuti Betina adali getsi ndipo padali pake kugometsa chirombocho. Iye adali mgulu lija la anthu akazi limene amayi anzawo amaliyang'ana ndi nsanje pamene amuna amaliyang'ana motengeka mtima. Kuonjezera apo, adali ndithupi lija la amayi limene akamayenda limagwedera paliponse, mtima wa amuna nkumatinso gwede ndi kugwederako.

Tsitsi lakuda lalifupi lidakuta mutu woumbidwa ngati mtima. Mavalidwe a amayi adali atasintha kuchokera kuzovala zopereka mpata ndi zazitali kupita kuzovala zazifupi ndi zogwira thupi ndipo thupi la Betina loubidwa ngati lafulufute lalikazi

lidayamika sitayilo yamakonoyi. Mawere adali njo pamtima ngati tizulu, chiuno nkudzaning'a kenaka mbuyo nkudzafufuma ngati mtsuko. Ankaoneka ngati wantali koma nyauyo idaona kuti chidali chifukwa cha nsapato zazitali zimene adavala.

Akumwetulira, kuonetsa mndandanda wamano oyera ngati matalala, tizidikha tili mmasaya, iye adatulutsa ndalama nkuponyera guleyo. Koma kamanoyo adagwedeza mutu, nkuyika manja ake pamodzi mchizindikiro chothokoza. Kamano savina, koma adapalasila ngati chadzunda kenaka nkutembenuka nkuliyatsa liwiro lamtondo wadooka.

Anthu amene adaona izi zikuchitika sadakhulupirire. Kamano ameneyu amadziwika bwino ndi ukali; zidatheka bwanji kungochoka osamukwapulako mpang'ono pomwe msungwanayo?

Umutu ndimmene Betina adalandiridwira mmudzi mwa Sinyala madzulo atsikulo. Pamene imatha sabata imeneyo, mudziwo ndi midzi yonse yozungulira, idagwedezeka.

Mudzi wa Sinyala, umene uli pamtunda wapafupifupi makumi atatu kumadzulo kwa mzinda wa Lilongwe, siwuli monga udalili kale. Kalelo, kampani ina yake yaikulu yaboma yogula ndi kugulitsa mbewu idakayenda bwino, udali mudzi wotchuka koposa chifukwa chamsika wakampaniyo umene udali mmudzimo. Pamalo pamene padali msikawo pankangotchedwa pa Malikete. Dzinali linkachokera padzina lamsika wakampaniyo umene pachingerezi unkatchedwa '*Sinyala Market*'.

Nthawi yogulitsa mbewu, pa Malikete pamasanduka patauni. Anthu ankamanga timaokala tambiri takuti anthu ogulitsa mbewu azigulamo zinthu. Padalinso masitolo angapo okhazikika mpaka banki ina idatsegulapo nthambi. Pophera



mphongo kufunika kwa malowa, basi yokhayo imene inkachokera mumzinda wa Lilongwe kufika mderalo, inkadzagona pa Sinyala kudzera kwa Dikisoni. Mudziwu unkadziwikanso kaamba kamalo akulu azaulimi amene boma lidakhazikitsa.

Koma zonsezi idali mbiri yakale. Malo azaulimiwo adali atatsekedwa, chimodzimodzinso banki ija. Msika wakampani yambewuyo udalipobe komatu sumagwiranso ntchito ngati kale. Masitolo aja tsopano adali mabwinja. Basi ija nayonso idali itasiya ndipo ngakhale magalimoto amatola amene samafikaponso.

Ndimudzi wotere umene Betina Shuga adafikira. Kupatula iyeyo, china chatsopano mmudzimo idali golosale yapamwamba imene inkamangidwa kumene. Idali yayikulu ndipo imaonekeratu kuti ikadzatha idzakongoletsa malowo. Motero, Betina, monga golosaleyoy, adali ngati duwa lowala pakati pathindi.

Kwawo padalibe amene amakudziwa. Chimene chimadziwika ndichakuti adafika mmudzimo kudzachezera mchemwali wake wa Likisho, Delifa, amene adali naye limodzi kusukulu yasekondale.

Pamene anyamata ambiri amachedwa nkugomera kukongola kwa mtsikanayo, Katakwe sadachite nawo zabowa bwangazo. Mnyamata wazaka makumi atatu, adali wansinkhu wapakatikati. Ngakhale sadali wonenepa kapena woonda koma adali ndi mimba yaphanthi ngati yanthumbidwa kaamba kokonda kumwa mowa.

Likisho, amene panopa amakhala ku Mchinji, adali mzake waponda apa nane mpondepo wa Katakwe. Choncho Katakwe adagwiritsa ntchito Delifa kuti amulumikizitse ndi namwaliyo.

Iwo adakhala ngati akumana mwangozi pa Malikete. Betina adali mdilesi loyera lodula manja limene limangooneka ngati amusokera mthupi. Dilesilo lidali lalitali lolekeza mmapazi



koma lidali ndi siliti yolekeza mmaondo. Pamutu pake padali kachipewa kakuda kakhonde kamene adakapendeketsa padiso limodzi. Mmanja adanyamula foni yaikulu ija amati tabuleti ndipo panthawiyo ankalembe zina zake pafoniyo.

Katakwe adali atabopha mbota yapansi pasutikesi; sikipa yolekeza mkhosi ndi buluku lafuleya lamandalasi. Mutu wake wonga nguli udali mchipewa chakapusi chimene adachitsomeka moyang'anitsa kumbuyo. Tindevu ta tonde tidaimirira ngati mkuku wachimanga. Kuphazi kudali nsapato yakuda yosongoka.

“Uyu ndi Katakwe, *bestie wa brother* wanga,” adatero Delifa. “Nanenso ndimangomutenga ngati mchimwene wanga. KT, uyu ndi *bestfriend* wanga wakusukulu, Betina Shuga.”

Maso a Betina adachoka pafoni ija koma zala zake zidapitiriza kulemba pafoniyo. Kenaka adakhala ngati wadzidzimuka ndipo adaleka kulembako. “Aaah Katakwe uja ndi iwe!” Adadukiza namuyang'ana mwachidwi, nkhope yake ikuwala. “Ndimangomva kuti mmudzi muno muli munthu wotchedwa nsikidzi, ndimadabwa kuti ndi munthu wamtundu wanji ameneyu!”

“Mayina ngosayamba; kuli kuvuta kumeneko,” Delifa adaseleula.

Betina adaphika maso. “Umatinso amatchedwa Chitha Mkanda?”

“Inde, paja kale munthu akapalamula ankamulipiritsa mikanda ndiye poti iyeyu amakonda kupalamula anthu adangomuveka dzina lakuti chitha mkanda-kutanthauza kuti adatha mikanda yonse nkulipira milandu,” adamasulira Delifa.

Betina adaseka. “Katakwe...Katakwe...” iye adatero akulitchula dzinalo ngati akulilawa. “Chitha Mkanda. *Mani*,

ndinu *selebu*.”

“Saizi yake, akulu akale adati mtengo wautali salozerana; umaonekera wokha kuchokera patali,” Katakwe adadzitamirira.

“Aphunzitsi athu ankati pagona tonde pamanunkha; mwamuna weni weni azimveka mbiri,” Betina adathirira nsinjiro. “Ukudziwa, mbiri yako ndidayimva ngakhale mtauni. Ndasangalala kukuona, diya. Dikira ndiwalembere anzanga pa *WhatsApp* kuti ndakumana ndi *selebu* Katakwe.”

Katakwe asanayankhe, Betina adadzayima mogundana naye mutu. Adatenga foni ija najambula chithunzi. “Chimenechi ndichiponya pa *Facebook*. Anzanga agoma kuti ndakumana nawe bwanji.”

Mutu wa Katakwe udasokonekera, mtima ukugunda mothamanga. Mwana wamkaziyo amaoneka kuti watengeka naye. Iye adangokhala ngati wauma, osadziwa kuti achite chiyani. Udali mwayi wamtundu wanji umenewu? Wanzama?

Pachigayo chapafupi padatulukira gulu la amayi limene lidali limodzi ndi zirombo ziwiri. Amayiwo amayimba nyimbo ndipo guleyo amavina. Adali akachiphosi, amitu yosongoka, ali mmasaka, matupi ali mbuu ndi chifwirimbwiti. Fumbi linkati kobo nyauzo zikamapasula. Chakutali, kudamveka kuyeyetera kwa akumanda enanso.

“Eee, kodi kwanu kuno mumangokhalira kuvina nyau?” Betina adafuna kudziwa akujambula akachiphosi aja ndi foni yake.

Katakwe adaseka. “Ayi, nyau zimakhala ndi nthawi yake. Kungoti kuli kulonga umfumu posachedwapa ndiye kumeneku kumakhala ngati kulengeza mwambowo.”

“Ndiye gule akugwirizana bwanji nkuveka umfumu?”

“Umfumu wake ndi wamzinda,” Katakwe adalongosola. “Tikati umfumu wamzinda timatanthauza umfumu wagule, umfumu

woti uli ndi dambwe.”

“Chabwino. Ndiye bwanji amayiwo sakuthawa guleyo?”

“Ameneyu ndi gule wamng’ono wongosewera basi. Amaperekeza amayi kuchigayo kapena kokatola nkhu ni kumanda.”

Delifa adaoneka kuti watengeka ndi nyauzo. “Tachezani kaye, ine ndikukasewera ndi amakakawo,” iye adatsanzika kuti awapatse danga.

“Tiye tikayime pakhonde lashopu iyo,” Betina adaloza golosale yosatha ija. “Mwina iwe udazolowera kutentha kotereku poti kuno nkwanu.”

Apa mpamene Katakwe adazindikira kuti kunja kudatentha kwambiri. Dzuwa lidawamba dothi kuchokera kumwamba kumene kudalibe mtambo ngakhale umodzi. Kudali bata, mphepo itakhala ngati yadzimbuka kaamba kadzuwa lakhambiro.

“Kuno sikutentha chomwechi. Moti tikukayika ngati mvula igwe chaka chino,” Katakwe adafotokoza akupita pakhondepo.

“Ndani akumanga golosale yamakono chonchiyi?” adafunsa Betina.

“Mwana wa mayi anga ang’ono, Dubiyasi,” adayankha Katakwe. “Akubwera mwezi wamawa kudzakhala konkuno.”

Macheza adapitirira. Mosafunsidwa, Katakwe adapezeka akudzichemerera kuti amudolole msungwanayo. “Ukudziwa kuti unyakwawa ndimanena uja ndiwoveka ine?”

“Kuveka iwe?” Betina adadzidzimuka. “Adakusankha kale?”

“Ineyo ndine wa mbanja la chimfumu. Kwathu kuno umfumu timasinthana, amati akalowa wa banja ili, kenaka ilo; choncho.”

“Ndiye mbanja lakwanulo ulimo wekha?”

“Ayi, koma wamphongo ndine ndekha motero”



nchachidziwikire sungandimbwite,” Katakwe adalongosola. “Tsono nkuuze; masiku ano umfumu ndidilu.”

Betina adamuyang’ana mwachidwi. “Usandiuze!”

“Kupatula mswahala, munthu ukakhala wanzeru, umadyerera. Munthu akangopalamula umamutchaja kena kake-ndalama, nkukula, mbuzi ngakhale ng’ombe imene kutengera nkukula kwa mlandu wake. Ndiye pamakhalanso ziphuphu zochokera kwa anthu ofuna kuti milandu iwayendere bwino. Umathanso kugulitsa minda. Yasopo siyisowa chifukwa mabungwe akafuna zachitukuko amadzaodira kwa iwe ndi kangachepe.”

“Ukunena zoon?”

“Modyera mumakhala mosayamba. Munthu kungofika pakhomo pako amadzaodira ndi nkukula, akaphika mowa amatumiza chipanda kwa mfumu. Pakakhala zogawa ngati makuponi, ena umathyolera mthumba. Kudyerera kungapose pamenepo?”

Katakwe adaona ulemu mmaso mwa msungwanayo. Adapitiriza mwayi wake. “Ndiye mfumu sifunika kukhala yammphala,” adadukiza, naseka. “Ukhozatu kukhala mfumukazi yothwanima.”

Betina adamwetulira, maso ake akubwerera pafoni ija. “Yamba kaye wakhala mfumuyo.”

“Buthu, osataya nthawi ndi akapolo ena ukuwaona mmudzi munowa,” Katakwe adanyoza. “Ine nditabadwa chikuta changa adadzazonda ndi mamfumu andodo.”

Betina adaseka. “Komabe khala kaye mfumuyo.”

“Usatero, mwali. Udanditengatu mtima ntangokuona pamsewu paja tsiku udafika lija,” adaulula Katakwe. “Kusathawa kuja udali mwano waukulu; nkadakulikita koopsa ndi liswazi lija.”



Mwana wamkazi adamuyang'ana modabwa. “Iwe ndi ine tidakumanapo? Kuti?”

Mwachangu, Katakwe adazindikira kuti waphotchola. “Usaiwalenso kuti tizidzapitira limodzi ku Mkaika ku Zambia kwa Gawa Undi kumwambo wakulamba,” Katakwe adaphiphiritsa. “Nthawi imeneyo uzikapezanso mwayi wokagulako zinthu ku Chipata olo ku Lusaka kumene.”

“Zoono? Mwambo umene uja ndidauonerapo pawailesi yakanema; umakhala wochititsa kaso.”

“Ndiye kumene kuja sikungopita mphwephwa. Kumapita mamfumu ndi anthu a maina,” Katakwe adachekenira. “Ifeyo tizidzakhala mgulu loyitanidwalo; anthu azidzationera pakanema.”

Monga ali pazisudzo, Katakwe adayesezera kuti ndi mfumu. “Ine monga mfumu Sinyala Katakwe, ndikukusankha iwe Betina Shuga kuti ukhale mfumukazi yanga.”

“Ndine ndani kuti ndikane zofuna zamfumu,” Betina adati khosi khoba, nayenso akugwamo msewerolo. “Zofuna zanu mfumu ndizofuna zamtima wanga.”

“Ndiye monga mfumukazi yodikirira usalephere kubwera kuchizangala kumene akandisankheko,” Katakwe adalamula.

Pachigayo paja, amayi adapitirira kusewera ndi nyau zija, akuimba, “*Bwera, bwera-bwera, bwera, bwera-bwera yangubwelera yeh, eyaye chirombo msala.*” Kenaka amaitanthauzira nyimboyo mchingerezi chophotchoka, amvekere, “*Come, come-come, come, come-come yanguback yeh, eyaye animal mad!*”



Chizangala

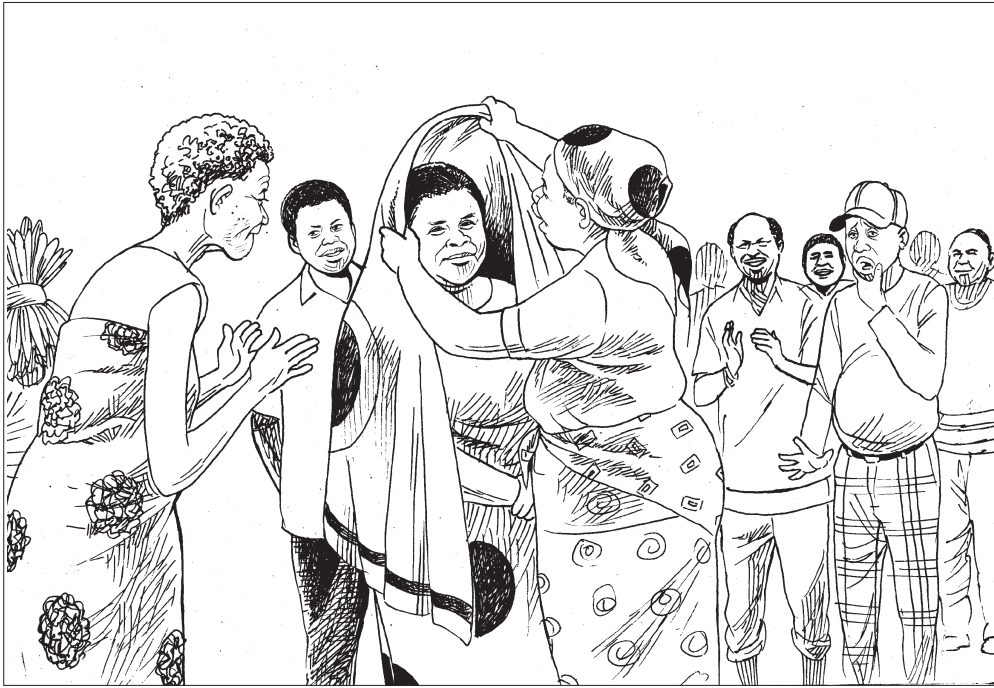
Chizangala ndi dzina limene limaperekedwa kumwambo wometa maliro anyau. Mfumu yamzinda kapena munthu wamkulu kugule akamwalira, pamadzakhala mwambo wagule wogoneka mizimu. Mwambowu umagwiritsidwanso ntchito pofuna kusankha mfumu.

Umfumu wa achewa umayendera kubanja lachimfumu. Mfumu imasankhidwa kubanjalo mosinthana kuyambira kubanja lalikulu mpaka laling'ono. Ntchembere ndizimene zimaloza mfumu ndipo wosankhidwa amakhala mphwake wamfumu yomwalirayo.

Tsiku lachizangala lisanafike, ntchembere ndi madoda amakumana mchipinda chomata ndipo amagwirizana dzina la amene adzalowe umfumu. Dzina lawosankhidwayo limasungidwa mwachinsinsi ndipo tsiku lachizangala likafika namwaliyo amadzangozindikira wagwidwa.

Motero, ngakhale Katakwe amaganiza kuti asankhidwa mfumu, izi zimatengera kuti ntchembere zidzasankha ndani. Koma chimene chimamulimbitsa mtima chidali chakuti iye adali mwana wamwamuna yekhayo wachemwali wake wamfumu imene idatsikira kuli cheteyo.

Mwambowo udayamba patangotsala masiku awiri kuti mfumu igwidwe. Usiku watsiku loyambalo, gule adachezera. Nyau zija zimatchedwa apinimbira kapena akusacha zidali balala balala usiku wonse. Zirombozi sizituluka kudambwe,



zimangosokoloka paliponse. *“Kuwanje, kuwanje, eeee, kuwanje kuwanje waliwali, hii heh heh; Daita, daita aaaa, daita, daita waliwali, hii heh heh!”* adavina apinimbira.

Nawo amayi achisamba adavina, akuyimba, *“Nili ni wana teni, pelo nisauzande, nili ni wana teni, chimanga nsauzande; zodziwa mavenda!”*

Masana atsiku lotsatira, adatulutsa anamwali akazi. Anamwaliwo adangovala nsalu yokha kumunsi koma mawere adali pamtunda, pamutu atayika chingondo. Chingondo chimaumbidwa kuchokera kudothi lapachulu ndipo chimalochedwa pogwiritsa ntchito ufa ndi njerwa zogaya kuti chikongole. Mmbali amachimanga mosamala ndi duku kuti chisagwe.

Adalipo anamwali khumi. Namwali woyamba adali ndi chingondo cha chimkoko, wachiwiri cha cholemba, wachitatu cha ng’ombe ndipo izi zidabwerezedwa kwa anamwali onse



amgululo. Anamwaliwo adayenda pamfolo kupita pabwalo, anankungwi awo akuimba nyimbo zachinana, “*Kontho mwayiwe eyaya, anzako akolola!*” Kontho ndi msungwana wosameta motero nyimboyi idayimbidwa kuwanyadira anamwaliwo kuti apindula pometa ndipo anankungwi ena amathirira mang’ombe powowoza anamwali osameta kuti, “*woooo!*”

Namwali aliyense amalowa payekha payekha mbwalo kukalumbira kuti wameta. Namwaliyo ankalowa atakhala mmapewa mwa nankungwi wake ndipo ankavina mogwedeza mapewa kung’oma zopanda nyimbo. Ndalama imene wasupidwa, poyamba inkatsomekedwa mchitenje chimene adavala, kenaka nankungwi amamupanitsa namwaliyo ndalamayo pakamwa. Zikatero, namwaliyo ankawiriwita mapewa kwambiri ndipo amalumbira poponya ndalama ija kwa wang’oma basi nkutuluka.

Anamwali amuna adatulukanso tsikulo. Awa padalibe mwambo wina uliwonse wotulukira kupatula kuti adali nawo kung’oma mgulu loyeyetera. Usiku kudatulukanso gule wosiyanasiyana monga akusacha amene adasangalatsa anthu mpaka mbandakucha.

Mwambowo udafika pampondachimera tsiku lomaliza. Midzi yonse yozungulira idatumiza gule wawo. Malume a Katakwe, a Topitopi, monga wakunjira wadambwe lammudzimo, ndiamene amalandira akunjira anzawo ndikuwatsogolera kumadzi kumene amayenera kumakawedzera gule. Liundelo lidali mmanda amene adali kuseri kwanyumba ya a Topitopi.

Nawo anthu adafika mwaunyinji. Gogo chalo ndi magulupu adali pomwepo. Nayenso phungu wakunyumba yamalamulo



waderalo, Thubwa Lubwa, adafika. Padalinso oyimirira zipani zandale zosiyanasiyana.

Idali nthawi yachilimwe ndipo nthawiyi kumakhala kukutentha kwamnanu koma tsikulo kudatentha mwapakatikati.

Mtima wa Katakwe udakhala pansu ataona kuti Betina wabwera. Msungwanayo adawala ngati nyenyezi pamwambopo. Adali mdilesi lonyezimira lofiira limene lidakuta thupi lake osasiyako mpata. Ataphana maso, msungwanayo adamuponyera kisi.

Tsabwalo adajijirika kuonetsetsa kuti zonse zidali mchimake. Ng’oma zonse zidayesedwa. Ngakhale pamakhala ng’oma zambiri, ng’oma zenizeni zagule zimakhala zitatu basi: gunda, tete ndi mbalule-ng’oma zina zimangokhala zothandizira ng’oma zitatu zimenezi. Gunda imakhala ng’oma yamawu akulu ndipo tete kapena kuti ndewere ndi ng’oma imene imapolokozana ndi gundayo. Mbalule, imene imatchedwanso mpanje kapena mtiwisu, imakhala ng’oma yotsogolera ndipo ndi imene imapereka sitepe kwa gule.

