

**UCWANINGO OLUNZULU NGOMBONO WENKOSI
UMUNTONGENAKUDLA MKHWANAZI
NGOKUHLATSHWA KWESOYI
LAKWANGQONDONKULU
“ UNGOYE”
KWADLANGEZWA**

NGU-

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UMSEBENZI OWETHULWA NGENHLOSO YOKUFEZA IZIDINGO

ZEZIQU ZE –

MASTERS OF ARTS

EMNYANGWENI WESIZULU NAMAGUGU

KWANGQONDONKULU WAKWAZULU

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INDAWO : KWADLANGEZWA

USUKU LOKUPHOTHULA: KUMASINGANA 2004

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2004

THULANI JOHN MBULI

ISETHULO



INKOSI UMUNTONGENAKUDLA MKHWANAZI

1922 - 1977



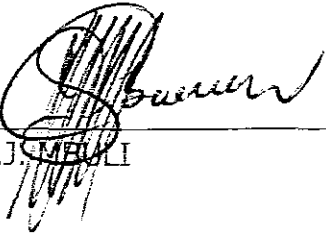
INKOSI UMKHONTOKAYISE JOHN MKHWANAZI

1958 -

ISIFUNGO

Ngiyafunga ngiyaqinisa ukuthi :

UCWANINGO OLUNZULU NGOMBONO WENKOSI UMUNTONGENAKUDLA MKHWANAZI
NGOKUHLATSHWA KWESOYI LAKWANGQONDONKULU "UNGOYE" KWADLANGEZWA,
Umsebenzi wami isiminya nokuthi imithombo yolwazi okucashunwe kuyo ivezwe
ngokuphelele.



T.J. MBALI

ISETHULO

Angibonge kwabakithi, ikakhulukazi ubaba uMgodi kawugcwal'ugcwala ngezikhwepha ngithi :

Lindisa ,
Makhunga
Ndilolothi edl'ezinye izindlolothi,
ULindisa ongadliwa njengogaba,
Abathi bedl'ugaba uLindisa adle imfe
Silima sokuntekela.

Izibongo ziya nakuye umama uMhlengikazi oqwaqwada abahlengikazi emakhanda isithole sakoPhikela. Izibongo ziya kuNomabamba ixhokovane lakoSikhisi.

Umkhabi wesithwathwa namazolo, amakhosikazi edla obudala eMkunzi naseNgodini.

Ishobolo lakoMangethe ,
Ishobolo lakoNsele ,
Ishobolo lakoLindamkhonto,
Usungulo oluthunge izithungo zakoLindisa zama zathula zathi du !

Unsimbi kayigobi yahlula intombi yaseMshwathi kobelungu ,
Zazond' izitha zajabh'izihlwele , zadweb'umlabalaba zawesula,
Zonk' icoco ziyakuvuna Zwane .
Ubani owake wathol'izibusiso kunina ngezinsuku zokugcina ,
Khula Zwane ,
Khula Qhawe lezintombi .

Lolu cwaningo ngithi ngilwethula kuyingoduso yami uNcanana, ngibonga ukungisekela kwakhe ngezikhathi zobunzima nanothando angiphe lona kuze kube manje kanye nomndeni wonke wami. Ngiluzwile ugqozi nemfudumalo lapho sengidikibala. Ngiphinda ngilwethule nakusisu sonke sikaMhlengikazi okuyilaba :

UJames nowakwakhe uMaNkosi nabantwana bakhe bonke, uHhelma nenguduso yakhe uKaMntambo nabantwana bakhe bonke, uSibongiseni nenguduso yakhe uKaVilakazi nabantwana bakhe bonke, uShukela uMdudu oMnandi , uMafungwase wawethu uThembisile nabantwana bakhe bonke, uNelisiwe nakubantwana bakhe bonke , uNina wokuphila ongumagcina wawethu. Kanye nakuzihlobo nabangani nodadewethu bonke engingabagagulanga ngamagama kulo msebenzi.

AMAZWI OKUBONGA

Ngithanda ukwedlulisa okukhulu ukubonga kumeluleki nakuyinqwele yami okaMashobane kanye nomndeni wakhe.

Ngithi nje unwele olude ngakho konke abangisize ngakho , kubandakanya uxhaso, iminikelo kanye nezilokotho zabo , ezithe zangiqinisa zenza lo msebenzi waba impumelelo . Lapho besengizwa izidubulo zokukhathazwa impilo kanye nokubopha kwefindo lakwaMhlaba , abakwaMashobane banginike umfutho ngezinyalo nangamazwi amnandi anokududuza nezinyalo ezinamasu okubhekana nezinsalelo zempilo . Engingakusho ukuthi kwawona lo msebenzi ubungasoze waba impumelelo ukube bewungekho lo mndeni.

Kukho konke eningenzele khona Mntungwa izithelo zakho zomusa ezingumvuzo walowo ongiholele kule ndawo , ningeke nazibona manje.Ingcobo, uthando nemisebenzi yomusa iyochichima njengeyendlu kaSolomoni indodana kaDavide , kuthi abanibonayo bebabaze iNkazimulo nemisebenzi emihle kaSimakade kinina ngoba ezakhe izinceku zithola uMthunzi eMaphikweni engcobo yakhe . Kungathi MaNtungwa amahle kungathi uma nithinta okuyingcosana kwandiswe kuthi umuzi waseNkazimulweni ube uMthunzi wezihambi nezishozi sezinyanya nezithunywa zezulu njengendlu yomfelokazi owondla uMphrofethi u – Elijah.

Ngohlala nginitusa njalo ngoba ngingenamahloni okusho ukuthi ngiyilokhu engiyikho kungenxa yezandla ezintofontofo zenu ebeningifumbethe ngazo.

Nime njalo Mashobane .

Angibonge iqhaza elibanjwe yibo bonke aboMnyango WesiZulu Namagugu kusukela kuMphathi walo Mnyango uMgabadelo kanye nomndeni wakhe . Okuthi uma ngifika noma ngasiphi isikhathi emzini wakhe ngikhuleka qede ngithole intokomalo yasekhaya . Emsebenzini ube ngubaba wangagcina lapho wanginakekela njengenye yezingane zakhe . Amazwi akho ayohlala engibusa njalo athi : Bengingazi ukuthi senginendodana esingaka . Ubungawasho ngenzondo kodwa bekuluthando lokungakha nokushisekela ukuba ngingahlupheki phambi kwamaqhaphelo akho. Ume njalo wena kaVoyizane muthi wenyongo ekhipha kabili.

Ngithanda ukwedlulisela ukubonga ngeqhaza elibanjwe wuDokotela B.C. Khuzwayo ekungiqoqeni empilweni . Ngithi nje Mnguni , iNkosi ize ikwandisele Mnewethu, kuthi uthando nesineke ongiphe sona sibe nomvuzo omuhle empilweni yakho njengoba ngingeke ngasilibala . Uhlale wazi ukuthi noma

ISIFINYEZO

Lolu cwaningo lwethula inqikithi yomlando ngombono weNkosi uMuntongenakudla Mkhwanazi ngokuhlathwa kwesoyi lakwaNgqondonkulu “uNgoye” kwaDlangezwa.

Uhlaka lwezahluko zalolu cwaningo zimi kanje:

Isahluko sokuqala siqukethe isethulo socwaningo.

Isahluko sesibili siqukethe umlando ngobukhosi bakwaZulu kanye nobukhosi bakwaMkhwanazi.

Isahluko sesithathu siqukethe umlando , imvelaphi kanye nokudlondlobala kwalesi Sikhungo. Kubhekwa eminyakeni engamashumi amane nantathu sasungulwa.

Isahluko sesine siqukethe umlando ngokudlondlobala negalelo eselibekwe yilesi Sikhungo emikhakheni ehlukene yempilo :

- Inani labafundi abafunde kulesi Sikhungo kubhekwa unyaka nonyaka
- Inani labafundi abafunde oPhikweni lwaseMlazi kusuka eminyakeni elishumi uPhiko luqale ukusebenza .
- Inani labafundi abagogode oPhikweni.

Isahluko sesihlanu siqukethe umlando ngalaba abalandelayo :

- Uhla loSokhaya kanye noMgwamanda WeSikhungo ,
- Uhla lwabaPhathi kanye namaPhini ,
- IziNhloko Zemikhakha ehlukehlukene esezike zaphatha ngokulandelana,

- Uhla lweziNhloko ZemiNyango ehlukehlukene ,

Isahluko sesithupha uhlaziyo locwaningo , izincomo nesiphetho.

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IMITHOMBO YOLWAZI

ISAHLUKO SOKUQALA

1.0. ISETHULO SOCWANINGO

1.1. Isingeniso

Izwekazi lase-Afrika selibe nezinguquko eziningi kwezombangazwe, kwezomnotho, kwezenkolo, kwezemfundo nakusikompilo jikelele lwabantu. INingizimu Afrika okungelinye lamazwe akhele elase - Afrika lingeke lashiya ngaphandle ezinguqukweni ezibekhona ezwenikazi lase - Afrika.

Uguquko lwezinto uguduze njalo luthubeleza ngemihosha, luvika izintaba namagquma, lwasho ngohologo lwaze lwafinyelela kuzigodi ezisezansi nezwe. Luthe ukuba lufike, lwaguqula impilo ayabe isafana nezolo ikakhulukazi kubantu abaNsundu abakhele elakwaZulu. Lokhu kungafakazwa isizwe sakwaMkhwanazi phesheya koMhlathuze endaweni yakwaDlangezwa. Kule ndawo, ibutho lesine lenkosi uShaka lisho lalizihlonza ngamakhono amaningi. Kwamanye amakhono ayevelele ubuqotho, inhlonipho, ukuthembeka, isizotha, ubulungiswa nokuvikela isizwe.

Ekufikeni koguquko kwadingeka ukuba isizwe sihlale ngentombi, amagquma afinyele, izindunduma zamathuna amaqhawe nezinkaba zezingane, iziphethu ezinzulu zempilo namasiko, imihosha nemifudlana ethe wathalala ngaphansi kwezintaba zoNgoye eminyakeni engamashumi amane nantathu eyadiula, yaphazamiseka mzu kwana kuhlatshwa isoyi lomuzi wakwaNgqondonkulu.

Ukuhlatshwa kwesoyi lakwaNgqondonkulu kwaveza okukhulu ukwehlukana kwemibono esizweni sakwaMkhwanazi okuyinamuhla kusabonakala. Kwamanye amalunga omphakathi ukumiswa kwalesi Sikhungo kwakusho incithakalo nokushatshaliswa kwezisekelo zempilo nobunjalo besizwe sakwaMkhwanazi. Kwabanye kwakusho isiqalo sempumelelo nokokheleka

kobhaqa lwempumelelo olwaluzokhanyisela hhayi bona bodwa njengesizwe sakwaMkhwanazi kodwa ukhumbintethe lwezizwe zomhlaba ezazizofika zizokwethekela ulwazi kulesi Sikhungo.

Ukuzihlonza kwamaphupho nezinqumo ezazinquma konke ukuma nokufadalala kwalo mbono zazisentendeni yeZiphathimandla nabaluleki benkosi kanye nenkosi uqobo lwayo, okwakuyiyona engumnikazi womhlaba.

Ukuvumela lesi simo kwakusho ukuvumela ukuba kuphazamiseke impilonhle yesizwe sakwaMkhwanazi. Konke lokhu kwakuzobe kuvunywe izinhlaka zobukhosi besizwe sakwaMkhwanazi, izinduna okungabalwa kuzo, induna uMvuzemvuze Mnguni nabanye ababebusa ngaleso sikhathi. Kwakusho ukuthi amadlinza ayehlonishwa, ekhonjwa ngezinqindi ayezophebezwa, agxotshwe ngogandaganda. Kuthi abasebephumule besebuthongweni, bavuswe, imizi yabamnuzane iphenduke amanxiwa. Kakade izwi elingathethi manga lalizobe seliphumile komkhulu, okwakuzobe kusho ukuthi nenkosi iyahambelana nomuzwa wentuthuko kanye naleli phupho lokuqanjwa kwalesi Sikhungo.

Impumelelo yokusungulwa kwenkambo entsha yokuqeqesha amabutho ngosiba yayingezukuba eyesizwe sakwaMkhwanazi kodwa kwakuzoba eyesizwe zomhlaba. Izinselelo-ngqangi kwakungukugwinyisa isizwe itshe, silandiswe ngobungcwenti ngenzuka zikeyi eyayisivele. Lokhu kwakumele kwenzeke ngale kokuba kube nokuchitheka kwegazi.

Kwakudingeka umuntu ozoba nobusoka okukanye ubuntengu ukuze umsebenzi ube yimpumelelo:

.....But the spear and the shield are not easily replaced by the pen and the book.....

(Unizulu, 1990:20).

Ukuhambisana nalo mbono kwenkosi kwakusho ukuvumela incithakalo ikakhulukazi kulabo ababenomuzwa wokungemukeli umbono wokumiswa kwalesi Sikhungo .Lokhu kwakufaniswa nesilonda saphakade esasiyohlala sibhibha njalo, njengoba zazisho izingede ngaleso sikhathi zithi:

.....the voices of many detractors were heard at the birth and during the formative years of so called 'Bush College'.The fear and the doubt are reflected in the words of Paramount Chief Bhekuzulu, who was requested to accept the college on behalf of his people.

(Unizulu, 1990:20).

Amazwi eSilo athi:

Some say it is a bad idea that we accept this kind of offer, but I say, this is best offer we have had.

(ISilo uBhekuzulu, 1960).

1.2. Izinhlalo Zocwaningo

Inhlosongqangi yalolu cwaningo ukuphawula ngesibindi esakhonjiswa inkosi uMuntongenakudla Mkhwanazi ekwamukeleni ukuba lesi Sikhungo sakhiwe endaweni yakhe. Phezu kokuba kwakunokwehlukahlukana kwemibono esizweni sakhe kepha umbono wakhe waphusa njengeSilo.

ISilo uBhekuzulu, (1960:1) uthi:

.....It is a great thing we do here todaySome say that the College is not good for us, but I say it is the best offer we have had.

Ezinye izinhloso zalolu cwaningo ngukukhanyisa ngomlando mayelana nemvelaphi yalo muzi kanye nabathile ababamba iqhaza ekusungulweni kwawo. Umuzi nomuzi unomlando wawo. Nokho kubonakele kunokwentuleka

komlando othinta inkosi uMuntongenakudla kanye nalo muzi oyiNyunivesi yakwaZulu. Ngaleso sizathu kubonakale kukuhle ukuba kucwaningwe ngalesi sihloko kwenzelwe ukuhlangabezana nokwentuleka komlando mayelana namaqhawe abambe iqhaza ekubunjweni kwalo Muzi.

Ucwaningo luhlose ukuba kulondolozwe umlando kanye nemvelaphi ngoNgqondonkulu wakwaZulu okuyinto esithathe isikhathi eside ingenziwe ngolimi lwesiZulu. Ezinye izinhloso zocwaningo ukuba kuqoqwe umlando nemvelaphi yesizwe sakwaMkhwanazi okuyinto engakaze yenzeke emlandweni walesi Sikhungo, ikakhulukazi umlando wengqalabutho eyanikela ngomhlaba ukuba kwakhiwe iNyunivesithi, inkosi uMuntongenakudla.

Ukuphumelela kwalolu cwaningo kusho impumelelo ekuqinisekiseni ubudlelwano phakathi kwalo muzi nesizwe sakwaMkhwanazi, okungenye yezinhloso zalolu cwaningo.

Lolu cwaningo luhlose ukuvuselela ubudlelwano nosiko lokwazisana oseluya ngokushabalala phakathi kwezakhamuzi kanye nabantu abakulesi Sikhungo, okungabasebenzi nabafundi balesi Sikhungo.

Izinhloso zokuqhuba lolu cwaningo ukuvuselela kuphindwe kushanyelwe ixhiba ngabendlu ngokwakwabo ukuze kwenatshwe.

1.3. Ivuso Locwaningo

Ivuso liqutshulwe inhansi yokuthi ukujejeza okukanye ukubheka emuva kuyamkhulisa umuntu. Lapho umcwaningi ebuka izinguquko ezikhona emphakathini nakuso lesi Sikhungo kube sekudaleka ivuso lokuba kweqelwe umphakathi ngalolu cwaningo ngemvelaphi yalesi Sikhungo kanye nabathile ababaneqhaza ekusungulweni kwaso.

Kubonakala kunesidingo esikhulu ukuba kucwaningwe ngezinto ezizoba lubhaqa mayelana nolwazi lwakho konke okwenziwayo nokwenzakalayo nanokuthi kuvelaphi. Izizathu zalokhu ukuthi kuyanonophalisa ukuncikisa okwenzeka manje kanye nalokho okwakwenzeka kudala. Ukwenza kanjalo kuholela ekutheleni izibusiso umuntu azinikwa uMdali, zithele kakhulu nezinqumo ezithathwayo zibe sesisekweleni esiyiso. Nokho-ke kunoju olwedlulele ukubheka ukuthi umuntu akwenzayo manje kuyoba namphumela muni kusasa. Umuntu unawo amandla okucabanga ngesikhathi esedlule nesizayo. Yingakho kufanele kuhambe kuhambe umuntu azibuze ukuthi izizukulwane ezizayo ziyokuthini ngezinqumo azathathwayo. Ukubuyekezwa kwezinqumo lokhu kuyobe sekwenziwa ngabathile esabamathambo amhlophe kudala lowo owathatha lezo zinqumo. Kuyobe kungasekho ukuziphendulela kulokho abayobe bekusho ngaye.

Kubonakale kusemqoka ukuba kubhekwe iqhaza nobuhlonzo bamakhono nokukhalipha kokubusa nokuhlanganiswa kwesizwe sakwaMkhwanazi ngaphansi kobuholi benkosi uMkhwanazi mhlazane ivuma ukuba kwakhiwe umuzi wakwaNgqondonkulu yakwaZulu.

Ivuso lisuswe ukubona iqhaza elabanjwa inkosi uMuntongenakudla ekwakhiweni kwesizwe hhayi sakwaMkhwanazi kuphela nje kodwa izizwe zomhlaba. Lokhu kubonakala kunani labantu asebebe ngokuthile ngenxa yalesi Sikhungo.

Ivuso lisuswe ukuveza ubuqhawe benkosi uMuntongenakudla ngokukwazi ukuyifunda ivaliwe imfihlakalo yomlando.

Ivuso mayelana nalolu cwaningo liqutshulwe umbuzo oyisimbelambela othi kazi kwenziwa yini leli qhawe lingahlonishwa yilesi Sikhungo kanti lesi Sikhungo sihlala siwazisa amaqhawe aqophe imilando emikhakheni ehlukehlukene yempilo?

Umbono waleli qhawe lakwaMkhwanazi ukhombisa ingqondo ephakeme neso elinzulu ekubukeni kude futhi abone ukukhanya akukhongela nakokholeka izizwe ngezizwe zomhlaba ikakhulukazi abakwaMkhwanazi, uZulu , uMdabu we- Afrika nomhlaba jikelele.

1.4. Indlela Yokuqhuba Ucwaningo

1.4.1. Indlela yokufunda izincwadi,

Lapha kuzocwaningwa imibhalo eminingi emidala nezincwajana ezineminingwane ngeNyunivesi.

1.4.2. Indlela Yokuxoxisana

Lapha kuzoxoxiswana nabantu abathile bakwaMkhwanazi ikakhulukazi abozalo lwenkosi uMuntongenakudla. Kuzoxoxiswana nababekhona ngaphambi kokuba kube khona lo muzi, abazibonela ngawo omabili amehlo kugqitshulwa amathuna nababebona izinto, kuthuthwa kuqhelelwa ukwakhiwa kwalesi Sikhungo.

Kuzoxoxiswana nezingane zezinduna kanye nozalo lwezinduna ezakhona, ikakhulukazi uzalo lwakwaMnguni lukaNdunankulu uMvuzemvuze ukutholisisa ngezinto ezisemqoka okwavunyelwana ngazo. Kuzophinde kubuzisiswe, kutholisiswe izimvo zabantu, izakhamuzi zendawo ikakhulukazi ababekhona kodwa beseyizingane ngaleso sikhathi.

Kuzoxoxiswana nabathile basenkantolo yaseMthunzini, ikakhulukazi uMantshi WeSifunda, osenguMqondisi-Jikelele WeSifunda. Izizathu zokuthintwa kwenkantolo noMantshi WeSifunda-jikelele saseMthunzini wukuthola izincwadi ezithile zokomthetho mayelana namalungelo okunikezelana kwezomhlaba eziveza ukuzibophezela phakathi kwezinhlangothi zombili,

uhlangothi lwezithunywa ezazimele uhulumeni wangaleso sikhathi kanye nabathile ababemele abakwaMkhwanazi.

Kuzotholisiswa enkantolo yaseMthunzini ngezinto ezithile eziningi okungahle kwenzeke ukuthi abaningi sebezilibele, ukwelamana kwezigameko nezehlo. Zingalandelana kahle kakhulu ngoba nakhu okwaseNkantolo kugcinwe phansi kanti kubantu okuningi kuqhathaniswa ngezigameko.

1.4.3. Ukuvakashela izindawo

Kuzokuvakashelwa isizinda okukanye inkantolo yesizwe sakwaMkhwanazi, kucwaningwe izivumelwano, kuqhathaniswa nokuyobe sekutholakale enkantolo yaseMthunzini.

Lolu cwaningo luzophinda luthinte abantu abasadla anhlamvana ababekhona bengabasebenzi nabaqashwa ngalowo nyaka.

1.5. Imidiyo Yocwaningo

Kulolu cwaningo kuzobhekwa iminikelo eyivelakancane eyenziwa abathile ukuze kuphumelele ukuba kwakhiwe uNgqondonkulu wakwaZulu. La madoda odumo ake abanombono owawungeke usaphazanyiswa umuntu ayewubeka kanje:

We must accept our opportunities
and co-operate.

(ISilo uBhekuzulu, 1960:1).

Lolu cwaningo luzobuka umbono neqhaza lenkosi yakwaMkhwanazi, uMuntongenakudla ngokunikela kwakhe ngomhlaba wesizwe. Luzobuka iqhaza elibanjwe yilesi Sikhungo selokhu sasungulwa. Kuzobukwa oSokhaya,

abaPhathi, iziNhloko Zeminyango kanye nomlandongqangi walesi Sikhungo, Kuzobhekwa namasu okuvuselela ukwethembana phakathi kwalesi Sikhungo nesizwe sakwaMkhwanazi.

1.6. Uhlaka Lwezahluko

Isahluko sokuqala, kuzoba isethulo socwaningo lonkana.

Isahluko sesibili, umlando ngempilo - jikelele wenkosi uMuntongenakudla Mkhwanazi owabe esesihlalweni sobukhosi besizwe sakwaMkhwanazi ngenkathi kuhlathwa isoyi lomuzi wakwaNgqondonkulu yakwaZulu.

Isahluko sesithathu, umlando nemvelaphi kanye nokudlondlobala kwalesi Sikhungo, ukwenganyelwa kwaso kuminyaka engamashumi amane nantathu sasungulwa.

Mayelana nokwenganyelwa kweSikhungo kuzobhekwa:

- Uhla loSokhaya kanye noMgwamanda WeSikhungo.
- Uhla lwaBaphathi BeSikhungo, namaPhini.
- IziNhloko Zemikhakha ehlukene eyizinsika ezahlukene zomuzi ngokulandelana kwayo.
- Uhla lweziNhloko Zeminyango ehlukehlukene nabafundisi.
- IziGungu ezahlukene zokwenganyelwa kwabafundi.
- Inani labafundi abafunde kulesi Sikhungo unyaka ngonyaka.
- Inani labafundi asebegogode bahlabana ngeziqu kulesi Sikhungo kumkhakha ngamunye ngokulandelana.

Isahluko sesine kuzobhekwa igalelo elibekwe yilesi Sikhungo emikhakheni ehlukene yempilo. Ingxenye yokugcina yalesi sahluko kuzoba imibono yongoti ngalokhu okulandelayo:

- Igalelo nentuthuko yeSikhungo.
- Ukhalipho namandla eSikhungo.
- Unqindeko lweSikhungo.
- Uzimelelo nemibele yeSikhungo.
- Izimfa nezihlava zeSikhungo.

Isahluko sesihlanu kuzoba ukuhlaziywa kocwaningo, ukwethulwa kwezincwadi nesiphetho.

ISAPHLUKO SESIBILI

2.0. UBUKHOSI BAKWAZULU NOBAKWAMKHWANAZI

2.1. Isingeniso

Kulesi sahluko kuzokwethulwa umlando ngokwenganyelwa kanye nokubuswa kwezwe lakwaZulu. Emva kokwethulwa komlando wakwaZulu nolibo lwamakhosi akwaZulu, kuzocwaningisiswa ngemvelaphi nokufika kwesizwe sakwaMkhwanazi kwaZulu. Kuzothi kungaphothulwa ingxenye yokucwaninga ngemvelaphi yesizwe sakwaMkhwanazi kube sekubhekwa ukwanda nokukhula kohlanga lwesiKhwanazi luze lube ubukhosi lobu osebuyibo. Ucwango lonke luzogxiliswa kakhulukazi endaweni yakwaDlangezwa, la kuzinze khona abakwaMkhwanazi.

Izizathu ezenze kubhekwe ubukhosi, bakwaZulu kuqala yikuthi ubukhosi bakwaMkhanazi buyingxenye yobukhosi bakwaZulu. Ubukhosi bakwaMkhwanazi bakhelwe phezu kwesisekelo esinzulu futhi obunesithunzi sokuba umbuso wobukhosi.

Uma kukhulunywa ngobukhosi kusuka kuqondiswe kuzo zonke izinhlaka zempilo ezikhona ezweni elithile. Lezi zinhlaka zempilo zifezeka ngokuthi abantu balelo lizwe babambe iqhaza elithile ekutheni kuphumeleliseke okuyingomonco yobuntu nempilo endaweni okukanye ezweni abasuke behlala kulo.

2.2. Umlando Ngokwenganyelwa / Ukubuswa Kwezwe LakwaZulu

Isizwe yisizwe ngenkosi, nenkosi iyinkosi ngabantu bayo ebusayo endaweni ethile, emingcele eyaziwayo nehlonishwayo.

UMkhwanazi, (2003a) uthi:

Ekuqaleni izwe lalibizwa ngenkosi eyodwa,
leyo kwabe kuyinkosi yoHlanga, iSilo Samabandla onke.

Inkosi yoHlanga iluhlanga lomhlabathi. Izizathu zokuba ibe luHlanga lomhlabathi yingoba kukholelwa ukuthi yavela ohlangeni futhi yiyona inkosi eyavela kuqala izinto zonke zingadabuki okukanye zingakaveli. Inkosi yoHlanga iphinde yaziwe ngokuthi iyinkosi yoselwa. Kumele kwazeke ukuthi noma inkosi yoHlanga ikhona esizweni sakwaZulu kodwa isizwe sakwaZulu asilona uhlanga. Ezinye zezizathu ezenza isizwe sakwaZulu singabi uhlanga yikuthi isizwe sakwaZulu sakhiwe umfelandawonye wezizwe eziningi ezanqotshwa yiLembe qede zakhothamela uZulu. Phakathi kwezizwe ezikhona eziluhlanga, isizwe sakwaNdwandwe. Isizwe sakwaNdwandwe sanqotshwa, sakhothamela ngaphansi kobukhosi bakwaZulu kanye nezinye izizwe eziningi okwafika abathile okungoyisemkhulu bezocela ukukhonza kwaZulu njengesizwe okukanye uhlanga lwakwaMkhwanazi. UNdunankulu wesizwe sakwaMkhwanazi, (2003 a) uthi:

Kwafika izinsizwa ezimbili, ezagcina sezihlatshelwe inxiwa. Inxiwa nanamuhla liyaziwa, lisekamu lamaphoyisa laphaya kwaMbonambi.

Ekufikeni kwabo, bafika bacela, ukukhonza bagcina sebezalana, banda bagcina sebeyisizwe. Ekwandeni kwabo baqala bewumndeni, umndeni osuke ulawulwa yinswebu noma insontsha ethile, kuye kuye kubhekwe uhlanga lomndeni ngokuzalana. Kuye kugcine kube indlu ngokuzalana kwamakhehla. Ukwehlukana kwezindlu sekuya ngokuthi umuntu uyasiqonda isithebe sakwabo futhi uyakuqonda ukuthi uvela okhalweni lwaliphi ikhehla, laliyini lelo khehla endlini yakwabo?

Kungabe unina kakhokho wakhe wabe ewundlunkulu wesingaki ezibalweni?
Uwela kulugweje noma kungakubili na?

Ekwandeni kwesibongo noma komndeni lowo kusho ukwanda kohlanga lolo . Ekwandeni kwabo basuke bekuqonda ukuthi noma benganda babengangezihlabathi zolwandle, inkosi isuke iseyodwa ekhothanyelwayo nekhulekelwayo, leyo inkosi yoHlanga. UStegen, (entshumayelweni yakhe yangomhla 26, kuJuni 2003). Ubeka kanje ngamakhosi oHlanga emva kokuzwa ukuthi uHulumeni kaZwelonke waseNingizimu ne-Afrika usebushaya indiva ubukhosi bendabuko:

Kumele kuqondisiswe futhi kwazeke ukuthi ukuba inkosi yoHlanga awukutholi ngokuba uphakanyiswe noma ukhethwe okukanye uvotelwe ngabantu njengoba kwenziwa uma kumiswa uHulumeni okanye kuphasiswa umthetho. Ukuba inkosi yoHlanga awukuthengi njengebhantshi lona olithenga qede ulifake bese uyahlonipheka. Kuyisiphiwo nesembathiso soPhezulu onikezwa uSimakade, uMvelikuqala. Kuyinto umuntu ahlukanelelwa yona ezalwa. Kuyinto esegazini, umuntu asuke ephiwe yona nguNkulunkulu ngaphambi kokuba afike emhlabeni. Ngakho uma uHulumeni wezwe lakithi engawamukeli ewala amakhosi oHlanga, wala uNkulunkulu uqobo. Lokho kusho ukuphikisana nesisekelo saseZulwini ngoba naso sakhiwe phezu kobukhosi. Kungakho kuthiwa ngokuba umbuso ungowakho namandla nobukhosi bungobakho kuze kube phakade. Ngaleyo ndlela uHulumeni kangadukisi abantu, kumele akuqaphele ukuthi kunohlanga lwaseZulwini nohlanga lwasemhlabeni. USimakade unguMvelingqangi. Lokho kusho ukuthi wavela kuqala oHlangeni lwaseZulwini. Ngakho ubukhosi akusiyo into entsha njengamakhansela ngakho mabungaqhathaniswa ngoba abulingani.

Ngokwalo mbono kaMfundisi uStegen, amakhosi ayekhona kwasekuqaleni emhlabeni kanjalo nesizwe sakwaZulu sasinawo amakhosi oHlanga, ethi ekhona futhi ebe ekhulekelwa, ekhothanyelwe.

2.3. Uhla Lwamakhosi OHlanga AkwaZulu

UNKosi, (1995: 3) uthi yilawa amakhosi oHlanga:

INKosi uLuzumana, iNKosi uMalandela , iNKosi uZulu/ uNkosinkulu, iNKosi uPhunga, iNKosi uMageba, iNKosi uNdaba, iNKosi uJama, iNKosi uSenzangakhona, iNKosi uShaka , iNKosi uDingane , iNKosi uMpande,

iNkosi uCetshwayo, iNkosi uDinuzulu, iNkosi uSolomoni, iNkosi uBhekuzulu, iNkosi uZwelithini.

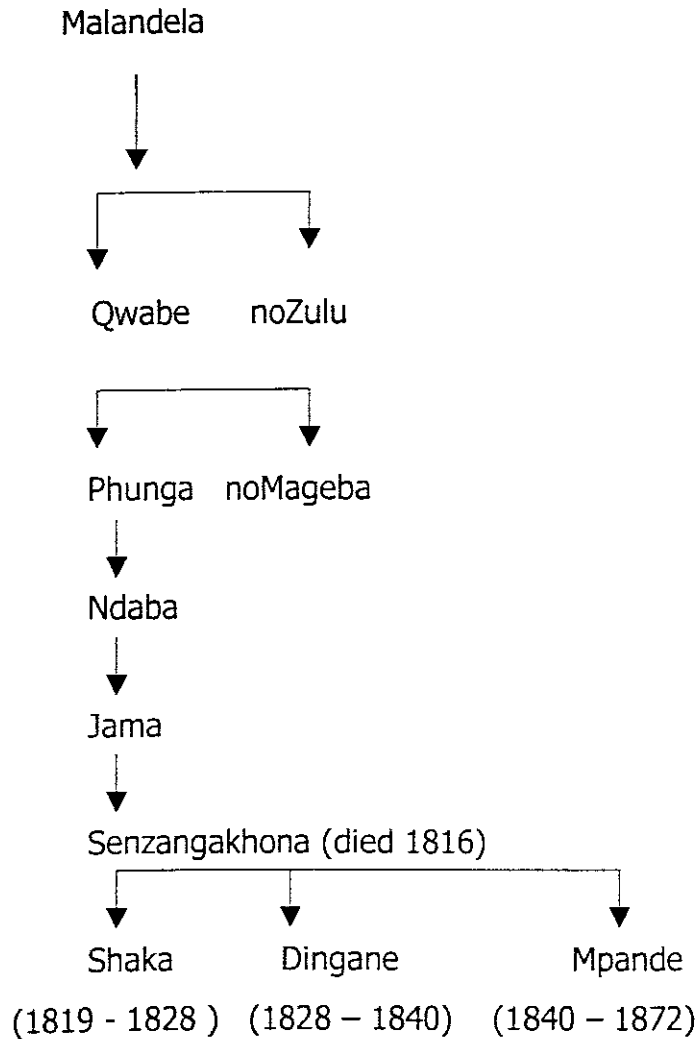
Ngokwalo mbono ayishumi nesithupha amakhosi oHlanga kaZulu. La makhosi alotshwe alandeliswa ngokubusa kwawo. UHadebe ongumunye woSoMabhizinisi kumkhakha weZokuvakasha uziqophele isikhangisi esinamakhosi oHlanga esimi ngalolu hlobo:

UHLA LWAMAKHOSI	AMAKHOSI OHLANGA	UNYAKA WOKUVELA
		NOWOKUKHOTHAMA
INkosi Yokuqala	INkosi uLuzumana	Kayaziwa
INkosi Yesibili	INkosi uMalandela	Kayaziwa
INkosi Yesithathu	INkosi uZulu / uNkosinkulu	Kayaziwa
INkosi Yesine	INkosi uPhunga	Kayaziwa
INkosi Yesihlanu	INkosi uMageba	1667 - 1745
INkosi Yesithupha	INkosi uNdaba	1697 - 1763
INkosi Yesikhombisa	INkosi uJama	1727 - 1781
INkosi Yesiphohlango	INkosi uSenzangakhona	1757 - 1816
INkosi Yesishiyagalolunye	INkosi uShaka	1785 - 1828
INkosi Yeshumi	INkosi uDingane	1788 - 1840
INkosi Yeshumi Nanye	INkosi uMpande	1790 - 1872
INkosi Yeshumi Nambili	INkosi uCetshwayo	1834 - 1884
INkosi Yeshumi Nantathu	INkosi uDinuzulu	1868 - 1913
INkosi Yeshumi Nane	INkosi uPhumuzuzulu	1890 - 1933
INkosi Yeshumi Nanhlanu	INkosi uBhekuzulu	1924 - 1968
INkosi Yeshumi Nesithupha	INkosi uZwelithini	1948 -

AMAKHOSI OSELWA / OHLANGA

(Hadebe, 2003).

Uvan Aswegen, (1990:52) ubeka kanje kulibalazwe alakhayo uma elandelanisa amakhosi oHlanga akwaZulu:



Ngokwesimo – mdwebo sikaVan Aswegen sikhombisa ukuthi uMalandela wazala uQwabe noZulu, kodwa asiyivezi iminyaka yokuvela kwabo emhlabeni okukanye yokuqala nokuphetha ukubusa kwabo. Lo mdwebo uveza iminyaka yamakhosi asekgucineni kohla. Oyindodakazi kaMntwana wakwaMfaz'uyiphethe, uMntwana wakwaMinyamanzi, uMntwana uKabanyana, (2003) uveza umbono othi:

UQwabe kwabe kuyindodana endala kaMalandela. UQwabe nguyena okwakumele athathe ubukhosi kodwa ngenxa yokuthi umama wakhe wabe engamthandi ethanda umnawabo omncane, umama wakhe wabe esedala amacebo okuba kuthathe uZulu. Kwabe kungukudla kanjalo umhlanganiso kukaZulu.

Lona umbono kaMntwana uKabanyana wakwaZulu akusho ukuthi uliqiniso elingephikwe kodwa isiphetho sona sobukhosi saphelwa kwabakaZulu. UZulu nguyena owalandela uyise uMalandela ekuthatheni ubukhosi.

Emlandweni ayibalulwa iminyaka yokuzalwa yala makhosi alandelayo: Inkosi uLuzumana, inkosi uMalandela, inkosi uZulu/ uNkosinkulu, inkosi uPhunga, kuze kuqagulwe iminyaka yokuzalwa kwamakhosi oHlanga kusukela kuyinkosi uMageba.

2.3.1. INkosi uMageba

Kukholakala ukuthi iminyaka yokuzalwa kwamakhosi imi kanje:

UMageba kukholakala ukuthi wazalwa ngonyaka wenkulungwane namakhulu ayisithupha namashumi ayisithupha nesikhombisa, (1667) wabeseckhothama ngonyaka wenkulungwane namakhulu ayisikhombisa namashumi amane nanhlanu, (1745).

(Bryant, 1929: 352).

Ngokwalo mbono, kuvela ukuthi inkosi uMageba waphila isikhathi esiyiminyaka engamashumi ayisikhombisa nesishiyagalombili, (78).

2.3.2. INkosi uNdaba

INkosi eyalandela nguNdaba.

(van Aswegen, 1990:52).

Uvan Aswegen, (1990:52) uthi:

INkosi uNdaba wazalwa ngonyaka wenkulungwane namakhulu ayisithupha namashumi ayisishiyagalolunye nesikhombisa,

(1697). Inkosi uNdaba wakhothama ngonyaka wenkulungwane namakhulu ayisikhombisa namashumi ayisithupha nantathu, (1763).

Ngokwalo mbono kuchaza ukuthi inkosi uNdaba waphila isikhathi esiyiminyaka engamashumi ayisithupha nesithupha, (66) okwaba iminyaka engaphansi ngeminyaka eyishumi nambili kweyenkosi uMageba.

2.3.3. INkosi uJama

INKosi eyalama uNdaba esihlalweni kwaba inkosi uJama.

(van Aswegen, 1990:52).

INKosi uJama kaNdaba,
ojame phakathi kwezizwe nezingonyama.

(Nyembezi, 1958:15).

UHadebe, (2003) uthi:

Inkosi uJama wazalwa ngonyaka wenkulungwane namakhulu ayisikhombisa namashumi amabili nesikhombisa, (1727). Wakhothama ngonyaka wenkulungwane namakhulu ayisikhombisa namashumi ayisishiyagalombili nanye, (1781).

Ngokwalo mbono, kuchaza ukuthi inkosi uJama kaNdaba waphila isikhathi esiyiminyaka engamashumi amahlanu nane, (54). Iminyaka yenkosi uJama yayingaphansi ngesigamu kwekaMkhulu wakhe inkosi uMageba ngenani leminyaka engamashumi amabili nane, (24). Yangaphansi kwekayise uNdaba ngeminyaka elishumi nambili.

2.3.4. INkosi uSenzangakhona

INKosi eyalandela iNkosi uJama, inkosi uSenzangakhona.

UNyembezi, (1958:15) uthi:

INkosi uSenzangakhona lona kwakuyindodana kaJama.
Wazalelwa emzini wenkosi uJama kwaNobamba.

INkosi uSenzangakhona kaJama wazalwa ngonyaka wenkulungwane namakhulu ayisikhombisa namashumi ayisithupha neshishiyagalombili, (1768), wakhothama ngonyaka wenkulungwane namakhulu ayisishiyagalombili namashumi amabili nesikhombisa, (1827).

(Hadebe, 2003).

Ngokwalo mbono, iNkosi uJama yaphila iminyaka engamashumi amahlanu nesishiyagalolunye, (59). Lokhu kuchaza ukuthi waphila iminyaka engaphezulu kwekababa wakhe ngeminyaka emihlanu, (5) bese kuthi ibe ngaphansi kwaleyo eyaphilwa ngumkhulu wakhe uNdaba ngeminyaka eyisikhombisa, (7). Ibe ngaphansi kuleyo eyaphilwa ngukhokho wakhe uMageba ngeminyaka eyishumi nesishiyagalolunye, (19).

Emva kwenkosi uSenzangakhona kaJama akubanga khona ukuhlala kade kwamakhosi esihlalweni sobukhosi, ayesina adedelane.

(Nyembezi, 1958:15).

Kungakho inyosi izwakala isimbonga isithi:

Ophothe intamb'ende yayofika eZulwini.
Lapho nezithutha zawoMageba zingeyukufika.

(Nyembezi, 1958:15).

2.3.5. INkosi uShaka

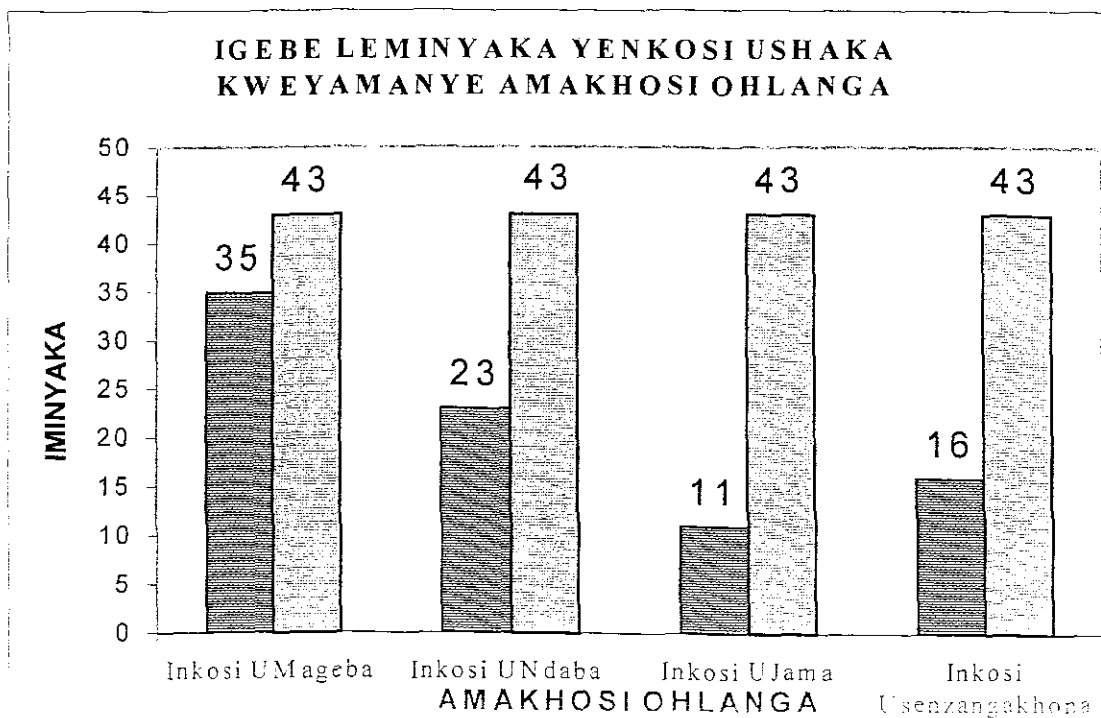
Inkosi uShaka waba inkosi eyalandela iNkosi uSenzangakhona.

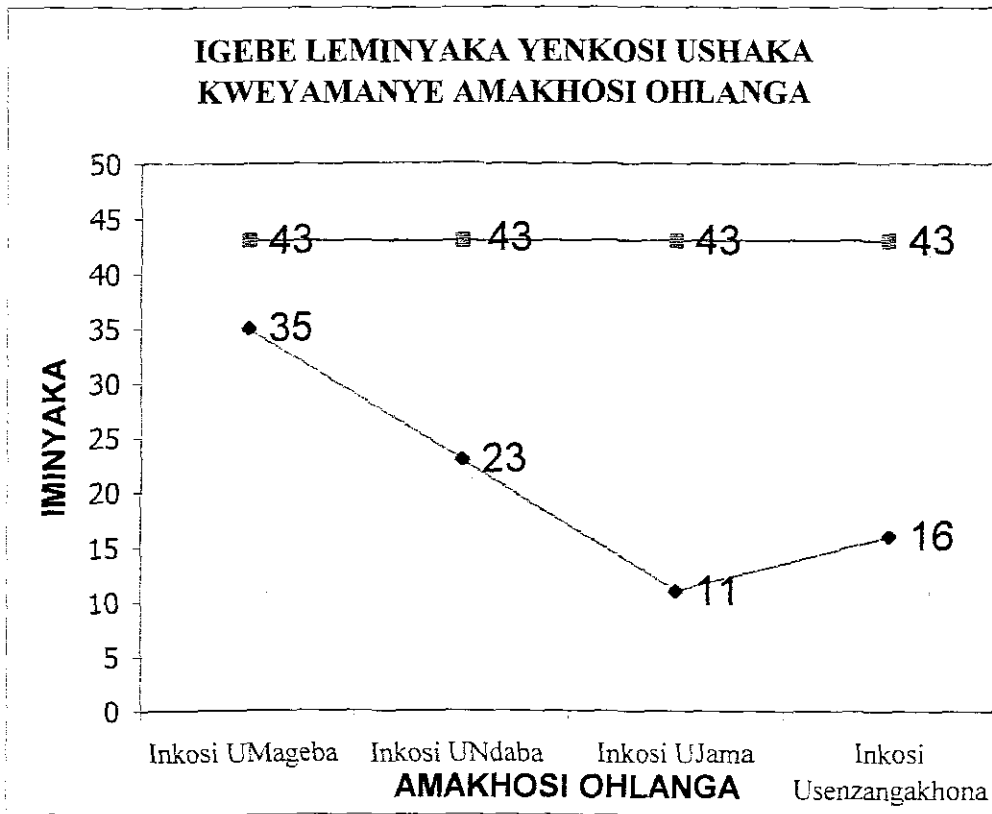
(UVan Aswegen, 1990:52).

UHadebe, (2003) uthi:

Inkosi iLembe elega amanye amalemba ngokukhalipha, inkosi uShaka kaSenzangakhona wazalwa ngonyaka wenkulungwane namakhulu ayisikhombisa namashumi ayisishiyagalombili nanhlanu, (1785). Wakhothama ngonyaka wenkulungwane namakhulu ayisishiyagalombili namashumi amabili anesishiyagalombili, (1828).

Ngokwalo mbiko, iNkosi iLembe yaphila iminyaka engamashumi amane nantathu, (43). Inani leminyaka eyaphilwa inkosi iLembe iveza ukuthi yiyona nkosi kwaZulu eyaphila isikhathi esifishane kunawo wonke amakhosi ake abakhona kwaZulu. Uma kuqhathaniswa iminyaka yenkosi iLembe neyamanye, kufumaniseka igebe libanzi kakhulu. Kulawo ake abusa phambilini, inkosi uMageba kutholakala igebe leminyaka engamashumi amathathu nanhlanu, (35). Kuphinde kufumaniseke igebe leminyaka engamashumi amabili nantathu, (23) uma kuqhathaniswa neyenkosi uNdaba. Kutholakale igebe leminyaka elishumi nanye, (11) uma kuqhathaniswa neyenkosi uJama. Kutholakale igebe le minyaka elishumi nesithupha, (16) uma kuqhathaniswa neyenkosi uSenzangakhona.





Okufike kwacosheka, kwagqama, yikuthi noma siyingcosana isikhathi esaphilwa inkosi iLembe okufakazisa khona ukuthi isitsha esihle asidleli kodwa kwaba yiyona Nkosi yohlanga eyaba negalelo elikhulu. UNyembezi.

(1958:19) uthi:

Yilembe eleqa amanye amalemba ngokhalipha.

Uma esichaza okaNyembezi lesi simo senkulumo uNyembezi, (1958: 15) uthi:

Ilembe kusho izembe noma igeja lesintu.

Okungaqondisa ukuthi ukwenza kwenkosi iLembe uma kungangathekiswa nokwalezi zikhali, kwakungasho ukuthi inkosi iLembe idla umhlanganiso kunamanye amakhosi uma nawo engathekiswa ngokwalezi zikhali.

2.3.6. INkosi uDingane

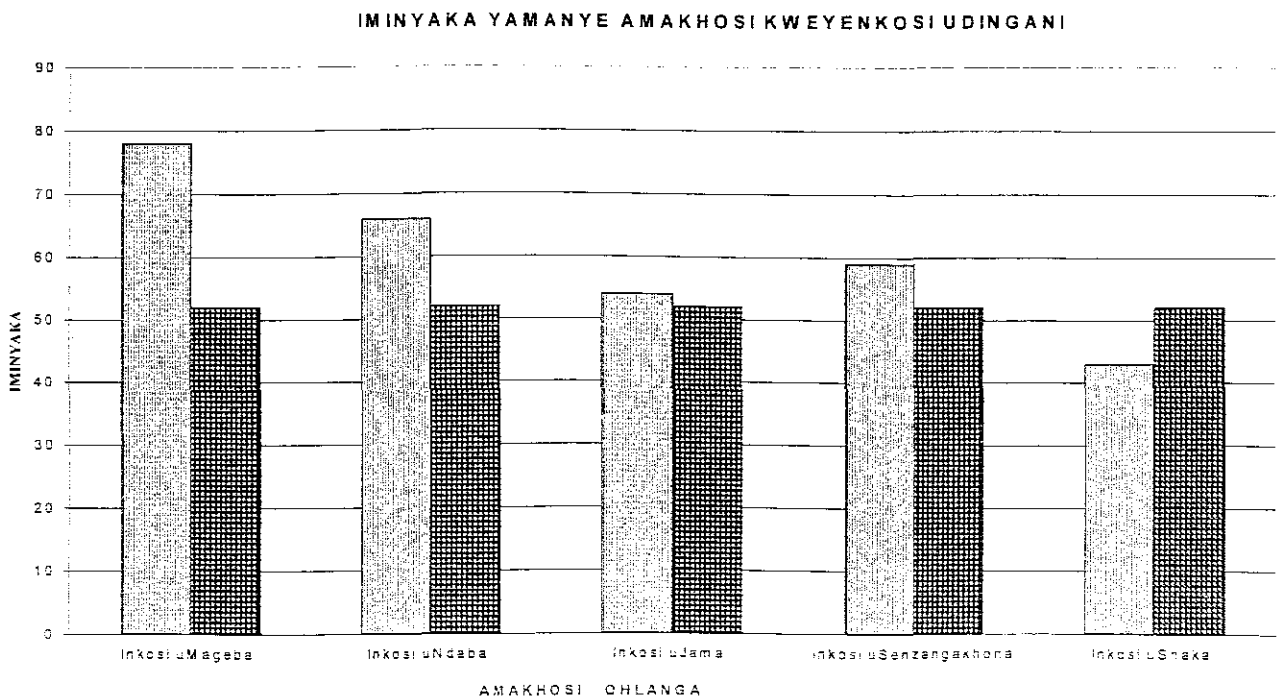
INkosi eyalandela iNkosi uShaka inkosi uDingane.

(van Aswegen, 1990:52).

UHadebe, (2003) ulandisa ukuthi:

Inkosi uDingane wazalwa ngonyaka wenkulungwane namakhulu ayisikhombisa namashumi ayisishiyagalombili nesishiyagalombili, (1788). Wakhothama ngonyaka wenkulungwane namakhulu ayisishiyagalombili namashumi amane (1840).

Lokhu kuchaza ukuthi inkosi uDingane waphila isikhathi esingaba iminyaka engamashumi ayisihlanu nambili, (52).



Leli balazwe liveza ukuthi uma kunjalo, kusho ukuthi le minyaka iphezulu ngeminyaka eyisishiyagalolunye, (9) kweyenNkosi uShaka. Ibe phansi

kweyenkosi uSenzangakhona ngeminyaka eyisikhombisa, (7). Ibe phansi ngeminyaka emibili, (2) kweyeNkosi uJama .Ibe phansi neyishumi nane, (14) kweyeNkosi uNdaba. Ibe phezulu ngeminyaka engamashumi amabili nesithupha, (26) kweyeNkosi uMageba.

2.3.7. **INkosi uMpande**

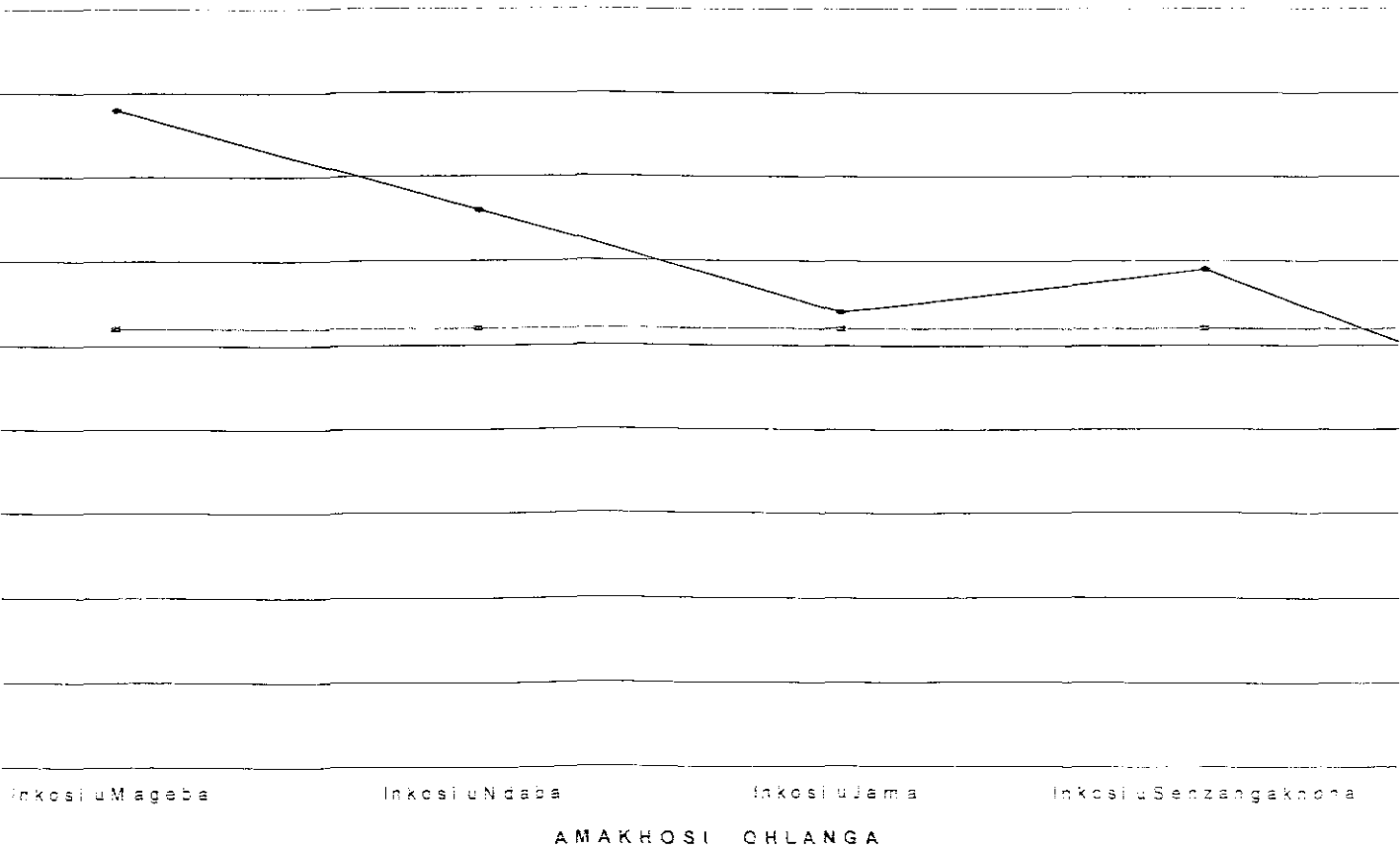
INkosi eyalandela, iNkosi uMpande.

(Uvan Aswegen, 1990:52).

Kunombono othi:

INkosi uMpande wazalwa ngonyaka wenkulungwane namakhulu ayisikhombisa namashumi aysishiyagalolunye, (1790). Wakhothama ngonyaka wenkulungwane

IMINYAKA YAMANYE AMAKHOSI KWEYENKOSI UDINGA I

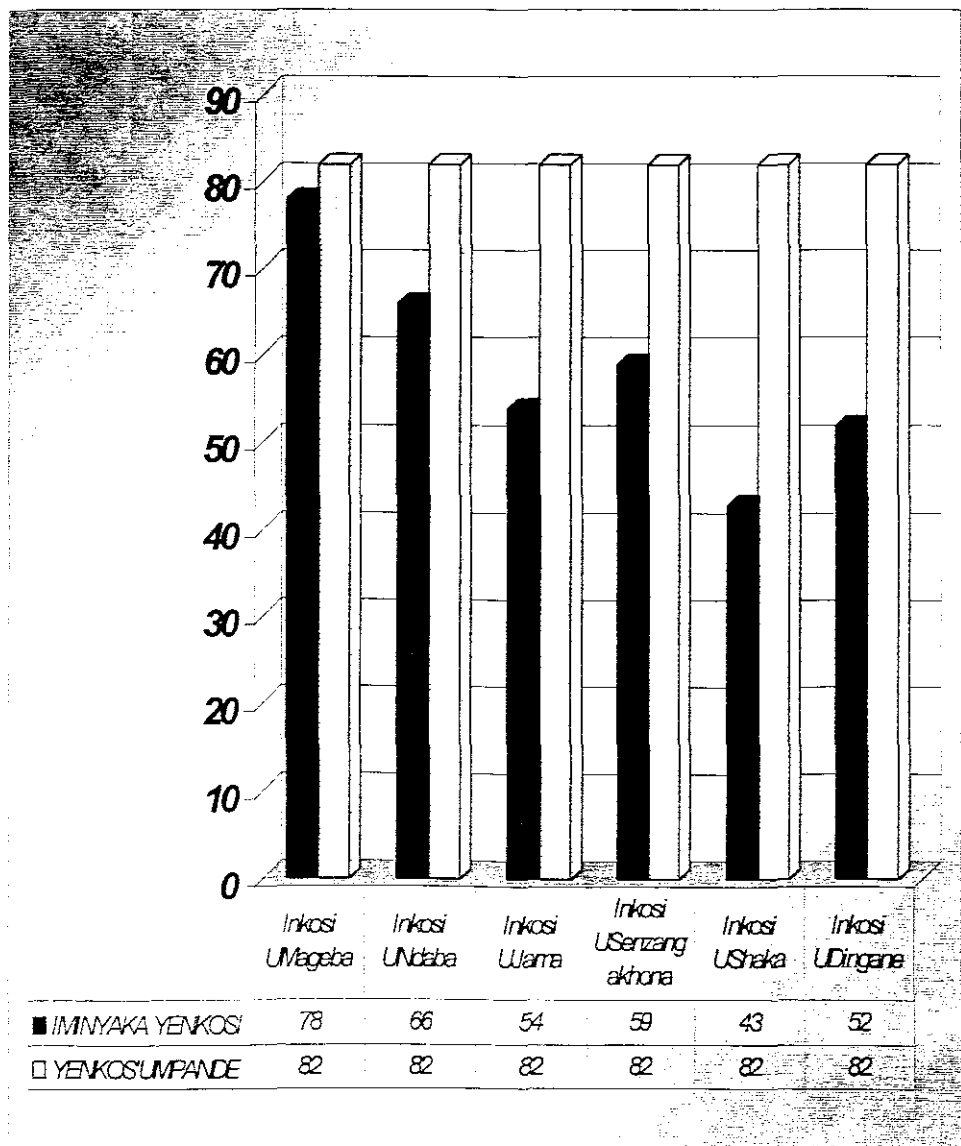


namakhulu ayisishiyagalombili namashumi ayisikhombisa nambili, (1872).

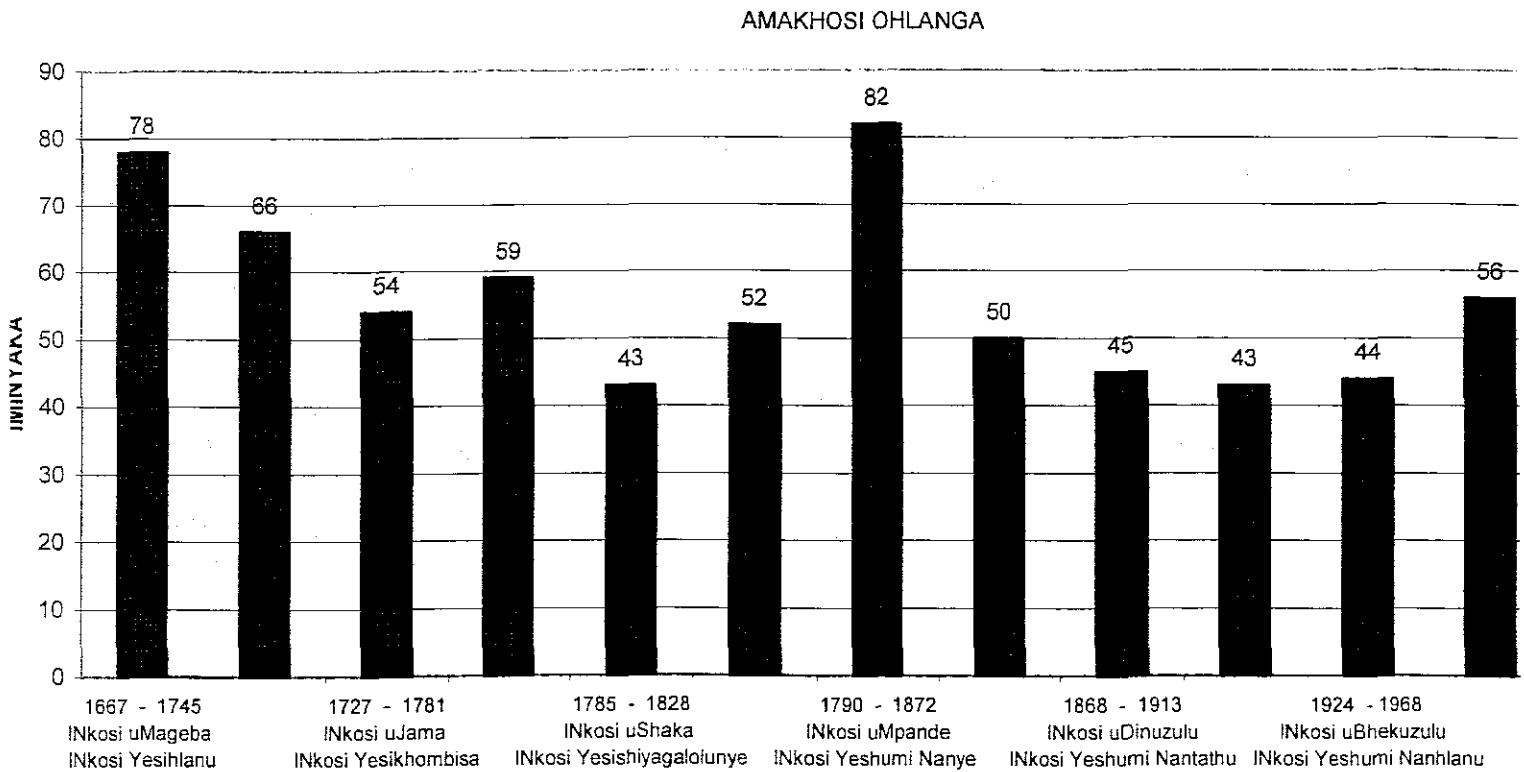
(Hadebe, 2003).

Ngokwalo mbono kuchaza ukuthi iNkosi uMpande waphila isikhathi esiyiminyaka engamashumi ayisishiyagalombili nambili, (82).

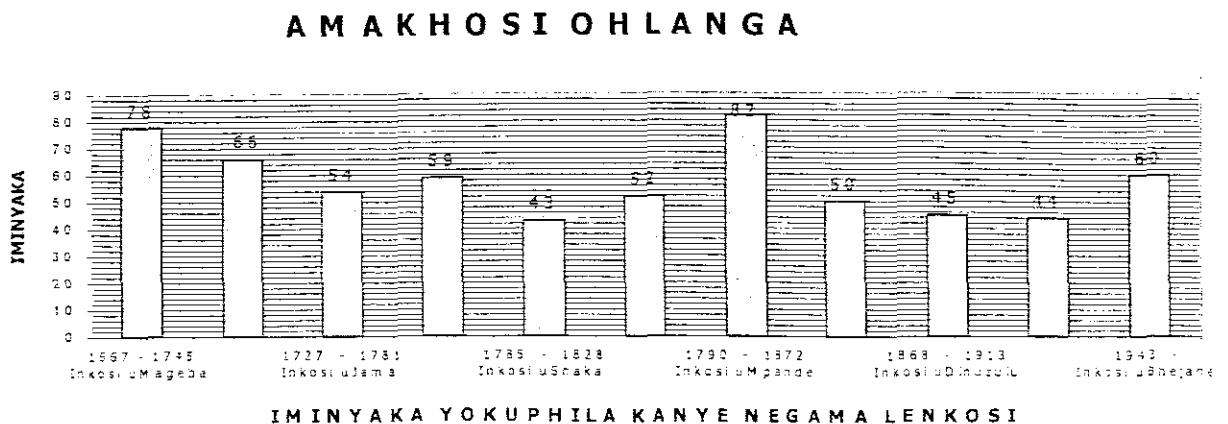
Uma kuqhathaniswa iminyaka yamanye amakhosi, iminyaka yeNkosi uMpande imi kanje:



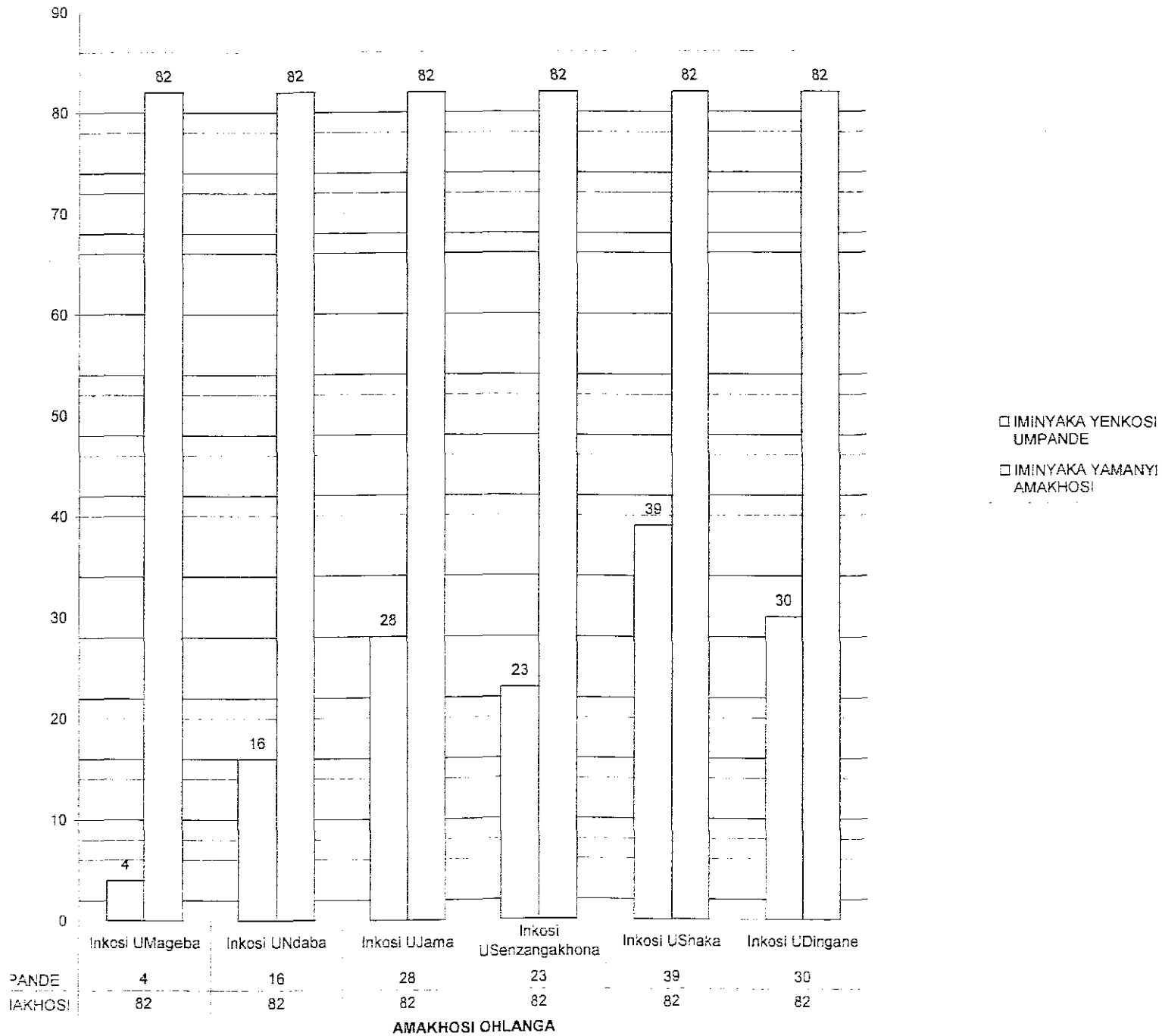
Lokhu kuchaza ukuthi le minyaka ingaphezulu kuneyaphilwa amakhosi onke akwaZulu njengoba iminyaka yawo imi kanje:



Ngakho kubonakala igebe elaba khona ngokweminyaka phakathi kweminyaka yeNkosi uMpande namanye amakhosi imi kanje: Kweyaphilwa iNkosi uDingane ngeminyaka engamashumi amathathu, (30). Iphinde ibe phezulu kweyeNkosi uShaka ngeminyaka engamashumi amathathu nesishiyagalolunye, (39). Ibe phezulu ngeminyaka engamashumi amabili nantathu, (23) kweye Nkosi uSenzangakhona. Yaba phezulu futhi kweyenkosi uJama ngeminyaka engamashumi amabili nesishiyagalombili, (28). Ibe



IMINYAKA YENKOSI UMPANDE KWEYAMANYE AMAKHOSI



Kuleli bazwe izinkomba zeminyaka yamakhosi zikhombisa ukuthi iNkosi uMpande yiyona Nkosi eyaphila isikhathi eside elandelwe yiNkosi uMageba.

