

U-DINUZULU.

Iloku zise zamjonga izinda-ba ezimbi oka Cetshwayo, namhla ibizo-lake lipateke kakulu ebufakazini obenziwe u Cakijana ecaleni elitetwayo lawo Mayetana beno Mijji. U Cakijana ute uba angeniswe esihonqeni sawofakazi wati, uboshiwe, upuma etilongweni lapo eboshiwe ngokuluma no Mbuso, namhla uzokuluma iqiniso ngokufa kuka Gence. Wati emva kokulwa ehlalini bahamba bezula baye bafika Osutu, wati nyabazi bobabili abamangalelwa. U Mayetana wafika kuye wantatana wamysa ku Dinuzulu, bafika kukona izibhamu ezimbili, wati kubo uDinuzulu kuhle nihambe niye kobulala umtakati etsho uGence, eti uGence wa mbulala. uGence lo kuti wa uye owatakata uDinuzulu mhlazana ecitshu kufa. U Dinuzulu wabanika izibhamu ezimbili, kwati yena uCakijana wati ufuna esesitatu. U Cakijana wasikomba isibhamu esasipetwe uMayetana, lezo zibhamu babezinikwe kanye nokokuzihlohla, wati kubo uDinuzulu mabamambe baye kobulala uGence, bahambele ebosuku. Batata izibhamu nezinkwa bahamba, u Mijji wablangana nabo endhleleni, yena epete imikonto. Bafika emzini ka Gence, kodwa uMijji wayesalele emva ngoba wa ekwelwe idolo, ngako bona beno Mayetana bahamba bobabili. Bati besa fika baya emzini ka Gence. UMayetana wangena wambi-ngelela, kukona endhlini owesifazane owambonayo. Yena uCakijana wambona uMayetana ekomba wadubula inhlamva yangena pantsi, bahamba, kwati endhleleni bacosha uMijji, bangena emzini ka Patana. Elinye idhlebe lesibhamu lalahleka, balifuna, kodwa abaze bali tola. Bati ukuba bafika Osutu, lendaba hayibika ku Dinuzulu. Idhlebe lesibhamu elafakwa nva kuso lesa esilahlekelle elakugala.

ULord Selborne na Bantu

NgeSonto elingapambi kwelidhlule eMiddleburg, u Lord Selborne epekezelwa inkosikazi nezinye izikulu ubenendaba enkulu nabantu besifunda sase Middleburg eTransvaal. Beku hlangene esigodini seSteelpoort River, lapo uMhlekezi ebebona no Seth, indodana ka Doornkop, no Jafeta, no Matchebe igama, no Joseph, no Josua, no Romapunda, no Kapay, no Marongatu, namanye amakosi kanye nabantu babo. Bekukona ichoir okuyilona libingelela uMhlekezi ngokuhlabelela igama lobokosi eliti, uNkulunkulu ma busise inkosi.

ULord Selborne ukulume kakulu eti nyajabula ukuba abonane nabantu abaningi kangaka, wati wetemba ukuba bazoba nokudhla nonyaka nje ngoba nanka amasimu abo ebukeka kahle kunanyakenye, kodwa ke kuhle bagapele ngoba kumbi ukuba kuti ngoba batole amabele amaningi badakwe; wati kuhle na makosi amsekele, asekele na maMantshi noMbuso ekubhekeni ukuba abantu balalele miteto.

Abantu sebezile okushiwo u Lord Selborne babonga, kodwa haveza izikalo zafo.

Bati zwe labo laka M'Pock, selatwa abelunga. U Seth wanika izikalo zikayise, ate ufisa ukuba inkosi imsize zilungiswe, bakalela ukukhwa imfundo, ilungelo lokuba bazi tengele amapulazi, banikwe ilungelo lokutenga izibhamu, amakosi anikwe amandhla okuzipatela abantu bawo. Bonke bakala ngokuti abasena ndawo yokuhlala izwe labo selatwa amaBhunu, beswele noma bacamelapi akanti izwe kwa ku elawoyisemkulu. Kulukuni kubo ukupila ngoba abelungu babatela kuye kufike ko £6. nge ndhlu akanti akuko nandawo nabayi limayo. Bati kuhle bapiwe izwe, enye inkosi ya babaza ukupatwa kabi abelungu abakelene nabo. U Lord Selborne ute awuko umteto ovimbele ukuba umuntu azi tengele umhlalati, wati kodwa nxa utengwa isizwe ku qale kutolwe imvume yo Mbuso.

