

Isipeto Zulu

Yiko loko ke kwenza ukuba uZibhele abe e'sitit. naye njengeziye. ntu nywe ukuya kul'ala inkosi yake ngaxabane ngalayo, aze agcine ngakwenza njenge Mbopa ka Sitayi, owatunywa ngu Mhlangana no Dingane bati kaye kugwaza uTshaka, bemkohlisa ngokuti bazumakela umazi omkulu, abayinkosi naye njengabo, angonyelwe esinye isifunda sakwa Zulu. Njengegwababa "elotata inyama lula ahlahla emantini, indhla kahle. Sati isidawane, uba silibone lenze njalo, saye sema nansi komati, saligqolozela sati. "Maye ngobule bako, nobokulu bako, kungati ungaba yinkosi yezinyoni zonke wena. Kepa kungu ngungake ngizwe nezwi lako wena, ubuhle bala I B, igwa baba litokozise kakulu, laknisa umlomo, lo'cala lahlahla inyama, yawa. Sa ti isidawane naye sesityebile, sati. "Ai-ke mpane I unako konke okuhle kambe i kepa ukhahlaniphe akuko kuwenn."

Madoc'a nginlandisa konke lo' nje, nibokum'ula ukuti isidawane esisenhlizi yweni a ipoli njengesokulimala emzimbeni. Kupamba amagqili amaningi ukuti, ke nje yona inkosi yakwaZulu lena yaze yandolwela ukuba ifilawane nje yabe zoneli. Ngilishiya ngililawane nje lei kuba uyise angqamba ngokuti ngu "Tshaka." Ilalake bamculula uTshaka lo'vo, okwati lapa esefa wapropeta ukuti, "Noma ningangubula uba lelizwe ngeke ni libuse liya ukubusa isizwe esinhlke ne usaka izindhlu zase okwe zinkonkane."

E, lwalw'ke uSutu noMandhlakazi kwaba umt-hika-tshika owesabekayo; yesuka ngap'aya, kwati ngalapa kwasi ka izita. Yati imihanga yakwa Pitti uba ibone kungati sekuxothwa eyakubo ngakulolu'pando lo'Sutu, yashay'a yandunduzela, kwafa izita kwafa uSutu, lapa akwala ndaba izekwa ubani. Ya se isuka nayo eyakwa Mandhlakazi ngakulolu'pando. Kwase kuba ukuyibhe-dlula kwayo-ke njalo loko.

Yat'uba ixoshiwe eyakwaMandhlakazi lapa uSutu lwababulala kakulu abafu; lwedhla izinkomo eziningi ezise zibutwene ngu'Zibhele ezweni lonke laso'Sutu; zaziziningi kakulu zahula nokukutshwa; (bhekake izinkomo zonke zi'ka Zulu engaka ezase zapangwa kuZit'he-bhu, ebulala abantu). Amal'inhlu aile tshulelwa uzwawo; zati izikulu zozihl'wela ezazo nazo. Imihambi emikulu ku-munt'u emunye, okunjengekulingarisa onsongati izinkomo ezimakulu maolili nonxa kambe amatatu amunt'u emunye; kwaba njalo zonke izikulu nak'aba numzana, ngisho labo abanabantu babo bobubapanga. Zabanya qede lezo zinkomo kwati s. emizini yenke yabanu mzana bonke ba'Osutu.

Kanti kunjalo njalo amal'inhlu lona ahlohe eyakulu nje, asapete yona indaba leyo enesha yokubulawa kuta Pitti emgu'ndik'vu, naloku ukunxusa kwawo okukulu okusengati ahaukela umtaka Cetshwayo; ga, akusiko ukulwa wuka, ngukumf'wela amasu okumepa- ca izwe likayise'nikulu ukupela. Neko loko ukuba ekale eqala ukupela, ezi inkosi iyahlupeka ihlathshwa ngamaNgi-si ebhlangene noZibhele ngokubulawa izwe, enzela ukuba angabonwa into epa kati kwenhliziyo yawo. Po-ke, lokt nawa' amaNgisi lwa ab'ehlazi nje ekoh-lwa u'kati koonje angenzenzi ukuba acite lesi'sigaxa esibhlangeneyo sezwe lo' kwa Zulu, asizaki la ngqobo ukuba zu vele isizwe esinye, esiza ukuti lapa ezise lendaba yoku pang'izwe, sibe si'ngenziw' amaNgisi, loku pela wena abe esevinjelwe izincwadi zakomkulu ngo kululeka kuka Solant'u inxa eluleka abakulu psetsheya.

