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INYUVESI  
**YAKWAZULU-NATALI**

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**MASTERS DISSERTATION**

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**UGUQUKO EKUBHALWENI KWEZINKONDLO ZOLIMI  
LWESIZULU: KUQHATHANISWA AMAQOQO KAVILAKAZI, B.W.  
NAKAMAVUSO B.**

NGU -

DUMISANI WALTER NXUMALO

LO MSEBENZI WETHULWE NJENGENXENYE YOKUGCINA  
IZIDINGO ZEQUHUZU LE-*MASTER OF ARTS* EMNYANGWENI  
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**INDAWO** : ETHEKWINI / INYUVESI YAKWAZULU- NATALI

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**IZIFUNGO**

Mina **Dumisani Walter Nxumalo**, ngiyafunga ngiyagomela, ngithi: lo msebenzi osihloko sithi: **Uguquko Ekubhalweni Kwezinkondlo Zolimi LwesiZulu: Kuqhathaniswa Amaqoqo KaVilakazi NakaMavuso**, ungumsebenzi wami kusuka ekuqaleni kuze kube sekupheleni kwawo. Ngiyazemukela zonke izinselelo ezingaqhamuka ngemibono engaqubuka ngawo. Lona ngumsebenzi ocwaningwe yimina mathupha ngokusebenzisa imithombo yolwazi ehlukahlukene.

Ngiyaqinisa futhi ngithi lo mqulu awukaze wethulwe kwesinye isikhungo ngenhloso yokuthola iziqu. Imithombo yolwazi esetshenzisiwe kulolu cwaningo ikhonjisiwe futhi yahlonishwa ngendlela efanele.

.....  
D.W. Nxumalo

.....  
Usuku

## Amazwi Okubonga

Ngifisa ukuqala ngokubonga uNkulunkulu onguMdali wezulu nomhlaba, okunguye osigcine kwaze kwaba la. UMdali uyena ongihlengile wangihola njalo ngaze ngathola amandla okuphothula lo msebenzi. Ngithi udumo alube kuye, bekungesikho ukuqonda nokuhlakanipha kwami, kepha uYena ongenzele umusa.

Kumeluleki wani okunguyena obengicathulisa uDokotela uGugulethu Mazibuko (*uMaKhathi*) ngithi ngeswele imilomo eyizinkulungwane ukuba ngidlulise ukubonga kwami. Isineke abenaso nesikhathi sakhe engicathulisa kukho konke, engibekezelela, utshengise ubuholi obuqotho kimina nokuthanda umsebenzi wakhe. Sengathi uSomandla angamgcina amhlumelelise amandla amasha amlonde njalo ngibonga kakhulu ngithi:

Mwelase!  
 Wen' ongaweli ngezibuko  
 Bath' abanye bewela ngezibuko  
 Wen' ubuwela ngesihlengela somfula  
 UShumpu laqhasha lashumbuka  
 Phuthini

...

Ngingelibale ukudlulisa ukubonga kwami okukhulu ku*Human Science Research Council* ukuba iphinde ingamukele ukuba ngiqedele leli qhuzu okwakumele ngiliphothule ngonyaka wezi-2004. Ngifisa ukubonga bonke ababambe iqhaza ekwenzeni lo msebenzi wami ukuba ube yimpumelelo. Ikakhulu ngibonga umndeni wami ngokungeseka ngenkathi ngimatasa ngingawunakile ngenza lo msebenzi kodwa wama nami wangeseka. Ngithi nime njalo maZwide sibambane nje, nina baseGud' inkom' ingenathole.

Ngingelibale ozakwethu ebesifunda nabo ngeqhaza abalibambile nemibono yabo, uNobhala weseNyuvesi uNkk. Sindi Ndaba ngokungisiza ngekhono eliyinqayizivele ukuhlela lo msebenzi kukhompuyutha, ngibonga kakhulu. Ngingelibale izihlobo nabangani ukungigququzela ukuba ngingalahli ithemba. Ngithi unwele olude kini nonke, ningadinwa nangomuso.

## IQOQA

Isihloko salolu cwaningo sithi: **Uguquko Ekubhalweni Kwezinkondlo Zolimi LwesiZulu: Kuqhathaniswa Amaqoqo kaVilakazi, B.W. nakaMavuso, B.** Loluhloko cwaningo luhlose ukuqhathanisa izinkondlo ezabhalwa eminyakeni yakudala (1935 - 1945) zibhalwa uB.W. Vilakazi, ziqhathaniswa nalezo ezibhalwe kamuva (2006 - 2015) zahlelwa uB. Mavuso. Esahlukweni sokuqala kulapho kwethulwa khona ucwaningo futhi isona ebesichaza isihloko esidingidwayo. Indaba yokudingeka kwalolu cwaningo kukhulunywe ngayo lapha kulesi sitanza sokuqala. Umklamo walolu cwaningo wethuliwe nawo kulesi sahluko. Kwavezwa nezingqinamba umcwaningi ahlangebezane nazo ngenkathi eqhuba lolu cwaningo. Kwavezwa imibuzo ezophendulwa yilolu cwaningo. Umlando wengqalabutho kulo mkhakha uB.W. Vilakazi uvezwe kafushane nawo kulesi sahluko, kanjalo nembongi ebhale amaqoqo ezinkondlo zakamuva uB. Mavuso.

Umcwaningi ubheke imibhalo eminingi ephathelene nobuciko bezinkondlo ukuze akwazi ukuqhathanisa le mibhalo. Kubuyezwe imibhalo yongoti bakwamanye amazwe nabalapha kwelengabade. Kulolu cwaningo kusetshenziswe izinjulalwazi ezimbili oku-*hermeneutics nepost colonialism* okuyizona ezithathwa njengeziphakamiso lapho imibhalo emisha isuselwa khona. Umcwaningi ukhethe ukusebenzisa pharadaymu ngoba ixhumene nemigudu yokwembula izincazelo ezifihlekile emibhalweni.

Kulolu cwaningo kusetshenziswe amapharadaymu ukuqoqa ulwazi ngoba yiwona angumgogodla wocwaningo futhi ayasiza ukuhumusha imibhalo ebhaliwe. UMazibuko (2008:68) uthi ngokwale pharadaymu eqondayo lokho okucwaningwayo kusayensi yenhlalo kufanele kube nokuxhumana phakathi kwalokho okucwaningwayo nalokho okwenzeka emphakathini. Izindlela zokuqoqa ulwazi nazo azisalanga, okwenze umcwaningi aqoke indlela yekhwalthethivu ngoba iyona egxile ekutheni izinto zizenzekele, ngoba imiphumela yalapho ayidingi izinombolo ukuze icutshungulwe.

NgokukaCreswell (2009:4) ucwaningo lwekhwalithethivu luyindlela yokuthola nokuqonda incazelo yomuntu nomuntu noma yeqoqwana eyakhekayo ezinkingeni zomphakathi. Umcwaningi uqhubekile nokuhlaziya lokho okutholakele kulolu cwaningo, ngokukhetha izinkondlo ezingamashumi amabili nanhlanu kula maqoqo kaVilakazi wabe eseveza amabalengwe nje ezinkondlo okutholakele kuzona ubunkondlo obuqanda ikhanda. Uphinde

waveze nakwezikaMavuso, izibonelo zezinkondlo enze ngazo amasampula ezingamashumi amabili nanhlanu. Sezizonke izinkondlo okwenziwe ngazo izibonelo zingamashumi amahlanu (50). Imiphumela iyaveza ukuthi lukhona uguquko oselukhona uma kubhekwa isakhiwo nolimi ezinkondlweni zakamuva. Ucwangingo luyasitshengisa futhi ukuthi ababhali bezinkondlo bakamuva bakha phezulu kakhulu uma bebhala izinkondlo zabo. Kuvela ukuthi izinkondlo zabo azinawo umsoco wobunkondlo odingekayo ngenxa yokuthi bashiya ngaphandle izifengqo futhi basebenzisa ulimi olulula noluyiphrozi. Lo mkhuba uyawululaza kakhulu umsebenzi wobuciko nohlonishwa kakhulu.

Kuyancomeka nje ukuthi ababhali bezinkondlo bakamuva bazinike isikhathi uma befuna ukubhala izinkondlo ezisezingeni elamukelekile nezihlabahlosile kumele basebenzise amagama anembayo nolimi olunotho ngezifengqo. Izibongo zamakhosi ziwuhlobo oluyisibonelo esihle sezinga eliphezulu lobunkondlo. Ulwazi olutholakele kulolu cwangingo lungaba wusizo olukhulu kulabo abanelukuluku lokubhala izinkondlo. Umcwangingi ube esephetha lolu cwangingo ngokuveza izincomo kumbe iziphakamiso zocwangingo oluhlobene nalesi sihloko olusengenziwa ngabanye abacwangingi.

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## ISAHLUKO SOKUQALA

### 1. UKWETHULWA KOCWANINGO

#### 1.1 Isingeniso

Isahluko sokuqala siyisingeniso socwaningo nje lonke. Kulesi sahluko kuchazwa amatemu abalulekile kulolu cwaningo. Inhloso nesizathu socwaningo kuzovela khona lapha esahlukweni sokuzibula. Kubuye kubhekwe imibuzo ephendulekayo kulolu cwaningo. Kukuso futhi lesi sahluko lapho kuzovela khona izinto ezisetshenzisiwe ukuphumelelisa lolu cwaningo.

Luningi ulwazi oluzodingeka ukuze ucwaningo lugeleze ngendlela efanele, njengoba sazi ukuthi isizwe lesi samaZulu sinamasiko aso okumele ahlale egcinekile. Ngenxa yokuhamba kwezikhathi lawo masiko aguquka kancane kancane kunganake muntu aze ashabalale amanye awo. Lolu guquko ludalwa wukuhamba kwezikhathi. Nakuso isizwe lesi samaZulu kuningi osekwaguquka. Kanjalo-ke nakulo lolu cwaningo kufuneka sibheke ukuthi ukhona yini umonakalo owenzekayo olimini. Uma ukhona ngabe ungakanani futhi ululimaza kanjani ulimi ekubhalweni kwezinkondlo nasekufundiseni ulimi?

Ezinye izinguquko zinhle ezinye zidalwa amalungelo lawa asegcwele umhlaba wonke. Umcwaningi uyakuqaphela kodwa ukuthi uma izikhathi ziguquka kuvama ukuthi kube yinto engephikiswe. UNyembezi (1992) uyayithinta indaba yokwenza ucwaningo uze athi ucwaningo wukuhlola ngokucophelela noma ukucubungula. Uma ucubungula into kusuke kufanele ube nesineke sayo, ubuka uhlamvu ngalunye kuhle komuntu ekhetha amakhoba emabeleni. Njengoba lolu cwaningo luzohlola bese luqhathanisa, lusho ukuthi ngabe kukhona yini ukufana phakathi kwezinkondlo zakudala nalezo ezibhalwe kamuva.

UMsimang (1986:22) uma ekhuluma ngolwazi thina bantu esinalo ngobunkondlo, uthi:

Njengoba sesiliphindaphinde kaningi kangaka nje igama elithi inkondlo, kungabe siqondeni ngalo? Yini ngempela eyenza sisho kugcwele umlomo ukuthi umsebenzi othile obhaliwe uyinkondlo? Usuke unazimpawu zini lo msebenzi? Ayiphenduleki kalula imibuzo yalolu hlobo. Kukaningi abantwana babantu bebhala imibhalo abacabanga ukuthi iyizinkondlo, bayafika abahluzi bayalandula bathi kayizona izinkondlo.

Le nkulumo iyasifundisa ukuthi kudingeka izinongo ezithile ukuze lowo mbhalo sithi uyinkondlo. Mncane umehluko otholakala phakathi kwenkondlo nezibongo. Lokhu kuyasitshengisa ukuthi ingakanani indima esihlalele ukuba siyilime ngakho-ke kungesize ukulokhu sihlakula umsweswana sibe sihlalelwe udedangdlale wensimu. Lokhu sikushiso ukuthi umsebenzi kaVilakazi (1935-1945) uma uwuqhathanisa nokaMavuso (2006-2015) akuwona umsebenzi omncane nolula. Inhloso yalolu cwaningo ukusampula ngezinkondlo ezingamashumi amahlanu sicaphuna nhlangothi zombili. Lolu cwaningo luzosuselwa emaqoweni amabili kaVilakazi (1935-1945) analezi zihloko ezithi *Inkondlo KaZulu* nethi *Amal'ezulu*.

La maqoqo kaVilakazi azoqhathaniswa nalawo abhalwe ngokuhlanganyela izimbongi eziningi, ahlelwa uMavuso (2006-2015). La maqoqo analezi zihloko: *Inxeba Lembongi*, *Zibuyela Ezimpandeni*, nethi *Izimbali ZeMfolozi*. Lapha umcwaningi uzoqhathanisa izinkondlo ezabhalwa kudala aziqhathanise nezibhalwe kamuva. Ucwaningo luzoveza ukuthi mehluko muni osukhona okungenzeka ukuthi udalwe wukuguquka kwezikhathi. Umcwaningi naye uzobamba lapho ebamba khona ashiele abanye ngenxa yobubanzi bendima. Umcwaningi umema ilima Zulu idubukele. UKhumalo (1993) uthi ukuhaya kusemthanjeni yegazi lomuntu ongumZulu, ukuba ahaye ngalokho okumvusele usikisiki nogqozi. Ngakho-ke ubumbongi lobu okuzokhulunywa ngabo kwakungeyona into kawonkewonke. Njengoba nezinyosi ezazibongela amakhosi zazibonakala ngamakhono azo. Kulesi sahluko kuzovela nomlando kaVilakazi (1935-1945) nokaMavuso (2006-2015) ongumhleli kula maqoqo abhalwe ngokuhlanganyela. UFinnegan (1970) uthi izinkondlo kwakungeyona into ejwayelekile kubantu abansundu nakuba zazikhona. Izimbongi zazikhonzwe amakhosi ngoba zazibongela zinandisa nasemicimbini yesizwe. Ngaleyo ndlela izimbongi zazilekelela ekulondolozeni umlando waleso naleso sizwe.

Umcwaningi uye waqoma ukuthi ake athathe ithuba lokuyifakela izibuko le mibhalo yalezi zimbongi ukuze aqinisekise ukuthi ngempela imibhalo le esezithebeni ifanele yini ukuchonywa uphaphelwegwalagwala. Usikompilo lwanoma yisiphi isizwe luyaguquguquka luhambisane nesikhathi. Nakhona-ke lapha ezinkondlweni kukhona ukuguquka okuthile. UNgugi (1984:63) uthi:

*Committed African writers are extremely sensitive to the Social problems of their part in changing society for the better. They define the role of art in society and endeavouring to develop literary forms that match their social vision.*

Ababhali abansundu kababhali ngokukhululeka mayelana nezinkinga ezikhungethe umphakathi ukuze kuthuthuke wona umphakathi. Bachaza imisebenzi yobuciko emphakathini njengomzamo wokuthuthukisa imibhalo yobuciko ukuze amaphupho abo.

Umcwaningi kuyamkhanyela futhi ukucacisa kahle kule nkulumo yakhe ukuthi ababhali kumele bazazi izinto ezihlupha umphakathi futhi baphumele obala babhale ngazo. Umcwaningi uzophinde abheke umongo wocwaningo lapho ezobheka ukuthi ngabe injulalwazi yalo iyihlaba esikhonkosini yini. Umcwaningi uhlose ukusebenzisa injulalwazi ebizwa ngokuthi i*Hermeneutics* ngoba ongoti bathi iyona ewungqo ekhumusheni imibhalo. UNewman (2001) benoBryne (1998) bayichaza njengenjulalwazi eyindlela enobuciko yokuqonda imibhalo.

Lokhu kusivezela ngokusobala ukuthi ukusetshenziswa kwezinkondlo olimini lwesiZulu kungaba ithuluzi elihle lokulondoloza amagugu namasiko nokufundisa isizukulwane esizayo ngolimi lwesiZulu. Izinkondlo lezi zingaphinde zifundise abafundi amakhono okuhaya nokubhala lobu buciko.

## **1.2 Inhloso Yocwaningo**

Inhloso yalolu cwaningo ukuveza izinguquko ezidalwe wukuguquguquka kwezikhathi ekubhalweni kwezinkondlo, nokuthi lokhu kuhamba kwezikhathi sekuyithuthukise kangakani le mibhalo yobuciko bokubhalwa kwezinkondlo. Umcwaningi uzobuka izinkondlo ezabhalwa wuVilakazi (1935:1945) aziqhathanise nezibhalwe kamuva nje ezitholakala emaqoqweni ahlelwe uMavuso (2006:2015).

Indlela uVilakazi ayesebenzisa ngayo ulimi olujulile ezinkondleni zakhe, kuyakhombisa ukuthi wayenogqozi lwalolu limi futhi enezinhloso zokuthi luthuthuke. Umcwaningi usivezela indaba yokukhumbula ekhaya esiyithola ezinkondlweni zikaVilakazi, enkondlweni yakhe esihloko sithi *Ezinkomponi*. Uma sibheka izinkondlo zezimbongi zakamuva siziqhathanisa neza le ngqalabutho esesiyethulile ngenhla, ukhona umehluko esiwubonayo kodwa asikwazi ukuwuqinisekisa singalwenzile ucwaningo. Umcwaningi ubone kunesidingo sokuba kwenziwe ucwaningo lwalolu hlobo ukuze kuqinisekise leyo mibuzo nemidlinzo. Phela akumele kube yinzwabethi ukuthi imibhalo yobuciko bezinkondlo ayisafani kodwa

kube kungenziwanga ucwaningo. Yingakho umcwaningi ebhukulile wazinikela ukuthi lolu cwaningo lube impumelelo.

Kunemibono eminingi ekhomba ukuthi isizukulwane samanje sesiyanyanyalata uma sibhala noma sihaya izinkondlo. Lezi zinkulumo zidalwa abantu okuye kuthi ngoba beshonelwe bazizwe benomunyu babone sengathi sekuwugqozi lokubhala inkondlo kanti abayilandelile imigudu nemigomo efanele. Leyo migqa abasuke beyidwebile iyabahlaza uma ilalelwe izimbongi nabahluzi abawaziyo lo msebenzi. Ngakho-ke lolu cwaningo luhlose ukuveza nezindlela ezingalandelwa uma umuntu enogqozi lokubhala izinkondlo. Khona kudinga ulwazi ulunzulu ukuqonda kahle ubunkondlo, akuwona umsebenzi ongenziwa abasakhasela eziko yingakho nje uMsimang (1986:5) ethi:

Kukaningi abantwana babantu bebhala imibhalo abacabanga ukuthi iyizinkondlo, bayafika abahluzi bayalandula bathi kayizona izinkondlo.

Nabo abahluzi abavumelani kahle hle ngezinongo zenkondlo kodwa okungenani bayavumelana ngemigomo okumele ilandelwe uma kubhalwa izinkondlo. Ukwenziwa kwalolu cwaningo kuncike kakhulu kulezi zinhloso ezilandelayo nokuyizona ezenze umcwaningi wasukuma wenza lolu cwaningo.

- Kulo msebenzi umcwaningi uhlose ukubheka ukuthi yimuphi umehluko odalwe wukuguquka kwezikhathi ezinkondlweni zakamuva.
- Enye inhloso wukuthola ukuthi izimbongi zakamuva uma ziqhathaniswa nezakudala, ngabe ikhona yini inqubekela phambili.
- Umcwaningi uhlose ukuthola ukuthi kungani kukhona umehluko ekubhalweni kwezinkondlo zakamuva.
- Ukuthola izindlela zokulekelela labo abanothando lokuhaya nolokubhala le mibhalo yobuciko besiZulu.

Umcwaningi uzowabheka wonke la maphuzu egxile olimini lobunkondlo olusetshenziwe. Isizwe samaZulu singesinye phakathi kweziningi esinamasiko nosikompilo, okusenza sehluke sibe yilento esiyiyo. Usikompilo lwanoma yisiphi isizwe luyaguquguquka luhambisane nesikhathi. Nakhona-ke lapha ezinkondlweni kukhona ukuguquka okuthile.

UNgugi (1984:63) uthi:

*Committed African writers are extremely sensitive to the Social problems of their part in changing society for the better. They define the role of art in society and endeavouring to develop literary forms that match their social vision.*

Ababhali abansundu ababhali ngokukhululeka mayelana nezinkinga ezikhungethe umphakathi ukuze kuthuthuke wona umphakathi. Bachaza imisebenzi yobuciko emphakathini njengomzamo wokuthuthukisa imibhalo yobuciko ukufeza amaphupho abo.

Umcwaningi kuyamkhanyela futhi ukucacisa kahle kule nkulumo yakhe ukuthi ababhali kumele bazazi izinto ezihlupha umphakathi futhi baphumele obala babhale ngazo. Njengoba sizobona ezinkondlweni zikaVilakazi eziningi awusali umphakathi awubhalelayo. Kumele ongoti bakwenze kube yinto elula nevulelekile kunoma ubani ukuhaya nokubhala izinkondlo. Isibonelo nje esihle wukuthi umsebenzi uze ugcine usuguqulelwe emculweni, njengoba kwenzekile emsebenzini kaVilakazi ngezinkondlo ezithi *Ugqozi* nethi *KwaDedangendlale*. Njengoba lolu cwaningo lwalolu hlobo, umcwaningi ubengakaze ahlangebezane nalo emiqingweni ayifundile, sethemba ukuthi luzosiza ekwandiseni ulwazi oludingekayo kulo mkhakha.

### **1.3 Imibuzo Ezophendulwa Ucwaningo**

Uma kwenziwa ucwaningo kumele umcwaningi alwenze ngenhloso yokuphendula imibuzo ethile. Ziningi izindlela okungaphenduleka ngayo imibuzo, kuya nokuthi umcwaningi uluhlele kanjani uhlaka lwakhe. Eminye imibuzo ingaphendulwa abantu abayingxanye yocwaningo. Eminye ingaphendulwa ongoti asebegodile kuleyo ndima. Lokhu kuyobe kuzokhombisa ukuthi ulwazi oluqoqwe ngumcwaningi lube ngoluhambisanayo nesihloko, futhi luphendule imibuzo equkethwe yisihloko. Umcwaningi uma ekhetha isihloko afisa ukucwaninga ngaso kusuke kunemibuzo ezungeza emqondweni wakhe. Ucwaningo luvama ukulawulwa yileyo mibuzo-ke afisa ukuthi iphenduleke. Ngakho-ke kumele ahlanganise ulwazi aludidiyele kuze kuphenduleke leyo mibuzo. Imibuzo okumele iphendulwe yilolu cwaningo yile:

1. Yimuphi umehluko odalwe wukuguquka kwezikhathi ezinkondlweni ezitholakala emaqoqweni ezinkondlo zakamuva?

2. Ngabe babhala kanjani ababhali bakamuva bezinkondlo uma beqhathaniswa nababhali bakudala?
3. Kungani kukhona lowo mehluko ekubhalweni kwezinkondlo zakamuva?

#### **1.4 Isidingo Socwaningo**

Kulesi sikhathi esiphila kuso kuyadingeka ukuthi lwenziwe ucwaningo olufana nalolu. Isizathu kungaba ukuthi umphakathi esiphila kuwo awuqondi kahle umahluko phakathi kwenkondlo nendaba nje engabhaliwe ngolimi lobunkondlo, esivame ukuthi iyiphrozi. Lezi zinto azifani njengoba eke waveza lapha ngenhla uMsimang (1986) ukuthi baningi abantu abacabanga ukuthi bayakwazi ukubhala izinkondlo kanti akunjalo. Lolu cwaningo lubalulekile ngoba luzolekelela ukuveza luphinde lulungise amaphutha enziwa abantu abacabanga ukuthi noma ubani nje angayibhala inkondlo.

Umcwaningi uke waphawula ukuthi omunye ungoti uyakhala ngabantu abadweba imigqa yabo engenazo izimphawu zobunkondlo kodwa umuntu abe nesibindi sokuthi yinkondlo. Ngakho-ke lolu cwaningo luzosiza ukufundisa labo abafisa ukuthola ulwazi ngemibhalo yobunkondlo. Ziningi izinto ezamfakela ugqozi umcwaningi ukuba enze lolu cwaningo. Okokuqala ukuthi umcwaningi njengomfundisi wolimi lwesiZulu, uzifundisile izinkondlo ezikoleni nokwamnika ulwazi olujulile ngobunjalo bezinkondlo.

Okwesibili umcwaningi wagqugquzelwa ukufunda ngomlando kaD.B.Z. Ntuli, noL.B.Z. Buthelezi, R.R.R. Dhlobo nabanye abaningi, nokwazi ukuthi wasebenza umsebenzi ongakanani ukuthuthukisa lo mkhakha wobuciko bezinkondlo. Okokugcina ukubona umdlandla otshengiswa isizukulwane sale minyaka ukuthuthukisa lo msebenzi. Kungakho-ke nje umcwaningi ebona isidingo sokuthi kwenziwe lolu cwaningo. Lolu cwaningo kudingekile ukuba lwenziwe ukuze izizukulwane ezizayo zihlale zisemgqeni, zingaduswa amawongowongo agcwele izwe lonke. Ayikho into ebuhlungu njengokubona isizwe silahla lokho okuyizimpande zaso ngenxa yokulandela izinto ezingenasisekelo.

Ludingekile ucwaningo lwalolu hlobo ngoba luzohlwaya, lulethe amaqhinga azosetshenziswa ukugqugquzela ababhali abasengamathwasa ukuthi bazibambe ziqine ngoba inselelo isibhekene nabo manje. Yithuba labo manje ukuthi benze umahluko obonakalayo emibhalweni yalolu hlobo. UMsimang (1975) noNyembezi (1992) bayavumelana ukuthi



usikompilo, indlela isizwe esiphila ngayo. Asikwazi-ke ukuthi sesibhala izinkondlo sikhohlwe ukuveza usikompilo lwesizwe emibhalweni yobuciko besiZulu ukuhlanganisa nazo izinkondlo lezi. Lolu cwaningo lubalulekile ukuveza ukuthi indaba yokubhalwa kwezinkondlo zesimanje yavela nobani lapha esiZulwini.

Luzogqugquzela futhi ukuthi intsha nakuba izikhathi zishintsha kodwa ubuciko bolimi bohlala bumile njalo. Umcwaningi unethemba lokuthi lolu cwaningo luzofundisa abafisa ukuba yizimbongi ezibhala zibuye zihaye izinkondlo ukuthi bangakhohlwa izimpawu ezisemqoka ezakha inkondlo. Nalo ulimi luyadinga ukuthuthukiswa njengoba kuwumsebenzi weBhodi leziLimi okuthiwa yi-*Pan South African Language Board* kafishane okuthiwa yi-*PanSALB*. UMadondo (2007) uma echaza ukuthi iyini inkondlo uthi:

Inkondlo ngumbhalo wobuciko ohaywa ubhalwe yizimbongi, kwesinye isikhathi iyahaywa nje kuphela ingabhalwa phansi. Izinkondlo zesiZulu zendabuko zazihaywa ngaphandle kokubhalwa phansi. Izimbongi zazigcina ekhanda yonke into zingazilobi. Inkondlo igqame ngesakhiwo esinemigqa ehluke....

Kuningi esesikushilo sabeka konke ngezidingo zalolu cwaningo, sekuyithuba lokuthi sithathe isihlokwana esilandelayo esimayelana nomklamo walolu cwaningo. Luzoveza ubuchule bokubhala balezi zimbongi. Sifisa nokubona amasu namaqhinga ahlukahlukene okubhala izinkondlo. Umcwaningi ubone sisikhulu isidingo ngenxa yokuthi lolu cwaningo luqhathanisa izikhathi okubhalwe ngazo le mibhalo. Sikhona-ke isidingo socwaningo olufana nalolu, oluveza ubuhlobo nobudlelwano phakathi kwalezi zikhathi ezahlukene okukhulunywa ngazo.

### **1.5 Umklamo Wocwaningo**

Lolu cwaningo luzogxila kuyona indima umcwaningi afisa ukuyilima, kusukela emsebenzini owaqalwa uVilakazi (1935-1945) uzobe ewuqhathanise nale misebenzi yakamuva kaMavuso (2006-2015). Singathi nje kafushane umcwaningi uzosebenzisa lezi ncwadi ezilandelayo, eziyimisuka esemqoka (*primary sources*) yalolu cwaningo, izincwadi zikaVilakazi (1935-1945) zombili ethi: *Amal'ezulu nethi Inkondlo kaZulu* siziqhathanisa nalezi ezihlelwe uMavuso (2006-2015) izihloko zazo zithi *Inxeba Lembongi*, *Izimbali ZeMfolozi* nale ethi *Zibuyela Ezimpandeni*.

Ngenxa yobubanzi bendima okumele iklanywe, kuzomele kugxilwe ezinkondlweni ezimbalwa ezizokwakha isithombe okumele umcwaningi akudwebela sona. Nakhona kuzoba

ukubeka amabala engwe nje, bese sinokondisa lo mahluko odalwe ukuguquka kwezikhathi. Ngabe singamabhimbi uma singavezi ukuthi asizile ukuzogxeka abanye osonkondlo lapha kodwa kumele sazi ukuthi alikho isoka elingenasici. Umcwaningi uyazi ukuthi abahluzi abasoze baya nganxanye bengemanzi naye-ke uthe akasike elijikayo nje kulo mkhakha.

### **1.6 Umbono Ongakafakazelwa**

Uma kukhulunywa ngomcabango ongakafakazelwa kusuke kushiwo lokho umcwaningi acabanga ukuthi uzokuthola ekuhlaziyeni izimpendulo zocwaningo. Kulolu cwaningo okungathathwa njengomcabango ongakafakazelwa, ukuthi iningi labantu kuleli lase Ningizimu-Afrika bakholelwa ukuthi noma iyiphi nje imigqa ebhaliwe ingaba yinkondlo. Intsha ikhombisa izimpawu zokuyithanda imibhalo yobuciko besiZulu. Lokhu kubonakala ezikoleni, emingwabeni, emaphephandabeni ikakhulu leli okuthiwa *Isolezwe*. Abantu bayakholwa ukuthi bayakwazi ukubhala izinkondlo. Yebo abanye bayakwazi kodwa iningi likha phansi isitsha sigcwele.

Izimbongi zingamaciko ziyakwazi ukuhlukanisa phakathi kwezibongo nezinkondlo. Abantu abanengi bakubona lokhu kuyinto efanayo nje. Lapha kulolu cwaningo kuzogxilwa ezinkondlweni. Phela izinkondlo azifani nezibongo, umehluko ukuthi izibongo zithinta ukubukeka komuntu, ubunjalo bakhe, zingene ekuhlabaneni kwakhe nomlando noma zingaxili kuwona. Baningi abantu okubathintayo lokhu okushiwo uMsimang (1986:5) uma ethi:

Kukaningi abantwana babantu bebhala imibhalo abacabanga ukuthi iyizinkondlo, bayafika abahluzi bayalandula bathi kayizona izinkondlo.

Ngakho-ke izinkondlo ezifundwa emingwabeni iningi lazo kuthathwa ngokuthi azinawo umsoco odingwa yinkondlo ukuze kuthiwe ngempela le inkondlo. Lolu cwaningo luzoveza lezi zinkondlo okukhulunywa ngazo. Akusibo bonke eNingizimu-Afrika abayizimbongi, kodwa ubumbongi nokuhaya kusemthanjani yawo amaZulu. Lolu cwaningo luhlose ukuveza ukuthi ubuciko bokuhaya izinkondlo basemandulo ngabe busafana yini nobuciko esibubona kulezi khathi zamanje. Kubalulekile futhi ukuthi umcwaningi alekelele ekuthuthukiseni ikhono lezimbongi.

### **1.7 Isakhiwo Senkondlo**

Sekuzwakele ukuthi ubuciko benkondlo buvezwa indlela okuqokwe ngayo amagama anembayo ukwethula umqondo wenkondlo. Lokho nje kukodwa akuphelele, kudingeka ukuthi lawo magama ahlelwe ngendlela ethile edala isakhiwo sobunkondlo. Ongoti bathi isakhiwo siwumgogodla wenkondlo ngakho uma kubheda sona leyo nkondlo ifana nento engekho. UMsimang (1990:8) uthi:

Kuthathu okusemqoka mayelana nesakhiwo esifanele. Okokuqala wukuthi lesa sakhiwo sidala isigqi enkondlweni. Okwesibili isakhiwo esifanele sicacisa umqondo wenkondlo kanye nomlayezo wayo. Okwesithathu, isakhiwo esifanele sicacisa umoya kanye nosikisiki olusenkondlweni kanye nemizwelo yembongi ngendikimba leyo okubhalwe ngayo. Isakhiwo esihle masihambisane nomlayezo omuhle enkondlweni. Inkondlo yempi nokudlova mayibonakale ngesakhiwo sayo esikhomba lokho.

UMaphumulo(1993) yena uma echaza isakhiwo uthi:

Izinkondlo zingumsebenzi wobuciko ongefaniswe neminye imisebenzi. Umehluko wenkondlo neminye imisebenzi yobuciko usesakhiweni sayo. Inkondlo ilingisela indaba ende ngendlela emfishane. Inkondlo ngenxa yesakhiwo sayo esixakayo, iba mfishane kepha ibe nencazelo ethile. Izinkondlo ziwuchungechunge lwemicabango elakanyene eyenzelwe ukuchukuluza impendulo ethize kumfundi.

Lo msebenzi kaMaphumulo uyasivezela ukuthi isakhiwo enkondlweni sibaluleke kangakanani.

### **1.8 Kungani Ucwangingo Lugxile Ezinkondlweni?**

Umcwangingo ungumZulu futhi ungumfundisi wesizulu emabangeni aphakeme. Umcwangingo unolwazi olunzulu ngezinkondlo nokuhluzwa kwazo. Njengombhali wezinkondlo umdlandla wakhe usekuthuthukiseni ilimi lwesizulu ikakhulu ubuciko obutholakala emibhalweni yezinkondlo. Umcwangingo ubone kungebe elikhulu phakathi kwalabo abasakhasela eziko kulo mkhakha, nalabo asebenkantshubomvu kulo mkhakha. Kubalulekile ukuthi kuqhakanjiswa amakhono alabo abakwazi ukubhala kahle izinkondlo futhi balandela yonke imigomo okuyiyona yokubhalwa kwenkondlo. Umcwangingo ubesebenza eMyangweni wezeMfundo kwaZulu Natali njengoMeluleki wolimi lwesizulu, ngakho-ke ezinye zalezi zinkinga uke wabhekana nazo mahlanze. Umcwangingo ubengumcubunguli wezincwadi okumele zamukelwe wuMnyango wezeMfundo kuzwelonke ukuze zifundwe ezikoleni zakuleli nokuyikho okumnike umdlandla ukuba enze ucwangingo olunjengalolu. Baningi

abantu abathanda ukubhala izinkondlo bebe bengenalwazi lokuthi kudingeka kulandelwe miphi imigomo. Kuyinto engephikwe ukuthi kudingeka ube nobuchule namava athile uma ufisa ukubhala inkondlo.

### **1.9 Izingqinamba Umcwaningi Ahlangabezane Nazo**

Izinkinga nezingqinamba ahlangabezane nazo umcwaningi ziningi kodwa uzeqe endleleni yakhe ephokophelele phambili. Ezinye ungqubuzane nazo batholane phezulu agcine enqobile noma ashintshe indlela ukuze aphumelele. Kwesinye isikhathi bezimqumba phansi kodwa avuke azithintithe aqhubeke nendlela. Lezi nkinga bezimkhubekisa ekwenzeni kwakhe umsebenzi, kwesinye isikhathi aze agcine esedikibele impela ngoba engayiboni inqubekela phambili.

Ezingxakini umcwaningi ahlangabezane nazo singabala izincwadi eziqondene ngqo nalesi sihloko acwaninga ngaso. Kuyinkinga ukuzithola nalezo ozitholayo zibhalwe ngesilungu. Enye inkinga umcwaningi ahlangabezane nayo ngesikhathi enza lolu cwaningo, ileyo yokuhumusha. Izincwadi eziningi zokucwaninga zibhalwe ngolimi lwesiNgisi lokhu kudinga uzifunde bese uzihumushela olimini lwesiZulu. Lowo msebenzi wokuhumusha siwubone udla isikhathi esiningi. Izincwadi zesiNgisi zihlupha ngokuthi awugcini nje ngokuzihumusha ubuye uyofuna umbono wesibili kwabazi kangcono ezokuhumusha ukubalekela lokhu abakubiza ngokuthi (*yi-direct translation*). Lokhu kudla isikhathi nokwenza ukuthi izinto zishaye ngonyawo lonwabu. Umcwaningi ubekuqikelela ukuthi konke okuhumushekile kodwa umqondo nomongo okhona embhalweni okususelwa kuwo kufanele ube njengoba unjalo nasembhalweni okuhunyushelwa kuwona.

Izingxaki zivama ukulakanyana uma kwenziwa umsebenzi walolu hlobo. Enkulu kulezi kwaba wukuthi umcwaningi wayenenkinga yezobuchwepheshe ehluleka ukuzitholela yena imisebenzi yongoti ku-inthanethi. Kwadingeka ukuthi aye kwabazi kangcono bamlekelele ukuze akwazi ukuthola imibhalo yongoti ku-inthanethi.

Imali kungesinye isithiyo esingabangela ukuthi umcwaningi adikibale. Enye ingqinamba ebiyisithiyo nje impela ukuthi izincwadi zokwenza ucwaningo ezibhalwe ngesiZulu azikho emitatsheni yolwazi eminingi. Izincwadi zokwenza ucwaningo zisabhalwe ngesilungu. Singathi nje yizo-ke izinkinga lezi ebezikhungethe umcwaningi.

### 1.10 Umlando KaB.W.Vilakazi

Kubalulekile ukuthi umlando wembongi siwubheke ngoba nawo ungasilekelela ukubheka ukuthi unamthelela muni emibonweni yembongi ezinkondlweni zayo. Umlando wembongi nemisebenzi yayo kungasisiza ngemicabango nangendlela ebuka ngayo izinto empilweni. Kuvamile ukuthi uma imbongi ikhule ngokuhlupheka, ubandlululo noma ngodlame lokho kuvele emicabangweni yayo. Nakuyona le mbongi okucwaningwa imisebenzi yayo ngeke kwasethusa ukuthola izinkondlo ezilandela lolu khondolo. Kungakuhle ukuthi siveze umlando omfishane ngoVilakazi lo esikhuluma ngaye kaningana. UVilakazi wabona ilanga mhla ziyisi-6 kuMasingana ngonyaka we-1906, endaweni yaseGroutville, kwaDukuza eSifundazweni saKwaZulu-Natali. Phela lowo unyaka okwalwa ngawo impi yamakhanda eyayibizwa ngokuthi impi kaBhambatha. Yingakho uVilakazi ayedume ngokuthi uBhambatha kaMakhwatha. Encwadini kaMsimang (1986:122) uluchaza kanje ulibo lukaVilakazi uthi:

UGovu phela kwabe kwabe kungukhokho kaVilakazi. Pho okaGovu lona okukhulunywa ngaye ubani? Phela lona yindodana yembongi. Yizibulo likaBhambatha kanye, uMbongeni. Le ncazelo ingalandeleka kangcono uma singahle siyihlele kanje: Lapha kubuzwa kuMbongeni ozalwa nguBhambatha, ozalwa nguMshini, ozalwa nguMakhwatha, uMakhwatha yena ezalwa nguGovu ozalwa nguSonkomose. Wuzalo lukaVilakazi-ke lolo.

La mazwi kaMsimang asitshela ngokusobala ukuthi ulibo lukaVilakazi lujulile, bheka nje ngoba ukwazi ukusilandisa kusukela kukhokho kaVilakazi uSonkomose ozala uGovu ozala uMakhwatha ozala uMshini okunguyise kaVilakazi. Amagama akhe aphelele uBenedict Wallet (*Bhambatha kaMakhwatha*) izihasho zakhe lezo. Ngenxa yokuthi phela uyena ingqalabutho yalo msebenzi kungaba ubuhlakani ukuthi simqonde kahle. Lo mfo-ke wabhala izinkondlo eminyakeni engama-82 edlule kodwa namanje abahluzi basamthatha njengengqwele kulo mkhakha. Lokhu siyakuthola enkulumeni kaMsimang (1986:22) uma ethi:

Igama likaVilakazi lisematheni kakhulu selokhu siyiqalile le ngxoxo yethu. Kufanele phela ngoba nguyena ngqalabutho. Esikutusa kakhulu kuye wukuthi nanamuhla lokhu abahluzi basacabanga ukuthi usalokhu ehambe phambili ngezinga lezinkondlo azibhalayo.

Ukuze siqonde lolu lokozone olukhona lokuthi ingabe wayeqhamuke kuphi yena lo Vilakazi, kuzomele singene odabeni. Njengoba bese siwashilo amagama akhe yena kodwa uzalwa uMshini benoLeah, kanti uyisemkhulu kwakunguMakhwatha njengoba sesike sezwa ngenhla. Uzalwa endaweni yaseGroutville kwaDukuza kweseLembe. Uyingane yesithupha kweziyisikhombisa kwabo. Wakhula elusa izinkomo njengabo bonke abafana bangakubo.

Waqala isikole ngoyaka we-1912 khona eGroutville Primary School. Kanti ibanga lesine walenza eSt. Francis College eMariannahill ngonyaka we-1918 ezokwenza ibanga lesi-5 nelesi-6 kanye nokwethwasela ubuthisha, wathola isitifiketi se-T4 ngowe-1923. EseMariannahill wajwayelana kakhulu noFata uBernard Huss ayemsebenzela njengoNobhala wakhe. Kubonakala sengathi ukujwayelana kwakhe noFata Huss kwamgququzela ukuthi aqhubeke nemfundo. UFriedman (1973:XV) uphawula kanje ngalokhu kuhlobana kukaVilakazi noFata:

*It is probably this association more than any other factor that influenced Vilakazi ever more strongly to seek distant educational horizons.*

Kubonakala sengathi mhlawumbe yilokhu kusebenza kwabo ndawonye okwagququzela uVilakazi ukuba azimisele ngokufunda angabi namkhawulo.

Lwamngena uthando lwenkolo yamaKatholika aseRoma, kangangoba wabhabhadiswa ebandleni laseRoma khona eMariannahill. Ekubhabhadisweni kwakhe lokho waqanjwa la magama esilungu athi Benedict naleli elithi Wallet, nakuba abazali bakhe bengakuthandanga lokho kodwa bakhetha ukuthi bawuhlabe inhlali.

Waqala ukufundisa khona eMariannahill eneminyaka eyi-17, ufundisa nje akahleli nje dekle, uyazithuthukisa ngasese. Waphumelela wathola isitifiketi sika J.C. (*Junior Certificate*) noMatikuletsheni ephumelela ngamalengiso. Uke wafundisa futhi nasesikoleni samaRoma eSeminary eseXobho. Kulapho-ke okusolakala ukuthi lwakhula lwadlondlobala uthando lwenkolo nothando lokufunda. Wabuyela eMariannahill futhi, kwathi ngonyaka we-1933 wafudukela eNanda esikoleni esaqanjwa uDkt J.L.Dube, uMafukuzela okwakuthiwa wuHlange Institute njengoba namuhla sesaziwa ngokuthi wuHlange High School. Kulesi sikole wafike wafundisa isiZulu, eZomlando nesiLatini. Kuthe ngonyaka we-1934 wahlabana ngeziqo ze B.A. eUNISA. Esifundweni sesiZulu wasiphumelela ngamalengiso.

UFriedman (1973:9) uthi kwakungajwayelekile kubantu abansundu ukuthi athi umuntu esefundile waze waba uthisha kodwa azihluphe ngokuqhubeka nemfundo.

*This was unusual among African teachers at that time and very few felt the urge to improve their education especially by the arduous means of spare-time work.*

Kwakuyinto engajwayelekile ukuthi kwabendlu ensundu athi umuntu esefunde waze waba uthisha kodwa aphokophelele ukuqhubeka nemfundo ngesikhathi sakhe.

Kwamphatha kabi-ke uVilakazi ukubona izifundiswa zingamemukeli ngoba engenayo imfundo yaseNyuvesi. Kuthe noma esenayo le-B.A. ayithole e-Unisa kwaba khona ababa nomona futhi bathi imfundo ephansi le ayithole ngekhandlela (*candle-light degree*). Eminyakeni emibili elandelayo wazuza iziqu ze*B.A.Honours*. Izinto zazimhambela kahle kwezemfundo kuleyo minyaka, bheka ngoba ufunda ngasese nje kanti futhi ubhala nezincwadi. Kwathi ngonyaka we-1935 kwashicilelwa incwadi yakhe yokuqala yezinkondlo esihloko sithi *Inkondlo KaZulu* nenoveli esihloko sithi *Noma Nini*. Noma kwakuyiqoqo lakhe lokuqala leli uVilakazi kodwa kubonakala ukuthi wadla ngalo umhlanganiso ngenxa yolimi alusebenzisile. Yingakho sizwa uTaylor (1971:6) ethi:

*Vilakazi in the richness of his Zulu vocabulary, in the truly African flavor of his imagery and in the exuberant extravagance of some of his descriptions is a true descendant of the imbongi.*

UVilakazi wabonakala engungoti olimini lwesiZulu, eqinisweni nje wayelusebenzisa ngobunono ulimi nezifengqo aphothe unqambothi lwenkondlo okwambeka ezingeni lezimbongi ezihlonishwayo.

Kwathi ngonyaka olandelayo we-1936 waqokelwa ukuba ayofundisa njengomsizi eNyuvesi yaseWitwatersrand khona eGoli. Lokho kwamnika uhlonze ngoba wayengowokuqala webala lakithi ukuyofundisa kulesi sikhungo semfundo ephakeme. Ukunyuselwa kwakhe eNyuvesi yabamhlophe kwamenza undabamlonyeni ngoba phela kwakuyingqayizivele lokhu, besho nokuthi usemncane phela wayeneminyaka engama-29. Uthe esefike eGoli kwasho ukuthi akalijwayele idolobha elikhulu kangaka kanye nesikhungo esiwulolu hlobo, lokho sikuthola

ezinkondlweni zakhe, njengale esihloko sithi *Wo, Ngitshela Mntanomlungu*. Ake simuzwe migqa embalwa nje:

- 01 Wo, ngitshela mntanomlungu!
- 02 Ungiletheleni lapha?
- 03 Ngingen'amadol'angisinde,
- 04 Ngicabang' ikhanda lizule
- 05 Ngibona kuhlw' emini,
- 06 Ilanga liphenduk' inyanga.
  
- 07 Wo, ngitshela mntanomlungu!
- 08 Ngizongenaphi kulezizindonga?
- 09 Obabamkhulu bathi sebefa
- 10 Angolala phansi kotshani kwaguqa,
- 11 Lapho ngihluka yintuthu nomule,
- 12 Ngidl' izinkobe ngithambise ngomlaza.

Nokho wasebenza kahle uVilakazi noSolwazi uDoke abagcina bebambisene ukubhala isichazamazwi *Zulu- English Dictionary* (1947). Kukhona nesinye futhi isichazamazwi asihlangayela noMalcolm, Sikhakhane nanye uDoke esibizwa ngokuthi *English and Zulu Dictionary* (1959), lesi sashicilelwa onyakeni owoDwa uVilakazi esekoyisemkhulu.

Kuthe ngoyaka we-1937 waphinda wahlabana ngeziqo zeMasters kwabonakala ukuthi akamile umfokaMakhwatha. Kuthe ngonyaka we-1939 kwashicilelwa inoveli yakhe yesibili esihloko sithi *uDingiswayo kaJobe*. Njengoba sazi-ke ukuthi empilweni izinto azihlali zihamba kahle, kuthe ngonyaka we-1933 kwedlula emhlabeni uyise ayemthanda kakhulu. Kuthe ngowe-1940 washonelwa umfowabo uEphraim Mandlakhe okwakungukuphela kwaphe. Kwathi kungakapholi maseko kwedlula emhlabeni umkakhe uFanny, (uNomasomi) uMaNxaba. Akumphathanga kahle oMakhwatha ukulahlekelwa izihlobo zakhe zegazi. Ake simuzwe nje kwenye yezinkondlo zakhe zokulila esihloko sithi *Nayaphi?*

- 01 Bangikhohlisile Mandlakhe,
- 02 Bathi mangihlale ngilinde.
- 03 Wena kaMakhwatha awuzange
- 04 Ubophe uhambe. Wasuka nje
- 05 Wanyamalala washiya konke,
- 06 Wavakasha noNomasomi.
  
- 07 Ngingen' endlini yakh' ekhaya,
- 08 Bathi kad' ulapha khona manje.



09 Ngay' eMgungundlovu.

...

Lokhu kwenzeka ngonyaka we-1942. Ngawo lowo nyaka waphela esethethe, wathatha uEmily Phoofolo. Inoveli yakhe yesithathu esihloko sithi *Nje Nempela* yashicilelwa ngonyaka we-1943. Yayimphethe kabuhlungu indaba yokushonelwa izihlobo zakhe, lokhu sikubona kugqama nasesitanzeni sesithathu kuyona le nkondlo esencwadini esihloko sithi, *Amal'ezulu* yashiya isilonda enhlizweni yakhe, simuzwa esethi:

- 17 Ngingen'endlini yesikole
- 18 Izingane zathi: "Nang'uThisha!"
- 19 Kanti zisho ukufana.
- 20 Ngaqalaza macala wonke
- 21 Ngithi ngizokubona, Mandlakhe.
- 22 Ngabuza ezinyangeni,
- 23 Zaphenduka zabhekana
- 24 Zangithela ngezinyembezi
- 25 Sezililel'uNomasomi.

Zedlula-ke lezo zinsuku zosizi, wavuka wazithatha waqhubeka lapho ayegcine khona. Kwakungathi usethelwe ngezibonkolo-ke manje, akapholisanga maseko, futhi umfokaMakhwatha, manje-ke wahlabana ngeziqu zobudokotela (*D.Litt.*) ngochwangingo olusihloko sithi: *The oral and written literature in Nguni*. Lapho-ke waba ngowokuqala onsundu eNingizimu Afrika ukwethweswa iziqu zalolu hlobo. Ziningi izinto ezazingamphathi kahle uVilakazi ngenkathi eseGoli. Okuphawulekayo nje indlela ababembuka ngayo abantu baseGoli ngoba wayeyisifundiswa kodwa engenazo izinto eziwubukhazikhazi baseGoli kodwa bona benazo bebe bengafundile.

Enye into eyayimhlupha emqondweni kwakuyindlela abahlupheka ngayo abantu abansundu ezimayini ababesebenza kuzona nasezinkomponi ababehlala kuzona. Abantu abansundu babegqilazwa bese kuthi abamhlophe bona bebusa bekhomba ngophakathi, bedla izambane likapondo. Kubonakala sengathi uVilakazi waba naso isibonakaliso sokuthi uzosheshe aye koyisemkhulu, lokhu kucaca enkondlweni yakhe ethi, *Ma Ngificwa Ukufa*. Ngeshwa-ke umtakaMakhwatha waba isitsha esihle sona esingadleli ngoba ukufa lokhu ayekubikezela kwasheshe kwafika wasishiya zingama-26 enyangeni kaMfumfu kowe-1946 emva kokugula isikhashana. Ngaleso sikhathi wayenabantwana abahlanu basemishadweni yakhe yomibili. Kubonakala sengathi

kwakuyindoda ekhuthela le ngoba sizwa kuthiwa wayehlose ukuthola ezinye iziqu zobudokotela phesheya kwezilwandle, kodwa-ke ukufa kwamhambela phambili kwamanela. UVilakazi waba yisilomo bheka ngoba ziningi izimbongi ezimkhumbhula ngokumbongela, ezinye zizama ukumlingisa njalo njalo. Inhlangano yababhali ebizwa ngoSiba yaze yasungula umklomelo obizwa ngaye uVilakazi, ukukhuthaza izimbongi.

Omunye obonakala ewuthanda umsebenzi wezinkondlo zikaVilakazi, uMzilikazi Khumalo. OkaMntungwa wabuka izinkondlo lezi wacabanga ukuphatha unqambothi lomculo wamakwaya ngalo msebenzi kaVilakazi. Waqamba izingoma ezaduma kakhulu ezisusela kulezi nkondlo ezisihloko sithi: *KwaDedangendlale* nale ethi: *Ma Ngificwa Ukufa*. Singelibale-ke izikole eziqanjwe ngaye, kukhona esamabanga aphansi endaweni azalelwa kuyo eGroutville, i-Dr B.W. Vilakazi Primary School, eGoli (eSoweto) kukhona isikole okuthiwa iDr. B.W. Vilakazi Secondary School eZola 3, khona eSoweto. Kukhona futhi nomgwaqo okuthiwa iVilakazi Street okwakuhlala kuwona abaholi abaqavile bezombusazwe. UMsimang (1986) uthi:

*Vilakazi Street in Soweto is the only in the world where two Nobel Laureates once lived. It is where Nelson Mandela and Desmond Tutu once live and it was named in honour of Vilakazi. Dr B.W. Vilakazi Secondary School in Zola 3, Soweto was named after the late Dr Vilakazi in order to commemorate his legacy.*

Umgwaqo oqanjwe ngoVilakazi oseSoweto yiwona kuphela emhlabeni owawuhlala abaholi ababili ababehlonishwe ngomklomelo wokuthula. Yilapho okwakuhlala khona uNelson Mandela noDesmond Tutu lo mgwaqo waqanjwa ngokuhlonipha uVilakazi. Kukhona iDr B.W. Vilakazi Secondary School eZola 3, eSoweto nayo eyaqanjwa ngoDr Vilakazi ngoba behlonipha iqhaza alibamba.

UFriedman (1973) wathi angazifunda izinkondlo zikaVilakazi wazihumushela esiNgisini emsebenzini wakhe okuthiwa: *Zulu Horizons*. Leli qhawe liyibekile induku ebandla. Ziyofa izinsizwa kodwa ziyosala izibongo, ziyosala zibalilela emanxiweni. UNTuli (1984) uyakufakazela ukuthi uVilakazi wahluba udlubu ekhasini emibhalweni yobunkondlo kunasemibhalweni eyiphrozi, uthi:

*There are many instances where Vilakazi's prose becomes highly poetic. The general criticism leveled against Vilakazi's novels is that they sometimes include unimportant incidents. We feel Vilakazi is better as a poet than a novelist.*

Ziningi izigameko lapho kutholakala imibhalo kaVilakazi eyiphrozi inothe ngolimi lobunkondlo. Abanye ongoti bebemgxeka ngokuthi amanoveli akhe izinto ezingabalulekile. Thina sinomuzwa wokuthi uVilakazi wayengcono kakhulu ngasemkhakheni wobunkondlo kunasembhalweni engamanoveli.

Kusemqoka ukuthi siveze futhi ukuthi indikimba yomlando wayeyikhonzile uVilakazi. Kuyabonakala ezinkondlweni eziningi azibhala ezithinta indikimba yomlando njenga lezi: *UShaka KaSenzangakhona*, *Phezu Kwethuna LikaShaka*, *NgoMbuyazi ENdondakusuka*, *Inkelenkele YakwaXhosa* ukwenza nje isibonelo. Lezi zinkondlo zinezimpawu zokulanda indaba kodwa okungaphelele kahle ngoba okaMakhwatha wayebuye abhale ngemibono yakhe esuka ekhanda. Ubuye akhulume ngemilando yemizi emikhulu yamaKatholika njengeMariannahill nowaseGroutville. Uma sibuka inkondlo: *Isenanelo Eminyakeni Engamashumi Amahlanu* nethi *Ngomz'odaladala kaGrout*. Lokhu kuyasikhombisa ukuthi uVilakazi wayekukhonzile ukuxoxa ngomlando. Lokhu sikubona kuphumela ezinkondlweni azibhala. Lezi zinkondlo zingama-ephiki ngenxa yokuthi okaMakhwatha wayebuye athake umlando ngemibono yakhe.

### **1.11 Umlando KaBongani Mavuso**

NgokukaMavuso (2015) eqoqweni lakhe elisihloko sithi *Izimbali ZeMfolozi* uDonga LukaMavuso lolu lwabona ilanga mhla zingama-29 kuMandulo enyakeni we-1976 endaweni yaseDumbe enyakatho yesifundazwe saKwaZulu-Natali. Njengabo bonke ojahidada naye uqale ukufunda amabanga aphantsi laphaya eBilanyoni Primary. Ucathule njalo waye waphothula uMatikuletsheni eKanye Kanye High School ngowe-1994. Wathi angaphothula uMatikuletsheni waphikelela oNgoye kwaDlangezwa lapho afike waphothula iziqu zeBA ezifundweni zokuxhumana, uLwazi noBuchwepheshe (*Communication, Information and Technology*) ngowe-1998. Uqale ukusebenza eziteshini ezincane zomphakathi eGoli (*Thembisa Info Radio ne-Alex Fm*). Njengamanje usebenza emsakazweni omkhulu obizwa ngokuthi Ukhozi FM lapho aqale khona ngonyaka we-2004.

La oKhozini uMavuso “*Qhawe*” (adume ngalo emsakazweni) ufike wasebenza njengomdidiyeli wezinhlalo omkhulu (*Senior Producer*) nomethuli wezinhlalo zezindaba zomphakathi (*Radio Presenter*). UMavuso uyindoda ekhuthela impela ngasembhalweni yobuciko, bheka nje ngoba useshicilele amaqoqo ezinkondlo ayisishiyagalolunye. Uke wayibhala futhi imidlalo yomoya kanjalo futhi nezindaba ezimfishane. Zonke lezi zinto waziqala esengumfundi esikhungweni semfundo ephakeme oNgoye. Uma esexoxa uye athi

uthando lokubhala lwatshalwa ukufunda imisebenzi yababhali asebenkantshubomvu abanjengoSolwazi D.B.Z. Ntuli, B.W. Vilakazi, Mazisi Kunene, O.E.H. Nxumalo nabanye abaningi. Ngonyaka we-2006 washicilela iqoqo elibizwa ngokuthi *Inhlansi*. Kwathi ngonyaka olandelayo yowezi-2007 washicilela amaqoqo ezinkondlo amabili, *Inxeba Lembongi* nale ethi *Izintombi Zengcugce* yona-ke efundwa emabangeni aphezulu e-Unisa. Kuthe ngonyaka we-2008 washicilela iqoqo elibizwa ngokuthi *Iklwa*.

Akalali okaMavuso bheka nje ngonyaka olandela lowo we-2009 wavuka nelinye iqoqo futhi elibizwa ngokuthi *Zibuyela Ezimpandeni. Inkasa Yenjula* yona yashicilelwa ngonyaka we-2011. Kukhona nenye eshicilelwe ngowe-2014 esihloko sithi *Ikloba*. Kuzokhumbuleka futhi ukuthi uMavuso usanda kushicilela incwadi yakhe engeye-14 esihloko sithi *The Undying Spirit of a Dead Man* ngonyaka we-2017. Kule ncwadi uMavuso udweba isithombe esigqamile ngeziligaba ezehlukene ezikhungethe izwekazi lakithi i-Afrika ngakwezombusazwe. Ziqqama kakhulu ezinkondlweni eziqukethwe yile ncwadi okubalwa kuzo ethi *Zimbabwe My Blood* nethi *The Gupta Syndrome*. Ngokwephepha iSolezwe langoLwesine mhlaka ziyi-14 kuNhlangulana (2018:30) okaMavuso kwathi uma izintatheli zimbuza ngale ncwadi yakhe waphendula kanje:

Njengembongi ngikubone kufanele ukuthi ngisebenzise usiba ekuzwakaliseni imizwa yami ngezindaba ezithinta impilo yomuntu jikelele ezwenikazi lase-Afrika. Lona ngumnikelo wami eshungwini lobuciko bamazwi alotshwe phansi. Kufanele sikuvikele ukunotha komlando wezwekazi ngokubhala ngazo zonke izigameko ezithinta ngqo abantu abakhele izwekazi. Ngaphandle kolwazi olusezincwadini, isizwe ngeke sikwazi ukuthuthuka ngokugcwele.

UMavuso unengosi eshicilela izinkondlo njalo ngoLwesihlanu ephephandabeni eliphuma nsuku zonke, *Isolezwe*. Uphinde futhi abe nengosi yezinkondlo ohlelweni lukaDudu Khoza oluthi Jabul'ujule (*Back To My Roots*) njalo uma kunguLwesihlanu zibuya inhlazane.

UMavuso akasiye umuntu onamahloni, ukhuthele bheka nje ngoba akanqeni ukuhaya izinkondlo zakhe. Useke wahaya kule mikhosi elandelayo: Ngonyaka we-2003 uke wabonakala futhi ehaya laphaya kwi African Renaissance Festival khona la eThekwini, South African Embassy in Netherlands ngowe-2008, International Summit on Traditional Leadership eyayiseThekwini ngawo unyaka we-2008, Poetry Africa eyayise Nyuvesi yaKwa-Zulu Natali khona la eThekwini ngowe-2009. Njengendoda ekhuthele uMavuso usebenzisana

nezinye izinhloko zikahulumeni ukuthuthukisa izinkondlo emphakathini. Nazi ezinye izinhloko asebenzisana nazo: KZN Department of Arts & Culture, KZN Office of the Premier, Playhouse Company, Department of Correctional Services, National Youth Development Agency kanjalo futhi neMfondo TVET College eRichards Bay.

UMavuso njengoba esebenza emsakazweni uKhozi FM, wethula uhlelo oluthi *Abasiki Bebunda* noluthi *Ezangempelasonto*. Useke wathola nethuba lokuxoxisana nezimbongi ezinohlonze ezifana nalezi: Gcina Mhlophe, Mzwakhe Mbuli, Albert Nyathi, Solwazi D.B.Z. Ntuli, Ntsiki Mazwai nabanye abaningi. Iqhaza lakhe futhi libonakele ngenkathi ehlanganisa izinkondlo ezilotshwe ngolimi lwesiNgisi ngenhloso yokwethulela isigqoko izishosho zomzabalazo zakwelakithi. UBongani akasagcini ngokubhala kodwa usebuye avumbulule amakhono ngokuthuthukisa izimbongi ezisafufusa. Izimbongi uzivumbulula ezithangamini zokucobelelana ngolwazi nasemiqhudlwani ayisingatha kulesi Sifundazwe saKwaZulu-Natali namaphethelo. Ngowezi-2017 okaMavuso wethula inkampani yakhe eshicilela izincwadi ebizwa ngokuthi *iKaMavuso Publishers*. OkaMavuso akamile kuyimanje upheka eminye imisebenzi azoyethula kungekudala.

