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H. V. Mhlongo

KwaNkatha.

UNkatha bekuyiwa elikhulu elalingegcwali. Leliwa linganeno kwe Mfolozi emnyama. Liwudonga olukhulu la kwakuyeluselwa khona izelelesi.

Abafowabo nkosi banda manje nje, sekufike abelungu, kwaba khona izinkantolo. Osekuthi uma kubulawa umuntu kufanele ukuba kumangalwe.

Yayingekho inkantolo kuqala. Abafowabo nkosi bebebulawa ngezandla, bayeliselwe odongeni kwaNkatha, noma odongeni lolo oluseduze nomuzi wenkosi. Bekungumbango. Namakhosi abengenawo amakhosikazi. Ayenezixebe.

Uma umfowabo nkosi engezwa lapha inkosi ithi akube yikuthi usebulawa njalo, eya kophonswa kwaNkatha.

Umuntu obeba nezuri yiyo inkosi yodwa. Umfowabo ube ngayeluleki ngalutho. Ubezikhonzela naye, ngokwenza intando yenkosi. Angakubonisi ukuhlakanipha

ngoba uma ekubonisa ukuhla
kanipha kwakhe, usebanga.
Usebulawa eyeliselwa kwa-
Nkatha.
Bonke abeqa umthetho, abe
silisa nabesifazana bebebulawa
bayeliselwe kwaNkatha.

Umdlunkulu.

Kwakukhona abanumzane
kwaZulu, ababezikhulu ezazi
phakanyisiwe yinkosi
Labanumzane, ke, njengomthe
tho wombuso wakwaZulu, ba-
beyethulela inkosi.
Noma ehlabile umnumzane
ubethatha isitho esithile (nomá
yinsonyama) aye kosethula
komkhulu. Noma ephise utshwa
la, ubethatha enye imbiza aye-
koyethula komkhulu. Noma e
zele. Uma ezibule ngentombi,
unyayondla ayondle, ithi lapha
isikhulile, aye koyethula kom-
khulu. Noma engazibulanga
nje ngentombi. Bekuthi lapha
kuzelwe umntwana wokuqala
wentombi, ngumnumzane, kuthi

lapha esezintombi, usemthatha uyise, eya komthula ngentla.
Useba ngumndlunkulu.
Usiwa nje, uphethe izingubo zakhe zokulala (iziphuku ezimnyama). Kwakuye kushukuwe isikhumba senkabi emnyama sigcotshwe ngamafutha sesishukiwe. Sithambe sibe yimfotho mfotho. Sibe sesisikwa ke. Sikhiphe izingubo zokulala ezintathu, ezifudumalayo. Iphathe imitsha yayo. Iphathe nayo yonke imvunulo yayo.
Isiyethulwa ke enkosini, yethulwa nguyise. Isibonga ke inkosi, ngoba ngumbambo owenziwayo lowo. Yonke abakhulu bakesethulela inkosi. Useyethula ethi du, uyise, usebuyela ekhaya.
Intombazana le, ke, seyingumdlunkulu. Izohlala njeke, iphe-ke, igaye, namanye amantombazana. Ihlale khona lapha kwankosi. Ingayi kolima, nakohlakula. Isizoba yisisebe senkosi, ke, inkosi iloku izidlela yona nje nangasiphi isikhathi la ithanda ukuyidla. Kube yilapha izithokozisa

khona ngokwenyama.
Kuthi leyo, njalo, engabang mnandi enkosini, njengoba isiyethulelwe yona, iyendisele isikhulu siyilobole ngezinkomo.
Kuthi leyo eyehlulwa kulal ilalele ubumnandi, yemithe, ibulawe nesisu sayo, ingaze izale umntwana, ngoba umntwana angezale umntwana.

Uzalo lwamakhosi akwaZulu

Undaba wayeyinkosi. UNdaba wazala uJama; uJama wazala uSenzangakhona noMkabayi (intombazana); USenzangakhona wazala oTshaka, noDingana, noMpande, noMhlangana; amakhosazana kwaka uLangazana noMzamose;
UMpande wazalwa elimele, emohoboka lapha enyongeni. Wathathwa wayiswa laphaya kaNxumalo, ekhaya konina, lapha akhulela khona.
Waganwa nje yena ngoba kuthi wa silima. Waze wabuza esemdal ngoba esezobuye alwe nje no-

Undelo

Dingana.

UMpande wazala uCetshwayo, noZiwedu; wazala uHamu; wazala uMbuyazwe, olwe noCetshwayo; wazala uShingana; wazala uMgomagwendu; wazala uSitheku; wazala uDabulamanzi; wazala uSukani; wazala uMthondo.

KwaboCetshwayo, wazala uCetshwayo, noSilwane, noNdabuko, wazala uMbixabixa (inkosazana umdlunkulu).

Kwezinye izindlu wazala amantombazana-amakhosazana. Kwafika kwaba nguBekiwe, kwa uVukaphi, kwa ~~uHlayisile~~ uHlayisile kwaba uVukaphi, uBathonyile, kwaba uSigayegaye, kwaba uNokwenda, kwaba uMthabayi, kwaba uZiwelile.

Yiwo ke umdlunkulu lo wesigodlo senkosi, kusabusa kwaMalandela.

Kube sekuba yilamantombazana ethulwa ngoyise enkosini.

Kube sekuthi futhi isigodlo bekubulawa amadoda azele izintombi, kuthiwe ngabathakathi. Kubuthwe izintombi ziye koba

umdlunkulu nazo; kanye nalezi
ezethulwayo; kanye namakhosa-
zana enkosi,

Umbixabixa wenda kaNdwand-
we, ku Mgojana, kaSomaphunga,
umkhwenyana wakwaMalandela
owendiwa yinkosazana.

Ubungafica izintombi zawo
Ziwedu, nawo Cetshwayo, zisho u-
Mbixabixa. Efungwa zintombi za-
banewabo.

Amakhosi efunga uBekiwe. U-
muzwe umntwana uNdabuko esho u-
Bekiwe, umafungose wabo.

UMbixabixa wazala intombazana
uNanana. Wanele wazala nje, ith-
la igcwala izandla ingane, waliwa
Au! Kwaba kuphela kuphela.
Waliwa kabi. Yesuka indoda
yakhe yathanda isigqili. Yena
waliwa waze wabuyela ekhaya
impela wehlulwa yisigqili e-
ndodeni.

Yiyo indaba yokuba umuntu
abe mkhulu sengathi usenuka
Abuye abe yivila asetshenzelwe
zigqila ethi uyinkosi. Amadoda
kakufuni loko. Lowo muntu
oyipha ukudla ngumkayo.

