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AM/3/158 Courts KL3/158



Dinkantolo.

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BOOK 1

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College Courts

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Courts - Zizinkantolo

Kukhona izinkhondo ezine zezizinkantolo
phakathi kwesizwe samazulu :-

UMkhaya - owenganyelwe umnumzana
womuzi, njengoba umuzi wakwa
Klanganangayi wenganyelwe uMshiywa
wakwa Nyuswa okunguyena Mkosana.
Mzalo : lwenganyelwe yilona oyisKosana
kulona lonke obaphethe bonke balosini
bongo sebekangene, njengoba u Vuyi
Mwelase wabepethe bonke bakaMwelase.
Uyiso wabe yiMkoana phakathi kwesizwe
ezizinkhondo nane ezizalwa
uMongcenyisa, naye futhi uyisMkoana
phakathi kwesizwe ezizinkhondo
amabili nesizwe galolunye.
UMnumzana wesifunda lonake ungu
mkhethwa, okhetlwa yiMkosi ukuba
aphathe isifunda esithi phakathi
kwesizwe, njengoba iMkosi yase -
Mabonvini uWayizekany wakhe
tha uMpempuKjibane abe uMnu.

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uzane waso thane esinye sezifu
nda zase Mabomvini,

Ikanto yeMkosi yesizwe njengoba u
Majigkanye Ngubane eyiMkosi yesizwe
sase Mabomvini.

Nampa abaNungane abathetha amacala:
uMpempu Ngubane, uMqwenyobomvu
Ngubane, uJuba Ngubane, uNgoda
Phakathi, uGwaziwe Ngubane,
uDayiswayo Ngubane, uMalebenfene
Ngubane, uMaseche Ngubane.

uMdunankulu uMoyawezwe Ngubane.
Laba bonke baqinhlolo zozalo
lwakubo, abanye futhi bangabantu
na baseMdunankulu, bangabamungane
ne futhi.

UMa inkosi iqetha amacala
ibiza ibandla laba Nungane bezi
funda kanye neqhululo zemizi edawu
zezigoligula. Ukug. umuntwabezilungu
lomkhandlu othetha amacala, kudi,
uqka ukubai ejoyele ezindawu

lapho kuqulwa khona amacala, abengumw
ntu oqwebayo futhi. Kuzi kuthi ukugweba
kwa khe kwanda eyeni, kanti yena
ungene nje njengamuntu oqokobisa
ndla. N Mnumzana nomakosi abenisi
zingu satho nna kugwetshwa icala
engqkho. Njengoba kwenzeka ku Mankungu
ka Mhlano wa kwa Mnomiya wase wa
ba yiduna ye Nkosi w Mayizakanye
ngena yokugweba kwakhe, engabona
leli, zombili izihlangothi ecaleni ezi
qweba ngo kufanayo.

Badingka babekhona njalo lapho
kuqulwa khona amacala njengoba
basebenza umsebenzi ofanayo no-
wa bakhwisi bazizikantolo.
Labo abakude baziswe ukuthi
ayobegwetshwa amacala ngelanga
elithle. Nkoko nom Mnumzana
uyaye athumelwisiqijini kubona
noma ayalezi kuba abasebenzi

nabo ntuy bakatohelo bangaphuthi.
 Kwesinye isikhathi mla bengathda
 kalanga noma bengafiki. iNkosi
 noma uMnumzane amacala alilo
 langa asezo ngungelwa elinye ilanga
 kodwa lawo angenzima agwetshwe
 njengoba kwenzeka ecaleni liko
 zenze Ngubano Kanye noMandanokhokano
 loMbangi, iNkosi uMajjekanye ya
 lilehlisa ngoba kwabe kuyicala
 loMbangi weziNkomo elidinga wo-
 na amadoda agwebayo. Kodwa
 elika Mtanta Ndlovu no Sishosonke
 Mayeni langunywa, lempahle eabe
 zidle amasimwa kwakwanda
 uMajeni walidlulisa icala lapho
 kuthiwa akashwelezi ngo nsumbu-
 lwana. Lapho isiligwebi iNkosi
 yathi icala liyama hle futhi, ijindleko
 ziphuzulw kwakhe, yalandisa ihlawu
 lo labo nsumbulwana abathathu.

Uma kutholakala kahle iqiniso loku-
omunye wakarungane, noma wegi
Nduna, nabebandla labagwe si
bamacala ngamukelizigijini
zako Mkhulu wahlala ngamabom
noma walile, si ngendulumo
engabanganhli, useno kukhishoo
epikhundleni lesi.

Mkosi, uMunungane, Nduna, uMunungane
ne wonkhaya, uMunungane wozalo
uyena owenzanelayo wonke amaca
la agondene naye ngokomthetho.

Ungelo namandla zinkantolo mayelane
namacala:

Ukantolo yeMkosi inelungelo loku-
qula lamacala. Icala lokulwa di-
nikaziwo Mkosini uHulumeni, noma
uMda bazabantu wesifundo, icala
lombango, ukulungiselela wokudla
liso icala lokwehlukanisa, icala
lombango, icala lenhlanba.

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Wmunyane unelungela lokugweba ama
icala abantu bonke abasendaweni yathi
ngaphandle kwa bantuana beNkosi.
WMa abantu bengokho esifundeni sako
unelungelo lokubagweba uma enikeza
yiNkosi. Nini omunye esifundeni
sako omunye ekwesinye unelungelo
lokuligweba icala:—

Icala lombango phakathi kwemada
dana aka Ntshabuntshabu Phakathi
iNkosi uMayizanyo yathi icala
lelo kuhlile ligo gewetshwa uMpenpe
Mqubane uMunyanane waso Thame
Kona bengaba ka Rabanyawo
uMunyanane wabo uNyoda Phakathi,
Nempela waligweba uMpenpe laphela
khona lapho enkundleni uyoba wali
gweba beneh'wa bobabili.

Kwadwa kwathi ecaleni lentombu
zana yakwa Madondo ayamuthi
swa uMfana waka Mtuli wa

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Exobanyawo uMnumzane wakhe uNgodini
 owa kuboko kaMombazane uMpenpe na
 Thame, icala lathethwa uNgoda
 Phakathi wakwa Exobanyawo. Ngoku
 ngeneliswa kukayisa uMombazane.

Uma kwenzeka ukuthi uMnumzane
 ne wesifunda leso abewafakazi ecaleni,
 noma abo yisidlobo nomunye
 walaba abane cala: njengoba lapha
 ecaleni lombangwa wakwa Phakathi
 uMnumzane uNgoda webengafakazi
 kanti futhi kungabafowabo
 akayisa omuncane.

UMnumzane wesifunda juelungelo
 lokuthetha nokugweba wonke ama-
 cala umthetho omvumela wona
 ukuba awaqule ngqisindo owo
 aduliselo eKosini lawo ngoko
 umthetho nangqisindo owo adli-
 nga ukugqulwa yiKosi.

