353 (7)

K13/27 H. Mhlongo. 1-20

1

1-81*

PP. 1-81 Indexed

353 begins

1

II. K13/27 1
353

Ukuhlonipha:

18.

Kuqala babehloniphwa abazali. Uyihlo ubengeke usho kuye ukuthi, "baba." Ubumbiza ngebutho lakhe. Kuthi uma engu-Falaza, ingane ithi uma imbona iza, ekude, ithi, "Nanguya u-Falaza wakwethu." Uyaqala uyangena, ingane iphambana naye iya kozidlalela, ngoba ingenakuhlala endlini kukhona uyise, kungahlwile lingani.

Noma umntwana esejinsizwa nje ubengenakuhlala esigqikini kukhona uyise, ngoba kungabe uyamqhoshela.

Umntwana ubengenakuleqa izwi likayise. Bekuthi noma intombazana yethembisene nesoka layo ngasese ukuthi izoligana, uma ithi ifika ekhaya uyise abe eyikhombisa umuntu onelondolozo,

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353

K13/27

okufanele ingane, ibe se ifela phakathi, igane lowo obonwa nguyise. Akufanele ingane ibonisane noyise, kufanele i-hloniphe izwi likayise.
Bekuthi uma uyise ekhu-luma nengane yakhe, ibeke phansi ingambeki umuntu omdala ezintlamvini zamehlo.
Umfana ubethi uma eza necala ekhaya, icala lokuba kuzongena umntanomuntu azogana, ezokudla izinkomo esibayeni, abaleke. Angabi kho ekhaya. Zithi zingena izintombi abe engekho yena. Kuthi noma sezingenile izi-ntombi, zibuzwa ukuthi ni-khwela ngobani, zisho zithi sikhwela ngobanibani, sizom-gana. Kubuzwe ukuthi ubenibizile yini? Zithi cha, kasibizanga. Sidimde

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

samthanda nje. Sizomgana.
Abe setshelwa umnumzane. Atshelwe yisalukazi. Athukuthele. Athi makubizwe umfana lowo. Baphume bamfune. Bameswele impela. Baye komlandula kuyise. Usezozifihla impela ke lomfana koze kubuyewe kobikwa intombi le emganileyo, ibikwa kuyise, ibikwa ngezinkomo. Loko ke umfana ukwenza ngoba kungumthetho. Ehlonipha uyise. Engenakumtshela ngomlomo wakhe ukuthi sengithanda ukwendiwa manje.
Naye ke uyise kufanele a ngalinqumi icala lomntanakhe yedwa. Kuyintlonipho yakhe ukuba athumele ingane iye kobiza abafowabo bazombonisa ukuthi kungenziwa njani ngalelicala eselidalwe ngumfana.

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353

K13/27

Sebezokhuluma ke bahonisane ukuthi kungaya bani koyibika kuyise, ayibike ngezinkomo ezingaki. Naye ke uyise yiyona ndlela leyo ahlonipha ngayo abafowabo. Kuthi noba kuzohlatshwa nje ekhaya, ababikele abafowabo. Noba kukhona ogulayo ababikele. Noba kukhona ndabani nje efuna ukukhulunywa, ababikele.

Sebezothi ke bangayivuma intombi bayibike bathi du, bayethabele, abe seqhamuka ebundlaza nyengenja inyobozela idle amaqanda. Aye angene kwaninakhulu. Sekuzothi naye amdumele ngokubabaza, ethi Hawu! Mntanomntanami! Wasithela ngecala, sesidliwa yingwe ungasabonwa, ubuyephi? Usezohleka kancane, enovalo athi, kodwa kuthiweni gogo, usezothi

Au! Bayivumile. Bayibike ngezi-
nkomo ezinyikuthi, noyise kaze
aba namandla. Abe sethaba
ebuza ukuthi yona ibithe ibi-
zwe yini yini ? athi, cha, ithe
ikwephukele. abe sethi buzwa
ke gogo? ayibizwanga yini,
nami bengingazi.

Noyise wayaqala uyambona
umfana lowo, usebodlile. Selidu-
me lasa. Ibiphela ngako loko
njalo.

Nentombazana, ibimhlonipha
kakhulu uyise. Ibingeze ya=
thanda ukuba izindaba zayo
zizwiwe nguyise.

Ibithi noba iya kogana
yege impela. Ingalokothi ihle-
bele nonina, ngoba angaqabuka
eyidalula kuyise.

Ibiphumela ngakwasalukazi.
Itshele noba umlobokazi aye,
yikhona kothi la sekufunwa

abe selinganisa nje ukuthi u-
ke wezwa ikhuluma nenye,
yeboleka isidwaba, kaze azi
nokuthi ibizosenzani. Sebezo-
bona ke ukuthi inye kogana.

Isizobanga ngokuthi bazofika
abasemzini bazoyibika bona. Yo-
na ayinyi kuba nazwi elibekisa
ngakuyise.

Futhi umnumzane ube-
hlonishwa ngokuba izingane ese-
zibekile, zabafana noba ngeza-
mantombazana, zingalali endlini
lapha kulala khona uyise.
Beziba namalawu, noba
ziye kolala kwaninakhulu.

Intlonipho kunina womntwana.

19. Bekuthi uma umntwana e-
gula, abikele unina. Kube
ngunina ke ozoyibika kuyise
noba umntwana wentombazana
ethanda kudla kuni, ubekikela

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

unina. Kube nguye unina om-
khulelayo ukuthi kakuthathe
akupheke. Ibithi noba ithombile
ibonwe ngunina. abikele uyise.
Ibe se ingena emgongqweni.

Bekuyintlonipho kanina wa-
bantu ukuba azi konke ngezi
ngane zakhe. Kuthi njalo lo-
ko okufanele, aku~~thengel~~
bike kuyise.

Nanjengoba uma umntwana
wentombazana, ebethanda uku-
hambela isihlobo sakhe, ubi-
kela unina. Kube ngunina
ozokumcelela kuyise, abe se-
mkhombela umfana ozokum-
phelezela.

Kuyintlonipho kunina ukuba ku-
thi noba ngubani ofuna ukwazi
ukuthi ingane ethile iyephi, azi
buze kunina, ngoba nguye obike-
lwa zingane noba ziyaphi, noba
ziyaphi. Ngoba noba zilambile,

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353 K13/27

zibikela unina.

Ngoba, kambe, noma izinsizwa nezintombi zingathandi ukuba izindlela zazo zaziwe ngunina zingakalungi, kepha ziyamtshela uma zihamba. Insizwa iyaye isho ithi, "Ungangibeki mama ngisahamba ngisaya kobani: ngizobuya ntambama." Nentombazana ~~nentombazana~~ isho ithi, "Mama ngisavakashela kwamalume ngobuya kusasa." Loku bakusho nje bayazi ukuthi benzela ukuba kwaziwe isikhathi sabo sokubuya. Umalume, yisoka layo eye kulo. Obani, yintombi yakhe aye kuyo. Lokhu ukwenza kunyengokuhlonipha unina. Kungumthetho ukuphambanisa imikhondo.

UGogo ke nobabamkhulu ngabangani bezingane. Bekuthi noma insizwa ithanda ukuganwa

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

iye kuyisemkhulu, ifike imbalele
izintombi zayo, ibuze ukuthi, wena
babamkhulu ungaganwa yiyiphi
kulezintombi? Abe seyikhomba. Abe
semphikisa umfana ethi mina
ngithanda eyikuthi, iyeza nje, izoku
ngigana. Lihleke ixhegu lithi
kepha kungumfazi nako mntanom-
ntanami. Kwefuze unina. Futhi
kuzalwa yindoda akuzalwa ngu-
mfokazana. Athi umfana, 'Ngiyitha-
nda kabi kepha angazi ukuthi u-
baba uyothini.' Athi uyisemkhulu
uyobe ukhulumani loku uyoganisa
intombi wena uvale isimaku. Si
khona thina ngeke yaliwe se i-
ganile.

Ethembe ke umfana. Kuthi na-
nhla izofika aye kohlebela unina-
khulu qede eduke ke yena. Baze
bayilungise bayiqede. Kuthi la
uyise womfana ethanda ukwe-
thukeza, efuna ukayala intombi,

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

athethe uninakhulu ethi, 'Kanti niyashinga! Nidlala ngomntanomntanami! Ilungile intombi le yiyekeni igane! Izintwana lezi ezefuza oyise ngokwesaba ukushaya izinkomo zilobole emzini! Eya! Lobolelani umntanomntanami!'

Babe sebethula ke bethi du! Ngeke basaleqa elesalukazi.

Yiyona ndlela ke leyo yokuhlonipha isalukazi neyokuhlonipha ixhegu.

Nentombazana, ngokufanayo, izindaba zayo zikhulumela ku gogo zonke. Noma yeqa iya ko qhetha emzini, iphumela ngakwa gogo. Noma iya koganas, iphumela ngakwagogo. Kuthi nalapho sebethetha beyifuna ilahlekile, sithethe nesalukazi sithi, "Kuqala ukuze kulahleke umuntu yini? Hambani niye kolala. Niyomfuna nakusasa.