Kwa njaloke ukungangwa kwazwe la, kwa Zulu. AmaBhunu kawalipanganga ewodwa; kwabe kuyisifiso sabelungu balapa eSouth Afri'a ukuba kuncitshiswe amandhla kaZulu; kona abantu bane ngezuhlanguana bab' muntu munye, ngoba begonde kahle ukut. "ukuhlanga na lo amandhla." Umuntu ongakubona ni kahle loku okum'welelo, kufanele ukuba ake abukisise ukuti angakanani amakosi (okutiwa ngamakosi kambe) alapa eNansi nakwaZulu; ngiti ang'ama kulu, kukona nezipak'nyiswa eziniginji, ezenezela ukuba kwi ndawo ubunging balaba ababizwa ngokuti ngamaNosi oswela. Kwenzelwani ke loko? Kwenzelwa ukuba abantu bangabhangani ukuba babe moyi manye; ngoba kwazi wa ukuti, kwoti mzu ka behlangan'yo besobeba abantu. Iyo' leyo-ke into engatandeki kubelungu ukuba abantu bezwane. Ngaloko ke amaBhunu lwa ekelelela abelungu ngokulipanga elakwa Zulu. Kunjanike nam'hla? Umuntu emunye upete abantu eJamashumi ma-hlanu kulo lonke elakwaZulu, njeng'akuti teli lase Natal; kona abantu bengany-pinde bezwane, ukuzwe bebuse kahle ngaloku kubogubisa.

Lemuka ke elakwaZulu labuyisidwa gmaBhuniwini. Kwati nonxa abakwa

Zulu sebeti bayazetula lumaNgisi uku-ba kutwela lelo'cala; pa, bazeza kuku luma noban abezwele k'loko, loku na-wo amaNgisi lwa asizakele namuhla ukuba kwajwale amandhla lwa ka Zulu ohlupayo? Lafa-ke izwe kwaZulu kwaba njengezwi elabe litshwiyo yi-inkosi pambini abelungu sebezakuya ku-hlasela' eyati, "Asiyuku ba balekela si-yakuma silwe nabo; kepa ngizazi ukuba sekoya ukuba okudubuka lwa kwese la-ko."

Kwati uba abakwaZulu behlelele ekubuyisidw' izwe lakubo, baqala ale-lungu kaloko ukwenza amasu okubha-yisela ngakubo, nokulihlanganisa nelo-se Natal. Kwase kwenziwa ukosa nyana otile Etshabwe, se'cutiwa abantu mshakulelele iduku. Loko ke kwase kuba ukuhlanganiswa kwalo njalo nali lase Natal. Enwa kwaloko bayavuma imincele yezwe lakwa Zulu, ababekade beyipika kusekona inkosi, ukuti: Ela kwazulu ligine ngezintaba zobomfo nezamaMazidela.

Enwa kwazozi uzibhebbu waezisa ukuba ubuyiselwe ezweni lake elidala elase libetwe ngabas'oSutu (lokupela yase ithe uba imxoshe njalo eTshabeni lapa, wehla yezwa ukwaka ezansi ngala-pa ngasem'elatuze). Uvuyelwa azo kwaka njalo lapa ezweni esekiawe ngabas'oSutu, kungenxa yokuba esekelwe nguye uMamaTata ugqobo; kubonakala mhlope nje kubo ukuti dletwa njena uselelwa ukuba azovuta lona utu li ngezibhebbu zake; ezezwile futi ukuti umntwana uDinuz'u noSutu lo-nke ka'evum' ukuzakuhlala jana nomtaka oki owabulwa inkosi kanye nezwe lo-nke lakwaZulu.

