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UKUKHANYISA

kukaMFUNDISI uPETROS LAMULA,
kaLUTHOLUNI—ISILOMO sakwaZULU.

IZITHOMBE ZOKUFANEKISA
ZENZIWE
Ngu-*Mis E. CHEESMAN*,

Aḡakhiphi Samabuku
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TO

Mr. D. McK. MALCOLM,

CHIEF INSPECTOR OF NATIVE EDUCATION

IN NATAL AND ZULULAND,

AS A TOKEN OF THANKFULNESS

FOR

HIS INTEREST AND UNCEASING ZEAL

IN THE CAUSE OF NATIVE EDUCATION,

THIS LITTLE WORK

IS RESPECTFULLY DEDICATED

BY

THE AUTHOR.

ISABELO sikaZULU.

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IZITHOMBE ZOKUFANEKISA.

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Nakhoke Ukwakhiwa Kwakithi.

AMAZWI OKUQALELA LENCWADI.

Bakithi,

Uma namuhla bekuvuka abadala abafa ekufikeni kwa-
 belungu kulelizwe, bangebe besaziqonda neze ezinye izindawo
 ababehlala kuzo, bakhulela kuzo—bezingela, beqomisa,
 benza konke ababekwenza.

Ngalesosikhathi kwakusekhona amahlathi emvelo;
 kodwa namhla sekuvame atshalwa ngaBelungu. Kwezinye
 izindawo kwakungamathafa otshani, kepha namhla sekutsha-
 lwe uWatela, noMoba: kwezinyeke izindawo izwe selaphe-
 lelwa utshani ngenxa yokuminyana kwemizi. Izinkomo
 nezimbuzi nezimvu, nakho konke okufuywayo okudla utshani,
 sekugudla imizi, sekuminyene ezindaweni eziphakathi kwe-
 mizi, ngisho nakuzo ezisashiyelwe yona impahla.

Futhi kwezinye izindawo sekwalinywa iFolishi, kwenziwa neziziba zamanzi okuphuza izinkomo nezimvu nenye imfuyo. Lokhoke kuvame kwelaseTransvaal nelaseFree State, lapho kwenzelwa kakhulu ukuphuzisa iziklabu nama-hashi nezinkomo.

Kwezinye sekungamadoloba. Ezindaweni ezinjalo sekwanyamalala imifula, kakhulu emincane, eseyagqitshwa. Amanzi aselethwa ngamaphayiphi, imibobo yezinsimbi ezawahambisa phansi aze aphumelele phakathi kwezindlu. Kwezinye sekwenziwa iziziba zokubukuda.

Ngingekuqede impela. "Izwe seliphendukile,"—njengokusho kwegama elaqanjwa ngu*Rev. P. Blessing Dahle*, elithi:

“Manje izwe seliphendukile,
 Sekungath akusil elakwaZulu.
 Sekudliwa ushukela,
 Sekushunq izitimela,
 Nakho konke lokh impela,
 Lokh impela kwaphesheya—
 Kwezilwandl ezinkulu lé!”

Kuliqiniso lokhoke, bakithi.

Kuliqiniso njengoba indoda ingebe isayibona nendawo lapho kwakwakhe khona umuzi wayo, namahlathi lapho yayigawula khona izintungo zokwakha izindlu, nezigxobo zokwakha isibaya.

Kakulokho kodwa. Sekuphele nemikhuba yemvelo ethile namasiko athile.

Kungalokhoke ukuba kengizame ukubala incwadi enjengale, eshuqula ihlanganisele ndawonye izindaaba, ibizo layo ethiwa:

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ngoba ngizakuzama ukuhlanganisela ndawonye okuningana engisakukhumbulayo. Kulencwadi ngizakuzama ukubala izinto nezindaba engizaziyo ngempela, nengazizwa kwabadala engikhule besekhona, ngiveza izindaba zeSabelo sikaZulu asiphiwa nguMvelinqangi.

Ngithi izinto nezindaba engicisho ukuzikhumbula ziqala ku-1888, okuyisona sikhathi esaziwa kwaZulu ngokuthi yimpi yakwaCeza. Ngithike kuleyonkathi ngangineminyaka eshiyaminwembili (8). Uma ngisho engikukhumbulayo, ngibona kancane kuqhamuka izinkomo zemizi eyayakhe enhla neThala, kuthiwa kubalekelwa impi. Kuthe lapho seku balekwa nakithi, kwezwakala ukuthi: “Maku buywe, impi isipheile, sebeyithathile iNkosi aBelungu”—kushiwo phela iNkosi uDinuzulu. Okunyeke engikhumbula kancane yimbizakazi eyalandwa emanxiweni, kuthiwa: “Ishiywe ngaBantu ababebalekele impi.” Kangazike uku ba konje laBoBantu babebaleke kababe besabuyela yini bona emizini yaBo, uku ba kuze kuthathwe imbiza yaBo. Igama layo kwakuthiwa “umagxibi,” ingabe umniniyo kwakunguMagxibi ibizo lakhe yini. Kangiqondi ngempela ukuthi yashiywa yibaphi kuMandlakazi noSuthu.

Leyompi ngeyokugcina yeSizwe sakwaZulu.

Kazibange zisavela izimpi ezavela koShaka, noDingana, noMpande, njengoba nifunda ku“Zulu kaMalandela.”

Emva kwempi yakwaCeza kwavela izimpi zaBelungu, njengeyamaNgisi namaBunu (1899-1902), nekaBambatha (1906). Phoke besengimdala ngekaBambatha, ngifundisa eKoliji eMpumulo*: baningike futhi nabaziqonda kahle izindaba ezisuka kuBambatha.

Kulencwadike ngizama ukuthungatha, ngikhanyisele aBantu bakithi abakhulela kulelizwe eseliphendukile, eseliguqukile.—Ngilyekile ibizo layo lokuqala, lokuthi nguHlanganiselum Asheq, ngase ngithatha elokuthi kodwa lezi izindaba kuhle impela zibizwe ngogazi lwazo, ngokuthiwa:

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P. LAMULA.

*Abelungu baphimisa bathi “eMphumulo.” Leli yigamu lendawo. Laqanjwa nguMankankanana, uMbishobi uH. P. S. Schreuder, waseNoliga. Yigamu elisho ukuphumula.

UMankankanana walimisa ngo-May, 1850, wathi “Umphumulo,” esho eKuphumuleni, ngoBa wayesehlupheke kaBi, alelwa ukushumayela iVangeli, yilokhu eqale ngo-January, 1844. Waze waphumelela-ke ngo-1850, wathi uthole “Umphumulo”—ngapha ngaseNdlovini.

Wayesholo ukuphumula kwemiphefumulo (*immortal spirits*) yaBantu bakwaZulu.

ISIFUNDO 1.

IZINGANE—ABANTWANA.

Izwi elithi “abantwana” lithi “abantu,” kodwa okungakabi yibo abantu abakhulu, kodwa kusengabantu abancanyanya nje. Kangazike elithi “izingane.” Ngisho ngokufanisa ukukhuluma kwalamazwi amabili. Umntwana kushiwo noma kungowomfana noma kungowentombazane: kunjalo futhi nakuleli elithi “yingane.”

Uma owesifazane ebelethe, ungezwa kubuzwa kuthiwa “Ubelethe mntwana muni na?”—kwehlukaniŵewe ngokuthi ngumfana noma yintombazane.

Phoke ukukhuliswa kwabantwana kuqondwa kahle ngomame. Kithi kwaZulu kwakuthi uma owesifazane ebelethe ahlale alale exhibeni, ezibini, kuze kuwe inkaba yengane, yomntwana, bese kusindwa phansi kandukuŵa kungene abantu bezobona umntwana. Kodwa abesilisa bebengangeni kuze kube zinsuku eziningana, kokunye aze owesifazane aphume exhibeni eze endlini.

UKUPHATHWA KWABANTWANA ABANCANE.

Kungumsebenzi omkhulu kowesifazane obeletheyo ukuphatha umntwana esemcane kakhulu ikakhulu kowesifazane oselizibulekazana. Inhliziyo yakhe iphaphama ngokunye, alale inhliziyo ingalele, funa ethuke eselele phezu kwomntwana ambulale njengoba sifunda eBayibeleni ngendaba yokubulala kowesifazane othile umntanakhe, ekuŵuseni kuka-Solomoni.

Ukuphathwa kwaabantwana kungcono kakhulu namuhla kunakuqala. Namhla kukhona izingubo nemibede, nokudla okulungele abantwana. Onina kabahlupheki kakhulu ngokuswela konke lokho. Nabantwana baphatheka kangcono kunokwethu thina esazalelwa ezihlandleni zotshani, noma emacansini azihlandlana zebuma sembathiswa kalukhuni ngokwakwembathwa ngalesosikhathi, njengeziphuku zezimvu nezezimbuzi, sidla ukudla okuthiwa yincumbe—okugaywe ngombila kwenziwa incushuncushu, kungathelwa sawoti nashukela: kokunye, sixakwe ngamasi athululwe eguleni engavutshelwanga ngomcaba, kodwa eshaywe ngokhezo uku- ba abe lubundubundu-nje.

Futhike ingane yayivama ukugezwa ngamanzi abandayo noma isencane kakhulu. Kwakungathi amanzi awumuthi ezinganeni, ngoaba noma ingane ishisa, ikhwelwe umkhuhlane, ibigezwa ngamanzi abandayo-nje, kuthiwe iphoziswa umkhuhlane: bala njalo, kwethukwe isisindile-nje.

IMIKHUTSHANA EYAYENZIWA KUBANTWANA BESEBANCANE.

Kwakuvamile ukuaba abantwana bahlale bemunqwa ebusweni ngebomvu, nensundwane—insindwane—neminye imithana eyenzelwa ukuaba kuvimbeleke ukuqubuka nokuphuthuka, njengoba namhla senza nge "*Baby Powders*." Futhike bekuthi ngesikhathi esithile kubizwe inyanga ukuaba ingane iyishisele izinyamazane, inukiswe, yeqiswe phezu kwazo. Ngesikhathi sayo ingane unina wayehamba nayo ukuaba iyonqwanjiswa ekhaya-konina, kuhlatshwe imbuzi, ifakwe

iminqwambo, njengoba nibona ukunqwamba kwezangoma, ifakwe nenyongo yembuzi eyahlatshiswa yona. Lomkhuba ubizwa ngokuthi Ukukhunga noma Ukukhungwa.

Uma ingabe ingane isikhulakhulile, ibiphehlwa. Lokhoke bekwenziwa ngomame abadala abakwaziyo, ngisho phela ukugweba. Enye ibiphindwa nakaningi-nje, uma kubonakala ukuthi isilumo kasikapheli. Phela bekuBonakala ngoba ibe yilokhu izonwaya ngaphambili, ifaka isandla ngaphansi, kuvuka nentwana yayo uma kungeyomfana phela.

Izingane zakuqala zazinikwa ukudla, ngisho khona lokhu ekade ngikusho, noma zisandukuzalwa. Phela niyazi manje abanye kaBasaziniki ukudla, kuze kuphele izinyanga ezithile, mhlawumbe ezisithupha, njengokusho kwoDokotela. Bekuthike noma sezikhunyulwa zilunyulwa ukuncela lonina, zingabe zisahlupha ngoba sezakujwayela kahle ukudla. Futhike ezinye bezikhunyulwa zingasathandi nakuncela, sezinsonemfu.

AMABANGA OKUKHULA KWABANTWANA.

Ibanga lokuqala ukuhlala. Kungumsebenzi omkhulu njalo kunina ukufundisa ingane ukuhlala, ayisekele ngezintwana ezithile, ade ezisusa ehlola ukuthi isingazihlalele yini.

Ibanga lesibili ukukhasa. Lokhoke ingane izifundela yona, ibonwe isizama nokungathi ihamba ngesisu, kanti ifuna ukukhasa.

Ibanga lesithathu ukuma. Konke lokhoke, ikuzama ngokwayo, ngoba uma isikwazi ukukhasa ibona sekuseduze ukuzimela. Phela sonke isikhathi sokwanda kwengqondo ya-

yo iyababona abantu bonke bezihambela. Nayoke iyathanda ukuzihambela. Uma iside ima yodwa, kuthiwa: Yedwa—na, wama—yedwan utwana! Umake iside ithatha unyawo, ica-thula, kuthiwa “Ingcathu, ingcathu—twana.” Phoke njengoba nonke nazi, nibona, iqhubekeke ingane, ize ikwazi ukuzihambela ngokupheleleyo, iqale nemisebenzana eyibuka yenziwa ngabazali, nabantu nezinye izingane esezikhulakhulile.

Bonke onina babantwana banomsebenzi omkhulu wokukhulisa abantwana ngayo yonke imizamo enokubaphilisa kahle, njengoba bethanda. Bazama nokuhlala bezichatha izingane ngemithi abayizwayo kwaBaziyo, njengoba namhla kusetshenziswa kakhulu uKhastawayela (*Castor oil*). Okomda bu wakithike, kwakungamakhambi athile nathile. Kuthi uma ingane ivimbene, ifuthwe nangendawo—indawo-lucwatha—unina ayihlafune, ayifuthe ngayo emakhaleni.

ISIFUNDO 2.

ABAFANA NEMISEBENZI YAŦO.

Manjeke, kuhle ngikhulume ngabafana nemisebenzi yaŦo. Zonke izingane ziyithathela kubazali imisebenzi noma kwaŦanye abantu eziŦabona benza lokhu nalokhu. Abafana bathathela ukwazi kwaŦo koyise nakubafana esebekhulakhulile.

Ukuphath imbazo ingane yomfana ikuŦona kuyise. Ukwalusa ikuŦonela kubafana belusa izinkomo nezimvu namathole.

Ngokuma kwakithi umfana uqala umsebenzi wakhe ngokwalusa amathole—abanye bathi ukwelusa—aqhubeke njalo aze aluse izimvu nezimbuzi nezinkomo nokunye.

UKUDLA NEMIDLALO YABAFANA EKWALUSENI

I.—EHLOŦO.

Njengokukhumbula kwami ngithi umfana ukuqala ukwalusa amathole eneminyaka eshiyaminwembali, aze agcine eseminyaka elishumi nambili. Bonke abafana baŦla imithana ethile ekwaluseni, embiwayo nekhiwa ezihlahleni zemithi ethile edliwayo. Besalusa amathole ngapandle kwemizi bebevama ukugqoba izinqunqumbana zemithi embiwayo, njengomanqante, nezinqunqumbe, nomakhondwe, nonoklamkleshe, nokunye. Kuthike fuŦhi uma befumana imithi edliwayo, Ŧakhe izithelo zayo baziŦle, njengamajikijolo namakhiwane, nezindoni, nomsoŦo. Okunye ukudla kwaŦo okuvamileyo, ngamagonsi, nezikhwali.

Emva kweminyaka elishumi nambili umfana ubengena eBanganeni lokwalusa izimbuzi nezimvu, noma nezinkomo. Emizini efuyileyo bekwaluswa ngokwahlukene, kube yilowo mfana ahlukaniselwe okuthile. Izinkomo zazaluswa ngabafana asebeqinile kakhulu. Ngempela ngaleso sikhathi abafana babelusa sebekhulile ngenxa yokuba lalenile, lino-tshani nemithi nezilwane, okuswela ukuqonda kwomuntu osehlakaniphile. Futhi kwakuvame ukuba abafana balusele kude ezinkangala. Futhike kwakuvame abafana abalwayo, kubangwa amadlelo. Kokunye kuxatshwane lapho kulwa izinkunzi, kokunye lapho kudliwa iphaphu; kokunye kubangwe imithi edliwayo—amagonsi, umhlumuthwa, amathunduluka, izindoni, amakhiwane: ngesinye isikhathi kubangwe izigcawu zokuhlabela insema noma imithombo yokuphuza.

Ukuhlaba insema kwaku umdlalo ojabulisayo kakhulu kubafana bakuqala. Okunyeke okukanye nalokhu kwaku ukushayizinyoni.

UMDLALO WENSEMA.

Bekuqala ngoba abafana bafune indawo ewumqethuka. Kuthike ingafunyanwa, kuhlelwe ukuma kwabafana, benze uhele olubeke ezansi: umfana ogcina enhla, kuthiwe umi edala: ogcina ezansi kuthiwe usethukwini—indawo embike leyo, kushiwo nokushiwo ukuthi udlamathuku. Hayike kakushiwo lutho ngabo bonke abaphakathi kohla kusuka edala kuye emathukwini. Phela edala kusebukhosini. Yilapho bonke belwela ukufinyelela khona. Insema izakwediwa ngumfana okhethelwe lokho. Bonkeke laba abemi uqhiwu, baphethe izinkande—izinkanji—zokuciba lapho yehla ngejubane iqonde ezansi ethukwini: kuthike oyihlaba kuqala aye

ngenhla kwalowo obemi ngezansi kwakhe. Kuḅe yikho lokho njalo. Lowo obenenhlaha yokuyihlaba aze adundubale edala, ubuye abuyele ezansi ethukwini, azame khona ukukhuphuka njalo. Kukhonake abayihlaba baphumelele edala njalo, baziwe ngokuthi zinkunzi zayo. Kukhonake nabaḅuyela ethukwini njalo baze besabe nokuyihlaba, njengomuntu osala njalo lapho kushaywa amaphepha. Lendawo okuhlatshelwa kuyo insema ibizwa ngokuthi isigcawu, yisigcawu sensema.

UMDLALO WOKUSHAYA IZINYONI.

Nakho ukushaya izinyoni kungathi kungumdlalwana kubafana: kunjengokuzingela-nje kwabadala: yebo kambe kokubili kuyindlela yokufuna ukudla, kodwa khona kuyimidlalo. Phoke abafana bakuqala babekuthanda kakhulu ukushaya izinyoni. Bebegawula izagile—izagisha—baziphathe amaphande kuhanjwe kuyozingelwa endaweni enezinyoni. Bekwenzeka ukuba omunye umfana aqoke omunye ukuthi yena uzakumehlula, ashaye eziningi kunaye, noma ayishaye kuqala inyoni kunaye. Lokhoke kuyenziwa nalapho kuzingelwa izinyamazane. Kungumkhubana wabafana ukuba kuthi uma eshaye inyoni ngesagila esithile asiqophe izinga, ukuze ahlale eqonda ukuthi sewashaya izinyoni noma izinyamazane ezingaki ngaso. Nawoke lomdlalo ububa nabafana abathile abaziwa njengezintshayi. Kungumkhuba wakithi ukuthi uma umfana eqala ukushaya inyoni noma ukubulala inyamazane angayidli kodwa idliwe uyise noma kumbe unina—cha, inyamazane uyayidla. Ukhona umkhutshana wokuba izandla zingahlanjwa ngamanzi uma kade kudliwa inyamazane, kodwa ziphaqulwe ngomlotha—bathi lokho kwenza ithonya.

II.—EBUSIKA.

Ebusika ibingavamile imidlalo yensema, nokudla okutholakala ezinkangala ehlobo. Phela insema ngumuthi otholakala kakhulu ezinkangala ehlobo. Ebusika amakhasi ayo ayasha, ingabonakali. Bekuthike ebusika itholakale lapho bekukade kulinywa khona. Ngokugangake abafana bebezilibazisa-nje bathathe namabece asale emahlangeni, noma yini okunjalo, bakuhlafe.

Umdlalo obuvama ebusika ukubulala izinyoni ngendlela ethiwa ukucupha. Omunye futhi bekuBa ukugwaza amagundane ngezinkande, nokuzingela izinyamazanyana ezihlala emigodini, njengezangci, namaklolodo, nazo zonke izilwanyanyana zemigodi ezivama ukungatholakali kahle ehlobo ngoba izwe lenile. Kawukhoke umdlalo wasebusika obubamhle izwe lenile. Kawukhoke umdlalo wasebusika obubamhle njengokucupha—ukucipha—izinyoni kuBafana. Ukucupha izinyoni, kwenziwa ngezindlela eziningi. Abanye bazicupha ngezingibe, intambo ephothwe ngeshoba lenkomo noma ngalokhu okuthiwa uzi—intozwane—noma ngantoni-nje okuphothwa ngayo intambo. Uma kucushwe ngetshe, kwenziwa ngo-buqili obukhulu bokuphasa itshe ngothi lwaqhiyaniswa ngolumentambo eyenziwe ngobuqili yabuye yahitshanelwa kulo uthi olumiyo, yacushanelwa ezintini zemibeko. Kantike phakathi ngaphansi impela kwetshe eliyisife kuthelwe okudliwa yinyoni, noma umbila, amabele, inganga, noma inhlava, noma yini-nje okuthandwa zinyoni ezicushwe kuleyondawo. Izinyoni ezivama ukucushwa ebusika zintaka, amaqola, amaphothwe, amangqomfi, imingcelu—imicebeshu noma imicelekeshu—amantiyane, omvenyane, amajuba, amavukuthu, nezinye.

Kuningi okunye okwenziwa ngabafana ebusika. Nama-gundane—amagundwane—namaenzi, nezimbiba konke kuyacushwa, kuhlatshwe nangezinkande kubulawe, kuphekwe kuphekwe kunikwe izinja, noma bakudle-nje abafana. Kunjalo-nje kuyaphikiswana, kubonwe labo abakwaziyo ukucupha nokushaya. Kodwa umfana obatshazwa kakhulu, yilowo okwazi ukubaba iqola, ngoza leyonyoni ihlakaniphe kakhulu, njengaleyo ethiwa isikhombazana abanye bathi unkombose-kababa. Kuthiwa endulo lapho izinto—izilwane—zisakhuluma, yabona itshe licushiwe, limi ngothi, njengoba kade ngisho, yabukisisa yabukisisa, yathi: “Angizange ngikubone lokhu ukuba itshe lime ngothi, wukufa kodwa lokhu, Nkombose-kababa.” Yasuka, yandiza yabaleka. Yilokhoke ukuba ize ibizwe ngoNkombose, ngoza yafunga umntakayise, uNkombose.

UKUDLA IPHAPHU.

Ukudla iphaphu kwakuyinto evamileyo kubafana lapho izwe libusa. Bekuthi uma kuhlatshwe inkomo emzini othile kubekhona ilanga lokudliwa kwephaphu—iphaphu phela lonke nenhliziyo yalo. Bekuthi uma inkomo ihlatshwe ngezolo kwaziweke ukuthi ibandla libuthene ngoza lizodla yona inkomo. Ibandla lelo yiyo bonke abantu basekhaya nemizi edlelana nabasekhaya. Nabafana baphumeke nephaphu, bayolidlela entabeni lapho bezohlangana khona nabajwayelene nabo, balidle nabo bajabuleke kakhulu, bagiye bagwiye kube nje! Inhloko yenhliziyi, lena ecijileyo, ithiwa wubedu. Yonake ibidliwa ngabafana abakhulile impela abathiwa yizingqwele. Uma isivuthiwe, bekuphuma ingqwele iyichwaneke othini, iyihlome laphaya, ibisimake, ithi “Kaphume phela onenkani yokuyidla, ayidle!” Ishonjalo ingqwele ihlomile, ilungele ukulwa. Uma kungaphumi muntu, iyidle

yodwa ikhulume amazwi okuthuka akhombisa ukuthi baye-saba, bangamagwala: kodwa uma kukhona ezinye izingqwele, kuphunyelwane, kuliwe, kophe amakhanda kuBe nje! Mhlawumbe nobedu lolo, lungabe lusadliwa, lucoshwe ngabafana abancane seluyinhlabathi nje!

UKUGIYA KUDLIWA IPHAPHU.

Into ebijabulisa kakhulu abafana nabadala ngalololusuku ukugiya. Nabafana bebeqala ukuzigiyela khona entabeni besadla iphaphu. Kuthike bangaqeda, bakhukhule ngomshungu weviyo baqonde ekhaya, bafike bagiye nakhona. Laphoke ekhaya sekhuphume inyama ethiwa yinhloko, isizakudliwa yibandla. Bafikeke abafana, bangene esibayeni bagiye khona fame iviyo labo. Kanjaloke ibandla liyidle inhloko. Kuthi lapho iphelayo ziqale ukugiya izinsizwa. Manjeke zigiywe impela kusuke uthuli, umuntu abone-nje ukuthi konakele, kuphume nesifazane sime ngothango lwesibaya, sibukele. Uphleke umdlalo wokudla inyama; kuphunye, kuchithekwe. Inkomo leyo njalo ihlatshwa-nje kwenzelwe ukujabula nobunumzane. Kayithengwa ngamali. Kukhona konke notshwala, kuyaphuzwa, kuyajatshulwa, kuhlé kudelile.

UKUKHULA KOMFANA—UKUTHOMBA.

Lomkhuba othiwa ukukhula noma ukuthomba kwenzeka lapho umfana eseseminyakeni engu-16, 17, noma 18. Phela kuya ngokuthamba kokhalo lwakhe: ukhalo lolo kushiwo ukushesha kwakhe ukuba kwenzeke lokho. Ukukhula komfana kakufani nokwentombazane. Umfana ukhula ebusuku; kodwa intombazane, emini. Kodwake, kungenzeka-nje nakuyo ukuba ikhule ebusuku, kodwa phela ingalele ubuthongo, njengoba kwenzeka kumfana. Ngingeqinise kodwa ngoba kangikwazi kahle okwamantombazane.

Uma umfana ephaphama, ebona ukuthi usekhulile, uvusa abanye, abahlebele lokho, baphume, bakhiphe izinkomo ziye kude impela. Kunjalo-nje, kukhishwa nezemizi eseduze, abeluselana nayo—khucu, zonke izinkomo! Kuse kuthe nya ezibayeni, kukhohlakale-nje ukuthi izinkomo zishonephi. Kodwake babone ukuthi ukhona umfana obone isalukazi, ngoba phela lomkhuba wabafana, wenzeka ngoba umfana aphuphe esebenzisa isalukazi. Kwakunjalo phela kuqala. Kungukuthi kwakukhombisa ukuba sebeyamkhulisa okhokho bakhe.

Phoke, zihlala ungohlala izinkomo ngalelolang. Kuze kukhale izingane sezilambile zingadlile, ngoba izinkomo zingabuyile. Kuze kuhambe izinsizwa ziyozifuna. Mamo, zifike benqwahe nazo abafana. Benqabe nazo impela-nje bo. Kokunye kuze kuliwe, ngoba kunjalo-nje sekukhona abafana-nsizwa, abafana esebezinsizwana. Hayike, kodwa zigcine zibuye.

OKWENZIWA KUMFANA EKHULILE.

Ngokufika kwezinkomo ekhaya, umfana okhulileyo uhlala esangweni, empundwini, athule-nje. Noma ekhuluma akhulume ngokuhlebelana nabanye: athule noma ezwa abaveza amagidigidi okuhlekisa, kakhulu okungamantombazane. Phela kukhona umkhuba wokuthi uma ehlekile, enjalo, uphenduka isithutha esihlala sihleka, abe uhehane-nje oselwahlala luheha, kokunye aphenduke amazinyo abebomvu: kanjaloke uzilonda nokuzilonda ukuba angahleki, angakhulumi. Kadli lutho futhi ngalelolang; kodwa wenzelwa isinkwa esilunjwe ngemithi ethile ebabayo, eyinhlanganisela yezinyamazane zokumqinisa. Kungaze kuthike uma eselusile aphuze kancane amanzi, ngoba nawo kuthiwa angawaphuzi kakhulu: yonke into anokuyenza, enjalo, kufanele ayenze ngokuzilinda.

UNINA WOMFANA OKHULILE.

Kuyinto enkulu kunina womfana okhulileyo ukubona umntanakhe efike kulelobanga. Uma kungunina oligagu, owamqamba izithakazelo zezibongo ungezwa esephazuluka empompoloza embonga. Ake ngilinganiseke njengami, ngomame owaqala ngokungenzela isihlabelelo, wathi :

“Thula—Sontshiyo,
Huyi—no!
Thula—Sontshiyo,
Huyini.

“Thula—Sontshiyo,
Huyi—no!
Thula—Sontshiyo,
Huyini.”

Abesethathake, ebongela ethi :

“Sontshiyo wawungekho lapho zabiwayo uBekuzelwa
ngabafo—
Kudla kwakwaLamula, kunesithuk esibi, ngikudla-nje
kabathandi;
Kangazi nengakudlayo, ngadl umbebe ngadl umbehe.
Mgingqik-azay-afik-endaBakazini,
Jundu phan abantu bakulingene.
Sontshiyo kuyukufuya kwezohlobo,
Wuyakufuya kwezamaNhleng-adl-engahlambile.”

Usuku lokukhula komfana, noma kwentombazane, lunjengomkhosi omkhulu kunina wengane. Hayike, beseku-

phela lapho, besekuya ngokuya ancibilike naye umfana; ngoba phela naye ufikelwa uvalo, kuhwitheke nomzimba azace-nje impela.

Kusuka kulesisikhatike, usengena ebangeni loḅunsizwana. Useqala ukuxwayeka kwabelusayo sengathi yena useyinsizwa: ikakhulu uma kungumfana onethambo, onomzimba ojaheleyo. Uma kukhona abafana abancane kulowomuzi, usengalusa unyaka, noma embili, abeseziyeka izinkomo ngoḅa useyinsizwa. Kantike njalo usengene ebangeni lokuqomisa, nelemisebenzi yezinsizwa.

ISIFUNDO 3.



Uthunga Icansi.

AMANTOMBAZANE NEMISEBENZI YAWO.

Amantombazaneke nawo aqala eseyizinganyana ukufunda, efunda imisebenzi yabesifazane konina. Sikhona isikhathi lapho nawo aqale abemdibi-ndawonye nabafana. Ngisho lapho eseyizinganyana ezingakayibonisisi imisebenzi yesilisa neyesifazane: nasemakholweni ingane yomfana ike yembathiswe izingutshana okungathi ngezentombazane, kande ukuba ifunelwe amabulukwana abonakalisa ubufana. Phoke, kuthi lapho isikhulakhulile intombazane, nayo iyiqale imisebenzi yakufo yasohlotsheni lwabesifazana. Iqala ukujwayela ukukha amanzi nokupheka, nokutheza izinkuni, nokulima, nokweluka amacansi, nokusinda endlini, iqale ikufunde ngokuzithandela nje, nonina enganaki nokuthi

sekungumuntu ofanele ukwenza izinto ezinjalo. Besekuba umsebenzi oyimele ngempelake lapho isikhulile isifike ebageni lobuntonjana, nelobuntombi.

UKUQALA KWENTOMBAZANE UBUNTOMBI.

Njengomfana, nayo intombazana iqala ibanga lokukhula ngokuzothazotha, kokunye ibe nezinduna ebusweni. Ibonakale isihlosa, amabele eseqala ukuba yizinsunsumbana, umuntu abone isizikhwezakhweza kukho konke ukuziphatha kwayo—kugcine ngoaba kuBonakale nje ukuthi sekuyintombi, isiqonyiswa. Phela ezinethambo ziqonyiswa noma zingakakhuli, kodwa ibonakale isikhanga nje emehlweni ezinsizwa.

UKUKHULA KWAMANTOMBAZANA.

Amantombazane ngabantu abanezinkalo ezithambileyo kakhulu. Amanye akhula eneminyaka elishumi-nantathu.

Onke amasiko emvelo afundwa kwabadala. Nawo amantombazane ahlala etshelwa ngabadala ukuthi mhla ikhulayo iyakubona ngani, yenzeni. Kuthike uma isikulelo ibanga, nayo ihlale ilindile ukuze kuthi kusenzeka, isheshe yenze njengalokho eyakutshelwayo. Nayoke yethuke isizizwa ithelwa ngamanzi. Bala, inele ukuzicinga ibone usukhona lowomkhuba—nansiya, endlini, phakathi. Uma kukhona unina ihlebele yena, abeseyitshela lapho ingahlala khona, abesetshela abantuke, kakhulu amantombazane nabesifazane. Abesebikelanake njalo amantombazane, kufike nawemizi eyakhelene nalowo, kwenziwe umgonqo, lowo okuyisikhathi sokuyihlalisa isenjalo. Phela umsebenzi wawo uthatha izinsuku, njengoba kwenzeka kufo bonke abesifazane ngesikhathi senyanga. Ingahlalake yona nezinsuku ezilishumi-nane, ngoaba phela yona isuke isavelelwe ngumkhuba engawazi.

Amantombazane ajaḅula kakhulu, kuḅe ngumkhosi nje kuwo ḅo, kulethwe nokudla kuphuma emizini eminingi, ngoḅa kunjalo nje phela aḅuthene amantombazane la. Uhleko luzwakala umuntu elaphaya. Kepha lentombi ekhulileyo iyazilondoloza ithule, ikhulume ngokuhleḅeza.

Futhike njengoḅa nawo amantombazane azama ukwenza amahlaya ukuḅa ahlekise umfana uma ekhulile, naḅo abafana benza zonke izinto zokuyihlekisa. Abanye ḅalunguza emnyango ḅenze khona lokho, kephake amantombazane aḅavimbele.

Iyelashwa nayo intombazane ngalokho okwaziwa ngabahlakaniphileyo, imunqe eḅusweni nangeḅomvu.

Kuthike sekuphele isikhathi iphume, mhlawumbe iyothenza nezinye, iqale imiseḅenzana izejwayeze.

Kupheleke konke, iḅisihlalela isikhathi sikayise ukuḅa ayiphothule, enze idili lalesosikhathi esazisekayo. Emva kwalesosikhathi intombazane ifika eḅangeni loḅuntombi, nezinsizwa ebesezithanda ukuyiqomisa, zijaḅula zisho. Ungase uzizwe sezithi: “Awu! Sekulungileke. Isilunge okwempela, ngoḅa sezizakuqomisa uthuli ngoḅa sekuthiwa yintombi manje.”

UKUQONYISWA NOKUQOMA KWEZINTOMBI KWAZULU.

Noma kambe kwakungemthetho, kungumkhuḅa wemvelo, ukuqomisa, zaziphatheka kanzima izintombi zakithi. Intombi iḅibanjwa isontwe ingalo kabuhlungu, ikhale ikhale. Enye iḅuye kuvuvuke ingalo, kephake kungabikho cala. Nazo zazingakubeki njengecala emakhaya, ngoḅa kungumkhuḅa wokuqonyiswa. Ngithi noma intombi iḅingathi iyakhulu-

ma ngalokho ekhaya, bebengeke bayinake: ngoba ngisho nomfana ebuya nezingozi ezesabekayo, bekungenziwa cala. Nomake intombi ihlupheka kanjani kanjani ngokwephulwa yizinsizwa, kayinakuqoma ingakajutshwa ngamaqhikiza odadewabo. Iqonyiswa kuphele unyaka, noma ngaphezu kwalokho. Futhi kwakungumthetho wamaqhikiza ukuβα lezintombi eziqonyiswayo zingaphenduli ngokuthi “Kangikuthandi!” Lokhoke kuyinengise kaβi insizwa, kuβe sengathi intombi ithule ngamaβomu, kanti igcine umthetho. Bekuze kusho wona amaqhikiza ukuthi: “Bakhulumisenike manje abafokazi, zingane.” Nalokhoke kuzakuthatha isikhathi eside, ziphendula ngokuthi: “Angikuthandi mfokazi βo!” Kodwake uma seziphendula, bekuqondakala ukuthi sekuseduze ukuβα ziqome.

Kothike amaqhikiza azitshele ukuthi: “Cabangani enibathandayo ke manje, zingane, niqome.” Wo! Luzifikele nazo uvalo. Phela, ziningi izinsizwa. Nayo intombi iyabona nje, ixakekile ukuthi konje izakuqoma yiphi, iyeke yiphi. Kuzakuvela njalo futhi abahleβela izinsizwa ukuthi: “Izintombi zijutshiwe, zizakuqoma.” Wo! Luvuke uvalo nakuzo izinsizwa. Enye, ilale ingalele. Bonake, iyithanda kaβi intombi ethile, isibona ukwaliwa-nje. Sekuthi nangelanga eya kuqomisa ngalo, ihambe ibuza kulaβo ehlangana nabo ukuthi: “Zinjani izindaβa ngapha?” Ibuza njalo yenziwa uvalo lokuthi konje kungase kuβe intombi iqomile-nje βo. Phela bekuthiwa yisisila esibi ukuβα insizwa ifike intombi iqomile. Bekungcono khona ukuβα izwe isesindleleni, ibuyele emva. Kuzakuthi uma kanti intombi iqomile, insizwa ifika ithi iyaqomisa entombini, ibisiti “Klibi! Kuthe ngiqoma wawuphi? Mina ngiqome uSibaniβani.” Hawu, kuthi kayife-nje insizwa, ibuyele isivathazela-nje. Iβona ngempela ukuthi

yehlelwe wumswazi omubi. Kunjalo, ibuye qede ithathe izintelezi zayo iyogeza ukuba ikhiphe lowo-mhlolo. Hawu, ijabule okudala leyansizwa eqonyiweyo.

UKUBONGWA KWENTOMBI EQOMILEYO.

Njengoba isiqomile, abaqonyiweyo balungisela izinsuku zokuyobonga, kukhonjwe nendawo lapho kohlanganwa khona. Balake, kulungiswe, kuvunulwe ubunikilili ezinsizweni. Cha, ngokwakwaZulu, izintombi zazingavunuli ngalelolang, kakhulu eqomileyo. Zifikeke izinsizwa nezintombi kuleyondawo. Uhla lwezinsizwa luhlale lubekane nolwezintombi. Ibisithathake insizwa eqonyiweyo, ibonge, ithi: "Mntanethu. Ngibonga kakhulu. Ungibambele kwelifuphi. Inhliziyo ende enjengeyenyamazane, yona igijima ingakhathali, ize ife." Besezilandelake nezinye izinsizwa, kube yileyo ngamazwi ayonje. Kakhulu, zithi: "Yebo, mntwasemzini, ngelethu sonke lelo." Abanye babeke nelokuthi: "Uthando luyadonsiswana mntwana wasekuthini." Bakhulume kanjalo besekuhlakazekwa. Kakukho okuningi, notshwala nani okwakwenziwa, njengoba sekwenza abanamhla. Zibuyeke izinsizwa, zineqholo ziyithethe intombi, zehlule ezinye uzizwe ezinye zithi: "Siyithethe, singobani kanti thina! Ifile eminye iminyangwana!" Sebeklolodela labo phela abaliweyo, bayidude nalensizwa yakubo eqonyiweyo, bathi: "Wuyinsizwa, wethu! Wehlule ezinoSibanibani othe wathi," Basho phela leziyansizwa eza-ziyiqomisa.

UKUHLONIPHANA KWEZINTOMBI NAMASOKA.

Isoka yinsizwa ethandwa yintombi, yinsizwa esiqonyiwe. Ukuqomana lokhu sengathi kwakungumkhuba-nje wodumo, kakhulu ezinsizweni. Ngisho insizwa engakathandi nakuqomisa, ibiqomisa ngoba kungathi iyisiphukuphuku kwezinye

nakubantu-nje. Kangikhulumike khona ngezintombi, sengathi zazingakuthandi neze. Ngoba ngisho isiqomile ibingavumi nempela ukuhambelana nomfana okunjengalokhu kwanamhla—okwanamuhla lokhu kubonakalisa ukuthi ukugomana kwabafana namantombazane kubangwa yizimfiso zenyama.

UKUYOBONA EMZINI wakoSOKA.

Bekuphela isikhathi eside kakhulu, emva kokuba intombi yaqoma, ingayi kuwo kwesoka layo ukuyobona umuzi-nje. Kothike ngelanga elithile intombi ihambe nezinye, emini, iyobona umuzi, ibuye ngalo lelolanga. Isiwubonile bekuthatha esinye isikhathi eside kakhulu ukuba iphinde iye. Laphoke isiya ngoba isiyogadla, lapho isiyakufike ilale khona. Lokhoke bekungaba kanye-nje zwi ngonyaka. Ubengeke alokothe nomfana oyisoka layo ukuba ayibize, ngoba ibingaxabana naye ngempela ukuthi kanti yena usethi ingumkakhe yini. Ayeziphatha kahle ngokuyisimangaliso amantombazane akwaZulu. Kungathi kungalokho nokuba ayekhula kube yimigqonqokazi yezintombi ezinemizimba enogazi.

UKUZIPHATHA KWAMASOKA.

Uma isoka lentombi liyithanda impela, beliziphatha kahle kukho konke kuyo. Noma nalo lithanda ukuyihambela, belingavami. Mhlawumbe belingacela ukuyihambela kabili noma kathathu ngonyaka, ukuyonqumisa, phela ukuhlobonga. Impela, izintombi zakwaZulu zaziylhonipha kabi imizimba yazo. Ngokuyithanda intombi omunye umfana ubezama ukuyihambela noma isikhathi singakabiside: kodwa enye ingavumi neze neze, alale yedwa entabeni, kokunye abuyele ekhaya khona phakathi kobusuku. Enye imtshelise ukuthi uma ephinda izakumala, ithi “Mina kangisiyena umfazi wakho.”

Ngisho noma isoka lentombi kwaZulu belingahamba unyaka, noma emibili, ibingajabula kakhulu. Kuyinsumansumane esikubuka namhla thina bakwaZulu, lapho kuthi umfana angathi sithe, intombazane ibisimala, isithanda omunye, futhi lapho amantombazane nabafana sebeziphathisa okwamadoda nabafazi! KwaZulu kwakwaziswa izwi lokuthi: "Au! UNosibanibani yisifebe esiβi! Uhamba njalo nesoka lakhe." Ubungase uzwe nezinye izintombi sezithi, kuleyontombi, "Au, suka! Mntwana, wonakele kabi. Kanti usungumfazi wakhe yini?"

INGOZI YOKUKHULELWA KWENTOMBI.

Ukukhulelwa kwentombi kwakuyinto enengozi kabi kwezinye izintombi naphakathi kwezwe-nje. Impela, uma enye yehlelwa yileyongozi, ibicasha nokucasha, ihambe iye ezihlotsheni zayo ezikude; nakhona ibihlala kanzima ngoβa bengathandi nabakhona ukuba kudume ukuthi kukhona intombi kaSibanibani ebalekele lapha ngoβa injalo. Lokho bekuyingozi noma kuzwakale ezintombini zalapho, ngoβa nazo zingathandi ukuba kulethwe ihlazo phakathi kwazo. Ngakhoke ibihlala ngokufihlwa okunzima.

Bekwenzeka ukuba enye intombi ikhulelwe qede kudaluleke lokho kwezinye. Phoke, iphatheke kabi kakhulu. Ziyidukle, ziyidukle! Ziyiphimisele nangamathe, ngoβa izidumazile. Indaba enjalo ibidumaza wonke-nje umuzi wakuβo kwaleyontombi, nabantu bakhona, babukeke behobene ngesenzo esibaveleleyo.

UKUPHATHA AMAZWI ANGAFANELE NGENTOMBAZANE.

Ukulunga kweSizwe sakwaZulu kwakukukhulu kakhulu ekwaziseni izintombi. Ngisho umfowaβo wentombazane ube-

ngalithola impela icala uma okhuluma kudadewabo amazwi angafanele. Nanka amazwi ayengaphathwa :

(1) Ukuthi “Usuthini?” uma uBona intombazane isuthi-nje, ngoBa lokho ukhlolela ukuthi wena uthi imithi.

(2) Nelokuthi “Mfazi,” nelokuthi “Nina besifazane.” Kwakungathi, kwaZulu, lelozwi liqonda owesifazane osengumfazi. Kanti ngesiNgesi kakukho cala uma umuntu ethi “Nina besifazane,” ngoBa wehlukana uhlobo. Bona bebethanda elokuthi “Nina zintombi,” nelokuthi “Nina mantombazane.” Elokuthi “Nina besifazane” kalizwakali kahle kuBo. Nelokuthi “*You womenfolk*” kalizwakali kahle ngokweSintu. Maningi amazwi angezwakali kahle namhla ekukhulumeni kweSintu neSngisi, noma abawakhulumayo bengakucaBangi lokho.

(3) Okunye ukwenza okubi kakhulu, yilokhu ukuba kuthi uma ukhuluma nentombazane, usuthukhuthela, uphimize amathe. Uma wenze njalo phambi kwayo, uBungase uBona ikhala, ithwala izingalo ekanda, ibikele zonke ezinye. Ukuthuka intombazane ngokungafanele, bekungase kubange icala elikhulu, ngangoba izintombi zonke bezingasuka ziye kuBo walowo ozithukileyo, zibulale inkomo; zifike khona ngeindlela embi impela, mhlawumbe zikhala, zithwele nemikhono emakhanda. Abaziyo bathi bezingangena kulowomuzi zihamba zingabincile.

UKUKHIWA NOKUKHEHLA NOKUGANA KWEZINTOMBI.

Uma insizwa elisoka isiqonde ukuyithatha intombi yayo ukuba Baganane, ibiqala iyincenge ngezwi lokuthi :

“Mfowethu, ngicela ukuba ungedlulisele kuyihlo.”
Ithule-njeke intombi. Kodwa insizwa icele njalo, ize ivume
ithi:

“Nginendaaba yinike, mina? Zibonele wena.”

Lokhoke sekusho ukuthi iyavuma. Yedluleke insizwa, iyicele
kuyise. Phela bekungayi yona insizwa elisoka, bekuthunywa
abantu-nje. Phela, kuthe ukuba intombi iyedlulise, yabika
kuyise. Ngempela, izwi lokucela kwensizwa ukuba yedluli-
selwe koyise bentombi, belisuka kuyise wayo insizwa.

UMKHONGI.

Umuntu omiselwe ukuhamba indlela yokucela intombi
ubizwa ngokuthi ngumkhongi. Ayihambeke njalo leyondlela.

Kuqala ubephatheka kabi impela, kokunye bamshaye,
kuze kungathi kabayikuvuma. Ubefika kahle-nje, athi.

