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*13p. 1-1-0  
rule concepts  
about academic  
& cognate  
matters  
(ins)*

# CROXLEY

## Exercise Book 1 Skryfboek

*weak*

Name Naam *Wkhob- Religion*

School Skool *Part 1*

Subject Vak *Religion*

Class Klas \_\_\_\_\_ Date Datum \_\_\_\_\_

01

REGISTERED

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## Ukholo- Religiow

Umphefumulo; umoya . Akukhomuntu  
 ongahle abo umuntu ophilayo engu-  
 nawo umphefumulo noma umoya.  
 Umphefumulo muni kuphela kumuntu.  
 Umphefumulo ukholeka okungathithi  
 uyisi thunzi esiwumoya kuwo wonke  
 umuntu ophilayo esingena nse  
 umuntu izahwa futhi okuyisona  
 lesithungwana esenga umntwana  
 afane ukuphuma esiswini kunina.  
 Umphefumulo awehlukani nesidu-  
 mbu ngisho noma umuntu elele  
 ubuthongo, kuphela wehlukana nesi-  
 dumbu ngoba umuntu eseja. Kodwa  
 w Zuluwathile Nxumalo yena uchi  
 umuntu ubulawa yiwo umphefumulo  
 ngoba usuke ungasafuni ukukhlala  
 nesidumbu leso nonfuna ukukhamba.  
 Umphefumulo awubonakali ngame  
 hlo kodwa nse uphuma kumuntu

Uyezwakala, ngokuthamba kwakhe  
 umuntu, kodwa kungokho mindingo  
 umuntu angahle awuzwe ngawo utu  
 thi usuyaphuma ke manjona. Aba-  
 nyke bathi nxa bephupha bayawubona  
 ufana nesithunji sejiba lindiza kodwa  
 umbala wawo awubonakali utu  
 thi unjani. Nkomaxubo yena ngqin-  
 sa ngo kuti umphefumulo womuntu  
 uyangena nasesilwaneni ngoba utu  
 kwa thi lepho kufajijisi uMjidi  
 Nkala inkunzi lena yakubo ayabe  
 isalala esibayeni yaka nolaka olwo-  
 sabekayo, lolulaka bavumelona boko  
 ekhaya utu thi luphumele inkomeni  
 yakho njengoba nangw ebelempini  
 nayo futhi utu yabulawa ngqinise-  
 zilwa nayo. Uka utu lukanise  
 nomphefumulo lusuka khona,  
 izinkomo, imithi, <sup>amatoke imifula</sup> stones + wep  
 nayo ineni phezulumo yayo.

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Umphumulo awufi noma umuntu  
 esefilo wona uyaphila njalo.  
 Umphumulo uyasuka ungene enye  
 keni ebizwa ngokuthi, noma kanye  
 isithunahlakanya esihlala esibayo  
 yehi okuthiwa yidlozi. Nxa kuga  
 ywe utshwala noma kuklatsiwe  
 utshwala nenyama enye kubekwe  
 emsamo ukuba kukhethwe amadlozi  
 lowo umphumulo osusuka  
 esidunjini. Abaphilayo bayakha  
 luma nawo, lokho abafuna akwenge  
 bakusho, noma bambenge loyo  
 ongasekho bebika lokho okuba  
 hluphayo noma bekhetha ngomkhu  
 hlani obonakala ngabilo phaka  
 thi komuzi. Umphumulo kwesi  
 nye isikhathi nyathanda ukuphiwa  
 ukudla ngikhethele wona inkomo  
 oyifunayo. Umakunguziwa lokho  
 okufunayo nsenokuthukuthele

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njengoba kwenzeka, uMoshama wakwona  
 Mkhize esefa kaade edilo eyakafi ukuti  
 yena okogqhamiswa angalaliwa phansi.  
 Ngosuku lwakhe lokufa wabengenamuntw  
 oyiindoda s wayengahl' amfungge, ama  
 khosikazi akhe agane ukumfingq' a  
 kodwa ekhuleka, kwaphela inyanga  
 yabanye efile kwez wakala ngeyanuse  
 nejinnyanga zokubul' ukuthi uthuku  
 thile uthi ngobabulala bonke abanye  
 ngokwedelela kwabo izwi lakhe.

Lomuzi wabuneyindahl' ezinga  
 maohumi amahlanu nane. Izi  
 usigwa zakhe zingamaohumi  
 ama thathu nambili. Sangama  
 isifo sacoboza ingane, inkosikazi  
 nejinzigwa. Bagala ukubaleka  
 abanye bafela eMgungundlovu,  
 abanye bemuka, kaduka.

Kutho sekucela injinzigwa azine  
 ekhulw' uNobe wabekhipha

izwi lokuthi bontu akakayise abacwi  
 u bayoshwela zakuyise kube yile yondw  
 ikhipho inkomo njengoba nayo iyi-  
 nkomo zayifa ngjoko nezinbuji.  
 Kwaklathwa izintabi zima  
 shumi mabili neachiyagalolunye  
 njengoba zinye zindhwa zweziphe  
 lile. Makhala kwakama luena  
 kapho abantakakhe sebeshwela ku-  
 yena. Umoya futhi uma inta-  
 ndo yawo ingqizwa naye baci.  
 ndezela abaseleyo, noma futhi  
 bewukhokhwa bese bay kabange  
 umvindo. Mhlawumbe futhi  
 kuvanilo ukuthi umoya loyo  
 ungene kubazukulu kaloyo ofileyo.  
 Njengoba kwengka ukuthi iNkosi  
 uNinuzulu emiboni uNyanana  
 othiwa uSavida ukuthi nichle  
 lwe umoya kaShaka kwaze  
 kwatho neikhundla ayemni

