

INKULUMO YETHULWA YISILO SAMABANDLA UMISUZULU KAZWELITHINI EKUVULWENI KWESISHAYAMTHETHO SAKWAZULU-NATALI MHLAKA 23 KUNHLOLANJA 2023, ENKUNDLENI YEKHITHI I-OVAL, EMGUNGUNDLOVU EMSUNDUZI

Mhlonishwa Somlomo neSekela lakho
Mhlonishwa Ndunankulu waKwaZulu-Natali
AmaLungu eSishayamthetho
AbaPhathiswa besiFundazwe
UNdunankulu kaZulu Mtwana wakwaPhindangene
Abantwana baseNdlunkulu namakhosi akhona
AmaLungu ePhalamende likaZwelonke
Amanxusa amazwe ehlukenene
Izimenywa ezikhethekile

Bantu bakaBaba.

Ngifisa ukuqala namhlanje ngokubongela le zinhla ezintathu zikahulumeni wesifundazwe sakithi ngokuqokela ezikhundleni eziphezulu abesifazane abathathu abanekhono okunguMehluleli uPoyo-Dlwathi njengoMengameli Wamajaji eNkantolo ePhakeme yaKwaZulu-Natali, uMhlonishwa uSomlomo uNksz Boyce njengoMholi wale Ndlu kunye noNdunankulu wokuqala wesifazane uMhlonishwa uDube-Ncube.

Ngalesi senzo isifundazwe sakithi sifakazele umlando omdala othi izwe kwaZulu lingowesifazane – yikho sithi ngokuziqqaja ngeleNdlovukazi uMthaniya.

Ngifisa futhi nokuhalalisela abafundi bamatikuletsheni, okuthe ngaphansi kwezimo ezinzima, bakwazi ukusenza siziqhenye ngabo ngokuba balale indawo yesibili ngokwemiphumela kazwelonke. Izingane zethu zisifundise ukuthi nangaphansi kwanoma yisiphi isimo ukuzinikela kuletha impumelelo.

Mhlonishwa Somlomo

Njnegoba ngethula inkulumo yami yokuqala kule Ndlu ehloniphekile, ngifisa ukuhlonipha ubaba wami, iSilo esesikhothame uZwelithini kaBhekuzulu kanye noNdlunkulu uMntfwanenkosi Mantfombi kaSobhuza, abakhothame ngonyaka owodwa.

Sonke sizovumelana ngokuthi eminyakeni eyedlule sabusiseka ngokuthi siholwe wuNomthebe owayenombono onzulu. Iminyaka cishe engama-50 esesihlalweni, iSilo uZwelithini kaBhekuzulu waba wuNomthebe owabusa isikhathi eside kunabo bonke kanti futhi uyena owaphila kade kunabo bonke oNomthebe. Ngenkathi sibusa, iSilo saqinisekisa ukuthi ubukhosi baKwaZulu abugcini nje ngokuthi kube isikhungo esiqhakanjiswa kuphela uma kunemikhosi noma imicimbi ethize kodwa siba yisikhungo esiyigugu futhi esinegalelo elibalulekile ekubumbeni isizwe, emisebenzini kahulumeni, amasiko namagugu esizigqaja ngakho kunye nasezintweni ezithinta umnotho.

Ukubusa kwaso isikhathi eside kwakuyinkomba yokuthi isiko liwumthombo wobumbano emphakathini kanti futhi liphinde libe wubufakazi obubambekayo bezinkambiso ezibumba

imiphakathi ezikhathini eziguququkayo. Walondoloza wagcina izinkambiso isizwe kanye nesifundazwe sakithi okwakhelwa phezu kwazo: isiko, inhlonipho, ubuhlakani nentobeko.

UNdlunkulu uMantfombi wabambisana neSilo ukuvuselela isiko kanye nokusimamisa abesifazane njengomongo wesizwe. ISilo Samabandla uZwelithini kaBhekuzulu wayemethembe kakhulu ukuba ameluleke, waba yinsika hhayi kuyena kuphela kodwa kuZulu wonkana.

Ngiselapho ngabe angenzi ubulungiswa uma ngingathathi leli thuba ukubonga bonke omama bami oMkaNkosi abaphile neSILo neNdlovukazi kwaze kwasekugcineni. Ngihlonipha uNdlunkulu uMaDlamini wakwaKhethomthandayo, uNdlunkulu okaMathe wakwaDlamahlahla, uNdlunkulu uMaNdlovu wakwaLinduzulu. UNdlunkulu uMaMchiza waseNyokeni noNdlunkulu okaMafu wasOndini. Laba ngomama bami ungunaphakade njengoba nami ngiyindodana yabo ungunaphakade.

