

UMYALEZO WOKUPHELA KONYAKA
WOMNTWANA WAKWAPHINDANGENE

Ngiyabonga lelithuba engilinikezwa ngaboMsakazo ukuba ngenze imkhonzo nezifiso ezinhle, nezilokotho emphakathini wakithi Omnyama.

Okokuqala ngibonga uNkulunkulu uMninimandla onke okuthe ngobubele bakhe wathanda ukuthi sonke thina esisadla anhlamvana, ukuba kuze kufike lesisikhathi sisawadla. Sibonge izinyanya zonke zesizwe sakithi ezisinxuseleyo ukuba uNkulunkulu asivikele ezingozini ezinhlobonhlobo ebezingasithatha kulomhlaba wakhe. Nginibongela nonke bakithi eningilalelayo nxa ngibeka lomlayezo kini, wokuphela konyaka nokuqala konyaka omusha. Thina bantu abamnyama balapha KwaZulu sasikwazi ukuphela konyaka nokuqala konyaka omusha. Lokho kwakunqanyulwa nguMkhosi iNkonyama yakwaZulu eyayishaya ngawo uswela. Umkhosi wokweshwama. Ngakhoke kakuyiyo neze into entsha esiyifundiswe yikufika kwabamhlophe ukunqamuka konyaka nokuqala konyaka omusha.

Ngithi nizokhumbula ukuthi ekupheleni konyaka odlule ngathi ukunivezela izalinge ezingase zisivelele nonyaka ngenxa yesimo esibucayi somnotho kanye nesomiso esesabekayo esabanaso ngonyaka odlule. Nakhoke sekuthi phezu kwalolonke lolosizi lwesimo esixegayo somnotho, sekuvela izikhukhula lezi abakwaZulu abazibiza ngeNkanyamba, sezenza ezibukwayo ngokwazo izikhukhula. Siyakhumbula ukuthi enyangeni yokuqala yalonyaka lezikhukhula zathatha imiphefumulo yabaningi abantu bakithi. Siyazi ukuthi izikhukhula zahamba nempahla eningi kanye nokudlana okwakusele esomisweni. Lonyaka kubesengathi ngonyaka esivivinywa ngawo ngezindlela ezehlukene ngendlela okungakaze kwenzeke ngayo lokhu ngaphambili.

Kasikwazike ukusola uNkulunkulu ngakhokonke lokhu okwesabekayo okusiveleleyo kulonyaka okusishiye iSizwe sisosizini lokuqhubeka kobubha obuvela busikhungethe thina esimnyama ngaphezulu kwezinye izizwe zalelizwe.

Sazama ngamandlana ethu ukuhlangabezana nalesisimo ezindaweni zonke lapha lesibhicongo sezikhukhula sadala khona umonakalo. Sabonga nokwelekelelwa kwethu emizameni yethu njengoHulumeni waKwaZulu nguHulumeni walelizwe, wasePitoli. Siyazi ukuthi namanje kasikaweli kulolubhuku lokuhlupheka kwethu lokhu engikhuluma ngakho. Sibonga nani nonke bakithi enaphosa izandla zokwelekelela kulesisimo. Lento enayenzayo inginikeza ithemba elikhulu.

Ngithi iseluleko sami engisibekayo esizweni sakithi esimnyama nasi, kasiqinise izifociya kanye namabhande bakithi ngoba sisaya kokukhulu ukuhlupheka okwedlula lokhu engikhuluma ngakho lapha. Isimo somnotho walelizwe yilokhu siqhubeka njalo nje ukubheda. Ngakhoke usizi esisazobhekana nalo ngokusweleka kwemisebenzi sizokwedlula lokhu esikubone nyakenye nanonyaka. Ngimangala kabi ukuba kuthi esimeni esibuhlungu kanjena kube khona abantu abathi bakhulumela abantu abathi abelungu bakwamanye amazwe abanezimboni kabavale izimboni zabo kulelizwe, ukuze kughubeke lobububha esibhekene nabo. Nxa behhuma bathi nxa buqhubeka ubuphoku thina'ndlu emnyama sesiyotholana phezulu nabamhlophe balelizwe nxa lelizwe likhululeka njengoba liyizwe elingakakhululeki njengamanye amazwe ase-Afrika. Intimbothi enjengalena sengathi ngiyaqala ukuyizwa ikhulunywa ngabantu abadala ezakhala zonke kubo.

