ISAZISO.

Kufuneka abatungi bamo HANISI masinyane baqonde kwa.

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TSHAKA'S DEATH.

A poem upon the last episode in the life of the

ATTILUS

OF SOUTHERN AFRICA.

BY ROBERT GRENDON.

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Ipepa lo Hlanga.

FRIDAY, JULY 12, 1901.

Ukuzitshadisa.

Sekuyisikati eside iminyaka issiemi-nyakeni emibili nemitatu singenile lesi-qalekiso pakati kwezwe lks'eNatal, sokuba abantu abamnyama bazitshadise. Ayiko inkulumo engenela ukubonisa ububi besenzo esinjengalesi nesivama ukulandelwa amatshwa njengales'isenzo. Akusiso isiNgisi, akusiso nesi Kula; kungesiso nesi Kolwa ukuba abantu bazendise ngapandhle kwemvumelano yabazali. Umendo isihlukaniso somzali nomtwana, isihlukanisoso kungaxabani; kodwa sokwesula umzali apaqule izandhla ekombisa ukuti uwuqedile umsebenzi wake, kubone, kuvume, kutokozo lonke izwe liti yebo owakwasibanibani uwuqedile umsebenzi wako; kuti ukugcina uMfundisi abeke isibusiso kulabo abaqala inhlalo entsha namaxegu nezalukazi zenze ikanyekanye.

Isandulela sokuzitshadisa silula ukufumanisek, sivuka okungavumini komntwana ukululekwa ngabazali, bebona bona, beqonda bona njengabazali loko ekubacasulayo kulowo abaketene nayo. Okucitsho ukuba liqiniso ukuti bayingcosana abantu abahle naboqoto abahleli emzini yabo yokuzitshadisa; inkoliso ivamaukulandelwa ngamatshwa nasezindhlini zayo.

Kiti ngomdabu isibonakaliso esibonisa umntwana ukuba ukulile esibonwa nangabasemzini ukuti ukulile, kubonakala ngezinkomo (ikazi) zokubonga abazali ngokukulisa kwabo umntwana, kujatyulwe katokozwe. kwabentombi nayo ibize izingane zayo ivalelise ngoba isingena ebuntwini obudala. Akukolato oludumele Inoludumala njengomtshado womuntu abate abantu beqabuka nabazali bengazi babone ngoba esesendhlini kungabonwanga loto; futi engavalelisanga nakontanga yako kuba kubi kakulu. Naseka-kake umuntu ufana nje nento otohle isibaya yangena omasimini ingafanele ukungena kuwo. Ubukoti bako buyadumala nabazali bako nyabehlisa ebusweni bezwe akuko loto lwako alulungisayo. Kungakuhle abantu abatsha baluqonde loludaba balwesabe, bazigcine ukuze zonke izibusiso zibalandele ekungeneni kwabo ebuntwini babo obudala.

Ubuhle bohlanga buhleli ezintombini zalo nasezintsizweni zalo uma konakele lapo, konakala kuyo yonke indawo nasezizukulwaneni zezizukulwane, kuyonakala. Luhlanga tandazani ku Nkulunkulu ukuba lolufuzo olungena pakati kwemizi yenu lupeliswe ngokunonopa okukulu, ukuze nibe ngabantu abayakwamkela izibusiso ezivela nga-Pezulu.

U "Mfazwe."

UYAZIFUNGA.

Oh n ke amagwala ayahleba bayesaba ukuvela obala akuluma ngasenta angazibeki amagama abo ukuba bakuluma amanga odwa, yini ukuba nite sihlela imali esikade siyitola ebantwini namhla, isikwama siwile futi indoda uma ikuluma ngami mayingahlule ingangihlanganisi no Zondi, Tutu, nabanye angiwazi amasonto abo uma ukuluma ngelakiti ngizokulungiselela ukukutyela kahle ngalo mina ngiti angiasukuhlangana nani nempela, kuba anihambi ngombhalo nikuluma ngomlomo nje.