“E! Wena wasekuthini. Uthi owasekuthini mthole
ngengane yakho.” Noma bengavumi, baze bavume, kukhu-
lunywe kahle, kulotsholelwane, kuphembeke ubuhlobo,
ubulanda obuhle. Umake labo basemzini bakubo wentombi
belotsholelwa kahle, bayikhehle intombi, kulungiselwe konke
okufanele ukuba yendiswe ichanguziswe.

UKUKHEHLA NOKUGANISWA KWEZINTOMBI NGEZWI LENKOSI.

Kuthiwa lapho izwe lisaphethwe yiNkosi yakwaZulu,
njengalapho kusabusa oCetshwayo namanye amakhosi akithi,
izintombi zezwe lonke zazivama ukuhlalela isimemezelo se-
Nkosi, sokuthi:

“Ibutho lezintombi ezithile kalikhehle.”

Kuthiwake lokho kwakwenzelwa ukuḅa iNkosi izakuzinqumela ukuḅa zigane ebuthweni elithile lezinsizwa.

Ngesimemezelo seNkosi bezikhehla zonke ezaleyontanga, ngoḅa nazo bezaziwa ngamaḅutho azo.

Emva kwalokhoke, kumenyezelwe ukuthi:

“Ibutho lezinsizwa elithile kalikhehle.”

Bese likhehlake nalo. Kuḅesobala ukuthi lezontombi zizakujutshelwa lona lelobutho, zingenwe luvalo lokuthi “Konje mina ngingaya kubani na?” Bala kuthi dukuduku, kumenyezelwe ukuthi kazigane kulelobutho. Liganweke lelobutho, kube ngamadoda, lakhe imizi. Njengoḅa izwi leNkosi beligcinwa ngokushesha, abanye beziḅangenela ngambili-ngantathu. Phela indaba yokulobola iḅilungiswa sekwenzekile. Uḅezilungisela kahle-nje uyise wentombi nomkhwenyane wakhe, amnike lokho anakho noma isikhuba segeja—lokho bekunje ngesibambiso-nje sokuthi ḅayakuḅuye ḅalungiselane kokuthile.

ISIFUNDO 4.

IZINSIZWA.

Insizwa ngumuntu osebangeni elipheleleyo. Ngithi uma kulinganiswa ngeminyaka ngumuntu wesilisa oseminyakeni esukela emashumini amabili (20). Phela, kwaZulu umuntu ubelinganiswa ngokubukwa-nje emehlweni ukuthi useyinsizwa yini noma useyindoda. Bonkabantu abasabonakala belula kwansizwa noma behamba-nje, bekuthiwa zinsizwa sebeganiwe.

Ukuthi umuntu useyindoda ubedalulwa ukuabonakala kwozmimba wakhe, usindane, naye azizwe engasenamandla okungqibitha akade ekwenza eseyinsizwa, ayizwe nenyama yakhe isimdengelelana, engasazethembi. Ngiyabona ukuthi ubunsizwa bebugcina emashumini asihlanu (50).

IMISEBENZI YEZINSIZWA.

Impela kawukho umsebenzi omkhulu ezinsizweni zakwaZulu owawedlula ukuqomisa, nobuqhawe empini uma kusa-busa amakhosi ayebusa ngezimpi nama-butho. Basho nokusho omame ukuthi izinkomo zazaluswa, zisengwa yiBo, ngoBa abafana babehlala komkhulu, bethwalele abanewabo, futhi bepheka khona. Phela kungathi noma izintombi zakwaZulu zazibathwalele abanewabo, zazingahlali khona njengabafana. YeBo, bezifike zilale khona uma zifike sekuhlwile, zingasena-kubuya.

Kodwa, esikhathini sethu izwe beseliphendukile. Thina sikhulele kulesisikhathi, esekuthiwa kuso lafa izwe, ngoBa lokhu engixoxa ngakho, kwakomkhulu, bekungasekho. Nge-mpela, uma ngikhuluma, ngikhuluma ngezinto engazibonayo,

ƙodwa ngemva kwalesosikhathi sokukhonza kwaƙantu kwaZulu, ƙeyoƙuthwa, ƙeyofundela impi, kusaƙusa oFaku eMampondweni, noShaka kwaZulu, naƙanye. Ngithi umkhuƙa wokukhonza kwaZulu, okunjengalokhuya, waphela emva kwempi yaseSandlwane, ngoƙa emva kwalokho kakuƙange kusaƙakho impi yakwaZulu emiyo njalo, njengalokho kusaƙusa oShaka, noDingane, noCetshwayo. Kuthe sikhula thina umseƙenzi wezinsizwa kwasekuwukuqomisa, nokugawula izintungo izintungo, nokwakha iziƙaya zezinkomo nezindlu. Kuthe ukuƙa kungene umkhuƙa wokulima ngezinkabi, izinsizwa zafunda lokho, zalima amasimu lapho sekulinywa. Zafunda nokuƙa kuthi izinto ezigawulwa emahlathini zithuthwe ngezihlibi ezidonswa zinkabi. Kwaya ngokuya kwangena imikhuƙa yenkambo yabelungu.

UKUZILUNGISA KWENSIZWA IYAKUQOMISA.

ƙekuyito enkulu ukuƙa insizwa izicwale lapho iyakuqomisa. ƙekuthi uma isidlile iyogeza. Phela, mhlawumbe kade kusenga yona. ƙekuthike lapho isenga iƙuye isengele uƙisi ezinweleni ngoƙa izakuthi ukuƙa izigeze, zichache kakhulu. Kuthike futhi, lapho isiyogeza, igxoƙe umuthi othiwa luvemvane, ifake wona ezinweleni. Phela lomthana wenza amagweƙu amhlophe sengathi kufakwe insipho, zigezeke zibeluhlaza zithi cwe izinwele. Iwugezeke wonke umzimba. Kuthi ingaqeda iƙuye, iye ekhaya, ifike ivunule lapho ekhaya, igxoƙe namaƙutha icweƙezele iƙe uƙa! Isixhungule isihluthu sayo isishaye sibeke emuva. Ibince ibeshu layo elimibala, ilibekele ngezinjoko—izinjoko—zezinsimba; ize ngesinene sayo, igaxe insonto iphambanise, kokunye iyifake ekhanda: insonto leyoke yenziwa ngezikhumba zamachwane angamazinyane ezimvu. Ungase uzwe ƙethi :

“Au! Yavunula insizwa kaSibaniBani, ithele ifaba layo okhalweni.”

Lokhoke kushiwo lapho insonto iyifake kwongathi ibince ngayo okhalweni, yazungeza ibeshu nesinene.

Kuthe ukuba kufike umncaka, amaqanda abomvu, afika nabelungu, izinsizwa zavama ukuthela wona okhalweni.

Ihambe izibuka amanxa omaBili. Ihlabelele isho.

Ifikeke lapho kukhona khona intombi, iqomiseke, ihlale ihlale ize ibuye ibuye. Kuthike lapho isibuya ihambe izikhele ubaqa lokukhanyisa, kodwa ezinye azikunaki lokho ngoba igeze izinyawo. Lokho bekwenziwa ngabafana. Kokunye abafana bakhona. Kothike kusihlwa lapho isidlile, inqamule, uma izinsizwa ziningi bezihlala zixoxelane izindaba zokuqomisa, umfana aphaathe ubaqa kuze kube phakathi kwobusuku, ozele aze ashe nezintupha. Bekungakhathalwa ngokuthi umfana ukhathele, kade elusile. Bekuba umsebenzi omkhulu kakhulu uma kanti kufike izintombi, zizoqhettha phela, ngoba bekuhlawa kuze kuthi kakuse, bonake lokhu kufika abaseduze kakhulu abafana namantombazane bagadlele begida kubenje! Uphethe ubaqa njalo umfana! Kuthi uma esozela, ewa, elucima, insizwa imphoboze ekhanda ngesandla. Uma bebaningi abafana, bahlale *beshintshaniswa* ngokuphatha ubaqa.

ISIFUNDO 5.

UMTHIMBA.

Umthimba—udwendwe, icece—kungumkhosi omkhulu kithina bantu, njengoba kunjalo kuzo zonke izizwe.

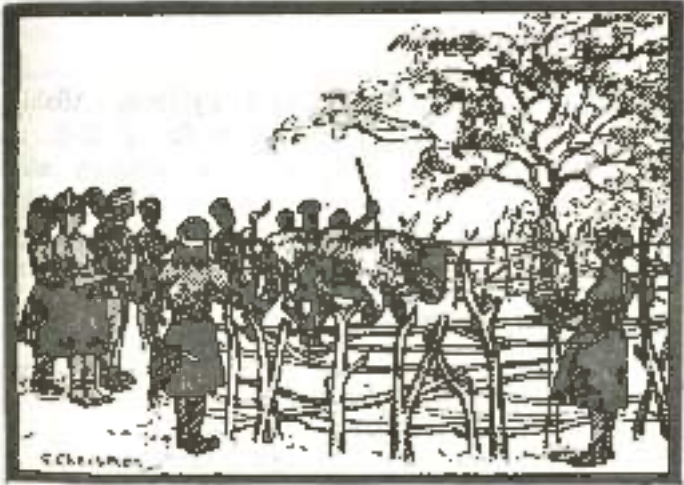
Sengikhulume ngomkhongi, lapho insizwa isicelelwa into-mbi yayo. Bekuthike uma abakontombi sebevumile nayo, besekulungiselwa ukuba igcagciswe. Kuthike lapho abesema abantu bokufundela ukusina, nayo futhi intombi yenzenjalo ngakubo—phela kwenza abadala. Abangakubo wensizwa kuthiwa yikhetho, abokontombi ngumthimba. Kulungisweke kwenziwe notshwala, kufike usuku lwokuba uyise wentombi ayihlabise, incanyiswe. Besekuphunywake kufikwe kusihlwa kubo womyeni, kugqunyushelwe, kuqanjwana. Kwakuwumdlalo umhle impela kuqala. Kwenziwe lokho kuze kuse mhlawumbe, phela lapho kuphikiswene kabakho abathanda ukwehlulwa.

Kuthi ekuseni kakhulu umthimba uvuke uye emfuleni, uhlale khona uze ubizwe. Ukubizwa kwawo kuhamba abantu ngehele, baqhamuke qede basine, bagiye, babuyele emva. Ubusulungisake umthimba, ukhuphuka, uhuba, ushuqungene ufihle umakoti phakathi. Kuthi ukuba ufike esigcawini, uqale ukusina, kodwa umakoti afihlwe zintombi ngemuva, aze aphume ngesikhathi sakhe. Kusinweke, kubonwe nezin Kombi, kambe abedlula abanye ngokusina. Labo bahlukaniswa ngokunikwa izintwana besasina. Amagama okusinwa kuwo kakhulu mabili, iSigekle, neSisusa (iSisuso). Lapho sekwenziwa amahle, kuphuma umakoti asine ngawo onke amandla akhe. Phakathi kokusina, kwenziwa ukubekwa nokubongwa. Lapho kubekwa kusuka umakoti aye ngaphambili komthimba, akhiphe zonke izinto afike nazo, azabele

labo abanokwabelwa lokhu nalokhu. Lapho kuβongelwa kusuka indoda okuyiyona elethe umakoti esikhundleni sika-yise ilawuleke konke okusho ukuthi lomntwana ngokaSibani-bani othe wathi, ize ibonge noyisemkhulu, ibisigcina ngoku-giya. Besezigiyake nezinye izinsizwa, namadoda. Kuβe-kuhle kusho, kugqize nezintombi namakhosikazi. Uma usugcinile umthimba, kuqhamuka abathile, basine, okuthiwa-ke bona bayashayela (shanela). Kuthi besenzenjalo, bese-livunula ikhetho. Dukuduku, liqhamuke, lize selivunule likhiza, abanye bethwele amadlokolo, begqize ngamashoba, bephethe amahawu amiβalaβala. Uma lowomuzi unezinkomo, kulethwe nazo, kuthiwe ziyakhetha, zidluliswe phakathi ko-mthimba nekhetho ukuβa zibukwe yiβoβonke abeze emthi-mbeni. Lisineke nalo ikhetho. Kuthi lisaqala-nje, lize nge-gama okuthiwa ngamahele, lapho izinkombi zikhomba zize zibulalane, abanye bawe phansi kuthiwe sebeyaquleka. Ku-βonakaleke ukuthi yiβaphi abahlulwayo nomthimba nekhetho. Nabo abakokhetho bayabongela, bakhulume amazwi akhomba khona phela ukuβa seβebonga loβobuhlobo esebuvelo ngo-kuthathana kwaβantwana. Besezidlala njalo ezinoPhikelele-mhlanganisweni, nezinoGwazamambuka, nezinoNkomiyaphi kaDubuyana..

Sekuphelile konke, kuyahlakazekwa, izibukeli ziziyele emizini ukuβa ziphuze utshwala iminjonjo, obugaywe zinto-mbi, zigayela osokela, amasoka phela. Uma utshwala nenyama kukuningi kulowomuzi, bayaphiwa abazoβukela, kakhulu abezifunda ezakheleneyo nezithandanayo—βahambe besuthi, βehlaβelela ezinkalweni zonke.

UKUHLATSHISWA KOMAKOTI.



Uyaqholiswa Umakoti.

Ngakusasake, umakoti uyaqholiswa, ahlatshiswe inkomo. Lelolangake ngelomdlalo omkhulu ezintombini zakomakoti, mbi ukuba kuthi ingagwazwa inkomo zihlabelele zithi:

“Siyayithanda sonke inyama.”

Kuthi uma inkomo isizakuhlathwa, zingene esibayeni, zihlabelele ukuba ingafi lapho isigwaziwe—kungumkhuba wezintombi ukuba kuthi ingagwazwa inkomo zihlabelele zithi:

“Inkomo kadade!

Hayivuke, hayivuke!

O! Hayivuke, hayivuke!”

Zihlabelela njalo ize ife. Kungumthetho wazo ukuba uma umuntu eyigwaze kabili noma kathathu akhiphe usheleni ngenxeba njalo: kungaphela neshumi uma ingafi, kube yilokhu

igwazwa. Kuthike uma isifile, zihlabelele igama lokucela inyama, zithi:

“Mkhwenyana letha!

Lethamangebezana!”

Zihlabelela lokho zize zinikwe inyama ziyokosa. Abahlinze inkomo baqaphelisisa kakhulu ukuba bangabobozi usu: luze lubotshozwe yizo. Kuthi uma sezibona ukuthi sekuzakukhishwa inyongo, ziye endlini, zivimbe ukuba kungangeni muntu, ngoba phela usuke esezothelwa ngayo umakoti. Uma engakathelwa-nje kusuke kusengowakubo, kodwa angathelwa usengowalapha komyeni. Kulicala elikhulu uma inyongo itheleka kwenye intombi. Iyahlawulwa. Kungakhishwa nembuzi. Ngakhoke uqaphelisisa impela lowo ophethe inyongo.

UKUBALEKA KUKAMAKOTI.

Kuthi umakhoti angathelwa ngenyongo, uphuma ngejubane abaleke aqonde emfuleni, nezintombi ziphume ngamajubane zimlandele. Kuthi lapho ethelwa ngenyongo izintombi zihlabelele, zithi:

“Usezidlile ezawo! ”

Yemayuba! ”

Kuthike zingafika emfuleni, zigeze, besezikhuphuka ukuzodla inyama ekhaya. Ngalelolanga umthimba uyahamba, kusale izintombi eziyingcosana. Izinsizwa zinelukuthola inyama yazo, umkhono, besezihamba nawo uluhlaza ziwose endleleni.

Kuthi uma sebehamba bonke, umakoti asale nentombazane ethiwa yimpelesi kamakoti. Abanye eSilungwini umakoti bathi umakhoti, abanye bathi umagoti.

ISIFUNDO 6.

AMADODA NEMISEBENZI YAWO.

KwaZulu indoda ngumuntu osekhumile, oseganiwe, noma-ke engaganiwe uma sekungumuntu obonakalayo ukuthi usekhulile impela. Phela nempela abantu babeganwa ngokujutshwa yiNkosi, sebebada.

Imisebenzi yamadoda yayiminingi. Umsebenzi omkhulu endodeni ngowokwakha umuzi wayo: izindlu, nesibaya, namaxhifa, nezilugu, namaxhifa okulinda emasimini. Phela okunye kwakwenziwa ngabafana nezinsizwa, kodwake yiyo indoda eyinhloko yokubeka konke lokho. Ngempela amadoda ayezihlalela-nje, aziphuzele utshwala, ethamela ilanga. Kokunye aye kumnumzane ukuyokotha ibandla.

Kodwake, yayikhona imisebenzana eminye yamadoda, enjengalena: Ukuphala nokushuka izikhumba zokwenza amabahu okuthungela omame izidwaba, nokubaza izimboko namawisa nezinkezo nezingqoko, nokuthunga izichumu namakhamo—amahluzo—nezimbenge namaqoma nokwenza amathunga nemikhonto, ukuqopha, ukusika amahawu, nokubaza izigqobela nezigqiki nokwenza namagudu nokunye.

Omunye umsebenzi wamadoda, kwaku ukukhuluma izindaba kudane kuyiwa ebandla lapho kuhlangu amadoda ngezindaba. Ubungase uwezwe amadoda ekhuluma ngendoda engaveli ebandla, ethi:

“Wo! Yindodake noSibanibani! Uyalubeka lona unyawo ebandla?”

Amanye amadoda ayezilomo zeNkosi, ephathiswa izwe, ehlele ehambela imizi, ekhuluma izindaba okusweleke ukuba

abuye ayozethula eNkosini. Nanka amanye ayezilomo zama-khosi akwaZulu: uMasiphula kaMamba, uMavumengwana Ntuli, noGodide kaNdlela, naye njalo uNdlela, uMnyamana kaNgqengelele wakwaButhelezi, noLukhwazi Ntombela, noVumandaba Khumalo, noMabilwana Mdletshe, noLutholuni Lamula (ubaba), noMbopha kaSithayi iNdunankulu ka-Shaka, noMbozamboza kaMpangalala, noMatshana kaSitshakuzi Mchunu, noSihayo kaXongwa NgoBese, noSishishili Zibisi kaMnqandi, noMgamule kaNzukela, noGawozi Mpungose, nabanye.

Amanyeke amadoda ayengabalumbi bezinto ezinkulu, njengoMahloko, owayekhanda izinsimbi nemikhonto namageja nengxotha eyayixoshiswa izilomo zeNkosi, nemikhando nemidaka nezindondo. Amanye ayezimbongi zokubonga amakhosi, njengalaba: uMagolwana okuthiwa wayeyimbongi ezedlula zonke kwaZulu, noShingana kaMpande, noNdaBuko kaMpande, noHemulana, nabanye.

Kwakungumsebenzi omkhulu futhi kwamanye amadoda ukuhaya, ukuqamba amagama. Bekukhona-nje abathile abaziwayo ukuthi bayizingqambi. Kuthi noma kuzakusinwa kuyiywe kuBo ukuBa baqambe amagama.

Futhike neziqo lezi ezifakwa zingwazi zazenziwa ngabakwaziyo, banqume kahle umnyezane, uthunganiswe ngentambo wenziwe imigaxo. Nemiklezo yezilomo yayenziwa yiBo njalo abakwaziyo, nemitsha—inkamanga—yayenziwa ngamadoda. Kuningi okunye okwakwenziwa ngamadoda, ngoba nokungcwaBa umuntu kwakungumsebenzi wamadoda ngempela, ngoba kwaZulu bekungafuneki ukuBa lokho kwenziwe ngabantu abasezingane.

ISIFUNDO 7.

ABAFAZI.

Umfazi ngokwakithi kwaZulu kushiwo owesifazane ose-ganile. Nezwi lokuthi amantombazana lifana nelokuthi zintombi, zona ezahlukaniswa ngokuthi abantwanyana noma izikhundlwane. Phela ukuba owesifazane abizwe ngokuthi ngumfazi, kuqala lapho esegcagcile, kuqale ngokuthiwa ngumakothi, kuhambe kuze kuphele lokho ngokukhula kwakhe, ezala abantwana; lelo lokuthi ngumakoti beseliphela, eseze wamdala kulowomuzi, bese kuthiwa ngumfazi.

IMISEBENZI YABESIFAZANE.

Kakho umuntu owayethwala umsebenzi onzima njengomfazi kwaZulu. Nguyena obelimela wonke umuzi, ewuphekela, ewuthezela izinkuni, ewukhelela amanzi, ewufulelela izindlu, eshayela ama-bala ecenta emagcekeni, ewugayela utshwala nomcaba wokuvuba amasi, enza nezijingi zamathanga namabece nezibaqanga, nezijabane, nomxuku neyambazi, nobile, nohlelenjwayo, nani nje yokudla. Omunye ubesebenza kanzima njalo uma engatholi intombazane, ngoba abafana bebhengasizi kakhulu emisebenzini yesifazane: bekungathi kulihlazo lokho. Ngisho umfana ebonwe ethwele izinkuni noma amanzi ngembiza ubehlekwa, kuthiwe:

“Hawu! Akenibeke uSibani-bani uthwele izinkuni, uthwele amanzi, njengomfazi!”

Yebo kambe bebhengabakhona nje emizini eminye abafana abangabonwa belekelela owesifazane kokuthile, njengokuli-

nda izinyoni emasimini amabele—namadoda futhi ebelekelela engabonwa.

Isilisa, kwaZulu, besicijele kakhulu okwezinduku, nokobuqhawe bokubonisa amandla ekulweni, njengoba nana-mhla kawukapheli umoya onjalo. Inhliziyo kayikakujoywayeli ukusebenza kwaBaningi. Nokusebenza lokhu kubelungu kwenziwa ukucindezelwa zihlupheko, ezingenakuphela ngaphandle kokuba umuntu asebenze. Nempelake izwe seliphendukile. Amadoda amaningi asesebenza, nabafazi, nasemakhaya nasemadolobeni, naphi naphi.

Ubunzimobukhulu kowesifazane bebuba lapho ekhulelwe emithi, ngoba ubengeyiyeke yonke lemisebenzi, ekade ngiyibala. Kuba ngumthwalo wakhe njalo, akhuhlakuhleke nawo aze abelethe. Omunye ubezaca kabi. Kodwa kanakuyeka lutho ngoba yonke imisebenzi yakhe ibeke yena. Nendoda ingamshaya imxoshe, isho nokusho ukuthi kasebenzi! Kanti wazakwenzani lapho ekhaya na?—Kangikhulumi njengoba sekwalotsholwanje, ngoba indoda isithi “Kanti ngalahla izinkomo zaminye!” Phela kwakulotsholwa nakuqala, kodwa kwakuminye indlela. Mhlawumbe abantu balesosikhathi babengazazisi izinkomo ngenxa yokuba babengasebenzi kanzima kangaka. Izinkomo zazitholakala ngobuqhawe, bazabelwe yiNkosi.

Lapho owesifazane ekhulelwe, uhlupheka ngezinto eziningi. Omunye uhlupheka ngokuthanda ukudla okuthile, omunye agule, omunye abelivila, athande nokozela njalo. Kwakubuhlungu kakhulu kuqala ngoba kukho konke lokho, wayenganakiwe kakhulu. Ubezibonela yena-nje. Indoda yona ibibuka sengathi uyazenzisa.

IMISEBENZI YABO EHLOBO.

Ihlobo kwaZulu liqala ngokulima, ngesikhathi soku-
lima, ngoMandulo (*September*). Lapho abafazi bebe-
phuma nezintombi, kuphethwe amageja, kuyokwendule-
lisa, kulinywe amawenane, izifana zokuqala ezisheshi-
selwa ummbila wokuqala. Kulesosikhathi ilanga libalele
liyachocha! Abesifazane balima baze babemhlohana
luthuli. Futhi ngalesosikhathi kuvama indlala. Bayingco-
sana abaphuma nokudla beyakulima. Uma kuyindlala
kakhulu, kuphilwa ngemifino, njengentshungu noqadolo
(ucadolo) nesankuntshane nembuya, nentebe, nomsofo,
nencinsili, nekhokhwane, neziphukushwane, nani nje
okuyimifino; kumbiwa nezakhwali, kukhiwe namakhi-
wane, nezindoni, nomhlumuthwa, namathunduluka,
namaganu, namathungulu, noboqo, nomgwenya, nama-
viyo, nani nani okumila emithini edliwayo. Kubangcono
uma unyaka unothile, imithi ithele kahle. Uma kuyi-
ndlala bahlupheka kakhulu abesifazane, ngoba kungu-
msebenzi wabo nokuba baye ezihlotsheni zabo ukwethe-
kela, ngenxa yokuba mhlawumbe izingane zingaze zibu-
lawe yindlala-nje, indoda isiyilokhu isulaza ekhaya.
Kweminye imizi amasi aze avutshwe ngemithi, njenga-
makhiwane noboqo. Kweminye aphuzwe-nje uma
kungasekho neze ukudla.

IMISEBENZI YABESIFAZANE EKWINDLA.

Ukwindla yisikhathi esingcono. Yisona esibaphatha
kahle abesifazane ngoba kuvama ukudla okuningi, nje-
ngamathanga, namaselwa, namabece, nommbila, nemfe,
kuphihlike namasi, ngoba izinkomo zivama ukusengwa

kakhulu ngoba utshani buBuningi—kubuswe impela, omame bagaye izinkwa zombila omsha benze nohlelenjwayo ngamazele, namaxhakela. Ungezwake kulesosikhathi izintombi zijaBule zishilo, zibukuda, zilinda izinyoni, zidla imfe. Kungumsebenzi omkhulu kwaBesifazane ukusika utshani, lapho sebuVuthiwe, nokwelukela izindlu izintambo zokwakha nezokweluka izihlandla zokufulela izindlu, nokunye-nje.

IMISEBENZI YABESIFAZANE EBUSIKA.

Kuthi, uma abesifazane sebebona ukuba izife sezomile, phela amasimu abendulelisa ngawo, sekungena ubusika, baqale ukukhweza ukudla, baqale ngamasimu asomile. Ukuvuna kungomkhulu umsebenzi. Bonake lokhu kulinywe konke, amabele, ummbila, izindluba, amathanga, amabece, amaselwa, futhi kubuthwa izigubu, zokwenza amagula, nemifuma, nezinkezo zotshwala, nezigobongo. Into enhle kakhulu ukusizana ngesihle. Bekuvamile ukuba kuthi owesifazane onensimu enkulu yombila noma yamabele anxuse kwaBanye boyomvunisa, bamthwalise. Kwenziwe ngesihle-nje. Omunyeke ubagayela utshwala. Uma sekukhwezwe konke emasimini, abesifazane bebeshesha ukusika utshani kungakomi kakhulu: ngisho phela utshani bokweluka izihlandla zokufulela izindlu nobokuziduzisa. Kukhiwe nenkomfe, nomvithi, nokhasi, okwelukwa ngakho izintambo zokufulela nezihlandla: kusikwe nekhwani, nebuma, nencema, nemizi, nani nani, okwenziwa ngakho amacansi nezicephu nezithebe, nezihlandla zokuhlala endlini nezivame ukulala owesifazane ebelethe.

Lapho kuvunwake bebevama abelisa—izinsizwa nabafana—ukwelekelela, kuphela ukuthwala: kodwa ngesinye isikhathi bangathwala-nje abafanyana abancane. Omunye umsebenzi omkhulu ngowokubula amabele. Lowoke futhi bebewenza abesilisa, kugaywe utshwala, kufike nabeminye imizi: kodwa kuβengomame, abesifazane, abawelayo. Kunjalo futhi nalapho kuhululwa ummbila.

Kuthike kungaphela lokho, kungene umsebenzi wokweluka izihlandla, namacansi, nezithebe, nezimbenge. Lokhoke kuthathe bonke ubusika.

Omunye umsebenzi omkhulu ngowokugaya utshwala.

Ithi ingaphela lemisebenzike, besekuβuyela esikhathini sokwethwasa kwehlobo.

ISIFUNDO 8.

AMAXHEGU.

Njengoba sonke sazi, amaxhegu ngabantu abadala, abangasenamandla okusebenza nokwenza konke ababekwenza besebasha besengabafana, besengamabungu nezinsizwa namadoda. Ngokusho kweBayibele, ngabantu abaseneminyaka engamashumi asikhombisa.

KwaZulu ixhegu lalizihlalela elangeni, noma lingasaboni selizwa ngokuphumputha-nje ngesandla. Njengakho impela ukusho kweBayibele, amanye ayesheshe aphelelwe ngamandla, elinye lehluleke liselisha-nje uze uzwe nabantu sebethi:

“Hawu, wagugake khona uSibanibani esemusha-nje. Aze asale esehluleka kangaka! Ingani oSobanibani, abangemuva kwakhe, nampa besaqinile, besasebenza, besahamba!”

Phela ukuguga kunjengezwi elithi: “Akukho sigxobo saguga namaxolo aso!” Ebusxhegwini, kusuke sekuwohloke konke okobusha; kusuke sekunjengelinye izwi elithi: “Guga mzimba, sala nhliziyi!” Lokho ukuthi umuntu osegugile ubeyilokhu esabona ngenhliziyi-nje, konke okunye sekwaphela.

IMISEBENZI YAMAXHEGU.

Ayekhona amaxhegu ayesebenza njalo uma esabona, ethunga izimbenge, nezikhetho, namahluzo—amakhamo—ebaza izigqobela, eluka izinkamanga, ekhanda ongi-

yane bokuthunga izicoco, eqopha nezinene zawo ezithiwa yizingobo, amagobela. Amanyeke, ahlale enze imisebenzana engaphelelendawo-nje! Amanye abeyilokhu ehuba endonda ehlabelela, ekhumbula amahubo amabutho; amanye ahlale exoxa izindaba odwa nje, kuze kubuze nezingane zithi:

“Wukhuluma nobani, babamkhulu?”

Liphendule, lindonde lithi:

“Wo, ngikhuluma ngedwa. Ngikhumbula kithi kwaZulu.”

Bekuba yinkathazo enkulu kwamanye, enganakekelwe muntu ekhaya, ahlupheke noma efuna into, amemeze amemeze. Abanye bathule-nje, kanti bayezwa, kodwa sebakhathala ngoba selifana nengane lihlala likhalela lokhu nalokhu. Elinye ulizwe selibalisa libalisa lithi:

“Wo, ngangoze nginenze nami ukuba ngangise umuntu!”

Kungathi, uma ngibona, amanye amadlozi ahlala ehlupha abantu-nje, ngakho lokhu ukuba esuke esephindisela lapho eselidlozi: ngoba uma kubulwa, siyasho esinye isangoma ukuthi:

“Lokhu kwenziwa nguBani, ufuna ukuthi. Usola ukuthi nokuthi.”

Phe!a lokho kade kwenzeka impela. Kuze kwenziwe lokho akufunayo: kanti babengakwenzi esakufuna ephilile. Manje-ke usekufuna ngodli, ngoba eselidlozi; kushiwo nokuthi omunye olixhegu ufesho nokuthi:

“Wo, lokhu ningenze-nje, ngonikholisa sengiphansi, Mfisinga!”

Bagijime ngokushesha uma selisho njalo! Phela nempela bebesho nabo abantu ukuthi:

“Hawu, ubani kusengumuntu yini? Lokhu seku-lidlozi lelo!”

UKUFA KWAMAXHEGU NEZALUKAZI.

Abantu abahlale kakhulu emhlabeni, kwaZulu, baabengakhalelwa mhla befayo: kwakuthiwa-nje:

“Usegodukile, useyobeka izingane zakhe.”

—Kushiwo bona labo abashiyileyo. Ngithi nemikhuba eminingi yokukhala, nokuzila, nokudla imithi, kwakungenziwa njengoba kubonakaliswa ukufa kwomuntu ohambe esemusha. Noma bekhona abakhalayo, bebekhuzwa, kuthiwe kabayeke, kakusenziwa lokho kulo.

Amaxhegu ayevama ukuvalelisa kahle, abize umuzi wonke, asho akushoyo, abele nezingane amafa awodadewabo, akulawule konke ukuma kwezindlu nokwamadodana nokwamantombazane, nokwamakhosana, kakhulu uma leyondoda inemizi eminingi, ukuthi owasekuthini wabelwa bani, nowasekuthini ubani. Nokuthi izinkomo zikaNosibanibani, zodliwa ngubani kumadodana. Nokuthi ezikaNosibanibani ziyakuya kwokaSibanibani, zilobolele indodana yakwakhe ngoba ezakwakhe zazilobole kwaMasibanibani. Noma kwakunzima eselawula ebashiya, kwakuyisibusiso ngoba ukufa kwabo sengathi kwakukhombisa ukuthi uya ekhaya lakhe, lapho eqonda kahle. Kwakungathi ukhuluma-nje

ukuthi useyahamba, kanti bala uyahamba. Uzakuthi egcina lokho, babone elala, ezenabela. Kade uphumile umphefumulo. (Fanisa ngoJakobe, Gen. 49; 33).

UKUFA—UKUGODUKA—KWEZALUKAZI.

Izalukazi zazingawulawuli umuzi, ngoba phela zona zingabantu bokufika khona. Nokho-njeke, besivalelisa kubantabaso, nakubantababantabaso.

Kodwa zikhona ezazilawula umuzi, njengoK'hulu, ngoba ubabamkhulu, uZucu, wafa esemncane kakhulu ubaba. Kungathike waphathwa nguye waze waganwa wazala wonke umuzi. Kwathi efa, wayesemdala kakhulu nobaba. Ngakhoke, ayenokumlawulela umntanakhe umuzi wakhe, njengokumkhulisa kwakhe yedwa, esenje-
ngoyise. Kwathi lapho elawula, wangipha incokazi kulezo ubaba ayezixoshiswe yiNkosi behlabene eSwazini, nangobulomo kuyo iNkosi uMpande. Lokhoke, kukhomba ukuthi nowesifazane uyawulawula umuzi uma kumi kanjalo. Futhike lokho kukhombisa ukuthi wayengalawuli wona umuzi kaZucu, kodwa kababa uLutholuni—indodana yakhe eyakhulela kuye eseyiphethe yedwa njengoyise wayo.

ISIFUNDO 9.

OKWENZIWA LAPHO KUFIWE.

Kuqala, ukufa komuntu kwakuyinto eyesatshwa kakhulu. Bekungenziwa ukuba umuntu ofileyo abonwe zingane. Bekuthiwa kazihambe nasekhaya. Kodwa zona zazitshelwa-nje ukuthi “Ufile uSibanibani.” Alungiswe ngabadala, zize zibizwe lapho sekuzakhu-khalwa, ngoba bekubakhona isililo esikhulu mhla elahlwayo. Bekuba yisililo esenziwa kanyekanye, ngabadala nezingane, abesilisa nabesifazane—kulendawo ukuthi abesifazane kuhlangukanye namantombazane.

Zikhona izifo kodwa owayengakhalelwa umuntu uma ebulewe yizo, njengesifuba, nokushaywa lizulu, nokusikwa—ukulinyazwa yinyoka. Ngezulu kuthiwa “ukwehlelwa yiNkosi.” Ngingesho ukuthi konje lezizifo kazikhalelwa ngani. Kungathi kuthi uma kukhaliwe, kubuye kuphinde lokho. Kungokuuba lezizifo ziyimehlo, kazivami ukwenzeka njengezifo ezivamileyo emhlabeni. Ngithi futhi nokuminza emanzini, nokusha nendlu.

AMASIKO ENZIWA KUFIWE.

1. Abadala kabavami ukudla engakalahlwa ofileyo.
2. Kuthi eselahliwe ofileyo, bayogeza bonke abantu balowomuzi.
3. Ngakusasa kudliwa imithi, amakhubalo.
4. Ngakusasa kwalokho, kufika iziboni, ngemigqumo, zikhala, ziza zithwele imikhono emakhanda, zithi:

“Maye! Mayeβabo!” Konke namadoda. Kuze kuphele lokho ezinsukwini ezithile. Kodwa abayizihlobo zegazi laleyondlu bangakhala nangasiphi isikhathi, uma besaqala ukufika lapho.

5. Futhi kugundwa amakhanda, bonke abaloluhlobo.

6. Ofileyo ulahlwa esongwe ngohlaka lomhlanga.

7. Uvama ukulahlwa nezimpahla zakhe zonke, zokulala nezokwembatha namabeshu kowesilisa, nezidwaba kowesifazane.

8. Bonke bayazila ukuya kweminye imizi, kuze kube yizinsuku. Kabayi nasematshwaleni, nezinsizwa kaziyi ezintombini.

9. Uma kufa ingane yosancelisayo, unina kawadli amasi isikhathi eside. Kuthiwa uma ewadlile kubangela ukuba izinkomo zephuke.

10. Kulisiko lakithi ukuba umuntu angahleki kufuwe kuβo. Bathi: “Uyedlula”—kushiwo lokho engikuphathe endabeni yokukhula, yokuthomba kwabafana.

11. Ofileyo ugoqwa amadolo lapho eboshwa esezolahlwa.

12. Ithuna—iliba—lakhe lenzelwa igumbe eceleni, lapho esitheliswa khona.

13. Uma kungunnumzane, inkosana ima iphethe umkonto phezu kwethuna. Lokho kukhomba ukuthi yiyo indlalifa.

14. Amakhosikazi ofileyo agunda izinhloko. Aze azikhehle sekwapuma ihlambo, noma emva kwesikhathi esingangomnyaka.

15. Uma sekwedlule ukuzila konke, ayaqoma uma esemasha, esathanda ukugana abanye. Angagana khona kwabomndeni, noma aziyele kwabanye. Uma eqome kubafowabo kuthiwa angenwe. Uma eye kwabezizwe, ayalotsholwa ngezinkomana ezingalinganiswa ukuthi abesezale kangaki lapho esuke khona.

16. Ngomthetho izingane ezizalwe ngabafowabo, ngezakhe owafayo. Uma sezigana, kungezamantombazane iholo lakhe yinkomo ngentombazana inye. Naku-bafana usuke eyakunikwa inkomo ngomfana.

17. Igama lofileyo kaliphathwa; uma uliphathile, phimisa amathe.

ISIFUNDO 10.

IHLAMBO.

Kuyisiko lakwaZulu ukuthi uma kufe umuntu kuphume ihlambo, noma kungomdala noma kuyingane. Ukufa ukushona. Ihlambo phela ukuhlamba, ukugeza. Kuthiwa kugezwa izikhali. Ukukhishwa kwehlambo kwenzelwa ukuba abantu baphume basebenze yonke imisebenzi yabo ngoba kade behlezi bezilile, bezilele lowo oshonileyo, osewafa wamuka. Kuthike uma kufe umuntu, kuzilwe, kuyekwe imisebenzi kuze kube isikhathi esithile. Isikhathi lesi kungathi siya ngobukhulu balowo omukileye, mhlawumbe nangobudala bomuntu: ngoba izingane kazizilelwa kakhulu uma ibisencane impela. Nabadala bayadlulana. Ummumzane womuzi uzilelwa kakhudlwana kunabomuzi wakhe.

INkosi yezwe izilelwa kakhulu kunabantu-nje: ingazilelwa kuze kuphele nonyaka, noma ngaphezu kwalokho.

Futhike kungathi abanye kababazileli kakhulu abesifazane, kakhulu uma befefe bengakabibadala.

UKWENZIWA KWEHLAMBO.

Kuthi uma sekuqondwe ukuba kwenziwe ihlambo, kumenyezwe ukuthi makucwiliswe imithombo yokwenza utshwala. Kungalunga lokho, bese kugaywa utshwala, buqondaniswe nosuku okuphuma ngalo ihlambo. Ngosuku olwandulela ihlambo kuhlatshwa inkomo. Kuyasake seliyaphuma, liyozingela endaweni eshiwoyo, lizelibuyele ngesikhathi esinqunywe. Uma lingayanga kude, lingabuya-nje masinyane, ukuze nabantu bazozidlelela ukudla, bahambe.

IMIKHUBA YEHLAMBO.

Kuningi okwenziwa ngosuku lwehlambo, ekhaya nase-ntabeni.

Njengoba uma umuntu efile kudliwa amakhubalo (imithi), kunjalo nalapho sekuphuma ihlambo, ikhona imithi elungiswayo ukuba kugezwe kuyo izandla, kugcojowwe nezikhali. Lowomuthike, uthiwa “amanz amhlophe.” Bedlula kuwo bonke abaphethe izikhali, bephuma ihlambo. Ngithike, kuyenziwa nokunye.

ENTABENI.

Kuqala, kwakuyingozi lapho kuphumele ngakhona Ihlambo. Kungathi nomuntu wayelinyazwa-nje, uma efunaniseka ngakhona. Kuthiwa babekhweza impela abangapho. Sengathi nowesifazane uma eficwa ngakhona, wayephatheka kabi (noma phela bengambulele). Phela izinto ebezibulawa, zinyamazane, nezinyoni nakho konkenje. Ukugwazwa kwento kwakuyikhona phela okuqonde ukuthi izikhali zesulwe. Nomuntu uma efunyenwe ubegwazwa ngoba sengathi bekukhombwe ithonya lokuthonya izitha. Kakukhulunywa ke khona uma kuphume ihlambo leNkosi. Elayoke, beliqondiswa kula bo abayizitha, bethuke sekutheleke impi-nje. Bekubakhona ihlambo elithiwa “Yinqinambumbulu.” Lokhoke, kuthi: ikhona into ehlosiweyo ukuba liphume liyenze. Njengoba elikaCetahwayo (owabulawa uZibebu) laphuma liyinqinambumbulu, lihlasela yena uZibebu. Ngidabuka ngoba ngiwakhohliwe amahubo okuphuma ihlambo leNkosi..

ISIFUNDO 11.



Idlozi liyahlonishwa.

AMADLOZI.

Ukuthi “Amadlozi” ayini, nokuthi avela kanjani, kangazi. Kodwa nami ngavela kuthiwa akhona, futhi ekhonzwa, futhi kuthiwa: “Ayizinyoka eziphansi” (“abaphansi”). Njengoba sengikhulumile ngeHlambo, umake kwenziwa lona, kuvama ukuthiwa: lowo owafayo uyabuyiswa (uyakhushulwa). Ubuyiswa ukuba azobalidlozi, azobeka abasekhaya, azobeka izingane zakhe (uma kunguyise noma unina). Ngakhoke, mhla kuhlatshwa inkomo, ngosuku olwandulela ihlambo, kuyakhulunywa nabo bonke abaphansi ukuba nalowo osekanye nabo, usezakubekwa njengabo ekulondolozeni izingane zabo. Kushiwo nakuye ukuthi phela, sesikubuyisela ekhaya. Lendaba, yokwazana kwabantu nomuntu oyinyoka,

futhi osindisayo ilukhuni. Sengathi yake yahlangana neyabakwaIsraeli, mhla besindiswa uMose ngenyoka ehlane. NgokuBa kulukhuni ukuthi: Yena uMose, wayeze alinganise ngenyoka-nje, wayeyekelani ukulinganisa ngomuntu ebethelwe emthini. NgoBa noJesu, owafika ezosifela, wayengumuntu, engesiyo inyoka.

UKUFIKA KWEDLOZI EKHAYA.

Esikhathini sobufanyana bami, ayevama ukufika ekhaya amadlozi, abonwe esethandele ezintini, okwakhiwe ngazo isibaya noma abonwe esihlahleni esitshalwe ekhaya, eluhlaza kungathi zinyoka eziluhlaza, njengezimamba. Kokunye, libonwe endlini ezintungweni, kakhulu emsamo. Pho, thina zingane, sasesaba impela. Kodwa abadala basikhuze, bathi: "Sukani, lezizithuthana, kakuyiyo inyoka le, ngoyihlomkulu." Impela, abadala bona, babesho-nje nokuthi ngoSibaniBani. Kokunye lifike lapho kuthethiwe (ukuthetha yilapho kuhlatshelwe wona inyama), libonakale khona emsamo lapho ibekwe khona inkomo yawo. Bekwethukwa selahamba-nje (noma esibayeni, noma endlini). Kuthi, mhla lifikileyo, abantu bakhulume kahle ngokwesaba, kuBonakale ukuthi kufike omkhulu, noma kwenzeka kanjani ukuba umuntu afe qede aphenduke aBe yinyoka, kukhona ukukholwa kwokhokho ukuthi kunjalo impela. Uma kungesiyo indaba kaMose, kungaba yilokho kokuBa uMvelinqangi athumela abantu uNwabo neNtulo mhla kuvela ukufa: ngoBa kungase kube ukuBona kwaBokuqala izilwane, eziyizinyokana, njengalezo, zikhuluma, kanti zihlala phansi emigodini, besebethi bona yilapho kuya khona abantu uma sebefile. Futhike uNwabo lona luluhlaza njengalo idlozi.

OKWASENDULO KAKUKHANYI KAHLE.

Kasazi noma kungukulinganisa yini noma kuliqiniso ukuthi inyoka yayikhuluma ngolimi oluzwakalayo, njengalokhu kukhuluma umuntu. Kunjalo neNtulo noNwabu. Phela iBayibele likhomba ukuthi yayikhuluma “nowesifazane.” Nezinganekwane (iBayibele lakithi) zisho njalo ngeNtulo noNwabu. Kungathi kukhona ukuduka okuthile kulezi izindaba. Uma kuyobulwa, umngoma uthi: “Amadlozi athi-athi”—sengathi ayakhuluma lapho ephansi. Kodwa uma amadlozi efika ekhaya, kufika inyoka-nje, engakhulumiyo, ize ihambe. Futhi nakulo iBayibele kasizwa ezindaweni eziningi ukuthi inyoka iyakhuluma. Okwedlozike, sikuzwa lapho kuyobula uSawula kulesiya “isangoma” saseEndore. Ngempela ukukholwa kwawokhokho bethu sengathi kwake kwahambisana nokukholwa kwaBakwaIsraeli.