“Monga mukudziwa, nyakwawa yathu idatisiya chaka chatha,” agulupu adapereka malonje. “Ndiye mwambo wachizangala uno ndiwakuti tilonge mfumu ina. Pano tayitana...”

Agulupuwo adatchula mamfumu onse amene adafika pamwambowo komanso gule amene adayitanidwa. Padali mamfumu monga a Nthenda, Kampanje, Diki, Mwafulumiza, Chikazingwa, Maenje, Kaweche ndi ena otero. Padafikanso nyau zamtundu uliwonse, zoyimba ndi zosayimba, zaphulusa ndi zamatope, zopalasa ndi zosapalasa ndi zina zotero.



Ngati akalambula bwalo, adayamba kuvina ndi amayi achisamba. Kenaka mbwalo mudalowa nyolonyo, motsatizidwa ndi kachiphosi. Patalowa kapoli, adalengeza kuti akubanja akasupe. Nthawi yosupayo, Katakwe adadikirira kuti agwidwa umfumu. Koma zomwe zidachitika sizimene ankayembekezera. Adangozindikira akuluakulu ayimirira n’kukavundikira mchemwali wake Bwankakata ndi nsalu yofiira.

Mtima wake udalumpha. Adachoka mokwiya pamalopo koma izi sizidanunkhe kanthu popeza anthu onse adali atatanganidwa nkukondwerera kuti anthu asankha mfumu yakukhosi kwawo.

“Nyakwawa yathu tsopano ndi Bwankakata,” gogo chalo adalengeza.

Bwankakata adatengedwa limodzi ndi mwamuna wake ndikukakhazikidwa pamphasa imene idayalidwa kutsogolo kumene kudali mamfumu. Anthu adayamba kubwera kudzapereka malangizo kwinku akuponya ndalama.

Malangizo osiyanasiyana adaperekedwa kwa mfumuyo. “Mfumu siyikhala yotamba kuti mtithe mmudzi muno,” adatero Mwetsemula. “Amfumu, sikuti mtigulititsire minda poti ndinu amfumu,” adalangiza Mtuwakale.

Idafika nthawi yakuti gule ayambike. Magulewo adawindikulidwa ndi mnjedza—mamfumu akuvina motsatizidwa ndi amayi achinana. Mamfumuwo adali atavala majasi kumanja atanyamula ndondo.

Mnjedza umakhala wofunikira kwambiri. Kumakhala kulonjera gule, kuzulula gule, chichewa chake amatero. Kumakhalanso kukonza pabwalo kuti ngati wina anali ndimaganzo aupandu ofuna kuchesula gule zisatheke. Komanso umaonetsa mgwirizano wamamfumu; kulirana.



“*Mwana alirayo abwere adzaone, eeeh*” nyimbo idayimbidwa, mamfumuwo akuvina mozungulira, majasi ali yambakata.

Utangotha mnjedzawo, dzuwa litangodutsa pang’ono paliwombo, gule adathetheka. Adayamba kulowa ndi omna ochilonda, ali mbu ndi phulusa, akuyenda ndi mwendo umodzi mochirikizidwa ndi ndodo. Nkhope idali bii, nthenga zili mbwee ngati tsitsi, nsanza zili wirawira. “*Toto undiyitana, toto undiyitana, omna ochilonda,*” nyimbo idatibuka ndipo chirombocho chidataya ndodo nkuyamba kupalasila.

Kenaka padalowa chadzunda ndi chimutu chake chachikulu chadazi chakuda. Adali msuti yachitenje, mmikono ndi mmaondo atamangamo masaka. Adapalasila mochititsa chidwi akuyimba, “*N’daleka la ukasinja ndine mtema ine aye aye, ndine mtema ine, n’daleka la ukasinja.*”

Naye pedegu, amene amadziwikanso ndidzina lakuti chivomerezi, adalowa, chimutu chake chachikulu chili ndengundengu. Adapalasila, akuvinitisa chimutu chake molozetsa kung’oma, amayi akuyimba, “*Nili ine munooo, nili ine munooo, nkutsatsa malonda kodi, nili ine munooo, lambayo nkukoka kodi nili ine munooo, chigayocho nkulira kodi, nili ine munooo!*”

Anthu sadakhumudwe naye mphweka, akuvina, “*Mphweka ine mpulumuka mwadzaye...mphweka ine mpulumuka mwadzaye...*” ikatero nyauyo imalumpha nkudzithusika pansu nyimbo ikamati, “*phweka!*”

Nazo mbiyazodooka zidafika, zitasenza miphika yosweka, moto ukufuka mmitsukomo. “*Tiye kwanu kwanu nkumanda, mbiyazodooka, dziko limakhala lamako nkana ulimbira,*



mbiyazodooka, amako adafa adasiya tsala chinkana ulimbira, mbiyazodooka, monga amako adasiya polima nkana ulimbira, mbiyazodooka.”

Chidoola nthaka adaliponso. Wamwendo umodzi wautali ndi wina waufupi, iye adalowa mbwalo akuguza mwendo wautaliwo ngati waphweteka. Ali mbwalo adavina mojowa ndi mwendo wautaliwo, nyimbo ikuyimbidwa: “*Mwendo walowa mchinangwa tatede ine iyaa amama, mwendo walowa mchinangwa.*”

Mbalangwe zidasangalatsanso anthu, kumaso kuli psu ngati magari, ndipo zikamazungulira kuti ngw’i ngw’i ngw’i nsanza zinkati wirawira. Zidalipo zinayi, fo injini, pachichewa chagule, ndipo zonse zinkavina mofanana. “*Mbalangwe lire eee, mbalangwe uvina ukoma, eee mbalangwe.*”

Makanja, ataliatali ngati akadyansonga, adalipo awiri ndipo adavina mopolokozana, nyimbo ikuti, “*Aleke, aleke, aleke, natengera chikwanje, natema!*” Iwo amavina kwinku akumayesezera kutemana ndi zikwanje zimene adanyamula.

Akapoli adavina anayi. Adawala pabwalopo ndi nthenga zawo, nyimbo ikuyimbidwa, “*Anankodola anyamata a ku Domwe, zedi ine mbwerera, koyo, opanda mwana koyo, bayi, bayi ndapita, zedi.*”

Pakati pabwalolo adazikapo mtengo wautali kwambiri. Gologolo adakwera mtengowo nkukafika mpaka pamwamba. Ali pamwambapo, adakoleka mwendo umodzi nkuyamba kuvina. Zidali zochititsa kaso gologoloyo akukongola mthambo lobiriwira, amayi akuyimba, “*Takwera gologolo takwera, kwera...*” Potsika adayimba, “*Tatsika gologolo tatsika, tsika.*”

Padalinsu zirombo zamakono zotchedwa agulupu, zimene





zimatchedwanso abaudala. Zinkavina ziwiri, zonse zamimba ngati amayi oyembekezera, zitatchena maovololo, mbuyo zili njodo ndipo zikamavina zimanjodola matakowo nyimbo ikuyimbidwa, *“Agulupu nkadawaonako, agulupu nkadawaonako, patenga nthawi ine, patenga nthawi ine eee.”*

Nawo akundaleka adalowa, akuvina ng’oma zitaleka, nyimbo ikuti, *“Zakundaleka, zokavina ng’oma italeka, zakundaleka zokavina ng’oma italeka.”*

Nazo zilombo zikuluzikulu zidafika. Padali ng’ombe, cholemba ndi chimkoko. Nyau zimenezi sizidali zowoneka mosiyana kwambiri kupatula nambala yamalinunda. Mkango udalinso pomwepo.

Chidayamba ndi cholemba, chili ndi malinunda awiri ndipo chidavina mozungulira. *“Kasiya maliro aye aye, aye aye, eee eee eee, kasiya maliro, mawa akabwera, aye aye aye.”* Nayo ng’ombe, yokhala ndi linunda limodzi, idavina chimodzimodzi koma kunyimbo ina.

Chimkoko chimene chidafika chidali ndi malinunda khumi ndipo chidasangalatsa anthu povina chopita mbali iyo kenaka inayi kenaka kutsogolo.

Nawo mkango udalowa. Udavina mojowa kupita kutsogolo, kenaka nkudzadudukira kumbuyo. Ukatero, unkajowanso kenaka nkukhala pansu.

Oliza nsilamba adali pantchito yaikulu yowonetsetsa kuti palibe katundu wagule amene adatayika chifukwa ansilamba ndiye amakhala maso agule. Ntchito yawo imakhala yotolera ‘zigodera’ zagule pakuti sikuloleredwa ngakhale nthenga imodzi kuti itsalire.

Pamapeto, gule adalowa chalalala. Nyau iliyonse idalowa





ikuvina sitayilo imene imakhumba. Mwambowo udatha dzuwa likulowa. Akubanja adasudzula gule woyitanidwa ndi mphatso monga nkhuku, mbuzi ndi ndalama.

Pamene mdima umagwa, gule adayamba kubalalika, aliyense akulowera kumene adachokera. Zilombo zikuluzikulu zidaperekezedwa ndi achiwoye amene ankayimba nyimbo monga:

“Chidakanika chigayo, eee! chidakanika chigayo, olemera achuluka!”

“Patseko nzimbe, eee! patseko nzimbe bwanawe, ayi ayi nchimbowa!”

“Ukunya pobwera, oooh! ukunya pobwera, oooh! kampini nayika panjira!”

“Chona, eee! mbwiyao, eee! kodi udatani apa supsatira, alibe siketi!”

“Aye dada, eeee, madzi akachita katondo nikumwa ndine, madzi zadetsa ng’ombe!”

Nyimbozo zinkapolokozana nkuyeyetera.

Katakwe zonsenzi sadazione kapena kuzimva. Atachoka pabwalo paja, iye adafikira kukathyola nyumba imene mudasungidwa mitsuko yamowa. Ngati mbali imodzi yachizangala, kumakhala ziphiko zosiyanasiyana monga mowa, thobwa, nsima ndi nyama zimene zimamwedwa ndi kudyedwa pamwambowo. Katakwe adamwa mowawo mpaka thapsa kuledzera kenaka nkugona tulo tofa nato. Amayi amene adamupeza adaganiza kuti adaledzera chomwecho pokondwerera kuti mlongo wake adavekedwa umfumu. Mtima wamzako ndi tsidya lina; adakadziwa bwanji kuti adadabadika chifukwa cha mkwiyo?





Kumunda

Silidalinso damu koma mtsinje. Pamene kalero kuti munthu Saoloke damulo kuchoka kwa Sinyala kupita kutsidya kwa a Mbalame amayenera kuoloka pangalawa kapena kukadutsa pamlatho ku Malingunde, tsopano ankangoponda pamatope amene adali olimba ngati miyala.

Mphepo imene inkaomba modutsa padamupo idamukuta Katakwe ngati mpweya wochokera mng'anjo yamoto. Padalibe pakuti nkuusa kudzuwa limene lidaphulika mwaukali. Akudzikupiza ndi chipewa chake chakapusi, Katakwe adachoka mmphepete mwadamulo nalowa mmunda kulondola malume ake a Topitopi amene adali mkati mwa mundawo.

Udali munda waung'ono koma udangososedwa theka lokha. Kwinako kudali udzu ndi mapesi ogonera. Ndipo ngakhale adali kumunda, a Topitopi ankangooneka ngati mkwati. Afupi ndi wonenepera, adali msuti yoyera ndipo nsapato zosongoka zidali phuliphuli kuphazi. Tsitsi lochuluka limene ankasunga, adaligawa mbali imodzi ndi kamzere kaja kamatchedwa seda. Zaka zawo zidali zopitirira pang'ono makumi asanu.

“Malume, chaka chino tifatuna ndi njala,” Katakwe adandaula. “Aganyu aja athawanso?”

“*Abantu ovilapha*; anthu aulesi,” a Topitopi adayankha akusisita tsitsi lawo lamzindo. Ngakhale iwo amatha kulankhula chichewa chathanzi, nthawi zina ankaphatikizira ndi chiZulu pofuna kuti anthu adziwe kuti adakhalako ku



South Africa. Akalankhula chomwecho, anakonda kubwereza mchichewa kuti wolankhulidwayo amve. Adalinso ndichisimo chotchula mawu akuti *manje* kapena *maningi* akamalankhula. “*Fotseki*, ndime yake ili kuti yoti azindivutira malipiro?”

“O Topitopi nophwawo tsaano!” mawu adamveka kuchokera chapakatali.

Mawuwa adachokera kwa Ogada, mwamuna wamalemu mchemwali wamkulu wa a Topitopi, Najibo. Dzina lamkuluyo lidali Gada koma chifukwa chakuti polankhula ankagwiritsa ntchito ‘o’ malo amene pamakhala ‘a’, anthu mmalo mowatchula a Gada amangoti o Gada ndipo mkutha kwanthawi Ogada lidasanduka dzina lawo. Mkuluyo adali muovolosi imene adayipisira mugamubutsi. Kumutu adavala chipewa chosofukira chamlaza. Paphunzi adapachikapo khasu.

“*Sawubona, umkhwenyana,*” a Topitopi adalonjera mulamu wawoyo. “*Kunjani?*”



Ogada, amene nawonso adatolera chiZulu kuchokera kwa a Topitopi, adayankha, “*Ngiyaphila, unjani wena; ndili bwino, sindidziwa iwe?*”

“*Nami ngiyaphila; nane ndili bwino,*” adayankha a Topitopi.

“Tsaanotu ophwanuwa omasimba zanzene; mutsamayadi nkadzupe,” Ogada adatero akumwaza maso mmundamo.

“Mulamu, nawenso bwanji chipongwe!” a Topitopi adatero moseka.

“Siphuzonso. Ngati mmudzi muno muli nthymba ni nkhutukumve, niiwe ni mphwakoyu. Ndiyetu chaka chino mubwira mchenga.”

“*Aibo! Mulamu, maningi usalankhule ngati ndife tapangitsa kuti mvula isagwe,*” adapherera a Topitopi.

“Ndinu kumene. Nkhalango yonse mudatha psiti nuwotcha makala. Mdamu nsomba zonse mudamaliza nuwedza mosasamala nkwangusiyamo ochule ni mbululudzu. Ni ili damu ladzala ni matope chifukwa cholima mmphepete.”

“Ife paja tidaanena kuti boma litatininkha chochita tikhoza kusiya kuotcha makala,” Katakwe adayankhira. “Boma silidapereke; tidakatani?”

“Ndiye poti panopa mitengo yonse mwatha, muzitani?” adafunsa Ogada. “Ukuwuzani kuti musalime mmbali mwa mitsinje, osamva; lero ni iyi mitsinje yafwetsereka-noyani ovutike?”

“Yammitsinjeyo itayeni; mmayesa ndi ulimi womwe azamalimidwe akutilimbikitsa masiku ano?”

“Sotanthauza kuti tizilima mmitsinje koma tizitenga madzi mmitsinje nkumapanga ulimi wanthilira.”

“Vuto mmudzi mwathumu ndinkhwidzi,” Katakwe adadandaula. “Mudakana kundisankha umfumu;”



mukadasankha ine nkadayitanitsa sing'anga adzapunike yemwe adamanga mvula.”

Ogada adaseka. “Katakwe, ndine wamvula zakale; palibe onganjate mvula...”

Katakwe adawadula. “Madala, kuona fisi sikubadwa kale koma kuyenda usiku. Nthawi inayake ndidapita ku Mulanje. Mvula idavuta kwambiri chaka chimenecho. Kudali mkulu wina dzina lake Che Bitiwelo yemwe ankatchuka ndizomanga mvula. Atamupana adayimasula; anthu amamangadi mvula.”

“Ndiye uluona kuti pali wena omene odayinjata?”

“Eya. Komanso kungotinso panopa ulimi ndimbola. Nyengo siyikupanganika.”

“Chabwino, nyengo siyilupanganika, koma suja ozamalimidwe odati tiyambe ulimi wanthirira,” adakumbutsa Ogada. “Inu mdachitapo cha?”

Katakwe ndi malume akewo adasowa chowiringula.

“Mtsinje ubu umiratu, mukwaupenya. Ulima mwangulima theka mwati muludikira mvula ibabwera. Makoponi mudalandira, feteleza mudagulitsa. Ngakhale mvula itabwera tsaano, feteleza mumtenga ku? Komanso komwe mubu ulimako, mubyalako bwa?” adafunsa Ogada. “Mubwere kumunda kwanga, chimanga chili bii chifukwa chaulimi wanthilira moti tsanoapa niwindukula mondokwa.”

“Mulamu; *umkhwenyana*,” a Topitopi adatero akumuloza mulamu waoyo mowawidwa mtima. “Uzilankhula bwino; *ukhulume kahle!* Kukwatira *usisi wami* chisakhale chifukwa.”

“Paja mumathamangira utukwana munthu otamakulangizani,” Ogada adayankha. “Koma osamayiwala kuti odabyala nkhadze kalikongwe ni nzeru zayekha komanso

wakutsina khutu ni mnansi,” adadukiza nayang’ana suti imene a Topitopi adavala. “Nnga munthu ungamabwere kumunda utavala anga ulupita kukachisi?”

“Mulamu, ine sindichita nawo zoopsa ngati zogwira khasu,” a Topitopi adakana. “Monga munthu woti ndakhala ku Kitwe, Sozibele ndi Sosafirika, ndimalimira mthumba; *ngisebenza ngemali.*”

“Ngati mumalimira ndalama, bwanji oganyu okuthawani kaamba kosawalipira?” adafunsa Ogada. “Basi napita nkapandire chimanga changa.”

“*Galu wa amfumu dzina lake nchokani pano, ine ndiweta wanga ndine wobwera ine, ndiweta wanga dzina lake ndamanga kale,*” Ogada adayimba akupita.

A Topitopi adamuyang’ana mwaukali mulamu wawoyo akupita. Adatembenukira kwa Katakwe. “*Stupid man; umuntu oyisiphukuphuku!* Amadziyesa ndani?”

“Mjomba, anthu satifunira zabwino mmudzi muno. Taonani umfumu ndi uja adandiphumitsa. Apa ndi uyu munthu wobwera akukuonerani mkodi.”

“Chonsecho ndi mdala wopanda nzeru; *indoda engenangqondo!*”

“Mutati muone, masiku ano pakakhala vuto anthu akumakafunsira nzeru kwa mdala ameneyu chonsecho mwini mbumba ndinu,” Katakwe adatero mwankhwidzi.

“Ukunena zoon, mphwanga,” adavomereza a Topitopi ndipo adabwereza mchiZulu, “*Ukhuluma iqiniso, umshana.*”

“Monga apapa iwo aja kumunda kwawo chimanga chili biriwiri pomwe ife tikulephera nkubyala komwe kudikira mvula,” Katakwe adatero. “Anthu sationa kuti ndife



mphwephwa?”

“Osadandaula,” adamulimbitsa mtima a Topitopi. “*Ngizodila naye manje manje; ndithana naye posachedwa!*”

“Osati iye yekhayu. Koma onse amene satifunira zabwino kuphatikizapo ntchembere zakaduka zomwe zidasankha mchemwali wanga uja mmalo mwa ine.”

Katakwe adafuna kuwafotokozera pulani imene idali mmutu mwake. Koma sadadziwe ngati malume akewo adakagwirizana nayo. Adayenera kupeza danga labwino lowauzira.

“Ndiye mjomba tipezana kunyumba,” Katakwe adatsanzika. “Ndidzera kaye kudamboku.”

Malume akewo adamuyang’ana. “*Umshana, nawensotu udadya matako agalu; kumeneko umakatani?*”

“Ndimakawalangiza ana olisha ng’ombe zina ndi zina kuti asapulukire,” Katakwe adayankha, akupita. “Sindikakhalitsa; ndikakupezani kunyumba.”





Samva Nkunkhu

Katakwe adapazadi kudamboko. Komatu sikuti akapita kumeneko ankakalangiza ana. Mpang'ono pomwe. Iye ankapita kudamboko kukamwa mkaka wang'ombe komanso kukakwatula zakudya za ana okusa ng'ombezo.

Kubusako kumakhala ng'ombe zankhaninkhani chifukwa abusa ankaphatikiza ng'ombe zochokera mmakola osiyanasiyana kuti zizidyera nsipu pamodzi. Mnyamata mmodzi amasankhidwa kuti aziyang'anira ziwetozo pamene anzake ankasewera kapena kuusa mmithunzi yamitengo ya matowo ndi maye.

Koweta ng'ombe kumakhala zochitika zosiyanasiyana. Abusa amakama mkaka nkumamwa, nthawi zina amagunditsa ng'ombe mwampikisano, kumakhala abusa ndi abusa kupandana, kukanizana malo odyetsera ng'ombe ndi zina zotero.

Iye adapeza ana olisha ng'ombewo akubulitsa chimanga panthukuta yandowe yang'ombe. Monga mwachizolowezi, iye adangofikira kukwatula chimangacho nkuyamba kudya.

Anawo adangokhala chikwinindi nkumamuyang'ana akudya muja zimachitira mphonda zagalu zikalandidwa chakudya ndi galu wamkulu. Kuchoka apo, Katakwe anadutsa nkunzi zingapo nafika pamene padali nthoni yathanzi nkuyamba kukamira mkaka mkamwa.

Kuti china chake sichili bwino adaonera ana aja. Anawo amaseka mozambaitsa maso awo akapita kumbuyo kwake.



“Mukuseka chiyani?” Katakwe adafunsa akunyambitira milomo. “Simukuona kuti chirombo *chikupapira miliki?*”

“Chirombo chamtundu wanji chimene chimamwa mkaka ngati khanda?” mawu amunthu wamkazi adamututumutsa.

Katakwe adadzidzimuka ngati munthu wopezereredwa akupambuka mtchire ndi mpongozi wake. Kumbuyo kwake kudayima Betina ndi Delifa. Mmanja mwa Betina mudali foni yake ija ndipo ankajambula. Iye adayimilira mwamanyazi ndipo adapita pamene padaima asungwanawo nkhope ili yakugwa.

“*Mani*, ndinudi nsikidzi,” Betina adagoma. “Sitayilo yokamira mkaka mkamwa ndidali ndisadayiwonepo.”

Katakwe sadafune kugonja. “Ndimomwe ana amuna amafewetsera kukhosi.”