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yena ke umbizabiza wachunywa
Bukhosi, indoda yakhe yaphekelwa
yaphakelwa siggili sakhe, sayi
phakela konke ke. Waliwa
yena waze wabuyela ekhaya:
kwenda isiggili.
Ngoba kwakube kusende ama
khosazana ahambe neziggila zawo.
ngoba inkosazana ibinikwa ama
ntombazana, noba mabili, noba
mathathu, azoyilinda, ayenzele ko-
nke. Yiwo lamantombazana aye
tholwa emizini la kade kuvinye
zelwe khona kwabulawa abanum-
zane noba bethakathile kube se-
kubathwa amantombazana eya
ngentla. Yizo ke iziggila zama
khosazana lezo. Wona anga
gayi angapheki. Kupheka iziggili
USigayegaye, ende emgazini.
Ende kuMathanjana ka Mangya-
nga Ntshangase. Naye waliwa
kabi. Wehlulwa siggila sakhe.
Sayithatha impela indoda. Yena
waphenduka uthuvi nje. Waze
wemuka wabuyela ekhaya. Indo-
da yalobola isiggila.
Umthabayi ende kwa Buthelezi
kumfo ka Klwana, uBantubensumo.

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naye wakiwa. Amadoda ngamakhosi. Uma uganile, uyowenela umendo wakho uma wephusile. Ukwazi ukufinyela. Uyifingqa yonke imisebenzi yomendo wakho ke ibone ukuthi yalobola umfazi.

Ngoba phela umthetho wawuthi kufanele indoda idle la kukhala izinkuku, la sezitshweza, sezikhalela ukusa. Kuyaqala kuba mpondo zankomo, yesuthi indoda. Kuthi noba kufika impi izo vimbezela iyifice yesuthi indoda yakho. Ingabi umphenukana ophenulwa yimikhonto yamanye amadoda, ilambile.

Uma ke wena uzochunywa ku khosi ulale, uphuthelwe kulungisela indoda yakho ukudla okudlayo ngesikhathi esifanelayo, uqhubele isiqqili ngoba usedelele, Wô! Sizayithatha indoda. Wena uzosala ukhungethe. Cetshwayo ngoba phela yayidla ithi du, ibe se icambalala. Kuthi la kwehla izinkuku, iphume yembethe isiphuku sayo esithungwe kahle. Iphume ihambe ihlola umuzi wayo

iwuzungeze. Ibuye ingene ngesango elincane. Ime emsamo esibayeni. Ime kuze kuphume ilanga ibuka izinkomo zayo.
Ize iye ngokuncibilika ke se-kuphume ilanga.
Selizothi lingaphuma ke ilanga kuthi umnumzane abeke ingubo yakhe. Aphume ethamele ilanga emnyango kwakhe. Sekuzophuma zonke izingane nawonina bazo, bethamele ilanga liphuma. Kube yilabo bahlale emnyango kwabo kube yilabo bahlala emnyango kwabo.
Kuzothi lapha lifudumala ngempela ilanga ke, omame ba khumbula ukuyopheka, abafana bakhiphe izinkomo, amantombazana agaye asizane nawonina Amadoda nawo, abaze abazayo, ashuka izikhumba aziahuke, asika amahawu awasike asonta izinjobo azisonte, abaza amawisa awabaze. Aphisela imikonto ayiphisele. Nayo nza noma yimuphi umsebenzi wayo awenze.
Kuzothi ke la sezibuya i-

ntlanzane ke, bonke labantu
ekade beduke ngemisebenzi yabo,
babuye nezinkomo nazo
zibuye. Zisengwe ngaba-
numzane. Basenge bathi du,
kwekhanywe amagula athiwe
du, kwethiwe ubisi qede, ba-
thi la begede ukugeza ubisi
ezandleni, kungene ukudla ko-
name.
Kudliwe kuthiwe du. Bahlala
abahlalayo. Bahambe abanemi-
sebenzi yabo. Sekoze kuhla-
nganwe futhi b ngokuhlwa se
kuzodliwa ukudla kokuba
sekezobuye balale.
Wena uthi ke umauyiwila
ungapheka uqede nini yonke
imisebenzi yokulungisa ukudla
ngoba kukhiwa amanzi ku
gezwe amakhanzi, kuthezwe,
kushanelwe, kukhwezelwe,
kubondwe, kugaywe, kupha-
kulwe kanduba kudliwe.
Wehlulwa yiloko ke umuntu
nenkosi. Yena waqhubela isi
qqili.
Sayithatha ke indoda. Singaphethe
ntando.

UMbathonjile wayende kuLang Mthethwa. Naye waliwa. Wabuyela ekhaya kwalotsholwa isigqili esikhundleni sakhe.

Yiyo indaba yobukhulu njalo. Wena ungaganwa yinkosi ungaba yini kodwa? Ngoba kambe umuntu uganwa nje, naye uthi uyazihlumelela, athole umuntu ozomphekela, amkhonze. Uma ke kungasenzeki loko, nithi indoda mayithini?

Uthi indoda ingaphumelela ukuba kuze kuphele impahla yayo ihlabela umfazi? Kungabe kuse nje ikhonzile indoda? Ikhonze ubukhulu bomfazi? Angiboni kahle.

~~UNgqabo~~ UVukaphi naye ende kuNgqabo, wamala uNgqabo kwaba umhlolo njebo. Wasuke wathi aji; ujazibeka. Ngakukahle ukuba ubekwa nguye. Wasuke wathanda ~~ut~~ isigqili sakhe wasilobola, wabuyela emuva uVukaphi.

UBekiwe wenda wabuya aliwa eZibisini. Nakuje futhi kwenda isigqili sakhe.

UHlayisile wenda kuMntungwa nkosi, Emaganyini (Isifunda) Kaze

aliwa yena. Wathandutai impela waze waqugela khona.

Uziwelile yena wayende ku Mthakathi Mthethwa, kwaMalandela kaliwanga. Wawukhonzela kahle umendo wakhe.

Unokwenda kaliwanga abuye. Waze wafela khona ekwendeni kwakhe. Wayende kuMtshekula kanogwaza Sibiya, khona kwaMalandela belo.

Kumakhosana.

UDabulamanzi wabulala imamba ezimfabeni, eMfolozi emnyama. Imamba leyo yase ivimbela abantu beya eMahlabathini komkhulu. Kwakuye kuthi izintombi nabafazi bethwalele abanewabo nabayeni babo ukudla, ibashaye imamba isibaqedile. Bathi lapha befulathele, nje, ibagence.