2.3.8. INkosi uCetshwayo

Uvan Aswegen, (1990:52) uthi:

INkosi eyalandela iNkosi uMpande iNkosi uCetshwayo.

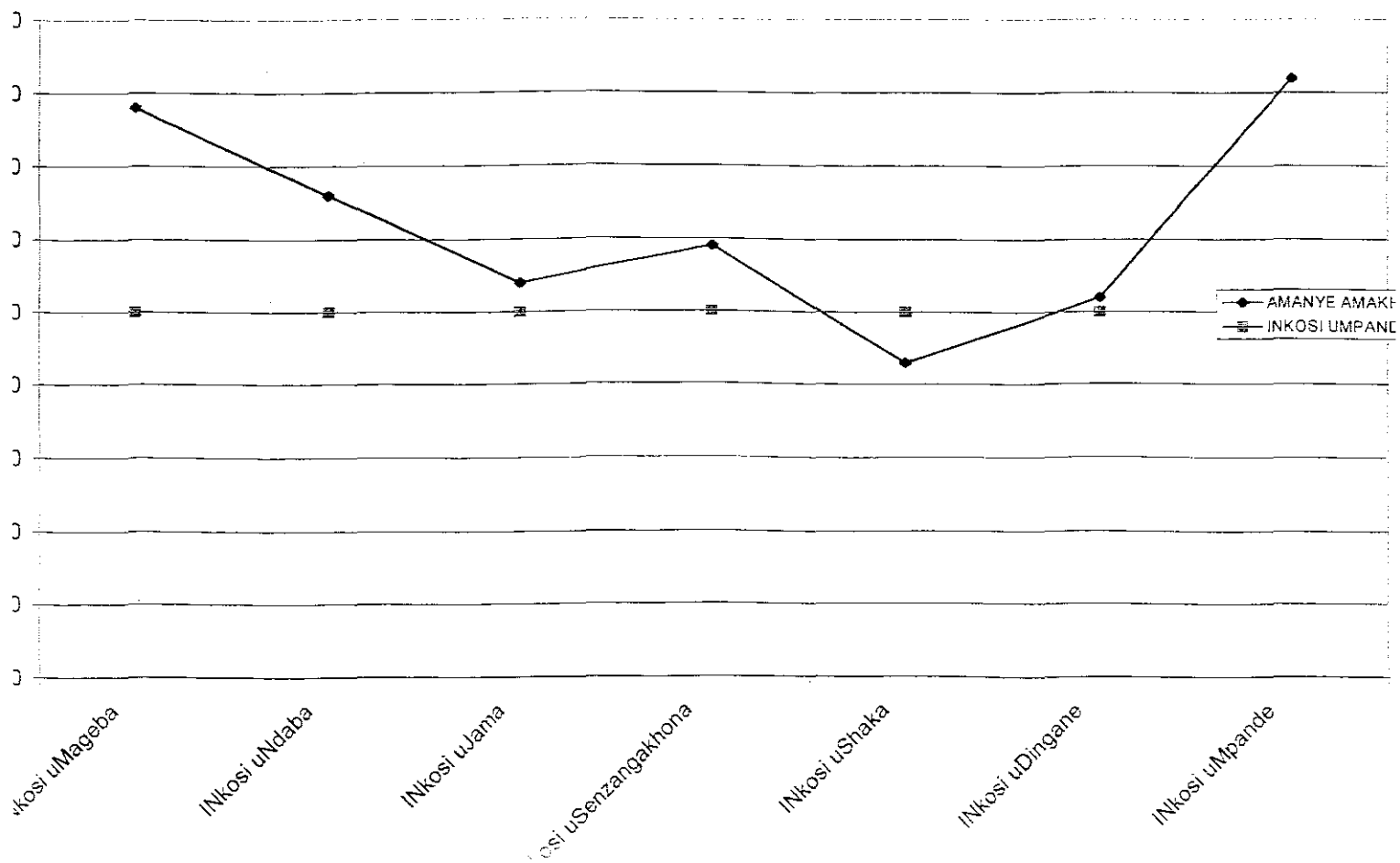
INkosi uCetshwayo wazalwa ngonyaka wenkulungwane namakhulu ayisishiyagalombili namashumi amathathu nane, (1834). Wakhothama ngonyaka wenkulungwane namakhulu ayisishiyagalombili namashumi aysishiyagalombili nane, (1884).

(Dhlomo, 1977:17).

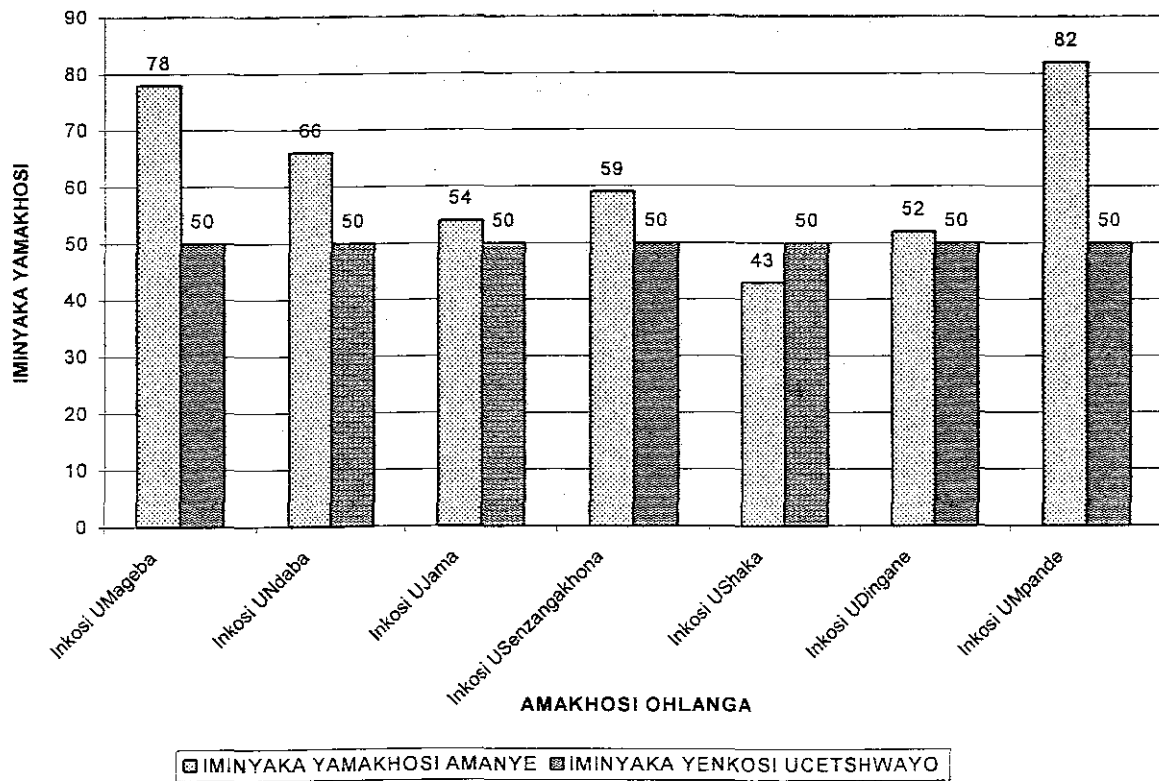
UJininindi oMnyama, inkosi uCetshwayo waphila isikhathi esiyiminyaka engamashumi ayisihlanu, (50).

Uma kuqhathaniswa iminyaka engamashumi amahlanu eyaphilwa inkosi

IMINYAKA YENKOSI UCETSHWAYO NEYAMAKHOSI AMANYE OHLANGA



IMINYAKA YENKOSI UCETSHWAYO NEYAMAKHOSI AMANYE OHLANGA



uCetshwayo iqhathaniswa neminyaka yamanye amakhosi imi kanje:

Lokhu kusho ukuthi iminyaka yenkoshi uCetshwayo ingaphansi kweyeNkosi uMpande ngeminyaka engamashumi amathathu nambili, (32). Iphinde ibe ngaphansi kweyeNkosi uDingane ngeminyaka emibili, ibe phezulu kweyeNkosi uShaka ngeminyaka eyisikhombisa, (7); ibe phansi kweyeNkosi uSenzangakhona ngeminyaka eyisishiyagalolunye, (9); ibe phansi kweyenkoshi uJama ngeminyaka emine, (4). Iphinde ibe phansi kweyenkoshi uMageba ngeminyaka engamashumi amabili nesishiyagalombili, (28).

Lokhu kuchaza khona ukuthi iNkosi uCetshwayo yabusa izwe selidunguzela kungakho yancisheka ukuphila kade. Okunye okwenze incisheke ekuphileni kade kwabe kuyizitha ezabe ziqhamuka macala onke ngisho nasokhalweni lukayise uMpande imbala. Impi yaseNdodakusuka eyaziwa kakhulu ngelokuthi impi yabaNtwana. Kwaphinde kwaba impi yamaNgisi eSandlwane. Konke lokhu kwakungeke kuyikhibikise mkhaba iNkosi INdlov' enesihlonti.

Kwaba ngenkathi lapho izwe selidatshulwa imibuswana.

Ekudatshulweni kwezwe ngokukaDhlomo, (1975; 15):

Leyo kwaba imbiliso embi isibili.

UKhumalo, (2003) ufakazela uDhlomo mayelana nokuma kwezwe ngokuthi:

Kuliqiniso ukuthi ekuqaleni izwe lalibizwa ngenkosi eyodwa, izwe laqala ukuba libizwe ngezinduna ngesikhathi senkosi uCetshwayo ngonyaka we – 1863. Ngaleyo nkathi labe selidatshulwa imibuswana.

Lo nyaka ogagulwa okaMashobane mayelana nokudatshulwa nokucanwa kwezwe kabusha kwezwe uthi awuhambelani noshiwo Radcliffe Brown kanye noForde, (1975:169):

The Zulu kingdom in 1818 – 63, before the people of the Zululand region were organized in small tribes by colonist.

UMaphalala uyabagagula abenza elakwaZulu ikoloni, (ephaphandabeni iLanga, 8 – 10 Januwari, 2004:5) uthi:

Umbuso wamaNgisi waqala ukubusa amaZulu eNingizimu noThukela kusuka ngowe –1843. Waqala ngalowo nyaka ukwenza elakwaZulu ikoloni lawo.

OkaMaphalala uqhuba athi:

Kuliqiniso ukuthi kusuka ngalowo nyaka amaZulu aphathwa njengezigqila ezweni lawokhokho bawo, asusa kulo lonke elivundile ngowe - 1846 afakwa emeveni nasezintatshaneni lapho indawo yayingalungele ukulima.

Ukwenza kwalolu hlobo nokudatshulwa kwezwe kubukeka kungelinye lamatulo elabe lihlose ukuvivinya izinhlangothi ezijulile zobuzwe njengoba isizwe samaZulu saziwa njengesizwe esiqinile, esisabekayo nesinenhlonipho.

Yingakho uMaphalala, (ephaphandabeni iLanga, 8 – 10 Januwari, 2004:5)
ethi:

Ngenxa yokuthobela umthetho wamaNgisi, amadoda akwaZulu agcina esephambene nezimiso zawo njengokuthi kwabe kuyinto amaZulu angayithandi ukungena emgodini kodwa agcina esephelelekile ukuba zigqila zamaNgisi ezimayini.

Izwe laqala laxoveka kwashabalala ukuzotha nesithunzi semindenini njengoba esho uBryant, (1929:356):

The Zulu nation is organized as powerful kingdom.

Ukucazwa nokuhlukaniswa kwezwe kwabe kuyilona tulo lokuhlakaza umbuso owawubonakala unamandla njengoba babeqonda ukuthi umbuso owehlukene ungeke ume , kanjalo nezwe lakwaZulu kwabe sekuphelile ngalo :

Nakhu yilowo nalowo mbuswana wabe usubuswa yisiphakanyiswa esabe simiswe nguHulumeni wamaNgisi kwaZulu. Isiphakanyiswa leso sase sibizwa ngegama elithi " Chief". Yileso naleso siphakanyiswa sizichanasela endaweni yaso kuphela sithobela uHulumeni osibekile.

(Dhlomo, 1977:7).

Lezo ziphakanyiswa zazibona zinesizwe zona zingamakhosi njengoba basebenabantu abakhonze kubo. Kakade inkosi yinkosi ngabantu abasuke bengaphansi kwesandla nombuso wayo. Umbuso wumbuso ngokuba negunya namandla phezu kwabantu abathile abasuke besendaweni ethile ngesikhahle esithile. Amandla lawa asuke ebusa laba bantu asuke equkethwe umthetho oyiwona sisekelo sokwenziwa kwezinto.

Isizwe sakwaMkhwanazi singesinye sezizwe eziningi ezakhele elakwaZulu njengoba sakhe endaweni yakwaDlangezwa ngaphansi kwezintaba zasoNgoye. Siyingxenye yesizwe nombuso wakwaZulu ngakho sasingeke sisale ngaphandle kulezi zinxushunxushu zokucanwa kwezwe.

Isizwe sakwaMkhwana sasingaphansi kohlelo lobukhosi bakwaZulu bokuhleleka. Ekuhlelekeni kwaso sasincike kuzinkambiso - ngqangi zaso kanye nezombuso kaZulu wonke ekufezeni izinhloso zombuso nokwenganyelwa kwawo.

Izinkambiso zombuso kaZulu zimi kanje:

The Zulus are divided into a number of exogenous clan (there is a word , isibongo, for the clan name, but not for the group) each of which is an association of dispersed agnatic lineages which corporate groups of kinships .People whom to day trace common descent in a putative patrilineal line over six to nine generations.

(Bryant, 1929:356).

Radcliffe-Brown kanye Forde, (1975:169) bathi:

The Zulu cultivate their gardens and graze their cattle on hills in the villages of South-east Africa. They live in small villages inhabited by the groups of agnates and their wives. Often the members of neighbouring villages (usendo) in which geneologically senior headman, descended by primogeniture from chief wives of his ancestors, is recognized as superior by the other headmen. The people practice shifting cultivation, but villages grows it splits into patrilineal branches, which normally establish independent villages within the land area. The Zulu kingdom in 1818-28, before the people of the Zululand region were organized in small tribes whose nuclei were lineages with geneological framework of some twelve generations depth, since these nuclei were localized groups.

(Krige, 1936:36).

Naso isizwe sakwaMkhwanazi, kunamakhosi nezigodi abakhelene nazo. Indawo yeNkosi UMnguni, eMazimeleni, indawo yenkosi uDube, eManzamnyama, indawo yeNkosi uNzuza, eNsingweni, indawo yakwaSokhulu

nakwaMbonambi, eyeNkosi uMthethwa, eMtubatuba nendawo yeNkosi yakwaZungu ngaphesheya kwaMadlebe.

Ukuhlelwa ngokwezigodi kwezwe akusiyo into entsha nefikayo njengoba elanda uRadcliffe-Brown kanye Forde, (1975:169):

The lineages within the clan are usually residential units. Their segments are core of the villages and a number of segments living in one neighbourhood form a recognized group (uMndeni) against the other similar groups, in their own and other clans. The segment hold rights in each others herds and lands, consult on personal questions and arbitrate in quarrels between members. The umndeni exist even when its constituent villages are divided by political boundaries between provinces of the nation or between nations. There are also rights and obligations between fellow - clansmen.

Umbuso wesizwe samaZulu nezizwe zonke kubandakanya nesizwe sakwaMkhwanazi kanye nobukhosi baso umiswe phezu kwesisekelo esiwubuqotho. Ubuqotho nokuzihlonipha kuyingxenye engahlukaniseki yesizwe nosiko lwesizwe samaZulu futhi yikona okungumongo wobuZulu.

AmaNgisi athula indlela yawo yokubusa phezu kwendlela nenkambiso kaZulu nobukhosi jikelele. Nokho kwakunezinhloso ekwezeni lokho:

Kwabe kungukunqinda amandla nesithunzi seNkosi uCetshwayo. Kwabe kungukumlulaza phambi kwabantu bakhe. Nakhu iziphakanyiswa zase zilingana naye kukho konke phansi komthetho wamaNgisi.

(Dhlomo, 1977: 15).

2.3.9. INkosi uDinuzulu

Emva kokukhothama kweNkosi uCetshwayo, uDhlomo, (1977: 17) uthi:

Kwalandela iNkosi uDinuzulu.

Iminyaka yeNkosi uDinuzulu, UMathang'adabula ulwandle ngemvula yezinyembezi, uyadel'umfaz'ongaphesheya owabona ithole lakoMsweli elihamba lenyisa liguqile imi kanje:

Wazalwa ngonyaka wenkulungwane namakhulu ayisishiyagalombili namashumi ayisithupha nesishiyagalombili, (1868). Wakhothama ngonyaka wenkulungwane namakhulu ayisishiyagalolunye neshumi nantathi, (1913).

(Dhlomo, 1977:36).

Ukuzalwa kweNkosi uDinuzulu, uDhlomo, (1975:20) ukuchaza kanje:

INkosi uCetshwayo yaphupha, iphupho eliyinqaba.

Uma elanda uDhlomo, (1975:8) uthi:

INkosi yabona kukhona izingane ezintathu ezizelweyo. Phakathi kwezingane ezizelweyo kukhona emhlophe ebusweni. Inezinwele ezinde ezimnyama.

.....
.....

Kuthe kusenjalo kwazwakala izwi lomuntu. Uma embheka lo muntu, wabe enjengeNkosi uNodumehlezi.

(Dhlomo, 1975:8).

UDhlomo, (1975:8) uthi izwi lowayekhuluma lalithi:

Uyayibona le ngane enezinwele ezinde ezimnyama, yiyona eyobusa uma ungasekho wena. Ezimbili zizokufa kusale eyodwa. Leyo eyosala uze uyiqambe ngokuthi uDinuzulu ngoba kuyofika isikhathi lapho uZulu eyakudinwa nguwe kanye nabanewenu ngenxa yombango eninawo ahlange nabelungu.

Ukuqinisekisa abe ekuphuphile, uDhlomo, (1975:8) ubika ukuthi iNkosi uCetshwayo wathuma amadoda ukuba ayohlola okwenzekile emzini yayo:

Kwathi ukuba befike nje bafumanisa ukuthi iphupho lifika njalo eNkzosini amakhosikazi omathathu asebelethile isibili , abeletha kanyekanye njengokusho kweNkundumo yaseMgungundlovu ngephupho .

Imizi eyabe ekwafakazeleka ukuthi yayithintwa ileli phupho kwabe kuyile:

Umuzi waseZihlendleni uKaMadwala owabe ebelethe umfana. Umuzi wakwaNobamba uKaMagoda wabeletha umfana. Umuzi wakwaGqikazi uKaMsweli naye wabe ebelethe umfana. Okuyisimanga kwenzeka konke lokhu inkosi ayazi, ekwaziyo ikubikelwe ngamaKhosi oHlanga ngephupho.

(Dhlomo, 1975:8).

UDhlomo, (1975:20) uthi:

Unyaka okwehla ngawo lesi simangaliso unyaka we –1868. Okuchaza ukuthi,

INkosi uDinuzulu wazalwa ngonyaka wenkulungwane namakhulu ayisishayagalombili namashumi ayisithupha nesishiyagalombili, (1868). Wakhothama ngonyaka wenkulungwane namakhulu aysishiyagalolulnye neshumi nantathu, (1913).

(Dhlomo, 1977:138).

IMINYAKA YAMAKHOSI AMANYE KANYE NEYENKOSI UDINUZULU



Lokhu kuchaza ukuthi iyona Nkosi uDinuzulu eyawelela eminyakeni yamakhulu ayishumi nesishiyagalolunye (1900). Inkosi uDinuzulu waphila isikhathi esiyiminyaka engamashumi amane nanhlanu, (45). Iminyaka eyayiphilayo ayifani ncmishi okukanye ayilingani neyaphilwa ngamanye amakhosi oSelwa. Iminyaka neyaphilwa iNkosi uDinuzulu uma iqhathaniswa eyaphilwa amakhosi amanye.

Isilinganiso - midwebo - minyaka siveza ukuthi:

Iminyaka yenkosi uDinuzulu ingaphansi kweyenkosi uMageba ngeminyaka engamashumi amathathu nantathu, (33). Iphinde ibe ngaphansi kweyenkosi uNdaba ngeminyaka engamashumi amanye, (21). Iphinde ibe ngaphansi kweyenkosi uJama ngeminyaka eyisishiyagalolunye, (19). Ibe ngaphansi kweyenkosi uSenzangakhona ngeminyaka elishumi nane, (14). Bese iba

phezulu kweyenkosi uShaka ngeminyaka emibili, (2). Ibe phansi kweyenkosi uDingane ngeminyaka eyisikhombisa, (7). Ibe phansi kweyenkosi uMpande ngeminyaka engamashumi amathathu nesikhombisa,(37), ibe phansi kweyenkosi uCetshwayo ngeminyaka emihlanu ,(5).

Isikhathi inkosi uDinuzulu abusa ngaso izwe, izwe laselidungekile abantu base behlalela ovalweni njalo, bengazi ukuthi liyothi lishona ilanga libe lishona naziphi izindaba.

(Dhlomo, 1975:8).

Impi yayiyolokhu ilwe njalo yamaNgisi nakhu uDhlomo ulandisa ukuthi:

Ngonyaka we – 1887, ubukhosi bakwaZulu baphucwa isithunzi nguKhwini mhla ethatha izwe lakwaZulu. NgoNhlaba.

(Dhlomo, 1977:15).

Noma kunjalo uDhlomo, (1977:74) uveza ukuthi:

UZulu wayengazimisele ukuthobela uKhwini.

Ezinye zezizathu azibekayo okaDinangwe uthi:

Kwabe kungamazwi awumyalelo inkosi uDinuzulu, uMntwana uNdabuko, uMahanana, uZiwedu, uMntwana uDabulamanzi, uMntwana kamfaz' oyishinga, uMntwana uShingane. Amazwi ayengowokuvalelisa ayethi : Dinuzulu uze ungayeki ukuhlaselela uZibhebhu.

Ngaphambi kokuba idingiswe inkosi uDinuzulu ngokulandisa kukaDhlomo, (1977:74) uthi:

Inkosi uDinuzulu wadingiselwa eSt. Helena.
I-St. Helena isiqhingi esingekude kakhulu ngaseCape Town siseNtshonalanga nezwe nolwandlekazi olwaziwa ngokuthi yi – Atlantic Ocean .

Uma elandisa ngezizathu zokudingiswa kwenkosi uDhlomo,
(1977:82) uthi:

Kwaba semva kokubekwa kweNkosi uDinuzulu lokuthi uvukele uMbuso waMangisi benoMntwana uNdabuko indodana kaMpande noMntwana uShingane indodana kaMpande. Icala labalahla ngoMasingana mhla ziyishumi nanhlanu, (15), ngonyaka we –1889.

Amacala ababebekwe wona ngokulandisa kukaDhlomo, (1977:83) yilawa:

Ukwedelela ebizwa uMalimede ngoLwezi , we – 1887 waphinda wathunyelwa amaphoyisa akangeza ngalokho wedelela izikhonzi zenkantolo / amaphoyisa kaHulumeni noHulumeni, ukuthunyelwa kwamaphoyisa ayethunyelwe Osuthu ngoMbaso mhla zingamashumi amabili nesithupha, 26, ngonyaka we–1888. Icala lesibili elangoNhlaba ngonyaka we- 1888, iNkosi uDinuzulu benoMntwana uNdabuko bahlangana eduze nasOsuthu baqonda kwaCeza namabutho aba ehlome ephelelele. Icala lesithathu impi yakwaCeza yangomhla zimbili ngonyaka we–1888. Balwa namabutho kaKhawini kwafa amaNgisi amabili. Icala lesithathu iMpi yakwa Ndunu, yangomhla zingamashumi amabili nantathu, 23, ngonyaka we – 1888, okwafa abantu abangamakhulu amathathu, (300). Icala lokugcina elokubuthela ndawonye oSuthu abantu abaphuma ezigodini zonke zakwaZulu nabavela kwaMpukunyoni kuSomkhele kanye nababevela kude ezweni likaZibuse naseNtalisifali bavive beqonde kwaCeza.

Abantu alanda ngabo uDhlomo athi inkosi yabe ibekwe icala ngenxa yokuthi babebonakale nabo bemdibi munye nababeyohlasela kwaCeza, labo bantu athi okaMkhabela babengabakwaMpukunyoni babevela kuSomkhele. USomkhele lo asilandisa ngaye okaDhlomo uMaphalala (ephaphandabeni iLanga ,2-5 Okthoba 2003) uthi:

Wabe eyindlalifa kaMalanda, uMalanda indodana kaVeyane. UVeyane owafika ezokhonza kwaZulu, esigodini sakwaMthwethwa. UMntwana uSomkhele wayezalwa nguMntwana uNtli/ Umtikili owabe ewudadewabo kaMpande kaSenzangakhona.

Ngenxa yalo buhlobo obabukhona phakathi kwabakwaZulu nabakwaMkhwanazi kwaMpukunyoni uMkhondo uveza ukuthi:

AbakwaMpukunyoni bagcina bewuSuthu oluvutha amalangabi bengasohlangothini lweNgonyama uCetshwayo noDinuzulu kuzo zonke izimpi ababebhekene nazo kuliwa noMandlakazi owabe esetshenziswa amaNgisi, amambuka okuqala nawokugcina .

Ukwelekelela kweNkosi uSomkhele kuyavela nasezibongweni zakhe:

Inkosi eyathulisa izwe sebeligeyile,
Inkosi eyakhipha uZibhebhu eTshaneni
Ngomkhonto yamusa lena ezansi,
Ngaze kuthiwe uyangumazela,
Ziyamemana izifunda zeMfolozi
Emnyama nemhlophe kwelakwaMpukunyoni.

(Mathenjwa, 1995:18).

Ukuzwana kwabakwaMkhwanazi nabakwaZulu kwakungaqali mhla kuhlaselwa uZibhebhu , sekubusa iNkosi uDinuzulu .

UMaphalala, (ephaphandabeni iLanga, 2-5 oKthoba, 2003) uthi:

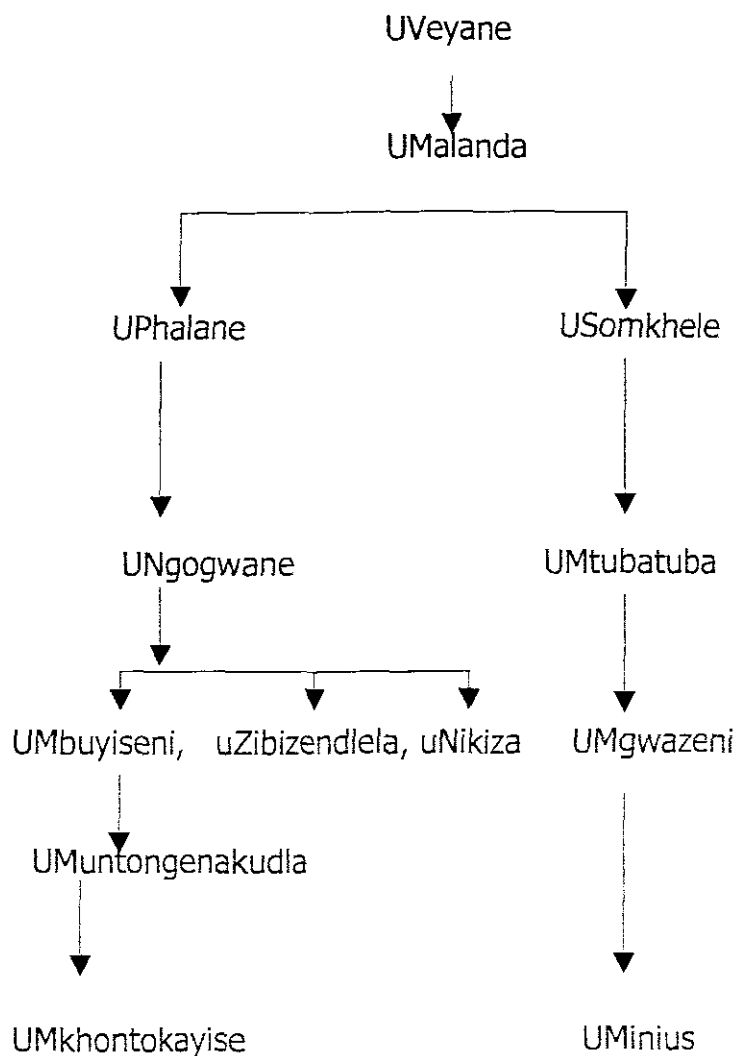
Kuthe uma iSilo uCetshwayo uyise wenkosi uDinuzulu ebuyiswa ekudingiswe mhla zingamashumi amabili nesishiyagalolunye, (29) kuMasingane ngonyaka we – 1883, abakwaMpukunyoni babamdibi munye noSuthu ukuyovusa isigodlo sasoNdini esasishiswe ngomlilo ngamaNgisi mhla zizine, (4th) kuNtulikazi ngonyaka we – 1879. Lesi sigodlo sathi sisavuswa kwatheleka impi kaZibhebhu kwakunguNtulikazi mhla zingamashumi amabili nanye, (21st) ngonyaka we–1883) wabulala inqwaba yezikhulu.

Akugcinanga lapho ukuthi bezibandakanye abakwaMkhwanazi kwaMpukunyoni ezenziwa kwaZulu. Nakulo leli cala elabe libekwe iNkosi uDinuzulu, uMaphalala (ephaphandabeni iLanga, 2- 5 Okthoba 2003) ufakazelana noDhlomo ukuthi:

AbakwaMkhwanazi bakwaMpukunyoni babekhona mhla kuhloma iSilo uDinuzulu engena ehlathini kwaCeza. AbakwaMpukunyoni nabo badliwa inqwaba yezinkomo ngalo leli cala okwakuthiwa bavukele uHulumeni.

Kucacisa ukuthi isimo nesisekelo sobukhosi bakwaMkhwanazi kasisona esokuphakanyiswa ngohlelo lwamaNgisi, kodwa singesemvelo njengoba isizwe sakwaMkhwanazi saziwa ngemvelaphi yaso kanye nokudabuka kwaso. Nanokuthi abakwaMpukunyoni babengeke bayolekelela Osuthu uma kwakungukuthi bazwana namaNgisi.

Umlando wabantu okukanye wesizwe sakwaMkhwanazi kwakhona ngalesi sikhathi usaqondwa futhi uyalandeleka ngokuhlukaniseka kwezindlu imindeni namakhosi ake abusa. Alandelaniswa kanje:



INkosi uMkhontokayise kuseyibona neNkosi uMinus abasezintanjeni/ ezihlalweni zobukhosi kuzindawo zombili ngokuhlukana kuze kube yinamuhla (NgoMasingane, 2004). Lo mbono uveza ukuthi isizwe sakwaMkhwanazi umlando waso uthi sinezingxenye ezimbili. KuneNdlunkulu kanye nekhohlo.

UMaphalala, (ephaphandabeni iLanga, 2 –5 Okthoba, 2003) uthi:

Indlunkulu inenkosana yayo ebusela kwaMpukunyoni/ eMaswazini kwaNkom'ayixoshwa ngaphansi kwesifunda sakwaHlabisa. Ingxenye yesibili indlu yakwaDlangezwa, okungeyasokhohlo. Indlu yakwaMkhwanazi, ekwaDlangezwa ingaphansi kwesifunda saseMthunzini.

Ngokwenkambiso yomthetho woMdabu noweSilungu mayelana nokubuswa kwezwe, izwe lakwaDlangezwa lisentendeni yobukhosi bakwaMkhwanazi, okuchaza ukuthi zonke izinto ezitholakala ngaphansi kwale ndawo nabakhele lonke leli zwe basebuholini nasentendeni kaZulu ngaphansi kwesigodi sakwaMkhwanazi.

Forest and veld , grass and wood , mineral and water , were the common and rightful possession of all so ever as cared to draw from them.

(Bryant, 1929:356).

Nangaphambilini izwe lingakadatshulwa iziqeshana, inkosi yabe inezingalo, izinyawo namehlo ayo, eyeme kuwo ukuze ilubuse kahle izwe:

That is why there was a district headmen and local uMnumzane.

(Bryant, 1929:356).

Imisebenzi yabo yayaziwa futhi iqondakala njengoba echaza uBryant, (1929:356) ethi:

From this we are not to infer that there was no order in the distribution and temporary use of the common property that a

perpetual state of conflict and scramble, with neither tenure nor security, reined throughout the land.

Nokho kuhambe kwahamba kwanokuthinteka kusisekelo-ngqangi sempilo yobuzwe okuwubuqotho nakubo ababekwe ukuba babe izinyawo nezingalo zenkosi, bafuna ukuba izinhloko njengoba ebeka uButhelezi, (2003):

Kulesi sikhathi somlando lapho ubuqotho nokwazisa izibopho kubonakala sekulandela ngemuva komgolo, ukuzifunela amathuba nobugovu, kubalulekile ukuba isizwe samaZulu seveze ubufakazi obubonakalayo bokuba isizwe esisebenza ngobuqotho nangokuzihlonipha.

UButhelezi, (2003) uqhubeka athi:

Thina maZulu kufanele saziwe njengabantu abaqotho kungabe kukuliphi iqhaza umuntu alibambileyo emphakathini. Kungabe sisebenza njengabaholi bezombusazwe noma njengezisebenzi noma njengabaqashi noma njengabantu abaganeneyo njalo njalo. Umbuso wethu wobukhosi usesisekelweni esiwubuqotho. Ubuqotho nokuzihlonipha kuyingxenye engahlukanisekiyo yamasiko ethu njengaMaZulu futhi kungumongo wobuZulu bethu.

2.3. Umlando Ngokufa KwabakwaMkhwanazi KwaZulu

Ulwazi lonke oluqoqwe kulesi sigamu, luvele kubantu bakwaMkhwanazi, ikakhulukazi kuNdunankulu wesizwe sakwaMkhwanazi ngesandla senkosi. Ucwangingo ukuze lube impumelelo kube sekuthathelwa nakubantu abadala, ikakhulukazi umkhulu uMkhwanazi uMadletusi kanye noMkhwanazi owakhe ngasesikoleni iVulindlela.

UMkhwanazi, (2003b) uthi:

AbakwaMkhwanazi badabuka eSwazini ngaphansi kwenkosi uSobhuza. Begala ukufika kwelakwaZulu, bafikela phansi

kwesizwe sakwaMthethwa, kusigodi esasiphethwe yiNkosi uJobe wakwamthethwa. Isigodi sakwamthethwa singesinye sezigodi eziningi ezakhele elakwaZulu.

Ekufikeni kwalezi zinsizwa ezimbili ngokukaMhlongo, (1995:33):

Zafika kwaMthethwa zamukelwa ngezandla ezimhlophe inkosi uJobe okwabe kunguyise wenkosi uDingiswayo, owayebusa ngaphesheya kweMfolozi eMhlophe, wazisingatha, wazibeka entendeni yesandla.

UMkhwanazi,(2003b) uthi :

Ekufikeni kwabo kwaMthethwa bevela eSwazini, bafika kuyizinsizwa ezimbili zizokhonza.Igama le nsizwa yokuqala kwakunguMayanda kanti eyesibili kwabe kunguVeyane.

Mayelana nendlela amagama alezi zinsizwa abizwa ngayo . UShezi, (2003) uthi:

Kungenzeka ukuthi kwabe kunguVelana, kodwa ngenxa yokuthi abantu bangaphesheya koThukela bayayeyeza okukanye bayathefuya kwaba sekuthiwa uVeyane.

Ukuthefuya okukanye ukuyeyeza lokhu, akusiyo into efikayo.

Izilimi zehlukaniswe futhi zahlelwa ngokwamaqembu ikakhulukazi lezo zilimi eziseMpumalanga ne-Afrika eseNingizimu.

(Ziervogel, 1989:36).

Emqulwini oyinsizakufundisa wesifundo soqhathisozilimi ohlelwe nguMashiyane, (2000:28) uthi:

Izilimi zehlukaniswe zangamaqembu amane: AmaZulu akwaZulu, amaZulu aseNatali, amaZulu aseNtilasifali kanye namaNdebele aseZimbabwe.

OkaMashiyane, (2000:29) uqhubeka athi kulo mqulu oyinsizakufundisa wesifundo soqhathisozilimi:

Uma kukhulunywa ngesiZulu sakwaZulu, lapha kusuke kukhulunywa ikakhulukazi ngolimi okuthiwa **ukuYeyeza** noma **“ukuThefuya”**. Lolu wulimi olutholakala ikakhulukazi esifundeni saseMpangeni, kwaDlangezwa naseShowe.

Kuliqiniso elingephikwe ukuthi isizwe sakwaMkhwanazi singesinye sezizwe ezigudle ulwandle oluseMpumalanga nekwaZulu. Ngakho uma kukhulunywa ngabantu abakhuluma beyeyeze kuthiwa baseMpangeni, kwaDlangezwa naseShowe, kusho ukuthi nabakwaMkhwanazi bayathinteka kulokho.

Uma kukhulunywa ngokuyeyeza noma ngokuthefuya, emqulwini oyinsizakufundisa wesifundo soqhathisozilimo, Mashiyane (2000:29) uthi:

Uphawu oluhamba phambili lwalezi zilimi ukufakwa noma ukumelelana kwemisindo okungu - /y/ ufika ame esikhundleni sika - // lapho kukhulunywa.

Lokhu kunikeza ubufakazi obuqandi ikhanda bokuthi kungenzeka ukuthi kwaba nokuguqulwa kwezinhlamvu zemisindo, okungusingankamisa usingankamisa abanye abathi umsindo ongumpeza u - /y/ waba ngumanqanqaza ongulwangeneni u - // okungaholela ucwaningo kuzinkomba zokuthi nasegameni likaVelane lalingagcina selibizwa ngokuthi Veyane okukanye igama likaMalanda lalingagcina selibizwe ngokuthiwa uMayanda.

Kubakhona ukumelelana kwale misindo okungu - /l/ kanye no - /y/. Lokhu kuyagqama uma ethi uMathenjwa, (1995:17):

Izibongo zikaMalanda.

Esikhundleni sokuthi athi:

Izibongo zikaMayanda.

Ngaleyo ndlela kube nokushayisana kwendlela elivamiswe ukubizwa ngayo ngabantu. Kubekhona ukuhambisana kwendlela okubizwa ngalo igama likaVeyane. Lokhu kugqama kuwo lo msebenzi kaMathenjwa, (1995:22) uma ethi:

Izibongo zikaVeyana.

Akasho ukuthi izibongo zikaVelane. Kungenzeka ukuthi ibizo likaVeyana kwabe kunguVeyana umsindo ongusingankamisa u - / y / akaguqulwanga, ungowemvelo njengoba eveziwe.

Noma kunjalo, kungaba khona ukuguquguquka kwemisindo emagameni. Ucwangingo luzosebenzisa igama njengoba livamise ukuba libizwe ngabantu bakwaMkhwanazi kanye nabo bonke abathintekayo ngokwalolu cwangingo. Igama likaMalanda lizobizwa kuthiwe uMayanda bese kuthi elikaVelana kube uVeyane njengoba okuyilona udaba olusezithebeni kulesi sigaba ukutholisisa iqiniso ngokufika kwabo.

Abaningi bakwaMkhwanazi bayakuqinisekisa ukuthi uVeyane wafika kwaZulu evela eSwazini. UMaphalala, (ephaphandabeni iLanga 2-5 Okthoba, 2003:5) uthi:

Umuntu wokuqala esizwa ngaye kulesi sizwe owayeliqhawe elikhulu nguVelane wafika kwaZulu evela eSwazini kodwa indawo yonke yayibizwa ngokuthi yizwe labeNguni ingakabibikho imingcele eyehlukanisa elaseSwazini nelakwaZulu, kwazise bonke babengaphansi kukaMnguni kaNtu.

Kunokwehlukana kwemibono okukhona mayelana nenani labantu elafika livela eSwazini . Abanye boNgoti bezomlando bathi kwakuzinsizwa ezimbili njengoba

elanda uMkhwanazi,(2003b) ongomunye osemdala osekhona kwabakwaMkhwanazi ethi :

Kwafika izinsizwa ezimbili, enye kwabe kunguVeyane enye kunguMalanda.

OkaMkhwanazi, (2003b) uqhuba athi:

Izinsizwa zafika kwaMthethwa zacela ukukhonza. Kusenjalo kwabonakala ukuthi izinto azihambi ngohlelo, izwe liyadunguzela, kunezimpi nemibango yezigodi. Kwazona lezi zigodi ziningi futhi akusiyo into encane ukuzilamula nakhu izwe lakwaMthethwa lindlalekile. Lisuka eNyakatho neMfolozi emhlophe, lehle njalo ligudl' ulwandle lwaseMpumalanga, yilo leliya eMadlanzini liyoma ngesizalo soMhlathuze la imifula ihlangana khona. Uma kuwukuthi izimpi zezigodi azinqandwa, kwakungalahleka izinkumbi zemiphefumulo.

UMkhwanazi, (2003b) uthi:

Zathi ukuba zibone lezi zelamani ukuthi izinto zimbi, zasezibuyela emuva ekhaya, seziyolanda ikhambi lokudambisa isimo esasikhona kwaMthethwa. Ziphindela emuva nje zilande intelezi. Nangempela zabuya nalo ikhambi lokuhlenganisa isizwe. Akuphelanga sikhathi esingakanani, zahlangana izigodi ezase zibhekene iminyaka ngeziqu. Ukwenza okunje kwazenzela ugazi lezi zinsizwa esizweni sakwaMthethwa, azaconsa phansi.

UMaphalala, (ephaphandabeni iLanga, 2-5 Okthoba, 2003:5) uthi:

Ekufikeni kwaZulu, umuntu wokuqala esizwa ngaye nowayeliqhawe elikhulu nguVelane kodwa indawo yonke yayisabizwa ngokuthi izwe labeNguni, ingakabibikho imingcele.

UMaphalala, (ephaphandabeni iLanga, 2-5 Okthoba, 2003:5) uqhuba athi:

Le nsizwa ifikela esizweni sakwaMthethwa. Ifika ithengisa izikhumba zezinsimba nezinye izilwanyana okwakuhlotshwa ngazo.

Ubuhlonze beqhaza elabanjwa yilezi zinsizwa ekufikeni kwazo kwaMthethwa, kuyavela kuzithakazelo zakwaMkhwanazi nanamuhla ekutheni kabagcinanga

bengabantu nje kodwa bagcina sebeyizinceku ezinkulu zenkosi, kungakho kuzwakala sekuthiwa:

Nkwali yenkosi!

Okusho ukuthi zabe sezizihlomulela ngesikhundla esikhulu embusweni sokuba izinsila zenkosi:

Ngenxa yobuqhawe nesibindi sakhe uVelane Mkhwanazi wagcina ekhushulelwe esikhundleni sokuba yinduna kaJobe oYengweni ngaseMadlazini lapho indawo yakwaMthethwa yayihamba ize iyofika khona.

(Maphalala, ephaphandabeni iLanga, 2-5 Okthoba, 2003:5).

UMkhwanazi, (2003b) uqhubeka athi:

UNdunankulu wakhe waziletha enkosini. Ekufikeni kwazo enkosini zafika zathandeka nakuyo nakhu zazinogazi, nokho indaba yayisizosala kuzo ngezenzo zazo. Nangempela ukwenza kwenye yalezi zinsizwa, uVelane, kwala kwacishe kwabahlinzela ezibini. Le nsizwa yenza okungavumelekile phakathi kwesizwe, ukwenqaba ukuba iphume ishiye umnewabo lapho ijutsha iNkosi uDingiswayo. Ukwenza okunje kwacishe kwabalimaza nakhu kwaba isilonda enkosini nakhu yayisimkhombile. Kwathi ukuba ezwe uNdunankulu isenzo sikaVelane wamdonsa ngendlebe washo nokusho ukuthi uma eke waphinda uyohlawuliswa kanzima. Zisho khona ukuthi uma inkosi isimkhombile umuntu isuke isimkhombile. Bayidonsa ngendlebe ukuba ingaphinde ikwenze lokho. Kuhambe kwahambe zaphinda, zabizwa lezi zinsizwa ukuba ziyobona iNkosi uDingiswayo. Nangempela zaya. Ekufikeni kwazo iNkosi yabe isitshela uNdunankulu wayo ukuthi kumele angambeki kude uMayande, kamfake ekhwapheni ukuze akwazi ukumsiza uma kukhona okumdidayo esizweni. UNdunankulu wenza njengoba eyaliwe. Zahamba izinsuku, zahamba izinyanga, inkosi yabe isicela lezi zinsizwa ukuthi mhla eyakoMkhulu kwaZulu iyocela ukuba ihamba neyodwa yazo.

UMhlongo, (1995:33) uyakugcizelela ukuhlobana kwalezi zizwe:

.....Lezi zigodi-ke ezazakhelene kanjena, zazihambelana. Futhi kwakuyinto ejwayelekile ukuthi phatha phatha, umuntu abone sekunjonjelwana ngeminjonjo. Ukuganiselana yikhona mpela -mpela okwakwenza zidlelane amathe kungabikho esinye esingaphakamisela esinye umdlelo.

Lwafika olungaliyo yakhuphuka inkosi uDingiswayo nensizwa enguMayanda okwakunguye kulezi ezimbili eyayinogazi iya koMkhulu, kwaZulu. Kwakuvamisile ukuba inkosi uma ivakashele noma kuphi ingahambi yodwa kodwa ibe nethimba kanjalo nenkosi uSenzangakhona uma evakashele kwaMthethwa wayefika nethimba lakhe.

(Mhlongo, 1995:34).

Ulibo lwamakhosi akwaMkhwanazi ngokulandelana kwawo lumi kanje ngokukaNdunankulu uMkhwanazi, (2003a):

UVeyane wabe eganwe amakhosikazi amabili. Inkosikazi yokuqala kwabe kunguMaMthethwa bese kuthi eyesibili uMntwana uNtikili/ uMtikili.

2.4.1. Izingane ZikaVeyane

UNdunankulu wakwaMkhwanazi, (2003a) uthi:

UMaMthethwa uzala induna uPhalane kanti uMntwana uNtikili/ uMtikili uzala induna uSomkhele.

2.4.1.1. Ukwehlukana Ngokwezindlu

UNdunankulu uMkhwanazi, (2003a) uthi:

Zimbili izindlu. Indlu yokokaMaMthethwa, iNdlunkulu yile ezinze kwaDlangezwa bese kuthi indlu kaMntwana uMtikili / uNtikili indlu yaseKhohlwa, yona izinze kwaMpukunyoni.

Izizathu zokuba ziqhelelane lezi zindlu zehlukehlukene.

Ngokukamkhulu uMadletuse Mkhwanazi, (2003c) uthi:

Le ndlu ya lethwa kwaDlangezwa ngoba kwakubonakala ukuthi izwe lakwaDube labe lingabuseki kanti lase lehlule abakwaQwabe nangaphambilini.

Kanti, uNdunankulu uMkhwanazi, (2003a) ubeka umbono wehlukile wokuthi yena:

Le ndlu ikwaDlangezwa ngoba yayisiphingwe ngenkulu ngezizathu emva kokuthathwa koMntwana wasebukhosini uMtwana uMtikili/uNtikili.

Uqhubeka athi uNdunankulu uMkhwanazi uma elanda:

UNdlunkulu uMaMthethwa nengane yakhe uPhalane kwadingeka ukuba asuke adedele unina omncane okwabe kunguMntwana uMtikili kanye nomnawakhe uSomkhela owabe esezoba indlalifa ngokuvundla kwesomntwana, kwabe ukukheleka njalo kwakhe uPhalane.

2.5. AbakwaMkhwanazi kwelaseMhlathuze.

Ngaphesheya komfula uMhlathuze kwakubusa isizwe okukanye umndeni wakwaQwabe:

UPhalane nomama wakhe uMaMthethwa bafika bahlala ngaphesheya komfula uMhlathuze endaweni eyaziwa ngokuthi iNiniyase ngaseFelixton.

(Mkhwanazi, 2003a).

Ukufika kukaPhalane nonina wakhe bamise ngaphesheya komfula. Kwabe kungukufunda isimo njengoba elanda uMkhwanazi, (2003b) ethi:

Izwe lalilibi futhi selibehlule abaningi. Ukufika kwabo bengene noma kanjani kwakuzoba inkinga ngoba kwakwaziwa ukuthi bazalwa ebukhosini futhi bangagcina befune ukuba babuse kulesi sigodi kanti isigodi lesi sasisanda kwahlula abakwaQwabe. Bafika nje izwe seliphethwe ngabakwaDube, induna uMaDlebe.

Ukungena kwabaMkhwanazi kulesi sigodi kwaba ukuba behlobane nabakwaDube ngokuganiselana. UDube ulibusa naye useyabona ukuthi likhulu ngempela izwe, wabe eseyaqonda ukuthi lalingabahlula ngakhona abakwaQwabe.

(Mkhwanazi, 2003b).

UMkhwanazi, (2003b) ongomunye wabadala osekhona ubeka umbono owehlukile kuloyo obekwa uNdunankulu uMkhwanazi.

UMkhwanazi, (2003b) uthi:

Okuyikona okwenza bengenise kulesi sigodi kwaba umbiko okukanye umlayezo owafika ngokuhamba kwesikhathi ubhekiswe enkosini, inkosi uSomkhele.

Uqhubeka athi:

INkosi uSomkhele wabe ezalwa uMayanda. Umlayezo wawucela ukuba kuweliswe. Indodana yakhe ukuba izoxazulula le nqinamba. Indodana eyawelela phesheya komfula uMhlathuze kwaba kuyinkosi uMfiki kaSomkhele okwabe kuyingane yeNkosi uSomkhele. UMfiki usehlatshelwa, usenikezwa elakwaDlangezwa.

Ngokubeka kukaMkhwanazi, (2003b) uthi:

UMfiki nguye owalandulela bonke aBakhwanazi, le nzalo ekhona kuze kube namuhla yakwaMkhwanazi yonke le inzalo kaMfiki.

UMkhwanazi, (2003) uthi:

INkosi uMfiki walibusa izwe lakwaDlangezwa kodwa akabanga nenhlanhla kahle yokuthola abantwana. Kwathi ukuba abone iNkosi uMfiki ukuthi useyadunguzela wabe esekhuphuka, wakhapha umyalelo wokuthi akabanjelwe uPhelane.

2.5.1. INduna uPhalane

Izazi zomlando ziyavumelana ukuthi uPhalane wake wabusa njengenduna phesheya komfula uMhlathuze esizweni sabaKhwanazi ngenkathi kubusa iNosi uCetshwayo. Nangenkathi inkosi idingiselwa eSentelina, yadlula kuso lesi sigodi ngenkathi iwelela esikhaleni.

UNdunankulu wabaKhwanazi, (2003a) uthi:

Kuze kube namuhla idlinza le nduna uPhalane likhona ngaphesheya komfula inkonjane. Ebangeni elingelikhulu ukusuka esangweni laseNyunivesithi.

Ubufakazi bokuthi wayezalwa uMayanda abukho njengoba nesiphetho sikaMayanda asicoshakali. Okuyiwona mlando ocoshekayo ukukhothama kukaVeyane. UNdunankulu uMkhwanazi, uMkhulu uMkhwanazi kanye noMaphalala, (ephaphandabeni iLanga, 2-5 Okthoba, 2003:5) ubeka kanje ngokwedlula emhlabeni kukaVeyane:

Ngale nkathi uVelane wabe esehlelwa umshophi wokuba asale enkundleni okwakuyimpi eyayiphakathi kwesizwe sakwaMthethwa nesizwe sakwaNdwandwe.

UNdunankulu uMkhwanazi, (2003a) uthi:

Induna uPhalane wabusa ngesikhathi seNkosi uCetshwayo futhi nguyena owawelisa iNkosi ezibukweni lomfula uMhlathuze. INkosi uCetshwayo kuthiwa yafika yakhomba ngaphesheya la sekuzinze khona umuzi wakwaNgqondonkulu.

UMkhwanazi, (2003a) uthi:

Kwakumele ukuba inkosi ikhombe ngaphesheya nakhu uyise - mkhulu wayo, iNkosi uShaka wabe eqeqesha amabutho akhe kulo leli gquma.

UMkhwanazi, (2003b) uthi:

UPhalane wayekwenza konke lokhu kodwa wabe elibamba ngoba kwakungesona esithebe sakwabo ngokolibo lwamakhosi.

2.5.2. INkosi uNgogwane

UMkhwanazi, (2003b) uthi:

UPhalane wabamba wazewakhothamela kuso isihlalo.

Kunokushayisana kwemibono ngalokhu ngoba uNdunankulu wabaKhwanazi, (2003a) ubeka ukuthi:

Akulona iqiniso ukuthi wakhothamela kuso isihlalo. Waphuma kuso esaphila.

Ukwenza ngalolu hlobo, ngokusho kukaMkhwanazi, (2003a):

Kwabe sekuyinto ejwayelekile nakhu Inkosi uCetshwayo wathatha ubukhosi iNkosi uMpande esadla anhlamvana, iziphilela.

UKhumalo, (2003) mayelana nokushiya kwamakhosi uthi:

Ukwephusa okungefaniswe emqondweni isenzo salolu hlobo. Kungukuqonda ukuthi uma bekhuleka lapha ngisekhona basakhuleka kimi. Kuhle ukuba ngiqondise ingane ukuze ngibone ukuthi uma sengihambile, iyophatha kanjani?

OkaMtungwa uqhubeka athi:

Lokhu kwenzelwa ukuba isizwe singahlupheki. Njengoba nendodana kumelwe iqondiswe iphinde ifundiswe nguyise

esaphila. Yiyona nduna kuphela eyabeka isaphila isengumqemane. Yanikezela endodaneni yayo ukuba ibuse. Igama lendodana yayo kwabe kunguNgogwana

AbaKhwanazi abaningi banikeza uvo oluthi:

UNgogwane wabamba isikhashana, kwamenela.

UNDunankulu wabaKhwanazi, (2003a) uthi:

Umuzi eyayibusela kuwo iNkosi uNgogwana kwabe kuseNtshiweni.

2.5.3. INkosi uMbuyiseni

Ekukhothameni kwakhe ngokusho kukaMkhwanazi, (2003b) uthi:

Kwabe sekungena, inkosi uMbuyiseni owabe eyindodana kaNgogwane. Wakha umuzi wawuqamba igama lokuthi kukwaZondomunye.

UNDunankulu wesizwe sakwaMkhwanazi, (2003a) uthi:

INkosi uMbuyiseni akabusanga isikhathi eside kwaba iminyaka emithathu kuphela wakhothama. Ekukhothameni kwakhe usezele indodana , wayiqamba igama wathi nguMntongenakudla.

Ngokusho kwabaningi bakwaMkhwanazi , iNkosi uMbuyiseni wakhothama izingane zisencane. Kwabe sekudingeka ukuba kutholakale ibambabukhosi

2.5.4. INkosi uZibizendlela

UNDunankulu uMkhwanazi, (2003a) uthi :

Owatholakala ukuba abe libamba kwaba uZibizendlela. UZibizendlela wayebusela emzini wakhe kwaSalebusa.

2.5. INkosi uNikiza

Ngokusho kwabaningi iNkosi uZibizendlela akahlalanga isikhathi eside wakhothama. Emva kokukhathama kwabe sekuthatha umfowabo weNkosi uNikiza.

2.6. Umlando weNkosi uMuntongenakudla Mkhwanazi.

INkosi uMuntongenakudla Mkhwanazi wazalelwa emzini wakubo. Igama lomuzi wakubo ngokukaMkhwanazi,(2003a) uthi :

Kwabe kukwaZondomunye.

Lo muzi ngokulandisa kukaNdunankulu uMkhwanazi,(2003a) uthi :

Umuzi wenkosi uMbuyiseni uyise weNkosi uMntongenakudla Mkhwanazi wabe unoMndlunkulu abane.

Ngokulandisa kukaMkhwanazi , (2003a) uthi :

Kwabe kunoNdlunkulu uMaDube owabe engowokuqala. Owesibili kwabe kunguNdlunkulu uMaDube. Owesithathu kwabe kunguNdlunkulu uMaCele kanye noMaXulu.

Izizathu zokuba kulandelane oMaDube . Undunankulu uMkhwanazi , (2003) uthi :

Kwakwenziwa ukuthi uMndlunkulu uMaDube wokuqala, wabe engaphiwanga abantwana, kwase kucela uNdlunkulu uMaDube wesibili eze ezolibazisa, ukuze kuvuke indlu kadadewabo.

Imiphumela yokulibazisa kwakhe ngokusho kukwaMkhwanazi,(2003a) uthi:

UMaDube lo wesibili wabusiwa ngabantwana. Indodana yakhe yokuqala kwaba umntwana uMuntongenakudla. Kwasekuthi uMaXulu wabusiwa ngezingane ezimbili , uNtshalantshala noNdabazewe. UNdlunkulu uMaCele yena akaphiwanga. UNdlunkulu wesine wabusiwa ngabantwana ababili , umntwana uMvelingqangi kanye noMxovana.

Inkosi uMuntongenakudla inkosi yakwaMkhwanazi eyabe izalwa inkosi uMbuyiseni Mkhwanazi kuMndlunkulu ukaDube owabe ezovusela udadewabo umuzi engaphiwanga abantwana .

UMntwana uMuntongenakudla wakhulela ekhaya kwaMkhwanazi . Igama lo muzi wakubo kukwaZondomunye .

Umuzi wakwaZondomunye unamanxiwa amabili . Inxiwa lokuqala likwaKhandisa, elesibili limaqondana nesango elingena esikoleni sakwaDlangezwa , egqumeni eliyibanga lokuphonswa kwetshe ukusuka esangweni lalesi sikole . Lo muzi uphakathi kwemifula emibili , iNkonjane neMangezi . Inkosi uMuntongenakudla ukhulela kuwo lo muzi . Lokhu kugqanyiswa imbongi uma ithi :

Ukhaba liyakhula liyabunguza ,
Ngecala linguNdonga ,
Ngecala linguNkwali .
Untansela zimbili ,
Enye iseMpumalanga ,
Enye iseNtshonalanga.

(Khumalo , 1995:75).

Umuzi wakwaZondomunye ungeminye yemizi eminingi yakwaMkhwanazi eyakhele le ndawo .

Umuzi wenkosana uMaposi kwaNcenginhliziyi. Umuzi kaNdunankulu uJafethe . UNdunankulu wesizwe sakwaMkhwanazi umnewabo wenkosi kwaSalubuse.

(Mkhwanazi,2003b).

Mkhwanazi,(2003b) ubika ukuthi ngale mizi :

Umuzi wakwaSalebuse kumelwe uphakanyiswe kakhulu kwaMkhwanazi ngenxa yeqhaza elabanjwa wuNdlunkulu ekuhlanganiseni isizwe sakwaMkhwanazi .

UMkhwanazi (2003b) uthi :

Umuzi wakwaZondomunye wenkosi uMbuyiseni wabe uNondlunkulu ababili noma bengasakhumbuleki kahle kodwa kwakukhona owakwaDube.

Mayelana noNdlunkulu kunenkulumo ezibongweni zikaMntwana uMuntongenakudla ethi :

Yena kanjengay'uyis'uMaphiwa,
Yena owaphiw' intombi
Laph'ayone khona ngayizolo koManyosi ,
Bathi: Nkosi nank'umqamelo wakho ,
Hamba oqamela kwaZondomunye.

(Khumalo , 1995:76).

Izibongo azisavezi ukuthi kwabe kunguMabani lo kodwa kuyavela ukuthi wabe engowakwaManyosi. Isithathakazelo esifaka uManyosi uShandu kanye noMbatha ngoba uManyosi owaseMaMbatheni futhi kwavela ngaye isaga esithi : Sobohla Manyosi , mhla ehlubuke iNkosi ekade eyisithenjwa ebukhosini bakwaZulu.

INkosi uMuntongenakudla uMntwana wokuqala weNkosi uMbuyiseni . Lokhu kugqama uma isithi imbongi :

Inkosana beyikhes'abaKhwanazi .
Beth'akunkosana yalutho.

(Khumalo, 1995:76).

Ekukhuleni kwakhe , wakhula njengombila ufakwe isikhuthaza – khaba okukanye ufuqane , wakhula ngokukhulu ukushesha lokhu :

Ngasitha uNdonga akakhul'uyabunguza .
Ngecala linguNkwali.

(Khumalo , 1995:75).

La mazwi athanda ukuba abe ngumbinqo ikakhulukazi kulowo ayebambele isihlalo sobukhosi , UMntwana uMuntongenakudla washiywa uyise engakakhuli , ngaleyo ndlela akahlalanga noyise isikhathi eside .Ngalezo zizathu ngokusho kukaNdunankulu uMkhwanazi, (2003a) uthi :

Inkosi uMbuyiseni yabusa isikhathi esifishane kakhulu kwaba iminyaka engaba mithathu . Kwase kuba nebamba bukhosi .
Ibamba bukhosi kwaba nguZibizendlela .

Ibamba bukhosi uZibizendlela Mkhwanazi ngokusho kukaMkhwanazi , (2003) uthi:

Walandwa eMazimeleni ukuba azobamba .

Kwakungukuzisholo nje ngoba akubanga isikhathi esingakanani, itshe elalidelwe abakhi lajika layinhloko yegumbi. Kwadingeka ukuba abuye ezoqhwakela esihlalweni. Ekubuyeni kwakhe ezobamba isihlalo sobukhosi kuthiwa :

Akubanga isikhathi eside naye washona.

(Mkhwanazi, 2003a).

Ekukhothameni kwakhe ubukhosi bantula isinqe. Kwabe sekubonakala ukuthi umntwana uMuntongenakudla akakakhuli ngokwanenle ngokulandisa kukaNdunankulu uMkhwanazi , (2003a):

Kwabe sekucelwa ubaba uNikiza ukuba azobamba ubukhosi.

INkosi uNikiza waqhwakela kusihlalo ithuba elijana impela. Kubo bonke okucoshelwe kubo imininingwane yalolu cwaningo bayakuveza ukuthi :

Ibamba bukhosi, inkosi uNikiza wabamba isikhathi eside impela.
Isikhathi asibambayo singaba iminyaka engamashumi amabili.

(Mkhwanazi , 2003a).

INkosi uNikiza ngoba kwabe kunguyena owabe ebambe esihlalweni . Amazwi ayethi , dlani ujeqeze.

.....akakhul'uyabunguza .
Ngecala linguNkwali.

(Khumalo , 1995:75).

UMkhwanazi,(2003b) uma elanda ngodaba lwenkosi uNikiza ufikelwa okukhulu ukudumala, ugcine ngokuthi athi:

Ingane yoniswa ngonina .

Uma eyilanda ukuthi bayonisa kanjani na onina, uMkhwanazi , (2003b) uthi :

Njengoba ikhula ingane ikhulela ekhaya kubo kwaZondomunye,
Sonke isazi njengoyise , akukho ukwesexwaya.

Uma ebuzwa ngekubo lengane uMntwana uMuntongenakudla ukuthi kukuphi ?
UMkhwanazi, (2003b) ubeka kanje :

Kubo wengane uMuntongenakudla kwabe kusegqumeni ibanga
lokuphonsa kusuka esangweni lesikole iDlangezwa
ngasemqandaneni .

Ngokweqiniso uma leli gquma eselikhomba okaNkwaliyenkosi kuyagqama nasezibongweni lokhu okushiwo ngalo lapho okaMashobane ethi :

Uphempethwane lukhul'esikhaleni ,
Isikhala saMangezi neNkonjane .

(Khumalo,1995:76).

Leli gquma liphakathi kweNingizimu yomfula iMangezi kanye neNyakatho yomfula iNkonjane . Uma umuntu emi kulo, amehlo ahlaba eMpumalanga okungukuthi ezansi ezimfundeni zolwandle lwaseMpumalanga bese kuthi uma umuntu ejikisa amehlo esinga eNtshonalanga, amehlo akhangwa ubumpisholo bezintaba zoNgoye kanye nemizi yaseMazimeleni esiphethweni salezi zintaba.

Imizi yakwaMzimela yiyona okubangwa ngayo imingcele wesinye sezigodi zabaKhwanazi . UMkhwanazi , (2003b) ubeka ukuthi :

Yiwo lo mngcele ongasoze walibaleka kuSikhwanazi sisonke.

Uma ebuzakala ukuthi kungani esho kanjalo uNdonga ?

UMkhwanazi,(2003b) ubeka ukuthi :

Ungeke wakhohlakala ngoba ngenkathi kubuywa ukuyosikwa wona lo mngcele , lapho sathi siyafika ekhaya kwaZondomunye , safica into esingakaze siyizwe nakwamadala futhi kuze kube namuhla asiyikholwa nababekhona .

Uma echaza ngokwabelela uMkhwanazi , (2003b) ulandisa ukuthi :

Bafica isikhonzi seNkosi yenkantolo yaseMthunzini sesimi ngomumo Sithi sithunywe inkantolo ukuzobika ukuthi uMntwana obebanjelwe ubukhosi , uthi , usekhulile.

(Mkhwanazi , 2003b).

Impendulo ngokukaMkhwanazi , (2003b) uthi :

Kwaba, nguyebo.

Uqhuba athi okaNdonga :

Kubuzakale kumfana ukuthi kuliqiniso lokhu okushiwo isikhonzi na?

Impendulo yoMntwana kwaba , nguyebo.

(Mkhwanazi , 2003b).

Le mpendulo yeNgane yaletha okukhulu ukudideka kubantu ababelapho kodwa okwabe sekubehlele kwabe sekufana nokudaliwe. Ikusasa kuphela elabe selizocacisa ukuthi ngabe libaphatheleni .Kwabe kungaqondakali ukuthi iyoza nkomoni ngenxa yokuthi ukukhuluma kwashiye imibuzo eminingi ingaphendulekile . Naleli gama eliphuma neliphinyiswa nguSingaye lube lungakaze luxoxwe udaba umndeni ; kepha ingane iqhamuke isithi isicela okwayo.

(Mkhwanazi , 2003b).

Kuyacaca ukuthi isizwe sabakwaMkhwanazi sashaqeka kwaphela nasozwaneni ngenxa yokuthi babengakaze bekucabange lokhu:

INKosi uNikiza yakwemukela ngezandla ezimhlophe okwabe kushiwo umfana kodwa amagama awabeka ashiya wonke umuntu owabe elapho enombuzo . INkosi uNikiza waphimisa amagama Athi: Uze wazi Ndodana yami ukuthi awusoze uphinde ulibuse ngenkululeko .

(Mkhwanazi , 2003b).

La mazwi kaNdonga kwabe sengathi ubuka ngale kwezimfunda zomkhathi . Amazwi alolu hlobo kwabe sengathi athi, Mntanami awunakudla ngalesi senzo osenzayo. Amazwi la omuntu omdala noyikhanda nenkosi yesizwe. Amazwi ahlakaniphile omuntu omdala onomqondo ophusile akusikhona ikuthi wayeqalekisa indodana ngesihlalo sayo kupha wayeyeqela eyiqwashisa, kuhle kweLembe kuba fowabo lapho lithi : Nazo izinyoni zezulu ziza , anisoze nilibuse, qede lakhothama:

Nangempela iNkosi uNikiza wavuka ekuseni ngovivi waqonda enkantolo eMthunzini eseyoshintsha izibopho zobukhosi . Nomfana wabe elapho ukuyothatha ngokomthetho.

(Mkhwanazi , 2003b).

Ukushitsha izibopho zobukhosi ngokomthetho wakwenza ngosuku olulandelayo . Wamnikeza uMntwana isihlalo sakhe aye emphathele sona ngokwesivumelwano nangesicelo somndeni nesizwe sabaKhwanazi . Lokhu kuyinkomba esobala yokuthi ngisho ukuba uMntwana udaba walwethula emndenini nasesizweni, isihlalo sakhe sobukhosi wayeyosinikezwa ngazwi linye nangomoya munye womndeni nesizwe hhayi ukufaka izizwe.

UMkhwanazi , (2003b) uthi :

Wonke umuntu wayezibuza ukuthi ubani ocebise umfana ngokuthi akaye enkantolo na ?

La mazwi angenhla omuntu omdala nonguyise weNgane aveza ngokusobala ukuthi isikhwanazi sasinomzindlo ngokuthi kukhona okudla amantshontsho emsamo.

UNdonga uqhuba athi ,

Ngoba azilali endleleni , makhathaleni kwabe sekuzwakala ukuthi umuntu obekunguyena obesiza kwaZondomunye ngokuya ethunjini uma ikati selilele eziko inyanga uMbulaleni uMvuzemvuze Mnguni.

Uma ebekisa isimo sokwenzeka kwezinto , uMkhwanazi (2003b) uthi :

Isaka lalihambisa okomswenya loqhuma ngaphesheya ngenxa yendlala eyabe isidlangile, oNdlunkulu bacela inyanga ukuba iye enkantolo iyobekisa umfana udaba lwakhe.

Nansi le mizindlo isivezela ukuthi nebala umnyombo wethumba usuka kuphi ?

Ngokulandisa kukaMkhwanazi , (2003b) uthi :

INKosi uMuntongenakudla wathatha ubukhosi ngonyaka
we – 1948.

UMkhwanazi , (2003b) ulandisa kanje ngokwalandela :

INKosi uNikiza yathi ingaphuma yahlaba inxiwa , yaliqamba igama
lokuthi kukwaPhumangingasholutho , kukwaPhumangingonile.

La magama alo muzi omabili ayilanda yonke indaba . KwaPhumangingasholutho kuyazichaza ukuthi wasishiya ngesizotha nesithunzi isihlalo sobukhosi bakwabo nakuba kwakuzinkomba zesihlava esasingenisile. Okwakhe kwaba ukubeka esihlalweni inkosana yomfowabo. KwaPhumangingonile kuqopha umlando wokuthi wayesiphethe kahle isihlalo sobukhosi bakwabo kwaze kwasekugcineni , wayenikeza indodana yakhe ngesizotha. Amazwi lana entethelelo avezwa iziqopho zale mizi inkosi uNikiza ewasho ngenkathi kukwaZondomunye.