Ana okusa ng’ombe aja adadzaunjirira. “Madamu, titolenkoni zithunzi.”

Betina adatenga foni ija nkumupatsa Delifa. “Takawajambula



ife tikucheza.”

Delifa adatengana ndi anawo nkupita kukawajambula limodzi ndi ng’ombe zawo. Katakwe adatsala akucheza ndi Betina amene adali waliwali mbulauzi lachikasu ndi thalauza lajinzi lomwe adalipisira mujombo yakuda. Kumutu adavala chipewa chakapusi chimene chidaphelera dzuwa limene lidali phweelo.

“Tsono zidatani kuti umfumu ukuphonye?” msungwanayo adafuna kudziwa.

“Basi kaduka ntchembere.”

“Ndimayesa umati amasankha mphwake wamfumu? Bwanji adasankha mlongo wako?”

“Mwambo wake ndiwopusa. Ngati sakufuna kusankha mphwake wamfumu pazifukwa zodziwa okha amatha kusankha mchemwali wake ngakhale mayi ake amene.”

Betina adaluka nsidze. “Monga iwe sadakusankhe chifukwa chiyani?”

Katakwe adapukusa mutu. “Aaah zosamveka...ndiye kuti amafuna kusankha munthu woti azikamutola. Amadziwa kuti adakasankha tsidya lino sadakamachita nane zabwatabwata phulu.”

“Chitha mkanda tsopano!”

“Adakangondisankha adakalira ching’ang’adza ndithu!”

“Akuluakulu siwosewera nawo; nsikidzi athana nayo,” Betina adatero moseleula. “Nanga pamenepa ukwati siwalephereka poti mgodi womwe umadalira awudiliza?”

“Achepa nane; kuthana ndi nsikidzi simasewera; pamafunika kutentha nyumba kapena kusamuka, zomwe nzovuta zokhazokha. Anthu amenewa ndiwamvetsa madzi. Ndiyambira ntchembere zimene zidandikanazo.”

Betina adamuyang'anitsitsa. "Utani?"

"Zaka zammbuyomo amayi mmudzi muno amavutika kwambiri kukatunga madzi chifukwa zitsime zinali kutali," Katakwe adalongosola. "Aboma ndi mabungwe adadzayika mijigo ndipo panopa sathanso mtunda kukatunga madzi."

Mmalo mothirapo ndemanga, maso a Betina adalunjika pamene Delifa amatola zithunzi ana aja. Ambiri mwa anawo amayima masitayilo angati a anthu omenya nkhonya. Adachitanso chidwi ndi mbalame zoyera zimene zinkatera pang'ombe nkumatolapo nthata. Ng'ombezo zikamasuntha, nawo akakowawo amalondola. Chapatali, adokowe, makosi ataliatali ali pindike, ankatola nkhono.

"Panopa ayambanso kutha mtunda," Katakwe adapitirira "Mijigo yonse ndikhumula."

Maso a Betina adabwelera pa Katakwe. "Tsono upindulanji?"

"Ndikhala mpondamakwacha. Zitsulo zamijigo ndidola mtauni," Katakwe adatero akufikisa chala chake cha mkombaphala ndi chimfumuchawo mchizindikiro chimene padziko lonse lapansi chimanthauza ndalama.

"Mmayesa umati umfumu ndiye mgodi?"

Katakwe adalavulira pansu monyansidwa. "Phu! Umfumunso nchiyani? Mmudzi mosauka ngati muno anthu nkukupatsa chiyani? Mphemvu ndi nkhufti? Komanso masiku ano anthu adapenya, ukati ulandire chiphuphu upeza wina wakakusumira kubungwe lothetsa ziphuphu. Kupanda kukwidzingidwa, umfumu ukhoza kungokulowetsa ulombo basi."

Betina adamugwira Katakwe mmapewa. "Bwanji osagwiritsa ntchito *voodoo*?"

Maso awo adaphana. Mmasomo Katakwe adaona china chake chimene sadathe kuchimvetsetsa. "*Voodoo*?"

“Sudamvepo za *voodoo*?”

Katakwe adagwedeza mutu kuonetsa kukana.

“*Voodoo* ndi dzina la mphatikizo wa chipembedzo, mizimu ndi matsenga ku Haiti. Nthawi imene ankatenga ufulu wodzilamulira, anthu akumeneko adagwiritsa ntchito *voodoo* kugonjetsera atsamunda achifaransa.”

Haiti ndi chilumba chimene chili mnyanja ya Caribbean chakummwera kwa dziko la America. Koma Katakwe izi samazidziwa ndipo pokana kuwoneka mbuli sadathirepo ndemanga.

Betina adapitiriza. “Ndiye iwe unogwiritsa ntchito zitsamba kuti ulande umfumuwo. Pajatu sikadza kokha kamaopa kulaula.”

Katakwe adatsokomola. “Ndiyetu kuwonjeza; ndiyambe umfiti chifukwa chofuna umfumu?”

“Eya. Anthu adziwedi kuti kukuveka dzina la nsikidzi mpake. Pajatu nsikidzi posafuna kulisiya gombeza imalolera kukaikidwa nawo mmanda limodzi ndichitanda.”

“Kuvuta ndimavutadi koma kutamba kokha ayi,” adakana Katakwe.

Betina adaseka. “Ndimangocheza. Monga wanena kale, umfumu uli ndiphindu lanji?”

“Ulibiretu,” adayankha motsimikiza Katakwe. “Komanso umfumuwo nkadangouvomelera umodzi omwewo kuti wandigwera pamphuno koma ndimbola. Dilu koma yomwe ndakufotokozerayi.”





Tokoloshi

Kumakhala kunyoza kumutchula bathwa kuti ‘mwandionerapati’ chifukwa dzinali limakhala lopeputsa msinkhu wawo. Koma palibe mnyozo uliwonse kumutchula bathwa kuti bathwa chifukwa limeneli ndi dzina lamtundu wa anthu afupiwa. Kutalika ndi kufupika, palibe kusiyana; yonse ndimisinkhu basi.

Zuma Zuma adali bathwa ndipo ankaunyadira msinkhu wakewo. Wokulupala ngati chule, adali ndi mutu waukulu chipumi ndi miyendo yamatewe. Nthawi zonse ankakhala msuti yakuda ndi shati yoyera, kuphazi kuli nsapato zosongoka zoyera.

“Munthu wopanda nzeru; kumangokhalira ndinali ku Kitwe, ku Sozibele, ku Delebeni koma nkumalephera kubweza ngongole; nchosadabwitsa mkazi adakuthawa,” Zuma Zuma adatafula. “Ndabwera kudzatenga ndalama zanga.”

“*Manje* ndimadalira penapake koma sizinadonse,” adafotokoza aTopitopi. “*Ngiyakwethembisa ngizokubuyisela ngenyanga ezayo*”

“*Speak Chichewa, fool,*” Zuma Zuma adakalipa.

“Ndimati ndikulonjeza ndibweza mwezi wamawa...”

“Tsiku lobweza katapira silisinha,” adakana Zuma Zuma. Adali ndi mau akulu ngati abemberezi. “Paja chikole mudapereka munda,” adadukiza nkutulutsa kope looneka ngati lamwana wakupulaimale. “Sayinani apa kuti mwandigulitsa munda.”



A Topitopi amadzitenga kuti adali namatetule. Iwo amadzitchula kuti ndi mkango, *ingonyama*, mfumu ya mamfumu, *inkosi ya makhosi*, Shaka Zulu. Akaledzera, amanyoza anthu onse ammudzi kuti ndimbuli, angadziwe chiyani anthu akuti sadatulukeko mmudzimo?

Iwo ankadzitamanso kuti palibe angawamenye mmudzimo. “Ndine Jetu ine,” ankaopseza motero. King Marshall Jetu adali munthu amene adali wotchuka kwambiri pamasewero ankhonya paubwana wa a Topitopi. Koma pamaso pawakatapirayo, “Jetu” adali chithunzithunzi chamantha ophatikiza ndi nkhwana.

Ngakhale amati timba sachepa ndi mazira ake, mnyamata wooneka ngati chipembere amene ankadzithyolathyola kumbuyo kwa Zuma Zuma adali wokwanira kuopseza munthu wina aliyense. Nkhope Zagalu, amene ankatchuka ndi dzina lakuti Chodinda, adali woopseza. Anthu amene



adachita tsoka kuti nkunziyo igwire ntchito pamatupi awo, ankati mbama yake imafanana nkumenyedwa ndi thabwa pamene chibakera chake sichimasiyana nkukhomedwa ndi nyundo.

Ngati kutulo, a Topitopi adapezeka kuti anyonyomala moonetsa kupempha pamaso pawachimbazoyo. “Pepani, bwana Zuma Zuma, ndagwira mwendo wanu. Ndibweza *inyanga* wamawa. Ndikangolephera pamenepo mudzalande mundawo.”

“Ah ah ah osandigwira,” Zuma Zuma adatero akuimika mikono yake. Kenaka adakokera suti yake imene inkamukwana ndendende.

Mmene adanjutamu, msinkhu wa a Topitopi udafanana ndi wabathwayo. Zuma Zuma adapanga chizindikiro chokhudzitsa pamodzi chala chamkhalapakati ndi mkombaphala pakamwa pake. Chodinda adamupatsira ndudu yayikulu yafodya ija pachingerezi amati ‘cigar’. Adayatsa nduduyo ndi *laitala* kenaka adakoka kangapo, fodyayo nkugwira moto.

“Ngongole yakatapira siima pamodzi. Sainani apa kuti mukalephera kubweza mwezi wamawa ndidzalanda limodzi ndi nyumba yomweyi,” adatero Zuma Zuma akuwathira a Topitopi utsi.

“*Ngicela*; chonde, bwana Zuma, ine...”

“Zuma Zuma, *pulizi*,” adatero wakatapirayo amene samalola kuti dzina lake litchulidwe moduladula. Sikuti dzinali lidali lobwereza; Zuma woyamba lidali dzina lake loyamwira pamene wachiwiri lidali dzina labambo ake.

“Bwana Zuma Zuma, mwezi umodzi wokhawo? *Just*



one month; inyanga eyodwa nje? Bwanji mudzatenge mipando?"

Zuma Zuma adanyodola kukamwa akulingalira. Kenaka adatsatsula phulusa lafodya uja. Phulusalo lidagwera pajekete la a Topitopi amene sadayerekeze kulisansa.

“Ndilanda munda wanu lero kapena muonjezere nyumba yanu ngati mukufuna ndidikire mwezi mukufunawo. Zili ndi inu,” Zuma Zuma adatero akuwaloza a Topitopi ndi ndudu ija kumaso.

A Topitopi adalibe kusankha kwina koma kuvomera. Adasaina mkabukuko.

“*Next month,*” adatero Zuma Zuma akupotoloka. “Kulephera apo, munda ndi nyumba yanu zapita.”

Chodinda adatola njerwa nkuikanyanga ngati nthongo yansima nkumwaza fumbi lake, nkhope yake ikuoneka yokhumudwa kuti sadaongole manja ake pa a Topitopi. Mwakachetechete, iye adamulondola bwana wake kuwasiya a Topitopi akunjenjemera ngati mtengo nthawi yamphepo yamkuntho.

Pamene Katakwe amafika kuchoka kudambo kuja, anadabwa kupeza malume akewo ali mkhunguzi mwa nyumba, manja ali mlitsipa. Nyumbayo, imene idamangidwa a Topitopi atangofika kuchokera ku Joni, imaonetsa kuti nthawiyo iwo adafika ndi ndalama. Panopa malata adali atachita dzimbiri, ming’alu ikuoneka mmakoma ndipo mmazenera ambiri magalasi adali osweka. Khola lophotchoka limene lidali kuseri kwa nyumbayo chidali chizindikiro chakuti panthawi ina yake iwo adali ndi ng’ombe.



Agalu awo asanu, ali nthiti lakaa, adali lambyi mkhundu mwa a Topitopi akulimbana ndi ntchentche zimene sizimatha mmapirikaniro ngati njuchi pamng'oma. Katakwe samamvetsetsa chifukwa chimene malume akewo amawetera imbuzo chonsecho amakanika kuzidyetsa komanso dondo lakuti nkukachita liwamba lidali litatha.

“Bwanji, mjomba?” Katakwe adafunsa.

“*Eish, manje* sindikudziwa chomwe chikunditsata mmudzi muno,” a Topitopi anadandaula. “Nkadakhala mbalame nkadauluka kubwerera ku Delebeni basi osadzapotolokanso.”

“Mpaka pamenepo, malume. Mwaona mazangazime anji?”

“*Umshana, Tokoloshi kwaba lapha*; Tokoloshi anali pano. Wandisambwadza koopsa.”

Katakwe adadziwa munthu amene malume akewo amatanthauza. Tokoloshi lidali dzina lonyoza limene malume akewo adamuveka Zuma Zuma. Iwo adamuuzwa Katakwe kuti pakati pamtundu wa maZulu, Tokoloshi kadali kandondocha kakafupi koyipa kwambiri kamene asing'anga amapanga akafuna kukhaulitsa munthu. “*Manje bathwa uyu ahlupha kakhulu ngati tokoloshi*,” ndimmene dzinali lidabwerera.

“Zuma Zuma anali pano?”

“*Yebo, umshana*. Wandininkha *deadline* yoti ndimubwezere chikwerete chake. Apo bi alanda munda ndidachititsa chikole uja.”

“Malume, nanunso simunaganize bwino; munda amapangitsa pinyolo?”





“*Maningi* bwanji *ukhuluma* ngati kuti ndalama zake sitinadyere limodzi?”

“Katakwe adaseka. “Tsibweni, ndalama zimene zija tidalambasha nazo koopsa. Mahule mtauni muja adadziwa kuti mwalowa anamadyabwino. Mukukumbukira bala tidatseketsa ija?”

Chikumbumtima chidaoneka pankhope ya a Topitopi. “Ndingayiyiwale? Simuja tidakumana nchimayi Chambuyo ngati mbiya chija?”

“Eya, mjomba. Mahule timachita kusankha, akutilimbirana ngati ntchentche pautaka,” adanyadira Katakwe.

“Tsono ndaonjezeranso chikole chanyumba kuti andipatsedanga loti ndibweze mwezi wamawa,” adafotokoza a Topitopi. “Ndikalephera kupereka ndalamazo ndiye kuti supita ndi munda wokha komanso nyumbayi.”

Nkhope ya Katakwe idawala. Apa adapeza danga lakuti atulutse nkhanu yamijigo ija. “Mkulu ameneyu ndi *zoba* eti; tsono akuti *tizibuleya* kuti?”

A Topitopi adangoti zyoli ngati namwali pammeto.

“Osadandaula, tsibweni; chaphulika chapsa, mkamwini konza nguwo. Kupititsa munda ndi chibwana cha mchombo lende. Nkadati kamunthu kamene kaja ndikangokawedzera gule nkukakalikita koopsa koma ndadziwa komwe tipeze khobidi.”

Malume akewo sadayankhe. Mmalu mwake adatulutsa kabotolo kaphanthi kajang’ala natsanulira kukhosi.

“Mukukumbukira kuti amabungwe adayika mijigo mmudzi muno? Mtauni zitsulo za mijigo ndi ndalama,” Katakwe adafotokoza. “Ndikhumula yonse nkukagulitsa.”





Tsibweni akewo adapuma mozama. “Mmayesa nthawi ankabyala mijigo imene ija amati akufuna kuti amayi asamayende mtunda wautali?”

“Eya,” Katakwe adavomera akuwatchaya malume akewo paphunzi mwachinzake. “Mjomba, nokha mukudziwa Tokoloshi ndiwosowetsa mtendere. Kutu iye uja adzatiyalutse pamudzi pano ndikuti amayi aziyenda mtunda wautali, chabwino nchiyani?”

“Amayi aziyenda mtunda wautali,” a Topitopi adayankha mosazengereza.

Katakwe adaseka. “Sivuto lathu, malume. Umfumu ndi uwu adandimana. Akadandininkha, tidakadya bwino.”

“*Ukhuluma iqiniso, umshana*. Vuto limeneli adalishosha wokha. Ndidayesera kuphumitsa dzina lako koma palibe amene adavomera. Kuli bwino kammayi akuti nkamfumuka kasayende moyera.”

“Pamenepo tsopano tikumvana, malume. Ndivuvuta koopsa mmudzi muno. Ngati *giledala yamtundu wa D7*. Ukamukanika umfumu mpomwe anthu adzaone kuti kuli bwino adakangosankha ine,” Katakwe adatero.

“Komanso paja zimatheka munthu kumuvula umfumu ukamukanika,” adakumbutsa a Topitopi. “Timung’ambire kumsana mayi ameneyu.”

“Malume, ndikuuzeni zoon; mtima wanga sukhala pansu nkutsompholedwa umfumu kuja. Ndidakawayeretsa mmaso anthu ammudzi muno.”

“Ndikudziwa,” adatero a Topitopi akumupsinyira diso. “Koma titachenjera manja tikhoza kuwukolopola. Osatinso kalekale koma *manje manje*. Ifeyo tizingomwetulira pansu



ngati chiswe. Anthu akatopa nazo azidzati umfumu wamulaka. Ndiye paja mbewa zikatha mdambo amanona ndi swiswiri.”

“Pamenepo ndiye kuti tipha mbalame ziwiri ndi mwala umodzi; kupeza ndalama komanso kukwatula umfumu.”

“Nchomwetu ndimakukondera, mphwanga. Umaganiza mwachikulu,” a Topitopi adabokera. “Koma ofunika kuchita mosamala chifukwa achitetezo kungokubotcha *manje* ukathera mmanja mwa *amaphoyisa*.”

Katakwe adaseka. “Malume, talikita nkhalango yayikulu ya Dzalanyama mitengo psiti alonda a *forest* osatigwira mpaka boma kuyikamo asilikali ndiye mukanene kukhumula mijigo? Yonse ndithana nayo. Amayi akafuna madzi...”

“Mitsinje ndi maiwe zilipo,” malumewo adamalizitsa akuombetsana zibakera.





Chilikuphedu

Kalekale dziko lidakali mphonje, padali mayi wina wake dzina lake Nadale. Mayiyu adali waulesi wadzaoneni mwakuti pakhomo pake pamakhala pautchisi ngati anthu adasamuka.

Chifukwa chotopa ndi umvewo, mwamuna wa Nadale adathawa kumusiya mkazi wakeyo ali ndimwana wakhanda. Ulesi wa Nadale udali wokhodzokera mpaka amalephera kumusamalira bwinobwino mwanayo ndipo nthawi zambiri khandalo limangokhalira kulira.

Chapafupi ndi mayiyo pamakhala nkhalamba ina yake dzina lake Chilikuphedu. Chilikuphedu kadali kankhalamba kochepe thupi ndi kakafupi kopanda dzino ngakhale limodzi mkamwa. Nkhalambayi inkadana kwambiri ndi ana ndipo mwana uja akamalira imayesera kulubyira koma izi sizimathandiza chifukwa mwanayo amalira pafupifupi tsiku lathunthu.

Kulira kwa mwanayo kumaisowetsa mtendere nkhalamba yodana ndi anayo ngati chilonda chakumsana. Nthawi zonse maganizo ake okhudzana ndi mwanayo amakhala aupandu. Ikatenge kamwanako nkukakataya mchitsime? Kapena kukakaponya kuphedi? Kapena ng'ombe zikamadutsa ikakaponye mumpito kuti zikakaponde? Kapena akangotentha nyumba ya amake kuti kakapsere momwemo?

Masiku adapita nkhalambayo ikusowa pouika mtima



kuti ithana bwanji ndi khandalo. Kenaka ganizo lidayifikira ndipo nkhope yake idawala.

Idapita kwa Nadale. “Mdzukulu, ndikuona kuti ukumazingwa ndi mwanayu kaamba kotanganidwa ndi ntchito zapakhomo; bwanji ndikhale mlezi wake?”

Ndiulesi wake, Nadale sadazengereze; adampereka mwanayo. Chilikuphedu adachoka ndi khandalo monthunthumira ngati galu woba mazira.

Koma mphuno salota, Chilikuphedu adali mthakati. Pofuna kuti mwana uja asamalire, iye ankamugulula ziwalo zonse-mutu, manja, miyendo-chilichonse nkukhala pachokha. Mdimu ukamagwa, ankabwezeretsa ziwalo zonse nkukamupereka kwa amake.

Nadale sadalotepo kalikonse ndipo ankakhala wosangalala chifukwa tsiku lonse sankamva mwana uja akulira. Ichi chidakhala chizolowezi.





Akafuna kuitanitsa mwana uja, Nadale ankayimba nyimbo yakuti, “*Chilikuphedu nangananga Chilikuphedu, nangananga, bwera mmwanayo nangananga Chilikuphedu, nangananga, kuti adzayamwe, nangananga Chilikuphedu, nangananga.*”

Kuti mwana uja alunge, Chilikuphedu amayenera kumayimba nyimbo akamalumikiza ziwalo zake. Nyimbo yake ankati, “*Mwana lungalunga nkuperekeze kwa amako, mwana lungalunga nkuperekeze kwa amako.*”

Tsikulo, Chilikuphedu adakatenga mwana uja monga mwachizolowezi. Adamugulula monga ankachitira nthawi zonse. Zidangochitika kuti a Nasiriya, mayi a Nadale adafika mwadzidzidzi kuti adzaone chidzukululu chawocho.

“Chilikuphedu!” Nadale adayitana.

“Eee,” adavomera Chilikuphedu. “Kwagwanjinso nanga?”

“Bweretsa mwanayo adzamuone agogo ake,” adakuwa Nadale.

Atamva choncho, Chilikuphedu adayamba kuyimba kuti alumikize ziwalo zamwana uja. “*Mwana lungalunga nkuperekeze kwa amako,*” idayimba nkhalambayo ikulumikiza mutu. Idatola manja. “*Mwana lungalunga...*”

“Chilikuphedu!”

Chilikuphedu adadukiza. “Ndubwera!” Adayambanso kuyimba. “*Mwana lungalunga nkupereke...*”

“Chilikuphedu, agogo ake akuti sakhalitsa bwera naye mwanayo mwachangu!”