ISIFUNDO 12.

IZANGOMA—IZANUSI.

Izangona zaziwa ukuthi zingabantu abahambelana ngomoya nangokwazi nabangasekho, esebafa. Kungathi yiyo imimoya yabangasekho ebuyayo, ingene kubantu abaphe-nduke izangoma. Kuthiwa kuqala kade kungabalozi. Kodwa kawehlukene umsebenzi wezangoma nowabalozi, ngoba nabo babesebenza khona ukubula imehlo eyayenzeka ezweni, emakhosini, nakubantu. Nakhu kusayiwa, kusabulwa.

UKWETHWASA KWESANGOMA.

Kangazi ukuba abalozi babethwasa kanjani, ngoba kangibazi. Ngithe ngivela, ngikhula, ngasengibezwa nge-ndaba-nje, sekuyizangoma zodwa.

Uma umuntu ethwasa, ungenwa ukufa-nje, njengokufa okuvamileyo. Omunye agule njalo, kodwa kungaqondwa ukuba kuyini. Elashwe nazinyanga eziningi, kodwa kungasizi lutho. Izinyanga ezazi imithi yokuhlansisa abethwasayo, zihlole nangamakhambi okuthwasisa ngoba ziqonde ukuthi uma kuyilokho uzakuzwakala, abodle, akhulume aphimisele. Kuthike kungabonakala lokho bese kufunwa isangoma esaziwayo, esethwasisayo, ahambe ayokwethwasiswa yiso, isikhathi eside. Sonake simfaka yonke imithi esiyaziyo yokwethwasisa, ahlanze ngezikhathi ezinqunywe yiso, kakhulu ekuseni nasebusuku: ahlanziselwe nasezindleleni nasezimphomeni zemifula; esinye simyise nasolwandle. Umuthi wazo omkhulu yimpepho.

UKUFUNDA UKUBULA.

Njengobake ethwasiswa-nje, uhlala efunda ukubula, afihlelwe nezinto ezithile ekhaya, nasentabeni, ukuba aye azikhiphe lapho zikhona, ngoba phela uzakuthelwa yidlozi. Kuthi noma kufike abantu abazobula esangomeni esikhulu, esethwasisayo, kuqale kubule lona ithwasa: kuthike emva kwalo kungene yenake uhodoba. Uma kuyisangoma impela, esethwasa kahle, sibonakala nangokuthi uma kukhona abantu abezayo, sibeze bengakafiki—noma beyakufika ngakusasa. Ungasethuka sesibodla, sizamula, siphazuluka; ebesesithi: “Ye!”

Kokunye sikliwule sithi:

“Hheyi! Hheyi! Hheyi!”

Kokunye kwethukwe sesiquleka, kungathi siyafa. Kantike sekusweleke ukuba kesidlale kuthuke amadlozi. Bangene abantu bashaye ihlombe, sisuke sisine, sigqamuke. Kokunye siphume sigulukudele. Yiso lesiya! Kantike idlozi lisikhombisa emzini othile lapho siyaku-dlala khona, sihlathiswe, sibuye sesifake izinyongo neminqwambo, usibone sesibukeka sesabeka, sihuqe nangebomvu ebusweni nasemzimbeni. Isangoma kasiyidli inyama yemvu: kuthiwa singebule kahle: kasiyidli imbumba; ngithi nezindlu. Ezinye kazithandi ukuba umuntu ahlale ngenhla kwazo, noma emva kwazo, nokuba abeke into ilengele ekhanda lazo. Kasiwuthandi umsindo owenziwa ngumuntu-nje, ngaphandle kowaso obangwa ngamadlozi. Kasithandi ukuphendulwa noku-phikiswa. Ubungoma buvame kwaBesifazane. Umsebenzi wazo ukubula kuphela, ukuba zitshela abantu imehlo ukuze bazifunele izinyanga.

UKUBULWA.

Uma kuvele umhlolo othile ekhaya, kuphuthunywa esangomeni, kubulwe: kungahamba nabantu ababili-nje, nomake omdala nomfana. Kungumkhuba ukuba bangaxhawuli muntu bengakabuli. Kabavami nokukhulimisa abantu abahlangana nabo. Uma umuntu ethi:

“Sanibona bo! Nibangephi na?”

Bathi:

“Siqonde ngapha ohlanyeni.”

Bedlule njalo. Bafike, bathi “Lukhona-nje uhlanya?” Noma “Ukhona-nje umngoma na?” Bafike emnyango wendlu yakhe, bathi: “Izindaba zakho, mngoma.” Bangene. Phela sebembingelele njalo uma besho lokho. Alunge, aqale ukuthatha ithongwane lakhe logwayi, abeme, abuke ngapha nangapha, ashaye amakhala, alungele khona. Aqale manje, athi:

“Akenivume”

Bathi:

“Yizwa!”

“Vumani bangani bami-bo!”

Bathi:

“Yi--zwa!”

“Nize-ngomkhuba.”

“Yi—zwa.—Yizwa.”

“Umkhuba uvele ekhaya-bo.”

“Yizwa-Yizwa.”—Uma bevuma kancane bayasiphikisa.

Ngempela kufana nokuqandela-nje. Ngabe kuhle ukuba bafike bathule, sibandise ngokwaso, babuye. Uma bengabonakalisi ukusihambela phambili ngokushaya kakhulu nakancane, kucisho kuba, singesho lutho. Nempela siyabathethisa uma ukushaya kwabo kungabonakali ngokuphakama nokwehla, lapho besivumela ngokuthi "Yizwa." Sona siqandela ngokubula kwabo, kepha bona baphendula ngoYizwa njalo, babonakalise ukusivumela ngokushaya kakhulu kakhulu. Bangaze bamphinde nakathathu uYizwa, kokunye bamsho kanye, belule njalo, baze bashaye ngezandla zombili. Ngisho nokunuka umthakathi kubonakaliswa yiBo-nje ababulayo: kunjalo nokunuka inyanga futhi: ngoba phela sikhomba inyanga engelapha lowomhlolo, noma kuyisifo.

Uma sebeqedile bayabuya, balandise umuzi ukusho kwaso. Basinika usheleni. Kabadli bengakalandi umbiko wabo. Kodwake lokho kakusiwo umthetho obacindezeleyo.

UKUBULA KWABALOZI.

Ukubula kwabalozi kuyinto engiyizwa ngendaba-nje, ngoba kangikwazi. Ngikhule ngingasabezwa. Kuthiwake bona babebulela entabeni, kuphunywe emakhaya. Kungathi abalozi babebula ngoba kuvele indaba enkulu phakathi kwezwe, mhlawumbe kuxatshenwe kabi, noma kubonakala ukuba kukhona abathakathi abaqeda imizi, besekubikwa eNkosini, kubizwe umkhandlu wezwe kunqunywe ukuba kwenziwe umhlahlo, ingoboco. Bekuqoqwa abalozi bezwe kuyiwe ehlane, kuphathwe amahawu, izikhumbakazi, azakushaywa kudume phansi. Balake kufikwe lapho, abantu bahlale

nganxanye, bahlale nganxanye nabalozi. Kuthiwa bekuthi labobantu abanukiweyo basukelwe yiḂo abalozi ngezinduku, amashoḂa ezinkonkoni, besekuthi-ke amadoda abaxoshe baye bayikhiphe imithi ababulala ngayo izwe. Kungathi abanye babeyifihla, kokunye bayilahle lapho sekumenywe umhlahlo—Bayimbele nasodakeni, bayichithe nasemifuleni, bayimbele naphansi, bayoyifihla nasemahlathini, ukuze kuthi uma benukiwe, ingatholakali emakhaya abo. Kodwa kungathi abanye abalozi abanokwazi babexosha umuntu bamqondise khona lapho awufihle khona nalapho awuchithe khona emfuleni, awumbe noma usodakeni. Kungathike laba abanukiweyo bebegcina ngokubulawa: kokunye babulawe nemizi yabo, izingane nabafazi, kudliwe nezinkomo zabo nakho konke okunye, kushiswe nemizi yabo.

UKUPHELA KWABALOZI.

Kungathi abalozi baqedwa nguShaka. Kuthiwa basebebaniḂi kakhulu ngesikhathi sakhe, bengasathembeki abaninḂi.

Wathathake yena uShaka, wabacupha, ukuze ahlole iqiniso lokwazi kwoḂo. Kwathi ebusuku wachitha igazi esigodlweni.

Kuthe kusa wawuhlaba wawulawula umkhosi wokuthi kufike umthakathi ezobulala iNkosi—yena. Babuthwa bonke ukuba bazobula lowomhlolo. Basho okuningi, abanye bethi bekufike impaka ebusuku izobulala isigodlo; abanye bethi ukhona umhlolo ozakwehlela izwe. Bonke baya le nale.

Kwavela wamunye, wathi:

“Mina ngithi lomhlolo wenziwe Lizulu!”
Esho njalo phela wayesho yona iNkosi, uShaka uqobo.

Pho, uShaka wansondo wakhomba kwaNkatha, lapho kwakuphelele khona amakhanda amadoda.

Kwasala lowomlozi owakhomba yena, kuphela.

Izindaba ezinjalo zigcwele eBayibeleni njengeyokuchaza kukaDaniel amiaphupho kuBelshezare eBabuloni, nakuJosefa eGibidi kuFarao.—Kungathi sasuka ndawonye impela nabantu bakwaIsraeli.

Kungathike kusuka esikhathini sikaShaka abantu bazicwecwa, basebesaba ukungena lowomsebenzi wobulazi—sekuthi nabakwenzayo, sebekwenza ngasese, ngabanye, njengezangoma lezi: yiyo njalo insalela yabalazi, ngoba phela noma abantu bekhohliseka bangeyeke ukuya kuzo, uma sebeficwe yizifo.

Ukubula lokhu kungumkhuba omdala wezizwe ngezizwe. Kodwa iBayibele kalivumi ukuba kubulwe (Deut. 18, 10-11).

ISIFUNDO 13.

IZINYANGA.

Izinyanga ngabantu abafunda imithi yokwelapha izifo zabantu, nezingozi zokulimala. Zelapha ngemithi embiwa phansi, engamaxolo, nengamakhasi, neyizinhlamvu; eshiswayo negaywayo, enciindwayo, ehlanzisayo, egcatshwayo, echathayo, egcotshwayo, nebenywayo, nokunye. Zelapha abantu izifo ngezifo, njengalezi: isisu, ikhanda, isifuba, umkhuhlane, iqolo; uzozo, umbandamu, utwayi, ugcusulu, ujovela, isithuthwane, amathumba, isikhoba, iphika; nokunye. Zelapha nezilwane, izinkomo nezimbuzi nezinja, nokunye ukufa okuvama ukuba emfuyweni, njengonqasha, utwayi, usekela, nokunye.

Zelapha nokudla emasimini. Uma umuzi ungase-nakudla emasimini ayasukulwa, ukuba kubuye ukudla. Zithunqisela nangonyenye ukuba kuvuthwe amabele.

Zelapha nemizi. Zibethela izikhonkwane, zifune imithi yokuchela, nokunye.

Zimisela abafazi abafelwayo, nezinkomo, nokunye.

ISIFUNDO 14.

ABATHAKATHI.

Abathakathi ngabantu abanemikhuba embi yokubulala abanye abantu. Nabo basebenza ngayo imithi, bayiphendule njengokwazi kwabo; bambe neminye abayaziyo ukuthi iyabulala. Babulala kanje: bayifaka ekudleni, bayithele phansi, bayigcobe ezandleni ukuxhawula abanye ukuBa bayithathe. Kuthiwa bahamba ebusuku. KwaZulu babehamba behuqe umzimba ngomlotha, behlehla nyovane, begibela nezindangala—izimfene—bephatha nezimpaka, amakatshana la okuthiwa angena ngisho kuvalwe kanjani emnyango, aklwebe umuntu elele angaze ezwa, angaze ezwa kodwa avuke sekukhona imidwa emzimbeni. Babethwala nezingane bayozenza imikhovu, bazinqume ulimi ukuBa zikhulume zishwashwaze; nezilwane, izinkomo nezimvu nezimbuzi nezinja, bayazilumba; kakhulu izinja uma zibakhonkotha ebusuku—bazibumbele isinkwa sabo zisidle qede zife. Enye ibibonwa isilokhu yakwehlela njalo, ize yonde, igcine ngokufa. Abanye banquma izinkomo amashoba, bagile imikhuba: mhlawumbe babulale lowomuzi ngalokho. Kuningi okushiwo ngabo. Kuthiwake manje sebethakatha emini.

Umthakathi yiyo-nje inyanga ngoba uma ingamthandi umuntu ingambulala ngoba yiyona ephatha imithi. Kuthiwa abathakathi bayithatha kuzo. Nempela uma inyanga yelapha umuntu, kayinika lutho, ungase uzwe isimsongela ithi:

“Uma unganginiki inkomo yami, ngase ngiyokhala emagodini emithi yami!”

Lokhoke kuthi isingase isale isikubulala.

Uma kusekhona abathakathi abahamba ebusuku, kwakunqatshwa ukuBa kuthi ingane ingabona umuntu phandle ibisiti: “Ngubani lo?” Nami wake wangithethisa umame, ngisho njalo, wathi “Suka, thula lesithushana! Akubuyi na?” Nami ngabuya kabi, ngoba ngethuka sengikhumbula ukuthi konje ngaBe ngumthakathi-nje: Bo!

ISIFUNDO 15.

UKUᅒETHELA NOKUSUKULA.

Ukuᅒethela umkhuba owenziwa nxashana kukhona isiyiko—umehlo—njengesifo esesinxibe umuzi noma ingozi esekuyilokhu ivela kubantu noma ezimpahleni. Ngakhoke, kuye kubizwe inyanga ukuba izoᅒethela, ifike yenze konke ekwaziyo: yenza imithi yokuncindwa nokugcaza nokuchela yenza nezikhonkwane. Izikhonkwane zibethelwa naphansi ezindlini—eminyango nase-mlindaziko, emazaleni nasezindleleni zomuzi.

Uma kubethelelwa izulu, kwenziwa izikhonkwane ezithiwa ngabafana, okuthi uma seliza zikhishwe ezindlini. Kungumkhuba ukuba zikhishwe ngabesifazane abangasagezi, noma ngamantombazane angakakhuli ngabafana abangakathombi. Osikhiphayo, uphuma naso qede akhombe ngaso ngapha nangapha, ethi:

“Haliye le, nale!”

—esho phela izulu ukuba lidlule lingalimazi lutho lapho. Lowo abesehlomake phezu komnyango. Kuthi, uma selisile, abesesingenisa, asihlome endaweni yaso, phezulu endlini emsamo. Lezozikhonkwane zabixwa ngemithi emnyama eyenziwe ngamafutha athile nangemigqinaha eyaziwa zinyanga. Kungumkhuba ukuthi uma kubethelelwe emzini, umuntu kawaphuzi amanzi emi, futhi abawakhayo emfuleni bangena nawo ngesango lomuzi, kokunye bawethule emakhanda besangena esangweni. Futhi kakuvunywa ukuba umuntu akhalise into eqhu-

mayo njengokushaya isitswebu. Futhike izinkuni ziba-ndelwa ngaphandle kwomuzi ngaphandle kwendawo enezikhonkwane.

Ukusukula kwenziwa emasimini, uma kungasaveli ukudla kuwo. Uma amasimu asukulwa kakuphumi ukudla kulowemuzi, kuthi noma kufike umuntu oyisi-hlobo, ezokwethekela, kakuvunywa ngoba kuthiwa lokho kumukisa ukudla. Kucisho kube njengomkhuba owenziwa kuzilwa kusafiwe. Ukusukula yikho lokhu okuthiwa ukukhanda—ukukhanda amabele. Kungumkhuba ukuba uma kwenziwe lokho emasimini, umuntu angachameli ngaphakathi kwensimu: kunjalo noma kubethelwe ekhaya. Futhike uma kubethelwa kakuvunywa ukuba kungene izinto eziluhlaza ekhaya, kakhulu utshani ehlobo.

Ukumisela kwenziwa kowesifazana nxashana efelwa; noma ezinkomeni uma zifelwa njalo ngamankonyane.

Njengokwazi kwenyanga, owesifazane onjalo ugqinahwa agqinahwe yinyanga, ibisimbekela nemithetho yayo ukuba angakwenzi lokhu nalokhu. Enye ithi angayi kweminye imizi, angabaxhawuli nabantu: ibeke konke ekuthandayo. Okunjalo, siyakufumana eBayibeleni, njengakunina kaSamson okwathiwa kangaphuzi utshwala nomntwana angagundwa ekhanda. Kanjalo ke enye inyanga ithi umntwana kanganceliswa, kuhle aphuze amanzi kuphela. Ingane ezalwe ngowesifazane owenziwa lokho, ibizwa ngokuthiwa nguMmiso, noma uSimiso; uma kuyintombazane kuthiwe nguMisiwe kumbe nguNokumiselwa.

Enkomeni, inyanga yenza yonke imithi yokwazi kwayo, yelaphe nangomayime nangenkonyane yenkomo emelwayo, ezala amankonyana angafi; iphuziswe imithi, futhi ichathwe uma kwenzeka; ishayashaywe nange-ndukwana elunjwe yinyanga, iphuziswe nomlotha, kuthiwe iyageqwa. Umlothake usetshenziswa noma inkomo ixakelwe, kanye noklenya—imft yasendle.

ISIFUNDO 16.

UKUNOTHA KWEZWE KUQALA.

I.

UKUTHWASA KWONYAKA.

Uma umuntu ekhumbula ngenhliziyo osekwaphelela, kwakuqala, abesebuka okwamanje, ufikelwa zinyembezi, afumane ukuthi ubukhosi sebumukile impela.

Mina kuthi uma ngisuke ngifunda Isihlabelelo 133, 3, lapho kuthi:

“Njengombethe waseHermoni, owehlela ezintabeni zaseZiyoni.”

ngikhumbule lokho elike layikho lelizwe, lapho liseyilo: bekuthi lapho lethwasa, kube luhlaza izintaba, kube sengathi umuntu angahamba eziqongweni zazo zonke— kube luhlaza izinkalo nezigodi nezimfunda namaqele nemimango, kube yisimangaliso.

II.

IHLOBO.

Ngokusho kwakithi ihlobo lihlanganisela ukuthwasa konyaka nokwindla.

NgeSingisi lihlanganisela *Spring, Summer, and Autumn*.

Bekuthi ngokuphelela kokwethwasa kwonyaka

izwe lene, libe notshani obude ngokuyinqaba. Bekuthike lapho libeke amazolo, umbethe, kuse kucwazimule izintaba. nezigodi namaqele nemimango namathafa: umuntu ovuke ekuseni wahamba khona, afike ashone nya, kube sengathi ungene emanzini. Bonake uqunga nomshaba nohlonga—iphungandlebe—konke lokho obekukhula kuye laphaya phezulu. Bekukhula ngisho insinde yodwa le, angalokothi umuntu ukuvuka ahambe kusakhuze amazolo.

Ngesikhathi esinothe kanjalo izinkomo amakhaza zazingawezwa ebusika, ngoba izwe lilokhu linothe isimangaliso, kufane nokuthi zilelezindlini. Kungenxa yakho lokho ukuba abafana abancane kwakuba yingozi ukuba baluse izinkomo, ngangoba phela babedukuza-nje otshanini obude kangako.

Futhike kwakwena kakhulu ezigodini, ngoba nemithi yayiseminingi, kucisho kube sengathi izwe lonke lingamahlathi.

Esikhathini salapho kwene kanjalo, ingane ibiduka naphakathi kwemizi-nje.

UKWALUKA NOKUSENGWA KWEZINKOMO.

Kakade izinkomo zazaluka zisengwa kabili ngelanga lilinye. Bekuthi ekuseni zelukele eduze, ukuba zisheshe zibuye zisengwe, andukuza zikhuphukele ezinkangala, emadlelweni amakhulu. Babejabula bashe abafana sezibuyile, sekusengwa, zigcwalisa amathunga, bekleza kunje. Ubisi belubaluningi kakhulu ngangoba luze luswele amagula, lubekwe ngezinkamba. Izinja zazehlu-

ISABELO sikaZULU.

Iwa umlaza—kangikhulumi ngabafana bona ababedla amasi baze babeziqashambana ngezisu.

Bekungumsebenzi wezinsizwa ukusenga izinkomo. Abafana bona bebezifundela ukukleza-nje, kodwa basenge uma sebekhule ngokwaneleyo. Phela thina sivele sekuphelile ukuba izinsizwa ziyohlala Kômkhulu. Namantombazane abengasavamile ukusenga, njengoba sikuzwa lokho komame, ababekwenza ngenxa yokuhlala kwezinsizwa ekubuthweni Kômkhulu—besekuvama imisebenzi yasemakhaya, njengoba kade ngisho. Uma sezi-sengiwe izinkomo, nabafana sebedlile, bebekhuphukela ezinkangala, lapho bebelusela khona nabemizi yonke, benze okwabo njengoba ngishilo lapho ngixoxe khona ngabafana.

IZINKOMO—UMLALANDLE.

Kucisho kube ngumkhuba wezwe ukuba kubekhona izinkomo ezithiwa ngumlalandle, ngoba bezingabuyi, bezilala le kude kakhulu ezintabeni eziphakemeyo. Bezikhuphukela khona zonke, nezamahlanze, zihlale khona zize zizehlele ngoba sekungena ubusika, sekumakhaza. Njengokunotha kwezwe, bezikhuluphala isimangaliso, ezinye izinkabi zize zihambe ngokudansaza sengathi zifake amabulukwe athiwa izimbilijisi. Bekuthi noma ezinye zihlatshiwe, kucisho kube ngamafutha yonke inyama, kugcwale imifuma. Umlalandle ubufayingozi emasimini, ngesikhathi sokwehla kwawo ezinkangala, ngoba kokunye wehla ebusuku uthleka emasimini, kuse kuphelile ukudla emasimini: kukhale omame kube-nje; kweminye imizi kuxatshanwe ngoba kudle

izinkomo zeminye. Kodwa kwakuvama ukuthethelelwanan-je, ngoba kwaziwa ukuthi lokho kwenzeka ngengozi engaziwa muntu. Bekukhwezwa impela ngokushesha emasimini uma sekwehle umlalandle, ngoba bekuchitheka nezibaya, kulwe izinkabi, nezinkunzi—ngisho nezinkomazi, ngoba lezi ebezi umlalandle, bezifika sezakuhluphala njengezinkabi, sezinamalunda, ezinye sekuzinyumbakazi. Bezilwa kuze kuchitheke izibaya. Izinkabi lezi, esezahlala endle, beziphenduka amaveleta amaBi, zidumele nenkunzi ziyihlanganyele, kokunye ziyibulale, kube luhlupho olubi kabi. Izinkangala ezinkulu kwaZulu, lapho bekuhlangukhona imihlambi yezwe, yilezi: yiThala eThaleni, eQhudeni, eMagogo, eBabango, kwaNongoma, oNgoye, eSiphezi, oSikisiki, eNquthu, nezinye. Ziningike ezinye nanganeno kwoThukela, njengaseMakala eMankamane, eZindumeni, eMhlumba, eMkholomba, eMahwaqa, nezinye. Phela umlalandle ubuqhutshelwa ezintabeni ezikude, njengasoNdini oKhahlamba, kukhona izindawo nezikhala lapho kubekwa khona amahashi ngesikhathi sokuba kushisa ngaphansi ebulawa uNqasha.

IMFUYO YEZIMVU NEZIMBUZI.

Ike yabankulu imfuyo kubantu kulomhlaba. Kwakukhona izimvu ezimnyama ezinemisila ezibukuza, nezinqama ezimpondo zimagenenene, nevimvukazi ezimabanqu, nezimnyama, nezibomvu. Izimvu nezimbuzi zazivama ukulaliswa ezilugwini—sibizwa kanjalo isibaya sezimvu nezimbuzi—amachwane (amazinyane) alaliswe ezindlini noma ezilugwaneni zawo. Kunjalo namankonyana ayelala ekhulekwe ezindlini zabantu. Ngokwe-

mvelo kakuxwayekile ukuba izimpahla zilale kanye nabantu endlini. Kunjalo ukudla—ngoba nenkomo ihlatshwa qede inyama yayo ibekwe khona endlini. Kwakungathiwa ngumhlolo uma umuntu ehlabise amadlozi abeseyolalisa ukudla exhibeni.

Kwaku ukuhlala okuhle ekudalweni kwakithi, ngoba nathi esikhona namhla kasisenakho ukuhlala okude okuhle okunjengokwalokho. Kusobala ukuthi kwakulisiko eladalwa nguMvelingangi, elidalela uhlanga olumnyama.

Njengoba sengishilo, izinkomo zazisengwa kabili. Bekuthi lapho sezibuye okwantambama zisengwe futhi, kugcwaliswe amathunga, ngoba izwe lalinothile, lino-tshani nemithi yonke edliwa zinkomo, eyenza ubisi oluningi. Kwakugcwele ubaḂe—ubobo—yonke imihoshana.

III.

EKWINDLA.

Lesisikhathi bekuba yisikhathi sokujabula okukhulu.

Kuningi esengikuthintile ngaso, kakhulu lapho bengixoxa khona ngesifazane. Bekujatshulwa nangezin-kwa zombila omusha, ukuvuba amasi, kujabule nezingane ngemvula eshisayo, line beseziphumela phandle zigcabayela zingambethe, kuthiwa ziyakhula. Kudume nezulu kuqhibuke amakhowe; kube kuningi amasi, kungafuneki utshwala nakwabadala; nenyama ithandeka kancane.

UBUSIKA NEZIDUMO ZABO.

Ugunyile Umlilo.

Ubusika bekuyisikhathi esinzima ngokuningi. Bekunele ukushazwa emasimini, kukhwezwe konke; kubatshelwe imizi ngoba kungasekuvele umlilo, kushe izwe, kushe imizi, kushe ukudla, kushe izimpahla nani-nje enye, njengoba izwe belene kakhulu kakhulu—bekuyingozi nakanjani ukvela kwomlilo ebusika lomile lonke.

Izidumo zobusika bezivela ngoMaquba (July), lapho kome konke, lapho futhi kukhona izibengubengu zomoya wasenhla ishisandlu. Abangangileyo bebewushisa

ISABELLO sikaZULU.

ezinkangala, uzwe abantu sebexokozela yonke imizi, kumenyezwa kuthiwa :

“Ziyasha izinkangala! Sekwenzakele.”

Kuthuthwe impela kweminye imizi izimpahla zibe-kwe ezindongeni. bala, uqhamuke! Uqhamuke kwezinye izintaba sekungathi usuhamba emafwini. Kuthi uma kukhona umoya, umuntu abone sekude kusuka izikhatha zotshani, zeziibi, ziye ziphoseke laphaya, namahlungwana ashisiweyo abelize. Awu, kuyabonwa isisha eminye imizi!

Kweminye iminyaka ibishisa imizi kuze sengathi yisihlo-nje, kushe nezinkomo, namankonyane ezilugwini nasezindlini, kushe nezimvu nezimbuzi. Kweminye kushe nabantu—kangikhulumi ngezalukazi, ngoaba abanamajubane bebebaleka bazishiye emanxweni: kweminye ishe kuze kushe namatshe okugaya, aqhume kubezingcezungcezu, kakhulu uma unlilo uvele ebusuku kulelwe: bekuBangcono ngobonakala kusahlwa, ukuze kuzanywe namasu okubaleka. Uma uvele ebusuku, bekucisho kushe zonke izingubo zokulala nezokwemba-tha kwaBanye; kushe nokudla emaxhibeni nasezilulwini nasezindlini, kusinde okumbelwe emigodini ezibayeni kuphela. Bekuthi abanye babe yizintandane ngoqobo, bahambe bethekela konke. Bekubanzima kwaBafelwe nangaBantu.

Omunye ubusha uhambe nezwe lonke weqe nemifula emikhulu, ubebezelwa ngumoya, kuze kuphele nezinsuku

eziningi. Bekuthi kwethwasa ihlobo abanye bangabinayo nembewu yokulima yodwa le—baqale namanxiwa amasha okwakha.

Kuningi okuphelileyo kulelizwe. Sengathi nathi sibona inganekwane uma sicabanga sikhumbula konke lokhu.

Njengoba sengishilo, bebengakhalelwa isililo abashiswe umlilo kanjalo.

ISAᅒELO sikaZULU.

ISIFUNDO 17.

AMASIKO EMVELO.

Amasi asemzini. Ngemvelo yakuthi, umuntu kawadli amasi asemzini okungewakubo, engesihlobo khona. Futhi kawadli alapho kugane udadewabo, noma lapho eganwe khona, nalapho kuganwe abakubo-nje. Kodwa ingane ingawadla asekhaya konina nakwadadewabo.

Umakoti. Kulisiko lakithi ukuba umakoti kasindi ngobulongwe futhi kahambi ngasendaweni kayise wendoda yakhe endlini kwabo kwendoda yakhe. Futhike kawadli amasi alapho egane khona engakawanikwa ngento ethile. Ukuqala kwakhe ewadla, ukhangeza ingane yakhona. Futhi uma esafika, uhamba ngemva kwezindlu.

Umnqwazi. Kulisiko lemvelo ukuba umkhwekazi wensizwa ethile ayihloniphe ngokucwashela ngendwangwana ebusweni ethiwa umnqwazi. Futhike kulisiko ukuba kuthi uma umkhwekazi ekhohliwe, wethuka esepathe igama lomkhwenyane, aphemise amathe.

Ukuhlonipha. Kuyinto enkulu ukuba umakoti awahloniphe amazwi athintana namagama alabo abangoyise wendoda yakhe. Uma ekhohliwe, wawathinta, uphimisa amathe, noma edla njalo, angase akuphimise nokudla.

Ukushayela nokutheza. Kulisiko (noma kodwa kungacindezele ngempela) ukuba umakoti avuke eku-seni ashayele emabaleni, futhi ayotheza izinkuni.

Kuvamile ukuba uma esafika, angangeni ezithwele ekhaya, kodwa azethule ngaphandle kwomuzi, zilandwe zingane.

Uma kubelethwe. Kulisiko ukuba abesilisa bangangeni endlini okubelethelwe kuyo, uma ingakawi inkaba yomntwana, futhi kungakasindwa endlini. Futhike abafana kabakudli ukudla komdlezane (kushiwo ukudla okusale kudle obeletheyo).

Ukuwisa. Uma izulu liwisile (kuthi linile lashaya amatshe, isichotho, isiqhotho, isangquma), kakuphunywa kusasa ukuba kulinywe, noma kuhlakulwe (kungaze kuyothezwa, noma kwenziwe okunye).

Uma Kufiwe. Kulisiko ukuba abasekhaya, nabakhelwano bayeke imisebenzi, njengokulima nokunye, uma kumenyezalwe ukuthi: "uSibanibani kasekho." (Beka amanye amasiko lapho kuthiwa "Amasiko enziwa kufiwe".)

Ukukhula (Ukuthomba). Beka amasiko aphanthelela kubafana namantombazane.

Isivivane. Kulisiko ukuba uma umuntu edlula esivivane ni aphonse intwana (kungaba yitshana, noma igabajana, noma uthana-nje). Isivivane kucatshangwa ukuthi kungaba yithuna lomuntu omkhulu owafela lapho Kungathi ukuphonsa intwana kungukumhlonipha. Kuthiwake kuba yinhlahla nalapha umuntu eya khona uma enze njalo.

Ukukhehla. Kulisiko ukukhehla isicoco (ungiyane) noma inhloko.—Funda lapho kubalwe ngezintombi namadoda.

Izibuko. Lomkuḡa wenzeka eḡusuku ezinsizweni nakuḡafana esebekhulile. Kulisikoke ukuba umfana noma insizwa iyogeza ngovivi uma kanti isebenzise isifazane iphupha, yathi iphaphama yasilimele. KwaZulu umuntu wayegeza noma eḡanda kanjani amanzi eḡusika. Izinsizwa zivama ukuthi, uma kwenzeke lokho: “Ngishaywe ngamanzi wethu ḡo!”

Ukugweḡa. Kulisiko lemvelo yakithi ukugweḡa izingane zaḡafana nezamantombazane. Ingane igwetshwa isencane noma isikhulakhulile uma isigweḡo singaphelile. Kuthiwa: Isigweḡo kuligazi elithile, okuthi uma ingane ingagwetshwanga, liyibangele “uḡufeḡe.” Ingane enesigweḡo (isiphehlane) ibonakala ngokuhlala ishuka lokhu kwayo kwangaphambili. Neyentombazane ivama ukunwaya ngaphambili. Enye ihlala yenwaya ngemuva. Lokhoke kusuke kukhomba sona isiphehlane (isigweḡo). Ukuphehla ingane kwenziwa ngothi lomuzi. Iphehlwa kophe igazi libe ngama-hlule aze esabe omunye umuntu. Khona kusobala ukuthi lokho kwakusiza kakhulu. Njengoba sekwayekwa, sibona izingane sezonakele kabi kabi.

Ukweshwama. Kulisiko ukuba kweshwanywe ngokudla udoloqina lapho sekuzodliwa ummbila omusha, noma yini entsha edliwa sekwethwese ihloḡo. Udoloqina ngumuthi owenziwa isichoncwana uphekwe, kanye namagevana ommbila omusha, namaselwana, kuḡabe kuḡe-nje! ḡafikeke aḡantu ḡagcoboze ngezandla, ḡashaye emadolweni, ḡethi: “Doloqina! Doloqina!” Kuthi osenze njalo, athi ukuluma iselwana, noma amfimfithe amazelana aphekwe nalokho. ḡesekuba

AMASIKO EMVELO.

useshwemeke njalo. Emva kwalokho usengakudla konke okusha.

Amawele. Kwakulisiko lakithi ukuba enye ingane igingiswe itshe uma zizelwe zingamawele (amaphahla). Ukugingiswa itshe (igade) kusho ukuba ibulawe. Bekuvama ukubulawa ezelwe mva. Bekungathi uma ziyekwe zaphila zombili, kufa uyise, noma unina.

Ukuphendukezela Izidwaba. Kulisiko lakithi ukuthi uma amadoda eyempini, abafazi baphendukezele izidwaba. Kuthiwa kunethonya lokuba izitha zibaleke. Kanjalo futhi kuyenziwa (kwezinye izindawo) lokho uma kuphume inqina, ukuze kubulawe izinyamazane. Futhike kuyekwe ukusinda ezindlini.

Ukulunywa Yinkala. Kuthiwa uma umuntu elunywe yinkala (inkalankala) angawadli amasi, funa aphenduke intombazane, noma intombazane iphenduke umfana. Kushiwo angawadli ngalelolanga.

INGwazi ngumuntu owagwaza abantu empini. Ingwazi kayiwadli amasi asengwe enkomeni enenkonnyane engakaphumi izimpondo.

Kanjalo futhi owesifazane ofelwe yingane kawadli amasi engakalungiswa. Ukulungiswa phela ukuba kuphele isikhathi sokuzila kwakhe.

Ukugeza. Kulisiko lesizwe ukuba owesifazane angawadli amasi uma enenyanga, egezile; futhike angahambi emasimini ezintanga nezindluvu, funa zibole. Kumelwe futhi ukuba indoda yakhe ingamsebenzisi uma enjalo, kuze kwedhule inyanga. Lokhu kubizwa ngokuthi futhi ifindo.

Ifindo lotshani. Kulisiko, kungumkhuba, ukuba umuntu ashiye enze ifindo lapho ebonele inyoni ezaleleyo, nalapho elahlekelwe yinto yakhe khona. Kuyincwadi yokubona leyo ndawo.

UkwEmbula. Kulisiko lemvelo ukuba insizwa (noma izinsizwa) ithi entombini (noma ihlangana nayo endleleni): "Ake wembule mntanethu!" Bala, yembule intombi yembule izinqe, noma isisu namabele. Futhike kwakungasho lutho lokho. Nensizwa ibingabi namcabango wakuthini. Ngisho izintombi zifike emzini othile, bezembulwa phakathi kwa bantu abaningi-nje. Ngisho kungekho zinsizwa, bazembulise-nje nabesifazane. Noma izintombi zodwa zihlangana endleleni, bezembulana-nje.

Ukuqoma. Lapha ngisho ukuqoma endleleni, okuthiwa ukushaya inyoka endleleni. Bekulisiko elivamileyo ukuthi uma izinsizwa, noma izintombi zodwana-nje, zithi uma zihlangana endleleni: "Ake nishaye inyoka bantanethu!" Kuthi: Ake nisho ukuthi uma naniqoma, naniqoma ubani lapha phakathi kwethu. Bala seziqoma njalo. Konke lokho, kakusho lutho. Nensizwa kayinakusizakala ukuthi leyontombi isiyiqomile ngempela.

UkuBula. Beka "Izangoma," iSifundo 12, ikhasi 54.

UkuLobola. Kulisiko lesizwe ukulobola. Beka kukho ukukhehla kwezintombi ngesimemezelo seNkosi. KwaZulu, ukulobola kwakwehlukene nalokhu okubuye kwafika nabaseSilungwini, lapho kubizwa khona "ingquthu." Futhike manje sekwanqunywa ubuningi bezinkomo okufanele balotsholelwe ngazo oyise bezintombi.

Ngithi kuyinto enhle ukuḅa unina wentombi anikwe ingquthu, ngoḅa kukhombisa ukuḅonga ngokondla kwakhe umntanakhe.

Isifo ezweni. Kulisiko lakithi ukuḅa nxa kuvele isifo ezweni kakhulu umkhuhlane isimungumungwana, kuyogqitshwa izingane esihlabathini, zivele ngamakhandla, zibuye zikishwe kodwa. Okunye yilokhu okuthiwa uNomdede, lapho amantombazane eluse izinkomo ebince amabeshu, ebina ezintabeni—ukubina ukuhlabelela nokukhuluma onke amanyala. Ngomthetho, kabayi abesilisa ukuzwa konke lokho. Ngisho esefike emakhaya nezinkomo, abesilisa babevama ukuvimba izindlebe ukuzwa lokho. Ngumuntu oyisonakali owesilisa ohambela amantombazane elusile, ekhuluma egcwaneke kabikabi.

UkuCimela. Kulisiko ukuḅa intombi ihambele izihlobo zayo lapho isizakugcagca, ukuḅa icele okuthile nokuthile. Lomkhuba uthiwa ngukucimela.

UkuPhukula. Leli isiko lenziwa lapho kuzakubakhona uNomdede, ukwelusa kwezintombi. Kusuka amantombazane athile aye ezihlotsheni zawo, noma kumuphi-nje umuzi. Ingene intombazane endlini ithule-nje noma beyibingelela, ikhiphe umloma ubengaka ujojo. Besekuḅonakalake njalo ukuḅa izocela ukudla kokugaya utshwala bukaNomdede, uNomkhubulwana. Bayinike ihambeke.

UNomkhubulwana wayaziwa ngokuthi yinkosazana, inkosazana yasezulwini. Kayiqondakali kahle indaba yakhe. Kungathi uNomdede lo wayenziwa ngesimeme-

zelo sakhe. Ukuvela kwakhe, sengathi bekuthi kungezelelwe, afike kowesifazane obeletheyo, amtshela, ayaleze kuye konke lokho. Besekuthi lapho ephumayo endlini aphume nyovane, futhi atshela lowo wesifazane ukuba angambeki ephuma. Kuthiwa okunye ubeyaleza ukuba kuyolinywa insimu yakhe entabeni endaweni esehlane-nje, ilinywe ingaze yahlakulwa futhi. Kodwa ikhule kahle, ikhahlele ithele. Kepha ingavunwa iyekwenje. Ngalomkhuba, uNomkhubulwana, wayeqonde ukuba kucelwe imvula.

UZagiga, uZagige, ukufa okwakuvame ukumila izingane ezintanyeni, kube yisigaxa. Bekwelashwa ngokuba ingane iye emhlomeni isiduli esinembobo, yenze udakana ngenhlabathi yaso iyininde khona entanyeni, ibisimemeza ithi: "Zagiga Zagiga, ngiyeke." Besekunyamalala njalo khona kulezonsuku!

UkuKlak'a. Kulisiko lesizwe ukuba zonke izingane ziklaklwe ezindlebeni lapho zithi ukuqina (about 10 years old). Kuthiwa uma zingakwenzi lokho, kazizwa. Kungase kube liqiniso njengoba umuntu ebona izingane ezingezwa kangaka namhla. Kazisaklakli phela. Lomkhuba unjengokugweba. Nakho sekwayekwa kwezinye izindawo.

UkuQakaqa. Lelisiko ngelamaNhlenga, amaNhlwenga. Kungathi kulisiko lawo elinjengokuklakla, noku-dwengula emaBaceni namaXhoza. Elokugweba linjengokusoka kubeSuthu, namaJuda, namaSulumane, namanye amaXhosa.

UkuNquma umunwe. Kulisiko labasemaBomvini ukunquma umunwe omncane, ucikicane wesobunxele. Bathi uma kungenziwe lokho ingane yakhona ingabuya entabeni izobosha ekhaya, ngisho umuntu esekhulile. Kuthiwa nalabo esebengamakholwa, bayelashwa nge-ndlela ethile, ngoBa phela bona kabasawunqumi umunwe.

UkuPhawula. Kulisiko (noma incwadi) lesizwe ukusika amankonyane ezindlebeni. Kuthiwa kwenzelwa ukuba angakhali, bathi ufokothi. Kuqala bekungenzelwa nokuthi umuntu ukwenza ngoBa ebeka incwadi yakhe, kodwa ukukhipha lokho okukhalisa inkonyane. Kodwake izimvu nezimbuzi bezenziwa uphawu lokuzahlukanisa nezabanye.

UkuHlamba, ukuGeza. Kulisiko lezwe lonke ukuhlamba uBuso ekuvukeni kwaBantu ekuseni, nokuhlala begeze imizimba ngesikhathi esithile. KwaZulu ibishaywa ingane eyojwayela ukudla ingahlambile—kangikhulumi ngomdala, ugile imikhuba-nje nempela.

UkuHlanza ngomuthi. Kulisiko noma elavela ezinyanjeni ukuhlanza ngomuthi ukuba umuntu akhiphe inyongo, noma ukufa okuthile okumgulisayo, njengokusho kwenyanga. Beka "Izinyanga," iSifundo 13, ikhasi 60.

UkuLumeka kulisiko elenziwa lapho umuntu elimele ngengozi eyenze ithubuyela emzimbeni, noma iphuphusi ekhanda. Kucisho kube njengokuhlabela. Ukulumeka kwenziwa ngophondwana olunembotshana. Umuntu uyagcathwa izinhlangu, beseke lololuphonjwana lungxinwa ngomlomo walo kuzo lezozinhlangu ukuze olumekayo amunce (amunye) igazi elibi ngembotshana encane yophondo. Kuthi elususa besekugcwele kulo amahlule negazi elibi. Lelogazi phela liphuma endaweni elimele.

UkuGana nókuganwa. Beka amakhasi 31-34.—
Kulisiko lezizwe zonke.

UkuFa. Beka amakhasi 44-50.

UkuShunqisa, ukuthunqisa. Lelisiko lenzelwa izinto eziningi. Kushunqiselwa ama-bele, nezulu, nezinkomo, nani nani, njengokuswelekele lokho. Nanjengemithi eyenzelwa lokho. Ama-bele avama ukuthunqisilewa ngonyenye. Izulu, ngohlamvuhloshana.

UkuChela. Lelisiko futhi lenzelwa izifo ezithile. Beka kuzo "Izinyanga."

UkuHlobonga, ukubanjwa kwezinyoni ebusuku. Kwakungumkhuba, isiko, ukuba abantu bahambe ebusuku, kuhwelela, bayobamba izinyoni emihlangeni, lapho zilala khona; bazifumane sezilele, bazi-bambe seziphuphutheka-nje, ezinye zindlele zihlale nasemakhanda afo. Yiwo lomkhuba owawuthiwa ukuhlobonga. Mhlawumbe kwashiwo lokho kuthathelwa kuwo umkhuba wokuhlobonga, ngo-ba izintombi zazihamba ebusuku lapho ziyakuhlobonga.

Uku-bulala umthini. Kuthiwa: uma umuntu ebulele umthini, ubengangeni ekhaya. Ubememeza esekude, athi: "Ngeza nomkhuba ekhaya na?" Besebeqondake ekhaya ukuba ubulele umthini. Bafune imithi (izintelezi), baphume bayomhlangabeza, bamchele, bethi: "Weza nomkhuba ekhaya na?" Yenake, aphen-dule athi: "Ngiza nawo!" Enza lokho njalo ehamba eqonde khona ekhaya. Kungathi, ubelale entabeni ngosuku awubulele ngalo! Kungathi, kwakufana nesiyiko ukubulala isilwane esihlala emanzini. Isithunzi somthini sasifana nesesambane, nesangci, nengangakazana, neqaqa.

Unongqanga. Kulisiko lesizwe ukuba umuntu angamlingisi unongqanga, inkankane, funa abenamathumba; futhi kadliwa. Bekwenzeka impela ukuba izingane zimilwe ngamathumba uma zibone unongqanga endiza ekhala ethi Hha-hha-hha, Hha-hha-hha, besezithi: “Wongiphathela udengezana! Wongiphathela udengezana!” Ngezinsukwana-nje kwethukwe ingane isintangaza. “Yini?” . “Ngikhwelwe yithumba.” Besezisho ezinye, zithi: “Yindaba yakhe, ubelingisa unongqanga kuthangi!”

