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Inkambo Yasendulo

Amasiko nemithetho

Yabantu

Ngw R. R. R. Dhlomo

Umlobi walamaboku: "Izikhohlo
 li Zanamuhla," "uDingane ka Senza-
 ngakhona," Inkambo ka Shaka
~~ngase Mpande~~, "uCetshwayo"
 "Ukwazi Kuyathuthukisa".

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Ukubopha Uthani

Lomkhuba ukhona ezweni lakwa
Ngwane eSwazini, nakulo leli lakithi
kwaZulu ukhona nakhona. Kuthi-
wa kuboshwa uthani obuseduze
nendlela uma ovesifazana ebalaki-
le washuya indoda yakhe naba-
ntwana. Uthi ingakona indoda ukuthi
nbalakile ihlabe umkhosi kuphume-
bonke abantu bomdeni wayo basaba-
faka ngazozonke izindlela, behamba
bekubopha uthani. Bekubopha amafi-
ndo. Babophe loko obuseduze kwe-

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ndlela ahambe ngayo lowo ovesifa-²
 zana. Kuthwa lokho kwenzelwa ukuba
 amafindo lawo amvimbelel ovesifazana
 lapho ebaleka athi angafika lapho ema-
 findweni othami angadluli.

Kangazi ukuthi kuyenzeka yini
 lokho, kodwa ngumkhuba owabe we-
 nziwa ka khulu lowo kusjala.
 Abanye bathi ukubopha amafindo
 othami eduze kwendlela kwenzeka ukuba
 lowo, owa bophayo lawo amafindo abena-
 hambo dubhe, afike nalapho eyakhe-
 ehluzekwe. Umlobi walo lilibuku

uzakhumlula ukuthi sengumfana omu-
 ne kubo eSizamus ngase Mgungundlovu
 wezwa abadala bekhuluma ngabo utshani
 lobo obuboshwa amafindo. Wezwa bethi
 lokho kwenzelwa ukubamba izanga
 ukuba lingashoni masingane.

Amakhosi bazi aseSizamus ayewu-
 ka ekuseni bakhulu eyakowasha izi-
 ngubo zabelungu eThawini, kuthiwa
 nawo ayayelele ukubopha utshani
 amafindo ethi abamba izanga ukuba
 lingashethi liphume khona eziphela
 eMgungundlovu kusempondo zamkomo.

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2.

Izivivana

④

Danku munye umkhuba waki-
 thi awabewenzwa ishe kube yizozo
 nke izizwe ezimnyama. Izivivana le-
 zi yingwabala yamathe emi endle edu-
 zane nezindlela kubanjwa kuso.
 Uma nthi ungafika eduze kwesivivi-
 vane base uhlala phantse ulinde-
 kuzo kudlela abantu abahambayo
 ngaloyondlela wokabona becotha
 amathe bewaphonse kuso. Abanye
 bewafela ngamathe kuzala amathe
 andu kuba bewaphonse esivivaneni.

besebedlula begonda lapho begonde ⁽⁵⁾
 khona. Ubuzeki uthi, "Nikwenzelani
 lokho na?" Abanye bazophendula
 bathi, "O, sikwenzani ngoba sifuna ukuba
 bayenhlambula lapho sijakhona
 sifika ithokozelwa khona. Sizengeza
 izihlobo phantle." Abanye bathi ngu-
 mkhuba wakithi wemvelo lona. Ka-
 sazi ukuthi uthini kodwa, abanye ba-
 bewenzi, nathi kuswelekile siwenzel.

Kepha kuthiwa lomkhuba wa-
 wungenziwa ngabantu kuphela ngo-
 ba nezinye izigwe zakuleli nazo.

izwanes. U Mnu Fuzi ngalokhapha elo

kuthi zaqanjwa ngu Dqetho inkosi ya

kwaQwabe mhlazama ebalabela u

Shaka.

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⑦

Ukubiza Imvula

Imvula lena kuyekuthi lapho li-
ngasani, kanti isikhathi saso soku-
ma sesifikile kulungwe ngezindlela zo-
nke ukuba yenzwe imthe. Amakho-
lwa ayezindleli zamasono ayokhuleka
kuzikulunkulu ukuba athumele imvu-
la. Dabangakhulwazo kuthwa nabo
benza imikhulko yabo yemvula. Kwa-
Zulu kwa kuyekuthi lapho ama-bele
esetshiswa ilanga selitsha imhlanzi
esizibeni ngemisebe yalo, lincengwe
ukuba line. Abanye baphume bayo-

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⑧

zingela izinyoni zezulu okuthiwa zidinge-
zi; bazi bulale bazi khontse esizheni. Ku-
thiwa bakwenza lokho khona izulu
lizoda bukelwa izinyoni lezo ezi bulawe, be-
seliwohloza izinyembezi likhala. Ku be-
u kuma kwaloke njalo lokho.

Abezifazana babethatha izingane
zabo basimbeli emhlabathini zvela nga-
makhanda ngaphezulu. Besebeyobaca
ibangana elikudana nalapho bembeli
khona izingane zabo. Basithoke isililo
manje, bekhalabazi bulala. Bathi bacela
iNkosi ukuba ibahambele phela lapho

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isibabona sebembela isingane zabo ka-
 njalo ngoba benceng imvula. Bathi ba-
 ngasiqeda isililo, bazimbalule isingane
 zabo babuyele nazo emakhaya, benethe-
 mba elikhulu lokuthi imvula iyeza ngoba
 zimungu ezinye izigwe esenza emi-
 khuba efana nazo lena lapho zibiza
 imvula. Kasizujhlola leyo namhlanje
 ngoba sisafuna ukufakazi obugweleyo
 ngayo. KwaZulu inyanqa yezulu ya-
 kinedumela elikhulu ezweni lonke.
 Yesathwa ngabantu, futhi ihloni-
 shwa. Amanye amakhosi ayezi biza ngo-

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Kuthi ayiso nawo ziyanga zezulu ngoba

esaba ukuba kubekhonat ziyanga yezulu

ezweni, engase ibenamandla afana nawayo inkosi

Denkosi uShaka ngobo lwakhe

wathi nguye kuphela ziyanga yezulu kwazi

Zulu, ngoba engafuni futhi esaba ukw-

misa ziyanga yalo.

Dingeyiqedei ngokwe imikhuba

eyabeyenzwa yoku biza imirela. Dgenge

inkathi kwakuyekuphume amantombana

zana ekhaya abambe ndwendwe ethwela

amanzi. Ezphamba noma ibanga elide

bakhulu aze ayofika lapha eyobiza kha

na imvula. Athi angafika lapho awa-
 thele phantsi amanzi kuluyondawo
 ekhonjweyo. Ukuthi kwambelwa ku-
 yo inyanga yezulu. Akwenzanga-nye
 lapho aqale ngokusina ayisungeza
 eyenga amafu ukuba athambe
 alethe imvula.

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⑫

Ukuhlompha 4

Kuthiwa kwazulw abantu babe-
saba ukulungisa esizibeni bethi ku-
khona isilwane esihlezi phakathi
esizibeni esizibadontela phakathi.

Umkhuba wakethi kwazulw ka-
wuvami nempela ukuba abantu ba-
bizwa inkosi ngegama layo nabasonde-
lene nayo ngozalo. Futhi namanye
amagama asondelene nelenkosi kawa-
bizwa; ayahlonishwa kakhulu ku-
fanele esinye isihlanu zamagama
okuzobizwa ngazo lezojinto ezihlonishwa

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yo. Ka khulu abesifazana noma kungam

basendun'kulu bahlonipha ka khulu.

Ogenye inkathi ungaze ungezwa nempe-

la ukuthi bathini lapho bekhumama

☺ Inkosi yakwa Adwandwe kwafu-

kungudanga. Aba kwa Adwandwe babe-

ngalibazi ilanga leli eliphuzulu bathi:

"ilanga", babethi "igala"; ngoba behlo-

nipha inkosi u Langa.

Aba kwa Dzumalo bonai babe-

hlonipha igama lokuthi "kwalusa".

Lapho bethi ukwalusa bathi "ukukha-

ngeza." Ngoba phela nango u Dzalusi

s. (152)

(14)

152 Kuyigama lenkosi yakwa Drumalo,

Kusa busa w Mpande kwazulu

izimpande zintu zazingabizwa ku-

thiwe izimpande; kwa kuthiwa "zi-

ngabo". Kublonishwa yona inko-

si w Mpande.

Daza inkosi in Cebwayo wayer-

blonishwa. Kungasheva nempela

w kuthi "amacebo" usashana umuntu

eqamba amanga; kwa kuthiwa "ama-

khwatha". Phela uma bethi amacebo

bebiza yona inkosi ngoba nant'iga-

ma layo lino 'ce'

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bona a beifazna ba behlonpha
 nabafowabo noyise benkosi nabanye aba
 sondele kuyona. Dazi ezinise izinhlal-
 muni okwa kuhlomishwa ngazo:

Indlela: Dwa kuhlomishwa leliga-
 ma mhlambulwe inkosi ebusayo lapho
 kungu dlela noma mhlambulwe ama-
 lphazana behlonpha uzisizela noma
 ngama khe lingu dlela bayekathi
 lapho bekhumama ngendlela iyathuka

Amanzi: Amagama aqhekezwayo
 noma kuhlomishwa lelogama bayeku-
 thive Amandambini noma Amajizimba

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Ukukhuluma: Umama kuhlomishwa lelo-
gama kuthiwa ukhuluma.

Ukubamba: Ukubamba kunen-
gama lakho lokukhulomishwa uma o-
li lokuthi "ukubamba" kungelomuntu
ohlomishwayo kuthiwa ukukhuluma.

Amasento: Kuthiwa Amasento

Umanzi: Kuthiwa Umanzi

Ungama: Ungama bathi Ungama

abanye bathi Ungama.

Umfanani: Kuthiwa Umfanani

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Impisi Ezikhathigazi 5. (17)

UDomathali ka Lango wabeyi-
 nkezi yezizwe sasezibisini. Isizwe
 samagbawe empit. Kuthiwa kwathi
 lapho uDingiswayo esvela ekudingiswe-
 ni kwa lehel wapehambwa nazo izint-
 zwa zasezibisini. Daphiwa leisaga-
 nje leingizwe ngemva yobugbawe base-
 obukhulu. Kwathiwa, "Abasezibisini
 izimpisi ezimlomo bomawu ngokuc-
 xhapha ngazi lamantso."

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Gyichwe 8

Babesathwa kabi abathwa laba
 kugala ngoba nasencwadini ya khe
 w Canon Callaway uloba ngaloluvalo. Uthi
 enye indoda yakwaZulu yamshela u-
 kuthi yini eyenza abathwa besathwe
 kangaka. Yathi, "Abathwa bayesathwa
 ngabantu; ka besathwa ngenxa yoku-
 khuliv bemizimba yabo, noma ngoku-
 qina kwobuso babo uxashana ukar-
 lie kile. Kaba bakhulu neze, bayizintofe
 izincane ezikhasa othamanini. Oxashana
 umuntu ehamba endleleni uye aphi uma

s. (152)

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kuqhamuka isilwane nama umuntu
 ngizaba bona. Iho, umuthwa angam bona
 kanjani lokhu ukhasa phantsi otsha-
 nini, ka bonakali? Uyezwanje useku-
 gwaza ngomcibitsholo wakhe. Uthi na-
 lapho ube ka ukuthi ungabe ngwazup-
 yini ungabonanga mustunje, ungabo-
 ni lutho. Dantsoke into eqeda umuntu ama-
 nda, ngoba umuntu ufa engabonanga no-
 muntu alwa naye.

"Yikhokenje lokho okwenza
 abathwa laba besathwe kangaka, ngoba
 kauramboni nalapho ulwa naye. Bafan-

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na nasegesi abathwa laba; kawazi nala-
 pho bevela khona, uswanje, sebe kuli-
 maza. Badlale ngawe weswelel nobutho
 ngo lapho sebe kaphethe. Phela izenze
 lincane, kalibambeki. Kube kuyilapho
 nesandla somuntu sisi khulu sifuna
 into esungayibamba ibambeki. Ba-
 njaloke abathwa, bafana namazenge-
 wona ekhaliphe ekusukw. Abathwa
 bakhaliphe othamini ngoba babaca
 kubo ungababoni nempela. Dakhoke-
 lapho ekhona amandla abathwa awe-
 nga behlule abantu abakhulu kuma-

bo. Umcebitholo ababulala ngawo abai-
 ntu kawuluthonje uwoodwana; indaba
 lapho ikhona isihlungu sawo lesi ogo-
 tshwe ngaso esihlokweni sawo esithi si-
 ngahlangana negazi lomuntu sinbu-
 tala khona lapho. Dantoke into eyenzak-
 besatshwe kangaka abathwa. Yatho ngas-
 loko indoda yakwaZulu kuCanon
 Callaway. Ulanda ngayo lenda ba enwa-
 dimi yakhe ethiwa: "Dussey Tales,
 Traditions and Histories of the Zulus."

Kwakekwenzeka indaba emangalisa-
 yo ngabo abathwa laba kwaZulu kusa bu-

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sa uMpande, kwazise babekhona ngalayo-
 nkathi. Kuthiwa kwathi impi kaMpande
 iwela kohlasele yahlangana naye umuthwa
 ezihambelanji. Phela bona abathwa ka be-
 sabi noma babona umuntu, omkhw-
 lu kunabo ingathi thina esi bakhulu
 kunabo siyesehu ka lapho selamela
 umuthwa singazelele.

Uku lapho umuthwa ebona impi
 engako isa, wemanje wayibeka, kasesaba
 nokwesa ka. Kwasekusa ka enye inda
 da khulumal nawa. Kasezi yambi-
 ngelele kwazise phela ukuthi ayamedele-

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la sithi ka kumuntu walutho. Yafika kw
 ye yasithi: "Ungumuntu munike we-
 na umfihane kangakanje?" Sathu-
 kuthela sathelwa ngamanzi isichwe
 sathi: "Ukutho kubani lokho ukw-
 thi ngingumuntu wani? Kumboni
 ukuthi ngiyindoda?"

"Suka lapha! Yindoda enjani.
 le engangane?" Bahlaka abanye
 bempu ababehamba naleyondoda. Kwatho
 masiphume ukuthukuthela isichwe
 lapho sibeswa behlaka. Sabajamela
 siminje phambi kwabo. Basethi:

"Kulungile phela, mfowethu; ngeyise njalo
Kodwa ngikubhila ukuthi mina kangi-
hle kwa, uyeywa? Kangihle kwa mina!"

"Kawuhle kwa ngoba uyini, lesi-
sichwana?"

"Kulungile phela, nawe wogala
sona isichwana lesi othi ngiyisona
Kangihle kwa mina. Ubongi khonzela
esichweni lesi ayozigala ngoba uhle kwa
mina." Pasho sibamba indlela ego-
nde kwaso,

Basala behlekanje abantu ba-
kwakulu, bengayithayimkhuba leyo-

nto. Zafika ekhaya bahlale bathokoze
 bayakakhohle nokuthi bakes babona
 umuthwa. Okuduku leyondoda epe-
 delala umuthwa yazala ingane yo-
 mfana. Kwathokoza kakhulu emzi-
 ni wayo. Ithe isakhulanye babona
 abanye abadala ukuthi bayikhuli
 neze kahle njengesinye isingane. Yan-
 simeze yabachanye. Kuthi sekudlule
 iminyaka eminingi ingane ingakhu-
 li waqala ukwakhumbula manje
 amazwi omuthwa uyise. Lwamudla
 walo. Kwaziwa kobula. Zafika isi-

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NOT

nifa fga zashaya khona emhloeni, zathi
 inganele ifulathelwe ngamadlozi ngoba
 uyise wathukuthelisa umuthwa.

Zathi umuthwa uyiqalekisiwe inga-
 ne leyo ngoba uyise wamedelala
 mhla behamba bevela kohlaleni
 Igama lomfana lowo ngu Magwaza.

U Magwaza wakholiswa nguyise
 wahlaka isichwe kanti ulaka lwaso
 luzowela phesvu kwakhe aphenduke
 isiphwe kungcali lakhe!

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Guntaba Demifula.

Baku saloba encwadini yethu
 ethwa, "Kikhali Zamamuhla." ngama-
 gama amahle aqanjwa ngabantu ba-
 kithi ngezinto abazi bonayo. Bathi
 umkhuba onjalo mihle ngoba ukho-
 mlisa ukugaphela kwabantu izinto
 abazi bonayo. Dasezikoleni ukhona lona
 mkhuba wokwethana amagama, kunc-
 dhala kodwa wona eqonde ukuchaza
 isimo sabaninwo.