Kuti chiwalo chilumikizike, Chilikuphedu amayenera kuyimba nyimbo yonse. Akati azimaliza kuyimba Nadale amakhala kuti waitananso. Motero chimene chidalumikizika





udali mutu wokha uja basi.

“Tsono akamayitana akuti nilumikiza bwanji?” nkhalambayo idakalipa. “*Mwana lungalunga, nkupe...*”

“Eee Chilikuphedu, amayi akuti akupita,” adakuwa Nadale. “Basi ndubwera komweko ndidzamutenge ndekha!”

Itangomva mawuwa, mantha adayigwira nkhalambayo. Ngakhale adali masana, idapanga matsenga ake ndipo pamene Nadale amalowa iyo idasonthoka nkuthawa ili pandege yake yachipapa.

Mwana uja sadalungenso komanso Chilikuphedu sadaonekenso kufikira lero.

“Phunziro lanthano yathuyi ndilakuti ulesi ndiwoyipa. Ngati ntchito ndiyofunika ugwire wekha usamadalire kuti akugwirira ndimzako,” gogo Bwetubwetu adatero ndipo monga mwa nthawi zonse adamaliza nkuti, “Kupherophero nkumnyendo, phwetekere mbu wamera, zimera zanga ndevu, zikampemphera mowa mpaka ndzamwanso.”

“Agogo, nanga bwanji Bandawa amapanga ulesi?” adafunsa Diwati akuloza Katakwe.

Banda chidali chiwongo, kapena kuti mfunda, wa Katakwe. Katakwe adaponya diso lake pamphwakeyo amene adali wazaka khumi. “Amati ndine wamanja lende nndani?”

“Anthu onse mmudzi muno,” adayankha mwanayo. “Bwanji nanga mumagonabe mnyumba ya agogo ngati mwana?”

“Mphwanga, anthu amachita nane kaduka poti ndine wachitukuko,” adanama Katakwe. “Komanso ndimagona ndi malume aja kuti ndiziwachezetsa.”

Udali usiku wochititsa kaso. Mwezi udali ndala ngati masana ndipo nyenyezi zidakongoletsa mlengalenga apo ndi





apo. Chakutali, Katakwe adatha kumva asungwana akuyimba nyimbo ija yotchuka ya ana achizungu koma mchichewa akuti, *‘Landani buliji folinda, folinda, folinda, landani buliji folinda, mai feya lede, mai feya lede, lede, lede, mai feya lede, mai feya lede.’*

“Agogo, tiuzeninso nthano ya Madoli,” adapempha Mnyangw’ira.

Padali gulu lalikulu la ana limene lidakhala mozungulira gogo Bwetubwetu. Ena mwa anawo adayamba kusinza.

“Ndidzafotokoza mawa,” gogo Bwetubwetu adayankha. “Kwada tsopano mukagone. Koma monga ndimanena nthawi zonse, osamatengeka ndi zinthu zopanda ntchito mungadzafere kulondola mchenga woyera monga Madoli.”

Anawo anabalalika mosangalala kusiya anyamata okulirapo. Katakwe, amene adakhala pakundu pagogoyo, adati, “Nanunso kagoneni, ayiya. Ndingocheza pang’ono ndi mafanawa basi nane nkabe tulo.” Adatembenukira kwa anyamata aja. “Aphwanga, tiyeni tipange ndagi kenaka tikapondere mabulangete. Ndiyamba ndine. Ndagi!”

Anawo adayankha, “Gize.”

“Kuseri kwaphiri kwalira ana angelo.” Kwakwananda adaiphula, “Chisale, chisekekese.”

“Chimunda uko koma pokolola nkumanja.” Woyankha adati, “Tsitsi.”

“Nyumba yanga ili ndi mzati umodzi,” ndagi idaponyedwa. “Bowa,” idawakhidwa.

Wina adaponya yakuti, “Ndili ndi mphasa koma ndimagona pansu.” Woyankha adayikhonza, “Dzungu.”

Nthawi idapita akusewera ndagizo. Kenaka Katakwe





adawauza ana aja kuti akagone. “Tsogolani, ine ndizimitse kaye motowu.”

Onse adachoka kumusiya Katakwe. Iye adakhala chete kwakanthawi, atatchera khutu. Mudzi wonse udali zii, kuonetsa kuti onse agona.

Kenaka adanyamuka napita panthochi pamene adasokolotsapo kasaka. Mkati mwa kathumbako adatulutsamo masipanala ndi zida zina.

“Tsopano mijigo iwone mbwadza,” iye adadzilankhulira.





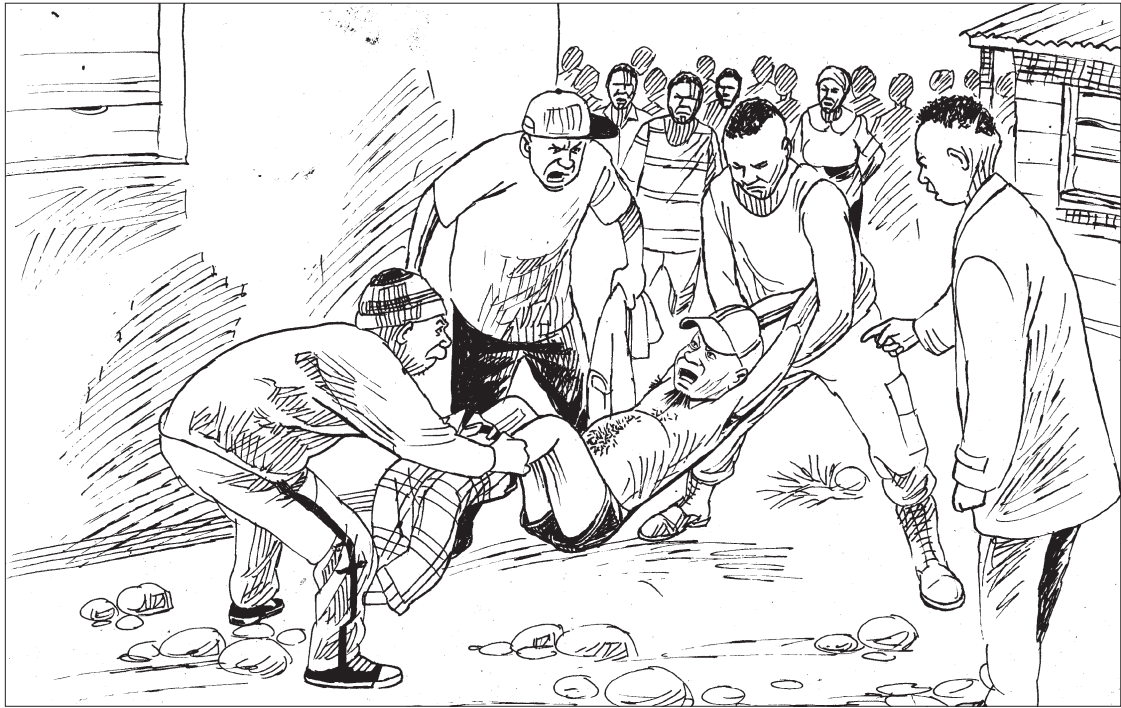
Kutauni

Anthu ena amangobadwa oyipa maonekedwe ndi mumtima momwe. Mkuluyo, amene ankadziwika ndi dzina lakuti Noriega, adali mmodzi mwa anthu otero. Wakuda ngati njoka yamdambo, adali wonenepa mosasiyana ndi mphutsi yamchikuni ndi wamfupi ngati chitsa. Ngati izi sizidali zokwanira, adali ndi kamutu kananama koma maso akulu ngati akadzidzi ndi mphuno zophwathalala mosasiyana ndi mpuno wagalimoto zakale zamtundu wa *Bedford*. Makutu ake amaoneka ngati zitseko zagalimoto zotsegula.

Nyumba ya Noriega idali mumpanda waukulu pamchombo penipeni palokeshoni ya Phwetekere. Mkati mwampandamo mudali ngati mumsika. Pena padali matumba achimanga, pena matumba amakala, pena mulu wamatabwa, pena mulu wakatundu wamnyumba, pena katundu wovuta kumufotokoza. Zitsulo zimene Katakwe adabweretsa zidaunjikidwa pakona ina pamene padalinso milu yazipangizo zosiyanasiyana zamagetsi.

“Zitsulo zimenezi zimabweretsa *dinyero* yabwino,” Noriega adabokera mchichewa chomveka ngati cha ku Mozambique. Ena ankati bambo ake adali wothawa nkhondo wa ku Mozambique amene adadzakwatira ku Malawi nthawi yankhondo yapakati pa Renamo ndi Frelimo. Kaya zidali zowona kapena zabodza koma palibe limodzi mwamayiko awiriwa lidakadanyadira kuti mkuluyu adali nzika yake. “Mijigo yonse imene uzigulula uzibwera nayo kuno.”

“Apapa ndiye kuti kumudzi kwathu yonse ndakwangula,”



Katakwe adaulula. “Zitsulo zamaulalo bwanji?”

“Ukhoza kubwera nazo,” Noriega adayankha. “Kuno timagula china chilichonse.”

Noriega adatulutsa ndalama nkumupatsa Katakwe. “Nawa makobiri ako.”

Katakwe adayang’ana ndalamazo moderera. “Zitsulo zonsenzi ndalama zake zomwezi?”

Maso obulungira ngati abirimankhwe adamuyang’ana mopanda chidwi. “Iwe umati zikhale zingati?”

“Mijigo imeneyi ndi yamamiliyoni,” Katakwe adaunikira.

“Iyitu simijigo koma zitsulo. Amene amatigula ife amakapangira zinthu zoti sizingakwane ndi miliyoni yomwe.”

Katakwe adakwapulitsa nsidze. “Zanyunyū chomwechi?”

“Chinthu ukangochichotsa pamalo pake sichikhalanso chanyowani, achimwene,” Noriega adafotokoza. Adayang’ana pawotchi yake yapamkono. “Ngati sukufuna tenga zitsulo



zako ukagulitse kwina.”

Katakwe adadziwa kuti mkuluyo adamufinya pakhosi. Padalibenso kumene adakapita nazo. Adangolandirabe ndalamazo.

Mmene ankapita kusiteji yabasi, sitepe yake idali yofanana ndi yamunthu wakuti walandira uthenga wazovuta. Palibe chimene adapindula. Ndalama imene adapeza siyimagwirizana ndi zinthu zimene adaononga. Koma nanga adakagwira mtengo wanji?

Akuyandikira pasiteji ndipamene adaona gulu la anthulo. Padaoneka kuti pankachitika zina zake chifukwa anthuwo adaunjirira ngati makwangwala akamadya chowola pamsewu.

Adayima kwakamphindi, akudabwa kuti anthuwo amatani. Kenaka adakumbukira mawu amalume ake. “Mtauni muli matsotsi. Ukasamale ukakalandira ndalamazo.”

Adafuna kupitirira pamene mnyamata wina wamtali wateputepu ngati nsungwi ali musikipa yayikulu adapezeka ali pambali pake osadziwika kumene wachokera.

“*Mani*, ngati mukufuna kutcheza dola, makina ake ndi awo,” mnyamatayo adaloza khwimbi lija.

Katakwe adaponya diso pamnyamatayo. Kodi iye sadali imodzi mwa mbava zimene malume ake adamuchenjeza kuti akasamale nazo zija? Koma iye adali wochenjera. Palibe adakatha kumupusitsa.

“Chikuchitika nchiyani?” Katakwe adafunsa mwachidwi.

“Bulazi, kandimverere adakanena zammaluwa; tiye ukadzionere wekha,” adatero mnyamatayo. Adatambasula dzanja lake. “Ndine Primo.”

Katakwe adalandira moniyo. “Ine ndine Katakwe.”





Adamutsatira Primo, amene adapapatula njira mukhamulo mpaka Katakwe adalowa mkati. Mchippingumo mudakhala mnyamata wovala suti yapamwamba amene adali ndi njuga mmanja. Pambali pake padali mipukutu yandalama.

“Kusewera njugayi nkosavuta. Pali makhadi atatu; dayamondi, sipedi ndi mtima. Dayamondi ndiwopusitsira wosewera. Ukasankha mtima, ndiye kuti wawina. Ukasankha sipedi ndiye waluza,” mnyamatayo adafotokoza akupanga chizindikiro chodula pakhosi.

Kwakamphindi Katakwe adaonerera njugayo. Ena amapambana pamene ena amalephera. Koma chimene adaona ndichakuti iye amatha kudziwa khadi yowina. Primo samanama. Atasewera njugayo adakatha kuchulukitsa ndalama zimene adali nazo. Nkhope yake idawala.

Adagwa mmaula anjugayo.

“Uyu ndi dayamondi, uwu ndi mtima ndipo iyi ndi fosholo,” mnyamata wanjugayo adatero mmawu okhala ngati akuyimba nyimbo kwinaku akusakaniza makhadi aja. “Mtima uli pati?”

“Pakati!”

Wanjugayo adaonetsa makhadi. Katakwe adalondola.

“Amiyanga ine!” adakuwa wanjugayo. “Ha, ndalama zanga zapita.”

Katakwe adabetcha ndalama zochulukirapo. Adawina kuonjezera kawiri.

“Yudasi Isikarioti, kodi uli pano kundipereka monga udachitira ndi Ambuye Yesu?” adalira wanjugayo.

Posakhalitsa Katakwe adaledzera nkupambana kwakeko. Mmodzimodzi osewera njuga ena adakhala owonerera pamene ndalama zimene Katakwe amabetcha zidakwera



kufika pakuti sangakwanitse.

Pomalizira, iye adatsala yekha. Katakwe amati akabetcha, wawina, akabetcha wawinanso. Owonerera adamuchemerera mwakathithi. Akumva kukoma, Katakwe adapitirira kubetcha ndipo nthawi yonse amapambana. Wanjuga uja ankangowoneka ngati munthu wakuti akumira mmatope.

“Basi tiyimire pomwepa,” adapempha wanjugayo. “Ndisiyireko kangachepe.”

Katakwe adaseka. “Ndine nsikidzi ine, kuthana nane nkutentha nyumba kapena kusamuka. Ndikamachoka pano ndikusiya ulibe ndilobowola lomwe.”

Wanjugayo adasokoneza makhadi ndikutseka maso ake. “Sindingathe kuonanso. Wina andiuzze ndaluza ndalama zingati?”

Chala khethe, khadi nkuoneka.

Maso a Katakwe adaturuka. Adaluza!

“Kalanga ine, ndimaganiza wandimaliza,” adatero wanjugayo. “Bwana, tiyimire pomwepa musadandikolopole zonse.”

Katakwe adayang’ana mwadyera mipukutu ya ma K2000 imene idali pakundu pawanjugayo. “Usiya ukakhala kuti ulibe ndi wani tambala yomwe yositika.”

Njugayo idapitirira. Katakwe adasewera ngati wolodzedwa. Amati akabetcha, waluza, kubetchanso, nkuluzanso. Koma adasewerabe. Mosayembekezera, adazindikira kuti ndalama zake zonse zatha.

“*Mani*, tiyeni tilekere pomwepa musadaluze zonse,” wanjugayo adamulangiza akuthyolera mthumba ndalama zimene adawina.

“Mayazi. Ndalama zimene ndinali nazo ndizomwe

wawinazo,” Katakwe adatero mozazuka. Adayenera kusewerabe kuti awine ndalama adaluzazo. “Ndikusitika jekete.”

“Umenewo ndiye mtima!” adabwata owonerera aja. “Biggie, mumatiyimirira.”

Jekete lidapita. Mokwiya, adasitika shati. Nayo idapita. Khadi lidatembenezidwa. Wotchi yake yapamkono idapita. Khadi idatembenezidwanso ndipo adapezeka kuti wagwanditsa nsapato zake.

“Ndasitika thalauza,” iye adakuwa ngati wapenga.

Khadi lidawonetsedwa. Thalauza lidapita. Adapezeka kuti alibenso chakuti akhoza kugwanditsa.

“Mani, ndipatseni ngini yanga,” wanjugayo adalamula.

“Tsono ukuti ndichoka pano ndili chibadwire?”

Wanjugayo adamwetulira ndi pakamwa pokha. Mmaso mwake mudali moto. “Kuti uvala chani ndiliba nazo ntchito. Dzenje ndi ilo, tikufotsera kulekeza mchiuno. Ndipatse zomwe ndawina kapena tichite kukuvula?”

Katakwe adamwaza maso. Primo sadaonekenso. Anthu ankamuchemerera aja adamuyang’ana momuwopseza. Adazindikira kuti adamatidwa phula mmaso. Anthuwo sadali owonerera. Adali anzake a wanjuga uja ndipo ntchito yawo idali yokola anthu kuti agwe mumsampha wosewera njugayo.

Adamuvula zovala zonse. Mwamwayi, adavala bombasa mkati. Wanjugayo adamuonyera chiguduli. Achifundo ndiamene adamugulira kabudula pakaunjika ndikumupatsa thilansipoti yobwerera kumudzi.



Kwerekwere

Mpingo wa Dutch Reformed Church, umene udachokera Mku South Africa, ndiumene udabweretsa chikhristu kwa Sinyala kudzera pamishoni imene mpingowo udakhazikitsa pa Malingunde. Mpingowu, umene ungangotchedwa ‘a datchi’, sunkalola akhristu ake kulowa kugule. Iwo unkatenga nyau ngati chinthu chachikunja. Motero anthu amene ankatumiza ana awo kudambwe ankachita izi mobisa kuopa kudulidwa mumpingo.

Koma zinthu zimasintha. Ndikupita kwanyengo, anthu akuda padziko lonse lapansi adayamba kunyadira chikhalidwe ndi miyambo yawo. Izi sizidaphonye anthu a kwa Sinyala. Nawonso adayamba kunyadira gule wamkulu ngati chimodzi mwa chikhalidwe chawo. Ngakhale nawonso mpingo wa Dutch Reformed Church udali utasintha dzina kukhala Nkhoma Synod yampingo waukulu wotchedwa Church of Central Africa Presbytery, umene mchidule umatchedwa CCAP. Tsopano sichidali chochititsa manyazi kapena chachilendo munthu kukhala wometa komanso mkhristu.

Udali mmawa. Nyauyo idadziwiratu kuti tsikulo ndalama izitcheza ndipo idazipangadi. Adali kangw’ingw’i, ali mmasaka, wamutu wosongoka. Adavina mosangalatsa ndipo anthu adasupa. Siudali mwambo wina uliwonse wapadera. Koma pokhala nthawi yakuti nyau zidali zitakhalira, gule ankatuluka nthawi ina iliyonse.

“Amayi amayi nilujiwa ni ng’ona,” adayimba guleyo ndipo amayi adayankhira, *“Amayi amayi amakaka olujiwa ni ng’ona, amakaka jiwani eee aye eee jiwani.”*



Amakaka ndi dzina losewerera la gule. Gwero lanyimboyi lidali lakuti padali nyau ina imene italowa mumtsinje idagwidwa ndi ng'ona. Ndiye pakuti nyau siyilankhula, iyo idayamba kuyimba ncholinga chakuti amayi ayipulumutse. Koma mmalo moyipulumutsa, amayi aja adaganiza kuti guleyo wayambitsa nyimbo yatsopano motero adangolandirira nyimboyo. Pamene amadzazindikira kuti amakaka amapempha chithandizo, guleyo adali atajiwa.

Anthu adaponya ndalama zosupa mmbale kwinku kangw'ingw'iyo akuvina. Betina adali pomwepo ndipo nyauyo idavina ngati ikuvinira iye yekhayo. Pafupi padali dzala lodzala ndi phulusa. Pofuna kugometsa msungwanayo, guleyo adaganiza zodziponya mnkhutimo.

Adajowelamo ndipo adabisika ndi chifunga chaphulusalo. Anthu anadabwa nyauyo ikujowa ngati yaponda misomali. Kenaka idautaya nkuwe nkufwamphuka mdzalamo. Apa mpamene



anthuwo adazindikira kuti chirombocho chidajowera mphulusa lokhala ndi makala amoto. Guleyo sadayimense, adathamanga liwiro lamtondo wadooka kulowera kumadzi.

Masana, Katakwe ndi a Topitopi adalowera kuchikhuthe kwa a Kanjaye. Katakwe ankayenda motsimphina pakuti ankati adalawwa ndi minga. Ngakhale atafika kumowako adakhala movutika akudandaula kuti adatuluka chithupsa.

Mochedwa, mpamene Katakwe ndi malume akewo adazindikira chimene chimachitika. Poyamba zimangokhala ngati zimachitika mwangozi kuti toti ndi velemotiyo zimawalumphika. Katakwe adatcherezera kuti aziwakhe pamene Puzani adati, “Menyani mpuno, ingamwe dibi.”

Awa ndimawu amene munthu aliyense amene wapita kumowa chimanjamanja amawaopa. Chimakhala chining’a chotanthauza kuti amanidwe mowa. Ndipo mosabisanso, toti ndi velemoti ija zidawadutsa awiriwo. Mokwiya, Katakwe ndi a Topitopi adaganiza zongowona msana wanjira.

“*Manje* talowadi mchala eti,” a Topitopi anadandaula. “Ndi akafucheche omwe odyera kumthiko ngati a Puzani kumatimana mowa!”

“Malume, ndimwayi wanji umenewu?” Katakwe adabuwula. “Ulimi ndi uwu watilaka. Ndalama andilandanso mtauni. Kuyesera kuwedza gule ndi ujanso ndinakumana ndi minyama. Tokoloshi atilandatu munda uja.”

A Topitopi adaseka. “Nawenso pamene paja unamkwitsa; kufuna kugometsa namwali kokhakokhako! Pajatu amati gule wodzikuzika adaphulika.”

Naye Katakwe adaseka. “Kuyifera, mjomba.”

“Tokoloshi satilanda munda, mphwanga. Ndapeza pulani yopezera



ndalama yoti tikamubwezere.”

Katakwe adayima nayang’anitsitsa tsibweni akewo. A Topitopi adapitirira. “Timafatu ndi ludzu mwendo uli mmadzi; pajatu Ogada ndimkamwini.”

