

Ilanga lase Natal, 7 April 1916.

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LEGEND:

[?] incomplete, illegible word(s)

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CONTENTS:

The killing of King Mpande's wife, Nomatshali, at KwaNodwengu, accused of witchcraft. Cetshwayo stops Masipula kaMamba to stop killing people he planned to have buried with King Mpande to take care of the king in his next life. Somtseu kaSonzica installed Cetshwayo as king, according to Fuze white people were involved in the installation to prove that it was false, what other people believed, that Mbuyazwe was still alive, hidden by white people as they planned for him to succeed Mpande.

Abantu

UKUHLAZULULA UHLANGA

O! Kwabe insumansumane nje. Kwabe lapaya kwaZulu kungaziwa luto. Kute emkatini omubi njalo kwezwakala kwelas'esiLungwini ukuti, kanti uCetshwayo uyazingela nje, inkosi aiyazi leyo'mpi. Kanti naye umNtwana ute uba abone impi yasesiLungwini isigqibelene, waqala kaloku ukulungisa eyake. Kwati ukugcina kwaba isibhelu nje. KwaZulu bati kwaku indhlala yenqina leyo uMbethe wakwa Ngcobo eti unisa imvula, wahluleka.

Hai-ke kwabuya kwadhlula konke loko, kwahlalwa nje kwabuswa njengakuqala. Kuhambe kwahamba, inkosi is'igugile kaloku, umbuso us'uqine lapaya Emangweni nas'Ondini olubomvana, enzansi lapaya lapo kwakwake kona imizi yomNtwana, lapa kwasekutshisa kona. Kwati ngolunye usuku uSutu lwenza ihlazo elikulu elisabekayo, ngenxa yako loko kukolwa kwabantu ukuti uNomantshali, unina kaMtonga, inkosikazi eyabe is'ihlala nenkosi, unemiti uyatakata; nangoke umNtwana etuma uBhejana ka Nomageje wakwa Cebekulu, induna, ukuba ayekubulala uNomantshali kwa Nodwengu. Ngaloko wayihlomisa [ke?] umfo wakwa Cebekulu yaya yafinyelela kwomkulu kwa Nodwengu kwa Sikumba simuka-nempisi. Yat'uba ifike kona yambiza uNomatshali'yati kapume; kepa inkosi yanqaba naye; kwati ngokwala naye, impi yangena ngapakati esigodhlweni, yangena endhlini ehlezi inkosi, yambamba ngezandhla [?'mpi]; kepa inkosi yanqaba ukumdela, isimbambile nayo. Uzwani ke! Kwaba umtshikatshika nje; yaze yati inkosi emva kwesikati, uba ibone ukuti aisena'kusiza luto, yati kubo, "Pumani ke lapa endhlini, sengiyakuninikela yena." Nembala bapuma-ke endhlini; bati besati bayapuma basebeqela ngalapaya kwendlu, batabataba imfe yenkosi eyabe ibekiwe, bapumela nayo pandhle bayidhla. Nembalal-ke inkosi yahlala isikatshana nje nenkosikazi, izikalela yase iyikipa njalo. Wapuma qede uNomantshali bahamba naye baya kumbulala, engenze luto noluncane, ukupela ngenxa yokuba etandwa yinkosi es'ebizwa ngomtakati-ebizwa ngamanye amakosikazi nabantabawo bemtuka, wabulawa, wabulawelwa amanga.

Yiloko ke okwenza ukuba inkosi iqalekise uCetshwayo kanye nezwe nabantu bayo, yati: “O! Ningenze nje nina eningabantu bami! O! Naye uCetshwayo kayikulibusa leli. Kungati ungatabata isikumba esikulu, ubasibekele bonke ngaso, O! Bwoka bazibone iziGqoza [ezi,ziputa?]. Noma bengenze nje nje kabasizi luto, ngifung’uTshaka kabayikubusa nabo.” Angitsho ukuti ukona noyedwa umuntu ongababaza lapa ezwa lesi’ siqalekiso senkosi, inxa ezwa le’mikuba emibi kangaka yamanyala eyabe yenziwa enkosini. Akubanga kusaba sikati esingakanani emva kwaloko, kwati nje ngonyaka 1872 yagoduka inkosi; yapuma-ke kuloko’kuhlupeka eyabe is’ihlutshwa yinzalo nabantu bayo, ezweni layo esenizwile nonke ukuti yalihlabanela kangakaya!

