

Ilanga lase Natal, 26 September 1919.

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CONTENTS:

History of amaHlubi – surnames. Resistance to registering guns swelling. The authorities summoned Langalibalele to Pietermaritzburg to explain his people’s non-compliance to registration of guns. Langalibalele remembering that his brother Dhlomo was summoned the same way and was killed, did not go to Pietermaritzburg. Somtseu visit amaHlubi to introduce the new marriage regulations effective from 6 November 1869, that among others capped ilobolo.

AmaHlubi

Imingqwayana yabantu bezizwe abangesiwo amaHlubi ngemvelo yilaba: Xaba, Keswa, Mabaso nabakwaMazibuko (base Mangweni ababekunye 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, kwayikolisa iNkosi yakwaZulu aibonange ikohlwe yiko, ngoba yamlandela njalo imncenga iti kabuye, kepa kwabe kungasenako ukuba kwenzeke loko; ngoba wanele ukufika lapa amaHlubi enzelwa umusa omkulu nguSomtseu ka Sonzica naye esetole esinye isizwe esikulu esizakumbonisele abaTwa abahlupa izwe.

Isahluko VI.

UKUQAMUKA KWE DAIMANE eAFRICA.

Kuhambe kwahamba abaTwa behlupa izwe, amaHlubi atenga isibhamu kaloku. Kwati uba kubhobo ke umtapo weDaimane, kwesuka amanye amadodana kaSomtseu ayakucela abafana bokumba idaimane kuLangalibalele kwaba kuhle loko ezinsizweni, zavuma ngokwenama ukuyakusebenza eDaimane, kona zizautola imali yokutenga isibhamu sokudubula abaTwa.

Abafana basebenza ngesineke esikulu eDaimane, bazuza izimali. Ati osesebenza 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 ukuti bafikile abafana bakwaSibanda belihelana, bafike kusihlwa; kuzwakale ngoba bebetshaya impakane bencintisana (impakane leyo kwaku isipunzi esasimbelwa kude kupikiswane ngokuti 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 nanhlana, 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, sajuluka sonke saba manzi, amahashi asikaka saba pakati; saqala ukukumbula esikaPiti noZulu.” Wabuza uSomtseu kuLangalibalele ukuti ngoneni ngikakwa nje na? Wapendula kahle okaMtimkulu wati “Amanga Nkosi, wenza ngenxa yokuba abantu bagibele amahashi, abanye abakwazi ukuhamba kahle, ngoba amanye kawakufundile ukugitshelwa.