Achewa amatsatira mwambo wachikamwini. Mwambowu umatanthauza kuti mwamuna ndiye amayenera kukakhala kwawo kwa mkazi. Izi zimakhala bwino chifukwa ana kwawo ndi kwa mayi awo ndipo savutika ngati makolo awo amwalira. Koma nthawi zina mkazi amatha kukakhala kwawo kwa mwamuna ndipo ichi chimatchedwa chitengwa. Vuto lachitengwa limakhala lakuti ana amatchedwa “oberekedwa” ndipo amadzavutika makolo awo akanwalira chifukwa amatha kuthamangitsidwa kuti apite “kwawo”, kutanthauza kwa mayi awo.

“Ndikudziwa,” adavomereza Katakwe.

“Mchemwali wanga atamwalira, iye uja tidangomusiya pamudzi pano chifukwa ndi mulamu wachitukuko komanso wakhalitsa,” adafotokoza a Topitopi. “Koma njala ikavuta, galu amadya mwana wake.”

“Sindikumvetsa, malume...”

“Mphwanga, timulande munda amatumbwira uja. Munthu wobwera, *kwerekwere*,” adatero a Topitopi akugwiritsa ntchito dzina limene anthu a ku South Africa amatonzera anthu obwera mmalokeshoni. “sangamatinyoze pamudzi pali pathu.”

“Malume, pamenepo mukulankhula. Koma tikhoza kuwuphula bwanji?”

“Zazing’ono. Iwo aja tiwasudzule kuti azipita kwawo.”

“Tsono tikawayinga, apita kuti?”

“Mphwanga, kupha nyani nkusamuyang’ana nkhope,” adaunikira a Topitopi. “Ine ndikungofuna munda. Yosudzulayo ndiyophera

awemba. Akapita, iwe utenga nyumba yawo ija.”

Ogada ndiamene adali ndinyumba yamakono mmudzimo. Dyera lidamugwira Katakwe. “Paja ukufuna kukwatira ndiye sungapitirire kumagona mnyumba mwanga uli pabanja,” adaponya nyambo a Topitopi. “Komanso getsi ngati limene lija lofunika nyumba yabwino.”

Katakwe adamezera malovu ngati galu wodikilira chakudya chankhuli. “Zikhoza kutheka?”

A Topitopi adaseka. “Zitheka. Zonse ndisiyire. Nkhaniyi ndikayitula kwa agulupu poti mlongo wako adamusankha nyakwawayu sangalole. Ukaona momwe makosana amapindira nkhani.”

“*Kansikidzi tamvera mwaiwe, mimba yaphanthiyo,*” Katakwe adayimba mosangalala akupalasula ngati nyolonyo. “*Mmawa nkukulankhula, mdzulo nkukulankhula.*” Malume ake adavina mozungulira ngati ali pamnedza nkudzamalizitsa, “*Mimba yaphanthiyo!*”

Katakwe adaseka. “Malume, ndife bibi yopambukira mmadzi; kuyesera kutimizira apa, timakatumphukira apo.”

Masana atsiku lotsatira, awiriwo adatulukira pakhomo lamfumu. “*Sawubona, abakhulu,*” a Topitopi adalonjera amfumu. “Agulupu, paja mlongo wanga adatsiya zilumika zitatu zapitazo *manje* timafuna tiwasudzule alamu.”

Mfumuyo idawayang’ana a Topitopi mozizwa. “Muwasudzule? Cholinga?”

“*Manje* kuti amasuke akakwatire kwawo.”

Mfumuyo idaseka. “A Topitopi ndinu munthu wamkulu. Alamu anu adabwera kuno kuchikamwini ali mnyamata, pano mmutu mwakhoma malata ndiye mungati azipita kwawo? Kwawo kwake kuti?”



“Kwawo kwa a Chinkhwiri ku Dowa,” adayankhira Katakwe.

“Cheteka, udakali khanda!” mfumuyo idakalipa. “Ogada akhala mmudzi muno zaka zoposa makumi anayi, ngakhale atabwerera kwawoko, akakocheza potani?”

“Pomwe adachokera,” adayankha a Topitopi.

“A Topitopi, mukukumbukira zomwe ndidanena pansywa yachemwali anu paja?”

A Topitopi sadayankhe.

“Ndidaneneratu kuti bambo amenewa nyonga zawo zathera pamudzi pano ndipo pasadzapezeke owazunguza. Ngakhale chitanda chawo tidzayika mmudzi mommuno.”

“Amfumu, pajatu kwa eni kulibe mkuwe ndiye mwina alamu akhoza kufuna woti akawalonge diso momwe nchaka ndimati tiwamasule. Palitu zina zimavuta kuti munthu unene wekha.”

“Kwawo ndi pamudzi pano,” idatero mfumu. “Maziko awo ali pamudzi pano; kwawo azikatani?”

A Topitopi adasowa choyankha.

“Makhalidwe ngati amenewa ndiamene akupangitsa kuti masiku ano anthu asamakhale kuchikamwini kapena kuchitengwa; mmalo mwake akumakangogula malo kuchilendo kuopa kuti wina akadzamwalira, wotsalayo amavutika.”

“*Ngangifuna ukusiza; inetu ndimangofuna kuwathandiza...*”

Mfumu idawadula. “Munthu umamuthandiza pomulanda zinthu zake? Ngati mumawerengera kuti mulanda munda ndi nyumba, mwalemba mmadzi. Ndikadzangomva kuti mumazunguzanso mulamu wanu, inuyo ndi mphwanuyu ndi amene mudzaone msana wanjira pamudzi pano.”





Chikopa Chafisi

Kudali kutayamba kachisisira, dzuwa limene lidali litatsenjera kuseri kwaphiri la Dzalanyama litalocha kumadzulo ndi mtundu wofiira. Katakwe adakhala pakhonde akucheza ndi a Topitopi kwinaku akulandizana chipanda chamowa wamasese. Pankauluka ntchentche zambiri zimene zinkafuna kutera mchipandamo.

“Amfumu amene aja ndi achitsiru,” Katakwe adalalata akukupiza ntchentche imene imaonetsa kuti ikufunitsitsa itagwera mchipandamo mwanjira ina iliyonse. “Kumakhalira kumbuyo munthu wobwera.”

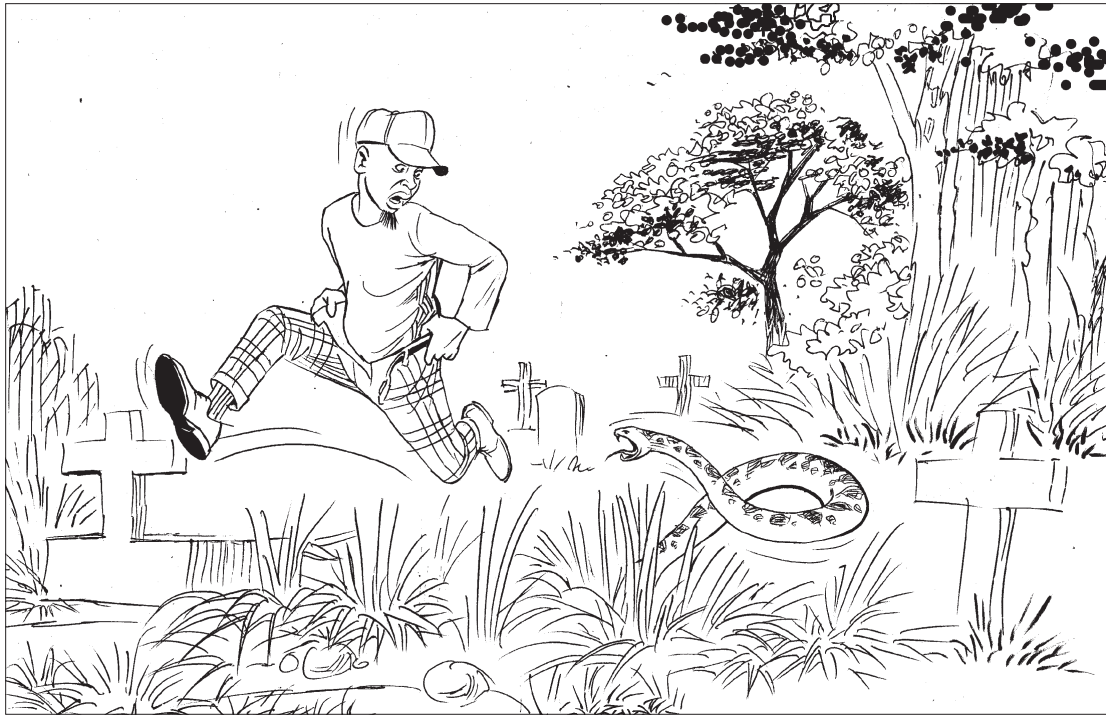
“*Demeti, manje* kufuna kumanyengerera kathiyi amakamwa kumene kuja kaja,” adatafula a Topitopi akulandira chipanda chija kuchokera kwa Katakwe. Nthawiyi, ntchentche ija idapeza danga lodziponya mmowamo mmene mudali kale mphemvu ndi zouluka zina.

“Malume, minyama yatikuta moyipa, ofunika tipondeponde basi,” adapereka ganizo Katakwe.

“Ntchentchezi ndiye zakakatanso,” a Topitopi adatero akuuzira mchipanda muja kuti akankhire zogweramo zija kumbali. “Kupondaponda nkungodzitayitsa nthawi,” adadukiza napopa mowa uja. “Chofunika nchoti tigwiritse ntchito bongo.”

“Msatero, tsibweni.” Mmimba mwa Katakwe mudalira. “Panonso ndi uyu mmimba mukumatentha pafupipafupi.”

“Mwina ndi ntchentchezi paja mlangizi wazaumoyo uja ankati



kupambuka kutchire kumafalitsa matenda pamudzi,” a Topitopi adatero akupukuta masese amene adatsakamira mmilomo mwawo.

Katakwe adayimilira nalowera mbali yakumasano. Adathyola mayani basi nkuserera mmandamo. Apo ndi apo akatawa adali mmitengo, atapinda mwendo umodzi, nkhangongo zawo zosongoka zikuoneka ngati mitu yankhwangwa.

Atangomaliza kudzithandiza mpamene adamva tsiii. Adayang’ana pansu ndipo nthawi yomweyo adafwamphuka ngati msampha. Njokayo idamuphonya nkukaluma mulu wabibi umene adaunjika.

Adanka nagwa, akuthawa, kwinku akukokera buluku. Adakafika pamene padakhala a Topitopi ali wefuwefu ngati munthu wothawa achiwembu.

“*Hawu! Kwenzenjani; kwagwanji?*” adafunsa tsibweni akewo.

“Malume, tisachitirensa mwina, tipondepunde basi,” Katakwe

adatsimikiza. “Pali wina wake amene akufuna miyoyo yathu.”

“*Ungasheshi; slow down,*” a Topitopi adalangiza akusiya chipanda chija pansi. “*Hlala phansi; khala pansi...*”

“Malume, nkhaniyi siyanthabwala; njoka inafuna kundiluma mnkhadzemu.”

Malume akewo adaluma mlomo wammunsi. “Zikhozatu kutheka kuti azaumoyo aja ankanena zoonna kuti tikumbe zimbudzi mmakukamu.”

Katakwe adaseka. “Malume, mukuona kuti ndichanzeru munthu wamkulu ngati ine ana azindiona ndikulowa mchimbudzi?”

A Topitopi sadayankhe.

“Ndiye mumadziwa nthawi zambiri matalala amagwa ndi mabingu, ndiye ana akamamvera zimenezo azitipatsanso ulemu?”

“Koma mwina tikhoza kupewa ngati zomwe waonazi.”

“Malume, nanunso mukufuna kutengeka ndizachingerezizi?” Katakwe adafunsa akunyamula chipanda chamowa chija. “Lero akuti kubiba kutchire kumabweretsa matenda chonsecho zaka zonsezi takhala tikupambuka kutchire osamadwala ndiye zitheka bwanji kuti kudwalako tiyambe lero?”

“Zikhoza kutheka. Usaiwaletu kale kudali nsondo, thengo lokapangirako chimbudzi. Lero ukaona tchire ndiye kuti ndi masano.”

“Tsibweni, ifeyo langotikuta ndi tsoka komanso nkhwidzi za anthu basi,” Katakwe adalimbikira. “Mvula ndi iyi ikukanika, mijigo yogululagulula ndalama nkukaberedwa kutauni, timati mwina tilande munda ndi nyumba, amfumu atimenya mmimba. Kuthengo ndiuku akunditumizira njoka ya mamba.”

“Osadandaula, mphwanga, sangatithe. Ndife nsikidzi; kuthana nafe nkuotcha nyumba. Tikudikira kuti titani ofunika tipeze

chochita china,” adamulimbikitsa a Topitopi.

“Chochita?” adafunsa Katakwe.

“Mkango ukazingwa, umadya udzu. Padakali pano iweyo uzikakhala kudimba kuja mmalo moti tiziyikako aganyu,” adalongosola a Topitopi. “Ukuona bwanji?”

Katakwe asadayankhe, mchemwali wake Mwanteketa adatulukira ngati gwape wothawa mimbulu. Katakwe adadzidzimuka mpaka chipanda chija chidamupulumuka mowa wonse nkubudukira pansi.

Ndimmene amaonekera mchemwali wakeyo sipadali pofunikanso kufunsa; china chake choopsa chidamuchitikira. Mwanteketa adali mbu, tsitsi lili nyankhalala ngati lamunthu wamisala, zovala zitang’ambika. Koma monga zimakhaira nthawi zonse, adafunsabe. “Kwagwanji, chemwali?”

Mwanteketa adangofikira kudziponya pansi nkuyamba kulira. Katakwe adadzanjuta pafupi. “Ugwireni mtima, chemwali, chachitika nchiyani?”

“Munthu...munthu amafuna kundigwiririra!”

Mauwa adamugwaza mumtima Katakwe; Mwanteketa adali mchemwali wake wapamtima. “Kuti?”

“Kuchitsime.”

Mkwiyo udakungana mchifuwa mwa Katakwe. “Malume, nkhanayi ndiyachisanu. Sitingamangoziponya kunkhongo. Tiyeni tikawauze amfumu achitepo kanthu.”

“Sukunama,” adavomereza a Topitopi. “Sabata yatha yomweyi suja agwiririra msungwana wazaka khumi ndi zisanu yemwe adalawirira kukatunga madzi.”

“Nzomwezi basi zosankha munthu wosayenerera paudio,” Katakwe adatero. “Kumayiko a azungu munthu ntchito



ikamukanika amathusika pansi yekha udindo koma kwathu kuno amakhala kakaka. Chemwali, mayi mudamuyika paunyakwawayutu ativulazitsa.”

“Zoon. *Manje* chaka chatha chomwechi suuyu David Cameron adatula pansi udindo ku Mangalande voti yokhala mu European Union itakanika,” adathirira mang’ombe a Topitopi. “Koma kwathu kuno sizingatheke; aliyense amakakamira pampano ngakhale zinthu zikamamulaka.”

“Malume, vuto sinyakwayi...” Mwanteketa adatsutsa.

“Ndiye zachikuda tikunenazo. Mtsogoleri akakhala mbale wathu, kaya wantundu wathu, kaya wakuchigawo chakwathu sitifuna kuvomereza zinthu zikamamukanika.”

“Malume...”

“Chemwali, musade mmaso poti nyakwawa ndimkulu wanu,” Katakwe adalowererapo. “Ntchito ya umfumu ndiyofunika amuna...”

Mwanteketa adagwedeza mutu. “Akazi akhala akulamulira kuyambira kale. Mbaibulo muli Debora. Kunja mukunenako kudali Margaret Thatcher ku Mangalande, Indira Ghandi ku India. Ku Africa kuno, Ellen Johnson Sirleaf.”

“Chemwali ku Amerika...”

“Achimwene, vuto sichemwali koma munthu yemwe adaononga mijigo,” Mwanteketa adachita khambi. “Mukukumbukira kuti amfumu ankatuma ine ndemwe kukayenderera kwa a DC mpaka amabungwe ndi aboma adadzatiyikira mijigo kuti amayi tisamathe mtunda wautali kukatunga madzi?”

Katakwe ndi malume akewo adangoti ngwindi.

“Koma zokhumudwitsa ndi uyu mwezi womwe uno anthu odana



ndi chitukuko adaba mijigo yonse kutibwezeranso mmbuyo,” Mwanteketa adatero. “Mathero ake zadzetsa mpungwepungwe mmudzi muno. Ndiye zinthu zikamaonongeka, tisamangoloza atsogoleri okha, ife eni ake osafuna kuwona gawo lomwe tikutengapo kuti vutolo ligwe. Achimwene, ngakhale mmimba mukumakusautsanimu nchifukwa chakumwa madzi osatetezedwa.”

Katakwe adatsokomola ngati watsamwa.

“Anthu timakonda kuloza atsogoleri koma timayiwalakudziloza tokha. Amaba mankhwala muzipatala ndani? Amasowetsa ndalama kapena kupanga katangale mma ofesi aboma ndani? Atsogoleri?” adakalipa mwana wamkazi. “Kodi ndi atsogoleri amene amaba zitsulo zamijigo ndi maulalo mmidzi?”

“Nchakatu ndimati utsogoleri ofunika ife achinyamata...”

“Achinyamata ake ati? Nkhani kumangokhala tikufuna tikhale atsogoleri alero osati amawa. Msinkhu uli wonse uli ndi udindo wake mdziko. Chifukwa chaphuma limenelo, kungoyamba ntchito mmafuna mukhale ndi nyumba ndi galimoto-osafuna kudikira. Mathero ake kumakhala kugwa mukatangale *from day one*.”

Katakwe adatsegula ndi kutseka kukamwa ngati nsomba yofa ndi katupe.

“Achimwene, tsinzinantole yemwe adaba mijigo ndimupitira kwa sing’anga ku Mpanyira adzamuveke chikopa chafisi, tsoka ndi minyama zisamamuchoke komanso anyade azikatoleza mnkhuti,” adatemberera Mwanteketa. “Akasokolotsa yekha mijigoyo komwe adakagulitsako.”

Katakwe ndi malume akewo adaphana maso mwankhawa.



Kudimba

Monga adanena a Topitopi, mkango ukazingwa, umadya Mudzu. Iwo sadakachitira mwina koma kumutumiza Katakwe kuti azikakhala mdimba. Lidali dimba lalikulu koma lidangolimidwa malo ochepa. Kwina konse kudali khovani ndi chisangwi. Mtimabedi tingapo mudali mbewu zamasamba zofira ndi tomato wooneka wowauka.

Anthu ofuna kudzagula masamba amafika ndithu koma akangowona mbewuzo amapotoloka osagula nkukagula mmadimba ena amene mudali masamba ochititsa kaso.



“Ikakuona litsiro siyikatadi,” Katakwe adang’ung’udza dzuwa likupendeka, kachisisira katayamba, wodzagula masamba ngakhale mmodzi osalowa mdimbamo. Akukonzekera kuti azibwerera kumudzi ndipamene mayiyo adatulukira.

“Kodi ndi mayi Mdzibwa!”

“Inde akasi, ndati zilibe kanthu kuti kachisisira kayamba kale kugwa koma ndikagulebe masamba.”

“Atamachulukira otere ndiye kuti posachedwa ndikhala mpondamakwacha,” adaseleula Katakwe. “Tidule ndiwo zanzi?”

“Tanaposi ndi kamganje. Mundizulirakonso anyezi ndi phwetekere pang’ono. Zonse zikwane faifi handede.”

Katakwe adadula ndiwozo. “Nayu katundu, mayi. Titchuleni.”

Mayi Mdzibwa adaphika maso. “Iii nanunso, akasi, zanu tidzadyako liti?”

Katakwe adaseka. “Apatu ndakupangani mtengo wachinansi. Mmadimba ena zidakakwana sauzande.”

“Eee, makobiri ndinamangatu apa... ndiye kuti andichita chitaka,” mayi Mdzibwa adatero akugwiragwira pachitenje.

“Ndiye titani?”

Mwana wamkazi adamuyang’ana Katakwe ndi maso achikoka. Adathyola khosi. “Munena ndinu, akasi,” adatero akuluma chala chakanise.

Naye Katakwe adadzigwedeza ngati nkuku ikamakutumula madzi. “Usatero, mnthu wamayi!”

Mayi Mdzibwa adaphika maso nanyambita milomo. “Nnga tichite kupita kutali? Basi zingotherana.”



“Zingotherana?”

Mayiyo adamumenya Katakwe mwachinzake paphewa. “Nanunso msakhale ngati sindinu mwamuna-tilipo awiri mdimba muno.”

Katakwe adamuyang’ana mayiyo. Adali wamfupi ndi wonenepa bwino. Chitenje chake chimene adachimangira mmunsi chidaonetsa bwino mbina yoswa mtondo. Ngakhale mayiyo amaoneka kuti adali wazaka zoposa zake, koma adali wooneka bwino. Mwana wamwamuna adamezera malovu.

“Koma, mnthu wamayi, ukudziwa kuti ukulankhula ndi mnthu wamphongo?”

Mayiyo adaseka. “Mnthu wamphongo? Ukadakhala mphongo yeniyeni ndiye tidakakhala tikukambanso nkhaniyi?”

“Mnthu wamayi, ukusewera ndi chirombo; ujiwatu!”

“He he de! Chirombo ndine, tandiputa dala, uona kuti akati uyu ndi mkazi amanthauza chiyani,” mayiyo adaderera akudzithyolathyola.

“Utsinkhitsatu phoso lamwini, mnthu wamayi.”

“Vuto liri pati? Ngati ukuba; inetu ndakupanga karibu.” Mayi Mdzibwa adakweza siketi yake. “Ukuona bwanji?”

Mtima wa Katakwe udalumpha. Mayiyo sadavale kanthu mkati.

Katakwe adapuma mozama. “Bolatu zithere kudimba konkuno.”

“Ine ndili pabanja, iwe ukutchetcherera kamsoti kachoka kutauni kaja; akaulule mzake nndani?”

Katakwe sadachedwe, adaponya uko malaya. Buluku lidatsatira. Pamene mayi Mdzibwa ankati azivula, adangomva, “Chikaterere?”





Pabwalo

Pakuti Katakwe adali mlongo wanyakwawa, nkhaniyo idakazengedwa kwa agulupu. Anthu adabwera mwaunyinji pabwalopo osalabadira zadzuwa limene lidaswa mtengo.

