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E. B. Madondo

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Data about Bomvini tribe,
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Ukuze ngibe namandla okuba
la zonke lezi zinto ngisizwe
ishegu la kithi elidola u
Nkonyane Ngukane. Ibutho
lakhe u Mkhathazwe. Nna
ebe kisisa ngokuzalwa kwakhe.
Kungenkathi u Dingane ekusa
ngoba kungaso lesikhathi lapho
u Zombane inkosi ya Makomou
yawela u Thukela isoshwa
u Dingane. U Mphande uke
engena ebukhosini wayeseqi
bungwana eseliga.

Se kunguyena kuphela ezweni
lase Mabomvini ebuthweni
lo Mkhathazwe sebafa baphe
la nya, naye akasaboni
futhi akasakwazi nokusen
kuma, useyathakwa.

Kodwa ubukeka ephatheke
kakhulu ngoba ukh
luphele nje.

571

K13/158

Izintaba zase Ma bomvini

1) U Msiinga unezintaba eziningi kuwona phezulu nazi ke ezinkulu zazo:

- (a) Inyonyana
- (b) Isantwele
- (c) U Ntanjana
- (d) U Bomela
- (e) I Mbona
- (f) I thibeni
- (g) Inqabeni
- (h) U Momphephane

2. Lezike zehlukene ngaphe-
sheya ko thukela, ngo bo
i wada bula phakathi
a Ma bomvu:

- (a) U Phakwe
- (b) U Phisweni
- (c) E Makhemane
- (d) Insingizi
- (e) Inhlanga
- (f) U Mkhuphula
- (g) Amanzimhlophe
- (h) Amakhandeni

571

K13/158

Imfula emikhulu

- (1) Inadi (2) Imhofana
- (3) uThukela, (4) Ingubevu
- (5) uThame, uMbono.

Immudlana

- (1) uMomswanyana
- (2) Intebeni
- (3) Inhlungwane
- (4) uDolo
- (5) Inbumeni
- (6) Inwolwane

Iziziba

- (a) uMamakhamu
- (b) uMhloshana
- (c) uSikhephu
- (d) Inhlangano
- (e) uNtshidi.
- (f) Emagengeni

571

K13/158

Sifunda zase Mabovini

- (1) UThame
- (2) I Ngu bevu
- (3) I Wolwane
- (4) I Nq abeni
- (5) U M bono
- (6) U C xobanyawo
- (7) I nhlungwane
- (8) I nhlanga
- (9) A bagulusi
- (10) I Phakwe
- (11) U D olo
- (12) I ngoleni
- (13) I nzala
- (14) U M khuphula
- (15) U ha tha

(c) Uxobanyawo ngaphambi
li kukha 1921 wayeyi sifunda
saka thembu. Kwathi uku-
ba abathembu balwe noMabasa
sesini kwa i Nkosi yase-
Mabovini u Nyoniyele.

(b) UPhakwe: Lesifunda sidu
 me ngoba kulapho impi
 ya Mabomvu yaphumela
 khona ngesikhathi esibi
 sokuhlubuka kukaBamba
 da iNkosi yakwaZondi
 ngo 1906. Futhi isona
 esaqala kugala ukuvuma
 izwi leNkosi ubindi nxe
 ethi a yihlome. Inkaba
 yeNkosi ubindi ikwa -
 Phakwe

(c) Engoleni nakwa Dolo
 kulapho kulele khona
 amakhosi aseMabomvi
 ni kusukela kuMatonela
 kuze kufike kuNyoniyezwe
 oseNgonyameni.

Amasikho.

(a) Lokhu sekufana nomthetho kulo lonke lase Mabomvini, ukuthi iNkosi uSomashi ihlonishwe, njengobana kwazulu kuklonishwa uMpande. Ihashi eMabomvini kuthiwa yi pele.

Uma umuntu egabuke enza isiphosiso wathi yi hashi uhlawuliswa ngenkomo, nesikotshinari sephoyiso.

(b) Nkosi uNdlagananyi uMawele kaSomashi: we ngabela wonke umuntu wase Mabomvini ukuba athi komunye u nobici. Ogabuke esho uyahlawulisa ngenkomo, ngoba kufana nokuthi umuntu uya methuka, kukle uthi unongade kuphela.

571

K13/158

(c) Inkosi u Makhasane
owake u Morawe ka
Nyoni yezwe, wabutha
amadoda athile watshela
ukuthi angaphindi agunde
isilevu zawo. Lokhu inkosi
yakwenza ngoba ikabona
bebohle, bezimazisa isizwe
sayo.

Uma umuntu eke wasi
gunda isilevu nyaliwa
ngisho noma inkosi
ingasekho-nye.

da

(d) Uma intombi initlele
ekhaya, ingakashadi,
ngaphambi kokuba iqaqe
isoka likhipha opondo
ababili noma inkosi
enkosini yokukhawula
ngoba engcolise isizwe.

Akwenziwa lutho oluthoko
zisayo mhla imelwayo.

Mzekeliso (Legend)

Itohe lika Mbenge.
 Kuthiwa kwakhona indo
 da eyajingu Mbenge
 ithunga izimbenge ikla
 phezu kwe tohe eliseduze
 nentaba u Mtaiyana.
 Kuthengelidye ilanga
 yafelwa ukhamba lwa
 yo eyajiphatha ngalo
 amanzi nxa ithunga
 izimbenge. Yathukuthe
 la yase imba, itohe leli-
 tohe likhulu kabi impela
 kodwa lacandeka phaka
 thi, yamba imbo bo eceleu
 lana izulu amanzi ange
 na khona, lamazi nana
 mhlari awaka pheli
 asampopoza futhi abu
 keka emahle impela
 kulelitohe wenza umfane
 kiso wakhe ethunga izimbe
 nge ehlozi esigqikini.

