

**UKUKHOTHAMA KOMNTWANA U-GIDEON LAYUKONA
KAMNYAYIZA KANDABUKO KAMPANDE
(ILUNGU LOMKHANDLU WAKWAZULU OSHAYUMTHETHO)**

INKULUMO EMQOKA ENKONZWENO YOMNGCWABO

**YETHULWE NGUMNTWANA MANGOSUTHU BUTHELEZI
KAMATHOLE KAMKHANDUMBA KAMNYAMANA
ILUNGU LEPHALAMENDE
INKOSI YESIZWE SAKWABUTHELEZI,
UNDUNANKULU KAZULU
NONGUMENGAMELI WEQEMBU LENKATHA YENKULULEKO**

20 MEYI, 2006

KWANONGOMA

Sonke sibuthwe lapha ngamandla obukhosi okufa okusephuce omunye wabazukulwana abadume kunabobonke beNdlunkulu KaZulu – uMntwana u-Gideon Layukona kaMnyayiza kaNdabuko kaMpande.

Ekubikeni ngokukhothama koMntwana ngoLwesithathu ekuseni, iphephandaba 'i-The Mercury' yomhlaka-17 Meyi 2006 litha, phakathi kwezinye izinto:

"UZulu, idlweledlwele leQembu Lenkatha Yenkululeko nelungu eliphezulu leNdlunkulu KaZulu, ubeyisifuba soMengameli weQembu Lenkatha Yenkululeko, uMntwana Mangosuthu Buthelezi. Ukuthembeka kwakhe kuButhelezi kakukaze kuxege ngisho nasezikhathini lapho abanye aBantwana beseNdlunkulu KaZulu sebeqale ukuziqhelanisa nomholi weQembu Lenkatha Yenkululeko eminyakeni ephakathi nawo-1990...."

Uyisemkhulu woMntwana, uMntwana uNdabuko wayengumnawabo esiswini weNkosi uCetshwayo, uyise weNkosi uDinuzulu, uyise woMntwana uMagogo KaDinuzulu, owayengumama.

Njengoba iningi labantu beSizwe saMaZulu bazi, mina ngakhulela eSigodlweni saKwaDlamahlaha, iSigodlo sikamalume wami, iNkosi u-Solomon KaDinuzulu. Wayengumnewabo woMntwana Omkhulu, uMshiyeni KaDinuzulu, nomnewabo kamama, uMntwana uMagogo KaDinuzulu.

Kungumlando owaziwayo ukuthi ngemuva kwempi yombango eyayiphakathi koSuthu noMandlakazi, eyalwelwa eqgumeni laKwaNdunu, okungamanyathelo ambalwa nje ukusukela lapha, ubabamkhulu, iNkosi uDinuzulu badingiswa kanye noyise, uMntwana uNdabuko, badingiselwa eSiqhingini saseSentelina (St Helena) bekanye nenye yamadodana eNkosi uMpande, uMntwana uShingana.

Kukuleso siqhingi saseSentelina lapho abanewabo ababili bakamama, iNkosi u-Solomon KaDinuzulu noMntwana uMshiyeni KaDinuzulu, bazalelwa khona. Umama, uMntwana uMagogo, wazalwa ngemuva kokubuya kweNkosi ekudingisweni, ngasekuqaleni kwekhulu elediule leminyaka.

Ngikholwa ngukuthi kufanalekile kimi ukuba ngiqalise inkulumo yami ngokunikeza lowomlando, okunokwenzeka ukuba iningi labalobeli bethu bamaphephandaba abangawufundiyo njengoba kufanele, kabawazi. Ngicabanga ukuthi uMntwana ukukhothama kwakhe okusibuthele lapha namhlanje, udlule emhlabeni ngonyaka obaluleke kakhulu, njengoba kwenziwa amalungiselelo okugubha lokho okwaziwa njengeMpi KaBhambatha, ngemuva kokuvukelwa koMbuso okwakuholwa yiNkosi uBhambatha Zondi kuliwa nokuphoqeelwa kwentela kaKhandampondo. Ngenkathi iNkosi uBhambatha eqala lomkhankaso wokuvukelwa kombuso, wathatha umkakhe uSiyekiwe (uMaZuma) nendodakazi yakhe uKholekile, wabasa eSigodlweni sikababamkhulu ngasohlangothini lukamama, iNkosi uDinuzulu, Osuthu. Umama ongasekho wayebazi futhi wakhuluma ngabo nami. Ngenxa yalokhu, iNkosi yathinteka kulokhu kuvukelwa kombuso, yetheswa icala lokuvukela umbuso, yagwetshwa ukudlilikelwa yiyele. Ngenkathi uJenene Louis Botha eba nguNdunankulu wokuqala weNingizimu ne-Afrika, wakhumbula ukuthi iNkosi eyayingumngani wakhe yayisejele eNyukhasela. Wathumela ukuba ikhululwe ijele, kepha ngeshwa, wangavumela ukuba ibuyele eSigodlweni sayo sasOsuthu. Esikhundleni salokho wathunyelwa epulazini i-Uitkyk (Kwathengisangaye), eMhluzi (Middleburg), kulokho okwakuyiSifundazwe saseNtilasifali ngaleyonkathi, lapho iNkosi yakhothamela khona ngo-1913.

Ngakho, izingane zeNkosi, phakathi kwazo okwakukhona umama nabafowabo nodadewabo, zakhula ngaphandle kokunakekelwa nothando lukayise.

Ngenkathi ngikhula eSigodlweni, kulapho ngaqala khona ukwazi uMntwana uMnyayiza KaNdabuko, uyise woMntwana osishiyileyo. WayenguMntwana omkhulu kunabobonke koyise beNkosi u-Solomon KaDinuzulu, futhi wayehlala enayo ngasosonke isikhathi. INkosi yayingakwazi ukuba noma yikuyiphi indawo ngaphandle kwakhe. Ngenkathi iNkosi u-Solomon KaDinuzulu ekhothama umnawabo, uMntwana uMshiyeni KaDinuzulu, nguye owaba yiBamba esikhathini esiphakathi kokukhothama kweNkosi nokubekwa kweNkosi eyalandelayo. Kwaba ngalesisikhathi, ngenkathi ngiseyingane, lapho ngaqaphela khona ukubaluleka kwesikhundla esiphakemeyo soMntwana uMnyayiza KaNdabuko, uyise woMntwana uLayukona osishiyileyo. Ngemuva kokukhothama kweNkosi uDinuzulu, uMntwana uMnyayiza wangena abanye ogogo, okungabanye abafelokazi beNkosi uDinuzulu. Ngiyayikhumbula iNdlovukazi, OkaNjwaphu (uNobusenga - uMaButhelezi), iNdlovukazi OkaMsushwana (uMaMdletshe), iNdlovukazi OkaMahlathini (uVivi - uMaNkwanyana), bonke abangenwa nguMntwana uMnyayiza, uyise woMntwana uLayukona. Ngaqala ukwazi aBantwana abaningi baKwaMinyamanzi, okuyiSigondlo soMntwana uMnyayiza, ngisemncane. UMntwana waKwaMinya wayevamise ukuba kwaDlamahlahla

ngoba zazingekho izindaba, noma ngabe ngezasekhaya noma ngezeSizwe ezazingaxoxwa engekho. Wayevamise ukuza eSigodlweni saKwaDlamahlaha egibele ihhashi siseyizingane.