Ngokulandisa kukaMkhwanazi, (2003b) uthi :

Lo muzi wakhe wabe uNondlunkulu abane .

UNdlunkulu wokuqala kwabe kunguMaMthethwa, owesibili uMaMbambo , owesithathu uMaMnguni. Usethanda ukulibaleka owesine .

(Mkhwanazi, 2003b).

Kubonakale kukuhle ukuba kutholisiswe amagama ezingane zeNkosi uNikiza ngoba igama le ngane liyincwadi elotshelwa isizukulwane ngesizukulwane , lingumlayezo futhi liveza uhlobo lwemizwa umzali asuke enayo ngaleso simo

noma ekubhekeleni isimo esizayo sakhe kwesinye isikhathi salowo mntwana , kwesinye isikhathi somndeni kwesinye isikhathi sempilo ngokubanzi . Kwesinye isikhathi umntwana wethiwa ngesiqopho okukanye kuchume amazwi athile esangelo sakhe .

UMkhwanazi , (2003b) uthi :

UNdlunkulu uMaMthethwa kaphiwanga abantwana , kanti uMaMbambo wathola abathathu . Umntwana wokuqala wamqamba igama elithi uMvungeyamadoda , owesibili uFuyela owesithathu uMvuzokawukho.

ElikaMvungeyamadoda liyazisho ukuthi okwenzeka phakathi kwesizwe kwavunguzelelwa ngamadoda . NgesiZulu ibandla liyabhunga uma lithungela injobo ebandla kepha uma selivungama kusuke kukhona elingavumelani nakho . Kuyacaca ukuthi lalingavumelani nokwakwenzeka .

ElikaFuyela liveza isiqopho sokufuyela enye indoda noma omunye umuzi . Kuhle kokusiselwa. Umsiselwa udla ubisi namasi kepha imfuyo kuhlale kungeyomniniyo. Kufana nakho ukubambela omunye isihlalo sobukhosi, mhla esekhulile umniniso kufanele lishenxe ibamba, kuthathe umninihlalo; kakade ayisengeli phansi enethunga futhi into yomuntu umhluzo wempisi.

Igama likaMvuzokawukho lifakazela lokhu okushiwo igama ngezansi ukuthi akunamvuzo walutho ukubheka isitsha sakwenu kepha umniniso ebe engenakubonga futhi ethembele engxenye .

Ngokweqiniso awukho umvuzo , lokhu kwabe kungukubuka kweNkosi uNikiza . Wathi uma ebheka, wabona izithukuthuku zakhe ziphelela oboyeni okwezengcanga . Ukwenza kwalolu hlobo kusho khona ukuthi noma ungayisingatha kahle kanjani into yomuntu kodwa mhla eseyifuna noma

useyayicela , usala ngezandla . Kuyavela kuleli gama ukuthi owayephathelwe isihlalo akabonanga sidingo sokubonga ngokuphathelwa iNkosi uNikiza kungakho athi uMvuzo kawukho ekuphatheleni umuntu ongabongiyo isihlalo sakhe.

Ekuphumeni kweNkosi uNikiza wabe esakha umkhanya
wbuka izinto zenzeka .

(Mkhwanazi, 2003b).

Usizo lwenyanga yasebukhosini inyanga uMvuzemvuze lwaqhubeka kodwa lwabe luthi umvunisi ubuya nenqobe . Nangokweqiniso :

Umvuzo ongaphansi kwabantwana
Ujikijela bhuxeka ,
Unduku yema , yema.
Umaphathwa kuhlanjwe izandla .

(Mnguni , 2003).

Wabelesela umfo kaMahangase esefunga unina intombi yakwaSikhakhane kokuthi usengaze ephunyukwe umvuzo wabaNtwana ngoba kutheni emva kokwelekelela okungaka ekhaya kwaZondomunye nasesizweni . Izicholo zakhe zonke , oKaNkwanyana, oKaFakazi , oKaMthembu kanye nezintombi ezinhlanu zakwaMkhwanazi zabe sezibona buqama ubuNdlunkulu.

OkaMkhwanazi babengeke babenasihawu esingakanani uma kuboshwa itulo lokuba umvuzo uze ekhaya nakhu ngokusho kukaMnguni , (2003) uthi :

Babengebona abesithebe sakwaMkhwanazi kubo Nkosi.

Noma okaMahangase wabe engayihlinza lapho beyihlinzwa khona ngayizolo, kwakungeke kwadikiza nesinqe . Babengaqali ukukhala uma esephinda amasumpa njengoba ayaziwa ukuthi :

Umfo kaMahangase , lapho ehambe khona kunuka umswani.

(Mnguni, 2003).

Uma esemsizile okaMnguni ngokusho kukaMkhwanazi , (2003b) uthi :

Wabe esakha umkhanya elindela amantshontsho.

Akupholanga maseko ngokusho kukaMkhwanazi , (2003b) :

Usizo abe lwenzele uMntwana lwamcabela inyathuko eya empumelelweni. Wabe esexhawulwa ngesokuba uNdunankulu wesizwe sabaKhwanazi.

Umbuzo osilelayo yilowo wokuthi uMnguni wayengaba kanjani uNdunankulu kalokhu engesilo nozalo ? UMnguni , (2003) ongumzukulu wakhe ubika ukuthi :

Umkhulu wayephusile emqondweni, izinto wayezibona zingakenzeki azishekelele.

Kanjalo nomvuzo wabaKhwanazi wasewushekelele.Kuyacaca ukuthi wayekade eyifunde ivaliwe qede wase ebeka umgoga qede yafika yakhalakathela. Uma iNkosi ingena esikhundleni ngokukaBryant,(1929:356) :

Among them was always one, the great induna, who though he may have been a commoner by birth, was now appointed by the king head of all the rest. He would be called a Prime Minister and Commander – in- Chief rolled into one. He generally resided in the royal kraal (though having also a private kraal of his own),whence he functioned throughout the land the king's voice and the king's

hand. He was a tribal headmen (induna) as distinct from the district.

kwathi ukuba kufike isikhathi esabe silindelwe inoma ubani ukuba kuthethwe uNdunankulu wavela umfo kaMahangase wadla ubhedu .

UMkhwanazi , (2003a) uthi :

Kwabe sekwenzekile

Kuyacaca ukuthi abakwaMkhwanazi bethuka sekwenzekile , uMnguni esesidlile esobuNdunankulu bekhona. Kungakho nje umzukulu kaMnguni efakaza ngezibongo zikayisemkhulu,

Umathang'adabula ibhayi lejongosi ,
Isithutha singamagolwana amabili
Elinye liyadla , elinye liphakele .

(Mnguni,2003).

Imisebenzi kaNdunankulu kwabe kuzoba yile elandelayo ngokulandisa kuka Bryant, (1929:356) uthi :

Indeed, he often acted (within limits) as the supreme court of Justice, to whom cases might be brought against findings of the lower or districts courts. He was nearly all powerful, both in home and foreign affairs, that he might be liked to be second or subordinate king , who was next in power to the king , and managed for his matter of war, justice and internal affairs, and acted as chief privy – councillor.

Itulo eyalibekayo inkosi uMuntongenakudla kubukeka kuyilona elamchithayo ngokusho kwabaningi befakazelana besizwe sakwaMkhwanazi :

Amanzi lapho akama khona ophinde ame futhi .

(Mkhwanazi,2003b).

Kuthiwa itulo nethumbu elaba ifu elimnyama nelenza kwehliswe esikhundleni sobukhosi kweNkosi uNikiza labhoboka kubuywa kwaSabi ekuyoxoxisaneni ngodaba lomngcele:

Yiwo lo mngcele futhi osuphinde uthinteka lapho indaba okukanye ifu seligubezela iNkosi uMntongenakudla sekumele ehliswe futhi esikhundleni.

IsiZulu esidala asinamanga uma sithi umbeki wenkosi akabusi nayo . Nalapha lawaphinda amasumpa nasebukhosini bakwaMkhwanazi :

Umngcele okuyiwona uyisemncane akhishwa kubuywa kuwo yisikhonzi seNkantolo , kwaphinda kwayiwona oba undabuzekwayo, wakhipha uMkhabo wophiso kufukhamba wamfaka ezingutsheni zokuba siboshwa .

(Mkhwanazi, 2003 b).

Kuyavela ngofakazi abehlukene besizwe sakwaMkhwanazi ukuthi :

Kwaxabana abantu babulalana. Kube kuyezwakala neNkosi ibilapho . Uma kuzwakala kungathi yiyona eyathi ayihlome ihlasele eMabhunu, ePort Dunford.

(Mkhwanazi, 2003a).

Ngokulandisa kukaMkhwanazi ,(2003b) nabanye abayinsika zesizwe akwaMkhwanazi bathi :

Abantu basePort Dunford , eMabhunu , okungesinye sezigodi eziyisithupha, okubalwa phakathi kwazo uKhandisa okuyihlalankosi,

uLugweba phesheya kweMangezi , uMsasandla ezintabeni zoNgoye, isiHunu ngasoNgoye , iNkonjane esikelene noKhandisa , iGunjini phambi kwelahlalankosi .Abantu baseMahunu kwathi kuyohlaselwa abantu eMazimeleni abaze baqhamuka. Lokho kwahlala kubantu bakwaMkhwanazi ukuthi sishaywe singaphelele , imiqolo ibingaphansi kwezidwaba zonina eMahunu.

Ngokusho kukaMkhwanazi , (2003b) :

Lwabekwa usuku ababazonikwa ngalo isifundo . Kwathiwa koba sejadweni .

Itulo lelo lasebenza njengoba lalihleliwe, kwaba ngukuphela kwendaba. Kuyavela ukuthi lelo jadu lalizokuba khona eMahunu eSamvoti.

Kuthi, kade idikadikene : kusalindelwe ukuba kukhunyelwane umlotha , kanti sekwephuzile :

Kube kuyezwakala, udaba selukubelungu .Kuthiwa kufuneka umeqhathi .ube kuyezwakala, igama selitholakele . Baqhathwe iNkosi nakhu nayo beyilapho. Abalungu ababange besachitha isikhathi, zabe zimkhalela okaNdonga .

(Mkhwanazi , 2003b).

Kuyavela lapha ukuthi ukhona okukanye bakhona basheshelengwana agahaba bayohlala ngenkosi kwaboMthetho eMthunzini . bafika balubeka njengoba lunjalo udaba, bagagula iNkosi ngegama njengomeqhathi ekubeni umthetho ungasakuvumeli lokho.

Athi angamkhalela amasongo kaSigonyela okaNdonga. Umakhab'ukhamba ku'uphisi, isihlalo sobukhosi santula isinqe futhi.

(Mkhwanazi , 2003b).

UMkhwanazi ubalisa ngale ndlela ngenxa yevuso lesihlalo sobukhosi kwabo esasesintula isinqe . Kungathi uthi sekuphinda amasumpa futhi na?

kwazimuka ikhanda kusiKhwanazi , Kwaba akusile , sasesiphikelela enkantolo . Uma sifika enkantolo , sibonane nesikhonzi senkantolo. Sibuze ukuthi kwenzenjani qede bese silandiswa ukuthi umfana ubekwe cala lini .

(Mkhwanazi, 2003b).

Ngeqiniso isehlo esifuze lesi siyaliphambanisa ikhanda. Ukuboshwa kweNkosi yesizwe , isizwe sisaleze kuyasidunga . Kungakho isiKhwanazi salala singalele , sifuna ukwazi ngeNkosi yaso:

Isikhonzi senkantolo sichazele bonke ababelapho ukuthi icala libi, kuzodingeka ukuba kube khona ozoba iso leNkosi ngoba izothi ukuhlala emva kwezinsimbi nje.

(Mkhwanazi, 2003b)

Lokhu kushaqisa noma ubani ukuthi iNkosi ingathi idla anhlamvana kodwa inkantolo ivele iphume nezwi ngesikhonzi sayo ukuthi kufuneka ozoba iso leNkosi. Kusho lokhu – ke ukuphinda amasumpha. Isizwe sizobuye sidinge ibamba , iNkosi iphila , ingakhotheme ? :

Kuthe kungakapheli nsuku ngaki, isikhonzi senkantolo sathleka , sithleka manje sesizolanda kubaKhwanazi igama lomuntu ozoba iSo leNkosi esizweni.

(Mkhwanazi, 2003b).

Abantu bahlangana kanzima okwefu lwasogwadule . Bake banqikaza becabanga ukuthi bazobuye bezwe into eyehlukile kulena eyayizofunwa isikhonzi senkantolo yaseMthunzini:

Kwaphela izinyanga ezintathu. Lutho ukuvela negama isiKhwanazi .
Kubikwa imbiba kubikwa ibuza.

(Mkhwanazi, 2003b).

Amathandabuzo esizwe sakwaMkhwanazi asilahlekiela ngokukhona. Kwaba sekuhlangana abathile ngasese ngaphandle kozalo lwabaKhwanazi, bakhombana. Yingakho nje izibongo zeNkosi zithi :

Bheka izintansela zimbili ,
Enye iseMpumalanga ,
Enye iseNtshonalanga .

(Khumalo, 1995:76).

Izintanselana lezi isibhingo ngoba zavela nesu . Lezo zintanselana enye iseMpumalanga, enye iseNtsonalanga nomuzi wakwaZondomunye. Emva kwalokho uMkhwanazi , (2003b) uthi:

Laqhamuka igama .

Sabe sesizwa sesitshelwa ukuthi , sizwe sakwaMkhwanazi , nihlulekile ukuza negama ngakho inkantolo izoninikeza igama lo muntu ozoniphatha . Lowo uMbulaleni wakwaMnguni. Kwabe ukuphela kwendaba .

(Mkhwanazi,2003b).



UNdunankulu uMbulaleni "uMvuzemvuze" wakwaMnguni.

UMfokaMahangase wabusa iminyaka elishumi
nesishiyagalolunye , (19).

(Mnguni, 2003).

Umbuzo uthi kanti iNkosi uMuntongenakudla ngabe waboshwa isikhathi
esingakanani ?

UMkhwanazi, (2003b) uthi :

Kwaba iminyaka emithathu .

Kwabe sekubangelwa yini ukuba angabuyeli esikhundleni sayo iNkosi emva kokuphothula isigwebo sayo na ? :

UMkhwanazi , (2003b) uthi :

Akekho owaziyo.

UMnguni, (2003) uthi :

Yaphuma iNkosi yangabe isauyela ezintanjeni zombuso ngenxa yezibopho zayo kanti futhi miningi imisebenzi yentuthuko eyabe iqhubeka nokwabe kuxoxiswana ngayo ngenkathi kuphuma iNkosi ejele. Izinhlelo lezi zabe zithinta umkhulu futhi zazaziwa nguyena kuphela futhi obabenza izinhlelo lezo wayazi umkhulu njengeNkosi yalesi sigodi .

Uma kubuzakala ukuthi yiziphi izinhlelo zentuthuko ezabe zenziwa futhi zenziwa kanjani iNkosi nesizwe bengazi kodwa zibe zaziwa umuntu munye njengoba echaza ngenhla?

UMnguni , (2003b) uthi :

Kwakwaxhiwa isikole sasoNgoye sisuswa kwaBhodweni.
Kwaxhiwa iNyunivesithi uNgoye, Kuvulwa amaSonto ,
njengoba kwabe kwethulwa ngokokuqala inkonzo
yobuNazareth. Kwaxhiwa noMtholampilo .
nokunye okuningi .

UMnguni , (2003) uthi :

Noma zabe sezethuliwe ezinye zalezi zinhlelo , kodwa emqondweni kamkhulu wayengazithathi njengomuntu ophezulu , wabe engathandi ukuba abizwe ngeNkosi . Wabe ezazi ukuthi wabe enguNdunankulu wesizwe sakwaMkhwanazi hhayi iNkosi. Noma ababehlela izinhlelo zentuthuko babefuna ukuba abe yiNkosi.

Umqondo onjalo kaNdunankulu uMvuzemvuze wabe usesisekelweni sokuthi , intuthuko noma yiluphi uhlelo olokuqhubela phambili isizwe nolwethulwayo phakathi kwezwe nesizwe kumele lwenziwa ngegunya nangovo lweNkosi nesizwe. Inkosi nesizwe yibona abakhuseli bomhlaba . Umhlaba abame kuwo okuwumhlaba woyisemkhulu. Ngakho uMnguni,(2003) uthi :

Konke umkhulu abe ekwenza wayekwenza ngegunya lenkosi.

Uma kuyikuthi wabe ekwenza ngegunya leNkosi , omunye uzobuza ukuthi kanjani njengoba iNkosi yabe iboshiwe futhi abaningi besiKhwanazi bakhombisa ukungakuthokozeli okwabe kwenziwe kanye nokubamba kukaMnguni kwabe kungasiyo into eyabe iphakanyiswe yibo ? :

INkosi nomkhulu babengamathe nolimi. Akukho umkhulu akwenza engayazisanga iNkosi. Nokubekwa kwayo kwakuhlelwe nguye umkhulu . Uhlaka lonke lukubusa babeludwebile ngokubonisana .

(Mnguni, 2003).

La mazwi kaMnguni afakazela kona okwabe kusolwa abakwaMkhwanazi kwasekuqaleni kokuthi ingane ikuthathaphi ukuba ikhabe ukhamba olunguYise uNikiza kufe uphiso olwabe luhlelwe umndeni uhlangene na ?

Sekuyacaca ukuthi umkhongozeli wokwabe kuphisiwe kwabe kuzokwehlela kumfo kaMnguni njengoba edla uphiso nomvuzo olungaphansi kwabantwana .

Ngokwalo mbiko, kuyacaca ukuthi noma babengafundile kangako iNkosi noNdunankulu abe eziqokele yena, uNdunankulu uMvuzemvuze kodwa bakwazi ukwenza uhlelo olunenqubekela phambili . Kuyacaca futhi ukuthi konke akwenza uMnguni wakwenza ngegunya nangemvume yeNkosi yakwaMkhwanazi uMuntongenakudla . Kusobala ukuthi babexhumene ngayo kepha yena eyisandla sokuphonsa.

Phakathi kwezinye zezinto eziveza uhlobo nezinga elikhethekile lokukhalipha kweNkosi uMuntongenakudla noNdunankulu uMvuzemvuze, uMnguni, (2003) uthi:

Ukwenza iNkosi ukuba ivume ukuba ibhale umlayezo oyimfihlo othi noma isikhothame konke okwayo akubonikezwa uMbulaleni . Lokho kwenza okunjalo kwakuveza ukuhlakanipha okukhethekile ngoba iNkosi yayimazi umuntu onokhanda lwentuthuko nofuna inqubekela phambili. Le nqubekela phambili ayigcinanga lapho, nakithi uqobo yasala itshaleka . Kunamuhla miningi imisebenzi esifezekile . Kungekhona kodwa kithi abakwaMnguni njengoba mina luqobo lwami ngikwazile ukuthi iNkosi ikwazi ukuba ibe nezwi kunoma iziphi izinhlelo zentuthuko ezethulwayo kulesi sigodi . Konke lokhu kuphakamisa igama layo.

Uma ebuzwa ongubani yena ngoba beethi yena luqobo lwakhe . UMnguni , (2003) uthi :

Yena uFakaletthenjwa Samson Mnguni ungowozalo lwakwaMnguni futhi ungumzukululu kaNdunankulu uMbulaleni uzalwa indodana kaNdunankulu uMbulaleni okuthiwa nguNtulinkosana Chobifa Mnguni.



Ntulinkosana Chobifa Mnguni

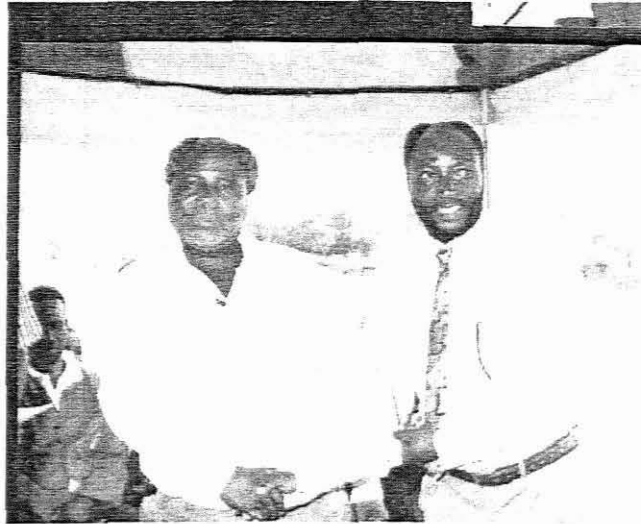
Indodana kaNdunankulu uMbulaleni "Mvuzemvuze" Mnguni



Fakaletjenjwa Samson Mnguni

Indodana kaNtulinkosana Chobifa Mnguni

Uma ebuzakala uMnguni indodana kaNtulinkosana Mnguni ukuthi yimiphi le misebenzi yentuthuko akhuluma ngayo ?



Nokho ukuyibala ngeminwe kuzobonakala kungathi useyaziphakamisa kodwa ukuze agcine umlando mayelana nokusebenza kwakhe . UMnguni , (2003) ubeka ukuthi :

Sengize ngaqamba inkosana yakhe wathi uMthobisi Msebenzi Mnguni.

Imisebenzi akhuluma ngayo okaMnguni ile :

Ukuklonyeliswa kwabenze kahle emphakathi , ukuqikelela ukuthi abantu bendawo babanezwi ezinhlelweni zentuthuko njengoba ngiqikelela ukuthi ngimela inkosi . Ukwakhiwa kwezikole njengesikole esesisakhile saqamba ngomkhulu iMvuzemvuze, uMtholampilo uKhandisa , nokufunela amabafundi imifundaze ikakhulukazi balesi sigodi .

(Mnguni , 2003).

Kuyakhanya ukuthi umbono okhaliphile weNkosi uMuntongenakudla Mkhwanazi

wawushiylana noNdunankulu wakhe uMvuzemvuze Mnguni . Lo mbono wavela ngesandla sikaMnguni owabe eyisandla sokuphonsa seNkosi uMkhwanazi . UMnguni (2003) uthi :

Kwamanje konke engisuke ngikwenzela umphakathi ngikwenza ngoba ngihlose ukuphakamisa igama leNkosi . Kuyenzeka nokho kubonakala sengathi sesibangisana nenkosi kanti cha , sisuke sisebenzela iNkosi, kuphakama igama layo futhi.

Kanjalo nombono owubhaqa lokukhanya nokukhanyisela isizwe sakwaMkhwanazi lwethulwa kule ndawo yakwaMkhwanazi qede wakhanyisela isizwe sonke sakwaZulu nesaseNingizimu Afrika, i- Afrika yonkana kanye nomhlaba wonkana . Lo mbono waqala ulokoza kuhle kwenhlansi kepha namuhla izizwe ngezizwe zizuzile ngalo mbono neqhaza lakhe ngokuhlaba leli soyi lakwaNgqondonkulu, oNgoye.

Omunye uzokubuka njengento edidayo ukuthi iNkosi yayingakwenza kanjani ukuba yenze izibopho esinzima ngalolu hlobo ukuba ithi iboshiwe, inikele ngesithebe sakwabo komunye umuzi abangadlalani nawo ngokwemindeni? Ukutholisisa nokuxazulula le ngxaki kulukhuni satshe, nokho abanengi bozalo lwakwaMkhwanazi bakubuka njengento eyebe ihlosiwe ukuthi iNkosi iphuphuthekiswe , umuntu engekazi ukuthi wabe enadlozi lini uMaphathwe kuhlanjwe izandla ,ohlinze la ade ihlinzwa khona ngayizolo .

UMKhwanazi, (2003b) uthi :

UMnguni uMvuzemvuze wayengakwenza ukuba adle umvuzo wakithi , wabe engenamahloni. Kwakungeke kuthi ezazi ukuthi akasiye wozalo afune ukuba uNdunankulu futhi kwakungeke abe amathe nolimi nengane yethu sigcine thina sesiyizinto ezisemuva okwezinge . futhi kwabe kungenzeke ukuthi ithi isiphumile iNkosi aqhubeke nokuhlala esihlalweni.

Mayelana nokuthi kwenzeka kanjani ukuba iNkosi yenze izibopho zokunikela ngesihlalo nangefa loyise. Iqiniso laziwa yibo bobabili njengoba kuthiwa babengamathe nolimi .

Isenzo seNkosi senza ukuthi iNkosi idingiswe ezweni layo kwagcina sekufezeke igama layo lokuthi uMuntu ongenakudla . Nakhu uNondlini owabe enethunga wabe esesengela phansi. Ukuklezela kweNkosi emhlabathini kuyavela ukuthi kwaze kwalanyulwa nguMlungu thizeni owayesekhona kwaNgqondonkulu , oNgoye owabona lesi senzo singemukelekile ukuthi iNkosi idingiswe ezweni layo. UMkhwanazi, (2003a) uthi :

Kwaze kwaqhamuka uMnumzane 'uVeljuni' owayengomunye wezisebenzi zakulo muzi waseNyunivesithi wathi kabuyiselwe esikhundleni.

Kuyacaca ukuthi umlungu uVeljuni (Veljoen) wayifunda ivaliwe ngalo muntu owayebambe iqhaza siqu sakhe , kwakhiwa . Lokho kwamholela ekutheni abuze ukuthi lo muntu uyisima kanjani :

Ngenkathi kumbiwana nemisele kwakhiwa , iNkosi nayo yabe ishaya ipiki nefosholo . Kube kuyahamba isikhathi , abantu balokhu betshengisa ukungancibikali ngenxa yokuthi basebenzisa iNkosi yabo . Eze ebuze umlungu ukuthi kungani abantu bakwaMkhwanazi abasebenza ngaphakathi bengathandisizi ukuba bamsebenzise uma kugujwa imisele .Nanokuthi kancane kancane ubezwa bethi , Nkosi okungukuthi usebenza kanjani uma eyiNkosi ?

(Mkhwanazi, 2003a).

Kubonakala ukuthi kwaba yilona thuba elabe selilethwe izinyandezulu abaphansi nabaphezulu ukuba iNkosi ibuyiselwe esihlalweni sayo. UNdunankulu uMkhwanazi ,(2003a) uthi :

Umlungu uVeljuni waze wayofuna enkantolo eMthunzini ingonyuluka . Kwavela ngokwezincwadi eziseMthethweni ukuthi iNkosi nguMuntongenakudla Mkhwanazi.emva kwalokho waqondisa zonke izincwadi ngokwezidingo zomthetho .Kwaba ukubuyela kweNkosi esikhundleni sayo.

INkosi uMuntongenakudla akabange esabusa isikhathi eside ngokusho kwabaningi. Ukwenzeka kwezinto ngale ndlela kwabe kungukuzihlonza kwegama layo lokuthi ingasoze yamaya utho iNkosi ezweni layo . Ngokusho kukaMkhwanazi , (2003b) uthi :

Kwabakhona ingaxabano enkulu kubangwa izindawo zokwakha enhla nesigodi uKhandisa uma wenyuka uya ngasesitolo sakwaCaluza . Inkosi yafuna ukuba iziyele yona mathupha ukoxazulula udaba lwezindawo . Kwabe sekuwukukhothama kwayo. Yahamba ngenxaba lomukhwa.

Kuthi akuzihlonze ukuthi isiqopho/ iziqopho uma kuqanjwa ingane akunanhlanhla ngoba esikhathini esiningi, igama liyayilandela ingane noma ingane ilandela igama layo kokunye ingazelele. Kuhle ukugwema amabizo onokhondolo olunganambitheke empilweni yomntwana nesizwe. Sengathi abazala nesizwe singafunda ukwetha abantwana ngamagama awezibusiso namathamsanqa kunezibhingqo eziphenduka iziqalekiso empilweni yengane . Kulokho kukabili : Omunye angalihumusha igama le nkosi yabakwaMkhwanazi njengoMuntongenakudla ngenxa yokuthi ithi imiselwe isihlalo sobukhosi kepha iphile impilo enzima ize ihambe ngendlela engemukeleki.

Kepha omunye angalihumusha leli gama ngokuthi lakuphikisa lokhu elikushoyo kokuthi uMuntongenakudla ngenxa yokuthi nakuba yena ahlupheka ayemiselwe ukubusa kepha ngenxa yokuhlupheka kwakhe , eboshwa , edingiswa eze ehamba emncane ngendlela embi. Kepha ngempilo yakhe , ngombono wakhe , ngeqhaza lakhe wazuzela isizwe sabaKhwanazi, sakwaZulu , samaAfrika nomhlaba jikelele ukudla kwenyama , kwengqondo nokomphefumulo. Ngokomnikelo womhlaba wakhe nokhokho bakhe , wancamela ukungabi nakudla yena siqu sakhe kepha

izizwe nezizukulwane zezizukulwane zakhe nezomhlaba zikwazi ukuzuza nokuthola ukudla kwengqondo kwaNgqondonkulu.

Ngalesi senzo uchonywa uphaphe lwegwalagwala .

Emndenini wakwaMkhwanazi ukuhamba komuntu ngengozi kungumkhokha omndenini . Kungokunye uma kuhambe iNkosi yesizwe engengozi. Noma ingabe umuntu phaqa noma iNkosi ehambe ngegozi lokho kushuke kubeka ingcabhayi kwabaseleyo umswazi ungaphinde ubehlele. Okhalweni lokuhamba kweNkosi ngale ndlela kwakubisa umndenini ukuthi nesizwe ukuba usukume wenze kuthile .

Uma kubuzakala ukuthi kungabe isizwe sithini uma izinto zihamba ngale ndlela?

Impendulo kaMkhwanazi,(2003b) yathi :

Ewu ! Ngumbuzo olukhuni lowo ukuwulokotha ukuwuphendula .
Kodwa kafushane nje ngingathi , Cha . Angikhumbuli ifezwa leyo nkonzo .

UNdunankulu uMkhwanazi, (2003a) uthi :

Selike lagezwa inceab leNkosi futhi iziwombe eziningana.

2.7. Isiphetho

Umlando ubonakala uziphinda ngendlela amagama amakhosi athe athintwa ngayo kulesi sahluko .

Amagama athe abukwa akusiwo olibo lwamakhosi akwaMkhwanazi odwa kodwa nawakwaZulu. Ukwenza futhi kwala makhosi kunokuhambisana nobudlelwano obukhulu.

Izibongo ezithiwe qaphu qaphu zibonakala zibe nefuzela elikhulu ekwakhiweni komlando wenkosi ngayinye . Lokhu kufakazela okushiwo izingcweti zolimi lapho zithi , izibongo ziwubuciko bamazwi bomlomo . Izibongo zize zibe wubunkondlo nje , ingoba zinolimi olucashile futhi ziyankondloza . Izibongo ziwumkhando wobungcweti njengayo yonke imisebenzi yobuciko okungabalwa kuyona imilolozelo , izilandelo, imilozi, izihasho, amahubo nezithakazelo .

Izibongo ziyisibuko somlando wesizwe lapho isizwe noma umuntu eseqala ukuzikhohlwa azibuke khona bese efunda khona ngezigameko zanamuhla, nezayizolo nakuthangi mayelana nozalo lwakubo. Yizo izibongo ezibeka obala ubuqhawe boyisemkhulu kanye nobuvaka babo. Kungakho uNyembezi, (1958:2) ethi :

Vezi kof' abantu ,
Kosala izibongo ;
Izona zosala zibadalula,
Izona zosala zibalilela emanxiweni.

Kuyona yonke imikhakha yempilo . Sesikhiqize izikhondlakhondla noSondonzima Abakuwona onke amazinga empilo emhlabeni . Sikhiqize iziphathimandla oMongameli , Ongqongqoshe , oSoMaqhinga oSozimboni, oSomnotho , oSosayensi , oSonzululwazi , oSolwazi . Umnikelo waleli qhawe esizweni ubabazeka kuyona yonke imikhakha .

Ziningi izizwe ezifike zashaya esentwala zadla zezwa kulesi sigodi kwakhiwa imizi kwaqambeka isizwe esisha esicancathwe kule ndawo .

Ngakho isizwe sonke nezizwe zonkana zisho ngazwi linye zithi :

VEYANE ! MWELASE , SHAMASE ! NKWALIYENKOSI ! NDONGA

ISAHLUKO SESITHATHU

3.0. IMVELAPHI YOMUZI WAKWANQONDONKULU YAKWAZULU .

3.1. Isingeniso

Umuzi wakwaNgqondonkulu yakwaZulu wasungulwa mhla lulunye kuNcwaba, ngonyaka wenkulungwane namashumi ayisishiyagalolunye namashumi amahlanu nesishiyagalolunye (1959), endaweni yasoNgoye, esigodini sakwaDlangezwa.

Lo muzi wasungulwa emva kokushaywa nokuphunyeleliswa komthetho wokugunyaza ukuvuleleka kwezemfundo ephakeme ezabelweni zabaNsundu wangonyaka wenkulungwane namashumi ayisishiyagalolunye namashumi amahlanu anesishiyagalombili (1958), Isigamu sesibili kusilandelo somthetho wamashumi amane nanhlanu.

Emva kokuphunyeleliswa kwalo mthetho , kwabonakala kulithuba elihle elingcono ukuba kuthuthukiswe isizwe njengoba lilanda Izulu eliphezulu emcimbini wokuvulwa ngokomthetho komuzi wakwaNgqondonkulu :

Some say that the college is not good for us , but I say is the best offer we have had .We must accept our opportunities and co - operate as this is our only opportunity to go forward and develop.

(Zulu, 1960).

Ukuthuthuka nokuya phambili kwesizwe kwakungeyona into elula njengoba abantu bengayi nganxanye bengemanzi. Ngokwala mazwi kuyahlaluka ukuthi kwakungebona bonke ababekugonda okwehlele isizwe.

Inqubekela - phambili yesizwe yayisho ukuziqonda kwesizwe sona mathupha siziqhathanisa nomhlaba jikelele kanye nekusasa okwasekudinga ukuba lilungiselelwe elalihambisana nezilokotho zamazwe obabamkhulu athi:

Isagwaca esihle ngesishoshayo.

Nathi :

Elisuka muva likholwa izagila.

Kuthi kusenjalo kubuye esizweni ukuthi konje kwakushiwo ukuthi :

Ningeke nilibuse ,
Lobuswa zinyoni zezulu .

Imibuzo eyayikhungethe izinqondo zabantu yayenza kukhule uvalo kunqindeke inqubekela - phambili .

Uhlobo lwenqubekela - phambili olwabe ludingeka olwabe luzokwenyula abantu esiyelweni sokufadalala nesokuphendula izinto ezingelutho nezigqila emhlabeni woyise, begqilazwa ukungazi okuyizona ntuba eziyizo zokuphunyuka osizini lwakwamhlaba, umhlaba omagade ahlabaya. Ngakho ubuhlwempu obukhulu obabuzoqedwa ngokutshalwa kwalesi Sikhungo kwabe kungumzabalazo wokugudluza ubuphofu bengqondo nokungazi kwabantu.

Lolu hlobo lobumpofu yisona sitha esikhulu nesokuqala eqophelelweni lwakwamhlaba. Encwadini eyiNgcwele amazwi okuhlakanipha enkosi uSolomoni,

(Izaga 3:13-14) zilandisa ukuthi :

Ubusiwe umuntu othola ukuhlakanipha
nomuntu ozuza ingqondo , ngokuba inzuzo yakhe
inhle kunenzuzo yesiliva nokutholakalayo kukho
[ukuhlakanipha] kunegolide.

Isitha esingabandlululi ngebala nangokweminyaka nangobuzwe , ukungazi
njengoba elanda uNene, (oKhozini uma esika elijikayo, 15 Januwari 1991) ethi :

Ignorance is the first human distruction.

Uqhubeka athi :

The downfall of any nation is mental poverty,
that is ignorance.

Ububha obabumelwe buxoshwe futhi bushanyelwe ngokwakhiwa kwesikhungo
sakwaNgqondonkulu kwabe kungukungazi. Kwakuzothi kungashanyelwa isizwe
siphile ngokwezimiso zoyise - mkhulu baso, bona ababeqeqeshwe
kwaNgqondonkulu okungumhlaba beqonda izinto zingakenzeki:

As an African university , we need to hopefully capture the ideal we
all striving for - the attainment of an identity that lives and
breathes our true selves.

(Nkabinde, kuphephambiko labafundi esebephothulile, 19 Okthoba, 1987:29):

Umcebo wolwazi owabe uzovala izisele zokungazi nofasimba olwabe
lukhungethe isizwe ngengomuso laso, okwakusele ukuba wakhiwe njengoba
wabe usuhlongoziwe ngokomthetho. Ingqinamba enkulu eyabe ikhungethe isizwe
neziphathimandla zonke zesizwe ngaleso sikhathi kwabe kuwukhomba isizinda
lapho lo muzi uzomiswa khona .

3.2. **Ukuhlathsha Kwesoyi Lomuzi WakwaNgqondonkulu ONgoye.**

Ekuhlabeni isoyi lalo muzi kwakusho ukuqondisisa ngokugcwele umlando namafa esizwe sakwaZulu. Ekuqondisisweni komlando okwabe kuyiyona nselelo - ngqangi kwabe kuwukwazi injulalwazi namasu asetshenziswe uZulu ukuphunga eyabafo ngesikhathi esedlule ukuze akwazi ukuthi ekugcineni avele njengesizwe esiqinile nesinamandla ngezindlela zonke.

Kubonakala kunokukhalipha okujululile ebuholini bukaZulu mayelana nokuphokophela ekucijeni ngesinwe nangesineke isizwe. Ubuholi obukhaliphe ngalolu hlobo butshengisa khono nolwazi lokubuka ukwenzeka kwezinto ngeso elibanzi kanye nolwazi lokuqonda nokuqaphela umlando ngokwenzekile kanye nosekwenzeka kanye nalokho okuyohamba kwenzeke . Ukwenza okunje yikona kanye okwenza umuntu aqonde ukuthi kungani isizwe sikwazile ukuba sibhekane ngesibindi nezinsalelo zemihla ngemihla njengesizwe. Yikhona kanye okwenze uZulu wayizolo wakwazi ukuba abhekane nezikhathi zobunzima wagcina wanjengedangabane .

UNdunankulu kaZulu , uMntwana wakwaPhindangene, iNkosi uButhelezi, (uMgubho wosuku lwenkosi uShaka, 21 Septhemba ,2002) ubeka kanje :

Akungabazeki ukuthi amakhono eNkosi uShaka ezempi amenza elinye lamaqhawe esatshwa kunawo wonke nokuthi amakhono akhe ezempi awadalayo okwenza ngcono ubuciko bezempi nawo abayingxenywe yalokho okwenza uMbuso wobukhosi ube namandla asabekayo futhi waba nempumelelo .

OkaShenge uqhubeka athi:

Noma kunjalo umbuso wethu wobukhosi awugcinanga ngokuthi wakhelwe noma ukhandelwe enkundleni yempi , kepha

okokuqala nokuphambili nokusemqoka wakhandwa ngendlela
iNkosi uShaka awuhlela ngayo wawenza uhlelo oluhlangeneyo
lokuphatha olusekeleke emthethweni nokuthula nasemisebenzini
ecacileyo eyisibopho.

(Buthelezi, uMgubho wosuku lwenkosi uShaka 21 Septemba ,2002).

Okukholelwa ukuthi imisebenzi ecacileyo neyisibopho yayizofumaniseka kulo
muzi wakwaNgqondonkulu YakwaZulu njengoba elandisa uNkabinde,
(kuphephambiko labafundi asebebothulile balesi Sikhungo 19 Okthoba,1987:2) :

The university of Zululand have a potential to transform and enrich
the people.

Uqhubeka athi uNkabinde :

University of Zululand has an important role to play in shaping the
future of this country .

Ukunqoba izinselelo asedlule kuzo uZulu esikhathini esedlule njengoba
inqubekela - phambili incike ekuqondeni izehlakalo zayizolo nezinselelo
okuyizingqinamba zanamuhla , okuzothi ngokuphumelela kangcono ekutholeni
izisombululo zanamuhla, umuntu akwazi ukubhekana nekusasa elingcono
neliqhakazile njengoba ikusasa kungelalabo abalilungiselele.

UNdunankulu kaZulu , uMntwana wakwaPhindangene, iNkosi uButhelezi,
(eMgubheni wokwethweswa kweziqu emzini wakwaNgqondonkulu yakwaZulu, 26
Meyi, 1996) ubeka kanje :

Kwabe kudingekile kuziphathi - mandla ukuba zifunde okuthile
ebuthweni uDlangezwa.

Ngokusho kukaShenge :

Leli butho laliqeqeshelwa futhi licijelwa ukuba libhekane nezinselelo zesizwe .

Inqubekela –phambili incike ekuqondeni izehlakalo zayizolo nezinselelo okukanye izinqinamba zanamuhla okuzothi ngokuphumelela ekutholeni izisombolulo zanamuhla umuntu akwazi ukubhekana nekusasa elingcono neliqhakazile njengoba ikusasa kungelalabo abalilungiselele.

.....Ngakho akungabazeki ukuthi kungani kwaphoqeleka ukuba kukhethwe lesi sizinda sakwaDlangezwa, ngaphansi kwezintaba zasoNgoye ukuba kwakhiwe lesi Sikhungo kuso. Lesi Sikhungo sime phezu kwesizinda esinomlando onje.

Ngokulandisa kukaNdunankulu kaZulu , uMntwana wakwaPhindangene, iNkosi uButhelezi, (eMgubheni wokwethweswa kweziqu kulo muzi ,26 Meyi 1996) ubeka ukuthi :

Ibutho uDlangezwa lalizihlonza ngamakhono amaningi, elinye lala makhono inhlonipho , ukuzithiba , ukuthembeka wokuvikela nokuthuthukisa isizwe.

Ngokusho kukaMntwana kwabe kuyiwo lowo mcebo owawuzosunduzisa amadwala, uhlelembe izindlela ezabe zizoletha izisombululo kuzinqinamba nasezinseleleni ezabe zikhungethe isizwe ngaleso sikhathi nangesikhathi esizayo. Izimpendulo zakho konke zazi zofunyanwa uma sekuvunyelwene ngokuthi siakhiwe lesi Sikhungo.

Ekwakhiweni kwawo lo muzi ngokukaNkabinde, (kuphephambiko labafundi asebephothulile balesi Sikhungo 19 Okthoba, 1987:2) :

... this university should enrich the people of this land with diverse knowlegde , skills , experience and positive attitude .

UNdunankulu kaZulu, iNkosi uButhelezi,(eMgubheni wokwethweswa kweziqu kulo muzi , 26 Meyi 1996) ubeka ukuthi :

Ezinye zezizathu ezingqala zokuba kwakhiwe iSikhungu sokufunda okuyiNyunivesithi yakwaZulu, ikakulukazi phezu kwaleli gquma nalamathafa akwaDlangezwa kwakungesikho ukungazi njengoba abaningi becanga.

Kodwa ngokusho kuMntwana wakwaPhindangene , (2003):

Kwabe kungukuvuselela inkundla yodumo yokuziqeqesha kwebutho lenkosi uShaka.Ngaleyo ndlela ukuvuselelwa kwale nkundla yempi ngesimo sokwakhiwa kwesikhungo semfundo kwabe kuchaza futhi kugcwalisa khona ukuthi , impi yayingeke iphinde ibanjwe ngamahawu nangemikhonto, kodwa yayisiyobanjwa ngosiba nangeziqoqelizolwazi.

Kuliqiniso elingephikwe futhi ukuthi uHulumeni omkhulu owabe eseshaye lo mthetho, wokuba kuzomelwe kuqaliswe ngohlelo lokwakhiwa kwezikhungo zemfundo ephakeme ezindaweni zabaNsundu wawedlulisela kuHulumeni wakwaZulu. Kanjalo noHulumeni wakwaZulu kuyahlaluka ukuthi waledlulisela lolu daba kuziphathimandla ezifanele zesigodi sakwaDlangezwa ngoba uMkhwanazi,(2003b) uthi :

INkosi yayingekho, yayiboshiwe. Owabe elibamba -bukhosi ngaleyo nkathi, kwabe kunguNdunankulu uMbulaleni "uMvuzemvuze' wakwaMnguni. Zonke izinto ezimayelana nokusungulwa kwalesi sikhungo kule ndawo zabe zaziwa nguyena uMbulaleni uMvuzemvuze wakwaMnguni.

UNdunankulu uMkhwanazi , (2003a) uthi :

INkosi yayiboshiwe eMthunzini. Okwabe kuyisona sizathu eyayiboshelwe sona esokuthi iqhathe abantu ejadwini alabe lisemaHunu,ePort Dunford. Kuze kuthiwa ibaqhathile nje, ingoba

abantu basemaHunu, ePort Dunford okungesinye sesigodi sayo abafikanga bemenyiwe ukuba kuyiwe phezulu eMazimeleni lapho kwakubekwe ukuthi koditshwana khona ukuze kusombuluke igoda mayelana nomngcele owabe ubangwa.

Ngokubona kwabaningi ukungafiki kwabaseMahunu kwakufana ncimishi nokubahlinzela ezibini. NgokukaMkhwanazi, (2003a), inkosi yabe isithi :

Sebeyotholwa ejadweni elalizoba ePort Dunford. Akumelwe bethuswe ngokuzobehlela.

Mayelana nokuboshwa kweNkosi uMuntongenakudla kubaKhwanazi abanengi kuthatheka ngendlela engemukeleki. Omunye omdala onungumnewabo weNkosi uMkhwanazi,(2003b) uthi :

Kwakungamanye amasu kaMvuzemvuze okuba adle obukhosi bakwaMkhwanazi. Kunobuqiniso obuthile kulezi zinsolo ngoba kwabanye ababanolwazi mayelana nokwamukelwa kweNyunivesithi kulesi sigodi nokwaxoxwa naye kabanzi kuyahlaluka ukuthi uNdunankulu uMbulaleni uMvuzemvuze Mguni.

UMkhwanazi ,(2003b) uthi :

Ekuboshweni kweNkosi, uMuntongenakudla umuntu owabe esebusa ngokugcwele waba semabhukwini nguyena uMbulaleni.

Uqhuba okaNkwaliyenkosi uthi :

Namhla sekubonakala abelungu ababemayelana nodaba lokwakhiwa kweNyunivesi, okunguyena umuntu owabe ephansi phezulu nabo nguyena uMbulaleni.

UMkhwanazi ,(2003b) uthi :

Akugcinanga lapho , thina esasizibonela ngawetho sasithi uma sithi siyabuza asithembise itilingo.

UNdunankulu uMkhwanazi,(2003a) mayelana nalo mbono uveza umbono ohlukile uthi :

Ukukhonjwa kweNyunivesi kuleli gquma kwaba sentandweni yeNkosi uMuntongenakudla nesivumelwano senziwa neNkosi .

Okuyinqaba nokuveza ukushayisana kulo mbiko kaNdunankulu yikuthi ,

uMkhwanazi,(2003) wukuthi:

Uyakuvuma ukuthi kwabanecala,kwalwa abantu, neNkosi yayikhona lapho emshadweni ngaleso sizathu yaboshwa.

NgokukaNdunankulu uMkhwanazi, (2003a) uthi:

INKosi yaboshwa iminyaka emithathu kusuka ngonyaka we-1957.

Kule minyaka emithathu iboshiwe kwabe sekuphunyeleliswa umthetho wokuba kuvuleleke imfundo ephakeme ezindaweni zabaNsundu.

The university college under the auspices of the University of South Africa, was for the first time announced in the government gazette of 31 July,1959.

Ngokweminyaka okubikwa ukuthi inkosi yaboshwa ngawo, kuyahlaluka ukuthi izingxoxo zonke zenziwa ingekho. Ngokukamzukulu kaNdunankulu uMbulaleni,uNdunankulu uMnguni,(2003) uthi :

Izingxoxo zaziphakathi kwenduna uMvuzemvuze kanye nazo zonke izinto ezazithinta iNyunivesi.

Kodwa uNdunankulu uMkhwanazi,(2003a) uthi:

Konke okwakwenziwa kwabe kuyinduna ekulawulayo bese iyobikela inkosi, ngesizathu sokuthi indawo yayisengaphansi kwabakwaMkhwanazi.

Uyedwa umuntu owabe enolwazi olwanele ngakho konke okwakwenzeka. NgokukaMkhwanazi, (2003b) :

Kwabe kunguMbulaleni wakwaMguni.

Omunye wozalo lwakwaMkhwanazi uyakufakazela lokhu kokuthi babengenalwazi olutheni ngokwabe kwenzeka , uMkhwanazi, (2003c) uthi :

Ngenkathi ngenza ibanga lesithupha esikoleni oNgoye, kwafika indoda emhlophe.Yafika yakhuluma nothisha omkhulu. Bathe besuka babe bephuma , yibo labaya sebengene emotweni, shwi ngemoto . Sathi sesibabona nampaya sebengaphesheya kweMangezi.Sixakeke nje, ukuthi kazi kwenzakalani?

Ababenolwazi ngokwakwenzeka kuyakholakala abasemagunyeni nabakwazi ukuthi bephumputhe izimpukane. Lokhu kuyagqama ngoba nakhu, Ngenkathi besathe shelele, uMphathi - sikole nomlungu lo uthisha owabe esegunjini lethu kwabe kunguthisha uJ.H.Ntuli, osafundisa kulo muzi eMnyangweni wesiZulu Namagugu. Uthisha uNtuli wabe eseyasilandisa ukuthi kuhlongozwa ukuthi kwakhiwe ikolishi elikhulu kuyo le ndawo.

(Mkhwanazi, 2003c).

Kuyahlaluka ukuthi noma babenganasithombe sobungako bobukhulu bento eyayizokwakhiwa nokho, uMkhwanazi,(2003c) uthi:

Ukusingwa kwezwe, nokulinganisa ngezandla zichaywe kuhle kokulinganiswa kwensimu ezogqathwa, kothi kusenjalo kube sekubonakala isandla sesiyiklama sakuyisika kuhle kokulinganiswa kwezivande

ensimini. Konke lokhu kwakusho khona ukuthi lukhulu oluzayo. Kuyakholakala ukuthi kwakukhona ukuxwaya okwabehelela labo ababebukela ngenkathi umlungu enza ulinganiso lwezandla. Okwakwenza bexwaye ngolinganiso lwezandla zomlungu, ukuthi lolu linganiso lwezandla lwalwenziwa phezu kodlidli lwemizi yesiKhwanazi. Abaningi ababebuka lesi senzo somlungu babebona kungukugagamela phezu kwesicongo sethempeli. Udaba olwabe lungundabamlonyeni nolwabe lushaqisi ikhanda ukuthinteka komkhaya wonke, kusuka kubantukazana kuye emakhosini.

Nokho kuyahlaluka ukuthi noma abantu abaningi babenokudideka ngakho konke okwakwenzeka, ikakhulukazi izakhamuzi zakwaDlangezwa namaphethelo umsebenzi wokwakhiwa kwalesi Sikhungo wabe uqhubeka.

3.3. Uhla Lwemizi Eyathinteka kwakhiwa Lo Muzi

UMkhwanazi, (2003b) imizi yakwaMkhwanazi emikhulu neyaziwayo eyathinteka ile elandelayo:

Umuzi wakwaPhathela,
Umuzi wakwaSalubuse,
Umuzi wakwaPhumuphele,
Umuzi waseKhubekela,
Umuzi wakwaCeza.

Kanti, imizi eminye umlungu ayakha phezu kwayo umkhaya yakwaMkhwanazi esakhumbuleka ngokwabanikazi ile :

Umuzi	kaMadleyikhohlisa	Mkhwanazi,
Umuzi	kaMichael	Mkhwanazi,
Umuzi	kaSalatiyela	Mkhwanazi,
Umuzi	kaSompi	Mkhwanazi.
Umuzi	kaMasoduze	Mkhwanazi,
Umuzi	kaNtshелеkele	Mkhwanazi,
Umuzi	kaMahlalethangeni	Mkhwanazi,
Umuzi	kaMasonkehli	Mkhwanazi,
Umuzi	kaSolayithiyeka	Mkhwanazi,
Umuzi	kaSomancinza	Mkhwanazi,
Umuzi	kaMafayunda	Mkhwanazi,

Umuzi kaSolibhema	Mkhwanazi,
Umuzi kaNyathela	Mkhwanazi.

(Mkhwanazi , 2003b).

Eminye imizi umlungu ayakha phezu kwayo umkhanya isakhumbuleka ngokwezingane ezazizalwa kuyo yakwaMkhwanazi, yile elandelayo :

Umuzi wakoPhothoza	Mkhwanazi,
Umuzi wakoVelaphi	Mkhwanazi,
Umuzi wakoJulayi	Mkhwanazi,
Umuzi wakoPolotshe	Mkhwanazi,
Umuzi wakoSolikalamanzi	Mkhwanazi,
Umuzi wakoJimi	Mkhwanazi.

(Mkhwanazi, 2003b).

Okuyilona daba alwaluxoxa izilinganiso nokusinga ukuthi le nto ezokwakhiwa inkulu futhi ibanzi. mayelana nokuklama ayekwenza.Indima ayeyiklama yayibonakala izohamba phezu kwemizi yamakhosi indima abantu babebuka futhi kubashaqisa labo abasebewuhoshile umoya ukuthi kungabe kungukuklama kuni lokhu ngoba sekusingwa kwakhiwa umkhanya phezu kodlidli lwemizi yamaKhosi akwaMkhwanazi.

UMkhwanazi,(2003b) uyakuqinisa ukuthi :

Kwakungesiso isiKhwanazi sodwa esasakhe
kule ndawo, eyabe isingwa umlungu.

Eminye imizi ebalulwayo ukuthi yayakhelene nemizi yesiKhwanazi, eyabe ithinteka ngenkathi umlungu esinga kule ligquma ngokuNdunankulu uMkhwanazi, (2003a) ile elandelayo:

Umuzi wakwaBiyela,
Umuzi wakwaDube,
Umuzi wakwaHaqa
Umuzi wakwaLuthuli,

Umuzi wakwaMathaba,
 Umuzi wakwaMhlongo,
 Umuzi wakwaNkwanyana,
 Umuzi wakwaMjadu,
 Umuzi wakwaMthembu,
 Umuzi wakwaMyeza,
 Umuzi wakwaNsele.

NgokukaNdunankulu uMkhwanazi, (2003a) uthi :

Ngokuhamba kwesikhathi, batshelwa ukuthi bazokhokhelwa ikakhulukazi labo ababe bethinteka , bathenjiswa ukuthi bayokhokhelwa imali esuka kuPondo iya koPondo abahlanu.

OnguSobaba womuzi wasoThungulo, uMthethwa, (2003) uthi:

Indaba ingabukeka incane nje, inkulu. Okwabe kubulala inhliziyu du, ukuthi: Uma ukusinga kwalo mlungu kwakusho ukuthi kumele imizi igudluke ngokwezilinganiso zezandla zakhe, lokho kwakusho inkonzo yokuba kuvundululwe amadlinza amakhosi, kuthi kweminye imizi kube namaliba kulabo ababetshalwe ebaleni okungamaliba oThulasizwe bendawo, abaNuzwana , izingane.Phezu kwakho konke, kwakusho ukuguquka kosikompilo - jikelele lwabantu besigodi sakwaDlangezwa.

3.4. **UMuzi WakwaNgqondonkulu**

3.4.1. **Ukusungulwa Kwalo Muzi WakwaNgqondonkulu**

Umuzi wakwaNgqondonkulu yakwaZulu wasungulwa mhla lulunye kuNcwaba, ngonyaka wenkulungwane namashumi ayisishiyagalolunye namashumi amahlanu anesishiyagalolunye (01 Agasti,1959) , endaweni yasoNgoye , esigodini sakwaDlangezwa, eSifundeni saseMthunzini , kwelakwaZulu.

Kuyabonakala ukuthi miningi imithelela eyenza ukuba ithimba elalijutshwe ukuba liphume nesinqumo sokuba kwakhiwe umuzi wakwaNgqondonkulu kwelakwaZulu ligcine liqoke indawo yakwaDlangezwa. Kungakho kwathi esikhathini esifushane emva kokushaywa kwalo mthetho wokuvuleka kwezemfundo ephakeme ezindaweni zabaNsundu, kwaqala ukukhiwa .

Lokhu kuveza ubuqiniso bokuthi kwakunesidingo esinqala sokuba kube nomuzi walolu hlobo esizweni . Kusho ukuthi kwabathile esizweni kwasekuqalile ukuba kuntwele ezansi , bebenokuqonda izinselelo zekusasa elalidinga ukuba lilungiselwe ngesimo somcebo wemfundo. Okwabe kubonakala kuyiyona nselelo - ngqangi kwabe kungukuqoka isizinda esilufanele lolu hlobo lwesakhiwo .

Okuyisona sizinda esifanelekile, kwakumele kuqokwe indawo eyinhliziyi nenkaba yesizwe samaZulu nendawo engakwazi ukuba kufinyeleleke kuyo kwabaqhamuka enhla nasezansi ngisho nabavela phesheya kwezilwandle.Ngala mazwi, abantu bakwaDlangezwa kumele bakuqonde ukuthi akusona isiqalekiso ukukhonjwa kwendawo yasoNgoye kanye nesigodi sakubo kwaDlangezwa. Ngakho ukwakhiwa kwalesi Sikhungo kwabe kungukuthengisisa isikhathi nokucosha amathupha ayesevelile abe elivela kancane njengoba lilanda iZulu eliphezulu iNkosi uBhekuzulu, (Ekuvulweni ngokomthetho kwalesi sikhungo, 1961) :

.....Some say that the college is not good for us , but I say that it is the best offer we have had.

Ngokulandisa kwephaphambiko lalesi Sikhungo , Unizul, (1991) libeka ukuthi :

Izincwadi ezazigunyaza ukuba kuqaliswe ukusetshenziswa kwalesi Sikhungo zazibeke ukuba kuqaliswe ngonyaka wenkulungwane namakhulu ayisishiyagalolunye namashumi ayisithupha nanye, (1961). Ngakho lalingekho ithuba lokuba

kulindwe kwadingeka ukuba kuqalwe ngokukhulu ukushesha ukuba kwakhiwe .

Ezinye zezinto ezazizoqondisa inani labafundi okumelwe lemukelwe umakubhaliselwa ukufunda kwabe kuyizakhiwo zalo muzi . Lezo izindawo zokuhlala nokufundela .

Ibanga lalibaphoqa ukuba behlale kuso lesi sikhungo ngenxa yokuthi amakhaya ayebukude .

3.4.2. **Izakhiwo**

Umlando uveza ukuthi inani lezakhiwo laliphansi kakhulu njengoba lesi Sikhungo saqala kunezakhiwo ezimbili .

UMkhwanazi,(2003d) uthi :

Indlu yokuqala yayimhloshana, incane.
Kwabe kuyindlu kaNogada owabe ezogada izinto zokwakha .

Le ndlu eshiwo wuMkhwanazi isekungeneni kwalo muzi, eceleni kwesihlahla esikhulu seNdlulamithi . Ngokusho kukaMkhwanazi , (2003d) uthi :

Lesi sihlahla kwabe singesakwababa omncane wethu okwacelakala ukuba akasuke la ngoba kwakuzokwakhiwa .

Emva kokwakhiwa kwale ndlu kwabe sekuzaleka eziningi omunye ongumlobi wemibiko yalomuzi aphinde abe wumsebenzi engosini yozokuxhumana kulo muzi ,Wilkson, (2003) ubika ukuthi :

Mr. Van der Westhuizen was instrumental in setting up this institution and entire administrative functions.



UMnu. J.J.P. van der Westhuizen.

Uma ezibekela ngokwakhe uMnumzane uVan derWesthuizen, (2003) uthi :

Ugcine eseyiMenenja eMnyangweni kulesi Sikhungo. Emva kokusebenza kulesi sikhungo iminyaka ecela emashumini amathathu nesikhombisa, (37) wabe esethatha umhlalaphansi.



UMnu. J.J.P. van der Westhuizen.

uVan der Westhuizen othathwa njengeny yezinqalabutho ekusungulweni kwalo muzi ubeka kanje, ngokufika kwakhe kulesi sikhungo,

Uvan der Westhuizen uthi :

I arrived at "campus" that consisted of bulldozer scarred earth dotted with first prefabricated building that would form the physical infrastructure.

(van der Westhuizen, 2003).

Uma ebuzwa ukuthi yini okwamholela ukuba aze afike kulesi Sikhungo,

uvan der Westhuizen, (2003) uthi :

I was approached by the Registrar Designate of University College of Zululand in - the - making , Mr. CJ. Henn , to sign on as clerical assistant grade 1 - in January 1960.

Mayelana nokuguquka kwezinto phambi kwamehlo akhe uvan der Westhuizen, (2003) ubeka kanje uthi :

After my "transplantation" at Empangeni in 1960 from Lichtenburg district in Western Transvaal. I saw this [change] erstwhile one - horse town grow to the mini city it is today that include the university.

Enkulumeni yakhe yokuvalelisa uSolvazi uThembela kuphephambiko Unizul,(1999:6) uthi :

Over the last 32 years it has been most gratifying to experience the phenomenal growth of infrastructure , students and staff members from the humble beginnings.

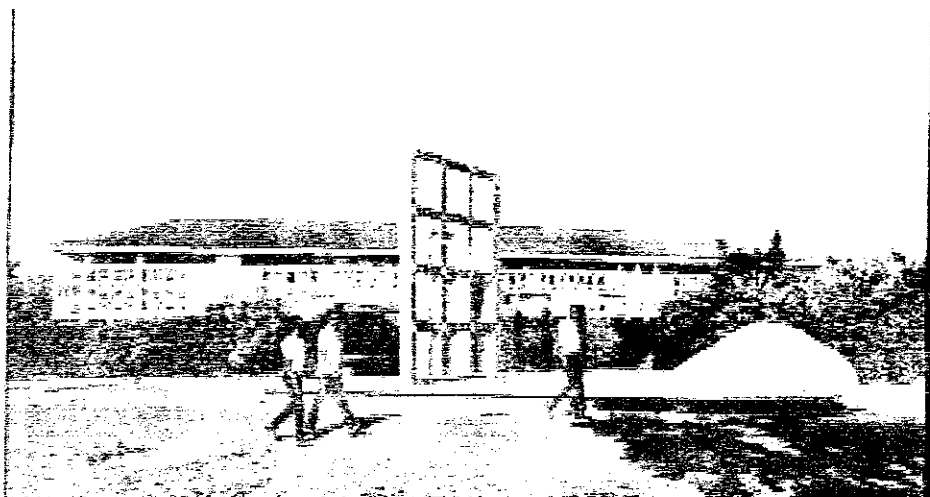
Kuliqiniso elingephikwe lokhu ukushiwo uSolwazi uThembela njengoba izakhiwo beziya zakhiwa unyaka nonyaka . Lokhu kwakhiwa kusho ukuguquka kwendawo, ubumqoka besakhiwo nabubonakali uma sisekhona njengoba elanda omunye oyisakhamuzi saseMelika (ohlelweni lukamabonakude lweBBC , 11 Septehemba , 2001) uthi:

New York will never be the same without those twin towers.

Lokhu wakusho emva kancane nje , kokucekelwa phansi kwezakhiwo ezimbili zasemzini waseNew- York empini yobushokobezi. Kwnzeka kanjalo nakwaDlangezwa ngonyaka wenkulungwane namakhulu ayisishiyagalolunye namashumi ayisithupha lapho kuqaliswa ngokwakhiwa ngokokuqala kwezakhiwo zalo Muz . UWilkson, (1999) uthi :

Bulldozers levelled the hilly countryside near kwaDlangezwa where King Shaka warriors stationed during peevious century , the single - storey building that would turn out to be residences, kitchens, classrooms and an admministrationblock arose as harbingers of the modern high - rise structures that now dominates the sky.

3.4.2. **Igumbi LokuPhatha**



Igumbi LokuPhatha Lokuqala

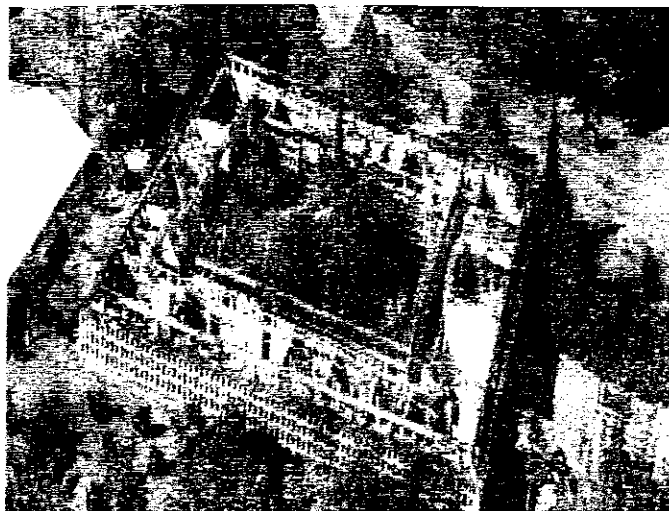
Lesi sakhiwo yisona esiyinhliziyi nenjini ekusingathweni kwayo yonke imininigwane yokusebenza kwalo Muzi.

Le ndlu iyisigcina - mafa somuzi yayo yonke imininingwane yabafundi neyabasebenzi njengoba echaza uVan der Westhuizen , (2003) ubalula ukuthi njengoba ayesebenza kulo muzi wayesebenzela kule ndlu enza lokhu okulandelayo :

.....receiving mail and moneys, reading eletricity meters at the first staff houses on campus , the dispatch of accounts , control of College government garage vehicles, ordering all stalks (ranging from stationary to groceries) for the College , keeping accounts , act as paymaster, copy / filing clerk and booking and issuing of train tickets , in charge of a single telephone available on campus, official duties as asstiting with compilation of agendas and minutes of meetings, responsible for examination and the control of statistical information with regard to students and staff .

Kuyabonakala ukuthi le ndlu yayiyikho konke ekuhanjiswa ngokuyikho kwezinto kulo muzi kungakho ebeka kanje uVan der Westhuizen ngokucekelwa kwayo uthi :

Although he regards the tragic burning down of University in 1976 as one of the greatest setbacks in its history .



Igumbi LokuPhatha Selicekelwe Phansi Ngomlilo

Ukucekelwa phansi kwale ndlu, uvan der Westhuizen , (2003) ubeka sakudlala kanje ngakho:

This sad event probably saved me from personal burn - out .

USolwazi uThembela kuphephambiko , Unizul,(1999:6) uma ephawula ngokucekelwa phansi kwale ndlu uthi:

The socio - political developments which led to a very violent confrontation between students (in the whole country) and all government structures , saw the destruction of administration building on 18 June 1976.The student body meeting planned the revolution throughout the night . the first petrol bomb exploded early the following day and the building was totally gutted by noon.

La mazwi wawabeka ngenkathi uSolwazi uThembela ethula inkulumo yakhe yokuvalelisa kulesi Sikhungo . Emva kokusebenza isikhathi esiyiminyaka engamashumi amathathu nambili.

Kunesimo senkulumo sikaZulu esithi , ukuwa kwenye indlu kuwukuvuka kwenye kanjalo noSolwazi uThembela kuphephambiko, Unizul,(1999:6) uma ephawula ngokucekelwa phansi kwale ndlu uthi:

From this the fire arose the present modern four storey administration building .





Igumbi LokuPhatha elingundlu – ne

Uvan der Westhuizen, (2003) uma ehlaziya ukucekelwa phansi kwalendlu ngokucwenga mazwi akhe kodwa abe evumelana nokaThembela uthi :

After this event the University experienced a period of unprecedented growth in its staff and student numbers as well as physically Modern technology took over most of the mudane jobs of the past .

3.4.2.2. Izindlu Zokufundela

Izinhloso - ngqangi zokwakhiwa kwalomuzi / isikhungo ngokomthetho kwabe kuvumbulula amaqiniso empilo nokutholisisa ubuqiniso bezinto nokuhlaziywa kokusebenza kwazo . Indawo lapho kungahlanganiswa khona amakhanda kube negosa elizobhekela ukuhamba kahle kwezinto ngenkathi zintisana qede kube

nokucobelelana ngolwazi oluzosiza imiphakathi eyahlukehlukene esizweni kungaba segunjini okufunda .

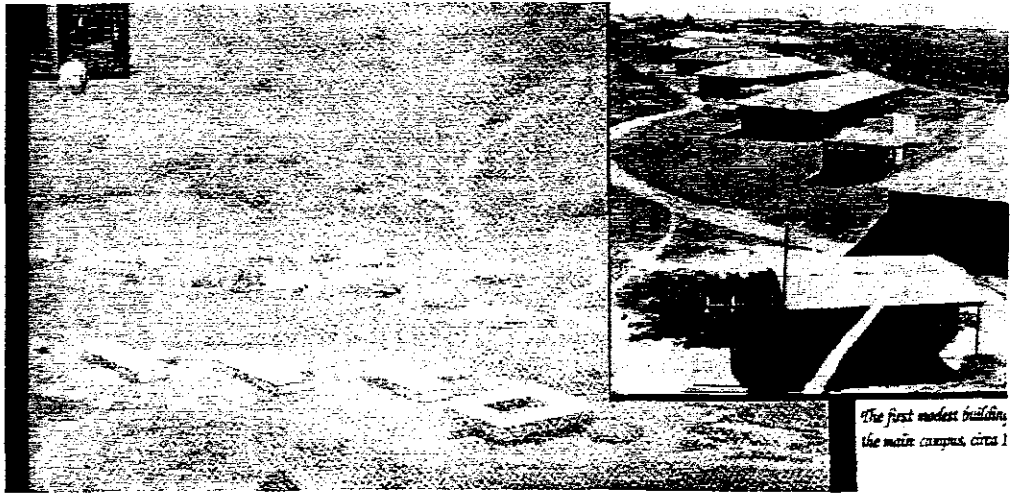
3.4.2.3. **Ukwakhiwa Kwezindlu Zokufunda Ngokulandelana**

Imizi yonke uma yakhiwa noma ifika enxuweni kuqalwa kwakhiwe indlu yakwagogo. Le ndlu kuba indlu yamafa. Isuke lendlu iqukethe konke okuyinsila lalelo nalelo khaya . Kungabe uyaphenjwa noma uvele kwenye indawo ungene emanxweni .