ko sona wabuyi wamanga kunesona  
 ngoba esebona isimoya ayazi sona.  
 Wzulu ubekholwa ukuthi bonke  
 abafayo baya ngaphansi komhlaba  
 ngemimoya yabo, kodwa ngo kufi  
 ka kwabelungu bam totela Wzulu  
 ukuthi umuntu uma esefile uya  
 ezulwini, baphile impilo evumvuzo  
 wemisebenzi yabo beseamhlaba.  
 Uma babenemisebenzi emibi baphi  
 le kanjima nabo kodwa uma  
 babenemisebenzi emihle baphile  
 impilo enkeli. Kwazulake  
 umuntu ubesithola isi jiziso  
 engakazi uma kwenzeka ko-  
 dwa nca esefile ube bayidlagi  
 elihle njevalo futhi kungazi-  
 wa ukuthi sikhona isi jiziso  
 angabe esasithola esefile.  
 Umoya nona idlagi lengane encane  
 lona kuthiwa liji lgilosi kodwa

uzulu yena ubekholwa ukuthi ingane  
 enenane ayinadhlazi elingakho linako-  
 kelwe, nonva kubekhona neliku thuku  
 thelayo. Abantu abafelo empini  
 bona ku thiwa ngoba bafa bethu  
 thelo nenimoya yabo iyabuyi ilwe,  
 babonakali lapho ba belwela khona  
 njingoba ngempi ngempi enkulu yaba  
 thembu no Makaso ngo 1922 kwa fa  
 abantu abaningi kanye no Khosi  
 yakwa Makasa u Qizakazi. Lapho  
 okhaheni kwase Masinga lapha ziyi  
 bublanakhona, khuthi kungahlwa  
 iya kak'ingisa no kugquma  
 kwesibamu njingoba inkosi na  
 bantu abanye abathile nhlanguki  
 zombili babephetho yibamu, begibele  
 amahadi.

Uthiko u ludonga wakwa Makaso  
 lempi yomoya iyazi iphele ngo ba  
 kuloo inye futhi inye phakathi



Kwalejigwo zombili kungabibiko abella  
 lwayo. Noma babuyiswo ngentelezi  
 yenyanga efundileyo kuhlathe ishw-  
 mi lejn koma ijinkabi zodwa,  
 kuvive amabatho injinkabi zimbi  
 li kungakadliwa ukudla okusha.  
 Kuyinkolo kaZulu ukuthi umuntu  
 okulewo ukushona emanzini kapha  
 theki kalle unyaka wonke nre  
 esefile, ngakho ke kudingeka ukuba  
 unoya wakhe ukhululwengokuthi  
 ku thi ngonyaka wesibili efile  
 kuhlathe inkomo yokumbuyo  
 sa, bese kubekwa isigubw esinzi  
 mbobo engwabeni lakhe ukuzi  
 unoya wakhe ukhamba uyohlange  
 ka phandle abanjalozi elile.  
 Uthiko n Nyokana Ndela unakw  
 unyaka wonke amanzi elwandle  
 ephuma ngjimbobo lezi ngabotho-  
 zwa, bese ku thi ngonyaka wesitha

tho agibono esehlambululekile abese  
sishiya ukwethwasa kwehlobo, yilezi  
khatiko no Nkosikazi wakhe noma  
yi Ndoda egqale ngaso ukufuna uku  
ganwa, noma ukungunwa una  
kuyi Nkosikazi ephilayo.

Umoya womuntu ongambelwanga nje  
ngentando yakhe, uhala unolaka  
dwecabekayo abantu bavelelwe  
ipigigaba eyiningi ezidalwa yilezi  
isigqibo baye bashwelezi, njengo  
ba kweng ka ku Noshama Mize.

Kuyisiko nomthetho wakwa Zulu  
ukuthi a Makhosi angawatshwe  
nda wonye, umoya wawo kuthi  
wa ukhona lapho bengewatshwe  
khona, belinda isigqibo sabo, kuyi  
ngakhekhe kuye kuthi una i Nkosi  
entsha ingena ebukhosini kufu  
neke imbongi ezosuka i Mjini  
lowo we Nkosi entsha ingakange

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ni kuwo, ihambo ibongelo ibonga  
 amakhosi lawa angqokho ize  
 ifike emangu abeni, ifike icaphu  
 ne umhlaba thi wawo onke kusu  
 kela eNkosini eNdala kuy kweyo  
 kuzina ekufeni kwawo, ibisi  
 wabonga khona lapho igwiyo gde  
 ibisiba biza bonke ukuba bahla  
 ngane neNkosi entsha ekwakheni  
 Comuzi omusha, ihambo ibongela.  
 Lapho seyifikile ekhaya lapho isiwo  
 beka eMoano lapho kuzongena  
 khona iNkosi ibisikhuleka iphu  
 ma. Lapho kutomuzi kwelasho  
 ijinyanga zekhethe, zigini o  
 umuzi weNkosi kuphela tohu neji.  
 ukomomo futhi. Nkosi ibithathwa  
 amabutho nawo futhi ezigini.  
 swebentelazi enamandla. Ayitha  
 the ayi ayi ayifako kuleyondlu,  
 bese kungena yona yawa wona

asale ngyaphandle. Amabutho lawa ase  
 hlala emnyango elinde iNkosi. Inkosi  
 inenyanga lapha phakathi kug kuse  
 igqirahwa. Kusempondo zanko.  
 no ibisiqala in bongi iji bongile  
 kuzi ku phume ilanga. Uthike  
 uSege dlana wa kwa Kye colosi ngesi.  
 ka thi iNkosi iyodwa lapha enabini.  
 isuko ikhuluma namakhosi lawa.  
 angasekho eyithela zonke izinto oku  
 dingeka izunge, kunye nezama lo.  
 muzi nesimo sawobukhosini  
 bayo. Kuyabonakalake uku thi  
 ininoye ya Makhosi ise benza  
 umsebenzi omkhulu wokw  
 linda umyukulw wawo nokw  
 uqinisa