Ngemuva kuka-1879, ngenkathi kunqotshwa iSizwe saMaZulu ngaphansi koMbuso weNkosi uCetshwayo, ukhokho wami ngasohlangothini lukababa, uMnyamana Buthelezi, wayekade enguNdunankulu weNgonyama neSizwe saMaZulu kanye nomfowabo weNkosi, uMntwana uNdabuko, uyisemkhulu woMntwana u-Gideon namanye amadodana eNkosi uMpande, bahlupheka kakhulu behlukunyezwa bakhokha intengo enkulu ngokuthembeka kwabo eNkosini uCetshwayo. Umlweli omkhulu womgomo waMaZulu, uMbhishophi u-John Colenso (uSobantu), washo lokhu ngo-1882, ngemuva kwempi yaMaNgisi noZulu:

"kubeyinto esabekayo ukubona igagasi elikhulu lokukhohlakala licingqika liya phambili, nokungabi nawo amandla okulingqanda – ukwenqatshelwa lonke ithuba lokukhombisa ukuntula ubulungiswa kwempi kwaze kwedlula isikhathi eside – saze sedlula kakhulu isikhathi sokuvimbela ukuchithwa kwegazi elingenacala nokuphangwa kwezwe lonke – kwaze kwedlula isikhathi eside kakhulu sokuphephisa imiphefumulo yezinkulungwane ezimbili zamasotsha ethu nabantu bokudabuka, inkulungwane namakhulu ayisishiyagalolunye amaqhawe kaZulu – kwaze kwedlula isikhathi eside kakhulu sokuvimbela ukuba igama lomuntu oyiNgisi lifane nobuxoki, inkohliso, nendluzula engqondweni yomuntu womdabu, esikhundleni salokho okwakwenzeka ezinsukwini ezedlule, lapho lalimele khona iqiniso, ubulungiswa nokulunga."

Amadodakazi oMbhishophi, o-Frances, Ellen Colenso no-Harriet Colenso, yibo abaqhubeka nokulwela umgomo ofanayo kaZulu ngemuva kokudlula emhlabeni kweqhawe elinguyise, uMbhishophi u-Colenso.

U-Frances Colenso wakhapha ibhuku eliyimiqulu emibili ngaphansi kwesihloko esithi "UKUCEKELWA PHANSI KWELAKWAZULU", elalinesihlokwana esasithi "UKWENZA KWAMANGISI KWELAKWAZULU KUSUKELA EKHULASELENI KUKA-1879". (elakhishwa eLandani ngu-William Ridgeway ngo-1885). Ukuphinda futhi ngicacise kulabo abenza iphutha lokucabanga ukuthi uMntwana wavele wasondezwa kimi ngokuzikhethela nje, esikhundleni sokuqonda ukuthi ngaphandle kokuba singumndeni, umgomo esizinikele kuwo amashumi amaningi kangaka eminyaka bekungumgomo ofanayo nalowo okwakuzinikele kuwo okhokho bethu, ngizocaphuna amazwi ambalwa akhishwe kulelibhuku. Emqulwini Wokuqala, uchaza indlela umzala woMntwana uNdabuko nesinye isithunywa abadutshulwa ngayo ngu-Johan Colenbrander, owayecheme ngasohlangothini lwesigaba saKwaMandlakazi. U-Frances Colenso ubhala uthi :

"Ngalesisikhathi kwafika isithunywa esasivela kuKhomishani sizobiza aBantwana ukuba bavele phambi kwakhe. Bawuhlonipha umyalelo ngaso

leso sikhathi, bephelezelwa yiqoqwana elincane nje, ngenkathi amadoda kaMaduna ehlakazeka ngomyalelo wakhe nangeseluleko sikaMnyamana, uNduankulu omdala othembekileyo wezinsuku ezedlulileyo, aBantwana ababelindela iseluleko kuye njengoyise, nomuntru bonke abazukulu beNkosi endala uMpande ababefana namadodana akhe;" (ikhasi 98).

UMnu Melmoth Osborn (uKhomishani) wabiza aBantwana ngemuva kokuba kucekelwe phansi ngomlilo umuzi waKwaMinyamanzi nangenkathi uMntwana uMaduna (uNdabuko) engasenayo indawo yokuhlala. Waqala wayongenisa emzini womunye wabafowabo bakaMnyamana. ABantwana babe sebeya kuMnu Melmoth Osborn (uKhomishani). Ngiyaphinda futhi ngicaphuna ebhukwini lika-Fances Colenso: (ucaphuna uFokoti owayephelezele aBantwana ngenkathi beya kobona uMnu Melmoth Osborn (uKhomishani):

"uMalimati wathi, 'nichithelani isikhathi ngoba sinitshenile ukuthi kufanele ningene ngaphansi kukaJantoni (John Dunn) na? Sukani khona manje niye kuye!"

"ABantwana baphendula bathi, 'kanti ubengashongo yini uLukuni ukuthi kufanele sikhethe (okusho ukuthi wayengashongo yini u-Sir Evelyn Wood ukuthi, uma nihamba, uziBhebhu uzobuyisa ingxenye yezinkomo zenu! kepha uma ningahambi, ngeke abuyise zinkomo?" (ikhasi 51).

"uMalimati wathi; Qha! Nginyanitshena, hambani khona manje! Kakusekho lutho olusazokhulunywa", wabe esebashiya.

U-Frances Colenso ephawula ngalesisehlo uthi;

"Kepha lomylelo wokuba bahambe bayongena ngaphansi komuntu onefa ayelakhelwe ngumfowabo, uCetshwayo, nayemgidlabenze ngamathuba amaningi, kepha owabuye wayihlubuka wathengisa ngayo iNkosi nxa nje sekubheduke izinkinga, nomuntu empeleni okunguye uZulu nje jikelele ayembona njengomqambi nomsunguli wazozonke izinkinga zabo, "lomylelo" wawuyinto aBantwana ababengakwazi kwakhona nje ukuyihlonipha. Ngakho, baya kuMnyamana owayekade evela ebameme ephindelela kusukela ngenkathi bechithwe emizini yabo nguZibhebhu, uMntwana uDinuzulu owayesengumfana yena esemzini kaMnyamana, owawusuvele ugcwele abesifazane nezingane zaseNdlunkulu. Ngalolosuku olufanayo, isithunywa safika sivela kuMnu Osborn, uKhomishani, ukuzobiza uMnyamana ukuba eze kuye. Kwathi nxa efika, uMnu Osborn wath: "ngikubizile Mnyamana ukuba ngizokubiza ukuthi uqonde ukuthini ngokuthatha lababantu. Baxoshe khona manje ubathumele kuJantoni! Washa! Uzifakelani enkingeni ngephutha lomunye umuntu ngenkathi wena ungazange usolwe ngalutho na?"

Kepha kulesisiphakamiso esingasho lutho salowo owayemele uBukhosi namandla aMaNgisi kwelaKwaZulu, umuntu omdala waphendula wathi,

"kufanele ngani ukuba ngibaxoshe na? Ngizobanikeza bani ukuba abanakekele na? Kangizange ngibenqabe ubukhosi ngoba ngangithi kufanele ngime nabo na? Kimi bafana nezingane zami, ngakho uma ngifa okwesibili, njengoba sengike ngafa nje ngokuthanda uCetshwayo, ngiyokufa nabo besemhlane wami".

UMalimati wathi :

"kakuyona indaba yami, yindaba yakho, ngakho umuzi wakho uzokusha uma ungabaxoshi khona manje ubathumele kuJantoni".

Ngicabanga ukuthi usuku lwanamhlanje luyusuku olungumlando, lapho kutshalwa khona izinsalela zomunye waBantwana baseNdlunkulu abamqoka, ngakho kubalulekile kimi ukuba nginikeze lomlando ukuze ngitshengise ubuthutha bokuphakamisa ukuthi naphezu kwalowomlando, uMntwana ongasekho ubemane ezinamathelisa nje kimi njengoba kulinganisa imibiko efana nalo engicaphune kuwo osephephandabeni 'i-The Mercury'. Bekuyinto engaphezulu kokuxhumana ngokombusazwe nje esenze sasondelana. Imindeni yethu ivela kude ezizukulwaneni eziningi, futhi singumndeni kakhulu ukwedlula ukuba besingabangani bezombusazwe!.

