

**UKUKHONONDA EZINKONDLWENI ZIKA-JC DLAMINI EZIBHALWE NGESIKHATHI
SOBANDLULULO**

THEMBINKOSI BLESSING QWABE

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**UKUKHONONDA EZINKONDLWENI ZIKA-JC DLAMINI EZIBHALWE NGESIKHATHI
SOBANDLULULO**

Ucwaningo olwethulwa ukuze kuzuzwe iziqu ze-Master of Arts esifundweni sesiZulu, enyuvesi yase-UKZN (eMgungundlovu)

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ISIFUNGO

Lapha ngiyafunga ngiyaqinisa ukuthi umsebenzi wocwaningo osihloko sithi “**Ukukhononda Ezinkondlweni Zika-J.C.Dlamini Ezibhalwe Ngesikhathi Sobandlululo**”wenziwe yimina futhi awukaze wethulwe kunoma iyiphi enye inyuvesi ngaphambilini.

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ISETHULO

Lo msebenzi wocwaningo ngiwethula ngikhumbula ubaba uMsawakhe Almon Hlengwa, uMashasha okunguyena owayelokhu efise njalo ukuba ngiqhubeke nezifundo zami zemfundo ephakeme futhi waba umkhulisi wami kwezemibhalo. Uyohleze njalo esemicabangweni yami nasesihlokwani solimi lwami njengombongo wokuba yinsika kimi emibhalweni nasezifundweni zezemibhalo.

Ngiwethula kubo bonke abazowusebenzisa bahlomule kuwo. Lo msebenzi ungumnikelo wokuthasisela phezu kwaleyo mibhalo evela ikhona ekhuluma ngempilo yabantu abamnyama esikhathini sokucindezelwa kwezwe laseNingizimu Afrika nokwenganyelwa ngodli ngabamhlophe.

UKUBONGA

Uma sekufika isikhathi lapho ngiwugojela khona lo msebenzi ongijulukise isikhathi eside, ngifisa ukubonga abantu abangesekile bangigqugquzela ukuba ngiqhubeke noma bekusinda kunzima. Ngibonga abangani bami, umndeni wami wakwaZondwangabanye - emzini kaMaNgcobo kanye nomndeni wakwethu kwaVukubonge - emzini kaMaMngomezulu. Ngibonga namadlozi onke amahle asemzini wakwethu omkhulukazi eMthandeni, amboza ngesiphuku esimhlophe isizwe sonke sikakhokho wami uMalandela, akhusele aphe nentuthuko ezinganeni zawo ezisabalele umhlaba wonke.

Ngeswele amazwi okubonga kumeluleki wami kulolu cwaningo, uDokotela Nakanjani G. Sibiya, ngokungigqugquzela nokungicathulisa. Imibono yakhe ibingikhanyisela njengesihlonti nalapho sengibona ukuthi sengibhajwe obhukwini lomnyama owugqinsi. Ngibonga nesineke sakhe kukho konke.

Ngibonga nabacwaningi nababhali engibheke imisebenzi yabo, yangipha ugqozi nolwazi lokucacamezela ngize ngiphothule lolu cwaningo. Ngaphandle kwemisebenzi yabo bengingeke ngiphumelele ukuqala nokugojela lo msebenzikazi okumanje nginikela ngawo esizweni, ngethemba lokuthi uzokwengeza esilulwini solwazi nentuthuko yolimi, umlando nezemibhalo olimini lwesiZulu.

IQQQA

Lolu cwaningo lubheka ukukhononda ezinkondlweni zika-J.C.Dlamini azibhale ngesikhathi sobandlululo eNingizimu Afrika. Lucwaninga indikimba yokukhononda ezinkondlweni zakhe luveze ukuthi kwakuyiziphi izinto ayekhononda ngazo; imaphi amasu awasebenzisa ukubhala lezo zinkondlo kanye nezinhliso zakhe zokubhala lezo zinkondlo.

Ngale kokuveza izinto ayebhala ngazo, lubuye luveze namasu awasebenzisile ukubhala lolu hlobo lwezinkondlo ngesikhathi lapho umbuso wobandlululo wawukwenze kwaba nzima khona kubabhali ukuba babhale ngokukhululeka. Luveza isibindi nobuchule bakhe ekubhaleni izinkondlo ezinendikimba yokukhononda.

Ucwaningo lusebenzisa ithiyori ye-*Marxism* kanye neye-*Post-colonialism*. La mathiyori akwenza kube lula ukwenza lolu cwaningo ngokubheka ubudlelwane phakathi kwezinkondlo zika-J.C.Dlamini kanye nesikhathi ezibhalwe ngaso.

Lubalulekile lolu cwaningo ngokuchitha imibono yabanye abacwaningi ababopha ngabhande linye bathi imibhalo yesintu ayikwazanga ukuveza impilo yabantu ngezikhathi zobandlululo; ubuhlungu, usizi, ukuhlushwa nokubandlululwa kwabantu ababecindezelwe. Luveza okwakwenzeka ngaleso sikhathi nokuthi abantu abamnyama bathwala kanzima kangakanani.

Okuqukethwe

Isifungo.....	i
Isethulo.....	ii
Ukubonga.....	iii
Iqoqa.....	iv

Isahluko Sokuqala: Isethulo Socwaningo

1.1 Isingeniso.....	1
1.1 Izinhliso Zocwaningo.....	1
1.2 Isisusa Socwaningo.....	3
1.3 Isidingo Socwaningo.....	7
1.4 Izinjulalwazi Zocwaningo.....	11
1.4.1 Injulalwazi Ye- <i>Marxism</i>	12
1.4.2 Injulalwazi Ye- <i>Post-colonialism</i>	13
1.5 Izindlela Zokwenza Ucwano.....	14
1.6 Umklamo Wocwaningo.....	15
1.7 Umlando Ka-J.C. Dlamini.....	17
1.8 Ukuhlelwa Kwezahluco Zocwaningo.....	19
1.10 Isiphetho.....	20

Isahluko Sesibili: Isendlalelo Socwaningo

2.1 Isingeniso.....	22
2.2 Izimo u-J.C. Dlamini Ayebhala Ngaphansi Kwazo.....	22
2.3 Izinselelo Ezazibhekene Nababhali.....	25
2.3.1 Ukulawulwa Kwemibhalo Nguhulumeni Wobandlululo.....	27
2.3.2 Ukulawula Kwabashicileli Ukuthi Bafunani.....	34
2.3.3 Uvalo Olwaludala Ukubhala Ngokwesaba Kubabhali.....	36
2.3.4 Ukusaba Ukuzibandakanya Kwezombusazwe.....	37
2.3.5 Ukuvalwa Umlomo Kwababhali.....	37
2.4 Ukubuyezwa Kwemibhalo.....	38
2.5 Isiphetho.....	44

Isahluko Sesithathu: Izindlela Zokwenza Ucwano Nezinjulalwazi Zocwaningo

3.1 Isingeniso.....	45
3.2 Ipharadaymu Yalolu Cwano, Ukuqoqa Nokuhlaziya Ulwazi.....	45
3.3 Izinjulalwazi Zokwenza Lolu Cwano.....	46
3.3.1 Injulalwazi Ye- <i>Marxism</i>	47
3.3.1.1 Ukuhlobana Kwe- <i>Marxism</i> Nalolu Cwano.....	53
3.3.2 Injulalwazi Ye- <i>Post-colonialism</i>	59

3.3.2.1 Ukuhlobana Kwe- <i>Post-colonialism</i> Nalolu Cwaningo.....	62
3.4 Isiphetho.....	63

Isahluko Sesine: Lokho u-J.C. Dlamini Akhononda Ngakho Namasu Awasebenzisayo Ekubhaleni

4.1 Isingeniso.....	64
4.2 Izinto Akhononda Ngazo u-J.C. Dlamini.....	67
4.2.1 Ukuphucwa Kwabamnyama Umhlaba Nokuhlupheka Kwabantu Abamnyama.....	67
4.2.2 Ezombangazwe Neminye Imiphumela Yazo Empilweni Yabantu Abamnyama.....	74
4.2.3 Ukungathembeki Komlungu.....	89
4.2.4 Ukusetshenziswa KweBhayibheli Nenkolo YobuKhrestu.....	90
4.3 Amasu Awasebenzisayo u-J.C.Dlamini Ekubhaleni Izinkondlo Ezikhonodayo.....	95
4.3.1 Isu Lokuqonda Ngqo.....	97
4.3.2 Isu Lokugigiyela.....	98
4.3.3 Isu Lokusebenzisa Izifengqo.....	101
4.3.4 Isu Lokusebenzisa Umbuzo-mbumbulu.....	107
4.3.5 Ukusebenzisa Ukubhala Umxoxi Wesithathu.....	108
4.3.6 Ukusebenzisa Inkulumo mpendulwano.....	109
4.4 Izinhloso Zika-J.C.Dlamini Ngokubhala Izinkondlo Ezikhonodayo.....	110
4.4.1 Ukuvukuza Umphakathi.....	111
4.4.2 Ukuqopha Phansi Umlando.....	113
4.4.3 Ukuveza Umonakalo Osukhona.....	115
4.4.4 Ukukhombisa Abamnyama Lapho Besuka Khona.....	119
4.4.5 Ukugxeka Okubi.....	121
4.4.6 Ukuhlongoza Izixazululo.....	126
4.5 Isiphetho.....	131

Isahluko Sesihlanu: Isiphetho Socwaningo

5.1 Isingeniso.....	132
5.2 Okutholakele Ocwaningweni.....	132
5.2.1 Izimo Zombusazwe.....	133
5.2.2 Izinselelo Zababhali.....	134
5.2.3 Igalelo Lemisebenzi Ka-J.C. Dlamini.....	135
5.2.4 Ikhono Ezinkondlweni zika-J.C.Dlamini.....	141
5.3 Mayelana Nemibhalo Ekhulumayo.....	145
5.4 Amazinga Okukhononda Ezinkondlweni Zika-J.C. Dlamini.....	151
5.5 Okusengacwaningwa Ngomuso.....	152
5.6 Isiphetho.....	156

Imithombo Yolwazi.....157

Isengezo: Izinkondlo Ezisetshenzisiwe.....167

ISAPHLUKO SOKUQALA ISETHULO SOCWANINGO

1.1 Isingeniso

Kulesi sahluko kuzokwethulwa ucwaningo olusihloko esithi “**Ukukhononda Ezinkondlweni Zika-J.C. Dlamini Ezibhalwe Ngesikhathi Sobandlululo.**” Siyisendlalelo sezahluko ezilandelayo okuyizona ezizobe ziqukethe ingqikithi yocwaningo lonke.

Lapha kuzovezwa ukuthi ziyini izinhloso zokwenza lolu cwaningo. Kuzovezwa isisusa socwaningo nesidingo sokwenza lolu cwaningo. Kuzovezwa izinjulalwazi ezimbili ezizosetshenziswa kulolu cwaningo, nezindlela ezizosetshenziswa ukulwenza. Kuzobe sekuvezwa umklamo walo, umlando wombhali olumayelana naye lolu cwaningo kanye nokuhlelwa kwezahluko zocwaningo lonke.

1.2 Izinhloso Zocwaningo

Inhloso enkulu yalolu cwaningo ukuveza ukuthi imbongi u-J.C. Dlamini yazibhala izinkondlo ezikhonodayo ngesikhathi sobandlululo; isikhathi lapho uhulumeni wobandlululo wayeqaphe ngeso lokhozi ukuba ababhali bengabhali izinto ayezithatha ngokuthi azifanele ukubhalwa, ukushicilelwa nokufundwa ngumphakathi.

Ucwaningo luhlose ukuveza isibindi, ubuchule ekubhaleni kanye nobudelakufa kuka-J.C. Dlamini ngokubhala izinkondlo zokukhononda ezazihlose ukukhuluma zikhombise abantu abamnyama umonakalo owenzekile kanye nokubakhombisa indlela yokuthi bangavuka kanjani bazithathe kulokho kunyundelwa nokucindezelwa ngabamhlophe bebenza ize leze, elingebantu, elingenampilo namasiko nalimi namlando nankolo okuhloniphekile. Phela ngalesi sikhathi abhale washicilela ngaso uhulumeni wobandlululo wayebakhothisa imbenge yomile labo ayebahlonza njengosikhwili phambana nobhoko ngokuphikisana nokugxeka inqubo yakhe.

Kulolu cwaningo kuzovezwa ukuthi zikhona izinkondlo zakhe akhononda kuzo, evezwa ukuhlukunyezwa kwabamnyama ngabamhlophe ngemithetho yengcindezelo kanye nangesimo ababephila ngaphansi kwaso abantu abamnyama.

Ekuvezeni ukuthi u-J.C. Dlamini wazibhala izinkondlo ezikhonodayo ngezinto nezimo ezithile ezazibangelwe ukufika nokungamela kwabantu abamhlophe bengamele abantu abamnyama eNingizimu Afrika, kunezinto ezimbalwa ezizovezwa ucwaningo.

Ucwaningo luzoveza ukuthi kukhona izinto u-J.C. Dlamini akhononda ngazo. Zizobalwa zithathelwa ezinkondlweni lezo ezifundiwe. Lapha sikhuluma ngokuthathwa komhlaba wabantu abamnyama ngabelungu, ukulahleka kwamasiko nolimi, ukungena kobungqoshishilizibenkolo yabelungu.

Ucwaningo luzoveza namasu awasebenzisa u-J.C. Dlamini ekubhaleni izinkondlo zakhe. Lapha kukhulunywa ngokuqonda ngqo, ukugigiyela, ukushutshiswa kolimi ngokusebenzisa izaga, izisho nezifenko. Lapha kuvezwa ubulukhali nobuchule buka-J.C. Dlamini njengembongi.

Yibo ubulukhali nobuchule uNtuli (1984:134) aqondise kubo uma ethi kubalulekile ukuthi umbhali angabi nje nento azobhala ngayo kepha abuye abe nendlela okuyiyona azobhala ngayo:

An artist has to acquire proper balance between what he intends to say and how he will say it. Readers are inclined to applaud a writer who expresses their grievances in verse, even though that verse is of little or no literary merit. Such verse is likely to rouse the emotions because of its topicality and bluntness, but it may not last as a work of art.

(Iciko kufanele likulinganise kahle elihlose ukukusho nendlela elizokusho ngayo. Abafundi bathambekele ekumncomeni umbhali oveza usizi lwabo ngenkondlo, ngisho ngabe leyo nkondlo inobuciko obuncane kokunye ingenabo nhlobo. Leyo nkondlo ingase iyivukuze imizwa ngenxa yokuthinta ezisematheni nokubeka ngembaba, kodwa ngeke ibe umsebenzi wobuciko ohlala njalo.)

Ucwaningo luhlose nokuveza izizathu noma izinhloso zika-J.C. Dlamini zokubhala kwakhe izinkondlo ezikhonodayo. Lapha kuzobe kubhekwa ukuthi kungani u-J.C. Dlamini abhala izinkondlo ezikhonodayo ngobandlululo. Ucwaningo luzobe seluveza futhi ukuthi iziphi izinhloso zokubhala kuka-J.C. Dlamini izinkondlo zokukhononda. Kungabe wayeqonde ukuveza nje okwakwenzeka noma wayeqonde ukuvukuza umphakathi? Kungabe wayehlose ukuba agqugquzele ukulwa ukuze kuhlulwe inqubo yengcindezelo eyayihlezi abamnyama emqaleni njengejoka?

Ucwaningo lolu luzoba itshe esivivaneni kuleyo mibhalo yocwaningo ekhona ekhuluma ngemibhalo yokukhononda yababhali abamnyama eNingizimu Afrika.

Ngokugxila ezinkondlweni zika-J.C.Dlamini ezikhonodayo, ucwaningo luhlose ukucacisa ukuthi akusilona iqiniso ukuthi yonke imibhalo yabantu abamnyama iwuhlabe inhlali nje yangasho lutho ngezimo abantu abamnyama abazithola sebephoqeleka ukuphila ngaphansi kwazo embusweni wabantu abamhlophe. Luzokubeka kucace bha ukuthi u-J.C. Dlamini wabhala ngezinkinga zabantu futhi kwaba khona izixazululo azihlongozayo ukuze kube nobulungiswa.

Nakuba ucwaningo lungaxilile emibhalweni yababhali abaningi abamnyama, kodwa kwakhona ukugxila ezinkondlweni zika-J.C.Dlamini azibhale ngesikhathi sobandlululo kuzoveza ukuthi u-J.C. Dlamini wazibhala izinkondlo ezaziveza futhi zigxeka izimo ezabangelwa ukunganyelwa ngenkani kwabamnyama ngabamhlophe. Kuzovela ukuthi uDlamini uyakhononda ngalokhu futhi kukhona lapho anikeza khona izixazululo. Ngakho-ke ucwaningo lolu luzokhombisa ukuthi akukuhle ukubopha ababhali bonke abamnyama noma labo ababhala ngolimi lwesiZulu ngabhandelinye uma kugxekwa imibhalo yabamnyama yangesikhathi sobandlululo.

1.3 Isisusa Socwaningo

Isisusa esikhulu sokwenza lolu cwaningo kube ukuqaphela ukuthi nakuba imibhalo yesiZulu ishicilelwe yaba miningi ngesikhathi sobandlululo kodwa aluluningi ucwaningo olukhuluma ngendikimba yokukhononda emibhalweni yesiZulu. Ucwaningo olwenziwe nguNtuli (1984) luyayithinta indikimba yokukhononda ezinkondlweni ezibhalwe ngu-B.W. Vilakazi. Ucwaningo olwenziwe nguZondi (2005) lona luthe ukugxila kuyona le ndikimba njengoba lubheka izinkondlo ezikhonodayo zika-B.W. Vilakazi. Likhona nocwaningo lukaKgalane (1996), Mashige (1996), Mathonsi (2002) Sibisi (2013) nabanye, oluphawula ngendikimba yokukhononda nanxa lungakuthinti ukukhononda ezinkondlweni zika-J.C.Dlamini.

Kubonakala kunesikhala esidinga ukugcwaliswa mayelana nokwenziwa kocwaningo uma kubhekwe le ndikimba yokukhononda, ikakhulukazi uma kukhulunywa ngesikhathi lapho abantu abamnyama babecindezelwe khona eNingizimu Afrika, bengenawo amalungelo afana nawabantu abamhlophe. Phela kungalesi sikhathi lapha abalwa khona belwela inkululeko, babhekana nokuboshwa, ukushaywa, ukudingiswa nokubulawa imbala.

Kungaba kuhle ukubheka ukuthi ngalesi sikhathi esasinzima kangaka empilweni yabantu abamnyama ezweni laseNingizimu Afrika, ababhali babhala imibhalo ethini maqondana nezimo ezazikhona, ziyisinkwa semihla ngemihla kubantu abamnyama.

Okunye okugququzele ukuba ngenze lolu cwaningo ngigxile ezinkondlweni zikaJ.C.Dlamini azibhale ngesikhathi sobandlululo, ukuthi abenze ucwaningo ngezinkondlo zikaVilakazi okuyiyona ngqalabutho ekubhalweni kwezinkondlo zesiZulu, basuke bathande ukumqhakambisa kakhulu njengogalagala olungathintwa nakuba besuke bengamqhathanisi nambongi ethile ebhale ngesiZulu. UKunene (1962), Ntuli (1984) benze into efanayo.

Nabahlaziyi nje banawo lo mkhuba wokuvele babeke ingqwele kodwa bengakaze baqhathe muntu.

Lolu cwaningo lususwe ikakhulukazi ukuphawula kwabahluzi abathile abathi imibhalo yaseNingizimu Afrika yabantu abamnyama ngesikhathi sobandlululo ayikhombisi ukuveza izinkinga zabantu nezezwe kepha ibonakala ibhalelwe nje izingane zesikole.

U-Wauthier (1978:347) uthi ababhali baseNingizimu Afrika abakwazanga ukubhala ngokukhululeka basho noma yini abafuna ukuyisho ngenxa yokulawulwa kwemibhalo nguhulumeni wabantu abamhlophe. Uthi-ke ababhali bagcine sebebhala njengokufuna kukahulumeni okwenza ukuba imibhalo yabo ilungele ukufundwa ezikoleni yizingane zesikole. Ngokwenza kanje ababhali kusho ukuthi ababhalanga ngezinkinga ezikhona ezweni ngenxa yenqubo yabantu abamhlophe. Abaneki izinkinga futhi abahlongozi zixazululo ezinkingeni. Le mibhalo-ke igcina ingakwazi ukuxhumana ngqo nempilo yabantu. Uthi u-Wauthier umbhalo kumele uthinte izinto eziphathelele nempilo yalabo bantu okhuluma ngabo, ufuno ukuletha uguquko kulokho okungahambi kahle. Lokhu kuhambisana nalabo abalandela inqubo ye-*Marxism*. Uze athi u-Wauthier imibhalo yangesikhathi sobandlululo yayikubalekela ukubhala ngezinto ezithinta abantu nezidingo zabo.

UNtuli noSwanepoel (1993:138) bayasho nabo ukuthi kubakhinyabezile ababhali ukubekwa kwemithetho elawula ukubhalwa kwemibhalo eNingizimu Afrika. Bathi:

It is not disputed that, because the demand came predominantly from a school readership, publishers followed a careful policy to comply with the educational

objectives of the moment. However, this does not imply that protest never reached the publishers' desks, nor that critical works, especially in poetry, did not slip through.

(Akunakuphikwa ukuthi, ngenxa yokuthi imali yayingeniswa ikakhulu ngabafundi abasezikoleni, abashicileli babeqikelela ukunamathela ezinhlosweni zezemfundo yangaleso sikhathi, Nokho lokhu akusho neze ukuthi imibhalo ekhonondayo yayingafiki kubashicileli nokuthi imisebenzi yobuciko, ikakhulukazi ezinkondlweni, yayingaputshuki ishicilelwe,)

Bayachaza lapha ukuthi ababhali bagcina sebethobela uhulumeni ngenxa yokuthi babezobhala uhlobo lwemibhalo eyayifunwa ngabashicileli nabo ababenzela ukuba izincwadi abazishicilele ziphumelele ekuhlolweni ukuze zingene ezikoleni bese zibenzela imali.

Nokho-ke uNtuli noSwanepoel bayasho futhi ukuthi bakhona ababhali ababhala izinto ezazikhulumela abantu futhi ikhona imibhalo eyakwazi ukuputshuka kulokho kuhlolwa. Izinkondlo zikaDlamini ezikhonondayo zingabalwa kanye nemibhalo eyakwazi ukuputshuka njengoba zashicilelwa ukuze zifundwe.

UKunene (1962) nabanye bakhala ngokuthi imibhalo yabamnyama yayingathinti izinkinga zabantu abamnyama. Bazitshela ukuthi ayibange isaba khona imibhalo eqondene nokukhulumela abantu abacindezelwe ngenxa yokuhlolisiswa kwemisebenzi yabamnyama bese kuvalwa leyo esolekayo kuhulumeni.

Indikimba yokukhononda iqondene ngqo nokukhuluma okususelwa ekungajabulini ngesimo noma izimo ezithile ezisuke zikhona.

UNgara (1985:vii) uma ekhuluma ngemibhalo ehlose ukuveza izinto ezithinta abantu, lapha esizoyibiza ngokuthi imibhalo ekhulumela abantu, uthi:

Committed writers are extremely sensitive to the social problems of their day and are constantly coming to grips with them, hoping to play their part in changing society for the better. They are therefore constantly defining the role of art in society and endeavouring to develop literary forms that match their social vision.

(Ababhali abakhonondayo baneso lokhozi ezinkingeni zomphakathi abaphila nawo futhi babhekana nazo ngqo, ngethemba lokubamba iqhaza ekwenzeni ngcono umphakathi. Ngakho-ke bahlale njalo beveza iqhaza lezobuciko emphakathini nokuzama ukuthuthukisa imibhalo ehambelana nabakufisela umphakathi.)

Kuyacaca lapha ukuthi ekukhonondeni kusuke kuvezwa isimo esingasihle kubantu esikhona nokuthi sibangelwa yini. Kusuke kugxekwa okuthile ngoba kubonakala njengokungafanele. Kulolu cwaningo kuzovela ukuthi izinkondlo zikaDlaminizinakho yini lokhu okushiwo uNgara (1985: 25) uma ethi umbhalo okhulumela abantu:

Is not only a passive product of historical conditions, a passive reflection of reality, but it can also influence and help to shape reality; for literature is a social force which, with its emotional or ideological weight, shakes or moves people.

(Auwona nje umsebenzi ongatheni wezimo ezingokomlando, oveza isithombe esingatheni samaqiniso, kodwa ngumsebenzi ongathonya futhi usize ekulolongeni amaqiniso; kwazise imibhalo ingamandla okuthi ngesisindo sawo esingokomzwelo noma imfundiso ethile, izamazise noma ivukuze abantu.)

Ucwaningo lolu lususwe ukubona isidingo sokuba kuvezwe kahle iqhaza labanye ababhali besiZulu bezinkondlo ekukhulumeleni abantu abamnyama ababecindezelwe ngabamhlophe ngesikhathi sobukholoniyalizimu kanye nesobandlululo ezweni laseNingizimu Afrika.

Isihloko salolu cwaningo sikhethwe ukuze kuvezwe ukuthi nakuba kwakunobunzima obuningi kakhulu obabubhekene nababhali abamnyama kodwa u-J.C. Dlamini wakwazi ukuthi abhale izinkondlo ezaziveza futhi zikhuluma ngezinkinga ezazikhona, ekhononda ngalokho ayekubona njengokungafanele ukwenzeka futhi ezama nokuletha isixazululo kuzo.

Ezinye zezinkondlo zika-J.C.Dlamini ziyakuveza ukukhononda ngezinto ezithile ezifana nokuthathwa ngenkani komhlaba wabantu abamnyama ngabamhlophe, ukunqatshelwa kwabamnyama ukuba bangene kwezombusazwe, ukuhlupheka kwabamnyama, imfundo engabasizi abamnyama nokunye. Ngesikhathi lezi zinkondlo zakhe ziveza okungahambi kahle zibuye zihlongoze nezixazululo kulezo zinkinga.

Kulolu cwaningo kuzovela ukuthi u-J.C.Dlamini wabhala izinkondlo ezazikhuluma ngezinkinga zabantu. Kuzovezwa izinto ayekhononda ngazo okuyizizathu zokukhononda kwakhe. Kuzovezwa ukuthi wayesebenzisa maphi amasu ukubhala lezo zinkondlo zokukhononda bese kuvela futhi ukuthi kwakuyini izinhloso zakhe zokubhala izinkondlo ezikhonondayo.

1.4 Isidingo Socwaningo

Ikhona imisebenzi yocwaningo eseyike yenziwa mayelana nezinkondlo zika-J.C.Dlamini. Nokho-ke ngeke sisho ukuthi iyinsada. Uma eqhathaniswa no-BW Vilakazi kuyacaca ukuthi miningi imisebenzi yocwaningo esibhalwe ngoVilakazi. Lokhu kuze kwengeze ekunikezeni isithombe sokuthi uVilakazi nguyena imbongi ehamba phambili. Lolu cwaningo luzokwengeza emisebenzini esibhaliwe ngezinkondlo zika-J.C. Dlamini. Luzoveza futhi neqhaza lakhe ekubhaleni izinkondlo ezivamile kanye futhi nalezo ayekhombisa ukungahambisani nezimonezinto ezithile kwezenhlalo, umnotho kanye nombangazwe ngenxa yobukholoniyalizimu kanye nobandlululo.

Umcwaningi ubone kufanele ukuthi lube khona ucwaningo oluzobheka izinkondlo ezikhonondayo zembongi ehlonishwa njengo-J.C.Dlamini. Ukuhlonishwa kwakhe kuyagqama uma abanye ababhali nabacubunguli bemibhalo bephawula ngaye nemibhalo yakhe.

UKunene (1962:29) uyasivezela ukuthi u-J.C. Dlamini uyimbongi esezingeni eliphezulu. Ekhuluma ngaye, uthi:

He won the third prize in the Bantu Literary Competition...for his book Inzululwane. He is regarded by some as second only to Vilakazi.

(Waphuma isithathu emncintiswaneni wokubhala wabamnyama...ngencwadi yakhe ethi Inzululwane. Abanye bathi ngokwezinga ulandela uVilakazi.) [Hum]

UKunene (1962) ukhombisa ukumhlonipha uDlamini ngezanga lakhe uma ethi bekumele ngabe uMatsebula umhleli weqoqo elithi “Iqoqo Lezinkondlo” ufake izinkondlo zikaDlamini zaba ziningi kunezezinye izimbongi ngoba uyena ofanelwe indawo ethe xaxa eqoqweni. Ubeka athi:

He could also have included more poems by “Bulima”. “Bulima Ngiyeke” (J.C. Dlamini) who deserves a greater place than any of the poets in the anthology.

(Bekumele afake izinkondlo eziningana zika“Bulima Ngiyeke” (J.C. Dlamini) okunguyena ofanelwe indawo enkudlwana kunezinye izimbongi kuleli qoqo.)

UKunene (1962:204) uphinde alithinte igama lale ngwazi yakwaDlamini uma ekhuluma ngokubhalwa kwezinkondlo ngesikhathi seminyaka yokuqala ukuchuma kokubhalwa kwezinkondlo esiZulwini. Uthi:

Poetry of this period is also written by well-known figures, like Vilakazi, J.C. Dlamini, S. Dlamini, Made, Kunene, Mkhize, etc.

This means that the writing of poetry is now a more specialised work requiring a special skill. Consequently it has greater unity and consistency of thought than, traditional poetry which, as a communal work, had different levels of artistry.

(Izinkondlo zalesi sikhathi zibhalwe futhi ngosaziwayo abanjengoVilakazi, J.C. Dlamini, S. Dlamini, Made, Kunene, Mkhize, njalo njalo. Lokhu kusho ukuthi manje ukubhala ubunkondlo sekuwumsebenzi okhethekile odinga ikhono elikhethekile. Ngenxa yalokho izinkondlo zinokuqoqeka okukhulu nokugeleza komqondo kunezinkondlo zomdabu eziwumsebenzi womphakathi okuzenza zibe namazinga ashiyanayo okucikoza.)

UNtuli noMakhambeni (1998:244) nabo bayamhlonipha u-J.C. Dlamini njengembongi kanjengoba kuvela lokhu ekumchazeni kwabo uma bekhuluma ngezinkondlo zakhe. Bamchaza njengembongi edume:

Ngezinkondlo ezithanda ukushuba ngoba zinenzululwazi ethile abuka ngayo izinto.

Bobabili uNtuli noMaKhambeni (1998:245) babuye bambeke njengembongi eqaphelayo izinto ezifika nalokho okubizwa ngempucuko.Bathi:

Libe bukhali njalo iso lakhe ekubhekeni okufike nesimanje.

UMabuya (1982) uchaza u-J.C.Dlamini ngokuthi:

Ungenye yezimbongi ezidumile emsebenzini wobuciko besiZulu. UBulima Ngiyeke (U-J.C.Dlamini lowo) uyimbongi ehlale izululeka ngengqondo, izingelana neqiniso.

UKunene (1996:16) uyalibalula igama lika-J.C.Dlamini ngesikhathi ethi:

Kubabhali abaqhamuka ababebhala ngolimi lwesiZulu, kwaqhamuka imisebenzi esezingeni eliphezulu yababhali abafana no-C.T. Msimang, D.B.Z Ntuli, I.S. Kubheka, S. Nyembezi no J.C.Dlamini.

Konke ukuphawula okungenhla kwababhali nabacubunguli kuyaveza ukuthi u-J.C.Dlamini uyimbongi ehlonishwayo ngenxa yezindikimba zakhe kanye nendlela abhala ngayo izinkondlo zakhe. Kuyavela nokuthi ubuye ahlonishwe nangendlela abuka ngayo izinto ezenzekayo ezweni.

Sikhona isidingo socwaningo lolu njengoba lugxila esikhathini sobandlululo eNingizimu Afrika. Isikhathi lesi esaletha ubuhlungu nokudunguzela okukhulu ezweni lonke, ibambene ngezihluthu phakathi kwabantu abamnyama kanye nabantu abamhlophe. Isikhathi lesi esaletha ukuchitheka kwegazi nokuhlukunyezwa kwemizimba nemiphefumulo. Ngokucwaninga izinkondlo ezibhalwe ngalesi sikhathi, kuvela ukuhlobana nokuxhumana phakathi kwemibhalo jikelele, ikakhulukazi izinkondlo ngqo kanye nesikhathi lesi ezibhalwe ngaso nesikhathi imbongi ebhale ngaso ezinkondlweni. Lolu cwaningo luveza futhi luqophe lobu buhlobo nalobu budlelwane. Sikhona ke isidingo socwaningo olunje, oluzoveza ukuthi izwe lisukaphi, ladlula kuziphi izingqinamba, izinselelo nezigameko laze lathi chaphasha esicongweni sokukhanya.

Lolu cwaningo lubaluleke kakhulu ngoba luveza ubudlelwane phakathi kwemibhalo eyizinkondlo zika-J.C. Dlamini ezibhalelwe ukukhononda ngesikhathi sobandlululo kanye nesikhathi sengcindezelo yabantu abamnyama becindezelwa ngabantu abamhlophe ukusukela izwe seliphethwe uhulumeni wabo abamhlophe. Izinkondlo zikaDlamini ezikhonondayo zikhuluma ngezinto nezimo zangesikhathi sengcindezelo yobukholoniyalizimu kanye neyobandlululo kusukela ngonyaka we-1948.

Ucwaningo luveza ukubaluleka kwezinkondlo zika-J.C. Dlamini ngokukhuluma ngezinto ezazenzeka ngenxa yengcindezelo nobandlululo ezweni laseNingizimu Afrika. Luveza ubuchule bakhe ekubhaleni lezi zinkondlo ngokusebenzisa amasu ahlukahlukene. Luveza la masu lunikeze nezibonelo. Lubuye lugqamise isibindi sakhe uDlamini njengoba kwakunobungozi bokuboshwa nokuvalwa umlomo uma umbhali ebhale ngendlela engcofa uhulumeni wobandlululo.

USibisi (2013:07) uyasho ukuthi bakhona ababhali nabantu ababenesibindi sokukhuluma bengagqize qakala ukusatshiswa uhulumeni wobandlululo. Uthi:

The writers defied intimidation from the violent structures of the apartheid system and risked their lives by fearlessly articulating their opinions. The poets and many others were prepared to die in defence of their beliefs.

(Ababhali bakuziba ukusatshiswa okuvela ezinhlakeni zodlame lwenqubo yobandlululofuthi babeka impilo yabo engcupheni ngokukhuluma ngesibindi ngemibono yabo. Izimbongi nabanye abaningi babezimisele ukufa bevikela izinkolelo zabo.)

Ucwaningo lolu njengoba lwenziwa ngesikhathi sekunenkululeko ezweni, lunikeza ithuba elikhululekile lokuba kubhalwe ngokungabi navalo ngezinkondlo, izinhloso zokubhalwa kwazo kanye nomthelela wazo eNingizimu Afrika yangesikhathi sobandlululo.

Ucwaningo lolu luzonezelela kulolo olukhona olukhuluma ngeqhaza lababhali ngezikhathi zobandlululo. Luzoveza isimo senhlalo nezombangazwe ngesikhathi sobandlululo kanye neqhaza likaDlamini ekuvezeni izimo zobandlululo nengcindezelo kanye nokwakwenzeka ngesikhathi sobandlululo. Ngokuphendula imibuzo ethile ukuze kutholakale izimpendulo zemibuzo yalo ucwaningo, luzoveza ulwazi olusha mayelana nemibhalo kanye nokukhononda ngesikhathi sobandlululo.

Ikhona imibhalo eyabhalwa ngezikhathi zengcindezelo eyabhalelwa ukuba ikwazi ukuveza izimo zokucindezelwa, ukuhlushwa kanye nokubandlululwa kwabamnyama ngabamhlophe. U-Edson (2006:1) uyakufakazela lokhu uma ethi:

During the 1970's, and more specifically during the pre-Apartheid and Apartheid period, political relevance was reflected in our literature. This was considered a means of social and political awareness, and a form of protest against the injustices of Apartheid.

(Ngezikhathi ezandulela ubandlululo nangesikhathi salo uqobo, ukungena khaxa kwezombusazwe kwakuvela emibhalweni yethu. Lokhu kwakubhekwa njengendlela yokuvula amehlo mayelana nezenhlalo nombangazwe futhi kuyindlela yokukhononda ngokungabi nabulungiswa kobandlululo.)

U-J.C.Dlamini ungomunye wababhali bezinkondlo abahlonishwayo esiZulwini futhi njengoba sesike sasho, ungumbhali owazibhala izinkondlo ezikhonondayo ngesikhathi sobandlululo ezweni laseNingizimu Afrika. Uzalwe ngonyaka we-1916 waphila kwaze kwaba owe-1989. Lokhu kusho ukuthi uphile ngesikhathi sobukholoniyalizimu kanye nesobandlululo ezweni lethu. Izinkondlo zakhe zokukhononda ziqhamuka kumuntu obubonile futhi wabuzwa ubuhlungu bokuphila ngaphansi kwengcindezelo yabamhlophe. Ucwaningo luzogqamisa yena kanye

nomsebenzi wakhe awenzele isizwe. Luzoveza nobuchule bakhe kanye nokungahlonizi kwakhe ekukhulumeleni abantu abamnyama.

Lolu cwaningo luzobheka ukuthi uDlamini ukwazile yini ukukhuluma ngezimo ezazingezinhle kubantu abamnyama abebecindezelwe ngesikhathi sobandlululo. Ngalokhu luzobe lubheka ukuthi yini ayenza ukubamba iqhaza ekulweleni ukukhululeka kwezwe laseNingizimu Afrika ngokusebenzisa izinkondlo.

UNgara ukholelwa ukuthi umbhali uveza izimo zendawo yalapho ahlala khona, abeke obala ubudlelwane phakathi kwendlela okuphethwe ngayo izwe kanye nokuzwiwa nokufunwa ngabantu abaphethwe. Uyasho uNgara (1985:29) ukuthi:

The dynamic of political struggles and social change affect the content and form of works of art, so that if we are to understand fully and appreciate the rise, development, concerns and styles of the literature of a nation we must see literature in relation to the history and struggles of its people, and in relation to the various ideologies that issue from socio-economic conditions.

(Ubunguqunguqu bomzabalazo wombangazwe noguquko kwezenhlalo kunomthelela engqikithini nesakhiwo somsebenzi wobuciko, kangokuthi ukuze siqonde ngokugcwele futhi sibone ukukhula, ukuthuthukakanye namasu okucikozisa emibhalweni yesizwe, kumele sibuke imibhalo ngokuyiqhathanisa nomlando nomzabalazo wabantu baso, futhi siqhathanise nezimfundiso ezinhlobonhlobo eziwumphumela wezimo zenhlalo nomnotho.)

Ngokulandela lokhu ngizocwaninga izimo ezazikhona eNingizimu Afrika ngesikhathi sobandlululo bese ngicwaninga izizathu zokukhononda kwakhe u-J.C. Dlamini ezincwadini zakhe ezigaguliwe kanye namaqhinga awasebenzisa ekukhonondeni kwakhe bese ngiveza ukuthi kwakuyini izinhloso zokubhala kwakhe lezo zinkondlo zokukhononda.

1.5 Izinjulalwazi Zocwaningo

Kubalulekile ukuthi kusetshenziswe injulalwazi noma injulalwazi ezikhethwe umcwaningi uma enza ucwaningo lwakhe. Lokhu kubaluleka ngokusho kukaNkumane (1995) sekufana nempopo kulowo osuke ezokwenza ucwaningo olubhekiswe emibhalweni ngoba sekufuneka abe nohlobo oluthile noma izinhlobo ezithile zezinjulalwazi azozisebenzisa ukuhlaziya imibhalo. UReeves

(2008) uyakuvuma ukubaluleka kokusetshenziswa kwezinjulalwazi uma kwenziwa ucwaningo ngokuveza ukuthi zisiza ocwaningayo ukuba abone ngendlela entsha ukuhlalisana kwabantu kanye nezinkinga ezikhona enhlalweni yabo. UFokemma (1978:1) naye uyakhuluma ngokubaluleka kokukhethwa nokusetshenziswa kwenjulalwazi:

We need theories of literature in our attempts to interpret literary texts and to explain literature as a specific mode of communication. The scientific study of literature is inconceivable without relying on a particular theory of literature.

(Sidinga izinjulalwazi zemibhalo emzamweni wethu wokuhumusha imisebenzi ebhaliwe nokuchaza imibhalo njengendlela ekhethekile yokuxhumana. Ukufunda imibhalo ngobusayensi kakunakwenzeka ngaphandle kokuthembela ohlotsheni oluthile lwenjulalwazi yemibhalo.)

Kulolu cwaningo ngikhethe ukusebenzisa amathiyori amabili alekelelanayo. Kunabahluzi abakholelwa ukuthi akukuhle ukusebenzisa ithiyori eyodwa vo ocwaningweni. UMathonsi(2002:35) uvumelana no-Fokemma (1978) kulokhu.

Ukwenza ucwaningo lwalo msebenzi ngizosebenzisa injulalwazi ye-*Marxism* kanye naleyo eyaziwa ngokuthi i-*Postcolonialism*. Sizoke sithi ukuzichaza kafishane lezi zinjulalwazi ukuze kuqondakale ukuthi ziyini, ziquketheni nokuthi zixhumana kanjani nalolu cwaningo. Lezi zinjulalwazi zombili zizokwazi ukunikeza uhlaka olufanele lokwenza lolu cwaningo oluphathelene nokukhononda ezinkondlweni zikaDlamini ezibhalwe ngesikhathi sobandlululo ezweni laseNingizimu Afrika.

1.5.1 Injulalwazi Ye-*Marxism*

Le njulalwazi iyona engqangi kulolu cwaningo. Kuhle-ke ukuyichaza kahle kanye nokudalula ukuhlobana kwayo nalolu cwaningo.

Ukwenza lolu cwaningo ngikhethe injulalwazi ye-*Marxism*. Maningi amathiyori akhona ebengingakhetha ukusebenzisa wona. Kodwa ukuqonda kahle isimo sempilo yabantu baseNingizimu Afrika ngesikhathi sengcindezelo yabamhlophe kungenze ngabona ukuthi le thiyori ye-*Marxism* ifanelekile ukwenza lolu cwaningo.

Ekwenzeni ucwaningo kulandelwa ithiyori ye-*Marxism*, kubhekwa isikhathi okubhalwe ngaso lowo mbhalo. Kubhekwa izimo ebezikhona ngaleso sikhathi nokuthi bezibangelwa yini. Kube sekubhekwa nomthelela wazo empilweni yangaleso sikhathi kanye nasebudlelwaneni babantu bakuleyo ndawo. Kuba sekuqondeni lezi zimo okwenza ukuthi kube lula ukubheka ubudlelwane phakathi kombhalo kanye nesikhathi nesimo senhlalo okubhalelwe ngaphansi kwaso umbhalo lowo.

Lolu cwaningo lugxile kuphela kokuqokethwe umbhalo hhayi esakhiweni sombhalo. Lubheka indikimba yokukhononda ezinkondlweni zikaDlamini. Alubheki isakhiwo sezinkondlo zakhe. Ukwenza lokhu kubhekwa isimo sezwe ngaphansi kokuthathwa kwezwe laseNingizimu Afrika ngabamhlophe sebeshintsha isimo senhlalo nempilo yabantu abamnyama kanye nesimo sobandlululo esasihlukanisa abantu ngokwebala.

Lokhu kuhamba embonweni nasezinkolelweni zika-Amuta (1989) zokuthi imibhalo yase-Afrika kumele kukhulunywe ngayo ngaphansi kohlaka lwezombangazwe olumelwe ukulwa nokuthathwa kwezwe labamnyama kanye nokuphoqwa kwabamnyama ukuba bamukele indlela yokuphila yabamhlophe bese belahla eyabo. U-Amuta uthi ekukhulumeni ngemibhalo yase-Afrika kumele kubhekwe izinto eziningi. Ukwenza lokhu uthi kudingeka uhlaka lwethiyori embaxambaxa.

Ngokucubungula izinkondlo zikaDlamini kulandelwa le njulalwazi ye-*Marxism* kuthenjwa ukuthi kuzovela ukuthi izinkondlo zakhe ziveza izinto ezazenzeka emphakathini kanye nokuthi umphakathi wawubhekene nohlobo olunjani lwempilo ngaphansi kwezimo zezenhlalo, ezomnotho kanye nezombangazwe ezweni laseNingizimu Afrika ngesikhathi lapho okwabhalwa khona lezi zinkondlo. Kuthenjwa nokuthi ucwaningo luzokwazi ukuveza ukuthi izinkondlo ezikhonodayo zikaDlamini ziveza ubuqiniso besimo esasikhona eNingizimu Afrika ngesikhathi sobandlululo, sibhekene nabo abantu abamnyama nabamhlophe ngezindlela ezahlukene.

1.5.2 Injulalwazi Ye-*Postcolonialism*

Injulawazi ye-*Postcolonialism* emibhalweni iyinjulawazi egxile kuleyo mibhalo ethinta ubudlelwane phakathi kwabantu bamazwe angamela amanye ngenkani kanye nalabo bamazwe ayenganyelwe ngenkani. Ngokuka-Bohmer (1995:1) injulawazi ye-*Postcolonialism* ibhekana futhi ikhuluma ngobudlelwane ngesikhathi sokuthathwa kwemibuso kanye nesikhathi esilandela lesa.

Imvama kwakuba abamazwe abantu abamhlophe abangamela ngenkani abantu abamnyama bese bebagqilaza, bebefunza nosikompilo lwabo okuhlanganisa ulimi, amasiko, imfundo, indlela yokuhwebelana nokunye. Ngale ndlela-ke le thiyori ibheka imibhalo eyakhiqizwa ngabacindezeli noma ngabacindezelwa. Ibheka ubudlelwane, amandla ezokuphatha nawombusazwe, ezomnotho, amasiko nokunye

UHolme (1995:120) echaza injulawazi ye-*Postcolonialism* uthi injulawazi lena iveza uhlelo lokuziqhelalanisa kwabantu ababecindezelwe nakho konke okuphathelene nokunganyelwa kwabo ngenkani.

Ngokusebenzisa le njulawazi ekucubunguleni izinkondlo zika-J.C. Dlamini, kuthenjwa ukuthi kuzovela ukuthi izinkondlo zakhe ziveza izinto ezazenzeka emphakathini kanye nokuthi umphakathi wawubhekene nohlobo olunjani lwempilo ngaphansi kwezimo zezehlalo eyayibangelwe ukufika kwabamhlophe ezweni laseNingizimu Afrika.

1.6 Izindlela Zokwenza Ucwangingo

Ekwenzeni ucwangingo kuba nezindlela ezithile ezisetshenziswa umcwangingi ukuqoqa ulwazi. Nakulolu cwangingo zikhona izindlela ezizosetshenziswa ukuqoqa ulwazi nokuthola izimpendulo emibuzweni engenhla. Izindlela ezizosetshenziswa yilezi:

1.6.1 Kuzofundwa izincwadi ezinhlanu ezinezinkondlo zika-J.C.Dlamini. Lezi zincwadi yilezi: Inzululwane (1958), Imfihlo Yokunyamalala (1973), Amavovo Ezinyembezi (1981), Isihluthulelo (1988) nethi Sadabukisa Isizwe (1989)

1.6.2 Kuzofundwa izincwadi ezikhuluma ngemibhalo ngezikhathi zobandlululo, amathisizi athile, amajenali nokunye.

1.6.3 Kuzofundwa izincwadi ezikhuluma ngezinjulalwazi, ikakhulukazi leyo ye-*Marxism* neye-*Postcolonialism*.

1.6.4 Kuzofundwa, kucubungulwe, kuhlaziye izinkondlo zika-J.C. Dlamini ezinendikimba yokukhononda ezitholakala ezincwadini ezigaguliwe. Ngokwemiyalezo yazo zizobe sezihlukaniswa kube yilezo ezivezayo nje okubi kobandlululo nengcindezelo, ezigxeka lokho kanye nezishoshozela ukuba kube khona uguquko. Lapha kuzobe kuvezwa izizathu zakhe zokubhala izinkondlo ezikhonodayo.

Kulona ucwaningo izinkondlo zizobe sezihlukaniswa ngalokho akhononda ngakho. Kungaba imfundo, ukulahleka kwamasiko, ukuphucwa kwabanikazi umhlaba wabo, inzondo yabamhlophe kwabamnyama, isimo sokucindezelwa kwabamnyama, ukuncishwa amalungelo kwabamnyama nokunye.

Kuzobuye kuhlaziye kutholakale amaqhinga awasebenzisa uma ebhala izinkondlo zakhe ezikhonodayo. Lokhu kuzoveza ubuchule bakhe ekusebenziseni amasu amaningana uma ebhala, amveza njengembongi evuthiwe futhi ebukhali kakhulu ekubhaleni izinkondlo zesiZulu, ikakhulukazi lezo ezikhonodayo ngesikhathi sobandlululo.

1.6.5 Ucwaningo luzohlukanisa izinkondlo ngokwezindikimba ukuze lukwazi ukuthola izinkondlo ezikhonodayo. Luzobe seluhlukanisa lezo ngokwezindikimbana zokukhononda kwazo. Lokhu kusho ukuthi inkondlo nenkondlo ikhononda ngani; okungaba umhlaba, ulimi, amasiko nokunye.

1.7 Umklamo Wocwaningo

Ucwaningo ngezinkondlo ezikhonodayo zika-J.C. Dlamini ezibhalwe ngesikhathi sobandlululo luzogxila ukusuka encwadini yakhe ethi Inzululwane eshicilelwe ngonyaka we-1958 kuya encwadini ethi Sadabukisa Isizwe eshicilelwe ngonyaka we-1989.

Ngokwesikhathi, ucwaningo luthinta isikhathi sangobandlululo okuwunyaka we-1948 kuya kunyaka we-1990. Izincwadi okwenziwa ngazo ucwaningo lapha zishicilelwe kuyona le minyaka.

U-J.C.Dlamini uqale ukushicilela eminyakeni eyishumi amaBhunu ayesephethe izwe laseNingizimu Afrika eqalise ngokusemthethweni inqubo yobandlululo. Wagcina ukushicilela sekusele unyaka owodwa ukuba uNelson Rolihlahla Mandela akhululwe ejele bese kuqala izingxoxo zokwakhiwa kabusha kwezwe laseNingizimu Afrika okwaholela entandweni yeningi sekuphele ubandlululo olusemthethweni ngowe-1994.

Izinkondlo ezikhonodayo kuphela okuzokwenziwa ucwaningo ngazo. Lapha-ke kungaba ukuthi inkondlo yonke inokukhononda noma kube yizingxenye ezithile zayo ezinokukhononda.

UMbatha (2006:580) uchaza ukukhononda kanje:

Ukuzwakalisa ukungeneliswa noma ukungathandi; ukungezwani nokuthile

Isichazamazwi i-The New Choice English Dictionary (1999:260) ichaza igama elithi *protest* kanje:

To object to; to remonstrate; to make a statement or gesture in objection to, an objection, a complaint.

(Ukunqaba; ukuphikisa; ukubeka amazwi noma ukwenza okuthile ukunqaba; isiphikiso; isikhalo)

USelepe (1993:36) uyanaba yena uma echaza ukukhononda. Uthi:

There is what could be called 'mild protest', in which an awareness of the undesirable situation is merely registered to restrain offender(s). There is 'evolutionary protest' which presents the existing conditions as undesirable and suggests alternatives. There is 'militant protest' which insists on replacing the existing conditions with alternative social structures.

(Kukhona lokho esingase sikubize ngokuthi 'ukukhononda okungatheni', lapho kutshelwa abantu khona ngesimo esingavumelekile ukuze kukhalinywe abahlukumezi, Kukhona 'ukukhononda okuhlose ukuguqula' okusho ukuveza izimo okubhekenwe nazo njengezingamukeleki, kuphakanyiswe nokwehlukile okungenziwa. Kukhona 'ukukhononda okuyindlakadla' okufuna ngenkani ukushintshwa kwezimo okubhekenwe nazo, kungene ezingcono.)

Ngokwezindikimba ucwaningo luzogxila kuphela ezinkondlweni zikaDlamini ezikhonondayo. Zizofundwa zonke izinkondlo bese zibekwa ndawonye lezo ezikhonondayo. Yilezi kuphela okuzosetshenzelwa phezu kwazo kulolu cwano. Kuzobe sekubhekwa ukuthi zikhononda ngani ngoba ucwaningo luhlose ukuveza izinto akhononda ngazo uDlamini kanye namasu awasebenzisayo ekubhaleni izinkondlo zakhe zokukhononda.

1.8 Umlando ka-J.C. Dlamini

Lapha ngizoveza umlando ngempilo ka-J.C.Dlamini. Ukwazi ngempilo yakhe kuzosiza ekucwaningeni nasekuhluzeni izinkondlo zakhe. Ulwazi lweminyaka aphile ngayo kwenza ukuthi kwazeke ukuthi uphile ngesikhathi isimo sempilo sinjani eNingizimu Afrika, izinkinga nezinsalelo ebezikhona.

UThwala (2005: 1982) ukholelwa ekutheni:

Kubalulekile ukuthi umlando wembongi siwubheke ngoba nawo ungasisiza ukubheka ukuthi unamuphi umthelela ekubumbeni imbongi nemibono yayo ngempilo. Umlando wembongi nemisebenzi yayo kungasichazela okuthile ngemicabango nangendlela ebuka ngayo izinto empilweni.

UNtuli (1978:02) uthi ukwazi ngomlando wombhali kungenzeka kungamsizi umcwaningi ukuba ahluze kahle umsebenzi wakhe. Uthi ulwazi lolo kungenzeka lumenze umcwaningi afinyelele esiphethweni okungeyiso ngenxa yokwazi umlando wombhali.

No-Meihuizen (2001: 10) uyakusho okufanayo ngesikhathi exwayisa ngale ngozi uma ethi:

Informationa about the personal lives of great authors, too, though it adds interest, can pose a great danger, because it can come between the actual text and the reader's interpretation of it, in that he may come to the work with preconceived notions that blind him to what is actually being said.

(Ulwazi ngempilo yababhali abaqavile, nayo, nanxa yengeza ilukuluku, ingase ilethe ingozi enkulu, ngoba ingase ibe yisithiyi phakathi kokuhluzwayo nendlela umfundi akuhumusha ngayo, ngokuthi angafunda umsebenzi esenomqondo othile kakade, bese evaleka amehlo angakuboni lokho okushiwo ngempela.)

No- Elliot (1957:117) waxwayisa ngento efanayo kudala wathi:

We must not identify biography with criticism: biography is ordinarily useful in providing explanation which may open the way to further understanding; but it may also, in directing our attention on the poet, lead us away from the poetry. We must not confuse knowledge – factual information – about a poet's period, the conditions of the society in which he lived, the ideas current in his time implicit in his writing, the state of language in his period – with understanding his poetry.

(Akufanele siwubheke ngokugxeka umbhalomlando ngempilo yomuntu: umbhalomlando imvamisa unosizo ekuchazeni okungasenza siqonde kangcono; kodwa ungase futhi, ekusigxiliseni embongini, usiholele kude nenkondlo. Kakufanele sidide ulwazi – amaqiniso afakazelwe – mayelana nesikhathi sembongi, izimo zomphakathi eyayihlala kuwo, imibono eyayivamile ngesikhathi sayo futhi evela emibhalweni yayo, isimo solimi esikhathini sayo – kanye nokuqonda kwethu inkondlo yayo.)

Nokho-ke kubonakala kukuhle ukuba sibe nalo ulwazi ngempilo kaDlamini ukuze sikwazi nokuqonda kahle ngezinkondlo zakhe kanye nendikimba lena yokukhononda esigxile kuyona ezinkondlweni zakhe.

U-John Charles Dlamini uzalelwe endaweni yaseMgungundlovu e-Edendale, zintathu kuNdasa ngowe-1916. Uzalwa uMaDlamini, u-Mable. Ekukhuleni kwakhe impilo yakhe yayintekenteke kakhulu. Lokhu kwabangela unina uMaDlamini ukuba antunte ehla enyuka naye emzabela impilo. Unina uhambe naye bayozinza eThekwini, endaweni yase-Westville.

Ufunde e-St. Thomas, e-Mariannahill naseNtshanga. Ubuthishela ubufundele ekolishi e-St. Francis e-Mariannahill. Eseqedile ukufundela ubuthisha wafundisa ezikoleni eziningana ngesikhathi eqhubeka nemfundo yakhe ngasese. Wabhalisa enyuvesi yaseNatali lapho afunda khona wazuza iziqu u-B.A. ngowe-1950. Uke wafundisa abafundi abasafundela ukuba ngothisha emakolishi iShowe neNtuzuma. Wake wafundisa nasesikoleni i-Sacred Heart High.

Uthathe umhlalaphansi ngonyaka we-1988, wabe esezinza e-Clermont endaweni yaseNdunduma eduze kwaseSibusisiwe. Udlule emhlabeni zintathu kuZibandlela ngowe-1997.

Ukubonile futhi wazi ngokuhlukunyezwa kwabantu abacindezelwe kanjalo futhi nokuzabalaza kwabo belekelelwa ngabanye abantu bomhlaba jikelele. Ukubonile ukugobhoza kwegazi kulwelwa inkululeko, ukuboshwa kwabantu, ukubalekela ekubhaceni kwabaningi waye wabusiwa ngokuyibona inkululeko ifika futhi iletha intando yeningi ngonyaka we-1994.

Emibhalweni yesiZulu uDlamini waziwa njengembongi. Ubumbongi iyona nto ayegxile kakhulu kuyo. Esikhathini asiphilile ubhale izincwadi eziningana zezinkondlo. Imisebenzi yakhe yezinkondlo itholakala kulezi zincwadi; Inzululwane (1958), Imfihlo Yokunyamalala (1973), Amavovo Ezinyembezi (1981), Isihluthulelo (1988), Sadabukisa Isizwe (1989), Iqoqo Lezinkondlo (1957) ehlelwe u-JSM Matsebula, Imisebe Yelanga IV (1962) ehlelwe u-CLS Nyembezi, Ilaka Lokulangazela (1982) ehlelwe u-LTL Mabuya. Eseshonile kushicilelwe izinkondlo zakhe no-BB Ndelu eqoqweni elithi Ziyosala Izibongo (2006).

Okuphawulekayo lapha ngezincwadi zakhe ukuthi zonke uzibhale zashicilelwa ngesikhathi izwe laseNingizimu Afrika lisengaphansi kwenqubo yobandlululo lwamaBhunu. Ngabe lokhu kube namuphi umthelela ekubhaleni kwakhe izinkondlo zakhe?

1.9 Ukuhlelwa Kwezehluko Zocwaningo

Ucwaningo lolu luzoba nezehluko eziyisihlanu sezizonke.