Abantu ipko abangeniwo amakhosi  
 bayayilinda iniyi yabo, nabo ku  
 thi ama kuvela umkhulwane  
 babizwe ukuba bavikeli umuzi lowo

Abantu abafileyo kudingeka bangawetshwe  
 kanye nempahlayabo izikhali za bo  
 eziyo zishiywe ukuyi zibe izikhumbane  
 zo eziyokulwanenileyo eziyelelo. Izi-  
 toha za bo futhi nazo zilahlwe ko-  
 dwa eziyo ziso futhi, ikakhulu  
 leyo ekade engaziabenzisi kakhulu.  
 Izingubo zakhe zonke leyo ekade esi-  
 ziabenzise kakhulu, kodwa leyo ebe-  
 zingakabenzisi kakhulu ziso lo  
 zingalahlwa. Anangwababa abo  
 abhlotshiswe ngamatsho nangoku-  
 wa sibiza nokutshala imithi.  
 Iziphoke ezugelwa umuntu ofileyo  
 ziningi futhi zingaba ngizikhathi  
 zonke kuthiwo kwesinyo isikha-  
 thi unikwa ukudla, kumbi  
 kublatshwe imbuzi nona  
 izikhomo. Inyamake leyo isi-  
 zobekwa emo amo ukuyi athi  
 nna efika ebusukwajidlo

noma engankuyiqeda kodwazi  
beka inklabu ngokuyikho tho tho.

Ukukhonga amadlazi:

Amadlazi anomsebenzi omkhulu pho  
kathi komuzi magelana nenhlala  
kakhulu kanye nezifo ezingahlozibo-  
khona, ekubavikeleni kuzo izifo  
ezinamandla. Nasemveleni ayisi  
zakakhulu ukukhuluma neNkosazana  
yefulu ukuba idedele imvula kanye  
futhi na kwelidani izilimo zomuzi.  
Amadlazi avikela labo abagondani  
nawo kuphela okusho ukuthi asiza  
labo abawulibo lwabo kuphela  
engnakweqela kolunye ngaphandle  
kokuba kubekhona lewo osonye  
kulu wawophakathi kolunye  
ulibo, naye futhi emlandela ngoba  
kukhona isici esithile.

Amadlazi afuna ukubongwa  
ngayo yonke imisebenzi ayenziwe

yo atshelwo futhi zonke izinto ezenzi  
wayo phakathi komuzi. Akhatho  
swo inkomo noma yimbuzi ngalo  
kubongwa akwenzileyo.

Uma amadlozi enganakiwo ayithw.  
kuthela abeseda labubisi phakathi  
komuzi, abantu bagule, nemi khw  
llane ivamo uku bathamba, futhi  
ibafanyaniso belula, ale the ne  
ndlela nezindlela ezimbi.

Ukuzi kutholakale ukuthi izinhle  
pheko ezikhona phakathi komuzi  
zilethwa amadlozi, kuziwa enya-  
ngeni yokubala ibisibho ke ukuthi  
abaphansi bathukuthelele lokhu  
ibisibatohela futhi nokudingeka  
bakweng ukuzi abakolele. Izinto  
ezivama ukuthukuthelisa amadlozi  
nazi: Uku banga umointo phakathi  
komuzi, Ukuwakhohlwa, ukuwa-  
tohela izinto kanye nokungabo-





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leyo edingekayo kulapho ke ehlobo ku-  
 ngaba yingqi enkulw, izulu liwiso  
 isichotho esingama esingakululu  
 ukudla kakhulu. lokhuke kudi-  
 nga ukuba kwenzelwe kuloo omkh-  
 lu phakathi komuzi kube nguzina  
 olawulayo zonke izinto.

Kunquntheho nesiko lika zulu utu-  
 thi nma kubuyiswa amadlogi eku-  
 thukutheleni kwawo kubizwe inya-  
 nga izogala iphele amanzi amnyama  
 na ibhlanziso ngawo bonke ibi-  
 bany futhi iphele amanzi amhlo-  
 phe, amanzi lawa ahlathelwe  
 izimbuzi omabili, am amnyama  
 ahlathelwe amnyama enquabala  
 ndawo bese kuthi lawa amhlophe  
 ahlathelwe amnyama enqua-  
 bala ndawo. Sekuzothi ngokuba  
 kudlule lokw kuhlathwe inkomo.  
 Konke lokhu kwenzijwe abantu

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bonke bephelele. Nna kuzo kwenzinwa  
 lokhwabantu bonke bayajilungiso  
 lela, bangayi kweninye imizi, ba-  
 ngahlangani namakho ikagabo  
 ngiho nezinsizwa zingahlangani  
 nezintombi zazo inyanga zonke,  
 bangaphakamisi amazwi abo  
 futhi una bekhuluma, bagame  
 ukuzithoba. Loyoke ondala phakathi  
 komuzi ahlale njalo engakhuluni-  
 nya kakhulu, akabiz bonke ukw-  
 ba babuy ngobuy bagobeka izi-  
 ntandane zabo eqosheni ebeke  
 emoano. Kwesinye isikhathi  
 kuyuzeka ukuthi bonke aboglo-  
 lolu babekhona ngodingo lesa,  
 nna ulaka lolu luthi tana na  
 bo bonke nona namadodakazi  
 abekhona uma kuthintana  
 nawo engatholi bantuwana  
 laphe endle khona ngemsa

yobaka lolo eyaphuma phakathi kwalo.  
 Kodwa uma ulaka lolo lugondene  
 nomuzi uje looo, amadodakazi  
 nozalo aludingeki kanye naba  
 khelwana. Kwesinyikhathe kuya  
 ukudingeki wonke umuntu  
 osendala enze umhlathelo  
 looo nomakhi lapho kukhona  
 khona abangamakhosana ku  
 go gonke izindlu kukhishwe inko-  
 mo. Lokukhe kwenzeka ku  
 Sebezana u Nungu emaxhaka  
 eefile amadodana akhe onke  
 amamakhosana ezindlini zone  
 akhipha izinkomo kwaze kwa-  
 thi nalwandamakhosana  
 emakwabo azikhipha.  
 Uma kuyiwa enipini amadodazi  
 ayabizwa amabutho aqhelwe  
 ngqutelezi kwenzelwa indlela  
 onhle nenentlanhla.