UNwabu. Kulisiko ukuthi unwabu kalushaywa, yidlozi. Ziningana izilwanyana ebekuthiwa kazingabulawa, ngoba ngamadlozi, njengenyoni umvemve. Kodwa ngawo, kubuye kuthiwe kufa amankonyane. Kanjalo nesikhombazane, nezinye.

UThekwane kashaywa, kadliwa. Uma ebulewe, kungasha izindlu.

IKati. Uma uklwejwe likati, ungawadli amasi. Beka “Inkala.”

ISIFUNDO 18.

IZIGAMEKO.

Izigameko yilokho okuthi uma kwenzeka besekuthiwa umuntu uzakuvelelwa yinto ethile, enhle noma embi. Ngempela, lapha ngenhla, uthekwane nekati kufanele kubephakati kwezigameko.

Amagundane, amagundwane. Uma izimpahla zensizwa zidliwa ngamagundane, kuyisigameko sokuthi izakuqonywa, noma izakubalekelwa yintombi ethile. Futhike uma umuntu ehlangana nalo endleleni, kakhulu imbiba, usuke ezakubanenhlahla lapho eya khona—kungase kube kuhlatshiwe phambili.

Ukuwa kwenduku. Uma induku yomuntu iwa ehamba, kusho inhlahla lapho eya khona—angase afice utshwala bungamachibi. Ensizweni eqomisayo, kungase kube izakuyithatha leyontombi, kukho amacansi azakulalaze. Phela izigameko kazifani kuBobonke.

Ukugqashukelwa umutsha kuyisigameko senhlahla impela: kungase kuthi lapho uya khona ufumane ukudla kuziphihli, ulale—sibomvu.

Izintaka—umhlambi. Uma kuthe umuntu ehamba wabona umhlambi wezintaka undiza, uhamba uthi wathalala-wathalala, kuyinhlahla.

Izindlebe. Bathi ukulunywa yindlebe yesokudla kuthi uphethwe ngabantu abakuthandayo, kakhulu izihlobo zakho, noma abomuzi wakho, noma abakini.

Eyobunxele ikubikela ukuthi izitha zakho zikhuluma kabi ngawe.

Ukudikiza kwamehlo. Lokhu kuyisigameko semi-biko emihle nemibi. Elangakwesokudla lithi uzakubona isihlobo sakho, kakhulu ekade wasigcina. Elobunxele lithi kungase kufike imibiko yokuthi kushone isihlobo sakho.

Ukulunywa yisisu kuyisigameko esibika okuningana, kakhulu okubi. Kwabanye sibika isifo. Kumfazi singam-bikela ukufa kwendoda yakhe, kumbe kwomntanakhe : futhike kwaBesifazane kubika inyanga—ukugeza, ukuqaka, ifindo.

Ukufutha kwamazinyo kusho umkhuhlane.

Ukuthimula. Uma uthimule kanye noma kabili noma kathathu, kusho ukuphila kahle. Kodwa okungaphezu kwalokho kusho umkhuhlane. Kungase kube usukungene khona ngalelolanga.

Ukuhilwa ngamathe kuthi bakhona abakuphetheyo, kathisimbe kungabe kukhona obukucabanga ngaso lesosikhathi. Kanjalo futhi nokuxhwelwa—ukuhilwa—udla.

Ukulunywa zinyawo. Kowesifazane, kumbikela ukugeza. Indoda kuyibikela uhambo ebingalucabangi. Enganeni kuthi bakhona abakhuluma ngayo.

Ukuphupha. Lesisigameko siya ngaleyonto oyiphuphile. Inyama ibika ukugula, nokufa, kakhulu ezihlotsheni zakho. Ukuphupha umuntu efile, kuthi uphilile. Uma ekhuluphele, kungase kube uyagula noma ufile. Kuninginingi ukuphupha.

Ukuqhuzuka kusho inhlahla.

Umungula (umongulo, umengulo). Kuyisigameko sokuthi “Bayakulumeka abakini, abaphansi (amadlozi).” Kuyimpilo enhle, kakhulu uma umuntu kade egula kakhulu: kungabe useyakuphila impela.

Ukhezo. Uma uthi usadla lwawa, salusuyeka ukudla. Izinsizwa zithi yisisila. Kungase kube iqomile nentombi ebiyeshela.

Uthekwane. Kuyisigameko somhlola impela. Ungase ushe nomuzi. Kushiwo uma engena ekhaya, ahlale naphezu kwendlu noma esibayeni. Kungase kuyobulwa bo!

Umkholwane. Yiso esinjalo. Yisiphoso.

Isikhova. Njengothekwane, kuyisigameko esibi uma isikhova sihlala ekhaya, kakhulu phezu kwezindlu. Ngumhlolo lowo. “Bafana, thathani izinduku niyokuzwa!”—ungezwa sebesho njalo, bethi phela akuyiwe ezangomeni.

Ukuthimula. Uma umuntu ephuma uthimula, ngaphandle kokuthimula kusho umkhuhlane; uthimula ngamafinyilana angamanzana aphuma ekhaleni athi nto nto!

Uchakide. Kuyisigameko sesisila uma uyakuzingela, kanti wambona esenqamula indlela yakho. Kungase kube kunele ukukubona kwaphisha njalo khona kwansondo. Kawusaphindanga wayishaya inyamazane. Dela futhi ingabe ubuyoqomisa!

Umvemve. Lenyoni ibika ukuthi bakhona abazakufika, kakhulu uma ikhale ekuseni. Bathi ithi: "Sani-bona!" Ibuye ithi: "Bangaki?" Ibisithi futhi: "Babili?" Ithi: "Bathathu!" Beka futhi "Amasiko" ngawo. Kayidliwa ngabasha, kuphela izalukazi namaxhegu. Komusha ibanga izimvu—izimvi—ekhanda.

Izinduna. Kumfana nentombazane kukhomba ukuthi kakusekude asebenzise isalukazi kusihlwa. Nentombazane isingase yethuke kubomvu izimbiza ekhaya! (Kusho phela bekhulile, bethombile.) Ensizweni kungase kube lizakudumela ngakuyo lapho iqomisa khona.

Isoka nentombi yalo. Kuyisigameko esibi uma insizwa iphupha isebenzisa intombi yayo. Ingase izwe kusasa lokhu ukuthi isiqome kwaShiyengendlule. Bathi lokho kubi-nje nakumnumzane ukuphupha esebenzisa inkosikazi.

Ukusebenzisa isalukazi. Lesisigameko senzeka kubafana kuphela mhla kuthiwa kabakhiphe izinkomo ebusuku kusho abaphansi. Beka "Ukukhula kwabafana." Kusobala ukuthi lelisiko lesigameko abantu balinikwa nguMvelinqangi, ngoBa kwaZulu umfana oganiweyo ubeganwa-nje engaqondi nokuthi kuhanjwa ngayiphi indlela, beseke ehletshelwa yizalukazi ukuthi kuhanjiswa ngale.

Amawele. Ngokwakithi sibi lesisigameko; bathi sithi ukhona ozakufa kubazali bawo. Kanjaloke, leyo-ngozi iphanjukiwa ngoBa kugingiswa elinye igade, kuthiwe ibulawe ngenye ingane.

Izinsingizi, izingududu. Uma izinsingizi zikhala, kusho ukuthi lizakuphendula izulu. Lingeshone nempela lingakhuphule: kokunye line khona ngalelolanga.

Amathendele uma ekhala akhomba lokho kwezinsingizi.

Izinswempe kunjalo nazo.

Ungqashi, ungqwashi, uwuye. Uma ekhala, kanti kade lina, lizakubalela.

Amatitiwoye. Uma ekhala ebusuku, abone umthakathi. Kunjalo futhi uma linezinkungu: thatha izinyawo bo!

Izinwele. Uma uhamba endaweni ethile, kusiphuzela izinwele, qaphela—zakusudukisa izinswelafoya bo! Mhlawumbe kukhona indlondlo, noma okuthile-nje okuqonde ukukwenzakalisa.

Isandla. Kuyisigameko sokuthi ikhona into ozakuyemukela.

Ukukhuluma. Uma kuthe wakhuluma kanye-kanye nomunye, kuthi ukhona ozakufika.

Ukuthelana. Kuyisiko nesigameko esihlola ukwalana uma abantu bethelana amanzi lapho behlamba. Kuhleke ukuba athi othelwe kuqala, abuye naye athelele omunye.

Iwa. Kuyisigameko sokuthi ingane ikhula kahle uma iphupha yehla kahle eweni ithi le, izithi caba phansi, ingalimali. Nomuntu omdala kuthiwa usuke esakhula uma enze njalo.

Ingqungqulu. Lenyoni iyisigameko esibi uma kuthe kwethukwa yayishaya amaphiko; kuse kwesatshwe impela kuthiwe: "Lizakonakala izwe." Lokho-ke kuthi kukhona umehlo ozakavela, njengempi. Bathi kwabanjalo ngeyakwaZulu kaCetshwayo naBelungu, nakuMandlakazi, nekaMbuyazwe.



Saqhamuka Isigameko Esibi.

Umkhulungwane. Umainja yenza umkhulungwane bathi ihlola izigameko ezinjengalezo zengqungqulu.

Umkhonya uthi ungakhala kusihlwa kube kuzakudabuka izinkomo imibele. Kuthiwa uzincela ebusuku.

Ukudla inhlava kuyisigameko sokuthi umuntu uzakukhuluphala—uma ethe lapho edla imfe wathuka esedla inhlava.

Umfula ugcwele. Lesisigameko, kowesifazane, sithi uzakukhulelwa: uma ekhulelwe, uzakubeletha. Kusho phela ewuphupha ugcwele, nentombi ingabasoba ingethuki isilapho!

Umlotha. Uma ingane yakwaβaniβani ifonwe ibuquza emlotheni kuthi unina uzakukhulelwa.

Ukuphimisa amathe. Uma uziphimisela ungaqondile, ngase uthole inyama, nokwenza kube ngeyomkhono, kakhulu uma ubuphimise isikhwehlela.

Ukuziluma. Kuthi ukhona okhuluma ngawe.

Ukucobeka. Kungase kube khona ozofika.

Ukozela emini kufana nokucobeka. Uma kodwa ulinde insimu qaphela kungabe kukhona izimfene nezinkawu ezikugemayo, zikulumba, ukuba wozele, zidle ukudla.

Ukubibidla. Uma ingane ibibidla, kuthi "abathakathi" sebeseduze. Kunjengoba isiyilokhu igewula umuntu ngezinsini. Kungcono uyinike intwana ense-telana ukuba ihlale iququda yona.

Ishongololo (isongololo). Lokhu kulisiko lokuthi izulu alise uma liyilokhu livimbe ngemvula. Liyashiswa, kuthiwe lapho selisha: "Lasha ishongololo! Kalise bo!" Lishiswa zingane: zishonjalo-nje, ziyamemeza.

Umβangaqhwa. Uma lenyoni ikhala, kuyenqenwa impela. Lingase liphendule kabi, likhithike nokukhithika.

Izinkomo. Uma kwethukwa kuβonwa izinkomo zisezela ngasendaweni ethile, kukhona ezikuzwayo—

—ngase kube yingonyama bo. Kokunye kube kukhona esezithe thele emasimini.

Izinja. Uma kwethukwe izinja seziphonseke endlini, zingene phansi kwa bantu, zikhwice nemisila, kukhona okukhona phandle: kungase kube yimfene. Uyigibeleke umthakathi, bandlephakathi! Kusihlwa phela.

Isiyingelezi. Kuyisigameko esaziwa kahle ukuthi isiyingelezi enyangeni, phezulu, sibika imvula.

Ukubeja. Uma kuthi lishona libe bomvu, bathi lizakusa uma phela kade linomvimbi (umvumbi). Kuyisigameko esidala (Mat. 16, 2).

Isilimela yisigameko sokuthi uyethwasa unyaka. Sivama ukubonakala phakathi kukaNhlabha noNhlangula.

Ukulimala kwento. Kuthiwa kuyinhlahla ukuba kulimale isitsha somnumzane, noma impahla yakhe. Kuthiwa kuqonde ukuphila okude kuye, ingozi ebiza-kumehlela iphambuke.

Ikhwelo (inkwelo) yisigameko sokuthi umuntu uthuse amadlozi endlini, uma ethuke esenza lokho. Ngokwesiko lakithi kalibethwa ikhwelo endlini.

Ukudondolozela. Kungaba umuntu ulokothe ukugwaza amakhosi, uma edondolozela ngenduku ehamba emathuneni awo—angamkhankanya amkhankathe kabi amadoda amadala embona: angathi: “Senzani lesiphoxwana, bandlephakathi!” Ngisho-ke njalo kuleliya lakwaZulu, kwaNoBamba.

Ibika. Lesisilwanyana esincane esilungana, siyisi-gameko sokuthi ukhona ozakumbona: kungase kube umuntu omkhulu impela.

Inhlava iyisigameko sokukutshela izinyosi, noma yini okuhle nokubi. Yona yenza kuwe njengoba nawe wenza kuye. Yona yaziwa ngokuthi ipha umuntu izinyosi. Bala-ke, uma uzimbe qede wayipha, yohleze ikupha: uma uyincishile, yokukubizela nendlondlo, nengwe, noma ikuthele engozini. Zigcwele lezizinyoni emahlanzeni kwaZulu.

Isangci (isingci) yinyamazane enjengochakide nge-sisila. Uma insizwa ihlangene naso, iyakuqomisa, ingabuya endleleni, ingafika ekhaya ebesiphuthuma izintelezi zayo. Kungase kube siphishile njalo, kakhulu uma sethuke kabi.

Ithwabi. Ithwabi liyisigamebo esibi uma lingene umuntu osegula kakhulu—kungabe inhlahla ebuye wahlala izinsuku.

Ukunuka. Uma kuthi uhamba, wezwa kunuka, qapha. Ngase kube nanso imamba. KwelaseSwazini kuthiwa “Qapha unгахilwa nguMdlebe”—ufe khona lapho.

Izinyosi. Kuyisigameko senhlahla ukuhlangana nomubu wezinyosi. Ingase iphumelele insizwa eyeshela ngapho. Kodwa kwaBanye, yisisila esibi!

Ngaphandle. Abaningi abazi ukuba kuyisigameko esinenhlahla, kakhulu uma insizwa kuthe iyoqomisa, yanqamana nonina eye ngaphandle. Sekungaba kayinadlozi ingayithethe leyontombi.

Ukuhlanekhezela ingubo. Kucisho kube yisigameko sezwe lonke ukuthi kuyinhlahla ukuba umuntu ethuke embethe ingubo yakhe ngaphandle.

Ubisi olubomvu. Uma kuthe lapho inkomo isengwa, kwaphuma ubisi olubomvu, kubonisa ukuthi idle ithambo lomuntu. Ngokwakithi luyachithwa, kokunye lusenge-lwe phansi, noma esikhunini esinomlilo. Kade kuvame kakhulu lokho, emva kwempi yaseSandlwane neyakwa-Mandlakazi. Bekuthike njalo isikhuni leso sijikijelwe ngaphandle kwomuzi.

Inyanga yethwasa. Uma kuthe inyanga ithi chasha-nje, wayibona owesifazane, angase abenenyanga, ageze.

Amabele. Uma owesifazane ethi esendle, ezwe kukloklozela emabeleni, ukuthi isikhala ingane ekhaya.

Isikhwishi sikanhloyile. Uma emzini kungena isikhwishi sikanhloyile, kusuke kuhlole ingozi—kungase kube kuzakusha nomuzi.

Inkunzi. Uma kuthe kuhleziwe-nje, kwethukwe inkunzi ibuya emini, kuyisigameko esibi njalo futhi: kungahlalwa ngovalo kulowomuzi.

ISIFUNDO 19.

AMAZWI EZAZI ZOKUKHULUMA.

Izwi lokuthi *isiga* noma *isaga*, ngolimi lwakithi, lisho isikhuzelo esivunywa zinsizwa kanye-kanye, lapho zithathela—zithathelela impi, noma zithathela zidlala, njengasemsindweni. Yilokhu abelungu abathi “*war cry.*”

Kodwa lokhu engiqonde ukukuchaza lapha, kungalinganiswa ngokuthi *Amazwi Ezazi Zokukhuluma*, noma amazwi adabuka kwabahlakaniphileyo.

Ukuba ngiwabize ngokuthi yiziga, ngikusho-nje ngoba sengibona sekuvama ezincwadini, nabanye abantu sebeze bakwejwayela. Lokhu khona kwehlukene impela nesiga.

Nankake amazwi ezazi zokukhuluma.

Ababuyisi baphambili. Lemfumbe yokukhuluma ithi uma uphikelela phambili ngenkani, kuyakuba buhlungu lapho ufike wehluleka, bakuhleke-ke ebebekululeka.

Ukubona kanye ku-ngukubona kabili. Kuthi uma usuke wavelwa yindaba xwaya ukuba ingabuye ikuvelele.

Umvundla ziyakuwunqanda phambili. Kufana xho nokuthi ababuyisi baphambili. Umvundla yinyamazane, okuthi ibalekile, ziye ziyiphendule izinja, bese beyibulala. Ngomuntu kusho ukuthi iyakuphela inkani lapho indaba isimehlule.

Isalakutshelwa sibona ngomopho. Kuthi umuntu owenqaba elulekwa, ephikelele phambili, wehlelwa yingozi.

UZenzile kakhalelwa, kukhalelwa uZumekile. Kuthi uma wehlelwa yingozi oyenze ngamaBomu, kawunakukhalelwa muntu, ngoBa Kayikuzumanga.

Umendo kawuthunyelwa gundane. Kuthi umuntu kakwazi okuyakumvelela esikhathini esizayo. Kulinganiswa ngokwenda, ngoBa intombi ingeke ilithume igundane liyoyibulela ukuthi iyakuhlala kanjani lapho iyogana khona. Lemfumbe yokukhuluma ivama ukushiwo sekukhalelwa owesifazane ohlezi kaBi lapho egane khona, ubezwe seBethi: "Wo, wahlupheka ntombi kadade! umendo kawuthunyelwa gundane."

Umendo kawubulelwa. Yikho lokho okushiwo ngegundane.

Kuhlonishwana kaBi. Kuthi mhloniphe umuntu noma emncane, mhlawumbe uyakuBamkulu aBuye akuhloniphe nawe. Kunjengoba umuntu esiza omunye kanti kosizwa yena ngomso, esizwa nguye loya.

Kulahlwana kaBi. Kunjengokuthi kuhlonishwana kaBi.

Intendele esuka mva ikholwa yizagila. Kuthi musa ukuhlalela ingozi lapho abanye bebaleka, funa ulimale. Kulinganiswa ngentendele—ithendele—ngoba elisuka muva lisinda kalukhuni, ngoBa lisuka sebeliqaphele bonke, kanti amanye asuke bengazelele, abaleka, asinda.

Kusinda eshoshayo. Kufana nokwentendele.

Kusinda ezakwaLuvalwana, ezakwaSibinjana ziyamuka. Kuyikho futhi. Kuthi umuntu ozenza isijakana, lapho kumenyezwa ingozi, uzakuficeka. Kuthi izinkomo zabantu abanovalo, abasheshe babaleke, ziyasinda; kanji abanenkani, abadelelayo, baficwa yimpi, izithathe ezalabo.

Umqambo weqili uphalele, umqungo weqili uphalele. Lokho kushiwo lapha umuntu oliqili ekhohlwe ukufihla izinto zakhe. Kuthi namhla liphambekile iqili—bazithathele abantu ngalelolanga.

Uchakide uhlolile, imamba yelukile. Kushiwo lapho izingane ziganga ekhaya kungekho muntu. Kuthathelwa kuchakide okuthiwa wayenza imikhuba yokugcwaneka endulo, lapho ebeke emakhaya kuhanjiwe. Phela kuthiwa yena wayebeka nemizi yezimamba, neyamazimu, neyenzalukazi—agange asho, eyedwa.

Abasiki bebunda. Endulo kwakusikwa ibunda. Endaweni ethile, esikhaleni, babehlangana khona, baxoxe izindaba: kuthi befika emakhaya, bazixoxe. Uma-ke bebuzwa ukuthi bazizwe ngobani, bese bethi “sizwe ngabasiki bebunda.” Kuthatheke lokho kwaba yindlela yokuba umuntu afihle igama lomuntu ayizwe ngaye indaba, bese kuthi uma ebuzwa athi: “Ngizwe ngabasiki bebunda.” Sekwabanjalo kuze kube namhla.

Udwendwe lwabasha luyaphindana, kalunjengolwezalukazi luya phambili. Kuthi uma wenza into enhle noma embi, kumuntu omusha njengawe, naye angabuye akwenzele, aziphindisele, kodwa isalukazi singeke senze lutho.

Imikhombe iyenanana. Yikho lokho kwodwendwe.

Indlu yegagu iyanetha. Kuthi umuntu angakhuluma lokhu nalokhu, kodwa kungafezeki njengamazwi akhe.

Inyanga kayizelaphi. Ngokwendlu yegagu. Kulinganiswa ngenyanga, ngoba ungayizwa isho imithi yayo sengathi kakukho sifo esiyehlulayo, kanti siyakuyithatha phezulu.

Umfundisi kamzali umfundisi. Kusafana konke lokho. Kushiwo ngoba umfundisi angasho lokhu nalokhu, kanti uzakwehlulwa zingane zakhe, ingani ubethethisa abanye ngezabo.

Ubucubu obuhle buhamba ngabubili. Ubucubu, ubucwibi, zinyonyana ezincane, cisho kube ngamantiyane—amamfiyane. Sengathi kulinganiswa ngawo ngoba ayabekana njalo. Kusho ukusizana kwabantu uma bebabili.

Ikhiwane elihle ligwala izimpethu. Kuthi umuntu omuhle kabimuhle nangaphakahti njengobuhle obungaphandle. Nempela kuvamile ukuba kuthi uma umuntu enze into ethile embi, besebethi abantu. "Hawu, wazidumaza-ke ubani, emhle kangaka!"

Hayingangamlomo. Beka "Indlu yegagu iyanetha."

Umbeki wenkosi kakhuli nayo. Kungukuthi lapho inkosi isibusa, iyamkhohlwa owayilungiselayo, kayimphakamisi.

Umlungisi uzithela isisila. Kuvamile ukuba umuntu owenze okuhle abenesisila.

Akulahlwa mbeleko ngokufelwa. Kuthi ungalahli ithemba ngoba uhluphekile namhla. Kolunga ngomso.

Intemba (ithemba) kayibulali. Kuyenzeka ukuba umuntu ethembe into ethile angayitholi. Pho-ke kafi ngalokho. Kusho lokho-ke.

Ukufa kakunangagu (kakunagagu). Kuthi ngisho neqhalaqhala elinjani, liyakufa-nje, ngoḡa ukufa kungeke kuliyeke ngobuqhalaqhala ḡalo.

Ukufa kudla fumka kudle silaza. Kuthi ukufa kubulala abadala nezingane. (Silaza=omdala. Fumuka=ingane).

Igadidinile. Kusho umuntu esahlulekile enkanini akade eyiphikile. Kusho esekhexile-nje, engasaphendululutho.

Aphelile amankemfu. Yikho lokho "Igadidinile."

Akuntaba ingenaliba. Kusho ngoḡa umuntu ufela nakuyiphi indawo. Kuthiwa futhi kakummango ongenaliba.

Ukufa komuntu kusezizweni. Yikho lokho.

Amathe abuyele kwasifuba. Ukithi "Aphelile amankemfu," noma "igadidinile."

Wogawula ubeka. Kuthi hlala ubeka. Xwaya. Kusuka ngokugawula ngoḡa kuyenzeka ukuba umuntu alibale ukugawula, kanti umuthi uzakuwela kuye; kanjalo-ke kushiwo kumuntu ngengozi okungathi izakumehlela.

Iqhina liphuma embizeni. Kusho ukuphunyuka engozini, njengenyamazane, iphuma sebeyikakile. Phela kulinganiswa ngeqhina ngoḡa yinyamazane evuka qede

ixhume iye phezulu, iphume phakathi kwa bantu sebeyi-kakile, bese bethi “Hhawu, liyasinda na? Besesiliphekile.”

Inxiwa likaHha kalakhiwa. Kuthi kakube kusa-siza lutho ukuthi hha, uma indaba isiyonakele.

Umendo ngumkhumlansika. Insika yinto eqinileyo, ephasileyo, kodwa uma isikhumukile kakusaphase lutho. Lelizwi lisho ukuthi ukugana kumlahlisa konke umuntu, kakhulu intombi.

Umhlabathi kawunoni. Kushiwo ngoba nabakhulu, nezicebi, namakhosi, nabahle balahlwa kuwo, kodwa kawunoni. Ungase ubezwe abantu bethi: “Hawu, ubani kasekho—engangokuba engakaya! Impela umhlabathi kawunoni!”

Ubambo lwenkabi ukudliwa endlwaneni. Kushiwo ngento enkulu uma ithe thwe lapho kwedelelekile, njengentombi yenkosi ithathwe yinsizwana-nje.

Lithatha osemamo limphose emnyango. Kuthi noma uphakeme, ngase ube phansi ngomuso. Kusho idlozi phela.

Inxeba lendoda kalihlekwa. Kuthi ungamhleki omunye, funa akuhleke nawe ngomso. Ukuthi inxeba kusho ingozi, noma ukuhlupheka.

Ikhotha eyikhothayo. Kuthi yilowomuntu uthanda lowo naye amthandayo. Kulinganiswa ngenkomo ngoba iyikhotha eyithandayo.

Ingwe idla ngama-bala. Kuthi umuntu uthandeka kubantu ngokuzibonakalisa ngokuthile, njengoba ingwe

izibonakalisa ngamabala amahle. Ukuzigeza, nokwenza konke okuhle emzimbeni wakho nakubantu, yiwona amabala okuthandeka.

Iso liwela umfula ugcwele. Kuthi nento embi unge-thuk usuyibonile ngamehlo ngisho osekungafanele uyibeke.

Kakudliwa ngaso. Kuyenzeka ukuba umuntu abone ukudla ngamehlo, kepha angakudli ngawo, aze ahambe elambile; kanti ubeyakusutha ukuba ukubone qede iso lakudla—pho, kakudliwa ngeso.

Kudliwa kushiyelwana. Kuthi ukuguga kwenzela ithuba abasha ukuba badle nabo. Kuthi laba esebeguga, sebeshiyela abezayo.

“Thokolo themba, amathunzi ayewukela.” Kuthi musa ukukhathazeka sekuzakulunga. Kusho into isizakuphela, Kusho njengoba umuntu esebenza, kepha esezakuqeda ahole.

Ukuzala ukuzilungelela. Kushiwo nxa umuntu esesizwa yizingane ezizalwa nguye, kanti kade ehlupheka, engakabinangane.

Ukuzala ukwanda ngamazwani. Yikho lokho.

Kubanjwa eshoshayo. Kungukuthi umuntu kabaleke uma esezwe ingozi, funa imfice.

Elisina mva liyabukwa. Kuthi kuvamile ukuba kubatshazwe umuntu owenze muva umsebenzi, kube sengathi uye owenze kahle. Kuthi elisina muva ithimba —isigaba esisina emthimbeni.

Idlozi liyabekelwa. Kuthi baleka lapho ubona ingozi, musa ukuthi uNkulunkulu (idlozi) uzakukwelekelela uhlezi-nje (*God helps those who help themselves*).

Inyathi ibuzwa kwa**baphambili**. Lemfumbe ithi: kuhle umuntu ongayaziyo into ayibuze kwa**bayaziyo**. Kuqonda ukuthi noma yini woyibuza kwa**bayaziyo**, ngoba kokunye ungehlelwa yingozi uma uphike ngekhandalako.

Indlela ibuzwa kwa**baphambili**. Kusho khona lokho futhi.

Ungibambezele inyathi ngophondo. Kuthi musa akungibambelela ngize ngificwe yingozi.

Unyawo kalunampumulo. Kuthi ungasho ukuthi kukhona lapho ungayikufika khona. Yisilulekô sokuthi phatha kahle bonke abantu noma ungabazi, ngoba wokwethuka usufika ezweni labo.

Ukuhamba kuzala induna. Lemfumbe ithi ukuhamba kuyakukuphosa nalapho ubungacabangi khona. Kuyikho lokho ukuba kuthiwe unyawo kalunampumulo.

Zinobusi. Kusho lapho umuntu ebona kubuthana khona abantu, kanti mhlawumbe kukhona utshwala, noma ukudla okuthile-nje. Kuthi zinobusi izinyosi, zinoju.

Soyicela ivuthiwe. Kunjengokuthi umvundla ziyakuwunqanda phambili. Kuthi kothi uma usuvelelwa yingozi bese sithi-ke thina sasikutshela.

Umlomo yishoba lokuziphungela. Kuthi umuntu uzivikela ngomlomo. Kushiwo ngoba umuntu uzikhulumela ngawo kukho konke, azisindise ngawo nasecaleni.

Umlomo yisihlangu sokuzivikela. Kusho khona lokho.

Ulimi yihlamvu lokuziphunga. Kuseyikho lokho kwomlomo.

Zinqunywa amakhanda ziyekwe. Kuthi sithula sizazi izindaba.

Kuyekwa kuBonwa. Kuyikho ukuthi zinqunywa amakhanda ziyekwe.

Kwehlukana inhloko nesihlanti. Kusho ukunqamuka kwendaba ekade ibekiwe.

Sobohla Manyosi. Kuthi ungaziqhenyi ngoba namhla usuthi: uyakulamba ngomuso. Kulinganiswa ngoManyosi wasemaMbatheni, ngoba isisu sakhe sasisikhulu sengathi kasiyikubohla.

Amandla esambane. Kuthi ngisebenzela ize. Kusho ngoba isambane sihambe simba-nje sishiya, kube sobalake ukuthi sona sisebenzela ize.

Ukusebenzela ihashi elifileyo. Kufana nakho ukuthi ngamandla esambane. NamaNgisi asho njalo.

Zibanjwa zimaphuphu. Kuthi yenze into isathambile, noma isalele, funa ikwehlule lapho isinamandla. Ukuthi zimaphuphu kusho izinyoni, ngoba kulula ukuyibamba inyoni ingakandizi.

Umthente uhlaḅa usamila. Kuthi sebenza uqinise usenamandla. Kuvama ukushiwo ensizweni ukuthi kuhle iqomise isentsha, funa ingaḅe isaqonywa.

Kwamama ngalahlwa. Kushiwo le, emajukujukwini, lapho kungathi intombi eyagana khona unina—umame—wayo wayilahla.

KwaGoqanyawo. Kushiwo elibeni, lapho phela umuntu elahlwa egoqwe amadolo.

Ukuphana kungukuziḁumisa. Kusho ngoba ophayo udunyiswa ngakho.

Ukupha(na) kungukuziphakela. Kushiwo ngoba uma uphe umuntu naye uyakukuphakela wena ngomuso, eḅonga lokho owakwenza kuye. Kuthiwake wena uya- ziphakela ngoba nalowo okuphayo, ukupha ngoba eḅonga okwenziwa kuye.

Isihlahla kasoniwa. Kuthi ungamoni umuntu oku- sizayo ngoba unjengesihlahla ophumula kuso uhamba izwe libalele—kuthiwa kasoniwa. Kungukuthi musa ukungcolisa phansi kwaso lapho usuhamba, kanti kade uphumule kuso, ngoba ngomuso wobuye usikhumbule, kepha ufumane kukhona amanyala owawashiya phansi kwaso. Kanjalo, uma wona umuntu okusizayo, wuyakwesaba ukuya kuye ngomuso.

Inhlava iyabekelwa. Kuthi uma umuntu ekuphe into, kuhle nawe umkhumbule. Siyazi sonke ukuthi uma umuntu encishe inyoni—inhlava—kothi ngomuso imbizele inyoka, kanti ubethi isambizela izinyosi: iphindisa lokho ngoba wayincisha.

Akuntombi iyogana inyamazane. Kuthi noma intombi iziqhenya ngabantu, yoze igcine ngokugana yena umuntu, ngoba kayisoze yagana inyamazane. Ungase-ke uzwe insizwa ikhuzela ithi: “Wo! Yelele-ke! Zala abantu ziya ebantwini! Akukho ntombi iyogana inyamazane!”

Akukho sigxobo—akusiβonda—saguga namaxolo aso. Kuthi kayikho into eguga nobusha bayo; kuthi zonke izinto zithi ziguga beseziphendukile. Nayo lemfumbe, yisikhuzelo sezinsizwa. Ungase uyizwe ithi: “Wo, he, mntanethu! Hhakukho sigxobo saguga namaxolo aso!” Mhlawumbe-ke isho ezintombini ezisaziqhenya ngoba zisentsha, kanti yona isindala.

Akukho nkwali iphandela ezinye. Kuthi yilowo muntu uyazisebenzela. Inkwali yinyoni.

Imbila yaswela umsila ngokuyalezela. Kuthi zenzele wena umsebenzi wakho, musa ukubeka abanye: nabo bazenzela eyabo. Uma ungawenzi umsebenzi wakho, wuzakwethuka ususele.

Kushiwo ngembila, inyamazanyana yasematsheni engangonogwaja, okuthiwa yona yaswela umsila-nje ngoba kayigijimanga ukuzithathela mhla uMvelinqangi ethi ezilwaneni kazihambe ziyolanda imisila. Yona yayaleza kwezinye izilwane ukuba zize ziyiphathele. Kasikho esayiphathelayo, yaze yaphela imisila—yikho-nje imbila ingenawo umsila.

Kakudlozi lingayi kwaβo. Kuthi amadlozi abeka aβohloβo lwakuβo. Kuthi umuntu kufanele amsize

owakubo, noma ebasiza nabanye. AmaNgisi athi "*Charity begins at home,*" okungukuthi ukusiza kuqala ekhaya.

Kuphinda esimansumpa. Lemfumbe ithi kuphinda yona leyonto eyake yenzeka.

Iningi liyabona ububende. Kuthi abantu abaningi bayayona into noma indaba. Kushiwo ngoba kuba yilona ashokhulu, nalo ashokhuya.

Isikhuthali sidla ukukhuthala. Kuthi umuntu osebenzayo kakhulu ophekayo, ulibala ukugqigqizela nokudla, uyethuka sekuphelile, kanti yilokhu epha abanye.

Umpheki udla intuthu. Yikho lokhu okungenhla.

Inyanga yokwakha kayihlali endlini enhle. Kusho ngoba ilibala ukwakhela abanye, iphanga imali kuphela. Lokhu kuqale ukushiwo sekukhona aBelungu.

Abake babonana bobuye babonane. Kuliqiniso lokho. Umuntu angahlala nomunye, engamboni, kanti uzakubuye athi: "Konje unguhani wena? Sengathi ngake ngakubona." Kanti bala, bake babonana nininini.

Ukwanda kwaliwa umthakathi. Kushiwo ngoba ebulala abantu, kanti uma bebandile ngabe bakhona yonke indawo, kuthi noma umuntu ehamba yedwa, athi angahlupheka, sekushamuka omsizayo, ngoba baningi abantu. Lelizwi ngelokubonga nxa umuntu ethuka esesizwa ngumuntu obengambekile, kakhulu endaweni okungesiyo eyakubo.

Ngempela kuqonda ukwanda kwabalungileyo, okungathi uma kuvela isigcwelegcwele, bakulamulele.

Umvunisi ubuya nengqoḡe. Kuthi umuntu ohamba enza lokhu nalokhu, ugcina ngokuthola umvuzo omuhle noma omubi ngakho. Kuthathelwa kumuntu ohambe evunisa abanye kuvunwa, ngoba ubuya nengqotshana yombila. Kanjayoke, uma umuntu ebona abantu belwa, abesezama ukulamla, kokunye uthola ingozi khona lapho: sekuyiyoke njalo ingqoḡe.

Inhlambi ifela emanzini. Yikho lokho komvunisi.

Umzingeli ufelt ekuzingeleni. Yikho komvunisi.

Kayihlatshwa mvusi. Kuthi umuntu uyakudla-nje ukudla noma kungasetshenzwanga nguye. Kulinganiswa ngenyamazane, ngoba ivuswa ngomunye, kanti ihlatshwe ngomunye.

Isikhuni sibuya nomkhwezeli. Kuthi lapha, ungalinyazwa yinto eyenziwe nguwe. Kulinganiswa ngesikhuni



SiBuye Nomkhwezeli.

somlilo, okuthi umuntu esikhwezela eziko, sikhwebuke simshise. Kuyashiwo nangomuntu oqhubezela indafu yabanye phambili, kanti icala lizakubuya naye kanti yena ubethi ushushuzelela abanye.

Ladla indlovu—ibizela ladla indlovu. Kuqonda ukuthi umuntu kaqaphele, funa alinyazwe yinto esuka kude naye. Kulinganiswa ngendlovu, ngofa kuthiwa yayilele kudana-nje umuntu othile egawula. Kwaqhasha ibizela layishaya yafa. Kuthiwake kuhle umuntu aqaphele uma kulwa abantu, funa ashaywe yinduku; aqaphele noma kwenzeka yiphi-nje into, funa alimale.—Ibizela yibazelo, yizwibela.

Umuntu ubongwa efile. Kushiwo ngofa noma umuntu enze imisebenzi emihle kakhulu, kakuzwakali ukubongwa kwakhe, kodwa kukhulunywa kakhulu ngaye esengasekho.

Ofileyo ka banjelwa zwi. Kuthi noma umuntu ekhuluma okubuhlungu kuwe, mhlawumbe mhla kufe isihlobo sakhe, ungakunaki akukhulumile, ngofa wenziwa yinhliziyu ebuhlungu. Ukuthi ofileyo kusho ofelwe yisihlobo sakhe, noma ofileyo ngempela: kuthi-ke unga be usakunaka lokho ayekukhulumile ngofa kasekho, kasenakukuphendula, ngofa usefile.

Ofelweyo ka banjelwa izwi. Yikho lokho.

Wayithapha yangikhola. Kuthi sengiyabona impela!

Wase washo ngabona. Kuthi nami bengikubona lokho, bengikucabanga impela.

Imbuzi igudla indlu. Kushiwo ngomuntu edakiwe, esehamba ngendlu ehluleka ukuzihambela engabambelele ndawo.

Uyakubuya yedwa njengengufo kaZiyongo. Kuthi noma umuntu engakunakile okushiwo kuye, uyakukhumbula esehlu-

pheka, aqale ukuzisola, aphenduke. Kulinganiswa ngesenzo sasendulo sengubo kaZiyongo (noma uZinyongo) okwathi eyenekile, yathathwa yisikhwishi somoya. Yiyo leya! Wayixosha waze wabuya, wayeka. Yaye yashona ngale kwezintaba. Kuthe ntambama laphendula umoya, owayiphephula yaze yatheleka lapho yasuka khona. Abanye bathi kwakuyinyoni uZiyongo. Sengathi yindlwane yayo eyenziwa njalo ngumoya.

Uyadela uMakhasana owabona izinqama zakhe zikhahlelana. Kushiwo lapho kuliwa. Basho njalo abantu sebebukela kulwa abantu, noma izinkunzi, noma yini. Phela kungathi kwakukhona indoda, uMakhasana, efuye izimvu eziningi, ede ebukela kudubulana izinqama zakhe.

Induku ishaya imviki. Kuthi ungamedeleli umuntu noma emncane, ngoaba angase akulimaze ungazelele (njengoGoliath ebulawa nguDavide).

Isisu somhambi kasingakanani. Kuthi umuntu oyisihambi uyabonga, enele, noma ethola ukudlana okuncane. Lelizwi liphathwa kakhulu yizihambi lapho zikhuleka, zifike emzini.

Umlomo kaweyi. Kunjengokuthi isisu somhambi asingakanani.

Umlomo udla kuncane udle kukhulu. Kuseyikho ukuthi umlomo kaweyi.

Isithukuthuku senja siphela eboyeni. Kuthi noma umuntu ethukuthele, kakusizi lutho uma engenamandla. Kulinganiswa ngenja ngoaba iyisilwane esishaywa qede singabi namandla okuziphindisela. Usuke esethukuthele kabi

uma umuntu esho njalo: kusuke sekusweleke amandla kuphela alwe.

Ukubodla emswanini. Yizwi elithi noma' uthukuthele kakusasizi lutho ngoba kawusenakwenza lutho kulokho ebe kusweleke ukwenze. Kulinganiswa ngezinkomo, ngoba zibodla lapho kade kuhlinzelwa khona enye, kodwa kazisenakuyivusa.

Injalo iphuma edunjini. Kuthi okuhle noma okubi, okwenziwa yingane, kuvela kubazali bayo. Injalo phela yimbewu yesithelo, njengoba lapha kulinganiswa ngedumbe.

Uyadela umvi, wona wazibopha ngexhama, waBonakala. Yizwi lokukhuzela izinsizwa lapho zibone izintombi. Insi- zwa isuke iqonde ukuthi sengathi ngabe nayo inekhama lokuzibopha njengomuvi, ngoba sekuthi kayiqhume izibilini ngaleyontombi eyithandayo. Uyisilinganiso-ke umuvi ngoba unokhalo oluthe gamfu, sengathi uzibophe ngexhama isifo- ciya. Ungase uyizwe insizwa ithi: "Wo! Hhelele-ke! Mina mntanethu bo! Uyadela umuvi wona wazibopha nge- xhama, kwaBonakala!"

Ikhohlisana ihlomile. Kuthi ungamethembi umuntu ngoba angase akukhohlise ulimale wedwa. Kulinganiswa ngempi, ngoba kuthi lapho iphuma iyakulwa, kube yileyo nsizwa ikhulume nenye sengathi kayisoze yabaleka, kanti iyakubaleka iyishiye leyo ebithe iyakufela nayo empini.

Guga sithebe, kade wawudlela. Kuthi kasilutho noma umuntu egugile, ngoba kade wayedlela. Nalo lelizwi yisiga sokukhuzela izinsizwa, kakhulu uma zibona sezishalazelwa yizintombi ngenxa yobudala. Zithike kade zazidlela, ngoba nazo zake zaqonywa, zakusebenzisa konke okobusha. Kuli-

nganiswa ngesithebe, ngoba uma sesigugile kudlela ezisha, kodwa nesidala, siguga-nje, sake sadlela.

Kakusoka lingenasici. Kuthi noma umuntu emhle kangakanani, ikhona njalo indawana esolekayo.

Kakucala laswela izaBa. Kuthi umuntu ukusho lokhu nalokhu ecaleni, noma kusobala-nje ukuthi yena unecala.

Kakundlela ingayi ekhaya. Kuthi noma nguBani, ikhona into ethile ayiqondileyo ngokukhuluma kwakhe, njengoba yileyo ndlela iqonde emzini othile noma singawazi.

Kakukho qili lazikhotha emhlane. Kuthi kakho, umuntu owazi kwonke, njengoba nomuntu ehluleka ukuzikhotha emhlane.

Ibele lendlela kalivuthwa. Kuthi kuyinkathazo ukuhlala lapho kudlula khona abantu, njengasemnyango endlini; ngoba kuza kube kuyangene lowo, usuke. Kawunakuphumula khona. Kulinganiswa ngebele, njengoba uma indlela idabula ensimini, amaBele akuyo aze aphundleke engavuthiwe, ngenxa yokuthintwa ngabantu njalo bedlula.

Intendele iBindwe yisidwa. Kushiwo lapho umuntu esehlulwe ukukhuluma, kakhulu ecaleni, esethule-nje. Kulinganiswa ngesidwa, umthana odliwa ngamathendele. Kusobala ukuthi uvama ukuwaBinda, libiloze-libiloze, lize lime-nje.

Inkuku inqunywe umlomd. Kufana xho nokuthi ithendele libindwe yisidwa.

Insema isimi ngokhande. Kunjengokuthi intendele iBindwe yisidwa, noma inkuku inqunywe umlomo.

Iziduli zafasali. Kusho into eningi kakhulu, njengokudla emthimbeni, okudliwa kuze kusale, kudliwe yilabo abaseleyo.

Isiziŋa sizwiwa ngodondolo. Kufana nokuthi inyathi ibuzwa kwabaphambili. Kuthi kuyingozi ukungena esizibeni samanzi ungaluphethe udondolo, ukuba ugqulaze ngalo uzwe lapho kweyela khona. Lelizwi lithi futhi isiziŋa singenwa ngabasaziyo.

Inkomo isengwa ngoyaziyo. Ukuthi isiziŋa singenwa ngabasaziyo.

Wazithela kumalunda. Kuqonda ukuba uthathe uqakale umuntu ongamazi, kanti unolaka. Ukuqakala ngeSingsi ukuthi: *to approach a person whom you never saw before, especially to ask him something.*

Umuthi uphambel inyanga (yokwelapha). Kusho nxa ingozi isivela ngento umuntu ayenze ethi uyihlakaniphele. Kulinganiswa ngenyanga yona ifaka umuntu umuthi, kanti uzakuba yingozi umbulale, uyehlule inyanga isithi iyawuphengula.

Inonele phakathi njengendlazi. Kusho into ongaze uye-delele, akanti ilungile ngaphakathi. Kusho umuntu okungathi uyisithutha, kanti uhlakaniphe kabi. Kulinganiswa ngenyoni indlazi, okuthiwa inone kabi, kanti ibukeka sengathi yondile.

Ungcede uthume indlovu. Kuthi umuntu ungaze ume-delele kanti uhlakaniphe kunawe. Kuyafana futhi nalokhu okungenhla.

Uthando kalwehlulwa lutho. Kushiwo ngoβα uma umuntu ephikelele into ethile, ayithandayo, angazama amaqhinga amaningi ukuze ayithole. Nasebusuku angayifuna. —Kungathi ukusho lokhu kwafika nabelungu.