Isahluko sokuqala siyisethulo socwaningo esizoveza izinhloso, umklamo wocwaningo, izinjulalwazi, umlando wempilo ka-J.C. Dlamini nezincwadi azibhalile okuzokwenziwa ngazo ucwaningo. Sizondlalela izahluko ezilandelayo.

Isihloko sesibili sizoveza ukubuyekeza kwemibhalo. Lapha kuzogxilwa emibhalweni yocwaningo olwenziwe ngabanye abafundi becwaninga emkhakheni yezemibhalo ethinta ukukhononda ngesikhathi sengcindezelo eyayiqondiswe kwabamnyama. Kuzovezwa futhi nezinsalelo ezazibhekene nababhali ngesikhathi sobandlululo.

Isahluko sesithathu sizoveza izindlela zokuqoqa ulwazi, amapharadayimu kanye nezinjulalwazi ezizosetshenziswa ekwenzeni ucwaningo. Kuzokhulunywa ngezindlela eziqokelwe ukuqoqa ulwazi; njengendlela yokuqoqa ulwazi emtapweni wolwazi. Lapha kukhulunywa ngokufundwa kwezincwadi zikaDlamini, amathisizi abhaliwe mayelana nemibhalo ekhonodayo, amaphepha kanye nezincwadi ezishicilelwe ezithinta imibhalo yokukhononda kanye nomlando. Ipharadayimu ezosetshenziswa yileyo ye-Qualitative. Kumathisizi kuzobhekwa agxile

esiZulwini bese kubhekwa nalawo ezinkondlo zesiNgisi nezinye izilimi. Izinjulalwazi kuzogxilwa kulezo ezizosetshenziswa lapha kulolu cwaningo njengohlaka locwaningo. Lezi zinjulalwazi yi-*Marxism* kanye ne-*Postcolonialism*.

Isahluko sesine sizokhuluma ngezinto akhononda ngazo uDlamini ezinkondlweni zakhe. Ukukhononda kulolu cwaningo kuyindikimba enkulu okuzogxilwa kuyo. Izindikimbana ezingaphansi kwayo kuzoba yilezo eziveza lezi zinto ayekhononda ngazo. Kuzovela izinto eziningana ezifana nokuthathwa komhlaba, ukulahleka kwamasiko nolimi kubantu abamnyama, ukuxhashazwa ngokomsebenzi, ukuncishwa amalungelo ezombusazwe, ukuzondana kwezinhlanga ezihlukene, imfundo evuna abamhlophe, inkolo efike nabamhlophe ethatha indawo yenkolo yomdabu, nokunye.

Sizobe siveza amasu awasebenzisayo uDlamini ukubhala izinkondlo zakhe ezikhonondayo. Amasu lawa yilana: ukuqonda ngqo, ukugigiyela, ukusebenzisa ukuvuma icala, ukusebenzisa izifenko, ukungazifaki kombhali uma ekhuluma kodwa kube sengathi kukhuluma omunye umuntu.

Sizobuye futhi kulesi sahluko siveze izinhloso zikaDlamini zokubhala izinkondlo zokukhononda. Izizathu lezi njengokuvezwa ucwaningo ukugxeka okungahambi kahle, ukubeka obala izinto ezingahambi kahle, ukugququzela abantu ukuba bavuke baphikisane nobandlululo kanye nalokho okuguqulwe ukufika nokuphatha kwabamhlophe, ukukhomba indlela engcono enobuntu okungaphilwa futhi kuphiliswane ngayo.

Isahluko sesihlanu sizoveza isiphetho socwaningo jikelele, siveze imiphumela yocwaningo kanye nokunye okusenziwa ngabanye abacwaningi. Sizoba isiphetho esiveza okutholwe ucwaningo kanye nalokho okusenziwa ocwaningweni olungalandela.

Isengezo noma isithasiselo sizoba uhla lwezinkondlo okucashunwe kuzo ngesikhathi kwenziwa ucwaningo. Kuzosiza ukuzifaka esengezweni lezi zinkondlo seziphelele ukuze ekuzifundeni zinikeze isithombe esiphelele salokho umcwaningi akuthintayo kuzo.

1.1 Isiphetho

Kulesi sahluko kuvezwe izinhloso zocwaningo, isisusa, isidingo kanye nezinjulalwazi zokwenza ucwaningo. Kuvezwe nezindlela zokwenza ucwaningo nomklamo walo. Kucacisiwe ukuthi

ucwaningo lolu luzokwengeza kulolo oluvele lukhona olumayelana nokukhononda kwababhali besiZulu ngobandlululo nomthelela walo kubantu ababecindezelwe. Emklamweni wocwaningo ngokwesikhathi kanye nezincwadi, kucacisiwe ukuthi ucwaningo lugxile ikakhulukazi esikhathini sobandlululo (1948-1990) lwabuye lwagxila ezincwadini eziyisihlanu zikaDlamini. Kulezi zincwadi kubhekwe lezo zinkondlo ezinokukhononda ngezinto ezithile ngesikhathi sobandlululo. Kuchazwe namatemu athile ukuze kube lula ukuqonda kahle ucwaningo lolu. Kube sekunikezwa umlandompilo kaDlamini ukuze kube lula ukuqonda indlela abhala ngayo uma kubhekwa isikhathi azalwe waphila ngaso kanye nezinto ebezenzeka ngaleso sikhathi.

ISAHLUKO SESIBILI

ISENDLALELO SOCWANINGO

2.1 Isingeniso

Kulesi sahluko kuzobhalwa ngokubuyekezwa kwemibhalo, amapharadayimu, amathiyori kanye nezimo zenhlalo ezazikhona ngesikhathi abhala ngaso izinkondlo ezikhonondayo u-J.C. Dlamini.

2.2 Izimo u-J.C. Dlamini Ayebhala Ngaphansi Kwazo

UDlamini uzalwe izwe laseNingizimu Afrika seliphethwe ngabamhlophe. Izwe leli abamhlophe balihlwithe ngokuthi banqobe abamnyama ezimpini zokubangwa kwawo umhlaba. UZulu ulwe izimpi eziningana nabamhlophe ezama ukuvikela izwe lakhe. Ulwe namaBhunu empini yaseNcome esaholwa inkosi uDingane. Walwa namaNgisi empini yaseSandlwana nasoLundi eseholwa inkosi uCetshwayo kaMpande.

Imithetho yokukhokhwa kwentela ngabamnyama yiyona eyasetshenziswa ukuphoqa abamnyama ukuba bayosebenzela abamhlophe. U-Gerard (1971: 222) uthi:

The taxation policy was also responsible for the cityward trend of the Africans, many of whom had to find paid work in towns merely to pay their taxes. As a result of these and other causes, Zulu men flocked in large numbers to towns, especially to Johannesburg.

(Inqubomgomo yentela yayiyimbangela yokufudukela kwabansundu emadolobheni, iningi lalo okwakumele lithole umsebenzi emadolobheni ukuze bakhokhe intela. Ngenxa yalokhu nezinye izimbangela, amadoda amaZulu athutheleka emadolobheni, ikakhulukazi eGoli.)

Abantu abamnyama bathutheleka emadolobheni ukuze beyosebenzela abamhlophe. Basebenza ezindlini zabamhlophe nasezimayini. Nakhona lapha lwalukhona ubandlululo. Abamnyama babengaphathwa kahle futhi bengavunyelwe ukuhlala kanye nabamhlophe. Ezimayini babehlala ezinkomponi lapho babempintshene khona futhi nezinga lezempilo lilibi.

Ngokushaywa komthetho owaphuca abamnyama umhlaba ngonyaka we-1913 kwadaleka okukhulu ukuhlupheka. UZondi (2005:) uyakuveza lokhu uma ethi:

The establishment of the Land Act of 1913 was aimed at destroying a whole class of peasant producers to avoid their competition with White farmers.

(Ukusungulwa koMthetho Womhlaba wange-1913 kwakuhloswe ngakho ukushabalalisa abantu abakwazi ukuziphilisa ngokukhiqiza ukuze kugwenywe ukucintisana kwabo nabalimi abamhlophe.)

Ngenxa yokungakwazi ukuzondla kanye nemindeni yabo abantu abamnyama besilisa baphoqeleka ukuba bahambe bayosebenzela abamhlophe. Lokhu kwakusho ukuhleze kukhona abantu abalungele ukuqashwa basebenzele abamhlophe ukuze inqubo yobukhephithalizimu iqhubeke futhi idlondlobale.

Kwaphasiswa umthetho owaziwa nge-*Group Areas Act* ngowe-1923. Lo mthetho wawuthi abantu abahlale ngokuhlukana ngokwebala. Omnyama kwakumele ahlale endaweni ebekelwe abamnyama, engahlali nhlobo nabamhlophe.

Ezimayini nakwezinye izindawo kwasebenza umthetho owawaziwa ngokuthi yi-*Colour Bar Act* ngowe-1926. Lo mthetho wawubekela abantu abamhlophe imisebenzi ethile, kuyibona kuphela abavunyelwe ukwenza imisebenzi edinga amakhono. Kuyacaca-ke ukuthi abamnyama babezokwenza leyo okuthiwa ayidingi makhono, bese-ke beholelwa ubala ngenxa yalokho.

Nakuba bathutheleka emadolobheni abantu abamnyama kodwa abazange bathole ukuthokoza nokuphatheka kahle. U-Gerard (1971:223) uthi:

This (Colour bar act) was the legislation that, over a period of less than fifteen years, brought city life experience to numberless Africans, while at the same time condemning them to dramatic conditions of increasing poverty and squalor.

(Lo mthetho womgoqo ongokwebala wawungumthetho, okwathi ngaphansana nje kweminyaka eyishumi nanhlanu, waletha impilo yasedolobheni kwabansundu abangenakubalwa, ngesikhathi esifanayo ubaphonsa esijwini sobumpofu nobubha.)

Eqhubeka lapho u-Gerard ubalula ukuthi kwakuyinhloso yababhali abaningi abamnyama ukuba emibhalweni yabo babhale, baveze izinto ezimbi eazibangelwa izimo ezimbi ezazilethwa ubuphofu nendlala.

U-Ekwensi ku-Lindfors (1974: 33) uthi:

The role of the writer is dictated by the social and political atmosphere in his country.

(Iqhaza lomlobi lilawulwa yizimo zenhlalo nombusazwe ezweni lakhe.)

Lokhu akushoyo kuhambisana nazo izinkolelo zenjulalwazi ye-*Marxism* kanye ne-*PostColonialism* eziwumgogogodla owuhlaka lwalolu cwaningo. Ngokulandela lokhu-ke kubalulekile ukuba lapha siphawule ngezimo zenhlalo nezombusazwe ezazikhona ngesikhathi u-Dlamini ezalwa nezaba khona ngesikhathi sokuphila kwakhe kanye nokubhala kwakhe.

Izwe laseNingizimu Afrika licindezeleke kabili ngesikhathi zokuphatha kwabamhlophe. Kube ukucindezeleka ngokwamaNgisi eqhwaga izwe eliphatha ngenkani. Kuthe emva kwalokho kwalandela ukucindezelwa ngokwenqubo yobandlululo. Kokubili lokhu kulethe uguquko endleleni abantu abamnyama abebeyijwayele, kwaletsa nemithetho ebacindezele yabenza bangaba nawo amathuba nesithunzi.

U-Turner ku-Petersen no-Rutherford (1990:31) uthi abangamela abanye ngenkani baba namandla phezu kwabo, basebenzise la mandla ukuhlula nokuqumba phansi noma ukushaya abanganyelwe baze bavume ukuphathwa.

Miningi kakhulu imithetho eyashaywa ngabamhlophe ukuze bakwazi ukuqhwaga izinto zabantu abamnyama kanye nokubengamela ngenkani. Le mithetho ayiqalanga ngokuthatha kwamaBhunu ngowe-1948 kepha yayiqale kudala kakhulu ngesikhathi sakudala.

Ephawula uZondi (2005: 14) ngezimo zenhlalo yabantu ngaphambi kokuba kushaye unyaka we-1950 eNingizimu Afrika uthi:

Political developments meant the emergence of Trade Unions and Political parties. Laws oppressive to Africans were aimed at safeguarding the Whites by making it impossible for Blacks to be successful in business education and politics.

(Ukuguquka kwezombangazwe kwasho ukuvela kwezinyunyana zezisebenzi kanye namaqembu ezombangazwe. Imithetho ecindezela abansundu yayihloselwe ukuvikela abamhlophe nokuvimbela abansundu ukuba bachume kwezamabhizinisi, imfundo nezombangazwe.)

Uze aveze ukuthi imithetho eyashaywa ephathelene nezemisebenzi kanye nabasebenzi yayisavuna bona abamhlophe, inyundela abamnyama. Le mithetho yayivele ihlose khona ukugagula izinhlobo ezithile zemisebenzi bese izibekela izandla ezimhlophe kuphela. Lena kwakuthiwa imisebenzi edinga amakhono athile. Kwaqhubeka khona ukubandlululwa ingcaca kwabamnyama ngenxa nje yebala labo. Konke lokhu sekufakazela khona ukuthi ukubandlululwa kwabamnyama kuyinto evunywe umthetho nezinkantolo zezwe laseNingizimu Afrika.

UZondi (2005) ukucacisa kahle lokhu uma ethi:

Labour laws reserved certain skilled jobs for Whites. Discrimination on the basis of colour clearly became part of the legal system.

(Imithetho yezemisebenzi yabekela eceleni imisebenzi ethile yamakhono kwaba eyabamhlophe kuphela. Ukubandlulula ngokwebala kwaba semythethweni.)

Kwaba semthethweni wezwe ukubandlulula abantu ngokubheka ibala labo. Abantu abazithola bebandlululeka kakhulu lapha kwaba ngabantu abamnyama. Kwakunemisebenzi ezindaweni eyayibekelwe ukuba kuqashwe kuyona abantu abamhlophe kuphela. Le misebenzi yayiholela imali engconywa kunaleyo eyayivunyelwe ukuba yenziwe ngabantu abamnyama.

2.3 Izinselelo Ezazibhekene Nababhali

Izinselelo ezazibhekene nababhali ngesikhathi seKholoniyalizimu kanye nobandlululo kwabe ikakhulukazi kuyizinselelo ezazidalwa ukubandlululeka kwabamnyama bebandlululwa ngabamhlophe. Zazibangelwa ukufuna kwabamhlophe ukungamela nokulawula impilo yonke yabantu abamnyama, ukusukela ekutheni benzani, bacabangani, babhalani futhi bakhulumani.

UNtuli (1984:158) uthi indikimba yokukhononda ibidume kakhulu kubabhali base-Afrika esikhathini esedlule. Abaningi babo bebhokolelwa ukuthi umbhali kumele abe neqhaza alibambayo emphakathini aphila kuwona.

NaseNingizimu Afrika ukukhononda lokhu kubabhali abamnyama kugqame kakhulu, bekhononda ngendlela abantu abamnyama abaphethwe ngayo ngabamhlophe. Uma kukhulunywa nje kuyaye kugqanyiswe kakhulu ukukhononda kwababhali bezinkondlo

esiZulwini abafana no-B.W. Vilakazi, D.B.Z. Ntuli, O.E.H.M. Nxumalo, J.C. Dlamini nabanye. Kodwa-ke eqinisweni bakhona ababhali ababa ngaphambi kwabo ababhala nabo begxile kuyo indikimba yokukhononda.

UVilakazi (1946:282-283) uthi ngisho ngaphambi kokwanda kwababhali ababhala ngesiNgisi, baningi abantu ababelokhu belibekile ilaka labo ngokubandlululwa kwabantu; abanye babo ababalayo ngoThema, Msimang, Dhlomo, Tyamashe, Rabusana nabanye ababebhala ngezilimi zesintu.

Noma ngabe iziphi izinselelo ezikhona ezibhekene nabantu kanye nababhali, abalandela i-*Marxism* bakholelwa ekutheni umbhalo kumele ukhulume, ukhulumele abantu, uveze izinto ezingahambi kahle; izinkinga ezibhekene nabantu ngenxa yenkambiso ekhona endaweni. U-Mao Tse Tung ku-Gugelberger (1988:59) uthi imibhalo nobuciko kuveze abalingiswa abayisithombe sempilo engokoqobo futhi isize uquqaba luzibambele mathupha ekuqhubezeleni phambi umlando.

UMathonsi (2002:3) naye uhamba emazwini akhe u-Mao uma ethi:

The ideology expressed by literature or art is either in conflict or in harmony with the dominant ideology. Writers produce literary works by defining their positions in relation to the context of ideological assumptions. Sometimes the artists cannot escape the influences of the prevailing ideology of the epoch. That is why Marxist aesthetics, which is in conflict with the apartheid ideology, cannot be ignored in South Africa.

(Imfindiso evezwa emibhalweni noma ebucikweni kuba ngukuthi iyanqubuzana noma iyavumelana nemfundiso engungqoshishilizi. Ababhali babhala imisebenzi yobuciko ngokucacisa ukuma kwabo uma kuqhathaniswa nalokho okunkankanywa yizimfundiso. Kwenye inkathi amaciko akulula ngempela ukubalekela ithonga le mfundiso ebazungezile. Kungakho nje imibono yobu-*Marxist*, engqubuzana nemfundiso yobandlululo, ingenakuzitshwa eNingizimu Afrika,)

Sesikusho konke-ke lokhu mayelana nemibhalo nobuciko ngendlela okubona ngayo abalandela injulalwazi ye-*Marxism* ne-*Postcolonialism* ake sibheke ukuthi yiziphi izinselelo ezazikhona ngesikhathi sokubhala kukaDlamini.

2.3.1 Ukulawulwa Kwemibhalo Nguhulumeni Wobandlululo

Kanjengoba ukukhononda kwase kuqala ukusabalala emibhalweni yabantu abamnyama, uhulumeni wabamhlophe wabona kukuhle ukuba uqambe izindlela zokulawula imibhalo yabantu abamnyama. Lokhu kwakusahambisana nokulawula impilo yonke yabantu abamnyama.

UCanonic (1998:57) uthi ngemuva konyaka we-1953 okwaqaliswa ngawo umthetho wemfundo eyeyenzelwe abantu abamnyama kuphela eyaziwa ngokuthi i-“Bantu Education” abaholi bakahulumeni wobandlululo baqoka abantu abazohlola, babheke imibhalo ukuthi ifanele yini ukushicilelwa eNingizimu Afrika. Kwakumele le mibhalo ingashayisani nokushiwo nokufunwa nguhulumeni. Laba ababeqokiwe babehlola zonke izincwadi kuzo zonke izilimi zabantu abamnyama. Abaholi bakahulumeni wobandlululo babesaba ukuthi imibhalo ingase iqukathe izinto eziphikisana nabo noma nohulumeni wobandlululo. Babevimba ukuba kungafiki emehlweni abantu abamnyama imibhalo ebavusayo ngokwenziwa ngabamhlophe kubo nebavukuzayo ukuba benze okuthile ukuguqula isimo ababephiliswa kuso. Babesaba ukuthi kukhona imibhalo engakusho ngokuthathwa ngendluzula kwezwe labantu abamnyama, lithathwa ngabamhlophe, nokunye. Nakuba-ke wayezama uhulumeni wobandlululo ukuqapha ngeso lokhozi emibhalweni yabantu abamnyama, zikhona izincwadi ezaphunyuka yize kuqashwe kanjalo.

UGerard (1971:268) naye uyasho ukuthi uhulumeni wabaqoka abantu ababezoqapha ukuthi imibhalo yabantu abamnyama ayiqukathi ukukhuluma okwakuzofaka uhulumeni enkingeni. Uthi imibhalo yabantu abamnyama yayingakhulumi ngokukhululeka ngezinkinga ezweni noma izixazululo ezazidingeka ngenxa yakho ukuthi uhulumeni wayeqoke abantu ukuqapha imibhalo yabantu abamnyama.

Ngowe-1962 kwabunjwa iBhodi lokuLawula ukushicilela ukuze lihlole konke ukushicilelwa kwemibhalo. Kwaqalwa kwavinjwa ukushicilelwa kwezincwadi ezazibonakala zingafanelekile. Ngowe-1963 kwashaywa umthetho wezokushicilelwa kwezokunandisa. NgokukaGerard (1971:91) ngaphansi kwalo mthetho noma iyiphi incwadi kwakungathiwa ayilungele ukushicilelwa uma ize ubunqunu noma ihlambalaza, uma igxeka ezenkolo zabantu abathile empakathini, uma ihlekisa ngabantu abathile, uma yona ubudlelwane phakathi kwezinhlanga.

UChapman(2004:xix) ebhala ngesimo seminyaka 1970-1990 uthi:

What writers of whatever genre found to be a challenge in the two decades of severe conflict was the relationship of art and politics. In South Africa there can be no separation.

(Abakuthola kuyinselelo ababhali banoma yimuphi umunxa emashumini amabili eminyaka odweshu olushubile kwakuwubudlelwano bobuciko nezombusazwe. ENgingizimu Afrika akuhlukaniseki lokhu.)

Imibhalo okwakubonakala sengathi ayikulungele ukufundwa yavalwa. Kwesinye isikhathi kwavalwa ngisho ababhali uqobo lwabo. Amagama ababhali abafana noDennis Brutus, Ezekiel Mphahlele, Can Themba nabanye angena ohlwini lwababhali ababevalwe umlomo.

Lokhu kwabasabisa abanye ababhali babona ukuthi uma bebhala into angeke ayithande uhulumeni, ngeke ivunyelwe ukushicilelwa noma ukufinyelela kubantu. Base bebhala lokho ababekhohlelwa ukuthi ngeke kumdine uhulumeni.

UWauthier (1978:347) ukholelwa ukuthi ukusatshwa kukahulumeni kanjena ngababhali kwehlisa izinga lemibhalo ngoba babengasakwazi ukubhala ngokukhululeka. Babenovalo ukuthi hleze bamchukuluze uma bebhala okuthandwa yibo bese beyikhotha imbenge yomile.

Nasemibhalweni yesiZulu kwafinyelela ukuqashwa kwemibhalo. Ababhali babazi ukuthi izinkampani ezishicilelayo nazo ziyawesaba umthetho obekwe uhulumeni wobandlululo, ngakho-ke izincwadi zabo zazingeke zishicilelwe uma abashicileli bebona sengathi zizobabangela amazinyo abushelelezi kuhulumeni bese zikhothiswa imbenge yomile.

Ezikoleni kwakuzongena izincwadi ezingasho lutho ngobandlululo. Lokhu kwakuzomsiza uhulumeni ngokuthi kungavulwa amehlo abantu ngamathuba ababencishwa wona ngenxa nje yebala. Uma amehlo ayengavulekile lokho kwakuzosho ukuthi ngeke uhulumeni aphoneselwe inselelo ngobandlululo nangezinqubo ezazicindezela abantu abamnyama.

Kuyo yonke indawo nakuwo wonke umkhakha wempilo uhulumeni wayezama ukulawula ukucabanga kwabantu ngokuthi alawule ukuthi nhloboni yolwazi olwalufika phambi kwamehlo abo naphambi kwezingqondo zabo. Nasezincwadini wayengazifuni lezo ezazikhuluma ngokuhlukunyezwa kwabantu neziveza ukuthi impilo ingaba ngcono kakhulu kubo bonke abantu uma kuqedwa ubandlululo. Wayezama ukubalekela lokho okushiwo uWauthier (1978)

njengomsebenzi wezemibhalo, okuwukuveza obala impilo yabantu bese izama ukuyiguqula. Uhulumeni wayefuna ezemibhalo ezizowuhlaba inhlali ngokuhlupheka nokuhlushwa kwabantu. Wayefuna ababhali abashaya sengathi zonke izinto zihamba ngohlelo futhi zihleleke ngononina.

Uma kubhekwa ukuphawula kwabahluzi nabacwaningi abafana noNyembezi, Msimang, Ntuli noGerard, kuyacaca ukuthi ababhali abaningi bawuthobela umthetho kahulumeni base bebhala ngezinto ezingamdinanga uhulumeni wobandlululo.

Ababhali abansundu baqale ukugqama ngokuqhamuka kukaB.W.Vilakazi eshicilela incwadi yezinkondlo ethi Inkondlo KaZulu ngonyaka we-1935. Ube eselandelisa ngezinye izincwadi okuyilezi; Amal'ezulu (izinkondlo), Noma Nini (inoveli). Uhlonishwa kakhulu ngezinkondlo zakhe. Kwezinye zezinkondlo zakhe (Ezinkomponi, Ngoba... Sewuthi, Nonjinjikazi) ukhononda ngengcindezelo nokuhlupheka kwabantu abamnyama ngenxa yokuthathwa kwezwe labo ngabamhlophe kanye nobandlululo. Ukhononda ngokuhlushwa kwabo ezimayini nakwezinye izindawo zabamhlophe zemisebenzi. Baningi ababhali abalandele ezinyathelweni zakhe ngokubhala. Yena uhambe emhlabeni ubandlululo lungakenziwa lube semthethweni.

Ukuqhamuka kwenhlangano ye-*Black Consciousness* kanye nokusabalala kwezimfundiso zayo, kwaba nomthelela wokuqhamuka kwababhali kanye nemibhalo eyayikhuluma ngezinto ezazidalwa ubandlululo eNingizimu Afrika. Kwagqama kakhulu izinkondlo zokukhononda ezazigxeka ubandlululo nemithetho yalo. Kwababhala ngesiNgisi singabala oDennis Brutus, ESKIA Mphahlele, Nathaniel Nakasa nabanye. Uhulumeni akakunambisisanga kahle ukubhala kwabo. Kungakho abanye wabavala umlomo noma imisebenzi yabo wayivala. Abanye kwabaphoqa ukuba babaleke ezweni laseNingizimu Afrika, baye kwamanye amazwe.

UNtuli ku-Gerard (1993: 153-154) uma ebhala mayelana nezemibhalo yesiZulu ngalesi sikhathi uthi:

It has been observed that writers avoid tackling controversial issues because their works are often screened for the school market. It is a fact, though, that we still find poems and stories which refer to some of the well known thorny issues, but this is done so tactfully that the work is good art and not mere propaganda.

(Sekubonakele ukuthi ababhali bayakugwema ukubhala ngezinto ezinohlevane ngenxa yokuthi imibhalo yabo ihlungelwa imakethe yezikole. Kuyiqiniso nokho ukuthi sisazithola izinkondlo nezindaba ezikhuluma ngezindaba ezibucayi

ezaziwayo, kodwa lokhu kwenziwa ngobuciko obukhulu, kangangokuthi leyo misebenzi iba ngubuciko obuphakeme, hhayi nje imfundiso ze.)

UVladimir (1976:237) uyakuveza ukuthi ababhali abamnyama ababebhala ngesiZulu babebhekene nokuhlolwa kwemibhalo yabo nguhulumeni ukuze abone ukuthi kumele yini iphumele emphakathini ofundayo. Uyakuveza nokuthi baqala abanye babhala ngendlela ethile ukuze bacashise kuhulumeni lokho abahlose ukukusho kodwa abazokwazi abafundi abamnyama ukukuqonda. Uthi:

Recognising the strictness of the South African racial laws the younger Zulu writers try to say everything in parables. They choose inconspicuous, often escapist subject matter and develop it in such a way that the censorship cannot interfere, but the reader can understand the author's slight allusions. It is not an easy way but it is necessary.

(Ngokubona ingcindezelo yemithetho yobuhlanga eNingizimu Afrika, ababhali besiZulu abasha bayazama ukusho yonke into ngolimi lobunkondlo nemizekeliso. Bakhetha indikima ecashile, futhi bayinonge kangangokuthi abahlungi bangakwazi ukugxambukela, kodwa umfundi akwazi ukuqonda okugigiyelwa ngumfundi. Kakuyona indlela elula lena, kodwa izimo ziyaphoqa.)

Kuthe ababhali ababhale ngezikhathi zobandlululo bathwala ubunzima ngenxa yemithetho eyayibavimbela ukubhala ngokukhululeka. Imibhalo yabo yayisihlolwa ukuthi akukho yini okubi ekushoyo ngohulumeni noma izinqubo zakhe.

Ukuhlolwa kwemibhalo eshicilelwayo ukuthi ayigxeki yini uhulumeni noma izinqubo zakhe kwaba into uhulumeni ayeyenza ngoba efuna ukuvimba ukushicilelwa nokufinyelela emphakathini kwanoma imuphi umbhalo awubona njengongafanelekile. UWauthier (1978:347) uyasho ukuthi lokhu kwenza kukahulumeni kwabanqinda ababhali ukuba bangabhali ngokukhululeka. Uthi-ke babe sebebhala izincwadi ezifanele izingane zesikole ngoba yilapho izincwadi zabo ezazizodayiswa khona. Ngale ndlela-ke ubona ukuthi imibhalo yababhali bangesikhathi sobandlululo ayibange isakhuluma ngezinkinga zomphakathi.

UMathonsi (2002: 33-34) uthi ababhali baseNingizimu Afrika babebhala sengathi baphila ezweni elihle elingenalutho olubi oludinga ukubikwa. Babebhala sengathi akunankinga yobuphofu edalwa ubandlululo. Ngale ndlela bahluleka ukukhulumela abantu ababecindezelwe.

Uyakuhlaba-ke lokhu kuwuhlaba kwabo inhlali ekubeni isimo sasingsihle. Ukholelwa ukuthi isimo sezwe nje sasibanikeza okuningi ababhali ababengabhala ngakho.

Ukuhlolwa kwemibhalo lokhu kwakusho ukuthi uma umbhalo utholakala ungafanelekile, ngeke ushicilelwe noma kuzosuswa kuwo lokho okuhlatshwa yilabo abahlolela uhulumeni. Kwabanye ababhali kwakungashiwo ukuvalwa kwabo umlomo noma kuvalwe lezo zincwadi uhulumeni angazithandanga.

UCanonic (1997:2) uthi uhulumeni wobandlululo waqoka abantu baningi ababezohlola imibhalo ukuze bayivimbe uma ingashayi khona; babe sebebeka iso elibukhali kuzo zonke izincwadi ezazizofundwa ezikoleni ngoba uhulumeni enetwetwe lokuthi hleze abafundi bafunde izinto ezizobambula amehlo nengqondo ngobandlululo.

Ababhali-ke babe sebephoqeleka ukuba babhale okufunwa uhulumeni ukuze izincwadi zabo ziphase ukuba zingene ezikoleni. Nakuba kunjengokodwa bakhona ababhali abaqhubeka bazibhala izincwadi ezazinokukhononda futhi kuzona kwaba khona ezakwazi ukuputshuka zingene ezikoleni noma zishicilelwe ukuze zifundwe.

UNtuli noSwanepoel (1993:138) bayakufakazela lokhu uma bethi yebo izincwadi eziningi zazibhalelwa ukuba zifundwe ezikoleni futhi bakhona ababebekwe ukuba baqaphe ngeso lokhozi ukuze kungaphasi lezo angazifuni uhulumeni.

UNtuli noMakhambeni (1998: 254) bayasho ukuthi zikhona izinkondlo ezakhishwa encwadini eyabe seyigaywa okwesibili kaMatsebula ethi Iqoqo Lezinkondlo. Kwakhishwa ethi “Laba Bantu bayahlupheka” ka-S.Phungula, ethi “Hlanganani Zizwe Ze-Afrika” ka-H Made, ethi “Amaqhawwe akithi ansundu” ka-E.P.M. Masuku. Bathi zikhishwe ngoba:

Zontathu lezi zithinta isimo esingagculisi sabantu abamnyama ngaphansi kwabamhlophe.

Kodwa nakuba kwakubekwe amanethi kanjalo, zikhona izinkondlo ezazinokukhononda ezazifika kubashicileli; ezinye zazo zigcine seziphunyuke kulo ihluzo lobandlululo zifike kubafundi.

Zikhona ezika-J.C. Dlamini zingabalwa kulezo okwathi noma sekubekwe inethi leyo kodwa zakwazi ukuputshuka. Lokhu kumenza abe ngomunye wababhali bezinkondlo abakwazi ukukhuluma ngezinto uhulumeni wobandlululo ayengafuni kukhulunywe ngazo. Ungomunye walabo ababa nesibindi, bakwazi ukumelana nondluvukayiphendulwa onguhulumeni wobandlululo owayehlose ukulawula ngisho ukucabanga kwabantu kanye nokubhala kwabo kanye nokuthi yini abangayifunda. Ubhalile ngezinkinga zabantu zemihla ngemihla, wabhala nangezinkinga zobandlululo olwaluphuce abantu amalungelo obuntu, lwabenza izicashalala zabamhlophe.

Akasabanga ukuthi abantu ababebekwe uhulumeni ukuhlunga imisebenzi ebhaliwe babezoyigxeka imisebenzi yakhe bese beyibeka eceleni; kwayena agcine esenegama elibi kuhulumeni. Phela kuzokhumbuleka ukuthi labo bantu babebekelwe ukuba kuvinjwe ukuvulwa kwabafundi nabantu jikelele imiqondo namehlo ngesimo esasikhona sobandlululo olwaluzuzisa abamhlophe kuphela ngesikhathi lwenza abamnyama bangabi bantu ezweni labo. Babeqokwe ngonyaka we-1953 ukuze ezincwadini ingabi bikho intoegxeka uhulumeni, ukuthathwa komhlaba wabantu ngenkani, ukuncishwa amalungelo ezombusazwe kwabantu abamnyama, ukunikwa kwabantu abamnyama imfundo engathi shu, ukungabi namalungelo namathuba kwabantu abamnyama alingana nalawo abantu abamhlophe. Kodwa-ke izincwadi zika-J.C. Dlamini nezinye zakwazi ukushicilelwa nokufakwa ezikoleni nakuba zazikhuluma amaqiniso ayengafunwa uhulumeni. UCanonici (1998:57) ucabanga ukuthi lokhu kwadalwa ukuthi abahlungi labo kwakungabona abantu abazi kahle ulimi lwesiZulu, bengazona izingcwepheshi zolimi; ngakho-ke babehluleka ukuqonda incazelo engalena kwamagama nezithombemagama ezisetshenziswa ngababhali bolimi.

UMathonsi (2002) uthi ukudlondlobala kwemibhalo yesiZulu ngokwezinga, kuye kwaphazamiseka ngeminyaka ye-1960 kuya kunyaka we-1990 ngoba ababeqashwe uhulumeni ukuthi baqaphe kungashicilelwa izinto ezigxeka uhulumeni babewuhlola umsebenzi bese bewunqabela ukushicilelwa noma bawuvale. Uma sekwenzeke kanje kusho ukuthi okubhaliwe kwakungeke kusafundwa ngabantu ngoba kwakungeke kufinyelele kubo. Laba ababeqashwe uhulumeni babelwa nayo yonke into abacabanga ukuthi ikhuluma kabi ngohulumeni noma iqwashisa abantu ngamalungelo abo. Esimeni esinje kusobala ukuthi ababhali babengagcina

sebesaba ukubhala imibhalo ekhulumela abantu. Kwase kumele babhale into ezovunywa uhulumeni ukuze babone imibhalo yabo ishicilelwa. Baqala ababhali abaningi baziklinya bona bezivimba ukubhala imibhalo ekhulumela abantu; babhala ngendlela eyayifunwa uhulumeni. Ukwenza kanje kwakusho ukuthi babezoba nethuba lokuba imisebenzi yabo ingene ifundwe ezikoleni.

Ukulawula kukahulumeni kwezemibhalo kwaba nomthelela ekudayisweni nasekuthengweni kwezincwadi. Imakethe yezincwadi zababhali abamnyama yayingavulelekile ngesikhathi sobandlululo. Izincwadi ezazishicilelwa kwakuyizincwadi ezazizofundwa ngabantwana besikole ezikoleni.

UDhlomo kuSwanson (1982: ix) uthi:

It is almost impossible to have these books published unless they are “fit for schools.” It just means we shall have no great literature until this “for schools only” [policy is] ended...They choose the type of study they think will be suitable. Our children will end up by reading rubbish.

(Kulukhuni satshe ukuba lezi zincwadi zishicilelwe ngaphandle uma “zikulungene ukufunda ezikoleni.” Lokhu kusho ukuthi ngeke sibe nayo imibhalo evelele, kuze kube yilapho [inqubomgomo] “yezikole kuphela” iphela...Bakhetha uhlobo lwesifundo abacabanga ukuthi lufanele. Izingane zethu zogcina sezifunda udoti.)

NoSibisi (2001:5) uyakufakazela lokhu kucindezeleka kwemibhalo yesiZulu ngenxa yenqubo kahulumeni wobandlululo. Uyasho ukuthi:

If all South African writers were suppressed, black writers were doubly suppressed. Zulu writers were compelled to write books suitable for school use and this limited their readership. The white publishing companies were not keen to publish scripts written by "Bantu" in "Bantu" language. For instance the publishing section called "Bantu Literature" published books written by B.W. Vilakazi. "Bantu" is offensive and signifies a negative stereotype towards black people.

(Uma bonke ababhali baseNingizimu Afrika babecindezelwe, abamnyama bona babecindezelwe ngokuphindiwe. Ababhali besiZulu babephoqwa ukubhala izincwadi ezifanele ukufundwa yizingane zesikole ngakho-ke lokhu kwakwenza ukuba abafundi bezincwadi zesiZulu bangabi baningi. Izinkampani ezshicilelayo zabamhlophe zazingenawo umdlandla wokushicilela imibhalo ebhalwe yilabo ababizwa nga “Bantu” ngolimi “lwaBantu”. Ukwenza isibonelo nje izincwadi zikaB.W.Vilakazi zashicilelwa uhlangothi lwenkampani olubizwa ngokuthi

“Bantu Literature”. Igama leli elithi “Bantu” laliyindelelo futhi likhombisa ukungahlonishwa kwabamnyama.)

UNtuli noSwanepoel (1993: 138) bathi:

It is not disputed that, because the demand came predominantly from a school readership, publishers followed a careful policy to comply with the educational objectives of the moment. However, this does not imply that protest never reached the publishers' desks, nor that critical works, especially in poetry, did not slip through.

(Akunakuphikwa ukuthi, ngenxa yokuthi imakethe enkulu yayisezikoleni, abashicileli babelandela inqubo yokucophelela ukunamathelo kokufunwa ngabezemfundo. Nokho, lokhu akusho ukuthi akukho mibhalo yokukhononda eyayifika kubashicileli, nokuthi akukho misebenzi yokuhlaziyo, ikakhulu ezinkondlweni, eyayiputshuka.)

Esinye isizathu salokhu ukuthi babengabaningi abantu abamnyama ababefundile kwazise izinga lokungafundi lalisephezulu kakhulu.

2.3.2 Ukulawula Kwabashicileli Ukuthi Bafunani

Ngenxa yokulawula kwabashicileli ukuthi bafunani, ababhali bazithola sekufanele bathobele lokho okufunwa yibo abashicileli. Inkululeko yokuqamba nokubhala ngokukhululeka yabe seyiphazamiseka kakhulu.

Emibhalweni eshicilelwe phansi, umbhali uthokoza kakhulu ngokuthi athole ithuba lokuba umsebenzi wakhe ushicilelwe ukuze ufundwe. Phela ekufundweni kwawo ilapho ekwazi khona ukukhuluma kanye nokudlulisa imiyalezo yakhe kubafundi bomsebenzi wakhe lowo. Ukuthengwa komsebenzi oshicilelwe kuyamjabulisa umbhali ngoba usuke ezothola lolo badlana lobuchwabalala; kodwa okumjabulisa kakhulu ukuthi abantu abathengile bazokwazi ukubona ikhono lakhe futhi bazitholele ukuthi uthini yena njengombhali kulowo mbhalo.

Kuba kuhle-ke uma ababhali bekwazi ukubhala ngokukhululeka ukuze basho noma yini abafuna ukuyisho njengezimbongi ezazihaya amakhosi ezazingenangebhe yokukhothiswa imbenge yomile ngoba nje nakhu zisho into engathandwa yilabo abaphethe umbuso nezwe. Ngesikhathi

sobandlululo eNingizimu Afrika le nkululeko yokubhala nokusho noma yini ngokubhala, yaphonselwa inselelo enkulu nguhulumeni wobandlululo. Uhulumeni wobandlululo wazama ukulawula ukuthi yini ebhalwayo neshicilelwayo.

Abashicileli, ngokulandela lokho okwakufunwa nguhulumeni wezwe laseNingizimu Afrika, babelawula ukuthi yini eshicilelwa ngabantu abamnyama. Babesho ukuthi yini abayifunayo.

USibisi (2001:5) uyasho ukuthi:

Zulu writers were compelled to write books suitable for school use and this limited their readership.

(Ababhali besiZulu babephoqwa ukubhala izincwadi ezifanele ukufundwa yizingane zesikole futhi lokhu kwakunciphisa abafundi bezincwadi zesiZulu.)

Umbhali kwakumele-ke abhale lokho atsheliwe ukuthi kufunwa ngabashicileli uma wayenenhloso yokuba umbhalo wakhe ushicilelwe. Uma ngabe wayengabhala okungafunekanga, kusobala ukuthi abashicileli ababeshicilelela ukuba kufunde izingane zesikole babengeke baze balokothe bawushicilele umsebenzi ophuma endleleni ngoba wawuzobe uzobanyakazisela isidleke seminyovu kuhulumeni bese bezithola benyamanambana kuye.

Ukuphawula kukaNtuli kuMakhambeni noSibiya (2007:90) kufakazela lesi simo esasikhona sibhekene nababhali ngesikhathi sobandlululo. Bathi:

Uphawulile (uNtuli) nangemigoqo ayeyibekelwe ababhali eyayenza abanye abahluzi bavele bathi imibhalo ngezilimi zabomdabu yinto efanele izingane nje, ikakhulu ngoba yayingakwazi ukuzwakalisa izinkinga obhekene nazo umphakathi obandlululwayo kwezombusazwe.

Lapha uNtuli wayekhala isililo sale migoqo eyayibekelwe ababhali abamnyama, ikakhulukazi ekhala ngemithelela engemihle njengoba yayibonakala ifenyisa intuthuko nezinga eliphezulu leminyane imibhalo yesiZulu.

Ukubekelwa imigoqo nemibandela kwaba yinselelo enkulu kubabhali. Lokhu kwenza kukahulumeni wobandlululo kwaba nomthelela wokuba kushicilelwe kakhulu uhlobo oluthile lwemibhalo njengalokho yayifunwa ngabashicileli kanye nohulumeni.

Ukungafuni ukuthobela le mithetho nemibandela kahulumeni kanye neyezinkampani zabashicileli kwakungasho ukuthi umbhalo wombhali obonakala noma osolakala ukuthi unenhlese yokukhulumela ukugxeka okuthile kuhulumeni noma okwenziwa uhulumeni, ugcine ungashicilelwanga nhlobo. Uma kwenzeka ngephutha ushicileleke wawungabuyi uvalwe umlomo wona kanye noma nombhali wawo.

2.3.3 Uvalo Olwaludala Ukubhala Ngokwesaba Kubabhali

UMathonsi (2002:27) uyakuveza ukuthi ababhali abamnyama base benakho ukwesaba uma bezobhala. Lokhu kwakwenza ukuba bagcine sebezilawula bona ukuthi babhalani. Base beqikelela ukubhala uhlobo lwemibhalo efunwa uhulumeni engenazo izindikimba ezizobabangela amazinyo abushicileli kuhulumeni omhlophe.

Lokhu kwenza kwababhali abamnyama, yebo ngenxa yovalu, kwakwenza ukuthi babonakale bengezweleli nabantu abacindezelwe. UNgugi (1997:15) uthi ababhali base-Afrika ababhala ngezilimi zomdabu ababonakali bebambe iqhaza ekulweleni inkululeko yabamnyama abacindezelwe abamhlophe ngobukholoniyalizimu. Noma lokhu kuphawula kukaNgugi kubopha ngabhandelinye, yize babekhona ababhali ababebhala bekhononda ngezimo zenhlalo nezokucindezelwa kwabamnyama kodwa kunabo ubuqiniso ekutheni abaningi base bekhetha ukubhala imibhalo engeke ibafakele isigcwagcwa ibaqhathe nohulumeni wobandlululo. Lokhu kufakazelwa ukuthi ziningi impela izincwadi othi uma uzifunda ungatholi lutho olukhononda ngesimo senhlalo yabantu abamnyama ngaphansi kombuso wengcindezelo wabamhlophe.

2.3.4 Ukusaba Ukuzibandakanya Kwezombusazwe

Isikhathi sangobandlulo sasinzima kakhulu kubantu abamnyama. Ngeminyaka yama-60 uhulumeni wobandlululo wavala umlomo izinhlangano ezazilwela inkululeko. Ezinye zazo ezingasindanga kulokhu yi-ANC ne-PAC. Kwaboshwa abaholi ababelwela inkululeko abafana noNelson Mandela, Andrew Mlangeni, Elias Motsoaledi, Ahmed Kathrada, Govan Mbeki nabanye. Abantu abaningi ababesaba isihluku nolaka lukahulumeni wamaBhunu babalekela kwamanye amazwe baba izimbacelakude. Ukuboshwa nokuhlukunyezwa kwabantu ababengene kwezombusazwe ngenhloso yokulwela inkululeko kwabafaka itwetwe abaningi. Ababhali babezolibamba iqhaza lokulwela inkululeko ngokusebenzisa usiba uma babengenalo uvalo. Bakhona ababhali abaningi ababebhala ngesilungu abakwazi ukubamba iqhaza. Lapha singabala oDennis Brutus, Siphso Sepamla, Oswald Mtshali nabanye. Ababebhala ngesiZulu singabala o-B.W. Vilakazi naye u-J.C.Dlamini nabanye.

2.3.5 Ukuvalwa Umlomo Kwababhali

Uhulumeni omhlophe wabavala umlomo ababhali abathile noma imisebenzi yabo. Lokhu kwakusho ukuthi imisebenzi yabo ayivunyelwe ukufundwa eNingizimu Afrika.

Ngokushaya umthetho olawula imibhalo, uhulumeni wakwazi ukuvala umlomo ababhali abaningi. UGerard (1971:91) uyasho ukuthi ukuqashelwa kwemibhalo kwaholela kuwona umthetho owawubizwa ngokuthi i-*Publications of the Entertainments Act of 1963*, owawubalula ukuthi incwadi noma umbhalo kungathiwa awufuneki ngokukahulumeni wobandlululo uma wona noma ingxenye yawo uhulumeni eyibona njengengcolile, ehlambalazo, eyenza abanye inhlekisa neyingozi ebudlelwaneni nasekuthuleni kwezwe.

UMathonsi (2002:11) uyaphawula ngomthelela womthetho olawula ukubhala ngokucacisa ukuthi:

On the 1st April 1967, in terms of Government Notice R510, a list was published of the names of 46 South Africans who had gone overseas, and whose words or writings could not be quoted in the Republic. Some of them chose to leave the

country before they were banned. The list included writers such as Ezekiel Mphahlele, Lewis Nkosi, Ronald Segal, Can Temba and Todd Matshikiza. Athol Fugard was refused a passport in 1967.

(Ngomhlaka 1 ku-Ephreli 1967 ngokwemibandela yokwazisa kahulumeni, kwashicilelwa uhla lwamagama abantu baseNingizimu Afrika abangama-46 ababeye phesheya, ababengavunyelwe ukuba kucashunwe imisebenzi yabo eNingizimu Afrika. Abanye babo baqoma ukubaleka beyoba izimbacelakude ngaphambi kokuba nabo bavalwe umlomo. Uhla lunamagama ababhali abafana no-Ezekiel Mphahlele, Lewis Nkosi, Ronald Segal, Can Themba noTodd Matshikiza. U-Athol Fugard yena akanikezwanga iphasiphothi ngonyaka we-1967.)

Lokhu kucacisa ukuthi uhulumeni wabamhlophe wawuzimisele ukusabisa ngayo yonke indlela ababhali ukuze bangabhali izinto ezigxeka yena noma eziphikisana nezinqubo zakhe.

NasesiZulwini wehla lo mshophi wokuvalwa umlomo kwababhali noma imisebenzi yabo. Ezinye izinkondlo zababhali abango-EHA Made, EPM Masuku no-DSL Phungula ezazikhona eqoqweni elithi “Iqoqo Lezinkondlo” zakhishwa uma seligaywa okwesibili. Zikhishwa ngoba kunokungathandisiswa yizikhulu kuzo.

UNtuli noMakhambeni (1998:254) bayasho ukuthi:

Kusobala ukuthi uSibanibani oqhwakele ndaweni thize wazibona lezi zinkondlo ezikhonondayo, naye wakhononda, zaze zakhishwa eqoqweni.

Lokhu kufakazela ukuba khona kwabantu ababesebenzela uhulumeni bebheka ukuthi imisebenzi eshicilelwayo kayiphumi yini eceleni kulokhu okwakufunwa nguhulumeni.

2.4 Ukubuyekezwa Kwemibhalo

Bakhona abacwaningi asebeke benza ucwaningo ngemibhalo yesiZulu ekhombisa ukuzinikela kwababhali abamnyama ukuveza nokugxeka izinto ezimbi ezazenzeka ezweni ngesikhathi kusabusa abamhlophe bodwa.

UKunene (1962) wenze ucwaningo lweziqoqo zakhe ze-Master of Arts. Lolu cwano lonesihloko esithi, “*An Analytical survey of Zulu poetry, both traditional and Modern*”. Kulolu cwano

olubanzi, uKunene uyakuveza ukubaluleka kwezinkondlo zomdabu nezesimanje ekukhulumeni ngezinto ezingezinhle emphakathini.

UNtuli (1978) wenze ucwaningo lweziqo zobudokotela ngesihloko esithi “*The Poetry of BW Vilakazi*” lapho ayebheka khona iqhaza likaVilakazi ekubhalweni kwezinkondlo zesiZulu, ithonya ekubhaleni kwakhe kanye nezinto abhale ngazo. Kukhona kulolu cwaningo lapho uNtuli aveza khona ukukhononda kukaVilakazi ngezinto ezithile ezazenzeka zihlukumeza abantu abamnyama.

UNtuli (1982) enza ucwaningo lweziqo zakhe ze-Honours ngesihloko esithi “*A brief analysis of protest in Zulu poetry*” ubhale ngezinkondlo ezikhonondayo olimini lwesiZulu. Ubalule izinkondlo ezikhonondayo ezibhalwe olimini lwesiZulu ngaleyo minyaka.

U-Holland (1987) ubhale ucwaningo lweziqo zakhe ze-Masters esiNgisini ngesihloko esithi “*A critical survey of contemporary South African Poetry: The Language of Conflict and Commitment.*”

Kulolu cwaningo ubalula ngolimi kanye nenkolelo yenqubo yezombusazwe ezweni lobandlululo laseNingizimu Afrika bese egxila ezinkondlweni ezikhonondayo ezikhuluma ngokuboshwa emajele, ikakhulukazi eziphathelene nokuboshwa kweziboshwa zombusazwe esiqhingini sikaMakana, iRobben Island kanye nezinkondlo eziphathelene nokuba sekudingisweni kwalabo abaxoshwe isimo esingabavuni ezweni laseNingizimu Afrika.

Ubuye agxile nasezinkondlweni zasemalokishini ukusukela ngesikhathi saseSharpeville lapho kwabulawa khona abantu ababekhalazela ukuphathiswa ngenkani amapasi ngoba nje benebala elimnyama; kuze kuyofika esikhathini saseSoweto lapho kwabulawa izingane zabantu abamnyama ngoba zimasha zingafuni ukufunda ngesiBhunu okwase kuhlongozwa ukuba kufundiswe ngaso abafundi abamnyama.

UHolland uyakuveza futhi kulolu cwaningo ukuzama kukahulumeni wangesikhathi sobandlululo ukulawula imibhalo, ezama ukuvimba lokho ayethi akufanele ukushicilelwa nokufundwa ngabantu.

UQwabe (1993) wenze ucwaningo ngezinkondlo zika-J.C.Dlamini enza iziqu zobuDokotela ngesihloko esithi “*Some psychological aspects of JC Dlamini’s poetry*”. Nokho-ke yena akagxilanga ekukhonondeni ezinkondlweni zika-J.C.Dlamini.

UZondi (1995) yena wenze ucwaningo lweziqu ze-Masters, ngesihloko esithi “*Protest in B.W. Vilakazi’s poetry.*” Lapha uZondi uveza ukuthi uVilakazi lona uzibhalile izinkondlo ezikhuluma ngobandlululo nezigxeka ukuhlushwa kwabantu abamnyama ngenxa yalo ubandlululo.

UZondi uchaza ubunkondlo, abale iminxa yemibhalo, izimpawu zezibongo nokubaluleka kwembongi. Uthinta ukukhononda emibhalweni yemidlalo, emasikweni kanye nangohulumeni.

UZondi uveza isimo senhlalo ezweni ngaphambi kweminyaka yama-1950. Uveza imithetho eyayicindezela abantu abamnyama. Uveza nokuqhamuka kwezinhlangano ezaziphikisana nale ngcindezelo. Ubalula i-Industrial and Commercial Workers Union (ICU) kanye ne-South African Communist Party (SACP).

UZondi ubuye abalule izimo zenhlalo eNingizimu Afrika ngaphambi konyaka we-1950. Uveza izimo ezibangela ukuthi kuqhamuke izinyunyana ezilwela amalungelo abasebenzi kanye namaqembu ezipolitiki. Uyaveza ukuthi kwase kunemithetho eyayivikela abamhlophe ngesikhathi ibandlulula abantu abamnyama. Le mithetho yayenza impilo ibe nzima kakhulu, ibavimbela ukuba baphumelele kwezemfundo, umbusazwe nokunye.

UZondi uhlaziya izinkondlo zikaVilakazi eziphathelene nokukhononda. Lapha ubheka ukuthi zabhalwa nini futhi kungani, anike izifinyezo bese ebheka okukhombisa ukukhononda kuzona. Kuvela ukucindezelwa nokuhlukunyezwa kwabantu abamnyama behlukunyezwa ngabamhlophe noma izimo ezenziwe ngabamhlophe.

UZondi uchaza ukukhononda njengokungahambisani nento ethile. Ubhale ngemidlalo ekhonodayo kanye nokukhononda okubhekiswe kuhulumeni wobandlululo.

UMashige (1996) wenze ucwaningo lweziqo ze-Masters ngesihloko esithi “*Politics and Aesthetics in Contemporary Black South African Poetry.*” Kulolu cwaningo uMashige ubheka ukukhononda ezinkondlweni ezibhalwe nguMtshali, uSerote, uHlatshwayo, uQabula noMalange.

Kulolu cwaningo kukhona lapho aveza khona ukubaluleka kwalezi zinkondlo ngokwezenhlalo nezombusazwe eNingizimu Afrika. Kuvela lapha iqhaza lemibhalo ekukhulumeni ngezimo zenhlalo nezombusazwe ezingezinhle ngenxa yobandlululo ezweni laseNingizimu Afrika. Izimbongi lapha zivezwa zisebenzisa izinkondlo zazo ukudlulisa imiyalezo yokugxeka okubi kobandlululo nokunina ithemba abantu abacindezelwe.

UNgidi (2001) wenze ucwaningo lweziqo ze-Masters ngesihloko esithi, “*The influence of selected romantic poets in BW Vilakazi’s poetry*”. Kulolu cwaningo uNgidi ubheka kakhulu umthelela wezimbongi zesiNgisi ekubhaleni izinkondlo kuka-BW Vilakazi. Ubala izindikimba ezitholakalayo ezinkondlweni zakhe aveze nezibonelo zezinkondlo athathele kuzo ngesikhathi ebhala ezakhe. Nakuba lo msebenzi ungakhulumi ngqo ngokukhononda kukaVilakazi ezinkondlweni zakhe kodwa uNgidi uyakuveza kancane ukukhononda kukaVilakazi kwezinye zezinkondlo zakhe.

UNtseki (1999) wenze ucwaningo lweziqo zakhe ze-Masters lapho ebebhala khona ngesihloko esithi “*The Depiction of social, political and economic inequalities in the novels of Sibusiso L. Nyembezi*” . Kulolu cwaningo, uNtseki uthinta ukubhala okuthile kukaNyembezi okuveza isimo senhlalo kanye nesombusazwe ezweni laseNingizimu Afrika ngesikhathi sobandlululo.

USibisi (2001) wenze ucwaningo lwakhe lwe-Masters ngesihloko esithi “*BW Vilakazi: A Zulu Romantic poet?*” Kulolu cwaningo olucishe lufane nolukaNgidi oselubalulwe ngenhla, uSibisi uzama ukuveza ukuthi uVilakazi akanakuthathwa nje kuphela njengombongi ebhale ngezinto zemvelo ithathela noma inyonkela kwezinye izimbongi zaphesheya. Yingakho nje kulo msebenzi

uSibisi ekuveza naye ukukhononda kukaVilakazi ngokuxhashazwa kwabantu abamnyama ngaphansi kwesimo sokunganyelwa kwezwe labo ngenkani ngabamhlophe.

UMathonsi (2002) wenze ucwaningo lweziqo zakhe zobuDokotela ngesihloko esithi “*Social commitment in some Zulu literary works published during the apartheid era*”. Lolu cwano lukaMathonsi lugxile ekubhaleni kwababhali besiZulu ukuveza nokugxeka izinto ezingahambi kahle ngesikhathi sobandlululo eNingizimu Afrika. Lapha uMathonsi uveza imibhalo eminingana yesiZulu ekhombisa ukuthi ababhali besiZulu babekugxeka ukuba khona kobandlululo nokuhlushwa kwabantu abamnyama. Uveze izibonelo zezinkondlo, amanoveli, izindaba ezimfishane, izaga nezisho njalo njalo.

UZondi noCanonic (2005) babhale iphepha locwaningo oluvela kwijenali elisihloko esithi “*Protest against social inequalities in B.W. Vilakazi’s poem “Ngoba ... sewuthi” (“Because ... you now say”)*”. Lapha bagxile kakhulu ekukhonondeni kuka-BW Vilakazi enkondlweni yakhe ethi Ngoba...Sewuthi... Kule nkondlo kuvela ukukhononda kukaVilakazi ngezimo ezingezinhle zenhlalo nezombusazwe abantu abamnyama eNingizimu Afrika abaphiliswa ngaphansi kwazo ngabamhlophe.

UTshomela (2006) wenze ucwaningo lweziqo zakhe zeqhuzu le-Masters ngesihloko esithi “*Social and Political Concerns as addressed by three prominent Xhosa Poets.*” Kulolu cwano uTshomela ubheka izinkondlo zezimbongi ezintathu zesiXhosa. Lezi zimbongi nguQangule, uMtuzo kanye noXozwa.

Esebenzisa ithiyori ye-*Marxism* ucwaninga iqhaza lezinkondlo zikaQangule nezikaMtuzo ekukhulumeni ngezinto eziphathelene nezombusazwe. Ubalula futhi acwaninge izinkondlo ezikhuluma ngokucindezelwa kwabantu abamnyama ngesikhathi sobandlululo eNingizimu Afrika. Kuvezwa ukuncishwa kwabo ubuzwe, inkululeko namalungelo. Kuvezwa nezimo ezingezinhle zabasebenzi abamnyama.

