

U 1934 no 1935

Indoda enkulu engu “1934” kusekuvakele ukuba ilele ngandletyana nye; umkhuhlane uke wamayana awandule uqondwe yathi nayo yamana ukuzibika ihambhakuthe kuphi wayikhulela umkuhlane, yabonakala ivana nomandlalo wayo naphantsi kwelanga. Kubonakele kubikwa kubamelwane abakufuphi abathe nabo bakuba befikiie bakhuza besithi, “Seyingu mkhuhlane wokuba ubikwe lo, ayisemkhuhlanana.” Okwenene iweliwe imilambho enamagama, zahambha neencwadi, neengcingo kubikwa lo mkhuhlane. Waye umgulilo yena ngokwakhe esithi akeva ndawo ihlabileyo, nto nje ekhoyo isuke yalutyhafo, nesiyezi. Lento ke uthi uyive ukuthi nti kwayo kokuqala kwangenyanga yesi Limela; ithwasa nje eye Ntlaba selenento ayivayo; ithwasa nje le yom Sintsi selenqena ukuzibika ngobuntu obukhulu; ithwasa nje le ye Dwarha, sekukho abamana ukubuza ukuthi, “kuthenina So-35 lento ngathi akuziva mrandi?” Ithe kekaloku yakuthwasa le yeNkanga kwabonakala ukuba hayi yona ayisethwasele nto yimbhi. Ibe lulwandile olunjalo ke ezweni, ngenxa yokugula kwalowo mpakathi we Komkhulu eli Phezulu.

Into athe umguli lo wayinqwenela kakhulu ibe ngunyana wakhe omkulu, u “1935” igama lakhe; yakuba ke indodana leyo isondeziwe ngase mandlalweni woyise, uyamkele ngobubelekazi obungahlale busihla, wade wayisondeza intamo yayo wayanga; kwabonakala kaloku ukuba indoda enkulu le ixolisekile bubukho bonyana wayo. Inge ingathi nqumama umzuzu icinga, yathi mayihlaliswe kakuhle inamazwi efuna ukuwasingisa ku nyana wayo, imshiye nawo; kuba akusabonakali kuphila kuphi kuyo. Yakuba okunene lento yenziwe, ehleli unyana wayo ethiwe qabavu phambi kwayo; itshotozelisile indoda enkulu, kuba nelizwi lalise linendawo ebusilela, yathetha ngamandla, loomandlana abesekho, yawafincelela onke, umbono obuhlungu, olusizi, ithinte kuhle isikhohlela indoda enkulu, yatyhudisa ingaselilo nalo iphika yenjenje:

“Ndivuyile kakhulu nyana warn ukukubona kuse yile ntsuku nje, kuba ngathi ukuthetha kum kuya silela kanti ndinamaganyana amabini namathathu ebendinga ndingawa shiya kuwe. Thina lusapho lwase maxesheni asifaniswanga nosapho luka Adam indalo yethu. Thina ngokwesiko lakowethu, ithuba lethu lokuhlala elizweni siyalaziswa, siyalixelelwa asifani noonyana baka Adam bona baqutyulwa ngokwesela. Siphila tina intsuku ezimakhulu mathathu anamanci amathandatu anesihlanu, athi othe waphila kakhulu ongezelelwe umhla, into ke leyo thina kowethu, engangomnyaka wonke, ngohlobo lokubala komntu, lowo ke abe mihla ima 366.

Ndinga ungabaqonda nyana warn oonyana baka Adam endizakukushiya nabo ukuba bakhulu kwabo, okoba bangaphantsi kancinane kwizi thunywa zamazulu baye bedalwe ngemfano ka

Thixo, eneneni¹ bangoo Thixo kuba benziwe ngomphefulo ka Thixo umphefumlo onobomi, baza ke bona baba ngumphefumlo ophilileyo. Koko bona abazazi ezondawo. Ngenxa yokungazazi kwabo ke bangena kwiinkathazo ngeenkathazo, neenxwaleko ngeenxwaleko; nama tyala, neentlungu, namashwa nezifo, kanti enyanisweni balusapho lwa Komkhulu, bazindlamafa zabo bonke ubu Kumkani. Bazingenisa kumashwa eemfazwe, ekuphalazeni ama gazi omnye elowabo, bawenze unuke ube lisikizi nomhlaba ngenxa yalamagazi.