Anoti niwala lawama'wi nibe ni-kumbula ngqoda, ukuti, uZibhebbu wa-b'e' inhliziyo zoziyo lokocini iza laka Ma-imata, enziwa ngamabomu ukuba kuvu-swe utuli ngaye, ukuzo'fisiwe indhlu nikulu ngaye, kucupelo kuzihlala ku-tiwa kusekona ukubosi kwaZulu. Anokumbulake, njonde kahle ukuti koake loko ayekwenza ngokugqwa ywa njenga lawo mazwi esingitshole'rona, ekwe-nza ngesiqolo esikulu.

Wat'uba afikelele uZibhebbu u esesuka lapa yona eNyoni lapa wafika wakona ukuvotsiba kwake eTshabeni, wafika wabasusa ngamaMandhla abas'oSutu abo-bake kuzihlala, uceku lwake lwabuloboku. Ngokungenzani kwake nabu-wazinge esebulala abanyo, kudhluke kungabi lona nje ekwezile loko, ngoba pela eyisidhla skwomkulu. Kuti-ngolonye usuku uba ababulale abanyo-abatile, kwase kuvetsi abanye bangas'oSutu nabo babulala omunye wakwa-Mandhlakazi; kwase kuba yicala elikulu loko, okwabulawa ngalo uNkowane waseMdlhetsheni, wapanyekwa ngu Mali-mata, inganti abakwa Mandhlakazi aba-bulele labo bas'oSutu kabenzilwanga lu-to.

Kupindile kwati ngolonye usuku kwa-xabana abanye futi, kwaliwa. Bate-ke labo abas'oSutu abalimaze abakwa Ma-dhlakazi babanelela elikulu kwafunwa ukuba babanjwe ama'olisa akaMali-mata. Kepa umntwana uDinuzulu wabe-engeko ekaya ngalolo'langa oSutu, wa-be ngeko eyekugqonda enzansi ngas'Opomgolo kw'elaboko ka Masipula. Babizwa ke lapa bantu kwatiwa mabe-ze Etshowe kuyipetwa icala kona. Ko-lwa kalubanyagi, besaba ukuti bazoke bojweziwe, ngezwa yokuba babegonda ukuti yenke lendaba yenziwa ngama-bo-mu kubo ngoba kuvunwa uZibhebbu.

Kuleyo'nkati kwase kukona uFaul-lontwa wakwa Mtimkulu (abase beva-mbe ukumbiza ngokuti ngu Dr. Paul) okwakute uba kutshone inkosi, yo-tshona isike yawa kumbiza ngase Koks. Tat lapa wab'ake kona; eyabe imbizwa ngoba izwa imibenzi yake yokufendi-sa neyokwelap' yena wabe engunf-ncisi, ekolwa kuba mibezenziyo yoku fundisa i Bible, ngazo zonke izindaba ezilotshe kulo. Lom'umzane wkwam-Matimkulu wat'uba alandwe nguntwa na uNdabuko enwa kokutshona kcmne wabo, wafika nokuba omutsha kwaZulu lu, wokufundisa abantu ukuba betembe-bati ngi kuNkulunkulu, abe i Tongo-la-bo lokubamele nokubazwela kwazo-ngo-ke izinhlupeko zakho, nokuba bamtembe-ngesiminye, ukuti, nonxa bekakwe izi-ta eziningi kangakanani, kepa inxa be-temba kuNkulunkulu nakun'Dodana y-ke eyodwa, bayakuyicita. Wabafundi-sa ukuba kuti nonxa sekufika izita kubo bangalwi bengakugqi bakulike kayise wabo Opezuhi, oya ukuba nika ama-ndhla ukuba bazokotsho.