Izizwe eziningi zinesiko lazo mayelana nendlela ezenza ngayo uma kuthintakala izindaba zokukwakha nokuthutha. Enyakatho nezwe lakwaZulu , eDumbe uma umuzi uthutha awubhidlizi zonke izindlu ushiya indlu yinye okuyongenisa abayofika. Kusizwe samaJalimane njengoba iningi laso lakhe khona eNhla nekwaZulu , eDumbe lona uma uthutha ushiya isitofu okuyothi oyongena afike abase. Ngamafuphi kutshengisa ukubaluleka kokuba khona kweziko nendawo yokukhoselisa ikhanda uma umuntu efika endaweni.

Kungakho nokuqala kokwakhiwa kulesi sikhungo uThembela , enkulumeni yakhe yokuvalalisa , Unizulu (1999 :6) uthi :

The original administration building was the first one to be build then later seven academic building and the student residences were then constructed in order to represent a particular ideology which attempted to depict the Zulu and / or Swazi culture for whom this institution was meant.



Ukwakhiwa Kwezindlu Zokufunda Ngokulandelana

Izindlu lezi eziyisikhombisa zokufundela azishoyo okaThembela ilezi ezaziwa ngokuthi :

Indlu yakwa - Drama , yakwa - Geography , yakwa - Physics, yakwa -Chemistry, yakwa -Botany, yakwa - Agriculture , yakwa - Coastal Management.

Lezi zindlu zakhiwe zamfishane zalandelana kusuka esakhiweni esaziwa ngokuthi yihhovisi lozokuphathwa kwalesi Sikhungo.

Lezi zindlu ngendlela ezakhiwe ngazo zimise ekwesitebhisi uma uzibuka ngeso lokhozi. Kunzima kakhulu ukuba umuntu azelamanise njengoba sezasithwa zihlahla nanokuthi uma ume waqondana nazo . Lezi zihlahla akusizo ezemvelo ngokusho kokaThembela uthi :

Numerous shrubs and trees which were planted mainly by the first Rector , Dr. PAW Cook , have now grown to adulthood resulting in what they call Bush University.

Ekuphothulweni kwalezi zakhiwo kwabe sekusungulwa ezintsha okuyilezi ezilandelayo :

3.4.2.4. Isikhungo SezoBuciko : Inkanyiso Complex



Intshonalanga Yesakhiwo sezoBuciko

Iminyango ezinze ngaphandle kwalesi sakhiwo kodwa eyingxenye yalo Mkhakha wezoBuciko.

UMnyango WeZemvelo

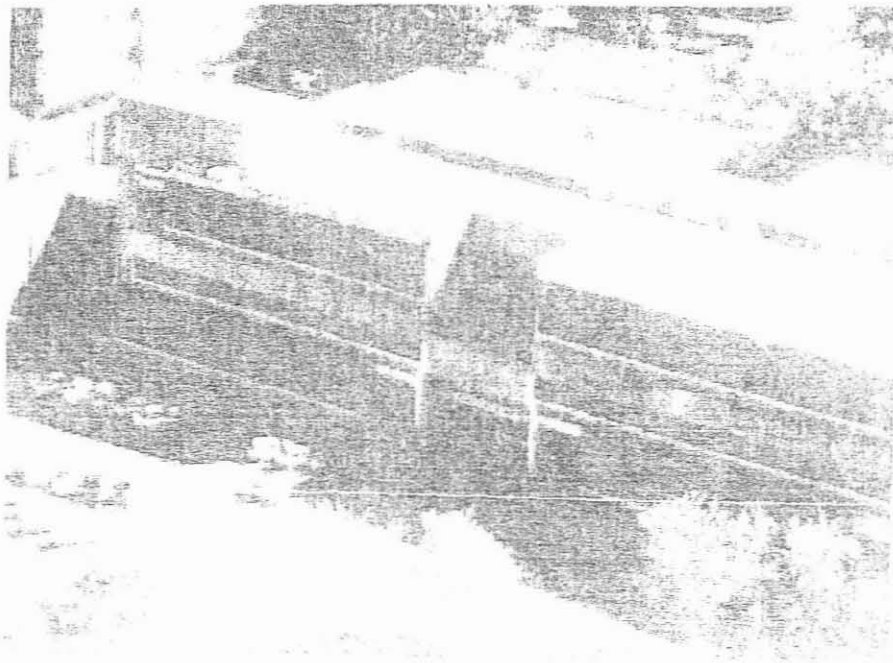
UMnyango WeZemidlalo

UMnyango WezoMculo

UMnyango WeZobuhlelikazi.

3.4.2.5. **Indlu Yakwa - Science**

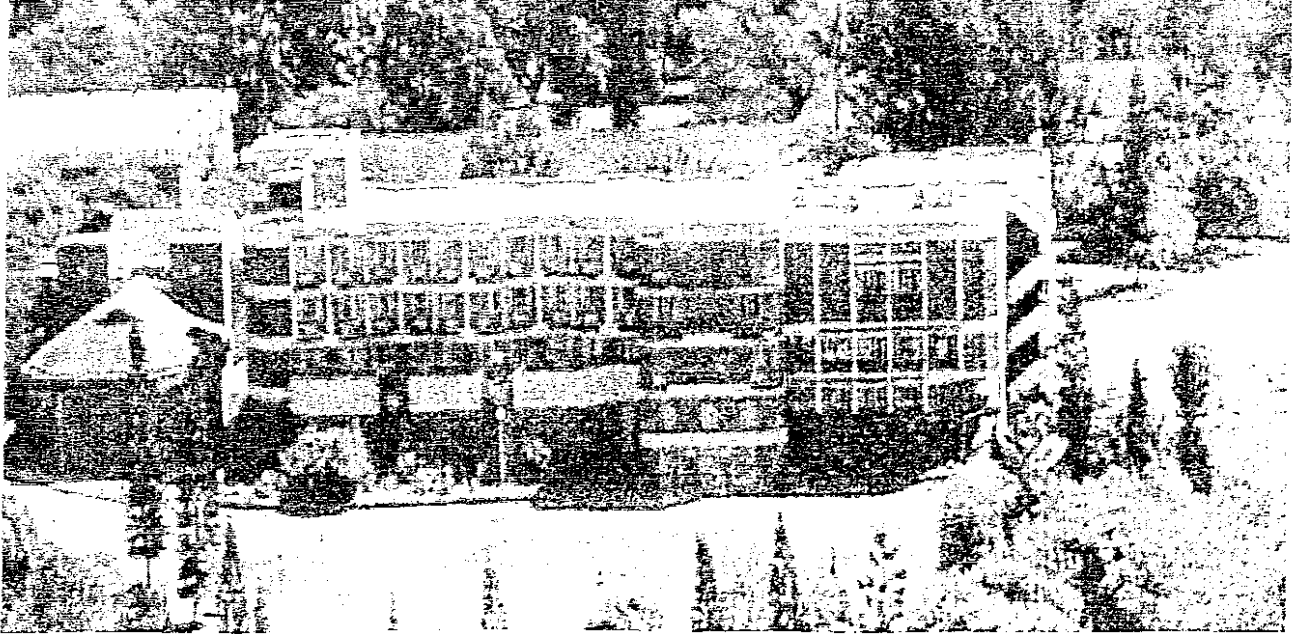
Indlu yakwaScience yaqalwa ngonyaka we – 1978 , yaphethwa ukwakhiwa ngonyaka we – 1983 .



Le ndlu ineminyango eyahlukehlukene , eminye engabalwa yile :

UMnyango WezaManzi, uMnyango Wezokudla , uMnyango WezoButhi neminye.

3.4.2.5.1. Indlu Yomkhakha WezeMfundo



Ngokulandisa kukaThembela, (embikweni wezindaba zaminyaka yonke yalesi Sikhungo yangonyaka we –1999) uthi :

The education building was completed in 1983, it also houses the faculty of Theology .

Isakhiwo okukanye indlu ewuMkhakha WezeMfundo yaphothulwa ukwakhiwa ngonyaka ofanayo neyomkhakha wakwa – Science . Le ndlu yaziwa ngokuthi i - New Education Building . Le ndlu noma iSakhiwo ingundlu - ne okuthi ngaphansi ibe namagubi okufunda akhiwe aba ngaphansi kwamaHhovisi abafundisi balo Mkhakha .

Amalunga abe enoMfundisi Gcabashe kwabe kuyilawa:



Abasesithombeni -

Emgqeni ophambili abahleli phansi kusuka kwesokunxele:

INduna Boy Hlengwa, uNdunankulu wesizwe
sakwaMkhwanazi Mbulaleni Mvuze, uMfundisi Walter Gcabashe.

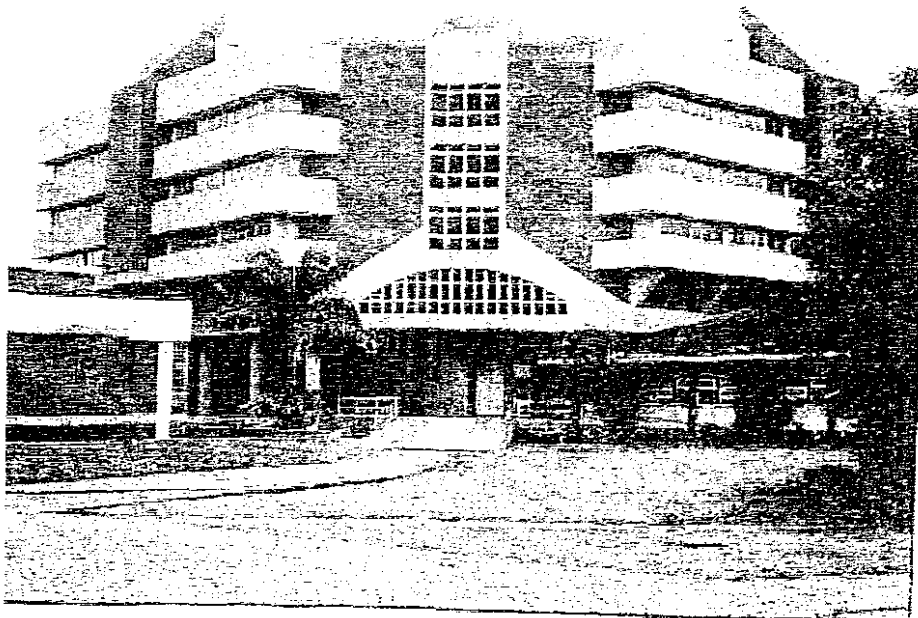
Abamile kusuka kwesokudla:

UMhloli wezikole James Alfred Walter Nxumalo B.A., uMhloli wezikole Phillip
James Manzini B.A., uMnu. Golden Raymond Mdiyi Zwane, B.A., Ambrose
Mbibiyo Nzimande, M.A. kanye neNduna Ephraim Obadia Ndwandwe,

Ababengekho esithombeni kodwa abakuleli thimba laBaluleki :

UMfundisi Charles Vilakazi , uMnu. J.S.Mtshali kanye noMnu.
Reuben Caluza B.Sc.

3.4.2.8. **Indlu Yomtapo Wezincwadi**



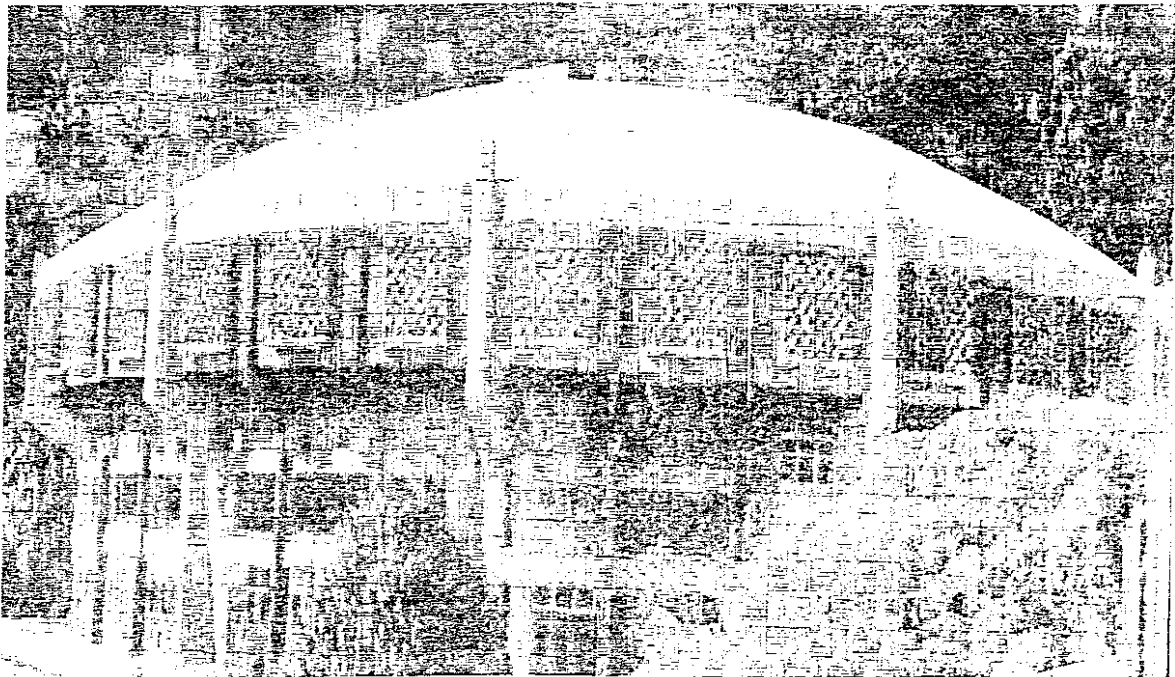
Indlu ewuMtapo wezincwadi yaphothulwa ukwakhiwa ngonyaka we - 1987. Le ndlu yaziwa ngokuthi isikhungo soMtapo weZincwadi akekho eseke yanikezelwa kuye ngisho nakwethiwa ngabaxhasi bayo baseCanada.

Le ndlu iyona nhliziyo yokufunda kulesi Sikhungo . Ububanzi nokuvuleka kwale ndlu phansi bungamagxathi angamamithasikwele angamakhulu ayisishiyagalolunye , (900).

3.3.5.5. **Ihholo**

Le ndlu elihholo lisetshenziselwa izinto ezahlukene . Le ndlu ingenye yezindlu ezithatha amehlo ngendlela eyakheke ngayo njengoba efakaza uWilkons, (2003) :

The multi - purpose Bhekuzulu Hall which is probably the most striking building on Campus , echoes the shape of traditional beehive shape huts that used to be a common sight in the area.



Ihholo eliqanjwe ngeSilo iNkosi uBhekuzulu

Le ndlu iyona nhliziyi yokuhlanganela kulesi Sikhungo . Ububanzi nokuvuleka kwale ndlu ngokwezihlalo zinkulungwane ezinhlanu namakhulu amabili , (5200).

Amalunga abe enoMfundisi uGcabashe kwabe kuyilawa:



Abasesithombeni -

Emgqeni ophambili abahleli phansi kusuka kwesokunxele:

UNdunankulu uBoy Hlengwa, uNdunankulu wesizwe sakwaMkhwanazi Mbulaleni Mvuze, uMfundisi Walter Gcabashe.

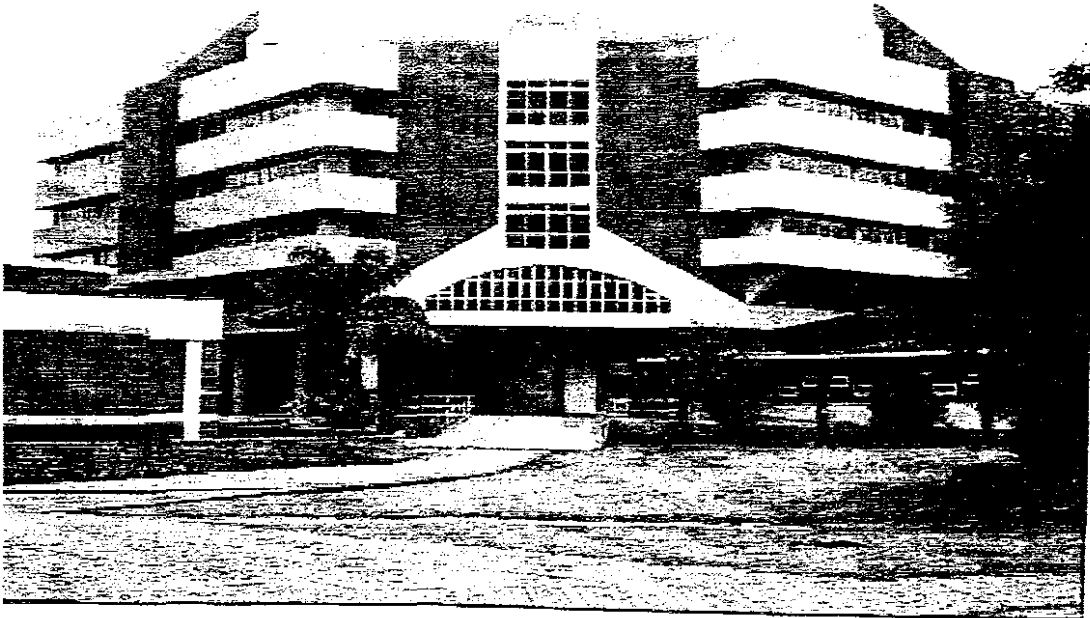
Abamile kusuka kwesokudla:

UMhloli wezikole James Alfred Walter Nxumalo B.A., uMhloli wezikole Phillip James Manzini B.A., uMnu. Golden Raymond Mdiyi Zwane, B.A. Ambrose Mbibiyo Nzimande ,M.A. kanye noNdunankulu Ephraim Obadia Ndwandwe ,

Ababengekho esithombeni kodwa abakuleli thimba labaluleki :

UMfundisi Charles Vilakazi , uMnu. kanye noMnu. Reuben Caluza
B.Sc.

3.4.2.8. **Indlu Yomtapo Wezincwadi**



Indlu ewuMtapo wezincwadi yaphothulwa ukwakhiwa ngonyaka we - 1987. Le ndlu yaziwa ngokuthi i – Library . Akekho eseke yanikezelwa kuye ngisho nokwethiwa ngabaxhasi bayo baseCanada.

Le ndlu iyona nhliziyu yokufunda kulesi Sikhungo . Ububanzi nokuvuleka kwale ndlu phansi bungamagxathi angamamithasikwele angamakhulu ayisishiyagalolunye , (900).

Indlu yokucubungula ngezilwane lwuhlobo lukandlu – nye .

3.4.2.11. Ezinye Izindawo

3.4.2.11.1. Izindawo Zokudlela

Lesi Sikhungo sinezindlu zokudlela eziyishiyagalolunye . EMpumalanga yalesi Sikhungo zintathu bese kuthi eNtshonalanga ziyisithupha .

3.4.2.11.2. Izindawo zokuNgcebeleka

Ngenkathi kuqalwa lesi Sikhungo zazincane kakhulu izindawo zokungcebeleka. Phakathi kwezinto zokungcebeleka ezazikhona indawo yokudlela imidlalo kaNobhutshuzwayo, enye yalezi zinkundla yaqanjwa ngeNkosi uMuntongenakudla . ENTshonalanga ukuya emaphethelweni alesi Sikhungo kunezinkundla zebhola lomphebezo, kuthi enkabeni yalesi Sikhungo kube nendawo yokudlela ibhola leKhilikithi kuphinde kube nedamu lokubhukuda.

3.4.2.11.3. Isakhiwo sokuhamba / Umgwaqo

UThembela, (embikweni wezindaba zaminyaka yonke yalesi Sikhungo yangonyaka we –1999) uthi :

The roads were macadamised from the main public road to campus and within the campus solving the major problem of muddy roads during the rainy season.

Emva kweminyaka elishumi nane ngo - (1974) , wakhula lo muzi wagcina usuneZakhiwo amagumbigumbi alishumi nambili . Emva kweminyaka engamashumi amane nantathu , (43) , lo muzi wakhiwe sekunezakhiwo ezingamashumi amahlanu nanhlanu, (55).

Iholo leli liqanjwe ngeSilo sakwaKhethomthandayo esisesithombeni ngezansi :



INKosi uCyprian Bhekuzulu noJenene uKhomishina uMnu.C.G.Nel

3.4.2.10. Ezinye Izindlu

3.4.2.10.1. Ingoni / Isilulu

Lesi Sakhiwo saphothulwa ngonyaka we -1974.

3.4.2.10.2. Indlu Yokucubungulisa

Isakhiwo sokufunda ngezezilwane nokunye okuphilayo eseMpuamalanga nalesi sikhungo eyaziwa ngele – Coastal Research Unit yakhiwa ngonyaka we - 1974 kanye nendawo yokukhandela izinto kanye nendawo yokusetshenziswa kwekhompyutha eyaphothulwa ngokonyaka we-1974.

Indlu yokucubungulula ngezilwane inguhlobo lukandlu – nye .

3.4.2.10.3. Izindawo Zokudlela

Lesi khungo sinezindlu zokudlela eziyishiyagalolunye . Empumalanga yalesi sikhungo zintathu bese kuthi eNtshonalanga ziyisithupha .

3.4.2.10.4. Izindawo zokuNgcebeleka

Ngenkathi kuqalwa lesi Sikhungo zazincane kakhulu izindawo zokungcebeleka phakathi kwezinto zokungcebeleka ezazikhona indawo yokudlela imidlalo kaNobhutshuzwayo, enye yalezi zinkundla yaqanjwa ngeNkosi uMuntongenakudla. ENTshonalanga ukuya emaphethelweni alesi sikhungo kunezinkundla zebhola lomphebo kuthi enkabeni yalesi sikhungo kube nendawo yokudlela ibhola leKhilikithi kuphinde kube nedamu lokubhukusha.

3.4.2.11. Umgwaqo

UThembela, (embikweni wezindaba zaminyaka yonke yalesi Sikhungo yangonyaka we –1999) uthi :

The road were macadamised from the main public road to campus and within the campus solving the major problem of muddy roads during the rainy season.

Emva kweminyaka elishumi nane (1974), wakhula lo muzi wagcina usuneZakhiwo amagumbigumbi alishumi nambili . Emva kweminyaka engamashumi amane nantathu , (43) , lo muzi wakhiwe sekunezakhiwo ezingamashumi amahlanu nanhlanu, (55).

ISAPHLUKO SESINE

4.0. UKUDLONDLOBALA KUKANGQONDONKULU NGOKWABAFUNDI NOMKHIQIZO

4.1. Isingeniso

Imithetho nezakhiwo kwakubalulekile ukuba kube khona kodwa kwakungeke kwasho lutho uma kungekho abafundi nabazofundisa njengoba okwakuyona nhlosongqangi kwabe kungukuqeqesha amabutho amasha , okungabafundi.

Kunesidingo sokuba kekuphonswe iso elibanzi ekudlondobaleni kwalo muzi ngokokhalo lwabafundi ababhalisa nabaphumelela unyaka nonyaka . Kuyobukwa bokudlondlobala kwawo uze uzala uPhiko.

4.2. Inani Labafundi Unyaka Nonyaka

Umuzi wakwaNgqondonkulu owabe waziwa ngelokuthi 'yinyuvesi elikolishi lakwaZulu', Ngokulandisa koyinhloko yoMnyango wezindaba zangaphakathi kulo uMnu. de Villiers , (2003) ubika ukuthi :

Lo muzi waqala ukusebenza kunezakhiwo ezimbili zokufundela abafundi, bese kuba nezindlu eyodwa yokulala abesilisa neyodwa yokulala abesifazane .

Ngokusho Koyinhloko Yezindaba Zangaphakathi Nokuxhunyaniswa Komphakathi uMnumzane ude Villiers, (2003) uthi :

Lo muzi waqala ngedlanzana labafundi elincane kakhulu.

**4.2.1. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu
Ayisishiyagalolunye Namashumi Ayisithupha nanye , (1960).**

Lokhu okushiwo uDe villiers kufakazelwa zibalo ezitholakele engosini yokubhaliswa kwabafundi. Ngonyaka we-1960 kwaba nabafundi abangamashumi amane nanye, (41).

Abafundi besilisa babengamashumi amathathu nesithupha, (36) kanye nabafundi besifazane abahlanu, (5). Okwenza inani lamashumi amane nanye uma sekuhlanganisiwe.

**4.2.2. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu
Ayisishiyagalolunye Namashumi Ayisithupha nanye , (1961).**

Ngonyaka olandelayo inani labafundi lakhula njalo laze layoma enanini elingamashumi amahlanu nantathu (53).

Le linani lalakheke ngokuthi kube nenani labafundi besilisa elabe lingamashumi amane nesikhombisa (47) , bese kuba inani labafundi besifazane elabe liyisithupha (6).

Kuleli nani kusho ukuthi abafundi besilisa base bandile ngenani elingafinyelela eshumini nomuvo, (11). Inani labe sifazane labe litetema kakhulu njengoba isibalo sabe sikhule ngomfundi oyedwa, (1).

Lapho kuqopheka umlando kusungulwa ngokokuqala inhlangano yokuqala yabafundi besifazane, i - Girls' Education Movement , eThekwini , Mhla ziye - 18 Agasti , 2003 , onguMphathi Jikelele wezeMfundo esifundazweni sakwaZulu - Natali , uDlamini ubeka kanje uthi :

Kwasekuqaleni kwake kwabakhona isikhathi lapho abasifazane bephathwa ngendlela engalinganiyo nabesifazane ngokwezemfundo .

(Dlamini, 2003:2).

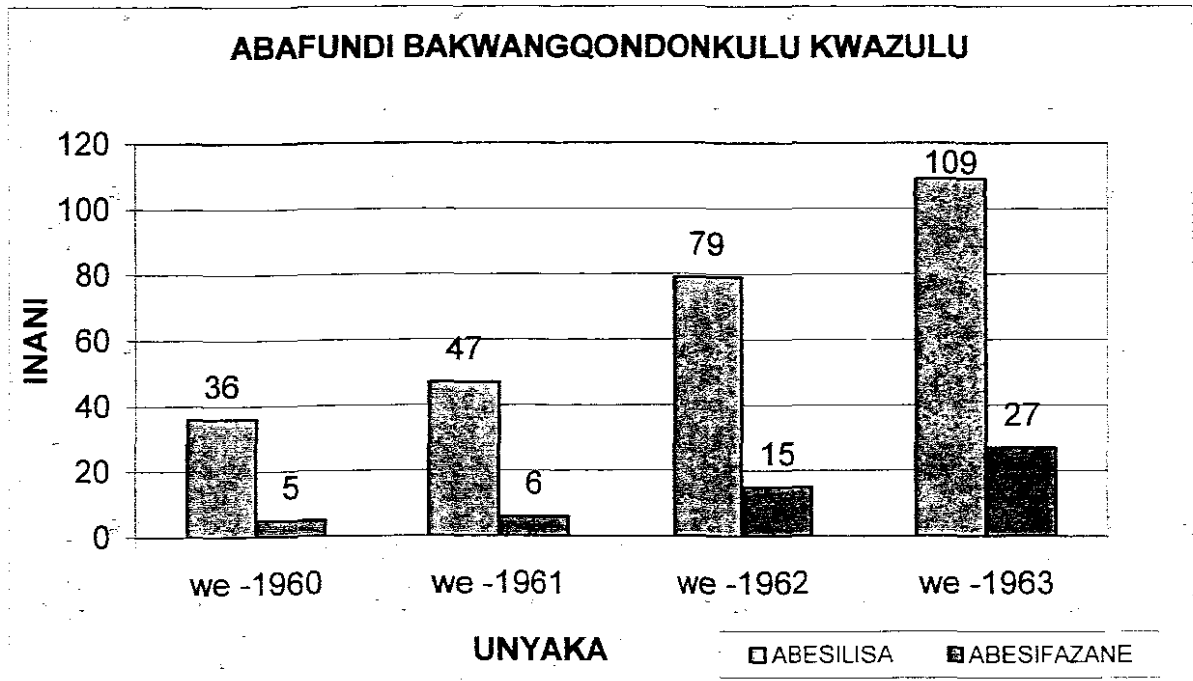
**4.2.3. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu
Ayisishiyagalolunye Namashumi Ayisithupha Nambili , (1962).**

Emva kweminyaka emithathu lo muzi usebenza , inani labafundi lenyuke laya emashumini ayisishiyagalolunye nane **(94)**. Abafundi besilisa babelinani elingamashumi ayisikhombisa nesishiyagalolunye **(79)** , kanti inani labafundi besifazane laliyishumi nanhlanu **(15)**.

Ngokwalezi zibalo kusho ukuthi inani labafundi labe seliphindeke kabili laze leqa ngabafundi abayishumi nambili , **(12)**. Nokho okwakulokhu kugqame njalo kwabe kungukunqenqeza phambili kwesibalo sabafundi besilisa.

**4.2.4. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu
Ayisishiyagalolunye Namashumi Ayisithupha Nantathu ,
(1963).**

Inani labafundi ngalo nyaka lenyuka laba yikhulu namashumi amathathu nesithupha. Labafundi besilisa laba yikhulu nesishiyagalolunye **(109)**, kanti inani labafundi besifazane laba ngamashumi amabili nesikhombisa **(27)**. Inani labafundi sebebonke laba yikhulu namashumi amathathu nesithupha **(136)** .



4.2.5. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisithupha Nane , (1964).

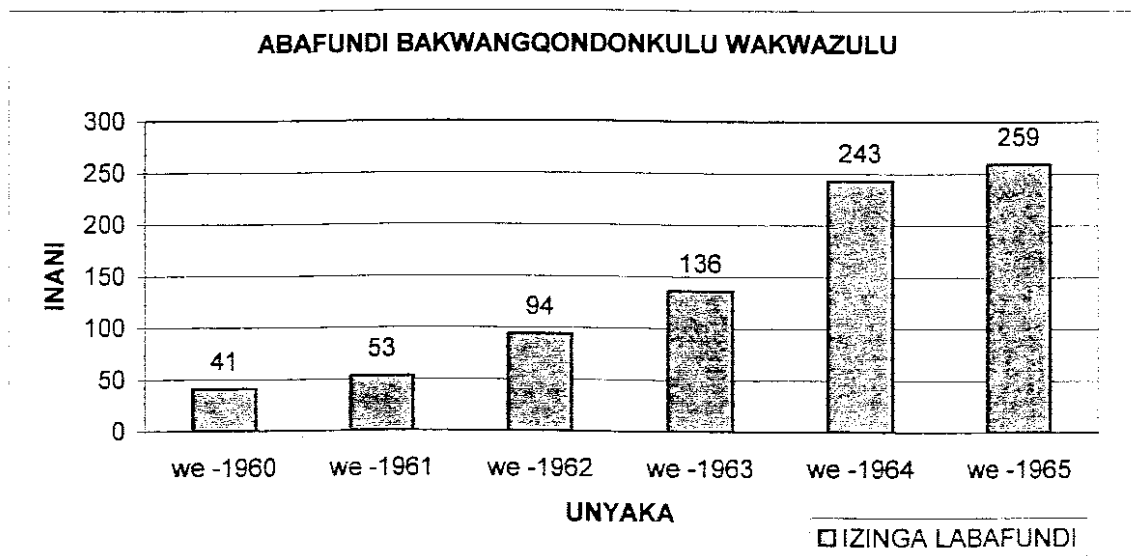
Inani labafundi lalibukeka liya lidlondlobala njengoba sebebonke babefinyelela enanini elingamakhulu amabili namashumi amane nantathu, **(243)**. Inani labafundi besilisa liyikhulu namashumi ayisikhombisa nanhlanu **(175)**. Inani labafundi besifazane lingamashumi ayisithupha nesishiyagalombili **(68)**.

Izibalo zikhomba ukuthi abafundi basebekhule ngesibalo esingaphezu kwamakhulu amabili nambili , **(202)** kuleso abaqala bekuso ngonyaka wabo wokuqala , esabe silinani labafundi abangamashumi amane nanye, **(41)**.

4.2.6. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisithupha Nanhlanu , (1965).

Inani labafundi selilonke lalingamakhulu amabili namashumi amahlanu anesishiyagalolunye (259). Inani labafundi besilisa liyikhulu namashumi ayisishiyagalombili nane (184) . Bese kuthi inani labafundi besifazane ngamashumi ayisikhombisa nanhlanu (75).

Emva kweminyaka emihlanu lesi Sikhungo sivuliwe ngokusemthethweni , inani labafundi lase lenyuka laze leqa emakhulwini amabili neshumi nesishiyagalombili ,(218) .



Lokhu kukhula kwenani labafundi kuveza ngokusobala ukuthi ukuvulwa ngokusemthethweni kwalesi Sikhungo kwakungeyona into yokuchitha isikhathi nemali njengoba sasisanda kuvulwa ngokubika kwephaphambiko lalesi Sikhungo,Unizulu , (1999) ukuthi :

Mhla ziyisishiyagalombili kuNdasa , onyakeni we-1961.
UMnumzane W.A.Maree owayenguNgqongqoshe engamele

ezemfundo yabaNsundu kuhulumeni, wavula ngokusemthethweni lesi Sikhungo.

4.2.7. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi ayisithupha nesithupha , (1966).

Inani labafundi besilisa laba amakhulu amabili namashumi amane nesithupha (**246**). Bese kuthi inani labafundi besifazane lalingamashumi ayisishiyagalombili nanhlanu (**85**). Abafundi sebebonke baba ngamakhulu amathathu namashumi amathathu nanye (**331**) .

4.2.8. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisithupha Nesikhombisa , (1967).

Inani labafundi besilisa laba amakhulu amabili namashumi amahlanu (**250**) , kanti inani labafundi besifazane amashumi ayisishiyagalolunye , (**90**). Inani labafundi sebebonke lalingamakhulu amathathu namashumi amane, (**340**).

4.2.9. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisithupha Nesishiyagalombili, (1968).

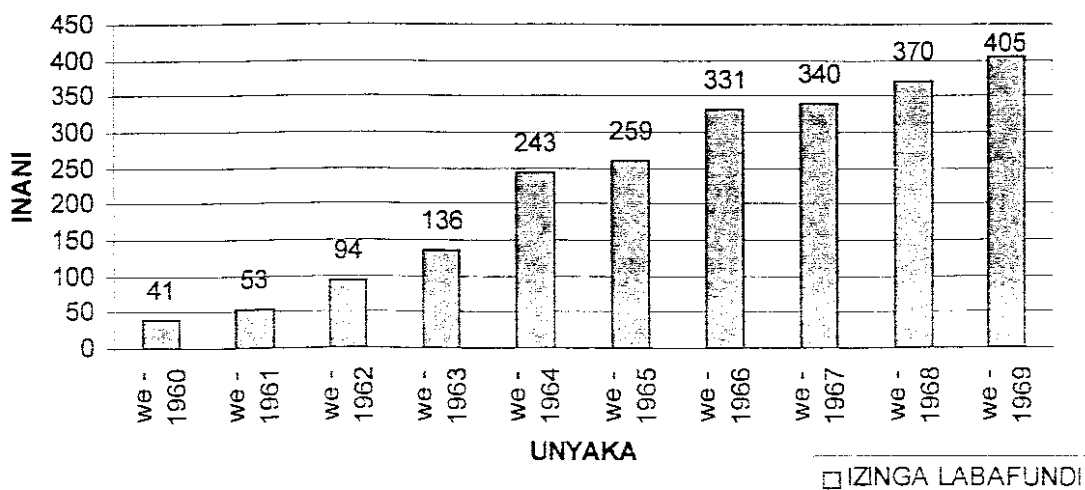
Inani labafundi besilisa lalingamakhulu amabili namashumi ayisikhombisa (**270**), kanti inani labafundi besifazana laliyikhulu, (**100**). Inani labafundi sebebonke lalingamakhulu amathathu namashumi ayisikhombisa , (**370**).

**4.2.10. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu
Ayisishiyagalolunye Namashumi Ayisithupha
Nesishiyagalolunye, (1969).**

Inani labafundi besilisa lalingamakhulu amathathu namashumi amabili, **(320)** , kanti inani labafundi besifazana lalingamashumi ayisiphohlango nanhlanu , **(85)**. Inani labafundi sebebonke lalingamakhulu amane nanhlanu **(405)**.

Ukwenyuka kwenani labafundi liye lifinyelele kuleli qophelo kwenza ukusebenza kwalo muzi kubukwe ngamanye amahlo . Ngaphambilini lo muzi wawusebenza njengophiko lweNyunivesithi yaseNingizimu ne - Afrika. Lolu hlelo olwase luqhubeke iminyaka elishumi lwafinyelela emaphethelweni ngawo lo nyaka . Izizathu zokuqedwa kwalolu hlelo kwaba ukwenyuka kwenani labafundi lize lifinyelele kuleli qophelo.

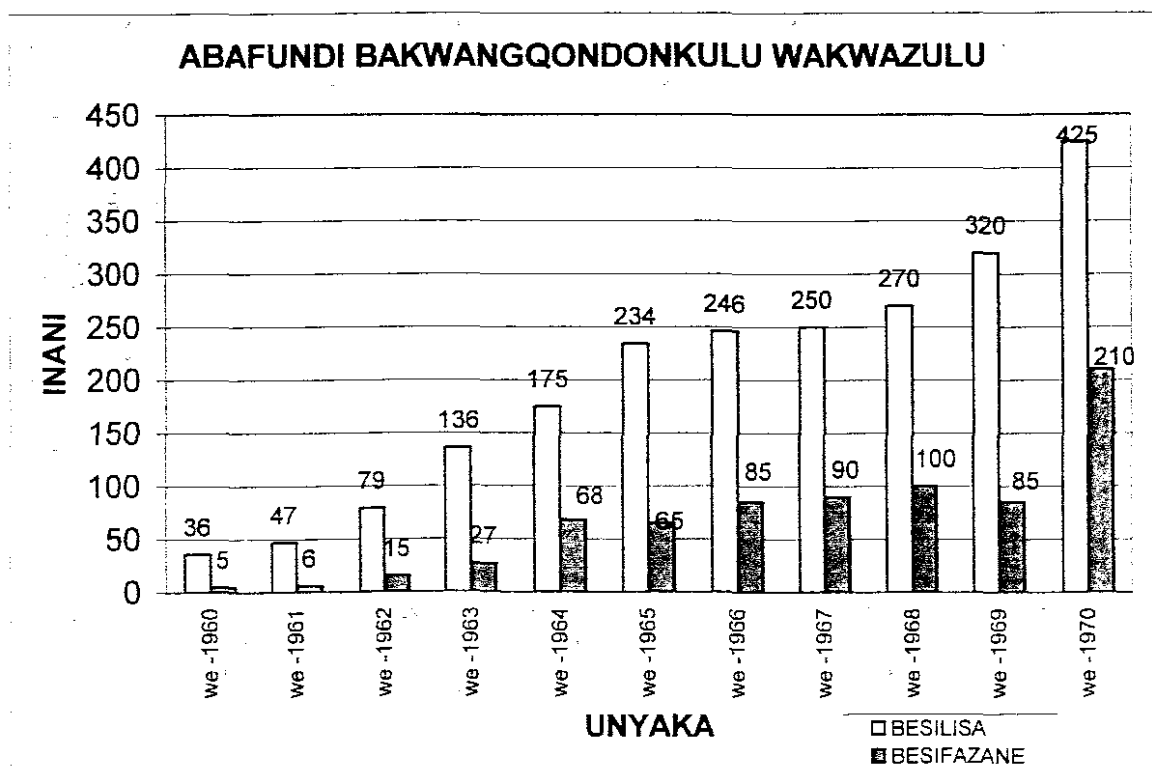
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Uhlelo olusha lwalunikeza lo Muzi inkululeko yokuzimela kwezemfundo . Le nkululeko yaqala ukuba isebenze mhla lulunye ngonyaka we-1970. Leli gunya lasekwa ngesiphakamiso esenziwa iNyunivesi yakwaZulu, umthetho wamashumi amane nantathu, (43) wonyaka we-1969.

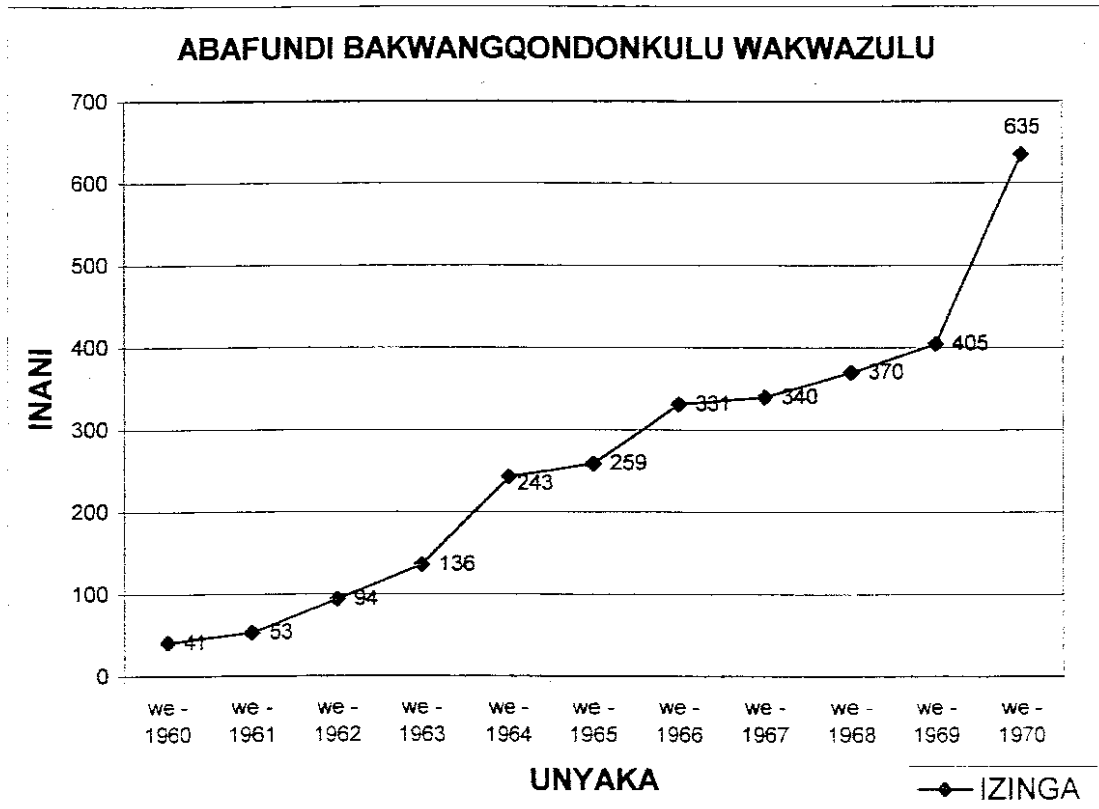
4.2.11. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisikhombisa , (1970).

Ekuqaleni kwalo nyaka inani labafundi labonakala lidlondlobala liya phezulu. Amanani abafundi ngokobulili ayeme kanje kule minyaka eyishumi yokuqala.



Inani labafundi besilisa amakhulu amane namashumi amabili nanhlanu (**425**), kanti inani labafundi besifazane lalingamakhulu amabili neshumi (**210**). Inani labafundi sebonke lalingamakhulu ayisithupha namashumi amathathu nanhlanu (**635**).

Kusuka ngonyaka we – 1965 kuya onyakeni we – 1970 , inani lakhula ngamashumi ayisikhombisa nesithupha , (76).



4.2.12. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisikhombisa Nanye , (1971).

Inani labafundi besilisa lalingamakhulu amahlanu (500) , kanti inani labafundi besifazana laliyikhulu namashumi ayisithupha (160). Inani labafundi sebebonke lalingamakhulu ayisithupha namashumi ayisithupha (660).

4.2.13. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisikhombisa Nambili , (1972).

Inani labafundi besilisa lalingamakhulu ayisikhombisa namashumi amane (**740**) , kanti inani labafundi besifazana laliyingamakhulu amabili neshumi (**210**). Inani labafundi sebebonke lalingamakhulu ayisishiyagalolunye namashumi amahlanu (**950**).

4.2.14. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisikhombisa Nantathu , (1973).

Inani labafundi besilisa laba amakhulu ayisikhombisa neshumi (**710**) , kanti inani labafundi besifazane lalingamakhulu amabili amahlanu ayisishiyagalolunye nanhlanu , (**595**). Inani labafundi sebebonke laliyinkulungwane namakhulu amathathu nanhlanu ,(1305).

4.2.15. Inani Labafundi Ngonyaka wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisikhombisa Nane , (1974).

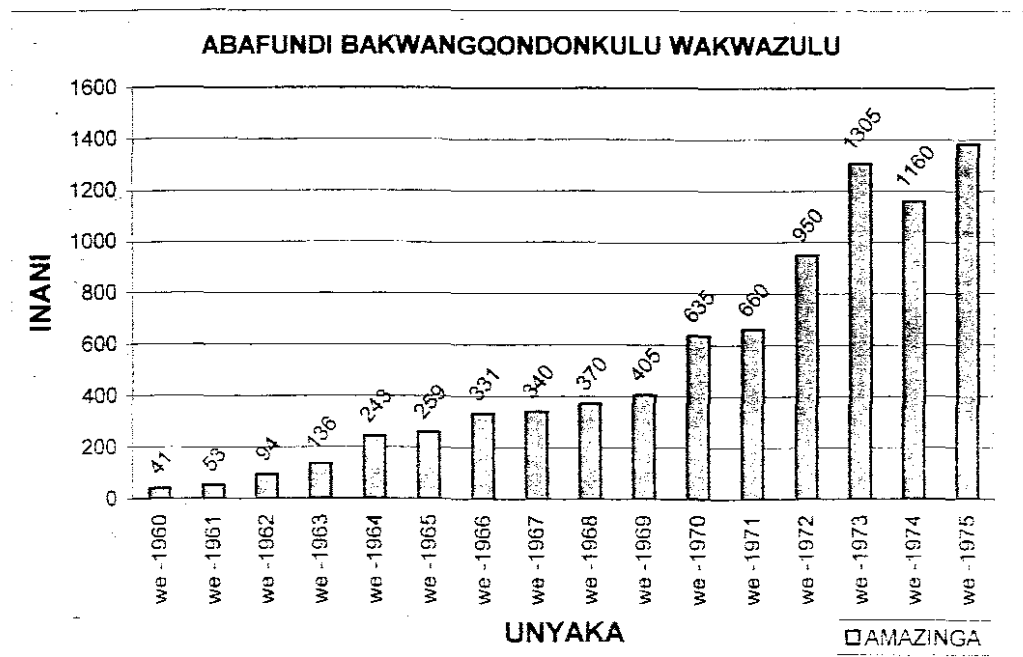
Inani labafundi besilisa lalingamakhulu ayisishiyagalombili namashumi ayisikhombisa nanhlanu (**875**) . Inani labafundi besifazana lalingamakhulu amabili namashumi ayisishiyagalombili nanhlanu (**285**). Inani labafundi sebebonke laliyinkulungwane nekhulu namashumi ayisithupha (**1160**).

Uma elandisa ngezizathu zalokhu ukwenyuka kwezibalo owabe enguMphathi walesi Sikhungo uNkabinde, (kuphephambiko laminyaka yonke labafundi asebephothulile, 1987 :19) uthi :

The conscience clause adopted by the Council of the university accords all its members involvement and full participation in the university irregardless of race, colour, creed or sex . This clause divests us of our folly prejudices, avarice and superstitions. It disabuses us of the misconception that Africa and the world for that matter was created for any group of people .

4.2.16. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisikhombisa Nanhlanu, (1975).

Inani labafundi besilisa lalingamakhulu ayisikhombisa namashumi ayisishiyagalolunye nesikhombisa (**797**). Inani labafundi besifazane lalingamakhulu amahlanu namashumi ayisishiyagalolunye nanhlanu (**595**). Inani labafundi sebebonke laliyinkulungwane namakhulu amathathu anesishiyagalolunye nambili (**1392**).



Inani labafundi lase likhule ngekhulu neshumi nesishiyagalombili makhulu ayisishiyagalombili namashumi ayisishiyagalolunye nane, (894) kulelo elaqala liyilo eminyakeni eyishumi nanhlanu eyedlule. Uma kuqathaniswa isibalo ngokweminyaka emihlanu kusuka ngonyaka wenkulungwane namakhulu ayisishiyagalolunye namashumi ayisikhombisa, (1970) kuya eminyakeni eyinkulungwane namakhulu ayisishiyagalolunye namashumi ayisikhombisa nanhlanu, (1975) kuyavela ukuthi inani labafundi labe selekhule ngenani elingafinyelela kumakhulu amathathu namashumi amathathu, (330).

4.2.17. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisikhombisa Nesithupha , (1976).

Inani labafundi besilisa inkulungwane namakhulu amathathu (1300) , kanti inani labafundi besifazane lalingamakhulu ayisithupha neshumi (610). Inani labafundi sebebonke laliyinkulungwane namakhulu ayisishiyagalolunye neshumi. (1910).

4.2.18. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisikhombisa Nesikhombisa, (1977).

Inani labafundi besilisa lalingamakhulu ayisikhombisa namashumi amane (740) , kanti inani labafundi besifazane lalingamakhulu amabili namashumi ayisikhombisa nanhlanu (275). Inani labafundi sebebonke laliyinkulungwane neshumi nanhlanu (1015).

4.2.19. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisikhombisa Nesishiyagalombili , (1978).

Inani labafundi besilisa lalingamakhulu ayisishiyagalombili namashumi ayisishiyagalombili nanhlano (**885**) , kanti inani labafundi besifazane lalingamakhulu amane (**400**). Inani labafundi sebebonke laliyinkulungwane namakhulu amabili namashumi ayisishiyagalombili nanhlano (**1285**).

4.2.20. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisikhombisa Nesishiyagalolunye , (1979).

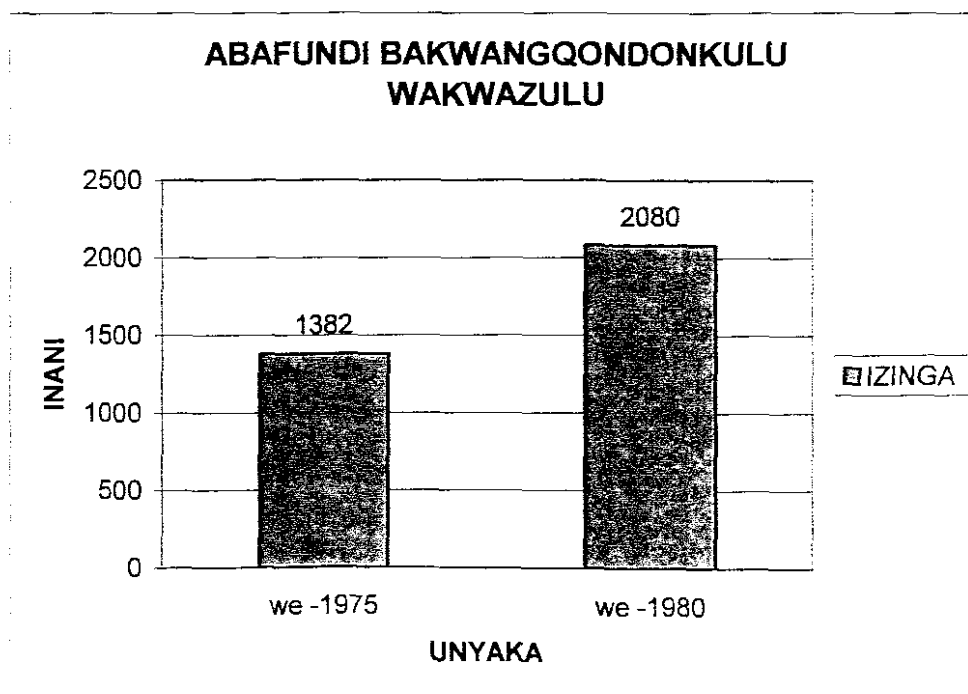
Inani labafundi besilisa laliyinkulungwane nekhulu namashumi amathathu nesishiyagalolunye (**1139**) , kanti inani labafundi besifazane lalingamakhulu amahlanu namashumi amahlanu (**550**). Inani labafundi sebebonke laliyinkulungwane namakhulu ayisithupha namashumi ayisishiyagalombili nesishiyagalolunye (**1689**).

4.2.21. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalombili , (1980).

Inani labafundi besilisa laliyinkulungwane namakhulu amathathu anamashumi ayisishiyagalolunye nanhlano (**1395**) , kanti inani labafundi besifazane lalingamakhulu ayisithupha namashumi ayisishiyagalombili nanhlano (**685**). Inani labafundi sebebonke laliyizinkulungwane ezimbili namakhulu ayisishiyagalombili (**2080**).

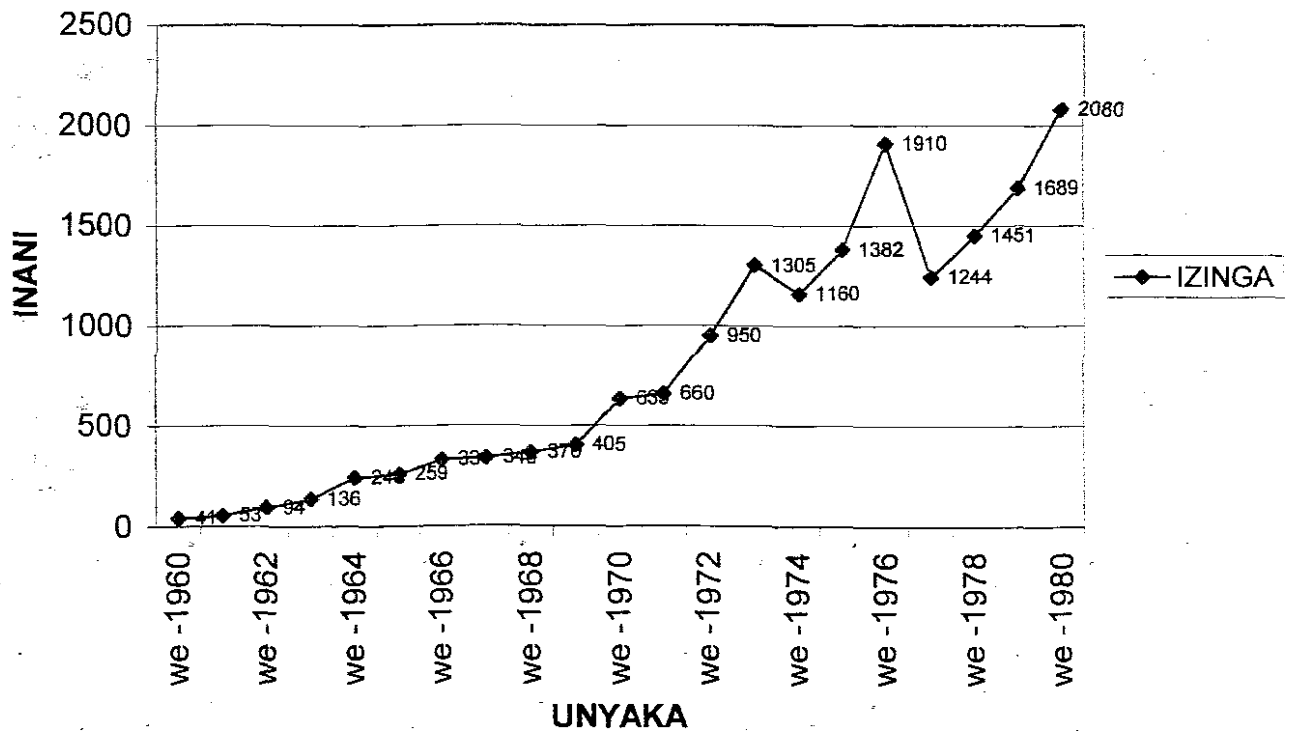
Inani labafundi labe selehluke kakhulu kunalelo langeminyaka emihlanu eyadlule iSikhungo esaqala liyisona. Inani labafundi laliyinkulungwane namakhulu amabili namashumi ayisikhombisa nesishiyagalolunye, (**1279**).

Uma leli nani liqhathaniswa neleminyaka emihlanu edlule langonyaka wenkulungwane namakhulu ayisishiyagalolunye namashumi amayisikhombisa nanhlanu, (1975), kufumaniseka ukuthi leli nani lalimi kanje :



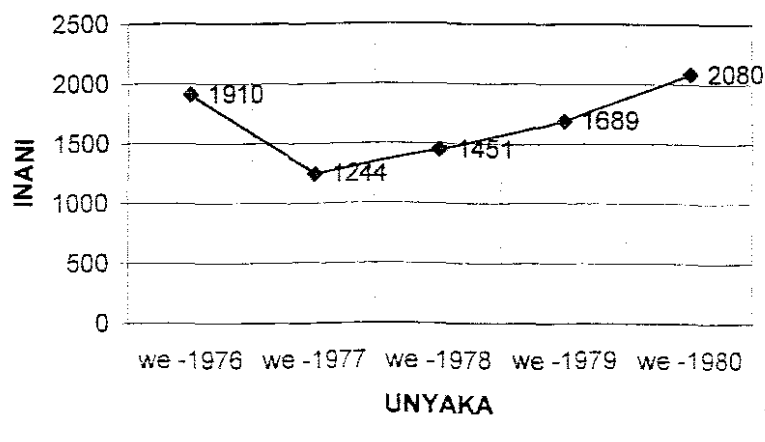
enyuke ngenani labafundi abangamakhulu amathathu namashumi ayisishiyagalombili nanhlanu, (**385**).

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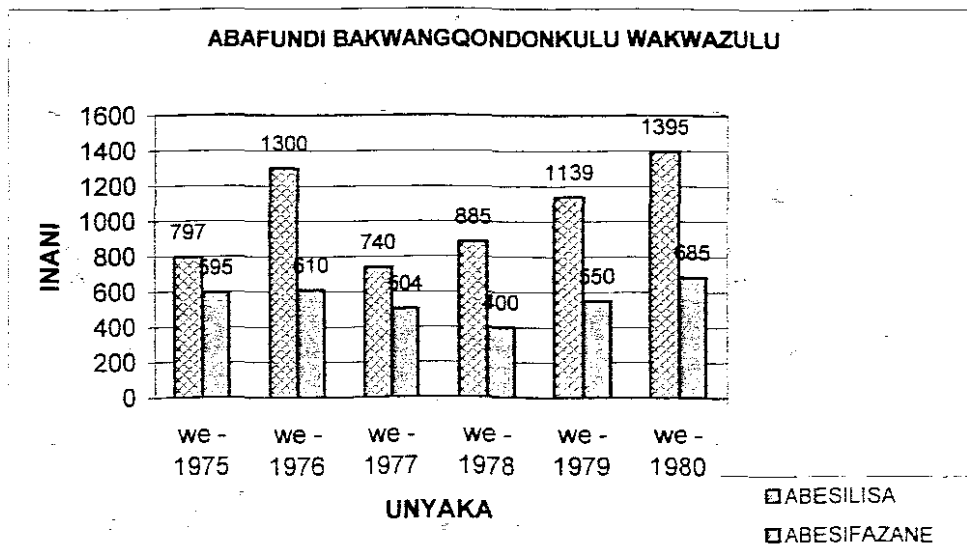
Uma liqhathaniswa neleminyaka emihlanu edlule ,

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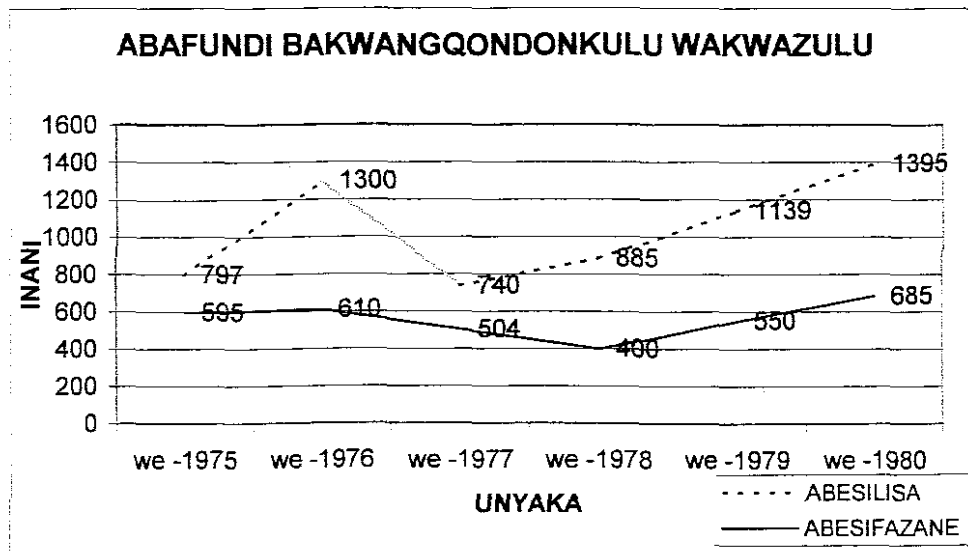


Kusuka ngonyaka we – 1975, kufumaniseka ukuthi leli nani selenyuke ngenani labafundi abangamakhulu ayisithupha namashumi ayisishiyagalombili nesishiyagalombili, (**688**).

Leli kwabe kulinani lokuqala ukuba lifinyelele ezinkulungwaneni ezimbili . Uma kuhlolwa amazinga okwenyuka kwabafundi kule minyaka emihlanu edlule kutholakala eme kanje:



Ngonyaka we – 1976 kwaba nokwenyuka okukhulu kwabafundi besilisa , njengoba inani lalenyuke ngamakhulu amahlanu nantathu kwelangonyaka odlule. Kanti inani labesifazane aliguqukanga kangako uma liqhathaniswa nelangonyaka ofile njengoba umehluko kwabe kungabafundi abayishumi nanhlanu. Ngonyaka we – 1977 kubonakala kunokwehla kwenani labesilisa ngesibalo esithi asilingane nesokwenyuka kwabo sangonyaka ofile okwabe kungamakhulu amahlanu. Umehluko owabe usukhona ngabafundi abangamashumi amahlanu nane, (54) njengoba ngonyaka we – 1976 ngenkathi senyuka kwabe kungama- 503 kanti ngonyaka we – 1977 kwabe kungama –560.



4.2.22. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalombili Nanye, (1981).

Inani labafundi besilisa laliyinkulungwane namakhulu ayisikhombisa namashumi amahlanu (**1750**) , kanti inani labafundi besifazane lalingamakhulu ayisikhombisa namashumi ayisishiyagalombili (**780**). Inani labafundi sebebonke lalizinkulungwane ezimbili namakhulu amahlanu anamashumi amathathu (**2530**).

Leli kwabe kulinani lokuqala ukuba lifinyelele ezinkulungwaneni ezimbili nesigamu.

4.2.23. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalombili Nambili , (1982).

Inani labafundi besilisa izinkulungwane ezimbili nekhulu namashumi ayisikhombisa nanhlanu (**2175**) , kanti inani labafundi besifazane laliyinkulungwane nekhulu neshumi (**1110**). Inani labafundi sebebonke

laliyizinkulungwane ezintathu namakhulu amabili anamashumi ayisishiyagalombili nanhlanu (3285).

4.2.24. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalombili Nantathu, (1983).

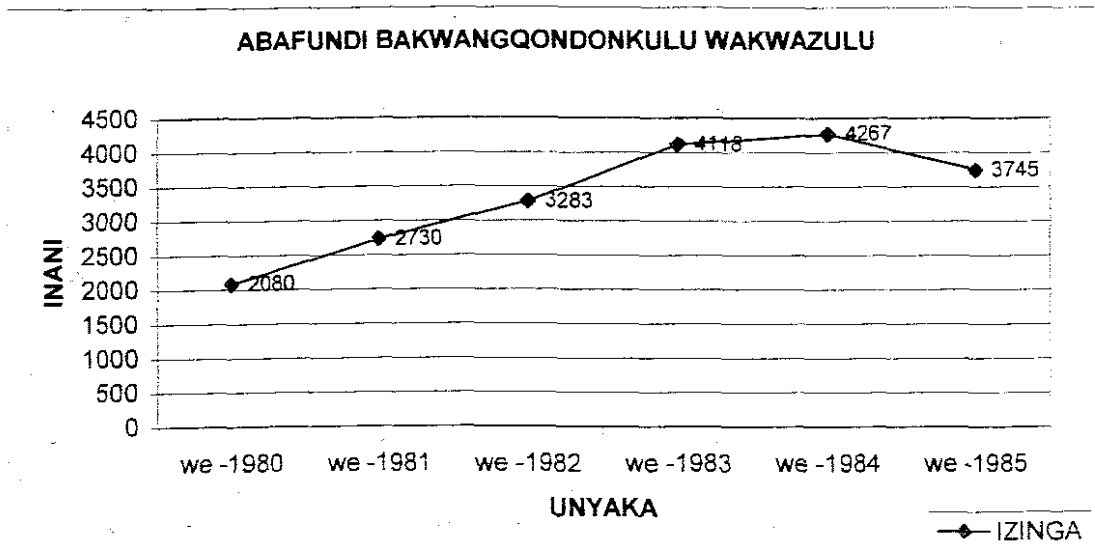
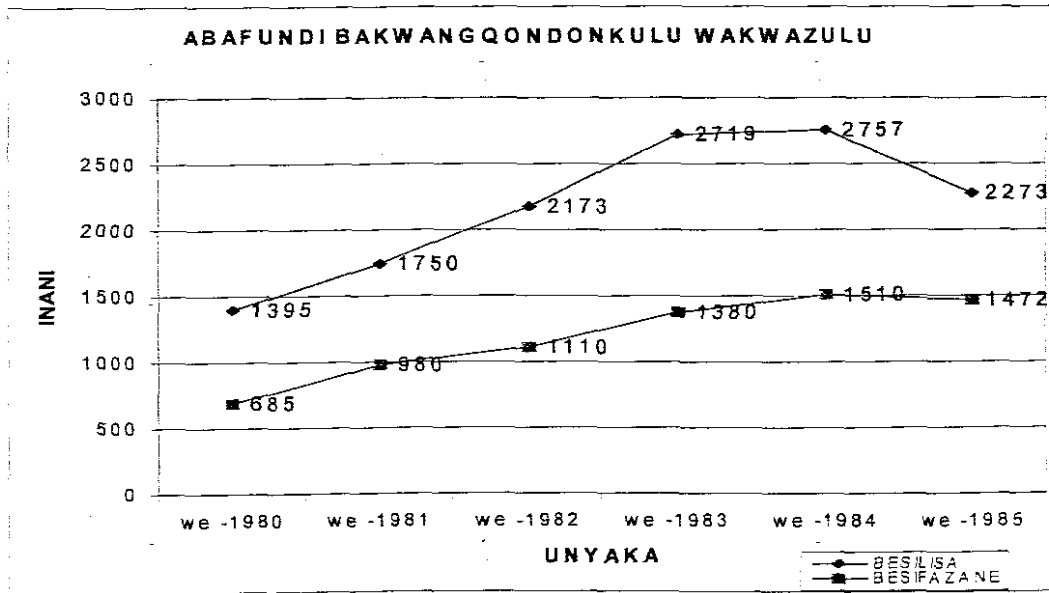
Inani labafundi besilisa lalizinkulungwane ezimbili namakhulu ayisikhombisa neshumi nesishiyagalolunye (2719) , kanti inani labafundi besifazane laliyinkulungwane eyodwa namakhulu amathathu namashumi ayisishiyagalombili (1380). Inani labafundi sebebonke laliyizinkulungwane ezine namakhulu ayisishiyagalolunye nesishiyagalolunye (4099).

4.2.25. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalombili Nane , (1984).

Inani labafundi besilisa lalizinkulungwane ezimbili namakhulu ayisikhombisa anamashumi amahlanu anesikhombisa (2757) , kanti inani labafundi besifazane laliyinkulungwane namakhulu amahlanu neshumi (1510). Inani labafundi sebebonke lalizinkulungwane ezine namakhulu amabili anamashumi ayisithupha nesikhombisa (4267).

4.2.26. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalombili Nanhlanu , (1985).

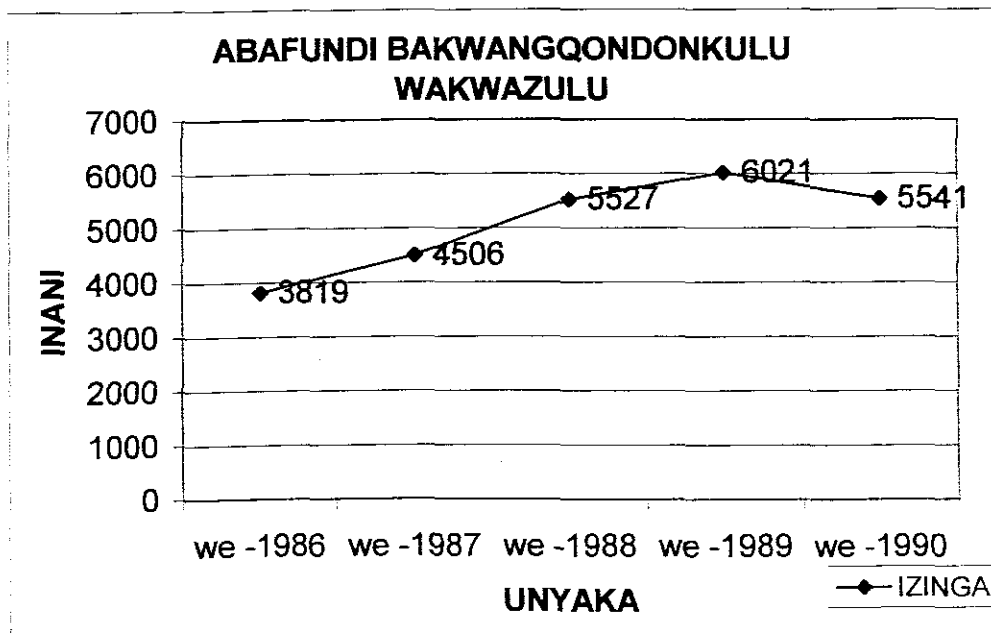
Inani labafundi besilisa lalizinkulungwane ezimbili namakhulu amabili namashumi ayisikhombisa nantathu (2273), kanti inani labafundi besifazane laliyinkulungwane namakhulu amane namashumi ayisikhombisa nambili (1472). Inani labafundi sebebonke layizinkulungwane ezintathu namakhulu ayisikhombisa namashumi amane nanhlanu (3745) .