Okubuhlungu okwenza nemibhedo enjalo ibonakale sengathi iyiqiniso nasamazweni apheheya yikuthi isimo sokuhlanganyelwa kwammandla thina esimnyama sisalokhu singaphandle njalo kwaso. Lonyaka ubone kumiswa lePhalamende kaNxantathu yabamhlophe namaKhaladi namaNdiya. Thina siseyilokhu singumtshingo ubethwa ngubani njalo nje, singenazwi ebandla. Yilokhoke okwenza nemibhedo enjengalena yokuthi kakuhambe zimboni zibuyele pheheya ithatheke njengento elalelekayo ngoba lokhu kungakafunyanwa njalo nje indlela yokuba sihlanganyele sonke emandleni okunquma kulelizwe thina ndlu emnyama. Njengoba izwe lazi ngagcina ukubonana nomhloniswa uMengameli walelizwe uMnuz. P W Botha ngonyaka ka 1980 ngo February, kwenzekileke nonyaka ukuba sihlangane noMengameli uBotha endlini kaSomabhizinisi omhlophe

eSomerset West ngase Stellenbosch. Lokho kwenzeka ngombono wakhe lowo Somabhezini. Lapho yena uMengameli Botha wayehamba noDokotela uMhlonishwa uGerrit Viljoen uNgqongqoshe woBambiswano neNtuthuko, Mina ngangiphelekezelwa nguMhlonishwa uSobaba uDr. A.H. Zulu (uSomlomo woMkhandlu wakwaZulu oShaya uMthetho) kanye noMhlonishwa uDokotela u O D Dhlomo uNobhala jikelele weNkatha noNgqongqoshe wezeMfundo namaSiko KwaZulu. Ukubonana kwethu noMengameli uBotha kubeyinto enkulu ngokusinikeza ithuba lokukhiphelana izifuba njengoba sesiphathane kabi naye iminyaka emine. Noma kungekho engingathi wakukhuluma sinaye kwanginika ithuba uMengameli uBotha, nokho ukubonana nje kwethu kubeyinto enkulu nxa ingaqhubeka kumbe engalidala ithuba. Ikakhulu ngingaphawula ukuthi umoya ayekhuluma ngawo nami wakhombisa umoya omusha wokuhloniphana noma - singavumelani ngemibono. Nami ngalisho ngembaba elokuthi inkinga ekhungethe lelizwe yikuncishwa kwethu ukuhlanganyela amandla okunguma.

Engithanda ukuba ngedlule kukho singakapheli isikhathi enginaso lapha emsakazweni, yikuthi inkinga eyedlula zonke esibhekene nazo thina'ndlu emnyama yikungezwani okukhona phakathi kwezinhlangano zabamnyama kulelizwe kanye nalabo okuthiwa bangabaholi abamnyama kulelizwe. Imiphumela emibi yalokhu nezobambelela usuku lwenkululeko ukuba lufike yilo lolughekeko engilushoyo. Inhlangothi ekhombise ubulima yilena ezame kangaka ukusebenzisa izingane eLamontville ukungivimbela ukuba ngingabuye ngilubhade unyawo khona. Yehluleka, njengoba yazama kanjalo nase University YakwaZulu nyakenye yahluleka futhi nakhona. Imiphumela emibi kakhulu ngeyokubulalana kwabantu bakithi bodwa beshiselana nezindlu. Sikubonile lokhu eLamontville naseHambanathi, eMsinga, KwaMaphumulo naseMbumbulu. Kwabuye kwabheduka ngamawala emadolobheni aseNtilasifali, lokhu ukubulalana sodwa okwenza ukuba ngiphogoke ukuba ngiyokhuza kusashone izinsuku ezimbili kade ngingcwabe umzali wami, uMntwana omkhulu walahph'ekhaya, uMntwana uMagogo ka Dinuzulu wakwabo weSilo iNgonyama uSolomon ka Dinuzulu noMntwana omkhulu uMshiyeni ka Dinuzulu.