Kone ke ngalolanga okwafika ngalo onongqali ababuyelwe ukuzubamba abantu labo ababimaze abakwa Mandhlakazi mndhla befica ekusekeni ekokulu umntwana uDinuzulu engoko eyomazisa ngas'opomgolo kwo Mathoko, ekaya oSutu kuba uNdabuko yedwa, kwafika impi enkulwana yanoongqali abanyama nababulungu begibele amashishi, okungati angafinyelela ema-shumini amatatu. Batuba bayibone abasoSutu (loko kuse mnyama akuka kanyisisi), wayikipa uDonda weSutu (uNdabuko), wayingeniwa ngapakati kwesibaya e'akwake; wab'es'etumcia uMagqahla wati kayekubiza ukuti, yoneni ingane yenkosi ukuzo izobulawa njena na? Induna yanoongqali yafika yampendula yati, "Unqabelani yena ukuleta abantu abo izigang'i inxa bebizwela icala labo na?" Enwa kwalo

lo wapinda futi umntwana watuma uMakulumane ka Sompunga, wati kayekubatabela babuyele emuva, ngoba uDinuzulu kako lapa ekaya uoPongolo. Onongqali batukutela ke lapa, bati ezabatata ngamandhla abantu labo ababizwayo. Lapa ke uDr. Paul wati mayigqoze panshi yenke eyasoSutu eyal-o ilapo esibayeni. Wayikulekela waza wagoda. Bati bevuka panshi, wabese-tsho ke kaloko uNdabuko, wati, "Yeh-ko ke, seningahle neze ngokutanda kwenu." Wayitshona lena eyakwaka wati, ingalingi iqale ukubadubula keku-ze kudubule uona kuqala anduba bakwenze ke loku. Kute uba babone onongqali kaloko ukuti uSutu selugo-ede kwona loko abakutandayo nabo besuka bahamba babuyela emuva. Naziya ke izinkomo zidhla ngalanyo-ndhle! Nampoke onongqali bepana qede ekaya bebanga kuzo. Kwati uba libone eyasoSutu onongqali beqonda ezinkomeni, yabe isipuma nayo yabala ndela. Lama njalo elomntwana lokuti "Ningqali mina ukubadubula, inkuzo kudubule bona endaba nikwenze ke nani." Kute ke ukuba bubane ukuti eyasoSutu iyabaladela, bazijeka ka loku izinkomo, babekelela ngendhla beqonda e-aya kubo.

Kwati uba bayibone iza, uNdabuko watuma abantu ababini, uDungunya wakwa Nxumalo, ineku yake, nonu-nye; bepete izwi lokuya kuti: "Womoni oreNkosi ezekubulawa njena na?" Anela sifika nje amant'nxusa kaNdabo-ko lawo bawagwaz labo abangama-mbuka; wafa omunye, kodwa wawinda uDungunya. Yezake yanoongqali, yaponda kona lapa emntweni kweCoza. Wati uba sibone uNdabuko ukuti iye-za, wayikupula lena eyake wayibangisa puzulu nentaba, yesuka lapa emahlantini amakulu kaCoza, wayiyisa puzulu lapa-ya lapa kuyinkangala kona, seku iwa ngalapa kwayo. Asela amanye amabu-to pakati lapa ehlatini-aofalaza nezihlanganisa ymanye. Yanela ukufika nje ek'ol' Masele, satsho, ayabe isiqula nokutsho. Abantu nje amabuto, acatsha ngenzini nangama-tsho. Bate bapinda bebulala futi, wab'esuka lapa uFalaza eqonda kuyo. Yawafika lapa eyakwa Zulu sibange isazibeka panshi. Yahlalake manje ekaMasele, yabe kuyilapo isibanduzo njayo eyas'oSutu. Kwaba ubuhlelu-ke lubeke lapa, yalwa yemuka nabo; nampaya sebezwa kuwela imfolozi se'conondo ngenzini kaMnyama eNankaze, bebakotsho.

(KU MILELE WE "LANGA.")