Ngokwaleli nani kuyavela ukuthi inani labafundi labesilisa lehla ngabafundi abangamakhulu amane namashumi ayisishiyagalombili nane , (484) . Kwasekuthi

Leli nani labe lehle ngabafundi abangamakhulu amane namashumi ayisishiyagalombili kwelanyakenye, (**480**) kodwa liphezulu kuneleminyaka emihlanu edlule ngenani eliyinkulungwane namakhulu ayisikhombisa namashumi ayisishiyagalolunye nesithupha (**1796**).

Ukucacisa ngokwehla nokwenyuka kwamazinga abafundi , lo mfanekiso ongezansi ukukhombisa ngokusobala :



inani labafundi besifazane alehlanga kakhulu njengoba lehla ngamashumi amabili nesishiyagalombili (28).

4.2.27. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalobili Nesithupha (1986).

Inani labafundi besilisa laliyizinkulungwane ezimbili namakhulu amathathu neshumi nesishiyagalolunye (2319), kanti inani labafundi besifazane laliyizinkulungwane namakhulu amane anamashumi ayisishiyagalolunye (1490). Inani labafundi sebebonke lalizinkulungwane ezintathu namakhulu ayisishiyagalombili neshumi nesishiyagalolunye (3809).

4.2.28. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalombili Nesikhombisa , (1987).

Inani labafundi besilisa laliyizinkulungwane ezimbili namakhulu amathathu anamashumi amane (2340). Kanti, inani labafundi besifazane laliyizinkulungwane ezimbili nekhulu namashumi ayisithupha nesithupha (2166). Inani labafundi sebebonke laliyizinkulungwane ezine namakhulu amahlanu nesithupha (4506).

4.2.29. Inani labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalombili Nesishiyagalombili , (1988).

Inani labafundi besilisa lalizinkulungwane ezimbili namakhulu ayisishiyagalombili namashumi amane (2840), kanti inani labafundi besifazane laliyizinkulungwane ezimbili namakhulu amane namashumi ayisishiyagalolunye (2490). Inani

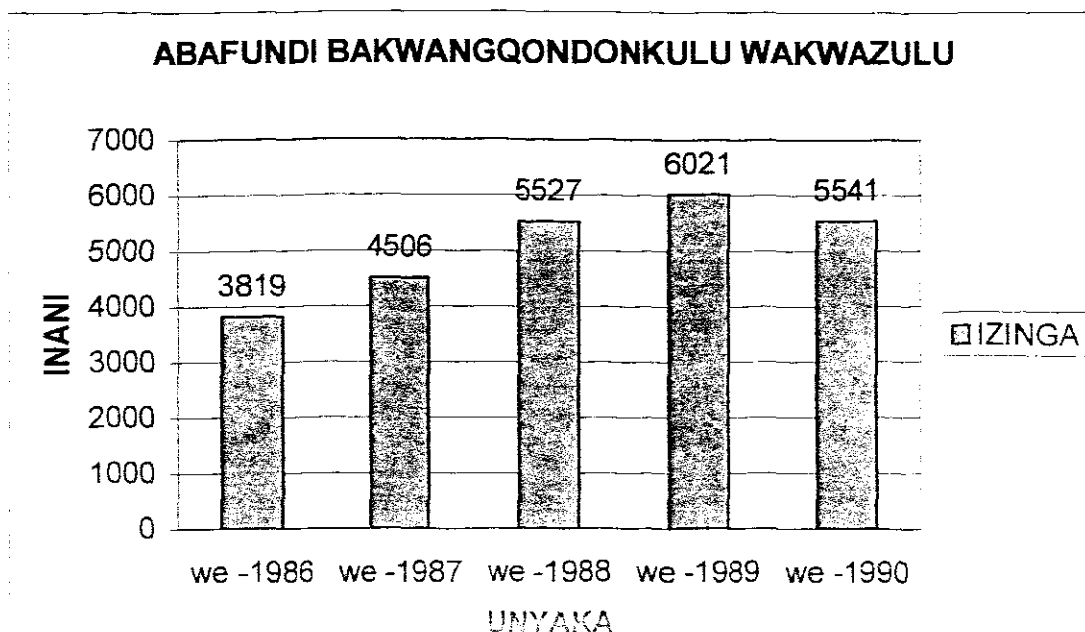
labafundi sebebonke lalizinkulungwane ezinhlanu namakhulu amathathu namashumi amathathu (**5330**).

4.2.30. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalombili Nesishiyagalolunye, (1989).

Inani labafundi besilisa lalizinkulungwane ezimbili namakhulu ayisishiyagalombili namashumi ayisishiyagalolunye nanhlanu (**2895**) . Inani labafundi besifazane laliyizinkulungwane ezintathu nekhulu namashumi amabili nesithupha (**3126**). Inani labafundi sebebonke lalizinkulungwane eziyisithupha namashumi amabili nanye (**6021**).

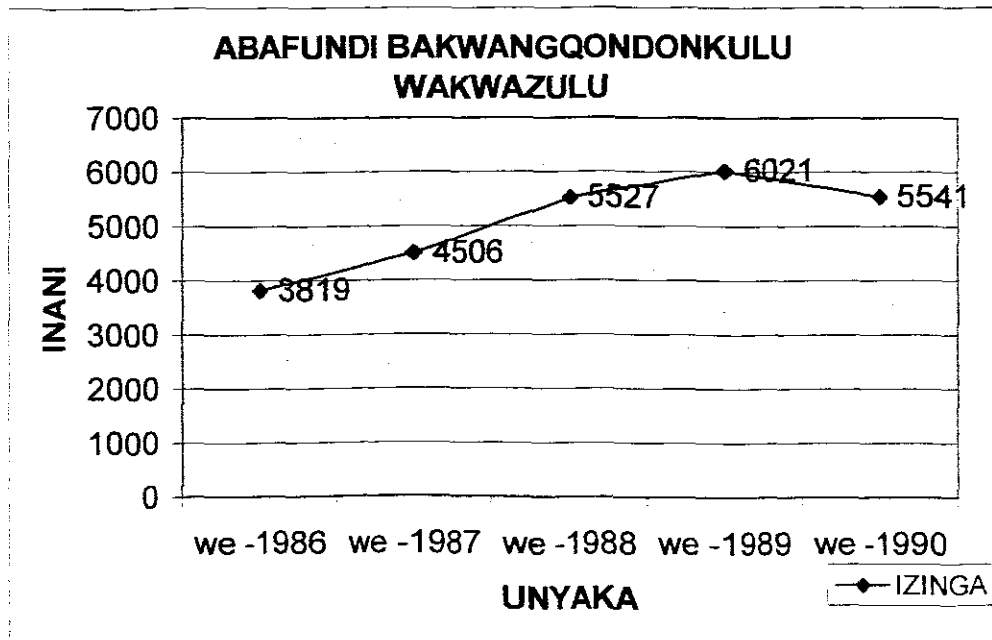
4.2.31. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalolunye , (1990).

Inani labafundi besilisa lalizinkulungwane ezimbili namakhulu amahlanu anamashumi ayisishiyagalombili (**2580**). Inani labafundi besifazane laliyizinkulungwane ezimbili namakhulu ayisishiyagalolunye namashumi ayisithupha nanye (**2961**). Inani labafundi sebebonke laliyizinkulungwane ezinhlanu namakhulu amahlanu anamashumi amane nanye (**5541**).

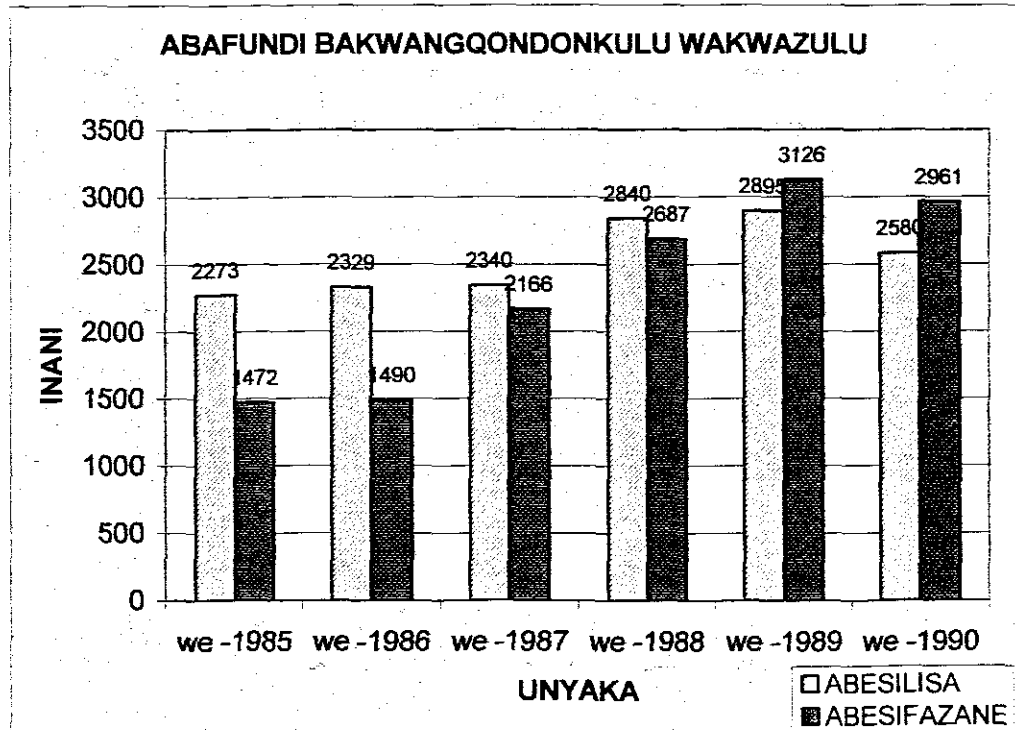


Leli nani labe lehle ngabafundi abangamakhulu amane namashumi ayisishiyagalombili kwelanyakenye, (**480**) kodwa liphezulu kuneleminyaka emihlanu edlule ngenani eliyinkulungwane namakhulu ayisikhombisa namashumi ayisishiyagalolunye nesithupha (**1796**).

Ukucacisa ngokwehla nokwenyuka kwamazinga abafundi , lo mfanekiso ongezansi ukukhombisa ngokusobala :



Izinga lokwenyuka kwenani labafundi besifazane lalenyuke ngesikhulu isivini. Kulo nyaka kwabe kungokwesibili ukuba inani labafundi besifazane



4.2.32. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalolunye Nanye, (1991).

Inani labafundi besilisa babezinkulungwane ezimbili namakhulu ayisishiyagalombili namashumi amane nambili (**2842**). Inani labafundi besifazane laliyizinkulungwane ezimbili namakhulu amane nashumi ayisishiyagalolunye (**2490**). Inani labafundi sebonke laliyizinkulungwane ezinhlanu namakhulu amathathu namashumi amahlanu nambili (**5352**).

4.2.33. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalolunye Nambili , (1992).

Inani labafundi besilisa izinkulungwane ezimbili namakhulu amabili namashumi ayisishiyagalolunye (**2290**). Inani labafundi besifazane laliyizinkulungwane

ezimbili namakhulu ayisishiyagalombili namashumi amane nambili **(2842)**. Inani labafundi sebebonke laliyizinkulungwane ezinhlanu nekhulu namashumi amathathu nambili **(5132)**.

4.2.34. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalolunye Nantathu , (1993).

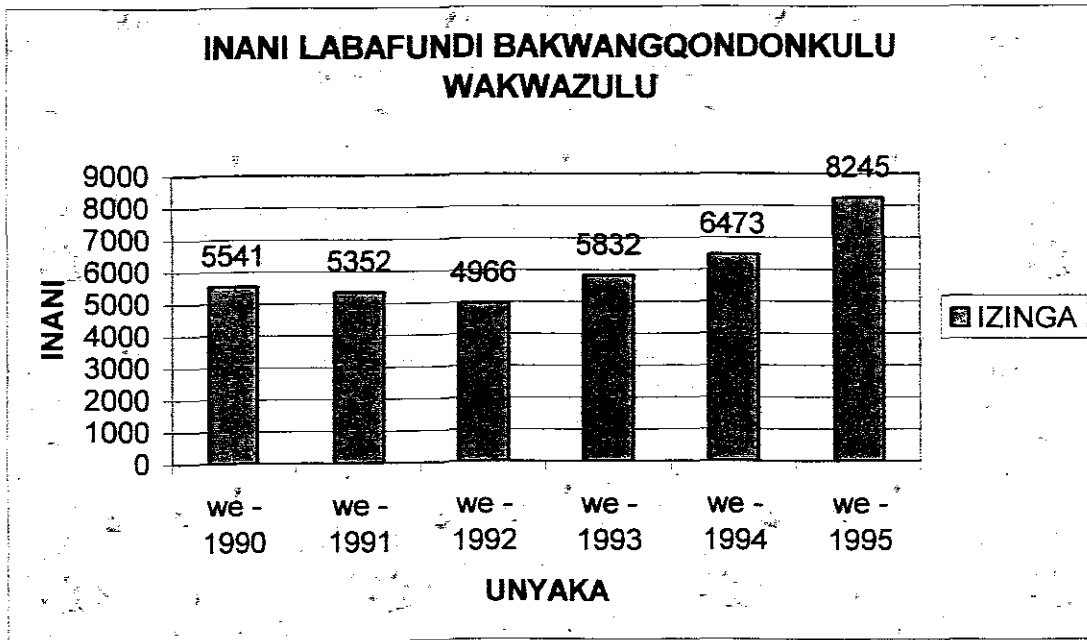
Inani labafundi besilisa izinkulungwane ezimbili namakhulu ayisithupha namashumi ayisishiyagalombili **(2680)**. Inani labafundi besifazane izinkulungwane ezintathu nekhulu namashumi amahlanu nambili **(3152)**. Inani labafundi sebebonke lalizinkulungwane ezinhlanu namakhulu ayisishiyagalombili namashumi amathathu nambili **(5832)**.

4.2.35. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalolunye Nane, (1994).

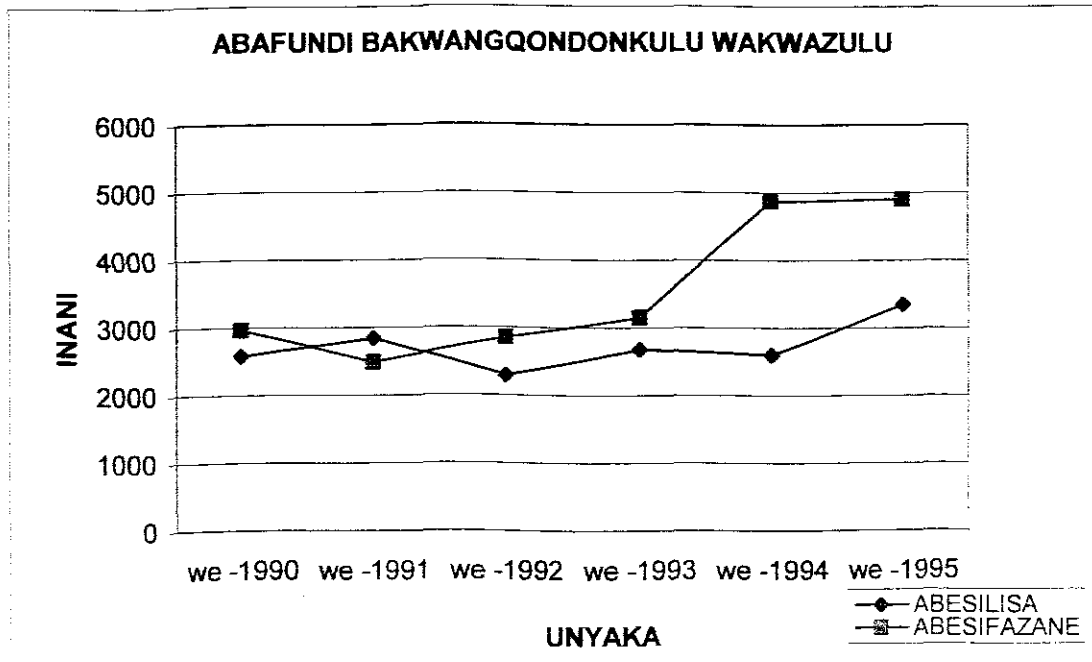
Inani labafundi besilisa lalizinkulungwane ezimbili namakhulu ayisithupha **(2600)**. Inani labafundi besifazane lalizinkulungwane ezine namakhulu ayisishiyagalombili anamashumi ayisikhombisa nantathu **(4873)**. Inani labafundi sebebonke lalizinkulungwane eziyisithupha namakhulu amane anamashumi ayisikhombisa nantathu **(6473)**.

4.2.36. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalolunye nanhlanu, (1995).

Inani labafundi besilisa lalizinkulungwane ezintathu namakhulu amathathu namashumi amane nanhlanu **(3345)**. Inani labafundi besifazane lalizinkulungwane ezine namakhulu ayisishiyagalolunye **(4900)**.



Uma kuqhathaniswa amanani abafundi besilisa kanye nabesifazane kutholakala ukuthi ame kanje ngokwezilinganiso.



4.2.37. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalolunye Nesithupha , (1996).

Inani labafundi besilisa lalizinkulungwane ezintathu namakhulu ayisikhombisa namashumi ayisithupha nesishiyagalombili (**3768**). Inani labafundi besifazane lalizinkulungwane ezine namakhulu ayisithupha neshumi nesishiyagalolunye (**4619**). Inani labafundi sebebonke laliyizinkulungwane eziyisishiyagalombili namakhulu amathathu namashumi ayisishiyagalombili nesikhombisa (**8387**).

4.2.38. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalolunye Nesikhombisa , (1997).

Inani labafundi besilisa lalizinkulungwane ezimbili namakhulu amathathu namashumi amahlanu (**2350**). Inani labafundi besifazane laliyizinkulungwane ezine namakhulu amahlanu anamashumi ayisikhombisa (**4570**). Inani labafundi sebebonke lalizinkulungwane eziyisikhombisa namakhulu ayisishiyagalolunye namashumi amabili (**7920**).

4.2.39. Inani Labafundi Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalolunye Nesishiyagalombili , (1998).

Inani labafundi besilisa lalizinkulungwane ezintathu namakhulu amane namashumi ayisishiyagalombili (**3480**). Inani labafundi besifazane laliyizinkulungwane ezine namakhulu ayisishiyagalolunye (**4900**). Inani labafundi sebebonke lalizinkulungwane eziyisikhombisa namakhulu amathathu namashumi ayisishiyagalombili (**7380**).

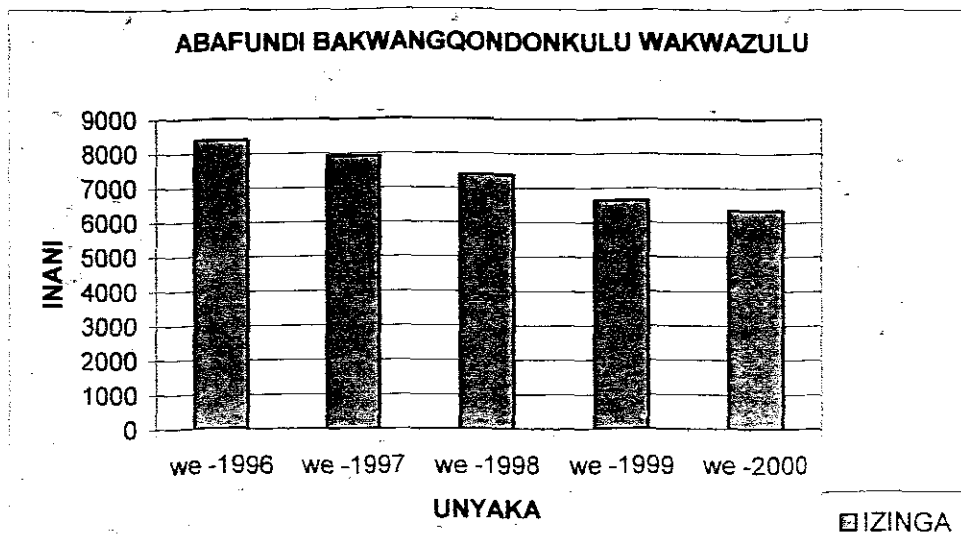
4.2.40. Inani Labafundi Ngonyaka Wenkulungwane Nnamakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalolonunye Nesishiyagalolunye , (1999).

Inani labafundi besilisa laliyizinkulungwane ezimbili namakhulu amathathu anamashumi amathathu nesishiyagalombili (**2338**). Inani labafundi besifazane laliyizinkulungwane ezintathu namakhulu ayisishiyagalolunye (**3900**). Inani labafundi sebebonke laliyizinkulungwane eziyisithupha namakhulu ayisithupha namashumi amathathu nesishiyagalombili (**6638**).

4.2.41. Inani Labafundi Ngonyaka Wezinkulungwane ezimbili , (2000).

Inani labafundi besilisa laliyizinkulungwane ezimbili namakhulu ayisishiyagalombili namashumi amabili nantathu (**2823**). Inani labafundi besifazane laliyizinkulungwane ezintathu namakhulu ayisikhombisa namashumi amabili nanhlano (**3725**). Inani labafundi sebebonke laliyizinkulungwane eziyisithupha namakhulu amathathu namashumi amane nesishiyagalombili (**6348**).

Uguquko lwezibalo kumanani abafundi lwadalwa yikuthi lo Muzi ube nezinqinamba ezithile abeka ngokukuthi onguMphathi walesi Sikhungo



ephaphabhukwini laminyaka yonke lalesi Sikhungo , (1999) :

We as university of Zululand , have tested and tried . We have been through fire . Just as gold is purified by firewe profit from our losses and are not ashamed of our record .

Le nkulumo yoMphathi yayingemuva kokuba lo Muzi uphenywe nguMvikeli woMphakathi mayelana namahlebezi ayekhona ngokungahambisi ngokohlelo okuphathweni kwezemfundo kulesi Sikhungo.

4.2.42. Inani Labafundi Ngonyaka Wezinkulungwane Ezimbili Nanye. (2001).

Inani labafundi besilisa laliyizinkulungwane ezimbili namakhulu ayisikhombisa namashumi ayishiyagalolunye nanye (**2791**). Inani labafundi besifazane laliyizinkulungwane ezintathu namakhulu ayisithupha namashumi ayisikhombisa (**3670**). Inani labafundi sebebonke laliyizinkulungwane eziyisithupha namakhulu amane namashumi ayisithupha nanye (**6461**).

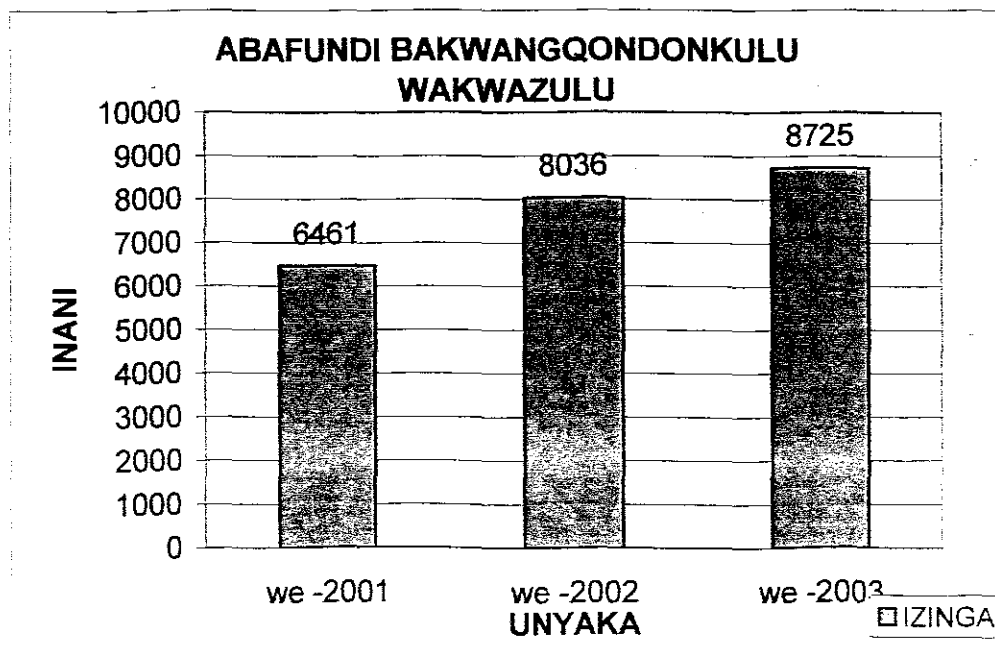
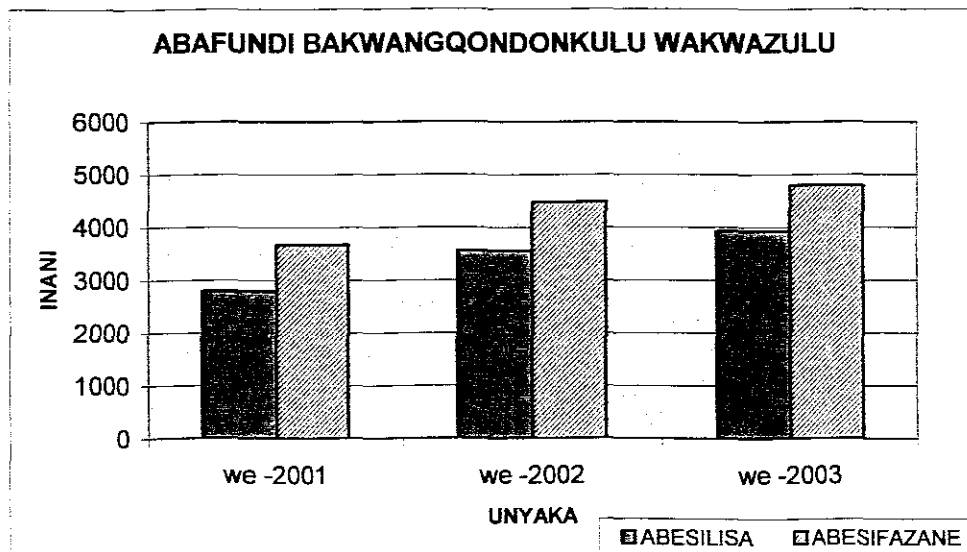
4.2.43. Inani Labafundi Ngonyaka Wezinkulungwane Ezimbili Nambili , (2002).

Emva kweminyaka engamashumi amane nantathu lesi Sikhungu sikwazile ukuba sibe nenani labafundi besilisa abayizinkulungwane ezintathu namakhulu amahlanu namashumi ayisihlanu nesithupha (**3556**). Inani labafundi besifazane laliyizinkulungwane ezine namakhulu amane namashumi ayisishiyagalombili (**4480**).

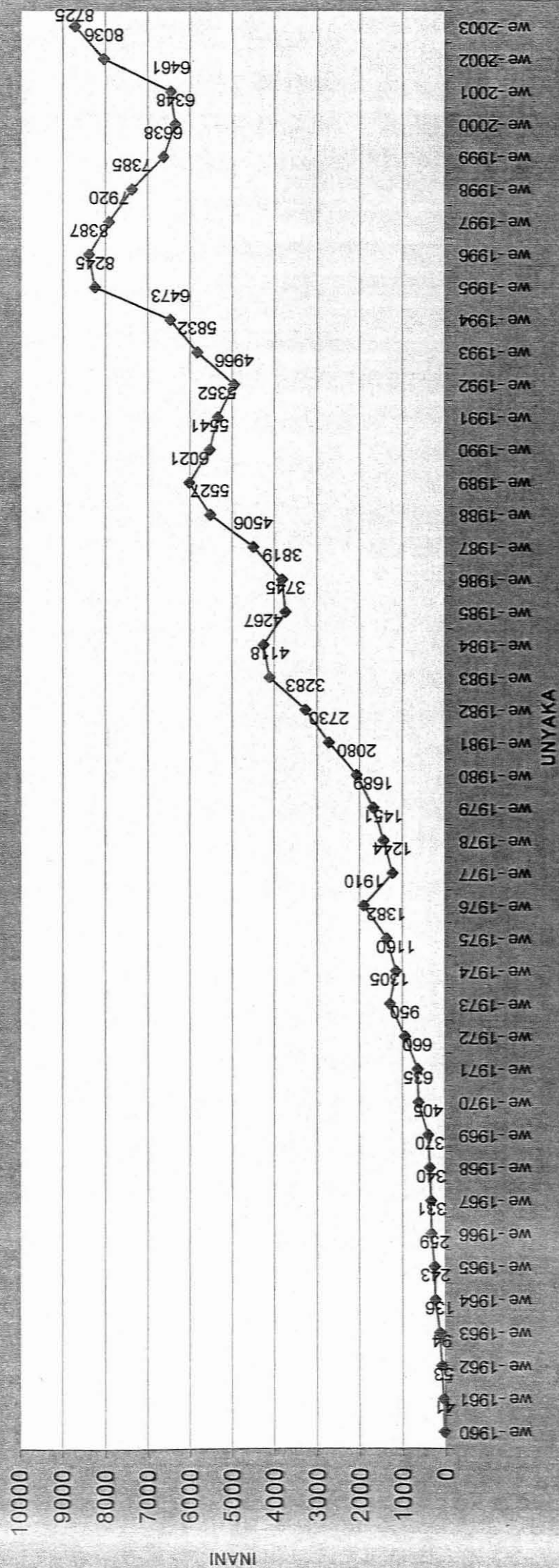
Inani labafundi sebebonke lalizinkulungwane eziyisishiyagalombili namashumi amathathu nesithupha (**8036**).

4.2.44. Inani Labafundi Ngonyaka Wezinkulungwane Ezimbili Nantathu, (2003).

Inani labafundi besilisa lalizinkulungwane ezintathu ezingamakhulu eziyisishiyagalolunye namashumi amabili nanhlanu (**3925**). Inani labafundi besifazane laliyizinkulungwane ezine namakhulu ayisishiyagalombili (**4800**). Inani labafundi selilonke laliyizinkulungwane eziyisishiyagalombili namakhulu ayisikhombisa namashumi amabili nanhlanu (**8725**).



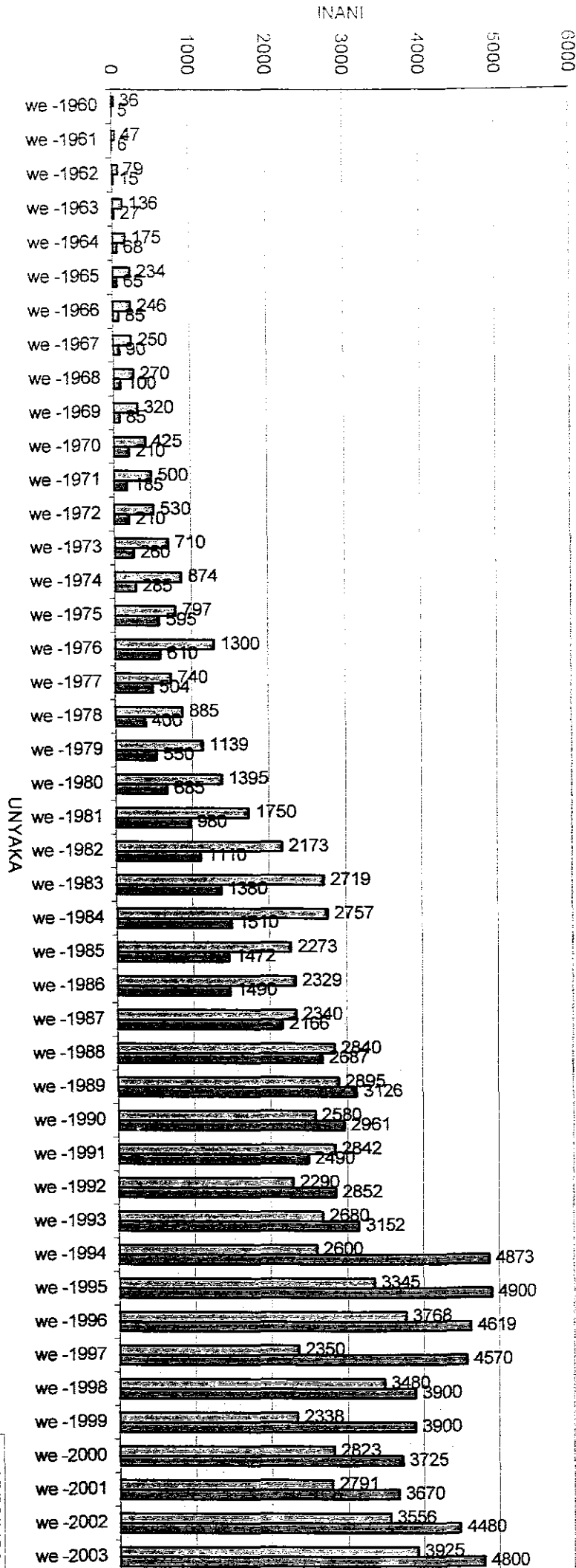
INANI LABAFUNDI BAKWANGQONONKULU WAKWAZULU "UNGOYE"



NANI LABAFUNDI BAKWANGQONONKULU

"UNGOYE"

ABAFUNDI BAKWANGQONKULU WAKWAZULU
UNGOYE



4.3. UPhiko LwakwaNgqondonkulu YakwaZulu Emlazi

4.3.1. Inani Labafundi BasoPhikweni LwaseMlazi Eminyakeni

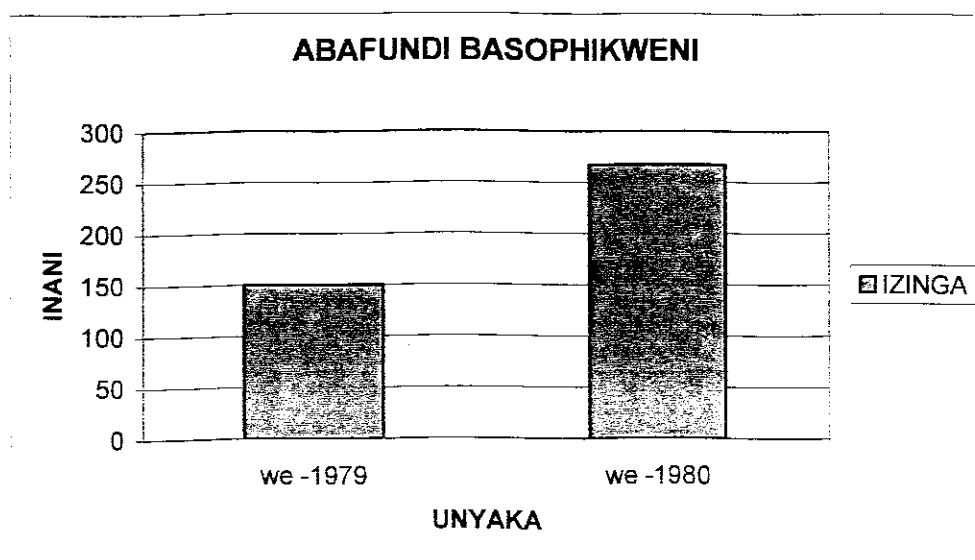
Elishumi Yokuqala Kokusebenza

- 4.3.1.1. **Ngonyaka Wenkulungwane Namakhulu
Ayisishiyagalolunye Namashumi
Ayisikhombisa Nesishiyagalolunye , (1979).**

Ngonyaka wokuqala lesi Sikhungu sivuliwe inani labafundi elabe libhalisele ukufunda kulesi Sikhungo sebebonke laba likhulu namashumi amahlanu , **(150)** .

- 4.3.1.2. **Ngonyaka wenkulungwane Namakhulu Ayisishiyagalolunye
Namashumi Ayisishiyagalombili , (1980).**

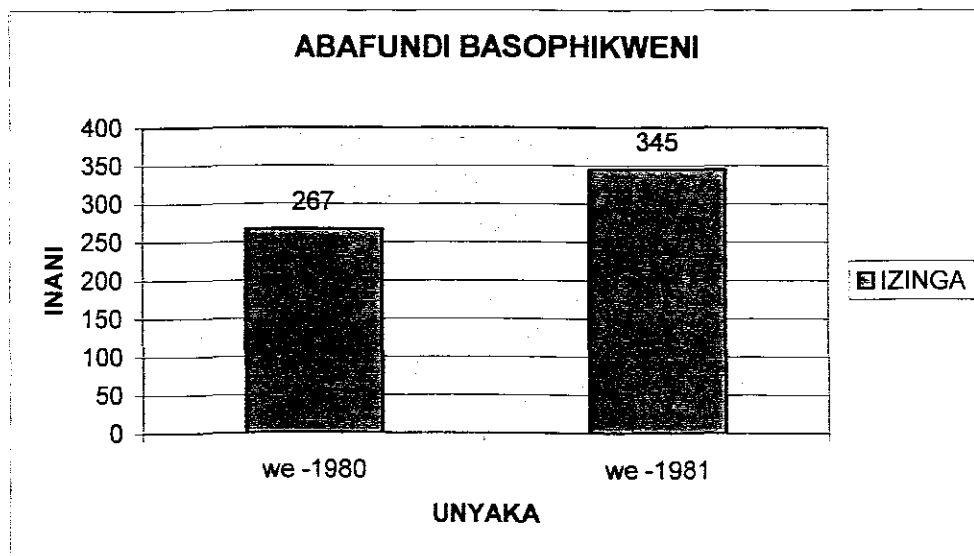
Iqophelo labafundi elabe libhalisele ukufunda ngalo nyaka lenyuka ngenani elingafinyelela emakhulwini amabili namashumi ayisithupha nesikhombisa, **(267)**.



Leli nani labe lenyuke ngenani elicela ekhulwini neshumi nesikhombisa , (117) kwelabafundi bangonyaka ofile .

4.3.1.3. Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalombili Nanye , (1981).

Inani labafundi elalibhalisele ukufunda ngalo nyaka labe lingamakhulu amathathu namashumi amane nanhlanu, (345).



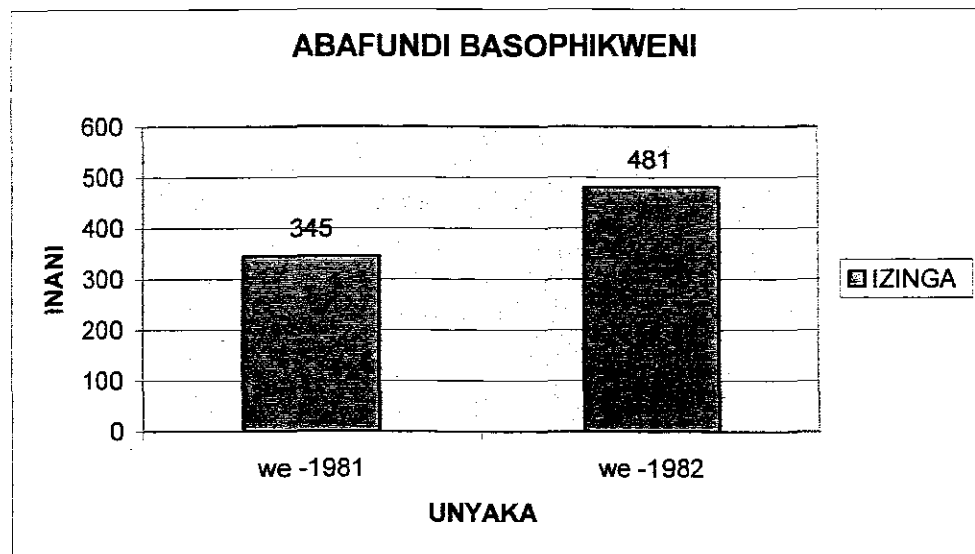
Leli nani uma liqhathaniswa nelangonyaka owabe ufile labe lenyuke ngenani labafundi elicela emashumini ayisikhombisa nesishiyagalombili, (78). Noma lalithe ukwenyuka ngalo nyaka kodwa lalehlile kunalelo langonyaka wokuqala ngenani labafundi abangamashumi amathathu nesishiyagalolunye , (39).

4.3.1.4. Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalombili Nambili, (1982).

Inani labafundi elalibhalisele ukufunda ngalo nyaka labe lingamakhulu amane namashumi ayisishiyagalombili nanye, (481).

Leli nani uma liqhathaniswa nelangonyaka owabe ufile, okungonyaka wenkulungwane namakhulu ayisishiyagalolunye namashumi

ayisishiyagalombili nambili, (1982) labe lenyuke ngenani labafundi elicela ekhulwini namashumini amathathu nesithupha, (136).

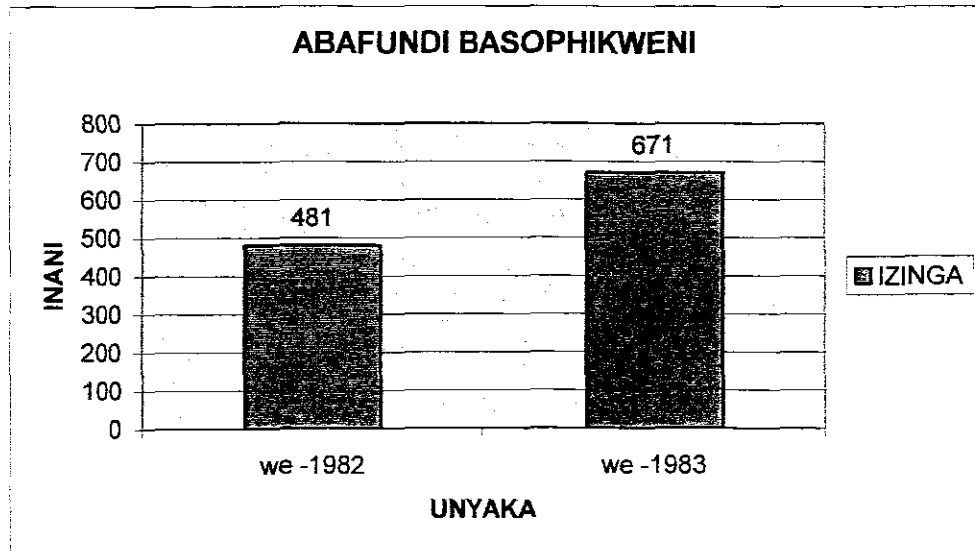


4.3.1.5. **Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalombili Nantathu ,(1983).**

Inani labafundi elalibhalise ngalo nyaka labe lingamakhulu ayisithupha nesikhombisa nanye, (671). Kwabe kungokokuqala ukuba inani labafundi leqe kumakhulu ayisihlanu , (500) lize liyofinyelela emakhulwini ayisithupha, (600) lokhu savulwa lesi Sikhungo.

Izinga lokukhula kwenani labafundi labe lingaphezulu kulelo langonyaka odlule ngenani elilikhulu namashumi amathathu nesithupha, (136). Leli qophelo labafundi labe lenyuke ngezinga eliphezulu kunawo wonke amazinga okwenyuka ake aba khona njengoba onyakeni owandulela owokuqala okwabe kungunyaka wenkulungwane namakhulu ayisishiyagalolunye namashumi ayisishiyagalombili , (1980) okwabe kungunyaka owabe wandulelwe unyaka wokuqala wokuvulwa kwalesi Sikhungo, okwabe kungunyaka wenkulungwane namakhulu ayisishiyagalolunye namashumi ayisikhombisa nesishiyagalolunye, (1979), inani labe liyikhulu neshumi nesikhombisa (117), kuthi onyakeni olandela lowo labe lingamashumi ayisikhombisa nesishiyagalombili, (78) . Ukuze kuthiwe lase

lenyuke ngokwendlulele ngalo nyaka wenkulungwane namakhulu ayisishiyagalolunye namashumi ayisishiyagalombili nantathu yingoba laliyikhulu namashumi ayisishiyagalolunye, **(190)**.

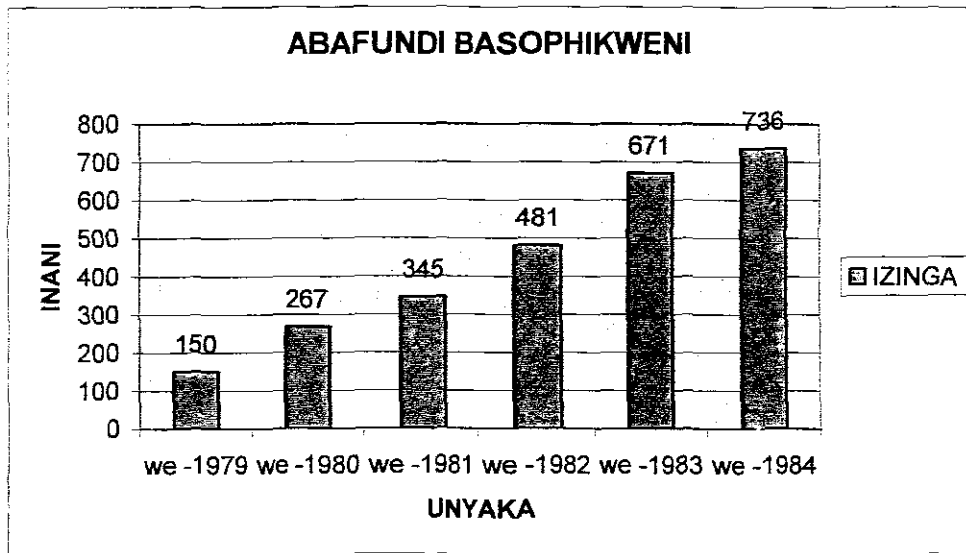


4.3.1.6. **Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalombili Nane , (1984).**

Inani labafundi elalibhalisele ukufunda ngalo nyaka labe lingamakhulu ayisikhombisa namashumi amathathu nesithupha , **(736)**.

Leli nani labe lehlile kwelonyaka odlule ngenani labafundi abangamashumi amathathu nanhlanu, **(35)**.

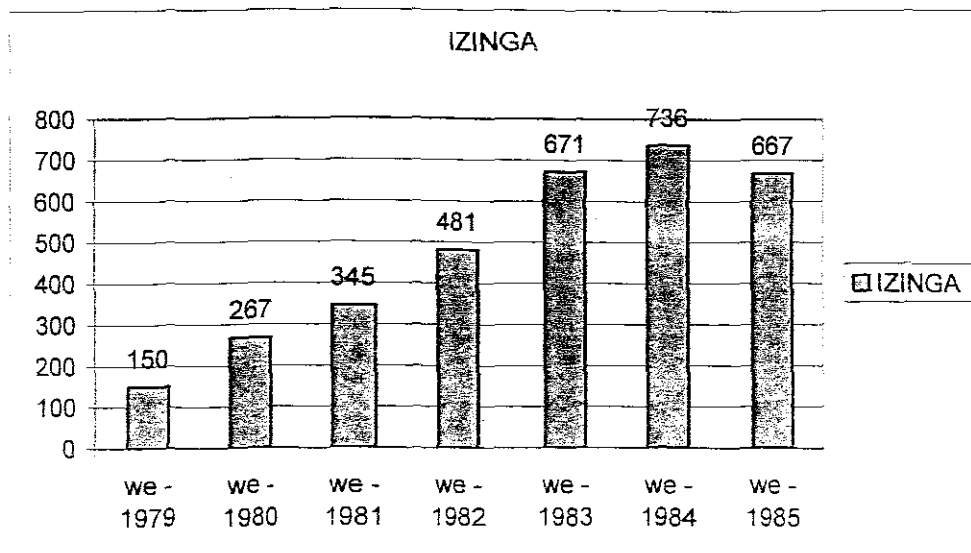
Kungabalulwa ukuthi kwabe kungokokuqala ukuba inani labafundi lenyukele kumakhulu ayisikhombisa, **(700)**. Ukugqamisa lokhu nazi izinkomba ezilandelayo eziveza ukwenyuka kwamazinga :

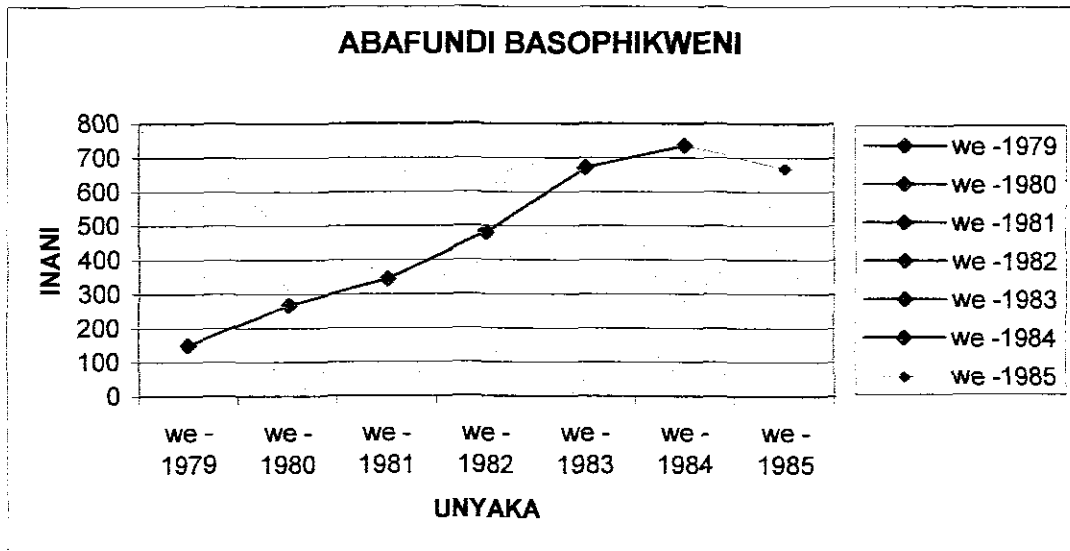


**4.3.1.7. Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye
Namashumi Ayisishiyagalombili Nanhlanu, (1985).**

Inani labafundi elalibhalisele ukufunda ngalo nyaka labe lingamakhulu ayisithupha namashumi ayisithupha nesikhombisa , (**667**).

Uma kuqhathaniswa nelangonyaka odlule, leli nani labafundi lingaphansi ngenani elingamashumi ayisithupha nesishiyagalolunye, (**69**) .

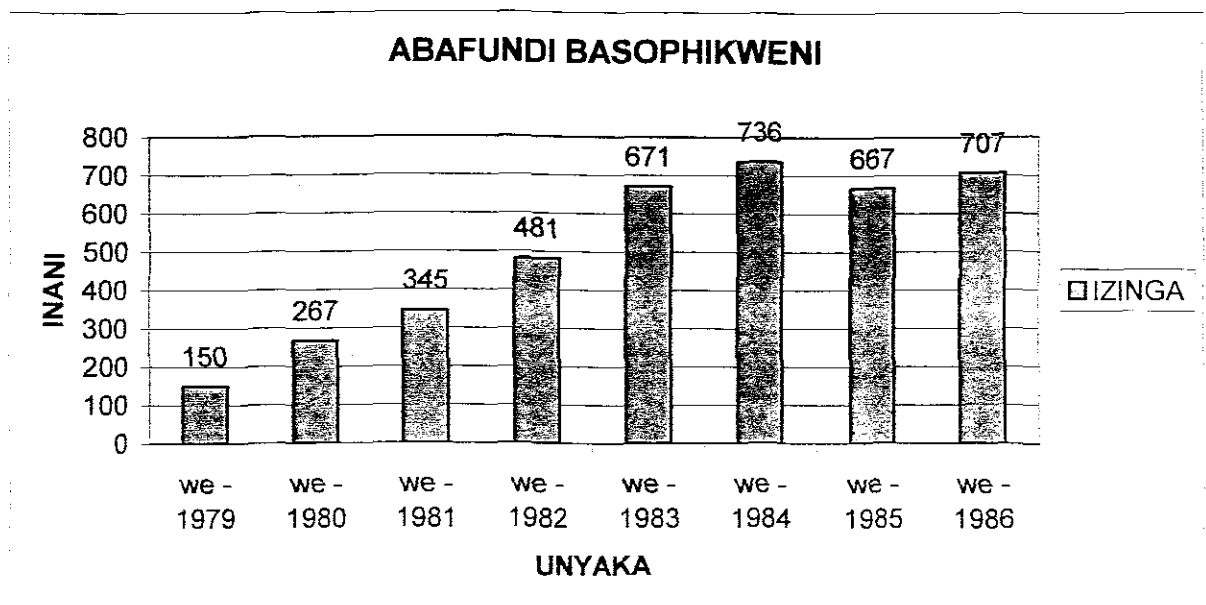




**4.3.1.8. Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye
Namashumi Ayisishiyagalombili Nesithupha, (1986).**

Inani labafundi elabe libhalisele ukufunda ngalo nyaka labe lingamakhulu ayisikhombisa nesikhombisa, (**707**).

Lesi sibalo sasisikhulu kunazo zonke ezake zabakhona eminyakeni eyisikhombisa lesi Sikhungo savulwa njengoba kungokokuqala ukuba inani labafundi lenyukele kumakhulu ayisikhombisa, (**700**).



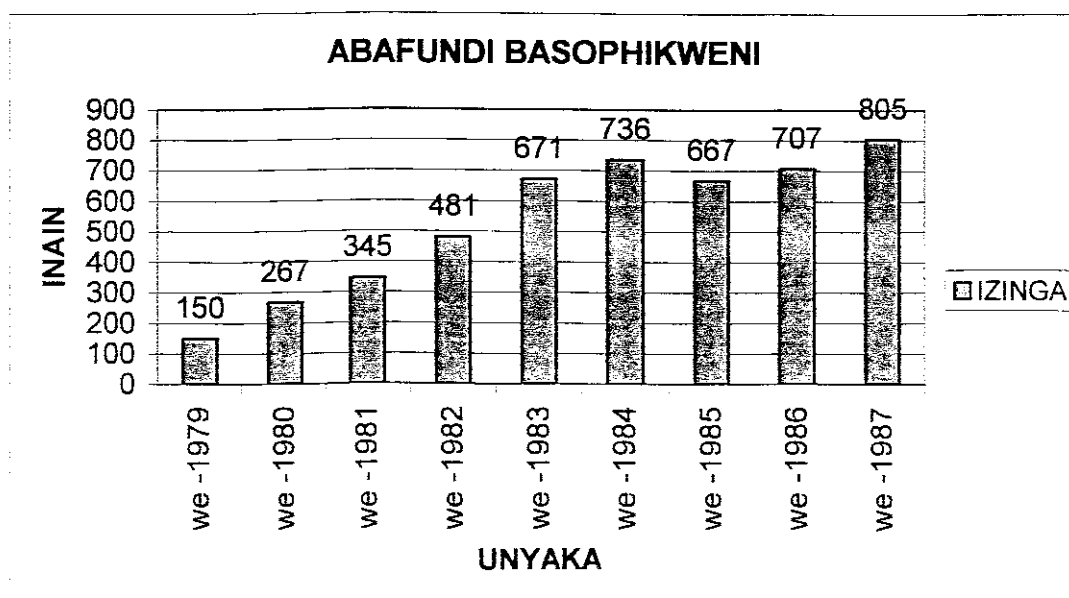
Noma sasisikhulu kodwa leli nani labe lilincane kuneleminyaka yonke njengoba ngonyaka wenkulungwane namakhulu ayisishiyagalolunye namashumi ayisishiyagalombili (1980), inani labafundi labe lenyuke ngekhulu neshumi nesikhombisa , (117) bese kuthi onyakeni owendulela lowo labe lenyuke ngamashumi ayisikhombisa nesishiyagalombili, (78) . Kolandela lowo labe lenyuke ngekhulu namashumi amathathu nesithupha, (136), kwelonyaka olandela lowo labe lenyuke ngekhulu namashumi ayisishiyagalolunye, (190), onyakeni olandela lowo labe lilikhulu ngamashumi ayisithupha nanhlanu, (165). Leli nani labe liphansi kwelonyaka odlule ngenani labafundi abangamashumi amane, (40).

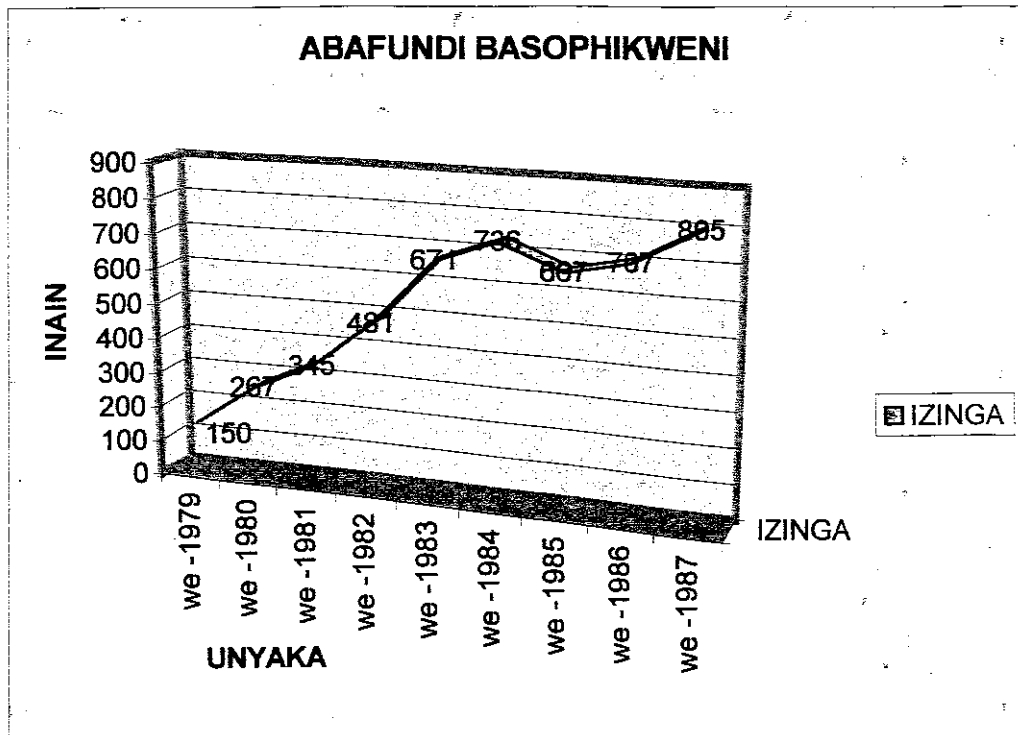
4.3.1.9. Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalombili Nesikhombisa , (1987).

Inani labafundi ngalo nyaka labe lingamakhulu ayisishiyagalombili nanhlanu , (805).

Lesi isibalo esikhulu kunazo zonke ezake zabakhona eminyakeni eyisishiyagalombili lesi Sikhungo savulwa .

Leli nani labe lenyukile uma liqhathaniswa nelangonyaka ofile ngenani labafundi abamashumi ayisishiyagalolunye nesishiyagalombili , (98).





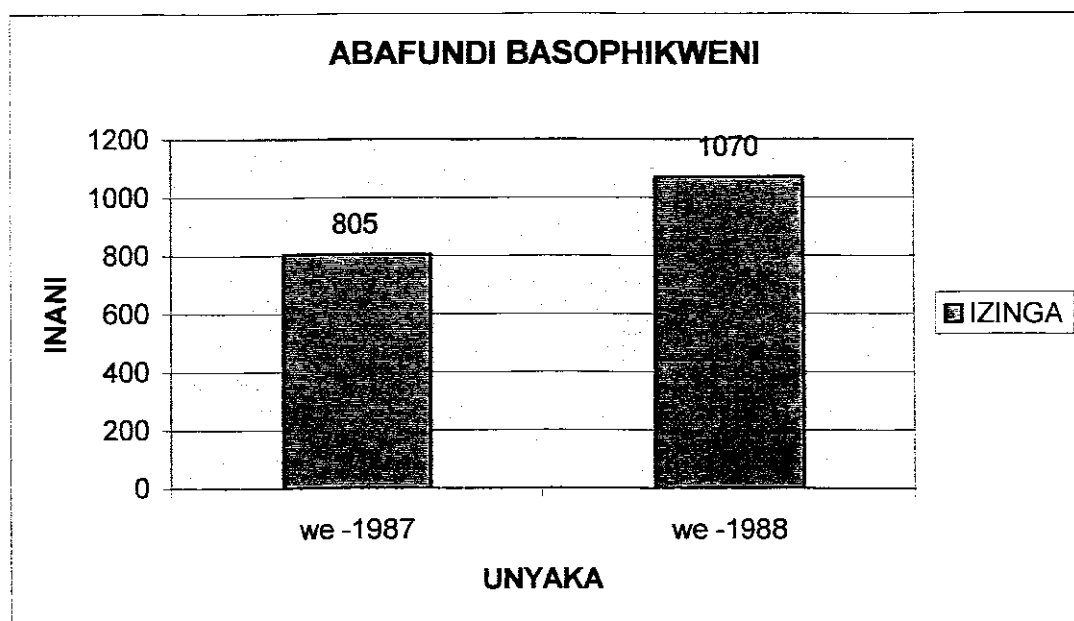
Inani labafundi lenyukele kumakhulu ayisishiyagalombili, (**800**). Lokhu kwabe kungokokuqala ukuba lifinyelele kuleli zinga .

4.3.1.10. **Ngonyaka Wenkulungwane Namakhulu**
Ayisishiyagalolunye Namashumi Ayisishiyagalombili
Nesishiyagalombili , (1988).

Inani labafundi elabhalisa ngalo nyaka labe liyinkulungwane namashumi ayisikhombisa, (**1070**).

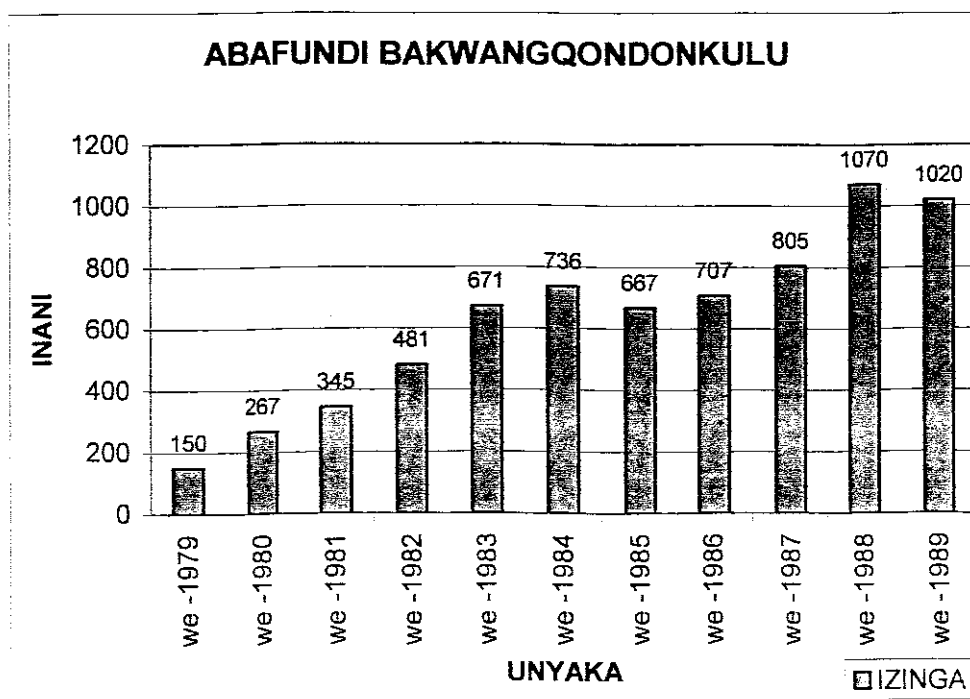
Lesi sibalo sabe sikhule ngenani elifinyelela emakhulwini ayisishiyagalolunye namashumi amabili, (**920**).

Leli nani lingaphezulu kwelangonyaka odlule ngesibalo esilikhulu namashumi ayisithupha nanhlanu, (**165**).

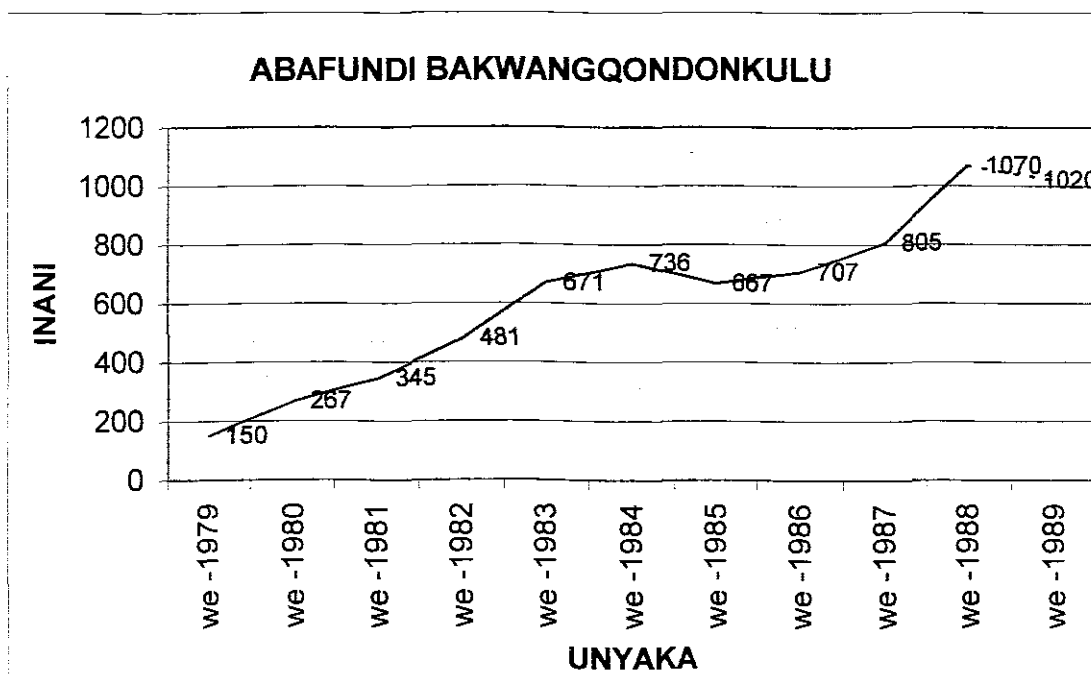


**4.3.1.11. Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye
Namashumi Ayisishiyagalombili Nesishiyagalolunye, (1989).**

Inani labafundi elabhalisela ukufunda kulesi Sikhungo ngalonyaka njengoba kungunyaka weshumi lesi Sikhungo savulwa, labe liyinkulungwane namashumi amabili, (**1020**).



Lesi isibalo sabe sehlile kwesangonyaka ofile ngenani elifinyelela emashumini amahlanu, (50).



Leli nani ngelesibili ukuba libe phezulu ngalolu hlobo , lokhu lesi Sikhungo savulwa. Inani eliphezulu ngale ndlela lalibe ngonyaka wenkulungwane namakhulu ayisishiyagalolunye namashumi ayisishiyagalombili nesishiyagalombili, (1988).

Okuqaphelayo eminyakeni elishumi lesi Sikhungo sivuliwe, mayelana nokukhula kwabafundi kuyavela ukuthi unyaka nonyaka isibalo sikhula ngenani eliyikhulu enkulungwaneni .Ngonyaka wokuqala kwaba ikhulu nesigamu , kolandelayo okungowesibili kwaba amakhulu amabili, kowesithathu kwangamakhulu amathathu , kowesine kwaba amakhulu amane, kowesihlanu okwekhulu ukuphindeka kabili kwangamakhulu ayisithupha nengxenye . Onyakeni wesithupha kwangamakhulu ayisikhombisa . Onyakeni wesikhombisa lehla ngokuyikhulu laya emakhulwini ayisithupha nesigamu. Onyakeni wesishishiyagalombili lakhula ngekhulu lama emakhulweni ayisikhombisa. Onyakeni wesishiyagalolunye laphindela ekukhuleni kwalo ngokweshumi laba

ngokuyikhulu okwabe kwenzeke ngonyaka wesithupha . Onyakeni weshumi libonakala inani labafundi lifinyelela ngaphezu kwenkulungwane .

4.4. **Inani Labafundi Asebehlomule Ngeziqu Kululo Phiko**

4.4.1. Isingeniso

Ukusebenza kwanoma isiphi Isikhungo kubhekwa ngemiphumela yaso.

Selinikeziwe inani labafundi ebebebhale kulesi Sikhungo unyaka nonyaka kodwa okubaluleke kakhulu kuwukubheka abaphothule emva kokubhaliswa kwabo.

4.4.2. **Inani Leziqu Esezithweswe OPhikweni LwaseMlazi**

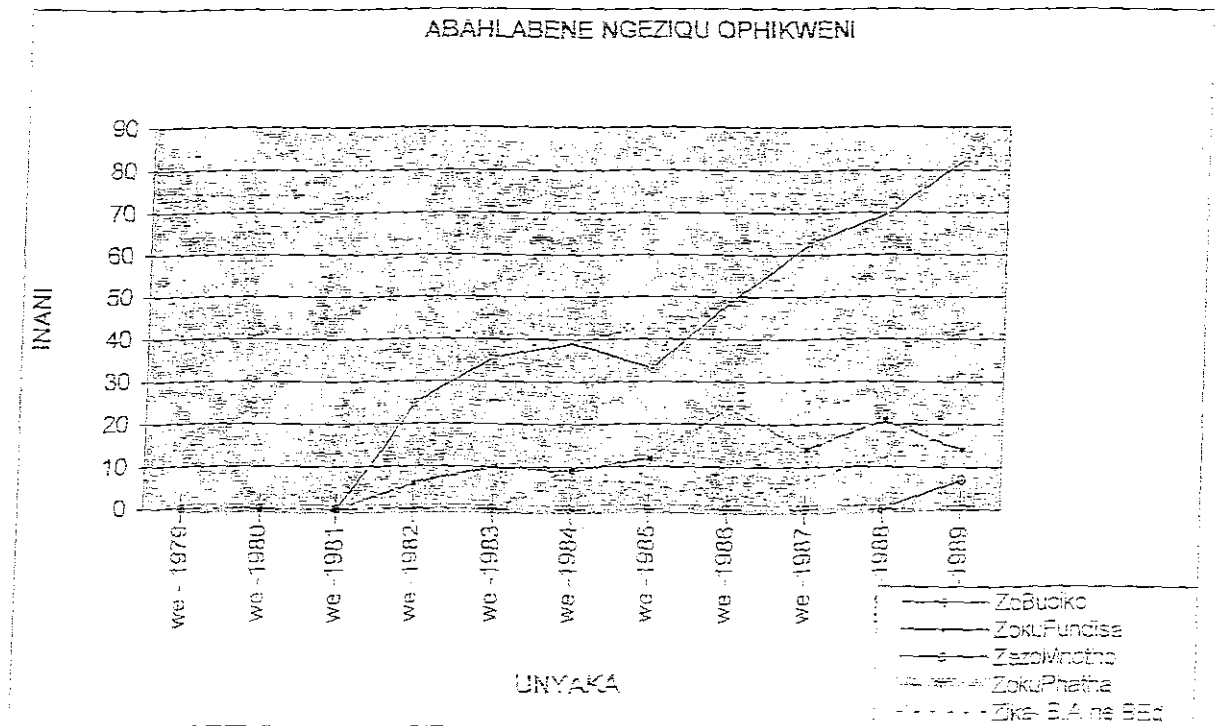
Inani leziqu eselikhishwe wuPhiko lomuzi wakwaNgqondonkulu yakwaZulu, eMlazi. Kule eminyakeni elishumi yokuqala ngokubika kweNgosi yezindaba zokubhaliswa kwabafundi balo Muzi lumi kanje:

Phakathi komnyaka wenkulungwane namakhulu ayisishiyagalolunye namashumi ayisishiyagalombili nambili, (1982) okwabe kungunyaka wokuqala waso lesi Sikhungo sethweza iziqu zeminyezane. Ngonyaka wenkulungwane namakhulu ayisishiyagalolunye namashumi ayisishiyagalombili nesishiyagalolunye (1989), okwabe kungunyaka weshumi waso savulwa sekube nabafundi abangamakhulu amahlanu namashumi ayisikhombisa nane, (574) asebethweswe iziqu zeminyezane futhi abafunda ngantambama/ abasebenzayo.