Kakukho muzi ungathunqi ntuthu. Kuti kakukho lapho kungeβe kusavela ukuxabana. Kulinganiswa ngentuthu ngoβα nempela ithunqa yonke imizi. Nalapho kungaphekwe lutho kakhulu, kuyaphekwa okuncane, iβe khona-ke intushwana. Kanjalo, nalapho kungaxatshanwa kakhulu, zikhona njalo izingxabanywana eziphelela phansi ekhaya.

Eyomndeni kayingenwa. Kuthi ukuxabana kwasekhaya kuyisifuba sakhona—kakufanele aziphose phakathi oseceleni—kusho eyomndeni indaba, noma impi. Yikho lokhu kubatshazwa uShaka, ukuba ayonqumela umbango wakwa-Nyuswa.

Isisu siyabekelwa. Kuthi nnma ukuthanda ukudla, kuhle ukubeke ukuze ubuye udle lapho usulambile; ngoβα uma umuntu esasuthi kuye kufike okungathi kazukubuye alambe: angaze akulahle ukudla njengengane yona idla qede ikulahle, kodwa ingalamba, iβisikhala.

Enethunga kayidingi. Kusho inkomo. Kuthi uma umuntu esengela ethungeni lokwetshelekwa, kothi mhla umnino ezakusenga eyakhe, akwephuce, mhlawumbe athi makusenge yena kuqala ngoβα ngelakhe. Kuyisiluleko sokuthi musa ukuzojwayeza ukuphila ngezinto zabanye. Yiβa nezakho!

Umenzi kakhohlwa, kukhohlwa owenziweyo. Lokhu kufana nengane, ngoβα unina angeyikhohlwe, kanti yona ingamkhohlwa—njengoba baningi ababunguka bashiye

onina, kanti onina bakhala njalo; nanjengoba uNkulunkulu esifuna, kepha thina singamnaki.

Ukhohlwa ngezakhe. Kusho umuntu okhuluma kakhulu ngezindaba zabanye, kahle kumbe kabi, kodwa angakunaki okwakhe. Kushiwo kakhulu okhuluma kabi ngabanye, kanti naye uhamba kabi.

Kakusilima sindebende kwaBo. Kuthi umuntu angehlelwe kwaBo ngoBulima bakhe, noma bemhleka abanye.

Indoda ifela ezinkomeni. Kuthi kufanele ukuba umuntu afele into yakhe. Kithi, zazaziswa kakhulu izinkomo. Ngakho-ke kulinganiswa ngazo ngoba kungechilo ukufela kuzo. Nezizwe zonke zazisa ukuba impi idle izinkomo.

Ukufa kukhishwa ngokunye. Kushiwo ngoba nomuthi okwelashwa ngawo ogulayo, ubuhlungu. Omunye ubuye aguliswe yiwo, aze anqabe nokuwusebenzisa sengathi yiwona osubanga ukufa. Omunye angaze aqinise impela, athi yiyo inyanga esimqedela. Yiyo eyenza ukuba abantu bathi: "umuntu uqedelwa ngamabomu esibedlela."

Inkonyane ikhethwa kusakhanya. Kuthi umuntu kaBo-qaphela masinyane, ayibalekele indlela engamfaka engozini. Kulinganiswa ngenkonyane, ngoba uma abafana bengawakhethe amankonyane kusakhanya, kuvama ukuba amanye angabe esabonakala, ngakhoke angase alale konina. Okunye kungathi bayawakhethe, kanti sekuthule umthakathi eziqundwini, bengasamboni.

Kalitsheli (idlozi). Lokho kushiwo ngumuntu esehlelwe yingozi, esecabanga muva ukuthi kanti ngabe enze ngaleyandlela.

Umuntu kavuswa. Kushiwo sekukhunjulwa umuntu engasekho, ekhunjulwa ngezenzo zakhe ezihle.

Isisuso (isisusa) simnandi ngokuphindwa. Lokhu kulizwi lokucela ukuba lowo okuphe utshwala, noma okunye-nje, akakuphinde futhi. Kulinganiswa ngegama lokusina isisuso, okuthi ngo bunandi balo, abantu babuye bacele ukuba liphindwe.

Ithi ingadla ithambo yeywayele. Kuyizwi lokucela kumuntu, uma ocelayo esebuyelela. Kuthathelwa ngenja, okuthi ingathola ithambo endaweni ethile, ide isibuyelela, icinga elinye.

Amathe nolimi. Ngabantu abathandanayo kakhulu. Phela kuthiwa: "Hhawu, ubani nobani kabathandani!—Ngamathe nolimi." Kufanekiswa kanjalo ngo ba amathe kawahlukani nolimi.

Kwangcede omhlophe. Kusho emzini ompofu kabi. Ungabezwa bethi "Au! Lapho endelephi na, yena umntaka-Sibanibani, kwangcede omhlophe?"—Kuyashiwo nangezwenje, uma linendlala, kuthiwe: "Yizwe yini lelo, kukwangcede omhlophe-nje?"

Kakundlovu yasindwa sikhumba sayo. Kuthi umuntu kasindwa umzimba wakhe. Kushiwo noma abanye bebabaza, bethi: "Hhawu, wamkhulu ubani! Nithi uyakwazi khona ukuhamba?" Kokunye-ke kushiwo nangokuthwala izimpahla zakhe umuntu, uma ehamba, ukuthi kangazishiyi, ngo ba kakundlovu yasindwa umboko wayo—abanye basho isikhumba.

Udlela ogageni. Kusho ukuhlala ngovalo olukhulu ngenxa yendaba ethile. Kushiwo nangezinkomo uma seziyingozi emasimini, bengakavuni abantu.

Ukudla ezamahole. Kuthi umuntu uthethe into elicala elizakumlandela.

Ukuhlala phezu kwegeja lishisa. Kusho umuntu ehlezi ebaselwa ngomunye ngecala, engasambeke thuba.

Ukuthatha iqanda lengesengese. Kusho ukuthatha into yomuntu ozakuhlala esekubelesele.

Ivela kanci. Kusho into—kakhulu inyama—evela kanci, engavamile nempela, okwethukwa ivele-nje.

Kazi yozala nkomoni Kushiwo ngento eyenqenqenileyo, okungaqondwa nokuthi iyakulunga yini.

Bayishaya emva bayishaye phambili. Kushiwo ngabantu abangamashovushovu okuxabanisa ngapha nangapha.

Izinsuku amathanda kwenzelwa. Kulizwi elithi umuntu uthanda ukwenzelwa, kepha yena engenzi lutho. Liqonde ukuthi izinsuku zidunyiswa ngezindaba okungathi zenziwa yizo, kanti zenziwa ngabantu. Ungezwa kukhulunywa ngento eyenzekileyo, bese bethi abantu: “Yenzeke nini leyonto?” Kuthiwe: “Khona namhlanje.” Uzweke sebethi: “Yebo! Ungaze usho, izinsuku zona amathanda kwenzelwa.” Lokho ukuthi usuku lona belungenzi lutho kodwa lwenzelwa yilowo owenze okwenzeke ngalo.

Onomsingilili. Kusho umuntu, noma abantu, abahlala benza lokhu nalokhu. Ngakho-ke, ungezwa omunye ethi komunye: “Wumfumene ubani ekhaya na?” Athi: “Cha, ubengekho.” Abesethi-ke: “Nempela, obani kungonomsingilili-nje.” Kuqonde ukuthi ubengekho-nje ngoba eyokwenza lokhu nalokhu.

Ukufa akunantandane. Kushiwo ngoba kungaboneleli noyintandane, nohluphekayo.

Kuhlangene izaqha. Kuthi kunqwamene abalinganayo ngamandla. Izaqha—iziqha—yizinja ezizishaya obovana, ezilwa kuthule kuthi du!

Yayihlaba yema nayo. Kushiwo lapho indaba isibehlule abanye. Kushiwo nalapho kuhlaliswa kusinwa, sekuthunqa uthuli; ubezwe sebethi-ke: “Yayihlaba! Yayihlaba yema nayo!”

Ubusde kabuphangwa. Kuthi ungesheshe ubemde, njengokuthanda kwakho. Kusho nokuba umuntu kasheshi akhule njengokuthanda kwakhe.

Ikhaba abayisengayo. Kusho umuntu onolaka nakuba ngani bakhe. Kulinganiswa ngenkomo ngoba kufanele ibenomsa kumuntu oseyojwayele, eyisenga onke amalanga: kanti yona iyamkhaba-nje.

Akulanga lishona lingenandaba. Kuthi kuwo onke amalanga kukhona okuthile.

Umhawu usuka esweni. Kuthi umuntu ubangelwa yinto ayibonayo ukuba enze okubi kumninayo.

Isitsha esihle kasidleli. Kuthi into ebatshazwayo iyalimala, umuntu obatshazwayo kaphili. Kuvamile lokhokusho ngomuntu efile, kakhulu uma ebemhle ngomzimba noma ngezenzo.

Ubusdoda kabukhulelwa. Kuthi uma uhlakaniphile, ungenza into engenziwa yindoda endala.

Intanga idla kweyayo. Kuthi nengane iyayibona enye ingane. NgeSingisi kuthiwa *Birds of a feather flock together.*

Ingaxamaßuthweni. Kusho umuntu ongacabangi ukuthi konje ngabe laba kakusiyo intanga yakhe—ongena-nje nakubaphi, kanti engengangabo. Kokunye kuthiwa umuntu onjalo ixubungu.

Ingwe kayikhulekwa nembuzi. Lelizwi lithi ungazibeki ndawonye izinto ezingezwani, noma ezingeluhlobo lunye. Kuyashiwo nangendoda nowesifazane uma kulinganiswa ukuthi bangalala ndlininye boßabili. Kushiwo phela ngoßa nempela ungeyikhuleke ingwe nembuzi.

Yinkuku nempaka. Kusho ukwalana okußi, kubantu noma ezintweni-nje. Abanye bathi yinkuku nembodla.

Umlilo uvuka othuthwini. Kusho into enjengecala, livuka. Beseliphelile. Kulinganiswa ngomlilo ovuka emlotheni ngaphandle kwomuzi, kwethukwe sekusha imizi.

Umlilo uvuka ezaleni. Yikho lokho okungenhla.

Umlilo uvuka ehlungwini. Kuseyikho okungenhla.

Ukhukho lumuka nomoya. Kusho into exoshwa ngenye, kakhulu uma zilwa. Kulinganiswa ngokhukho—icansi—uma luphephuka nomoya, ngoßa uluthatha njengekhasi.

Insindaßapheki. Kuqonde into noma indaba eyahlula abayiqalileyo. Kuthiwa isinda abapheki ngoßa kungathi ngoßa kungathi yibona ßapheki bayo. Pho-ke, uma isibehlula sekusinda ukußa ßayephule.

Umsheshelengwana ozishaya incekwana. Kusho umuntu ohlala eziveza kwaßakhulu, kakhulu uma ekhuluma ngabanye eßaceßa.

Injobo ithungelwa ebandla. Kuthi kuhle umuntu enze umsebenzi ecebisana nabanye, funa wonakale. Lelizwi linjengelokuthi inyathi ibuzwa kwaBaphambili.

Umgoqo ukuzala isilomo. Kusho noma umuntukazane -nje uma ezele umuntu odumileyo, noma intombi yomfokazana-nje, uma igane iNkosi. Ungezwa bethi: "Yekungoqo ukuzalisilomo."

Ukuphuma esaleni. Kunjengokuphunyuka komuntu esekakwe yimpi, noma ngabantu-nje abaqonde ukumbulala. Kunjengokuthi uphume engcingweni.

Impukane ijinga isilonda. Kusho uma umuntu eyilokhu enxanele omunye ngamazwi athile, amahle noma amabini. Kulinganiswa ngempukane ngoba uma ijonge isilonda, ihlupha umuntu njalo ibe yilokhu ibuya. Kunjalo ngomuntu oyilokhu efundekela omunye.

ISIFUNDO 20.

IZINKOMO NEMIBALA YAZO.

Kusobala ukuba uMvelinqangi wawakha umhlabo wawulungisela izinto ezithile nezithile, ezifuywayo nezinjani, ukuba zifuywe ngezindawo ngezindawo. Uma umuntu efika endaweni ethile, ufumana izilwane nemithi, nezinyoni ezehlukeneyo. Namhla sivama ukubona izilwane, njengezinkomo, amashi, izimbuzi, izimvu, izinja, amakati nokunye. Lezilwane zilethwa ngabelungu kulelizwe, ngabe kasizazi. Kanjalo uShaka, iNkosi yakwaZulu, yaletha khona izinkomo zezizwe ngezizwe, ezimnyama, ezifuywa ngapha nangapha kulelizwe. Uma ebongwa, kuthiwa:

“Waye wadla nezikaGubencuge eMampondweni,
Waye wadla nezaBamadlolongwanyana abaphotha
imiyeko,
Wabuya kwabaBomvana.”

Iqiniso lokuthi uShaka waqeda izinkomo zezizwe libonakala ngemibalabala yezinkomo kwelakwaZulu. Uma umuntu ehamba phakathi kwezindawo-ndawo, kavami ukufumana izindawo okuhlangene kuzo imibala yezinkomo zezwe njengakwaZulu. Noma namhla sezicishukuphela, zisagcwele nama-nje (1936) kuleliya lakwaZulu eliphakathi, kusuka eMhlatuze kuze kuphoseke eChwebeni (*St. Lucia Lagoon*) nakulo lonke leli elakhiwe uSuthu noMandlakazi.

NoMpande futhi wahlasela kude, njengoba zizwakala izindaba ukuthi enye impi yakhe wayihlaselisa kude kwa-

Ngwane, elande lezonkomo “eziluphondo luzalela inja,” ngoba zazinezimpondokazi okungangena inja izalele phakathi.

Ngikhumbula ukuthi kwezikaBaba, zona njalo abazixoshiswa yiNkosi bebuya eSwazini, kwakukhona inkabi ethiwa uThambo. Yayibizwa ngalokho ngoba yayinkulu ingaphezu kwezinye, nezimpondo zayo ziluphengelezi, yehluleka nokungena esangweni, ize izilalise lucezu izimpondo zayo.

Kangibazi kahle laba okuthiwa aBamadlolongwana abaphotha imiyeko, bakaShaka, nalaba okuthiwa ngAbabomvana, nalapho futhi kutthiwa “Wabuya esikhaleni senyoka.” Nabo abakwaZulu kabazange baliqonde kahle lonke izwe abahlasela kulo ngenkathi kaShaka, ngoba kuthiwa yena wayethi uzakufika lapho kugcina khona izwe, awanqobe onke amakhosi. Yikho lokho-nje okwenza ukuba aphake impi ayisingise le na le. Kwamhuha kakhulu ukuba abone impi yakhe ibuya nezinkomo zezizwe ngezizwe. Wayeyelokhu ebona ukuthi kusasa kofika eminye imibala.

Imibala yezinkomo ibivame kakhulu kuzo zonke izikhulu zakwaZulu, njengalezi: oMatshana Mchunu kaSishakuza, uMatshana Sithole kaMondise, uSishishili Sibisi, uMhlahlo Kanyile, uLukhwazi Ntombela, uGawozi Mpungose, uMavumengwana Ntuli, uVumandaba Khumalo, uMhlana Mthethwa, uSomkhele Mkhwanazi, uMnyamana Buthelezi, nakwezinye izikhulu.

IMIBALA YEZINKOMO.

Inco (kushiwo inkunzi, noma inkabi). Uma incane ngomzimba, kuthiwa: incwana (inkomazi: incokazi—incokakazana). Inkomo ebomvu, ethe badubadu amaBala amhlophe, kakhulu ezinhlangothini, yabuye yathi ukuwashaya emhlane.

Ilunga, ilungana (ilungakazi, ilungazana). Yinkomo emnyama buqe ebanqule ngamaBala amhlophe emhlane, aze ehlela emilenzeni, noma emikhonweni.

Inzima emnyama. Inzima mnyamana (inzimakazi, inzimazana). Yinkomo emnyama buqe, nomake, mhlaumbe inamaBala amhlophe ngaphansi kwemilenze nemikhono, nasesiswini nasezinkwapheni.

Ebomvu (aBanye bayasho-nje ukuthi inzima ebomvu). Inhlavukazii inhlavazana. Yinkomo ebomvu klubu (tubu, klebu), noma-ke ingase ibe neBala elimhloshana ngaphansi.

Umdubu, umdutshana (umdubukazi, umdutshazana). Yinkomo enombala onjengowenyoni ukhoho, kusho umbala omthubuyela, ophakathi kobunsundu nomlotha. Uma kuyinkunzi, noma inkabi, kuyashiwo nokuthi: "ukhoho" (ukholokazi, ukholwazana). Lombala, ubizwa ngokuningana, nje-gokuthi: Intenjane, intenjanyana (intenjanekazi, intenjazana). Futhike: umdaka, umdakana (umdakakazi, umdakazana).

Inkone, inkonyana (inkonekazi, inkonazana). Yinkomo emnyama, noma ebomvu, okutheke emhlane, ubumnyama noma ububomvu bayo, yabufahlazela ngamaBala amhlophe, kusuke eshobeni kuya entanyeni, mhlawumbe kwaBa njalo nangaphansi. Uma injalo ngaphansi nasemhlane, ivama ukuthiwa: yinkone elele umuntu phakathi.

IwaBa, iwaBana (iwaBakazi, iwaBazana). Yinkomo eshaye kakhulu iBala elimhlophe lakhuphukela ohlangothini, phakathi kwemilenze nesisu, bese kuthi ishoba layo libemhlophe kuze kugamanxe ogaBeni.

Iqola, iqolana (iqolakazi, iqolazana). Kusho inkomo emnyama, noma ebomvu, yathike baqa ibala elimhlophe eqolo. Uma kwehlukani swa, kuthiwa: iqola ngokumnyama noma yiqola ngokubomvu. Iqola ngokunzimakazi, iqola ngokunhlavukazi.

Impemvu, impemvana (impemvukazi, impemvazana). Kusho inkomo emhlophe ebusweni. Uma ibomvu, kuthiwa impemvu ngokubomvu. Umake imnyama: impemvu ngokumnyama.

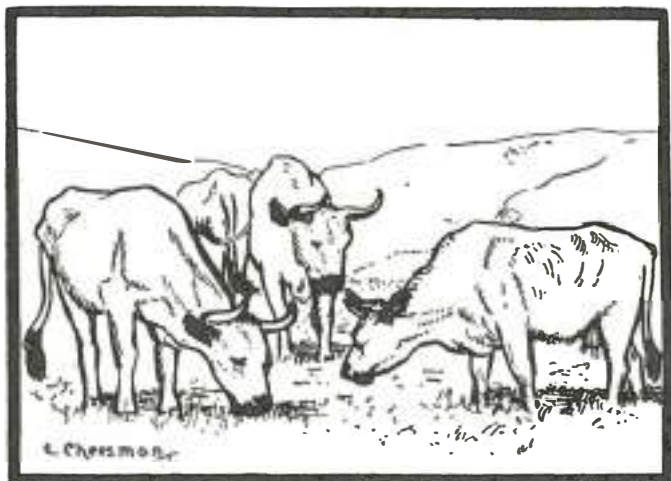
Inala, inalana (inalakazi, inalakazana). Kuyinkomo emnyama efahlaze amabala amhlophe wonke umzimba. Kushiwo njalo nakwebomvu, uma inamabala anjalo.

Ihwanqa, ihwanqana (ihwanqakazi, ihwanqazana). Kuchisho kufane nombala "onala." Kodwa ngempela, "inala" ivama ukufahlaza kakhulu ezinhlangothini. Ihwanqa, lifahlaza, liqede wonke umzimba nasebusweni nasezindlebeni.

Ufipha, ufiphana (ufiphakazi, ufiphazana). Yinkomo eyayiyakubamhlophe, kanti uboya bayo babamnyama, kakwabe kusakhanya ukuza kanti iyini. Kuthiwa "Ufipha"-nje, ngoba kufiphele ukubonakala kombala wayo. Lombala, uthiwa futhi: uthuthu, uthuthwana (uthuthukazi, uthuthwazana).

Insundu, intsunjwana (intsundukazi, intsunjwana). Kusho inkomo ukuthi ingani yayithi ayibebomvu, kanti yacisho yamnyama. Lombala, uphetha ukuthi: umtoto, umtotwana (umtotokazi, umtotwazana). Kanye noku-thi: ububende, ububenjana (ububendekazi, ububenjazana). Kungathiwa: inkunzi emtoto, inkunzi ebusweni, inkomazi emtotokazi, inkomazi ebusweni.

Ihhemu, ihhenyana (ihhemukazi, ihhenyazana). Lombala, useduze kwewaba. Kushiwo inkomo emnyama buqe, noma ebomvu klubu—yathike yashaya umbala omhlophe omkhulukazi, ocisho ubeyinxenye yohlangothi nganxanye noma ezinhlangothini zombili.



Nazoke EzeNkosi, Eziligugu.

Umhlophe, umhloshana (umhlophekazi, umhloshazana). Kusho inkomo emhlophenje qhwa. Enyeke, ivama ukuba mnyama ngezindlebe. Kulokhoke, ithiwa: umhlophe ondlebe zimnyama.

Impunga, impungana (impungakazi, impungazana). Kusho inkomo enoboya bulinganayo obumhlophe nobumnyama, mhlambe obumhlophe nobubomvu. Cisho

kubeyilo: "uthuthu." Njengomuntu kuthiwa "Impunga," ngoba usempunga. Cisho kube izinwele zakhe ezinyama nezimhlophe sezilingana.

Umsheko umshekwana (umshekokazi, umshekwazana). Yinkomo emnyana ethe yabanqula umhlane ngebande elimhlophe, mhlawumbe kusuka emlenzeni ongapha, kuya kongaphaya, namo emkhonweni. Kucisho kube yilunga: kokunye, ihambise umbala ngomhlandla, ubusuphambuka uya emkhonweni noma ethangeni: kokunye, umbala wayo usuka nje enhla nohlangothi ushone ngaphaya.

Imfezi, imfezana; imfezikazi, imfezazana. Yinkomo eklilathana ngentamo, enombala omhlophe entanyeni, njengenyoka imfezi.

Iklila, ikhilana, ikhilakazi, ikhilazana. Kucisho kube yiyo-nje imfezi ngoba yinkomo ethi ingani imhlophe phansi kwentamo, kube sengathi impunga kakhulu obilweni.

Intusi, intusana; intusikazi, intusazana. Yinkomo ebomvu, ekhabe ama-bala amhlophe kakhulu ezinkwapheni aze athi khaphaca ezinhlangothini. Cisho kube yinco, kodwake intusi ivama ukuthi ingani ibomvu ibemqungokazi kwakuthatha umbala omhlope.

Uhwayiba, uhwayibana; uhwayibakazi, uhwayibakazana. Yinkomo ethi falafala kwamaqanda kahwayiba inyoni. Yinkomo ekubukeka kwayo kungathi umlotha. Lombala, ucisho ufane nento empunga. Lenyoni ethiwa nguhwayiba amaqandayo anjengawentaka.

Unhlekwane, unhlekwanyana, unhlekwanekezi, unhlekwazana. Inkomo enjalo ifana nenyoni unhlekwane, emdutshana, kanti futhi ithe fahlafahla amabalana amhloshana, izishaya sajojo.

Intulo, intulwana; intulokazi, intulwazana. Yinkomo ekhanda limhlophe lonke, kanti yona imnyama noma ibomvu.

Umlaza, umlazana; umlazakazi, umlazazana. Yinkomo okungathi imhlophe kanti inemishwe emnyama, kwanjengemilaza yezulu.

Inyalothi, inyaloshana, inyalothana; inyalothikazi, inyaloshazana. Yinkomo ecisho ukuba umdufu. Lombala unjengamabele abizwa ngokuthi unyalothi.

IMIBALA YEZIMVU NEZIMBUZI.

Kuyinto ebonakala ngempela ukuthi izinto eziningi zokudabuka kulelizwe ziyaphela. Nezinkomo lezi ekade ngibala imibala yazo, kazisekho manje kwezinye izindawo. Kunjalo nangezimvu nezimbuzi. Kwelakithi eQhudeneni sekufuywe iziklabu. Sezibonwa ngazinye-nje, izimvu zemvelo. Kuze kube ngcubangcono ezimbuzini.

Thina sikhule izwe lisagcwele izimvu nezimbuzi zemvelo. Kade kuvame izimbuzi ezimhlophe, nezimibalana-ke ethile. Bekukhona izintondolo ezikhula zibe zinde, zihambe zephukele phezulu, kukhale imifece: lokhoke kuyinto ezwakala ikhala njengemifece ezinseleweni zentondolo. Bekukhona izimpongo ezikhulile, ezinezimpondokazi, okuthi uma zigadlana kuxephuke amaxolo azo. Nazo-ke izimbuzi, zazinembalana yazo

ethile, njengale: izimpungakazi nezimpungazana; amagamanxakazi namagamanxana; amalungakazi namalungazana; izintselekazi nezintselazana.

IZIMVU.

Ezimvwini kwakuvame ezimnyama, bese kubakhona nje-ke nemibala eminye, njengezibomvana, namalungazana, namabanqulana.

Izimvu zakithi zazinezingama ezimangalisayo. Bekukhona izingama nezintondolo ezimisila mikhulu kabi. Enye intondolo, noma inqama, ubuze uyiphucule uboya ngemuva emilenzeni, ngoβα kuthi uma ihamba ushaye ngapha nangapha. Kangikhulumi khona uma igijima, umsila wawuye uthi bukubuku ngamandla.

Into enye enkulu ngezingama, bekuβα yilapho zilwa, zidubulana. Phela onkabi bahlehla nyovane, kube yileyo iyothathela laphaya, kuthi kuya lapho ziyohlangana khona kube kubekuza imisila. Zishayane qede kwenanele amawa. Ezinye bezilwa kucishe kushone ilanga. Bonake, nabafana besaba ukuzilamula—enye ingabe izezwa noma ishaywa. Futhi-ke bekwesabeka ukuba zilanyulwe ngoβα bekungathi uma isithukuthele ibuyelane naye umfana. Into-nje, bekungaze kuqhutshwe umhlambi wezimvu uthelwe kuzo, zethuke sezidukelana, ziyekane.

Inqama yayiyingozi ngisho nasezinkunzini zezinkomo. Kukhona ezazilwa nenkunzi, ziyishaye, ife. Enye ishaye inkunzi kwephuke isaphanga. Enye ishaye inkunzi kuqhashe igazi ngamakhala.

Kade izwe lingokunye impela.

Bekukhona izinqama ezivimba nezindlela, kungabe kusahanjwa ngaleyondlela—kakhulu ngesikhathi sokwe-thwasa konyaka, zihubula.

Indlela umuntu asinda ngayo uma exoshwa yinqama, kungukulala phansi. Kuzakuthi uBa ifike kuwe, iku-qhwayaqhwaye, izame ukuba uvuke. Kodwa thula-nje, ulale sengathi ufile. Wuzakuthi uBona ibisikushiya, ihambe. Kayishiywa ngejubane.

Ngesinye isikhathi bezilwa ize ife enye; zishayane kuze kuchitheke ubuchopho.

IZIMBUZI.

Nazo-ke izimpongo zezimbuzi, bezilwa kabi, noma-ke zona bekuBa ngozimakhaza okwazo. Kodwa ezinye bezesabisa ngoba phela Bona onkabi balwa ngoku-de befulathelana, bayaphendukelana sebegadlelana sengathi behle ezulwini. Bona-ke, becokeme ngezinyawo ezingemva. Kuyenzeka ukuba nazo izimpongo zilwe kabi kabi, kakhulu uma kungonomgedlewane abakhulu, abashayana qede kusuke amabizela ezimpondweni. Ezinye futhi zilwa nezinkunzi zezinkomo. Ezinye njalo zingashayana kude, kuze kuphume abantu ezindlini, bezwa kude kuthi *'hhoklo! hhoklo!*

Ukulwa kwezilwane ezaluswayo, yikhona okwakuBanga ukulwa nakubafana, ngoba bekuthi kungehlulwa

eyakubo kaSibanibani inkunzi, noma inqama, noma impongo, kuhlekwane, kanti-ke bese kuphembeka ukulwa. Usezakuthi omunye umfana: "Wuthi unga-ngehlula nami?" Usho lokho qede uyifaka kuye induku. Zishe-ke manje kubafana, kubebomvu amakhanda ngokushesha. Uma-ke ehlulwe lona onkunzi yakubo yehlulwe ngenye, uzakuba mdala yena! Bona-ke esemxosha enamagqubu ephindisela inkunzi yakubo eyehlulweyo!

ISIFUNDO 21.

AM AHLATHI NAMAHLANZE.

Njengoba izwe liphenduka, kuningi okungasayikuqondakala ukuba kwake kwabakhona emahlathini nase-mahlanzeni. Kuningi okuphelayo phakathi kwezwe—izinyamazane nezinyoni nemithi. Noma amanye amahlathi emvelo esekhona, kuningi okuzakusilahlekela, singabe sisakuqonda sisakwazi, ngoba amanye amahlathi namahlanze abuyela emapulazini, nakuHulumeni, ukuba alondolozwe kungapheli izinto zemvelo kuwo. Kanjaloke siyabona ukuthi izinyoni, nezinyamazane, kuyanyamalala kulezizindawo ezingasenalutho. Nayo imithi iyaphela, njengoba thina esikhule izwe lisenile kukhonke, sesibona sekuphela okuningi. Sekungathiwa umuntu uqamba amanga uma ethi kwakukhona ukuthi nokuthi lapha.

Ngakho-ke, ngizake ngizame ukubala amagama emithi ethile ekade siyibona kusekhona amahlathi namahlanze. Phela yona isekhona ezindaweni ezisanothile.

AMAGAMA EMITHI.

Umkhoba, umsoni (lemithi ivama eQhudeneni, ibaza amapulangwe), inqayi, ilalanyathi, icibo, iphahla, umhlwayampunzi (yenza izinduku), izizimezane (ivivimezane?), umhlwathi, umnukambiba, ithintane, umnweba, umnama, umbamatsheni, umnqumo, amasethole, igqeba, umsimbithwa (lemithi ivama ukwenza amawisa, nezinduku, nezimboko nokunye), umunga, umkhamba, umtholo, umngamanzi, umsasane (le, ivama ehlanzeni).

Izinkuni zayo zinomlilo omhle kakhulu, eminye ibaza izinduku), indenda, ububazi, umkhiwane, umdoni, umklele, umnqandane (eminingi kule, inezithelo ezidliwayo, njengomkhiwane, nomdoni, futhi ivama emahlathini nasemahlanzeni). Umthombe (lomuthi, waziwa ngokubulala eminye imithi, ngokumila kuyo ungene emongweni uze ufe omunye umuthi). Imbondwe, ugagane, umnsinsi, iminyela, uhlunguhlungu (lo, wokugcina, abantu bathi ngawo uma umfana ongakakhuli, noma intombazane, eshaywe ngawo, kabe esakhula). Iphehlacwathe, ikhukhuza, umgugudo, umnyezane (umnyezane, waziswa ngokuthi uma usuhluma, kwethwasa unyaka). Umlahlankosi (umphafa—kuthiwa umuthi wamadlozi—kungathi idlozi likaShaka lathathwa ngawo kwaDukuza, lasiwa eMakhosini kwaNobamba). Isiqathankobe nesiqathankotshana (yenza kakhulu izinkezo), isigqalaba (sihle kakhulu ngezinkuni), umvuthwamini, umthunduluka, umgwenya, umganu (iyadliwa), umsenge, umkhaya, umviyo, ungotsha, umhlonhlo (lo, unobisi oluxhophama mehlo, futhi, utshalwa kakhulu emathuneni amakhosi, nawabanumzane, nabantu abakhulu—igcwele kwaNobamba). Umhlabane, uthathawe, umqoqo, umahlambahlale, unhliziyonkulu, uqhume, umthombothi (le, ivama ukuhlanza; eminye ihlanzela ugazi). Ingqwangane, isibuze, umbonjane, umncaka, umozane, umthathe (lomuthi, uvutha umanzi sengathi uthelwe uphalafini). Amathungulu, umhlwathi, umvangazi, isangampondo, impayi, insengane, umkhuhlu, umhlala (onezithelo ezithiwa amahlala), umgwagwane, unondomela, umthongwane, isinwazi, umhlakela, isizi-

mane, ithwakela, umdakane, unobubu, umzimané, isibubu, unyenyé, umnqandane, iklolo, neminye.

Kasikho isikhathi sokuyichaza yonke ukuthi yenza lokhu nalokhu. Futhike kasikho isikhathi sokwehlu-kanisa eyamahlathi.

AMAGAMA EZINYONI.

Nanka amagama ezinyoni eziyingcosana: Ingqungqulu, ukhozi, inqe, inhlandlokazi (lezizinyoni zidume kakhulu). Ingqungqulu yaziswa ngokuthi uma ishaya amaphiko, konakala izwe. Ukhozi yinyoni eyayivama nokuthatha amachwane ezimbuzi. Inqe yinyoni eyaziswa ngokuthi ingabonakala, kwaziwe ukuthi kukhona okufileyo endaweni ezulela ngakuyo. Inhlandlokazi icisho ifane nengqungqulu. Uma ibonwa ikhuzela, kwakwenqenwa. Intshe, enezimpaphe ezinhle ziyesabeka.

Unogolantethe, intungunono, insingizi. (Lezizinyonikazi, zithanda kakhulu ukuzingela izintethe, nezinyoka. Insingizi yaziswa nangoba kuthi ingakhala, liphendule).

Ugagu, iseme (inyoni enona kakhulu, futhi emnandi), isihuhwa, inkovane, unozayizingwena, umnkondlo, indwa (inyoni yezulu—uphaphe lwayo lwaluthwalwa ngamakhosi, njengoba nilubona kuShaka), ipigogo (impigogo, inyani eyafika naBelungu, ebanga izulu).

Ingqomfi, ungcède, isigwaca, intaka, isakabuli, intiyane, umvenyane. Lezinyonyana ezincane zigcwele ezikhotheni. Umvemve (inyoni edliwa yizalukazi), intswempe, ithendele (izinyoni zemvula), umbangaqhwa

(inyoni ebangela izulu ukuphendula). Umbalane, intengu, ikhwezi, igwayigwayi, isagoqwana, inhlava, isikhova (inyoni yabathakathi), igwababa, unhloyile, uklebe, umathebeni, ufukwe, uvuzi, umawube, ujomelana, ubekle, ugagu, umkholwane, isigwe, umbumbazane, umjekejeke, umbukwane, umasika, unkombose, incuncu (incwincwi), unhlokwana, ihlokohloko, uvuzi, ijuba, uchecheche, ungqwashi (ungqashi?), umngcelu, iboyi, uthekwane (kayibulawa: kungasha umuzi), ingxenge, isixulamasele, isiqophamthi, isibandamatsheni, unkweletsheni, indlazi, ivukuthu, uwuye, ingababa, ititiwoye, inkankane (kalidliwa libanga amathumba), unobathekeli, igwalagwala, iphothwe, ingwababana, impangele, isomi, uhlaza, iqola, inkonjane, ihlalamvula, ihlalanyathi igwigwi, inkwazi, utseketse, nezinye. Kukhona nontanqa, inyonyana encane kabi.

AMAGAMA EZINYAMAZANE NEZILWANE.

Ziningi izinyamazane nezilwane ekade zikhona phakathi kwezwe. Phela namanje zisekhona kwezinye izindawo, ikakhulu ezindaweni ezisanothe ngotshani nangamahlathi.

IZINYAMAZANE.

Indawo eyayinezinyamazane eziningi nezinkulu, lapho futhi zisekhona namanje, ngamahlanze. Inyamazane ababeyazisa kakhulu obaba, yinyathi. Lenyamazane yaziswa nangamandla, ungase uzwe belinganisa ngayo uma bebabaza umuntu onamandla, bethi: "Awu, ubani akumandla yinyathi!"

Zikhona-ke nezinye eziningi, ezinkulu nezincane, njengalezi: umgankla (obatshazwa ngezimpondo ezinde eziyintshwilela), ubejane (onolaka, onophondo ebusweni, othungatha umuntu ngomkhondo), umkhombe, impala, inyala, inkonkoni (eshoba layo lithandwa yizangoma), impofu, umziki, imbabala, unkonka (imbabala yenkunzi), inxala, iza, iwula, inguluβe (phela zazikhona, nanamhla zikhona izinguluβe zokucela ezifunyanwa emahlathini amakhulu), impunzi, impithi, intenesha, unogwaja, nezinye-ke.

IZILWANE.

Phakathi kwalezizilwane engizakuzibala kukhona nezidliwayo abathi abanye zinyamazane: kodwa ngokuma kwazo zingabizwa ngokuthi zilwane.

Nazi:

Indlovu (lesisilwane sasaziswa kakhulu kwa-Zulu. Kwakwaziswa namazinyo aso, ebizwa ngokuthi: izimpondo zendlovu). Ingonyama (ibubesi). Naso lesisilwane sasaziswa kakhulu ngamandla, njengenyathi. Kuthiwa sasivama nokudumela inkomo esibayeni, siyithathe seqe nayo. Ingwe (lesisilwaneke, futhi, sizishaya ingonyamana), ingulule (sinjalo nalesi—zonke lez'izilwane, ziluhlobo lwamakati); idube (lesi-ke siluhlobo lwehashi; abanye bathi liyadliwa), indlovudayana (indlovundawane, idlovudalana), isangci, isambane (lesisilwane kasivami ukuβonwa ingani sikhona ezindaweni eziningi nanamhla. Yisilwane esinamandla ngokumba ngamazipho. Imigodi yaso ibonwa ezindaweni eziningi). Iklolodo (kuluhlobo lwensimango), imfene,

inkawu, isinkwé, uchakide, insele (lesisilwanyana sazi-swa ngesibindi saso. Kuthiwa: "insele kalindamkhonto"), imbila, iqaqa (lesisilwanyana sazi-swa ngokusuza. Kuthiwa: uma lixoshwa yizinja, lisuza qede zibaleke, zilishiye), insimba (lokhu kunodumo lwesikhumba sakho esithandwa kakhulu ngokwenza izinjobe—(izinjobo). Ububibi, ubuhala (zonke lezilwanyana zinezikhumba ezihle zokwenza izimvunulo). Ezinye kuzo zihlala emigodini, nasezigodweni zemithi, nasezidulini, nasemibalwini

Bekuba umsebenzi omkhulu ukuzingela zonke lezi izilwane nezilwanyana, ngisho nazo izinyamazane nezinyamazanyana, ngoba phela zazibulawa nazo izingonyama, nezindlovu, nezingwe, ngisho nezinyoka ezinkulu izinhlwathi, nezimonya, nezimamba, ngoba okunye bekufunwa ngamakhosi. Bekuyinto enkulu ukuba kutholakale izimpondo zendlovu, neshoba lengonyama, nesikhumba senhlwathi. Phela amazipho engonyama abefakwa yizikhulu zeNkosi, nayo iNkosi uqobo. Futhike isikhumba sengwe besiligugu emakhosini nje ngoba kuthe ukuba kufike aBelungu nezingubo eziyizingwe zathengwa kakhulu yizikhulu.

Esinye isilwane esinendaba enkulu, yingungumbane. Ziyingcosana izindawo lapho kusafunyanwa khona ingungumbane. Kepha zazivame kakhulu phakathi kwezwe, kakhulu ngesikhathi sasekwindla. Izingungumbane yizilwane ezidla kabi emasimuni: zishewula zishewule amathanga, zone kabi kube sengathi bekudla izimbongolo. Phoke lezilwane ziyingozi uma zixoshwa umuntu, noma yizinja, ngoba zinameva amakhulu amade,

izinungu, amile wonke umzimba sengathi uboya, kakhulu ezinqeni lapho kukhona izingqavela ezinde. Uma ixoshwa, ifulathela qede iwaphose nyovane, kube sengathi kucitshwa imikhonto—anobuhlungu obubulala umuntu nomainja. Iyingozi ngoba ingawaciba ahlale nasemehlweni, noma esiswini. Kalokothi neze umuntu aye ngemuva, kuphela ngaphambili. Kodwa uma ike yaphenduka yingozi. Kungathi lesisilwanyana siyihashi lona likhahlela ngemilenze kuphela. Ameva ayo ayihlobo elikhulu kwabezinhloko, futhi bathi angumuthi wokukhulisa inhloko. Uma isibuya, isuthi, izwakala ngokubetha izimpempe. Kukhona okukhala kuyo sengathi zimpempe. Uma zisekhona, ubungase uzwe abantu sebethi: “Hawu! nakho okuyingungumbane, sekubetha izimpempe, sekukuqedile ukudla!” Kuzibetha njalo-ke sekubuya.

IZINYOKA.

Yebo, bakithi, kade lifuyile izwe.

Kade lifuye nezinyokanyoka. Noma kambe zisekhona, sezivame ezindaweni ezithile-nje. Kade ezinkangala kuvame izimfezi, ebekuthi umuntu engazelele, athuke isimtsakela ngamathe, avuvuke kuvaleke amehlo ngokushesha—bamphuthume ngokumgeza ngobisi. Kade kukhona ophempethwayo, okuvuka qede kume kuthi nqo—ethuke umuntu sekulingana naye. Kodwake, bekungabi nangozi kakhulu yokulimaza abantu. Inyoka enangozi bekungumaqandalingophi, okuvama ukugadla umuntu esithweni ezihambela-nje, futhike kunobuhlungu kakhulu. Kuba sengathi umuntu angashesha ukuthola

isibifa, futhi angaweli emfuleni uma eselinyazwe yilokho. Kuhle futhi uma kumlimaze qede kwabulawa, funa kuze kuyodla imithi yakho—basha njalo.

Enye inyoka embi, engenasibifa, yibululu—ihobosha. Ivame emihlangeni, nasezindaweni ezinotshani insinde. Yile nyoka ezwakala ngokuhuba, ithi *Hwuuuu!*

Enye-ke futhi inyoka embi yimamba. Zimbili izimamba: ngemnyama neluhlaza. Kodwa kukhona eluthuthu, empofu. Bathi enjalo isuke isindala kakhulu. Enye isuke isinophaphe. Enjalo-ke igcina ngokuba yindlondlo, okuthiwa ivuka qede ime ithi *mpo!* ihlabe amakhwelo, umuntu imgadle ekhanda. Yizo lezoke okuxoxwa ngazo ukuthi zazingwaha nezindlela kungabe kusahanjwa. Kuthiwa enye yake yabulawa umfazi ngokuthwala isijingi (iphalishi) sishisa kabi. Yambona qede yeza isihuba, yasuka yaqonda phezulu. Kuthe imgalela ekhanda, kanti ingena esijingini *sibiala!* Yasha yaqhutma amehlo, yafa!

Enye inyoka enobuhlungu obuubi yivezimanzi. Ihlala emanzinike leyonyoka. Iyingozi lapho umuntu ehamba emanzini. Kodwa iyaphuma iphumele-nje nangaphandle.

Futhi-ke, enye inyokana embana wukhokhothi: lona luhlala ezihlahleni. Lucisho lungabonakali; kungathi yisihlahla-nje. Luyingozi embi. Uma umuntu elinyazwe yilo, uxe buka umzimba, wonakale kabi.

Kukhona nenyoka ethiwa yinkambaphansi (impumpu-the). Inobuhlungu obubana. Iyalimaza noma ingavamile, ngoba izihambela phansi. Kodwa iyavela uma kulinywa.

Kukhona nobulupe inyoka ebomvu. Lenyoka kayingozi, kayivami nakulimaza; injenga le ethiwa yifulwa (imabhana eluhlazana).

Kukhona-ke imihuquva yezinyoka ehlala emaweni, nase-mahlathini, ngisho inhlwathi, nomonya, nezinye eziphila ngokuginga izilwane ezikhulu njengezinkomo, nezinyamzane, nezimvu, nezimbuzi, nabantu. Lezonyoka kazigijimi, kodwa zanikwa ilumbo elithile lokuumba ngokunyalizisa ulimi. Uma yenze njalo, kukhona ilumbo elilumba isilwane, sime-nje, sithothongeke, iyasuka isiondela kuso, isiyasinga. Futhi lezinyoka (lokhoke sengathi kwahekwa kuzo zonke) zinezisu ezinwebeka njengesihlilingi, ngoba zingana nesilwane esikhulu kakhulu, okuthi uma sezisingile, zehluleke noku-hamba, bese ziqubisa-nje, size sibole kunciphe isisu. Kungathi kukhona umshini wakugaya isilwane, ngoba zihlala zibinyazisa isisu, kuBonakale ukuthi zigaya okugingweyo.

ISIFUNDO 22.

UKWAZI KWABANTU.

Kasikho isizwe uNkulunkulu, uMvelinqangi, ohlangeni gerle kasinika ukwazi kwaso ngezulu nangomhlaba—ngisho okwezikhathi nokwemisebenzi.

Kulendawo ngiqonde ukuba kengichaze ukuthi kade izikhathi zobusuku nezonyaka zibalwa kanjani, kanye nemi-sebenzi yokuhlakanipha ekade yenziwa ngaBantu.

IZIKHATHI ZOBUSUKU.

Ukusa, bekubalwa ngezinkanyezi ezintathu: (1) inqonqoyi, (2) indonsakusa (3) ikhwezi.

Inqonqoyi: Lenkanyezi ngithi iphuma phakathi kuka-2 *p.m.* no 1 *a.m.* Ithiwa yinqonqoyi (noma inqonqolozi) ngoba yilokhu inqonqoloza, imemeza, ithi: “Kuyakusa nini na?” Kanjaloke uma abantu bephuze kakhulu ukulala, ungase ubezwe sebethi: “Awu! Solala nini? Sekuze kwaphuma inqonqoyi!”