Njengoba sengike ngasho, uMntwana ongasekho nami sazana njengezingane zomndeni owodwa kusukela sisebancane kakhulu. Kepha kuze kwaba kamuva nje lapho ubudlelwane bethu buye bajula khona, futhi lokhu kwaba ngemuva kuka-1953, ngemuva kokubekwa kwami njengeNkosi yeSizwe saKwaButhlezi. Ngaleyonkathi uMntwana wayesebenza njengomabhalane osemncane eSibhedlela saseShowe. Kufanele nikhumbule ukuthi ngangimdala ngeminyaka eyisithupha kunaye. Ngase ngixoshiwe eNyuvesi yase-Fort Hare ngenxa yesehlo engaba nesandla kuso ngenkathi kuhambele lowo owayenguLusibalukhulu, uMhlonishwa G. Brand van Zyl. Ngenxa yalesosehlo engaba nesandla kuso njengelungu likaVukayibambe (i-Youth League) ka-ANC, ngalandelwa ngamaphoyisa ezomoya. Lokhu kakuzange kume ngisho nangemuva kokuba sengibekiwe njengeNkosi eyayibekwe esimeni sokuhlolwa iminyaka emihlanu, okwakuyinto eyayingakaze yenzeke.

Kwakuvamisile ukuba kuthi nxa sisEshowe neNgonyama engasekho, umzawami, iNgonyama u-Cyprian Bekuzulu Nyangayezizwe kaSolomon, iNgonyama ibusiswe nguMntwana ongasekho ngenkathi yena uMntwana ayesemncane kakhulu. Ngangivamise ukushaqeka ukuthi wayeze ayihlabise izinkomo iNgonyama, njengoba yona, njengami, yayiyindodana yakhe uMntwana.

Ngemuva kokuxoshwa kwami e-Fort Hare ngo-1950, ngaba sEtekweni iminyaka embalwa. Ngalesikhathi ngangiyi ngihlabile amahhovisi e-ANC e-Lakhani

Chambers, ku-Grey Street. Kulapho lapho ngazi khona iNkosi Albert Lutuli eduze ngaphambi kokuba akhethwe njengoMengameli-Jikelele we-ANC. Empeleni, ngenkathi ngisebenza njengomabhalane emahhovisi akwaNdabazabantu ku-Stanger Street, ngazifumana sengingene ekukhethweni kweNkosi uLutuli njengomholi we-ANC eSifundazweni saseNatali. Ukhetho lwenzelwa e-Bantu Men's Social Centre. Sabakhona kulowomhlangano nabanye ozakwethu ababengomabhalane kanye nami ku-Stanger Street, abafana nomufi u-Advocate Hyacinth Bhengu nomufi uMnu Simon Mthimkhulu, owabuye waba nguSomlomo wethu eMkhandlwini Oshayumthetho.

Sasiyizithunywa eNgqungqutheleni ye-ANC, kanti ngaleyonkathi sasingenakwenza lutho ngaphandle kokuba sivele sinikeze ekweseka kwethu nje. UMnu AWG Champion, omunye wabantu abavelele kunabobonke emlandweni wombusazwe, wayenguMengameli we-ANC kulesiSifundazwe. Kwakukhona abantu ababili ababengenele isikhundla kulokhetho. Esikhundleni sokucela labo abayizithunywa kuphela ukuba bavotele lowo abamthandayo kwabangenele ukhetho lwesikhundla soMengameli, uMnu Champion wasukuma esihlalweni sakhe wathi, "labo abeseka u-Champion ngapha kwehholo labo abeseka uLutuli, ngakuloluyahlangothi lwehholo".

Ozakwethu esasisebenza nabo emahhovisi kahulumeni nami sahamba sayohlala ngasohlangothini lukaLutuli ehholo. Samlahlekela kanjalo-ke isikhundla uMnu Champion, futhi yakhethwa kanjalo iNkosi uLutuli:

Ngemuva kokuba sengibekiwe njengeNkosi, ngaqhubeka nokusondelana eduze neNkosi uLutuli. Ngaleyonkathi wayesekhethwe njengoMengameli-Jikelele we-ANC. Wayesevaliwe nguhulumeni. Kwakuthi njalo nje nxa ngihambe iNkosi uLutuli, okwakuyinto eyayivamisile, ngangiyengihambe ngemoto ngiye Eshowe, ngifike ngithathe umufi uMntwana sihambe naye siye eNkosini uLutuli. UMntwana wayevamise ukuncokola ngendlela iNkosi uLutuli ayeyakhombe ngayo ucingo uma ngike ngazama ukukhuluma ngezindaba zombusazwe. Wayeye asuke lapho asicele ukuba siphume endlini siye kohamba phandle ukuze sikwazi ukuxoxa ngaphandle kwengozi yokuba kulalelwe esikuxoxayo ngemishini yokucoshela eyayicushwa ezingcingweni.

Ngaleyonkathi kwakukhona iNxusa-Jikelele lokuqala, uMnu Corrie Nel, owayehlala kulomuzi esekuhlala kuwo iNgonyama yethu njengesinye seZigodlo zayo, khona lapha eduze kwalapho sikhona njengamanje.

Ngiyakhumbula ukuthi iNgonyama engasekho yake yangitshena ukuthi itshenwe nguMnu Nel, iNxusa-Jikelele, ukuthi ngivamise ukubonwa ngamaphoyisa ezomoya ngiya kobonana neNkosi uLutuli emzini wayo e-Groutville. Ngangiyengiyiphendule iNgonyama ngokuthi uma kwakungukwephula umthetho ukuhambela iNkosi uLutuli, iMantshi yaseMahlabathini yayingathunywa ngani ukuba ingibize ingexwayise ngokwephula kwami lowomthetho ngokwenza lokho.

UMntwana wayeyinsika yamandla no-Comrade kuzozonke lezozikhathi zokuvivinywa engedlula kuzo, ngenkathi sizabalazela ukuzikhulula ejokeni lobandlululo.

UMntwana nami sasisondelene kakhulu neNgonyama engasekho, uyise weNgonyama ekhona njengamanje. Sasiyithanda njengamalungu omndeni wayo nanjengabantu bayo abathembekileyo. Nayo yayisithanda. Kwakuthi njalo nje nxa iNgonyama ivakashele endaweni yasEshowe, ilale endlini yoMntwana waKwaZiphethe.

Ngo-1963, ngakhethwa yiSinodi eSifunda-Mbhisophi saseZululand seSonto laseSheshi ukuba ngihambeke iNgqungquthela yeSonto laseSheshi e-Toronto kwelaseKhanada. Ngakhethwa njengesithunywa ukuba ngiphelezele uMbhisophi Thomas Savage no-Archdeacon Philip Mbatha. Ngenkathi ngiseKhanada, ngangibhalelana nomufi uMntwana, ngingakulindele nakancane ukuthi ngokwenza lokho ngasengimfaka ezinkingeni. Incwadi eyodwa engayibhalela uMntwana yabanjwa ngamaphoyisa ezomoya, uMntwana waboshwa ngenkathi ngisePhesheya, wasiwa eMgungundlovu lapho agcinwa khona izinsuku ezimbawu evelile, ephenywa.

Sasivamise ukuhlanganyela ndawonye noMntwana emicimbini yamasiko efana nomgubho wokukhunjulwa kweNkosi uMpande owenziwa yiNgonyama engasekho ngo-1956.