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353 TS 61 K13/27

Nempela balale. Kuyasa uya-
ngena umkhongi esezobika ukuthi
makufunelwe ngakuye. Bathi la
bethetha, athi unina khulu, yeke-
lani umntanomntanami agane.
Bizani izinkomo zenu!" Ngeke
babuye balele izwi lomuntu
omdala.

Nengane ibifike yedelele unina
qede athathe induku ethi uzoyishaya
impela. Kepha uma isibaleka
yaye yangena kuninakhulu, isi-
hloniphile. Nonina angeke ake
esayithinta. Isimeqele ngaphambili.
Noma ebethi kuthele kakhulu, ku-
phela ngako loko.

Bekuthi uma umfazi eluhlanya
ekhaya, ehlula indoda yakhe, e-
thanda ukwethwala uphaphe ekhanda
akhweze abafazi ezicocweni zama-
doda, kuthulwe. Ithi uma isim-
shaye yamshaya indoda yakhe ya
bona ukuthi kayimphenduli im-
yeke. Ibize abafowabo nawo-

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

dadewabo beze kuyise. Abe se-
yifaka indaba yaloluhlanya alulobo-
la ngezinkomo. Asho nokuthi yena
ulubuyisela kubo manje. Ulanda
izinkomo zakhe azonayo walobola
ngazo uhlanya.

Babe sebeluhlola ke udaba- be
luvivinya ntlangothi zombili. Ba-
bubone ubuhlanya bomlobokazi.
Babone futhi ukuthi loku nangu u
yazala nje! Pho! angalahlwa ka
njani.

Kubonakale ukuthi umfana u
senengiwe. Usemlahla ngempela.
Bangamvumeli abakwabo bathi
qha! ungeqale umchithe. ake a-
hambe aye kunina amlaye. Abe
sehlonipha njalo umyeni. Abesethi
umfwabo omkulu kumlobokazi,
kahambe aye kubo aye kolaywa
ngunina, amfundise indlela yokupha-
tha indoda. Kothi uma eselayeki-
le abuye. Nempela ahlonipha.
ahambe. Afike alaywe ekhaya.

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

abuye eselungile.

Noma umfazi ephingile, ku-
yintlonipho ukuba umyeni abize
abafowabo, bazothetha icala. Uma
belithetha, abavamisi ukumchitha
umfazi. Bathi kaye kuyise ala-
nde ihlawulo, yena adla izinkomo
zalomuntu. Bangamchithi. Balinde-
le ukuthi uma engumuntu, uzo
kwesaba. ~~Asol~~ asepheze isimo sakhe
esibi. Abuye akhe umuzi.

adultery

Noma idlozi lakulowomuzi li-
bonakele ~~liyoka~~ liyinyoka esibayeni, um-
numzane ubebiza abafowabo, ba-
zokhuluma ukuthi kungenziwa-
njani. Bakhombisane inkomo
ke ezothetha. Igwazwe. Kusuke
umfowabo omkhulu abongele i-
dlozi, elinika ukudla loko nje-
ngoba libakhumbule labahambela
Balinike lidle libabusise.

visit of idlozi snake

Noma kwenda intombi bekuthi
enkundleni kuthethelele umfowabo
kayise ngoba uyise kanamandla.

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

Bekuthi noma umnumzane e-
hlabile nje ekhaya, ethulele um-
fowabo omkhulu, amethulele inso-
nyama. Ongemva kwakhe, amethu-
lele umhlubulo. Isihloko solimi
lwenkomo sidliwe yintombazana
encane yikhona zobuyela esibaye-
ni zonke izinkomo zamantomba-
zana.

Uma kufiwe, kufe indoda, um-
fowabo unamandla okungena um-
kakhe Amzalele. Abambe umuzi
ungachitheki.

Konke loku ke kuyintlonipho
yokuhlonipha abafowabo yise
womuntu. Nabafowabo bomuntu.

Kungumthetho futhi ukuba ku-
thi uma intombi iganile, yendile,
ihambele ekhaya. Noma iya ko-
phinda imikhondo, noma imane
ibakhumbule nje iya kobabona.
Kuyintlonipho kunina, nakuba
fazi bababfowabo ukuba kuthi

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353

K13/27

uma isibuyela emuva hayethwese
ukudla okuluhlaza iye kophekela
umkhwenyana. Akufanele ithi
intombazana ihambele ekhaya, ize
ithi la seyibuyela emzini wayo,
ihambe ingethwele lutho lokuya ko-
phekela umyeni wayo. Loko ku
ngayikhalisa. Loko kuyintlonipho
yabafazi babafowabo, behlonipha u-
dadewabo womyeni wabo.

Kwakuye kuthi la kuhlatshwe
ibeka lentombi, ibizwe. Ifike nga-
yizolo. Iyidle inyama nangaku-
sasa. Kuthi ke ngosuku ebuyela
ngalo emzini, ihambe yethwele um-
hlubulo webeka layo. Iye kodla
nabasemzini wayo.

Uma intombazana seyaphuma
yaya kokwenda, ayisenalo ilungelo
lokukhuluma izindaba zalapha iza-
lwa khona. Iyathula nje inga-
phenduli noma ikhona. Izihlonipha
Ize icelwe ukuthi ake uphendule

353

K13/27

nawe bani. Iphendule ke. Ngoba uma idinde iphendule ingamenyiwe, bazoyethuka abafazi babafowabo bathi ayihambe iye konquma emzini wayo. Lapha yaphuma ngesango. Ayimenywe muntu ukunguma izindaba lapha.

Kuyintlonipho yendodakazi ukuba ingendeli ekhaya, ngoba bazoyethuka abalobokazi bathi yehlulwe umendo. Ingabi nasithunzi.

Kanti futhi kuyintlonipho yayo, uma igulelwa yingane, ishintshe iz isikhundla. Iye kubo nomntwana. Aze aphile. Ibuye ke. Ibuye iphethe ukudla.

Kubafana belamana, noma be Zalana, kuye kuthi uma omunye ethola icala, bahlangane. Bakhulume, Basizane.

Njengoba nje, uma [illegible]unye eganwa, bayaye bamsize lowo oganiweyo. Onembuzi amuphe imbuzi. Onenko

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353 K13/27

mo amuphe inkomo. Kuthi noma efisa ukwebobeka ezinye izinkomo kumfowabo, uma yena enazo, kepha engakaganwa, amzwele impela amebobeke. Nayo ke abuye ambuyisele. Ngaleyondlela, ke, bayahloniphana.

Umzala wakho wawungeke umgane, noma kuthiwa umzala u Zalindodana, nje. Futhi wawungeke umephuce intombi yakhe. Uyamhlonipha ngoba sihlobo sakho.

Abantwana bomfowabo yihlo, ngabafowenu impela. Nabantwana bakamalumakho, zihlobo zakho impela. Ezingangabo abafowenu. Ubahloniphisa okwabafowenu.

19.

Indlela yokuhlonipha bonke lababantu abehlukenayo abazihlobo ngiyilalile ngaphezulu la ngi kuluma ngabo.

Lezihlobo zakho kulungile

uma uzejwayele kakhulu. Futhi nesifuba sakho ungasikhiphla kuzo uma zingaginkligwanga likhashi esifubeni.

Kubazali bakho, uthi baba, uthi mama. Kwabakhulu bakho uthi babamkhulu, uthi gogo. Kubafowabo yihlo uthi baba omncane, ubabakazi. Kubafowabo nawodadewabo banyoko uthi malume uthi mamakazi. Kwabakwenu uthi mfowethu, uthi dadewethu. Kubantwana babafowabo yihlo, uthi mfowethu, uthi dadewethu. Kubantwana bakamfowabo nyoko uthi mzala. Kubantwana bakadadewabo nyoko uthi kanina. Kumntanendodakazi ~~uthi mshana~~ nowendodana yakho uthi mzukulu. Umnta kadadewenu othi ngumshana yena athi malume.

Umshana uyaya kokwemula kumalume wakhe nowomfana aye

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

K13/27

353
kocela inkomo yokulobola kumalume wakhe. Ma kube nyalo ke nabantwana bakamalume bayobuya bazofuna izinto kubo labashana uma benda noma bendiwa.

Zonke lezihlobo uma zifikelwe umsebenzi zinelungelo ukuya kokhala zicele impahla kwezinye uma zinomsebenzi. Lowo onike omunye, naye uyobuya azonikwa kona loko okwatholwa omunye, ngoba imikhombe iya ngokwenananana.

Njengoba nje, uma intombazana yenda, sekuzwakele uko ilanga lokuthi makucwiliswe, iye iphume ekhaya ihambele izihlobo zayo zonke iye kophukula.