Uma ununtw esengozini noma esi  
zinlluphe kweni ezivama njalo ukw  
velula abantu kuyisiko likabulu  
ukuthi akashweliyo ngoba mhlawu  
mbe lokho kungabe kubangwa  
ukuthukuthela kwanvahloloye.

Njengoba kwengekilo ukuthi ku-  
thi lapho Nkosi uMajizekanye  
Ngubane was Ma Bomvini ebu ya  
eKudingisweni ininyaka eyisithi  
yagalo mbili noma ngaphezulu,  
wafike wahlala isiKhosana  
njalo webesahlathwa ukufe, oku  
hamba kwakamba kwafika uMorane  
kaYiso noma phela sekuyindodana  
yakhe yna engakho, nokho isingw  
ye nyiso. Yafika kulomuzi ahlala  
kulwona waka Phungula, wafi  
ke wamkhitha ngentkani engwa  
mi, wathi oyise abanakungena  
enzini wakwa Phungula ngoba

yena nyabona ukuthi bathukuthelo  
 ngoba kunqenjinanga lutho eku  
 buyeni kwa kholokubonga.  
 Wamunqinisa enezini wakhe noma  
 ubangakapheli kahle, isafu a  
 inyanga yokuba imela pho ngoba  
 yha nodzo funa onye futhi inya  
 nga yokwenga amanzi phakathi  
 komuzi we kosi wonke.

Uma kuyiwa mpini kubizwa  
 amadlozi ababo besiliva bodwa,  
 kodwa ke uma kugondanwe nezi-  
 klupho nje nawo awabesifazana  
 ayabizwa ngoba amanye abo  
 nolaka umvengana kiwe.  
 Ababizwa abakubo le kosi kiz  
 kodwa kuphela lupho kwenzima  
 loku kubizwa labo kuphela ba-  
 ngakubo le noda. Babizwa  
 amagama abo bonke kuthi  
 labo besiliva babongwe ngezabo

ngo zabo ababe bongwa ngayo  
 beophila. balandlaniswe nje  
 ngokuzalwa kwabo kusuka  
 komdala kuya komucane

Uma u Mnumzane engasekho  
 kuyenzakako ukuthi kubizwe  
 yena yedwa ngesikhathi sempilo.

Kuyisiko elidinga ukunake-  
 kelwa kakuhle ukutho uma  
 umuntu ana ezilwe bathelwe  
 ukusintsha umuzi lapho wakhe  
 khona, ukusabana kubikwe,  
 ukusintsha igama lomuzi kany-  
 nakho ukuya nekhopho ezikhona.

Lapho ke engcibeni lofilego akuzi-  
 wa futhi akusondelwa nasendulo  
 futhi akufuneki namuntu woku-  
 linda ingewaba ngoba liyaabeka.  
 Amangwaba ayisabeka ngoba  
 nonuzi, nonamangwaba  
 amaringi isigimnyama

Kuthiwo kuddelewa izithunji  
zamanqwaaba ngo ba asenaningi  
kakulu. Kuthiwa izithunji zawo  
phakathi komuzi zimbi zele ka  
abantwana ababancane  
banqaphili kahle.

Wzuluke yun' abe kholwa ukuthi  
lapho kukhona amanqwaaba ku  
ngayinwa ngo bakungathi laba  
abafileyo bayavuka bambulali  
umuntu uma esondela ma-  
nqwaabeni abo. Indawo ya  
manqwaaba ibibiyehwa nga-  
matoho igogo nona ngothango  
ishiywo nona kubigwa amalazi  
bekungayinwa emangwabeni  
ngaphandle kwaba thakathi  
abayilo ukuyothatho inhlaba-  
thi yamanqwaaba khona beyo  
bulala ngayo abantu, baphi  
ndule namalazi phakathi

Komuzi kuvela izinto ezinge  
 nankhankha njalo nje, bekhu  
 baza nezinyanzama zelapha,  
 Kuyoyonke iningi nezigwo izinto  
 ezinye za bafilayo zizagcinwa zibo  
 ijisi khumbuzo ezizukulwanene  
 sonke saloyo muzi noma isigwe.

Imvamake ka Julu kuzcinwa  
 imikhonto noma ihawu ununtu  
 lowo ofilayo akade engakaku  
 sebenzisi kakhulu, abanye  
 bacina izimbiza zalowo wesiya  
 zana noma kufe owesifazane,  
 nomake futhi kuzcinwo unenge  
 zi noma enenayo imbiza.

Lejimpakha zizcinwa yiloye ondala  
 phakathi komuzi noma engesiyo  
 indlalifa nyazicina izikhule,  
 iganwe ibenabantwana ase beya-  
 niwo nabo futhi, ukuzi ingazi  
 ndezlwa amadlozi kakhulu, ngoba



uma ziginela yena tsumncane  
 angamcinezela amadlogi ngesi  
 thunzi sawo angabatholi abantwa  
 na. Uma engekho ondala kw-  
 zinwa kulowo wesifazane ondala,  
 oxijivalukazi, futhi orgasazali.  
 Kwesinye isikhathi kuyenzeka  
 kungabibiko muntu ondala no-  
 ma ovesilisa noma ovesifazane.  
 Uma ke kunjalo zingcinwa endlini  
 yaloyo ondala phakathi kwabo, ethela  
 phezu zechalwe ngutolezi esegazi  
 lembuzi, ukuzi amasilezi adle  
 lokhu boz ba khulo bajigye ngayo  
 futhi intelezi.