1. Malunga nomgane wesitebe funda lapa, wongezela umhlangano wesikwa esingena'mvubelo. Eksodus 23. 14. 15. Eksodus 34. 17. 18. funda kulesi Malak. 1. 6. 7. 8. 10. funda mlesi wepepa Mark. 14. 1. Matt. 2. 6. 2. 25. 26. Luk. 22. 1. 7. 18. 19. ungapungula ungenezeli utsho umbhalo Mfondini ongafuni kufunda imibhalo ka Tixo.

2. Mhla ngoMtendeleko anizigezi izinyawo zabantu funda umbhalo John 13. 4. 5.—15. wazitabata izingubo zonke wazibeka pansi waqala ukuzigeza izinyawo zabo wazisula ngendwangu ebiyinike isiboniso ukuze nani benze njengami ngeze kini, funda mlesi ungibizelapi na wena ungahambi ngombhalo nje, funda mlesi ngizokubatabata bonke abakwaziyo ukufunda akukalili uzakukala wena tula mfowetu sengikona lapa.

3. UBaptisa abantwana wena ngokuba akufundile kahle ufana nalom-Tiyopiya owati anginamuntu ongirelayo ngingaziqonda kanjani lesizinto, Matt. 19, 13. Mark 10. 13. Luk 18. 15. akanakuzwa nezwi elikuluma ngokuti waba Baptisa waba Busisa kupela wena mfowetu kuba nafundanga abantu abanesindima nabafanele ngalamagama engiwafumene ePepeni loHlanga June 14 1901, abafana no Chiefa Mini, Majozi Mkize, Lutayi, Philip Lutuli, Johannes Kumalo, ukuba nibabonile njena namhla ukulunga kwabo namii, bayekeleni bangazilungisi lesi'zinto ande u-Mfazwe afike sonke lesi sikati nani zifihleleni lezizinto, manje ngibafumana besula abantu abafundile ngesinto enigabatyelanga abantu, ngizakubalela bonke abafundile ngo Baktist lwenkosi niyamazi u Jesu ukutiwa ngeeliawa kwa ileliwi Batizo asizo isiNgisi umlalumbo isiZulu eisi Greek, liti ukuBelwa ukufa kwapansi kwento uma umuntu simbela simfaka.

Impi.

Impi le isalwa kakukabipi ngalapa ngakwiti isahamba, isibambo yafinyolela e Waschbank lapo ikangwe kona yizinkomo zakwa Rulumeni. Ngalapa ngase Koloni ihamba izo iyekufinyelela edoze naso Kipi. Kusobala ukuti nonza ngobo lwempi yena ngokwayo isipelile kodwa kona ukurwopunana kucekona lapa pakati kwezwe.

Isimilo sika 'Sobantu.

No. III.

USobantu wab'e indoda ende enesitunzi, egewele umuxa nokutanda nesihau, ebukeka ngokwobukosi. Yena nenkosikazi babebatanda ngempela nabantu babo laba, ikakula izingane lezi okwake kuti ngolunye usuku (loku esinye zasivame ukuba nokwekwe), kusuke yona inkosikazi uqobo, imele nabazanyana bazo kanye nabafundisi, barigeze besezesulwa iyo uqobo ngemfaduko, and'uba zigcotywe amafuta Sweet oil).

Ngelunye usuku izingane lezi zakohliswa, kwapekwa amauzi ngebhodwe elikulu, az'ufudumala; kwasekutiwake kozo, "Niyabona-ke lantwana, amanzi lawa afuudunyezelwa ukuba nigezwe ngawo, kona kuza'upecuka isikomba lesi esimnyama kini, besiniba'mhlope nonke njengabelungu." O! kwazitokozisa kakulu okuzwa loko izingane, zati nezazinyinyipe'e ngokwesaba ukugezwa zaya'kungena embizeni zipangelana, zitemba ziti, zizakuba'mhlope; kanti loko kwenzelwa ukuba zijabulele ukugezwa, piode zibe'mhlope.