South African Native Convention.

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East London C. C.

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Labo abaketelwa kulezi zikundhla inhlangano enkulu yezwe lonke lase South Africa eyayihlangene eBloemfontein ngo March 24th-26th.

IZINDATYANA NGEZINTO NABANTU.

Kuhle nxa ezifundeni ngezifunda sekukona abakiti abapapemeyo. Loku uMhlekezi uSir Matthew Nathan ubese Dundee, uRev. A. Mtinkulu uhole abantu bakuleso sifunda ukuba babingelele uMbusi. Nembala bamenzela intshumayelo emtokozisileyo waze wati uzobhalela uKing a mntshelwe ngamazwi abo amahle abonisa ukunciyama kwabo ebukosini bake. Waguba uMbusi wati uMusi Moloko kanye namanye amadoda amelelekayo ayafisa ukuba abantu baqubekele pambili. Nantso inkonzo enhle Mfundisi, loko kunikeza udumo ohlangeni lwakini.

Loku bese lomise kabi lapa ogwini, like lenza imvuyana emnanjana ngoSonto kusihlwa. Libusisile ngoba bese kome namatangi.

UMr. Ndeya Makanya okade ese Tekwini eshumayeleya ibandhla le A. M. E. Church, use Jozi, sengati uzoke ahlele kona izinyanga ezimbalwa.

UMrs. Norman Nembula wase Port Shepstone kade ehambele uMr. no Mrs. Elka M. Cele, bakwa Ngonyama e Jozi. Ubuye ngeSonto elidhlule.

UMrs. Stakesby-Lewis, ozalana nama Schreiner wenze inshumayelo enkulu pambi kwamakosikazi amhlope e Cape Colony, esola ukuti indulu emnyama ibandhlulelwani esisekweni so Mbuso omiswayo.

Ubukosi base Ngiland sengati buhlezi bunetwetwe nama Jalimani. Kute ngoba ubukosi bamaJalimani baka imikumbi emikulu yempi, nawo uti uzokwaka ibe mine emikulu, nezifunda zamaNgisi ezisezizweni sengati zizosiza ngemali. Ingiland ifisa ukuba pambili ngamandhla empi; olwandhle nase Mhlalati.

UMr. Roosevelt okade eyinkosi yase Meleka kuzwakala ukuba uhambele lapa eAfrica Manje ule enhla nalo, singazi noma woze afike yini ngalapa empumalanga. Umuntu onodumo lolukulu.

Ute efika evela eBloemfontein uMafukuzela wafika izinkomo zake zifa ucaca ilo mkhulane abati owamakizane. Lisiwoyele tina bantu.

Sizwa ukuti abapete isikundhla sezindaba zabantu e Mgungundhlovu batumele ku Mamantshi ezifunda ngezi-fanda bewalaya ukuba abize amakosi amnyama, awatyale ukuti lomhlango obizwe e Mgungundhlovu uHulumeni awazi, ngako uma beya kuwo indawo yokulala neyokudhla angaze ayibheka ko Mkulu, futi nxa ekona oyokuya engaqalanga ngokuba atabate ipasi lase Nkantolonyojeza kakulu. Kubetusele abaningi loko, bati tina asiya lapo, enye yaze yati aliko nelilodwa ikolwa kwesami isifunda. Ibisibona ukuba bayakishwa.

Kube lusizi olukulu ukuba uMafukuzela angabi namandhla okufinyelela emhlanganweni eMgungundhlovu. Imbangi yaloku ukuba ete efika ekaya wayelahlwa pantsi umkhulane.

Kutiwe abapanyekwe ababili ababulala uMpumela. Lezo zidumo zempi akwaziwa lapo zokulala kona kudutshulwa kupanyekwa abantu, iloku kwaqala mhla kudutshulwa abayishumi nambili e Richmond.

Imithetho yankanbo neyentliziyo.