Kuyenzeka kwesinye isikhathi  
 in komo noma yimbuzi, nayo  
 ibona kalifanelano wokuthi  
 isebenzi kuphela umsebenzi  
 waloyo ofileyo ngensca yamazwi  
 mhloumbe awakubumayo

ngayo engakafi, noma ngenile  
 la leyo angahle akhulume ngayo  
 nomor esefile besizikubhola zikubo  
 ne izinyanga. Amadlozi ayakwe-  
 nya ukuthi ijifiso zawo zaziwe,  
 futhi ayasiza kubobo abawalalelayo  
 ukukhetha ikhosi phakathi  
 kwabantwana ngoba embona  
 ukuyotho kanye nongondana-  
 wo. Naa kugambeni unntwana  
 igama ayasiza futhi, njengo ba  
 igama lijinto enkulu, unntu  
 ngalo kungase kwengeke abeyilo-  
 ko elikushozo, futhi ubuhle no  
 kubisi bakho batholakalo khona  
 egameni lakhe.

Amadlozi ke ayabava kashela  
 abazukula bawo, eveli kubona  
 njengejinyokha noma ngesimo  
 sesicashakazana - okuthiwa  
 akho kho. Mnike bebona lokhu

bathokazi impela benze nemini ku  
 lo, yoku bonga ukuzenza kwabo  
 phakathi komuzi kanye nokunge  
 na kwakhe kakhulu phakathi ko-  
 muzi. Kweziyo isikhathi ku-  
 hlathwa inkomo noma imbuzi.  
 Ngoba phela kuyenzeka ukubi-  
 afiko enolaka noma mhlawu  
 mbe kuyhamba izinyokazi-  
 mbili zilwa zize zingene endlini  
 zingabesabi futhi abantu,  
 lokholo kusuka kubika isifo  
 phakathi komuzi kanye nok-  
 wehlukana kwawo futhi,  
 ungasezwani sebelwa.

Ukvelingazi: Ukukhululwa.  
 Amazulu akholwa ukhuthi ku-  
 khona ophezulu konke ongabonwayo  
 ongaphezulu kwezinto zonke izikho-  
 na emhlabeni amadlayi kanye  
 nakho konke okukho, ogama

lakhe/lingu Mvelingangi nonna  
 uMkhulu mkhulu - uMkulunkulu  
 Waziwa ngokuthi nhlala endawo.  
 ni efihle kile enqenakuzondawa  
 umuntu futhi anqenaku bonwa  
 ngamchlo enyama. Amandla  
 zonke akuyena ezinto zonke  
 ejikhona futhi okunguyena  
 yowengxa zonke ezinto ejikhona  
 emhlabeni futhi ungumbusi  
 wezinto zonke. Wogola wakwa.  
 Zwaga uthi yena ngaphambili  
 kwempi yama Shanga's kwabe  
 kusoxwa ukuthi ngokuthi  
 kuble kuyive kuyona iMkosaga  
 na yqulu ukuba yona ikhulu  
 nele abantu kuMvelinganga  
 abenzi ihovula, aqede ukoma.  
 uMvelingangi ngaphelisa kakhulu  
 lu izinyathelo nezihambo za bantu  
 futhi a thanda inisebenzi emihle

Kanye nokuziphatha kahle kwabo.  
 Ukona kuyisijeziso kuyenwa,  
 nje ngobu thaka thi, ukweba  
 ukubulala nokusye futhi  
 okugqethe imibenzi emibi.

Ananye ana alozi ngapha  
 nale kwalawo abantu bawo  
 no lolo a thakala zijhlaleni  
 njengoba kuhlala khona lapho  
 zijhlaleni ikhosazana yezulu  
 okuthiwa u Nonkhulu bulwana,  
 okuthiwa uyihlathi ngo kolony  
 u langathi besekuthi ngakolony  
 abeyizithalo kanye nakho ko-  
 ukle okuluhlaza no tohani.

Isimo sakhe asigonda kali  
 futhi bathi asibonwa ngoba  
 phela akabekiki. Ombekile  
 uyafa nona aphenduke isilimo  
 kuye kube sekufeni kwakhe  
 Juhlawumbi enguakhulumeni

Ezimpophomeni lapho kukhona  
 izijiba ezimnyama kuhlala  
 imvow yamanye okuthina  
~~afu ivutha unililo ebusweni~~  
 futhi aji bekeki ngokucwebezela  
 la kwayo kungathi thi zizibuko.  
 Aji bonakali isidumbu dayo, ku  
 phela yingaphambili elibonakalayo  
 nezimpando ezisontene.  
 Lezidalw ezivamile ukubonwa  
 abantu. Labo ke ababanehla-  
 nhla bagibono kuyadingeka  
 belashwe bagqiswe futhi uje  
 ngoba ziyingozi anpilweni yabo.  
 Uthi uSwazwa nina ununtu esu-  
 bone uNontkhubulwana kudi-  
 ngetha afole aqulge futhi nga-  
 madolo achwayise izandla.  
 Akukhondlela ununtu anga-  
 hfe aji vikele ngayo nuna  
 lenimoya isigande ukunlinazi.

Kuyenzekake ukuthi imvo  
 lwa isetshenziswe abathakathi  
 ekubulaleni abanye, ngoba  
 phela bathi lenov esukwisiwo  
 moyo ingasaphili iyaphum a  
 lapha esizibeni ibisiya ekhaya  
 lelo ethunywe kulona, iye nezulu  
 elijingqi ukulw impela uma  
 kungabethelwe, futhi kubethelo  
 ijinyanga ezigondene nawo ummo  
 ye wemvu yamanzi.

