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IVALIVE IZE IK?LMUWYVF/

INKATHA YENXULULERO YESIZVE
KGARE YATOFKOLOHO YASAETJIHAEA

- e e o

IMBIZO YOMKEULEKO WOKUXHUMBULA UMEOLI
WOKUGCINA KAKHONGOLOSE (AFRICAN NATIONAL
CONGRESS) OWAKFETHWA NCENTAMDO NEZWI Lis=
NINGI NCAPEAMBI KOKUBA INHLANCAGO IVALWE
INKOSI ALBERT MVUMBI LUTULI : UMENGAMELI~
JIKELELE KAKNONCOLOSE NOWAZUZA INDOMDO
_YOXUTHULA I-"NOBEL FEACE PRIZE.

â\200\224â\200\224â\200\224

INRULUMO YOSUKU . McuMntwana Manoosuthu . Buthelezi
utlencameli weNkatha Yenkululeko YeSizwe
uSihlalo woBumbano IwaBamnyama Base=s
Nincizimu ne-2frika.
noncuNdunankulu wakwazulu

EZIN{UNDLENI ZE4IDLALO EMISHINI YASECGROUTVILLE

â\200\224â\200\224â\200\224 â\200\224â\200\224â\200\224 i - - â\200\224â\200\224 e o W W s

NGESONTO 23 ACASTI 19532

Mphathi~wohlelo; uDokotela uCumede. uMhlonishwa uDokotela
uZulu: uNkosikazi Luthuli nabomndã@eni wakwalLuthuli abaholi
bezenkolc ahakhena: aMakhosi naBantwana baseNdlunkulu
abakhona; uihlonishwa uÂ¥nu. Geisel; iMxusa-Jikelele eli=
mele elaseMelika eThekwini aBahlonishwa aManxusa akwas
many e amazwe. uNcbhala-Jikelele weNkatha namalun o o=
Mowamanda weNkatha; amalunou ahleoniphekilevye otikhandlu wes

- Eishryamthetho satwaZulu akhona lapha wnu. iddletcen,

uMnu. Chinsamy nezinye izihambeli ezisemgoka, nadodana na=
madodakazi e~Afrika.

Neizizwa noihlonipheke kakhulu ukuba nrishinde noime lanha
eCroutville noolunye futhi usuku esibuthene nsalo lavha
ukuzohalalisela elinye ighawe eliyindoï¬\202ï¬\201na ye Afrika - .Inkos=
si uhlbert Mvumbi Lutuli. Wgisakhumbula ukuthi kwak :ukhona
lapha noaphesheya komiwaao nje endlini vesonts lalapha e=
Groutviide eminyakeni eyi- 15 edlule lapho nganosimi khona
phambi Xwezinkulungwane zabantu abamnvama

' nabanve/.

nabanye abahlobo bethu abanye bal hakhona lanha,
zohalalisela sihloniphe uwholi wethu ngosuku lokufihlwa
kwakhe. Weangicelwe nouandeni wakwaluthuli kanve namalu=
ncu kakKhongolose osewavalwa ukuba ngizokhuluma ngalolosuki.
Mgiyakhumbula fuothi ukuthi nsanhinda noabanalo lelithuba
ncenkathi kwembulwa itshe leliba leWkosi ulutuli eminya=
kani embalwa ncemuva kwalolosulu oludabukisayo. TLokhu
angikwenzanga ngokucelwa ncumndeni wakwaluthuli nie kus
phela kenha ngakwenza nancokucelwa ncabkasincathi (trustees)
beSikhwama Sesikhumbuzo seMkosi ulLutuli (Lutuli Hemorial
Foundation! esasimiswe elLandani ncaleyonkathi. Wgifisa u=
kuphinda naizwakalise ukubonga kwami ngawowonke lawoma=

thuba engahlonishwa ngawo.

Mogenkathi urholi wethu eklonyeliswa noendondo ayiklonye=
liswa vitthlancano Yobunye Be- Afrika (OAU) nagobhutholi bakhe
encasekho emhlabeni ngacelwa nouama wakwaLuthuli ukuba
ngirphelezele siye eliaseru lansho avevehkwewukela khona le=
ndondo ecameni lomyani wakhe. NMalaoho futhi ngaphinda
ngahlonishwa nockuba ngicelWe ukuba noidlulise amazwi
okubonga eNhlanganweni Yobunye Fe Afrilka egameni lika=
Nkosikazi TLuthuli wumndeni wakwaLuthuli kanye nabohonke
abantu akamnima baseNingizimu ne-Afrika wnhawbi kweliconvanma
vaseLasotho. ulhlonishwa uNMDunankulu waselesothe abamecle

Fhlangano Yobhunye2 RPe Afrika amalungu ancolcmaghing

iv
bamnazwe ehlukeneyo eLesotho nezinkulungwane zezakhamizi

Fusaphinda futhi Pu"lthua engilithatha nienoethuba loku-

hloninheka ckukhulu ukuba ngiphinde naoime nhambi kwenu

ngikhalalisele elinye lamachawe asengoka eliyvindodana ye-
IA¥kosi uXlbert Mvumbi Lutuli umfundisi hamshus=

umlimi nomholi waseAfrika osewioka.
nLutuli ngirazi ngisemncane kakhulu empilweni vas=

njengoba averncuwuntu owavengavemils ukunhutha ezimbi=

ezazimenywa ngumalume ngezikhathi untwana ulshiveni

kaBinuzulw/ ..ol

kabinuzulu owabayiBamba noemuva kokukhothamna komnewabo
iNgonyama uZolomon kaDinuzuln emzini wakhe KWASOKESIIBONE.
Neezwa ngiyithanda nje leNkosi eyavifunde ngalendiela
ingafani neningi = lozalwabo kepha eyavihlale izibeke
phansi. izizwa ikhulule:ile ngicho noma inabantu bakubo
bezinga elinhansi kancgakanani incacwasi muntu, Kwathi
kamuva ngenkathi sengiyofundela iJunior Certificate cko=
lizhi lase - Adams ngabanenhlanhla yokufunda nendodana.
vakhe uiuch kwabuyve kwathi futhi kamuva ngafunda nendo=
dakezi yakhe uDokotela Albertina Luthuli, lNgenxa valokhu
ngangivamisile ukuyibona iMkozi uLutuli nxa isuke iha=
mbele eAdams ngezikhathi ngezikhathi. Kwathi nxa sengis
dlulele ÆVMYuvesi yaseFort Hare sengiyilungu elikhutheleyo
kuVukayibambe kaKhengolose iAfrican tational Congress
Youth Leacue nwoasondelana kakhuln naye kunangesikhathi

- esincaphambili. Ekuocineni kwathi ngingaxoshwa eFort
Hare ngoSeptemba ka 1950 isikhathi sami esiningi ngasi=
chitha emahhovisi kaXhongolose ayessebhilidini iLARHANT
CHAMBERS EThekwini lapho nganaiya khona zonke izinsuku
nalaphc ngabanethuba khona lokuyibona njalo iNkosi
ulutuli, - â\200\230

Kwathi ke ukuba uMnu. 2.77,Â¢ Champion uMahlathamnyama,
anqume ukwenza into engetho esakhiweni ngo1951 nooku=
simema sonke esasikuXhonaolose weSifundazwe weAfrican
National Conagress esimemela eSocial Centre ehuReatrice
street sekuhlangene nalabo bethu ababangezona izithu=s
nywa ngazifumana sengihlanganyelna ekukhethweni kweilkosi
uLutuli njengoMengameli kaKhongolose eiatali. Udnun.
Champion wathi bonke ababekulowo mnhlango kufanele ba=
zihlukanise ohakathi wasebenzisa lamzazi. â\200\234Leabo abafuna
uChampion ngala labe abafun-a uLutuli ngaleâ\200\231 . Mina kanye
nabanye ozakwethu, njengoMnu. Bill Bhenou ulmeli

kanye noMnu, Simon Â¥thikhulu naye -onguitaeli engangisebes
nza nayeve mahhÃ©visi akwaNdabazabantu kuStinaer Street
sava kohlala ngasohl=ngothini lukaLutuli. â\200\230uMahlathi,;
owavenqunncani omkhulu kababa onaasokho iifhosi uMathole

BRthedesdr oL, G 200 AT

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ruthelezi kwamthatha isikhathi eside ukuba anuixclele nga=

i
Nokho woccina esengithethelele ngoba washo=

na esayilunm loÂ¥owamanda wellka +tha., Lento vinto engandgi=

vazisa kakhulu nengiychlala noiyibonga.

Noanhambili nanceruva kokubekwa kwami n3 jencalkcsi veSizwe
sami: nyanciiwavele ukuba ngize lapha eGroutville ngizobo=
nana nomnoli wami neizokwethekela izeluleko nokuba azoncis=
duduza. Mgezinye izikhsthil noangiye nwinhclwaelezzlwe
ncumalume wami wintwana uGideon kadMnyayiza oseyiluncu lo=
Mcwamanda waNkatha namhlanje noyiluncu futhi lodkhandlu wes=
â\202¬ishayamthethc saKwaZulu. Bzikhathini ezininci umzala

wami ongasekho iNconyara uCyprizn Bhekuzulu kaSolomoni was
vencitshena ukuthi ivxusa-Jikelele uMnu. Corrie Nel (Unvemve)
waveve atshens ifils esesakothama ukuthi amaPhoyisa ezomo=
va ave antshene uMnu. Nel ukuthi avarisile ukunagibona ngiya
emzini weNkosi vlutuli eCroutville. Hgaleyonkathi wumhelil
wethu wayesavalwa encasakwazi ukusuka eGroutville. NÂ° rangis=
varisile ukuba l8ilo noisiphenduls nookuthi nxa kuyinhutha
ukubonana nelkosi ulutuli iNxusa- Jikelele kalinoibizi

ngani noma uXhomishani weSifunda saseliahlabathini bazongi=
tshela ukuba nagincabonani neMkosi ulutuli nxa kuyikuthi

akukho emthethweni ukubonana neMkosi ualutuli.

Neiyohlala ngizilondoloze njencezinto eziyijucu 2maondwe =
ni wami vonke impilo vami lezozikhathi ezimbalwa lapho
umholi wami, itkosi ulautuli; abiara wakwaTuthuli ubokotela
noNkosikazi Conco: winu. Fasabalala Yengwa noiWkosazane
Hooper ababeza ngazo KwaPhindan:ene abusuku. Imoto ka=
Dokoteln uConeo vavingeniswa ecalaji lami iccinwe khona
nxa beze KwaPhindangsne ilfkosi ulutuli inbumule ewini
ingabonwa kuthi kungahlwa ke sihleale sixoxe kuze kubance=

bathakathi, Sencingakusho lokhu manie noikumemeze kuzwe
norma ncubani neobz akekho osenckuyiborha inkosi ulutuli mas
nje nocba isinhephile ezingalweni zellkosi yayo udesu
Â@hrizto. Nami ancisenakuboshelwa lezozono mani Angizi=
nwebi n~ckusho lokho; ngikhuluma iJ iniso nje njengoba
linjalo.

Senaifisa ukuba ngikhulume nceNkesi uLutuli-ke

ugobe lwakhe/...

ugobo lwakhe ayekumele nokuthi yvini asifezela vona thina

i

Umuntu onohlonzo ukubaluleka kwakhe kusukela esikhathini esidlule, kunwebekwe njalo kuye â\200\234neomanxe esikhathini esizayo. Njancoba sihlangeke larnha ukuzbhlonipha nogkukhus= mbula iNkosi uLutuli_nÃ©mhlani; sisigenda kahle'isimo okwakunhila nraso ukubaluleka kwakhe. ILesosimo kwakuyi= gimo sethu n&alÃ©soSikhathi; kuseyisimo sethu nanamhlanije. Mgenxa vokuthi sibhekene nesimo esifanaye manje isizimo esifanayo naleso ininzi lethu elabhekana naso sindawonye naye noaleyonkathi ukubaluleke kwakhe kuthathe kusenze sikhethwe imilomo. Â©iyazi ukuthi kuyinto enzima ukubaluleke rxa izimo zikushuka nalapho ucasuka khona ufikelwa . ukuthi cuthela. Wxa labo obathandayo berhishihlizwa, nezisnile zabo zicwala ukukhathazeka zikhathazwa yimis= thetho encclileye nezenzo zobandlululo lwezinhlanca; elvazi ukuthi kusibizani vkuba sinvavumeli ukugqabuka kwes= ntukuthelo yethu ncindlela eruquka ukuziphindiselela nas= macagqubu. Siyazazi izimo lapho kwenziwz khona amaphutha

i ugobo lwethu nalapho sibhekwa khona ngezinhlanca

kith

sehliswa sijivazwa. Kulezizimo thina nje esiyizidalwa n

ezincelutho sesake sasinambitha isihlungu sokuchithwa nokungafunwa; sivazi futhi. ukuthi intuluthelo yenziwa

kanjani ukuba ivuthe amzalangabi ezifubeni zethu noenxa

valesisihlungu.