UMnumzane usenokuhamba na

bo ama ebona kafanelo. Kodwa
 unia kuyicala adiqulile waligqda
 esidlobliana ngoba isigwebo orthe
 singenelisi utingeka. Bekhona
 alande amagwi esigwebo sakhe.
 Njagoba kwenzeka ecaleni lika zonye
 Ngubane na Mtandane Ngubane lombongo
 wezin-komo. Mtandane walidlalisa
 u Mnumzane u Mphambi waya wa
 landaphambi kwinkosi sonke
 isimo asibwile kuldicala waye
 wafika esigweboveni orthe orthe
 ka Mtandane timlahle icala.
 Abo Mnumzane abavunyelwe u
 mthetho ukuthi baklaphulise ngiz
 ukomo, nona ngcoda lokufu.
 Abantwana be Nkosi kabekho
 ngaphansi ko Mnumzane Kanye
 wabebeni zakwa Bulumeni ezikho
 ngaphakathi kwendawo njenga balini
 Kanye naba Fundisi futhi.

Ukumangala nokumangalela:

Noma ubani unclungelo lokumangala
ngaphandle kwezigano ejiseneminye
ka engaphansi kwedumi nesishinye.
galo kunye, abesitha bonke esebekhulile,
Abesifazane bonke esebekhulile.

Umakhe umuntu eymangalela omu-
nye kungamthetho ukuthi amajise
ngalokho amangalela ngakho.

Umakhe futhi umuntu ejina ukuma
ngalela omunye phakathi komuzi
uyamajisa umvuzimuzi ukuzi
akwazi ukubona ukuthi yena angu-
luqede yini loludaba. Umakhe lunel-
la ludlelele komnumzane wesifu-
nda. Umakhe umnumzane elamuke-
la dcala unquma ilanga lokugw-
lwa kwecala. Umakhe anikwa
isikhathi lesa esivafanelo njenge
kunzima bawo. Amanye amacala
adinga ukugondoniswa nezikhathi
ezifanelo, njengecala

lejinpahlá - izinkomo uma gido
 amasimú, icala lokumithisa umntwa
 na womuntu, uma umuntu ephika
 kudingka ubufakazi besimo sengu
 ne, ukuzo kugwaliseko ubufakazi.

Nqisikhathi setugabo amkhosi
 Kanye futhi nasekagalweni kwenya
 nga iNkosi ayikemukeli amacala
 i bisiwaqula ngoba isuke isesi-
 thubení sayo sobuhaywa yikhefu
 Umuntu omangala umuntu, ngela
 la lejin komo gadla insimú yakhe
 kodwa sekuse busika, lelocala lisu
 ke selidlululo yisikhathi ngakho
 lingabo lisemuhle ngoba selidlu
 lehle yisikhathi, futhi kungakho
 kufakazi njengo ba haye eseye wawu
 na; Njengo ba kwenzeka ecaleni
 lika Maklasi ka Mbida wa kwa
 Sitholo no Mbarula Phungula,
 izimbuzi zika Maklasi gadla
 insimú ka Mbarula, uMbarula

akaze ashesha ukamangala izigundu
 zayo zahluwa, kuthe laphe umbila
 asuvunwa kwizikhona emanga
 layo. Laphe eligweba iimpfo kaNgulule
 uMnumzane wesifunda, wakho
 mbisa ngokusobala ukuthi lecala
 selidululelo yisikhathi, akusagone
 kali isimo samonakalo, ujinga
 bamaye uPhungula esevuna njwa.
 Lamla uPhungula icala.
 Kwafumaniseka futhi ukuthi uPhungu
 la lona akanazisanga uMaklasi
 ukuthi uyomangalela, ngempahla
 yakhe edli uKudla kwakhe.
 Umuntu omangalelwe ujinga ukus
 iswa icala abekwe bonq, ioma ihle
 wub elidingekayo kuyona, ibanga
 lecala lelo abekwetona. Umangal
 lwa waziswa uMnumzane, nono
 athuneli umuntu ukunazisa
 ibanga lecala kunye necala
 abekwe lona.

usenokucela ukuba ilanga elinisiwe
 lithin'khwe. Ngazigathu zakhe azigotho
 ummangalelwa, usenokwamuke-
 lwa esicelweni sakhe sokushintsha
 usuku lokugula icala.

Ummangali kunye noMmangalelwa
 bajibizela bona ofakazi. Uma ofakazi
 bala ukuya ecaleni, uMmangane loo
 ogulwicala ukhumbela umuntu oyisi-
 thungwa sakhe ukubabiza, bese bese-
 kho khela injaleko zokubabiza.

Ujingoba kwenzeka ecaleni lika
 Uta bayywe Shangane noMthongweni
 Mkhambeni, lapho kuthi lapho uMnu-
 ngane eseliquka icala lombaygo wa
 masimw i Mthongweni wabeseke
 ukuthi ofakazi bakhe abavumi w-
 kuya ecaleni, bathi bayalima.

Ummangane walimisa icala, wabe
 sethanda utjumbana Ngcamu
 ukubabiza bay bajiko ngomso.

Ngangomuso bafika bonke ofakazi letho-
thwa icala lamabala u Ntabayewe
Shangase.

Kuvamile ukuthi ibandla eligula
icala kwesinye isikhathi icala lilo-
ne, ngokuvuyisa omunye wabo no-
ma kwesinye isikhathi ngoba liva-
ma ukuthola inzizi wakhe utshwa
la njalo mhlawumbe ipha luph
bo atholane nalo, agamb ukuthi
uma sekuthethwa icala lakhe
limneme ukuzingamla hli.

Umuntu ongelona igagu lokuthu-
luma usene lungelo lokufuna omu-
nye ongahle akwazi kahle nku-
m bekele udaba lwakhe ukuzing-
amla nakali, Enacaleni asejinta
ntolo labobantu abakhulumela
ebanyw badinga ukubolelwa.

Lokhu kwenzeka ecaleni lase si-
Choguni lombango wamadodana

ka Sana Sithole, e banga ifa emu-
 va kokufu kukayise. M. dodana
 e Nkulu u Langalake wabejidlwa
 elikhulu impela ehlukela nokukhuluma
 aqondise, uNyawozake omncane okw-
 nguyena obabebangisa uLangalake
 ifa eyiciko elikhulu lokukhuma eka-
 zi futhi ukubeka amagwi akho
 ngandlalo esobala. U Langalake
 wabececile uyise omncane uVundla
 ukuba amndle, nempela uVundla
 wavuma, lepha seliqukwa icala tua
 bonakala ngokwobala ukuthi
 kutholene bona abafanayo ngobu-
 ciko kukhuluma, kodwa kusob-
 nakala nje ukuthi uVundla lona
 anolimi olucebile olunambithakyo
 futhi nasebandleni, nona indodana
 lona uNyawozake inamagwi aqinile
 ibandla futhi lepha kwadlula lakhe
 kulapho lisusa khona, nangalo
 kolusukw liyogda icala liye

khona kwakhe; Kanti futhi lepho
 ku Mnumzane u Vundla lona
 nguyena silomo esigweba amacala
 abukhuni abakhelelisa icala,
 Ngelanga elilandelayo amadoda
 onke ayibandla le bagwebi lakhe
 ku Nyawozakhe, ngoba phela
 u Vundla lona wabisevundle
 ngaphambi kwakhe njengama
 lakhe kanti nokungalake wasu
 khe wakhangya ngamanella,
 banjathela ngezinye u
 Nyawozakhe njengama lakhe,
 lamla icala. Kutho noma
 esidlulisile laya eNkosini lefi
 ke lamla futhi.