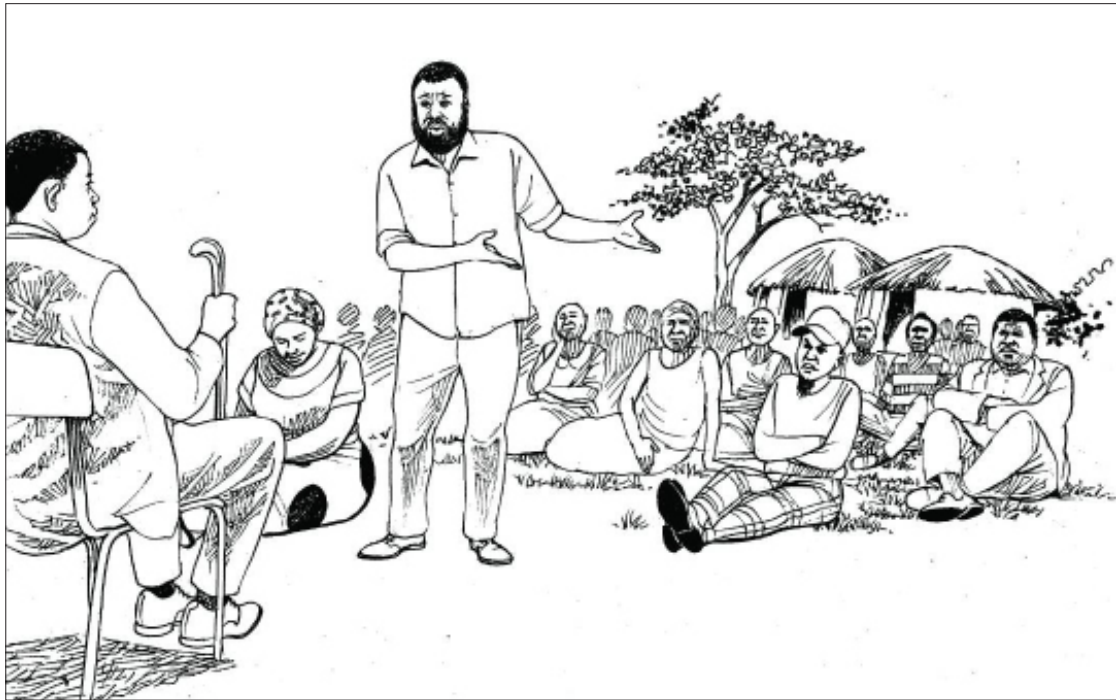
Katakwe adali ngati chiswe mmudzimo ndipo anthu amafuna akaonerere akulangidwa. Iwo sadakayike kuti tsopano Katakwe adali ataotha chichiri chatsimba.

Koma chodabwitsa Katakwe amaoneka opanda nkhwawa. Iye adakhala mosatekeseka pafupi ndi malume ake a Topitopi moyang'ana agulupu ndi nduna zawo zimene zidakhala pansi pantengo wantawa.

Umodzi mwa mijigo imene Katakwe adakhumula udali kumapeto kwa bwalolo. Katakwe ndi a Topitopi adaphana maso nalozerana ndi mutu anthu amene ankakonzanso mjigowo. Ntchitoyo inkagwiridwa ndi thandizo labungwe lina losakhala laboma. Katakwe ndi malume akewo adamwetulira mwachinsinsi.

“Nonse mwalandiridwa,” agulupu adatsegulira bwalo. “Bambo Mdzibwa, yalani nkhani.”

Maonekedwe amwini mkazi ankafuna kupanga naye zadamayo adamukumbutsa Katakwe malemu Jonas Savimbi, mtsogoleri wagulu la UNITA la ku Angola. Mkuluyo adangoti Savimbi mbye mchirichonse-maumbidwe athupi ngati nkunzi, maso otukumuka, mphuno yophwathalala ndi ndevu zampanda.



“Zikomo, agulupu. Ine dzulo ndimachita ganyu chakufupi ndi dimba la akuluwa. Chakumadzulo, ndinawona mkazi wangayu akulowa mdimbamo. Poyamba palibe chomwe ndinakayikirapo. Koma nditaona nthawi ikupita mayiwa osatuluka ndinaganiza zolondola kuti ndikaone chomwe chimawachedwetsa,” Mdzibwa adayiyamba nkhaniyo kwinaku akusisita ndevu zake zampanda.

“Nditalowa mdimbamo ndinapeza akuluwa ali chibadwire, mayiwa nawonso akuti azivula kumene zovala. Akuluwa atangondiwona anabulika kuthawa. Ndinayesa kuwapirikitsa koma sindinathe kuwagwira. Ine basi ndinabwerera nkukatenga zovala zawo ngati umboni.” Mkuluyo adadukiza natulutsa zovala mjumbo. “Zovalazo ndi zimenezi.”

“Bambo Katakwe, mukuwuvomera mlanduwu?” agulupu adafunsa.

“Ine ndikuwukana kwamtu wagalu.”

“Mlandu mukuwukana. Koma mukuvomera kuti mphashayi ndiyanu?” mfumuyo idafunsa.

“Ndikuvomera,” adayankha Katakwe.

“Ngati mphashayi mukuyivomera kuti ndiyanu, ndiye ikupezeka bwanji ndi bambowa?”

“Amfumu, zomwe zinachitika ndi izi. Ine dzulo ndinali mdimba kugulitsa masamba monga mwa chizolowezi. Mayiwa anafika nthawi yoti ndikuweruka. Nditawagulitsa masamba, iwo akupita, ine ndinavula zovala kuti ndisambe pachitsime ndizibwerera kumudzi. Nditangokolopola zovala ndinangoona bambowa balamathu, pwitika ali mmanja, ali umatani ndi mkazi wanga. Ndimmene analusira, panalibe nthawi yoti ndifotokoze; ine ndinangoti phazi thandize. Ntathawa, mpamene iwowa anabwerera kukatenga zovala zangazo.”

“Nanga poti bambowa akuti anakupezzerani mukufuna muzipanga zadama ndi mkazi wawo?”

“Chigololo ndi mwini thako; mkazi wawo ndi uyo ali apoyo, mfunseni.”

“Mukufuna kunena kuti nkhaniyi ndiyopeka?”

“Agulupu, musayiwale kuti anthu aziti diso la lumbe lili mkamwa sikuti adalinga ataliona koma poti lumbe ali nkukamwa kwakukulu anthu amangoti diso lake lili mkamwamo chonsecho alibe nazo umboni,” Katakwe adalongosola. “Chomwe ndikunena nchakuti bambowa anangoganiza zomwe sizidakachitika. Ngakhale titakhala anthu opanda nzeru ndiye tingamachite zachisembwere mdimba moti mukhoza kutulukira munthu nthawi ina iliyonse?”



Nkhani idathera *washi auti*, Katakwe adapezeka wosalakwa. “*Umshana wami, kufanele ashade*; mphwanga, ukwatire,” a Topitopi adatero iwo akubwerera kunyumba. “Pamene paja wapulumuka popeza amfumu aja ndinawafumbatitsa kangachepe nchifukwa sadakuthambitse mmafunso.”

“Mjomba...”

“*Thula wena*; khala chete! *Ngithi kufanele ashade manje*; ndikuti ukwatire mmangummangu.”

“Malume, mundimvetsetse; munthune ndidakali wachisodzera...”

Tsibweni akewo adamudula “Ndiye ukakhala mnyamata amati uzichita zadama ndi akazi a eni kumadimba?”

“Anachitatu kundiputa dala.”

“Ndiye mkazi aliyense yemwe azikuputa uzigona naye?”

Katakwe adatseka maso namezera malovu. “Malume mukungoona kutero. Mayi amene uja adabadwa. Olo adakati ndingopulula masamba onse a mdimba muja nkumupatsa padakakhala pake.”

“Dimba lake langalo?”

“Ndikungocheza, malume.”

“Komanso ukuchitaku nkusewera paulimbo; suchita mantha ndi momwe kwaopsera kunjaku masiku anomu?”

“Kuchita mantha ndi chiyani?”

“Matenda. Ukuganiza kuti akazi oterewa amangovulira iwe wekha?”

“Malume...”

“Amati akachoka kwa iwe ali kwa wamakala, kuchoka apo kwa waokala pofuna mchere, wageni pofuna khobidi... usayese ndiwe wopambana kapena wochenjera.”



“Nanunso, tsibweni!”

“Nkhani apa ndiyakuti upeze mkazi,” a Topitopi adatsindika. “Zikadzachitikanso zamtundu ngati uwu sindidzakukhaliranso kumbuyo.”

“Mjomba, ndampeza kale mkazi amene wanditenga mtima. Panopa ndikungodikira andivomere.”

“Betina?”

“Mwalasa, malume. Kungoti nayenso akuterereka ngati mlamba.”

“Iwe ndiwe mphwanga. Asungwana ngati Betina ndidawaonapo ku Jubeki; ndi *fire*.”

“Tambasulani, tsibweni...”

“Betina ndi nyenyezi koma usayiwale kuti chikomekome chamkuyu mkati muli nyerere,” adalangiza a Topitopi. “Ndipo sindikukumvetsa; nkadakhala ine mkazi yemwe ndidakafunsira ndi Delifa osati ukuthamangirazi.”

Katakwe adaseka. “Malume, ine ndimafuna mkazi woti akamayenda anthu azilozerana kuti duwa likudutsa apolo ndi Mrs Katakwe. Betina ndiye akukwanira mchikombole chotero. Akamabwera kuno ndi munthu wamkazi, akamapita uko ndi ontho omayi.”

“Sindikuziona bwino; chikumanireni ndi msungwana ameneyu siulinso mwakale,” adadandaula a Topitopi. “Maganizo basi akungokhala kwa iye uja.”

“Tsibweni, Betina ndakhala ndikucheza naye. Ndimtsikana wamakhalidwe abwino komanso wakumanso kwa anthu.”

“Msungwana woti umangokumana naye pamsewu ungamudziwe bwanji kuti ndiwamakhalidwe abwino?” adafunsa a Topitopi. “Usaiwaletu maso apatali amaongola mtengo wopotoka.”



Katakwe adasowa chowiringula.

“Asungwana ngati amenewa ndikuwadziwa,” adapitirira a Topitopi. “Amachita ngati owedza nsomba. Ukakodwa kunyambo yawo mpomwe umadziwa makhalidwe awo eni eni.”

“Mjomba, mmayesa inu nomwe mukuti ndikwatire?”

“Eya, koma kuli ngati kugula nkhuku, sugula nkhuku yoweta pamsika; *awuzithengi inkukhu ufuna ukukhulisa emakethe.*”

Katakwe adaseka. “Malume, bwanji nanunso mwayamba kuganiza mofowoka? Kukalamba eti?”

“Tiye nazo,” adamugonjera tsibweni akewo. “Bolatu osadzanong’oneza bondo.”





Betina Shuga

Mtsinje wa Lilongwe uli ndi madamu awiri amene Mamasunga madzi amene kampani yogawa madzi mumzinda wa Lilongwe imagwiritsa ntchito. Damu lachiwiri lili ndi malo ochititsa chidwi amene anthu amatha kukakhalapo nkumacheza kwinaku akudyetsa maso ndi madzi okongola a mdamulo.

Masana atsikulo, Katakwe adamutengera Betina pamalopa. Komatu sadaone madzi koma matope ndipo pamwamba pamatopepo pamaoneka ngati pamwamba pauvuni yanjerwa yakuti yakolera moto. Pakati pokha ndipamene padali madzi ndipo ana ankayesera kuwedza nsomba pamenepo. Alonda, amene amayenera kumathamangitsa asodzi, adangokhala mmithunzi akuoneka kuti alefuka ndi kutenthako.

“Katakwe, wandikhumudwitsa kwambiri,” Betina adandaula mowawidwa mtima. “Mnyamata wokongola ngati iwe umafuna chiyani kwa mayi ngati amene uja?”

“Ndakuwuzuka kale kuti Savimbi uja inali nsanje chabe,” Katakwe adayankha. “Munthu ungachite chisembwere mdimba? Anthu atabwera mungatani? Komanso munthu woti ndikufuna mbambande ngati iwe ndiye ndingachite zoopsa ngati zimenezo?”

“Nchimene ndimadabwanso ine, koma ndimadziwa kuti mnyamata ngati iwe sungachite zombwambwana ngati zimenezo,” Betina adatero. “Ndiye *bae* ndinkhani ngati izi



sibwino kuti upitirize kumakhala kudimba kuja *because people will continue creating weird stories about you* chifukwa chansanje.”

“Kudimba kuja ndimangokhalirako malobya dzuwa ndikulingalira choti ndipange,” Katakwe adapherera.

“Bizinesi bwanji?”

“Maganizo abizinesi ndili nawo kungoti panopa ndikutolera kaye dola.”

Ngati mosadziwa, Betina adapezeka wamutsamira Katakwe. Iye adasuntha miyendo yake ndipo dilesi lake lalifupi lamawangamawanga lidawonetsa ntchafu. Mtima wa Katakwe udalumpha ndipo adapezeka akupumira mmwamba. “Ukudziwa kuti pali bizinesi ina yake yosafuna kapitolo?”

Katakwe adasokonekera, maso ake akulephera kuchoka pantchafuzo. Betina adakhala ngati wadzidzimuka kuti ntchafu zinali pamtunda ndipo adakokera dilesi lake. Katakwe

adathawitsa maso ake mwamanyazi.

“Pawailesi sudamvepo za ma alubino?”

“Ndidamvapo,” Katakwe adayankha akuyesetsa kuyika chidwi mmawuwo.

“Panopa ma alubino ndi dilu ya *hot* mtauni,” Betina adafotokoza. “Anthu olemera akumagula mafupa awo mtengo wokwera kwambiri.”

Katakwe adaseka. “Ndidamvapo koma sindizikhulupirira. Zimene zija anthu adangokopera kwa asing’anga a ku Tanzania.”

“Iwe anthu akulemera nazodi,” Betina adatsindika.

Katakwe adakhala chete. “Vuto alubino ndi munthu ngati ife tomwe. Pamenepo nanga sipofunika kunyonga munthu kuti upeze mafupawo?”

Mphepo idakuntha, ikung’ondola zitsotso. Mmallo moyankha Betina adagwada momuyang’ana Katakwe nayamba kumuchotsa zitsotso zimene zidaulukira mmutu mwake. “Utalemeratu ndiye kuti basi banja lathu likhoza kutheka.”

Katakwe adamupenyetsa Betina. Maso awo adaphana. Katakwe adaona chikondi mmaso mwa namwaliyo. Msungwanayo amaonetseratu kuti akhoza kumulola bola iye atalemera.

“Alubino tikhoza kumpeza bwanji?”

“Pajatu mchemwali wako Nangiliya ali ndi mwana wachialubino,” adamukumbutsa Betina. “Ukhoza kulowa naye mtauni basi ukapeza mamiliyoni.”

Chikondi nchoyipa. Chimapangitsa khungu. Chimagonthetsa mmakutu. Munthu saganiza bwino. Kuti amakamba zamoyo wamunthu, Katakwe adayiwala. Iye sadathe kuona kuti

msungwanayo amamugwetsera kuphomphe. Mmakutu mwake adagondera lipoko ndi chikondi.

“Katakwe, ndikuuze. Kulemera sipamchenga,” Betina adamugwira Katakwe mmasaya ndikuyandikitsa milomo yake. Katakwe adamezera malovu. “Iweyo ndimakukonda. Koma chikondi sichilipira lendi kapena kugula zofunika pamoyo wamunthu. Zimenezi zimafuna ndalama. Ndiye olo nditati ndikulole, tizikadya chiyani? *So, it’s up to you, babe.*”

“Chabwino, ndisiyire,” Katakwe adavomera.

Betina adatulutsa foni yake namukumbatira Katakwe mosangalala. “*Now you are talking, honey.* Tiye tijambule ma *selfie, bae,*” msungwanayo adatero ndipo adatola zithunzi zingapo ndi foniyo. “Ndiziponya pa *Facebook.*”

Pofuna kumugometsa Betina, Katakwe sadamuze msungwanayo kuti akupita ndi mwana wa Nangiliya kutauni kukamugulitsa. Iye adangobulika naye mwanayo mbandakucha ncholinga chakuti dzuwa likamadzalowa Betina adzagome naye akubwera pa Toyota Prado.

Amamva kuti mtauni misika ya ma alubino idali mbwee. Koma atafika mtaunimo mpamene adaona kuti izi ndizabodza. Adapita ku Kanengo, kudalibe wogula. Ankati ku 43 kudali azungu amene amagula, adapezanso kuti ndi njerengo. Nako ku Area 3 kapena 47 kudalibe ogula.

Atazingwa naye mwanayo, wina adamutsina khutu kuti msika udali ku Mozambique. Adakwera naye basi kulowera kumalire a cha ku Dedza. Adauponda wapansi mpaka ku Villa Ulongwe. Uko msika sadaupezenso.

Dzuwa litapendeka, adagowoka nkhongono pamene wina wake adamuwuza kuti msika udali ku Malawi kwa mkulu



wina wake dzina lake Topitopi amene amakhala kwa Sinyala. “Mkulu ameneyo amakagulitsa ku Joni. Akakugula mtengo wabwino zedi.”

Katakwe adafuna kukhetsa misozi. A Topitopi adali malume ake ndipo samagula mafupa a alubino. Apa ndipamene adakumbukira zimene adamuuzako malume akewo nthawi ina zokhudzana ndi tiki. Nthawiyo, iwo ali mnyamata, adamva kuti tiki inkagulidwa ndalama zambiri. Adayifunafuna mpaka adayipeza.

Atatero, adachoka nayo kukayifunira msika. Amati akafika apa, amamva kuti amagula nkwakuti. Kufika uko amamva kuti nkwakuti. Kufika kwakutiko, amavanso zakwakuti kwina. Pomalizira adamva kuti amagula adali Ali Sikweya amene adali ndi golosale pa Sinyala. A Topitopi amamudziwa Ali Sikweya ndipo samagula matiki.

Katakwe adazindikira kuti nkhani zakuti mafupa a ma alubino amagulidwa ndi zabodza. Kumangokhala ngati kulondola uta waleza wakuti ukafika pamene unauona umasuntha kenaka umakauonanso pamene unachokera.

Mwachisomo cha Mulungu mwana uja adali asadamukowere. Adakamupha, adakangoputa mulandu *wamada* wopanda phindu.





Dubiyasi

Munthu zikamamuyendera umawonera nkhope kuwala. Zuma Zuma adali paulendo wopita ku Phirilanjuzi kukamwa mowa. Ankayenda monjanja, manja atapisira mmatumba, mluzu uli pakamwa. Ngakhale dzuwa linkaomba, Zuma Zuma sanade nkhwana ndi kutenthako, akukhazikitsa mtima poganiza zamowa wozizira umene amapita kukamwa.

Zilombozo zidamudzidzimutsa monga muja mphaka amavumbulutsira khoswe. Zidavumbuluka mtsekera lalitali limene lidatseka mmbali mwa msewu ngati mpanda. Adali akachiphosi, anayi, onse mmatupi atakolekera zida zosiyanasiyana monga mikondo, zikwanje ndi zibonga.

Zuma Zuma adabadwira ndi kukulira mmudzimo koma sadali wolowa. Ngakhale zidachepe, mmidzi ya achewa mudakali anthu ena achikhrisitu amene amatenga nyau ngati chinthu chachikunja ndipo salola ana awo kumeta. Makolo amkulu wakatapirayo adali mgulu limeneli ndipo sadalole kuti mwana wawoyo akalowe. Motero ataona nyauzo, Zuma Zuma adakhumata nalo liwiro, zirombozo zili pambuyo ngati agalu aliwamba.

Nkhwangwa idamuphonya pang'ono nkukagwera koteroko. Mkondo udadutsa pafupi ndi mutu wake nkukagwaza mtengo patsogolo. Zuma Zuma sadakaike kuti nyauzo zimafuna kuchotsa moyo wake.

Chantunga chidamukantha kumsana ndipo iye adambwandira dothi. Adagudubuka ndipo chikwanje chidadzatema pamene adachokapo. Adadziwiratu kuti imfa yake yafika. Adatseka



maso kudikira kuphedwa.

Koma sadaphedwe. Mmalo mwake dzanja lidamugwira paphewa. Potsegula maso adawona kuti adali Katakwe. Zirombo zija zidaima mowazungulira, zikujiya moopseza.

“Mkulu iwe, malume anga ali ndi katapira wako,” Katakwe adatero atamugwira Zuma Zuma pakhosi. “Ufufute chikweretecho kapena lero kwako kwatha.”

Mantha ndi dyera zidakangana pankhope ya Zuma Zuma. Zilombo zija zidayandikira, zikuopseza ndi zida zawo kwinaku zikudzuma mwaukali. Mantha adapambana.

“Chabwino ndifufuta,” adavomera mkuluyo.

Katakwe adatulutsa pepala ndi cholemba. Zuma Zuma adalemba kuti a Topitopi abweza ngongole yawo yonse.

Katakwe ndi zilombozo adazimirira mtchire kumusiya Zuma Zuma akunjenjera ndi mkwiyo ngati bango lammadzi nthawi yamphepo yamkuntho. Katakwe adapeza a Topitopi



akumudikirira pansi pamtengo pamene adawasiya.

Adawapatsa kapepala kaja monyadira. Malume akewo atawerenga, nkhope yawo idawala ngati yamunthu wakuti wapambana mpikisano.

“*Halala, usebenzile; congratulations, well done!*” adamuyamikira a Topitopi. “Tamukhaulitsa Tokoloshi; tsopano ndizigona ndi make khutu yemwe. Tiye tikamwerere paja mawa Dubiyasi akubwera.”

“Ndife nsikidzi; anthu amudzi muno achepa nafe,” adanyadira Katakwe. Kenaka adayimba mosangalala. “*Fisi fisi fisi...*”

“*Fisi walira ching’ang’adza pakati padondo,*” malume akewo adalandirira ndipo awiriwo adayamba kuyimba mopolokozana kwinaku akujiya ngati asilikali. “*Toko Toko Toko, Tokoloshi walira ching’ang’adza pakati padondo.*”

Tsiku linalo iwo adayembekezera kufika kwa Dubiyasi. Katakwe adali mshati yothina yamtundu wathambo ndi buluku lamandalasi lositidwa ngati mpeni. Nsapato yake idali phuliphuli ngati galasi. Nawo malume ake adali msuti yobiriwira, tsitsi atalipesa bwino.

