Contracts, Married Life,

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MONITOR

for points
Contracts + ~~domestic~~ married
life ~~for~~

f.28

EXERCISE BOOK
SKRYFBOEK

pp 1-36*

by
NAME / NAAM: C.S. Madondo

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CLASS / KLAS: Contracts; Married life

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Izivumelwano noma izinkontileka.

Izipho: Kakhona izipho ezidinga ukuthi uma umuntu ophiwe zona angazibuyisi ngahluko: njengalezi: izinkomo izitsha, ~~izikhali, utshwala~~ nokudla.
Izipho lezi zenziwa ngesizathu noma ngizizathu ezithile ezibangela loyo opha omunye amuphe, lokho amupha khona.
Ezinye izipho zidinga ukubuyiswa, njengokuthi, uma amadoda amabili ekmana noma engawa ndodanye, besekuthi enye yawo iphe enye inkomo yokusengwa kuswelekile ukuthi lenkomo uma ifa ibuyiselwe kumniyo [zi] ngoba wabe mphe ubisi lwayo khayi yona, njalo noma omupha utshwala naye kuswelekhe amuphe futhi abuyisa lobo naye abuphuza njengoba kwenza abantu abahli

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ngisanayo, uma kade naye eyohlinga komunye ubuye namantshontsho bekekuthi naye uma ehlabile ambize lona ahlinzisana naye ukuze naye agozintshontshela, Kakhona izipho umuntu azithola ngezenzo zakhe ezincomekayo kubantu. Umuntu oyingwazi uvama kakhulu ukuthi athole izipho zobuqhawe, ukuze nabanye bambone, kanti nomntwana lolalela: abazali bakhe uthola izinto ezinhle kakhulu ngenxa yezenzo zakhe. Abazali ukubonakalisa ukumthokozela loyo mntwana, bamupha amasimu okulima, bamlobolele bezama ukumkhombisa ukuthi akwenzayo bayakubonga.

Izinto ezithengisayo: Ziningana izinto ezithengisayo: njengezinkomo, izimbuzi, izimvu, izinkukhu kanye

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nokunye okuningi umnininkho
angahle athengiso ngakho. Kuye
ngeka kwesinye isikhathi ukuthi
izinto lezi ezithengisayo zibunjiselwe
indawonye, ukuze loyo ozithenga
azikhethele lezo emenelisayo.
Laboke abafuna izimpahla yibo
na abafuna lapho bengahle bazi-
thole khona izinto lezo abazifunayo.
Ukuze umuntu loyo othengi-
sayo aphathele kahle futhi ahloni-
pheke, uzivezayena ngasenkosini
ibisininika imvume yokuxabenga
phakathi kwendawo yayo, yazi-
nesizwe sayo ngaloyomuntu.
Umthengisi wenza izinto eziningi
zenhlonipho nezokukhanga abantu
bakahele ukuzothenga kuyena,
azibeke izimpahla zakhe ngendle-
la athoengena nja umuntu abe
bona lokho akufunayo, nalokho

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Akade engakwazi ukuthi kukhona
akubone kusobala. Lapho ke
esezithengisa athende bazibone
bonke kanye nohlobo lolo analo.
Izikalwayo zikalwe ukuthi zili
nganiswe ngegoma noma a
ngonyazi noma ngokuphi oku
nye lokho akusebenzisayo.
Izintengiso azifane futhi ziyashi
ntsha njengoba ebona kudingeka
futhi alinganise leyonto ayithe
ngisa ngayo, noma izimvu zinjohu
nii mhlawumbe kube amasa
ka amahlanu onim pila, noma
izimvu ezinjobuni kube yinkomo,
akukho ziphho ezingahle zenziwe
abathengi kumthengisi, kodwake
umthengisi yena angahle agene
iziphho kubathengi bakhe, engeli
ukubadonsa nokubabonga
ngokuthenga kwabo, akaniké