Ngelinye ilanga ngavakashelwa emzini wami ngu-Advocate Duma Nokwe ongasekho, owabuye wabanguNobhala-Jikelele we-ANC njengoba sasikade sifunda naye eNyuvesi yase-Fort Hare futhi siyilungu naye likaVukayibambe. Kwakukhona nomunye esasifunda naye eNyuvesi yase-Fort Hare, uDokotela Young Mpamba, owayeganwe ngumshana ka-Professor ZK Matthews, u-Chiwe Mpamba (uMaRadebe), owayesebenza eSibhedlela sasEshowe, lapho okwakusebenza khona uMntwana. Beza no-Advocate Nokwe sahlala nabo isikhathi esithile baze bahamba sekusebusuku kakhulu. NoMntwana u-Gideon wabangumngani osendelene kakhulu nabakwaMpamba, futhi evamise ukuza nabo emzini wami kanye nezinye izihambeli.

Ngakho kwaba yinto eyimvelo nje ukuba ngenkathi ngisungula iNkatha Yenkululeko Yesizwe (The National Cultural Liberation Movement) ngo-1975, ukuba uMntwana abe ngelinye lamalungu asungula leyonhlangano. Kwathi kamuva wakhethwa ukuba abe yilungu leSishayamthetho sethu. Ngambeka njengePhini likaNgqongqoshe woMnyango Wezenhlalakahle benoMnu Mac September owayenguNgqongqoshe Wezenhlalakahle. Ngaphansi kohlelo lwethu lwentando yeningi, wabekwa njengoNgqongqoshe Wezenhlalakahle Nokuthuthukiswa Komphakathi ngo-1994.

UMntwana ubengumuntu onogazi obeluhela abantu kuye. Lenkonzo yomngcwabo ingubufakazi balokhu engikushoyo. Ngisho sisengamabhungu, wayenobungani naMakhosi Eshowe nakwezinye izifunda ezingomakhelwane. Wayethandwa nangabanye aBantwana baseNdlunkulu. Ngisho naMakhosana athile ezinye iZindlu ezinkulu zaseNdlunkulu ababengaMakhosi, abafana noMntwana waseHabení, uMntwana wasEntembeni, uMntwana wasOgagwini, uMntwana wakwaZondomphathele, bonke babesondelene kakhulu naye. Wayengumuntu onesithunzi esikhulu, ehehela kuye abanye aBantwana baseNdlunkulu nangenxa yokuzithoba kwakhe. Sasivamise ukusola aBantwana abathile baseNdlunkulu sinaye esasicabanga ukuthi babukisa ngesikhundla sokuzalwa kwabo.

Njengasosonke iSizwe saMaZulu, kwadingeka ukuba sihlanganyele ubuhlungu bokulahlekelwa nguyise weNgonyama ekhona njengamanje, iNgonyama yaKwaKhethomthandayo, ngenkathi ikhothama isigubhukane. Ngisho nangaleso sikhathi esinzima, ukwesekwa nokwelulekwa nguye kwabaluleka kakhulu kimi. Ngaleso sikhathi kwavela abantu ababenomona sonke isikhathi ngobudlelwane bethu obusondeleneyo esasinabo neNgonyama, abenza konke okusemandleni abo ukufaka ibhaxa phakathi kwami neBamba, uMntwana waseNxangphilile ngesikhathi esabambele iNgonyama.

UMntwana owayesemncane nowayeyiNkosana, oseyiNgonyama yethu manje, wabanesikhathi esinzima ngemuva kokukhothama kukayise. Kwabakhona nobunzima obabhekana nabafelokazi beNgonyama. Ezikhathini eziningi uMntwana owayesemncane (iNgonyama yethu njengamanje) wayeza KwaPhindangene ezikhathini eziningi ezocela usizo nezululeko. Ezikhathini ezithile wayeza ephelezela ngonina, oNdlunkulu beNgonyama engasekho. Ezikhathini eziningi kulezi, ngangiye ngicele uMntwana waKwaZiphethe ukuba eze eMahlabathini, ngaleyonkathi okwakudingeka ukuba ahambe ngamabhasi kaloliwe njengoba ayengakabikho amatekisi. Ngangivamise ukubona ukuthi izeluleko zoMntwana ongasekho zazidingeka ngasosonke isikhathi nxa kudingeka ukuba seluleke noma silekelele uMntwana owayesemncane (iNgonyama yethu njengamanje). Ngiyakhumbula nje, nxa ngingenza isibonelo, ukuthi uMntwana wangicela ukuba ngikhulume noMbhishophi Alphaeus Zulu ngimcele ukuba engamele umshado wakhe neNdlunkulu uS'bongile waKwaKhethomthandayo. Nala nganginobudlelwane obuhle kakhulu noMbhishophi Alphaeus, hhayi ngoba sasihlobene nje, kepha nanjengoMpristi okunguye owayengilungiselele ukuqiniswa, ngacela uMntwana waKwaZiphethe ukuba angiphelezele. Ekwenzeni zonke izinto engazenzayo ukulekelela iNkosana Yobukhosi bukaZulu, ngazidalela ukugxekwa okukhulu. Abantu abathile babethi ngifaka uMntwana omncane umoya wokuba angaqhubeki nemfundo yakhe ngoba ngangafuni ukuba abe ngumuntu ofundisiweyo njengami. UMntwana ongasekho naye wabhekana nakho lokhu kugxekwa. Ngoba sasisondelene futhi sobabili seseka uMntwana omncane nowayeyiNgonyama yethu yangomuso, sabekwa icala lokunyundela iBamba LeNgonyama. Sobabili sakhokha intengo enkulu kakhulu ngalokhu.

Ngenkathi iNgonyama yethu yangomuso ingena eminyakeni yokuba ingaba yiNgonyama, sayilekelela noMntwana ongasekho ekuhleleni umcimbi wayo. Sayilekelela iNgonyama yangomuso ngisho nangenkathi iganwa.

Ngenkathi uMntwana uLethukuthula, amazibulo eNgonyama neNdlunkulu ezalwa, sathokoza sonke. INgonyama yangomuso yaphinda yangimema mina noMntwana ongasekho ngelanga lokubhabhadiswa kwamazibulo ayo, yaze yangicela nokuba ngibe ngummeli woMntwana omncane. Zonke lezizinto kazizange zisakhele ugazi kuBantwana abathile baseNdlunkulu ababehumusha lokhu njengokuthi sasinyundela iBamba. Ngiyakhumbula ngixoxa loludabala nalowo owayeyiNkosana neNgonyama yangomuso ngaleyonkathi. Ngiyakhumbula ukuthi isifiso sakhe kwakungukuba athi angathatha iSihlalo sikayise, alingise iNgonyama uMoshoeshe Wesibili waseLesotho owabuyela esikoleni ukuyoqedela izifundo zakhe. Ngamkholwa mina. Okuyikuphela komuntu ongazange akukholwe lokhu kwabangumama ongasekho, uMntwana uMagogo KaDinuzulu. Wangihleka usulu, wathi: "Ukholwa ngukuthi siyothi iSizwe saMaZulu singakhulekela iNgonyama esencane, sithi 'Bayethe', ukuthi uyoke aphindele esikoleni?" Izehlo zangemuva kwalokho zakufakazele ukuthi ngangisephutheni.

Kuzozonke lezizinto uMntwana ongasekho wayenami, kanti ngisho nalapho nganginokungabaza, ngangiye ngithungathe izeluleko zakhe ezinobuhlakani.

UMntwana ongasekho wayehlanganyela uthando lokuzingela neSilo SaMabandla, iNgonyama. Lokhu kwabenza basondelana kakhulu kunangaphambili. Mina njengoNdunankulu kaHulumeni waKwaZulu kwakuthi nxa iNgonyama ithatha uhambo lwasemazweni angaphandle, njengohambo lwayo lokuqala ngqa lokuya kwelaseSwazini kanye nangezinye izikhathi lapho babehambela khona kwelaseSwazini beyozingela, ngangimkhulula uMntwana ukuba aphelezele iNgonyama. Ngisho nasezikhathini ezithile lapho iNgonyama yayihambela khona amazwe aphesheya, afana nelaseMelika, ngangiye ngimcele uMntwana ukuba ayiphelezele iNgonyama.

