

ILANGA LASENATAL

OlweSihlanu, 12 September 1919, page 2, AmaHlubi.....	1
OlweSihlanu, 19 September 1919, page number – nil, AmaHlubi	2
OlweSihlanu, 26 September 1919, page 3, AmaHlubi.....	4
OlweSihlanu, 3 October 1919, page 3, AmaHlubi	5
OlweSihlanu, 10 October 1919, page 3, AmaHlubi	7
OlweSihlanu, 17 October 1919, page 3, AmaHlubi	8
OlweSihlanu, 24 October 1919, page 3, AmaHlubi	9
OlweSihlanu, 31 October 1919, page 3, AmaHlubi	10
OlweSihlanu, 7 November 1919, page 2, AmaHlubi	12
OlweSihlanu, 14 November 1919, page 5? AmaHlubi.....	13
OlweSihlanu, 21 November 1919, page 3, AmaHlubi	14
OlweSihlanu, 28 November 1919, page 2, AmaHlubi	15
OlweSihlanu, 12 December 1919, page 3, AmaHlubi.....	16
OlweSihlanu, 2 January 1920, page 3, AmaHlubi	18

6.Fuze AmaHlubi 12 Sep

OlweSihlanu, 12 September 1919, page 2, AmaHlubi

AmaHlubi

Njengokuba namhlanje ngitanda ukuveza indaba yesizwe sas’emaHlutshini ngojabula ukuba baze bati bonke abazi ukubako nokuma kwamaHlubi bangelekelele, kuti lapa ngiwa kona bangipakamise bangivuse, ukuze indaba ihambe kahle. Akumoni ngalutho umuntu ukuponsa izwi lapa omunye ekubeka kona. Niyazi pela ukuti ngike ngazama ukunioxela, nginilandisa ukuma kwezizwe zakiti, ngizama ukuzilandelisa zonke ngaononina. Kepa, ngoba engeko oyisazi nengqapeli yezizwe ngezizwe zika Nkulunkulu kungaba kuhle ukuba ati equba omunye bebemsekele abanye bakubo kona kuyaugcwaliseka okuhle kwetu esikwenzayo, inxa sisekona kulo’mhlabane esidalelwe pezu kwawo. Musani nina, bakiti, ukubhekisisa kuloku ukupatwa kwetu dedengu yilezi zizwe ezifike sakile. Kuyekeni loko nibukisise ibala nemisebenzi yabo ubunjani bayo; niqapele izinwele zabo ukwahlukana kwazo kwezetu; nibhekisisa amakala nemibombo yabo nezindebe zemilomo yabo. Futi ningamangala kanjani? Sikona yini isizwe esinqotshwa qede sibuye sibe nomqanana pezu kwesininqobileyo na? Qa, asiko esinjalo. Kodwa enye into esikaliso: ukupatwa kwetu dedengu, kuti lapa sikala kona singabonelelwa njengezinye izizwe ezimhlope njengabo. Nakuko loku masingakubuki siti nqa. Ikona inkati uSomandla ayakusikumela ngayo emakosini etu. Akuyi ngendhluzula nangezikipa, kuya ngomusa nokutoba, nangokuzama ukwenza okuhle ekuhambeni. Sesisikulu namuhla isikati sokuciteka kwamaJuda ezweni lakubo. Konje ngubani owabe azi ukuti ayakubuyiselwa ezweni lakubo ngalempi enkulu ebe ilwa kulezi zinsuku na? Ngiti amandhla nobukosi boMenzi wetu kako noyedwa owaqondayo. Ngaloko nati ngasikulekela ukubuyiselwa okuhle kwetu, loku nati sadalwa ngakudalwa kunye njengezizwe zonke ezipansi kwelanga. Umlungu wahlukene kude nomuntu, ngengelanga nomhlaba. Kakonzeki, kapululeki, ufana namanzi olwandhle wona engangenwa ngamanzi eminye imifula. Kungaloko abakiti abangapambili kwetu babuzile kubo bati, “Sitsheleni ukuba nina nikonzwa kanjani?” bebabuza ngoba bebabona bentshampuntshampu, bengangeneki mihla yonke.

Kumbulani ukuti uMenzi wetu usitanda sonke tina esingumsebenzi wezandhla zake, kakete mbala onjani nonjani. Kuhle nazi ukuti uyakusikumbula nati ngolunye usuku, asenzele

okuhle, uma nati simtanda, simkonza ngesiminya. “Yena okuzwayo ukukuleka nokukala kwalabo abasuke bekuleka ngesiminya.”

Ngalezi zindaba enginilandisa zona ngiyazi nami ukuti uma nizidembesela kimi namuhla, ninganakile ukubut’imali yokuba zenziwe amabhuku abantabenu abasayikukwazi ukuhamba kwakini, sebeyakugcina ngokufana namaLawu, wona engasakwazi ukuhamba kwakubo ukupela okwamaBhunu, awatatayo awayisa kwaMooi Plazi, agcina ngokukohlwa nya ukuhamba kwakubo.

ISAHLUKO 1

Inkosi yamaHlubi enkatini kaTshaka kwaku uMutimkulu kaBhungane kaNsele kaMashiyimahle. Kwabe kuyisizwe esinamandhla. Nakulowo mbango omkulu kaTshaka noZwide kaLanga, mhla uTshaka etukutelele ukubulawa kukaDingiswayo, owabulawa nguZwide ehambele nje eye kuqomisa; kwabe lapo uTshaka ebesandukusuka kwaMtetwa, (lapo ondhliwa kona esabelekele uyise uSenzangakona). Yiwo amaHlubi ayilwileyo leyompi elekelela uTshaka. Kuzwakala ukuti yabe inkulu kakulu leyompi, uNdwandwe wabe enamandhla kakulu; kwabe kuti ngasopondweni olubambe amaHlubi impi yakwaNdwandwe ibaleke ngakubo, ngaloko uTshaka wamngoba uZwide inkosi eyabe inamandhla amakulu. Ukubizwa kwamaHlubi kwabe kutiwa “Iziyendane,” ngenxa yokuba kwaku abantu abanezinwele eziyimiyeko, bangazitungi izicoco behlukile kuZulu. Futi kwaku abantu ababetshanga izwe lonke behambe betengisa ngemiti befuna impahla yezinkomo nezimvu nezimbuzi, bengabantu abafuyileyo. Loko kutshanga kwabo kwokutengisa ngendungulu neminye imiti kwaze kwenza ukuba babizwe ngokuthi “abaRwebi”, ngoba ukutengisa kuvame ukuba kubizwe ngokuti ukuwheba. Babekwintsha njengabeSutu, bengabhincisi okwakwaZulu kwokuhamba buze ngesinene nebhesu.

ISAHLUKO II

UKWAKA KWABO

AmaHlubi abe akile eNgula petsheya kwoMzinyana, ngaseMgungudhlovana wamaBhunu (Utrecht) namhlanje akelene namaNgwe akwaMazibuko laba bakaPutini kaMatshoba; bancikene futi namaNgwane kaZikali kaMatiwane. Inkosazana kaMazibuko udadewabo kaPutini wendela kuMutimkulu, wazala uDhlomo noMtetwa (owabuye wabizwa ngokuti nguLangalibalele: ngizakunilandisa lapa ngenzansi isisusa sokuba uMtetwa abizwe ngalelogama. Kepa amaHlubi abe engahlangene namaNgwane. Kwahamba kumi ngokunjalo ukwakelana kwabo kwaze kwagcina ngokuveza inhlakalala yamanyala amabi pakati kwabo.

9.Fuze AmaHlubi 19 Sep

OlweSihlanu, 19 September 1919, page number – nil, AmaHlubi

AmaHlubi

Kwafika umlungu otile kuMtimkulu epete isibhamu, wamkombisa ukudutshulwa kwaso, okulingene ukuba ati umuntu emunye abulale aqede impi enkulu eyedwa ngomlilo. Nangoke uMtimkulu elukuzela neviywana labantu abangebangaki esehlasela eNkosini yamaNgwane, amaHlubi engazi. Wafika wenza kona loko akulayelwe ngumlungu. Po, amaNgwane eyisizwe esikulu alikaka pakati leloviywana, amqeda uMtimkulu. Kute sekuhlatshwa umkosi, hau! iNkosi yabe ingasekho, impi yonke yapel’ amandhla. Sase siqina isizondo kumaHlubi loku, kuze kube namhlanje. Inxa iHlubi lilambile ungezwa liti “Ngahamba kwaze kwa ngati ngingadhla nokudhla kweNgwane”, litsho loko likumbule loko kuzondana kwabo mdhla kubulawa inkosi yakubo.

ISAHLUKO III AMADODANA kaMTIMKULU

UMtimkulu wab'enamadodana amaningi. Enkulu kwaku uNcwane uyise kaNkabana 'isokanqangi'; noDhlomo inkosana, noMtetwa owelama uDhlomo, noMehlomakulu, noManzedidi, noNtambama, noMazwi nabanye engingabaqondi. Babe bakile ndawonye, babuye bahlakazeka baya ezindaweni ezinye njengezizwe zonke. Kodwa labo abahlakazeka baya kwelase Koloni bafike baba ngamakosi bonkana. Indaba eyaba buhlungu emaHlutshini yileyo eyenzeka sekubusa uDingane. Niyamazi nonke uDingane ukuti wabe engemuntu waluto. Kwathi ngolunye usuku uDingane wabiza uDhlomo inkosi yamaHlubi. Poke inkosi ingazi luto olubi, yatata uMakata induna yayo nabantu abangebangaki yaya eMgungundhlovu; kanti ibizelwa ukubulawa ingenzanga luto olubi, njengoPiti iBhunu, nje ngoDube futi iNkosi yamaQadi. Loko kubulawa kukaDhlomo kwanengisa inhliziyu kaMakata wakwaTshabalala ebona inkosi yake ibulawa ingone luto, wamtuka uDingane, eti kabulawe naye, kodwa uDingane kavumanga ukumbulala. Ngaloko uMakata wamtuka ngenhlamba embi kakulu ecunula uDingane, waze wavuma ukuba abulawe, ebe engatandi. Niyazi kambe ukuti kwaba njalo nangamhla uDingane ebulala uTshaka, wati efika uMxamana waseZibisini, wafike inkosi yake eseyibulele uDingane, wamtuka ngenhlamba enukayo uDingane, kwati noma engatandi ukumbulala uMxamana waze wambulala ngenxa yenhlamba leyo.