Immfula engena

(a) o Shukela

(1) uMbono

(2) iNadi

(3) iMpofana

(4) uShame

(5) iNgubweni

(b) uMomswanyana u-
ngena eNhlambane
inhlambane ingene
iNgubweni, iNgubweni
ingene o Shukela

(c) iNtekehi ingena e-
Mziinyathi uMziinyathi
ingene o Shukela

Abanuzane Bezi
funda. Ngenca yobupho
 thiphithi obukhona
 Mabomvini abanu
 mzane abaningi bakhi
 shive ngokudingiswa
 kweNkosi uMayizakay
 kaNyonyezwe.

- (1) OShame - uMpenye Ngubane
- (2) Izabanyawo uNgoda wa
kwa Phakathi.
- (3) Mbono Jim till Licaba
- (4) uMkhuphula uMashe
wakwa Shobela.
- (5) Ngobovu uDajiswayo wa
kwa Ngubane
- (6) uPhakwe uMqhawe Ngubane
 kwezinye izifunda
 kakukagondak ali
 kahle asebezingele ubu
 nomuzane.

Iga ne Nkosana.

Bekuthi nca umnumzane
eshona indodana yakhe ya
kwa Nkosikazi: umfazi wakhe
phela aqala ngaye ukuganwa
athabathe isikhundla sikazi
se abe umnumzane, kodwa
uma esemncane ubeyaye akhu
liswe abafowabo bakayise
bembambele ubunomzane.

Kuthi nca iNkosana isikhu
lile bese beyinisa emzini ka
yise wonke.

Mkumisa: Kwakuthi uma
iNkosana iniswa kubuthane
wonke umuzi, bonke oiyise
no nina, no gogo kanye no
khokho, abeseyalwa khe
njalo lapho ijabo bonke uku
ba aze aziphathé kahle ijunta
udane zikayise noma
zakwabo, nayike usegole
evuma kancane nje ebeke

phansi baze baqede. Ekuzoneni
 uma naye ewu Nkosana ohlaka
 niphile naye usezocela ukupho
 noa amazwana ambala emgi-
 ni wakuwabo uphelele, oyiise,
 no ma oyiise nikhulu sebezothu-
 la, bamnike ithuba. Kuthule
 kuthi. swaka sengathi kudle-
 le i Nkosi, abese egala ukukhu-
 luma. Athi;

"Nani ngithi bafowethu, bo-
 dade, bobaba, bomame,
 nani bobabamikhulu, bokhulu
 kanye nokhokho namadlozi
 akithi, ningeluleke kuzozonke
 ijinto ey engizenzayo ukuthi
 ume nobaba awubeke umu-
 gi wakhe mina ngiphathele
 yena.

Emva kwalenkulumo
 ye Nkosana sekuzosuka
 esinamathambo isililo seba-
 khumbula yena phela.

umnjinimuzi ongasekho. bese be-
sikhuya njalo abesilisa, sithi sing-
ngamuka, bese kukhuluma vonda
la phakathi komuzi. Abongele
ababize bonke abangasekhonku
ba babuye bagobeka lendodana
esisebungimeni bokuthwala umu-
zi wonke kagise. Uma indo-
dana isencane kuyayekwe
nyive lokhu engwabeni lika-
yise kushiwo bonke abantwa
na nobudala benkoana no-
ma ingkho phakathi kwabo.

Bonkeke izimpahla zika-
yise ezayo, ngaphandle kwale-
zo ashuya esezabile kuwo
amakhontazi akhe.

Bonke izikweletu nama-
cala kagise kusukela mhla
ethiwa uyena inkosa, akho-
khe izikweletu noma uyise
engamshiyanga nalutho
kodwa uyokhokha noma
engazi noma uyazi kwaka

fana. Noma icala likayise
 engalazi waye buzwa ngalo
 naye aqphendulele. Nma ese
 mncane lowo ombambele
 wayekhokho ngezakhe izimpa
 hla kodwa ngaphambile
 kokuba akhokhe abize ibandla
 afakaze. Kuthi nma isikhulu
 le inkosana azibize izimpakha
 zakhe, noma ithi iyaziphika
 inkosana iziblangula, ama-
 doda abe wofakazi balokho,
 noma naye isikhipha ifakaze
 ebandla, khona liyoqiphendu-
 lela nma esiqiphika izimpa
 hla asezenikelile njenge
 ukokhelo yakhe.

Inkosana eqotho: Le inkosana
 izothi nma isigede iminyaka
 emibili ibambele uyise ibisiba
 khipha bonke abafowabo noni-
 na kanye nodadewabo. Ukukhi-
 pha ukwaba, ukwahlukani
 selana

Ibize wonke umuzi kaqisemkhu
lu, ihlabile futhi. Lokhuke ku
ngemuva kokulungisa, seku
dlulile sebhlezi nje.

Kuzothi kungachitheka
bonke abantu kusale abase
khaya, abese batshela aba
bizele khorha. Azabeke zon-
ke izinto zikaqise ngisho no-
dade wabo nonina ababele
abafowabo. Konke lokhu
ukwenza nje bese beke bathu
luma noqise abathile oku
yibona ziphathimandla
zalomuzi wakhe naboba
mbonse kahle izinto afane-
le ukuzaba nangafanele
ukuzaba okwezakhe naye
njenge Nkosana.)