Njengoba iSizwe saMaZulu siyokhumbula, kwafika isikhathi lapho umbuso wobandlululo wanquma khona ukuba usike isifunda saseNgwavuma kanye neSifunda sikaMaziphathe wakaNgwane ziyofakwa kwelaseSwazini. Saziphikisa ngawowonke amandla ethu lezizinhlelo njengoba kungakhunjulwa. Saluthatha udaba salusa eNkantolo. Ngalesisikhathi, uMntwana wakhombisa ubuholi obuyisimangaliso. Wayezisukela yena aye eNgwavuma naMakhosi afana noMntwana waKwaMpukane, uMntwana wasOgelweni namanye amalungu eSishayamthetho, ukuyokhuthaza abantu nokutshengisa ukumelana kwethu nemizamo yoMbuso wobandlululo yokuthatha ingxenye yomhlaba wethu bayothenga ngawo ubungani noMbuso Wobukhosi waseSwazini. Lokhu kwaphenduka kwaba yudaba olunzima nolubucayi ngoba cisho ngaso lesisikhathi, iNgonyama yethu yaganwa yindodakazi yeNgwenyama

yaseSwazini. Ngisho nangalezikhathi, uMntwana wayeseluleka iSilo Samabandla. Kwabayinhlahla ukuba singabikho isidingo sokuba singene empini njengoba abantu abaningi babejahe ukuba senze lokho. Udaba ngaluthatha ngalusa eNkantolo yaMajaji, salinqoba icala. Uhlumeni waluthatha udaba walusa eSigabeni Sokudlulisela amacala salokho okwakuyiNkantolo eNkulu YaMajaji, nalapho saphinde sanqoba futhi khona.

Kulokho okusaseleyo kweyami impilo, kangisoze ngalilibala iqhaza elinamandla lobuholi uMntwana ongasekho alishiyelane nathi kuzozonke lezizikhathi ezinzima.

Uhlangothi lwempilo yoMntwana olungaziwa ngumphakathi wonke, ngukuthi ubekholelwa kakhulu emqondweni wethu wokuzisiza nokuzethemba. Ukuzinikela kwakhe kulokhu ukutshengise emisebenzini yakhe yokulima. UMntwana ubengumlimi omncane kamoba onempumelelo enkulu. Ubebuye abe ngumfuyi wezinkomo onempumelelo enkulu. Lezizinto ubengazenzela ngabanye abantu. Ubezisukumela yena ayozenzela lezizinto mathupha ngaphambi kokuba isikhathi sakhe sithathwe yimisebenzi yobuNgqongqoshe.

Eminyakeni embalwa edlule, uMntwana weza kimi ekhathazeke kakhulu. Wangitshena ukuthi uMnu Zeblon Zulu, oyiLungu lePhalamende likazwelonke umqondile wambeka icala lokufuna ukumbulala. Wangitshena ukuthi ngenxa yokuba wayazi, njengathi sonke, ngokusondelana kwakhe neNgonyama, uMntwana waKwaZiphethe wanquma ukuba loludaba ayolibikela iNgonyama. Wangitshena ukuthi washaqeka nxa iSilo Samabandla siphendula ngokuthi: "Ngisho nami uqobo sengitsheniwe ukuthi unezinhlalo zokungibulala". Kangikhumbuli ngibona uMntwana waKwaZiphethe ehlukumezeke ngendlela ayehlukumezeke ngayo ngemuva kokubekwa lelicala. Lokho kwaba nomphumela wokudaleka kwegebe phakathi koMntwana neSilo Samabandla, uMntwana ayefuna ukuba livalwe ngokushesha ngokungenzeka, njengoba sasingekho isizathu salendaba eyayitshenwe yiSilo Samabandla ukuthi uMntwana wayehlela ukubulala iNgonyama. Ngiyakhumbula uMntwana engitshena ukuthi wasibuza iSilo Samabandla ukuthi uma ayenezinhlalo zalolohlobo zokumbulala, kwakungani ayengazange akwenze lokho njengoba babevamise ukuyozingela ndawonye na?

Kolwakhe udaba kwakukhona loludaba izitha zakhe ezazilwakhele ukudala ubutha phakathi kwakhe neNgonyama ayeyithanda nayeyisebenzele ngokuthembeka nokuzinikela isikhathi eside kangaka. Ngokwenza lokho, wayehamba ezinyathelweni zikayise ongasekho, uMntwana Mnyayiza KaNdabuko, nasezinyathelweni zikayisemkhulu, uMntwana uNdabuko kaMpande.

UMntwana wayekhathazeke kakhulu ngalokho obekuthathwa njengegebe ebelibonakala lidaleka phakathi kwami neNgonyama izinhlalo zezindaba ebezizitika ngalo ngalendlela. Bengingakaze ngibe ngisho nellidwa igama elibi

phakathi kwami neSilo Samabandla. Izinhlelo zokusakaza izindaba zathengisa indaba engesilo iqiniso yokuthi "ngasebenzisa" iNkonyama ukufumana ukwesekwa kwezombusazwe. Le ngenye yezindaba eziyintimbothi embi kunazozonke esengake ngayizwa empilweni yami. ISilo Samabandla siyazi ukuthi kusukela esikhathini lapho saba yiqembu lombusazwe, ngakucacisa ukuthi kakufanele ukuba sizimbandekaye nganoma iyiphi indlela nombusazwe. Kusukela ngo-1999, ngenkathi yonke lento iqala kanye nangaphambi kwalokho, kangikaze ngicele noma yikuphi ukusizakala eSilweni Samabandla ukuze ngizibuthele ukwesekwa kwezombusazwe lamagebe abehambisana, kepha uMntwana ongasekho ubekubona ukuthi ukuze kusizakale iSizwe saMaZulu nokuthungatha kwethu indawo yesimiso sobukhosi, noma yini ebonakala njengegebe phakathi kwami neSilo Samabandla, kwakuyinto okwakufanele sibhekane nayo ngaso lesosikhathi. Kuzokhunjulwa ukuthi uMengameli Mandela wabiza imbizo KaZulu. Ngenkathi ngithintwa ngalokhu, ngabona ukuthi ngidinga ukulivala leligebe elibonakala phakathi kwami neSilo Samabandla. AMakhosi naBantwana baseNdlunkulu bazowukhumbula umhlango owaya seSigodlweni saKwaKhangelamankengane, okwakukhona kuwo uMengameli Mandela, kepha ongazange uyifeze injongo yawo. Kwabuye kwabakhona omunye umhlango owaya seSigodlweni sasEnyokeni, nawo owaphunzayo ngoba iSilo Samabandla kasizange sibameme oNdlunkulu nezingane zaso kulowomhlango. Lomhlango wawungo-1996. Kwaze kwaba ngumhlaka-10 Novemba 2002, lapho iSilo esabuye sabiza khona omunye umhlango owaya seSigodlweni sasEnyokeni. Nalowo mhlango wacisho waphunza njengeminye eyayingaphambi kwawo, ngoba nalapho iSilo Samabandla sasingabamemanga oNdlunkulu nezingane zeNkonyama.

