

19 July 1901

NEWSPAPER: *Ipepa lo Hlanga*  
DATE: 19 July 1901  
Transcriber's note(s): No author. Presumed written by Magema Magwaza Fuze.  
CONTENTS: The article tells that Sobantu was kind and sympathetic, on a weekly basis three or four poor white people arrived to him to ask for help and Sobantu gave them coins of money. Other white people resented Sobantu for being kind to black people. The article emphasizes that Sobantu loved both black and white people, that he did not like it when people took each other to court, and when his people were arrested, he bailed them out of jail. It quotes the case of Mhlululu who called Ntenteni to treat his sick wife, and the wife died. Mhlululu then wanted to kill Ntenteni in revenge. Sobantu intervened and resolved that conflict by making it clear that Ntenteni had not purposely killed Mhlululu's wife.

CONTENT WARNING: yama'Kafula

### U "Sobantu."

USobantu kwakungesiye umuntu wolaka; wabe ngowesihau, egcwele kakulu ukutanda abantu bonke, enomsa ongesiwo wokuzenzisa. Kwakuba katatu kumbe kane ngesonto lilinye abelungu abampofu befika njalo bezocela, besebepiwa inhlamu ezitile zemali. Wabekwenza loko konke ngenhliziyi yomusa neyokutanda, engakwenzi ngokunyinyeka. Yena wabefisa kakulu ukuba abamhlope nabamnyama bapatwe ngakupatwa kune ngokulinganayo, kungatshivo ukuti lo umnyama, lo umhlope, kungaketwa. Kodwa babengakutandi loko abelungu babeti wona abantu, ngokungavumi kwake ukuba bapatwe kalukuni; babeti yini ukuba apate abantu ngomusa abazise na? Kungaloko-ke kayolanga kahle kubo; yaze yati imvamo yabo labo abanye [a]bahle kakulu, yab'is'imbiza iti: "Inkosi yama'Kafula. Kepa u Sobantu, wabe nguyise wabantu bonke njeneggama lake yena, wab'etanda kakulu abelungu, ebahlonipa kakulu futi. Nako loku osekuze kubonakala kungati wab'etanda abantu kunabelungu, kwaya ngenxa yokuba u Sobantu wab'engakutandi ukubona umlungu edhlala ngomuntu ngenxa yokuba emnyama, akuyanga ngoba wab'engatandi abelungu. Yena wab'ebatanda, belingana abantu'bake laba inganti yena wab'enge'nkosi yabamnyama bodwa, wabe inkosi yezinhlobo zombili, olumhlope, nolumnyama kanye kanye. Yena wab'engatandi ukuba kwensiwe okubi; kungaloko-ke ubeti umuntu ogangileyo amxoshe masinyane, amxoshe kodwa eseke waqala wambonisa nokumluleka; amxoshe esehlulekile ekumlulekeni kwake, kodwa ngenxa yokuba lowo muntu eqa imiteto yokulunga neyobuntu esahlule ukululekwa. Wab'engatandi ukubona abantu bake bexabene, beye kumangalelana ezinkantolo. Ubetanda ukuba owoniwe ng'omunye ay'ekuzibika kuye, ipenyewe nyo leyo ndaba abaxabene ngayo. Kwati ngolunye usuku kwahlaluka udaba olubi kakulu, wati umnumzane omkulu uNtenteni wabizwa uMhlululu ukuba ayokwelapa umkake ngoba way'engatokozile esiswini, sibuhlungu. Ngaloko-ke u Ntenteni wamfaka umuti onamandhla, owati ukusuka wambulala owesifazane. O! latukutela i Bhaca lansondo eli uMhlululu lazingela ukubulala uNtenteni. Wakuzwa loko u Sobantu wabesebiza u Mhlululu no Ntenteni, wabuta umpakati latetwa. Kwet'uba litetwe kwafunyaniseka ukuti loko kuvele ngengozi, ub'enganxanele ukumbulala kwensiwe yilovo muti, ote ukusuka wabanamandhla kakulu.

Igama lalowo muti kwabe kung'umnanja. Way'engatandi futi nokubona nokuzwa umntu wake esetilongweni eboshwe umlungu; ub'etumela aye kumkipa masinyane.

Kwakumiswe umteto wokuti abantu bonke mababonise izinkomo zabanye zingayikudhla amasimu abo. Ngaloko-ke bekuti inxa izinkomo zidhle insimu yomunye emini, kungavunywa ukuba umnini nzimu [nsimu] akokelwe, ngoba pela naye bekufanele azibone, yebo-ke uma ezaubeka isici ebefanele ukuba angaziboni; ukupela uma izinkomo zidhle ebusuku, lapa umnini 'nkomo ofanele ukukoka loku engabiyi isibaya sake siqine.

Bekungavuniwe futi ukuba kuti izinkomo zidhlile njengokwenza kwabantu umini 'nsimu ashaye umfana. Kodwa kuhle ukuba ati, inxa etukutele, abikele inkosi lonke icala; besekusondezwa, umpakati wamadoda ubizwe, kuti uba ubizwe, ulumukiso uyolandisa inkosi okuyiko; yonake ibilinquma.

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[ ] notes and words by transcriber

TRANSCRIBER:

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