Dgenye inkathi igama elo libe-
 nguyena ngobo umninilo, limufane-

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le ngakho konke. Sigaba sekhulume na
 mhlanje ngamagama ezintaba nemifun-
 la yakithi laphi eDatali nakwaZulu,
 kesizwe ukuthi amagama aye athinisi.
 Dayo imifula sizoba sinone ngayo no-
 ma singeyiqede yonke. Amagama
 ezintaba namagquma athwa ngaba-
 ntu ngoba bebona isimo salo ezintaba
 nalawo magquma. Mhlambel besu-
 swa yisigigaba esithile esenze ka-
 kuluyondawo.

Umfula owaziwa kunayo yonke
 lapha eDatali nakwaZulu eThukela.

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Umfula onedumela elikhulu ngenxa ye-
 zigqaba ezazenze ka kuwo noma ose-
 kwini lwawo. UThukela umfula
 onude nonkhulu kunayoyonke e-
 Natali, ngoba ubude bawo, nxa si-
 funda ezincwadeni zabelungu, bunga-
 mamayela angama khulu amabili.
 Lapho usuka khona, odini kuthwa
 ubabazi bawo buqazayathelo ezi-
 ngama khulu amane namashumi
 ayisikhlanu. Noma abantu bethi uk-
 saka kwalo edwaleni uThukela lu-
 yethukela kapha kasebeni ukuthi

lwethukela kanyani ngoba abalwazayo
 bathi lusuka njengayoyonke imifula.
 Mhlambi basho ngoba lusuka nga-
 mandla edwaleni.

Isigigaba esikhulu futhi esenze-
 ka oThukela eduze nalapho lusuka
 khona, lwempu enkulu kaDingane
 namaBunu, eyalwa yawaqeda ama-
 Bunu lawo. Lempu emva kwoku bulawa
 kuka Piet Retief nabanye be bulawa
 nguye uDingane.

Ukhahlamba yizintaba ezijiketa-
 nga; uhele lwezintaba ezicithe zizintaba.

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n

ngesi belizwe. Kuthiwa zizobhale olude
 elinika kwelaseKolonizizishayeka la-
 pha kithi Bodwe. Ukhablamla yiga-
 ma lenye yezintaba lezi eziyiKetango.
 Lentaba ingase izhonolanga yalilizwe la-
 kithi. Izinjongo ezibekwe phezulu sengathi
 izinaliti ezinkulu ezibekiswe phezulu.
 Uma besho abaziyo bathi igama elithi
 ukhablamla litho into esuka injalo,
 emile izinjongo sengathi iphibilizeka
 phansi yasakazeka.

Kuyekuthi lapho kumakhoza
 kakhulu, umoya utshaya emongweni, si-

zwe abadala bethi, "Hhay, kwamukhazak-
ke khona; likhithikile, o'dini." Besho
zona izintaba lezo zokhahlamba.

Digapha ngase Bulwe, ngendela
eqonde eMzimkhulu, kungesinye kodwa
equkela ulwandle, ngesho le esuka
eMgungundlovu, ku khona intaba ender-
ebizwa ngokuthiwa nMabwaga. U-
mlobi walelolu ku wake wakhwela
na banje abantu bakhona waze wa-
yofika esiqongweni sayo. Thezulu
lapho ku khona ibu ku eligwela ama-
gama abobonke abakhwela baze bayo-

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fika engangweni sayo. Daze umlobo
wathi angafika phezu waloba igama
lakhe.

Dinkawu ezikulentaba zijesabe
ka mbungu base. Bazamelala saze
sazofika phezu. Ukhawaga lona
ubizwa ngaligama ngoba kuthiwa
ukhawagabele, Okuomuntu khawaga
balise ubuso. Dgizabona ukuthi
bayetha leligama abantu ngoba phe-
zu laphaya kuhlala kulehona
inkungu, efihle isicongo salentaba
Nathi kwathi lapho sesehlile, sathi si-

lieka phazulu esiqongweni kasasbona
 kwazisel inkungu yaziqhwaqabalisi
 le phazulu, sekukhwe emini.

Dankoke umfula omkhulu
 othiwa nguMzimkhulu. Wabuka-
 nise izwe lase Natal kwekamaqwa
 lomfula welama uThukela ngobukha-
 lu. Yikhonje wethiwa ngama elithi
 nguMzimkhulu.

Kulo belu iketango leintaba z'On-
 ndi ekade sekhulumangalo, kulehona
 enye intaba enkulu eyethusa okho-
 kho bethu ngobude bayo. Bathi lapho

bozubeba bathi, "Haw, yase yajindeke khona
lentaba! Umdedelele nje." Sahlalake igama
lelo elithi, "Umdedelele", elisho ukuthi
ijekeni izihlalele. Dempela yazi hlalala
intaba yansondo.

Ziningqi ezinye izintaba nama-
gquma nemifula okwethuwa amaga-
ma a fanal nalawa agonde okuthile
mayelana nalezizinto. Onke lamaga-
ma akhombisa ukugaphela kwaba-
ntu izinto eziseduze nabo. Demisi
emikhulu lapha kithi nesigwele abe-
lungu miningi esabizwa ngamagama

abantu aqonde okuthile okwenzeka

kuyo, mhlambi isigaba esiqonde-

na nayo. Khatshimbe amakhosi

ayabusa kulezigodi.

Kubhe nkuqaphelisa izi-

nta ezincane ngasemke isikha-

thi

Amabaca abacela utzulu aze
 ethiwa lona leligama eseswabiza nga-
 lo namhlanje lokuthi amabaca. Ku-
 thiwa phela kwathi lapho izwe la-
 kwaZulu selinyakaza ndawozonke,
 linyakaziswa nguShaka, kwabaleka
 abantu abaningi njengoba sesithile.

Kuthiwa kulaba bantu ababaleka
 ngalenkathi kwakukhona noSonya-
 ngwe kaKhalimeshe, owabaleka ne-
 qembu lakhe elikhulu. Wabaleka
 nabo ehambeni ebacas, ebacela impi

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~~le~~ Shaka, waze wayofika ehlathini
 las' Ongoye. Wacasha kulo. Abantu baya
 lamba noma bebalakela ukufa. Daba
 labo yabaphatha indala ehlathini lela
 kwajinkinga nje ukuthi bazoyibasa kan
 ngani imililo bapheke noma bese
 inyama, lokhu nakhu bacashile.

Kwasonbala ukuthi inyama iza
 shwa ingaphekwanzi. Dimpela itha
 ingahlathwa inkomo lizo ifukuthwe
 iluhlaza. Ukufukutha kusho ukudla
 inyama ingaphekwe. ^{5/10/39} Waqala laphe
 umkhuba othandwa teikhulu ama

153 Baca namuhla wokufukutha. Asu-
 ka kulolohlathi ahamba ebusuku,
 kuthi emini abace emahlathini no-
 ma ezintabeni. Ahamba, ahamba, aha-
 mba ase ayofika eMzembhulu lapho
 kwakhekhona amabaca. Sahlalake
 igama llo alhiwa ngabantu bakwa-
 Zulu lokuthi ngamabaca ngoba ayeha-
 mba ebacela uZulu. Dathi namuhla
 siwabiza sithi amabaca. Mhlambe
 uma uZulu wayengabazambanga llo-
 gama babeyobizwa kuthiwe ngabakwaFukutha
 mhlambe kuthiwe ngamaFukutha, ngoba ba be-
 fukutha ingama.

Abakwa Zibaya Ogamaqhahla

Sizwe lezi ezikhona emhlabeni zi-
 ningi kakhulu, kodwa thina sizokhu-
 luma ngezakithi kwaZulu. Dazo si-
 ngezi bale zonke. Sizothatha nje lezo
 ezinamagama azikhaya izaga, kesiwe
 ukuthi zawathola kanjani amagama
 anjalo. Phela ukwanda kwesizwe lokhu
 kwenziswa ngoba abantu babahlaba-
 zeka bangahlali ndawonye, abanye
 baxeshwa ezweni labo yindaba, bathi
 ake badlulele phambili mhlaumbe
 bangase bathole khona indawana eba-

nzi yokuhluma neyedlelo lenfuzo yabo.
 Basuka lapho bayokwakhela kwenye indawo,
 basuka laphonje kusuka umuzi
 wonke nezikhulu zawo, okuzakuthi
 phambili lapho sebakhela umuzi omu-
 sha esinye sezikhulu lego sababuse-
 sibe inkosi yabo, uma bebengena-
 yo. Phela no Mzilikazi ka Moshobane
 wabaleka kwazulu enkathini kaShaka
 wayothelaka enhla eSwazini lapho
 wafika khona wabanesizwe esikhulu
 okuthiwa ngesamaBedebele namuhla.
 Enye futhi into eyandisa izizwe impie

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Kusabusa nshaka izwe lili lalilekhulu
impela futhi lizikhalelenje. Kodwa kuthi
nshaka esabuse inkathi emfushane-
nje, lase ligewele abantu.

Okhulu phela baroshwa unla-
ka lakhe. Athi umuntu angezwa
nkuthi nshaka usembalela izinsu-
ku zokufas kwakhe, ege abaleke el-
ndelwa abantu abaningi. Afike pha-
mbili akhe umuzi omusha. Bandle
abantu bakhe, babe isizwe esikhul-
lu, nabo, noma esincane.

Nabo bathi bangazinza lapho,

baqalase emagqumeni aseduze nabo ba-
 bone abanye bakhile njengabo, befuyi-
 le belinile. Besekufika kubo ukuthi
 uma sihlasele labaya abantu si ba-
 ngqobe bothola umhlaba wabo na-
 masimus abo nemfuyo yabo. bese si-
 phila impilo engcono kunalena. Daba-
 lake sehlasele nabo lesi sive. Inhlawu-
 mbe basingqobe, mhlaumbe banqo-
 thwe. Abangotshweyo mhlaumbe babo-
 lebele phambili futhi, nalapho bafike
 bakhe omunye umuzi. Kuphinde sona lesi
 futhi. Zandeke isizwe ezweni lelo, ligcwele abantu.

Thina ke sizokhulumani ngezizwe ezinkulu
eznamagama aqisqqa. Dasi isizwe esikhulu
sakwa Sibya. Basakhe phakathi kwe Dyo-
lozi emhlophe nemnyama. Igama lase lo-
kuthi "Sibya" kuthiwa salifumana ngo-
kufuya kwaso izinkomo eziningi. Basa-
fuzile impela, uwaca lwemhlambi. Abantu
bade bethi lapho bekhulumani ngaso:

"Dampoke abakwa Sibya ngezinka-
mo, abanye bebuya ngamahlala. Besho
ukuthi imfuyo yabo yajiningi ngangoba
babengabizela ngayo imizi yabo. Lawelake
igama elithi, abakwa Sibya.

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Amazimuzimu

Amazimuzimu ngabantu abadla
abanye abantu.

Swanise ukufunda ngamazimuzimu
ezincwadini zezingane kwane kw-
besengathi wonke amazimuzimu lawa zez-
zingane kwane kuphela, kakusilona na
mpela iqiniso. Kanti amazimuzimu ka-
bu baka babakhona kulo elizwe lakithi
ngenkathi yokubusa kukabhaka kase-
nzangakhona. Okwelinye ibutho
letho sase saxosa ngobulokhuni ka-
zikhathi ezazifekela abantu kusa busa

ushaka. Kwathi ngonyaka ka 1820, lonke
izwe leli ushaka waliphendula ihlane
wabaqeda abantu kwabasengathi kakuse
kho noyedwa umuntu ezweni.

Ube nyahambe ufike emanziweni,
phinde ubone muntu. Kwenye indawo
ufice kwakuniswa umuzi kugwele
amathambo abantu abafileyo, ufice
amasimane eshisiwe nezindlu. Ujbonele
nje ukuthi ibihlasele lapho impi ya-
shaya yagothula kakwasala lutho olu-
philayo. Izinja lezi zaphenduka ama-
nkentshane abhlasele emizini eselayo,

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emini kubaleli lithi lita.

Abantu baphenduka izilwanyana
na. babekana ngesiqu zamehle. Kwasi-
suka omunye umuntu othwa nMdava
wasemaDungeni, wagoqa idlangezana
labantu wazingela ngabo abanye, beka
bulalela bedla. Ukwenza nje lokho ubu-
lawa indlala phela. Wabona ukuthi
kulula kubulala abanye abantu adla
bona kunokuzingela isinyamazane azisa
vesi esingozini zoludliwa izilwane
nguyeke nMdava lowo onqalala
lomkhuba omubi wokudla abantu wa-

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152 basingelisa okwesinyamazane athi angam

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babamba abadli yena nabantu bakhes

wanda lombhuba omubi ezweni la-

kwaZulu. Abantu baphenduka ama-

zimuzimu ezinganekwaneni, baqeda-

na bodwana kalokhu. Digu Dwigane

lowo owabaxosha baphela kwaZulu

abadla bantu, owageda lombhuba

Akuthi ngelinye ibanga libalele

nje libantu bahle, kwasuka umfa-

na waseMamjavini wayakofuna

ukudla, naye ephethwe intaba. Uha-

mba nje kakekho muntu laphakha

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ya, kubanjwe. Uthe lapho esahamba
 ecokosha lapha nalaphaya, wa bona es-
 haqwe abantu abaninginje. Abathi
 ukuba babone ukuthi uyethuka, base-
 benidumela.

Uthe besuka lapho babehlal-
 sela umuzi wase Dransfontein beshaga
 zonke izingane nezafukazi esazisele
 ekhaya, bahambanayo bayoziphaka.

Kuthe besendleleni weqa u Domsin-
 mekwana, waphonseka kwesikhulu
 isiziba esigwele izimvubu. Phela ye-
 na wabehamba phambidlana nje

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kwabanye ethwele umbiza ayesophe kwa
 kuzo. uthe lapho esiphonsa esizibeni
 anciba ngemikhonto amazimuzimu,
 abhuleka ukungwaza. wacasha osebe
 ni lomfula esingce evesa'ikhala nje
 ngaphesulu kwamansi, ephefumula
 alinda, alinda alinda amazimuzimu
 azakhathala athi akunani ngoba na
 zi ezingce izinyamazane sinazo, ngo
 kudla zona. Waphuma esizibeni
 u Nomsimekwana wacela empunzi
 ni eseqonde ekhaya eyohlaba umkhosi.
 Athe efika amadoda ekhaya eka.

de eyofunna ukudla afika sekukhala ibu-

ngane. "Yini bafana? Bathi onyoko

nabanye abantwana?"

Bathathwe amazimuzimul afike

lapha ashaga bonke, ababulala

ababethi bayabalaka."

"Iho wena wasanda kangani,

bafana?"

"Mina ngeqike, ngaziphonsa esu-

zbeni ngabaca khona azahamba

sangashya."

"Umhlola lona!" kusho amadoda

ebamba indlela eseqonde kwaZulu ese-

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yoqhlahlala kuze uShaka ngobo. Ethu oku-

ngemani asi bulawe nguze uShaka ngo-

bo. Kunokuba sibulawe amazimuzimuzi asi-

pheke. bathatha lokho okwakusele bayaka

zikhonzela kuShaka. Nomsime kwana wa-

khula waze waba inkosi yawo amanyawu

wawabusa inkathi ende kakhulu ewabusa

kahle ngoxolo.

Waye wafesekela ekupheleni

kwempi yamaBunu. Amanyawu ayakhe nga-

seMngeni enhla nawo ngase Mkhambathi-

ni ezansi nawo. Kwathi bapho esez-

khonzela kuShaka alwa izimpu eziningi

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(28)

zakhe, engamaqhawe amakhulu.

Kuthiwa nanamuhla asakhile

khona lapho eMphambathini.