Iwo adakhala pansi pamtengo wasenderera kuti azipitidwa mphepo. Pakatebulo padali velemoti imene ankalandizana kwinaku akucheza mwa malobya dzuwa.

“Zovuta kumvetsa,” Katakwe adatero akutsanulira njungulu mtoti. “Munthu wabwinobwino nkuganiza zochoka mtauni kudzakhala kumudzi kuno?”

“Vuto lili pati?” a Topitopi adafunsa. “Pali anthu ambiri omwe akuchita bwino kumudzi kuno.”

Katakwe adathira kachasu uja kukhosi. “Eh koma pereseyu





amutcheza,” iye adabokera akuyipitsa kumaso kwinku akudzigwedeza. “Kuotcha ngati madzi ogaduka!” Kenaka adamwaza maso. Mbuzi ziwiri zinkasewera pogundana. Apo ndi apo agalu adagona mowonetsa kusowa chochita. Chapatali anyamata atatu ankathyapa nguli pamene atsikana ankasewera phada ndi ntchuwa. “Mmudzi muno muli chiyani?” iye adaderera. “Siuyu ngakhale bibidayu tachita kukwereta. Ine kungopeza mpata wopita mtauni sindingadzabwererenso.”

A Topitopi adaseka chikhakhali. “Kutauni suja mudapita kudakakulakani! Mudaabwera ndimkazi adangotha sabata nkuthawa ataona kuti wagwira utsi kuyesa moto. Uyutu mzanu wakuchinyani; inu mpaka pano Betina sizikuoneka mtu wake.”

“Nchomwense sindikumvetsa; Dubiyasi mpaka kukwatira? Malodza ndithu!”

“Bwanji?”

“Malume, ife tinkangoti iye uja mmwachaje; adagwa mumpapaya,” adanyoza Katakwe akukutumula toti nkuwapatsa a Topitopi. “Ubwana wake wonse sadapaleko chibwenzi.”

A Topitopi adathira kachasu mtoti, nkukweza velemoti kuti awone kuti jang’ala watsala wochuluka motani kenaka nkuyiyika pansu vetayo. “Chimenecho sichifukwa. Usaganize kuti anyamata onse amakhala osusuka ndiakazi ngati iwe.”

“Komabe umamvako kambiri kokha...koma iye uja, asi. Sindikukayika mkazi adakwatirayo ndiamene adamufunsira.”

Amati ukatchula nkhalamu, kwera mmwamba. Atangomva kulira kwa galimoto, adadziwa kuti Dubiyasi wafika. Adatulukira pagalimoto yaying’ono imene inkatsatidwa ndi lole imene idali yodzaza ndi katundu. Ana ankathamangira magalimotowo osalabadira fumbi limene magalimotowo



amafukula.

Katakwe adayimirira kukalandira alendowo. Woyamba kutsika adali Dubiyasi amene adavala T-Shirt yothina ndi buluku lakhodilowo lokhwefula, mtsogozu akuonekera. Pachipumi adakolekapo magalasi akuda.

Wotsatira kutsika adali msungwana wamtali ndi wojintcha amene adavala gogoda ndi dilesi lachikasu lolekeza mmapazi. Naye msungwanayo adali mmagalasi akuda amene adadzaza nkhope yonse. Tsitsi lalitali lofika mmapewa lidasefukira kuchokera mkachipewa kakuda komwe adakapsanthika pamutu pake.

Amati kati deru, kaopsa mlenje; maso a Katakwe atagwa pamtsikanayo, mwana wamphongo adati jenkha. Padali kenakake kamene kadamudabwitsa pamsungwanayo. Kenaka adakaona; nkhope yamunthu wamayiyo idali yowoneka mwachimuna. Mlendo samuyang'anitsitsa; Katakwe adathawitsa maso, nati, "Takulandirani, mulamu."

Iye adawatengera pansu pamtengo pamene padakhala a Topitopi.

"*Wamukelekile, umshana,*" a Topitopi adamulandira Dubiyasi akumukumbatira. Adatembenukira kwa Bikisi. "Apongo..."

Mawu awo adadukira kukhosi maso awo atangogwa pa Bikisi. Adaona ngati akulota. Anthu ngati amenewa adawaonapo nthawi imene ankagwira ntchito kumigodi ku Jubeki. Msungwanayo sadali wamkazi. Sadalinso msungwana. Adali munthu wamwamuna wodzitenga ngati wamkazi, *gay* pachingerezi.

"*Lona ngunkosikazi wami;* yu ndi mkazi wanga," adatero Dubiyasi mchiZulu chomwe adaphunzirira kuti akalankhule

kwa malume akewo.

“A...apongozi mwalandiridwa,” a Topitopi adajejema ndipo adanyamula velemoti kuti abise kusokonekera kwawo. “Ujeni...*mina umalume* wa Dubiyasi.”

Akuti azithira bibida mtoti, Bikisi adawatsomphola botolo ndi totiyo. Mtima wa a Topitopi udalumpha; mtengwayo adali woti amamwanso kachasu? Apa adalephera kuugwira mtima.

“Mphwanga, kodi ukuti...”

“Shhh!” Bikisi adawadula potseka pakamwa pake ndi chala chamkombaphala. Maso a a Topitopi adatuzuka ndipo kukamwa kudati pululu ngati chambo chouma pamene Bikisi adakhuthula jang’ala uja. Adaponya pansi toti ndikuyiphwanya ndi gogoda yake.

Adatembenuka, ndikuyenda motumbwa kwinku akudzigwedeza kupita kugalimoto. Pobwerera, mchikhatho mudali tambula ndi botolo lalikulu lamowa wapamwamba kwambiri.

Kususuka kudawala pankhope ya a Topitopi pafupifupi kukha dovu. “*Uncle wa sweetheart* sangamamwe kachasu,” Bikisi adatero atayipitsa kukamwa kuonetsa kuti kachasu ndi chakumwa choyipa. “Tafika ifemu muzimwa mowa wofulura mmafakitale.”

A Topitopi adayanga’ana kumwamba. Kwa iwo, mtambo woyera umene udali mlengalengamo, udawaonekera ngati chithunzi cha Ambuye Yesu. “*Ngiyabonga Jesu* pondiyendera mwapadera,” iwo adathokoza akulemba chizindikiro chamtanda.

Bikisi adapitanso mugalimoto muja ndipo posakhalitsa adatulukira atanyamula lilemba latsopano. “Apongozi,



adandiuza kuti mumakonda mabulandi ndiye ndinakugulirani ili.”

A Topitopi adavina mnjedza kwakanthawi kenaka adanyamula jasilo ngati mwana wakhanda. “Mayo mayo, anthu ammudzi muno amva nane madzi *maningi*; ndizichita kuyenda nchambuyo ngati nkhanu kuli kunyada kumeneko.” Adatembenukira kwa Dubiyasi, “Mphwanga, apa udasankha!”

Katakwe adangoti kukamwa pululu, maso akungooneka ngati akadzidzi.





Geyi

Ndakuyitanani ngati malume a mwanayu,” a Nenauthe, mayi a Dubiyasi, adayamba motero. “Achimwene, mukumuona bwanji mkazi adakwatira mphwanuyu?”

A Topitopi adatsegula kabotolo kakang’ono ka *Brandy* namwako pang’ono, maso awo ali pachemwali awowo. Padali povuta kuganiza kuti iwo ndi a Nenauthe adayamwa bere limodzi. Mlongo waoyo lidali phiri lamunthu. China chilichonse pa iwo chidali chachikulu, kuyambira msinkhu ndi thupi lomwe. Ngakhale mawu awo adali akulu ngati abemberezi.

“*Khuluma, usisi wami,*” a Topitopi adatero monyadira akutseka botolo lija.

“Ine ndikuona kuti zomwe adachita achimwenewa ndimipingu,” adafotokoza a Nenauthe. “Chaka chino ndithu tiona malodza.”

“*Khuluma, ngilalele wena; lankhulani, ndikumva.*”

“Achimwene, munthu angakwatire mwamuna mzake nkumati ndi mkazi?”

“Adakwatira mwamuna ndi ndani?”

A Nenauthe adayang’ana achimwene awowo modabwa. “Mmayesa mkazi wa Dubiyasi ndi mwamuna?”

A Topitopi adaseka. “Sisi, nokha mukuti mkazi wa Dubiyasi; mwamuna ali pati pamenepa?”

“Achimwene, nkhaniyi ndiyayikulu musayitengere chibwana...”

“Sindikuyitenga chibwana kumene. Vuto lili pati?”



“Achimwene, pachikhalidwe chathu mwamuna amakwatira mkazi. Izi zadza ndiyani?”

“Sisi, zinthu zikusintha,” adayankha a Topitopi. “Pawailesi simukumva zoti amuna akukwatirana okhaokha?”

“Ndimamva koma kumaiko ena osati kwathu kuno.”

“Ifeyo sichilumba,” adatero a Topitopi. “Zimenezonso zafika kwathu kuno.”

“Ndiye osati mwana wanga...”

A Topitopi adawadula. “Inu mmati akhale mwana wandani?”

“Chikhalidwe chathu sichilola...”

“Chikhalidwe chimasintha ndi nyengo. Pano zomwe zadza nzoti amuna kapena amayi akukwatirana okhaokha.”

“Achimwene, ndinu mkulu wampingo; baibulo limati chiyani pankhani imeneyi?”

“*Asikhulumi ngeBhayibheli kodwa isiko*; sitikukamba zabaibulo koma chikhalidwe. Chikhalidwe chimasintha ndi nthawi.”

“Kwathu kuno sichidasintheta,” adaunikira a Nenauthe. “Munthu mukuti ndimpongozi wanuyutu anthu akalira nkhodzo mmudzi muno.”

“Amupheranji? Walakwira ndani?”

“Chikhalidwe...”

“Musabisale kuseri kwachikhalidwe. Olakwira chikhalidwe ndi ambiri; mumawakantha?”

“Achimwene, mmudzi muno ngati panali munthu wosunga chikhalidwe munali inu, mwatani kuti mutembenuke pambalanganda chomwechi?”

“Sisi, zinthu zikusintha. Ngati sizikukusangalatsani muzingowona nkumwera madzi.”

“Achimwene...”

“Ine sindikuonapo vuto ndi mkazi wa Dubiyasi,” adalimbikira a Topitopi. “Muona muzolowera. Nafenso tizichitako zamakono mmudzi muno.”

“Mawu amenewo akuchokera mkamwa mwanumu, achimwene? Sidzana lomweli mumakana zomanga zimbudzi mmudzi muno? Mumakana za ulimi wanthilira? Mmakana zoti amayi azikachilira kuchipatala? Mumalimbikira zoti ana azipita kudambwe ndi kubusa mmalo mwa kusukulu? Ndiye lero mwatembenuka?”

“Ndatembenuka kumene *maningi sitereki*,” a Topitopi adatero mmaso muli gwaa!

Mayi a Dubiyasi adayang’ana a Topitopi atatchena bulandi latsopano, mmanja muli mowa wamakono. Adakumbukira



kuti chibwerereni cha Dubiyasi, achimwene awowo amamwa mowa wachizungu. Adakumbukiranso kuti chibwererenicho, sintopola adavalayo samachoka mthupi. Kodi akulu akale sadati kufuya galu nkumuponyera?

Adadziwiratu kuti palibe chimene adakaphulapo kupitiriza nkhaniyi.



Golosale

Golosale imene adatsegula Dubiyasi idali yodzaza ndi katundu. Izi zidanthauza kuti anthu samafunikanso kutha mtunda wamakilomita pafupifupi asanu kuti akagule zinthu ku Malingunde.

“Mphwanga, wachita zakupsa,” adayamikira a Topitopi akunyadira golosaleyo. “Apa wabwezeretsa mudzi wathu mchimake.”

“Simukunama, malume. Pamene timakula pa Sinyala pano pamadya wani kuposa pa Malingunde,” adathirira ndemanga Katakwe.





“Eetu nchifukwa ndidaganiza zozatsegula golosale mmudzi mwathu mommuno,” adatero Dubiyasi.

“Ndiye azigulitsa musitolo muno ndi mtengwa wakumtima kwangayu?” adafunsa a Topitopi.

“Eya, koyambiriraku ndimangokhalamo kuthandizira kuti bizinesi ikhazikike koma ndikufuna nditsegule dimba lochititsa mantha ndiye ndizikatandala kumeneko.”

“Wadza ndi kalumo kakuthwa, mphwanga,” adatero a Topitopi. “Mudzi uno wayamba kale kumva nane madzi.”

Dubiyasi adaseka. “Malume, panopa muziyenda monyada-mchewa amanyada ndi mphwake.”

“*Ukhuluma iqiniso, umshana,*” adanyadira a Topitopi. “Apongozi, *ngiphe ushukela, usawoti, insipho kanye ibhodlela lamafutha okupheka.*”

“Mukuti?” adafunsa Bikisi akuluka nsidze.

“Ndikuti tandininkheni shuga, mchere, sopo ndi botolo lamafuta ophikira.”

Bikisi adapereka zinthuzo kwinako akuseka. “Koma nanunso ndiyetu chiZulu chidakulowani.”

Nawo a Topitopi adaseka. “Mayi, ndakhalitsa kunja; nkuti sindidaponde? Kitwe, Ndola, Sozibele, Bulawayo, eJozi, Kepitawuni, Delebeni—*everywhere!*”

“Ndimomwe ndidamveradi.”

“Mayi, *ngiyabonga kakhulu, sala kahle;* zikomo kwambiri, mutsale bwino,” adatsanzika a Topitopi. “Mthumbamu ndili nkasauzande ndiye basi ndipalase njinga nkachiteko wamame pa Kachumbe.” Adatembenukira kwa Dubiyasi. “*Sobonana, umshana.*”

“Ine mungondipatsako shuga ndi mkaka ndikachite kamkomya





kwa namwali ndufuna kukwatira uja,” Katakwe adatero.

Maso a Dubiyasi ndi mkazi wake adaphana. Dubiyasi adagwedeza mutu movomera ndipo Bikisi adapereka zinthuzo.

Katakwe ndi tsibweni akewo adatuluka akuyenda mosimbwa ngati mbira zamphongo zikamatchetcherera.

“Dubi, koma ukuona kuti biznesiyi ilimba?” Bikisi adafunsa dzanja lili kuchibwano. Awiriwo ankatchulana maina awo modula.

Dubiyasi adayendetsa manja ake mtsitsi lake. Tsopano adatulukira kuti kupanga biznesi pamudzi panu simasewera. Achibale onse amafuna azingotenga katundu waulere. Amene ankalipira, ankangoperekako ndalama ina iliyonse imene adali nayo osatengera mtengo wachinthu. Ena ankangokwereta nkusintha njira osadzabwezanso.

Tsibweni akewo ndiye adali patsogolo kudzatenga katundu. Pokumbukira kuti muvi woyang’anira umalowa mmaso, Dubiyasi adazindikira kuti akapanda kuchitapo kanthu ndiye kuti golosaleyo atseka.

“Bi, munthu aliyense azilipira akatenga katundu muno,” iye adalamula.

Bikisi adaluma mlomo wammunsi. “Kuphatikizapo a Topitopi?”

“Aliyense,” Dubiyasi adayankha motsimikiza. “Malume aja akamatenga katundu monga atengera muja biznesiyitu ndiye kuti itilaka.”





Moto Kudambwe

A Topitopi adatsamira kauntala, mkwiyo ukukungana mumtima mwawo ngati kamvulumvulu. Bikisi, amene ankagulitsa musitolomo, adali asadawaonepo atakalipa chomwecho.

“*Hau!* Mukutanthauza kuti nizigula katundu musitolo ya *umshana wami?*” iwo adakalipa akuguguda pakauntalapo.

Bikisi adaseteka milomo. “Muyenera kumvetsetsa, apongozi. Mukudziwa anthu onse ammudzi muno ndi abale. Kodi tikamangopereka katundu waulere sindiye kuti titseka bizinesiye?”

A Topitopi adakukuta mano awo ngati galu akaona mdani. “*Thula wena!* Ine sindine mnansi wanu chabe. Kwa *wena, ubabezala, futhi kwa Dubiyasi umalume*; kwa iwe mpongozi, kwa Dubiyasi malume.”

“Ndikudziwa. Inuyo apongozi ndiye muyenera kupereka chitsanzo chabwino pomagula zinthu musitolo muno. Simukufuna bizinesi yamphwanu ikule?” Bikisi adanyengerera.

“Ndiye mukufuna bizinesiyo ikulire pamtu pa ine?” adakalipa a Topitopi. “Momwe munkatsegula sitolo ino ndimaganiza ndizinyada mmudzi muno. Koma taonani lero mukundikaniza katundu ngati munthu dera.”

“Apongozi, vuto ndilakuti siinu nokha amene mukumatenga katundu waulere musitolo muno, abale enanso akumafika.”

“Ndikukamba za ine; *ngikhuluma mayelana mina,*” a



Topitopi adalimbikira. “Mundipatsa katundu ndikufunayo kapena ayi?”

“Mukalipira ndikupatsani.”

A Topitopi adamuyang’ana Bikisi ndi diso lankhwenzure. “*Mina kufanele ukhokhe*; ndilipire! Ukudziwa kuti uli musitolo muno chifukwa umati ndiwe mkazi wamphwanga?”

“Mphwanuyo ndiamene walamula kuti ndisamapereke katundu kwa wina aliyense kuphatikizapo inuyo apongozi,” Bikisi adatsindika.

“Apongozi,” apongoziyo adatchulidwa mwachipongwe, “mumadziwa chomwe chimachitika mwana akameza nthongo yaikulu kwambiri?”

Bikisi sadayankhe.

“Amatsamwa,” a Topitopi adadziyankhira. “Mwaputa mavu nkhomola.”

“Apongozi...”



“*Thula, ukhuluma nonsense!* Munthu wake siine. Ine, Sadyeka Topitopi, mdzukulwa wa vwivwivwi kukanizidwa katundu mushopu yamphwanga ndi mtengwa wanga!”

“Apongozi...”

“Waluma dzanja lomwe limakudyetsa,” adakalipa a Topitopi. “*Ngizodila nawe manje manje.*”

“Chonde, apongozi...”

“*Fotseki wena, ngiyahamba!*”

Iwo adatembenuka mwadzidzidzi. Adaombana mapewa ndi munthu amene ankalowa musitolomo. Munthuyo adacheuka modabwa koma malumewo adapitirira mosalabadira.

A Topitopi adalunjika kunyumba kwa mayi ake a Dubiyasi kwinku akung’ung’udza ndi kudziguguda pachifuwa ndi mkwiyo. Adapeza alongo awowo akusadzula mnkhwani.

“*Usisi wami, ukhuluma iqiniso!*” a Topitopi adafikira kutero.

A Nenauthe adasiya kusadzula ndiwozo. Adaguza ka nkhaliyawira. “Achimwene, khalani kaye pansi.”

“Sindikukhala. Panopa ndili nchikwinindi choopsa,” adakana a Topitopi akupumira mmwamba.

“Dekhani, achimwene. Takhalani pansi,” adanyengerera a Nenauthe akuwalozera kampano kakang’ono adawakokera kaja. “Ndinkanena chiyani chowona?”

“Mmudzi muno tiona tsoka basi,” adalozera a Topitopi akukhala pansi. “Munthu sungakwatire mphongo inzako nkumati ndi mkazi.”

A Nenauthe adawazukuta achimwene awowo. “Achimwene, suja munkamuyamikira? Lero chasintha nchiyani?”

“Palibe chasintha. Ndidayamikira wamoto. Muncanena zowona. Adapanga Dubiyasizi ndi mipingu. Ndimadabwa kuti bwanji minyama siyikundichoka pamudzi pano!”





A Nenauthe adawayang’anitsitsa.

“Mwana ameneyu waika mudzi wonse uno pamoto. Ndi iyi mvula siyikugwa, chilichonse sichikuyenda,” a Topitopi adapitirira. “Ndikhalidwe ngati limeneli mpake Mulungu kutifulatira.”

“Mmayesa mmati izi nzachikhalidwe sizikukhudzana ndi baibulo?”

“*Sisi wami*, ndine mkulu wampingo—*umdala esontweni*—wochita osatinso wopuma,” adatero a Topitopi. “Baibulo langa sililola khalidwe lonunkha ngati ili olo pang’ono.”

“Achimwene, nyama yodya a Dandauleni khwedzedze msaninkhe a Maikolo,” a Nenauthe adaikana nkhani. “Simukufotokoza chomwe walakwitsa mtengwa wanu.”

“Chifukwa chake nchomwe mudanena inu chija. Amuna sangakwatirane amuna okhaokha. Banja limeneli lofunika lithe basi.”

A Nenauthe adayimika dzanja. “Achimwene, ndidadya mfulumira ndine. Mphwanu adakwatira mkazi wakukhosi kwake.”

A Topitopi adadzidzimuka. “*Hayi, usisi, wena ukhuluma so?*”

“Eni ake akukhala bwino bwino, ife chikutikhudza nchiyani?”

“Ndikuti, *usisi, ukhuluma so?*”

“Eya,” adavomera a Nenauthe. “Choti tiwasokonezere nchiyani?”

“Zoonza zimenezo? Mawu amenewo akuchokera mkamwa mwanu, sisi?”

“Inde; pakati pawo palibe vuto ndiye ife tilowererepo chifukwa ninji?”



A Topitopi adazambatuka. “Kodi ndiye kuti mwapangana?”

“Tapangana chani?” anadabwa a Nenauthe.

“Koma mwachepa nane. Ndine wovuta kwambiri; *ngiyahlupha kakhulu!* Kutu apite kutauni sindidalimbikira ndiine? Lero chifukwa walempera, chuma mukufuna muzidya nokha ine ndikuluma mtsitsi ndi mano. Zimenezo sizitheka. *Engenakwenzeka! Impossible!*”

“Achimwene, nkhaniyi yasokoloka pati?”

“Mwapangana kuseri mumvekere amene uja timukhaultitse, koma mwandilephera. *Kwabantu abayiziphukuphuku, ngizosebenzelana nani nonke;* anthu opusa, nonse ndithana nanu!”