Rev. A. T. Bryant,

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UKUWEBE K WENTLIZIYO (Purity.) Kuthiwa uNkulunkulu ekugalelwa wabumba qede umzimba womuntu, wasephefumela phakathi kuwo umoya owayo. Lowo umoya-ke umoya wakhe uNkulunkulu, nomzimba, ohleli kuwo, yisitya sakhe uNkulunkulu. E! lezizitya zakhe zokuphatha umoya wakhe, wazenza zaba ntlobo 'mbili esithiwa abafana namantombazana. Lezo ntlobo ezimbili kazenzanga ukuba kuze kungene ngazo ukwona emhlabeni. Wazenza kambe khona kuyakuthi ngokuthathana kwazo, kuqhutywe umsebenzi wakhe wokudala abantu, ukuthi, njengoba wadala yena abantu lokugala, abantu-

va-ke badalwe yithina, ngawo lo mthetho nala mandhla asinike wona; siphinde kanjalo umsebenzi wakhe uNkulunkulu. Kusobalake kulokho ukuthi umsebenzi wokuthathana, umsebenzi owebileyo, esinifaza kuwo yena uNkulunkulu umDall wethu. Pho! sekuyakuthi wani ke ngalabo abagugulayo umthetho owebileyo wenKosi ube umthetho ongcollileyo wemhlabi; abaphathayo isitya se nKosi kube isitya sokwona na? Abenzayo njalo uPhawle usho noku-sho, uti, uNkulunkulu uyakubona nabo. Nempela kuyenzeka njalo; ngoba bonke abafana namantombazana abadlulayo kule ndawo, bezi nikela kule mlabango nakule msebenzi, bengakaqini, bengakayifanelli, babuye bakhohliseke; bethuke sebe-phelwe amandla du khonamanye, nawomzimba nawentliziyo nawekhanda; bangenwe izifo, baxhwale entliziyo, baphenduke izithuthi; lugani kuqala kade beqinile, bekhakaphile. Abanjalo kabasena kufundani esikoleni; lokhu nakhu ikhanda labo kalsakwazi ukubamba utho, kalsakwazi nokugonda indaba elingene nokubonwa ingane, nasemisebenzini ku belungu base bube ingumane-nje engapheli mkhulu; baze bakhohlwe-nje nabo ukuthi kwenziwe y'ntu; ingant baziyo bona ngokushesha bezinikela emisebenzini yomzimba, bengakayifanelli, bengakadlulakulu; basebefuzake, onke amandla abo, baphumla.

Ayike! kitha abasakhalayo agt ngathi, zithibeni izintliziyo zenu kuse manje kulezizinto eziyingqizi ezona-nyo; ntyeke imizimba yenu iqede kahle kuqala zonke izindaba zokukhulakwayo, ijye ivuthwe, kaduna nqale ukucabanga wona umsebenzi wokuyisa izifo. UNkulunkulu umsele phakathi ezintliziyo zenu umthetho omuhle oyakunikweza, umqondise kahle kuso sonke lesithuthi, u mthetho wamahlont. Elinamahlont okukwenza nokukhuluma phambi kwabantu, ngingakwenzi, nikhulume futi nas'ebhane; ngoba phela ebhane y'ikhona senthe qangqalazi kakulu phambi kwakhe uNkulunkulu, oyena kambe esabeka kakhulu kunabantu. Ngisho lokhu, ngoba ku'bantu abamnyama kakusakhizwa kakhulu kulezizinto. Kubona sowadwa umthetho wenKosi wamahlont; kawusanakwa muntu. Ungase uzwe abafana behamba ezimleni, nas' emigwagweni yemizi yabelungu, be mpompoloza amazwi ang'amachilo adumazayo, abeyakuthi kumuntu onesthuthi abe iPhilo impela; inga, ni kubona kakuncinza namzimba. Onke lamazwi anamahlont ayamthutha kabi umuntu wana omuhle. Si ng'anel'ukuzwa izwana lalolo Philo bophuma emlonyeni wakhe, sbe sesazi ukuthi ol kanti kazalwanga ndawo lo'mntwana, uhlobo lwezinjantjathaka-nje.