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Izinkhizijo Zamakhosi

Wonke umuntu obayo lapho ekhu-
 luma ngoShaka uvamisa ukubabaza
 ukubi benkhizijo yakhe obungandile.
 Iningi lalabantu lwamisa nokuthi u-
 Shaka wayemubi edlula bonke abantu
 emhlabeni. Sujazi ukuthi kunjengiso ka-
 ukuthi uShaka wayemubi ngoba etha-
 koziswa ukubulala abantu ngezindle-
 la zonke ezibuhlungu. Kepha lapho si-
 funda kuzo izincwadi zezindaba zezwe,
 sifumanisa ukuthi kulonke izwe li-
 ngaka-nje babebaningi kakhulu aba-

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ntu ababebabi bakhulu befana naye -
 nje nshaka. Abanye ububi babo ba-
 bebwenza sekwele nokukhanya emhla-
 bemi, izwe leli seliqala nokuphucuzeka.
 Kubi kunjilapho nshaka ububi ba-
 khe wayebenza izwe lonke lisaduk-
 za oswini lwenkomo lobumnyama.
 Ziminqi izigigaba futhi zobubi ezaze-
 nziwa abantu abakhulwazo bezenzela
 egameni lenkosi. Maninqi amakhosi
 namhlophe, ayenza ububi obuhlasim-
 lisa igazi obufana nabonje obuka-
 shaka; kepha wona ebenza ngezikhatho

izwe seliphucuzeka. Kasinuku wabiza
 ngamagama awo, ngoba kasijondile ukw-
 wikelwa nshaka lapha. Sicaba ihlathe
 nje esizphamba kulo ukuzi'indlela
 sijibonele kahle. Sizokhuluma ngama-
 khosi athile amnyama aye fana - nje
 naye nshaka ngobulokhuni bezi -
 nhlizigo zawo.

UDombenqulai inkosi yama Ddebe-
 le wayenemhlizigo elukhuni ka khulu-
 ekuthanda ukuzwisa abantu bakhe
 ukubhulangu. Naye abantu wayebabula-
 lela ize, futhi ekabulala ngendlela eku-

hlungu bakhulu. Ngelinye ilanga kwathi
 izikhulu zakhe zihlezi-nje zixoxa indaba
 kwenzeka iphutha elikhulu. Inceku ya-
 suka yathatha utshwala benkosi uDro-
 mbengula yabusondeza eduze kwenzeka
 induma enkulu. Droja yathi ingazelele
 lutho yabuphuzisa. Yabona isiphuzile
 ukuthi yenzel iphutha. IPha kwa kinsasi
 zani?  ba kwa lokha ku Dro mbengu-
 la ukuthi uSibanikani uphuzel utshwa-
 la benkosi. Wathi kabizwe wafika
 kuye. Inkosi yabiza zonke izinduna
 zayo nezokulu ukuba zilalele ukuthi

isengo esibini kangako iso sengenjanu.

Kuthe ukuba kaphelile yathi kaqhu-
bekela phambili ingcosame lowo, ophuzi
utshwala bayo. akonwe kahle abantu
bonke. Waqhubekela phambili ingcosame.
Inkosi yanjanela yathi kuye:

"Mfokazana, uthathephi isibindi soku-
phuzi utshwala benkosi yakho?"

"Qha, Dabizitha," kusho indoda,
insepheya, "Kubeyiphutha elibi ukw-
phuzi kwami utshwala benkosi. Ngib-
bonel sengibuphuzile nye, Dabizitha."

Uahle ka n Nonbenqula.

Wasethe, "uthini? uthi ubone usophu-
zile? Kaurubonanga ukuthi ngobukabani?
Wakhe wakuphuzisa utshwala ngokha-
mlela olunjenge?"

"Uxolo, Ndabazitha. Kubeyiphutha
impela." Kunxephezisa indoda, izilahla
phanisi ezinyaweni zemkosi. Pho, ekhuluma
nobani jengani? Usethukuthela usafila u Do-
mbengula ngoba umuntu eNgelutho ephuzisa
utshwala bakhe, ngokhambal lwakehe futhi.

"Mbambeni!" basebendumela njalo.

Mangumeni izindebe lezo aphuzise ngazo
utshwala bamise. Bamngumama izindebe zemile-

ma. Bamnguma nezindlebe ngoba ziqwe izwi
lenkosi. Bamnguma amakhala amke
iphunga lotshwala bentosi. Bamngu-
ma nolimi dubuphuzileyo. Bathi besu-
ka lapho babemkhitha amehlo. Biphe-
lo salesosenzo kwaba esoku ba umuntu-
lowo aphuphuthetheke endle esujinto engabe-
teeke, wazewadlwa izilwane endle.

from
here

Danga noBhunu inkosi yamaSwai
zi simbona emaphelizifo elukhuni efa-
na neyesilo. Danga kalobu ngobulu-
khuni benhlizifo yakhes ngizoke ngi-
lobe ngokumiswa kwakhe esihlalweni so-

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(29)

bukhosi bamaSwazi. Dqungilobanye lenda ba
 yo kumiswa kwa khei ngoba izeza umkhuba
 wa wenzuwa eSwazini lapho kumiswa inkosi
 e bukhosini.

Kuthiwa kuba kukhona umkhuba
 eSwazini swawu bazwa kuthiwa, "Ukupha-
 nsa umkhonto," swawenzuwa uma kumisa
 swa inkosi. Kuba kuzo kuthiwa elwe izwa
 limeme abantu bonke ukuba babuthane
 ebandla. Kuzofika nama butho onke ehla
 me ephelile. Ake ke eme emkandleni lero
 okuzokwenzelwa kuzo umkhosi. Eme esze
 isikokela esikhulu. Kuzo ukuthi esemile

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inkosi ethi akugunyulwe inkuni eno-
 laka esibayeni. Ethu ingagunyulwa-nye
 ikhombel izinsizwa esithole ukuba ziyi-
 sukele zingaphethe lutho esandleni. Zi-
 yisukele zizeziyibambe ngisho insolaka
 olukhulu. Zithi zingayibamba ziyinge-
 nise kulesosikokela esenzwe amabutho
 Ezithi ingangena phakathi ayidumele ama-
 butho ayilale phansi. Ethu ingawa ayi-
 gwaze esiphangeni, ingafu kodwa. Ez-
 vuka lapho igijime phakathi nesikoke-
 la eyisukela amabutho eyishaya ngezi-
 nduku ise efe.

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Zokuthi ingawa phansi bese ingena
 phakathi kwesikokela imel ithi phuhle
 phakathi naso. Ifihethe umkhonto njalo.
 Imel isikhathana iurephakamisile, bese
 iurephonsa iuregondisa ngalapho izitha
 zayo efuna zihlaselwe zingakhona. Ku-
 thiswa iDolomkazi yaseSwazini yafa
 mhla inkosi uBhunu "ephonsa umkha-
 nto." Yafa kusihlwa emva komkhosi
 lowo wokuphonsa umkhonto. "Okuma-
 ngalayo ukuthi iDolomkazi yabi-
 sitshilo ukuthi njokufa ngozoku lokupho-
 nsa umkhonto ngoba kungeke kubekho-

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152 wa iddlovu kazi ezimlali ngam kathunye.

Abala yafa iddlovu kazi, wa busa uThunni.

Na khoke sekuthi ngelinye ilanga

use bulala umuntu wakhe ngendlela embi.

Wathi eencekwini azimhlabe ngezipenetu

wonke umzimba. ~~Zidafu~~ yisifaka nga-

sinye emsambeni yizigwale wonke umzi-

mba, aze afe umuntu ebulawa ezimhlungu.

Dgenye inkathi athi umuntu kacwilewe

emanzini ngekhandas aze afe. Singezig-

de nempela izenzo zakhe izimhlungu

okuthiwa wasebulala abantu ngazo.

Imhluzigo zamakhosi kazi zizulukhuni

impela. Noma ngingabala amanje ayeka-
 phatha kabi abantu bawo, kakuswelekile
 lokho ngoba kakusisi lutho ukukhulul-
 ma ngezinto ezibuhlungu kuphela. Dala-
 khu engilobe ngakho ngilobe ukuse ku-
 vele obala umahluko wesimo sethu na
 mhlanje kwesasendulo. Noma siphethwe
 ngesandla esithi silukhuni namhlanje
 kusobala ukuthi singcono kakhulu ku-
 na bantu bakithi ababephila/ngaleso-
 zikhathi ezimnyama, lapho impilo
 yomuntu yayifana nomlilo olokozayo.

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AmaFuzafulele----

AmaDgcobo phela lawo.

"AmaFuzafulele njengezinnyamazane."

Lepisigqwe esikhulu futhi esaziwayo futhi

ngingebale lapha izizwana ezincane esi-

ngumunxa ka Dgcobo ngoba owangixoxela

lendaba ka bange esangixoxela zonke. Ye-

na in Dgcobo ngobo lwa khe uzalwa ngu-

Umesitha. Leligama labo lokuthi "AmaFu-

zafulele njengezinnyamazane," balithatha

emkhumbeni wabo ababe wenza endleleni

Dgoshilo phela ngathi izizwe zasihlakase ka

zihambae zifunae izindawo ezibanzi zokwa-

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kha nzo kubalekela. Dawoke amaDqobo
 lawa ayesindleleni, ehamba. Kuthi sebeha-
 mbe ibanga elide ka khulu bakhathala.
 Balala. Kuyasa ngakusasa kabasafuni
 ukuhamba, sebefuna ukuhlala kho-
 na lapho. Besike bethatha amahlalala
 bevela amadlangala abo bewafihla
 phela, sebefuna kuniswa umuzi khona
 lapho.

Lahlalake igama lokufulala Daw-
 ke sekwela isaga sesibongo sabo,
 amaDqobo, amaTuzafulele ngengezi-
 nyanzane.

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"Kwa-Matlwane"

"Izadi idume, wena ka senganga-
khona; ngithole, sengahlulekile."

Daso isikhalo esibuhlungu si ka
Matlwane ka Masumpa; inkosi yama-
Agwane, iqawe elikhulu. Dqwe lo Matlwane
owalwa noShaka isikhathi eside
kakhulu. Indaba yokuzula kwa khe lo-
nke iswe ebakela yena noShaka inde
kakhulu; futhi waye u Matlwane kulo-
khokuzula kwa khe waye hambani eqothu-
la kanti okusendleleni yakhe.

Uyikhala ka Dingane nje usekupa

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khona ekusuleni kwakhe lokho, useze wa-

hluleka ukufumana indawo lapho engaphe-

phela khona nabantu aphumule. Usezela-

hla kutDingane ngoba ubhaka wayese file,

Wafika nMatiwane sekubusa lona uhla-

ngal, lunguDingane. Kodwa kaHlalanga

nempela inkathi ende, ngoba izitha zar-

khe zamotha kutDingane zathi angasekame-

ngal, ka bi nMatiwane uma engambulali.

Naye uDingane uthi angakuswa lokho,

wathi kabulawe oka Masumpa. Nabalal-

bambamba bayambulalela odongeni, lu-

khulu shibizwa ngokuthi: "Kukwa-Matiwane."

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(35H)

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U Cebhuwaga no Mbuzazwe

Indaba eyabambiri kakhulu kwatye-
 lu ngenkathi kusa busa inkosi uMpande
 ngerombango emkhulu wabantwana ba-
 nkosi uCebhuwaga no Mbuzazwe. Leningi
 abasola yona inkosi uMpande ngalenda-
 ba bathi nguzi ngoko okwabantwana a-
 ngathi uya ngathas abantwana bakhe

uMbuzazwe lo ngalwa ngu Monasa
 wakwa Amama, mabe eyisibeke sikaShaka
 engamunye wezintombi zomkhulu. Kuthi
 wa wathi ukuba abone uShaka ukuthi
 uMonasa kanciphile babili wama belu

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umfowabo w Mpande ethi kamsalele kuye.

Kuthe khona tapho wa busa futhi wama-

beli ngokumlobolela w Daggumbazi wa-

kwaZungu lo ozala u Cethwayo.

Ushaka umabali w Daggumbazi-nye

uyamthela ukuthi nguye ozoba inkosikazi

entulu azale kuye indlalifa yakhe eyaku-

busa esi khundleni sika Mpande.

Kangazi nomakwenziwa ngoba u-

Mpande lo wabusa inkathi ende wazawa-

khohlwa ilizwi likashaka. Kodwa kwaw-

thi tapho sebe khulile o Cethwayo no Mbun-

yawe wakhohlwa w Mpande ukubikezela

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u kuthu uCetshwayo angale ku Daggumbasi

nguyena ayakubusa uZulu emva kokuba

fa kwakhe uMpande. Kanti namhla ama-

Bhunu embeka ukuba abuse uZulu amba

za uMpande u kuthu ayena eyinkosana ku-

ko bobabili yimuphi? wathi yena uCetshwayo

Dakhu ke namhla usekhohlwa

konke lokho uMpande, imhlanga yakhe

isigebele ngakw Mbungwe angale ku-

Monase isixebe sika Shaka. Kwabasaba

la kuye wonke uZulu ikathi uMpa-

nde ngebale ngakw Mbungwe, ingama-

uCetshwayo zalwa ngu Daggumbasi nguye

om khulu ofanala u khulu.

Iphutha lelo likar inpandee lasusa u-
 kungezwani okukhulu kubantwana benkosi
 Utzulu wagqibuka phakathi kwasuka olu-
 khulu inthuthwa olwase lwagala impi enkun-
 lu yase Adakusundeni lapho kwafa khona
 abantwana abaningi benkosi, no Mbuzi-
 yagwe ngobo lwakhe, bebalawa uDuthu
 abeqembu ka Cetshwayo.

Dayo impi leyo isiqhatshwa nguMantani
 ntashiya unamewabo ka Mbuzi yagwe ethi
 kalwe no Cetshwayo. Dayo u Cetshwayo ngo-
 bo wabengafuni kulwe kodwa ngexa

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yokududulwa kukar Mbungwe ngu Mantant-
 shiya nabanye ababefuna igazi kaphela
 yazi yasuka impi Zidumelana izigqoza
 noDuthu empini leyo yaseDonda kusuka
 epanqotshwa noDuthu

Kakwabakuhle lokho kuMpande,
 wade ezwakala ekhulumal amaqin angemna-
 ndi nezi kungo Cetshwayo Ungena nje eBukhosi-
 ni no Cetshwayo ungenela pheshe kweFar elin-
 njalo. Eseqale kisiwe nguzise noMpande

Dankoke umbriso wabhe uba ne-
 sisila usuka phansi, kanti njalo sekwe
 inkufu kwela kwaZulu. Kabusanga inkathi

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Inde emava kwalokho yathelaka eyama (40)

Digisi kwazulu. Yalungisa.

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(41)

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Ithongo

Bathi lapho besixoxela abadala
bakithi, Ithongo lalihlala kubantu aba-
khulu ekhaya; yi bona elikhuluma
naba ebusuku libatsheli okufanele ba-
kwenzel. Bathi ithongo leli umuntu ofile-
yo, ose buya esengumoya azokhuluma na-
bantw abasaphila. Namal umuntu equ-
la bekuyekulindwe ukuthi ithongo liza
thini ngaye. Lifikelke ebusuku liku-
sho okuzokwenzeka kulowomuntu; na-
bala kwenzekel njengokusho kwalo ithongo.
Laba abasixoxela ngalo kabasho ukuthi

laluyekhomba kanyama in koma elefu
na ihlathwe; kodwa kuthuwa laluyi-
khomba in koma. Kuthi ekuseni ihli-
ngwe kukhishwe imfongo a the lwe
ngayo ogulayo ukusel asinde.

Dalo ithongo labalahlathelwa izi-
nkomo njengedlozi. Kwenjwenge: Kuthi
izinkomo okuthuwa ngezithongo ziqoqe
lwe ndawonye, zihlukanywe nezunye
okungesona zithongo. Abantu ababese
zhlinsa babeke thwa, futhi bahlukan-
nise kwabanye ngezivatho zabo. Laba
abazhlinsa babinca amitha yamanto -

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mbarana. Basihlinzeka. Basihlinzeka

seku buthene abafana abancane eduze

nalapho kuhlinzeka khona. Balinde

ukwethwala izitho abazimkiswa aba-

hlinzayo basijese endlini. Kasijiswa

endlini ehlala abantu, zijiswa endlini

ni yezalukazi lapho kungawamile

abantu abaningi, basibeke khona.

Zihlale khona kuzokufike

umnumzane ongomunye walabo akade

bahlisa. Uza uhamba nenye indoda

bazifike bangene endlini yezalukazi ba-

zihlalele bese bezilungisa delo ukuba

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iphekwe zonke kanye, kanye. Ziphelwe
 lwe labo abakhethele ukuba bazide,
 ngoba inyama yethonga kayidliwa
 ngabantu bonke. Kungakuthi lapho
 ilanga seluya ngomutsha wendoda
 bese yephulwa inyama leyo, i'lokhu
 iphekwe ekuseni. Sebheleli bonke
 laphaya, bahlali ngemindeni yabo. Bazo-
 khangesiswa; kazi bekwa eythebena
 leyo. Banikwa ezandleni yilowo na-
 lowo aphathe iqatha lakhe, balindana
 bade bebana ngamehlo nje, balinde-
 izwi eliphuma kophetheyo lokuthi kaba-

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 dle. Kuthi ngasolesoselathu besaiyphethe
 ngezandla baqale elikhulu ihubo elu-
 susa usinga. Bahubela myama ye-
 thongo phela. Kuzokuthi tapho ihubo
 selibafudumeza lifike igwe elithi ma-
 bayilokoshele bonke kanye-
 kanye leyomyama. Bayilokosheleke.

