199 (3)
1
K13/27 H. Mhlongo. 1–40
1–120*
P.P. 1- 120
14 FEB 1939
199
199
K13/27
3/27
199 begins

Ezokubusa kwabantu.

Esizweni sika Hamu Zulu.

(Lendaba ixoxwa ngu Mqhutshwa indodana ka Mveli, ka Zulu, ka Njomane eyeduka iminyakanyaka, ka Mgabi wakwa Mhlongo, eLangeni.

Uyise u Mveli waye ngu Mbono owabonwa eNgotshe, ibutho lika Hamu elelanywa uWelabebekile, kulandela Isihlohlolo.

uMveli lo uyintanga ka Khambi indodana ka Hamu. Babebutho linye, ibutho labo ku yimi Bono. Usewafa ke u Mveli. Sekuyindodana yakhe ke le ese ingilandisa lendaba — uMqhutshwa — Elabelungu sekwaba ngu Albert Mhlongo).

UHamu kwakungomunye wabantwana benkosi uMpande, abahlubuka inkosi uCetshwayo beno Zibebu ka Maphitha.

Ngenxa yemibango, umuzi ka Hamu owaba yikhanda, kwaba ngu Ngenetsheni. Kanti yabe

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

ikhona imizi yakhe eminye. Omunye ngowasekwandeni, nomunye ngowakwaVelaphi, owabe wakhe eMaphondwane, omunye nguMfemfe, omunye nguBantu besincintisana.

Umthetho wokubusa kwamakhosi. akuqala.

Umalandela wonke uphela, kuqala, kwakuyaye kuthi izinduna namadoda adumile, ziye koMkhulu ziziyela zona zingabiziwe, ziya kokotha ibandla. Kwesinye isikhathi zibizwe koMkhulu zibizelwa kona ukuyokotha ibandla.

Uma ke inkosi ibabizile labantu bayo ebethembileyo, ikhiphe isicelo sotshwala, inqume ilanga obuyolethwa ngalo kuyo ekhaya. Nempela ke abesifazana babuphise utshwala benkosi lobo, luyafika usuku loto olubhawuliwe ba yabethwala babuyise khona. Bababeke bube buningi, kepha baziwe ukuthi lobu ngobukabani, lobu ngobukabani.

Obunye bube mnandi, obunye bube bubi obunye bube duma, obunye bubabe, ngoba phela izandla zabantu azifani ekuphatheni ukudla.

Kube sekuthi ke, ibandla seliphelele lonke, ngesikhathi leso esimisiweyo, iNkosi ikhethe umuntu othile oyisikhulu, noma oyinduna aye kobuzwa utshwala. Abe sekhetha obumnandi ke, bendoda ethile eyethembekile buye eNkosini usefika uyabukhetha ubuthi du ngesikhetho; uyabugovuza; wesula ukhamba ngezandla zombili zakhe; uyazihlikihla zombili izandla; uyabuphungula utshwala (ukuphungula yikuthatha utshwala lobo abuphuze noma ngamathamo amathathu noma ngamane ake sebeka phambi kwenkosi ke ithathe iphuze) esusa ubuthi babo. Ngoba kwesinye isikhathi bungaba khona ubuthi otshwaleni ngoba izinhliziyo zabaphathi botshwala azifani, ngakoke ku

fanelekile ukuba umuntu othu-
nga utshwala, abuphungule, a-
thathe ubuthi lobo yena.
Kube sekuthi ke obuningi
babelwe ibandla leli. Sekuya
phuzwa ke, kwenanywe, ku
xoxwe, kusinwe ke kube nje.
Kuhlatshwe izinkomo ezinonile
khona komkhulu kuhlatshelwa
ibandla leli kudliwe inyama
enonile kuphuzwe umhluzi wa-
yo, ufike ke u wabone amadoda
akwazulu enamandla, ekhulu-
phele, enemikhaba, nezibele,
nemivinggi.
Kuthi ke laba bantu abazokott
ibandla, bakhe umuzi wenkosi,
bawukakele phakathi ngothango,
amasango ahlangane esibayeni
ngakwesokudla; nangakwesokho-
hlwa zibe khona nje izintubana
eziphuma umdlunkulu, ngoba
phela isango linye elingena ama-
doda, futhi ke kunendawo la-
pha kugcinwa khona ukuhamba,
ngoba phela akufuneki kuhanjwa-
hanjwe lapha kuhlala khona um-
dlunkulu; ngoba yilapha kufela
khona amadoda ehlulwa yikuzi-
bamba, ebona izintombi zikhulu-

phele zitebezela, zigeza amanzi kuphela, ziginggqika nje zizinhle. Abehlulwa ukuzibamba ke bazipho-nse kuwo, kanti yilapha umuntu esebizwa yithuna, ngoba umdlunkulu lo yibona buhle benkosi, nayo lapha yethembele khona. Akuvunyelwe ukuba amadoda nesilisa siwubeke, si wukhulumise.

Embusweni wakithi, abadala bebesixoxela izindaba zokubusa kwabadala, zibenhle njengenganekwane.

childhood. Hlonipha

<u>Ngizoqala kwezokubuswa kwabantwana.</u>

Umthetho wesizulu ubunga-vumeli abantwana bahlale nabantu abadala, ngoba kwexwaywe ukuthi abantwana bazolalela bathathe ukukhuluma kwabantu abadala bakutshele ezinye izingane, kube sekuxabana abantu abadala. Indoda, nje, ayiyiphathi ingane, ngoba unina wenela ukuyibeletha nje ingane ehlukane noyise ngoba usengumdlezane. Ingane isiyoze ihlale igaqe, ithande ukudlala ngokuthatha izinto uma se ikhasa. Kepha ingeke

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

idlalele ekuthatheni izinto zikayise
kungathiwa kakundoda yalutho
leyo, izinto zayo zidlala ingane.
Ngakoke, ingane isakhasa nje, ikhu
ziswa okwenja uma ithinta into ka-
yise. Ikhule yazi loko. Noma isa
hamba, ayinako ukwenama ngoku-
bona uyise eqosheme esiqgikini
iye kuye, ifike iqaxele emathangeni
kuye imdonse ngamadevu, noma
imphulule idlala nobaba wakwa
bo, kodwa iyamesaba impela ipha
mbana naye athi engena ibe ipha-
ma. Kuze kuthi nje enye indoda
enesisa iqabuke iyibiza ingane nge-
linye ilanga iyidlalise kube kuhle.
Umthetho nje, ke, umntwana oqale
ukuhamba, uhlonishiswa ngokwesa-
tshiswa abadala, angathinti into
yomuntu omdala. Uma eyithinta
udliwa yusuwazi kuphela.

Bekuthi uma owesifazana ebelethe, ahlo
nishwe amadoda onke. Angangeni lapha
ebelethele khona. Kepha afike ezobonga
athi "Siyabonga mama! usuzibuyisile
izinkomo ezakulobolayo", noma "uzele
umuzi." babonga izinkomo phela uma
uzele intombazana. Uma kungu-
fana kuthiwe "umuzi wandile."
Konke loku bakukhuluma bese emi-
nyango abangenanga endlini

7 K13/27 199

Name!

Bekungumthetho ukuba umuntu omdala angabizwa ngegama lakhe. Bekuthi uma uyise wowesifazana kunguMveli, kuthiwe ngu-KaMbeli. Uma uyise kungu-Ndabayakhe, kuthiwe ngu-KaNdabayakhe; kepha owesilisa uma igama lakhe kunguMpiya-khe, ibutho lakhe ku yisi hlohlohlo, noma igama lakhe kunguSiphiwe, ibutho lakhe ku yimibono, noma igama kungu Biyela, ibutho kunguWela-bebekile, kuye kungashiwo ukuthi ngumpiyakhe; kepha ku-thiwe ngu Yisihlohlohlo sasekuthini; kuthiwe nguMbono wasekuthini; kubizwa isibongo sakhe. Kuthiwe nguWelabebekile wasekuthini; kushiwo isibongo sakhe. Kungashiwo nokuthi baba ngoba uma ingane ingathi baba kungaba iyamgugisa. Ithi uma ibona uyise eza ithi nango uMbono wakwethu, ngoba phela bekuthi bonke la'bo abantanganye kanye nababelamayo kanye nabelama ababelamayo babe butho linye. Kubuye kuthi emva kwalelo butho, babuye be

lamane kathathu, babuthwe futhi.

Umthetho wokukhulisa abafana.

Abafana bagala ngokwelusa amathole. Kuthi bewelusile, babe bekha ubaqa belukhelela ogogo nokhulu lokukhanyisa ebusuku. Babuye bagawule izinduku nezagila, ba zingele izinyoni. Kuthi ke uma bezishayile bazethwale, zingoselwa endle, ziyiswe kuninakhulu, aye kobonga. Azose ke zivuthwe qede ahlusule ikhanda nezinyawo anike umnikazi nyoni ukuze abe nekhanda lokuzingela uma edle ikhanda lenyoni. Kube sekuthi ke inyoni yonke idliwe ngunina khulu. Abesebonga encancaza ethi Unkulunkulu wangibeka ngaze ngadla izinyoni zabantabami.

Ngoba phela ubesaziwa unkulunkulu nakuqala, kuthiwa ngu Khulukhulwane, umvelinqangi, owadabula abantu ohlangeni. Sibonga kanjalo ke isalukazi sibonga umntanomntanaso esiphathele izinyoni.

Kuthi ke besayokhulakhula bakhawule ukuba abafana

9 199 K13/27

kamathole, belusa izinkomo
manje. Kuthi ke sekelusa
izinkomo babe sebezishaya
beziqinisa izinyoni, naboke
bakuye bazidle nje abafana
kwesinye isikhathi baziniike
nawoyise nawoyisemkhulu
nabo oninakhulu. abafana
bona badle amakhanda nezi-
nyawo. Kwesinye isikhathi ba
vuse nezinyamazane, bazizingele
bazibulale ziyodliwa ekhaya.
Kepha noma bekwenza konke
loko bangakhohlwa ukukha
ubaqa lokukhanyisa elawini
lezinsizwa, ngoba phela kuzothi
uma sebebuyise izinkomo, kwa-
khethwa amathole, umfana uzoya
kohlala elawini, ahlale ensikeni
engenhla, akhanyisele izinsizwa
ngobaqa lwakhe abelukhe elusile,
mhlaumbe kufike intombi izo-
gadla, kubuthiwe ndawonye, ngu
ye umfana ozokhanyisa sonke
leso sikhathi kubuthiwe. Kuthi
uma efikelwa buthongo aqabuke
engqupheazela, uyezwa phobo ekha-
nda, esesethuswa zinsizwa.
Kothi ke ngesikhathi esithile,
akhulelwe, bahlakazeke baye ko-
lala.

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

199 10 K13/27.

Kothi izinduzwa kesiziklangane ekuseni, sezizobema igudu.

Igudu leli, kufike kuthathwe uphondo lwenkomo lubazwe kahle lulinganiswe kahle lapha emlonyeni walo, lungabotshoswa esinqeni sal lubhoke lapha esiswini, ukuba sekugawulwa umuthi inhlambamasi, igatsha lawo linembobo phakathi: kwephulwe lona ke igatsha lenhlambamasi licijwe kahle lilinganiselwe ukuba libe yisitukulu. Lesitukulu sifakwe kulembobo ebotshoswe esiswini sophondo sibanjwe yingcina enanyathiselwe egudwini embotsheni leyo, uma ingekho ingcina kufakwe umthwebeba wezinyosi. Isitukulu sibanjwe yiwoukuze sinamathele egudwini. Kuthi ke phambili esitukulwini kufakwe imbiza ebazwa ngetshe. Ibazwa zinyanga zayo ziqophe itshe libe negingqi phakathi libe ngangegaba lenkiyi elithengwa ngotiki elikhulu. Libotshoswe izindawo zombili. Icotshelelwe phansi ukuba se ifakwa esitukulwini isicotshelelwe kube sekubekwa ilahle ke ngaphezu kwe insangu, ngoba phela izinsangu le egcwaliswe kulembiza. Kube sekufakwa amanzi ophondweni afike embotsheni le efake isitukulu ukuze

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

emukela umoya wensangu wehla ngesitukutu ushaya emanzini ake selihabula ke owokuqala, abeke umlomo wakhe emlonyeni wegudu ahole umoya kubwabwaze amanzi egudwini sekuhlangene nentuthu yensangu, sekugcwala amathe emlonyeni usekhwehlela ke ethi oho-- oho--- oho--- Sabema! useniké omunye uyahabula naye uya khwehlela lo ubonga inkosi leyo athanda ukuyibonga, uyedwa osho "uMpondo zamila enjeni, ukuba zamila enkomeni ngakube sithola igudu/lokubemela. Uyedwa obonga eyakhe inkosi ayibonayo, phela lezinsizwa zilishumi elawini noma zisiphohlongo, noma zingamashumi amabili zetshelekana ngegudu leli zilihabula zetshelekana zikhwehlele zibonga amakhosi kube sekuthi ke lamathe ase gcwele imilomo entuthu yegudu ase tshuma ngawo ngotshumo, ngoba yileyo nsizwa iphethe utshumo lwayo. Batshume ke amathe amhlophe anamagwebu. Ma sekutshunywa ke kuyalwiwa impi ngamathe lawa kuphikisane ababili betshuma besukelana uma amathe awokuqala ~~apek~~

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

K13/27 100 199

namābēshu kunezinyang
zako.
Kwakubuswa ngaloko
ke kwaMalandela.

(Isivivane.)

Uma sekuvuniwe, nangesi-
khathi kuvunwa, noma ngesi-
khathi kufulwa, kuba khona
izihloko ezingemile kahle nga-
semasimini, ezinendlala.

Kuthi ke lowo owesifazana
obonayo ukuthi uyalamba, aca-
bange, acabange, abe sebona
ukuthi kufanele ke akhu-
mbule isihloko sakhe esithile,
ake aye kokwethekela abaku-
dlayo.

Nempela ke abike kwabase-
mzini wakhe; akhethe ilanga
ahambe aye lapho esihlotsheni
sakhe. Abe se thekela. Bam-
phakele kuqala adle, bamethabe

'arcity at 'one. for up tives

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

le umhlobo wako, bamenqabele alale.

Kuthi ke ebusuku baxoye zonke izindaba ezindala ne zintsha ezenzeke sebehlukene baxoxe baxoxe baze bazunywe ubuthongo.