Inkoko yomuntu endle omunye
 ecaleni utshwale ngoizulu, njengoba
 kwenzeka ecaleni lamadodana ka
 Tana u Vundla lona owamela u
 Nyawozakhe wati efika ekay a

kwa Nywozake wabese bekelwe ijimbili
 za ejimbili ejinkulu, ntam tam w
 wa hla tchiswa ijimvu ejimbili, kwa
 kuswa impela. Kungumthetho ukuthi
 uMmungane noma umthethimacala
 angani kwa ijiphokuthi ay angakwa
 ji ukuthetha kahle amicala, avu
 ne loyo omnikile, ngoba lokho ku
 sho ukuthi umthetho uyathengwa,
 ububi buthengu beziwo ukulungu.
 Mmengi wakho usenokujiziswa kangi
 ma kuthi kanye naye futhi owa-
 makela ajiziswa futhi ngokunjalo.
 Lokuke kubengeka ku Mmungane
 wase ka Qulusini ecaleni lamado-
 dana ka Nokutho wase Mantlhalini
 lapho ebanga insimu yakwanina
 eyincane owabengwandodana.
 Indodana encane yabe yazi ka-
 hle ukuthi ayinalungelo, kodwa
 ngokuzwana uMmungane ya

ya huyena, yalubuzaloludaba ya
 khoriba ijimvu ezino engamni
 ka zona, nem peli uMunungane
 wa besethi cha uyoyimela ijitho
 le insimw leyo. Kwakela kuleo
 sikhathi uMunungane woyiso
 xa lendaba namadoda lawa
 agwebu amacala waye engela
 ukuthi ay amvumele kwathi
 uplanga Decala, laqulwa yede la.
 Infakha lona uMdala uMawewe.
 Selidulile icala uKinbi lona
 omuncane wabesethumela abafu
 na bakhe bakambise ijimvu
 ziso uMunungane. Kwathi
 abafana bezigqabisi beya kso
 na kwaMunungane baklangane
 noyise omkhulu uMawewe.
 Wabesebuzisa ukuthi ziyaphi aba
 utwana bezwilo uyiso ekhulu
 ma ekhaya kantihela ukuthi

ngyomunzane uzi phiwo uyise
 uyo ba emsigile ecaleni abenalo,
 Mawewe wa besebonga abantwa
 na, masingane wafika qdane
 skaya wa besebomela isigigini
 kuhonanzane so kuthi uyali
 dlulisa icala. Nempela ladulda
 Mkosini. Ngangomuso laqulwa
 yi Mkosini lamla hla u linki lona
 omncane. Selamla hle ikhanda
 lakhi kwaba sengathi liyaduma,
 wabesekhuma khona lapho
 athi "Munanzane ngizayifuna
 izimwazani, mina ngangizwa
 zi ikuthi kanti awoyenzimela
 njalo ngizithole bonisim".

Lapho ke i Mkosini yathi kuble
 dilanda kahle yonke indaba
 nempela wayilanda. Mkosini
 yanghlawulisa ngemkhono
 kanye nezimbuzi ezimbili.

Umunzane waliva izinkomo aji-
 mbili, wacoshwa futhi esikhu
 ndlezi sakhe akuba umunzane
 ne. Inkosi yabizithi abamunzane
 be thukhele ngaleso, ngakho
 ke yanqunxa ilanga akuba ba
 pheleli. Kempela bafika bonke
 abamunzane bemangela nje
 ukuthi kuyokwenziwani. Yalo
 faka udaba iNkosi, yathi abamu-
 nzane bonke be thukhele ngale
 seriso, ngakho ke ngifuna kufane
 isid lokuzihlanambulula kulelihlago.
 UMalibemfene wathi kuhlile lo-
 munzane abaye yanqunxa
 ihlatshwe idliwe yonke iphele
 ngalo lelo langa ehlatshwe ngalo.
 Abamunzane bonke babume
 lana neNkosi nayo futhi yaba
 vumela, yathi kuhlile eke
 ngqumbuzi ngaphelile.

Laphakakidanga lelo yahlatsiwa
 u lokufoca enyanga yazelapha
 iNkomo leyo bancindiswa,
 bageathwa. futhi, kuthiwa
 bani kwa isithunji sa bo
 ebese sitathwe yi lokuphosi
 sa kwalo mnumzane. Inkomo
 yaphakwa yonke yadliwa yi
 soni ibutho elabelligelwe
 khona kwaNkosi. Inbuji
 yadliwa yiNkosi noNduna.
 Kulu kanye nama kubalo
 amaningi, nezinsizi yokuji
 nisa iNkosi, nokubunjisela
 isithunji sa ebe sesitha
 thwe u kuthengwa kwayo
 ijengoba yacho yathi loMnumza
 ne othengwe emele mina
 ngakhele kuthengwe mina.
 Yaphela lapho kwahlaka
 ykwa.

Uma icalo liyaka ngeni lona ono
 sala usenokusocoka nofa kazi
 bakhu abeyo ukuthi beniphi.
 Kucisimo isithathi umnango
 lona uyaphutha engabikile
 ngosuka hoocebu, ngokwengujalo
 icala liyabulala njalo, una
 kunqophakazi linishe ayabho
 bakho, ngokuthi kuthanywa
 iphoyiso liyabulala njalo, njengoba
 kwenzeka icaleni likaMjanji-
 lwa no Ngubwana, kwathi afa-
 kazi ka Mjanji lwa ukosibo
 mow akababikho kodwa
 ebikily ngokushona kuka
 nina. Icala lamiswa nempela
 way watholaka lequlubate.
 Icala lika Mhlokovana
 no Bulandi, uMhlokovana
 waphutha engabikanga kutho,
 icala lantlaha njalo wa

hlawuliana inkomo ngokwe
delela kwatle kokuba dngya
ngajecaleni.

Zingqobya yasenkantolo :-
Icala lika lapho ejinkundleni
qaziwayo noma khona ekhaya
kwaMnangane noma kwa
Nkosi, kwesinye isikhathi liyo
khona lapho kuvela khona
nmonakalo.