Kulesisimo esibhekene naso sibona abantu becu~a belushala noaphambi kweesikhathi sabo. Imihlani yvethu isigobile irotshiswa n~vumthwalo wokuhlurhaka kwabobonke abantu abampofu nabancafunwayo. Umthwale wa% uncurthwalo wethu nweba bantabantu bakithi, inyama yabo iyinvara yethu ne= gazi Izthu. Ukuthuthuka komuntu ngamunye akuwnklhululi kulozuruhluncu futhi siyabagonda iz abadikibalayo bas= nhelelele yisibindi sokuchubeka. Sibheka abasusileyo mehlwani: emehlweni abo sifunde ulwazi lokuhlunheka ize iufatha njengenminjuniu vomyalezo ezifubeni zabo njalo

lanho inhliziyoc yako ishayayo.

Â¥Yivo â\200\230lezdeimbey it Vs i dauny

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Yizo lezizimn iNkosi alatuli eyayibhekene nazo.
bakubo laka ababzhlupheka ngalendlela. Xhona kanve lokhu
kuhlupheka: xhona kanye lokhu kuchithwa ezweni lakho
lenkaba nolithanda kancaka lonthwalo abhehlulekayo ukuwus=
bawuthwale, lowonthwalce kwakungus=
uLutuli. Wayesibona niencabantu bakubo

kuthela. Waysyibona lentukuthelo iohenduka iggubu
kunnanye ifuna ukuziphindicela. Wayekubona ukwehliswa
kwethu isithunzi, wayehabona omame bephathiswa @kwamacgeli
ncma amantombazanvana amakhafula: nawobhaba bephathiswe o=

kwamabhoyi noma abafanyana bamakhafuln, %Wayezibona izis

ncrana zethu zifa ziphenduka izinkubela noenxa yvokudlavuzwa
(9]

kwethu yibuphofu nobubha. Wayekubona ukukhula kokulahles
kelwa yithemba kungena kuzinza eniphefumelweni vethu
kuaxila kithi njeni~\201akuhlwa okwesabekavo kuze kuthule lonke
ulaka olusemithanjeni yvethu luthi cwaka. ZXukhe
lokhu akazange asibone isizathu sokuba naye adi!!
alahlekelwe yithemba angebe esenza lutho.

mane isizathu sokwenza izingumo ezinvacatshany

Noigho nalapho lezizinto ziqhubekã© ziye medlule ephuzwini
lasho sicabanca khona ukuthi wotuntu alasakweazi ukunyanes=
zela ukwedlula lapha iMkosi ulutuli ayizance ibenasizathu

sckudicilela phansi izinto eziyicuou.

Nookuavhubeka kobandlululo kukhona olubadlavuezoyc lubacekela
ohanel. kukhona abanye olwalubadala ubukhulu nokubalule â\200\234'
kweTosi uLutuli kwakhula waze wabanesibindi esensleyo
sokusilwela sonke nelingizinu ne-2frika vagala ukumsekela,
Iningi lewithethn enesihluku kulesisime sethu namhlanje
lasunculwa ngeminyaka ilkosi ututuli eyavibutha ngavo a=
bantu ibabumba. Kavenale indlela okubonakals ncayc lokho
okwafezwa yilkosi uLutuli. Asikuboni ncendiela eyenelayo
uruthi.wenza okweneleyolukdsinikeza isiginigeks sozuĩ~\202qoba
kwethu.i Nxa siphumelela njã@nwhĩ~\202ã© Â¥incekhd nekuncane nje
ukungabazaiukuthi sizophdmelela- 14kKho kuphumelelaik%ã@thu
kuychba nogenxa yvezisekalo iNkosi ulutuli naranye majhĩ~\202we
athanda izwe lxxkubo azibdkayo '-J.ktxzeâ\200\231.-'â\200\230.r::inâ\200\230;;obezs.'.i ; i

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c Kungumgebenzi/fc coooe Jo o i61) 3

xKungumsÃbenzi wami najhliĩ-\\201hje ukukhunbula ubukhulu nokubalu=
leks kwelkosi ulmtuli nokuba ngikusho noembaba kwabÃnye
tkuthi thina 95lmnyama kuleli?we nanienabantu iNkosi
urutuli pyavizikhĩ-\\201nĩ-\\202lela bona nceke nanini savumela noma
ncubani ukuba agucule iNkosi uLntuli ayenze umuntu wesikha=
+hi e9ldlule ongasasho luthĩ-\\202 kwezombusazwe narhlanje

ibhexene nezimo iNkosi uLutuli eyayibhekene nazc. Indlela
'gvayÃçohendulu ngayo kulezizimo yavingelona neze elinye n]p

isu lokulinga izinto kwezombusazwe -esincavele silidicilele
phansi nje sighubeke silinge leli nÃ©ĩ-\\201a leliyalisu lezombus=

sazwe esilufisayo. Xuncumsebenzi csemahlnĩ-\\201be ami namhlanje
'ukulandela umkhondo wbmlandu wobukhulu nokubaluleka kwes=
Nkosi uLutyli ngiye nriwubeke endleleni ayephendula ngavo
izimo njencoba ayenzu umsebenzi wakhe wokuhola iSizwe.
Kungqumsebenzi osemahlombe ami namhlanje'ukuba ngilande
umkhonde wobukhulu beNkosi uLutuli .nyive noifinvelele ezi=
ntweni ezazenza abantu bakushiye phansi abakwenzayo bamnla=
ndele. Zayikho enye indlela yokukhumbula iNkosi ulutuli.
Sivakwazi yini uku}uummulĩ-\\201 umuntu elibeni lakhe sinhloni=
vhe kenha sibe sitshena umhlaba ukuth! akazange asikhonbise.
inÃ©lelaâ\\200\\230yÃ©kuphendula inselelo esivilethelwa yisimo?

anUukuShO yini ukufhl Uquhulu bakhe nokub lulehh kwakhe
kwakunahkukhanya nje ckwakn ukkanyisela izinyawo zethu kepha
okwathi kuncacisha seduka kwaze kwadinaceka ukuba sifumanc

ezinve izindlela na?

Inkosi ulutuli yalwa izim:i kuvo kanve leNinsizimu nes
Afrika esiphila kuyo nanhlanje, Ngaphambi kokuba asu)"me
bonakale phakathi kwethu. ukKhongyolose wavaĩ-\\201enÃ© wabanegi=
wombe 2lnlncl zĩ-\\202fwehluleka okungangoba wayesahlakazgka
ngokushesha. Abantu ababenegama ebuthweni ncawe 1950 â\\200\\230
nawo 1960 noabantu abakhuliqwa yiNkosi ulutuli lbalunV15ĩ-\\202-
iela imisebenzi yobuholi. Ubuhlakani bakhe banunĩ-\\201ubuhla=
kani obulkhokhelayo, obubutha buhlanzaniss lglcuvu nobagugula
umbusazwe waseNincizimu ne--Afrika. Eyinisweni kwabayilanha
Hatali niyo kanve lendawo esibuthenc kuyÃç narhlanje

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Loapha ANRBRY Y o L it o8/

- 8 -

lapho iNkosi ulautuli yvagaia khona ukuvuselelwa kukaKhongo=lose. Naarhandle kwakhe izinga lika Xhongolose laliYokwe=hla aze aagcine eszayigenjana nje lezombusazwe clingasho lutho. MNgenxa yalobubuholi bakhe uKhongolose wabuye waphis ndela esimeni sakhe sokuba nguMbuthe weSizwe neginiso.

Ngaphandle kwakhe, labo abava ekudingisweni babeyochithwa bangemukeleki ndawo, okungabe manje nje ngabe akusekho osa=baziyo. Igama lakhe, imisebenzi yakhe, kususa izithiyo endlcleni kuwowonke amazwe angaphandle asebenzela kuwo

manie,

INkosi uLutuli yaklonyeliswa ngendondo yokuthula iNobel Peace Prize ngoba yayingumuntu omkhulu nobalulekile owa=yema athula athi nggi lapho abanye bentengantenga futhi nguyena.owayekhomba indlela ngokuginiseka nangesibindi

lapho abanye besidida.

Umbusazwe wenkululeko yiwoma msebenzi eyayiwuphilela iNkosi vuAlbert Lutuli. Wakubona noayo iminyaka yawo 1950 umses=benzi osemahlombe akhe avunakufezeka ngarhandle kokuba asungule umbutho wabalandeli ayengase awuscbenzise. Wayes=

"

gcizelela lokho okunokusebenza ngasosonke isikhathi. Waye ngazihlanganisi nohlobo lwezombusazwe ogxile ezifisweni

nje ezifana nezenoane engagxilile esimeni njengoba sinjalo.

Ukuphelelwa yisineke kwaholela abaheoli bePan-Africanist Conaress emkhankasweni wokushiswa kwamapasi. Inkosi u=Latulil yengaba ukubambisana nabo. Yabuyve yabhala lamazwi kamuvn, "Ewugonds kahle umbono kaKhongolose (ANC) wokuthi abantu abakakalungeli ukugaliswa kwalomkhankaso wokulwa namapasi, umholi we Pan-Africanist Congress uRobert Sobukwe wanxusa wonke ama-Afrika ukuba amlandele amlingise ese=nzweni sakhe sokushiya ipasi lakhe akhaya nokuwatshena amaphoyisa lokhu nxa ebuza ipasi. Lesisimemezelo sakhe salixova isu likaKhongolose {ANC} lomkhankaso'ohlelekileyo owawuhlelelwe ukuba ufinyelele esigongweni ngesikhathi-esithile,

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.__uÂ\$w;. |

Â« Inkosi uLutuli njenaomholi wesikhathi sakhe, yafeza oku=

. ningi ngoba yayingumuntu obhekana nesimo njengoba Siznalo
owayekuqbnda kahle ukuthi izinguquko eziyinggikithi zidingja
umsebenzi onzima nokhandlayo wokugqugquzela abantu. Lowo=
msebenzi ubaluleke kakhulu nokushofuzana nezinkulumo ezi=
nolaka nje kuphela. 'Sebebaningi kakhulu abantu abafuna Â»
ukugcina kwezombusazwe ngendlela engamulayo. Banningi ka=
khulu abachitha iminyaka yabo yobusha befunda bethuthu=
kisa ubuchwepheshe babo emisebenzini egondene neziq

zabo, bese bethemba ukuthi bazovele bangene enkundleni
yezombusazwe nje eyakhiwe, yanakekelwa ngabanye abantu
ngokuzikhandla nokuzimisela okukhulu. Okubi kakhulu
_kunalokho/baningi asebenikele noayoyvonke impilo asebe=
yiphilile kuze kubeyimarije bezifunela ukusizakala okugo=
ndene nezigu zabo, abangenandaba ngisho nanakho ukungena
kulenkundla yezbmbusazwe. Abakwenzayo nje yikusebenzisa
igama likaKhongolose nje babe sebezibusela beziphuzela
owhisky babo. Kwabanye igama lika Khongolose liyibhodwe
eliconsa imali abalisebenzisa njengesh lokwandisa umses=
benzi wamabhizinisi abo noma, kulabo abafana nabammeli,
ukuzuza abantu â\200\230abanningi abeza kubo namacala abo, nokwa=
ndisa 12lma11 ezikhwameni zabo emabhanaeÂ°

Kulelizwe esilithanda kangaka, noma yini umuntu afuna uku=
thi uyisebenzile kwezombusazwe ingagoshwa ngomjuluko
negazi kuphela. Kufanele sizikhandle njengoba iNkosi
uLutuli yazikhandla. Isimemo esimemela um~Afrika emse=

- benzini siyisimemo sokugqugquzela nokuzikhandla phakathi
kwabantu. Akusona isimemo sokungena e21gcawln1 zempi=
kiswano nasezinkundleni zokubhala nje kuphela. Kasisoze
saphumelela ukuphaka impi ephumelelayo yokulwa nohlelo
olungcolileyo lobandlululo sihleli ~mahhovisi ethu, ezi=

' ndlini zethu zokufunda, czindlini zethu idkusakaza, ezi=
tolo zethu nomaâ\200\230 lapho sihlÃ©la\khdna. Lempifsiyoyinqdba
phakathi kwabantu. Lempi siyÃ©Yidqdba phakathi kwabantu ;
sikanye nabo abantu. Ukuhlakanipha kwethu akwenele ukuba

kusilzkelele ukungoba lempi. ; ke
K sk RS

Inpl yoknlwalais . .o, iibhis .10/

= 10 =

Impi yokulwa nokucindezelwa kufanele sivilwe emasimini, ezitaladini, ezimbonini naphakathi kwabantu. Izinyathelo zelkosi ulutuli zitholakala kuzozonke lezizindawo. Waye-yohamba aze afinyelele larho kuphela khona umhlaba ehambela thina. Isibonelo sakhe sisithuma ukuba sihambe siye si=dlule ezindaweni afinyelela kuzo yena. Usithuma ukuba si=sebenze kanzima kumanje sidlule futhi lavho afinyelela khona.