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amaswidi noma nempahla
njengokuba unkulunkulu wabakhuluma
noma abanikeza izingubo
uma bethenga izimvu.
Kuyavama ukuthi umthengi
lona angabi namandla okuthi
thenga into leyo ayidingayo, abese
la ukuthi amahhovisi ngo
sikweletu. Umthengisi nomthengi
bafune ofakazi babo uma sebevu
melene bachazelane phambi
kwabo isimo sabavumelana
ngaso. Kuyavama ukwenzeka
ukuthi lona umthengisi afune
isimiselelo, lona umthengi
akhombe izinkomo noma a
amiselele leyo mpahla ngelobolo
lomntanakhe wentombazane.
Uma izinto lezi zithengiswa kodwa
umthengi engakhokhi ngezikhathi zefo
zifela umthengisi wazo, noma

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ngabe azife kodwa zilimala. Uma inkomo noma yiphi enye impahla ithengisa kodwa umniniyo angayithathi, loyo oseyithengilo, usenokubiza imali yayo ngoba eneqiniso lokuthi isinayo, kulokhuku kudingeka ukufakazi obanele ukuthi nempela leyompahla isinenzalo.

Ukwephuka kwesivumelwano:

Isivumelwano sisenokwephuka noma singakafezeki noma sesifezekile, kodwa injongo yaso idinga ukufezwa njalo futhi loyo olimalayo ngokwephuka kwesivumelwano akhokhelwe loko okuyizimfanelo zakhe njengoba zazifanele zibengakho ngesivumelwano, kodwa uma enganeliswa usenokwala, njengoba kwesinye isikhathi kuyenzeka

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umuntu athathe inkabi noma inkomokazi kodwa abesezijabu yisa ngenkonyane noma ngale yo esacile, ebonakala isoalulila no busika. Lesikwele tu sise nokukhokhwa ngokuhleshulwa sisi sanele. Uma kodwa ehluleka ukukhokha, kusekho kwenzeka ukuthi leyomphahla ayithathayo ibuyiswe ngokuthi imangale enkosini, iNkosi ikisi ithuma izinceku zayo ziyoshaya okuli ngana naleyomphahla ngaphe zulu kubekhona eyayo i Nkosi yezindleko zecala lelo. Uma abe emiselele kuthathwa lokho abemiselele ngakho, noma yona leyomphahla uma isekhona ilandwe, ibuyiselwe kumniniyo futhi.

Ukweboleka noma ukwebolekisa:

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Zininingi izinto ezingahle zebolekwa
ngumuntu komunye, nazi ezinye
zazo: umkhonto, induku, insimu,
nengane, nokunye okuningi kodwa
izinto ezidliwayo azivamile ukwa
bolekwa njengo mbila, amabele
ibontshisi nentshwala. Kepha
zona ziyenanwa zingabolekwa,
futhi zibuyiswe ngesilinganiso
leso ezabe zinanwe ngaso ngesi
khathi leso abavumelene ngaso
azibuyise. Uma umuntu enane
igoma ligcwele umbila naye
kudingeka alibuyise ligcwele
wona umbila njengoba
kwakunjalo nakuqala. Uma
umuntu eboleka izinkabi ukuba
zimlimela, kuhle kuthi lapho
ziqedile ukulima abesebiza
umvuzo amuphe utshwala
noma lokho abavumelene