Ummangali uhlala nofakazi
bakhe ngakanye, besetshiki nomma
ngalelwa ahlala nofakazi bakhe
akanye kuthi uma sebejane ko
abakhombe eduy ngaseduy
neNkosi noma noMnangane
kuhlala ibandla kanzoloda
agqulwicala lelo, kanye
njusethu gethosi, uma
icala lipulwa khona e
Nkosiini.

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Ibandla eliphalela amacala
 bona lihlala ngemava kuka
 mmangali nofakazi bathe
 ngoba ummangalwa usuke
 esendaweni engaphambili
 enkundleni eshiya aba-
 thi abakwafulu usekhundle-
 ni ka hawana ngoba ali
 khe ihawo elikhulu ngazi
 vukela ngalo ngaphandle
 komlomo wakhe kanye
 nofakazi.

bonke abantu abangamadoda
 injusyo, amakhele, amaxeqe
 asendokyo lakle amacala
 kodwa khaqi abesifazane se
 zingane abadingekile, bo-
 na ngaphandle kokuba babe
 phakathi nabo ecaleni, nona
 babe ngofakazi phakathi
 kwecala lelo.

Kwesinye isikhathi kuyinyaka
 ukuthi abantu nona ibandla
 lico shwe ngomlando noma li
 nawo nona iNkosi nona
 uMnyuzane ebona icala
 lelo lingafanele ukugulelwa
 phakathi kwa bantu abani
 ngi, mhlawumbe bangaba
 ntwana beNkosi; Ukutho
 thwa kwecala leso phakathi
 kwebandla, kuzoisa isita
 ngi sabo njengabantwana
 beNkosi. Umakhe icala
 liseNolimi ofakazi bahlala
 phandle bayabizwa, noma
 icala likwaMabazabantu.
 Lapho ke okantolo akuvung
 lwe ukubanga umisingo,
 nokuphazamiseka icala lelo,
 kuyiphela ukuthula nje no
 kulalela lokho okukhulu

nywayo, akublekwa futhi
 noma kukhona okublekisa
 yo umuntu ukubeka phakathi.
 Akusathule kutho nya bantu
 abantu belindele sekubizwa
 ummangali ukuba aho kitho
 akumangalele lona omunye.
 Nayeki asephakama, noma
 anjenge, akucag ngendlela
 efulahy. Kwesinye ikhathi inka
 lutolo leyo imvumele ukuba aca
 ze kakhazontke izinto ezenze ka
 noma kitho akufunayo, ngokwa
 neli; Akantoloko yona inama
 nda okumnisa entulumweni
 yakho uma sekubonakala eca
 za okunye okungaphathelene
 necala lili alimangalayo,
 noma futhi eselanda njalo
 engaqedi. Ummangalwa
 kanyu namadoda ongwama
 nda

ofakazi babizwa emura kommanga
 lwa naye isekhulumile ephendula
 imbuzo yabagwebi bomacala:
 bese bebizwa ko. Labake abane
 cala banlungelo lokukhuluma
 konke abafuna ukukhuluma
 ma ngaphandle kwento ehlal-
 umbalagayo, nokwethukana, kany-
 futhi nokuthethisana akuvunye-
 lwe. Ofakazi balethwa ngabanye
 baze baphelile bele bebuzwa imi-
 buzo njalo yibandla, nomav-
 umshushisi ezinkantolo zakwa
 Hulumeni, naye omangalelwe
 ababuze imibuzo futhi, mba-
 wumbe kwesinye isikhathi ubufaka-
 zi babo abekule ngombuzo yakle-
 lona omangalelwe.

Ofakazi kwesinye isikhathi kuye
 njeke angavumi ukufakazwa
 ngento eqondene nonhlobo wakhe.

njenge Nkosikazi uma indoda yayo
 noma ingane nojise noma nonina.
 Ngomthethoke noma bengathandi
 bayaphoqwa ukuba, kabukhitho
 ubufakazi: njengoba kwenzeka
 ecaleni likasigujana Ishana
 no Mahlawe Ishana, bezalwa
 u Mavuya Ishana. Usigujana
 nabeyi Nkosana, u Mahlawe
 engomuncane. Kwathi lapho afe
 uyise u Mavuya u sigujana wazi
 ukutha zonke izimpakha wathi
 uyise wabengazabili. Kuleli
 la wathi u Nkosikazi wakhe unga
 fakazi wakhe, inkantolo ayazi
 yavuma ukwamukela ubufa
 kazi buka Nkosizi ngoba efane
 le ukufakazi ngento esiza umye
 ni wakhe noma ingenjalolo,
 u Mahlawe wabengakhaganwa,
 nokho ubufakazi bakhe abenza.

Benga nkuba inkantolo ibone
 iqiniso lalikhona noma enge
 naye ufakazi, kuthetha
 icalo naye wathola incedo
 yempahla kanye, Emthetho-
 ni ubufakazi beNkosikazi ifaka
 zela indoda yayo abuvuyiwe,
 futhi ubufakazi beNkosikazi ng-
 indoda yayo budinga umseki wabo,
 ngoba kwesinye isikhathi indoda
 lena ayiphathene kahle nonkayo,
 besokuthi uma inecala inkosikazi
 ibenesifiso sokuthi sengathi indoda
 lena ingakiboshwe ukuye nayo
 ikiphumule.

Ubufakazi ni bonke inkantolo
 noma ijolo oqula amacala ufa-
 na ubufakazi bokuzibonela kuqa-
 la, hhayi obukangiywa njengoba
 kukhona ofakazi abafika noku-
 thi bona bezwa ababonanga.

Bonke ofakazi batanzizwa baya
 khishwa ecaleni, ngo ba kungekho
 qiniso kubona abangahle balisho
 ngempela njengoba nakhu phela
 bona bezwa njengendaba, noma
 mhlawumbe abakuywayo bona
 kungesawo amaqiniso, nabo
 futhi abazi lokhu kwenzeka
 ecaleni lika Macaleni Cele
 noMawundlu Ngobese. uMacaleni
 wabebeki uMawundlu Ngobese
 ngecala ka lokudla imbuzi ya-
 khe, eyeka. Kulicala uMacaleni
 wabenzakazi abahlani, uMawundlu
 ofakaziwa amuzi wakhe wonke
 ama khosi kazi amabili kunye
 nabafana ayisishiyagalombili
 kunye noMongeni owabelapha
 khona ngalizinseku okuthi
 wa wayidla ngayo, futhi kuthi
 wa wela pha ngayo eBethela.