Lokhu kulwa sodwa yikhona okubethelela ubandlululo kulelizwe ukuba lungapheli ngoba nakhu ubandlululo silwenza thina phakathi kwethu sisodwa. Futhi lokhu kuzokwenza ukuthi abamhlophe kulelizwe ukuba bathi njengoba thina esimnyama singumbhoshongo waseBhabheli nje, silwa sodwa kabasazike bona ukuthi kumele bakhulume nobani phakathi kwabaholi abamnyama nokuthi phakathi kwabo ngobani abamele abantu abamnyama ngempela.

Enye yezinto eziqhuba lomoya wokungabimunye kwethu, yudaba lwaseNgwavuma. Indawo yaseNgwavuma isifana nenxebe ekubasweni komlilo oshisa ubumbano lwaBamnyama. Kwakungathi iyaphela nyakenye kodwa kayivumi ukuphela. Impethu ekhona kwaMngomezulu isichamisele kumanje ngenkindlane yezikhali ezifunyaniswe emgedeni othile kwaMngomezulu. Kuyakhombisa lokhu ukuthi nxa singaqali okunye njengaBantu abamnyama kusazosuka okukhulu ukubulalana sodwa phakathi kwethu sodwa. Sekukaningi kugcwala izincwadi eNgwavuma ezingichapha ngezinhlamba ziphuma egameni lezithunywa ezingaphandle ze-ANC (uKhongolose). Abanye baze bathi kimi kakusizo ezabo laba abe-ANC lezincwadi, ezingithuka kangaka, mina kanye, engiphikisana kangaka nenqubo kaHulumeni yokusiklaya phakathi ngokuzimela geqe.

Nokho nxa sibheka iphephabhuku labo abezithunywa zika-ANC ezisekudingisweni, lenyanga ka September no October, nawezinye izinyanga bamelene nami ngedwa shaqe! bengichapha ngazozonke izinhlambe lezi. Okumangalisayo yikuthi sekuguqukeni kusukela yonke leminyaka uMnu. Oliver Tambo ethintene nami, aze angibizele eNgilandi namalungu Omgwamanda weNkatha ngonyaka ka 1979. Alukho lunyawo mina olusha esengiluhamba ebengingahambi ngalo ngaphambili. Lokhu kugcwalisa into eyodwa ukuthi esikhundleni sokuba sibemunye sekughudelwana ngokuthi ngobani abazobusa lelizwe nxa selikhululiwe. Minake kangikho neze lapho. Ukufaka izikhali phakathi kwethu thina Zulu ngesandla sabalwa nathi befuna indawo yethu yaseNgwavuma ukuba ithathwe isiwe eSwazini ngibona nxa kunganqandwa ukuthi kuzodala inhlekelele eyosha ize yeqe nemi-ngcele yaleli lakithi. Nxa labo abazama namanje ukusa izwe