Iokosi lena yatikela eMgungundhlovu yahlala endhlini yayo eukulu epakati komuzi, kanye nomuzi wayo wonke wabantwana. Yaizinge iyo nje kodwa Ekukanyeni ngeziuye izinsuku, ipe'ezelwa umugane wayo omkulu u Somtseu ka'Sonzica. Yabe iya Ekukanyeni ikwele ebashisi layo elimpofu elalibizwa kutiwa u 'Jim,' okwaze kwati nomuntu owayeclipata, uMbambo ELINYE uNonjuzela ka'Dokotane ka'Nontshebe wakwa'Comu, wabizwa ngalo lelo'gama. Elati-ke lelo'hashi lahlala ojalo isikati laza lagaga, lapela onke amazinyo, lajielwa ukudhla; kaloku lagayelwa njengomuntu, lingasakwelwa sel'endhliwa njengengane, noko kalifanga, kwaze kwati ukugcina ladutshulwa, ekwobane laselihluyeka kakulu.

Kwabe kuti omunye ku'bafana onile abafundisi babikele inkosi, ifike qede, abizwe lowo'mfana, at'ubaye pambi kwenkosi, imbuke emehlweni imjamele ib'is'imkulumisa; po-ke, loko ka'Sobantu amane ab'esabeka kangaka! umfana lowo afe nje uvalo, azikalele engakatyaywa na'kutshaywa; mhlaumbe amtetelele, kumbe itate isandhla sake isatshaye kuso ngesayo; ib'is'iti kavume ukuti wonile, ati ovumileyo ib'is'imyala imtetelela.

Wab'e igagu ekulu lokuhlabelela; onke amagama okuhlabelela asenezwadini yako yokukuleka aqanjwa nguye uqota lwake. Lawo'magama kambe ngepimbo elihle kakulu, nakuba namhlanjo abantu sebeloko bewapendupendula, bewona. Wab'ezama nokubeta ngegabha leli elakwa'Zulu eliti: "Zikude akusuk'isaNgqu, kusuk'intaba ka'Zulu," kodwa lamahlula, ukuze ahluleke yena wansondo.

Kuye kwakukona loku okus'ezangomeni uma kungaba izangoma zamaqiniso kambe kwokwaziselela into noma indaba etile oyakwehla ngezinsuku e-ziyakuvela, ngezikati ezizayo, esekona kambe engasesko. Kungaloko-ke ziningi indaba, noma izinto, ezabe zikulunywe ng'uSobantu esekona, okuyikona zenzekayo namhlanje, eziuye ezinga kaqamuki, okwazeka kahle ukuti kwotula kutule zizezihlaleke. Ikanda lake labe linjalo, lalinokwazi okunjalo kwabaprofeti. Loko kambe kungavunywa yibo bonke nbamaziyo, ukuti wabe isazi ey'inyanga ezintweni ezitile eziningi.

Yiloku futi okwazisa izwe lonke ukuti ubucopo buka Sobantu lubuvutiwe busile bunokwazi okupakeme kakulu. Imvamo yesibalo esifundisa izingane ezikoleni ezipakati kwomhlaba, namhlanje ngezako; lezo'zibalo kambe zabe ziqanjwa nguye uqobo lwake, zipuma ebucotsheni bake.

USobantu kwakungesiye umuntu wolaka, wab'engowesihan, egewele kakulu ukutanda abantu bonke, enomusa engeziwo wokuzenzisa. Kwakuba katatu kumbe kane ngesonto liliuye abelungu abampofu befika njalo bezecela besebepiwa izinhlamva ezitile zemali. Wab'ekwenza korke loko ngenhliziyo yomusa neyokutanda ongakwenzi ngokunyinyeka.

Siyabonga.

Samkele imali yepepa ivela kwo Messrs M.G. Champion 21/- E. Mlongo 7/- Freeko Pathele 3/6 Joseph Gobozi 10/6 K. Neube 5/3 David Hlongwana 10/6 D. Hlabangane 4/- Theo. Hlabangane 13/-

AMAXOXO.

Intombi lezi zipendukiswa ngumoya okwamangatya emiti ependulwa ngumoya. Ngitsho ngoba zipenduka naso fosheni bonke abavelayo, ezngutyeni nakuzo zonke izinto ezikona emhlabeni lapa.

—o—

Qapela-ko, intombi engazaqomanga oma Hanisini manje ngumka selesele; nentsizwa sezikwazi loko. Uma uhlangana nayo ubuza ukuti konje wena ngowapi? Ayizukukutyela indawo lapo ivela kona nesikole sakubo; kodwa umlisa uzakurela ngeliti "Ngitunga amaHanisi kwasibanibani" itsho igama loMlungu imambane. Ubese'uqondake wena ukuti A! uFelebana ufuna elinamatye awele kahle. Good.