Njengoba ngihlala ngibona izinto ukuthi kufanele zenziwe ngendlela eyiyo, ngabona ukuthi kasikwazi ukuqhubeka sihlambulukelane, sihlanze okusezifubeni zethu engekho amalungu amqoka kangaka omndeni. Ngabona ukuthi kufanele babekhona, ikakhulukazi njengoba kwakukhona phakathi koNdlunkulu nezingane ezithile zeSilo Samabandla ababecashunwa kuthiwa banamazwi angemahle ngami. Nalapho okwalekelelayo ngukuthi kwathi nxa ngiphakamisa ukuba umhlango uhlehle kuze kubekhona oNdlunkulu nezingane zeSilo Samabandla, abanye aBantwana ababekhona banginxusa ukuba ngivume ukuba udaba luqhubeke ngisho noma engekho amalungu amqoka omndeni. Izwi elalinamandla kunawowonke kukho konke lokhu, kwaba ngeloMntwana ongasekho. Wathi kwakungasho lutho lokho ngoba ukubambezela udaba kwakuyonikeza izitha zikaZulu nezitha zobunye bukaZulu elinye ithuba lokukunweba lokhu okuthiwa yigebe. Ngakho kwadingeka ukuba ngikulalele ababekusho, saqhubeka nokuhlambulukelana, saqhubekela ekukhumelaneni umlotha njengokulawula kwesiko lethu. Ngathokoza, nakuba ngangangathokozile ngokuthi amalungu amqoka omndeni waseNdlunkulu ayengekho.

Okubaluleke kakhulu ngoMntwana waKwaZiphetha, ngukuthi kusosonke lesisikhathi wayengakwazi ukudla noma ukuphuza amanzi kunoma yisiphi eZigodlweni ngenxa yokuthi lwalungaxazululiwe udaba lokubekwa kwakhe icala

lokwakha itulo lokubulala iNgonyama. Kepha wathatha ukuxazululwa kolwami udaba njengento ephuthumayo kunolwakhe. Ngakho ngathokoza kakhulu ngelinye ilanga kusihlwa ngenkathi sobabili sisEnyokeni, lapho uMntwana ongasekho aphinda waluphakamisa udaba. Njengoba kwasekuhlwe kakhulu, amalungu amakhulu eNdlunkulu, ogo beSilo bavuswa sebelele. Lwaxoxwa udaba nami ngazibonela iNgonyama noMntwana ongasekho benza imicimbi efanayo esedlula kuyo neSilo ngomhlaka-10 kuNovemba 2002. Ngacabanga ukuthi udaba ukuthi udaba luxazululiwe.

Kepha yebuya! Yonke leyomicimbi kayizange isho lutho. Empeleni lezizindaba ziye zabazimbi ngokwedluleleyo. Ngakho le yingxeny ebulungu engingena kuyo. Nginenhlahla, nokho, ukuthi ngisaphila. Kepha kuyangidabukisa ukuthi uMntwana usenokhokho bethu ngaphambi kokuba loludaba oluphakathi kwakhe neNgonyama luxazululwe. UMntwana usegule kusukela ngo-2004. Wahlinzwa umgogodla. Kutha ngemuva kwalokho kwatholakala ukuthi unomdlavuzwa wendlala eba ngasesinyeni sabantu besilisa, obuye yasabalala. Uebuyeye abe nesifo senhliziyo. Kukho konke ukugula kwakhe, ubekhala zonke izinsuku ngokuthi ubudlelwane phakathi kwakhe neSilo SaMabandla busalokhu busesimeni esibi. Bengikhuluma noMntwana ngocingo cisho zonke izinsuku. Ezikhathini ezithile bengiya ngiyombona uqobo. Ubekehononda ngasonke isikhathi ngokuthi iSilo SaMabandla kasikaze simshaye ngisho ncingo lodwa lolu, ingasaphathwa-ke eyokuba sithumele umuntu ukuba ayombona. Sifisa ukuthokoza eSilweni SaMabandla ngenkomo esiyithumele ukungcwaba uyisemkhulu, uMntwana u-Gideon Layukona KaMnyayiza ngoLwesine. Kepha kufanele ngisho into engethembisa ukuthi ngiyoyicacisa nxa ngethula lenkulumo. Izingane zoMntwana bezingabaza ukwemukela lenkomo, ngoba ngokwamasiko ethu, izipho noma iminikelo efana nalo owenziwe yiNgonyama kulokhu, kayenziwa ngaphambi kokuba kuhlajulukelwane. Kufana nokudla ukudla ungazihlambanga izandla. Kasikwazanga ukuphikisana nezingane ngalokhu, ngoba besazi ukuthi zinaso sonke isizathu sokwenqena ngaloludaba. Kepha seluleke ngokuthi ungawemukeli umnikelo waloluhlobo ovela eSilweni SaMabandla kungase kuthathwe njengokusiphoxa iSilo SaMabandla. Seluleke ngokuthi nakuba uqondakala umoya wabo, lokho kungase kuhunyushwe kabi futhi kuthumele umlayezo ongafanele eSizweni sethu. Kepha iqiniso lodaba ngokuthi loludaba lusasele lulenga. Sekungumsebenzi waBantwana baseNdlunkulu manje ukuba bakhulume neSilo SaMabandla. Ngiyazi ukuthi ngikhuluma eBantwaneni abakhulu kunabobonke baseNdlunkulu, kukhona naMakhosi kanye neSizwe.

Ngiyakuqonda ukuthi abathile phakathi kwenu bangase bathi ngokwesikhundla sami njengoNdunankulu Womdabu weNgonyama nomuntu unguyise, nami nginomthwalo wokwenza okuthile ukuxazulula loludaba phakathi kweNgonyama nomndeni kayisemkhulu, uMntwana waKwaZiphethe. Mina ngineyami inkinga nami ngokwami esengikhulumile ngayo. Ngomhlaka-12 Disemba 2004, ngenkathi kunoMkhosi Wokweshwama engangikhona kuwo eSigodlweni

sasEnyokeni, iNgonyama yangicela ukuba kubekhona engikushoyo. Ngemuva kokuncoma indlela enhle okwakuqhubeka imicimbi ezinsukwini ezimbili ngikhona, ngasho ukuthi kuyangidabukisa ukuthi thina njengaMakhosi sasicele ithuba lokubonana neNgonyama, kepha iNgonyama eyaphikelela nokusicisha lona. iSilo SaMabandla sabe sesikhuluma amazwi ukuthi mina nohulumeni waKwaZulu sasingakaze simenzele lutho. Ngakuphendula lokho kafushane nje ngokukhumbuza iSilo SaMabandla mina nohulumeni wami omdala izinto esasimenzele zona nesazenzela isimiso soBukhosi. Lokho okuhlanganisa nokumela isimiso soBukhosi njengeQembu e-World Trade Centre, nangenkathi iQembu lami licisho lehluleka ukuhlanganyela okhethweni luka-1994. Ngabuye ngezwa ukuthi lokhu kwabuye kwachazwa ngokuthi ngangihlasela iSilo SaMabandla. Ngomhlaka-17 Okthoba 2005, phambi kweNhlapho Khomishani, iSilo SaMabandla saphinda sasibeka icala lokuthi kasikaze sisenzele lutho sona kanye noBukhosi. Lokhu sakusho phambi kwami. Sabuye salinganisa nokuthi kungenzeka kube yimi noma yiQembu lami esaba nesandla ekuhlaseleni iNdunkulu yaso nababehambisana nayo KwaMashu.