Kuthi ke ngakusasa, ngokusa, bapheke ke kudliwe bake sebemethwesa ke umthwalo wekhanda. Baya mnika bayabuza kuye ukuthi uyoba namandla yini oku wethwala lomthwalo na? Uma ethi ake ne ngeze, bengeze noma kungaze kube yisinyintili esikhulu sesaka azethwalele.

Sekukhona isiga ke uma uhambele kini ugane bayakwethwesa usuhamba bathi, phatha loku uze uphekele umkhwenyana.

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

Kuthi uma sebekupha kakhulu intamo ize ishone phakathi, ube se usho uthi Au! nange thwesa sengathi: ngingumfazi wendlala.

Kwesinye isikhathi, kube uwena onamawala uthande ukwethwala kakhulu. Abe sethi unyoko, ca, linganisela nje, uyobuye ukulande ukudla kwakho asiyi kukwenza lutho. musa ukwethwalisa komfazi wendlala.

Ngikhuluma kanje nje ngiphawula izinto ezaziye zihanjelwe ngabantu besifazane. Kwakukhona indawo ephawuliweyo nje eduze ne ndlela. okwakuye kuthi umuntu osihambi uma edlula khona, afike enze okwenziwa khona. Kwakumi nje

rivane

inqwaba yamatshe. Indawo leyo enamatshe lawo, kuthiwa yisivivane.

Lendawo, kwakuyindawo yenhlanhla kumhambi. Ukuze indlela yakhe ayihambelayo imkhanyele, kwakufanele anga lokothi edlule esivivaneni engakwenzile okwenziwa khona.

Wonke nje umuntu wa enelungelo lalenhlanhla. Noma ngubani nje ohambayo eya noba yikuyiphi indlela yakhe, edlula lapho, kenze okwenziwayo.

Umuntu wayethi uma eseya ngakhona acoshe itshana nje eze nalo, athi a ngaqondana naso isivivane leso, abe se phimisela itshe ngamathe akhe, abe selinphonsa kwamanye ayinqwaba edlule. Omunye asiphule u

tshanyana enze inkashana.
Athi angafika esivivaneni,
abeke inkatha aphimisele itshe
lakhe alibeke phezu kwenkatha
leyo, edlule.
Ngokwenza loko, uyazi uku-
thi indlela yakhe ayihambayo
izomkhanyela.
Noba kuyinsizwa iyokwe-
shela, izokhanyelwa yizindle-
la zayo. Noma yintombi iya
kogadla, izokhanyelwa yindlela
yayo. Noma owesifazana
eya kokwethekela, kuzomkha
nyela ukuhamba kwakhe
Noba yindoda iya kokotha
ibandla komkhulu, zizo
yikhanyela izindaba zayo.
Isiga ke sithi, "Ungedluli
ungaliphonsanga itshe esiviva
neni. Loko kusho ukuthi
uma udlula ubona abantu
abaningi benza umsebenzi

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

othile kanye kanye, phonsa, itshe na we esiviVaneni wedlule (bamba bamba ushiye uhambe).

Abathakathi.

too short

Kwakuyiyona ndaba enkulu le, kusabuswa kwa-Zulu. Abathakathi kwakuyiyonanto ibiyesabeka.

Ubaba wayesixoxela ngayo lendaba, ethi:- "Kwakuthi la sekuhlwile, umthakathi a shiye umuzi wakhe aha-mbe, aye kothakatha emzini

15/7/39 othile.

Uzothi ke umá eselungela ukuphuma, ahlubule, a hambe nqunu. Abuqe um-zala okhalweni nasesinqeni. Aphume kwakhe ehamba nqunu aze ayofika lapha eyothakatha

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

Kwesinye isikhathi agikele indangala yakhe. ayigikele ubuso bakhe bubeke ngase msileni, ikhanda lendanga la liqonde la kuyiwa khona afike azungeze umuzi. Kube yiloku besola abantu ukuthi kukhona imfene ehamba phakathi komuzi. Kwesinye isikhathi ingene emaxhibeni, ekudleni, kuficwe kudliwe. Abanye babone izinyawo zayo.

Mhlaumbe kuzwakale komunye umuzi ukuthi baqibonile. Ibigitshelwe ngumuntu. Kwesinye isikhathi, ibulawe, abaleke umniniyo. Ibulawe qede kuphume amasi ngaphakathi.

Phela kuye kuthi uma kugula umuntu, kuyiwe esangomeni, kuyiwe kozwiwa ukuthi umuzi ubuqwa yini.

Isangoma

Kuye kuthunywe amadoda aye kobula. Afike khona kwaSangoma, angakhule keli. Afike athi' coshosho noba yisegumeni noba khona endlini. Ake sethi: "Izindaba zakho Mngoma." Besesibona ke ngcadlozi. Sibodle, sithimule, sibonge, sibayize.

Besekuyiwa enkundleni tapha sizobulela khona. Bahlale ke. Siqholoshe phambi kwabo, sesivunule. Esandleni siphethe ishoba ~~elikhulu~~ elimnyama lenkonkoni. Be sesiqala ke umsebenzi waso wokubula.

Sesiqale ngokukha isiqunga. Phela isiqunga lesi kwakungumuthi om-

Khulu, kanti nanamuhla
sisenjalo, ngoba nasemkhu-
hlaneni siyafakwa emakha-
mbini. Noma umuntu ephephe-
the ngaso njengekhathazo, nje,
siphephetheke nasezandleni.
Naso ke isangoma sithatha
isiqunga sisilume, sihlafune,
siphephethe ezandleni, sigco-
sihlikihle ubuso baso, singa
kaqali ukubula.
Sesiyabula ke. "Nize ngo-
mkhuba!" ....

Isangoma	Abantu.
Nize Ngomkhuba!	Yizwa, Yizwa!
Kukhona Umhlolo!	Yizwa!
Kukhona okulahlekile!	Yizwa!
Au! Vuma mngani wami, naku kwjikufa bo!	Yizwa, Yizwa!
Kugula indoda!	Yizwa, Mngoma!
Yegile!	Yizwa Yizwa!
Kukhona umthakathi!	Yizwa Mngoma!
Uhamba nemfene!	Yizwa Mngoma

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

K13/27 109 **199**

Isangoma	abantu
Udwebe emnyango!	Yizwa Mngoma!
Wadweba ngomuthi	Yizwa - - -!
Ukufa kweqiwa!	Yizwa! Yizwa!
Kweqiwa yindoda!	Yizwa Mngoma
Kwakhwela ngozwani	Yizwa - - - !
Shayani ngibone!	Yizwa Mngoma!
Kwahlala edolweni!	Yizwa! Yizwa!
Kudonsa uvalo!	Yizwa Mngoma!
Kukhwela ekhanda!	Yizwa Yizwa!
Kuhleli emahlombe!	Yizwa Yizwa!
Vumani sibone!	Yizwa Mngoma
Umeqo lo!	Yizwa!
Uthakwe nelumbo!	Yizwa Mngoma
Umthakathi ngusomagqakane!	Yizwa Yizwa.
Uhawukela izinkomo	Yizwa Mngoma
Ezilobole intombi	Yizwa Mngoma

Sebebuya ke, sebeze befika ekhaya ke, beyethula indaba sekuhlanganiswa ke ukuthi mabaye kocela umhlahlo enkosini. Ivume inkosi kube sekumenyezelwa

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

ke ukuthi ngelanga eliyikuthi kufuneka amadoda aye emhlahlweni ocelwe enkosini.

Lapho ke, sekuzohamba amadoda amaningi, noma amashumi amabili noma ngamathathu, noma ngaphezulu. Bahamba nomuntu okhethwe yinkosi ukuba aye koyilalelela. Naye umthakathi ukhona phakathi kwabantu laba. Useguba nje.

Uzongena ke umhlahlo. Amadoda azoshaya phansi nge zinduku kudume phansi ethi yizwa yizwa lapha umngoma ekhuluma.

Umngoma	Amadoda
Nize ngomkhuba!	Yizwa...!
Obulala uMasondo!	Yizwa Mngoma
UMasondo Wegile!	Yizwa Yizwa!
Ubekelwe ngumthakathi!	Yizwa---!
Ehaurikela izinkomo!	Yizwa Mngoma
Ezalobola intombi!	Yizwa Mngoma
umthakathi nguSomaggakane!	" "

~~Uoko ngalas umshaya~~ Sisuke kakhulu isangoma simshaye ngeshoba lenkonkoni emehlweni. Simnukile ke ephakathi kwamadoda.

Sekezohamba ke abaguleleyo bahambe nentatheli yenkosi baye kobika umhlahlo wesangoma. Sekezolinda isinqumo senkosi.

Umthakathi lo, uma benga-mthintanga, kosa emzini wakhe kubuza izimpukane. Ebalekile wa ya ezweni elithile lenkululeko, ngoba uyazi naye ukuthi lapha komkhu lu kwakuko babambeni bayekeni.

Isangoma lesi sesifike sa nuka ukhukhuva lwenyanga engelapha lo ogulayo. Lubizwe ke. Lunikwe imvu yokuvula isikhwa ma. Lumncindise ogulayo lum-gcabe, lumgqume emanzini abilayo afakwe umuthi, lugxobe izintelezi, zifakwe ezindengezini. Konele ku phelele ukuhlwa nje, kuchelwe nge-

zintelezi kuzungezwe umuzi.

Phela inyanga le efikile izobagcaba bonke ekhaya, ibakhothise izinsizi, bancinde bonke bekhafula. Kwesinye isikhathi beqe udengezi.

Phela ukuchela loku, ngezintelezi, kuzokwenza umthakathi athi uyaphikelela, mhlawumbe awe phansi. Nemfene yakhe yesabe. Yelaphe ke inyanga, aze asinde umuntu. Ibisikhokhelwa inkomo yayo, ithokoze impela.

Uma lowo mthakathi esekhona, sekuzakuba kwahluleka kwakhe njalo, nemfene yakhe, ngenxa yezintelezi zalenyanga. Uma ephika inkani uyazi naye ukuthi uzolimala.

Ukufunda Kwezinyanga.

Omunye ufunda esemncane, omunye afunde esemdala nje bo. Afunde ngokuhamba nenyanga ake luhlaka lwayo. Athwale izikhwama zayo. Kuthi ke lapha ivula khona, imtshele ukuthi kalethe isikhwama esiyikuthi. Abe sesivula achithe phansi. Ithathe amakhubalo athile, inike uhlaka luwaqobe; uma kukhona agaywayo, luwagaye. Lubeke udengezi eziko lubancindise. Uma sekufike isikhathi sezinyamazane, inyanga izi khethe, luziqobe uhlaka. Lubeke udengezi eziko, lubanukise. Bathimule bakhwehlele kube nje. Udengezi lolo belushiswe

~~Kuthi uma sekufike isikha~~ ~~thi~~ lwaba bomvu qede, lwa thatha zonke izinyane lwazi thela odengezini. Lwabanika imihlanga abahogela ngayo intuthu. Zishe ziphele ke

zibe ngqamalahle.

Bezezigaywa ke zibe zinsizi yokuncinda nokugcaba. Uma kukhona imithi engekho, uhlaka seluhamba nenyanga beya ehlathini, nasemihosheni, beya kogqoba yona imithi. Inyanga ikhombe ikhasi lumbe, uhlaka uhlaka bathi bangaqeda bahlale phansi. Inyanga iwuthathe ngamunye ithi "Uyabona leligxolo, ngumankunkunku. Umuthi wecala noma ubufanele ukulahlwa u hlawule, kepha uma uthe ungakangeni walituma, wazibila ngalo, wakhwifa elangeni wathi alinkunkuze icala, ngeke likulahle. Lokuthetha."

Uyalibona lelikhambi, ~~uma u~~ lelapha isidina. Uma umuntu

kemphonse ngesidina, wena thatha
lona uligxobe ulipheke likile.
Wehlukanise elokuphalaza nelo
kuggquma. Aziggqume ajuluke
abe manzi, apolise elokuphalaza.
athi esaliphekile abe elekhamela
emakhaleni lidonse sonke
isidina ekhandä siphume ngo
mlomo nangamakhala. Kuthi la
esephalaza ke siphume nenyongo.
Kuyophela izinsuku ezi
ntathu ephalaza ngalo, abe
selikhipha ngokuba aphalaze
ngegqolo lomgwenya.
Uyayibona lempande, e
yobusoka. Uma uya kokwe-
shela uyilume uhlafune uzi
monye ebusweni ngayo, uphu
me — uyobuya nenkehli.
Uyalibona lelikhubalo lelapha
isilumo. Leli lelapha ilumbo noma
ngelaluphi uhlobo. Leli lelapha
iqondo. Leli likhipha isifuba
sidliso. Lesi yisihlungu sezilwane.

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

noma umuntu enqunywe zimpaka uyamkhothisa umbemise asinde. Lo ngowomeqo noma usukhwele ekhanda uyagwebeka ngalo.

Imkhombise yonke imithi inyanga. Imtshela njalo, kuzothi inga phela le embiweyo, ibe se ithi hamba uye kokumba osobanibani nosobanibani ubalethe la. Kube ukwefunda kiwakho njalo. Naye ngomuso usesusa ubunyanga bakhe ke.

Lapha kumankunkunkunku, sekungumuthi omusha nje khona sekwande abelungu nje ngoba kuqala kade lingathethwa icala. Futhi belingekho ngoba umthakathi ubejojwa. Ubenganikwa thuba lokuzivikela. Umuntu obulele omunye, liqhawe lenkosi. Oweqe umthetho noma yimuphi uyabulawa. Ophingileyo uyabulawa owebileyo uyabulawa — njalo nje.

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

Akungcini ngaloko kufunda ko
dwa. Kuyathi uma zihlangene
izingedla, zivulelane imithi. Zi-
shintshane ngemithi. Kuthi kanti
omunye uyazi ngenye indlela, ba
fundisane ke njalo.

Phela abathakathi labo aba
gcini ngemfene yodwa. Noma yi-
siphi nje isilwane siyenziwa
ngomuthi sivume intando yom-
thakathi siye lapho ekhaya
lapha kusho khona umthakathi

Manje, bazakubona lesisi-
lwane, noma yimbila nje, noma
yimvukuzane, noma yinyoka
ethile - njengomhlangwe nje, bathi
Hau! Naku loku! beseku phu-
ma abesilisa besibulala
leso silwane. Siye kolahlwa.
Emuva, kusuke isidumo, kugu-
le abantu.