Indaba yokubulawa kukaDhlomo yaba buhlungu kakulu emaHlutshini. Kepa nibokumbula ukuti zonke izihlobo zikaTshaka zabe zingatandeki nakancane kuDingane. AmaHlubi seloku abe akile ngobuhlobo nokutandana noZulu, ezibusela nawo ngokwawo pansu kukaZulu.

ISAHLUKO IV SEKUMI UMTETWA KALOKU

Eminyakeni yokubulawa kukaDhlomo kwavuka indhlala enkulu eyabulala abantu ezweni, abantu abaningi baguquka amazimuzimu badhla abanye. Nanko ke amazimu etumba uMtetwa emuka naye. Akukude kangakanani lapo, kukona lapa ngaseMtshezi. Hau! Ilanga labalela okumangalisayo kuleyo nkati. Uzwanike, wabe esenqunyelwe ilanga ayakuhlatshwa ngalo. Kanti pakati kwalawo mazimu kukona izimu lasemaHlutshini. Lambona qede lamhaukela umntwana wenkosi yakubo ozakubulawa. Naye uMtetwa wabe enomunye umfana wakubo owatunjwa kanye naye. Nakoke kuti ngalusuku lumbe lidume line imvula enkulu, kwagcwala imifula. Nantoke izimu lasemaHlutshini limtata uMtetwa kanye nomfana lowo wakubo, libanyenyisa pakati kwobusuku, labawelisa umfula ugwele, labuyela kwamanye amazimu. Bati, betata abantu, hau! Nangu efika umntwana wenkosi owathunjwa ngamazimu. Po ke kwa a (ba) inhlanhla enkulu emaHlutshini. Ute esamiswa (esemiswa) esikundhleni sobukosi lase liguquliwe elika Mtetwa seku uLangalibalele, ngenxa yokutunjwa kwake ngamazimu kubalele ilanga, kuyindhlala enkulu ezweni.

ISAHLUKO V UKUCITEKA KUKA LANGALIBALELE KWA ZULU

Kute enkatini yokubusa kukaMpande, inkosi yasemaNgweni yatola icalana elitile komkulu. Nangoke uPutini ehlabela umzala wake usolo, okobane sebezakubulawa. Yahlomake yombili. Kute lapo uZulu engenise kona amaHlubi ayiputuma eyakwaZulu ingazelele ebusuku, ayigwaza, okwenza ukuba uLangalibalele atole izibongo zokuti "Owavalelisa ngomkonto kwaMalandela, inganti (... one word not clear) abonina avalelisa ngomlomo." Bawelake oLangalibalele (... one word not clear) wake uPutini, beza kuleli lasesilungwini.

Uma ngilinganisa ngiti bobabili bafika lapa eNatal ngo 1848, bafika babekwa pansi kwoKahlamba ngaseMtshezi nangaseMnambiti emapetelweni elaseNatal. Kuleyonkati iNatal labe lilibi liyihlane kwezinye izindawo ngingasapete kuleliya eli soNdini ([the rest of about 12 words not clear – but about abaTwa stealing cattle](#)).

12.Fuze amaHlubi 26 Sep

OlweSihlanu, 26 September 1919, page 3, AmaHlubi

AmaHlubi

Imingqweyana yabantu bezizwe abangesiwo amaHlubi ngemvelo yilaba: Xaba, Keswa, Mabaso nabakwaMazibuko (base Mangweni a bekunye ngako konke – ukutandana nokuzalana njengo uba senginitshelile ngati udadewabo ka Putini wazala uDhlomo noLangalibalele. Kodwa abakwa Xaba laba nabakwa Keswa abakonjelwa sizwe esinye sohlanga lwakubo ngapandhle kwokuti ngabasemaHlutshini kupela, babengahlukaniswa ngaluto, babetatana kupela, ekona kwakubahlukanisa, aiko enye iNkosi yakwa Xaba neyakwa Keswa ngapandhle kuka Langalibalele.

Ukumuka kuka Langalibalele akubanga mnandi kuMpande, ngoba wabe emtanda emazisa, kunguye futi okwabe kuthi inxa lwomisile, kuyiwe kuye kuyocelwa imvula, bese lina ngaloko. Futi wabe eqonda uMpande ukuthi umuzi wakubo wamiswa ngamaHlubi, mhla ewuhlabanela ngempi enkulu leyo kaZwidi ([Zwide](#)). Leso siposiso esibi sokuba kuti lapa iNkosi ixabene noPutini bese kuciteka noLangalibalele, kwayikuba iNkosi yakwaZulu aibonange ikohlwe yiko, ngoba yamlandela njalo imncenga iti kabuye, kepa kwabe kungasenako ukuba kwenzeka loko; ngoba wanele ukufika lapa amaHlubi enzelwa umusa omkulu nguSomtseu ka Sonzica naye esetole esinye isizwe esikulu esizakumbonisela abaTwa abahlupa izwe.

ISAHLUKO VI

UKUQAMUKA KWE DAIMANE eAFRICA

Kuhambe kwahamba abaTwa behlupa izwe, amaHlubi atenga isibhamu kaloku. Kwati uba kubhoboke umtapo weDaimane, kwesuka amanye amadodana kaSomtseu ayakucela abafana bokumba idaimane kuLangalibalele kwaba kuhle loko ezinsizweni, zavuma ngokwenama ukuyakusebenza eDaimane, kona zizantola ([zizotola](#)) imali yokutenga isibhamu sokudubula abaTwa.

Abafana basebenza ngesineke esikulu eDaimane, bazuza izimali. Ati osebenza kakulu atenge wona umbhobho lowo kanye nempahla yonke yokuwulungisa uma sowonakele. Babuya ngabahlanu noma ngashumi kumbe beve, batwale wona kube ukupela, sebegoduka beza lapa emakaya. Into eyafika yaba buhlungu ezinsizweni, ukuba kuti uba zifika emakaya kutiwe maziyise isibhamu sazo enkantolo emTshezi kuNdabinesilevu, ukuba kuyolungiswa izibhamu kona. Kepa abafana bakusola loko kwenza bati ziti zifika kubo izibhamu zabo zibe zingasavuti kahle njengokuzithenga kwabo, bese zepuliwe.

Kuhambe kwahamba kunjalo, kwezwakala ukuthi bafikile abafana bakwaSibanda belihelana, bafike kusihlwa; kuzwakale ngoba bebetsihaya impakane yokuncintisana (impakane leyo kwaku isipunzi esasimbelwa kude kupikiswane ngokuthi makubonwe ozokusitshaya). Kanti amapolisa asekwile loko. Zabizwa-ke izibhamu; banqaba nazo abafana. Kwatunyelwa enkosini (ku Langalibalele); wabancenga abafana ukuba bamukise izibhamu baziyise enkantolo, bala impela. INkosi yase nkantolo yayitwala yonke indaba yezibhamu yayileta lapa komKulu.

Wabizwa-ke uLangalibalele nguHulumeni emGungundhlovu. Kepa yena ekumbula ukubulawa komfowabo uDhlomo owabizwa nguDingane emGungudhlovu, wafike wabulawa, kabe esaqula, wati seku yiko nakuye ukubizelwa ukubulawa, wanqaba impela. Loko kwamtukulisa impela uHulumeni, esebona ukuti uLangalibalele uyamdelela.

ISAHLUKO VII

ISITABATABA SEZINTOMBI

Kwabe kute ngo 1869 uSomtseu kaSonzica wahambe ememezela ezweni ukuti makupele, ukuba intombi ibotshelwe endodeni engayitandiyo, mayendele kumuntu emtandayo; kupele ukuba kulotsholwe ngezinkomo ezingapezu kweshumi; ukupela iNkosi yohlanga yodwa eyakulotsholelwa ngokutanda kwayo; kodwa amapolisa ezintombi ayakulotsholelwa ngeshumi nanhlanu, kanye nabanumzane abanegama lapa esiLungwini. Izipakanyiswa zonke ziyakulotsholelwa ngezinkomo ezimashumi amabili, zingeqisi. Kwatiwa maziti zonke izintombi ezindala eseziganile zende masinyane zipele, kusale esezizakulotsholwa ngeshumi zodwa. Intombi ezakuhlala ingendi kuze kudhlule usuku luka November 6, 1869 iyakungena ezintombini zomteto omtsha, zilotsholwe ngeshumi kupela.

Wo! yakula indaba yokuganiswa kwezintombi esezindala zingakagani, oyise baziqubula ngamandhla bati mazende. Inyama lena yanuka izwe lonke. Abalowo muzi baziqubela udadewabo beya kumsinisa, kabaze babamema abeminye imizi, ngoba nabo labo beziqubela eyakubo intombi eyakusina.

