

Abantu

NEMIKUBA YABO

BENGAKA BIKO ABELUNGU.

Akuvunyelwe ukuba indoddi iganwe qede angatung "sioco ibe igundela, kanjengomfazi naye kavunyelwe ukuba endi qede angakeli, zhali nendo da enehloko emnyama jengomfelo-kazi, inxa enza loko ukubu zholela indoddi yake ukuba ife.

Inxa kugulwa ekaya, makutikelwe umunizane, kuyiwe enyangeni yokubula, istho ukube umuntu unani; kuti ubi tsaho inyanga, kubizwe ekwewala. Kodwa inxa kuqinisa ukugula, makli kewle inkosi kuyiwe emhlakhe, bebe kore bepepe izihlangu lapo; inxa inyanga inaka umuntu, kafele konalapo, inxa abakubo bengasainwela-

—o:—

Inkele lena abantu bacabangwe batiyabulo kakulu ngokunkwika kweyolesi sikhanda sobuke; inganti yona ihlupela kunabantu bonke, isebenza kunabu bonke futi. Umsebenzi wenki ngokwokapela izindaba zewe lonke iyo ukuba zime kahle zitunge, nokube ibus abantu bonke ngokufaleye, kuti nouxa is'itea amacala iwaterate ngesimwana funa ilahkelwe umazi. Ifanele ivuke ekusen kumbantu bonke igeze, izinkabi zingakavu zitsibonge esibayen; maigapele ukupuna kwenhlanwan yelinga, iti issati qamu pansi iyicinse. Umenzi wanika ebantu bonke imisebenzi yabo njengowamandha abo, wabalinganisbonke; omopofu nonotileyo, bayalingana kuya.

Inxa umuntu omubi, onganakale etabata indhle yontini emfuleni, nonxa tezeta izinkuni somuti okatiwa idengasizi, nonxa eka lobutshani okutiwa ixabaniso, uzacintica lo'muzi atele kuwo lezilzinto, ngokuba pela akuyiswa nempela loko emuzini womu-n.

Igwa alenziwa muntu wa'luto, kutiwa ikaka, ukubizwa kwalo. Inya-aliwa elipiwa yona iewiliswa emanzin; alinika isandukuprume embizeni, kahidhi nabanye abantu. U'Tshaka wab'eti malibauje, kupakanyswe umkono walo qede, ati malihlatshwe ngokontoekwepeni, keliwuswe ukuti unjani.

Ubucwe buy' into enkulu, ngoba nonxa umuntu ezalwu ngumfokuzana, kepa inxa eliqwe, uyapakanyiswa abe mukulu zime abe isikulu. Ngako leli gamma elithiwa zinduna emkunjini we-mpi ziti. "Nanso intando! Niyaknti konje weza ngani? Likomba konsaloko kwokoti umuntu uzauti ube ahlabane avele abe mukulu nomi eba kade engumfokuzana. Empinike umuntu ub'ezicilizel nonxa eza abubabruhlu bovalo lwokwesab; akumbule ukuti konje ngiyakuilekwa; ngigwazwe ekwabeni sengibaniwe, ngiyaukdule i-yama ewiliswe emanizi abandayo engohela ngingumfokuzana ngize nge-nyijin."

Abasingela izinyoni bayazi ukuti isiwazia asihali sodwa, inxa kuke kwa-vuka esiney baqonda ukuti kuzauvuka esinve futi; fisana netendele. Kepa bayaqinisa nqi bei isigwawa lesi sigicin ngokunduha iselesele; kangan'ko abo nqi abusidili isigwawa. Nalo endele ahishu lodha; kungaloko simi njilo le-si aga sokuti intendele esku muva ikoluwa am'jikijelo—ngoba pelu abantu basiyelekhle, beyond ukuti kuzauvuka enye foti kuleso skungo.

Izingxweleria (izingwazi) zivuka eku-seni kakulu, ngesikati sokwonyisa kwe-mitini, zivuke qele zincinde; liyapuna nqi ilega sezikide zivukile. Aziyidhi inyama yaugapakuti, zidhi eyon-zimba wenkomu yodwa, ngoba kwses-tawu ukuti funa zingewane isifokwokala kwezisu, nokuti kumbe zingahle zingewane liguny iyalilahle bantu ezi-bagwasele, izinyanga zelapa ziti iyi kuhle bantu.