Kuyiwe kobula. Isangoma
sisho sithi, "Au! Yilowo mhlolo!

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

Uthunjiwe. Ngumthakathi! Uzonda ngoba amasimu alomuntu achumile. Inyanga enga phengulula lomhlolo ngubani!

Seku thunyelwa ke kulolo lugedla olunukiwe. Besefika nemigodlo yezikhwama, nohlaka lwalo. Lufike nasekhaya kube nesithunzi. Lwelaphe ke. Kuthi kungasinda umuntu, kushayelwe inyanga inkomo.

Impela lowo mthetho wezilwane ukuba zingene ekhaya uyikufa. Ngisho zona lezilwane njengezinyoka zelumbo, nezinyoni zelumbo, njengensingizi, nothekwane, nesikhova okwakuthiwa yinyoni yabathakathi. Manje uma ~~lenyoni~~ lezilwane zingena ekhaya, kusheshe kuthunyelwe enyangeni yenze izintelezi. Kuze kube namhlanje uma kungene into engaziwa ekha-

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

K13/27

ya, noma yisilwane sibonwe zingane, kusuke kungumhlolo lowo. Ithi isalele inyanga ibone sebefika bezoyibiza.

Kuye kuthi uma umuntu ebulewe ngaleyonto, elashwe ngayo leyontō abulawa ngayo. Zonke izintō zi phengululwa yisangoma.

not typed 17/7/39
useless

Abantu.

Kuqala abantu bebekugagula ukukhuluma. Kuthe ukwanda kwenkanyiso, base beqala ukuhlonipha.

Noma beya ngasese, bakubize kahle. Nawo amangcoliso bawabize kahle. Nazo zonke izintō abasazigaguli manje. Sekwafika ukukhanya phela.

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

K13/27 120 120* 199

Nkosi

Nanso indaba yami, yibone nokuthi ilungile yini.

Ngabonga kakhulu isinkwa owangipha sona, opondo ababili noshelenis, encwadini eyedlule.

Ngazibonga izeluleko zakho zonke.

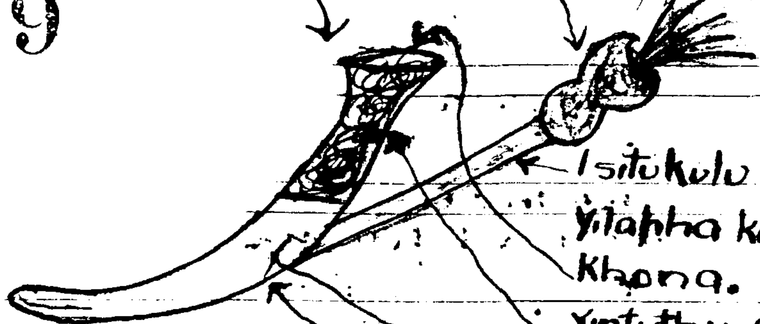
Ngizozizama encwadini e-landelayo, ebengingazifakile kule Izindaba zesifazana yizona ngi zoqinisa ngakuzo ngoba yizo izafikazi lezi engizithola kahle ukuba zingiwovele.

Ngiyema ngokuhlonipho enkulu Omnsane,

H. V. Mhlongo, (Mrs)
Emthini School,
C/o H. A. Kock Esq
P.O. Box 11,
Izingolweni

esheshe aphela abe esekhona ku-
lo omsukelayo, abe sedlula ke efika
emeqela emvalela ngaphambili
ngawakhe amathe ke kube se
yehluliwe yalowo. usebuyela
egudwini futhi elihabula ekhu
hlela ebuyela ekutshumeni, epha
thuma kuyo impi leyo yomngan
wakhe njalo batshumelane ku
be budakadaka phansi end-
lini, zonke lezinsizwa zitshumi-
sekana ngamathe. badele ke.
balibeke phansi igudu. Kube
khona isikhathi sokuba kuthu-
liwe kuthiwe du isikhashana,
kube sekuza umfana ke e-
ze nobulongwe asinde lapha
la bekutshunyelwa khona
use sinda ethi du engena nama
khasi omsobo nembokodo use
wugxoba umsobo egudla indlu-
ngembokodo isibuye ibe luhla-
za futhi njengoba ibinjalo
bengakabemi akanumzane.
balithathe ke igudu balibeke la
libhlala khona, bachithe amanzi
alo bakhumule imbiza bathulule
umlotha wensangu ke balibeke
endaweni yalo ke bahlakazeke,
kobuye ibe khangane ngesi-
nye isikhathi futhi sekuzobenywa

K13/27S [illegible]
199



Phela uma sezibunyele ema-dlangaleni azo, sezibema igudu, zibonga inkosi, kuphe i-nkani, induka iphendnke umdlalo nje.

Kunjalo nje kungumthetho ukuba ibutho libekelwe izinduna ezilibutho elidala.

Ngesikhathi ibutho lihlakazekile liya emakhaya, kuye kusale ezinye izinsizwa, kuthiwe zikhonzele isihlangu. // Kothi uma sebemkelisiswa izihlangu lezo kube ligugu elikhulu. Kuye kuthi inkabi idatshulwe phakathi imibando emibili omunye athole uhlangothi lwesikhumba.

Umthetho wokuba nengane.

Kuye kuthi umlobokazi e-

changuzile, kuthi angasoleka, u
ninazala amahayele imithetho
yokuthi kangavuki ekuseni
aphumele phandle ilanga li
ngakaphumi ngoba funa
eqe imikhondo yabatha-
kathi, athathe nemeqo nemi
bulelo ed welshwa ngabatha
kathi emnyango ebusuku be
nzela ukuze kuthi oyophuma
kuqala eqe qede agule.
Wengatshelwa njalo efungiselwa
[illegible]oyise wendoda yakhe, kwe
[illegible]e ukuthi ingane esesisu
ni mayingakhazwa yizifo lez.
Futhi uma kade kukho
na uthingo lwenkosikazi, aba
nye bathi yuthingo lwenko
sazana, akufanele umuntu
enzima abakekele adalule la
kade luphuma khona ngoba
uzothatha umnyama ukhaze
ingane esiswini. Uma inga-
ne inomnyama imincika izi
londa wonke umzimba ikhatha
ze kabi. Kuze kube sengathi
inogcusula, kanti ngumn-
yama.
Futhi ulaywa ngokuba
uma lidumu kafihle amabele
akhe ngendwangu funa li
nyazime qede emukele umphe

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

zulu ngamabele ingane ibe
nenyoni.
Futhi angathethi ethethisa
amalungu amakhulu ekha
ya ngoba uma ekuhlanya
azomibamba amadlozi omhla
wabeletha.
Futhi ke uma esebelethe
infant into yokuqala kuzo(bungisiwa)
uhlanga lokumchatha, ukhona
kuzophuma ivangazi, abanye
abathi yijengezimu (indle yom-
ntwana abekade emunya um-
thubi esiswini kunina).
Abanye baye baxebule iqxolo lo-
msinsi baligxoba bamphuzise
ngelanga lokuqala liphuma iva-
ngazi babe sebeloku bemchatha
ngalo njalo ke, amanzi alo e
fudumeziwe; kuze kuphele i
sonto lonke liphuma. Abanye
balikhiphe ngeminye imithi.
Ngalo ilanga lokuqala um-
numzane, uyise wengane
useyo kwabaziyo wayocela zonke
izinyamazane, ziphelele. Athi
uma esemcobelele lowo aye kuye
futhi ke kusihlwa sekuzola-
lwa amshisele zona umntwa-
na, zibekwe elahleni anukiswe
zona umntwana, ebanjwe ngu
nina, athi angathimula kube u

zinukile, abe sethi unina, "nazo izinyamazane zakho mntwana;" abe se mphendula emnukisa na ngezindlebe nangesiphundu abe semeqisa udengezi olushi sela zona izinyamazane. amncelise ke, kube sekugaywa inoizi ngazo ziohile, abe se gcotshwa okhakhayini, ashiwega nasesiphongweni, inoizi eseleyo ayigcobe ebeleni qede ammunyi sa lona.

Kube ke umntwana uqinile. ngoba ongashunqiselwanga uzo khula, abe silima. Kuthi noma esemdala enze izinto nje ezinga sile, baba sebethi abantu, ake nibone la! nithi zasha? azikhalanga. Kwabala iqhude.

Kanti futhi ngaphandle ko kuba zihlakaniphise, zeluse ingozi yezinyanga eziphatha izikhwama nezinsizwa ezi phatha imithi emibi yoku phonsa izintombi ukuba zonke lezinyamazane zingamkhazi umntwana abe esezidlile nga phambili.

Uma unina womntwana eqa lapha kushaye khona izulu

esakhulelwe, ingane iba ne
nyoni, inyamazane. Ibonwa
ngokuba umntwana akhiphe
indle eluhlaza. Akhale aze
athande ukwehla ukhakha-
yi lwakhe.
Iyaye ikhishwe ke inyoni,
kukhona izinyanga zokuyi
khipha, okuye kuthi uma
ufuna ukumuyisa umntwana
ibe se ilungisa inaizi yezulu
nemithi yonke efanele lowo
msebenzi ke iviike kumnya
ma nonina wengane nenga-
ne ifike lapho kwashaya
khona izulu imbe isisele inika
unina womntwana ikhambi
amchathe qede aphubuzele kuso
isisele leso, abe se gezela kho-
na zonke izinsila zakhe
ngomuthi akhalele khona la-
pho, abe se mfaka emhlana
embeletha unina esehamba
ngamandla engabeki ngemu-
va, aze aye kongena ekhaya.
Inyanga ke isale igqiba ke
kuthi we bebeye koncwaba
umntwana. Lube seluhhuphuka
ukhakhayi ke, amenzele nezimbi-
za zenyoni adimde emchatha
unina emgeza emkhothisa njengo-

Kusho kwenyanga. Kuphele.
Enye ingane ibe nomuna (izilonda ekhanda) kumbiwa amakhambi awo umuna ichathwe ngawo iphuziswe ibojwe igezwe amanye ashiswe abe yinsizi inanyekwe ezilondeni ekhanda zomuna.
Enye ingane ibe nohlako (iphikazela ithande ukubungcana isifutshana lesi).
Bayiphuthume ngezimbiza zalo uhlako lezo.
Enye ingane ibe nobukana esiswini, icelelwe amakhambi kwabazingo.
Ukudla Kwengane.
Njengoba ingane iye ithi izalwa ibe yenzelwa igula layo nenkezo yokuba iphuze ngayo, abanye bayinike amasi mhla nje izalwa abanye bayenzele incumbe yezinkobe noma ngeyempuphu, kukhona umuthi wegula oye ucijwe ufakwe eguleni lomntwana. Kuthi ngazo zonke izikhathi lethiwe la sekusengwa kwethelwa phezu kwawo lomuthi owafakwa eguleni.
Ingane ke izo phuza ukudla kwayo, kuphele noma zinsuku ezintathu kuthi ngolwesine icucuze

ingane. Ithi uma se i cu[illegible] kakhulu, ukhishwe umuthi lowo ubekwe, ibe ikuphuza ukudla loko ize ikuqede ku yicucuzise. noma zinsuku ezimbili noma ngezintathu ithela amanzi nje, kuphele qede ukudla loko ligeqwe igula lethiwe ngokusha uphindise-lwe futhi umuthi lowo obe u cijiwe. Iphuze iphuze inga-ne uze uhlambuluke umuthi uhlambulule isisu qede u-khishwe eguleni. Njalo nje njalo nje ize ikhule ingane kusetshenzwa loko. Kuthi ke uma se iphume abathakathi, abanye bathi abantwana aba-nye bathi amathambo (ama-zinyo) iqale ke ukunikwa ukudla konke nokuhlafunwa-yo, qede, ingabe isasebenza imbiza yegula ingamhambisi umntwana, kube sekumbiwa ezinye izimbiza ke adimde e chatha ephuziswa aze ahambe.
Engiyaziyo imbiza engayethwe-swa ngumama, (umamezala) efakwa eguleni yingcina le egcina imikhonto uma

iphiselwa, abanye abayibiza ngo kuthi yinkulathi. Iyembiwa nje bo, ihlutshwe isigaxa sayo igijwe ifakwe egaleni, umntwana akhule enesisu esihle kabi. (Nami nje ngini tshela ukuba ngingenyanga ukuba ngiyinyanga ngakube ngithi shayani inkomo ngi nethwese).

Umbuso Wokukhula.

Uma umfana eseyinsizwa, wakhelwa ilawu. Uma izinsizwa ziningi, zihlangane ndawonye kulo lelo lawu. Ziphakelwe ukudla. sitsheni sinye. Umnumzane wesatshwa kakhulu. Umemeza kanye kuthule kuthi cwaka.

Uma kukhona utshwala, amadoda afika ekuseni. Kuthi ke uma esegcwele, iphume imbiza, amadoda aphuze. Izinsizwa zona zihlala elawini zodwa, zinikwe isikhamba, zisiphuze qede zihambe masinyane ngoba kwakuyihlazo izinsizwa ziphuza kakhulu. Abafazi nabo baphuza bodwa

K13427

Uma kungena umhambi, efika
bephuza, ungena endlini bathule
bathi du, bonke. Kube sekuqala
ngamunye ambingelele, avume,
bambingelele njalo evuma baze
baqede. Babuze lapha ephuma
khona, nesibongo sakhe, noyise, ne-
gama lakhe, nesikhulu asakhele.
Baphuze nje bangamnaki ngoba
abanakumphela umnumzane
ngaphandle koba asho athi, "mphuziseni
bamnike ke. Uma sekuphele
utshwala babonge, bathintithe
amabeshu abo bahambe.

Ukwakha.