Kwaze kwaba kubi kabi. Baphela abantu besifazana bethi bayisela abantu bakubo abothe ibandla eNkosini. Lokuphela bekungadliwa. Bekuthi nje uma kuke kwaphekwa izinkotshana ngebojwana, kube kuphekiwe. Nalezo nkotshana zingeko zibasuthi

se. Kube uzidlile oke wazikha kanye ngesandla.
Abantu kuyizibi. Bezokhonza. Inkosi yona yayibahlabela izinkomo, kepha ingenakuhlaba zonke izinsuku. Ibanika nombila. Kepha bengenakuwupheka njalo. Ngamadoda. Azokotha ibandla. Asikho isikhathi sokupheka njalo. Nabapheki abekho.
Kwakungumbuso wona lowo ukuba abesifazana bakubo ba bageine ngokudla. Nabo ba zibonela nje, ukuthi kufanele bapheke bathi ngqi, bayise njalo nje. Ngoba ubethi efika nje, engena ngesango umuntu abuze owakubo ukuthi uphi. Ebuza lowo amlethele ukudla. Sebezokumfuna ke bamthole. bamtshele ukuthi nangu udadewabo emethwalele ukudla. Usezosuka ke asheshe eya kuye. Sebezobeka kahle ke ngemuva kwakhe
Ujaqala uyakwemukela e kubeka phansi, ethi uthatha kube kunye efaka emlonyeni

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ngoba ethi uyakuthulula, seba
xula abangani bakhe. Nabo
bathathe kube kunye bafake
emlonyeni. Ubone ngesandla
singena sithatha. Umlomo uthi,
"Wena wasekuthini." asikhiphe a
fake emlonyeni njalo nje. Ku
khala u "Wena wasekuthini.
Baningi ke. Balambile. Kuphelel
ezandleni ukudla. Nomnikaziko
engesuthanga.
Intombazana ebe yethwele iku
bone loku, ukuthi umnewabo
kesuthanga. Iyafika ekhaya
ipheka okunye iyakuyisa futhi
kungumbuso wona lowo nje.
Manje, ke, nanso ke ima
mba endaleleni. Ibaqeda!
Ibagenca.
Waze waphuma umntwana
nezinja. Waphikelela kuyo.
Yanele yambona nje eza, ya
vuka yema mpo. Wayigenca
wayibeka phansi. Zayinikiza
izinja yafa ja. Wayihudula
waya nayo ekhaya. Ayihlinza
amabutho. Kwaba yiziqu
lezo kuye, ngoba ebabebene.
Kwathi ezibongweni zakhe

kwenezelwa ukuthi, "UMabulala
imamba isibaqedile! Ibaqede ezi
mfabeni. Ezimfabeni zoMfolozi
nguDabulamanzi ke lowo.
Kwasekubuye kughamuka enye
imamba khona lapho. Bayibulala
inga kagangi kakhulu.
UNdabuko ke yena waye
sala noKaNodukandaba, wase-
Nancwangeni, emphatha lapha
esengumntwana. UKaNoduka-
ndaba waye yisigodlo. Kuyiwona
msebenzi ayabelwe wona, ukuthi
uzophatha umntwana uNdabuko.
Unina kaCetshwayo kwaku
uKaMbondi Zungu.

Izwe lifile

Zaziba khona izikhathi zendlala
kuqala. Abantu balambe baze ba
sizwe yukuhlakanipha kwabo.
Ngendlala, uNogwaja wathi efika
ekhaya, wafika umkakhe ekade
eye kubo, wafike wethwesgwa
imbondwe. Wayithela entla kwe-
nsika. Manje sekungena abantu
bangena nomyeni, lo, uNogwaja. Bathi
fofolozi, phansi, belambile.

Umkanogwaja manje usedinga ukuthi wenzenjani ngoba uma emupha umyeni wakhe uzophangelwa yilabo bantu ahamba nabo. Kanti futhi kulanjiwe. Naye kanakukuthatha ndawo okunye.

Usencweba ingane ke unkosikazilo. Isikhala ingane. Usesukuma ke eyidunduzela. Usethi, Owa Owa.... ---. Nakanangqobongwana entla kwenaika! --- — · · Wodluzungishuye le. Owa Owa --- ! a aaooaea ci---. Ouuie----!

Abe sekunza ngako ukudunduzela ingane ethi — Ngizowapheka/ ngayiphi na? Ibe isisukuma indoda izelula ithi izamula ithi, "Eaaa--- a.

Kanti sekezwene nomkakhe. Ngoba phela wayesebuzile, enza senga thi yisiduduzela sengane, kanti ba yakhuluma. Wabuza ukuthi uzowapheka ngayiphi imbiza na? Ya phendula nendoda yathi kawapheke ngebanzazana. Isho lamangqobongwana angentla kwenaika embondwe ayethwesiwe kubo umfazi.

Uthe ethatha wayehlala phansi

emunyisa umntwana, embeletha. wayesephuma nembiza leyo ebanzazana waya nayo exhibeni lapha eya kophekа khona. Nempela wa yipheka imbondwe leyo.

Umnamzane wayesebona nje isikhathi esifanele ukuba ngabe kuvuthiwe. wayesephuma sengathi uya kothunda nje, wafika esekuphohlisile umama. Wasobozela qede wesula umlomo wabuyela endlini emadodeni. wawaxoxisa indaba.

Ayesevalelisa ke esehamba. Naye ke uNogwaja wawalandulela indlela, ahamba.

Endleleni bayixoxa lendaba abantu bathi, "Au! Yini le, eyenziwa uNogwaja nomkakhe? Nizwile etshela uNogwaja ukuthi kukhona imbondwe entla kwensika? Eshaya sengathi uthulisa ingane? Au! Au!"

Bathi befika ekhaya babeyixoxa. Yase iphenduka isiga sendlala. Uzwe nje umuntu ethi, ioiekha aiia? Abe se phendula omunye ethi, Eaaa! Babe sebethi ngqokotho ukuhleka behleka uNogwaja nomkakhe.

Kwakuye kuthi uma izwe lifile, abantu balalelisise bezwe lapha kusadliwa ngakhona.
Kube sekuthi ke laba abalambayo, babumbe izinkamba, abanye bethwale amakhuba anonsukwa, abanye baqhube amagusha, nonezimbuzi aqhube zona.
Bahambe ke baye kothenga amabele lapho la bewezwe khona. Ophethe ukhamba kwakuye kuthelwe amabele egcwale kulo. Yena athathe amabele ashiye ukhamba.
Ophethe ikhuba kwakuye kube khona isitsha esasimiselwe lona.
Ophethe imvu emnyama, kukhona igoma elalimisiwe, kuthelwe ngalo kuchitheke izikhathi ezintlanu. Imvu emnyama yayikhupha imithwalo emihlanu.
Bathi ke uma sebekutholile ukudla loko, belube umhlanti wolshani, ingqalathi. Kuthelwe kuwo, ngoba ayengagijwa amasaka.
Abelungu babengaziwa. Nemali yokuthenga yayingaziwa.
Kufiwa nyá yindlala. Kudliwa uboqo, kuvutshwe ngaye amasi. Umuntu afe ashiye isife sakhe sikha-

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335 phuza. Aphume negoma ethi uyohlola, yikhona ezoloku ehlolisa kulezo zikhweku eza-ndulele ukuvuthwa. Ahambe umuntu ehambe ehlola isiva-nde sakhe, afike kuyoloku sikhephuza nje abuke afele emncele wonsu ebulawa yi ndlala ngoba ebethembile, kanti wethembe umnyama ungenafu.