Indonsakusa: Lena-ke iphuma phakathi kuka 12 no 2 *a.m.* Kuthiwa yindonsakusa ngoba isuke isidonsa ukusa. Kuthi: yona isiza nakho ukusa.

Ikhwezi: Lenkanyezi ithiwa yikhwezi ngoba isuke isithi: Yekhwezani konke okwasebusuku, sekuyasa! Nabathakathi bathatha izinyawo lapho sekuphume ikhwezi.

Phakathi kwezinkanyezi kukhona eziyisidlidlana, ezivela phakathi kuka-*May* no-*June*. Lezi zithiwa yesilimela. Lokhoke kuqonde ukuthi: “Sesizakubalimela,” ngoba kusuke

sekuzakuqala ibanga lokulima. Lezonkanyezi zivela kanye nemithi 'eqhuma kuqala ukuqandela ukwethwasa konyaka.

Kukhona-ke futhi lolufipha lwezinkanyezi oluthiwa umthala. Ngingekuqonde ukuthi konje lokho bakususa ngokuthini. Kodwa umthala yilenyama ewumqolo omhlophe oswini. Sengathi ukubuka kwaǀadala izulu, balifanisa nesidwaǀakazi sosu lwenkomo, bese kuthike lomqolo odaǀula izulu, bawufanise nomthala. Nawo njalo uyisiboniso sokuthi uma usuphendukile phezulu, ǀabone ukuthi sekuyasa.

Nakho-ke ukwazi kwaǀakithi ngezinkanyezi.

IZINYANGA ZONYAKA.

Izinyanga zonyaka, ngokwakithi, ziqala kanje: uNcwaǀa (*August*), uMandulo (*September*), uMfumfu (*October*), uLwezi (*November*), uZiǀandlela (*December*), uMasingana (*January*), uNhlolanja (*February*), uNdasa (*March*), uMbaso (*April*), uNhlaǀa (*May*), uNhlangula noma uNhlangulana (*June*), uNtulikazi, noma uMaquba noma uNhlangula (*July*).

Phela ngokwakithi unyaka uqala ngokuqhuma kohlaza ezintabeni, nokuqhakaza kweziphephane, nokuqhuma komnyeane neminye imithi eqandela unyaka.

UKUCHAZWA KWAMAGAMA EZINYANGA.

Uncwaǀa. Kuthi izwe seliqala ukuǀa ncwaǀa, ngoǀa lisuke kade liphaphathekiswe ubusika. Kuthi kungaqhuma uhlaza, kuǀe ncwaǀa izintaba.

Umandulo. Kushiwo ngoǀa sekwenduleliswa. Ukwendulelisa ukuqala ukulima.

Umfumfu. Ukufumfusa kwekhaba lombila.

Ulwezi. Ngalenyanga kukhala izilwanyana ezingamaselesele amancane, ezithiwa ngulwezi. Zingamabamzana ngezisu. Kuthi uma zikhala kube sengathi zifutha amagwebu ngemilomo. Okunye okuthiwa ulwezi ngamagwebu aphuma emthini, njengoba kukhona imithi ehlala ivuza.

Uzibandlela. Kusho inyanga okuthi ngayo izindlela zene ngoba sekuhlanganisa utshani, sekweni.

Umasingana. Yinyanga abaqala ngayo abantu ukusinga amathanga, behambe bebeka ukuaba izintanga sezihlanza yini (ukuhlanza phela ukuthela kwezintanga).

Unhlolanja. Yinyanga okushada ngayo izinja. Phela kuyaziwa ukuthi izinja zinomkhosi othile wokushada. Zisuke-ke seziqala ukulungisela umkhosi wokushada kwazo.

Undasa. Yinyanga esho ukuthi izingane sezidla ummbila zize zibe zindasa ngezisu. Yinyanga yokwindla okukhulu. Yinyanga yeziphili zonke zehlobo.

Umbaso. Yinyanga okuqala ngayo amakhazana obusika, bese kuthi umuntu kabase umlilo, othe.

Unhlabi. Inyanga yokukhahlela komhlaba, lapho abafana basemahlanzeni bedla kakhulu uvovo, imilomo ize ibe bomvu.

uNhlangula (uNhlangulana). Yinyanga yokuqala kwe-mithi ukuhlanguka amakhasi, ngenxa yokungena kobusika, okuye kuthi aseleyo, aqedelwe uNhlangula omkhulu, uMaquba.

uMaquba (uNtulikazi, uNhlangu). Yinyanga ehlangula konke, enezintuli ezesabekayo. Imizi yayisha ngalenyanga, lapho izwe lisanothile (beka: ubusika nezidumo zaBo, amakhasi 71, 72, 73).

EMINYE IMISEBENZI YOKWAZI KWAKITHI.

ABelungu bayayikhomba iminyaka okwaqalwa kuyo ukwazi okuthile nokuthile, njenge-*Pottery* (ukwenziwa kwezinto zebumba), *Silk* (ukwenziwa ngosiliga), *Paper* (okwenziwa ngamaphepha), *Printing* (ukucindezela izincwadi), *Iron* (insimbi), *Cotton* (ugampokwe), nokufye. Thina kasazi ukuba imisebenzi ethile yokwazi yaqala nini, ngoBa kakubalwanga; sasingafundile. Ngisho imisebenzi enjengale:



Nangoke Umkhandi Wensimbi Wasendulo.

Insimbi. Yayenziwa, kukhandwa ngayo imikhonto, nezinqindi, namageja, nezindondo, nemidaka, nezingxotha,

nezinhlendla, neziyence, namagala, nezamphothwe, nezingcula nokunye.

Ukubumba: Izimbiza, izimpiso, imishengele, imicakulo, izinkamba, izingcazi, izoco, omagqejana bokupheka, nokunye.

Maqondana nalokhu *Silk*, ukhona umuthi owawenziwa, othiwa ngamangaaba, ohlutshwa emakhasaneni, kwertziwe iziqhova ezihle ezimhlophe nke, ezibukeka zicwazimula njengo -siligi.

Maqondana no-*Cotton*, kukhona okunye okwakwenza imitsha yamantombazane, okuthiwa ubendle. Kuzishaya yena u-*Cotton*.

Imisebenzi ye-*Printing* neka-*Paper* sasingenayo, kodwa izichwe zacisho zayifumana, ngoba kuningi okubalwe emigedeni yazo oKhahlamba.

Izikebe: Abahlakaniphileyo babenza izikebe, ezithiwa yizihlenga. Lokhu kwenziwa ngenyanda enkulu yomhlenga, kube njengenyanda yezintungo (izintungo). Bekuthi inhlambi iweze abantu ngakho noma umfula ugcwele kakhulu. Ikhala lesihlenga, yilapho inyanda inciphe ngakhona. Isinqe yilapho inkulu ngakhona. Kuthi-ke uma isiwelisa umuntu, inhlambi ibebe phezu kwaso, khona ngasesinqeni, umuntu abebe naye phambi kwayo khona lapho. Ukusisusa kwayo, ilingisa iselele, ishaye amanzi igxazulukise imilenze, ifuqe ngesisu. Bala sisuke kunkabi! Ngaphesheya! Kukaibili ngiwela ngaso uMzinyathi nobaba, ngisathwala. Uma umuntu ebuka isikebe, engakayiboni inhlambi iweza umuntu, angesaba, ngoba angeqonde ukuthi izakumwelisa karjani ngenyanda yomhlanga.

Ukubaza (*Carpentry*) kuyinto eyayivamile, njengoba ngikhulumile ngamadoda ayebaza amathunga, izimboko, izigqobela, amawisa, izigqiki, nokunye.

ISIFUNDO 23.

ISITHEMBU.

Ukuganwa ngabafazi abaningi, isithembu, kuyimvelo yakithi. Futhi-ke kungathi kuyimvelo yezizwe eziningana uma sibona, noma sifunda naseBayibeleni. Nkokukholwa kwamaSulumane indoda iganwa mfazi munye, noma babini, noma bathathu. Kungathi kuwo, kuya ngamandla endoda ukuba ibaphathe kahle, nezingane zifunde zingasweli lutho, nokudla nokwambatha. Isiphosiso esikhulu kuwo, sengathi ngesokuba indoda ingaphathi kahle abafazi nabantwana ngalezo zinto. Kithi, kade kungukusizakala okukhulu endodeni uma inabafazi abaningi, ngoba yibona ebebesebenzela umuzi (njengoba kushiwo lapho kukhulunywa ngabafazi). Phela indaba yemfundo nokugqoka ibingaziwa. Noma isithembu sithandeka kwabanye, sekunzima ngenxa yokukhanyiswa kwanamuhla, nokugqoka, nokudla, nokunye, njengoba nomhlaba kawusekho. Sekusindwa bona abaganwe bafazi ngabanye, nabanezingane ezingengaki. Uma khona kuba umthetho ukuba onke amadoda azifundise izingane ngemali yawo, kungabanzima kakhulu kwabanemizi emikhulu.

Uma-ke ngikhuluma ngomkhuba-nje wokuthatha isithembu, ngingeqonde ngoba mhlawumbe kulisiko abalinikwa uMvelinqangi. Kuningi esivele sekukhona, esingakwazi nathi ukuba kwaqala kubani, nokuba kwaqala ngasizathu sini. Ngisho ngikubona okushiwo yiBayibele.

Pho-ke, iBayibele yincwadi okungaphikiswana ngayo kuze kulunywane ngamazinyo, kudwetshwane ngezipikili, kusikwane ngemimese. Ngoba ngisho bona-nje abahlakani-phe kunathi, basabangisana okuningi kuyo, ngoba nalabo abayibalayo, bayibala sebelingisa umuntu exoxa inganekwane yeminyakanyaka, kusuka kuAdamu noEva; ababedalwe ngu-

Mvelinqangi, wabatshela kahle ngesithembu. Pho-ke kaBalanga lutho bona. Futhi-ke noNowa, ongukhokho walezizukulwane: aBelungu, naBantu, namaNdiya, kusuka kuZamcole (uzamcolo), kabalanga lutho ngesithembu. Nguyena okwakufanele akhanyise kahle, ngoBa nguyena owazala imibala eyahlukeneyo, njengo-Hamu (ukhokho waBamnyama), noJafete (ukhokho waBamhlophe) noSemu—Shem—(ukhokho waBampofana): Nguyena impela uNowa okwakufanele achaze ukuthi yiBaphi emadodaneni akhe aBavunye-lwe ukuganwa yisithembu naBenqatshelwe isithembu, ngoBa nguyena owabeka izibusiso neziqalekiso kumadodana akhe. Indaba yesithembu kayikhanyi, noma ekhona-nje kodwa amazwi ayiphathayo eBayibeleni.

Abanye bavama ukuthi imizi yesithembu inomsindo. Yebo, kungaba njalo kweminye. Kodwa njengomuntu woku-dabuka kwaZulu, emizini emikhulu kakhulu kangikwazi, kangikubonanga lokho. Into-nje bekuBakhona emzini othile umfazi onomsindo, onesikhwele, ahlale eBangelana umsindo nalabo aBangozakwabo. Ukuhlala kahle kwesizwe sakwaZulu kwaziwa nangaBelungu, kuze kube namhlanje. Imizi yayithule, inobunono, nokuhlonipha ngokumangalisayo. Izingane zaBafana nezamantombazane zaziziphatha ngokuzihlela kakhulu koyise nonina. Intombazane nomfana, beBeganana ngesithunzi esikhulu. Ngisho aBafazi seBeganile, beBethandana kakhulu: ngelinye ilanga Basuke umqobe Be-yoqomisela umyeni wabo entombini ethile, emzini othile, kakhulu uma besebasha.

Ngiqondeni kahle-ke, ningasho ukuthi mina ngiyasivuma isithembu. Ngiphenya isiko ngoBa kungekho owaziyo kahle ukuthi kambe isithembu silisiko eliyisono nelingavumekile ngempela yini nakuBantu na. Ngisho ngoBa naBelungu

sebebaningi abathi kukhona amasiko aqondene nabantu njengokumiswa kwawo uMvelinqangi, njengoba ngiphathe ukuklakla nokugweba, kanye-ke namasiko okukhula (ukuthomba) kwezingane. Mina ngithi isithembu sasiyakuziphelela kalula-nje, ukuba ukukholwa nokufunda kwaBelungu kwangena kahle. Ngoba uma umuntu esekhanyisiwe ngokukholwa nangokufunda, uzibonela kahle-nje okungafanele. Ngithi kwaba njalo nakuBelungu. Kwakufanele abantu bafundiswe-nje, khona benezithembu, nobukholwa-ke bungeniswe khona lapho, kuqhutshwe kakhulu ukufunda nazo zonke izinto zokukhanyiselwa phansi kwamasiko emvelo. Lokho kwakuzakugcina ngokuqeda ubuqaba bokungafundi nobensila emzimbeni. Lokho besekwenza ukuba namantombazane angamakholwa nangakholiwe agane kwabakholwayo nabangakholiwe, njengakubelungu, ngoba into esehlukanisa kakhulu thina makholwa namaqaba akithi yilena yokuba amaqaba akithi kawafundile, kawakunakile ukufunda, futhi-ke asagqoka izinto ezinensila kakhulu, njengamabayi, nezidwaba, namafutha, nezinhlolo, nezingubo ezingagezwayo. KuBelungu ukufunda nokukhanyiselwa sekwakuqeda konke lokho. Iqaba selinjengekholwa. Sekwahlukenwe ngokukholwa kuphela, ngoba ngokufunda amanye amaqaba adlula wona amakholwa, ngisho nangokuceba, ngezitolo, ngamapulazi nangemfuyo.

Ukuba namhla amantombazane akithi azule, eswele amadoda, kwangeniswa ukuba kucwaswe isithembu. Manje sinamakholwa esifazane amaninginingi, kuzalwa izintombi eziningi ngaphezu kwabesilisa. Kanjalo ziswela lapho zigana khona, bese zizula, zihambe zenza okungafanele. Sekuthatheke lokhu kwaba yisibonelo esesingena nakulabo abangaswele ndoda, kakhulu ngoba manje sekuphilwa ngemali: "Imali iyimpande yesono."

ISIFUNDO 24.

IMIDLALO.

Kuningi ekade kwenziwa kuqala ngabadala nezingane, kakhulu ngomame nezingane kusihlwa lapho kosiwa ummbila, kuxoxwa nezinganekwane, kakhulu ekwindla. Bekuthi nge- linye ilanga kwenziwe umdlalo wokubala izinyoni, ngokungathi kuyaqandeliswa (qageliswa). Kuqale munye, abale zonke izinyoni azikhumbulayo, ezinkulu nezincane. Bekubaludumo njalo kulowo obala eziningi kunabanye. Kuthi kungaqeda omunye, kuthathe omunye. Oziyalayo ubethatha ahlabelele, athi: “Wena usematholeni,”—abesesho igama lenyoni ethile, abeselandelisela amazwi okuthi “ijah ekhulu!” Bonke abasendlini bamvumele, behlabelela, bethi:

“Bula, bunsekenseke—

O bula bunsekenseke.”

Kube yikho lokho njalo. Uma ethi esasho wakhubeka, abeseyeka njalo. Kakuthandeki ukuba ahiqize nakancane. Bekuhamba kanje-ke:

Obalayo—Wen usematholeni, ukhozi, ijah ekhulu!

Abamvumelayo—Bula, bunsekenseke—

O bula, bunsekenseke,

Obalayo—Wen usematholeni, ingqungqulu, ijah ekhulu!

Abamvumelayo—Bula, bunsekenseke—

O bula, bunsekenseke.

Obalayo—Wen usematholeni, inhlandlokazi, ijah ekhulu!

Abamvumelayo—Bula, bunsekenseke—

O bula, bunsekenseke.

Obalayo—Wen usematholeni, inqe ijah ekhulu!

Afiamvumelayo—Bula, bunsekenseke—

O bula, bunsekenseke.

Kuβe yikho lokho, njalo. Omunye angasho nezinyoni ezingamashumi ayisihlanu, ngisho ikhulu, uma kukhona abakwazi ukuβala.—Phela ukuβala kwakungaziwa; kodwa ubezwakala, aziwa, obala njalo.

UMDLALO KANYONI-MATANA.

Omunye-ke umdlalo omuhle khona kusihlwa njalo lapho kuhleziwe kwosiwa ummbila, ngowezinhlamvu ebezenziwa uhele olude, umuntu omunye ahlezi eziqembula ngomunwe. Nawo wenziwa kuhlatshelwa amazwi athile apha the “unyoni-matana.” Kuhamba kanje:

(1) Kubekwa udwendwe lwezinhlamvu; kuthi ozakuzi-khwebula aphume aguqe ngamadolo ebekene nazo.

(2) Abazakumvumela, bathi klebu, behlezi ngakwenye indawo.

(3) Aqale-ke, athi: “Ngithatha lo.”—ehlabelela njalo.

(4) Bamvumele, bethi: “Inyoni matana, inganti balele!”

(5) Aphinde athi: “Ngithatha lo,” abesethi: “Sengiyamkhwebula”—esho lokho-ke elukhwebula ngomunwe olunye uhlamvu, lokuqala. Abuye aphinde khona ukuthi: “Ngithanda lo.” Manje sebelandela ngokuthi: “Ajiji! Inyoni matana ingani balele!” Kuhamba kanjalo-ke.

Inkinga yilapho esekhwebula, kanti kakukafiki lapho. Kokunye kanti usesho sebedlule abamvumelayo. U-Ajiji uphinda kaningi, mhlawumbe njengobuningi bezinhlamvu esezikhwetshulwe. Okhwebulayo uzibonela yena ukuthi

sebezakusho okwesingaki ukuthi: "Ajiji!" Uma engaqaphele, angethuka sebesho kaningi, kanti-ke useshile—Bese-kungena omunye. Kokunye akhwebule kungakabi yikho: kanti-ke useshile njalo.

UMDLALO WEZINGANE KAKHOLO.

Lokhu yigama lokudlala kwezingane. Bekuthi lapho izingane zizidlalela ngaphandle kwomuzi, mhlawumbi zimbe izinqunqumbe, zibone ukhoho ezulazula, bese zihlabelela, zithi:

"Kholo, kholo kaNkovi ekhaya,
Uphetheni ngomlomo?"

"Ngipheh amas omntwana."

—*Kuphendula zona nje izingane.*

"Wuwasa kwaBani na?"

"Ngiwasa kwaZancengele—

Ancengele kancinyane,

Athi gqi gqi gqi,

Eme ngeguma

Lakwamnewabo.

Ath umnewabo,

'Ufunani laph endlini?'

Athi, 'Ngifun izajeje.'

'Ngezani zona?'

'Ngezabayeni.'

'Bafike nini?'

'Bafik izolo.'

'Wabahlabisani?'

'Ngabahlabis uCilo—

UCilo bamalile,

Baqond imvubu,

Yona nyamankulu—

Badle baphelele

NoNtembuzane:

Ntembuzane, Ntembuzane—vosho!

Ntembuzane, Ntembuzane—vosho! ”

Phela ukuthi konke lokhu kwakusukaphi. nami kangikwazi, ngoBa sikhule kukhona kwenziwa zingane: nabadala babe-kwenza-nje abazithandelayo.

ISIFUNDO 25.

IZINGANEKWANE.

Izinganekwane yizindaŋa ezijaŋbulisa kakhulu izingane, nakwabadala-nje. Bezivama ukuxoxwa yizalukazi kusihlwa : kodwa-ke noma ngubani-nje uma ekwazi, uma futhi kungekho salukazi. Kungumkhuŋa wezinganekwane ukuba zixoxwe kusihlwa, futhi-ke kumnyama. Bekuthiwa umuntu umila izimpndo uma exoxe inganekwane emini, kukhanya. Ngakho-ke bekuthi lapho sekuqalwa inganekwane, kucishwe ubaqa, ibisiyathiwa-ke. Nazi-ke eziyingcosana.

UNANANA kaSELESELE.

UNanana-lo uqondwa njengomuntu okwakungowesifazane, ehlananiphe njengalona othiwa nguChakijana. Nansi-ke inganekwane elandwa ngoNanana.

Kwasukela kwathi indlovu ilambile yahamba ifuna ukudla. Kuthe, ingakutholi, yahamba, yahamba, yahamba, yaze yafika kude, emzini. Yafika kungekho muntu, izingane kuphela, yathi kuzo :

“Ningabakabani na bantwana?”

Bathi:

“SingabakaNanana koSelesele—abanye bathi kaSelesele—owakhe endleleni ngabomu, ngoba ethembe ubungqa nobungqoloksho.” Yaphinda futhi indlovu, yathi;

“Ningabakabani na bantwana?” Bathi:

“SingabakaNanana koSelesele, owakhe endleleni ngabomu, ngoba ethembe ubungqa nobungqolokosho.”

Yabagwinya njalo, yamuka.

Kuthe ekushoneni kwelanga wafika uNanana. Wabeyangene kuleyondlu kwathi nya! Wathi lapho ehamba ngasesangweni lomzi wakhe, wabona amasondo ezindlovu. Wabona impela ukuthi abantwabakhe bathethwe zindlovu. Wangena endlini, wabophela, wabophela emzimbeni iziphuku zakhe nezimbiza, nezinikuni, nembazo, nommese, nomlilo; zasuka, wazilandela izindlovu! Kuthe esahambahambe ibangana, wahlanga-abantabami.” Yathi kuye:

“Nyathi, ngitshele—ngitshele indlovu edle abantabami.”

Inyathi yangqabashiya, imsinela, yathi:

“Ikude le; ikude le, emachibini ezindlovu, lapha lina lenze imikhemezelo.” Yaxisithi bekubeku, yenza ngamasondo yadlulela phambili.

Kanjalo-ke, wahamba uNanana. Uthe ethuka, wayehlangana nempunzi, wathi:

“Mpunzi, Mpunzi, ngitshele—ngitshele indlovu edle abantabami.” Yathi kuye:

“Ikude le, ikude le, emachibini ezindlovu lapha lina lenze imikhemezelo.” Yabekuza ngesibelu namasondo, yathi beku beku, yadlulela phambili! Kuthe phambili futhi uNanana koSelesele wahlangana nomkhombe, wathi:

“Mkhombe, Mkhombe, ngitshela—ngitshela indlovu edle abantabami.” Wathi:

“Ikude le, ikude le, emachibini ezindlovu lapha lina lenze imikhemezelo.” Wathi beku beku, wadlulela phambili.

Kwabanjalo njalo, eya phambili.

Kuthe ngelinye ilanga waqhamukela esigodini esibanzikazi, lapho kugcwele amachibi nezindlovu. Wafika kwenye indlovu wathi:

“Ndlovu, Ndlovu, ngitshela—ngitshela indlov’ edle abantabami.” Yathi:

“Wuyakuyibona, ngoBa imankumbu, imankumbunkumbu.” Yathi gada, gada, ishaya ngamasondo phansi. Yadlulela kwezinye—yasho lokho iqalaza kwezingapha nangapha kwayo.

Kuthe lapho ezibekisisa, waBona enkulukazi, isuthi isisu simankumbunkumbu. Waya kuyo, wathi:

“Ndlovu, Ndlovu, ngitshela—ngitshela indlovu edle abantabami.” Yathula, yadla-nje. Waphinda, wathi:

“Ndlovu, Ndlovu, ngitshela—ngitshela indlovu edle abantabami. Yaphakamisa umboko, yaphendula ngokuthukuthela, yathi:

“Ngizakukumimiliza!” Wathi:

“Ngimimilite phela, ngiyobona abantabami.” Yabuye yaphinda, yathi: “Ngizakukumimilita!” Wathi:

“Ngimimilite phela, ngiyobona abantabami.” Gimbilici, yammimilita!

Kuthe phakathi wafumana konke ekade ikudla, imihlambi yezinkomo, nabantu, nezimvu, nezimbuzi,

nani nani. Awu! Bajabula yini abantabakhe bembona! Wahhlala-ke, wathukulula imbiza, nembazo, nezinkuni, nommese, nomlilo, wabasa! Wayisika izibindi namaphaphu, naphi naphi; wapheka, wadla, wapha nabantu. Zithe zethuka ezinye izindlovu, yayisizibika ithi iyagula. Kuthe duku duku, yalala phansi, ithi iyagula, ikhwelwe yisisu.

Mamo! Yafa!

Nango-ke uNanana eseyisika eyiboboza, ephuma nabantabakhe, nakho konke ebekuphakathi.

Wabuya-ke nemihlambi yezinkomo, nezimvu, nezimbuzi.

* * *

Lenganekwane icisho ihlangane nekaJona, owagingwa umkhomo.

* * *

UCHAKIJANE.

UChakijana yisilwana okungathi futhi kwakuyi-ndoda, eyisihlakaniphi. Ziningi izinganekwane ezilandwa ngaye.

Nansi enye:

Kwakukhona isalukazi esinezingane eziningana. Kuthe ngelinye ilanga sethuka kufika uChakijana. Pho-ke, wadabuka kakhulu ebona siziphathele izingane. Wabonakalisa ukuthi angasisiza, abe umzanyana wazo. Kanjalo-ke, kwaba ngumsebenzi wakhe ukubeka izingane. Kwaba umsebenzi wakhe nokuba ade

ezingazingela eduze, abuye nezinyamazanyana, asiphekele isalukazi, sidle, naye adle aphe nezingane.

Bekuthike, ade eziletha ukuba zincele. Isalukazi sasingakuqapheli kahle ukufana kwazo. Uthe ethatha uChakijana, wasepheka izinyamazanyana nezingane, kodwa ede ezipheka ngazinye izingane: kokunye angayi kuzingela—asimze apheke izingane-nje. Kodwa isalukazi sisolasole ukuthi usheshashesha nini ukubuya nezinyamazane.

Kuthe ngelinye ilanga saqaphela ingane. Sasola ukuba kungathi yiyo leyo ekade incela. Kodwa wasehlula ngokwenza amamenemene obuqili bakhe. Kuthe ngakusasa wasilethela ukudla isalukazi, kanti usesiphekele ingane yokugcina. Kuthe sesidlile, sasiBiza ingane ukuba phela izoncela. Nango-ke esevela emnyango esisinela, ethi:

“Hhe-hhe-hhe—wadla abantabakho!” Kwaphuma abantu bamxosha. Wuye loya, kude kudala emfuleni! Uthe ukuba afike emfuleni, wawufumana ugcwele, wathi buqubuqu phansi—kanti useziphendula imbokojwana yetshe. Bathi abantu befika lapho, phinde bambone: babona amatshe odwa nje. Bakhohlwa nje ukuthi ushonesthi. Lapho-ke enye indoda yayisikhangwa yimbokodwe enhle yetshe; yayithatha: yalinga ukuthi uma ibibona uChakijana ibiyakumshaya imsakaze ngayo. Yagcina ngokuyijikijela kakhulu—ngaphesheya, ukuze ibone ukuthi uma uChakijana ebengaphesheya ibingayikumshaya yini. Bala, nansiya imbokode, yaze yashaya khona ngaphesheya.

Mamo! Yayisivukile imbokodwe: kanti uwelisa yena uChakijana!

Kanti okunguChakijana bekuthe buqubuqu nje, kuziphendula *yona leyo mbokodwe!*—Kwasina kwasho ngaphesheya, kuthi:

“Ngcingci! Wangiweza phela, wangiweza phela!”

Yathukuthela kabi indoda, kepha ingasenakwenza lutho.

Wasinda-ke uChakijana boGcololo, uMphephi wezinduku zabafo.—Phela kuthiwa nguMphephi wezinduku zabafo ngakho lokho—ukuba kade wayephepha bethi kaBambulale.

* * *

Lenganekwana kaChakijana, yokuzingela izinyamazane, ephekela isalukazi, icisho ifane neka-Jakobe no-Esawu, ekhohlisa uyise ngenyama yenyamazane, kungathi kade eyozingela, kanti ubelele izinyane lembuzi.

* * *

ISIBINDI SENZAWU.

Kwathi esizweni esithile kwafa iNkosi.

Pho-ke, amakhosi akhona ayemiswa ngamafutha esibindi senzawu.

Kuthe lapho iNkosi entsha isibekiwe, kwamenzelwa esizweni ukuba kulungiselwe usuku lokuba imiswe, inyangwe, njengomkhuba wakhona, ngamafutha esibindi senzawu. Kwathunywa izinduna ezinyangeni ukuba afunwe kuzo, kepha kwehlulekwa, sekufunwe

nasemazweni amaningi, kwezwakala ukuthi kukhona isiziba esinezinzawu eziningi, kodwa sinenyoka emakhanda maningi umningi. Kakho-ke umuntu owayenesibindi sokugasela umningi. Kepha kwakusweleke nokusweleka ukuba iNkosi imiswe ngamafutha esibindi senzawu. Kwabizwa izinyanga ukuba zenze ngmasu onke ukubulala umningi kuleso siziba, ukuze kuyobulawa inzawu, kutholakale amafutha esibindi sayo. Kepha zehluleka zonke izinyanga, ngawowonke amasu.

Manje-ke, iNkosi yamemezela, yathembisa ukuthi uma kuvele insizwa engawathola amafutha enzawu, iyakuganiselwa nguNtanyana, indodakazi yayo. Ngokunjalo-ke, izinsizwa zayalula zonke izindawo zifuna amafutha esibindi senzawu. Kodwa zehluleka. Kwasekuvela insizwa ethiwa nguBadazele kaNomadanasha. UBadazele-ke wathi:

“Nkosi, mina, ngingayibulala inzawu!”

Abanengi phakathi kwesizwe bamhleka, bathi kwenza ngoba engahlakaniphile kahle. Kodwa yena waqinisa, yaze yethemba impela neNkosi. Phela ngokubukeka kwakhe, kwakungathi isiphukuphuku: ngakho-ke kakukholekanga kahle ukusho kwakhe. Kodwa-ke, njengoba yayingasekho enye indlela, kwathiwa kenze lokho angakwenza—uyakumthola uNtanyana uma ewatholile amafutha esibindi senzawu. Wacela ukuba azilungisele ngoba wayeqonda ukuthi uya ekufeni. Kuthe manje-ke, wakha indlu enkulu kabi, washiya umnyango omncane. Kuthe, mhla iphelayo, wafuna izinkabi zamahashi ezigijima kabi. Lezonkabi wazibeka ngamaBanga afaneleyo, ukuze kuthi lapho enye isikhathele, afike akhwele

kwenye. Kuthe ngelinye ilanga waya kuhlola lapho kukhona khona ilambu elikhanyisa umningi kusihlwa. Eselungise konke, wanquma ilanga lokuwugasela, eqonde ukuthatha ilambu lawo, ukuze uphume esizibeni. Endlini yakhe ushiye elungise izimbazo ezibukhali, okuyothi uba angene aphuthume zona anqume amakhanda omningi lapho ungena. Washo eNkosini, ngelinye ilanga, wathi:

“Nkosi, namhla ngiyaubulala umningi.” Wathi: “Ngiqonde khona esizibeni sawo.” Kayikho insizwa eyamlandelayo, ngoba futhi zaziqonda ukuba kuyingozi ukuya khona kusihlwa, usukhanyise ngamakloba awo! Wathatha inkabi yakhe, wafike wema kude, wacabanga isu lokusukela ikloba lawo. Kuthiwa, phela lalibekwa ogwini lomfula, likhanye-ke, kuthi klelele sonke isiziba. Washiya ihashi lakhe buqamamana, wanyonyoba, waselithethe, phezulu, ehashini lakhe! Wuye loya, wuye loya, wuye loya! Afike kulenkabi yakhe abizwe phezulu. Afike kule abizwe phezulu. Wezwa ngemva kwakhe kuhlanguinise amakhwelo. Wabeka, wabona kuhlanguinise uthuli. Wezwa kuzamazama pansi. Wuye loya, wuye loya, wuye loya! Phakathi endlini yakhe! Mamo! Wambiza umabizwa asabele. Wayithandela indlu yakhe wabazinqwabanqwaba. Pho, yayilukhuni, yakhiwe ngamatshe nezinsimbi. Manje-ke yena usethule phakathi ewuqaphele ngezimbazo. Kumbula ukuthi amakhanda awo kawabalwa. Kepha waba uyathe ungenisa leli, walinquma; kwaba yileli, walinquma; kwangena leli, walinquma. Nya, wafa, waphela wonke!

Kuthe kungezelelwe endlini yeNkosi, kwafika umuntu ethi:

“Ngithunywe nguBadazele, Nkosi, ucela ukuba avunyelwe ukulethela iNkosi ikloba layo, alithathe esizibeni somningi.

Awu, lokho kwabayisimangaliso nakuyo iNkosi.— Kwaba sengathi umuntu uyaqamba-nje. Wathi umuntu:

“Uthe uBadazele ingethuki iNkosi, ngoba uyakuqhamuka nalo kukhanye wonke umuzi weNkosi.” Kuthiwa lapho kwavunula wonke umuzi, nezintombi zajabula zasho zibona ukuthi kuzakufika ubukhosi obungaziwayo.

Kwaphuma izigijimi zeNkosi ukubiza nezinduna nezikhulu zezwe layo ukuzobona ubukhosi bayo.

Bala, waqhamuka nalo, uBadazele kaNomadanasha! Weza esehlabelela, ehuba, ejabule eshilo. Kwakuhle kwadela kuNtanyana.

Emva kwalokho-ke uBadazele wahamba, walanda izinzawu, namafutha omningi, ngoba nawo aye umuthi omkhulu wokumisa iNkosi.

Kkathi mhla sekumiswa iNkosi ngamafutha esibindi senzawu, kwaba usuku okwamenyezelwa ngalo ukuthi uNtanyana usenikwe uBadazele kaNomadanasha. Manje-ke uBadazele wabayisilomo seNkosi esikhulu.

AMADODA NEZINYONI.

Kwasukela kwathi amadoda ethamele ngaphandle komzi, lishona, kwadlula iviyo lezinyoni, seziyakulala emihlangeni. Athi ukuzibona, asuka ngamajubane ezilandela, ethi: “Naziya naziya naziya soye sizidle.”

Zashona ngalukhalo, nawo ashona; zashona ngalukhalo, nawo ashona. Zaye zahlala emhlangeni omkhulu, zalala. Ahlala-ke, esalindele ukuba zize zilale impela; azingenele seziyiziphukuphuku, zenziwa ubuthongo. Kuthe-ke, sezilele zwi, angena, azibamba, azibamba, azibamba, emuka. Eselambile, abona umlidlwana uthi fiyo fiyo laphaya. Athi: "Nankuya umlilo. Masihambe siyokwosa kuwo izinyoni." Bala, ahamba ahamba aze afika. Abeyathe ukulunguza phakathi, abona kungekho muntu. Kodwa umlilo ukhona, uvutha. Angena-ke azosa izinyoni. Azidla azidla azidla, aphuma, ahamba. Kuthe esendleleni kanti enye indoda ikhohlwe yisidlodlo—isiqhova—sayo endlini yezimu, lapho ebezosa khona izinyoni. Yathi: "Madoda, ngikhohlwe yisidlodlo sami." Yahamba, yabuyela emva, isilanda. Kuthe ifika khona,



"Nginikezani Isidlodlo Sami So!"

ayesegcwele amazimu ethe swi! Kunjalo nje ayaxokozela, adla amakhanda ezinyoni ebezosiwa ngamadoda.

Nansi indoda emnyango, yathi kuwo: "Madoda, nginikezani isidlodlo sami." Wo! Ezwakala wona ansondo, athi: "Ngena usithathe." Kunjalo nje asho ngomkhulu umsindo, asesiphethe nangezandla eyicogisa ngaso indoda, esiphonsa kuyo engasiphonsi! Phela wona ansondo asebeke ukuba indoda ingene qede ayibambe ayishuphule, ayidle. Kuthe eyilokhu eyicogisa, yasihlwitha—nansiya naso! Aphuma abuduzela ayixosha. Yiwo la, yiwo la, yiwo la—phinde! Yemba yambulula indoda.

Kulayamadoda ahambe phambili, enye indoda yayinenhlahla, ithole inyoni ekhipha amasi. Bekuthi uma efike etsheni eliyisigodana, yenziswe umkhuba onjalo, kuthiwe kuyo: "Ake wenze-ke nyoni!" Ibisiqala ngokuthi tsha!—ikhipha umlaza phela. Babuye bathi: "Ake wenze-ke futhi, nyoni." Ibisifuthuza amasi-ke, ithi futhufuthu. Kuthe-ke lapho indoda isifike ekhaya layo, kwabayinyoni yayo eyisimangaliso. Bona-ke izwe liyindlala, kungekho kudla neze neze ezweni. Kodwa indoda yahlebelala umkayo kuphela. Kanjalo-ke inyoni yafihlwa emsamo embizeni, kwenziwe lokho sezilele izingane, kuse ziphuze umlaza-nje. Zacabanga njalo izingane ukuthi umlaza lona uvelaphi lokhu kakukho nkomo ekhaya njena na.

Amagama azo izingane kwakunguDemane noDemazane. Kuthe kulelwe, enye yazilalisa, kanti ibekile, iqonde ukuba ibone konke okwenziwa ngabazali bayo. Yabona-ke kukhishwa inyoni embizeni, kwenziwa umlaza namasi, kudliwa, ibekwa futhi. Kuthe ngakusasa,

aBazali behambile, yakhuluma 'enye ingane kwenye, yathi:

“Mina ngiyibonile inyoni eveza amasi nomlaza. Ihlala laphaya, emsamo embizeni. Ngingakukhombisa mina ukuba yenze-njani.”

Zayithatha imbiza nenyoni, zageza izinkamba, zathi kuyo: “Ake wenze-ke nyoni.” Bala, inyoni yathi tsha! umlaza isaqala. Zabuye zabeka olunye ukhamba zathi: “Akuwenze-ke, nyoni. Yathike futhufuthu amasi. Pho-ke, izingane zingasawazi amasi zathi, “Ngibonwa yini, ngibonwa yini ngibonwa yini!”—Sezikhohlwe yinyoni. Isilokhu indizandiza, iya ngasemnyango. Kodwa uyasho uDemazane, uthi.

“Yemuka inyoni kaBaba, Demane!”

Kodwa uDemane athi-nje:

“Hawukahle mntakaBaba, ngisafunda mthanya.” Kwaba yilokho njalo, yaze yabaleka inyoni.

Kuthe kusihlwa bethi aBazali benza khona lokho, nya! inyoni embizeni.

Sebezwile ukuba kwenzeke kanjani, basongela ukuzishaya kabi izingane. Baziyeka zalala, kanti sebeshise izinsungulo emlilweni, okuthe sezibomvu bazishisa ngazo ezindlebeni.

Kungathi zavuka zabaleka izingane zaye zaziphonsa esizibeni, lapho zahlala khona zaze zaziqhashela izinsungulo.

ITSHE likaNTUNJAMBILI.

Kwasukela kwathi isalukazi sacela itshe likaNtunjambili ukuba lisibekela izingane zaso. Sacelisisa ukuba itshe likaNtunjambili lingawavuleli amazimu uma efika ezenzisa, elingisa sona, efuna ukuthatha izingane zaso. Kanjalo-ke futhi isalukazi saziyala izingane ukuba zibolalele kahle izwi lomuntu ocela ukuba avulelwe; ngoba phela naso uqobo lwaso sasivulelwa ngokumemeza uma sesibuya, kade sihambile. Sahamba-ke.

Kuthe emva kwesikhathi kwafika izimu, lathi: "Tshe likaNtunjambili, tshe likaNtunjambili, ngivulela ngingene!" Izingane zalihlebeli, zathi: "Akusiye ugogo lowo." Ngakho-ke laphendula lathi, kulo izimu: "Kakusiye owakithi lowo osihluthu sinuka insindwane." Lamhamba, layakwelapha izwi lalo, ukulenza lifane nelesalukazi. Labuya, lathi: "Tshe likaNtunjambili, tshe likaNtunjambili, ngivulela ngingene." Nakulokho, izingane zatshela iTshe likaNtunjambili ukuthi kazizwa kahle ukuthi nguye ugogo wazo lowo. Lathi-ke kulo izimu: "Akusiye owakithi lowo osihluthu sinuka insindwane." Lahamba futhi lazelapha, labuya, lathi: "Tshe likaNtunjambili, Tshe likaNtunjambili, ngivulela ngingene." Izingane zathi: "Nango-ke ugogo."

Lavula itshe. Mamo, kanti yizimu! Lazithatha izingane lamuka nazo.

Kuthe isalukazi sisendle sezwa umzimba ushona phansi, kungavumi nokuba sihambe, kwababuhlungu nesisu kwa-nje. Senqena impela. Sabona ukuthi ukhona umhlolo ovele ekhaya. Sabuya. Pha ukufika

ekhaya, phinde izingane, kusele inye kuphela! Sabuza kuyo eseleyo, sathi: “Abafowenu baphi na?” Yasho ngosizi yathi: “Kufike izimu labathatha. Lisikhohlisile, lalingisa wena, sathi alivule itshe likaNtunjambili.” Awu, sakhala isalukazi sazisakaza, sazisakaza.

Iyaphela lapho.

Ngapha, ngakwaNgcolosi, ezweni leNkantolo yase-*Kranskop*, ezintabeni eziphakemeyo ezibeke uThukela, kukhona intaba elitshe elinesikhala. Leyontaba ibonakala noma umuntu ekude, kwelakwaZulu. Ibonakala kuzo zonke iziqongo nezinkalo eziphakemeyo. Yiyo leyontaba ethiwa nguNtunjambili—itshe likaNtunjambili, okuxoxwa ngalo kulezi izinganekwane.

Ziningi nezinye ngaphandle kwalena.

Ukuma kwegama sengathi uNtunjambili kwakungumuntu enetshe lakhe, ingabe wayevama ukuhlala kulo yini. Kusobala ukuthi laliyindlu phakathi lineminyango emibili. Phela, leliya engilishoyo libonakala linesikhala esisodwa.

INDODA NOMKAYO NGENDLALA.

Kwasukela kwathi ngendlala enkulukazi umfazi waphuma ehamba ezula efuna ukudla. Kwathi engezelele, wethekeliswa yisihlobo sakhe ubuheshana bemifino, ngoba kwakungasekho nemifino yodwa le. Wafika-ke ekhaya wayipheka. Isivuthiwe, waphakela izingane nendoda, yena wasala nobalana-nje embizeni. Phela abesifazane ngabantu abanesihe kakhulu nasemadodeni,

kungathi nawo yizingane zaḂo-nje. Embizeni washiya izana ngeinpela enzela ukukhotha khotha-nje. Kuthe sekudliwa, indoda yaḂona kushunqa kakhulu embizeni, yathi: "Hawu kaSiḂaniḂani, yini le oyenzayo? Wangikhohlanisa-nje? Kushunqani na, lapho kuwe?" Umfazi wathatha gqinsi imbiza kuyo, wathatha ukhamba obelunokudla kwendoda lwaḂuyela kuye, wadla! Yathi indoda ukulunguza okhambeni, yaḂona kungekho neze. Yathi kumfazi: "Hawu, kanti ngidlala ngawe, mntaka-SiḂaniḂani, Ḃuyisa lapha." Wo, phinde umfazi avume, wadla-nje. Yaqala indoda ukuthi: "Hhawu, ngophinda nginani!"

UBUHLALUSE ḂeNKOSI.

Kwathi kwasuka izintombi zayakutapa iḂomvu, zihamba noMntaneNkosi, uḂuhlaluse ḂeNkosi. Indawo yomtapo yayikude kakhulu. Ngakho-ke zahamba zahamba zahamba, zaze zafika. Kuthe lapho zikhona, zahlanganisa iceḂo lokumḂulala uMntanenkosi. Sezi-vumelene, zafuna umgodi omdala, lapho kwakumbiwa khona kuqala, zathatha-ke zamgqiba khona, zemuka. Kuthe ekhaya zathi ulahlekile.

INkosi yathuma amadoda ukufuna kuzo zonke izindawo. Kwafunwa, kwafunwa kwafunwa, phinde aḂonakale uMntanenkosi. Sekwehlulekwe ngempela kwakhlalwa isililo, kwadliwa amakhubalo, kwahlalwa.

Kwathi emva kwesikhathi eside kwasuka indoda iyogawula ehlathini elibudeḂuduze nomtapo weḂomvu, lapho kwagqitshwa khona umntanenkosi. Kuthe lapho indoda igawula, yezwa izwana encane, lithi: "Mntoga-

wulayo, ungikhonzele kubaba nakumame, nasekhaya, uthi ubuhlaluse benkosi abusekho, babugqibe emtasheni webomvu!" Yalalela, yalalela indoda, kwathi nya. Yaphinda, yagawula ngembazo yayo, ithi nqo nqo nqo. Lezwakala futhi izwi, lithi: "Mnto, mnto, mntogawulayo, ungikhonzele kubaba nakumame, nasekhaya, uthi ubuhlaluse benkosi kabuseko, babugqibe semthasheni webomvu!" Yahamba indoda, yasondela kuleyo ndawo lapho kuzwakala ngakhona izwi, yagawula nqo nqo nqo. Lezwakala: "Mnto, mnto, mntogawulayo, ungikhonzele kubaba nakumame, nasekhaya, uthi ubuhlaluse benkosi kabusekho, babugqibe semtatsheni webomvu." Yasondela, yafuna lapho izwe khona lelozwi, yahamba ithi: "Uthini na?" Laphinda izwi khona la, eduze kwayo lathi: "Mnto, mnto mntogawulayo, ungikhonzele kubaba nakumame nasekhaya, uthi ubuhlaluse benkosi kabusekho, babugqibe semtatsheni webomvu!" Hhau! Yalunguza, yabona isandlana esincane, sivele emgodini, lapho kumemeza khona lelozwi, yabona impela ukuthi uye uMntanenkosi, kanti izintombi zamgqiba! Yazama ukumkhipha, yamba yamba, yaze yamkhipha! Pho, kuse ngumuntu yini sekwaba ludwamba-nje! Yamgeza, yamthwala, yamsa emzini oseduze, yabuya yaya kuhleba leyondaba ekhaya.