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ngakho noma yimbuzi, njengoba
kuvamile ukwenziwa. Izimfeke
izinto ezisetshenziswa njengezinga kuyi-
nalutho njengalezi: izinto zokuluka,
umkhonto, noma umhlebe,
imbazo, isango, noma lezo zoku-
hlina njengamanzi ageja, ikhuba
kanye nezikhali zokulwa
umkhonto, ihawu, induku
nokunye okuningi, noma
ngabe zisetshenziswe kangaka
nani akuvamile ukuba kudi-
ngeke zikhokhelwe ngokho
kusebenza kwazo. Zisenokuba
zibekulogo ozebolekile kuze kuphe-
le isikhathi lezo ababesingumile
noma kuze kuphele umsebenzi
lowo abezifunele wona.
Umako kwenzeka izimpahla
lezi zilamala noma zilahleke,
kusweleke ukuthi lowo ozebo-

lekileyo ayozibika masinyane
kumniniyo. Inkomoke yona
isenokuthi idliwe uma ifile uma
umniniyo e kudle kodwa uma
esedinge kulindelwe izwé lakhe
uma esebikelwe, noma kuthu
nyelwe uhlangothi lwayo kanye
nesikhumba kumniniyo:
Njengoba kwenzeka enkomeni
ka Mathunjana Nkomo eyabi
hlala kwa Mgodi Ncwana.
Kwa thi lapho inkomo lena isi
file uMgodi wayobikela u
Mathunjana, ukuthi inkomo
yakhe ifile, uMathunjana
wabesesuka nabantwana
bakwakhe, baya khona. Kwa
Mgodi, wathatha uhlangothi
lwayo lonke kanye nesikhu
mba, nasenyameni yangaphaka
thi - wayahlula phakathi.

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Uma futhi impahla leyo izale
ukuthi yonda uMniniyo
kuhle atshelwe abesezoyishaya
uphawu lwakhe, ukuze banga-
sabani, zonke lezimpahla ezinje
ngalo zidinga ukuthi zibuyi-
swe, kodwa uma impahla leyo
ifa kuswelekile nje ukuthi umni-
niyo abikelwe kodwa ingabuyi-
swa ngaphandle kokuthi ifo
ngendlela enganambitheki,
ebanga ukubola ukufa kwayo
kungathithi kungokwezibonu,
laphoke kuswelekile aziswe
se ngenye yakhe, eyivusela
umniniyo.
Kuzo zonke izivumelwano ezizo-
ndeke nezinkomo noma nenye
nje impahla kudingeka ofakazi
abanele uma sekwakhiwa
isivumelwano noma sesi

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setshengiswa futhi, ukuze ku
ngabi bikho ukuxcabana.
Izimpahla lezi zisenokubolekelwa ukulobola zibuyiswe
ngendlela leyo abavumelene nga
yo noma lona obolekayo amise
lele isivumelwano ngodadewa
bo omkhulu, ukuthi ilobolo
lakhe liyokhokhela lezinkomo.
Izinkomo lezi zelobolo zibu
yiswa zinjengaloku zathathwa
azandi kodwa uma kukho-
na ubufakazi obanele ukuthi:
zezandile zibuyiswe kanye
nenzalo yazo, kodwa lokho
kubuya kwenzalo kudinga
ukuba kwaziwe ngesikhathi
kwakhiwa isivumelwano.
Izwe noma inhlabathi: Inhlaba
thiko nayo futhi iyebolekisa
ngesidingo esikhona kulabo

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abayibolekayo. Inhlabathi ibolekwa yilabo abayizihlobo nomniniyo, abangane bakhe kanye nezihambi ezijwayele kwakhe. Akukho nkokhelo edingekayo ukuba ikhokhwe yilona oboleke inhlabathi, kodwa angaliyisa nje iqoma lombila eyobonga. Inhlabathi isenokwebolekwa unyaka noma ngaphezulu njengoba bevumelene. Uma ke umniniyo esefuna ibuye unnika unyaka lona oyibolekile ukuba alungele ukuyiyeka. Amakhosikazi noma abesifazana abanalo ilungelo lokubolekisa ngenhlabathi bengatholanga imvume yendoda-yabo, kanti nawo amadoda akukuhle ukuba

ebolekiso ngenhlabathi engakhu lumanga nabafazi bawo, kodwa wona analungelo lokunjiboleki sa inhlabathi ngaphandle kwabafazi bawo. Inkosi ayinalo ilungelo lokuphoqa umuntu ukuba eboleke omunye inhlabathi yakhe kodwa isenokuboniseana naye kahle imeelo ukuba amboleke ngezizathu nayo ebonayo ukuthi lona zimini se kabi. Imali; amageja nezingola nakho kuyabolekwa omunye ozidingayo, kodwa akuvamisile ukuthi kubuyiswe inzalo yazo nxa kade ziseben za.