Amathe

Kwakuyisethuko esesabekayo amathe endulo. Phela sesizothi kwakusendulo ngoba abelungu babengakabikho, bona abanela bafika qede kwaphenduka yonke into, wezwa sekuthiwa yibuga-ba ukugcina imithetho yemvelo ehambisa kahle isizwe. Kuthiwa yibugaba ukungafebi. Yiku-fundiswa ukuzula namadoda amanye uwaqome ungatsheli bantu uthi ufundisiwe ke. Ningabe nisahlolwa ningama-ntombazana ngoba niyadunya-zwa ningabelungu. Izinkomo zingabe zisabekelwa. Nomqhoyi-so ushayiwe nje ingahloliwe into-

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mbazana. Yikoke izalukazi zithi sekwafika isilungu sikafekana. Kwathiwa kufike ukukhanya kanti yikhona sekumnyama.

Kwakuye kuthi uma intombazana yoniwe umuntu, noma ingemithi nje, kepha ihloliwe yafunyaniswa yonakele, kusuke abafazi bayifele ngamathe bati "khwi—thu-thu-thu! Inja! Woniwe ubani?" Isho ke ukuthi yoniwe ngubani. Baphume ke abafazi sebeya kolanda inkomo yabo. Bedumele, kumuntu lowo oyonileyo behamba nayo intombazana le eyonakele isidumele.

Uma umfana ethuke intombazana yakwabo, wayiphimisela, isikhala njalo iphothoza, itshela ezinye izintombi. Sezihlangana njalo. Sezikhumula. Zihlubula ncwe. Zikhala kakhulu zithi "Maye! Maye!" Zisho njalo nje

27/9/39 ziqonde kuye/zihambe zithi, "Maye! Maye! Usethukelani? Maye! Maye!" Zimdumele, zimshaye. Omunye zimenze kabi uma engabalekanga.

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Umfo ka Thabede, uGqelebana ephimisele udadewabo ngamathe zathi zithi ziya komshaya, wabaleka zamxosha zikhala. Zihamba nqunu.

Waye wangena emzini womnumzane wakubo eDumbini. Intombazana yakubo ngu Ndlaleni Seyagula yaze yaba yinyoka. Useyithuka ke eyiphimisela. Amantombazana asethi ukukhala. Usephenduka egwaza emye ngomkhonto esweni. Zabaleka. Kwakuphela kwayo njalo.

Emxenye umfazi wathuka udadewabo myeni wakhe. Waphimisa qede wathi Oh! Loku osekwaba zinqe zilengayo loku!"

Ha! Zakhumula imitsha yazo eyayenziwa ngama-mpo~~ph~~obane, zanikela kuye zakhala. Wakhupha isithole esinco wayihlawula. Uyihlawula njalo sezikhale zakhala zethwele imikhono ekhanda kweza abafazi zahlukula bazihlola zonke bazifica zegcwele zonke, zavukazihlubule zethwele imikhono ekhanda sezigonde kumnu-

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mzane necala lelo.

Useqoqa umuzi wonke ke umnumzane, useliqula ke njalo icala. Selimlahla umfazi livuna izintombi.

Usemtshela ke umnumzane ethi kaye kubo alande inkomo azogeza izintombi azethukileyo kandukba kubo bafike bamshayele lesithola esinco ahlawula ngaso izintombi.

Wangeke ulokothe uphimise kudla umuntu. Kwakungaba umethuke wameqa.

Ubuhlalu

Ubuhlalu bokuqala bama-mboza, ibutho likaMpande, kwaku uMampobane. babunga-maqanda abomvu. buzintla-mvu ezikhiwa emthini.

Kwalandela imfibinga- Kwalandela isigcawana (Imfibinga kwaku ubuhlalu obukhulu ba-makhosi ayebakhelwa umdlunkulu Kwakuye kuthi abantu bafunge bathi, Ngiyihululele imfibinga. bekusho loko ngoba ungeke u phile uke wahulula imfibinga

yenkosi, ungabulawa.
Kuthe emva kweMfibinga kweza isigcawana. Emva kwesigcawane kweza umncaka. Emva komncaka kweza amaqanda abomvu. Emva kwamaqanda abomvu kweza ubukhwebezane. Emva kobukhwebezane kweza incombo (seku ubuhlalu bempela ke incombo le. Ifika namantlenga ephuma entlengeni efika kwazulu ehambe ethenga amasi ngabo. Ephetha notshodo futhi. Ingubo eluhlaza ngokumnyama, eyayenziwa imitsha ihulułwe zintombi. Kuphuma imitsha emihle njengoba ubona ubendle nje)
Bonke ke lobuhlalu engizobubala emva kwencombo yibo obabulethwa yiwo amantlenga ezothenga amasi.
Emva kwencombo kwavunulwa ngobuphuzi. Ngoba phela nabo buhambe budedelana njengoba ubona imisiko le yabelungu. ngoba ufike ubabone bevunule ngalengubo namuhla. Kuyasa ngomuco

sebeyilahla leyo ntlobo sebefaka enye. Kuyasa sebeyilahla eyi-ntsha sebeduma nomsiko omu-nye. njalo nje. Uzwe ke sebethi yimfashini (latest). Ube usukho-hlwa nje ukuthi kwenziwa yini balahle kusekuhle, ka-nti sekungange yona imfashini leyo.

Nasebuhlalwini kwaku khona bona lobo busiko, Kuthi-uma sekwedlule isikhathi saleyo ntlobo kunge ne enye njalo. Kuthi la kukhona osavunule intlobo e-ndala bambuke bonke ukuthi Ha! Ngoqhamukaphi lo onga-kazi nokuthi sebulahlwe lo-buhlalu sekuvunulwa obunye

Emva kobuyiphuzi kwa vunulwa ngo Boki.

Kanduba kube khona lobu osebande sekukhona izi-tolo nje.

abelungu nabo bafikise okweziyingayingana lapha kwa zulu. Ubone intwana emhlo-shana, ifika ingena phakathi komuzi wonmumzane.

