

Ilanga lase Natal, 7 November 1919.

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CONTENTS:

Bishop Colenso's contribution to legalizing of the code of Native Law laid before the Legislative Council according to the Provisions of Law No. 44, 1887 – Law No. 19, 1891.

## 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, kutiwe kwenziwa ngomteto wabantu, ubhalwe-pi lowo mteto wabantu na? Lavelake 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 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 [kaMomo?i] 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 [izi?ma] 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 ngizikipa nje lapa, ngenzela ukuba bakubone bonke ukufundisa okuyiko okwaqonywa yiyo iNkosi uqobo isekona isasifundisa ngomlomo wayo.