## **1.12 Ukuhleleka Kwezahloko**

### Isahluko sokuqala

Ukwethulwa kocwaningo

Lolu cwaningo luhlukaniswe lwaphinde lwahlelwa ngezahloko eziyisithupha, ezimi kanje: Lesi sahluko yisona esandulela zonke izahloko zalolu cwaningo. Yilapho kwethulwa khona ucwaningo lonke futhi isona esichaza isihloko esidingidwayo. Injongo noma inhloso yalolu cwaningo izocaciswa kuso lesi sahluko, kuchazwe kahle nokuthi umcwaningi unaziphi izinhloso ngalo msebenzi. Indaba yokudingeka kwalolu cwaningo izovela khona lapha kulesi sihloko. Umklamo walolu cwaningo uzokwethulwa nawo kulesi sahluko. Kuzovezwa nezingqinamba umcwaningi ahlangebezane nazo ngenkathi eqhuba lolu cwaningo.

Awusalanga nomcabango ongakafakazelwa. Kuvezwa imibuzo ezophendulwa yilolu cwaningo. Umlando wombhali owaba yicabanswani uB.W.Vilakazi uzovezwa kafushane nawo kulesi sahluko, kanjalo nembongi ebhale amaqoqo ezinkondlo zakamuva uB.Mavuso. Indlela okuhleleke ngayo izahloko nayo izotholakala khona lapha kulesi sahluko. Umcwaningi uyosisonga lesi sahluko ngokubhala isiphetho esifishane esiqoqa nje sonke isahluko ukuthi besigeleza kanjani.

Isahluko sesibili

## Ukubuyekezwa kwemibhalo

Kulesi sahluko kuzogxilwa kakhulu ekubuyekezeni imibhalo okuyiyona eyisisekelo salolu cwaningo. Izinjulalwazi ezisetshenzisiwe nazo ngeke zisale kulesi sahluko. Izindlela ezizosetshenziswa ekuqoqeni ulwazi kulolu cwaningo angeke zisale nazo kulesi sahluko. Umcwani ngi kukulesi sahluko lapho ezoveza khona amaphepha (*journal articles*) asetshenzisiwe ukwenza lolu cwaningo. Lesi sahluko naso siyaphethwa ngokuveza amazwibela abehlabahlosile kulesi sahluko.

Isahluko sesithathu

## Amaqoqo kaVilakazi

Kulesi sahluko sesithathu umcwani ngi uzokwethula ubufakazi abuqoqe emaqoqweni kaVilakazi (1935-1945). Umcwani ngi uzokhetha izinkodlo ezingamashumi amabili nanhlanu kula maqoqo kaVilakazi bese eveza amabalengwe nje okutholakele kuwona ubunkondlo.

Isahluko sesine

## Amaqoqo kaMavuso

Kulesi sahluko umcwani ngi uzokwethula izibonelo zezinkondlo ezitholakala emaqoqweni kaMavuso (2006-2015). Umcwani ngi uzoveza izibonelo zezinkondlo azosampula ngazo ezingamashumi amabili nanhlanu.

Isahluko sesihlanu

## Ukuqhathaniswa kwamaqoqo kaVilakazi nakaMavuso

Kulesi sahluko kuzoqhathaniswa izinkondlo ezisemaqoqweni kaVilakazi ziqhathaniswa nalezo zikaMavuso.

Isahluko sesithupha

## Okutholakele, iziphakamiso kanye nesiphetho

Lesi kuzoba yisona sahluko sokuphetha lolu cwaningo ngoba sizoqoqa konke obekwenzeka, siveze futhi okutholwe umcwani ngi. Kulapho futhi kuzovela khona nezincomo kumbe iziphakamiso zocwaningo oluhlobene nalezi sihloko olusengenziwa ngabanye abacwani ngi.

### 1.13 Isiphetho

Kulesi sahluko sesethule konke okuyisendlalelo socwaningo. Lesi sendlalelo siveza konke okuphathelene nalolu cwaningo. Okuyiyona nhloso nesidingo salolu cwaningo kuvelile lapha ngenhla. Umklamo wokwenza lolu cwaningo nawo awusalanga. Siphinde saveza nezingqinamba umcwaningi ahlangebazane nazo ngenkathi eqhuba lolu cwaningo. Awusalanga nomcabango ongakafakazelwa. Kuye kwavela nesidingo sokuthi umcwaningi aveze nomlando wezimbongi zethu okuyiwona asibhalele la maqoqo okunguB.W.Vilakazi noB.Mavuso.

Esahlukweni esizolandela umcwaningi uzogxila kakhulu ekubuyekazweni kwemibhalo. Uzoveza ukuthi bathini ongoti baphesheya kwezilwandle nasezwenikazi lase-Afrika. Angeke basale phela nongoti baseNingizimu Afrika. Uzoveza amapharadayimu awasebenzisile kanjalo nezinjulalwazi ezisetshenzisiwe neziqondene ngqo nezinkondlo. Ngakho-ke esahlukweni esilandelayo sizobe sibheka izindlela zokuqoqa ulwazi, sicubungula incwadi nje, sibheka namaphepha asethuliwe mayelana nesihloko.

## ISAHLUKO SESIBILI

### 2. UKUBUYEKEZWA KWEMIBHALO NEZINJULALWAZI

#### 2.1 Isingeniso

Esahlukweni esandulela lesi sesibili sikhulume kabanzi ngezihlokwana eziningana ezithinta inhloso yalolu cwaningo, isidingo salo kanjalo nomlando wezimbongi ezibhale amaqoqo okuyiwona aqathaniswayo kulolu cwaningo. Kulesi sahluko kuzobhekwa kabanzi imisebenzi yabanye ababhali asebebhale kabanzi ngayo, kanjalo nalokho ongoti asebakucwaninga mayelana nalokho okuphathelene nalesi hloko. Kuzocutshungulwa imibhalo ephathelene nalokho okuqukethwe yilolu cwaningo nokuyisisekelo salolu cwaningo. Kuningi ongoti bezinkondlo asebekwenzile kulo mkhakha. Njengoba lolu cwaningo lukhuluma ngomahluko odalwe wukuguquka kwezikhathi kuzomele luveze ukuthi yikuphi lokhu okungumehluko osekukhona, obekungekho kuqala.

Kuzovela futhi ukuthi bathini ongoti uma bephawula ngobuciko benkondlo. Kubalulekile ukuthi ucwaningo luveze futhi ukuthi bungakanani ubunkondlo obulindeleke ezinkondlweni. Lolu cwaningo luzobheka ukuthi abanye ababhali bawaveza kanjani amangwevu abo uma besika elijikayo ngamanoni obunkondlo. Njengoba kuyiqiniso elingafihliwe ukuthi ngisho emandulo izimbongi zazikhona, zibongela amakhosi futhi zisebenzisa ubuchule obuthile ukuhlela amagama ukuze azwakale ngendlela ethile. Omunye wongoti abahlonishwayo kulo mkhakha, uJunod (1927:424) uma echaza imbongi uthi:

*An individual who has the chest well developed, . . . he is a man of great eloquence. In our tribe the chest is held to be the seat of knowledge and of the gift of oratory.*

Kumele kube umuntu onesifuba esakheke kahle ... futhi akwazi ukuphimisa kahle amagama. Esizweni sethu isifuba yisona esiqukethe ulwazi nesipho sokugonyuluka imicabango yakho.

Izimbongi zazikwazi ukubeka okungamaphutha enkosi kanjalo nokuhle okwenziwa yinkosi, khona lapha ezibongweni. Kusemqoka ukuthi siqikelele ukuthi lapho kukhulunywa ngobuciko bomlomo kusuke kuqondwe imilolozelo, amahubo, izithakazelo, izangelo nazo-ke izibongo zamakhosi. Manje-ke sesethuliwe isahluko ukuthi siqukethe, ake singene odabeni.



## 2.2 Ukubuyekwezwa Kwemibhalo

Kubalulekile ukuthi umcwaningi abuyekeze imibhalo ebhalwe abanye ongoti abheke ukuthi bona ungakanani umsebenzi asebewukhathulile kule ndima. Lokhu kuzomsiza umcwaningi ukuba agweme ukulima indima esihlakuliwe. Ukubheka ukuthi abanye abacwaningi sebecwaninge bafikaphi mayelana nesihloko naye afisa ukucwaninga ngaso, kuzomsiza kumvule amehlo abuke izinto ngeso elibanzi. Kongoti baphesheya kwezilwandle, umcwaningi uke wabheka laba abalandelayo nabo abafakazelanayo ukuthi kubaluleke kangakanani ukubuyekwezwa kwemibhalo.

NgokukaBausell (1991) ukubuyekwezwa kwemibhalo kuyindlela esemqoka kakhulu yomgudu wokucabanga kanye nomgudu wesenzeko emhlabeni wocwaningo. Ucwanningo lukaJenkins (2014) luhlolisisa izinkondlo ezikhuluma ngokuzila kanjalo nempilo ephilwa abafelokazi. UHughes (2007) waqhamuka nombono wokuthi uma sifuna abafundi bayiqonde kahle indaba yenkondlo nokuthi iwuletha kanjani umqondo ojulile, kufanele sithole izindlela ezinobuchule zokubenza babambe iqhaza elibonakalayo nelizobathuthukisa kwezemibhalo yobunkondlo.

U-Alvarez-Pereyre (1984:38) uyachaza ukuthi ababhali balapha eNingizimu Afrika bakhetha ukubhala izinkondlo kule minyaka ye-1970 yingoba basebezifundise ukuthi uhlobo lwemibhalo eyiphrozi babeyibona iyingozi, ngoba icace bha. Uqhubeka athi noMbuso wangaleso sikhathi wawubona ukuthi izinkondlo azifinyeleli emphakathini omningi. U-Alvarez-Pereyre (1984:34) uyaqinisekisa ukuthi ababhali abanengi abangongoti kanjalo nabasafufusa bakhetha ukubhala ngolimi lobunkondlo, ubona ukuthi izinkondlo kwakungathi zibhalelwe abamhlophe kodwa zibe zikhuluma ngezinkinga zabantu abansundu. UBoot noBeile (2005) bayavumelana ukuthi imibuzo umcwaningi abekade enayo mayelana nocwaningo lwakhe iyaphenduleka uma ebheka ucwaningo oselwenziwe abanye mayelana naleso sihloko naye abesikhethile. Baqhuba bathi kwesinye isikhathi umcwaningi akabe esasibona isidingo sokuthi aqhubeke nocwaningo lwakhe ngoba imibuzo akade enayo emqondweni isuke isiphendulekile ngenkathi efunda ngaleso sihloko emibhalweni yabanye ongoti.

UBrooks benoWarrens (1950) encwadini yabo esihloko sithi *Understanding Poetry* bathi inkondlo iyisibuko somhlaba njengoba unjalo uma ubuka abantu abawakhele. Bathi inkondlo idlulisa umyalezo othile ngaleso sizwe, futhi inkondlo ingasebenza ukwethula noma ukubhala izinto ezenzeka ngaleso sikhathi. Lolu cwanningo lona luzokweyama ekubukeni umehluko

wezikhathi nokuthi ubunkondlo obutholakala kula maqoqo alezi zimbongi busefana yini. USkar (1989) yena encwadini yakhe esihloko sithi *The Poetry Handbook*, uthi inkondlo ihleleke ngemigqa equkethe umculo kanye nencazelo. USkar ugxila kakhulu endabeni yesakhiwo senkondlo. Uthi izinkondlo eziningi zinemigqa elandelayo bese ihlukaniswa amaqoqwana lokhu esikubiza ngezitanza. Uyaqhubeka aveze imigqa ngokuhlukana kwayo. Uthi esakhiweni senkondlo kukhona izifengqo, izingathekiso, imifanekisomqondo, izifaniso nokunye okuningi.

UFinnegan (1970) naye uthe ngeke adlule ngendlu yakhiwa, wabamba iqhaza ngomsebenzi wencwadi yakhe esihloko sithi *Oral Literature in Africa*, yena-ke uveza ukuthi zazingabhalwa phansi izinkondlo kudala kodwa zazihaywa. Okunye asikhumbuza khona lapha uFinnegan umehluko phakathi kwimbongi nenyosi. Uthi inyosi iyabongela isikhathi esiningi kanti imbongi iyahaya futhi ingumbhala wezinkondlo. NgokukaBryman (2001) ukubuyekwezwa kwemibhalo indlela esemqoka yokucabanga kanye nomgudu wesenzeko (*action process*) kulo mhlaba wokucwaninga. Kodwa okuqaphelekayo ukuthi iningi labacwaningi abakuqondi kahle benza amaphutha amaningi.

Kubacwaningi bezwekazi lase-Afrika kukhona uMwawoneni (1977) naye ongungoti emibhalweni yesiShona kwelaseZimbabwe, ukhuluma ngokubaluleka kwemvelo esizweni samaShona. UNkomo (1992) kwelaseSwatini naye akasalanga ngaphandle kongoti abahluba udlubu ekhasini kulo mkhakha. Ugcizelela ukuthi izinkondlo zazakhelwe ukuzithokozisa njengazo zonke ezobuciko. Ukhala ngokuthi uma kungekho ukuthokoza, kubafundi ezikoleni abaphumeleli. U-Inyang (2009) uyakuqaphela ukuthi ulimi lobunkondlo lwehlukile, kunokuba lube sobala, luvusa usikisiki kunokuba lube oluqondile, luyalinganisa kunokuba lulandele izwi nezwi, lusebenzisa uphawu kunokuba luqonde.

*Language of poetry is nuance, not explicit, connotative rather than dennotative, allusive rather than direct, figurative rather than literal, and symbolic rather than plain.*

Ulimi lobunkondlo alubeki izinto obala, luvusa usikisiki nogqozi, kunokuba luqonde, lucashile futhi lugabe ngezifengqo lwehlukile kolwejwayelekile.

UDlamini (2004) ungomunye wongoti baseSwatini abanohlono, abagadle kwezwakala kwezokubhalwa kwezinkondlo. Yena uyakuqaphela ukuthi lonke igama enkondlweni

libalulekile, akufani nasembalweni oyiphrozi. Uthi yonke imigqa ihlelwe ngobuchule obuthile futhi akubi nje izitanza sengathi kubhalwa indaba. Udlamini (2004) ubeka kanje:

*In poetry each word counts far more than in prose. The basic arrangement of poetry is in separate lines rather than in paragraphs.*

Enkondlweni lonke igama libalulekile, akufani nokubhala umbhalo oyiphrozi. Yonke imigqa ihlelwe ngobuchule obuthile, akubi yizitanza sengathi kubhalwa indaba.

Uma sibuka ukuphawula kongoti bakithi eNingizimu Afrika, singelibale iqhaza elibanjwe ongoti bakithi abansundu nabamhlophe. UMaabuza (2008) mayelana nokubheka ucwaningo oselwenziwe ngabanye ongoti, uthi kubalulekile ukuthi umcwaningi ezwe uvo lwabanye abantu asebeyihambile leyo ndlela, ukuze ucwaningo lwakhe lukwazi ukuthi luqhubekele phambili. UBertram noChristiansen (2014:13) bona bathi :

*Literature review puts a research study into context of previous research by showing how it fits into a particular field. The literature review is a discussion of the important research that has previously been done in the field which is being researched.*

Ukubuyekezwa kwemibhalo kuxhumanisa ucwaningo nemisebenzi esike yenziwa. Lokhu kuxhumana kocwaningo nemisebenzi kwenza kucace kokucwaningwayo kumbe kofundayo ukuthi lolu cwano luxgile kumuphi umkhakha. Kuphinde kubaluleke izinhloko ezibalulekile esezike zabalulwa ngabanye ongoti ngaphambilini emikhakheni ethile.

Lokhu kusho ukuthi ungabi yinkomo edla yodwa, bheka ukuthi abanye abacwaningi bathini ngaleso sihloko. Okusho ukuthi umcwaningi kumele abuyekeze ngokujulile imibhalo aphinde abheke ukuthi bathini abanye ongoti asebenkantshubomvu kulowo mkhakha okubhalwa ngawo. Miningi-ke imibhalo yesimanje ebhalwe ongoti abehlukene engabizwa ngokuthi iyimisuka yesibili. UNtuli (1984) encwadini esihloko sithi *The Poetry of B.W. Vilakazi*, uyaqeqebula ngemisebenzi yobunkondlo kanti kulo msebenzi ubalula ukuthi kungani izinkondlo zale mbongi zibe lokhu zathandeka noma sekukudala zalotshwa. UNtuli ubhala ngazo zonke izinkondlo zikaVilakazi, bese egxila kakhulu endikimbeni, esakhiweni, olimini nasesimweni sokubhala. Umsebenzi kaNtuli

ubanzi kakhulu ngenxa yokuthi zonke izahluko zidingida izingxenye ezahlukene ezinkondlweni zikaVilakazi. Lolu cwaningo luhlukile kolukaMphemba ngoba lona luzocwaninga umehluko odalwe ukwehlukana kwezikhathi. UGarbers (1996) uthi umsebenzi obhalwe phansi kumele usekelwe ngenjulalwazi ewumbono wabanye ongoti, uma kungenjalo lowo msebenzi ulahlekelwa isithunzi kwabawufundayo.

Umsebenzi kaZondi (1995), ocwaningweni lwakhe lweziqo zeMastazi olusihloko sithi *Protest in Vilakazi's Poetry*, nawo okhuluma kabanzi ngezinkondlo ezinokukhononda ngendlela abamhlophe ababephethe ngayo abansundu. UNondaba yena kulo msebenzi wakhe utusa ubuciko bokaMakhwatha bokubeka induku ebandla njengengqalabutho kulo mkhakha. UMsimang (1986:5) uyichaza athi, kwabona abahluzi abavumelani ngokuthi iyini inkondlo. Uthi inkondlo kumele ibe nesakhiwo esinezindima ezehlukene kahle, njengokuthi nje ileyo naleyo ndima ibe nenani elifanayo lemigqa. Le migqa kwakumele ibe nemitha (*meter*) futhi ibe nemvumelwano ikakhulukazi imvumelwanosigcino. Lezi zimpawu ezintathu uthi zazibalulekile ngoba zazenza inkondlo ibe nesigqi. Isigqi sasithathwa njengezinga eliphezulu elehlukanisa inhloko nesixhanti phakathi kwenkondlo nephrozi.

Empeleni la maqoqo kaVilakazi kanye noMavuso yiwona ayimithombo yokuqala yolwazi. Ulwazi oluzoqoqwa kuwona luzocutshungulwa ngokujulile bese lwakha ingqikithi yalolu cwaningo. Ikakhulu umcwaningi uzobheka ubuciko obusetshenziswe yizimbongi uma zihaya kule misebenzi yazo ngoba kunezihlokwana okumele zivele enkondlweni ukuze lowo mbhalo ube yinkondlo. Enye yezimbongi ewungoti kulo mkhakha, uZulu (1989) encwadini yakhe esihloko sithi: *Unyazi*, ukhuluma ngezihlokwana ezakha inkondlo uthi:

Lezo zihlokwana yilezi: uhlobo lwayo inkondlo; umqondo oqukethwe inkondlo leyo; uhlobo lomoya olutholakala kuleyo nkondlo; okuphathelene nokusetshenziswa kolimi; okuphathelene nemisindo esenkondlweni; okuphathelene nesakhiwo senkondlo; nesigqi esitholakala kuleyo nkondlo.

Umcwaningi akukhona okwakhe ukucubungula lezi hlokwana akhuluma ngazo uZulu (1989) lapha ngenhla, kodwa okwakhe ukubheka umehluko odalwe ukuhamba kwezikhathi kule mibhalo. UMathonsi noMazibuko (2011) ocwaningweni lwabo olusihloko sithi *New Beginning in Zulu Literature*, babuka ngokujulile imisebenzi emisha yababhali bemibhalo yobuciko olimini lwesiZulu ebone ilanga muva nje. Babona ukuthi:

*An enormous change has taken place in Zulu literature in the years after 1994, with added momentum at the turn of the century; it is particularly marked in the period under consideration here (1999-2008).*

Sekube noguquko olukhulu emibhalweni yobuciko olimini lwesiZulu kule minyaka emva konyaka we-1994 nomfutho owengeziwe kuleli khuluminyaka. Lesi sikhathi sale minyaka (1999-2008) sithathwa njengesikhathi lapho kunemicabango eminingi.

Okuphawulekayo kulo msebenzi wabo ukuthi ucwaningo lukhuluma kabanzi ngemisebenzi emisha yababhali besiZulu esanda kushicilelwa. Lokhu kusho ukuthi bayibhekile indaba yokuhlukana kwezikhathi emibhalweni eyiphrozi. Umcwaningi uzoqhathanisa athole umehluko ongaba khona emibhalweni yezinkondlo.

UMathonsi (2002) naye ulwenzile ucwaningo lweziqu zobuDokotela ebuka isihloko esithi *Social Commitments In Some Zulu Literary Works Published During The Apartheid Era*. Lolu cwano lwaqhe lugxile ekubhaleni kwababhali ababhale emva kwesikhathi esinzima sobandlululo, ukuthi bathini emibhalweni yabo ngesimo senhlakahle yabantu yangesikhathi sobandlululo. UMathonsi lapha uveza imibhalo eminingi eyahlukene eveza ukukhononda kwababhali. UMathonsi (2002:16) uphawula kanje:

*Some authors may need some serious counseling and psyching up to shed the deep seated fears of detention, torture and death. If nothing at all is done, some might still re-live the apartheid days (by displaying those fears) even when those days are long gone and forgotten.*

Abanye ababhali bangadinga ukwelulekwa ngokwengqondo ukuze bahlukane novalo lokwesaba ijela, nokuhlukumezeka, nokubulawa okugxile ekujuleni kwezingqondo zabo. Uma kungenziwa lutho ngalokho abanye bangazithola besaphila esikhathini sobandlululo (ngokuveza lokho kwesaba) nakuba lezo zinsuku sekukudala zadlula zaze zakhohlakala.

Kulolu cwano-ke kwehlukile kunokwenzeka kolukaMathonsi ngoba umcwaningi uzobheka ukwehlukana kwezikhathi ezinkondlweni ezisemaqoqweni kaVilakazi ewaqhathanisa nalawo asemaqoqweni kaMavuso. UNgidi (2001) naye uke walibamba iqhaza esebenza ngazo izinkondlo zikaVilakazi. Ocwaningweni lwakhe leziqu zeMasitazi oluthi *The Influence of Selected English Romantic Poets in B.W. Vilakazi's Poetry*. Uveza ukuthi abantu abansundu babehaya kodwa bengabhali phansi. Uthi izimbongi zazinekhono lokuhaya

inkondlo zingayiboni kodwa zicupha nje amagama okugcina emigqeni ukuze zikhumbule kalula. UMsimang (1991:4) encwadini yakhe esihloko sithi *Inkosi Yinkosi Ngabantu*, uchaza kabanzi ngezangelo uthi:

Lezi yizidlaliso zomtwana azinikwa unina esemncane. Unina usuke ephawula ngezinkinga ezithile ezenzeka kuye esakhulelwe noma kusukela ekuganeni kwakhe. Ngakho-ke zilanda ngalokho okwenzeka umtwana obongwayo noma oteketiswayo engakazalwa.

Le nkulumo iyasikhumbhuza ukuthi izangelo zinabo ubunkondlo, mhlawumbe okusemqoka kungaba izinga lobunkondlo olusetshenzisiwe emibhalweni yezangelo. UMthiyane (1972) ocwaningweni lwakhe olusihloko sithi *Water as a focus of symbolism in B.W. Vilakazi's poetry*. Uthathe amanzi wasakhela isithombe ekhuluma ngawo nje amanzi. Uthi uVilakazi wasebenzisa leli gama ukuchukuluza imizwa yabantu. Lokhu ukuveza ngenkondlo esihloko sithi *Impophoma yeVictoria*. Uveza ukuthi uVilakazi wayesebenzisa inzwa yokulalela uma ezwa ukuhaza nokugeleza kwamanzi empophoma yeVictoria. UVilakazi uyibuka ngeso lobumbongi le mpophoma uyibona njengesidalwa esiNgcwele, esivela ezulwini. Ake simuzwe nje kule migqa embalwa ecashuniwe:

- 01 Gobhoza kuze kube nini manzi
- 02 Agubha ngempophoma nokwesaba,
- 03 Nobuhle. Yebo, ungaphazanyiswa
- 04 Gobhoza nokujul' okungaziwa.
- 05 UNkulunkul' ogcobe isimongo
- 06 Sekhanda lakho ngomudwa wothingo
- 07 Lwenkosikazi, nenkung' engapheli
- 08 Egubuzela izinyawo zakho.

. . .

Lesi sidalwa akhuluma ngaso lapha uVilakazi usibona sengathi singumuntu ngoba nakhu simuzwa esethi sinisiphongo nezinyawo. UMthiyane uze alinganise nangenkondlo esihloko sithi *Imifula yomhlaba* nakuyona akhuluma ngawo amanzi emifula emibili, uThukela oluhlale ludla izindwani lugola nezintethe. Aluqhathanisa nomfula wangakubo uMvoti okuwumfula athi unokuthula. Uma eqhubeka nayo le ndaba uMthiyane uze athi ubona ukuthi kwakungekho ukuthula empilweni kaVilakazi ngoba umuzwa enkondlweni esihloko sithi *Ezinkomponi*, lapho ekhala ngobunzima bempilo kubantu abansundu abasebenza behlala ezinkompolo. Ake simuzwe kule migqa embalwa:

- 01 Dumani mishini yezinkomponi,
- 02 Nidume ngesokusa lize lishone.
- 03 Ngizovuka, musani ukungibelesela.
- 04 Dumani mishini ningalaleli
- 05 Ukugquma kwezisebenz' ezimnyama,
- 06 Ziqaqanjelwa ngamanxeb' omzimba,
- 07 Nezithubula zomoya zifuthelene,
- 08 Insila yomjuluko inuk' emzimbeni,
- 09 Inqulu yenu niyithintitha kuthi do.

Umcwaningi uke wabuka umsebenzi kaMaclean (1986:70) osihloko sithi *Lament for his father: Zulu poem by B.W. Vilakazi*. Kulo msebenzi uMaclean ukhala ngobunzima uVilakazi adlula kubona emveni kokudlula kukayise emhlabeni uma ebuka le nkondlo esihloko sithi *Sengiyakholwa-ke*, uthi cishe kwamthatha iminyaka eyishumi ukwamukela ukuthi ngempela uyise angeke aphinde ambone. Muhle umqondo aqhamuka nawo kule nkondlo yize kunokubuza ngoba uthi uyokholwa uma sekwenzeke izinto ezithile. Ake sibuke le migqa:

- 01 Sengiyokholwa ukuthi sewafa
- 02 Um' ukukhala kwezinyoni zaphezulu
- 03 Nobusuku obuqhakaz' izinkanyezi zezulu,
- 04 Um' inkwezane yokusa nezinkanyezi
- 05 Ezikhanyis' umnyama njengonyezi
- 06 Sezanyamalal' ungunaphakade.

- 07 Sengiyokholwa ukuthi sewafa
- 08 Um' izintaba nemiful' egobhozayo,
- 09 Inyakatho neningizim' evunguzayo;
- 10 Um' ungqoqwane wobusika namazolo
- 11 Abemboz' utshani namuhla nayizolo
- 12 Sekwanyamalal' ungunaphakade.

Omunye umcwaningi obonakala eqhakambisa amagalelo aleli qhawe, uKoopman (1980) emsebenzini wakhe osihloko sithi: *Aspect of the Isangoma in the poetry of B.W. Vilakazi*. Kulo msebenzi uKoopman uveza ukuhlobana akubona phakathi kokusebenza kwezangoma noVilakazi. Uthi ukwenza kwazo zilawulwa amadlozi kanjalo noVilakazi ugqozi uthi wayeluthola emaphusheni ayewanikwa amadlozi njengazo izangoma nazo ezisebenza ngedlozi. Lokhu ukususela enkondlweni esihloko sithi *KwaDedangendlale*. Umcwaningi angacaphuna imigqa embalwa kule nkondlo uzizwele.

- 150 Ngiph' indaw' enjenga lena
- 151 Wena Thongo likababa,

152 Lapho ngiyoba namandla,  
 153 Ngqiqoq' umqondo kaZulu,  
 154 Ngiwuvalel' embizeni.  
 155 Ngihay' amahub' enqoba,  
 156 UShak' ayihay' enqoba,  
 157 Eqa kwaDedangendlale'  
 158 Ayagqule ngokhahlamba,  
 159 Adl' uLangalibaleki.

...

166 Sengathi ngabe ngideda,  
 167 Ngendlale ngiziphumuze  
 168 Phansi kwesundu nomunga,  
 169 Ngikhulume namathongo.

Muncane umehluko okhona phakathi kwezibongo nezinkondlo uma ungenalo ulwazi ungeke uwubone lo mehluko okukhuluywa ngawo. U-Opland (1983) wabhala umsebenzi osihloko sithi *Xhosa Oral Poetry*, nakuba umncane umehluko phakathi kwalo msebenzi wakhe nokaCope (1968) othi *Izibongo: The Zulu Poetry*, umehluko ukuthi uCope yena wayebheka izibongo zamakhosi namaqhawe. Le ndaba yokuhlukana kwezikhathi iyavela futhi uma ufunda encwadini kaMaphumulo benoThwala (1992) ekhuluma ngezibongo eziqanjwe emva kokubusa kweLembe, zincike emilolozelweni ziveza ubukhulu nobukhosi osebunyamalala, njengoba amandla kaZulu esedunguzela. UThwala (2005) uthi ubunkondlo buthathwa njengomthombo nesisekelo sobumbongi bomZulu. Uqhubeka athi ubunkondlo yileyo ngxenye ethinta izibongo zamakhosi, amaqhawe, amaqhawekazi, izingwazi nangemifanekisomqondo konke okwakhiwa amagama anembayo.

Empeleni la maqoqo bese siwabalile ngenhla akaVilakazi (1935- 1945) noMavuso (2006-2015) yiwona okuzosuselwa kuwo lolu cwaningo. Ulwazi oluzoqoqwa kuwona luzocutshungulwa ngokujulile bese lwakha ingqikithi yalolu cwaningo. Ikakhulu kuzobhekwa ubuciko obusetshenziswe yizimbongi uma zihaya kule misebenzi yazo ngoba kunezihlokwana okumele zivele enkondlweni ukuze lowo mbhalo ube yinkondlo. Ukubuyekwezwa kwemibhalo esiyenziwe ngabanye ongoti kuveza ngokusobala ukuthi ucwaningo oluphathelele nobuciko bezinkondlo bakhona yini asebeke balwenza. Umcwani ngi kulolu cwaningo uzobheka uguquko ekubhalweni kwezinkondlo zolimi lwesiZulu.

Lo mehluko ubungakabuyekwezwa ngabacwani ngi bemibhalo yobuciko yezinkondlo. Uma sibheka kulo mkhakha wezinkondlo aluveli ucwaningo olukhombisa ngokusobala ukuthi lo



mehluko wokuhlukana kwezikhathi ekubhalweni kwezinkondlo usuke wacwaningwa. Lolu cwaningo luzothi ukwehluka kakhulu kunalolo cwaningo oselwenziwe ngabanye abacwaningi abavela emkhakheni wezinkondlo. Kulolu cwaningo yize kubhekwa izinkondlo njengoba nabanye ongoti sebeke bacwaninga ngazo emibhalweni yabo esithintiwe ngenhla, luhluka ngokuthi lona aluzokhipha inqina luthungathe ulwazi ezinkalweni kubantu kumbe kuzona izimbongi uqobo noma emphakathini. Lolu cwaningo luzohlolisisa imibhalo yobuciko besiZulu eyahlukahlukene ikakhulu ethinta ubunkondlo. Umcwaningi uzobheka bonke ubuciko okutholakala ezinkondlweni, nayo yonke nje imibhalo ethinta ubuciko obugququzelwa usikisiki lobumbongi.

Kubalulekile ukuthi umcwaningi abuyekeze imisebenzi yabanye ebhalwe ongoti abheke ukuthi bona ungakanani umsebenzi asebewukhathulile kule ndima. Okusho ukuthi umcwaningi uzobuyekeza ngokujulile imibhalo aphinde abheke ukuthi bathini abanye ongoti asebemnkantshubomvu kulo mkhakha wokubhalwa kwezinkondlo. Ongoti bakwa-ngqondonkulu sebekubeke kwacaca ukuthi kubalulekile ukuthi umcwaningi asebenzise ubungoti babanye ongoti ukuze akwazi ukusekela umbono wakhe. Lokhu kuyasibonisa ukuthi babeqinisile abadala uma bethi injobo ithungelwa ebandla ngoba liyakusiza ukukukhethisa umbala omuhle wokuthi ucikoze kahle. Umcwaningi uke wawubuka futhi nomsebenzi kaZondi (1995) athola ngawo iziqu zeMastazi eNatali, osihloko sithi *Protest in Vilakazi's Poetry*. Lo msebenzi ukhuluma ngezinkondlo ezabhalwa uVilakazi ezinendikimba yokukhononda. Lokhu kuyasitshengisa ukuthi uVilakazi wasishiyela imisebenzi yobuciko ehlu kahlukene. UMsimang (1986:5) encwadini yakhe ethi “*Izimbongi Izolo Nanamuhla*” ubeka kanje uma echaza inkondlo:

Inkondlo kwakumele ibe nesakhiwo esinezindima (*stanza*) esihleleke kahle, njengokuthi nje leyo naleyo ndima ibe nenani elifanele lemigqa (*verses*). Le migqa kwakumele ibe futhi nemvumelwano (*rhyme*), ikakhulukazi imvumelwanosigcino (*end-rhyme*). Lezi zimpawu ezintathu zazibalulekile ngoba zenza inkondlo ibe nesigqi (*rhythm*). Isigqi sasithathwa njengomgangatho owehlukanisa inhloko nesixhanti phakathi kobunkondlo neprozi.

La mazwi ale mbongi ayasikhumbuza nokuthi kukhona umahluko phakathi kwenkondlo neprozi. Lena yimibhalo eyehlukene kabi. Izwa nje ukuthi uthini Dawson (1985:1) uma echaza umehluko phakathi kwenkondlo neprozi, encwadini yakhe esihloko sithi *Modern Poetry for Secondary Schools*.

*Prose is one way (a very common way) of organizing language. Poetry is different from prose because a poet uses language in a different form. He does not always use the organization of sentences and paragraphs. A poem has its own special form of organization. For example, it is very often made up of stanza or verses (groups of line; the groups are often arranged in the same way as each other). Many poet use rhyme, for example, tree/key, towers/flowers in James Reeves' poem, The Wind. Poet sometimes uses alliteration. This is where the same sound is used repeatedly.*

Iphrozi yindlela ejwayelekile yokubhala ulimi. Inkondlo yehlukile kuphrozi ngoba inkondlo isebenzisa ulimi ngendlela ehlukile. Ayisebenzisi ulimi olwejwayelekile, njengemisho nezigaba. Inkondlo inendlela yayo ethe phecelezi yokuzihlela. Isibonelo, yakhiwe imigqa nezitanza (Le migqa yakheke ngendlela enokuvumelana okuthile) izimbongi eziningi zisebenzisa imvumelwano, isibonelo, *tree/ key, towers/flowers* enkondlweni kaJames Reeves esihloko sithi *The Wind* (Umoya) kwesinye isikhathi izimbongi zisebenzisa ufanamsindo. Kulapho-ke la imisindo efanayo isetshenziswa ngokuphindiwe.

UMabuya (2008) uthi kubalulekile ukuzwa uvo lwabanye abantu ukuze ucwaningo lwakho lunyukele kwelinye iqophelo. Ukwazi ukuthi abanye abacwaningi bathini ngaleso sihloko kwenza izinto zigeleze kahle ocwaningweni lwakho. Umcwaningi uthandile ukuphetha ngokuthi kukhona ucwaningo oluvela njengamaphepha asuke ethulwa ongoti ezinkomfeni zosolwazi nodokotela angashicilelwe (*articles*). Kungabalwa nje amaphepha aphathelene nalo msebenzi wezinkondlo, iphepha elabhalwa lethulwa uKoopman (1980) nelabhalwa lethulwa uZwane (2012) noMaclean (1986) kanjalo futhi nelethulwa uNgwenya (1998) yena-ke wayephikisana nombono wokuthi uVilakazi wayethathwe inkolo nomoya wamazwe aseNtshonalanga.

Ubuciko bokubhalwa kwezinkondlo buyinto ejulile edinga abantu abasezingeni elithe thuthu lokucabanga. Uma sifunda uMsimang (1986:5-8) siyathola ukuthi ukhuluma kakhulu ngezizwe zaseYurophu ikakhulu amaGriki, amaNtaliyane namaNgisi ezazingenabo ubunzima ekubhalweni kwezinkondlo zabo ngoba zazinayo yonke into eyayidingeka ezinkondlweni. Ngenxa yokuthi ingqalabutho yabomdabu kwezinkondlo uVilakazi wayefuna izinkondlo zakhe zibe nayo yonke into edingekayo enkondlweni ukuze zamukeleke emhlabeni wonke. Nakubo ongoti abanjengoTaylor (1935) noGerard (1971) babemphosela inselelo uVilakazi kodwa lokho kwakufana nokumshunqisela ngempepho enamakha obumbongi,

kwakungukumthela ngezibonkolo asebenze kakhulu kunakuqala. Ake sizwe nje ukuthi uthini uMsimang (1986:8) uma ethi:

*He (Vilakazi) attempts rhyme, but with limited success, as Zulu syllables, invariably, ending in vowels, do not present the variety of sound and tone that makes successful rhyming possible.*

Yena (uVilakazi) wazama ukufaka invumelwanosigcino kodwa impumelelo yakhe yayingenele, njengoba izinhlamvu zonkamisa esiZulwini zingakuvumi ukukwenza ngempumelelo lokho.

Angebanjelwe amagqubu naye uTaylor ngoba wabuye wazilungisa yena ekuhambeni kwesikhathi ngoba simuzwa esethi:

*But Mr. Vilakazi is an experimenter in a new field and is to be congratulated on the large measure of his success, rather than criticized for small failures.*

Kodwa uMnu.Vilakazi uyicabanswani kulo mkhakha kumele achonywe uphaphelwegwalagwala ngokuphumela obala ahlabe usentu, kunokuba agxekwe ngenxa yamaphushana nje angatheni.

UGerard 1971) yena wawushayela ihlombe umsebenzi kaVilakazi wancoma ukuthi kube ubuhlakani ukuthuthukisa isizwe samaZulu ngobuciko bezinkondlo, lokho kuzokwenza izinkondlo zesiZulu zibe nobuchule futhi zamukeleke ngisho nasemazweni aseNtshonalanga. Muzwe nje ukuthi uthini uGerard (1971) uma simcaphuna kuMsimang (1986:9) uthi:

*.... but as a brave attempt to enrich Zulu poetic technique and to make Zulu poetry intelligible and acceptable by Western standards.*

.... kodwa njengobuhlakani bokuthuthukisa izimbongi ezinsundu ngobuciko nokuthuthukisa izimbongi ngobuhlakani ukuze zamukeleke emazweni omhlaba asethuthukile.

Okuhle ukuthi uma kukhulunywa ngobuciko benkondlo bayavumelana bonke abahluzi bezinkondlo abangogoti kulo mkhakha, abanjengoMasuku (1973), Made (1951), Dhlomo (1948 ), Ntuli (1984), Kunene ( 1952 ) nabanye abaningi ukuthi ihluke kanjani inkondlo kuphrozi. Umcwani ngi uke wabuka uMasuku (1973) uma ethi:

*In English, we have a definite rhyme scheme. This is necessary to distinguish poetry from prose. We cannot pretend to be writing poetry when we, in fact, are writing prose. The writing of poetry is both an art and a science. It is necessary, therefore, to follow a constant rhyme in African languages.*

EsiNgisini kukhona imvumelwanosigcino eqinisekisiwe. Lokhu kubalulekile ukuhlukanisa imibhalo ewubunkondlo nemibhalo eyiphrozi. Asikwazi ukushaya sengathi sibhala iphrozi. Imibhalo yobunkondlo iwubuciko nobuchwepheshe. Kubalulekile ukulandela indlela yemvumelwanosigcino nasemibhalweni yobunkondlo ezilimini zesintu.

Lapha bekubhekwa nje amanoni obunkondlo nabhekwe ngamehlo abomvu njengoba bebaningi kangaka nje ababhali bezinkondlo abasafufusa. Imvumelwano iyisinongo esingaconsi phansi esiyenza inkondlo ibe nephunga elimnandi uma isetshenziswe kahle. Ubuciko benkondlo bulele kuyona imvumelwano kanye nezifengqo. Uma imbongi ihluleka ukusebenzisa lezi zinongo (*imvumelwano nezifengqo*) inkondlo yayo isuke ibhalwe ngolimi olujwayelekile. UMasuku (1973) uthi ubuphrozi budalwa wukusebenzisa ulimi olulula lwemihla ngemihla, ulimi olungenazo izifengqo nemvumelwano, kube sengathi uhaya umlolozelo wokulalisa ingane. UMsimang (1986:16) uthi:

Yini umphefumulo wenkondlo? Phela lokho wulimi lobunkondlo. Lolu limi kumele kube wolusezingeni eliphakeme. Makube wulimi olungagaguli kepha olugigiyelayo, ingane encane ingaze yaqondisisa kahle ukuthi kuthiwani. Ukuze ulimi lube njalo, kumele lucebe ngezifengqo.

Uma uyimbongi le nto kumele ibe khona ngaphakathi kuwena. Ube nogqozi nosikisiki lokubhala izinkondlo, ukuze lezi zimpawu ziziqhamukele ngenkathi ubhala. Awukwazi ukuqale ubhale uqede bese uhamba ufakela izimpawu (*izifengqo nemvumelwano*). Kulindelekile ukuthi uma imbongi icikoza ikhipha amangwevu ayo enkondlweni iveze lezi zimpawu. Yingakho-ke nje abanye ongoti belibeka ngembaba elokuthi kuwubuhlakani ukuzifunza ukhume ulwazi lwabanye ababhali ngoba lokho kufana nokuthi bakuthwala emahlombe abo, bahambe nawe indlela yonke. Lokhu kufana nobhaqa olukukhanyiselayo ngoba uma usufunde imisebenzi yabanye ongoti, bayakubeletha nawe uzizwe usufana nabo.

### 2.3 Izinjulalwazi Zalolu Cwaningo

Lolu cwaningo luzosuselwa emaqoqweni ezinkondlo njengoba besekushiwo, awokuqala abhalwa wuB.W.Vilakazi (1935-1945) emaqoqweni akhe lezinkondlo analezi zihloko ezithi *Inkondlo KaZulu nethi-Amal'ezulu*. Lezi zincwadi zizobe ziqhathaniswa nalezo ezibhalwe ngokuhlanganyela yizimbongi eziningi, zahlelwa uMavuso (2006-2015) ezinezihloko ezithi: *Inxeba Lembongi, Zibuyela Ezimpandeni nethi Izimbali ZeMfolozi*. Lapha kuzoqhathaniswa izinkondlo ezabhalwa kudala nalezo ezibhalwe kamuva nje.

Empeleni lezi zincwadi esezibaliwe ngenhla yizona eziyimithombo yokuqala yolwazi (*primary sources*) ulwazi oluzoqoqwa kuzona luzocutshungulwa ngokujulile bese lwakha ingqikithi yalolu cwaningo. Ikakhulu umcwaningi uzobheka ubuciko obusetshenziswe izimbongi uma zihaya kule misebenzi yazo. Ngoba kunezihlokwana okumele zivele enkondlweni ukuze lowo mbhalo ube yinkondlo. UZondi (2008) uyayichaza indaba yokubuyekezwa kwemibhalo, uthi umcwaningi usuke ehlose ukunikeza isisekelo esiqinile ocwaningweni lwakhe. Umcwaningi ufunda izincwadi ezibhalwe ngabanye ongoti ababhale ngemisebenzi ehlobene nesihloko sakhe. Kulolu cwaningo-ke umcwaningi naye uye wafunda imibhalo eyehlukene yabanye abacwaningi bemibhalo yobuciko besiZulu kanye neyezimbongi. Baningi-ke ababhali asebemkantshubomvu kulo mkhakha, abayibekile induku ebandla kulo mkhakha. Ukubala nje abambalwa singebashiye oNtuli (1984), Msimang (1986) Nyembezi (1973), Zulu (1989) Koopman (1980), Cope (1986) nabanye abaningi. Le misuka nayo ibalulekile ngoba ucwaningo belungeke lube yimpumelelo ukuba ibingekho.

OMitchel benoJolly (1988:21) uma sibacaphuna kuMazibuko (2008:86) bathi injulalwazi ingathathwa njengeziphakamiso lapho imibono eminingi emisha esuselwa khona. Ngenxa yokuthi asikho isigaba lapha kulolu cwaningo lapho umcwaningi ezoxoxisana namalungu omphakathi, ngakho-ke umcwaningi akazoxila kule njulalwazi ye-*orality* angathinta nje laphaya nalapha okuthinta yona. Umcwaningi uzosebenzisa injulalwazi eqondayo (*hermeneutics*) ayishebe nepost colonialism. U-Allen (1995) noKissel (1985) bayavumelana ngokuthi lolu hlobo lwenjulalwazi eqondayo luxhumene nemigudu yokwembula izincazelo ezifihlekile emibhalweni ebhaliwe. Le njulalwazi ilekelela ekuhumusheni imibhalo ebhaliwe, umcwaningi uzoyisebenzisa ukuhumusha izinkondlo esizithola kula maqoqo okuyiwo azoqhathaniswa ngenhloso yokuthola umqondo walokho okuqukethwe yilezo zinkondlo.

UBoehmer (1995) uthi le njulalwazi ye-*post colonialism*, ikwazi ukucubungula ubudlelwano besikhathi sokuthunjwa kombuso kanye nesikhathi senkululeko. Le njulalwazi izomsiza umcwaningi ngoba ucwaningo lwakhe vele lufuna ukubheka umehluko odalwe wukuhlukana kwezikhathi. Izinkondlo zikaVilakazi zabhalwa ngesikhathi sobandlululo kanti ziqhathaniswa namaqoqo ezinkondlo abhalwe ngesikhathi sentando yeningi.

Isibonelo esihle singasithola laphaya emsebenzini kaCanonici (1998) osihloko sithi *The Element of Protest in Zulu Literature*. Kulo msebenzi wakhe uveza isizwe samaZulu singanelisekile kwezombangazwe, ngenxa yokuphucwa umhlaba waso ngamaNgisi. Lokhu kukhononda kuyabonakala futhi ezinkondlweni zikaMsimang ekhononda ngalo mkhuba wabamhlophe. Imibhalo yobunkondlo yezimbongi eziningi ezabhala ngesikhathi sobandlululo zinakho lokhu kukhononda. UMsimang (1988:102) ubeka kanje:

Uma umuntu ekhononda usuke ezwakalisa ukungeneliseki kwakhe yisimo esithile. Kungaba yinoma yisiphi isimo. Nokho makungagcini ngokubalisa nje, kepha ukukhononda kwakhe makuveze ukuthi ngokubona kwakhe lesi simo akumele sibekezelelwe kodwa empeleni kudingeka kube nenguquko eyenzekayo.

UVilakazi ngenye yezimbongi eyayingathuli, wayekhononda ngaleso simo sobandlululo olwaluhlukumeza abebala elinsundu. Lokhu wayekwenziswa yisimo abantu abamyama ababephila ngaphansi kwaso. Eqoqweni lakhe elisihloko sithi *Amal'ezulu* kunezinkondlo ezimbili ezikuveza ngokusobala ukukhononda kukaVilakazi (1945:60) Ake sicaphune le nkondlo ethi *Ezimkomponi* isitanza sokuqala nje lapho ethi khona:

- 01 Dumani mishini yezinkomponi,
- 02 Nidume ngesokusa lize lishone.
- 03 Ngizovuka, musani ukungibelelela.
- 04 Dumani mishini ningalaleli
- 05 Ukugquma kwezisebenz'ezimnyama.
- 06 Ziqaqanjelwa ngamanxeb'omzimba,
- 07 Nezithubula zomoya zifuthelene,
- 08 Insila yomjuluko inuk'emzimbeni,
- 09 Inqulu yenu niyithintitha kuthi do.

UMsimang (1988) wayekubuka lokhu kukhononda ayekuthola ezinkondlweni zikaVilakazi yilapho-ke kungena khona le *post colonialism*. Akusiyo ukuphela kwayo le nkondlo, ikhona nenye futhi esihloko sithi *Ngoba.....Sewuthi*, nayo itholakala eqoqweni *Amal'ezulu*. Ake simuzwe uVilakazi (1945:19)

- 01 Ngoba ngimamatheka njalo,
- 02 Ngikhombisa nokwenama,
- 03 Ngihlabelela ngephimbo,
- 04 Nom'ungafak'emgodini
- 05 Ngaphansi kwezinganeko
- 06 Zamath'aluhlaz'omhlaba-
- 07 Sewuthi nginjengensika
- 08 Yon'engezwa nabuhlungu.

Ngalezi zizathu nomcwaningi uyavumelana noMsimang kulesi simo sokukhononda kukaVilakazi. Ongoti bakwangqondokulu sebekubeke kwacaca ukuthi kubalulekile ukuthi umcwaningi asebenzise ubungoti babanye ongqondokulu ukuze akwazi ukusekela umbono wakhe. Lokhu kuyasibonisa ukuthi babeqinisile abadala uma bethi injobo ithungelwa ebandla. UGarbers (1996) uthi umsebenzi obhalwe phansi kumele usekelwe ngenjulalwazi ewumbono wabanye ongoti, uma kungenjalo lowo msebenzi ulahlekelwa isithunzi kwabawufundayo. Injulalwazi yinto ebalulekile, uma kwenziwa ucwaningo noma olwanhloboni, umgogodla walo ulele kuyona injulalwazi. Umcwaningi usuke ethatha ucwaningo lwakhe elubeka kwelinye izinga uma elusekela ngezinjulalwazi. UNdimande (2001:19) uthi:

Injulalwazi ingachazwa njengombono wumuntu ongawuthatha uwusebenzise ocwaningweni ukuze wesekele ubuqiniso nolwazi olwethuliwe ngocwaningo.

Ulwazi abantu abaluhlanganisa ngokubuka, ukuthinta, ukuzwa, ukuhogela, ukulalela kanye nokuzwakala, yilo esilubiza ngomfanekiso mqondo. Yonke le mifanekiso mqondo siyayithola uma sekubhalwa izinkondlo. UMSimang (1986:17) uyichaza athi:

Yini izifengqo? Izifengqo zinhlobonhlobo. Nokho ezivamile yimifanekisomqondo. Lena yindlela yokuqhathanisa ngokusebenzisa into ethile ebonakalayo, enambithekayo, njll. Ukuzama ukucacisa umqondo othile. Uma ngifuna ukucacisa ukuthi usobanibani unesithunzi kabi, uyesabeka, ngingamane ngithi nje, usobanibani yibhubesi.

Izincithabuchopho eziningi zikubona kuwubuhlakani ukusebenzisa umbono wabanye ongoti ngoba lokho kuwunika isithunzi umbono wakho. UGarbers (1996:278) uyichaza kanje injulalwazi:

*Theory is a set of interrelated constructs (concepts), definitions and propositions that present a systematic view of phenomena by specifying relations among variables, with the purpose of explaining and predicting the phenomena.*

Injulalwazi iwuchungechunge lwemibono, izincazelo kanye neziphakamiso ezichaza umbono nendlela izinto ezenzeka ngayo, phakathi kwezinguququkuko, ngenhloso yokuchaza nokubikezela okumangalisayo.

UMalibe (2009) uveza ubunkondlo obunzulu obutholakala ezithakazelweni ocwaningweni lwakhe. Uhluza isakhiwo sangaphandle nesangaphakathi wagcina ngobunkondlo obuqukethwe yizithakazelo. Vele lolu cwaningo luzosithinta isakhiwo senkondlo ukuveza lo mehluko umcwaningi akhuluma ngawo. UNdimande (1998:17) uthi injulalwazi ingumhlahlandlela ohlahlwa ngongoti ngokubona ukwenzeka kwezinto emhlabeni. Kulolu cwaningo umcwaningi uzogxila endleleni eqondayo. Mayelana nenjulalwazi ye-*orality* umcwaningi uzoyithinta kancane nayo ngoba phela izibongo zamakhosi, izangelo, nemilolozelo konke lokho kusewubuciko bomlomo. Singebashiye ngaphandle ongoti abanjengo Canonici (1993) no Finnegan (1970) ngoba liyaziwa iqhaza labo emisebenzini yobuciko bomlomo.

#### **2.4 Imibhalo Engashicilelwanga**

Ngaphansi kwalesi sihloko umcwaningi angabala imibhalo yeziqhu kanye namaphepha angashicilelwanga, athulwa ezingqungqutheleni. UNtuli (1984) kweminye yemibhalo yakhe osihloko esithi: *The Poetry of B.W. Vilakazi*, ukhuluma ngezinkondlo zika Vilakazi zonke, kuwo womabili amaqoqo (*Amal'eZulu* nethi *Inkondlo kaZulu*) kodwa yena akangeni-ke kumahluko odalwa ukhuluma kwezikhathi, okuyiyona njongo yalolu cwaningo. Kulo mbhalo kaMphemba ugxila kakhulu endikimbeni, esakhiweni, olimini nasesimweni sokubhala. Umsebenzi kaNtuli ubanzi kakhulu ngenxa yokuthi zonke izahluko zidingida izingxenye ezahlukene ezinkondlweni zika Vilakazi.

Omunye ungoti ohlube udlubu ekhasini wuKhathi (2002) ocwaningweni lwakhe olusihloko sithi *Ikhono likaMagolwana Jiyane Ekusebenziseni Izithombemagama Izifengqo Nesakhiwo Ezibongweni ZikaDingane*. Umcwaningi uthi uhlube udlubu ekhasini ngoba alukho uphawu lwenkondlo angaluthintanga. Ukhuluma ngezithombemagama lapho ebuka ukuthi siyini isifaniso nezinhlobo zaso. Lolu cwaningo olumayelana nalesi sihloko luzothinta izinto eziningi ezivezwe uKhathi (2002) kulo msebenzi wakhe ngoba zinobudlelwano, ngamanye



amazwi awukwazi ukukhuluma ngezinkondlo ungazithintanga. Umehluko osobala ukuthi yena akasho lutho ngomehluko odalwa wukuhamba kwezikhathi kanti lolu cwaningo lufisa ukubuka lowo mehluko odalwe ukuhamba kwezikhathi.

UMaclean uyakuveza nokuphetha kwakhe le nkondlo ukuthi wasebenzisa isiphetho samakholwa esithi kuze kube phakade kulesi sitanza sokugcina. Ake siphethe ngokuthi kukhona ucwaningo oluvela njengamaphepha asuke ethulwa ongoti ezinkomfeni zosolwazi nodokotela nezifundiswa ashicilelwe (*articles*). Singabala nje amaphepha aphilhelene nalo msebenzi wezinkondlo. Kukhona iphepha elabhalwa lethulwa uKoopman (1980) nelabhalwa lethulwa uZwane (2012) noMaclean (1986) kanjalo futhi nelethulwa uNgwenya (1998) yena-ke wayephikisana nombono wokuthi uVilakazi wayethathwe inkolo nomoya wamazwe aseYurophu. Wonke la maphepha bese sikhulumile ngawo ezigabeni ezingenhla.

## 2.5 Amapharadaymu Ocwaningo

Igama elithi pharadaymu lisho indlela yokubuka izinto noma umhlaba ngeso elibanzi. Nawoke amapharadaymu ayizinhlobo ezahlukene ngokukaNueman (1997). Uze azibale zontathu lezi zinhlobo zamapharadaymu. Athi kukhona:

- ❖ Ipharadaymu ebikezelayo ( *positivism* )
- ❖ Ipharadaymu ekhululayo (*emancipate / critical* )
- ❖ Ipharadaymu eqondayo ( *interpretive / hermeneutics* )

UThomas (2010:292) uma echaza ipharadaymu uthi:

*The term paradigm originated from the Greek word paradeigma which means pattern and was first used by Thomas Kuhn in 1962 to denote a conceptual framework shared by a community of scientists which provided them with a convenient model for examining problems and finding solutions.*

Igama elithi pharadaymu livela egameni lesiGriki *iparadeigma* elisho iphethini futhi laqala ukusetshenziswa uThomas Kuhn ngonyaka we-1962 ukuchaza imihlahlandlela yemibono ososayensi ababelana ngayo ebanika indlela okuyiyo yokuhlola izinkinga kanye nokuthola izixazululo.

Lapha umcwaningi uveza izindlela kanye namapharadaymu azowasebenzisa ukuqoqa lolu lwazi. Kubalulekile ukuthi umcwaningi akhethe ipharadaymu ezokwazi ukuyihlaba esikhonkosini ngoba ucwaningo luncike kuyona njengomgogodla wocwaningo. Ipharadaymu yokuqala ahlose ukuyisebenzisa ileyo eqondayo (*Interpretive / Hermeneutics*). Le pharadaymu isinikeza inselelo yokuthi silimele kanjani iqiniso ngolimi lwethu futhi iveza indlela esiqonda ngayo umhlaba, ngokusho kukaNueman (1995).

Umcwaningi uyithandile kakhulu le pharadaymu ngoba ikhuluma ngolimi namasiko alowo nalowo mphakathi. Le pharadaymu yokuhumusha imibhalo ebhaliwe, ichazwe ongoti abanengi njengenye yamapharadaymu ahamba phambili. Bheka nje ukuthi uBryne (1998) benoNewman (2011) bayichaza le pharadaymu njengendlela enobuciko yokuqonda okubhaliwe. Injulalwazi yokuhumusha imibhalo uyichaza uCrotty (1998) njengeyabacwaningi ngoba abacwaningi abenza umsebenzi bangaba nozwelo nobudlelwano nalobo obudaleka uma olalele eqonda ulwazi oludluliswa okhulumayo. Ukuqonda umbhalo kungenzeka lapho ofundayo ejulile ngalokho akufundayo.

Ipharadaymu yesibili umcwaningi angafisa ukuyisebenzisa ileyo okuthiwa ipharadaymu ebikezelayo (*Positivist*) ngoba isitshela ukuthi iqiniso likhona ukuthi alikaze lifakazelwe. Miningi-ke neminye imibhalo yesimanje ebhalwe ongoti abehlukene. Kanjalo nepharadaymu ye-*orality* nayo izothinteka ngoba ithinta ubuciko bomlomo. Ekugcineni-ke umcwaningi ukhethe ukusebenzisa le pharadaymu eqondayo ngoba eyibona ikwazi ukuqhathanisa phakathi kwezinkondlo ezabhalwa kudala nalezo ezibhalwe kamuva. Ake uzwe ukuthi uthini u-Agamben (2002:7) uma echaza ipharadaymu:

*A paradigm is a new way of looking or thinking about something. This word comes up a lot in the academic, scientific, and business world. When you change paradigm, you're changing how you think about something.*

Ipharadaymu yindlela entsha yokubuka izinto. Leli igama elivela kaningi kwezemfundo, kwezesayensi kanjalo nakwezomnotho. Uma ushintsha, usuke ushintsha indlela ocabanga ngayo ngento ethile.

## **2.6 Izindlela Zokuqoqa Ulwazi**

Ziyinsada izindlela ezisetshenziswayo ukuqoqa ulwazi uma kwenziwa ucwaningo. Kuba kumcwaningi ukuthi akhethe okuyiyo abona ukuthi izoqondana nocwaningo alwenzayo. Kukhona indlela yokuxoxisana nomphakathi, indlela yemibuzo, indlela yokuthola ulwazi

kwi-inthanethi kanjalo nendlela yokufunda ezincwadini ezisematshweni yolwazi. Njengoba imithombo yolwazi ingangamanzi okuphala izikhumba nje, umcwaningi ubhukuda kumajenali, imiqulu yongoti, inthanethi, amaphepha angashicilelwe nokunye okuningi. Nakuba uMiller (1992) ethi zintathu izigaba zokuqoqa ulwazi okuyikhwantithethivu, nominethivu kanye nekhwalithethivu. Kusuke sekulele kumcwaningi ukuthi yena uzoqoma yiphi abona iqondana nocwaningo lwakhe, bese ehlala kuyona amagqozo.

Ulwazi lomcwaningi lokukhulela emakhaya nokubamba kwakhe iqhaza njengoMeluleki woLimi eMnyangweni wezeMfundo esifundazweni sakwaZulu Natali ikakhulukazi ekufundiseni izinkondlo, kube nomthelela omkhulu ekwenziweni kwalolu cwaningo. Ukufunda kabanzi imibhalo yobunkondlo yikhona okusize kakhulu ekuhlenganisweni kolwazi oluyisisekelo salolu cwaningo. Ababhali abanjengoMsimang (1975), Maphumulo (1993), Ntuli (1993), Mkhambeni (1989) nabanye, bayimigodla yemibhalo efundwe kabanzi ukuphumelelisa lolu cwaningo.

## **2.7 Ucwano Ngendlela Yekhwalthethivu**

Umcwaningi umthandile uJackson (2008) uma ethi ucwano ngokwekhwalithethivu lugxile ekutheni izinto zizenzekele, bese kuthi imiphumela yalapho ayidingi izinombolo ukuze icutshungulwe. Nalolu cwaningo luqhathanisa lokho okubhaliwe. Le ndlela iyamvumela umcwaningi ukuba enze izinguquko yingakho ekhethe yona wayeka ikhwantithethivu ngoba yona ifuna izinombolo. Umcwaningi uke wabukisisa indlela ababona ngayo oSherman benoWebb (1988), bathi le ndlela yekhwalthethivu ibheka imiqulu, imibhalo kanjalo nokubhekisisa okubhaliweyo. UFinnegan (1970) uthi izinkondlo kwakungeyona into ejwayelekile kubantu abansundu nakuba zazikhona. Izimbongi zazikhonzwe amakhosi ngoba zazibongela futhi zinandisa nasemicimbini yesizwe. Ngaleyo ndlela izimbongi zazilekelela ekulondolozeni umlando waleso naleso sizwe. UJahuda (1951:13) uyichaza kanje ikhwalthethivu, uthi:

*The qualitative method is the only way of giving the appropriate and deep recorded knowledge.*

Ikhwalithethivu iyona ndlela kuphela yokunikeza ulwazi olufanele nolubhaliwe lwaqoshwa ngokucophelela.