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Bafike bambonele indlu nje noba iyilawu elithile, bamngenise kulo, bamrubele amasi adle.

Afike umlungu ephethe amabayi nezingubo zokulala, notshodo nobuhlalu nawomalukwamba.

Abe sethengisa ngalezinto athenge amasi nezinye izinto azibona azithande emzini womnumzane.

Athi angahamba kusale kusindwa njalo kulenyondlu lapha ebehlala khona. Kuthi-we kuyanuka kade kuhlala isilwanyana esimhlophe.

Kwahamba kwahamba manje, amakhosi abejwayela abelungu, ngoba banesu lokuzuza inthliziyo yomuntu omkhulu abesabi inkosi ukujwika nje ingubo enkulu yokulala.

Kuthe ukwejwayelana kwabo namakhosi amakhosi abendisela izintombi zawo, ngoba nibona kukhona amaBasitele aka Wohlo (Ogle)

nawaka Jepi (Fynn) nawaka Kingi (King.)
Sengikhuluma ngalaba ke asekande kakhulu lapha ogwini lolwandle nanamuhla
Abakakhwenyana labo ke ndiselwa amakhosi ohlangkugala.
Kanduba kuqhamuke intlamba le eyenziwa amantombazane akuthi, okuba ikhuluma isinyenyela no mlungu, baze bamithisane khona eshlahleni, sekuvela amashoboma ezinmele zengane, ekade iphingwa.
Usephika ke nomlungu lowo. Naye uyabona manje ukuthi kasayifuni lengane engamashobana. Useyishiya kunina kasazinanga yinakia
Kepha ke makwazeke ukuthi o Farewell no Fynn no King nabanye ababekanye nabo babengabelungu abaziphethe kahle. Babehambe ngomsebenzi bephuma kwelakubo phesheya kolwandle.
Kuthe lapha sebejwayele la

kwelakuthi, ngenxa yokuba besebenza phakathi kwabantu, kungekho mlungu wesifazana, nabo bezimpohlo, amakhosi abanika udumo lokuba abendisele ngamakhosazana awo.
Loko kwaba yinto entle kakhulu kwaZulu. Kwabonakala kahle ukuthi abelungu ngabakhwenyana kwaZulu. Bendiselwe endlunkulu.
Emva kwalaba abelungu kwase kufika abanye njalo kwa yiloku kufika abanye sebekamba nemizi yabo, kube khona indoda nomfazi, namakhosazana, namakhosana.
Basebeyeka ke abelungu ukwendiwa zintombi zabantu.
Kwazisa futhi ukuba uhlobo olwafikayo kwaba abefundisi, amakholwa. Bafike bashumayeza abantu, benokwazisa umthetho wenkosi kakulunkulu lapha kuthi, "Ungayithathi intombi yezizwe" nalapha kuthi Ningabosheleli ndawonye, nabangakholwayo. Yebo noma phela abantu nabo babuye bakholwa

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Kepha abefundisi babona ukuthi abasiyo indima yokuthathwa yibo. bazihlonipha abantu abamhlophe.

Laba o Farewell babufaka ubuhlalu bezintombi ngoba babeqonda ngoba babejonge ukuzosebenza ingcebo yabo phakathi kwabantu bathole udumo emakhosini abantu nakubantu. Kwaba kuhle ke ngoba baluthola udumo lwabo lolo. Bendisekwa ke nezintombi lezo bazala banda. Namamuhla imagama abo asekhona, ayakhuluma.

Abefundisi, noma befike bezimpohlo, babeye bashumayele bashumayela, bathi bangakona ukuthi sekufike endimeni yokubabendiwe, bawela. Bafike bashade bathi du, babuye ke namakhosikazi abo. Baqhube ukushumayela kwabo bemhlophe, bengaluxubanga uhlobo.

Abefundisi abazange balu xube uhlobo. Abazange babufake ubuhlalu bezintombi zabantu. Futhi nazo azizange zibaqome.

Kwathi ke ukuba kwande abelungu, baganana bodwa khona

lapha ezweni lakithi. Kwathi njalo ke leyo nsizwa ethandayo iwela iyoganwa phesheya. Naleyo ntombi njalo ethandayo iwela iye koganwa phesheya.

Baziphatha kahle kakhulu abefundisi kanye nabelungu abanye ababekhona. Balwazisa uhlobo lwakubo phakathi kwezwe behambile.

Kepha, phakathi kwabo, aba khona amahlongandlebe ezinsizwa. Ngoba phela kuthe ukuba kube khona izinkantolo, kwashaywa imithetho. Omunye wemithetho owashaywayo, waba ukuthi umlungu kavunyelwe ukuba ashade nomuntu.

Impela ke abelungu bayeka.

Imali.

Kuthe ngempi yamaBunu, abantu baphawula ukuthi lapha kufe khona umlungu, kukhona izicatshana ezimhlophe nezibomvu ezitholwa emakhukhini ezingubo zakhe.

Abantu bamangala nje ukuthi zicatshana zani lezi ezigcwala emakhukhini abelungu. Bangazi coshi. Kanti ukhona ozicoshayo azibekelele ingqwaba ekhaya lakhe. (Ngobuye ngimitshela ngalomuntu

ngisajonge enye indaba lapha)

Kutha ukuba imali yande yaziwe abantu ukuthi ingumkhuba omkhulu kangaka, nobuhlalu ungabuthenga ngayo emavinkilini, yonakala indaba.

Izintonjana zithi zifika emavinkilini, zifice ulungwana oluthengela omalukwambu namabayi nobusengi nobuhlalu. Zithi sinikeni siye kokwenzela amasoka ethu. Luthi ulungwana, ~~Khiph~~ "Khipha mali!" Zithi izintonjana asiyazi imali, asinayo.

Lube seluthi ulungwana, buya losayidi, lusho luqhweba lukhomba ngesandla. Ize intombazana kashone ngale. Insizwa la ibe se ikhipha umthondo ithi, "Wena yazi lojikajika? Noko wena nika mina kawena, mina nika wena lo buhlalu." Ivume lentonjana. Ayibambe umlungu ayishaye phansi ayiphenye izidwaba ayidle phakathi eyilalise ngomhlana. Ejahi le ngoba uyeba.