Kwabiwa lezo zimpahla
azishiya uyise engazabile
kuphela, lezo ezasezabiwe sezi-
ngabanga amacala nma

ziphindwa zabiwa kanti zase
zabiwo umufi (uyise phela)

Izinto ezazingabiwa imikhonto
kanye namasimu kayise,
yile yondle, ilima lawo masimu
ebikado iwalima

Izihlobo nazo zazithola okuningi
njengezi komonemvunulo
kayise abengakayisebenzisi.
Esithenjini indodana kufune
ka iqonde kahle zonke izinto
uku thi uyise njishuzi zimi
kanjani ngaphambili ko-
kuba yabe impalla yakhe.
Ngoba phela iyinkosana, kodwa
kukhona, ikhohlwa umntwana
we Nkosikazi yesibili, bathge-
niswa kwa bon Nkosana aba-
fazi kanye naba zekelwalapha
ya endlini yakwa Khohlwa.

Ikhohlwa nalo liji Nkosi
ngokwalo noma lingaphansi
kwe Nkosana, lizophuma
no walo nje umuzi isithu

muthunuu bese liba iNkosana
 khona. Uma umnumzane
 enamadodana kuzo zonke iji
 ndlu zonke zinama khosana
 ayokudla ifa lakwabo. Uma
 inkosikazi enye ingenamfana
 unina angeniswa kwa Nkosikazi
 iNkosana ingundlalifa kodwa
 uma umfazi lowo waingeniswa
 kwakhohlwa ikhohlwa ijilona
 Nkosana no ndlalifa walo
 inkosikazi ongenabantwana.
 Kodwake uma umnumzane
 ethanda nokufakungamzuma
 nga wayeyaye alabe kahle ifa
 lakwa inkosikazi ongenanko
 sana njengokuthanda
 kwakhe, noma alinike no-
 ma ijimuphi umntanake,
 amshelo ukuthi uyena oya
 kugcina lonkosikazi ongen-
 nan kosana njengoba nefa
 lakwakhe elinike yena.

Uma ikhohlwa noma iMkosana
ingakuthandi lokho isizokufa
ebandla, ngokomthetho ibandla
liyazi ukuthi amakhosana
mabili kuphela: iMkosana
neKholwa kuphela. Ibandla
selizomlahla unmunzane
naye futhi asheshe ayibonele
uma eswabululekile ayilale
kuyo indodana yakhe ngoba
aphela umthetho akusikho
ukuthanda komuntu.

Impahlake isizobuyiselwa
lapho ifanele iye khona, uyise
ayicole indodana yakhe leyo
ephunyukwe yifa emlonzeni
ngokuthi ayinike izinkomo
ezithile noma ayinike lonke
ilobolo lika dade wabo.

Uma iMkosana ingekho
unmunzane ulandela unyungu
ululu wabafowabo abafanele
ukudla ifa lakhe, intombazane
ne yayingaze ingalidela

ifa ngokomthetho wakwazulu.
 Noma kungasagondakali ka-
 hle kwakuye kufunisiswe noma
 kungaseyena aye atholakali
 oyodla ifa ngoba phela uma
 uwundlalifa ufanele ngoba
 ngwababa la bantu uma befa
 waziwe yinduna nekhosi
 yesizwe keso ukuthi uwenam-
 ndlalifa namacala nezikwe-
 letu zize kuvwe.

Umuntu obeke umfelokazi
 angaye akhululwe ukukhula
 kwekhosana, ngoba phela
 usuke ekhethwe sijise ukw-
 ba eluse umugi womfowabo
 iye ikhule ingane.

Yenake ufanele azalele
 umfowabo abantwana
 abondle, kuzonke izingane
 ne azizalayo uyothola inko-
 mo yokumthokozi sanaye
 ngomthwalo ayewuthwele
 kuzalwa labantwana.

Uma kufumaniseka ukuthi
 ubechitha izimpahla ezidlela
 nje iNkoana inelungelo lokw
 mkhokhisa lezompahla.

Noma iNkosana isencane yna
 akanawo amandla okwenza
 izinto ezinkulu njengokubla
 ba inkomo nokususa umuzi.

Ngoba uma umfelokazi ebona
 lokho kungalungile kuyolima
 za umntanakhe usenokwala
 andmangalele futhi uma
 ethanda yna.

I Nkoana ibize ibe umnu-
 mzane uma isiganiwe noma
 isiqede amashumi amatha
 thuthu eminyaka yokudala.
 Uma kufa iNkosikazi indoda
 na kanye nodade wabo badla
 ifa likanina, kodwa indoda
 kazi yabelwa umnewabo
 yona noma uyise uma
 engakagawwa umfazi
 omusha.

Anasimu wona athathwa
 iyinko ana ingawaba nje
 yona uma ithanda kodwa
 wona awayo ngokomthetho,
 noma indoda ithanda uku
 wanika enye inkosikazi ya
 ingeke yayinika ngaphandle
 kokuba isumelane nendo
 dana yayo eyiNkooana.

Uma indoda ingase iwa
 nike inkosikazi enye ngapha
 ndle kwendodana yayo
 indodana isenelungelo lo-
 kuwathatha ngokomthetho.

Ifa noma elaluphi uhlo
 bo kusuka kudala ali
 hlali futhi ngokwabada
 la lidla impilo yalowo
 ayindlalifa ngoba phela
 nakhu bonke abantu
 bayalithanda kodwa
 noma bengalungelo
 lo kulidla futhi liyasha
 ukunyamalala. //

Ukuzingela (Inqina)

Izilwane eziningi zabe zijiji
nyamazane zizingelwa,
kodwa ezinye zingazingelwa.