USibisi (2013) enza ucwaningo lweziqo zakhe zobudokotela ngesihloko esithi “*Conscientisation: a motive behind the selected poems of Sepamla, Serote, Gwala and Mtshali*” ubhale

ngezinkondlo ezigqamisa ukuzigqaja kwabantu abamnyama, neziveza ukuhlupheka kwabo. Ubhale ngezinkondlo zezimbongi ezimnyama ezine. Lezi zimbongi ngoSipho Sepamla, Oswald Mtshali, uWally Serote noMafika Pascal Gwala. Ugxile kakhulu ekusebenzeni kwezinkondlo zabo ukuqwashisa umphakathi ngokuhlupheka kanye nokuzigqaja kwawo ngokuba ngabantu abamnyama.

Lolu cwaningo engizolwenza luzogcizelela kwezinye izinto ezibalulwe ngabacwaningi ababaliwe lapha ngenhla. Nokho lona luzohluka ngokuthi luzobalula izinto akhononda ngazo kuzo zonke izincwadi zakhe, luveze amasu awasebenzisayo ukubhala izinkondlo zokukhononda kanye nezinhloso zakhe ngokwezombusazwe zangaleso sikhathi abhala ngaso. Kuzovela isu lokuqonda ngqo, isu lokugigiyela, isu lokubhala ngokusebenzisa umuntu/umxoxi wesithathu, ukusebenzisa uteku, ukusebenzisa ngobungcweti izifengqo ezinjengehaba, isifenyiso nezinye. Luzobe futhi seluveza ukuthi ziyini izinhloso zikaDlamini zokubhala izinkondlo ezikhonodayo. Lapha kuzovezwa inhloso yokuveza usizi nezimo ezihlukumeza abantu, inhloso yokuvukuza abafundi bezinkondlo ukuze benze okuthile kanye nenhloso yokuqunga isibindi abacindezelwe ukuba benze okuthile ngokucindezelwa kwabo.

Ucwaningo lolu luthinta imibhalo yonke yezinkondlo zikaDlamini kanti futhi zonke zibhalwe ngesikhathi ubandlululo seluqaliswe ngamaNeshinali ngokusemthethweni eNingizimu Afrika. Ucwaningo lukaZondi lona lugxile ezinkondlweni ezabhalwa u-B.W.Vilakazi lungakashicilelwa phansi ubandlululo njengomthetho ezweni lethu. Nakuba ucwaningo lungeke luqhathanise u-B.W.Vilakazi no-J.C.Dlamini kodwa kuyabaluleka ukuthi owokuqala akaphilanga wabhala ngesikhathi sobandlululo kanti lona wakamuva uphile futhi wabhala ngesikhathi sobandlululo. Zonke izincwadi zakhe zezinkondlo zibhalwe ngesikhathi salo ubandlululo. Ucwaningo luzoveza umthelela wokuncinzwa kwakhe ubandlululo njengomuntu nombhali omnyama. Luzoveza izinto akhononda ngazo, amasu awasebenzisayo ekubhaleni izinkondlo ezikhonodayo nezizathu zokubhala kwakhe lezo zinkondlo.

2.5 Isiphetho

Kulesi sahluko kuvezwe izindlela ezisetshenziswe ukuqoqa ulwazi lwalolu cwaningo. Kube sekuvezwa futhi ipharadayimu esetshenziswa kulolu cwaningo kanye namathiyori asetshenziswayo. Kucacisiwe ukuthi kungani kukhethwe izindlela lezo, ipharadayimu kanye nezinjulalwazi ezikhethiwe ukwenza ucwaningo. Kubuye kwavezwa nezinselelo ezazikhona ngesikhathi sobandlululo zibhekene nababhali abamnyama. Kuveze nokuhlobana phakathi kwethiyori ye-*Marxism* kanye nocwaningo kanjalo nethiyori ye-*Post-colonialism* kanye nocwaningo. Kuchaziwe ukuthi iyini i-*Marxism* njengethiyori ekholelwa ekutheni umbhali uma ebhala umbhalo wakhe kumele kube ukuthi kukhona okuthile ahlose ukukusho, ukukuveza nokukuhlongoza, kungabi nje ukuthi umbhalo lowo ubhalwe nje njengobuciko obungasho lutho. Kuvezwe nezinkinga ezazibhekene nabantu abamnyama ngenxa yobandlululo ukuze kuqondwe kahle ukuthi ababhali babebhala ngaphansi kwesimo esinjani.

ISAPHLUKO SESITHATHU

IZINDLELA ZOKWENZA UCWANINGO NEZINJULALWAZI ZOCWANINGO

3.1 Isingeniso

Ukwenza ucwaningo kudinga ukuba umcwaningi abe nenjulalwazi azoyisebenzisa alandele yona ukuze ibe umkhombandlela ekwenziweni kwalolo cwaningo. Lokhu kusho ukuthi kuba khona ukhlobana phakathi kwethiyori nocwaningo lolo olusuke lwenziwa.

Kubalulekile ukuba khona kohlaka lwethiyori oluwumgogodla wokwenziwa kocwaningo. UMathonsi (2002:35) uthi ithiyori isiza ukuba ucwaningo lulandele indlela ethile, umcwaningi engazitholi nje esenhlanhlatha. Uthi konke okuphawulwa umcwaningi kanye nalokho azofinyelela kukho ekugcineni kumele kulawulwe ithiyori. Ithiyori lena iyona esiza ukuchaza izinto ezithile embhalweni osuke ucwaningwa. Uyakufakazela lokhu uFokemma (1978:1) uma ethi amathiyori ezemibhalo abalulekile emizamweni yokuhlaziya okushiwo imibhalo ngamagama nokuchaza nje imibhalo njengendlela yokuxhumana kwabantu ngenkulumo. Uze athi akukwazi ukuthi kungacwaningwa kodwa ucwaningo lube lungayeme kuthiyori ethile yezemibhalo.

Lolu cwaningo lusebenzisa amathiyori amabili. Eyokuqala okuyiyona engqangi i-*Marxism*. Eyesibili yi-*Post-colonialism*.

3.2 Ipharadayimu Yalolu Cwaningo Nokuqoqa Ulwazi Nokulucubungula

Ukuqoqa nokucubungula ulwazi oseluqoqiwe kusetshenziswe indlela ebizwa ngokuthi ikhwalithethivu. Le ndlela ngokusho kukaSherman noWebb (1988:84) ivumela ukuba umcwaningi asebenzise imiqulu, imibhalo kanye nokubhekisisa ukuze umcwaningi aqonde kahle lokho akucwaningayo. Bathi:

Qualitative research involves the use of qualitative data, such as interviews, questionnaires, documents, texts and participant observation data, to understand and explain social phenomena.

(Ucwaningo lwekhwalithethivu luhlanganisa ukusetshenziswa kolwazi olubheka ubunjalo njengemibuzo eyenza ubuso nobuso, ebhalwe phansi, imiqulu, imibhalo nokuqoqwe ngokuzibandakanya komcwaningi ukuchaza umphakathi.)

Kulolu cwano kusetshenziswe imiqulu yezincwadi ezinhlonhlobo, ukuqonda isimo esasikhona eNingizimu Afrika ngesikhathi abhala ngaso u-J.C.Dlamini kanye nezinkondlo zakhe okuyizona ezihlaziwayo ukuze kuqondakale ukuthi uthini ekukhonondeni kwakhe.

Mayelana nepharadayimu kusetshenziswe leyo yekhwalithethivu. Ngokusho kukaMazibuko (2008:71) ipharadayimu yocwaningo:

Yindlela yokucabanga echazela umcwaningi ngomnyombo walokho akucwaningayo.

Le pharadayimu yekhwalithethivu ivumela umcwaningi ukuba abuze imibuzo ngokuqonda ukuthi kunokuhlobana phakathi kwabantu nomphakathi abaphila kuwo. Izovumela ukuba kunikezwe izincazelo ezithile ngempilo yabantu abamnyama kanye nalokho okuvezwa izinkondlo zikaDlamini ezikhonondayo. Ngokuxoxa izindaba nokubeka obala uhlobo lwempilo yabantu ababecindezelwe eNingizimu Afrika le pharadayimu iveze amaqiniso empilo yabantu eNingizimu Afrika.

3.3 Izinjulalwazi Zokwenza Lolu Cwano

Lapha sizokhuluma ngezinjulalwazi ezimbili okuyizona ezisetshenziswe kulolu cwano. Lezi zinjulalwazi ezimbili yi-*Marxism* kanye ne-*Post-colonialism*. Umcwaningi ukhethe ukusebenzisa lezi zinjulalwazi ebe ekuqaphelile ukuthi usekhona umsindo mayelana nazo izinjulalwazi kanye nokusetshenziswa kwazo emibhalweni yase-Afrika. Kukhona abacwaningi abafana no-Armah abakholelwa ukuthi kwayona i-*Marxism* ayidabuki ezwenikazi lase-Afrika (Gorlier 2002:97). Nakuba kunjengakona, u-Amuta (1989:59-60) yena uyakweseka ukusetshenziswa kwe-*Marxism* emibhalweni yase-Afrika uma ethi i-*Marxism* iyithuluzi elihle elingasetshenziswa emhlabeni kabanzi ukuze kugcine kuzuzwe inkululeko.

Ukukholelwa komcwaningi ukuthi le njulalwazi iwusizo olukhulu ekucubunguleni imibhalo yaseNingizimu Afrika okwenza ukuba akhethe ukusebenzisa yona. Nayo injulalwazi ye-*Post-*

colonialism ngenxa yokuthi ibheka kakhulu imibhalo ebhalwe ngemuva kwesigaba sobukholoniyalizimu emazweni ayehlukunyezwe yibo kanye nalawo ayeqhoqhobebe amanye, umcwani uyibone ibalulekile ukuba ayisebenzise ilekelelane nale ye-*Marxism*.

3.3.1 Injulalwazi Ye-*Marxism*

I-*Marxism* iyithiyori esukela ezinkolelweni zikaKarl Marx noFrederick Engels. Isukela ekutheni emphakathini kunokungqubuzana ngemibono phakathi kwabantu ngokwamazinga abo njengoba umphakathi wakhiwe ngabantu bamazinga ahlukene. Ithi kukhona abanotho; labo abalawula ukuthi yini eyenzekayo ekukhiqizeni, ukudayisa nokusabalalisa okudayiswayo kanye nalabo abangenalutho; invama okuba yizisebenzi ezixhashazwa ngabalawula umnotho. Abanotho ngenxa yenqubo yobugombelakwesabo yibo abalawula okwenzeka ezweni.

Ngokusho kukaMarx ku-Eagleton (1976:6):

Literary works are not mysteriously inspired or explicable simply in terms of their authors' psychology. They are forms of perception, particular ways of seeing the world which is the social mentality or ideology of an age.

(Imisebenzi yemibhalo ayiqhumi nje etsheni futhi ayisuselwa ekucabangeni nje kwababhali. Iyizindlela okubukwa ngayo umhlaba okuyilokho okucatshangwa ngumphakathi noma indlela yokucabanga okunganyelwe umbusazwe ngaleso sikhathi.)

U-Eagleton (1986:43) uqhubeka athi:

These men (Marx and Engels) saw literature as social criticism and analysis, and the artists as a social enlightener; literature should disdain elaborate aesthetic techniques and become an instrument of social development. Art reflects social reality and must portray its typical features.

(La madoda (uMarx no-Engels) ayebuka imibhalo nokuhlaza ezenhlalo, namaciko njengalethi kukhanya bezenhlalo; imibhalo kumele iwezwaye amasu abanzi ayinkimbinkimbi, kunalokho ibe yithuluzi lokuthuthukisa ezenhlalo. Ubuciko buyisithombe sezimo ezingokoqobo futhi kufanele iveze amaphuzu ayo avelele.)

Usagcizelela yona indlela ama-Marxists abuka ngayo imibhalo. Imibhalo lena ayibuka njengesibuko esiveza izinto eziyiqiniso ezenzeka emphakathini. Athi kumele imibhalo ilekelele ukuthuthukisa umphakathi.

Bakhona abahlaziyi ababona kubalulekile ukusebenzisa le thiyori ekucwaningeni ngemibhalo yase-Afrika njengoba iveza ubudlelwane phakathi kwabantu kanye nezinkinga ezikhona. UNgara (1985) uthi umzabalazo wenkululeko noguquko emphakathini kuba nomthelela emibhalweni yobuciko. Imigomo yobu-*Marxist* yayiphikisana nemigomo yobandlululo eNingizimu Afrika. Njengokusho kukaMathonsi (2002), imigomo ye-*Marxism* yayikholelwa ekuphikisaneni nesimo senhlalo nempilo ngaphansi kobandlululo. Ngokwayo yayifuna ukuba kulethwe uguquko enhlalweni yabantu. Lokhu kucacisa ukuthi ama-*Marxists* abuka umsebenzi wobuciko njengofanele ukufeza izinhloso zokugxeka okungahambi kahle emphakathini ngokobudlelwane kwabantu ngokwamazinga abo empilo bese futhi uhlongoza nesixazululo.

USibisi (2013:5) ekhuluma ngenjulalwazi ye-*Marxism* kwezemibhalo uthi:

Marxist theory of literature...exposes the workings of ideology in literary texts and in literary criticism.

(Ithiyori yemibhalo ye-*Marxism*...iveza ukusebenza kwezimfundiso emibhalweni kanye nasekuhluzweni kwayo imibhalo.)

Lokhu akushoyo uSibisi kufakazelwa uForgacs kuJefferson noRobey (1995:167) uma ethi ngokwalabo abacubungula imibhalo belandela injulalwazi ye-*Marxism*, ngempela imibhalo ingaqondiswa kahle uma ibhekwa ngokobudlelwane nomphakathi lapho igxile khona kanye nokuthi kwenzekani emphakathini lowo.

Ngokulandela imigomo yale njulalwazi ye-*Marxism*, kuba nemibuzo ebuzwayo uma kucwaningwa noma kuhlaziywa umbhalo. Kubuzwa ukuthi yiliphi iqhaza lombango ngokobuzinga kwabanotho nabangenalutho, umbhalo uveza siphiliso esimo senhlalo, somnotho nezombusazwe, umbhali ukubona kanjani ukudonsisana phakathi kwabacindezeli nabacindezelwe, umbhalo ngabe useka noma ugxeka isimo esikhona emphakathini, umbhalo uyakuveza yini ukucindezelwa kwabangenalutho futhi uthi lokhu kubangelwa yini kanye nokuthi yiziphi izixazululo ezihlongozwa umbhalo.

USelepe (1993:24) uthi le njulalwazi inhle uma isetshenziswa ukucubungula imibhalo ngoba ivera ubuqiniso ngezinto ezenzeka emphakathini, iba nento ethile eqondene nayo ngqo futhi iqondane nabantu abathile emphakathini kanti futhi ithinta onembeza babantu eqondene nabo.

Le njulalwazi ivumela ukuba umsebenzi ubhekwe ngokuveza kwawo ukuthuthuka kwabantu nenhlalo yabo ngaleso sikhathi obhalwe ngaso. Okusho ukuthi akugxilwa ezinkolelweni zombhali noma ukuba kwakhe sohlangothini oluthile lwezombusazwe noma ikhosi adabuka kulo.

Bakhona abahlaziyi ababona kubalulekile ukusebenzisa le thiyori ekucwaningeni ngemibhalo yase-Afrika njengoba ivera ubudlelwane phakathi kwabantu kanye nezinkinga ezikhona. UNgala (1985:29) uthi umzabalazo wenkululeko nokuqinisekisa emphakathini kuba nomthelela emibhalweni yobuciko. Imigomo yobu-*Marxist* yayiphikisana nemigomo yobandlululo eNingizimu Afrika.

Njengokusho kukaMathonsi (2002:19) imigomo yobu-*Marxist* yayikholelwa ekuphikisaneni nesimo senhlalo nempilo ngaphansi kobandlululo. Ngokwayo yayifuna ukuba kulethwe uguquko enhlalweni yabantu. Uguquko kwakuzoba ukuqedwa kwalo ubandlululo bese kuba nempilo engabandlululi ngokwebala, ubulili, inkolo nobuhlanga. Kwakuzosho ukushabalala kwemithetho yobandlululo eyayisigqilaze abantu abamnyama iminyakanyaka.

Lokhu kucacisa ukuthi ama-*Marxist* abuka umsebenzi wobuciko njengofanele ukufeza izinhloso zokugxeka okungahambi kahle emphakathini ngokobudlelwane kwabantu ngokwamazinga abo empilo bese futhi uhlangoze nesixazululo.

Injulalwazi ye-*Marxism* izofaneleka ekwenzeni lolu cwaningo ngoba izobheka izimo zenhlalo nezomlando ezweni laseNingizimu Afrika ngesikhathi sobandlululo kanjalo ihlaziye izinkondlo ezikhonondayo zikaDlamini azibhala ngaphansi kwezimo ezazikhona ngaleso sikhathi. Lokhu kuhambisana nokushiwo uWatts (1989:48) uma ethi abasebenzisi benjulalwazi ye-*Marxism* babheka izimo zezenzelwe nezomlando ukuhlola umsebenzi wobuciko nokubheka izimo obhalwe futhi osetshenziwa ngaphansi kwazo - babheka umsebenzi wawo esakhiweni sezenhlalo. Ukubheka isimo saseNingizimu Afrika ngesikhathi sobandlululo nokuhlaziya izinkondlo zikaDlamini ngokuthi zivezani ngaleso simo kuzolekelela ucwaningo ukuze luthole izimpendulo eziqotho.

UCraig kuSelepe (1993:95:) uyavumelana nokukhuluma kukaKarl Marx mayelana nemisebenzi yobuciko kanye nokuveza kwayo okwenzeka emphakathini:

A writer is great to the extent that he can provide society in general, (or the reading public of the time) with a true mirror of itself, of its conflicts and problems.

(Umbhali mkhulu ngenxa yokuthi angalethela umphakathi jikele (noma umphakathi wabafundi) isithombe esiyiqiniso sawo umphakathi, izinxushunxushu nezinkinga zawo.)

Abalandela imfundiso ye-*Marxism* bayakholelwa ukuthi umbhalo kumele uveze izinto ezenzeka emphakathini. Uveze okuhle nokubi. Uveze izinkinga, ukungqubuzana kwemibono nezingxabano, ukuhlupheka nokweswela kwabantu, ukungalingani kwabantu, nokunye. Bathi kumele futhi uveze nezixazululo ezingqinambeni ezikhona ezibhekene nezwe.

U-Amuta (1989:116) uyasho ukuthi kunzima kakhulu kumbhali ukuba akhethe ukungathathi hlangothi ekungqubuzaneni okukhona emphakathini. Uthi:

A refusal to declare one's alignment in art is in itself equal to wanting to equilibrate existing social structures.

(Ukunqaba ukuveza uhlangaothi ocheme nalo kwezobuciko kufana nse nokuqhubezela phambili izimo njengoba zinjalo emphakathini.)

Ukusebenzisa le njulalwazi kuzosiza ukuqonda izimo ezazikhona ezabangela ukubhala ngohlobo oluthile kwababhali. Lezi zimo kumele ngabe yizo ezabangela ukuba uDlamini abhale uhlobo lwezinkondlo zokukhononda. Izimo kungaba ngeziphathelene nomnotho, umbusazwe, inhlalo njalo njalo. Phela le njulalwazi kaKarl Marx igcizelela ukuthi umbhalo kumele ube nomsebenzi wokuveza isimo esikhona phakathi kwabantu kanye nokuhlongoza izixazululo emphakathini nasezweni lonke.

Injulalwazi lena ithatha umbhalo njengento eveza isimo somphakathi walapho kuleyo ndawo. Kwawona umbhalo uthathwa njengento yomphakathi ngenxa yezinkolelo zakhe umbhali njengomuntu oyingxenywe yomphakathi. Ngenxa yalokhu yonke imibuzo ebuzwayo yeyeme kakhulu kulokhu kucabanga nalokhu kukholelwa.

UForge kuJefferson noRobey (1995:167) uthi nakuba amathiyori e-*Marxism* emaningana kodwa onke anento eyodwa efanayo. Onke akholelwa ekutheni imibhalo ngeke ize ithathwe njengento engahlukaniswa nomphakathi ngoba imibhalo lena kumele ize iqiniso lokwenzeka emphakathini. Uthi imibhalo akukwazi ukuthi kube ukuthi kuyona kubhekwe kuphela uhlaka lokwakheka kwayo. Uthi imibhalo ayikwazi ukuhlukaniswa emlandweni nakho konke okwenzeka kulelo lizwe la umbhali engowakhona. Ngakho-ke imibhalo yaseNingizimu Afrika uma ihluzwa kumele kubhekwe umlando wezwe kanye nokwenzeka kulo. Kumele kubhekwe ukufika kwabamhlophe nokufaka kwabo ukusebenza kohlelo lokukhiqiza ukuze kudayiswe kuthengwe, okuyilona olwagxilisa kakhulu ubugombela kwesabo ngesikhathi sokubhozomelwa kwezwe kanye nangesikhathi sobandlululo.

Imibhalo kaDlamini ize ubudlelwane phakathi kwalabo abangabacindezeli kanye nalabo abacindezelwe. Lokhu kucindezelwa kwenzeka kuyo yonke imikhakha yempilo; ezomnotho, ezenhlalo, ezempilo, ezombusazwe, ezenkolo, ezemfundo njalonjalo. Ubukapitali buvezwa buhambisana nokucwasa ngokwebala futhi kuzuzisa kakhulu abantu abamhlophe okuyibona abaxhaphaza abantu abamnyama. Enkondlweni ethi “Kumfundoni le?” uDlamini uyakuveza ukuthi imfundo yabamhlophe esifakwe kubantu abamnyama ayibasizi ngalutho ngoba iletha ukuba balandele futhi bathobele okwenziwa ngabamhlophe.

Ngokusho kukaMarx no-Engels (1970:82) kunokwehlukana okukhona emphakathini ngokwamazinga empilo. Ukuba notho kwenza abanye bebengcono kunalabo abangenalutho. Abangenalutho bancika kulabo abanotho ngokomsebenzi ukuze bakwazi ukuphila. Bona basebenzela ukuba bahole ubadlana ngesikhathi bekhiqiza okuningi okwenzela abanotho inzuzo yomnotho. Lokhu kwenza kube khona iqembu eliphansi kanye nalelo eliphezulu ngokomnotho kanye nezinga lempilo nenhlalo.

UKarl Marx ukholelwa ekutheni abasebenzi bayaxhashazwa yilabo abaphethe nabangabanikazi bezinto ezikhiqiza umnotho. Uthi lokhu bakwenza ngokulekelelwa ezombusazwe, umthetho kanye nemfundiso ehambisana nabaphathi bezwe. Lapha kubambisana iphalamende, indlela yokukhethwa kobuholi bezwe, ezomthetho kanye nezinye izinhloko zikahulumeni. Abaphathi bezwe bandisa imfundiso evuna bona nokwenza kwabo ukuze bathole ukwesekwa kwabakwenzayo. Ngale ndlela inqubo yobukapitali iyavikelela futhi igqugquzeleke.

UMarx no-Engels (1970:83) bakholelwa ekutheni indlela ababona nabacabanga ngayo labo abaphethe izintambo zombuso kuba iyona ikakhulukazi elawula ukwenzeka kwezinto ezweni. Lokhu kusobala ukuthi kudalwa ukuthi yibona abasuke belawula cishe yonke into ephathelene nomkhiqizo, okungaba owolwazi, imicabango noma ezomnotho.

Umcwaningi olandela injulalwazi ye-*Marxism*, u-Lukacs (1962) ukholelwa ukuthi ababhali abavuthiwe bayakwazi ukuthi babhale baveze okungahambi kahle ezweni labo noma ezweni lelo kulawula abaphathi abathile bezwe abazama ukufunza abantu indlela ethile yokuphila. Laba babhali baveza izinto njengoba zinjalo, bagxeke okumele bakugxeke bese bezama ukukhomba indlela okuyiyona okumele kuhanjwe ngayo. Lokhu kwenza-ke kwakungelula kubabhali ngesikhathi sobandlululo ngenxa yemithetho kahulumeni eyayibavimbela ababhali ukuba babhale ngokukhululeka bagxeke abafuna ukukugxeka ezweni, ababekubona sengathi kuphambana nokuhlonishwa kwesithunzi namalungelo abantu.

Uhulumeni waseNingizimu Afrika wayevikela amandla akhe ezombusazwe kanye nawomnotho, hhayi ngezikhali zamasosha namaphoyisa kuphela kepha wayefuna nokuthi into efundwa ngabantu kube yinto engeke imenze abe nesigcwgagwa ngisho kulabo ababengaqondi kahle kwezombusazwe. Wayengafuni ukuthi abangakhanyiselwe kwezombusazwe bavulwe izingqondo namehlo ukuze babone ukuthi kukhona okuningi okwakungahambi kahle ebudlelwaneni babantu bezinhlanga ezihlukene. Lokhu-ke kuyahambisana nalokhu okushiwo yilowo olandela ithiyori ye-*Marxism*, u-Althusser (1970: 136-139) uma ethi abaphathi bezwe baye bafune nokusebenzisa ukulawula ukusebenza kwengqondo yomuntu ukuze bavikele amandla abo omnotho. Bafuna ukuthi kube ukucabanga kwabo okukhonyayo ezweni futhi abathandi ukuba lokhu kuphonselwe inselelo ngabanye abantu.

ENingizimu Afrika amandla ombusazwe kwakumele avikele umnotho owawusezandleni zondlebezikhanyilanga. Kwakumele avikele inqubo yobandlululo eyayibandlulula abamnyama futhi ibalawula ukuthi kumele benzeni. Le nqubo yayilawula ngisho lokho okuwumphumela wokucabanga kwabo. Ababhali abamnyama nabo babekuwo lo mshungu owawubandlululwa futhi uqashwe ngelokhozi ukuthi awubhali okungafunwa nguhulumeni. USibisi (2001:8) uyakucacisa lokhu uma ethi kuyiqiniso elingephikiswe ukuthi ababhali abaningi abamnyama babebandlululwa nguhulumeni omhlophe; imibhalo yabo ilokhu ixhonzwa kukhishwa okungafunwa nguhulumeni ngoba kwakungekho ukukhuluma ngokukhululeka.

3.3.1.1 Ukuhlobana Kwenjulalwazi ye-Marxism Nalolu Cwaningo

Kubalulekile ukucacisa kule ngxenye ukuthi ithiyori ye-Marxism ihlobana kanjani nezemibhalo kanye nalolu cwaningo. Ithiyori ye-Marxism iyavuma ukuthi imibhalo iveza impilo yabantu kanye nokwenzeka kuleyo ndawo lapho umbhali engowakhona. Izinto ezenzeka emphakathini kanye nalezo ezenzeka kwezombusazwe ziyavela emibhalweni. Kungavela futhi nezinto eziphathelene namasiko, ezomnotho nokunye kwalowo mphakathi. Uma kukhona ukungezwani nokungqubuzana okukhona kungavezwa emibhalweni, kuvezwe nezimbangela zakho.

Abalandela ithiyori ye-Marxism bakholelwa kakhulu ekutheni imibhalo ingachazwa futhi ihlaziyiwe kahle uma nje kubhekisiswa izinto ezenzeka emphakathini walapho imibhalo ibhalwe khona.

Umhlaziyi u-Amuta (1989: 114) ukholelwa ekutheni imibhalo ekhulumela abantu ikhuluma ngezinto zemihla ngemihla ngezindlela ezahlukene. Umbhali engabhala njengomkhombi wendlela ofundisa abantu ukuthi kumele benzeni nokuthi kwenzekeni. Engakhuluma ngezinto zezehlalo yomphakathi, ezomnotho, ezombusazwe njalo njalo. Usuke ekhuluma ngoba ekhulumela umphakathi.

Becacisa iqhaza lababhali base-Afrika uChinweizu noMadubuike (1983: 252) bathi:

A writer does have a minimum professional responsibility to make his work relevant and intelligible to his society and its concerns. He may do so by treating the burning issues of the day; or he may do so by treating themes germane to his community's fundamental and long-range interests.

(Umbhali unawo umthwalo wokwenza umbhalo wabo ungene khaxa futhi ucacisele umphakathi ngezinkinga zawo. Angakwenza lokhu ngokuthinta izihloko ezisematheni ezikhathaza umphakathi; noma anagse abhale ngezindikimba ezithinta izinto ezijulile osekuyisikhathi zilangazelelwa umphakathi.)

Ngemuva kokugcizelela iphuzu lokuthi umbhali wase-Afrika ufanelwe ukubhala abhalele abantu bakubo, akhulume ngezinto eziphathelene nabo nezibakhathazayo ngoba ubuciko e-Afrika

obesizwe sonke, hhayi umuntu yedwana nje, bayaqhubeka u-Chinweizu noMadubuike (1983:252) bathi:

For the functions of the artists in Africa, in keeping with our traditions and needs, demands that the writer, as a public voice, assume a responsibility to reflect public concerns in his writings, and not pre-occupy himself with his puny ego. Because in Africa we recognize that art is in the public domain, a sense of social commitment is mandatory upon the artists.

(Ngoba umsebenzi wamaciko e-Afrika, ngokuhambisana namasiko nezidingo zethu, kuphoqa ukuba umbhali, njengomkhulumeli wabantu, kube semahlombe ache ukuveza ukukhathazela komphakathi emimbhalweni yakhe, futhi angaxili kokuthanwa nguye. Ngenxa yokuthi e-Afrika, siyazi ukuthi imibhalo ngeyomphakathi, ukuchema nomphakathi kuyisibopho kulabo abangamaciko.)

Ukusebenzisa injulalwazi ye-*Marxism* ukuhluzisa izinkondlo zikaDlamini kusize ukuveza ubudlelwane phakathi kwezinkondlo njengombhalo kanye nesimo sokuphila ezweni laseNingizimu Afrika elase liphethwe ngabamhlophe futhi sebeguqule kakhulu indlela abantu bomdabu ababekade bephila ngayo kanye-ke nokugqilazwa kwabo ngaphansi kwemithetho yobandlululo. Ithiyori lena ye-*Marxism* igcizelela ekutheni wonke umbhalo unokuxhumana nesimo sezombusazwe nesenhlalo salelo lizwe lapho ubhalwe khona. Ithi kumele kubhekwe ukuthi ibuphi ubudlelwane obukhona phakathi kombhalo kanye nempilo ephilwa kulelo lizwe, kubhekwe nobudlelwane phakathi kwabantu bakuleyo ndawo abanatho kanye nalabo abangenalo utho.

ENingizimu Afrika ngesikhathi aphile ngaso uDlamini bese kunenqubo yezomnotho yobukapitali, evumela ukuba abantu bazenzele amabhizinisi abo ukuze bathole inzuzo yemali. Abantu abebahlomula kakhulu lapha ngabantu abamhlophe. Bona-ke bebesetshenzelwa ngabantu abamnyama bebaholela ubadlana nje. Kusukela ekufikeni kwabamhlophe kube njena eNingizimu Afrika, kwashaywa imithetho evuna bona abamhlophe nephoqelela abamnyama ukuba basebenzele abamhlophe ngoba indlela yempilo base beyishintshe kakhulu abamhlophe, kungasekho ukuthi abamnyama bangakwazi ukuphila njengakuqala ngokuthembela emhlabathini, balime bafuye. Abamhlophe base bebaphucile abamnyama umhlaba, benza ukuba bengakwazi ukuziphilisa ngokulima nokufuya. Lokhu kwaphoqelela abamnyama ukuba baphume beyofuna imisebenzi kubo abamhlophe ukuze bakwazi ukuphila nokondla imindeni yabo. Phela ngalesi sikhathi konke okwenziwayo kwase kudinga imali. Ukuze bathole imali-ke

abamnyama kwakumele badayisele abamhlophe ngamandla abo njengebasebenzi. Bawadayisa njalo ngemali enqunywe ngabamhlophe.

Izinkondlo zikaDlamini ziyakuveza lokhu kuguquka kwesimo sempilo yabantu abamnyama, sebhenduka izigqila okumele zisebenzele abamhlophe. Lokhu kwenza ukuba ukubhala kwakhe kubukeke kukhulumela abantu abamnyama, kuveza usizi lwabo ngaphansi kombuso olawulwa ngabamhlophe. Yikho lokhu okwenza ukuthi kugqame ukuthi ukubhala kwakhe kuhlose ukuveza ukuhlupheka kwabamnyama ngaphansi kombuso wabamhlophe eNingizimu Afrika yobandlululo.

Umbhali obhale ngezikhathi zobandlululo uma ubekhetha ukukhulumela abantu abacindezelwe beziziningi kakhulu izinto angazigxeka. Bekukuningi angakuhlongoza ukuba kwenziwe ukulungisa isimo sobandlululo eNingizimu Afrika. *I-Freedom Charter* yangonyaka we-1955 yayibeka umhlahlandlela weNingizimu Afrika engenabandlululo. Inhlango ye-ANC nezinye zazisho nokuningi okwakhlose ukuqeda ubandlululo kulethe ukulingana kwabantu bengacwasani futhi bengacwaswa ngokwebala, ubuhlanga, inkolo, ubulili nokunye.

Nokho-ke kuhle ukusho ukuthi impilo yayingelula nakubo ababhali. Nabo impilo yabo yayisengcupheni njengosombusazwe. Ukukhetha kwabo ukukhuluma begxeke ubandlululo noma ukusho ukuthi yini engcono okwakumele yenziwe kwakuzosho ukuthi sebezithintele isidleke seminyovu, zizobatinyela. Kwakhona-ke ukuthula kwakuzosho ukuthi baqonde ukuthi aluqhubeke ubandlululo. Lokhu kuyacacisa-ke ukuthi empini yobandlululo kwakumele ababhali bakhethe ukuthi impi bayingena kuluphi uhlangothi, kolwabacindezelwe noma kolwabacindezeli.

Ngeminyaka yama-80 uhulumeni wobandlululo wayethwaliswe kanzima ngabantu bangaphakathi, amasosha ezinhlangano zenkululelo, amazwe omhlaba ngisho nabamasonto imbala. Izindaba zobandlululo zase ziyinsakavukela. Ngenxa yeziteleka zezisebenzi ezazingaphansi kwe-COSATU, ezabafundi ababengaphansi kwe-COSAS ne-SASCO kanye nemibhikisho ye-UDF abantu abaningi baqala babona ukuthi sasinjani isimo sezombusazwe eNingizimu Afrika. Kwakubhalwa ngaso emaphephandabeni. Kwakukhulunywa ngaso

nasemazweni angaphandle. Konke lokhu kwakuzokwenza ukuba wonke umuntu; ukuhlanganisa nababhali basiqonde kahle isimo sezombusazwe. Uma-ke umbhali efundile kuyalindeleka ukuthi aziqonde kangcono izimo zezwe nobudlelwane babantu ukwedlula abantu abangafundile. Uyakwazi-ke ukuthi abhale kahle ngazo kunombhali ongafundile.

Izimo zeNingizimu Afrika yobandlululo zazisobala. Abantu abamnyama babeqhubeka behlukumezeka ngisho nangesikhathi uhulumeni wobandlululo ethi uzama ukuphucula ubandlululo. Wavumela amaKhaladi namaNdiya ukuba wona angene ePhalamende, ezohlala ngokuhlukana nabamhlophe. Nakuba babezobuye bahlangane ndawonye kodwa nalapho babezobe behlukene ngokwamabala abo futhi abamhlophe bebaningi ngokwesibalo ukuze uma sekuvotwa ngezinto ezithile abamhlophe bakwazi ukudla umhlanganiso njalo. Wayevumele nokuba abamnyama bakwazi ukukhetha amakhansela emalokishini lapho ababehlala khona kodwa lokhu abakuthandanga abaningi. Amakhansela lawo aba nyamana mbana kubantu; amanye asiwa kwagoqanyawo. Abantu babefuna inkululeko ephelele namalungelo alingana futhi afana nawabanye abantu. Izwe lonke lalivutha amalangabi.

Imibhalo yababhali kwakungamele ukuba iveze lezi zimo kuphela kepha kwakumele iveze futhi nezixazululo zalezo zimo ukuze izwe lakheke kabusha, libe nokuthula kanye nenqubekelaphambili. UNgara (1985:vii) uyavumelana nalokhu ngesikhathi ethi ababhali abahambisana nabantu ngabantu abaziqondayo izinkinga ezibhekene nabantu futhi abazimisele ukubamba iqhaza elibonakalayo ukuze kube noguquko oluhle emphakathini. Uthi ngokusebenzisa imibhalo baqhamuka nezindlela ezithile zokubhala ukuze benze lokhu kwenzeke.

Abalandela inqubo ye-*Marxism* babethi imibhalo kumele ibe yisikhali sokulwa nesimo sobandlululo eNingizimu Afrika, igququzele ukulethwa koguquko oluyintando yeningi. Ngalesi sizathu ama-*Marxist* ayephekisana nobandlululo. Le thiyori nayo iphekisana nesimo sobandlululo futhi ifuna uguquko. Ayihambisani nababhali abadansela isiginci sezikhulu zobandlululo ngesikhathi uquqaba lucindezelwe yimithetho ekhalisa umhlaba wonke.

Ukukhulumela umphakathi lokhu noma nje ukuba yizindlebe kanye neso lomphakathi akuyona into esingathi yayizobe iqatshukwa olimini lwesiZulu. Selokhu kwathi nhlo, ngezikhathi ezingaphambi kokubusa kwenkosi uShaka, izimbongi zamakhosi akwaZulu zazinelungelo lazo lokusho noma yini ezifuna ukuyisho. Zazingaxeka inkosi kungabi ndaba zalutho. Ziyigxeka njalo ngoba ziqonde ukukhuza ngoba zibona kukhona okungahambi kahle. Imbongi yesilo uShaka ithi:

Usalaktshelwa usala kunyenezelwa.

Lapha igxeka isilo ngokungafuni ukulalela uma abantu abathile bethi bayasihlebelala, basivusa emaqandeni. Imbongi yayibona kuwumkhuba omubi lona kumuntu omkhulu njengeLembe. Kuyaziwa ukuthi umlando oxoxwayo uthi kwathi noma linyenezelwa ukuba kukhona okushaya amanzi ngokuhlangana njalo kukaMkabayi kaJama, uMbopha kaSithayi, uDingane kaMpande kanye noMhlangana kaMpande kodwa langakusukumela lokho, okwaphetha ngokuthi lidliwe yijozi letulo labo laba elalixwayiswa ngabo.

Ziningi izimbongi zigxeka ukwenza kwamakhosi. EyeSilo uDingane iyamgxeka ngokubulala abafowabo, ithi:

UMthakath'osibindi
Simnyama nakwabakaYise
Uze noMhlangana kwabakaYise,
Uze noMgqojana kwabakaYise,
Uze noMdungazwe kwabakaYise,
Uze noSomajuba kwabakaYise,
Uze noSophane kwabakaYise,
Uze noMfihlo kwabakaYise.

Lapha imbongi kaDingane, uMagolwana Jiyane uyamgxeka ngokubulala abafowabo belikayise impela. Ekumgxekeni ize imbize ngomthakathi onesibindi esimnyama.

UKunene (1962:177) uma ekhuluma ngokuqamba kwembongi kaZibhebhu kaMaphitha kaSojijisa, iqhawe elikhulu lombuso wakwaZulu uthi imbongela ithi:

Usibindi simnyama sonke nenyongo yaso.

Inkosi uDinuzulu kaCetshwayo kaMpande kaSenzangakhona yena imbongi yakhe imgxeka ngokuba ngumuntu onganakho ukwenza abantu bakhululeke eduze kwakhe. Uma ikhuluma ngaye ithi:

UDlothovu kabhekeki
Unjengemisebe yelanga.

Ukukhuluma kwezimbongi zigxeka izinto ezithile kwakuyinto ejwayelekile kudala. Izimbongi zazingajeziswa ngokwenza kwazo kanjena.

UMathonsi (2002:8) uthi ngesikhathi sezinkinga nezingqinamba, isikhathi sokucindezelwa kwabantu abamnyama, kwakumele ababhali bengabhali nje kuphela ngezinkinga zombusazwe kepha babhale basho okuthile okuphusile nangemfundo, amasiko, ezenkolo, nomlando. UDLamini wenze kanjengoba esho uMathonsi, akagxilanga nje kuphela kwezombusazwe. Isililo sakhe sithinta zonke ezinye izingxenye zempilo ngoba phela impilo yabantu kwakungasiwona umbusazwe kuphela. Inhlalakahle yabantu ithinta izinto eziningi okungamele ukuba zishaywe indiva uhulumeni, ngabantu uqobo kanye nababhali.

Nakuba uDLamini nabanye ababhali abambalwa abafana no-DBZ Ntuli, ESQ Zulu nabanye babhala okuthile okwakugxeka izimo ezazilethwe ubandlululo kepha abaningi bakhetha ukubhala lokho okungasho lutho ngohulumeni wobandlululo nokuhlupheka kwabantu. Bakhetha, njengokusho kukaMathonsi (2002:8) ukubhala okwakufunwa izikhulu ukuze kufundwe ngabafundi ezikoleni. Asazi-ke noma kuhle yini ukusebenzisa amazwi athi bakhetha noma baqoma ukubhala kanjalo. Kubonakala sengathi babenezimo eziningana ababebhekene nazo ababhali, okubonakala sengathi babephoqelesa ukuba babhale okufunwa nguhulumeni. Uma babefuna ukubona izincwadi zabo zishicileliwe, zidayiseka, zifundwa ezikoleni futhi zibenzela imali.

Ababhali besiZulu-ke bona babethwaliswe kanzima ohulumeni ababili. Babenganyelwe uhulumeni omkhulu wobandlululo elindele ukuba bamthobele ngokwenza kwabo, okungukubhala. Wayebabekele imibandela njengabo bonke ababhali baseNingizimu Afrika bezinhlanga ezihlukene okumele bangayeqi. Uma beyeqa wayebeke izijeziso ezithile ezazingeke

zigcine ngokubathatha njengababhali nje kuphela kepha zizobuye zibabuke njengamaphekulazikhuni, abantu abafuna ukuphazamisa ukuthula nenhlalakahle ezweni lonke.

Ucwaningo luyaveza ukuthi kwakungenye yezinhloso zakhe uDlamini ukuvusa emaqandeni abafundi bezinkondlo zakhe mayelana nezinkinga zobandlululo kanye nemithelela yokufika kwabamhlophe kubantu abamnyama nendlela yabo yokuphila. Izinkondlo zakhe ziveza okuningi ayekubona njengokungahambi kahle ekuphileni kwabantu abamnyama. Ziyasho ukuthi abantu abamnyama abavuke emaqandeni babone ukuthi izinto azivuni bona kepha zivuna ezinye izinhlanga okuyizona ezihlomulayo ngenxa yesimo sobandlululo kanye nasebudlelwaneni babo nezinye izinhlanga.

Izinkondlo zikaDlamini ziveza izinkinga ezikhona empilweni yabantu abamnyama yemihla ngemihla ngaphansi kombuso wabamhlophe olandela inqubo yobandlululo. Ziveza ubunzima bansukuzonke bempilo yomuntu omnyama. Zithi ziveza ubunzima lobu zibe zigqugquzela ukuba abantu abamnyama bangacini nje ngokubona ukuthi ubandlululo lubathwalise kanzima kepha basukume balwele ukuba bathole inkululeko yabo.

3.3.2 Injulalwazi Ye-*Post-colonialism*

Lena ngenye injulalwazi esebenze kulolu cwaningo. Kuhle ukuthi sike sithi ukuyichaza ukuze kucace ukuthi iyangena yini kulolu cwaningo.

Injulalwazi ye-*Post-colonialism* yithiyori eqhamuke ukuze ibheke imibhalo ekhiqizwe ngabantu ababecindezelwe kanye nalabo ababecindezele emazweni ayephethwe ngamanye nakulawo ayephethe amanye. Le injulalwazi emibhalweni igxile kuleyo mibhalo ethinta ubudlelwane phakathi kwabantu bamazwe angamela amanye ngenkani kanye nalabo bamazwe ayenganyelwe ngenkani.

ULye (1998:1) uchaza i-*Post-colonialism* kanje:

Postcolonial theory is a literary theory or critical approach that deals with literature produced in countries that were once, or are now, colonies of other countries. It may also deal with literature written in or by citizens of colonizing countries that take colonies or their people as its subjects.

(Ithiyori ye-*Post-colonialism* iyithiyori yemibhalo noma indlela yokuhluzisa egxile emibhalweni ekhiqizwe emazweni okwake kwathi esikhathini esedlule, noma manje, aphathwa ngamakoloni akwamanye amazwe. Ingase futhi igxile emibhalweni ebhalwe yizakhamuzi zamazwe enza amanye amakoloni noma abantu bawo.)

Uqhuba uthi ngabantu abasebenzisa le njulalwazi:

Typically, the proponents of the theory examine the ways in which writers from colonized countries attempt to articulate and even celebrate their cultural identities and reclaim them from the colonizers. They also examine ways in which the literature of the colonial powers is used to justify colonialism through the perpetuation of images of the colonized as inferior.

(Ngokulindelekile, abasebenzisa le thiyori bahlola izindlela ababhali basemazweni enziwe amakoloni abazama ngazo ukuveza noma bagubhe okungamasiko abo futhi bathi kazibuye emasiweni. Baphinde bahlole izindlela imibhalo yeziphathimandla zabenza abanye amakoloni esetshenziswa ngayo ukuthethelela ubukoloni ngokubhebezela isithombe esivezwa abacindezelwe ngamakoloni njengabantu ababukeleka phansi noma abangelutho.)

USlemon kuChilds noWilliams (1993:3) yena uthi injulalwazi ye-*Post-colonialism* ingase ichazwe ngezindlela eziningi kodwa okufanele kugxilwe kukho yidlela imisebenzi yobuciko egqamisa ngayo amasiko nezinkolelo ngqangi zabantu ababacindezelwe ngamakoloni

Kwakuba abamazwe abantu abamhlophe abangamela ngenkani abantu abamnyama bese bebagqilaza, bebefunza nosikompilo lwabo okuhlanganisa ulimi, amasiko, imfundo, indlela yokuhwebelana nokunye. Ngale ndlela-ke le njulalwazi ibheka imibhalo eyakhiqizwa ngabacindezeli noma ngabacindezelwa. Ibheka ubudlelwane, amandla ezokuphatha nawombusazwe, ezomnotho, amasiko nokunye.

ULye (1997: 1) uma echaza ukusebenza kwenjulalwazi ye-*Post-colonialism* uthi:

It focuses particularly on the way in which literature by the colonizing culture distorts the experience and realities, and inscribes the inferiority, of a colonized people on literature by colonized peoples which attempts to articulate their identity and reclaim their past in the face of that past's inevitable otherness.

(Igxila kakhulu endleleni imibhalo yamasiko abacindezeli esonta ngayo amaqiniso futhi iqhakambise ukungabinto yalutho kwabacindezelwe emihaklweni ebhalwe ngabacindezelwe abazama ukuqhakambisa okungokwabo nokubuyisa

imvelaphi yabo bebhakene neqiniso lokuthi imvelaphi yabo yehlukile kweyabacindezeli.)

Le njulalwazi ye-*Post-colonialism* izikhathaza kakhulu ngokubheka ukuthi umbhalo ukuveza kanjani ukunganyelwa nokucindezelwa kwabanye abantu ngenkani nokuthi ukuveza kanjani ubudlelwane phakathi kwabacindezeli nabacindezelwa. Izikhathaza nangokubheka ukuthi umbhalo uyakuveza yini ukuthi iluphi uguquko oluba khona ngenxa yokucindezelwa kwabanye kanye nokuthi uvezani ngempi yokulwa kuphikiswana nokunganyelwa kanye nokucindezelwa.

Injulalwazi lena igxila kakhulu ekutheni abantu ababenganyelwe ngabanye ngenkani babephila kanjani, kwaba yimiphi imithelela yokunganyelwa kwabo ngenkani. Ekufikeni kwabo abantu abamhlophe bafike bangambona umuntu omnyama efanelwe ukulingana nabo. Babezibona bona bengcono kakhulu futhi bebakhulu bebalulekile kunaye. Kuyacaca-ke ukuthi umuntu omnyama wayebukeka engelutho futhi engabalulekile kunomuntu omhlophe. Ukungamela abantu abamnyama kwakuhambisana nalokhu kucabanga. Umuntu omnyama kwakumele azibone futhi azizwe emncinyana, ngokomqondo engalingani futhi engamedluli umlungu futhi eyinto engaphucuzekile. Okwakhe kwase kwenziwe kwabonakala kuwubuqaba futhi kuyize leze, sekwenziwa kwabonakala okomlungu kuyikho okunesisindo esikhulu futhi okumelwe kuphilwe ngokwenza nokulandela khona. Lokhu kungaba imfundo, inkolo, ukuhwebelana, ulimi, ukugqoka nokunye. Konke lokhu kuyavela ezinkondlweni zika-Dlamini.

Ukufika kwabamhlophe nangempela kwayishintsha indlela yempilo abantu abamnyama baseNingizimu Afrika ababeyijwayele. UDLamini uphile ngesikhathi lapho abamhlophe sebephumelelile ukungenisa bagxilise kwabamnyama uhlobo lwemfundo yabo, uhlobo lwenkolo, uhlobo lokuhwebelana nokunye. Ezomnotho, ezombusazwe nezenkolo kanjalo nezemfundo zase zilawulwa yibona.

Imfundo eyafakwa ngabamhlophe yayifundisa ikakhulukazi uhlobo lwempilo yabo, ngokolimi nangokugqoka nokunye. Lolu hlobo lwemfundo yilona olwaluzocacisa ukuthi umuntu uba kuphi nomphakathi ngokokubaluleka. Abafunde lolu hlobo lwemfundo babethathwa njengabalulekile nabaphucuzekile. Imisebenzi engconywa yayizokwenziwa yibona. Nasenkolweni kwakunjena. Inkolo eyayifike nabamhlophe yayisigxilile kwabamnyama

ikakhululazi ngenxa yezimishini ezazigcwele izwe lonke. Inkolo yobuKhrestu yayigququzelwa nangabashumayeli ababedabula izwe lonke behambisa ivangeli lenkolo entsha, begxeka inkolo nokugqoka kwabomdabu. Inkolo yabantu abamnyama eyayigxile emadlozini yakhahlelwa ngezinyawo.

Ababeshumayela ngenkolo yobuKhrestu babephendula abantu abamnyama bebasusa enkolweni yesintu ukuze baphume ekukholelweni emadlozini. Ngokungena kwabaningi abamnyama kule nkolo entsha nasemfundweni kanjalo nasohlotsheni olusha lokuhwebelana kwanda uhlobo lwempilo olwalufunwa ngabamhlophe. Lokhu kwathuthukisa nobukhephthalizimu, kwathuthuka abamhlophe ngokwezomnotho ngesikhathi kuphendula abamnyama abasebenzi abasebenzela ukuholelwa ngabanikazi bamabhizinisi.

Ukunganyelwa nokugqilazwa kwabantu abamnyama ngokwezombusazwe kanye nangokomqondo kudonse isikhathi eside kakhulu ezweni laseNingizimu Afrika nakwamanye amazwe ase-Afrika. Kwaqala ngesikhathi sokugqilazwa kwabantu abamnyama ababelandwa ezwenikazini beweliswa izilwandle ukuze bayoba izigqila zabamhlophe phesheya. Lokhu kwakuwukuqala kokulawulwa kwabantu abamnyama njengoba kusho u-Eze (1997).

Injulalwazi i-*Post-colonialism* iyakuveza ukuthi ukufika kwabamhlophe bezoqhwaga izwe kwagqamisa abebala elimhlophe njengabangcono kakhulu kunalabo bebala elimnyama. Ukubandlululwa nokucwaswa kwabamnyama kwakuncike kakhulu kulokhu. Ucwangingo luveza ukuthi yimiphi imithelela eyaba khona yobukholoniyinazimu eNingizimu Afrika njengoba ivela ezinkondlweni zokukhononda zikaDlamini. Le mithelela yayithinta kakhulu izimpilo zabantu, iguqula ngesihluku indlela yempilo abantu ababeyijwayele isifaka indlela eyayifunwa ngodli ngabantu abamhlophe ukuze bekwazi ukuzichanasela bazigcagcazele ezimpilweni zabantu abamnyama sebebaphendule imikhovu yabo abayenzisa noma yini ngale kokuthi ithi vu. Le mithelela igqama kakhulu kwezemfundo, ezombusazwe, amasiko, umnotho nokunye.

3.3.2.1 Ukuhlobana Kwayo Nalolu Cwangingo

Le thiyori iyahlobana nemibhalo. Eminye yemibuzo ejwayelekile kule thiyori yilena: Umbhalo ukuveza kanjani ukunganyelwa nokucindezelwa kwabanye ngenkani? Umbhalo ukuveza kanjani

ubudlelwane phakathi kwabacindezeli nabacindezelwa? Iluphi uguquko oluba khona ngenxa yokucindezelwa kwabanye? Umbhalo uvezani ngempi yokulwa nokunganyelwa kanye nokucindezelwa?

3.4 Isiphetho

Kulesi sahluko kuvezwe ipharadaymu yokuqoqa ulwazi nokuhlaziya imiphumela yalolu cwaningo, okuyipharadaymu ye-khwalithethivu. Kube sekuvezwa nezinjulalwazi ezimbili ezisebenze kulolu cwaningo. Kuvezwe injulalwazi ye-*Marxism* kanye nenjulalwazi ye-*Post-colonialism*. Kucacisiwe ukuthi lezi zinjulalwazi ziyini nokuthi zisebenza kanjani, kwavezwa futhi nokuhlobana kwazo nalo ucwaningo lolu.

ISAPHLUKO SESINE

LOKHO AKHONONDA NGAKHO UDLAMINI, AMASU OKUKHONONDA NEZIZATHU ZOKUKHONONDA KWAKHE

4.1 Isingeniso

Kulesi sahluko kuzohlaziywa izinkondlo zika-J.C. Dlamini kubhekwa izinto abhala ekhononda ngazo, amasu awasebenzisa ukubhala izinkondlo zakhe ezikhonondayo kanye nezinhloso zokubhala kwakhe izinkondlo lezo. Konke lokhu kuzokwenziwa kuncike emathiyorini amabili aqokelwe ukwenza lolu cwaningo, amathiyori e-*Marxism* kanye nawe-*Post-colonialism*. Ngokusho kwalawa mathiyori kumele kubhekwe ubudlelwane phakathi kombhalo, umbhali, umphakathi kanye nesikhathi. Kubhekwe izinkinga ezikhona kanye nokuvezwa kwezixazululo.

Kuhle ukuba siqale sicacise ukuthi kuyini ukukhononda. Lokhu kuzosiza ukuba kuqondakale kahle ukuthi yini le esikhuluma ngayo uma sikhuluma ngokukhononda ezinkondlweni zika-Dlamini.

UNtuli (1984:157) uthi:

By committed poetry we usually understand the works which are written with the aim of conveying strong convictions about some issues or situation. We have many poems which prescribe moral codes of conduct for society. These may be purely didactic, aiming at reprimanding or sermonizing. But along this continuum of didacticism one may move to the other extreme of poems which protest against some order.

(Uma sikhuluma ngezinkondlo zokukhononda imvamisa sisho imibhalo ebhalelwe ukudlulisa umyalezo onamandla ngodaba noma izimo ezithile. Sinenqwaba yezinkondlo ezikhomba indlela yokuziphatha emphakathini. Lezi zingase zifundise ngqo, zihlose ukusola noma ukushumayeza. Kodwa kuwo lowo mgudu wokufundisa ngqo, umutu angase adlulele emnxeni wezinkondlo ezikhononda ngesimo noma uhlelo oluthile.)

Lokhu kuyasikhombisa ukuthi kuyenzeka ukuthi kugqame ukufundisa okuthile encondlweni leyo kanti phakathi kukho kukhona ukugxeka okuthile lapho imbongi igxeka khona ebona kungafanele.

UVerschoor (1973:02) yena uma ekhuluma ngokukhononda uthi inhloso yokubhala izinkondlo zokukhononda ingoba imbongi isuke ifuna ukuvusa imizwa yokungahambisani nento ethile, ukudinelwa nokugxeka izinto ezithile ezibona emphakathini wayo. Kungenzeka imbongi ibhale nje ngoba ifuna ukubeka obala lezo zinto ukuze abantu bazibone bazazi bazinake noma-ke ngoba ifuna kube noguquko oluba khona. Ekhuluma ngokubhala okuvukuza abantu, uSibisi (2013:1) uthi:

Conscientisation is defined as the stimulation of self-awareness in people so that they begin to think and act in a manner that will empower them to change their lives for the better.

(Ukuvukuza kuchazwa ngokwenza abantu baqaphela abayikho ukuze baqale bacabange futhi benze ngendlela ezobahlomisela ukwenza ngcono impilo yabo.)

Izinkondlo ezikhonondayo zikaDlamini zaziqonde ukuveza obala izinto ezimbi ezenziwa ubandlululo nezingumthelela walo ukuze abantu baqale babuke futhi bacabange ngenye indlela. Lokhu-ke kwakuzobangela ukuba baphonsele inselelo inqubo yobandlululo ukuze bashintshe isimo sezombusazwe bese kushintsha isimo sempilo yabo kuyo yonke imikhakha yempilo. Uma sebezibonile izinkinga babengakwazi ukuqhamuka nezindlela zokuzinqoba ukuze kushintshe impilo yabo ibe ngcono, ingasenakho ukucindezelwa nokubandlululwa ngenxa nje yebala labo.

Uyaqhubeka uSibisi (2013: 2) esephawula ngomsebenzi wombhalo ovukuza umphakathi lapho athi khona:

The conscientisation process was meant to open the eyes of black people so that they could begin to see the nature of their oppression, subjugation, discrimination, and marginalization. It is through the conscientisation process that black people were directly and indirectly informed that they were not free; they were made aware of their inner strength that they could use to set themselves free.

(Uhlelo lokuvukuza kwakufanele luvule abantu abamnyama amehlo ukuze baqale babone ubunjalo bokucindezelwa kwabo, ukugotshwa inkani, ukucwaswa, nokuncintshwa amathuba. Yilokho kuvukuzwa okwakutshelwa abantu ingcaca noma ngeziphansi ukuthi babegqilaziwe; bakhonjiswa futhi namandla abo ababengawasebenzisa ukuze bazikhulule ekugqilazweni.)

Izinkondlo zikaDlamini ezikhonodayo zikwazile ukuvezela abantu abamnyama izinto eziningana ezikhombisa ukungahambi kahle kwempilo yabo. Uma ziveza izinkinga lezo, zibe sezigqugquzela abantu abamnyama ukuba bazame ukuthola izixazululo kulezo zinkinga. Kuyacaca ukuthi zazihlose ukuba zivule abantu amehlo, zibanike isibindi sokubhekana nezinkinga futhi ziphebeze ezingqondweni zabo umuzwa wokungabi yilutho kanye nokuhlulwa ngabamhlophe. Zazibavezela iKhenani nakuba babesabhajwe eGibhithe.