Saphume ke banikane ubuhlalu abe usethengile ke lo obezothenga ubuhlalu. Useyahamba uya ko

kwenzela isoka lakhe ukuhlala. Usa-
buyela futhi ngomuso usethenga oku-
nye akuthanda evinkilini. Ukuthe-
nga ngomzimba wakhe, kuye lomnga-
ni wakhe. Nayo lentonjana isihlebela
abangani bayo abangenazo izimilo
ezintle ukuthi naku la ngihluma
khona ngihluma ngendlela enje.
Nensizwa le isihlebela aba-
ngani bayo abonakele njengayo
ukuthi, nibothi uma ningenaso
isikhundla sokuthengela emavinkili-
ni njengami, ninele nibone intombi
yesidwaba qede niyiqhweke ize,
niyikhombise imali, nikhiphe um-
thondo niyikhombise, nikhiphe
ulimi.
Uma ike yayithatha niyiba-
mbe niyidle. Uma ibaleka inga
yitate yithathi imali niyiyeke.
Leyo evimayo yidleni.
Kwaba ukufa kwezwe ke. Za-
phumelela izonakali kubantu naku
belungu.
Uyazi phela ukuthi umfokazana
udla udaka. Nakubelungu ke aba
fokazana babonakala ngako loko.
Kwathi abasendlunkulu bazilonda
baganwa zintombi zakubo.

Yase yethukeka kakhulu ke
lendaba yama Early English Settlers.
Ngoba kwabonakala izintombi sezi
phethwe izinwelana eziphethukileyo.
Kungaze kwaziwa nokuthi um-
qhoyiso ungalandwa kubani.
Kwaba kubi kakhulu loku kwenza.
Abanumzani bathukuthela bathelwa
ngamanzi. Babengasenandlela yoku
bulala ngoba kwase kukhona inkantolo
28/9/39 ethi obulalayo uyabulawa.

Kwa yilapha yase ike yabona-
kala lendaba kajikajika. Ngoba
kuthe lapha amaNgisi elwa nama-
Bunu, kwafanela ukuba isifazana esi-
mnyama singandi ezindleleni. Ngoba
kwakuthi la besayekile ukulwa, be
sahleli nje, kuthi uma kuke kwe
dlula umuntu wesifazana, loku
bona babengabulawa, kube uzi
thelile.

Kusuke libe linye isosha
limbambe limshaye phansi nge-
nkani ngomhlana. Limdazule imi
lenze limququbale kube kuphela.
Lize lithundele kona phakathi kuze
lidumale lehlike. Liyehla lelo nali
elinye sehwukhuphile nalo um-
thondo walo seliyamququbala nalo

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Sekusuke sonke isikwatā sa masosha sesimi ujenge sonke se sibambe imithondo emhlophe, engabe imhlophe, sesibonde uku-ba kwehle lowo kudundubale lowo. Kwehle lowo kudundubale lowo. Noma bengaze babe ama-shumi amane, bonke bayophe-lela kuye.

Akhale umntanomuntu aze a thule. Ahlekezeke amanyonga, aqumbe manje, equmba okwa-masosha akuthundela phakathi kuye. Ngoba kwehla lelo ku-khwele lelo. Onke lamasosha aqonde ngokugcina ubulwane bawo kulomuntū wesifazana.

Afe ja, aphume umphefu-mulo bengakapheli laba besi kwata. Kuthi noma sebebona ukuthi usefile, bamdundubale bonke baze babuqedele kuye bonke ubulwane babo.

Angazi ke nokuthi lamasosha kwakungawamaNgisi noma kwa kungawamaBunu yini ngoba uNohlupheka, obengitshela lenda-ba naye kazi nokuthi kwakuntlobo ni. Wazi nje ukuthi kwa

ku abelungu.

Naye uNohlupheka wasinda ekufeni. Kwakubelethe intombi yakwakhe eyayende eManewangeni. Manje ke usethela utshwala ~~okhambeni~~ esigqobongweni ethi uphathele umkhwenyana wakhe.

Usethi endleleni nje usekhwela phezu komuntu enekiwe ngomhlana. Isidwaba sesighunyiswe sabekwa eceleni. Yilokhu imilenze ihlekeziwe. Amakhotho-khotho amhlophe asekhawule ngamadolo asomelele. Lapha eceleni ngasekhanda kuhleli udwendwe lwemali, kepha usefile umuntu. Abe sebona ukuthi ufe nje ngu KaThabede.

Athi "Yebo ke, edlule notshwala bakhe." Uthe nje esaphikelele phambili la ethi dundu, egqumaneni nje waye qhamukela esihlweleni samasosha. Wayesebona ukuthi uma ebaleka bazombamba. Wayese[illegible]kelela kubo efika ethula ut[illegible]wala phambi kwa masosha, (utshwala) wathi, "amakhosi kaphuze nabu utshwala."

Athe esabungANYele ukhamba wabe ethi galo yephuka ebuyela ekhaya. Wasinda njalo ngako loko. Wayeseruhlaba ke umkhosi, ebika ukufa koka Thabede. Amadoda afela phakathi kuhle kwebutho lenkosi. Engasenakuthini izwe lifa.

Kwamemezela amadoda athi abesifazana abangaphindi ba-bonwe kuze kuphele impi yabelungu.

Imali ke yalibulala izwe. Aliphindanga livuke. Kwathi noma seyedlulile impi kwaba khona njalo abelungwana aba phansi, noma bake mhlophe bake abafokazana, ngoba abaziphathanga kahle.

Kantinjilohlobo lwabelungu olungamahlunge. Njengoba ukona la kubuhwa amakele. Aye abulung abulwe abe seliwa. Amakhoba andiza nomoya. Amakele asala ehleli naso isisindo sokuthi ngamakele lawa.

Manje ke ama[illegible]khoba ngiwafanisa nalabelungu abonakela amakele ngiwafanisa nabelungu ke laba abazikhlonipha, okwzi-

bona sithi bangamakhosi.

Balungile abelungu. Ihlazo labo bayalinyathela. Ngingaka nje, ngikade ngahlala namakhosi lawa, angiwazeli manyala. Ngikhuluma ngabelungu laba esengibafanise namabele.

Bangeke bakubona bakubambe bangeke bonakala nentombi yomuntu. Nakwezakubo izintombi ungeke uzwe kunuka lutho. Bayaganwa nje ngezakubo. Kepha ungeke ulizwe ihlazo kubo.

Loku ngiyakutusa kakhulu endlini emhlophe. Futhi yaba nentliziyo; yasifundisa ukuziphatha kahle. yasipha nengqondo yobuntu neyokuzakha. Angazi ukuthi ngakube sijini ukuba abelungu abasenyulanga,

Nakubantu bayadelwa kakhulu abantu abathanda abelungu. Kuthiwa zifeke. Bakhushwa endimeni yabantu.

Izalukazi namakhehla ke athi, "Naso phela isilungu sika Febana. Kwathiwa kuza ukukhanya kanti yilapha sekumnyama.

Yiyo ke lento eyenza ukuba uhlobo lwamaBasitele lwaleke kabi kangaka, kanti ekusukeni lwalusuke kahle phansi.

Yiyo ke lendaba kuthiwa imali yimpande yesono.