Lapho seliqulwa wakhuluma n
 Macaleni icala alibeka ku
 Mawundlu. "Mawundlu wam-
 buza ngembuzo impela angajipho
 ndulanga wazwenelisa njengowo
 kuthi "Wangiyekelani ungibona
 ngibamba imbuzi yakho, unga
 hlabi umkhosi noha ubize ama
 dodu aye azobona, noma ulande
 iphoyisa lizongibopha, kuzo ku
 phele isonto na." dombuzo
 akawenelisa nganebandla
 lagxila impela nalo kulombuzo
 kwangena ofakazi baka Macaleni,
 kwafumanise ka ukuthi ofakazi
 wokugala uMkabayemfe uthi
 yena weywa ngabafana bakhe
 akazibonela ngawakhihwa
 njalo ebuka kazini, kwangena
 uMavalana Mwelase naye wathi
 weywa ngabafana bakwakhe

ababulusele eduze komuzi ka
 Mawundlu, wakhishwa ebufaka
 zi, kwangena uMdutuzempu Malinga
 naye futhi wathi wezwa ngama
 nton' bazine akwakhela ayevela
 ehlathini ambona uMawundlu
 eyibamba imbuzi, wakhishwa
 kwathiwa ubufakazi bakhe obu
 kangizwa. Kwangena uJimpu
 Mdlayi wathi yena lokhu waku
 zwa ngenkokozazi yakwakhela
 ayabe ijoko ka umlilo khona
 yafika imbuzi leyo ihlingwa
 ikhanda layo lingasekho ubu
 fakazi bakhe abemur kele kanga
 ngoba kungo bukangizwa,
 Kwangena uHlonamthi Ngubane
 wathi yena wayizwa impela
 imbuzi ikhala kodwa akazi
 bona umbala wayo ngoba ku
 sehlathini elicinene, okwa

menza asole yingoba wazibona
 ajinye zakhona kwa Macaleni
 zibaleka, kukhona ichwane eli
 hambe lithala libeka emuva.
 Ngalo khoke wabembikela likho
 n Macaleni ngoba ukukhala
 kwembuzi kwaye kwangen a
 kwa Mawandlu. Nthi eselula
 khona ntambama wafamami
 sa inyama yembuzi kukho
 na no Mdongeni inyanga ya
 khona, zobetela ngoba selu-
 thwese ihlobo. Mufakazi
 bakhe bemkelwa.
 Kwangena ofakazi baka Mawu-
 ndlu, ama khosikazi nezinja
 ne gafakazi njisi zonke.
 Mdongeni wafakazi naye
 futhi, wakuba umbuzo shukha
 ni ukuthi kanti embuzi naye
 iya kwazi yini ukusebenziswa
 uma kubethelwa ngobanyama

ubethela ngemvu emnyama
 kuphela? WMacaleni wamehlu
 la lombuzo. Kwase kufaniswa
 kulandwa abikhwantshu kuthi
 wa njengoba ayinyanga yokube-
 thela ngokusho ukuthi ubethela
 kanjani. Abikhwantshu wa
 thi izulu libetheleliwa ngemvu
 emnyama kuphela, hhayi
 ngembuzi. Landabla uMacaleni
 icala. Wagxa uMawundlu nge
 ukomso ngokumethuka.
 Uma ununtu elivuma icala
 ebeka nomufakazi bokuzilabla
 inkantolo, imbuzo imbuzo ifune
 ukwazi ukuthi wenziswa yini
 uku bazaze akwenze lokho,
 futhi umufakazi bakhe bandle
 ngaphandle kokhuba inkantolo
 ifuna iqiniso angalikhishi
 elamenza aze anqene kulokho

noma enze lokhu okuphambene
 nomthetho. Ofakazi babuzwa
 imbuzo njalo kubobontke ubu
 fakazi ababenzayo, ukuzo kutho
 lakade iqiniso ngempela abala
 ziyo ngesala lelo, futhi banela
 ngelo lokusho lokho abakwaziyo
 ngandlela leyo abakwazi ngayo.
 Ukantolo noma unquli wama
 cala usenokumnisa ufakazi
 esakhuluma, ambugu ambugu
 kulokho akushoyo nana amkhi
 phe uma kunzifakazi kangi
 zwa ongazibonelanga yena.
 Ngaphambili kokuba uMmangali,
 uMama ma uMmangalibwa
 kanye nofakazi bayafungiswa
 nku ba bazo khuluma amaqini
 so odwa hayi amanga.
 Benze isifungo ngaphambili
 kokuba bakhulume.

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bathi ngiyanyanisa ukuthi ama-
 zwi engizowalanda lapha azoba
 amaqiniso odwa, ngiyazi
 ukuthi uma ngizamba ama-
 nza iNkosi iyongizisa.
 Kcalake lisenokugulwa liphele
 nokuba lingapheli libuye ligulwe
 futhi ngezinye izinsuku. Kcala
 lisenokumiswa futhi uma bona
 laba abamangalelene bevume
 lana ngokuthi liniswe ngezi-
 zathu ezi thile abazi bonayo.
 Uma icala belibhalelisa ngezizathu ezipha-
 zanisa ukucoga ubufakazi obanele
 mayelana necalala mhlawumbe be-
 funa abanye ofakazi akudingeki
 mali yokubhalelisa icala kodwa
 uma kunqoko zizathu ezipha-
 nalo kho balibhalelisa ngemali-
 futhi. Uma ubufakazi sebuthola
 kele ngokwanele futhi kuzi

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cala elincane uyi inkosi noma
 umgwebi macala uyasikhipha
 isingumo, itakhulu njengasema
 caleni okugaya utshwala obu
 ngavumyelwe ngenxa yengozi
 ekubona njengalobu: Umasonane
 isigatha kanye notshwala besilu-
 ngu. Kwesinye isikhathi noma icala
 lingama kuthatha ilanga lonke
 ukukhipha isigwebu, noma isato
 noma iyinyanga najimbili ecaleni
 elilukhuni impela. Abagwebi
 hambe bayohlola isigwebu bo-
 dwa, baphikisane futhi bodwa,
 ngaphambili kokuba kungene
 abantu. Bazame kube yiloyo
 naloyo asho isijeziso yena abona
 ukuthi lona olahlwe yicala
 usweleke asithole, baze bafike
 kuless abayovumelana ngaso.
 Inkosi yona kwesinye isikha

thi iyakwenga lokhu una inovalo
 nesingumo sayo noma futhi inga
 baya isimo elithethwe ngaso icala
 lelo, kodwa una ingangabazi
 iyalinguma nje yodwa ngapha
 ndle kodwcela seluleko, nokw.
 tohelwa, noma nokugagelisana
 ngesingumo lesa futhi. Kunjalo
 ngithduna futhi zengjalo.

Phakazi noma yithduna isuthe yo
 'na ichaze isimo sonke secala
 njengoba kade ligwetshwa ama
 dodana, ithinte nezihlokwana
 kezo esazikhumbulayo, njengo
 ba phela nansi yona aji bali,
 ibisithi icala ke liyakulabla
 wena. Lokhuta kwenzeka
 ecaleni lase Mangweni, lama-
 dodana ka Thulwana ayebanga
 ifa. Seliquliwe icala kwaze
 kwatholakala izinto ezi.