Iziqu eziningi ezabe zibhaliselwa kulesi Sikhungo zabe ziyiminyaka emine. Okuyizona ziqu ezabe zibhaliselwa yilezi ngokulandelayo :

Iziqu zobuciko , Iziqu ZokuFundisa,
Iziqu EzezoMnotho, iziqu zokuPhatha
Iqhuzu eliphezulu leziqu ZoBuciko ezokuFundisa.

Isibalo sabahlomula ngeziqu kulesi Sikhungo simi kanje uma kubhekwa unyaka nonyaka :



4.4.2.1. Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Namashumi Ayisishiyagalombili Nambili , (1982).

4.4.2.1.1. Inani Labathweswe Iziqu Zeminyezane

Inani labafundi elathweswa Iziqu ngalo nyaka labe lingamasnumi amathathu nanye , (31).

4.4.2.1.1.1. Iziqo ZoBuciko, (Bachelor of Arts).

Enanini elingamashumi amathathu nanye labafundi abahlomule ngeZiqu, kulabo kunenani labafundi elingamashumi amabili nanhlanu elathweswa Iziqo zoBuciko, (Bachelor of Arts).

4.4.2.1.1.2. Iziqo ZokuFundisa, (Baccalaureus Paedonomiae).

Kulinani elingamashumi amathathu nanye labafundi abahlomule ngeziqo. kulabo kunenani labafundi abayisithupha (6) elathweswa Iziqo ZokuFundisa ,(Baccalaureus Paedonomiae).

4.4.2.1.1.3. Iziqo ZezoMnotho, (Bachelor of Commerce).

Akubanga khona abafundi abathweswa Iziqo kwezoMnotho , (Bachelor of Commerce) ngalo nyaka .

4.4.2.1.1.4. Iziqo ZezokuPhatha (Bachelor of Administration).

Akubanga bikho bafundi abathweswa Iziqo ZokuPhatha ngalo nyaka. (Bachelor of Administration).

4.4.2.1.1.5. Iziqo Zeqhuzu Eliphezulu ZoBuciko (Hons BA)

Neziphakeme ZokuFundisa, (Bachelor of Education).

Kanjalo Akubanga khona bafundi abathweswa Iziqo Zeqhuzu Eliphakeme noma Eliphezulu kuZiqu ZoBuciko (Hons.BA). Akubanga khona futhi abafundi abathweswa Iziqo Eziphakeme kuZiqu zokuFundisa, (Bachelor of Education).

4.4.2.2. Ngonyaka Wenkulungwane Namakhulu

Ayisishiyagalolunye Namashumi Ayisishiyagalombili Nantathu ,
(1983).

4.4.2.2.1. Inani Labathweswe Iziqu Zeminyezane.

Inani labafundi elathweswa Iziqu ngalo nyaka labe lingamashumi amane nesithupha , (46).

4.4.2.2.1.1. Iziqu ZoBuciko, (Bachelor of Arts).

Kuleli nani elingamashumi amane nesithupha, (46), ngamashumi amathathu nesithupha, (36) ababehlabane ngeZiqu ZoBuciko , (Bachelor of Arts) .

Bakhula ngabafundi abayishumi nomuvo ,(11) kwabanyakenye , (1982) ababenga – 25.

4.4.2.2.1.2. Iziqu ZokuFundisa, (Baccalaureus Paedonomiae).

Bese kuthi abalishumi , (10) kube linani labafundi abahlomula ngeZiqu ZoButhishela okukanye ZokuFundisa,(Baccalaureus Paedonomiae).Bona bakhula ngabafundi abane (4) kwabanyakenye (1982) ababeyisithupha.

4.4.2.2.1.3. Iziqu kwezoMnotho, (Bachelor of Commerce) .

Akubanga khona abafundi abathweswa Iziqu kwezoMnotho, (Bachelor of Commerce) .

4.4.2.2.1.4. **Iziqu ZezokuPhatha (Bachelor of Administration).**

Akubanga bikho futhi abafundi abathweswa lolu hlobo lweZiqu .

4.4.2.2.1.5. **Iziqu Zeqhuzu Eliphezulu LoBuciko (Hons BA).**

Akubanga khona bafundi abathweswa lolu hlobo lweZiqu.

4.4.2.2.1.6. **Iziqu Eziphakeme ZokuFundisa, (Bachelor of Education).**

Akubanga khona futhi abafundi abathweswa lolu hlobo lweZiqu.

4.4.2.3. **Ngonyaka wenkulungwane namakhulu ayisishiyagalolunye amashumi ayisishiyagalombili nane , (1984).**

4.4.2.3.1 **Inani Labathweswe Iziqu Zeminyezane.**

Inani labafundi elathweswa Iziqu ngalo nyaka labe lingamashumi amahlanu nesihlanu, (55). Leli nani lakhula ngabafundi abayisishiyagalolunye (9) kwabanyakenye (1983) ababengama - 46 .

4.4.2.3.1.1. **Iziqu zoBuciko, (Bachelor of Arts).**

Abahlabana ngeZiqu ZoBuciko baba ngamashumi amathathu nesishiyagalolunye , (39) . Lesi sibalo sakhula ngabafundi abathathu (3) kwabanyakenye (1983) ababenga- 36 .

4.4.2.3.1.2. **Iziqu ZokuFundisa, (Baccalaureus Paedonomiae).**

Kuleli nani, babengamashumi amathathu nesishiyagalolunye, (39) ababehlabane ngeziqu zoBuciko, (Bachelor of Arts) . Bese kuthi bebe isishagalolunye ,(9) ababehlabane ngeZiqu ZokuFundisa, (Baccalaureus Paedonomiae).

Lesi balo sehla ngomfundi oyedwa ,(1) kuleso sanyakenye (1983) njengoba babeyishumi.

4.4.2.3.1.3. **Iziqu ZezoMnotho, (Bachelor of Commerce) .**

Akubanga bikho abafundi abathweswa Iziqu kwezoMnotho, (Bachelor of Commerce) .

4.4.2.3.1.4. **Iziqu ZezokuPhatha (Bachelor of Administration).**

Akubanga bikho bafundi abathweswa Iziqu zokuPhatha (Bachelor of Administration).

4.4.2.3.1.5. **Iziqu Zeqhuzu Eliphezulu LoBuciko (Hons BA) .**

Neziqu Eziphakeme ZokuFundisa, (Bachelor of Education).

Babeyisikhombisa, (7) abafundi abathwesa Iziqu zeqophele eliphezulu. Lokhu kwabe kungokokuqala ukuba lolu Phiko lwathwese iminyezane yalolu hlobo kulo mkhakha .

4.4.2.1.1.1. Iziqo ZoBuciko, (Bachelor of Arts).

Enanini elingamashumi amathathu nanye labafundi abahlomule ngeZiqu, kulabo kunenani labafundi elingamashumi amabili nanhlanu elathweswa Iziqo zoBuciko, (Bachelor of Arts).

4.4.2.1.1.2. Iziqo ZokuFundisa, (Baccalaureus Paedonomiae).

Kulinani elingamashumi amathathu nanye labafundi abahlomule ngeziqu kulabo kunenani labafundi abayisithupha (6) elathweswa Iziqo ZokuFundisa ,(Baccalaureus Paedonomiae).

4.4.2.1.1.3. Iziqo ZezoMnotho, (Bachelor of Commerce).

Akubanga khona abafundi abathweswa Iziqo kwezoMnotho , (Bachelor of Commerce) ngalo nyaka .

4.4.2.1.1.4. Iziqo ZezokuPhatha (Bachelor of Administration).

Akubanga bikho bafundi abathweswa Iziqo ZokuPhatha ngalo nyaka. (Bachelor of Administration).

4.4.2.1.1.5. Iziqo Zeqhuzu Eliphezulu ZoBuciko (Hons BA)

Neziphakeme ZokuFundisa, (Bachelor of Education).

Kanjalo Akubanga khona bafundi abathweswa Iziqo Zeqhuzu Eliphakeme noma Eliphezulu kuZiqu ZoBuciko (Hons.BA). Akubanga khona futhi abafundi abathweswa Iziqo Eziphakeme kuZiqu zokuFundisa, (Bachelor of Education).

4.4.2.2. Ngonyaka Wenkulungwane Namakhulu

Ayisishiyagalolunye Namashumi Ayisishiyagalombili Nantathu ,
(1983).

4.4.2.2.1. Inani Labathweswe Iziqu Zeminyezane.

Inani labafundi elathweswa Iziqu ngalo nyaka labe lingamashumi amane nesithupha , (46).

4.4.2.2.1.1. Iziqu ZoBuciko, (Bachelor of Arts).

Kuleli nani elingamashumi amane nesithupha, (46), ngamashumi amathathu nesithupha, (36) ababahlabane ngeZiqu ZoBuciko , (Bachelor of Arts) .

Bakhula ngabafundi abayishumi nomuvo ,(11) kwabanyakenye , (1982) ababenga – 25.

4.4.2.2.1.2. Iziqu ZokuFundisa, (Baccalaureus Paedonomiae).

Sese kuthi abalishumi , (10) kube linani labafundi abahlomula ngeZiqu ZoButhisha okukanye ZokuFundisa,(Baccalaureus Paedonomiae).Sona bakhula ngabafundi abane (4) kwabanyakenye (1982) abapayisithupha.

4.4.2.2.1.3. Iziqu kwezoMnotho, (Bachelor of Commerce) .

Akubanga khona abafundi abathweswa Iziqu kwezoMnotho, (Bachelor of Commerce) .

4.4.2.2.1.4. Iziqo ZazokuPhatha (Bachelor of Administration).

Akubanga bikho futhi abafundi abathweswa lolu hlobo lweZiqo .

4.4.2.2.1.5. Iziqo Zeqhuzo Eliphezulu LoBuciko (Hons BA).

Akubanga khona bafundi abathweswa lolu hlobo lweZiqo.

4.4.2.2.1.6. Iziqo Eziphakeme ZokuFundisa, (Bachelor of Education).

Akubanga khona futhi abafundi abathweswa lolu hlobo lweZiqo.

4.4.2.3. Ngonyaka wenkulungwane namakhulu
ayisishiyagalolunye amashumi ayisishiyagalombili
nane , (1984).

4.4.2.3.1 Inani Labathweswe Iziqo Zeminyazana.

Inani labafundi abathweswe Iziqo ngalo nyaka laba lingamashumi amahlanu
nesihlanu, (55). Leli nani lakhula ngabafundi abayisishiyagalolunye (9)
kwabanyakenye (1983) ababengama - 46 .

4.4.2.3.1.1. Iziqo zoBuciko, (Bachelor of Arts).

Abahlabana ngeZiqo ZoBuciko baba ngamashumi amathathu
nesishiyagalolunye , (39) . Leli sibalo sakhula ngabafundi abathathu (3)
kwabanyakenye (1983) ababenga- 35 .

4.4.2.3.1.2. Iziqo ZokuFundisa, (Baccalaureus Paedonomiae).

Kuleli nani, babengamashumi amathathu nesishiyagalolunye, (39) ababehlabane ngeziqu zoBudiko, (Bachelor of Arts) . Bese kuthi bebe isishagalolunye ,(9) ababehlabane ngeZiqu ZokuFundisa, (Baccalaureus Paedonomiae).

Lesi balo sehla ngomfundi oyedwa ,(1) kuleso sanyakenye (1983) njengoba babeyishumi.

4.4.2.3.1.3. Iziqo ZezoMnotho, (Bachelor of Commerce) .

Akubanga bikho abafundi abathweswa Iziqo kwezoMnotho, (Bachelor of Commerce) .

4.4.2.3.1.4. Iziqo ZezokuPhatha (Bachelor of Administration).

Akubanga bikho bafundi abathweswa Iziqo zokuPhatha (Bachelor of Administration).

4.4.2.3.1.5. Iziqo Zeghuzu Eliphezulu LoBudiko (Hons BA) .

Neziqo Eziphakeme ZokuFundisa, (Bachelor of Education).

Babeyisikhombisa, (7) abafundi abathwasa Iziqo zegophala eliphezulu. Lokhu kwabe kungokokuqala ukuba lolu Phiko lwethwase iminyezana yalolu hlobo kulo mkhakha .

**4.4.2.4. Ngonyaka Wenkulungwane Namakhulu
Ayisishiyagalolunye Namashumi Ayisishiyagalombili
Nanhlanu, (1985).**

4.4.2.4.1. Inani Labathweswe Iziqu Zeminyezane.

Inani labafundi elathweswa Iziqu ngalo nyaka labe lingamashumi amahlanu nanye, (51).

Leii nani lahlelile ngabafundi abane, (4) , uma kugqathaniswa nenani langonyaka odlule (1984) elabe lingamashumi amahlanu nanhlanu, (55).

4.4.2.4.1.1. Iziqu zoBuciko, (Bachelor of Arts).

Kuleli nani , babengamashumi amathathu nantathu , (33) ababehlabane ngeZiqu ZoBuciko, (Bachelor of Arts) . Behla ngabafundi abathathu (3) kwabanyakenye (1984) ababengamashumi amathathu nesithupha (36).

4.4.2.4.1.2. Iziqu ZokuFundisa, (Baccalaureus Paedonomiae).

Sabe lishumi nambili , (12) ababehlabane ngeZiqu zokuFundisa, (Baccalaureus Paedonomiae).

Lesi sibalo sikhombisa ukwanyuka ngabafundi abathathu (3) kwabanyakenye (1984) ababeyi – (9).

4.4.2.4.1.3. **Iziqu ZezoMnotho, (Bachelor of Commerce).**

Akubanga bikho abafundi abathweswa Iziqu kwezoMnotho,
(Bachelor of Commerce) .

4.4.2.4.1.4. **Iziqu ZezokuPhatha (Bachelor of Administration).**

Akubanga bikho bafundi abathweswa iziqu zokuPhatha,
(Bachelor of Administration).

4.4.2.4.1.5. **Iziqu Zeqhuzu Eliphezulu LoBuciko (Hons BA).**

Neziqu Eziphakeme ZokuFundisa, (Bachelor of Education).

Inani labafundi elahlabana ngeZiqu Zeqhuzu eliphakeme lehla ngomfundi oyedwa, (1) kulelo langonyaka ofile we -(1984) . Inani labafundi abathwesa Iziqu zeqophele lezezinga eliphezulu kwaba ngabafundi abayisithupha , (6).

4.4.2.5. **Ngonyaka Wenkulungwane Namakhulu Ayisishiyagalolunye Amashumi Ayisishiyagalombili Nesithupha, (1986).**

4.4.2.5.1. **Inani Labathweswe Iziqu Zeminyezane.**

Inani labafundi elathweswa Iziqu ngalo nyaka labe lingamashumi ayikhombisa nanhlanu (75).

Leli nani lalichaza ukwenyuka kwabathweswa Iziqo kulolu Phiko ngabantu abangamashumi amabili nane, (24) uma kuqhathaniswa nenani langonyaka odlule(1985) elabe lingamashumi amahlanu nanye, (51).

4.4.2.5.1.1. Iziqo zoBuciko, (Bachelor of Arts).

Kuleli nani , babengamashumi amane nesishiyagalolunye, (49) ababehlabane ngeZiqo ZoBuciko, (Bachelor of Arts) .

Leli nani lenyuka ngabafundi abayishumi nesithupha (16) kwabanyakenye (1985).

4.4.2.5.1.2. Iziqo ZokuFundisa, (Baccalaureus Paedonomiae).

Babangamashumi amabili nane, (24) ababehlabane ngeZiqo ZokuFundisa, (Baccalaureus Paedonomiae).

Leli nani laphindwa kabili kwelanyakenye (1985) ababeyishumi nambili .

4.4.2.5.1.3. Iziqo ZezoMnotho, (Bachelor of Commerce) .

Akubanga bikho abafundi abathweswa Iziqo kwezoMnotho, (Bachelor of Commerce) .

4.4.2.5.1.4. Iziqo ZezokuPhatha (Bachelor of Administration).

Akubanga bikho befundi abathweswa Iziqo zoPhatha (Bachelor of Administration).

4.4.2.5.1.5. Iziqo Zeqhuzu Eliphezulu ZoBuciko (Hons BA).

Neziqo Eziphakeme ZokuFundisa, (Bachelor of Education).

Babababili abafundi abathwesa iziqo zeqophele okukanye zezinga eliphezulu .

Leli nani labe lithe ukwehla kwelangonyaka odlule (1985) ngabantu abane, (4).

4.4.2.6. Ngonyaka Wenkulungwane Namakhulu

Ayisishiyagalolunye Amashumi Ayisishiyagalombili

Nesikhombisa , (1987).

4.4.2.6.1. Inani Labathweswe Iziqo Zeminyezane.

Inani labafundi elathweswa Iziqo ngalo nyaka labe lingamashumi ayisishiyagalombili nesikhombisa , (87).

Leli nani liveza ukwenyuka kwabathweswa Iziqo kulolu Phiko ngabantu abalishumi nambili, (12) uma kuqhathaniswa nenani langonyaka odlule , (1986) elabe lingamashumi ayisikhombisa nantathu, (75).

4.4.2.6.1.1. Iziqo zoBuciko, (Bachelor of Arts).

Kuleli nani , babengamashumi ayisithupha nantathu, (63) ababehlabane ngeZiqo ZoBuciko, (Bachelor of Arts) . Leli nani lenyuke ngabafundi abayishumi nane (14) kwabangonyaka odlule (1986).

4.4.2.7. **Ngonyaka Wenkulungwane Namakhulu
Ayisishiyagalolunye Amashumi Ayisishiyagalombili
Nesishiyagalombili , (1988).**

4.4.2.7.1. **Inani Labathweswe Iziqu Zeminyezane.**

Inani labafundi elathweswa iziqu ngalo nyaka laliyikhulu nanhlanu, (105).

Lokhu kusho ukwenyuka kwabathweswa Iziqu kulolu Phiko ngabafundi abalishumi nesishiyagalombili, (18) . Leli inani eliphezulu kwelonyaka owedlule (1987) lona elabe lingamashumi ayisishiyagalombili nesikhombisa, (87). Ngaleyo nkathi elabe lenyuke ngeshumi nambili, (12). Uma kuqhathaniswa nenani langonyaka owabe wendulela lowo.

Ukwenyuka ngale ndlela kwamanani abathweswa Iziqu yilolu Phiko, kungokweshumi enkulungwaneni kubafundi ababhalisile. Kungokokugala ukuba izinga lenyuke lize lifinyelele kuleli qophelo labathweswa iziqu. Leli qophelo ikhulu , (100) elevayo.

4.4.2.7.1.1. **Iziqu ZoBuciko, (Bachelor of Arts).**

Kuleli nani , ngamashumi ayisikhombisa , (70) ababehlabane ngeZiqu ZoBuciko,(Bachelor of Arts) . Leli inani eliphezulu kunawo wonke ake atholakala kulolu Phiko.

Leli nani lenyuka ngabafundi abayisikhombisa (70 kwabanyakenye (1987) ababengamashumi ayisithupha nantathu (63).

4.4.2.7.1.2. **Iziqu ZokuFundisa, (Baccalaureus Paedonomiae).**

Ababehlabene ngeZiqu ZokuFundisa Baccalaureus Paedonomiae) baba ngamashumi amabili nantathu (23).

Ngokwala manani kubonakala ukwenyuka kwamanani abahlabane ngalezi Ziqu ngabafundi abayisishiyagalolunye(9) . Leli inani lehlukile kunelanganyaka odlule (1987)

4.4.2.7.1.3. **Iziqu ZezoMnotho, (Bachelor of Commerce) .**

Akubanga bikho abafundi abathweswa Iziqu kwezoMnotho, (Bachelor of Commerce) .

4.4.2.7.1.4. **Iziqu ZezokuPhatha (Bachelor of Administration).**

Akubanga bikho bafundi abathweswa iziqu zokuPhatha (Bachelor of Administration),

4.4.2.7.1.5. **Iziqu Zeqhuzu Eliphezulu LoBuciko (Hons BA).**

Neziqu Eziphakeme ZokuFundisa,(Bachelor of Education).

Inani labafundi elahlabana ngeZiqu zeqhuzu eliphakeme baba yishumi nambili, (12). Lo mbono uveza ukwenyuka kwenani labafundi abahlabane ngalezi ziqu ngabafundi abayisihlanu , (5) uma kuqhathaniswa nenani langonyaka oguqile (1987) okufana ndimishi lokhu kwenyuka kwamazinga iminyaka emibili ilandelayo .

4.4.2.8. **Ngonyaka Wenkulungwane Namakhulu**
Ayisishiyagalolunye Namashumi Ayisishiyagalombili
Nesishiyagalolunye , (1989).

4.4.2.8.1. **Inani Labathweswe Iziqu Zeminyezane**

Inani labafundi elathweswa Iziqu ngalo nyaka labe liyikhulu namashumi
amabili nane, **(124)**.

Leli nani likhomba ukwenyuka kwabathwesa Iziqu ngalo nyaka kwelonyaka odlule
yilolu Phiko , ngabafundi abayishumi nesishiyagalolunye , (19) . Leli nanin
elokuqala ukuba lolu Phiko luyifinyelele kulona . Uma kungajeqezwa emuva ,
liyabonakala ibanga eselihanjwe yilolu Phiko . Igalelo lalo ekwethwesweni
kweZiqu likhulu.

Unyaka wokuqala lolu Phiko elwathweswa abafundi iminyezane engamashumi
amathathu nanye **(31)** . Kunyaka wesibili lwathwesa abafundi iminyezane
engamashumi amane nesithupha **(46)**. Kunyaka wesithathu lwathwesa abafundi
iminyezane engamashumi amahlanu nanhlanu **(55)**. Kunyaka wesine lwathwesa
iminyezane abafundi abangamashumi amahlanu nanye , **(51)** . Kunyaka
wesihlanu lwathwesa iminyezane abafundi abangamashumi ayisikhombisa
nanhlanu , **(75)** . Kunyaka wesithupha lwathwesa iminyezane abafundi
abangamashumi ayisishiyagalombili nesikhombisa , **(87)** .Kunyaka wesikhombisa
lwathwesa abafundi abafundi abayikhulu nanhlanu , **(105)** . Onyakeni
wesishiyagalombili lwathwesa iziqu abafundi abalikhulu namashumi amabili nane,
(124).

Ukwenyuka ngale ndlela kwamanani abafundi abathweswa Iziqu kuveza ukuthi kwabe kungokokuqala ukuba izinga lenyuke lize liyofika ekhulwini namashumi amabili, (120) nangaphezulu.

4.4.2.8.1.1. Iziqu ZoBuciko, (Bachelor of Arts).

Kuleli nani , babengamashumi ayisishiyagalombili nantathu (83) ababehlabane ngeZiqu zoBuciko, (Bachelor of Arts) . Leli inani eliphezulu kunawo wonke ake atholakala kulolu Phiko.

Leli nani likhule ngabafundi abayishumi nantathu (13) kwabanyakenye (1988) ababengamashumi onqumkhoti (70).

4.4.2.8.1.2. Iziqu ZokuFundisa,(Baccalaureus Padenomiae).

Babelishumi nane , (14) ababehlabane ngeZiqu ZokuFundisa , (Baccalaureus Padenomiae).

Ngokwala amanani kubonakala kunokwenyuka kwabahlabane ngeZiqu ZoBuciko ngenani elingafinyelela eshumi unyaka nonyaka . Kanti kwabahlabane ngeZiqu zeMfundo laba nokwehla laphinde laba nokwenyuka unyaka .Ekugcineni kutholakala ukuthi lehla ngabafundi abayisikhombisa . Lokhu kwehla kuqophisana nokwenyuka okwabe kwenzeka ngonyaka owandulela ofile.

4.4.2.8.1.3. Iziqu ZezoMnotho.

Kwabe kungokokuqala ukuba lolu Phiko lwethwese abafundi Iziqu kweZomnotho (Bachelor of Commerce) ngalo nyaka. Inani labafundi elethweswa Iziqu zalolu hlobo babayisikhombisa , (7). Lokhu kwenzeka emva kweminyaka elishumi uPhiko lwasungulwa .

Ukwethweswa kweZiqu kweZoMnotho (Bachelor of Commerce) . Inani labafundi elethwesa Iziqo zalolu hlobo babayisikhombisa (7).

Yinqophamlendo lena kulolu Phiko ukuba lwenze umnikelo ezweni ngoSoMnotho . Yiwo lo mbono ongumnikelo weNkosi yakwaMkhwanazi uMuntongenakudla .

4.4.2.8.1.4. Iziqo ZezokuPhatha (Bachelor of Administration).

Kungokokuqala futhi ukuba ukuba lolu Phiko lwethwese abafundi Iziqo zokuPhatha . Waba yedwa, (1) umfundi owahlabana ngalezi Ziqu waba yinqalabutho kulo Mkhakha weZiqu . Lokhu kuyisambulo sombono neqhaza leNkosi uMuntongenakudla Mkhwanazi wokuvulela iNdlu eNsundu amasango kuyona yonke imikhakha yempilo .

4.4.2.8.1.5. Iziqo Zeqhuzu Eliphezulu ZoBuciko (Hons BA)

Neziqu Eziphakeme ZokuFundisa,(Bachelor of Education).

Abafundi abathweswa Iziqo eziphakeme kwaba inani labo labaysishumi nesishiyagalolunye (19) . Kungokokuqala ukuba inani labafundi lenyukele kuleli zinga . Uma kugathaniswa nonyaka odlule lenyuke ngabafundi abayisikhombisa, (7).

Lokhu kuyinkomba zokuthuthuka komuzi wakwaNgqondonkulu oNgoye , osuchamusela kweve ngisho Ophikweni emazingeni aphezulu emfundo.

ISAPHLUKO SESIHLANU

5.0. UKWENGANYELWA NOKUPHATHWA KWESIKHUNGO

5.1. ISINGENISO

Umuzi nomuzi ukuze ube nesithunzi nokuhlonipheka kudingeka wenganyelwe futhi uphathwe ngendlela esemthethweni necacisa ukusuka nokuhlala ngohlelo lwamandla lwabaPhathi neziNhloko zaleso Sikhungo .

Kuzikhongo zezeMfundo ephakeme kwehlukana izigaba ezithile ukwenganyelwa kanye nokuphathwa kwezikhundla. Kukhona abaPhathi kane neMikhandlu eqondene nokuphathwa kweZikhungo zeMfundo ephakeme .

KubaPhathi kukhona uSokhoya owengamele lesi Sikhungo kanye nomPhathi oyiphini likaSokhaya. uMphathi okukanye iPhini likaSokhaya yilona eliqondene nokuphathwa kweSikhungo kwansuku zonke. Ngakho – ke uSokhaya akahlali esesikhungweni kepha ufika ngemikhosi ethile eqondene neSikhungo njengemikhosi yokuthwesa kweziqu neminye ngegunya lokuba azoyivula; agcobe futhi ayivale ngokusemthethweni.

Ngokwemikhandlu yokwengamela nokuphatha, mibili . Omkhulu uMkhandlu weSikhungo oqondene nokwakhiwa kwemithetho eyangamela iSikhungo. Lo Mkhwandlu wakhiwa abamele izinhloka ezithile zesizwe / uMphakathi kanye nezinhloka zomphakathi weSikhungo. Iningi lamalungu alo Mkhandlu avela kuzinhloka zesizwe imvamisa abangesiwona amalunga ezinhloka zangaphakathi zeSikhungo . Lo Mkhandlu uba namaKomidi amaningi abhekene nokuhanjiswa kahla kwezinto eSikhungweni.

Isigungu sesibili esikhulu seSikhungo sakhiwe ngoSolwazi beSikhungo iningi labao abayiziNhlolo zeminyango kanye noSomkhakha. USihlalo walo mkhandlu okukanye iSigungu nguMphathi weSikhungo. Naso lesi Sigungu sinawo amakomidi amaningi abhekene nemithetho nokuphathwa kweMfundo yeSikhungo.

5.2. Uhla LoSokhaya

Lo muzi usube noSokhaya abathathu. Uma kubalwa kusuka kunyaka wenkulungwane namakhulu ayisishiyagalolunye namashumi ayisikhombisa nanye (1971) kuze kube sekupheleni konyaka wezinkulungwane ezimbili nambili,(2002).

Isizathu sokuba kuqalwe ngonyaka we – 1971 kungenxa yokuba ngaphambi kwalokho lesi Sikhungo sasikhosele ngaphansi kwephiko likaNgqondonkulu waseNingizimu Afrika owaziwa ngafinqiwe ngele – UNISA.

5.2.1. USokhaya Wokuqala



UDokotela T.F.Muller

UDokotela F.T. Muller wabe enalezi Ziqu ezilandelayo :

Iziqu ze - B.Sc. (Eng.) (Rand) , M.Sc.(Eng) (Birmingham).

USokhaya T.F. Muller wahlonishwa ngeZiqu ezilandelayo:

Kwaba iziqu ze - D. Com (Potch) .

USokhaya T.F. Muller waba uSokhaya walesi Sikhungo iminyaka eyisiphohlongo , (8) waze wagcina ngoMasingana wangonyaka we - 1978.

5.2.2. USokhaya Wesibili



UDokotela uMntwana M.G. Buthelezi

UDokotela uMntwana M.G. Buthelezi waqokelwa kulesi sikhundla kusukela ngonyaka we - 1978.

UDokotela M.G. Buthelezi wabe enalezi Ziqu ezilandelayo :

Iziqu ze - B.A. (Rhodes).

Ezinye iZiqu hlonishwa ngazo yilezi ezilandelayo:

Iziqu ze - LLD. (UZ) LLD (Cape Town) LLD (Tampa) LLD (Boston).

USokhaya uDokotela M.G. Buthelezi waqokelwa kulesi sikhundla amahlandla amathathu agcwele ngoba waze wagcina ngonyaka wezi - 2001 kuMasingana. UMntwana wakwaPhindangene ube kulesi sikhundla iminyaka engaphezu kwamashumi amabili.

5.2.2. USokhaya Wesithathu



UDokotela G.J. Zuma

USokhaya wesithathu owaqokelwa kulesi sikhundla nguDokotela G.J.Zuma.

UDokotela G.J.Zuma waqokelwa kulesi sikhundla kusukela ngonyaka we - 2001. OkaMsholozzi akabanga nenhlanhla yokuthola iMfundo esezingeni Eliphezulu ngenxa yokuthi isikhathi esiningi wasichitha esemzabalazweni.

Nokho, kuthe izwe lingakhululeka labonakala igalelo lakhe emkhakheni ehlukehlukene yempilo, okuthe ngenxa yegalelo lakhe, wahlonishwa ngeZiqu zemfundo yiZikhungo zeMfundo ephakeme ezahlukehlukene .

Yilezi Iziqhu ahlonishwe ngazo : Iziqhu ze – D.Litt (Fort Hare) , DAdmin(UZ), DPhil (Medunsa).

USokhaya uDokotela uZuma usabambe kulesi sikhundla iminyaka emibili nokuyimanje usaqhubeka .

5.3. Uhla Lwabaphathi Besikhungo

5.3.1. Ngonyaka Wezi- 1959 - 1963



UDokotela P.A. W Cook

UDokotela P.A. W Cook waba nguMphathi wokuqala ukuba aqokelwe kulesi sikhundla ngonyaka we – 1959 kuya kunyaka we – 1963. Ngenkathi eqokwa uDokotela uCook wabe enalezi Ziqu ezilandelayo:

Iziqu ze - B.Sc.(Eng.) (Rand), M.sc.(Eng.) (Birmingham).

UDokotela waphatha lesi Sikhungo iminyaka eyisihlanu,(5) njengoba agcina ngoZibandlala wangonyaka we- 1963.

5.3.2. Ngonyaka Wezi-1964 -1977

Owaba ngumphathi wesibili ukuba aqokelwe kulesi sikhundla uSolwazi J.A. Mare .



USolwazi J.A. Mare .

USolwazi uMare waqokwa mhla lulunye kuMasingana ngonyaka we - 1964. USolwazi uMare wabe enalezi Ziqu ezilandelayo:

Iziqu ze - (B.A) (Stell) , L.L. Drs. (Pret), S.T.D.

USolwazi uMare waba uMphathi walesi Sikhungo iminyaka eyishumi nantathu , (13) . Wagcina ukuphatha ngoZibandlela wangonyaka we - 1977.

5.3.3. Ngonyaka We -1978 -1993

USolwazi A.C. Nkabinde wayengowesithathu ukuba aqokelwe kulesi sikhundla kodwa kungowowuqala oNsundu ukuba aqokelwe ukuphatha lesi Sikhungo.

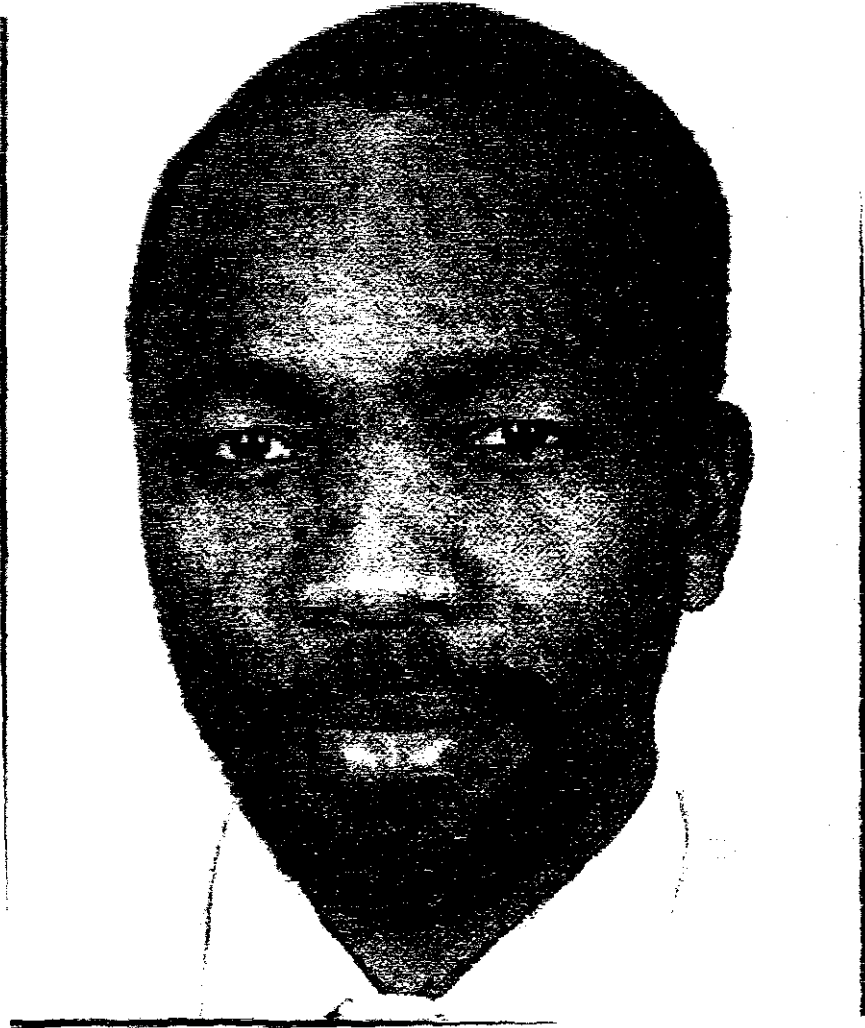


USolwazi A.C. Nkabinde .

USolwazi uNkabinde waqokwa ngonyaka we - 1978. Ngaleyo nkathi wabe enalezi Ziqu ezilandelayo:

Iziqu ze - TED , D Litt et Phil. (SA).

5.3.4. Ngonyaka We - 1993 -2002



USolwazi C.R.M. DlaminiSc,

USolwazi C.R.M. Dlamini Sc, waba ngowesine ukuba aqokelwe kulesi sikhundla sokuphatha . USolwazi uDlamini waqokwa ngonyaka we - 1993. USolwazi C.R.M. Dlamini wabe enalezi Ziqu ezilandelayo :

Iziqu ze - B.Proc, LLM (UZ) LLD (Pret) LLD(UWC) LLD (UNISA)

Ngokuhamba kwesikhathi waphinda waqhubeka nokufunda wase ehlo mla ngelezi Ziqu : LLD (UZ) LLD (UZ) D.Th (UZ).

Ngokuhamba kwesikhathi waphinda waqhubeka nokufunda wahlabana ngalezi Ziqu ezilandelayo :

Iziqe ze - LLD(UZ) LLD(UZ) D.Th(UZ).

USolwazi C.R.M Dlamini waba umPhathi walesi Sikhungo iminyaka eyisishiyagalolunye, (9) waze wagcina ngoNhlaba wangonyaka we- 2002.

5.3.5. Ngonyaka We - 2002



USolwazi H.P. Africa

USolwazi . H. P. Africa waqokwa ukuba abe libamba kulesi sikhundla isikhathi esiwunyakha kusuka ngoNhlanguvana wangonyaka we – 2002 kuya Nhlanguvana wangonyaka we – 2003.Kanti , ngaphambi kwakhe kwake kwabamba uSolwazi T.A. Dube .

Ukubamba kukaSolwazi uAfrika kwenzeka emva kokushiya kukaSolwazi uDlamini kanti kusenezinselelo ezibhekene nokuhlelwa kabusha kweZikhungo ZeMfundo ePhakeme ezweni lonke ngaleyo ndlela uNgqonqoshe wezeMfundo wabe esenikeza ithuba uSolwazi uAfrica njengomunye osemnkantshubomvu kulo mkhakha ukuba azohlelemba lesi Sikhungo ukuze sikwazi ukubhekana nezinselelo ezazingaba zinqinamba kulolu hlelo olusha olwabe lulindeleke ukuba lwethule. Uhlelo lolu lwabe luzobandakanya ukwethulwa kwezifundo zaseTechnikhoni kanye nezakwaNgqondokulu kulesi Sikhungo. Izifundo zaseTekhnikhoni zazizoba ngamashumi ayisikhombisa ekhulwini, bese kuthi ezakwaNgqondokulu zibe amashumi amathathu ekhulwini . USolwazi uAfrica wabe enalezi Ziqu ezilandelayo:

Iziqu ze - NTD , BA (Drama) MA (Lingustics) (Leeds) D. Phil (Toronto).

5.3.6. **Ngonyaka We -2003 -**



USolwazi R.V. Gumbi.

Owaqokwa waba ngowesithupha ukuba aqokelwe kulesi sikhundla .

USolwazi uGumbi waqokelwa kulesi sikhundla phakathi nonyaka we - 2003, ngoMbaso. Ngenkathi eqokwa wabe enalezi Ziqu ezilandelayo :

Iziqu ze - B.Cur MCom(Liverpool) D. Phil (Unisa).

USolwazi uGumbi ubesaphethe kuze kube iunyaka we -2004 , usebe uMphathi walesi Sikhungo isikhathi esiyizinyanga eziyisikhombisa .

5.4. Uhla LoSihlalo Bomkhandlu Wesikhungo

5.4.1. Ngonyaka We - 1961- 1963

Owaba uSihlalo wokuqala ngqa kulesi sikhungo kwaba nguSolwazi , uDokotela J.P. van N.Bruwer.

UDokotela J.P. van N.Bruwer wabe enalezi Ziqu ezilandelayo :

M.A. (Pret).

5.4.2. Ngonyaka We -1964 –1977

USihlalo wesibili kwaba nguSolwazi P.J. Coertze.USolwazi Coertze wabe enalezi Ziqu ezilandelayo :

M.A. , D. Phil (Stell)

5.4.3. **Ngonyaka We - 1978 - 1984**

USihlalo wesithathu kwaba udokotela L.P. Mc Crystal. UDokotela L.P. Mc Crystal wabe enalezi Ziqu ezilandelayo :

Iziqu ze - B.Sc.(London0, M Econ , PhD (Natal).

UDokotela L.P. Mc Crystal waba kulesi sihlalo iminyaka eyishumi nane, (14).

5.4.4. **Ngonyaka We - 1985 - 1995**

USihlalo wesine kwaba uMnu. Krizinger .



Umnumzane J.D. Krizinger

UMnumzane Krizinger waba kulesi sihlalo iminyaka eyishumi nanye, (11).

5.4.5. **Ngonyaka We – 1996 - 1997**

Owaqokelwa kulesi sikhundla waba ngusihlalo wesine kwaba uMnumzane M.J. Green.

UMnumzane uGreen wabe enalezi Ziqu ezilandelayo :

BA. (PU vir CHO)

UMnumzane M.J. Green akahlalanga isikhathi eside wabamba isikhathi esiwunyaka .

5.4.6. **Ngonyaka We – 1997 - 1998**

Owaqokelwa kulesi sikhundla waba ngusihlalo wesihlanu kwaba uMnumzane Kunene.

UMnu. uKunene wabe enalezi Ziqu ezilandelayo :

BA(UZ)B.Proc(Unisa).

UMnu. UKunene akahlalanga isikhathi eside kulesi sikhundla kwaba isikhathi esiwunyaka .

5.4.7. Ngonyaka We - 1999 -2004

Owaqokelwa kulesi sikhundla waba nguSihlalo wesithupha kwaba UDokotela I.B. Mkhize.



UDokotela I.B. Mkhize

UDokotela uMkhize unalezi Ziqu ezilandelayo :

BA(UZ) BA(Hons) (UZ) MA (Caroline) D.Phil (UDW).

5.5. Uhla LwabaPhathi basoPhikweni

5.5.1. Ngonyaka We -1979

UMqondisi kwaba uSolwazi A.M. Nzimande



USolwazi A.M. Nzimande

USolwazi A.M. Nzimande wabe engowokuqala ukuba aqokelwe kulesi sikhundla . USolwazi A.M. Nzimande waqokwa ngonyaka we - 1979.

USolwazi A.M. Nzimande wabe enalezi Ziqu ezilandelayo:

Iziqu ze - D. Litt et Phil. (SA), UED.

USolwazi A.M. Nzimande ube uMqondisi woPhiko isikhathi esingaba unyaka.

5.5.2. Ngonyaka We -1980 - 1996

USolwazi H.J. Dreyer , wabe engowesibili ukuba aqokelwe kulesi sikhundla.



USolwazi H.J. Dreyer

USolwazi uDreyer waqokwa ngonyaka we - 1980. Ngaleyonkathi wabe enalezi Ziqu ezilandelayo:

Iziqu ze - BA (Hons) D.Ed,D. Litt et Phil. (SA), THED.

5.6. Uhla LwabaSekeli KuziNgosi Ezahlukene

5.6.1. KweZeZimali

Owaqokwa ngokokuqala kwaba uMnumzane u A. L. Oosthuizen.

UMnumzane Oosthuizen wabe enolwazi lwezimali ngenxa yolwazi lwakhe kwezezimali waqokelwa kulesi sikhundla ngale kokuba kuze bhekwe kakhulu iZiqu zeMfundo ephakeme .

5.6.1.1.Ngonyaka We – 1981 -1995

Owaqokwa waba olandela uMnumzane Oosthuizen kwaba USolwazi J.J. Potgieter.



USolwazi uPotgieter

USolwazi uPotgieter wabe enalezi ziqu ezilandelayo :

M.Com (Pu vir CHO), THED.

USolwazi uPotgieter ubekulesi sikhundla iminyaka elishumi nanhlanu

5.6.2. **Ngonyaka We – 1996 -2001**

Ngonyaka we – 1996 lesi sikhundla sahlelwa kabusha sagcina sethinta Ukuhlela Nokubhekelella ukusetshenziswa Jikelele Kwesikhungo Kanye Nokusingathwa KweZimali ZeSikhungo .

Owaqokelwa kulesi sikhundla nguSolwazi D.N. Boshof.



USolwazi D.N. Boshof

USolwazi D.N. Boshof wabe enalezi Ziqu ezilandelayo:

Iziqu ze - D.Sc (Pu vir CHO)

USolwazi uBoshof ubekulesi sikhundla iminyaka eyithupha.

5.6.2.2.Ngonyaka we – 1997 - 2003

Owaqokelwa kulesi sikhundla waba owesibili uSolwazi T.A. Dube.



USolwazi T.A. Dube

USolwazi T.A. Dube wabe enalezi Ziqu ezilandelayo:

M.Sc (Fort Hare) PhD(UDW).

USolwazi uDube waba kulesi sikhundla iminyaka eyisiyikhombisa .

5.7. Uhla LoMabhalane Abakhulu BeSikhungo (Registrars) .

5.7.1. Ngonyaka We - 1964

Owaqokwa mhla lulunye kuMasingane ngonyaka we - 1964 kwaba uMnu. C. J. Henn .

5.7.2. Ngonyaka We - 1976 -1988

Kwaqokwa uMnu. E.W. Redelinghys,

Owabe enalezi ziqu ezilandelayo :

B.A. (Pret)

5.7.3. Ngonyaka We – 1989 -1993

Owaqokwa waba ngowesithathu kwaba uSolwazi C.R.M Dlamini Sc,

USolwazi uDlamini waqokelwa kulesi sikhundla enalezi ziqu ezilandelayo :

B.Proc, LL.M (UZ) LLD(Pret) LLD(UWC) LLD(UNISA).

Wabe esebeka phansi emva kokuqokelwa esikhundleni sokuba uMphathi weSikhungo ngonyaka we – 1993. Kwabamba uMnu. E.T.Z. Mthiyane kwaze kwaqokwa uNobhala omkhulu olandelayo.

5.7.4. Ngonyaka We – 1995

USolwazi M.A. Gumbi waqokelwa kulesi sikhundla enalezi Ziqu ezilandelayo :

B. Juris (UZ) , LLB (UZ) , LLM (Tulane) P.S.L.E. , Advocate of Supreme Court of South Africa.

5.7.5. Ngonyaka We – 1995

Wabe eseshiya phansi uSolwazi uGumbi kwaphinde kwacelwa uMnu. E.T.Z. Mthiyane ukuba azobamba kuze kuqokwe uNobhala omkhulu olandelayo. UMnu. Mthiyane wabamba kwaze kwabasekupheleni konyaka we- 1996.

5.7.6. Ngonyaka We – 1997 -2000

Owabe eseqokelwa kulesi sikhundla emva kokuba bamba kukaMnumzane uMthiyane kwaba uSolwazi uNdaki.

USolwazi uNdaki waba ngowesihlanu ukuba aqokelwa kulesi sikhundla wabamba iminyaka emithathu sasesiyavalwa lesi sikhundla wagcina ukuphatha ngonyaka we - 2000.

USolwazi B.F.Ndaki wabe enalezi ziqu ezilandelayo :

BA(SA) LLB(Fort Hare) LLM(YALE) LLM(SA)Adv.High Court of South Africa.

5.7.7. Ngonyaka We - 2002

Emva kweminyaka emibili sivaliwe lesi sikhundla ngokomthetho kwabonakala isidingo saphindwe savulwa ngonyaka we - 2002.

Kwabe sekuqokwa uMnu.G.S.Maphisa mhla ziyishumi nane kuLwezi ngonyaka we - 2002.

UMnumzane uMaphisa usebe kulesi sikhundla isikhathi esingaba unyaka nezinyanga ezimbili.

5.8. OSoMkhakha

Iyisithupha imikhakha ekhona kulesi sikhungo .

5.8.1. UMkhakha WeZoBuciko

Lo mkhakha usuwenganyelwe izinhloko eziyishumi nanye kanje :

5.8.1.1. Ngonyaka we -1961 - 1963

Owaqokwa waba inhloko yokuqala kulo mkhakha kwaba, nguSolwazi D.A. van Rooyen.



USolwazi D.A. van Rooyen.

USolwazi D.A. Van Rooyen wabe enalezi ziqu ezilandelayo :

BSc, M.A , D.Litt. (U.P).

USolwazi D.A. Van Rooyen waqokwa ngonyaka we - 1961 wabeka phansi ngonyaka we - 1963.

USolwazi D.A. Van Rooyen waphatha isikhathi esiyiminyaka emibili.

5.8.1.2. Ngonyaka we - 1963 - 1973

Owaqokwa waba inhloko yokuqala kulo mkhakha kwaba, nguSolwazi USolwazi Antonities . USolwazi Antonities wabe enalezi ziqu ezilandelayo:

M.A , D.Phil. (U.P), D. Litt.(Rand) TED.

USolwazi Antonities waqokwa ngonyaka we - 1973 wabeka phansi ngonyaka we - 1973. USolwazi Antonities waqokelwa kulesi sikhundla amahlandla ayisihlanu . Isikhathi asihlalayo kulesi sikhundla kwaba iminyaka elishumi .

5.8.1.3. Ngonyaka we - 1973 - 1976

Owaba ngowesithathu ukuba aqokelwe kulesi sikhundla kwaba uSolwazi Senekal.USolwazi Senekal wabe enalezi ziqu ezilandelayo :

M.A. (Pret),D.Litt. (Stell) TED.

USolwazi Senekal waqokelwa kulesi sikhundla amahlandla amabili ngalokho waphatha isikhathi esiyiminyaka emine.

5.8.1.4. Ngonyaka we - 1976 - 1978

Owaba ngowesine ukuba aqokelwe kulesi sikhundla kwaba uSolwazi Antonities. Waphatha iminyaka emibili . Ukuqokwa kwakhe kwabe sekuyihlandla lesithupha.

5.8.1.5. Ngonyaka we - 1978 - 1991



Owaba ngowesihlanu ukuba aqokelwe kulesi sikhundla kwaba nguSolwazi
H.J. van Eetveld .

USolwazi H.J. van Eetveld wabe enalezi ziqu ezilandelayo :

BA(PU vir CHO) , D litt (Pret).

Wabamba kulesi sikhundla iminyaka elishumi nantathu.

5.8.1.6. Ngonyaka we - 1992 - 1994

Owaba ngowesithupha ukuba aqokelwe kulesi sikhundla kwaba
nguSolwazi uJ.L.W. Clercq .



USolwazi uJ.L.W. Clercq

Wabe enalezi ziqu ezilandelayo :

D.Phil (Pret).

Waba kulesi sikhundla iminyaka emibili.

5.8.1.7. **Ngonyaka We - 1995 - 1995**

Owaba ngowesikhombisa ukuba aqokelwe kulesi sikhundla kwaba nguSolwazi G.J.M. Hutchings .



USolwazi G.J.M. Hutchings

USolwazi uHutchings wabe enalezi Ziqu ezilandelayo :

BA (Hons) (Wits) , MA (Reading) PhD (Rhodes), Dip Ed.

Akuwuqedanga unyaka ekulesi sikhundla wadlula emhlabeni.

5.8.1.8. **Ngonyaka we - 1995 - 1996**

Owaba ngowesishiyagalombili ukuba aqokelwe kulesi sikhundla kwaba nguSolwazi L.M.Magi.



USolwazi L.M. Magi

USolwazi uMagi wabe enalezi ziqu ezilandelayo :

BA(Hons)(UZ) ,M.A.(Oregon),D.Phil(UZ).

Akahlalanga sikhathi wabe esejutshelwa ukuba ayophatha oPhikweni lwaseMlazi.

5.8.1.9. **Ngonyaka We - 1996 - 1997**

Owaba ngowesishiyagalolunye ukuba aqokelwe kulesi sikhundla kwaba nguSolwazi H.W. Vilakazi,

USolwazi uVilakazi wabe enalezi ziqu ezilandelayo :

B.A., M.A.(Columbia).

5.8.1.10. Ngonyaka we - 1997 - 1999

Owaba ngoweshumi ukuba aqokelwe kulesi sikhundla kwaba nguSolwazi uD. Ocholla



USolwazi D. Ocholla

USolwazi Ocholla unalezi Ziqu ezilandelayo :

MA Bibl ,(Krasnodar) D. Bibli (Kiev and St Petersburg).

Wawengamela lo mkhakha iminyaka emibili .

5.8.1.11. Ngonyaka We - 1999 -2004

Owaba oweshumi nanye ukuba aqokelwe kulesi sikhundla kwaba uSolwazi L.Z.M Khumalo.



USolwazi L.Z.M Khumalo

USolwazi uKhumalo unalezi Ziqu ezilandelayo :

STD(UZ), B.A. (UZ), B.A. Hons (UZ), M.A. (UZ), D.Phil. (Natal).

USolwazi uKhumalo uqokelwe kulesi sikhundla amahlandla aze aba mabili .

5.8.2. **UMkhakha WeZemfundo**

UThembela , (Kuphephabhukombiko , i- Unizulu , 1999) uthi :

When I started working in the Faculty of Education in 1965 there were only 15 students in Secondary Teachers' Diploma (STD) class and only one student in the University Education Diploma (UED) class . These classes taught by academics in five departments. Over the last 32 years it has been most gratifying to experience the phenomenal growth of students and staff members from the humble beginnings . We now have 2500 students enrolled in the faculty of Education and only taught by 5 Academics

5.8.2.1. **Ngonyaka We - 1979 -1980**

Owaqokwa waba ngowokuqala ukuba aphanthe uSolwazi G.J. Ackermann. USolwazi Ackerman wabe enalezi Ziqu ezilandelayo:

B.A. (SA) D.Ed, (Potch) T.E.D.

USolwazi Ackermann waphatha iminyaka eyishumi nanhlanu, (15).

5.8.2.2. **Ngonyaka We – 1977 –1979**

Owalandela waba ngowesibili ukuba aphanthe lesi sikhundla kwaba uSolwazi C.F.B. Nel . USolwazi Nel wabe enalezi Ziqu ezilandelayo :

B.A, TED , MED, DED (SA).

5.8.2.3. **Ngonyaka We – 1979 –1980**

Owaqokwa waba ngowesithathu ukuba aphanthe lo Mkhakha kwaba uSolwazi H.J. Dreyer.

USolwazi H.J. Dreyer wabe enalezi Ziqu ezilandelayo :

BA (Hons) D.Ed,D. Litt et Phil. (SA), THED

Waphatha isikhathi esiwunyaka.

5.8.2.4. **Ngonyaka We - 1980 - 1986**

Owaqokwa waba ngowesine ukuba aphaathe lomkhakha kwaba

USolwazi A.J.Vos. USolwazi, A.J.Vos wabe enalezi Ziqu ezilandelayo :

Bsc (PU vir CHO), THED , MED (Natal) DEd (SA).

5.8.2.5. **Ngonyaka We - 1987 - 1999**

Owaqokwa waba ngowesihlanu ukuba aphaathe lo Mkhakha kwaba uSolwazi P.C. Luthuli .

USolwazi P.C. Luthuli wabe enalezi Ziqu ezilandelayo :

BA(UNISA), MED(UZ),DED(UNISA),UED.

USolwazi P.C. Luthuli waphatha isikhathi esiyiminyaka elishumi nambili, (12).

5.8.2.6. **Ngonyaka We -2000 - 2002**

Owaqokelwa ukuba abe ngowesithupha ukuba aphaathe lo Mkhakha kwaba

uSolwazi N. V. Magi.USolwazi N. V. Magi wabe enalezi Ziqu ezilandelayo :

B.Sc, BED(UZ) , MED(Oregon), D. Phil (UDW).

5.8.2.7. **Ngonyaka We - 2003 - 2004**

Owaqokelwa kulesi sikhundla waba ngowesikhombisa ukuba aphanthe lo Mkhakha kwaba USolwazi R.V. Gabela . USolwazi R.V. Gabela wabe enalezi Ziqu ezilandelayo :

BA(HONS) (UZ),MA (SIU-E) MED (UZ) DED(UDW), UED.

USolwazi R.V. Gabela usephathe isikhathi esingaba unyaka nezinyanga .

5.8.3. **UMkhakha WezoMnotho**

5.8.3.1. **Ngonyaka We -1963 - 1978**

Owaqokwa ukuba aphanthe lo mkhakha ngokokuqala kwaba uSolwazi Fourie. USolwazi Fourie wabe enalezi ziqu ezilandelayo :

B.Com Hons ,(Bus. Econ. B. Com Hons (Econ.)(SA) M.Com(Stell), Dipl. Agric. Econ. (Oxon.), Dipl. Co - op.F.I.C.B., F.I.A.C.

Waphatha isikhathi esiyiminyaka eyishumi nanhlanu, (15).

5.8.3.2 **Ngonyaka We - 1979 - 1980**

Owaqokwa ukuba aphanthe lo mkhakha waba owesibili uSolwazi J.J. Potgieter.

USolwazi J.J. Potgieter wabe enalezi Ziqu ezilandelayo :

Waphatha unyaka owodwa wakhushulelwa esikhundleni esiphezulu.

5.8.3.3. **Ngonyaka We - 1981 - 1987**

Owaqokwa ukuba aphanthe lo Mkhakha wab ngowesithathu uSolwazi P.S. Joubert

uSolwazi P.S. Joubert , wabe enalezi Ziqu ezilandelayo :

D. Phil (UOVS) UED .

Waba kulesi sikhundla iminyaka eyisithupha,(6).

5.8.3.4 **Ngonyaka We - 1989 - 1995**

Owaqokwa ukuba aphanthe lo Mkhakha ngokwesine USolwazi J.S. Zondi
USolwazi J.S. Zondi wabe enalezi Ziqu ezilandelayo :

B.Com (UZ), MCom (Natal), MBACape Town), DCom(Unisa).

5.8.3.5. **Ngonyaka We - 1995 - 2000**

Owaqokwa ukuba aphanthe lo Mkhakha ngokwesihlanu uSolwazi J.H. Viljoen.

uSolwazi J.H. Viljoen wabe enalezi Ziqu ezilandelayo :

B.Com (Acc) (Pret.), UCT, MBA (Florida),CA (SA), CIS (UCT).

5.8.3.7. **Ngonyaka We - 2000 - 2003**

Owaqokwa ukuba aphanthe lo Mkhakha ngokwesithupha USolwazi N.J.Smith.

USolwazi N.J.Smith wabe enalezi Ziqu ezilandelayo :

B.Com ,B.Com (Hons),M.Com , D.Com (PU for CHE) NDIPC VALT(SA) LVB.

5.8.3.8. **Ngonyaka We - 2004**

Owaqokwa ukuba abambe lo Mkhakha waba owesikhombisa uSolwazi R.T. Sabela .

USolwazi Sabela unalezi Ziqu ezilandelayo :

MA (UZ) , AUDPA, MPA (UDW), MSAIP (D) , PhD(UNISA).

5.8.4. **UMkhakha WeZoMthetho**

5.8.4.1. **Ngonyaka We - 1971**

Owaqokwa ukuba aphanthe lo Mkhakha ngokokuqala USolwazi P.D. Oelofsen.

USolwazi Oelofsen wabe enalezi Ziqu ezilandelayo :

BA, LLB , LLM.(SA).

5.8.4.2. Ngonyaka We - 1976 -1979

Owaqokwa ukuba aphanthe lo Mkhakha ngokwesibili uSolwazi F.A. De Villiers. USolwazi F.A. De Villiers wabe enalezi Ziqu ezilandelayo :

LLB , LLM. LLD (PU) Advocate Supreme Court of S.A.

5.8.4.3. Ngonyaka We- 1980 -1984

Owaqokwa ukuba aphanthe lo Mkhakha ngokwesithathu uSolwazi M.G. Erasmus. USolwazi M.G. Erasmus wabe enalezi Ziqu ezilandelayo :

LLB , LLM , Advocate Supreme Court of S.A.

5.8.4.4. Ngonyaka We - 1988

Owaqokwa ukuba aphanthe lo Mkhakha ngokwesine uSolwazi. K.J. Kemp USolwazi. K.J. Kemp wabe enalezi Ziqu ezilandelayo :

B.A (Pret) LLB, LLM (PU vir CHO) Advocate Supreme Court of S.A.

5.8.4.5. Ngonyaka We - 1989

Owaqokwa ukuba aphanthe lo Mkhakha ngokwesihlanu uSolwazi C.R.M Dlamini Sc.

USolwazi C.R.M Dlamini Sc wabe enalezi Ziqu ezilandelayo :

B.Proc, LLM(UZ) LLD(Pret) LLD(UWC) LLD(UNISA) .

5.8.4.5. Ngonyaka We - 1989 - 1991

Owaqokwa ukuba aphanthe lo Mkhakha uSolwazi P.L. Volpe.

USolwazi uVolpe wabe enalezi Ziqu ezilandelayo :

B.A. (Hons) (London) MA., LLM (Cantab) PhD (Pacific Western) ADV. Of High Court of Zimbabwe .

5.8.4.7. Ngonyaka We - 1991 -1993

Owaqokwa ukuba aphanthe lo Mkhakha uSolwazi M.G. Erasmus.

USolwazi uErasmus wabe enalezi Ziqu ezilandelayo :

BA, LLB ,(Pret) , LLD (UNISA) ADV. Supreme Court of South Africa .

5.8.4.8. Ngonyaka We - 1995 -1996

Owaqokwa ukuba aphanthe lo Mkhakha ngokwesithupha uSolwazi A.E.B Dhlodhlo .

USolwazi uDhlodhlo wabe enalezi Ziqu ezilandelayo :

Dip Juris , (UNISA) LLB (UZ) LLM (Natal) PSLE , ADV. Supreme Court of South Africa .

5.8.4.9. Ngonyaka We - 1997 -1999

Owaqokwa ukuba aphanthe lo Mkhakha ngokwesithupha uSolwazi USolwazi S.S. Luthuli .USolwazi S.S. Luthuli wabe enalezi Ziqu ezilandelayo :

Dip Juris , Dip Legum , LLB (UZ) LLM(UNISA) ADV. Supreme Court of South Africa .

5.8.4.10. Ngonyaka We - 2000 -2002

Owaqokwa ukuba aphanthe lo Mkhakha ngokwesithupha uSolwazi . USolwazi S.S. Luthuli wabe enalezi Ziqu ezilandelayo :

Dip Juris , Dip Legum , LLB (UZ) LLM(UNISA) ADV. Supreme Court of South Africa .

5.8.4.11.Ngonyaka We - 2003 -2004

Owaqokwa ukuba aphanthe lo Mkhakha ngokwesithupha uSolwazi R.Soni.

USolwazi Soni wabe enalezi Ziqu ezilandelayo :

B.A. (Hons) , (UZ) LLB (Natal) LLD (UNISA) Attorney of High Court of SA.

5.8.5. **UMkhakha WezeSayensi**

5.8.5.1. **Ngonyaka We - 1960 -1974**

Owaqokwa ukuba aphanthe lo Mkhakha waba ngowokuqala uDkt. F.K. Peters .

UDkt. F.K. Peters wabe enalezi Ziqu ezilandelayo :

M.Sc (UP) (Dr. Ing. (Anchen)

5.8.5.2. **Ngonyaka We- 1975 -1976**

Owaqokwa ukuba aphanthe lo Mkhakha ngokwesibili uSolwazi G.J.G. Visser.

USolwazi G.J.G. Visser wabe enalezi Ziqu ezilandelayo :

Sci NAT, DSc (Stell).

5.8.5.3. **Ngonyaka We- 1977-1978**

Owaqokwa ukuba aphanthe lo Mkhakha ngokwesithathu uSolwazi G.J. Lamprecht .

USolwazi G.J. Lamprecht wabe enalezi Ziqu ezilandelayo :

MSc(UOVS), D.Phil(SA).

5.8.5.4. **Ngonyaka We- 1979-1980**

Owaqokwa ukuba aphanthe lo Mkhakha uSolwazi F. Coetzee .

USolwazi F. Coetzee wabe enalezi Ziqu ezilandelayo :

DSc (UOVS).

5.8.5.5. **Ngonyaka We - 1981-1982**

Owaqokwa ukuba aphanthe lo Mkhakha waba uSolwazi J.G.J Visser.

USolwazi Visser wabe enalezi Ziqu ezilandelayo :

Sci NAT, DSc (Stell).

Waba kulesi sikhundla iminyaka emibili.

5.8.5.6. **Ngonyaka We - 1983 -1995**

Owaqokwa ukuba aphanthe lo Mkhakha uSolwazi D.N. Boshof.

USolwazi D.N. Boshof wabe enalezi Ziqu ezilandelayo :

D.Sc (Pu vir CHO)

5.8.5.7. **Ngonyaka We - 1996**

Owaqokwa ukuba aphanthe lo Mkhakha uSolwazi T.A Dube.

USolwazi T.A Dube wabe enalezi Ziqu ezilandelayo :

M.Sc. (Fort Hare) , DSc.(UDW)

5.8.5.8. **Ngonyaka We – 1997 -1999**

Owaqokwa ukuba aphanthe lo Mkhakha waba ngowesishiyagalombili uSolwazi B. Spoestra.

USolwazi Spoestra wabe enalezi Ziqu ezilandelayo :

MSc (Stell) , DSc (Pu for CHE)

5.8.5.9. **Ngonyaka We - 2000-2001**

Owaqokwa ukuba aphanthe lo Mkhakha uSolwazi M.F. Coetzee.

USolwazi M.F. Coetzee wabe enalezi Ziqu ezilandelayo :

M.A. (Phys.Ed)(Stell), Ph.D.(UPE).

Waba kulesi sikhundla amahlandla amabili.

5.8.6. UMKHAKHA WEZENKOLO

5.8.6.1. Ngonyaka We - 1960 -1974

Owaqokwa ukuba aphanthe lo Mkhakha ngokokuqala uSolwazi uBrown.

USolwazi Brown wabe enalezi Ziqu ezilandelayo :

BA (Hons) BED(UP) STM Union (New York) ThD (Princerton).

5.8.6.2. Ngonyaka We - 1975-1985

Owaqokwa ukuba aphanthe lo Mkhakha waba ngowesibili uSolwazi B.J. Odendaal.

uSolwazi B.J. Odendaal wabe enalezi Ziqu ezilandelayo :

BA, BD(Pret), ThD (Amsterdam).

5.8.6.3. Ngonyaka We - 1986 -1988

Owaqokwa ukuba aphanthe lo Mkhakha waba ngowesithathu
USolwazi P.J. Mostert .

USolwazi P.J. Mostert wabe enalezi Ziqu ezilandelayo :

M.A. , D. Phil (Stell) Dipl. Theology.

5.8.6.4. **Ngonyaka We - 1989**

Owaqokwa ukuba aphanthe lo Mkhakha waba ngowesine
USolwazi N.S.L. Fryer .

USolwazi N.S.L. Fryer wabe enalezi Ziqu ezilandelayo :

5.8.6.5. **Ngonyaka We - 1990 -1994**

Owaqokwa ukuba aphanthe lo Mkhakha waba ngowesihlanu
uSolwazi Kitshoff.

USolwazi Kitshoff wabe enalezi Ziqu ezilandelayo :

B.A. (Cape Town) , B.A. (Hons) (Stell), MTL (St. Andrews)TL
Dr.(Amsterdam) .

5.8.6.6. **Ngonyaka We - 1995 –1996**

Owaqokwa ukuba aphanthe lo Mkhakha uSolwazi uJ.A Loubser.
USolwazi uLoubser unalezi Ziqu ezilandelayo :

MA, (Greek) DTh(Stell).

5.8.6.7. **Ngonyaka We - 1997-2001**

Owaqokwa ukuba aphanthe lo Mkhakha waba ngowesithupha
USolwazi A.Song.

USolwazi uSong wabe enalezi Ziqu ezilandelayo :

LTh. (Hons)(BTCSA) MTh.(UWC) D.Phil (UDW)

5.8.6.7. Ngonyaka We- 2003 - 2004

Owaqokwa ukuba aphanthe lo Mkhakha uSolwazi uJ.A Loubser.

USolwazi uLoubser unalezi Ziqu ezilandelayo:

MA, (Greek) DTh(Stell).

5.9. IZINHLOKO ZEMINYANGO EMKHAKHENI WEZOBUCIKO .

Uhla lwabaPhathi ngokweminyago eyahlukene lwalumi kanje :

IsiZulu sithi inkunzi isematholeni . IziNhloko zeminyango yizona ezigcina seziphethe umkhakha.

5.8.1. EMnyangweni Wezilimi ZaboMdabu

Lo Mnyango owaqala unoMfundisi munye wakhula njalo waze wafinyelela kubafundisi abayishumi nambili . Okuyimanje (2004) uthe ukwehla njengoba usunabafundisi abayisikhombisa .

Izizathu ezenze kwanokwehla kulinani labafundisi , yingenxa yokwehla kwenani labafundi kulo Mnyango. Kweminye iminyaka bekwenzeka lo Mnyango ube nenani labafundi abangaphezu kwezinkulungwane ezimbili .

5.8.1.1. Ngonyaka We – 1959 -1964

Owaba ngowokuqala ukwengamela lo Myango kwaba uMnu.S.B. Theunissen.



UMnu.S.B. Theunissen

Owabe enolwazi lweZilimi ZoMdabu kodwa engagogodile ngokweMfundo ephakeme yakwaNgqondonkulu.

5.8.1.2. Ngonyaka We – 1965 - 1969

ukwengamela lo Myango kwaba uSolwazi J.D.N. Lotz . USolwazi uLotz wabe enalezi Ziqu ezilandelayo :

M.A. (U.P.) , T.E.D.