Mngane, -Ehaha njengomfundi we-pepa lako njengakhazana zonke ngilke ngezwa kwelinye kukona ezehloha kwakona nonzalelwane et'Goli baka-bhikisa okwawondle. Ngisecela baka-isilakona zaleningqana yami ngazo zehloha eGoli njengomntu oitandayo. Ngisho ngqesigye odhlayo, kodwa isiyi layidhala. Nak'uzo, babu, engipe-zu kwako: -Ngesonto izolo zingu 9 kuyo le epezu le-ekuhlangene ama T-Vaal Callies ne Golden Stars yakona lapa eJozzi zibambane kwatulumayo loku pela abezokipela isinyama sase-zansi njengoba ezake nak'ela pela kona. O, muntu wetu, zatolana kwati dukudu ku zaliponsa eze G. Stars labekwa lwa-ka zaliponsa ezama T. Callies. Kwapi-ndwa kwasetshenzwa. Haik'e noko kwabonakala uWabo nowabo sashayisi-kati. Zangena futi nawo ama Callies nabafana be Crocodile P. C. o, hai lapa kwaba songati nomoya usutule ngoku-nyeni kanti mringi. Zatolana umzwili puzulu kwaze kwatumele kohl zigo Site sibona babeliponsa pakati abafana be Crocodile kwapinda baliponsa futi kwaba 2 goals to natingi kwapinda futi kuba 2 to natingi balipika elesitatu zashikhikana leze lashona yeshya impempe. Wapela umdhlo wati siba buka, chulwa ama Callies ngamagoli amahlali nenkubelo pela bekukhizwa isihlongo ama Callies ayeshyenzile ukwhehla kwawo, ashya ama Crocodile eGiantini yawo ama Callies.

P. H. H. MINDAWENI.

Gcina Okutolayo.

Abanye abantu emntweni yalo baye bezwe ubungcono kakulu ehloko kuba sebusika. Loku ke kwenzwa ukutsh-ntsha kwemimoya wase husika ushush-ntsha ngawe ntwasa-hlobo, lokuke kwe-nze nokutshintsha emzimbeni wemunye umuntu. Esingase sivikeye ngako kuloluhlopo ukuba sidhla ama Pills ka Dr. Williams, wona ayoleta amandhla lawo akade engaseko, kubuye ngqezu-ku kuhlumeleleke amanye. Ama Pink Pills ka Dr. Williams enza ingi libe liningi ahanze konke oku'guzimbeni wemuntu. Ukufa okuningi osekuhlup-imeyaka kwelashwe ngalomuti. Li-nga lomuti una kutubhulu ikanda, una isisa sako singalungu, una unga-lali, nona ikupi olunye okubangwa igazi elincane elingahambi kahle wonke umzimba. Lama Pink Pills ka Dr. Williams aneluto olulimazayo noma-ama-umuntu nompa omdala.

Okuyokuzisa esifweni sako qala namhlanje udhle amaPink Pills ka Dr. Williams. Ngenxa noma ikusipi isitolo ufuna wona nje, nona uma kungenzeli-tumela us. 3d, ngobhohlile linyo-jitina, noma 17s, uma eyisitupa.

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Abantu Abamnyama Nofwandhla.

Baba Mheli, -Nkosi angisizwe okublu-pa kakulu. Loku ngumnt'ngi we-papa lako kumaAgantsi ake, ngicela isikayana kwelako kuduzileyo kengiti libe linye ngelendisa engqanahla. Tina bantu abamnyama kwakunzanyiso ihavelo yetu ukudhaleka emanzini, ikakulu ulwandle; kwangangaba uma sizwa kutiwa uTshaka we-ke awafake awake amabuto eti mayohisela peshe-ya kodwa tze bulwawa yiwona emenzi.

(KU MILELE WE "LANGA.")

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Yimi, BHEKINKOSI ZULU.

Wanted

Head Teacher (male) 2nd Grade Certificate for Geordale School to commence 1st August 1916. Apply at once to: REV. SIMON G. E. MAJOZI, Geordale, Catoridge.

ISAZISO.

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OHAN. T. DUBE, UMBHEKI.

IPULANI LOMDHLALO WEBHOLA ETEKWINI

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(KU MILELE WE "LANGA.")

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