Ifike koninalume ingene. Bayinike isicephu bethi mayihlale. isithatha isiphonse laphaya ihlale phansi. Bayibingelele. Izithulele

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353 K13/27

nje. Bayiphakele ukudla. Ikubuke
nje. Boze babone ukuthi kanti
izophukula. Babe sebeyinika
izinto ke. Noba yisithebe, noba
yucansi noba yimbuzi, noba
yini nje engaba lusizo kuyo
ekwendeni kwayo. Ibe isihleka
ikhuluma ke idla. Iphume
idlulele koninakazi ifike ingene
ihlale phansi. Bayinike isicephu
sokuhlala. Isilahle laphaya. Bayi
~~nike uk~~ bingelele. Ingavumi.
Bayinike isicephu, isilahle.
Babone ukuthi uyaphukula
bamnike loko abamnika
kona.

Ibambe zonke izihloko zayo
intombazana. Ibambe iphukula
Bayiphe impahla. Uma umshado
ungakakhahlamezi, iphukule
kuze kube yingqwaba impahla
yayo. Iye nayo emzini wayo.

K13/27

Ukuziphatha kahle.

20.

Phela ngesiZulu umuntu u-
bingelelwa kanye. Kabingelelwa
kaningi. Uma njalo umbone e-
kuseni, uzothi, "Sakubona." uma
umbone emini, uzothi kunje,
"Sakubona. Uma njalo umbone
ntambama noma kusihlwa u-
zothi, "Sakubona. Akukho o-
kunye.

21.

Kunje kuthi ke uma umu-
ntu engena ekhaya, anikwe isi
gqiki, uma engowesilisa. Uma
engowesifazana anikwe isicephu.
Athi, ke, angahlala azinze, abe
sebingelelwa ke, kuthiwe, "Saku-
bona." Abe sethi, "Yebo." Uma
kungumuntu owaziwayo, ke, ku-
thiwe, "Usaphila?" abesethi, "Yebo
ngisaphila, ngingezwa nina." bathi
ke, "ayi, ke, nathi sisaphila."

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353

K13/27

Uma kungumuntu ongaziwa, kuthiwe, "Sakubona." avume athi, "yebo." Kube sekuthiwa, "Pho! Kuqhamuka kwaphi?" Akeseth sho indawo lapha eqhamuka khona. Kube sekuthiwa, "Pho! kuqondwephi?" Usesho ke lapha eqonde khona.

Sebemephulela ukudla ke bemnika edla, uma kukhona. Uma kungekho, sebemgayela idokwe lamabele, belipheka be lithi du, baliphakulele emcakulweni (ukhamba lokuphakela), bephaka ngengxwembe yoswela (usekwa) noma ngeyomuthi. Sebe beka phambi kwakhe ke, esedla ngokhezo.

Baqaphele kakhulu uma be mnika ukhezo, banganiniki olo mnumzane. Bangamphakeli emcakulweni womnumzane. Umnumza ne kadlelani nabantu. Unezitsha

zakhe adla ngazo, adlele kuzo. Zi-
zodwa ezezihambi.
Loku kwenziwa uma umuntu
engena, umbingelela ngoba e-
ngena.
Kanti naye kufanele afike
qede emnyango akhulekele, uku-
ze kwazeke ukuthi ungena nje
ukhala ngani.
Uma elambile uthi, "Eh!
Mnumzane! Esomhambi asingakanani
singangenso yenyoni! Nokupha
umuntu ukuzidumisa! Nokuncisha
umuntu, ukuzidumisa!"
Angene qede athi fofololo
phansi, ngasesililini samadoda
uma eyindoda; uma engowesi-
fazana ahlale ngakwesesifazana
isilili, enganqgongqothanga emnyango.
Abe sethi umuntu ongapha-
kathi, "au! Musa ukuhlala phansi
nasi isiqqiki, noma, ~~na~~ nasi isicephu;

353

K13/27

Manje usembingelela nje uyazi ukuthi ulambile ngoba uzwile lapha ekhulekela.

Usemlungisela ukudla ke uyamnika. Kanti noma ebe dimede wakhulekela ngokuthi Oh! Wena wakwabani!, wangena, uma kukhona ukudla bayamphakela.

Uma ekhulekela indawo yokulala, esihambi, futhi u zokusho athi, "Eh! Wena wasekuthini! Ngikhulekela ukufihl ikhanda ngedlule."

Usembingelela ke umnumzane embuza lapha eqhamuka khona nalapha eya khona. Esebuza nenkosi yakhe ukuthi ingubani. Nezikhulu zakubo.

Usengena ke unkosikazi nokudla ngomcakulo nezinkezo ngomgodlo. Usebeka phambi komnumzane. Uma kungumuntu ofane-

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353 K13/27

le uzombiza asondele badle bobobili emcakulweni. Uma ku-ngumuntu ongafanele kuzobe kulethwe ngemicakalo emibili. abesembiza ke umnumzane esondela. Emnika ukudla emkhiphela inokhezo emgodleni emnika.

Sebedla ke bethi du. Sebebeka phansi izinkezo bezeyamisa emcakulweni. Sebebiza amanzi ke bexuba bethi du. Be phuza.

Bela umthetho wesizulu a-kuphuzwa kusadliwa. Uma usubiza amanzi, wesuthi. Sekufanele lowo okunikeza amanzi asuse ukudla ngoba usengenisa amanzi ukuba uxube uphuze ngoba se wesuthi.

Umnumzane ke usekhomba ukuthi kendlalelwe kuyiphi

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

indawo. Ngoba phela uma kuyisihambi sendoda, kufanele silale lapha kulele khona umnumzane. Singalali kwenye indlu, ukuze kungabikho sidumo.
Uma kungesesilazana, naso sizolala endlini elele umnumzane, ukuze kungabikho sidumo. Sizokwendlalelwa nje esililini sabafazi silale kuse, pha, sivalelise sihambe.
Ngoba phela nazi kahle ukuthi izindlu zesintu zazingeramakamelo njengalezi esenizakha manje. Bekuye kwakhiwe nje indlu yesintu eyindilinga. Kube khona iziko phakathi nendlu. Uma ke umuntu engena ngomnyango, kuye kuthi ngasesandleni sakhe sokhohlo kube yisilili sabafazi. Ngakwesokunene ngesamadoda. abantu ke bakwazi kahle loko.

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

Manje ke noma kungekho sihambi esikhona, uma sekula-
lwa, izingane esezingamantombazana nabafana ziyaphuma
ziye elawini, ezincane zendlalelwe esililini sabafazi, ngo-
nina. Zilale ke zilale. Nonina endlale esililini sabafazi alale.
Nomnumzane alale esililini samadoda.

Kuzothi la sebebona ukuthi akusenakungena muntu, manje
nezingane sezilele, zibolile, abesembiza, ke, umnumzane, ebiza
umkakhe. Abe sevuka ehlola izingane zonke ukuthi zilele
kahle azembese nesezizambulile. Abone kahle ukuthi zilele zi-
bolile.

Abe senyonyoba, ke, eqa eya esililini samadoda, afike angene
embathe kumnumzane. Bathoko zisane ke. Kepha kakwazi

353

K13/27

ukuzunywa buthongo esengakumnumzane. Uzohlalela ovalwen njalo, noma bethokozisana, ashesh amshiye umnumzane kusemnand abange ukuthi nangomuso koba mnandi. Abuyele endaweni yakhe. Esilibini sakhe. Ziyakhala zitshwaza izinkuku awusaboni nokuthi uke weqa. Usebonga endaweni yakhe.

Nezingane zingaze zaqonda ukuthi uke abizwe. Zona zazi nje ukuthi unina ulala endaweni yakhe. Noyise ulala endaweni yakhe.

Abantu ke, abangenayo, noma bengena kumpondo zankomo, abakwazi ukubatholela. Ba zofica umnumzane elele endaweni yakhe nomkakhe elele endaweni yakhe. Babengamanono. Babebedlula laba bamakamelo. Buhle ubunono.

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

K13/27

353 Muhle umfazi avuke kumnyama noma ephuma kwakhe ekamelweni lingaphumi ilanga elele nendoda. Amanyala lawo. Noma ushadile. Thina bantu sibuka ku bunuku obubi, ukuba kuze kuhambe abantu emnyango umfazi eloku esesekamelweni kwakhe. Isuke ihluphekile leyo ndoda. Ingathathanga lutho. Yathatha inuku. Nibokuphawula loko bakithi ukuthi ubuntu buhleli kumuntu. Lento yobunuku siyi phawula kakhulu. Asazi ke kubantu abamhlophe nabo banemithetho yakubo.

Uma umuntu omdala ebingelela umuntu omncane uthi, "Sakubona banibani! Usaphila unyoko? Pho! Uyaphi?" abesemtshela ke ukuthi uphumaphi nokuthi uyaphi abesethi, "Hamba kahle ukhonze kunyoko.

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353

K13/27

Uma umuntu ebingelela untanga yakhe, uhleka ehamba laphaya. Uyaqala uyafika kuye; kade embizile ngesigqa ababizana ngaso. Usemxhawula emphindelela. Sebehleka bebuzana impilo. Bebuzana nokuthi omunye uphumaphi nokuthi uyaphi.