Indawo yesine; Apho kulusizi khona ke nyana wam uluntu, onyana neentombhi zika Adam, luzakuthi ke lwakubetwa ngezo zenzo zalo, uluve lusithi,— “lo mnyaka mbi,— unamalanga unezi fo, unendlala, uneemfazwe, uneenkumbi, xa batshoyo ke nyana wam wasakuphi ke [n]abo,—yenza kuphela wena oko ukuthunyiweyo. Maze wenze kangangoko unakho mfo warn, ukuba ubahlalise kamnandi oonyana neentombhi zika Adam. Udumo lomnyaka lusekubeni iimvula zibekho, ilizwe libe lihle libe luhlaza, zingabikho izifo, neentlontlobo zezibetho, kubekho indyebo elizweni, iimfazwe ziphele,—kuthethwe ke, kubhalwe kude kushicilelwe kusithiwa, “Ubemhle lo mnyaka!”

Udumo oluhle lomnyaka nyana warn lusekubeni bukhule ubulumko, nolwazi, nengqondo ngawo. Kuzalwe abafo neentokazi ezibuthandayo ubuzwe bazo, ezisifelayo isizukulwana saso—ezithanda inyaniso, ezithiya ubuxoki. Ziphephetheke ziphele izihange, nezigebenga, namasela, namaxoki, namavimbha, namamenemene, namaratshi.

Indawo yokugqibela: umhla wakho wokuya kwenza ingxelo yakho Komkhulu, nyana wam, mawukufikele ulungile; oko kukulhi,— uyawazi owona msebenzi sikholo wona thina ezweni,— umsebenzi wokubala amaxesha ka Thixo, nokushumayela ubukumkani bakhe kwizizwe, neelwimi, neentlanga ezingoonyana baka Adam. Ngoko ke lendawo ungaze uyiyekelele ukuze ube nengxelo entle phambili,—i Nkosi ibe nawe ndodana! Uzifumane zonke iintsikelelo zooyihlo kwa noonyokokhulu! Ziphelile ezam iimini; ndiya kwabakowethu!!”

Ithe yakukhova ukutsho inzwan’enkulu, yazisongela kwase mandlalweni wayo, yalindela umhla wayo, neyure eyimiselweyo. Zaye intsimbhi zokuyamkela sezimana zivakala zikhenceza izinqam ngaphesheya, zibe ezokuyindulula sezimana ukuphukaneka zisitsho nang[a]phonoshono,—ezokwamkela unyana wayo ongu “1935” zazimana ukunqanuka nazo zifsjitsho,—yonke lonto isemihlalini, lasekonwabeni.

Zibethen ’iintsimbhi

Niyenz’imihlali!

Kugoduk’iNyange

Limka lichwaitile;

Limka ngemivuyo

¹ eneni

Libulisa shushu!

Lide layolela,
Latheth'iz[i]xwexwe;
Limangil'unyana
Lambhula l[a]mgonya;
Zibethen'iintsimbhi.
Niyenz'imihlali!

Uyeza unyana,—
Iracaracana;
Intwan'engenani
Intwan'engenani
Intwan'enga[t]hini;
Ithunywe lukhulu,
Ngum Zi wa Komkhulu!

Hamba ke kamnandi! "1934."
Ungasilibali,— Ap'eNyangwaneni!
Ngena ke! Ngena ke!
"1935."

Sithemb'intlal'entle
Nawe, njeng[o]yihlo. Kholoko nqo! Khonqa—Khonqo!!