UKUTHOBA NOKUHLONIPHA (Humility and Respect.) Sekadumf' namhla nje phakathi kwabelungu ukuthi izikole lezi ziza bona abantu. Kuthiwa abaphuma kuzona kabasafani nabamachetyu, ukuthoba nokuhlona. Kuthiwa abantu abamnyama bangantlwa amandla okukhulakwayo igama labo ephelenti, babone icwadi engafundwa isandakwaphusa-nje ku belungu, basebekhukhuma, babe ngaka; bathi, khona besey'izo izithunzu impela, bahambe bethwa'amakhangla naphakathi kwamakhosi abo; abelungu, bengasani'azisi, bengasasabi'muntu. Kuthi kusakhonjwa bona laba ab'enza njalo, kube sokuthiwa kubi ukususa umuntu omnyama ebukazant' azalwa kubo; kakafanelli ukuphakanyiswa, ngoba nakhu, kancane, antike izingubo, antike ukufundafundana, avumelwe angene endlini yomlungu, abes'ebhentsa, azenze intanga yakhe, adakwe ubukhosana as'ebunikwe engakabi ngangabo. Ake ubone-ke ukudumazeka kwomsebenzi wabafundisi ababethi bayanisa. Ngabe kwosho njalo nakitha na? Kwanga kungebenjalo. Ukuba nentliziyo ethobileyo, enesizotha, nokuhamba ngokukhosa phambi kwabantu abakulu, nantso icwadi esimbona ngayo umntwana owakubulela emzini onesthuthi. Ake nize nani, bantwana, ukuba nibe njalo. Laba bang'amathatha, abaqhosha, siyab'anya-nya.

UKUBEKA NOKUBEKEZELA (Meekness and Patience.) Inkomo enomlomo kayina masi. Nakubantu; abadlula ngokukhulakwayo nobudoda, akusibo labo abanengagu, abanewawa. Bakulabo abathulileyo, ababekileyo, abababangayo, abamandhla abo as'entliziyo eni nas'ebhane, kunges'engaweni. Amandla esilwane as'emzimbeni kambe; kodwa

z'womuntu as'entliziyo. Osuke-dlula ngamandla ezimbeni, uye futi 'odlule ngamandla obulwane; ingant odlula ngamandla entliziyo nekhandla, uye odlule ngamandla obuntu ngempela. Kanjalo, abantu abathulileyo, abamnene, abantu bentliziyo nala, siyab'azisa thina ngaphambili kwalabo abazigqabha ngobuqanga nobuqhawe babo. Kitha abantu amabeka ay'etylwa, ngoba ingababoni belokhu bethukana, bebhakenyeka, beshayana ngazinduku. Kanti kan'azi, y'ntu, ukuthi lezizinto y'izo eziqhamile kakhulu ezizweni zonke ezisaphethwe ubunja na?

E! namhla-nje nise'zingane. Konke kusekule, kusemhlomphe kitha. Kodwa kuy'enza isikhathi lapho ntyakuzwa nani ukubupheka nostizi lwokuhamba emhlabeni. Kuleso'sikhathi niyakubona ukuthi abakuhamba kungecono y'lo labo abathulileyo, abakwazi ukubekizela ezintweni ezizima. Izindaba ezilukhuni kazilungiswa izidlova lezi ezilitha amandhla azo ngokubhubhubuza kanye-nje, zibe seziti dica, zahuleke, ziyalungiswa y'labo ab'entliziyo'nde, abathi ukwenza kwabo, baceamezele, babeke unembe, into bay'ahlule kancane kancane. Kumbulani lamazwi. Yibani nani amabeka, abantu abangathukutheliyo, abangena'msindo, abangalwiyiyo, abanesizotha, abantliziyo'bauzi; nazi ukuthi y'lo labo abadla kakhulu ukuthokoza emhlabeni, babe nezihlobo ezilongi.

UTRECHT.

UMTSHADO.

Ngomhla ka 23 March 1909 beku shada umshado ka Willie Nkosi no Rachael Lewis bobabili abase Utrecht, Natal. Lomshado ubumuhle kodwa izipeko bezingeko. Umdanso wa danswa kahle. Umakoti ube gqoke kahle nomnyeni noma engazi sikanga ko Tela bezimfanele izingubo zake.

UMHLANGANO.

Beku hlangene ibandhla (Conference) le "Native Dutch Reformed Church" lase Utrecht. Kwaku fike abase Vryheid. Paulpietersburg, Wakkerstroom, Volksrust, Standerton nakwe zinye izindawana ezise maduze. Kuyasi jabulisa ukubona ukuthi nama Bhunu asenga bantu abafisa ukuquba izwi lika nkulunkulu. Kuya sibonakalisa ukuthi izwi lika nkulunkulu selihamba yonke indawo.

IMVULA.

Isa ngamukile nonyaka, besinga satembi ukuthi izo kaula. Amabele mahle nonyaka koqwa umbila ubulewe nga manzi.

UKUFA (KWEZI NKOMO).

Sisa tokoza lapa ngoba ukufa kwezinkomo akuka fiki. Kwezwakala emapulazini.

IQAKALA ELIMMELE LASHE SHA LAPILISWA.