Ziningi izinto akhononda ngazo uDlamini ezinkondlweni zakhe. Lokhu kuyaqondeka ukuthi kwakudalwa yini. Phela ziningi izinto abantu abamnyama ababezibona njengezonakele ngemuva kokufika kwabamhlophe ezweni labo. Okuningi kwagaya ngomunye umhlathi, kungasikhona ukuthi kusiza abamnyama kepha kuwukuthi okuningi kubenza bathwale kanzima, bebekwe ijoka lensimbi ngabamhlophe ngenzondo abayibeka obala ngobandlululo.

Ukukhononda kwakhe kwakuncike kakhulu ezimweni ezabangelwa ukuthathwa ngenkani kwezwe laseNingizimu Afrika lilawulwe ngabezizwe kanye nenqubo yobandlululo eyayilokhu ikhona yenziwa ngabamhlophe ikakhulukazi kwabomsinsi wokuzimilela. Ubudlelwane phakathi kwabacindezeli nabacindezelwe selokhu kwathi nhlo bugebele ngakubacindezeli. Ngokusho kukaTurner kuPetersen noRutherford (1990:31):

The colonizer exerts power; the colonized falls or is beaten to submission. History has, until recently, favored the colonizer, whose turn it has been to win.

(Umcindezeli ungcinya ngamandla; umcindezelwe awe, noma agotshwe ngesibhaxu. Umlando ubuhlale, kuze kube kamuva nje, uvuna umcindezeli, obekufanele ahlale enqoba.)

Lokhu okushiwo uTurner kuhambisana nalokhu okushiwo uFanon (1965:12) uma ethi:

The colonized person, who in this respect is like the men in underdeveloped countries or the disinherited in all parts of the world, perceives life not as flowering or a development of an essential productiveness, but as a permanent struggle against an omnipresent death. This ever-present death is experienced as endemic famine, unemployment, a high mortality rate, and inferiority complex and the absence of any hope for the future.

(Umcindezelwa, kulokhu ofana nabantu basemazweni angakathuthuki noma abaphucwe ifa kuzo zonke izingxenye zomhlaba, ubheka impilo hhayi njengechumayo noma ukukhula komkhiqizo obalulekile, kunalokho

njengomzabalazo oyisimbelambela wokuthuka izanya zokufa. Ukufa okuhlale kumgqolozele emehlweni kuba yisifo senkengane engapheli, ukuntula umsebenzi, ukufisa okwezimpukane, nokuzenyeza kanye nokungabi nathemba ngekusasa.)

Umuntu ocindezelwe uma ephila ngokubhekana nezingqinamba ezidalwa izimo zenhlalo nezombusazwe aphiliswa ngaphansi kwazo, impilo yakhe ayibi mnandi. Uhlala njalo engajubulile ngalezi zimo. Uma engajubulile lokho kuzoziveza ngokuthi akhalaze ngezimo lezo. Nangesikhathi sokubhala kukaDlamini abantu abamnyama ayeyingxenye yabo babengathokozile ngezimo abamhlophe ababebaphilisa ngaphansi kwazo.

Kulesi sahluko kuzovezwa ezinye zezinto uDlamini akhononda ngazo ezinkondlweni zakhe ezinendikimba yokukhononda.

4.2. Izinto Akhononda Ngazo u-J.C.Dlamini

Lapha kuzobalwa izinto uDlamini akhononda ngazo kwezinye zezinkondlo zakhe.

4.2.1 Ukuphucwa Kwabamnyama UmhlabaNokuhlupheka Kwabo

Umhlaba yinto abantu abamnyama ababeyikhalela kakhulu emva kokuba izwe labo lithathwe ngabelungu ngezimpi, kwathi kamuva bashaya imithetho yokuwuhlwitha ngenkani umhlaba wabantu abamnyama.

Izimpi zabamhlophe nabamnyama ezindaweni ezihlukene eNingizimu Afrika zaholela ekuhlulweni kwabamnyama. Zonke lezi zimpi zazivelwe zihloswe ngabamhlophe ngoba befuna umhlaba owawuphethwe ngabantu abamnyama. NoZulu akasalanga ngaphandle kulo mshophi wokuvutshelwa impi ngoba ihlose ukuwuhlula ukuze iwuphathe kahle ungesenakusho nakwenza lutho uma abamhlophe bezichanasela phezu kwawo. Impi yaseNcome phakathi kwamaBhunu namaZulu ngowe-1838 kanye neyamaNgisi namaZulu ngowe-1879 zaholela ekuhlulweni kwamaZulu kanye nokuthathwa komhlaba wawo. Kwabe sekushaywa inxanxathela yemithetho, yonke eyayicindezela abamnyama.

Umthetho weNhlwithazwe yonyaka we-1913 washiya abantu abamnyama abaningi bengenamhlaba. Umhlaba wabo wathathwa ngenkani wanikwa abamhlophe. Ababange besavunyelwa ababehlala emapulazini abelungu ukuba bakwazi ukuzitshalela okwabo bazifuyele eyabo imfuyo. Babe sebephoqwa ukuba basebenzele abamhlophe bahole ubadlana olungathi shu.

Lo mthetho waba nesihluku esikhulu kubantu abamnyama. Abantu ababekade bedla kusale basala bengenalutho kwabaphoqa ukuba bayosebenzela abamhlophe. Ngokusho kuka-Leonard Mdingi owayengumlimi omnyama eTranskei, ekhuluma kuBottaro (2009:213) uthi:

This Land Act was very cruel because it made people feel that they were no longer cared for by the government, and the government was taking away the last thing they had, and that was the land.

This act impoverished the blacks and made them lose their land rights and their property. It channeled them to become a never-ending supply of labour to the white people.

(Lo mthetho womhlaba wawunesihluku esikhulu ngoba wenza abantu bazizwa bengakhathelwe uhulumeni futhi uhulumeni wayebaphuca into yokugcina abase benayo, leyo nto kwakuwumhlaba.)

Lo mthetho wabenza ophuya abantu abamnyama wabenza balahlekelwa amalungelo abo ezomhlaba nenye impahla ababenayo. Wabenza baphenduka umthombo ongashi wezisebenzi zabamhlophe.)

U-Edward Mofutsanyana ebuzwa ngonyaka we-1986 wakhala ngomthetho lona owaphuca abamnyama izwe lanikwa abamhlophe bhusende. KuBottaro (2009:213) uthi:

The chief enemy of the African people has been the Land Act of 1913. It caused starvation because the breadwinners would leave the country side to provide the big farmers of South Africa with cheap labour.

(Isitha esikhulu sabantu abamnyama kwaba umthetho weNhlwithazwe yonyaka we-1913. Wabangela indlala ngoba abantu ababondla imindeni babesuka emakhaya bahambe bayosebenzela abanikazi bamapulazi abakhulu eNingizimu Afrika beholelwa ubala.)

Lo mthetho wawulekelwa kakhulu yintela uhulumeni wobandlulo ayeyifuna ngodli kubantu abamnyama. Yiyo le ntela eyayihlose ukuphoqa abamnyama ukuba bayosebenzela abamhlophe. Le ntela eyayifunwa ngabamhlophe kwabamnyama iyona eyayibaphoqa ukuthi noma bengafuni ukuya emadolobheni nasemapulazini beyosebenzela abamhlophe kodwa ekugcineni bahambe baye khona. Abantu base belahlekelwe izwe labo kanye nemfuyo yabo. Kwakungasasekho

ngalesi sikhathi ukuthembela kuphela ekulimeni nasemfuyweni ukuze kuphilwe. Izinto zase ziguqkile, sekumele kusebenze imali ukuze kuthengwe izinto ezidingekayo, ukondla umzimba kanye nokugqokisa umzimba. Intela lena kwakuyinto okukudala abamhlophe baqala ukuyisebenzisa ukuphoqa abamnyama ukuba basebenzele bona. Ngokusho kukaPampalis (1996:24):

As early as 1870 the British colonial authorities in Lesotho (then Basutoland) imposed a hut tax of 10 shillings on each hut every year in order to pressurize men to go to work on the diamond mines...In those days, a man had to work for almost three months to get enough money to pay the hut tax for himself, his family and his parents.

(Kusukela kudala ngeminyaka ye-1870 ababusi abayiso leBhrithani eLesotho (eyayibizwa ngeBasutoland) bafuna ngemipoqo intela yendlu engosheleni abayishumi ngonyaka ukuze kucindezelwe amadoda ukuba ayosebenza ezimayini. Kulezo zinsuku, indoda kwakufanele isebenze cishe izinyanga ezintathu ukuthola imali eyanele ukukhokha intela yendlu - yayo, yomndeni neyabazali bayo.)

Iqhinga lokusebenzisa intela kwakuyiqhinga elicatshangisiswe kahle. Kwakumele iphoqe abantu abamnyama ukuba basuke emakhaya beyosebenzela abamhlophe. Kwakumele basebenze isikhathi eside ngaphambi kokuba babe nemali yokukhokha intela leyo. Ukwenza isiqiniseko sokuqhubeka kwabo basebenze, kwakumele bakhokhele nabanye abasemakhaya unyaka nonyaka.

NakumaZulu eNatali nakwaZulu le ntela yafika inezinhloso ezifanayo. Eyakhalisa kakhulu abantu kwaba ileyo eyayaziwa nge-*PollTax* eyabizwa ngokuthi intela yekhanda. Abebenqaba ukukhokha bahlaselwa, kwashiswa imizi yabo ngamaphoyisa amhlophe. UParsons (1982:203) uyasho ukuthi:

In February 1906 two white policemen were killed on a farm south of Pietermaritzburg when they attacked tax resisters belonging to an independent African church. The killers of the white policemen were publicly executed. Natal colonial troops began to march through black reserves, burning and looting the fields and houses of tax resisters.

(NgoNhlolanja we-1906, amaphoyisa amabili abelungu abulawa epulazini elisempumalanga yoMgungundlovu, ngenkathi ehlasela abenqabikuthela besonto labansundu elizimele. Ababulali balengiswa esidlangaleni. Amasosha kahulumeni

waseNatali aqala ukujikeleza ezabelweni zabansundu, eshisa futhi ezitapela emasimini nasemizini yabenqabikuthela.)

UBhambatha kaMancinza wakwaZondi akagcinanga ngokunqaba ukukhokha intela leyo kepha wabe esethatha izikhali, engena ehlathini laseNkandla lapho ajoyinwa khona ngabanye ababekholelwa ekutheni kumele kuliwe nokukhokhwa kwentela eyayifunwa ngodli ngabamhlophe.

UParsons (1982:2003) uyasho ukuthi uBhambatha wazingelwa njengenyamazane wabulawa ngesikhulu isihluku. Uthi:

Bambatha, a minor Zulu chief near Greytown, became the symbol of Zulu resistance when he defied the tax-collectors and retired to fight a guerrilla campaign in the Nkandla mountains. Zulu patriots flocked to join him in the mountains. So Bhambatha was ruthlessly hunted down and killed at the battle of Mome valley by forces in June 1906.

(UBhambatha, inkosi yesizwe ngaseMdlovana, yaba wuphawu lokudaza inkani ngenkathi egolozela abaqoqintela futhi ekhetha ukuyoshokobeza ezintabeni zaseNkandla. UZulu wakha umbimbi wazihlanganisa naye ezintabeni lapho. Ngakho uBhambatha wazingeliswa okwenyamazane wabulawa empini yaseMome ngoNtulikazi we-1906.)

Nangu uDlamini ekuveza lokhu kuthathwa ngenkani kwezwe labantu abamnyama enkondlweni yakhe ethi “Bese Ngikhohliwe.”:

Wangiqhwaga okwami ngodli.
(Dlamini, 1989:28)

Ukuqhwaga kusho ukusebenzisa inkani noma ubuqili ukuphuca omunye umuntu into yakhe. Lapha uDlamini ukhala ngokuphucwa kwabantu abamnyama izinto zabo ezazibalulekile kubo. Lezi zinto baziphucwa ngabelungu ngokusebenzisa impi kanye nenkolo yobuKhrestu kanjalo nemfundo.

Enkondlweni ethi “Akusenani” uDlamini uyakhala ngokuthathwa komhlaba wabantu abamnyama:

Ngobuqili balishaqa izwe balibusa,

Phakathi kombuso sesiyimihambima.
(Dlamini, 1989:38)

Kule migqa kuvela ukukhononda kuka-J.C. Dlamini ngokufika kwabamhlophe bese beqhwaga izwe labantu abamnyama. Igama elithi “bashaqa” likhombisa ukusetshenziswa kwesihluku ekuthathweni kwezwe. Phela lokhu kufakazela ukuthi izwe labamnyama lathathwa ngenkani nangezikhali, bengafuni abantu abamnyama. UDlamini uyalila ngokuthi phakathi kwezwe laseNingizimu Afrika, abantu abamnyama sebephenduke abantu abangenakunethezeka, sebeyimihambima uqobo.

Enkondlweni ethi “Hleka” uDlamini uyasho ukuthi kwathathwa izwe kwase kudaleka ukuhlupheka kubantu abamnyama:

Ngalo lolo luhlek’olumsulwa,
Kwahamba inhlabathi bankema-
Kwavela usizi lwemihambima,
Kwajabha amadlozi ashalaza,
Kwafulathela uMvelinqangi.
(Dlamini, 1981:7)

UDlamini uveza ukuthi abamnyama abakhombisanga ukubaxwaya abamhlophe ngesikhathi befika. Babamukela njengabantu. Kodwa okwalandela lapho kwaba ukuthathwa komhlaba wabantu abamnyama. Uyasho nokuthi kwabathusa abamnyama ukwenza kwabamhlophe. Emva kokuthathwa komhlaba wabamnyama akubanga kusaba khona ukuphila kahle kwabamnyama. Baphenduka izihlupheki nemihambima ezweni labo.

Ukuphucwa kwabantu abamnyama umhlaba wabo kwabangela ukuthi kube nokuhlupheka okukhulu kubona. UDlamini uyakuveza ukuhlupheka kwabantu abamnyama ngenxa yobandlululo nemithetho yalo. Enkondlweni ethi “Sadabukisa Isizwe” ukhuluma ngesizwe esimnyama uthi:

Silala singalele sihlezi emithini
Asinandawo laduma kwaphephuka izindlu,
Sihlobahlobile ngamanikinikana anukayo.
(Dlamini, 1989:48)

Kule migqa kuvela ukuthi abantu abamnyama abanamizi nazindlu ngoba abelungu babaphuciwe konke lokho. Kuzokhumbuleka phela ukuthi abantu abamnyama babengathembele ekusebenzeleni omunye umuntu ukuze baphile. Babelima umhlabathi, kuyiwona obanikeza ukudla. Babefuyile izibaya ziqhuma, bekwazi nokusiselana ukuze nalabo ababengafuyile bakwazi ukuba nemfuyo, badle amasi. Kodwa emva kwemithetho eyabaphuca umhlaba ovundile lapho ababekwazi ukutshala khona bakhiqize ukudla, bagcine nemfuyo yabo, babe sebethuthelwa ezindaweni ezazingakwazi ukulimeka, futhi kuyizindawo ezincane abampintshene kuzo. Lokhu kwaqala kwabaphoqa manje ukuba baphume bayofuna imisebenzi ezindaweni zabelungu ukuze basebenze bahole bese bekwazi ukuthenga ukudla.

Enkondlweni ethi “Mnanayi” uDlamini uyakhala ngubuphofu babamnyama, esebedlulwa ngisho ngamaNdiya. Uthi:

Namuhla ngidakwe yizingozi zakho, nginkemile,
Amehlo ami agcwele izinyembezi, anginalutho,
Imisebenzi yonke kaNgqondonkulu uyithathile,
Inhlabathi ibuswa nguwe, izitolo zibuswa nguwe;
.....
Ushweza ngezimoto zikanokusho, ngiyalibashuza,
Ngengqakala eneminkenke namanikiniki amabhulukwe.
(Dlamini, 1981:9)

Kulesi sitanza kuyavela ukuhlupheka okubhekene nabantu abamnyama. Abanamhlaba, abanazitolo abanazimoto. Bahamba ngezinyawo bambethe amanikiniki amabhulukwe.

UDlamini uyakuveza ukuhlupheka kwabantu abamnyama. Uyakuveza ukuthi bahlupheka kangaka nje, abamhlophe bona bayizinjinga. Enkondlweni yakhe ethi “Sadalelwa Ukuhlupheka” uthi:

Ngiphakathi kwezitezi ezigwaza izulu
Ngigebisa ikhanjana ngizibukabuka;
Iziswenya zezimali zikinatelw'emabhange,
(Dlamini, 1989:54)

Kule migqa engenhla kuyavela ukuthi indawo ithuthukile, sekuyidolobha elinezitezi. Kunamabhange anemali eningi eginwe kuwona. Noma kunomnotho ongaka kodwa umuntu omnyama yena usahlupheka ubulawa indlala. Lokhu kuyacaca kule migqa ethi:

Mina ngishaya ngonobhaqa kuklokloza isisu,
Ngilala ngivuke ngingakuthanga mbibi.
(Dlamini, 1989:54)

Kuyambangela usizi nobuhlungu lokhu kuhlupheka kwabantu abamnyama. Uyakhala uthi:

Okwethu okwezandla sadalelwa ukuhlupheka.
(Dlamini, 1989:54)

Ukuhlupheka kwabamnyama sekudala ubugebengu. Enkondlweni ethi “Bese Ngikhohliwe” uthi:

Wagcweleza amakhaya abafowabo,
Amasonto nezikole wakugcweleza,
Konke okuwusizo wakugcweleza;
Othisha basinda ngokulambisa,
AbeFundisi basinda ngokulambisa.
(Dlamini, 1989:28)

Ubugebengu bugcwele yonke indawo. Ubugebengu lobu obenziwa ngabamnyama kwabanye abantu abamnyama. Bugcwele ezikoleni, emasontweni nasemakhaya. Buthinta bonke abantu, ngisho abeFundisi nothisha.

Ukuhlupheka kwabantu abamnyama sekubangela ukuba kube khona abayizinqibi abahlala ezitaladini zamadolobha ukuze bacele kwabadlulayo. Uyaluveza usizi lomuntu omnyama osephilela ukucela emgwaqeni. Lokhu kusenkondlweni ethi “Fofobala” lapho athi khona:

Fofobaliyani
Fofobaliyani eceleni kwezitaladi,
Awukhulumi uthule nekopana
Elikhamisele amaconsi obubele
Ezinhliziyweni ezimnen’ezivuza
Uju lokuconsisela emilonyeni
Yezifofobali zezitaladi zomlungu.

Fofobala sifofobali sendlela,
Fofobala sifofobali semigwaqo,
Fofobala sifofobali sezitaladi.

(Dlamini, 1989: 53)

U-J.C.Dlamini uyakubalula ukuthi emigwaqeni yamadolobha kukhona abantu abahlala khona, bacele ukuphiwa yilabo abadlula khona. Lokhu kuhlala kwabo kuwukufobala okusho ukuhlala ngendlela edabukisayo ngoba ungakwazi kuzenzela lutho. Bahlala lapha balindele noma iluphi usizo ngoba bebanjwe ukuhlupheka. Isimo sempilo esilethwe abamhlophe ngokuphuca abamnyama indawo yabo, ngokugxilisa ikhephthalizimu yiyo edale lokhu kuhlupheka kwabantu abamnyama. Benza kanje laba bantu ngoba bengasakwazi ukuzinakekela bona, bazondle.

Enkondlweni ethi “Kwangima!” , uDlamini uyayiveza impilo yabantu uma ethi:

Kwelamagade kuhlaleka kanje,
Kuphileke kungaphileki,
Sivukavuke silalalale kanje,
Sivungavungame sisebenza,
Sihambahambe singahambahambi,
Sihlekahleke singahlekahleki,
Sife sivukavuke sife kunje,
Kume nje, kunje.
(Dlamini, 1958:58)

Lapha uyalucacisa usizi lwabantu abamnyama uDlamini. Uyasho ukuthi noma bengahlupheka kanjani abantu abamnyama akukho lutho olushintshayo.

4.2.2 Ezombusazwe Neminye Imiphumela Yazo Empilweni Yabantu Abamnyama

Isikhathi sobandlululo olusemthethweni luyishintshe kakhulu impilo yomuntu omnyama eNingizimu Afrika. Ubandlululo olwaluyinqubo yezombusazwe eyayisetshenziswa ngabamhlophe ukucindezela abantu abamnyama lwaba nemithelela eminingi emibi ezimpilweni zabantu abamnyama. Lokhu kuyavela kwezinye izinkondlo zokukhononda zikaDlamini.

Enkondlweni ethi “Kwangima!” uDlamini uyaphawula ngokuhlupheka komuntu omnyama ezweni laseNingizimu Afrika yobandlululo ayibiza ngokuthi ku “Kwelamagade (ahlabayo)”. Uthi:

Kwelamagade kuhlaleka kanje,

Kuphileke kungaphileki,
Sivukavuke silalalale kunje,
Sivungavungame sisebenza;
Sihambahambe singahambihambi,
Sihlekahleke singahlekahleki,
Sife sivukavuke sifa kunje,
Kume nje, kunje.

(Dlamini, 1958:58)

Uyakuveza kulesi sitanza ukuthi akuyona impilo lena ephilwa ngabantu abamnyama. Uyasho nokuthi abeneme ngendlela abaphila ngayo, lokho okudala ukuba bakhononde ngokuvungama noma besebenza. Uyasho ukuthi akushintshi lutho esimeni sempilo yabo yansukuzonke.

UDlamini ukhononda ngengcindezelo yobandlululo. Uyasiveza isimo esikhona enkondlweni yakhe ethi “Enebinda Inzondo”:

Bathi abamfuni neze uyabacindezela,
Uyabagqilaza ngolunya olungachazeki;
Uncelancel’amagazana abo ngobuqili,
Okwezinyoni bheka emthini abanandawo;
Ubabandlulula ngolungachazeki unya.

(Dlamini, 1989:11)

Lapha uveza ubandlululo oselwenze abantu abacindezelwe bamzonda umcindezeli. Bamzondiswa ukwenza kwakhe. Bamzondela ukwenza kwakhe. Bakhala ngokucindezelwa nguyeyey, ebaxhaphaza besebenza kanzima ukuze kunothe yena. Bamzonda ngoba ubaphuce indawo yabo futhi uyababandlulula.

Kungenxa yokumiwa emphinjeni ukwenza kwakhe umcindezeli njengoba sebenqume ukuba nabo bamenze kabi. Uyakuacisa uDlamini lokhu enkondlweni efanayo lapho esethi:

Abasadlali nabo manje ngolunya bayagadla
Bakhokhoba phansi ngeziqhumane baqhumise
Bazithatha kumfowab’obhadla ngenzondo
Ngokumzuma bayamgcweleza ngolukhulu unya
Sebebhadla kwenukayo inzondo yokumbulala.

(Dlamini, 1989:11)

UDlamini lapha uveza ukuqala kwempi yezikhali yophiko lwezempi lwamaqembu amnyama. Umcindezi useyahlaselwa ngezikhali amaqembu lawa azithatha kulabo ababaxhasayo, esebefana nabafowabo ngoba balekelela abacindezelwe ngezikhali nokunye ukuze kutholakale inkululeko. Indlela abhale ngayo leli binza kuyakhombisa ukuthi wazi kahle iqhinga lokugadla kungazelele, ukugadla ngokuzumisa bese kubalekwa okwenziwa abahlaselayo. Uyacacisa ukuthi konke lokhu bakwenziswa inzondo, nabo sebehlose khona ukuba bambulale.

Uyakuveza futhi okwenziwa ngabantu abacindezelwe ukuze bathole inkululeko yabo. Enkondlweni ethi “Inkululeko” uthi:

Bash'amashushu bayayifuna
Phansi phezulu bayabhuduzela,
Bayayaluza bayehla bayenyuka;
Yinkonondo yodwa bayangunaza,
Abagqilazi bakhonjwa emehlweni.
(Dlamini, 1989: 21)

UDlamini uyakuveza ukuhlushwa nokubandlululwa kwabantu abamnyama ngabantu abamhlophe. Udweba isithombe esicacile enkondlweni yakhe ethi “Inkululeko”:

Ngensebenzo bayagqilazwa
Ngendlala bayagqilazwa,
Ngokubanqunu bayagqilazwa;
Ngesihluku bayaphundlwa,
Emehlwen'ikusasa liyanyamalala.
(Dlamini, 1989:21)

Ngesikhathi sokulwa nobandlululo kwaba khona abantu abaphenduka izimpimpi sebesebenzela abacindezeli. Imvama izimpimpi zazimpimpa emaphoyiseni kanye nasemsebenzini. Uyakuthinta lokhu uDlamini enkondlweni yakhe ethi “Bese Ngikhohliwe.”Kunemigqa elandelayo ecacisa lokhu:

Wamqhwaga umfowabo ngolunya,
Wakhinyabeza impumelelo yakhe,
Ngaye waba yincelebana kimi.
.....
.....
Wamthengisa kimi umfowabo.
(Dlamini, 1989:26)

Kuyavezwa futhi ukungahlangani kwabantu abamnyama enkondlweni ethi “Sadabukisa Isizwe”.

Uthi isizwe esimnyama sihlukene phakathi asisezwani:

UNzondo noMona bazala amaqembu anukelanayo
Impi yobungwaqabulungu yazala izimpimpi zaso.
(Dlamini, 1989: 26)

UDlamini uyakuveza ukuthi kunabantu abangene emzabalazweni wenkululeko, bese kuba khona labo abangangene neze. Enkondlweni yakhe ethi “Kuwena Obukelayo”, uthi:

Esidindini zihlalele ngiyakubongela
Eshayamoya phumul’ubukabukele,
Ngokunganaki uziqalazele upholile,
Ngokuthanda gcogcoma likuvumile,
Uzulazule ushayana nomlozana
Uzulazule izandlana zikhululekile,
Upholise ubungekho bokungenzi lutho.
Ehhe kunjalo!
Ehhe,
Noma kunjalo!
(Dlamini, 1958:20)

Ubuye atuse ubuqhawe balabo abaqoma ukulwela inkululeko. Kuleyo nkondlo uthi:

Kwamaqhaw’ukushikashikeka ungakuhleki,
Ungahlekisi ngokuphul’ugalo kwamagwala,
Abalekiswa yisifudumezi sesingephungephu
Somlilo wengcindezi yakwaMhlaba;
Ungabukisi ngokugenuka kwamaqhawe
Edutshulwa’amalangabi nezinhansi
Efuswa eminyaniswa ekhaliswa – dli
Isingephungephu sokuqholosha komhlaba
(Dlamini, 1958:20)

Uyaqhubeka kuyona inkondlo efanayo esatusa amaqhawe nobuqhawe bawo. Uthi:

... izinkanyezi zezulu

Zikhany’izinkanyezi ngomthandazo,
Okudaliwe ngokunxusela, zikukhanyisele.
Amaqhawe ngokuwabusisa, ziwakhanyisele;

Izimbongi ngokuzikhaliphisa, zizikhanyisele
Zikhanyisel'amagwala ngokucacisa
Umkhondo wobuqhawe obungaqhathaniseki
Zidumise ngengoma yasemaZulwini
Zidumise namathongo adumise
Ukungashabalali kwemijuluko yamaqhawe
Ibe mnnandi ingoma kwabanentuthu yosinga
Ibemnand'ingoma kwabanezindlebe zokuzwa
Ibemnand'ingoma kwabanobugagu benkondlo
Ibemnand'ingoma kwabanesidlakadla sokulwa
Sokulwa baze baphunyuzwe yingwaba.

(Dlamini, 1958:20)

Kulobo bunzima bakhona abagqugquzela labo abalwela inkululeko be bathela ngezibonkolo ngesenzo sabo esikhombisa isibindi esikhulu sokumelana nabo bonke ubunzima.

Ungabafel'umon'ababong'ubuqhawe
Baze baguqul'amagwal'abengamaqhawe.

(Dlamini, 1958:20)

Isimo esikhona sezobandlululo olucindezela luhlukumeze abantu abamnyama sadala ukuba bagcine sebegcwele ukwesaba abantu abamnyama ngenxa yokuthi uhulumeni wayenesihluku kulabo ababekhuluma noma belwa bephikisana nobandlululo. Bagcina abantu abamnyama bengasazi okumele bakwenze ukuze bathole inkululeko. UDlamini uyakusho lokhu enkondlweni ethi "Bazali Bami Ngenzenjani?" lapho ethi:

Ngize ngiqhaqhazele ngisanganiswe yize leze,
Ngize ngingenzi lutho ngesaba ukwenza utho,
Ngihlale nemicabangwana yami ngithule,
Ngiwuhlab'ihlali namazwan'ami, du!
Ngiqoqeke nezenzwana zami, ngihlalahlale;
Ngiphumule kanjani amehlo engidonsa?
Ngiphumule kanjan'izindlebe zingikitaza?
Ngigcine sengisaba ukungenzi lutho
Ngisab'ukungenzi lutho ngoba ngingenzi lutho.

Uma ngihlaselwe yilesi sifo,
Singidl'umzimba wonke;
Imizwa yami seyibuswa yiso,
Sibus'ingqondo yami yokuvuka
Size sequele kweyokulala siyibuse,

Imini nobusuku, sibuse kubuseke,
Size singigqilaze singibophe ngqi
Sidambis'amalangab'obuqhawe,
Ngibe yisiboshwa saso ngiboshwe kimina;
(Dlamini, 1958: 1)

UDlamini uthi ukwesaba novalo ngenxa yokunganyelwa ngabamhlophe lwenza abantu abamnyama bangasho lutho futhi bangenzi lutho. Uthi lokhu sekubaphendule iziboshwa nje.

Enkondlweni ethi “Kumfundoni Le?” uDlamini uyakhala ngenxa yemfundo yabelungu, athi iyona ebangela ukuba angakwazi ukukhuluma kuzwakale empini yokulwela inkululeko yabacindezelwe. Uthi:

Sengidle amathe omlungu,
Kwezombusazwe ngiyawiliza,
(Dlamini, 1981:15)

Ukuwiliza lokhu kusho ukukhuluma into engezwakali. Uma ekhuluma into engezwakali kanje lokhu kusho ukuthi ngeke akwazi ukunqoba impi yokulwela inkululeko.

Uyazama ukukhuza abamhlophe ukuba bangalandeli inqubo yezombusazwe engabasizi abanye abantu ngoba nakhu ibabandlulula ibakhipha inyumbazane ngenxa nje yebala labo. Enkondlweni ethi “Ungabadukisi” uDlamini uthi:

Muntu yeka ubuholi bobuqili,
Ubuholi obuyisishingishane somoya
Oqala khona lapho,
Ophelela khona lapho,
Ongapholisi muntu,
Ongaphilisi muntu,
Oyingozi kumuntu,
Oshisayo onezintuli,
Umoya ohogeleka kanzima,
Ofufutha umzimba wonke,
Umuntu azibon'engcono
Kusithela abantu kusale yena
Ecanasa ephethe isibuko;
Amehlo ayangaz'esibukweni,
Simluthu simkhohlise isibuko;
Njengesithixo bembukisisa ,

Njengesithixo senqaba yesibuko.
(Dlamini, 1973:40)

Omunye umthelela wobandlululo akhononda ngawo uDlamini ilowo wokuqembukelana kwabantu abakhele izwe laseNingizimu Afrika ngenxa yebala labo. Kuso sonke isikhathi kuliwa ngesikhathi sobandlululo, izwi elalikhulunyelwa phezulu kwakungelokuthi kumele kuxoxwe kutholakale isixazululo sezombangazwe ukuze kuxolelwane bese abamnyama nabamhlophe bebumbana ngobunye.

Nangu uyakucacisa lokhu uDlamini enkondlweni ethi “Imfihlo yezinkinobho Zopiyane” lapho athi khona:

...isazi saqeqebula
UDokotela Aggrey Klaaste wase-Afrika wasidweba
Isimo sobumbano lombhabhadiso we-Afrika;
Phakathi kwabamnyama nabamhlophe e-Afrika
Sonke saphuza ukujula nenjula yalo mbono.

Ubumbano lwezizwe isazi salubona emvungeni
Yopiyane ngokucindezelwa izinkinobho zalo;
Ezimnyama nezimhlophe zingcivizwa zivuka,
Unqambothi lwemvunge lungenabandlululo.
(Dlamini, 1989:13)

Uyawugcizelela lo mbono wokubumbana kwezinhlanga ezihlukahlukane u-J.C. Dlamini uma ethi:

Oluyilo ubumbano lwezizwe lusekuhlanganeni.
(Dlamini, 1989:13)

Lapha uDlamini uyakhononda ngokuhlukahlukana kwabantu ngenxa yokuthi uhulumeni wobandlululo ubahlukanise ngokwebala labo. Yena ugqugquzela ukuba abantu bonke bahlangane benganaki ukuthi bayibala lini, ukuze kwakhiwe isizwe esisodwa esibumbene.

Ukubumbana lokhu uphinde wabhala ngakho uDlamini enkondlweni yakhe ethi “Masibumbane Njengosimende”:

Bathi ngomzabalazo makubunjwane kwezombangazwe

Bathi ngomzabalazo makubunjwane kwezombusazwe;
Bathi eyangempela inkululeko iyozalwa ubumbano,
Inkululeko izale umnethezeko kwezemfundo,
Inkululeko izale umnethezeko kwezengcebo.
(Dlamini, 1989:16)

Lapha ubala izifiso zabantu abafuna inkululeko, ababalula ukubumbana kwezombusazwe njengeny ezingenye ezibalulekile ukuze kutholakale inkululeko ezodala ukuba abantu baphile kahle ngokunethezeka ngenxa yemfundo kanye nomnotho.

Enkondlweni ethi “Bese Ngikhohliwe”, uDlamini ukhala ngokungahlangani kwabantu abamnyama.

Waba nomona onukayo kumfowabo,
Waba nenzondo enukayo kumfowabo.
(Dlamini,1989:26)

Lapha ukhononda ngokungazwani kwabantu abamnyama bebodwa. Uthi bayazondana kakhulu bebodwa futhi banomona kakhulu ngempumelelo yomunye nomunye.

Omunye umthelelela omubi wobandlululo waba semfundweni. Ngezikhathi zobandlululo abamhlophe babengasiboni isidingo sokuba abamnyama bathole imfundo esezingeni eliphezulu. UHendrik Verwoed owaziwa njengongqondongqondo ekuqalisweni kobandlululo eNingizimu Afrika wakhuluma ngemfundo yabantu abamnyama kuParsons (1982:294) wathi:

Reform it (black education) so that Natives will be taught from childhood to realize that equality with Europeans is not for them.

(Ayiphuculwe (imfundo yabamnyama) ukuze abamnyama bazofundiswa bakwazi kusukela ebuncaneni babo ukuthi ukulingana nabelungu akukhona okubafanele.)

UDokotela Hendrik Verwoed esaphethe ezemfundo eNingizimu Afrika wakhuluma njengokuba kuvela kuKavanagh (1985:31) wathi:

My department's policy is that education should stand with both feet in the Reserves and have its roots in the spirit and being of Bantu Societythere is no place for him (the Bantu) in the European Community above the level of certain forms of labour.

(Inqubomgomo yomnyango wami ngukuba imfundo kufanele igxile eZabelweni futhi ibe nezimpande emoyeni wokuba nguMphakathi waBantu...kayikho indawo

(yomuntu omnyama) emphakathini wabamhlophe okungale kwezinga lokusebenza imisebenzi ethile engatheni.)

UVerwoed lona wayengathandi ukuba imfundo iphathwe ngamasonto ngoba ayefundisa abamnyama ukuba baphile emhlabeni onamalungelo alinganayo phakathi kwabamhlophe nabamnyama. Ngokwakhe kwakumele abamnyama bafunde besebancane ukuthi umlungu uyena omkhulu futhi bona bakuvume bakwamukele ukuphila ngaphansi komlungu. Ngokukholelwa ukuthi eNingizimu Afrika abamnyama babenamathuba amancane kakhulu kunabantu abamhlophe uVerwoed kuParsons (1982:294) uqhubeka uthi:

Education must train and teach people in accordance with their opportunities in life.

(Imfundo kumele iqeqeshe futhi ifundise abantu njengokwamathuba abanawo empilweni.)

Imfundo yabantu abamnyama yabe seyiqaliswa ngonyaka we-1955 ngokuthi izingane ezimnyama zingabe zisafunda isilabhasi efanayo neyabamhlophe. IsiNgisi akubangwe kusafundiswa ngaso ezikoleni zabamnyama ezisezingeni lokuqala. Imfundo yonke yabe seyenganyelwa nguhulumeni. Abamnyama nothisha abamnyama bakhononda ngalokhu. Abaningi babo baxoshwa nguhulumeni wobandlululo.

UDlamini ebhala enkondlweni yakhe ethi “Bese Ngikhohliwe”, uyayihlaba imfundo yabamhlophe enikwa abamnyama. Uthi:

Wayikhinyabeza eyam’impumelelo,
Wayigqiba ngamanga anukayo;

....

Wangikhohlisa ezikoleni.
(Dlamini, 1989:26)

Akayiboni le mfundo inosizo olukhulu ngoba nakhu uyakhala uthi abamhlophe basebenzisa yona ukukhohlisa abamnyama ezikoleni. Phela okwakufundwa ngabamnyama ezikoleni yilokho okwakuphasiswe umlungu.

Enkondlweni ethi “Kumfundoni Le?” u-J.C. Dlamini uyakhononda ngokungasizi ngalutho kwemfundo kubantu abamnyama. Uthi:

Iminyaka ngeminyaka
Isikole ngisigqigqele,
Ngilibashuza ngonobhaqa,
Wushikishiki, zivuthwe,
Izindlela kuyaluzwa,
Kwabanezimbandla ziphume,
Kuthengwana nemfundo
Yomlungu, kuphele izibaya;
Ngigcine sengifundile
Ngingasazi lutho, lutho;
Ngicabangise okomlungu,
Ngikhulumise okomlungu.
(Dlamini, 1981:15)

Lapha uDlamini ukhononda ngokuthi imfundo ayimsizi ngalutho njengomuntu omnyama. Uthi iyabiza le mfundo, kuphela izibaya ithengwa, kuphele iminyakanyaka kufundwa kodwa ekugcineni le mfundo imenze acabange njengomlungu, akhulumise okomlungu.

Uyaqhubeka kuyo inkondlo efanayo uthi imfundo yomlungu noma eseyigogodile imshiya edidekile futhi esahlupheka. Uthi:

Mina wansondo ubunikiniki,
Bamajazi, ngisuthi okumfimfithiwe;
Ngisuthi okukhafuliwe – ngiyilo,
Ngilahliwe yizinyanya, ngisangene
Ngisanganiswe okumfimfithiwe-
(Dlamini, 1981:15)

Ngale kokungeneliswa yile mfundo, uzithola futhi engayiqondi neze. Nangu esethi:

BAKITHI NIPHELELE NONKE
KUMFUNDONI LE?
(Dlamini, 1981:15)

Le misho ulokhu eyiphinda ezitanzeni ezilandelayo ukugcizelela ukudideka kwakhe ngale mfundo yomlungu. Ubuza unethemba lokuthi kubantu bephelele hleze engaqhamuka mvelivelayo amlekelele ngokumkhanyisela ubuqiniso mayelana nale mfundo.

Enkondlweni ethi “Nginganikela Ngefa”, uDlamini uyakhala kakhulu ngemfundo efika nabamhlophe. Uthi:

Imfundo abayigqoka njengebhantshi,
Bayikhumule bayigqoke njengebhantshi,
Bayikhumulele bangasese ukubungcweti,
Bayigqoke imali nezimanga nodumo.
(Dlamini, 1958:46)

Lapha ugxeka imfundo ukuthi ayakhi isimilo sangaphakathi kumuntu. Ayiyona into ekwazi ukwenza umuntu abe uhlobo oluthile oluthembekile nolwaziyo ukuthi lumiphi ngoba phela le mfundo injengebhantshi. Uzothi usathi umuntu ubenje, alikhumule ibhantshi bese eba ngenye into. Uma kukhulunywa-ke emiphakathini kuyaye kuthiwe akamuhle umuntu oyimenemene nephixiphixi. Uma-ke imfundo lena yenza umuntu angaqondakali, ayikwazi ukunconywa njengento enhle.

Uyaqhubeka esitanzeni esilandelayo uDlamini usayigxeka imfundo. Uthi:

Le mfundo ingamanzi amaxhaphozi
Le mfundo ingamanzi olwandle,
Iyomisa ithakathe isanganise...
(Dlamini, 1958: 46)

Lapha uDlamini uyakhononda ngemfundo lena efike nabamhlophe. Uthi ingamanzi angcolile. Ayikuqedi ukoma futhi ayiphuzeki kahle ngoba ingamanzi olwandle. Amanzi olwandle awaphuzeki ngoba anosawoti omningi. Emgqeni wokugcina uthi le mfundo iyomisa ithakathe isanganise. Uthi noma usuthi uyitholile kepha usale usomile. Ikufundisa ukuthakatha. Ukuthakatha-ke kubantu abangamaZulu kuwumkhuba omubi, ongcolile nongathandeki nakancane. Umuntu othakathayo usuke ehlose ukucekela phansi abanye abantu. Usuke ehlose ukukhinyabeza nokubulala. Umuntu ongumthakathi uyajeziswa ngokuthi adingiswe endaweni noma ajojwe abulawe. Le mfundo ibuye isanganise. Umuntu osangene-ke akacabangi kahle hle lokho okwenza ukuba enze izinto ezingezinhle.

Onke amagama uDlamini awasebenzise ukuchaza imfundo yabamhlophe akhombisa ukuthi akayijabuleli futhi akayiboni iyinto ewusizo kubantu abamnyama.

Omunye umthelela wobandlululo kwaba umonakalo owenziwa imfundiso yabamhlophe ezingqondweni zabantu abamnyama kwaba ukuba bazizonde bona ngoba bemnyama, bafise ukuba babengadalwanga benjalo.

Ukusungulwa kweqembu le-*Black Consciousness* kwakuhlose ukuba kuqwashiswe abantu abamnyama ngebala labo ukuze bangakholelwa ekutheni ibala labo liyisiqalekiso futhi lichaza ukuthi baphansi ngokwezinga kubantu abamhlophe. UKaris noGerhart (1997:112-113) bayakubalula lokhu uma bethi inqubo yobandlululo yayinxakanxaka yochungechunge oluxhumene okwakungelula ukuluthukulula.

Enkondlweni ethi “Ichashazi” uDlamini uyakuveza ukuthi umuntu omnyama ubukelwa phansi adelelwe ngenxa yebala elimnyama analo. Nangu ethi:

Aliphonsekanga endwangini
Yindwangu kulona phonsekiyane;
Lalikhona, likhona liyobakhona,
Liyobakhona ezimpuphutheni,
Liyanyamalala kwabanemehlo;
Liyithunzi lobumpumpethe,
Kwabanamehlo bengenawo.

Leli cashazi linomzimba,
Leli cashazi linobuzwe,
Leli cashazi linedlozi,
Leli cashazi linempilo.

Yingxabano kaZenzile
Ephakathi
Komzimba nobuzwe,
Ephakathi
Kwedlozi nempilo
Eyakha ubucashazi –
Uphawu lwensambatheka
Yokuziphika kobukhona.

Vuka cashazi
Uvuse
Umzimba qingqo,
Ubuzwe phuhle,
Idlozi khanyiyane,
Ingqondo suliyane

Ubucashazi obungekho.
(Dlamini, 1981:24)

Zikhona nezinye izinkondlo lapho uDlamini eveza khona, egxeka futhi ekhononda ngokubukelwa phansi kwebala elimnyama. Ukubukelwa phansi kwebala elimnyama kuchaza ukubukelwa phansi kwabantu abamnyama uqobo.

UDlamini uthi noma kungenzekani akafisi ukuba umlungu. Uyaziqhenya ngebala lakhe elimnyama. Kule nkondlo ethi “Mlungu Ungazikhohlisi”, uthi:

Uma usungibona sengivunule ngiqedile,
Ngokuzimisela sengigqoke ngaphelela,
Sengidle ezakho Mlungu zikanokusho,
Sengishaya ngidwale ngiqonde khona.
Ngiqonde khona kweziphakeme izikole,
Ngiqonde khona kwezemfundo yeziqu,
Ngiqonde khona kwamakhulu amagula,
Amagul’achichima izangqondo,
Izingqondo zemfundo engenamlaza;
Ungalibali ukuthi noma senginkawuza
Ukuguquka ngibemhlophe angikucabangi;
Mlungu ungazikhohlisi!
(Dlamini, 1958: 17)

Uyalivikela ibala elimnyama. Uze amtshela umlungu ukuthi ayikho into angayenza ukuze amshintshe ekubeni umuntu omnyama. Uyasho uDlamini kuleyo nkondlo ukuthi:

Noma ngingankawuz’angikwazi ukuthenga,
Elimhlophe ibala ngelimnyama,
Njengawe awukwazi ukuthenga,
Elimnyama ibala ngelimhlophe
(Dlamini, 1958:17)

Uyakuchitha nokubukelwa phansi kwebala elimnyama ngokuthi kuthiwa liwubumnyama kwalona, likhombisa ukuthi umninilo akahlakaniphile bese kuthi elimhlophe lisho ukuthi umninilo uhlakaniphile.

Kamhlophe sobabili kusicacele,

Elimhlophe ibal'alison' isibane,
Elimnyam'ibala alakh'ithunzi;
(Dlamini, 1958:17)

Uyaqhubeka khona lapho achaze ukuthi yini eyakha ukungazi kanti futhi yini eyakha ukwazi. Uthi ukungazi komuntu kwakhiwa ukungazi kwengqondo yakhe kanti ukuhlakanipha kwakhe kwakhiwa ukwazi kwengqondo yakhe. Ngokusho kanje uyayichitha inkoleloze kamabopha ngabhandelinye ehambisana nokucabanga kobungqongqoshe kwabantu abamhlophe abacabanga ukuthi wonke umuntu omnyana uyisidomu kanti wonke umuntu omhlophe uhlakaniphile.

Ithunzi lakhiwa ukungazi, khuhle,
Isibani sakhiwa yingqondo, nge.
(Dlamini, 1958:17)

Uyagcizelela uDlamini ukuthi noma umlungu engazama kanjani ukumshintsha kepha akasoze aphumelela. Uthi:

Usungenzele konke awusoze wabayimi,
Sengikwenzele konke angisoze ngabanguwe;
(Dlamini, 1958:17)

Kuyacaca ukuthi uDlamini wayekuqonda ukubaluleka kokuthi abantu abamnyama bazigqaje ngebala labo, umlando wabo, inkolo, ulimi kanye nokunye okuhambisana nempilo yabo njengabantu abamnyama. Izinkondlo zakhe ezikhuluma ngokuzigqaja ngebala kanye nobu-Afrika ziyakucacisa ukuthi wayengafuni abantu abamnyama bavume ukucindezelwa nokubukelwa phansi kwabo ngabanye abantu belinye ibala.

Omunye umthelela wobandlululo owaba khona kwaba yilowo wokuhlushwa nokuhlukunyezwa kwabantu abamnyama ngenxa nje yokuthi bona babenebala elimnyama. Abelungu ababaphathanga neze kahle abantu abamnyama ngoba babebabona njengabantu abangalingani nabo ngokwezinga. Babancisha amalungelo bese bebagqilaza.

Enkondlweni ethi "Inkululeko" uDlamini uyakuveza ukuhlushwa kwabantu abamnyama lapho ethi:

Ngensebenzo bayagqilazwa
Ngendlala bayagqilazwa,
Ngokubanqunu bayagqilazwa;
Ngesihluku bayaphundlwa,
(Dlamini, 1989:21)

Ngenxa yalokhu kungaphathwa kahle kwabantu abamnyama, sebezithole sebediniwe, bedinelwe abamhlophe. Enkondlweni efanayo uDlamini uthi:

Yinkonondo yodwa bayangunaza,
Abagqilazi bakhonjwa emehlweni.
(Dlamini, 1989:21)

Lokhu kucacisa ukungeneliswa kwabantu abamnyama ngenxa yendlela abaphethwe ngayo ngabamhlophe. Phela abantu bakhononda uma bengaphathekile kahle, benganelisiwe ngenxa yokuthile. Uma sebedinwe kakhulu ngoba sekubame emqaleni lokho okwenziwa kubo, bagcina manje sebesho ukubadla luhlaza abacindezeli. Nakhu sebebonakala bebakhomba emehlweni. Uma umuntu esekhomba omunye emehlweni usuke esekhombisa ukuthi usedinwe kwaze kweqa futhi nempi useyilungele.

Enkondlweni ethi “Bese Ngikhohliwe”, uDlamini uveza inzondo yabamhlophe kwabamnyama ngokuthi abale izinto ezimbi ezenziwa omhlophe komnyama. Uthi:

Wangidinda ngaphandle kwecala,
Wangigqilaza phezu ngiwusizo,
Wangicindezela phezu ngiyisicaba,
Wangenzela ulunya okujabhisa
USathane nezingelosi zakhe;
Wangiqhwaga okwami ngodli,
Wayikhinyabeza eyami impumelelo,
Wayigqiba ngamanga anukayo,
Wangikhohlisa emasontweni,
Wangikhohlisa ezikoleni.
(Dlamini, 1989:27)

Konke okubalwe lapha kulesi sitanza kucacisa ukuthi abamhlophe bayamzonda umuntu omnyama. Kuyavela ukuthi abafuni abamhlophe ukubona umuntu omnyama ephumelela, bakinatela ingqondo yakhe ngemfundiso engamanga yasesontweni kanye neyasesikoleni.

4.2.3 Ukungathembeki Komlungu

UNtuli noMakhambeni (1998:255) bayakuqaphela ukuthi lokhu uma bekhuluma ngokubhala kukaDlamini. Bathi:

Libe bukhali njalo iso lakhe iso lakhe ekubhekeni okufike nesimanje.

Uyakuqaphela kakhulu okwenziwa ngabamhlophe. Ugcine esefinyelele ekuhluleleni okuthile ngabo. Nangu esho enkondlweni ethi “Uyamazi umlungu?” ethi:

Ubuso inguqunguqu yonyazi lwezimfihlo
Amazwi ayizincijo zobuqidlana.
(Dlamini, 1989:18)

UDlamini uyakhononda lapha ngokuthi umlungu ngeke umqonde ukuthi uwuhlobo luni lomuntu. Ubuso bakhe buyaguquguquka njengemibala yonwabu futhi bugcwele izimfihlo eziningi. Umuntu onjena akulula neze ukuba wena ohlala naye uthi uyamazi ngoba ngesikhathi uthi umazi enje, uvele umbone eseshintshile futhi bese lokho kukudida kakhulu ekutheni ungamchaza uthi uwumuntu onjani ngempela ngempela.

Nokukhuluma kwakhe umlungu ngeke ukuqonde. Ukukhuluma kwakhe nabo kugcwele ubuqili nokungathembeki okukhulu.

Kuyo leyo nkondlo ubuye amchaze ngokuthi:

USikhwili phica ngejulile inkohliso
(Dlamini, 1989: 18)

UDlamini uyakhononda lapha ngokuthi umlungu ugcwele amanga ngoba into ayikhulumayo ngeke ithathwe njengonobuqiniso. Umlungu ugcwele amanga ajulile. La manga uwasebenzisa ukudida abantu abamnyama.

Umlungu akamboni umuntu omnyama njengomuntu oyisidalwa esifana naye. UDlamini, enkondlweni ethi “Awumazi Umlungu!” uthi:

Ngokukubona ungaphelele;

Uyisidalwa esiyisimanga
Ngakho konk' esingaphelele;
Okuphelele yilokh'okunguye:
Okucabanga njengaye
Okukhuluma njengaye,
Okuhleka njengaye,
Okuncokola njengaye;
Okwenza konke njengaye.
(Dlamini,1989:32)

Nasenkondlweni ethi “Vovani”, uDlamini uthi:

Jabula sengiyafa qilindini
Sala kahle mpendumpendu
Geja leqel'eqeleni;
Sala kahle ulibuse libuseke,
Ngobuqili obucatshangiwe;
Ngokugqilaza okucatshangiwe,
Ngolunya olujabhisa uSathane
Olufunzwa ubuphukuphuku bami.
(Dlamini,1981:1)

Ukungathembeki komlungu kumenza abonakale njengeqili nomuntu ohleze ephenduphenduka, njengoba uDlamini embiza ngeqili nompumpendu. Uze asho ukuthi ugqilaza ngobuqili obucatshangisiswe kahle futhi akwenza kumuntu omnyama kuwunya olukhulu olungelinganiswe nalutho ngoba kujabhisa ngisho umnikazi wobubi, uSathane.

4.2.4 Ukusetshenziswa KweBhayibheli Nenkolo YobuKhrestu

Ngaphambi kokufika kwabamhlophe bafundise abantu abamnyama ngenkolo yobuKhrestu, abantu abamnyama babevele benayo inkolo yabo, amasiko kanye nempucuzeko yabo. U-Achebe kuPeterson noRutherford (1990:116) uyasho ukuthi:

African people did not hear of culture for the first time from Europeans.
(Abantu abansundu kabaqalanga kubelungu ukuzwa ngamasiko.)

UCele (1997:73) uyasho ukuthi abantu abamnyama abawahlukanisi amasiko enkolweni kanye nasekulawulweni kwezwe ngokombusazwe. Uthi:

In Zulu society, culture, politics and religion are inseparable. For instance, it is believed that a king is appointed by the ancestors.

(Emphakathini wamaZulu, amasiko, umbusazwe nenkolo akuhlukaniseki. Ngokwesibonelo, inkosi kukholwa ukuthi ibekwa amadlozi.)

UBiko ungomunye wabantu abakugxekayo ukusetshenziswa kwenkolo yobuKhrestu ukuze kuthuntubezwe izingqondo zabantu abamnyama. Njengoba esho uBiko (2007:61) uthi inkolo yobuKhrestu isetshenziswa njengenkolo ekufanele ukunganyelwa ngenkani kwabantu, kwathi ngesikhathi sobandlululo kwakuyinkolo efanele ukusetshenziswa ukuze ibophe abantu abamnyama ngamaketanga engcindezelo.

UDlamini naye ezinkondlweni zakhe uyakuhlaba ukusetshenziswa kweBhayibheli ngabamhlophe ukucindezela abamnyama noma ukwenza okubi. Enkondlweni yakhe ethi “Uyamazi Umlungu?” uthi:

Amazwi ayizincijo zobuqidlana
Ezilondwe ngumqulu oyimpicabadala;
Akaviki ngomqul’uyadlalisela.

Umqulu yinkemba yobuntu bakhe ngaphakathi,
Umqulu yinkemba yobuntu bakhe ngaphandle;
Umqulu yinkemba ezalazala imingcwana,
Umqulu yinkemba ezalazala ubungelosana
Wamlandela uyanyamalala ngokuvelavela
UNkinga kaMafavuke njengedangabane,
USikhwili phica ngejulile inkohliso,
USikhwili phicaphica ngenzulu yeZulu.
(Dlamini, 1988:18)

Umqulu lona akhuluma ngawo yilona iBhayibheli. Umqulu lona uwubiza ngokuthi uyimpicabadala ngoba awuqondakali kahle futhi awuqondisiseki. Emgqeni wokugcina uyasho ukuthi umlungu usebenzisa inkolo (inzulu yezulu) ukuphicaphica umuntu omnyama.

Ukukhombisa ukugxeka ukungathembeki komlungu osebenzisa iBhayibheli ukufeza izinhloso zakhe, uDlamini uze ambize ngamagama athile. Umbiza ngoNkinga. Leli gama lisuselwa kulelo elithi inkinga. Ubuye ambize ngoSikhwili, okuyisikhali sokulwa. USikhwili lona kuthiwa

ukhohlisa ngenkulu inkohliso. Ukhohlisa abamnyama ebe ekhuluma ngezinto eziphathelene nenkolo. Enkondlweni yakhe uDlamini ethi “Bese Ngikhohliwe” uthi :

Wangikhohlisa emasontweni
(Dlamini, 1989:26)

Nalapha uyaveza khona ukusetshenziswa kwenkolo yobuKhrestu neBhayibheli ngabantu abamhlophe ukukhohlisa abantu abamnyama ngesikhathi bebaqhawaga okungokwabo futhi bebacindezela.

Enkondlweni ethi “Kumfundoni le?” uDlamini (1981:16) uyakhala ngenkolo uthi:

Ngonobhaqa ngilibashuze
Ngiwagqigqele amasonto,
Ngehle ngenyuka namasonto;
Kukhale izihlonono yimpikiswano,
Yamakholw’ anokuzigqaja,
Bayahlebana bayahlambalazana,
Sengumsangano ngaBhayibhele.
(Dlamini, 1981:16)

Lapha uyakhononda ngokuthi inkolo yobuKhrestu okumele engabe iyamsiza, ayimsizi ngalutho. Uthi usesangene ngenxa yalo iBhayibheli. Uyakhononda ukuthi kwakhona emasontweni awagqigqayo, amakholwa ayahlebana ayahlambalazana.

Inkolo uDlamini uyibona idida abantu abamnyama begcine bengasazazi bengazi nokuthi yini abayenzayo. Enkondlweni ethi “Bayaphi?”, uthi:

Bahamb’abantu,
Ngengqondo bayiguduza
Inkolo ngomlomo wabezizwe;
Bayifunda bayiqeketha,
Bayishumayela bayichaza,
Baxabana bazondana,
Babandlululana bethukana;
Badukuza phakathi kwenkolo,
KODW”ABAYINDAWO.
(Dlamini, 1989:43)

UDlamini uyakhala ngenkolo yabamhlophe abantu abamnyama asebenzene bathi shi kuyo. Uthi ngayo nakuyo benza konke kodwa bajike baxabane bazondane bathukane. Le nkolo ayilethi ukuthula noxolo. Ayilethi ukubumbana nokubambana kepha iletha ukubandlululana. Uthi badukile kuyo bayadukuza. Ayibasizi ngalutho. Ayibafikisi ndawo.

UDlamini uyakubalula kwezinye izinkondlo zakhe ukuphucwa kwabantu abamnyama ulimi namasiko abo ngabantu abamhlophe. Uyakhononda ngalokhu njengoba abantu abamnyama sebeqoma ukuthatha ulimi namasiko abantu abamhlophe. UDLamini uyakuveza lokhu enkondlweni yakhe ethi “Sadabukisa Isizwe”:

Ngamasiko nobuzwe baso sesathengisa
Ngokuthembuza chizeliyane olwaso ulimi.
(Dlamini, 1989:48)

Uyakhononda kakhulu uDLamini ngokulahleka kwamasiko nolimi lomuntu omnyama. Isimo asebeiphila kuso abantu abamnyama, sekukhomba ukulahleka kwamasiko abo. Uthi yiso lesi sizwe esidayise ngamasiko nobuzwe baso. Uthi ngenxa yokuhewwa nokuthathwa yizinto zabantu bokufika, isizwe esimnyama sesigijimele amasiko nolimi lwabo, asisathandisisi ngisho kwalimi lwaso.