Basisiza abelungu bazosifundisa. Safunda amasu onke amahle okuba sisebenze umsebenzi esiwaziyo. Sibe sasizwa na yibefundisi basahlukanisela imigondo yethu yangqamukelana. Isono kwaba nyisono. Kwazinsa izimilo zethu sasebenza imali ngendlela efanele esiyaziyo.

Umuntu omnyama.

usalo

Ngemvelo, umuntu omnyama yi yivila eliphindwe kabili, ngoba livilapha ngezikhwepha, livilaphe nangokusabanga.

Ake ubone nje ngezikhathi zikaTshaka. Uthi babengaze baphelele kaZulu beyeka ukuwela uThukela bakaleke?

Kuthe nangesikhathi lapha abelungu beqala ukuba nemisebenzi yabo efuna izisebenzi, kwathi

lapha bethi bancenga amadoda ukuba azosebenza esikwateni, be-ngaba abanumzane. Bengaba bezohola imali. Benelisiwa zinko-mo zabo ezigcwele izibaya.

Ukuze kufike amakula nje azosebenza ugilimiti.

Kwahamba kwakwahamba aze acabanga amanye amadoda ahamba aya kojoyina nawo.

Indaba yonakala ngaso leso sikhathi sokuba umuntu omnya-ma eqala ukuze ajoyine.

Kwathi enkomponi umlungu omkhulu wafike wabuza wathi, "Wena kula okuyikona kudla kuji-nsika yakho yikudla kuni? Lathi ikula "Yilayisi nofulawa." Wabuza weza kumuntu wathi, "Wena muntu?" Wathi umuntu "yiphalishi."

Kusukela lapho ke, ezikwateni umuntu wemukeliswa impuphu apheke iphalishi apheke uphuthu apheke amahewu.

Ikula lemukela ilayisi le-mukele ufulawa.

Ikula lidla kahle. Yiko loku nomqondo wekula usebenza ushe-

ohe. Bekake ngikhuluma nje ikula selingumlungu ngokwalo. Lezwelenike? Yibanoyi lodwa elingakalithengi. Ngoba nezitolo nezimotho ngezawo. Nezitezi a-nazo. Yonke imisebenzi enemali ngeyamakula.

Enziwa yingoba adla kahle alale kahle.

Umuntu ubuvila bakho bu-menza ukuba eneliswe yikudla umbila, alale efukwini phansi.

Ungathi ke uthokoza ngani uma udla into engakwethabisi ulale endaweni engakhombi kahle? Loku okwakho okudlileyo? Ubuvila lobo. Lelo qhugw[illegible] okhokho bawokhokho nan[illegible] umuntu omnyama waneliswe yi[illegible] naye usahlala kulo.

Ugwayi.

Ugwayi ubufakwa ezimpempeni ezenziwa ngeziqu zezimpaphe za-mange. Amakhehla azifake ezi-ndlebeni njengesiqqobela.

Naso isiqqobela sasifakwa endlebeni. Ibengwe ike nembobo

enkulu amakhehla ke asifake
kuyo. Nemifece futhi ibifakwa
wona ugwayi wamakhehla.

Isiqgobela sogwayi, bekusijwa
uphondo lwenkomo, kahle, kuze
lulingane indlebe. Bese lubotsho
zwa imbobo luvalwe kahle. Bese-
kuthelwa ugwayi kulo.

Umfece ngumuthi okhiwa e-
hlanzeni. Usu womile ke unembobo
ngaphezulu. Ugcotshwa ngamafu-
tha uze uthambe kahle uzothe.

Base kulungiswa isivimbo sawo
ngocezu lwesigubu soswela (uselwa) esi-
dala. Kucijwe kahle kuze kulingane
ke, bese kuba yisivimbo somfece.

Abanye bayihlanganise kahle
ngosinga, benze izintambo. Bayi-
banqqe ibe mibili bathunge kahle
base benza intambo iba ngum-
gexo, bayifake entanyeni

Phela lilodwa ishungu leli.
Nalo ngumuthi wehlanze. Ayakhi-
wa ehlanzeni. Bese ligcotshwa nga
mafutha lize lithothombale, lizothe
liba bomvu, ke, bese liba yisitsha
sogwayi.

Lonake, isikhwama salo, kuhli
nzwa inyamazane, kulezi ezincane,

izinsimba, nochakide, nezinyenge-
lezi, noma yiqaqa ke. Sishukiwe
kahle sithambe. Bese siyekwa uboya.
Besesiyekwa uboya. Besesithungwa
kahle. Phela sihlinzwa nekhanda
nezinyawo (izinzwane) loku ke kuyisi-
khwama seshungu.

Izalukazi, ke, zaziye zi wufake
encothweni ugwayi. Incotho umuthi
nje oba yisigaxa esithambile. Siya-
hlutshwa. Sinamakhasi afana
nendwangu. Ahlutshwe ahlutshwe ke
kube yiyona ncotho leyo yokugoga
ugwayi ogayiweyo. Ube se unama-
thela khona ke. Noma uphelile ugwa
yi, amanembe ahlale ekhona. Si
hogele isalukazi kuthi dwi.

Kwesinye isikhathi bomisa usu
lwenkomo lube livithi, ke, ugwayi
usongwe ngaleyonto, ukuze noma
usuphelile, sihogele isalukazi
kulo ivithi lelo.

Phela ugwayi wawungekho
zonke izintlobo zawolezi. Bekutsha
lwa isizulu. Wakhiwe wenziwe
imiqulu ethengwa ngezimbuzi.

Inkuku.

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355 Loluhlobo lwenyoni ngolwase-khaya. Ibingadliwa ngabantu abadala kusabuswa. Bekuyinto nje yokuhlobisa umuzi womnumzane. Kuthi njalo noba izingaziphumele zaqaqela indlu, zifike izinkuku zibucoshe zibuqede, kuphele iphunga ekhaya. Kuthi noba umuntu eya ngasese imlandele imlindele. Onela ukusukuma nje iphambane naye iya kodla loko akushiyileyo umuntu.

Bebeyenyanya kakhulu abantu abadala inkuku. Beyenyanya ngawo umkhuba wayo wokulandela.

Bekuyaye kuthi uma umuntu efake umuthi onamandla, kubula we inkuku, la unga savumi ukungamula ukumhambisa. Abe sephuza umhluzi wayo qede ungamuke.

Nengane yentombazana ibithomba qede iyiyeke inkuku ngoba intombi nomlobokazi bebe ngayidli nempela ngoba ilandela abantu basemzini la beya ngasese idle uthuvi babo.

Ize yejayeleka khona sekufike akelungu nje nokuze kubonakale ukuthi kanti iyahlwabusa. Namhla isiliqugu kwabakhanyisiweyo.