Asikwazi ukubeba emhlane kaKhongolose nxa sasingewona ama=lungu kaRhongolose. Labo bethu ahangazange banikezwe le=lithuba abakwazi ukusebe~nzisa lokhu njengezibo lokuncena kalula kwezombusazwe. Kunemisebenzi emikhulukazi edinga ukwenziwa khona lapha manje. Umzabalazo wenkululeko uyas=ghubeka. Wjengoba sikhumbula iNkesi uLutuli nje namhlanje siwushayela ihlombe nomsebenzi awenza ohakathi kwethu nathi kufanele sisukele imisebenzi esihlalelevo.

Lolusuku luyusuku olugopha umlando kimi. Ukuma lapha ngi=khunzbule okwakwenzeka ngesikhathi esidlule kuzamazamisa kubilise igazi elisemongweni wesiqu sami. Njengomholi wasa-Afrika omi enhlabathini vase~Afrika,â\200\231 kukhona into ezamazamayo emphefumulweni wami njenqoba ngimi lapha. Izi=nhlawulo oXufanzle gizikhokhe ukuze sisebenzele izwe lakithi esilithandayo sezigala ukuhlehla emuva kuthi izi=dingo czisithuma ukuba sizabalaze, sihlupnheke, sife nokufa nxa kudingeka, sekungumyalezo esiwuzwa nganhakathi ezinhli=ziyweni zethu. Amathuna amaghawe akithi ahamba ncaphambi kwethu ayizindawo ezingcwele lapho kufancle sizinikele khona sibuye sikuvuselele khona ukuzinikela kwethu.

Namhlanje sibhekene nazo kanye lezozimo ezibucayi iNkosi uLutuli ecvayibhekene nazo. Naenxa yokuthi sibhekene naso ngemuva kweminyaka encama~20 kusukela ngenkathi umholi

iMkosi uLutuli ibeka zonke ezinye izinto eceleni ithatha

umzobhalazo, sibhekene nesimo esinencozi nesibi ngokuphi=

ndwe izikhathi ezingama-30 kunaleso ayebhekene naso.

Inglieta mnuntu/ ... o uie 11/

|

- 11 -

Indlela ununtu omnyama akuphikisa ncayo ukucindezela ko=
â\200\234bandlululo nokuntula okudalwa yubandlululo sekunamandla
amakhulu. Sesikhule kakhulu isihluku semithetho kusukela
eminyakeni yawo 1950 ngenkathi iNkosi uLutuli isasebenza.
Nqayena owagala umkhankaso wokugcina oqondeâ\200\230ekunqobeniÂ°
Nethi kufanele senze okulindeleke kithi esimeni sethu.
Ukuphikelela kwabamhlophe kuya ngokujula. Abdmhlophe
sebenzintamo ezigine kakhulu kunakugala. Kabakathambi
kunakugala. Ake nibheke izinhla zabahleli bamaphepha=
ndaba abamhlophe nje nibone ukuthi ngobani abakhuthaza
ukuba izinhlelc zikaNdunankulu zike zinikezwe ithuba
lokuhlolwa. Awukwazi ukuphuza ushevu njencatiye noma i=
khofi uthi uyawuhlola ukuthi uyabulala yini.

Akekho owayengake akubikezele nonwo 1350 ukuthi abantu
abayisigidi abalithandayo lelizwe, abazalelwa bakhulâ@la
kules bangase bachithwe ngaphandle kwalco ukuze kweneliske
izinhloso zegembu lamaNeshinali,

ARkekho ngawo 1850 owayengase akuphuphe nokukuphurha nje
ukuthi siyobhekana nokugenjugenjulwa kweNingizimu ne=
rfrika venziwe lamagana emibuso empofu ckuthiwa eozimele=
geqe. Sasingakafinyeleli kwanaogingetshe lapho kungasekho
urubuyela umuva khona, njengoba kwenzeka namhlanie, nje=
ncnba uMnu. P.W. Botha ecsixaka ngaloluhlelo lwazkhe lo=
rpheme wemibuso ebambiseneyb (confederalism). Sesisonde=
le ngeminyaka engama~30 nekusasa elinengozi YOkuba

libe libi nookwesabeckayc kunento esinokuyicabanga. Ama=
thuba kaMnu. Vorster nhlasilulisa igazi asgzofezeka ngo=

kwenza kukalNdunankulu owalandelayo, uMnu. P.W. Botha.

Kufancle sisifikele isikhathi lapho kuyodingeka ukuba
sibhekane nesimo esibikezela okusazolandela. Njengoba
sibuthene eduze kangaka neliba lomholi wethu namhlanje,
kufanele sizinikele ukulandel:n iginiso nobulungiswa,
kufancle sithembise izigidi ezithembeke kithi ukuthi
sizothembeka Â@mzabalazweni.

Ngiyanimema/....ceceee0012/

Nginyanimema nonke ukuba sizinikele kabusha egameni loku=
khumbula bonke abahamba ngaphambi kweNko@i uLutuli, nase=
gameni lokukhumbula bonke abafa nagemuva kwakhe nokuba
kusizakale izinagane zethu. Impilo yeNkosi uLutuli isithu=
ma ukuba ukumkhumbula kwethu ngemuwa kokufa kwethu kubona=
kale ngophawu loku2lnikela kwethu kabusha ekusebenzeleni
abantu bakithi. HNxa singa2lnlkelo kabusha kukho konke

akuhluphekela kangaka ukuze kufezeke, e@ufezela.thina
umlando uyokwehlulela ukwehluleka kwethu njengokungathe=
mbeki neokudayisa ngomgomo wethu.

Njengoba sizinekela, futhi kufanele sikugaphele ukuthi
ukuzinikela kwethu kufancle kube ngokohlobo lokuzibopha.
Lokhu kuzibopha akufanele kubeyinto engagondakaliyo

ukuthi iluhlobo luni kwezombusazwe njencomnyuzi wona onge=
yona imbongolo ongelona nehhashi futhi. Asikwazi ukusebenze=
la izingane zethu na~Afrika ngohlobo lwezombusazwe okunga=
gondakaliyo ukuthi luluhlobo luni. Umbusazwe wethu kufa=
nele ube ngumbusazwe wenamhlanje. Sencike ngakusho ukuthi
umbusazwe weNkosi ulutuli wawunezingxako ezimile esimeni
esiviso sobuohofu obukhungethe abantu hakubo zonke izinsuku.

RKunomzabhalazo waseNingizinu neâ\200\234Afrikw ckufznele siwughube.
Xunesimo saseNingizimu ne-Afrika larho umzabalazo wethu
siwughuka khona. Lckho okuzamazama ekujuleni kogobo lwami
kuyikuzamazama kwe-Afrika efuna ukukhululgka. Ukhongolose
wathatha lawomagxathu amakhulu awathathdye ngawo 1950
ngoba kwakunomsebenzi onzima wokugaugguzela abantu,
kunemikhankaso yokwenza izinto ezithile cyoyilandela
ukuzabalaza ngokuthula, nokudutshwa kwamazaabane noku=

â\200\230dutshwa kwamabhasi.

Isizwe siyakhula nxa 5lnquqquzelwa naokwezombusazwe, sizi=
nikela nasezinhlelweni zemikhankaso esebenzayo nenokumes=
lan> namandla amakhulu abacindezeli abazama ukuwasebenzisa
ukunganda lezozenzo. Izinhlelo zemikhankasc yawo 1950

URGATE BRaha/. . . . coeuee)3/

v . LR

yad@la ukuba umbpgazwe i-201ama~Afrika uthathe amagxathu amakhulu. Ngaphezu kWEibgpu, yonke nje indlela yokwenza izinto ngawo 1950 yayii-201@umkhankaso wobunye owaholela esi=khathini sombusazwe wokubambisana okwabuthela zonke izi=nhlanga ndawonye.

Njengoba n@imi lapha namhlanje ngizibona izidingo ezi=phuthumayo zeminyaka yawo 1980. cidinga ukusebenzisa izi=fundo zawo 1950. | :

Ngiyawuzwa umoya owawuthuma iNkosi uLutuli uzamazama nga=rhakathi kimi. Ngifisa ukukholwa yikuthi nonke enilapha nibuthene lapha ngamakhulu enu ngoba lowomoya uzamazama ngaphakath4 kini nani.

Ngiyabona futhi ukuthi umbusazwe uhamba ngezifundaâ\200\230eNi=ngizimu ne-Afrika. Ukusondela kwethu elibeni leNkosi uLutuli kungenza ngikhumbule ukuthi kwaba yikuvuselelwa kweNatsli okwavuselela uKhongolose ncawce 1250, Asikwazi ukuvuselela uhlelo lwezombusazwe, esingakwenza nje yiku=

vuselela intshisekelo yabantu kulo sibanikeze nomsebenzi . .

okufanele bawenze ngckuluggugquzela. Yimpi kaBambatha ngo 1906 eyanyakazisa abasunculi bakaKhonoolose ukuba basu=ngule uKhonoolose nagemuva kweminyaka eyisithupha Inkatha namhlanje inezingxabo ezigxile emigcmeni kaKhongolose â\200\230iAfrican National Congress njengcha yacatshangwa ngo

3912 ngabasunguii baka Khoncolose.

Thina lapha eNatali sesiphindile senza umnikelo obona=kalayo. Kulapha, ngaphezu kwanoma iyiphi enye indawo

lanhe ilangabi livutha khona kakhulu ebumnyameni bezo=mbusazwe obagala ngokuba iTranskei yemukele uzimele-geqe.â\200\230Sihola indlela ngokuma sigine sithi nggi naphezu kokuba sibhekene nancma yiluphi uhlobo lokucindezelwa olungase lucatshangwe; Nxa kuyoke kudingcke ukuba sisebenzise amandla amakhulu abantu abamnyama okuthenga, njengoba kuyodingeka ukuba sikwenze lokho ngelinye ilanga, kulapha eNatali lapho siyokhomba khona indlela, Nxa kuyoke

kudingeke/...,oa.c...

kudingeke ukuba sisebenzise amandla ethu ezombusazwe nge=
knhoxisa-izlkhwepha zethu emisebenzini, kulapha ematali

â\200\230lapho kuyodingeka ukuba cikwenze khona lokho. Izehlc o
zika 1973 ziyakuf&kazela lokhu, lapha amandla ethu eziseÂ»â\200\234

b i\201bnzi asetshenziswa khona ngempuuelelc enkulu uki\201enZa
3nqcono izimo sazo. sell ; b

Y 3

Siku&homblsile lokho ngeButhelezi Kh@mishanip nangokukhoâ\200\224
nonda kweswe lonke ngodaba lemhlaba odayxselwa elase=
Swazinl ukuthi kulapha euatalz laphoÂ»i\202inekwandxsa khona
fisisekmlo sethu sezgmhn&&Zwe, lokhc singazenzeli thina

'}Â¢uje 0â\200\2341lapha eNatali Pepha sikwenZela iNingizimu ne=

â\200\230Axrika emnyama. Umzabalazo wenkuiuleko kufanele siwuthathe
ellnye futhi ibanga siwuyise phambili ngokulandela" lqlohlo~

;~râ\200\230bo lomlando obalulekileyo iNkosi unutali eyayihlani\202anyela

kuln., Iokhu akukhona ukugxuma eweni nga senza sengathi
'umzabalazo singawufeza kalula nje ngesibhamu. Bangingi o
â\200\230abantu abathanda izwe abadukilayo abayofa ngokunqunywa
~emajele, noma bafele emaje le nooba becabanga ukuthi banga=.'
â\200\230thatha lolubadlana esinalo balughathe namdndla empi yases=:
~Niaqizimu ne-Afrika nobugili bamaphaylsa ezomoya. Akufa=
nele singene emahlathini Â«mnyama 5lyozinqela ababhubegi
nezindlovu siqaphethe Tutho ngesandla. -Akufanele sxkuloz
kothe nokukulokatha nje ukuï\202xuma ewenx&xgu*ngi\202gy.ggi\201mg
Kufancle . istimo SLSithathe niengoba sinjalr silandele imi=
HOmo enckufezeka ukuze'kusizakale konke okungamacucu
kithi, INkosi uA.J.Lutuli yayinalesosipho sokuthatha
â\200\234&simo njengoba sinjali\201 kwezomhuSazwe ~

Thina esimi sithe nggi lapha emlandwenl wethu kasikudingi
ukutshanwa yilabo bafowethu nodadewethu abavela kwezinye
izifunda ukuthi kufanele siziphathe kanjani. 1Into esingaâ\200\224i':
vidingi kakhulu yikushunyayezwa yilabq abanakuzenzisa
okukhulu nhakathl kwathu lapha,_kepha abangenalutho olu*

~ sisizayo asebelwenzileyo, noma abangazange bathathe. zinyas=

thelo ezibonakalayo zckuvimba abantu bakubo. ukuba banqaâ\200\224
yemukeli lenkululekommbumbulu yasePitoli

Iezizinto/....,%...a.;,....15/f

: matf & i
lezizinto ngizisho pamilanje ngoba kufanele sikugonde
'ukuthi'ï¬\201kuntuleki¬\201'kobumbanO'kuyayilimaza.inhlonipho esi=
khumbula noayo labo abazikhandlayo baze bafa befela :
ubunye emzabalazweni. Kulimaza yonke into iNkosi uLutoli
ayihluphekelayo nayifelayo. ' b

SesifihLle-isikhathi sokuba sizicacise izidingo zckuzi=
â\200\230hlonipha kwezombusazwe. Esimeni sethu sidinga ukuba sikho=
mbise isibindi esifanayo kubobonke abasinyundelayo.