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Ukwethwasa

Isangoma ziyethwasa. Ungeke usuke
 ke u be inyanga angazange wethwase
 kuqala. Ka kusijer wonke umuntu onga-
 suke abejinyanga noma isangoma esi-
 bulayo engaqalanga wabufundela wa-
 bethwasela. Kuqala khonjisi inkuba
 umuntu akhangelwe ithango ebusu ku-
 limu bikelala izinto ezizokwenzeka. Aphu-
 phe amaphupho amakhulu ngezinto ezi-
 zokwenzeka. Abanisiwe izinto ezingabo-
 nwa ngabanye abantu. Kuzothi ngai-
 la ekuseni avuke abathela abantu izi-

nto azizwele ebusukini ezibhelwa amathongo.

Zithi zingenzeka abantu baqale

ukubona ukuthi impela ukhuluma

na baphansi. Phela amathongo ka khuluma

lumi nabobonke abantu, akhethe

abathile. Athi angaziveza kudlwa ebun-

suku kumanjeve kuyobikelwa umnum-

uzane noma inkosi ukuthi ubani

ukhuluma nabaphansi. Athi angakun-

zwa lokho umnumuzane abaze enye

inyanga edumileyo ukuba ispholola

lowo okuthiwa ukhuluma namadlwe,

komuntu manje useqala ukwahlula

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ka kwabanjwe ngesenzo esithile. Usenza
 izinto-nje esingaqor duayo, kubesengathi
 kaziqhelele ingqondo yakhe. Ngule ke
 nokuquluka ngenye inkathi ku be-
 ngathi uphethwe isithuthwane. Bezwe
 abantu esiboda-nje ekhuluma ulimi
 olungaswakaliyo. Kubesengathi kukhu-
 luma abantu abaningi. Bathi yiwona
 lawo amathongo asefuna ukuthuma
 umuntu lowo afuna ukukhuluma na-
 bantu abasemhlabeni. Useyebashwaki
 manje isinyanga. Zinenzele amakhu-
 balo neminye imithi ethile. Useqala no-

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kuzaca futhi manje, namhlo lawa ase⁽⁴⁹⁾-

hlaba, asesabeka lapho umbekile.

Useqala manje ukubona nezinto

ezingabonwa ngakanye abantu. Useya

bula kancane. Imithi lena ayidlayo se-

ngathi iyakubanga ukufika, ngoba uyi-

dlanje sengathi kadli lutho. Kughuba-

kile phambili ukwenza izinto ezingab-

ayonda kalayo. Nokudla lokhu kasekudl-

kakhulu. Useqala manje inkubula

ngempela, nabantu sebezama wara-

Kusokuthi umama esezovela oba-

la ukuthi usethwasile manje kuhla-

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tsheve isinkomo kwenzwe abekulu weli

Kumenywe abantu bonke kulapho

ke esezohlolisiswa ngempela ukuthi

uphumelele na. Kuthokozwe lapho ephu-

melela, nezihlobo zakhe ziyabule.

Manje usezokwaziwa ngabantu bonke

ukuthi useyinjanga ngempela ekwasji-

yo ukubala.

"Abafana Loqungu"

Umkhovu kuthiwa ngumuntu ofana
 nabantu bonke, kodwa futhi owahlu-
 kile kakhulu kubo. Ngizokuchachisa
 lokho ngokuthi / umkhovu kuthiwa umuntu
 ofile wabuye wawuka. Kuyekuthi umu-
 ntu esaphila, esihlalele - nje nabanye
 abantu abathakathi baqonde yena
 bathi bazomenza umkhovu. Lomuntu
 uhleshi - nje abathakathi bayamthakatha,
 benza bonke ububi bobuthakathi ba-
 bo bokuba bambulale. Kangazi noma
 yibona yini abambulalayo noma

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uyasifela njengabantu bonke. Kodwa

kuyekuthi ekugcineni aqule ka khulu

kuzekumanele ukufu. Deqhlabo za-

khezi bone ukuthi usephelile impela.

Qiniso lapho likhona kulaphas

umuntu lowo, ophendulwa umkhosi

kafi ngempela njengabantu bonke

na befayo. Kuthiwa uyagule ka-

nye, aphelile ingqondo afane nomu-

ntu olele ebusuku angathi ufike ka-

nti uyaphefumula kamane. No-

mntu una eshaywe into ekhanda

ngamandla amakhulu nye, aquleke

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angeswa lutho olwenziwa kuye. Kufanele

nomuntu elalisewe ngodokotela lapho

bezombhanga, kuyekubengathi ufike

keanti qal. Kuthiwake abathakathi umu-

ntu bamfaka kulesosibhathu nge-

mithi yabo esagula, basothi bethu ka-

abakubo besephola kuba sengathi use-

file. Phela ikhona imithi enjalo

eyenza kubesengathi umuntu ufike,

nenhliziyo yakhe ishayel kancane,

nokufudumala komzimba kunciphel.

Isafunge abantu ukuthi ufike.

Dalawoki ozokwenziwa umkhosi uba-

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kulesama. Kawukho umuthi nonama
 ndla kangakanani, ngavusa umuntu
 esefile ngempela. Ngisho abedungu
 imbala behlabaniphe kangaka benakha
 konke ukwazi kabakwazi u kuvusa
 umuntu esefile.

Kugondeni kahle lokho.

Dugasho khona ukuthi umkho-
 ru imfakabili; kodwa kakusilo iqin-
 nisa lelo. Athike lowomuntu angaguleka
 abakuba bayomfihla emathuneni,
 bethi ufile. Kanti abathakathi bampondo
 bakhona tapho eduze bayabukela. Sa-

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lunde ukuhlwa. Bafuna ukubona ihu-
 na lapho ephihlwa khona, ukuse ku-
 thi ebusuku bazombulula. Afihlwe-
 ke umuntu lowo okuthwa ufile, ber-
 sekuphindelwa emakhaya. Kuhlwe-
 balale bonke abantu emazoni. Sekufiki-
 leke ukuhlwa okade kulindwe abath-
 kathi. Sagonde ethumeni lalo. Bambulu-
 le umuntu bakuye naye. Bafike lapho
 behlala khona bamhlikihle ingemithi
 yabo, banenze konke abakwaziyo ko-
 kumphaphanisa. Abala avuke kule-
 sosihlatathi abekuso. Anke kubese-

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ngathi kad'ezilalele-nge. Baqaleke ukw-
 menza umkhovu. Bazomncindisa
 ezindengeni ezishisayo, uncinda nge-
 minwe phela.

Ancinde imithi ebabayo. Bathi
 abanye inancindiswa-nge abathakathi
 babekel'itshel'elikhulu lapha kanye
 ekhanda khona ezofingqeka. Ancin-
 diswe, ancindiswe ngazi lakhe lize
 ligcwele imithi leyo ebabayo. Liphel-
 ndikeke l'fane ncediswane. Yonke le-
 nkathi ufundiswa umkhuba yo-
 buthakathi. Kasalifuni ilanga lili. Belithi

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lingaphuma abace emhumeni yabatha-

kathi. Useyagala futhi uku ba mfu-

shane. Kasakwazi uku khuluma, use-

vamise ukuphinesa ubhambanubelu

nye kuphela emlongeni sluthi "Maye":

Bamphethe abathakathi bayamnci-

ndisa, bayamcaba, bayamphalazisa.

Useyathunywa ebusuku ahambel nezi-

mfene zabathakathi uma zithunywa

we ukuyobekela abantu abathakathwayo.

Kuthiwa phela uma umkhosi

ukusubela wawushiya nye nfuno la-

pho unyatheli khona bese unyathela kha

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khona nawo. Kukhona nemikhovu

yamavagu zsalubazi. Kuthiwa isalu ka-

zi yizora ukukhalina umuntu uma

eseyishuya imikhovu, zisuka zindu-

nusele, umuntu awe phansi. Abanye

bathu uma uhlangana nomkhovu

ungabekhuluma uwezi amazinyo,

ngoba uzowabala bese uyafa. Kuthi-

wa uma ukewa ku filathela umkhu-

vu, wakunika isi phundu sawo

ungeke uphile.

uDomkhukulwana

uDomkhukulwana ubizwa ngo-
kuthiwa iNkosazana. Kuthi ngayo-
nke iminyaka ngesi kathi kuthiwa
amageja kwanduleliswa (u kuthi kusa-
qaliswa ukulima) bese kuphuma bo-
nke abantu bayoqalisa ngokulima
insimane ka Domkhukulwana. Kuthi
nna se be buyile bese beqalisa ukuli-
ma awabo. Kuthi ke sekunthwe umbi-
la bese kuthi ebusulew amantombaza-
na bese bikelana onina. Bese kuthi
abesifazana emizini wonke bese bephu-

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ma beyophukala imisi yonke (ukuthi
 beyocela umbila nama bele ukwenza
 utshwala buka Domkhukulwana).
 Igama lotshwala buka Domkhubu-
 lwana n Domdebe. Kuthike uma nDo-
 ndebe esekhanywe amantombazana
 abesephuma ehamla mungqunu
 esethatha izin koma imisi yonke azi-
 yisi edlelweni. / 3/10/39

Kuthi nxa esebuya ekuseni abe-
 sethatha isingane eyakuziqqiba esi-
 hlabatheni zivele ngesi phesulu, abese-
 baleka ezishiya. Abuye abuye azozi-

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mbulula. Kuthi ke emini abese buyisa izi-

nkomo ezunule, ebince ama beshu abe-

silisa. Afike angene esi bayeni aqize

nyengesiziswa. Abuye aqikhiphe izi-

nkomo aqiphindisele edlelweni.

Bese kuthi izintombi sezithwala

uthwala buka Domdede zibuyisa

endle. Bese zigasa umzimba zenza umshopi.

Amantombazana abeseyidla yo-

nke isininu ka Domkhu bulwana

iphela nya ngalolulusuku. Bese ku-

landela iziziswa zija kuphuzo lo-

botshwala buka Domdebe. Dgezi khathe

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¹⁵² zika Nomkhubulwana usukw lomqgibe
 lo lwaluhlonisthwa kungasethenywa
 ngalo. Sekuthi nxa ekhona owesifa-
 zana, ophumile wayofula ensimini
 ngoongqibelo a fumanisane no Ro-
 mkhubulwana abesembamba ethi
 kahambe ayotshela abanye. Ubebo-
 nwa abesifazana kuphela. Sekuthi
 wa n Nomkhubulwana ukhuluma
 nabesilisa uma ephakathi kwenku-
 ngu noma esesihlabeni. Udo-
 mkhubulwana bekuthiwa inkosaga-
 na n Nomhoyi.

Izi kuluma zakhe ubevama
 ukubika ukuthi kusobanjimale ne-
 mvela enkulu. Abuye athi futhi
 uma lomisele kubangwa uye lokho
 ngoba kathandi lina ngoba abantu
 bamcasulile. Mhlambe kathandi
 ukuhamba endaweni enethisiwe ngo-
 ba funa abishe ngenxa yokusinda
 kwakhe. Futhi ubevama ukukhu-
 luma nabalinda izinyoni emasi-
 minu, athi masijekwe zingalindwa
 ngeke zivagede amaphela.

Ukugcweleza

Kukhona igama esibiza ngalo bonke abantu abenza imikhuba emibi yobugebengu nezobusela, elithi ukugcweleza. Labo bantu sibabiza sithi izigwelegwele, sitsha ngoba begcweleza. Nguzibona ukuthi lelogama lathathwa kuSizigwelegwele ozalwa nguMhlekehleke. USizigwelegwele lo wabeyinduna, enkulu yeNgobamakhozi ngenkathi kusa busa uCethwayo kwaZulu. Kuthiwa uSizigwelegwele lo waqamba umkhuba omabi kwaZulu wokungahloniphi. Lamkhuba

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wonakalisa isizisizwa zante ezawenza-⁽⁶⁵⁾
 yo wabayisinengiso kubobonke abantu
 kwaZulu, nona wabuya warcipha
 kodwa wenza umonakalo omkhulu
 kwaZulu. Ngusigwelegwele lowo ke.

Dakhu futhi okwabangela igama
 likaSigwelegwele libesematheni
 kubantu bonke kwaZulu ngabonkathi
 nona lokho ngingekusho ukuthi kwama-
 sinika igama leli esibiza ngalo izige-
 bengu: Ibutho leDobamakhosi kwa-
 kuzi butho elincane lihokwa nguye usi-
 gwelegwele kaMahl'kehleke. Salihlala

khona emzini wenkosi, Ondini. I Ngobama -
 khosi lena ibutho bezinsizwa ezinga ka -
 ganwa. Khona lapho kukhona ibutho
 la kwa Julwana ama Mboga lawo. Ina -
 Mboga anezindlu ahlala kuona, kwa -
 zise wona ajesepizinsizwa eziqinile,
 eseganiwe. Kwakuyekuthi njalo lapho
 abafana be Ngobama khosi belamela
 amadoda akwa Julwana bengakisa -
 na ngamazi angemahle nezal ezindlebeni
 zama Mboga akwa Julwana. Komoya woku -
 ngezwanini wanda wazal wangena isindu -
 na zawo.

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Dangoke udigewelegewele esesabana
 nohamu ka mpande i mbozi lansondo
 elabe liyinduna ka Julwana. Ukuxa-
 bana kwabo kwaphetha ngegazi. Kutha
 kusenjalo zisabekene ngeziqu zamahla
 zinsizwa, nango ulethwayo ethumela
 izwi ezintombini zebutho ledigugae ethi
 uyaziuba, ezijubela ibutho ledlondo
 zengaba izintombi, kwazise zaziqome
 kwalinye ibutho, ukwedelala okungo-
 ko kwesintombi akubonanga kubek-
 khona kwazulu. Kwabashaqisa aban-
 ntu lokho, kuyilapho nokusabana ku-

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kaSigwelegwele nohamu sekungqimela

empini embi. Kwabakubi impela.

Kuthe ngelinye ilanga zadumelana nge-

zinduku. Abafana beDgobamakhozi ne-

butho lakwaTulwana. Baphihlizana

ngezinduku kwalimala abamngi. IDgo-

bamakhozi yabahlisa abakwaTulwana.

Ahlehlala amaMboza. Kuthe ukw-

ba akubone lokho uhamu nango ethu

uTulwana maluhlome imikhonto lu-

bagwaze abafana. Kwabakubi impela

lapho. Kwaliwa ingempila manje

igazi lagobaza, amaMboza ebagwaza nge-

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mikhonto abafana. Kwafu abantu aban-

ningi nhlangothi zombili, kwazise

kwakungekho owayengajilamula leyo

enkosi uCetshwayo washage kamje ebo-

na umhlola, onjalo wenzeka phambi

ke wakhe. Izwe lasel lami kabini ngale-

nkathi, selizukelwa amanje ngoba:

Emisa kwaloluthuthuwa indigwele gwele

wayobaca ehlathini, kodwa wasinda

ngaleyo nkathi, ngoba wayizelala uxolo

enkosini ngehlalo.

Danswele indaba ka digwele

gwele ka Mhlekehleke.

"Laduma Izulu Le Khosi."

"Bayethe! Dabizitha! Uyizulu!"

Sisho njalo thina bakwazulu la-
pho sikhulekela amakhosi akithi. Izulu
leli eliphazulu ngisho nangezikhathi kusa-
buswa kwazulu labelagwal ubukhulu
balo; ngoba nakuzo izibongo zama-
khosi eselwa izulu lijaphathwa kakhu-
lu. Ubukhulu benkosi babulingani-
swa nalo phela ngoba ^{ngi}yabona ukuthi
labelathi lingaduma, libaneke, abone
noma ke umuntu ukuthi izulu leli eli-
phazula linamandla amakhulu impela.

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Noma ngungazi ukuthi kwakuyi kufike
 yini ezingqondweni zabantu ngaleyo kathi
 ukuthi ikhona inkosi eDulwini enama-
 ndla kunawenkosi leyo ebusapo, a bayi-
 bona ngametho.