5.8.1.3. Ngonyaka We – 1969 - 1977

Owaba ngowesithathu ukwengamela lo Mnyango kwaba uSolwazi A. C. Nkabinde.USolwazi uNkabinde wabe enalezi Ziqu ezilandelayo :

TED, D.Litt et Phil (SA).

5.8.1.4. **Ngonyaka We -1981-1989**

Emva kwesikhathi kungekho iNhloko kulo Mnyango kusuka ngonyaka we - 1978, emva kokuba uSolwazi uNkabinde ekhushulelwe esikhundleni sokuPhatha iSikhungo jikelele kwagcina ngokuba kuqokwe uSolwazi uNgcongwane owabe enalezi Ziqu ezilandelayo :

BA(SA) , MA(UZ) HPTC Dipl Mus, UED , UED , D.Litt. et Phil (UNISA).

5.8.1.5. **Ngonyaka We - 1993 - 1996**

Owaba yibamba lo Mnyango emva kokushiya kukaSolwazi Ngcongwane kwaba uSolwazi J.B. Hlongwane .

USolwazi uHlongwane wabe enalezi Ziqu ezilandelayo :

BA(Hons) (UNISA) BA (Hons) (Natal) MA (UZ) D. Litt et Phil. (SA) STD.

5.8.1.6. **Ngonyaka We - 1997 -1998**

Owaba yiBamba lo Mnyango kwaba uNkosikazi N.O. Mkhulisi.

Unkosikazi uMkhulisi wabe enalezi Ziqu ezilandelayo :

MA(UZ) , STD.

5.8.1.7. **Ngonyaka We - 1998 - 1999**

Kwabe sekubamba uMnumzane uMahlasela owabe enalezi Ziqu ezilandelayo :

MA (UZ) , UED.

5.8.1.8. **Ngonyaka We- 1999 - 2002**

Kwabe sekutholakala owabe ezokwengamela lo Mnyango. Lokhu kwenzeka emva kweminyaka elishumi lo Mnyango wagcina ukuba ube neNhloko ewengamele.

Owengamela lo Mnyango kwaba nguSolwazi L.Z.M. Khumalo.

USolwazi uKhumalo wabe enalezi Ziqu ezilandelayo : BA(UZ), BA(Hons)(UZ) MA(UZ) D. Phil (Natal) SSTD.

5.8.1.9. **Ngonyaka We - 2003 -2004**

Emva kokuqokwa ngokwesibili ukuba abe uSoMkhakha uSolwazi uKhumalo wacela kumalunga oMnyango ukuba athole owayezoba iSo eMnyangweni okwesikhashana ngezikhathi esajutshwe ukwenza umsebenzi woMkhakha. Kwabe sekuphakanyiswa igama likaSolwazi L.F. Mathenjwa ukuba abe libamba.

5.8.2. **EMnyangweni Wolimi LwesiBhunu**

5.8.2.1. **Ngonyaka We - 1959 -1963**

Owaqokwa ngokokuqala ukuba aphanthe lesi sikhundla kwaba nguDokotela T.C. Bothma.

UDokotela Bothma wabe enalezi Ziqu ezilandelayo :

M.A. , D.Litt (UP).

5.8.2.2. Ngonyaka We - 1978 -1985

Owaqokwa ukuba aphanthe lesi sikhundla kwaba uSolwazi H.J. van Eetveldt. USolwazi van Eetveldt wabe enalezi Ziqu ezilandelayo :

BA 9 PU vir CHO) , D. Litt (Pret).

USolwazi Eetveld waphatha lo Mnyango isikhathi esiyiminyaka eyi - 13.

5.8.2.3. Ngonyaka We - 1986 -1994

Owaqokwa ukuba aphanthe waba ngowesithathu kwaba uSolwazi W.D. Burger. USolwazi Burger wabe elibamba enalezi Ziqu :

PhD. (Potch).

5.8.2.4. Ngonyaka We - 1995 -1998

Owaqokwa ukuba aphanthe lesi sikhundla kwaba uSolwazi A.de Villiers. USolwazi ude Villiers wabe enalezi Ziqu ezilandelayo :

BA(Hons) Cape Town) PhD (Wits).

5.8.2.5. Ngonyaka We - 2000 -2003

Owalandela waba libamba kwaba nguDokotela E.M.M. Meihuizen. UDokotela Meiheizen unalezi Ziqu ezilandelayo :

HED , D. Litt (Stell).

5.8.3. UMNyango Wolimi LwesiNgisi

5.8.3.1. Ngonyaka We - 1959 -1972

Kwaqokwa uSolwazi M.G. Andrew . USolwazi Andrew wabe enalezi Ziqu ezilandelayo :

B.A. (Hons) (Natal)

5.8.3.2. Ngonyaka We - 1973 -1986

Kwaba nguSolwazi J.A.van Huyssten. Owabe enalezi Ziqu :

B.A. (Hons) (Rand) UED.

5.8.3.3. Ngonyaka We - 1987 -1996



USolwazi G.J.M. Hutchings.

Kwaba uSolwazi uSolwazi G.J. Hutchings

Owabe enalezi Ziqu :

B.A. (Hons) (Wits) M.A.(Reading) PhD (Rhodes) Dipl.Ed.

5.8.3.4. Ngonyaka We - 1995 -2003

Kwaba nguSolwazi M.J. Hooper.

Owabe enalezi Ziqu :

M.A. (Natal) PhD (UN) HED.

5.8.3.5. Ngonyaka We - 2003

Kwaba nguSolwazi N.C.T. Meihuizen owaba yibamba. Owabe enalezi Ziqu :

M.A. (Natal) PhD (UN) Hdip Lib.

5.8.4. UMnyango Wolimi LwesiFuletsi

Lo Mnyango wabe ungaphansi koMnyango wesiNgisi kanye neZilimi zaseNtshonalanga okwabe kuyi- Classic , isiHebheru kanye neGeneral Linguistics.

5.8.4.1. Ngonyaka We - 1987 - 1991

Owaba ngowokuqala ukuba iSo lalo Mnyango kwabe kungu - N. P. Dupin.

Owabe enalezi Ziqu :

M.A, DEA (Univ of Paris).

5.8.4.2. Ngonyaka We - 1992 -1999

Owaba ngowokuqala ukuba iSo lalo Mnyango kwabe kungu - J. Grobbelaar.

Owabe enalezi Ziqu :

B.Mus.(Hons) (Pret).

5.8.5. EMnyangweni We - Classic

5.8.5.1. Ngonyaka We - 1982

Owaba ngowokuqala ukuba iSo lalo Mnyango kwabe kungu Solwazi J van der Walt.

Owabe enalezi Ziqu :

M.A. (PU vir CHO), UED.

5.8.6. EMnyangweni WeZokuXhumana

5.8.6.1. Ngonyaka We - 1978

Owaba ngowokuqala ukuba iSo lalo Mnyango kwabe kungu Solwazi G.M. Mersham.

Owabe enalezi Ziqu :

D.Litt. et Phil. (UNISA) MPRISA APR.



USolwazi G.M. Mersham

5.8.7. EMnyangweni WeZoBulungiswa

5.8.7.1. Ngonyaka We - 1981 -1988

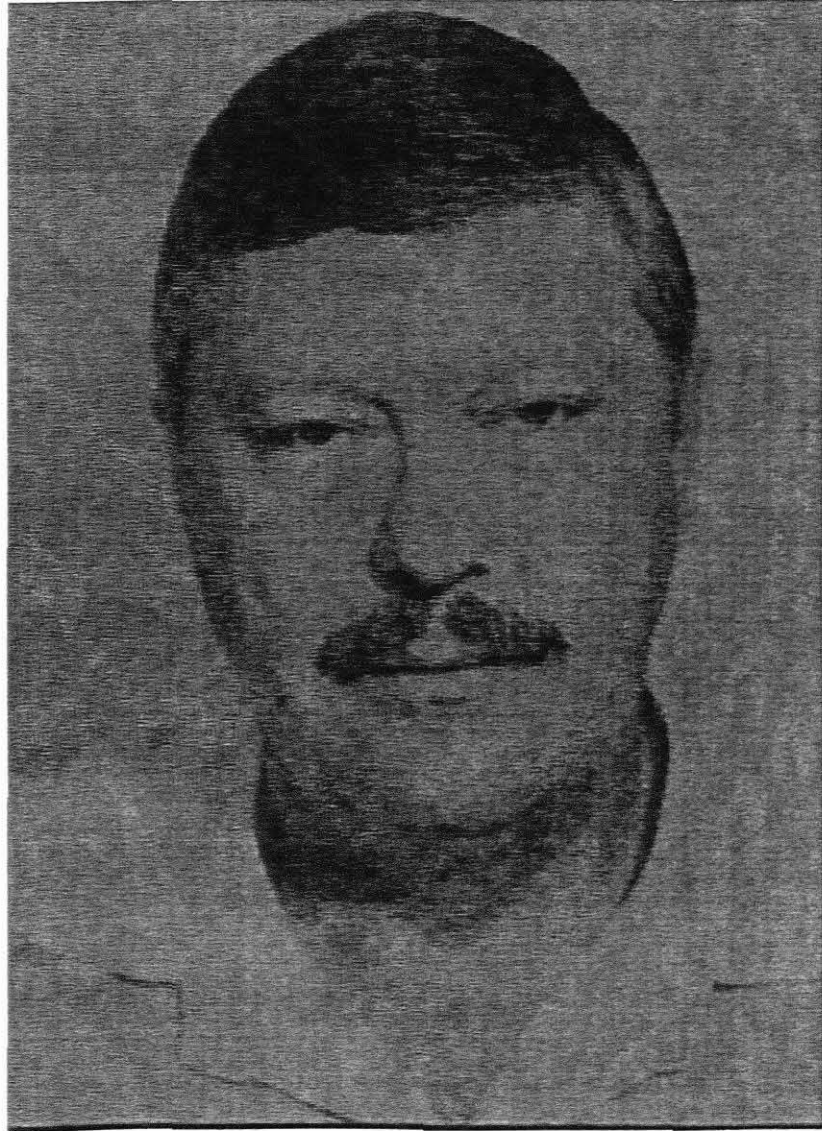
Owaba ngowokuqala ukuba libambe kulesi kulo Mnyango kwaba Mnu. V.I. Majola.

Owabe enalezi Ziqu :

B.A. (SW) (UZ) , B.A. (Hons) (Crim) (UZ).

5.8.7.2. Ngonyaka We - 1989 -2004

Kwaqokwa uSolwazi P.J. Potgieter.



USolwazi P.J. Potgieter

Iziqu zikaSolwazi Potgieter zimi ngalolu hlobo :

M.A. (UNISA) , D.Litt. et Phil. (UNISA).

M.A. (UNISA) , D.Litt. et Phil. (UNISA).

5.8.8. EMnyangweni WeZokulungisa Neshashalazi

5.8.8.1. Ngonyaka We - 1978 -1991

Kwaqokwa uMnu.J.J. Barnaerd ukuba abe liBamba ku lo Mnyango.

Wabe enalezi Ziqu :

M.A. (Pret).

5.8.8.2. Ngonyaka We - 1991 - 1998

Kwaqokwa uSolvazi L.I. Dalrymple .

Wabe enalezi Ziqu :

Iziqu zikaSolvazi zimi ngalolu hlobo :

BA(Hons) (UNISA), LTCL , (London) MA (Natal) , PhD (Natal) .

5.8.8.3. Ngonyaka We - 1999 - 2000

Kwaqokwa uMnu.S.Maphisa ukuba abe liBamba kulo Mnyango.

Wabe enalezi Ziqu :

Iziqu zikaSolvazi zimi ngalolu hlobo :

BA(UZ) BA (Hons) (UDW), MA (Stell).

5.8.8.4. Ngonyaka We - 2002 - 2004

Owaqokelwa ukuba abe libamba kulo Mnyango uMnu. T.S. Luthuli.

Unalezi Ziqu ezilandelayo :

BA (Natal) , BA (Hons) (Natal) DMS(BCUC - UK).

5.8.9. EMnyangweni WoSozilimi

5.8.9.1. Ngonyaka We - 1996 - 2004

Owaqokelwa ukuba abe libamba kulo Mnyango nguSolwazi C.T. Moyo .

Iziqu zakhe zimi ngalolu hlobo :

B.A.(Malawi) M.A. (Essex) Dipl Ling ELT (Exeter), D.Phil. (UZ).

5.8.10. EMnyangweni WeZezwe

UMnyango weZezwe ungeminye yeminyango emidala yalesi Sikhungo .
Nakuba umdala lo Mnyango kodwa awumdala kunale elandelayo :

UMnyango wakwaBotany .

UMnyango wakwaChemistry.

UMnyango wakwaPhysics.

Yomithathu le Minyango yasungulwa ngonyaka we - 1959. Eminye imiNyango eyasungulwa ngonyaka ofanayo nalo yile :

UMnyango wezibalo

UMnyango wezeNgqondo

Yomibili le Minyango yasungulwa ukunezelela kwemithathu eyabe isikhona . Ukusungulwa kwale Minyango kwaba ngonyaka we - 1965.

ImiNyango emidala isatholakala la yayikhona ngokwezakhiwo kuze kube yinamuhla. Lezi zakhiwo ziyefana futhi zakhiwe zalandelana ukusuka kwesokuPhatha (Registration Building).

5.8.10.1. Ngonyaka We - 1965 - 1986

Owaqokwa ukuba aphaathe nguMnu. M.J. Swart.

UMnu. M.J. Swart wabe enalezi Ziqu ezilandelayo :

M.A. (Stell) UED.

UMnu. Swart waphatha iminyaka engamashumi amabili nambili (22) . Wabe esethatha umhlalaphansi ngonyaka we - 1994 engeseyona iNhloko yoMnyango.

5.8.10.2. Ngonyaka We - 1987

Owaqokwa ukuba alandele uMnu. M.J. Swart nguSolwazi C.A. Lewis.

UMnu. Lewis akahlalanga kwaba isikhathi esingunyaka washiya kwathatha uDokotela L.M. Magi.

5.8.10.2. Ngonyaka We- 1995

USolwazi Magi waqokwa ukuba abe uSoMkhakha wezoBuciko wabe esecela uMnumzane Mkhize ukuba abe libamba loMnyango ngenkathi esajutshwe ukuba yiNhlolo yoMkhakha.

UMnumzane I.B. Mkhize wabe enalezi Ziqu ezilandelayo ngenkathi elibamba :

B.A. , B.A. (Hons) (UZ) M.A. Caroline.

5.8.10.3. Ngonyaka We – 1997

Owaqokwa ukuba abe libamba kulesi sikhundla kwaba nguMnumzane J.G. Mulder emva kokushiya kwaMnumzane Mkhize owabe ecelwe ukuba libamba . Ngaleyo nkathi noSolwazi Magi wabe esejutshelwe ukuba aphanthe uPhiko lwaseMlazi ngaleyo nkathi .

Iziqu zikaMnumzane Mulder zazimi kanje ngaleyo nkathi :

B.Sc., (Hons) , M.Sc. , (PU vir CHO).

Akabambanga isikhathi eside uMnumzane Mulder kwabe sekutholakala owayezoba iNhlolo yoMnyango ngokugcwele phakathi nonyaka we - 1997 , lowo kwabe kunguDokotela M.Jury.

5.8.10.4. Ngonyaka We – 1997 -2004

Inhlolo yoMnyango kwaba uDokotela M.Jury owabe enalezi Ziqu ezilandelayo :

B.Sc (Florida) , M.Sc., PhD (UCT).

5.8.11. UMnyango WeZomlando (History)

5.8.11.1. Ngonyaka We- 1959 -1972

Owaba ngowokuqala ukwengamela lo Mnyango kwaba uMnu. G.N. v.d. Berg.

Owabe enalezi Ziqu ezilandelayo :

B.A. , M.A. (UP) UED.

5.8.11.2. Ngonyaka We- 1973 -1984

Owaba ngolandelayo ukwengamela lo Mnyango kwaba uMnu. D.J.P. Haasbroek.

Owabe enalezi Ziqu ezilandelayo :

M.A. (PU vir CHO) D.Phil (Stell) TED.

5.8.11.3. Ngonyaka We- 1986 - 2004

Owaba ngowesithathu ukwengamela lo Mnyango nguSolwazi J. de Villiers.

M.A. (Stell) , D. Litt et Phil (Unisa) SOD.

5.8.12. UMnyango WesiJalimani

5.8.12.1. Ngonyaka We – 1980 -2000

Owaba ngowokuqala ukwengamela lo Mnyango kwaba nguMnu. G.F.H. Schimittinger.

Owabe enalezi Ziqu ezilandelayo :

M.A. (Pret) , THED.

5.8.12.2. Ngonyaka We – 2001

Owalandela ukwengamela lo Mnyango njengebamba kwaba uMnu. Bodenstein.

Umnumzane Bodenstein wabe engumfundisi wezomlando ngaphambilini kuso lesi Sikhungo wasegudlukela kulesi Sikhundla sokubamba kulo Mnyango.

Unalezi Ziqu ezilandelayo :

B.A. (LO) (Pret) B.A. (Hons) , (Natal) , STD.

5.8.13. UMnyango WeZolwazi kuMtapo WeziNcwadi

5.8.13.1. Ngonyaka We – 1966 -1989

Owaba ngolandelayo ukwengamela lo Mnyango kwaba nguSolwazi J.M. White.

Owabe enalezi Ziqu ezilandelayo :

M.A. (Lib) (SA).

5.8.13.2. Ngonyaka We – 1990 -1998

Owalandela ukwengamela lo Mnyango kwaba nguSolwazi W.M. Vermuelen.

Owabe enalezi Ziqu ezilandelayo :

B.A. (Pret) , B Ed (Unisa) , M Bibl (Stell), D Bibl (UOFS) HED (Pret)
Hdipl(UCT) PSAILIS.

5.8.13.3. Ngonyaka We – 1998 -2004

Owalandela waba ngowesithathu kwaba nguSolwazi D.N. Ocholla.

Unalezi Ziqu ezilandelayo :

M.A. Bibl , (Krasnodar) D. Bibl (Kiev and St Petersburg).

5.8.14. UMnyango WezoMculo (Music)

5.8.15.1. Ngonyaka We – 1978 -1989

Owengamela lo mnyango kwaba nguMnu. K.V. Mngoma .



UMnu. K.V. Mngoma

Owayenalezi Ziqu ezilandelayo :

UTLM , UPLM , LRSM.

5.8.14.2. Ngonyaka We -1990 -1994

Owaba ngolandelayo ukwengamela lo mnyango kwaba nguSolwazi L. New .
USolwazi New wabe enalezi ziqu ezilandelayo :MMus (Cantab) , HTC
London).

5.8.14.3. Ngonyaka We – 1995 -1998

Kwalandela uSolwazi M.K. Xulu owaba libamba . Wayenalezi Ziqu ezilandelayo :

B.A. Music , UED (UZ) , PhD (Natal).

5.8.14.4. Ngonyaka We – 1995 -1998

Kwabamba uMnu. E.S. Pewa owabe enalezi Ziqu ezilandelayo :

B.A. Music (UZ) B.A. (Hons) (Mus) Mmus (Natal) Sup Cert Music Ed

(New York ATCL (Singing).

5.8.15. UMnyango WezoBuhlengikazi (Nursing Science)

5.8.15.3. Ngonyaka We – 1982 -1995

Owaba ngowokuqala ukwengamela lo Mnyango nguSolwazi T.G. Mashaba. USolwazi Mashaba waqala elibamba nokho wagcina esephethe ngokugcwele.

Wabe enalezi Ziqu ezilandelayo :

D.Litt et Phil (Unisa) , DNE , RN, RM.

5.8.15.4. Ngonyaka We – 1995

Phakathi nonyaka we -1995 wabe eseshiya uSolwazi uMashaba kwathatha uSolwazi P.N. Nzimande owaba libamba kwaze kwaphela unyaka .

Owabe enalezi Ziqu ezilandelayo:

B.A. (UZ) , D.Litt et Phil (Unisa) , DNE.

5.8.15.5. Ngonyaka We – 1996 - 2004

Kwalandela uSolwazi Zungu owaqala eliBamba kwaze kwathi ngonyaka we - 1998 wawengamela ngokugcwele lo mnyango.

Unalezi Ziqu ezilandelayo:

B.A.Cur (Unisa) , M. Cur (Natal) , D.Phil (UZ).

5.8.16. UMnyango WezoBunzululwazi

5.8.16.1. Ngonyaka We – 1978

Owaqala ukwengamela lo Mnyango kwaba nguSolwazi C.S. de Beer.

Owabe enalezi Ziqu ezilandelayo:

B.Sc. (Agric) M.A. (Pret) ,Dipl Theology (Stell) D. Phil (Pret),DEA (Paris).

5.8.16.2. Ngonyaka We – 1989 – 1999

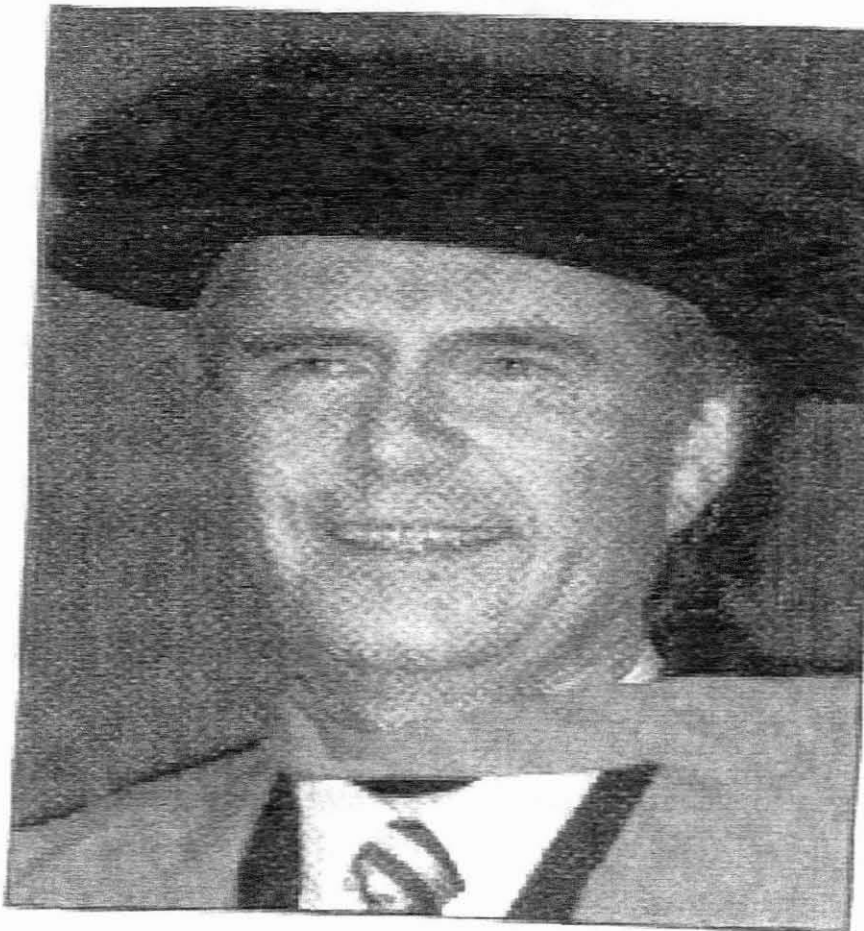
Owalandela nguSolwazi G.J.C. van Wyk.

Owabe enalezi Ziqu ezilandelayo:

B.A.(Pret) , M.A.(Unisa), D.Phil. (Pret) , THED.

5.8.16.3. Ngonyaka We – 2000 – 2004

Kwalandela uSolwazi E.C. Wait ukwengamela lo Mnyango.



USolwazi E.C. Wait

5.8.17. UMnyango WezeNgqondo

5.8.17.1. Ngonyaka We – 1960 -1971

Owaqokelwa kulesi sikhundla ngokokuqala kwaba uSolwazi A.Nzimande.

Owabe enalezi Ziqu ezilandelayo:

M.A. (SA) , UED.

5.8.17.2. Ngonyaka We – 1972 -1981

Owaqokelwa kulesi sikhundla waba ngowesibili kwaba uSolwazi D.H. Vetta.

Owabe enalezi Ziqu ezilandelayo:

M.A. (Pret).

5.8.17.3. Ngonyaka We – 1982 -2004

Owalandela ngokuba engamele lo Mnyango kwaba nguSolwazi S.D. Edwards.

Unalezi Ziqu ezilandelayo:

B.A. (Hons) (Rhodes) PhD (UCT) DED (Unisa) DTE, CET.

5.8.18. UMnyango WezeNdalo

5.8.18.1. Ngonyaka We – 1960 -1968

Owaqokwa ngokuqala ukuba abaphathe lesi sikhundla lesi sikhundla sokwengamela lo Mnyango kwaba uDokotela J.T. Louw.

Ngaleyo nkathi lo Mnyango waziwa ngelokuthi : Yi - Social Antropology kanye neNative Studies.

Owabe enalezi Ziqu ezilandelayo:

M.A. , D. Phil.

Ngonyaka We – 1969 -1975

Owaqokwa waba ngowesibili ukuba aphaathe lesi sikhundla kwaba uMnu. L. Nesser.

Ngaleyo nkathi lo Mnyango wawusushitshiwe sewaziwa ngokuthi yi - Antropology kanye ne Applied Antropology Studies.

Owabe enalezi Ziqu ezilandelayo:

M.A. (PU).

5.8.18.2. Ngonyaka We – 1976 – 1996

Kwabe sekulandela uSolwazi J.L.W. de Clercq.

Owabe enalezi Ziqu ezilandelayo:

D.Phil (Pret).

5.8.18.3. Ngonyaka We – 1999 -2004

Owaqokwa waba ngowesine ukuba aphaathe lesi sikhundla uSolwazi G.V.C Buijs.

UMnyango ube usushitshwa waziwa ngokuthi yi - Antropology & Development Studies.

Unalezi Ziqu ezilandelayo:

B.A. (Hons) , M.A. (Natal) PhD (UCT).



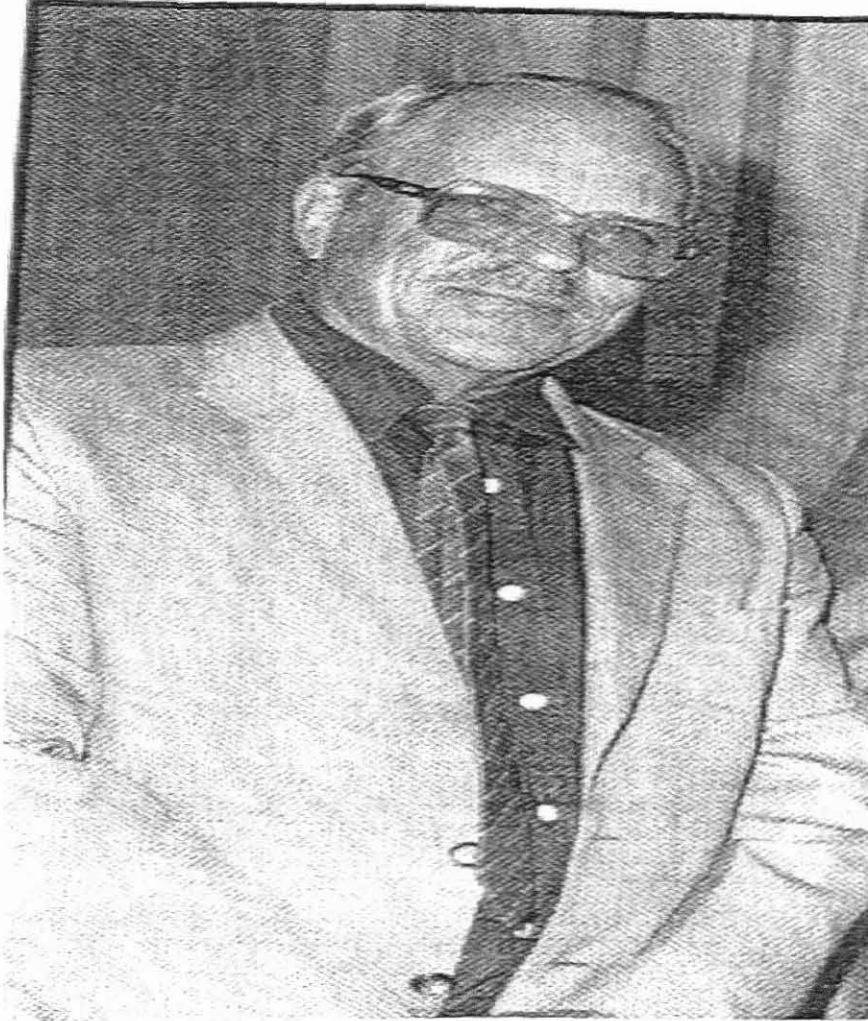
USolwazi GVC Buijs

5.8.19. UMnyango WezeNhlalakahle (Social Work)

Lo Mnyango wabe uhambisana noMnyango weZoMphakathi (Sociology).
Le Mnyango yahlukaniswa ngonyaka we - 1970 . UMnyango noMnyango
wazimela waba nabaPhathi abehlukene.

5.8.19.1. Ngonyaka We – 1961 -1970

Owaqokwa ukuba angamele le Minyango yomibili kodwa kunguMnyango munye kwaba uDokotela A.P. du Plessis.



UDokotela A.P. du Plessis

UDokotela du Plessis wabe eneZiqu ezilandelayo:

M.A. (U.O.F.S) , D. Litt. et Phil (Utrecht).

5.8.19.2. Ngonyaka We – 1979 – 1995

Emva kwesikhathi kungatholakali ozophatha kwakube kubambe uMnumzane S.V. Nzimande owagcine esephethhe ngokugcwele.

Umnumzane S.V. Nzimande wabe enalezi Ziqu ezilandelayo:

B.A. (SS) (SA) , M.A. (SW) (UZ).

5.8.19.3. Ngonyaka We – 1996 -2001

Emva kwesikhathi kungekho oPhethe kwalandela uSolwazi E.R.V. Pakati.

Owabe enalezi Ziqu ezilandelayo :

B.Soc Sc (Natal) , B.A. (Hons)(SW) (UZ) MSoc Sc (Natal),D Phil(Unisa).

5.8.19.4. Ngonyaka We – 2001 - 2004



USolwazi T.A.P. Gumbi

Owalandela ngokuthi angamele lo Mnyango kwaba nguSolwazi T.A.P Gumbi.

Unalezi Ziqu ezilandelayo:

B.A. (Hons) (SW) UZ) , M.A. (SS) (Unisa) , M.Ed (Community Work) (Manchester). D.Phil (Stell).

5.8.20. UMnyango WezeMphakathi (Sociology)

5.8.20.1. Ngonyaka We – 1959

Lo Mnyango wawukhona ngalo nyaka kodwa uhlanganiswe noweZenhlahlakahle noMphakathi . Kwathi ungahlukaniswa waqhubeka nokuwuphatha uSolwazi du Plessis.

Iziqu zikaSolwazi zimi kanje :

M.A. (UOVS) , D. Litt. et Phil (Utrecht), UED.

5.8.20.2. Ngonyaka We – 1981 – 1989

Owaqokelwa kulesi sikhundla kwaba uSolwazi L.H. Burdenhorst.

Iziqu zikaSolwazi zimi kanje :

Th M (Princenton) , Th Dr. (Amsterdam) , MTh (Stell), D.Phil(UOVS).

5.8.20.3. Ngonyaka We – 1990 -1996

Owaba ngolandelayo ukwengamela lo Mnyango kwaba nguSolwazi H.W. Vilakazi owabe enalezi ezilandelayo :

B.A. , M. A. (Columbia).

Owalandela ngokuthi angamele lo Mnyango kwaba nguSolwazi T.A.P Gumbi.

Unalezi Ziqu ezilandelayo:

B.A. (Hons) (SW) UZ) , M.A. (SS) (Unisa) , M.Ed (Community Work) (Manchester). D.Phil (Stell).

5.8.20. UMnyango WezeMphakathi (Sociology)

5.8.20.1. Ngonyaka We – 1959

Lo Mnyango wawukhona ngalo nyaka kodwa uhlanganiswe noweZenhlalakahle noMphakathi . Kwathi ungahlukaniswa waqhubeka nokuwuphatha uSolwazi du Plessis.

Iziqu zikaSolwazi zimi kanje :

M.A. (UOVS) , D. Litt. et Phil (Utrecht), UED.

5.8.20.2. Ngonyaka We – 1981 – 1989

Owaqokelwa kulesi sikhundla kwaba uSolwazi L.H. Burdenhorst.

Iziqu zikaSolwazi zimi kanje :

Th M (Princenton) , Th Dr. (Amsterdam) , MTh (Stell), D.Phil(UOVS).

5.8.20.3. Ngonyaka We – 1990 -1996

Owaba ngolandelayo ukwengamela lo Mnyango kwaba nguSolwazi H.W. Vilakazi owabe enalezi ezilandelayo :

B.A. , M. A. (Columbia).

5.8.20.4. Ngonyaka We – 1999

Owalandela ukwengamela lo Mnyango waba libamba uDokotela N.G. Tshabalala .

Unalezi Ziqu ezilandelayo :

B.A. (Hons) (UZ) M.A. (RAU) , D.Phil. (UZ).

5.8.20.5. Ngonyaka We – 2001 – 2004

Owalandela ukwengamela lo Mnyango waba libamba kwaba uSolwazi H.G.L. Glass.

Unalezi Ziqu ezilandelayo :

PhD (Washington).

5.9. Izinhloko Zeminye Iminyango

5.9.1. UMnyango Wezokucutshungulwa KwaMabhuku

5.9.1.1. Ngonyaka We – 1978

Owengamela lo Mnyango kwaba nguSolwazi R.P. Voges.

USolwazi Voges wabe enalezi Ziqu ezilandelayo :

B.Com (Hons) (UPE), CA (SA).

5.9.1.2. Ngonyaka We – 1996

Owangamela lo Mnyango kwaba nguSolwazi J.H. Viljoen.

Unalezi Ziqu ezilandelayo:

B.Com (Acc) (Pret) , C.T.A (Unisa) , CIS , CMA, MBA (Flora) , CA (SA).

5.9.1.3. Ngonyaka We – 2004

Owengamela lo Mnyango kwaba uMnu.i I.U. Nadioo.

Iziqu zikaMnumzane Nadioo zimi kanje :

B.Acc, Dipl (UDW), B.Com (Hons) M.Tax (Virginia) , CA (SA).

5.9.2. UMnyango WezoMnotho KweZohwebo

5.9.2.1. Ngonyaka We – 1978

Owangamela lo Mnyango kwaba nguSolwazi J.J. Potgieter.

Owabe enalezi Ziqu ezilandelayo ;

D.Com (PU vir CHO) , THED.

5.9.3. UMnyango WezoMnotho (Economics)

5.9.3.1. Ngonyaka We – 1978

Owengamela lo Mnyango kwaba nguSolwazi L.J. Fourie.

Wabe enalezi Ziqu ezilandelayo :

B.Com (Hons) (Bus Econ) , Bcom (Hons) (Econ) (SA) , M Com (Stell) ,
Dipl Agric Econ (Oxon) Dip Co- op , FICB , FIAC.

5.9.3.2. Ngonyaka We – 1996

Owengamela lo Mnyango kwaba nguSolwazi E.Kotana.

Wabe enalezi Ziqu ezilandelayo ;

M.Sc. (Budapest) , PhD (Budapest) CSc (Hungary) Cert in Gen Mech.

5.9.3.3. Ngonyaka We –2000 -2004

Owengamele lo Mnyango nguSolwazi M.A. Shresta.

Unalezi Ziqu ezilandelayo :

M.A. (Nepal) M.A. (Leeds) (UK) M.Phil (Leeds) (UK) PhD (Brunel) (UK).

5.9.4. UMnyango WezoMbusazwe NokuPhathwa koMphakathi

Le minyango ngaphambi kokuba yahlukene . Kwakukhona oweZombangazwe bese kuba khona owokuPhathwa koMphakathi.

5.9.4.1. Ngonyaka We – 1996

Owayengamele lo Mnyango nguMnu. A.M. Ndlovu.

Owabe enalezi Ziqu ezilandelayo :

B.A. (Hons) (UZ) MPA , DPA (UDW) SAIPA (P) Full IPM , Practioner (SABPP).

5.9.5. UMnyango Wezombangazwe

5.9.5.1. Ngonyaka We – 1978

Owabe engamele lo Mnyango kwabe kunguSolwazi P.S. Joubert.

Enalezi Ziqu ezilandelayo:

D.Phil (UOVS) , UED.

5.9.5.2. Ngonyaka We – 1996 -2004

Owaba ngolandelayo ukwengamela lo Mnyango kwaba nguMnu. R.T. Sabela.

Unalezi Ziqu ezilandelayo:

M.A. (UZ) , ADPA, MPA (UDW) MSAIPA (P).

5.9.6. UMnyango WezeNgqondo KweZeZiMboni

5.9.6.1. Ngonyaka We – 1978 -1996

Owayengamele lo Mnyango nguSolwazi M.K. du Toit.

Wabe enalezi Ziqu ezilandelayo:

M.A. (UP) , D.Phil (UZ).

5.9.6.2. Ngonyaka We – 2004

Olibamba lo Mnyango nguMnu.Mayeza.

Unalezi Ziqu ezilandelayo:

B.A. Admin (UFN) , B.Admin Hons (UFN) , B.A. Admin Hons (Unibo).

5.10. UMkhakha WezeMfundo

Lo Mkhakha waqala unguMnyango ngonyaka we - 1961. Ngaleyo nkathi wawungaphansi koMkhakha weZoBuciko.

5.10.1. UMnyango Jikelele

5.10.1.1. Ngonyaka We – 1961

KwakunguSolwazi G.J. Arkermann owabe enalezi Ziqu ezilandelayo :

B.A. (SA) , M. ed (UP) D.Ed (PU vir CHO) T.E.D.

Abafundisi yilaba :

UMnu. Pienaar

Owabe enalezi Ziqu ezilandelayo :

B.A. (SA) , M. ed (UP) N.C.T.D.

UMnu. B.C. Mtshali

Owabe enalezi Ziqu ezilandelayo :

B.Sc, Fort Hare

UMnu. J.S Sibisi

Owabe enalezi Ziqu ezilandelayo :

B.A. , B.Ed,(Natal), UED(SA).

Ababelekelela :

UMnu. R.T. Caluza

Owabe enalezi Ziqu ezilandelayo :

B.Sc, M. A.

UNksz. M. Khumalo

Owabe engumsizi kulo Mnyango .

5.10.2. UMnyango Wezokufundisa

5.10.2.1. Ngonyaka We – 1996

Owengamela lo Mnyango kwaba nguSolwazi M. Jacobs.

Owabe enalezi Ziqu ezilandelayo :

B.A. MEd, (Unisa), Ded (UDW) HED .

5.10.2.2. Ngonyaka We – 2004

Owengamela lo Mnyango kwaba ngu Solwazi D. P. Ngidi.

Owabe enalezi Ziqu ezilandelayo :

B.A. MEd, (UZ), DEd (UDW) UED (UZ).

5.10.3. UMnyango Wezokuhlelwa NokuPhathwa KweMfundo

5.10.3.1. Ngoyaka We – 1996

Owengamela lo Mnyango kwaba ngu Solwazi M. Jacobs.

Owabe enalezi Ziqu ezilandelayo :

B.A. MEd, (Unisa), Ded (UDW) HED .

Waba nale Minyango , Owezokufundisa , (Didactics) , owezokuhlelwa

nokuPhathwa kwezeMfundo (Educational Planning & Administration),

OwezeNgqondo KwezeMfundo (Educational Psychology) , OwoMlando

Nokuqhathaniswa KwezeMfundo (History & Comparative Education),

OweZoBunzululwazi KwezeMfundo (Philosophy of Education) Kwathi

Kwathi kamuva kwavulwa OwezeMiphakathi KwezeMfundo

(Sociology of Education).

5.10.4. UMnyango WezeNgqondo KwezeMfundo

(Educational Psychology)

Owalandela ukwengamela lo Mnyango kwaba nguSolwazi P.T. Sibaya.

Unalezi Ziqu ezilandelayo :

B.A. (Hons) , B.Ed (UZ) M.Ed (Educ Psychology) (Natal), Ded(Stell)
UED.

5.10.5. UMnyango WezoMlando Nokugathaniswa KwezeMfundo (History & Comparative Education)

5.10.5.1. Ngonyaka We – 1996

Owengamela lo Mnyango kwaba nguSolwazi N.V. Magi.

Owabe enalezi Ziqu ezilandelayo:

B.Sc, B.Ed (UZ) , M.Ed (UZ) , M.Ed(Oregon) D Ed (UDW).

5.10.5.2. Ngonyaka We – 2004

Owengamele lo Mnyango nguDokotela E.T. Dlamini

Onalezi Ziqu ezilandelayo:

B.Sc, UED (UZ) , DTE (Unisa) , M.A. (Atlanta), Ded (UZ).

5.10.6. UMnyango Wokuzivocavoca KwezeMfundo

5.10.6.1. Ngonyaka We – 1996 -2004

Owengamele lo Mnyango nguSolwazi M.F. Coetsee.

Unalezi Ziqu ezilandelayo:

M.A. (Phys. Ed) (Stell) PhD (UPE).

Lo Mnyango wasuswa ngaphansi koMkhakha weZeMfundo wangeniswa ngaphansi koMkhakha wakwaSayensi.

5.10.6.2. Ngonyaka We –2004

Obambile kulo Mnyango njengoba uSolwazi M.F. Coetse esangamele uMkhakha nguDokotela S.E. H. Davies

Unalezi Ziqu :

M.A (Rhodes) .

5.10.7. UMnyango WeZoBunzululwazi KwezeMfundo

(Philosophy of Education)

5.10.7.1. Ngonyaka We – 1996

Owabe engamela lo Mnyango kwaba kunguSolwazi P.C. Luthuli.

Owabe enalezi Ziqu ezilandelayo :

B.A.(Unisa), Med(UZ) Ded (Unisa) , UED.

5.11. UMkhakha WeZoMthetho

5.11.1. UMnyango WoMthethosisekelo

5.11.1.1. Ngonyaka We – 1996

Owaba libamba ekwengameleni lo Mnyango kwaba uMmeli S.J. Malan.

Unalezi Ziqu ezilandelayo:

B.A. (Pret) , LLB (Unisa) , LLM (Natal) Advocate of the Supreme Court of S.A.

5.11.1.2. Ngonyaka We – 2004

Lo Mnyango awusekho.

5.11.2. UMnyango WoMthetho , WeZokuQondisa NamaCala

5.11.2.1. Ngonyaka We – 1996

Owengamele lo Mnyango kwaba nguSolwazi A.E.B. Dhlodhlo.

Owabe enalezi Ziqu ezilandelayo:

B.Jur (Unisa) , LLB (UZ) LLM (Natal) PSLE , Advocate of the Supreme Court of South Africa.

5.11.3. UMnyango WoMthetho NgokukaMarcantile

5.11.3.1. Ngonyaka We – 1996 -2004

Owengamela lo Mnyango kwaba nguMmeli B.J. du Toit.

Unalezi Ziqu ezilandelayo : B.A. , LLB (UOFS) , Advocate of the Supreme Court of South Africa.

5.11.4. UMnyango WeziNhlelo Zangasese

5.11.4.1. Ngonyaka We – 1996

Owaba ngolandelayo ukwengamela lo Mnyango kwaba nguSolwazi P.L. Volpe.

Owabe enalezi Ziqu ezilandelayo:

B. Proc , LLB (UZ) Advocate of the Supreme Court of South Africa.

5.11.4.2. Ngonyaka We – 2004

Owengamele lo Mnyango wayiBamba nguMmeli B.N. Mthethwa.

Unalezi Ziqu ezilandelayo :

B.Proc , LLB (UZ) Advocate of the Supreme Court of South Africa.

5.11.5. WeZokuQhathaniswa KoMthetho

5.11.5.1. Ngonyaka We – 1996

Owabe engamele lo Mnyango kwaba nguSolwazi M.G. Erasmus.

Onalezi Ziqu ezilandelayo :

B.A. (LLB) (Pret) LLD (Unisa) , Advocate of the Supreme Court of S.A.

5.11.5.2. Ngonyaka We – 2004

Lo Mnyango awusekho .

5.12. UMkhakha WeZeSayensi

UMkhakha wakwaSayensi wawuMkhakha owabe uneminyango emine kuphela ngonyaka we -1959- 1965.

Le Minyango yile :

- UMnyango wakwaBotany
- UMnyango wakwaChemistry
- UMnyango wakwaPhysics
- UMnyango wakwaMathematics

Kuhambe kwahamba lo Mkhakha wadlondlobala njengoba sekukhona eminye iminyango ehlukehlukeni okubalwa phakathi kwayo ;

- UMnyango weZiqoqelilwazi (Computer)
- UMnyango weZolimo (Agriculture)
- UMnyango wakwa - Applied Mathematics
- UMnyango wakwaBiochemistry

Ukwenganyelwa kwayo kumi ngalolu hlobo :

5.12.1. UMnyango weZiqoqelilwazi (Computer)

5.12.1.1. Ngonyaka We - 1996

Owayephetha lo Mnyango ngu- A. Jan.

5.12.1.2. Ngonyaka We - 2004

Ophetha lo Mnyango nguSolwazi M.O. Adigun



USolwazi M.O. Adigun.

Unalezi Ziqu :

B.Sc. , M.Sc., PhD (IFE).

5.12.2. UMnyango weZolimo (Agriculture)

5.12.2.1. Ngonyaka We - 1996

Owengamele lo Mnyango nguSolwazi P.C. Lobout.

Unalezi Ziqu :

M.Sc (Pret) , DSc (Fort Hare).

5.12.2.2. Ngonyaka We - 2004

Owengamele lo Mnyango nguSolwazi P.F. Scogings.

Onalezi Ziqu :

B.Sc.(Env. Bio) (Natal) BSc, (Hons) , MSc (Wild Mgnmt) (Pret) , PhD (Pasture Sc) (Fort Hare).

5.12.3. UMnyango wakwa - Applied Mathematics

5.12.3.1. Ngonyaka We - 1996

Owabe engamele lo Mnyango nguSolwazi A. Beesham.

Unalezi Ziqu ezilandelayo :

M.Sc. (Unisa) PhD (UCT) Dipl . Dat. (Unisa).

5.12.4. UMnyango WakwaBiochemistry kanye ne Micro- Biology

5.12.4.1. Ngonyaka We - 1978

Owaqokelwa kulesi sikhundla kwaba nguSolwazi W. Nel .

Iziqu zikaSolwazi zimi ngalolu hlobo :

M.Sc (UOVS).

5.12.4.2. Ngonyaka We - 1996

Owengamela lo Mnyango nguSolwazi S.E. Terblanche.

Enalezi Ziqu :

M.Sc (Agric) PhD (Stell).

5.12.4.3. Ngonyaka We - 2004

Owengamela lo Mnyango nguSolwazi T.G. Djaravo.

Iziqu zakhe : Azitholakalanga kuyikhalenda .

5.12.5. UMnyango WezeZitshalo

5.12.5.1. Ngonyaka We – 1961 -1969

Owengamela lo Mnyango kwaba uMnu. A. Eiker.

Owabe enalezi Ziqu ezilandelayo:

B.Sc.(PU vir CHO).

5.12.5.2. Ngonyaka We – 1970

Owaba ngolandelayo ukwengamela lo Mnyango kwaba nguMnu. J.T. Venter.

Onalezi Ziqu ezilandelayo :

M.Sc (PU).

5.12.5.3. Ngonyaka We – 1971

Owalandela waba liBamba kulo Mnyango kwaba uMnu. H.J. Roos.

Owabe enalezi Ziqu ezilandelayo :

MSc.(PU).

5.12.5.4. Ngonyaka We – 1996

Owaba ngolandelayo ukwengamela lo Mnyango nguSolwazi D.N. Boshoff.

Onalezi Ziqu ezilandelayo :

DSc (PU vir CHE)

5.12.5.5. Ngonyaka We – 2000-2004

Owengamela lo Mnyango nguSolwazi D.P. Ferreira.

Onalezi Ziqu ezilandelayo:

B.Sc (Hons) (Pu for CHE) , MSc (UPE).

5.12.6. UMnyango WezeMithi (Chemistry)

5.12.6.1. Ngonyaka We – 1959 -1969

Owaba ngowokuqala ukwengamela lo Mnyango kwaba nguSolwazi D.J. du Plessis.

Owabe enalezi Ziqu ezilandelayo ;

MSc D. Phil. (PU).

5.12.6.2. Ngonyaka We – 1970 - 1971

Owengamela lo Mnyango uMnu. Lamprecht.

Wabe enalezi Ziqu :

MSC (UOVS).

5.12.6.3. Ngonyaka We – 1972

Owaqokelwa kulesi sikhundla kwaba nguDokotela G.E. Jackson.

Iziqu zikaSolwazi zimi ngalolu hlobo :

MSc (UOVS).

5.12.6.4. Ngonyaka We – 1996

Owaba ngolandelayo ukwengamela lo Mnyango kwaba nguSolwazi M.M. Zulu.

BSc (Hons) (UZ) , MSC , UED , PhD (New York).

5.12.7. UMnyango WezoBunjiniyela

5.12.7.1. Ngonyaka We – 1996

Owaba ngolandelayo ukwengamela lo Mnyango kwaba nguSolwazi N. Bemanseder.

Owabe enalezi Ziqu :

Dr- Ing (Tu Muenchen) , Dipl Ing (Tu Muenchen) Dip - Wirsch - Ing

(TU Muenchen).

5.12.7.2. Ngonyaka We – 2004

Lo Mnyango usuhlanganisiwe nowakwa- Physics okuyimanje owengamele nguSolwazi A.T. Davidson.

Onalezi Ziqu:

B.Sc, (Hons) (Rhodes) PhD (Cantab) , Ch (Phys MSAIP.

5.12.8. UMnyango WeZoMnotho KweZekhaya

5.12.8.1. Ngonyaka We – 1996

Owaba liBamba kulo Mnyango kwaba nguNks. S. M. Mtshali.

Onalezi Ziqu

B.Sc (HE) (Natal) , MA (Reading) Dipl. Gen Nursing.

Okuyimanje ngonyaka we - 2004 , lo Mnyango uphethwe uSolwazi Kiamba.

5.12.9. UMnyango WeZamanzi

5.12.9.1. Ngonyaka We – 1996 - 2004

Owengamele lo Mnyango nguSolwazi B.E.M. - L Kelbe.

Unalezi Ziqu ezilandelayo;

MSc (Natal) , PhD (Virginia).

5.12.10. UMnyango WeZibalo

5.12.10.1. Ngonyaka We – 1959

Owaqokelwa kulesi sikhundla kwaba uSolvazi D.A. van Rooyen.

Iziqu zikaSolvazi zimi ngalolu hlobo;

MSc (SA) , UOD.

5.12.10.2. Ngonyaka We – 1996

Owengamela lo Mnyango kwaba nguSolvazi T. Jekot.

Owabe enalezi Ziqu ezilandelayo:

PhD, DSc (SIT , GLIWICE Poland).

5.12.10.3. Ngonyaka We – 2004

Owengamele lo Mnyango nguSolvazi A. Beesham.

Unalezi Ziqu :

MSC (Unisa) , PhD (UCT) Dip. Dat. (Unisa).

5.12.11. UMnyango WakwaMathematics Statistics

5.12.11.1. Ngonyaka We – 1959

Owaqokwa kwaba nguSolwazi M.J. Joubert .

Wabe enalezi Ziqu:

MSC (Pret).

5.12.11.2. Ngonyaka We – 1996

Owengamela lo Mnyango nguSolwazi T.A. Dube .

Owabe enalezi Ziqu :

MSc (Fort Hare) , PhD (UDW).

5.12.12. UMnyango Wakwa - Physics

5.12.12.1. Ngonyaka We – 1959 - 1971

Owaba ngowokuqala ukwengamela lo Mnyango kwaba uDkt. F.K. Peters.

Owabe enalezi Ziqu ezilandelayo ;

MSC, Dr. Ing.

5.12.12.2. Ngonyaka We – 1972 -1978

Owengamela lo Mnyango kwaba uSolwazi F. Coetzee.

Owabe enalezi Ziqu ezilandelayo :

DSc (UOVS).

5.12.12.3. Ngonyaka We – 1978 - 1996

Owengamela lo Mnyango kwaba nguSolwazi B.Spoelstra.

Owabe enalezi Ziqu ezilandelayo :

MSc (Stell) , DSc ((PU for CHE).

5.12.12.4. Ngonyaka We – 2004

Lo Mnyango usuhlanganisiwe nowakwa- Physics okuyimanje owengamele nguSolwazi A.T. Davidson.

Onalezi Ziqu:

B.Sc, (Hons) (Rhodes) PhD (Cantab) , Ch (Phys MSAIP.

5.12.13. UMnyango WeZezilwane

Lo Mnyango wasungulwa ngonyaka we - 1970 , emva kweshumi leminyaka lesi Sikhungo .

5.12.13.1. Ngonyaka We – 1970

Owengamela lo Mnyango nguDokotela J.G. Visser.

Owabe enalezi Ziqu ezilandelayo :

MSC. DSC (Stell).

5.12.13.2. Ngonyaka We – 1996

Owengamela lo Mnyango kwaba nguSolwazi D.P. Cyrus .

Unalezi Ziqu :

PhD (Natal).

5.12.14. UMnyango WezaMatshe

5.12.14.1. Ngonyaka We – 1978

Owaqokwa ukuba angamele lo Mnyango nguSolwazi J.G.J. Visser.

Iziqu zakhe zimi kanje:

DSc. (Stell).

5.13. UMkhakha WeZeNkolo

5.13.1. UMnyango WezeBandla

5.13.1.1. Ngonyaka We – 1978

Owaqokwa kwaba uSolwazi B.J. Oodendal.

Iziqu zikaSolwazi zazimi kanje :

B.A. , BEd (Pret) Th. Dr (Amsterdam).

5.13.1.2. Ngonyaka We – 2004

Lo Mnyango awusekho .

5.13.2. UMnyango Wokuqeqesha Abadiyakhoni Kanye Nabashumayeli (Diaconicology & Ecclesiastical)

5.13.2.1. Ngonyaka We – 1978

Owengamela lo Mnyango nguSolwazi P.R. van Dyk.

Iziqu zakhe zazimi kanje :

MA, D Litt (Stell) , Th Drs (Kampen).

5.13.2.2. Ngonyaka We – 2004

Lo Mnyango awusekho.

5.13.3. UMnyango WeNkambiso / Inqubo NokuziPhatha (Dogmatic & Ethics).

5.13.3.1. Ngonyaka We – 1978

Owaqokelwa kulesi sikhundla kwaba uSolvazi M.C. Kitshoff.

Iziqu zakhe zimi kanje:

BA (UCT) BA Hons(Stell) MTh (St. Andrews) Th Dr (Amsterdam).

5.13.3.2. Ngonyaka We – 2004

Lo Mnyango awusekho.

5.13.4. UMnyango WeThestamende ELisha

5.13.4.1. Ngonyaka We – 1978

Awuzange wenganyelwe .

5.13.5. UMnyango WeThestamende Elidala

5.13.5.1. Ngonyaka We – 1978

Owaqokwa ukuba kulesi sikhundla kwaba uMfundisi C.S. Mgadi.

Iziqu zikaSolwazi zimi kanje:

BA (Hons) (UZ) , BD (Luther).

5.13.5.2. Ngonyaka We – 2004

Lo Mnyango awusekho .

5.13.6. UMnyango WeZokuVangela

5.13.6.1. Ngonyaka We – 1979

Owaqokelwa kulesi sikhundla kwaba uSolwazi J. Mostert.

Iziqu zakhe zazimi kanje :

MA, D.Phil (Stell) Dipl. Theology.

5.13.6.2. Ngonyaka We – 2004

Owuphethe uMfundisi A.L.M. Pitchers.

Iziqu zakhe zimi kanje:

BA LTh (Hons).

5.13.7. IMINYAKA EMISHA

5.13.7.1. UMnyango WeZeBhayibheli

5.13.7.1.1. Ngonyaka We – 1996 -2004

Owengamele lo Mnyango nguSolwazi J.A. Loubser.

Unalezi Ziqu :

MA (Greek) , DTh (Stell).

5.13.7.2. UMnyango WezoBuchwepheshe Benkolo Nomlando Ngenkolo YobuKhristu.

5.13.7.2.1. Ngonyaka We – 1996

Owabe ewengamele nguSolwazi M.C. Kitshoff.

Iziqu zakhe zimi kanje:

BA (UCT) BA Hons(Stell) MTh (St. Andrews) Th Dr (Amsterdam).

5.13.7.3. UMnyango WeZokuVangela

5.13.7.3.1. Ngonyaka We – 1996

Owengamela nguSolwazi A.Song.

Onalezi Ziqu :

LTh (Hons) (NTCSA) , MA (UWC) , Dphil (UDW).

5.14. EMINYE IMINYANGO EYASUNGULWA UKUHLANGABEZANA NEZIDINGO ZOMPHAKATHI :UPHIKO LWEMISEBENZI YOMPHAKATHI NOKUQEQESHA KUMAKHONO

5.14.1. Ngonyaka We- 1978 -1990

UMqondisi walo Mkhakha kwabe kunguMnu. J.C. Bekker.

UMnumzane Bekker waba ngowokuqala ukwengamela lo Mnyango owabunezinhloko ezine. Lezi zinhloko zazimi kanje :

- **UMnyango wezoMthetho (Law)**
- **UMnyango wakwa- Organisation kanye neStudy Method**
- **UMnyango wakwa – Public Administration**
- **UMnyango wakwa Finance kanye ne – Auditing**

UMnumzane Bekker wabe enalezi Ziqu ezilandelayo : B.A. , LLB(SA).

6.0. INHLAZIYO YOCWANINGO

6.1. ISIHLAZIYO

Kule ngxenye ucwaningo luzokweneka amaqiniso atholakale kusuka esahlukweni sokuqala kuze kube sesahlukweni sokugcina.

Ucwaningo olunzulu ngombono weNkosi uMuntongenakudla Mkhwanazi ngokuhlatshwa kwesoyi lakwaNgqondonkulu “uNgoye” kwaDlangezwa luthole ukuthi inxiwa lalo Muzi limiswe phezu kwesizinda sebutho lesine leNkosi uShaka,ibutho elabe laziwa ngokuthi uDlangezwa.Ibutho leli laziwa ngezisekelo - ngqangi zomgomo wokubuthwa kwalo okwabe kungukutshala imbewu yobuqotho , inhlonipho , ukuthembeka , isizotha nokuvikela isizwe nezwe .

Ucwaningo luthole ukuthi ukuhlatshwa kwesoyi lalo Muzi libe kule ndawo, kwabe kungumqondo ophusile nomuhle. Umqondo owabe uphokophelele ukuba kuvuseleleke izibopho zesizwe kabusha nokuqamba ibutho elisha elabe lizobhekana nezinselelo - ngqangi zezwe kanye nesizwe okwabe kungukuvikela isizwe hhayi ngemikhonto namahawu kuphela kodwa lihlose ukuba nolwazi lokuzicijela nokuzihlonzela impi entsha eyabe isiqalile yokuthuthukisa nokukhanyisela izwe ngosiba oluwubhaqa lweMfundo .

Ucwaningo luthole ukuthi isibindi esakhonjiswa iNkosi uMuntongenakudla Mkhwanazi ekwamukeleni ukuba lesi Sikhungo sakhawe kule ndawo, kwabe kungukudla ifa loMbuso kaZulu njengoba lo Muzi kuwuNgqondonkulu wesizwe hhayi isizwe sodwa kodwa nomhlaba. Ucwaningo luthole ukuthi uma luqhathanisa nenqubo yezinye izizwe ukuthi ngokomthetho uhlobo olukanje lweSikhungo luba koMkhulu okukanye kuHlalankosi lesizwe , ngokwesizwe samaZulu

kwakumele lesi Sikhungo sibe Ondini. Umuzi wasOndini ilona Hlalankosi likaZulu kanye neNhloko – dolobha yesizwe samaZulu okumele isiShayamthetho nezinye izinhloko zoBukhosi zibe kulo Muzi. Akumangalisi ukuthi abakwaMkhwanazi ngenkathi bekumukela ukuba kwakhiwe lo Muzi endaweni yakubo, baqoka ukuba ube kuliHlalankosi labo kwaKhandisa.

Umbono waleli qhawe lakwaMkhwanazi ukhombisa ingqondo ephakeme neso elinzulu ekubukeni izinto zisekude ezizokwenza, kungazuzi yena kodwa kugcineke umlando wesizwe sakubo qede kusizakale hhayi isizwe sakwaMkhwanazi kuphela kodwa izizwe zomhlaba. Kungemangalise ukuthola ukuthi phakathi kwezindawo ezikhona zamaKhosi, ayikho indawo ehanjelwa izikhulu zoMbuso, aMakhosi, abaNtwana kanye noHlanga lomhlabathi ukwedlula indawo yakwaDlangezwa.

Ucwaningo luthole ukuthi imvelaphi yalolu hlanga oselungundabuzekwayo esizweni nasemhlabeni wonke jikelele, isizwe sakwaMkhwanazi iseSwazini. Ukuqala kokufika kwabo kwaZulu kwafika uyisemkhulu wabo uVeyane. UVeyane wafikela endaweni yakwaMthethwa ngenkathi kubusa iNkosi uDingiswayo kaJobe. Ucwaningo luthole ukuthi uVeyane wahlatshelelwa inxiwa endaweni eyaziwa ngokuthi namuhla kusekamu lamaPhoyisa kwaMbonambi . UVeyane uzala uMayanda, uMayanda uzala uPhalane kanye noSomkhele. Unina kaPhalane uMaMthethwa kanti unina kaSomkhele uMntwana uMtikili udadewabo weNkosi uMpande. Ucwaningo luthole ukuthi uMntwana uMtikili wagana waba ngunkosikazi wesibili kuMayanda. Kwathi ukuba kubonakale ukuthi uzalwa eNdlunkulu uMntwana uMtikili, kwabe isiphingwe ngenkulu kuMaMthethwa. Kwaba ukukheleka kanjalo kukaPhalane ekubeni indlalifa kaMayanda .

Leso senzo saholela ekutheni bashenxe yena nonina njengoba ezimbili azikhonyi kusibaya esisodwa. Kwasala iNkosi uSomkhele nonina uMtikili

kunamuhla indlu yoMntwana uMtikili ibusela kwaNkomokayixoshwa kanti indlu kaNdlunkulu uMaMthethwa ibusela kwaDlangezwa .

Ucwaningo luthole ukuthi waganiselwa udadewabo weNkosi uMpande uMtikili lokho kuchaza ukuthi uMntwana uMtikili wayelama iNkosi uMpande. Kusho ukuthi wazalwa emva kweminyaka ye - 1872 okungasho ukuthi ukufika kwabakwaMkhwanazi kwelakwaZulu kwaba sekupheleni kweminyaka ye- 1800, kuqala isigamu sokuqala seminyaka ye – 1900.

Ucwaningo luthole ukuthi ekuganiselweni kukaVeyane kwaZulu eganiselwa uMntwana uMtikili, kwenza uMaMthethwa walahlekelwa isikhundla sakhe okuthiwa ngesiZulu ukwenza okunjalo kufana ncimishi nokuthi ibe isiphingwe enkulu. Ukwenzeka kwezinto kanjalo kwaholela ekutheni uMaMthethwa asuke yena nendodana yakhe, ayokwakha engxenye. Ucwaningo luthole ukuthi uMaMthethwa waya ezansi nezwe, ngaphesheya komfula uMhlathuze lapho afika amisa khona nendodana yakhe .

Endlini kaNdlunkulu uMaMthethwa ekwaDlangezwa, yila Makhosi aseke abusa alandelayo:

INduna uPhalane, iNkosi uNgogwane, iNkosi uMbuyiseni, iNkosi uZibizendlela, iNkosi uNikiza, iNkosi uMuntongenakudla , iNkosi uMkhontokayise.

Endlini yoMntwana uMtikili yilaba abalandelayo: INkosi uSomkhele , iNkosi uMtubatuba , iNkosi uMgwazeni kanye neNkosi uMinias.

Ucwaningo luthole ukuthi bonke laba abake babusa babeyisandla sokuphonsa saMakhosi oHlanga akwaZulu kuzindawo ezahlukene ngaphesheya komfula uMfolozi, enhla noGu lwaseMpumalanga.

Ucwaningo lube selunamathela eNdlini kaNdlunkulu uMaMthethwa okuyiyona ekwaDlangezwa nalapho kutholakala khona uMuzi wakwaNgqondonkulu wakwaZulu “uNgoye”.

UPhalane nonina uMaMthethwa ngenkathi besuka beshenxela iNkosi uSomkhele nonina uMntwana uMtikili, bafika bahlala ngaphesheya komfula uMhlathuze, endaweni eyaziwa ngokuthi kuseNiniyase ngaseFelixton.

Ucwaningo luthola ukuthi phesheya koMhlathuze kwakubusa isizwe okakanye uMndeni wakwaQwabe.

Lokho kumisa kwabo phesheya komfula kwabe kungukufunda isimo njengoba uMkhwanazi (2003 b) ebeke wathi:

Izwe lalilibi futhi laselibabulele abaningi. Ukufika kukaPhalane nonina bengena kukubi kanjalo ezweni kwakuzobadalela amazinyo abushelelezi.

Ucwaningo luthole ukuthi kwahamba isikhathi uPhalane nonina bawelela phesheya koMfula uMhlathuze. Ekuweleleni ngaphesheya, kwakukhona insizwa eyayaziwa ngokuthi uMfiki. UMfiki lo nguyena owadala icebo lokuba uPhalane nonina bawelele ngaphesheya bezosiza abakwaDube. Nabo abakwaDube ababe belithathe kwabakwaQwabe. UDube wayengenaye umntwana womfana ukuba abeyindlabukhosi ngakho wacela uPhalane ukuba azombhekela isihlalo, kwabe ukungena kwabo kanjalo kwelaseMhlathuze abakwaMkhwanazi.

UPhalane waba iNduna, wabusa isikhathi eside kodwa akakhothamelanga esihlalweni. Ucwaningo luthole ukuthi wabeka indodana yakhe uNgogwana.

Ucwaningo luthole ukuthi umqondo wokubeka phansi ezintanjeni kusenesikhathi noma iNkosi isaphila kwabe kuyinto evamisile ngalezo zinsuku njengoba kutholakala ukuthi neNkosi yoHlanga yangaleso sikhathi yashiyela iNkosi uCetshwayo, wathatha uyise esaphila .

INkosi uNgogwana akahlalanga isikhathi esingakanani, kwamenela. Kwabe sekuthatha iNkosi uMbuyiseni naye ongahlalanga isikhathi eside, wabusa iminyaka emithathu, wakhothama . Kwathi ekukhothameni kwakhe , kwabe sekubamba umfowabo uZibizendlela njengoba umntwana okwakumele athathe wayesemncane. Naye uZibizendlela wabe esekhothama, kwasekucelwa omunye kuba fowabo okwabe kuyiNkosi uNikiza . INkosi uNikiza wabamba isikhathi eside, kwaba iminyaka evile emashumini amabili nambili . INkosi uNikiza akakhishwanga ukufa kodwa kwaba izinkulumo ezabe sezivela phakathi kwesizwe:

Ingane yoniswa ngonina.
(Mkhwanazi, 2003b).

Ubufakazi buveza ukuthi akunambithekanga ukukhishwa kukayise yindodana kangangoba iNkosi uPhalane ngenkathi ibeka, yaphimisa la mazwi :

Uze wazi ndodana ukuthi awusoze uphinde ulibuse ngenkululeko.

Ucwaningo luthola ukuthi la mazwi eNkosi uNikiza kwabe sengathi ubuka ngale kwezimfunda zomkhathi okwabe kuzokwenzeka. Ucwaningo lubona ukuthi ngala mazwi azwakala anesiloko zane

wayethi:

Mntanami, awusoze waphumelela, udle ngalesi senzo osenzayo.

Ucwaningo lufanisa la mazwi naweSilo iLembe awokuthi: Nazo izinyoni zezulu ziza, anisoze nilibuse.

Umehluko ukuthi iLembe lawasho la mazwi selikhothama kodwa iNkosi uNikiza yayiwasho la mazwi ngesimo eyabe isazosibona qede yakhe umkhanya.

Ucwaningo luthole ukuthi yathi ingakusho lokho iNkosi uNikiza, yazihlabela inxiwa, yaliqamba igama lokuthi kukwaSalebusa .Okusho ukuthi sala ubusa mnta kaMfowethu. Umuzi lowo kutholakala ukuthi wabusiwa ngabantwana, amagama abantwana azwakala njengeziqopho kodwa abonakala exoxa indaba. Igama lengane yeNkosi yokuqala kwaba uMvungeyamadoda. Lokhu kuveza isimo esabe sikhona phakathi kwesizwe, okwakunguvunguzela kwamadoda . Ucwaningo luthole ukuthi ngesiZulu ibandla liyabhunga, elemvunge likhombisa ukungagculiseki okwabe kukhona emphakathini nasesizweni okwaphetha ngokuthi imvunge leyo izihlonze ngokuthi iNkosi uMuntongenakudla agcine esethathe isihlalo sobukhosi ngendlela engeyiyo. Igama lengane yesibili uPhumangingonile.

Igama likaPhumangingonile, iNkosi yayizicinga izici zayo ukuthi kungani kuze kube nozungu eyakhelwa lona phezu kwemisebenzi yayo engaka eyabe isiyenzele isizwe. Igama lengane yesithathu uFuyela neyesine uMvuzokawukho . INkosi itshengisa ukuthi yase ifinyelele kwelinye izinga ngemidlinzo , isiphetho eyafinyelele kuso esithi , akunancedo ukuzikhandla komuntu ngento okungasiyo eyakhe, ekugcineni zonke izithukuthuku zakhe ziphelela oboyeni okwezengcanga njengomsiselwa.

Osiselwe udla ubisi kodwa imfuyo ngeyomniniyo nesihlalo sobukhosi

kwakungesomniniso, yena engumbheki waso.

Igama lengane yesine uMvuzokawukho .Kunjalo, isiZulu sithi umbeki wenkosi akabusi nayo . Lokhu kuyazisho ukuthi ngisho ungazikhandla kanjani , ufela okwakwenu kepha isikhathi esiningi ubongwa ngeze.