~~Zindawo~~ Zazo amadlazi nona  
 inimoya yelizidalwa ayivaka  
 shelwa lapho yakhe khona:  
 amahlathini, zintabeni, nase  
 zizibeni ezizimpo phomeni. Kezi  
 ndawo lapho kuhlala khona  
 lezidalwazivakashelwa yiMkosi  
 yesizwe uma isizo kwenzwa ukhosi.  
 Wayo wo kwesihwama, ibisiya  
 khona iyoqiniswa yizinyanga.

Lokhukw Gwaga utho kisan ke kwe.  
 nziwa isi bongo kano khulu bulwano  
 kanyo nakuyo inimoya yezi  
 -mva zamany ngoba lezidalwa  
 zisizile oku beni ehlobo lelo libo  
 nokudla. Kuhlathwe imvuvu emaya  
 ma nemhlophe khona lapho igazi  
 lithelwe emanzini. inyama yosi  
 we idliwe iphele ilanga lingaka  
 phumi njengoba futhi ihlathwa  
 ilanga selithonile. Emhlophe  
 idliwa emini nayo futhi yosive  
 iphele igazi lithelwe emanzini.  
 Umakhe lokhu kungaqinise  
 inimoya yalizidalwa ibawolaka  
 okukhulu, abantu balwe njalo.  
 kungabibikho ukuthula phaka  
 thi kwesigwe futhi kuvele oku  
 phikioana phakathi kwezindu  
 na nekhosi, igulu lingami kude  
 leke enkulu indlala.



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Ukwekwawo nabalozi. Amadoloji  
 ayayenza ununtu agule  
 futshi kube sengathi unohlanyor,  
 ahayizay ayamule enge ijinto  
 eziingqi ezi khomba ukuthi  
 unama kholi npryoba phela  
 kuohiwo. Ununtu ungenwa  
 amadoloji kakhulu esenene  
 kuzekuthi noni esethulile  
 amjwayle, angavumi ukamade  
 la, amenze futshi abe ununtu  
 na otetwayo, kuthi nasakukhu  
 leni kwakhe abe noziwela.  
 Lokukho ukuzekuthi lahale kudi  
 nga ukubululwa eziingqi  
 zokubula, unu kudungo kwe  
 mjiwo nonhlahlo ngaphambili  
 ukuzi izindala zenyanya leyo  
 zikhanyo kungabibikho izithu  
 ngi izimbi ezingahle zengame  
 le nonsebenzi lo wo.

Loyomuntuho onqunwe amadlogi.  
uyahamba yna aye esiyangu  
leyekhoniwo amadlogi ahombe  
ikhayiza aye aye afika khona.  
Ukuzokwenziswa, umzimba  
wakhe ugcotshpe ngobomva wo-  
nke, anikwe amanzi amnyama  
na inyanga yonke, beakuthi  
ngesi thabhu adle amanzi  
amhlalophe njalo nxezelaya,  
ingokapheli inyanga nsezolla  
nga ngovuma kubangoma  
omhlalophe sekwenzelwa ukuba  
ijindlela zakhe zigale ukukha  
nya nxa egale ukubula.  
Inyanga lena emalaphayoya  
wanqisa onke amadlogi  
lapha kuyena aye apheleli onke  
ngaphambili. Kokuba abuyele  
ekhaya kubongoba nma esu  
pheleli onke uba namandla  
anakhulu ekuboneni izi

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nto aji fihlelweyo nokuchaza  
 imihlahlo eza kuyona kanye  
 nezimphlakaalo ezingaziwa  
 abantu abanye. do kuba  
 kuyafundwa ukubula kuzo  
 kuphela unyaka esethwese  
 kodwa ijinlelela zokhe zinga  
 ka khanyi, afundiswe unyaka  
 ka yinyanga layo, imfihlela  
 ijinto ibisihi akazi bulu  
 imhike nabantu abuzo  
 bula kuyona ukuba abacha  
 zfo lokho abeq ngakho.  
 Inikeze bonke abantu laphe  
 ekhaya layo ituba lokuba ba  
 mbulise ngo kuthi belokho  
 benfihlela ijinto khona ego  
 funda ukuchaza nokufuna  
 izimphlakaalo nuna ziza  
 kuyona nuna esethwese  
 wakhihwa njengomthetho

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wamadlozi. Nkuyi Madondo  
 wase Chudeni waziwa njengo  
 yise wamadlozi ngoba ekha-  
 ya lakhe unanadumi ama  
 bili njalo ngonyaka yokwe  
 thwasa, futhi ko iyanoma  
 eiphuma kuyona ziyakwazi  
 ukubula, uma zingathanga  
 ukufika emakhaya zidla  
 ukudla okungadliwa yizango  
 na futhi ko abanye baphu-  
 ma kuyena sebenenilozi  
 njengo bo naye futhi enaye  
 linimoya khulumanga  
 khwela. Inilozi yona iyisi  
 phiwo kulabo abanenkhla  
 nkha yayo okukho into  
 engable ipuziwe ukuse unu-  
 ntu abenayo, futhi nalabo  
 abanayo bayi thola belele  
 bezwe sebeneninye inimoya  
 ngaphozulu kwabakade banayo.