Bona babewabona amandla eku-
 lw njengoba sengishilo. Danse nenganga
 enkulu yakwa Luthuli okwathi mhlal-
 ubhaka ezicuphile izinyanga ngokufa-
 faza iqazi ensikeni yesigodlo sakhe efa-
 na ukubona ukuthi zingase zimnike
 yini ngobo lwakhe, yasuka yathi
 yona inyanga yakwa Luthuli imuka

bona izulu eliphuzulu. Ipho yena uShaka ngoba

Ubizwa ngesulumje ngenxa yobu-

khulu bakhe, obabesabeka. Lalithi linga-

duma izulu zisho izimbongi zakhe zithi,

laduma izulu lenkosi. Umbani nawo

ngithi wawubulala abantu njengoba

ubulala nanamuhla, ngoba nenkosi

kwakuye kuthiwe izitha zayo nama-

nda, okuzijana ngokuphazama kweso

okwezulu, besho wona umbani. Kuzo izi-

mbongi zenkosi uDinuzulu sigwa kuthi-

wa: izulu eliduma emva kwenkulu lath-

tha izingane zika Maphitha zonkana

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lasithela e m khuse.

Kuthiwa kunge kuthi nalapho kw-
phuma impi, lapho amaviso ngama-
vise esemile ngezindawo zawo eshlome
ephelile, izinduna sezide zizulazula
zehlalenzuka ziwahlolal ukuthi
aphelile ngempela, isuke inkosi ikhu-
lume nawo. Iwaxala, iwavusa, iwa-
khuthaza. Lese izimbongi ziqala
ihubo elikhulu kempu. Ihubo elisusa
nsinga endodeni. Alihube wonke am-
amaviso kunyakaze umhlaba. Zizasuka
lapho izimbongi zibonga inkosi ngezibonga

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zankel zayo. Inabutho afudumale manje

Afudumale, amuke/ampis, afise kubese-
ngathi ngabe zigadumelana khona la-
pho. Amehlo agcwele isinyembezi, isi-
fuba zawo zigubazele. Kuthiwa uma
sekunjalo izulu lalipe lhlome ngisho
kade libalele lisakazeka.

Ligqanjwe l'beningama, lize nesil-
khulu isiphapho. Bashoke abaseleyo
ekhaya bathi, "Wo, lahloma izulu lenka-
si; liyayizwela inkosi." Izulu lali
laziwa ukuthi ngelenkosi, ngoba ama-
khosi anamandla bekuye kuthi la-
pho

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ehlanguanisa impu izulu liphume, lithu -
 kuthela. Kwagxila esingqondweni nasesi-
 mhlezijweni zabantu ukuthi amandla
 enkosi angangawezulu eliphesulu nga-
 ba nalo liphethwe yigo. Lithi nalapha
 lishaya ngonyazi kuthiwe kushaya ya-
 na inkosi, mhlaumbel amadloyi ala-
 bo abangasekho bemkosi.

Yikhojje kwazulu ngaluyonkathi
 noma umuntu eshaywe izulu ubenga-
 khalelwa ka khulu, ngoba funa likuyed
 lizothatha bona labo abamkhalelayo.

Lalithi noma lishaye inkomo la-

yikulala, ingadlwai nempela. Domuzi
 lowo eshaywe kuwo u balekelwe, bawe-
 sabae abantu. Futhi bangabuzeli kuwo
 kuzekufike inyanga yesulu nama-
 khubalo ayo izwulungisa umuzi.
 Izofika inyanga yansondo ibasebenze
 ibaqinise. Ibhafunise amakhubalo
 azobanika isibindi. Leyonkomo esha-
 ywe umbani isohlala lapho ifele kho-
 na kuzekufike asebelungisiwe inya-
 nga bayimbele.

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"Idlozi lijabe kelwa."

"Idlozi lijabe kelwa."

"Lesisibho sizishaya isaga nase."

Lokho kusho ukuthi unga bokholwa lapho

usizo lwakho lunela khona. Kufana

nokutha ungasifulatheli isihlahla. Ama

dlozi lawa abeyinto enkulu bakhulis empil-

lweni yabantu bakithi indulo, kwazise

kwa ku kholelwa kuwo, kudumyiswa

wona. Izipho zonke zabantu ezinhle ne-

zombi kuthiwa zivela kuwo. Uma

umuntu evelwa isihlahla enkulu,

mhlambulwe waphakanyiswa inkosi

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kekuye kuthiwe, ubonwe idlozi lakhe.

Kusho ukuthi idlozi limbeka ngamehlo
amahle lamenzela okuhle.

Athi nalapho umuntu evelwa isi-
sila, mhlambele wathukuthelelwa inkosi
yamudla izinkomo zakhe kuthiwe,
ubani/ufulathelwe idlozi lakhe. Ligi-
ni lona idlozi? Dgingathi idlozi umoya
into engabonwayo ngamehlo. Kodwa pho-
la ngaloyonkathi idlozi balivamisi ukun-
ba inyoka. Bathi lenyoka iphuma
kumuntu ofileyo lapho ekhaya. Dgoba be-
kuye kuthi kungafal umuntu ekhaya

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Kuthi kungabonwa inyoka ingena endli-

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ni kuthiwe, idlozi lakhe lowo engasekha

Ingabulawa inyoka le ilandelelwe ngi-

bantu ngenkululuhlonyipho uze uje-

ngenalendlini lapho. Ingene mayede i-

hlatahelwe imbuzi iphekwe kahle be-

se ibekwa endlini lapho uhlezi kho-

na inyoka.

Lokoke kufakazela sona isa-

ga lesa esishiwayo esithi nedlozi luya-

bekelwa, ngoba phela noma inyoka

leyo uyidlozi namandla lowo amakhulu

pkwakuthiwa nawo, kwakhe kuswele-

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Ke ukuba iphathwe kahle yilabo ebaha-
 mbelayo. Banjilungiselele konke ngesiza-
 tha esikhulu ukuzi nayo ingabafu-
 latheli ngomso. Drama ihlatshiswe
 imbuzi leyo yabekwa endlini lapho
 kwakunge kuthi ekuseni ngakusasa
 ifacwe isenjalo-nje inyama leyo na-
 zozonke isitho zayo. Ingathintwanga
 nemfela-nje. Kuthiwe kakulutho lo-
 kho idlozi liyikhothile inyama lesutha
 lonal. Uma isahlezi lapho inyoka yo-
 kwenzelwa okanye futhi ukendla ku-
 bengathi ikudlile yakugeda okwayizolo.

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152. Phela kugala kwakudliwa inyama

kakhulu. Ithi indoda uma ifuna ukw-

zithokozela na bomndeni bayo ihlabi

inkomo, ibizi nezihlobo, zizothokozela nayo

bekekekuthi ke lapho isizohlathwa inko-

mo leyo kugalwe ku bangwe wona

amadlozi lawa, ngoba ebabeki kahle ekhe-

ya lapho. Ithi ingahlinswaki bese ku-

sikwa iqatha elinonilayo elicima

inhlizyo, libekwe odengezini bese

lijobekwa laphaya emsamo. Kubekelwe

wona amadlozi. Ithi ingabekwa lapho

endlini inyama leyo kulandwe umuntu

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ozoylonda ahlali yedwa lapho endlini.

Uyibekela wona amadlozi azofika ebusweni

ku azoyidla. Kuyabongwa phela.

Into emangalisayo lapho besixoxa

la ngalezizindaba bathi idlozi leli kali-

bonwa lapho seliphuma endlini, ingathi

libonwa lingena. Kubonwa sekomile -

nye endlini ukuthi lihambile idlozi.

Lithi lingahamba kubongwe lapho

ekhaya. Uma emva kwalokhawele

igifo lapho ekhaya kuyekuthiwa idlo-

zi lithukuthela khathe simbe kuthiwa

kaliphathwanga kahle abasekhaya lapho

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Kesenke kubizwa iqinyanga zokubula ukuba
 zifune lowo othukuthelise idlozi. Uqawu-
 bulawa phela ukusazi idlozi lile, kathi-
 simbe iqinyanga, zithi akwenzwe imi-
 khuba ethile yokuhlabele amadlozi
 ukusazi lithakazi idlozi lile.

Elinye igama aqwa ngalo ama-
 dlozi lithi "Abaphansi." Uma umuntu
 efika kuyekuthiwe, "ubani kaqekho, ubiz-
 zwe abaphansi." Kuthiwa wona ama-
 dlozi. Kusobalake ukuthi idlozi leli labe-
 lizinto enkulu kubantu bakithi nga-
 leyonkatho. Yilo elalibavikela ezingozini

libasisi nasezinhluphekweni zabo.

Domuntw osindel ekuferni okubisi

ubenelela ukufika ekhaya ahla-

be inkomo ebonga idlozi lakhe eli-

msindisile ekuferni lakhe. Luyabek-

lwa nala idlozi. Isifundo liso sokuthi

lapho uthola khona usizo ungafulatheli

Dawel yenza emizamo emaningi emi-

hle yokuba uthokozise lona ophile

ngaye.

Abakwa Bikhakhana.

Thina Zulu sada buka emhlangeni.

Labesho nyalo abantu kugala, uma be-

buzwa ukuthi abantu laba bavelaphi.

Bathi bada buka phlangeni. Ziningi izi-

ngane kwane ezixwayo namuhla ngo-

kudabuka kwabo abantu emhlangeni lo-

wo. Dama kuyizingane kwane njalo zine-

zifundo ezinkulu thina banamuhla

ngoba zisikhombisa imigondo yaba-

ntu bakithi ababephila ngaleyonkatho

Kwesinye isahluko kulo lali buku sifu-

nde ngokuganywa kwesizwe esithile nga-

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magama asobaya isaga ethathelwa esenzu-
 ni zaso ezithile. Amanye athathwa enkun-
 lumeni zaso injengokuthi: "Amabaca,"
 ngoba ayede ebacala utyulus pwayewahl-
 sele. Lingane kwane isosithela ukuthi
 amagama athi "abakwasikhakhana" nabar-
 kwadembe," baqanjwa kanjani ngaleso bongo.
 Kuthiwa kwasukela insumansu-
 mane yasukela phesulus. Kwasukela abe-
 sifazane ababili komunye umuzi ba-
 hamba bayosika umhlango. Bathel u-
 kuba bafike amfuleni, babona umzi-
 lona omncane udabula lapha emhlangeni.

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bengathi umzila owenzwe ngayo za
 bantu. Ufike uphelele, osebeni lomfula,
 ungadluleli ngaphesheya. Wathi omunye
 wesifazane komunye: "Haw, yini lena?
 Uyaphi lendlela ephelile emfuleni." Besa-
 ba becabanga ukuthi indlela yemikhovu
 mhla umbi yabathakathi. Bathi besamange-
 le sebefundazwe uku baleka kumaghamuka
 indoda khona lapho eduze. Bathi, "Haw
 babo, besosethukile kabi sethuswa yindlela
 le ngoba siyibona iphelele khona la-
 pha esizibeni.

Yathi indoda, "Nethuswa yini lokhu"

lendlala ifana nazozonke-nye. Eyethu le-
 ndlela." "Dingobani nina?" Kubusa ama-
 khosikazi lawo. "Thina singabakwatzi-
 mase." La busa abesifazane ukuthi abak-
 kwatzimase labo abakhe emhlangeni
 babuswa iyiphi inkosi na? Yathi inde-
 da: "Inkosi yethu thina ngusango-linger-
 zansi." Dikhlaleni ngezansi lokhu bonke
 abantu sekhala ngaphesulu njena?"
 Kubusa amakhosikazi. "Anifuni yini
 ukuhlala nabanye abantu?" "Qha, asi-
 funi; kodwa lapha phansi sihlali na-
 makhubalo ethu anamandla amakhulu

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eselapha ngawo amakhosi. Futhu singekhwi-
phuke kungenziwanga amasiko akithi athile."

Inkosi uZimase angeze nempela
akhuphuke umia inkosi yakini lero
namanye amakhosi afuna ukwelashwa
engaqalanga ezi lapha osebeni lomfu-
la afike khona ashise moni lelo. Uyo-
khu phuka uZimase angezwa iphunga
lenoni elosiweyo. Bagonda ekhaya abe-
sifazane sebegijima bejobika lelovela
kancane lenda ka. Babikela abayeni
babo, abayeni babo ba bikelala inkosi
yasuka inkosi yalapho bahamba noma-

khelwanet wapo bayo bona esizibeni sikas
 zimasei. Lafika khona bona moni lelo,
 lathuba linukenje emlilweni waqha-
 muka utzimasei ejithwele yonke imithi
 yakhe namakhubalo. Imithi engahlw-
 lwa ilutho. Waphuma esizibeni emngqo-
 nu phela, ngoba kabogqoki abahlala esizibeni
 bahambe naye ke utzimasei ayo
 hlala lapho ekhaya. Wahlushwa ukuba
 mba unqunu phakathi komuzi, wa-
 zwafaka isikhakha. Athi nalapho
 epokumbi amakhubalo afa ke sona,
 baqalake abantu ukumbiza ngaso isu

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khakha lesa. bathu nangoke esa usikha-

phamai." Baphendula abakwazimase

bathi: "Dukani lapha lamalambana".

Ahlalake amagama lawo abasesansi

nawabanga phezulu. Abasesansi ba-

kwazimase kwathiwa abakwa-~~khakha-~~

khona". Abangaphezulu kwathiwa aba-

kwadembe." Bathi abanye abantu kula-

phoke badabuka khona emhlangeni

kwazimase, lapho bathi bona bavela

esansi emhlangeni.

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nil

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Isithembu

Kuyoyonke imikhuba yakithi ye-
 mvelo kawukho owawuthandwa nga-
 bantu bakithi njengomkhuba wesithem-
 bu. Isithembu kusho ukuganwa ngas-
 bafazi abaningi indoda iyodwa. Lo-
 mkhuba wawuthandwa kaKhulu, na-
 namuhla bakhona abasaw fisa ukwi-
 ba kubuyelwe kuwa. Kasizukungena
 kuwona wonke silobe ngobubi nobu-
 hle bawo, ngoba kulabo basendulo kuwa
 kuqhubeka ngezindlela ababazibona zi-
 bafanele. Kanti futhi okwakukheli ku ba

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n

kakukuhle kithina bamanje, nokuhle ku-
 thina; kwakungekukhile kubona. Bathi
 abakugqala ubukhulu nokunatha komu-
 ntu kwakubonakalisiwa ubuningi babafazi
 bakhe. Ngoba phela izintombi zaber-
 zlotsholwa ngezinkomo. Umantel, owaye-
 nabafazi abaningi wayekhombisa ukuthi
 unezinkomo eziningi ufuqile. Futhi ekho-
 mbisa ukuthi unawo amandla okubona
 ndla bonke labobafazi nezingane abazaba
 nazo. Kepha zikhona izinto esiziz-
 wayo ezabenzeka nakhona endulo la-
 pho ezisithengisa ukuthi isithembu sa-

singesible.

Okokugala-nje sibona ukuthi:
 isithembu sibanga umsindo wesekhwele
 nenzondo phakathi komuzi. Noma abe-
 sifazana babevuma ukuganela isithem-
 njini futhi bebukela besithokozela ku-
 sobala ukuthi laphi ekhaya zazi bikhona
 izimpawu eziningi zokuzondana nezokw-
 felana umona phakathi kubo. Lokho
 singakufakazela ngokuthi kamukho
 umuntu ongabathandisi ngokufanayo
 bonk'abantu. Kumelewe ukuba indoda
 noma inabafazi abaningi ithandisi abe-
 munye kunabanye. Labake ababonayo

ukuthu bona kabathandwa kakhulu ba-
zomsinda othandwayo, bamenzele ne-

mgibisi ~~ngokumkhuba~~ awe, alimali.

Angikhulumi khona uma omunye
wabafazi emuhle kunabanye, wayehlul-
phaka kakhulu. Balinga ngazozonki -

indlela abanye ukuba bamlinaze kha-
na engazubukeka nasebusweni. Dansi

indaba eyenzeka endulo ekhombisa

ngokusobala ububi besithembu nangam-

zo bezizikhathu okwakuthiwa sihle ngazo.

Umunamzane othile owayesinabaf-

fazi abathathu wabanye wathatha omunye we-

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sine. Emuhle ebaba lonal wesine futhi
 esemusha. Afike-ke laphi ekhaya bai-
 muthi "klabe" ngamehlo abanye babo-
 na ukuthi abakho ndawo namhlanje
 kulomakoti omuhle kangaka futhi
 esemusha kangaka. Bamzonde ngalo-
 nje ilanga lokugala afike ngalo
 laphi ekhaya. Kuthi khona lapho sebe-
 bona umnumzana engasajwayeli eyindlini
 sabo, esede eya kuluya kamakoti, omu-
 sha, benzise ice bo lokuba bakugede lo-
 kho. Kuthi ngelinye ilanga umnumza-
 ne engekho ekhaya bambamba lomfazi

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omusha besehlatheni bethaza izinkuni.