Bantu bakaBaba

Umhla zingama-20 kuNcwaba waqala ikhasi elisha empilweni yami njengoba kwaba njalo nakuZulu. Ngosuku olwandulela lolo insizwa engabe ngizalwe ngiyiyo yafa. Ngangena eSibayeni saseNdlovini ngiyinsizwa kaBhejane ngaphuma sengiyi Nkosi.

Lapha umunwe womlando wabe usungikhombe ukuba ngihlale eSihlalweni saMakhosi amadala. Akugcinanga lapho kepha wabe usungikhomba ukuba ngibe yiNkosi yesifundazwe iKwaZulu-Natal njengokulawula komthetho owashaywa yileNdlu ehloniphekileyo.

Ngikubalula lokhu ngoba lolu suku lwaqala ikhasi elisha kithi sonke. Khona lapho ngiyafisa ukugcizelela ukuthi leli khasi elisha alisho ukuqala phansi ngoba iSihlalo engihleli kuso sidala futhi siyoqhubeka ngisho mina ngingasekho. Ikhasi elisha engikhuluma ngalo lisho ukuthatha konke okuhle nokuyizimfundiso zayizolo. Lisho ukufunda nokuqala okusha kuya phambili. Angingabazi ukuthi leli yikhasi elisha kithi sonke.

Ngazo zonke izikhathi zenguquko, kuba khona ukukhathazeka, ukungaqondi nokudideka. Namhlanje ngifisa ukuphinda ngethembise njengoba ngenza ngenkathi ngemukela isitifiketi kuMhlonishwa uMengameli uCyril Ramaphosa lapho ngathi esikhathini uMdali angibusisie ngaso ngizibophezela ekutheni ngizosebenzisa amandla obukhulu besizwe sakwaZulu ukuthuthukisa izwe nomnotho wakithi, ngikhuthaze ukuthula nokubuyisana, ngiqale esizweni sakwaZulu, ngidlulele ezweni laseNingizimu Afrika, e-Afrika nasemhlabeni wonkana.

Umbono wami ukuthi isiFundazwe saKwaZulu-Natali kumele sibe yivulandlela ekukhuthazeni abahlali ukuba babambisane ekusebenzeleni ukuba umhlaba usebenzele isizwe, ukuba amakhono oluntu avele, ukuba konke okungaphansi komhlaba kuqhakaze ukuze kuhlomule yonke imiphakathi yakithi kunye neNingizimu Afrika yonkana. Lokhu kungenziwa ngokuba kusetshenzwe ngokubambisana, ukubusa okungenagcobho, ukuzimisela ekususeni zonke izithiyo ezidala ukuba abantu bangazibambeli, ukucabanga izinto eziya phambili nezakhayo kanye nezinqubomgomo eziphokophele phambili.

Mhlonishwa Somlomo

Umsebenzi wokufezekisa konke lokhu engikubalule ngenhla sewuqalile. Ezinyangeni eziyisikhombisa ezedlule kusukela ngangena esibayeni, ngabonisana nezinhlaka ezehlukene ngenxa yokuthi ngangifuna ukuqinisekisa ukuthi, ukuya phambili, sethula siphinde sengamele isikhungo esangakhelwe esisekelweni sosiko nje kuphela kodwa esikwaziyo ukumelana nomhlaba oquququkayo.

Isikhungo esikwamukelayo ukuthi AmaZulu awefani ngakho-ke akumele apendwe ngopende ofanayo. Isikhungo esikwemukelayo ukuthi iKwaZulu-Natali iyisibani esihle nesizinda samahlelo, izinkolo, amasiko, nezilimi kunye nezinkambiso okwehlukene.

Ukuhleleka kweHhovisi leSILO kumqoka ngoba konke lokhu esikufisayo ngeke kube yimpumelelo uma singenabo abantu abanamakhono okwelusa izinhlelo esiqhamuka nazo. Ngokubambisana neHhovisi likaNdunankulu kulezi zinyanga ezedlule siqale uhlelo lokuhlela kabusha iHhovisi lami, sakhela kulokho okuhle obekukhona ngenhloso yokulenza likwazi ukusebenza ngaphansi kwezimo eziquququkayo kuleli nasemhlabeni jikelele.