Indaba yokurekhoda-ke idinga imishini yakhona. Kumele futhi lowo okuzokhulunywa naye aziswe kahle ukubaluleka kocwaningo nokuthi ulwazi oluzotholakala luzovikeleka kanjani. Empeleni lezi zincwadi ebese sizibalile ngenhla zikaVilakazi (1935-1945) noMavuso (2009-2015) yizona eziyimithombo yokuqala yolwazi. Ulwazi oluzoqoqwa kuzona luzocutshungulwa ngokujulile bese lwakha ingqikithi yalolu cwaningo. Ikakhulu sizobheka ubuciko obusetshenziswe izimbongi uma zihaya kula maqoqo azo. UKaboub (2006) uthi kunamapharadaymu ahlukene asiza ekuqoqeni ulwazi emibhalweni ehlukene njengepharadaymu eqondayo.

Le pharadaymu eqondayo umcwaningi uyikhethe ngoba ongoti asebenkathubomvu kulo mkhakha, bathi ihlukile ngoba ikwazi ukuqonda iqiniso. UKaboub (2006) uthi yavela ngasekupheleni kwekhulunyaka le-19. Le pharadaymu igcizelela ukuba umcwaningi afunde kabanzi ngalokho akuqhathanisayo. Kulesi sihloko njengoba kuqhathaniswa imibhalo yezikhathi ezahlukene umcwaningi ubone ingafanelana impela nesihloko. Ongoti abanjengoNeuman (1997) bancoma indlela yokuqoqa ulwazi yekhwalithethivu, bathi lolu hlobo lugxile ezintweni ezenzeka ngokwemvelo. Bathi akudingeki ukuthi ulwazi lucutshungulwe ngokwezinombolo. Ipharadaymu iyona ekhomba umhlahlandlela walolu cwaningo lwakhe. Kunongoti abane abayicacisa kahle le ndaba labo-ke oDe Vos, Strydom, Fouche no Delpont (1998:39) uma bethi:

*The term paradigm originated in linguistics, where it means the various forms that a word can take in some languages, according to the declension (when a noun) or conjugation (when a verb) for other similar nouns or verb.*

Igama ipharadaymu lisuselwa ezilimini, kodwa lingasho izinto ezahlukene ngokuhlelwa kolimi okungaba ibizo noma isabizwana namabizo noma isenzo

Kanti u-Agamben (2002:13) yena uyichaza ipharadaymu athi:

*A paradigm is a new way of looking or thinking about something. this word comes up a lot in the academic scientific, and business world. When you change paradigms, you're changing how you think about something.*

Ipharadaymu indlela entsha obuka ngayo izinto. Leli gama livela kaningi emkhakheni wezemfundo, isayensi kanye nakwezomnotho uma uguqula ipharadaymu, ushintsha ukuthi ucabangani ngaleyo nto.

Lolu cwaningo luzogxila kakhulu ekucubunguleni imibhalo yobuciko besiZulu. Yonke imibhalo ethinta ubunkondlo nobuciko bomlomo uyibhekile umcwaningi wase ezama ukulandela imigomo yenjulalwazi yokuhumusha imibhalo ebhaliwe ukuthola ulwazi olwanele lokuqhuba lolu cwaningo. USeale (1998) uthi:

*In qualitative research the notion of some kind of impersonal, machine-like investigator is regarded as chimera.*

Ikhwalithethivu ucwaningo oluphathele nesimo umcabango wohlobo lokungaphathele nabantu, umcwaningi ofana nomshini, lowo mcabango singathi uyinto engekho nje.

UFlick nabanye (2003) bathi ucwaningo oluphathele nesimo noma lwendlela yekhwalithethivu lusuke luzama ukuchaza impilo yomhlaba. Loluhlobo locwaningo luzama ukuthola ukuthi yini eyenzekayo futhi yenzeka kanjani, kanye nokuthi kungani kwenzeka ngaleyo ndlela okwenzeka ngayo. Loluhlobo lokucwaninga luzama ukuveza ukuthi abantu bayikhombisa kanjani imizwa kanye nemicabango yabo ezintweni abazenzayo nsuku zonke. Njengoba ongoti bethi lolu ucwaningo oluphathele nesimo luhlose ukuthuthukisa ucwaningo. Yingakho nje uGarbers (1996:283) ethi:

*Unlike quantitative researchers, qualitative researchers do not regard themselves as collector of "facts" about human behaviour that will lead to verification and extension of theories and enables researchers to determine causes of and predict human behaviour. In qualitative research, the emphasis is on improved understanding of human behavior and experience.*

Hhayi njengabacwaningi bekhwalithethivu, laba bekhwalithethivu abazithathi njengabaqoqi bamaqiniso ngokuziphatha kwabantu okungadala ukuba kuqiniswe futhi kuvunyelwe abacwaningi ukuba baqondise futhi bakwazi ukuqagula ukuziphatha kwabantu. Indlela yekhwalithethivu igcizelela ekuqondeni okungcono kokuziphatha kwabantu.

UNeuman (1997) uyibona kuyindlela enhle yokuqoqa ulwazi futhi ikwazi ukuthola ulwazi olufanele ngokwenzeka kulowo mphakathi. Indlela yekhwalthethivu iyakuvumela ukuthi uma kunoshintsho ikwamukele lokho. UGreen (2004:17) uthi:

*The qualitative method is the only way of giving the appropriate and deep recorded knowledge*

Indlela yekhwalthethivu iyona kuphela kwendlela ekwazi kunikeza ulwazi olufanele nolubhalwe phansi ngokucophelela.

Le ndlela yokucwaninga izama ukuveza ukuthi abantu bayikhombisa kanjani imizwa kanye nemicabango yabo emisebenzini yansuku zonke. Umcwaningi kulesi sihloko uye wabona kuzoba yinto enhle ukulandela indlela yokufunda izincwadi ezikhuluma ngezinkondlo. Nokho inselelo kuseyiyo indaba yokuthi izincwadi zocwaningo zibhalwe ngesiNgisi, okuhluphayo-ke ngoba kudla isikhathi somcwaningi esalibele ukuhumusha. Ababhali abanjengo Sherman no Webb (1988) basho ngazwi linye ukuthi indlela yekhwalthethivu iyihlaba esikhonkosini uma kuza ngasekucwaningeni imibhalo nemiqulu yongoti.

## **2.8 Indlela Yekhwalthethivu**

Ucwaningo ngokwekwalthethivu lufuna izibalo nabantu okumele babambe iqhaza kumele babe baningi. Ulwazi bese luqoqwa ngezindlela zobuchwepheshe eziningi. UFishler (2000) naye uthi umbono wakhe uyahambisana nowalaba abangenhla. Uyavuma ukuthi kule ndlela yokucwaninga into ebalulekile izinombolo. Leyo nto ecwaningwayo iyahlaziywa ngokucophelela bese kukhishwa imiphumela ngokubuka izinombolo UFishler (2000:18) uthi:

*Quantitative research is a type of research in which the researcher decides what to study, asks specific, narrow questions; collects quantifiable data from participants; analyzes these numbers using statistics; and conduct the inquiry in an unbiased, objective manner.*

Indlela yekhwalthethivu iwuhlobo lokucwaninga lapho umcwaningi ekhetha lokho azokusebenzisa, ahlele nemibuzo bese eqoqa ulwazi kubantu abazobamba iqhaza. Umcwaningi uyaluhlaziya ulwazi aluqoqile esebenzisa izinombolo bese ehlaziya ngendlela engachemile.

U-Aliaga no Gunderson (2000) nabo bayavumelana nongoti asebeshiwo, bona bayichaza kanje ikhwalthethivu bathi:

*Quantitative research is explaining phenomena by collecting numerical data that are analysed using mathematically based methods in particular statistics.*

Indlela yekhwantithethivu ichaza izimanga ngokuqoqa ulwazi ngokwezinombolo okuhlaziywa kusetshenziswa izinombolo ezitholakele.

UGarbers (1996:283) uma echaza ikhwantithethivu ubeka kanje:

*In quantitative research, clearly formulated hypotheses are usually stated beforehand while operationalization techniques feature prominently. These techniques result in the structuring of data categories beforehand, in other words, the researcher knows in advance, in the light of a theory, what type of data or information will look like.*

Indlela le yekhwantithethivu iyindlela yokubala, iyavama ukucacisa imicabango engakafakazelwa kanjalo namasu asetshenziwe. La masu aholela ekuhlelweni kwemikhakha yolwazi oluqoqiwe. Ngamanye amazwi umcwaningi wazi kusekude ukuthi ulwazi oluzotholakala luzoba njani.

Kuyavela-ke ukuthi uGarbers (1996) ulubona njengocwaningo oluphathelele nokubala. Le ndlela yokucwaninga isiza ngokuthi ukwazi ukukhipha imiphumela ngenxa yokulekelelwa izinombolo.

## **2.9 Isiphetho**

Kulesi sahluko sesibili umcwaningi uzamile ukugxilisa umqondo wakhe ekubhekeni ukuthi bathini ongoti ngezindlela zokuqoqa ulwazi. Umcwaningi uvule lesi sahluko ngesingeniso esifishane ebesichaza okuzokwenzeka kulesi sahluko. Sekuveziwe konke okuphathelele, nokubuyekezwa kwemibhalo, amapharadaymu, injulalwazi kanjalo nezindlela zokuqoqa ulwazi olumayelana nalolu cwaningo. Umcwaningi usekwezile futhi ukuthi lolu cwaningo luxile endleleni yekhwantithethivu.

Kulesi sahluko kuyavela futhi ukuthi likhona iqhaza elibanjwe izimbongi ezinjengoVilakazi nabanye ukulwela inkululeko. Lokhu sikubonile ezinkondlweni esenze ngazo isibonelo. Umcwaningi akayishiyanga ngaphandle injulalwazi ye-*Post-Colonialism*. Indlela ye-*post-colonialism* le inanelwa kakhulu yimisebenzi eyabhalwa ngesikhathi sobandlululo. Phela baningi ababhali ababhala ngalesi sikhathi. Umcwaningi ukuvezile ukuxhumana kwalezi zinjulalwazi zezinkondlo. Esahlukweni esilandelayo kuzogxilwa ebucikweni bezinkondlo ezitholakala emaqoqweni kaVilakazi.

## ISAHLUKO SESITHATHU

### 3. UKUHLAZIYWA KOLWAZI OLUTHOLAKELE : AMAQOQO KAVILAKAZI

#### 3.1 Isingeniso

Sekukhulunyiwe ngezindlela zokuqoqa ulwazi ubuhle nobubi bazo, kanjalo nezinjulalwazi ezisetshenzisiwe kulolu cwaningo. Kulesi sahluko umcwaningi uzoveza ubuciko obusetshenziswe nguVilakazi ukubhala izinkondlo zakhe. Okusemqoka ukuthi kulesi sahluko kuzobhekisiswa zona izinkondlo lezi ngenhloso yokuzihlaziya kutholakale umehluko. Isakhiwo sibalulekile ezinkondlweni ngakho-ke naso singesale ngaphandle ezintweni ezizobhekwa. UMhlanga, Nkosi noThwala (1994:95) bathi:

Isakhiwo singesinye sezinyathelo esibalulekile esidingekayo enkondlweni. Isakhiwo senkondlo siyasiza ekuphakamiseni izinga lenkondlo kanti kusize futhi nasekugqamiseni indikimba yayo inkondlo. Ngaphansi kwalesi sigaba sibheka ukusebenziseka okuhle kwezimpawu zokukhanyisa, ukwakheka kwezitanza zayo nemisindo enandisa inkondlo ukuze nesigqi sayo sigqame kangcono.

Umcwaningi uzoveza lokho akuthola ezinkondlweni zakudala zikaVilakazi (1935-1945) ukuze akwazi ukuqhathanisa nalokho azokuthola emaqoqweni kaMavuso (2006-2015). Ukuze ucwaningo lugeleze kahle umcwaningi uqome ukuveza amaphuzu atholakala ezinkondlweni zikaVilakazi. Kuzothi esahlukweni sesine bese eveza amaphuzu atholakala emaqoqweni kaMavuso, bese kubhekwa lokho okungumehluko.

#### 3.2 Buyini Ubunkondlo?

Leli gama elithi ubunkondlo lijulile, alibadingi abasakhasela eziko kulo mkhakha. UMsimang yena ubunkondlo uthi yinto esesihlokweni solimi lomZulu. Umcwaningi angamfakazela ngoba umZulu uhaya eneme, esebenza noma ethukuthele. Bheka nje ngoba umuntu ongumZulu unezithakazelo, unezigiyo, unemilozelo, izangelo, izinkondlo, izibongo, ngingabala ngithini. Ubunkondlo buwulimi olujulile noluhlabahlosile olunone ngezifengqo. UMsimang (1988:190) uma echaza ubunkondlo uthi:

Ubunkondlo wulimi olujulile, olungaqondisi olucebe kakhulu ngezifengqo ukuze lukwazi ukusambulela amaqiniso ngendalo noMdali nezidalwa zakhe okungamaqiniso afihlakele.



IsiZulu bathi abadala asitolikwa, kodwa uMsimang (1988) ukubeke kwacaca ukuthi ubunkondlo abuyona into kanoma ubani, kodwa buyinto ejule kakhulu. Le nkulumo kaMsimang (1988:190) iyakuveza ukuthi ubunkondlo lobu buwulimi olucwengekile olugabe ngezisho nezaga. Umcwangingi wazihlupha futhi ngokuthi akayobheka ukuthi incazelo yaleli gama ithini kusichazamazwi. NgokweConsise Oxford Dictionany (1982:791) yona ithi:

*The art work of the poet, involving (a) elevated expression of (b) elevated thoughts or feelings in (c) metrical.*

Umsebenzi owubuciko wobunkondlo ufaka, okokuqala izaga okwesibili imifanekisomqondo kanye nezilinganiso zemitha.

Igama ubunkondlo lisho ubumbongi noma izosha okusho izinkondlo ezingaculeka, ngokusho kukaDoke (1990:355). Empeleni leli gama lavela kwelamaGriki elisho ukwakha noma ukwenza. Imbongi ingumsunguli noma umqambi wesithombe esihle abanye abantu abangasiboni. UZondi (1995:3) uthi:

*The poet is therefore a creator of beautiful image, metaphors and verses. He has acquired the art and technique in verse a vision of the world, and in so doing, is able to move and to arouse emotion, feelings and fantasies that demonstrate a poetic interpretation of reality.*

Imbongi ngakho-ke ingumdwebi wesithombe esihle, izingathekiso nemigqa. Yena usezuze ubuciko nesu ekubhalweni kwemigqa nombono wegama, ekwenzeni njalo ukwazi ukubhala ngokuthanda, ngemizwa nemicabango eveza imizwa yobunkondlo ngokweqiniso.

UNtuli (1985:55) uma echaza ubunkondlo uthi:

Ubunkondlo ulimi olujulile. Uma ululalele lolu limi kuba nobumtoto bamagama angajwayelekile futhi adidayo. Lawo magama ahleleke ngendlela ethi ayifane, lokho kuhleleka kwawo kuchaza ubumtoto kolalele.

UNtuli uyafakaza lapha ukuthi ubuciko obusezinkondlweni buhlelwe ngobuciko nobuchwepheshe obusezingeni eliphezulu. Indlela okusetshenziswa ngayo amagama kwenza olalele azululeke impela. Indlela imbongi ecupha ngayo amagama anembayo nalokho kwenza olalele ahlabeke umxhwele. USimpson (1967) yena uma echaza ubunkondlo uthi:

*Poetry is not "peculiar" art! It is one of the most powerful of all art. Both the eye and ear. All the other arts make their appeal through the eye or ear, not through both.*

Ubunkondlo akusona isimangaliso. Ingolunye uhlobo lobuciko olunamandla kakhulu. Kokubili iso nendlebe. Bonke obunye ubuciko buziveza ngeso noma ngendlebe hhayi ngakho kokubili.

Kuyinto engephikwe ukuthi ubunkondlo lobu buqhamuka ngaphakathi kumZulu. Ongoti bayakuqinisa futhi ukuthi ubunkondlo busemizweni futhi buhambisana nomgqumo othile uma imbongi isihaya. Le ncazelo kaSimpson (1967) ihlanganisa izinkondlo zomdabu kanjalo nezesimanje. UMakhambeni (1989:53) uma echaza ulimi lobunkondlo uthi:

Ulimi lobunkondlo lolu ukusetshenziswa kwamagama ngendlela engajwayelekile, kodwa ibe inemba ngokobunkondlo. Lokho kuye kuphumelele ngokuthi imbongi isebenzise izifengqo ezithile ukubeka umbono nomqondo wayo ngolimi lwezimbongi.

Kubalulekile-ke ukuthi izimbongi zibukele kongoti asebeyihambile le ndlela ukuze nazo ziphumelele. Akusikho-ke okwethu ukuchema nencazelo edle umhlanganiso kulezi zincazelo ezingenhla, kodwa ukuveza nje ukuthi bathini abanye ongoti uma bechaza ubunkondlo. Kuleli qoqo uVilakazi ubhale izinkondlo ezinde kakhulu njengalena ethi uShaka KaSenzangakhona, iyi-ephikhi futhi ikhuluma ngomlando. UZulu nabanye, (1989:96) uma bechaza inkondlo eyi-ephikhi bathi yinde kakhulu, ingaba ibhuku iyodwa nje. Ixoxa ngezizameko zeqhawe lomlando noma elisuselwa ekhanda. UCanonici (1994:6) uyasikhumbuza ukuthi kwayena uVilakazi (1945:25-26) uqobo lwakhe waveza umbono obalulekile echaza ubunkondlo, kubalulekile ukumcaphuna:

*The poet . . . has a natural gift for seeing and feeling more than the ordinary man in the wake and experience of life. He has a command of words. Words, in the poet's mind, partly arise out of the emotional field, partly they are deliberately fitted to convey it. The mating of words, to the entire mental experience . . . is the entire revelation or unfolding of a poetic act. It is this natural gift of interpreting life in emotive words that gives a poet happiness.*

Imbongi inesiphiwo semvelo sokubona nokuzwa ngaphezu komuntu ojwayelekile, kumele uphaphame ube nolwazi ngokwenzeka empilweni. Unobuciko bokusebenzisa amagama anembayo. Amagama emqondweni wembongi, avamise ukususwa imizwa yakhe, ukwenza kucishe kuhambisane

ncamashi nalokho afisa ukukwedlulisa, ukuhlanganisa amagama kusukela emicabangweni kubandakanya nebanga lempilo aselihambile kanye nomuzwa, kuthathe njengebanga lempilo ... kunikeza indlela imbongi eyenza ngayo. Kuyisiphiwo semvelo sokubuka impilo ngendlela eyahlukile okuletha injabulo kuyona imbongi uqobo.

Lona wumbono obalulekile impela ngoba usivezela indlela uVilakazi ayebuka ngayo izinto. Okufakazela khona ukuthi inkondlo inabantu bayo, akuyona into kanoma ubani.

### **3.3 Ikhono LikaVilakazi Lokuhaya Izinkondlo**

Kubalulekile ukuthi umcwaningi akuveze ukuthi inhloso yalolu cwaningo lwakhe akusikhona ukubukela phansi ezinye izimbongi noma ukugxeka, kepha ukuveza indima esikhathuliwe emkhakheni wemibhalo yobunkondlo ikakhulu olimini lwesiZulu. Enye inhloso yomcwaningi ukuqwashisa izimbongi ezisafufusa ukuba ziqaphele injulalwazi eqondene nezinkondlo olimini lwesiZulu ngaphambi kokubhala izinkondlo. Kulesi sahluko umcwaningi uzoveza lokho okubonakala kudla ubhedu nalokho okubonakala kwehlisa izinga lobunkondlo kula maqoqo ale mbongi. Kubalulekile ukuthi ubuqiniso nokubaluleka kokugxila emigomweni yokuhaya izinkondlo bugcinwe njengomgomo obalulekile kulo mkhakha. Kulesi sahluko umcwaningi uzobuka zona izinkondlo ngenhloso yokuzihlaziya aveze ubunkondlo obutholakala kuzona. Sizophinda sibheke futhi ukuthi lobo bunkondlo bunawo yini umthelela ekuthuthukisweni kolimi.

Ziningi izinto ezazinika uVilakazi ugqozi nosikisiki lokuhaya izinkondlo. Okunye umcwaningi angakubalula inkolo, umlando, imvelo, umbangazwe, inhlupheko yabansundu, izifo nokunye okuningi. Konke lokhu kuyavela ezinkondlweni zikaVilakazi. Noma ekhona amabadlana akhalisa ezinye izimbongi emsebenzini kaVilakazi kodwa lokho kufana nokuthela amanzi nje emhlane wedada ngoba le nsizwa ewuVilakazi kuthiwa iyona eyivulandlela nengqalabutho kwezemibhalo yobuciko. Ababemfelumona singathi nje kubona bakhumbule ukuthi akukho soka lingenasici. Ake siziveze lezi zinkondlo zikaVilakazi ayezibhala ngobuciko kungathi kukhona into emngenile. Nazi ezinye zezinkondlo azibhala ekhipha amangwevu kula maqoqo akhe amabili.

#### **3.3.1 Impophoma YeVictoria - Vilakazi (1934:12) – Inkondlo KaZulu.**

Kubonakala sengathi imbongi yabhala le nkondlo iqhutshwa ugqozi oluvuka ngaphakathi ekujuleni kwenhliziyo ngendlela okubonakala eyinonge ngayo. Le nkondlo yakhiwe

amagama kusuka kwamabili kuya kwamahlanu. Inkondlo inezitanza eziyisishiyagalombili isiyonke kanti isitanza ngasinye simemigqa eyishumi nambili. Esigabeni sokuqala sibona ubunyoinco nobuchule bembongi ngendlela esebenzise ngayo isenzasamuntu njengoba kuveziwe lapha ngezansi kusuka emugqeni we-02 kuya emugqeni we-11. Sonke lesi sitanza sihlotshiswe ngesenzasamuntu.

- 01 Gobhoza kuze kube nini manzi
- 02 Aguba ngempophoma nokwesaba,
- 03 Nobuhle. Yebo, ungaphazanyiswa
- 04 Gobhoza nokojul'okungaziwa.
- 05 UNkulunkul' ogcobe isimongo
- 06 Sekhanda lakho ngomudwa wothingo
- 07 Lwenkosikazi, nenkung' engapheli
- 08 Egubuzele izinyawo zakho.
- 09 Ukuphe nezwi lokuqhaqhabuka
- 10 Namandl' okukhuluma naye yedwa,
- 11 Laph' uthulis'imilomo yesintu
- 12 Ngaphezu kwedwala laseSibungu.

Kule migqa uVilakazi ubona ikhanda, isiphongo nezinyawo kule mpophoma. Uveza le mpophoma njengesidalwa esingumuntu ohlukile, ongcwele kunesidalwa esingumuntu esejwayelekile. Uyibona le mpophoma ikwazi ukukhuluma noMdali. Kukhona nemvumelwanosigcino etholakala emugqeni we-03 kuya kowe-06. Bese kuthi kulesi sitanza esilandelayo nakhona isifaniso sitholakala sisebenze kaningana njengoba sibona emugqeni we-19,20 nowa-23.

- 19 Nolwandle luhoxekela emuva
- 20 Lusinel' emuva njengezomgqizo
- 21 Kunoba lwelanyathiselwe nawe;
- 22 Nkathimbe luyalala luthi daxa
- 23 Njengomunt'osedakwe wacobeka
- 24 Ilanga nawumsebenzi onzima.

Lapha kule migqa kuvela igama **nawe**, leli igama liveza umqondo wokuthi thina sibuka impophoma nje kanti imbongi yona ibona ubuNkulunkulu kule mpophoma. Lobu wubunkondlo obujulile obuvezwa imbongi kule nkondlo. Kusetshenziswe nesenzukuthi emugqeni wa-22 kuveziwe egameni elidwetshelwe. Iyancomeka indlela imbongi enonge ngayo ulimi lapho isiphetha le nkondlo esigabeni sokugcina.

- 85 Amehlo abo agcwal' intokozo

- 86 Bahlale phansi bazicobelele  
 87 Insangu, bashay' amadosh' ogwayi  
 88 Babeme bakubuke baze bome  
 89 Bomel' ubuthongo bazilalele.  
 90 Umsindo wakh' unjengoju lwenyosi,  
 91 Unjengesandla somzanyan' ekhanda,  
 92 Selul' iminwe sithungath' unwele  
 93 Silulalisa, siluvusa phansi.  
 94 Nemihambim' ithol' isiphephelo  
 95 Ngasezimpikweni zamanz' amhlophe,  
 96 Adilika empophomeni yakho.  
 97 Dilika njal' uzubikele bonke  
 98 Abenzalo ye-Afrik' abezayo.

Lesi sifaniso esithi (*unjengoju lwenyosi*) esisebenze lapha emugqeni wa-90, siyachaza ukuthi umsindo wempophoma uzwakala kanjani. Wonke umuntu uyalwazi uju lwezinyosi ukuthi lumnandi kanjani futhi siyaziwa isandla somzanyana ukuthi sithokomele kanjani. Ukujula kwembongi kubonakala ezimweni ezifana nalezi. Kanjalo nesakhiwo sayo le nkondlo siyaheha ngoba kukhona lezi zinongo ezakha umsoco wenkondlo okuyizifaniso nezifengqo. Imbongi ingumsunguli noma umqambi wesithombe esihle abanye abantu abangasiboni. UZondi (1995: 3) uthi:

*The poet is therefore a creator of beautiful image, metaphors and verses. He has acquired the art and technique in verse a vision of the world, and in so doing, is able to move and to arouse emotion, feelings and fantasies that demonstrate a poetic interpretation of reality.*

Imbongi ngakho-ke ingumdwebi wesithombe esihle, izingathekiso nemigqa. Yena usezuze ubuciko nesu ekubhalweni kwemigqa nombono wegama, ekwenzeni njalo ukwazi ukubhala ngokuthanda, ngemizwa nemicabango eveza imizwa yobunkondlo ngokweqiniso.

Kulesi sitanza sokugcina siqukethe ukuxhumanasiqalo, isifaniso, imvumelwanosiqalo eyeqanayo, ukuxhumana okuyingxemu, amagama aphikisanayo emgqeni owodwa, imvumelwano emaphakathi, ihaba kanye nomfanekisomqondo. Kuyinhlanhla engandile ukuthola ubunkondlo obungaka esigabeni esisodwa. Iyakhanga indlela okucikozwe ngayo kulesi sitanza ngoba uMsimang (1986:78) uthi:

Inkondlo ingadlula ibe nabo ubunkondlo yize isitshela okusobala nathi esikwaziyo nxa ingahle isebenzise ulimi olumnandi nolunohile – ulimi

lobunkondlo. Lolo lulimi phela kaluqondisi, luthi ukugigiyela lukuphicaphice. Lolu limi phela luhlobe ngezifengqo, ikakhulu imifanekisomqondo, okwehlisa izinga du, ukusebenzisa ulimi lwemihla ngemihla oluyiprozi.

La mazwi ayasikhumbuza ukuthi imbongi ihaye inkondlo ingasebenzisi izifengqo ezizoyenza ikhange kwabayifundayo kodwa lokho akusho ukuthi akuseyona inkondlo.

### 3.3.2 Cula Ngizwe - Vilakazi (1935:24) – *Inkondlo KaZulu*.

Kule nkondlo uVilakazi uveza ubuciko obusezingeni eliphezulu uma esihayela yona. Imigqa yakhiwe amagama kusukela kwelilodwa kuya kwamahlanu. Inezitanga ezine kodwa esokugcina sinemigqa emine nje vo. Kule migqa embalwa ecashuniwe ezigabeni ezahlukene kuzovezwa ubuchule nobuhlakani bembongi uma ebumba isakhiwo sale nkondlo.

- 01 Cula ngizwe Moya !
- 02 Khona ngizolala sengozela
- 03 Ngoba ngibona kuqhaqhazela
- 04 Imith' eluhlaza.
- 05 Ngichazele ngezimangaliso
- 06 Nangobuhle nezifanekiso
- 07 Nangothand' olusha.
- 08 Noludal' olungenamongo
- 09 Nokuthul' okunjengobuthongo

...

Kuyaqapheleka kule nkondlo ukuthi imbongi isebenzise imvumelwanosigcino kuyo yonke imigqa yale nkondlo. Kubukeka kukuhle impela lokhu kwenza kwale mbongi kodwa abanye ongoti bathi lo mkhuba ungakwenza ulahle igama elinembayo ngoba nje ufuna ukugcina lo mgomo. UMsimang (1986:85) uthi:

Uma sesibuswa yimvumelwano kakhulu, silengela egebeni lokuba sizithole sesiphoqa amagama noma sesilahla igama elinembayo sibuye nelikha phezulu.

Kuyabonakala lokhu okuphawulwa uMsimang lapha kule nkondlo esigabeni sokuqala. Imbongi ifisa ukufeza umgomo wemvumelwanosigcino kodwa kungathi nayo ibuswa yimvumelwanosigcino. Yonke imigqa yale nkondlo ihlobe ngendlela efanayo yemvumelwanosigcino ngaphandle kwaleyo eyimpindwa okuqalwe ngayo izitanga.

- 17 Cula ngizwe Nyoni !
- 18 Phansi kwalawo magatsh' amnyama
- 19 Khon' umphefumul' uzokweyama

20 Emazwini akho,

...

33 Cula ngizwe Mbali !

34 Ingoma yothando nezinyosi

35 Nenkondlo yamazwi namaconsi

36 Ew' emhlabathini.

...

Lapha sibona ikhono lokusebenzisa impindwa, ukuxhumanasiqalo, imvumelwano emaphakathi, imvumelwanosigcino, kanjalo nesifaniso. Okuqaphelekayo lapha ukuthi le nkondlo inezitanga ezine, zonke ziqala ngendlela efanayo. Lokhu okubizwa ngokuthi impindwa, kodwa ubuciko busemagameni aqukethwe umugqa ngamunye. Ongoti abanjengoFriedman bona bangena kabanzi kokushiwo yinkondlo. UFriedman (1973) uma simcaphuna kuMsimang (1986:103) uthi:

*This poem is believed to have been written at the time of Vilakazi's conversion to Catholicism. It is a prayer to the Holy Spirit for comfort and reassurance in the discovery of his new love.*

Le nkondlo kunenkolelo yokuthi yabhalwa ngesikhathi uVilakazi esethathwe inkolo yobuKhatolika. Iwumthandazo kuMoya Ocwebileyo ukuba umduduze bese umqinisekisa ukuthi usazothola uthando olusha.

Kumele lishayelwe ihlombe ikhono elinjenga leli ngoba kuyabonakala ukuthi lihambisana nosikisiki, lapho imbongi ikwazi ukufaka izinongo zolimi eziningi esigabeni esisodwa.

### 3.3.3 UNokufa - Vilakazi (1935:49) – Inkondlo KaZulu.

Kule nkondlo uVilakazi ukhuluma ngoNokufa uyamchaza-ke, noma kungegxilwe encazelweni kodwa okuphawulekayo ukuthi uyihaya le nkondlo kungathi ukhuluma nokhokho uthetha ubulanda, njengoba eyiqala ngokubiza oyisemkhulu. Lesi sakhwiwo asisebenzise lapha uVilakazi yileso esivame ukutholakala ezibongweni zamakhosi. Uma sibuka umugqa wokuqala kule nkondlo othi:

01 Wena kaGovu kaSonkomose

02 Siyayaz' inzondo yanamuhla.

03 Saz' okukhul' okungenamcoso.

04 Sasoneni ngaze sihlupheke

05 Lokhu kuhluphek' okungazange

06 Sikukhethe sibe omzondwase :

07 Izinhliziyo ziphel' ithemba.

...

08 Nokho kunjalo siyaz' ukuthi

09 Ngelang' elithize siyophuma

10 Siphaw' inkululek' engapheli.

...

Ubunkondlo obuvezwa uVilakazi lapha bujule impela. UNokufa lo uqanjwe ngegama lomuntu wesifazane, futhi akusibona okhokho bakhe. Lo Nokufa kungathi uhlukumeza isizwe esinsundu. Uthi kukhona lokho kuhlupheka ubona kuza inkululeko eyozuzwa yizizukulwane. Lena ingenye yezinkondlo ezinde kwezikaVilakazi. Kungashiwo ukuthi kwaba isipholofetho lesi ngoba vele leyo nkululeko seyatholakala. Kulesi sitanza esilandelayo sibona uVilakazi esebenzisa ikhono lokuhlenganisa inganekwane nenkondlo. Kunenganekwane yonwabu nentulo, lezo zilwane kuthiwa zathunywa uMdali ukuba zihambise umyalezo othile. Ake siyibone le migqa kulesi sitanza:

245 Hamba Kufa senganelile,

246 Wawunjalo kusemandulweni

247 Mhla uNkulunkul' ethum' unwabu

248 Lwalibala, lwaficwa intulo

249 Eyakhweca isisu yelula

250 Imilenze yamemeza ngezwi

251 Yathi : “ Kuthiw' abantu mabafe.”

252 Yiyo leyomini owanqoba

253 Isizukulwane sikaMhlaba

254 Wehla waze wafika namuhla,

...

Kulesi sitanza sibona indlela imbongi esebenzise ngayo amagama anembayo. Amagama anjengo *ukukhweca*, *ukwelula*, emugqeni wa-249 nowa-250, ayasitshengisa ukuthi imbongi ihaya ngoba kuqubuka usikisiki kuyona ngaphakathi.

### 3.3.4 Ma Ngificwa Ukufa - Vilakazi (1935:25) – *Inkondlo KaZulu*.

Kule nkondlo uVilakazi unyuse izinga lokusebenzisa isifengqo esiyisenzasamuntu. Akagcinanga lapho waphinda waveza amangwevu obunkondlo, bheka phela ngoba le nkondlo wayihumusha eyisusela kweyesiNgisi eyayibhalwe uDunbar esihloko sithi *A Death Song*. Okuphawulekayo ukuthi uVilakazi wayenza yaba nesakhiwo esingcono kakhulu kunento eyabe iyiyo. Kusemqoka ukuthi umcwaniyi aveze ukuthi kule nkondlo umugqa



ngamunye unamalunga alishumi. Leli ikhono eliyinqayizivele, elingatholakalanga kuleya nkondlo okususelwe kuyona. UVilakazi ukwazile ukukhetha amagama anembayo anjengalawa (*ngembeseni, umnyezane, ubuhlaza nokuhleba*) la magama ayahlobana nomongo oqukethwe yinkondlo.

Iyakhanga indlela le mbongi ephetha ngayo le nkondlo yayo, endimeni yokuqala uphethe ngomugqa othi: *Lala sithandwa lal' uphumule*. Kanjalo nomugqa wokugcina kule nkondlo nawo uphetha ngendlela efanayo. Ake sikubheke lokhu kule migqa:

- 01 Ngimbeleni ngaphansi kotshani
- 02 Duze nezihlahla zomnyezane
- 03 Lapho amagatsh' eyongembesa
- 04 Ngamaqabung' agcwel' ubuhlaza.
- 05 Ngozwa Nami ngilele ngaphansi
- 06 Utshani ngaphezulu buhleba:
- 07 "Lala sithandwa, lal' uphumule."
  
- 08 Ngimbeleni phezu kwamadamu
- 09 Laph' amanz' ethul' enganyakazi
- 10 Nalaph' izinyon' ezincanyana
- 11 Zihlabelela zisho ngephimbo
- 12 Zenanel' ukwethwasa kwehlobo,
- 13 Zehle ziphuz' amanz' aphilile,
- ...
- 19 Iyona misindo yabantwana
- 20 Eduduza imiphefumulo
- 21 Ele' ukulal' okuphakade.
- ...
- 29 Utshani ngaphezulu buyothi:,
- 30 "Lala sithandwa, lal' uphumule."

Kule migqa ecashuniwe ngenhla umcwaningi ubefuna ukuveza ikhono le mbongi lokusebenzisa isenzasamuntu. UMakhambeni (1991:57) uthi:

Isenzاسamuntu olunye uhlobo lomfanekisomqondo. Nalokhu kuqhathanisa kusafana nje naloko umehluko ovamise ukugqama uhlale nje obala lapho usebenzisa lomfanekisomqondo. Lapha sithola into engeyena umuntu iphiwa izitho kokunye izenzo zabantu.

Isibonelo imigqa edwetshelwe iyona eveza lesi sifengqo esiyisenzasamuntu.

03 Lapho amagatsh' eyongembesa

06 Utshani ngaphezulu buhleba:  
 07 “Lala sithandwa, lal’uphumule.”

Sibona ikhono eliyinqayizivele. Akusona sodwa lesi sifengqo esisebenzile kule nkondlo kukhona imvumelwanosiqalo emugqeni 12 no13 njengoba sibona lapha ngezansi isibonelo.

12 Zenanel’ ukwethwasa kwehlobo,  
 13 Zehle ziphuz’ amanz’ apholile,

Lobu wubunkondlo obusezingeni elibabazekayo elikhonjiswa imbongi kule nkondlo.

### 3.3.5 Sengiyakholwa-ke - Vilakazi (1935:23) – *Inkondlo KaZulu*.

Lena ngenye yezinkondlo zikaVilakazi emfishane ngoba linemigqa engama-25, kwezitholakala kuleli qoqo likaVilakazi. Kule nkondlo uVilakazi usakhuluma ngakho ukufa, kubonakala sengathi indikimba yokufa yayimthinta. Okusho ukuthi le nkondlo iyi-eleji. Ongothi abanjengoMhlanga, Nkosi noThwala (1994:82) bathi:

Lena yikondlo yesililo. Sithola imbongi ibalisa ngesimo esithile esimaqondana nokufa komuntu othile ebimkhonzile. Kungenzeka futhi imbongi ikhulume nokufa luqobo, ikuqalekisa noma ichaza ngosizi lwakho ukufa. Kungenzeka imbongi ikhulume ngakho ukufa iveza izimpawu ezithile ebesingazinakile ngakho ukufa. Kuningi nje imbongi engabalisa ngakho, ngokufa.

Imbongi-ke lapha kule nkondlo iveza imizwa yayo ngodaba lokufelwa wuyise.

Uma sibuka isakhiwo sale nkondlo siyabona ukuthi sinamagagasi athile. Izitanza zokuqala ezimbili, uyiqale ngesankahlu le nkondlo, ethukuthele. Lokho sikubona ngezitanza zenkondlo ziqale zinemigqa eminingi zaya ngokuya zincipha lokho okukhombisa ukwehla kwegwebu ebeliphethe imbongi. Ngasekugcineni sibona ukuthi ingonyuluka ubeseyithululile ngasekuqaleni. Okunye okuphawulekayo indlela asebenzise ngayo impindwa kule nkondlo. Kukhona impindwa esekuqaleni kwezitanza ezimbili zokuqala ethi: *Sengiyakholwa ukuthi sewafa*. Kanjalo futhi nendima yokugcina, kodwa sibona okwehlukile kulezi zitanza ezimaphakathi. Ezigabeni zokuqala ezimbili sibona impindwa ethe ukwehluka kweyewayelekile esigabeni sokuqala iphethwa ngokuthi: *Sezanyamalal’ ungunaphakade*. Kwesesibili khona

kuthiwa: *Sekwanyamalal' ungunaphakade*. Enye into akhiphe kuyo unyawo uVilakazi isakhiwo ikakhulukazi imvumelwanosigcino. UMsimg (1986:85) uthi:

Uma sesibuswa yimvumelwano kakhulu, silengela egebeni lokuba sizithole sesiphoqa amagama noma sesilahla igama elinembayo sibuye nelikha phezulu.

Kumele izimbongi zihlale ziwabeke olimini la mazwi kaMsimg ngoba anobuhlakani, akumele imbongi ithatheke ngoba ifuna ukwakha imvumelwanosigcino bese isebenzisa igama elinganembi kodwa libe likhona elinembayo. Ake siyibuke le nkondlo:

01 Sengiyokholwa ukuthi sewafa  
 02 Um'ukukhala kwezinyoni zaphezulu  
 03 Nobusuku obuqhakaz' izinkanyezi zezulu,  
 04 Um' inkwezane yokusa nezinkanyezi  
 05 Ezikhanyis' umnyama njengonyezi  
 06 Sezanyamalal' ungunaphakade.

07 Sengiyokholwa ukuthi sewafa  
 08 Um'ukukhala kwezinyoni zaphezulu  
 09 Inyakatho neningizim' evunguzayo;  
 10 Um' unqoqwane wobusika namazolo  
 11 Abemboz' utshani namuhla nayizolo  
 12 Sekwanyamalal' ungunaphakade.

Uma sicaphuna isitanza sokugcina kuyavela ukuthi ngempela umfutho aqale ngawo ezigabeni zokuqala ezimbili wabe usuphelile. Yizwa nje ukuthi uthini:

22 Sengiyokholwa ukuthi sewafa  
 23 Uma ilanga nenyanga sekwafa  
 24 Kwawel' enhlabathini yamagade  
 25 Kwashabalala ungunaphakade.

Kuyabonakala ukuthi ngasekuqaleni le mbongi isebenzise ukubhuqa ngoba nakuba izinto zenzeke phambi kobuso bayo, kodwa ayizange ikholwe futhi ungathi iyokholwa ngesikhathi esithile nayo engazi ukuthi siyofika nini. Okunye okuqaphelekayo esakhiweni sale nkondlo, ukwakheka kwemigqa yayo. Inkondlo iqale ngomfutho isitanza sinemigqa eyisithupha, yaphetha isinebohlololo, isitanza sesinemigqa emine. Uma ubuka impindwa yale nkondlo kuyaqapheleka ukuthi isezigabeni ezimbili kwesokuqala nakwesokugcina. Kunomqondo ocashile kule nkondlo, la mazwi athi "*Sengiyokholwa*" asho ukuthi uyise akasoze afa, uma kusekhona izinkanyezi nemisindo yezinyoni.

Indlela asebenzise ngayo amagama aphikisanayo kulo mugqa osesigabeni sesibili nakho kukhomba ubunkondlo obusezingeni eliphezulu. Isibonelo emugqeni we-09.

09 Inyakatho neningizim' evunguzayo;

Indlela okusetshenziswe ngayo isifaniso, invumelwano kanjalo nokuxhumana kule nkondlo njengoba kuveziwe kule migqa edwetshelwe kuyamangaza. Kuyabonakala ukuthi uyise wayembuka njengesigomagoma esingasoze saya ndawo. Okukhomba ukuthi noma uyise esafa kodwa kuyena uyaphila futhi uhlala ecabanga ngaye njalo.

### **3.3.6 Isenanelo Eminyakeni Engamashumi-mahlanu - Vilakazi (1935:56) – *Inkondlo KaZulu*.**

Lapha sithole ubuciko obengeziwe obusetshenziswe imbongi uma ihaya le nkondlo. Ikwaze ukweyamanisa imfundo etholakala eMalanihili (*Mariannahill*) nomsoco otholwa inkonyane obisini lwenkomazi ebhonsa ngoba isikhumbula inkonyane layo. Khona nje ukuthi imbongi izibize ngenkomazi emugqeni we-03, kuyamangaza kutshengisa ubuchule ngoba ibingazibiza ngenkunzi ebhongo. Nasi isibonelo sale mugqa:

03 Ngibhonse njengekomazi  
04 Ibuya iqond' ekhaya

Kuyatshengisa ukuthi uVilakazi uyazi ukuthi inkunzi ibhongiswa inkani ngoba ifuna ukulwa. Ukukhalima kwenkomazi okutholakala kule nkondlo kwehlukile. Isakhiwo sale nkondlo sinemigqa eminingi evulekile, lokhu kuyenza ukuthi ibe nesigqi esisheshayo. UMazibuko(2018:100) uma echaza isigqi uthi:

Kunokuhlobana okukhulu phakathi kwesigqi, umoya wenkondlo kanye nezimpawu zokuloba ezisebenze enkondlweni. Konke lokhu kuncike kokunye. Isigqi ngukushesha noma ukunensa kwenkondlo lapho ihaywa noma ifundwa. Umoya wenkondlo yilokho esingakufanisa nomuzwa imbongi ezithola ikuwo lapho iqamba, ihaya noma ifunda leyo nkondlo. Izimpawu zokuloba eziba maphakathi noma ekugcineni kwemigqa yenkondlo, yizo kanye ezidala ukuthi isigqi senkondlo sisheshe noma sinense.

Ake sizwe nje ukuthi uyithunge kanjani le nkondlo uVilakazi:

- 01 Zithi izinduna-nkulu
- 02 Mangihlale phansi ngisho
- 03 Ngibhonse njengekomazi
- 04 Ibuya iqond' ekhaya
- 05 Laph' ilanga lisezansi
- 06 Linjengezintomb' ezinhle
- 07 Zihlab' umshungu ntambama
- 08 Zisuk' eMhlathuze ziya
- 09 Zonganel' eMhlathuzane,
- 10 Zishiy' umbuso kwaZulu.
- 11 Bath' abemfundo mangisho,
- 12 Mangiland' umkhondo wazo
- 13 Lapho zendela ngakhona
- 14 Ngoyakhohlwa iminyaka
- 15 Zaphum'emakhay' oyise.

....

Lapha ngenhla kucashunywe isitanza sokuqala kwakhonjiswa imvumelwanosiqalo emugqeni we-07 nowe-08.

- 07 Zihlab' umshungu ntambama
- 08 Zisuk' eMhlathuze ziya

Kukhona nesifaniso njengoba kuveziwe kulo mugqa odwetshelwe lapha ngezansi.

### 03 Ngibhonse njengekomazi

Akhona namagama akhethwe ngobuchule anembayo njengalawa athi *umkhondo, ukubhonsa, umshungu, mangisho* njll. Siyathola ukuthi uVilakazi wawulanda wonke umlando wokufika kwabelungu nenkolo nokuvumelana nabomdabu ukuthi sakhawe lesi sikhungo kanjalo nokushiya amakhaya kwezindela ezingamakhosazane angamasistela. Nakuyona le migqa elandelayo bukhona ubunkondlo, ikakhulu imvumelwanosiqalo, nemvumelwanosiqalo eyeqanayo. Yingakho nje simuzwa ethi:

- 44 OMakhedama noJama
- 45 Behlangana namathonga
- 46 Ezwe laseJalimane
- 47 Benz' isinqum'esikhulu
- 48 Beth'uZulu makakholwe
- 49 Nay' ahambe ngenkambiso
- 50 Yezizw'ezapholofithwa

...

Umugqa 45,47 no48 njengoba kubonakala emigqeni edwetshelwe ngenhla kukhona imvumelwanosiqalo kanjalo nemvumelwanosiqalo eyeqanayo. Liyatuseka-ke ikhono elifana naleli.

### 3.3.7 Ngomz' omdala-dala KaGrout - Vilakazi (1935:35) – *Inkondlo KaZulu*.

Kule nkondlo uVilakazi ugabisa ngesakhiwo sayo, ikakhulu imigqa engamalunga ayishumi nambili, imvumelwanosigcino, ukuxhumanasigcino nezifengqo. UMazibuko (2018:88) uma echaza isakhiwo senkondlo uthi:

Uma kuhluzwa inkondlo ngokubheka isakhiwo kusuke kubhekwa konke okutholakala enkondlweni. Isakhiwo-ke yizo zonke izicubu namathambo okusetshenziswe yimbongi ekubhaleni inkondlo. Njengoba nje umakhi esebenzisa izitini, usimende, okokufulela, njalo njalo uma akha indlu; nembongi nayo ibekelela isoyi nesoyi ize iyifulele iyiphethe inkondlo yayo. Lokhu-ke kubizwa ngesakhiwo senkondlo.

Kule nkondlo-ke umcwaningi uzobuka zombili izinhlobo zesakhiwo njengoba kukhona isakhiwo sangaphandle nesakhiwo sangaphakathi. Imbongi itusa lo muzi oyiMishini yamakholwa ebandla laseMelika (*American Board*) ngoba lo muzi wakhiwe endaweni yangakubo lapho imbongi izalwa khona iyawuncoma ize iwufanise nowaseRoma kwelamaNtaliyane. Nakuba iyinde le nkondlo kodwa kule migqa ecashuniwe kuyavela okuyisakhiwo okuyikhona okuhlaba umxhwele, njenga le migqa:

03 Kusabus' obabamkhulu bebodwa.

04 Kuthiw' injobo babeyithungel'ebandla

Kule migqa kunemvumelanosiqalo bese kuthi emgqeni we-04 kusetshenziswe isaga esithi injobo ithungelwa ebandla. Akulula ukuthi imbongi iqikelele isakhiwo salolu hlobo enkondlweni ende kangaka. Isakhiwo samalunga afanayo kuyo yonke imigqa. Kumele kushayelwe ihlombe lokhu kwenza kwale mbongi. Singathi nje lapha kule nkondlo kugqama isifaniso, imvumelwanosigcino, nokuxhumanasigcino.

01 O Groutville mz' omdala kaGilawoti

02 Nawe zakusela izinsuku msuku

03 Kusabus' obabamkhulu bebodwa.

04 Kuthiw' injobo babeyithungel'ebandla

...

- 13 Lo kwakumuz' owawuvunganyelw'indlovu
- 14 Phansi koMakhabeni, likhoth'oNdlovu,
- 15 Kusekon' amahlath'anamahlozi
- 16 Kungamangalisi ingwe eyingozi
- 17 Ikubozomela, ikwenekele phansi.
- 18 Nanka amasim'omhlanga elucansi
- 19 Esikaza nomoba ay' ashay' eMvoti
- 20 Omanzi aw' anehlimbithw' angan'amtoti

Kule migqa engehla kusuka kowe-15 kuze kuyofinyelela ko-20 imbongi isebenzise imvumelwanosigcino njengoba iveziwe yadwetselwa lapha ngenhla. Kanjalo futhi nokuxhumanasigcino emugqeni we-13 nowe14 lapha ngezansi.

- 13 Lo kwakumuz' owawuvunganyelw'indlovu
- 14 Phansi koMakhabeni, likhoth'oNdlovu,

Buningi ubunkondlo obutholakala kule nkondlo noma bungeqedwe bonke kodwa lobu obuveziwe banele ukuthi kuvele iqhaza elabanjwa yile mbongi ekuthuthukiseni lo msebenzi njengoba kubonakala nesifaniso lapha ngezansi emugqeni wa-21 nowa-23.

- 21 Agudle njengomqhumo wasemthimbeni
- 22 Ephahle la nangal' amanzi nob' ephandle,
- 23 Kuhelisene kuyolwandle njengomthimba.

...

- 36 Uma besekhona' abathi guga mzimba
- 37 Nathi kufanele sithi guga Mvoti.
- 38 Kungaze kuthiwe guga, la kungase
- 39 Kwenzeke yini khona lokho uma kuse
- 40 Khona namatsh' esiShaka singashaywa?

...

Emugqeni 36,37,no38 kule nkondlo imbongi isebenzise igama *guga* kule migqa engezansi ngendlela encomekayo, lokhu kwakha ukuxhumana okumaphakathi.

- 36 Uma besekhona' abathi guga mzimba
- 37 Nathi kufanele sithi guga Mvoti.
- 38 Kungaze kuthiwe guga, la kungase

Kulesi sitanza esigcine ngaso lapha ezibonelweni kukhona igama elithi *guga*. Leli gama lisetshenziswe kahle, kuyisaga ukuthi *guga mzimba sala nhliziyo*. Angithi uMaphumulo (1993:64) uthi:

Imbongi ivama ukuwonga amagama. ayiwasebenzisi noma kanjani. Imicabango yembongi ibekwa ngamafuphi. Kuyenzeka kwesinye isikhathi amagama afinyezwe ukuze avumelane nomugqa...

Le nto akhuluma ngayo lapha uMaphumulo, iyona le edala ukuthi imbongi iwufingqe umugqa wa-36.

### 3.3.8 Inkelenkele YakwaXhosa: - Vilakazi (1935:2) – *Inkondlo KaZulu*.

Kule nkondlo sibona ubuciko bembongi, esikhundleni sokuthi isilandise ngomlando owenzeka kwelakwaXhosa, iwubeka ngolimi lobunkondlo. Le ndaba ende yona uvele ayiqale lapho usuku lomcimbi omkhulu selumisiwe. Ongoti abanjengoMhlanga, Nkosi noThwala (1994:81) uma bechaza lolu hlobo lwenkondlo bathi:

Lolu hlobo lwenkondlo nalo luyalandisa isigameko esithile esenzeka. Kungahle kube yisigameko esithinta umlando noma kube yisigameko imbongi ezisusele sona nje ekhanda. Inkondlo eyi-ephiki nayo inomlingiswa osemqoka okunguyena indaba ezungeze yena. Nakhona lapha imbongi kayiphoqelekile ukuthi ilandelanise izigameko njengokwenzeka kwazo. Imbongi ingakhetha ukuqala indaba yayo kuvuthondaba lapho sithola isigameko esibalulekile bese kugcina ngokuthi ibuyele ekuqaleni kwayo indaba. Nakhona lapha silindele ubunkondlo obusezingeni eliphakeme. . . .

Imbongi le nkondlo iyiqale kuvuthondaba njengoba kusho ongoti abangenhla. Phela kwase kuzofezeka lelo phupho ayekade ememezela ngalo lo mlingiswa osemqoka kule nkondlo. Asiyizwe nje uma ithi:

07 Ilanga labe selimiswa njalo,  
08 Lapho ngisho wena salukazi  
09 Umxhilibana njengodade-nje,  
10 Wawuzobilelwa ubutshitshi  
11 Ukhunjuliswe lokhuy' okudala  
12 Zithi kuwe izinsizwa : qoma.

. . .

90 Ngokushona kwenhlamvu yal' linga;  
91 Yashona yathi gqwambi, kodwa dwaya.  
92 Kwahwelela kwaqoqana ukuhlwa,



93 Yaphum' inyang' ihlek' usulu nayo.

Leli ikhono lesakhiwo imbongi esivezela lona eliyinqayizivele. Indaba kaNongqawuze akayixoxi njengoba yaziwa kodwa udweba isithombe esiveza ukuthi abantu babeshayisana ngamakhanda ngalelo langa. Uma echaza ububi balolo suku, nobuhlungu besililo sangalolo suku kwesinye sezitanza zale nkondlo uthi: Kulo mugqa wa-94 imbongi inonge lo mugqa ngefananngwaqa l njengoba kuveziwe lapha ngezansi.

94 Luthuli lwani lolu oluthunqa

95 Laphaya, kade kumi izixuku

96 Zilindele ukubunjwa kabusha?

...

100 Ngalalelisisa ngezwa ukukhala

101 Kwakho wena mntwana ongenacala;

102 Ngalalelisisa ngezwa ukukhala

103 Kwakho wena ntombi nenkehl' emsulwa,

104 Ngalalelisisa ngezwa ukukhala

105 Kwakho wena salukazi osele :

106 Kwaduma kwabikel' izinkanyezi.

Kulesi sitanza esingenhla kukhona ukuxhumanasiqalo, ukuxhumana okumaphakathi nokuxhumanasigcino. Kulo mugqa ogcinile kubonakala indlela imbongi ebabaza ngayo usizi olwalukhona. Sithathwa ubuhlakani bokusetshenziswa kwamagama anembayo. Kukhona nofanamsindongwaqa (*l*) kulo mugqa nangendlela olusebenze ngayo. **Isibonelo** nje yilo mugqa ocashuniwe nalezi zinhlamvu ezidwetshelwe:

94 Luthuli lwani lolu oluthunqa

Kule nkondlo sibone ikhono le mbongi lokulanda indaba. Uma sibheka kule nkondlo kukhona isingeniso, umzimba nesiphetho. Lezi zitanza ziyanikezelana nje kahle indaba ize ifike kuvuthondaba.

### 3.3.9 Woza Nonjinjikazi - Vilakazi (1935:15) – *Inkondlo KaZulu*.

Kule nkondlo imbongi iphinde yaveza ubuchule obuyinqayizivele esakhiweni sale nkondlo. Imbongi isebenzise ukuxhumanasiqalo emugqeni wo-01 nowe-02, kwathi emugqeni we-08 nowe-10 sithola imvumelwanosiqalo eyeqanayo. Emgqeni we-03 kutholakala isingathekiso njengoba embiza ngonyawo olumbaxamili nje.

- 01 Woza wena Nonjijikazi!
- 02 Woza mshikishi wendlela,
- 03 Wen' olunyawo lumbaxambili,

Kukhona nesenzasamuntu emugqeni we-07 kanjalo namagama aphikisanayo emgqeni owodwa lapha emugqeni we-06.

06 Phansi naphezulu kwamathafa;

Ukusebenzisa amagama amabili aphikisanayo emgqeni owodwa ongoti bolimi bakuthatha njengobunkondlo obusezingeni eliphezulu. Isakhiwo sale nkondlo siyaheha, bheka nje ngoba zonke izitanza zinemigqa elinganayo eyishumi nambili. Imigqa yakhiwe amagama kusuka kwamabili kuya kwamane kuzo zonke izitanza. UMsimang (1986:05) ubona ukuthi inkondlo lena kwakumele ibe nalezi zinto ezinhlanu, okuyistanza, amavesi, *i-rhyme*, *i-end-rhyme* kanye ne-*rhythm*. Ubona ukuthi isigqi sasithathwa njengomgangatho okuyiwona owehlukana inhloko nesixhanti phakathi kobunkondlo nephrozi.

Isakhiwo, izifengqo, ulimi nemifanekisomqondo yizona zinto ezakha inkondlo. Njengoba imbongi izifake zonke lezi zinongo zobunkondlo kusho ukuthi igcagcele esokeni. Ake sisibuke lesi sakhiwo esitholakala kule migqa yale nkondlo esigabeni sokuqala. Sithola isingathekiso emgqeni wesibili nowesithathu, ngoba simuzwa ebiza isitimela ngomshikishi wendlela.

- 01 Woza wena Nonjijikazi!
- 02 Woza mshikishi wendlela,
- 03 Wen' olunyawo lumbaxambili,
- 04 Lwalukwe zisinga zensimbi
- 05 Zikhwela, zeqana, zehlana
- 06 Phansi naphezulu kwamathafa;
- 07 Wen' owathath' obabamkhulu
- 08 Wabahungula nakalokhu;
- 09 Sathi sibabuza waziba,
- 10 Washushuluza ngejubane
- 11 Sengath' uvalwe nezindlebe,
- 12 Utshobele unotshobela.

...

- 64 Sengathi ngabe ngicashile
- 65 Phakathi kwamahlang' akithi

- 66 Agcwel' ummbila namathanga,  
 67 Ngingenakuthikimezeka  
 68 Yilezi zixuku zabantu  
 69 Ezidlula zixokozela.  
 70 Ngizibon' ilanga liphuma'  
 71 Ngazibon' ilanga lishona.  
 72 Koba mnyama kuse zidlula.

Inhlalanjalo esiyibonayo lapha kule nkondlo yale mbongi, ukuthi ikwazile ukugcina le nkondlo inemigqa eyishumi nambili esigabeni ngasinye. Wangagcina lapho uphinde wenza umugqa ngamunye waba nezinhlamvu eziyisishiyagalolunye. Ungaphinda uwabale kule migqa eyisibonelo ngezansi.

- 66 Agcwel' ummbila namathanga,  
 67 Ngingenakuthikimezeka  
 68 Yilezi zixuku zabantu  
 69 Ezidlula zixokozela.  
 70 Ngizibon' ilanga liphuma'  
 71 Ngazibon' ilanga lishona.  
 72 Koba mnyama kuse zidlula.

Leli yikhono elingandile, bheka ngoba le nkondlo inemigqa engamashumi ayisikhombisa nambili (72) kodwa yonke imigqa inezinhlamvu ezilinganayo. Lobu wubunkondlo obusezingeni eliphezulu. Kule nkondlo imbongi isilandisa ngesitimela eyasibona sithutha abantu sibasusa emakhaya sibayisa eGoli. Iyasho-ke nokuthi sasakhiwe futhi sihamba kanjani.

### **3.3.10 UShaka KaSenzangakhona** - Vilakazi (1935:27) – *Inkondlo KaZulu*.

UVilakazi waziwa ngokubhala izinkondlo ezinde njengayo le esikhuluma ngayo.

Esikuqaphelayo kule nkondlo ukuthi yinde, inezitanza ezingamashumi amathathu. Isitanza ngasinye sakhiwe imigqa eyishumi. Uma sibuka umugqa ngamunye wona wakhiwe amagama kusuka kwelilodwa kuya kwamathathu. Le nkondlo iyi-ephiki ngoba ixoxa indaba ngomlingiswa oqavile. UMaphumulo (1993:70) uthi:

Lezi zinkondlo zivama ukuxoxa indaba ngezenzo zobuqhawe bese zidumisa iqhawe. Lezi zinkondlo zikhuluma futhi zibongela izenzo zobuqhawe, yingakho zibhalwe zaba sezingeni eliphezulu. Imvamisa lezi zinkondlo zichaza amaqhawe abalulekile emlandweni wesizwe. Ulimi olusetshenzisiwe ezinkondlweni

eziphila amaqhawe luhloniphekile, imicabango idephile futhi iphezulu. Amaqhawe omlando, angabantu abavelele emikhakheni eyahlukene. Lapha kungabongelwa amakhosi, abafunde bagogoda nalabo abaveza amakhono nesinwe kulokho abakwenzayo.

