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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 â\200\224 uMntwana u-Gideon Layukona kaMnyayiza kaNdabuko KaMpande.

Ekubikeni ngokukhothama koMntwana ngoLwesithathu ekuseni, iphephandaba i-The Mercuryâ\200\231 yomhlaka-17 Meyi 2006 lithe, phakathi kwezinye izinto:

â\200\234UZulu, idiweledfør 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 ukuzighelanisa nomholi weQembu Lenkatha Yenkululeko eminyakeni ephakathi nawo-1990....â\200\235

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

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

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

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

Ngikholwa ngukuthi kufanalekile kimi ukuba ngigalise 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 vyiNkosi uBhambatha Zondi kuliwa nokuphogelelwa 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 ukudilikelwa yijele. Ngenkathi uJenene Louis Botha eba nguNdunankulu wokuqgala weNingizimu ne-Afrika, wakhumbula ukuthi iNkosi eyayingumngani wakhe yayisejele eNyukhasela. Wathumela ukuba ikhululwe ijele, kepha ngeshwa, wangavumela ukuba ibuyele eSigodiweni 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 eSigodiweni, 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 kweNKkosi eyalandelayo. Kwaba ngalesisikhathi, ngenkathi ngiseyingane, lapho ngaqaphela khona ukubaluleka kwesikhundla esiphakemeyo soMntwana uMnyayiza KaNdabuko, uyise woMntwana ulLayukona osishiyileyo. Ngemuva kokukhothama kweNkosi uDinuzulu, uMntwana uMnyayiza wangena abanye 0gogo, okungabanye abafelokazi beNkosi uDinuzulu. Ngiyayikhumbula iNdlovukazi, OkaNjwaphu (uNobusenga - uMaButhelezi), iNdlovukazi OkaMsushwana (uMaMdletshe), iNdlovukazi - OkaMahlathini (uVivi - uMaNkwanyana), bonke abangenwa nguMntwana uMnyayiza, uyise woMntwana ulayukona. Ngagala ukwazi aBantwana abaningi bakwaMinyamanzi, okuyiSigondlo soMntwana uMnyayiza, ngisemncane. UMntwana waKwaMinya wayevamise ukuba kwaDlamahlahla

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ngoba zazingekhoâ\200\230izindaba, noma ngabe ngezasekhaya noma ngezeSizwe ezazingaxoxwa engekho. Wayevamise ukuza eSigodiweni saKwaDlamahlahla 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:

â\200\230kubeyinto esabekayo ukubona igagasi elikhulu lokukhohlakala ligingqika liya phambili, nokungabi nawo amandla okulinganda â\200\224 ukwenqatshelwa lonke ithuba lokukhombisa ukuntula ubulungiswa kwempi kwaze kwedlula isikhathi eside â\200\224 saze sedlula kakhulu isikhathi sokuvimbela ukuchithwa kwegazi elingenacala nokuphangwa kwezwe lonke â\200\224 kwaze kwedlula isikhathi eside kakhulu sokuphephisa imiphefumulo yezinkulungwane ezimbili zamasotsha ethu nabantu bokudabuka, inkulungwane namakhulu ayisishiyagalolunye amaqhawe kaZulu â\200\224 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 iginiso, ubulungiswa nokulunga. â\200\234

Amadodakazi oMbhishophi, o-Frances, Ellen Colenso no-Harriet Colenso, yibo abaghubeka nokulwela umgomo ofanayo KaZulu ngemuva kokudlula emhlabeni kweghawe elinguyise, uMbhishophi u-Colenso.

U-Frances Colenso wakhipha ibhuku eliyimiqulu emibili ngaphansi kwesihloko ˜ esithi â\200\234UKUCEKELWA PHANSI KWELAKWAZULUâ\200\235, elalinesihlokwana esasithi "UKWENZA KWAMANGISI KWELAKWAZULU KUSUKELA EKUHLASELENI KUKA-1879". (elakhishwa elandani ngu-Wiliam Ridgeway ngo-1885).
Ukuphinda futhi ngicacise kulabo abenza iphutha lokucabanga ukuthi uMntwana wavele wasondezwa kimi ngokuzikhethela nje, esikhundleni sokugonda ukuthi ngaphandle kokuba singumndeni, umgomo esizinikele kuwo amashumi amaningi kangaka eminyaka bekungumgomo ofanayo nalowo okwakuzinikele kuwo okhokho bethu, ngizocaphuna amazwi ambalwa akhishwe kulelibhuku.
Emquiwini Wokuqala, uchaza indlela umzala woMntwana uNdabuko nesinye isithunywa abadutshulwa ngayo ngu-Johan Colenbrander, owayecheme ngasohlangothini Iwesigaba sakwaMandlakazi. U-Frances Colenso ubhala uthi :