Wahamba-ke uSomtseu waya wafinyelela emaHlutshini eyakumemezela kona. Kulapoke lapa uSomtseu wafika watola insolo yokuqala ngakuLangalibalele. Kutiwa amaHlubi afika ekankasile, egibele amahashi onke, aya mgomdumo esigcawini esasihlezi uSomtseu nezinduna nabantu bazo; ababelapo basizekela ukuti “Wafika umfo kaMtimkulu, sezwa kushisa, . . . (word not clear) sonke saba manzi, amahashi . . . (word not clear) pakati; saqala ukukumbula . . . (word not clear) noZulu.” Wabuza uSomtseu kuLangalibalele ukuti ngoneni ngikakwa nje na? Wapendula kuloko okaMtimkulu wati “Amanga Nkosi bakwenza ngenxa yokuba abantu bagibele emahashini, abanye abakwazi ukuhamba kahle, ngoba amanye kawakufundile ukugitshelwa.

2.Fuze AmaHlubi 3 Oct

OlweSihlanu, 3 October 1919, page 3, AmaHlubi

AmaHlubi

Bakuluma nje baza bezwana, yapela leyo. Emva kwaloko wayimemezela ke indaba yezintombi leyo ahamba ngayo. Inkosi yamaHlubi yayamukela kahle, yati “Tina lapa kiti silobolisa ngazo lezo ezi ishumi.” Kwaba kuhle nje loko.

ISAHLUKO VIII

UKUGODUKA KWENKOSI

Uzwani-ke, kute ngo 1872 yagoduka iNkosi yakwaNodwengu. Niyazi ke nonke ukuti seloku kwakukona ivuso lokuti omunye uMntwana kafanga mdhla kulwa Usutu neziGqoza eNdondakusuka. Bonke abanumzane baseziGqozeni babeqinisa beti uMbuyazwe kafanga, beti ufihlwe ngabelungu. Kwati-ke ngaloko uba kukotame uyise kwaba kuhle ukuba kubizwe bona abelungu bazombeka esikundleni sikayise, kona kuzaudela uZulu wonke ukuti kanti wafa impela.

Wahamba ke uSomtseu kwatunywa yena ukuya kubeka uCetshwayo. Wapelezelwa yidhlanzana lamabuto akubo kanye nezinduna nabantu bazo. Yayalwa ke iNkosi ngokuti maiyeke yonke imikuba yamaKosi akwaZulu awabe ebulala umuntu engalitetanga icala lake, noZulu wajabula wonke ngamazwi ka Somtseu. Waguquke (**Waguquka**) ke okaSonzica esewufezile umsebenzi abe ewutunywe ngu Hulumeni ukuba ayowenza. Wati efika ekaya zase zitsha ngamandhla ezokuti uLangalibalele udelele uHulumeni kezi lapa ebizwa. Kulezo nsuku wagoduka uNcwane kaMtimkulu ong'uyise wabo bonke abakaMtimkulu. Po ke uLangalibalele wazila nabantu bake, kwabizwa inyanga yokuza kumgezisa ichele ekaya, kwenziwe izembe bancinde, njengomkuba wabantu bonke. Kwati konke loko kwaguqukezelwa kwatiwa ub'encinda echela impi ngoba ezakulwa nabelungu.

Ukugcina kwatunywa uMahoiza ka Mlandu wakwa Mkize, induna, kwatiwa kayombiza azokuluma noHulumeni. Ake nginixoxele amazwi engawakuluma no Mahoiza uqobo lwami kusihlwa, mdhla eyokuhamba ngakusasa.

UMahoiza lona uyisihlobo kimina ngenxa yoba watata intombi kaSinukane wakwaDhlamini emaKuzeni; nobaba futi uMagwaza watata intombi kaMqongo umfowabo ka Sinukane. Nami bengizinge ngihambela kuye, engazisa ngoba ngingumntwana womnakwabo. Kute ngalowo mhla ngatata uLudwendwe womfo wabo kaMdubedube wakwa Ndhlovu, sahamba sobabili noLudwendwe, kusihlwa, saya kuvalelisa kuye emzini wake eSisileni. Umzi waseSisileni useduza kwowas'Ekukanyeni, nowami futi Esisileni, kulo elas'Ekukanyeni. Uzwani ke! Safika kungxangazwa, ku selwa amatshwala kubutene abantu abaningi, okwobane induna iyakupuma kusasa iye emaHlutshini. Wangixoxela ke uMahoiza amazwi atunywe wona, okuti, Kutiwa kangobiza uLangalibalele eze kuHulumeni emGungundhlovu. Kepa ngoba usebizwe katatu engavumi ukuza, sekuyakupuma impi iyekumubamba uma engasavumanga ukuza komkulu ngokumbiza kwami. Kutiwa kugcwele isibhamu sodwa emaHlutshini, abantu bonke bapete sona, soku umhlanga nje kubonakala ukuti uLangalibalele useqonde ukulwa noHulumeni.

ISAHLUKO IX.

UKUCITEKA KWEZWE LASEMAHLUTSHINI NGO 1873

Kute uba apume uMahoiza kaMlandu wapelezelwa nguGayede kaMagedama kaKopo iNkosi yaseMakabelelni noNdabezimbi wakwa Dhladhla was'Ekukanyeni beno Nomfihlela naye futi was'Ekukanyeni nabanye. Kwati ngemva kwake kwalandeliswa amaKamgedhlela ehamba namaKolwa aseEdendale awabe epetwe ngu Lieut. Col. Durnford R. E. amaKamagedhlela epetwe ngu Capt. Barter. Waye wafika ke umfo ka Mlandu kwelasemaHlutshini. Wafika wangenisa emzini kaMavukesapela wakwa Radebe, lapo yati uba imuzwe iNkosi ukuti ufikile ungenise kona, yatumela inkomo yokumhlabisa. Nako ke kuti ngolunye usuku esebekiwe enkosini wabizwa waya. Wati esemi pandhle emnyango engakangeni, amaHlubi abuza ukuti utunyweni na? Kepa uMahoiza engatandi kakulu ukuzeka indaba yonke yokutunywa kwake kubantu, wa nxusa kubo ukuba bandedele ayokuluma neNkosi uqobo. Kepa uMahoiza wabe ambethe ibhulukwe neyembe nenolibhantshi nebhantshi, ambet'ijazi ngapezulu ngoba pela kwakumakaza kusebusika. Abuza ke amaHlubi pandle kuye emxwayile, eti "Ugodhleri wena, umukulu kangaka nje na?" Wapendula eti, "Angigodhle luto, ngambete izingubo zami kupela". Lapo ke basondela kuye bamkaka, beti "Ake ukumule ijazi leli nebhantshi lako sibone, anduba sikudedele uyongena endhlini eNkosini. "Kwaba buhlungu kuMahoiza loko ukuba akunyuliswe ijazi nebhantshi ute engena endhlini enkosini wabe esedumele kakulu. Nango ke eseguquka. Po, usayapi loku nansi impi yabelungu isifikile, izwe selilibi lonke nje emaHlutshini, seli igazi lonke.

4.Fuze AmaHlubi 10 Oct

OlweSihlanu, 10 October 1919, page 3, AmaHlubi

AmaHlubi

Uyaqal' efika kubelungu uMahoiza ebaxoxela leyo ndaba yake sekubonakala sekuba sobala ukuti uLangalibalele useyimpi uqobo, kade enqunisa iNxusa lakomkulu ebe liyombiza, walile nokuza kuHulumeni. Hau! Wayihlomisa njalo umfo kaSonzica, kwahloma uMtiutandaba (uMfulatelwa noNgoza) noTetelegu kaNobanda kanye nezizwana lezi ezazipetwe nguSomtseu laya kubulawake izwe lasemaHlutshini.

Kanti uLangalibalele ute uba ayizwe ukuti nansi isifikile, wapuma ekaya wadundubala uNdi waqonda kuMlambo kaMtshwetshwe, umngane wake owabe eti uma enendhlala atumele azotekela kuLangalibalele, nembala afike amtekelize amabele lawa anhlamvwana. Emva koba esepumile izwe lati niki lonke, izinsizwa namakehla nezinkomo zonke zezwe, kwaputunywa ngalapo iNkosi iye kona, beholwa yinduna yezinsizwa uMabhudhle, bati abesifazane nezingane namaxegu bashiywa emigedeni endhle, imizi yonke yasalaze.

Nankoke amaKamgendlhela eti lapa eputuma entubeni yoNdi, ahle ahlngane nazo izinkomo eziningi ziqutshwa izinsizwa lezi zikaMabhudhle. Kanti abelungu laba sebelambile. Banele ukuzibona nje izinkomo, bahle bakete yona enonileyo bayishaye ngesibhamu iwe. Yanele ukuwa nje bangabe besabuza, bawe ngaomese kuyo befuna ukufukuta, bazisize. Po ke loku bahamba nabanye bakiti abamnyama. Kuhle kuti lapo izinsizwa zicunuke, zibona inkomo eziyiqubayo iwela ebusweni bwazo kungasakulunywanga nazo, sitshe lapo kuwe abamnyama abatatu – uElijah Kambule wenduna nkulu yaseEdendale uJob Kambule, kanye nabanye ababili, kuwe umfo kaMajor Erskine nomfo kaMr. Bond. Wo! yonakala lapo indaba kwaba isipitipiti esibana nje lapo, bahlehla abelungu, ngoba pela babe ngaqondile ukulwa kuleyo nkati, babeputuma kodwa ukuyakuvimbela iNkosi ababengazi ukuti isidundubele uNdi, abeSutu laba sebelandela yona.

Hau! kwonakala lapo kubantu, sebegwaza amaxegu okutiwa mawapume emigedeni kanye nesifazane nezikundhlwana osekutunjwa kupangwa kubuywa nako kuletwa lapa emakaya. Kwapangwa abantu nezinkomo kanye nezimvu nezimbuzi nempahla yonke amafuta ezidwaba nemitsha – kwasingwa kweziwa naloko konke emakaya. Bafa abanye basemaHlutshini nabanye basesiLungwini. Indaba embi!