Ukusebenza: Izinhlobo zokusebenza ziningana njengoba kufanele izinjongo zalo kho kuse

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benza, Okunye ukusebenza ka
dingi umvuzo okunye akuwu
dingi. Imisebenzi evama uku-
thiga umvuzo yilena: Ukwe-
lapha umuntu, Ukulima
alimelo omunye umuntu,
Ukuhlahla umuntu ingozi
neminye eminingi, njengo-
kwakha izindlu, Ukwelusa
izinkomo. Uma umuntu
kade akha indlu unikwa
izimbuzi ezine noma yikuphi
okunye abavumelene ngi-
kho naloyo amakhelayo.
Umelusi wezinkomo uhola
inkomo ekuphileni kunye
ka kanti futhi naye lowo
olimelo unikwa imbuzi
noma izimbuzi ezilingene
nomsebenzi loyo wakhe
awenzileyo nokubukeka
kwawo.

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Zonke lezivumelwano zidinga ukuba zenziwo kukhona ofakazi, bazozombili izinhlangothi. - Izithunywa zakwaNkosi zithola umfangolweni noma isihlanu ngaloKho ebezikuhambele noma ngecala. Izinyanga zona zifuna ngqa noma imvula sikwanuna kugala ngaphambili kokuba zikhiphe umu thi. Ngca lola uponondo nomufagolweni. Bese kuthi lapho umuntu esesindile ibizisuma inkomo. Ukubula noma ukuhlola akufane futhi nezinhali zakho azifani kodwa iganuse ide lukuthi zonke zibizo umfago lweni kanye nalaba abado ya amathambo. Abalozi bona bakhishelwa upondo uma

umuntu eyokugwa kubona
izindaba zakhe. Kanti noma
inyithi inyanga uma izobe-
thela emuzini eyelapha ku-
wona noma q'ha ibiza inko
mo ngalo ko sfune nemvu
emnyama engenabala
ndawo. Lemvu ke iyayithwa
la ihambe nayo inyama
yayo uma isigedile ukubetho
la, isebenza ngamafutha ayo
kuphela, Ka iyalo noma i
izogeqa nm isi imvulasikhu
ma eyisali kanye nenkomo.

UMmendo nempilo yawo. (8)
"Married Life".

Uma insizwa isigcagcile nentombi
leyo, uyise wentombi, umbiza ngokuthi
uyise noma umkhwe wayo, bese kuthi
unina wentombi abe ngunina noma

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ngokuthi uMkhwekazi wayo. Abafowabo nodadewabo bayo intombi leyo kube ngaba lamu bayo, besekuthi zonke izihlobo zentombi zibe yizihlobo zayo futhi nayo insizwa, ibahloniphe noma yengo okuthile kubona ukukhombisa ubuhlobo osebudaleki lo, nabo ku bayihloniphe.

Ubuhlobo obubekhona phakathi kuka mlobokazi kanye nomjisa wendoda yakhe budinga ukuba umlobokazi angangeni endlini lapho kukhona umjisa, anga vumi futhi bahlangabezane noma ngamehlo, angakhulumi naye futhi. Kodwa ku unina wendoda uyakhulu ma nomlobokazi wakwakhe, kodwa kudingeka umlobokazi akhulumele phansi futhi aguqe ngamadolo angeni lapho ekhuluma. Nomfowabo futhi kudingeka akhombise inhlonipho enkulu angambeki aguqe ngamadolo eicwayile futhi emahlombe.