Ngiaqhubeka mina nokufeza imisebenzi yami njengoNdunankulu weNgonyama, kepha izinto sezonakale okungangoba kangisatshenwa ngisho nangezifo emndenini. Ngenkathi kukhothama umzawami, uMntwana u-Derrick kaMphengulajoji kaSolomon, ngangingeke ngazi ukuba izingane zezingane zabakwabo kazizange zingishaye le ucingo. Ngemuva kwalokho, ngenkathi umzawami uMntwana u-Penuel kaSolomon ekhothama, ngaze ngezwa ngemuva kokuba esetshaliwe ukuthi akasekho. Kangikhulumi ngalezizinto ngoba ngikhononda noma ukwenza iSilo SaMabandla sibukeke kabi. Engikushoyo nje ukuthi izinto sezifinyelele ezingeni eliphansi kunawowonke. Yilesizathu esingenza ngingakwazi ukwenza engilindeleke ukuba ngikwenze. Kakuyikho ukuntula intando yombusazwe ngasohlangothini lwami. UMntwana ongasekho wayengumuntu kaNkulunkulu obephiwe iziphiwo zesibindi nokuphikelela okukhulu. Kudinga umuntu omqoka kakhulu ukwedlula ekulahlekelweni yingane zakho ezimbili ngokubulawa. Waphepha kulokho umuntu wezinga elingaphansi kwakho okwakuyomcoboshisa. Unyamezelele ubuhlungu obukhulu futhi ubengakwazi ukuzonda abantu abamlamazileyo. Sonke siyakuqonda ukuthi ngenkathi egula, ozakwabo abathile ePhalamende balinganisa ukuthi akaguli. Baze bafinyelele ezingeni lokukhuma amalumbo ngaye bethi uyayihambela imihlangano yeQembu LeNkatha Yenkululeko, okuyinto eyayingesilo iqiniso. Usishiye nesibonelo esifanele ukulingiswa ngokuthi labo abebemnyundela ngalendlela bezile kuyewabaxolela.

UMntwana ukhokhe intengo enkulu ngokuba yilungu elithembekileyo leQembu lethu. Kuzokhumbuleka ukuthi kusukela ngo-1994, ngenkathi sineningi, sahlanganyela ubuswa kweSifundazwe ne-African National Congress. Ngo-2004, ngenkathi i-ANC ibaneningi lamavoti, kwabakhona iKomidi le-IFP ne-ANC elalibonisana ngendlela esasizosebenzangayo ndawonye bangibikela ukuthi uNdunankulu ne-ANC babathuma ukuba bangitshene mina ne-IFP ukuthi uHulumeni waKwaZulu-Natali okhona njengamanje akasiye uhlulumeni

wobambiswano. Kepha ukuthi unguhulumeni we-ANC ngakho bamema iQembu LeNkatha Yenkululeko ukuba likhethe oNgqongqoshe abathathu ukuba bathathe iminyango emithathu. Ngabuye ngatshenwa nokuthi uNdunankulu uthethe kufanele ngitshenwe ukuthi nxa ngiphakamisa amagama alezizikhundla ezintathu, akufanele ukuba ngifake igama loMntwana waKwaZiphethe ngoba ngeke lemukeleke kuNdunankulu, ngokunjalo negama likaDkt uMtshali. Ngisho nakho lokhu kusho okuthile ngohlobo lomuntu uMntwana ayenguye. Lokhu wakwemukele ngaphandle kwesihlungu ngisho noma ngangingazange ngikulinganise ukuthi ngizophakamisa igama lakhe. Kwavele kwacatshangwa nje ukuthi ngangizokwenza lokho.

Lonke izwe labuye lazibonela ngokwethuka ngenkathi izakhiwo zombuso zisetshenziswa emzameni wokucekela phansi uMntwana ngokombusazwe ngenkathi kwakhiwa icala lokusebenzisa indluzula emphakathini kuthiwa kuMntwana ushaye uMqondisi uNdlovu wombutho wamaphoyisa aseNingizimu ne-Afrika. UMntwana waphuma phambili kulelocala kwathi umqondisi uNdlovu wathelolana amanzi naye ngenkathi evuma kuMntwana ukuthi kwakuthiwe akakwenze lokho. Izwe lakithi ligubha ishumi leminyaka lokubakhona kweSakhiwo sethu sentando yeningi. Uhlelo lobulungiswa lokulwa nobugebengu lusetshenziswa kabi ukuphindisela nezikwenetu ezindala zombusazwe. Lento sengiyiphawule izikhathi ezingaphezu kwesisodwa nxa ngiphendula inkulumbo yoMengamelo Mbeki ngesimo sesizwe ePhalamende. Kunezinto eziningi esizenzileyo kusukela ngo-1994, njengokwesula imithetho yobandlululo emabhukwini omthetho. Kepha uhlelo lwethu lokulwa nobugebengu, ikakhulukazi kulesiSifundazwe, lusetshenziswa kabi zonke izinsuku ukuziphindisela kulabo okuphikiswana nabo kwezombusazwe. UMntwana wayikhokha leyo ntengo wachitha izimali ezesabekayo evikela ubumsulwa bakhe negama lakhe enkantolo. Lokhu kwangikhumbuzisa ukuthi ngesikhathi seKhomishani Yamaqiniso Nokubuyisana, kunamazwi akhulunywa ngomunye uMntwana omkhulu waseNdlunkulu ukuthi uMntwana kanye nami 'sizogqoka izikhindi', eqonde ukuthi sizobekwa amacala siboshwe. Isifundiswa esithile eNyuvesi yaKwaZulu esasiyilungu lephalamende, sathi kwabanye abantu: 'abanye benu bazi uButhelezi njengoMKhristu, kepha sizomveza ukuthi akalutho ngaphandle kokuba ngumbulali' I-TRC kubantu abathile yayiyinto ebayibuka njengenkantolo yasehlathini eyayizocokela phansi bonke abaphikisana nabo ngokombusazwe okokugcina. Elinye lamafa amakhulu uMntwana awashiye ngemuva yizinkulungwane zezindlu zokufundela yena ne-Kristian Action Group ayenguSihlalo wayo abawakhayo, ikakhulukazi eSifundeni saseShowe. Esinye salezo zikole sethiwe ngegama lakhe, I-Prince Layukona High School esingekude kakhulu nekhaya lakhe.

Kuyadabukisa ukuthi uMntwana ubhekane nobuhlungu okuhlaselwe ngabo inhliziyi yakhe nebhuku elisanda kukhishwa: 'UMONGO KAZULU' elibhalwe nguMnu Zibiloni Zulu. Kulelibhuku, uyisemkhulu woMntwana, uMntwana uNdabuko KaMpande, wethulwa njengomuntu omubi futhi uyanyundelwa. Kulelibhuku nxa sekukhulunywa ngomlando weNgonyama yethu ekhona

njengamanje, umbhali ubeka uhulumeni wakWaZulu icala lokuhlukumeza iNgonyama okungangoba iNgonyama kayizange ivunyelwe ukuba isuke endaweni yaseOsuthu. Usibeka icala lokushitshana'ngokufaka iNgonyama imibuzo' konke lokhu okungamanga. Ngabe kuyinto eziqondalenayo nje ukuthi umbhali walelibhuku uMnu Zebuloni Zulu, umuntu ofanayo nalowo owabeka uMntwana icala lokuthi ufuna ukumbulala na? Sicisho singabikho isikhathi lapho bengikhuluma khona noMntwana ocingweni, angakuzwakalisi ukuphatheka kabi kakhulu ngalokho akuthatha njengokuphendukezelwa okubi kakhulu womlando womndeni wakhe. Obekumimaza kakhulu ngalelibhuku, wukuthi ibhuku linesandulelo esibhalwe yiSilo SaMabandla. Lolu ngolunye udaba uMntwana abethemba ukuthi uzoluxoxa neNgonyama nxa isimo sempilo yakhe sesingcono, kepha akuzange kwenzeke njengoba usuku lwanamhlanje luzikhulumela lona.

Njengoba ngisanda kusho, ngaphezu kwanoma ngubani omunye engimaziyo, uMntwana u-Gideon ubequkethe umgomo wokubuyiselwa koMbuso wethu Wobukhosi buKaZulu. Ubecisho abe yuphawu lalowomgomo.