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ngi eikhombisa ukuthi uyise
 lona u Thulwane ifa lake lonke
 walabela indodana ga khe
 encane ngoba ethi lena endo-
 la ayimphathanga kahle,
 Kwathi nje ekugcineni ama-
 dada onke acisola lesenzo
 ngokuthi wayengayazisi nga-
 ni indodana lena entkulu
 tokhu, ngoba wayefanele.
 'Yasuka njalo iNkosi yathi
 'Noma esefile yona engasekho
 wona futhi akazange angazise-
 mina ngalokhu; kcala lamla-
 hla lona encane, ngoba
 iNkosi ayibanga namgondo
 wokubiza ebeluleki odabeni
 olufana nalohu. Indodana
 lena encane yathi yona iyali
 dlulisa icala, iNkosi neban-
 dla bavumelana ngokuthi

kuble keliyohlolwa liqulwe wu
 Ndumankulu kugala Majiji
 Ngubane. Lwafika usuku olungu-
 li, laqulwa uNdumankulu alaze
 laphela, nanganga kusasa laqulwa
 ntambama laphela. Kodwa u
 Ndumankulu wathi usafun' u
 akusihlola, naba Mtwana beKkosi
 isigwebho sakhe, noma isingqumo
 weThembi'sa ilanga elilandelayo
 ukuthi sobe seSilungile.

Ngakusasa wasikhipha isigwebho.
 Wathi kusobale ukuthi
 uNdabazabantu wayengeke
 amamukele lona omuncane
 iKkosi ingazi noma yona
 ithi ayazi kodwa lokhu kwa-
 balwa njengoba nansi
 incwadi eyalo tohwa uMda
 bazabantu noyise wathethe.
 Icala lamtaba lona

omkhulu ifa lonke labuyela
komncane lonke futshi. Lona
omkhulu waya eNkantolo
wakufica kubaliwe wadela.

Lapho uMdunankulu eselingumi
le lelicala ngokuphambene nesi
ngqumo soNkosi, abathandanga
abantu abaningi, bephi we-
delala iNkosi kapha kwathi
lapho leNdodana eNkulule-
kaThulwane isivela eNkanto-
lo kwaNda bagabantu isho
ukuba umfowabo wabalwa
naseNkantolo njengoba uMdun-
ankulu eshilo, naye ukufici-
le lokho, ibandle lonke
labuye lambonanga uMdun-
ankulu ngongqumo sakhe
lethembisa, ukuthi alisoze
lavumela icala lidlule
engalibonanga uMdunankulu
wabeka umqandso wakhe.

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Muthetho muni osethengwayo?
Ukuzi Nkosi, Abagwebi bamaca
la ibandla, NeNkantolo muthetho
aboogwebela kuwona icala,
Baye bive amacala athethwa
ngaphambili pengakazithabathi
izikhundla asubekugo. Kwesinye
isikhathi muthetho lena ingama
siko emvelo, umuntu lowo
onecala aphambene nawo.
Ukuthathela amacaleni amadala
athethwayo akwanelo ukuthi
ngakho nje besekuthi icala
lelo elikhona lingunywe nje
ngoba kwenzeka, ngoba labeli
thethwa ngesinye isikhathi,
ngabanye abantu futhi ngom-
qondo wabo hhayi ingowakho.
Kodwa kulle nna icala lilukhu-
ni abantu abadala babizwe
ukuba bachushe ukuthi bona
oyise noyise khulu babenzayo
ni nna icala fimi kanje.
Ujengoba kwenzeka ecaleni
lombango wefa, amadodana

Ka Mashobana wa kwa Stamini
 aye banga ifa. W Mashobana
 bona wa behamakho sikazi ayi
 sithupha u Majindela, u Mamchunu,
 u Masi thole, u Ma Mgamu, u Ma Malinga,
 u Magwabuzela. Omane ama
 kho sikazi okugala awa bathola
 nga abafana, bag batholwa
 u Ma Malinga no Magwabuzela
 Kodwa awa thola amantombona
 na. U Ma Malinga wangeniswa
 kwa Nkosikazi u Majindela njengo
 ba nempela wabethathelewe ukugo
 vusa yona indlu yakwa Nkosiko
 zi. U Magwabuzela wamisa indlu
 yakwakhe nje jedwa skuthiwa
 yi Badi, kufika lapho u Mashobana
 bona, lapha ekhohlwa kwa
 Ma Mchunu kungkho mfana
 wabesethabatho omunye umfana
 wakwa Ma Swabuzela emfaka
 khona, ukuba abe yindlalifa
 yakhona, kwase kuthi u Masi thole
 wanfaka kwa Nkosikazi, kwase
 kuthi u Ma Mgamu wanfaka

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ekubeni yi'khohlwa, akafowabo
baka Mashobana, kamphikisa
kulokhu bethi, bethi akafanele
ukungqiswa ekhohlwa, nokho
wakwenza,

Lapho esefile uyise indodana
enkulu yakwa Ma Malinga lona
owangeniswa ndlunkulu, wazi
funa zonke izinkomo kube ngga
khe wamcoshu, lomfana wakwa
Ma Gwabuzela wathi indlu yakwabo
yi Badi, wathi uyena kuphela
ozodla ifa labobonke onina laba
abanghabafana.

Wabesemangalo uNsikana lona
wakwa Ma Gwabuzela owabeng
nisiwe lapha esemncane, wakhu
lela khona enobufakazi obugwele
futhi ukuthi impela lokhu kwenzi
wa ibandla libuthiwe liphelele.

Lapho icala seliqukwa kwa Mnumza
ne Ma Maseke Ngubane, walidlulisela
eNkosini ngobulokhuni balo.
Langena eNkosini, iguqukwazi
mbili ngolwesithathu eNkosini

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yathi kuhle kudlule isonto bese
 besuya futhi bese no Nkonyane
 yqubane ishegu elidala elabe
 lilingungwebi namacala ngesi
 khathi kubusa uSomahashi
 iNkosi yama Bomvu.

Kwathi lapho lifudumalayo lango
 na. Waya kala uMfowakwa Ngaba
 ne eswabiza wonke amaKhosi
 zi kuyileyo ayibuya ukuba ya-
 ngeniswa phi aye aphela. Wabe-
 sethi "Nkosi nebandla lakhoku
 se bala ukuthi uMashobana
 fona wa benzi indlu eyintathu
 eahlukeni, iMdlunkulu, Khokhwa
 Kanye neRadi. Wabebuya ukuthi
 izinkomo ezalobola uMaMalinga
 zavulaphi kwathiwa eMdlunkulu.
 Wabebuya ezalobola uMaSwabuzela
 bathi abafowabo bakaMashobana
 kwethulwa iNdodakazi uNkulw
 yase kwaMaSwabuzela ayabisi gelwe
 ngoba wakhulelwa esesendle,
 ukuba iyona ayobuyisa izinko-
 mo zaseMdlunkulu ezalobola.