Le mbongi ikulandelile lokhu okushiwo ongoti bolimi lobunkondlo ngoba nayo le nkondlo ikhuluma ngalo iqhawe leli eliyiLembe. Le nkondlo njengoba ingezinye zezinkondlo ezinde kuleli qoqo ngoba inemigqa engamakhulu amabili namashumi ayisishiyagalolunye nesishiyagalolunye (299). Kule migqa ecela emakhulwini amathathu, mine nje vo imigqa ephundulekile yazithola isinamagama amane. Kodwa okuyikona kuhlabane umxhwele kule nkondlo indlela imbongi ehlele ngayo isakhiwo sayo. Le nkondlo yakhiwe yabuswa invumelwanosigcino nokuxhumanasigcino. Kusukela emgqeni wokuqala kuze kuyofika kowokugcina. Kwathi imigqa emine yokugcina yaphethwa sekusetshenziswa ukuxhumanasigcino. Njengoba sekubonakele ukuthi le nkondlo yinde akulula ukuyiveza yonke, kodwa nanka amazwibela emigqa eyisibonelo semvumelwanosigcino. Ake siyibuke le nkondlo:

- 01 Mina wemlisa wansondo
- 02 Ngaze ngonda ngamicondo
- 03 Ungilibazise ngeze.
- 04 Ngiboshw' ukuba ngifeze
- 05 Inkondlo yethole lika
- 06 Phunga noXab' elafika
- 07 Ngokubelethwa yilanga
- 08 Lanceliswa inyanga
- 09 Khona liyofun' umkhondo
- 10 KaZulu liyekwaMpondo.

...

Kule ndima engezansi kukhona ukuxhumanasigcino, ukuxhumana okuyingxemu, invumelwanosigcino, nemvumelwanosigcino. Isibonelo sokuxhumanasigcino siyasibona emugqeni- 41 no42 njengoba kuveziwe kulesi sibonelo ngezansi.

- 41 Wakh' umuz' iDlayangubo
- 42 Wakh' amabutho ngehubo

Ziningi izimpawu zobunkondlo ezitholakala kule nkondlo njengoba kuveziwe kule migqa ecashuniwe ngezansi.

- 41 Wakh' umuz' iDlayangubo
- 42 Wakh' amabutho ngehubo
- 43 Nezomndlunkulu wakhetha,
- 44 Ukheth' intomb' uyiletha :
- 45 Kakhulu kangakanani
- 46 Lokh' unyoke eyinkani
- 47 Ngobuhle nokuzazisa,
- 48 Ngonwele insizw' eyidlisa.
- 49 Kwakukhon' ezinonwele
- 50 Lulude njengolwamawele.

Yinde le nkondlo njengoba bese sishilo, okugqame kakhulu kuyo yikhono lokucophelela imvumelwanosigcino kusukela ekuqaleni kwenkondlo ize iyophela. UMSimang uqaphelisa izimbongi ukuthi kumele izimbongi ziqaphele zingathathwa umuzwa wemvumelwanosigcino ngoba imbongi igazithola isilahla igama elinembayo bese isebenzisa igama elikha phezulu.

Nokho kumele siqaphele ukuthi ukubuswa imvumelwanosigcino kungadala izinkinga zokuthi singazithola sesiphoqa amagama sishiye igama elinembayo ngoba sijahe imvumelwanosigcino.

### **3.3.11 Ngizwa Ingoma - Vilakazi (1935:26) – *Inkondlo KaZulu.***

Empeleni zimbili izinkondlo ezimfishane kwezabhalwa uVilakazi. Yiyo le nale esihloko sithi *Ithongo Lokwazi* ngoba yona inemigqa engamashumi amabili nanye, yakhiwe yizitanza ezimbili nje vo. Lena esihloko sithi *Ngizwa Ingoma* yona-ke kubonakala sengathi imfishane nayo kwezikaVilakazi, iyisitanza esisodwa esinemigqa eyishumi nesithupha kwale nje kancane ukuba ibe isonethi. Okuhlaba umxhwele kule nkondlo yindlela okusetshenziswe ngayo isakhiwo nolimi kule nkondlo. Emigqeni emibili yokuqala kusetshenziswe ukuxhumana okuyingxemu njengoba kuveziwe lapha ngezansi emugqeni wo-01 nowe-02.

- 01 Ingoma yenu ngiqale ngayizwa,
- 02 Ngayizwa ngayeya ngokungazi,

Lokhu kwenza umfanekisomqondo ozwakalayo (*inzwa yokulalela*). Emgqeni wesine nowesihlanu kukhona impindamqondo. La magama adwetshelwe yiwona aphakamisa izinga lale nkondlo. Imbongi ikwazile ukukhetha amagama anembayo, lokhu kuvela kahle emgqeni we-06 amagama akhethwe ngobuchule.

06 Enilutape kwaZulu neduka nomhlaba

Kanjalo nomugqa we-14 unomqondo ocashile, kuseyikho njalo ukukhetha amagama anembayo. Ulinyusile impela izinga lapha kule nkondlo uVilakazi ngendlela akhethhe ngayo amagama anembayo.

14 Bebem' izinyathi nezinkab' ezizimbedula;

Uyichaza kahle ngamazwi amnandi indlela ababebhema ngayo amagudu okubhema okhokho bakhe.

- 01 Ingoma yenu ngiqale ngayizwa,
- 02 Ngayizwa ngayeya ngokungazi,
- 03 Namuhla sengiyayiqonda, ngiyayithobela
- 04 Laph' amazw' enu engqongq' esifubeni,
- 05 Eloloz' ezibilinini zozwel' oludala,
- 06 Enilutape kwaZulu neduka nomhlaba
- 07 Ningikhumbuz' okungasekho,
- 08 Nengingenamandl' okukubamba,
- 09 Noma sengikhal' ezimathonsi.
- 10 Lokhw' enikungomayo nina bakwaNgungunyana
- 11 Senakulolonga naba ngabaVenda kwaThobela
- 12 Kwakuhaywa ngokoko bawokoko
- 13 Behlezi phakathi kwamanxuluma
- 14 Bebem' izinyathi nezinkab' ezizimbedula;
- 15 Nogogo betekula phansi kwemilovu.
- 16 Ningisus' usinga, ngivukwe yikhambi.

**3.3.12 KwaDedangendlale** - Vilakazi (1945:23) – *Amal'ezulu*.

Lapha uVilakazi wabhala inkondlo ende impela kodwa okuhlaba umxhwele ngayo, indlela ahlele ngayo isakhiwo sayo. Kungashiwo futhi ukuthi le nkondlo noma iyinde kodwa imbongi yatshengisa isineke esingandile ekuphotheni le nkondlo. Bheka nje ngoba inezindima eziyishumi nesishiyagalombili. Indima ngayinye yakhiwe imigqa eyishumi. Ubuchule bale mbongi buyacaca esakhiweni sale nkondlo ngoba imigqa yona yakhiwe amagama kusukela kwelilodwa kuya kwamathathu. Ngaphandle komugqa owodwa endimeni yokuqala okuyiwona ophundulekile ngoba unamagama amane njengoba uveziwe lapha ngezansi.

07 Laph' uphuma phandl' unuke

Lesi sakhiwo sivuna isigqi sale nkondlo. Imbongi isihayela inkondlo enesigqi esisheshayo lapha. Lokho kubonakala ngemigqa yayo evulekile nemifishane. Uma bekhuluma ngesigqi oMhlanga, Nkosi noThwala (1994:104) bathi:

Akulula ukuchaza ngempela ukuthi siyini isigqi. Kodwa singasika elijikayo nje sithi: Ngesigqi sibhekise ekuhlelekeni kokugcizelela nokungagcizeleli, ukwelula nokungeluli, ukwehla nokwenyuka kwephimbo enkondlweni. Kukhona-ke abake bathi uma sifunda umugqa bese sihlaba ikhefu, lezo zindawo eside sima kuzona kukhombisa isiphetho selunga lesigqi. Kwakhona futhi siye sithole inani lamagama emgqeni ngamunye lithi alilingane nakulezo zindawo okwelulwa kuzona amalunga bese kudala umgqumo omnandi wesigqi. . . . Isigqi senkondlo sivamise ukuhambelana nemibono ethulwa yindima ngendima. Ngalokho siyisithole ezinye izindima zinemigqa emide ezinye zinemigqa emifishane. Ngakho-ke isigqi esitholakala kule migqa emide sizokwehluka kusigqi esitholakala kule migqa emifishane.

Isigqi enkondlweni siyinto esemqoka sifana nomphefumulo wenkondlo. Kuhlaba umxhwele lapho enza yonke imigqa yenkondlo ibe nezinhlamvu eziyisishiyagalombili. Noma ngabe umugqa uyigama elilodwa noma amagama amathathu kodwa yonke imigqa inezinhlamvu ezilinganayo njengoba kubonakala nje lapha ngezansi.

- 01 Ngikhumbule kud' ekhaya
- 02 Laph' ilanga liphumela
- 03 Phezu kwezintab' ezinde,
- 04 Lishone libomv'enzansi
- 05 Kuze kusondel' ukuhlwa
- 06 Nokuthul' okucwebile,
- 07 Laph' uphuma phandl' unuke
- 08 Uhogele ngamakhala,
- 09 Uzigqum' umzimba wonke
- 10 Ngomoya wolwandl' omanzi.

Lesi isitanza sokuqala kule nkondlo ecashuniwe nakuba ingabhaliwe yonke inkondlo kodwa okugqamayo lapha kule sitanza yilokhu obese kubaluliwe ngenhla. Nalo mugqa onamagama amane nawo ukulesi sitanza. Kusona lesi sitanza kuhlaba umxhwele ukubona ikhono eliyinqayizivele lembongi lokusebenzisa imifanekisomqondo / izinzwa. Ake sibuke le migqa emibili esiyithola kuso lesi sitanza.

- 08 Uhogela ngamakhala'
- 09 Uzigqum' umzimba wonke

Kusemqoka ukuthi ukuqhakambisa leli khono kuvele nesakhiwo esitholakala kulesi sitanza sesishiyagalombili. Sibona ukuthi imbongi ilisebenzise kahle ikhono nobungcweti besakhiwo, bheka nje imvumelwanosiqalo nokwenzasamuntu kule migqa edwetshelwe.

- 71 Phakathi kwayo ngabona
- 72 Abelusi beyinqanda,
- 73 Beyiqondis' emakhaya.
- 74 Ngabheka ngakwaLulwandle,
- 75 Ngahlangana nofasimbe,
- 76 Ngabethwa ngumoy' omnandi,
- 77 Wez' usondela ngemithi,
- 78 Ngalalela ngaguquka,
- 79 Kant' ilanga lishonile

Imbongi ikwazile ukukhetha kahle amagama anembayo kuyabonakala ukuthi amagama awaphoqiwe kodwa akhethwe ngokufanelana nendikimba. Isibonelo esihle sesenzasamuntu emugqeni wa-77 nokusetshenziswa kwenzwa yokuthinta emugqeni wa- 76 kule nkondlo njengoba kuveziwe lapha ngezansi.

- 76 Ngabethwa ngumoy' omnandi,
- 77 Wez' usondela ngemithi,

Lezi izibonelo nje ezikhombisa ngokusobala ukuthi inkondlo ebhaleke kahle ikubeka obala lokho okuwubunkondlo. UMazibuko (2018:85) uthi:

Yingakho-ke inkondlo kudingeka ukuba ibhekwe sakuyihlambulula, kuhluzwe kuvovwe kuyo ulimi lobunkondlo, ibuyiselwe olimini olwejwayelekile. Loku-ke kungukuyihluza.

Kuningi nokunye okuwubunkondlo okukhona lapha kule nkondlo kodwa kungegeqwe amagula engathi kuyemukwa.

### **3.3.13 Ugqozi - Vilakazi (1945:1) – *Amal'ezulu***

Kule nkondlo imbongi idlisela ngesakhiwo sayo esinongwe ngobunkondlo obunemifanekisomqondo, imvumelwano, isifaniso, isenzasamuntu nokuxhumana. Kule nkondlo imbongi ibalisa ngendlela eyangenwa ngayo wugqozi lobumbongi. Ake sibuke isakhiwo sale nkondlo okuyisona esihlaba umxhwele.



- 01 Emasangweni akwaDukuza,
- 02 Emzin' omkhulu kaNdaba,
- 03 Ngem' othangweni ngakhuleka,
- 04 Ngakhuleka laze layoshona.
- 05 Kwaqhamuka insila yenkosi,

Kule migqa engehla sithola imvumelwanosiqalo emugqeni wo-01 nowe-02. Kukhona nokuxhumana okuyingxemu emugqeni we-03 nowe-04.

- 03 Ngem' othangweni ngakhuleka,
- 04 Ngakhuleka laze layoshona.

Lesi isibonelo sengxemu kule migqa engehla. Lokhu kuxhumana kuthiwa kuyingxemu noma kuthiwe ukuxhumana okutshekile, kwenzeka lapho imbongi isebenzise igama ekugcineni komugqa bese iqala umugqa olandelayo ngegama elifana nalelo ebigcine ngalo njengoba kuveziwe kule migqa engehla. Lapha kule migqa engezansi kutholakala inzwa yokuhogela nemvumelwanosiqalo. Imbongi ikwaze ukusebenzisa amagama amabili aphikisanayo emgqeni owodwa emugqeni we-10.

- 06 Yangiyal' ukuba ngilinde.
- 07 Kwangen' emakhalen' am' iphunga,
- 08 Kwakhany' engqondweni yam' efiphele.
- 09 Kwafika kim' uMkabayi emuhle,
- 10 Wangithatha phansi wangiphonsa phezulu.
- 11 Ngabon' umlindi-masango evula.

Kulesi sitanza imbongi ivule ngemvumelwanosiqalo emugqeni we-12 nowe-13. Kwathi emgqeni we-14 imbongi yasebenzisa isifaniso nemvumelwano emaphakathi emugqeni we-16 nowe-17. Ubuciko bokusebenzisa kahle amagama anembayo yibona obenza le nkondlo ibonakale inesakhiwo esihle.

- 12 Ngangena ngishwaben' ulimi,
- 13 Ngahlala ngaphakathi kwakho Dukuza.
- 14 Angikwazang' ukubonga njengobabamkhulu,
- 15 Ukudabuka nezinhlungu angikuzwanga.
- 16 Ngenaba ngazicabanga ngiyinkosi;
- 17 Ngalala, ngaphupha ngeny' imini
- 18 Ngingaphandle kwamasango kaDukuza.
- 19 Ngamfun' uMnkabayi ngangambona;
- 20 Ngawabuk' amasango ngawabona,

- 21 Ngawabon' evaliwe noDukuz' esefile.  
 22 Lwagcwal' umlom' ulimi lwami;  
 23 Ngathi ngiyakhuluma ngayisimungulu,  
 24 Kanti sengintshontshw' amandl' ezimbongi.

Le nkondlo kungathi iyona uVilakazi athola khona usikisiki nogqozi lokubhala izinkondlo ngoba iveza indlela akhuleka ngayo emzini kaMkabayi. Nangendlela amukeleka ngayo kulo muzi, emva kokulindiswa isikhathi eside njengoba kuvela kulo mugqa we-04.

#### 04 Ngakhuleka laze layoshona.

Kuyacaca kule nkondlo ukuthi uVilakazi emva kokulinda wangeniswa walala. Wazithola esekhuluma noMkabayi okunguyena nabaphansi abamthwasisa ngobumbongi. La mazwi atholakala kulesi sitanza sokugcina iwona athwesa le mbongi umthwalo wokuhaya izinkondlo, ibhalele izizukulwane zikaPhunga noMageba. UKoopman (1986:3) naye uyibona le nkondlo njengeveza amadlozi njengabantu okuyibona babenika uVilakazi ugqozi lokubhala.

- 28 Vuka wena kaMancinza!  
 29 Kawuzalelwanga ukulala ubuthongo  
 30 Vuk' ubong' indaba yemikhonto!  
 31 Nank' umthwal' engakwethwesa wona.

Kule migqa yokugcina kukhona umugqa 28 nomugqa 30 kuvezwe ukusebenza kokuxhumanasiqalo okweqanayo. UMazibuko (2018:92) uthi:

Lokhu kungukuxhumana okusekuqaleni komugqa wenkondlo lapho imbongi iqalisa khona ngamagama afanayo ekuqaleni kwemigqa elandelayo.

Ukuxhumana kuyayihlobisa inkondlo ububone ubuciko bembongi uma uyifunda inkondlo futhi kwenza umculo omnandi kolalele noma ezibukelini.

#### **3.3.14 Yin' ukwazi ?** - Vilakazi (1945:10) – *Amal'ezulu*.

Lena ngenye yezinkondlo ezibhalwe ngobukhulu ubuchule yileli qhawe eliyinqalabutho kulo mkhakha. Le nkondlo igabe ngempindwa nezisho. Inkondlo yakihiwe amagama kusuka kwamabili kuya kwamathathu. Le nkondlo inemigqa

engamashumi amabili nane kanti inezitanza ezine vo. Impendulo yalo mbuzo oyisihloko sale nkondlo itholakala ingumyalezo onamandla kakhulu emigqeni emibili esigabeni sokugcina emugqeni wa-23 nowa-24.

23 “Khuluma kancane  
24 Wenze kakhudlwana.”

Isakhiwo sale nkondlo kaVilakazi sibambe amagama amabili noma amathathu umugqa nomugqa. Zonke izitanza zale nkondlo ziqala ngempindwa nakuba ibhalwe ngokwehlukile kodwa kuseyiyo impindwa.

01 Ngitshele mngani!  
02 Kuyin’ ukwazi?  
03 Ngigqoke kahle,  
04 Ngiphath’ induku,  
05 Ngiqwal’ umgwaqo,  
06 Ngidl’ ezibomvu?  
  
07 Ngitshele ntanga!  
08 Kuyin’ ukwazi?  
09 Ngukuy’ esikoleni,  
10 Ngifundane nencwadi!  
11 Ngize ngiphum’ impandla  
12 Ngipheny’ amaqabunga?

. . .

19 Ngitshele baba  
20 Kuyin’ ukwazi?  
21 Woza mfana wami  
22 Ngikudons’ indlebe:  
23 “Khuluma kancane  
24 Wenze kakhudlwana.”

Kule migqa emihlanu kusuka kowe-03 kuya emugqeni we-07 kunemvumelwanosiqalo njengoba kuveziwe lapha ngezansi.

03 Ngigqoke kahle,  
04 Ngiphath’ induku,  
05 Ngiqwal’ umgwaqo,  
06 Ngidl’ ezibomvu?  
07 Ngithele ntanga!

Lapha imbongi igabisa ngesu layo lokusebenzisa imvumelwanosiqalo. Njengoba negama layo lizichaza, itholakala ekuqaleni kwemigqa elandelayo enkondlweni njengoba kuveziwe kwadwetselwa imvumelwanosiqalo kule migqa engenhla.

OMhlanga, Nkosi noThwala (1994:97) bathi:

Lolu hlobo lwemvumelwano sithola nakhona kuvumelana amalunga ekuqaleni kwenigqa emibili elandelayo. . . .

Njengoba negama layo lizichaza, itholakala ekuqaleni kwemigqa elandelayo enkondlweni njengoba kuveziwe ngenhla.

### **3.3.15 Nayaphi ? - Vilakazi (1945:16) – *Amal'ezulu*.**

Kule nkondlo uVilakazi ukhala ngokufa ngokuzuma kukamfowabo uMandlakhe. Kuthe kusabatshazwa lowo mshophi kwashona umkakhe uNomasomi. Ukucikoza kwembongi okuhlabala umxhwele ikakhulukazi esakhiweni sale nkondlo. Ake sibuke nje ubuciko bale mbongi ekusebenziseni amagama anembayo. Le nkondlo igabe ngemvumelwanosiqalo etholakala emugqeni wo-01 nowe-02 kanjalo futhi nasemugqeni we-05 nowe-06. Emgqeni we-04 n0we-05 kukhona imvumelwano emaphakathi njengoba siyibona idwetselwe lapha kule migqa elandelayo.

- 01 Bangikhohlisile Mandlakhe,
- 02 Bathi mangihlale ngilinde.
- 03 Wena kaMakhwatha awuzange
- 04 Ubophe uhambe. Wasuka nje
- 05 Wanyamalala washiya konke,
- 06 Wavakasha noNomasomi.

. . .

Kule migqa elandelayo sibona indlela uVilakazi akhethe ngayo amagama ukunonga le nkondlo ukuze afanelane nomongo wayo. Imigqa yakhiwe amagama kusuka kwamabili kuya kwamane. Isakhiwo sale nkondlo kuyabonakala ukuthi asizinzile ngoba sibona izitanza zingamadlula-dlulane.

- 22 Ngabuzo ezinyangeni,
- 23 Zaphenduka zabhekana,

24 Zangithela ngezinyembezi  
25 Sezililel' uNomasomi.

• • •

39 Ngiphons' amehlo phakathi  
40 Olwandl' olumagagasi,  
41 Ngawabon' ejubelana.  
42 Ngagqolozela phakathi,  
43 Ngabona kude nibabili,  
44 Kanti ninoNomasomi.

Imbongi iqale le nkondlo isebenzisa isu lokusebenzisa imvumelwanosiqalo njengoba siyibona iningi lapha kule nkondlo.

45 Ngangithi ngiyothi ngibona  
46 Wena ubuthi qhamu.  
47 Inyanga iphume ngiyibona,  
48 Ngahlunga ngamehlo ngiyibuza.  
49 Yathi ayizange inibone.  
50 Ngakhwic' imikhono ngabuya.  
51 Nenkosikaz' ethwel' izinkuni  
52 Phakath' endilingeni yenyanga,  
53 Ngayiqweba ngayibuza.  
54 Yangifulathela othulini lonyezi,  
55 Yabhekuza yaya phambili njalo.  
56 Ngathula ngangebisi' ikhanda.

Ihlaba umxhwele indlela uVilakazi athunge ngayo isifengqo sesenzasamuntu kule migqa yokugcina edwetshelwe.

48 Ngahlunga ngamehlo ngiyibuza.  
49 Yathi ayizange inibone.

• • •

51 Nenkosikaz' ethwel' izinkuni  
53 Ngayiqweba ngayibuza.  
54 Yangifulathela othulini lonyezi,  
55 Yabhekuza yaya phambili njalo.

Kule migqa kubonakala leli zinga lobunkondlo eliphezulu. Lobu ubuhlakani obungandile bokusebenzisa isenzasamuntu. Lapha imbongi isuke ithatha into engaphili noma engeyena umuntu iyinike amandla nezimpawu zomuntu.

### 3.3.16 Sengiyakholwa - Vilakazi (1945:66) – *Amal'ezulu*

Le nkondlo yehlukile kunaleyo esesike sakhuluma ngayo phambilini esihloko sithi *Sengiyakholwa-ke*. Nakuba zombili zikhuluma ngento efanayo kodwa zehlukene. Kulena kungathi uVilakazi usekhulile ngokomqondo ngoba useyakwamukela ukufa akusefani nakuleya ayibhala kuqala eqoqweni lokuqala. Kumele kubhekwe isakhiwo sale nkondlo okuyisona sibonakala siheha. Le nkondlo inezitanga eziyisishiyagalombili. Imigqa yakhiwe amagama kusuka kwamabili kuya kwamahlanu. Kule nkondlo kunempindwa ebhalwe kahle engaphindi amagama afanayo kuzo zonke izitanga. Kukhona imvumelwanosigcino emugqeni we-02 nowe-03, kanjalo nokuxhumanasigcino emugqeni we-04 nowe-05, esikuthola esigabeni sokuqala njengoba kukhonjisiwe lapha ngezansi.

- 01 Sengiyakholwa ukuthi sewafa,
- 02 Ngoba noma ilanga liwukhanyis' umhlaba
- 03 Ngibon' ekusen' izilwane ziklaba,
- 04 Ziziphunga ngamashob' anenhlahi,
- 05 Emhloph' okwezinkomazi zakith' eMhlali,
- 06 Nokho sengike ngabona kuhlw' emini.

Esigabeni sesibili ngokunjalo nakhona buningi ubunkondlo obutholakala kuso. Uma sibuka kule migqa ecashuniwe sithola imvumelwanosiqalo eyeqanayo emugqeni we-09 nowe-11, kanjalo futhi nemvumelwanosigcino emugqeni we-08 nowe-09. Siyabona futhi ukuthi impindwa esiyithola kulezi zitanga iyafana kodwa kwezinye izitanga siyithola isihlukile. Lokhu kwenza ukuthi impindwa ingaze ibe isidadada icike.

- 07 Sengiyakholwa ukuthi sewafa,
- 08 Kwangihlwel' emini ngoMandlakayise.
- 09 Ngabe ngiyathe ngincenga bangiyise,
- 10 Bangithele ngamanz' ezinyembezi,
- 11 Ngambon' elele bengakamembesi.
- 12 Ngalibon' iphupho liz' emini.

Kodwa isitanga esihlaba umxhwele ilesi sesikhombisa. Ake sibheke nje ukuthi imbongi ibeka kanjani kulesi sitanga.

- 41 Kanjalo sengidelil' ukuthi sewafa,
- 42 Ngoba ngibona kimi kuqothuk' ekhanda

- 43 Izinwele zobusha, izimvu zingikhanda,  
 44 Zinginik' ukuzotha nophawu lobudala  
 45 Engalubona kuwe uyimpung' usukhathala.  
 46 Emva kwalokho waya ngokuya ushabalala,  
 47 Nami ngaya ngikubona kancan' unyamalala.

Lesi sitanza kukhona ukuxhumanasigcino emugqeni wa-42 nomugqa nowa-43, kanjalo nasemigqeni emibili yokugcina. Kuyabonakala futhi ukuthi uVilakazi uwakhetha ngobunono amagama anembayo. Amagama anjengo *ukuqothuka ekhanda* emugqeni wa-42, *izimvu zingikhanda* emugqeni wa-43, *uphawu lobudala* emugqeni wa-44, *impunga* emugqeni wa-45, *ushabalala* nelithi *unyamalala* emugqeni wa-46 nowa-47, ngokulandelana kwayo.

### 3.3.17 Phezu Kwethuna LikaShaka - Vilakazi (1945:40) – Inkondlo KaZulu.

Le nkondlo ingomkhosi wokumiswa kwetshe leSilo uShaka laphaya kwaDukuza, elamiswa iSilo uSolomoni. Le nkondlo ingezinye zezinkondlo zikaVilakazi ezinde. Bheka nje ngoba inezitanza eziyishumi nanye nemigqa engama-230. Esigabeni sokuqala isithathile indlela uVilakazi ahlaba ngayo umkhosi ebiza bonke abantu ukuba bazohlanganyela kulo mkhosi. Ake sibuke le migqa.

- 01 Ngiphe umlomo nephimbo  
 02 Elimemeza kugcwale  
 03 Kudume zonk' izikhotha  
 04 Kuzwe nalow' obengezwa,  
 05 Ngob' ikhon' indab' enkulu,  
 06 Bayibikile bayisho  
 07 Sabe siyathe silapha  
 08 Silinga ukuyiziba  
 09 Bayibebisa emhlane  
 10 Nomhlaba waze wayizwa.

Kule migqa engenhla sithola imvumelwanosiqalo emugqeni we-03 nowe-04.

- 03 Kudume zonk' izikhotha  
 04 Kuzwe nalow' obengezwa,

Imbongi ikhuluma ngendaba efisa ukuyisabalalisa ezweni lonke kodwa iyenza isenzasamuntu njengoba siyibona emugqeni we-09.

## 09 Bayibebisa emhlane

Kulesi sitanza esilandelayo imbongi isebenzise ukuxhumanasiqalo ngendlela ehehayo kusuka emugqeni we-17 kuya kowa-20, kanjalo nokuxhumana okumaphakathi nesabizwana soqobo nesokukhomba kule migqa.

- 17 Sifuna zona lezo-nsizwa
- 18 Sifuna zona lezo-ntombi,
- 19 Sifuna lona lelo-khehla
- 20 Sifuna yena lowo-mame.

Kule nkondlo kubonakala imbongi isebenzise isakhiwo sezibongo zamakhosi. Isibonelo umugqa we-14 *Nkayishan' enkulu kaMenzi*. Imbongi isebenzise isingathekiso nakhu isimbiza *ngoSib'olusenkundlen' oSuthu* emugqeni we-12.

- 11 Woza nosapho lwakho Zulu,
- 12 Lusib'olusenkundlen' oSuthu
- 13 Ukhombise umhlaba wonke,
- 14 Nkayishan' enkulu kaMenzi
- 15 Udumo lwawoyihlomkhulu
- 16 Olusele kubaQulusi.
- 17 Sifuna zona lezo-nsizwa
- 18 Sifuna zona lezo-ntombi,
- 19 Sifuna lona lelo-khehla
- 20 Sifuna yena lowo-mame.

Abantu abaningi bayawazi umlando weLembe kanjalo nezibongo zalo iLembe kodwa kubonakala imbongi isizithunga ngeyayo indlela. Inkosi uShaka ezibongweni zakhe uma sizicaphuna kule ncwadi ethi *Kusadliwa Ngoludala* eyabhalwa uMsimang (1975:412) uzithaphuza athi:

- 16 Uteku lwabafazi bokwaNomgabhi,
- 17 Betekula behlezi emlovini,
- 18 Bethi: UShaka akayikubusa akayikubankosi,
- 19 Kanti kunyakana uShaka ezakunethezeka.

...

UVilakazi lapha kule nkondlo usezwakala eyihaya ngenye indlela uma esesho kanje:

- 34 Bamtekulela abafazi
- 35 Bombango wakwaNyuswa bethi



36 Inkom'esengwa kwaMavela

37 Ingawuqeda ngandlelani

...

Akusikho okomcwaningi ukusho ukuthi lesenzo siphusile noma sasingafanele kodwa ukubheka isakhiwo esihlaba umhxwele.

### 3.3.18 Khalani MaZulu - Vilakazi (1935:17) – *Inkondlo KaZulu*.

Kule nkondlo sibona imbongi yethula inkondlo eyi-eleji, okuyinkondlo yesililo. Imbongi ayifuni ukukhala yodwa, siyibona imema isizwe samaZulu ukuba silile kanye nayo ngenxa yalo mshophi wokukhothama kweSilo uSolomoni iseliklume. Lapha uVilakazi wabhala inkondlo ende impela esebenzisa ukuchule obuyisimanga. Le nkondlo inezitanga eziyishumi ezingalingani. Isitanga ngasinye sixoxa ngomlando nezimpi zakwaZulu kanjalo nokugxambukela kwabamhlophe kubangwa umhlaba. Imbongi ikhaliswa nawukuthi kwabona abohlanga babuye balwe izimpi ezibabuyisela emuva. Ake simuzwe nje uma ethi:

29 Uban'owabon' oMbuyazi

30 Nongas' akheth' ithambo lakhe

31 Phakathi kwamathambo enu?

Imbongi ijule kakhulu lapha kule nkondlo, ngoba imbongi ikhononda ngokuphathwa kabi abamhlophe. Bekunethemba lokuthi iSilo uSolomoni yisona esizohlanganisa isizwe sikaZulu ngeshwa sesiyakhothama. Imbongi kuyiphatha kabi ukuthi uZulu ulwa izimpi ezingawusizi ngalutho, njengba simuzwa ethi:

26 Nxa sikhumbul' izinyembezi

27 Zawonina bamaqhawe

28 Agingqika omela phansi?

29 Uban'owabon' oMbuyazi

30 Nongas' akheth' ithambo lakhe

Le nkondlo inezitanga eziyisishiyagalolunye, ezibhalwe ngobukhulu ubuciko lobu. Ake simuzwe nje kule migqa embalwa ecashuniwe: Zonke izitanga zakhiwe imigqa engama-20 ngaphandle kwesokugcina.

01 Mabutho kaZulu vukani nonke,

02 Nibuth' izihlangu nilalelise.

- 03 Akuvuk' amabuth' oSuthu,
- 04 Kuvuke noMandlakazi.
- 05 Buthongo bun'enibulele?
- 06 Kanizwa yini wonk' uZulu
- 07 Uyanyamfuz' okwezimpethu,
- 08 Ubik' indlal' ezweni lonke,
- 09 Uphundlwa nayimikhuhlane,
- 10 Ubik' ubhememe lwelanga?
- 11 Sengiyakhohlwa yin' ukuthi
- 12 Nathi nibixana bukhomo
- 13 Nichithan' eNdondakusuka
- 14 Nafa ningashiye miphako,
- 15 Nibon' ukuth' amankonyane
- 16 Osapho lukaMlungukazana
- 17 Asencel' izinkomazana
- 18 Ezazimiselw' abantwana
- 19 Benzalo kaSenzangakhona
- 20 Kwehle kufike kuCetshwayo?

Kule migqa engenhla kuyavela ukuthi imbongi iyawakhetha amagama anembayo uma ihaya. Kule nkondlo sithola ukuxhumanasiqalo emugqeni we-03 nowe-04.

- 03 Akuvuk' amabuth' oSuthu,
- 04 Kuvuke naMandlakazi.

Kukhona nemvumelwanosiqalo emugqeni we-14 nowe-15. Bese kuthi emugqeni we-07 khona sithola isifaniso. Nansi nemvumelwanosigcino kusuka emugqeni we-15 kuya kowe-18.

- 15 Nibon' ukuth' amankonyane
- 16 Osapho lukaMlungukazana
- 17 Asencel' izinkomazana
- 18 Ezazimiselw' abantwana

Kukhona nemvumelwanosiqalo eyeqanayo. Amagama akhethwe ngobunyoinco obuyisimanga kule nkondlo.

- 172 Khalani njalo zinkedama
- 173 Senibaningi niyadida
- 174 Khalan' isikhalo senkosi,
- 175 Khalani kude naseduze.

Umcwaningi uyakuqaphela ukuthi kuncane le nkondlo ekushoyo mayelana neSilo uSolomoni. Kubonakala esigabeni sokugcina sale nkondlo ukuthi imigqa emibili yokugcina okuyiyo eyethula isikhalo sesizwe sokulilela ukukhothama kweNkosi.

### 3.3.19 NgePhasika - Vilakazi (1945:1) – *Inkondlo KaZulu*.

Lapha kule nkondlo sibona uVilakazi esivezela ubuciko bokusebenzisa impindwa. Siyabona ukuthi akaphindi amagama afanayo aze abe yisidina ngoba elokhu ewasebenzise njalo. Kule nkondlo simbona esebenzisa inyanga njengophawu olumele iNkosi uJesu, njengoba le nyanga eyikhomba ngaseNtshonalanga sekubonakala ukuthi isiyozilahla kunina. Lokho ukufanisa nesenzo seNkosi yamakhosi eyavuma ukwehliswa yahudulwa phansi. Kodwa okukhulu kakhulu yisakhiwo sale nkondlo. Ake siyibone le nkondlo yale mbongi:

- 01 Lenyanga engiyibona yethwasa
- 02 Ihlephukile phezu kwamahlombe
- 03 Entshonalanga, laphaya enzansi
- 04 Isikhumbuz' izindab'ezinkulu ezindala.
- 05 Ngakho konke lokhu Nkosi
- 06 Sibonga wena.

Kulesi sitanza imbongi isikhumbuza ukuthi uJesu ungowalana e-Afrika futhi ubehamba engagadiwe futhi engenazigqila nazinceku. Lokhu kubonakala kula magama awakhethe ngobukhulu ubuhlakani. Imbongi ikwaze ukusebenzisa isabizwana soqobo emgqeni owodwa njengoba kuveziwe lapha ngezansi.

- 01 Lenyanga engiyibona yethwasa

Le migqa elandelayo iyasikhumbuza ukuthi inkosi uJesu wake wabeka umcondo wakhe kuleli lase-Afrika. Imbongi futhi ayilibele ukuthi abantu abansundu abahleli kahle ngaphansi kwesandla sabamhlophe kodwa bebalutha ngenkolo.

- 07 Sikhunjuzwa wen' uthwabaza
- 08 Emhlabathini wezwe lakithi
- 09 Wona lona wabantu abamnyama,
- 10 Ungakhonzwa zigqili, nazichaka.
- 11 Ngenxa yalokho Nkosi
- 12 Siyamangala,

...

Kulesi sitanza esingezansi kunemigqa emithathu edwetshelwe sibona indlela okusetshenziswe ngayo isenzasamuntu.

- 41 Lapho bekubethel'ogodweni'
- 42 Usungulo lungenamahlon' okungena
- 43 Luboboz' inyam' emanzi luyibanqa
- 44 Nokhun' olomil' olungezwa zinhlungu,
- 45 Kuyampompoza kweyam' inhliziyo :
- 46 Ngakho konke lokhu Nkosi
- 47 Ungangikhohlwa.

Nalapha imbongi isebenzise kahle isifengqo sesenzasamuntu kule migqa emithathu engenhla kusuka emugqeni wa-42 kuya emugqeni wa-44. Imbongi ikwazile ukukhetha amagama anembayo anjengalawa athi: *usungulo olungenamahloni* emugqeniwa-42, *ukhuni ulungezwa zinhlungu* emugqeni wa-44, nelithi *inyama emanzi luyibhanqa* emugqeni wa-43. Lokhu kuyayikhuphula le nkondlo yenyukele kwelinye izinga. Imbongi iyasitusa isenzo sokuzehlisa nokuzithoba kwenkosi uJesu okungafani nokwenza kwabelungu bona abazikhukhumezayo. Ake sizwe nje ukuthi imbongi ithini esigabeni sesine.

- 20 Walal' ocansin' olwendlelwe phansi
- 21 Walala nesintu mgqikini yokhuni
- 22 Wadla nabangcolile, yisifo nezono,
- 23 Kodwa umfoweth' omhlophe,
- 24 Uyangidela, uyangiphundla : ngiyamnukela
- 25 Ngenxa yalokhu Nkosi
- 26 Ngizoshonaphi?

Kule migqa engenhla imbongi iyivule ngokuxhumanasiqalo emugqeni wa-20 nowa-21 njengoba kuveziwe. Kulesi sitanza kuyavela ukuthi le nkosi okukhulunywa ngayo yayingumuntu ozibeke phansi okwazi ukuphila nabantu enze lokho abakwenzayo. Umugqa wa-23 nowa-24 imbongi iyakhononda ngendlela abenza ngayo abamhlophe.

- 23 Kodwa umfoweth' omhlophe,
- 24 Uyangidela, uyangiphundla : ngiyamnukela

Lokhu kuhlupheka kukaJesu imbongi ikufanisa nokuhlupheka komuntu onsundu ezweni lakhe ngoba abamhlophe bebaphuca uma imbongi ithi:

- 29 Yizona zinyembezi zakho nezami,
- 30 Wen' owazula, udingiswa zwelonke.
- 31 Khanya usus' umnyama phezu kwaMhlaba
- 32 Ngakho konke lokho Nkosi
- 33 Sename nathi.

Isakhiwo sale nkondlo naso siyaheha, umugqa wakhiwe amagama kusukela kwelilodwa kuya kwamahlanu. Inezitanza ziyisishiyagalombili.

### 3.3.20 Okomhlaba Kuyadlula - Vilakazi (1945:4) – *Amal'ezulu*.

Kule nkondlo nakuyo bukhona ubunkondlo obutholakalayo. Kungathi uVilakazi ufikelwa yisilokozane uma ehaya le nkondlo. Kubonakala sengathi zase zimnethe kakhulu uVilakazi ehaya le nkondlo ngoba lesi silokozane anaso akumele ngabe sivuswa ukuzwa ingoma. Isakhiwo sale nkondlo naso siyaheha. Sithola ukuxhumanasiqalo nokuxhumanasigcino kanjalo nomfanekisomqondo obonakalayo nozwakalayo. Ake simuzwe nje kule migqa ecashuniwe.

- 01 Shay' ingoma we Mamlambo!
- 02 Shay' ingoma yemilambo
- 03 Emnandi kodw' ingakulethi
- 04 Ukuthokoza kwemizimba!
- 05 Kuphel' igcwalis' izinkamba
- 06 Zamehl' abukayo, nendlebe
- 07 Ethul' ilalele ngomunyu.

Emugqeni woku-01 nowe-02 kuhlobise ukuxhumana. Kukhona ukuxhumanasiqalo nokuxhumana okumaphakathi nokuxhumanasigcino njengoba kuvziwe lapha ngezansi.

- 01 Shay' ingoma we Mamlambo!
- 02 Shay' ingoma yemilambo

Esigabeni sesibili khona imbongi igabe ngaso isakhiwo. Sibona kugqama ukuxhumanasiqalo emugqeni we-08 nowe-09. Kukhona nesenzasamuntu kusukela emugqeni we-10 kuya kowe-13.

- 08 Huba we Nomkhubulwane,

- 09 Hub' ingoma yezilwane!  
 10 Inyon' eyodw' ikhala endle,  
 11 Ihlwel' ifikelwe ngumnyama,  
 12 Ishay' ubala ngezimpiko,  
 13 Ingazi laph' iqonde khona.  
 14 Unjal' umphefumulo wami.

- 21 Giya nawe Ntonjambili  
 22 Naphakathi kwamabili!  
 23 Ngoba nesikhova somnyama  
 24 Sinjengedlozi lakwaMhlaba,  
 25 Sibik' ingoz' iseza kude,  
 26 Sibik' uthand' oluvuthayo,  
 27 Lungaze luficwe ngukoma.

Isakhiwo sale nkondlo naso sinongwe ngobuciko obuhle bheka nje ngoba inezitanza eziyisithupha, isitanza ngasinye sinemigqa eyisikhombisa. Uma uqaphelisisa uzothola ukuthi umugqa wakhiwe yizinhlamvu eziyisishiyagalombili noma eziyisishiyagalolunye lokhu kuyenza le nkondlo ibe ngezinye ezihlabahlosile.

### 3.3.21 Inyanga - Vilakazi (1945:13) – *Amal'ezulu*.

Kule nkondlo sibona imbongi idlalisa igama elithi inyanga njengoba sazi ukuthi leli gama lisho izinto ezimbili. Iyasihlukanisela-ke imbongi ukuthi iqonde inyanga ekhanyisa ebusuku. Lokhu ikwenza ngokusebenzisa amagama anembayo. Konke lokhu kususwa imizwelo yokuthi lapha emadolobheni isintu esinsundu asikwazi ukuhamba ngokukhululeka ngenxa ymithetho yabamhlophe abangabavumeli abansundu ukuba bahambe bengenazo izimvume. Lokhu kuhlupheka kwabantu abansundu kubonakala kahle esigabeni sesithupha kule migqa emithathu yokuqala ethi:

- 27 Wen 'odud' izithandani  
 28 Engizibon' emizin' emikhulu  
 29 AbeLung' abayivus' emathanjeni  
 30 Abantwana bakaZulu noXhoza  
 31 NomSuthu. Ngithi ma name ngithi  
 32 Ngiyaphuma ngidonsa okudonsa  
 33 Umunt' ophila enozwelo lwemvelo,

Le nkondlo inezitanza eziyisikhombisa ezingalingani. Uma sibuka isakhiwo sale nkondlo sithola ukuxhumana okuyinxemu emugqeni woku-01 nowe-02. Kukhona

nokuxhumanasiqalo emugqeni we-05 nowe-06, njengoba kukhonjisiwe kule migqa ecashuniwe.

01 Nyanga, muhlekazi womnyama,  
 02 Wen' owaditshaniwa nenyanga!  
 03 Yathi yon' ithwal' izikhwama,  
 04 Yetsheth' izimpondo nemigodla,  
 05 Wena wawenyuk' uy'ezulwini.

06 Wen' omuhle ebusuku  
 07 Laph' abanye bemathunz' amzizi,  
 08 Uhlangane nabo bakusinde.

...

14 Ngama ngaphuthelwa kuhamba,  
 15 Ngakhex' umlomo ngadla ngamehlo.

...

22 Nami ngifunze Nonyezi,  
 23 Nyezi wemingcwi yokusa,

...

Kuyabonakala futhi ukuthi imbongi iwakhetha ngobunono amagama ewasebenzisayo kule nkondlo. Amagama afana *noMhlekazi*, *yetshethe*, *ukudla ngamehlo* njll. Uma sibuka futhi esigabeni sokugcina sale nkondlo siyabona ukuthi imbongi isebenzise isuzura emugqeni wama-43, njengoba kuveziwe lapha ngezansi;

43 Ngikhothame. Ngabe ngiyakwanga.

Akuvamile lokhu ezinkondlweni kodwa yingakho kumele kukhuthazwe uma kubonakala ezinkondlweni. Kukhona nemvumelwanosiqalo kusuka emugqeni wa-37 kuya kowa-40. Okukhulu kodwa kungathi imbongi iphathwa yinkumbulo yasekhaya uma ibona inyanga njengoba isemajukujukwini aseGoli nje.

35 Ngiphakele nami kuleyondebe  
 36 Ongiphakela kuyo lapho  
 37 Ngikhumbul' ekhaya, ngibon'amahlathi,  
 38 Ngibon' izigodi ezimbiwa imichachazo,  
 39 Ngizwe ukuduma kolwandle,  
 40 Ngibon' ucansi lwamasimu akamoba,  
 41 Engiwakhumbula maqede ngibheke

42 Phezulu, ngikubone uliqand' elimhlophe,  
 43 Ngikhothame. Ngabe ngiyakwanga.  
 44 Pho !

Kulesi sitanza sokugcina ikakhulu kungathi imbongi iyakhalaza kodwa ngoba ayisakwazi ukuthokozela imvelo njengoba iboshwe imithetho yobandlululo nje.

### 3.3.22 **Imifula Yomhlaba** - Vilakazi (1945:30) – *Amal'ezulu*.

Lena kungashiwo ukuthi ngenye yezinkondlo ezinde kwezabhalwa uVilakazi ngoba inemigqa engama-312 nezitanza ezingamashumi amabili nesithupha. Nakuba iyinde futhi singasho ukuthi ilukhuni ngoba uVilakazi usebenzisa imifula yomhlaba njengophawu. Isihloko siyadusa yona ikhuluma ngezinto eziningi ezicatshangwa yimbongi. Uma ubhekisisa isakhiwo sale nkondlo kuyabonakala ukuthi imbongi yazinikeza isikhathi ngoba umugqa ngamunye wakhiwe izinhlamvu eziyisishiyagalolunye noma eziyisishiyagalombili. Lobu ubuciko obungandile esibuthola kuleli khono lale mbongi. Kulesi sitanza sokuqala sithola izinto eziningi ezahlukenene. Indlela imbongi esebenzisa ngayo amagama anembayo siyabona ukuthi iwakhetha ngobunyoninco obukhulu. Njengoba isaga sesiZulu sithi amanzi azwiwa ngobhoko, kodwa imbongi ithi: *umfula uzwiwa ngodondolo*, sesiyabona-ke ukuthi uVilakazi uwakhetha kanjani la magama adwetshelwe lapha kulesi sitanza sokuqala.

01 Nans' imifula ngiyibona  
 02 Ihlakalele phambi kwami,  
 03 Inezinyawo njengabantu,  
 04 Ishay' uhel' ibhek' olwandle.  
 05 Ngiyayibuka ngiyihlola  
 06 Ukugwegwesa nokugonda  
 07 Kway' ihamb' ingemi ndawo.  
 08 Ngiyihlolil' ekujuleni,  
 09 Ngazimelela ngodondolo  
 10 Olud' olubazwe ngenduku,  
 11 Ngiyizwa laph' ingasashoni,  
 12 Sekuqhamuk' isihlabathi.

Kulesi sitanza nakhona ubunkondlo obusezingeni eliphezulu. Imbongi igabe ngesifaniso emugqeni we-03 nowe-04.



- 03 Inezinyawo njengabantu,  
 04 Ishay' uhel' ibhek' olwandle.

Kukhona nemvumelwanosigcino emugqeni wa-65 nowa-66, nokunjalo futhi naemugqeni wa-68 nowa-69. Imvumelwanosiqalo siyayithola emugqeni wa-67 nowa-68, kanjalo nokuxhumanasigcino njengoba kukhonjisiwe lapha kule migqa ecashuniwe. Kulesi sitanza imbongi iyalubabaza uThukela, ithi aluwelwa noma ubani. Bangingi asebaya kosika ilala abaseNtshonalanga nabamnyama.

- 61 Ngase ngingqamanq' uThukela  
 62 Olungawelwa ngazinyawo,  
 63 Luwelwa ngekhandu lendoda.  
 64 Kulo kwacwil' amankengane  
 65 Amhloph' avel' eNtshonalanga  
 66 Enezintshebe nemihanga.  
 67 Kwacwil' amnyama namabheshu,  
 68 Kwasal' izinjob' emsingeni,  
 69 Zatholwa zileng' emhlangeni.

•••

- 307 Phans' emigedeni yokufa.  
 308 Lemifula ngiyoyikhonza,  
 309 Ngiyoyivakasha ngonyawo,  
 310 Ngehlis' ukoma ngamanz' ayo,  
 311 Ngibhem' insangu yamanz' ayo,  
 312 Ngiguqe ngibong' amathongo.

Kulesi sitanza sokugcina imbongi ibonakala isibuyela lapho iqale khona ikhuluma ngemifula le eyaziwayo. Nakhona lapha isinike imvumelwanosiqalo nokuxhumana okusekugcineni. Emugqeni wama-308 nowa-309 kukhona ukuxhumana okuyingxemu. Inhlalanjalo kule nkondlo imbongi ikwazile ukuyigcina kuyo yonke imigqa noma iminingi kangaka, kuhlaba umxhwele ukubona le nhlalanjalo yezinhlamvu ezakhe umugqa ngamunye.

### 3.3.23 Imfundo Ephakeme - Vilakazi (1945:6) – *Amal'ezulu.*

Kule nkondlo kunezitanza eziyisishiyagalolunye nje vo. Kuyabonakalala ukuthi uVilakazi wayeyibambile le ndlela ayeyifunde emaNgisini yokuthi imigqa kumele ilingane kuzo zonke izitanza ukuze inkondlo ibe nesigqi esithile. Kule nkondlo zonke izitanza ziyalingana ngaphandle kwesitanza sokugcina nje sona esinemigqa eyisishiyagalolunye. Okunye okuqaphelekayo lapha kule nkondlo ukuthi inempindwa

enganakekile ngoba ibhalwe yangafana. Lesi sakhiwo siyakhombisa ukuthi imbongi yagcina isibhodla konke okusesifubeni sayo kule ndima yokugcina. Ubunono bembongi sikubona ngokuhleleka kwemigqa yale nkondlo. Imigqa yakhiwe amagama kusukela kwamabili kuya kwamane. Ukulinganisa amagama kuyo yonke imigqa akuyona into yokudlala. Ake sibheke lesi sitanza sokuqala sale nkondlo:

- 01 Uma ngibheka ngangicabanga
- 02 Ngithi ngiyothol' ukujabula
- 03 Uma ngiyogogodana nencwadi,
- 04 Ngigqaq'amafind' abhaliwe,
- 05 Ngiwachaza njengoba ngibona.
- 06 Namhla ngizwa kuqaqamb' ikhanda.

Kulesi sitanza sokuqala sibona ubuchule bokuhlela imvumelwanosiqalo eyeqanayo emugqeni we-02 nowe-04, njengoba kuveziwe lapha ngezansi.

- 02 Ngithi ngiyothol' ukujabula
- 03 Uma ngiyogogodana nencwadi,
- 04 Ngigqaq'amafind' abhaliwe,

Kukhona nokuxhumanasiqalo okweqanayo emugqeni wo-01 nowe-03.

- 01 Uma ngibheka ngangicabanga
- 02 Ngithi ngiyothol' ukujabula
- 03 Uma ngiyogogodana nencwadi,

Kukhona nemvumelwano emaphakathi emugqeni wokuqala kuya kowesithathu lapha ngezansi.

- 01 Uma ngibheka ngangicabanga
- 02 Ngithi ngiyothol' ukujabula
- 03 Uma ngiyogogodana nencwadi,

Ikhona futhi ayiciki ngoba imbongi isebenzise isu lokuyibhala yehluka umugqa nomugqa. Isibonelo nje emugqeni we-06, we-12, we-18, wa-24 nowa-30.

- 06 Namhla ngizwa kuqaqamb' ikhanda.

...

12 Namhla ngiqaqanjelwa ngamehlo.

...

18 Namhla zixaben' ekhanda lami.

...

24 Namhl' uyathokoza ngenhliziyo.

...

30 Namhla banjengamakhos' omhlaba.

Abahluzi bezinkondlo bayayitha impindwa yalolu hlobo ngoba bathi ayiciki ngokulokhu kuphindaphindwa amagama afanayo.

### 3.3. 24 Umcabango Wasekuseni - Vilakazi (1935:21) – *Inkondlo KaZulu*.

Kule nkondlo imbongi isishiye sihlabeke umxhwele ngendlela ehlele ngayo isakhiwo. Le nkondlo inemigqa engamashumi ayisikhombisa kodwa imbongi ihlele yonke imigqa yaba nezinhlamvu eziyisishiyagalombili. Akusiwona umdlalo ukusebenzisa lesi sakhiwo, sidinga isineke nokuthi le nto yogqozi nosikisiki ibe kuwena ngaphakathi. Iyakhanga indlela imbongi ehlele ngayo le nkondlo kunenjambamenti etholakala kule migqa yokuqala.

01 Sizukulwane sosizi

02 Nin' enihulelwe phansi

03 Yizinkambiso zomhlaba

04 Bekani nank' amathunzi

05 Anigubuzele njalo

06 Edatshulwa ngamazibu

07 Akhombis' ukuth' umhlaba

Lesi sakhiwo senza kube nomgqumo omangazayo, isigqi sayo siyashesha. Kukhona nemvumelwanosiqalo emugqeni we-13 kuya kowe-15. Kukhona nempindamqondo emgqeni we-07 nowe-08. Kukhona namagama aphikisanayo emgqeni owodwa konke kuyatholakala kule nkondlo emugqeni wa-52.

01 Sizukulwane sosizi

02 Nin' enihulelwe phansi

03 Yizinkambiso zomhlaba

04 Bekani nank' amathunzi

05 Anigubuzele njalo

06 Edatshulwa ngamazibu

07 Akhombis' ukuth' umhlaba

08 Unokwaw' ukuphenduka,

...

12 Nomuthi kakhukhunathi  
 13 Unobud' obungayiwa  
 14 UMninimandla wonke  
 15 Uyawuboph' enhlamvini  
 16 Encanyan' eyisigubu,  
 17 Kuth' izithombo zokhula  
 18 Nokuhluma kway' imbuya  
 19 Kusheshe ngommangaliso.

...

44 Nabanumzane bebusa  
 45 Nezicebi zithokoza  
 46 Namakhosan' edl' amafa,  
 47 Yebo, bewa bengavuki.

...

51 Wembes' indoda nomfazi  
 52 Nensizwa namaqhikiza

...

Umugqa we-51 no52 imbongi isebenzise amagama aphikisanayo ukuhlobisa kahle inkondlo yakhe. Amagama anjengalawa athi *indoda, umfazi, insizwa nelithi iqhikiza*. Lokhu kuyayihlobisa le nkondlo.

### 3.3.25 **Wo, Lelikhehla** - Vilakazi (1945:11) – *Amal'ezulu*.

Kule nkondlo imbongi isebenzise imvumelwanosiqalo emigqeni emine yokuqala, ukuhlobisa inkondlo yayo njengoba kuveziwe lapha ngezansi

01 Zinesithunz' izinwele zakho!  
 02 Zibik' imigwaqo yeminyaka,  
 03 Ziland' inkambo yobudala,  
 04 Zingivus, umunyu nomona.

Kukhona nemvumelwanosiqalo eyeqanayo emugqeni we-05 nowe-07. Isibonelo lapha ngezansi.

05 Ngiyazifisa, zingisus' isizungu.  
 06 Linenzulu lelokhandalako!  
 07 Ngibe ngiyafak' ubhoko ngizwa

Kunemvumelwano emaphakathi futhi kuso lesi tanza emugqeni we-07 nowe-08, njengoba kuveziwe lapha ngezansi.

- 07 Ngibe ngiyafak' ubhoko ngizwa
- 08 Ukujula kwalo, ngingagquli phansi.

Uma uyibheka le nkondlo inezitanza eziyisihlanu, ezakhiwe ngendlela ehlukele. Kungathi imbongi yaqala inomfutho nogqozi ibuka ukujula okuqukethwe abantu abadala. Kwaya ngokuya lo mfutho wehla, okuthe esigabeni sokugcina labuya futhi leli lukuluku losikisiki. Kungakho kungathi izitanza zingamadlula-dlulane nje. Imbongi ikwazile ukukhetha amagama anembayo njengoba edwetshelwe kule migqa ecashuniwe.

- 02 Zibik' imigwaqo yeminyaka,
- 03 Ziland' inkambo yobudala,
- 
- 07 Ngibe ngiyafak' ubhoko ngizwa
- 08 Ukujula kwalo, ngingagquli phansi

Kulesi sitanza sokuqala nje emugqeni wesibili nowesithathu sithola impindamqondo.

- 01 Zinesithunz' izinwele zakho!
- 02 Zibik' imigwaqo yeminyaka,
- 03 Ziland' inkambo yobudala,
- 04 Zingivus, umunyu nomona.
- 05 Ngiyazifisa, zingisus' isizungu.
- 06 Linenzulu lelokhandakho!
- 07 Ngibe ngiyafak' ubhoko ngizwa
- 08 Ukujula kwalo, ngingagquli phansi.
- 09 Naw' ulokhu uwathula ungangazi,
- 10 Name kulukhun' ukukusukela
- 11 Ngingakwazi, kodwa ngiyakuthanda.

Imigqa emihlanu yokuqala kubonakala imbongi igcizelela invumelwanosiqalo. Nakhona lapha kule nkondlo imbongi iwakhethe kahle amagama anembayo emugqeni we-06 kuya kowe-08 kunamagama athi *inzulu, fak'ubhoko, ukujula nelithi ukugqula*. La magama uma uwahluzisa uyabona ukuthi imbongi iyalwazi ulimi lwayo. Kuyacaca futhi ukuthi imbongi ingumuntu oqhutshwa wugqozi ekubhaleni umsebenzi wobuciko, lokhu kubonakaliswa ubude bamabinza nokulakanyana kwemiqondo okwethulwe ngolimi lobumbongi.

### **3.4 Isiphetho**

Umcwaningi useyigangathile-ke indlela ehanjwe yimbongi uVilakazi eveza amanoni okuyiwona ahlaba umxhwele ekwezinye zezinkondlo zakhe. Kulesi sahluko bekuhlaziywa ubungoti nobuchule obusetshenziswe wuVilakazi emaqoqweni akhe. Ikakhulu bekubukwa isakhiwo sezinkondlo zakhe. Ziningi izinto ezingamasu ahlabahlosile asetshenziswe ile mbongi njengesu lokucophelela ukuthi izitanza nemigqa kuyalingana enkondlweni. Okudlula konke isu lokwenza imigqa yonke enkondlweni ende kodwa izinhlamvu zomugqa ngamunye zilingane. Kuningi-ke nokunye okunjengezifengqo nolimi okutholakele. Esahlukweni esilandelayo okuyisahluko sesine kuzobe sekubhekwa ukuthi emaqoqweni ahlelwe wuMavuso izimbongi ziluhlobise kanjani ulimi ezinkondlweni abazihayayo, kubukwa isakhiwo.

## ISAHLUKO SESINE

### 4. UKUHLAZIYWA KOLWAZI OLUTHOLAKELE : AMAQOQO AHLELWE NGUMAVUSO

#### 4.1 Isingeniso

Kuvelile esahlukweni sesithathu ukuthi imbongi ebesibheka imisebenzi yayo ibigeleza kanjani, ikhipha amangwevu isikhombisa ubuciko nosikisiki emisebenzini yayo. Kulesi sahluko umcwaningi uzophinda futhi asethulele imisebenzi ehlelwe uMavuso. Okusemqoka ukuthi umcwaningi uzophinda ahlaziye izinkondlo ezitholakala emaqoqweni kaMavuso (2006 kuya ku- 2015). Esahlukweni esedlule umcwaningi ubuvezile ubunkondlo ukuthi buwulimi olujulile noluhlabahlosile olunotho ngezifengqo, njengoba kusho uMsimang (1988:190) uma ethi:

Ubunkondlo wulimi olujulile, olungaqondisi olucebe kakhulu ngezifengqo ukuze lukwazi ukusambulela amaqiniso ngendalo noMdali nezidalwa zakhe okungamaqiniso afihlakele.

Banengi-ke ongoti abachazile kabanzi ngaleli gama elithi ubunkondlo, njengoba kuvela esahlukweni esisuka kuso sesithathu. UMsimang (1988) ukubeke kwacaca ukuthi ubunkondlo abuyona into kanoma wubani, kodwa buyinto ejule kakhulu. Le nkulumo iyakuveza ukuthi ubunkondlo lobu buwulimi olucwengekile olugabe ngezisho nezaga. NgokweConsise Oxford Dictionany (1982:791).

*The art work of the poet, involving (a) elevated expression of (b) elevated thoughts or feelings in (c) metrical.*

Umsebenzi owubuciko wobunkondlo ufaka, okokuqala izaga okwesibili imifanekisomqondo kanye nezilinganiso zemitha.

Igama ubunkondlo lisho ubumbongi noma izosha okusho izinkondlo ezingaculeka, ngokusho kukaDoke (1990:355). Empeleni leli gama lavela kwelamaGriki elisho ukwakha noma ukwenza. Imbongi ingumsunguli noma umqambi wesithombe esihle abanye abantu abangasiboni.

Lapha kulesi sahluko kuzobekwa obala bonke ubunkondlo obutholakala emaqoqweni kaMavuso. Akuzokhethwa inkondlo edle umhlangamiso, okuzokwenzeka nje ukubeka ezithebeni zonke izinkondlo ezitholakala kula maqoqo bese umcwaningi ecaphuna lokho akubona nasola ukuthi kuyalenyusa noma kuyalehlisa izinga lobunkondlo.

#### **4.2 Ubunkondlo Obutholakala Emaqoqweni kaMavuso**

Ziningi izinkondlo ezitholakala kula maqoqo kaMavuso. Okuphawulekayo lapha kula maqoqo ukuthi abhalwe yizimbongi eziningi ezahlukene, uMavuso-ke yena wasebenza umsebenzi wokuba umhleli wawo la maqoqo. Okunye okuqaphelekayo ukuthi kula maqoqo womathathu (*Inxeba Lembongi, Zibuyela Ezimpandeni nelithi Izimbali ZeMfolozi*) lawa okwenziwe ngawo izibonelo, ayikho inkondlo ende nje engaze ifike emigqeni eyikhulu. Leyo okungathiwa yinde kunazo zonke kula maqoqo inemigqa engamashumi ayisikhombisa nesithupha (76) esihloko sithi *Nawe Mhlaba Ulusizi*, eqoqweni elithi *Inxeba Lembongi* (2007) ekhasini le-15.