â\200\234Ngalesisikhathi kwafika isithunywa esasivela kuKhomishani sizobiza aBantwana ukuba bavele phambi kwakhe. Bawuhlonipha umyalelo ngaso

leso sikhathi, bephelezelwa yiqogqwana elincane nje, ngenkathi amadoda
kaMaduna ehlakazeka ngomyalelo wakhe nangeseluleko sikaMnyamana,
uNdunankulu omdala othembekileyo wezinsuku ezedlulileyo, aBantwana
ababelindela iseluleko kuye njengoyise, nomuntru bonke abazukulu
beNkosi endala uMpande ababefana namadodana akhe;â\200\235 (ikhasi 98).

UMnu Melmoth Osborn (uKhomishani) wabiza aBantwana ngemuva kokuba
kucekelwe phansi ngomlilo umuzi waKwaMinyamanzi nangenkathi uMntwana
uMaduna (uNdabuko) engasenayo indawo yokuhlala. Wagqala 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):

â\200\234uMalimati wathi, â\200\230nichithelani isikhathi ngoba sinitshenile ukuthi kufanele
ningene ngaphansi kukaJantoni (John Dunn) na? Sukani khona manje
niye kuye!â\200\231

â\200\234ABantwana baphendula bathi, â\200\230kanti 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?â\200\235 (ikhasi 51).

â\200\234uMalimati wathi; Qha! Ngiyanitshena, hambani khona manje! Kakusekho
lutho olusazokhulunywaâ\200\235, ’wabe esebashiya.

U-Frances Colenso ephawula ngalesisehlo uthi;

â\200\230Kepha lomyalelo wokuba bahambe bayongena ngaphansi komuntu onefa
ayelakhelwe ngumfowabo, uCetshwayo, nayemgidlabeze ngamathuba
amaningi, kepha owabuye wayihlubuka wathengisa ngayo iNkosi nxa nje
sekubheduke izinkinga, nomuntu empeleni okunguye uZulu nje jikelele
ayembona njengomqambi nomsunguli wazozonke izinkinga zabo,
â\200\230lomyaleloâ\200\235 wawuyinto aBantwana ababengakwazi kwakhona nje
ukuyihlonipha. Ngakho, baya kuMnyamana owayekade evele ebamemе
ephindelela kusukela ngenkathi bechithwe emizini yabo nguZibhebhu,
uMntwana uDinuzulu owayesengumfana yena esemzini kaMnyamana,
owawusuvele ugcwele abesifazane nezingane zaseNdlunkulu.
Ngalolosuku olufanayo, isithunywa safika sivela kuMnu Osbomn,
uKhomishani, ukuzobiza uMnyamana ukuba eze kuye. Kwathi nxa efika,
uMnu Osborn wath : "ngikubizile Mnyamana ukuba ngizokubuza ukuthi
uqonde ukuthini ngokuthatha lababantu. Baxoshe khona manje
ubathumele kuJantoni! Washa! Uzifakelani enkingeni ngephutha lomunye
umuntu ngenkathi wena ungazange usolwe ngalutho na?â\200\231

Kepha kulesisiphakamiso esingasho Iutho 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 wamiâ\200\235.

UMalimati wathi :

â\200\230kakuyona indaba yami, yindaba yakho, ngakho umuzi wakho uzokusha uma ungabaxoshi khona manje ubathumele kuJantoniâ\200\235,

Ngicabanga ukuthi usuku Iwanamhlanje 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 Mercuryâ\200\231. 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 ubudielwane bethu buye bajula khona, futhi lokhu kwaba ngemuva kuka-1953, ngemuva kokubekwa kwami njengeNkosi yeSizwe saKwaButhelezi. 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 ukushageka ukuthi wayeze ayihlabise izinkomo iNgonyama, njengoba yona, njengami, yayiyindodana yakhe uMntwana.