Isambane: sasingazingelwa
ngoba kuthiwa ukusibulala
kubanga izikhubekiso ku
muntu esibulele.

Ubochobane wayengazingelwa
ngoba kuthiwa, uyisinyama
uma una ethake ephufumala
ngomuva uthi nyambulala.

Ututhi unosizo lokubulala
la izinyoka eziningi ngo-
bugjili bakhe ana bo.

Imfene ayazingazingelwa
ngoba kuthiwa iyikhasi
labathakathi uma ulibula
la & nave uzokufa, ubula
we, umnikaziyo.

Isinkwe sasingazingelwa
ngoba uma usibulele siku
lethela ubuthongo, ngakhoke
umuntu kudinga ke abize

abize inyanga izomelapha
isuse nesinyama asenaso,
ngoba phela supisisila.

Lezike zizizingelwa:

Inbabala ngoba isikhu-
mba ayo sinozigo dukha
lu lokwenza izicwayo zoma
koti (abalokazana phela)
kanye nezuyama yayo.
Inamango denyamazane
yona yizidingeka kakhuku
ngoba, iwumuthi wokwela
pha abangywa emadlebeni
ngamafutha ayo, isikhu
mba ayo sisiza ngokuba
kuthi lapho kukhona
umuntu owezelayo ashu-
ngiselwe ngaso, angcindi
zwe nangensizi yaso.
Insimba yizizingelwa
ukuye kutholokale imwa
nulo euhle, izinjobo, imighele
nezine nezinhle.

Inqwe: Isilo sibe sizingelelwa
 ukuba kutholakale ingubo
 yamakhozi, kanye nayo
 yonke imvunulo yamakho-
 zi, ukuzekuthi nca seku-
 qijwa iNkosi ibonakale
 naphakathi kwabo

Ukuzingelwa kwensima
ngo kwabluke kakhulu
 kwezinye izinyamazane.

Umuntu uma eyizingela
 insimango wayeyaye dale
 izinsuku zimbili phandle
 edlela khona angangeni
 nase ndlini nmlilo anga-
 wothi. Ageze ngobulongwe
 benkonzo obudala
 zonke izinsuku ekuseni
 emini nantambana.

Umkhonto wakhe ayizinge-
 la ngawo isijula, agebe
 insayi nebonvu ebuswe-
 ni sayithweni abukeke

njengomuntu wesifazane.
 Aphatho ijinkwa zombila
 omusha, ngoba phela insima
 ngo ayizingelwa ebusika.

Uma esekwenzile konke
 lokhu kwakubalula ukw
 ba ayijuge bukhona insi
 mango umzingeli, ngoba
 phela nanga akasamuki
 ubuntu usenka ubunde.
U Kuzingela: Wonke umuntu
 osenamandla wayenge
 na engineni eyajimenywa
 ijinkosi yesizwe sayo, ka
 nti ayikhona izingina zzi
 funda zaba numzane.

Uma umuntu egabuke
 ebulala inyamazane
 ngesikhathi zivaliwe. Ij
 inkosi wayedliwa noma
 abulawe ngokwedelela
 inkosi kanye nesizwe
 sonke sayo.

Inqina yNkosi yabe ihlotisi
 swa kakhulu yizinyanga
 nkuthi izohamba kanjani
 bonke abazingeli badlule
 kuzo izinyanga zibabo
 ne.

Kwabe kudingeka ukuba
 ummfana aqede amadu
 mi amathathu eminye
 anduba abe umzingeli
 naye enjineni yNkosi.

Ngoba uma esemcane
 izinyamazane zindaka
 zingakhwela phezu kwa
 khe zidlule zgakhoke
 kudingeka umuntu
 osengakwazi ukuthiya
 ingwe uma isithukuthele
 angagqagqazeli.

Inqina yisigwe yayenzelwa
 ukuthokozisa iNkosi, ne
 mounulo yayokanye
 nabobonke base ndu

mkulu, nenyama yezinye
mazane, ibibekwa pha-
mpili uma kuxoxwa.

Bekuthi uma isingene
kwa gwigwigwi,
esitokotokweni, azwaka
la osophondweni esesho
esethi "Ngogo, Uthungulu,
Isinyama kuweke, bese
bevuma abapesifubeni
ngokuthi buzi! buzi!
Ncasebesho konke lokhu
inyamazane ingabe isazi
no kuthi izokwengezani
ngakhoke isizoziphosa
nje phakathi kwabo,
se beyihlaba kahle nje
bekhuzi U Ndi.

Inqina yisizwe kwesinye
isikhathi ibithatha inya
nga nomazinyanga
azimbili, bayabuya aba-
ntwaba bekuyo, sebenuka

izinyamazane ngoba phela
eyinge izinyamazane ziwu
ka itsheni ngembila.

Inkosike iziyobabela
izinyamazane abayokhamba
nazo kaye emakhaya abo
nazo, kodwa eningi isale
ngakuyo ikhosi ngoba
phela ingina eyayo nayo
futhi kade ikhona ingela.

Uma kubulewe, ibubesi
ingululele, ingwe, indlovu
ingwenya, konke lokhu
kuzothathwa izinyanga
ze khosi zenze imithi
nomalimvunuloyayo.

Inggungqula yayingabula
wa ngoba izinyoni yesi
zwe esigadile nanxa
impi izokulwa iyona
etokela isizwe ngokulwa
kwayo neyinye isizwe
eyehlulwe neizwe sayo
sizokwehlulwa futhi.