Enkondlweni yakhe ethi “Ngikhumbule Iqhugwane” usebenzisa iqhugwane ukukhombisa amasiko. Uveza ukuthi izinto bezihamba kahle ngesikhathi abantu besalandela amasiko:

Ngikhumbule iqhugwane ngobundilinga
Phezu kwakungeneka kuphumeke kanzima;
Lalinemfudumalo nawalo amakha obulongwe,
Esithumbanjeni nakhuya okuyinja kulunguza.
(Dlamini, 1989: 50)

Ngokulahleka kwamasiko nendlela enhle yokuphila yabantu abamnyama uDLamini ubona ukuthi sekukuningi okunye osekonakele. Enkondlweni ethi “Sadabukisa Isizwe” uthi:

Sisele nesidungekile isiziba somcabango
Sisele namazwan’anuka umona nenzondo;
Ngokusonteka komcabango kwasonteka sona,
Sawudlala umdlalo wokuzizonda ngenzondo;
UNzondo noMona basithakatha sagcwelezana

Onqamlezweni lesiqalekiso ubungqaqabulungu
Balengis’amasiko ngokungcwaba ubuNtu baso,

Balengisa ulimi ngobuwiliwili benzondo yaso;
UNzondo noMona bazala amaqembu anukelanayo,
Impi yobungwaqabulungu yazala izimpimpi zaso.
(Dlamini, 1989:48)

Kumele kuqapheleke lapha ukuthi uDlamini akatusi ancome kuphela okwasendulo kepha uyasho ukuthi kwakukhona okwakungangekuhle kuwo amasiko esintu.

Uyakuveza ukuthi ukubhidlika kweqhugwane kudale ukuba kulahleke inkolo yabantu kanye nomthetho owawulawula ikhaya.

Bhidlikiyane iqhugwane phunyukiyane inkolo,
Bhidlikiyane iqhugwane phunyukiyane umthetho,
Bhidlikiyane iqhugwane fulatheliyane amadlozi;
(Dlamini, 1989:50)

Uma sekulahleke ukushaywa nokuhlonishwa komthetho emakhaya sekuyizizinda ezifike nabantu abamhlophe esezithatha umsebenzi wokushaya umthetho.

Umthetho nenkolo kwafukamelw' amasonto nezikole
Kwanyamalal' AMAKHAYA kwachum' amasonto nezikole.
(Dlamini, 1989:50)

Imiphumela yalokhu uyayiveza uDlamini emigqeni ethi:

AMAKHAY' abangondingasithebeni bansondo,
Kwagcwanek' amahlongandlebe ngomthetho-nkolo;
Amahlongandlebe abangababusi besililo SAMAKHAYA.
(Dlamini, 1989:50)

Enkondlweni ethi "Kumfundoni Le?" uDlamini uthi:

Ngiyavuma ukudla amaqatha
Olimi oluqotshiwe losiwa
Ulwazi-nzulu – ngiyazisa;
Olwami lwenkab' angisenalo,
Ngiyalwenyanya luphansi,
Aluselona iziko lempilo
Yomlando nomlandu kababa,
Aluseyona imbiza yamasiko
Achichima inkambo yendalo,
Eyake yasina yagegetheka,
Kwanyakaza izinkanyezi

Eziqhakaza ngohleko ezulwini.
(Dlamini,1981:15)

Lapha uyakhononda uDlamini ngokulahleka kolimi namasiko. Uthi kuqala lokhu kokubili kwakuwumongo wokuphila kahle kwabantu abamnyama kodwa manje sebenqunu ngenxa yokufuna ukugxila ezintweni zabalungu, izinto okungezona neze ezabo. Uthi ngamasiko nolimilwabo kwakuthokoza ngisho izulu kodwa manje ngoba abantu abamnyama asebedukele emasikweni nasolimini lwabamhlophe sebenza izulu lingajabuli.

Kuleyo nkondlo uqhubeka athi:

Ngisukelana nobuntu bomlungu,
Ngisukelana namasik'omlungu,
Engikucabangayo nengikwenzayo
Isilinganiso ngumntanomlungu.
(Dlamini, 1981:15)

Uyagcizelela lapha uDlamini ukuthi abantu abamnyama sebelahle okungokwabo base bephelelwa ububona nobuntu babo. Uthi njengamanje sebezenza abelungu ngoba sebethathe ukwenza komlungu kwaba yiyona nto abaphila ngayo nebalawulayo ekucabangeni kwabo nasekwenzeni kwabo. Konke abakwenzayo bafuna kufane nokomlungu. Lokhu-ke ukugqilazeka komqondo womuntu omnyama ongasaziboni ebalulekile yena uma enguye kepha uselwela ukuthi impilo yakhe yonke akenzise okomlungu.

4.3 Amasu Awasebenzisayo U-J.C. Dlamini Ekubhaleni Izinkondlo Ezikhonodayo

Lapha kuzovezwa izinhlobo zamaqhinga noma amasu awasebenzisayo uDlamini ukubhala izinkondlo zakhe zokukhononda. Kuzonikezwa nezibonelo zalawo masu akhe.

UVerschoor (1973:02) uthi uma imbongi ibhala izinkondlo zokukhononda isuke ihlose ukugxeka okuthile. Kubafundi-ke isuke ihlose ukuvukuza imizwa yokungahambisani nokuthile noma ukudinwa ngenxa yento ethile.

Ukukhononda-ke njengoba kubangelwa ukungenami ngesimo noma izimo ezithile, umbhali ukwenza ngokusebenzisa ikhono lakhe lokubhala. Inhloso enkulu nje ukudlulisa lokho afuna

ukuba abantu bakwazi noma bakuqaphele. Udinga iqhinga noma amaqhinga athile umbhali ukudlulisa lokho afuna ukukusho.

UNtuli noMakhambeni (1998:292) bathi:

Abaningi abamnyama bahlukumezeka ngezindlela eziningi ngenxa yemithetho yobandlululo. Ababhali bakuveza lokhu ezincwadini zabo, kodwa abanye bakubeka ngendlela ecashile. Bakhona kodwa abaphumela eshashalazini, bangalokhu begwegwesa.

Lapha baveza izindlela ezimbili zokukhononda. Eyokuqala eyokuqonda ngqo noma ukungagigiyeli. Ngale ndlela umbhali ubeka kube sobala lokho afuna ukukusho, engakucashisi. Eyesibili ngeyokugigiyela noma indlela ecashile. Lapha umbhali uyacashisa uma ebhala ukuze kungabi sobala lokho afuna ukukusho. Nokho-ke zikhona ezinye izindlela ezizovezwa ayezisebenzisa ngaphezu kwalezi zombili. Lapha singabala ukusebenzisa izifenko kanye nokubhala ngomxoxi ongumuntu wesithathu.

Ukubhala kwakhe esebenzisa lawa masu kwakukhomba ukuvuthwa kwakhe njengembongi. Ikhono lakhe ligqanyiswa kakhulu nayilawa masu. Akavele nje abeke phambili ukukhononda bese ethi umsebenzi wakhe uzogqama ngenxa yalokho, kepha uthembela kakhulu ekhonweni lakhe.

Imbongi egqamisa amakhono ayo iyazi ukuthi lokho kubaluleke kakhulu njengalokho esuke ikusho. Yilokhu okwenza ukuba umsebenzi ume njalo, njengomsebenzi obalulekile nosezingeni eliphezulu ukuze ungaphelelwa isikhathi. UBeeton (1964:16) uyakugcizelela lokhu ngokuthi:

A man may have good morals to communicate but if he has not the authority of mind and expression to communicate them as an artist, he will forever remain voiceless. Conversely, if a man has a splendid “technique” and nothing worthwhile to say, he is condemned forever to hollow, if pleasant, tinklings, he is condemned forever to play a minor role, even though he may acquire some contemporary glitter.

(Umuntu angase abe nomyalezo omuhle afuna ukuwudlulisa kodwa uma engenalo isu lokucabanga nokucikozwa ukuze awedlulisele, uyohlale njalo engenazwi. Lokho singakuqhathanisa nokuthi uma umuntu “enekhono” eliyisimanga kodwa engenanto etheni azoyisho, uyohlale njalo ebhekene nesimo sokusho

izintoezingathi shu, futhi uyohlale engagqamile, nanxa kungade kwethukeka ethola udumo oluthize.)

UNnolin (1976:71) uyavumelana nalokhu ngesikhathi ethi:

Committed literature has a way of dying a natural death – certain to be dulled and dimmed by the fog of time when the issues it fought over are no longer current.

(Imibhalo yokukhononda ivame ukufa ingabulawangwa muntu – kunesiqiniseko sokuthi iyothuntubezwa, ifuswe yinkungu yokuhamba kwesikhathi lapho eyayikulwela sekwedlulelwe yisikhathi.)

Izinkondlo zikaDlamini zabhalwa ngobuchule nekhono elikhulu okwenza ukuthi namanje ziqhubeke zihlabahlose nakuba ezinye zezinto ayekhala ngazo sezalunga.

Lawa masu awasebenzisa yiwona azenza ukuba zibe sezingeni eliphezulu futhi ziqhubeke ziphile noma izimo ezazibhalwe ngenxa yazo sezafa. Ake siwabheke lawa masu esiwashoyo.

4.3.1 Isu Lokuqonda Ngqo

Isikhathi sobandlululo kwakuyisikhathi esasibacindezele kakhulu ababhali ukuba bangasho izinto ezazilumela kuhulumeni wabamhlophe. Kwabekwa imithetho eyayivimba lokhu. Yayivalwa imibhalo ezwakala igxeka uhulumeni noma ukwenza kwakhe. Ngenxa yokwesabela ukuvele bathi bhadla ababhali babengakhetha ukugigiyela ukuze kungabi sobala ukukhononda kwabo. Noma kunjalo abanye ngezinye izikhathi babekubeka kube sobala abafuna ukukusho. U-BW Vilakazi ukwenzile lokhu enkondlweni yakhe ethi, “Ngoba ...Sewuthi”. No-J.C. Dlamini ukhombise isibindi esikhulu kwezinye izinkondlo zakhe ngesikhathi ekhononda ngendlela esobala, eqonda ngqo.

UDlamini ulisebenzisile leli su ezinkondlweni eziningana lapho avele akubeke nje kucace lokho akushoyo. Enkondlweni yakhe u-J.C. Dlamini ethi “Bese Ngikhohliwe” uthi:

Wangikhohlisa emasontweni

(Dlamini, 1989:26)

Lapha ukubeke kwacaca nje ukuthi umlungu ubakhohlisile abantu abamnyama ebabamba ngenkolo ayishumayela emasontweni.

Enkondlweni ethi “Masibumbane Njengosimende” uthi:

Bathi ababumbane njengosimende

Bathi ngomzabalazo makubunjwane kwezombangazwe
Bathi ngomzabalazo makubunjwane kwezombusazwe;
Bathi eyangempela inkululeko iyozalwa ubumbano,
Inkululeko izale umnethezeko kwezemfundo,
Inkululeko izale umnethezeko kwezengcebo.
(Dlamini, 1989:16)

Lapha ukubeka kucace ukuthi uma abantu abamnyama bekhuluma bebodwa bagququzelana ukuba babumbane. Bathi ababumbane njengosimende.

4. 3. 2 Isu Lokugigiyela

Bephawula ngemibono kaNtuli, oMakhambeni noSibiya (2007:91) mayelana nokubhala ngesu lokugigiyela bathi:

Wayekugcizelela nokuthi izikhalo ngezombusazwe zifakwe ngobuciko obukhulu nasezincwadini zesiZulu ngoba uma kubekwe obala konke, incwadi ayinathuba lokuphumelela.

Lapha kuyavela ukuthi ukufihla lokhu ukuze izikhalo zingabekwa obala zicace njengonogwaja omhlophe ehlungwini, kwakuphoqwa isimo sokusaba ukuthi ababheka bahlole imibhalo babezobona ukuthi umbhalo ukhuluma okungathandwa uhulumeni. Okwakungalandela lapho kwakungaba ukungashicilelwa kwencwadi, kanti phela inhloso yokubhala kombhali kwakuwukuba babone izincwadi zabo zishicilelwa.

Ukubeka into ngendlela ecashile kungenzeka ukuthi kuyiqhinga lombhali elihambisana nesitayela sakhe. Kodwa-ke futhi kungenzeka ukuthi wayephoqwa isimo esasingavumeli ukuba ababhali basho noma yini ngokukhululeka. UNtuli noMakhambeni (1998:292) bayakusho lokhu:

Abaningi abamnyama bahlukumezeka ngezindlela eziningi ngenxa yemithetho yobandlululo. Ababhali bayakuveza lokhu ezincwadini zabo kodwa abanye bakubeka ngendlela ecashile.

UDlamini nakuba wayenesibindi sokugagula izinto kodwa ziningi ezinye izinkondlo zakhe lapho egigiyela khona uma esho into noma ayicashise ngendlela ethile. Ukugigiyela lokhu kungenzeka ukuthi kuyena kwakuyisitayela nje sakhe sokubhala noma wayekwenza ngoba engafuni ukusho ngendlela ezomdonsela amanzi ngomsele kubaphathi bezwe bese bemudla luhlaza. Kungenzeka ukuthi kwakungenxa yokusaba kwakhe ukuthi uma egqamisa uzozithola esenkingeni. UGerard (1971:265) uthi ababhali besiZulu babeqhubeka bethola ugqozi lokubhala ezinkingeni ezazibhekene nomphakathi zemihla ngemihla kodwa bebhala kanjalo nje bebe bebiyelwe imiklamo yemithetho yobandlululo.

Iqhinga leli lihle kakhulu, hhayi kuphela ekucashiseni lokho imbongi ehlose ukukusho kepha kuhlwabusisa nolimi ebhala ngalo kubuye kusize ukuphonsela inselelo abafundi bomsebenzi lowo ngoba kumele badle amathambo ekhanda baninge bajule ukuthi imbongi ihlose ukuthini. Lokhu kuyalikhuphula izinga lombhalo.

Enkondlweni yakhe ethi “Ngimile” usebenzise ubuchule ngesikhathi esebenzisa ebhala sengathi ukhulumama ngolwandle kanti uqondise kwabamhlophe. Phela abamhlophe beqala ukufika bafika ngalo ulwandle. Kule nkondlo uDlamini uthi:

Ntshontsheka sihlabathi engimi kuso,
Kodwa ngimile! Ngibukana neze-leze;
Wena ongibukelayo ungafunga uthi
Ngihungulwe amandla obuhle bolwandle;
Phezu kungephikeke lokho, kodwa okwamanje
Sengingale ngamehlo, sengiluwelile;
Ngihungulwe yize-leze ngimile.
(Dlamini, 1988:10)

Lapha uyasho ukuthi nakuba ephambi kolwandle alubukayo luluhle, kodwa akamile nje ngoba ehungulwe ubuhle balo. Uyasho ukuthi ingqondo yakhe isikude kakhulu. Imicabango yakhe isidlulele ngale ekubukeni ulwandle. Usejule kokunye. Ezitanzeni ezimbili ezilandelayo uyacacisa ukuthi yini le asejule kuyo, esisengqondweni yakhe. Uthi:

Ngisemaketangweni ezehlo zomhlaba,

Ngiyingqondo yesiboshwa sezehlo,
Ezinhle nezimbi zingikinatele,
Emaqakaleni, ezandleni;
Ukuzula ngingazulazula,
Kodwa iqiniso limile ngiyingqondo.

Ngiyingqondo yokugcwelezwa
Izinswelaboya zamahlathi alo;
Ngiyingqondo yeziphepho zalo,
Ngiyingqondo yesibhakabhaka salo,
Esihwaqabala ngokunyazima
Sithethe ngokuduma;
Sigcine ngokuncokola nokubulala.
(Dlamini, 1988:10)

Kulezi zitanza uyakucacisa uDlamini ukuthi usephenduke isiboshwa sengqondo ngenxa yezinto eziningi esezenzeke emhlabeni. Isimo lesi ayengekho ngaphansi kwaso ngaphambi kokuba ulwandle lulethe abamhlophe. Uyabalula ukuthi emva kokufika kwabo benze okuningi beyizinswelaboya zamahlathi olwandle. Uthi bamgcwelezile, kwaba nezinto eziningi ezingezinhle empilweni yakhe (iziphepho), kwaguquka nokuningi kwaba khona nokufa imbala, ebulawa kuhlekwa.

Enkondlweni ethi “Uyamazi Umlungu” uma ekhuluma ngomlungu uthi:

Amehlo amemeza ezijulile izimanga,
Ubuso inguquququ yonyazi lwezimfuqo,
Amazwi ayizincijo zobuqidlana
Ezilondwe ngumqulu oyimpicabadala;
Akaviki ngomqul’uyadlalisela.
(Dlamini, 1989:36)

Aqhubeke esitanzeni esilandelayo, esekhuluma ngokusebenzisa komlungu iBhayibheli nenkolo ukufeza ubuqili bakhe. Uthi:

Umqulu yinkemba yobuntu bakhe ngaphakathi,
Umqulu yinkemba yobuntu bakhe ngaphandle;
Umqulu yinkemba ezalazala imingcwana,
Umqulu yinkemba ezalazala ubungilosana;
Wamlandelandela unyamalala ngokuvelavela,
UNkinga kaMafavuke njengedangabane,
USikhwili phica ngejulile inkohliso,

USikhwili phicaphica ngenzulu yeZulu.
(Dlamini, 1989:36)

Enkondlweni ethi “Masibumbane Njengosimende” uDlamini usebenzisa amagama athe ukuqina, adinga ukuba umuntu awahluze ukuze aqondisise incazelo yawo. Uthi:

Babeyimbokodo kamagayisa esizilayo;
Ebhuhhisayo ngokusizila izimpimpi
Kusale abakhethiweyo ngokuhlungwa;
Kuqhakaze inkululeko yobambiswano.
(Dlamini, 1989:16)

Ukuthi imbokodo kamagayisa esizilayo kuqonde ukubambisana okusezingeni eliphezulu okuhlelwe kahle ukuze kukwazi ukulwa kunqobe futhi kucoboshise izitha okubhekene nazo. Kufanele le mbokodo kamagayisa ibulale iqede nya (ibhuhhise isizile) labo abangathembekile emzabalazweni, abathatha ulwazi ohlangothini lwabalwa nohulumeni wobandlululo baluhambise kuye ukuze uhulumeni lona alusebenzise ukukhinyabeza nokufenyisa impi elwa nobandlululo. Uma sekubulawa izimpimpi zizokhethwa kuwo umdibi ezicashe kuwo, wabantu bonke abalwa nobandlululo. Zizocingwa kahle zitonyulwe khona (Zizokhethwa). Uma kwenzeka lokhu, u-J.C. Dlamini uthi impumelelo izobe isitholakala kanjengoba esho ethi:

Kuqhakaze inkululeko yobambiswano.
(Dlamini, 1989:16)

Kuyona inkondlo efanayo uDlamini uyaqhubeka esasebenzisa amagama ajulile esitanzeni sokugcina. Uthi:

Ukuthobelana kwezinhlayiy’ abakubukisisanga
Zikasimend’ ezizimele ngenkulu inkululeko;
Azidelelani azijivazani zibumbanele ukwakha,
Azibumbaneli ukubhidliza okwakhiwe yinsebenzo,
Azibumbaneli ukubulala ngomona wobungqongqoshe.
(Dlamini, 1989:16)

4.3.3 Isu Lokusebenzisa Izifengqo

Ukusebenzisa izifengqo kuyalunonga ulimi kulujijise. Izinkondlo vele imvama zibhaleka ngolimi olungekho obala, olungeke lufaniswe nolimi lweprozi ejwayelekile. Imbongi ekwazi

ukusebenzisa kahle ulimi ekubhaleni izinkondlo iyaye izakhele ugazi bese nomsebenzi wayo uthandwa kakhulu ngabafundi nabahlaziyi.

4.3.3.1 Ukusebenzisa Isingathekiso

Ukusebenzisa isifengqo kuyisu elinomthelela omuhle. U-Untermeyer (1968:225) uthi:

A metaphor is usually more effective than a simile because it makes an instant comparison and an imaginative fusion of two objects without the use of explanatory prepositions.

(Isingathekiso imvamisa sinemba kangcono kunesifaniso ngoba siqhathanisa ngqo futhi sihlobanisa izinto ezimbili ngaphandle kokusebenzisa izakhi ezichazayo.)

UDlamini usisebenzisile isingathekiso ukuze engabeki kucace ukuthi yini lena aqonde ukuyisho. Enkondlweni yakhe ethi “Imfihlo Yezinkinobho Zopiyane” uthi:

Ubumbano lwezizwe isazi salubona emvungeni
Yopiyane ngokucindezela izinkonobho zalo;
Sezwa unqambothi lwemvunge yezinkinobho
Ezimnyama nezimhlophe zingcivizwa zivuka,
Unqambothi lwemvunge lungenabandlululo.

Sazindini nesisho kwengula ukujula nenzulu
Akwanakeka ukuthi unqambothi lusho ukuhlangana,
Ngokwehlukana kwamaphimbo ezinkinobho ezimbalabala;
Ekuhlanganeni ngokwehlukana kwamaphimbo nanto
Unqambothi lokwehlukana ngokuhlangana kobumbano.
(Dlamini, 1989: 13)

Imbongi lapha isebenzisa isingathekiso sophiyano olunezinkinobho ezimhlophe nezimnyama. Izinkinobho ezimnyama zimele abantu abamnyama. Ezimhlophe zimele abantu abamhlophe. Imbongi ithi ukungcivizwa kwalezi zinkinobho ophiyaneni kukhiqiza umculo omnandi, owunqambothi. Lo mculo umnandi kubo bonke abantu, awunabandlululo ukuthi uzwiwa ngubani.

Imbongi iqonde ukusho ukuthi nakuba abantu abamnyama bengafani nabantu abamhlophe kodwa ngokuzwana nokubambisana kungaba nobunye nokuthula.

Ekhuluma ngenkolo kanye namasiko obuntu uDlamini enkondlweni ethi “Ukhona Wena” uthi:

Bangakhulisa isonto
Ngokunciphisa ikhaya,
Ngokuphoqelelwa linciphe;
Gwiqiqi, balifune ikhaya,
Sekukhonya ubugobongo
Besonto ngaphandle kwekhaya.
Lehluleke isonto ukuphila
Ngaphandle kwekhaya.
(Dlamini, 1989:45)

Lapha uveza abantu benkolo, besebenzisa yona ukudicilela phansi isithunzi nemithetho yekhaya ngoba sebegqamisa leyo yesonto. Uyaveza lapha ukuthi ukwenziwa kwesonto libe likhulu kunekhaya kuletha izinkinga. Nokho uyasho emigqeni emibili yokugcina ukuthi isonto nekhaya kuyadingana ukuze impilo yabantu ihambe kahle. Uthi kufanele kubambisane, kusebenzisane ngoba akukho okukwazi ukusimama ngaphandle kokunye.

4.3.3.2 Ukusebenzisa Uteku

Ukusebenzisa uteku kuthi kudlulisa umyalezo obalulekile kepha kube kukitaza kulowo olalele noma ofundayo ngenxa yendlela okubekwe ngayo lokho okushiwoyo. Enkondlweni ethi “Yimi Lo, esenginje?” uDlamini uthi:

Izinwedlana sezenza umvaleliso!
Ubuswana sebuyizintaba zosizi,
Amehlwan’asegqunywe ufasimbana;
Izandla sezibhidiswa uVezela,
Izinyawana sezinyonyobela ize leze.
(Dlamini, 1989:52)

Lapha ukubhala kwakhe kunoteku kodwa umyalezo usobala njengoba eveza isimo somuntu omnyama.

4.3.3.4 Ukusebenzisa Ukubhinqa Nokubhuqa

Enkondlweni ethi “Kuwena obukelayo” uDlamini uncoma ubuqhawe ngesikhathi ekhombisa ukungabenameli ukuthi kube khona abantu abangafuni ukubamba iqhaza emzabalazweni.

Kulabo uthi:

Kuwena-ke oyibukelayo
Ngithi:
Bukela ngiyakubongela
(Dlamini, 1958:20)

Ukubhinqa lokhu okwenza ukuthi okuqondiswe kuyena avukelwe unembeza umuthi thwansu.

Enkondlweni ethi “Kumfundoni le?” uDlamini ukhononda ngokuthi imfundo le efundwayo yomlungu kayimenzi akwazi ukuzuza ulwazi. Lokhu kungumbhinqo ngoba phela silindele ukuthi imfundo ejulukelwa kakhulu ikhokhelwe kakhulu kumele ngabe yenza umfundi abe nolwazi olukhulu. Uma isimenza angazi lutho asisabonakali isidingo sayo kanye nomphumela wayo omuhle. Uthi:

Iminyaka ngeminyaka
Isikole ngisigqigqele,
Ngilibashuza ngonobhaqa,
Wushikishi, zivuthwe
Izindlela kuyaluzwa;
Kwabanezimbandla ziphume:
Kuthengwana nemfundo
Yomlungu, kuphele izibaya;
Ngigcine sengifundile
Ngingasazi lutho, lutho;
(Dlamini, 1981:9)

Le mfundo ngokusho kwakhe uDlamini ayimsizi umuntu omnyama ukuba akwazi ukuzicabangela yena. Ayimhlomisi ngamakhono amthuthukisa ukuba azicabangele bese ezithathela izinqumo zakhe ezizimele futhi eziphusile. Kuyacaca-ke ukuthi uDlamini imphethe kabi indaba yale mfundo engathuthukisi izinga lokucabanga komuntu ukuze akwazi ukuzicabangela yena. Imigqa yokugcina emibili esitanzeni sokuqala uDlamini uthi:

Ngicabangise okomlungu,
Ngikhulumise okomlungu.
(Dlamini,1981:9)

Uyaqhubeka enkondlweni efanayo esho ukuthi akakwazi ukuzicabangela ngengqondo ezimele nakuba esefunde kangaka. Uthi:

Angizicabangeli ngiyafunda,
Amabhuku omlungu, ngiyafunda,
Ngicatshangelw' amabhuku.
(Dlamini,1981:9)

Kuyimbuqo ukuthi esefunde kangaka waze waba “ubunikiniki bamajazi” (kanjengoba esho esitanzeni sesithathu) kepha akakwazi ukuzicabangela. Kuyimbuqo ukuthi ufunde kakhulu imfundo yomlungu wanela njengoba esho esitanzeni sesibili ukuthi “Ngidle okumfimfithiwe-esibovu” kepha kusafana nokuthi akafundile, kufana nokuthi ulambile ngoba leyo mfundo ayimsizi ngalutho.

4.3.3.5 Ukusebenzisa Ukwenzasamuntu

UDlamini ukusebenzisile ukwenzasamuntu kwezinye izinkondlo zakhe. Lapha usuke ethathe into engesiyena umuntu bese eyinika izimpawu zokuba umuntu.

Enkondlweni ethi “Masibumbane njengosimende” uthi:

Ukuthobelana kwezinhlayiy' abakubukisisanga
Zikasimend' ezizimele ngenkulu inkululeko;
Azidelelani azijivazani zibumbanele ukwakha,
Azibumbaneli ukubhidliza okwakhiwe yinsebenzo,
Azibumbaneli ukubulala ngomona wobungqongqoshe.
(Dlamini,1989:16)

Uma ekhuluma ngezinhlayiyana uthi zithobelene. Ukuthobelana lokhu kusho ukuhloniphana nokulalelana. Ukukhuluma kanje kuveza izinhlayiyana zibekwe sengathi zingabantu bona abakwazi ukuthobelana.

Uyaqhubeka uDlamini esakhuluma ngazo izinhlayiyana. Uthi azidelelani futhi azijivazani. Lapha usagcizelela ukuhloniphana kwazo.

4.3.3.6 Ukusebenzisa Uphawu

UDlamini ulusebenzisile uphawu enkondlweni yakhe ethi “Ichashazi” lapho esebenzisa khona indawo emhlophe njengophawu olumele abantu abamhlophe kwathi ichashazi walisebenzisa njengophawu olumele abantu abamnyama. Kule nkondlo uthi:

Aliphonsekanga endwangini
Yindwangu kulona phonsekiyane;
Lalikhona, likhona liyobakhona,
Liyobakhona ezimpuphutheni,
Liyanyamalala kwabanemehlo;
Liyithunzi lobumpumputhe,
Kwabanamehlo bengenawo.

Leli cashazi linomzimba,
Leli cashazi linobuzwe,
Leli cashazi linedlozi,
Leli cashazi linempilo.

Yingxabano kaZenzile
Ephakathi
Komzimba nobuzwe,
Ephakathi
Kwedlozi nempilo
Eyakha ubucashazi –
Uphawu lwensambatheka
Yokuziphika kobukhona.

Vuka cashazi
Uvuse
Umzimba qingqo,
Ubuzwe phuhle,
Idlozi khanyiyane,
Ingqondo suliyane
Ubucashazi obungekho.
(Dlamini, 1981:24)

Kuyacaca kule nkondlo ubuchule bakhe ukusebenzisa ulimi ukuze afihle lokho afuna ukukusho, kungabi nje sobala kucacele wonke umuntu.

4.3.4 Ukusebenzisa Umbuzo-mbumbulu

Imbongi iyaye isebenzise leli qhinga ukuze igcizelele lokho efuna ukukusho. Umbuzo-mbumbulu phela umbuzo othi ubuzwa kodwa ibe ingalindelekile futhi ingadingeki impendulo yawo. Isuke imbongi iwubuza ngoba igcizelela iqiniso elithile ngalokho esuke ikusho.

UDlamini uwusebenzisile umbuzo-mbumbulu enkondlweni yakhe ethi “Kumfundoni le?” Lo mbuzo oyimpindwa ngoba ulokhu uvela ekupheleni kwezitanza ezithile, uDlamini uhlose ngawo ukugcizelela lokho akusho ngohlobo lwemfundo enikezwa abantu abamnyama ukuthi ayibasizi ngalutho ngoba igcizelela ukucabangisa, ukukhulumisa kanye nokwenzisa okomlungu.

Nasenkondlweni ethi “Asikho Lesi Sizwe”, uDlamini (1981:40) uyawusebenzisa kaningana umbuzo-mbumbulu egcizelela ukungahambi kahle kwezinto esizweni esimnyama. Esitanzeni sesine uthi:

Kuthiweni ngalesi?
Sasinamandla,
Sinengqondo;
Sahlulwa,
Sadla inzondo.
(Dlamini,1981:40)

Ubuye aqhubeke athi:

Kuthiweni ngalesi?
Sithi siyabazonda
Amathe azonde ulimi?
AsisenabuNTU
Asisenamfihlo;
Sesinkawuze,
Sesiyinkawu!
Sesiyimfene!
Sithi siyabazonda!
Uyawazi amanyala?
(Dlamini,1981:40)

Ubuye aqhubeke athi:

Kuthiweni ngalesi?
Sithethe amadlozi?
Bengawathethi bona?
Sibe nozibuse ongafani nowabo?
Sisebenzelane sodwa?
Singaqilazwa yibo?
Sizicabangele ngokwaso?
Singacatshangelwa yibo?
(Dlamini,1981:40)

Esitanzeni sesishiyagalolunye uthi:

Kuthiweni ngalesi?
Sibe nabaholi baso?
Singaholwa yibo?
Sibe notshwala baso?
Singahonqolozi obabo?
Sibenesonto laso?
Singasonti bona?
SibeneZulu laso?
Siyek'elabo?
(Dlamini,1989:40)

4.3.5 Ukusebenzisa Ukubhala Ngomxoxi Wesithathu

UDlamini uyakusebenzisa ukubhala ngomxoxi wesithathu. Leli qhinga lakhe lenza ukuba inkondlo izwakale iyinkulumo ewumbiko, kube sengathi yena akangene odabeni kuphela ulokhu ebika okwenzekayo. Ulisebenzisile leli qhinga enkondlweni yakhe ethi “Enebinda Inzondo”.

Kuyona uthi:

Bathi abasamfuni neze uyabacindezela,
Uyabagqilaza ngolunya olungachazeki;
Uncelancel'amagazan'abo ngobuqili,
Okwezinyoni bheka emthini abanandawo;
Ubabandlulula ngolungachazeki unya.

Abasalali nabo manje ngolunya bayagadla
Bakhokhoba phansi ngeziqhumane baqhumise,
Bazithatha kumfowab'obhadla ngenzondo;

Ngokumzuma bayamgcweleza ngolukhul'unya
Sebebehadla kwenukayo inzondo yokumbulala.
(Dlamini,1989:11)

Kule nkondlo uDlamini ubhala sengathi ungumuntu ophakathi nendawo ongangene kuwo womabili lawa maqembu aklwebhanayo, alwayo. Akasho ukuthi “Sithi...” uthi “Bathi...”. Akazibali njengomuntu omnyama. Yena ulokhu nje ebika akubona kwenziwa ngabamnyama kwabamhlophe nokwenziwa ngabamhlophe kwabamnyama.

Nasenkondlweni yakhe ethi “Masibumbane Njengosimende” usebenzisa iqhinga elifanayo. Kuyona uthi:

Bathi ababumbane njengosimende
Babe imbokodo kamagayisa esizilayo;
Ebhuhhisayo ngokusizila izimpimpi
Kusale abakhethiweyo ngokuhlungwa;
Kuqhakaze inkululeko yobambiswano.

Bathi ngomzabalazo makubunjwane kwezombangazwe,
Bathi ngomzabalazo makubunjwane kwezombusazwe;
Bathi eyangempela inkululeko iyozalwa ubumbano,
Inkululeko izale umnethizeko kwezemfundo,
Inkululeko izale umnethizeko kwezengcebo.
(Dlamini,1989: 16)

Nakule nkondlo uDlamini akazifaki yena kepha ubhala sengathi ubika akubona kwenzeka, sengathi yena uphakathi nendawo. Akabhali sengathi uyathinteka engxabanweni ekhona phakathi kwabamhlophe nabamnyama.

4.3.6 Ukusebenzisa Inkulumo-mpendulwano

Leli ngelinye lamaqhinga awasebenzisayo uDlamini ekubhaleni izinkondlo zakhe. Ulisebenzisile enkondlweni yakhe ethi “Bese Ngikhohliwe”. Uqala ngokukhulumisa umuntu omnyama.

Wangidinda ngaphandle kwecala,
Wangigqilaza phezu ngiwusizo,
Wangicindezela phezu ngiyisicaba,
Wangenzela ulunya okujabhisa
USathane nezingelosi zakhe;
Wangiqhwaga okwami ngodli,

Wayikhinyabeza eyami impumelelo,
Wayigqiba ngamanga anukayo,
Wangikhohlisa emasontweni,
Wangikhohlisa ezikoleni.
(Dlamini,1989:27)

Kulesi sitanza uDlamini uveza umuntu omnyama obika usizi lwakhe phambi kukaMahluleli. Unikeze umuntu lona ukuthi kube nguyeye okhulumayo. Uye lo muntu obala izinto eziningi ezenziwe ngumlungu kuye. Kuyaqapheleka ukuthi usebenzise ubuchule uDlamini esitanzeni sokuqala ngokubiza umlungu ngo “mfowethu”. Lokhu kungukudidisa umkhondo kube sengathi ukhuluma ngomfowabo.

Esitanzeni sesithathu umlungu uyaziphendulela phambi kukaMahluleli. Uphendula uthi:

Wagwaneka lo wabulala umfowabo,
Wamgqilaza umfowabo ngolunya
Wamcindezela wamkhuthuza;
Wamqhwaga umfowabo ngolunya,
Wakhinyabeza impumelelo yakhe;
Ngaye wabayincelebana kumina,
Ngamanga wamgqilaza umfowabo,
Ngolunya wamthakatha wamcwiya
Wamkhiphela amangwevu obuqili;
Wamthengisa kimina umfowabo.
(Dlamini, 1989:27)

Kulokhu kuphendula, umlungu akaphiki ukuthi ubenzile ububi kumuntu omnyama kanjengoba esho nakwistanza sokugcina ethi, “Ezami’iziphosiso angiziphiki.” Uyavuma ukuthi umonile umuntu omnyama kodwa bese enaba esebala ukona okwenziwe nguyeye umuntu omnyama. Kulesi sitanza esingenhla, uDlamini uveza ukuthi umuntu omnyama uyamhlupha omunye wakubo. Uveza izinto eziningi ezimbi azenza kowakubo omnyama njengaye. Ubala ubuqili, ubuthakathi, ukugcweleza nokubulala. Uveza nokuthi umuntu omnyama uyimpimpi umpimpa owakubo futhi uyamthengisa umuntu wakubo.

4.4 Izinhlalo Zika-J.C. Dlamini Ngokubhala Izinkondlo Ezikhonondayo

Lapha kuvezwe izinhloso zikaDlamini zokubhala izinkondlo ezikhonondayo. Umbhali uma ebhala usuke ehlose ukusho okuthile kwabazofunda umbhalo wakhe. Kulesi sahluko sizobheka

ezinkondlweni zikaDlamini ezikhonondayo ukuthi yini izinhloso zakhe ekubhaleleni izinkondlo ezikhonondayo.

Inhloso enkulu yokulwela inkululeko kwakuwukuba abantu bonke babe namalungelo alinganayo futhi balingane phansi komthetho-sisekelo wezwe ongabandlululi. Kwakumele kuphele ukubandlululwa ngokwebala, ngokobulili, ngokwenkolo, ngokubuhlanga nokunye. Inkululeko yayizoletha ezweni lonke ukukhonya kwalabo abanqobe ubandlululo ngobuningi ngoba phela vele intando yeningi isho kanjalo. Abantu babezokwazi ukukhuluma noma yini ngokukhululeka, bengenalokwenzakaliswa nguhulumeni obandlululayo. Izimbongi ezazithwele kanzima njengezakhamuzi, njengabantu abamnyama nanjengababhali ababebekelwe imigomo eminingi zazizothola ukukhululeka ngaphansi kwentando yeningi.

UGerard (1971:265) uthi:

Most Zulu writers, however, draw their inspiration from the most glaring social problems of the present, that is, within the limitations imposed by apartheid legislation.

(Iningi lababhali besiZulu, nokho, lithola ugqozi ezinkingeni zamanje zezenhlalo, okungukuthi ngaphansi kwemingcele ebekwe yimithetho yobandlululo.)

Izinkondlo ezikhonondayo zikaDlamini ziveza izizathu eziningi zokuzibhala kwakhe. Okucacayo futhi ukuthi uDlamini ubhale izinkondlo eziqaphela yena njengomuntu, njengengxenye yesizwe samaZulu nabantu abamnyama futhi eziqonda izinkinga nezinselelo ezazibhekene nezwe laseNingizimu Afrika ngesikhathi aphile ngaso. Nezinhlalo zakhe zokubhala izinkondlo ezikhonondayo ziyakucacisa lokho.

4.4.1 Ukuvukuza Umphakathi

USibisi (2013:14) uthi izinkondlo ezivukuza abantu ukuba benze okuthile ngobandlululo zazinomfutho, zinobuphumasilwe futhi zihlose khona ukuba abantu abacindezelwe basukume balwe nokucindezelwa kwabo. Nakuba uhulumeni wayenesandla esiqinile kakhulu futhi enesihluku kulabo ababephikisana naye nalabo ababezama ukuvusa abanye emaqandeni bebakhanyisela ngezinto eziphathelene nombusazwe kodwa bakhona ababhali ababa nesibindi

bathi sebengamane befe uma kunesidingo kodwa ngeke bona bawuhlabe inhlali njengabanye izwe libe linuka phu ubandlululo nengcindezelo eqondiswe kwabamnyama yilabo abamhlophe. Babengakugqizi qakala ukuboshwa, ukuhlukunyezwa, ukuhlushwa, ukubulawa, ukuvalwa kwabo umlomo, nokuvalwa kwezincwadi zabo.

U-Owomoyela (1993:131) uyakugcizelela naye ukuthi ngampela izinkondlo zokuvukuza abantu zazihlose ukungamshayi ndiva uhulumeni nemithetho yakhe, zazihlose ukuyibukela phansi ukuze nabantu abacindezelwe bayibukele phansi. Zaziwuphondo lwempi olwalumpongoloza luhlomisa abantu ukuze babambe impi yokulwa nobandlululo. Okuseqinisweni nje lezi zinkondlo zazizama ukuqeda ukwesaba kubantu, zithi phezu kwazo zonke izinto ezazenziwa nguhulumeni wengcindezelo kubantu ababelwa nobandlululo kodwa abantu kwakumele konke lokho kungabafakeli itwetwe nengebhe kepha sekumele babe nesibindi sezingonyama ukuze kuliwe kunqotshwe.

Ukuvukuza umphakathi ngesimo sobandlululo eNingizimu Afrika kwaba yinto ebalulekile eyayenzeka ngeminyaka yokulwela inkululeko. Amaqembu ezezipolitiki afana ne-African National Congress, Pan Africanist Congress ne-South African Communist Party aze avalwa umlomo elokhu ezamile ukuvukuza umphakathi ngezimo ezingezinhle zobandlululo.

Nababhali bezinkondlo basebenzisa izinkondlo zabo ukuvukuza umphakathi bawenze ubone ububi bobandlululo ukuze ubambe iqhaza ekulweni ukuba lunqotshwe bese kuba nentando yeningi.

Isikhathi uDlamini azalwe, waphila ngaso nabhale ngaso izinkondlo zakhe eNingizimu Afrika, izwe beligcwele ubandlululo, abamhlophe bebandlulula abamnyama, bebabukela phansi. Ubandlululo nemithelela yalo ulugxekile uDlamini futhi wakhononda kakhulu ngalo, njengoba kucacisiwe esihlokwaneni esingenhla esikhuluma ngezinto akhononda ngazo ezinkondlweni zakhe ezikhonondayo.

Baningi abantu ababamba iqhaza ekuzameni ukuvukuza abantu ababesele ngaphakathi ezweni emuva kokuba abanye sebeye ekudingisweni, ukuba bavuke baphikisane futhi balwisane

nohulumeni wobandlululo kanye nengqubo yakhe yobandlululo. Nabanye ababhali babalwa kanye nabantu ababamba iqhaza.

Enkondlweni ethi “Akusenani”, u-J.C. Dlamini uthi:

Funda Mphephethi wezinduku zabafo!
Zonke izizwe zinemilando nemilando
Yokugqilazana kwezizwe ngesihluku
EMZABALAZWENI omkhulu wobungqongqoshe
Umqondo wamangwaba ngu-Akusenani.
(Dlamini, 1989:38)

Lapha uDlamini ugqugquzela umuntu omnyama ukuba angadikibali ukulwa nokulwela inkululeko. Uthi uma umuntu omnyama engase aphelelwe amandla okulwa ngokuthi athi akusenani lokho kuzosho ukufa komzabalazo wokulwela inkululeko.

4.4.2 Ukuqopha Phansi Umlando

Imibhalo ingasebenza ukuqopha imilando yezinto ezenzekayo. Imibhalo yangesikhathi sobandlululo iveza impilo ngesikhathi sibandlululo eNingizimu Afrika, iveza ubudlelwane phakathi kwabantu kanye nezinto ezazenzeka ngesikhathi lesa.

Izinkondlo zikaDlamini ziyakuveza okwenzeke ngesikhathi sokuphucwa kwabamnyama izwe bephucwa ngabamhlophe nangesikhathi sobandlululo. Ziveza umthelela wobandlululo kubantu abamnyama eNingizimu Afrika. Nakhu enkondlweni yakhe ethi “Kumfundoni Le?” uthi:

Sengidle amathe omlungu,
Kwezombusazwe ngiyawiliza,
Ngisukelana nobuntu bomlungu,
Ngisukelana namasiko omlungu
Engikucabangayo nengikwenzayo,
Isilinganiso ngumntanomlungu.
(Dlamini, 1981:15)

Uyaqhubeka aveze umthelela wokufunda imfundo yabelungu. Uthi umuntu omnyama ugcina eselingisela umlungu ngakho konke ukwenza kwakhe. Nangu esho ethi:

Sengicula njengaye umlungu;
Sengibabaza njengaye umlungu;
Ngifundile uma ngifunde
Njengaye umntanomlungu.
(Dlamini,1981:15)

Enkondlweni yakhe ethi “Khumbula!” uyaveza uDlamini ukuthi isimo sasinjani ngaphambi kokuba kufike abamhlophe. Uthi:

Bayaxaban’ abaxabanayo
Bayahlekisan’ abahlekisanayo;
Bayancokol’ abanamahlaya,
Bayangom’ abanengoma.

Abanye bayashikisha,
Abanye bayaqhuqhumbela;
Abanye banamahloni,
Abanye bayaqhaqhazela.
Kuyaphekwa laphaya
Kuyadliwa laphaya;
Konakele.
Nanso imvunulo!
(Dlamini,1973:61)

Ubuye aveze ezitanzeni ezilandelayo okwenzeka ngesikhathi sekufike abelungu. Uthi:

Nazo izidumo zayizolo!
Kwaxatshwanwa
Kwathula umoya;
Yahlangana ubuklebhuklebh
Yaphela ngesikade;

Baxhug’ abaxhugayo
Atheth’ amanxeba;
Bagul’ abagulayo
Baf’ abafayo,
Baphil’ abaphilayo.

Kwathula umsindo
Kwaphel’ amazwi;
Kwakhunta izinhliziy
Kwathetha imithambo;
Yahlabelisisa imijunju,

Kwaputshuk'amagwebu
Atshumeka phansi;
Adweba isimo
Senyoka kaNzondo.

Aphel'amagwebu
Kwasala isimo
Sathunqa kancane;
Nkosana,
Sathunqa,
Sisathunqa...

...
Sesalahlekelwa yinswebu
Sesalahlekelwa ngumbala,
Salahlekelwa yiphunga
Salahlekelwa ngunyawo,
Izwi nohleko,
Ingxoxo namancoko;
(Dlamini, 1973:61)

Lapha uDlamini uyakhala ngokuthi abantu abamnyama sebelahlekelwe yizinto ezibenza bebe ngabantu abamnyama. Ubala izinto ezazibenza bahluke kwabanye; inswebu, ukwenza nendlela yokukhuluma.

4.4.3 Ukuveza Umonakalo Osukhona

UDlamini uyawuveza umonakalo osukhona kubantu abamnyama ngenxa yokulandela izinto zabamhlophe. Lo monakalo usolimini, emfundweni nasenkolweni.

4.4.3.1 Umonakalo Olimini

Uyakuveza uDlamini ukuthi ngenxa yokulandela imfundo yabamhlophe, okungolwakhe ulimi seluyafa ngoba yena qobo useyalulahla futhi ulubukela phansi. Enkondlweni ethi "Kumfundoni le?" uthi:

Olwami lwenkab'angisenalo
Ngiyalwenyanya luphansi,
Aluselona iziko lempilo
Yomlando nomlandu kababa,
Aluseyona imbiza yamasiko
Achichima inkambo yendalo,
Eyake yasina yagegetheka
Kwanyakazela izinkanyezi
Eziqhakaza ngohleko lweZulu.
(Dlamini, 1981:15)

Kulesi sitanza uDlamini uveza umonakalo osuwenzeke kubantu abamnyama maqondana nolimi lwabo. Uthi umuntu uselahle ulimi lwakhe lwenkaba. Lolu limi aselulahlile belubaluleke kakhulu, luyiziko lempilo yomuntu omnyama, luqukethe imilando yempilo yakhe neyesizwe, luyimbiza egcine amasiko awumongo wempilo yomuntu omnyama. Uthi ngesikhathi besaluthanda abantu abamnyama ulimi lwabo, ngisho imvelo yayikunamela lokho kodwa manje konke lokho sekushintshile.

4.4.3.2 Umonakalo Emfundweni

Enkondlweni ethi “Kumfundoni le?”, uDlamini uyalila ngomthelela ongemuhle wemfundo yabamhlophe kubantu abamnyama. Uthi le mfundo sekuyiyona elawula konke ukwenza komuntu omnyama.

Angisacabangi ngaphandle
Kokubhaliwe emabhukwini;
Angisakhulumi ngaphandle
Kokuqoshwe amabhuku akhe;
Angisenzi lutho ngaphandle
Kokuqoshwe amabhuku akhe
Esam'isilinganiso ngumlungu
Uyagqoka ngigqoke, ngidlisiwe;
Abenqunu ngibenqunu, ngidlisiwe;
(Dlamini, 1981:15)

Esitanzeni esingenhla uDlamini uyakhononda ngendlela umuntu omnyama osephila ngayo. Uthi konke akwenzayo sekuwukulandela okushiwo ngamabhuku omlungu. Akukhulumayo nakwenzayo kulawulwa yiwo amabhuku. UDlamini ubona umuntu omnyama esefuna ukuzenza

umlungu, eselahla ubuyena obumenza abe umuntu omnyama. Usephila ngokulingisa nokulandela okwenziwa umlungu. Lokhu kusho ukuthi sekuyigama nje ukuthi umuntu omnyama usengumuntu omnyama kodwa sekubonakala esewumlungu.

4.4.3.3 Umonakalo Emasikweni

UDlamini uyakhala uyakhononda ngokulahleka kwamasiko kubantu abamnyama. Enkondlweni ethi “Bayaphi?”. Uthi:

Zakhanya izindlu zabo,
Lakhanyisa ingaphakathi lazo;
Nabo ubucwebecwebe; ngaphakathi,
Bahlala kubona ubucwebecwebe;
Kodwa abanamakhaya,
Ubucwebecwebe obokulala.
(Dlamini, 1989:42)

Lapha ugxeka impilo yabantu abazibiza ngabaphucuzekile. Uthi banezindlu ezinkulu ezinhle ngobucwebecwebe kodwa lezi yizindlu nje ezingebizwe ngamakhaya. Phela ikhaya ngumuzi onomthetho nemigomo elandelwayo ukuze impilo ihambe ngendlela. Kulezi zindlu zalaba bantu akukho lokhu, kungakho nje uDlamini ebuka lezi zindlu njengezakhiwo nje zokulala.

Uyaqhubeka uthi:

Lezi zindlu zinomsindo
Zinobuyaluyalu,
Zinobunswelaboya,
Zinobuwotawota,
Zinobugebengu;
Kuqeketh' abesifazane.
(Dlamini, 1989:42)

Lapha kusagcizelela ukuthi kulezi zindlu awukho umthetho nempilo enhle. Kunokungazwani, ubugebengu, ukuxokozela kanye nabesimame okuyibona abakhonyayo.

4.4.3.4 Umonakalo Enkolweni

Ukushayisana kwezenkolo yobuKhrestu kanye nendlela abantu abamnyama abangamaZulu ababephila ngayo kuyavela ezinkondlweni zikaDlamini. Lokhu ngokusho kukaScheub (1985:493) kwase kuvele kugqamile ngeminyaka yawo-1930. Uthi:

These two broad areas of literary activity (i.e. Traditional Zulu life and the new Christian ways) were to combine in the 1930's in imaginative literature, thereby producing the crucial conflicts which have profoundly concerned Southern African writers for decades: the urban, Christian, westernized milieu versus the traditional African past.

(Le mikhakha ebanzi yomkhankaso wokubhala (okungukuthi, uZulu osadla ngoludala kanye nezindlela ezintsha zobuKristu) ngeminyaka ye-1930 zazizodidiyela imibhalo ehlabahlosile, ngaleyo ndlela ikhiqiza ukungqubuzana okuvelele obekulokhu kugxile kuyo ababhali baseNingizimu Afrika amashumi eminyaka: isizinda sasedolobheni sobuKristu nobulungu sibhekene ngeziqumanele zamahlo nezinto zesintu zasendulo.)

Uyakhala u-Dlamini ngenkolo yabamhlophe esigagamelwe ngabantu abamnyama. Enkolweni ethi “Kumfundoni Le?” uthi:

Ngonobhaqa ngilibashuze
Ngiwagqigqele amasonto,
Ngehle ngenyuka namasonto;
Kukhale izihlonono yimpikiswano
Yamakholw’anokuzigqaja;
Bayahlebana bayahlambalazana,
Sengumsangano ngeBhayibhele;
Kuqhanse imithambo ngibatshela
Ngishumayela engingakwenzi;
(Dlamini, 1981:15)

Lapha uyaveza uDlamini ukuthi ukungena shi enkolweni yabamhlophe komuntu omnyama akumsizi, kunalokho kumbangela ukudideka okukhulu kakhulu. Uthi kukhala izihlonono, kuba nomsindo omkhulu odumisa ikhanda lomuntu omnyama. Konke lokhu kubangelwa ukuthi inkolo le kwayona igcwele ukuphukisana nomsindo. Abantu abakuyo abazibiza ngamakholwa bayahlebana bayahlambalazana. Kuthi noma umuntu okule nkolo eshumayela eshumayeza abanye kodwa kutholakale ukuthi akushoyo akuyikhona akwenzayo.

4.4.4 Ukukhombisa Abamnyama Lapho Besuka Khona

Ngokusho kukaFanon ku-Ashcroft nabanye (1995:154) uthi ubukholoniyalizimu abugcinanga nje ngokufuna ukubamba abantu ngobhongwane nokusula izingqondo zabo lokho ezazisakukhumbula kodwa babuye bafuna ukuhlanekezela umlando wabantu abacindezelwe kanye nokuwushabalalisa.

U-Achebe ngokuqaphela lokhu, kuPetersen noRutherford (1990:33) uthi angajabula uma izincwadi zakhe zikwazi ukukhombisa abantu bakubo ukuthi ikuphi lapho okonakala khona ezimpilweni zabo. Lokhu kukhombisa ngokusobala ukuthi u-Achebe uyazi ukuthi kuyinto ebaluleke kakhulu ukuba abantu abamnyama bazi ukuthi ikuphi lapho okonakala khona ezimpilweni nasemlandweni wabo. Uze aveze ukuthi umonakalo omkhulu kubantu ukuphi. Uthi:

The worst thing that can happen to any people is the loss of their dignity and self respect. The writer's duty is to help them regain it by showing them in human terms what happened to them, what they lost.

(Okubi kakhulu okungenzeka kunoma yibaphi abantu ngukulahlekelwa kwabo yisithunzi nokuzihlonipha. Umsebenzi wombhali ngukubasiza babuyise isithunzi ngokubakhombisa ngendlela abazoyiqonda, lokho okwabehelela nalokho okwabalalekela.)

Izinkondlo zikaDlamini ziqopha umlando wokuthi kusukwa kuphi. Zibuye zisho ukuthi isimo sangesikhathi sobandlululo sinjani. Ngaphezu kwalokhu zizama ukubeka obala usizi lwabantu kanye nezifiso zabo ngesikhathi sobandlululo ezweni laseNingizimu Afrika.

Enkondlweni ethi “Akusenani” uthi:

Bafika kunzima bazabalaza ngomqulu
Onempikiswano esanganisa uSathane
Phezu engumsunguli wayo impikiswano;
Ngobuqili balishaqa izwe balibusa
Phakathi kombuso sesiyimihambima.
(Dlamini, 1989:38)

UDlamini uyakuveza lapha ukuthi abamhlophe bafika ezweni labamnyama bephethe umqulu okuyiBhayibheli. Uthi basebenzisa ubuqili ukuze bathathe izwe labantu abamnyama. Kwathi

ekuphumeleleni kwabo abamhlophe ukuthatha izwe ngobuqili, abanikazi bezwe okungabantu abamnyama base bephenduka imihambima ezweni lokhokho babo.

Ukuqala kwezimayini zedayimane negolide kwaletsa uguquko olukhulu endleleni abantu abamnyama ababeyijwayele. UNomvuzo Yekela ku-Institute for Justice and Reconciliation kaSeleti (2004:63) uthi:

The most obvious effect of gold and coal mining can be seen in the tremendous growth of African migrant labour, the rapid break-up of the tribal system...However the reserves were deprived of a vital factor -men. The prolonged absence of males resulted in the break-up of a family and the declining agriculture.

(Umthelela osobala wezimayini zegolide namalahle ungabonakala ekwandeni ngesivini kwezisebenzi ezingamagoduka, ukuphoqoka ngokushesha kwenhlalo yasemaphandleni...izabelo zephucwa umgogodla obalulekile: amadoda. Ukunyamalala umlibe kwabesilisa kwaphumela ekuchithekeni kwemizi nokushabalala kwezolimo.)

Lapha kucaca inqubo yofuduko lwezisebenzi ezisuswa emakhaya zilethwe ezindaweni zemisebenzi ukuze zisebenzele abamhlophe. Lokhu kusho ukusuka kwabantu okuthenjelwe kubo emakhaya ngokokuvikela amakhaya kanye neqhaza labo ekukhiqizeni ukudla ukuze kuphilwe. Emakhaya sekusala amakhehla, izalukazi, amakhosikazi kanye nezingane.

Nakhona emadolobheni lapho njalo abasebenzi abamnyama abaphathwa neze kahle. UYekela kuSeleti (2004:61) uthi:

Fathers were often regarded as strangers by their children. Sons were compelled by tax demands to join their fathers as soon as they became 18. They were appalled by the extra-marital unions their fathers had entered. The mothers, too, complained that to their husbands they were just old-age providers or even hospitals.

(Izingane imvamisa zazikhula zingabazi kuyaphi oyise. Amadodana ayephoqwa yintela ukuba alandele oyise ayosebenza engakahlanganisi namashumi amabili eminyaka. Babeshaqeka uma bethola oyise sebenamashende. Nabo omama babebalisa ngokuthi kubayeni babo babeyizinto ababuyela kuzo ngoba sebegugile noma sebegula.)

Ukungenisa komnotho wobukhephthalizimu kwasho ukubhidlika kwesizinda esibalulekile empilweni yabantu abamnyama; ikhaya. Obaba babeshiya imizi yabo isikhathi eside ngenxa

yokuthatha uTEBA noma ukosebenza ezindaweni ezinye zabamhlophe. Izinsizwa nazo zazilandela umzila ofanayo. Abasele emakhaya kwakumele bazibonele ukuthi bamisa kanjani ukuze kudliwe. Lona kwaba umthwalo womame. Nokukhulisa izingane kwaba umsebenzi wabo. Lokhu kwakusho ukuphazamiseka kwemishado kanye nokukhuliseka kahle kwezingane.

Enye inkinga eyayibhekana nemindeni kwaba izifo. Abantu babehamba beyimiqemane ukuya emisebenzini leyo ekude, kwenzeke ukuthi uma sebebuya sebebunjwe izifo. Lokhu uyakufakazela uYekela kuSeleti (2004:61) uma ethi:

Another social evil of the migrant labour system was the exposure of labourers and their families at home to all sorts of diseases. These were caused either by lack of resources, or the unhealthy living conditions of black miners, or over-indulgence in social activities. Tuberculosis became common among migrants.

(Enye ingwadla kwakunguchayeka kwezisebenzi nemindeni yazo kulo lonke ubhubhane lwezifo. Lezi zifo zazibangwa ngukuntuleka kwezinsiza, noma izimo zempilo ezimbi okwakuphilwa kuzo ezimayini noma ukuzitika kuze kweqe ngobumnandi bempilo. Amagoduka amaningi aphantsi wufuba.)