Kwenye indawo nanamuhla ba-samangala uma inkukhu ithe-ngisa ushelenii noma uShelenii no-Zuka. Bona bathi ngaye ithe-ngwa ngo tiki, ngoba yinto enge-nto kahle. Uma inkulu ibe uZuka.

Isidlwa ngempela ke manje nezinyanga zelapha ngayo ma-nje. Emnyama yona belapha ngayo uma umuntu egula.

Inyanga iyinqumo entanyeni, ikhongozele igazi ilithele odenge-zini lishele khona. Kuqotshelwe yonke imithi engamakhubalo nezinyamazane zonke zifakwe o-dengezini lushisa lubomvu.

Bese kuthathwa imihlanga behogela intuthu yezinyamazane, kuze kushe kube ngamalahle. Bese kugaywa kube yinsizi. Ba-gcabe ngayo bonke, bancinde futhi. Loku kwenzelwa ukuze kulezinyama zane eziphakathi, kuthi noma umuntu

ephoswa ngazo, ilumbo lingangeni kuyo.
Phela amakhubalo, nezinyamazane, nezilwane zonke abantu abathakatha ngazo, nowelaphayo usindiswa ngako loku. Uma ke umuntu engasindi, kuyabe kukhona ikhubalo, noma yinyamazane, inyanga le eyelaphayo engayifakanga, neyiphutheleyo.
Yiko loko ke okwenza ukuba kufuneke inkuku emnyama, noma yisilwane esinye esimnyama. Ngoba bathi, uma imithi ingangeni, kusuke kukhona isithunzi esimnyama esiwengamile umuthi. Uma ke kubulawa lesilwane esimnyama kushiswa amakhubalo ngegazi laso kuzokhanya usuke umnyama. Elapheke nomuntu lowo obegula.
Kanti futhi inkuku emhlophe engenakala inomsebenzi omkhulu. Ikhipha ishwa kubantu abaneshwa. Inyanga iyayinquma ithathe igazi layo isebenzele phezu kwalo ngemithi emhlophe ikhipha isigcwagcwa kumuntu. Imithi emhlophe ngeyobulawu. Iyaqotshwa ishiswe eshiswayo ngegazi lenkuku emhlophe yenziwe njengobuciko benyanga leyo. Eminye ke iqotshwe igxotshwe egxotshwayo

ifakwe okhambeni iphehlwe.
Kuthi lapha igwebu seliphume
umphokophoko emlomeni, ke
alikhabule, akhwife ilanga liphuma
athi akukhanye konke.

Abe sewuphuza ke ephalaza
ethi du, ageze ngawo umzimba
uma inyanga isho loko. Aloku e
wenza njalo zonke izinsuku uze
ugunge. Mhla ugugayo, liyaguga
neshwa lalomuntu owelashwayo.
Awuchithe ke. Neshwa liphele
njalo ngako loko.

Phela ningazi nami ukuthi
kuba khona umuntu osimze a-
be neshwa nje. Omunye kube
yintombazana. Ibe neshwa loku
ngabi nazeshali. Iza icishu u
kuphutha nje ko nasekwendeni.
Omunye kube yinsizwa. Yaliwe
Ibe isathe iyeshela, amantombazana ayale. Iza icishu ukuphuthe-
lwa ukwendiwa. Omunye kube
umuntu nje omdala noba yindoda
noba ngowesifazana abe nesigcwagcwa.
Kuthi noma engenze lutho olubaba
zekaya, yena adume ngeggagga.

Yonke ke lendima yabantu
yelashwa ngemithi emhlophe

ubulawu.

Kuthi ke uma ku ukuthi umuntu wazalwa enjalo, kube azikhalanga zonke izinyoni mhla ezalwayo. Futhi kube azishanga zonke izinyamazane mhla eshiselwayo.

Ukwelashwa kwakhe ke, ukuze kuphele lelishwa lakhe, kufanele kuqalwe ngegazi lenyoni emhlophe qede kuqolshwe izinyamazane zonke zishiswe ode ngezini olubomvu. Azihogele.

Ngoba ke yigazi elenyoni emhlophe elishisa lezinyamazane, sekuyothi nenyamazane okuyizona embangela ishwa ingekho, sekosale sekuba mhlophe konke liphele neshwa ngoba wonke lomsebenzi wenziwe ngegazi lenkukhu emhlophe.

Emva kokuba eseshiselwe, ke, ngezinyamazane, usezophehlelwa ubulawu ke ahlanze ngabo ageze buze bu guge ke.

Uyobona ke Uma kuyinsizwa, iyothi isathi iphonsa izwana nje, intombi isuke ivuma

iyende impela.

Uma kuyintombi, iyothi isathi iyakamba nje, abafana baphangelane ngayo. Lowo nje eyomvuma nguye ezomenda.

Uma kuyindoda, sibuye isithunzi sayo. Bayeke ukudlala ngayo abanye. Noma inezwi ebandla, izwi layo libe nesithunzi.

Uma kungowesifazana aba nesithunzi nakwabanye. Bayeke ukumgcona.

Yiyo ke yonke lemisebenzi yenkuku.

Ibingafunyelwa kudliwa ibifunyelwa ukwelekelela amakhambi. Yenze ukuba angene kahle kwabawadingayo bakulelo khaya.

Njengoba nazi ke ukuthi utshwala kwaku umbuso waba-ntu khona nininini, niyazi [illegible] ukuthi utshwala buthandisa inyama. Nizobuza ke ukuthi pho! Babeshaya inkuku yini abanumzane bakuqala njengoba nako kuthiwa kwaku -

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ngegugu ukudla inkuku? Loku abanumzane namhla bathi noba bedlile badakwa athi eya ekhaya abe ephuphutheka. Afike athi enganeni yake (inkosikazi) ngiphuthume mntanami phaya lowo mgobo ongqoqha ungenzele umhluzana ngafa.

Abe sethela umbila unkosikazi ethi, "Gib-gib-gib-gib!" zize izinkuku. Ayithi khanku, ayinqume, ayicuthe, ayibobose ayigeze ayipheke, amphakela. Ethabe ke umnumzane. Buthi dwi! utshwala.

Ngaleso sikhathi ke wa eye athi angesutha umnumzane adubele embuzini, la lishona, abize abafana bakhe bayebule bayihlinze. Banike unina okwangaphakathi abe ekushesheshisa eshesheshisela umnumzane ezothiba amafolosi, aqabule utshwala.

Bayihlinze bayithi du bayidabula ~~kula~~ sebeyibobosile. Kube yikhona beyipheka ke umnumzane aruke ayabe ke adle akhaule ngentamo. Aphe nabantabakhe.

Iyaphela lapho. End S. 335

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