Kwathulwake du! Kwaba yisifuba samadoda neNkosi. Kwahlalwa isikhathi eside, ukuze uMntanenkosi ancibilike, asinde, akhulume nokukhuluma, abonakale nokuthi nguye ngempela.

Kwathi-ke lapho esasinda ngempela, esenguye-nje, kwenziwa isu lokuba zonke izintombi zithunywe yiNkosi ukuyitapela ibomvu.

Zahamba nezinduna zeNkosi. Kwafikwa lapho lishona. Kwasekuthiwa sekolalwa emzini othile, litatshwe kusasa iBomvu. Kwangeniswa-ke kulowomuzi, sengathi kufunwa indawo-nje yokulala. Kazazi lutho phela izintombi lezi—kodwa sikhona isazelo sokuthi zabalala uMntanenkosi kuleyondawo. Kuleyondawo. Kuthe, lapho kuhlalwa endlini, amadoda ahlala emnyango. Zahlalake, khwathalala, endlini.

Duku duku, wangeniswa uMntanenkosi.

Wangena qede zabekana zodwa. Wezwa umuntu ezinye sezithi: “Maye! Nakho ntombi kadade!” Zafona zonke-ke manje ukuthi kanti zize ecaleni, zizobulawa. Enye wayizwa umuntu isithi: “We! Yeka mina! Yehheni umame!” Enye yaqala ukuthi: “Ngangingasho yini!”

Kwathiwa kalande-ke uMntanenkosi konke akuzwayo mhla zingqibayo.

Kuthe lapho sekuthiwa akulande zona, kwaba yilena yathi: “Kwashi lo.”

Hau, lazishonela, zabalawa, zagqitshwa khona lapho zazigqibe khona uMntanenkosi.

INDODA NENYONI EHLATHINI.

Kwasukela kwathi indoda yaphuma iyakugawula. Yafikake ehlathini. Yagawula yagawula. Kuthe emva kwesikhathi, yezwa izwi lithi *kwiyi kwiyi*. Yaqalaza yaqalaza, kodwa kayabona muntu. Yagawula, *kho kho*

kho. Lezwakala futhi *kwiyi kwiyi kwiyi*. Lwayingena manje uvalo, yaqala ukuthi: "Kangingedwa bo, nginomntanami, uBejana." Yagawula, *khwo khwo khwo*. Lezwa kala *kwiyi kwiyi kwiyi*. Lwayishaya imepela uvalo, kwaxega amadolo manje, yaqala ukumemeza ubala, yenzela ukwethusa, yathi: "We Bejana, we Bejana, woza nembazo, nampa abathakathi!" Yabuye yaqunga isibindi, yagawula.

Kuthe kuthatha, laselisho khona la izwi: *kwiyi, kwiyi, kwiyi!* Mamo, yathatha ngejubane ehlathini, imemeza ithi: "Maye! Nampa abathakathi bo!" Kuthe lapho ibaleka, yahilwa umzungulu. Kulokho-ke yawuhlaba yawulawula, yathi: "Nampa sebengibambile bo!" Kodwa yethuka iphunyuka emzungulwini, yabaleka, yaqonda ekhaya.

Yafika eNkosini ukuthi lelohlathi linabathakathi, bayenze kabi. Yasho nokuthi baqale bayihlabela umkhosi, bethi: "Kuyikho, kuyikho, kuyikho." Kanjalo-ke, kwaphakwa impi ukubakaka kulelohlathi abathakathi. Yafika impi yangena ngokucathama. Kwaqhutshwa yona indoda ukuba igawule njengakuqala. Kuthe lapho igawula, *kho, kho, kho*, lezwakala izwi: *kwiyi kwiyi kwiyi*. Yathi kubantu: "Zwanini-ke, nango eseqalile." Kodwa amadoda akaze ezwa lutho, kwathiwa kayigawule futhi. Yagawula: *kho kho kho*. Lezwakala izwi *kwiyi kwiyi kwiyi*. Yasho indoda, yathi: "Nampoke madoda, sebethi: 'Kuyikho, kuyikho, kuyikho'." Yathi: "Sebesondezela khona ukungibuala."

Awu, amadoda ahleka oma athi *qha!* Athi:

“Hhawu, kanti lomuntu uyisithutha, uzwa kukhala inyoni ithi kwiqi kwiqi kwiqi usethi yena ngabathakathi bathi ‘Kuyikho, kuyikho, kuyikho.’”

—Sabuya abantu bejabile, babikela iNkosi. Kwathiwa:

“Kayelashwe leyo ndoda. Inekhambi.”

INDODA NOMLENZE WAYO.

Kwakukhona indoda eyesaba aathakathi kabi. Bekuthi noma ilele, ibeke imbazo eduze kwesicamelu, kuthi ingaphaphama, iyiphumpute imbazo, iqaphelisisa emnyango ngamehlo aluhlaza. Kokunye kubesengathi sikhona isithunzana esibona ngezimbofo zomnyango. Kuthi uma kunjalo, izikhwehlelise yenzele ukwethusa: igwaqaze nobala-nje.

Kuthe ngelinye ilanga yahambela emzini, yabuya iphuzile, yalala. Kodwa-ke kayikhohlwanga ukubeka imbazo yayo ngasekhanda. Njengoba yayidakeke kakhulu, yalala yathi ja! Yenabela ensikeni, umlenze yawubekela phezulu nensika. Kuthe phakathi kwobusuku yaphaphama, yakhumbula njalo ukubekisisa ngasemnyango. Kuthe lapho ibukisisa, yabona umthakathi emi, ebande ngensika! Yelula kancane isandla, isiyisa embazweni, yayibamba kahle. Yagalela-ke kumthakathi! Ha, kanti inquma umlenze wayo!—Isikhohliwe ukuthi yilokhu ilale qede yawubeka ensikeni. Awu, kwezwakala isizikhalela-nje.

Kuyasa kubikelwa abantu ukuthi: uGedlembane uzinqume umlenze, njengoba ede elala nembazo ethi uzakugenca abathakathi.

UMFAZI NOMNTWANA EHLATHINI.

Kwasukela kwathi umfazi waphuma ekhaya eyakutheza. Watheza, watheza, watheza. Esatheza, ingane wayehlisa emhlane, wayisonga ngengufo wayilalisa. Kuthe-ke lapho etheza, wakha nentebe, wenza umshuqulu, wayibeka budebuduze nalapho ebophela khona izinkuni. Eseqedile-ke waziwopha izinkuni kanye nomshuqulu wentebe. Emva kwalokho, wahambahamba, ekha ubaqana. Waluhloma-ke nalo enyandeni yezinkuni. Njengoba esezakuhamba-ke, wathi kuhle ancelse ingane andukuba ayibelethe athwale, ahambe. Kepha uthe efika lapho ibikhona, phinde! Phutha phuthe, phinde! Manje-ke, esenovalo, wahlabisa umkhosi wawulawula, kwezwa abantu beza ngamajubane. Kwafunwa, kwafunwa, kwafunwa. Phinde ingane! Kuthe enye indoda yayisikhangwa umshuqulwana laphaya, yayisithi: “Kuyini lokhuya?” Kulokho, umfazi waya ngejubane. Kuthe esombulula, wafumana intebe kuphela. Lwamshaya lwamgelekeqa uvalo ukuthi kanti ubopheni ezinkunini. Uyasombulula izinkuni, kanti bala uthe ubopha intebe-nje ubophe ingane. Kade ifile!

IXHEGU NOKHUNI ENDLINI.

Kwasukela kwathi ngesikhathi esithile kwavela indlala enkulu. Leyondlala yaba nkulu, kwaze kwadliwa uboqo nemithi ebabayo. Kwathi kwomunye umzi kwahlathwa inkabi, eyadliwa izinsuku-nsuku, ngoba kwase kwenzelwa ukubamba umoya-nje—beku-de kuthiwa cusu cusu, kuphekwe okungamanzana. Kwathi ukuba abantu babone ukuba inyama izakonakala, ayipheka yonke ukuba ihlale isiyimikhusu. Imikhusu yayibekwa ethala.

Kulowo muzi kwakukhona ixhegu elidala kakhulu, lingasaboni kahle. Kepha laliyibona imikhusu ebekwe ethala nalapho yethulwa, kucusu-cusulwa kuyo. Phezulu endlini emishayweni kwakukhona isigojwana esidala esimnyama.

Kuthe lapho seyaphela okudala inyama, ixhegu lafe yilokhu libuka phezulu, likhohlwa-nje ukuthi konje yona leyana yayekelwani ukudliwa! Lagcina lacabanga ukuthi mhlawumbe bayikhohliwe. Selingenwe yilokho kucabanga, lafuna isu lokuthi kazi konje ingadliwa kanjani. Kwathi lapho licabanga ukukhumbuza abantu, labuye lazikhuza, lacabanga ukuthi bangase balincishe, mhlawumbe baliphe okuncane-nje. Pho-ke, njengoba lalihlala lodwa nezingane emini, lacabanga isu lokuyethula. Lathi kwenye ingane, "Mntanomntanami, leyanyamana yomkhusu, yilokhu yasalelani phezulu?" Ingane yabeka, yabeka, yathi: "Cha, babamkhulu, angiyiboni." Lathi: "Suka, yiya, kanti kusaiboni, usuwedlulwa nayimi-nje?" Layikhomba manje, lathi: "Nansiya!" Ingane yathi: "Hayi, babamkhulu, wukhuni loluya." Kuthe ukuba isho njalo lathukuthela lafa, lathi: "Sondela lapha." Yasondela. Layithi *xha* ngengalo, layizwa ngephusho ezinqeni, lathi: "Uyavuma kambe ukuba uzakungethulela uma ngisukuma ngikubeka emahlombe?"

Phela lalingasakwazi lona ukuma lithi ngcwi. Yavuma ingane. Lasuka, layibeka emahlombe, yalwethula

ukhuni. Lathi uba liluthathe, laluphentu-phendula, lathi: "Kuyini na kanti?" Lanxapha, lalulahla laphaya.

Kuthe kufika abantu babekhohlwa-nje ukuthi umule lona ubudilizwa yini endlini. Zathi izingane: "Ngubaba-mkhulu, ubethi kusekhona umkhusu waleyankabi. Usithwale ngamahlombe ukuba simethulele."

Lokho-ke kwasimze kwaba yinsumansumane-nje! Abanye abantu bahleka kwaze kwaba buhlungu amakhanda, sebebulawa yinsini yebuqu lomule, usugcwele indlu. Sekuthi othi uyabuza, livuke ngolaka lithi: "Kanti kwenze mina, kaniyiboni indlala le; bengingathi kuseyileliya qashana!"

ISIFUNDO 26.

IZIGA—IZAGA.

Njengoba ngike ngathi izwi lokuthi yiziga kaliquondene kahle nengikubize ngokuthi ngamazwi ezazi zokukhuluma, kuhle kengikukhanyisise kahle okubizwa ngeSintu ngokuthi yisiga, noma yisaga.

Isiga kungukusho kanye-kanye ngomsindo kwezinsizwa lapho zishuqungene zithathela, zidlala, noma zithathelela abafu.—Nabafana bavama ukwenza lokho ekwaluseni, bethathelela abanye, noma bebuya kade bedla iphaphu. Nazi ezinye iziga :

Kuye kuthi-ke emsindweni kuqhamuke mhlawumbe abasemaChufeni basho isiga sakufo, bathi :

“Yayi, yayizinkunzi.”

—Kusho abe munye, noma abaningana—

“Yayi, yayizinkungi, inkunzi besuthu.”

—Sekuvuma bonke-ke lapho.

Kuphindwe kaningi lokho, kuze kuvuke amadlingosi ezinsizweni zonke—umuntu abone sezithukuthele impela.

Kuqhamuke mhlawumbe abasoYaya ngapha, bathi :

“Shono” (kumemeza munye-nje kuqala).

“Sisho ngempi, intuli zempi, usikihli uhhehha!” (Basho bonke).

Kuphindwe khona lokho kaningana. Kuleso, kuvama ukuba lomuntu osho kuqala, phambili, abe yilokhu esho-nje yedwa. Kuze yilokhu elakhe izwi lizwakala phezulu (nje-ngomuntu ohlabelela indlela ethile, njenge-“*Music*”).

Kuqhamuke abanye, bathi:

“Iyakukdlaphuna indlaphu!” (umemeza munye ebaqalela)

“Ndlaphu! *Phu phu!*” (bonke).

“Udlaphu! Adla—hhaaphú! *Phuuu-phú! Phú-phú! Phú! Phú!*” (bonke).

“Gwiji, gwiji, gwiji, gwiji gwiji!”—Laphoke bayathathela, baya phambili empini, noma esigcawini sabo.

Kuvele abanye bathi:

“Simaqandalngophi!” (munye).

“Simaqandalingophi, lingophi, itshe lezizwe usikihli uhhehha.” (bonke).

Abanye bathi:

“Yaphinda, yaphinda inkunzi!” (munye).

“Yaphinda, yaphinda inkunzi!” (bonke).

Owokuqala, yilokhu ebahambela phambili, ethi: “Yaphinda, yaphindinkunzi.” (Balandele ngakho, kodwa ngezwi le-“*Bass*”).

UKUGIYA—UKUGWIYA—KWEZINSIZWA

“Hamba noNjojo, hamba noNjojo, hamba noNjojo . . . Yayizi! (Basho okokugcina, lapho isishayanis' izinduku zayo ibuya. Bayibonge-ke, bathi:)

“NoNjonjo kahlabani, uhlabana ngoboko!”

Kusuke enye, bathi:

“Hamba mhuqa, hamba mhuqa Qwangqwalazi! Wulukhuni wulitshe yini?”

Lapho bethi “Qwangqwalazi!” Isuke-ke lapho isibethanisa izinduku zayo, ibuye. Bayibonge-ke, bathi:

“Mhuqa wakompisi,

Mantshontsh abuye nosinga!”

—Ibuya njalo-ke isidlokovula, enye zethuke sekuwa nephoba layo.

Kusuke enye idlanyaze ithi:

“Ngempi yami yehhe baba” (isho ibamba nobala-nje bo).

“Yi-ya, Yi-ya, Yiya” (Bayayibonga phela). Iyabuya bayayimemeza ngokuyibonga, bathi: “Umtshodo ungatshwala bayizolo.”

Kusuke nanye igxume iye phezulu ithi: “Hhe! hhe! hhe!” (lapho isho sengathi iyakhala, isihlibithise nomlomo seku-nje. Isikheleza nangamlenze munye.) Bayibonge, bathi: “Wagwaza, gwaz endlini—wagwaza, gwaz endlini—Ngqwinda, Bayeke!” (Lapho iphose isikhwili sayo, ibuye). Bayibonge bathi: “Umagwazendlini ingabe ezitheni wabanani?” Enye isuke ithi: “Ngekhehla lami baba eTshaneni” (Kanti-ke leyo yagwaza mhla kulwa uSuthu noMandlakazi). Bayibonge bathi: “Gwaz uMashesha!” Enye ithi: “Ngensizwa yami oSuthu!” (Leyo, yagwaza kwabasoSuthu).

“UMashesha” yisiga sokuthathelela impi sakwaMandlakazi. Bekuthi lapho bethathela bathi: “Washesha uMashesha.” AbasoSuthu, bathi: “Wusuthu!” Kushiwo njalo-ke njalo-ke isihllangabezana!

Konke lokhu yikho abathi abelungu “*War cries.*” (Imisukelo yempi).

IGAMA, IHUBO, ISIHLABELELO, ISISHO, ISIGA.

Igama (Igamu) kunjengegama eliqanjelwe ukuhlabelela emthimbeni, noma elizwakala kumuntu ehamba-nje, ezihlabelela.

Ihubo: Ihubo yigama lesizwe (*National Anthem*) noma lomuzi, elihlatshelwa ngoBa Kukhona into eyenziwa ngesithunzi njengalapho kufe iNkosi, noma ishaya uselwa, noma ibekwa. Akhona-ke namahubo emizi ngemizi nawezifunda aqondana nezenzo zakhona.

Isihlabelelo: Yigama efushane, eliyisishayeleyo (*introductory*) sezibongo zoMntwana, njengoba ngilinganise kukho ukukhula kwaBafana, ngaphambi kwalezo zibongo engilinganise ngazo. (*lyric song*).

Isisho. Yikho lokho-ke okungathiwa ngamazwi ezazi zokukhuluma (*proverbs*) yikho esekushiwo ngezinsizwa.

Isiga: Futhi-ke kuvama ukushiwo ngokukhuluma okuthile, okuvela kuvame esikhathini esithile, kuBuye Kuphele, njengokuthi: "O. K." (*current saying*). Kuke kuvele nasezintombini isigana esithile, esibuye siphela; nasezinsizweni, njengokuthi: "YeBo mfana," nokuthi: "Isiponono." Ngesikhathi esithile, kwavela kwaZulu (noma lonke izwe) isiga sezintombi, zizwakala emagangeni zithi: "Wu, uwu, useMashona useMashona umngani wami, wu, uwu, useMashona useMashona umntakwethu." Kwakuchwaza zonke izinkalo.

Kodwa phela lokhu ngokwalemihla lena—Isiga semvelo ngempela, sakithi thina Zulu, ngisichaze ngasifeza emakhisini 172, 173, 174.

ISIFUNDO 27.

IMITHI YEMVELO, ESIZAYO.

Kangisiyo belu inyanga. Ngilanda okwemvelo ekade kunjalo. Phela thina sikhule lelizwe lisenjenge—“*Paradise*” ngoBa kade kungekho nazifo. Izifo eziyingcosana ebezethuka zivela, noma izingozi, kade kwelashwa ngamanzi-nje. Sengi-ke ngasho ukuthi ingane ibiphoziswa ngamanzi abandayo lapho ifudumele “umkhuhlane.” Nansi eminye imithi:

Inkomankoma (ishabele). Lo, wumthana omila emgodini, uzishaye isikhomakhomana. Kade ungazishiyi izilo. UbuBazwa wenziwe imiphonsana, uhlale ezintungweni endlini noma phezulu emishayweni; kuthi-ke kungavela olunywa yisisu, kudungulwe ngawo—ziphume zigelekeqeke uma kuyizo.

Umqoqongo. Yiwo futhi onjalo. Lona-ke welapha namankonyane: kuthi uma ihobene, kugxotshwe amakhasi awo eluhlaza, iphuziswe ngomlaza ingcwayi. Ziqhasha khona manje.

Indenda. Kayidlali nayo uma kugaywa izinhlamvana zayo ezinjengezamabele, iphuziswe kanjalo inkonyane, noma izinyane lembuzi nelemvu: nomuntu njalo, uma ulinganiswe kahle.

Incamu. Nawo ngumuthi okade uvame kakhulu. Yiwo njalo ongashiyi lutho emankonyaneni.

Icena. Kuseyiwo futhi ongashiyi lutho, uma kuphuziswa inkonyane ehobeneyo emzimbeni.

Uthovane. Basobo lowomuthi, uyingozi. Omunye umuntu, umala ukhasha. Uma edlule kuwo wawuthinta, uqubuka abe yisiduli khona manje, asizwe ukuphuza umlaza. Kade lugcwele izwe lisenile, emadotsheni.

Ubusvimbo. Ngumuthi wokwenzisela inkonyane yenye inkomo kwenye. Kade kuvamile lokho uma unina efile, ibisiyenziselwa kwenye inkomo: ngisho nezimvu nezimbuzi. Bebusuningi emafusini amanxiwa.

Intolwane. Ngumuthi wokuhlanza. Ukhipha inyongo, noma izindenda, wenze inhliziyi iklase ithande nokudla.

Umhlwazi: Yiwo futhi osiza kakhulu kumuntu ozizwa engakuthandi ukudla. Futhi welapha ukuqumba. Uma uzwa ulala uqumbile, dlana wona.

Umondi. Lomuthi ufana *qho*, nomhlwazi. Lena yimithi ephambili yokwelapha inhliziyi engakuthandi ukudla; nokuqumba; nomoya omubi emlonyeni.

Uvuma, isakhwali esibomvu noma esimhlophe. Yimithi yokukhipha inyongo nesidina emzimbeni. Ungase ube nogazi, uklase umzimba klubu. Sivama ehlanzeni, njengomhlwazi.

Umathunga. Lomuthi usavame ezindaweni eziningi. Usiza kokuningi. Uyachatha, umgeqe umuntu, kuphole kahle emzimbeni. Kodwa kuthandeka ukuba wenziwe lula ngoba unamandla cisho njengomathukulula. Uqweqwe lukaMathunga luwumhlabele omkhulu entweni eyaphukileyo. Bayazi ukuthi lwenziwa njani, abaqonda imithi.

Inguduza. Cisho kube ngumathunga kodwa yona inamandla kakhulu. Kakulungile neze umuntu ayifake uma engalinganiselwe ngumuntu oyazi kahle. Iyimbiza uqobo.

Umuntu angalala eludaka uma eyeqisile, kokunye ethuke isibuya ngaphezulu. Uma isiyenze njalo, kuhle uphuthume kubaphenguli, yakubulala bo! Lomuthi unjengensipho. KwaZulu zazigezwa ngayo izihlangu (zeNkosi?) zibemhlophe *qwa*. Injengomathunga nangokuba umhlabelo.



Umthoba Ngecimamlilo.

Icimamlilo. Lisiza kakhulu entweni elimele ngokwenyela. Thoba ngalo usandukulimala. Thoba sengathi lishisa kakhulu. Kungase kuse ungasezwa nalapho ubulimele khona.

Umphekambedu. Lomuthi ngowoku *daya*, uyiguqula into khona manje uma uwubilisile wayifaka phakathi. Kwakuphekwa ngawo kakhulu uSubedezane uSubejezane, umbejezane—bonake lapho izwe lisenomsingizane, zibenze izintombi izikhono.

Umqalothi. Ngumuthi wesisu. Phuthuma uququde ixolo lawo uma sesikukhuzele bo. Yiwo lomuthi othiwa ngesilungu *Quinine*, oqeda umkhuhlane wembo (*Malaria Fever*).

Miningi-ke neminye imithana okwakuphilwa kahle ngayo. Imithi emininginingi le, yayingaziwa. Futhi kwakunganakawe-nje nokuthi izakwenzani, ngoba kade kungekho muntu ohlushwa yilezi izifo ezigcwele namhla. Sekungathi nazo, namhla, zibangwa yiyo imithi eminingi kangaka, ephuma ezizweni ngezizwe, ekade zingaziwa lapha kwaZulu. Ezinye bekuthi noma kwethukwe umuntu wazo efika njengama-Nhlwenga alale qede endlini kusale kusindwa ngobulongwe. Kuqala umuntu wayengabulawa ophatha imithi enganga le eseThekwini nakwamanye amadoloba. Kwakungathiwa “Izwe libulawa uye:” ngoba kwakungabuzwa ukuthi: “Uzakwenzani ngayo yonke lemithi?” Kuthiwe futhi: “Uyithathaphi yonke lemithi?”—Kubonakale ukuthi ungumthakathi impela.

ISIFUNDO 28.

UKUNGENA KWEZINTO ZABELUNGU.

Noma ngingaqondile ukuba ngikhulume kakhulu kule-ncwadi ngezinto zaseSilungwini zabelungu, ngithanda ukuthinta kancane okuthile. Uma ngibukisisa aBelungu, ngibona ukuthi bayisizwe esikhuthele ngokuyisimangaliso kukho konke ukwenza kwaBo.

Namhla izwe selicisho libe nezinto zaBelungu kukho konke: esikwembathayo, nesikudlayo, nesikuphuzayo, nesikufuyayo, nesikulimayo. Abanamhla sebecisho bangabe besaqonda nempela ukuthi konje okwemvelo yakubo yikuphi. Thina sivele kunje:

1. Kuphekwa ngezimbiza zemvelo zeBumba, ebekuphekwa ngazo konke: izinkobe, izijingi, amayambazi, imibaqanga, izigwamba, amaxhakela, ohlelenjwayo, utshwala, imifino nokunye. Lezizimbiza bezibekwa phezu kwamaseko amathathu, kubaswe-ke ngaphansi ngezinkuni, noma ngamalongwe (amadaka: inkambane, noma ingoqo), noma ngezinhlanga, noma ngakuphi okubaswa kulezondawo. Ezinkangala phela lapho kungekho mahlathi bekubaswa nezibi—umuntu abone izinyanda zotshani ngaphandle kwemizi, kanti ngezokubaswa. Lokho phela kusekhona kakhulu, ngoba abantu bakithi kabakujwayele nokutshala imithi lapho bakhekhona. Namhla, abanye sebesuka kude bayothenga izinkuni kuBelungu, zemithi etshaliweyo, kanti bona kabakunaki ukuyitshala.

Noma ngingemdala kakhulu, kuningi okwaBelungu okufike kwaZulu sengibeka-bekile. Sengibona ngelinye ilanga

kubukwa ibodwe lokupheka, kuthiwa: “Yini khona lokhu?” Kuthiwa: “Phela yimbiza yaBelungu yokupheka.” Abanye baze baphatha amasondo, bemangala ukuthi kawephuki yini, liwe. Abanye becabanga nokuthi ngase kube konje kuzakuthi uma kubasiwe ashe, ephuke. Kuthiwa: “Chabo, yinsimbi.” Phela insimbi yayaziwa. Kwakulinywa ngama-geja ayo, kukhandwa imikhonto nezinqindi ngayo: kwenziwa izingxotha, namasongo nokunye. Kodwa yayingenziwa izimbiza zokupheka.

2. Kwembathwa iziphuku ezazenziwa ngezikhumba zezi-nkomo nezezimvu nezimbuzi nezinyamazane (khona zazinga-vamile ezezinyamazane).

UKUSHUKWA KWEZIKHUMBA.

Izikhumba zezinkomo zazishukelwa amabahu. Amabahu yizikhumba ezishukelwa izidwaβa, isikhumba sicwiliswe emanzini size sithambe impela. Bese senyulekwa, sibethelwa. Isikhumba esinjalo sithiwa ngumbando, okungukuthi yisikhumba esidatyulwe phakathi—kusukela entanyeni kuze kuye kufike eshobeni. Bezivama ukwenziwa kanjalo ezezinkabi. Phela, kuzenziwa nanamuhla. Kuthi sisanda ukwenyulwa, sesenziwe njalo, sikhuhlwe ngehlaβa (namhla sekukhuhlwa ngegidlwadlwa, izinsimbi ezilolwayo zenziwe isixhana: izinsimbi zocingo, noma zezinti zesambulela). Kade kukhuhlwa ngehlaβa elinameva kakhulu; abasezinkangala belilanda ehlanzeni. Sikhuhlwe-ke isikhumba kuze kuvele imvukumvuku kungathi uβoya, kanti kungaphakathi kwaso. Lemvukumvuku ibizwa ngokuthiwa ngumsendo: kanti-ke yiyona okuzakuthi uma sesishukiwe, sekuyisidwaβa, iβe ngaphandle. Uβoya ngempela buyaphucuzeka, busuke buphele. Sivama phela

esinye ukucwiliswa emanzini, kuze kumonyuke bona uboya. Uma bungasuswe ngamanzi, buyaphalwa. Kuthi-ke, uma sesikhuhliwe saphela, sibuye siyekwe, senekwe some bese kuthatha kuthi ngelanga elithile sichashwe. Lokho-ke kusho ukuḡa sibixwe ngobisi, sithambe. Kuthi-ke manje, sishukwe ngezandla. Kubuthane amadoda-nje bo, asihlalele, esishuka size sithambe voshu. Kothi sesalunga, sisikwe ngabakwazi ukwenza izidwaḡa. Lokho-ke kuvame ukwenziwa yiḡo abesifazane ngoqobo: kodwa-ke namadoda ayakwenza-nje athandayo—ngoba amanye njalo, abethola izinkomo ngokwenza zona izidwaḡa athengise ngazo. Amanye ashuke wona-nje amabahu, athengise ngawo eseshukiwe, kodwa engakasi-kwa. Kuthi uma sekwenziwe isidwaḡa, kubuqwe ngentshede emnyama noma yezibi ezishisiweyo, noma yenswani yezinkuni, kugcotshwe ngamafutha, kuthambe, kube yisidwaḡa-ke, kulungele ukubincwa.—Ubezwe-ke abesifazane sebethi: “Awu, yanhle yini inguḡo kakoSibanibani!”—kushiwo eseyibincile, isinuthuzela umsendo.

IZIKHUMBA ZEZIMBUZI NEZAMANKONYANE.

Izikhumba zezimbuzi nezezimvu nezamankonyane bezishukelwa ukwenza iziphuku, kodwa ezamankonyane zenziwa amabeshu ezinsizwa. Kade kuvame kakhulu ukuḡa ubone abafana belusile, bembethe iziphuku, kakhulu zezimvu. Isiphuku semvu sithandwa ngokufudumala kwaso. Iziphuku kazenziwa umsendo, ziyaphalwa-nje, besezishukwa. Zona futhi zembathwa ngaseboyeni, lapho kufudumala ngakhona. Ngisho-ke kakhulu uma kumakhaza. Izikhumba zezinkomo bekuthi uma zenziwa iziphuku, kube yizinguḡo zokulala: noma kodwa lokho kwakungavamile. Bekuvame ukuḡa

ingubo yokulala yenziwe ngezikhumba zezimbuzi noma zezi-mvu, zithungwe zihlanganiswe ndawonye.

Izingubo zabelungu zaqala ukufika ngezikhathi zoSomtsewu nabanye abelungu bokuqala.

Mina-ke ngangingakazalwa, kodwa kuthe ngikhula zazinga-kandi: kwakuseyizingwe, nonswinswinski, nogampokwe, nezibalala. Kuthe kuthatha kwakutheleka amabantshi abomvu ayefike namasotsha, kuliwa ngawo eSandlwana. Ukuqala kwezitolo (amavinkili, ngoba phela kwakusavame ukusho kwamaBunu) kwakuvame kakhulu amabantshi abomvu. Kangikhulumi khona kubafana. Ezinye izinto zeSilungu, kwaBa umncaka, amaqanda abomvu abincwa zintombi. Lawo-ke alethwa yiBo abelungu, ngoba bafika ebinwa kwaZulu. Ngisho phela ubuhlalu obuthiwa yimfisinga eyayibincwa kakhulu yiSigodlo, ngoba izintombi zezwe-nje, zazi-binca ubendle. Lokho, sithe nathi sikhula kwakusabincwa. Iziheshe (izigege) zobuhlalu babelungu zifike nezintombi zabantu abaphuma kuleli laseSilungwini, ebesebejwayele izinto zabelungu okudala. Ngisho nokulima ngezinkabi kufike kwelakithi, nakwelaBasemaBomvwini, bakaSomahhashi, oNtiki bakwoBede, nabakwaMakaye, oNqoboka, ababe-suka kuleli lasemaKhabeleni, abafunga uNomagaga, okuthe ukuba izwe liphathwe nguHulumeni, babekwa kwaZulu: konke okwabelungu kwafika nalaBo kwelakithi. Kuningi nathi, thina bafana, esakufunda kubafana babo esakhula silusa nabo. Kuthe kuthatha kwakutheleka abaningi, nje-ngoMkhabisa, bakwoSothondose Masango, noLuzindela Dlomo. Lowo-ke wafika nesizwe, engumnumzane kuso. YiBo laba-ke, kwelakithi, abangenisa izinto zeSilungu. Kuthe

nalapho sekwande amavinkili sajwayelana nezinto zaBelungu ngokufonela kuBo.

Ukulima ngezinkabi, sake sade silinyelwa yiBo. Kulukhuni kobaBa ukuBa izinkomo, izinkomo ukudla kwaBo, ziBoshelwe kulinywe ngazo: kube sengathi ingebe isadliwa nakudliwa inkomo eBoshelwayo, sengathi sekungumuntu! Konke-ke, nemimese, nezimfologo, nezipunu, nezindishi, namabulukwe, sakwejwayela kakhulu, sikubuka kulaBo: kakhuluke ngoBa baFika nezintombi nezinsizwa, kwaBuye kwendiselwana. Safunda nokugadlela ukushaya indlamu, nemikhuba yokubonga kwaBo izintombi.

Kwaphela impela okwakithi, sasesiduma nalokhu okufikayo!—kakhulu thina aBasha, ngoBa phela aBadala Beyilokhu bazisa ukuthi sesithatha imikhuba yamaKhafula.—Ngoba nanamhla aBakwaZulu ophakathi, baSathi yiKhafula umuntu walapha eSilungwini (eNatali). Ungase uzwe ngisho kade kulele umuntu, kubuzwa kuthiwa: “Lowomuntu obelele lapho ubephumaphi na?” Apendule omunye athi: “BekuliKhafula liphuma ngapha eSilungwini.”—Kodwa-ke, kakusandile njengakuqala.

Lokho kwangena ngokufika kwaBelungu, aBabevama ukuhamba naBantu, bephuma eSilungwini. Besekuthi uma bekhuluma naBelungu bamavinkili, beFika kwaZulu, bathi: “Kukhona iKhafula lami lapha engihamba nalo.” KwaBa yiLapho-ke futhi nolimi lwanganeno lwahlukene nolwakwaZulu, nokwembatha, nokunye okuningi kakhulu.

ISIFUNDO 29.

IZINDABA EZINKULU ZOKUKHUNJULWA.

Sengishilo ukuthi aBelungu bayisizwe esikhuthele ngokumangalisayo kukho konke ukwenza kwabo. Lokho, ngikusho ngoba kuningi esebekwenze kulelizwe, eminyakeni eyingcosana-nje. Sekucisho kube yizinto ezifika nabo zonke esizaziyo, nesizisebenzisayo. Sekucisho kube ezakithi sesizilahlele noma zazilungile. Njengoba sengikhulume ngalokhu nalokhu kwakithi kwemvelo, kuningi okunye okwayekwa-nje, kanti kwakulungile. Ngithi-ke kuyinto efaneleyo ukuba sibone ukuthi aBelungu sebenze konke lokhu-nje, sebene-sikhathi esingakanani kulomhlaba. Kunje-ke:

Ngo-1652, baqala ukwakha umuzi wase*Capetown*. Lokhoke kuthi yisikhathi abafika ngaso kwelaseKipi (Kapa).

Ngo-1824, baqala ukwakha lapha eNatali, eThekwini: amaNgisi—oFynn, noFarewell, noKing, abazebahambela iNkosi uShaka, e *Shaka's Kraal*, emzini wakhe kwaDukuza (*Stanger*).

Ngo-1834, amaBunu ahlakazeka kwelaseKipi, eqonde e*Free State* nase*Transvaal*, okuthe ngo-1837 angena kuleli laseNatali.

Ngo-1838, alwa neNkosi uDingana, agcina amahlula eNcome, ngo-16th December (*Dingaan's Day*).

Ngo-1835, kwakhiwa iDurban eThekwini. Futhi yiso isikhathi lesa okwaqala ngaso ukufika abafundisi kulelizwe, kakhulu baseMelika.

Ngo-1839, kwakhiwa uMgungundlovu wabelungu, i*Pietermaritzburg*.—NiBokhumbula ukuthi: leligama lithathwa eMgungundlovu weNkosi uDingana, kwaZulu, phezu kweMfolozi eMhlophe, ngakwaNobamba, lapho kwabulawa khona uPiti, ngaye u1838.

Ngo-1842, kwalwa amaNgisi namaBunu, kwaKhangela (*Congella*) eThekwini, ngempi ka*Captain Smith*, uSimithi.

Ngo-1859, kwaqalwa eThekwini umgwaqo wesitimela, wasePhayindi wavulwa ngempela ku1860.

Ngo-1860, kwafika amaIndians, kaGilimidi—isibalo samaNdiya.

Ngo-1867, kwaqalwa ukwakhiwa kwomuzi waseDayimana, i*Kimberley* ngokuboboka kweDayimane.

Ngo-1892, wafinyelela eNtabazwe (*Harrismith*).

Ngo-1880-1, balwa futhi eMajuba (kusekuzalweni kwami lapho).

Ngo-1884, kwaboboka iGoli (*gold*) e*Transvaal*. Yikho-ke njalo ukuqalwa kwe*Johannesburg*, ngoba phela imizi yaqala ngayo leyomisebenzi, kwaButhana izizwe, kwaqalwa imizi.

Ngo-1891, umgwaqo wesitimela osuka eThekwini wafinyelela eShalastoni (*Charlestown*).

Ngo-1892, wafinyelela eNtabazwe (*Harrismith*).

Ngo-1895, wafinyelela eGoli (*Johannesburg*).

Ngo-1899-1902, balwa futhi lempi enkulu yokugcina, okwathi emva kwayo kwenziwa i*Union Government of South Africa* (1910).

Ngo-1906, kwalwa uBambatha naBelungu. Sambulala eNkandla, eMhome.

EZINYE IZINDABA EZINKULU.

Ngo-1845, elaseNatali lahlanganiswa nelaseKipi, labekelwa iNkosi yokuqala, uMartin West, okubizwa ngaye u*West Street* eThekwini.

Ngo-1846, izwe laseNatal ladatshulwa oNokhesheni (*Native Locations*).

Ngo-1853, kwafika kulelizwe u*Bishop Colenso*, uSobantu.

Ngo-1887, izwe lakwaZulu labaphansi kwoMbuso wase*England*, kanjalo-ke laselithelwa kwelaseKipi—Ngithi ngalesosikhathi ngangineminyaka eyisikhombisa.

Ngo-1893, kwafa uSomtseu, thina esithi nguSomsewu (*Sir Theophilus Shepstone*).

Ngo-1896, Impi yase*Transvaal*, eyaziwa ngokuthi impi kaDr. Jameson (*Dr. Jameson's Raid*).

Ngo-1899, kwafa uManzekhofi (*Right Honourable Harry Escombe*), ongomunye walabo abaqala ukuba uMkhandlu weNatali lapho isinikwe ukuzibusa (*Responsible Government*), ngo-1893.

Ngo-1901, kwafa iNkosikazi, u*Queen Victoria*, walandelwa yindodana yakhe, u*Edward VII*. ekuBuseni.

Ngo-1902, kwafa isikhulu esingu*Cecil Rhodes*, okubizwa ngaye elase*Rhodesia*, lapho futhi ambelwa khona, ezintabeni zaseMathopho (*Matoppo Mountains*).

Ngo-1910, kwani swa umthetho (*Constitution*) wokuziphatha kweNyonyana, yase *South Africa*).

Ngo-1910, kwafa iNkosi u*King Edward VII.*, walandelwa yiNdodana yakhe, u*George V.* ekubuseni. U*King George* sambona ngo-*August*, 1901.

Ngo-1914-1918, yiminyaka yeMpikazi yezizwe zaBelungu.

Ngo-1925, u*Edward, Prince of Wales*, ngo-*June*, sambona eThekwini, naseShowe, naseMgungundlovu.

NgoMsombuluko ebusuku, *20 January, 1936* kumuke u*King George V.*, walandelwa yiNdodana yakhe ebukhosini, u*Edward VIII.*

IMINYAKA EQONDENE NEZETHU.

Ngo-1787, kungathi kwazalwa uShaka, iNkosi yakwaZulu.

Ngo-1805, uShaka, eseneminyaka e18, waya kwaMthethwa, kuDingiswayo, lapho afunda ubuqili bokulwa, okwathi ngasemva eseyiNkosi, wacitha ngakho izizwe.

Ngo-1810? kwafa iNkosi, uSenzangakhona, uyise kaShaka noDingane noMpande. Walandelwa nguye uShaka ekubuseni.

UKUFA KWAMANYE AMAKHOSI AKWAZULU.

Ngo-1810? kwafa uSenzangakhona, wambelwa kwaNo-bamba.

Ngo-1812, uShaka waqala ukulwa, esebusa. Wahlangana noDingiswayo, iNkosi yakwaMthethwa, basukela uMatiwane, iNkosi yakwaNgwane.

Ngo-1818-1824, uShaka walwa kaBi noZwide, iNkosi yakwaNdwandwe. Ukulwa naye wakuthathela ngokubulawa kukaDingiswayo, ebulawa uye uZwide. Kulesisikhathi (1818-1824) uShaka wawucitha okwempela umbuso kaZwide, walwa waze walwa namadodana oNomahlanjana noSikhunyana njengoba nizizwa izibongo zakhe.

Ngo-1826, indunankulu kaShaka, uMzilikazi kaMashobana, wahlubuka nabantu, emzini kaShaka, kwaBulawayo, weqa waya le, enhla, kwaMzilikazi—lapho phela kwafike kwaba ngumbuso wakhe uMzilikazi.

Ngo-1824-1828, uShaka walicitha lonke izwe, ngezimpi, azihlaselisa ngapha nangapha—“Waye wadla nezaBamadlongwanyana abaphotha imiyeko, wabuya esikhaleni senyoka esebeke kwaBabomvana” (Bechuanaland?).

Ngokuchitha kwakhe abakwaNdwandwe, ubongwa kanje:

Izul elidum emva komzi eKuqobekeni,

Lazithath izilangu zaMaphela nezaMankayiya—

Amabeshwan amavak asal ezihlahleni.

Wadl uNomahlanjana ezalwa nguZwide, eMapheleni,

Wadl uMphepha, ezalwa nguZwide, eMapheleni,

Wadl uDayingufo ezalwa uZwide, eMapheleni,

Wadl uNombengula, ezalwa uZwide, eMapheleni,

Wadl uMntimona, ezalwa uGaqa,

Wadl uMpondo-phumela-kwezind eMapheleni,

Wadl uNdengezimashumi—eMapheleni.

Buya, Mgengi,

Phel indaba usuyenzile—

UZwid umphendul isigcwelegcwele,

Namhla futh usufun ukuphendul indodana!

Ngo-1828, kwafa uShaka, wambelwa kwaDukuza (*Stanger*).

Ngo-1840, kwafa uDingane, wambelwa eSwazini. Kalaziwa ithinta lakhe.

Ngo-1872, kwafa uMpande, wambelwa kwaNodwengu.

Ngo-1884, kwafa uCetshwayo, wambelwa eNkandla.

Ngo-1913, kwafa uDinuzulu, wambelwa kwaNobamba.

Ngo-1933, kwafa uSolomoni, wambelwa eMahashini.

UShaka wabulawa ngumfowafo uDingane, kwaDukuza. Kuthe engakafi waphaka impikazi eyaqonda le nale. Kodwa enkulu yasingiswa oBalule, ifuna uMzilikazi kaMashobana nabanye—njengoSoshangane. Kungathi-ke leyompi yaze yabuya ngo-1837, sekade afa uShaka, sekubusa uDingana.

Kungathi noSotofo noMbozamboza, ababuya nebutho elaliyakufundiswa e*England*, bafika esaqede ukufa uShaka.

Ngo-1837, iBunu, u*Pieter Retief*, waya eMgundlovu kwaZulu, namanye eyise izinkomo zeNkosi uDingana; kanti uzakubulawa, ngofo uDingana wayethi nguye owathatha izinkomo zakhe, usezibuyisa ngofo ecela izwe: kanti izinkomo zazithathwe nguSigonyela.

Indaba yokuxabana kwamaBunu neNkosi uDingane kayikhanyi kahle. Thina sivele sitshelwa ukuthi amaBunu abanjwa yizinhloveli zeNkosi, elinganisa ukukaka umzi weNkosi uMgundlovu ebusuku. Kuthiwa enza uqhiwu olukhulu, kodwa ehluleka ukuwuhlanganisela phakathi: Kwa-

bonwa-ke ukuthi kanti, ayingozi. Kwahlalwa sekuhlozingwa indlela yokuwabulala. Kwaba yilapho futhi ecela izwe. Indaba yezinkomo ezathathwa nguSigonyela, angene kuyo ngoba kuzwakala ukuthi: “Zathathwa ngabantu ababinca imihlanti yezingubo”—amabulukwe. Sekuthi ukuba azilethe, ethi azithethe kuSigonyela, kakusakholeki. Sekungathi enze ubuqili bokuaba anikwe izwe. Ekuqondeni kwabakwaZulu, sengathi yavela lapho ingozi yokubulala amaBunu. Koku-nye-ke, sicabanga nokuthi kungase kube ukuthi uDingana wawabulala ngokucabanga amazwi okuvalelisa kukaShaka, owathi:

“Izwe ningeke nilibuse, noma ningibulele!”
ngoba lokho sakuzwa nathi khona sisakhula, singabafana. Kuthi lapho izwe liyilokhu lithathwa ngaBelungu, kwabe kuyilokhu kwanda lokho, ngoba abantu bebona ukuthi kugcwaliseka amazwi kaShaka.—Kubaliwe nasezincwadini zaBelungu, ngoba bakuzwa kubo abantu.

EZINYE IZIGIGABA ZAKWAZULU.

Ngo-1839, yembuka kuDingane iNkosi yakwaZulu yembuka noMpande umfowabo, yeza kutholwa emaBunwini, eSilungwini (*Natal*). Lokhoke kwaba nendaba enkulu esizweni sakwaZulu. Nokubizwa kwalokho-kwenza, kwathiwa ukudabuka kwegoda (*Breaking of a big rope*). Phela uMpande wembuka nesizwe esikhulu. Ukwembuka ukuhlu-bukela ubukhosi besizwe.

Ngo-1840, uMpande wabuya eseyimpi kanye namaBunu, kuDingane. Nanso-ke isilwa eMaqongqo, lapho kwafa amaqhawe kaDingane, oNozishada kaMaqhofoza wakwaNzuzwa. Ngawo lowonyaka, esenqotshiwe uDingane, nguMpande

namaBunu, uMpande wabekwa wabayiNkosi yakwaZulu, ebekwa yiwo amaBunu.