Kute uba kwenziwe konke loko emaHlutshini nansiya impi yakwaSomtseu se idhlulela emaNgweni iyakucita abakwaPutini futi, yenza kona loko nakubo, yabulala yapanga njengase maHlutshini. Babulawa njalo abakwaMazibuko labo akuko cala nelilodwa abakonjelwa lona. Wabanjwa waletwa lapa noMadhloi kaPutini owabe esepete esikundhleni somfo wabo uMpikheleli ongaseko, wafika kanye noBaso umfo wabo noMbemba induna yabo. Hau! kwaba insumansumane nje ebuhlungu ukuciteka kwalezizizwe zozibili.

Angiti nisayikhumbula konje indaba enginixoxele yona yokuciteka kwazo kwaZulu kusabusa uMpande? E! kunjaloke nanamhla. EsasemaNgweni sifa ngenxa yesasemaHlutshini namuhla. Umlilo otshisa abakwaMazibuko usuke usutshisa abakwaMtimkulu, uti uma utshisa abakwaMtimkulu kuye kutshe nabakwaMazibuko futi, kufane nokuzalana kwabo.

ISAHLUKO X

UKUBANJWA KUKALANGALIBALELE

Kanti uLangalibalele udundubele uNdi njalo, wahamba nanguya eqonda eluSutu kwesikaMlambo kaMshweshwe, lapo wati uba afike kona, uMlambo wamyenga wati kangene endhlini kanye nabantu aye hamba nabo; kanti bangena nje sebekakwe yimpi yabelungu eseyipuma eKipi. Owazi usuku lokuhlwa emini ngo 1873, kulowo nyaka kabange esabuza, yikoke ukubanjwa kukaLangalibalele eseletwa lapa eNatal epuma Osutu kwaMshweshwe.

Wafika-ke okaMtimkulu wafakwa kuyo indhlu yabo lena eligugu – ijele wahlaliswa kona. Wazinge eletwa lapa equkshwa ngaoNongqayi bempatele izibhamu namavolovolo. Icala lake lalitetwa amakosi amakulu aoSomtseu namanye, uMr. John Shepstone engumumeli wakwomkulu.

Walanda-ke uMahoiza endabeni yokutunywa kwake kwokuya kumbiza, wakipa izwi elikulu elibangela abantu amahloni, lokuti uLangalibalele wamhlubulisa izingubo emzimbeni, wamnqunisa wahlala ese isidindili enqunile. Kwabuzwa kuLangalibalele ukuti wabe ekwenzelani loko ukunqunisa iNxusa lakwomkulu na? Yena wapendula wati, kungenxa yoba ekumbula indaba eyenziwa kuMatshana. Kepa kabuzwanga ukuti yini leyo eyenziwa kuMatshana na?

Kute ngenkati yakusihlwa kusandu kudhliwa wangibiza ([wangibuza](#)) uSobantu ukuti yini eyenziwa kuMatshana, uLangalibalele aseze wakuluma katatu eti be esaba loko okwenziwa uMatshana?
(Isaqutshwa)

8.Fuze Amahlubi 17 Oct

OlweSihlanu, 17 October 1919, page 3, AmaHlubi

AmaHlubi

Lapo, mina ngi kumbula indaba endala engayizwa kwa baka Matshana, oMpupuma no Mpungutshe, aba yi zihlobo, ababezinge behambela ku baba ngise umfanyana, yokuti uMatshana wadutshulwa ngesibhamu esifutshanyana ngu Mr John Shepstone, ngenxa yokuba uMatshana wabe enecala lokubulala umuntu ongu mtakati.

ISAHLUKO X

UKUNGENA kukaSOBANTU KULEYO NDABA KALANGALIBALELE

Hau! wetukake uSobantu uba ezwe lama'zwi ami kwabe kwakute uba abekwe ngu Kwini ngo 1853 wawela weza kulihlola, enzel'ukuba ababone bonke abantu azakuba ngu Bishop wabo lapa eNatal, walizungeza lonke, wambona noLangalibalele noPutini noZikali noTimuni kanye nabanye wati esepindela petsheya wabe esebuya nesicoco sika Mqundane (Capt. Jantje) eyakutshenisa ([eyakutshengisa](#)) abakubo umkuba owenziwa ngabantu uma sebe amadoda. Ute-ke uba akuzwe loko okwenziwa ngu Mr John Shepstone ku Matshana, wangenwa ngumunyu omkulu, watsho nangomlomo wati, Ngiyamkumbula uLangalibalele, ngiyamdabukela uma ngizwa kutiwa uzakuyiswa “eRobben Island, ayohlala kuleso siqingana esise Capetown, lapa kwakuhlezi uMaqoma, ahlale kona aze afe”.

Yileso-ke isiqaliso sokuba angene kule'ndaba ebuhlungu yokuciteka kwezwe lasemaHlutshini. Kwati loku wabe'tandana noSomtseu bahlukene ngamakanda ku ukupela, bahlukana watsho nangomlomo wati “uSomtseu lo kanti ngimtemba kangaka nje, ngicabanga ngiti usiza abantu, kanti nguye omi ngakubelungu ebulala abantu!” Yatsha njalo-ke indaba kaLangalibalele, ehliwa ngemihla etile kuzotetwa icala lake.

Kuhambe kwahamba nembala lagcina ngokutetwa, wanqunyelwa ukuya kuhlala kuso leso siqingi saseRobben Island esisecaleni kwomuzi waseCapetown; yena, nenkosikazi yake ibenye, nendodana yake uMalambule.

Yavuka-ke kaloku Indhlondhlo e' mehlo mane yas'Ekukanyeni, ibuzela uLangalibalele, obulawelwa ize engonanga luto. Wo! Watukutela impela uSomtseu waze wagcina ngokungenwa ukugula. Kepa uDr. Gordon wala wati qa! kaguli njengoba simbona, utukutele. Kepa wabe lapo uSobantu esegqunqile esependuke mbala mumbe. Wamelapha uDr. Gordon waza wasinda. Latsha-ke icala.

Nizwile nginilandisile kambe ukuti uMahoiza, mhla etunwya emaHlutshini, wapelezelwa ngabantu abatile. Pakati kwalaba kwakukona ababili ababe ngabas'Ekukanyeni engivama ukubabona nokukhuluma nabo, uNomfihlela wakwa Tshabalala no Ndabezimbi wakwa Dhladhla. Kwakute ngolunye usuku uNomfihlela wangixoxela yonke indaba yokuhamba kwabo. Kwati uba ngiyizwe ngayixoxa lapa enkosini uma ngizwa ifunda amazwi akulunywa epepeni kutiwa ngawaka Mahoiza. "Utsho ngani wena Magema," kutsho inkosi kimi, "ukuti amazwi asepepeni akuluma amanga na?" "Nkosi, ngitsho ngoba kutangi bengihlezi noNomfihlela emnyango we Chapel, engixoxela indaba yonke ama Hlubi ayenze ku Mahoiza. Ngiaqinisa impela, nkosi, ngiti konke loku okulotshwe lapa ku amanga odwa." Uyaqinisa impela ukuti uMahoiza kahlutshulwanga zonke izingubo ezazi semzimbeni, wanquniswa bwe, wahlala ese isidindili nje na?" "Nkosi" kupendula uMagema, "ngamazwi onke engiwezwe ku Nomfihlela, ngiaqinisa ngiti law'amazwi alotshwe epepeni angamanga." Hamba-ke sekutsho uSobantu; "makuze kuti ngomso utume umfana ayokubizela uNomfihlela ekaya kubo; ube se utata ipepa, uhlale naye ninobabili, uwalobe onke amazwi awa kulumayo kuwe, kona kwoti inxa seuwaqedile uwaletle lapa kimi, ngibone."

Seku ukupela-ke njalo. Ngatumela ngaya kumbiza uNomfihlela. Wayisusela pantsi yonke indaba yalolo lusuku lokunquniswa kuka Mahoiza, ngayiloba yonke njengokutsho kweNkosi. Ngabuye ngatumela futi ngabiza uNdabezimbi. Ngawaloba onke naye awake sihlezi sobabili eChapel. Wamangala nje uSobantu ukubona amazwi alababantu. Nangoke esuka ehamba ngolunye usuku, kanti useye kukuluma noSomtseu ngawo lawa'mazwi, ngingazi luto mina. Kwasokutunyelwa kuya kubizwa uNomfihlela njalo noNdabezimbi ukuba baze bafike ekuseni, kuyiwe eTawini enkantolo enkulu yezindaba zabantu.

Kute ekuseni ngangomuso kwabotshelwa ikalishi njalo, yangitabata inkosi yangiponsa pezulu kanye nezincwadi ezinamazwi aoNomfihlela noNdabezimbi. Kanti ngihamba ngingazi nje, sekukona amazwi oSomtseu noSobantu asebecupisene ngawo, okuti emva kwoba uSobantu aveze lawamanga kaMahoiza okunquniswa, uSomtseu apendule ngezwi elikulu uSobantu lokuti, "Umuntu opikisa amazwi eNxusa lakomkulu ufanele ukuba abotshwe."

11.Fuze AmaHlubi 24 Oct

OlweSihlanu, 24 October 1919, page 3, AmaHlubi

AmaHlubi

Wapendula kulawo uSobantu wati "Nalo inxusa lakomkulu libotshwe kambe uma liqamb' amanga?" Siya lapo nje kukona ukupikisana okunjalo emakosini.