Ubekukholelwa ngokuqinileyo ukuthi abantu abangaMaZulu bafanele ukuba babe nombuso wabo wobukhosi. Bengakwazi ukukwemukela ukuthi phakathi kwazononke izizwe emhlabeni, ngeke sikwazi ukuthi nobuzwe obusifanele kangaka. Ubengakwazi ukwemukela ukuthi uZulu kufanele isizwe sezinga eliphansi ebudlelwaneni bezizwe zomhlaba.

Ubengafuni ukuba uMbuso wethu Wobukhosi wehlukane nayoyonke iNingizimu ne-Afrika, kepha ubefuna ukuba yingxenyayo, kepha, njengami, ubenophupho loMbuso Wobukhosi oyoba nokuzimela okweneleyo ukuba ukwazi ukuba sesimeni sokuthatha imiyalelo evela eKhipithawini no-Epitoli maqondana nezindaba ezithinta abantu bakulesiSifundazwe kuphela. Impilo yoMntwana u-Gideon ibiyisibuko salombono omkhulu, njengoba nesizwile.

Kakungabazeki ukuthi ubengumuntu okholelwa ebuzweni baMaZulu nokuthi ubenguMzulu ngendlela ejulileyo kepha ngesikhathi esifanayo, ubengumuntu owazisa ubuzwe baseNingizimu ne-Afrika ngokuthi ubengumuntu waseNingizimu ne-Afrika ngendlela ejulileyo nenganyikaziyo. Ubezikhuluma aziqephuze zonke izilimi eziningi zeNingizimu ne-Afrika. Wake wanconywa ngesibhunu sakhe abaningi abebesithatha njengesihle kunazononke esikhulunywayo ezweni. Kepha ngendlela efanayo, uMntwana u-Gideon ubeyisakhamuzi somhlaba.

Isikhindi sakhe besihlonishwa emhlabeni wonke. Ukuhambela kwakhe emazweni angahandle izikhathi eziningi kumnikeze ubukhulu obulingana nomhlaba kwenza nomhlaba ukuba ufumane kuye umholi omkhulu wase-Afrika. Yilendlela yoMntwana u-Gideon yokubona umhlaba eyamenza waqonda isidingo sokuba isizwe sethu sibe nokuhlonishwa okuqondene naso nokuzimela phakathi kwezizwe ezinkulu zomhlaba.

Kunalesisizathu nangesikhathi sohlelo lokubuyisana lapho, njengami, aba ngomunye wababemele umgomo wombuso owodwa onezifundazwe ezinamandla okuzilawula, owawuyodala ithubalokubuyiselwa koMbuso wethu Wobukhosi ngaphansi kohlelo lombuso owodwa onezifundazwe ezinamandla okuzilawula neNingizimu ne-Afrika ehlangeneyo.

Njengomuntu wombono, uMntwana Gideon wakuqonda ukubaluleka kokuhlangana phakathi kokubuyiselwa koMbuso Wobukhosi buKaZulu, inhlalakahle yayoyonke iNingizimu ne-Afrika kanye nodaba lobuholi Bomdabu. Lezi bekuyizinsika ezintathu ezinkulu zombono wakhe, ebezifana nobuthathu bemisuka emithathu ehlangeneyo engenakwep hulwa. Ubungakwazi ukubona inhlalakahle isikhathi eside eNingizimu ne-Afrika ngaphandle kokuba uMbuso wethu Wobukhosi buKaZulu ubuyiselwe ngokufanelekileyo. Ubengakwazi ukubona umbuso wethu wobukhosi kubakhona ngaphandle kokuba kube ngaphakathi kwesimo esibanzi seNingizimu ne-Afrika ehlangeneyo. Ubengakwazi ukubona iNingizimu ne-Afrika noma uMbuso wethu Wobukhosi ukunethekeza ngaphandle kokuba isimiso soBuholi Bomdabu sihlinzekwe ngokuhlonishwa nokuvikelwa okusifaneleyo.

Kangi ngabazi ukuthi uMntwana u-Gideon akathathwanga wukugula noma ngukuluphala kuphela. Ukukhothama kwakhe kufike esikhathini lapho cucaca ukuthi zonke izethembiso ezenziwa kuBaholi Bomdabu zizokwep hulwa futhi zingahlonishwa. UMntwana u-Gideon ubuye wabulawa yilokho okwenzekayo ezweni lakithi, ukuthi sekucacile manje ukuthi isimo seNingizimu ne-Afrika entsha sakhawe ngendlela yokuba singawunikezi uMbuso wethu Wobukhosi buKaZulu indawo. Isimo seNingizimu ne-Afrika sakhawe ngendlela yokuba singayihlinzeki indawo yohlobo loBuholi Bomdabu obungase bufuze nganoma iyiphi indlela lokho obekufanele kube yikho.

Ukukhothama kwakhe kungukulahlekelwa okukhulu komgqomo wobuholi bomdabu kuyoyonke iNingizimu ne-Afrika. Ubengesiyo Inkosi yena uqobo lwakhe kepha abaholi bomdabu kuyoyonke iNingizimu ne-Afrika bebebona kuye omunye wabaholi abakhulu kunabobonke womgomo wobuholi bomdabu kuyoyonke i-Afrika kulelkhulu leminyaka.

Ngiyazi ukuthi umoya woMntwana u-Gideon kawusoze wafa manje nxa nje eNingizimu ne-Afrika nakulolonke izwekazi kukhona abantu abaqhuba nabalwela umbono wakhe wombuso wesimanje ngeqiniso kepha futhi ongowase-Afrika ngeqiniso. Nxa abantu abasha bezosukuma bayiqhube impi lapho eyishiye khona, uMntwana u-Gideon uzoqhubeka aphile phakathi kwethu nenkumbulo yezenzo zakhe ezinkulu izoba yingxenye eyodwa nempilo yethu.

Iningi labantu abahamba emaphasishi ombusazwe bangabantu abakhulumayo kepha abangenziyo. UMntwana u-Gideon ubengagcini ngokuba ngumuntu owenzayo nje kuphela, kepha ngaphezu kwalokho ubeyisilwi. Ubeyiqhawe elikhulu emkhakheni wombusazwe, izindaba zomphakathi nasekwakhiweni

komlando wethu wakwamuva nje. Ulethe umoya wokhokho bethu esimeni esisha sezinselelo esezigqolozela abantu bakithi manje. Izisukele ngqo zonke izinselelo ezimqoka kunazozonke, okuyinselelo eqondene nokulwa nobubha, anikele kakhulu njengoNgqongqoshe weSifundazwe weZenhlalakahle Nokuthuthukiswa komphakathi, abesebenza kukho ngaphansi kukahulumeni wakwaZulu omdala kanye naseminyakeni eyishumi ngaphansi kohlelo lwethu lwentando yeningi.

Ulwele abantu bakithi engaphumuli. Kepha ubengagcini nje ngokuba yisilwi, kepha ubebuye abe ngumholi omkhulu ngokuthi ngokuba khona kwakhe nje, ubenamandla okukhuthaza abanye ukuba bakudicilele phansi ubuvila nokungenzi lutho, bahlanganyele naye ekwesekeni imigomo yakhe eminingi kanye namaphupho akhe amaningi. Isizwe sethu simpofu kakhulu manje ngenxa yalokhu kulahlekelwa okukhulu. Silahlekelwe yiqhawe elikhulu ezinhleni zethu salahlekelwa nayingxeny yephupho lethu.

Kufanele siqiniseke ukuthi usengaphinda aphile nathi ngokuzinikela kwethu kabusha empini yakhe nasephusheni lakhe. Kasingayidicileli phansi leyompi nalelophupho. Uma sikwenza lokho, sizombulala siphindaphinda uMntwana u-Gideon esikhundleni sokuba silisebenzise lelithuba esinalo lokumenza aphile phakade enhliziyweni eshayayo yesizwe sethu.

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