Indlu yakhiwa ngama-
doda. Kube khona inyanga
yokwakha eyazi ukumisa upha-
hla, nofundo lwendlu lume kahle
kwakungumthetho wabantu uma befica indoda i-
sakha namadoda amanye,
ifike indoda ibambe nayo
ngoba phela akwedlulwa
ngendlu isakhiwa./
Uma isiphelile ukwakhiwa
besekungena abesifazana

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

ngoba phela amadoda aseyi
phasile ngezinsika athi du.
Abafazi ke baqala ngoku-
luka izintambo nezihlandla
zokuduza. Bawususe ke um-
sebenzi wabo sebeluke izihla-
ndla ezingaphezu kwama-
shumi amane. Nabo babe
nenyanga yomfazi ekwazi ka-
hle ukuduza. Bawenze ke lo-
msebenzi bawuthi phaqa.
Uma se iphelile ke indlu
babe sebemba umhlabathi olunge
le ukugandaya. (Isiduli) Iga-
ndaywe ke besekwakhiwa um-
bundu emsamu lapha kuzo
hlala khona izinkamba nezi-
mbiza. Besekwakhiwa iziko.
Indlu igandaywe igudlwe
igudlwe ngembokodo. Kugxo-
tshwe ugqumgqumu noma
ngumsobo igudlwe ngawo ibe
luhlaza cwe.

Zonke izindlu zizingezwe nga-
maguma. Umuzi wakhelwe u-
thango oluwuzungezile. Yisango
ngaphaya nangaphaya. Aku-
ngenwa ngemuva komuzi, ku-
ze kungene abasekhaya nabesi-
fazana bodwa, izihambi zingena
zingene isango.

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

K13/27

Ukudla okusesibayeni.

Phambi komuzi kakhona isibaya. Izintango zomuzi zihlangene kuso. Besekwenziwa umbelo esibayeni noma othangweni.

Phakathi esibayeni, kukhona imigodi yokudla. Isibaya lesi sakhiwa endaweni engenawo umthombo ukuze kungashesheke kucwile ukudla okufakwe emigodini, kuze kufike imvula enkulu ke eyokwenza kufume okunga phansi emigodini kube se kuphenduka isangcobe nasositshandeka kakhulu si ngukudla okumnandi kwabasidlayo.

Izinkomo ziphuma ekuseni ziyokudla utshani. Zibuye intlazane; zime esibayeni. Abafana besebekhipha amathunga bewathintitha. Bakhiphe namagula, balungele ukuba sekuzosengwa.

Phela amathunga lawa, kukhona izinyanga eziwabazayo, amathunga nemiqengqe. Iyodwa inkomo yomnumzane ngoba phela abanumzane abawadli amasi enkonyane kadla awethole ngoba bengama

qhawe. Igula lako likhanywa zonke izinsuku umlaza. Livuthwe kahle libe namasi azanggondo. Kuthi ke uma selivuthiwe, isifazana esigondene no kugayela igula lomnumzane umcaba, sigaye ngobunono. Kuye ngokubusa kwabanumzane emzini wakhe.

Omunye kuye kuthi inkosikazi leyo ephatha igula lakhe kube yinkosikazi nje endala okuzothi ke uma se ilekhamile ibe seilishukuza ke ilithululela okhambeni lomnumzane azibekele ngembenge, ayobeka phambi kommumzane, nomcaba futhi awufake kwenye imbenge azibekele abeke ngasemasini alethe nezinkezo ngomgodlo wazo.

Kuye njalo ngomthetho womnumzane lowo ngoba omunye uye azivubele yena omunye athande ukuvutshelwa nguye lowo obe emthululele amasi, into nje, luba lodwa ukhezo lokuvuba lube lodwa lokudla.

Kuthi ke la esesuthi,

K1 38/27

umfana ammike amanzi nga nkezo azube athi du, abe se susa izitsha lezi umfana. Eke zidlela umnumzane esille nalapha kuchithekele khona edla.

Umbuso wabantu Wokuzingela.

Kuvela noma ngubani amenezele ingina. Ameme, kumenyezelwe. Kuze kuthi ke lowo muntu omeme ingina, uma eselala alale ngaluhlangothi lunye kuze kuse, ulalela ukuthi izinyamazana zize zingaphenduki. Sekuyasa ke kuthi uma iya kude ivuke kusempondo zankomo ihongoze ithi, "Hoho! Wayikamba na?" Lowo njalo osezwe abanye behongoza, naye usehongoza ebalingisa, esephuma naye ke, sebeze bephelela sebehamba ke bonke bayohlangana esikhungweni lapha kuthiwe ayohlangana khona, ihambe ihlabelela ithi, "Heohe! Nyamazane! Wayikamba na?" Isifika ke esikhungweni, isihlala ke ngezigaba zayo, isigodi sasekuthini nesasekuthini sihlale ndawonye
Omeme ingina ubinte ibeshwa

77 6/39

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

na elibeka izinqe obala, abambe enza amasu okuhlekisa abanye abazingeli. Kodwa bangahleki ngoba uma bengahleka bangahleki kungaba sebemnika izinyamazane ebezizo hlatshwa yibo; bona bathatha lelishwa elenziwa yilomuntu ohlekisa ngebeshu lakhe.

Kepha ke ngoba bayamazi, bazothala nje noma bebonani eneshwa kubazingeli. Besekufikwa esikhungweni lapha isiphelele, ayiphake ke, ngoba phela yizigodi ngezigodi.

Alale phambi komkhumbi wabantu kwesinye isikhathi aguqe ngamadolo, athathe utshani abufake emlonyeni, obunye abuphathe ngezandla zombili, akhothame eguqile athi "Mabandla! Mabandla! Nazo izinyamazane!" Bathi, "Ji!" bashaye ngezagile phansi kanyekanye. athi, "Konje nizoginyeka bo ma...unu yonyoko!" Bathi, "Ji!" usho njalo uhlikihla phansi emathangeni ngotshani lobu abuphethe ezandleni.

Angababeki abantu, abesethi "Akusuke uphondo olungapha luye ke!" Bese besuka ngesiga sakubo bethi, "Hushu! Hushu! noma bathi Nkunzi! Nkunzi!" Ayiphake ke inqina ize iphelele ngezimpondo zayo.

Emva ke asukume umphaki wenqina. Bazishaye ke. Uma njalo

beshaya noma behlaba inyamazane, basho isaga ~~somuzi wakubo~~ sesigodi sakubo bathi, "Mamo! Umahahamane! Kube sekuthi bonke abantu balesi sigodi benanele ngokuthi, "Wahahama!" Kuthi uma inyamazane ihlatshwa umuntu wesigodi esisaga saso kungu Nohihi, athi angayihlaba athi Mamo! UNohihi! Bonke bakulesi sigodi benanele ngokuthi Hihi!

Uma inyamazane ificwa yiginja sezijibambile, ingabonwa ukuthi ibanjwe yiyiphi, kuthiwa nguZonke.

Enye inyamazane eyayibekisiswa ize ibulawe, ngumcakide. Bethi nguNdoda. Ngoba uma kuvuka yona kuqala, imesulubezi. Abazukuzwana kahle nezinyamazane. Baizame ukubuwa nago baze bayibulale. Ingina ke ithathe izikhungo ezibili noma ezithathu, ihlakazeke.

Umbuso kwabesifazane.

Intombazana, umthetho wayo, ikhula ngokufunda ukugaya etsheni lokudla lesizulu. Ifunde ukukha amanzi emfuleni. Ifunde ukutheza izinkuni. Ifunde ukukha imifino (Intshungu, imbuya umsobo, nembilikicane nocucuza nomthebe) ziningi ke ezinye izinhlobo zemifino ezikhiwayo, zihlanga-

nisehwe embengeni. Kwesinye isi-
khathi iphekwe ilaxa (imfino
yodwa). ~~Kwesinye~~ lidliwe ne
zinkobe noma nomcaba. Kwe-
sinye isikhathi iphekwe isijabane
Uma ke, intombazana
ithombile, noma ibonwe ngamanye
noma ibonwe yisalukazi noma
ibonwe ngunina, isizogcinwa e-
ndlini, inikwe imithi yokuyiqinisa
iqashelwe kakhulu itayiwe ngo
kuthi abafana bangayikhulumi-
si. Ngoba uma ihleka ithombi
le iyonakala ibe lithatha.

Uma ke isikhulile isizo-
ba phansi kwamaqhikiza. Uma
sekufike isikhathi soba ziqonyi
swe, umthetho yikuba mazilalele
umthetho wamaqhikiza. Noma
umfokazi eqomisa, amaqhikiza
amtshele ukuthi ayikakhulumi;
ithule nje nayo. Kuzothi ke
ngeminyakana ethile, zijutshwe
ukuthi maziphendule zithi,
"Wenzani?" kuphela.

Kuhambe kuhambe kufike
esikhathini lapho kuthiwa sezisho
intandi. Laphoke uzoke esakhu-
lume umfana ebuqaza, izomphe-
ndula ithi angikuthandi konke
loko okushoyo. Zizwa ngama-
qhikiza njalo ukuthi mazi

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

kaphendule kanjalo abafana.
Lapho ke abafana beshelo ba-
buquze ngoba sebeyazi ukuthi
emfi ngethula ingaphenduli
lutha olushoyo. Ithi ingaphe-
ndula ike iyaqoma.
Kuzothi ke, nxashana seku-
sondele isikhathi sokuqoma,
isizobuzwa ngamaqhikiza u-
kuthi zingaki izinsizwa ezizi-
qomisayo. Isho ke bese e-
buza futhi ukuthi ngubani em-
thandayo. Mhlawumbe ke izo-
khetha ababili phakathi kwe
zesheli, ithi, "Nxashana ubani
efike kuqala, au, angazi impela"
ngoba phela sezibakhipha, ziyaba
tshela manje iqiniso lonke lenhlizi-
yo, lowo ethi kuye, "Angiku-
thandi, ungazihluphi nje ngami
kube imtshela iqiniso lenhliziyo
ngoba phela sekufike isikhathi
sokwahlukanisa manje.
Kulabo ke abethenjiweyo,
kuzothi nxashana enesihlobo,
sigijime siye komtshela sithi,
qinisa. Isibachitha. Imisa wena
nobani. Uma ufika kuqala izo
beka wena, qinisa.
Aphuthume ke umfana. Phela
kunjalo nje akasezukukhuluma
nayo. Usezokonela nje abonwe

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

kuthunywe ezinye izintombi, kungabi yile ayeshelayo. Usezo thi kuzona, "Bantanethu, iphi intombi yakini? Iyongiqoma nini ngiyithanda kangaka nje? " Zingamnaki nokuthi uthini. Zimlibazise ngendaba nje. Kanti sezikhe izinswazi zesinwazi. Zimshaye kakhulu. Agxume eme laphaya Umntanensizwa, asho athi, "Mntanethu Ungibambe ungiqinise! Ungadlali ngami! Ungibambele enhla nengalo! Ngikhulekela amaseko amathathu.

Abesecela indawo lapha ezobongela khona. Abe se cela iqhikiza layo. Zimkhombise ke. Aye kulo, afike abonga. Lizethukise. Libuze lithi "Uqonywe ngubani?" Isho insizwa besezibizwa zibuzwa izintombi lezo, lithole ubufakazi bokuthi lendaba yalomfokazi iliqiniso yini, zivume ke. Besekukhonjwa indawo nelanga.

Ngokufika, kwensizwa ekhaya kukhale uphondo, impalampala zethuke izinsizwa, zethuswa yikwazi ukuthi uma kukhala impalampala, kusuke kukhona umkhosi othile ofanele uhlanga nelwe zinsizwa. Nempela ke, lensizwa eqonyiweyo iyishaye

iyithi du, impalampala, ibe se ithuma izigijimi ezezimema izinsizwa. Izilandise ke ukuthi isiqonyiwe yintombi yasekuthinta, ibe isizitshela ukuthi se kumiswe ilanga lokuthi okuyohlanganwa ngalo kuyobongwa indaba ezintombini endaweni yokuthi.

Nezintombi nazo zimemane. Lufike lolo lusuku. Phela emakhaya kubo kazintombi abazi. Bayezwa nje ngamahemuhemu. Zizihlambla nje, njengabantu abaziyela emsebenzini, kufike leso sikhathi qede ziye kochopha, zisho ngenggqakala.

Phela insipho kwakulibunda, amagwebu alo. Kulibunma, izimpande zalo, zigxotshwe, kugezwe ngamagwebu alo.

Ekhanda laphia, kulalwe kufakwe udaka, oluzothi uma seluthintithwa kugcotshwe amafutha zibe luhlaza izinwele, zikanyiwe ngantshasa (ithambo likagalo wenkomo elibaqwa kahle lehlukaniswe kube ama esikhundleni sekamu ngiwona, kulungiswe ngabo izinwele). Uma bethanda bazikame ngameva omqokolo, bazicwale ngolimi lwenkomo (umuthi wasendle oba ngamaqabunga abanzi aluhlaza nganhlanye abe mhlophe nganhlanye, agaraya).

Isibuko abazibuka ngaso, nga manzi akhiwa afakwe emcengezini (umcengezi yukhamba olubunjwa lumise okwendishi yokugezela yabelungu, phezulu luchutheke lube banzi, lugudlwe lube luhlaza). Bazicwale ke bathi da bezibuka ngomcengezi. Begcoba amafutha ephehlwa noma sinqumela senkomo, noma ngamafutha amanqina enkomo.

Bavunule ke abantwana babe bahle badelise. Phela amantombazana wona aphume nje eya kosebenza emasimini a kwabo, athatha yonke impahla azoyivunula ayifihla ngendlela eya emfuleni azogeza kuwona avunulele khona ke emfuleni lowo azibuke emanzini emiyo uma esezicwala. Abe sebinca kahle umutsha wawo wobendle nobuhlalu beputshutshu bakhiwe ngobucikwe bakhona ngoba phela ubuhlalu bebumibalabala. Bekufike kube yilo iputshutshu kube nyilomuthi asebaye ba wuchume, amaqanda abo awo ayihunggqu elinguwevu benzele ngawo imigexo yezingane uma

K13/27

kwenzelwa ukuba zingakhathazwa yikuphuma kwaba thakathi (amazinyo). ~~Selingi~~ Sengikhohliwe ke yigama lalowo muthi. Kube sekuba yitusu (Gladiols) izimbumbulu lezi ezimnyama zalo eziba yimbewu kunga wohloka izimbali zalo ezibomvu. Bakhiwe kahle ke ubuhlalu bu vunulwe ~~ke~~ zintombi. Ama qhikiza ke aggize ngamafahlawane emifece. Kube kuhle kudele.