Safika-ke enkantolo enkulu yabantu endhlini kwakubutene amakosi nezinduna. Engisabakumbulayo ababelapo endhlini, nguNdhlokolo kaNkungu inkosi yamaNgcolosi,

noNondenisa kaMabhangwini inkosi yasemaTulini, noMafingo induna yaseMdhloti, noFunwayo kaMpopomo inkosi yakwaLutuli, noManxele kaMzilwa induna yasenkantolo enkulu yabantu, nabanye nje abaningi engingasabakumbuli. Ukuqala kwatiwa mangisuke ngihlale pakati nayo indhlu, onke amakosi nezinduna bangikaka, ngahlala pakati. Kwase kufika futhi uAttorney-General Gallwey, amakosi aba matatu – uSomtseu noSobantu noAttorney General, noMahoiza wabe ekona.

Ngawafunda-ke amazwi kaNomfihlela (naye ekona endhlini), ngabuye ngafunda awaka Ndabezimbi (kodwa engeko yena,) ngawafunda ngawaqeda. Kwabuzwa-ke kuNomfihlela ukuti ngawake uqobo yini law'amazwi asencwadini ka Magema na? Wawavuma onke uNomfihlela wati ngawake. Kwafunwa uNdabezimbi. Kako. Kwase kutiwa makulande umntwana wenkosi yasemaKabeleni uGayede owabe ehamba kunye noMahoiza. Walanda wavumela uNomfihlela. Zatukutela impela ezinye izinduna sezibona ukuti kanti uMahoiza uqamb'amanga odwa, unxanele ukuba kubulawe uLangalibalele ngamanga. Amazwi engangiwalobe encwadini yami abe eti:- uMahoiza wati uba afike emaHlutshini wapatwa kahle kanye nehele aye hamba nalo, wangenisa emzini womnumzane wasemaHlutshini, uMavukesapela, lapa kwatunyelwa ukudhla kona, wahlathiswa nenkomo, ngezwi lenkosi. Kute mdhla sebeya emzini owabe uhlezi inkosi, izulu lalipendule, lilibi, kumakaza futi; uMahoiza wabe egqoke ibhulukwe neyembe kanye nenolubhantshi nebhantshi kanye nejazi ngapezulu. Bate uba bafike emzini wake ePangweni, lapa uLangalibalele abe ehlezi kona, uMahoiza wacela ukuba abone inkosi akulume nayo ayilandise akutunywe nguHulumeni ebhekene nayo uqobo. Kepa amaHlubi apendula ati kona pandhle, "Kuhle utshele tina konke loko okutunywe nguHulumeni, siye kumtshela tina." Wala ukukuluma uMahoiza, wapikelela ukungena endhlini enkosini akulume nayo. Anqaba impela amaHlubi, abuza ati, "Ugodhleni wena, Mahoiza, ezingutsheni zako lapa?" Wapendula wati kagodhle luto. Apikelela amaHlubi ati, "Uma ungasagodhle luto kumula ijazi leli nebhantshi kusale pandhle anduba uye endhlini enkosini" Nembala ngaloko uMahoiza walikumula ijazi nebhantshi – kwasala emzimbeni wake ibhulukwe neyembe nenolubhantshi. Wangena-ke endhlini wakuluma nenkosi.

Anjalo-ke amazwi abulele aqedela izwe lasemaHlutshini. Kute-ke lapa emGungudhlovu, ecaleni, uLangalibalele wakuveza wakubeka obala loko kwesaba kwake ukuba uMahoiza angene egqoke epelele kanye nejazi lake uma eyakukuluma naye endhlini, wati wabe esaba kanye nabantu bake ukuti uMahoiza upete isibhamu asigodhlileyo, njengaleso esasipetwe ngu Mr. John mdhla edubula uMatshana. Kusobala ukuti uMahoiza wakuluma loku, etanda ukwenezela icala lika Langalibalele; wakuluma waze weqisa ngokuti wahlutshuliswa izingubo zake emzimbeni, wanquniswa impela, wahlala ase isidindili nje. (Isaqutshwa)

14.Fuze AmaHlubi 31 Oct

OlweSihlanu, 31 October 1919, page 3, AmaHlubi

AmaHlubi

ISAHLUKO XI

AMAZWI ESIJEZO SIKA LANGALIBALELE

Amazwi ayejeziswe ngawo uLangalibalele kwatiwa uhlubuke umbuso, walwa noHulumeni, wabulala abantu abebetunjwe (abebetunywe) komkulu; ubizwa nguHulumeni, kepa wala ukuza ngoba edelela uHulumeni.

Izwi elaba buhlungu ku Sobantu yileli: Ukuba uLangalibalele ajeziswe ngecala elikulu kangaka kepa anganikwa mmeli wokumpenyela emazwini ajeziswe ngawo. Kwaba buhlungu futi ukuba ati uMr John, onguyena mmeli wakomkulu, eyazi yonke leyo ndaba etshiwo nguLangalibalele eyenziwa nguye uqobo kuMatshana, izitshwe ingavezwa pambi komkandhlu oteta lelotala. Ati futi uMahoiza aqamb' amanga ati wahlutshulwa izingubo wanquniswa. Ngaloko wazifunela u'meli ngokwake uSobantu wokubuzela uLangalibalele, wamisa uMr John Bell Moodie ukuba asize apenyele uLangalibalele icala lake. Akubangako ukuzwelana noSir Benjamin Pine no Mr Moodie, uHulumeni waqulusela pambili, wamnqumela oka Mutimkulu ukuba amukiswe ayobotshelwa eRobben Island, ahlale kona aze afe.

Kute ukuba kube njalo wavuka kaloku uSobantu wazibhala waziqondisa kona eCape Town, evimbela uSir B Pine ukuba angamyisi uLangalibalele ezweni okungesilo elakubo njengalapo eKipi.

Kwaba lukuni iParlamente laseKipi labe linamadoda azwelana noSobantu amadoda anjengo Saul Solomon, umnumzana omkulu otanda abantu, anqaba impela ngaleso sikati ukuvuma ukuba uLangalibalele ajeziswe ngokuletwa eKipi lingatetwanga kahle icala lake. Kuleyo nkathi uLangalibalele nendodana yake uMalambule owabe ebekwe icala naye lokubulala umuntu, basebegudhlulelwa eTekwini. Lapoke noSobantu wabe eselwe walwa waza wavunyelwa ukumbuzela uLangalibalele. Nango-ke eseqonda kona eTekwini ukuyakukuluma noLangalibalele, atabate onke amazwi awafunayo, nawomuzi nawokuzalwa kwake, nonina namakosikazi, nabantwana bake. Wahamba-ke kanye nami waya eTekwini, wazinge eya ngakusasa ejele apinde abuyele emva, apindele ngakusasa kwaza kwaba songati izinsukwana ezintatu, waqeda wagoduka.

Ute uba afike ekaya wawalungisa onke amazwi abe ewatata enKosini yamaHlubi, emva kwaloko wacela kuHulumeni umbuzeli kaLangalibalele, esembete ([esempete](#)) ngegama ummeli omkulu owabe eseTekwini ngaleyo nkati, uMr Goodricke; Watshetsha ukuvuma uSir Benjamin Pine, esetikwe ([esecikwe](#)) kakulu yizinkulumo ezipuma kwezinye izindawo ezisola ukutetwa nokubotshwa kukaLangalibalele engenaye ummeli. Ute uba amtshele uSobantu ukuti ummeli ubiza ikulu elinamashumi amabili opondo (120 guineas) wavumela pezulu uHulumeni.

UMr Goodricke wakupuka nendodana yake. Langena icala kwaHulumeni, ehlezi noSomtseu namaKosi ayizinduna zake (uHulumeni nompakati wezinduna). Kepa banqaba ngazwi linye asebelikulumile, lokuqinisa ukumdingisa uLangalibalele njengaloku asebekusho kuqala. Wo! watukutela wacinywa ngamanzi lapo uSobantu. Walidhlulisa waliyisa kumajaji eSupreme Court. Nawo amajaji avumela uHulumeni nezinduna zake. Wati efika-ke lapo uSobantu wabe esetukutele wapelela watsho nangomlomo wati "Ngizakuwela".

Kwadhlula izinsuku ezingengaki wawela umfo kaSonzica, eseyakweneka udaba lonke oloniwe nguLangalibalele, loku nangu noSobantu eseluqubele eNkilande kuKwini. Kwatula ngesikatshana kwati nya. Wawela umfo ka Colenso omde waqonda kona kwaNdunankulu (uLord Carnavon), lapa wafika wahlala amalanga amahlanu, wafika oka Sonzica. Balizikiza-ke lelo calakazi labo amalanga atile. Lagcina ngokumvumela uSobantu ngokuti, uLangalibalele wabe ebaleka ngokwesaba. Kavukelanga umbuso njengaloko okutshiwoyo. Akukuhle ukuba kutetwe icala elikulu lomuntu engenaye ummeli. Upi, aubonakali lapa ubhalwe kona umteto okutiwa ngowabantu. Kwatiwa uLangalibalele kakululwe eRobben Island abuyiselwe ezweni lake. Kodwa ngenxa yokuba sekuzwakala umoya omubi

wokuhlubuka kubelungu baseNatal (ukti bayakudubula umkumbi otwele uLangalibalele bonke abayikulu kanyekanye,) kufanele ukuba afunelwe indawo enhle pakati komuzi wase Cape Town, afunelwe ukudhla okuhle akutandayo, ahlale kona, kuze kubhodhle izinhliziyi zabelungu.

Abameli abaningi kangaka laba enibabona lapa eNatal baqamuka ngalowo muhla wecala lasemaHlutshini. Abameli ababekona babe ingcozana, oMessrs. Walker, Buchanan, Dryden (uVula) noGoodricke & Son, nabanye abayingcozana engingabaqondi kahle, loku senginitshelile ngo Mr. Moodie (owatshetsha watshona, ngenxa yokuba wabe etukutela kakulu uma esepete indaba yomuntu). Ngako-ke konke loku enikubona namuhla kutsha, kwakungeko kuqala.