Uma umuntu elinyazwa isilwa
ne engineri efa wayegaye
alahwe khona lapho, sebe
zobika nje abakubonkuthi
noale engineri.

Komunye kwalengina
iNkosi isizokwenza umkho
si omkhulu ihlabeni izinko
no eziningi. Isivunule
ngemvunulo entoha
yodwa. Amaphisi ayenitwa
iziqu iziNkosi ngobugha
we kabo azibe futhi ukh
thi ahlabene kangaka,
nabo sebefundisa abanye
amasu okugwaza izinye
mazane namagama ezinye
mazane kanye nezaga zo
kuzingela.

Uma ingama isimenyeze
lwe amadoda ayengavu
nyelwe ukuba ahlangane
namakhosikazi awo no-
mo nezinsizwa nezinto

mbi zago. Nca isiphumile
ingina amakhosikazi aye
ugenzi lutho olungase lukha
bekiso amadoda awo ngi
neni athole izingazi, njenga
lokhu: Icansi lendoda beli
hlala linisiwe ngasemnyama
ngo ngasendaweni yndoda
nomkhonto wayo inklemba
ibekiswe ofindo.

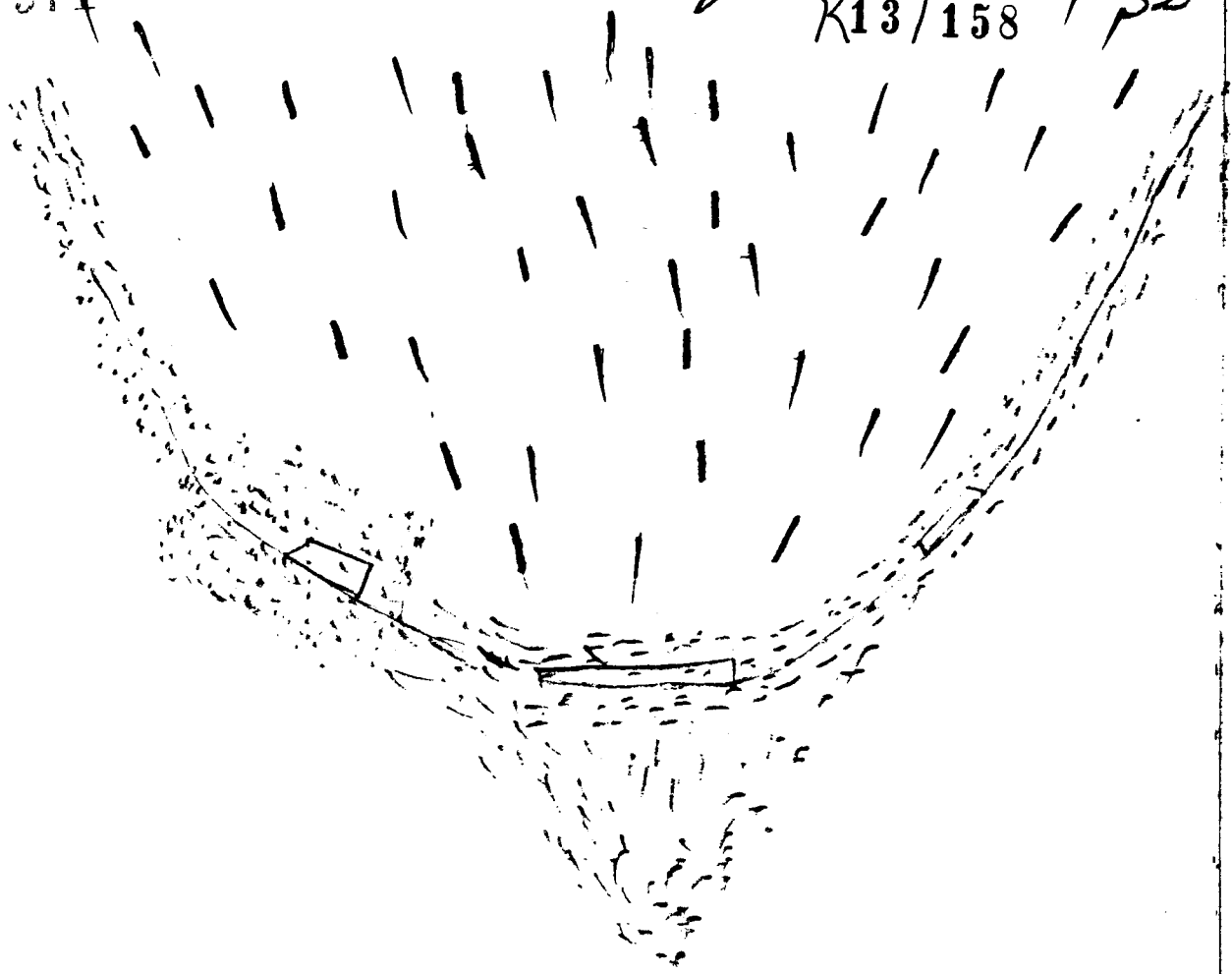
Isikhathi sokuzingela
kwakuMazuba ebucika
bonke abantu sebevunile
bonke, kodwa isikhathi
siseside kakulu izinja
zingakabonakali nomuntu
ebonakalangekhandla
kuphela.

Ukuzingela bekufana nomda
lo nje wokuthokozisa inyama,
inyama yagenziwa
umqwebu ilidliwa kancane
ize iphelle ngeikhathi eside.