Nge-ikati sasekwindhu, inyoni (amahikohloko) seziwame ukishupu abantu ekudindu umbila omutsu, abafan, rabe benzuk oku kuzu, ngokutata izindhlwane zazo ezinamawane azo, bawabute bayel'uwadhu emakaya.

Kuyaqinisa ngepela kutiwa sikos-ka isiwazia sezinza. Kwati endulo inkosi etile yatumbe abantu yata mahambwe kebacyoboa lapa kukoni isiwaze sezinza. Kwahamaha amakehla amane nezin-izwa exintata nabufana abu udili abatu, hepa isiumu inxi sebe bon kana. Bahanda izinyanga exinzingi beya lapa ngas'eyakato. Uking'ina batika kuleyo ndawo chuswa yizinja, lapa zinenkosi nenduwa yato kayne bananazuma. Kwakahlawisa izinkabi ezimbili. Za-zihleli esibenyen iyonke kanye nemkosi nezinduwa zayo. Kwaisokutata mabuye endhlini bayo igensia kon; zona zasa-la kona lapa endhlini, kwepluwa inyama zadha, zit'uba ziqedde ukudila kwabutwa amatombo onke asele enyameni okade idhlini, abutewa exitebe-ni obekudhllewa kuzo inyama, kwyi-swa kubala abu izibambi abalehi endhlini. Bat'uba banikwe bababaza bat, "Sizaukweze njaui ukudila amata ufo lava?" Zepen-tula zati izi-nja, "Nani mlanika woma abukiti aba-konze kini". "Enzondi ukuba abantu kawenzu kini kwenzu nani ku-ku."

Pakati kwezhinhlobo zabantu abamnya-ma kukona abu "Nguni" nama "Ntu-nga," sekutu ukupela kwabo bonke la-ba asebegcwele umhla wonke wase Afrika. Kepa ukwenza kubo kwa-hlukem aukufani. Abu Nguni yola-babanganeke ngokubhica, nom-umtu chambenze kubo aklnto, abu-bhica izinjotsha ngapambili nangase muva. Amanntuwa yilabo abazis-ihlazo lokungabinci, abakwintshay, okuti nome bengasakwintshi namuhla babhincie ummanta omukulu ngapambili nangemuva. Abu Nguni laba-nakuba kangati yibo abu ingqalabuto kuyise, befane nedodana ka Noa, eyati ibona nyise engabhinice yamhleka, kwaze kwati ubi kufike encane yona yabe namahloni, yamenbesa ihambhe ihlelhanyova. Zonke iziwe zama Ntungwa ziwayeswa ukungabinci, kodwa iziwe zanu Nguni azikunakule loko nakancane.

Okunye okwabengela ukuba amaki-ku amakulu angatandi ukubeka amadodana awo ang amazibulo azelwe ng'asankosikazi okuku, yiloku.—Inkosaku edulinileyo yakwa. Metwa, uJobe, yabe inamadodana amabilu, uTana no Godongwana. Kepa laba-nakuba t'ubu baiku kwazinge kubaka-ku ukubanga pakati kwabo, behanga umhluva owab: umile ngas'ekaya ecaleni kewalwa labo ababelala kulo. Loko'ukubanga kwabo kwaze kwayenza yaba'mbi inhlizyo yenkos; bate besi-blele ukwenza unsindu elawini, be-banga, inkosi yabe is'ibaku ngempi yavabimbeza. Yase iyambulal nja-lo omukulu uTana, weqa uGodongwana waqonda kwebil'ehnha. Lapa wahlala isikati eside kona, wazi wati ubi ewe-ukuti nyise kaseko, wagoduka kaloku, es'epolezelwa yilabo bas'ezim Pisini-kwawa'Mahlase, anaqave amakulu na Nomashngili ka Bango; base baze-famika ekwya kubo kwa Metwa, es'ehambika ekwya kubo kwa Metwa, uMaspilu, indun'ekulu yakwa. Nodwengu wabulala indodana yak'ekulu ngokufohla isigodhlo senkosi. 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