4.4.5 Ukugxeka Okubi

UDlamini uyakugxeka okubi okubangelwa ubandlululo. Ugxeka abamhlophe ngabakwenza kwabamnyama.

UDlamini ungumuntu onesibindi esikhulu ngoba ukwazi nokugxeka ngisho abantu bakubo abamnyama uma bengenzi nabo kahle. Akayifuni inzondo yamanyama bezonda bamhlophe yize eziqonda izizathu zale nzondo. Enkondlweni ethi Enebinda Inzondo uthi:

Sebehadla kwenukayo inzondo yokumbulala.
(Dlamini, 1989:11)

Enkondlweni ethi “Bayaphi” u-J.C. Dlamini uthi:

Bahamba abantu
Ngengqondo baqeda izwe
Babukana nempucuko,

Bayayibhucunga
Bayayisobozela;
Bayazula banomsangano
Sebekhathele baxakekile;
Ubuyaluyalu bomsangano,
KODW'ABAYINDAWO!
(Dlamini,1989:44)

Lapha ugxeke impucuzeko efunwa abantu abamnyama, asebekhethethe ukulahla okwabo ngoba befunana nempilo yabelungu.

Uyaqhubeka esitanzeni esilandelayo uthi:

Bahamb'abantu
Ngengqondo bayiguduza
Inkolo ngomlomo wabezizwe;
Bayifunda bayiqeketha,
Bayishumayela bayichaza;
Baxabana bazondana,
Babandlululana bathukana;
Badukuza phakathi kwenkolo,
KODW'ABAYINDAWO.
(Dlamini,1989:44)

Lapha ugxeke inkolo yabezizwe. Uthi abantu abamnyama bamukela le nkolo benze konke ngayo kodwa ayikho imiphumela emihle ngenxa yayo. Uthi ngenxa yayo inkolo lena abazwani, abahlangene futhi abanakho ukukhanyiseleka ngoba badukuza phakathi kuyo inkolo. Ukudukuza kusho ukungahambi ngokuqondile endleleni ngoba kungekho ukukhanya.

Ngenxa yalokhu kukholwa kwabo abantu abamnyama sebelahlekelwe ububona. Ngisho nokhokho babo abasabazi.

Bahamb'abantu
Ngengqondo babheka emuva
Bavumbulula okhokho;
Okhokho bakhomba phambili,
Okhokho basinga unembeza
Wabavumbululi bawufica
Udlala owomantindane.

(Dlamini, 1989:44)

UDlamini uyakugxeka ukuphelelwa ngabantu ngunembeza ngenxa yenkolo abayifundiswe ngabamhlophe.

Ukutholakala kwemfundo bese abantu benza okuxakile ngenxa yokufunda, uyakugxeka u-J.C. Dlamini. Enkondlweni efanayo ubhale wathi:

Bayahamb'abantu,
Ngenqondo bayihlinza
Imfundo yabezizwe;
Bahlomul'abahlomulayo,
Badla bakhuluma isindiki,
Babandlululana bachizelana,
Baxabana kwaphuma izigaxa
Zenhlamba yomsangano.

(Dlamini, 1989:44)

Uthi le mfundo yabamhlophe esizuzwe ngabantu abamnyama ibenza bakhulume into engezwakali. Uyakhala ngayo ukuthi ayibafundisi izinto ezinhle abantu ngoba phela nakhu kuthi sebefunde yona bese bengazwani bengabumbani kepha babandlululane bebodwa. Abagcini ngokubandlululana babuye bachizelane. Konke lokhu kwenza ukuthi kube nokungqubuzana phakathi kwabo bebodwa. Sekusuka ingxabano-ke bese bethukana ngezinhamba ezinkulu. Akayishayeli neze ihlombe le mfundo efundisa abantu ukuba bangazihloniphi futhi bengabahloniphi nabantu. Lapha kuyacaca ukuthi uDlamini uphawula ngokuqhamuka kwamazinga ahlukeni empilo yabantu edalwa ukufunda lokho. Lawa mazinga ilawa u-Karl Marx awabiza nge-*class*. Yiwona lawa mazinga enza ukuthi babe maqembuqembu bese bedelolana ngoba bebona abanye bengasiyona ingxenye yeqembu labo ngokwezinga nemfundo.

UDlamini uyakuveza ukulahleka kobuZulu noma ubu-Afrika kubantu abamnyama. Usebafanisa namihambima nje. Enkondlweni ethi “Bayaphi?” uthi:

Bayahamb'abantu
Ngob'abasenamakhaya,
KODW'ABAYINDAWO!
(Dlamini, 1989: 42)

Uyakuveza lapha uDlamini ukwehla benyuka kwabantu abamnyama abangasenalo uzinzo empilweni yabo. Uthi abazazi ukuthi bayaphi, sebefana nemihambima nje edavuzwa idabula izwe kodwa ingayi ndawo. Uthi konke lokhu kudalwa ukuthi balahle izingxabo zempilo yabo, balahle izinto ebezenza ukuba izindlu zibe ngamakhaya, zifudumale zibe nentokozo, inhlonipho nokuzazi.

UDlamini uyakugxeka nobuvila babantu abamnyama. Enkondlweni ethi “Mnanayi” uzama ukuvusa abantu abamnyama ngokulandisa ukuthi amaNdiya ayithole kanjani ingcebo ngenxa yokuzimisela kwawo. Ugqugquzela ukuba abamnyama babukele kuwo ngoba afike engenalutho kodwa asekwazile ukuzizamela ukuze aphumelele. Uthi:

Ufike ngakokha ngensini ngamagwegwe,
Ngakokha ngensini ngokhanakhana;
Wangikhwingca ngolimi lwakho
Kanti angibuzanga elangeni umceb’owakho.
Kancane, kancane wasombuluka umsubelo,
Ngenxa yesikhwishikhwishi oyisona.
Awulali usebenza okomshini womlungu;
Uyinamatheli emasikweni akho.

Ngikufunil’ezimobeni wanyamalala,
Wazidabula ngeqhingana izincwadi
Zikagilimithi ezaba wusindiso kuwe;
Ngikubonile uphanda-phanda enhlabathini,
Ngakokha ngensini ngizisuthele amabele,
Ngakokha ngensini ngizisuthele amasi,
Ngiluthekile ngomhlaba, ongathengwa,
Ngase ngikhohliwe ukuth’iziziba
Zingagqitshwa yihlabathi lekhwane;
Ngithe ngikubona wawusutsekezela
Noqal’olunamathela obhasikidi.

Wathengisa kusa, wathengisa lishona,
Wazulazula nyoni-kayiphumuli, wazalela;
Wawasakaz’amachwane akho asakazeka,
Naphanda kwaphandeka, kwathengiseka,
Nanso impambankwici yezimanga zoqalo.

Kwaphela insini kimina, ngankema,
Isichaka sikagilimithi saqubuka ngezitolo,
Isichaka sikagilimithi saqubuka ngamapulazi,

Isichaka sikagilimithi sangibiza ngobhoyi,
Kwavumeka ngoba sesiyimunce yonke ingcebo,
Kwavumeka ngoba sesilibiyele izwe labiyeleka.

Impumelelo yakho ivumisa ingoma kaNgqondonkulu,
Impumelelo yakho yamthimulisa uMandlakazi,
Uthimule uMandlakazi waphaphatheka wanengebhe;
Wawuhlabinhlali, waphanda wathengisa ogwini,
MfokaMnanayi, ngiyayivuma,ungishaye ngenaba.
(Dlamini 1981:7)

UDlamini lapha kule nkondlo uyakuveza okuyikhona okubangela ukuba abantu abamnyama bengaphumeleli. Uthi:

Ngidondolozela ngoVila-voco,
Ngodondolozela ngegotshwa lokubulala,
Ngidondolozela ngogologo womlungu.
...
Ngisele nokuklabalasa kwenzondo,
Ngisele nokuklabalasa komona,
Ngiyichilo lemfaduko yomhlaba.
(Dlamini,1981:7)

Lapha uDlamini ugxeke kakhulu ubuvila kubantu abamnyama. Ugxeke ubugebengu kanye nokungena shi ezimbizeni zikaFaro ikakhulukazi kugologo. Uthi konke lokhu kwenza ukuthi abantu abamnyama bangaxili ezintweni ezizobalethela impumelelo leyo ebonakala kumaNdiya. Uthi abantu abamnyama sebesele nenzondo kanye nomona ngoba bezibona bengelutho futhi bengenalutho uma beziqhathanisa namaNdiya. Bazibona beyichilo lemfaduko yomhlaba.

UDlamini uyalugxeke nobandlululo njengento embi. Ubandlululo, ikakhulukazi lolo olwabhalwa phansi ngonyaka we-1948 emva kokuba iqembu lamaBhunu i-National Party (AmaNeshinali) linqobe ukhetho lukazwelonke, lwakhelwa phezu kwenzondo yabamhlophe bezonda abantu abamnyama. Le nzondo yayibenza abamhlophe bakholwe ukuthi bona bangcono kakhulu kunabamnyama ngayo yonke into. Uma bengcono kanje lokho kwakusho ukuthi abalingani neze nabamnyama. Yilokhu kweya abamnyama okwakubangela ukuba abamhlophe bengafuni ukunikeza abamnyama amalungelo ezombusazwe.

Enkondlweni ethi “Awumazi Umlungu” u-J.C. Dlamini uthi:

Ngokukubona ungaphelele;
Uyisidalwa esiyisimanga
Ngakho konk’esingaphelele;
Okuphelele yilokh’okunguye:
Okucabanga njengaye,
Okukhuluma njengaye,
Okuhleka njengaye,
Okuncokola njengaye;
Okwenza konke njengaye.
(Dlamini,1989:32)

Kule nkondlo uDlamini uyakuveza ukubukelwa phansi komuntu omnyama ngabantu abamhlophe. Uthi bambona eyisidalwa esingaphelele, esingafani nabo abazibona bephelele. Uthi abamhlophe bazibona bona kuphela bengabantu bese kuthi abamnyama bababone bengebantu. Bababona bengalingani nabo ngoba bona bakhulu futhi basezingeni eliphakeme kanti abamnyama abayilutho futhi basezingeni eliphansi. Yiso lesi sizathu esenza ukuba bababukele phansi bese bebaphatha ngenzondo, isihluku nokubandlulula.

4.4.6 Ukuhlongoza Izixazululo

Kunabahluzi abakholelwa ukuthi imibhalo akufanele nje ukuba iveze kuphela izimo ezimbi ezikhona nezinto ezingafunwa ngabantu. Bakholelwa ekutheni kumele imibhalo ilethe nesixazululo kulezo zinkinga nezingqinamba ezidalulayo.

Kwakungasiyona imfihlo ukuthi abantu ababephikisana nobandlululo eNingizimu Afrika nangaphandle kwezwe babefuna ukuthi kwenzekeni uma kuphela lona. Bonke babefuna ukuba indawo yobandlululo ithathwe intando yeningi, lapho wonke umuntu oneminyaka evumelekile anikezwe ilungelo lokuvota akhethe abaholi bezwe. Lokhu kwakuzokwenzeka uma onke amaqembu ezipolitiki evunyelwa ukuba khona ngokusemthethweni, abaholi ababeboshiwe bakhishwe emajele, kuqedwe nayo yonke imithetho eyayibandlulula.

Noma ubani omunye owayefuna ukwengeza izwi lakhe empini yokulwa nobandlululo wayezobe azi kahle ukuthi kulwelwa ukuba kuphele ubandlululo nje, yini okumele yenzeke emva kwalo.

Nababhali ekunikezeni umkhombandlela babezokhuluma ngentando yeningi kanye nokuhlalisana kahle kwabantu bazo zonke izinhlanga ezikhona ezweni laseNingizimu Afrika.

Ngesikhathi sobandlululo kwakulukhuni yini kubabhali ukuqonda ukuthi yini eyayifuneka emva kobandlululo? Kwakulukhuni yini ukuqonda ukuthi iNingizimu Afrika engenalo ubandlululo kwakumele ibe njani? Ababhali njengabantu abajwayelene nemibhalo kanye nezinye izinto ezaziveza amaphupho abantu angemuva kobandlululo kwakungalindeleka ukuthi nabo bahambe kulowo mgudu walawo maphupho. I-African National Congress kusukela yayisunguliwe ngonyaka we-1912 yayilokhu ikugxeka ukushiywa ngaphandle kwabantu abamnyama kwezombusazwe eNingizimu Afrika. Yayingagcini ngokugxeka kepha yayisho ukuthi yayifisa ukubona iNingizimu Afrika engenabandlululo injani. Noma isihola umkhankaso wokuhlanganyela kwabantu bezinhlanga nezinhlangano ezihlukene ezazingaluthandi ubandlululo, eyahlangana e-Kliptown yaziwa njengeNkongolo yaBantu (Congress of the People) yayilokhu ikubeka kucace ukuthi yayifuna ukuba iNingizimu Afrika entsha engenabandlululo, ingabi nokucwasana ngokubulili, ubuhlanga, ibala, inkolo nokunye. Emqulwini owaziwa ngoMqulu Wenkululeko (Freedom Charter) kwabekwa obala izifiso namaphupho abantu baseNingizimu Afrika uma sekuphela ubandlululo. Konke lokhu kwakungamvula amehlo umbhali kumenze azi ukuthi izifiso namaphupho abantu anjani.

Noma ngabe-ke umbhali wayengenakho lokhu phambi kwakhe kodwa kwakusobala ukuthi uma ngabe abantu abaningi baseNingizimu Afrika babelugxeka ubandlululo belukhahlela ngezinyawo zombili futhi sekuze kwangenelela nabamazwe omhlaba bayikhipha inyumbazane iNingizimu Afrika enobandlululo besho ngazwilinye ukuthi uhulumeni akaluqede ubandlululo, akhulule iziboshwa zombusazwe, avumele izinhlangano zombusazwe ezazivalwa umlomo ukuba zibe semthethweni zisebenze ngenkululeko, kwakucaca ukuthi into eyayizoba yinhle emva kobandlululo ileyo eyayihlukile kokwakwenziwa ubandlululo.

UDlamini uyayikhomba indlela enkondlweni yakhe ethi “Masibumbane Njengosimende” Uthi:

Bathi eyangempela inkululeko iyozalwa ubumbano,
Inkululeko izale umnethezeko kwezemfundo,
Inkululeko izale umnethezeko kwezengcebo.
(Dlamini, 1989:16)

Nakuba ekhuluma lapha kodwa yena uqobo engazifaki, uDlamini uyakukhongela ukuzwana kwabantu ukuze babumbane. Uthi uma abantu sebeyeke ukubandlululana babambana bazwana izwe lizokhululeka bese imfundo ikwazi ukusiza bonke abayizuzayo ukuba banethezeke, impilo yabo ibe mnandi. Uthi inkululeko ezoletha ukunotha kwabantu, kuphele ububha nenhlupheko.

Enkondlweni ethi “Imfihlo Yezinkinobho Zopiyane” uDlamini uyayikhomba futhi indlela ethi:

Oluyilo ubumbano lwezizwe lusekuhlanganeni,
Ekuhlanganeni ngokwehlukana ngobuzwe ngobuzwe
Ekwehlukeneni ngokuhlangana olwazini nasemasikweni.
(Dlamini, 1989:13)

UDlamini kule migqa uyakuveza ukuthi nakuba izwe laseNingizimu Afrika selakhelwe izinhlobo ezihlukene zabantu ngokwebala nolimi kanye namasiko kodwa kuhle ukuba zonke lezi zizwe zihlangane. Iyona-ke *i-unity in diversity* lena uDokotela uNelson Mandela ayisebenzele kakhulu ngesikhathi engena eba uMongameli wokuqala wentando yeningi kuleli zwe ngonyaka we-1994. UDLamini lapha wayegqugquzela ukuba izinhlanga ezihlukene azihlalisane ngokuthula noxolo nakuba zihlukene ngebala, ulimi namasiko.

Enkondlweni yakhe ethi “Sadabukisa Isizwe” uDlamini uthi:

Phalaza ubuphukuphuku bobungwaqabulungu,
Phuza imbiza yokugeqa isiziba semicabango,
Ngokuzalwa busha ngosindiso lukaZicabangele.
(Dlamini, 1989:48)

UDlamini uyakholelwa ukuthi kubalulekile ukuthi umuntu nomuntu azicabangele. Uthi abantu abayeke ukuthembela ekwenzelweni izinto.

Enkondlweni ethi “Inkululeko” uDlamini uthi:

Inkululeko amaqanda omcabango
Achanyuselwa ngokufukanyelwa;
Imisebenzi ibe ngukushuba komcabango,
Ngempumelel'ezihlupha imini nobusuku

YobuNtu bomuntu ngobudlelwane bakwaNtu.
(Dlamini,1989:21)

UDlamini uyakugqugquzela kakhulu ukuthi abantu abamnyama bayeke ubuvila, bazisebenzele kanzima ukuze babe nempilo enempumelelo nentokozo. Uyakuveza ukuthi uma umuntu ehluleke ukusebenza kanje izinto azihambi kahle empilweni bese egwala ukuzisola. Uyakusho lokhu enkondlweni ethi “Yimi Lo Esenginje?”.

Le mpandla kwakufanele yembulwe yinsebenzo
Yengqondo eyashukashukeka imini nobusuku;
La mehlo kwakufanele aqhunsuliswe ukuhlolisisa,
Le zandla zazingeqhothe ukuba zakhonza uZenzele
Le zinyawana zazofa nesigqi sokuphuthuma uNsebenzo.

Kunganginesithunzi sesibonakaliso sikaNsebenzo,
Kungangiqoqa izithelo zemiphumela kaNsebenzo,
KUNGANGITHWABAZA EZULWINI LANGANENO ELIBUKA NGALE!
(Dlamini, 1989:52)

UDlamini ulokhu ekugcizelele lokho kukhuthala nokuzenzela. Nakhu uyasho nasenkondlweni ethi “Sadalelwa Ukuhlupheka” uthi:

Angiyeke ubuqili ngiphile ngokugcwele ngensebenzo,
Angiyeke umona ngiphile ngokugcwele ngobudlelwane,
Angiyeke inzondo ngiphile ngokugcwele ngoZenzele.
(Dlamini, 1989:54)

Lapha uDlamini ukhuza izinto ezingezinhle kubantu abamnyama. Ukhuza umona, ubuqili kanye nenzondo. Ukhuthaza ukuba abantu abamnyama bavuke basebenze bazenzele ukuze baphumelele.

Enkondlweni ethi “Bayaphi?”, emva kokugxeka ukulahleka kwamasiko ngenxa yokuthi sebeqome ukunamathela emasikweni nasempilweni yesilungu, uhlongoza isixazululo ngokuthi:

Alikho iZulu langaneno
Ngaphandle kweKHAYA;
Alikho iZulu langale
Ngaphandle kwelaNGANENO.
(Dlamini,1989:42)

Lapha uyagcizelela ukuthi nakuba sekukhona izinto ezintsha ezifike nabamhlophe, akuthi noma bezenza abantu abamnyama kodwa bebe bazi ukuthi amasiko abo nezinto zabo ezibenza babe ngabantu abamnyama, abangazilahli.

Uthi akukho ukujabula (izulu langaneno) uma kungekho ukwazi nokuhlonipha amasiko nezinto ezenza ukuba umuntu omnyama abe ngumuntu omnyama (ikhaya).

Enkondlweni ethi “Asikho Lesi Sizwe” uDlamini uzama ukuvezela abantu abamnyama isixazululo uma ethi:

Kodwa

Ngalolo lusuku engingalwazi
Mhlazane sizalwa busha,
Mhlazane sitshinga inzondo
Kuhle kwenyongo yenyathi;
Sesizicabangela, sizenzela.
UVila-voco sesimkhahlele,
Sesisebenzelana sikhuthazana;
Hhayi, akucabangeki kwalolo suku:

Sesiqhelile kubagqilazi
Ngaphandle kwenzondo;
Sesiqhelile emasontweni
Engqondo yabagqilazi;
Sesiqhelil’eZulwini
Lengqondo yabagqilazi;
Sesiqhelil’emisebenzini
Yengqondo yabagqilazi;
Hhayi akucabangek’okwalolo lusuku!

Soba sesinemfihlo efihlwayo,
Ngisho imfihlo yokunyamalala
Ngokuvuka eZulwini
LamaZulu ngeZulu!
Hhayi lenzululwane
Hhayi, akucabangek’okwalolo lusuku!
(Dlamini, 1981:40)

UDlamini ugqugquzela abantu abamnyama ukuba bayeke inzondo. Uthi abafunde ukuzenzela nokuzicabangela futhi bakhuthale, bayeke ubuvila. Uyaqhubeka egqugquzela ukuba abantu abamnyama bangathembeli kubantu abamhlophe ababiza ngokuthi bangabagqilazi. Ugqugquzela ukubambisana kubantu abamnyama kanye nokulekelelana noma ukusebenzelana bebodwa. Konke lokhu kukhuluma kukaDlamini kuveza ukuyama kakhulu kwakhe ezinkolelweni nezimfundiso zeqembu le-*Black Consciousness Movement* elaliholwa uSteve Biko. Phela leli qembu lalithi abantu abamnyama abafuna ukuzimela ngokucabanga nokwenza, bengalindeli ukuthi bazolwelwa ngabantu abamhlophe.

4.5 Isiphetho

Kulesi sahluko kuvezwe izinhloso ezihlukene ezicacisa ukuthi kungani uDlamini wabhala izinkondlo zokukhononda.

Kulesi sahluko kuvele izinhloso zokubhala kwakhe izinkondlo ezikhonondayo. Izinkondlo zakhe ziyakuveza-ke ukuthi ubehlose ikakhulukazi izinto ezintathu. Okokuqala ubehlose ukuveza abeke obala izinto ezimbi ezweni laseNingizimu Afrika ngaphansi kombuso wabamhlophe owawugcwele ubandlululo. Okwesibili ukugxeka lezo zinto ezimbi ngaphansi kombuso wobandlululo. Okwesithathu ubehlose ukukhomba indlela acabanga ukuthi izwe kumele liphile ngayo uma sekuphele ubandlululo.

Lapha kuvezwe nezindlela eziningana uDlamini azisebenzisayo uma ebhala izinkondlo zokukhononda. Kuvezwe indlela yokuqonda ngqo lapho imbongi ivele igagule lokho ekushoyo, ikuthi bhadla. Kuvezwe nendlela yokugigiyela lapho imbongi icashisa khona lokho ekushoyo. Kuvezwe neqhinga lokubhala ngokusebenzisa inkulumo mpendulwano. Kuvezwe neqhinga lokusebenzisa izifeno.

Kulesi sahluko buvelile ubuchule bukaDlamini bokubhala izinkondlo zokukhononda, ezingaxili kuphela ekukhonondeni bese zehlisa izinga lobunkondlo bazo.

ISAHLUKO SESIHLANU

ISIPHETHO SOCWANINGO

5.1 Isingeniso

Inhloso enkulu yalolu cwaningo bekuwukuveza ukuthi akulona neze iqiniso ukuthi ayikho imibhalo yabantu abamnyama eyayikhuluma kuzwakale ngokugxeka ubandlululo kanye nokuhlongoza indlela engcono yokuphila nokuphilisana kwabantu bezinhlanga ezihlukene eNingizimu Afrika. Enye inhloso bekuwukuveza iqhaza likaDlamini ekubhaleni izinkondlo ezikhonodayo ngesikhathi sobandlululo eNingizimu Afrika.

5.2 Okutholakele Ocwaningweni

Izinkondlo zikaDlamini ezimayelana nokukhononda ziveza ukuthi ngempela wayeziqonda izimo zenhlalo, ezomnotho, ezenkolo nezombusazwe eNingizimu Afrika ezazenziwe ngamabomu yinqubo yobandlululo lwabamhlophe kwabamnyama. Izinkondlo zakhe zokukhononda zikhononda ngezinto eziningana. Lezi zinto ukunganyelwa ngenkani kwezwe labamnyama ngabamhlophe, ukuthathwa komhlaba kubantu abamnyama, imfundo engekho ezingeni, ukulahleka kwamasiko, ukungabumbani kwabamnyama nokunye.

Izinkondlo zakhe ziveza ukuthi abantu abamnyama babehlushwa ngabamhlophe futhi behlushwa nayimithetho nezinqubo zabamhlophe. Ziveza impilo enzima eyayiphilwa ngabantu abamnyama ngesikhathi sobandlululo. Esikhathini lapho ubandlululo selwaphela khona lezi zinkondlo zizoqhubeka zixoxe indaba yobandlululo nengcindezelo eNingizimu Afrika eyehlisa abamnyama isithunzi yabenza bangaba bantu futhi baphilela ubuchaka nokuxhashazwa kanye nokuhlushwa.

Umcubunguli uLukacs (1962) unombono othi umbhalo uveza isimo senhlalo nesomlando jikelele. Lokhu kuyafakazelwa yizinkondlo zikaDlamini njengoba ziveza izimo zenhlalo nezomlando eNingimu Afrika ngesikhathi sobandlululo.

UGramsci (1973) yena uthi kunezihlakaniphi ngokwemfundo eziba khona emphakathini. Uthi futhi kuba nombango wezinkolelo zokuthi izwe kumele liphathwe kanjani. Uthi-ke kuba

umsebenzi walezi zihlakaniphi ngokwemfundo zomphakathi okumele zishudulisane kubangwa lezi zinkolelo. UDlamini uveza ezinkondlweni zakhe ukuthi abantu abamnyama kumele baphile ngaphansi kombuso wentando weningi babe namalungelo onke njengabelungu, lungabi bikho ubandlululo olucindezela lubandlulule abantu ngokobuhlanga, inkolo, ubulili nokunye.

Izinkondlo zakhe ziyakuveza ukuthi wayekuqonda ukuthi izwe lalikusiphi isimo ngesikhathi sokuphila kwakhe. Ziyakuveza nokuthi wayekuqonda ukuthi kwakumele izwe lisuke ekuphathweni ngobandlululo bese liya ekuphathweni ngokwentando yeningi lapho wonke umuntu ngale kokubheka ibala nobulili wayezoba nethuba lokubamba iqhaza ekuthathweni kwezinqumo zombusazwe ngokuthi asebenzise ilungelo lakhe lokuvota.

Izinkondlo zakhe zibuye ziveze ukuthi wayenekhono elikhulu ekubhaleni izinkondlo. Izinkondlo zakhe eziningi zibhalwe ngobungcweti obukhulu. Usebenzise ulimi olunothile, olunamagama anembayo kanye nezifenko ezidinga ukujula komqondo ukuze kuqondisiswe incazelo yazo izinkondlo zakhe.

Ekugxekeni izinto ezimbi uDlamini akenzi sengathi abantu bakubo abamnyama abanazo izici zabo. Ezinkondlweni zakhe uyakugxeka nokubi okwenziwa ngabantu abamnyama. Uyakugxeka ubuvila nokufuna ukwenzelwa izinto. Ngokwenza kanje ugqugquzela ukuba abantu abamnyama bazimisele bazisebenzele ukuze bazibone bephumelela.

5.2.1 Izimo Zombusazwe

Izinkondlo zikaDlamini zikwazile ukuveza isimo senhlalo yabantu abamnyama ngaphansi kokunganyelwa ngenkani ngabamhlophe kanye nangesikhathi sobandlululo. Zikuvezile ukuhlupheka nokuhlushwa kwabantu ngenxa yendlela yempilo yangaleso sikhathi kanye nokugqilazwa nokuxhashazwa kwabo. Izinkondlo ziqopha umlando wesikhathi lesa futhi ziyohleze zikhumbuza izizukulwane ukuthi impilo eyake yaphilwa ngaphansi kokubandlulwa ngabamhlophe yayinjani.

Izinkondlo zikaDlamini zikwazile ukuveza isimo senhlalo yabantu abamnyama ngaphansi kokunganyelwa ngenkani ngabamhlophe kanye nangesikhathi sobandlululo. Zikuvezile ukuhlupheka nokuhlushwa kwabantu ngenxa yendlela yempilo yangaleso sikhathi kanye nokugqilazwa nokuxhashazwa kwabo. Izinkondlo ziqopha umlando wesikhathi lesi futhi ziyohleze zikhumbuza izizukulwane ukuthi impilo eyake yaphilwa ngaphansi kokubandlulwa ngabamhlophe yayinjani.

Izinkondlo zikaDlamini ziyakucacisa ukuthi wayeyimbongi enekhono elinzulu. Indlela abhala ngayo yenza ukuba athole ukuhlonishwa ngabanye ababhali kanye nabahluzi. Wayebhala ngolimi olusezingeni eliphezulu kodwa oluzwakalayo kulabo abalufundayo.

5.2.2 Izinselelo Zababhali

Ucwaningo lukevezele ukuthi yebo zazikhona izinselelo eziningi ezazibhekene nababhali ngesikhathi sobandlululo.

UMathonsi (2002) ubala izizathu ezidala ukudodobala kwemibhalo ekhonodayo esiZulwini. Ubala lezi ezilandelayo; ukuhlolwa kwemibhalo yesiZulu ukuthi ayimbeki yini kabi uhulumeni, ukuzibekela umklamo engqondweni kwababhali besiZulu ngokusabalele ukuthi imibhalo yabo ngeke ishicilelwe uma ikhuluma kabi ngokwenza kukahulumeni wobandlululo, imithelela yokunganyelwa kwezwe nabantu abamnyama ngabelungu.

Ucwaningo luvezile nokho ukuthi nakuba zazikhona zonke lezi zinselelo ezazibhekene nababhali, kodwa bakhona ababhali abakwazi ukuthi babhale izinkondlo ezaziveza ububi besimo sobandlululo eNingizimu Afrika futhi ngokusebenzisa zona izinkondlo bakwazi ukuthi bagxeke isimo lesi babuye bakhombe nendlela okwakumele kwenzeke ngayo izinto. Izinkondlo zikaDlamini zikwazile ukwenza konke lokhu okumenza ukuba abalwe nabanye ababhali abakwazi ukuthi nakuba kubekwe imithetho eklinya imibhalo nefaka ingebhe kubabhali abafisa ukugxeka izimo ezidalwa ubandlululo, kepha ngokusebenzisa ubuchule nobungoti bamazwi ebunkondlweni bazibhala izinkondlo ezazikhononda.

5.2.3 Igalelo Lezinkondlo Zika-J.C. Dlamini

UDlamini akathulanga nje wawuhlaba inhlali ngesikhathi ebona ukuthi izinto sezonakele futhi ziyaqhubeka ziyonakala ezweni laseNingizimu Afrika. Njengembongi kwakumele akhethe ukuthi uba sohlangothini lwabantu abacindezelwe yini noma ohlangothini lwabacindezeli. Wabe esekhetha ukukhulumela abantu abacindezelwe, naye ayengomunye wabo. Kwakungesona isinqumo esilula lesi asithatha. Kwakuyisinqumo esasidinga isibindi esikhulu ngoba wayezibangela amazinyo abushelelezi kuhulumeni wobandlululo.

Izinkondlo ezikhonondayo zikaDlamini zibe isibani esikhanyisela izingqondo nemiphefumulo yabantu futhi zanikeza ithemba lokuthi izinto zizolunga. Zinikeze abacindezelwe umuzwa wokuthi ukhona obona nobakhulumela ngokuhlushwa, ukuxhashazwa nokucindezelwa kwabo njengabantu abancishwa amalungelo ngokwezombusazwe eNingizimu Afrika, baphendulwa imihambima ezweni abayimisinsi yokuzimilela kulo.

Zikwazile ukuveza ubudlelwane phakathi kwabamhlophe nabamnyama, kwabanotho nabahlwempu, amasiko, inkolo, umbusazwe nokunye. Kuyavela ukuthi uDlamini ubhalile ngezinto eziphathelene nombusazwe ngenhloso yokuqwashisa ngosizi nokuhlukunyezwa komuntu omnyama, imithetho ecindezelayo, inzondo eqondiswe kwabamnyama, isihluku esikhalisa izinyembezi sigobhozise igazi. Ezinye izinkondlo zakhe uhulumeni wazivala ngoba ezisola.

UDlamini ungomunye wababhali ababa nesibindi sokubhala izinkondlo ezivukuza umphakathi omnyama ukuba wenze okuthile ngesimo sokuhlupheka, ukucindezelwa, ukubandlululwa, ukufunzwa inkolo yobukhrestu nemfundo yesilungu kanye nokuxhashazwa kwawo. Ezinye zezinkondlo zikaDlamini zivezela abafundi impilo yakudala kungakakhonyi abamhlophe kwelikaMthaniya, isimo sangesikhathi sebecindezelwe ngabamhlophe kanye nokuhlobana kwenqubo yobandlululo, ubukapitali, ezomnotho jikelele kanye nezombusazwe. Izinkondlo zakhe lezi ziyafundisa zivule ingqondo namehlo ukuze abantu baqonde kahle isimo sempilo yabo ngaphansi kobandlululo kanye nokuphathwa yintando yedlanzana.

USustar noKarim (2006:203) bayasho ukuthi uma kukhulunywa ngezwe laseNingizimu Afrika, umlando ukhomba ukuthi ikhona imibhalo eyayibhalwa igxeka ngokwakwenzeka ngaphansi kobandlululo.

Ezinye zezinkondlo zikaDlamini zingena khaxa kule mibhalo eshiwo u-Sustar no-Karim, eyayigxeka okwenzeka ngaphansi kwesimo sobandlululo eNingizimu Afrika.

Ziningi izinkondlo zikaDlamini ezingena kulo mkhakha wokukhononda. Kuveziwe kulolu cwaningo ukuthi yiziphi izinto ayekhononda ngazo. Kuveziwe futhi nokuthi ekukhonondeni wayesebenzisa izindlela ezihlukene. Kuvezwe nezindlela ayezisebenzisa ekubhaleni izinkondlo zakhe ezikhonondayo.

Kuyacaca-ke ukuthi uDlamini wazikhethela yena ukuba akhulumele abantu abacindezelwe. Wathi noma azi ukuthi lokho kwakungambangela amazinyo abushelelezi kuhulumeni wabamhlophe kodwa wangakugqiza qakala konke lokho.

UNtuli (1978:156) uthi selokhu kwathi nhlo ababhali baba nayo indlela yokuveza ukungeneliswa ngezimo nezinto ezithile. Uthi nokho kuba nempikiswano mayelana nokuthi umbhali kumele angene kangakanani ezindabeni noma ezinkingeni zomphakathi ayingxenye yawo. Kukhona abathi akakwazi ukuwuhlaba inhlali izinto zibe zonakala. Laba-ke bathi kuwumsebenzi wakhe ukuba asho ukuthi konakele, kuphi, kanjani nokuthi yini emele ukwenziwa ukuze kulunge isimo. Abanye-ke njalo bona bathi cha umbhali akangabhaleli ukuveza izinkinga zomphakathi. Bathi akabhale nje ukuveza ikhono lakhe kulobo buciko abhala kubo.

UDlamini akabonanga kungamsiza ukuba abhalele ukubhala nje, kodwa ebe engasho lutho ngezinkinga zabantu abamnyama eNingizimu Afrika. Izinkondlo zakhe wazibhalela ukuba zisho okuthile ukuze isimo sezwe siguquke.

Uthe ekuqonda ukuthi kumele abhale ngezinkinga zabantu kanye nezifiso zabo wabe enekhono elimangazayo lokusebenzisa amagama ukubhala izinkondlo zezinga eliphezulu. Njengeciko wayeyingcweti yangempela. UNgara kuPetersen noRutherford(1990:114) uthi:

There are many who have been given the talent to use words and to tell interesting stories, but the genuine artist strives to go beyond the telling of a good and captivating story and endeavours to communicate something of significance and lasting value, to tell a story which captures the history of a whole generation, of a

nation, at the same time as telling the story of particular individuals. The genuine artist causes us to reflect on our own lives, on the lives of our nations and the history of human kind as we read...

(Baningi abaphiwe ukucikoza baxoxe izindaba ezimnandi, kodwa iciko langempela ledlulela ngale kokuxoxa indaba emnandi, ledlulise umyalezo onesisindo esihlala njalo, lixoxe indaba emumatha umlando wesizukulwane sonke, wesizwe, ngesikhathi esifanayo exoxa indaba yomuntu ngamunye. Iciko langempela lisenza sizindle ngempilo yethu, ngempilo yezizwe zethu, umlando wesintu, ngenkathi sifunda,,,))

UDlamini ubhale ngesikhathi abantu abamnyama baseNingizimu Afrika becindezelwe ngenxa yobandlululo. Lesi sikhathi bekuyisikhathi esinzima ngisho kubabhali futhi sibe nomthelela emibhalweni yabo. ULevin (1995:1) usichaza kanje lesi sikhathi:

The problem arises out of the socio-political conditions which tended to divide writers and artists alike along the lines of having to decide whether to remain neutral towards matters of the oppressed majority and follow their artistic talents in concentrating on perfecting their art.

(Inkinga ibangwa yizimo zenhlalo-mbusazwe ezazinakho ukuhlukhanisa phakathi ababhali ngokunjalo namaciko ngokuthi kwakumele kunqunywe ukuqhubeka nokungachemi ezindabeni zoquqaba olucindezelwe noma kugxilwe ekubhaleni nasekucikozeni.)

Kwakunobungozi obukhulu ukukhetha ukugxeka uhulumeni. Abanye babethi noma bekwenza kodwa bakwenze isinyenyela ngoba besaba lona ulaka nesihluku sikahulumeni wamaBhunu. Uma ngabe umuntu wayezophumela esidlangaleni akhulume agxeke abale lokho okubi ngobandlululo, lokho kwakusho khona ukuthi unesibindi lowo muntu. UDLamini ube nesibindi kanje ngesikhathi sobandlululo. Uma ngabe wayenesibindi kanje, kuyacaca ukuthi wayezosiqungela ukukhuluma into ezwakalayo, hhayi ukubhibhidla nje.

Kungabe uDLamini ukwazile yini ukusebenzisa izinkondlo zakhe ukuhlasela uhulumeni wobandlululo nezinto ezazenziwa ubandlululo? Ukusebenzisa izinkondlo ukuhlasela kuyinto ebalulekile ngokusho kukaNicolas Guillen, imbongi emnyama yaseCuba. KuFinn (1988:58) uthi:

Any art without human content, without a message, has for me the value of a white paper that no one can read...Poetry is a weapon. The poet...ought to employ it not only in defence, but also for attack.

(Noma yibuphi ubuciko obungakhulumi ngabantu, obungenamyalezo, kimina bufana nje nephepha elimhlophe elingabhalwe lutho. Ubunkondlo yisikhali. Imbongi kumele ibusebenzise, hhayi nje ekuzivikeleni kodwa nasekuhlaseleni.)

Ngokubheka izinkondlo ezikhonondayo ezithintwe kulolu cwaningo kuyacaca ukuthi uDlamini ukwazile ukukhuluma ekhulumela abantu abamnyama ababecindezelwe. Kuyavela ukuthi ukwazile ukuhlaselana izinto ezazenziwa ubandlululo nokunganyelwa ngenkani kwezwekazi kubantu abamnyama.

UDlamini emibhalweni yakhe uyakuveza ukubaluleka kokuba abantu abamnyama bazi ukuthi amasiko nolimi lwabo lubalulekile. Uyakhononda ngokufa noma ukubukelwa phansi kolimi namasiko ngokuqhakanjiswa kakhulu kwezinto zomlungu. Lapha ulandela lokhu okushiwo uFanon (1963:233) othi:

To fight for national culture means in the first place to fight for the liberation of the nation, that material keystone which makes the building of a culture possible. There is no other fight for culture that can develop apart from the popular struggle.

(Ukulwela amasiko esizwe kusho, okokuqala ukulwela ukukhulula isizwe. Leso isihluthulelo esenza kube lula ukwakha insika yamasiko esizwe. Kakukho okunye ukulwela amasiko okungenzeka ngaphandle komzabalazo.)

UDlamini wayezalelwe esimweni esithile ezweni laseNingizimu Afrika. Okwakwenzekile nokwakusenzeka ezweni ngasohlangothini lwezombusazwe kwakungeke kungabi nomthelela empilweni yakhe kanye nasekucabangeni kanjalo nasekubhaleni kwakhe. UNgugi wa Thiong'o (1981:72) uyasho ukuthi indlela umphakathi ohleleke ngayo kanye nezinto ezenzeka kuwona kuba nomthelela empilweni yombhali ngoba phela umbhali uyingxenywe yomlando wendawo yakhe, isikhathi esithile kanye nendawo leyo asuke ezalelwe wahlala kuyo. Njengalunga lomphakathi umbhali uba yingxenywe yabantu bezinga elithile kulowo mphakathi.

Esimeni saseNingizimu Afrika lapho uDlamini azalelwa, wakhulela khona kwakumele ebhekane nesimo sangaleso sikhathi. U-Levin (1995:3) uthi kwakunzima ngempela ukuba ngumbhali, ikakhulukazi uma ungumbhali omnyama ngenxa yokwehlukaniswa ngokwebala ngisho sekuza ezintweni eziwubuciko njengakho nje ukubhala.

Lapha inkinga evezwa uLevin, esingazi-ke noma uDlamini wayeyibona njengeninga yini, ngukuthi umbhali omnyama uvaleleke ndawana thize nabantu bakubo, akasondelani futhi akadlelani nabanye ababhali bezinye izinhlanga.

Izinkondlo ezikhonondayo zikaDlamini akuzona nje izinkondlo ezithule, ezingasho lutho ngezimo zempilo ebhekene nabantu abamnyama futhi ezingabagququzeli ngalutho emva kokuzifunda. Kuyacaca ukuthi zilandela lokhu okushiwo uWatts (1989:54) uma ekhuluma ngombhalo:

From the community, to be consumed as a product by that community. It has to activate something within the readers; it must set in train a social transformation that will lead, eventually, to social revolution.

(Uthathelwe emphakathini ukuze usetshenziswe ngumphakathi lowo. Kufanele uvukuze okuthile kubafundi; kufanele usukumise izinguquko zezenhlo ekugcineni eziyoholela enkululekweni.)

Izinkondlo zikaDlamini zihlose ukuveza ukuthi ukufika kwabelungu kone izinto ezithile kumuntu omnyama, njengokulahlekelwa inkolo nolimi. Ziqonde ukuba zishintshe umuntu njengoba kusho uWatts (1989:54) ukuthi umbhalo akumele nje kuphela uguqule umfundi kepha kumele wakhe kuyena umuntu omusha ongenakho ukuzinaka yena kuphela kodwa okwazi ukuba yingxenye futhi abambisane nabanye.

UKunene (1961:49) uthi izimbongi zesiZulu zakudala zazingafuni nje kuphela ukugcina izinto ezingamagugu ezinkondlweni zazo kepha zazifuna nokudlisela ezibukelini noma kulabo abalalele. Kuthe uma kugxila ubandlululo kwadingeka ukuba izimbongi zibone ukuthi kwase kunenselelo entsha eyayibhekene nezwe lonke, inselelelo yokunqoba ubandlululo ukuze kwakhiwe isizwe esisodwa esingacwasi ngebala nobulili. UDlamini wakubona lokho, wabe esesebenzisa ubunkondlo ukubamba iqhaza ekulweleni inkulululeko yomuntu omnyama.

Ukubhala kwakhe ngolimi lwakhe lwesiZulu kanye nokubhala ngezinkinga ezazibhekene nabantu abamnyama ezweni labo kanjalo nokuhlongoza izixazululo ngezimo ezimbi ezazikhona kwamenza uDlamini waba yimbongi ekhuluma nabantu futhi ekhulumela abantu. U-Chinweizu noMadubuike (1983:241) uyasho ukuthi akafuneki umbhali obhala kungacaci ukuthi uthini futhi ukhulumela bani, uma ethi kwasemandulo iciko ngokwase-Afrika lalingumkhulumeli wabantu futhi kwakuzwakala ukuthi lithini, lilalelwa.

Izinkondlo zikaDlamini ezikhonondayo ziyakuveza ukushabalala kwamasiko esintu ngenxa yokufika kwabamhlophe. UMkhize (1991) uthi:

A cultural product is determined by the political, economic and social concerns of its producer. These concerns, in turn, shape the way in which a producer portrays society.

(Umsebenzi wobuciko ulawulwa yizimo zombusazwe, umnotho nokukhathazeka ngezenhlalo komqambi wawo. Lezi zimo yizo ezakha indlela umqambi aveza ngayo isithombe somphakathi.)

Nalapha ukubhala kukaDlamini kuyacacisa ukuthi ungakuluphi uhlangothi, phakathi kolwabacindezeli nolwabacindezelwe.

UNgala (1985:29) uyasho ukuthi okwenzeka emzabalazweni wezombusazwe kanye nezenhlalo kunomthelela ekutheni umbhali ubhala ngani, kanjani. Uthi:

If we have to understand fully and appreciate the rise, development, concerns and styles of the literature of a nation we must see that literature in relation to the history and struggles of its people, and in relation to the various ideologies that issue from socio-economic conditions.

(Uma kudingeka ngokuphelele futhi sibone ukukhula, intuthuko, ukukhathazeka namasu okubhala imibhalo yesizwe kufanele sibuke leyo mibhalo siyiqhathanise nemibhalo nokuzabalaza kwabantu bayo, siqhathanise futhi nezimfundiso ezinhlobonhlobo ezizalwa yizimo zenhlalo-mnotho)

USole kuMkhize (1991:20) uma ekhuluma ngemibhalo ekhiqizwe ngesikhathi sobandlululo uthi:

Art and literature were seen as ways of raising social awareness and showing the need for a changed society, and black self-expression and control in the arts became a major pre-occupation.

(Ubuciko nemibhalo kwakubhekwa njengezindlela zokuvula abantu amehlo mayelana nezimo zenhlalo nokukhombisa isidingo somphakathi oshintshile, futhi ukuzibambela mathupha kwabamnyama kwezobuciko kwaba sekhaleni lomzabalazo.)

Izinkondlo zika-Dlamini ziveza ikhono lakhe lokulumbanisa umlando kanye nesikhathi lesi abhale ngaso, ngesikhathi eveza ukuthi izimo zinjani ezweni nokuthi kwenzekani. Uveza umlando nesimo senhlalo yabantu.

Yena njengombhali ukhombise ulwazi nombono wokuthi izwe laseNingizimu Afrika kwakumele libe njani. Uthi ekhononda ngokubandlululana ngokobuhlanga nebala, ingxabano, inzondo, ukubukana ngeziqo zamehlo kanye nokulwa kodwa ebe esho ukuthi yini okumele yenzeke ekugcineni. Unawo umbono wokuthi izwe laseNingizimu Afrika kumele libe noxolo kanye nokuzwana, kuphele ubandlululo.

Namuhla emva kweminyaka lwaphela ubandlululo kodwa imibhalo kaDlamini isathokozeleka futhi isafundwa. Ikwazile ukuqhubeka iphile noma ezinye zezinto ezazilwela yiyona sezafezeka. Ngalokhu uDlamini singamchaza njengombhali owabhalela abantu bakubo.

5.2.4 Ikhono Ezinkondlweni Zika-J.C. Dlamini

UDlamini ubhale izinkondlo ezisezingeni eliphezulu esebenzisa izindikimba eziyeme emizweni yabantu futhi esebenzisa ubuchule obusezingeni eliphezulu. Lesi isizathu sokuba izinkondlo zakhe zibe sezingeni eliphezulu nezidala ukuba naye ahlonishwe kakhulu njengombhali wezinkondlo esiZulwini. Nakuba sezadlula ezinye zezimo ayebhala ngazo kodwa izinkondlo zakhe aziphelelwa isikhathi.

UNnolin (1976: 71) uxwayisa ngokuthi uma kungaqashelwe, imibhalo yokukhonda ingase ishabalale uma eyayikhononda ngakho sekwedlulelwe yisikhathi.

UNtuli (1984:158) uthi umbhali kumele ayiqaphele ingozi yokuthi abhale ngento okuzothi uma sekwenzeka uguquko abelulwela embhalweni wakhe, bese inkondlo yakhe ifa ngoba ingasabalulekile ngekushoyo. Dlamini ukwazile ukuthi abhale izinkondlo okuthe noma sekushintsha izimo eNingizimu Afrika kodwa zona zaqhubeka zaphila ngenxa yobuchule ayezibhale ngabo. Ngenxa yokuthi umyalezo wakhe kuzo wawuhambisana nokuqamba okwakusebenzisa amagama ngobuchule obukhulu, lokhu kuzenza ukuthi izinkondlo zakhe ziqhubeke zithakaselwe abazifundayo.

UNtuli (1984:134) uyakugcizelela ukubaluleka kokuba umbhali ethi ebhala ngokuthile okunembayo futhi ebe esebenzisa indlela okuyiyona ekubhaleni. mbhali kumele akwazi ukuthola indlela eyiyona mayelana nafuna ukukusho nokuthi ukusho kanjani. Abafundi imvama bazomshayela ihlombe ngalokho akushilo okubathinta ngqo noma ngabe ivesi lelo ngokombhalo

alilutho. Lelo vesi lingakwazi ukunyakazisa imizwa ngalokho elikushoyo nokuqonda ngqo kwalo, kodwa kungenzeka lisheshe liphelelwe isikhathi njengombhalo.

NoMao (1942:259) usho into efanayo mayelana nekhono lombhali ekubhaleni izinkondlo ngesikhathi ethi:

Works of art, however politically progressive, are powerless if they lack artistic quality. Therefore we are equally opposed to works with wrong political approaches and to the tendency towards so called 'poster and slogan style' which is correct only in political approach but lacks artistic power.

(Imisebenzi yobuciko, kungakhathaliseki ukuthi ithuthuke kangakanani ngokwezombusazwe, kayithi shu uma ingenabuciko. Ngakho, simelene ngokufanayo nemisebenzi ebheka ezombusazwe ngendlela esontekile kanye nokutshekela kulokhu okuthiwa 'yisu lezingqwembe neziqubulo' elibukeka linembile ngokwezombusazwe kodwa lingabi nomfutho ngokokucikozwa.)

UDlamini ukhombisile ukuba nekhono ekubhaleni izinkondlo. UNtuli noMakhambeni (1998:254-255) bakuchaza kanje ukubhala kukaDlamini:

UBulima Ngiyeke (u-J.C. Dlamini lowo) udume ngezinkondlo ezithanda ukushuba ngoba zinenzululwazi ethile abuka ngayo izinto. Kunezindawo lapho athi uma echaza into isigqamele...kanti njalo yima ezojula...

Uyathanda ukudlala ngamazwi, kube nokuphikisana okungekuphikisana.

Izinkondlo ezikhonodayo zikaDlamini zibhalwe ngobuchule obukhulu, kusetshenziswa ulimi olumnandi oluzwakalayo nolubuye lujiye lapha nalaphaya. Luhambisana kahle nezindikimba nezindikimbana azikhethile. Lukwazi ukukhuluma kuzwakale yize lunokucashela izikhulu ezazibekwe uhulumeni ukuba ziqaphe, zivimbe futhi zivale imisebenzi yababhali ababenesibindi sokukhuluma ngesikhathi kuyingozi ukukhuluma kugxekwe izinto zobandlululo.

Ngenxa yobuchule bakhe, ikhono lakhe elikhulu ekubhaleni izinkondlo, kwenza ukuthi nakuba ubandlululo selwadolula kodwa izinkondlo zakhe zisaphila futhi zisazophila isikhathi eside, hhayi ngoba seziyinqolobane yomlando walokho okwake kwenzeka, kepha ngenxa yokusetshenziswa kwamagama ngendlela esezingeni eliphezulu ekubhalweni kwalezi zinkondlo.

UDlamini uvela njengembongi ekwazi ukusebenzisa ulimi namagama ukuze abhale izinkondlo ezinonophele ngazo zonke izinto ezakha inkondlo ngesikhathi edlulisa umyalezo obalulekile lapho ekhononda ngezinto ezithile ezingahambi kahle emphakathini nakubantu.

UDlamini ukhombisa ukuvuthwa njengembongi njengoba ekukhonondeni kwakhe engavezi kuphela okubi okwenziwa ngabelungu kubantu abamnyama kepha ubuye aveze okwenziwa ngabantu abamnyama kubona uqobo lwabo. Akasiyona imbongi efuna ukuveza isithombe esingamanga sokuthi konke kwakuhamba kahle kubantu abamnyama. Ngisho ebhala ngokulahleka kwamasiko ngenxa yokufika kwempucuko yabelungu kanye nemfundo nenkolo yabo kepha akenzi sengathi okwabantu abamnyama kwakukuhle kungenasici ngaphambi kokufika kwabelungu.

Isikhathi sobandlululo asilethanga kuphela ukuncishwa amathuba kwabantu abamnyama kanye nokucindezelwa kwabo. Saletha nenhlupheko yobuphofu ngokomnotho, intuthuko kanye nongakwamalungelo ezombusazwe. Saletha nokwehliseka isithunzi kwabantu abamnyama.

Ziningi kakhulu izinto ezenziwa uhulumeni wobandlululo ezabangela ukuba abantu abamnyama bangabi naso isithunzi sokuhlonipheka njengabantu. Uhulumeni wayengabathathi abantu abamnyama njengezakhamuzi ezilingana nabamhlophe. Konke okwabo kwakumele kube sezingeni eliphansi elingafani nelabantu abamhlophe.

Ngesikhathi abantu abamnyama belwa nokubandlululwa kwabo uhulumeni wavala umlomo izinhlango ezazilwela inkululeko yabantu abacindezelwe. I-ANC, PAC, SACP nezinye zavalwa umlomo zangavunyelwa ukuba zisebenze ngaphakathi eNingizimu Afrika. Kwaboshwa abaholi abafana noNelson Mandela, Govan Mbeki, Ahmed Kathrada nabanye. Kwabulawa abaningi ababetholakala benamacala okuvukela umbuso. Iningi labantu ababelwela inkululeko babaleka baya kwamanye amazwe lapho abaqhubeka khona balwela ukukhululeka kwezombusazwe kwabantu abamnyama.

Kwaba isikhathi esinzima kakhulu ezimpilweni zabantu abamnyama kodwa abayekanga ukuqhubeka nokuphonsela uhulumeni wobandlululo inselelo. Baqhubeka balwa, bephikisana nemfundo esezingeni eliphansi, ukungabi namathuba afanele okuqhubeka nemfundo ephakeme, ukungaqashwa nokungaholelwa ngendlela, ukungabi namhlaba, ukungabi namathuba okungena emabhizinisini, ukunganikwa ilungelo lokuzikhethela abaholi bezwe nokunye okuningi.

Ukulwa kwabo kwase kuhlangukisa ukuthatha izikhali. Kusukela eminyakeni ye-1960 i-ANC yayisihlasela ngoMkhonto Wesizwe kanti i-PAC yayihlasela ngoPoqo. Abantu abasha abaningi bajoyina le mibutho yezempi ngemuva kwemibhikisho yaseSoweto yonyaka we-1976. Amazwe omhlaba aqala ayikhipha inyumbazane iNingizimu Afrika enobandlululo engasafuni lutho oluwahlangukisa nezwe eliqhuba ngenqubo yobandlululo ebukela phansi abantu abamnyama.

Abanye ababhali baseNingizimu Afrika babengathule nje ngalesi sikhathi sengcindezelo nokuhlukunyezwa nokubulawa kwabantu abamnyama kanye nalabo ababelwela inkululeko yabacindezelwe. Ababhali ababebhala ngesiNgisi babhala begxeka ubandlululo. Lapha singabala oSipho Sepamla, Dennis Brutus, Oswald Mbuyiseni Mtshali kanye nabanye abaningi. Nababebhala ngesiZulu babhala bechitha inqubo yobandlululo, beveza ububi balo futhi behlongoza nezindlela zokwenza izwe libe ngcono. Ababhali abafana noBenedict Wallet Vilakazi kanye naye u-J.C.Dlamini babhala bekhononda ngobandlululo.

Ocwqaningweni kuvezwe izindlela ezihlukene uDlamini azisebenzise ngobuchule ekubhaleni kwakhe izinkondlo ezikhonodayo. Kuvezwe indlela yokufunda ngqo, kwashiwo ukuthi lena yayikhombisa isibindi esikhulu sakhe. Kuvezwe nendlela yokugigiyela kwashiwo ukuthi wayengayisebenzisa ngoba ebalekela ukuthi umyalezo wakhe ube sobala kakhulu ugcine usumdonsele ulaka lwabamhlophe noma-ke njalo yayizenzakalela nje ngenxa yobuchule bakhe bokusebenzisa ulimi namagama obunkondlo anonisa inkondlo yakhe, idinge umqondo ovuthiwe ekuhlaziyeni ukuze ithole incazelo yenkondlo leyo. Kuvezwe nezinye izindlela lapho asebenzisa khona izifeno, ukukhuluma engazifaki yena, ukuphendulana nokunye. Konke lokhu kulethe umhlabahloso ezinkondlweni zakhe. Kwenza nokuthi kungabi bikho ukufana ezinkondlweni ngendlela ezibhalwe ngayo, obekungenza ukuba zigcine seziyisidada kumfundi sezingasalethi gqozi namdlandla kofundayo .

Indlela abhale ngayo esebenzisa izindlela ezihlukahlukene kumenza ukuba abe ngumbhali ongathembelanga nje ekutheni uzobhala ngendikimba ezohlaba abafundi umxhwele. Ubhale ngendlela yokuthi noma izinto ayebhala ekhononda ngazo seziguquliwe kodwa izinkondlo zakhe ziqhubeke zihlabe umxhwele ngendlela ezazibhaleke ngayo. Ubuchule bokuqamba kwakhe

izinkondlo kusazenza ukuthi nakuba ubandlululo nokunye ayekhala ngakho sekwaphela kodwa zona ziqhubeke zibukeke ziheha futhi zimnandi ngenxa yolimi nesitayela asisebenzise ebhala.

Izinhlalo zokubhala kwakhe izinkondlo ezikhonodayo zifakazela ukuqonda kwakhe ukuthi njengembongi wayenza umsebenzi wesizwe, kumele abe sohlangothini lwabantu ababecindezelwe, abakhulumele. Ekubhaleni kwakhe uvezeububi obabenzeka kubantu abamnyama ngenxa yobukholoniyazimu nobandlululo. Akagcinanga ngokubuveza nokubugxeka ububi lobo kepha ubuye wahlongoza izixazululo zezinkinga zezwe laseNingizimu Afrika.

5.3 Mayelana Nemibhalo Ekhulumayo

UNtuli (1978:158) uthi indikimba yokukhononda yayidumile kubabhali base-Afrika. Uqhuba uthi abaningi babo babekhohlelwa ekutheni kunomsebenzi othile okumele bawenzele umphakathi.