Yize lokhu kusaqhubeka angingabazi ukuthi uma kuqala unyaka omusha wezimali siyobe sesikuphuthule konke. Sikwenza lokhu siqonda kabanzi ukuthi ngokwebuza kobeseSihlalweni iSihlalo asiqala phansi, kunalokho siyaqhubeka sibhekane nezinsalelo ezintsha kanjalo nezinguquko.

Khona lapho siqalile nezinhlelo zokubheka ngelibanzi izinhlaka zeSihlalo nokuyinto emqoka ekwakheni isithombe esisodwa ngeSihlalo noBukhosi. Izinhlaka engikhuluma ngazo yi-Royal Household Trust kanye ne-Ingonyama Trust. Akukho ukungabaza kimi ukuthi lezi zinhlaka zombili zingabamba elikhulu iqhaza ekuqinisekiseni ukuthi iSihlalo siba sekhaleni lentuthuko yomphakathi.

Yizo lezi zinhlaka okumele zilekelele ekwakheni iNdlunkulu esondelene nemiphakathi, eziveza iSihlalo nobuBukhosi obunendlebe ezinkingeni zansuku zonke zemiphakathi eyehlukene. Ngokubambisana nobuholi balezi zinhlaka sizoqhamuka nendlela engcono yokuxhumana nomphakathi nesivumelana sonke ukuthi ingenziwa kangcono kunalokho eyikho manje.

Uma kufika kwi-Ingonyama Trust nganelisekile ukuthi loluhlaka lusadingeka. Ngitusa ubuhlakani bokuba khona kwalo nokusenza sehlake njenge sifundazwe. Ngokubambisana ngiyakholwa ukuthi singenza Ingonyama Trust yenze kangcono lokho eyabe iqanjelwe khona okuwukuvikela umhlaba kaZulu nokuqinisekisa inhlalakahle yemiphakathi ezindaweni zoBukhosi.

Ngalesi sikhathi okubikwe ngaso, kulandela isibopho sokuqala engasenza njengeSilo, okuwukuvikela abesifazane nezingane, ngenyanga kaLwezi nyakenye, ngahola uSuku Lukazwelonke Lwabantu Besilisa okwakungolokuqala eThekwini. Ngenza lesi sibopho nesethembiso ngoba ngikholelwa ekutheni udlame olubhekiswe kwabesifazane nokubulawa kwabo kuleli zwe yizithiyo ezinkulu kunazo zonke ekufezekiseni iphupho lokulingana nokuvikelwa kwesithunzi sabesifazane nezingane zamantombazane.

NjengeSilo senu, ngokudabuka ngiyavuma ukuthi ngisezweni nasesifundazweni okukhungethwe yilesi sihlava. Ngisezweni lapho iningi lezakhamizi lihlalele ovalweni. Lapho zinsuku zonke, emakhaya, emisebenzini, ezikoleni nasezitaladini begwema labo okumele ngabe bangabavikeli babo; labo okufanele engabe bawumthombo wokubaduduza.

Malungu Ahloniphekile

Izakhamizi nezisulu engikhuluma ngazo ogogo, omama, amakhosikazi, abashana namadodakazi bethu. Iningi labo sebelahlekelwe yithemba ngoba bayizisulu zabantu ababethembayo, ababaziyo, abakhule nabo kanti kwezinye izikhathi abalingana nabazali babo.

NjengeSilo senu nanjengobaba, ngimema bonke abantu besilisa bayo yonke iminyaka yobudala, bazo zonke izinhlanga, izilimi, nangokwezikhundla zabo emphakathini ukuba babe yingxenye yokulwisana nalesi sihlava esikhulukazi esikhathini sokuphila kwethu. Ngicela seseke umsebenzi owenziwa yizinhlangano zomphakathi ekulweni nokuhlukunyezwa kwabesifazane nezingane ezweni lakithi. Izinhlangano zemiphakathi kuwo wonke amagumbi aleli zwe bami ngenyawo balwa le mpi – bami ngasohlangothini lokuvikela abesifazane nezingane.

Ukubulawa kwabantu ngezibhamu eNingizimu Afrika sekuyinsakavukela. Cishe usuku nosuku sizwa ngezigameko zabantu ababulawa ngezibhamu. Okwaka muva nje wukungenelwa kwabantu ezindlini babulawe zinswelaboya.