Impi esiyilwayo akuyona impi yezinhlanga ebhekene naba=
mhlophe., 8ilwa nokucindezelwa kanti bonke abasiphazami=
msayi¬\202"bayizithaâ\200\234Zi¬\202mzabal1â\200\2340. SeknphÃ@nduke into ephi¬\201Â£hu;"

benzi obonakalavo nqayoyonke into esinokuyisebenzisa.
-Nxa 5lngaÂ£e siphazanglswa lapha namhlanju, kunqaba

0 O o Cake A canbes! &mmiï¬\201m o e e \$ TR e AN e vt

vilungelo lethu ukuba sxkuvikele esikwPNzayo noisho
noma kungasibizani u<ukuvlkela. Nxa. kungase. kubekhona .
othi lembizo kufanele ivalwe, ngingagoma ukufela khona
lapha kunokuba ngivum#â\202¬ ukuba ngixoshwe kulembizn.
Zikhona izindawo lapho kufanele sime khona sigine sithi

ngq.

Angizange ngibagqize gakala labo ababezama ukusenza sinyes=
nyeze noamazwi ahlebezayo nxa sikhuluma ngenkolelo yethu
kwezoml usazwe emathunzini, lokho ngikwenzele bonke labo
abayosilandela kulesisizukulwane nasesizukulwaneni
esiydlandela. Ngenkathi iNkosi ulutuli ismsphila futhi
â\200\230isasebenza, noazihlancanisa nÃ@yc Ni¬\202enkdthi isivaliwe
ngayihambela, angizance nrlylphlke nakanyb, ngingasayi=
khulumi eyokuziphika kathathu. Kangilisebenzisi igama
~â\200\230lakhe ukuzizuzeÃ@la mina ukukholakalo kwezombusazwe.
Ngazuza ngobuholi bakhe, Jepha nnlzimelu ngezinyawo
zami njengomholl *landela ezinyathelweni zakhe,

o â\204¢ S : R TN, <1 %}%â\200\230f e ; CÂ«aww,vr:
AnUiGhubl ngendlvla Â»vulekileyn ngokusekela umlandr
womzabalazo wethu ngoba ngiqcnde ukukhonga isibhiconco

yikhona /..

: RO TR

- 16,7

â\200\230yikhonaâ\200\230ngizobonakala njengeghawe. Ngimi ngithe ngqi futhi
â\200\230ngilokhu ngithambekile enkollelweni yami. Ngiyokhombisa
.isibindi esifanyo futhi ngisho nalaphc sengibhekene nokuâ\200\224
fhlaselwa. Labo bethu abaphazamayc .xa bebhekenc nokuphia
-kiswa basenaozini ngelinye ilanga baphazame lapho bebheke=

â\200\230ne nakho konke ukuphik;,swaÂ°

Rufanele kwazeke ukuthibÃ©iyoliVikeia Ã©lethu ilungelo loku=

â\200\230phikisa imimoya yobandlululo. Noma yikuphi ukuphikelela

-nxa - umuntn- eke walokotha nje. wakhlpha ummese, nathisi=

:99lhlangabezana nakho sxyokulwa nakho ngazozonks izindlela
ezifanelene nesimo.

NgÃ©kc scsafshiswe. Slyohlakanipha kuthi lapho sxbona
umuntu csinyundelayo efinqqe lsibhakela nathi- alphendule

ngesibhakela. Induku Lybhlanaabezana,iï¬\201enyb Ainduku, kuthi

khiphe abethu ommese. Nxa sesifike kulomgonelo weso :
hgeso nezinyo ngezinyo, kufanele sikugonde ukuthi ngisho

~ukuthini nxa sengithe akufanele sigxume eweni lesimo

esiyiso. Akufanele kubekhona osithatha kalula ngoba nje
sisekela indlela yokuthula, Ngbke sikuvumele ukuba 5lnya~

thplwe vinoma ngubani ngezinyawo,

N

Yomgonde ngumqondoAWendlela enzima okusafanele siyihambe.

Kangininikezi amathuba alula okuba nithungathe izindlela
ezintsha zokuphikisa isimo nisenkanjini yezikhali ezweni
langaphandle, Kanginichelanga ukuba nidicilele phansi

'umzabalazoglapla ekhaya,uzangin;celanga ukuba nishiye

labo enibathandayo nibadÃ©dele'nemimoya'yï¬\201humnyama.

Kavxkho indlela elula yokuphuma Akukho lutho okufanele
sikushive s;ngakullnqaniï¬\201a njen joba sithungatha amakhambi

okuthulz. Izigidi 92lningi ezithembeke kithi neziyosi= -
Iandeln :sizukulwaneni esizayo zithembeke kakhulu kithi
â\200\231dkuba sifumane ikhdmni ellngeke licekele yonke .into

phansi evophilisa izingane zethu. Sithekene

: : : B TN . i Yl

T e 7

nethuba eli\lodwaf*.lokuf1 kuphela nxa- 3lphoqe1elwa ukuba
siqhululane namakhamb;kokuthula. . '_57'
uYekho i\201nokucabanqa okungase kusenze siflnyelele esinqumeni
sokuthi i\$ifiSp seNkosi uLutuli kwakuylkubi\202 s;kuyeke uku~-5
thun\atha amakhambi okufhula.ngemuva Rokufa kwakhe.-
Akukho lapho ngifumanP khona impilo yakhe inaumbandela
khona wokunqauuka kokucabngga kwakhe nqamakhamb1 okuthula.
Waye21mlsele nwokuhlupheka lonke uhlobo. lokuhluphek&,,
â\200\230futhi ngabe wazigokela ukufa uqobo Lwakho kunokuba ayeke
ukuzinikela kwakhe, :
Asikwazi ukuma lapha kepha ngaso. lesosxkhathl slbe Sizimis e
sele ngokuyeka ukuzinlkela kwethu \makhamaini okuthula,
'Kui\201annle siwavxkela amalunqelo ethu okunikgla emakhambini

Y iâ\200\230 S B s iy 5

o b i SRR

Kufanele. siqiniseko ukuthl nxa kukhona labo abacabanoa
ukuthi kuyehlela ngakithi kunangasebandlululwynlr kufanele

48 ;siwukhiphe.lomcabÃ@ngonkubo, Sizobabhaxabula labo abazama
i\201kusi@haxabula,, Siyosebenzisa noma ngabe yimaphi'amasu'
esinawo. Nxa sithungatha lamasam, siychlola ukuthi i-Afrika
nthlnfa osathuthukayo ubhckana kanjani nezinxushunxushu
zokuncavumelani nokuvukelwa kwamaghingababantu. Singabase=
Afrikas, ngakho sizoghuba umbusazwe wase~Afrika ngendlela
nomgondo wase-Afrika, ngishc noma kungaphansiâ\200\230kwenqinga-
lokuthuia. ' â\200\230 '

Sengifinyelele lapho ngingeke ngisakumela ukunukutshezwa
kokukhuhjulwa kwalabo abafa ngaphambi kwethu. Kungubuthas=
kathi kwezombusazwe ukuphikisa abantu abamnyama abaphikisa
ubandlululo. Ukugxila ekuhlaseleni abanye abaphikisana
nobandlululo ngendlela elinganays neyethu kungubuthakathi
bokugcina ngokwezombusazwe.

Ubandlululo sekusondele-ukuba-~lubenesimo-esibi kakhulu
kunaleso labo abahamba ngaphambi kwethu abanokusicabanqa.

- Ngisho noma/,....

R e

g S T e s

w18

Ngisho noma ngald umzabalazo wao wawudinga uku21n1kela
okungakanani, umzabalazo wethu udinga ukuzinikela oku=
khulu kunalokhn. Njengoba ulaka lwesigcanakazana es;nquba*

-â\200\230ndlululd luya ngokukhula sesihlanya sisinyathela â\200\230ngezis s

nyawckazi zaso thina esimnyama siyanda nesidinge sokuba ,
slluphikise .ngendle la _gi,ngakaze-. â\200\230ibdnwev 'ngaphainbi li kulelizwe .

'Kufancle 51ngahinawo umusa ekuthungatheni -amasu okunqoba
lokhi~\201 osekwakekela phansi labo abahamba nagaphambi kwethu,â\200\230
Kufanulâ\200\234 sifundekwamanye amaphutha esikhathi sethuâ\200\231 *Â°
esidlule, singazifaki niye kuwo ngamabomu ngoba sifuna

umghele wq}uthl safela izwe, nxa li~\201kho kunqawusizl ngalue B L et
â\200\230tlln mqemc Sathu, - Â¥ diad g ~ TN i f.

| rnr R 5 . P
o . " ZRRRS . â\200\230

i

e

'Leslzintu n~121zwa noahakathl kimi pjenroba ngikhuluma R
nani. Ngiyakuzwa ukuphÃ©ielwa ylth!mba k&i i?:?Ã©fiiÃ©thl -
â\200\230sethu futhi ngi: :zwa ngendlela_ejulileywo~ Kufanele'sl='
cabhgngengodaba lokuthi iNingizimu nÃ©hAfrika emnyama'â\200\234
isiphindwe kabiii ngobukhulu kusukels esikhÃ©thiniâ\200\231iNkasif
eyanjena ngaso esikhundlenl,"Sekunabantu_abayizigidi ezi=
vishumi i~\201gaphezu li~\201 manje abathembebe kulokho esikwenzayo.
Singaphumelela yini ukubabekezelela labo abasimbela

izisel: endleleni na? Kufanele siziscle: â\200\230vini nqnmsehenzi
olidd=lve kithi ngabantu abamnyama abangaphezulu kwezi= -
gidi ezimbili nabamhlophe ahayl21giu; â\202~zinhlanu ngenxa
yalamavi:kana? Kufanele yini ukuba sidedele lamavukana,

'ezombu cazwe ukuba adale. isithombe sokuthi 1Nk031 ULutuli

kanye nathi scnke esamumdelayo sa21khandlela ize ngethnga
lokuthula na? ,

Engikusto namhlanje kugoshwe phansi.- Kuyona njengombhaloâ\200\234'r'â\200\235â\200\235f
oqoÃ©hiew*hldÃ©i kuze. kube: phakade. Impendulo yethu kuleâ\200\224
zizinsel lo â\200\230engikhuluma ngazo nani kuysba hgumlande '

oyonguma engikushoyo. Noabe lo sgmlai~\202arii~\202voqcvna ukuthl
nganxusela ize rainxiseis nk g
Ngabe lowomlani~\202C'nyoba'ngum;anÃ©o wesizwe eSin;amÃ©qwi~\201lÃ©l
esehluleka ngisi > nokuzilungiidcla into yaso nxa sesi=s
bhekene nesitha? Singakuslho yini ukuihi ukuzilengisa noma

5 knbhalh 11â\200\234 o
(=3 2 .-.\.Jna â\200\230.1.;.a â\202~
)

ukusebenzisa/...,q,.....,19/

W T ey e R A Ry VT

ukusebenzisa n.ua iyiphi enye indlela yokuzibulala kuyi=
thuba labantu =zhanesibindi? Ukuzibulala selokhu kwathi
nhlo kuyindleâ\200\231a yokugwemaz ukuzabalaza.

â\200\230Mina,enithandekayoâ\200\230eNkQSini uLutuliF'nina_enithanÃ@ekaYd'
kuwo. wonke amaÃ@haw â\200\230.afa ngaphambi kwakhe' nalawo afa ngeâ\200\224
muvz Iwakhe, ngiyanigela namhlanjc uktba iNkosi uLutuliâ\200\234
niyithandeâ\200\231 ngengikithi yezimpilo zenu- njpngabantu aba-'
mny~ac, o -Sipgobe simkhumbule nqenhlonlpho nxa SLngah&mhu*' 51q!f*he kunakugzla endleleni aYQSlhdla kuyo.