571

ukuma kengina

K13/158 / 32



1 izinja

abantu abenza izimpo

ndo zengina

Isiginti esine Nkosi ukuzo
 ingakheski ithole ukulima
 yona ibaseceleni isifuba
 sige nejisizwa aziginile
 ezikwaziyo ukubamba
 isijula.

Ukucupha izinyamazane:
 kwakukhona abacuphi
 bezinyamazane nabezinyo
 ni, nokucupha kwa bokwa
 hlukenekakhulu impela.

Ukucupha izinyamazane:
 bekwenziwa uphico nge-
 ndlovane besekwenziwa
 umnyango obanzi ithi uma
 ingena izinyamazane inya
 thelo ingcipho yethuke isizi
 valele, noma isihibe ithuke
 isizikhungile uyafika um-
 cuphi useyibulala njalo.

Abacuphi babengondlela
 ni, lapho becuphe khona,
 bebeya kanye kanye bonke
 uma omunye engaphume
 leli ancuze omunye ayo
 mondlela. Athi uma
 efike kungasalungile
 alungise athathe neziba
 njive aye nazo ekhaya.
 Umucuphi useyombonisa

ngokuba amrike enye
inyamazane noma amhlo
mlise ngesinye sezitho, noma
umlenge, umkhono noma umhla
bulo.

Kwesinye isikhathi bekusi
ngwa izinyosi, sekukhona
nezinsingi anaphisi impe-
la ezinyosi, azibonazikude
nca ziphumayo noma zinge-
nayo. Bekuthi ekuseni noma
ntambama kusekhona
ithunzi, zilandele ithunzi
ezinsingi, ziyibone inyosi
iphela phezu ishwibeka
noma iphuma inaphiko-
nhlaphe, uzigwe sezitho
zithi zawa lapha coyi
nugani, isavella lapho
seikhleli phezu ethundwi-
ni abasacwayizi. Sekelwa
na umfana, behambe
benokhela lapho ziwa kho-
na az afike khona.

Insingi isizozwa ngomfana
 esesho ethi "Coyi zama khetle".
 Ibisiya khona isiyenza isibo
 nakaliso sekuthi lozi nyosi
 sehlonziwe, nensingi efika
 yo isizoziyeka ingazitaphi
 ngoba phela kwa kungaba
 ijicala uma ezitaphile ka
 nti usezibonile ukuthi
 sezihlonziwe ngabanye.

Kuma ithanda insingi ezihlo
 ngile izithaphengasoleso si-
 khathi bazithwale ngama
 gabunga awelukiwe omu
 thi othile odliwayo no
 nuka kahle fythi, ukuz
 zithandeki kubantu no-
 ju lugcineke kahle lungu
 kabi.

Abanga kwazi ukusi-
 nga bona babelandela
 inhlava, ngobake yona
 phela yona iyobathatha

ize ibafake kuzona ezinye.
 Kaye uzohambe ezi bonga
 Zisho sho nhlava edla ezinye
 Mwindisi nomhlanga waba
 ndi ndayo, beyimihambi
 ma-yoriki ntaba.

Ngaphambili kokuba zita
 shwe izinyosi kudingeka
 ugwazi, u phondo kanye
 nezidwe dwe kushiswe
 eduze nemboholapho ziphu
 ma khona, intuthu ishunge
 le phakathi ukuzo kuthi
 uma ku khona inyoka
 phakathi iphume zinga
 katashwa ngoba phela iyi
 ngozi unra iphakathi unu-
 ntu ezintapha angalimala.

Ayi kho into elu khuni nje
 ngokufundisa ununtu
 ukusingqa, ehlu kaniso
 izinyosi ezimpukane
 nasezilwaneni eziningi zino-
 cane zikhona ehlathini //

Ungwamanda wesizwe nabantu
uzane.

Nkosi yohlanga ayinawo
amandla okwenza izinto ezipha
mbene namasiko esizwe, ngq
phandle kokuba iqoqe ungwama
nda wesizwe kube ijwona
oqivumelayo. Nkosi ukuthi
nenpela ~~lelo~~ siko selifanele
liye kwe, njengoba no Shaka
aqeda ukusoka kwa Zulu.

Ngokomthetho iNkosi ngapha-
mbili kokuba yenza noma yi-
ni kwayakudingeka ibuthe iba-
ndla lase Ndankulu eliyelule-
kayo noma yenzani. Noma
ibize abaNunzane noma
isizwe sonke ibuze kuso uku-
thi ifanele yenzani. Njengo-
ba ne Nkosi u Cetshwayo yabi-
za ibandla lomdlu Nkulungweni
ba ka Mehlokagulu owayefu-
nwa u Hulumeri wase Bilungweni,
lehluleka. Wayebiza

Umgwamanda wa basungane
wekluleka, kwaz kwathi ekugci
neni wabiza isizwe sonke ukuba
simtshelile ukuthi sona si
thini. Gisonake esamnika
isingqumo evahlulekile yena
ngo kwakhe.

Uma iNkosi iqabuke iphoye
ka ukwenza into ethile isizobu-
tha isizwe sonke isibikele
ngezikwenzile nesizwe sizo
kusho esikushoyo, ngoba phela
iNkosi inalo ilungele elinca-
ne lokuthi ibize uMdunankula
bahlanganise naye, bese beye-
yake into abafuna ukuyenza
noma isizwe nomgwamanda
wase Ndunankulu ngazi.

Ukwelelela iNkosi kwaku-
ba ukufa kulowo okwenzile,
ebulawa yizinsizwa, noma
anikwe ibutho elithile limbu-
lale ngasoleso si khathi,

Lokhu phela ndelele izulu
 diphezulu, elimele amadlozi
 e sizwe kanye Nomvelingangi.