3.Fuze AmaHlubi 7 Nov

OlweSihlanu, 7 November 1919, page 2, AmaHlubi

AmaHlubi

Futi umteto wabantu lo okwakubalawa ([okwakubulawa](#)) ngawo abakiti, waungeko, ungabhaliwe, wabe usekanda kuSomtseu kupela, loku aze waqama ([waqamuka](#)) ngokubuzisisa kukaSobantu, ebuza ukuti, kuyini kona loku okuhleze kuti lapa kubekwa icala kumuntu, utiwe kwenziwa ngomteto wabantu, ubhalwe-pi lowo mteto wabantu na? Lavela-ke lelibhukwana enilibonayo eliti “Law No. 19, 1891, To legalise the code of Native Law laid before the Legislative Council according to the Provisions of Law No. 44, 1887.” “Ukumisa umteto wabantu owabekwa ngapambi kweBandhla lemiteto ngendhlela yomteto 44, 1887.”

Nginganilandisa ngiti loko kumb ([kumbe](#)) kwokubuzisisa kukaSobantu kwenze ukuba kuqamuke lelibhuku okutiwa ngelomteto wabantu elalikade lingeko. Izindaba ezingapambili zaoFodo ka Nombewu inkosi yakwa Dhlamini naoSidoi kaBaleni inkosi yakwa Dhlamini naoMatshana inkosi yakwaSitole nabanye asizazi, ngenxa yokuba wabengakabiko lapa uSobantu kuleli. Kodwa isihloko sendaba kaMatshana kaMondise inkosi yakwaSitole, owabulala uSigatiya owabe ebulele induna yake uNtwetwe siqaliswe ukuvezwa nguLangalibalele mdhla kuciteka izwe lasemaHlutshini.

- (1) Ngokwesaba ubukulu nokujahela kukaMahoiza inxusa lakomkulu, ecabanga ukuti naye usegodhle loko okwakugodhlwe nguMr. John mdhla edubula uMatshana, owasinda wabaleka waya KwaZulu.
- (2) Ngokwesaba ukuti ubizelwa ukubulawa njengomfo wabo omkulu uDhlomo, owabizwa qede kwaZulu wafika wabulawa engone luto. Kutembeka ukuti indaba leyo yokwesaba ukujahela, nejazi lika Mahoiza izakugcina ngokubela lapa ngenzansi.

Lelo bhukwana “The Native Code” lihumushwe ngumfo kaMomoyi omkulu uMr. S. O. Samuelson ngo 1893, ukuba liqondise ukuhamba ngomteto wabantu elalikade lingeko ngokubuzisisa kuka Sobantu, ebuza umteto wabantu ukuti upi ubhalwe kulipi ibhuku na?

ISAHLUKO XII

UKWENZA AMANDHLA ESAMBANE

UMutimkulu ubotshwa udingiswa njalo, iNgqoza emnyama bhuqe iyatumela lapaya pesheya kwoTukela, ituma inxusa lapa eNgqozeni emhlope qwa, icala lokuba abontshwe adingiselwe kuyo ngoba ngumuntu wakwabo, angadingisela kwezinye izizwe. Kepa ngubani owabe engahle akucabange ukuti zingati izingqoza zijamelene, ziqonda kahle ukuti zizaudumelana ngelinye ilanga, ihle ivume enye ukuyinika amandhla enye, ingati seiqonda kahle ukuti akuse

nsuku zatshwala zingqofane, zikumlane imigomba, zilumane (word not clear) na? Loko kutumela akubanganto yaluto kwaba ngamandhla esambane nje, noma uSintwangu wakwa Cele wahamba waza waqotuka izinyawo eza lapa eMgungundhlovu. Ingqoza emnyama kambe yabeibuza ukuti, “Hau! Wenzani pela uBaba, ukuba afike ezongibeka lapa, angilaye ngemiteto yonke yokungenzi ingazi, anele ukusuka lapa kimi egoduka, ati efika ekaya, adhlule ngezinyawo ayobulala ixegu elingu Baba na? Ngiyashweleza ngiti, Lamu! makuti noma libulawa libulawelwe ngakimi lapa ngoba ngumuntu wakwetu lowo.”

Konje izinsuku zaba ngaki iNkunzi emhlophe ingaluwelanga uTukela, yahlasela yaya kulwa neNkunzi'emnyama? Angiti uMutimkulu yamdumela ngo 1873, uZulu yamdumela ngo 1879? Hai! iyahlaba lenkunzi bo!

Otanda ukufunda nokwazi umsebenzi omkulu owenziwe nguSobantu eselapa kulomhlaba kapenye encwadini ka Luke, esahlukweni seshumi, evesini lamashumi amatatu, lapa iNkosi iti, “Kwehla umuntu otile eJerusalema eya eJeriko, wafakeka pakati kwamasela amklebula, amlimaza, emuka, amshiya esekufeni. Kwasekwehla umPriste otile ngaleyo ndhlela engazelele, wat'ubabone wadhlula malunga naye. Kwanjaloke owakwa Levi otile, wat'ub'afike kuleyo ndawo wabona-ke wadhlula malunga naye. Kepa owase Samaria otile ehamba nje wafika lapo ekona, wat'ukub'abone wamhaukela; waya kuye wambopa amanxeba, wamtela amafuta newaini, wamkwelisa embongolweni yake, wamyisa endhlini yezihambi wamkweza. Epuma ngomuso wakipa openi ababili, wabanika umninindhlu yezihambi wati kuye, “Uz'(word not clear); oyakukukipa ngaye, ukubuya kwami ngiyaukubuyisela kuwe. Konje ngumuphi walabo batatu owab'kalene nalowo owafakeka pakati kwamasela!” Wati, “Ngulowo owampata ngomhau.” Luku (Luke) X. 30-37.

Amazwi omlinganiso weNkosi yetu ngiwakipa lapa ngamabomu. Angisiye umuntu ovam' ukusizakala ngeziBhalo; kodwa engimkupa nje lapa, ngenzela ukuba bakubone bonke ukufundisa okuyiko okwaqonywa yiyo iNkosi uqobo isekona isasifundisa ngomlomo wayo.

7.Fuze AmaHlubi 14 Nov

OlweSihlanu, 14 November 1919, page 5? AmaHlubi

Konje bangaki kulaba esesike sabezwa owazidela inhloko yake gomuntu paqa, wahlukana uqobo nezihlobo nabangane bakhe ngomuntu nje enge ini naye njengoSobantu njena? USomtseu noSobantu babetandana umuntu emunye bahlukene ngamakanda; kodwa kwathi ngokubulawa kukaLangalibalele bahlukana. Nenhliziyoyake ngokunjalo yaze yangena nasenzalweni yake, yamfuza nayo ngokuhaukela umuntu ohlupekayo, kwati nokugoduka kwake kulomhlaba kwabangela umuntu wonke omnyama isilingozi sokuti “Konje usishiye nje asisenaye umbuzeli oza kusizwela ezinsizini zetu esikala ngazo kulomhlaba osibandhlululayo.”

Kanti-ke qa! masitembe, njengamazwi alowo wasendulo, owati ngokutemba kwake wati: “UYAHWE uyangalusa, angiyikuswela luto. Nonxa ngihamba esigodini setunzi lokufa angiyikwesaba okubi nakuloko” Masikumbule ukuti kakude nati uBaba wetu, usipete sonke imihla ngemihla, nonxa sesihlukene nabo bonke abakiti.

ISAHLUKO XIII

UMUZI OWAPELEZELA ULANGALIBALELE

Abapelezela uLangalibalele kwaba yindodana yake uMalambule (owabe ebekwe icala lokubulala umuntu) nonina omncane uNokwetuka 'oka Jozana' kwabuya kwalandela enye

inkosikazi uVokwe, owabe impeleki (impelesi?) yeNdhlovukazi okaSobhuza; kwabuya kwaya okaSilele noka Sinoko ‘ababese batsha bobabili.’

Wahlala kona lapo esiqingini eRobben Island, waza wakululwa yizwi lika Lord Carnarvon owabe ngu Secretary of State for the Colonies ngaleyo nkati. Bakululwa qede esiqingini lapo bafunelwa umuzi pakati kwomuzi eCape town. Okwaza kwati ngo 1880, ukuhambela kukaSobantu eRini mdhla ebizelwe ukuya kuqinisa abeBandhlhla lase Church of England kona, epelezelwa yindodakazi yake uDhlwedhlwe, wadhlula waya kubabona, sebe kunye nenKosi yamaZulu uCetshwayo. Wabafunyanisa behlezi kahle betokozile bobabili, indodana noyise, bezwana, behambelana kunye nemizi yabo, loku pela indodana yabe inomuzi omkulu kona le; ati uyise angapisa utshwala nendodana itshelwe iye, kudhliwe kuhleziwe kanyekanye; kuti ngenye inkati uyise aye kona.

Abelungu baseNatal kambe babekokela abase Kipi njalo imali yokwondhla uMutimkulu ngokulondwa kwake. Kepa kwati ukufika kukaSobantu wakuliswa umuma wemali waza waqeda isandhla ‘£500’ amakulu aompondo. Okwahamba kwahamba kwaza kwagcina ngokubacunula abapati bezwe laseNatal, babona ukuti bayadhleka ngokuhleze bekokiswa imali eningi kangaka ngexegu elingase namkuba elingeze lenza luto olubi noma libuyiswa, bambuyisa weza lapa kiti. Loko ke kwenzeka engaseko uSobantu ngoba pela wagoduka ngo June 20, 1883, inganti uLangalibalele angahle abe wabuyiswa ngo 1884 kumbe ngo 1885 nxa ngingaposisi. [NOTE: Magama’s dates are incorrect, Langalibalele returned to Natal in 1887]

Angazi ukuba ukutokoza kwenkosikazi namakosazana nabantu bakaSobantu kwaba ngakanani, bebona umsebenzi omkulu owabe ulwelwe nguSobantu ufezekile. Kwajabula abantu bonke, angiwapete amakosikazi ake nabantu bake, loku pela babegcwele kona lapa eKukanyeni. Kwawa enkulu inkabi kumakosazana ehlabisa inKosi yamaHlubi kwawa futi enye yomuntu wasemaHlutshini, unina kaMatshindana, umuntu wake.