Ngicela,i~\201kuhn~sibuvele'esimeni'Ã@sikhinna namhlanje. Inkosi

- ~ â\200\224tLutuli iÃ¥ele-enhlabathini~Ã@ngoweleeâ\200\224yase-Afrika. Zonke
izinsuku siphelazela labo ascedlulele lWGllzayo Sebeyo- Rl
hlala4nayÃ@;"20nke izinsuku c;Jâ\200\230.y:-inik\â\200\224i~\202râ\200\230.Ita'kwa;;ang:ls_
ekho.,
Yithi 351oh111yo esiyingolobane yabanclophi~\201o,' Inti~\201lif
esohlukanlsili~\202 nje kuphela yilckho esivhila ngakho.
Nxa lokno esiphila ngakho kulengelwa yingozi, nqenknthl
sisazabalaza, isivuno sethu siycba yisivuno e5lvunwe~51=
ngavuthiwer- Asikwazi ukubeka labo â\200\230abs nÃ@mpollo @Susenxu~

shunxushwini crlaweni yabo yokushumula,

Ku;e5151khi~\201th1 samanje, sisengozini yckudayisa ni~\202dngtheâ\200\224
anâ\200\234 kwethu nyabafileyo. Isikhathi samanje singesethu
skwalcmzuzwana ozobuye ushabalale, sizobuYeVsihlancai~\201Ã@â\200\231
nesal:bo bahamba ngaphambi kwethu. Nxa sihlangabezana
nezintnbÃ@ ezinde kunalezo ezazikhwelwa yilabo abahamba
kulenilela ngaphambiâ\200\231 kwethir, noma manje nxa'ezinye'izi=
gidi Âçziningi zethu zihlupheka kangaka kunalezo zesikha=
thi =zsidlule, umsebenzi osemahlombe ethu uychamkhulu
kak ulu kunulokhu PYlkhO. â\200\231 ' e '

Kufa-cle sikuqondeâ\200\230sonke,ukuthi nxa izinhlelo zegembu la=

maNeshinali zifezwa, siyobe sesidlulileÃ@-ephuzwini lapho
ukuphikisa uhulumeni ngendlela yokuthula neyezwi Yi~\201i~\201ke
leningi: Puyouv kusaba ngelinye ithuba. Kufanele kwun2lwe

yonke into es emandleni othuâ\200\231 nji~\202nm@21dulwa gzingaban

BkUGWENMA/ e v e s s eesaseaess20/

s DY
uku*wamu ukuflnyelela kulelophuzu. Siyazi ukuthi mibi kanga=
kanani- imiphumela yokufinyelela kulelophuzu.â\200\230~Asinandaba no=
kukhokha noma iyiphi intengo noma slylkhokhela inkulules=
ko yethu, kepha kungubuthutha kwezombusazwe kithi ukuba
siyenyuse: ngamabcmu leyontengo. okufanele siyikhokhe.

Moma kukubi.'njengoba kubohgkÃ@ia nje, nxa kubekwa nijengo=
ba â\200\230kunjalo. kukhona labo bethu alakulindele ngamehlo.
abbm?uzukubawukuhluphekÃ@.komuhtu omnyama kwande nokuba
ukulahlekelwq;kwakhe yithemba kupheleliswei. Balulinde=
le ngamehlo abomvu iolosukĩ-\201â\200\235lapho kuyoqala khona'uku=
bulalana kWezinwv .iphezulu. Lokhu kwakuyohlala kungu=
mcabango â\200\230onyanyeke kakhulu er051ni uLux_ullÃ°

Nxa sesifinyelele kuiels?hĩ-\201zu; ngale njÃ@â\200\230kokuthiwlimele
ithuba lethu,.lijobe liyithuba'lokwehluleka;kwethu
njgendlela esabekayo.. . Sisehzabalazweni'khcna'lavha
manje. Kukule5151mp sgmunwc â\200\230lapho iningi lethu lethe=

mbele khona)abantu)anlnrl.

Ngifisa ukukusho ngokĩ-\201scbald ukuthi nxa sisuke sibona
ukuthi kukhcna ingozi esilengelayo, kufanele sithathe
-izinyathelo ezifanele leyongozi. Izingozi ezisilenge=
layo zifuna ukuba sibenempÃ@hdulo yesizwe eyohlala ikhona
ngasoscnke isikhathi. ' '

Umlando yiwna oyohĩ-\201dma nomna Sizilunqiseleleunquweneleyo
vini. = Mxa.sehlulecka ukunganda ukucekelana phangi sodwa
"phambi kwesitha, sidinga ukuba sibheke ncaphakathi kithi.
Nxa sicekela phansi 121nyunvana zezisehenzi zabanye bethu

ngokusebenzisa lZinjanp Zĩ-\201Mbuthâ\200\234-we21nvuny3n zezise=
menzi ngendlela engafanele, sidinga â\200\230ukuba sizihlole thina

ngaphakathi. MNxa sisuke sihudula amagama abanye bethu
â\200\230odakeni,. kufanglo 51thplwe ylzinhlni Nxa sisuke si=
bhidliza isisc Lulo Â°â\200\235hunye abantu abamnvama, sicekelana
phansi sodwa. Fukhon2 121nh1'b5 ezimbili zabantu aba=
mnyama abenza,laluhlobo'lbmSebenZi onsubunuku.

U g) NP B RS B N i [

2% Gy BN

Kukhona labo abakwenzza lokhu njen~021thunvw3 zmMLuso

kubekhona nalabo abakwenzela ukuba b huveleb kwezombusaâ\200\224
ZWe , agani~\202cnandaha nezidingo: zabantu ah;mnyama basc-
Nlnrl2lmu ne-Afrika. Bonke bafana nezimpisi â\200\234Zldla ukudla
okubi~\202llleyo okusele â\200\230lapho kade kudla khona eZlnye lzxâ\200\224;
lwane, ngakho kufanele sibagaphele. |
.Iqinlso elilodwa lomlandu elisemgoka nxa sibheka umzabas
lazo ni~\202olokuthi kufanele sisebenzise agantu ukuphikisa
ubandlululo-kul sosimo abazifumana bekuso, nckuba lokho
sikwenze ngezinto abanazo esandleni. Lokhu kucacisa
hisidingg;qugsebenzisa amÃ@qhinga amaningi. Lokhu yikho=
na okucacisa ubukhulu bomsebenzi osemahlombe ethu. Nxa
sisebenza, kufanele sikwazi ukusebenziseka emzabalazweni.
Lapho sichitha khona imali yethu, kufanele sibegkhona

15lsgkelo so wmnza imisebenzi ethile.

Yilowo nalowo msebenzi wobuchwc*heshe kuFanele Lubenomnl-

kblo owenzayo. Kuleso nalesoslfunu;, kufanele kubenh-
kuthile okubonakalayo.4kunckwenzlwa, 12lndawo zasemakhaya
zinomnikelo ockufanele ziwenze. i~\202Ã@dkufnnavo nezindawo
zasemadolobheni. Kukhona umseben2l okuf nele wenziwe
ngabesifazane; kukhona okuncen2lwa yintsha. Kunlngl
okungenziwa yilowo nalowo nhakathl kwethu. Kunezinto"
eziyizigidi ezingama 22 eziphindwe nga mathuLa aloclo
nalolosuku ezinckwenziwa ylziwldl e2lngam22 abantu.
asikwazi ukuhlela zonke lezozinto. Intu engasilethela .
ubunye ezintweni ngubunye.bothando,'kuldwo nalowc

kithi nothando lwezwe olusekeleke ekuhloniphanehi
*i~\201Ã@kuzinikela omunye komunye. s L A

Kufanele sihambe siqhoshu njÂ»:angezJ.'ialW'a i~\201Ã@inGAbÃ@i~\201ti~\201â\200\230i~\201@a
:
phambl kokuba sihlomele ukunqoha lmimcya yokui~\201gc~lao
Izintatheli ezimnyama zamaphenhandhba eNlnclzlmu nevAf' ka
}kufanele zigikelele kakhulu manje uku&huthaza ubunye '
â\200\231;beslwe@. Izinyonyvana, zgzisebenzi kufanele 2121i~\202nnie
kangcono zona ugehc lwazo, futhi kudlnneka "ukuba zikwa=

~ndise ukubambisana kwazo nezinye izinhlangano

ezimnyama/ooo,...,...,cÃ°22/

ezimnyama. Abaholi bezenkolo abamnyama kul
kakhulu nomuntu namazikc awasehenzisayo.
Kufanele.sisunqule-iahinwa'lÃ©n cululako lamho,abantu_behlala
khona. . Xufanele senze into efanayo lavho besebehza'khonaâ\200\234
Rayikhco indawo lapho kufaneleâ\200\231 8lnfalî¬\201rî¬\201thl khona â\200\231kulwa
nesitha. Isitha sizosithuncatha noma nozhe sikuphi. Futhi
sizokulwa nasc noms abe sikuohi futhi â\200\230ldeulVu naso

noma nogabe sikunhi lapho sisifumana khona noma ncabe silwa
ncgani naso. Siyolwa nasc noisho noma sesihamba simbethe
isikhumbha esimnyama. i%righo noma~iSitha sisho 151~"bulo

sithi Amandlaâ\200\231 ncarhezu kwethu sonke.

baneginiso lohuthi ngeruva rokuvalwa kwayo ilkos
uLutuli nc-enkathi ebheka inibhalo yokuzikhumbuz: nces
nkathi ebhala ibhuku noernilÃ© yakhe amazwi â\200\230zkle nomse=
benzi kaihcngcln\$Ã°~wayÃ©kucuhui¬\202wulisisa akuaonhe ~hansi
ngobuhlakani balolonke ulwazi lwakhe. Ebhukwlnl alibha=
layo elinesihloko esithi "Let My Peorle Go" {Khulula
abantu Bami Bahambe) ubhala uthi â\200\234"Umsebenzi kaKhongolose
akukhona ukucubungula nokushayalim'i'thvethqÃ° Umsebenzi
wakhe vikulunqiÃ©a'ukushiywÃ©â\200\230ngabi¬\201andle ngokupheleleyo
kom-Afrika ekuphathweni kweNincizimL ne~Afrlka, ukukho=
mba indlela emabuthweni eNkululeko - ukuhlela nokusebe=
nzisa umzabalazo okhulayo wokulwa nokucindezelwa kwethu
okukhulayo nangckufuna hkunxeshezela ngokuphathwa
ngendlela entula ubulungiswa, lokho kufunwa ngezindlela
ezehlukeneyo zokuntula. " (Ikhasi 90) Kukhona labo abangas=

se basenze sikholwe yikuthi ngalYSISIKHATHI uKhonaolose
wayesewele esebenzisathnxa â\200\231.,, lendluzula, ebusuku
kucashiwe., Vgicabanna ukuthi kufanelekile, njengoba sikhu=
mbula iNkosi uLutuli, njencanoma nquban; omunye , babenga=
hambisani nomoya wezidlamlilo walabo abaphetha naoku=
gembuka bayosungula iPAC. Akukho ndawo kusosonke isikhathi.
sokusebenza kwakhe lapho sibona khona umhawu lo?ufuna
ukuguqukela endluzuleni, â\200\230kanti nasemi¬\202ilweni yakhe â\200\230akukho
okukhomba ukuthi wayekusekela ukusetshcnziswaLkwendluzula:

k ukufeza/,.,;:....,}Q.QL}.,23/

A

ukufeza lzin30ngo zezombusazwe . ~Nagisho nangenkathl,inhll-
ziyo yakhe yoocha idazi ngenkathl abanye ababesebenza yâ\200\231
eduze kwakhe beqembuka bayosungula â\200\230iâ\200\231 PAC\Â»akazanae akwe=
nze, umsebenzi wakhe â\200\230wansuku zonk& kwezombusazwe ukuba="
nukubeza. 3 ot an R S %

Wabuye wakhuluma amazi anentokomalo ethile ngenkathi ethi:

Â»fxgimohesikhona njengamanje - nxa ngingasibeka ngomfa=
-nekiso, sifana nalokhu kimina. .Singase sizwane nos . -
. makhelwane wami noma singase singazwani, Kepha - .
- noma ngabe kunjani, nxa singabantu nje njengabanye
~abantu,. siyokugaphela konke .okuyimithetho
nemikhuba yomphakathi-- Ngeke omunye aphazamise: -
noma-agxambukele ezindabeni-zenkosikazi: yomunye
â\200\234: noma incane yakhe noma impahla yakhe. Singaku=
gwema ukusebenzisa ulimi olungeluhle,:sibingele=

-lane nxa:sisuke sihlanguana.- Bl

Kepha usuku lungase lufike lapho lobubudlelwane
â\200\230bundase bubhidlike. â\200\230Kungase kwenzeke ngithi ngi=
phonsa amehlo .ngasemasimini -akhe, ngibone ebhaxa=
bula elinye ilungu lomndeni wakhe noma chlasela
incane engenakuzivikela ncesikhali esibulalayo. .

Noingase ngizwe ukuthi ubulele umfowabo.

Nginanele ngibheke le ncizighubekele nendlela
yami. Ngingase ngithi:"Akukho engincakwenza ngus=
yena oyinhloke yomndeni wakhe, akudokwe ligavelwe
mina. Angifuni ukuba agxambukele.ezindabeni zami,
â\200\230ngakho nami anvingangeni kwezakheâ\200\231:. Noma; ngi=
. yabona ukuthi' ngincase- ngiye emnyango wakhe. ngi=
â\200\230fike ngishiye ipheshana engisho â\200\230kulo ukuthi mhla=
wumbe - kuncaba ngukuhlakanipha: ukuba enze dizingu=:
iquko ezithile ekuziphatheni- kwakhe; â\200\230ngimshiye

ukuba asale ezicabancela.