Amandla amadlozi ajintweni.  
 Amandla amadlozi kwesinye isikha  
 thi unda etukuthelo abonakalisiwa na  
 ngesilwane esifuyiweyo, sibe nama-  
 nda amakhulu zijungkoniso inku-  
 nji ibo nolaka olukhulu, noma  
 yinja ikhwele phezu kwezindlu  
 ilalo khona. Kwesinye isikhathi  
 amadlozi abonakalisa amandla  
 awo ngenithi ealiwayo, yome  
 futhi ibo nejithele ezimuncu.  
 Akufuneki abaninibayo bayiso  
 benjiso into ehlaselwa amandla  
 eninoyi yabangasekhi; Kuphela  
 kudingeka bayokuzwa esangoma:  
 ni noma enyangeni yokubulw  
 besu be shwelega emadlozi ni  
 vgochi' tho igazi balifa faze  
 lipho kukhona umonakalo.  
 ukuzo amadlozi ajike akho  
 tho lona abesecola olakeni  
 lwawo.

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Izinto ezivama ukuleltselwa  
 amradlozi genza imisebenzi  
 ephambene nokulunga njenge  
 iya ekhwele phezu kwendle  
 ikhonkotho. Umuthi wone uba  
 muntu uwohloko amagaba-  
 nga ehlobo, ubenezintwala  
 ezimhlophe, abadala bathi  
 ufanjelo yijicobakagana.

Imikhosi: kukhona imi-  
~~khosi emuningi ngaphandle kwa~~  
 leyo yamadlozi e bakhona,  
 kukhona umbuthano wokwethwa  
 sa noma yonyaka omusha, yotubo-  
 nga isikhathi lesa, naloko inkosazi  
 na ayulu evunile ukuba abantu  
 bakutholo, nokweshwama kwe  
 Nkosob kungamula ijikhathi.  
 Nokweshwama wenyanga etsha  
 njengoba ijinyanga zingefani,  
 kukhona ijinye ezinezimhlaba  
 ezimbi

uJengo Maquba no Khlungula,  
 izinyanga izinesiphepho esi  
 sabekayo ngivama ukubulala  
 izinkomo eziningu ngenxa  
 yegwa elivama ukuba khona.  
 Mnikhosi onkhulu wokwe  
 thwasa kwekoto, lapho kuyiswa  
 khona izimbevu zezinhlobongozi  
 uhlobo kuyona inkosazana  
 yezulu kulinywe ngayo insi-  
 nu yayo engahlakulwa, be  
 kuthi ziselayo zihlanganiswe  
 nemithi eyenziwa izinyanga  
 ezikhetho kanye nezimbe  
 vu zonke ezizok tohalwa, ukuzo  
 ammbila lowo ukhulu kahle  
 furthi - uthe ngokuphindiwe,  
 bese kuthi amasimun lawo  
 nxa ekhephazayo, bese kuyo  
 lahlwa amasimunba enteni  
 she noma akanoqweja

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Umkhosi omkhulu wokungqina  
 kobusika, lapho kuthi bonke  
 abesilisa, abafana namantso.  
 mbazana abafana abangaka.  
 qokhwa namantombazane anga-  
 kaqomi basakho amabelu nom.  
 mbila kanye nazo zonke izitha  
 lo bakhale njalo baye bakula-  
 hle entabeni leyo lapho kuhlala  
 khona iMkopazana yezulu  
 lokuke kuyisi'ibongo kuyona.  
 besekulandela umkhosi omkhulu  
 lw wesivuno lapho bonke aban-  
 antu beyisa amagqinga eMkweni  
 ibisiyanga itophwala obukhulu  
 ibigu isigwe kugujelwe isivuno  
 kubongwa kuMvelinganyi,  
 kuhlato hwe nezincono futi.  
 Ukugeza - Ukubhanga: Kukho  
 na isikhathi lapho abantu  
 bedingwa ukugezwa ngesimo



abakusona. Kwesinye isikhathi  
 uma kade kuyongewatshwa unu-  
 ntu labo abamphathile nqga-  
 nda gabo badinga ukuzgwa  
 ithunzi lelo elibi noma emuva  
 kokumbela inkomo elelelwe  
 yizulu noma yiziphu into eding-  
 ukuzgwa. Uma ununtu ebu-  
 lele ununtu empini noma kwenye  
 indawo uje ndingwa ukwelashwa  
 agqwe isithunzi esibi asenaso  
 kweliswa iqungo ukuba linga  
 mouti njalo. Emuva kwecala  
 elibi ununtu achithe igazi aji-  
 gye nqgintelezi zokumzimis-  
 Kuyisidingo nesiko lwakwazulu  
 ukuthi agqwe ununtu onjalo.  
 Uma engagqwe uvelelewa yizi-  
 nhlankhla zimbi naye lugobo  
 evellelwe yizingazi, kungayelwe  
 yizithunzi ezimbi angazitho-  
 li futhi nenjalo.

Ukugqisa lokhu kwenziwa omunye  
umuntu, lowo okunguyena opha-  
thelene khakhulu nalokho okudi-  
nga ukugqelwa naye futhi unu-  
n'ho uyajigqisa ukuthi phela naye  
asuse izithunzi ezimbi kuyena.  
Kwesinye isikhathi abantu  
uma kade beyongcwaba, bageza  
ngembuzi bonke kahukanye,  
ihlatshwe besu beyidla kanye  
namakhubalo awenziwa yiziz-  
nyanga zokwelapha ezinobuhla  
kani bakho. Kumbuzi idliwa  
ntambama sekukhulwile ama-  
thambo ayo aphiswe ngombilo  
besekuthi isisizi yamathambo  
banecindo ngayo bonke kanye  
neminye imithi futhi. Bageze  
ngentelezi ebuse ku, balale kha-  
na lapho kulowo muzi lapho kade  
benza amaebenzi lowo.