ISIHLUKO XIV

UBUNGAKO BAMAHLUBI EKUKANYENI

Amakosazana abes’Ekukanyeni yilawa: ‘1’ UMzamoso ‘oka Sobhuza’ unina kaSiyephu noNceku noZiwelile ‘2’ oka Mandhlangampisi unina wamadodana omabili ‘3’ oka Ndumndumu unina kaZatshuke noMnukwa ‘4’ oka Mboni unina kaNoziposo noMbulawa noZifoso; oka Malunge unina kaGabandwana noJabhisa nodadewabo omkulu; ‘5’ uVokwe ‘inkosikazi eyabuya yalandela oka Mdakane yaya enKosini eRobben Island.

10.Fuze AmaHlubi 21 Nov

OlweSihlanu, 21 November 1919, page 3, AmaHlubi

AmaHlubi

‘1’ Umhlaba wakawa Mazibuko induna; ‘2’ uNgwadhla umnumzana; ‘3’ uMbhubho kaMakata wakwa Tshabalala, uyise owabulawa uDingane mdhla ebulala uDhlomo kwaZulu; ‘4’ uNtshumayelo wakwa Hlubi no Gibabanye umkake; ‘5’ uLuhangu kaFunwayo wakwaMayaba noNgangaza noMbungumbu abafowabo ‘abafika emaHlutshini be udwendwe lweNdhlovukazi okaSobhuza’; ‘6’ uJojo Radebe nomkake nabafowabo; ‘7’ uNani ka Matshiulane wasemaNcubeni owabe iMboza KwaZulu.

Umntwana uSiyepu wabe efunda esikoleni Ekukanyeni kanye nabanye abafana bomuzi wakubo, oYetsheni kaNtambama umfowabo kaLangalibalele, naoNgoza kaFunwayo Mayaba umfowabo kaLuhangu, nabanye abafana abatile.

UMhlaba wabe namakosikazi amabili onina kaAdonsi no Vuso. Onina babo babe nezintombi eziningi, ezikanye noMawala owabe efungwa yizo zonke. UMBombho wabe namakosikazi amabili okaNdumo noka Madhlikiyane 'owazala uMahoiza'.

Kwakukhona uMbizana kaRobhe wasemaDungeni, enenkosikazi nendodana uMlandu, naodadewabo abane, omunye owendela kuZatshuke kaLangalibalele.

Babehlezi ngokutandana nokuzwana okukule bodwana kanye nabantu bonke abafike bakile, kwaza kwaba kona ukutatana pakati kwabo.

Amanye amaHlubi ayehlezi kwaMpumuza, amanye eNadi, amanye emLazi, amanye Edendale esikoleni endhlini yomfowabo wenKosi uJohn Zulu Mutimkulu, lapo kwalimala kona enye inkosikazi unina kaSambane, owehlelwa ingozi embi kwadilika isitini endlhini ese indala, samtshaya enhloko wafela kona lapo. ENadi lapo kwakuhlala uMawewe ezalwa yindodakazi yenKosi yasemaHlutshini, owabesetunywa yinKosi uma ibizelwa ukuyokunisa imvula kwaZulu nakwezinye izindawo; nguye owabese kwazi ukunisa imvula. Yena wabehlezi emzini kaQambi wakwaZondi, umnumzana omkulu owaziwayo, uyise kaGegege. Abanye behlezi kwaYamela umfo kaPangandawo owagcina ngokuba yindun'enkulu kaMalimati kwaZulu emva kwoba sekuciteke elakwaZulu.

13. Fuze AmaHlubi 28 Nov

OlweSihlanu, 28 November 1919, page 2, AmaHlubi

AmaHlubi

Waba nenhlanhla enkulu uYamelo lowo wabekwa waba induna, (word not clear) waba isipakanyiswa esipete abantu.

ISAHLUKO XV

ISICELO SOKUQALA sikaSOBANTU

Isicelo sokuqala uSobantu aqala ngaso ukusenza komkulu ngendaba kaLangalibalele, watuma uWilliam Ngidi nami (Magema M. Fuze) ukuya kucela ukuba kupenywe kahle icala lasemaHlutshini. Isicelo leso wasiloba egameni lenduna uMhlaba noNgwandhla umnumzane, saya namazwi esicelo enkantolo kuMr. John Bird (uNyonyiyentaba) owabe epete ngaleyoko nkati.

Kute ukuba sifike enkantolo yabuza iNkosi indaba esihamba ngayo, sayilandisa.

Kwaswelek'ukuba kusondele bona abanumzane labo ababili basemaHlutshini, kwasokutiwa masipindele emva size sifike nabo ngangomuso. Kepa kwati ngangomuso omunye kubo (uNgwandhla) wabe elimele ehlatshwe yisipunzi lapa onyaweni. Site sesipindela ngangomuso yabuzisisa kimi iNkosi iti upi. Ngayilandisa ngati uhlathwe yisipunzi onyaweni, nKosi, kabanga nawo amandhla okuza lapa. Kulapa iNkosi yati, "Musa ukuqakuzisana nami, Magema, kuluma ungitshele isiminya" yakuluma yaza yafuteka iNkosi, kwangati ngimfihla ngamabomu uNgwandhla.

Wayigwangqa ngokunjalo leyondaba uSomtseu, (word not clear) yaza yamvumela esizwa ngabamlulekayo, abameli bake.

ISAHLUKO XVI

UKUFIKA kuka SIR GARNET WOLSELEY

Wafika-ke uSir Garnet Wolseley emva kwesipitipiti sengxabano yaoSomtseu noSobantu ngenxa yokuciteka kwezwe laseMahlutshini. Wafika ngo 1875 eloku pela elasemaHlutshini licitwe ngo 1873 uSomtseu ebuya kubeka iNkosi yakwaZulu uCetshwayo. Ufika njalo usepete okuningi kwaloku okwasekunqunyiswe ngamazwi kaSobantu emakosini amakulu eEngland, ukuthi lapa kwelakiti umuntu ulahlwa icala engenaye ummeli, ati ebulawa bekutiwa kutetwa ngomteto wabantu ongalotshwe ndawo, umteto kaTshaka noDingane kambe babebulala umuntu ngokutanda kwabo.

Ngite ngetuka kwakufika uJohn Kumalo no Isaac Caluza (uSilevana) bepete incwadi abati bebeyilobe kunye nabanye, befisa ukuya kubingelela ngayo uHulumeni omkulu ofikileyo (Sir Garnet Wolseley) obekulotshwe kuleyo ncwadi onke amazwi ezinsolo eseloku zabe zisolwa ngabakiti abangapambili kwetu. OJohn Kumalo noSilevana bati, bate, betuka kanti abeSutu sebeyitate bayinika uMr Markhan oyitate qede wayona. Kepa noma batanda ukuba ngiyilobe ngiyilungise iye kuHulumeni.

Kuleyo ncwadi kwakulotshwe amazwi abe esekade elotshwe ngabakiti abangapambili kwetu, okuti, - Nikonzwa kanjani nina belungu, loku kiti, umfokazana otolwa ngumnumzana, empofu engenaluto; amtole qede amsisele inkomo; umfokazana asenge leyo nkomo, adhle amasi, apehle amafuta ngobisi lwayo; ngalawo mafuta atenge imbuzi: leyo mbuzi izale ezinye zize zande; emva kwaloko azitengele inkomo yake. Umnumzana angamnaki, ibengeyake uqobo. Naye aze afuye ngako loko. Kepa nina makosi etu aniyenzi into efana naleyo.

Saquba kuleyo ncwadi senezela ngamazwi ayishumu nambili, sikomba izinhlupo esipetwe ngazo, ngoba kuke kuti uma kutetwa icala letu nomlungu sibandhlululwe ngoba tina simnyama, kutiwe pendukazi kutiwe ngumteto weRoman Dutch Law, kumbe kutiwe siteta nge Kafir Law, okungabonakali konke lapa kulotshwe kona, ukuba balotshwepi bona o “English Law” “Kafir Law” “Roman Dutch Law” laba? Saquba senezela ngamazwi amaningi sikomba izinhlupo nobandhlululo abasipete ngalo, nangemikuba eyenziwa kiti ngamapolisa, nangokugqigqa kwetu ezinkantolo sihlaliswa yizinduna ngapandhle singangeniswa endhlini. Kwati ukuba siqede ukuwaloba onke amazwi okusola ukupatwa kwetu okubi, sayitata sayiqubela kwaNdabazabantu, saya kuye uSomtseu uqobo, sacela ukuba abe nomusa avume ukuyiqubela enkosini enkulu efikileyo uSir Garnet Wolseley.

Yanelwe ukuhanjiswa nje babaleka oJohn Kumalo noSilevana, uKumalo yena esuka etwetwezela eti, “sizakubotshwa”, babaleka bangishiya ngedwa kuloku sapela nesetembiso sake sokuti yibo abalobe lencwadi bayakukipa **osipete** banike mina ngokuloba kwami lesi sicelo.

