

21 June 1901

NEWSPAPER:	<i>Ipepa lo Hlanga</i>
DATE:	21 June 1901
Transcriber's note(s):	No author. Presumed written by Magera Magwaza Fuze. "ESAHAMBA" means "still alive". Colenso's concern about people not dressed/covered up probably refers to Zulu people's scanty traditional attire. The assumption is that he preferred them to be dressed/covered in European clothing.
CONTENTS:	History of the arrival of Bishop Colenso in Natal in 1855. The article mentions the bishop's concern about people not dressed/covered up. The government issued an instruction for people to dress/cover up. People were not happy with that instruction. Among the bishop's first actions was to collect children for starting his school, Ekukanyeni.
CONTENT WARNING:	Nil

## U "Sobantu."

### ESAHAMBA

Kuvamisile ukupelala pansi kwemisebenzi yabantu abakulu abasebenza ukupila kwabo konke pakati kwabantu abamnyama, ngenxa yokungabinako kwetu ukuqopa sibeke etala loko okwenziwa ngabo abacita ubomi babo babucitele tina luhlanga olumnyama, ukuze kube lilifa Labantwana babantwana betu nezizukulwane zetu. Namhla ke kuhle njengaloku sinepepa sicamange ukuba kungebekuhle yini ukuba simbhulule loko esikwaziyo, ngabantu abakulu esibaziyo, abasitanda basisebenzela, basifela.

Lomfundisi omdala nowayehlonipekile, wafika lapa ezinsukwini zomnyaka ka 1855, engu MBishop wase Natal elama Ngisi kungu The Right Reverend John William Colenso, D. D. Lord Bishop of Natal, wafika epuma eNkiland eTunyelwe endhlu'nkulu ukuza kwalusa ibandhla lase England elilapa e Natal.

Efika njalo wabe'eseke wafika ngo mnyaka ongapambili kwalowo, ezo'kuhlola izwe kanye nabantu abalakeleyo; wafika qede walizungeza lonke. Kungawo lowo'nyaka ke u Ngoza ka Ludaba (owabe induna enkulu kaHulumeni) adhlala umkosi ngawo e Mkambatini; nakona lapo njalo wabe'kona u Sobantu ekanye no Sir George Grey owabe ngu Mbusi wase Kipi ngaleyo'nkati. Kunyakana u Cpt. Jantyre, (u Mqundane ka Mabhozi) owabekade eyinduna enkulu yama Polisa ayebutwe ngu Somtseu, enquma isicoco sake esinika u Sobantu: wati esepindela pesheya wahamba nesicoco sika Mqundane. Kwezwakala futi ngawo lowomnyaka esepindela emuva, ukuti, u Sobantu wawusola lomkuba wokuhamba-ze pakati kwabantu; kwasekutiwa, u Hulumeni umemezele wati makugqokwe, nanku umcwayo [umchwayo] wase'maQadini owahaywa ngaleyo nkati:-

Hoye? Hoye sebehlangene!!  
Sibezwa beti kwintsha,  
Kuhle lapa sizihambele;  
Sibezwa beti kwintsha,  
Izwe lingapenduka.

Izwe lingapenduka. NQABAZITA.

Kwababuhlungu loko kakulu kubantu ukuba kutiwe mabagqoke, bengakutandi nempela. Futi ngayo leyo 'nkati u Magwaza ka Matomela wabekainja, wayiqamba wati u 'Sokugqoka'. Leyo'nja yabe isimangaliso impela ngoba kwakuti inxa kuyiwe enqineni (lokupela inyamazane zazingakanqunyiselwa ngaleyo'nkati) ibambe inyamazane zibe nhlanu kumbe isikombisa ngalusuku lunye; abantu bomuzi wake [uku?lopozeni] batwale bonke. Kwaze kwatengwa inkomo ngezikumba zazo; leyonkomo yazalana yanda. Impela leyo'nja yabe ifana nomuntu, ngoba kwakuti inxa itukutele ingatandi, iyibambe qede inyamazane, kuti inxa isibona umuntu eza, iyiyeke; ikwenza loko ngoba ifuna ukukungwa ngento, mhlaumbe ihlatyiswe imbuzi. Kuloko 'kuza kuka Sobantu kwokuqala Kwame[n]yazelwa futi izwe lonke, kwatiwa, makubutwe izingane ezi abafana esezikumuke amazinyo, eziminyaka 6 noma 9 ziye kufunda esikoleni sake. Ekukanyeni, lapa ziyakufundiswa kona incwadi, kanye nemisebenzi yonke yezandhla yokuhlakanipa yabelungu; uma esefikile lapa e Natal. Lati lelo zwi, inkosi uSomtseu ka Sonzica, owabe'ngumpati wezindaba zabantu kuleyonkati, waliqubela kuwo onke amakosi amnyama ase Natal.

ISAQUTYWA.

LEGEND:

- [ ? ] incomplete, illegible word(s)
- [ ] notes and words by transcriber

TRANSCRIBER:

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