Kepha ngiyanagabaza ukuthi ngingabe ngenza intc efanedeki= -
leyo nxa ngingenza okunye ngaphandle kokuba ngenze okuse=

mandleni ami ukumvimbela ukuba angaghubeki

BORMENERS vt s ov 6 avin v s a2l]

/gzooe.oooaoeooo./ozgtgqum

eTebnyon qq;am,xzanesmÃ@uâ\200\230euai¬\201Ã@qqts egobualn

SN (60T Tseyy{I) oqe

sTeseTosvuweu rqÃ@z nm@qqxz& amysoyxeq - exasrtqogdi¬\202oueq
quvbues @MSTquqnxn amnAnxrs â\200\230exesu Tyjlnd â\200\230euoyy
EIBTHHQQQTSâ\200\234 Oqi¬\202otix â\200\230eTeqr " Â¥reyy UdMi¬\201OHHG ool
2st nyle QbUTZqu â\200\235nqqemo;eoeguetu eIai¬\201ueoutqn4os
OSTJITSSUTS eqaau nqunm erauobnxos OSTITSRUTSEY RUTYY,
Â°emsrÂ£nqqnxn i¬\201tamnqn cuou sAuede eteucbnxol 2qny3T
eloydny- TT TR eqnqqeue Tzemo erAoum eqqeqqeq azeq
om3eM3T Â@eITZRq oY-OTYBuemeTedU oquxzt rucqag vy
=obhualj Â°tzttrqsrqs~;buuooounto ebuetan eqnacz oy3lcy
=OTTZOUTS TYIRU TYINTA eATOUNRYQ BZUSZRG BSTTYOUYTZed
cRQOUIEW eOUOCM RBRISTPOSTZNNN RUNINC Oge eyjnydeur
cydrseq TyInyorebu oqet. ey3anydr â\200\234RUCYUNT TYINAD
atqueâ\200\235opuejuat ei¬\201oqr&nxn Tunjege BWou TuhoKQQGM
sydoTyueqge â\200\231 exrz;v-equ aIyus opuejusM npuermox nzeqo

emToyoygNy BXU noueqennqndunq CQOTYRTOTRY. TUnRNINIn

ceTRDNNRUNY

ninysey oATzTTYuTzemy Tusurbnie eTSTOYT eYsjus OTST

=2su oAafeu Ci¬\202ettx A'euoq"uqnxou~oqqÃ@bua oqurKeth

: Ouezaqebuerqnxou euesruoqnxot BaNYIT BZUSMINO Twremy
ezhHueqeonyobu â\200\230nqxc{ oqth Â°oqnz,cmequ141 esrutbnxox
sTpueycesiu ezueAnxn Tzemyeqe Cqul oAusâ\200\231 euoqnxn
TYINYN TrRNRUCHNIE qunqn â\200\230TyzTRdbU eqnm@qbnx aTeu
=2Iny BYSTSÂ® OWTST etetesxuunttznqn axuoq qun4b5u
eToTezIObEG â\200\230RyUSTSe omrsr QIGIGSTDUHIIZHXXH tqppqqtsâ\200\230
=TSO @M Uuos aqebuaqes 'etnqqnxobu eoutxurzemx eyet
=nxnz=xnxn"oqxtqebunx_eqnxoi¬\201y STSSTUTZTT eqTIFY-2u
nmxz:i¬\201urmasi¬\201d'Â@Qdctqmequ TOUTUT TYIND eMysTAM,

:TY3T eyeqnubT TTNINTIN FSCHUI

(80g TzeyxI) Rusi SZLWTTWTIZ =)Y2LUTZP RISTPU
=Tzebu exuox oyRuny cuocohundcâ\200\231 â\200\230TueMQiÃ@qqi¬\201es;iau okey
_etaxnmeze QIEIPUTZEBU oYyNOTâ\200\231 GZUGMXTuU ;qnqn xai¬\201oqdri¬\201u

ouRWNITZTHU" atauc;nx Â°Lpuebumni¬\202ti¬\202 ?qedunx Â°Ezrmtrnxn RUOU
@Ietnqnxtx eqnx i¬\202wanu Tued CSOTYUT >queoun Â@ZUDMOU

o vzâ\200\224

Lty v
umzabalazo wezwelonke ngezindlela zokuthula ese21nconywe
â\200\230yibobonke abaholi abahlonlphekayo PSlkhathlnl esidlule,
sidinga ukuba sicabange noento eyndwa vo. Leyonto yilena.
Emaqhinaenl amunlnql e5lwadlnĩ\202ayo ukuze singobe umzabalazo
asikwaziâ\200\231 ukuthembela endleleni enqala engaluvumeli uququko
nokusetshenziswa kwezimisi ngendlela â\200\230engaguqukiyo. Naifisa
â\200\234ukunicaphunela umbono womunye umholi eÂthandwayo nowase=
â\200\234benza neNk051 uLutuli UNclgon Mandela usasenzela ckuningi

'futhl usenlkeln ncemlnyaka eminlngi yemnllo yakhe eyinikele=

' la thina, nakhu akushu ekhukwinl allbhalayn elinesihlcko

â\200\234esithi "NO FnSV WALK TO rREEDOMâ\200\234 (Kayllula indlela Eya

fâ\200\235Enkululekwenl)
;s o

'3 ' "Ieukubona kwabanye abantu, ukuhlancanyela ohle=

lwenl lhkumelâ\200\234a kwauantu ncokwehlukanu kwezinhla=
. â\200\235nra zabe noma ncahm kunrokwa5lphl isimo nohlobko,
'_nancale nje kWOZlZBthu e2ldekwayo zokuhleni\202anyeâ\200\224â\200\230
: la, kuyinta bnĩ\202avumekllg ngokwezimisc neyingozi
nxa seyenziwa. Ngokwalababantu ukubambisana kunga=
3hum9lola kumhela ukuclda agantu nnkukhuthaza
&ukuzlkhohlisa ngokuthi Lanrawhumolela kwabakufu=
nayo nĩ\201omzabalazo wohloho lw scĩ\202hulampnde. Neaokus=
â\200\230t bona kwabo, ubantu scbenolwazi olunzulu ncokwe=
nzekavo kwezomhusazwe futhi sebethuthuke kanga=
nnoba aba sakwa2l ukwemukela noma yllunhl uhlobo
lokumclwa cluthlya lnquhckgla nhamnlall yabo. Bas=
â\200\230thl abantu â\200\230bafuna uku2lmela hona cPhal&mende
umlkhandlwlnl yezlfunda neyamadÂ»lobha nokuthi
okunĩ\202aohan5l kwalokhu nĩ\201cke kwabenellsaÂ° Bathi
akaho1l abakhuluma ngoku5lzakala okunĩ\201atholakalu
nĩ\201okuhlanĩ\202anyela ohlelweni lo} um@lwa kwezinhla=
:nyu ngokwehlukĩ\202na kah12lcaban reli 121dlnqo zaba=
_ntu zunĩ\201enoela. Okokuq01nl, bathi lgba okuthiwa
uabamele nabo sebazwakallsa umhon\ wokuthl akukho
lutho asebeluf ze ePhalamende umhono Wâ\200\234Puthi ku=
khona rkunrkufezwa ePhalĩ\202mendo wenziwa inhlekisa
â\200\230y1s1balc sahc esinc*ne ePhalamendâ\200\230.,Â° mebono sewu=

zwakaliswe kakhulu la0hc kug ondene khona nodaba

Â\$6 =

lokudutshwa/.ceccoeocaccsse +26/

- ST

lokudutshwa kwalezizihlalo okuthlwa zizovulelwa
amaKhalathi ' ePhalamendea_;

_ "Ingqikithi yenhutha-kuIemAikiswanm isekuthini

'mukuduha aylkuthgthl njbnĩ¬\202esu ellnokusetshenZLSwa
-llapho nanxa isimo esxylnjong _5lkuvum9 lokho,

. kenha njengomgdmcâ\200\2300ĩ¬\202gagdqukiyo okunhafanele ngisho
noma sekun jani = dkuba uĩ¬\202uÃ@ulweÂ° :Fgeĩ¬\201dĩ¬\201a kokwenza
.lâ\200\234lthuthr lokuzala, abantu abasekela lombono baya=
phogeka ukuba.yonke imizamm yokuqondanlsa ukuduba
nezimo ezithile bavlhumushe njcnÃ«fkunhambuka oku=

. noamukelekiyo: haokwezimiss. Eginisweni, qkuphlkl-
â\200\235sana nookupheleleyo nangendlela eng;guqukiyo no=
bandlululo lwezinhlanga kuzozonke izimo zalo nokwe=
_hqab?' ukubhanbisana noHulumeni Ã@kufeieni imigomo
vyakbe yokwenqaba ukuĩ¬\202uqukaâ\200\230 kuyudara lwesimiso
okungeke kwabakhona ukuhlangwhezqn@ ayelana nakho.
Ekuzabalazeni kwawo ukuze ĩ¬\201Ã@ĩ¬\201zg:ĩĩ¬\202kĩ¬\201â\200\234 okufunayo,
~umzabalazo uzihlomisa noezikhali 32 shlukeneyo
_zombusazwe, esinye sazo ckungenzeka (kepha akusho
Aukuthl kudinceka ukuba kuhenjalo nakanjanl) kube=
yikuduba. Neakhe kuyishutha elikhulu-ke ukuthatha
- ukuduba njengesikhali okufanele 5lsetshen2lswe
"ngasoaonke isikhathi na kuzozonke izimo. Kulo=
mgondc kukhona nokwehluleka ukwenza umehluko
osemqoka phakathi kokuhlanganyela'kulolckhetho
kwabantu. Pbamukela'ubandiululo"lWinnhlanga
nabafisa ukubambisana noHulumeni ekucindezeleni
_nasekuZthunisenl nwahantu bakuboc nĩ¬\202asohlanao-
thlnl olulodwa, nokuhlangan yela kulolokhetho,

hhavi ngoba kunesifiso sokubarhlqena nuHulumenl
kepha ukuze *usetshen2lselwe izidino zomzabalazo
â\200\230wenkululeko ngakelunye uhlanokthl, Indlela yokus=

, qala iyona elandelwa ngabantu aoab,mblsana

noHulumenl nabayi2lc1kllishana zakhe futhi lyona
osekuneminyaka eminingi â\200\230ichithwa futhlĩ¬\201yenqatshwa
ngumbutho omele inkululeko. Lendlela elandelayo

nxa isimo sivuma, isebenza uku lnlsa umzabalazo

WabantU/.u..eo--.....50.27/

e BT -
wabantu wokulwa nemigomo kaHulumeni yokwenqatahwa ngumbu=
tho omele inkululeko Lendlela elandel'nyo,'nxa isimo.
slvuma, ibenza ukuginisa umzabalazo wabantu wokulwa
nemigomo kaHulumeni -yokwengaba ukuguquka, â\200\234(amakhasi 63~ 65)

Pl

Lamazwi nciwacaphuna ngenxa yawowonke lombhedo okhulunywa-i
yo namhlanje "nâ\200\235OKUSEBENZA NGAPHANSI KOHLELO'>

Kunapâ\201ti\201 abaninci â\200\235abmx\201uange bayazi'iNkosi'uAlbert
Lutuli_ndma:i\201Dokotâ\201la Nelson Mandela ngendlela engangi=
â\200\230bazi ngayc mina, namhlanje asebezibeka yonke indawo:

lena lapha ngaphakathi ezweni nangaphandle"njengabantu
abawazi kâ\200\230khulu lamaghawe amabili eNingizimu ne-Afrika
Lapha siziswela ezikhulumela wona lamaghawe ngendlela

labo Hethu abawaziVO abawakhumbula ngayu, Abanye baze
hazame- ngisho nckusebenzisa lamadama ahlonlshwayh ala=
maghawe aseAfrika\201 athanda izwe lakubo njcnvezintanca
abazama ncazâ\201 ukushaya labc bhetu abazabalazela inku=

luleko naavhakathi kwemingcele VuseNlnalzlnu ne-pAfrika.
Iginiso ylkuthl bobabili, -iNkosi uAlHert Mvumbi Lutuli.
n'Nelson Rollhlahla Mandela bazabalaza nranoma yvini
ababeyisebe n2lsa ncaphakathi kwemlngcele veNlnqlzlm
neâ\200\224Afrika.â\200\230Namhlanje sesineqgegeba lqmvavukana ezombusazwe
akhuluma engathi kungubumbuka kithi ukuba sishise umza=
balazo. weNkululeko ngaphakathi kwe\202incâ\202ele yeNingizimu. ..
ne-Afrika njen joba iNkosi uAlbert Lutuli noNelson -