Ukwanda kwezibhamu ezingekho emthethweni emiphakathini yethu kubeka imiphakathi engcupheni. Isifundazwe sethu sibalwa nezinye zezindawo lapho ukubulawa kwabantu ngezibhamu kuse zingeni eliphezulu. Bayabulawa emadolobheni, emalokishini, emakhaya ngisho nase zikoleni.

Ngokukhulu ukudabuka ngifisa futhi ukukhuluma ngokubulawa ngesihluku kwamakhosi, izinduna namakhansela. NjengeSilo, ngiyandinxusa nonke ukuba nibe nobuntu kupheze ukubulawa kwabantu. Ukubulala kuwubulwane. Kuwubuqaba. Kuyisiqalekiso. Asidingi ukuthi kuze kungenelele amaphoyisa noma izinkantolo ukuze zibambebele esisekelweni sethu sobuntu. Mhlawumbe sesingenwe ukuthanda kakhulu izinto zomhlaba nokuba ngogombela kwesabo. Sibona umhlaba njengomthombo wokuzithokozisa bese siphuca abanye lokho okufanele babelwe khona. Lokhu akuhambisani nesikompilo nendlela esikhuliswe ngayo yokucobelelana nokwelula isandla esiphayo ngokungenambandela.

Odabeni oluthinta ukubulawa kwaMakhosi nezinduna ngihlaba ikhwelo ukuba kube nomhlangano ophuthumayo nozohlanganisa ubukhosi, uhulumeni wesifundazwe nokazwelonke kanye namaphoyisa. Lona kumele kube ngumhlangano wezixazululo ngoba ubufakazi bokuthi aMakhosi nezinduna bayabulawa akuyona into okumele iqalwe phansi icwaningwe kepha osekumele kugxilwe kukho wukuthi ngokubambisana lesi simo singanqandwa kanjani.

Ekukhulumeni ngezixazululo ekubulaweni kwaMakhosi nezinduna asikwazi ukungakhulumi ngokubulawa kwamalungu omphakathi ezindaweni eziholwa ngaMakhosi. Lemi phakathi nayo kumele ibe yingxenye yesixazululo. Imibono yayo akumele ishaywe indiva ngoba ezweni

elithi likhululeke njengelethu akekho umuntu okumele aphile ngokwesaba akukhathaleki noma uyiNkosi , induna noma isakhamuzi.

Sisekhona kulolu daba, ngifisa ukuchaza ukuthi ngilibona kanjani iqhaza lobukhosi ekupholiseni amaxeba nasekusimamiseni izwe lakithi. Ubuholi bomdabu bubalulekile. Amakhosi ayizinsika zendlunkulu nobukhosi bakwaZulu.

Ngifisa ukuhamba emazwini kababa wami, iSilo esikhothame, lapho ayevamise khona ukuthi: Ubukhosi bakwaZulu bemukela wonke umuntu okholelwa kubo ngokomlando, ngokwesiko, ngokomoya nangokwenkambiso. Kafuphi, ubukhosi bakwaZulu bemukela wonke umuntu futhi abunamkhawulo. Ubukhosi bakwaZulu buthembele emakhosini ukuze busimame, busebenze, buphumelele nokuthola ulwazi olunzulu mayelana nomhlabathi onothile owuzungezile, kanye nezindlela eziya phambili zokusingatha ingcebo engaphansi komhlabathi.

Mhlonishwa Somlomo

Ekuqinisekiseni ukuthi abaholi bomdabu nezikhungo zabo bayingxenywe yesisombululo ezintweni ezithinta intuthuko, yesevani uhlelo olwaziwa nge-*Ngonyama Rural Development Forum* (okuyisiGungu seNgonyama Sokuthuthukiswa Kwezindawo Zasemakhaya), okuwuhlelo olwasungulwa yiNgonyama esikhothame lwesekwa yiNhlangotho Yamazwe Ase-Afrika nohulumeni waKwaZulu-Natali.

Leisi siGungu sihlanganisa izinhlelo ezingahleliwe ngokuphelele zabaholi bomdabu, ongoti, izikhungo zocwaningo, abamabhizinisi kanye nababumbi benqubomgomo ngaphansi kwenjongo yokuthuthukiswa kwezindawo zasemakhaya. Umehluko walesi siGungu usekutheni sihlolwe ukuqhuba inqola yokuthuthukiswa kwezindawo zasemakhaya ngesisekelo samaphuzu amathathu.