Bamklinga ngentambo entanyeni ba-

mphezeka emthini. Sagoduka.

Uthe efika ekhayar umnumzane-

net wayebuzi ukuthi uyengaphi u-

Masi bani bani na? Hawnu bamlandule

abafazi bamsondo. Bathi kabamazi-nye

nempela ukuthi angabe uyengaphi.

Afunwa, afunwe, afunwe - Phi-

nde!

Umnumzane abize isangoma

athi kasibulele umboniselele umkakhe

laphe engakhona. Sihlale khezwi kwa-

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mathambo isangoma. Simusho laphi -

ekhona. Sithi uyalenga emthini e-

hlathini. Ubulewe abafazi laba

abathathi. Izono yingoba emuhle

ethandeka kunako. Nabalabazi kuyiwe

ehlathini lapho. Kukhomba khona

isangoma bamfika esungodo-nje

umntwana wabantu kade afa.

Bunjalo ububi besithembu.

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Ukuhamba ebusukw.

Kwake kwathi ngelinize ilanga
 insigwal yahambela intombi yayo kubo
 sekumpondo zamhini impela. Yaha-
 mba, yahamba yaye yafika kobo to-
 mbi, yafika sekululwe sekwalwe
 namasango. Pho, insigwal yansondo ip-
 zibonela intombi yayo kuyeh lulwa ig-
 lutho. Dawo amasanguana lawo awa-
 liwabo yawa buka yawejisa-nye. Yajij-
 funa intuba yokungeni yaye yajitho-
 ba, yafihla uthango / lomuzi yathelaka nga-
 phakathi. Ingabe izinjani nezina kw zakw-

lowomuzi zaziyephu ngoba phinde zye-
 khonkothel. Ithe ukuba ifohle yanyonyoba
 isiqonde elawini lentombi leyo eze kuyo.
 Hike eduzel kwesicaba ingqongqozel nge-
 su ababemeleni ngalo nentombi yayo.

Elaziwa yibona bobabili kuphela.

Kanti isizwa-ndini kawubuzi-
 nga elangeni namhlanje!

Lesisicaba engqongqozel kuso kakus-
 sona sendu ijentombi yayo, kukwenye
 indlu! Kuthel ngoba nakhu kumnyama,
 futhi isizwa lena iphethwe uvale ye-
 duka. Mansoke isingqongqozel kwenye

nje indlu!

Iphume indoda yakulowomuzi
isiphethel umkhonto, kwazi ukuthi
nayo icabanga ukuthi ingenelwa izi-
gebengu amashayakhotha abusuku.

Iphume indoda nomkhonto isige-
ngame ngawe. Ithi lapho yelamela lo-
muntu phandle, ingabuzi, iwe phisele
kuye. Ithi ngelikhulu insizwa ikha-
la. Ithi icela ezinyaweni kungasizi
lutho kwazi ukuthi ujugwaze kabini umnu-
nzane lowo. Iyifice ayibambe.

Ipho, ukumemeza kwensizwa kwe-
thusabantu laph'ekhaya. Baphume u-

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buthaphuthaphu, ezindlini zabo. Denta-
mbi iphume. Ithi lapho ibona ukuthi
yisoka layo lelo elibulawayo, isisho isililo.

Maye! Maye! Maye! Maye!

"Yini-ke wena usibulala ngesila
lo seze nye?" Kubusa amadoda kuyona.

Maye! Maye! Maye! Maye!

Mamo! Dankumhlola! Yini nto-
mbazana?"

Lese benyenzisa omame bethi:

"Isoka lakhe leli elibulawayo. Ukhalala
lona. Belithi lize kuye, nakhu selidw-
ka ebusuku lingqongqosa kwenye indlu."

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"O, kuyezwakala! Kodwa ukunyonyo-
ba ebusuku lokhu abany'abantu belele
kuyingazi embi. Bekake ecishe limala
lomfana."

Kanti kasishongo walimala impe-
la ngoba masingane emva kwalokho
yafa leyonsizwa!

Kuthi nalapho sekubikelwa
i & kosi ephetheyo kulesosigodi yathi ka-
nalo icala umnumzana lowo ngoba
ukuhamba ebusuku abantu belele
ubuthakathi, ika khulu nxa unyonyo-
ba umuzi weny'indoda.

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Isizwe sabakwalele

Noma isizwe lezi saba yinkinga
 kithina banamuhla kakuswelekile ukw-
 ba singalingi ukuba sifunde okuncane
 ngazo uma sinako, sizwe ukuthi isizwe
 esithile nesithile sasinge, sinje enkathi-
 ni yasendulo. Lokho kusenzeka sasezi
 kahle izindaba zezwe lakithi nomumo
 wenkambo yazo izwe leli lingakadur-
 ngwa isimpu zikashaka. Futhi ukwa-
 zi kahle umukwa wesizwe zakithi
 kusenza sazane, kahle, futhi sihlonipha-
 ne. Kulobu kwangizibala zonke izi

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zwer lezi ezazakhule kulali ngoba luga-
 gcwala zona kuphela, koswa ngizokhetha
 izizwe ezinkulul ezazimamandla futhi
 ngixoxe ngazo ngengoba ngafunda nga-
 zo emabukwini alothwa abelungu
 abafika kulelizwe kusadliwa ngoluda-
 la babonana amehlo namehlo nama-
 khosi akithi ayesachiniselwa uselwa
 lwendabuko. Izizwe lezi phela sizibona
 kahle kakhulu engakabobisi uShaka,
 ngoba kulapho izwe lili talisezizwe
 impela, likahle. Izizwe zihleli ngoxolo,
 zenakile. Nomazimpfi zabezikhona

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Kwa kungesona isimpul ezazi fana nezil
kaShaka. Ngaleyonkathi isimpul zazili
wa ngemi khonto eminingi. Kumiwe
ku bekwane, ithi ingasuka kucitshwa
nwe ngemikhonto kumiwe kude.

Abahlahlapo bahlahlanjalo, babal
leke. Bangasukelwa bayotholwa ema
gcekeni emakhaya. Qha, bathi bangas
balaka kuphelele njalo, seba
hluliwe. Isifazane nabantwana ku
ngabulawa nempela. Lokhoke kwa
kwenza abantu bangapheli njengoba
babaphela isimpul zikaShaka ezazi.

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luya ngusho inkukhu ethi tshuyo ege-
keni. Ngakhoke isizwe zasihleli zenabi-
le ezweni elihle elinithileyo. Ubukhulu
nobuncane base bu bonakala kahle;

Dasoke lesi sakwatele sasinjalo. Ku-
suka phansi sabesakhe eDonoti eza-
nisi nawo kusukela emfuleni nitho-
ngathi kuya eDonoti. Phakathi kwaso
kwakubhona amaqenjani ayengaphansi
kuka Mange noMangye, kodwa ezondana
okwenkukhu nembodla. Dona isizwe sa-
kwatele sasibuswa nguDibandla ka
Mkhokheleli / Dyengayo yonke imibango

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ephemlekayo hka kathi kwesigwe nawo le-
 na wasuka ngokubanga ifa kwamadoda-
 na kaDibandlala. Phela kwakuye kuthi
 lapho inkosi isindala ibize ibandla
 layo ilibikele okunguyena, esbusa la-
 pho isikhothemile.

Kuthi nalapho ingasho ibandla li-
 yikhumbuze liyinxuse ukuba ibe-
 ke inkosana yayo, ngoba kwaziwa
 khona lokho ukuthi izothi ingafa ku-
 sale kuwka umbango omkhulu la-
 phi ekhaya kubangwa isikhundla
 sobukhosi. UDibandlala yena wami

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sa w Magaye phezulu koku ba w Mande
 wayengomkhulu. Esaphila nje uDiba
 ndlela w Magaye no Mande ba be banga
 njalo besusa uthuthuwa lwezimpama
 ezingapheliyo lazi ekhaya zomndenisi.
 Kasizwa ukuthi wazwaurulamula ka
 nyami uDibandlela lowom bango. Ku
 hlale, kuhlale uzufika ezindlebeni
 zika Shaka.

UShaka yena wayekwazi uku-
 lamula ini bango, nowakwadnyuswa
 waurulamula ngenja. Nawo lona wa
 wulamula ngerakhe indlela. Kulezi-

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mpana zomdeni esazda zisuka ekha
 ya lapha uMazisi wazingoba. Kuthi
 kuyo lenkathi kusathu fu, uShaka
 wathuma amadoda kuMande uku ba
 ayocela uku hlobo nokudla. Athambe
 amadoda lawa azayofika kuMande.
 Amfisa "ethwele umsiba" uMande engazi
 nokuthi yini - nje uShaka. Athi nalapha
 thi, "ukwi", sithumaye inguShaka
 ukuba sisomcelela uku hlobo nokudla
 wasika wawagilela umhlaba uMande
 ukabisa inji. Athi lapha ifika
 ayiphazisi ngenduku wathi, "nakho ukwi

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H7

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dla kwenu. "Dance nja, yidleni." Kwaba
 umhlolani- nje lokho esithunyweni zi-
 kashaka, kodwa kagabo lutho. Zabuka
 ngamehlo, zalabala ngezindlebe, zaqoqa
 ngezinyondo- zadlulela phambili!

Zifike ku Magaye, zibeke lona lala
 esalibekayo ku Mander. Zicela ubhlobo
 nokwasesiswini u Magaye wavela u kama
 hlakani, obungandile, ingabe wayesizwile
 yini ukuthi u Mander wenza nyami yen-
 na! Azihlabise izithunywa zenkosi
 uShaka, aziphathe kahle ka khulu. Zithi
 zisadla abazi ibandla lakhe alenekele

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eyise ngakho kuyena. Ibandla lithu

"Majaba, nkosi. Kasifuni buhlobo noSha-
ka thina. Dxa ephikelela sinazo nathi igi-
khali zokuzivikela."

Aphendule w/Magaye: "Kangini umeli
nempela lapho, madoda. UShaka akunko-
si okungacelwa kuyona isicelo ingeze. Ka-
mukho umuntu, ngithi ebuqa amakho-
si amakhulu kangaka ngesi khatshana
esincane eyiswe. Mina ngithi kasi buru-
me ubuhlobo asilethela bono. Singene
phantsi kwekhwapha lakhe. Dithini?"

Qha; ibandla livakone amazwi ka-

Magaye, liwamkele. Ziphathiswe lelozi izithu-
nywa zikaShaka. Zibuyele ekhaya. Kw-
ngakabinsu kw zathwala bayibone iqha-
muka impi kaShaka asuke phezulul-
uMagaye ayihlangabezela eghubeni izinko-
bi ezinonileyo zokuyihlabisa. Zamkele
impi, imfeki ngaphansi kwekhwap ha
likaShaka uMagaye.

Ihlulele kuMande owa hlabisa u-
Shaka ngenja. "Hike khona kunike uthu-
li lwezichwe." "Ho, wenzelaphi uMande
kuShaka wansondo!"

Sibike kuShaka. Uvulele uxolo."

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"Kulungilel, mfoethu," kusuma uMa-
gaye, "Ngizokubika kuShaka, noma ngu-
ngazi ukuthi usothini."

Lidlulele kuShaka izwi lika Mande,
lidluliselwa ngu Magaye. Kubeyinhla-
nhla enkulu ukuba uShaka alamkele
ngomoya omuhle. Athi: "Ngangiqonde
ukumbulala uMande; uma ngangiqonde
le ngabe kasekho namhlanje. Bengifuna
ukumfundisa isiFundo kuphela, apha-
ze ukwejisa okungaka, ngithi ngithume-
le kuye abantu bami abakhombise injalo. U-
ma esebonile u buwala bokuphika nami

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in kani, kulungile, makeze."

Bese emvoshisa ngezinkomo nja-
lo ethi ka bakhe khona endaweni yabo
leyo ababesuke kuyo.

Kubenzalo - ke.

Kubenzalo, kubenzalo! Ngoba masi-
nyane emva kwalokho uShaka wathi
kabulawe uMande abantu abantu ba-
khe babuswe umfowabo uMagaqe.

Wasi busake isizwe sakwalele u-
Magaqe inkathi ende kwaza kwabaseku-
feni kuKaShaka. Usezabulawe ngub'ni-
ngane ngoba phela uDingane wayenga-

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funi lutho nye nempela olwa beluyisi-
 hlobo sika Shaka. Nendodana yakhe
 uMagaye ethiwa ngu inkhonto yaku-
 lawa nguye uDingane. Ahluhana pho-
 kathi amaCela, amanye asobozelwa isizwe
 saKwazulu, amanye egele esilungweni
 eBodwe.

Masingane - nye emva kwalokho
 impi yaKwazulu eyayiqudla uThungu-
 lu iyakohlasele ngaseMaMpondweni
 yavelelwa isisila sokuba kuthiwe ibu-
 lele abelungu ngaseMthasuma kwa-
 thwa futhi iqonde ukobulala abelu-

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ngw base Bodwe. Kwakungama hemu hemu
 nje lawa. Kodwa asusa nthuli olubi,
 'kwazisukuthi' bathi bangakuzwa loko
 abelungu base Bodwe nabantu abamnya-
 ma bakhona. Yafika impi ka Shaka
 izidlulela-nje, yafika yaphumulela
 khona lapho, yahlukana phakathi.
 Abanye bayozilela ukusla kubantu
 abanye banisa khona lapho esigodini.
 Ingazonde lutho olubi yona. Pho, lokhu
 izwi base hiakezekile njalo abelungu
 nabantu base Bodwe. Bayifika kabi
 ingazelele ilambile, ikhathele. Bayahlula.

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Bakubona lokho ukuthi kuzoban-
 lithela nShaka nempi enkulu, namfike
 sebethu ka konke okungokwabo, abelu-
 ngu nabantu bewelela kwelama nPo-
 ndo. Kwasala lapha eBodwe insenye-
 yabakwalele ababebuswa ngu Ka-
 brashi, inkosana ka Mande ngalena
 eBiyafu kwasala abantu bakwa Mnisi
 ni n Magidigidi yena wayesahlali
 kwaZulu kwaba iqembu lakhe la-
 bakwalele talandela n Fezana lapho
 edlulela ema nPondweni. Leliqembu
 labakwalele lahlala inkathi ende ema

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Mpondweni kodwa labuze labuyela
 kwelase Natali lase lakhe eduze no-
 mfula Amahlongwa. Wasesuka uMa-
 gidigidi kwaZulu esezohlala nabantu
 bakhe khona lapho eMahlongwa u-
 Tabashe neqembu lakhe bakha ku-
 mfula uMlazi. Sebezabafuwa ama-
 Bunu behlali lapho bebiswa iwo ama-
 khosi awo. UMagidigidi uTabuya wa-
 webela phesheya kwaMzimkulu, wa-
 handelwa idlanzana labantu bakhe.
 Umalume wakhe uMlungwana
 wasala nelinye idlanzana labantu.

e Makhlongwa. Ukabasha umfowabo yena
 kasuka e Datali, inxenywe yabantu bakhe
 yaya khe ezansi no Mlazi ibuswa ngu-
 Mpangela, abanye baphakathi no Mzi-
 mkhulu. Bonke isizwe sasiphansi kwo-
 mbuso wama Ngisi. Amabumu abafica
 behlakazeki kanjalo, abanye bephansi
 kwabelungu abanye bephansi kwa-
 bamunzane abamnyama. Sebezababu-
 yela emakhosini abo emva kwothuthu-
 wa swasuka kwaZulu ngeminyaka
 ka 1839 no 1840.

Amalele kuzange alwe namabum

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noma ayekhona empini enkulu kwazulu na

malunu yas othukela okwafela kuyo ama

Ngisi ahamba nempu yamalunu eyazi

holwa ngu Biggs iyohlasela mDungane

Abanye abelungu (Boyan) bathi lesi-

sizwe sasa khei enyakatho noNgoye

kuse kufike ezansi kwa Mhlathuzana

kusuka lapho senabe khona kwadla-

ngezwa othungulu. Sasuka lapho

sibalakela abakwaba ke sesipokwa-

kha phakathi kwe Nonoti no Mloti.