Uma kuhlangana abesilisa bobobili, noma kungabesifazana bobobili, baye bahlangane. Kube sengathi bayedlulana kuthi la benjengalaphaya, nje, baphendukelane beme.

Abe seqala omunye athi, "Sakubona." Aphendule omunye athi, "yebo" Sebebuzana nempilo. Sebe landisana ke ngayo impilo, ke. Sebebuzana nokuthi bayaphi nokuthi baphumaphi. Babe sebexhawulana njalo behluka na uma bazana.

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353 K13/27

Uma kuhlangana owesifazana nowesilisa bezihlobo, noma engumngani womyeni wakhe, bazohlangana nje omunye eqhamuka ngapha nomunye eqhamuka ngapha. Bahlangane kube sengathi bayedlulana nje, babe sebephendukelana.
Usethi owesifazana, Au Sakubona, wena wasekuthini. esevuma, bexhawulana. Owesifazana uxhawula ngazo zonke ngoba uyahlonipha phela. Uhlonipha umuntu wesilisa. Use hlehla njalo ema lapha ebemi khona. Usebambelela edolweni ngesandla sokudla. ngoba akufanele emele umuntu wesilisa. Sebebuzana impilo ke. Beshiyelana nogwayi la benako ukushiyelana.
Sebexoxa ke bebuye behlukana ke.

353

K13/27

Uma uhlangana nomuntu omkhulu yena uyazithulela nje. Wena umchezukele. Ube sewuthi ukumedlula, qede, uphenduke ume. Umbingelele avume. Uma kufanele, umxhawule ngazozonke. Uhlehle ke ume lapa ubumi khona. Kwesinye isikhathi angakunaki azihambele nobukhulu bakhe. Kwesinye isikhathi eme. Uma ke emile, umbuze impilo. Ukhuluma naye njalo ubambelele edolweni, kammelé. Abe sesho ke naye athi Cha sisaphila, singezwa nina nawe ke usho ukuthi cha nawe usaphila. Abesesuka njalo ehamba. Nawe ke uhambe.

Uma uhlangana nomfokazana uyambingelela nje wedlule. Kudle njalo ke uma kungumfokazana omaziyo, umbuze nempilo, kanye nempilo yabakubo. Uwalelise uhambe.

353 K13/27

Uma uvalelisa phela, noma yikubani, kufanele uthi, "Sala-kahle," uma kungukuthi nguwe osenendlela endi yokuba uyihambe; Uthi, "Hamba kahle," uma ku-nguwe osekhaya, uhleli. Kunguye lowo ovalelisa kuye, osezohamba. Kunjalo ke.

Uma uhlangana nomuntu osihambi, esendleleni, Niye ni-hlangane nedlulane isibangana nje, nibe senipendukelana. Abe sethi, "Aphelile Nkosikazi." Ube se uthi, "Sakubona!" Usevuma naye. Ube se uthi, "Aphele umphela wafuthi! Bekuqhamukwaphi?" Loku ukusho nje, usuhambelele edolweni, ngoba awunakuyi-mela indoda.

Isikutshela ke ithi, "Ngiqha-muka ekuthini ngiya ekuthini." Ube se uthi, "Cha, yelula uyofika besinda kobani." (ukusinda lo

353

K13/27

usho ukuba usazi ukuthi baya-
phuza emzini oyikuthi).
Usebonga ke, naye, usephike-
lela phambili. Kokunye afike
asinde ngempela kulowo muzi a-
myalele wona.
Uma indoda ifica owesifazana
na esebenza endle, ithi nje lapha
idlula ngakuye, abe sethi, "Ake
ungishiyele baba, bo!" Noma ithi
"Ngekhala lakho baba, bo!" Abe
sesima lomuntu. Uselandula, ethi,
"Phinde! mama!" Usekhipha i-
shungu lakhe njalo, ngoba phela
ugwayi ubenzwa ulandulwa.
Usemchathazela ke esa-
ndleni sobunxele, ngoba u-
khangezwa ngaso. Uyawe-
mukela, uyabuza uthi, "pho!
Kuqhamukaphi?" amtshele.
"Kuyiwaphi?" amtshele. Abe
se ibuza indoda lapha inga-
sinda khona. Usezilayela. Isi-

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353 K13/27

valelisa njalo" ihamba.

~~23.~~ 22

Uma umuntu omdala ehla ngana nomuntu omusha, kufanele bahlangane, bedlulane isikangana, qede beme bobabili kube sekuqala omdala ethi "Sakubona!" Uservuma omncane, evuma ngokuthobeka, ethi, "yebo." Usebuza omdala ethi, "Pho! wena ungumfana noma uyintombazana kabani?" Usezisho. Usebuza ethi, "basahamba kwenu?" usevuma. Athi, "Ungikhonzele kuyihlo noma kunyoko." Usebuza umntwana lowo ethi, "ngothi, kukhonze bani? Usemtshela ethi, "Wothi kukhonze ubani wasekuthini." esethi umntwana "oh!" Usemxhawula njalo, ethi, hamba mntanami." Sebehlukana njalo.

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353

K13/27

Uma umuntu omkhulu ehlangana nomfokazana, kuzoba ngumfokazana ozothi, "Wena wasekuthini!" abe sephenduka umuntu omkhulu, ethi sakubona usevuma, ethi "Buthelezi," uma kungowakwa Buthelezi. Usedlula njalo ezihambela umuntu omkhulu.

23.

Uma umuntu ekhulekela esihlotsheni sakhe segazi, uyaye athi, "Eh! Sibanibani, embiza ngesibongo sakhe. Noma athi, Wena wase-Mgazini, uma igama lomuzi wakhe ku yiseMgazini. Noma athi Eh! Cijimpi, uma ibutho lakhe kungu Cijimpi.

Uma umuntu ekhulekela kumngani wakhe, naye umbiza ngaso isibongo sakhe, noma asho isimbo ababizana ngaso, noma amkhulekele ngegama lebutho lakhe,

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

K13/27

353

noma ngegama lomuzi wakubo.
Uma owesilisa ekhulekela ko wesifazana, ukhulekela ngegama lomnumzane wakhona, noma engekho, ngoba akuzange kukhulekelwe kumfazi. Umfazi kanamuzi.
Uma umuntu ekhulekela enkosini, ufaye athi "Ndabezitha!"
Uma ekhulekela induna, uthi "Nduna kaNdaba!" Kube kwenele loko ngoba ungeke phela wande namazwi kumuntu omkhulu.

24.

Kwakuba kubi kabi uma umuntu ekhomba omunye ngomunwe. Kuthiwe umkhomba ngenjumbane yomthakathi.
Ngoba phela umkhomba ngomunwe wesikhombisa, athi, "Wena!" "Ngokulungisa!" Kube wedelele lowo. Ngoba phela umthakathi ukhomba umuntu ngenjumbane, nje, uqcobe umuthi kulomunwe

pointing at

353

K13/27

wakhe akukhomba ngawo. Wena
ke uzokwenela ukukhonywa nje
ubusugongobala njalo ufa.
Okunye futhi, ngaphandle
kwenjumbane leyo, usuke ekwe-
delela kabi umuntu ekukho-
mba ngomunwe wesikhombisa.
Ngoba lomunwe mubi. Uthi
nxashane usulephake waliqeda
ibodwe, uthathe wona lomunwe
ukhothe ngawo amanembe
wesulele emlonyeni wakho.
Uma ke ukhomba ngalomunwe
uyamedelela lowo muntu, uthi ku-
ye kanto yalutho. Ukhotha
ingoloyi yebodwe lakwenu, ayi-
nyale ngomlomo wakhe.
Okunye futhi, yena lomuntu
okhomba ngenjumbane, ulahlwa
yiyo injumbane yakhe, imboni-
se ukuthi uyedelela. Ngoba
ubobona nje nawe. Ngesikhathi

ethi, "Wena!" Kuye kwesuke lo-
munwe wenjumbane uthi nawo,
"Wena!" Isithupha sikhombe
eceleni. Kuthi ke leminwe emi-
thathu ngocikishane yona isho
ikhombe umniniyo. Isho kuye
ukuthi Wena kathathu.

Nawe nje ubake wenze uzibonela
lo owodwa wenjumbane, wenza
intando yakho. Le emithathu
Isho kuwe kona loko obe ukusho
kumuntu.

Ngakoke wedelele umuntu
osuke ekhomba omunye. Kana-
ndlela. Ungowokushaywa. Wa-
yeshaywa kithi kwaMahamba-
ehlala.

Futhi kithi, yayithi uma ingane
ithunyiwe, ingathi nxashane ifika
emzini lapha ithunywe khona gode
ime emnyango. Yayingena. Ikhu-
lume loko ekuthunyiwe. Iphendulwe
Iphume ihambe.

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353 K13/27

Akufanele kuthi lapha kuhleli abantu abadala, kube khona ingane noma ngumuntu omdala ozohambe ema ngaphandle kwendlu elalela ukuthi kukhulu-nywani.