“Mukuti chavuta nchiyani?”

“*Thula wena,*” a Topitopi adakalipa. “Mnthu wake siine. Mukafunse ngakhale ku Jubeki, amadziwa kuti ndine sadyeka ndiye achammatowo, andakhuta kwayiya ammudzi muno mukufuna kunena chiyani?”

“Achimwene, mukuti chatsitsa dzaye nchiyani?”

“Ndikudziwa simukondwera kuti ndinabwerako ku Joni; munkafuna kuti ndifere komweko minda yanga mulande,” adatero a Topitopi. “Lero ndiuyu mukumalimbana nane kuti mwina ndithawe ndipotoloke.”

“Achimwene, akulimbana nanu ndani?”

“Muja tinkasankha umfumu, bwanji simunandikhalire kumbuyo nditatamula dzina la Katakwe?”

A Nenauthe adaseka monyodola. “Achimwene, Katakwe angakhale mfumu yamtundu wanji?”

“Chabwino, bwanji simunandikhalire kumbuyo nkhani yoti tiyinge Ogada?”



“Moti inuyo mukuona kuti chikhoza kukhala chanzeru kuthamangitsa mkamwini woti wagonera pamudzi pano zaka zambirimbi?”

A Topitopi adatsonya kenaka nkulavulira pansi monyansidwa. “Nanga choncho? *Khuluma nabangani bakho*; mukakambirane, mwana akamasewera ndi moto ukamtentha asamayese dziko lamuda. *Bulatifulu! Ngiyahamba!*”



Mapondera

Lidali khwimbi lalikulu ndipo lidatulukira pakhomo lpanyakwawa Sinyala mokwiya kwambiri. Adayamba kusokoloka adali akangw'ingw'i makumi awiri atanyamula achamtunga mmanja ndipo adajiya uko akuzungulira nyumbayo. Kenaka namtindi wa anthu atanyamula masamba adasefukira pakhomopo.

Nyakwawayo siyidamvetse. Zidatheka bwanji kuti anthuwo mwachikhadzakhadza aganize zakuti padali wina wake amene adamanga mvula?

Idayesetsa kukambirana nawo koma sizidaphule kanthu. Anthuwo adali atatemetsa nkhwangwa pamwala.

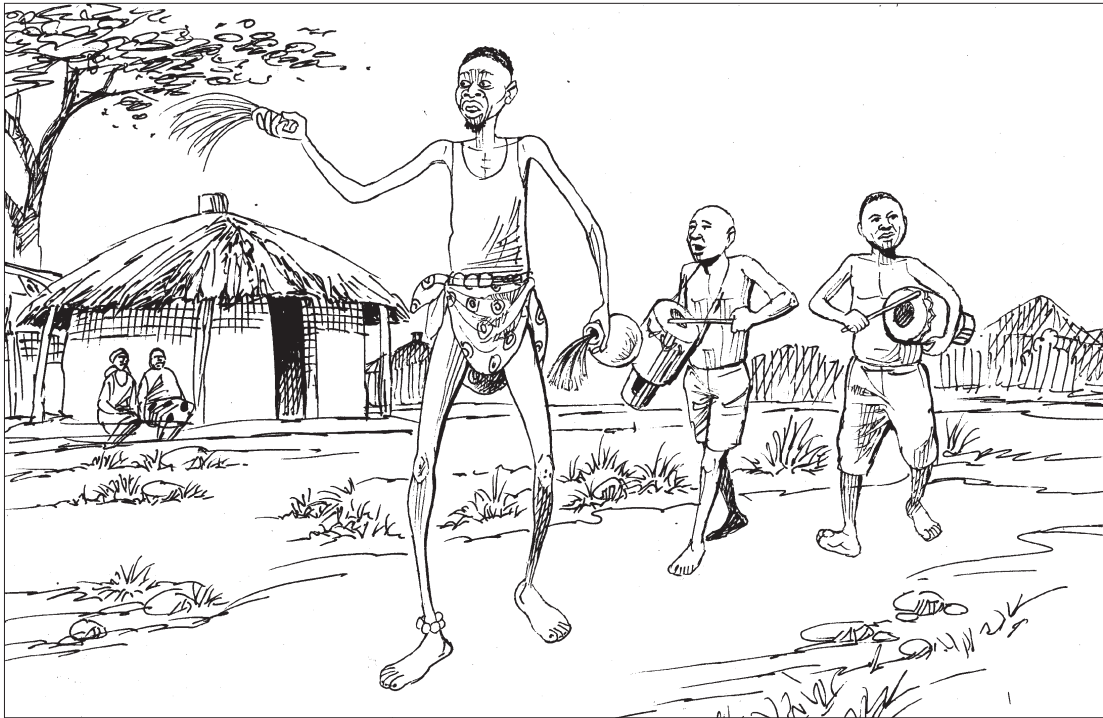
“Kodi tikafa ndi njala, mukhalanso mfumu? Mfumu yandani? Mitembo?” adakalipa Mwangulema amene ankatsogolera gululo.

Mwangulema adali mbiyang'ambe ya mmudzimo. Nyakwawayo idadziwa kuti mkuluyo ankangolankhulira anthuwo. Mwangulema adalibe ngakhale nkachigunda komwe; chinkamukhudza nchiyani?

Monga Pilato, mbuku lopatulika, nyakwawayo idaganiza zongosamba mmanja. “Chabwino, muyitaneni sing'angayo.”

Khamulo lidachoka likujiya mokondwera. Katakwe ndi a Topitopi sadali nawo mgululo. Nthawi imene zinkachitika izi iwo adali kokapalana bawo kutsidya kwa a Mbalame.

Mfumu ija siyidalakwitse kulingalira kuti padali wina wake amene adamema nkondoyo. Msabata imeneyo Katakwe ndi



a Topitopi adakhala akuyenda nkumatsina anthu makutu kuti padali wina wake amene adamanga mvula ndipo pamafunika ayitanitse sing'anga adzaumirize munthuyo kuti adzamasule mvulayo.

“Zaka zina mvula imavuta koma apa zafika pamwana wakana phala,” iwo ankatero. “Komanso mmudzi muno mwachitika china chake chomwe chapangitsa mizimu yamakolo athu kuyang'ana kukhundu-mvula ingagwe choncho?”

Amati wandisokosera nkulinga utamva komanso kalowa mkhutu kayanza. Pakuti manong'onong'o adautsa njovu, posakhalitsa mkwiyo udabuka mmudzimo ndipo monga mmodzi anthu adaganiza zoumiriza mfumu kuti iyitanitse sing'anga.

“Zatheka!” a Topitopi adanyadira. Adakulunga chibakera. “Kakhudze!” Naye Katakwe adakulunga chake nagunditsana. “Mwana ameneyu tsopano adziwa kuti waputa akuluakulu

adakali wosapola mchombo.”

“Malume ndikugwirizana nanu kwathunthu. Dubiyasi sangakuchiteni chipongwe chotere. Inu wokhala malume ake muzigula katundu musitolo yake?” Katakwe adasonkhezera moto.

“*Ukhuluma iqiniso. Ngiyamshiya so* adakandilowa mchala ngati thekenya. Pamenepa wangokankhira pumbwa kuchipwete; sitolo yakhala ikutidolora ija titenga tsopano.”

“Pamenepo mukumveka, malume,” Katakwe adawachemerera.

“Sindine munthu wosewera nane. Wangochita mwayi kuti zinthu zidasintha; anthu opanda khalidwe ngati awa tinkawakhaulitsa nthawi ya Kamuzu tili mu Youth League.”

Katakwe adaseka. “Paja nyimbo munkayimba popita kukathana naye munthu munkati chiyani?”

“*Uyo anyoze ayufi lero, kuli chiswe chodya mmera; adzalira, adzalira mayi kalanga ine, mmera wanga wokulakula,*” adayimba a Topitopi. “Pamenepo timakhala tikutchetcha chimanga choti chapsanthika kale agumu, mwini wakeyo titamumanga nkhuku yanya bwazi.”

“*Uyo anyoze a Topi lero, kuli chiswe chodya mmera; adzalira, adzalira mayi kalanga ine, sitolo yanga yotsegulatsegula,*” Katakwe adayisintha nyimboyo, mumtima akudziona ali musitolo ya Dubiyasi akugulitsa katundu limodzi ndi Betina. “Dubiyasi wapala moto kudambwe; ayivala nyakulayo.”

Katakwe adazindikira kuti yankho lavuto lake adalipeza. Akangolanda sitolo ya Dubiyasi ndiye kuti walemera. Sadakayikenso kuti namwaliyo adzagudukira kwa iye ngati mbuzi ikawona msipu wobiriwira.



Monga mwapulani yawo, a Topitopi ndi amene ‘adatumidwa’ kukayitana sing’anga. Ng’anga yake amayidziwa kale. Adatulukira mbandakucha pakhomu pa Mapondera.

Mapondera adali sing’anga wamizimu amene ankatchuka ndikuchotsa umfiti ndi zina zamatsenga. Ngakhale anthu ankamukhulupirira chomwechi, a Topitopi amadziwa kuti sing’angayo adali wachinyengo. Iwo adatulukira izi pamene adakawombeza kwa sing’angayo ataberedwa njinga. Iwo adangotaya ndalama zawo mmadzi ndipo njingayo siyidapezeke. Motero sadazungulire kutali.

“Mphwanga Dubiyasi ndi amene mukamugwire umfiti,” iwo adalongosola. “Mudzi ukakulipirani bwino.”

Sing’angayo adali nsungwi yamunthu. Kamutu kake kakang’ono kankhongo ngati nantchengwa kadapachikika pakhosi lalitali ngati lanswala. Miyendo yake idali yauta, ngati kuti idapindika kaamba kotalikako.

Mapondera adamwetulira nagwedeza mutu wake mokhutitsidwa, maso ake apembera akuyang’ana uku ndi uko. “Osadandaula. Mphwanuyo watheka basi.”

Tsiku lotsatira, Mapondera adatulukira mmudzi mwa Sinyala ndi anyamata ake awiri amene adalendembya ng’oma ndi nsupa zosiyanasiyana.

Sing’angayo adazungulira mmudzimo akuwaza makhwala kwinku anyamata ake akuyimba ng’oma zawo zija. Gulu lalikulu la anthu lidamutsatira. Atafika pakati pamudzi adayima. Adatenga litchowa lake nkuwaza kungodya zinayi zamudziwo.

“Mvula ikulephera kubwera chifukwa azimu akwiya ndi malodza amene achitika mmudzi muno,” adalengeza Mapondera akununkhiza mmwamba ngati galu wakuti wamva



fungo lanyama yootcha. “Mukangopirikitsa munthu ameneyo nthawi yomweyo mvula ikugwa.”

Ndiye ngati kuti kunali kuvomerezana ndi mawuwa, mitambo yamvula idayamba kusunkhana kumwamba. Khamulo lidamuyang’ana sing’angayo mwaulemu wophatikiza ndi mantha.

Mapondera adasuzumira munsupa yaikulu ngati mphika. Kenaka adaimilira modzidzimuka. “Heyi, ndikuona mipingu! Kodi mmudzi muno mwasanduka mu Sodomu ndi Gomora?”

Adavina kwakamphindi kung’oma zimene ankayimba anyamata aja. Kenaka adaseka. “Ha ha ha, ndakupeza, mthakati! Onetsa nkhope yako!”

Bata lidagwa pamenepo. “Anthuwo akuthawitsa nkhope,” Mapondera adatero maso ake apembera akuyang’anitsitsa msupa muja. “Koma ndikuona anthu awiri amphongo koma mmodzi mwa amunawo wavala ngati munthu wamkazi.”

Nthenga ikadagwa ikadamveka malingana ndi bata limene lidagwa pamalopo.

“Munthu amene wapangitsa kuti azimu akwiye ndikumanga mvula ndiyemwe adachita zimene chikhalidwe chathu sichilola,” ng’angayo idadukiza nigeza kangapo. “Ndilondolereni kwa munthu amene wachita malodza okwatira mwamuna mzake.”

Apo zonse zidasokonekera. Gulu la anthu lija lidakhamukira kusitolo ya Dubiyasi. Gululo lidakapha Dubiyasi ndi Bikisi pachipanda kuti a Topitopi adaleretsa.

Pofuna kunamizira kuti adali pambuyo pa Dubiyasi, mmene zimachitika izi, a Topitopi ankayimba kuti, “*Nana utsi, Nana utsi, taonani makupe, leka leka mwanawe nkufa ni ine nemwe*



anthu apano ngadumbo tere taonani makupe, Nana kodi ntuluke, taonani makupe, ntulukire kudzenje kodi, taonani makupe, kapena ntulukire mmwamba kodi, taonani makupe, leka leka mwanawe nkufa ni ine nemwe anthu apano ngadumbo tere, taonani makupe.”

Tsiku lomwelo, Dubiyasi ndi Bikisi adabwelera kutauni ndizovala zamthupi zokha. A Topitopi, monga malume a Dubiyasi, adatenga sitolo ija ndipo adayikamo Katakwe ngati wogulitsamo.

“Watheka!” adanyadira a Topitopi. “Amalimbana ndi ife chiswe chomwetulira pansi.”

Mitambo yamvula ija idawirikiza kusunkhana. Mitima ya anthu idakhala pansi. Sadakayike kuti mvula ikugwa. Sing’anga uja adachoka ndi mbuzi zisanu ndi nkuku khumi ngati malipiro ake. Pasadapite nthawi yayitali, mvula idavumbwa.





Chipwete Chalunda

Mvula idagona patsindwi. Tsiku lotsatira idakata ndipo Mdzuwa lidathetheka. Anthu ambiri adali mmadenga kufolera malo othonya. Amene adachedwa kulima adali mminda kukutika udzu pamene anzawo ankabyala.

Betina adafika ali musuti yachitenje yolekeza mmapazi. Kumutu adamanga duku. Idali nthawi yoyamba Katakwe kumuona msungwanayo atavala mwachikhalidwe chomwecho. Mtima wa Katakwe udalumpha. Ndithu adayenera kuyesetsa kuti duwa lotere likhale lake.

“Ukuti sitolo ino ndiyako?” Betina adafunsa.

“*Hafu*,” Katakwe adayankha. “Theka lina ndi lamalume anga.”

Betina adamwaza maso ake msitolomo. Idali yodzaza ndi katundu. Adaluma mlomo wammunsi kenaka adachita zimene Katakwe samayembekeza. Adamukumbatira ndipo milomo yawo idakumana. Mosakonzekera, Katakwe adapezeka akupsopsonana ndi msungwanayo.

“Ndani angakane namadyabwino ngati iwe,” Betina adatero. “Ndalola.”

Kupatula tsiku lija adamufunsira moseka pa Malikete, Katakwe sadakumbukire kuti adamufunsiranso Betina. Koma izi zidalibe ntchito. Chachikulu tsopano namwaliyo adali bwenzi lake.

“*Bae*, ineyo ndimakukonda kwambiri koma sindingakhale



mmudzi muno,” Betina adatero atayima kumbuyo kwa Katakwe ndikumugwira mchiuno. “Bwanji tisamuke tikakhale mtauni?”

“Sukunama; mmudzi muno muli chani?” adavomereza Katakwe. “Koma nanga golosaleyi?”

Betina adamupsopsona patsaya. “Ankolo anga ali ndi shopu yomwe tikhoza kukatsegula mtauni. Tingotenga katunduyu nkukayika mmenemo.”

“Usayiwaletu theka ndi lamalume anga,” adamukumbutsa Katakwe.

“Imeneyo sinkhani. Tidzangosesa katundu yense nkuthawira mtauni; akatipeza kuti?”

Katakwe adapuma mozama. “Sindingachitire undipsi tsibweni anga.”

“Sikuwabera. Shopu ino mmayesa idali ya Dubiyasi? Iwo adalanda, nafenso tiwalanda. Palibe chimene aluzepo.”

“Komabe...”

“Iwe, mmayesa unkati malume ako adali nawo kosankha umfumu kuja? Iwo aja ndi katswiri, ukuganiza kuti adakatsimikiza kuti akusankhe mfumu adakalephera kunyengerera ntchembere?”

Katakwe adakhala chete kwa kanthawi. Betina amanenadi zoonā. Malume akewo adamusungira mpeni kumphasa. Adayenera kuwadziwitsa kuti atambwali sametana kuopa kuchekana. “Wanditsegula mmaso; sindinaganizedi mozama.”

“Iwo aja, ntchembere zammudzi muno, onse amachita nawe nsanje,” adapitirira Betina. “Amadziwa kuti iweyo kupatsidwa mpata ndiwe khang’a, ukhoza kupita patali. Ndiye apa mwayi wako ndi umenewu, limodzi ndi ine tikalemera mtauni.”

“Ukunena zoonā. Tsibweni anga ndiwakwangwanula kuti adziwe kuti umthira kuwiri ndiwoyipa.”

“Apo ukulankhula ngati mwamuna weniweni. Komanso mmudzi muno simoyenera mnyamata wotsogola ngati iwe,” Betina adakometsera. “Ine ntangokuthira diso koyamba pamasitolo paja mtima wanga udandiuza kuti nayu mwamuna yemwe nthiti yake Mulungu adandiumbira.”

Katakwe adakopeka ndimawu achikondi okutidwa ndi uchi amsungwanayo ndipo pomalizira adagwirizana kuti Betina akatenge lole ndi magamba mtauni ndipo madzulo adzatenge katunduyo.

“Kuti igwire bwino, adzakumangilira nkutenga katundu yense,” Betina adatero. “Mmawa wake iwe ukakhale ngati wabalalika basi nkutsanzika kuti ukupita mtauni kukafuna ntchito. Ukakatero basi tidzanyamukira limodzi kukayamba banja.”

Pulaniyi idawoneka yogwira mtima. Madzulo, lole ija idafika mdima utagwa. Anyamata adamumanga Katakwe nkutenga

katundu yense. Anthu mmene amazindikira kuti kwabwera akuba nkuti lole ija itapita. Adamumasula Katakwe.

“Malume, katundu yense wapita,” Katakwe adafuula.

Ngati kuti amadikirira nthawi imeneyi, Zuma Zuma adatulukira, Chodinda ali pambuyo ngati chithunzithunzi chake.

“Ndikhoza kukubwerekani mpamba; mwala ku mwala,” adatero wachimbazoyo. Adadukiza nawapsinyira diso a Topitopi. “Bola tigwirizane kuti mudzabweza pamodzi ndi ijayi.”

Katakwe adatulutsa nsunamo. “Mjomba, osalola zotenganso katapira. Ngati anthu amenewa amaganiza kuti atisova alemba mmadzi. Mawa laliwisiri ndikulowa mtauni kukasaka maganyu. Kapitolo ndidzabwera nayo.”

“Katambe kwina, Tokoloshi,” a Topitopi adamuyankha Zuma Zuma. Adatembenukira kwa Katakwe. “Waganiza bwino, mwana wakumlongo. Adziwe kuti sangatithe; ndife abololo ife.”

Tsiku linalo kudachanso ndidzuwa koma kumaonetseratu kuti mvula ikugwanso. Katakwe adanyamuka kuti akamuuze Betina kuti pulani yawo idali italunja. Akunjanja ulendo wa kukhumbi la Delifa, maso ake adagwa pa ana amene ankatola mafulufute.

Katakwe adalanda mafulufutewo. “Tilikwiriretu izi tikazisowa mtauni,” iye adatero akubwira nyamuzo mosakhudzidwa nkudandaula kwa anawo.

Adapeza Delifa akuyalula zovala zimene adayanika kuthawitsa kumvula imene imaopsezayo. Mwana wamkazi adaoneka wodabwa. “*Bro*, ukudzatani kuno?”



Funsoli lidamudabwitsa Katakwe. “Ndikudzatani? Kudzawona wokondedwa wanga.”

“Mmayesa akuti munagwirizana kuti mutengana chikumu kupita kutauni dzulo?”

“Kuthawitsana?”

“Eya. Dzulo Betina ananditsanzika kuti akupita mtauni mukakumana komweko.”

Mtima wa Katakwe udayamba kukankha mwazi. “Sindikumvetsa. Abweranso?”

“Kudzatani? Amati mukakachoka mtaunimo mukukatchona ku Jubeki.”

“U...ukudziwa komwe amakhala mtaunimo?”

“Ayi, sindikudziwa; iye uja adali chabe mzanga wakusulu. Kunoko adangotulukira mwadzidzidzi.”

Tsopano Katakwe adazona, adazona mmene adayenera kuzionera pachiyambi. Betina adamunyenga kudya chipwete chalunda. Monga Madoli munthano imene anakonda kufotokoza gogo Bwetubwetu, iye adafera mchenga woyera.

Misozi idalenga mmaso mwake ndipo adayamba kuisisima. Delifa adamusanjika manja mmapewa momutonhoza. Kwanthawi yoyamba Katakwe adaona zimene adayenera kuona poyamba: Delifa adawala ngati duwa longomasula kumene.

Mitambo ija idadetsana mwachangu. Mphenzi idang'anima ndipo mwadzidzidzi kumwamba kudatseguka. Katakwe adamukumbatira Delifa ndipo misozi yake idaphatikizana ndi mvula imene idayamba kutsanuka ngati madzi kuchokera mchidebe chobowoka.





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Katakwe Kumudzi

Mmudzimo, Katakwe amanyadira kuti ndiwovuta ngati nsikidzi, yoti kuthana nayo kwake kumakhala kuotcha nyumba kapena kusamuka. Mpaka pano, iye ndi malume ake a Topitopi, ali ngati chiswe chodya mmera mmunda; anthu osowetsa mtendere mmudzi. Koma chingwe ndichimene chimathera msampha mphamvu; pomalizira penipeni adakumanizana ndi nanzikambe, msungwana yemwe sadali amene ankati adali...Betina Shuga!

Nthano za Katakwe zimatuluka sabata iliyonse m'nyuzipepala ya *Weekend Nation*. Bukuli ndi nthano imodzi yaitali .

MBIRI YA MLEMBI

A Lawrence Kadzitche adachita maphunziro awo ku Magawa Secondary School, nakapitiriza ku Polytechnic. Ngakhale amagwira ntchito zina, chidwi chawo kwambiri chili pakulemba nkhani zopeka. Ili ndi buku lawo lachitatu.