Mandela. Kuseylzc belu lezizimpisi ezidla ukungeola
kwezombusazwe wethu thina bantu abamnyzma,"Bayizimhisi
ezidla. ukungcola kwezombusazwe ndoba bafuna ukusâ\200\230ebenzisa
amagama amaghawe akithi afana:nalana ukuze baghekeze phakathi
imibutho yethu yenkululeko. Kabenzi lutho bona ngokwabo. uku-
ghuba umzabalazo noendluzula, kepha ba2lgxeka zonke ezinye

'm-izindlela nganhandle kwendlela yendluzu&aâ° Kabaveqi imingcele
- â\200\230bona . ngokwabo phezu kokuba kuyinto elula kangaka uvkwegga imi-
ngcele. Kepha â\200\230bachitha - lslkhathi sabo esinlgl bkenukubezana
â\200\230s nalabo bethu abasendlelenl efanavo naleyo â\200\230iNkosi uLuthuli

eyaylslhola kuyo eqonde enkululekweni yethue Labo phakathi
kwabo abangaphandle kweminacele veNlnqlzlm neAfrika bafuna
ukubutha noma yiziphi â\200\230tzinsizwa ukubza ziyongena emzabalazweni

wezikhali ngaphandle kwezingane zabo.
Izingane zabo.....28/

Izincane zabo zightubeka nezifundo noaphandie kokuphazamiseka kwamanye amazik. Amfundu b'api-2012 hbiifki-2012 nawbwonk-2012 mhlai-2012 leniL Kepha badlule balindele-200230i-2012 kub-200230fi-2012i-2012g-2012 one zabanye abantu-200230zingens

embuthweni wezikhali, kapha hhayi ezabo izindane. Haifuna ukunhinda esenaike naakusho ngaphambili, ukuthi nxa ngelinys ilanga 5lyophogelgka ukuba sidlule esikhathini esinzima sendluzula ukuze sizuze inkululeko vethu; noiyokwemukela - . - njengento efaneleyo ukuba ngingene emzabalazweni wezikhali kanye namadodana ami, hhavi nezingane zabantu nje. Kungumthetho yideu iNkbsi-200231ULuthi-2012li evayikholelwa kuwo, nathi esikholelwa kuwo njencamaKristu "Ukwenza kwabanye njenqobu ufisa ukubr kwenziwe kuwe '

Ukunaazicabangeli isiqu sakhe nje yedws iNkosi uLuthmli-yakukhombi-200230 ngenkathi yaba ezinye izimali zefa layo

izabela isikhwana somfundaze owaganjwa ngegama. layo ngemva kokushona kwavo. Sasungulwa kanjalo isikhwama esaziwa ngokuthi yi Putuli Memorial Foundation. INkosi uLutuli-yayinguthishelza, njengoba sasike sezwa, ngaphandle kokuba .- ngumholi. Ngakho ukufundiswa kwenganc emnyana kwakuyinto . ephambili emgondweni wakhe. ' Ngacelwa nguSihlalo weLutuli . . Memorial Foundation, uDokotela Wilson -Zamindlela Conco

-200230nabanye -200230abasinaathi. bayo ukuba ngiyisungule iLutuli Memorial

Foundation lapha ekhaya. USobabz uMbhishobhi uZulu okhona lapha phakathi kwethu nabanye abantu abamnyama abaningi abasemaoka abafana noProfesa 'Sibusisc Nyembezi nabanye abangabasingathi beLutuli Memorial Foundation .eNingizimu ne-Afrika. Keoha -ke abafowethu abasembuthweni. onraphundlek kaKhongolose bangquma ukuba kungabikho mali abayithumela kulesisikhwama -200230ngaphandle kwaleyo okwasungulwa ngayo isi-

khwama. 151z~thu sabo bathi njengoba kunemfundo yezinga

'ellph-200234n31 lemfundo yabantu abamnyama eNingizimu ne-Afrika -200234

isikhwama seLutuli Memcorial Foundatdion akufanele sisetshe~. nzi selwe ukukhokhela loluhlelo lwemfundo olubi nqalendlela. INkosi uLutuli ugobo -200230lwayo yayincakaze icabange ncalendlela. kepha labo abathi -200230yibona abangabalandeli bakhe abaseduze kakhulu kwakhe bohluka ezinJongwenl zakhe ngokungalekeleli

g o

ukukhokhels ukufundiswa.....29/

aag L

ukukhokhela ukufundiswa kwentsha emnyama . nqaohakathi

eNingizimu ne-Afrika. Nqaja eSwa71n1 ngasekugaleni kweminyaka

yaw@ 1970 lapho kwakuvosunrulwa khona lesisikhwama ngoba
ngisazinikele â\200\230emigomeni yeNkosi uLutull. anSAkholelwa g
njenqgaye- ukuthi ul Â¥ufundiswa kwentsha emnyama, kunaenye ye21ntot
ezisemqgoka kakhulu mzabalazweni wenkululekoo, T R â\202

Njengoba kungekho 2ihali Ã@ziqhamuka neaphandle ezinikelwa
esikhwameni seLutuli Mei\201ori;i qundati\202n, ngicabanga ukuthi Â°
labo bethu â\200\230abamkhiimbula nqenhlonlpho njenqnllnye lamaghawe
amakhulu kubaholi bethu bezombusazwe.â\200\230kufanele 5lq1nlseke"
ni\201okuthl anma lakhe lihlala lisemehlweni alesisizukulwane -
ne21zukulwane e21zayo. Yincakho nje nnacela ukuba bonke:labo"

abalÃ@nha namhlanie bafike nerandl noma amarandl amabili- ku-
lenkonzo ukuze kunikelwe kulesisikhwama. Xuzoba yihlazo
lethu sonke nxa lesisikhwama 5lfa ncoba nje abafowethu abase-
kudlnclswenl benaaba ukusisekela noemull baze bafinyelele
nasekusebenziseni ilutuli Memorial Pund eLandani beyisebenzi- -
sela ezinye izinhloso ncaphandle kwalezc esasungulelwa zona
Ngiphonsela bonke labo' abahlanqanyelÃ@â\200\230kanye nathi. kulombono
wokuthi igama l&Nkosi urutuli lincisuleki nanini emigondweni
vezizukulwane â\200\230zethl eziZS&o ukuba banikeie yonke iminyaka
kulesisikhwama seLutuli Memorial Fuhd ukuze kufundiswe
izingane ezimnyama, hhayl e51fundenl saseNztall naKwazulu

nje kuphela, kepha kuyoyonke iNlnq121mu nc-Afrika. . Inkatha
inesinye isikhwama semifundazÃ@'esiqhubayo esibizwa nookuthi .
yiKing Maphumzana ScholarÃ@hiÃ@ FUhd, naso esihamba ngohlelo -
olufanayo nalolu. ILesisikhwama sikhokhela imfundc yentsha
emnyama kuwowonke =manyuvesi akithi amnyamaâ\200\230nakuzozonke A
izindawo eNingizimu ne-Afrika. AÃ@ika;ahlekelwa ukubona - -
sonke isizwe esimnyama njenÃ@esizwÃ@ Ã@sisdea ckuyindlela . . -
nomholi osemgoka iNkosi u-Albert &vi\201mbi'Lutuli eyavibona
â\200\234nrayo. Sisalokhu sithembekile ei\201i\201oheni'ngheyw_.

Inhloso yoMkhandlu weLutuli Memorli\2021 Fi\201undatiun, uSobaba R
uMbhishobhi uDokotÃ@la A.H.Zulu anou31hlalo wayo yikufinyelela
agophelweni lemali eyi- R100 000 kugala. Lemali kwethenjwa

pkuthl tvenikeza..1...,...30/

ukuthi iyonikeza lesisikhwama imali eyeneleyo ukuba l fakwc
lapho ingathola khf)n'i inzuzo ukuze. 131khwama sime njalo.
Li\202khu kusho ukuthi kuyosetshenziswa inzuzn kuphela ukukhokhela
Å«1-imlfundaze, ni\202alendlela iqama leNkosi uLutuli llnqaphlndi
ulikhohlakale nanlnlÅ° ~Lesi yigikhumbuzc esizidlula zonke -
esinokumakhela zona. Njen&amÃ@hje ngnkwcztatimende zÃ@zimali
-Ã@sisanda kuzibona, lesisikhwama sisemi esiba lweni SeÃ@iF
R78 731 . 39 kuphela.. Umsebenzi oyinselelo kithi ukuba si-
qoquimaliaeyehÃ@lÃ@yo ukuze kuphelele imali ezosibeka eqgophe-
IWeni'lezi-'R100 000 ngokushesha okukhulug oxuyinanl umalungu
oMkhandlu weLutuli Memorial Foundation Trust athemba ukuthlA
-mi\202zoflnyelela kulo nqaohambi kokuba lesisikhwama sisetsheâ\200\224.
nziswe kwimifundi\201ze yo?ufundisa intsha yathu kulolonke
olaseNlni\202lzlmu ne-Afrika. ;

Asikudinci ukuba seyame sisizakale ngecama likaKhongÃ@lbsÃ@'
ncisho noma abanye bethu babeni\202amalunau aKhe._ ASlkudlngll''<
futhi ukwevama naeaama lomufi lNk051 ulutuli ni\202okwgzombu- ,...
sazwe ngisho noma ayengumholl wethuÅ° Kunabantu. abaningi ;,
Pakhulu namhlanje abangabenzeli lutho abantu bakubo laba ;'
iNkosi uLuthull eyabanlkelela kanqaka, kepha aba21hlumlsÃ@
eqama lakhn kepha babe benukubeza labo bethu okunaâ\200\224 S
mhlanje bi\202sahâ\200\234mha nqanhandle kwezinhloni e2lnyathelwenl' :
zakhe. Abantu abangazihluphiyo ngokuï\202quqquzela imlbutho ~;5
yabalandeli njengoba senza thina e5lsehkathenl naso=â\200\231
Bumbanwenl quBamny ma queNlnclzlmu ne-Afrika, kephaâ\200\231
abacabanca ukuthi bingazakha ngokwezombusazwe ngomlingo
wegama lomufi iNkosi uLutuli Laba ngabantu ;bisibukela
phansi ndokukholelww kwnthu endleleni yokuthula, kerha
futhi abazenzisayo senaathl blyaylhlonioha iâ\200\234k051 uLutulli
owaklonyeliswa ncehdonda yokuthula, iNobel Peace Prize
nggakho ukukholelwa kwakhe endleleni'yokuthulq Laba i
ngabantu abangeke- banqlkaze~ukublza labo bethpyab@landeia'niv
indlela yokuthula ngazozonke izifepggo.lezi} kÃ@phglbabe" ' ;
besaghubeka nokuncoma umholi WeEHï\201 ongasekhdgi\201Ã@oki\201f@za 7 e T
10KNO SklfeyayO/ .. voanens.a31/

ni-\2020kufeza lokho akufezayo ekufezela thina sonke ngethnqa
lokuthula. > : ot o XA
Sesxfinyelela eSicabeni e51bucayi kakhulu eNlncizimu na=ft
Afrlka.â\200\231Uhlelo olusha lwezombusazwe luka Mnu. P.W. Botha i
selus;ï-\2011nyeieillse lanho siniï-\2020asenakubuyela khona â\2020muva ncoâ\200\224â\200\230_

kwezombusazwe .- Loluhlelo lwakhe lapho abamhlonhe beyohlaâ\200\224
nqanyela khon& aniï-\201ndta.okuthatha izingumo nabafowethu ..
nodadewethu abanqamiï-\202Khalathi nabangamaNdiya ukuze amathu-
ba abumhloph abazltika nqawo bodwa athi ukuhlonlshlswa
nookuthakwa, luyuhlelo lokuchltheke kwegazi eNingizimu,
pewAfrlka. Neoecke kusize ngisho nokungenisa laba ckuthlwug
nqabantu â\200\230abamnyama basemadolobheni kuloluhlelok321 lwezo=

mbusazwe,"~~'= e ST

Lokhu Åkwehluke ngalutho nohlobo olusha lokubusa kwedla=
nzana lhbÅ@mhlophe ocluhlotshiswe yvimithonselana yobuso-dbu=
mbalwa obunsundu nobumnyama! Ukuba loluhlelo lwaluzanywe
ngawb 1940, lwaluncase lubenethuba lokughubeka iminyaka
embalwa. 'Yonke nje lento izofeza ukukuphinda kabili noma
kathathu ukudikibaia osekuvels kukhonz emphakathini omnya=
ma ngenxa yokushiywa nogaphandle kwabantu abamnyama eku=.
hlanganyelweni kwamandla kusukela ngo 1910. Lckhu kudala
abantu abaningi ukuba bathi abamhlophe banezintamo ezi=
gine okungangoba yulimi olukhulunywa yisibhamu sohlobc
lwe BK 47 kuphela olungabavula-inqqgndo;'Kungase kubekhona
iginiso kulokhu kukhuluma. Kepha umbuzo ckufanele siwu=
bhakisise ngowokuthi hgabe sekuyiwoÅ»gini'umzuzu lona
wokuba sithathe i AK47, silidicilele phansi iqhinqavloku=
thula leNkosi uLutuli namhlanje. Kufanele nuikusho
nije ukuthl nxa.umuntu ethatha ncendlela elawulwa ylSlmo
lelothuba njencethuba ellnokusetshen21swa alikabi yithuba
.esinockulisebenzisa. 'ïï-\201uniïï-\201diâ\200\234ïï-\201brntu okuthi ngoba umbutho
onqaphandle we21thunywa zika Khonqolose wasunoulwa yiNkosi
uLutuli, badide labo abanga21yo sencathi iNkesi ulLutuli
lombutho yawusunfulela lezizinto l,mbutho osuzenza manje

ukuzam@ ukusizuzela inkululeko.