Zona ke izinsizwa phela zivunulele nje ekhaya, zi vunule izinkonyane zikanokusho, zibekele ~~ngezinsimba~~ ngezinjobo zezinsimba emacelem, isinene kwesinye isikhathi kube esezinjobo, esinye kube yisikhumba samazinyane ezimbuzi anemibalabala asikwe athungwe kahle ngozi noma ngefosi noma ngosinga kuthungwa ngosungulo. Kusikwe iziphenama zibekele izinene lezi kube kuhle kudele. Yilelobeshu lithungwe yileyo nyanga ngo buciko bayo. Ekhanda zivunule iziqhova zamanqe esiphundu, kuthi ke emacelem zifake izidlukulo

K36-39.

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

zezimpaphe zezinyoni, ezihlephule-
lwa eceleni njengeziqqokwana
lezi zamaphoyisa ezihlephulelwa
nxanye. Kudatshulwe isiqunga
kahle sephothwe sisathambile
kwenziwe ubusengi, ngaso bu
hlobise ezingalweni nasezithweni
kuggizwe ngabo futhi.

Besekufikwa endaweni leyo
emisiweyo, sekuhlaliwa ke. Isuke
ke indaba.

Kuzosuka nje insizwa eyiga-
gu, ngoba phela izintombi zihlezi
isigaba nezinsizwa zihleli isi
gaba sazo, babekene. Intombi
eqomile isithele ngezinye. Insizwa
le ke izosuka nje ime phakathi
kwezinsizwa zakubo ibonge ithi
"bantanethu, nisibambe nisiqini-
se, ningadlali ngathi, ngoba asi-
zile ukudlala! Sikhulekela ama-
seko amathathu." Besuka njalo
ngabanye, kuye ngobugagu be
nsizwa.
Nezintombi ziphendule ngako
ukuthi, "Nani ningadlali ngathi.
Uma sekuphelile ukubonga,
sekuphuma ishungu likagwayi,
liphuma ezinsizweni. Sezilibuhlu-
za izintombi zibuhluzela ema-
thongwaneni azo, ezibemayo zibema
khona lapho, ngoba phela uga-
ywe zinsizwa.

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

Sekufika isikhathi sokuba zembule izintombi. Kusuke nje igagu lensizwa lithi, "Hayi! azembule manje izintombi." Nazo ke seziyazazela izintombi ukuthi ngumthetho lowo. Ibe se i sukuma ke intombi ngayinye, isiyembula isisu nezinqe ihlala. njalo kwesuke enye yembule isisu nezinqe ihlale njalo, e yalayo yale njalo. Zibukele njalo izinsizwa. Ziyembula nje phakathi kwazo kukhona ama-tshitshi, angakaqomi. Ziyaxibula izinsizwa kuwo amatshitshi. (ukuxibula ukuyiqasha intombi.) Insizwa sekuzodlula lezo nsukwana ke ibe se ihamba iyolashela itshitshi lelo. Kuthi ke noma seziyiroxa ekhaya, seziyasho zithi, "ubani uxibule isesheli sasekuthini."

Kuzokwedlula izinsuku ke kuhlaka zekiwe, isoka ligaye ithongwane lalo liphinde imikhondo. Lifike endle, lizifune lizifune izintombi, lize lizelamele. Likhiphe ithongwane lizishiyele ugwayi zibeme.

Ukuyobona umuzi

Kwakungumthetho ukuba uma isiyiphindile imikhondo i-

ikhonze njalo. Isizoba loku ivela emaqhikizeni icela intombi yayo ukuba ihambele kubo iye kobona umuzi, ngoba phela angeke umfana ayithinte intombi yakhe athi ntombi kuya ingakaji kobona umuzi.

Manje ke, uzoncenga ancenge, aze ethuke ethola inhlanhla lufike lolo suku.

Azinakutshela muntu uma se ziya kobona umuzi, ngoba nesoka lelo azilitsheli, ngaphandle kokuba kube khona isihlobo esi zizwe ziyixoxa sanyonyoba ngasese saya kobahlekela ukuthi iyangena.

Kothi ntambama zitheleke. Mhlaumbe ngamashumi amathathu mhlaumbe ngamane ezi ntombi. Zifika ngomkhulu umvumo lo, ziyahlabelela ziphikelele elawini lensizwa.

Phela insizwa kwazulu ibilala emacansini amaningi. Sekuzothi ukuba zifike ngehubo lazo, zingene, bazinike izicephu, zihlale zegcwale ilawu.

Abemizi sebonele bazibona nje, baya khona. Sebeya ko vimbela intombi le eqome khona ezobona umuzi ngoba phela

iselishinga nayo.

Zizothi ukuquqa eziceshini lezo umzuzwana njer(five minutes) zihlabelela, besezisho emnyango njalo seziyahamba. Sebeme baphakle umnyango abakhelene nalomuzi bazovimbela lentombi eqome la ekhaya. Sekuqala kuphuma izintombi ezinye phambili, isiphuma nayo iba yisipinini ngejubane. Sebeyayisukela, nayo isiyabaleka izame ukubashiya, nezintombi zakubo nazo ziyabaleka. Lapho beyifica khona bayayibamba, ziyayiphunyulisa ezakubo iyabaleka, baze ba yivimbe isinjengalaphaya kude bayibambe. Bayibamba njalo sebeke bavika ubudansudunsu iba wisa ibaleka.

Uma beze bayehlula ke sekuhlalwa phansi kuncengwa ke. Ibe isikhethelwa enye kwe zakubo ikhethwa ngezakubo ingi phekezela ibuyela nayo emzini. Kuhlalwe ke elawini lensizwa leli ebekukade kungene kulo izintombi zakubo, kothi uma sekufike isikhathi sokulala baphume ke bashiye isoka nentombi yalo. Koba yinkani ke ukulala, noma intombi ikhumule

kuzobanjwana ubusuku bonke. Uma intombi ina-mandla kuse engenze lutho nayo. Mhlaumbe njalo aye hlule ebusuku.

Uma isoka linobuthongo, avuke kahle ihambe. Uyavu-ka, "Hau! Intombi ihambi-le ebusuku ngilele!" avuke ayizingele aze ayithole. Ayi-shaye. Phela kwakunge hlazo kwazulu ukushaya i-ntombi ibalekile ngoba uyingenisa emthethweni wakhe ukuthi yini athi elele nayo, kuthi ngoba usathathekile ibe se imshiya. Imenza insizwa engemuntu walutho olalayo nje, ifuna ukumhleba ezi-ntombini zakubo? Ishe ke induku. Ingabe isa-phinda ke ngomuso imdu-maze ngokumshiya elele yesabe induku.

Umthetho waye umile woku-thi intombi uma ingezukuhamba, akuthi lapha seku-fudumele kwaphelela ilanga, ihambe nezintombi zakubosoka

iye kogeza. Kuthi ke uma zinganakekeli, izothi ithe nje, ibaye ngamehlo, ibaleke ngejubane. Babeyathe, - Au! Intombi isibalekile! Kuphuthunywe ke. Mhlawumbe bangayithola fumani. Kepha uma iyile kogeza yaze yadla ukudla kwasemzini, ayisenakwemuka, ngoba isiyidlile indoda, yawageza amanzi asemzini, yakudla ukudla kwasemzini - isithambile ke. Isizohlala izinsuku noma zizimbili noma zintathu kubo kasoka, ihambe. Noma ifika ekhaya, izoba ngumuntu nje ozi-phumela ekhakonina.

Nesoka lizoqhuba isikhathi ngoba kwakulihlazo ukuqgiqgqa entombini, kwesatshwa ukwemitha.

Isoka belingahambi obala lalihlala emfuleni lize libone noma yintombi noma ngomakoti abasha, ngoba abesifazane abadala, ngonina. Bayesatshwa.

Uma ke lifika ekusuku, liyazi ukuthi zilala kwasaluka izintombi - ke - zizozwa ngegade lishaya phezu kwendlu, bese

zikhumbula ukuthi yisoka. Isizophuma nje sengathi iyaphandle ibisilibona ilitshele ukuthi alihlale phandle izonyenya kungalala isalukazi. Ibisingena nje noba iphethe izibi zokuphemba ekuseni ukuze sithi noba sibuza isalukazi, asitshele athi bengizolanda izibi zokuphemba ekuseni. Sekuzodliwa ke kwendlalwe kulalwe. Yona ke izoya nokuthi bahonga, innyelele, ithathe impahla yayo yokulala, baye endle. Kokwaziwa yiyo ukuthi kwasa. Kuthi kusemnyama, iye ekhaya. Isoka, ke, lifihlwe ke. Iyafika ekhaya ipheka isiphuphutho sezindlubu, noma ngesembrumba, noma ipheke isijingi. Uma sekuvuthiwe ke sekuphuma nenye intombi, iphathe namanzi okugeza, zibazibe ngamehlo zibe seziphuma ziya kohlala endle esokeni, lihlale noma zinsuku ezimbili ezintathu endle la lifihlwe khona lihlala nezintombi, kanye nentombi yalo, kuxoxwa zona ezothando, okuzothi uma igazi layo lizwakala ensizweni ibe iyathathumuka njalo ngoba phela kwehlulana amagazi abantu.

end of 199

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

2

41-80

41

199

14 FEB 1939

K13/27 Ngesikhathi isoka selithanda ukuthatha.

199 Kuzothi isoka leli, uma selifuna ukuthatha, mhlaumbe linezintombi ezilishumi ezilithandayo, lizobeka libekisise ngazo zonke izindlela ukuthi umfazi walo linga thanda abe njani.

Umfana nowonakele kathandi ukuganwa lihatha.

Indoda ihlanganiswa nokudla. Uma ungasayazi ukuthi ithokozela kudla kuni, uphike ngokuthi izodla wena wedwa nje, noba umnandi kuyo, uphenduka uthuvi nje.

Umfana kathandi umbonise isikhwele sakho.

Esegonde ukukuthatha ukuqaphela akubonise, ecathama noba uphethe ikhuba ukuthi uyakwazi yini ukufinyela nalo.

1920 - 1961 - 66

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

Umfana kalifuni ivoki elihlala lithetha amacala ne zintombi zakhe limvabanisa nazo.

Kanti futhi umfana ufuna okungatholakali kalula ngoba umfana ungumlingi nom-khohlisi.

Futhi umfana kakusiwo umthetho ukuthi kayale in-tombazana. Uma ingakho-mbi uyanyiba izibonele yona.

Kunako konke, ifike im-qome intombi, kuze kufike esikhathini soba isithambile, sekuyi ntombi yakhe nje asebehambe lana eduze ngothando, sebezwen Inkani isegazini lomuntu uku zwana nelomunye, inkani ise mpathweni belele. Abantwa fani. Yiko loku kunyanzelwa ekuthini enye intombi iyaban

enye iyashisa. Ubogaphela nje lona uthando lunezindlela ezi ningi. Abantu abanye betha-ndana, bonele babonane nje ubabone behleka ubala bobo bili kuthi abalandelane, kuthi uma sekufanele behluka ne ufike bekhalelana izinye mbezi.

Abanye babe nothando olu nomona babonane balwe.

Enye intombazana yeqiwe yuthando imoswe ngumfa-na kanti isizinyundela ngako loko.

Omunye umfana uzoyizwa ukuthi imnandi, aye kuyo kubo ahlaliswe endle lapho zimfihle khona, abe seyince-nga ukuthi mabahlale nje ba thandane noma sekusile, uma isilima ke ivume kanti isizi-nyundela, ngayihambile yaya kophekela isoka ngesikhathi

sokupheka, yabuya ngokuhlwa.

Ebusuku ke, sebezolala, uma nayo intombi seyathamba sekusho nje lona uthando impela, kubo bobabili, kukhona izinto eziphaulekayo. Baqala ngokuxoxa nje uma sebehlolile bahlala phansi. Khona ekuxoxeni loko, abantu bayedlulana. Kuze kufike ekugonaneni, naseku sondezaneni esifubeni; izifuba zabantu azifani. Kuze kuyofike emlonyeni, umfana uyayihlola njalo. Uzoyithanda abuquze kuleso sikhathi eyitshela ukuthi mntanakwethu, wedlula zonke izintombi ezake zangithanda, ngizo suka lapha nje, ngiyosho ekhaya ukuthi ngiyakuthatha. Umnandi kabi.

Kuzothi uma iqiniseile, intombi emathangeni, ayincenge umfana athi, ngisize mntakwethu ngafa

ake ngithi nje kanye enkomeni ka-
nyoko, kobonakala ngani loku ngi-
zofika qede ekhaya ngibatshele uku-
thi u wena ngizokuthatha kunazo
zonke izintombi zami, ngafa, nga-
fa ake uthi, udede amathanga
kancane nje, ngizothi kancane
nje, ngafa uthando.
Intombazana ehlakamphileyo
ke izokwala, yale iphethe, yale
konke, ibuze nje ukuthi, nginga
ngena kanjani esibayeni sika
baba ngingachanguzile, wena
uyangala nje kulokukhuluma
kwakho. Ngiloku ngisizake-
le ngithi ngiyakwebela na
semathangeni nje, kanti ngiya
phonsisa. Sala kahle. Ilwe no
kuphunyula, baxabane kabi
impela, kabi loku.
Kuzothi ashwelezo kakhulu
umfana, kanti ubeyilinga, ethi
kabone ukuthi imthambele yini

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

Ujafika ekhaya kabi nasikhundla uzama konke anako ukuka ilotsholwe ayithathe.

Wazi impatho yayo, othandwe ni lwabo, wazi ukuthi ayimvumeli uma efuna ukuyenzisa ukukhohlakala kwakhe eyiyenga. Igazi layo liyashisa uma lihlangene nelakhe, liyezwana. Kuthi uma evuka kuyo, avuke inhliziyo ithe tsha! sengathi angadla kusemnyamana engagezile. Kuthi kahlabelele ekuseni.

Kanti kuthi uma ekeye kwenye avuke inhliziyo isigaxa, ke kuthi kafune ukuthi aphalaze, aze adle ngesikhathi zibuya inhlanzane.

'Kwedlulana abantu ngempela kona. Intombi enkulu enamabele imbwabambwaba iyabanda, futhi iyanuka. Ingaze izinzelele kaezinye izindlela, ngoba

K133/281

phela ingwe idla ngamabala.
Intombi encane iyashisa, iya vutha ithi be. Nayo ingazi dumaza ngoba umuntu uzi-hleba yena.
Lizohlanganisa zonke lezici isoka enhliziyweni yalo ke libo-ne ukuthi intombi yasekuthini ngiyayithatha. Lizimisele ke. Selifika kuyise liyifake indaba. naye abize abasekhaya bazo khuluma, kuvunyelwane ke ukuthi makathathelwe lomfana lentombi yasekuthini.