"Ngesikati esidlule ngenyela egakaleni kabi etsheni," kutsho uMr. Geo. Stevens, ohlala eduze nase Durban, Natal. "Umakelwana wangi nika igabhe le Chamberlain's Pain Balm, ngekata ngawo iqakala, ngalibopa ngendwana ngu icwiliwe kuwo lomuti. Ngamangala ngangomso ngifika ukuvavuka sekupelile, noko kusebuhlungu. Ngamsebenzisa kahle uPain Balm ngalo lonke lelosonto, kwati loko kwenyela kwangangi hlupa. Se siwusebenzise izikati eziningi ekaya letu lomuti, asikaze sijabhe ngawo ekushesheni usisize. Ngiti ugcwono kunayo yonke eyekawayo." Utengisa kuzo zonke izindhlu zemiti.

WEENEN.

Mhleli otandekayo, ngicela indawana epepeni lako, ke ngixoxele abafundi betu, ngo kuma kwezinto lapa kwano Bamba. Imvula isikaukile kade isivimbezele kabi lina onke amalanga, lingasaka uki, ukudhla kubonakala kukuhle kuleli lasehlanzeni, eliyitandayo pela imvula, amabele akona ngempela emasimini abantu, umbila okona noko awumuhle kakulu, ubulewe inhlaya evamileyo kuleli, futi nemvula ibisatanda ukubulala kwezinye izindawo. Konakele kubantu kwa Nobamba manje, kwakiwa izingolobane, ngitsho kumakolwa asedolobheni aye nge nangolobane, ayozaka nonyaka, ngenxa yenala ekona nonyaka, kepa izwe lalapa lembetwe izilwanyana ezidlha utshani nako konke, kutiwa onomvakela (caterpillars) kugwele yonke indawo kudhla utshani nako konke. Sipi po ukugxekwa abathumayeli be Roman Catholic asebelapa, beqalisa umsebenzi wokwaka ibandhla labo lapa, kepa inqaba ababuyisi ezidukileyo abahedeni, batiezi-dukileyo izo lezi esazi amakolwa, itekisi (Text) yabo nxa betshumayela ukutika nokugxeka amanye amaBandhla, nabafundisi bawo, kakulu kuleli batuka bagxeka Church of England, bati yona nina wokuhlubuka, umtshumayeli wakona ulinga ngawo wonke amandhla ukhulubula abantu base Church, bangene inkolo yakubo, eti udukile oye Church nakwamanye amaBandhla i Bandhla eliqondile elase Roma kupela, enye isizwa ingityele ukuthi ubeti kuyo eyincenga akizosont' kwake kanye, kothi lingapuma isonto kutshaywe neNkostina kutanjwe, kutshaywe nesiBhaca nje akusona loko kubo noma kuli Souto. Impela izinkolo nkolo lezi zizodakisa, umuntu kahlale lapo arela wakovwa kona nje, akusizi luto, ezinye zandile, ezinye zifuna ukudukisa zizikulisa zona kupela ziti uNkulunkulu ukitha, abatile badukile kanti uNkulunkulu owetu sonke, noma umkonza ngayindhlela nxa ukolwa ngempela langkusindise, usungala-hlwa ngoba kutiwa awuko e Roma? angikolwa iloku. Banenewadi yakona okutiwa iHistory yeBandhla ifike iqale kahle noma icezuzeka kuti nxa se iti icasisa ukwahlukana kwe-church ne Roma, isimze ibhude nje, itate onke amanyala aye ngeko iwatele pezu kwe Church itilamiswa kanjalo, kanti tina balo siyazi akunjalo, po umbango ne Roma omdala singe zihlekeze amakanda neze ngabo, nxa kunjalo ke seko ketwa mhla welanga lokupela, akusizi luto ukuzi pakamisa ngamazwi omlomo emhlabeni, seko keta umenzi wako konke loko. Uxolo baba ngokwelula kwami.

Yimi,

S. T. B.

Ifafa.

March 29th, '09.

My Dear "Mhleli we Langa" Ake ungi fakele amazwana kengi pendule umfo wase Jozi ogama lake u F. M. Cele, la ekuluma ngezinyanga zokwelapa uti uluka wa enge siyo inyanga ngoba abashiwo abantu ayebehlapa. Kodwa wena Cele uti awusozwe wakovwa into ma ilotywe kwezinye izinewadi ingeko eBible.