##### **4.2.1 Umuhle Mhlaba - Mavuso (2007:57) – *Inxeba Lembongi*.**

Le nkondlo iyisitanga esisodwa inemigqa eyisikhombisa nje vo. Imigqa yonke yakhiwe amagama amathathu. Ake siyibheke le nkondlo:

- 01 Umuhle, umuhle we mhlaba,
- 02 Umuhle ngobuhle bezimbali,
- 03 Umuhle ngobutshilotshilo bezinyoni,
- 04 Umuhle ngobuhlaza bemifino
- 05 Bevethe uhlaza lwesibhakabhaka;
- 06 Umuhle ngokucwazimula kwezinkanyezi
- 07 Umuhle, umuhle mhlaba.

Zintathu izinto eziphawulekayo eziwubunkondlo lapha. Yilokhu kuphindaphinda okwakha ukuxhumanasiqalo, nemvumelwano emaphakathi kule migqa emithathu, umugqa we-02 kuya kowe-04, kanye nefuzamsindo elitholakala emgqeni wesithathu kule nkondlo njengoba kukhonjisiwe lapha ngezansi.

- 03 Umuhle ngobutshilotshilo bezinyoni,



Isigqi sale nkondlo siyanensa. Njengoba busho ungoti wolimi uZulu, ukuthi enkondlweni kukhona isigqi. UZulu (1989:63) uma echaza isigqi uthi:

Kodwa esingakusho nje lapha wukuthi ziningana izinto ezidala isigqi enkondlweni, njengalezi: ukwehla nokwenyuka kwephimbo, ukweluleka kwezinhlamvu ezithile zegama ngalinye, ukuhleleka kwamalunga egameni, ukuhleleka kwamagama emgqeni, ukuhleleka kwemigqa esigabeni, izindawo okukhona kuzo amakhefu, njll.

Le nkondlo inesigqi esihle njengokusho kukaMakhambeni njengongoti wolimi. Ulimi olusetshenzisiwe alunabo ubunkondlo lobu akhuluma ngabo uMakhambeni (1989:53) uma ethi:

Ulimi lobunkondlo lolu ukusetshenziswa kwamagama ngendlela engajwayelekile, kodwa ibe inemba ngokobunkondlo. Lokho kuye kuphumelele ngokuthi imbongi isebenzise izifengqo ezithile ukubeka umbono nomqondo wayo ngolimi lwezimbongi.

Bekuyoncomeka ukuba imboni ukwazile ukulandela lobu buciko akhuluma ngabo uMakhambeni. Lokhu bekuzosiza imbongi ukuba ikwazi ukusebenzisa ikhono lobunkondlo ngoba lokho bekuzoyenza ijule inkondlo ingabi nolimi olulula noluyiphrozi. Abukho ubunkondlo obusihlaba umxhwele kule nkondlo nakuba idle ngobufishane ukwedlula zonke kuleli qoqo likaMavuso.

#### **4.2.2 Siswele Imilomo - Mavuso (2007:9) – *Inxeba Lembongi*.**

Kule nkondlo imbongi itusa amaqhawe namakhosi akwaZulu, kodwa konke lokhu ayikusho nje ngomlomo kuyinkondlo. Le nkondlo inezitanza eziyisithupha. Isitanza ngasinye sinemigqa eyisithupha. Isakhiwo sayo sihle impela kodwa ulimi olusetshenzisiwe luqondile aluyenzi inkondlo ihlobe kahle njengoba kuchaza ongoti bolimi. UDLamini (2004) uthi:

*In poetry each word counts far more than in prose. The basic arrangement of poetry is in separate lines rather than in paragraphs.*

Enkondlweni lonke igama libalulekile, akufani nokubhala umbhalo oyiphrozi. Yonke imigqa ihlelwe ngobuchule obuthile, akubi izitanza sengathi kubhalwa indaba.

Kumele inkondlo igabe ngolimi, izifengqo, nemifanekisomqondo njengoba kusho uDlamini lapha ngenhla. UMsimg (1986:16) uthi:

Yini umphefumulo wenkondlo? Phela lokho wulimi lobunkondlo. Lolu limi kumele kube wolusezingeni eliphakeme. Makube wulimi olungagaguli kepha olugigiyelayo, ingane encane ingaze yaqondisisa kahle ukuthi kuthiwani. Ukuze ulimi lubenjalo, kumele lucebe ngezifengqo.

Phela lo mphefumulo wenkondlo akhuluma ngawo ingaphakathi lenkondlo. Uma ubuka isitanza sesihlanu lapha ngezansi, kuyabonakala ukuthi imbongi inayo lento yobumbongi kodwa ayiyisebenzisi ihlobise ngayo zonke izitanza zenkondlo. Lesi sitanza sinongwe kahle njengoba kubonakala ukuthi sinokuxhumana okuyingxemu emugqeni wama-25 nowama-26 ngokunjalo naemugqeni wama-28 nowama-29 isifengqo esifanayo kuyancomeka lokhu.

25 Singelibale umlando owaqoshwa ngamabutho

26 Amabutho empi yamakhanda

27 Agwaz' umlungu amudla amqeda,

28 Sibonga igalelo nezikhwepha zenu mabutho

29 Mabutho abuthwa ngenhloso yokulwa

30 Nilwela indl' emnyama kaPhunga noMageba.

Esigabeni sokugcina imbongi kungathi iphundulekile yanganamathela obizweni lwayo lobumbongi yakhetha ukusethulela lesi sitanza esingezansi ngolimi oluyiphrozi nolujwayelekile njengoba iveziwe lapha ngezansi.

31 Siswele imilomo eyizinkulungwane

32 Yokunibonga bobabamkhulu besizwe

33 Lapho enilele khona

34 Zingwazi zesizwe sikaMthaniya,

35 Namuhla siyaziqhenya ngani

36 Nime njalo maqhawe esizwe!

Kulesi sitanza sokugcina sale nkondlo buyindlala ubunkondlo kusona kodwa lokho akusho ukuthi akuseyona inkondlo. UMsimg (1986:78) uthi:

Inkondlo ingadlula ibe nabo ubunkondlo yize isitshela okusobala nathi esikwaziyo nxa ingahle isebenzise ulimi olumnandi nolunothile – ulimi lobunkondlo. Lolu limi phela kaluqondisi, luthi ukugigiyela lukuphicaphice.

Naso lesi sitanza sokugcina esibonakala singenabo ukunkondlo, imbongi kubonakala sengathi yayisibhala indaba eyiphrozi kodwa isebenzisa isakhiwo sezinkondlo, okuwulimi ongoti bezinkondlo abaluhebezayo ezinkondlweni.

- 31 Siswele imilomo eyizinkulungwane
- 32 Yokunibonga bobabamkhulu besizwe
- 33 Lapho enilele khona
- 34 Zingwazi zesizwe sikaMthaniya,
- 35 Namuhla siyaziqhenya ngani
- 36 Nime njalo maqhawe esizwe!

Lo mbono kaMsimang wokuthi inkondlo ingadlula ibe nabo ubunkondlo yize isitshela okusobala nathi esikwaziyo nxa ingahle isebenzise ulimi olumnandi nolunothile, iyagququzela ukuthi izimbongi zizame ukuzicija, zilolonge amakhono azo obumbongi. Kulesi sitanza sokugcina kwenzeka lokhu okushiwo uMsimang. Kugcine ngempindwa nje etholakala emgqeni wama-31 kule nkondlo.

#### **4.2.3 Bhambatha** - Mavuso (2007:11) – *Inxeba Lembali*.

Lapha kule nkondlo imbongi isebenzise ulimi olulula kanti lokho akuyiniki isithunzi inkondlo njengoba kusho uMakhambeni (1998:53) uma ethi:

Ulimi lobunkondlo lolu ukusetshenziswa kwamagama ngendlela engajwayelekile, kodwa ibe inemba ngokobunkondlo. Lokhu kuye kuphumelele ngokuthi imbongi isebenzise izifengqo ezithile ukubeka umbono nomqondo wayo ngolimi lwezimbongi. Izifengqo lezi zenza umphefumulo, ingaphakathi lenkondlo.

Le mbongi inalo ulwazi lokuthi kudingekani uma kubhalwa inkondlo. Kule nkondlo imbongi ikhuluma ngoBhambatha kaMancinza inkosi yesizwe sakwaZondi. Ulimi lobunkondlo luyindlala kakhulu kulo msebenzi. Akukho lokhu uMakhambeni akhuluma ngakho lapha ngenhla kule nkondlo. Isitanga sokuqala yisona esingancoma ukubhaleke kahle kwaso, ngoba silandela iziphakamiso zongoti bezinkondlo. Ezinye izitanga zibonakala zingenabo ubunkondlo obanele. Kulesi sitanga sokuqala kukhona ukuxhumanisiqalo emugqeni we-02

kuya kowe-04, ukuxhumana okumaphakathi emugqeni we-03 nowe-04 kanye nemvumelwano emaphakathi. Isibonelo:

- 02 Namanje indlu yakwethu iyakulilela,
- 03 Namanje isizwe sakithi siwuvanzi,
- 04 Namanje isizwe sakho sinezimfa,

Kuyancomeka futhi ukuthi imbongi ikwazile ukusebenzisa impindwa kuzo zonke izitanza zenkondlo. Nasi isitanza sokuqala sale nkondlo.

- 01 Bhambatha
- 02 Namanje indlu yakwethu iyakulilela,
- 03 Namanje isizwe sakithi siwuvanzi,
- 04 Namanje isizwe sakho sinezimfa,
- 05 Ngenxa yosizi olungapheliyo
- 06 Ngoba asibonanga mhla ukhothama.

Esigabeni sesibili sithola impindwa emugqeni we-07 nokuxhumana okweqanayo emugqeni we-11 nowe-13 njengoba kuveziwe kulesi sitanza.

- 07 Bhambatha
- 08 Iminyakanyaka sicabanga
- 09 Ngezinkalo owaziqombola
- 10 Ungesiye umqomboli.
- 11 Siyazi Nondaba
- 12 Wahamba unenhliziyu eneminjuni
- 13 Ngob' ushiye ubukhosi bakho Nondaba.

Kulesi sitanza sokugcina imbongi isebenzise isifengqo esisodwa nje kuphela emgqeni wokugcina ngoba imbize ngengqophamlando okuyisingathekiso, kuyancomeka lokho, kodwa eminye imigqa imsulwa nje abukho ubunkondlo njengoba kuveziwe kulesi sitanza.

- 14 Bhambatha
- 15 Isizwe sakho siyakukhumbula
- 16 Siyaziqhenya ngegalelo lakho
- 17 Ngazwi linye sithi:
- 18 Akusenani lala ngokuthula ngwazi yodumo
- 19 Ngqophamlando yamaqhawe endl'emnyama.

Mihle imibono yembongi ngabe kungcono ukuba iyethule ngesu, kwaba inkondlo kungabi ingxoxo nje eyiphrozi. Kuyamangaza nokho ukuthi bonke lobu buhle imbongi ekhuluma ngabo, ibubhale ngolimi olulula noluyiphrozi. UMsimang (1986:16) uthi lolu limi kumele kube wolusezingeni eliphakeme, futhi lungagaguli kodwa lugigiyele lokho elikuqondile. Ingane encane kungabi lula ukuluqonda, yingakho mje ludle ngezifengqo. Akumele imbongi ineke konke obala nje, ivimbela abahluzi ukuthi singabe sisabakhona isidingo sokuyihluza. Ukugagula inkulumo yonke enkondlweni kulehlisa kakhulu izinga lenkondlo ngokusho kongoti bezinkondlo ngokusho kukaMsimang (1986).

#### **4.2.4 Impi YaseNcome** - Mavuso (2007:12) – *Inxeba Lembongi*.

Le nkondlo imfishane njengoba inemigqa eyishumi nambili, iyisitanza esisodwa nje vo. Akukho lutho olubi ngobufishane benkondlo kodwa inkinga kungaba isakhiwo sayo. Kule nkondlo zintathu izinto ezincomekayo, ifuzamsindo, imvumelwanosiqalo nengxenyana yolimi (*isisho esithi ukudlela ogageni*). Ngaphandle kwalokho imbongi ixoxa indaba isebenzisa ulimi oluyiphrozi. Kufanele imbongi uma ibhala ibonakalise usikisiki nogqozi enkondlweni eyihayayo. Uma lungekho usikisiki enkondlweni, lokhu akubonakali kuyisiza inkondlo ngoba isuke ibhalwe ngolimi olulula. U-Inyang (2009) uyakuqaphela ukuthi ulimi lobunkondlo lwehlukile, kunokuba lube sobala, luvusa usikisiki kunokuba lube oluqondile, luyalinganisa kunokuba lulandele izwi nezwi, lusebenzisa uphawu kunokuba luqonde. U-Inyang (2009) uthi:

*Language of poetry is nuance, not explicit, connotative rather than dennotative, allusive rather than direct, figurative rather than literal, and symbolic rather than plain.*

Ulimi lobunkondlo alubeki izinto obala, luvusa usikisiki nogqozi, kunokuba luqonde, lucashile futhi lugabe ngezifengqo lwehlukile kolwejwayelekile.

Ake siyibuke le nkondlo.

- 01 Ngiyazisa ngezinsizwa zamadoda
- 02 Ezaphuma zaya eNcome
- 03 Naleyo Ncome ingenakuncoma
- 04 Ngegalelo eyalibonayo
- 05 Mhla kuphel' uZulu

- 06 Eqhushuzwa ngemijojantaba
- 07 Amabutho ewa ubuginqiginqi.
- 08 Kwasind' owadlel' ogageni
- 09 Zasala zidindilizile izingwazi
- 10 Zigqolozele izulu eliphezulu
- 11 Zinhlangothi zibomv'amanxeba
- 12 Anegazi nangenakugezwa.

Emugqeni we-07 sithola ifuzamsindo *ubuginqiginqi*. Isibonelo:

07 Amabutho ewa ubuginqiginqi.

Kumele izimbongi zingene zigxile olimini lobumbongi uma zifuna imisebenzi yazo ithuthuke. Kuyakhombisa ukuthi izimbongi zinalo ulwazi lobunkondlo, kuhlupha ukuthi kwesinye isikhathi zibhala zingacwaningisisile kahle ngobunkondlo bese ulimi lolu lobunkondlo luphunduleka. Kulesi sitanza kukhona nemvumelwanosiqalo emugqeni we-10 nowe-11 njengoba kuveziwe lapha esibonelweni ngezansi.

- 10 Zigqolozele izulu eliphezulu
- 11 Zinhlangothi zibomv'amanxeba

Izimbongi zakamuva kumele zikhuthalele ukufunda kabanzi ngobunkondlo ngaphambi kokuba zibambe iqhaza elibonakalayo kulo mkhakha.

#### **4.2.5 Kanti Wena Ungowaphi?** - Mavuso (2007:21) – *Inxeba Lembongi*

Kule nkondlo imbongi isebenzise isakhiwo esincomekayo ngoba izifakile izinongo ezakha inkondlo, umehluko nje wulimi olusetshenzisiwe, luqondile futhi lulula. UMsimang (1986:83) uthi:

Lehla kakhulu izinga lapho imbongi ilokhu iqhubeka ngalolu limi lwemihla ngemihla, . . .

Le nkondlo iyisonethi ngoba inemigqa eyishumi nane. Kanti uMaphumulo (1993:72) yena uthi:

Isonethi inkondlwana emfushane enemigqa eyishumi nane. Inesigqi esithile esidalwa indlela amagama abekwa ngayo Igama elithi isonethi liqhamuka olimini lwesiNtaliyane, lisho ukuthi “iculo elincane”.

Kubonakala sengathi imbongi ayibulandelanga lobu sonethi akhuluma ngabo lapha uMaphumulo ngaphandle kwenani lemigqa. Kufanele phela nesakhiwo sayo sinamathele esakhiweni sesonethi njengoba besichaza ongoti. Yebo esigabeni sokuqala sale nkondlo imbongi iyenze yabukeka ihlobe yavunula kahle, inobunkondlo obuncomekayo, ikwazile ukufaka ukuxhumanasiqalo, imvumelwanosiqalo eyeqanayo, ukuxhumana okumaphakathi nemvumelwanosigcino njengoba kukhonjisiwe emigqeni ecashuniwe.

- 01 Kwashunyayelwa ivangeli lokuthula
- 02 Nokubuyisana ezweni lethu;
- 03 Kwamenyezelwa ukuthula esifundazweni sethu
- 04 Wena wabe ulokhu uyivubela
- 05 Wena wabe ulokhu uyihlomisa
- 06 Wena wabe ulokhu uyiphakile:
- 07 Kanti wena ungowaphi?
- 08 Umthetho wakho uphila mpiloni?

Kulesi sitanza sesibili sale nkondlo kukhona ulimi (*isisho*) emugqeni we-09.

09 Wena othanda ukugiya ngethambo lomfowenu,

Esigabeni sesibili kukhona nokuxhumana okuyingxemu. Kubukeka sengathi izimbongi zakamuva azizihluphi kakhulu ngesakhiwo nesigqi senkondlo. UMazibuko (2018:100) uthi:

Ngaphandle kwezimpawu zokuloba okuyizona ezenza isigqi sisheshe noma sinense, isigqi sibuye sakhiwe ubude, ubufushane nenani lemigqa eyakha indima, noma ubungako bamalunga noma izinhlamvu zamagama asemgqeni, kanjalo nobukhulu bendima. Kuso isigqi singathola indikimba yenkondlo ngoba ngokuvamile, uma isigqi sishesha inkondlo isuke iphethe indikimba ejabulisayo, ehalalisayo noma ebongayo. Kanti uma isigqi sinensa inkondlo isuke iphethe indikimba edabukisayo, edangalisayo noma-ke nje indikimba ejulile ekhuluma ngezinto ezifana nothando, ukufa, ukubalisa, ukukhononda, njalonjalo.

Imigqa yale nkondlo eminye mide eminye mifishane ingamadluladlulane. Lokhu kubonakala kukhubaza isigqi sale nkondlo njengokusho kongoti.

- 09 Wena othanda ukugiya ngethambo lomfowenu,
- 10 Sakhathala nguwe ungedeli
- 11 Ngegazi labantu elililayo,
- 12 Elilila ezandleni zakho.
- 13 Akusemizuzu mingaki
- 14 Igazi lobabulele lisixoxele.

Ukubhala inkondlo ibe nemigqa engalingani (*engamadluladlulane*) akuyenzi ibukeke kahle okwesibili kulimaza isigqi senkondlo. Iyancomeka indlela okusetshenziswe ngayo ukuxhumana okuyingxemu emugqeni we-11 nowe-12 kule nkondlo. Nakuba kunjalo kodwa kubalulekile ukukhetha amagama anembayo ukuze kucace usikisiki olukususe phansi waze wabhala.

#### **4.2.6 Noma Nini** - Mavuso (2007:22) – *Inxeba Lembongi*.

Kule nkondlo imbongi siyizwa ithula umthandazo wayo kuMdali kodwa akulindelekile ukuthi imbongi ikwenze lokhu isebenzisa ulimi olujwayelekile nolulula ngoba ibhala inkondlo. Kumele imbongi isebenzise izifengqo nemifanekisomqondo ezokwenza inkondlo ibe nesigqi nesakhiwo esifanele. Ongoti abanjengoMakhambeni (1989:53) bathi:

Ulimi lobunkondlo lolu ukusetshenziswa kwamagama ngendlela engajwayelekile, kodwa ibe inemba ngobunkondlo. Lokhu kuye kuphumelele ngokuthi imbongi isebenzise izifengqo ezithile ukubeka umbono nomqondo wayo ngolimi lwezimbongi.

Uma siyibuka le nkondlo siyabona ukuthi inendikimba yenkolo. Uma sibuka isakhiwo sayo kukhona imvumelwanosiqalo emugqeni we-02 nowe-03. Isibonelo:

- 02 Ngiyohlala ngivule izandla
- 03 Ngilinde wena ngezikhathi zonke

Impindamqondo yona siyithola kusukela emugqeni we-07 kuya kowe-10 njengoba kuveziwe lapha ngezansi:

- 07 Kuwe baba ngithula ukukhandleka kwami,
- 08 Kuwe baba ngithula izinsizi zami,
- 09 Kuwe baba ngibeka ukududuzeka kwami,
- 10 Kuwe baba kukhona ithemba lami.



Lokhu kuyimpindamqondo ngoba kusasho into efanayo, okusho ukuthi umqondo ongenhla uphindiwe ngezansi. Ukuxhumanasiqalo nokuxhumana okumaphakathi konke kuyavela lapha kule migqa engenhla ecashuniwe. Imvumelwanosigcino nayo ayisalanga ngaphandle kule nkondlo. Kwasekuthi imigqa emibili yokugcina yona ibonakala incike kakhulu emthandazweni omunye angathi ubolekwe eBhayibhelini. Ake siyibheke le nkondlo.

- 01 Noma nini Mdali weZulu nomhlaba
- 02 Ngiyohlala ngivule izandla
- 03 Ngilinde wena ngezikhathi zonke.
- 04 Mide le minyaka ngehla ngenyuka,
- 05 Side lesi sikhathi ngiwa ngivuka.
- 06 Engekho onginakile nongangisiza.
- 07 Kuwe baba ngithula ukukhandleka kwami,
- 08 Kuwe baba ngithula izinsizi zami,
- 09 Kuwe baba ngibeka ukududuzeka kwami,
- 10 Kuwe baba kukhona ithemba lami.
- 11 Noma nini ngiyosebenza ngizikhandle
- 12 Ngibheke empumelelweni,
- 13 Noma nini ngiyophakamisela amehlo ami
- 14 Ezintabeni lapho kuvela khona usizo lwami.

Le nkondlo imfishane inesitanga esisodwa nje vo, kanti imigqa yakhiwe amagama kusukela kwamabili kuya kwayisithupha. Imbongi izamile ukwakha isigqi kule nkondlo ngokufaka izinongo eziningana, kodwa lokho akwanele kudingeka ulimi olunezifengqo ngoba inkondlo enolimi olulula ayithandeki. Ulimi olulula nolwemihla ngemihla, ulimi olungenazo izifengqo aluzilungele izinkondlo. Akumele kube sengathi kuhaywa imilolozelo nje.

#### **4.2.7 Woza Mvula** - Mavuso (2007:23) – *Inxeba Lembongi*.

Sihleleke kahle isakhiwo sale nkondlo, inezitanga ezine. Isitanga ngasinye sinemigqa emine, bese kuthi imigqa yona yakhiwe amagama kusukela kwamabili kuya kwamahlanu. Zonke izitanga zinempindwa noma ibekwe ngendlela engajwayelekile njengoba kubonakala ukuthi esigabeni sokugcina kugcinwe ngayo impindwa. Kule nkondlo imbongi ikhethe indikimba yemvelo kodwa yasebenzisa ulimi olulula lwansuku zonke. Sengathi lesi senzo bayasihlaba ongoti abanjengoDlamini (2004) njengoba simuzwa ethi:

*In poetry each word counts far more than in prose. The basic arrangement of poetry is in separate lines rather than in paragraphs.*

Enkondlweni lonke igama libalulekile, akufani nokubhala umbhalo oyiphrozi. Yonke imigqa ihlelwe ngobuchule obuthile, akubi izindima sengathi kubhalwa indaba.

Yebo ikhona invumelwanosiqalo emugqeni we-02 nowe-03, nokuxhumanasigcino kuyona le migqa. Impindwa nayo iyatholakala kuzona zonke izitanza kodwa ulimi olulula noluqondile yilona olutholakala luluningi lapha kule nkondlo. Ake siyibone le nkondlo:

- 01 Woza mvula!
- 02 Kuhlume ubuhle bemvelo yakwethu,
- 03 Kuqhume imbewu kabhontshisi ensimini yakwethu,
- 04 Kutshweke amagatsha ezihlahla zakwethu.

- 05 Woza mvula!
- 06 Ngitshakadule njengenkonyane ebaleni,
- 07 Kuzwakale izwi likaNomkhubulwane,
- 08 Esigodini esikhungethwe yisomiso.

Emgqeni wesithupha imbongi isebenzise isifaniso ngendlela encomekayo njengoba kuveziwe lapha ngezansi.

- 06 Ngitshakadule njengenkonyane ebaleni,

Umcwaningi uphawulile ngemvumelwanosiqalo etholakala kule nkondlo njengoba ikhona nasezigabeni ezimbili zokugcina.

- 09 Woza mvula!
- 10 Kukhahlele ummbila osuthanda ukukhathala,
- 11 Kuvele utshani obuluhlaza cwe emadlelweni,
- 12 Ngizibone zizonophala izinkomo nezimbuzi zikababa.
- 13 Ngiyohlala ngihuba Nkosi yami,
- 14 Ngibonge imvelo ehlobise umhlaba.
- 15 Nanti liguqubala emini bebade,

16 Woza mvula! Aline!

Amagama enza olalele azululeke impela. Yibona-ke lobu buciko akhuluma ngabo uNtuli obebulindeleke lapha kule nkondlo.

- 01 Gobhoza ugeleze mfula
- 02 Uhaye eyakho ingoma
- 03 Epholile nenothile mfula
- 04 Nami ngize ngihube ngedwa.

- 05 Ngimi phezulu entabeni
- 06 Ngiyakubuka ugwinciza esigodini
- 07 Uhuba ihubo elimnandi
- 08 Elaziwa nguwe noMdali.

Imbongi ikwazile ukulandela imigomo yenkondlo eyisonethi kodwa isigqi senkondlo siyalahleka uma imbongi isebenzisa ulimi olujwayelekile njengoba kwenzekile kule nkondlo. Esigabeni sokuqala sithola ukuxhumana okweqanayo emugqeni woku-01 nowe-03, njengoba sibona kudwetshelwe enkondlweni. Lapha esigabeni sesibili kube khona imvumelwanosiqalo nemvumelwanosigcino emugqeni wesi-05 nowe-06 njengoba sibona kula magama adwetshelwe esigabeni sesibili. Esigabeni sesithathu nesesine lapha ngezansi kuyabonakala ukuthi imbongi isebenzise ulimi olulula kakhulu.

Kulezi zitanza kuyavela ukuthi ulimi olunembayo imbongi ayilusebenzisanga ivele yakwenza kwalula nje konke kwasobala kanti phela ongoti bayakuhebeza lokho kwenza ezinkondlweni.

- 09 Ukuzotha kwakho sekuhuhe
- 10 Zonke izidalwa ezidaliwe,
- 11 Zeza zazoncela kowakho umbele,
- 12 Zincela nazo zize zihube.

- 13 Awubandlululi zidalwa wena:
- 14 Emfuleni singaboMdali oyedwa.

Esigabeni sesithathu nesesine abutholakali ubunkondlo kulezi zitanza zokugcina. Le migqa ibhalwe ngamagama ajwayelekile nje okuyenza ingahlabi umxhwele kubafundi bayo.

#### 4.2.8 Vuka - Mavuso (2007:9) – *Zibuyela Ezimpandeni*.

- 01 Bayaklabalasa badinda isililo,
- 02 Bazigoqa kuhle kwenhlwathi igingile,
- 03 Enkabeni yezwe elikhungethwe ngumashayabhuqe.
- 04 Isidalwa sikaMvelinqangi sijuqwa igciwane,
- 05 Elehlula odokotela basentshonalanga nabahlengikazi,
- 06 Elehlula izinyanga, izangoma nabathandazi.
- 07 Bayakhala abomndeni wakithi,
- 08 Njengoba elele umlala wafuthi;
- 09 Limnqobile igciwane elingalapheki.
- 10 Vuka, ungalibali yijazi likamkhwenyana,
- 11 Ingculazi iqotha imbokodo nesisekelo;
- 12 Isizwe siphela ngobuningi baso.
- 13 Shintsha indlela owenza ngayo izinto.

Le nkondlo imfishane impela ngoba inemigqa eyishumi nantathu, akuyona isonethi ngoba umcwaningi usevezile ukuthi ongoti bathi ezinye izimpawu zesonethi ukuthi ibonakala ngokuba nemigqa eyishumi nane. UZulu (1989:52) uma echaza isonethi uthi:

Kepha kukhona uhlobo lwenkondlo enemigqa eyi-14 evame ukubhalwa ngale ndlela, eseyacishe yaba umgomo waloluhlobo lwenkondlo. Lolu hlobo silubiza ngokuthi *isonethi*.

Imigqa yale nkondlo yakhiwe amagama kusuka kwamathathu kuya kwamahlanu. Imbongi kule nkondlo izama ukuqwashisa ngesifo sengculazi. Le nkondlo igabe ngemvumelwanosiqalo esiyithola emugqeni woku-01 nowesi-02. Kukhona nokuxhumanasiqalo emugqeni wesi-05 nowesi-06, kanjalo futhi nokuxhumanasigcino emugqeni we-07 nowe-08, njengoba kuveziwe kule migqa engenihla ecashuniwe. Isibonelo:

- 05 Elehlula odokotela basentshonalanga nabahlengikazi,
- 06 Elehlula izinyanga, izangoma nabathandazi.
- 07 Bayakhala abomndeni wakithi,
- 08 Njengoba elele umlala wafuthi;

Kukhona nesisho esithi *ukuqotha imbokodo nesisekelo*. Isibonelo nasi lapha ngezansi:

- 11 Ingculazi iqotha imbokodo nesisekelo;

Kuhle ukubona ukuthi izimbongi ziyazi ukuthi kudingekani ezinkondlweni kodwa lokho akwanele. Ulimi lobunkondlo alufani nolimi lokubhala indaba nje ejwayelekile. Isibonelo nje imigqa emibili yokugcina yale nkondlo ngoba ayibhaliwe ngolimi lobunkondlo. Isibonelo

12 Isizwe siphela ngobuningi baso.

13 Shintsha indlela owenza ngayo izinto.

Le migqa emibili ecashuniwe ukuba ibhalwe ngolimi lobunkondlo ngabe le nkondlo iyancomeka kakhulu. Ongoti bolimi balushayela ihlombe ulimi olunobunkondlo uma kubhalwa lo msebenzi wezinkondlo.

#### **4.2.9 Awu Ngamalungelo!** - Mavuso (2009:10) – *Zibuyela Ezimpandeni*.

Kule nkondlo imbongi izamile ukuhlela kahle isakhiwo sayo, inkondlo inempindwa ebonakala cishe kuzo zonke izitanza. Kuyathokozisa ukubona ukuthi izimbongi ezihaya kamuva ziyazi ukuthi kudingekani ukuze inkondlo ibonakale izezingeni elifanele. Le nkondlo inezitanza eziyisithupha, imigqa yakhiwe amagama kusuka kwamabili kuya kwamahlanu. Isitanza sokuqala sihlobe ngemvumelwanosiqalo nokuxhumana okumaphakathi njengoba kubonakala kula magama adwetshelwe. Ake sibuke isitanza sokuqala sale nkondlo.

01 Yekanini sisadla ngoludala,

02 Amakhosikazi esahlonipha amadoda,

03 Abancane behlonipha abadala,

04 Abafundi behlonipha othisha.

Kulesi sitanza sokuqala imbongi isebenzise ulimi olulula kakhulu futhi okungelona ulimi lokuhaya izinkondlo. Kubalulekile ukuthi izimbongi nazo zibeke indlebe zifunde kongoti ukuze zikhiqize umsebenzi ozezingeni. Ake sicaphune isitanza sesithathu sale nkondlo sibone ukuthi imbongi isihlobise kanjani sona. Kubalulekile nokuthi imbongi ikhethe amagama anembayo, igama *ukuklolodela* emugqeni we-14 alinambi neze ngoba alisho lokhu okuqondwe imbongi. UMSimang (1988:190) uma echaza ubunkondlo uthi:

Ubunkondlo wulimi olujulile, olungaqondisi olucebe kakhulu ngezifengqo ukuze lukwazi ukusambulela amaqiniso ngendalo noMdali nezidalwa zakhe okungamaqiniso afihlakele.

Kubalulekile ukuthi imbongi iqaphele ukuthi ongoti bathini mayelana nokubhalwa kwezinkondlo njengoba uMsimang ethi ubunkondlo ulimi olujulile, nolungaqondisi kodwa olucebe ngezifengqo.

- 10 Awu ngamalungelo!
- 11 Sesidla ngolusha kwelikaMthaniya,
- 12 Abesimame sebelingana nabesilisa,
- 13 Emzini yamadoda sekukwamachanca kwampunz' idlemini,
- 14 Izingane ziklolodela abazali kungabi ndaba zalutho.

Kulesi sitanza abaveli ubunkondlo obunqala ngaphandle komugqa owodwa lapho imbongi isebenzise isisho *kwampunz' idlemini emugqeni we-13*, ukuhlobisa lesi sitanza. Isibonelo:

- 13 Emzini yamadoda sekukwamachanca kwampunz' idlemini,

Umugqa wesibili kulesi sitanza kunamagama athi *sesidla ngolusha*. Lo mugqa uyayithunaza le nkondlo ngoba asikho olimini lwesiZulu lesi sisho. Imbongi ibiqonde ukusebenzisa isisho esiphikisana nesithi **kusadliwa ngoludala**, yakhetha ukuqamba esayo isisho nokho asinakho ukunemba obekulindelekile. Kulesi sitanza esilandelayo imbongi izixoxela indaba isebenzisa ulimi oluyiphrozi nje ngaphandle kwempindwa nayo okungathi uyisebenzisile kule nkondlo.

- 19 Awu ngamalungelo!
- 20 Izingane zamantombazane ziphila novalo,
- 21 Ngenxa yamadoda asephenduke izilwane,
- 22 Kungani nithathe ubuntombi bami ngingakathombi?

Kubalulekile ukuthi inkondlo ibe nazo zonke izinto okuyizona eziyenza ukuba ibe yinkondlo eyamukelekayo. Isakhiwo, izifengqo, ulimi nemifanekisomqondo yizona zinto ezakha inkondlo. Kuyalehlisa izinga lenkondlo uma imbongi iqhubeka nalolu limi lwemihla ngemihla njengoba kwenzeka kule nkondlo. UThwala (2005) uthi:

Izinkondlo zehluka kakhulu kweminye imibhalo ngoba zona zinezinto ezilindelekile kuzo, kulindeleke ukuba ulimi lwenkondlo lunotho luhlobe

ngezaga, izisho kanye nezifengqo ukuze inkondlo izwakale kahle futhi kube mnandi ukuyilalela ihaywa.

UThwala uveza ukuthi inkondlo yehlukile kweminye imibhalo ngisho isakhiwo sayo siyazisho nje. Kumele kubonakale usikisiki olususe imbongi ukuba ibhale inkondlo ngoba lolo sikisiki yilona oluwumongo wenkondlo. Ubunkondlo yibo lobo bokuba sithatheke lapho sifunda imicabango eyethulwa imbongi.

#### **4.2.10 Ngazalelwa KwaZulu** - Mavuso (2009:15) – *Zibuyela Ezimpandeni*.

Kafushane nje umcwaningi ubona sengathi ulimi lobunkondlo alwanele kule nkondlo. Ukusetshenziswa kwamagama akunembi ngendlela obekulindleleke ngayo njengoba besho ongoti. Igama lokuqala emgqeni wesine alibhalekanga kahle (**kutshweke**) lenza lo mugqa ulahlekelwe umqondo. Kubonakala sengathi imbongi yayiqonde igama elithi (**kutsheke**). Kule nkondlo imbongi ihaya ngendikimba yokuthanda izwe layo. Buncane ubunkondlo ebuvezile lapha kule nkondlo. Esitanzeni sokuqala kukhona imvumelwanosiqalo kumugqa wesi-03 nowe-04, nokuxhumanasigcino kusuka emgqeni woku-01 kuze kufike kowe-05, njengoba kukhonjiswa kulesi sitanza esingezansi sokuqala. UMsimang (1986:85) uthi:

Uma sesibuswa yimvumelwano kakhulu, silengela egebeni lokuba sizithole sesiphoka amagama noma sesilahla igama elinembayo sibuye nelikha phezulu.

Kuyabonakala lokhu okuphawulwa uMsimang lapha kule nkondlo esitanzeni sokuqala. Imbongi ifisa ukufeza umgomo wemvumelwanosigcino kodwa kungathi nayo ibuswa ukuxhumanasigcino.

- 01 Ngazalelwa kwaZulu,
- 02 Ngizalwa yinzalo kaZulu,
- 03 Ngancela ulimi lwesiZulu,
- 04 Ngabezwa bekhuluma isiZulu,
- 05 Ngabathola beqhuba isiko lakwaZulu.

Esitanzeni sesibibi akukho imbongi engazishaya ngakho isifuba ngokuthi kuthuthukisa ulimi kule nkondlo. Mhlawumbe ingaze ithembele egameni elithi *ukuqhwanda imfundo*, kumugqa wesishiyagalolunye njengoba kuveziwe lapha ngezansi.

09 Imfundo ephakeme ngayiqhwanda

Ngaphandle kwalokho lesi sitanza sibhalwe ngolimi olujwayelekile.

- 06 Ngingekulibale ukunotha komhlaba wakwaZulu,
- 07 Okuvuselela isithunzi somuntu onsundu.
- 08 Inkaba yami yasala kwaNongoma,
- 09 Imfundo ephakeme ngayiqhwanda
- 10 Enyuvesi yakwaZulu kwaDlangezwa.

Lapha esitanzeni sesithathu kunomugqa wesibili lapho imbongi isebenzise khona igama *lokugqoka* esikhundleni segama *ukubhinca*, kanti phela isidwaba asigqokwa kodwa siyabhincwa. Yebo kukhona nokuxhumana okweqanayo emugqeni we-12 nowe-14, kubalulekile nokuthi imbongi iqikelele ukuthi imigqa yenkondlo iyihlela kanjani ngoba ukuhleleka kwayo kukhomba isigqi okuyinto ebalulekile enkondlweni.

- 11 Ngasina kwezwakala ezihlabathini zolwandle eThekwini,
- 12 Lapho ngigqoka isidwaba sakithi kwaZulu,
- 13 Ngiyaziqhenya ngobuzwe bami.
- 14 Ngingekulibale ukunotha komhlaba wakwaZulu,
- 15 Okuvuselela isithunzi somuntu onsundu.

Nanxa kungekho kujula okutheni kule nkondlo nokho imbongi ikwazile ukusikaza ngemvumelwanosiqalo emugqeni we-13 nowe-14, nokuxhumana okweqanayo emugqeni we-12 nowe-14 njengoba kubonakala kudwetselwe lapha ngenhla.

**4.2.11 Emfuleni** - Mavuso (2007:55) – *Inxeba Lembongi*.

Lena yisonethi ngoba inemigqa eyishumi nane. Okusho ukuthi imbongi ilandele isonethi yohlobo lwamaNgisi ngokukaMsimang lapha kulolu hlobo olungenhla. Imbongi ikhuluma ngokubaluleka komfula nokuthi yonke imvelo iyalingana uma kuya ngasekusetshenzisweni kwamanzi omfula. Le nkondlo ayinabo ubunkondlo obuhlaba umxhwele. Ibhale ngolimi olujwayelekile nolulula ungathi kuhaywa umlolozelo. Nokho kuyabonakala ukuthi imbongi inalo ulwazi lokuthi kudingeka izifengqo nemifanekisomqondo uma kuhaywa izinkondlo ngoba nakhu isifaka imvumelwanosiqalo emugqeniwesi-05 nowe-06, ukuxhumanasigcino okweqanayo emugqeni woku-01 nowe-03 nemvumelwanosigcino emugqeniwesi-05 nowe-06



njengoba kuvela kule migqa ecashuniwe kodwa lokhu akwenele. UNTuli (1985:55) uma echaza ubunkondlo uthi:

Ubunkondlo ulimi olujulile. Uma ululalele lolu limi kuba nobumtoto bamagama angajwayelekile futhi adidayo. Lawo magama ahleleke ngendlela ethi ayifane, lokho kuhleleka kwawo kuchaza ubumtoto kolalele.

UNTuli uyafakaza lapha ukuthi ubuciko obusezinkondlweni buhlelwe ngobuciko nobuchwepheshe obusezingeni eliphezulu. Indlela okusetshenziswa ngayo

Kule nkondlo imbongi ihaya ngendikimba yokuthanda izwe layo. Buncane ubunkondlo ebuvezile lapha kule nkondlo. Esigabeni sokuqala kukhona imvumelwanosiqalo emugqeni wesi-03 nowe-04, nokuxhumanasigcino kusuka emgqeni woku-01 kuze kufike kowe-05, njengoba kukhonjiswa kulesi sitanza esingezansi sokuqala. UMsimang (1986:85) uthi:

Uma sesibuswa yimvumelwano kakhulu, silengela egebeni lokuba sizithole sesiphoka amagama noma sesilahla igama elinembayo sibuye nelikha phezulu.

Kuyabonakala lokhu okuphawulwa uMsimang lapha kule nkondlo esigabeni sokuqala. Imbongi ifisa ukufeza umgomo wemvumelwanosigcino kodwa kungathi nayo ibuswa ukuxhumanasigcino.

- 01 Ngazalelwa kwaZulu,
- 02 Ngizalwa yinzalo kaZulu,
- 03 Ngancela ulimi lwesiZulu,
- 04 Ngabezwa bekhuluma isiZulu,
- 05 Ngabathola beqhuba isiko lakwaZulu.

Esigabeni sesibili akukho imbongi engazishaya ngakho isifuba ngokuthi kuthuthukisa ulimi kule nkondlo. Mhlawumbe ingaze ithembele egameni elithi *ukuqhwanda imfundo*, emugqeni wesishiyagalolunye njengoba kuveziwe lapha ngezansi.

09 Imfundo ephakeme ngayiqhwanda

Ngaphandle kwalokho lesi sitanza sibhalwe ngolimi olujwayelekile.

- 06 Ngingekulibale ukunotha komhlaba wakwaZulu,
- 07 Okuvuselela isithunzi somuntu onsundu.
- 08 Inkaba yami yasala kwaNongoma,
- 09 Imfundo ephakeme ngayiqhwanda
- 10 Enyuvesi yakwaZulu kwaDlangezwa.

Lapha esigabeni sesithathu kunomugqa wesibili lapho imbongi isebenzise khona igama *lokugqoka* esikhundleni segama *ukubhinca*, kanti phela isidwaba asigqokwa kodwa siyabhinca. Yebo kukhona nokuxhumana okweqanayo emugqeni we-12 nowe-14, kubalulekile nokuthi imbongi iqikelele ukuthi imigqa yenkondlo iyihlela kanjani ngoba ukuhleleka kwayo kukhomba isigqi okuyinto ebalulekile enkondlweni.

- 11 Ngasina kwezwakala ezihlabathini zolwandle eThekwini,
- 12 Lapho ngigqoka isidwaba sakithi kwaZulu,
- 13 Ngiyaziqhenya ngobuzwe bami.
- 14 Ngingekulibale ukunotha komhlaba wakwaZulu,
- 15 Okuvuselela isithunzi somuntu onsundu.

Nanxa kungekho kujula okutheni kule nkondlo nokho imbongi ikwazile ukusikaza ngemvumelwanosiqalo emugqeni we-13 nowe-14, nokuxhumana okweqanayo emugqeni we-12 nowe-14 njengoba kubonakala kudwetshele lapha ngenhla.

#### **4.2.12 Amazwi Kamama** - Mavuso (2009:26) – *Zibuyela Ezimpandeni*.

Kule nkondlo ayikho imvumelwano, akukho ukuxhumana, akukho mpindwa.

UMaphumulo (1993:87) uma echaza imvumelwano uthi:

Imvumelwano siyithola uma imigqa ehambisanayo enkondlweni igcina ngamalunga noma izinhlamvu ezinemisindo efanayo. Ezinkondlweni kuvame imvumelwanosigcino. Iningi nemvumelwano-siqalo etholakalayo ezinkondlweni. Lapha sichaza ukuvumelana kwezinhlamvu zokuqala zemigqa ehambisanayo endimeni yenkondlo. Imvumelwano-siqalo ivamile ezibongweni. Kukhona nemvumelwano-maphakathi etholakala emagameni akha umugqa owodwa.

Njengoba ingekho imvumelwano nokuxhumana kule nkondlo kodwa kukhona amagama esingathembela kuwona ngoba anobunkondlo, njengalawa: *ukuklabalasa*, *ngiqhakaza* nelithi *ukufukamela* kanjalo nesifaniso emugqeni wesi-05, *njengesikhukukazi*. Isibonelo:

05 Izandla zakho zingifukamele njengesikhukukazi,

Le nkondlo ibhalwe ngolimi oluqondile oluyiphrozi nolusitshela into esobala. Uma sibuka le migqa yokugcina eyisithupha abukho ubunkondlo esibutholayo kuyona ngaphandle komugqa we-09. Ake siyibuke le nkondlo:

- 01 Nginike usiba ngibhale ngomama,
- 02 Ongibeke eshashalazini ngingebani,
- 03 Kwaklabalasa izitha ngiqhakaza,
- 04 Emphakathini wabahlwempu nabadla imbuya ngothi.
- 05 Izandla zakho zingifukamele njengesikhukukazi,
- 06 Ngazibona ngizimuka ngenhlakanipho,
- 07 Esizindeni sabahaqwe ubuwula.
- 08 Sondela ngikubonge mama.
- 09 Uyithwale kunzima intaba yesisu,
- 10 Waqoka ukungayihushuli emehlweni ezwe.
- 11 Impela ubukhona bakho bungakhile,
- 12 Namuhla ngiyindoda yamadoda.

Le migqa edwetshelwe kule nkondlo iyona enesisho nesifaniso. Izinongo zolimi eziningi ziyantuleka kule nkondlo. Abahluzi nongoti abakwazi ukuzishaya izifuba bathi umsebenzi wobumbongi uyakhula futhi uhamba kahle nolimi luyathuthuka uma izimbongi zakamuva zingabukeli kongoti bolimi bese zithuthukisa lokho okukhona. Inkondlo ingebe nakho ukujula kodwa ulimi kumele luhlobe kubonakale ukuthi ngolwenkondlo, yehluka emibhalweni eyiphrozi. Kumele kubonakale ukuthi yini le ekususile waba nogqozi nosikisiki lokuhaya lokhu kulindeleke ezimbongini.

#### **4.2.13 Kusengeyami Le nselele** - Mavuso (2009:28) – *Zibuyela Ezimpandeni*.

Abahluzi bezinkondlo bajatshuliswa ukubona ukuthi inkondlo inazo zonke izimpawu zobunkondlo ikakhulu isakhiwo, ulimi nesigqi. UMsimg (1990:89) uthi:

Ubunkondlo buphelela mhla amagama aqokiwe esehlelwe ngesu elizodala isakhiwo sobunkondlo. Kuthathu okusemqoka mayelana nesakhiwo. Okokuqala wukuthi leso sakhiwo sidala isigqi enkondlweni. Okwesibili isakhiwo esifanele sicacisa umqondo wenkondlo kanye nomlayezo wayo. Okwesithathu, isakhiwo esifanele sicacisa umoya kanye nosikisiki olusenkondlweni kanye nemizwelo yembongi ngendikimba leyo okubhalwe ngayo. Isakhiwo esihle masihambisane nomlayezo omuhle enkondlweni. Inkondlo yempi nobudlova mayibonakale ngesakhiwo sayo esikhomba lokho.

Lokhu kusho ukuhlelwa kwamagama ngendlela ethile ukuze kwakheke umugqa nayo leyo migqa ezokwakha isitanza. Kungaba isakhiwo sangaphandle noma kube yisakhiwo sangaphakathi. Uma ufunda iqoqo lezinkondlo usuke ulindele ukuthi uzofica izinkondlo zodwa kodwa kuba yishwa uma usufunda usubuka isakhiwo bese uhlulela ukuthi lo mbhalo bekungamele ungene lapha ngoba awuzifezi izidingo zalolu hlobo lombhalo obuhlosiwe. Le nkondlo nayo akukuningi ehlobe ngakho. Ake sibheke kulesi sitanza sokuqala nje:

- 01 Kumele ngilwe,
- 02 Injongo yami ukuya ekukhanyeni.
- 03 Nakuba lusekude ukhalo,
- 04 Ngizimisele ukuphumelela ngilwe,
- 05 Kusengeyami le nselelo.

Umugqa wesi-03 kule nkondlo kusetshenziswe amagama athi *lusekude ukhalo* esikhundleni sesisho esithi *lusekude ukhalo*, uma uqaphela uzobona ukuthi lezi zinto azifani. Kubalulekile ukuqonda kahle lokho oqonde ukukusho njengoba kubonakala ukuthi la magama awefani. Akukho kulesi sitanza sokuqala okuhlaba umxhwele uma ihaywa. Ulimi kulesi sitanza lulula kakhulu bekungakuhle ukuba lunongwe ngezifengqo njengokululeka kongoti bolimi abanjengoThwala (2005) njengoba ethi:

Izinkondlo zehluke kakhulu kweminye imibhalo ngoba zona zinezinto ezilindelekile kuzo, kulindeleke ukuba ulimi lwenkondlo lunotho luhlobe ngezaga, izisho kanye nezifengqo ukuze inkondlo izwakale kahle futhi kube mnandi ukuyilalela ihaywa.

Esigabeni sesibili nakhona kubukeka sengathi imbongi ayifakanga ubunkondlo obanele nakuba ungebukelwe phansi umzamo wale mbongi. Kulesi sitanza kubonakala kunokuxhumana nemvumelwano kule migqa edwetshelwe kanye nezisho ezithi ***ukuvuka othulini nokuvuka uzithathe.***

- 06 Ithuba nginikiwe,
- 07 Inkundla kusengeyami.
- 08 Isinqumo sisengesami,
- 09 Pho ngingaxakwa yini,
- 10 Isengeyami le nselelo bakwethu?
- 11 Ngigadle maqede ngavuk' othulini ngalimala,

- 12 Kodwa ngangalahl' ithemba, ngivuke ngazithatha,  
 13 Yakhala indweba ngashona khona,  
 14 Ngabatshele' ukuth' ukuhlehla kwenqama akukhona ukubaleka,  
 15 Isuke isayothatha amandla nezikhali.

Kulesi sitanza sokugcina sithole ukuxhumanasiqalo kusukela emugqeni we-16 kuya kowa-20, njengoba kuveziwe lapha ngezansi kule migqa ecashuniwe.

- 16 Ngihlome ngiyizingovolo bakwethu'  
 17 Ngihlome ngephepha nosiba,  
 19 Angihlomele kuchitha gazi,  
 20 Ngihlomele ukukhanyisa ikusasa,  
 21 Ngoba kusengeyami le nselelo.

Abahluzi bathi akwanele ukubhala inkondlo nje ungayifaki izinongo eziyenza ibe inkondlo ngokugcwele, kumele uqikelele ukuthi inkondlo yakho inabo bonke ubuthumbu obudingekayo enkondlweni. Bheka nje kule nkondlo isakhiwo sihle into nje ukuthi lobu buhle imbongi ijika ibuqelele ngamanzi uma ulimi luthanda ukufuza olwephrozi. Ongoti bolimi lwesiZulu bayaluhlaba ulimi olwejwayelekile ezinkondlweni, bathi aluyenyusi inkondlo ngokwezinga.

#### **4.2.14 Imibengo KaZulu** - Mavuso (2009:55) – *Zibuyela Ezimpandeni*.

Le nkondlo inezitanga ezine ezinemigqa engalingani. Imigqa yakhiwe amagama kusukela kwamabili kuya kwamahlanu. Imbongi kumele ikwazi ukuhlukanisa phakathi kwamagama anembayo nezihlonipho. UMakhambeni (1989:53) uma ethi:

Ulimi lobunkondlo lolu ukusetshenziswa kwamagama ngendlela engajwayelekile, kodwa ibe inemba ngokobunkondlo. Lokho kuye kuphumelele ngokuthi imbongi isebenzise izifengqo ezithile ukubeka umbono nomqondo wayo ngolimi lwezimbongi.

Kubalulekile ukuthi imbongi ikhethe kahle amagama ewasebenzisayo kuthiwa amagama anembayo. Lokhu kwenza ukuthi inkondlo ingabi nezinongo zobunkondlo ezanele ngoba isebenzise amagama okuhlonipha esikhundleni samagama anembayo. Ake siyibuke le nkondlo.

- 01 Phembani umlilo kosiwe imibengo,  
 02 Imibengo ebengwe ngamaqhathanzipho kaZulu,

- 03 Yanona ngenoni lenkabi kaZulu,
- 04 Inkabi edle emadlelweni aluhlaza,
- 05 Yadishwa emadiphini akwaZulu.

Isitanza sokuqala sinokuxhumana okuyingxemu emugqeni woku-01 nowe-02, ukuxhumanasigcino emugqeni we-02 nowe-03 nemvumelwano emaphakathi emugqeni we-04 nowe-05. Kuyancomeka noma kungeshiwo ukuthi sekwanele. Lapha ngezansi esigabeni sesibili nesithathu kwande amagama ayizihlonipho. UMaphumulo (1993:79) uma echaza ukuhlonipha uthi:

Lapha sisebenzisa igama elinobunono, sithambisa leyo nkulumo esikhuluma ngayo.

Akulona icala ukusebenzisa isihlonipho kodwa kumele imbongi iqaphele ukuthi ayisebenzisi igama eliyisihlonipho kodwa libe likhona igama elinembayo. Imbongi isihlonipho lesi kubonakala ukuthi isithatha njengegama elinembayo njengoba siwabona edwetshelwe kodwa uMakhambeni uyasikhumbuza ukuthi yini amagama anembayo. Kukhona nesisho esithi *ukufinya ngendololwane* emugqeni wesi-09, imbongi kubonakala isisebenzise kahle. Ongoti bolimi abavumi-ke ukuthi kusebenze isihlonipho kodwa libe likhona igama elinembayo nelifanele.

- 06 Phembani umlilo kosiwe imibengo kudliwe,
- 07 Baphi omama bahluze ukhamba lukamancintshana?
- 08 Sizokwehlisa ngokhamba lwesintu
- 09 Sifinye ngendololwane,
- 10 Baphi abakhapheyana,
- 11 Mabasheshe baqobe incoso ogqokweni.
  
- 12 Coshani amaqatha emibengo nimaye,
- 13 Nimaye niphenduke izangqondo zongqondongqondo besizwe,
- 14 Nimaye niqekethe ngolucwengekile lukaNdaba,
- 15 Nimaye ninothe, ninothise olwebele lukaNdaba,
- 16 Coshani amaqatha emibengo nimaye.

••••

Amagama ayizihlonipho mahle kodwa uma kukhona igama elinembayo kuyancomeka ukuthi kusetshenziswe lona kunokuba kusetshenziswe igama eliyisihlonipho. Amagama

anjengalawa; *abakhapheyana, incoso*, amagama asetshenziswa ngoba uhlonipha izinto ezithile bese uqoma ukusebenzisa wona.

#### **4.2.15 Ngiyimbali Engasoze Yabuna - Mavuso (2009:58) Zibuyela Ezimpandeni.**

- 01 Ngiyimbali engasoze yabuna,
- 02 Ngiyimbali eqhakaza ogwadule,
- 03 Emhlabeni wobubha nesomiso,
- 04 Emhlabeni ofukamele isivuvu.

Le nkondlo imfishane ngoba inezitanga ezine nje kuphela, inemigqa eyishumi nesithupha. Buyantuleka ubunkondlo lapha kule nkondlo kanti ongoti abanjengoMakhambeni (1989:53) uthi:

Ulimi lobunkondlo lolu ukusetshenziswa kwamagama ngendlela engajwayelekile, kodwa ibe inemba ngokobunkondlo. Lokho kuye kuphumelele ngokuthi imbongi isebenzise izifengqo ezithile ukubeka umbono nomqondo wayo ngolimi lwezimbongi.

Esigabeni sokuqala sithola ukuxhumanisiqalo emugqeni woku-01 kuya emgqeni we-04 njengoba kuveziwe lapha ngenhla.

- 05 Ngiyimbali engasoze yabuna,
- 06 Nginothe ngolwazi lwendalo,
- 07 Ngigqize ngentshisekelo yempumelelo.
- 08 Ngiyimbali engasoze yabuna.

Kuthi esigabeni sesibili lapha ngenhla kukhona imvumelwanosiqalo emugqeni we-05 nowe-06, kuthi emgqeni we-06 nowe-07 sithole imvumelwanosigcino. Esigabeni sesithathu lapha ngezansi imbongi ayizange ibufake ubunkondlo njengoba kuveziwe nje kulesi sitanga. Ongoti abanjengoMsimang bathi noma kunjalo kodwa uma ulimi luhlobile kuseyinkondlo leyo. UMSimang (1986:78) uthi:

Inkondlo ingadlula ibe nabo ubunkondlo yize isitshela okusobala nathi esikwaziyo nxa ingahle isebenzise ulimi olumnandi nolunothile – ulimi lobunkondlo. Lolu limi phela kaluqondisi, luthi ukugigiyela lukuphicaphice.

Imbongi isebenzise ulimi oluyiphrozi kule nkondlo. Okusho ukuthi uma kukhona ulimi olumnandi nolunothile. Nakuba kungaveli ukunotha kolimi kulesi sitanza.

- 09 Amaketango obuwula ngiwagqabule
- 10 Kwatshalwa imbewu yenhlakanipho.
- 11 Angizenyezi ngobusha bami,
- 12 Nginyathela kuvele ukuzigqaja ngesiko lakithi.

Esigabeni sesine kukhona isaga emgqeni we-14, kodwa imbongi kungazukuthi isithene amandla ngoba ayisisebenzisanga kahle, ngoba isaga sithi *isalakutshelwa sibona ngomopho*.

- 13 Sengikuqonda kahle okwakushiwo ngabadala,
- 14 Ngingebone ngomopho ngoba ngitshelwe ngalalela,
- 15 Yingakho ngiyimbali eqhakaza ebusika,
- 16 Ezinye ziphelelwa ubuhle bazo, ngiyimbali!

Bekufanele imbongi ithi: *Isala kutshelwa sibona ngomopho*. Umugqa we-14 njengoba uveziwe kungazukuthi iwona lo ongaletshi umgqondo obufiswa yimbongi.

- 14 Ngingebone ngomopho ngoba ngitshelwe ngalalela,

Le nkondlo njengezinye kuleli qoqo nayo ayibhalekile kahle ngoba iswele izifengqo nezithombemagama.

#### **4.2.16 Kwasiphinda Futhi** - Mavuso (2009:4) – *Zibuyela Ezimpandeni*.

Uma ubuka le nkondlo uyabona ukuthi ihlobe ngempindwa kule migqa edwetshelwe, imvumelwanosiqalo emugqeni we-07 nowe-08, nokuxhumana okweqanayo emugqeni woku-01, we-03 nowe-05 esigabeni sokuqala. Isakhiwo sayo asinawo amagama anembayo nahlaba umxhwele uma uyihaya ngoba kusetshenziswe ulimi olulula noluyiphrozi. Ayigabe ngakujula le nkondlo yize zikhona lezi zimpawu ezimbalwa, okuwukuxhumana okweqanayo nemvumelwanosiqalo etholakala esigabeni sesithathu.

- 01 Bathi siyisandla sesithathu
- 02 Kodwa ngosuku
- 03 Yize simpintshene sibathathu
- 04 Kulo mjondolo wosizi nezinyembezi



- 05 Asikwazi ngisho ukudla kathathu
- 06 Kuseyiyo le mpatho yokujahwa ngezikaDalawane
- 07 Nokuvika izinhlamvu zenjoloba
- 08 Nokuxhilwa yisisi esikhipha unyembezi
- 09 Hawu nanka amaveni eqhamuka
- 10 Kwasiphinda Futhi

Kubukeka sengathi imbongi ayifakanga ubunkondlo obanele lapha kule nkondlo, imbongi iphundulekile ayaze yasebenzisa ngokwanele amasu obunkondlo. Akukho ukuxhumana nokuhambisana komqondo ekusetshenzisweni kuleli gama elidwetshelwe emugqeni woku-01 owe-03 nowe-05 egameni elithi *-thathu* njengoba kuveziwe lapha ngezansi la magama kuyabonakala ukuthi aphoqiwe ukwenza lolu hlobo lokuxhumana. Isibonelo:

- 01 Bathi siyisandla sesithathu
- ...
- 03 Yize simpintshene sibathathu
- ...
- 05 Asikwazi ngisho ukudla kathathu

Akumele kuphoqwe ukuxhumana ngoba kuyayilimaza inkondlo ilahlekelwe umqondo nomongo ngenxa yamagama aphoqiwe. Yingakho nje simuzwa uMsimang (1986:83) ethi:

Lehla kakhulu izinga lapho imbongi ilokhu iqhubeka ngalolu limi lwemihla ngemihla, ...

Uyasixwayisa lapha uMsimang ukuthi kumele izimbongi ziqaphele ukuthi zifaka umsoco owanele enkondlweni yakhe.

- 11 Bandiza ngamabhanoyi kanokusho bebheke phesheya
- 12 Thina amabhanoyi esiwaziyo yilezi zimpukane
- 13 Esiziphebeza njalo uma siyobona umfan' ogwazwe yinkomo
- 14 Kula mathoyilethi aphethuk' izimpethu nezifo
- 15 Nephesheya esilaziyo yileli elingale
- 16 Kwaleli xhaphozi eligcwele inyubathi
- 17 Okungcono asithathe izingqwembe sihlasele
- 18 Sishaye umgwaqo
- 19 Hawu naba beqhamuka

20 Kwasiphinda Futhi

Kulesi sitanza sesibili imbongi isebenzise ulimi oluyisisho emugqeni we-13 esithi *ukuyobona umfana ogwazwe yinkomo*. Kuyancomeka lokho kodwa akwanele bheka nje yonke le eminye imigqa ibhalwe ngolimi olulula nje.

- 21 Olwethu uhlu lwezikhalazo
- 22 Lujikijelwa emigqonyeni yezibi
- 23 Lungazange luthiwe nhla
- 24 Usizi lusibambe ngqi
- 25 Nathi asithi gqi
- 26 Kulabo abazi umthetho namalungelo
- 27 Mhlasimbe bazosilungisela
- 28 Hawu naba beqhamuka
- 29 Kwasiphinda Futhi

- 30 Awethu amanzi adungekile
- 31 Elethu itiye wudaka
- 32 Owethu ugesi amakhandlela
- 33 Acima njalo

...