Okokuqala, izikhungo zomdabu ngokwehlukana kwazo nangokwamazinga azo kumele zibe seqhulwini lwalolu hlelo lokuthuthukiswa kwezindawo zasemakhaya. Lezi zikhungo ziwumgogodla wezimpilo zabantu basemakhaya futhi zibaqonda kangcono. Lokhu kudala ukuba abaholi bomdabu babe ngamaxesha oquku nentuthuko ezindaweni zabo.

Okwesibili, intuthuko ingenziwa kahle uma kukhona ukusebenzisana kwemikhakha nezinhlelo ezehlukene.

Okwesithathu, intuthuko wuhlelo oluminxa-miningi, ngakho-ke ukuthuthukiswa kwezindawo zasemakhaya kumele kwenziwe kulandelwa uhlelo olubanzi oluhlangothisa imiphakathi, abasebenzi nezinhlelo zezomnotho.

Amalokishi angeke asale ngaphandle ngoba nawo angamakhaya ezigidi zabantu. Lezi zindawo, ekuqaleni okwakhoswe ukulahlwa kuzo abantu ababefuduka ezindaweni zasemakhaya nazo zakwazi ukukwenza igalelo entuthukweni.

Njengoba ngike ngasho phambilini, isizwe sakithi sinamasiko-mpilo nezinkambiso okwehlukene osekuthathe amakhulukhulu eminyaka. Kunobufakazi bokuthi imiphakathi

ingaziphilisa ngamagugu osikompilo ngokusebenzisa ezokuvakasha ngobuchule. Njengamanje iNdlunkulu kaZulu izoyihola indlela kanti ihhovisi lami lizosebenzisana neziphathimandla zezokuvakasha, iminyango eqondene kanye nenhlangano yomasipala esifundazweni ukuze kwethulwe uhlelo olubizwa nge-*Royal Tourism Destination Initiative*.

Enye yezinhloso zalolu hlelo wukuqinisekisa ukuthi uZulu uyazuza ngalokho okuyifagugu lakhe. Siphelile isikhathi sokuba sibe yizibukeli lapho abanye benotha ngomlando namasiko ethu. Nalapha akumele sishiye ngaphandle imiphakathi ngoba konke esikwenzayo kumele kuhlomulise yona.

Mhlonishwa Somlomo

Uma sengiphetha ngifisa ukubonga umsebenzi omuhle owenziwe yilabo abazinikele ekusebenzeleni izwe lakithi ngawo wonke amandla namakhono abo.

Ngikholelwe ekutheni kuyona yonke inhlupheko, ububha, ubuhlungu bezifo, ukwentuleka kwemisebenzile nokungabi nakhaya, kunabantu esibaziyo nesiingabaziyo abelula isandla ukuze kwehliswe lezi zimo ezibuhlungu kubantu bakaBaba. Lonke ucwaningo lwezemfundo, okutholakalayo nokukhulunwayo kuyabungazwa ngoba kukholelwa ekutheni kuyasilekelela ekutheni sithole imigudu nendlela esizohamba ngayo kalula emiphakathini yakithi.

Kodwa-ke, kusalokhu kudlange indlala nokwentuleka kwemisebenzi kubantu abanamakhono, abazimisele ukusebenza nabaneyiqeqeshelwe. Umuntu uyazibuza ukuthi kwenzakalani ngempela. Kungabe kokhona yini ukubhekelela wonke umuntu? Kungabe yonke le mizamo yokuthuthukisa ezobuchwepheshe, ezemfundo, ubungcweti nezimboni iyenza ngcono impilo yabantu abahlwempu noma nje ibashaya indiva?

Okokugcina, ngifisa ukuhlaba ikhwelo lokuthi kube nobuholi obunonembeza nokubophezeleka ukuphendula emiphakathini, kuqala ngobukhosi. Abaholi kuhulumeni, bamabhizinisi, bezenkolo nobukhosi kumele babe yisibonelo ngokuthi baziphathe ngobuqotho, ubulungiswa, ukukhiphi inyumbazane, uzwelo, ukuzinikela nesimilo. Ngininxusa nonke, kuwo wonke amazanga enikuwo, ukuba nilandele izinkambiso nemigomo ehambisana nobuholi obunonembeza (obuqotho).

Ngilinde ngokulangazelela ukusebenzisana nale Ndlu ehloniphekile ukwenza ngcono izimpilo zabantu bakaBaba.

Ngiyabonga ukungipha kwenu indlebe.