Ngo-1840, ngunyaka okwaye kwafela ngawo iNkosi uDingane, le ngaseSwazini, ekubalekeni kwakhe.

Ngo-1843, kwenzeka esinye isehlo, kwabaleka kwaZulu uMawa, uyisekazi weNkosi uMpande, ngoba yabulala umfowabo uGqugqu: wabalekela eSilungwini.

Ngo-1856, Kwalwa aBantwana beNkosi uMpande—uCetshwayo noMbuyazwe eNdonakusuka ngasoThukela. Kungathi wafa lapho uMbuyazwe: kodwa kwaZulu kwakhulunywa sengathi uthathwe ngaBelungu bamfihla. Ngenye indlela leyompi ithiwa yimpi yeZigqoza noSuthu—izigqoza ngezikaMbuyazwe, uSuthu olukaCetshwayo.

Ngo-1863, kwaboka ingxibongo imfologo.

Ngo-1873, iNkosi uCetshwayo wabekwa ebukhosini, ngomthetho wamaNgisi.

AMAKHOSI AKWAZULU, ABEKWA NGOMTHETHO WABELUNGU.

Ngo-1840, kwabekwa uMpande, ngamaBunu.

Ngo-1872, kwamuka uMpande kaSenzangakhona.

Ngo-1873, kwabekwa uCetshwayo ngamaNgisi, eMlam-bongwenya.

Ngo-1873, kwavela impi kaLangalibalele, eyabangwa ukuba enqaba nezibamu eMgungundlovu, ezabuya nabantu bakhe eDayimane.

Ngo-1876, iNkosi uCetshwayo washaya umthetho woku-ba zigane zonke izintombi zebutho leNgcugce, zigane iNdlo-dlo noDloko. Ezenqabayayo, zabalawa.

Ngo-1879, kwavela impi yakwaZulu eSandlwana, eyaziwa ngokuthi yimpi kaCetshwayo eSilungwini, kodwa kwaZulu kuthiwa yimpi yabelungu.

Ngo-1881, kwavela impi kaSitimela. Yaziwa kakhulu lempi kwaZulu, kwaze kwelekelela kuyo noJantoni (*John Dunn*, umlungu).

Ngo-1883, ukubuya kukaCetshwayo phesheya, selokhu wathathwa ngabelungu ngempi yaseSandlwana, ngo-1879.

Ngo-1883, khona-nje ebuya phesheya uCetshwayo, kwaliwa noZibebu, okuthe mhla uZibebu evimbezele oNdini, yalimala iNkosi.

Ngo-1884, yafa iNkosi uCetshwayo, kwalandela ukulwa kukaDinuzulu noZibebu (eTshaneni).

Ngo-1888, kwalwa impi yakwaCeza, engiqale ukwazi izinto ngayo, njengoba kushiwo ekuqaleni kwencwadi.

Ngo-1889, ukuthathwa kukaDinzulu, noyisekazi ababili, oNdaBuko noShingana, beyiswa phesheya.

Ngo-1898, kwabekwa uDinuzulu, ebuya phesheya, ngamaNgisi.

Ngo-1916, kwabekwa uSolomoni, e*Pretoria*, ngu-*General Louis Botha, Prime Minister*.

IZINDABA EZENZEKE SENGIKHULILE.

Ngo-1894, kwafika isikhonyane sokuqala.

Ngo-1897, ukufa kwezinkomo (*Rinderpest*).

Ngo-1898, ukubuya kweNkosi phesheya, uDinuzulu.

Ngo-1899, impi yamaBunu namaNgisi.

Ngo-1902, ukuphela kwempi yamaBunu namaNgisi.

Ngo-1906, kwavela impi kaBambatha naBelungu.

Ngo-1913 (*18th October*), ukushona kweNkosi uDinuzulu.

Ngo-1914, impi yamaJalimane, yaphela ngo 1918.

Ngo-1933, ukuzamazama komhlaŋa.

Ngo-1933, (*4th March*) ukumuka kweNkosi uNkayishana—uSolomoni kaDinuzulu.

Ngo-1934-1936, Isikhonyane.

Konke lokhu esengikubala manje sekuyizinto ezaziwa ngabaningi. Ukukhumbuzela kwami ngeminyaka, ngikwenza ukuba ngikhombise isizwe sakithi ngokukhuthala kwaBelungu esebesebenze izinto ezininginingi, singazelele—abanye belibele utshwala, nokulwa, nezintombi.

Uma bekukhona isikhathi, bengiyakubala ngezinye izizwe okwanela ukufika aBelungu phakathi kwazo, zasuka ngesidumo, njengama *Japanese*, nama *Indians*, ukuphuthuma ukufunda—okunamhlanje-ke ziphikisene xho nabo, kukho konke. Izinsizwa, nezintombi zakhona, zifunyaniswa ngamakhulu ezikoleni zonke zomhlaŋa wokwazi, zibuya nawo wonke umshini wokwazi, wokwakha isizwe sakuŋo.

ISIFUNDO 30.

IZIBONGO ZAMAKHOSI AKWAZULU.

Njengoba nami ngikhule indaba isemlonyeni kwa-badala, ngamakhosi nangazo zonke izindaba zakuqala, ngizakuzama kafushane-nje, ukulandela bona abadala.

Ngakho-ke njengoba sekubalwe nezincwadi (ama-buku), amakhosi abalwa ngokulandelana okuyikho, kwaZulu, yilana: uMalandela, ozale uZulu, noMageba ozale uPhunga, noNdaba ozale uJama. UJama-ke abese ezala amakhosi amathathu: uShaka noDingane noMpande. Kasizwa lutho ngenzalo kaShaka noDingane. Umlibo wobukhosi uxhunywa uMpande (okungathi yena wabe engomncane kuBo babili). UMpande-ke uzale uCetshwayo ozale uDinuzulu, uyise kaSolomoni, esimazi kahle thina banamhla, okade ehamba phakathi kwethu, phakathi kwezwe nasemadolobeni.

Kayikho into ebimnandi kakhulu kithi lapho sikhula, kunokuzwa kuxoxwa ngezindaba zakithi ezindala, kakhulu ngamakhosi. Futhi sengathi izwe lalisenabantu abangamagagu okuxoxa izindaba. Uma kuxoxa ubaba, njengomuntu obekhona esikhathini samakhosi amadala, ubexoxa kakhulu ngoSenzangakhona. Kwakungathi kayikho iNkosi yakwaZulu eyayinogazi lokuthandeka nokutuswa njengoSenzangakhona. Lokho-ke kuzwakala nakuzo izibongo zakhe. Ngoba nezidlova lezi, ezinjengoShaka, zizwakala kuzo izibongo. Zwana lapho kubongwa uShaka, kuthiwa :

“Umoya womzansi umngenela,
 Ohlez ubangenela nangeminyango—
 Liwukhiphe qede
 Bayikhoth imilomo
 Abezindlu nabezindlwana.”

—Lezizibongoke zikhombisa ukuthi uShaka kwakulu-
 dlwembembe lwezwe, esatshwa yibo bonke abantu.
 Futhi kuthiwa :

“OdaBule kuNdima noMgovu,
 Abafaz abanendeni bapuluza,
 Imkhubulo bayishiy izinqindi
 Imbewu yasal emanxiweni.”

Lapho-ke futhi kukhombisa ukuba izwe lalihlezi ngovalo
 njalo ngaye, ngangoba besekuthi kungathiwa: “Nangu
 uShaka!” bethuke abantu abanovalo, besebezibacazela,
 babaleke kusale konke phansi. Kwezinye izibongo,
 ulinganiswa ngezulu eliza lilibi, kusinde konke ngama-
 jubane, kuthiwa :

“Ozulu lizayo khwezani abantwana
 Ngabadala bodw abazozibalekela.”

Lokho kukhomba ukuthi lapho impi yakhe isifikile yayi-
 ngashiyi lutho: konke bekusinda ngejubane. Nezingane,
 bezisinda ngokuthathwa kubalekwe nazo ngokushesha.
 Ake ngishiye-ke lapho.

Enye-ke iNkosi esikhule isemlonyeni kakhulu, ngu-
 Mpande. Phela isizwe samthanda kakhulu ukuba abuye
 abone isu lokuyeka izimpi namaBunu, kuhlaliswane
 kahle. Nempela-ke kusuka kulesosikhathi izwe lahlala
 kahle kwaze kwaba kuCetshwayo, owalwa namaNgisi

eSandlwane, ngo-1879, sekuphele iminyaka e-39, izwe lingayazi impi, kusuka ekubekweni kukaMpande ngama-Bunu ngo-1840. Ngokwembuka kwakhe, ubongwa kanje:

“Isikhukhulane sikaNdaḡa,
Sikhukhul omame sabetshatha,
Saye sabalahl ezinkwazini,
Ezinkwazini zemifula.
Ezinkwazini zoThukela.”

Lamazwi ayambonga ngoba abanesihawu sokuḡalekisa izwe, waliwelisa uThukela. Futhi ngokulwisa kwakhe amaBunu kuDingane, ubongwa kanje:

“Izul elidume phezu kwaMaqongq omaḡili,
Laduma lazithath izihlangu zoMḡelebele,
Lazithath izihlangu zakwaḡulawayo.
Lazithath izihlangu zeZinyosi.
Lazithath izihlangu zoDlambedu.
Lazithath izihlangu zikaNongamyana.
Lazithath izihlangu zoMḡumanqa.”

Kushiwo phela amaḡutho ayelwela iNkosi uDingane, eMaqongqo, lapho kwafa khona oNozishada kaMaqhoḡoza, uDlambedu.

UDINUZULU.

Lapho izwe liseyilo, lisenezingwazi nezimbemi zegudu (aḡabemi ḡensangu) kaḡikho iNkosi ekade ibongwa njengoDinuzulu. Umuntu ubezwa ngakho ukuthi seliyasha igudu kwezeMḡbokodweḡomvu, intanga yakhe, ezamhlaḡanela kwaMandlakazi. Ibiliḡamba qede insizwa, ikhwehlele imusho ithi:



Isho ezeNkosi.

“UMamonga woSuthu,
 uDinuzulu kaḂulali uyasizila
 UqoḂha imbokodwe nesisekelo
 Ufana nendlovu emnyama yasoNḂdini
 Umpondo zamila enjeni—
 Ukuba zamila enkomeni
 Sasiyakwenza amagudu okubema.

“Usilwa nankunzi mbili,
 Enye ngayaseBanganomo
 Enye ngeyakwaNgenetsheni
 Umagwaza eguqile njengethole
 Umphangeli ilanga lingakaphumi kwaNḂdunu,
 Litheliphuma laliphuma ngezingazi zamadoda.

“Umgwazi kadinwa zingqapheli,
 Isikhono esimazinga sakokaMsweli
 Umuzi bawuphume ehlathini,
 SawulaBalabela.
 Ithole lakokaMsweli elanyise liguqile.
 Umahloma ehlathini onjengohlanya.

“UMgwagwa wezulu,
 Usihawuhawu, siyinkondlo
 Bayivumile, ivunywe ngabaphansi
 Yavunywa ngabaphezulu
 Indaba engiyizwe ngimncane,
 Ngaze ngakhula, ngayibona ngamehlo.

Usifuba siyingungu, singungumela
 Nyakana sibobokayo,
 Umuntu uyakuzizwa izindaba—
 Umakhipha imbila,
 Kulale yena esixhotsheni,
 UNdaba uhlome ehlathini
 Ubenjengohlanya.

“UDlothovu kabekeki nangamehlo,
 Ufana nemisebe yelanga!
 UDlothovu onjengebusi.
 uMamba yehlula uMaqhamsela,
 Ngoba iqhamsela ezihlangwini
 ZabaseKuvukeni.

“Umalokotha izizwe, zilokotheke.
 Uphaphu oluphezu kwendlu kwakhotho
 Lalelani lomuntu omemezayo—
 Ungathi uyalila!

“INkosi yensizwa umaphikelela,
 Ngoba ephikelele amadoda akwaZulu
 Esegund izicoc azibek emseleni.
 Mlomo owodwa musa ukuphendula
 Uyaᅒona ukuᅒa aᅒamlomo mibili
 Bayavunana, kuvunana oZibebu ᅒenoHhamu.

“Izulu eliduma enhla komuzi
 ENkalakuthaᅒa,
 Lazithatha izingane zikaMaphitha zonkana
 Lazithela eMkhuze,
 Gijimani ngazonke izindlela,
 Niyobikela aᅒakwaSidladla naNtini,

“NabakwaVuma, nithi:
 Amanzi oMkhuze ningawaphuzi
 Ngoᅒ uDinuzul uyenzil indaᅒa
 Ugwaz impi, yema—
 Njengodadewaᅒo uSimiso,
 Wagwaza weya, njengodadewaᅒo uSiyela.

“Ohlasele ngemikhonto,
 Ngoba engowaseMkhontweni
 Wahlasela ngamahashi
 Ngoba engowaseMahhashini—
 Umgagamela, ogagamela izinkomo zamaBunu
 Inkunzi yakithi eMkhontweni.”

Izibongo lezi, njengoba sengishilo, zikhomba okuthile.
 Zinjengamagama.

UDINGANA.

Igama leNkosi uDingane laᅒayisigameko esibi,
 esayihlolela ukuᅒa iyakugcina ngokudinga. Onke ama-

khosi akwaZulu embelwa kulomhlaſa, kodwa yena kaziwa. NakwaNgwana kushiwo ngoba wabaleka waqonda khona, emva kwempi yaseMaqongqo. Bese-ke kubakhona nezindatshana ezezwakala sengathi nempela wagcwelezwa ngamaSwazi, ngoba wayeyisitha kuwo. Kuthe-ke amaSwazi esemfumana obala, ezula, eyisiba-leki, asizakala! Wadinga-ke, njengegama lakhe, ukuba ambelwe phakathi kwabakuſo. Sengathi izibongo zakhe zaqanjwa engasekho, sekuqondakala ukuthi washona khona le eSwazini, noma kwaSoshangane, ngoba ezibongweni zakhe kukhona amazwi athi:

“Uqambi lankomo zilahlekile
 Ziyakufa umdlebe kwaSoshangane
 Unomashikizela—
 Umashiy impi yakhe.”

Kusobala ukuthi imbongi yayibikezela ngokufela kwakhe kwaSoshangane, uma zaqanjwa engakafi. Kungase kube ikhona indlela ahamba ngayo uDingane, waze wafika kwaSoshangane, wafela khona. Noma-ke mhlawumbe lokho kubikezela kwayo kwakukhomba khona eSwazini—kakhulu ngoba isibikezelo (*prophecy*) sayo siphatha umdlebe—lomuthi phela ugcwele eSwazini, ubulala konke, abantu nezilwane. Imbongi iphatha nokushikizela, eshiya impi yakhe. Lokho kuthi imbongi ibona esebaleka, eya khona le, eseshiya izwe nabantu bakhe. LeNkosi yakwaZulu ibibongwa kakhulu ngama-butho amadala, iMisikaba (Izinkonkoni?). Ukhona umfowabo kaſaba, owayeyilelobutho. Nguyena owayefunga “uDingane kaNdaſa.” Mhlawumbe sengicabanga nokuthi wayengasohlangothini lwakhe eMaqongqo.

AMABUTHO OSHAKA NODINGANE NOMPANDE.

1. Amawombe, kungathi lawoke, ayintanga yakhe uShaka.

2. Udlambedu, njengoNozishada kaMaqhofoza, wakwaNzuzwa.

3. Undabakawombe (lamabutho, ayintanga yafo oDingane).

4. Ingwegwe (Yimidlenevu, kokunye: "imidlenevu yakwaNgcaka").

5. IzinguluBe (kuvamile ukuthi: IzinguluBe ngezika Dingane).

6. UmsikaBa (Izinkonkoni?) Imvama yayo ibifuna uDingane.

7. Isangqu. (Lelibutho, walwa ngalo uCetshwayo eSmdlwana).

8. Uthulwana (Intanga kaCetshwayo, labuthwa uMpande, uma kuthe efa wayeseyibuthile intanga ka-Cetshwayo).

IZIBONGO zeNKOSI UADINGANE.

Noma kambe ngizazi izibongo zamanye amakhosi, njengenzalo yozalo lwakwaZulu, ngingezazi kakhulu ezamakhosi amadala, ngaphandle kwezoCetshwayo noDinuzulu, esikhule besemilonyeni yamabutho abekade ebalwela. Ke, ngezibongo zamakhosi amadala, nawonje amasha, sesisizakala ngalezi ezihlelwe kahle ngabalingu. Nakulezi-nje ngizakulandela izincwadi zika-

Mr. J. Stuart, okufanele abongwe nokubongwa ngokusilondolozela ifa lesizwe sakithi. Yayikho into esiyithandayo thina begazi lakwaZulu, njengendaba yakithi, namakhosi esizwe. Njengoba-ke nami ngithatha ezincwadini zakhe, nazi izibongo zeNkosi uDingane.

“UVEzi uNonyanda, uMgabadeli,
Owagabadela inkundla yakwaBulawayo.
Odonswé ngezintaba ezimakhelekethe
UVEzi wakwaSimanganyawo
Umbombosho omnyama.

“Uvemvane lukaPhunga noMageba.
Uvemvane olumabala azibadu,
Ngibe ngiyaluthinta lwahwaqabala!
LunjengolukaPhunga waseBulawini.
LunjengoVuma kubangoma.

“Obuza amanzi eMbozamo and ukuwela
Amanz eMbozam asal eBabaza.
Owel iMbozamo, umntakaJama,
Wawela iMbozamo, kwasha iziziba
Ebigezwa uDukuza neNkisimane
Beyigeza bebeke kithi kwaZulu.

“Nanamhla-nje abanini-Mbozamo bamangele
Kumangele uManqondo, wakwaShiyabanye.
Kwamangala uPhampatha wakwaNkisimana.
Isiziba esiseMavivane, Dingane,
Isizib esinzonzo, sinzonzobe.

“Siminzisa umuntu ethi uyageza
Waze washona nangesicoco,
Ngoba uCoco ngimbonile

Obephuma lapha kwaSodlabela
UNgama yena wasemaphiseni angavuma.

“Uqambi lankomo uba zilahlekile,
Ziyakufa umdlebe kwaSoshangana
Inkone ethi isankona kwaphuka isihlalo
Ugwembeshe ongamanzi okuhlalela
Unomashikizela umashiy impi yakhe.

“Umzizinya ungamathunzi ezintaba
Ufipha luyindlovu enamanxeba
Uhlaza kwangqinyongo yenyamazane
Umhlophe owakhanya ukusa kwadaBuka
Wanga-abazingeli bakwaMavela
Ebebezingel iZimbongolwane.”

AMASUTHO kaCETSHWAYO ALWA NGAWO eSANDLWANA.

INkosi uCetshwayo kaMpande yiNkosi eyaziswa kakhulu ngoba yalwa naBelungu. Ngisho naBelungu bayasho ukuthi kayikho enye iNkosi engabe isalwa nabo njengoCetshwayo. Bathi aBelungu eSandlwana weza ngezizimbali yakhe yomkhethe ezi23,000, ebezehlukaniseka ngezimpaphe ezibomvu kwabubende (zegwalagwala). Ngokuchitha kwakhe impi yabelungu eSandlwana, ubongwa ngokuthi:

“Izul elidum eSandlwana,
Umbani waye washay eMankamane.”

—Kushiwo ngoba kwathi ukuba aBelungu bachitheke eSandlwana, baya e*Helpmakaar*.

ESandlwana walwa nangamabutho amadala, njengeSangqu namanye, nentanga yakhe uThulwane (aMamboza) ayebuthwe uyise uMpande. Nanka amabutho kaCetshwayo :

1. Isangqu (kusobala ukuthi uthe engena laselibuthiwe).

2. uThulwane (intanga yakhe, labuthwa uMpande).

3. Indlondlo.

4. Udloko. (omabili lamaButho athi esekhehlwa, aganiselwa iNgcugce).

5. Udududu.

6. Umxhapho.

7. Umbonambi (uBewula, inkonyane eBomvu).

8. Unokhenke (uZulu ekhenkesile).

9. Indluyengwe.

10. Ukhandempvu (uMashayizindlu, uMcijo).

11. Umthuyisazwe.

12. Ingobamakhosi (eyake yalwa naMamboza ngomkhosi othile).

13. Uve (izinyoni ezibombu. Ulandandlovu).

14. Ufalaza (izulu lifalazile, umsizi wesibamu).

Yiwo lawoke amabutho eNkosi uCetshwayo, eyalwa ngawo namaNgisi eSandlwane, ngo22nd January, 1879. Abelungu bathi :

“The number of the Zulus was overwhelming, and it was evident from the first that all was lost.” Kungathi yiButho likaFalaza elingalwanga, ngoba lalisephakathi koku-

thwala. Nokho kodwa lalihlomile, ngoba kwakungaseyiBo abafana.

Ibusela noma ikhanda (*Royal Kraal*) leNkosi uCetshwayo kwakusoNdini, elibekene nelikayise uMpande lakwaNodwengu: ehlukaniswe ngumfudlana yiNtutkwini, lapho kwakugeza amaButho. Ngisho phela le kwaZulu, eMahlabathini, ngaphesheya kweMfolozi eMhlophe.

Impi yaBelungu yawushisa umuzi wasoNdini ngo-4th July, 1879.

IZIBONGO zikaCETSHWAYO.

“Uzulu laduma obala!
Lapha kungemnga kungemtholo,
Uhlamvana bula umlilo
Ubaswe uMantshonga benoGqelemana.

“Inzima lemnyama,
Enga buBende bengonyama
Ibiquhutshwa uMseleni, benoNongalaza
Bethi ifanele ukuyakusikwa izihlangw eMkhweya-ntaba.

Bathi: Iyekeni, ubumnyama bayo buyesabeka,
Ifanele ukuyaucela imvula kwaNkosinkulu
Unqabela abantu ukudonsa
Umanzi aphuma ezimbotsheni zoMtshezi

“Isiguqa esizifulele ngamahlamvu,
Enqabeni kwaDludluma kokaMsweli.
Umsindo okuNtilingwe ngowani?
Ubangwe ngabaseNtengweni nabakwaKhinya.

“Uxokozelelwe ngabaseNtengweni nabakwaKhinya
Baxokozelela indlondlo yakokaTshana
Bathi: Ndlondloni lena engabuli maphiko
Izindlondlo zonke ziwabula amaphiko?

“Ozingela izwe laseNhlungwane ngombumbuluzo
Amavala aseNgwegweni naseNdlondlweni
Abaleka abangazela.
Ikhaba elimile lodwa eNhlungwane
Amanye amakhaba emile izixexelegu.

“Thambekeka, wena owaliwayo,
Thambekeka, wewuse iNtambanana nangezinyembezi,
Mhla eyakudlula kwaNgxangaza,
Abafazi bakwaNgxangaza,
Bazolala ezibayeni njengamathole
Kazi amathole azolalaphi?

“Uye wadabula kuMlaba
Obezalwa nguKhwani,
Wafike wamnika inyanda yemikhonto
Wathi: MntakaNdaba,
Uzubahlabane nasemehlweni!

“Inyathi kaNdaba!
Empondo zimakhenkenene;
Bayizingele ngamaphand emkhonto
Bethi uMhlathuze kayikuwuwela,
Uthi esewuwela, wawuwela ngamakhanda amadoda.

“Washikizela uMashikizela omnyama!
Edondolozela ngenhlendla yakhe ibimathatha,
Wazihlaba kanye namathole azo
Kwathiwa: Ziyeke lezo MntakaNdaba
Ngezikanyokokhulu uLangazana.

“Washikizela uMashikizela omnyama
 Edondolozela ngenhlendla yakhe emathatha
 Eyoshona ngesikhala,
 SikaMpehlela noMaqhwakazi.
 Eya ngakuNohadu, obezalwa uMsweli.
 Uyakukhokha umnyatheliso
 Iqabi lakwaBo elinkone lezinkabi.

“Washikizela uMashikizela omnyama!
 Edondolozela ngenhlendla yakhe,
 Eyoshona ngesikhala samahlathi amabili.
 IShowe kanye neDlinza
 Uya kukokho umnyatheliso
 Iqabi lakwaBo, elixube imibala.”

IZIMBONGI zakwaZULU.

U**Bumbongi** lobu, buyisipho-nje umuntu azalwa naso, abenesibindi sokusho okuhle nokubi ngalowo ambongayo ngezibongo aziqamba yena. Ngoba ngisho kuShaka, esabeka kangaka, izimbongi zakhe zazimqamba ngokuhle nokubi, zingesabi. Kwenye indawo, ezibongweni zakhe, kuthiwa:

“Nkos umubi, ngoba nabasekhaya konyoko uyababulala.”

Lokho-ke imbongi ikusho ngoba uShaka abulala abaseLange-ni. Kayesabi yona ukuthi “mubi” ngalokho.

Onke amakhosi ayenezimbongi. Njengalokhu u*Mr. J. Stuart* ebala lezi eBukwini lakhe, incwadi “Ukhulumethule” (p.103):

1. UMagolwana Jiyana.
2. Mshongweni (umbongi kaShaka)

3. Maqayingana—kaLutholude
4. Klwana—ka Ngqengelele
5. Mahlangeni—Khumalo (imbongi kaCetshwayo).
6. Manxele—Buthlezi.
7. Mnyamana—Buthlezi.
8. Ndevana—Khanyile.
9. VumandaBa—kaNtethe.
10. Mhlakuva—Sodondo.
11. Hlantela—kaQukaqa.
12. Hhemlana—ka Mbangezeli.
13. Sobedase—Qwabe.
14. Shingana (kaMpande).
15. NdaBuko (kaMpande).
16. Sehla—kaNdengezi (imbongi kaDinuzulu).
17. Hhoye—kaSoxhalase imbongi kaSolomoni.

Ngaphandle kwalezi, kukhona ezininginingi, njengoba kade sizizwa naseMahashini ngemihlangano: kuBe yilelo viyo liqhamuke nezalo. Kuthiwa futhi kwakunjalo nakuqala.

AMABUTHO kaDINUZULU.

Njengawo onke amakhosi, naye uDinuzulu wayenama-butho. Naye futhi waButha awakhe ewathela phezu kwamadala abebuthwe nguyise uCetshwayo. Kusobala ukuthi nakuMandlakazi, ngo-1888, walwa ngeMbokodweBomvu, intanda yakhe, kanye namanye ayebuthwe kuyise, njenge-Ngobamakhosi noVe noFalaza, namanye. LeliButho lakhe uFelaphakathi, ulibuthe eBuya phesheya. Liyezwakala nega-

ma lalo ukuthi kalwanga ngalo. Singathi-nje, yilana amaButho akhe.

UFelaphakathi, uDakwokusutha (iNguBokaKhundlase), uMavalana (uHayilwengwenya elithiwa futhi nguCijimpi). LeliButho elithiwa uHayilwengwenya, uma lithelwa kuDakwa, lingomncane. Uma lithelwa kuMavalana, lingomkhulu. Liphakathi kwawo omabili.

AMABUTHO kaSOLOMONI, uNKAYISHANA.

Ngempela, uma sibekisisa siyabona ukuthi kwase kungukulandela umkhondo-nje, uma sikhuluma ngamaButho kulamakhosi amuva, uDinuzulu nendodana uSolomoni. Base kunjengalokhu kwasemapulazini, kukhona abanumzana, esekungabanumzana ngegama-nje, ngoBa kawasenabantu. Sekwenzelwa-nje ukuba nxa umuntu efunwa lapho ekhona, kufunwe nge*Pass* elibiza igama lalowo okwakuthiwa *Chief*, kuqondakaleke ukuthi kukuliphi izwe, noma ipulazi. Ngisho ngoBa kulamakhosi amva, kayikho eyayingabe isabiza impi, baphume bonke labo abathiwa ngamaButho, njengaka-Cetshwayo, owayesho qede kwanyakaza umhlaba. Kuthiwa ukuze abongwe ngokuthi “zulu laduma obala lapho kungemnga, kungemtholo,” kushiwo ngoBa mhla kwempi yase-Sandlwana izulu lasakazeka emini, kwaqhamuka ilukulukwana lefu-nje, lasakazeka. KwaBonakala ukuthi kukhona impela okuzakwenzeka.

Amabutho kaSolomoni yila: uVukayibambe, neNqaba-yokucasha—elake lathiwa yiNtabengenalifa.

UMPANDE noSOLOMONI kaDINUZULU.

Umoya wokuthula obukuSolomoni, ufana nokayise-mkhulukhulu, uMpande. Noma uMpande wayengakawazi

ukufunda kwaBelungu, ukuthi kuhle kuhlalwe kahle naBelungu njengoba wembuka kuDingana, wahlangana naBelungu.

USolomoni ubekhuluma kakhulu ngokufunda, ngoba yena ubesekwazi, efundisiwe okungangokwazi kwakhe.

INkosi uMpande, wayehlakaniphile impela, ngoba noma esenamaButho amaningi, kazange akucabange ukulwa naBelungu, waze wafa. Kusobala ukuthi waphunduleka kukho-nje ukuqonda kwokufaka isizwe ekufundisweni. Mhlawumbe wayecabanga ukuthi aBelungu bazakubuye bamuke, buphele ubuhlakani babo.

IZIBONGO zikaMPANDE.

“UMsimde, ovele ngesibili,
Phakathi kwamaNgisi namaQhadasi,
Inkonjane edukel ezulwini.
Unowelamva wawoShaka
Mdayi! Sabela kweliphesheya!

“UNdaba uwele ngelaseDlokweni
Izalukazi zasala emanxiweni
Amaxhegu asala emzileni
Isikhukhulane sikaNdaba!
Sikhukhula omame sabetshatha
Saye sabalahla ezinkwazini
Ezinkwazini zemifula
Ezinkwazini zoThukela.

“Ugaga ngamanzi, angawesi mlomo
Amanzi odwana azosala ababaze
Izimvu bu zayikhexa imilomo

Izingwenya zaphephela ezintabeni,
 UMnguni wahlala phansi,
 Wavuma izindaba ezilukhuni
 Ezikhulunywa kuBo kwaMalandela

“Ukhande izihlangu,
 Wazikhandela eNkamangeni
 Wakha izindlu ngezinzala zotshani,
 Wakha amaguma ngomsingizane
 Wabuza iMpofana neNdaka
 Wathi uMzinyathi ngowubuza phambili
 Ngiyakuwubuza phambili koSilevu

“Wathukuthela phakathi kwezinyanga ezimbili
 Phakathi kukaNhlangu noNdlanguvana,
 Waya waphuma phakathi kweDlinza neShowe
 Iziqumethi zabeka phezulu
 Waphuma phakathi kukaMpehlela noMaqhakazi
 Iziqumethi zabeka phezulu.

“INkwenkwezi ephume izilwane zabikelana
 Kubikelana iKhwezi neSilimela.
 Gijimani ngazo zonke izindlela
 Niyobikela uMaphitha noTokotoko,
 Nithi: Impi kayibizwa yithi,
 Nithi: Ibizwa uMadela ngowakithi kwaMalandela
 Wadela izinkomo, wazinika amadoda
 Wathi ayomhlabanel alihlathi lokuphaphela
 Wathi linjengelaseDlokweni
 Wathi linguBaba, linguMame.
 Wathi linguNongogo,

“Ngeqanda elilodwana ngelakokaNgotsha
 Intonga yethusi eyasala kwezinye izinduku
 Abakithi ngibasolile
 Inkosi yakithi abayitshelanga izibuko
 Bayiweze ngelezimvuβu nelezingwenya.
 Isikhotha esisheThokozi,
 Kwaze kwasha esiseGundunkomo.

“Izulu elidume phezu kwaMaqongqo omaBili,
 Laduma lazithatha izihlangu zoMbelebele.
 Lazithatha izihlangu zikaBulawayo,
 Lazithatha izihlangu zeziNyosi,
 Lazithatha izihlangu zoDlambedu.
 Lazithatha izihlangu zikaNomdayana,
 Lazithatha izihlangu zoMgumanqa.

“Ihlehlanyovane likaNdaba!
 Lihlehlela izinkomo zamaSwazi
 Lizihlehlela ngesishishili
 Lizihlehlela futhi ngoBulawayo—
 Lalela lowo muntu omemezayo
 Umemeza sengathi uyalila
 Sengathi futhi ukhala isililo.

“UMalambule, banoSidubelo
 banonina kaPhenduka
 bamemeza beseMfihlweni
 bathi: Godla ekhwapheni, mntakaNdaba!
 Lukhozi lukaNdaba olumaphikwaBanzi
 Amafushane luyawasibekela,
 Lusibekela oSomhashi noFabase
 Lwasibekela uNdengezi ezalwa uMayibuka.”

IZIBONGO zikaSOLOMONI.

“INkayishana enkulu kaMenzi!

Ephuza umlaza ngameva.

Usephulamithi iphekiwe

Endlini kokaNtuzwa.

“Usiba olusenkundleni oSuthu,

Luntula nongaluthintayo

Ulanga lisahlule madoda!

Sesingamavikithi.

“Umpondo zinde zingangamagudu ezinyathi.

Ugwababa liphethe mgodo

Nonhloyile angalibuk azakhanuke—

Ungcede onyonkela isife singawi,

Unogwaja oshiye izinja zasoNdini.

“Indaba yenziwe ngamadoda akwaNobamba,

Yenziwe oMankulumana ezalwa uSomaphunga

Yenziwa uNdaBankulu ezalwa uLukhwazi

Yenziwa uLokothwayo ezalwa uZembe

Yenziwa uMvingana ezalwa uNompanda.

“Bathatha izinkomo zaseMahashini,

Bazihlanganisa nezakwaNobamba

Izulu laphosa amathonsi eSilimela

UPhongol olumanz abomvu.

“Inkos efungelwa abamhlophe

Bath ayisayikubekwa koSenzangakhona.

Madlokovu, uyabizw eNkonjeni!

Ungabizelwa ndaba zalutho.

“Mudli wamakhoBongwana amaBili
 Elinye elakwaDakwa,
 Elinye elakwaFelaphakathi,
 Elinye elakwaMadumelana.

“OkaNdaBa uhlome ehlathini,
 Izibilini zamajaji zabangazela
 Kwabangazela uMchitheki, ezalwa uZibebu
 Kanti okaNdaBa kaXabene namuntu
 Waye yozingela izinyamazane.

“Intaba ehlala ingonyama,
 Yesaba izulu ukuduma
 UMadlongodla wakithi eZibindini
 Incunc ephuza kwezid iziziba,
 Ingaphuza kwesifushan ibuya nodaka.
 Usingqungu kakhulumi kanamlomo
 Unjengongaphakathi kwezihlangu zamadoda.”

Qaphelani lokhu: Ukuba ngilandele kakhulu okusezi-ncwadini, kwenza ngoba namhla abaningi sebejwayele khona okusemaBukwini nama*Gramafoni*. Sengathi umuntu uyawona amakhosi uma bengasezwa kulandelana njengoba sebe-kufundile. Kanti thina bakwaZulu sazi okuninginingi.

INHLAHLA kaSHAKA.

UShaka waBanenhlaha yokunqoba izwe, kunawo onke amakhosi akwaZulu ayengaphambi kwakhe namlandelayo. Lokho-ke kasikwazi ukuba kwaba kanjani. Sithe sikhula, kwakukhulunywa ngaye njengeNkosi eyayinolaka kakhulu. NaBelungu bafike bakuzwa lokho.

Noma bengamazi-nje, bakhuluma kakhulu ngakho, ukuthi wayeyiNkosi embi enolaka, neyabulala abantu bengenze lutho, ibabulalela nezinyoni, amanqe. Kepha kukho khona lokho wayenenhlala, nanamhla usenenhlala. Ngisho ngalokhu:

1. Wanqoba izwe, wabanethonya lokwehlula izizwe ngezizwe.

2. Nokuba wayemuhi, wathi abantu kabayikulibusa lelizwe.

3. Kayikho iNkosi esike yamiselwa isikhumbuzelo setshe njengaye.

4. Izibongo zakhe bazithanda kakhulu abantu kunezamazakhosi onke.

Uma ngibuka ukuthanda kwabantu izibongo zika-Shaka, ngize ngicabange ukuthi kwenza ngoba abantu kungathi “indalo” (*nature*) yabo—yisizwe sokulwa, nje ngoba bahlala belwa njalo, noma behlezi nezizwe ezihlalisene kahle. Ngithi-ke, kungase kube ukuba izibongo zakhe zithandeka ngalokho.

IZIBONGO zikaSHAKA.

“UDlungwane kaNdaba!

Odlung emanxulumeni,

Kwaze kwas amanxulum ebikelana

Isishaka kasishayeki.

“Unodumehlezi kaMenzi

Ilembe eleqa amanye amalemba

UShaka ngiyesaba ukuthi nguShaka

Ngoba uShaka kwakuyinkosi yakithi eMashofeni.

“Inkomo ekhala eMthonjaneni,
Izizwe zonke ziyizwile ukulila
Izwiwe uDunjwa waseKuyengweni
Yaye yezwiwa uMangcengeza wakwaKhali.

“Uteku lwaBafazi, BakwaNomgabi,
Betekula behlezi emlovini,
Bethi uShaka kayikubusa kayikubankosi.
Kanti yilapho ezakunethezeka.

“Umlilo kaMjokwane kaNdaBa,
Umlilo oshise ubuhanguhangu
Ushise izikhova eziseDlebe,
Kwaye kwasha neziseMaBedlana.

“UdaBule kuNdima noMgovu,
Abafazi abanendeni bapuluza—
Imkhubulo bayishiye izinqindi,
Imbewu yasala emanxiweni.

“WadaBula kuBuzana phezulu,
Wakhethelwa udwendwe lwezinyamazane
WadaBula kuMcombo zeluka,
Ondlela baziBuza kuDunjwa
Anti anga-baziBuza kuMbozane.

“Ophangisa ukuya kwaNomagaga
Lafika iqhude lamvimbela
Ozulu lizayo,—khwezani abantwana,
NgaBadala bodwa abazakuzibalekela
UDunjwa yedwa limkhandanisile.

“Uye wakha amaxhiba phezu koThukela
 Lapho kucushwe isilo ngommwovane,
 Weza noKhungwayo noGobizembe
 Wandanda ngokhalo olude
 Wadabula amathambo abantabakaTayi
 Abafe beyakuqhetha kuMacingwane eNgonyameni.

“OZihlandlo kaGcwabe basoliwe abasokoco
 INkosi abayitshelanga izibuko,
 Bayiweze ngeliziliweyo
 Ebelisafele uNtufo wakwaMajola.

“Inyathi ejame ngomkhonto phezu koMzimvufo,
 AMampondo esaba nokuyehlela
 Nani, boGambushe noFaku, ningamhlabi,
 Nothi ningamhlabi, koba nihlabi oPhunga
 noMageba.

“Obesixhokolo kunga-ngamatshe aseNkandla,
 Abephephele izindlovu ukuba liphendule
 Ulusiba: Gojela ngaphaya kweNkandla,
 Lugojela njalo ludla amadoda.

“Ubiyoze kuNomangci phezulu,
 Eya kunqumela umbango wakwaNyuswa,
 Bekungabangwa lutho nakwaNyuswa
 Baxokozela ngezinhlatuva zamanxiwa
 Bethi: Ketekete, zilinden amajuba.

AMAZWI OKUGCINA NEZICHAZWANA.

Nginokwethemba ukuthi uma iNkosi ivuma ngizakubuye ngizame ukubala ezinye izincwajana. Kuninginingi okuseleyo. Uma futhi benginethuba, bengizakuhamba phakathi kwezwe, kengihlolisise nokunye engikushiye ngoBa ngingasakukhumbuli. Noma thina banamhla siya phambili, kuhle sikuqonde ukusuka phansi kwesizwe sakithi, njengoBa sifunda ukusuka phansi kwezizwe zonke. Kusweleke kubalwe nezincwajana ezincane-nje, zokufundwa yizingane eziqalayo.

UKULANDELANA KWEZIBONGO ZAMAKHOSI.

Umuntu ongaqondi kahle uyakuthi ngonile ngokubala izibongo zamakhosi zingalandelani; kanti lokho ngikwenze ngiqonde ukuchaza ukubusa kwawo.

UShaka. Ngiqale ngaye ngoBa noma elishinga, wahlanganisa izwe. Nanamhla liyamazi liyamthanda, selabeka nesikhumbuzelo sakhe kwaDukuza, lapho afela khona, nalapho kwakukhona umuzi wakhe, osakhunjulwa nangaBelungu ngokuthi *Shaka's Kraal*. kukhombisa ukuthi aBelungu bamenzela isikhumbuzo genxa yokubapha izwe, njengoBa bethi:

"Fynn, Farewell, and King visited him (Shaka) at his military kraal between Tongaat and Umhlali. He formally ceded to them a tract of land extending 25 miles along the coast, including the Bay, and 100 miles inland."

Mina ngithi benza isikhumbuzelo esihle impela ngokubiza lowomuzi ngokuthi *Shaka's Kraal*. Sengathi idlozi lakhe liyakhuluma impela ngokwenza abantu bambekele

itshe khona eduze nalowomuzi. Futhi-ke, eqinisweni, uShaka wayekuqondile ukufunda kwesizwe, njengoba waze wathuma oSotofo noMbozamboza ukuweza abantu ukuyofunda eNglandi, noma kungaphumelelanga lokho. Mina ngithi umoya kaShaka uyalikhalela nanamhla izwe ukuba lifunde. Ngoba nempela, lifa-nje, ngokuphathwa ngamakhosi angakunake lutho ukufunda kuphela utshwala, nokulwa, nokuganwa, nobukhulu-nje obungasho lutho.

UDingane.—Ngibale ngaye ngokudatshukiswa yigama lakhe, elamhlelela ukudinga, bala wadinga indawo yokulahlwa phakathi kwezwe lakhe.

Kufanele nokho simtuse ngoba naye wayeqonde ukulwela izwe lakhe nesizwe sakhe, ayesipethe njenge-Nkosi yaso.

UDinuzulu.—Ngiqale ngaye ngenxa yezizathu ezibili: (1) YiNkosi esikhule ibongwa ngabanewethu abayintanga yakhe, iMbokodwebomvu. Nguye ebekuthi kakubanjwane ngamagudu njalo ezimbemini, uma sekubongwa amakhosi! (2) Futhi uDinuzulu nguye owaqala ukumemezela ukuthi: Abantu kabakholwe, bafunde, ekubuyeni kwakhe phesheya (1898). Nami kwangiduduza lokho, ngoba phela ngaphenduka ngalesosikhathi impela. Pho, thina bafana ebesizalwa yizikhulu zohlanga, sasiphatheka kabi: Ukuzwakala kwezwi likaDinuzulu langenza ngaba nokuthemba ukuthi ubaba uzakuyeka ukungiphatha kanzima ngokukholwa nokufunda.

UCetshwayo—Uyisikhumbuzelo ngamabutho, ngoba baningi abazalwa ngamabutho akhe. Kukhona nabanezinhlamvu ezingalweni nakwezinye izindawo emzimbeni.

Futhi nguyena Nkosi eyaziwa ngokuthi izwe lafa kubusa yona. NgokuBa konke okunye, noma yizimpi zaBantu bodwa—njengezakwoZibebu—noma zaBantu naBelungu—njengezawoBambatha—kwakungasasho lutho. Umhlaba wawusufile owawunesizwe esiluzime lwezwe. Yayingasekho nemizi yamakhosi eyayinamaButho lapho imbiza izwiwa ngothi.

UMpande noSolomoni—Ngikuthandile-nje ukuBa uSolomoni, ngimbangqe kanye noyisemkhulukhulu, ngoba ukuhlala kwakhe nesizwe kwaBa nokuthula okunjengakho kukaMpande. UkuBa wayehogelane kakhulu nabantu abamiqondo ikhaliphile, kuningi ayeyakukwenzela isizwe, ngemali yeNkatha, ngokufundisa isizwe.

Amakhosi amadala.—Ngiziyekile izibongo zawo. Kungenzeka-nje ngibuye ngizibale uma ngibala enye incwadi, khona ngingenakwazi kakhulu ngawo, njengaku-la esengiwabalile.

Noma phela ngisizwa nayizincwadi, kuningi engikwaziyo ngoba ubaba ufe sengimdala, ngo-1918, sengiseminyakeni e-38, futhi sengingumfundisi oneminyaka emithathu kulomsebenzi. Yena-ke wayezazi kakhulu izindaba zamakhosi amadala, njengoba nibona nasencwadini eyiBuku lika-*Mr. J. Stuart*: “Ukhulumethule” (*page 13*), lapho kukhulunywa ngomhla uSomsewu elanda abantwana bakwaMonase eNkosini uCetshwayo.

UKUBONGA.

Ngithi kuhle isizwe sibonge imizamo ka-*Mr. J. Stuart*, ozame ukubala izincwadi eziphethe izindaba zakithi, wahlela neziBongo zamakhosi. Kangithandanga nami ukuba ngiphume emkhondweni weziBongo ezisezincwadini zakhe, ngoBa sezijwayeleke kakhulu nasezinganeni zezikole. Ngempela-ke khona ezibongweni ngilandele yena-nje, noma kukhona kancane lapho ngiyeke khona. Ngithi lokho kuzakumnika ukujabula kwokubona ukuthi thina bohlanga lwakwaZulu siyayithanda indoda ebonakalisa ukusithanda ngempela. Thina esibala amabuku kasizukuyeka ukuwancoma amadoda anhlizizo zawo zikithi. Sizakuwancoma ukuze nabezayo bawafumane ekhona, ngoBa sesibala “Ifa Lezizukulwane Ezizayo.”

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