Uma ebonwa umuntu enza lowomkhuba, uyashaywa. Unomkhuba omubi. Wenza okungenziwa. Afundanga kahle kuyise nakunina. Kashaywe ke.

Wenziwa yini ukuthanda ukuzwa imfihlo yabantu abadala? Ufuna ukuxabanisa izwe. Uyintatheli. Kashaywe ke.

Futhi kwakuye kuthi uma kudliwa, adle ngokhezo umnumzane. Amakhosikazi nezingane zidle ngezandla. Kuthi ke njalo uma sekufa khona umfana oseyinsizwana, naye abe nokhezo lwakhe. Nenkosikazi ke yayiba nalo nje, noma ya

eating

yingalusebenzisi ngaso sonke isikhathi. Ngoba babeye badle nje ngezandla nabantwana bonke bamantombazana nabafana. Kuthi ke nxashane ethanda adle nje yena ngokhezo lwakhe.

Izintombi zona zazize zishade zigcagce zidla ngezandla. Koze kuthi, ke, sezigcagcile, nje sezize zanikwa namasi emzini, zilande ukhezo nokhamba kuko lokudlela amasi, amasi.

Kube sekuthi ke umyeni acije ukhezo lomkakhe ke lokudla ukudla. Uma ke esadla ngokhezo, loko kusho ukuthi useyingumfazi walapho ekhaya.

Umlobokazi ubengeke adle ngokhezo emzini ngoba uqhoshela uyise womyeni wakhe uma edla ngokhezo.

Yonke lento ibonisa ukuthi umuntu wakhuliswa ngendlela enjani

Kwakuye kuthi uma umnumzane noma umuntu omdala, ekade edla, ashiyele noba yimuphi umntwana.

Kube sekuthi ke umntwana lowo onikwe nguyise ukudla okuseleyo, athathe ugkhezo alugeze alwesule aye kolufaka emgodleni, qede, abuye azokudla ngesandla ukudla akushiyelwe nguyise. Akuqede. Ageze umcakulo, awumboze emsamu, abuye ashanele lapha bekudlela khona uyise.

Nina niyabe nibuza izinto ezazenziwa kuqala nje, lafa lafa elalilihle kakhulu. Kwakubuswa kuqala. Ingane yayizazi ukuthi iyingane yayingeke igange ngokudla ngokhezo iqhoshele uyise. Isitsha sikayise ibisilungisa kahle isibeke kahle endaweni yaso.

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353 K13/ 27

Ibingamphenduli uyise. Ubungeke uyibone intombazana ima namadoda ayo obala, phambi kwabafowabo, angisakhulumi ngoyise.

Ibithi noma ithanda ukuxoxa nabangani bayo, iphume iye ensimini iye kolinda amabele. Bafike ke abafokazi. Kuxoxwe kube nje. Kepha obala nje, phinde, wawungeke uyazele intombazana ukuthi iqomile. Wawuze ubone ngokuba isigana nje, [illegible]a ubone ngoba seyicelwa nje.

Uma umfana ethanda ukukhuluma nentombazana, ubengeke ayimise endleleni. Ubeyibonela ihlane. Akhulume nayo. Uma ebona abafowabo, noma zihlobo zayo noba ngabantu bangakubo, abakhelene nayo, la ethi usayimisile ehlane, alale phansi ngesisu, ahulubuke ngaso aze ayosithela kubo, agaqe nga

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

madolo, asukume akhokhobe. Athathele ngejubane, abaleke impela. Enziwa kuhlonipha. Kepha intombi abe eyithanda yona. Engenakuzenza isiphoxo, esafunda kahle kuyise nakunina.

25.

Umzali ubefihlelwa yonke into. Intombi ibize igane nje, uyise nonina bengazi. Nensizwa ibize ibonakale ngoba isifuna ukwendiwa nje, ukuthi kanti uhamba nje uyathandwa.

Beziwadla belindile abazali. Ubengaze abe sesilingweni sokumphikela umntanakhe. Kanti umntwana ukwenzile loko. Umntwana ekhaya ubelingisa inja. Yona eyaye iphume ekhaya iye njengalaphaya! Ifike khona idle amaqanda, kanti ayiwadli ekhaya. Umniniyo a-

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

ngaze aphike athi inja yakhe ayiwadli amaqanda, kanti iwadlile.

Umzali ubehloniswa ngokungaphendulwa ma ethetha. Noma ekushaya ungaphindisi. Uma u shaya uyihlo nonyoko, ungadelwa yizwe lonke.

Umzali ubumhlonipha ngokuba uthumeke. Umsebenzele yonke imi sebenzi yakhe ngenhliziyo enhle.

Umuntu omdala ubethi nxa shane ekuthuma ungenqabi na ekhuluma nawe, uthambise amehlo ukhophoze. Ungambeki ofithini.

Umuntu omkhulu ubehloniswa njengoba kuhloniswa umzali. Noma esuza bekungaphinyiswa. Bekushaywa izingane kuthiwe zisuzelani. Njengesiga lesi esithi, "Kwathula kwathi du sengathi kusuze umuntu omkhulu."

353

K13/27.

Bekuthi noma uhlangana naye endleleni, ekuthuma kude, kanti ubusathunywe ngabazali bakho, futhi ulambile, kuphu the indlela leyo obe uthi uya kuyo, noma ulambile. Uye lapho uthunywa khona ngumuntu omkhulu. Ungali kuye.

Nenkosi futhi uma imeme ingqina bekuphuma ukkhukhulela ngqoqo. Noma imeme imbizo bekuphuma ukhukhulela ngqoqo. Belihlonishwa izwi lenkosi kakhulu.

26.

education

Umuntu ubekufunda ekhaya kwabo, ukuziphatha kahle. athi ke umfana uma eselusa, afunde endle ezinggqweleni, ukuziphatha kahle. Futhi lapha esebonga, afunde ezinsizweni ukuziphatha kahle.

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

K13/27

Ithi intombazana lapha isiqala ukulinda, ifunde emaqhikizeni ukuziphatha kahle. Uma isilitshitshi, ifunde ezinkehlini ukuziphatha kahle. Ize yende ifunda kwabanye.

27 Umuntu oluhlaza ubeshaywa. Noma engumfana ophambana nehlombe ushaywa zinduku. Nentombazana ephambana nehlombe ibishaywa. Ifunde ngenduku.

28 Uma umfana ephoqa intombazana ubehlawula ngenkomo. Uma intombazana yethuke enye, ibiyihlawula ngenkomo. Iyinikwe ngunyise.

Uma umlobokazi ethuke umyeni ngonina ubeya kubo aye kolanda inkomo amhlawule.

Umlobokazi ubengeqeli ngasesililini sikayise womyeni. Noma eyedwa, enengane yakhe ese igaqa yeqe ifike ichithe into esilili, ka

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

kwazi ukuphuthuma. Uze aye
kobiza umakhelwane azokumqo
qela loko okoniwe yingane yakhe
Uma eke weqa, uzohlawula ngenk
mo ikhishwe nguyise. Ngoba
uma umlobokazi eqa eya esilili
sikayise womyeni wakhe, kusho
ukuthi ulala naye.

Konke lokho ku yikuziphatha
kabi.

(bride's behaviour rules)

Umlobokazi ubengangeni esibaye
ni sasemzini wakhe. Wafundisw
esekubo ukuthi kuyahlonishwa
emzini. Noma eswele ubulongwe
ezosinda, kakwazi ukungena
esibayeni abuthathe. Uganile
lapha ekhaya. Uyasihlonipha
isibaya sakhona.

Uma kungekho muntu ekhaya
ubeze aye komuntu umuzi
anxuse ingane imthathele ubulo-
ngwe asinde esilili sikanina

K13/27

353

sodwa. Angasindi kwesikayise.
Noma kuggashula ithole liye
kokwanyisa unina kungaka-
sengwa, bekuthi uma kunge-
kho muntu, aze aye komunye
umuzi abanxuse bambambele
ithole baliwalele bona. Namasi
kawadli oze awanikwe. Nase-
sibayeni oze angeniswe mhla
kuhlatshwa inkomo yokwemuli-
sa intombi yakhe yamazibu-
lo, noma mhla kugcagca
umfazi womfana wakhe we
zibulo, eya kokhama ama-
thumbu esibayeni, noma
eya kobuqa umswani we-
nkomo yokwemulisa intombi
yakhe. Kunjalo ke ukuhamba.
Uma eke wephula omunye wa
lemithetho, uya kubo ulanda
inkomo ahlawule. Uma enga
kwenzi loko uzofulathelwa
amadlozi. Ambambe la ethi

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

uyazala. Kuze kushwelezwe kanduba akhululeke. Amadlozi athandi umfazi achachaze azenzele ngokubona emzini wendoda. Ambamba manje.

II.

17 Ukwethembisana. Ukuganana.

Note Izintlobo zokuganana.