Seliyathatha ke isoka.

Kuzothunywa abantu aba qinile impela, abazofika em-zini noyise wentombi abone ukuthi cha, akudlalwa ngom-ntanami, beze ngempela.
Phela umthetho kuqala,

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

izinkomo bezighutshwa, kuthiwe, "Nazo izinkomo zomntwana!". Bese kuphuma abanye bebavosha, kuthiwe, "Bashayeni! Izithu-thana!" Babaleke ke, bese bebuyiswa, sekuzoxoxwa kahle ubulanda.

Intō ke, uma befike nezinkomo eziyisikhombisa, eyesikhombisa ayibalwa, ngoba iyi nhlamba. Uyamkhomba umntwana uthi usesiholo.

Noma esazi umhlaleli ukuthi zisikhombisa, uzobala zibe si thupha, ukuze athole eyesiphohlongo abe sebala ke.

Uma sekufike isikhathi sokuba abasemzini bavume ukuthi sebezakuthamba, bese belungisela intombazana. Seku fika isikhathi ke soba uyise emulise intōmbi yakhe.

Kuzogaywa utshwala obu

Khulu kuhlatshwe noba yinkomo ibenye noba zibe mbili nabayeni bamenywe nentombi imeme izintombi nezinsizwa zakubo, nabazi hlobo abadala bamenywe nezibukeli zize zilungile.
. Abamenyiweyo ke, bazosina, abasemzini (~~ku~~ abayeni) naba kubomakoti, izibukeli zibukele. Kusinwa nyalo, kusina izintombi eziyintanga yentombi le eyemulayo. Zonke zibince izidwaba. Kusinwe ke, kubuswe ngoba phela kuzothi kungasinwa kuthiwe du, abayeni bangeniswe endlini yabo, ba
11/7/39 suselwe isithebe/sabo senyama banikwe imbiza yabo yotshwala kungeniswe nokudla kwabo, isiphuphutho sezindlubu, noma yizinkobe zezindlubu eziphekwa zishiswe amanzi zibondwe noma

yimbimba. Ehlobo, ke, ukudla kwabayeni namasoka isijingi, nenqeke, nefutho - abanye baye bathi yifuthu. Abaphekelwa isijabane, nemifino, nesangcobe ngoba banqunyelwe abantu basemzini ukudla abakudlayo. Abaphakelwa noma yikuphi nje ukudla.

Phela bona abasemzini bangeniswa ngezigaba zabo. Amakhosikazi azongena endlini yawo odwa angeniselwe imbiza yawo yotshwala nenkezo nesikhetho kungeniswe nenyama yawo ngesithebe, kungeniswe nokudla kwawo. Umnyekezo ayaphiwa ke amakhosikazi asemzini ngoba leso yisitho esidliwa abantu besifazana (umnyekezo yinyama ya ngaphakathi)

Namadoda angena kweyawo indlu anikwe imbiza yawo, nenkezo, nesikhetho; kungeniswe nokudla

kwawo; kungeniswe nesithebe sawo senyama (ungafakwa umnyekezo ngoba amadoda kawudli)

Ezinsizweni ke kusuke kukhona nezintombi zakubo. Nabo ke abasha bangeniselwa utshwala ngesikhamba (yisikhamba nje kushiwo isitsha esingaphezu ko khamba, kepha singaphansana kwembiza. Simise okwokhamba kodwa sinomlomo othi awu-be banzi ongafani nowembiza: siyagudlwa sibe luhlaza, si swebezele, sibe lula njengo-khamba singasindi njenge mbiza. Silotshiwe silotshwe ngamansumpa-amaqashana e bumba okuhambe kulotshwa nga wo esikhambeni. Ukuba isi khamba sibe luhlaza kwenza unwali, ngoba phela sifike sishiswe sibe bomvu, njenge

zitsha zonke zebumba. Sithi la sibomvu sibuye sifuswe sibe mnyama, sifuswa ngotshani bu baswe kufuquke intuthu ithungele kuso, sephulwe ke, siphole. Kube sekugcotshwa unwali ke yonke inda wo, ngaphakathi na ngaphandle kugudlwe ngembokodwe encane, size sibe luhlaza). nezinkamba zonke ziba luhlaza.

Kube sekubekwa ke futhi isi khetho nenkezo nakuzo izinsizwa. kubo bonke phela zibekiwe izi nkamba okuzothungelwa kuzo utshwala kuphuziwe ngazo.

Kubanumzana ke kuba khona isicathulo somnumzane. nezinkamba ke ezinye okuthungelwa kuzo utshwala.

Kuphuzwe ke, kuloku kubizwa leyo nsizwa ephaulekile kuthiwe wesibanibani abe seya. Kuthiwe phuza la. Aphuze abonge abu-

yele endaweni yakhe. Njalo nje, noba yiyiphi insizwa e silomo kulowo mnumzane, a yibize iphuze ihambe.

Kubuswe, kubuswe, kuze kushone ilanga ke bachitheke, kube khona inyama eluhlaza ezophathiswa ama amakhosikazi asemzini, aphathele abalingani baze badle nabo ekhaya.

~~Sekwl~~

Sekukhongelwa ukuba kuchanguzwe.

Kuzohamba kuhambe kuze kufike usuku lokugcina isivumelwano sobuhle. Umhlaleli abuye nezwi lokuthi akucwiliswe. Besekucwiliswa ke. Uma se iqhumile imithombo aye kobika futhi emzini umkhongi. Abe senikwa ke ilanga lokuqala ukubugaya. Buthi

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

futhi uma sebuqaliwe ayolanda
ilanga lokuphuma kodwendwe.
Ngomhla w-okuba luphume
udwendwe, uzohamba umkhongi
aye kolukhipha yena.
Uzoqonda endlini lapha ku-
hleli we khona, ngoba phela
sekubuthene omame kugcwele
indlu, kuzolayzwa intombi le eya
kochanguza. Kuyaluza ama-
ntombazana aqoqisa intombi le
impahla yayo. Kukhona aba-
fana, abafowabo kamakoti, yiloku
bengena bephuma, akuselulaka!
Luyavutha luthi be! Sebephuma
nje, uzwe kukhala inja la
bedlula, ngoba manje, iqholo
labo, udadewabo, usehamba. Ba
yezwa ngomame la beyala ukuthi
lomuntu kayi kobusa. Uya ko-
qala inyoka izibuthe emgodini (a-
bantu basemzini).
Nomkhongi ufika nje kubi

kabi. Izintombi lezi eziyaluza lapha endlini ziyachiphiza. Izalukazi ziyakhuluma ziyagoloza, zimisa izithupha, nawo cikishane, ziphega izandla, zi petula imilomo, kunje. Ziya laya, kuphela.

Omame abanye bayakhala bekhalela lengane eya kokwakha inkatha yenkangala. Beyitshela bethi, "Ufikile kuko kamuntu! Ufikile kwa Mkhatali, lapha kwakhathala khona intombi nesoka! Kwazibi uthi uzishanela zibe zibuyela emsamo, kuthiwe yiloku kwa shanguzelwa usibanibani, akukaze kushanelwe lapha ekhaya. Lapha uzothi uphekar uphakulula, kuthiwe, yiloku kwafika umlobokazi a sidli iphangu selahlangana neqolo. Lapha uzothi uzitheza

izinkuni, zikhonyelwe kanyekanye eziko kuthiwe awuthezi. Lapha uzothi uphuma emfuleni usathi ugeza imbiza uyapheka, bake sebewakhe aphela bageza ngawo bawachitha, bathi umlobokazi ka wakhi amanzi yiloku afika.

Lapha kuzothiwa webile u-lisela, ungazange webe kwenu. Lapha kuzothiwa uphingile u ngazange uphinge. Lapha kuzo-thiwa ulixoki ungazange u-xokize. Lapha kuzothiwa u-yathakatha, ungakwazi nakwenu ukuthakatha.

Lapho, intombi izibuthile, iyachiphiza kuphela. Kubi ekhaya sengathi kufa umuntu. Uyise, awasahlangani amehlo nawomntanakhe! Abafana, u laka luvutha luthi be.

Umkhongi ufikela kulawo manyala. Naye, uyazazela ke

ukuthi uzovika iziqwayi.
Abasamfuni naye manje. Kepha
yena kungumsebenzi wakhe
lo, ukukhipha udwendwe,
ngoba kuyakhalwa kubo
ntombi kuyahlekwa kubo
myeni.

Uzofike angene ke lapha e-
ndlini qede bamnike icansi
elisha. Alwemukele qede ahlale
phezu kwalo. Abaye ngamehlo,
efuna ithuba lokusukuma
abaleke nalolucansi. Nabo
ke sebemcijele manje. Ba
bodwa asebevimbe neziqwayi
ngaphandle, babodwa ase
bevimbe emnyango belindele
ukuthi kasukume bam-
shaye, babodwa abasendlini
bemkhulumisa. Ngabafana
namantombazana laba aba
sophe ukushaya umkhongi
ngoba ngumthetho lo.

Kuzothi ke la esahlala nje abe ebeka intuba azophuma ngayo. Kwesinye isikhathi Kuzothi la esabingelelwe nguye wamunye abe sengathi uya lunga nje, kanti usedumele u cansi lwakhe bengakanamzeli, aphonseke emnyango, bagalek, avike ahlanganise ngocansi lwakhe, ziye kakhulu kumkhongi, kube ulukhiphile njalo udwendwe. Uyafika ekhaya uya batshela uthi qinani, sengilubelethe udwendwe.

Lapha ke kubo kantombi se libalahlile icala, sekufanele nempela luphume udwendwe ngoba uselukhiphile umkhongi.

Phela umncamo ubusu hlatshiwe okuyilokw edla wona umakoti wabantu lo, sekuzothi ke kuboshwe enye inyama abazomphathela yona ayoyidla

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

emzini ngoba kanakuyidla inyama yomshado wakhe, kungaba uyazidla. Bamphathele nokudla kwakwabo ngoba kanakukudla ukudla kwasemzini engakunikiwe.

Impahla yonke ke kamakoti wakantu izothwalwa nga besifazana bakubo makoti loonina. Bayibophe ngamacansi bayethwale ekhanda bekhala. Kuthi ke izintombi nezinsizwa zihube amahubo obukhosi balowo muzi kuhube bonke nje namadoda namakhosikazi kuzitshwa ukukhala ukuba kungezwakali.

Sebezophuma ke ngesango lehuba, kuthi ke uyise wentombi ayibambe ngengalo ayedlulise esibayeni ke lapha eyiphehlele khona isithundu

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

ezogeza ngaso sikhanyisa izinto naphambili.

Bazohamba ke bonke behuba amahubo obukhosi bomuzi wakub namanye nje. amahubo akawa ziyo, bangene ngokukhulwa emzini ngoba umthetho phela udwendwe lungena ebusuku.

Sekuyachanguzwa.

Nxashane kuchanguzwa, umthimba ungena kusihlwa, kub kuzosinwa ngakusasa.

Lapha ke kubo kamyeni se fikile izintombi nezinsizwa zekhtho, zizolindela ukungena komthimba. Sezifunde kahle onke amagama ezizochanguza ngawo ngokusa, futhi nezomthimba sezifunde zaqeda.

Ngokuhlwa ke kusihlwa, uzo ngena ke umthimba ungena

njalo uyahuba, uhuba ufihle umakoti wabantu phakathi kwawo, ukuba angabonwa neze nga basemzini.

Zizofika lapha lezinsizwa zomthimba zithathe umgogo noma yimpundu la zingena kusihlwa. Lento ke iyaziwa. Sekuthe izinsizwa zabayeni zaya ko lala esibayeni, bese yilokhu zithumela izinhloli zibeka ukuthi umthimba uphi. Uma sebewu bonile ke, bazowubika, bese ziqina ke izinsizwa zekhetho.

Kuthi ke uma zifika izinsizwa zomthimba, ngoba phela kuzohamba idlanzi noma nje idlanzana, umthimba wona uke uza ngemuva.

Bathi nje lapha bethi baya wuthatha nje umgogo, ikhale induku, bengakawuthathi, kwe sinye isikhathi babaleke besa

KB3 [?]27
the nje ukuwubamba. Kwe-
sinye isikhathi, babaleke sebe
wuthethe. Babaleke nawo ke.
Yonke imizi phela ku-
lelwe, ukungena komthimba.
Baye ba wuzwe "uholoba, basho
bathi, "Wangena!" akuzuku-
lalwa. Kuyogqunyushelwa ku-
se qheke bo. Kuyolala aba-
dala bodwa. Ngoba phela
kuzothi besa ngene nje emzini
la, ngoba bavinjelwa empund-
wini kuphela, kuthi banga
phunyula lapho ke kube
kuphelile, babe sebehuba bayo
kuma emnyango wendlu ba
hube bethi, "Kumakhaza wemkhw
nyana, Wo! Woya we! Salala pha-
ndle Wemkhwenyana! Wo! Woy
we! Sagodola wemkhwenyana
Wo! Woya we!" abanye babe
bethi, "Hiya! Inja!"
Usezophuma ke umhlaleli

Kt3/27

wabo abakhombise izindlu.
Baye banikwe izindlu ezi nbili. Enye ngeyezintombi no mlobokazi lo ochanguzayo kanye nawonina nempahla, enye nge yezinsizwa zekhetho.
Bazongena ke bathi du ba beke umakoti nabadala nempahla kuphume izalukazi zasemzini zisine phandle zithi "Yini le? Yini le? Yisalukazi sakho. Yini le? Umaggquma nkundleni. Yini le? Umuzi. Yini le? Umathabatha antshinge! Zisho ziphindaphinda zisina zisuza, zishaya izidwaba zitshela umakoti loko ukuthi ziyizalukazi zakhe.
Kuzongena izalukazi zaba- yeni endlini gede kuphume izinsizwa nezintombi zekhetho ziggqumushele ke ebaleni, zihlabelela iziggqumushelo zehla ze

199 64 K53K27

nyuka. Nezakomyeni zinja gqumushela ngezigqumushelo ezihaywe zinyanga zakubo koze ku~~phume ilanga~~ mpondo zankomo ku-phanjänwa ebaleni ku gqumushelwa.

12/7/39

Konela ukuba kube mpondo zankomo, ukhukhule umthimba wonke uye kohlala emfuleni no makoti. Akufuneki phela umakoti abonwe emzini, oze abonwe esigcawini, ngoba nasebusuku be-fika, uhlale endlini wafihlwa kayanga kogqumushela.