Kuyavela ukuthi iBambabukhosi laphuma esihlalweni ngezwi lesikhonzi senkantolo yaseMthunzini esalethula kwaZondomunye . Izincwadi zobukhosi wazemukela enkantolo eMthunzini ngakusasa uMntwana weNkosi .

INkosi uMuntongenakudla wabusa iminyaka emithathu (3), waboshwa. Kuyakhanya ukuthi uzungu luthinta abathile ngoba kuthiwa weqhathe izwe . Kungakho inyosi imthaphuza ithi:

Izintanselana zimbili,
Enye iseMpungalanga.
Enye iseNtshonalanga.

(Khumalo, 1995:76).

Izibongo lezi akusiyona iphrozi kodwa zixoxa indaba . Omunye wabanukekayo nguNdunankulu uMbulaleni uMvuzemvuze wakwaMnguni. UMnguni wabe eyinyanga yaseBukhosini kwaMkhwanazi ekhaya koNkosi uMuntongenakudla. UNdunankulu uMvuzemvuze wabusa iminyaka elishumi nesishiyagalombili, (18).Waphinde wabusa noma iNkosi isibuyile ezisingeni zetilongo.

Ucwaningo luthole ukuthi noma kunganambithisiseki kahle mayelana nokuchushisa ingane ukuba ithathe izintambo zobukhosi ngendluzula kuyise kodwa kuningi okwenziwa uNdunankulu uMbulaleni njengesandla sokuphonsa seNkosi ukuthuthukisa umphakathi ngenkathi esesihlweni. Ezinye zezinto ezicoshekayo ukuthi

uNdunankulu wasayinda izincwadi ezabe ziyizibopho zokuba kuqalwe ukwakhiwa koMuzi wakwaNgqondonkulu, okunye kwaba ukwemukela iNkonzo yasekuPhakameni, okwesithathu ukukwakhiwa komtholampilo kanye nokwakhiwa kwesikole sasOngoye nokunye okuningi. Kuyatholakala ukuthi nangenkathi iNkosi isibuyile ejele, uNdunankulu waqhubeka wabamba isikhathi eside. Lokhu kushiya umbuzo olukhuni satshe ukuwuphendula . Ngisho abaNguni bayalandula. Bama ngelilodwa zwi lokuthi babengamathe nolimi uyisemkhulu uMvuzemvuze neNkosi uMuntongenakudla . Kangangokuba iNkosi yagcina isiyenze isibopho sokuthi uma ikhothama, konke okwayo akubonikezwa uNdunankulu uMvuzemvuze Mnguni. Ucwangingo lukuthole kungazwakali kahle ukuthi iNkosi yayingenza izibopho zokuthi uma ikhothama, ifa lithathwe nguNdunankulu uMvuzemvuze Mnguni bekhona abakwabo. Kuyavela ukuthi lezi zibopho ezibucayi kangaka yazenza iboshiwe . Nokho kuyindida ukunikela kweNkosi ngesithebe sakwabo endlini abangadlalani nayo .

Uvo lwesiKhwanazi luthi bona bakubuka njengento eyabe ilitulo nesu ukuba iNkosi iphuphuthekiswe, idingiswe esihlalweni . Kuyavela ukuthi abakwaMkhwanazi benza izaba zokuba umlando ungaphindeki ngokuthi izinto bazibuyisele endleleni ngokuqoka uNdunankulu okhona njengamanje uNdunankulu oqhamuka ozalweni lwakwaMkhwanazi, uNdunankulu uMuzikawukho Mkhwanazi.

Ucwangingo luthole ukuthi imizamo yokubuyisela iNkosi uMuntongenakudla Mkhwanazi esihlalweni yaqhamuka noMnuzane uVeljuni owayesebenza ngaphakathi kwaNgqondonkulu. Kungenxa yesibindi salo Mqadasi esaholela ekutheni alandele umkhondo womunye wabasebenzi khona kwaNgqondonkulu owayekhulekelwa ngezinye izisebenzi uma kusetshenzwa. Kuyavela ukuthi iNkosi yabamba iqhaza elikhulu ngesikhathi kwakhiwa uNgqondonkulu yaze yasebenza njengephoyisa khona kwaNgqondonkulu.

Kukho konke okuhle okwenzeka nokumenza achonywe uphapse lwegwalala kukho uNkosi uMuntongenakudla Mkhwanazi wumbono owubhaqa lokukhanyisa nokukhanyisela isizwe sakwaMkhwanazi olwethulwa kule ndawo yakwaMkhwanazi qede kwakhululeka nezizwe zomhlaba. Lo mbono owaqala njengoyinhlangana, kuyathokozisa ukuthi namuhla usuphenduke imbuthuma uqobo lwayo. Izizwe ngezizwe zizuzile ngawo kanye negalelo elabekwa iNkosi uMuntongenakudla ngesandla sokuphonsa sakhe uNdunankulu uMvuzemvuze ngokuhlaba isoyi lakwaNgqondonkulu, uNgoye, kwaDlangezwa.

Ucwaningo lubona ukuthi kachonywe uphapse lwegwalagwala ngoba igalelo lakhe esizweni sakubo, liyabonakala kanjalo nasemhlabeni jikelele . Ngawo lo mbono sekukhiqizeke iziphathamandla, oMongameli, oNgqongqoshe, oSomaqhuzu, oSozimboni, oSomnotho, oSosayensi, oSonzululwazi, oSolwazi nabaningi.

Ucwaningo luthole ukuthi umnikelo waleli qhawe esizweni ubabazeka kuyona yonke imikhakha njengoba ziningi izizwe ezifikile zahlomula kule ndawo. Ngalokho isizwe sonke somhlaba kumele siphakamise ngazwi linye sithi:

Veyane, Mwelase, Shamase, NkwaliyeNkosi, Ndonga !

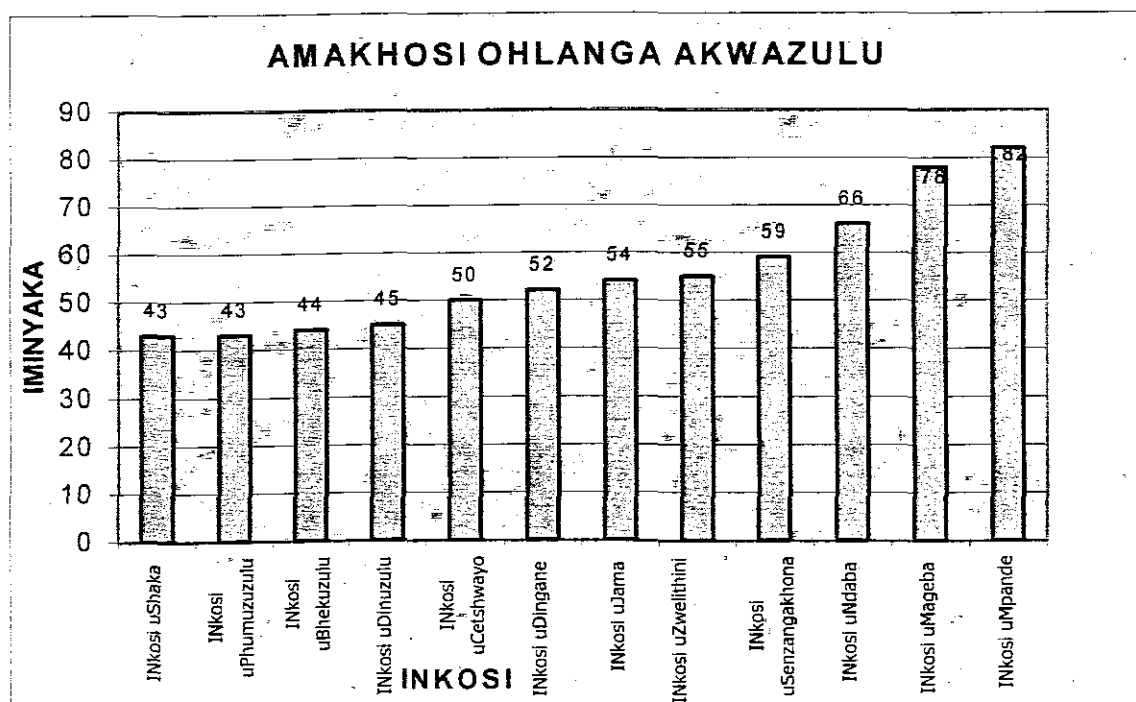
Ucwaningo lungkulibale ukuthi amakhosi asebaluliwe akwaMkhwanazi ngokomthetho awasiwo oHlanga kodwa ayizinduna nezithunywa zakomkhulu.

Eqinisweni amakhosi oHlanga aseke abusa kwaZulu aziwayo yilawa

alandelayo :

INkosi uLuzumama (okungaqondakali ukuthi wazalwa nini wakhothama nini), **iNkosi uMalandela** (okungaqondakali naye ukuthi wazalwa nini wakhothama nini), **iNkosi uZulu / uNkosinkulu** (okungaqondakali ukuthi wazalwa nini wakhothama nini), **iNkosi uPhunga** (okungaqondakali ukuthi wazalwa nini wakhothama nini naye) , **iNkosi uMageba** , (okukholakala ukuthi wazalwa ngonyaka we- 1667 wakhothama ngonyaka we-1745). **INkosi uNdaba** (okukholakala ukuthi wazalwa ngonyaka we-1697 wakhothama ngonyaka we -1763) . **INkosi uJama** (okukholakala ukuthi wazalwa ngonyaka we- 1727 wakhothama ngonyaka we -1781). **INkosi uSenzangakhona** (okukholakala ukuthi wazalwa ngonyaka we- 1757 wakhothama ngonyaka we -1816). **INkosi uShaka** (okukholakala ukuthi wazalwa ngonyaka we- 1785 wakhothama ngonyaka we -1828) . **INkosi uDingane** (okukholakala ukuthi wazalwa ngonyaka we-1788 wakhothama ngonyaka we -1840). **INkosi uMpande** (okukholakala ukuthi wazalwa ngonyaka we-1790 wakhothama ngonyaka we -1872). **INkosi uCetshwayo** (okukholakala ukuthi wazalwa ngonyaka we- 1834 wakhothama ngonyaka we -1884). **INkosi uDinuzulu** (okukholakala ukuthi wazalwa ngonyaka we-1868 wakhothama ngonyaka we -1913). **INkosi uPhumuzuzulu** (okukholakala ukuthi wazalwa ngonyaka we 1890 wakhothama ngonyaka we - 1933). **INkosi Bhekuzulu** (okukholakala ukuthi wazalwa ngonyaka we- 1924 wakhothama ngonyaka we -1968), kanye ne**Nkosi uZwelithini** esabusayo, eyazalwa ngonyaka we -1948.

Ucwaningo luthole ukuthi iNkosi eyaphila isikhathi eside kunawo wonke amakhosi ake abusa kwaZulu iNkosi uMpande (**82**), kulandele iNkosi uMageba (**78**), kulandele iNkosi uNdaba (**66**), kulandele iNkosi uSenzangakhona (**59**), kulandela iNkosi uZwelithini (**55**), kulandele iNkosi uJama (**54**) kuze iNkosi uDingane (**52**), kuze iNkosi uCetshwayo (**50**) , kuze iNkosi uDinuzulu (**45**) kuze iNkosi uBhekuzulu (**44**) kugcine iNkosi uPhumuzuzulu, (**43**) neNkosi uShaka (**43**).



IMINYAKA YAMAKHOSI OHLANGA AKWAZULU

Ucwaningo luthole ukuthi noma iNkosi uShaka waphila isikhathi esifishane kodwa igalelo lakhe lezwela kakhulu esizweni. Abantu abaningi esizweni sakwaZulu bayavumelana nalo mbono weNyosi ngeNkosi uShaka othi:

Yilembe eleqa amanye amalemba ngokukhalipha.

UNdunankulu kaZulu , uMntwana wakwaPhindangene, iNkosi uButhelezi, (emkhosini weLembe mhla zingama - 22, kuSepthemba,2002) ubeka kanje:

Akungabazeki ukuthi amakhono eNkosi uShaka ezempi amenza elinye la maqhawe esatshwa kunawo wonke nokuthi amakhono akhe ezempi awadalayo okwenza uMbuso woBukhosi ube namandla asabekayo futhi waba nempumelelo .

Ucwaningo luthole ukuthi iNkosi uCetshwayo yabusa izwe selidunguzela. Akugcinanga lapho kodwa nesihlalo sobukhosi sasilokhu sizungezwa ngejozi njalo wuzalo kwaze kwanempi yaseNdodakusuka .

UDlomo, (1975:15) uthi :

Noma zazikhona izitha kodwa esaba sibi kunazo zonke esokudatshulwa kwezwe libeziqeshana zemibuso ngamaNgisi ngonyaka we - 1963.

UMaphalala (ephephandabeni iLanga lomhla ziyi- 8-10 ku Januwari, 2004:5) uthi:

Kuliqiniso ukuthi kusuka ngalowo nyaka amaZulu aphathwa njengezigqila ezweni lawoyisemkhulu asuswa kulo lonke elivundile afakwa emeveni nasezintatshaneni lapho indawo yayingalungele kulinywa.

Ukunyakaziswa kwezwe kwakuthinta izindawo zonke kubandakanya nayo le eyakwaMkhwanazi njengoba ngayo leyo minyaka owabe eyiso nendlebe yakwaMkwanazi kwabe kuyiNduna uPhalane ngokomthetho.

Ucwaningo luthole ukuthi uMuzi wakwaNgqondonkulu wakwaZulu wasungulwa mhla lulunye kuNcwaba ngonyaka we - 1959 kwaDlangezwa. Lokhu kwenzeka emva kokushaywa koMthetho owabe ugunyaza ukuba kwakhiwe izizinda zeMfundo ePhakeme ezindaweni zabaNsundu.

Ubufakazi buyavela ukuthi: Indawo lapho lo Muzi umiswe khona kwabe kwakhe imizi yakwaMkhwanazi engamashumi amathathu nanhlanu kanye neyezinye izibongo ezakhele iNkosi yakwaMkhwanazi .Le mizi kanye namathuna yadudulwa yawezwa umfula iNkonjane , amathambo abalele ambiwa , ayothunwa eMishini oNgoye. Baphazanyiswa

besekuphumuleni kwabo kwafuthi. Lo muzi waqala unesakhiwo sinye sikaMatshingelana owabe ebheke izimpahla zokwakha. Ucwangingo luthole ukuthi lo muzi ugcine usukhule wadlondlobala wanezakhiwo ezingamashumi amahlanu nambili, (52).

Ezinye zalezi zakhiwo kufundelwa kuzo, ezinye kuhlalwa kuzo abafundi . Okufundelwa kuzo zilishumi nanhlanu. Ezingamashumi amathathu nanye kuhlalwa kuzo, kuthi esisodwa kube esokuPhatha. Esinye uMtapo weZincwadi , esisodwa iNgoni yokugcina izimpahla , esisodwa indlu yokukhonza okwahlonishwa ngayo uMfundisi uWalter Gcabashe owayengomunye wababesekhaleni lempi yokudlondlobalisa lesi Sikhungo.

Esisodwa kube igumbi leziqoqelilulwazi . Esisodwa yihholo lokuhlangana eliqanjwe ngeNkosi uBhekuzulu ngenhloso yokuyihlonipha ngeqhaza layo ekusungulweni kwalesi Sikhungo. Ubufakazi amazwi akhe athi:

We must accept our opportunities and co - operate as this is our only opportunity to go forward and develop.

Ucwangingo luthole ukuthi uhlobo lwezindlu ezikhona kulo Muzi lushiyana ngobude . Kunezindlu ezinezinga linye ukuphakama, kube ezinamazinga amabili kuya kwamathathu, kube nezinamazinga amane kuya kwamahlanu, kube nezinamazinga asuka kwamahlanu kuya kwayisithupha, kube ezimazinga ayisithupha kuya kwayisishiyagalombili kuze kofika eshumini ukuphakama .

Ucwangingo luthole ukuthi izakhiwo eziningi ezitholakala kulo Muzi zingondlunye kanye nondlumbili ukuphakama . Lolu hlobo lwezindlu kutholakala ukuthi lwabe lwakhiwe ngabasebenzi balesi Sikhungo kubandakanya neNkosi uMuntongenakudla uqobo ekugubheni imisele

yalezi zisekelo zezakhiwo ngasinye. Abaningi abasebenza kulo Muzi bayavumelana ukuthi yizona zakhiwo eziqine ukwedlula ezinye. Ezinye izakhiwo ezakhiwe zinkampane zangaphandle zibonakala zingaqinile kangako. Lokhu kufakazelwa imifantu ebonakalayo ezinkomba zokuthi ngeke zibe zimakade.

Ucwaningo luthole ukuthi zinhlanu izakhiwo ezithatha amehlo kulo Muzi. Isakhiwo sokuqala indlu emise okwendlu yesiZulu, uguqasithandaze. Leli yihholo lokuhlangana. Eyesibili indlu yokuPhatha emise kwephambili lendizamshini. Eyesithathu indawo ewuMtapo wolwazi. Eyesine iSikhungo sezoBuciko esilandela. Eyesihlanu yindlu ende kunazo zonke eyaziwa ngokuthi ngunombolo - N noma ibhilidi lase New York . Le ndlu ihlala abafundi.

Ucwaningo luthole ukuthi indlu okuyisikhungo sezokuPhatha eyabe isiyakhiwa kabusha emva kokucelwa phansi ngomlilo, yaba indlu enamazinga amane ukuphakama, yaphinde yakhiwa ngosimende yonke indawo. Kwathi iphambili layo lamisiswa okwekhanda lendizamshini. Kubonakala lokhu kunefuziselo elithile njengoba lesi Sikhungo sabe siyingane kaNgqondonkulu waseNingizimu Afrika i – UNISA njengoba uMuzi wakwaNgqondonkulu i – UNISA wona umisise okwendizamshini okukanye okwebhanoyi ngokuphelele.

Ucwaningo luthole ukuthi indlu yokuhlala abafundi eyaziwa ngokuthi iNew York yinde kunazo zonke izakhiwo ezikhona ngaphakathi kulesi Sikhungo. Uma kuqhathaniswa ubude balesi sakhiwo , sengathi sizibuka ukhakhayi zonke izakhiwo phesheya koThukela ikakhulukazi ngasogwini.

Ucwaningo luthole ukuthi izakhiwo ezikhona ngaphakathi ziqanjwe ngabantu abathile, abanye ababamba iqhaza elithile kulesi Sikhungo, abanye abaxhasa ngemali ngenkathi lezo zakhiwo zakhiwa . Isibonelo yilesa sendlu yokuPhatha eqanjwe ngoSihlalo womkhandlu wokuqala

weSikhungo , uMnumzane J.P. Bruwer njengoba yaziwa ngokuthi i-J.P.Bruwers Building. Indlu yokukhonzela yethiwe ngoMfundisi Walter Gcabashe owabe esethimbeni laBeluleki langonyaka we – 1976 . Undlunde omunye uqanjwe ngoMnumzane B.C. Mtshali owaba nguMfundisi wokuqala oNsundu ukuba afundise kule Sikhungo ngonyaka we – 1961 eMnyangweni wezeMfundo okuyinamuhla usuwuMkhakha ogcwele. Ucwangingo luthole ukuthi uMnumzane Mtshali wabe efundisa kanye nozakwabo uMnumzane R.T. Caluza kanye noMnumzane J.S. Sibisi.

Ukuqanjwa kwezakhiwo akugcinanga lapho, kukhona ezinye izakhiwo okungasizo izindlu eziqanjwe ngabathile . Inkundla yezemidlalo eqanjwe ngoSingaye iNkosi uMuntongenakudla. Umgwaqo omkhulu ongena kulesi Sikhungo uzungeze ngakwesokuphonsa uqanjwe ngoNdunankulu uMbulaleni Mvuzemvuze Mnguni. Umgwaqo ochezuka komkhulu walesi Sikhungo oqonde ezinkundleni zemidlalo uqanjwe ngaye uSingaye iNkosi uMuntongenakudla.

Ezinye izakhiwo ziqanjwe ngemithi etholakala kulezo zindawo . Umgwaqo odabula phakathi kulesi Sikhungo uqanjwe ngomuthi uMdoni. Eminye emincane iqanjwe ngemithi okungabalwa kuyo uMnyamathi , uMkhuhlu , uMganu neminye.

Abaningi abawubona lo Muzi uthuthuka phambi kwamehlo abo bazwakalisa ukumangala okukhulu uma sebewubona usungaka, usudlondlobele waze wafinyelela kuleli zinga:

I saw this[change] elsewhere one horse town grow to a mini city [i.e. Empangeni]. Today it is also has a university. Over the last 32 years it has been most gratifying to experience the phenomenal growth of infrastructure,

student and staff members from humble beginnings.

(van der Westhuizen, 1996).

Ukudlondlobala kwalo Muzi akubanga ngesimo sezakhiwo kuphela kodwa kube nangomkhiqizo wabafundi. Kungeke kwasho lutho ukwakhiwa kwezakhiwo ezinkulu kodwa abafundi bengekho. Mayelana nokudlondlobala kwenani labafundi, ucwaningo luthole ukuthi lo Muzi waqala ukusebenza kunezakhiwo ezimbili zokufundela neyodwa yokulala. Ngokulandisa koyiNhloko yeziNdaba Zangaphakathi Nokuxhunyaniswa koMphakathi, uMnumzane de Villiers , (2003) uthi :

Lo Muzi waqala ngedlanzana labafundi elincane kakhulu.

Ucwaningo luthole ukuthi inani labafundi kusuka ngonyaka we – 1960 kuze kube unyaka we –2003 inani labafundi labe lime kanje :

UNYAKA	ABAFUNDI BESILISA	ABAFUNDI LABESIFAZANE	INANI LABAFUNDI
We – 1960	36	5	41
We – 1961	47	6	53
We –1962	79	15	94
We – 1963	109	27	136
We – 1964	175	68	243
We –1965	184	75	259
We – 1966	246	85	331
We –1967	250	90	340
We –1968	270	100	370
We –1969	320	85	405
We – 1970	425	210	635
We – 1971	400	260	660

We – 1972	740	210	950
We – 1973	710	595	1305
We – 1974	875	285	1160
We – 1975	797	595	1382
We – 1976	1300	610	1910
We – 1977	740	504	1244
We – 1978	885	400	1285
We – 1979	1139	550	1689
We – 1980	1395	685	2070
We – 1981	1750	980	2730
We – 1982	2173	1110	3283
We –1983	2719	1399	4099
We – 1984	2757	1510	4267
We –1985	2273	1472	3745
We –1986	2329	1490	3819
We –1987	2340	2166	4506
We –1988	2840	2687	5527
We –1989	2895	3126	6021
We –1990	2580	2961	5541
We –1991	2842	2490	5352
We –1992	2290	2842	5132
We –1993	2680	3152	5832
We –1994	2600	4873	6473
We –1995	3345	4900	8245
We –1996	3768	4619	8387
We –1997	2350	4570	7920
We –1998	3480	3900	7380
We –1999	2338	3900	6638
We –2000	2823	3725	6348
We –2001	2791	3670	6461
We –2002	3556	4480	8036

We –2003	3925	4800	8725
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Leli shadi lingelinye elisemqoka kakhulu mayelana nenani labafundi eselibekhona kulesi Sikhungo .

Ucwaningo luthole ukuthi abafundi babekhula unyaka nonyaka kulesi Sikhungo . Uma kuqhathaniswa unyaka we – 1960 kanye nowe – 1961 kutholakala ukuthi abafundi bakhula ngenani labafundi abalishumi nomuvo, (11). Okutholakalayo ukuthi noma sasikhulile isibalo kodwa sikhule ngohlangothi olulodwa, ngabafundi besilisa. Inani labafundi besifazane labe litetema njengoba isibalo sabe sikhule ngomfundi oyedwa.

Ucwaningo luthole ukuthi nangonyaka olandelayo isibalo sakhula ngabafundi abayishumi nambili , (12). Kwabe kusakhula inani labesilisa nangawo lowo nyaka. Ngonyaka we – 1964 izibalo zikhomba ukuthi inani labafundi lase likhule layofinyelela emakhulwini amabili nambili uma kuqhathaniswa naleso sangonyaka wokuqala okwabe kungamashumi amane nanye, (41).

Ucwaningo luthole ukuthi emva kweminyaka emihlanu yokuqala lesi Sikhungo sivuliwe ngokusemthethweni, inani labafundi lase lenyuke laze leqa emakhulwini amabili neshumi nesishiyagalombili, (218) kusuka kwelangonyaka wokuqala . Lokhu kukhula kwenani labafundi kuveza ngokusobala ukuthi ukuvulwa ngokusemthethweni kwalesi Sikhungo kwabe kungeyona into yokuchitha isikhathi nemali yabakhokhi bentela .

Emva kweminyaka elishumi lesi Sikhungo sivuliwe inani labafundi lakhula laze layofinyelela emakhulwini amane nanhlano . Ukwenyuka kwenani labafundi lize lifinyelele kuleli qophelo kwenza ukusebenza kwalo Muzi kubukwe ngamanye amehlo njengoba ngaphambilini , lo

Muzi wabe ukhoseliswe ngaphansi kwephiko lakwaNgqondonkulu waseNingizimu ne – Afrika. Ukwenyuka kwezinga labafundi kwaholela ekutheni lolu hlelo lokufukanyelwa lufinyelele emaphethelweni , ixoxo kube umazigxumele.

Ukunikezwa kwenkululeko yokuzimela kwalesi Sikhungo kwezeMfundo kwakusho ukuthi lesi Sikhungo sesingasabalalisa izimpande zaso ngendlela esiyithandayo nakuba kwakusabekiwe umbandela wokuthi siqondene noZulu namaSwazi.

Ucwaningo luthole ukuthi inani labafundi lalikhula ngesivini esikhulu uma kubhekwa ngokwesimo seminyaka emihlanu. Ucwaningo luthole ukuthi umehluko umi kanje :

UNYAKA	INANI LABAFUNDI	IZINGA	ISIMO
We – 1960	41	-	-
We – 1960 –1965	259	179	Lenyuka ngokuphindwe kane
We – 1965 – 1970	635	376	Lenyuka ngokuphindwe kabili
We – 1970 – 1975	1382	647	Lenyuka ngokuphindwe kabili
We –1975 – 1980	2070	688	Lenyuka
We – 1980 – 1985	3745	1675	Lenyuka
We – 1985 – 1990	5541	1796	Lenyuka
We – 1990 – 1995	8245	2704	Lenyuka
We – 1995 – 2000	6348	1897	Lehla
We – 2000 – 2003	8725	2377	Lenyuka

Ucwaningo luthole ukuthi okuyiyona mbangela eyadala ukwenyuka kwazinga kulinani labafundi kwaba ukukhula kwabafundi besilisa ababesuka kulinani eliyi – 797 baya kulinani eliyi- 1300 kanye nokukhula kwabafundi besifazane ukusuka enanini eliyi- 595 baya kulinani elingama – 610 . Kwasekuthi ngonyaka we – 1977 inani lehla

lasuka kuyi –1490 layofika ku – 1244. Kusho ukuthi lehla ngabafundi abanga–246 kwelonyaka odlule. Ucwangingo luthole ukuthi inani elabe lidale ukuba kube nokwehla kwabe kulinani labafundi besilisa elehla kusuka ku – 1300 layofika ema – 740:

We – 1985 – 1990	5541	1796	Lenyuka
We – 1990 – 1995	8245	2704	Lenyuka
We – 1995 – 2000	6348	1897	Lehla
We – 2000 – 2003	8725	2377	Lenyuka

Ekuqaleni kweminyaka elishumi eyabe ilandela, inani labafundi ladlondlobala nohlelo lwezifundo lwaguqulwa .

Ucwangingo luthole ukuthi kwaba nezinguquko eziningi phakathi

kweminyaka ye – 1990 – 1995 :

We –1990	2580	2961	5541
We –1991	2842	2490	5352
We –1992	2290	2842	5132
We –1993	2680	3152	5832
We –1994	2600	4873	6473
We –1995	3345	4900	8245

Kubonakala ukuthi izinguquko ezinkulu ngokwale mininigwane engenhla zenzeka kusukela ngonyaka we – 1993 kuya kunyaka we – 1995 .

Ucwangingo luthole ukuthi izizathu zokuba kube nalolu guquko kwabe kuyilezi ezilandelayo :

Esokuqala, kwaba ukuguqulwa kwemithetho yokwemukelwa

kwabafundi kusukela ngonyaka we – 1993. Ngaphambilini kulesi Sikhungo wayengamukelwa umfundi ophumelele ngezinga elingaphansi kwesilinganiso esiyuhlamvu / uphawu u - D.

Isizathu sesibili, uguquko olwaselukhona ezikoleni. Abafundi basebehlolwa ngokweZifundazwe. Lokhu kwachuma ngonyaka we – 1995. Kusukela ngaleyo nkathi, kwaqala ukuba kwenyuke amanani ikakhulukazi kusuka ngawo lo nyaka okungunyaka we – 1995.

Kusuka ngonyaka we – 1995 kuya kowe – 2000 ucwaningo luthole ukuthi kube nokwehla kanjalo nokwenyuka kwabafundi kulesi Sikhungo . Ezinye zezizathu kwaba ukumfimfa kwamathuba emisebenzi ikakhulukazi emkhakheni wokufundisa njengoba lesi Sikhungo sasiqeqesha abafundisi abaningi. Ngonyaka we – 1995 uHulumeni washaya umthetho wokuba kuvalwe iZikhungo Zokuqeqesha abafundisi. Lo mthetho awuphazamisanga kuphela amakolishi kodwa wagcina usuthikameza nalesi Sikhungo. Ekuqaleni wawubonakala uzohlomulisa iZikhungo zeMfundo ePhakeme njengoba kusuka ngalowo nyaka, izinga labafundi lakhula, kwathi ngokuhamba kwesikhathi lehla .

UNYAKA	ABAFUNDI BESILISA	ABAFUNDI BESIFAZANE	INANI LABAFUNDI
We –1995	3345	4900	8245
We –1996	3768	4619	8387
We –1997	2350	4570	7920
We –1998	3480	3900	7380

Esinye isizathu sokwehla nokwenyuka kwenani labafundi kwaba izindaba ezingezinhle zokusingathwa kwemiphumela yabafundi yilesi Sikhungo. Amahlebezi anjalo enza lesi Sikhungo silahlekelwe ukuthembeka emphakathini. Leso sangcokolo sakhucululwa ngokuthi uhulumeni aze agunyaze uMvikeli woMphakathi ukuba azokwenza

uphenyo , enze nezincomo . Ukhula nesona sasiphulwa nezimpande .Sabuya futhi isithunzi salo Muzi .Uma kuqhathaniswa inani langonyaka we – 2000 kuya onyakeni we– 2003 libonakala lifana nelangonyaka we – 1990 kuya onyakeni we – 1995:

We – 1990 – 1995	8245	2704	Lenyuka
We – 1995 – 2000	6348	1897	Lehla
We – 2000 – 2003	8725	2377	Lenyuka

Okudale ukuba kube nokwenyuka ngale ndlela kwamanani, kube ukudlondlobala koPhiko lwalo Muzi oluseMlazi .

Ucwaningo luthole ukuthi inani kanye nomkhiqizo walolu Phiko umi kanje :

UNYAKA We-	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	inani
ABAFUNDI	150	267	345	481	671	736	667	707	805	1070	1020	
IZIFUNDO	7	7	7	10	10	13	14	14	17	19		
ABAHLOMU LE NGEZIQU												
BA	-	-	-	25	36	39	33	49	63	70	83	
B.Paed.	-	-	-	6	10	9	12	24	14	21	14	
B.Com	-	-	-	-	-	-	-	-	-	-	7	
B.Admin	-	-	-	-	-	-	-	-	-	-	1	
B.E/Hons	-	-	-	-	-	7	6	2	7	12	9	
Inani	-	-	-	31	46	55	51	75	87	106	124	574

Mayelana naBasemagunyeni / abaPhethe abasezikhundleni ezithile nakhu okutholwe wucwaningo .

Lesi Sikhungo sesibe noSokhaya abathathu, uSokhaya wokuqala uDokotela T.F. Muller, owesibili uMntwana wakwaPhindangene, iNkosi M.G.Buthelezi, owesithathu iPhini likaMongameli wezwe uDokotela G.J.

Zuma. USokhaya owabamba isikhathi eside kunabo bonke uMntwana wakwaPhindangene, iNkosi M.G. Buthelezi. Inani le minyaka ayibamba ingama – 23.

AbaPhathi balesi Sikhungo sebebe bahlanu. Owokuqala nguSolwazi P.W.A Cook, owesibili uDokotela J.A. Mare, owesithathu uSolwazi A.C. uNkabinde, owesine uSolwazi C.R.M Dlamini Sc, owesihlanu uSolwazi R.V. Gumbi. UmPhathi wokuqala woMdabu nguSolwazi A.C Nkabinde futhi ophathe isikhathi eside kakhulu kunesabanye ngoba uphathe iminyaka eli – 15.

AmaPhini oMphathi aseke apha yilawa :

USolwazi A.J. Thembela (KwezeMfundo), uSolwazi J.J. Potgieter (kwezeziMali) , USolwazi J.P. Drayer (Ophikweni), uSolwazi D.N. Boshoff

(kwezeziMali), uSolwazi T.A. Dube (kwezeMfundo), uSolwazi L.M. Magi (oPhikweni / kweZeMfundo) KumaPhini alesi Sikhungo uJ.J. Potgieter wahlala isikhathi eside kunabo bonke , iminyaka engama –22. Kulandele uSolwazi uThembela nokho iminyaka eminingi wayichitha efundisa kodwa ayisebenza kulesi Sikhungo ingama –32 isiyonke.

Lesi Sikhungo sesibe noSihlalo boMkhandlu abayisikhombisa . OSihlalo boMkhandlu aseke baphatha yilaba :

UDokotela J.P.van N.Bruwer, uSolwazi P.J. Coertze, uDokotela L.P. Mc Crystal , uMnumzane J.D. Krizinger , uMnumzane M.J. Green , uMnumzane K. Kunene, uDokotela I.B. Mkhize.

Owadonsa isikhathi eside kunabo bonke uDokotela L.P. Mc Crystal. UDokotela Mc Crystal wadonsa isikhathi esiyiminyaka eyisithupha.

UPhiko lwaseMlazi selube nabaPhathi abathathu . AbaPhathi asebeke baphatha oPhikweni lwaseMlazi:

USolwazi A.M. Nzimande, uSolwazi H.J. Dreyer , uSolwazi L.M. Magi.
OPhathe isikhathi eside kunabo bonke uSolwazi H.J. Dreyer owaphatha isikhathi esiyiminyaka elishumi nesihlanu.

Lesi Sikhungo sesibe noMabhalane aBakhulu abayisikhombisa.
OMabhalane aBakhulu balesi Sikhungo yilaba :

UMnumzane C.J. Henn , uMnumzane E.W. Redelinghys , uSolwazi uC.R.M. Dlamini Sc, uSolwazi M.A. Gumbi , uMnumzane E.Z.S. Mthiyane , uSolwazi B.F. Ndaki kanye noMnumzane G.S. Maphisa .

Ophathe isikhathi eside kunabo bonke uMnumzane C.J. Henn .
UMnumzane uHenn waphatha iminyaka elishumi nambili .

Lesi Sikhungo sesibe noSoMkhakha abehlukene kuMkhakha ngamunye.
EMkhakheni wezoBuciko yilaba asebeke baphatha :

USolwazi D.A. van Rooyen, uSolwazi A.J. Antonites, uSolwazi J.H.Senekal, uSolwazi H.J. van Eetveldt, uSolwazi J.L.W. de Clercq, uSolwazi G.J.M. Hutchings , uSolwazi L.M. Magi, uSolwazi H.W. Vilakazi , uSolwazi D.N. Ocholla, uSolwazi L.Z.M. Khumalo .

Owaphatha isikhathi eside nguSolwazi H.J. van Eetveld. USolwazi H.J.van Eetveldt waqokwa amahlandla ayisithupha eqokelwa kulesi sikhundla.

EMkhakheni wezeMfundo yilaba asebeke baphatha :

USolwazi G.J. Ackermann, uSolwazi C.F.B. Nel, uSolwazi H.J. Dreyer ,

uSolwazi A.J. Vos , uSolwazi P.C. Luthuli , uSolwazi N.V. Magi ,
uSolwazi R.V. Gabela .

USolwazi P.C. Luthuli waphatha isikhathi eside kunabo bonke njengoba
aphatha isikhathi esiyiminyaka elishumi nambili, (12).

EMkhakheni wezoMnotho asebeke baphatha yilaba :

USolwazi D.A. van Fourie, uSolwazi J.J. Potgieter, uSolwazi P.S. Joubert
, uSolwazi J.S. Zondi , uSolwazi J.H. Viljoen, uSolwazi N.J. Smith,
uSolwazi R.T. Sabela .

Owaphatha isikhathi eside kunabo bonke uSolwazi D.A. Fourie.
USolwazi uvan Rooyen waphatha iminyaka elishumi nanhlanu.

EMkhakheni wezoMthetho asebeke baphatha yilaba :

USolwazi P.D. Oelofsen, uSolwazi F.A. de Villiers, uSolwazi M.G.
Erasmus, uSolwazi K.J. Kemp, uSolwazi C.R.M. Dlamini Sc., uSolwazi
P.L. Volpe,
USolwazi A.E.B. Dhlodhlo, uSolwazi S.S. Luthuli, uSolwazi R.Soni.

Owaphatha isikhathi eside kunabo bonke uSolwazi M.G. Erasmus.
USolwazi M.G. Erasmus wakhethwa amahlandla amabili.

EMkhakheni wezeSayensi asebeke baphatha yilaba:

UDokotela F.K. Peters , uSolwazi G.J.G. Visser , uSolwazi G.J.
Lamprecht , uSolwazi D.N. Boshoff , uSolwazi T.A. Dube, uSolwazi
Spoeltsra, uSolwazi M.F. Coetzee.

Ophathe isikhathi eside kunabo bonke uSolwazi F.K. Peters. USolwazi

uPeters waphatha iminyaka elishumi nane.

Emkhakheni wezeNkolo asebeke baphatha :

USolwazi uBrown, uSolwazi B.J. Odendaal, uSolwazi P.J. Mostert,

uSolwazi N.S.L. Fryer, uSolwazi M.C. Kitshoff, uSolwazi A.Song,
uSolwazi J.A. Loubser.

Ophathe isikhathi eside kunabo bonke uSolwazi uBrown . USolwazi
uBrown waphatha iminyaka elishumi nane .

Lesi Sikhungo sesibe neziNhloko ezahlukahlukene,eMikhakheni
eyahlukene.

Emnyangweni WeZilimi ZaboMdabu osekuwuMnyango wesiZulu
Namagugu ube neziNhloko ezinhlanu kanye namabamba oMnyango
amahlanu kulokhu wasungulwa.

IziNhloko zimi kanje :

UMnumzane S.B. Theunissen, uSolwaziJ.D.N.Lotz, uSolwazi A.C.
Nkabinde,uSolwazi S.D. Ngcongwane , uSolwazi L.Z.M Khumalo.

Owaphatha isikhathi eside uSolwazi uNgcongwane.uSolwazi
uNgcongwane waphatha isikhathi esiyiminyaka elishumi.

Ucwaningo luthole ukuthi mahlanu amabamba aseke abakhona kulo
Mnyango, yilawa alandelayo :

USolwazi N.V. Makhunga, uSolwazi J.B.Hlongwane, uNkosikazi
N.O. Mkhulisi, uMnumzane E.M.R. Mahlasela , uSolwazi L.F. Mathenjwa
Owabamba isikhathi eside uSolwazi J.B.Hlongwane .

USolwazi uHlongwane wabamba iminyaka emine .

EMnyangweni Wolimi LwesiBhunu kutholakale ukuthi iziNhloko bezisina zidedelana .

AbaPhathi balo Mnyango yilaba abalandelayo :

UDokotela T.C. Bothma, uSolwazi H.J. Eetveldt , uSolwazi Kotze, uSolwazi W.Burger, uDokotela A. de Villiers, uDokotela E.M.M.Meihuizen.

UDokotela T.C. Bothma waphatha isikhathi eside kunabo bonke .
UDokotela uBothma waphatha iminyaka elishumi nantathu.

UMnyango Wolimi LwesiNgisi asebeke baphatha lo Mnyango yilaba abalandelayo:

UMnumzane M.G. Andrew, uSolwazi J.A. van Huyssteen, uSolwazi G.J.M.

Hutchings, uSolwazi M.J. Hooper, uSolwazi N.C.T.Mehuizen.

INhloko yokuqala uMnumzane M.G. Andrew yiyona eyadonsa isikhathi eside kunabo bonke njengoba waphatha iminyaka elishumi nantathu.

UMnyango Wolimi LwesiFulethi, lo uMnyango awuchumanga wagcina ngokuba neNhloko eyodwa uMnumzane uGrobler okwathi ngokuhamba kwabamba uSolwazi Hutchings .

UMnyango WeZokuXhumana ubonakala ulokhu usame kuyiNhloko leyo eyawusungula uSolwazi G. Mersham kuze kube manje .

UMnyango weZoBulungiswa ube nokuzinza njengoba iziNhloko zibe

zimbili kuphela . INhloko ephethe okwamanje uSolwazi J.P. Potgieter. USolwazi uPotgieter selokhu waphatha kusukela ngonyaka we – 1989.

UMnyango weZokuLingisa kanye Nemidlalo yeShashalazi , iNhloko ephathe isikhathi eside uSolwazi L.I Dalrymple . USolwazi Dalrymple uneminyaka elishumi nantathu ephethe. Emva kwakhe kwabamba uMnzumzane G.S. Maphisa, osabambile manje uMnu.T.S. Luthuli.

KuMnyango woSozilimi , kulokhu wasungulwa ngonyaka we – 1996 unoMphathi munye uSolwazi Moyo.

KuMnyango weZwezwe ,

UMnumzane uSwart, uDokotela Niemack, uSolwazi C.A. Lewis, uSolwazi L.M. Magi,uSolwazi M.Jury.

uMnumzane uSwart waphatha iminyaka engamashumi amabili nanye.

Amabamba aseke abakhona kulo Mnyango mathathu :

UMnumzane I.B. Mkhize , uMnumzane G.J. Mulder, uMnumzane P.D.S. Hlatshwayo.

KuMnyango weZoMlando asebeke baphatha yilaba :

UMnumzane G.N. v.d.Berg, uMnumzane D.J.P. Haasbroek, uSolwazi J. de Villiers. USolwazi de Villiers nguyena osephathe isikhathi eside kunabanye abaPhathi abake bengamela lo Mnyango. USolwazi ude Villiers usephathe iminyaka elishumi nane.

KuMnyango Wolimi lwesiJalimane asebeke baphatha yilaba :

UMnumzane G.F.H. Schmittinger, uMnumzane E.W. Bodenstein.

Ophathe isikhathi eside nguMnumzane G.F.H. Schmittinger ube umPhathi isikhathi esiyiminyaka engamashumi amabili.

KuMnyango WeZoMtapo Wezincwadi kanye noLwazi balamana kanje :

USolwazi J.M. White , uSolwazi W.M. Vermeulen, uSolwazi D.N. Ocholla. Ophathe lo Mnyango isikhathi eside kunabo bonke uSolwazi White . USolwazi White waphatha isikhathi esiyiminyaka engamashumi amabili nantathu, (23).

KuMnyango WeZoMculo balamana kanje :

USolwazi K.V. Mngoma ,uSolwazi L.New, uSolwazi M.K. Xulu.

Asebeke babamba kulo Mnyango :

UMnumzane E.S. Pewa bese kugcina uMnumzane T.S. Luthuli.

USolwazi Mngoma waphatha isikhathi eside kunabo bonke. Isikhathi esiphathwa uSolwazi uMngoma kwaba iminyaka elishumi nanye.

EMnyangweni WeZoBuhlengikazi asebeke baphatha balamana kanje :

USolwazi T.G. Mashaba , uSolwazi P.N.Nzimande, uSolwazi B.M. Zungu

.

Owaphatha isikhathi eside waphinda waba ngowokuqala ukuphatha nokwenza engowendlu eNsundu futhi engowesifazane uSolwazi uMashaba iminyaka eyishumin nane.

KuMnyango WeZoBunzululwazi asebeke baphatha balamana kanje :

USolwazi C.S.de Beer, uSolwazi G.J.C. van Wyk, uSolwazi E.C. Wait.

KuMnyango weZeNgqondo abaPhathi balamana kanje :

USolwazi A.Nzimande, uSolwazi S.D. Edwards.

Ophathe isikhathi eside kubabo bonke uSolwazi Edwards . USolwazi Edwards uphathe iminyaka elishumi nesishiyagalombili, (18).

KuMnyango weZeNdalo balamana kanje abaPhathi :

UDokotela J.T. Louw , uMnumzane L.Nesser , uSolwazi J.L.W. de Clercq, uSolwazi G.V.C. Buijs.

USolwazi J.L.W.de Clercq waphatha isikhathi esiyiminyaka engama – 20.

KuMnyango weZeMiphakathi asebeke baphatha balamana kanje :

UDokotela A.P.du Plessis, uMnumzane S.V. Nzimande, uSolwazi E.R.V. Pakati, uSolwazi T.A.P. Gumbi.

Oseke waphatha lo Mnyango isikhathi eside kunabo bonke, uSolwazi du Plessis . USolwazi du Plessis waphatha isikhathi esiyiminyaka engama –22. Eminye iminyaka ayisebenza wabe ephethe uMnyango weZeNhlalakahle ngaphambi kokuba ihlukaniswe izimele . EMnyangweni WeZeNhlalakahle kutholalakale ukuthi kwabe sekuthatha uMnumzane S.V. Nzimande owawuphatha lo Mnyango isikhathi eside ngaphambi kokuba kuthathe uSolwazi Pakati.Kumanje kuphethe uSolwazi T.A.P. Gumbi.

KuMnyangweni WeZoMphakathi abake baphatha yilaba :

USolwazi A.P. du Plessis , uSolwazi L.H. Burdenhorst , uSolwazi H.W. Vilakazi kanye noSolwazi H.G.L. Glass .

Amabamba yilaba abalandelayo :

UDokotela N.G.Tshabalala , noSolwazi A.A. Okharedia.

Ekuhlaziyeni iziNhloko zeminye iMinyango yakweminye imikhakha kutholakale ukuthi kuneminyango emisha nemidala . Iminyango eminingi yaqubuka ngonyaka we – 1978 kanti ngaphambilini, yile iminyango eyabe ikhona eMkhakheni wezoBuciko .

- UMnyango wesiBhunu
- UMnyango WesiNgisi
- UMnyango WezoMlando
- UMnyango WeZengqondo
- UMnyango WeZendalo
- UMnyango WeZeNhlalakahle
- UMnyango WeZibalo
- UMnyango WeZoMnotho
- UMnyango WesiZulu

EMkhakheni weZeSayensi yile iminyango eyabe ikhona :

- UMnyango WeZitshalo Namaqabunga (Botany)
- UMnyango WeZobuthi (Chemistry)
- UMnyango WeZoMumo (Physics)

Ngokuhamba kwesikhathi yandiswa iminyango eMkhakheni

weZoBuciko isuka kweyisishiyagalolunye yayofinyele kuyishumi nesishiyagalolunye .

Yile eyafakwayo :

UMnyango WeZoBuhlengikazi, uMnyango WezeMiphakathi, uMnyango WoSoZilimi, uMnyango WesiFulethi , uMnyango WesiJalimani , UMnyango WeZoBulungiswa , uMnyango WeZokuXhumana, uMnyango Wesi- Classic, uMnyango weZeNdawo, uMnyango WezeNzululwazi.

6.2. Iziphakamiso / Izincomo

Kukho konke osekushiwo ngalo Muzi kanye nesizwe sakwaMkhwanazi ucwaningo lubona ukuthi isiqopho seNkosi uMkhwanazi esithi uMuntongenakudla asizihlonze uma kungukuthi eminyakeni engamashumi amane nane wamiswa lo Muzi, akukho okwenzekayo ukuthuthukisa izimpilo zesizwe sakwaMkhwanazi kanye namaphethelo. Ucwaningo lubona ukuthi lisekhona ithuba lokuba kuguqulwe leli gama leNkosi libe uMuntongokudla .

Okungayisexhwayiso esikhulu nesifundo mayelana nebizo eyaqanjwa ngalo iNkosi ukuthi akucatshangwe kabili nxashane kuqanjwa ingane njengoba igama lengane liyayilandela. Sengathi abazali nesizwe singafunda ukwetha abantwana ngamagama anezibuiso namathamsanqa kunezibhinqo eziphenduka iziqalekiso empilweni yomntwana.

Egameni leNkosi uMuntongenakudla kukabili, omunye angalihumusha igama leNkosi yakwaMkhwanazi njengoMuntongenakudla ngenxa yokuthi ithi imiselwe isihlalo sobukhosi kepha igcine isiphile impilo enzima ize ihambe ngendlela engamukeleki.

Omunye angalihumusha ngokuthi lalikhuphikisa loko okulishoyo kokuthi ngenxa yokuthi noma yena wahlupheka, ayemiselwe ukubusa, wagcina eseboshwa. Wathi noma esekhululiwe ekuboshweni waqhubeka waphila kanzima wemba nemisele njengomuntu phaqha ngenkathi kwakhiwa lo Muzi. Konke lokhu kukhombisa ukuthi wayenokuqonda ukuthi noma ngingadlanga utho ngalesi sikhathi kodwa ekugcineni ziyozuza izizukulwane ngezizukulwane. Ngaleyo ndlela ucwaningo lubona kuyinto efanele ukuba achonywe izicoco, ahlonishwe ngobuchule bobunzululwazi ngesenzo sakhe sokuthuthukisa umphakathi nesizwe.

Mayelana nalesi siphakamiso sokuba ihlonishwe iNkosi yendawo kungenxa yokuthi lo Muzi uyaziwa ngegalelo lawo lokuhlonipha abenze kahle emphakathini okufike kwaxaka ukuthi sebebongwe bonke kodwa yona iNkosi ayikaze ibongwe ngokunikela ngoMhlaba woyise qede kungakhokhwa ngisho indibilishi ngaleso senzo . Umbuzo uthi ukhona yini umnikelo odlula owenziwa iNkosi uMuntongenakudla ukuba anikele ngezwe lawokhokho bakhe na ukuze kuncele ukhumbintethe lukaZulu eya eMakheni kulo mbele ogwansile?

Kunconywa ukuba kwakhiwe iSikhungo esiyisigcinamagugu mayelana nesizwe sakwaMkhwanazi . Lesi sakhiwo asakhiwe duzane nalo Muzi kungaba sekungeneni kulo Muzi ukuze kuthi uma izihambi ezifika kulo Muzi zithole ulwazi ngemvelaphi yalesi Sikhungo kanye nesizwe sakwaMkhwanazi . Akwakhiwe inxuluma elinamaqhugwane ayisikhombisa amele amakhosi akwaMkhwanazi ake abusa kule ndawo okungu :

UPhalane,uNgogwane,uMbuyiseni,uZibizendlela,uNikiza,
uMuntongenakudla kanye noMkhontokayise.

Kunconywa ukuba kube nomgudu owakhiwayo ozoba nezizinda

zomlando okuzothi ngenkathi izivakashi zifika kuleli nxuluma, zilandiswe ngezindawo ezibalulekile ezizungeze le ndawo . Izindawo ezingaba ezibalulekile nezingavuselelwa yilezi :

Phesheya eggumeni uma uwela iNkonjane, kungakhiwa ngetshe elikhulu, kuvuselelwe idlinza le Nkosi uPhalane . Maqondana nesikole saseDlangezwa kuneshashalazi lenxiwa lo Muzi wakwaZondomunye . Leli nxiwa lingasemngandaneni futhi ilona eliyicabazi elikhona kule ndawo .

Kungakuhle kwakhiwe isigcinimagugu sakwaMkhwanazi esizoqoqa, siphinde sivuselele lo Muzi kabusha.

Ezansi kwesikole iQhakaza, akwakhiwe isikhumbuzo senxiwa lokuqala lo Muzi wakwaZondomunye. La iNkosi yakhothamela khona akwakhiwe isikhumbuzo esinesithombe seNkosi esinikeziwe kulolu cwaningo.

Umgudu ungaqhubeka njalo uze uyoma ezintabeni zoNgoye la kunehlathi elinezitshalo zekhethelo . Kuyakholakala ukuthi lesi Sikhungo singaveza amathuba emisebenzi ikakhulukazi emkhakheni wezokuvasha. Abantu abakhe kule ndawo bangahlomula ngokuthi badayise imisebenzi yabo yezandla , abantu bale ndawo bengathokozisa abahambela lesi Sikhungo ngemiculo nangokusina njengoba iningi labantu bakule ndawo lingamagagu.

Iminyango ethile yalesi Sikhungo ikakhulukazi uMnyango weZoBuciko namaSiko: ungaba nemidlalo yeshashalazi oyethulayo ezoheha emathubeni okuba waziwe futhi ukwazi ukuthokozisa umphakathi njengoba izindawo zokuzithokozisa ezifana nezokubukela imidlalo yeshashala zingekho kulesi Siyingi.

Kungaba nokusebenzisana eMnyangweni wesiZulu Namagugu kanye

noMnyango weZoMlando mayelana nokwazisa abantu ngezomlando.

Abafundi balesi Sikhungo bangasebenza kube ingxenye yokuzihlonza kumakhono ezokusingathwa kwezimali kanye nokuqondiswa kweZikhungo Zezokuvakasha, ukuhlela imidlalo nemicimbi .

Ucwaningo lubone ukuthi kungayiphutha uma izingane zingaziswa ngamanxiwa emizi okwakhiwe kuwo lo Muzi. Kumele kube nomdwebho ochaza ngemizi eyabe ikhona ngaphambilini, kwazeke ukuthi isakhiwo ngasinye esikhona sime phezu kwamuphi umuzi.

Kunconywa noma ukuba kuqanjwe izakhiwo zalo muzi ngezibongo zale mizi eyasuswa lapha ngenhloso yokuyihlonipha.

Ucwaningo luphakamisa ukuba uMnyango noMnyango okhona kulesi Sikhungo ube nezithombe ezichonywayo endaweni okuzokwazeka ukuba abafundi bebone abaPhathi asebeke baphatha eMnyangweni ngamunye . Lokhu kuhloswe ngakho ukuba kugqugquzele abafundi ukuba nabo befise ukuba sohlwini lwalezo zithombe ngesikhathi esizayo.

Ucwaningo lukushayela enkulu inkwahla ukuqanjwa kwezakhiwo ngamaKhosi kanye nabathile ababa neqhaza elithile ekwakhiweni kwalezo zakhiwo okukanye ekwakhiweni kwesizwe . Izizathu zokuba kutuswe lokhu, yingoba ekuhlathshweni kwesoyi lalo Muzi kwakusho ukuqala kwamathemba amasha ayezovuselela ukuqondisisa ngokugcwele umlando amafa, nesizwe.

Akungabazeki ukuthi ucwaningo lukubona kuyisenzo esifanele sokuthi iSilo sakwaKhettha kuqanjwe ngaso leli hholo ngenxa yomsebenzi wale ndlu okuyinamuhla isawufeza, ukuhlanganisa abantu beNkosi njengoba singekho esinye isakhiwo esikhona ngaphakathi esikhulu ukwedlula le

ndlu .

Lokhu kugcwalisa amazwi :

Some say that the college is not good for us , but I say is the best offer we have had .

(ISilo uBhekuzulu, 1960).

Ucwaningo lukubone kufanele ukuba kwethiwe leli hholo ngeNkosi ukunanela amazwi ayo eyawabeka ngenkathi imukela ngokusemthwethweni lo Muzi :

We must accept our opportunities and co - operate as this is our only opportunity to go forward and develop.

(ISilo uBhekuzulu, 1960).

Noma kunjalo, ucwaningo luphakamisa ukuba kubhalwe ngendlela eyiyo amabhodi akhombisa amabizo abathile. Uma kuyiNkosi akushiwo ukuthi iNkosi uMuntongenakudla okukanye iNkosi uPhalane okukanye uNdunankulu uMvuzemvuze. Akusilo isiko labantu bakwaZulu ukugagula abantu abahloniphekile ngamagama ngale kokwandulela ngezikhundla zabo futhi kuthatheka njengokungabi nayo inhlonipho ukwenza okunjalo .

Ucwaningo lukushayela enkulu ikwahla ubuholi bukaSolwazi A.C. Nkabinde, mayelana nombono ayenawo ekusebenzisaneni nesizwe sakwaMkhwanazi. Ucwaningo luphakamisa ukuba lobu budlelwano buhlale bukhona zikhathi zonke futhi buthuthukiswe ngezindlela zonke uma kungenzeka .

Ezinye izindlela ezingasetsenziswa ukuba kubuyiselwe isihlalo seNkosi ngaphakathi, kuthi uma kunanoma yimuphi umcimbi, iNkosi ibe nezwi

futhi negalelo ekwakhiweni kwalesi Sikhungo.

Ucwaningo luphakamisa ukuthi akube nesithombe seNkosi esichonywayo kwezinye zezakhiwo zokuPhatha okukanye ehholo la kuzoba nesithombe seSilo uBhekuzulu.

Kunconywa ukubambisana nomphakathi – jikelele ikakhulukazi isizwe sabaKhwanazi emikhakheni ayehlukene yempilo njengemfundo, amasiko , ezempilo , amakhono nokunye okuningi.

Ucwaningo luphakamisa ukuthi uma isakhiwo siqanjwe ngothile kubalulekile ukuba kube nesithombe. Kunconywa ukuthi abaqashwa nabafundi abaqalayo kulesi Sikhungo balandiswe ngemvelaphi nomlando – nqangi walo Muzi ukuze bazimatanise nawo, baziqhenye ngawo ngisho sebaphothule sebezikhundleni ezithile esizweni nasemhlabeni.

6.3. Isiphetho

Encwadini eNgcwele amazwi okuhlakanipha eNkosi uSolomoni ,
(Izaga 3:13-14) zilandisa ukuthi :

Ubusiwe umuntu othola ukuhlakanipha
nomuntu ozuza ingqondo , ngokuba inzuzo yakhe
inhle kunenzuzo yesiliva nokutholakalayo kukho
[ukuhlakanipha] kunegolide.

Okuyisona sitha esingabandlululi ngebala nangokweminyaka nangobuzwe, ukungazi njengoba elanda uNene, (eMsakazweni uKhozi, 15 Januwari 1991) uma esika elijikayo ethi :

Ignorance is the first human distruction.

Uqhubeka athi :

The downfall of any nation is mental poverty
of which is ignorance.

Akungabazeki ukuthi ngokwakhiwa kwalo Muzi uZulu nomhlaba
sebeluphungile ulaka lobubha obukade buhlalele isizwe nanokuthi
usaqhubeka nokubuxosha njengoba lesi Sikhungo sesikhule saze
sachamisela Isikhungo samakhono :

As an African university, we need to hopefully
capture the ideal we all striving for - the
attainment of an identity that lives and
breathes our true selves.

(Nkabinde,1987:28).

UNkabinde, (kuphephambiko labafundi esebephothulile balesi
Sikhungo, lo mhla ziyi - 19 Okthoba, 1987:29) uthi :

Umcebo wolwazi ozovala izisele zokungazi
nofasimba olwabe lukhungethe isizwe
ngengomuso laso.

Ingqikithi ecacileyo neyisibopho elindeleke kulo Muzi
wakwaNgqondonkulu uNkabinde, (kuphephambiko labafundi
esebephothulile balesi sikhungo 19 Okthoba, 1987:2) uthi :

The university of Zululand have a potential to
transform and enrich the people.

Uqhubeka athi uNkabinde:

University of Zululand has an important role to play in
shaping the future of this country .

(Nkabinde, 1987:2).

Akumangalisi ukuthi namuhla lesi Sikhungo sigcine sesichamusele

ISikhungo Samakhono. Asagcina lapho, saphinda sahlonipha abangamashumi amane ababe negalelo elibonakalayo emphakathini njengoba :

Ngonyaka We – 1976,

Lesi Sikhungo sahlonipha ababili . Owokuqala uMhlonishwa uMntwana M.G. Buthelezi ngeZiqu zoBudokotela kwezoMthetho.Owesibili uSolwazi C.L.S. Nyembezi ngeZiqu zoBudokotela kwezoBuciko eMibhalweni.

Ngonyaka We – 1980 , lesi Sikhungo sahlonipha ababili . Owokuqala uSolwazi S.B. Ngcobo ngeZiqu zoBudokotela eMkhakheni wezoMnotho kanye noMbhishobhi A. H. Zulu ngeZiqu zoBudokotela bezoBuNzululwazi .

Ngonyaka We – 1986, iSikhungo sahlonipha oyedwa onguMfundisi E.Z. Sikhakhane ngeZiqu zoBudokotela bezoBuNzululwazi.

Ngonyaka We – 1988, iSikhungo sahlonipha oyedwa. Lowo kwabe kunguSolwazi N.J.J. Olivier ngeZiqu zoMthetho .

Ngonyaka We – 1989, iSikhungo sahlonipha oyedwa onguMnumzane Sal G. Marzullo ngeZiqu zoBuNzululwazi .

Ngonyaka We – 1990, iSikhungo sahlonipha ababili owokuqala uDokotela J.L. Dube (ongasekho) ngeZiqu zoBuNzululwazi. Owesibili uMnumzane J.A.W. Nxumalo ngeZiqu zeZeMfundo.

Ngonyaka We – 1992, iSikhungo sahlonipha oyedwa. OnguSolwazi C. Searle ngeZiqu zoBunzululwazi.

Ngonyaka We – 1993, iSikhungo sahlonipha uSolwazi Johan David

van der Vyver ngeZiqu zezoMthetho.

Ngonyaka We – 1994, iSikhungo sahlonipha uHlanga lomhlabathi , iSilo Goodwill Zwelithini Zulu ngeZiqu zoBuNzululwazi.

Ngonyaka We – 1995, iSikhungo sahlonipha abathathu . owokuqala uSolwazi A.C. Nkabinde, ngeZiqu zoBudokotela bezeMfundo . Owesibili uSolwazi G.C. Oosthuizen, ngeZiqu zobudokotela bezeNkolo. Owesithathu iSekela likaMengameli wezwe uMnumzane F.W. de Klerk ngeZiqu zoBudokotela eMkhakheni wezoMthetho.

Ngonyaka We – 1996, iSikhungo sahlonipha abathathu . Owokuqala uSolwazi S. Kupe ngeZiqu zoBudokotela bezoBuNzululwazi. Owesibili uSolwazi N.E. Wiehahn ngeZiqu zoBudokotela eMkhakheni wezoMthetho. Owesithathu uSolwazi H.B. Kruger ngeZiqu zoBudokotela eMkhakheni wezeMfundo.

Ngonyaka We – 1997, iSikhungo sahlonipha abane . owokuqala uMnumzane I.S.Kubeka ngeZiqu zoBudokotela eMkhakheni wezeMfundo. Owesibili kwaba uJaji E. M. Tshabalala ngeZiqu zoBudokotela eMkhakheni wezoMthetho. Owesithathu uJaji P.S. Langa ngeZiqu zobuDokotela eMkhakheni wezoMthetho. Owesine kwaba uMnumzane I.F. Garland ngeZiqu zoBuNzululwazi.

Ngonyaka We – 1998, iSikhungo sahlonipha abathathu. Owokuqala kwaba owayenguMengameli wezwe uMnumzane N.R. Mandela ngeZiqu zoBudokotela eMkhakheni wezoMthetho. Owesibili owayenguNdunkulu wesiFundazwe sakwaZulu – Natal uDokotela B.S. Ngubane ngeZiqu zoBuNzululwazi , Owesithathu uSihlalo weKhomishana yaMaqiniso Nokubuyisana uDokotela K.E.M. Mgojo ngeZiqu ZoBudokotela eMkhakheni wezeNkolo.

Ngonyaka We – 1999, iSikhungo sahlonipha ababili . Owokuqala uDokotela M.V. Gumede ngeZiqu zoBudokotela eMkhakheni wezeSayensi. Owesibili uDokotela F.T. Mdalose ngeZiqu zoBudokotela eMkhakheni wezoMthetho .

Ngonyaka We – 2000, iSikhungo sahlonipha uMbhishobhi M.D. Biyase ngeZiqu zoBudokotela eMkhakheni wezeNkolo .

Ngonyaka We – 2001, iSikhungo sahlonipha abayishumi . Owokuqala uDokotela J.S.M Khumalo ngeZiqu zoBudokotela kuyiNzululwazi . Owesibili uMnumzane E.T.Z.S. Mthiyane ngeZiqu zoBudokotela kuyiNzululwazi. Owesithathu uDokotela D.B.Z. Ntuli ngeZiqu ZoBudokotela kwezoBuciko eMibhalweni . Owesine uMntwana INkosazana yeNkosi uDinuzulu uMagogo C. Buthelezi ngeZiqu zoBudokotela kuyiNzululwazi. Owesihlanu uDokotela J.L. van der Walt ngeZiqu zoBudokotela kwezeMfundo. Owesithupha uMfundisi H.B. du Toit ngeZiqu ze – M.A. Owesikhombisa uMnumzane T.M.E. Nene ngeZiqu zoBudokotela kuyiNzululwazi. Owesishiyagalombili uDokotela B.J. Shabalala ngeZiqu zoBudokotela kuyiNzululwazi, Owesishiyagalolunye uDokotela J.A.M. Luthuli ngeZiqu zoBudokotela kwezoMthetho. Oweshumi uSekela Mengameli waseNingizimu ne – Afrika uDokotela J.G. Zuma ngeZiqu zoBudokotela kwezokuPhatha .

Ngonyaka We – 2002, iSikhungo sahlonipha ababili . Owokuqala uNdunankulu wesiFundazwe sakwaZulu – Natal uDokotela L.P.H.M. Mtshali ngeZiqu zoBudokotela kwezeMfundo kanye noMnumzane R.S. Khumalo ngeZiqu zoBudokotela kuyiNzululwazi.

Lesi Sikhungo asigcinanga ngokuhlonipha laba abangamashumi amane, siphinde sahlonipha ngobuSolvazi laba abalandelayo :

Ngonyaka We – 1982 sanikeza oSolvazi ababili . Owokuqala

uSolwazi G. J. Ackerman . Owesibili uSolwazi C.B.F. Nel .

Ngonyaka We – 1983 sanikeza uSolwazi A.M. Nzimande.

Ngonyaka We – 1985 sanikeza oSolwazi ababili. Owokuqala uSolwazi A.J. Antonities . Owesibili uSolwazi J.P. van der Walt.

Ngonyaka We – 1988 sanikeza uSolwazi ababili. Owokuqala uSolwazi P.A. Duminy . Owesibili uSolwazi L.H. Badenhorst.

Ngonyaka We – 1991 sanikeza uSolwazi A. Nel .

Ngonyaka We – 1992 sanikeza oSolwazi ababili . Owokuqala uSolwazi A.J. Vos . Owesibili P.S. Joubert.

Ngonyaka We – 1995 sanikeza uSolwazi E.S. Mchunu.

Ngonyaka We – 1997 sanikeza uSolwazi J.G.J. Visser.

Ngonyaka We – 1998 sanikeza uSolwazi M.C. Kitshoff.

Ngonyaka We – 1999 sanikeza oSolwazi ababili . Owokuqala uSolwazi M.G. Erasmus . Owesibili uSolwazi B.Spoelstra.

Ngonyaka We – 2001 sanikeza uSolwazi G.J.C. van Wyk.

Ezinye zezinto esitshengise kuzo ukudlondlobala lesi Sikhungo ukwazi ukuba sikhange abafundi abaqhamuka engxenyeni esezansi neZwekazi i – Afrika. Kuyimanje lesi Sikhungo sinabafundi abaqhamuka eLesotho , eSwazini, Namibhiya, eZambiya , eMalawi , eKhenya , eZimbabwe , e – UGanda naseMozambikhi . Ukwanda kwenani loMkhiqizo wabafundi balesi Sikhungo sekudale ukuba kwakhiwe uhlelo olusha lokuba

kuthweswe iZiqu eNtwasahlobo oliqale ngo we – 2003.

Lesi Sikhungo asigcini ngokwemukela abafundi abaqhumuka kula mazwe kodwa siphinde sidale amathuba emsebenzi njengoba kukhona abasebenzi abaqhamuka eZwenikazi lase – Afrika naPhesheya kweZilwandle.

Ubudlelwano kanye namaxhama ezokuXhumana alesi Sikhungo ayamangalisa. Lesi Sikhungo sesenabelise izimpande zaso phesheya kwezilwandle. Kuyimanje kunohlelo lokushintshiselana ngabafundi emiNyangweni ethile yalesi Sikhungo oluthatha izinyanga eziyisithupha.

Lolu hlelo luphakathi kwalesi Sikhungo kanye neSikhungo saseChicago. Kuphinde kube nezinhlelo zeMfundo ezikhona phakathi kwalesi Sikhungo nabaseFlorida.

Ngakho akungabazeki ukuthi umbono waleli qhawe , iNkosi uMuntongenakudla Mkhwanazi esizweni kanye nasemhlabeni jikelele ubabazeka kuyona yonke imikhakha njengoba ziningi izizwe ezifikile zahlomula kule ndawo. Ngalokho isizwe sonke somhlaba kumele siphakamise ngazwi linye sithi:

Veyane, Mwelase, Shamase, NkwaliyeNkosi, Ndonga !

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Ikhalaenda Yonyaka, (1970) : **Ikhalaenda YakwaNgqondonkulu
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Ikhalenda Yonyaka, (1977) : **Ikhalenda YakwaNgqondonkulu
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Ikhalaenda Yonyaka, (1987) : **Ikhalaenda YakwaNgqondonkulu**
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Ikhalaenda Yonyaka, (1990) : **Ikhalaenda YakwaNgqondonkulu**
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Ikhalaenda Yonyaka, (1991) : **Ikhalaenda YakwaNgqondonkulu**
WakwaZulu,Empangeni :
 KwaDlangezwa.

Ikhalaenda Yonyaka, (1992) : **Ikhalaenda YakwaNgqondonkulu**
WakwaZulu,Empangeni :
 KwaDlangezwa.

Ikhalaenda Yonyaka, (1993) : **Ikhalaenda YakwaNgqondonkulu**
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