Ngizoqala ngendaba ekhona yohlobo lokuganana kwabantu okwakufanele bahlangane bendane.

Kuthe ngesikhathi sekubusa uMpande, wayeye abe namadoda awakhethayo azoba yizethenjwa zakhe. Kuthi lapha exakekile awanike abantu abazohloma baye kokulwa nezitha, beholwa yilamadoda. Ukuba kwakunganamuhla kwakuyothiwa zinduna. Kepha ngaleso sikhathi u-

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353

K13/27

Mpande wayethi ngamaNxusa.
UJojo Khoza, wabe elinxusa likaMpande. Kuthe ngelinye ilanga uMpande wawaphaka amanxusa akhe, aya eSwazini eya komdlela izinkomo khona.
Lwaba yilelo nxusa lahamba nempi eliyiholayo.
Manje ke, bafika eSwazini. Lingene lelo nxusa nempi yalo. Ahlabane amaSwazi baphele abantu, abaleke amanxusa.
Njalo libe lisangene lelo ashaye abeke phansi amaSwazi libaleke. Bafe abafayo.
Phoke! UJojo wabe liqhawe. Wathi ukuba alwe, abaleka amaSwazi. Waba yiloku eqhubekela phambili, elandela amaSwazi ebaleka.
Wayidlela inkosi imihlambi ngemihlambi yezinkomo zamaSwazi ezabe zikhuluphele zi

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

tebezela.

Lawa amanye amanxusa ase baleke aya kohlala uJojo enkosini. Afike asho ukuthi uJojo useyiqedile impi yenkosi uyayi qongqa yje kuphela, akusayiwa nga kangwane lapha bekuthiwa kuyiwa khona. UJojo uvuke inja endleleni. Nawolawo manxusa athi asinde ngokulambisa, asizwa lijubane lawo. asezobikela inkosi.

UJojo wabe esilomo senkosi, Eliqhawe. Ehlabana. Enezigu zomnyezane ezigaxe kakhulu.

Phoke! Uma usuhlaliwe enkosini, inkosi izwa ngandlebenye. Ayibuyi ibuzisise. Ibamba lentulo. Yenziwa ngoba ibulawa khona endlunkulu, ibulawe yizo izethenjwa zayo.

Yandele yezwa ukuthi uJojo useba qedile abantu benkosi, yathi kw-

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

K13/27

manxusa amcebileyo kahambe aye kombulala endleleni angafiki nasekhaya.

Ayesebuyela emuva ke esehlomile lamanxusa. Ahlangana naye uJojo esikizela nemihlambi yezinkomo neyezimvu ethi uyisa enkosini njengoba yabe ibathume ukuthi ayiye kobadlela abaye koyidlela izinkomo eSwazini.

Bonele ukumbona nje, bamgwaza bamjuqa. Waphela khona lapho. Yahlakazeka impi yakhe. Umfana obethwele icansi lakhe walilahla wabaleka waya ekhaya kumkakhe waya kobika ukuthi uJojo usele.

Amanxusa lawo ahlala khona lapho, ahlaba izinkomo adla, kwaze kwaphela izinsuku. Ayeseziqhuba lezi eziseleyo aya nazo enkosini afike abika u-

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353

K13/27

kusthi ambulele qede uJojo aye
sethola imboko yokwedlulela
eSwazini. Afike adlela inkosi
nazi izinkomo. Esho zona lezi
zikaJojo.
Yabonga inkosi yathi basebenzi
le. Kanti ikhohliswa ngamanxusa
ebulala uJojo elungisa.
Kwaba njalo ke ukufa kuka
Jojo.
Ufa njalo ubeganiwe wagca-
gciselwa intombi yaseMancwa-
ngeni. Yabe ifelwa kabi.
Yayinamasu asihlanu, kunyi-
sisu lesi sesithupha. Ufa
nje uyishiya nesisu. Zonke
lezingane ezintlanu azikho.
Izingane zakhe zazinenya-
mazane enkulu. Zinokha-
khayi olukhulu, Luthi lu-
ngashona phakathi, aphela
umntwana. Bonke kwaku
njalo.

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353

K13/27

Manje ke, wanele wafika umfana owayethwele icansi likaJojo ebika ethi uJojo usele, yakhala inkosikazi yakhe, uKaMncwanga. Yakhala qede yathutha yabuyela kubo inesisu, yabika ukuthi uJojo usele empini.

Bakhathazeka kakhulu abanewabo. Bekhathazwa yingoba udadewabo azalela phansi kanti futhi usele nesisu.

Manje ke base bemthatha beya naye kuMlangeni inyanga. Igama lakhe ngisalilibele. Ngobuye ngilibale ngingalithola. Befike bethi, Thola wena wakwaMlangeni. Nansi intombazana yakwethu. Ibiyende uJojo inxusa lenkosi uMpande. Manje, uJojo usele empini.

Udadewethu lo, kazalanga. Wazalela phansi namanje nje wethwele into esingayiqedi ukuthi iyini.

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353

K13/27

uMlangeni wethaba. Wathi, "ngi yabonga nina bakwaMncwanga! Nangethulela umfazi omuhle kanga ka. Wafika esengiphathele nge- sisu. Impela anisabuyeli naye emuva.

Nithe konje amasu akhe asemangaki? Bathi, "Asihlanu. Asithupha ngesisu lesi. Wathi, "hambani siye esibayeni." Wazi buyisa umfana Zegcwala isibaya uJojo wayelinxusa. Isitsha sakhe kwakungamashumi amabili anesihlanu ayesabelwe yinkosi.

Wathi uMlangeni, mina ngilobolela uJojo ngoba yintombi yakhe le. Ngicela idlozi elihle kuye. Washaya amashumi amabili ezinkomo esibayeni, wanika abafana bakwaMncwanga.

Washaya inkomo yomuvo wathi ngethabela umqhoyiso lo. awu

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

numethe. Sengathi abaphansi banga ngibeka njalo, ngoba bangiphe inkomokazi ese ifakile. Izale kahle ibe yinsengwakazi yami. Nami ngidle ngesuthe.

Wayesekhomba enye inkomo ekhuluphele, wathi Nansi inkomo engicola ngayo umlobokazi wami. Waphinda wakhomba enye ekhuluphele, wathi, Nansi inkomo engicola ngayo nina balamu bami.

Zagwazwa njalo lezonkomo zombili ngalo lelolanga. Kwase kwesweleka utshwala, loku akubangakho thuba lokuphisa, naphezu kokuba uMlangeni wabe engenamfazi.

Wabuyela khona futhi esibayeni wakhomba inkabi ekhuluphele wathi nansi inkabi yenu. Yihlabeni. Yiyona ezoba utshwala benu balamu bami.

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

Bayigwaza. Bayidla inyama baze bayibuka. Bayethwala ke le yotshwala. Bafika ekhaya be- sindwa yinyama, Otshwayo! Ba- mangala nje nabantu sebebona abafana basemancwangeni beza besikizela nomhlambi wezinkomo ezingamashumi amabili nenkomo.

Bayixoxa ke indaba. Nokuthi umkhusu lo, yibona tshwala ababuphekelwe umkhwenyana uMlangeni. Izinkomo lezi sezi- lobole udadewabo obengohluphekile Bakhomba inkomo yomqhoyiso bayinika umlobokazi, womfana omkhulu, loku unina wabe engasekho.

Bangcwenga abafazi bekikize- la.

Kwaphiswa njalo. Bathi bungavuthwa, waqwazwa umqho- yiso. Badla abafazi bathi du,

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

baze bayethwala ababemenyiwe.

Umlobokazi wathi kubo, "Bekani ingane kababa ayidli lutho lapha yendele khona. Yendele emfohlweni ayinanina. Ngizokunikiza khona manje, bafazi, ke ningiphe izitsha zokudla siye kobonga umqhoyiso kumkhwenyethu. Ningabupha utshwala, ngoba kabuphuzi. Nasemsindweni wakhe waphisa inyama. Niphathe ukudla.

Nempela wayimema eyabafazi umlobokazi kaMncwanga.

Babengasithetha isithembu lababafana bakaMncwanga bobabili, ngokwelamana kwabo.

Umfazi omkhulu womfana omkhulu, wakhipha izitsha zokudla ezilishumi nesihlanu ezinkulu. Umfazi omncane wakhipha amaqoma angamashumi namaqoma amabili.

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

Abafazi abadla inyama bonke bafika bethwele, izintāmo zishone phakathi. Babengamashumi amane nabafazi abathathu.

Ukudla sekuhlangene konke kwaba ngamashumi asishiyagalolunye.

Kwanxuswa namadoda abethwalisa, ngoba kwakuzosala phansi loku kwabalobokazi.