Amagama okugqumushela phela, ahaywa ngezici zokubi-ngana. Kuhlanganiswe umuntu nowesifazane ongafanele; noma kuhaywe ngomkhuba abawu-bone' wenzeka emzini; noma yindaba abasemzini abayaziyo embi noma enhle, kube seku hlatshelelwa ngayo ke, kuthiwe

loko ngukuggumushela. Kusinwe ngawo lamagama.

Phela uhamba nje umhlaleli ubeke izicana ezenzeka lapha ekhweni lakhe, nabo futhi basekhweni ba hlala beqaphele, ngoba enye into bazoyikhuluma nje benganzele, kothi uma sekuggunyushelwa ngayo, bese kuba yikhathi sebethuka. Kepha ke kuhlekwe nje ngoba ngumthetho. Nazo ke zihaywa nje ngendlela ehlekisayo ngoba zihaywa ngumuntu osuke eligagu nonoteku.

Lapha ke emfuleni lapha behlezi khona, abanye bayahlakazeka bayozifunela ukudla emihlotsheni, ngoba abaphekelwe muntu la emzini bazolethelwa nje imbuzi yabo

akazoyihlabela khona emfuleni bayidlele khona. Ukudla ku ngaze kwalethwa kona. Boze badle ekhaya emini yantambama, sekusininwe.

Kuyokwaziwa yibo ukuthi sekuyisikhathi sokuhloba, babuyele emfuleni bonke.

Sebeya konyathela enkundleni.

Zizovunula ziconse izinsizwa nezintombi, zivunulela emfuleni. Ngingasakhulumi ngomlobokazi, usethwele isakabuli lakhe, li qondene nezinhlafuno zombili. Sekuba khona isiphenama esi khungelwa lapha esiphongweni sifihle amehlo. Ukhehle ujobe wakhe ohlotshiswe ngameva omqokolo.

Lapha esifubeni uhize ngemichilo, okufike kwephothwe uzi

bese kusikwa isikhumba samankonyana noma esamangina amazinyane ezimbuzi, sisontelwe ozini, sibe nemibalabala. Abe se hiza ngaso ke umakoti. Kuthi ngapha aphathe isingqindi, ngapha aphathe ihawu lakhe elincane elilingene ukuba akhombe esina, libe likhle ngemibala yalo.

Abince isidwaba sakhe. Nasentanyeni uthandele umchilo owelukwe kahle ngamazinyane ezimbuzi (isikhumba sawo), encwelwe kahle enziwa umnsweswana owelukwe ngezikhumba zamachwane ezimbuzi akuthandele entanjeni yozi, ahambe ekwenza izigaba ezinemibala njengohlobo lwezikhumba, njengokubona kwenyanga leyo. Nase zingalweni uzowuthandela umchito lo; nasezithweni awufake

aqqize ngamafahlawane omfece,
azothi uma esesina ahambe
ethi fahla! fahla! Fahlafahla-
fahlafahla hla!

Kuzothi ngesikhathi evunu-
la umlobokazi, izinsizwa za-
kubo zibe ziphuma, ziqonde
ekhaya kubo kamyeni. Lapho
ke sezivunule kunuka insim-
ba. Ziza ngemisiko yezinko-
nyane zekhethelo. Phela ku-
khona nezinyanga ezisika ze
luka ingceba zenze inkamanga
(umncwedo). Kuthi ke zonke
izinsizwa phela zincwedile
ngoba uma sezisina kuzothi
noma kuphekuka isinene
kuvele umncwedo, kubukeke
kahle.

Ziya kubo kamyeni ziya
kokhuleka. Zifike zingene
ekhaya ngesango zihlabelela
umchwayo, zisina zizungeze i-

bala, zibuye ziye kophuma ngalo lelo sango ezingene ngalo, zihambe zisina, zibe sezigqonda esibayeni zigiye zigiye, beseziphuma ziya emfuleni zihambe zihla belela umchwayo.

Besekuphuma abakubo kamyeni, sebeya esigcawini lapho kuzo sinelwa khona, ngoba akusinelwa ebaleni lasemzini kukhethwa indawo nje eli bangana eli'bugamamana ne khaya kube yisona sigcawu Bafike bahlale phansi. Seku zothi ke abomthimba babone ngabo labo, isigcawu okuzo sinelwa kuso.

Uma umakoti eseqedile ukuvunula, abomthimba bakhuphuke ngehubo labo eligondene nabaleso sibongo, bafike beme phambi kwekhetho. Babeke

yonke impahla yabo phambi kwekhetho. Sebeyema njena.
Besekuphuma amantombazana amancane, asehlosile, ebince izigege kuphela zwi. Asine, asine, abuye. Besekuphuma izintombi zishaya inkondlo qede zibuye. Bese kuphuma umakoti, ephahlwe zinsizwa zakwabo. Uphuma njalo, u phuma namaqhikiza, ontanga yakhe, abince izidwaba. Zizofike zisine. Ziwushaye zize zephukele phezulu, zibuye zichachaze. Lapho, ke, kasasini umlobokazi, usenza ngabomu, ngoba phela kubukelwe yena.
Kuzothi ke uma sezigcina, zigcine ngesingqekle. Kuzosuka umlobokazi ahole phambili, nomfana umfowabo makoti uzohola abakhe

abantu bahlabelele bakethe ihlombe. Uzocikoza umakoti ekhomba eqephuza aze aguqe ngedolo, kanye nabamlandelayo, kanti nomfowakho, ngasohlangothini lwakhe, kasacikozi usesina aze alale phansi. Bakhombe bakhombe baze bazimele.

Kuthi ke kungagqedwa isinggekle, kungene esinye isigodi sesizoshanela. Sizofike sisine noma amagama nje amabili sesishanela ngawo. Umthimba ke usumi uthulile manje nomlobokazi. Ikhetho ke selikade liyovunula nalo.

Kuzothi lapha kusasina abazoshanela, nantiya ikhetho njengalaphaya liyahuba li yeza. Kuf Livunule liyacosa Izinsizwa ezindala zivunule ingwe ekhanda. Phela ikhetho

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

lethwele amadlokolo. Liggize ngamashoba amhlophe ezithweni nasezingalweni. Livunule izinkonyana zekhethelo, zibekelwe ngezinsimba nezihle izinene lezi ~~zekhethelo~~, namahawana amahle okukhomba. Phela umthetho wamahawu kujakwa umsila wensimba uthandelwe othini.

Abanye abanumzane babinca amadlaka (amadlaka zinjobo zezinsimba ezihlanganiswe ngesiphenama).

Uma ke selivunule laphelela, baphume ngababili beza begijima beqhenya, besuka njengalaphaya, buqamama beze bahambe bethi, "Nanto ikhetho!" bafike bathi coshoshi phambi komthimba ~~bathi~~, ba ~~sht~~ shaye ihawu ngenduku bathi, "Nanto ikhetho!" babuye besuke ngejubane babu-

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

yele emuva kwabakubo, ku-
buye kuphume abanye futhi
ababili bagijima balingise
abokuqala, bezobika ikhetho
kuthi bangabuya, kuphinde
kuphume abanye ababili
bazobika lona ikhetho.
Phela umthimba usuhle-
zi usuzobukela umyeni
ekhetha.
Sebeza ke ngehele aba-
komyeni, bezokhethela umthi-
mba bezongena esigcawini,
kuza abesifazana ngemuva
beshaya ihlombe. Wo! Ba-
ngene abasemzini enkundle-
ni yesigcawu! Bakhombe
baze bathelwe ngezibi, Um-
yeni kasacikozi, usekhomba
aze alale phansi, ekhethela
umthimba behlabelela isisusa.
Uphele ke umdlalo omuhle.
Kuyiwe ekhaya, sekuyiwa ko

phuzawa utshwala kudliwe nezidlo.

Baningi abantu abazokudla lapha ekhaya ngoba esigcawini kufike izigaba ngezigaba, ngoba phela kuthe mhla ungenayo, kwasa kusasa behlabelana umkhosi bethi ungene.

Zizofika izigaba ngomxhaka. (umxhaka abantu abahamba ngababili noma ngabane noma ngesithupha benza izicheme) Enye insizwa ishaya impalampala. Bafike njalo njalo ngezifunda.

Sebengena ebaleni, bazokudla.

Beza nothuthuva luseduze ngoba kukhona namashinga. Zifike izinsizwa, kube khona isikhathi sokugiya. Lapho

ke zigiye zize zikhahlelane, umuntu aze esabe ukuthi kuzoliwa.

Kube khona isikhathi lapha amaviyo ezoya kophuza. Kwenziwe iziga, kushunqe uthuli lubeke phezulu.

Kudliwe ke kuphuzwe kuze kuse.

Kuthi kusasa ekuseni kusinwe futhi. Kube sekusuka umkhongi akhombise izintombi inkomo yazo. Uma zingayithokozeli ziyisole, ba ziniké enye. Bese bekhetha umuntu onesu, owazi inxeba. Useyiguwaza inxeba liba linye. Uma eze aba mabili noba amathathu, usehlawula.

Ngesikhathi eyihlaba, izintombi zomthimba zithi, "Ayivuke, Ayivuke." Abakomyeni bona bathi, "Ayilale, Ayilale."

Kothi ke emva kokudla, izinsizwa beseziwuma umchwayo wazo, zisine ebaleni ke. Be seziya esibayeni zigiye, ke, bese ziphuma, ke, sekuthathwa inyama, ke, iyodliwa emfuleni umthimba ungakahlakazeki. Izinsizwa zidla umkhono, abesifazane badle umlenze kuhlakazekwe.
Kusale izintombi zodwa zisalindele umeke.

Umeke.

Kuye kuthi la sekuqedwe ukudla konke; kufike isikhathi sokuba umakoti uzoshaywa ngoqunga abasemzini, loko kubonisa ukuti uzomekeza lapha ekhaya.
Sekuzothi ke izintombi zakubo seziqikelele isikhathi leso, zimkake, ukuze abasemzini bathi bazozama ukumzuma, banga

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

mtholi. Kodwa noko bazame onke amasu baze bamshaye ngo qunga. Uma sebeze bamshaya ube se phuma ebaleka kakhulu, bamoukele abasemzini bam-buyise ngehlawulo.

Kobe sekuthi izintombi zakubo kamakoti ziye ku-mkhwenyana, zihlabelele, zizo-biza umeke kuye, abe se zikhombisa imbuzi. Isihlatshwa ke ziyidle izintombi zasemzini kanduba zigoduke.

Lo, ke, ngumkhuba nje wo-kwejabulisana, kubonga aba-semzini, bebonga ukuba betha-the intombi yomuntu igcwele. Imbuzi le ke elandwa zinto-mbi zakubo makoti kumkhwe-nyana, ngeyobufakazi obuzo hamba nezintombi bokuthi zi mlethele umkhwenyana intombi eyegcwele swi ngobuntombi

bayo, ayonakalanga izoze i-
mekeziswe nguye umkhwenyana.
Naye, ke, kufanele azi-
phathe kahle izintombi zase-
mzini, azikhiphele imbuzi
yazo, azinike ngoba uya
bonga naye, uyavuma ukuthi
intombi le, engumlobokazi wa-
khe yegcwele swi, naye uzo
juluka eyimekezisa eyiqha-
qha.
Behlukane kahle, ke nezi-
ntombi, sezigoduka; naye ke
umlobokazi kanye nabase
mzini, baziphekezele baxhawu-
le ke bakuye/babuyele e-
khaya abasemzini nomlobo-
kazi wabo abamthandayo.

Ukondliwa kwabantwana.

girls' behaviour

Umthetho owabe umuhle
kwaZulu, intombazana yayi-

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

lesaba ihlazo kakhulu. Kwa-
kungumthetho ukuba intō-
mbazana ize ikhule inga-
nakiwe ukuthi yintōmbi.
Nayo futhi yesaba ezindala.
Umthetho wezintōmbi wawu-
qinile ukuba zibusane. Ku-
thi noma isiqomile, yesabe
ezinye.

Inaizwa ayinawo amandla
okuziphoqa ngenkani, ngoba
uma ike yenza intando ye-
soka, izoshaywa. Amaqhi-
kiza ayethuke ayifele nga
mathe ayekule ayekule nge
nduku, ayishiye ulimi
namadolo. Okungangoba uma
kukhona oseKuze Konakala
ekuphoqaneni kwayo nesoka
layo, kufanele icala lize liye
komangalwa kwabadala, ke
pha abe eyishayile impela
amaqhikiza.

K13/27 80 199

Kwakungumthetho ukuba intombi ithi imvuma umfana ibe imazi igama lakhe negama likayise nobuhlobo ibuphawulile ngezindlela zonke ukuthi abukho.

Izinsizwa nazo zazihloniphana kakhulu. Omkhulu aziwe.

Umthetho owake umkhulu kwakukubuswa kwasekhaya. Umnumzane ubesabeka njengengwe. Ubekhuluma kuthule kuthi cwaka. Ophendulayo aphendule ngokuthobeka. Nabantwana bonke bakhe behlonipha umnumzane.

family head

Uma ehamba, ahambe nodibi lwakhe, umfana owethwala ucansi nesigqiki, negudu. Uma engumuntu omkhulu, uzofike ahlale [illegible] [illegible]. Afake

13/7/39 inyongo [illegible]

81 14 FEB 1939

Ukwondliwa kwabantwana.

199 (13/27) Kusaqhutshwa. 199.

Udibi lomnumzane lwalunge thwali ucansi nesiggiki negudu lodwa, lwalwethwala nesi gubu sakhe samanzi. Lwethwa le nesicephu. Uma efika ku-lowo muzi azolala kuwo, u sephubuza isicephu sakhe, uyahlala. Uma efuna uku-bema usekhipha igudu lakhe, luyalicobelela, uya-bema. Uma efuna ukulala, usendlala ucansi lwakhe ecamela ngesiggiki sakhe, embatha ingubo yakhe, elala.

Umntwana wentombazana, bekuthi ngesikhathi ese-zochanguza ahlolwe. Uhlolwa nje, kuhlolelwa izinkomo zomfokazi azidlele uyise, uku-thi zidliwe ngenkohliso yini

N°3 of 1939

girls

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

nokuthi zidliwe ngemfanelo.