Le nkondlo njengoba isivelile, kusetshenziswe ulimi olulula olwenza yehlelwe izinga. Ayinazo izifengqo nolimi olujulile kanye nemifanekisomqondo.

**4.2.17 Ubumnene Beqiniso** - Mavuso (2009:9) – *Zibuyela Ezimpandeni*.

Lapha imbongi ibumbe inkondlo yayo inesifiso sokusebenzisa isu lokubhala amagama amabili emgqeni ngamunye. Ngeshwa-ke yabuye yaphunyuka njengoba sekubonakala umugqa we-5 nowe-9 ungalandeli lelo lisu. Imbongi yona ibikhethe isu elihle ngoba liyinika isigqi esihle inkondlo. UMSimang (1986:81) uthi:

Kumele sisishayele ihlombe isakhiwo esihambisana nosikisiki kanye nomqondo osenkondlweni. Sikugcizelela lokhu ngoba muva nje sengathi izimbongi zakwaZulu kazisazihluphi kakhulu ngesakhiwo, sezimane zisidwebele imigqana nje engasho lutho, singaze saqonda ukuthi zicabanga ukuthi le migqa iyinkondlo ngoba kwenzenjani.

Lo ngoti ukhuthaza ukuba kuthuthukiswe ulimi olujulile lobunkondlo. Lapha imbongi isebenzise ulimi olulula olungayiniki isithunzi esiyifanele le nkondlo ngoba lehla kakhulu

izinga lenkondlo uma imbongi isebenzisa ulimi olulula noluyiphrozi. Ake siyibuke le nkondlo.

01 Ngikhipha ilanga,  
02 Emathunjini ami,  
03 Zithokoze izitshalo,  
04 Zidle zisuthe.

05 Nawe sidalwa sami,  
06 Udle usuthe,  
07 Uthokoze ulibale,  
08 Ukhale ngesomiso.

09 Ngimbes' umhlaba ngamafu,  
10 Line izulu,  
11 Ulime udle,  
12 Ubalise ngemvula.

Imbongi ihlele isigqi sale nkondlo yasenza sacotha ngenxa yokuthi yonke imigqa yale nkondlo ivalekile. Isigqi sayo besizoshesha ukuba imigqa ibivulekile kwazise futhi nemigqa mifishane iningi layo limagama mabili.

13 Ngilethe amakhaza,  
14 Kuthele izithelo,  
15 Kumile imifino,  
16 Ubalise uqalekise.

17 Angizweli ngimnene,  
18 Koqalekisayo ngiyamthethelela,  
19 Komnene ngiyambusisa,  
20 Konenzondo ngiyamnxusela.

21 Angozeli angilali,  
22 Angilali angidli,  
23 Nginomusa ngimnene,  
24 Bonela kimi.

Akukho bunkondlo obuhlaba umxhwele kule nkondlo yale mbongi. Ulimi lwayo lusuke lwalula kakhulu kanti nalokhu asitshela khona ngesimo sezulu kuyinto esobala kakhulu. Ngaphandle kwemvumelwanosiqalo emugqeni we-18 kuya kowa-20, nokuxhumana okuyingxemu emugqeniwa-21 nomugqa wa-22, akukho okunye umuntu angakuncoma kule nkondlo. Kubalulekile ukuthi kugcizelelwe lokhu okuhlale kushiwo ongoti bolimi lwesiZulu,

ukuthi inkondlo esezingeni eliphakeme yileyo engagaguli ekhuluma ngakho kodwa kumele isakhiwo sayo sihambisane nomongo wayo. Kusemqoka ukuthi imbongi isebenzise amagama anembayo uma ihaya inkondlo. UMSimang uhluba udlubu ekhasini ngala mazwi akhe kodwa uyihlabe esikhonkosini.

#### **4.2.18 Gadla Ngemfundo** - Mavuso (2009:30) – *Zibuyela Ezimpandeni*.

Le nkondlo inemigqa eyishumi nesihlanu, iyisitanza esisodwa. Nokho ziyabalwa izinongo ezitholakala kuyona eziwubunkondlo. Izibonelo nje ezigqamile imvumelwanosiqalo, ukuxhumanasiqalo, nemvumelwano emaphakathi njengoba kukhonjisiwe kule migqa edwetshelwe. Imbongi izamile ukusebenzisa isisho esithi *ukugadla zephuke* kodwa kungathi imbongi ihlulekile ukuyihlaba esikhonkosini lapha ngoba asibhalekile kahle. Asisho ukuthi *ukugadla zephukela* kodwa kuthiwa ukugadla zephuke.

##### 07 Ogadle zephukela ngenkondlo kaZulu,

Isisho lesi sithi *ukugadla zephuke*, uma uthi usugadle zephuka usuke uqonde ukuthi usuyaphela lapha noma usuhlulekile. Umcwaningi akakholwa ukuthi sisetshenziswe kahle lesi sisho kule nkondlo ngoba uVilakazi wabuye wakhapha elinye iqoqo elelama elokuqala elithi *Amal, ezulu*, Lokho kuyasikhombisa ukuthi wayengakaqedi ukubhala izinkondlo. Ake siyibone le nkondlo.

- 01 Gadla ngemfundo sizwe sakithi,
- 02 Kushabalale igciwane lokungazi,
- 03 Igciwane lokungazi nzalo yempumelelo,
- 04 Eliqoba izingane zidela impilo,
- 05 Elijuqa abadala baqinelwe ngabakhafula isilungu.
- 06 Libonakele igalelo likadokotela uB.W. Vilakazi,
- 07 Ogadle zephukela ngenkondlo kaZulu,
- 08 Labonakala nelikasolwazi u-D.B.Z.Ntuli,
- 09 Ogadle ngehawu likamkhulu kwezwakala.
- 10 Gadla kugadle nabeza emva kwakho.
- 11 Gadla ngemfundo sizwe sakithi,
- 12 Kubonakale usiba lwezintatheli ziloba okuhle
- 13 Emaphepheni amumethe ubuhlakani belengabadi.
- 14 Siphelile isikhathi sokukhombana ngeminwe,
- 15 Gadla kugadle nabeza emva kwakho.

Imigqa yale nkondlo yakhiwe amagama kusukela kwamane kuya kwamahlanu. Abanele ubunkondlo obutholakala lapha kule nkondlo. Imbongi isebenzise ulimi olulula

nolujwayelekile njengoba kusuke kuhaywa imilolozelo. Imbongi ayifakanga ubunkondlo obanele kule nkondlo. Akukho okukhangayo kule nkondlo ngenxa yokuthi akukho okusha esinika khona. UZondi (1995: 3) uthi:

*The poet is therefore a creator of beautiful image, metaphors and verses. He has acquired the art and technique in verse a vision of the world, and in so doing, is able to move and to arouse emotion, feelings and fantasies that demonstrate a poetic interpretation of reality.*

Imbongi ngakho-ke ingumdwebi wesithombe esihle, izingathekiso nemigqa. Usezuze ubuciko nesu ekubhalweni kwemigqa nombono wegama, ekwenzeni njalo ukwazi ukubhala ngokuthanda, ngemizwa nemicabango eveza imizwa yobunkondlo ngokweqiniso.

Kubalulekile ukuthi imbongi ikuqonde lokhu okushiwo uZondi lapha ngehla ngoba kuyiqiniso ukuthi imbongi iyona engumdwebi wesithombe esihle. Kumele kushayelwe ihlombe okuhle kule nkondlo njengesakhiwo esihambisana nosikisiki oluqubuka ngaphakathi kanye nomqondo osenkondlweni njengoba kusho ongoti bolilmi. UMsimang (1986:81) uthi:

Kumele sisishaye ihlombe isakhiwo esihambisana nosikisiki kanye nomqondo osenkondlweni. Sikugcizelela lokhu ngoba muva nje sengathi izimbongi zakwaZulu kazisazihluphi kakhulu ngesakhiwo, sezimane zisidwebele imigqana nje engasho lutho, singaze saqonda ukuthi zicabanga ukuthi le migqa iyinkondlo ngoba kwenzenjani.

UMsimang uthi lehla kakhulu izinga lenkondlo uma imbongi ingaqikekeli indaba yolimi elusebenzisayo uma ibhala inkondlo. Ngaphandle kwalezi zimpawu esezibaliwe kayigabe ngakujula okutheni le nkondlo. Nanxa kungekho kujula okutheni kule nkondlo nokho imbongi iveza umoya wokuncoma ongoti bezinkondlo.

#### **4.2.19 SiphosikaMdali** - Mavuso (2009:35) – *Zibuyela Ezimpandeni*.

Uma ufunda inkondlo usuke ulindele ukuthi ulimi lwayo lushube ngenxa yezifengqo nezithombemagama ezilindeleke kuyo. Mhlawumbe ulimi lwaleyo nkondlo oluqondile, noluyiphrozi, olusitshela into esobala kangangoba ngisho noma ubani uyakwazi ekushoyo. Kumele izimbongi zizihluphe ngolimi lobunkondlo njengoba kusho ongoti. UMsimang (1986:16) uma echaza ulimi lobunkondlo uthi:

Lolu limi kumele kube wolusezingeni eliphakeme. Makube ulimi olungagaguli kepha olugigiyelayo, ingane encane ingeze yaqondisisa kahle ukuthi kuthiwani. Ukuze ulimi lube njalo, kumele lucebe ngezifengqo.

Akuyena yedwa nabanye ongoti bathi inkondlo kumele ibe nemiqondo emibili, olula nojulile kungasale sekuba lula nje konke. Ake siyibone le nkondlo.

- 01 Ngikwethulela isigqoko golide lami,
- 02 Ngokuba ngumkhumbi wokungithwala,
- 03 Ungisusa ezinzulwini nasezinjuleni zomhlaba,
- 04 Umhlaba engingawazi owaziwa nguMdali kuphela,
- 05 Lapho umbumbi ogogodile angibumba ngobuciko
- 06 Ngaba yisipho sakho esihle esivela kuye.
  
- 07 Wangibezezelela izinyanga eziyisishiyagalolunye,
- 08 Imimoya nezivunguvungu zikudiyazelisa,
- 09 Lapho uthandiswa waliswa ulawulwa yinto ongayiboniyo,
- 10 Ngaze ngafika kulo mhlab' ohlabayo wangemukela.
- 11 Awucabanganga ukungibulala noma ukungilahla,
- 12 Wawaz' ukuthi ngiyisipho sikaSomandla.

Esigabeni sokuqala sithole ukuxhumana okuyingxemu emugqeni we-03 nowe-04. Esigabeni sesibili imbongi ikwazile ukusebenzisa amagama aphikisanayo emgqeni owodwa okuyisenzo esincomekayo kakhulu ngoba senyusa izinga lobunkondlo njengoba kuveziwe kulo mugqa ocashuniwe ngezansi.

- 09 Lapho uthandiswa waliswa ulawulwa yinto ongayiboniyo,

Ngaphandle kwezimpawu esezibaliwe akukho-ke okunye okukhuphula izinga lale nkondlo ngenxa yokuthi ibhalwe ngolimi oluyiphrozi. Nakuzo lezi zitanza ezimbili zokugcina akukho okubonakala kuhlaba umxhwele ngolimi lobunkondlo.

#### **4.2.20 Ukuphilela Ukufa** - Mavuso (2015:21) – *Izimbali ZeMfolozi*.

Le nkondlo inemigqa eyishumi nambili. Imigqa yakhiwe amagama kusuka kwamane kuya kwayisithupha. Inkondlo yona ayinakho ukushuba ongalindela ukukuthola kuyo. Isakhiwo sayo sihle, nokho ulimi luthande ukufuza olwephrozi. Ake siyibone le nkondlo.

- 01 Bayakhula bakhal' abaphilel' ukufa,  
 02 Bayazibuza baziphendul' abafe bephila;  
 03 Kungan' abantu bephilel' ukufa?  
 04 Kungani silind' ithun' emhlaben' ohlab' abawuzodayo?  
 05 Isono asinasabel' empilweni yomuntu,  
 06 Umunt' uphucw' impilo esazimisele ngokuphila.  
 07 Asikh' isidingo sokuleth' ingan' emhlabeni,  
 08 Ephum' umphefumulo emva kwemizuzwan' izelwe.  
 09 Uyadel' oyonqob' ukufa engeNdodana Yomuntu,  
 10 Eyavuk' emuva kosuku lwesithath' iphangalele besalele.  
 11 Kungan' ukuphila kunqotshwa ukufa?  
 12 Kungani siphilel' ukufa emhlaben' ohlabayo?

Okuphawulekayo ngale nkondlo ukuthi imbongi iyinonge ngemvumelwanosiqalo emugqeni woku-01 nowe-02, ukuxhumanasiqalo emugqeni we-03 nowe-04, ukuxhumanasigcino okweqanayo emugqeni woku-01 nowe-03 kanye nemvumelwano emaphakathi emgqeni woku-01 nowe-02, njengoba kuveziwe kula magama adwetshelwe kule nkondlo. Ukuba imbongi ikwazile ukusebenzisa izifengqo nolimi kule nkondlo belizokwenyuka izinga layo. Liyehla izinga lenkondlo uma imbongi isebenzisa ulimi lwemihla ngemihla, njengoba sibona kule migqa yale nkondlo. UMakhambeni (1989:53) uthi:

Ulimi lobunkondlo lolu ukusetshenziswa kwamagama ngendlela engajwayelekile, kodwa ibe inemba ngobunkondlo. Lokhu kuye kuphumelele ngokuthi imbongi isebenzise izifengqo ezithile ukubeka umbono nomqondo wayo ngolimi lwezimbongi. Izifengqo lezi zenza umphefumulo, ingaphakathi lenkondlo.

Kuyancomeka nokho ukuthi imbongi ikwazile ukusebenzisa isu lokukhulekela (*apostrophe*) emigqeni eminingi yale nkondlo. Ngaphandle kwalezi zimpawu nokho le nkondlo kayigabe ngakujula. Igama *lokuphangalala* kule nkondlo elitholakala emgqeni we-10, njengoba umcwaningi ewuvezile nje.

10 Eyavuk' emuva kosuku lwesithath' iphangalele besalele.

Leli lokuphangalala alivezi isithombe esifanele salokhu okwenzeka kule Ndodana Yomuntu eyabulawa ngesihluku. Belingancomeka igama eliveza isihluku esikhulu futhi kungashiwo ukuthi yavuka emuva kwezinsuku ezintathu, kodwa kuthiwe yavuka ngosuku lwesithathu.

Amagama kubalulekile ukuthi izimbongi ziwaqonde kahle ngoba imbongi ingazithola isisho engakuqondile uma isebenzise budedengu amagama.

**4.2.21 Ngidedele Ngigiye** - Mavuso (2015:22) – *Izimbali ZeMfolozi*.

Kule nkondlo imbongi isethulela indikimba yezombusazwe. Inezitanza ezine nje, yakhiwe imigqa eyishumi nesithupha. Isakhiwo sale nkondlo sigabe ngempindwa etholakala ekuqaleni kwazo zonke izitanza, nakuba ibhalwe ngendlela engefani njengoba kubonakala kule migqa edwetshelwe. Ongoti bayasithanda isakhiwo esihle senkondlo njengoba simuzwa uMsimang (1986:81) uthi:

Kumele sisishaye ihlombe isakhiwo esihambisana nosikisiki kanye nomqondo osenkondlweni. Sikugcizelela lokhu ngoba muva nje sengathi izimbongi zakwaZulu kazisazihluphi kakhulu ngesakhiwo, sezimane zisidwebele imigqana nje engasho lutho, singaze saqonda ukuthi lemigqa iyinkondlo ngoba kwenzenjani.

Loku kungubufakazi bokuthi izimbongi eziningi azisabenzi ubulungiswa uma zibhala izinkondlo. Ake siyibuke le nkondlo. Lokhu kwenza kwabo kusikhumbuza amazwi kaMsimang athi izimbongi zakamuva zivele zisidwebele imigqana nje engasho lutho, bese zithi inkondlo.

01 Ngidedele ngigiye kwelikaMthaniya,  
 02 Sibuyise isithunzi samakhosi ohlanga,  
 03 Esingondla ngomlando ongephikiswe ngcithabuchopho,  
 04 Esingenza ngingawalibali amagugu esizwe.

05 Ngidedele ngigiye kwelengabade,  
 06 Kuzwakale iphimbo lenkosi u-Albert Luthuli,  
 07 Eyashaya, lukhasa phansi ubandlululo, amaphiko okuthula,  
 08 Yahlala ezandleni indondo yokuthula.

09 Ngidedele ngigiye eRobben Island,  
 10 Laph' okugobhoza khon' igazi lamaqhawe angakakhunjulwa,  
 11 Amaqhawe abulawa ngesihluku,  
 12 Elwela inkuleleko yomuntu onsundu, nginsundu!

13 Ngidedele ngigiye,  
 14 Ngiliphethe ngenkani izwe laseNingizimu Afrika,  
 15 Izinhliziyo zababeliphethe zixinwe yiminjunju;  
 16 Ibuyile i-Afrika! I-Afrika ibuyile!



Ulimi lwale nkondlo lulula futhi ayinakho nje ukujula umuntu angakuncoma okunjengezifengqo nemifanekisomqondo. Ngaphandle komugqa we-08, othi:

08 Yahlala ezandleni indondo yokuthula.

Lo mugqa ubonakala uqukethe umongo wesitanza sesibili kule nkondlo futhi ubhalwe ngolimi lobunkondlo. Imvumelwanosiqalo umugqa we-03 nowe-04, iyavela esigabeni sokuqala nesokugcina. UMazibuko (2018:97) uthi:

Izifengqo yizona zithako eziqavile ebunkondlweni. Yizo ezenza ilimi olusebenze enkondlweni kube ngulimi lobunkondlo olungafani nalolu olusetshenziswa nsuku zonke. Yikho lolu limi lobunkondlo ludinga ukuba sibuye siluhluze ukuze inkondlo izwakale ukuthi ikhuluma ngani. Izifengqo zehlukene izinhlobo eziningana kodwa zonke ziwubufakazi bekhono lembongi ekucikozeni. Abanye bathi yizona ‘ezingumphefumulo’ wenkondlo.

Kukhona nokuxhumanasigcino emugqeni we-06 nowe-07, kusona lesi sitanza sesibili njengoba kuveziwe lapha kule migqa engezansi.

06 Kuzwakale iphimbo lenkosi u-Albert Luthuli,  
07 Eyashaya, lukhasa phansi ubandlululo, amaphiko okuthula,

Nakuba zikhona izimpawu ezincomekayo kule nkondlo kodwa imbongi akubonakali iyivunulise kahle ngezifengqo nangemifanekisomqondo enobunkondlo obufanele. Imbongi isebenzise ulimi oluyiphrozi, okuyilona olwehlisa izinga lale nkondlo.

#### **4.2.22 Izimbali ZeMfolozi** - Mavuso (2015:58) – *Izimbali ZeMfolozi*.

Le nkondlo iyisihloko saleli qoqo lezinkondlo. Isakhiwo sayo siyancomeka nakuba kukhona izintwana okumele zibhekisiswe. Okuningi kuhlaba umxhwele kule nkondlo ngaphandle kolimi olusetshenzisiwe. Ongoti bathi izimbongi kumele zilukhuthalele ulimi oluhlabahlosile ezinkondlweni. Kumele izimbongi ziqikelele ukunonga ulimi uma zihaya izinkondlo. Le nkondlo inezitanza ezinhlanu nakuba kugqame ezintathu. Yakhiwe imigqa eyishumi nesishiyagalolunye. Imigqa yakhiwe amagama kusuka kwamathathu kuya kwamahlanu. Nansi le nkondlo umcwaningi akhuluma ngayo:

01 Zivunule ziyacons’ ezaseMfolozi,

- 02 Zikhihlik' ingwebu yolwazi,  
 03 Sengathi yizihlabathi zolwandle;  
 04 Sezisine kwavuk' amakhos' akwaZulu  
 05 Egqumeni laseziNdumeni eBabanango.

06 Zimbali zeMfolozi, vumani!

- 07 Zinesithunzi lezi zimbali,  
 08 Zinyathela kunyakaz' izinkanyezi zezulu,  
 09 Kusin' imisebe yelanga  
 10 KwelikaManzin' ibalazwe lokwazi.  
 11 Sivukil' isizwe sabansundu eSikhaleni.

12 Zimbali zeMfolozi, vumani!

- 13 Sesohlab' amaguqa njengesizwe  
 14 Situs' uMphephethe ngesineke sakhe  
 15 Sokuphakil' amahlumel' esizwe ngokungadinwa.  
 16 NgeMfolozi kuzovuk' imizi yamadoda,  
 17 NgeMfolozi kuzokwakhek' abaholi bakusasa,  
 18 NgeMfolozi sizozalelwa osozimboni abanekhono elinzulu.

Kule nkondlo imbongi isebenzise izifengqo ezintathu, okuyisingathekiso emgqeni wesi-03, isibonelo:

03 Sengathi yizihlabathi zolwandle;

Kukhona nesenzasamuntu emugqeni wesi-09, nasi isibonelo ngezansi.

09 Kusin' imisebe yelanga

Lapha esigabeni sokugcina kukhona isifaniso kulo mugqa okuqalwe ngawo okungumugqa we-13.

- 13 Sesohlab' amaguqa njengesizwe  
 14 Situs' uMphephethe ngesineke sakhe  
 15 Sokuphakil' amahlumel' esizwe ngokungadinwa.  
 16 NgeMfolozi kuzovuk' imizi yamadoda,  
 17 NgeMfolozi kuzokwakhek' abaholi bakusasa,  
 18 NgeMfolozi sizozalelwa osozimboni abanekhono elinzulu.

Ngaphandle kwalokho-ke lesi sitanza sinongwe ngokuxhumanasiqalo emugqeni we-16 kuya emugqeni we-18, nemvumelwano emaphakathi emugqeni we-16 nowe-17, njengoba sibona kule migqa edwetshelwe kulesi sitanza. Kule nkondlo kunempindwa noma ingatholakali kuzo zonke izitanza.

#### **4.2.23 Lala Ngokuthula - Mavuso (2015:59) – Izimbali ZeMfolozi.**

Le nkondlo inezitanza ezine nemigqa eyishumi nesithupha. Imigqa yakhiwe amagama kusukela kwamathathu kuya kwayisithupha. Lena inkondlo yesililo i-eleji. UMazibuko (2018:87) uma echaza i-eleji uthi:

Lolu hlobo lwenkondlo luwuhlobo olungolwesililo lapho imbongi isuke ibalisa khona ngothile, ikakhulukazi osewashona. Kuye kuvele enkondlweni ukuthi lowo okubhalwe ngaye ubeyigugu kanjani; kokunye kuze kuvele ngisho ukuthi washona kanjani.

Nakuyona le nkondlo kuyabonakala ukuthi ikhuluma ngokufa njengoba esho uMazibuko lapha ngenhla. Ake siyibone le kondlo.

- 01 Sizwakele isililo sabalingisi,
- 02 Bekhalela indodakazi yase-Afrika,
- 03 Edlule emhlabeni ngesandla senzondo,
- 04 Inzondo etshalwe yisoka ngenduku yamagwala.

Kule nkondlo kubonakala sengathi imbongi ayifakanga ubunkondlo obanele lapha, bheka nje ngoba igabe ngokuxhumana okuyinxemu njengoba kubonakala kula magama adwetshelwe emugqeni we-03 nowe-04 esigabeni sokuqala.

- 05 Ngikubonile ukuzethemba kwakho,
- 06 Ekhaya lababencintshwe amathuba phambilini, uMuvhango.
- 07 Shwele Gatsheni nsizwa yaseBergville,
- 08 Akwehlanga lungehli, duduzeke.

- 09 Izindonga zaseSoweto seziphenduke umsuka,
- 10 Umsuka wosizi nomunyu.
- 11 Kuyoze kube nini ulahlekelwa yizingwazi Soweto?
- 12 Liyobuzwa kubani igazi elichitheka emigwaqweni yakho?

- 13 Sukumani sizwe sakwethu,
- 14 Nikhale kudambe ulaka,
- 15 Ulaka lwabafuya izibhamu,

16 Izibhamu ezithatha umphefumulo ongenacala.

Ngasolimini kubonakala lulula nakuba imbongi ihlobise le nkondlo ngesisho esisodwa nje vo emugqeni we-08, othi:

08 Akwehlanga lungehli, duduzekani.

Uma imbongi isebenzisa ulimi olulula enkondlweni yayo, lokho kuyehlisa isithunzi leyo nkondlo ingabi nawo umsoco odingwa izinkondlo. Izimbongi kumele zizihluphe ngolimi ezilukhethayo njengoba uMazibuko (2018:97) ethi:

Izifengqo yizona zithako eziqavile ebunkondlweni. Yizo ezenza ilimi olusebenze enkondlweni kube ngulimi lobunkondlo olungafani nalolu olusetshenziswa nsuku zonke. Yikho lolu limi lobunkondlo ludinga ukuba sibuye siluhluzwe ukuze inkondlo izwakale ukuthi ikhuluma ngani. Izifengqo zehlukene izinhlobo eziningana kodwa zonke ziyubufakazi bekhono lembongi ekucikozeni. Abanye bathi yizona ‘ezingumphefumulo’ wenkondlo.

Kumele kube khona izifengqo nemifanekisomqondo kuyila iphaphama inkondlo ibe nolimi olujulile. Kuyenzeka inkondlo ingajuli kodwa idlule ibe yinhle uma inezifengqo.

**4.2.24 Woza Mvula Yothando** - Mavuso (2015:25) – *Izimbali ZeMfolozi*.

Le nkondlo ihleleke yaba mfishane, isitanza ngasinye sinemigqa emithathu futhi inomoya wothando. Uma uyibhekisisa uyabona ukuthi inempindwa etholakala ekuqaleni kwezitanza nakuba leyo mpindwa ibhalwe ngokwehlukile. Le nkondlo umcwangingi uyikhethe ngoba ibonakala ingenalo ulimi olwanele njengokusho kongoti bolimi. UZulu (1989:55) uthi:

Ukuqokwa nokusetshenziswa kwamagama enkondlweni sikubiza ngokuthi ulimi lwenkondlo. Izifengqo nemifanekiso-mqondo nakho kuyingxenye yolimi.

Kubalulekile ukuthi inkondlo ingasweli ulimi olujulile. Izimbongi kumele ziqinise kulo ulimi ukuze kuthuthuke lo msebenzi. Akumele kubukeke kugqoza ukutholakala kwezifengqo enkondlweni. Isakhiwo sayo sinayo invumelwanosiqalo emugqeni we-02 nowe-03, kanjalo futhi nemvumelwano emaphakathi kuyona le migqa njengoba kuveziwe kule migqa elandelayo.

- 01 Woza mvula yothando,
- 02 Unginethe ngikuphuze ngothando,
- 03 Ungihlanze ngigonyuluke intando.

- 04 Woza mvula yothando,
- 05 Unginethe ngibe manzi nte,
- 06 Kubonakale ukubukeka konothando.

Isitanza sesithathu nesesine siqala ngempindwa siphethe ngenye futhi ekugcineni. Lokhu kwenza le mpindwa ibe yisidadada kule nkondlo.

- 07 Woza mvula yothando,
- 08 Ngikubuke ungibuke sazane.
- 09 Woza mvula.

- 10 Woza mvula yothando,
- 11 Ngikushele ungiqome sishade.
- 12 Woza mvula.

- 13 Woza mvula yothando,
- 14 Kunyamalale isomiso elawini lami,
- 15 Ngibanjwe ngezandla ezithambileyo nami.

- 16 Woza mvula yothando,
- 17 Sibambane ngezandla unomphela,
- 18 Kujabhe izintombi ezangala kudala.

- 19 Woza mvula yothando,
- 20 Unginethe ngikuphuze njengexoxo,
- 21 Kujabhe amasoka akushiya kudala.

Isakhiwo sayo sinayo invumelwanosiqalo, invumelwano emaphakathi nokuxhumanasigcino. Esigabeni sesibili kukhona ukuxhumanasigcino okweqanayo. Esigabeni sesithathu nesesine sithola ukuxhumanasiqalo okweqanayo nokuxhumana okumaphakathi okweqanayo. Kukhona nesifaniso esitholakala ku mugqa wa-20 othi:

- 20 Unginethe ngikuphuze njengexoxo,

Nakuyona le nkondlo ulimi olusetshenzisiwe lulula kakhulu luthi alube yiphrozi. Azikho izifengqo ezihlaba umxhwele uma uyifunda le nkondlo.

#### 4.2.25 Indlu Yokugcina - Mavuso (2015:67) – *Izimbali ZeMfolozi*.

Le nkondlo iyisonethi ngoba inemigqa eyishumi nane. Imigqa yayo yakhiwe amagama kusuka kwamathathu kuya kwayisithupha. Le sonethi akusiyona eyohlobo lwamaNgisi futhi akusiyona eyohlobo lwamaNtaliyane ngenxa yesakhiwo sayo. Phela uMsimang (1986:22) uthi:

Eziningi izinkondlo zesiZulu esithi ngamasonethi sisuke sikusho lokho ngoba zisifezile leso sidingo. Okwesibili, isonethi lesiNtaliyane kumele libe nalolu hlelo lwemvumelwanosigcino; **abba abba cdcdcd**. ElesiNgisi: **abab cdcd efef gg**. Yiqiniso ukuthi izimbongi zamaZulu kazisifezi zonke lesisidingo.

Ngokwalo ngoti le nkondlo ayingeni ndawo kulokhu akushoyo. Omunye ungoti onguZulu (1989:52) uthi;

Kepha kukhona uhlobo lwenkondlo enemigqa eyi-14 evame ukubhalwa ngale ndlela, eseyacishe yaba umgomo walolu hlobo lwenkondlo. Lolu hlobo silubiza ngokuthi *isonethi*. . . . Nakuba isonethi isigaba sinye, kodwa amanye amasonethi angehlukaniwa izigaba ezimbili ngokwesimo semiqondo ekuwo – imigqa eyisishiyagalombili yokuqala ingaba yisigaba ngokwayo, kuthi eyisithupha yokugcina nayo ibe yisigaba. Khathisimbe isonethi inganezigaba ezine – esokuqala sibe nemigqa emine, esesibili emine, esesithathu emine, esokugcina emibili.

Uma umcwaningi eqhathanisa umbono kaZulu awuveli nakancane kule nkondlo lokho okuchaza ukuthi le sonethi etholakala kuleli qoqo ayilandeli indlela okubhalwa ngayo amasonethi.

Akuqondakali-ke noma imbongi yayizibhalela nje inkondlo kwase kuqondana nokuthi ibe nemigqa eyishumi nane noma imbongi yayivele iqonde ukubhala isonethi. Nansi le nkondlo umcwaningi akhuluma ngayo:

- 01 Asimbeleni indlu yokugcina,
- 02 Eduze kwamagagasi olwandle lwaphakade.
- 03 Ekuthatheleni kokusa simsondeze edlinzeni lokuphumula,
- 04 Sihube amahubo esizwe sakwaZulu,
- 05 Sihaye izinkondlo ezilotshwe ngosiba lugcwele izinyembezi,
- 06 Izinyembezi ezigobhoza mihla namalanga eNingizimu Afrika,
- 07 Kushabalele amaqhawe namaqhawekazi.
- 08 Usegadle zephukela emhlabeni wobubha,
- 09 Usephokophele khona ezweni lesethembiso.

- 10 Asimbeleni iliba elinyazima njengonyazi,
- 11 Lifane ncama shi nelikaDlungwane kaNdaba kwaDukuza.
- 12 Ningakhali lapho efihlwa endlini yakhe yokugcina,
- 13 Funazingavuleki izindlela zakhe ezibheke ezulwini,
- 14 Kazi likhona yini izulu sihlupheka kangaka?

Nayo le nkondlo idingida indikimba yokufa. Imbongi ayisebenzisanga ukujula nobuciko bezinkondlo kulo msebenzi wayo. Abukho ubunkondlo obuhlaba umxhwele obutholakala kuyona. Ngaphandle kwemvumelwanosiqalo emugqeni we-02 kuya kowe-05, nokuxhumana okuyingxemu emugqeni we-05 nowe-06, njengoba kuveziwe lapha ngezansi.

- 02 Eduze kwamagagasi olwandle lwaphakade.
- 03 Ekuthatheleni kokusa simsondeze edlinzeni lokuphumula,
- 04 Sihube amahubo esizwe sakwaZulu,
- 05 Sihaye izinkondlo ezilotshwe ngosiba lugcwele izinyembezi,
- 06 Izinyembezi ezigobhoza mihla namalanga eNingizimu Afrika

Isifaniso naso siyasithola emugqeni we-10, njengoba kuveziwe lapha ngezansi.

- 10 Asimbeleni iliba elinyazima njengonyazi,

Ulimi olusetshenziswe kule nkondlo alufanele izinkondlo ngoba lulula kakhulu, kumele imbongi izame ukusebenzisa ulimi lobunkondlo.

#### **4.2.26 Ngicela Ukubhalela Umengameli - Mavuso (2015:23) – *Izimbali ZeMfolozi*.**

Le nkondlo inempindwa, invumelwanosiqalo emugqeni woku-01 nowe-02 esigabeni sokuqala, nemvumelwano emaphakathi kuyona le migqa. Umcwaningi usebenzise le nkondlo ngoba nayo ingezinye zezinkondlo ingezinye zezinkondlo imbongi ezigube ulimi. Kukhona namagama amabili anembayo, okuyileli elithi *abazamula bebhala* bese kuthi esigabeni eselama esokugcina kube khona ukuxhumana okumaphakathi. Isibonelo emugqeni we-16 nowe-17.

- 16 Impendulo sengizoyithola kungqongqoshe wekuthutha,
- 17 Ozoyiphathiswa ngungqongqoshe wezohwebo nezimboni,

Imbongi ikusebenzise kahle ukuxhumana okumaphakathi lapha kule migqa yale nkondlo. Akuvamile ukuthi izimbongi zibhale izinkondlo ezinokuxhumana okumaphakathi.

01 Ngicela ukubhalela umengamel' incwadi,  
 02 Ngimtshel' ukuth' izimbongi ziyafa yindlala,  
 03 Indlal' ebang' ulaka nenzondo.

04 Ngicela ukubhalela umengamel' incwadi,  
 05 Ngimazise ngosiz' oluhaqe abaculi ababhadazela kububha,  
 06 Ngenxa yokungabi nokhathalele amaciko kwelabansundu.

07 Ngicela ukubhalela umengamel' incwadi,  
 08 Ngimhlebele ngababhal' abazamula bebhala,  
 09 Ngenxa yokuntula abaholi abanozwelo ngemisebenzi yabo.

10 Ngicela ukubhalela umengamel' incwadi,  
 11 Ngibaceb' ababukela phans' izinkondlo,  
 12 Ezwen' elatholakala ngomzabalazo wezimbongi.

13 Ngizoyithumela kwelakh' ikheli ndunankulu,  
 14 Ngicela ungiphuthumisele yona kumengameli,  
 15 Ngokusizwa ngungqongqoshe wezokuxhumana.

16 Impendulo sengizoyithola kungqongqoshe wekuthutha,  
 17 Ozoyiphathiswa ngungqongqoshe wezohwebo nezimboni,  
 18 Ngizibon' izindebe zamaciko zikhihlik' ingcebo.

19 Sengobhal' inkondlo  
 20 Ngituse kumengameli wezwe,  
 21 Ngilinde impendulo mholi wezwe, hhay' kabi!

Nokho le nkondlo ayinakho ukushuba okulindelekile ngenxa yolimi olusetshenzisiwe. Umyalezo muhle uqondile kodwa ulimi olusetshenzisiwe olwephrozi aluzilungele izinkondlo. Inkondlo esezingeni ibonakala ngokuthi ingakugaguli ekhuluma ngakho kodwa isakhiwo soyo kumele sihambisane nomongo wenkondlo. UMsimg (1986:16) uthi:

Lolu limi kumele kube wolusezingeni eliphakeme. Makube ulimi olungagaguli kepha olugigiyelayo, ingane encane ingeze yaqondisisa kahle ukuthi kuthiwani. Ukuze ulimi lube njalo, kumele lucebe ngezifengqo.

Kumele kube nomehluko phakathi komlolozelo wabantwana kanye nezinkondlo ngoba akusoze kwafana. Uma ubuka le nkondlo uyabona ukuthi kuncane esingathi siyakuhlula lapha, konke kubhalwe ngolimi olulula nolujwayelekile.



### **4.3 Isiphetho**

Kulesi sahluko kuye kwacutshungulwa ubunkondlo obutholakala emaqoqweni kaMavuso (2006-2015). Lolu lwazi oluqoqiwe luzohlaziywa esahlukweni esilandelayo lokho okuzotholakala yikhona okuzoba wumongo nengqikithi yalolu cwaningo. Kuvelile nalokho okubonakala sengathi kuyizingqinamba kulabo abasengamathwasa kulo mkhakha. Kuphinde kwavezwa ubuqiniso obuqukethwe kula maqoqo ezinkondlo. Umcwaningi uzothola ithuba lokuhlaziya lokho okutholakele kula maqoqo ngenkathi ecubungula inkondlo ngayinye kulezi zinkondlo okusampulwe ngazo. Esahlukweni esilandelayo okuyisahluko sesihlanu, kuzovezwa okufanayo nokungefani. Kuzoqhathaniswa ubunkondlo obutholakala kula maqoqo alezi zimbongi.

## ISAHLUKO SESIHLANU

### 5. UKUQHATHANISA OKUFANAYO NOKUNGEFANI EMAQOQWENI KAVILAKAZI NOMAVUSO

#### 5.1 Isingeniso

Esahlukweni sesine kukhulunywe ngobunkondlo obutholakala emaqoqweni kaMavuso, kulesi sahluko umcwaningi ubone kubalulekile ukuthi aqhathanise umsebenzi otholakala emaqoqweni kaVilakazi nakaMavuso. Umcwaningi ubheke okufanayo nalokho okungefani kula maqoqo alezi zimbongi. Kulesi sahluko kuzobukwa zona izinkondlo ngenhloso yokuhlaziya isakhiwo sazo kodwa kubhekwa okufanayo nokungafani. UKheswa noMthiyane (1993) bayasho ukuthi ubunkondlo bungabhekwa ngezindlela ezahlukene. Isakhiwo senkondlo sihlukaniswe kabili, kukhona isakhiwo sangaphandle nesakhiwo sangaphakathi. Uma kukhulunywa ngesakhiwo sangaphandle kusuke kubhekwa amagama, imigqa, izitanza, injambamenti, isuzura, uphawu, ukuxhumana kanye nemvumelwano. Esakhiweni sangaphakathi khona kusuke kubukwa ulimi, izinzwa, indikimba, izifengqo, umoya, umlayezo kanye nemifanekisomqondo.

Kusona lesi sahluko futhi kuzobukwa ubuqiniso bokuqokethwe amaqoqo kaVilakazi, kuqhathaniswe nalokho okutholakale emaqoqweni kaMavuso. Umcwaningi uzohlaziya aveze ukuthi ongoti bolimi lwesiZulu abanjengoMsimang (1988), Khathi (2002), Mazibuko (2018) nabanye bona bathini uma bechaza ubunkondlo. Ekugcineni kuzobe sekubhekwa kuqhathaniswa ubunkondlo obutholakele ezinkondlweni zakudala buqhathaniswe nalobo obutholakele ezinkondlweni zakamuva. Umcwaningi kuyinhloso yakhe ukuthi athole ukuthi ungakanani umehluko odalwe wukuguquka kwezikhathi ekubhalweni kwezinkondlo.

#### 5.2 Okushiwo Ongoti Mayelana Nobunkondlo

UMsimang (1988) uthi ubunkondlo busesihlokwani solimi lomuntu onsundu, uze athi ngisho ukuhaya lokhu kusemthanjani yakhe. Lokhu kuzwakala ngisho esemasimini ezilimela noma kubuswa kukhonjwa ngophakathi kugiywa. Yingakho ethi ubunkondlo ngeke ubuhlukanise nomZulu. Ulimi lobunkondlo lujulile akulona oluka wonke-wonke.

Ubunkondlo bucebe ngezifengqo, ulimi nemifanekisomqondo. UMsimang (1988:19) ubuchaza kanje ubunkondlo:

Ubunkondlo wulimi olujulile, olungaqondisi, olucebe kakhulu ngezifengqo ukuze likwazi ukusambulela amaqiniso ngendalo noMdali nezidalwa zakhe okungamaqiniso afihlakele.

Lokhu kuyasikhombisa ukuthi ngempela ubunkondlo lobu buyinto ejulile abuwona umdlalo kanoma ubani. Ngempela-ke kuyabonakala ukuthi le nkulumo iyiqiniso ngoba uma inkondlo ihaywa kuba khona amagama alukhuni angaqondakali uma imbongi isicikoza ngempela. NoVilakazi unombono othi awufane nalo kaMsimang naye uthi ulimi lobunkondlo lungasebenza uma kukhalwa noma kujatshulwe ngoba kusemizweni yomZulu ukuhaya. UVilakazi (1938:14) uthi:

Okunye futhi ungabona amabutho egida ngokukhulu ukujabula bephindaphinda inkondlo / iculo. Ukujabula lokhu akusukeli ekuphindaphindeneni kokujika nokushaywa phansi kwezinyawo zabo kuphela kodwa kungasuka ebumnandini bamagama asetshenzisiwe engomeni abayigidelayo.

UKheswa noMthiyane (1993:92) bona bathi inkondlo inezakhiwo ezimbili okuyisakhiwo sangaphandle nesakhiwo sangaphakathi. Bathi:

Uma sikhuluma ngokubumbeka kwangaphandle kwenkondlo lapha sisho izinto ozibona ungakayifundi inkondlo, noma uzizwe lapho uyihaya. Ezinye zalezo zinto yizindima, ukuhleleka kwemigqa, ukuxhumana, imvumelwano, i-enjambamenti, isuzura kanye nokunye okuningi.

Umcwaningi usebenzise sona isakhiwo ukuveza isimo sokukhuluma esitholakala kuleyo naleyo nkondlo ecashuniwe. Izifengqo yizona ezidla ubhedu uma kuhaywa izinkondlo. UKhathi (2002) uthi isifengqo yisimo sokukhuluma esinokuthisa ulimi. Ngisho wethula inkulumo nje uma usebenzise isifengqo, kuthi kla ezinhliziyweni nakubantu abazi ulimi. UKhathi (2002:41) uthi:

Izifengqo kungaba igama noma ibinzana lamagama asetshenziswayo kodwa kakusiyona indlela ejwayelekile okusetshenziswa ngayo noma incazelo ejwayelekile eqondiwe. Inhloso enkulu ukhlobisa ulimi lombhali noma isikhulumi. Izifengqo zenza umsebenzi omkhulu wokuthinta izinzwa zolalele.

Izifengqo zenza omkhulu umsebenzi lo ezinkondlweni, futhi zinokugcizelela okuthile okwenza ukuthi umqondo owethulwayo ucace uthi bha. Kafushane nje singathi izifengqo zinothisa inkulumo. Ezinye izifengqo ziyaqhathanisa ezinye zifanisa izinto ezahlukene noma ukwenza okuthi akufane. UMsimang (1986) uyasiqwashisa ngokuthi singalenzi iphutha lokuthi izimbongi zingabuswa imvumelwano ngoba zingazithola sezilahla amagama anembayo.

UMsimang uyaqinisa ukuthi ulimi olusetshenziswa lapha ezinkondlweni kumele kube ulimi olusezingeni eliphakeme. Makube ulimi olungagaguli kowa olugigiyelayo, kumele lucebe ngezifengqo. UNtuli noMakhambeni (1998:250) bathi anenhlahlama amaZulu ngoba ayevele enesisekelo esihle ngoba anezinhlobo ezithuthukile zobunkondlo bomdabu. Kwathi uma kufika uhlobo olusha lobunkondlo oluvela emazweni aseNtshonalanga izimbongi zamaZulu zalwemukela zalusebenzisa. Kungakho nje bencoma igalelo likaVilakazi. UNtuli noMakhambeni (1998:250) bathi:

UVilakazi unconywa ngoba nakuzo lezi zinkondlo zokukhononda usebenzisa ikhono lobumbongi, umsebenzi wakhe ngowobuciko. Abahluzi abaningi bamncomela nokuthi ezinkondlweni zakhe umuntu uthola kuthakwe ngobuciko isu lokubonga lomdabu kanye nelasentshonalanga.

Usikompilo Iwanoma yisiphi isizwe luyaguquguquka luhambisane nesikhathi. Nakhona-ke lapha ezinkondlweni kukhona ukuguquka okuthile. UNgugi (1984:63) uthi:

*Committed African writers are extremely sensitive to the Social problems of their part in changing society for the better. They define the role of art in society and endeavouring to develop literary forms that match their social vision.*

Ababhali abansundu ababhali ngokukhululeka mayelana nezinkinga ezikhungethe umphakathi ukuze kuthuthuke wona umphakathi. Bachaza imisebenzi yobuciko emphakathini njengomzamo wokuthuthukisa imibhalo yobuciko ukufeza amaphupho abo.

Umcwaningi kuyamkhanyela futhi ukucacisa kahle kule nkulumo yakhe ukuthi ababhali kumele bazazi izinto ezihlupha umphakathi futhi baphumele obala babhale ngazo. UMakhambeni (1989:30) yena uthi:

Uma siqhathanisa ukubumbeka kwangaphandle nokwangaphakathi singathi nje, ingaphandle yingubo egqokwe yinkondlo, bese kuthi ingaphakathi kube

ngumzimba nomphefumulo. ... Phela lapha sisuke sibhekise olimini lwezinkondlo esingathi nje yibona bunkondlo. Lolu wulimi oluyingcwenga, lwezinga eliphakeme kunalolu esilusebenzisa nsukuzonke.

Kuyakhanya-ke ukuthi laba ongoti ababalwe ngenhla bayayazi into abayifunayo uma kukhulunywa ngobunkondlo. Kuyabonakala ukuthi abahluzi basuke belindele ulimi olunothiswe ngezifengqo nemifanekisomqondo.

### 5.3 Amasu Obunkondlo

Isu lembongi lokusebenzisa izifengqo uma ihaya izinkondlo liyisu lobuhlakani ngoba ngaphandle kokuhloba ngezifengqo leyo nkondlo isuke ilula ingenamsoco ifana nje nendaba eyiphrozi. Uma kukhulunywa ngezifengqo kusuke kukhulunywa ngesimo sokukhuluma esenza ulimi luvunule futhi luhlobe kahle. UKhathi (2002:41) uma echaza isifengqo uthi:

Izifengqo kungaba igama noma ibinza lamagama asetshenziswayo kodwa kakusiyona indlela ejwayelekile okusetshenziswa ngayo noma incazelo ejwayelekile eqondiwe. Inhloso enkulu ukuhlobisa ulimi lombhali noma isikhulumi. Izifengqo zenza umsebenzi omkhulu wokuthinta izinzwa zolalele.

Iqhaza elibanjwa izifengqo enkondlweni noma enkulumeni libaluleke kakhulu. Izifengqo ziyayiphaphamisa inkulumo izwakale kahle ezethamelini. Ayisaphathwa-ke indaba yokubaluleka kwazo enkondlweni. Baningi ongoti abacwaninge ngokubaluleka kwezifengqo enkondlweni njengoNhлумayo (1975) noKhathi (2002). Uma kukhulunya ngezifengqo kusuke kushiwo: isifaniso, isingathekiso, isenzasamuntu, isenzasasilwane, uphawu, isihlonipho, ihaba, uteku, isenzukuthi, ukuqhathanisa nezinye eziningi. UNhлумayo (1975:124) uma echaza izifengqo uthi:

Izifengqo ukusetshenziswa kwamagama noma kwegama ngendlela engajwayelekile nekhombisa ukugcizelela.

Uyaqhubeka-ke uNhлумayo echaza ukuthi lapha kusuke kubalwa isifaniso, isingathekiso, ukwenzasamuntu, ihaba nezinye izifengqo eziningi.

### 5.3.1 Isifaniso

Isifaniso sisho ukufanisa into nenye, noma zisuke zehlukene kodwa zisuke zinakho ukufana. Isifaniso sibonakala ngokusebenzisa izakhi zesifaniso njengalezi: njenga-, sengathi yi-, fana ne-, kuhle kwe-, oko-, okwe-, nezinye. UMakhanya (2008) usichaza kanje isifaniso uthi:

Lapha sisuke siqhathanisa izinto ezimbili ezingafani ngokuphelele, kodwa nokho kube kukhona okuthile okutholakala kuzo zombili. Uma siqhathanisa ngale ndlela siyaye sisebenzise indlela amagama noma izakhi njengalezi njenga-, nganga-, kuna-, fana na-, kuhle kwe-, okwe-, njalonzalo.

Kubalulekile ukuthi imbongi ihlobise inkondlo yayo ngokusebenzisa izifengqo ezifana nalezi ngoba zithathwa njengembali ehlobisa umsebenzi wobunkondlo.

**Isibonelo** enkondlweni esihloko sithi Cula Ngizwe. (*Inkondlo KaZulu* :24)

08 Noludal' olungenamongo  
09 Nokuthul' **okunjengobuthongo**  
10 Bungizume phansi.

Nakuzona lezi zinkondlo zakamuva zikhona izimbongi ezingamaciko njengoba kubonakala nakule nkondlo esihloko sithi: Woza Mvula. (*Inxeba Lembongi* : 23)

05 Woza mvula!  
06 Ngitshakadule **njengenkonyane** ebaleni,  
07 Kuzwakale izwi likaNomkhubulwane,  
08 Esigodini esikhungethwe yisomiso.

### 5.3.2 Isingathekiso

Isingathekiso naso senza umsebenzi ofanayo nowesifaniso enkondlweni. Lapha into uyibiza ngaleyo oyiqhathanisa nayo. Yingakho nje uKhathi (2002:28) wavele wathi:

Lolu wuhlobo lokuqhathanisa kodwa olungasebenzisi izakhi zokufanisa njengesifaniso. Lapha ekungathekiseni into simane siyibize ngaleyo esiyifanisa nayo okukhomba ukuthi ziyafana nse.

Njengaso isifaniso, isingathekiso naso siyisifengqo esifanisa izinto ezimbili eziqhathaniswayo, kufanele kube ngezingefani. Okungenani kumele zibe nophawu

olulodwa noma ezimbili ezifanayo. Kumele imbongi iqaphele ukuthi isingathekiso sona akusetshenziswa izakhi kodwa into uvele uyibize ngaleyo oyiqhathanisa nayo.

**Isibonelo** enkondlweni esihloko sithi *Siswele Imilomo* esicashunwe eqoqweni elithi *Inxeba Lembongi*, ikhasi le-09.

34 **Zingwazi** zesizwe sikaMthaniya,  
35 Namuhla siyaziqhenya ngani  
36 Nime njalo **maqhaw**e esizwe!

Naseqoqweni likaVilakazi elisihloko sithi *Inkondlo KaZulu* ekhasini la-15 sikhona isibonelo esingasicaphuna khona enkondlweni ethi: *Woza Nonjinjikazi*.

01 Woza wena **Nonjinjikazi**  
02 Woza **mshikishi wendlela**  
03 Wen' **olunyawo lumbaxambili**  
04 Lwalukwe zisinga zensimbi  
...

### 5.3.3 Ukwenzasamuntu

Lapha usuke uthatha into engesiyena umuntu, uyenze sengathi ingumuntu. Kuvama ukuba izinto ezingaphefumuli bese imbongi izifakela umphefumulo kube sengathi zingabantu zize zenze izinto ezenziwa ngabantu. UMakhanya (2008: 178) uthi:

Isenzamuntu siwuhlobo lwesingathekiso lapho amandla ezinto eziphilayo enikezwa lezo zinto ezingaphili, zenziwe zikhulume, zizwe, zigijime njalonjalo.

**Isibonelo** singasithola enkondlweni ethi *Impophoma YeVictoria* eqoqweni likaVilakazi elisihloko sithi *Inkondlo KaZulu* ekhasini le-12.

01 Goboza kuze kube nini manzi  
02 Aguba ngempophoma nokwesaba,  
03 Nobuhle. Yebo, **ungaphazanyiswa**  
04 **Goboza nokojul'okungaziwa.**  
05 **UNKulunkul' ogcobe isimongo**  
06 **Sekhanda lakho ngomudwa wothingo**  
07 **Lwenkosikazi, nenkung' engapheli**  
08 **Egubuzele izinyawo zakho.**

Imbongi isisebenzise kahle lesi sifengqo esiyisenzasamuntu kule nkondlo. Kuyabonakala ngempela umfula ulingisa umuntu ngokwenza kwawo njengomuntu.

#### 5.3.4 Uphawu

Isu lokusebenzisa uphawu enkondlweni, lihle futhi liyasiza liyayikhuphula inkondlo liyibeke kwelinye izinga. Okuyinkinga ngophawu ukuthi izimpawu zihlupha ngokuthi kwesinye isikhathi uphawu lungasho izinto ezimbili ezahlukene lulunye bese uzibona usuphambana nehlobo nje kanti udidwe uphawu. Ukusebenzisa uphawu oluthile enkondlweni kuyayikhuphula inkondlo njengoba sekushiwo, ibe kwelinye izinga. Yingakho nje uMakhanya (2008:178) ethi:

Kufanele ubheke ukuthi lowo mfanekiso osetshenzisiwe umeleni. Zama ukuthola izincazelo ezifihlekile ezingahambisana nalelo gama. Ukufanisa ngophawu kususa inkondlo ezingeni layo lokuqala kuyise ezingeni layo lesibili.

Okuhluphayo ngezimpawu ukuthi uphawu lungasho izinto ezingefani ezindaweni ezahlukene lokho okungadala ukuthi umyalezo owethulwayo ulahleke. **Isibonelo** singasithola enkondlweni esihloko sithi *NgePhasika* eqoqweni elisihloko sithi *Inkondlo KaZulu* ekhasini lo-1.

- 20 Walal' ocansin' olwendlelwe phansi
- 21 Wahlala nesintu emgqikini yokhuni
- 22 Wadla nabangcolile, yizifo nezono,
- 23 **Kodwa umfoweth' omhlophe,**
- 24 **Uyangidela, uyangiphundla : ngiyamnukela**
- 25 Ngenxa yalokhu Nkosi
- 26 Ngizoshonaphi?

Imbongi iyakwazi ukufihla lokho eqonde ukukusho ngokusebenzisa uphawu ukuze lokho efuna ukukusho kungabi sobala njengoba sibona kule nkondlo engenhla. Imbongi ikwaze ukufihla ukukhononda kwayo ngobandlululo kodwa yasebenzisa inkolo okuyiyona esimele ubandlululo.



### 5.3.5 Isakhiwo Sangaphandle

Isakhiwo sangaphandle sithathwa njengengubo embathiswe inkondlo. Isakhiwo sangaphandle ukwazi ukusibona ungayifundanga inkondlo. Okungaba amagama, imigqa, izindima, isigqi nempindwa. Isakhiwo sangaphandle kungathiwa nje kafushane yizo zonke izinto esikwazi ukuzibona enkondlweni ngaphandle kokuthi siyifunde. Izinto okwazi ukuzibona enkondlweni ungayifundanga, njengesihloko senkondlo, amagama, izitanza, imigqa, impindwa nokunye okuningi umcwaningi azokubala lapha ngezansi. Uma uhluza inkondlo ubona isakhiwo sangaphandle, kumele uqaphele la maphuzu alandelayo:

**Isihloko:** Kushiwo isihloko senkondlo, singaba sobala noma sijule. Uma sisobala kungasho ukuthi singadinga ukuthi uyifunde ubheke umqondo ocashile. Yiso okuqanjwe ngaso inkondlo. Isihloko kumele sihehe futhi sibe sifishane. **Izindima:** Abanye ongoti bathi izitanza noma izigaba, konke kusho into eyodwa futhi singabafakazela. Abanye bathi amavesi enkondlo. Izitanza yizona ezinika ukukhula kwezigameko enkondlweni. Izitanza zinokuhlobana ezinikezelana kona kuze kuyofika esiphethweni. Izitanza zakhiwe imigqa kanti imigqa yona yakhiwe amagama. **Imigqa:** Imigqa yenkondlo yakhiwe isigejana samagama. Enkondlweni igama elilodwa liyawakha umugqa. Amagama akhethwa ngobuciko enkondlweni, kumele kube amagama anembayo nongayo. Qaphela ukuthi inkondlo ayinawo umusho kodwa imomugqa.

**Impindwa:** Uma zonke izitanza ziqala ngendlela efanayo noma ethi ayifane, kanjalo futhi noma izitanza ziphetha ngendlela efanayo lokho kuthiwa impindwa. **Imvumelwano:** Imvumelwano ihlukene izinhlobo eziyisithupha. Kukhona imvumelwanosiqalo, imvumelwo maphakathi, imvumelwanosigcino, imvumelwano eyeqanayo, imvumelwano etshekile (eyingxemu) kanye nemvumelwano eyisiphambano. UZulu (1989:60) uthi:

Imvumelwano siyithola ngokuvela kwemisindo efanayo emalangenini athize amagama asemigqeni elandelanayo esigabeni. Umsebenzi osemqoka wemvumelwano ukunandisa inkondlo ngaleyo misindo efanayo ephindwa emigqeni ehlukeni. Yona futhi leyo misindo, uma isekuqaleni kwemigqa, ikhombisa ukuthi umugqa usuyaphethwa sekuzoqala omusha. Lena indlela enobuciko yokuqala kumbe ukuphetha imigqa, futhi edala nokubumbana kwemigqa esigabeni.

Uma sekuhluzwa kusuke sekubhekwa ukuphindeka kwelunga elifanayo emigqeni elandelanayo. **Ukuxhumana:** Kuthi akufane nemvumelwano umehluko ukuthi uma ukhuluma ngokuxhumana kusuke sekusebenze igama lonke. Kusuke sekuphindwe igama lelo emgqeni ongezansi. Nakho ukuxhumana kuhlukene izinhlobo eziyisithupha, kukhona ukuxhumanasiqalo, ukuxhumana okumaphakathi, ukuxhumanasigcino, ukuxhumana okutshekile (okuyingxemu) nokuxhumana okuyisiphambano kanye nokuxhumana okweqanayo.

**Isigqi:** UMSimang (1988:6) unalo mbono ngesigqi, uthi:

... wumyalezo othile odalwa wukulandelana kwemisindo ehlelwe ngemitha noma olunye uhlelo emgqeni.

Isigqi yisona sisekelo enkondlweni sigqamisa indikimba yenkondlo. Kuyenzeka inkondlo ibe samculo. Ngamanye amazwi ibe nomgqumo osheshayo kanti enye ihambe ngokunensa ngenxa yamagama eyakhiwe ngawo noma inokulila. Abanye ongoti abanjengoNtuli, (1989:220) basibona isigqi sidalwa yizindawo eside sihlaba ikhefu kuzona lapho sifunda inkondlo. Lezo zindawo zibonisa isiphetho selunga lesigqi. Isigqi sihlukene kabili, singashesha noma sicothe. Isigqi enkondlweni sakhiwa ijubane elisetshenziswayo ekuhayeni inkondlo, okuyilona eliletha umgqumo othile enkondlweni. Isimo semigqa singakhomba isigqi esithile. Ukuvuleka nokuvaleka kwemigqa kungadala isigqi ukuba sisheshe noma sicothe. Uma imigqa eminingi ivalekile isigqi sizocotha. Uma imigqa eminingi ivulekile isigqi sizoshesha. Uma umugqa kuthiwa uvulekile usuke ungenalo uphawu lokukhuluma ekugcineni. Uma kuthiwai imigqa ivalekile kusho ukuthi inophawu lokukhuluma ekugcineni. UMaphumulo (1993:92) uthi:

Isigqi ezinkondlweni zesiZulu sitholakala ephinjeni eshiwo ngalo leyo nkondlo. Okunye okubalulekile esigqini senkondlo ubude bemigqa; ukugcizelelwa nokungagcizelelwa kwamagama okuyikhona okudala incazelo yomugqa.

Okubalulekile ngesigqi ukuthi sihambisana nomoya imbongi ebhale inkondlo leyo ikuwona. Uma bekuyinkondlo yesililo nesigqi sayo sizothi ukunensa kanti uma ihaya ngendikimba enokujabula nesigqi sayo sizothi ukushesha.

**Isuzura:** Abanye ongoti bathi isizura isikhawu. Uphawu lokukhuluma olutholakala phakathi nomugqa kodwa kungabi isimelinobumba (*apostrophy*). **I-enjambamenti:** Lesi isenzo

sembongi sokuthi ishiye eminye imigqa ivulekile eminye ivalekile. Lokhu kudalwa ukuthi umqondo owethulwe emgqeni ongenhla uze uyophelela emgqeni ongezansi. Lokhu esikubiza ngokuthi ukuvuleka nokuvaleka kwemigqa.

### 5.3.6 Imvumelwano

UThwala noMhlanga (1996:40) baphawula kanje ngemvumelwano:

Imvumelwano ikhombisa isigqi enkondlweni. Sithola izinhlobo ezahlukene zezimvumelwano. Sikhumbule ukuthi imvumelwano ingenziwa ongwaqa noma onkamisa. Empeleni imvumelwano itholakala ngokuhleleka kwemisindo ethile ephimiseka ngokufanayo.

Umsebenzi wemvumelwano ukugcizelela umqondo othile kanti futhi imvumelwano inomthelela esigqini senkondlo. Uma uhaya inkondlo ungazithola usushesha nje ngoba kufana amalunga. Imvumelwano iyizinhlobo eziyisithupha njengoba bese kushiwo ngenhla. UThwala noMhlanga, (1996:40) bona bathi:

Imvumelwano ikhombisa isigqi enkondlweni. Sithola izinhlobo ezahlukene zezimvumelwano. Sikhumbule ukuthi imvumelwano ingenziwa ongwaqa noma onkamisa. Empeleni imvumelwano itholakala ngokuhleleka kwemisindo ethile ephimiseka ngokufanayo.