Kwesinye isikhathi iNkosi
 imudle izinkomo zithile
 zokunijezisa ngesenzo sakhe
 e sibi phakathi kombuso.

Abeluleki beNkosi kwakuba
 izizimpandla amakhehla.

Kanye nabobonke okade
 e bona. Izikhobo, nakaNunzane,
 bezifunda kanye nebanda
 lase Ndunkulu. Bonke laba
 beba u Hulameni iNkosi yona
 ibe se ngokawazo zonke
 izindaba e sizwe.

Wadunakula yena wayimela
 iNkosi kuzozonke izindaba
 zayo nalapho ingenakufinye
 lela kusuke yena ayoyime-
 la, noma ingekho ekhaya
 kufika amacala awathethe
 awanguwe futhi njengayo
 in kosi

Uma iNkosi idunguzela ipha
futhi uNdunankulu waye
nga wonke umsebenzi
we Nkosi.

Abananzane bezifunda
bona bathethe amacala ama
ncane, amakhulu e Nkosi.
Uma uMunanzane icala
limehlula wayayay alidlu
lisele e Nkosini lafoko se-
liya kwagcina lishone lafoko,
okophuma umntakabani
ozaziyo naye futhi.

Uma umuntu engeliswa
ijisingumo soMunanzane
wayayay alidlulise icala
lakhe liye e Nkosini. Ko-
dwa lidlula ngempahla
yakhe imati phela yoku
mangala e Nkosini njengo
ba namhla nje lidlula liye
e Nkosi ngeshumi nesibha
nu, ukuze lamukeleke.

Ibandla lase Ndunukulu lona
 lalilungisa zonke izindaba
 zesizwe, lizilungise, limfampa
 nye amacala asuke enzima
 kakhulu impela neKosi
 ebonayo ukuthi ingeke iwa
 ngume ngaphandle kwalo.
 Belinamandla kuzozonke
 izinto iKosi ethi ithanda
 ukuzenza noma zizimbi
 noma zizinkheli njengalokho.
 UShaka wabona intaba
 enkeli nge so Divana waye
 seyithanda ukuba ibe yisi
 halo sakhel sobukhosi
 azobuka kahle ngayo ama
 butho akhe. Ekugcineni
 eyedwa wazimisela ukuba
 lentaba imbiwe ithwalwe
 kodwa leli bandla lo Ndun-
 ukulu nezinduna zala.
 Zakhombisa ukuba khona
 kwazo phakathi kwesizwe.

Ibandla lasendlunkulu lali
 bakhona kuwo wonke ama-
 khosi. Abanye babe khetwa
 nkuba babe amalungu alaliba-
 ndla ngoba bengamaqhawe
 abanye ngoba bengaboku-
 zalwa endlunkulu, abanye
 babe khombisa ulwazi lwa-
 bo olukhulu ezindabeni
 zesizwe. Bonake bawu-
 mlomo wesizwe aseben-
 shilo makwenzile.

Sithungisabo sasiba sikhulu
 kakhulu impela uma befuyi-
 le bengeswele lutho izimpa-
 kungezabo njengezifisoza-
 bo, inyama ingaphumi-
 enzini yabo, kuzothi no-
 kuklakaripha kanye
 nabalandeli babo babakho-
 nge njalo ngoba befuyile
 nabo bathola ama-juphe
 uma zivile phela.

Kwakuba khona isikhathi
 lapho kungavanyelwe unu-
 ntu ongesilo ilungu angene
 emhl'anganweni waleliba
 ndla, kukhona nesikhathi
 lapho bevanyelwe khona
 phela nabo abanye bezotho
 la nkuhlakanipha, kufunde
 emakhekheni andlwazi
 lwezinto njengoba nesiga
 sakwaZulu sisho sithi
 "Ndlela ibuzwa kwabapha
 mbili, kanti futhi ayihlasi
 ngakunisa, ngokaphela
 nenqwelidla ngama-bala.

Ukuba kuke kubekhona
 isikhathi sokungangeni i-
 ngoba kukhona ezinye
 izindaba ezijimfihlaka
 lo yesizwe, ezidinga nku-
 ba zaziwe amalungu
 kuphela njengokuhlasele
 esinye isizwe senkosi.

Umkhlangano ububizwa
 uNdunankula no ma iNkosi
 kodwa sebeka babhlangana
 basoxa ngabakutsize la
 ibandla, nebandla licelwe
 ukuba nalo lize ne mabango
 yalo zokusiza isizwe, kanye
 ne zimaza isizwe

Amalungu ebandla aye
 thumelwa izithunywa
 ziye wazi sa ngelanga lomkha
 ngawo, bonke kudingeka
 ukuba bonke batholi izithu-
 nywa eivela eNkosini no-
 ma ku Ndunankulu wesi-
 zwe obize umkhlangano.

Bonke kudingeka babe kho-
 na engaziphumelela abike
 ukuthi ubanjwe yini. Uma
 engabikile uzodliwa iNkomo,
 kodwa ngaphambili koku-
 ba adliwe naye ngoziphe-
 ndulela kulo ibandla lin-

zwele uma lithanda no
 ma izizathu za khe zibo-
 nakala ziginile egembwi-
 ni elikhulu lomhlango. .
 Nayekusezabonga abakw-
 bo abaphansi abankhiphe
 emlonyeni wezingonyama.

Umhlango wawuba
 khona nje nomakosi
 ingekho ngoba phela u-
 ndunankulu uwumlo-
 wayo uzoyitshela konke
 ekukade kuxoxwa.