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Ngesikhathi umlobokazi enomkamfowabo kanye nodadewabo bomyeni wakhe uma engokhululekile naye, ezintweni eziningi zenhlonipho noma phela kungasweleki ukuthi akhohlwe ukuthi makoti kodwa naye ukuthole ithuba lokuphefumula ~~Ø~~kwenama.
Umlobokazi lona kudingeka ahloniphe bonke abantu, bozalo nabayizihlobo zalapha kowakhe, akhothame uma ekhuluma nabo ahloniphe nama-gama abo futhi angababizi nabo futhi banganikezi ngegama lakhe kuthi njo Masibanibani njengokuthi uma umlobokazi loyo kungowaka Khusi kuthiwe "Makhusi" noma ngegama likanjise njengokuthi uma ungowa-ngaKusi kuthiwe "Malusika"

I Ndoda neNkosikazi: Indoda kungasilo pho sayo ukuba iphathe kahle umkayo, kodwa ikhombise umehluko kunala

pho esenintombi njengoba esekwenzinyo isimo. Phakathi kwendlu yayo indoda inelungelo lokumisa imithetho efuna kwenziwe nokuba kungenziwa. Kunji sibopho sayo indoda ukuba ivikele umkayo nokuphathwa bonke ubungimu bomkayo. INkosikazi kuyimfanelo nelungelo layo ukugcina inhlonipho yayo endodeni yayo kanye nokwenza lokho indoda efuna kwenziwe, kepha futhi ingumeluleki nomsizi wendoda yayo phakathi kwendlu yayo. Mayiphi indoda yayo ukudla ngesikhathi leso esifaneleyo. Kujwayelekile ukuthi ngomphano uma iNkosikazi ibizwa yindoda yayo isabele ngesibongo sayo indoda; njengalokhu okwenzeka kapho uNkantolo Nkala ethabatha uMtobokazi wakwa Mvelalase, kaphoke esembiza wayethi "we Mamvelase abesethi yena "Nkala"

Ngelinye ilanga uMkantolo waze
wahlaba imbuzi ngoba kwathi
lapho embizayo wasabela ngezwi
lokuzithoba okukhulu, elamthokozisa
uMamvelase lona wabewumlobokazi
ohlonipha kayikampela engazibizi izinto
eziningi njengokuthi uSigwayi wa
yemhloniphile ngokuthi uchazano
ngoba phela uSigwayi lona wabengu
mlamu womyeni wakhe.
Noyise womyeni wakhe uMkhulumi
wayi ehlonipha ngokuthi kampi
athi yinhlanelo konke loku
kwamnika udumo nesasasa
kubo bonke abasekhaya nezihlobo
bo. Kuyimfanelo futhi kungu
misa umuzi kahle ukuthi
nayo indoda umna kukhona
efuna ukukwenza phakathi
komuzi imazise umfazi
wayo umna izokwenza into

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inkulu phakathi komuzi.
Kuyenzeka ngesinye isikhathi
ukuthi inkosikazi nayo ibeno
mpahla ekhaya inhlawumbe
iyiphiwo kubo noma iphiwe
ipona indoda yayo, kanye nezitsha
nendlu yayo futhi inkosikazi
yakhiwo. Indoda nenkosikazi
banelungelo lokuhlangana ngoko
mkhuba wemvelo ngezikhathi
zasebusuku, kodwa umfazi use
nokwala ngezikathi zangasese
uma kade ese shintofini, Akasiyo
imfanelo ukuthi indoda
ibesimshaya umfazi wayo ngalo
kho. Umfaziku umelwe ukusi
nda, inalu yakhe ashayelo
izibi, apheke, ageze nezitsha
futhi, alime, afulele indlu yakhe
yonke iminyaka ukuze inga
ne thi, ahambe ayofula futhi