Ngemuva kokuxoshwa kwami e-Fort Hare ngo-1950, ngaba sEthekwini iminyaka embalwa. Ngalesisikhathi ngangiye ngihambele 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 ulLutuli njengomholi we-ANC eSifundazweni saseNatali. Ukhetho Iwenzelwa e-Bantu Menâ\200\231s 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 kulolokhetho. Esikhundleni sokucela labo abayizithunywa kuphela ukuba bavotele lowo abamthandayo kwabangenele ukhetho Iwesikhundla soMengameli, uMnu Champion wasukuma esihlalweni sakhe wathi, "labo abeseka u-Champion ngapha kwehholo labo abeseka ul.utuli, ngakuloluyahlangothi Iwehholoâ\200\235.

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

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

Ngaleyonkathi kwakukhona iNxusa-Jikelele lokugala, 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. Ngangiye ngiyiphendule iNgonyama ngokuthi uma kwakungukwephula umthetho ukuhambela iNkosi ulLutuli, 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 lobandiululo.

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-Mbhishophi saseZululand seSonto laseSheshi ukuba ngihambele iNgqungquthela yeSonto laseSheshi e-Toronto kwelaseKhanada. Ngakhethwa njengesithunywa ukuba ngiphelezele uMbhishophi 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 ezimbalwa evalelwe, 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-ChlÃ©e 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 likaNggongqoshe woMnyango Wezenhlalakahle benoMnu Mac September owayenguNgqongqoshe Wezenhlalakahle. Ngaphansi kohlelo Iwethu Iwentando yeningi, wabekwa njengoNgqgongqoshe Wezenhlalakahle Nokuthuthukiswa Komphakathi ngo-1994.

UMntwana ubengumuntu onogazi obeluhehela 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 waseHabeni, 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 ubuhiungu 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 waseNxangiphilile 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 nezeluleko. Ezikhathini ezithile wayeza ephelezelwa 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 neNdiunkulu uSâ\200\231bongile waKwaKhethomthandayo. Nala nganginobudlelwane obuhle kakhulu noMbhishophi Alphaeus, hhayi ngoba sasihlobene nje, kepha nanjengoMpristi okunguye owayengilungiselele ukuginiswa, ngacela uMntwana waKwaZiphethe ukuba angiphelezele. Ekwenzeni zonke izinto engazenzayo ukulekelela iNkosana Yobukhosi bukaZulu, ngazidalela ukugxekwa okukhulu. Abantu abathile babethi ngifaka uMntwana omncane umoya wokuba angaghubeki nemfundo yakhe ngoba nganginganafuni 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 uMoshoeshoe Wesibili wasel.esotho 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 iINgonyama esencane, sithi â\200\230Bayetheâ\200\231, ukuthi uyoke aphindele esikoleni?â\200\235 lzehlo 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 SaMabandia, iNgonyama. Lokhu kwabenza basondelana kakhulu kunangaphambili. Mina njengoNdunankulu kaHulumeni waKwaZulu kwakuthi nxa iNgonyama ithatha uhambo Iwasemazweni angaphandle, njengohambo Iwayo lokugala 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 wobandiululo 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 nangalezizikhathi, 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. Uhulumeni waluthatha udaba walusa eSigabeni Sokudlulisela amacala salokho okwakuyiNkantolo eNkulu YaMajaiji, nalapho saphinde sanqoba futhi khona.