Lokhu kungacaca kangcono uma kuvezwa lapha kule nkondlo kaVilakazi esihloko sithi *Nayaphi?* (Vilakazi 1935)

- 01 Bangikhohlisile Mandlakhe, ..... a
- 02 Bathi mangihlale ngilinde, ..... b
- 03 Wena kaMakhwatha awuzange, ..... c

Ongoti bayakugcizelela ukuthi imvumelwano ayenziwa amagama kodwa yenziwa amalunga noma umsindo ofanayo lapho ephinyiswa emagameni angefani. Isibonelo esihle siyatholakala kule nkondlo esihloko sithi *Cula Ngizwe* eqoqweni elisihloko sithi *Inkondlo KaZulu* ekhasini la-24.

- 01 Cula ngizwe Moya !
- 02 Khona ngizolala sengozela
- 03 Ngoba ngibona kuqhaqhazela
- 04 Imith' eluhlaza.

- 05 Ngicazele ngezimangaliso
- 06 Nangobuhle nezifanekiso
- 07 Nangothand' olusha.
- 08 Noludal' olungenamongo
- 09 Nokuthul' okunjengobuthongo
- 10 Bungizume phansi.
- 11 Inhliziyo yam' izokwethaba
- 12 Ukuqaqamb' okunokwesaba
- 13 Kuyawuthiy' umqondo.
- 14 Ngilethel' ukuzotha kokuhlwa
- 15 Okuphazanyiswa-nje ngomuhlwa
- 16 Uququd' udonga.

Kule nkondlo kucashunwe isitanza esisodwa nje sokuqala, kwavezwa indlela imbongi esebenzise ngayo imvumelwano kulesi sitanza. Leli isu elihle impela kodwa linobuthaka bokuthi imbongi ingathatheka izithole isilahla igama elinembayo ngenxa yokufuna ukusebenzisa leli su izithole isisebenzisa igama elikha phezulu yashiya igama elinembayo. UMsimang, (1995:105) uthi:

Abahluzi banombono othi imvumelwano-sigcino izwakala kangcono uma kuzovumelana amalunga amabili okugcina kunokuba kube yilunga lokugcina lodwa.

Amazwi kaMsimang akhumbuza izimbongi ukuthi zingathathwa ihlombe kodwa kumele ziyiqonde kahle imigomo yokubhala. Uphinde aqwashise izimbongi ukuba siqaphele zingangeni ogibeni lokuzithola sezibhala amagama akha phezulu zishiye amagama anembayo ngoba nje zifuna ukulandela le ndaba yemvumelwano. Imvumelwano wumgomo okumele ungaphoqelelwa ezinkondlweni, kumele uzingenele wona ukuze inkondlo ihayeke ilandele umgqumo ofanele.

### **5.3.7 Ukuxhumana**

Lapha kusetshenziswa ukuxhumanisa ngenhloso yokugcizelela nokuthuthukisa umqondo owethulwe endimeni leyo. Lapha kuphindwa isiqu sonke noma umsuka wegama lelo bese kwehluka iziphongozo noma izijobelelo. Lolu hlobo lokuhlobisa inkondlo luvame ukusebenza kakhulu ezibongweni zomdabu. UMsimang (1986:14) uthi:

Kuhle kabi ukude uthola obungakulindele enkondlweni. Kunenjalo umsebenzi uba yisicefe. Kodwa phela kokunye sibakhona isidingo sokuba ugcizelele iphuzu elithile ngokuphindaphinda into eyodwa kaninginingi.

Ukuxhumana kwenza umsebenzi ofanayo enkondleni nalowo owenziwa imvumelwano, okuwukugcizelela. Lapha kusuke kubukwa ukuhleleka nokuxhumana komqondo wamagama emigqeni elandelayo. Kungaba yimigqa emibili noma ngaphezulu. UMakhanya (2008:177) uthi kuyizinhlobo eziningi ukuxhumanisa:

Lokhu kusho ukuxhumana kwemigqa emibili noma ngaphezulu ngokuthi kuphindwe igama elithile emigqeni olandelayo, ukuxhumanasiqalo kungaphindwa igama ekuqaleni komigqa. Ukuxhumanamaphakathi kungaba namagama afanayo maphakathi nemigqa emibili noma ngaphezulu. Ukuxhumanasigcino kufana amagama okugcina. Kuyaqhubeka kubekhona okuyinxemu, okuyisiphambano kanye nalokho okumazombe.

Kanti uThwala (2000:228) yena ukuchaza kanje ukuxhumana:

Siyazi ukuthi ukuphindaphinda bakwenzela ukugcizelela, kodwa kukhona lapho imbongi ihambela kude nephuzu ezama ukulenza. Kunento eyenzakalayo eholela ekungabazeni. Abafundi bethulelwe amagama afanayo noma anomqondo ofanayo.

Lapha kuphindwa isiqu segama, umsuka kanye negama lonke bese kwesinye isikhathi kwehluka isiphongozo noma isijobelelo. Kwesinye isikhathi igama liphindwa njengoba linjalo. Isibonelo esihle *Inkelenkele YakwaXhosa* (Ink:2)

- 094 Luthuli lwani lolu oluthunqa
- 095 Laphaya, kade kumi izixuku
- 096 Zilindele ukubunjwa kabusha
- 097 Ngitshele sekuyiwo yini lawo
- 098 Mabutho, nemihlambi, nemithimba,
- 099 Eb' ilinde mini yonkana lena?
- 100 Ngalalelisa ngezwa ukukhala
- 101 Kwakho wena mntwana ongenacala;
- 102 Ngalalelisa ngezwa ukukhala
- 103 Kwakho wena ntombi nenkehl' emsulwa,
- 104 Ngalalelisa ngezwa ukukhala
- 105 Kwakho wena salukazi osele:
- 106 Kwaduma kwabikel' izinkanyezi.

Nakusona lesi sibonelo imbongi isebenzise leli khono lokuxhumana kahle kakhulu.

Le nkondlo yinde kodwa kucashunwe isitanza esisodwa nje vo kweziyishumi nesishiyagalombili.

### 5.3.8 Isakhiwo Sangaphakathi

Isakhiwo sangaphakathi sona ungeze wasibona ungayifundanga inkondlo. Isakhiwo sangaphakathi singathi yizo zonke izinto ezakhe inkondlo esingeke sikwazi ukuzibona singayifundile inkondlo. Kungadingeka ukuthi uqale ngokuyifunda leyo nkondlo ukuze ubone ukuthi inothe kanjani noma inabuphi ubuciko obusetshenzisiwe. Uma kungathintwa izihlokwana ezisemqoka ezitholakala esakhiweni sangaphakathi kungaba yilezi: Okushiwo yinkondlo nomoya wenkondlo. Imifanekisomqondo (**Izifengqo** – isifaniso, isingathekiso, uphawu, ukwenzasamuntu, ukwenzasasilwane ezisemqoka). Zikhona nezinye okuyilezi: ihaba, isihlonipho, isimeleli, i-okzimoroni, ukubhinqa, anakhronizimu, ukuhlanekezela, uteku, nefuzamsindo, ulimi, impindamqondo, amagama akhe umugqa, isenzukuthi, ufanangwaqa, ufanankamisa nofanamsindo.

**5.3.8.1 Okushiwo yinkondlo:** Abanye ongoti bathi indikimba yenkondlo yilokho okuwumqondo oqukethwe yinkondlo. Umqondo wenkondlo uqukethwe izitanza, yingakho kumele zixhumane njalo kuze kuyofika esiphethweni. UMakhambeni (1991:32) uthi:

Kule ngxenye sihlola lokho imbongi esuke iqonde ukusitshela khona, abanye abahluzi abakubiza ngengqikithi. Inkondlo kufanele “ isho” okuthile.

Uma umfundi eseyifundile yonke inkondlo, uyakwazi-ke ukusho ngawakhe amagama ukuthi inkondlo ikhuluma ngani. **Indikimba:** Lapha kushiwo umqondo oqukethwe inkondlo, njengoba ubona nje kokushiwo yinkondlo.

**Ulimi / Izinandisi:** Ulimi luyisinandisi esitholakala ezinkondlweni ezisetshenziswe yimbongi ngenkathi ihaya noma ibhala inkondlo yayo. Okungaba izisho, izaga, izenzukuthi njll.

**Isifaniso:** Lesi yisifengqo noma singathi umfanekisomqondo. Isifaniso siqhathanisa izinto ezimbili ezingefani kodwa ezinokuthile okufanayo. Isifaniso sisebenzisa izakhi zokufanisa okuyilezi: njenga-, fana ne-, kuhle kwe-, sengathi yi-, okwe-, nezinye.

**Isingathekiso:** Sithi asifane nesifaniso ngokuthi zombili ziqhathanisa izinto ezimbili ezingefani. Umehluko ukuthi isingathekiso asisebenzisi izakhi zokufanisa. Umuntu uma enza izenzo zobunja uvele umbize ngayoinja.

**Isenzamuntu:** Lapha kuthathwa into engaphili yenziswe izenzo zomuntu ophilayo. Kusho ukuthi leyo nto izenza samuntu ngoba ithi ingaphili kodwa ibe yenza izenzo zomuntu. Ingakho nje uMazibuko (2018:98) ethi:

Lesi sifengqo sisebenza kakhulu ezinkondlweni cishe ukwedlula zonke izifengqo. Lapha imbongi isuke ithatha into engaphili noma engeyena umuntu iyinike amandla nezimpawu zomuntu.

Uma uthatha amandla omuntu njengokukhuluma nje, lokho bese kwenziwa into engesiye umuntu, yilokho-ke esithi ukwenzasamuntu.

**Ukwenzasilwane:** Lesi yisifengqo lapho umuntu enziswa izinto ezenziwa izilwane. Uma ufika esikoleni izingane zidlala egcekeni ungathi uface izingane zitshakadula egcekeni. Yikhona-ke ukwenzasasilwane ngoba yinkonyane elitshekedulayo.

**Uphawu:** Lona umfanekisomqondo ovame ukusetshenziswa yizimbongi ukumela imiqondo ethile. Uphawu kuvame ukuthi kube yinto ezoqondwa yiwo wonke umuntu, njengophawu lwesiphambano noma uthingo lwenkosazane, ifu elimyama, imbali njll. Lezi zimpawu bonke abantu bayaziqonda. Ongoti abanjengoMhlanga noThwala (2008:123) bathi:

Igama elithatha noma limela indawo yenye into (Isib. Inkondlo ingakhuluma ngesihlahla, ichaze ukuthi sikhula kanjani nokuthi ekugcineni siyagawulwa. Isihlahla singamela umuntu okhulayo ophetha ngokufa, imibala yefulegi laseNingizimu Afrika.)

Lezi zifengqo ezingenhla ongoti bavame ukuthi bathi yizona ezisemqoka yingakho nje zibizwa ngokuthi yimifanekisomqondo noma kuthiwe izithombemagama. Kuba khona izithombe/umfanekiso owakhekayo emqondweni ngenkathi uphimisa lelo gama. Uma uphimisa igama *uju lwezinyosi*, ngoba uyalwazi lunambitheka kanjani kwakheka umfanekiso walo nokunambitheka kwalo emqondweni.

### **5.3.8.2 Nazi ezinye izifengqo ezivame ukutholakala ezinkondlweni:**

**Ihaba:** Lesi yisifengqo esikhulisa noma sinciphise lokho okukhulunywa ngakho kubonakale kukukhulu kakhulu noma kukuncane ngokweqile. Uma uthi uface inyoka igcwele indlu, ihaba lelo, ingagcwala kanjani endlini inyoka? UMaphumulo (1993:79) uthi:

Lokhu kungukunweba inkulumo, yandiswe ngokwenza lokhu okukhulunywa ngakho kube kukhulu kunobuqiniso bakho.

**Isihlonipho:** Isihlonipho sivama ukusebenza uma imbongi igwema ukusebenzisa igama okungenzeka lilumele kwabanye. Njengoba sazi ukuthi inkosi akushiwo ukuthi ifile kodwa kuthiwa ikhothame. Amagama anjengalawa kuthiwa ayizihlonipho. **Isenzukuthi:** Isenzukuthi siwulimi oluyisifengqo elichaza ukwenzeka kwento ethile. Imbongi ingasisebenzisa enkondlweni lapho kwaqhuma khona isibhamu, bese isho ukuthi saqhuma kanjani noma into eyenzeka, yenzeka kanjani. **Ufanamsindo:** Ufanamsindo luhlukene kabili kukhona ufanamsindonkamisa nofanamsindongwaqa egameni noma emgqeni. **Ufanamsindonkamisa:** Lokhu sikubona uma imbongi isebenzise onkamisa abathathu noma ngaphezulu egameni elilodwa noma emgqeni owodwa. **Ufanamsindongwaqa:** Uma imbongi isebenzise ongwaqa abafanayo egameni noma emgqeni owodwa. **Impindamqondo:** Abanye ongoti bathi injambamenti ngoba lesi yisenzo sembongi sokuthi umqondo ebiwethula emgqeni ongenhla idlule nawo iyowuqedela emgqeni ongezansi bese sithi umqondo ongenhla uphindiwe ngezansi.

**Ifuzamsindo:** Igama elisuselwa emsindweni othile. Leli gama liqanjwe ngokususela emsindweni eliwezayo. Uma uzwa umsindo wokugodlozela kwezinqola. Ungathi uzwa ubugodlogodlo bezinqola. **Uteku:** Lokhu kusho ukusetshenziswa kwegama elilodwa kodwa libe lisho umqondo kuleso naleso sitanza. Empeleni kusuke kuntelwa ngamagama lapha ngenhloso yokunikeza imiqondo emibili nangaphezulu ehlukeni.

**Isimeleli:** Isimeleli igama elingamela into ebizwa ngezimpawu nomsebenzi wenye into efuze yona. Kwesinye isikhathi ingxenye ingase imele konke. **Ukubhinqa:** Usuke uhlekisa ngento ethile kodwa usebenzisa amagama okungathi uhlanekezela amazwi asho lokho okuphambene nawo. Uyancoma uhlekise ngomuntu kodwa ube usebenzisa amagama aphambene nalokho. **Ukubhuqa:** Abanye ongoti bathi umbhuqo, lesi isifengqo lapho umuntu umgcona, uhlekisa ngaye noma umdelela. Okusemqoka ukuthi usebenzisa wona ngqo amagama abuhlungu awufihle lutho. **I-Okzimironi:** Lesi isifengqo esichaza ukuthi lapha kusetshenziswe amagama amabili aphikisanayo emgqeni owodwa. Ungathi imbongi iyabheda kanti kusetshenziswe ubuciko obujulile. Kungazwakala kuyindida kodwa uma usuhlaziya kahle uthole ukuthi kujuliwe la. **I-Anakronizimu:** Kwesinye isikhathi imbongi ingasebenzisa enkondlweni igama elingahambisani nesikhathi ekhuluma ngaso. Njengokuthi nje laselifikile iwashi lokukhothama kweLembe. Leli gama lewashi lalingekho ngalezo zikhathi yikhona-ke lokhu okubizwa nge-anakronizimu.



### 5.3.9 Isu lokuqonda ngqo

Nakuba kwakuyingqinamba enkulu ukuvele uyibhadlaze nje indaba ngezikhathi kusabusa abamhlophe, kodwa zaziba khona izizathu ezaziphoqa izimbongi zakithi ukuba zingagigiyeli zigcine seziyibeka ngembaba indaba. UVilakazi naye wazijuba enkondlweni esihloko sithi *Ngoba ... Sewuthi. (Amal'ezulu:19)*

- 01 Ngoba ngimamatheka njalo,
- 02 Ngikhombisa nokwenama,
- 03 Ngihlabelela ngephimbo,
- 04 Nom' ungifak' emgodini
- 05 Ngaphansi kwezigameko
- 06 Zamatsh' aluhlaz' omhlaba-
- 07 Sewuthi nginjengensika
- 08 Yon' engezwa nabuhlungu.

UVilakazi ulisebenzise kahle leli su ezinkondlweni zakhe eziningi lapho evele akubeke kucace lokho akhala ngakho. Kule nkondlo ulwa nomlungu nje shaqa, ngoba akayithandi le nto yokusebenza kwabantu kanzima emgodini.

### 5.3.10 Isu lokugigiyela

Ukugigiyela ukungaqondi ngqo ubeke izinto ngembaba. Leli isu ababhali ababelisebenzisa ngezikhathi zobandlululo ngoba befuna imisebenzi yabo ishicilelwe. Ukhumbule phela ukuthi izinkampani ezishicilelayo kwakungezabamhlophe. Ngakho-ke izikhalo zazingabekwa obala. UNTuli noMakhambeni (1998:292) bathi:

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

Noma ngabe imbongi ikwenza ngenhloso noma ifihla inkulumo ukuba ingazwakali kwabathile kodwa kuyiqhinga elihle ngasohlangothini lokujulisa ulimi, ikakhulu ulimi lobunkondlo kuyaziwa ukuthi kumele lube sezingeni elithile. Uma sibuka le nkondlo kaVilakazi esihloko sithi *Ezinkomponi* ecashuywe eqoqweni elisihloko sithi *Amal'ezulu* ekhasini lama-60.

- 01 Dumani mishini yezinkomponi,
- 02 Nidume ngesokusa lize lishone.
- 03 Gizovuka, musani ukungibelelela.

- 04 Dumani mishini ningalaleli
- 05 Ukugquma kwezisebenz' ezimnyama,
- 06 Ziqaqanjelwa ngamanxeb' omzimba,
- 07 Nezithubula zomoya zifuthelene,
- 08 Insila yomjuluko inuk' emzimbeni,
- 09 Inqulu yenu niyithintitha kuthi do.

Kule nkondlo kuyabonakala ukuthi uVilakazi yayingehli kahle kuyena le nto yokuhlaliswa kwabantu baqoqelwe ndawonye ngoba abelungu befuna ukubabophela njengezinkabi. Kule nkondlo uVilakazi ukhuluma ngezinto ezikhathaza izisebenzi zasezimayini nakulesi khathi samanje njengoba sonke sazi nje ukuthi kwenzekani eMarikana ngo2012. Lapho izisebenzi ezabulawa ngenhlamvu ngoba zilwela amalungelo azo. Le nkondlo iqukethe umqondo ofanayo nale esihloko sithi *Woza Nonjinjikazi*, nayo enokukhononda. Imibhalo yobunkondlo yezimbongi eziningi ezabhala ngesikhathi sobandlululo zinakho lokhu kukhononda. UMsimg (1988:102) ubeka kanje:

Uma umuntu ekhononda usuke ezwakalisa ukungeneliseki kwakhe yisimo esithile. Kungaba yinoma yisiphi isimo, nokho makungagcini ngokubalisa nje, kepha ukukhononda kwakhe makuveze ukuthi ngokubona kwakhe lesi simo akumele sibekezelelwe kodwa empeleni kudingeka kube nenguquko eyenzekayo.

UVilakazi ngenye yezimbongi eyayingathuli, wayekhononda ngaleso simo sobandlululo olwaluhlukumeza abebala elinsundu. Lokhu wayekwenziswa yisimo abantu abamyama ababephila ngaphansi kwaso.

#### **5.4 Ukuqhathanisa izinkondlo zikaVilakazi nezikaMavuso**

Njengoba umcwaningi ubeseqhawulile ngokushiwo ongoti bolimi ngobunkondlo obutholakala ezinkondlweni, sekuzoqhathaniswa okufanayo nalokho okungefani bese kubhekwa okutholakala kuVilakazi kuphela, kugcine lokho okutholakala kuMavuso kuphela. Ngale kokuthi zonke izinkondlo zinezihloko kuwo wonke amaqoqo kodwa kukhona okunye okuzoba yizibonelo zalokho okutholakala kuwo wonke amaqoqo.

#### 5.4.1 Okutholakala kuVilakazi noMavuso

- **Isu lokusebenzisa amagama amabili emgqeni ngamunye**

Leli isu elihle impela futhi longa amagama, kuba kuhle uma imbongi ikwazile ukusebenzisa amagama anembayo. Nasi isibonelo senkondlo etholakala eqoqweni likaMavuso (2009:09).

##### **Ubumnene Beqiniso**

- 01 Ngikhipha ilanga,
- 02 Emathunjini ami,
- 03 Zithokoze izitshalo,
- 04 Zidle zisuthe.

KuVilakazi (1935:10) kukhona inkondlo ehlelwe kusetshenziswa isu elifanayo. Lezi zibonelo ziveza izitanza zokuqala nje zezinkondlo.

##### **Yin' ukwazi?**

- 01 Ngitshele mngani!
- 02 Kuyin' ukwazi?
- 03 Ngigqoke kahle,
- 04 Ngiphath' induku,
- 05 Ngiqwal' umgwaqo,
- 06 Ngidl' ezibomvu?

- **Ukusetshenziswa kwezifengqo : Isifaniso**

Kuwona womabili amaqoqo ezinkondlo izimbongi zikwazile ukusebenzisa lesi sifengqo ngendlela enobuchule njengoba kuveziwe kulezi zibonelo. Eqoqweni likaMavuso elisihloko sithi *Izimbali Zemfolozi* ekhasini lama-58.

##### **Izimbali Zemfolozi**

13 Sesohlab' amaguqa njengesizwe

Lo mugqa ongenhla ubonisa ukusebenza kwesifaniso kule nkondlo esihloko sithi Izimbali Zemfolozi. Kanjalo nasemaqoqweni kaVilakazi besiyinsada lesi sifengqo. Nasi isibonelo esicashuniwe eqoqweni elisihloko sithi *Inkondlo KaZulu* lapha ngezansi. Le nkondlo itholakala ekhasini lama-35 kuleli qoqo likaVilakazi.

### **Ngomz' omdala-dala KaGrout**

- 21 Agudle njengomqhumo wasemthimbeni
- 22 Ephahle la nangal' amanzi nob' ephandle,
- 23 Kuhelisene kuyolwandle njengomthimba.

Kule nkondlo isibonisa ukusetshenziswa kwesifaniso ngendlela enobuchule. Kuwo wonke amaqoqo asiyona indlala lesi sifengqo.

- **Ukusetshenziswa kokuxhumana okuyingxemu**

Wonke amaqoqo atshengise izinga eliphezulu lokusetshenziswa kokuxhumana okuyingxemu njengoba kuveziwe kulezi zibonelo. Le nkondlo ecashuniwe itholakala eqoqweni likaVilakazi elisihloko sithi *Inkondlo KaZulu* ekhasini la-26. Akulula ukusondeza zonke izibonelo kodwa lesi esisodwa siyasiveza isithombe umcwaningi afisa ukusiveza.

### **Ngizwa Ingoma**

- 01 Ingoma yenu ngiqale ngayizwa,
- 02 Ngayizwa ngayeya ngokungazi,

Kanjalo nasemaqoqweni kaMavuso sikhona isibonelo esicashuniwe eqoqweni elisihloko sithi *Inxeba Lembongi* etholakala ekhasini le-09.

### **Siswele Imilomo**

- 25 Singelibale umlando owaqoshwa ngamabutho
- 26 Amabutho empi yamakhandanda
- 27 Agwaz' umlungu amudla amqeda,
- 28 Sibonga igalelo nezikhwepha zenu mabutho
- 29 Mabutho abuthwa ngenhloso yokulwa

Kule migqa edwetshelwe kukhonjiswa indlela okusetshenziswe ngayo ukuxhumana okuyingxemu kule nkondlo.

- **Izinkondlo ezingama-eleji**

Ongoti abanjengoMhlanga, Nkosi noThwala (1994:82) uma bechaza i-eleji bathi:

Lena yinkondlo yesililo. Sithola imbongi ibalisa ngesimo esithile esimaqondana nokufa komuntu othile ebimkhonzile. Kungenzeka futhi imbongi ikhulume nokufa luqobo, ikuqalekisa noma ichaza ngosizo lwakho ukufa. Kungenzeka imbongi ikhulume ngakho ukufa iveza izimpawu ezithile ebesingazinakile ngakho ukufa. Kuningi nje imbongi engabalisa ngakho, ngokufa. Kuningi nje imbongi engabalisa ngakho, ngokufa.

Kungesinye sezizathu esenze ukuthi umcwaningi abuke kuwo wonke amaqoqo alezi zimbongi abheke ukuthi indikimba yokufa bayibuka kanjani ababhali bakamuva nabangaphambilini. Kuwo wonke la maqoqo alezi zimbongi ziningi izinkondlo ezikhuluma ngale ndikimba. KwezikaMavuso umcwaningi ukhethe isibonelo senkondlo esihloko sithi *Lala Ngokuthula* etholakala eqoqweni elisihloko sithi *Izimbali Zemfolozi* ekhasini la-59.

### **Lala Ngokuthula**

- 01 Sizwakele isililo sabalingisi,
- 02 Bekhalela indodakazi yase-Afrika,
- 03 Edlule emhlabeni ngesandla senzondo,
- 04 Inzondo etshalwe yisoka ngenduku yamagwala.

La mazwi akule nkondlo ayatshengisa ukuthi imbongi iphatheke kabi iyalila ililela lo muntu osedlulile emhlabeni. Emaqoqweni kaVilakazi nakhona umcwaningi usitholile isibonelo enkondlweni esihloko sithi *Nayaphi?* etholakala eqoqweni elisihloko sithi *Amal' ezulu* ekhasini le-16.

### **Nayaphi?**

- 01 Bangikhohlisile Mandlakhe,
- 02 Bathi mangihlale ngilinde.
- 03 Wena kaMakhwatha awuzange
- 04 Ubophe uhambe. Wasuka nje
- 05 Wanyamalala washiya konke,
- 06 Wavakasha noNomasomi.

Ziningi izinto ezitholakala zifana kuwo wonke amaqoqo alezi zimbongi. Make siqhubekele phambili sibheke lokho okutholakala emaqoqweni kaVilakazi kuphela.

#### 5.4.2 Okutholakala Emaqoqweni KaVilakazi Kuphela

- **Imvumelwanosigcino etholakala kuyo yonke imigqa**

UVilakazi wayenekhono eliyinqayizivele lokubhala inkondlo ende ngendlela yokuthi inemigqa engamakhulu amathathu (300) kodwa yonke le migqa inemvumelwanosigcino. Akulula ukuveza isibonelo ngenxa yobude bale nkondlo. Umcwangingi uzokwethula isitanza esisodwa nje ukufakazela le nkulumo. Isihloko sale nkondlo sithi *UShaka KaSenzangakhona* eqoqweni elisihloko sithi *Inkondlo KaZulu* ekhasini lama-27.

##### **UShaka KaSenzangakhona**

- 01 Mina wemlisa wansondo
- 02 Ngaze ngonda ngamicondo
- 03 Ungilibazise ngeze.
- 04 Ngiboshw' ukuba ngifeze
- 05 Inkondlo yethole lika
- 06 Phunga noXab' elafika
- 07 Ngokubelethwa yilanga
- 08 Lanceliswa inyanga
- 09 Khona liyofun' umkhondo
- 10 KaZulu liyekwaMpondo.
  
- 11 Mina wena mlisandini
- 12 Ngaze ngancipha yinsini
- 13 Ngiphethwe yimicabango
- 14 Engibangela iphango,
- 15 Nginikez' ibheshu lami
- 16 Namasakabula ami

...

Yinde kakhulu le nkondlo akulula ukuyiveza yonke kodwa imbongi ikwazile ukwenza isakhiwo sayo sihluke kunezinye.

- **Ukwenza imigqa enezinhlamvu ezilinganayo kuyo yonke imigqa**

Leli yikhono elingandile elitholakala emaqoqweni kaVilakazi lokwenza imigqa enezinhlamvu ezilinganayo inkondlo yonke. Eqoqweni elisihloko sithi *Amal' ezulu* kukhona inkondlo okungenziwa ngayo isibonelo ekhasini lama-23 esihloko sithi *Kwadedangendlale*.

### **Kwadedangendlale**

- 01 Ngikhumbule kud' ekhaya
- 02 Laph' ilanga liphumela
- 03 Phezu kwezintab' ezinde,
- 04 Lishone libomv' enzansi
- 05 Kuze kusondel' ukuhlwa
- 06 Nokuthul' okucwebile,
- 07 Laph' uphuma phandl' unuke
- 08 Uhogele ngamakhala,
- 09 Uzigqum' umzimba wonke
- 10 Ngomoya wolwandl' omanzi.

- 11 Ngikhumbule nakwaQwabe
- 12 Ezweni lemikhambathi
- 13 Elinemivi nameva,
- 14 Lapho sigxumeka khona
- 15 Amaxhokovan' ezindlu
- 16 Sisingethwe yizintaba
- 17 Ezinamawa namatshe
- 18 Ambozwe yimbingcizane
- 19 Eluhlaz' enjengoboya
- 20 Bemvan' esanda kuzalwa.

Okuqaphelekayo lapha ukuthi imigqa yonke yakhiwe izinhlamvu (*syllable*) eziyisishiyagalombili umugqa ngamunye, leli ikhono elitholakala emaqoqweni kaVilakazi kuphela. Zikhona nezinye izinkondlo zakhe okusetshenziswe isu elifanayo. Lezi zitanza zokuqala kule nkondlo ecashuniwe nakuba ingabhaliwe yonke inkondlo kodwa okugqamayo lapha kulezi zitanza yilokhu obese kubaluliwe ngenhla kwezinhlamvu eziyisishiyagalombili umugqa ngamunye.

- **Ubude bezinkondlo**

Emaqoqweni kaVilakazi kutholakala ukuthi uyimbongi ekwazi ukubhala izinkondlo ezinde kangangoba zize zifinyelele emigqeni engamakhulu amathathu. Isibonelo esihle nje inkondlo etholakala eqoqweni elisihloko sithi *Inkondlo KaZulu* ekhasini lama-27, kukhona inkondlo esihloko sithi UShaka KaSenzangakhona.

### **UShaka KaSenzangakhona**

- 01 Mina wemlisa wansondo

- 02 Ngaze ngonda ngamicondo
- 03 Ungilibazise ngeze.
- 04 Ngiboshw' ukuba ngifeze
- 05 Inkondlo yethole lika
- 06 Phunga noXab' elafika
- 07 Ngokubelethwa yilanga
- 08 Lanceliswa inyanga
- 09 Khona liyofun' umkhondo
- 10 KaZulu liyekwaMpondo.

...

Ngeshwa-ke akulula ukuyibhala yonke le nkondlo njengoba bese kuvelile ukuthi yinde kakhulu. Kanjalo futhi nakwelinye iqoqo elisihloko sithi *Amal' ezulu*, kukhona inkondlo ende enemigqa engama-312 itholakala ekhasini lama-30.

### **Imifula Yomhlaba**

- 01 Nans' imifula ngiyibona
- 02 Ihlakalele phambi kwami,
- 03 Inezinyawo njengabantu,
- 04 Ishay' uhel' ibhek' olwandle.
- 05 Ngiyayibuka ngiyihlola
- 06 Ukugwegwesa nokuqonda
- 07 Kway' ihamb' ingemi ndawo.
- 08 Ngiyihlolil' ekujuleni,
- 09 Ngazimelela ngodondolo
- 10 Olud' olubazwe ngenduku,
- 11 Ngiyizwa laph' ingasashoni,
- 12 Sekuqhamuk' isihlabathi.

Le nkondlo nayo yinde kakhulu akulula ukuyibhala yonke njengoba injalo lesi isibonelo nje sokuveza lokhu okutholwe umcwangingi.

- **Ukusebenzisa izinzwa enkondleni**

Ezinkondlweni kuvame ukuthi kusetshenziswe izinzwa ezahlukene ukuzwakalisa indlela imbongi ezizwa ngayo noma efisa ukugqamisa umuzwa othile. Lezo zinzwa yilezi: inzwa yokubona, inzwa yokulalela, yinzwa yokunambitha, inzwa yokuthinta kanye nenzwa yokuhogela. UVilakazi ubonakala ezisebenzise kahle izinzwa kula maqoqo akhe. Isibonelo esihle sicashunywe eqoqweni elisihloko sithi *Amal' ezulu* ekhasini la-23 inkondlo isihloko sithi KwaDedangendlale.



**KwaDedangendlale**

- 01 Ngikhumbule kud' ekhaya
- 02 Laph' ilanga liphumela
- 03 Phezu kwezintab' ezinde,
- 04 Lishone libomv'enzansi
- 05 Kuze kusondel' ukuhlwa
- 06 Nokuthul' okucwebile,
- 07 Laph' uphuma phandl' unuke
- 08 Uhogele ngamakhala,
- 09 Uzigqum' umzimba wonke
- 10 Ngomoya wolwandl' omanzi.

Kulesi sitanza nje sokuqala imbongi ikwaze ukusebenzisa izinzwa ezintathu ezahlukene okuyinzwa yokubona emugqeni we-02 nowe-03. Emgqeni we-07 nowe-08 kusetshenziswe inzwa yokuhogela, kuthi emugqeni we-09 nowe-10 khona kutholakala inzwa yokuthinta.

- 71 Phakathi kwayo ngabona
- 72 Abelusi beyinqanda,
- 73 Beyiqondis' emakhaya.
- 74 Ngabhaka ngakwaLulwandle,
- 75 Ngahlangana nofasimbe,
- 76 Ngabethwa ngumoy' omnandi,
- 77 Wez' usondela ngemithi,
- 78 Ngalalela ngaguquka,
- 79 Kant' ilanga lishonile

Nakusona lesi sitanza kusuka kumugqa wama-71 kuya kowama-75 kusetshenziswe inzwa yokubona, bese kuthi emugqeni wama-76 nowama-77 khona kusetshenziswe inzwa yokuthinta. Emugqeni wama-78 khona kusetshenziswe inzwa yokulalela.

- **Isu lokusebenzisa izibongo zamakhosi**

UMsimang (1986:201) uthi:

Ikhono lezibongo yikhono elicebe kakhulu ngokuphindaphinda. Izinhlobo zokuphindaphinda esizithola ezibongweni kepha zibe zingandile ezinkondlweni ezilandela ikhono laseYurophu.

Izimbongi zamakhosi akwaZulu zazijula kakhulu ngomqondo ngoba zazinekhono lokuqamba izibongo ngezigameko ezithile ezenzeka imihla namalanga. Leli khono licebile ngoba lisebenzisa impindamqondo, ukuxhumama, ufanamsindo, imvumelwano,

nezinye eziningi. Ezinkondlweni zanamuhla liyatholakala leli khono lapho izimbongi zilisebenzisa ngobukhulu ubuciko lobu. Isu lokusebenzisa izibongo zamakhosi ezinkondlweni libukeka liyihlobisa inkondlo ibe sezingeni eliphezulu. Ikhono lezibongo kubonakala kuyikhono elicebe kakhulu impela ngokuphindaphinda. Izinhlobo zokuphindaphinda esizithola ezibongweni kepha zibe zingandile ezinkondlweni zesimanje. Kubonakala uVilakazi ethanda ukulisebenzisa ezinkondlweni zakhe. Kuyenzeka nezingathekiso zifuze zona esizithola ezibongweni zamakhosi. Isibonelo singatholakala eqoqweni elisihloko sithi *Inkondlo KaZulu* ekhasini lama-40. Lokhu umcwaningi ukusho ngoba la manzi okukhulunywa ngawo lapha kule nkondlo yiwo lawa okukhulunywa ngawo ezibongweni zeNkosi uDingane kusuka emugqeni wama-20.

- 17 Nanamhlanje abanini beMbozamo basamangele,
- 18 Kumangale uManqondo, wakwaShiyabanye,
- 19 Kwamangala uPhampatha wakwaNkisimana.
- 20 Isiziba esiMavivane, Dingane,
- 21 Isiziba esinzonzo, sizonzobe,
- 22 Siminzisa umuntu, ethi uyageza,
- 23 Waze washona nangesicoco,
- 24 Ngoba uCoco ngimbonile,
- 25 Obephuma lapha kwaSodlabela;
- 26 UNgama yena, wasemaPhiseni, angavuma.

Kuyabonakala-ke ukuthi kule nkondlo esihloko sithi: *Wo, lelikhehla*, ekhasini le-11 kusetshenziswe isu lezibongo zamakhosi njengoba kubonakala kule migqa edwetshelwe.

- 24 Kukude ezihlangwini zawoShaka
- 25 Phansi ezizibeni zikaDukuza,
- 26 Lapho amanzi ezonzobe khona
- 27 Ngamakhand' amadoda nemizi yawo:
- 28 Nawo asengwevu njengawe phansi.

Kule nkondlo esihloko sithi *NgoMbuyazi Endondakusuka* etholakala eqoqweni elisihloko sithi: *Amal'ezulu* ekhasini lama-52, kunomugqa okhuluma ngeNdlov'enesihlonti. Phela uma kukhulunywa ngeNdlov'enesihlonti kusuke kushiwo iNkosi uCetshwayo.

- 40 Kodwa lungakhuhl' iziGqoza na?  
 41 Ngeke, Ndlov' enesihlonti, ngeke!  
 42 Wezw' ushibedabe, sabanikwa,  
 43 Wezw' ubabaleka, phansi.  
 44 Kwaqethuka izishaqaba nemishibe.

Lo mugqa ucashunwe ezibongweni zeNkosi uCetshwayo esitholakala encwadini eyabhalwa uSibusiso Nyembezi esihloko sithi *Izibongo Zamakhosi* ekhasini lama-83. UNyembezi (1958:83) uzihaya athi:

- 195 UPhaqa njengelanga;  
 196 UTakasa njengelanga;  
 197 Inyathi yaseNhlakanhlakeni;  
 198 Indlov' enesihlonti,  
 199 Ikhwan' elisikwa lihluma,  
 200 Ngenxenyeye linguPhunga,  
 201 Ngenxenyeye linguMageba,  
 202 Amakhubal' adliwa wuCetshwayo kwabakaMpande;  
 203 Wadl' uShonkweni,

...

Muhle lo mkhuba wokunyonkela ezibongweni ngoba uyayihlobisa inkondlo ibukeke inongwe kahle ngamagama anembayo. Lesi yisenzo esihle impela ngoba ukunyonkela ezibongweni zamakhosi kusiza ekulondeni umlando.

- **Impindamqondo**

Impindamqondo ithathwa ngokuthi ukuhambisana komqondo emigqeni elandelanayo esigabeni esisodwa. UVilakazi ubonakala ekwenza lokhu ngempumelelo ngoba kubonakala umqondo owethulwe emgqeni ongenhla uyaphindwa futhi emgqeni ongezansi. Isibonelo esihle siyatholakala eqoqweni elisihloko sithi *Inkondlo KaZulu* kukhona inkondlo esihloko sithi *Impophoma YeVictoria* ekhasini le-12.

- 90 Umsindo wakh' unjengoju lwenyosi,  
 91 Unjengesandla somzanyan' ekhanda,  
 92 Selul' iminwe sithungath' unwele  
 94 Silulalisa, siluvusa phansi.

Kule migqa imbongi igqamisa indlela umsindo wempophoma ofaniswa ngayo nozwakala ngayo kulowo owulalele. Okunye okugqamayo lapha kulesi sakhiwo sale migqa wukuthi yilowo nalowo mugqa unezinhlamvu (*syllables*) ezilinganayo. Yonke le

migqa inamalunga ayi-11, okuyinto okungelula ukuyenza. Lesi yisakhiwo esibonakala sicebe ngendlela eyisimanga ezinkondlweni zabomdabu. Empeleni akusiwona umdlalo ukulinganisa amalunga emigqeni yenkondlo.

- **Isakhiwo sangaphandle**

Kuwona wonke amaqoqo alezi zimbongi isakhiwo sangaphandle siyatholakala njengoba bese kuvelile ngenhla ukuthi uma kukhulunywa ngesakhiwo sangaphandle kusuke kushiwo zonke izinto okwazi ukuzibona ungayifundanga inkondlo, okungaba amagama, imigqa, izitanza, isigqi, imvumelwano, ukuxhumana, impindamqondo nempindwa. Lokhu okungenhla kuyatholakala kuwo wonke amaqoqo kuhluka nje indlela okubekwe ngayo. Zonke izinkondlo zinayo imigqa, amagama kanjalo nezitanza.

- **Isakhiwo Sangaphakathi**

Esakhiweni sangaphakathi kungathiwa yizo zonke izinto ezakhe inkondlo ongeke wakwazi ukuzibona ungayifundile inkondlo. Kungadingeka ukuthi uqale ngokuyifunda leyo nkondlo ukuze ubone ukuthi inothe kanjani noma inabuphi ubuciko obusetshenzisiwe. Uma kungathintwa izihlokwana ezisemqoka ezitholakala esakhiweni sangaphakathi kungaba yilezi: Okushiwo yinkondlo umoya wenkondlo nemifanekisomqondo okuyizifengqo. Nakhona lapha esakhiweni sangaphakathi wonke amaqoqo ezinkondlo anaso isakhiwo sangaphakathi umehluko uvama ukuba sebucikweni bokusetshenziswa kwaso.

### 5.4.3 Okutholakala KuMavuso Kuphela

- **Ukuqala imigqa ngamagama afanayo**

Kula maqoqo kaMavuso kutholakala ukuthi kunezinkondlo ezibhalwe ngendlela yokuthi ziqale ngamagama afanayo kuyo yonke imigqa. Lokhu kuyatholakala enkondlweni esihloko sithi *Umuhle Mhlaba* eqoqweni elisihloko sithi *Inxeba Lembongi* ekhasini lama-57.

#### **Umuhle Mhlaba**

- 01 Umuhle, umuhle we mhlaba,
- 02 Umuhle ngobuhle bezimbali,
- 03 Umuhle ngobutshilotshilo bezinyoni,
- 04 Umuhle ngobuhlaza bemifino
- 05 Bevethe uhlaza lwesibhakabhaka;

06 Umuhle ngokucwazimula kwezinkanyezi  
07 Umuhle, umuhle mhlaba.

Kanjalo futhi nasenkondlweni esihloko esithi: *Noma Nini*, kulona iqoqo elisihloko sithi *Inxeba Lombongi* ekhasini lama-22, kusuka emugqeni we-07 kuya kowe-10.

07 Kuwe baba ngithula ukukhandleka kwami,  
08 Kuwe baba ngithula izinsizi zami,  
09 Kuwe baba ngibeka ukududuzeka kwami,  
10 Kuwe baba kukhona ithemba lami.

Lezi zibonelo ziningi impela ngoba nasenkondlweni esihloko sithi *Kanti Wena Ungubani* etholakala ekhasini le-11 kulona leli qoqo elisihloko sithi: *Inxeba Lombongi*.

04 Wena wabe ulokhu uyivubela  
05 Wena wabe ulokhu uyihlomisa  
06 Wena wabe ulokhu uyiphakile

Lokhu kuvame ukubonakala uma izimbongi zifisa ukwakha ukuxhumana kodwa kube semigqeni emibili noma emithathu.

- **Ukusetshenziswa kwezaga budedengu**

Kubonakala kuyinto evamile ukusetshenziswa budedengu kwezaga nezisho. Akubonakali kuyinto izimbongi eziyenza ngamabomu lena, kubukeka kungaba wulwazi olungenele kwesinye isikhathi kungadalwa ubudedengu nje bembongi. Enkondleni esihloko sithi *Awu Ngamalungelo* eqoqweni elisihloko sithi *Zibuyela Ezimpandeni* ekhasini le-10. Lo mugqa we-11 kule nkondlo awubhalekanga kahle njengoba ubonakala nje lapha ngezansi.

11 Sesidla ngolusha kwelikaMthaniya,

Kanjalo futhi nasenkondlweni esihloko sithi *Imibengo KaZulu* ekhasini lama-55 eqoqweni elisihloko sithi *Zibuyela Ezimpandeni*, nakhona buyavela lobu budedengu emugqeni we-07.

07 Baphi omama bahluze ukhamba lukamancintshana?

Imbongi ayisebenzisanga amagama anembayo lapha kulo mugqa. Lobu budedengu bokusebenzisa amagama buningi kuleli qoqo likaMavuso. Enkondlweni esihloko sithi: *Gadla Ngemfundo*, emugqeni wesi-07 nakhona akukhethwanga amagama anembayo.

- 05 Elijuqa abadala baqinelwe ngabakhafula isilungu.
- 06 Libonakele igalelo likadokotela uB.W. Vilakazi,
- 07 Ogadle zephukela ngenkondlo kaZulu,
- 08 Labonakala nelikasolwazi u-D.B.Z.Ntuli,

Umugqa we-07 awubhalekanga kahle kunobudedengu obuvelayo lapha ngoba isisho esithi: *ukugadla zephuke*, sisho ukwenza ungafiki ekugcineni. UVilakazi wabuye wakhapha elinye iqoqo elibizwa ngokuthi *Amal' ezulu*. Kusho ukuthi akulona iqiniso okushiwo yilesi sisho kulo mugqa.

### 5.5 Okugqamayo Ngesikhathi Kuqhubeka Ucwaningo

Umcwaningi uhlaziye lokho okutholakele ngenkathi ecubungula izinkondlo ezitholakala kula maqoqo. Okokuqala okutholakele kulolu cwaningo ukuthi izinkondlo zikaVilakazi ziveza ukuthi isakhiwo sazo siyatuseka, kuphinde kutuseke izifengqo ezisetshenzisiwe. Izinkondlo zakhe zivunuliswe kahle ngolimi olucikozayo. Ngakolunye uhlangothi izinkondlo zakamuva emaqoqweni ahlelwe nguMavuso, kutholakala izinkondlo eziningi kwezicashuniwe zingenawo umsoco nokujula, zinolimi lulula, izifengqo nemifanekisomqondo akwanele. Isibonelo nje kwezikaVilakazi yile nkondlo esihloko sithi *Ugqozi* etholakala eqoqweni lakhe lesibili elithi *Amal'ezulu* ekhasini loku-1.

#### Ugqozi

- 01 Emasangweni akwaDukuza,
- 02 Emzin' omkhulu kaNdaba,
- 03 Ngem' othangweni ngakhuleka,
- 04 Ngakhuleka laze layoshona.
- 05 Kwaqhamuka insila yenkosi,
  
- 06 Yangiyal' ukuba ngilinde.
- 07 Kwangen' emakhalen' am' iphunga,
- 08 Kwakhany' engqondweni yam' efiphele.
- 09 Kwafika kim' uMkabayi emuhle,
- 10 Wangithatha phansi wangiphonsa phezulu.
- 11 Ngabon' umlindi-masango evula,

- 12 Ngangena ngishwaben' ulimi,  
 13 Ngahlala ngaphakathi kwakho Dukuza.  
 14 Angikwazang' ukubonga njengobabamkhulu,  
 15 Ukudabuka nezinhlungu angikuzwanga.  
 16 Ngenaba ngazicabanga ngiyinkosi;  
 17 Ngalala, ngaphupha ngeny' imini
- 18 Ngingaphandle kwamasango kaDukuza.  
 19 Ngamfun' uMnkabayi ngangambona;  
 20 Ngawabuk' amasango ngawabona,  
 21 Ngawabon' evaliwe noDukuz' esefile.  
 22 Lwagcwal' umlom' ulimi lwami;  
 23 Ngathi ngiyakhuluma ngayisimungulu,  
 24 Kanti sengintshontshw' amandl' ezimbongi.
- 25 Namhla kangikwaz' ukuthula noma  
 26 Lapho ngilele ngikwesikabhadakazi,  
 27 Ngivuswa nguMnkabayi ethi kimi:  
 28 “Vuka wena kaMancinza!  
 29 Kawuzalelwanga ukulala ubuthongo.  
 30 Vuk' ubong' indaba yemikhonto!  
 31 Nank' umthwalo engakwethwesa wona.”

Kule nkondlo bese kuveziwe esahlukweni sesithathu ukuthi bungakanani ubunkondlo obutholakala kuyo, lapha bese kungukuveza nje ubufakazi obuphathekayo. Ngasohlangothini lwezinkondlo ezibhalwe izimbongi zakamuva, ezinye zazo azivunulisiwe ngobuciko bamagama anembayo ziqeda ithemba njengalena nje esihloko sithi *Kanti Wena Ungowaphi?* Le nkondlo itholakala eqoqweni likaMavuso, elisihloko sithi: *Inxeba Lembongi*, ekhasini lama-21.

### **Kanti Wena Ungowaphi?**

- 01 Kwashunyayelwa ivangeli lokuthula  
 02 Nokubuyisana ezweni lethu;  
 03 Kwamenyezelwa ukuthula esifundazweni sethu  
 04 Wena wabe ulokhu uyivubela  
 05 Wena wabe ulokhu uyihlomisa  
 06 Wena wabe ulokhu uyiphakile:  
 07 Kanti wena ungowaphi?  
 08 Umthetho wakho uphila mpiloni?
- 09 Wena othanda ukugiya ngethambo lomfowenu,  
 10 Sakhathala nguwe ungadeli  
 11 Ngegazi labantu elililayo,  
 12 Elilila ezandleni zakho.

- 13 Akusemizuzu mingaki  
14 Igazi lobabulele lisixoxele.

Isihloko nje sale nkondlo asikuhehi ukuthi ulangazelele ukuyifunda ngoba sivele siyixoxe yonke indaba. Nakuba ikhona imvumelwano nokuxhumana kodwa ulimi olusetshenziwe lulula kakhulu, akusilona ulimi olufanele izinkondlo.

Okwesibili okutholakele izindikimba uVilakazi abezidingida bezehlukene kusukela kwezombangazwe njengale nkondlo ethi *NgePhasika*, etholakala eqoqweni elisihloko sithi: *Inkondlo KaZulu*, ekhasini loku-1.

- 22 Wadla nabangcolile, yizifo nezono,  
23 Kodwa umfoweth' omhlophe  
24 Uyangidela, uyangiphundla: ngiyamnukela . . .

Indikimba yomlando njengoba sibona enkondlweni yakhe esihloko sithi *NgoMbuyazi eNdonakusuka* nezinye, yona-ke itholakala kuleli qoqo lesibili elithi *Amal' ezulu*, ekhasini lama-54.

- 61 Nawe Manembe usihlomulile,  
62 Wasithumb' ezintingweni zelawu,  
63 Wasiloyel' uCetshwayo.  
64 Uyiengile yayengeka,  
65 Wayidonsel' oPhathe  
66 Lapho kundonda khon' amadoda.

. . .

Enye yezindikimba abhala ngayo neyamthinta kakhulu kwakungeyokufa. Izinkondlo ezifana nezithi, *UNokufa*, *Mangificwa Ukufa*, *Sengiyokholwa-ke*, *Sengiyakholwa* nethi *Nayaphi?* ziyasibonisa ukuthi le ndikimba yayimhlabe kwezwele. Ngingebale izinkondlo azibhala ngendikimba yemvelo, edla ubhedu singabala *Impophoma YeVictoria* lapho etholakala ekhasini le-12.

- 04 Goboza nokujul' okungaziwa.  
05 UNkulunkul' ogcobe isimongo  
06 Sekhanda lakho ngomudwa wothingo  
07 Lwenkosikazi, nenkung' engapheli  
08 Egubuzele izinyaw zakho.

. . .



Nakhona lapha emaqoqweni kaMavuso izindikimba ezidingidwayo zehlukene, sikhona isibonelo senkondlo enendikimba yemvelo esihloko sithi *Umuhle Mhlaba* etholakala eqoqweni elithi *Inxeba Lembongi* ekhasini lama-57.

- 01 Umuhle, umuhle we mhlaba,
- 02 Umuhle ngobuhle bezimbali,
- 03 Umuhle ngobutshilotshilo bezinyoni,
- 04 Umuhle ngobuhlaza bemifino
- 05 Bevethe uhlaza lwesibhakabhaka;
- 06 Umuhle ngokucwazimula kwezinkanyezi
- 07 Umuhle, umuhle mhlaba.

Kulesi sibonelo esingenhla imbongi isebenzise isu lokuphindaphinda njengoba kubonakala kule nkondlo. Indikimba yomlando nayo ayisalanga nakuba bezingeyona insada izindikimba ezimayelana nomlando njengalena etholakala eqoqweni elisihloko sithi *Izimbali ZeMfolozi* ekhasini lama-22. Imbongi ihaya inkondlo ethi *Ngidedele Ngigiye*.

- 01 Ngidedele ngigiye kwelengabade,
- 02 Kuzwakale iphimbo lenkosi u-Albert Luthuli,
- 03 Eyashaya, lukhasa phansi ubandlululo, amaphiko okuthula,
- 04 Yahlala ezandleni indondo yokuthula.
- 05 Ngidedele ngigiye eRobben Island,
- 06 Laph' okugobhoza khon' igazi lamaqhawe angakakhunjulwa,
- 07 Amaqhawe abulawa ngesihluku,
- 08 Elwela inkuleleko yomuntu onsundu, nginsundu!

Okwesithathu nokubaluleke kunakho konke, ubunkondlo obutholakala kule misebenzi yalezi zimbongi. Izinkondlo ezihlelwe uMavuso kula maqoqo akhe zibonakala zingenawo umsoco wobunkondlo odingekayo. Ngamanye amazwi ulimi olusetshenzisiwe luqondile nje, lulula, ulimi lwephrozi. Izinkondlo eziningi kulezi ezisetshenziswe ukusampula kulolu cwaningo ziyatshengisa ukuthi azinabo ubunkondlo obanele. Isibonelo nje uma kubhekwa le nkondlo esihloko sithi *Kusengeyami Le nselele* eqoqweni elithi *Zibuyela Ezimpandeni*, ekhasini lama-28.

- 01 Kumele ngilwe,

- 02 Injongo yami ukuya ekukhanyeni.
- 03 Nakuba lusekude ukhalo,
- 04 Ngizimisele ukuphumelela ngilwe,
- 05 Kusengeyami le nselelo.

Ulimi luqondile nje kulesi sitanza sokuqala. Kubukeka sengathi imbongi ibhale ixhamazela, ubuthumbu okuyibona obungumsoco wobunkondlo waphunduleka. Uma siqhathanisa le nkondlo enenghla nale esihloko sithi *Impophoma YeVictoria* yona eseqoqweni likaVilakazi elithi *Inkondlo KaZulu* sithola umehluko omkhulu ngoba lena yinkondlo ebhalwe imbongi iqhutshwa ugqozi oluvuka ngaphakathi ekujuleni kwenhliziyo. Esigabeni sokuqala sibona ubunyoninco nobuchule bembongi ngendlela esebenzise ngayo isenzasamuntu ekhasini le-12.

- 01 Goboza kuze kube nini manzi
- 02 Aguba ngempophoma nokwesaba,
- 03 Nobuhle. Yebo, ungaphazanyiswa
- 04 Goboza nokujul'okungaziwa.
- 05 UNkulunkul' ogcobe isimongo
- 06 Sekhanda lakho ngomudwa wothingo
- 07 Lwenkosazane, nenkung' engapheli
- 08 Egubuzele izinyawo zakho.
- 09 Ukuphe nezwi lokuqhaqhabuka
- 10 Namandl' okukhuluma naye yedwa,
- 11 Laph' uthulis'imilomo yesintu
- 12 Ngaphezu kwedwala laseSibungu.

Kule migqa uVilakazi ubona ikhanda, isiphongo nezinyawo kule mpophoma. Uveza le mpophoma njengesidalwa esingumuntu ohlukile, oNgcwele kunesidalwa esingumuntu esejwayelekile. Imbongi iyibona le mpophoma ikwazi ukukhuluma noMdali.

- 09 Ukuphe nezwi lokuqhaqhabuka
- 10 Namandl' okukhuluma naye yedwa,
- 11 Laph' uthulis'imilomo yesintu
- 12 Ngaphezu kwedwala laseSibungu.

Umcwaningi uma eqhathanisa lezi zinkondlo ezingenhla okwenziwe ngazo isibonelo, kuyabonakala ukuthi ezabhalwa kudala uyagqama umehluko ovezwa ubunkondlo obutholakala kuzona izinkondlo. Imbongi kumele ibhale ngoba isuswa usikisiki nogqozi lobumbongi. Ulimi olungahlabi umxhwele yilona lolu ongoti bolimi abangalufuni abavele balibeke ngembaba elokuthi luwulimi olulula noluyiphrozi. Kubalulekile ukuthi izimbongi

zingafuqwa ugqozi nje kuphela kodwa mazibufunde phela nobuciko bobunkondlo. Inkondlo yehlukile kweminye imibhalo ngenxa yokunotha kolimi lwayo. UThwala (2005) uthi:

Izinkondlo zehluka kakhulu kweminye imibhalo ngoba zona zinezinto ezilindelekile kuzo, kulindeleke ukuba ulimi lwenkondlo lunotho luhlobe ngezaga, izisho kanye nezifenqo ukuze inkondlo izwakale kahle futhi kube mnandi ukuyilalela ihaywa.

UThwala uveza ukuthi inkondlo yehlukile kweminye imibhalo ngisho isakhiwo sayo siyazisho nje. Okwesine nakho okusemqoka okutholakele ukuthi ukuxhumana nemvumelwano sikuthola kuzo zombili izinhlangothi kula maqoqo asezithebani. Ukuxhumana kuhlukene kaningana, kukhona okusekuqaleni, okumaphakathi, okusekugcineni, okuyingxemu, okweqanayo nokuyisiphambano, kanjalo futhi nemvumelwano. Kokubili lokhu kukhombisa ukugcizelela umqondo othile oqukethwe yileyo migqa enemvumelwano noma ukuxhumana.

Okwesihlanu okutholakalayo kumayelana nesigqi sezinkondlo zikaVilakazi nezikaMavuso. Uma kukhulunywa ngesigqi enkondlweni, kusuke kubukwa ukuthi ngabe inkondlo iyashesha noma iyacotha. Ziningi izinto ezingadala ukuthi isigqi sisheshe noma sicothe okungaba ubude nobufishane bamagama, ukuvuleka nokuvaleka kwemigqa (*injambamenti*) kanye nomoya wenkondlo. UMazibuko (2018:100) uthi:

Kunokuhlobana okukhulu phakathi kwesigqi, umoya wenkondlo kanye nezimpawu zokuloba ezisebenze enkondlweni. Konke lokhu kuncike kokunye. Isigqi ngukushesha noma ukunensa kwenkondlo lapho ihaywa noma ifundwa. Umoya wenkondlo yilokho esingakufanisa nomuzwa imbongi ezithola ikuwo lapho iqamba, ihaya noma ifunda leyo nkondlo. Izimpawu zokuloba eziba maphakathi noma ekugcineni kwemigqa yenkondlo, yizo kanye ezidala ukuthi isigqi senkondlo sisheshe noma sinense.

Ubufakazi obutholakele buyakhombisa ukuthi ezinkondlweni zikaVilakazi zinesigqi esinensayo ngoba iningi lezinkondlo zinezimpawu zokuloba ekugcineni kwemigqa eminingi, kanti ngapha kwezikaMavuso kukhona nje ezingenalo nolulodwa uphawu lokuloba ekugcineni njengale nkondlo esihloko sithi *Kwasiphinda Futhi* etholakala eqoqweni elisihloko sithi *Zibuyela Ezimpandeni* ekhasini le-4. Isakhiwo sayo asinayo leyo nto ehlabisa umxhwele uma uyihaya ngoba kusetshenziswe ulimi olulula noluyiphrozi. Ayigabile ngokujula le nkondlo yize zikhona lezi zimpawu ezimbalwa. Le nkondlo ayinalo nolulodwa

uphawu lokuloba kuyo yonke imigqa. Lokhu kuyizinkomba zokuthi izimbongi zakamuva azilandeli imigomo yokubhala edingeka lapho umuntu ebhala inkondlo. Nansi le nkondlo esikhuluma ngayo.

- 01 Bathi siyisandla sesithathu
- 02 Kodwa ngosuku
- 03 Yize simpintshene sibathathu
- 04 Kulo mjondolo wosizi nezinyembezi
- 05 Asikwazi ngisho ukudla kathathu
- 06 Kuseyiyo le mpatho yokujahwa ngezikaDalawane
- 07 Nokuvika izinhlamvu zenjoloba
- 08 Nokuxhilwa yisisi esikhipha unyembezi
- 09 Hawu nanka amaveni eqhamuka
- 10 Kwasiphinda Futhi
  
- 11 Bandiza ngamabhanoyi kanokusho bebheke phesheya
- 12 Thina amabhanoyi esiwaziyo yilezi zimpukane
- 13 Esiziphebeza njalo uma siyobona umfan' ogwazwe yinkomo
- 14 Kula mathoyilethi aphethuk' izimpethu nezifo
- 15 Nephesheya esilaziyo yileli elingale
- 16 Kwaleli xhaphozi eligcwele inyubathi
- 17 Okungcono asithathe izingqwembe sihlasele
- 18 Sishaye umgwaqo
- 19 Hawu naba beqhamuka
- 20 Kwasiphinda Futhi
  
- 21 Olwethu uhlu lwezikhalazo
- 22 Lujikijelwa emigqonyeni yezibi
- 23 Lungazange luthiwe nhla
- 24 Usizi lusibambe ngqi
- 25 Nathi asithi gqi
- 26 Kulabo abazi umthetho namalungelo
- 27 Mhlasimbe bazosilungisela
- 28 Hawu naba beqhamuka
- 29 Kwasiphinda Futhi
  
- 30 Awethu amanzi adungekile
- 31 Elethu itiye wudaka
- 32 Owethu ugesi amakhandlela
- 33 Acima njalo
  
- 34 Uma singabanga nenhlanhla yokuthi
- 35 Awele phezu kwethu sishe
- 36 Kodwa ezethu izinyembezi ngeke zawela phansi
- 37 Nethemba lethu ngeke lacima
  
- 38 Basibiza ngesandla sesithathu
- 39 Kodwa nathi sifanelwe okungcono

- 40 Ngoba nathi lo hulumeni samgcoba  
 41 Nawa ebuya nezibhamu nezinja ezinolaka  
 42 Kwasiphinda Futhi

Le nkondlo njengoba umcwaningi eseyivezile, kusetshenziswe ulimi olulula olwenza yehlelwe izinga. Ayinazo izifengqo nolimi olujulile kanye nemifanekisomqondo. Abefisa kuvele lapha umcwaningi, ukuthi ayinazo izimpawu zokuloba, kuyo yonke imigqa. Ongoti bayakhala ngabantu abacabanga ukuthi bayakwazi ukubhala izinkondlo, yingakho nje simuzwa uMsimang (1986:5) uma ekhuluma ngolwazi thina bantu esinalo ngobunkondlo, uthi:

Kukaningi abantwana babantu bebhala imibhalo abacabanga ukuthi iyizinkondlo, bayafika abahluzi bayalandula bathi kayizona izinkondlo.