Futhi uhlolwa nje kubekelwa nenkomo kanina eshaywayo — ingqquthu, ukuthi isaphelele yini.

Uma sebekubonile konke loku ukuthi kuphelele, bazo mqhuba umntwana ngesi qholo bayomendisa kumuntu lowo. bazibize izinkomo ezi yishumi. bayibize nengqu thu kanina kumyeni nge siqholo besazi ukuthi um-ntwana ugcwele.

Ngoba kuzothi mhla e-changuzayo umntwana, uyise uzombeka emzini, ambeke akhulume.

Lokukhuluma kukayise kuzoba ngelanga lokuchangu za komntwana. Esigcawini. Sebekhuphukile emfuleni, bay beka yonke impahla esigcawini

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

wasina umthimba wapha-
kula.

Usezosuka uyise wentombi,
akhulume. Athethelele. Kwe
sinye isikhathi kukhulume
noma ngumfwako yise nje.
Uzosuka ke, ephethe ihawu
lakhe newisa. agiye agephu
ze, phambi kwekhetho. asho
ngengila, ehla enyuka ne-
sigcawu ethi, (engabe intô-
mbi ngeyakwaMhlongo) "U-
yakhuleka owenjomane eye
dukela ezizweni - U - yakhu
leka u Dlomo; Khulemini
eMalangeni; U - yakhuleka
uBebe wawo Langa;" asho
eshaya ihawu lakhe nge-
wisa egiya eqephuza, ebonga
oyisemkhulu ngezibongo za
ko nanoyise ngezako; athi
"ukhulekela impatho enhle kini-
na (engabe/ yendele kwaMsabala)

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

bakwaNgubo; kwaNtunjana;
kwaMsabala othethwa njengo
myeni; ehlangabeza umngobozi;
Abayeni basala phesheya ko
lwandle, nawela nina nge-
ngubo yenu emhlophe ya-
koNtunjana!" Asho eshaya
ihawu lakhe ngewisa eginya
eqephuza ethi, "Ngibeka i-
nkosazana kaMveli ambonge
amqephuze ngezibongo zake —
esho njalo, ehla enyuka
nesigcawu, athi, ngimbeka
kuwe Fasitele, mfo kaVuma-
zonke, ngithi ngiphathele na-
nso ingane kababa.
Ngiyiletha kuwe iphelele.
Ngithi ngiphathele yona. Uyoke
uyisihlobo sami ngoba nami
bengikade ngiziphathele.
Ayinasifo. (Uma inaso isifo
esiyikhathazayo siyaziswe)
Uma ifika kuwe ngula, kuhle

ungazise." Agiye agephuze,
athi, "Nanso intandane yami
ngikhuleka umusa kuwe
ngithi ngondlele!"

Athi, "Nanso impandla
kayise, intondolo (noba yinko-
mo)!"

Athi, "Wena unginikile izi-
nkomo ezilishumi zelobolo.
Wanginika ingquthu yomuvo.
Anginaso isikweletu nawe.

Lomntwana wami udla
amasi. Nanso inkomazi e-
ncokazi, ehola ibele phansi
iza ~~nethole layo~~ nomvemve
wayo onhlamvukazi, ngithi
yisengele intandane yami idle,
wena wakwaMsabala.

Lomntwana uyomkhombisa
inhlabathi, uyoziphandela
yona ngekhuba, angimazeli
kuvila. (Uma eyivila kushiwo).

Lomntwana ubengihlonipha

Uma engakuhloniphi wena kuhle ungamuhleki, ungibize ungi tshele sibekisane ukuthi ku hamba kanjani.

Impahla yonke ke uzoni-nika amacansi nezithebe ne-zivovo nezinkamba nawo, onke amawongowongo akhe okwaba, mina waseLangeni, ngibeka ingubo kayise, yinkomo. Ingubo kanina yintondolo. Izingubo zabalingani zonke ngizihlanganisa ziyinkomo.

Ngithi ngiyema lapho mina kaZulu laduma obala Lapha kungemunga kungemthol OkaHlabana kuzonde umkhwekaziwakhe Athi umntanami akendelanga ndaw unxeba lingangesizalo, senkoma ugongolo OkaMo ababuye belwethwele, Izibawu OkaMakhedama! Kabebe! KaLanga OkaMubengu wenguga! Owenjomane eyeduka iminyaka-nyaka."

Usesukuma ke uyise
womyeni ebonga ebonga
konke, sekuyaziwa ke, u-
kuthi yintombi igcwele. U-
nina uyihlolile, wamtshela
uyise ukuthi isaphelele.
Ngesikhathi ebonga
uyise womfana, izalukazi
ziyakikiza zithi, siyadla
la, zikhomba izisu, ziya
guqa nezimbokojwana zi
sila inhlabathi, zithi, "Ku
yasilwa kuthiwe; zithathe
izinti zibonde ubala zithi
kuyabondwa kuthiwe,
Kuphakululwe, kuthiwe
mi! Salukazi."
Abe seqeda ke uyise wo
mfana, ibese isukuma ke
intombi echanguzayo isidiliza
impahla le efike nayo, isi
yaba iyibeka ngamanani
ngamanani -- ibe se i thatha

abanini mpahla ibabeka empa-
hleni eqondene nako.

Bathokoze ke abasemzini
ngoba naye umlobokazi u
se wenzile ummngenandlini.

harvest ritual -luma

Ukungena kwehlobo.

Uma sekufika isikhathi
sokudla umbila omusha, awu-
nakudliwa kungakalunywa.
Kuzoqala inkosi.

Inkosi ithuma umuntu ozohamba
ngokuhlakanipha, aye kwesinye
isifunda, aye kofunela khona
inkosi uselwa (abanye bathi
uswela) ezoluma ngalo, ukuze
izwe lidle ukudla okusha,
ngoba nenkosi isikudla.

Lomuntu othunyiweyo, u
zofika athathe amakhomane,
namaselwa, namathanga.
Acoshe zonke izintwana ezi

ntsha. Lezinto uzithola ezifeni esezigqala ukuvuthwa. Uhamba ngasese engabonwa aze afike, ayise enkosini, ilume ke.

Kube sekuthi nezwe lifune amakhwathakhwatha alo okuluma. Bese ziphekwa ke lezinto. Ekuseni ngovivi, kuyiwe esangweni, kuyiwe kolunywa.

Lezinto ziphekkwe zahlanganiswa nemithi ebabayo eqinisanayo.

Esangweni kuzofike kulunywe kulolo hlobo kushaywe amadolo ngesandla kuthiwe, "Dolo qina, dolo qina." Kanjalo ke kuze kuphelelezonke izinhlobo eziphekiweyo zizolunywa. Loku ke bathi kwenzelwa ukuba kungathi la sebedla ukudla

okusha bathambe amadôlô, axege.

Izwe lonke ke bese lidla ukudla okusha - umbila, namathanga, kuthiwe li ngene ihlobo.

Besekufika isikhathi soba amabele asekhahlela, sekwakhiwa amaxhiba, na wonyango bokulinda.

linda Izintômbi zilinda izinyoni, emasimini amabele.

Kuye kuthi lapha amabele esegala eba nezinhlamvu kuqalwe ke kulindwe amasimu ke maningi - kuthiwe kusemilimelweni.

Ziye zifike ke ekuseni zifuqukise umlilo onentuthu ukuze izinyoni zibone ukuthi sebefikile abalindi. Babe sebezethusa ke bezikhuza zindize.

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

Phela emasimini lapha exhibeni kuhlala izimbiza zokupheka, kanye nezi gubu zamanzi.

Kuye kuthi ke ezinye izintombi ziphheke ifuthu: ezinye ziphheke isijingi somtila omusha; ezinye ziphheke ingqeke; ezinye ziphheke uHlelenjwayo. (uHlenjwayo uphekwa kanje: Kukhiwa amazele amasha ombila, ahlutshwe amakhasi. Agxotshwe etsheni lokugaya. Phela zinawo emaxhibeni amatshe. Ake sephekwa embizeni ke, kubekwe amaseko amathathu, abile ke. Abe ecwengwa amanzi awo, atho abuyiselwe embizeni kuyothi kungenela, kubiliswe. Besekubondwa ngenhlama yokudla. Kuke mnandi kudelise).

Zizophakukula ke izintombi ziye kodlela ndawonye zonke zakuleyo mikimela.

Ziyazi ke izesheli ukuthi ngesikhathi sokulinda, izintombi zisemasimini zilindile. Insizwa eke yethuka ithelekа lapho, uma ingahlakaniphile, funa ihambe ingaqomisanga yesabe. Phela kukho na amagabaza lapha ezintombini. Azoyigcona aze aye nyelise uma ingalwejwayele

14/7/57 uteku.

Enye insizwa yesabe nokudla uma ziyinika, enye ingesabi.

Kube ngumsebenzi othandekayo lo ezintombini, ngoba zonke izinsuku, ziruka eku seni zichithеke ziyolinda, ziyobuya mashona. Oze ake bone atmabele elindwa.

Ebusika sekuvunwa.

Kufika isikhathi lapho amabele esevuthiwe, kube se kuyavunwa.

Baphisa utshwala bamema ne ukuba bavunisane. Ku hlangane izinsizwa nezintombi kuvunwe leyo nsimu iqedwe. Kubuliswane futhi amabele. abanye bawabula ebusuku abanye bawabula emini.

Ukudla kobusika yizi-ndlubu. Ziphekwa umkhwili, ziphekwe isiphuphutho. Loku ke yikudla kwamasoka. Zi-phekwe zodwa kube yimpushu mpushu.

Okunye ukudla okupheke-lwa amasoka, ngumhlaza (imbondwe), neyambazi, nengeke yamathanga, nesijingi (isinambathi).

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

K13/27 94 199

Uma izulu lomisile.

Kwakuye kuthi ~~uma~~ uma izulu lomisile, kuphume izintombi ziyo zibince amabeshu ezinsizwa. (Kwelusa) Zihambe zibina zihlabelele amagama angasile, azithukwana. (Elinye lalithi:—)

{l ,, l|s :s | — :l.l|s ;s.m|s :— ,, f|m.d:
{We lu bo lo — — — Welubo lo vale — — lu bo — —

Liphindaphindwe nje lona leligama

Zigingqe amatshe ezintābeni. Kugawulwe imithi ekhala amanzi bathi izihlazi.

Kwesinye isikhathi kuyiwe kuMbandeni eSwazini kuyocelwa imvula noma ngokudla noma ngezimvu, noma ngezinkomo. Abe sesho into ayifunayo, anikwe.

Abanye abadala bathi kwakulinywa amasimu ezintābeni. Kuze bonke abantu, kube yilowo afike nembewu yakhe.

kumiswe ilanga ke, bafike bayi hlwanyele balime. Kuthiwe kulinyelwa inkosazana yezulu, uNomkhubulwana – uNomdede. Kanye nako ukuba kuye kokwe- lusa amantombazana elbince amabeshu ezinsizwa – kwaku hlanganiswa konke kuthiwe nguye uNomkhubulwana.

Abadala babekwethembile kakhulu ukuthi lizonetha izulu uma kwenziwa lamasu.

Kwakuthi uma seku linywa, abanye bakukhang ukudla. Bethwale ukudla, izi- nhlobo zonke kancane kancane, kuyiswe enyangeni eyaziwayo. Ikwelaphe, ikugaye, kube yisink- wana esiliqebenqwana, isiku hlanganise nemikhando yonke. Abaniniko ke bakwemukele ba yiholele inyanga leyo ngoku- dla.

Kuzothi ke lesigaqa sembewu umniniso asilonde kakhulu. Abe sa lime leyo nsimu yakhe enze njengokusho kwenyanga. Aqhuzule esigaqeni leso avuthuzele kuleyo mbewu ayiphiwanyelayo. Uma inyanga ithe kashunqise, enze njengokusho kwayo, ubone ngezisana ensimini.

Uzobona ke. Ukudla kumila sekukhuthele kukuhle kucwebezela. Kuze kukhule. Kuthi noma sekuhlakulwa, kungavumeki ukuba umuntu achame phakathi ensimini, noma eyihlakula ngoba insimu ikhandiwe. Ochama kuyo uzobola ngaphansi kuye.

Kuzothi la kuqala kukhahlela ukudla, kube yifu eksabekayo, kukhandiwe.

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

Kuyaqala kuthela, sekukhipha izinkonsolo ngazithathu, nga zine ohlangeni. Kuyaqala kuyavunwa, ziyegcwala izingqolobane swi.

Uma kufika umuntu e zokwethekela, anganikwa. Koze kusho inkosi ukuthi sekuyalunga angathekelisa owethekelayo. Kuqale ke kuphume ukudla uma sekusho inkosi nenyanga.

Uma ke ukudla seku-khandiwe, kwakungavumanyelwe kwedlule umuntu ebince ibeshu lemibala ensimini ngoba bethi libanga isona, libulala ukudla.

Bekungavumekile umuntu adakule emasimini kungesiwo awakhe. Funa abulale uku dla emasimini.

Kwakulinywa ngemikhono

kuqala, kulima abesifazana. Izinkabi zazibukisa nje, kuphela. Bengawazi umthetho wokuthi inkabi iyasebenza.

Amazembe abantu kwakuthiwa yizampothwe, zimise okwalokhu abelungu ababaza ngako imithi namapulangwe.

Lamazembe abo babaza ngawo izingwembe, ezisetshenziswa kuphakelwa kuzo inyama kuthelwe nomhluzi nobubende, nokudla okumanzi. Zime esikhundleni samapuleti. Nazo izingwembe lezi zazibazwa zinyanga zazo.

Izinyanga.

useless

Ziningi izinhlobo zezinyanga. Ngizezoke ngisho nje wona umsebenzi wezi-

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

nyanga zokubaza.
Esikhundleni semibede abantu balala emacansini nawo anezinyanga zawo.
Esikhundleni samaphilo, abantu bagamela ngezicamelo zomuthi, ezibazwa ngesampothwe zinyanga zakhona, ngobuciko bazo.
Esikhundleni sezigqiki sezihlalo abantu bahlala phezu kwezigqiki, ezibazwa yizo izinyanga zakhona zibaza ngesampothwe, ngobuciko bazo.
Amathunga nemiqengqe yokusengela izinkomo kwa kubazwa zinyanga zako.
Amagudu nezintshengula nontshasa, namakhanzi nebumba, kwakunezinyanga zako.
Izidwaba namahawu

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