INHLOKO XII.

Yat’uba itshone inkosi kwavela umsebenzi omkulu, indun’enkulu yezwe uMasipula ka Mamba waqala ukubulala abantu okufanele ukuba bagoduke nenkosi, ukuze bayipekele pambili lapa is’iya kona; kodwa engaka’bulali bangaki wakuzwa loko uCetshwayo, wab’es’etumela eti makuyotshelwa uMasipula ayeke ukubulala abantu ngoba “inxa sebeqedwa bonke njena po tina sesiyausala sibuse nabapi?” Walamula impela lapo uNdhhlamvuzo. Ngalelo’zwi lika Cetshwayo, kambe basinda abantu ekubulaweni yilesi’silwane sakwa Ntshangase, esasibulalal abantu singancengi nokuba ngubani, njengokuba lo’mntu onesibindi esesabekayo, wabe ebulala nje bonke labo atanda ukubabulala, njengokuba wabulala ngolunye usuku indodana yake uZiyankomo wambulalela ukuti yini ukuba angahlonipi ukufohla isigodhlo senkosi aye emdhlunkulwini na?

Kute uba kudhlule loko kwasekutunyelwa lapa emGu’ndhlovu kuzakubikwa, okobane sekunxuswa kuHulumeni njalo ukuba azomisa inkosi. Nembala ke kwatunyelwa uSomtseu kaSonzica, wapelezela ngamabuto agibele amahashi ayidhlanzana, ahamba aya afinyelela kona kwaNodwengu. Wabekwa-ke uCetshwayo, sekubutene uZulu wonke. Loko kubizwa kwabelungu ukuza kubeka inkosi, abayanga ngoba abakwaZulu bengenawo amandhla okuzibekela inkosi yabo, kodwa kwaya ngoba kwakuseloku kukona njalo umoya pakati kwabantu wokuti uMbuyazwe usekona kafanga, ufihlwe ngabelungu; kwabe kwenzelwa ukuba kudele abantu bonke inxa sebebona abelungu bezomisa uCetshwayo esikundhleni sikayise. Ngoba kwakunguye yedwa eCetshwayo owabe eqonda ukuti uMbuyazwe wafa, wabulawa yimpi eyabe ivela ngezansi, eyabe ingeko empini enkulu yoSutu eyailwa neziGqoza; ngoba wabeletsho njalo kulabo ababeloku bezindhla ngokuti kafanga, eti: “Kanti sonke sokufa qede sibuye sivuke tina bakwaMpande, inxa uMbuyazwe engafanga.” Etsho ngoba bambikela labo abambulala, kwatsho yena nokuti mabayekumkweza.

Wat’uba ammise-ke wagoduka uSomtseu namabuto ake wapindela emGu’ndhlovu. Wasala wabusa-ke uMahlamvu uGaqalibomvu laBatonyile, Unonzila’kudhla kwamagwala, amagwala adhl’ububende uJininindi omnyama onga’bubende bengonyama; Umsindo wakwaNtiningo ubangwe yini? Ubangwe ngabakwaKinya nabase’Ntengweni, baxokozelela indhlondhlo; Nendhlondhlo lena engabhul’amapiko; zonke izindhlondhlo ziyawabhula amapiko; inyati e’mpondo zimakenkenene; Bayivimbela ngamaklwa emHlatuze, bati aiyikuwela; ite is’iwela yais’iwela ngamakand’amadoda.

Tambekeka wena waliwayo, tambekeka wewus’iNtambanana; mhla umfazi wakwa Ngxangaza eyakulal’esibayeni njengamatole, kazi amatole azolalapi; Igwalagwala lika Ndaba elibhej’Entumeni kwaze kwaye kwabhej’ulwandhle; Yapela imibhobho yamaPolisa, yapuk’ubumohlomohlo; yapulwa ijah’elidala; obhukudise amadod’amadala engasakwaz’ukubhukuda.