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

Uhlangothi Iwempilo yoMntwana olungaziwa ngumphakathi wonke, ngukuthi ubekholelwa kakhulu emqgondweni wethu wokuzisiza nokuzethemba. Ukuzinikela kwakhe kulokhu ukutshengise emisebenzini yakhe yokulima. UMntwana ubengumlimi omncane kamoba onempumelelo enkulu. Ubebuye abe ngumfuyi wezinkomo onempumelelo enkulu. Lezizinto ubengazenzelwa 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 umgondile wambeka icala lokufuna ukumbulala. Wangitshena ukuthi ngenxa yokuba wayazi, njengathi sonke, ngokusondelana kwakhe neNgonyama, uMntwana waKwaZiphethe wanquma ukuba loludaba ayolibikela iNgonyama. Wangitshena ukuthi washaqgeka nxa iSilo Samabandla siphendula ngokuthi: "Ngisho nami uqobo sengitsheniwe ukuthi unezinhlelo zokungibulalaâ\200\235. Kangikhumbuli ngibona uMntwana waKwaZiphethe ehlukumezeke ngendlela ayehlukumezeke ngayo ngemuva kokubekwa lelicala. Lokho kwaba nomphumela wokudaleka kwegebe phakathi koMntwana neSilo Samabandia, uMntwana ayefuna ukuba livalwe ngokushesha ngokungenzeka, njengoba sasingekho isizathu salendaba eyayitshenwe vyiSilo Samabandia ukuthi uMntwana wayehlela ukubulala iNgonyama. Ngiyakhumbula uMntwana engitshena ukuthi wasibuza iSilo Samabandla ukuthi uma ayenezinhlelo 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 izinhlelo zezindaba ebezizitika ngalo ngalendlela. Bengingakaze ngibe ngisho nelilodwa igama elibi

phakathi kwami neSilo Samabandla. Izinhielo zokusakaza izindaba zathengisa indaba engesilo iginiso yokuthi â\200\234ngasebenzisaâ\200\235 iNgonyama ukufumana ukwesekwa kwezombusazwe. Le ngenye yezindaba eziyintimbothi embi kunazozonke esengake ngayizwa empilweni yami. ISilo Samabandla siyazi ukuthi kusukela esikhathini lapho saba yigembu 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 Samabandia, 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 umhlangano owaba seSigodiweni saKwaKhangelamankengane, okwakukhona kuwo uMengameli Mandela, kepha ongazange uyifeze injongo yawo. Kwabuye kwabakhona omunye umhlangano owaba seSigodlweni sasEnyokeni, nawo owaphunzayo ngoba iSilo Samabandla kasizange sibamememe oNdlunkulu nezingane zaso kulowomhlangano. Lomhlangano wawungo-1996. Kwaze kwaba ngumhlaka-10 Novemba 2002, lapho iSilo esabuye sabiza khona omunye umhlangano owaba seSigodiweni sasEnyokeni. Nalowo mhlangano wacisho waphunza njengeminye eyayingaphambi kwawo, ngoba nalapho iSilo Samabandla sasingabamemanga oNdlunkulu nezingane zeNgonyama.

Njengoba ngihlala ngibona izinto ukuthi kufanele zenziwe ngendlela eyiyo, ngabona ukuthi kasikwazi ukughubeka 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 umhlangano uhlehle kuze kubekhona oNdlunkulu nezingane zeSilo Samabandia, abanye aBantwana ababekhona banginxusa ukuba ngivume ukuba udaba lughubeke ngisho noma engekho Ilamalungu amgqoka 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, saghubeka nokuhlambulukelana, saghubekela ekukhumelaneni umlotha njengokulawula kwesiko lethu. Ngathokoza, nakuba ngangingathokozile ngokuthi lamalungu amgoka omndeni waseNdlunkulu ayengekho.

Okubaluleke kakhulu ngoMntwana waKwaZiphethe, ngukuthi kusosonke lesisikhathi wayengakwazi ukudla noma ukuphuza amanzi kunoma yisiphi eZigodiweni ngenxa yokuthi Iwalungaxazululiwe 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, ogogo 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 yingxenye ebuhlungu 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. Kuthe ngemuva kwalokho kwatholakala ukuthi unomdiavuza wendlala eba ngasesinyeni sabantu besilisa, obuye yasabalala. Ubebuye 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. Ubekhononda ngasosonke isikhathi ngokuthi iSilo SaMabandla kasikaze simshayele ngisho nocingo 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 kuhlanjulukelwane. Kufana nokudla ukudla ungazihlambanga izandla. Kasikwazanga ukuphikisana nezingane ngalokhu, ngoba besazi ukuthi zinaso sonke isizathu sokwengena ngaloludaba. Kepha seluleke ngokuthi ungawemukeli umnikelo waloluhlobo ovela eSilweni SaMabandla kungase kuthathwe njengokusiphoxa iSilo SaMabandla. Seluleke ngokuthi nakuba ugondakala umoya wabo, lokho kungase kuhunyushwe kabi futhi kuthumele umlayezo ongafanele eSizweni sethu. Kepha iginiso lodaba ngukuthi loludaba lusasele lulenga. Sekungumsebenzi waBantwana baseNdlunkulu manje ukuba bakhulume neSilo SaMabandia. Ngiyazi ukuthi ngikhuluma eBantwaneni abakhulu kunabobonke baseNdlunkulu, kukhona naMakhosi kanye neSizwe.