Uthi lomnumzane umuzi ka Mande

wawakhe lapho kuse Mvoti namhla-

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nje eLontolele, nMagaye akhe emthonje-
 ni wo mhlali. Kwathi ngochuku, olwa-
 luphakathi kwa bo waguquluka eMooti
 nMagaye wayokwakha lapho kuni
 idolofa la kwaDukuza namhlanje.

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Mpande
p 119-140

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u Nosimilo, iqhawe kazi

Lendaba yenzeka ngempela kusa-
bisa u Mpande kwazulu futhi weza-
obala u bulukhuni balesozi khathe
ikakhulu kwabesifazane ababekwe-
lwe ngemithetho nengamasiko.

Lentombi u Nosimilo yafizalwa
ngumnumzane kwazulu owayeno-
thile ngesikhathi esidfule, kodwa
ngokuphuhlwa yizihlupheko ne-
zimpi walahlekelwa iya lakhe lonke.
Kodwa kwahamba kwahamba wa-
ze wakuyela futhi emimbeni sakhe

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bonnotho, kwazise wabeyindoda ena
kekela izinto ezincane.

Kwathi ngoba wabezele izintombi
zodwa, ilobolo lazo lagwalisa isi-
baya sakhe ngezinkomo. Kwesala
izintombi ezimbili laphi ekhaya ezi-
ngakacelwa. Zizihlel zibaba. Yiboke
lobobuhle obasusa uthuli ekhaya lo-
mnumzane lowo. Kwathi ngelinye
ilanga wezwa isikhulu ayesisebe-
nzela lowo mnumzane seithi kupe:
"Ngizazithanda izintombi zakho
lezi. Ungangendisela zona na?"

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"Kungakuhle kakhula lokho,
mnumzane," kusho indoda leyo. "Noma
sebekuphela kwaba kakulutho-nye
ngingakunika bona ngoba ngikwethembile."

Kubekuhle, kanti isiphelo si
zobasibi, kwazise isikhulu leso
sasigabe ngokuthi nyengoba ziyi
zingane ezizalwa isisebenzi sakhe
kayukulikhipha loboto elifaneleyo,
wonsize amnikele izinkomo-nye ezinga-
ngaki kubekuphela. Okusho lokho
mhlazana bebona futhi ngalolodaba
yenqaba indoda. Ithi, qha, ngisho

isihlupheke kangako-nje kangilifuni ilo-
bolo elingelobolo. Okungcono izozihlabala
nezingane zayo ihlupheke nazo.

Dathukuthela safa isikhulu.

"Wo, yikhoke lokhu ukusiza
inja ilambile?" kusho nona, ngoba
phele ummumzane yisona esambu
za ngomsebenzi ehlupekile.

"Ngikupha umsebenzi uhlupe-
kile, sewuthi ungesutha ususumhlwenga?"

"Qha, kangivusiimhlwenga mina,
kusho indoda ngikhulumisa iqiniso.
Yebo wangisiza kangiphiki kodwa na-

mu ngakusebenzela kahle kakhulu
nawe. Lokhoke kakusho ukuthi sengizo-
thatha abantabani ngikhuphe bono
sengathi bayangisinda."

"Kulungileke," ku khefuzela isikhul-
u. "Uzobonake!"

Manguya eseqonda ku Mpande eyo-
bika lowomkhola wokweyiswa
umuntu yena eyisikhulu. Afike ku
Mpande azivali izindlebe zakhe nga-
manga odwa.

No Mpande uyasuka lapho kasu-
busi nokubusa kumnumzane lowo

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K13/3

uthe suka wayethumela isigijimi ku-
mnuuzane ukuba siyomshela uku-
thi uma amadodakazi akhe lawo
engawaniki isikhulu lesa, uzokufa
kabi.

Kwayethusa kakhulu lokho
indoda yabathatha abantwana ya-
banika isikhulu lesa.

Kodwa kwaba omkhulu umzu-
kusuku zingavumi isingane. Yazince-
nga, yazincenga indoda isitshela
ukuthi nxa zingavumi zizobalethela
ingozu, u Mphande uzobathumela impi

ukupa izobabulala.

Zengaba izintombi kwala noma
esethi uyazishaya ngenduku

Zahlala esibayeni zasong'izandla
phinde zisukume zathula-nye. Wa-
zishaya, wazithethisa, wazethuka wa-
thini, wathini. Nya! Ngisho ukumphe-
ndula ngeswi elilodwa beli. Zahlala
zathula zathi du.

Pho indoda yesabukufa kapa-
zizeka. Yabiza izinceku yathi azi-
wabophe ngemichilo amantombazana
ziwafake emdlini.

Zakhuluma manje izingame esezibophile zathi: "Nona ungasibulala babakunacala. Ingome khona ukufa kunokuba siyokwendela lapho singathandi khona. Sibulale okungcono."

Zaboshwa, zethwalwa zayiswa endodeni yazo leyo ezingayifuniyo.

Zafika zayitshena emehlweni wethu kazifuni nokujibona okungcono ingazibulala - nje kunokuba ithi ingazenza abafazi bayo. Yazivalala endlini indoda ekusukw. Kuthi ekusukw yozela enye, yalala.

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lena engalele yahluthwa imisa
 bangs manje; ikhohlwe-nje ukuthi
 izokwenge nyani nendawo yokubaleka
 ingekho. Kwathi nalapho icebanga
 ngabelungu ngaphesheya kwo Thukela
 la yali bona ibanga lilele ka khulu
 impela ukuba ingalokothi. Emizini
 lena yakwazulw ya be yazi ukuthi
 ingeke-nje ilokothi ithi ibalekela
 kuyo ngoba abantu babeyiveza
 enkosini nabo besaba ukufa.

Kodwa yagimisela ukuthi izo-
 baleka, yagoma noma yebuphi ububi

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K13/3

kunokuba agane lesosikhulu. Inhlizyo
yayo yadonsela eBodwe (Natal) lapho
kwa balekela khona isoka lizo mbla-
zana uyise e baganisela isikhulu.

Lesaba uku bulawa nalo. Inhlizyo
yayidonsela eBodwe zalandela izinyawo.

Kwathi unga fika - nye umcaba -

ngo wesoka yazu zamanyamanda.

Yazi khulula ezibophweni lezo, yathatha

ucansi lwayo yanyonyoba yaphuma.

Kayaphuma ngesango yesabizinja;

yafokha uthango ngemawo kwezindlu,

yabaleka i baleka njalo kusemnyama

taphi' endleleni. Kanti leli laluseleke ngam-
 lezoze khathi lihanjwa izilwane na -
 bathakathi kodwa konke lokho kwa ku-
 ngelutho kuyo ngoba yabibalekela obu-
 nyubabi. Yaqinisa kakhulu yenze-
 la ukuba lithi liphuma ilanga
 ibe isikude.

Kanti liphuma nje ilanga lizo-
 phuma ngozi enkulu. Lithet lithi "lu-
 ngu-nje" ilanga yayihlangana naba-
 ntu.

"Mama," kusho omunye wabo, bema
 endleleni beyizamela. "Yini lena ekwi-

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semi kangaka?"

"Oha, yimina. Ngiphuthuma lena
kwa Makhoba, ngithunywe khona."

"Abafana kabakho yini kini ku
ngasei kuthunywe intombazana ebusu
ku kangaka?" Kubuya omunye.

"Kazithunywe lutho," kusho enye
indoda. Inamanga lentombana. Kani boni
izinyembezi emehlweni? Kad'khalala
Akunjalo, intombazana?"

Zi bangwe ugavaji izinyembezi
lezi. Bengibema." Bishayw'walo
intombazana.

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"Ba khona abafana kwethu kodwa kus
thunywe nina ngoba baye kokwelusela bonke."

"Kaweqi-nye, ntomlasana? Lokhu se-
ngathi ugande ngase kodwa nye?"

"Ngaye ngeqiswe yini ngimncane
kangaka. Khona bengqqa bengingabadula
izwe elingaka ngingaphethe ngikhunjana
zokwembatha kodwa lokhu?"

"Dantoke kuphela izwi elisigculisayo,
mntanami. Hamba."

Kube kashongo. Isuka ngejubane
kubesengathi basobuya bajibise.

Ihambe, ihambe, ihambe kithi

lapho seluya ngomutsha wendoda; u bona
umusi.

1 Kwale yesabe nokungena kodwa
indlala ithi ngenal ucele u kudla. Isi-
khathele ifile.

Pho, lokhu izindaba, ikakhulu ezimbi
ziginisa okwonyazi. Ifika-nje lapho se-
kuzwa kele ukuthi ikhonani intombasana
eyeqile ekhaya, yabaleka. Ithe uku ba
cele indawo yokulala kulowomusi bayi-
busa ukuthi bayiyona-nje lentombasana
eyeqile.

Iphake ilale ngomhlane. Ithi yona

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ithunywe, uya komunye umusi onga-
phambidana.

"Ukhona umuntu owake wathu-
nywa ephethe ucansi?"

"Ucansi lolo ngiluphethel ngoba
ngisuk'ekhaya lina izulu."

"Kulungile phela," kusho aba-
kulowo musji. "Siyezwa. Umake unge-
qile kakucala phela; futhi kakukho
ozokwesaba nawe phela. Into-nye thina
ukuzi sanganeni engozini, sizothumela
lapho uthi uvela khona siqwe kahle
ukuthi ngimisile injini uma uthi kaweqile

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K13/3

wena, u~~thunyise~~ kodwa uhamla
uphetha ucansi."

Wo! Ibone intombazana ukuthi ye-
nzeka indaba. Pkhale! Gheha! Imemeza!
Gusithuli lwezichwe impela. Isha nokw-
sho ukuthi bangayibulala okungcono ba-
yigwaze ngomkhonto kunokuba bayi-
cabangele kabi kangako.

Qha, bayiphet ukudla-nje ikudle
khona, ingakwenqabi, kwazise iphango
kalinagagu kalinamuntw ojanya. Iyadla-
nje nasiya isithunywa sigond'ekhaya
sigobuza ukuthi nempela ithunywe na

ma yequle.

Ithe ukuba iqede ukudla yajolali-
swa nabesifazana endaweni yabo. Pho-
shwe-nje ngezintambo zothani eziphothi-
we. Pho, lokhu abesifazana abantu be-
zindaba bathi besalibeli yizo ntombaza-
na-ndini uyazi khumula izintanjana
leso. Yazilahla laphaya, yanyonyoba
yaphuma. Ithe lapho yeqa uthango
lwesi baya amathole, wayibona umfa-
nyana owayelusa amathole. Ayikhiphe
yonke ingila ememisa.

Asuke onke amakhosi kazi eyi-

xosha. bajibambe. Ibancenge ngezu-
 nyembezi ukuba bajiyeke ibatsheli
 konke okuyibalekisa. Ibancenge ukua
 ba bajiyeke. Uma bengajiyeki oku-
 ngenani mayibubale ife.

Pho lokhu nabo babezazi izi-
 nhlupheko zothando nezokucindezelwa
 ekuganeni kumuntu ngamthandiso,
 bayihawukela abesifazana ngani
 yabantu bajiyeka.

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Isiqephu 2
Urosimilo noDkweni

Yasuka lapho yayijeka indlela
yafohloza esikhatheni ngoba yathi oku-
ngcono kunokuba ibonwe ngabantu
kukhale idliwe izilwane khathisimbe
ilunywe isinyoka ife okungenani.

Kuthi ngosuku lwesine yasuka
ekhaya yafinyelela oThukela; kube
yinhlanhla ilufu lungagcwele, ilu-
wele kahle, ithi chapasha kwelase
Boduse eDatali.

Yayithi isifike lapho izinhlu-
pheko zingekho kanti izithela kuzo

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ugqobo. Umuzi wokugala eyafika kuwo
ifuna umkhondo wabantu bakowa-
khe wayivezela izingozi ezinkulu.

Ummuzana walowomuzi wa-
berindoda engalungile neze okwathi la-
pho elamela intombi enhle ingenazihlo-
bo, ifuna indlela, wasuka waphemba
isu elibi enhliziyweni yakhe lokuba
azigodlele yona.

Wabalandula labo ababefunwa
intombazana, ebalandula ebazi ka-
hle lapho bekhona. Useyibizela endli-
ni yakhe, kodwa yenqaba yathi

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izocela indawo komunye umuzi wa-
besifazana. Yab'inesimilo esiqinile
impela lentombazana. Inga funi
nempela ukugudluka kulokho ezi-
misele kukho ngisho sekulokhuni
kanyani.

Yavuma indoda ukuba iyola-
la lapho isho khona, yethembele eku-
thini izoyethola ngomuso. Kanti uqa-
mbethilo! Abesifazana bawubona u-
ngqondo wayo omubi, babona ukuthi
ukuthi indoda yabo lena isifuna uku-
hlala ngenane yabantu izifunela iso-

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ka layo, bazimisela ukuba bayisize.

Bayithena lapho becabanga ukuthi li-

ngakhona. Yawuka ekuseni kusempo-

ndo zankomo ithizophuma umnumzane

esalele. Pho, ocabanga ukubi uyala-

la yini? Kanti naye ufeleka kad'evu-

kile. Ithe lapho ithi gagaga esangweni

wayivimbela khona.

Ayincenge, ayincenge eyethembisa

ifa, injabulo nakhokonke okuhle - Phi-

nde! Suke ingqudzela ecaleni ibambi-

indlela eqonde lapho ibabala khona.

Ifike emzini oseduze kwakhona,

ophuzga mfula munye nomuzi lowo.

Ithe isakhohlwe-nye ukuthi izokwenge

nyani ibone umfana owalubayo,

emaziyo ukuthi ngumthana wesepa

layo.

"Woza lapha, mfana."

Aondele umfana.

"Bengathi ngiyakufanisa-nye?"

"Mina angikufanisi namuntu."

kuphendula umfana.

"Kawungazi mina? Kawusiye owa

ngase ifolozini eMnyama?"

"Oha, kangisiye kuphika umfana"

ephika ubala ngoba naye wabeseyi-
bonile ukuthi ingubani.

"Suka lapha leshingana, uthi
ukhohlisa bani? Kawusiye uDethe wena?"

Sahleke bobabili.

Aume umfana athi unguze.

"Uphi umalume wakho?"

Ibuza isoka layo.

"Kakho ekhaya; waya kosebe-
nzela abelungu kude!"

"Uyoze umbone nini pho?"

"O nakhona namhlanje, ngoba izi-
nkomo sizidlisa ngalapho ekhona."

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"Kulungileke; ubongikhonzela ku-
ye nxa umbonile. Uthi ngikhona la-
phekha." "

Rabala akwenze lokho umfana.
Abuye nezwi kusihlwa livela kumalu-
me wakhe lithi uthokoze kakhulu ukw-
zwa ukuthi ufikile laphekhaya.

Okwafika kwayizwisa ubuhlungu
intombazana ikuba udethe angabuyi
nanesipho sodwa lesi sivela esokeni la-
yo akade yehlukana nalo. Iding-nye
intombazana ukuthi ingabe kanye use-
yikhohlwe yini wakhangwa ezinye

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izinkheli zalesoigodi. Konje kungase
 kwenzeka ukuba emuva kokuhluphe-
 ka okungaka nezingozi esingaka ejadlu-
 ba kuzo ngenxa yothando kube lolotha-
 ndo luzovuzwa ngeze na?

Inhliziyo yayo yazula kube senga-
 thi izogquluka. Kodwa ngoba yabiliqhawe
 lokuzalwa futhi ikwazi buziqinisa,
 yayidusa inhliziyo yayo gelithi: "Dudu-
 zeka, inhliziyo, ungeke uthi usutlule
 emililweni kawadizela bese kuthi lapho
 sewufikile lapho ubange khona, bese u-
 phel'amanla. Futhi ithemba lisekhona ngo-

ba kangqamboni yena siqu sakhe .

Mhlambe naye ushaywe uvalo lapho
ezwa ukuthi ngilapha."

Lokha intombi lena inhle iwamba-
kabaka zibenayo oho izinsizwa zalapha.
Zimuke nayo uthuli ziyeshela. Wo, ngi-
sho nokunaka kodwa lokhu. Izilindele
isithandwa sayo yona esisihluphekele
kangaka.

Zimangele izinsizwa nezinye izintombi
yilokho, ikakhulu sezizizwile yonke
indaba yayo. Zimangaliswe uthando, lu-
ngako. Kanti uthando ngalezozikhathi lwa-

be lungalo lokhe. Intombi zazi kwazisa
 ukuqomama, zithi zingaqomama zazi ukuthi
 ziqomile, zingade zehla zenyuka "zice-
 lamehlo" ezesheli. Yekho nezinsizwa zazi-
 qhenya lapho ziqonywe ngoba intombi
 lena yabe isasithenzelwa kuzala lapho
 yeshelwa. Insizwa yesheli ize ijuluke.
 Intombi lena izihlekela-nye ingazi na-
 nyaka. Kanti kuyothi nalapho isijitha-
 nda yazi ukuthi iyoze ife nayo uma
 ingakhishwanga insizwa impela.