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Waphinda futhi uMkomyana wabuz
za ukuthi sezakho khawa yini?
Kwathi yebo, zakho khwa ngayo
indodakazi leyo oMkulu uMabeyeni

Wabesebuzo ukuthi umfana lona
wangena kanjani lapha eKhohla,
impendulo yathi wangeniswa
nyise ngoba engaceli khona, fu
na indlalifa yakhona. Bagcig
lela impela, bonke labo ababekho
na nyhla ekwenzayo lokho nyise.

UMkomyane waphuma ngelakhe
lokuthi akuba lomfana wabezi-
nkosikazi ngabe kulungile ngoba
phela yiMkosikazi kuphela engeni
swayo khayi nje indoda. Bandle
bonke lapho kadunguzela wali duma
wabuzo ebandleni ukuthi baka
bezwa yini kuthiwa indoda inge
niswe kwenye indlu, wathi
ayithegisi, ayilotsholwa futhi
iMwanda.

Wathi iBadi yindlu ezimelongo
kwayo nje yobaba, yiMdlunkulu
kuphela kadunguzela lapho kunge

Kho ndlefa khona ngaphandle
kokuba kuthi lowo ongenisiwe
lapho ngale indlalifa.

Emuva kwakukulumo yakhe
ende uNkonyane wabesecela
ukuthi, bampendule ukuthi
wayeduka yini uYombane owa
thetha icala elifana ngaleli nga
endlela ngesikhathi kubanga
amadodana kaNokushoPhungulo
akwelanga muntr ngoba
bonke beneliswa ukugwebwa
kwakhe, wabesethi ndaba
sekungolweNkonyama.

Ukosi yona yavela nje ngoku
khi ibandla nalo njengesimo
esiphambi kwalo selazi olahlwa
yicala ngendlela aseliquwebe nga
yo uNkonyane. Lamlehla
uMagizimbana wa kwaMaGyobuzi.
Ukosi yabisisicohisq uNkonya
ne ngentsikazi. Ngokweneliswa
uMagizimbana akalidlulisanga
icala. UMnewabo lona ekadebe
banga naye wamnika zinkomo

nhlani zokumkhipha wabese
 mrika omunye futhi ndade
 wako, wakhona lapha eKholwe
 Ecaleni lika Mvuyana Nyawo
 no Lucwebu Mathula lapho u
 Mathula akpalelisa intombazo
 na ka Nyawo, uNyawo wabese
 thi kule ahlawale akhiphe
 ijuvimbano nedemasha. "Mathu
 la wala kodwa evuma ukuthi
 loku kwenzive nguyena. Laya
 eNkosini i Nkosi yafike yathi
 "Wena nweqile amasiko nomtho
 tho wesizwe walimaza ingane
 yomuntu, yaligweba yona Nkosi
 yathi ngoba akukho okuphikayo
 ipho wehlulwa yini? Khipha izinko
 mo lizo zifunekayo." Yabisi mbala
 wulisa ngenkond ngokwephula
 umthetho nesiko lesizwe.

Isingqumo nesindleko:

Isingqumo se Nkosi sibangesimo
 sebandla eliningi, lapho ligwebelwe
 kwasekuthi eliningi la beyela
 ngakhona, noma kade liphawo.

mbene halokho okuvuyelwana
 ngakho ekugaleni. Imvama ya
 Makhosi ayanquma nje njengo
 kuthanda kwawo, angabi na
 udaba nokuthi ibandla lithi
 ni kuphela njumna ezwana no
 muntu lowo, noma edla kuy
 na utohwala. iNkosi isikhipha
 yona isinguma noma kungiyona
 ebizweba icala kodwa noma
 kunguMnumzane uyikhiphela
 yena naye futhi.

Inkantoloke isizohlawulisa nje
 ngo kuthanda kwayo, noma njengoku
 zwa ukunzima becala lelo, kodwa
 ayidluli inkomeni. Noma umuntu
 ekhipha imali encane iNkosi imni-
 ka isikhathi sokuba abuye ayikho
 khe isigqale gonke. Amake
 umuntu lowo engasavumi ukuyi
 khokha iNkosi ithumela ipoyiso
 layo leyo haya inkomo noma
 ngabe kade isincane kangaka
 nani. Inkomo ke edliwe ngaleyo
 ndlela iya khatshwa idliwe.

Ukudlulisela icala eNkantolo enkulu
 lw noma ya kwaMdabaza bantu:
 Uma umuntu edlulisa icala kudinga
 ka ayayise iNkosi ngaso lesa sikha
 thi noma futhi ingakapheli inya-
 nga, abeseya eNkantolo njalo
 eseyobala icala lakhe kuloozo
 owenukela amacala. Ilunge
 lo/likhona njalo lokudlulisa
 icala, Kodwa lisenokwaliwa icala
 nna kungekho zigathu zigakalayo
 zokudlulisa icala, Noma futhi
 selidlulelwe yisikathi, ukuthi
 kuzi kuphele inyanga. Mdabaza
 bantu lowo ophethe iNkantolo
 leyo uyona onelungelo lokwam-
 kela nokwala icala ngizathu
 azi bonayo zingaphele, ukuthi
 livunyelwe ukudlulisa lize kuzi.
 Mdabaza bantu noMwali wasoNkantolo
 yibona abalungisi ilanga lecala
 eliyogqulwa ngalo. Ilanga lecala ali-
 khishwa icala lingakemukulwa
 yinkantolo leyo enkulu. Umke icala
 selidlulele eNkantolo enkulu, liyala.

lelwa lonke futhi isimo sonke eli
 thethwe ngaso lapha eNkantolo encane
 ukuge kubonakale ukuthi iNkantolo
 encane ibiyedukile gini noma qha.
 Noma lidlula futhi liya kwenzye
 iNkantolo enkulu kunaleyo futhi
 liyafundwa lonke kutholakale
 isimo lesi elaphutshwa ngaso uma
 labo abasesikhlalweni bethanda
 lokho nodwa uma bethanda
 baligala phansi nabo ekugale
 ni besekuthi izigwebo zizinkanto.
 lo zincane bazisebenzise ekugwe
 beni icala.

Scala lika Madlogana ubandanzwe
 baka Nxumalo bobabili, lathu
 thwa uMnumzane uMpempe
 Ngubane lamkhala u Madlogana
 walidlulisela enkosini. Leli kusa
 be kuyicala lezimbongolo eza-
 da amasimbi, uthe lapho ethi
 nyabuzwa ubandanzwe ukuthi
 abafana baziye keleni zidle
 indimw yakhe bamethuka nja
 lo abafana. Wabeseyama indlela

yokuthi abathole abachaye ngaloo
senzo sabo sokudelela. Wabaco
sha kaqelane wabesewa omunye
umfana othiwa ufwilakhe, wa-
shayeka etokeni kwaphenduka
ivi ledolo. Mandanegwe wayama
ukulibuyisela, nempela laze labu-
yela. Wabesempaka ublaka ese
mthwala emijisa khona ekhaya
kwa Madlogana. Kbona lokhu u
Madlogana wabesethuka abanda-
negwe waya. Mandanegwe walima
ngalala lelicala kuMunuzane,
lamla hla u Madlogana, wabeseli
hlulisela oKhosini, ethi kuruzi
ingane yakhe ibimele alahlwe
yicala. Lapho oKhosini lalandwa
futhi lonke uMunuzane wabesho
isinqumo sakhe kanjize nezigathu
eziminye anqume kanjalo.