NaseNingizimu Afrika baqhamukile ababhali abaningana babhala izinkondlo ezikhonodayo, bekhombisa ukungasenameli isimo sobandlululo kanye nemithelela yaso ikakhulukazi kubantu abamnyama. Akubanga izinkondlo kuphela kepha neminye iminxo yaba nakho ukukhononda ngobandlululo nemithelela yalo. Iyona-ke lemibhalo esiyibiza ngokuthi imibhalo ekhulumayo.

Laba babhali ababhale le mibhalo esithi ekhulumayo bahlukile kulabo ababebhala imibhalo ethule. Laba bakhetha ukungagcini nje ngokubona ububi bobandlululo kepha babhale ngabo. Bakhetha ukukhulumela umphakathi. Bazibona nabo beyingxenywe yomphakathi obhekene nenkinga ngenxa yobandlululo, inkinga okwakumele ukuba ixazululwe ukuze kube nokuthula nobudlelwane obuhle phakathi kwezinhlanga ezihlukene ezweni laseNingizimu Afrika.

Ukubuka kwabo kwakuhlobene kakhulu nokuka-Otomose, othi kuLindfors (1984:55):

I don't think there is anything art for art's sake. I don't think it's possible. There has to be a commitment.

(Kangiboni ukuthi ikhona into okuthiwa ngubuciko nje obungenanjongo. Kangiboni ukuthi kungenzeka lokho. Kufanele kube nokuzibophezela okuthile.)

U-Otomose ukholelwa ukuthi umbhali akakwazi ukuziziba izinkinga ezisuke zikhona ziqondene nomphakathi aphila kuwo. Uthi kuwumsebenzi wombhali kanye nombhalo ukuba kuvezwe lezi zinkinga ukuze kuvuleke amehlo abantu bese kulungiswa okonakele.

NoMao(1942:25) unombono ofanayo mayelana neqhaza lombhali njengoba esho ukuthi:

In the world today all culture, all literature and art belong to definite classes and are geared to definite political lines. There is in fact no such thing as art for art's sake, art that stands above classes or art that is detached from or independent of politics.

(Emhlabeni namuhla onke amasiko, yonke imibhalo nobuciko kungokwezinhloko nezigabazithile zomphakathi ezilawulwa ngokombusazwe. Empeleni kabukho ubuciko obungenanjongo; ubuciko obungacheme nazigaba zomphakathi noma ubuciko obungazigaxi noma obuzimele ngokombusazwe.)

ULukacs kuJefferson noRobey (1995:173-176) naye uhamba emazwini athi umbhali kumele abhalele umphakathi wakhe njengoba yena ethi:

Writers narrate history, make sense of it, observe it and describe the world. Literature is about real life, and it is also some kind of autonomous reality itself, with particular formal characteristics of its own. Accurate reflections are a sign of the author's artistic greatness.

(Ababhali baxoxa umlando, bawenze uqondakale, bawuqaphelise futhi bachaze umhlaba. Imibhalo imayelana nempilo futhi iyiqiniso elithile elizimele, elinezimpawu zalo phaqa. Ukuveza isithombe esinembile kunguphawu lobuciko lombhali obuvelile.)

Ababhali baxoxa umlando, bawuqonde bawuqondise, bawubhekise bachaze nomhlaba. Imibhalo iphathelene nempilo yangempela, futhi kwayona iwubuqiniso obuzimele, obunezimpawu zabo. Ukuqaphela okunembayo kuwuphawu lobuchule obukhulu lombhali.

Ukubhala okukhuluma ngezinto ezithinta abantu nezwe lonke jikelele kufaka ukubhala ngazo zonke izinto umbhali abona ukuthi zibalulekile kubantu. Kungaba izinto zamasiko, ulimi, umbusazwe, inkolo nokunye. Lokhu uyakufakazela uMathonsi (2002:6) uma ethi:

Social commitment refers to preparedness and ability to tackle social problems, conflicts, and needs besetting the society. If the problems (cultural, political, religious, etc.) that afflicted the Africans were so vast during the apartheid period,

no practitioner of literature should have failed to reflect them and their causes, and to offer solutions.

(Ukukhononda ngezenhlalo kusho ukukulungela nokwazi ukukhuluma ngezinkinga zenhlalo, ukungqubuzana, nezidingo ezikhungethe umphakathi. Uma izinkinga (zamasiko, umbusazwe, inkolo, njalonjalo) ezazihlupha abansundu zazibabazeka kangaka ngesikhathi sobandlululo, akekho umbhali owayengehluleka ukubhala ngazo nezimbangela zazo, aphakamise nezixazululo.)

Nokho-ke kuhle ukucacisa ukuthi akubona bonke ababhali esiZulwini (njengoba kukuhle ukukholwa ukuthi into efanayo nakwezinye izilimi umhlaba wonke) abangachazwa njengabakhulumela abantu. Ababhali abakhulumela abantu uNgara (1985:vii) uthi baneso elibukhali ezinkingeni zenhlalo ezikhungethe umphakathi futhi bahlale bekhathazeka ngokuthi bangabamba qhaza lini ekwenzeni ngcono impilo yomphakathi.:

Kuyacaca-ke ukuthi uma bebhala izinkondlo ezichazwa njengezikhulumela abantu, lezo zinkondlo kumele zilethe uguquko noma zigqugquzele abantu abazifundayo ukuba benze okuthile ukuletha uguquko. Lokhu kuhambisana nalokho uNgara (1985:25) akholelwa kukho uma ethi umbhalo kufanele usho okuthile, ungathuli nje; futhi kufanele uthonye, uvukuze abantu.

Lapha uNgara uyacacisa ukuthi umbhalo uthinta ukucabanga nokwenza kwabantu. Uba nomthelela kulokhu kokubili.

UNgara (1985:29) uyaqhubeka uthi ukudonsisana kwezombusazwe kanye nokushintsha kwesimo somphakathi noma indlela okuphilwa ngayo emphakathini kuba nomthelela endleleni okubhalwa ngayo.

Lokhu-ke kugcizelela ukuthi indlela elandelwa ezweni ngokuphathwa kwabantu iba nomthelela emibhalweni ekhiqizwa kulelo lizwe. Abaphethe izwe ngokukahulumeni bengafuna ukuba nomthelela emibhalweni ukuqhakambisa indlela yokwenza kwabo kanye nezinkolelo zabo ngesikhathi nabaphikisana nabo befuna ukuqhakambisa okufunwa yibo.

Kuveziwe ukuthi ikhona imibhalo eyayikhuluma igxeka isimo sobandlululo futhi izama ukuveza ukuthi ingaba khona enye indlela engcono yokuhlalisana nokuphilisana kwezinhlanga ezihlukene

eNingizimu Afrika. Ababhali abafana noVilakazi babhala kakhulu ngezinkinga ezazibhekene nabantu abamnyama. Eqoqweni lika-J.S.M. Matsebula ababhali abafana no-E.P.M. Masuku, u-EHA Made no-DSL Phungula bazifaka izinkondlo zabo ezikhonondayo. UMasuku wayefake ethi “Amaqhawe Akithi Ansundu”. UMade wafaka ethi “Hlanganani Zizwe Zama-Afrika” kwathi uPhungula wafaka ethi “Laba Bantu Bayahlupheka”. Kodwa-ke kuyavela nokho ukuthi uma kuqhathaniswa nemibhalo yesiNingisi eNingizimu Afrika ngesikhathi sobandlululo, lena yesiZulu ekhonondayo iyidlanzana kakhulu.

USibisi (2013:2-3) ubala amagama ababhali abamnyama ababebhala ngesilungu abango-Oswald Mtshali, Sipho Sepamla, Mafika Pascal Gwala no-Wally Serote njengabanye bababhali abasebenzisa izinkondlo ukuvukuza abantu ababecindezelwe ukuba balwisane nobandlululo. Ngezinkondlo zabo babehlose ukugxeka izinto ezikhombisa ubandlululo, benze abantu abamnyama babumbane futhi babe nokuzigqaja ngokuba yibona futhi baxwaye ukuphuphutheka uma bekhuluma ngenkolo yobuKhrestu kanjalo nokungabathembi kakhulu abamhlophe ababezenza sengathi bayazwelana nabantu abamnyama. Konke lokhu kuyacaca ukuthi kwakuyizimfundiso zenqubo yenhlangano i-*Black Consciousness Movement* eyayiholwa u-Steven Bantubonke Biko.

Kuyavela futhi ukuthi izinkondlo zabo zazizama ukuveza nokugxeka ukuxhashazwa kwabantu ngenqubo yobukapitali eyayenzela onxwankulu izizumbulu zemali ngamandla abantu abamnyama. Inhloso yezinkondlo lezi kwakuwukwenza abamnyama ukuba basibone kahle isimo ababephila ngaphansi kwaso bese belwisana naso ukuze kunqotshwe ukubhozomelwa kwezwe nokunganyelwa kwalo ngabamhlophe ngenkani kanye nobandlululo olwase lungene lwagxila ngezimpande zalo empilweni yabantu abamnyama. Kwakumele abantu abamnyama bavuleke amehlo nezingqondo babone ukuthi abakhululekile neze futhi ukuhlupheka kwabo nokuhlukumezeka kwabo kwakudalwa ngabamhlophe ngezingqubo zabo zobandlululo nenzondo ebhekiswe kwabamnyama.

Nakubabhali abamnyama ababebhala ngesiZulu bakhona abaqunga isibindi babhala izinkondlo ezazihlose ukuba abamnyama babone ububi bobandlululo bese benza okuthile ngalokho. UZondi noCanonici (2005) babalula igalelo lika-B.W. Vilakazi ekuvezeni ukuhlushwa nokuxhashazwa kwabasebenzi abamnyama enkondlweni ethi, “Ngoba ...Sewuthi”.

UNtuli (1978:7) naye uyalibalula iqhaza elikhulu lika-B.W.Vilakazi ekubhaleni izinkondlo ezazikhuluma ngezimo ezingezinhle ezweni laseNingizimu Afrika. Uthi:

We cannot doubt his (Vilakazi's) concern about the humiliation and frustration of his people. Although he may not necessarily have experienced the many hardships himself, he identified himself with the less-privileged who could not voice their grievances.

(Kasikungabazi ukuthi uVilakazi wayekhathazekile ngokuthunazwa nokuhlushwa kwabantu bakubo. Nanxa kungenzeka ukuthi wayengakaze abhekene nobunzima obuningi yena uqobo, wazibona eyingxenywe yabancintshiwe, ababengenazwi lokubika usizi lwabo.)

Kuhle futhi nokubalulula ukuthi akuyena yedwa uDlamini owabhala izinkondlo ezazikhulumela abamnyama ngesikhathi sobandlululo. Izimbongi ezifana no-C.S Ntuli, E.S.Q Zulu, O.E.H.M. Nxumalo, M.S. Gcumisa, T.M. Masuku, M.M.C. Dumisa nezinye kukhona ezakubhala ezinkondlweni zikhononda ngokungaphathwa kahle kwabantu abamnyama ngenxa yobandlululo.

UNxumalo wabhala inkondlo ethi “Zishayele” esencwadini Ikhwezi. Inemigqa ethi:

Ilanga lizwiwa nguwe
Kuphela ngoba nguwe
Umntu, zilwane lezi;
Lungisa kahle isigqoko
Sakho ngoba lithanda
Ukuba libana kuwe –
Ziyazenzisa lezi zinkabi akushisi.
(Nxumalo,1965:47)

Kule nkondlo uveza ukuhlushwa kwabantu abamnyama ababiza ngazinkabi ezishayelwa ngumlungu. Zivezwa zingenagazi ngakho zingazweli njengaye. Nelanga leli elibhadlayo ezisebenza kulo zona kuthiwa ziyazenzisa uma zithi zikhathele. Umlungu ufake isigqoko ngoba ekhala ngalo ilanga. Lapha imbongi ithi iveza ukukhononda kodwa yakucashisa ngokuthi igigiyele futhi isebenzise izingathekiso.

UDumisa enkondlweni yakhe ethi “Umthandazo Woxolo” eseqoqweni elithi Isibuko Senhliziyo kuNyembezi (1981:88), uyakhononda ngokweswela komuntu omnyama. Uthi:

Lapho ngihlezi ngingumhlambi ezweni

Lapho umuzi nezwe ngingenalo okungelami
Lapho umfowethu wezilwandle engishiya nginoqhuqho.
(Dumisa kuNyembezi, 1981:88)

UGcumisa (1981:62) yena enkondlweni ethi ‘ENdondakusuka’ esencwadini ethi Isilulu Semicabango ugcina esekhombisa ukudinwa kwakhe ngokuthathwa kwezwe labantu abamnyama ngabamhlophe. Nangu esethi:

Hheyi wena mfana kaMfandameva
Butha konk’okungokwakho ukhukhule.
(Gcumisa, 1981:62)

Ukudinwa kwakhe kucaciswa igam elithi “Hheyi”. Nakho ukubiza umlungu lona ngomfana kukhombisa ukungabi nandaba naye nokungamhloniphi. Le migqa iveza ubudlelwane obungebuhle phakathi kwabantu abamnyama nabamhlophe. Ngenxa yokudinwa uGcumisa lapha usefuna ukuba umlungu aphume aphele endaweni yabamnyama.

UMasuku (1966:35) ubhale inkondlo ethi “Ukhalelani Nkonyane kaNdaba?” lapho ekhononda ngokungabi nazwe kukaZulu kanye nokuluthwa kwakhe ngenkolo yabezizwe. Uthi:

Untshentshetha , uzul’ engenakhaya
Wena owawungumnikazi wezwe.
Ugcweleziwe, awunasibaya:
Kwathiwa , ‘Kholwa’- wephucwa ilizwe.
(Masuku, 1966:35)

UMathonsi (2002:30) ubalula izinto ababhali abakhonodayo abangabhala ngazo. Ubalula ezombusazwe, ezenhlalo, ezamasiko, umlando, ezemfundo kanye nenkolo. UDLamini ubhalile ngazo zonke lezi zinto, ekhulumela abantu abamnyama ababecindezelwe ukunganyelwa ngabamhlophe ngodli kanye nobandlululo. Lokhu kwenza ukuthi umsebenzi wakhe kube owezinga eliphezulu futhi kuvunywe ukuthi yena wayibeka induku ebandla ngokubhala akhulumele abantu nakuba kwakunemithetho nemigoqo evimbela ukubhala ngokukhululeka.

Lokhu okushiwo ngabacwaningi abathile abafana noJahn kanye noWestley kokuthi imibhalo yabantu abamnyama ngemuva konyaka we-1953 ayinawo umsoco nokuthi ubucikomazwi ezilimi zabamnyama emva kwalo nyaka kwagongobala kubukeka kuyihaba. Lolu cwaningo

ngale kokungabaza luyaveza ukuthi uJ.C. Dlamini wabhala izinkondlo ezikhonodayo, ekhombisa isibindi sokukhulumela abantu abacindezelwe, ezama ukukhombisa abantu ukuthi babephila kanjani kuqala bengakafiki abamhlophe, ebakhombisa nokuthi umonakalo ukuphi ezimpilweni zabo kanye nokuthi yini engenziwa ukuze kulungiswe lowo monakalo.

Okushiwo uNgugi (1981) noWauthier (1978) mayelana nezinto ezifanele ukuba khona ezinkondlweni ezikhonodayo kuyavela nasezinkondlweni zikaDlamini ezikhonodayo. Lezi zinto ezivezwa uNgugi noWauthier yilezi: ukuphikisana nenqubo yezepolitiki ewumakhonya, ukusebenzisa ukucabanga ngobu-Afrika ukudweba izithombemagama, ukugqugquzela abantu ukubuyela kokwabo, ukusebenzisa ezemibhalo ukufundisa ngobu-Afrika, ukugqugquzela ukubuyela kwabantu emasikweni abo, ukufaka ukuziqhenya kubantu ngokuba yibona nangokwabo, ukugxeka ukunganyelwa ngenkani kwezwe ngabamhlophe, ukuveza okungahambi kahle ngenxa yokunganyelwa ngenkani lokho kwezwe ngabamhlophe.

Izinkondlo zikaDlamini ziyakuveza ukungqubuzana kwenkolo yesintu neyafika nabelungu, imfundo yesintu neyafika nabelungu.

5.4 Amazinga Okukhononda Ezinkondlweni Zika-J.C. Dlamini

Ucwaningo lukuvezile ukuthi izinkondlo zikaDlamini zisemazingeni angafani. Kugqame lapha amazinga amathathu. Kukhona ezisezingeni lokuqala. Lezi ngezivezayo nje izimpawu nemithelela yobandlulo. Kukhona ezisezingeni lesibili. Lezi ngezixeka ubandlululo kanye nomthelela walo ezimpilweni zabantu kanye nasezweni lonke. Kukhona ezisezingeni lesithathu. Lezi zona zigqugquzela ukuthi akwenzeke okuthile ukuze kube khona ushintsho.

5.4.1 Ukuveza nje

Kuvelile ezinkondlweni zikaDlamini ukuthi zikhona lezo ezivezayo nje kuphela izimo ezingezinhle abantu abamnyama ababephila ngaphansi kwazo. Lezi zazizosiza ukwandisa ulwazi ngempilo elukhuni yabantu abamnyama ngaphansi kombuso wengcindezelo yabamhlophe.

5.4.2 Ukugxeka

Kuvelile ocwaningweni ukuthi zikhona izinkondlo zikaDlamini ezazihlose ukugxeka izinto nezimo ezimbi zobandlululo. Lezi azigcinanga nje ngokuveza izinto nezimo ezimbi. Zibuye zaveza ukungahambisani nazo, zikhombisa ukuthi izinto nezimo lezo akuyona into engashayelwa ihlombe. Ziveze umthelela wokubukelwa phansi nokucwaswa kwabantu abamnyama yilabo abamhlophe.

Izinkondlo zikaDlamini azigcinanga nje ngokugxeka abamhlophe kepha nabo abamnyama zibuye zibagxeka lapho bengenzi kahle khona. AkalibaliDlamini ukulokhu ethi benza kanjalo abamnyama ngoba beyizisulu zokubandlululwa nokuhlushwa ngabamhlophe. Lokhu-ke kukhombisa isibindi kuyena ukuthi akwazi ukugxeka abakubo, abangase bamzonde noma bambone engasiyena umuntu ozwelana nabo ekuhluphekeni kwabo ngenxa yobandlululo.

5.4.3 Ukuveza Izixazululo

Kuvelile ocwaningweni ukuthi uDlamini ngokusebenzisa izinkondlo, uhlongoze izixazululo ezithile mayelana nesimo saseNingizimu Afrika. Ugqugquzela ukuba abantu abamnyama nabamhlophe bazwane, kuphele inzondo nokuhlukana ngokobuhlanga nolimi namasiko.

5.5 Okusengenziwa Ngolunye Ucwangingo

Lusengaba khona ucwangingo olungenziwa ngezinkondlo zikaDlamini. Kungacwangingwa ngezindikimba ezihlukene ezinkondlweni zakhe. Akuyona kuphela indikimba yokukhononda agxile kuyona ekubhaleni izinkondlo zakhe uDlamini. Zikhona izinkondlo zakhe ezikhuluma ngenkolo yobuKhrestu nenkolo yesintu.

Omunye umcwangingi njalo engakhetha ukubhala ngeqhaza lakhe ekugqugquzeleni ukuzwana noxolo phakathi kwezinhlanga ezihlukene ezweni laseNingizimu Afrika ngesikhathi sobandlululo. Ziningana izinkondlo zakhe eziveza lokhu.

Kokunye njalo kungavela umcwangingi ongathi yena uzogxila ekubhekeni ukukhuthaza kwakhe abantu abamnyama ukuba bafunde ukuzimela nokuzenzela, bengafuni ukwenzelwa izinto yilabo abaphethe.

Kusengenzeka ukuba kuqhamuke umcwaningi ongafisa ukuqhathanisa iqhaza likaDlamini nelika-B.W. Vilakazi ekubhaleni izinkondlo ezikhonodayo eNingizimu Afrika. Lokhu kungasilekelela kakhulu ukuba okungenani uma sikhuluma ngokuthi ubani ongcono kunomunye, ungcono kuphi, kanjani futhi ngani.

Nokho-ke kungenzeka ukuthi kwenziwe ucwaningo ngemibhalo nendikimba yokukhononda emibhalweni ebhalwe ngemuva kokutholakala kwenkululeko ezweni laseNingizimu Afrika.

Izwe elisanda kuthola inkululeko liba nezinsalelo eziningi kakhulu. Ukuphela kobandlululo okubhalwe phansi ngonyaka we-1994 ngokuqaliswa kwentando yeningi ezweni laseNingizimu Afrika kulethe isikhathi esisha ezweni lonke. Isikhathi esisha siletha ithemba elisha. Kodwa-ke njengakuwo wonke amanye amazwe ase-Afrika athole inkululeko yawo, isikhathi lesa siletha nezinsalelo eziningi ezintsha.

Nezwe leseNingizimu Afrika linezinto eziningi eziyinsalelo ezibhekene nalo kanye nabantu bakhona ngemuva kokutholakala kwenkululeko yezombusazwe ngonyaka we-1994. Kanjengoba kwakubalulekile kubabhali ababhala ngesikhathi sobandlululo ukuba bakhulume baphikisane nobandlululo kanye nemithetho yalo, bakhombe nendlela okuyiyona okwakumele izinto zenzeke ngayo, nababhali ababhala ngalesi sikhathi senkululeko kumele bavume ukuthi kusenezinto okumele babhale ngazo.

Inkululeko ifike nezinto eziningi. Kuningi okuhle esikubonayo okufike nenkululeko. Sekunentando yeningi, umthetho ongabandlululi, ukulingana ngokwenkolo, ubulili, ubuhlanga nokunye. Kodwa kukhona nokunye okuningi okungekuhle.

Ucwaningo olusha sekumele lubheke emibhalweni ukuvezwa kwalezi zinsalelo ezintsha nokuthi yini eyenziwayo ukumelana nazo. Imukeleka kanjani intando yeningi kubo bonke abantu baseNingizimu Afrika. Ifike naziphi izinsalelo futhi zimukeleka kanjani?

Ukwakha kabusha izwe akuwona umsebenzi olula. Ngaphambi kokufika kwayo inkululeko, kwachitheka igazi kusukela kukhululwe uNelson Mandela ngowe-1990. Amaqembu abamhlophe nawabamnyama athile eshaya phansi ngonyawo engafuni ukubona intando yeningi elawulwa

ngevoti lomuntu ngamunye ngamunye evotele lowo amthandayo. Abanye ababenamandlana babesaba ukulahlekelwa yilawo mandlana abo okuphatha ayehambisana nokuhlonishwa kanye nenkece. Kwaba umqansa kakhulu ukuba kuhanjwe kuze kufikwe kwinkethomkhandayo yonyaka we-1994. Ngabe lokhu kuyavela yini emibhalweni yesiZulu?

Kumele ucwaningo olusha lubheke ukuthi ziyavela yini izinselelo ezintsha emibhalweni yamanje. Izinselelo lezo kungaba ukungalawulwa kahle kukahulumeni, inkohlakalo ezindaweni eziningi ezihlukahlukene, ubunzima bokubumba isizwe esisodwa esihlangene, ukwamukeleka kwamasiko abantu abahlukahlukene, ukuhlangana kwezinhlanga ezihlukene ezikoleni, ezinhlanganweni, ebunganini, ekuthandaneni nasemishadweni, inkinga yezidakazmizwa ezigcwele izwe lonke, ubugebengu obusabalele yonke indawo, ukungathandwa kwesikole nemfundo okwenza kwande abantu abangaqasheki bese bengena ebugebengwini, kumamashi anodlame, ukwamukeleka kwezitabane emasikweni athile, izifo ezimise kabi izwe, ukuqhubeka kobandlululo nokungamukelani kwabantu bezinhlanga ezihlukene nokunye.

Kungabe imibhalo yabantu abamnyama, yababhali besiZulu iyathuthuka yini eNingizimu Afrika entsha? UMazisi Kunene (1996) uveze ithemba lokuthi imibhalo yabantu abamnyama izothuthuka idlondlobale futhi ibe ngeminye yemibhalo emikhulu nenohlonze emhlabeni wonke. Ngabe lokhu kuyenzeka yini noma zikhona yini izimpawu zokuthi kuzokwenzeka? Uma kwenzeka noma kungenzeki yiziphi izizathu zalokho? Uma kungenzeki yini engenziwa ukuze kwenzeke?

Imibhalo yesiZulu iyabandisa yini ababhali abasebancane kanye nabesimame? Uma beqhamuka bayabhala yini ngezinto ezithinta bona ngqo embusweni wentando yeningi eNingizimu Afrika entsha.

Ababhali banaso yini isibindi sokubhala bahlabe bagxeke lapho ababona ukuthi akuhambi khona kahle ngale kokusaba ukuthi lawo meva ahlaba bani onjani futhi obaluleke kangakanani ezweni. Bayakwazi yini ukubhala ngezinto ezithile abantu abakhala ngazo kuwona umthethosisekelo wezwe lethu nakuba unconywa umhlaba wonke ukuthi muhle kakhulu?

Kuyacaca ukuthi kuningi okusengenziwa ucwaningo olusha mayelana nemibhalo yesiZulu eNingizimu Afrika.

Bayakuqonda yini ababhali ukuthi kwakhiwa izwe kabusha futhi nabo kumele babambe iqhaza njengoba abanye ababhali balibamba iqhaza ekulweleni ukukhuleleka kwalo obandlululweni? Kungabe imibhalo iyakuveza yini ubunzima obusabhekene noquqaba ngezinto eziningi ezweni laseNingizimu Afrika nasemhlabeni wonke jikele? Abanakho yini ababhali ukusaba ukukhuluma ngoba bethi lo hulumeni owabo? Abanakho yini ababhali ukuthatheka bakhulume kanti sebekhuluma izinto abazincela emaqenjini athile anezilonda ezibhibhayo ngokuphela kobandlululo kanye nokuphatha kwabantu abamnyama eNingizimu Afrika?

Esikhathi sokuthelelana amanzi nokubuyisana ezweni laseNingizimu Afrika kungabe ababhali bayaziveza yini izinto eziqhathe abantu kanye nalokho abakwenzayo ukuze kusengelwane ilala.

Ababhali banezinselelo zokubhala imibhalo esezingeni eliphezulu ethinta izimpilo zabantu kanye nezinto ezenzeka eNingizimu Afrika, e-Afrika kanye nasemhlabeni wonke jikelele. Imibhalo kumele iveze ukuthi njengamanje abantu baseNingizimu Afrika bayingxenye yomhlaba ngakho-ke izinkinga ezenzeka emhlabeni ziyabathinta nabo. Okwenzeka kwa- Israyeli, ePhalestina, e-Sudan, e-Nigeria, e-Russia, Ukraine, Serbia nakwamanye amazwe kuyabathinta nabo. Bayasisebenzisa yini isipiliyoni sezwe labo sokuphuma obishini nokuhlalisana nakuba kuhlukenwe ngemibono ukucebisa labo abasenkingeni kanye nokuveza isithombe sokuthi ikhona impilo nenhlalohle ekuhlalisaneni kwabantu noma benemibono nezinkolelo ezihlukene?

Kusafanele ababhali abamnyama babhale baqhakambise izinto ezinyathelwe ubukholoniyalizimu nobandlululo. Kumele babhale ngokuzigqaja ngokuba mnyama, amasiko, umlando wabantu abamnyama, amaqhawe namaqhawekazi ezwe labo, izigameko okungamele zilitshalwe, ukunqoba ububha nobuphovu ngemfundo, ikhono nethalente nokunye. Kungabe zikhona yini izincwadi esingathi nakanjani zifanelwe ukuba ziguqulelwe kwezinye izilimi ngoba lokho kungazuzisa abaningi abangakwazi ukufunda isiZulu? Kungabe sinazo yini izincwadi esingathi impela zifanele ukuguqulelwa emafilimini ngoba lezo zindaba ziwumqondo kamaziqambele osezingeni eliphezulu owenza indaba leyo ihlabahlose futhi idle ubhedu ngisho kuliphi izwe?

Kungabe ababhali bayakuqaphela yini ukuthi kunezinto engakapheli impi ngazo? Singabala umhlaba ongakabuyeli kubaniniwo, umnotho ongakabi sezandleni zabamnyama, izimayini nokunye okungakabasizi ngalutho abawuquqaba, ukuvalelwa ngaphandle kwabamnyama emidlalweni ethile ngoba inetshe lemali, imfundo engakalingani, izingqalasisinda ezisavuna abamhlophe nabanemali nokunye.

5.6 Isiphetho

Kulesi sahluko kuvezwe lokho okutholakele ngesikhathi kwenziwa lolu cwaningo. Kuyagqama ngalolu cwaningo ukuthi bakhona ababhali okuthe ngesikhathi sobandlululo baqoka ukubhala izinkondlo ezikugxekayo okube yimiphumela nemithelela emibi yokunganyelwa ngenkani ngabamhlophe kwezwe laseNingizimu Afrika nezwekazi lonke lase-Afrika. Kucacile futhi ukuthi u-J.C.Dlamini ubhalile kakhulu ekhala ngayo le miphumela nemithelela ngesikhathi sobandlululo eNingizimu Afrika. Izinkondlo zakhe ziyahlukaniseka ngokwezindikimba ayekhononda ngazo. Kukhona lezo ezikhononda ngokuthathwa kwezwe laseNingizimu Afrika ngenkani, ukungena kabi kwenkolo yobuKhrestu, ukungabi nabuntu, ukulahleka kwamasiko nenhlonipho. Ayavela futhi namazinga okukhononda njengoba kuvelile ukuthi kukhona izinkondlo zakhe ezivezayo nje kuphela ukuhlupheka kwabantu, kube khona lezo ezigxekayo bese kuba khona lezo ezishoshozela ukuba kwenziwe okuthile ukuze kuguqulwe isimo sempilo nenhlalo yabantu eNingizimu Afrika. Kuvelile futhi nokuthi imithelela endleleni acabanga ngayo nabhala ngayo isukela ebuKhrestwini, kwi-Black Consciousness, ezinkolelweni ze-ANC, ubu-Afrika, uBuntu, inkolo yobu-Afrika nasebuthisheni.

Kube sekuvezwa futhi lokho okusenziwa ngabanye abacwaningi ocwaningweni olungalandela. Bekuvelile ekuqaleni kocwaningo ukuthi ayiyona insada imisebenzi yocwaningo ekhuluma ngemibhalo yesiZulu ngesikhathi sobandlululo. Lusengaba khona olunye ucwaningo ukuvala izikhala ezisekhona. Lusenziwa futhi nokungabheka ukuthuthuka noma ukumelana nezinsalelo kwababhali besiZulu ngesikhathi seminyaka yenkululeko eNingizimu Afrika.

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Isengezo A :Izinkondlo ezisetshenziwe ocwaningweni

Ezithathwe encwadini ethi “Inzululwane”

1. Bazali Bami Ngenzenjani?

Njengoba senakhile KwaNjabulo-njalo,
Ezweni lemithombo yezibusiso,
Eningimanzisa ngazo nsukuzonke,
Ningiphephisa ngamandla kaPhezukonke
Nami nginibonga ngamandla kaPhezukonke;
Nginyenyezeleni nichachise ngemizwa,
Ninginyenyazel’ engingalenz’ iqhinga,
Uma ngicabanga kuzekum’ ingqondo.

Ngicabangana nengafezekangan imicabango:
Imicabango yokwenza okungenziwanga,
Imicabango yokwenza okungenzekanga,
Imicabango yokuwongoza kwenhliziyo;
Imicabango yamazwi afekefeketha
Imicabango yokwesab’ okungesabeki,
Yokwesaba imfeketho yokwesaba
Yokwesab’ ubungekho bokwesaba;
Ngizengijuluke, co, -isithukuthuku, ngesaba.

Ngize ngiqhaqhazele ngisanganiswe yize-leze,
Ngize ngingenzi lutho ngesaba ukwenza utho,
Ngihlale nemicabangwana yami ngithule,
Ngiwuhlab’ inhlali namazwan’ ami, du!
Ngiqoqeke nezenzwana zami, ngihlalahlale;
Ngiphumule kanjani amehlo engidonsa?
Ngiphumule kanjan’ izindlebe singikitaza?
Ngigcine sengisab’ ukungenzi lutho
Ngisab’ ukungenzi lutho ngoba ngingenzi lutho.

Uma ngihlaselwe yilesisifo,
Singidl’ umzimba wonke;
Imizwa yami seyibuyiswa yiso;
Sibus’ingqondo yami yokuvuka
Size sequele kweyokulala siyibuse
Imini nobusuku, sibuse kubuseke;
Size singigqilaze singibophe ngqi
Sidambis’ amalangab’ obuqhawe,
Ngibe yisiboshwa saso ngiboshwe kimina;
Nginyenyezeleni,

Bazali bami,
Ngenzenjani?

2. Kuwena Oyibukelayo

Esidindini zihlalele ngiyakubongela,
Eshayamoya phumul' ubukabukele
Ngokunganaki uziqalazele upholile;
Ngokuthanda gcogcoma likuvumile,
Uzulazule ushayana nomlozana
Uzulazule izandlana zikhululekile,
Upholise ubungekho bokungenzi lutho.

Noma kunjalo!
Ehhe,
Nomka kunjalo!

Kwamaqhaw' ukushikashikeka ungakuhleki,
Ungahlekisi ngokuphul'ugolo kwamagwala
Abalekiswa yisifudumezi sesingephungephu
Somlilo wengcindezi yakwamHlaba;
Ungabukisi ngokugenuka kwamaqhawe
Edutshulw' amalangabi nezinhansi,
Efuswa eminyaniswa ekhaliswa – dli
Isingephungephu sokuqholosha komhlaba;
Ungabafel' umon' ababong' ubuqhawe
Baze baguqul' amagwal' abengamaqhawe.

Yazi kahle kamhlophe!
Sibukeli,
Yazi kahle kamhlophe!

Ubuqhawe nobugwal' abuhathaniseki,
Kokubili kwenz' esimnand' isijingi;
Ngokuthakeka kwesijing' okubumbabumbabu
Ubuqhawe nobugwala kwabalwayo;
Ukufa kweqhawe nokufa kwegwala
Ngukupholaphola kwesijing' ebesibhadla,
Ukushisa kwaso kushunqe kwenyuke
Esibhakabhakenkushube kuguquke
Esimnand' isijing' esibumba izinkanyezi,
Ezikhulayo izinkanyezi zeZulu.

Zikhany' izinkanyezi ngomthandazo,
Okudaliwe ngokunxusela, zikukhanyisele.
Amaqhawe ngokuwabusisa, ziwakhanyisele;
Izimbongi ngokuzikhaliphisa, zizikhanyisele,

Zikhanyisel'amagwala, ngokucacisa
Umkhondo wobuqhawe obungaqhathaniseki;
Zidumise ngengoma yasemaZulwini,
Zidumise namathongo adumise
Ukungashabalali kwemijuluko yamaqhawe;
Ibemnand' ingoma kwabanentuthu yosinga,
Ibemnand' ingoma kwabanezindlebe zokuzwa,
Ibemnand' ingoma kwabanobugagu benkondlo
Ibemnand' ingoma kwabanesidlakadla sokulwa,
Sokulwa baze baphunyuzwe yingcwaba.

Kuwena-ke Oyibukeleyo!

Ngithi:

Bukela ngiyakubonela!

3. Mlung' UNGAZIKHOHLISI!

Uma usungibona sengivunule ngiqedile,
Ngokuzimisela sengigqoke ngaphelela,
Sengidle zakho mLungu zikanokusho,
Sengishaya ngidwale ngiqonde khona.
Ngiqonde khona kweziphakeme izikole,
Ngiqonde khona kwezemfundo yeziqu,
Ngiqonde khona kwamakhulu amagula,
Amagul' achichima izangqondo,
Izangqondo zemfundo engenamlaza;
Ungalibali ukuthi noma senginkawuza
Ukuguquka ngibemhlophe angikucabangi;
MLung' ungazikhohlisi!

Ungificen sengisinwampela isinwashunwashu
Size sidle ngakhezo lunye naweNkosana,
Size sidle ngakhamba lunye naweNkosana,
Siqede sigqoke ubunikiniki bamajazi, kulenge
Sincamise sizulazul' ezixukwini, Shingili;
Sesihlabene kwadlula, usiz' ungalibali,
Noma-ngingankawuz' angikwazi ukuthenga
Elimhlophe ibala ngelimnyama,
Njengawe awukwaz' ukuthenga
Elimnyam'ibala ngelimhlophe;
Kamhlophe sobabili kusicacele,
Elimhlophe ibal' alison' isibane
Elimnyam' ibal' alikh' ithunzi;
Ithunzi lakhiwa ukungazi, khuhle,
Isibani sakhiwa yingqondo, nge.

Ngingahlala ngikhulume ngincokole
Ngiwaged' emfundo amagula,
Ngidle ngibek' ethala naweNkosana;
Angilibele nakancane sahlukene
Usungenzele konke awusoze wabayimi
Sengikwenzele konke angisoze ngabanguwe;
Singafana ngokuningi okukhulu
Okuningi ngaphansi komthinzi welanga.
Kodwa isibonda seqiniso simile
Njengentaba yedwala sijamile;
Ngesafika nakho kulomhlaba sahlukene,
Ngesomuka nakho kulomhlaba sahlukene;
MLung'ungazikhohlisi!

Ngafika nendebe kulomhlaba,
Nendebe ngiyomuka kulomhlaba,
Owanginika lendebe angimazi;
Ngingamazi kanjan ngingazazi;
Ngingahlangana name ngizedlule
Ngingazi nalapho ngavela-khona?
Igcwele amanz' angandile lendebe
Amanz' acwebile apholile,
Amanz' angukudla okuphelele
Amanz' adliwa ngokungaphangwa
Kwabawaphangayo axhelisa okoju;
Owawathela lamanz'angimazi,
Nowathela imjuluko emzimbeni angimazi,
Nowathela izinyembezi emehlweni angimazi.

Kancane ngizophuz, ngiphuze kancane,
Nenj'awayo iwaqeda ngolimi,
Imfundo kababa-noma ibingebensizo yalutho,
Uma ibingelona iqhinga likungiphuzisa
Ithanyana elibanzan' emanzini okuphila;
Imfundo yesizwe ibengebensizo yalutho
Uma ibingelona isu likungiphuzisa
Imfundo nempucuko yakho-mLungu,
Ibingebensizo yalutho ngaphandle

Kokuba yiqhinga lokuphuza kalula
Endebeni yokwazi okuhle nokubi;
Ukwaz' okuhle nokubi kubaba, noma,
Ukwaz' okuhle nokubi kwezesizwe,
Ukwaz' okuhle nokubi kwezabezizwe,
Ukwaz' okuhle nokubi emicabangweni,

Ukwaz' okuhle nokubi emazwini
Ukwaz' okuhle nokubi ezenzweni
Ukwaz' okuphilel' Ubuntu nesintu,
Ukwaz' okukhulu bokuphila kunokufa.
Ukholo belungebensizo yalutho uma

Lungelona iqhinga lokugwiny' amanzi,
Ayisinkwa esingapheli, nokuphil' okumiyo;
Amanz' ahlukile kwawamaxhaphozi,
Amanz' engiwagwinya ngibewusizo;
Ngibewusizo kubuntu bami,
Ngibewusizo kubaba-noma
Ngibewusizo esizweni sakithi,
Ngibewusizo ezizweni zonke;
Ngikhohlwe yibala ngikhumbule ubuntu.

Ukuncipha kwamanzi endebeni
Kuyisibonakaliso sempilo esengiyizuzile,
Kuyisibonakaliso sezibuko lokuwela.
Sengiwelela ngaphesheya kwengcwaba,
Ngibashuza ngiqond' emaZulwini
Sengingedwa nendebe – ngedwa;
Ubuncane bamanzi endebeni
Uyisibonakaliso sokubaduze kweZulu;
Ukugwiny' ithamo lokugcina endebeni
Kuyisibonakaliso sokuqabuka emaZulwini,
emaZulwini okuphil' okumiyo.

Uma ngizenza njengawe, Nkosana,
Nginkawuza, ngiyakwazi engikwenzayo;
Ngiyakwazi engafika nakho,
Ngiyakwazi engiyomuka nakho,
Ngiyakwazi okusendebeni yami;
Amanzi ngingawakhohlwa kanjani?
MLung' ungazikhohlisi!

4. **Maluju!**

Ngingazidela ngeyakho impucuko,
Ngizidelele ngeyakho imfundo,
Ngingcwatshwe ngeyakho inkolo,
Ngobuntu bakho ngikubongele,
Ngobuzwe bakho ngikubabaze,
Ngiwankawuz' amasiko akho,

Ngizinqamleze ngamaluth' akho.

Ngize ngikhohlwe ukuthi ngadalwa
Njengawe, ngadalelw' ubuntu
Njengawe, ngadalelw' ubuzwe,
Ngadalelw' emasikweni,
Ngadalelw' amlutheni;
Ngize ngikhohlwe ukwelaph' ubuntu,
Ngikhohlw' ukwelaph' ubuzwe,
Ngizishay' indiva ezokwelapha
Izithako engizicotshelwa ngumhlaba
Ophila ngokungazaz' ukuth' uyaphila,
Nophila ngokuzaz' ukuthi uyaphila,
Ophila njengami, ophila njengawe.

Wena-ke bulima bami usuwenzani?
Izithako waziguqula waziphilisa,
Waziphefumulela ngomoya wemingcwi
Wazetha igama lobuntu,
Wazetha igama lobuzwe,
Wazinikizelis' amasiko namalutha,
Wagqamisa zona ngokunginyamalalisa?

Bulima bami ngikuthethelele kanjan?
Sengigqoke njengomLungu,
Kodw' angahlanzeka njengaye
Ngabhala njengaye
Kodw' angababazeka njengaye;
Ngakhulum' angacabanga njengaye,
Ngahlek' angaqedela njengaye;
Manje bulima usunginyenyezela
Ukuba ngicabange njengaye?
Ngiyaxakeka!

Ngesingandile isineke usungifundisa –
Awu, kahle ... kahle bulima
Wangifundisa okusha ukuntela;
Ungifundisa ukuncokola njengaye?
Maluju - - Wangihlanyisa!

5. Ngiyisiboshwa

Wangintshontsha msebenzi,
Emini libalele wangeba

Wangilahla egqumeni,
Eshayamoya kwaNozibuke;
Ngobucayi wanginika umpheme,
Ngadla ngabonga ngalala.

Ngavuka sekubukiwe,
Ngacabanga, sukumiyane,
Hlaliyan' esihlalweni;
Ngilalile ngazumeka
Ngalal' anganeliswa,
Ngikitazwa ukukhathala
Okuhlekisa ngokulala
Okuchizela ukuzumeka.

Ngilale ngiboshiwe,
Ngiyingqondo yesiboshwa,
Ngukufa okuyongikhulula;
Ngikinatele izicabha
Ngakinatele' amafas'teleni,
Ngalala ngazumeka ngikinatele.

Ngapaquza kwaNosikutu,
Ngabheda noNosikutu,
Wangqongqoza uNompilo
Emnyango, emafas'teleni,
Ezindongeni, wazungeza
Wangqongqoz'angamvulela.

Ngiyafa ngawe Nompilo,
Olwami nawe Nompilo,
Lwaziwa izibilini zikaNtandose.
Ngingakuvelel kanjani
Ngiboshwe ukuhwaqabala
Komhlaba ohwaqabala ngomnyama;
Obhidisa ikhetho lezinswelaboya,
Obhidisa ikhetho labagulukudelayo,
Obhidisa ikhetho labathakathi?

Likhetho lokuhwaqabala komhlaba,
Ningakawucwiyi umzimba wami,
Ningehlukaniselani noNompilo,
Nibulala umzimba nje niyocwiyani?
Ngiyafa ngoNompilo wakwaMoya,
Ngaphandle kwakhe angikho.

6. Isondo

MtanomLungu, kobe-kade ngangisho!
Kulomhlaba ngiyize-leze angiyindawo.
Inhlalo yam' inzululwane yesondo,
Njengesondo iqala ngokugcina ngokuqala,
Kube yiso leso izululeke okwesondo!
Okwenhlalo neyesondo inzululwane
Ngikuxolele, hhayi, ukuphekaphekana
Ngelincanyane ibhojwan' akupheke
Avale abasele umntanomLungu,
Awuhlab' inhlal' akhwezel' avuthele,
Zinkunyan' abuyis' ahlohl' athule,
Malahlan' abuyis' aphons' athule
Khimilili, acabange azulazule,
Namaning' amaqhing' abuye awuvuthele.

Ngelomunyu nginswininize: "Sengivuthiwe!"
Ngize ngindonde ngisho: "Sengivuthiwe!"
Ngomoya wenkululeko aphenyule ngomlozi:
"Suka mfowethu, ... manini?"
"Mfowethu, ngizwile sengivuthiwe!"
Gembeleqe, alivul' umntanomLungu,
Ngesikade alivul' umntanomLungu,
Emamatheka ngokunganak' alivule,
Ngiphume ngisha ngiyobayobe
Ngivathele, njengesondo ngizungeze;
Dwi, kuse ngqonjwan' ibuyabuye
Encan' insini nokungengwa kufike.

Ngimbuke, newashan' amamatheke,
Ekuphekaneni kweth' ungehlulile,
Esid' iskhathi ngimphekile waqinisela,
Esincan' isikhathi wanigpheka ngezwakala
Njengomfazi ngasho nganswininiza.
"Kunjani, siphinde siphekaphekane?"
Ngokukhul' ukujabha namahloni ngale;
"ngizwile, mntanomLungu, ngizwile,
Ngingahlala nokungazi kwami, ngizwile,
Ngingahlala nobugwala bami, ngizwile,

Ngiyadudumela kukhulu ngizokuphupha.
Lomdlalo mfowethu yingcwaba,
Ngukufa kuvukwa njengeDangabane;
Sengiyemuka, mntanomLungu, ngiyalala.

Ngiphumule kwabaphansi ngibongebonge
Ngisawadl' amabele ngibongabonge,
Kwemizwa ukufufutha ngikulalele
Ifuthafutha ngeziqu zoboya ingoma:
'MLungu ... mfowethu ... sengivuthiwe!
Suka mfowethu, ... manini?' ”

“Mfana ungadlali, min' angidlali,
Sengikunika uBhokod' amanzi woqobo,
NgoBhokoda uwawela kalul' amazibuko.”
Asho axhawule ngubudod' afulathele.
Kungime ngimbuk' aze asithele
Izintab' ezikude zibengumasitheza.

Ilumbo liyakade ngoBhokod' amanzi!
Wangilumba wasithela mntanomLungu.
Nsukuzonke ukuphumul' angisakutholi.
Ukusa kubonwa nguBhokod' amanzi;
Esandleni anamateleangidonse
Ngiqonde langingazi khona ngidonswa;
Ngemicabango ngiwel' amazibuko,
Ngamazwi ngiwel' amazibuko,
Ngezenzo ngiwel' amazibuko,
Ngibhokod' amanzi ngiwele;
Amanz' emicabango yobunzima,
Amanz' amazwi yokuqhathanisa,
Amanz' ezenzo zokuqinisela,
Amanz' amaqhinga okuhlabana,
Amanz' ibusiso zokuhlanzwa.

Ngohlabana ngiphunyuzwe ngukuga,
Ngithwabaza ezigodini ngumgomhambuma,
Nginqamula ezinkalweni njengesoka,
Nginhlanhlatha emafusini njengohlanya,
Ngigcine ngokutshakadula njengethola;
Ngiqonde langingazi khona, ngidunyelwa
Ngigcine sengiyinzululwane yesondo;
Sengiyinsumansumane yenzululwane,
Ngifunana nengqikithi yeqiniso emicabangweni,
Nengqikithi yeqiniso emazwini nasezenzweni,
Ngifunana nengqikithi yeqiniso emhlabeni.

Yeqiniso ekukholweni nasebuqabeni,
Yeqiniso ekwazini nasebulimeni,
Yeqiniso elingaqhathaniswa nepolitiki,
Yeqiniso elinganaqhude kwelamagade;

Elingenamngcele wokubekwa oklebe,
Elikwazi ukuhlinza umzimba
Liwumboze ngegazi lobudlelwane,
Liwunyamalalise ngobuNtu bomDali,
Liwuveze ngesibuko somDali,
Liwuveze liwunyamalalise liwuveze,
Kuqale insumansumane yenzululwane
Ifakazelwe yinzululwane yesondo.

Yesondo nenzululwane yobuqaba,
Yesondo nenzululwane yokungazi,
Yesondo nenzululwane yokwazi;
Nenzululwane yokufa kuvukwe
Yokufa ngokuvuka, yokuvuka ngokufa
MntanomLung' ungilumbile ngiyavuma;
Angisenakufa ngesifo sikaMsetshenzelwa;
Sengiyolandwa ngesivunguvungu sikaZenzele;
MntanomLungu, kobe kade ngangisho!
Kulomhlaba ngiyize-leze, angiyindawo
Njengokutshakadula kwethole ...
Inhlalo yam'inzululwane yesondo,
Iqala njengesondo igcine ngokuqala
Njengesondo lingikitaza ngaleyongoma:
“MLungu, mfowethu ... Sengivuthiwek
Suka mfowethu ... manini?”

7. Nginganikela Ngefa

Uma sengifundisile ngaqeda,
Ngachaza nganelisa nganeliswa,
Ngaqeda ngokuqeda kokuqedwa,
Ngaqeda ngokubonga kokubongwa,
Ngaqeda ngokukhothis' izingane,
Zabona zezwa zathinta zakhumbula;
Zasebenz' ingqondo nezandla,
Zasebenzis' ingqondo ngokukhalipha,
Ngokuhlaziya nangokuqhathanis' izinto,
Ngokuqaqa nangokuboph' amafindo ezimanga.

Uma konke lokhu sekwenzekile,
Kuhle kwedliso zikwazi ukukhlanza,
Kuphalazeke kuzishiye zingabazenzisi,
Imfundo abayigqoka njengebhantshi:
Bayikhumulele bangasese ubungcweti,
Bayigqokel' imali nezimanga nodumo.

Lemfundo ingamanz' amaxhaphozi
Lemfundo ingamanz' olwandle,
Iyomisa ithakathe isanganise;
Noma sengiguge ngawohloka ngalotha,
Ngiyolokhu ngithandazile nginxusile,
Ngicel' amandl' angaphezu kwenyama,
Okufundisa kufundisek' emnkantsheni,
Okufundisa imfundo engenakuphalazwa,
Engenakuzawulwa engenakuthweshulwa;
Imfundo engumphefumulo eyempilo,
Ngaphandle kwayo umzimba udilike,
Ngaphandle kwayo umoya uvunguze,
Ngaphandle kwayo izulu lidume.

Uma lemfundo ingehlulile kwamHlaba,
Ngiyilokhu ngithandazile nginxusile,
Noma sengifile nganyamalala – nya,
Kwaphel' okwami nomhlab' omdala,
Kwaqal' okwami nomhlab' omusha;
Ngiyocel' amandla okufundisa ngomoya,
Umoya ongene utshikitshele' engqondweni,
Umoya odabula engqondweni yokuvuka,
Utshikitshele' engqondweni yokulala.
Ungene – ntshi njengephupho eliphakathi,
Elixamalazilw – gxa phakathi lajama;
Phakathi kokulala nokuphaphama,
Phakathi kokufa nokuvuka – vukiyane,
Phakathi kokucambalala nokuzumeka,
Phakathi kokubonakalayo nokungabonakaliyo.

Njengephupho eliguqul' iZwi,
iZwi liguquke libenguMphefumulo
Phakathi kweThempele lenyama;
Uma umthandazo wami uzwakele,
Kwenzeka njengokufisa koMphefumulo,
Ngokugcineka kwesifiso ngaleyomfundo,
Ngaleyoundo engatholw' abakhulayo,
Nganginikela ngefa langaphesheya,
Ngefa langaphesheya kwengcwaba.

8. Kwangima!

Kwelamagade kuhlaleka kunje,

Kuphileke kungaphileki,
Sivukavuke silalalale kunje,
Sivungavungame sisebenza;
Sihambahambe singahambahambi,
Sihlekahleke singahlekahleki,
Sife sivukavuke sifa kunje,
Kume nje, kunje.

Ngingedwa!
Ngentando yami bahambile
Ngasala:
Bengenamile ngithi bangahamba,
Bangahamba basithele ngizihlalele,
Bangahamba noNokuhleka basithele,
Bangiyekele phansi noNokuthula;
Angihlinzeke ngezibiliboco zenzulu
Ekwaz' ukudabula iZulu lomzimba
Liyengeke lihlebe ngoMphefumulo,
Liqhekez' ezinkulu izimfihlo,
Kuze kukhuze ingqondo yanganeno;
Ngesimanga ebeziqhekeziwe izambulo,
Zihwaqabaliswe zingabazeke zinyukubele,
Kugwanyiswe amanga nenkohliso,
Ngezibonakaliso zamagade kwelamagade.

Ngingedwa!
Ngentando yami bahambile,
Sebehamba ngavalelisa.
Ngvalelis' akwavaleliseka,
Kwaphel' amazwi,
Kwaphel' umongo emazwini;
Endaweni yomongo
Kwagcwala umoya
Wajiya waphenduk' amanzi;
Achel' amehlo ngezinyembezi.
Kwasind' amehlo,
Alwa nokudamula afasimbe
Olwakhiwa izinyembezi wzigacekayo,
Ezindaveni ezingenandaba nazo;
Kulowomnyama sehluhana,
Sehluhana singehlukena,
Kwama nje, kunjalo.

Zinyembezi kahleni, ngiyindoda!
Musani ukumanzisa izigigabana,
Musani ukulond' amagugu angamachoboka;

Angingedwa, sinyembezi, angingedwa,
UNokuthula inkosikazi yami yenzulu,
UNokuthula yiZulu lami lenzulu
Ungamathe oMphefumulo wami;
Nganginaye ngingakazalwa
Ngisezilontweni zobukhona bobukhona.
Nganaye ngizalwa,
Ngisesicongweni sobungekho boBungekho.

Nganginaye ngihlatshw' ameva,
Amev' azitshikitshelayo natshikitsheleayo,
Nganaye ngiwabangula
Ebanguleka engabanguleki;
Nganginaye ngilunywa izinja,
Nganaye sezilumana;
Nganginaye ngisondele engcwabeni,
Ngisondele ngingasondele,
Ngibubula ngingabubuli;
Nganginaye ngilunguza engcwabeni,
Nginesiyenzi senzulumane yezehlo,
Nganaye ngibuya engcwabeni
Ngibuya ngingabuyi.

Ngobenginaye ngicimezile ngibanda,
Sekuphelile okuphelayo,
Sekuphephethekile okuphelayo
Kwasala inziki yokungapheli.
Encibilika iphenduke amanzi,
Amanzi aphenyuka uMoya,
Amanzi noMoya izibonda zenzulu.
Ngobenginaye ngingenaye,
Kume nje, kunjalo.

Ngingedwa!
Ngentando yami bahambile,
Ngasala;
Ngicabanga ngabo akucabangeki,
Akunsuku zingaki babuye,
Kodw' akucabangeki;
Bahambe nani, bayobuya nani?
Bahambe noMoya nothando,
Bayobuya noMoya nothando,
UMoya okitaza ubukhona;
Bayomamatheka bahleke baxoxe,
Bahleke baxoxe okungelutho,
Bahleke baxoxe okungajulile,

Bahleke baxoxe okungayindawo,
Balinikizelise ize-leze ngengxoxo,
Kube kuhle kudele bebuyile.
Nokuthula Ntandose ngitshele,
Kanti ngiyini, ngifunani?

Ngingedwa!
Ngentando yami bahambile,
Ngasala;
Ngezinsuku ezilandelayo,
Mntanomunt' uyothi wabonani!
Ngilale kungalaleki,
Ngize ngicathanyelwe ngamathongo
Ngesiswebhu sesithongwane,
Singilah! ezingalwen' ezimnandi,
Ngoba phela uNokuthul' unezingalo.

Ngivuke noNomcabango
Ngipheke ngesiphefu sokupheka,
Sinomsind' ohlanyis' uhlanya;
Ngipheke kuvuthwe ngesikade,
Ngidle kungadleki,
Ngidle kulambe isisu,
Kusuthe uMoya,
Ngilambe ngingalambile;
Angithi nqaphalazi uNokuthula,
Ngilithathe ibhukwana ngilugwolozele;
Nanso impi yomvelivelayo!
Ngicophelele kanjani?

Kuqhamuke mvelivelayo'
Abhede ngezehlo
Esezehlela abahambile,
Zime phuhle izehlo,
Zikhumule izevatho zamaphupho,
Zivunule zobukholwa;
Zingen' engqondweni,
Zichwaye ingoma,
Zibhidisea uLuvaywana.

Kusenjalo kuqhamuke mvelivelayo,
Awinise ngohamb' oluhle,
Ngempilo enhle nenjabulo,
Achaze ngosizi lwenjabulo
Abanalo ngami ngesizungu;
Ziphume zingena izithunywa

Kume nje, kunjalo.

Ziphikisane ngokuvumelana,
Kungaphikeki kungavumeki,
Kube amanga kungewona,
Kube yiqiniso kungelona,
Kuphambane imibiko ngemibiko,
Kume-nje, ngqi, kume-nje.
Hhabe, sekuyahwalala,
Angikhanyisile, angenze lutho
Ngindiza ngingandizi nomvelivelayo.
Nawe bhungezi usuyangishalazela,
Awusangivakasheli, awusangiqabukisi;
Awusangiphaphamisi ngowakho umsindo.

Amamateke uNokuthula,
Angangibuki, abuke kwelikude
Lapho kuhlanguzela izulu nomhlaba,
Lapho amathongo aphezulu nawaphansi
Ecebisana okukhulu okwakha inzulu;
Lapho ukufa kuhlanguzela nokuphila,
Lapho kungafiwa kungaphilwa,
Lapho kukhona uBukhona
Obuzazi gelekeqe,
Abufile abuphilile bukhona.

Nokuthula math'engqondo yami,
Mathe oMphefumulo wam,
Ngitsheleke izimpilo zokuya laphaya,
Ngesikhashana ngibekhona,
Khona ngoBukhona ngokhona.

Ngingedwa!
Ngentando yami bahambile,
Ngasala;
Nkombose musa ukungethusa,
Ngidedele ngingene ngaphansi
Ngembeswe yisife ngiyotshelaka
Izimpiko zokuya laphaya.
Nokuthula Ntandose, ngitshele
Kanti ngiyini,
 Kwelamagade,
 Ngifunani?

EZITHATHWE ENCWADINI ETHI “IMFIHLO YOKUNYAMALALA”

1. Ungadabukisi

Ungihole mholi,
Ungihole ungisephi?
Ungiyis' ekukhanyeni
Kwempumelelo kwezomhlaba,
Kwempumelelo kwezenhliziyo,
Kwempumelelo kwezengqondo,
Kwempumelelo kwezezandla;
Ngithole ukwaneliswa,
Ngithole inkululeko;
Konke lokhu ngikuthole,
Ngani yami?