Giningi izinto okudingeka zenzinwe  
nca kugqwa umuntu nomaba.  
ntu beqwa ngenca yokuba kade  
bephele isidumbu. futhi ukugqwa  
kuneginhlobo zakho ezingi uje  
ngoba nonfazi una ethuke indoda.  
yakhe noma enzenoma zini enza  
faneli kudingeka alande inkomo  
kubo aqoqa umuzi lowo una  
ephingile kodwa una ethuke indoda  
da alande inkomo yokuyigqwa.  
benkononke ifiko ihlatshwa  
ayifuywa, lenkononke ihlatshwa  
ngaloko langa futhi ifiko naye  
nonfazi evela kubona ngoba phela  
uyakoshwa una enye into enjalo.  
Indoda yakhe ayihlangani naye  
angakagezwa kodwa iphela ihlangane  
naye ngoba eseqinene.  
Kwesinye isikhathi kokuba  
kusho kumuntu obephele

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isidambu sofileyo okungadingkilo  
 ahlangu nebanx abantuanga  
 kaqewa futhi angadli angelali  
 nabo ngoba esuke esenesithunzi  
 esibi, edinga ukutho imithi yo  
 kumpqa ahlathelwo nembuzi  
 phe futhi, abesephele ngengina  
 layo ukulawu obumklophe.

Akufanele futhi ukuthi umuntu  
 engakazwa aphakho ijinto  
 ezizodliwa abantu abanye ngo  
 ba lokho kungahle kubalethele  
 ukugula, nezindaba zabo zibe  
 nungana.

Kuthi futhi lapho kufeli khona  
 umuntu kuzigwe futhi ngo kuthi  
 kuhlatshwe imbuzi bese kuhlanga  
 niswa umswani nobulongwe  
 bayo imbuzi nobeginkomo kanye  
 namakhubalo bese kusindwa  
 indlw leyo kudliwe amakhu.

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balo futhi Kanye nayo inyama  
yayo. Lembuji ke i bizwa ngo kuthi  
imbuji yonyo namakhubalo.

Uma ka de kugala umuntu koku  
lu kuhlathwa imbuji emkhlophe  
bese kwenziwa namazi amhlophe  
okahlambulula abantu bonke  
ngoba ka de sekhon' thobela nge-  
za yesifo lesi ebese singene la  
phokhaya, kubongwe amadlozi.

Uma umuntu aphumelele eca-  
leni elibi kubulawa inkomo  
kubongwe kuaba phansi ngowoc  
benzi abawenzile, zisindawo  
zonke ijinalu okuhlathwa kuzo  
na ngomswani jw' inkomo  
leyo uhlanguiswe nobulungwe.

Uma kulelele igulu kubizwa  
inyanga yokwelapha ihlambulula  
nabantu bonuzi lowo, ngoba  
akube kusanya muntu khona

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loyo onquile ngesiphosias kufhi  
 la kudinyeka ahlahi khona njalo  
 baze belashwe kanye naye  
 ngoba uma ephumile wanqena  
 konunye unuzi uletha umkhokho  
 omubi, noma ekhanga noma  
 ntu nje uletha umkhokho omu-  
 bi igulu beseliyolelele kubona  
 noma kulowunuzi angene  
 kuwana. Inyanga ke yona  
 ifika qede bequngu intelezi.  
 ibachela bonke, i buyo futhi  
 ibanike eyokugqwa ngayo.  
 Ibisibagaba ekhanda naso  
 f valweni bonke ekhaya. Emu-  
 va kwaloku ifuno imon emnya  
 ma engwabala, ithi ingajithola  
 ibisilimba igulu lapho lingene  
 khona, ithi ingajithola ibisi  
 yikulala isixuba amafutha  
 ayonensizi yigulu ifuno igitho

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nkwane zephahla izininse  
 iqusizi kua emnyama zigxungo  
 kwe esithumbanjeni, ensikeni  
 engasemnyango naphezulu tsigo-  
 ngweni sejidu zonde, esinye sifo  
 kwephakathi nesibaya esinye  
 sifa kwe empandwini esangweni.

Umuzi wonke ngungwe  
 ngqikhonkwane amacala omene  
 impumala nentshonalanga,  
 inyakatho nenjuzimni, bese  
 kuthi igazi labo labo basekhaya li  
 nindwo lapha ezikhonkwane ni  
 zingaphandle komuzi.

bese kuhlatshwa inkomo  
 yokugqiza umuzi kulowom.  
 khakha kanye nembuzi  
 emhlophe yokugqiza abantu  
 bomuzi ukuse bakhululuke  
 kulessa sino, nokuthi futhi  
 bakwazi ukukhulungana

nabanye abantu, nabanye abantu bakwazi ukungena kapho ekhaya lelo.

Umlilo sekugediwe konke nya cishwa kwenzinwe omunaha, emva kokuba sekuchelile nangutelo zi emaziko. Bese kubongelwa abaphansi, bebizwa ukuba babanye bayobeka umuzi wabo, ngoba phela kuthiwa noma kulelelela izulu basuke bengasekho se behlala ejintabeni, kutho mhlawumbe bethu kuthelo ngeso nyo abangasithandayo phakathi komuzi.

Amadlozi ayisisekelo songcago lina in tombi iphuma kubo ku bizwa abakubo abangasekho kucelewe kubona ukuba baze bayikhungo ngajinhlanhla injhlo godwa indoda kazi beyo



ukuzi ifike phambili kowayo  
 ibeneyinhlankla. Bese ihlatshisa  
 inkomo kanye nenibuzi yokuji  
 khipha lapha khaya. Nca isipha  
 na babongwe bonke ojise nojise-  
 mkhulu abangasekho. Uma isi  
 fikile furthi kowayo ngozuku loku  
 qina loka beka loyo ondala  
 koyiso abesejibikisa indodakazi  
 loyo ngokubongela ojise nojise-  
 mkhulu, enye nejizalo kuyona  
 indodakazi naku mkhwenyana  
 bema nababakubo kankhwe  
 nyana nabakubo kanton bibe  
 lalile. Uyise abese beka njalo  
 khona lapho.

End. S. 705.