Lapho wake futhi icala ibandla
lameola u Madlogana, lathi naye
nyazi ukutho ukona kwakhe ku-
thatho, igimbongolo azadla insimu
yicala elinye lelo, abafana ne-

nhlamba yabo yelinye icala lelo futhi,
kanye naye nenhlamba yakhe icala
elikhulu lelo. Mdananakulu ngoba
wabekhona wathi kungumthetho
wesizwe sakithi thina Zulu ukuthi
nina umuntu ofisa abantuwana
benza okungafanele kukhali abashaye
noma engabazi, ngisho noma naye
futhi eyisihambi. Kwakufanele
ubandanezwe abashaye abantuwa
na, futhi lomntwana akalinyazwanga
nguyena naye uyasho nathi nawa
challaka. Mdananakulu wathamba
indelelo enkulu eyenziwe Madlzana
nanokudluliswa icala.

Lipho isilinguma icala ikhosi ya-
khuluma kakhulu ngokudelela
kuka Madlzana, lamla icala
wahlawoniswa ngenkomo, nokuge
za ubandanezwe ngenhlamba ame
thuka ngago ngekhomo futhi.

Icala lika Mtandane noZenze
kobabili baka Ngubane lombango
wegenkomo lathethwa, Mnumzane
ladlula ngokungueliswa kwakhe

nMdandane iMdodana nKulu ka
 Mehlo Kagulu ka Mtshayi ka Ngoza,
 k.Nkosini laqulwa phansi futhi
 la thekwa iNyanga gonke laze
 lamlahe nMdandane, ngokuthi
 iziNkomo azifuna kuZenze kwon
 kungazawo da de worjise. Uyise
 kaMtandane wabe yiNkosana
 kwabo kwa Mathwabaga, enomfo-
 waboke uZenze nama ntombaza
 na. Wenzeke walobola ngazi inkomo
 no zodade wabo abathathu kanti
 wabenikwe wabamnye, laba abanye
 kungabaka Mehlo Kagulu.
 Mtandane waphinda futhi
 walidlulisa icala, elidlulisela
 kwa Ndabazabantu. Lalandwa
 futhi lonke iNjuba lalandwa ku
 Mnumzane na iNkosini, nesingqo
 no sMnumzane nes iNkosi.
 Laqulwa alaze laptela labuye lange
 na ngesonto elilandelayo, nakhona
 la thekwa iNkosi ayaze yasikhipha
 isingqumo. Ngesonto elilandelayo
 yasikhipha. Yamtshela nMdandane

ukuthi uMnumzane neNkosi bali
 gwetsa kakhelicala, ngoba laba
 afuna ijinkomo zabo kwakungu
 bona odadewabo bakhe kodwa
 kwakungodadewabo kazenze,
 ngakhoke noma wayengani kiwo
 kodwa kwakungodadewabo, wathi
 ngabe kungcono ukubicala leli
 lengiswa uMehlomagulu. Wathi
 kufana noma kulobholwa odadewo lli
 kudingeka noma kungoko muntu
 wakwabo kayibho usigwe abanye
 ayibho kwayi nje wena itobolise
 ayibho, lokho akusiwo umthetho
 nsiiko la kwafulu. Lamahlafuthi
 uMbandane, wadela walizka,
 lapha eNkantolo kwabe kugewele
 amadoda ayeliquwa kwaMnumzane
 yaseNkosini, Izolilalela.

Nkantolo yeNkosi noma Nkundla:
 Ukuthethwa kwamacala eNkosini
 na kwaMnumzane kuyafana. Ku
 piko kwehluke emacaleni abaqalayo
 ukungena noma lawo adlalisiwe.
 Lamacala aqutshwa ngo kwabhu

keno njengoba icala elidlulisinwe i-
Nkosi iyaye ibiz abanuzane labo
ebethembile magondama nodaba
obufunwa yileto cala. Nkuzi bali
qwe bele ekwazini bengafunisele.

Ecaleni eliqalayo liyangena nye.
na kubonakale selithethwa ukuthi
lidinga obani nobani. Nkosi iba
khona emacaleni onke kodwa iso
noku melwa nMdunankulu awathethe
umadala ingekho. Umakeli Nkosi
ikhona ibuzo umbuzo lapha kofu
kazi nakulo ibandla futhi ibuzo.

Ababuzo bababili laba abameca
la epuna ukuzwa iqiniso labo.

Desekuthi lapho ibandla sela-
nelo ukuzweba nayo Nkosi isi
yamele ibisishipha isigwebu se
cala.

Inkokho yeala noma ukusebenza
kwezingumso lesa se Nkantolo:

Noma ngasiphi isikhathi emuva
kwezingumso, ngaphandle kokuba
iNkantolo yona inise isikhathi
ayofeza ngaso isingumso sayo.

Inkantoloke yona ikhiphe isikhongi
 sibo ngamehl'ayo ukubona ukuthi
 nempela isinqumo sifeziwe. Sona
 ke isikhongi siyakho khelwa esokosi
 isihlanu, esomunyan'umfazweni
 esasek'antolo g'atwa k'abagabantu
 isihlanu. Isikhongi sikhokhelwa
 yiloy'olahlwe yicala. Uma kuding'eka
 ukusebenzisa amandla, kuthunye
 lwa amaphoyisa akw'abalumeni
 ane qunya lokusebenzisa amandla
 uma kuding'eka. Uma ununtu
 engafezi isinqumo senkantolo
 usenokuhl'awuliswa nona abodwa.
 Uma inkantolo ikhipha isipeziso
 sokushaya olaleni le'kosi kukhethwa
 omunye we'ikhongi kubengqunye
 sebenzisa isinqumo lesa. Uma
 kusecaleni lakw'abagabantu isi
 nqumo sivama ukuthwalwa ukuduna
 o'khulu wamaphoyisa ubayitoheni,
 nona omunye ngokukhethwa yik'kosi.
 Uma kuyicala lokufa isinqumo sise'tolo
 nziwa yilabo abakhethwa ng'abalumeni
 ukuba kub'engumsebenzi

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ogondene nabo, Amuntuke abesejiswa
lapho ejindlini eogondene nakho,
alengiswe npingesingumo leso esa
khishwa umgwesimacala owayephe
tho icala lakhe.

~~end~~

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