—o—

Usungezwa ezikoleni lapa, lapo zike zazidhlisa tyana kona imambane uma abantu abadala bebuza ukuti ngowapi lomfana uzwe u Miss eti "Utunga ama-Hanisi." Qa ukutsho igama lake nelika'yise nalapo evele kona; indawo ekutandeka kuqondeke yona kuqala ile yokutunga, ngoba iyaziwa ukuti izibuko elinamatye.

—o—

Buza-ke kona emambaneni lapa ukuti konje mlisa kulomsebenzi wena nenzani, ufumanise ukuti akukolete ngapandhle kokwenza i STITCH naso basenza ezikumbeni ezezisikwo zaqedwa ngumlungu; nazo futi kungabi yiso zonke. Zikona ezenziwa ngaba'Wezi bodwa ezingatiutwa ngu Punga ngezake izandhla.

—o—

Kanti kunjalonjalo kuke kube kona abazibhalileyo kulomsebenzi obesekufanele ukuba kona abawaziyo ngempela, kungesiko ukwenza i Stitch kupela; kepa kubekona nabasikayo abawungenela ngempela umsebenzi. Singatanda ukubona abantu abakwaziyo ukwenza izihlalo njengalaba bezicatulo osokukona nabakwaziyo u'kasiqala pansi isicatulo.

—o—

Nauku umbuzo zintsizwa, konje likona njo iLedi elitatwa neliketwa ngokwazi kwalo umsebenzi otize, ngapandhle kokuba libe linobuso obuhle, nebala elimpofu, litwala ikapi elimombhoshongo omude pezulu? Noloku nazidhla izihlihlibi, epakisa, abampupu ingapezu kuka fulawa.

—o—

Aliseko pela manje iLedi elitshada lihambe lodwa, asevamisa ukufuselwa o BOY ukuze kucatye uba kuka (COOK) bokulilanganiso u LAISI NOBHATATA NAMA-ZAMBANE NENYAMA mbizeni nte. Kona ati amaLedi uma epeka lokukudhla batini abelungu ukukobiza bati ISITYC.

—o—

Loku kungikumbuza u JIJISIYA owangiqumbisa ngapous'ukudabuka untu ngapa kwelis'enhla. Kwakungamanzana kaLamula ehlanganiswe noshukela atelwe empongolweni. Yazike nawe nginikezwe ngemva kokudhla inyama naloku abati AMADHOMPELA. Okwalandela usungazicamangela.

Indhlu yase Tshetshi.

Sekube ngumzukulula omkulu ukalungisa kwamabandhla aso Tshetshi ngenhlangano yawo. Abafundi bayakukumbula ukubika kwepepa ngokulamba ko Mbishop waso Natal owanikela omunye umsebenzi kwelipesheya sasala lesi siLungo sakiti singenayo owaso uMbishop. Kambe uMbishop kulelibandhla laso Tshetshi yiyona nkosi yebandhla okungenkawenziwa luto ngapandhle kwake. Ukuwala lesi'sikala kuketwe u Arch. Deacon Baines osengu Mbishop waleli'bandhla kaloku ukuba emele lesi'sikundhla. Eketiwe kwaqiuiswa kwaqedwa konke. Nantsi incwadi ebhalwe ngu "Dhlwedhlwe" inkosazana ka S.bantu yashicilelwa e pepeni lako'Mkulu (Government Gazette). Ibhalwe yaqondiswa ku The Venerable Jos. Baker D.D., opete lonke ibandhla laso Tshetshi elise South Africa, no M Diakoni omkulu kwi Dayosesi laso Mgungundhlovu lakalelobandhla. Inkulumo yayo ile elandelayo:—

"Nkosi ehlonipekileyo:—Ngityeliwe, ngikolwa futi ukuba amalungu ebandhla lesizinda sase Afrika esenzansi ese Natal avand'ukuketa umfundisi, u Mfundisi u F, S Baines ukuba abengu'Mbishop pezu kwawo. Kodwa kwenzeko enye inkulumo yashicilelwa