Uthe ethuka uMlangeni wayezwa ngehlobo nje labafazi. Ngoba namadoda lawa amenyiwe asengabafazi. Izinduku zisele ekhaya. Ethwele ekhanda nawo ezikhulu izitsha. Izintamo se zishone phakathi. Sekuzwakala ngamazwi odwa ukuthi kanti ngamadoda lawa. Kubonakale nangamabeshu nezinene ukuthi kanti ngamadoda lawa Usehleka uMlangeni. Usekikizela

353

K13/27

~~uKa~~ Kamncwanga.
Sebengena ngekhulu ihubo, bethi, "Uyaphi kamntanakho!" Kwase kubaqacela ke ukuthi lababantu bethwalele umntwana wabo ukudla, bazobonda. ngoba lihubo lihutshwa la kungena umbondo ekhaya.
Sebehlala bethi du. Ukudla sebekubeke laphaya emsamu.
Usengena uMlangeni ebabingelela. Usengena uKamncwanga ebabingelela. Usethetha ke uMlangeni, ethi, "Hau! Nina basemzini, nikuyisaphi lokudla?" Bathi, "Silethele umntwana wethu!" abuye athi, "Hau! Nina basemzini, ningenzani kodwa? Anabe nisangitshela? Ngiphise notshwala?" Bathi, sabona ngawe ukuthi utshwala abuphiswa. Awusitshelanga mhla ugcagca!" Sekubuye kuhlekwa

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

kuthiwa nggokotho!

Kasabi nasikhundla ~~ufojo~~ uMlangeni. Usephuma, bethi ukukhulukhuluma nomkakhe. Usethi kubafana ake babuyise izinkomo. Sezibuya, zingena esibayeni.

Usebuyela kubakhwekazi bakhe ebuza okunguyena mkhwekazi omkhulu. Bemkhomba. Esethi nizibulele ngendlala ke mkhwekazi wami. Besiyophisa nokuphisa. Woza ke. Usemlandela njalo.

Sebeye-bema ebaleni. Usekhomba inkabi ekhuluphele uMlangeni. Ethi, "Naku ke ukudla kwenu, mkhwekazi wami."

Usengena naye ke endlini efika ebatshela ukuthi naku ukudla kwenu ekhomba yona inkomo leyo, isimi ebaleni,

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353 K13/27

iqondene nomnyango.

Sebebonga kakhulu. Sekwesuka amadoda egiya, lawa afike namboxdo. esebolėka umkhonto kumkhwenyana, eyigwaza. Eyihlinza eyithi du, eyehlukanisa izitho.

Eyibeahlela, eyifaka eziko. Esekhipha umkhono, nomlenze. Wosiwa wadliwa.

Bathe besadla inyama yokosa babengena abakhelwane, bengena nezitsha zokudla.

Badla abantu basenzini. Abanye bafika notshwala. Kwaphuzwa. Kwephulwa inyama kwadliwa bachitheka.

Ukukhululeka koKamncwanga.

Wasale wabeletha umkamlangeni. Wabeletha intombi. Ngaleso sikhathi kwase kubasa

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353

K13/27

uCetshwayo.

Lengane yakhathaza kakhulu yaba nokhakhayi olukhulu kabi. Ikhanda lehlukana izingcezu ezine. Kwaba kubi kabi. Kwabonakala ukuthi unenyamazane enkulu umntwana.

Kwamkhanyela uKamnowanga ukuthi izofa lengane ilandele abanye abazayo.

Kwazisa ukuthi uMlangeni lo, ende kuye, yinyanga ngempela. Wabuka wabuka uMlangeni wathi, "Ngizoyelapha impela lengane. Konje kuthiwa umuntu kazelapheli, mina ngizoyelapha nempela angizelapheli. Ngelaphela uJojo. Nababaphansi bayangizwa. Akukho muntu ongabe esalishinga igama lakhe emhlabeni nakancane njengoJojo nje."

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353 K13/27

Wavula izikhwama zakhe u~~Joj~~
uMlangeni. Wachitha. Wakhetha
izinyamazane zonke, waziqoba wa
shisa udengezi wazishisa, wamnu-
kisa umntwana.

Wakhetha onke amakhubalo wa-
qoba wathungisa athungiswayo, wam-
nukisa. Wapheka awezithobo wa-
nthoba umntwana wafudumeza
afudumezwayo waphuzisa waboja
ayizimbiza wawenza njengokwe-
nziwa kwawo. Ayisiphungo wa
phungisa.

Wakha amakhambi aluhlaza,
waboja waphuzisa. wageza wa
thoba waphalazisa. Wenza konke.

Uthe ethuka, yayihlala ingane. Wa
walazisa eboja nangobisi, wathi e-
bona, yayigaqa ingane. Wathi ebona
yayihamba ngodonga, imangε-
zinto. Wathi ezwa bebethi,
"Yedana!!" Au! Kwangathi liphupho

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

nekhanda seliqinile. Sekungelomuntu ngempela. Wacathula umntwana wasuka wahamba wagijima. yaphela indaba yokucokiziswa.

Au! Au! Ukujabula okwaba khona koKaMncwanga, ebona ingane yakhe ikhona! Kwaba kukhulu. Kwathi kuka Mlangeni kwaba ngundlela.

NaKaka Mncwanga, abalamu baka Mlangeni, bamthanda kakhulu umkhwenyawabo. Babona ukuthi-kanti udadewabo wendela kumuntu onenthliziyo entle. Uphatheka kahle. Futhi ukhulupheIe. Futhi ukhululekile endlini kwakhe. Kafani nomfazi owalahlekelelwa umendo wabuye wa phuma wayo kokwenda kwenye indawo.

Umntwana lo, igama lakhe kwaba ngu Hluphekile. Wakhula waba yintombazana. Uyayiyoza

ke uHluphekile uthi, "He! Mina nga-
ke ngabusa. Ngathi lapha sengi-
yintombazana, nje, sengihlakani-
phile, ubaba uMlangeni, wathi
abangakhohlwa ngokungithuma.
abazenzele bona imisebenzi yabo.
Mina ngihlale nje. Ngithi uma
ngiya emfuleni kube ngenzela
ukuba ngiye kogeza umzimba.
Kwazisa nokuthi umama wa
yengumuntu ebula. Esheshe azi
sukele azenzele izinto.
Ngakhula ngizigabisa kakhu-
lu, ngidudwa nangubaba eloku
engibonga ethi ngiyinkosazana
yakhe enhle. Kafuni ithinte
umsebenzi.
Wayesebuye ezala nje umama
Izingane zakhe zaphila kahle.
Abafana ababili namantombaza-
na amabili.
Ubaba wangithanda kakhulu.

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

Njengoba ayeyinyanga aloku efika nenyama yezimbuzi njalo, yethwelwe yuhlaka lwakhe. Siyidle njalo inyama. Abe sengibekela eyami engiyoyidla ngakusasa.

Kuthi ke ngakusasa ayethule angibize. Ngiyenike ugqoko. Aliqobe ikhutha, silidle sobabili. Kwesinye isikhathi silifudumeze emalahleni, kwesinye isikhathi silidle libanda.

Kuthe noma sengiyintombi, ngasebenza ukuhlusha ubuhlalu bami nobesoka lami. Ngeluka amacansi ami nezithebe nezicephu kwakuphela. Phinde ukulima nokugaya. Ngathi ngiphatheke kahle.

Kuthi noma ngiye kogadla (kwaziwe ukuthi ngisemzini uma ngifunwa ngingabonwa), ubaba athi angekhanyelwe igula lami.

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

ngithi Ngibuya ngifike selingizangqondo ngivube ngidle. Ngakhuluphala ngatebezela.

Bafike abafana bezozikhalela. Ngibaphendule ngithi, "Lapha bengiphisekeleni? Lapha bengibize ezani?" "Zaze zathi izinsizwa ngingu-Sphisekeleni."

Ngizigconya! Ngichopha kukuphela ngithi ngiyabusa. Kepha ngaze ngaqoma uMziwakhe Maphumulo. Ngalithanda kakhulu isoka lami. Lilihle kakhulu. Ngaze ngathi ngenthiziyo Impela sofa silahlane nalomuntu Naye engithanda.

Kwaze kwaphela iminyaka yaba mibili sithandene. Kuthe ngowesithathu kwafika umuntu nje emfushane. Emncane! Emnyamana, phela babethi uluhlaza. Emubi. Wangikhulumisa.

Ngamqhenyela. Wangiqinaqinela nje, ngamtshela ukuthi sengagoma. Kaze akunaka loko. Wangiqinaqinela nje, wangibekela ingini. Waze wangibamba ngegama lokuthi angivume azongicela kubaba.

Ngithe ngethuka ngase ngivumile. Kwathi kusa babefika abantu bezokungicela. Wangibiza ubaba wabuza ukuthi, nempela ngiyabazi yini labantu. Ngavuma. Wabuza ukuthi balethwe yini yini kuye? Ngavuma. Balobola ngezinkomo ezilishumi nesishiyagalo mbili.

Wathi ubaba mabakhiphe ezinye izinkomo eziyisishiyagalo ~~lunye~~ mbili abanike.

Nempela bafika nazo, ngagcagca. Ontanga yethu abakhohlwanga yibuhatha bami ngiyeka isoka lami ngigana umuntu omubi.