Ngiyakugonda 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 okwakughubeke imicimbi ezinsukwini ezimbili ngikhona, ngasho ukuthi kuyangidabukisa ukuthi thina njengaMakhosi sasicele ithuba lokubonana neNgonyama, kepha iNgonyama eyaphikelela nokusicisha lona. [Silo SaMabandla sabe sesikhuluma amazwi okuthi 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 iNdlunkulu yaso nababehambisana nayo KwaMashu.

Ngiyaghubeka mina nokufeza imisebenzi yami njengoNdunankulu weNgonyama, kepha izinto sezonakale okungangoba kangisatshenwa ngisho nangezifo emndenini. Ngenkathi kukhothama umzawami, uMntwana u-Derrick kaMphengulajozi kaSolomon, ngangingeke ngazi ukuba izingane zezingane zabakwabo kazizange zingishayele 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. Yilesisizathu 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 abamlimazileyo. Sonke siyakugonda ukuthi ngenkathi egula, ozakwabo abathile ePhalamende balinganisa ukuthi akaguli. Baze bafinyelela ezingeni lokukhuma amalumbo ngaye bethi uyayihambela imihlangano yeQembu LeNkatha Yenkululeko, okuyinto eyayingesilo iginiso. 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 uhulumeni

wobambiswano. Kepha ukuthi unguhulumeni we-ANC ngakho bamema iQembu LeNkatha Yenkululeko ukuba likhethe oNggongqoshe abathathu ukuba bathathe iminyango emithathu. Ngabuye ngatshenwa nokuthi uNdunankulu uthe 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 wokucekelwa 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 wathelelana amanzi naye ngenkathi evuma kuMntwana ukuthi kwakuthiwe akakwenze lokho. lzwe 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 inkulumo yoMengamelo Mbeki ngesimo sesizwe ePhalamende. Kunezinto eziningi esizenzileyo kusukela ngo-1994, njengokwesula imithetho yobandiululo emabhukwini omthetho. Kepha uhlelo Iwethu 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 kwangikhumbuza ukuthi ngesikhathi seKhomishani Yamaginiso Nokubuyisana, kunamazwi akhulunywa ngomunye uMntwana omkhulu waseNdlunkulu ukuthi uMntwana kanye nami â\200\230sizogqoka izikhindiâ\200\231, eqonde ukuthi sizobekwa amacala siboshwe. lIsifundiswa esithile eNyuvesi yaKwaZulu esasiyilungu lephalamende, sathi kwabanye abantu:â\200\231abanye benu bazi uButhelezi njengoMKhristu, kepha sizomveza ukuthi akalutho ngaphandie kokuba ngumbulaliâ\200\231 [-TRC kubantu abathile yayiyinto ebayibuka njengenkantolo yasehlathini eyayizocekela phansi bonke abaphikisana nabo ngokombusazwe okokugcina. Elinye lamafa amakhulu uMntwana awashiye ngemuva yizinkulungwane zezindlu zokufundela yena ne-Kristian Action Group ayengusSihlalo 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 inhliziyo yakhe nebhuku elisanda kukhishwa:UMONGO KAZULU’ elibhalwe nguMnu Zabiloni 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 yassOsuthu. Usibeka icala lokushitshanaâ\200\231ngokufaka iNgonyama imibuzoâ\200\231 konke lokhu okungamanga. Ngabe kuyinto ezigondalenayo nje ukuthi umbhali walelibhuku uMnu Zebuloni Zulu, umuntu ofanayo nalowo owabeka uMntwana icala lokuthi ufuna ukumbulala na? Sicisho singabikjho isikhathi lapho bengikhuluma khona noMntwana ocingweni, angakuzwakalisi ukuphatheka kabi kakhulu ngalokho akuthatha njengokuphendukezelwa okubi kakhulu womlando womndeni wakhe. Obekumlimaza 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 Iwanamhlanje 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 ngokuginileyo ukuthi abantu abangaMaZulu bafanele ukuba babe nombusoc wabo wobukhosi. Bengakwazi ukukwemukela ukuthi phakathi kwazozonke 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 yingxenye yayo, kepha, njengami, ubenophupho loMbuso Wobukhosi oyoba nokuzimela okweneleyo ukuba ukwazi ukuba sesimeni sokuthatha imiyalelo evela eKiphithawini no-Epitoli magondana 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 nengangikaziyo. Ubezikhuluma azigephuze zonke izilimi eziningi zeNgizimu ne-Afrika. Wake wanconywa ngesibhunu sakhe abaningi abebesithatha njengesihle kunazozonke esikhulunywayo ezweni. Kepha ngendiela efanayo, uMntwana u-Gideon ubeyisakhamuzi somhlaba.