emasimini, agezi izingubo. Uma
behlulaka ukufeza lezizinto phaka
thi komuzi indoda nomfazi bagci
na ngokuxabana, bangezwani
futhi nomuzi wabo awujwayele
leki; Neyindlanhla zabo zishabalala
ngoba amadlozi athi uma ege
afice kukubi phakathi komuzi.
Uma inkosikazi ingazali
bantwana iyiswa noma kubi
zwa inyanga izonjenga, njalo
noma ingazithola ingalo
siyanele noma futhi ifelwa
abantwana; njengoba kwenze
ka ku Mandlovu wakwa
Dhlamini lapho enga tholi
mntwana, wayiswa enyangeni
Nyukhasela, wahlala khona
unyaka eqgwa ekugaleni ko-
wesibili wabuyiselwa ujiyo inya
nga ekhaya. Emuva kwalokho

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waphumelela ukuthola abantwana abathathu.

UMkhubane lapho eselulekile ukugega umfazi wakhe wagi wathatha owesibili naye wazala umfazi wamunye nentombazane kwaba kuphela. Kwesinye isikhathi kuyenzeka ukuthi ingalo ingabibikho ngasendodeni; lokhuke kuyinto elukhuni kodwa nayo indoda iyelashwa kwesinye isikhathi ize iphumelele ibathole abantwana, kodwa uma ingabatholi umuzi uyathenga na ucele omunye ufakafowa bo amzalele njengoba nakhu yena engumanzalo. Kodwa uma kuyinhosikazi engazali indoda nayo iyancengwa ukuba ithathe yena wakwabo kanyfazi wayo azomzalela, nokho

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lokhu akavamile ngoba amadoda
afuna ukuthatha loyomuntu amtha
ndayo nawo, umake iruma
ikhokho uthafu welobolo laloyo
wokuqala. Yenake lona othathwe
ngoba egovusa indlu kadade
wabo ubazigomvalapho kwadade
wabo nabantwabakho babenga
zindlalifa lakwadadewonina.
Indoda uma iphingili iyahlawu-
liswa yiloyo ophinga nomkhakhe
ngenkomo, nayofuthi
inkosikazi loyo ophinga nayo
iyahlawuliswa ngenkomo, nayo
futhi ilanda inkomo kubo
yokugeza umnuzi nomyeni
wayo. Kuyenzeka nokuthi umfazi
imshaye indoda yakhe ngokuphi
noma futhi inahlukanisele.
Naloyo aphinga nayo uma efica
we uyashayiwa noma kwesinye

isikhathi okuvamile ukuthi bam-
shaye aze afe ngenxa yokuthukwa
thela. INkosi kanye nayo futhi inendlela
inkomo loyomuntu ophingo nomfazi
womunye umuntu. Ubufazi bo
kuphinga bunezinhlobo ezinningi:
Kwesinye isikhathi indoda ibanjwa
ogotsheni futhi kubenobufazi obu
gcwele ukuthi babenzani. Kuyenzeka
kake kwesinye isikhathi ukuthi
umuntu loyo angabanjwa kodwa
atholakale ngokufanisiswa kwenganeo.
Ukuphinga kokhu kunezindawo lapho umtha
tho uphoqekayo ukuba woumele
umfazi uma ophingile ngaleyiza
thu nihlawambe indoda ayinaso
isidoda esiqinileyo noma nihlawa
mbe ihambe isikhathi eside inga
hlangani noNkosikazi wayo ngokwe
mvelo, noma futhi yala ukuhlanga
na nomfazi loyo wayo njengoba

ku Lunguza Sibiya lapho inkosi
u Makhasana yaze yathumela
izinduna zayo ukuba kuthi ujato
ebusuku zizogada lapha ekhaya
ngoba kuthiwa indoda kunele kufi
ke isikhathi sokufala iphume
iye kwabo yonke ekusemi ikwa
yele kwayo. Izinduna zagada
isonto lonke zimbona njalo
ephuma sekulalwa eseya kwabo,
ngomsombuluko esathi uya
kwakhe zambamba zamyisa
enkosini, kwavela obala ukufa
kazi obubangela umkakhe ephunga.
Inkosi yamudla inkomo yamxwa
yisa futhi ukuthi angakuphindi.
Izinto ezivamu ukuxabanisa
amadoda nabafazi yizingane
notshwala, nokudla, lapho kwindo
da izo imohayo umfazi ngoba.
nanje phela umenkani yakhe