Inkondlo ubuhle bayo bubonakala uma ubuka ukubumbeka kwayo esakhiweni sangaphandle nesangaphakathi. Okutholakele esakhiweni sangaphakathi okuwulimi olusetshenziswe yimbongi. UMakhambeni (1989:30-31) uma echaza isakhiwo sangaphakathi uthi:

Uma sikhuluma ngengaphakathi lenkondlo sisuke sibhekise olimini lwezinkondlo esingathi nje yilona bumbongi. Lolu wulimi oluyingcwenga, lwezinga eliphakeme kunalolu esilusebenzisa nsuku zonke. Umuntu osakhasayo kwezemibhalo angeke akwazi ukululandela athole olukuqondile kalula nje. Abahluzi basuke beqonde ulimi olunothiswe yizifengqo. Lezi zifengqo zimikhakha miningi.

Le ncazelo kaMakhambeni isitshela ukuthi ulimi enkondlweni lwakhiwa izifengqo ezifana nalezi: isifaniso, isingathekiso, isenzasamuntu, uphawu nezinye eziningi. Okunye ngale nkondlo ukuthi imigqa yayo ingamadluladlulane nje, eminye imigqa mifishane eminye mide. Lokhu akuyenzi inkondlo ibukeke kahle, ingasaphathwa-ke eyolimi olusetshenzisiwe.

Esahlukweni sokuqala umcwaningi wethule inhloso yalolu cwanningo kanjalo nemibuzo abe nayo emqondweni ngaphambi kokuqala lo msebenzi. Umbuzo okuyiwona obukhathaza umcwaningi yilona othi: Yimuphi umehluko odalwe ukuguquka kwezikhathi ezinkondlweni? Lo mbuzo uthi awuhambisane nenhlosongqangi yalolu

cwaningo ethi: Ukuveza ukuthi ngabe umehluko odalwe ukuguquka kwezikhathi ekubhalweni kwezinkondlo ungakanani.

Sekuphawuliwe kusona lesi sahluko ngokushiwo ongoti bolimi, kanjalo nangamasu abawasebenzisayo uma behaya izinkondlo. Umehluko ogqamile owokusetshenziswa kwemvumelwanosigcino. Kugqamile ukuthi ezinkondlweni zikaVilakazi indaba yokucophelela imvumelwanosigcino enkondlweni iyona ehlukana inhloko nesixhanti. Isibonelo esihle nje siyatholakala kule nkondlo yakhe ende etholakala kuleli qoqo lakhe lokuqala elisihloko sithi *Inkondlo KaZulu*, kanti inkondlo yile esihloko sithi *UShaka KaSenzangakhona*. Le nkondlo yinde kangangokuthi inemigqa engamakhulu amathathu kodwa umugqa nomugqa kusuka ekuqaleni ize iyophela, unemvumelwanosigcino. Kanjalo noma ubuka inkondlo esihloko sithi *Cula Ngizwe* kulona iqoqo lakhe lokuqala elithi *Inkondlo KaZulu* ekhasini lama-24. Njengoba igqamile indaba yemvumelwanosigcino ezinkondlweni zakudala umehluko mkhulu uma ziqhathaniswa nezakamuva ngoba kulezi okwenziwe ngazo inhlokokulinganisa (*amasampula*) akuveli neyodwa ende noma emfushane enemvumelwanosigcino umugqa nomugqa kodwa siyithola ithe gqwa gqwa laphaya nalaphaya.

Okunye okusemqoka okumayelana nombuzo obukhathaza umcwaningi, ulimi olusetshenziswa izimbongi zakamuva, okutholakala ukuthi lwehlukile impela ngoba lukha phezulu kakhulu, ulimi oluyiphrozi. Ababhali bakamuva babonakala bengazihluphi ngokujijisa ulimi lobunkondlo njengoba kwakwenza izimbongi zakudala. Lesi senzo sazo siyalululaza ulimi ezilusebenzisayo ezinkondlweni lwenze zingafinyeleli ezingeni elisuke lilindelekile. Ukusebenzisa izifengqo kuyalunonga ulimi kulujijise. Izinkondlo kumele zibhalwe ngolimi olwehlukile. Imbongi ekwazi ukusebenzisa kahle ulimi ekubhaleni izinkondlo iyaye izakhele ugazi kuthi nomsebenzi wayo uthakaselwe kakhulu abafundi nabahluzi bezinkondlo. UBeeton (1964:16) uma ehunyushwa uyakugcizelela ukuthi:

Umuntu angase afise ukudlulisa umyalezo othile omuhle kodwa uma engenawo amasu okuwudlulisa ngobuciko uyohlala njalo eyibhimbi lokukhuluma, esingakufanisa nomuntu ongenanto azoyisho, uyohlala njalo ebhekene nesimo sokusho izinto ezingathi shu, nakuba engalithola ithuba kodwa alisoze lamsebenzela.

Ongoti bathi isingathekiso yisona esinemba kangcono kunesifaniso ngoba siqhathanisa ngqo futhi sihlobanisa izinto ezimbili ngaphandle kokusebenzisa izakhi zesifaniso ezichazayo. UVilakazi ubezisebenzisa kahle-ke izingathekiso ezinkondlweni zakhe uma kuqhathaniswa nezinkondlo zababhali bakamuva. Nasi isibonelo esihle esitholakala kuleli qoqo lesibili elisihloko sithi *Amal'ezulu* uma sibheka izinkondlo ekhasini lesi-3 nele-13.

### **Umthandazo Wembongi**

- 01 O, Dloz' elisezulwini,
- 02 Wena Lukhoz' olubuthise
- 03 Amaphiko emafini!
- 04 Ufihlen' emphefumulweni
- 05 Wesintu, olukhipha

...

Njengoba imbongi ibiza uSchubert ngedlozi nje iphinda futhi emgqeni wesibili imbiza ngokhozi olubuthise amaphiko emafini, lokho kuyisingathekiso. Le migqa edwetshelwe iyona eyisingathekiso kule nkondlo. Esinye isibonelo siyasithola ekhasini le-13 enkondlweni esihloko sithi *Inyanga*.

### **Inyanga**

- 01 Nyanga, muhlekazi womnyama,
- 02 Wen' owaditshaniwa nenyanga!
- 03 Yathi yon' ithwal' izikhwama,
- 04 Yetsheth' izimpondo nemigodla,
- 05 Wena wawenyuk' uy' ezulwini.

Ziningi izibonelo ebezingavezwa ezinkondlweni zikaVilakazi ngoba emaqoqweni akhe buningi ubunkondlo obutholakalayo.

## **5.6 Okuvelile Ekuqhathanisweni Kwezinkondlo**

### **5.6.1 Ikhono lobumbongi**

Umcwaningi uma eqhathanisa ikhono nobuciko obusetshenziswe yilezi zimbongi ekubhalweni kwezinkondlo kula maqoqo azo awefani, ahlukene kakhulu. UMsimg (1986:12) uthi:

. . . iningi lalezo zinkondlo zesidala lisezingeni eliphakeme kakhulu, futhi zisahlonishwa cishe yibo bonke abahluzi, futhi abaphezi ukuzincoma.

UVilakazi kuyavela ukuthi ubesiqikelela isakhiwo ezinkondlweni zakhe, izimpawu zesakhiwo ezifana nempindamqondo, ukuxhumana, ufanamsindo njalonjalo ubehlala ekubeke emqondweni uma ebhala inkondlo. Ake sicaphune isibonelo esisodwa nje sempindamqondo enkondlweni esihloko sithi: *IPhasika* (Vilakazi 1945:1)

20 Walal' ocansin' olwendlelwe phansi

21 Wahlala nesintu emgqikini yokhuni

Umqondo ogqanyiswa imbongi kule migqa wukuthi uJesu wafike wazehlisa waba umuntu, wenza zonke izinto ezenziwa abantu abaphila impilo ephansi. Imbongi isaphinda emgqeni wesibili isethulela umqondo ewethule emgqeni wokuqala. Kuyabonakala futhi ukuthi ekuqaleni kwale migqa kukhona imvumelwano ka-wa. Kumela izimbongi ziqaphele ubuphrozi uma zihaya ngoba ubuphrozi budalwa ukusebenzisa ulimi lwemihla ngemihla, ulimi olungenazo izifengqo.

Obunye ubuciko uVilakazi abuvezile lapha ezinkondlweni zakhe, wukuqikelela indaba yesigqi. Umcwaningi uke wabuka inkondlo esihloko sithi: *Impophoma YeVictoria* (Vilakazi 1945:12)

01 Goboza kuze kube nini manzi

02 Aguba ngempophoma nokwesaba,

03 Nobuhle. Yebo, ungaphazanyiswa

04 Goboza nokojul'okungaziwa.

05 UNkulunkul' ogcobe isimongo

06 Sekhanda lakho ngomudwa wothingo

07 Lwenkosikazi, nenkung' engapheli

08 Egubuzele izinyawo zakho.

09 Ukuphe nezwi lokuqhaqhabuka

10 Namandl' okukhuluma naye yedwa,

11 Laph' uthulis'imilomo yesintu

12 Ngaphezu kwedwala laseSibungu.

Lesi isitanza sokuqala nje sale nkondlo esicashuniwe ukuveza lobu buciko obuhlaba umxhwele. Le nkondlo inezitanza eziyi-8, bese kuthi eziyi-7 zona zakhiwe imigqa eyi-12 isitanza ngasinye, kwase kuthi isitanza sokugcina sona sinemigqa eyi-14. Emigqeni ngamunye kutholakala ukuthi umugqa wakhiwe amalunga ayi-11. Lesi senzo sembongi



asiwona umdlalo, ukulinganisa yonke imigqa yenkondlo ibe namalunga alinganayo umsebenzi wobuciko obukhulu. Kuyabonakala-ke ukuthi imbongi ibiqonde ukugcizelela indaba yesigqi kule nkondlo. Lokhu kuyabonisa ukuthi le mbongi yayibhala ngoba igquzulwa wugqozi nosikisiki. Emugqeni wesi-05 kuya emugqeni we-08, imbongi ikwazi ukubona umbono okungelula ukuthi ubonwe yinoma ubani ongenaso lesi siphawo sobumbongi.

05 UNkulunkul' ogcobe isimongo

06 Sekhanda lakho ngomudwa wothingo

07 Lwenkosazan, nenkung' engapheli

08 Egubuzele izinyawo zakho.

UVilakazi uma ebuka le Mpophoma kuba sengathi ubona isidalwa esingwele, esivela ezulwini.

## 5.7 Isiphetho

Kulesi sahluko bekubhekwa okushiwo ongoti abehlukene mayelana nobunkondlo kanjalo namasu asetshenziswa yizimbongi esezimnkantshubomvu kulo mkhakha. Kuphinde kwavezwa nalokho okugqamayo uma kucutshungulwa ulimi olusetshenziswe ezinkondlweni zakudala uma ziqhathaniswa nezakamuva kula maqoqo abekhethiwe. Kuyavela futhi kusona lesi sahluko ukuthi umcwaningi ube nemibuzo abe nayo lungakaqali lolu cwaningo kodwa kulesi sahluko yonke leyo mibuzo iyaphenduleka.

Kulesi sahluko kuvelile nobuchule obusetshenziswa izimbongi uma zihaya imisebenzi yazo. Maningi amaqhinga okubhala kusetshenziswa izifengqo. Kulo lonke ucwaningo kuyahlaluka ukuthi luningi ulwazi okumele ludluliswelwe kulabo abafisa ukubamba iqhaza ekubhalweni kwezinkondlo. Kulesi sahluko kuphinde kwahlaziywa konke okutholakele emaqoqweni abeqokiwe ukwenza lolu cwaningo. Esahlukweni sokucina esilandelayo okuyisahluko sesithupha luzosongwa kuvezwe okutholakele neziphakamiso. Ekugcineni umcwaningi angafisa ukuphetha ngelithi iningi lezinkondlo emaqoqweni kaMavuso belibhalwe ngolimi olulula nokwenza zibe ngaphansi kwezabhalwa kudala ngokwezanga buncane ubunkondlo obutholakele kuzona. Zibe ningi kakhulu izinkondlo ezilula nezixoxa indaba ngolimi olwejwayelekile noluyiprozi ulimi lwansuku zonke.

## ISAHLUKO SESITHUPHA

### 6. ISAHLUKO SOKUPHETHA

#### 6.1 Isingeniso

Kulesi sahluko umcwaningi uzophetha ucwaningo lwakhe ngokuveza lokho okutholwe ucwaningo. Lapha kuzobe kubhekwa lokho okutholakele, lokhu kuzokwenziwa ngendlela yokuthi kubhekwe inhloso yocwaningo bese kuphenduleka nemibuzo yalolu cwaningo, njengoba ucwaningo selufike emaphethelweni. Kuzovezwa nezincomo neziphakamiso ukuze kusizakale labo abafisa ukuqhubeka nalolu cwaningo basizakale ngolwazi lokuthi lwahamba lwagcinaphi, uma enesifiso sokuluqhuba yena angaqala ngakuphi.

Umcwaningi uzothinta amabalengwe ngokuqukethwe yizahluko zalolu cwaningo. Lonke lolu lwazi obeluhlaziywa lapha luqoqwe kula maqoqo kaVilakazi noMavuso kanye nolwazi lwabanye ongoti. Ekugcineni umcwaningi uzophosa inselelo kulabo abangaba nesifiso sokuqhuba lolu cwaningo.

#### 6.2 Iqoqa Lezahluko

Isihloko salolu cwaningo sithi: *Uguquko Ekubhalweni Kwezinkondlo Zolimi LwesiZulu: Kuqhathaniswa Amaqoqo ka-B.W. Vilakazi naka-B. Mavuso*. Isihloko lesi siphoke kuthi umcwaningi ahlele ucwaningo lwakhe ngokuluhlukanisa iziqeshana okuyizona eziyizahluko eziyisithupha zalolu cwaningo. Isahluko sokuqala kulapho kwethulwa khona ucwaningo lonke futhi isona ebesichaza isihloko esidingidwayo. Injongo noma inhloso yalolu cwaningo icacisiwe kuso lesi sahluko, kuchazwe kahle nokuthi umcwaningi unaziphi izinhloso ngalo msebenzi. Indaba yokudingeka kwalolu cwaningo iyavela khona lapha kulesi sahluko. Umklamo walolu cwaningo wethuliwe nawo kulesi sahluko. Kwavezwa nezingqinamba umcwaningi ahlangebazine nazo ngenkathi eqhuba lolu cwaningo.

Awusalanga nombono ongakafakazelwa. Kwavezwa futhi nemibuzo ezophendulwa yilolu cwaningo. Umlando wengqalabutho kulo mkhakha uB.W.Vilakazi uveziwe kafushane nawo kulesi sahluko, kanjalo nomlando wembongi engumbhali wezinkondlo nokuyiyona ehlele la maqoqo ezinkondlo zakamuva uB. Mavuso nawo uveziwe. Indlela okuhleleke ngayo

izahluko nayo iyatholakala khona lapha kulesi sahluko. Umcwangingi usisonge lesi sahluko ngokubhala isiphetho esifishane esiqoqa nje sonke isahluko ukuthi besigeleza kanjani.

Esahlukweni sesibili bekugxilwe kakhulu ekubuyekezeni imibhalo okuyiyona eyisisekelo salolu cwaningo. Izinjulalwazi ezisetshenzisiwe nazo azisalanga kulesi sahluko. Izindlela ezisetshenzisiwe okuyindlela *yekhwalthethivu ne-khwantithethivu* ekuqoqeni ulwazi kulolu cwaningo azisalanga nazo kulesi sahluko. Umcwangingi kukulesi sahluko lapho eveza khona amaphepha asetshenzisiwe ukwenza lolu cwaningo. Lesi sahluko naso siphethwe ngokuveza amazwibela abehlabahlosile kusona.

Esahlukweni sesithathu umcwangingi wethule ubufakazi abuqoqe kuwona womabili amaqoqa kaVilakazi (1935-1945). Umcwangingi ukhethe izinkondlo ezingamashumi amabili nesihlanu kula maqoqa kaVilakazi wabe eseveza amabalengwe nje obunkondlo okutholakele kuwona, ubunkondlo obuqanda ikhanda. Esahlukweni sesine umcwangingi wethule izibonelo zezinkondlo ezitholakala emaqoqweni kaMavuso (2006-2015). Umcwangingi uveza izibonelo zezinkondlo okuyizona enze ngazo amasampula, ezingamashumi amabili nanhlanu.

Esahlukweni sesihlanu bekuqhathaniswa izinkondlo ezisemaqoqweni kaVilakazi ziqhathaniswa nalezo ezisemaqoqweni kaMavuso. Bekubhekwa futhi okushiwo ongoti ngobunkondlo nje jikelele kanjalo namasu abawasebenzisayo uma behaya izinkondlo. Kulesi sahluko kuvele nalokho okugqamile ngesikhathi kwenziwa ucwaningo. Esahlukweni sesithupha yisona sahluko sokuphetha lolu cwaningo ngoba siqoqa konke obekwenzeka, siveze futhi okutholwe umcwangingo. Imibuzo ebihlupha umcwangingi nayo kubonakala iphenduleka kulesi sahluko sesithupha. Kulapho futhi kuvela khona izincomo neziphakamiso zocwaningo oluhlobene nalesi sihloko olusenziwa ngabanye abacwangingi.

### **6.3 Okutholakele Ocwaningweni**

Ziningi izinto ezitholakale kulolu cwaningo ezisishiya sibambe ongezansi nebesingazinaki sizitshela ukuthi kufanele noma akufanele zenzeke. Esahlukweni sesihlanu umcwangingi uveze izinto ezigqamayo ngenkathi kwenziwa lolu cwaningo. Kulesi sahluko sokugcina umcwangingi useveza lokho akuthole ngenkathi ehlaziya ucwaningo lwakhe. Kuyavela futhi kulolu cwaningo ukuthi izinkondlo lezi zidinga izimbongi ezinekhono lokubhala izinkondlo. Kula maqoqa okuyiwona

abecutshungulwa kuvelile ukuthi la maqoqo asemazingeni olimi angefani. Emaqoqweni kaVilakazi kuvelile ukuthi wayenekhono eliyisimanga ekubhaleni izinkondlo. Izinkondlo zakhe eziningi zabhalwa ngobukhulu ubunyoninco nobuchwepheshe lobu esebenzisa amasu ehlukene. UVilakazi usebenzise ulimi olunothile, nolunamagama anembayo kanye nezifengqo ezidinga ukujula komqondo nesu lokunyonkela ezibongweni. UMsimang (1986:81) uthi:

Kumele sisishayele ihlombe isakhiwo esihambisana nosikisiki kanye nomqondo osenkondlweni. Sikugcizelela lokhu ngoba muva nje sengathi izimbongi zakwaZulu kazisazihluphi kakhulu ngesakhiwo, sezimane zisidwebele imigqana nje engasho lutho, singaze saqonda ukuthi zicabanga ukuthi lemigqa iyinkondlo ngoba kwenzenjani.

Le nkulumo kaMsimang ihluba udlubu ekhasini. Izimbongi zakamuva kungathi akusuki ngaphakathi ukubhala kwazo ngoba zivele zikhe phezulu nje. Azisazihluphi ngokuyofuna ulwazi mayelana nalo mkhakha ezibhala ngawo. Kula maqoqo kaMavuso kutholakele ukuthi ulimi olusetshenzisiwe kuvama ukuthi kube ulimi oluyiphrozi kodwa lokho akusho ukuthi akusezona izinkondlo lezo, umahluko ukuthi izinga lobunkondlo olutholakala kuzona lusezingeni eliphansi kakhulu. UMsimang (1986:78) uthi:

Masiphangise sicacise lokhu: Inkondlo ingadlula ibe nabo ubunkondlo yize isitshela okusobala nathi esikwaziyo nxa ingahle isebenzise ulimi olumnandi nolunothile – ulimi lobunkondlo. Lolu limi phela kaluqondisi, luthi ukugigiyela lukuphaphice. Lolu limi phela luhlobe ngezifengqo, ikakhulu imifanekisomqondo. Okwehlisa izinga du, ukusebenzisa ulimi lwemihla ngemihla oluyiphrozi.

Umcwaningi uke wabuka futhi imibono yabanye ongoti bemibhalo yobuciko, lapho bechaza kabazi ngenkondlo. UMaphumulo (1991) uthi:

Izinkondlo zingumsebenzi wobuciko ongefaniwe neminye imisebenzi. Umehluko wenkondlo neminye imisebenzi yobuciko usesakhiweni sayo. Inkondlo ilingisela indaba ende ngendlela emfishane. Inkondlo ngenxa yesakhiwo sayo esixakayo, iba mfishane kepha ibe nencazelo ethile. Izinkondlo ziwuchungechunge lwemicabango elakanyene eyenzelwe ukuchukuluza impendulo ethize kumfundi.

Kungakho-ke kokutholakele umcwaningi eqale ngokubuka isakhiwo senkondlo esitholakala kula maqoqo okuyiwona angundabamlonyeni kulolu cwaningo. Ucwaningo lukaMsomi (2015) luthi aluhambisane nalolu, umehluko ukuthi olwakhe lwalucwaninga ngezihlabelelo zamaNazaretha ukuthi zinabo yini ubunkondlo. Kuthi akuhambisane ngoba kokubili kukhuluma ngezinkondlo kodwa okuyikhona okucutshungulwayo akufani. Ucwaningo lukaMsomi (2015) lwathola ukuthi kunobudlelwano phakathi kwamahubo, izithakazelo kanye nezinkondlo. Angeke ukwazi ukubongela ungasebenzisanga ubunkondlo ukwakha izibongo. UThwala (2005:78) uveza ukuthi inkondlo yehlukile kuzo zonke izinhlobo zemibhalo ngenxa yesakhiwo sayo. Kuyadabukisa kwesinye isikhathi ukubona ukuthi bonke lobu buhle bokushuba kolimi imbongi eqale ngabo ezinkondlweni zakamuva, yona futhi imbongi ibuye ibuqulele ngamanzi ezindimeni ezilandelayo. Lokhu ikwenza ngokuhlambulula kakhulu ulimi igcine isibhala indaba eyiphrozi.

### **6.3.1 Isakhiwo senkondlo**

Okokuqala kutholakele ukuthi isakhiwo ezinkondlweni zikaVilakazi zidle ubhedu uma ziqhathaniswa nalezo ezitholakala emaqoqweni kaMavuso. Izinkondlo zikaVilakazi zivunuliswe kahle ngolimi olucikozayo, noluhlotshiswe ngezifengqo futhi izinkondlo zakhe zinokujula okujabulisayo ngenxa yemifanekisomqondo esetshenzisiwe. Okuhlaba umxhwele ngezinkondlo zakhe wukuthi zinokujula okuthile okuphelezelwa ukusetshenziswa kwamagama anembayo. Enkondlweni ebhaleke kahle kumele lubonakale usikisiki oluwumongo wenkondlo ngoba ubunkondlo yibo lobo bokuba sithintekela lapho sifunda imicabango esiyethulelwa yimbongi. Kumele imbongi ikwazi ukukhetha amagama azosithunuka ekujuleni kwemizwa yethu. Imbongi uma icabanga ngesakhiwo sobunkondlo icabanga ngendlela okuhlelwa ngayo amagama ukuze akhe umugqa, nayo leyo migqa ihlelwa ngendlela ethile ukuze yakhe isitanza.

Ucwaningo lusivezela ukuthi kulezi zinkondlo ezihlelwe uMavuso zingaphansi ngokwezinga uma ziqhathaniswa nalezi ezabhalwa kudala uVilakazi. Kuyenzeka isakhiwo sibe sihle kodwa ulimi lube lula, lungakhombisi kujula kwemicabango kulezi zinkondlo zakamuva njengoba kubonakala kulesi sibonelo sale nkondlo ecashuniwe ngezansi. UMavuso (2007:57) kule nkondlo ethi: *Umuhle Mhlaba* eqoqweni *Inxeba Lembongi* uhaya uthi:

- 01 Umuhle, umuhle we mhlaba,
- 02 Umuhle ngobuhle bezimbali,
- 03 Umuhle ngobutshilotshilo bezinyoni,
- 04 Umuhle ngobuhlaza bemifino
- 05 Bevethe uhlaza lwesibhakabhaka;
- 06 Umuhle ngokucwazimula kwezinkanyezi
- 07 Umuhle, umuhle mhlaba.

Kule nkondlo ulimi lulula kakhulu, kuvama ukuthi imicabango eyethulwa yimbongi ilulazwe wulimi oluyiphrozi. Kunezinkondlo eziyizingqanyana ezinemigqa engeqile ngisho kweyishumi njengoba sibonile kuleya nkondlo esihloko sithi: *Umuhle Mhlaba* etholakala kuleli qoqo elisiko sithi *Inxeba Lembongi* ekhasini lama-57. Kubonakala sengathi lokhu kudalwa ukuthi izimbongi zakamuva azizihluphi ngokufuna ulwazi olungazisiza zithuthukise umsebenzi wazo. Ukuba bezinolwazi olwenele bezizokwazi ukuthi inkondlo yakhiwa izinto ezimbili okuwulimi lobunkondlo kanye nesakhiwo sobunkondlo. UMazibuko (2018:88) uthi:

Isakhiwo-ke yizo zonke izicubu namathambo okusetshenziswe yimbongi ekubhaleni inkondlo. Njengoba nje umakhi esebenzisa izitini, usimende, okokufulela, njalo njalo uma akha indlu; nembongi nayo ibekelela isoyi nesoyi ize iyifulele iyiphethe inkondlo yayo. Lokhu-ke kubizwa ngesakhiwo senkondlo. Isakhiwo senkondlo sehlukeno kabili. Kukhona isakhiwo sangaphandle kanye nesakhiwo sangaphakathi.

Kafishane nje kutholakele ukuthi izimbongi zakamuva aziqondi kahle ngesakhiwo nolimi enkondlweni. Ulimi lobunkondlo lubonakala ngezifengqo, ngemifanekisomqondo, ngezaga, izenzukuthi nezisho. Isakhiwo sona kusuke kubukwa amagama, imigqa, izitanza kanye nesakhiwo sezibongo zomdabu. Lesi isakhiwo esisezingeni eliphezulu kakhulu ngoba sihlanganisa ukuxhumana, impindamqondo, ufanamsindo, imvumelwano nokungalingani kwezindima.

### **6.3.2 Izifengqo ezinkondlweni**

Okwesibili, kutholakele kulolu cwaningo ukuthi izimbongi zakamuva aziqondi kahle ukuthi izifengqo lezi zibaluleke kanjani ebucikweni bokuhaya izinkondlo. Lokhu kutholakele ikakhulukazi ezinkondlweni ezisemaqoqweni kaMavuso. Izifengqo lezi zibalulekile kakhulu lapha kulo msebenzi wezinkondlo ngoba yizona ezenza inkondlo ibe sezingeni eliphezulu, yingakho uMaphumulo (1991:75) ethi:

Izifengqo ziyizimbali ezihlobise ukuninga kwengqondo yethu. Ngaphandle kokuninga noma ukucabanga inkondlo ingeze yaba khona. Uma izifengqo zisetshenziswe ngokuhlakanipha zinganezezela umfutho kanye nobuhle enkondlweni. Njengazo zonke izikhali zobuciko, izifengqo akudingeki ukuba zisetshenziswe ngokweqile enkondlweni. Lokho kudala ukuba igcine isilahlekelwe incazelo yayo.

Awukho umsebenzi wobunkondlo okufanele uphundulwe yizifengqo. Akumele kube ukuziphonsa nje noma zingahambisani nomongo wenkondlo. Kumele zisetshenziswe ngobuciko. UMazibuko (2018:97) uthi:

Izifengqo yizona zithako eziqavile ebunkondlweni. Yizo ezenza ulimi olusebenze enkondlweni kube ngulimi lobunkondlo olungafani nalolu olusetshenziswa nsuku zonke. Yikho lolu limi lobunkondlo ludinga ukuba sibuye siluhluzwe ukuze inkondlo izwakale ukuthu ikhuluma ngani. Izifengqo zehlukene izinhlobo eziningana kodwa zonke ziyubufakazi bekhono lembongi ekucikozeni. Abanye bathi yizona ‘ezingumphefumulo’ wenkondlo.

Umcwaningi umkhile uMsimang (1986:16) uma ethi:

Lolu limi kumele kube wolusezingeni eliphakeme. Makube ulimi olungagaguli kepha olugigiyelayo, ingane encane ingeze yaqondisisa kahle ukuthi kuthiwani. Ukuze ulimi lube njalo, kumele lucebe ngezifengqo.

La magama kaMsimsng asikhumbuza ukuthi kumele sikwazi ukuthi siphendule umbuzo othi uyini kanti umphefumulo wenkondlo njengoba esewuchazile uMsimang ukuthi uyini. Isibonelo esihle senkondlo engenazo izifengqo eqoqweni likaMavuso elisihloko sithi *Zibuyela Ezimpandeni* yilena ethi *Ubumnene Beqiniso*. Kule migqa ecashuniwe imbongi ihlulekile ukufaka izifengqo.

01 Ngikhipha ilanga,  
02 Emathunjini ami,  
03 Zithokoze izitshalo,  
04 Zidle zisuthe.

05 Nawe sidalwa sami,  
06 Udle usuthe,  
07 Uthokoze ulibale,  
08 Ukhale ngesomiso.

- 09 Ngimbes' umhlaba ngamafu,
- 10 Line izulu,
- 11 Ulime udle,
- 12 Ubalise ngemvula.

Le nkondlo ibhalwe ngolimi olulula nje uluyiphrozi ngisho nengane engavele iluqonde nje kalula. Kubalulekile ukuthi ababhali bazifundise ukulandela imigomo yokubhala izinkondlo.

### 6.3.3 Izinga Lobunkondlo

Okwesithathu izinga lobunkondlo elitholakala kule misebenzi yalezi zimbongi zakamuva okuyiyona eqhathaniswa neyezimbongi zakudala, ifunyaniswe ilula kakhulu. Izinkondlo ezihlelwe uMavuso kula maqoqo akhe zitholakele zingenawo umsoco odingekayo. Ngamanye amazwi kuyatholakala ukuthi kusetshenziswe ulimi olulula noluyiphrozi. Esahlukweni sesihlanu ngenkathi umcwaningi esahlaziya uze wenza isibonelo ngenkondlo esihloko sithi: *Kusengeyami Le nselelo* eqoqweni likaMavuso elisihloko sithi *Zibuyela Ezimpandeni*. Inkondlo yehlukile kweminye imibhalo ngenxa yokunotha kolimi olusetshenziswe kuyona yingakho nje uThwala (2005:78) ethi:

Izinkondlo zehluke kakhulu kweminye imibhalo ngoba zona zinezinto ezilindelekile kuzo, kulindeleke ukuba ulimi lwenkondlo lunotho luhlobe ngezaga, izisho kanye nezifenqo ukuze inkondlo izwakale kahle futhi kube mnandi ukuyilalela ihaywa.

UThwala uveza ukuthi inkondlo yehlukile kweminye imibhalo ngisho isakhiwo sayo siyazisho nje. Kuyagqama-ke ukuthi njengoba ethi inkondlo ihlukile kweminye imibhalo, usho khona ukuthi ubunkondlo buhlukile emibhalweni eyiphrozi. Izinkondlo eziningi kulezi ezisetshenziswe ukwenza amasampula kulolu cwaningo ziyasitshengisa ukuthi azinabo ubunkondlo obanele. Isibonelo nje uma ubuka le nkondlo ethi *Kusengeyami Le nselelo*, eqoqweni elithi *Zibuyela Ezimpandeni*: (Mavuso 2009:28).

- 01 Kumele ngilwe,
- 02 Injongo yami ukuya ekukhanyeni.
- 03 Nakuba lusekude ukhalo,
- 04 Ngizimisele ukuphumelela ngilwe,
- 05 Kusengeyami le nselelo.



Ulimi kulesi sitanza luqondile nje esigabeni sokuqala. Kubukeka sengathi imbongi ayinalo ulwazi olwanele lobunkondlo. Imbongi isigubile kwelobunkondlo, yasichazela okusobala nathi esingazibonela khona ngamehlo ethu, akubona-ke ubumbongi obuhle lobu. Uma siqhathanisa le nkondlo engenhla nale esihloko sithi Impophoma YeVictoria yona eseqoqweni likaVilakazi elithi *Inkondlo KaZulu* sithola umehluko omkhulu ngoba lena, inkondlo ebhalwe imbongi iqhutshwa wugqozi oluvuka ngaphakathi ekujuleni kwenhliziyo. Esigabeni sokuqala sibona ubunyoinco nobuchule bembongi ngendlela esebenzise ngayo isenzasamuntu emgqeni wesi-3, we-5 nowe-6 (Vilakazi 1935:12).

- 01 Goboza kuze kube nini manzi
- 02 Aguba ngempophoma nokwesaba,
- 03 Nobuhle. Yebo, ungaphazanyiswa
- 04 Goboza nokojul'okungaziwa.
- 05 UNkulunkul' ogcobe isimongo
- 06 Sekhanda lakho ngomudwa wothingo
- 07 Lwenkosikazi, nenkung' engapheli
- 08 Egubuzele izinyawo zakho.
- 09 Ukuphe nezwi lokuqhaqhabuka
- 10 Namandl' okukhuluma naye yedwa,
- 11 Laph' uthulis'imilomo yesintu
- 12 Ngaphezu kwedwala laseSibungu.

Kule migqa uVilakazi ubona ikhanda, isiphongo nezinyawo kule mpophoma. Uveza le mpophoma njengesidalwa esingumuntu ohlukile, oNgcwele kunesidalwa esingumuntu esejwayelekile. Uyibona le mpophoma ikwazi ukukhuluma noMdali. Umcwangingi uma eqhathanisa lezi zinkondlo ezingenhla okwenziwe ngazo izibonelo, kuyabonakala ukuthi lezo ezabhalwa kudala, uyagqama umehluko ovezwa ubunkondlo obutholakala kuzona. Imbongi kumele ibhale ngoba isuswa usikisiki nogqozi lobumbongi. Ulimi olungahlabi umxhwele yilona lolu ongoti bolimi abangalufuni abavele balibeke ngembaba ukuthi luwulimi olulula noluyiphrozi.

#### **6.3.4 Isigqi Ezinkondlweni**

Okwesine okubonakala kwakha umehluko phakathi kwala maqoqo aqhathaniswayo isona isigqi. Isigqi sisho umgqumo oyaye uzwakale lapho umuntu ehaya inkondlo noma esho umlolozelo. UZulu (1989:63) uma echaza isigqi uthi:

Imbangela yesigqi akulula ukuyichaza ngamafuphi. Kodwa esingakusho nje lapha wukuthi ziningana izinto ezidala isigqi enkondlweni, njengalezi: ukwehla nokwenyuka kwephimbo, ukweluleka kwezinhlamvu ezithile zegama ngalinye, ukuhleleka kwamalunga egameni, ukuhleleka kwamagama emgqeni, ukuhleleka kwemigqa esigabeni, izindawo okukhona kuzo amakhefu, njll.

Umcwaningi ubeseke wakuveza ukuthi imigqa yenkondlo iyona eyakha isigqi enkondlweni ngoba uma imigqa imifishane lokho kusho ukuthi isigqi sizoshesha. Kanjalo futhi noma imigqa ingenalo uphawu lokuloba ekugcineni kusho ukuthi isigqi sizoshesha. UMaphumulo (1991:92) uthi:

Isigqi ezinkondlewni sidalwa indlela okuhlelwa ngayo ukuphindwaphindwa kwemisindo. Lapho kuye kulandelwe ubude bokuphimiswa kwamagama, ubunjalo bawo kanye nemiqondo etholakala evesini lenkondlo. . . . Isigqi ezinkondlweni zesiZulu sitholakala ephinjeni eshiwo ngalo leyo nkondlo. Okunye okubalulekile esigqini senkondlo ubude bemigqa; ukugcizelelwa nokungacizelelwa kwamagama okuyikhona okudala incazelo yomugqa.

Ziningi izinto ezingadala ukuthi isigqi sisheshe noma sinense okungaba ubude nobufishane bamagama, ukuvuleka nokuvuleka kwemigqa (*injambamenti*) kanye nomoya wenkondlo. Ubufakazi obutholakele buyakhombisa ukuthi izinkondlo zikaVilakazi zinesigqi esinensayo ngoba iningi lezinkondlo zinezimpawu zokuloba ekugcineni kwemigqa eminingi, kanti ngapha kwezikaMavuso kukhona nje ezingenalo nolulodwa uphawu lokuloba ekugcineni kwemigqa njenga le nkondlo esihloko sithi *Kwasiphinda Futhi*, etholakala eqoqweni elisihloko sithi *Zibuyela Ezimpandeni* ekhasini lesine. Ayigabe ngakujula le nkondlo yize zikhona lezi zimpawu ezimbalwa. Le nkondlo ayinalo nolulodwa uphawu lokuloba kuyo yonke imigqa. Lokhu kuyizinkomba zokuthi izimbongi zakamuva aziqhutshwa usikisiki lobumbongi njengezakudala. Umcwaningi ucaphune izigaba ezimbili zokuqala zale nkondlo ukuveza isibonelo. Ake siyibone le nkondlo engenazimpawu zokuloba. KuMavuso (2009:4)

- 01 Bathi siyisadla sesithathu
- 02 Kodwa ngosuku
- 03 Yize simpintshene sibathathu
- 04 Kulo mjondolo wosizi nezinyembezi
- 05 Asikwazi ngisho ukudla kathathu
- 06 Kuseyiyo le mpatho yokujahwa ngezikaDalawane
- 07 Nokuvika izinhlamvu zenjoloba
- 08 Nokuxhilwa yisisi esikhipha unyembezi

- 09 Hawu nanka amaveni eqhamuka
- 10 Kwasiphinda Futhi
- 11 Bandiza ngamabhanoyi kanokusho bebheke phesheya
- 12 Thina amabhanoyi esiwaziyo yilezi zimpukane
- 13 Esiziphebeza njalo uma siyobona umfan' ogwazwe yinkomo
- 14 Kula mathoyilethi aphethuk' izimpethu nezifo
- 15 Nephesheya esilaziyo yileli elingale
- 16 Kwaleli xhaphozi eligcwele inyubathi
- 17 Okungcono asithathe izingqwembe sihlasele
- 18 Sishaye umgwaqo
- 19 Hawu naba beqhamuka
- 20 Kwasiphinda Futhi

Le nkondlo njengoba iveziwe nje, kusetshenziswe ulimi olulula olwenza yehlelwe izinga. Eminye umigqa kule nkondlo mide eminye mifishane kumele ngabe kukhona izimpawu zokuloba. Ayinazo izifengqo nolimi olujulile kanye nemifanekisomqondo. Kodwa isakhiwo sale nkondlo siyatuseka ngoba imvumelwano nokuxhumana kukhona kule nkondlo. Nayo le nkondlo idle ngokusho nokuchaza izinto ezisobala kakhulu futhi imbongi ayikhombisi ukuthatheka okutheni nosikisiki oluyiqhubayo ukuthi ahaye ngeqholo. Abefisa kuvele lapha umcwaningi, ukuthi ayinalo uphawu lokuloba, kuyo yonke imigqa. Ongoti abanjengoMsimang bayakhala ngabantu abacabanga ukuthi bayakwazi ukubhala izinkondlo, yingakho nje sizwa uMsimang (1986) uma ekhuluma ngolwazi thina bantu esinalo ngobunkondlo, ethi:

Kukaningi abantwana babantu bebhala imibhalo abacabanga ukuthi iyizinkondlo, bayafika abahluzi bayalandula bathi kayizona izinkondlo.

Ubuhle benkondlo bubonakala uma ubuka ukubumbeka kwayo esakhiweni sangaphandle nesangaphakathi. Okutholakele esakhiweni sangaphakathi okuwulimi olusetshenziswe imbongi. UMakhambeni (1989:30-31) uma echaza isakhiwo sangaphakathi uthi:

Uma sikhuluma ngengaphakathi lenkondlo sisuke sibhekise olimini lwezinkondlo esingathi nje yilona bumbongi. Lolu wulimi oluyingcwenga, lwezinga eliphakeme kunalolu esilusebenzisa nsuku zonke. Umuntu osakhasayo kwezemibhalo angeke akwazi ukululandela athole olukuqondile kalula nje. Abahluzi basuke beqonde ulimi olunothiswe yizifengqo. Lezi zifengqo zimikhakha miningi.

Le ncazelo kaMakhambeni isitshela ukuthi ulimi enkondlweni lwakhiwa izifengqo ezifana nalezi: isifaniso, isingathekiso, isenzasamuntu, uphawu nezinye eziningi. Okunye ngale nkondlo ukuthi imigqa yayo ingamadluladlulane nje, eminye imigqa mifishane eminye mide. Lokhu akuyenzi inkondlo ibukeke kahle, ingasaphathwa-ke eyolimi olusetshenzisiwe. Kumele izimbongi ziqaphele ukuthi isigqi kumele kube umgqumo othile odalwa umsindo wezinhlamvu ohambisanayo.

### 6.3.5 Izindaba ezazenzeka emphakathini

UNtuli (1987) uthi kuvamile ukuthi ababhali bemibhalo yobuciko babe nekhono abalisebenzisayo ukuveza okwenzeka ezweni abasuke bephila kulona ngaleso sikhathi. Ziningi izimpikiswano nenkombankombane yokuthi lingakanani iqhaza okumele balibambe ababhali ezindabeni zomphakathi abaphila nawo. Kuliqiniso ukuthi phela nabo ababhali abakwazi ukuhlala nje bathule izinto zibe zenzeka phambi kwabo, yingakho bezithola sebebhala ngazo. Ocwaningweni kuvelile ukuthi uVilakazi ezinkondlweni zakhe zazimthinta kakhulu izinto ezazenzeka emphakathini.

Ezinkondlweni zakhe zazithinta izindaba zokuhlukumezeka kwabantu abansundu behlukunyezwa abamhlophe njengoba kuvela kule nkondlo esihloko sithi: *Ezinkomponi*. UVilakazi (1935:60)

- 1 Dumani mishini yezinkomponi,
- 2 Nidume ngesokusa lize lishone.
- 3 Ngizovuka, musani ukungibelelela.
- 4 Dumani mishini ningalaleli
- 5 Ukugquma kwezisebenz' ezimnyama,
- 6 Ziqaqanjelwa ngamanxeb' omzimba,
- 7 Nezithubula zomoya zifuthelene,
- 8 Insila yomjuluko inuk' emzimbeni,
- 9 Inqulu yenu niyithintitha kuthi do.

Le nkondlo yinde impela ngoba inemigqa eyikhulu namashumi ayisikhombisa, uVilakazi ubalisa ngenhlupheko yabantu besebenza kanzima noma imizimba ikhathele inezidubulo kodwa umshini obavusayo ulokhu ubabize njalo.

- 3 Ngizovuka, musani ukungibelelela.
- 4 Dumani mishini ningalaleli
- 5 Ukugquma kwezisebenz' ezimnyama,

6 Ziqaqanjelwa ngamanxeb' omzimba,  
7 Nezithubula zomoya zifuthelene,

Le migqa engenhla iyichaza yonke inhlupheko eyayiphethe abantu ezinkomponi ababesebenza kuzona. Lokhu kuyakhomba ukuthi uVilakazi wabhala izinkondlo zakhe ngesikhathi sobandlululo. Lokhu wayekwenza esebenzisa ulimi lobunkondlo olusezingeni eliphezulu oluvunuliswe ngezaga, izisho nezifengqo. Uma sibuka inkondlo esihloko sithi: *Ngephasika* okuyinkondlo yakhe yokuqala kuleli qoqo aqala ngalo Vilakazi (1935:1).

20 Walal' ocansin' olwendlelwe phansi  
21 Walala nesintu mgqikini yokhuni  
22 Wadla nabangcolile, yisifo nezono,  
23 Kodwa umfoweth' omhlophe,  
24 Uyangidela, uyangiphundla: ngiyamnukela  
25 Ngenxa yalokhu Nkosi  
26 Ngizoshonaphi?

Kuyabonakala ukuthi ubandlululo lwaludla lubi ngalezi zikhathi, buka imigqa emibili umugqa wama-23 nowa-24 ngezansi.

23 Kodwa umfoweth' omhlophe,  
24 Uyangidela, uyangiphundla: ngiyamnukela

UVilakazi ukhuluma ngePhasika kule nkondlo kodwa kuyezwakala ukuthi ekujuleni kwenhliziyo yakhe unokukhononda ngesenzo sabamhlophe.

### **6.3.6 Ulimi lobunkondlo**

Kubalulekile ukuthi izimbongi zikuqonde kahle ukuthi uma kukhulunywa ngolimi ezinkondlweni kusuke kuqondweni. Lokhu kungaqondi kahle umcwaningi ubona ukuthi yikho okuyisifo esikhulu esidala ukuthi izimbongi zakamuva zibhale izinkondlo ezinolimi olulula noluyiphrozi. Ulimi lobunkondlo lolu abanye abahluzi balubiza ngokuthi ngukubumbeka kwangaphakathi, nokubumbeka kwangaphandle abanye-ke bathi ngumzimba nomphefumulo wenkondlo okuyibona bumbongi boqobo. Kubalulekile ukuthi kube ulimi oluyingcwenga oluhlobe kahle, kungabi ilolu olujwayelekile lwansuku zonke. UMakhambeni (1989:53) uthi:

Ulimi lobunkondlo lolu ukusetshenziswa kwamagama ngendlela engajwayelekile, kodwa ibe inemba ngobunkondlo. Lokhu kuye kuphumelele ngokuthi imbongi isebenzise izifengqo ezithile ukubeka umbono nomqondo wayo ngolimi lwezimbongi. Izifengqo lezi zenza umphefumulo, ingaphakathi lenkondlo.

Umcwaningi ufisa ukuveza lesi sibonelo senkondlo kaVilakazi esihloko sithi:  
*Impophoma YeVictoria*, kuVilakazi (1935:12)

13 Mamo ! uban' ongas' asukumele  
14 Phezul' answininize njengentethe  
15 Yomhlabathi weshongololo ngoba  
16 Ethemb' impikiswano nawe Dumase:  
...  
19 Nolwandle luhoshekela emuva  
20 Lusinel' emuva njengezomgqizo  
21 Kunoba lwelanyathiselwe nawe;  
22 Nkathimbe luyalala luthi daxa  
23 Njengomunt' osedakwe wacobeka  
...

Ulimi lusebenze kahle kulesi sitanza sale nkondlo, uma sibuka umugqa we-13 sithola isibabazo. Umugqa we-14 kuwona sithola isifaniso, kuthi kule migqa emithathu umugqa we-19 nowa-20, sithola isifaniso. Umugqa wama-22 kuwona sithola isenzukuthi. Umugqa wama-23 nakuwona sithola isifaniso. Kulesi sitanza esicashuniwe singawabheka wonke la magama adwetshelwe okuyiwona asinika ulimi oluhle kule nkondlo. Akusikho lokho kuphela umugqa wama-23 sithola kokubili isifaniso nesenzasamuntu.

UThwala (2005:82) uthi inkondlo kumele icebe ingaphakathi kanye nengaphandle. Kumele lobu bunkondlo budlisele ukuze indikimba yenkondlo igqame kangcono. Uthi invumelwano itholakala noma igqama kahle uma imigqa ehambisanayo enkondlweni iqala noma igcina ngezinhlamvu ezinomsindo ofanayo. Uchaza ukuthi inkondlo isuke ingabhalekile noma ingenawo umsoco uma ingenabo ubunkondlo obanele, uthi ayikho into ebaluleke njengokunandisa nokuthaka inkondlo ngobunkondlo obufanele. Kulolu cwaningo kusetshenziswe indlela yekhwalithethivu ukuqoqa lolu lwazi ngoba yona iyindlela ebuka izinto njengoba zinjalo bese izama ukuzihumusha. Kulolu cwaningo-ke umcwaningi usebenzise amaqoqo ezinkondlo nje kuphela nobuciko babanye ongoti.

#### **6.4 Iqhaza Elizobanjwa Ilolu Cwaningo**

Umcwaningi ubona lisemqoka kakhulu iqhaza elizobanjwa yilolu cwaningo ikakhulukazi olimini nasekuthuthukiseni ukubhalwa kwezinkondlo. Mayelana nalokho okutholakele ngenkathi kuqhathaniswa la maqoqo alezi zimbongi, kuvelile ukuthi kunegebe elikhulu phakathi kwezinkondlo ezabhalwa kudala nalezo ezibhalwe kamuva. Lolu cwaningo luzolekelela ukuthi kuvaleke leli gebe elikhona phakathi kwezinkondlo ezibhalwe ngalezi zikhathi ezahlukeni.

Izimbongi ezisengamathwasa nalabo abanothando lomsebenzi wezinkondlo bazohlomula kakhulu kulolu cwaningo ngoba esahlukweni sesihlanu umcwaningi uhlube udlubu ekhasini ethwasisa onke amathwasa akulo mkhakha. Ezikoleni ezifundisa isiZulu ngolimi lwaseKhaya kanjalo noLimi oLwengeziwe lokuqala nazo zingasizakala zicobebele abafundi ngolwazi lwezinkondlo. Singewushiye ngaphandle uMyango wezeMfundo ngoba nabo leli dosha bangabhema bakholwe kuze kuthole nesizukulwane.

Lolu cwaningo luzohlomulisa futhi labo abaphathelene nokuhlelwa kwezincwadi zezinkondlo ukuba bangamukeli nje noma imiphi imigqa edwetshwe yizimfundamakhwela bese bethi leyo migqa iyinkondlo. Kumele abahleli bakwazi ukushaya ngonyawo phansi bafune umsebenzi oseqophelweni eliphezulu wezinkondlo kubabhali bezinkondlo. Abahleli bamaqoqo ezinkondlo kuzodingeka nabo bazibambe ziqine ngoba uma beyekethisa nje lokho kuzokwehlisa izinga lezinkondlo abazihlelayo. Leli gebe elitholakele kulolu cwaningo lingaphela uma bonke abantu bezosukuma babambe iqhaza elibonakalayo ukunyusa izinga lezinkondlo.

Lolu cwaningo lungaba isixazululo nasezinhlanganweni ezihlangana zihaye noma zibhale izinkondlo. Lolu cwaningo lungabasiza lubahlomulise ngolwazi futhi bathuthukise namakhono abo okuhaya nokubhala. Kungaba kuhle bafunde nokuthi umsoco wenkondlo awukho ekuxhumaneni kwamagama abizeke kamnandi kodwa esekusebenziseni izifengqo nolimi olujulile. Kungabasiza nokuthi banciphise ukuhlanganisa isiNgisi nesiZulu enkondlweni eyodwa. Kumele kucace ukuthi inkondlo iyisiZulu noma iyisiNgisi ingabi phakathi nendawo.

### 6.5 Izincomo Neziphakamiso

Lapha kubhekwa ukuthi ngabe kukhona yini okunye okungenziwa abanye abacwaningi abathanda ukuqhuba lolu cwaningo, noma abafisa ukucwaninga ngesihloko esithi asifane naso lesi. Omunye angabheka umthelela wezinkondlo zakamuva olimini nasemisebenzini yobuciko. Kuyisu elihle ukuba ababhali bezinkondlo babhale sebeke bafunda kabanzi ngobunkondlo. Ziningi izimbongi okubonakalayo nje ukuthi bacabanga ukuthi noma ubani nje angakwazi ukubhala inkondlo. Ingakho nje uMsimang (1986:5) uma ekhuluma ngolwazi thina bantu esinalo ngobunkondlo, uthi:

Kukaningi abantwana babantu bebhala imibhalo abacabanga ukuthi iyizinkondlo, bayafika abahluzi bayalandula bathi kayizona izinkondlo.

Lo mbono kaMsimang usemqoka ngakho kumele izimbongi ezisafufusa zizihluphe ngolwazi ukuze zithuthukise imisebenzi yazo, kuthuthuke nolimi. Abanye bangakhetha ukubhala ngezinkondlo ezinendikimba yokukhononda njengoba ziziningi izinto okwakukhalwa ngazo ezazithinta ubandlululo. Namanje ababhali ababhala kule minyaka yenkululeko kumele bavume ukuthi kusenezinselelo okumele babhale ngazo. Kuningi futhi nokuhle izimbongi ezingabhala ngakho kulesi khathi samanje. Ucwangingo olusha selungabheka ngqo ababhali bakamuva ukuthi lingakanani iqhaza abalibambayo ekuthuthukiseni lo msebenzi wezinkondlo. Izinselelo zesikhathi esiphila kusona ziningi ezinye zazo kungaba uyena uhulumeni ohlulwa ukufeza izidingo zomphakathi, ubandlululo, ukuthuthuleka kwabokufika kuleli, inkohlakalo edla lubi kuleli lizwe lakithi, izidakamizwa, ukusweleka kwemisebenzi, ukushiswa kwezikhungo zomphakathi kanjalo nezifo ezingelapheki neziwumbhedukazwe njengayo i*Coronavirus* nokunye okuningi.

Omunye angaluqhuba lolu cwaningo ngokubheka ukuthi ngabe ubunkondlo obutholakala kula maqoqo busebenze ngendlela efanele yini, ngoba kuyenzeka uthole ukuthi kuthiwa inkondlo kodwa ubunkondlo abutholakali kuyo.



## 6.6 Ukuphenduleka Kwemibuzo Nezinhloso Zocwaningo

Esahlukweni sokuqala umcwaningi wethule inhloso yalolu cwaningo kanjalo nemibuzo abenayo. Umbuzo okuyiwona obukhathaza umcwaningi yilona othi:

Yimuphi umehluko odalwe ukuguquka kwezikhathi ezinkondlweni ezibhalwa kule minyaka yama-2000? Lo mbuzo uthi awuhambisane nenhlosongqangi yalolu cwaningo ethi: Ukuveza ukuthi ngabe umehluko odalwe wukuguquka kwezikhathi ekubhalweni kwezinkondlo ungakanani. Sekuphawuliwe kuso lesi sahluko ngokushiwo ongoti bolimi kanjalo namasu abawasebenzisayo uma behaya izinkondlo. Umehluko ogqamile owokusetshenziswa kwemvumelwanosigcino, njengoba besekuelile kuso lesi sahluko ukuthi uVilakazi ulunonge kanjani ulimi ezinkondlweni zakhe. Lo mbuzo uthi awuhambisane nenhlosongqangi yalolu cwaningo ethi: Ukuveza ukuthi ngabe umehluko odalwe ukuguquka kwezikhathi ekubhalweni kwezinkondlo ungakanani. UThwala (2005:40) uma echaza imvumelwanosigcino uthi:

Imvumelwano-sigcino itholakala ekugcineni kwemigqa elandelanayo noma eyeqanayo. Imvumelwano ezinkondlweni zesiZulu inakho ukuthi ingavumi kahle ikakhulu uma kungenanhloso yalokho kusetshenziswa kwayo kepha akunamgomo obekiwe ukuthi kufanele ingasetshenziswa.

Okubalulekile ukuthi imvumelwano leyo kumele isetshenziswe lapho kunesidingo khona futhi kungakuhle ukuthi izenzakalele. Sekuphawuliwe kuso lesi sahluko ngokushiwo ongoti bolimi kanjalo namasu abawasebenzisayo uma behaya izinkondlo. Kugqamile ukuthi ezinkondlo zikaVilakazi indaba yokucophelela imvumelwanosigcino enkondlweni iyona engumnqamulajuqu. Isibonelo esihle nje inkondlo yakhe ende etholakala kuleli qoqo lakhe lokuqala elisihloko sithi *Inkondlo KaZulu*. Inkondlo esihloko sithi: *UShaka KaSenzangakhona*. Le nkondlo yinde kangangokuthi inemigqa engamakhulu amathathu kodwa umugqa nomugqa kusuka ekuqaleni ize iyophela unemvumelwanosigcino. Ngokunjalo noma ubuka inkondlo ethi *Cula Ngizwe* kulona leli qoqo ekhasini lama-24. Nasi isibonelo senkondlo kaVilakazi okusetshenziswe kuyona imvumelwanosigcino Vilakazi (1935:27).

- 01 Mina wemlisa wansondo
- 02 Ngaze ngonda ngamicondo
- 03 Ungilibazise ngeze.
- 04 Ngiboshw' ukuba ngifeze

- 05 Inkondlo yethole lika
- 06 Phunga noXab' elafika
- 07 Ngokubelethwa yilanga
- 08 Lanceliswa inyanga
- 09 Khona liyofun' umkhondo
- 10 KaZulu liyekwaMpondo.

...

Njengoba igqamile indaba yemvumelwanosigcino ezinkondlweni zakudala, umehluko mkhulu uma siziqhathanisa nezakamuva ngoba kulezi okwenziwe ngazo inhlokokulinganisa akuveli neyodwa inkondlo ende ngale ndlela noma emfishane kodwa enemvumelwanosigcino imigqa yonke. Kwezakamuva ziningi ezinayo invumelwanosigcino kodwa ithe gqwa gqwa laphaya nalaphaya.

### 6.7 Isiphetho

Njengoba umcwaningi esesonga lolu cwaningo olunesihloko esithi: *Uguquko Ekubhalweni Kwezinkondlo Zolimi LwesiZulu: Kuqhathaniswa Amaqoqo kaVilakazi, B.W, nakaMavuso, B.*, umcwaningi ube nezinhloso kanye nemibuzo ebalulekile ebimhlupha ngaphambi kokuqala kwalolu cwaningo, okubonakala konke kuphenduleka. Kuyavela lapha kulolu cwaningo ukuthi bakhona ababhali nezimbongi zakamuva ezinobudedengu bokungalandeli imigomo yokubhala noma ukuhaya izinkondlo ngoba ubumbongi lobu buyisiphiwo esiyiconsilomkholongo. Emaqoqweni kaMavuso kutholakala ukuthi izimbongi azinayo le nto equbula usikisiki lobumbongi babhala izinkondlo ezinolimi oluyiphrozi nolungenakho ukujula.

Ukuthola ulwazi obeludingeka, umcwaningi usebenzise injulalwazi eqondayo (*hermeneutics*) ayishebe ne-*post colonialism*. Kuvela ukuthi u-Allen (1995) noKissel (1985) bayavumelana ngokuthi lolu hlobo lwenjulalwazi eqondayo luxhumene nemigudu yokwembula izincazelo ezifihlekile emisebenzini ebhaliwe. Le njulalwazi ilekelela ekuhumusheni imibhalo ebhaliwe, umcwaningi uyisebenzisele ukuhumusha izinkondlo esizithola kula maqoqo okuyiwo abeqhathaniswa ngenhloso yokuthola umqondo walokho okuqukethwe yilezo zinkondlo. Umcwaningi uke wabukisisa indlela ababona ngayo oSherman benoWebb (1988), njengoba bethi le ndlela yekhwalthethivu ibheka imiqule noma imibhalo kanjalo futhi ilekelela ukubhekisisa okubhaliweyo. Umcwaningi ugcine ethembele kuyona indlela yekhwalthethivu ukwenza lolu cwaningo.

Inselelo enkulu eyokulungisa umonakalo osukhona wemibhalo engenalo ulimi lobunkondlo kodwa ibe ibizwa ngezinkondlo. Kuningi okubhaliwe kodwa okungafiki ezingeni lobunkondlo. Kufanele phela ukuthi imbongi uma yethula umsebenzi wayo isibengele kwelensonyama noma ingasifukuthisi imijwaqu nje. Kumele basukume bonke labo abangamanxusa olimi ikakhulu ulimi lobunkondlo, balekelele kulungiswe lapho konakele khona, bese kuthi izimbongi ezisengamathwasa zithole imbewu okuyiyo yobunkondlo. Kuvamisile ukuthi izinkondlo ezibhaleke kahle izinga lazo lithi ukuphakama kunalezo okungasetshenziswanga kahle kuzona ikhono lesakhiwo sezinkondlo. UThwala (2005:123) uthi:

Ezinkondlweni kuye kukhuthazwe ukongiwa kwamagama ngokuthi kusetshenziswe ambalwa kunamaningi. Inhloso yokusebenzisa amagama ambalwa ukugcina ubunkondlo kungacini sekuyindaba.

Ugqozi lwembongi lugqanyiswa ubude bemigqa yenkondlo, ubude bezitanza zezinkondlo nobude bezinkondlo zayo. Konke lokhu kugqamisa izinga logqozi lwembongi. Lolu cwaningo lungukuphosa nje itshe esivivaneni solwazi lwemibhalo yobuciko bezinkondlo oludingekayo. Umcwaningi unombono wokuthi luningi ulwazi oluqokethwe amaqoqo kaVilakazi, kangangoba naye uVilakazi uqobo uyakuveza lokhu enkondlweni yakhe esihloko sithi: *Isenanelo Eminyakeni Engamashumi Mahlanu*, etholakala eqoqweni lokuqala elithi *Inkondlo kaZulu*. (Vilakazi 1935:56)

269 Khathisimbe kuyofika  
 270 Oqaphelisayo ngeso  
 271 Awubon' umsebenzana  
 272 Esashiya siwuqalile  
 273 Awutshel' abaphilayo  
 274 Bawushayel' amahlombe  
 275 Lapho siyobuya sime  
 276 Singen' ezinhliziyweni  
 277 Zabanye phakathi kwethu,  
 278 Bathath' ezinyathelweni

Lo mbono kaVilakazi otholakala kule nkondlo kumele ugqugquzele izimbongi ukuba zithuthukise lo msebenzi kunokuba ziwubukele phansi. UVilakazi wayekholwa ukuthi uma efa uyobuya azoba idlozi elihle eliletha amaphupho amahle ayizinkondlo. Njengoba simcaphuna kuyo le nkondlo ezisholo yena ethi:

- 282 Siyobuya njengomoya  
 283 Wamathongo namadlozi  
 . . .  
 285 Lapho wena mfana uzwa  
 286 Umoy' uwahlaz' ihlamvu  
 287 Uhweleza phezu kwendlu  
 288 Ophahleni ebusuku  
 289 Yebo kobe kuyithina,  
 290 Sikuphuphisa amaphupho  
 . . .  
 295 Bosukuma mfan'uvuke  
 296 Uthath'usib'oluloba  
 297 Umcabango nezindaba  
 298 Esiyokunika zona  
 . . .

Kuyaqondakala ukuthi uVilakazi wabebhala inkondlo encoma isikole sase Marianhill ayefunde waze wasebenza kusona. Uthi uyobuya noma eshona azosiqapha kuthi abasaphila abalethele amaphupho amahle.

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