Isikhindi sakhe besihlonishwa emhlabeni wonke. Ukuhambela kwakhe emazweni angaphandle 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 okugondene 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 ezinamandia okuzilawula neNingizimu ne-Afrika ehlangeneyo.

Njengomuntu wombono, uMntwana Gideon wakuqonda ukubaluleka kokuhlangana phakathi kokubuyiselwva koMbuso Wobukhosi buKaZulu, inhlalakahle yayoyonke iNingizimu ne-Afrika kanye nodaba lobuholi Bomdabu. Lezi bekuyizinsika ezintathu ezinkulu zombono wakhe, ebezifana nobuthathu bemisuka emithathu ehlangeneyo engenakwephulwa. Ubungakwazi ukubona inhlalakahle isikhathi eside eNingizimu ne-Afrika ngaphandle kokuba uMbuso wethu Wobukhosi buKaZulu ubuyiselwe ngokufanelekileyo. Ubengakwazi ukubona umbuso wethu wobukhosi kubakhona ngaphandlie 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 kucaca ukuthi zonke izethembiso ezenziwa kuBaholi Bomdabu zizokwephulwa futhi zingahlonishwa. UMntwana u-Gideon ubuye wabulawa yilokho okwenzekayo ezweni lakithi, ukuthi sekucacile manje ukuthi isimo seNingizimu ne-Afrika entsha sakhiwe ngendlela yokuba singawunikezi uMbuso wethu Wobukhosi buKaZulu indawo. Isimo seNingizimu ne-Afrika sakhiwe 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 uqgobo Iwakhe kepha abaholi bomdabu kuyoyonke iNingizimu ne-Afrika bebebona kuye omunye wabaholi abakhulu kunabobonke womgomo wobuholi bomdabu kuyoyonke I-Afrika kulelikhulu leminyaka.

Ngiyazi ukuthi umoya woMntwana u-Gideon kawusoze wafa manje nxa nje eNingizimu ne-Afrika nakulolonke izwekazi kukhona abantu abaghuba nabalwela umbono wakhe wombuso wesimanje ngeqiniso kepha futhi ongowase-Afrika ngeginiso. Nxa abantu abasha bezosukuma bayighube impi lapho eyishiye khona, uMntwana u-Gideon uzoghubeka 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. Ubeyighawe 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 ezimgoka kunazozonke, okuyinselelo eqondene nokulwa nobubha, anikele kakhulu . njengoNgqongqoshe weSifundazwe weZenhlalakahle Nokuthuthukiswa komphakathi, abesebenza kukho ngaphansi kukahulumeni wakwaZulu omdala kanye naseminyakeni eyishumi ngaphansi kohlelo Iwethu lwentando yeningi.

Ulwele abantu bakithi engaphumuli. Kepha ubengagcini nje ngokuba vyisilwi, 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 yighawe elikhulu ezinhleni zethu salahlekelwa nayingxenye yephupho lethu.

Kufanele siginiseke 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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