Ubungahlangani umhla-
 ngano uma amalungu
 awo amaningi engekho
 futhi enezizathu za wo-
 kungabibikho, kodwa
 uma engenazo umhlanga
 nbuhlangana ungaxosi
 lutho kuphela ukuba uba-
 beke icala lokungabibikho.

emhlanganweni, ngaso lesa
sikhathi sekuzothunyelwa
izithunywa ziyokabiza, ziba
tohele ilanga umhlangano
obapuna ngalo, into yoku
qala ngalelo langa ukuba
kahlawulisiwengaphambili
kokuba, kungenwe kweze
zwe phela izindaba.

Nazi izihloko zizindaba
ezazi socwama emhlanga-
nweni:

- (a) Ukublasela esinye isizwe
kanye nokuthumba izi-
nkomo.
- (b) Ukungquma amacala a-
nzima ka khulu.
- (c) Ukushintsha nokwenza
ama sikhos esizwe, ngoba
phela amanye abuye
adinge ukushintshwa,
amanye kudingeka enzi-
we, njengoba noShaka

wenza isiko lokukhehla
isicoco emakheheni asefa
nele.

Ibandla leli lalikhlangane
la kwa Nkosi endlini engq
muva kuesigodlo esimhlo
phe njengoba phela zoziba
zibili izigodlo. Uma Nkosi
ingekho belikhlangane la
kwa Ndunankulu endlini
yayo okwakuthiwa kuse
msitha, lapho kungangeni
umuntu wesifazane ku
gcina ngabesilisa kuphela
nokusinda, kusinda into -
mbazane engakathombi
noma umfana onga ka
thombi kuphela.

Uma ngalayo umhlanga
no kwakaye kukhulume
indoda endala kunabo
bonke, ikhombise ibuda
la baze, nolwazi lwayo.

phakathi kwesizwe selo
khu yabakhona yona.

Ibakhombise konke uku
buka kwayo izinto zenzi
wa emakhosini angase
kho, nokuhlalululu izinki
nga ezazibakhona ngalezo
zi khathi.

Uma ibandla lingavume
lani ne Nkosi indaba yayo
qhutshelwa esizweni sonke
iqhutshwa yi Nkosi phela.
Esizwe sona sesizakubholo
khesi kubona kalungile
nxa i Nkosi isichazile
kahle nomna kuchaza
u Ndunankulu wesizwe.

Uma ilungu lino msebenzi
nomqondo otuswayo laliso
shiswa ngazi komozzi
Nkosi ngoba phela lisiza
yona i Nkosi ukuba ibuse
kahle ngokuthula nango

buciko obukhulu, itholone
sithunzi sokuba ikhonishwe
abantu bayo kanye nezi
nye izizwe namakhosi.

Ontombi yelungu lomhla-
ngano yayilotsholwa ngezi
nkomo eziyishumi nesithu-
pha, bencola inhliziyo phela,
ngomsebenzi wakhe.

Lelibandla lalisiza naseku-
bikeni izindaba ezithile e-
Nkosini nokwaba izwe
bonke abantu babe nawo
amasimu okulima ka-
nye nedlelo legimpahla.

Uzwano phakathi kwezizwe.
 bekuba khona ukuzwana
 kokuba esinye isizwe sitwazi
 ukusebenza kvesinye nga
 bantu baso baphatheko
 kahle futhi nasezingozini
 ezingahlazibekhona kabi
 kelwe kakhulu bona,
 ukuzwe ukukhulobu buhlale
 buqinile njalo, abantu
 bakwazi ukudabula izi
 zwe eziningi bengabula
 wa, nezihambi ziphathwe
 kahle kakhulu.

Amadlelo bekwenzeka
 ukuba ahlalane nowe
 sinye isizwe kudlule ku
 ngabibikho kusabana
 phakathi kwezizwe lezo.

Kwesinye isikhathi i
 Nkosi ibivakashela enye
 banone ngomumo wama
 zwe abo, benzwe nezinwe

ezithile zokuba basizane
 becebisana nangejndlela
 zokubusa abantu babo
 ngenindlela efaneleyo netho-
 be kileyo ezokalethela ndu-
 mo nabo phakathi komkla-
 ba noma bengasekho.

Benze ngizumelwano zoku-
 sizana uma omunye
 wabo ehlaselwano noma
 yena ehlasele esinye isi-
 zwe, ngezinto ezithile.

Kokhuku kwakuba imfi-
 hlakalo enkulu eyaziwa
 yi Nkosi Kanye ngizindu-
 na lezo ezthembe kileyo.

Izothi u Nkosi uma isi-
 pika ekhaya ibisisocoela
 u Ndunankulu ngohambo
 lwayo nazo zonke izindaba,
 ngo ba phela u Ndunanku-
 lu yena usala abeke
 isizwe nsa Nkosi isaka

mbile, sebezoxoshisana nge-
zinkomo. Leyo Nkosi evaka
shelwe isizobutha isizwe
sizogubela i Nkosi leyo
evakashela izwe lakubo.

Nxa kugujwayo le Nkosi
evakashile isizobukela
nje kodwa uma ithanda
isizongana nayo igube
nayo eduze kwe Nkosi
yesizwe.

Nkuvakashelona kwa
makhosi kwakwenza
abantu bezwane nje
ngabafowabo nodade-
wabo bekona amakhosi
aba ethandana nawo
njengoba namahlanjé
kuse njalo emakhosini
avakashelanayo nawa
thandanayo.

end. S. 571