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

Story of married life, told by Mr Mhlongo's mother-in-law

353

Ukugana kwami. K13/27

Ngagana ku Mbono wakwa-Mhlongo. Igama lakhe kungu-Mveli. Wayeponina nabafowabo, o Luve, nawo Nahlazalala.

Umbono lo, ongumyeni wami wayephanga kakhulu. Ephanisa okwesilixa. Kuthi nje, nento yakhe entle kakhulu, ayiphe umuntu.

Nami, nje, mina engangiyinono kakhulu lokuzazi, ngazisa nezinto zami, ngamangala nje, ukuba ngigcagce kumuntu onje.

Ngikhumbula ngisengumlobokazi omanzi impela, ngeluka esinjanii isicephu sami lesi, ngisenegugu, ngasiloba kahle ngasithi phaqa, ngamnika sona umyeni wami. Wejabula

Kwathi ngelinye ilanga kwa phambukela amantlenga kwami akhulekela indawo yokulala. wawangenisa. Wathi ukuxoxa nawo. Wezwa ukuthi aphuma kude kangaka.

Wathi umfana kabuyise izimbuzi. Wazibuyisa. Wabahlabisa intondolo, lababantu. Badla kwasa behamba. Wababophela umkhuow. Wabapha isicephu sami Sona lesi ebengithi ngisenzele yena, ngasikhiphela ubuciko bonke bami. Ngamangala nje.

Kwabo ke babemthanda kakhulu abafowabo nonina. Bemthandela ukuba engenandaba nezinto zakhe. Nabo bezenzela ngokuthanda.

Phoke! Ngathi ukuba ngimgane uMbono, ngaqoqa mina.

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353

K13/27

zonke izinto zakhe ngazi
qoqa. Kwaphela ukuchachaza
ezintweni zakhe. Abaze baku
thandisisa loko.

Ngabuye ngaba livila e-
ledlula ukwenza, njengoba nga-
nitshela ukuthi mina ngangi-
phatheke kahle kwethu, ngi-
nga sebenzi, ngisetshenzelwa.

Ngakhulelwa. Ngagula.
Ngasale sengiba yinyoka nje
eyehlulwa nakuzifunza. Bangi
hleka abakoti abanye, aba
fazi babafowethu.

Sangala isalukazi esingu-
mamezala kwaba ngumhlolo.
Sakhuluma saqinisa sikhulu-
ma ngami. Sisho ukuthi
'Izinkomo zoniwa zalobola amavila'.

Bamhleke umyeni wami
bathi, "Hau! Yini yona le eya-
thathwa nguwe Mbono? Wahlala

353 K13/27

wahlala wadumela inyoka
wezonayo ekhaya ke manje!"
athi uMbono, "Uyagula!"
bathi, la ebenani? Kuqala
ukuze kumithe umlobokazi
yini? abethi laba bemitha
nje uke ubabone benje? Au
suka Mbono! Wehluleka ku-
khetha umfazi."

Ngikuzwe konke loku, nami
ngingumuntu, ngingesiso isi-
lima. Nabafazi bathi, sukhathe-
le ukukhelela umfazi omunye
amanzi simphekele yena e-
lele.

Wakhuluma umnyeni wami
kimi wathi bekufanele siphume
indlu yethu. Ngakwethabela
loko kakhulu. Sakha saqeda.
Saphuma. Isalukazi sasilandela
kwazisa ukuthi umnyeni nguye
olithunjana kuso. Asinakwe-

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

353 K13/27

hlukana naye siye komkhulu.
Pho! Ubuvila kwayiloku bu kangako kimi ngoba isisu.
asithandi usilalele usasithethe.
Igazi lizojiya likuhlale emalu-
nguwini onke. Wezele, kunkekethe
amathambo, umzimba ucobeke.
Kuthi lala.

Uma ukuvumele loko, uzo
ba njalo uyoze ubelethe.

Mina ke nganginjalo. Ama-
nzi ngangiwakhelelwa umyeni
wami mina. Angiphekele. Se
ngigula impela.

Kwahamba kwahamba nga
beletha. Ngabeletha umntwana
womfana. Wethaba umama.
Wamthanda umntanami. Wethaba
uyise womntwana. Wazibona
ukuthi kanti ungumuntu.

Umntwana waba muhle
wafana nami. Waba mhlophe.

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

Umama wathi ngu Nkomozoniwa zalobola amavila.

Ngagunya sengibelethe. Nga pheka impela. Ngalima, nga khuthala ngeklula ukwenza. Baqala ukungesaba manje abafazi babafowethu.

Utshwala abaze baphuma kwami. Ngimphekela kahle umyeni wami konke ukudla engazi ukuthi uyakuthanda.

Baqala manje bathi, "Ha! Wayezongile ezongele umuzi wakhe! Kasilo ivila!

Ngaqoqa okwakwami. Angaze ngathi nsi.

Bangizonda abafowethu na-bafazi babo.

Umyeni wami lo, uMveli elunge kakhulu. Ukulunga kwa-khe kungangolaka lwakhe. Wayezipa nduna kaKhambi.

353 K13/27

Eyishaya induku. Kuthi emsindweni, yena eligosa ngoba futhi wayeligagu. Kanti futhi abekwe ukuba abeke okungalungile.

Kwakuthi nje kusasinwa, uma kube khona insizwa yanye emthinte nje kancane, kube igalele. Aphimise kanye athi wyeyisa! ayidundubale ngenduku balwe, ayehlule.

Kuke kuthi kwesinye isikhathi ahlanganyelwe zinsizwa ezilishumi. Azishaye zonke azehlule. Noba zingamashumi amabili. Azehlule.

Wayelwa kanje, uma ebona bemhlanganyele:- Ashaye abe munye qede abaleke kakhulu. Bamsukele. Uyazi ke nawe ukuthi uma abantu begijima bayedlulana, abalingani. Kuthi ukuba kuphumelele abe munye

353

K13/27

athi qekelele, amlinde. Amshaye
ingozi, abalinde basondele
qede athathele kakhulu, abaleke.
bamsukele. Kuphumelele abe mu
nye. Amlinde amshaye ame-
hlule abaleke njalo, baze ba-
phele bonke.

Abafazi abaye ababuke-
leyo baze bathi "Maye! Uya-
dela Kafofo ngomyeni wakho
yena ezishayelayo.

Bemesaba abantu. Nabafowa
bo bemesaba. Kepha emzini
wakhe ephana. Kwami kwa
kuhlala kwegcwele izihambi
ezizokudla nezizolala.

Emncanyana, eluhlaza. Emu-
hle, kepha phela abantu babethi
mubi.

Ngaphinda ngemitha, angabe
ngisavilaphha. Ngazala intombi
efana noyise nje nangolaka.

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.

Umfana yena wafana nami nje nangenthliziyo kaze aba nalulaka walunga nje.

Ngaphinda ngakhulelwa kwaphuphuma. Nga phinda ngakhulelwa ngathola insizwa. Ngaphinda intombi ngaphuphumisa njalo ke manje

Ithe ingane yomfana la ihlala yafa. Yathi eyentombazana la isilikhaba nje, yadli swa ngumfazi ngobatata. ngathi ngifika ngiphuma e nsimini ingane yabiza a-manzi ukuphela ukuphela. Ngathi yini? Yathi ukasibanibani ufike wangipha ubatata ngawu dla ngoma. Lathi lishona wayefa.

Kwathi emva kwaloko kwafa umyeni wami, ebulawa abafowabo ngomuthi. Wafuna inyanga bayithenga inyanga yamqeda. Wafa. Bafuna ukungingena.

80.

353 K13/27

kwaba kuphenduka kwami ke.
Kwakusaqeda kufika amaSalveshe
kwaNgwelu, kuthiwa ahambe
ethi abantu mabaphenduke.
Ngagunda intloko yami iyi-
ntle yesabeka. Ngamemeza um-
fundisi ehamba ngendlela nga
thi kazothandaza kwami. nge
suka ngakhetha inkosi. nga
gqoka ngalahla utshwala nogwa-
nezono zonke.
Wakhula umfana wami
wabaphathizwa naye kwathiwa
Albert Mhlongo. Ngamlinda.
Wakhula. Wangithathela inga-
ne yomuntu, uMiss Msabala.
efundisa eFair View Girls' Home.
Utisha omkhulu. Au! Wangi
siza umntanami. Wangithathela
umfazana onendlela. Ungiphethe.
Uyangazisa nanamuhla ngingasa-
boni nje. Imisebenzi yakhe uma
ngingayibala ningamangala. Ungi
phethe u wakhile owase Langeni. Angengeni,

P.T.O

NB 353 81* K13/27

Nguye ke umamezala lo ongitshela lezindaba. Lo olande lendaba yakhe engigcine ngayo.

Ngisema lapha. Ngobuye ngiqhubeke.

end

353

Digitised by the Open Scholarship Programme in support of public access to information, University of Pretoria, 2017.