laKwaZulu eSwazini sebedlala ngezikhali ngokubeba emhlane yezithunywa ezisekudingisweni ze-ANC, bayodala impi engenakula-muleka izizukulwane ngezizukulwane phakathi kwabantu abamnyama bodwana. Ngiyagcizelela ngisho namanje ukuthi thina sihamba ngendlela yokuthula ekuxazululweni kwezinkinga zalelizwe. Kodwa lokhu kungaze kwakhohlisa muntu ukuba alibale ukuthi igazi eligobhoza emthanjeni yethu yigazi lamaqhawe. Nxa sichukuluzwa sinelungelo lokubuyisela noma ngayiphi indlela kulabo abasichukuluzayo futhi nxa sesize sathi akubeyini kanye asisenakubuye sibuyele emuva. Kanjalo futhi amaSwazi namanje angene shi! endaweni yakwaTEMBE lapho ezamakhona ukuhlubukisa abakwa TEMBE ngoba namanje asaconsela indawo yaseNgwavuma amathe. Lezizinto kumele ngedlule kuzo ngoba zizogcina zichithe igazi elingasena-kungandwa muntu. Kungabolibaleka ukuthi thina Zulu sabhekana namangisi ngo 1879 siphethe imikhonto nezagile kuphela. Lesosi-bindi sikaZulu kasikaze siphele njengoba izidumo zikaZulu namanje zisikhathaza naphakathi kwakhe eyedwa. Ngakhoke akunakuthi abantu abangakaze basehlule nanini bacabange ukuthi sebengabhekana nathi manje. Siyacela ukungachukuluzwa sikhishwe endleleni yoxolo esihamba ngayo. Nxa siphoselwa inselelo soyemukela. Kasizwa kwenziwa izizinda zenkindlane yezikhali eTranskei, eCiskei, eVenda nase Bophuthatswana. Kusobala ukuthi kuqondenwe noZulu nje kuphela. Yingozi le. Yikudlala ngomlilo.lokhu okwenziwayo.

Umyalezo wami uyisicelo sokuthi kwasengathi ngonyaka ozoqala akesenze konke esingase sikwenze ukuhlangana sibemunye ukuze izwi lomuntu omnyama lizwakale futhi lihlonipheke kulelizwe.

Ngiyakhala ngikhalela iSilo iNkosi yoHlanga, ngikhalela indlu yakwethu eNdlunkulu yonke, iSizwe sakithi kwaButhlezi neSizwe sonke sakwaZulu, ngokuhamba emhlabeni koMntwana omkhulu wakwa-Phindangene obengumama. Hhayi ngoba ezala mina, kodwa ngakho konke ayeyikho kusukela ebuncaneni bakhe ondla uMnewabo uMqwalajuba iNkosi yakwaDlamahlahla sebefelwe yiNdlunkulu unina wabo oKaNtuzwa, ukumlalela kwakhe uMnewabo iNgonyama uSolomon ka Dinuzulu nxa ezogana lapha kithi ngokuthunywa nguye, ukungikhulisa kwakhe, ukungifundisa kwakhe. Ukuba yingolobane yeNdlunkulu neyeSizwe

yamagugu onke nemilando yeSizwe sikayise. Ngithi mina kufe izwe njengoba ubeyiNkosi uMntwana efungwa kanye neSilo uMaphumzana ka Dinuzulu iNkosi kaZulu wonke. Bonke abafelweyo nonyaka ngiyabakhalela, ikakhulu sona iSilo esisanda kukushonelwa ngumfana waso uMnuz. Horace Sibiya ebesimthuma, eyisihlobo futhi segazi.

NguSomandla kuphela ongasithunga onke lamanxeba ezinsizi zeSizwe, okuhlupheka, obuphofu, nawokulahlekelwa ngesibathandayo enyakeni odlule. Into enkulu engiyibeka esizweni inye yikuthi noma zibuhlungu kanjena izinto ezisikhungethe, singalahlekelwa yithemba, Labo phakathi kwethu abangamaKhristu bakhumbule ukuthi iNkosi uJesu yathi ofuna ukuyilandela makathathe isiphambano sakhe ayilandele.

Ngalamazwi ngithi ngifisela iSilo samaBandla onke iNkosi yoHlanga, amakhosi esiphethe nawo izwe, uMndeni wonke waseNdlunkulu, uMkhandlu oshayumthetho, nesiGungu sikaHulumeni wakwaZulu engiphathisene naso, abaholi abamnyama beNkatha, nabezinye izinhlangano, okuhle nokungcono enyakeni esingena kuwo. Umthandazo wami ngowokuba iSizwe sazi ukuthi akukho esingakufeza ngaphandle kokuba sibemunye.

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