Kungekho ukuba intombi ibalulwe
 amasoka amaningi.

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Zathi ukuba zizweke bezizinsizwa
 ukuthi kanti lentombi igala-nye inesoka
 khona lapha ekhaya, futhi ilihluphekele
 kakhulu ilifuna isoka lena kwazulu,
 enye yazo yaya kodibikela ukuthi nansi
 intombi-ko, kayivumi nokuswa lutho lwa-
 zo, ithi ilinde wena.

"Yena pho ithini?"

"Uthini, wethu?"

"Ngisho njalo. Intombi ithilinde we-
 wa. Zonke bezinkalo nemimango ithi ya-
 kungoba ngothando lwakho. Ithi iphume
 emililweni emangalisayo yahlula izinklu-

phako nezilingo ngenxa yaloluthando. Inge-
keke ithi isifinyelele lapho iqonde khona
bese yahluleka ingakamboni oyenayena
enhliziyweni yayo. Wethu, yintombi leyo,
yizwa mina ngikuthela!"

"Nguyabonga wethu," kuphendula insi-
zwa leyo. Ngizocela kumlungu kengithi "ngi-
ngasekhaya ngizoyibona. Bengingasazi
neze ukuthi lentombi isangicabanga no-
kungicabanga kodwa lokhu."

Sahlukaneka.

Oyisumele umlungu msizwa uku-
ba ihambele ekhaya. Yafika ingabika:

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nga. Ithe ihamba-nye ngelinye ilanga
 idabula ensimini yelamela intombi
 enhle-nye iphethe igeja ihlakula. Ithe
 ukuba isondele yabona ukuthi ugobo
 lwakhe u Rosimilo.

"Lawubona, mntanethu."

Yathula nye intombi. Kwakhulu-
 ma igeja kuphela.

"Mamo! Wathula ngikubingelela ntombi?"

Imuthi "laphalazi" ngamehlo ayo amakhu-
 lu, ibuye ibeke phansi, ibuye ibeke pha-
 nsi: Kukhulume igeja. Uvalo luyitshaye ino-
 zwa ithi mhlaumbe intombi kanyisamthandi.

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Isigomile.

Isondele insizwa manje lapho isibona ukuthi kubi; kodwa ithel-nje isathi izozu-bamba ngesandla, kwaghamuka abesifazana beyilethela ukudla. Bese kuba ukunyamalala kwayo njalo lokho insizwa. Sensizwa igama layo ngu Akomeni.

Kakesaphila kahle emuva kwalokho u-Akomeni. Ukuyibona kwakhe intombi yakhe isenjengoba yayinjalo ngobuhle bayo, kwamephula inhlizyo; kwovuthela nothando lwakhe olwabe selulokoza lona. Luya ekucimeni khona lapho futhi: Okwabuye kwambular-

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ka nija inhlizifo yakhe yaphela ikuba kuthi
kapho esekhuluma nayo ingamniki no-
kumnaka. Kwafika enhliziyweni ya-
khe ukuthi sezinyingobele ezinye izi-
nsizwa.

Isiqhephu 3
Ukungoba Kwothando

Lemicabango yamhlupha ngangoba
waze wadutshulwa umkhuhlane wamla-
lisa phansi wagula impela.

Wezwa uRosimilo ukuthi uAkomeni
uyagula usebangwa negodi. Lwamshaya
lwamqeda uvalo. Inhliziyo yakhe yagwar-
la uthando nokuzisela ukuthi ubenga-
mkhulumisi ngani kahle ihuba lisekhona nei?

Aqunge isibindi, phela intombi enesi-
bindi lena, eyiqhawe futhi. Athi ngiyo-
kuyaz khona lapho egulela khona, ngiyo-
mduduzi. Sidlulile manje isikhathi soku-

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ziqenya.

Itsho yembatha unthodo lwayo intokazi inikela khona.

Yafike yambingelela ngelincane yahlala kude laphaya, ide imeba ngamehlo-
nje kuphela. Thamba neny' intombazana;
iyona kuphela ekhulumayo. Yona izithulele-
nje. Kwala inhliziyo phela; ngoba isiyaphu-
phuma uthando nobuhlungu. Iyazi ukuthi
uma ike yawuvula - nje umlomo izosuka
ikhale esikhulu isililo.

Qha, badane beya - nje beyombona
uRkomeni azaphile alulame impela.

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Kuthe ngobunge ubusuku ibize le-
 yontombazana ithi mabaye elawini lika
 Nkomeni kumnyama ukuze bangabonwa.
 Gama uku khuluma naye. Nabalabanyo-
 nyobe baye khona. Bafike eduze kwalo ba-
 coshe amathe amancane bawajikijele emya-
 ngo welawu. Awezwe amathe uNkomeni.
 Abize umfana omncane athi kavul'emnyama
 ngo abake ukuthi ubani okhona. Abuye
 umfana ambhele ukuthi ngu Nosimilo
 uhamba nenyintombazana.

Bese ebavuyela njalo se bengenani.

"Habe uwenalona, Nosimilo?"

Athule u Rosimilo

"Kawakhuluma? Kanti uzongibike-
la ukuthi kawusangthandi? Kulungile
phela."

Wo, kube uyinyathela emalenike
lapho. Iruke ibe indlondo intombi.

"Ukutho kimi lokho, ukomeni?
Kimi ovelaphi? Kangweli lena kwaZulu,
ngacanda amathafa, ngilala endle. Ngil-
wela imifula. Ngikhwela izintaba ngi-
landela wena! Ngihamba ngisukelwa
abantu. Ngingadi. Uwena lowo otho
njalo kimi. Luphi wena swakho uhande,

wena ongenzanga lutho nolunzi ~~okw~~ -
veza uthando lwakho?"

"Ngangizolwenza kanjani lokhu
seqa ebusuku kwazulu?"

"Mina ngilweze kanjani, Swami?"

"Kanti usangithanda," kusho uDko-
meni equma emdumela. "Pho uthulelani
lapho ngikhuluma nawe?"

"Ngenziwa ngoba ngingasaboni
ukuthi uyangithanda, Dkomeni."

"Ngiyakuthandake, Dwsimilo. Ka-
ngizange ngikhohlwe uwe mnta kwethu.
Belokhu ngakuthanda sisebanane kuzer

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kuke naphlanje.”

“Buka lapha bo!”

“Ngqinisele impela. Nanti iqiniso; beka ngoba selokhu ngafika lapha ka ngizange ngiqonywe. Yonke inhliziyo yami ibisanamathela kuwe.”

Athuleke u Nosimilo, naye seli-bona leloqiniso. Inhliziyo yakhe isithokoza manje.

Hayike, ekuxoxeni kwabo kuvele ukuthi u Nosimilo usazihlalele-nye naye kanasoka nalapho ekhaya. Phela laphi ekhaya u Nosimilo uhlala kwar-

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mnumzane owabe azana noyise. Dgu-
yeke osenguyise wakhe, omondlayo.

Abone u Dkomeni ukuthi indaba
ezobalukhuni manje eyelobolo kwazise
kasiye umuntu onothileyo, futhi wa-
bazi ukuthi lobolo elizobizwa ngu-
mnumzane ngo Drosimilo lizoba li-
khulu kakhulu.

Akusho lutho lokho ku Drosimilo.

"Sizokwenze njanike?"

"Uthando kabahlulwa elutho Dkomeni"
kusho iqhawekazi lakwabo lentombi. Yimona
engizozemisela ilobolo lami.

"Uthini?"

"Ngiyakutshena uma usuthole ishu-
mi lesinkomo sengoba ngowakho uze na-
ze wena ekhaya, usinike ubaba uhi
eyelobolo esavumelana ngalo."

"Hawu, Rosimilo! Uhi bokwama lo-
kho?"

"Ngobenza bakwume. Uma benqa-
ba ngozisakaza ematheni phambi
kwabo. Kade ngangikuhluphekela, oko-
meni ngingeke ngithi sengikutholile nge-
zwa nokuthi usangithanda ngibuye nge-
we wena ngumuntu. Hamba wena

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ngosebenzela lezinkomo ubuye nazo
uze lapha kimi."

Bahlukaneki.

Dukuduku nezinkomo lezo zinga-
kafiki naye uDkomezi esazisebenzela,
bayethuka abalapho kubo sekubikwa
umakoti esangweni ezogana. Mamo! Uzo-
gana kubani? KuDkomezi.

Besabe ukumhlabisa imbusi benga-
kezwa ukuthi unnumzane owuyisi
uthini. Izigigaba zempilo ka Drosimilo ba-
sef bezizwele, sebesaba nani lwakhe.

Baye kobikela unnumzane ukuthi

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u Nosimilo ukubona ~~uthi~~ uzogana.

Wo! Athukuthela athelwe ngamanzi
umnumzane. Athumele igwi lokuthi ka-
buye u Nosimilo khona manje. Khona
intombi yomnumzane eyake yabaleke-
la emzini ongelutho na?

Samncenge abalwomuzi ukuba
abuyele ekhaya, angababulalisi ngo-
mnumzane. Wabuyela ekhaya esasikhi-
hla isililo liso. Wafika endlini yomnu-
mzane waphonsa ucansi lwakhe nge-
nkulu inkani cisha lumkhiphe iso
umnumzane. Angene elulandela u Nosimilo

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kubesengathi kungena umuntu osukelwayo.

Ahike aziphose phansi ensamo akhale.

"Yini nntanami?"

Kuphendule isililo.

Kulethwe inkala akwenqabe. Babe
bayamkhulumise, angathi "vu".

Kukhulume isililo kube kuphela.

Ahluleke umnumzane.

"Thulake, phela uzhamba nyogana
uma esebuyile uNkomeni."

Ziphela izinyembezi.

Zihambe izinsuku, phinde aye koga-
nswa, noNkomeni angabuyi. Hayi

akubone kumlahlisa isikhathi lokho
 uRosimilo, asuke futhi aqonde kubo ka-
 Okomeni eyogana futhi.

Kube imihlola - nye leyo kubantu
 balapho bebona intombi iphikelele
 entweni. Kodwa bengabe nokuba inge-
 ne esangweni besaba ukubulawa!
 Kungasho lutho konke lokho kuRosimilo.
 Aihlalele khona lapho ngaphandle kwesa-
 ngo, aqubale khona. Kubanda ku-
 makhaza. Dakho lokho kungasho lutho-
 nye kuRosimilo. Ahlale lapho ahlange-
 se imihlatshana yakhe.

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Baze bezwele abanye. Bathi sebe
qome khona ukubulawai ngumnuzana
kunokuba umintwana wabantu abula-
we amalehasa phandle. Futhi engone
lutho noluncu into ayizeleyo nguthando
ethanda omunye futhi wakubo.

Bambise angene endlini bambla-
bise imbuzi kubesengathi kalenkho lutho
abalwenqenoleyo. Bathumele izwi ku-
mnuzane lokuthi "dangu futhi uDosi-
milo ezogana. Besimhlabisile thina nye-
ngomakoti wethu.

Ipho, ukuthukuthela kwakhe kusis-

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zeni? Lutho. Naye abone-nye ukuthi ahlal-
nya lwentombazana lolu angeke alwenze
lutho. Salesethi mabalobole kupheli'indaba.

"Zinkomo" nkwe"

Zingabonwa ndawo ngoba phela
abantu abampofu labo.

Kube kunjilapho unnumzane esifu-
na ngalo lelolanga, ethi ukhathele yena
ubhanya lwentombazana. Aluhlale
lapho lukhona.

Zifunwe izinkomo abafowabo ba-
ka Nkomeni benze izabana zise zitho-
lalele ezinhlamu ziqhutshwe ziyiswe

kunamuzane.

Ajume.

Kube'kuphela njalo.

Inhliziyo ka Nosimilo iqaleke namhlanye ukuthokozisa ngokupheleleyo.

Indaba nezinye esizode sizivumelana zikhombisa isimo senkambo yasendulo ukwahluka kwaso kwesanamuhla. Futhi ziveza obala ubuqhawe nobuhle bezinhliziyo zabantu bakithi basendulo nona kuye kubesengathi babezizwane kuphela.

Indaba ka Nosimilo ungeke usho la-

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pho uyifundayo ukuthi yenzeka endulo
 nokuthi yena wabengumuntu. Phela
 uthando slunjeya nokuzimisela oku-
 ngakanya, nise bindi sakhe kuthiwa
 yizinto zabelungu kuphela, futhi kuthi
 wa ngempuwa ko kuphela.

Akusiwona umkhuba welobolo
 owam balekisa ekhaya. Wabaleki-
 swa ukuba ecindezelwa kumuntu
 angamthandi.

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Izinwelaboya

Nya uzwa abantu bekhuluma
 ngezinswelaboya ungacabanga ukuthi
 bakhuluma ngezilwanyanzana zasendle
 ezidla bantu. Kanti qha. Basuke bekhulu-
 ma ngabantu ngqobo lwabo. Abantu
 abangabantu ngemizimba yabo ku-
 phela kodwa izinhlizipho zabo seza
 phenduka zaba ezizilwane zasendle
 ezidla abantu.

Lona-nje ngqobo lwalo igama lo-
 kuthi "inswelaboya" lisha khona ukuthi
 yinswelaboya izilwane semhela kodwa

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esahluke kwezinye kuphela ngokungabisa
naboya emzimbeni.

Izinswelaboya kwabe kuyizilwan-
nyana ngempela kwazi inkuthi lapho
babeleba khona balinde abantu abazo-
hlula ngendlela kwakubonwa ngam-
mathambo abantu abafilayo ebele u-
cacaphansi. Bezibadla zaqeda izi-
lwanyana.

Zonke izindlela ezabe zidlula ta-
pho kuqaphe khona izinswelaboya za-
be zebathwa ngempela kungabanywa-
nje neze ngabantu. Bebe bikelana

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ngazo ncaashana behlangana endleleni

"Niyaphi ngaleyo ndlela na?" Ku-
buzwa abanye nxa bekona izihambi
zihamba ngenhlela eqonde ezinswela-
boyeni

"Kunazi yini ukuthi kukhona
izinswela boye yizo eseqede abantu?"

"Hawu! Dithini-bo? Kwethuka aba-
nye abantu. Nasisiza-bo! Besingazi phe-
ba ukuthi kukhona izinswela boye ku-
belizwe."

"Base behamba ngeny'indlela nja-
lo - besinda ekufeni."

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Eqinisweni izinswelaboya kwabe
kungolunye uhlobo lwabathakathi swabe
lukhohlakale lweqale; kwazise bona/ber-
bethanda kakhulu ukuthakatha ngenyama
yabantu. Umuntu lona bathi bangambona
bam bambe, bamcwiza, bathathe inyama
ethile emzimbeni wakhe bayokwenza ng-
ayo imithi yabo.

Agenyankathi umuntu bamcwiza ese-
zwa engakafi ngoba bethi inyama yakhe
izokwenza umuthi onamandla ngoba nakhu
nchijywe engakafi esaphila. Yonkeke le-
mithi kungengoku bulala abanyabantu

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mhlambé kungeyokusiqinisa ukuzé babe
nesithunzi phela.

Isikhova lesi iningi labantu kalisithandé lithi inyani embi enesisila.

Phela isikhova inyani yase busuku engizwani nezé nelanga. Futhi lapho ikhaya ebusuku iphimba layo liyethusa kalezwayeleki nempelas.

Bathikwabantu isikhova lesi inyani yabathakathi, izinswela boyá zithunzi yona lapho zifuna ukubulala amantú. Indize izifika phezu kwe-
ndu yalowo ozobulawa, ifika ihlala

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phesulu bese isho ngaphambo layo ithi -

"Wu-wu-waga malagwana!"

Bathi ithi ingasho njalo-nye bese

uhlathwa umkhuhlane lowo usendlini

Umhlabe ngamandla uze naze uthuli.

Bathi besathukile abantu bayezwa ka

yezwa kasekho.

Abanjabathakathi phela babetha-

kathas ngesimfene ezazi bulala abantu

kuthunye zona ebusuku zeze phe-

zwe kwezindlu za bantu ebusuku ka-

yasa kubikwa izidumalw kulawomuzi

Kwa kunjaloke endulo typed

End. S. 152.

8/10/39.