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akathandi ukuvunyiswa, kwesi
nye isikhathi indoda iyafika ekha
ya ifice ukudla kungekho, bana
baneko khona lapho azashaywe
umfazi. Umfazi ke usenokubika
lokhu kumnumzane noma
abaleko njengoba kuvama
ukwenzeka. Uma kwenzeka
indoda imshaya kanti kukhona
abanye abantu lapha ekhaya
bayalamula, nanxa kwenge
ka ukuthi uma kungabafowabo
bomfazi bayilwaye nayo indoda
lena belikelela udadewabo.
Uma indoda ixabene nomkayo
kubizwa umuzi wonke yilowo
omkhulu noma ofanele ukuwu
qoqa abeselubeka kuwona
indaba lolo umuzi kewona
ubusinsola loyo owonile. Loyoke
omkhulu kunabo okunguKuthi oyi

nhloko yomuzi noma omdala
abesemthethisa loyo owamilayo
amahlawuliso amabona
kufanele, Uma kuyiNkosikazi
iyilande kubo leyapahla yehla
kulo umuzi kuyindoda ihlathwe
idliwo womuzi wonke, Kuye
ngeka ukuthi kwesinye isikhathi
bangenelisiwe yisinqumo
somuzi balidlulise icala lelo
lize lifike enkantolo, nokho
lokho akuvamile ukwenzeka,
Isithembu: Kakusiyo into ewami-
sile ukwenzeka ukuthi abafazi
besithembu bathathwe ndawo-
nye noma khaya linye,
imvama bathathwa izindawo
ezahlukeneyo njengoku-
qoniywa kwayo insizwa Kodwa
kufanele nakho ukuthi batha-
thwe ndawonye njengoba kwe

nga uMkeleni Ngubane, wathatha
thatha amadodakazi amabili
ka Nkungu Mwelase, kodwa
ahlukene ngezindlu, waphinda
futhi wathatha amadodakazi
amabili ka Nokuhlwa Zuma
encane nenkulu elamana ndlini
nye, kwaba yilonga wanenga
nisa kwalona ongesiso isihlobo
sakhe. Abafazi abakhulu bakhe
bababakabili indlunkulu nekho-
hlwa laba ababili bangeniswa
kulezindlu. Umehlukho nesimo
sabo abafazi sengizowa ukuga
na kwako ngingokulandisa
njenganalapha ka Mkeleni
iNkosi kwaku Ngu MaNkungu
omdala ikhohlwa kunga
Maguma omkhulu, u MaNkungu
omncane wangeniswa kwakho
Zuma omkhulu, u Maguma

omncane wangenisiwa kwaMa-
mungu omkhulu. Noma ngabe
yindodakazi yeNkosi nayo ibanca
ne uma yagana kaMnuva nje
ngoba kwathiziwa tapho u Mashungu
ka Nyaniyezwe egana uDhlothovu
wakwaMkhize esegamiswe u
Mavizela, kanti yena uyindodakazi
yeNkosi kodwa nokho waba
yiKhohlwa, kwesinye isikhathi
indoda ngokumthanda nje
omunye umfazi izamenza
abe mkhulu, kodwa loko ku
dala ukuxabana kubantwana
nabayo, sebebanga ifa.
Naboku oyiso kalawo mantomba
zane agane esithembini bayaku
bela ukuthi umkhwenyana
wabo azimise ngobunico zonke
izindlu, ukuze kungadaleki
ukuxabana zingaweni.