Ungihole mholi,
Ungihole ingikhiphephi?
Ungitatulul' ebugqilini;
Ebumnyameni kwezomhlaba,
Ebumnyameni kwezenhliziyo,
Ebumnyameni kwezengqondo,
Ebumnyameni kwezezandla;
Ungitatulule ungikhiphe
Ungikhiphe ngePolitiki,
Ukuphunyuka ngikuthole;
Ngithole ukwaneliswa,
Ngithole inkululeko;
Konke lokhu ngikuthole,
Ngani yami?

Ungihole mholi,
Ungihole ungakaziholi
Uphumelele kanjani?
Nawe unezakho izinkathazo,
Name nginolwami ukhula;
Awudalelwanga ukuhola,
Angidalelwanga ukuhola,
Asidalelwanga ukuhola;
Sadalelwa ukuphila
Ngemicabango emihle,
Ngezenzo ezinhle.

Muntu yeka ubuholi bobuqili,
Ubuholi obuyisishingishane somoya

Oqala khona lapho,
Ophelela khona lapho;
Ongapholisi muntu;
Ongaphilisi muntu;
Oyingozi kumuntu,
Oshisay'onezintuli.
Umoya ohogeleka kanzima,
Ofufutha umzimba wonke
Umuntu azibon'engcono;
Kusithele abantu kusale yena
Ecanasa ephethe isibuko;
Amehlo ayangaz' esibukweni
Simluthe simkhohlise isibuko;
Njengesithixo bembukisisa,
Njengesithixo senqaba yesibuko.

Abadabukele ngezingqondo ezimfuphi,
Abachazele ngobuciko bamangale,
Abachazele ngezinkathazo bashaqeke,
Abachazele ngokugqilazwa basikhihle,
Abachazele ngenkululeko bahlanye,
Abachazele ngenzondo bagangalazeke;

Baphaphama onandini lwesithongwane
Abathethise ngokulala kwelezitha,
Ngokulala bengahlomile kwelezitha,
Ngokulala bakhohlwe ukulwa
Balwele amalungelo.

Balalele baze bazidele amathambo,
Ngamalungelo bakhohlwe ukulungisa,
Ngamalungelo bakhohlwe ubuzalwane,
Ngamalungelo bakhohlwe ubungane;
Bakhohlwe yithemba nokholo nothanda,
Bakhohlwe yisimanga sokuphila,
Bakhohlwe ubumnyama bokufa;
Bakhohlwe amalungelo angaphakathi
Kwayilowo nayilowo,
Angaphakathi kwami nawe
Ngokudalwa nengqondo nentando.

Amalungelo abumba ebunjwa
Ngesimanga esingachazeki,
Ukuphila nokufa kube yiZulu.

2. Ngidelele!

Ngiqinisele kuze kube nini?
Ezinsizini ezixegisa umzimba,
Ezinsizini ezisanganisa ingqondo,
Ezinsizini ezihlakaza umphefumulo?

Zintathu engizigomothele izinto,
Amehlo nezindlebe nengqondo;
Kungumanqoba wezinsizi ezisanganisayo,
Kungumanqoba wezinsizi ngomunyu,
Kungumanqoba wezinsizi ngezinyembezi;
Mhlaba, Ngidedele Ngisikhihle.

Sengisangene ngingazazi ngidunyelwa
Ngisakubona okuhle okungithandayo,
Ngisayizwayizwa yangaphakath' induduzo,
Ngisakwazi ukusikhihla esimuncwana.

Ngisikhihle zigobhoze ezishisayo
Zize zifakaze ngokuba bomvu izimbumbulwana;
Ngisikhihle ngisho ngelidlengezelayo
Aphindaphinde awam' angikhalikhalise;
Mhlaba, ngiyakwazi awunanduduzo
Mhlaba, Ngidedele Ngisikhihle.
Ngisasikhihla ungithulise umhlaba
Ungichazele ngobulima bokukhicileka;
Ungichazele ngemfeketho yezinyembezi,
Ungishumayeze ngobudoda bokuqinisela;
Ungishumayeze ngetsh' elingumanqoba,
Ungishumayeze ngobuqaba bokumbongoza.

Ngokujabha izinyembezi ngizesulasule
Athethathethe amakhal' asikhihlakhihle;
Idukwana ngilikiphe ngiwageqageqe
Ngiligwinye itshe ngiquvaquve.

Ngipaquze isifududu siqubuka
Isifududu sesililo esiqibelene;
Ngivungavungame ngibubula ngibinyane
Ngifele phakathi netshana ngibindelane.

Kwale sengingedwa ngisikhihle,
Mhlaba, ngiyakwazi awunanduduzo,
Mhlaba, Ngidedele Ngisikhihle.

Koze kube nin ngiligwinyile lelitshana,

Koze kube nin ngibindelene nalelitshana?
Lelitshana lingubuthi bokuphalazwa,
Isifudumezi sipholiswa ngokuphephethwa
Ekupholeni kuphunyuke amabhungane,
Abekufukanyelwe yisifududu nezinyembezi.

Abefudunyezwe ngumoya ogqibelene,
Abeboshwe ngumzimba ozibinyayo,
Abelusw' esangasangene ingqondo.
Mhlab' angifuni ukuhlanya,
Mhlaba, Ngidedele Ngisikhihle.

Ukuphika iqiniso akunanduduzo
Ukuphika usizi ngoba lubuhlungu;
Ukuphika imijunju ngoba izwakala
Ukuphika ukumbongoza ngoba kupholisa;
Ukuphika ukusikhihla ngoba kuhlambulula
Ukuphika ukufa ngoba kungcwatshwa.

Ukugwinya itshe ngoba ligcwanekisa
Ukugqibelana ngaphakathi ngob kuhlanyisa'
Mhlaba, ngiyakwazi awunanduduzo,
Mhlaba, Ngidedele Ngisikhihle.

Ngidedele ngisikhihl' ezinsizini
Ngidedele ngisikhihl' emangcwabeni;
Ukuphika iqiniso kuyahlanyisa
Ukuvuma iqiniso kuyakhulula,
Ukuvuma iqiniso kuyaphilisa.

Zidedele zigobhoz' ezishisayo
Lidedele lidlengezel' elicabangisayo;
Wadedele amaw' ananelisayo
Zidedele izindleb' ezilalelisayo,
Yidedele imijuluko ephozisayo.

Angifuni ukugcwaneka ngokugqibelana,
Mhlaba, ngiyakwazi awunanduduzo,
Mhlab, Ngidedele Ngisikhihle.

Ngizosikhihla ngize ngiphelelwe amandla
Ngize ngithathwe yisithongwane ngizikhohlwe;
Ngiphunyuk' enkumbulweni ngizikhohlwe
Ngiphunyuk' ekuhlanyeni ngizikhohlwe.

Ngiphuphe amaphupho aphumuzayo

Ngivuke nonandinandi lokululalulama;
Ngiwadumise amehlo ngokusikhihla
Ngilidumise iphimbo ngokumbongoza;
Ngiwudumise umzimba ngokuzibhonqa
Ngizidumise izindlebe ngokulalelisisa;
Ngiwine nehlambo ngizihlambulule.

Ngingakhohlwa yimicabango eyangikhalisa
Ngingakhohlw' amazwi anfikhalisa
Ngingakhohlwa yizenzo ezangikhalisa;
Kukhany' engqondweni ngiduduzeke,
Kukhany' engqondweni ngikhululeke,
Kukhany' engqondweni ngiphile.

Angifuni ukugcwaneka ngokugqibelana,
Mhlaba, ngiyakwazi awunanduduzo,
Mhlaba, Ngidedele Ngisikhihle.

3. Khumbula

Bengakafiki Abelungu

Siseningini
Ububende aning' izandla,
Yamining' imilomo,
Adum' amakhanda.

Bayaxaban' abaxabanayo
Bayahlekisan' abahlekisanayo;
Bayancokol' abanamahlaya
Bayangom' abanengoma.

Abanye bayashikisha,
Abanye bayaqhuqhumbela;
Abanye banamahloni,
Abanye bayaqhalazela.

Kuyaphekwa laphaya
Kuyadliwa laphaya;
Konakele.
Nanso imvunulo!

Sebefikile Abelungu

Nkosana!

Asithi shelele
Sixebuk' eningini;
Siyokhumbuzana ngokwayizolo,
Sihlebe ngokwanamuhla,
Singabazisane ngokwakusasa.

Nazi izudumo zayizolo!
Kwaxatshanwa
Kwathula umoya;
Yahlangana ubuklebhuklebh
Yaphela ngesikade;

Baxhug' abaxhugayo
Atheth' amanxeba;
Bagul' abagulayo
Baf' abafayo
Baphil' abaphilayo.

Kwathula umsindo
Kwaphel' amazwi;
Kwakhunta izinhliziyiyo
Kwathetha imithambo;
Yahlabelelisa imijunju,
Kwaputshuk' amagwebu
Atshumeka phansi;
Adweba isimo
Senyoka kaNzondo.

Aphel' amagwebu
Kwasala isimo
Sathunqa kancane;
Sathunqa,
Sisathunqa;
Pholisa ngokuphephethaa
Ungaphephethi ngemishini,
Phephetha ngomlomo;
Okhipha ofudumele umoya
Ukufudumala kukhonge ukuphola,
Kwemiphefumulo eseyishadile.

Sezidlulile Izimpi Phakathi Kwabantu Nabelungu

Nkosana, asidlinze.
Ngikhumbula selidlulisile
Selidume lادلولا;
Sekushweza, umoyana

Wokwehlis' amaphaphu;
Wokokhela ithemba
Emizimbeni ebolayo;
Kuphele ubuthongo
Kwembuleke ingubo
Yomnyango wokufa;
Kuse dwi kungasile
Kwabaleqile igebe;
Beleqe bengaleqile
Ngoba isigcino asikho
Ngukuphonseka, khalakatha.

Savul' amehlo
Sabonga samangala;
Safakana imilomo
Ngedlozi elikhulu
Elabanamandla
Okudabula ingubo yokufa;
Saqabuka siphila
Sakwazi ukuzandisa
Izinhlamvana zamabele
Ngenhlabathi emboza kwande.

Sabuye sadla
Nasethala sabeka;
Zanda izinkomo,
Zanda izimbuzi;
Sabusabusa singabusi
Sakhohlwakhohlwa singakhohliwe;
Lwafufutha isikhawu
Uvuvatha lwenzondo;
Eyamathe nolimi nomzimba,
Eyekati nempaka nengqondo.

Salima ngengoba silima
Sakhonza njengoba sasikhonza;
Sagugusheka nethenjana esasilazi:
Lapho amanzi akazinza khona
Aye aphinde azinze;
Sasesilibele ukuthi
Isiziba singagqitshwa yihlabathi
Kusale kumila ikhwane.

Siyabhibha Isilonda Sesihluku

Sala Nkosana, ngisayozinxusela.

Namoyana uwusaphephethi
Uphonse olwandle,
Kufe okufayo
Sicoboshiye okuntathela nganeno;
Namadlozi amakhulu
Akasayingeni yokuphaphamisa,
Amaqhawwe amakhulu
Alunjwa umlumbi ngentuthu,
Afikelwa isiyenzi alala
Aze azunywa ukubola komzimba;
Aphaphama kwelamathongo
Abus' akhohlwa yithina;
Akhohlwa yimifula yezinyembezi
Eseyibusisa esibabiza ngelezitha,
Ngokuthola imithombo angashi.

Mabutho amakhulu
Mandl'amakhulu,
Ningabenisabuya
Izindlela sezazibeka,
Zabeletha ingongoni
Ebabaza ukomisa;
Eshaqekile ngezehlo
Ezakha izinkundla
Zizibise ngelemigwaqo;
Amatshe akhandaniswe
Apitshizwe ngonongcifi
Bemishini yomntanomlungu;
Amanziswe ngesikhuntwela
Samafuth' amnyama njengelahle,
Kome nke kusale idwala.

Mabutho amakhulu
Mandl'amakhulu,
Ningabe nisabuya
Manxiwan' akasakhonjwa,
Izimbali sezasobozela imbuya;
Manxiwan' apeketulwa
Kwaqhibuka iziwa
Abazibiza ngezindlu;
Esesitenga kuzona
Ngemiconjwana kaThekwane,
Nemizinjana emathanjana
Kuhle kwezinkomo zengongoni

Sesalahlekelwa yinswebu

Sasalahlekelwa ngumbala,
Salahlekelwa yiphunga
Salahlekelwa ngunyawo,
Izwi nohleko,
Ingxoxo namancoko;
Pho, ningasibona ngani?
Nisizwe ngani?

Mabutho amakhulu
Madlozi amakhulu,
Ningabe nisabuya
Sebenzani ngomoya
Ningezi ngezivunguvungu;
Nize ngopholile
Ukuphola kwawo
Kungehluki kowansuku zonke;
Ungasithathi ngesidlakadla
Ungabahlukumezi nesibabiza ngelezitha.

Ngingene nifufuthe
Ngemizwa nangezinzwane;
Ningene isinyenyela
Sesinandinandi sikaMzwangedwa;
Ningahambisani netekenya
Ningahambisani nesifesane.

Amaphaphu aselula
Amaphaphu asephezulu
Amaphaphu asisenawo;
Asatshelekwa ngufufunyane
Asatshelekwa ngumeqo,
Atshelekwa yisipoliyane
Atshelekwa ngumamtsosti.

Ningasethusi,
Nisinyonyobele;
Asinamabuqhawe
Asinabugwala;
Silwa singalwi
Silwa nempi yezithunzi;
Yezithunzi zenhliziyo,
Yezithunzi zengqondo,
Yezithunzi zomphefumulo.

Nank' amandla ezithunzi
Nans' impi yezithunzi;

Ilwa ngaphakathi
Ilwa ngaphandle;
Ukwesaba kugqema ukwesaba,
Nans' ingozi
Nank' amanxeba;
Phephetha mphephethi!

Izithobo-Mbumbulu Azisizi

Musa ukwelapha
Phephetha, yeka imishini,
Phephetha ngomlomo,
Lumeka ngomlomo;
Kuphele ukwenyanya
Inyama inamathel' enyameni;
Imizwa ixhum' emizweni
Umoya upholiswe ngumoya.

Mandl' amakhulu
Mathongo amahle,
Sidwebeleni
Ningene njengomeqo;
Kuqine izinyawo
Kuqine amaqakala
Kuqine imilenze;
Singagqishazeli
Sihambele phezulu.

Siy' emakhaya
Siy' ezikoleni;
Siy' emasontweni
Siy' emsebenzini;
Sinezandla nezingalo
Eziqinile nenkuthalo.

Sishanyele amakhaya
Siguduze sigudula
Sigudulke ngesiduli,
Sikhohlwe ngusimende;
Sisinde ngobethole
Sikhohlwe yizitaputapu;
Singakhohlwa umehluko
Singakhohlwa ngumngcele;
Singakhohlwa yizibuko
Lokuwelela ngaphesheya
Ezikoleni nasemasontweni.

Singakhohlwa yizithako
Singakhohlwa amaqhinga
Ezikole namasonto,
Atshuteka imfundo
Kuzo zonke izingosi zenqondo;
Singakulibali esikutholile
Ngaphesheya komfula;
Okwangaphesheyaokwangaphesheya,
Okwanganeno okwanganeni.

Mandl' amakhulu
Mathongo aphantsi,
Mathongo aphezulu,
Mathongo asemkhathini;
Ningakhalakatheli emgqonyeni,
Asisenangqondo
Asisenagazi.

Yasangana Inqondo Yizimo Ezintsha

Emanxiweni engqondo
Sekuyinkundla yezithunzi;
Amaviyo ngamaviyo
Alwa imini nobusuku;
Lalincaner ikhefu,
Yesabeka impi,
Baf' abantu;
Bophela ngaphakathi
Bagangalazeke;
Imp' ingaphakathi
Esibayeni esiyimfihlo;
Emagunjinijulile ajulile
Engqondo ezula namalulwane,
Engqondo ezula nomsindo.

Madlozi amahle,
Ngenani ngamakhala
Ningene ngomlomo
Sisamangele,
Sisakhexile,
Sisankemile;
Ningene ngokuzumisa
Kuhle kwabagqekezi,
Nigulukudel' ezinhliziyweni;
Niziphaphamis' ebuthongweni

Nishiye amaqanda asihe,
Nishiye amaqanda egazi;
Ngokufudumala kwenhliziyo
Ayoshesha ukuchamusela
Kugeleze ifazi Elisha
Kuvele uzwel' olusha;

Sifakane imilomo sibuthisile
Ngezimhlophe izinhliziyi;
Ngezinhliziyo ezingangabazi
Ukuthi abafowethu abafowethu,
Odadewethu odadewethu;
Ngenhliziyo ezikholwayo
Ukuthi lukhulu silufudamele
Olwanganeno nolwangaphesheya;
Inhliziyo zivuse unembeza
Asibelesele ngokusikhumbuza;
Angachazi asikhumbuze
Ngokuhle kwanganeno
Ngokuhle kwangaphesheya;
Siwubuke busha umhlaba,
Silubuke busha ulwandle,
Silibuke busha isonto,
Sisibuke busha isikole.

Madlozi amahle
Kithina selimathunzi;
Ikusasa iyafiliza
Ingqondo isibalekile,
Kusele ithenjana elingenamongo.

Isidingo sengqondo entsha yokuhlangabezana nezimo ezintsha

Phuthumani,
Ningene kulabo bethu
Abangakazalwa,
Abasabunjwa sebezalwa nani
Sebenomfutho wenu,
Sebenamandla enu.

Nihlale ngamaviyo,
Nihlale nihlomile;
Ezinyaweni nasemlenzeni,
Enhliziyweni nasemaphashini,
Egazini nasezandleni,
Ezindlebeni nasemehlweni.

Abazalwe ngani
Ababunjwe ngani,
Bazalwe nebala loluntu
Bazalwe nephunga lobunt;
Bazalwe nomoya ongenabala
Ophoziswa ngunembeza;
Bazalwe ngomoya ongenazintuli
Zemingcw i yamasiko;
Aphulwa ngokwenziwa
Aphulwa ngokwenziwa ngasese,
Aphulwa ngokumbuluzelwa.

Bazalwe nomoya
Ongaphuli mithetho
Oyigcwalisayo;
Igcwale ichichime
Kuchichime amakhoba,
Antante ngaphezulu;
Izibukeli zididwe amakhoba
Zilutheke ngokuthukuthela
Ngemithetho eziyibona yephulwa.

Awukho Umgido Ongenazethameli

Zibukeli zosangano
Ningathukutheli
Ukuphulwa mithetho
Kuyagcwaliswa;
Okusha nokudala kunamabele
Okusha nokudala kunamakhoba;
Amabele ayazika engcazini
Amakhob' ayantanta;
Amabele akachichimi
Akamaningi,
Akamancane,
Anele.

Akanciphi,
Akandi,
Anele;
Akapheli
Ahlala egcwele;
Bayadl' abadlayo
Bayasuth' abasuthayo
Bashiye kugcwele;

Akunciphi.

Kugcwele' engcazini
Amabele asimo siny' engcazini,
Umoya muny' engcazini;
Okusha kubondwe nokudala
Okudala kubondwe nokusha;
Akukh' okudala
Akukh' okusha
Kukhona Ubuntu.

Obuqala esifeni esiyingcwele
Sihlitshiswe ngabazali bethu;
Bembozwe ubungane bokkungazi
Umhlaba ngaphandle kwezulu;
Bokungazi umhlaba
Oqhudelene nezulu;
Bokungaz' ingaphandle
Eliqhudelene nengaphakathi;
Bokungazi umzimba
Oqhudelene nobuchopho,
Oqhudelene nemizwa,
Ophikisana nomoya;
Bokungaz' izigqi
Ezingaphikisana nehlombe.

Madlozi amahle,
Kithina selimathunzi
Ikusasa iyafiliza;
Sipheni ukudla
Sife sisuthi;
Ngezindlela enizaziyo
Nisiphe amanzi
Singagangalazeki ngukoma;
Imifula yemijulukoo yethu
Iyomisa ngosawoti wayo;
Siphuza some singakaqedi.

Kokweth' ukusangana
Asisayiboni leyomithombo
Yamanzi aphilile,
Enasishiyela yona;
Sesizwa ukugobhoza
Kwamanzi emijuluko,
Siphuze okweth' ukungcola;
Sibhukude kokweth' ukungcola,

Sigwilize kokweth' ukungcola;
Bafe abafayo
Basinde abasindayo,
Basinde okwesikhashana.

Madlozi emahle,
Nanso indlala
Nakho ukoma;
Nalo usizi
Nanko amabhungane,
Nazo izimbungulu,
Nanko amazenze,
Nanko amagwababa.

Shwele Nkosi!
Shwele Guqabadele
Dlozi lamadlozi!
Thethelela, kunzima,
Thethelela!

Imijunju Iyabubulisa Iyabhedisa Iyandiyazisa; Ulalele Umlungu

Nkosazane, lalela!
Bengisakhuluma bengisathandaza
Bengithathekile ngokwakithi;
Ngizikhalela kwabaphansi
Ngizikhalela kwabaphezulu,
Ngizikhalela kwabasemkhathini;
Kungathi nginyiwe yiphupho
Landiza njengenyoni;
Langishiya ngiyintandane
Phakathi kwemicebo
Phakathi kwezitezi
Ezigwaza izulu.

Ndiyaza Mndiyazi Inkumbulo Iyabhedisa

Ngikhumbule iqhugwane,
Ngikhumbula ukunuka
Kwentuthu yezinkuni
Ezihanjwe yimamba,
Zoma zephulwa
Zabekelwa ngononina
Zakha isimo
Somonya olwesabekayo;
Zatetenyiswa ekhanda

Lentokazi enyathela
Umhlaba uhloniphe.

Ngikhumbule iqhugwane
Ngokufudumala kwalo;
Sengifile ungcwecwe
Nongqoqwane wawo;
Anginangubo angembethe
Anginamafuth' angikhathile
Anginankuni angibasile;
Impilo iphefumula
Ngomthofu womlungu.

Ngikhumbule iqhugwane
Nemithetho elolongiwe;
Efukamelwe ngumame
Efukamelwe ngubaba
Efukamelwe yimina:
Ngaphakathi kweqhugwane
Nangaphandle kweqhugwane;
Imithetho engenamabhuku
Imithetho engenabameli
Imithetho engenazankosi.
Imithetho eqonyelwe
Ngunembeza undunankulu;
Imithetho ebusa ibuswa
Yingaphakathi lobuntu,
Elibusa libuswa
Yingaphandle lobuntu.

Ngikhumbule iqhugwane
Lingembesa njengesibhakabhaka;
Lingikhumbuza inhlango
Phakathi kwezulu nomhlaba,
Phakathi lomkhathi nomhlaba,
Phakathi kwabaphezulu nabaphansi,
Phakathi kwabasemkhathini nabaphansi.

Lingikhumbuza izindunduma
Angisho zothando
Angisho zomlungu;
Ngisho zamangcwaba
Ngisho zomuhlwa;
Zingikhumbuza impilo
Egcwele engcwabeni,
Elinensila yamathongo;

Elithunwa impepho
Esifudumeza ngezibusiso,
Ezifuquka emangcwabeni
Ngezindlela zonke zikaNtuthwane.

Izingozi Zezimo Ezikhathini Zanamuhla

Ngiyeke ngezitezi
Amaw' asabekayo,
Amaw' anezingozi,
Amaw' anamasela;
Anabagqekezi nezinswelaboya,
Anendlala nezinsizi,
Anezithunzi eziyinkinga;
Eziphikea zikhona
Ezibethelelwa ngokuphikwa;
Ziphikw' abazikholwayo
Zingatshazelelw' abangakazelameli,
Kungekho muntu ongazikholwa.

Bayabalek' abayindawo
Ubuyaluyalu abayindawo,
Bayewuka bayenyuka;
Izitezana zibuswa
Yingidi ethibile;
Busa ngidi
Mbhidisi wezithunzi,
Mngomisi wabakwaluvaywana.

Kuqaqamba UmPhefumulo

Shwele Nkosi!
Shwele Guqabadele,
Dlozi lamadlozi!
Thethelela!
Kunzima kwelamagade,
Thethelela!

EZITHATHWE ENCWADINI ETHI “AMAVOVO EZINYEMBEZI”

1. Vovani

Kade Naqala-
Vovani mehlo ami

Ziputshuzeke zigeleze,
Ziputshuke zigobhoze,
Zehlel'enhliziyweni:
Ukubanda komunyu wazo,
Ukuqanda komunyu wazo
Kwakhe amahlule osizi
Olumisa ukudikiza kwenhliziyo.

Jabula sengiyafa qili ndini
Sala kahle mpendumpendu
Geja leqel'eqeleni;
Sala kahle ulibuse libuseke
Ngobuqili obucatshangiwe;
Ngokugqilaza okucatshangiwe;
Ngokugqilaza okucatshangiwe,
Ngolunya olujabhisa uSathane
Olufunzwa ubuphukuphuku bami.

2. Ngiphileleni?

Ngiphilele ukuthakathwa
Nginengqondo yami ephelele,
Nginamandl'ami aphelele,
Nginobuthi bami obuphelele;

Ngixakwe ngenkolo engubuthi,
Ngixakwe ngempilo engubuthi?
Ngifunzwe imfunjwana yamajazi
Enomhungulo kaMcatshangelwa?
Ngimamfuzane nemfundo yamajazi
Ekhafulwe njengesikhwehlela
Esiguquququla Ubuntu bami,
Esiguquququla ubuzwe bami,
Singishiye ngincibilikile
Ngisemavovweni okungazi?

VOVANI MAVOVO!
VUKANI MADLOZI!

3. Kumfundoni le?

Iminyaka ngeminyaka
Isikole ngisigqigqele,
Ngilibashuza ngonobhaqa,
Wushikishi, zivuthwe
Izindlela kuyaluzwa;

Kwabanezimbandla ziphume;
Kuthengwana nemfundo
Yomlungu, kuphele izibaya;
Ngigcine sengifundile
Ngingasazi lutho, lutho;
Ngicabangise okomlungu,
Ngikhulumise okomlungu.

Angizicabangeli ngiyafunda
Amabhuku omlungu, ngiyafunda,
Ngicatshangelw'amabhuku,
Amfimfithe amunce umlungu
Ngidle okumfimfithiwe – esibovu;
Amfimfithe amunce umlungu
Kuputshuke amabhuku nemishini;
Amfimfithe amunce umlungu
Kuputshuke imigwaqo emanzini,
Emoyeni kwelamagade kumangalise.

Mina wansondo ubunikiniki
Bamajaz, ngisuthi okumfimfithiwe;
Ngisuthi okukhafuliwe – ngiyilo;
Okwami okwezandla, ngifulathelwe,
Ngilahliwe yizinyanya, ngisangene,
Ngisanganiswe okumfimfithiwe –
Mfimfitha mntanomlungu, ngisuthe.
Bakithi niphellele nonke
Kumfundoni le?

Ngonobhaqa ngilibashuze
Ngiwagqigqele amasonto,
Ngehle ngenyuka namasonto;
Kukhale izihlonono yimpikiswano
Yamakholw'anokuzigqaja;
Bayahlebana bayahlambalazana,
Sengumsangano ngeBhayibhele;
Kuqhanse imithambo ngibatshela
Ngishumayela engingakwenzi;
Fuqa Jesu, ngigomothelane
NeBhayibhele ngiliqekethe.

Fuqa uthando, ngigomothelane
NeBhayibhele ngishumaye
Ngothand'olungumanqoba;
Fuqa umakhelwane ngigomothelane
NeBhayibhele ngilichazachaze;

Fuqa inkuthalo, ngigomothelane
NeBhayibhele ngiliphenyaphenye,
Ngikhohlwe uma ngisalifunda,
Ngilivala ngizigqaje ngesono.
Bakithi niphelele nonke
Kumfundoni yona le?

Nginganeliswa ngilishaye
Idadamu ngiyogoda ya le;
Ngibuye senginyonikayiphumuli,
Ngingaphumuli ngemihlangano;
Kuntante amajaz'imihlangano
Ngichazana nezimanga engazibona,
Kodwa mina ngingenzi nesisodwa
Isimanga ngiyinyoni-kayiphumuli;
Ngibe ngumzwilili ngezilimi
Ngibe yinkawu nginkawuze.
Bakithi niphelele nonke,
Kumfundoni yona le?

Sengidle amathe omlungu,
Kwezombusazwe ngiyawiliza,
Ngisukelana nobuntu bomlungu,
Ngisukela namasik'omlungu;
Engikucabangayo nengikwenzayo
Isilinganiso ngumntanomlungu.
Unomhungulo mntanomlungu
Angisalali ngiyakusukela;
Olwami ulimi ngilutshelwa
Ngumntanomlungu, olubengayo
Kuhle kwenyama yokosa,
Aluqob'emabhukwini amaqatha,
Ngilugogode ngendlela yakhe
Ngiphethe ngokungazi lutho;
Nginguvuma zonke angicabangi.

Ngiyavuma ukudla amaqatha
Olimi oluqotshiwe losiwa
Ulwazi-nzulu – ngiyazisa;
Olwami lwenkab'angisenalo,
Ngiyalwenyanya luphansi,
Aluselona iziko lempilo
Yomlando nomlandu kababa;
Aluseyona imbiza yamasiko
Achichima inkambo yendalo,
Eyake yasina yagigitheka

Kwanyakazela izinkanyezi
Eziqhakaza ngohleko lweZulu.
Bakithi niphelele nonke,
Kumfundoni yona le?

Angihungule umntanomlungu
Angicabangi ngaphandle
Kokubhaliwe emabhukwini;
Angisakhulumi ngaphandle
Kokuqoshwe amabhuku akhe;
Angisenzi lutho ngaphandle
Kokuqoshwe amabhuku akhe;
Esam'isilinganiso ngumlungu:
Uyagqoka ngigqoke, ngidlisiwe;
Abenqunu ngibenqunu, ngidlisiwe;
Sengicula njengaye umlungu;
Sengibabaza njengeaye umlungu;
Ngifundile uma ngifunde
Njengaye umntanomlungu.
Bakithi niphelele nonke,
Kumfundoni yona le?

4. **Icashazi**

Yamhlophe indwangu!
Yamhlophe qhwa,
Yamhlophe qwa,
Yamhlophe nke,
Yamhlophe pha.

PHAKATHI KWAYO:

Nanto icashazi!
Limnyama bhuqe,
Limnyama khace,
Limnyama phishi!

Aliphonsekanga endwangini
Yindwangu kulona phonsekiyane;
Lalikhona, likhona liyobakhona,
Liyobakhona ezimpuphutheni,
Liyanyamalala kwabanemehlo;
Liyithunzi lobumphuphuthu,
Kwabanamehlo bengenawo.

Leli cashazi linomzimba,
Leli cashazi linobuzwe,
Leli cashazi linedlozi,
Leli cashazi linempilo.

Yingxabano kaZenzile
Ephakathi
Komzimba nobuzwe,
Ephakathi
Kwedlozi nempilo
Eyakha ubucashazi –
Uphawu lwensambatheka
Yokuziphika kobukhona.

Vuka cashazi
Uvuse
Umzimba qingqo,
Ubuzwe phuhle,
Idlozi khanyiyane,
Inggondo suliyane
Ubucashazi obungekho.

5. Umahluko

LA
Kukhona ukuthula;
LAPHA
Kukhona umsindo;
LA
Kukhona ukudlinza
LAPHA
Kukhona ukunkawuza;

LA
Kukhona inzulu;
LAPHA
Kukhona inzululwane;
LA
Mangingasuki
LAPHA
Manginyamalale;

LA
NGIYIMINA
LAPHA,

Ngiyinkawu.

Khanyisa Mvelinqangi
Inkaba yobuntu bami;
MANGIWAZI UMAHLUKO
PHAKATHI
KwaLA naLAPHA.

6. Asikho Lesi sizwe

Ngisixolele lesi:
Sambopha
Walithetha,
Lamlahla.

Sambhaxabula,
Ameva ekhanda!
Amath'ebusweni!
Isiphambano!

Samchwensela
Samlengisa;
Gubhu, wavuka,
Ngisixolele lesi.

KODWA

Kuthiweni ngalesi?
Sasinamandla,
Sinengqondo;
Sahlulwa,
Sadla inzondo.

Sidla inzondo
Siphefumula inzondo;
Asizondi muntu
Ngaphandle kwaso;
Sizizonda kabi.

Siyathakathana
Sigwazane,
Sicwiyane;
Siyanuka inzondo!
Uyawazi amanyala?
Akusona isizwe lesi

AMANYALA.

KODWA

Kuthiweni ngalesi?
Sithi siyabazonda
Amathe azonde ulimi?
Asisenabuntu,
Asisenamfihlo;
Sesinkawuze,
Sesiyinkawu!
Sesiyimfene!
Sithi siyabazonda!
Uyawazi amanyala?
Akusona isizwe lesi
AMANYALA!

KODWA

Kuthiweni ngalesi?
Sithethe amadlozi?
Bengawathethi bona?
Sibe nozibuse?
Ongafanai nowabo?
Sesebenzelane sodwa?
Singagqilazwa yibo?
Sizicabangele ngokwaso?
Singacatshangelwa yibo?
Ungadlali wena!
Uyawazi amanyala?
Akusona isizwe lesi
AMANYALA!

KODWA

Kuthiweni ngalesi?
Sibe nabaholi baso?
Singaholwa yibo?
Sibe notshwala baso?
Singahonqolozi obabo?
Sibe nesonto laso?
Singasonti bona?
Sibe neZulu laso?
Siyek'elabo?
Ungadlali wena!
Uyawazi amanyala?

Akusona isizwe lesi
AMANYALA!

KODWA

Ngalolo lusuku engingalwazi
Mhlazane sizalwa busha,
Mhlazane sitshinga inzondo
Kuhle kwenyongo yenyathi:
Sesizicabangela, sizenzela.
UVilavoco sesimkhahlele,
Sesisebenzelana sikhuthazana;
Hhayi, akucabangeki kwalolo lusuku:

Sesiqhelile kubagqilazi
Ngaphandle kwenzondo;
Sesiqhelil'emasontweni
Engqondo yabagqilazi;
Sesiqhelil'eZulwini
Lengqondo yabagqilazi;
Sesiqhelil'emisebenzini
Yengqondo yabagqilazi;
Hhayi, akucabangek'okwalolo lusuku.

Soba nemfihlo efihlwayo,
Ngisho imfihlo yokunyamalala
Ngokuvuka eZulwini
LamaZulu ngeZulu!
Hhayi lenzululwane!
Hhayi, akucabangek'okwalolo lusuku!

7. Hleka

Hleka mfana wasekhaya!
Uhleke noma usuthule,
Uhleke noma ungasekho
Ususithele wazihambela.

Luyangibelesela uhleko lwakho
Lungikhumbuza uhleko lwayizolo
Lungikhumbuza uhleko lwakuthangi
Olwangcwatshwa kwasala olomlumbi.

Hleka mfana wasekhaya!
Uhleke ngomzimba wonke,

Uliqethule ikhanjana.
Lowo mzimba wake wasikaza
Ingoma kwashisa phansi;
Lowo mzimba wake wabhijana
Ngesigqi esinyakazisa izulu;
Lowo mzimba wake weq'amangqeshe,
Kwathithiza umlumbi ngentuthu.

Hleka mfana wasekhaya!
Ungikhumbuza isikhathi esinyonyobayo,
Ungikhumbuza isikhathi esinyelelayo:
Isikhathi esingesona isiswebhu,
Isikhathi esingelona unyazi;
Isikhathi esazala inzulu yakwaNtu,
Isikhathi esazal'amasiko akwaNtu,
Isikhathi esadliwa wudlambedu.

Hleka mfana wasekhaya!
Ukuhleka kwakho kuvusa okhokho
Behleka baze baqethuke,
Ngamazinyo amhlophe,
Agezwe yimfe nemvove,
Behleka kuze kuvume amawa,
Enanela ezimhlophe izinhliziyiyo,
Zesizwe esinenkolo noxolo
Lokutheth'amadlozi kaMvelinqangi.

Hleka mfana wasekhaya
Ukuhleka kwakho kuvusa okhokho
Behleka ubugwala bezitha,
Benqoba kugenuk'amaqhawe,
Beshushumba nezishishili zemihlambi,
Ngaphambi kokucwila bagwilize
Ezizibeni zezinyembezi zezitha.

Hleka mfana wasekhaya!
Ukuhleka kwakho kuvusa okhokho
Behleka ukulumba komlumbi,
Kubona bebona ubugwala
Bomlumbi ongalumbi bukhoma!
Bomlumbi uMasondela sekufiwe,
Bomlumbi uMamisa emanxiweni.

Hleka mfana wasekhaya!
Ukuhleka kwakho kuvusa okhokho
Behleka ukuthengwa kwenhlabathi,

Bengazange bayibon'ethengwayo,
Ngoba iwuphawu lokuzinza kwendalo.

Ngalo lolo luhlek'olumsulwa
Kwahamba inhlabathi bankema-
Kwajabh'amadlozi ashalaza,
Kwafulathela uMvelinqangi,
Kahleni zinyembezi
Ngokugaxeka okwenyama yomsipha.

8. Nginjenjenje

Gwinya!
Akugwinyeki;
Phalaza,
Akuphalazeki;
Gonyuluka,
Akugonyulukeki;
Ngisodengezini lokufa,
Ngiyisiqalekiso
SikaZenzile.

Anginambithanga,
Angihlafunanga
Ngagwinya
Ngabindwa,
Ngisodengezini lwenkolo,
Ngiyimpethu yenkolo,
Ngiyisiqalekiso sikaZenzile.

Funela nganeno
Nkolo yosindiso;
Funela nganeno
Themba losindiso;
Funela nganeno
Thando losindiso.

Nginjenjenje –
Ngiyisiqalekiso
SikaZenzile.

9. Sekwahanjwa

Uyozwa ngohleko luqhuma phezulu,
Luyokuqhweba usaqhamuka uzidlulela;

Uyophenduka, phezul'ubuke, lubelesele,
Ngokwenama okukhulu bayovela behleka –
Zibambe indlela yakho unganaki – umsindo;
Phela, kusakusa,SEKWAHANJWA!

Ngalanga thile uyozwa imvung'emnandi
Ephoxwa ukuklabalasa kwephimbo lomsakazo,
Liphikisana nokuklabalasa kwabaphilayo,
Beshwibeka, zibuya, konakele, kusuluzwa;
Zibambe indlela yakho unganaki, umsindo.
Phela, kusakusa, kwelamagade, SEKWAHANJWA!

Ngalanga thile uyozwa ububhaklabhakla
Bezicabha zivalwa ngamaphuthu, kuyaluzwa,
Kuphunywa kungenwa ngamaphuthu, kuyaluzwa;
Sebezishaye zonke beconsa bengazithinti,
Beyaluza, nsukuzonke, kubuyaluyalu,
Bencishelwe yisikhathi esesibadakile.
Zibambe indlela yakho unganaki, ubuyaluyalu,
Phela, kusakusa, kwelamagade, SEKWAHANJWA!

Ngalanga thile uyothuswa umsindo,
Kuyethukwana, kuyahlambalazwana,
Kuphuma izigaxa zezinhlamba nezimfihlo –
Sebeyahoshozela, sebephelelwe umoya –
Bayanyiphelana, bayachizelana, bayanqathuza;
Zadumelana kwawubuwiwili, ubufohlofohlo –
Zibambe indlela yakho unganaki, ubuwiliwili;
Phela kusakusa, kwelamagade, SEKWAHANJWA!

Ngalanga thile uyobona ubus'ongabujwayele
Ngokukhul'ukuzigqaja buphuma bungena,
Buzigqaja ngokuba ngumnini wengecebo yonke;
Lobe selungasekho uhlek'olwakuqhweba,
Iyobe ingasekho imvunulo eyakumangalisa:
Uyoqabulana nesimilamongo semingcwi
Nezithunzi zenguqunguqu yomsindo nemvunulo.
Zibambe indlela, baleka, unganaki, izithunzi;
Phela, kusakusa, kwelamagade, SEKWAHANJWA!

Phel'amandla endoda
Angaphenduka inkundla
Yokusina kwezichwensi;
Zigcine ngokuzibulala
Zingcwatshwe, vukiyane
Imingcwi engaphumuli –

Insila yosidla-ngandoda!
Phela, kusakusa, kwelamagade,
SEKWAHANJWA!

10. Labaya

Bafaniswa Nawe
Babalinganisa Nawe;

NGOBA

Bahola isizwe
Abalali ngesizwe
Bazikhandla ngabezizwe,
Ngesizwe bawa bevuka,
Baqabulane nolunya
Olujabhisa uSathane,
NamaDimoni akhe.

Bayakhahlelwa bashaywe,
Bayethukwa basatshiswe,
Ngesidlozana baphonswe
Emajele anuka ulunya,
Olwafundelwa iminyaka
Abanzulu yengqondo;
Kulowo mnyama wolunya
Bayafa abafayo batshingwe,
Isizwe simelwe yinhliziyi.

EZIVELA ENCWADINI ‘SADABUKISA ISIZWE’

1. Enebinda Inzondo

BATHI abamfuni neze uyabacindazela,
Uyabagqilaza ngolunya olungachazeki;
Uncelancel’ amagazan’ abo ngobuqili,
Okwezinyoni bheka emthini abanandawo;
Ubabandlulula ngolungachazeki ulunya.

Abasadlali nabo manje ngolunye bayagadla
Bakhokhoba phansi ngeziqhumane beqhumise,
Bazithatha kumfowab’ obhadla ngenzondo;
Ngokumzuma bayamgcweleza ngolukul’ ulunya

Sebebhadla kwenukayo inzondo yokumbulala.

KODWA bazama ukucabanga bakhulume njengaye,
Bafuna ukwenza izimanga zobumpetha njengaye
Emhlabeni, olwand' emoyeni babenjengaye;
Bamunce awakhe amasiko nemfundo babenjengaye,
Umzondwase usephunduke isibuko nesilinganiso.

Sebeluthekile ukuthi okwabo ukunqoba okukamzondwase
Phela sebeziphendule umzondwase ngakho konke,
UKUNQOBA KWABO ngokunqoba okunebinda ngomzondwase.

2. Imfihlo Yezinkinobho Zopiyane

Ngebumbano senkaba isazi saqegebula,
UDokotela Aggrey wase-Afrika wasidweba
Isimo sobumbano lombhabhadiso we-Afrika;
Phakathi kwabamnyama nabamhloph' e -Afrika
Sonke saphuza ukujula nenzulu yalo mbono.

Ubumbano lwezizwe isazi salubon emvungeni
Yopiyane ngokucindezela izinkinobho zalo;
Sezwa unqambothi lwemvunge yezinkinobho
Ezimnyama nezimhlophe zingcivizwa zivuka,
Unqambothi lwemvunge lungenalubandlululo.

Sazindini nesisho kwengula ukujula nenzulu
Akwanakeka ukuthi unqambothi lusho ukuhlangana,
Ngokwehlukana kwamaphimbo ezinkinobho ezimbalabala;
Ekuhlanganeni ngokwehlukana kwamaphimbo nanto
Unqambothi lokwehlukana ngokuhlangana kobumbano.

Oluyilo ubumbano lwezizwe lusekuhlanganeni,
Ekuhlanganeni ngokwehlukana ngobuzwe ngobuzwe
Ekwehlukeneni ngokuhlangan olwazini nasemasikweni.

3. Masibumbane Njengosimende

Bathi ababumbane njengosimende
Babeyimbokodo kamagayisa esizilayo;
Ebhuhhisayo ngokusizila izimpimpi
Kusale abakhethiweyo ngokuhlungwa;
Kuqhakaze inkululeko yobambiswano.

Bathi ngomzabalazo makubunjwane kwezombangazwe
Bathi ngomzabalazoj makubunjwane kwezombusazwe;
Bathi eyangempela inkululeko iyozalwa ubumbano,
Inkululeko izale umnethizeko kwezemfundo,
Inkululeko izale umnethizeko kwezengcebo.

Ukuthobelana kwezinhlayiy' abakubukisisanga
Zikasimend' ezizimele ngenkulu inkululeko;
Azidelelani azijivazani zibumbanele ukwakha,
Azibumbaneli ukubhidliza okwakhiwe yinsebenzo,
Azibumbaneli ububulala ngomona wobungqongqoshe.

Alukho ubumbano ekuhlonipheni IZWI LENINGI!
NDULWENI ININGI labaneshwa lokubona.UBUBENDE
NGOKUNGAHLONIPHI UKUZICABANDGELA NOKUZENZELA!

4. Kunje-ke Emhlabeni!

Sala phansi nhloko yomhlaba,
SengiseBhanoyini, lishweza name;
Sengiyantunta ngizungeza eMoyeni,
Ngiyashweza nhiya khona kwaKangazi.

Ngifuqwa umsinga wenzulu
Wonandinandi lonqambothi lwenhloko.
Kant' inhloko ingancibilikisa umzimba,
Incibilikise umhlaba nezulu elibonwayo?

Kugcine sekuncibilike umncibilikisi?
Ngisho inhloko yona ungumqali kwaMhlaba;
Kugcine sekusele ukumamatheka koNqamlezo.
Dledlemuka mdledlemuki wenhloko, angisazizwa!

Ungangidliviza, ungitshize ungitshaze
Ngokudledlemuka kuze kuputshuke Ubumina
Bugqolozele ukumamatheka kwesiPhambano,
Esidambisa izishingishane ngoxolo lweZulu.

Habe, mudlalo muni wona lo?
Phe, sengiphumile kwaMhlaba!

Hhabe, sengiyabona!

Muhle lo mhlaba uyamangalisa
Unendunduzo ngokungiqabulisa
IZulu okwesikhashana ngiduduzeke.
Alikho iZulu ngaphandle kwakho Mhlaba!

Ngisho ukuthi kimina:

Kuqala wena Mhlaba ungiguqel' eZulwini
Ngoba ngazalw' angidawanga kulo Mhlaba.
Ngingci! NgoDalwa busha Mhlaba
Ngalelo langa engingalazi lomlilo.
NKOSI, UMBUSO WAKHO MAWUFIKE!

5. Uyamazi Umlungu?

Usho ngezikanokusho izivatho,
Usho ngobucwazicwazi bezicathulo,
Qhwa, indesheni yomhelane, bheka!
Thaqa, ngephungana elihehahehayo;
Thothanisa siphompolwana ngekhanjana.

Amehlo amemeza ezijulile izimanga,
Ubuso inguqunguqu yonyazi lwezimfihlo;
Amazwi ayizincijo zobuqidlana
Ezilondwe ngumqulu oyimpicabadala;
Akaviki ngomqul' uyadlalisela.

Umqulu yinkemba yobuntu bakhe ngaphakathi,
Umqulu yinkemba yobuntu bakhe ngaphandle;

Umqulu yinkemba ezalazala imingwana,
Umqulu yinkemba ezalazala ubungilosana;
Wamlandelandela unyamalala ngokuvelavela.

UNkinga kaMafavuke njengedangabane,
USikhwili phica ngejulile inkohliso,
USikhwili phicaphica ngenzulu yeZulu.

6. Inkululeko

Bash' anashushu bayayifuna
Phansi phezulu bayabheduzela,
Bayayaluza bayehla bayenyuka;
Yinkonondo yodwa bayanguza,
Abagqilazi bakhonjwa emehlweni.

Ngensebenzo bayagqilazwa
Ngendlala bayagqilazwa,
Ngokubanqunu bayagqilazwa;
Ngesihluku bayaphundlwa,
Emehlwen' ikusasa liyanyamalala.

Inkululeko amaqanda omcabango
Achanyuselwa ngokufukanyelwa;
Insebenzo ibengukushuba komcabango
Ngempumelel' ozihlupha imini nobusuku
Yobuntu bomuntu ngobudlelwano bakwaNtu.

Inkululeko yizibilini zobuNtu
Eziphekwa yingqondo zivuthwe,
Kudle umninizo kusuthe ubudlelwane.

7. Ngiyashaya, Ungibuze Kwabangaziyo

Uthi uyashaya bayamazi abamaziyo,
Usho uvivinya isikhwili nomshiza
Uyayaluza, uyangapha nangale,
Okohlanya ungewekisana nomoya;

Bamthaphuza ngezibongo uNtulizempi.

Bathi akashayi ngomshiza uyasizila,
Bathi akahlanganisi wakha eyekholwa;
Bathi akathintwa unabantu phansi
Bonile bengonile uyasizila ngomshiza,
Abaphansi abebala nabenkaba yakhe.

Usekhohliwe okokushaywa kuqothwe,
Useyikhohliw' eyokwakha ingqondo
Useyikhohliw' eyobudlelwane ingqondo;
Wakhohlwa USHAYA eqothwa Ushiya
Wakhohlwa ukuSHAYA ngokuSHIYA ubulwane.

USHAYA makasizilwe uSHIYA ubulwane
USHIYA makangwabe uSHAYA oyisiqalekiso
Somandl' agitshelwe iqungo lomsangano.

8. Awumazi Umlungu!

Akubuke adabuke acabange,
Ahlengezele izinyembezi
Ngokukubona ungaphellele;
Uyisidalwa esiyisimanga
Ngakho konk' esingaphellele;
Okuphelele yilokh' okunguye:
Okucabanga njengaye,
Okhuluma njengaye,
Okuhleka njengaye,
Okuncokola njengaye;
Okwenza konke njengaye.

Ulalele, umnkawuze,
Ayishuke insini yenkawo,
Emnkawuza ngokukhohlwa
Yisibusiso sokuba yikho
Eyikho, kugwaliseke ubuNtu;
Kugwaliseke ubukhona bukaNtu,
Obufakazelwa ubbukhona bendalo

Efakazelwa ubukhona beZulu.

Ungambambela liphi?
Uyinxakanxaka yamabhande
Omshini wakhe ngengqondo;
Ical' alithethe
Ngamazwi acijile,
Ngamagam' angamagabade
Kunqundeke okunqundekayo,
Kuphuhluke okuphuhlukayo.
Ithemba lakhe lisemagameni,
Uthando lwakhe lusemazwini,
Uthando lwakhe lusemagameni.

Kube ubushudushudu
Okungaphansi okungaphezulu
Kucashelan' amagama;
Evikana nemibuzo esontiwe,
Lim' ecelen' iqiniso libukele,
Afunge agomele ngokulithola,
Ahlawulise abulale ngesithunzi;

Akanandaba nesiphethu
Samagama namazwi;
Akanandaba nempilo
Yamagama namazwi;
Akanandaba noMoya
Ozal' amagama namazwi;
Ukunqumela esithebeni
Samagama namazwi.
UMLUNGU-KE LOWO!

Uma exola uyaxol' axolise
Kodwa kungathelelwan' amanzi
Ngob' unomkhuba wokuphenduka,
Abengumoya ongaba yisishingishane;
Olwakhe uxol' oluqoshw' emqingweni
Yamabhuku alondolozwa ngokuqashelwa;
Olwakhe uxolo luyacatshangisiswa
Luhlolisisiswe, lwakhelwe iziza ngeziza;

Lwakhelwe izizinda ngezizinda zencazelo
Eqoshwe ngobungcweti yalondolozwa;
Owazi uxolo lwakhe yilowo wemicikilisho.
Lolu xolo aluqoshiwe kunembeza luyindida,
Lolu xolo luyimpicabadala nasemadlozini;
Ungadlali wen' akusinisw' amahleza!
UMLUNGU-KE LOWO!

Angenanzondo engumqwayiba,
Anganenzondo utebetebe lwemvubu;
Shu, emqubeni, awuhlabe inhlali.
Athule, abuke, ahleke inhlinini,
Kuleyo nhlinini lingavela nelomhlathi;
Unenhlanhla, uyasazi esokubhaxabula
Ngomqwayiba wenzondo enukayo;
Sifike isikhathi sokukubhaxabula
Akubhaxabule kweyekhethelo ebuhlungu;
Udazuluke, udiwule ubinyabinyane.
Ngesikade ngokutatazel' alethe izithobo,
Qingqo, sindiyane, gxumiyane ngenjabulo,
Ahleke ngolimi lwenduduzo kwababubulayo.

Akutshele ngesibusiso sokuhlanjwa ngemivimbo,
Akutshele ngesibusiso sokukhohlwa yimivimbo;
Uthi usadlinza wetshisa lesi simanga senduduzo
Sikhale kuwe isibhaxu esichizela iZulu;
Qulekiyane ngokwethuswa umsindo wenkohliso;
Qingqo, bongiyane, mangaliyane, sanganiyane!
Ngokukudabukel' anikine ikhanda ekubuka,
Ufunge ugomele ngokuth' iphelile yesibhaxu.
Hheyi, ungasinisi amahleza lapha emhlabeni!
Hheyi, ayipheli yalowo inguqwayiba!
UMLUNGU-KE LOWO!

9. Uyamazi Umlungu

Uyisimanga somhlaba,
Insumansumane yeqiniso;
Umlamlankuzi woqobo,

Umqhathankunzi wansondo;
Umalumephephetha wengoso,
Inkanankana yenxakanxaka;
UMLUNGU-KE LOWO!

Inkulumo nencazelo yakhe,
Insebenzo nempumelelo yakhe
Yinkanankana yenxakanxaka
Amabhande omshini wakhe;
Akabanjelwa gama,
Umalala ephunduphenduka;
UMLUNGU-KE LOWO!

Angakhuluma ngokubonakalayo,
Akakhulume ngokungabonakaliyo;
Acashe ngokubonakalayo,
Acashe ngokungabonakaliyo,
Andize ngokubonakalayo,
Anyamalale avele anyamalale;
UMLUNGU-KE LOWO!

Izulu angalikhomba kude,
Izulu alikhombe eduze,
Izulu alikhombe emzimbeni;
Kusaduma izihlonono,
Naso isingephungephu sesihogo,
Waligeja iZulu nango umlilo;
UMLUNGU-KE LOWO!

Akhulume ngezulu eliphezulu,
Akhulume ngeZulu elingaphesheya;
Phendukiyane iZulu kub'elakhe,
Phendukiyani kub'elakho mbumbulu;
Telekeshe ugalajana usephakathi,
Asikhihl'edabukela wena ongaphandle;
Asikhihl' emafasteleni eZulu
Size sakhe ufasimba emafasteleni;
Uphuphuthe ufunana neZulu,
Uledlule selisithwe ufasimba;
Uliphumputhe uze usanganiswe

Yimpama yezingelosi zikaSathane;
UMLUNGU-KE LOWO!

Aphum' eZulwini akuthethise
Ngobuphukuphuku bokuledlula,
Liphambi kwakho ulibona,
Umbikele ngokuliphumputha kwakho,
Ukuthi iZulu abekulona elokuqala.
UMLUNGU-KE LOWO!

10. Akusenani!

Bathi AKUSENANI lisilahlile,
Sesizinyoni amakhaya empikiswano, yimithi;
Sesithembel' emqulwini wempikiswano,
Sesiyogcina ngokusotshozelwa ngukufa
Sisithele bangene abangenayo, ABAZI!

Bafika kunzima bazabalaza ngomqulu
Onempikiswano esanganisa uSathane
Phezu engumsunguli wayo impikiswano;
Ngobuqili balishaqa izwe balibusa
Phakathi kombuso sesiyimihambima.

Funda Mphephethi wezinduku zabafo!
Zonke izizwe zinemilando nemilandu
Yokugqilazana kwezizwe ngesihluku
EMZABALAZWENI omkhulu wobungqongqoshe;
Umqondo wamangcwaba ngu-AKUSENANI!

Impilo iseMZABALAZWENI weziMHLOPHE izinhliziyi
IZABALAZE ingqondo ngovuso lwengalo KAZENZELE,
UZENZELE avule IZULU langapha nelangale!

11. Sadabuka Isizwe

Silala singalele sihlezi emithini
Asinandawo laduma kwaphephuka izindlu,
Sihlobahlobile ngamanikinikana anukayo.

Ngamasiko nobuzwe baso sesathengisa,
Ngokuthembuza chizeliyane olwaso ulimi.

Sisele nesidungekile isiziba somcabango
Sisele namazwan'anuka umina nenzondo;
Ngokusonteka komcabango keasonteka sona,
Sawudlala umdlalo wokuzizonda ngenzondo;
UNzondo noMona basithakatha sagcwelezana.

Onqamlwezweni lesiqalekiso ubungwaqabulungu
Balengis' amasiko ngokungcwaba ubuNtu baso,
Balengisa ulimi ngobuwiliwili benzondo yaso;
UNzondo noMona bazala amaqembu anukelanayo,
Impi yobungwaqabulungu yazala izimpimpi zaso.

Phalaza ubuphukuphuku bobungwaqabulungu,
Phuza imbiza yokugeqa isiziba somcabango,
Ngokuzalwa busha ngosindiso lukaZICABANGELE!

12. Ngikhumbule Iqhugwana

Inkumbulo kayif' inobungunaphakade!
Ngikhumbule iqhugwane ngobundilinga
Phezu kwangeneka kuphumeke kanzima;
Lalinemfudumalo nawalo amakha obulongwe.

Phaqa phakathi' iziko ngohlelo lwesiNtu
Ngenhlonipho buhlukane ubulisa nobumame;
Athibile emadlozi emsamo kuthule umoya;
Emasontweni amadlozi awekho aseMAKHAYA,
Obaba nomame bebephethe inkolo nomthetho.

Bhidlikiyane iqhugwane phunyukiyane inkolo,
Bhidlikiyane iqhugwane phunyukiyane umthetho,
Bhidlikiyane iqhugwane fulatheliyane amadlozi;
Umthetho nenkolo kwafukamelw' amasonto nezikole
Kwanyamalal' AMAKHAYA kwachum' amasonto nezikole.

AMAKHAY' abangondingasithebeni bansondo,

Kwagcwanek' amahlongandlebe ngomthetho-nkolo;
Amahlongandlebe abangababusi besililo SAMAKHAYA.

13. Sadalelwa Ukuhlupheka

Ngiphakathi kwezitezi ezigwaza izulu
Ngigebisa ikhanjana ngizibukabuka;
Iziswenya zezimali zikinatelw' emabhangi,
Mina ngishaya ngonobhaqa kuklokloza isisu,
Ngilala ngivuke ngingabuthanga mbibi.

Insebenzwana yami ngukuphandela emuva,
Umsebenzi ngiyawuthola ngingawutholi
Abelungu bangidudula ngemikhaba, bheka!
Kodwa Nkulunkulu ngiyoze ngiphumulephi?
Okwethu okwezandla sadalelwa ukuhlupheka!

Besengikhohliwe, angidalwanga ngazalwa,
Abadalwa bokuqala babephelele ngokugcwele,
Ngokomzimba ngokwengqondo, ngokoMphefumulo;
Ngubuqili bukaSathane obeza nwezinhlopheko,
Ofulathela ubuqili bukaSathane UYAPHILA.

Angiyeke ubuqili ngiphile ngokugcwele ngensebenzo,
Angiyeke umona ngiphile ngokugcwele ngobudlelwane,
Angiyeke inzondo ngiphile ngokugcwele ngoZENZELE!