5.Fuze AmaHlubi 12 Dec

OlweSihlanu, 12 December 1919, page 3, AmaHlubi

AmaHlubi

ISAHLUKO XVII – OKWAGUQULWA NGU SIR G WOLSELEY

Impendulo yakomkulu yaya ezikoleni zonke zalapa eNatal. Impendulo kwaba amazwi atshisayo okutukutela. Lavela-ke leli lokuti bonke abatanda ukungena emtetweni wabelungu kuhle batate incwadi etile bangene kabavinjelwe. Ngite ngetuka ngasengizwa kute kiti

abaningi asebezotata bona ubulungu. Ngamangala ukuba kungabe beseza kimina obhale lendaba. Au! ngisabapateleni bona osixpence labo! ukupela ububhekubheku kuyiwa ezinkantolo kuyatengwa ubulungu.

Ngihlale ngahlala nanko-ke sengisuka ngiyakubuza kuSobantu ukuti incwadi yokungena emteweni wabelungu le injani na? Inkosi yapendula ngokut igcwele izinto ezilukuni; akufanele kahle umuntu ukushiya ukuhamba kwakubo atate okwezizwe angakwaziyo. Ngawezwa qede amazwi enkosi ngazibonela nami ngokwami ukuti akukuhle ukuba umuntu azikipe ekuhambeni akwaziyo atate ekwenhlanhlato angakwaziyo.

UMBUZO KWABAPUME EMTETWENI WABANTU

Bakiti, ngingajabula ukuba kengizwe ukwahlukaniswa kwomuntu oate ubulungu kulowo osahlezi ebuntwini bakubo bokuvela. Kambe eyona imnandi ebulungwini yini, loku inxa uzihambela ngokutokoza uzakuzitokozela nawe ngokwobuntu bako njengabo bonke? Anokumbula pela madoda, ukuti ngikulum ngokwobumpata bami. Ngibezwile noko abanye abati ubulungu busiza ekuhambeni ebusuku emva kuka nayini; abanye bati kusiza inxa ufa, ungabashiya abantabako behlupeka uma ungazele ndodana, ku amadodakazi odwa, azakupangwa ngamadodana omndeni wakubo ifa lika yise angalisebenzanga. Kepa mina ngiti kusenhlanhleni loko, kuqabuka kwehlela umuntu, akusibo bonke abangasizakala ngako. Abanye bati kusiza ukuba umuntu angene enkantini azipuzele angavinjelwa. Kepa mina ngiti kuqabuka kwenzeka nako loko. Bati abanye uzakuzingenela nasemahotela abelungu udhle nabo. Mina ngiyapika, ngiti, qa! kako ongakwenza kulelizwe, ngiyavuma kwamanye. Ungeti uyipela uhle uxubane namasi udhlule ungetwa. Angitsho ukuti abalungu bangahle bakuvumele ukuba ungene ehotela udhle kanye nabo ngenxa yokutenga kwako ubulungu.

Isahluko XVII

OKWAGUQULWA NGU SIR G. WOLSELEY

Wati uba afike uSir Garnet waguqulwa ukutshaywa kuka mbaimbai okwakuba ngo nayini ekuseni kwaba ngo eyiti, kwati ngo wani futi wadutshulwa umbaimbai. Waguqulwa umteto womendo, ukuba kuti lapa intombi yendela kumuntu, indhlu ibhalwe ngaompondo abahlanu abazaupuma kumyeni, ngapandhle kwezinkomo eziyishumi azilobolele umkwewake. Kodwa kwatshetsha kwacima loko kwaqina okokuba kutelwe ngaosheleni aba ishumi nane (14/-) ngoba ngaleso sikati sonke esingapambili kwakutelwa ngaosheleni abainkota minyaka yonke seloku kwaqala mdhla sekutatwe lelizwe esandleni samaBhunu. Ukuba lingabiko isala (icala) elikulu elitetwe ngapandhle kwabaMeli.

Lapo-ke kwati dhlikilili abaMeli, bagcwala izwe, wati oputelwe ukubiza umMeli ecaleni lake walahlwa yicala, kwaba yilowo muntu wazifunela umMeli, ngitsho nalapo kungafanele.

Ifika njalo enkos'enkulu lena, ipelezelwa yihele layo lamanye amakosi, ae Sir George Pomeroy Colley, General Clifford, Lord Gifford nabanye abakulo enginga sabakumbuli kahle. Lowo nyaka waba mkulu kuneminye engiyaziyo. Akile-ke amaHlubi lapa Ekukanyeni nakwezinye izindawo lapo ahlakazekela kona, nenkosi yawo isekona lapo eCapetown, sewapuma eRobben Island lapa yakululwa kona ngezwi lika Lord Carnarvon owabe nguSecretary of State for the Colonies (okungukuti umPati wawo onke amazwe awabuswa Enkilande pansu kwomBuso wamaNgisi)

Kuleyo nkati abe esapelele onke amakosikazi, kwakungakalahleki neyodwa. Nomuzi wonke wamadoda anamakosikazi nezingane zawo babe sahlezi bepelele bonkana.

ISAHLUKO XVIII

UKUCITEKA KWABAS'EMANGWENI

Kwakute uba isizwe sikaPutini siciteke njalo ngamdhla kuciteka elasemaHlutshini, kwati lapa uSobantu esebuzisisa ababulawelwe kona, asaze satolakala isici, kwasokubonakala ukuti babulawa ngeze bengenacala nelincane. Kwabalapa laba bakwaMazibuko sezite izinsizwa uba zibone zizwa umsebenzi zahamba zaya kusebenza: zade ziyisa imali yazo kuSobantu ukuba azilondele aze azitengele izwe ngayo: ngoba kwase kucatshangwa ukuti seabamukiwe nabo izwe lakubo, kanti qa! lisemi, akufani nakwe lasemaHlutshini.

Konje angiti nginilandisa yonke indaba yakwaMazibuko, ukuti bazalana ngokupeleleyo namaHlubi.

(Kusaqutshwa)

1.Fuze AmaHlubi January_2_1920

OlweSihlanu, 2 January 1920, page 3, AmaHlubi

Amahlubi

Isahluko XXII

UKUGODUKA KUKALANGALIBALELE

Kulezonsuku inkosi seihlezi ngasentshonalanga kwoMgungundlovu pansi kukaTelelegu inkosi yamaMpumuza yehlelwa umkutshanyana ombana nje yagingqika endawaneni encane nje. Kwahle kwati kuzo lezo'nsukwana yabe iyagoduka njalo. Po-ke uHulumeni, ngomusa nokuhauka kwake, wavuma ukuba amaHlubi atwale isidumbu sake ayekuzikwezela njengomkuba wokwenza kwakubo. Esekuvumile loko waba nomusa futi wokusitwala ngesitimela siyiswe ezweni lake abe ake kulo. Emva kwaloko uHulumeni ngomusa wake, wawatetelela amaHlubi izwi lake abe eselikulume waliqinisa ngapambili, lokuti akusayikuvunywa ukuba kube kona isizwe sasemaHlutshini emva kukaLangalibalele, noko wayibeka indodana yake uSiyepu abe inkosi yamaHlubi esikundhleni sikayise.

Isahluko XXIII

AMAZWI OMBHALI WALENDABA

Bantu bakiti, – Ngiyigcinile namuhla le indaba ebuhlungu yokuciteka kwamazwe asemaHlutshini nelakwa Mazibuko. Angitokoziswa luto – ukuxoxela abantu abangelekeleli muntu odabeni lwakubo – ingabi kwoza kukale nyonini basambuluke ebutongweni. Kodwa nami ngiyazi ukuti kabanako ukungelekelela ngaluto ngenxa yokuba baseloku bazitshaya izikundhlwana mihla yonke, ngitsho bonke nje nalabo asebehamba ngezinzime njengami nje. Nami ngangingatsho ukuti ngixoxela bona kakulu kodwa nganginxanele ukwazisa abazovela okwaka kwenzeka bengakabiko. Umbuso kaHulumeni muhle, ngoba uyabahaukela abantu bake noma sikala sizibinya kwesinye isikati okunye sizibulala tina ngokwetu. Kade ommeli Allison, Lewis Grout, Lindley, Sobantu nabanye abahle baqala bememeza beti asizitengele umhlaba nati, kepa akuvumekanga loko ezinhliziyweni zetu, ngabo ubulimana lobu obuloku basipata mihla yonke. Into kambe esiloku sayigabisa ewona mbuso wetu, ngukuhlaba amahlele ukuyakupuzama amatshwala, esiwapuza qede sibuye sidebezane amakanda; besesitata nenkongwana esinayo siyakuhlala ngayo komkulu; abe uHulumeni engavumanga ukuba sense loko. Asiyiyekile futhi imikuba yobututa eyayenziwa ngabangapambili kwetu – ukuti lapa umuntu egula kuyiwe ezanusini kuyobulwa – ingati emaqinisweni yibo abantu abati beya esanusini besebemnikile omunye abazauthi uba bafike kuso sesitshayela, sibe sisanuke loko abangakuvumiyo batshaye kancane basiqandelise njalo size sifike kwabapume ekaya bekuqondile anduba bavume nangemilomo yabo beti “Waukona mngoma!”

Bakithi, konke kuyapenduka namhla, kuvela okutsha. Makuyekwe okudala kwenziwe okutsha, kulandelwe izizwe ezihlakaniphile. Ngiyazi ukuti uma siqinisa sonke siya pambili siyakugcina ngokufinyelela kuloko esikufisayo. Esicelweni sami sasekadeni ngangite: “Ngicela ukuba kuvele amadoda ayishumi nambili awatandayo ukuba kwenziwe amabhuku alezi zindaba”. Kepa kuze kube namhlanje kutule nya; sekute nalabo ababengikahla ngaleyondaba bati uba bezwe isicelo leso bafinyelisa okomsundu. Po-ke nami ngiti akusilo icala lami ngedwa leli, ngelabo bonke.

New England,
P.M.Burg