Lokhu kwenziwa u Mntwana u Noma-
ngozololo ka Nomoyi iNkosi,
wathatha umfazi omncane
wathi uyena omkhulu, nokho
akuvunkanga uthuthuva esekho
na wagi wafotesefile lwasuka
nokho indodana kiyo ayagalwa
unkosi omncane owabekwa
ngokuthandwa, yazehlukaniwa
yona nefa lelo yaluika uNkosana,
Kuyinto enkulu ukuba umfazi
wokugala noma ukuba yiNkosi
kasikazi. Kodwa kuyinto enqhle
ukuba sesithengjini, njengoba ko-
nke baya kejahile ukuthi indoda
ithande bona ngamunye,
Kuyavama ukuthi indoda ikhu
thazwe ukuba iganwe abantwa
na ababili bephuma emnjini
owodwa; ukuze kuthi omunye
uma evelelwa yingozi noma enga

tholi bantwana amvusele
abantwana, kanti futhi noma
egula uyamoiza lokhu enguny-
imba wakhe. Amakhosikazi lawa
amaningi apfangelana ngayo
indoda ima ejipha ukudla
egondene nokudlulisela mà.
Kuyona ukuze loyo eyenza
ukudla okumnandi masi-
nyane ithandwo yendoda,
Ukudla kuyiswa endlini la-
pho ikhona nsakugonke. Ama
dodake nawo awefani enye
indlu yayo lapho kuyiswa
khona enye ingabinayo kuyi-
swe kwaloyo ekwakhe ukudla
Indodake lena yesithembu ishintsha
izikhathi ihambe iphuma ingena
kubobonke abafazi bayo, kodwa
yenze izikhathi zifane ingadluli
si ngalutho ngoba lokho ku

ngabaxabanisa abafazi.
Abafazi besithembu baswelekile
ukuhloniphana kuthi bathanda
ne ukuze indoda ibathande
nayo ingakhethi. Kodwa uma
bexabana indoda isuke
ithande omunye wabo
lokhoke beso kudala ubutha
kathi nokungezwani oku-
khulu phakathi komuzi.
Kufanele abafazi besithembu
basizane kukho konke aba-
kwenzayo, njengokuthi uma
omunye egula, labo abanye
bamsize bamgayele, baphe
nezingane zakhe ukudla babla-
ngane, bamhlakulele nensimu
yakhe, bamfulelele nendlu.
Abafazi besithembu kungumkhu-
ba wabo ukuba nomhawu, ngo-
zinto abazibona komunye bengena

zo bona noma futhi azala kanti bona abanayo ingalo, umuva kwalokhu kulandela ubuthakathi obukhulu, nendoda futhi idle ukudla okungathokozisiyo ngoba sebeyiphonsa nayo bethi ayimale loyo abaamfela umona. Kwesinye isikhathi umona lona ndalwa yimpahla yakuleyonalo esuka yanda ukulawuleka izi idalule ingalu ezinkulu.

Impahlalena phela yindlu iyehlukaniswa, njengabafazi labo indoda enabo. Abafazi abeqwanayo ngaba thandamuyo badla ndawonye behlulelane noma yikuphi ukudla noma kukuncane futhi babekela ne izingano ngokungathithi yiloyo naloyo ngezakhe.

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zonke. Umuntu oyisilambi angeke awubone umehluko ukuthi leli ngezalo. Lokhu ke kwabonakala kahle ku Mantombela owabeqa ne indodana encane ka Msobi ka Konoyi inkosi lapho ephethe ingane yomfowabo omkhulu u Ntsakaobu, abantu babethi eyakhe yamazibulo ngoba akaqangeli kwa vumele umehluko phakatho kwezingane, kwathi nayo indoda yayifundisa nase siko leli lengane, cishe ukuthi yaqidlula ezayo zonke. Ngokwenza njalo nayo ingane ayizange ikhuluma ukungabi nanina, yaze yakhula yagcagca.

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