p&kunjalo/oeoo.uooc0-n-a.a.32/

- ;32â\200\230_

Akunjalo. â\200\230Kuyiginisc. ukuthi uMnu. Oliver Temb wathu=
nyÃ@lwa yiNkosi uLutuli ngaphandleÃ@zukuze ayosungula umbutho . =
onaganhandle wezithunywa ezingoscmaghinaa ukuze bazame uku=
tholela umgomo wethu ukusekeleka emhlabeni. . Lokhu bakufe=
zele umgomo wethu. Lokhu kukhombisa ikhone â\200\230leNkosi ULutuli
lokukwazi ukubona izinto zisekude. Yingakho nje kulamashumi
amabili -eminyaka â\200\230edlule ngibenakho konke ukuthintana
ohkunokwenzeka hoMnu. Tambo njalo lapha bengisuke nci=
hambele khona phesheya. Kwezinye izikhathi bengiye ngi=
mthungathe. Nao-Okthoba â\200\224fNovemberâ\200\2301979 ngaya eLandani -
ngokumenywa nauMnu. Oliver Tambo ngihambisana nezithunywa
eziyi~16 zeNkatha siyoxoxa rnaye nawozakwabo eMbuthweni
weZithunywÃ\$-Ezingaphandle*zikaKhonaolbse.~Sachitha igasâ\200\224: o -
mba esingaphezulu kwezi=R30 000 semali yeNkatha kulolo=
hambo. NguMnu. Alfred Nzo, uMobhala-Jikelele kaTambo owa=
gala umkhankasc wokunginukubeza ezinYangeni-azimbalwa<
nie ngemuva kwaleyonggophamlandu yomhlancand. . Angiphambe=
ne ngalutho nabholi boMbutho Ongaphandle weZithunywa
zikaKhonggolose. Ngibathatha njengabafowethu emzabalazweni
engibathandayo nengibahloniphayo.â\200\231 Xepha ngisalandela !
indlela velNkosi uLutuli yokuthula. Leokhu ngikwenza ngisho
nangemuva kokuba seÃ@kuke kwakhona izinkulumo zamatulo
okungibulala ngoba ngiyazi ukuthi uMbutho ongaphandle

kawusungulwanaga yimuntu ngarhandle komholi wethu onga="

sekho, iNkosi uA.J. Lutuli. Ngenkathi sisasebenza eNinci=
zimu ne~Afrika njengenhlango,izingumo zazithathwa ngezwi
leningi emazinaceni kusukela kwelasekhaya, eleSifunda
nelikaZwelonke, ngezingumo ezazithathwa ngabamele abantu. - -
Kwakusebenza izwi-leningi laphc. ~INkatha isasebenza -
ngaleyondlela yase-Afrika yokuhlancanycla kwezwi- lÃ@ningi. -
Akukho lapho:hgifumana kugoshwe "khona ukuthi iNkosiÃ@ u-
Luthuli yake yakulincanisa ukuthi uMbutho wezithunywa
eyawusungula pheshayva wawubaluleke kakhulu kunabantu aba-
mnyama baseNincizimu ne~Afrika.. Inkosi:uLutuli yawusungula -
uMbutho wezithunywa Ezingaphandle zikaKhonggolose njenge-
sikhali sckusetshenziswa ngabantu abamnyama baseNingizimu

ne-Afrika.

Kunezigidi zethu.....ee../33

Kunezigidi zethir ezincaphezulu- kwamas-207Ã@silapha â\200\230â\202-Ningizimu ne-Afrika.. Nala uMbutho: Wezithunywa EzinwashandÃ¥e sewenze umschenzi :oncomekayo ezingeni' losomaghinga bÃ@mhlabas; - akukaze -~ kukergenye - vezinhless -ukubauMbuthoâ\200\231 Wezifhunywas kubeyiwsna =~ olawula%izigĩ-\201diazabantunabamnyamafeuingizimuune#Afrika5abaÃ@e@5 ; refundisiwe. - - > uykuba â\200\230bazithathele izinqumo ngemibutho yaba-landeli eyayikhetha abaholi babo. . UKaba-lokho Kwakuyiyona inhloso, kwakuYoshc~ukuthiÃ»Ãšinesimo laphc â\200\230kuncumsila otshi-" kizisainja, hhayi ukuba kubeyinja etshikizisa umsila

njengoba kujwayelekile s o Tyl e TL T ORâ\204ç AR

Noesizathu nje sesimoc esiyiso kanye nokuma kwendawo namanye amalunogiselelo â\200\230agondene nezempi,'uMbuthoâ\200\234Wezithui~\201YWa:EzfnagadÃç

phandle ziKaKhongolose kawuphumelelenga ki~\202leminyakaâ\200\231engamhi~\201gi~\201

" edlule ukupaka umzabalazo. wezikhali. nigendlela efanayc neye- = o Frelims Ã@Mocdambique,: iMPLA e~Angola,Ã»ngezinQaâ\200\230elincane'kunalezi

ezinye â\200\234i zindawo, ne~%ZANU ne ZAPU eZimbabwe abaphaka umzaba-~

lazc wezikhali-emazweni akubo.: Lokhu akudalwangaâ\200\231Ã@ yikho ukuba abafowethu|asebaqoka umzabalazo wezikhali bengalithandi. bona

izwe lakubo- njÃ@ngabahoi: bayoyonke lemibutho eminye: yenkululuno

engisanda kuyibala. Xungenxa yckuba eNingizimu re-Afrika

akufani nakubafowethu nodadewethu baseMccambique, e-Angola nasÃ@<Zimbabwe ababebhckene nomphakathi wezifiki ezazinÃ@muva

emazweni akuba, abantu abamnyama baseNingizimu ne~Afrika babanga amandla nabamhlophc-baseNingizimu ne~Afrika ascbaba nÃ@umsinsi

wokuzimilela nabo eNincizimu ne~Afrika njencamaMelika elelika,

nama-Canada -amhlophe eCanada kanye'namanAustralia~e-AusErdlia;f Idlanzana â\200\230dabamhlophe basÃ@Nini~\201lizimu_ne~Afrika lighuba imboni

yezikhali -enkulu kunazozonke engxenyeni geeNingizimu ye-Afrika -â\200\231 i-ARMSCOR. Idlanzana labamhlophe lihlome liyizincovole, Rkukho - nelilodw&,izWe'elimnyama'elingumakheIWaneĩ~\201elingazimIsÃ@lÃ@' ' ngokubhacisa umbutho Ongaphandle Wezithunywa zikaKhÃ@ngolose, ~ & - kepha ngasoâ\200\231leseosikhathi, kalikho: nelilcdwa elizimisele nasku~ ' - satshenziswa njengesikhunco okusukela kuso amabutho "ayohlasel=iNingizimu â\200\230nes -Afrikai; Wonke lamazwe: ayazi ukuthi ngenxa 9. Â¥ yamandla: OMbutho Wezckuvikela waseNinagizimu ne-Afrika owawa= khombisa: eMaputo, nase=-Andola:(ngomkhankaso wawo owawubizwa

ngokuthi yi--Operation Prctea)

ukuthi angagcifd.....se.+/34

=345

ukuthi ancagcina esÃ©khoi~\201he intenco enkulu ngokuvumela ukuse~

tshenziswa nJengesizinda zomzabialazo. we21khqll olwa ne-Nlnol-. Byl

,glmu neâ\200\224Afrika encukucekelWa â\200\230kwawo' phansi.. Kunes;zathu

sokukholwa yikuthl elaseLesotho selibhenduke labasenq021ni
i~\202okuhlaselwa kanraka â\200\230muva nje njengesijeziso aokusekela Kwalo i
uMbutho Wezithunywu Ezinaa~\201handle zikaKhoncolose. CSesi-
kubone. kunhindaphinda ukuthl amaphoyisa aseNln61zimu neâ\200\224Afrlka'
ikakhulukazi amaphoyisa ezomoya â\200\230agijima kgnjanl kalula â\200\231
ephuma engena eSwazini eyobulala noma ngubani afuna ?kumbu-
lala. Ingako-ke ingozi ekhona njengamanje mayelana nomza--

halazo wezikhali,

Nala isimo 51banakala ingekho indlela yoku51khwela n3encaâ\200\224~
manje,- kufai~\201ele sihlale silunqile njengoba_nclke.ngasho e
â\200\230ngasekugaleni kwenkulumo yvami, ukuba sisebenzise'amaÃ©i~\201'ehfi~\201aâ\200\231
keneyo:.okuthula ukulw* nokusetshcnziswa . nokuqonelwg ngabaÃ©'
mhlophe zonke lz:.nsukuÃ© 2kekho â\200\230ongathi umzabalazo owashiswa
viNkosi uLutuli nokhoncolose osewawalwa, wawuhcumiabÃ©laZO"

" sngafezanga lutho nggoka nje babesebenzisa amasu okuthulaâ\200\231
ukulwa . nobandlululoÃ© Siynmhlonipha namhlanje ni~\201alokho
asifezela khoni~\202 ngezindlela zokuthula...
ay MR D 5t ' e RO
Sisenendlela ehde nÃ©nzima esasihlalele. 2kufanele sivumele
ukudikibala ngoba nju sinoakabl â\200\230'sesimeni so xuthatha siseba~-
â\200\230nzise isibhamu ngemnumelelu kulomzabalazo. Ka51na10 izibo

'lokunglwasehen2151 wonkÃ©' amathni~\201a aanuseHenza njenoamanje
ngezindlela zokuthula.â\200\231 Asikazithinti noku21thlnta lezizi~
ndlelna ngezinga iNkosi uLuthuli eyaylslwhumelele ukuflnyeleli~\202
kulo ncemlnyaka yawo 1250. -Kuyohlala kukhona ukwehluleka
kwezinye iziwombe nmzabulazwenl cfana.naloena wethu eNingizimnu
ne-Afrika,: Kewha lokhu akufanele kusilahleklscle ithemba.
Izimpilo zabaholi abakhulu abafana neNkosi. uaAlbert Mvumbi
Lutuli zisikhumbuza ukuthi nyisho noMbuso whlome n3engo=

- mbuso wobandlululo 031~cina sicindezelwe thlna â\200\234antu â\200\230aba-

mnyama usenokunhonselwa â\200\230insclele: - .Bangase baHukeke Desabeka

ngenxa; yokuba behlomile, â\200\234kÃ©pha- lokho aku\$ho ukuthi m;*e

" hangobeka. . V"oba ukunqo ha kuyoqcina kuni~\202okwgthu a&ufanele

RE: â\200\234'singikazeu./BS

â\200\23435=

singikaze ukwenza konke.esinokukwenza, njengoba kwenza iNkosi uLutuli ukughubeka ngesinyathelo ngasinye egonde kulokho okungukungoba nakanjani. Akwenele ukuhlala phansi nje sikhiphane nesililo singenzi lutho olubonakalayo lokuzikhulula.

Kungomunye wemisebenzi yoMdidiyeli wempi ukuphaka amabutho akhe ncindlela yokuba kubekuncane kakhulu ukulahleka kwemphefumulo nxa kunokwenzeka. Ukuzimisela ngokufela inkululeko yethu akulona igunya lokufela ize emzabalazweni wethu. Ukulindela umzuzu ofaneleyo akubona ubuvaka nxa umholi engumdidiyveli onobuchopho:wamabutho akhe. Sibuthene larha ngoba sineginiso lokuthi impilo yeNkosi uLutuli kayi-. banga yimpilo engafezanga lutho. Siyongola ekugcineni ngisho noma uMnu. P.W. Botha angasebenzisa maphi amasu okufihla nokumbathisa ukubusa kwedlanzana labamhlophe ngalolu hlelo lwesakhiwo aluhloncozayo. Iningizimu ne-Afrika emnyama ibheke kithi ngalomzuzu womlando ukuba singabadumazi ncoba nxa kukhona into esineginiso ngayo yikuthi 'Amandla Ngawethu'. futhi siyongoba nakanjani ncoishc noma uNdunankulu angabeka ziphi izithiyo zesakhiwo endleleni yethu.

Amandla! Ngawethu!
Matla ! Arona !
Lefatse! Laronal
Matimka Ahinal!