

**UCWANINGO NGESAKHIWO
SANGAPHANDLE EZINKONDLWENI
ZIKA – EJ MHLANGA**

ngu

DELISILE EMMAH THWALA

Ucwaningo olwethulwa ngenhloso yokufeza
ngokupheleleyo izidingo zeziqu ze -

**MASTER OF ARTS
UMNYANGO WESIZULU NAMAGUGU
IYUNIVESITHI YAKWAZULU**

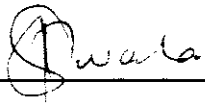
Umaluleki: Solwazi ZLM Khumalo

Indawo: KwaDlangezwa

Usuku lokuphothula: 30 kuZibandlela 2005

ISIFUNGO

Ngiyafunga ukuthi umsebenzi onesihloko esithi: Ucwangingo ngesakhiwo sangaphandle ezinkondlweni zika-E.J Mhlanga ngowami futhi nemithombo yolwazi esetshenzisiwe ikhonjiswe ngendlela efanele.

A handwritten signature in cursive script, appearing to read 'Dwala', is positioned above a horizontal line.

D.E. THWALA

AMAZWI OKUBONGA

Ngibonga uMdali wezulu nomhlaba okunguyena obe yisibani empilweni yami ezikhathini ezinzima nezilula; kwezinhle nezimbi; kwezikhuthazayo nezidikibalisayo.

Ngibonga imbongi u-EJ Mhlanga obe ngumhlandla nesisekelo salolu cwaningo kugxilwe esakhiweni sangaphandle sezinkondlo zakhe azibhale phakathi kwale minyaka ka-1980 – 2000

Ngibonga umndeni wami ongikhuthazile ukuthi ngiqhubeke nalolu cwaningo oludle isakhathi eside kuqoqwa, kuhlelwa, kuhlolisiswa kubuye kuhlenganiswe imigomo efaneleyo. Emndenini ngizophawula ngezingane zami oNhlakanipho, Lindisizwe noZamathwala ezingisekele ukusukela luqalwa lolu cwaningo lwaze lwayofinyelela ekugcineni.

Kubona bonke abangixhasile ngithi uNkulunkulu anibusise.

Umcwaningi: D.E Thwala

ISIFINYEZO

Lona umsebenzi wocwaningo ohlelwe ngokwezahluko eziyisikhombisa. Leso naleso sahluko sigxile emgomeni owodwa ogqamile ezinkondlweni zembongi ekhethelwe lolu cwaningo u-EJ Mhlanga.

ISAHLUKO 1: sendlalela ucwaningo ngokucubungulisisa izinhloso, izindlela nomkhawulo wocwaningo kanye nomlando wembongi okuhlaziywa izinkondlo zayo. Kugxilwe ezinhlosweni zokucwaninga imvumelwano, ifanamsindo, ukuxhumanisa, impindamqondo nempindwa kanye nesigqi. Umkhawulo wocwaningo ugxile emaqoqweni ezinkondlo ayisithupha, okukhethwe izinkondlo ezingamashumi amane nesithupha ezihlungelwe lolu cwaningo. Kusetshenziswe izindlela zocwaningo ezimbili: indlela yemibuzo negokufundwa kwezincwadi eziqukethe imigomo yokuhluza.

ISAHLUKO 2: sithinta imvumelwano ezinkondlweni eziqokiwe. Sigqamisa izindawo izimvumelwano ezitholakala kuzona: ekuqaleni, maphakathi nasekugcineni kwemigqa yezinkondlo.

ISAHLUKO 3: kucutshungulwe ukufana kwemisindo ukusukela konkamisa, ongwaqa kuze kufinyelele kumalunga. Kuhlaziye kabanzi ofanankamisa, fanangwaqa nefuzamsindo ekuvezeni imiqondo nemigqumo ezinkondlweni.

ISAHLUKO 4: lapha kucwaningwe ngokuxhumanisa kwagxilwa ezindaweni okwenzeka kuzona: ekuqaleni, maphakathi nasekugcineni kwemigqa yezinkondlo. Kuhlaziye nendlela okwenzeka ngayo okuthinta ukweqa imigqa, ukuphambana, ubunxemu nokuba mazombe.

ISAHLUKO 5: siveza ukusebenza kwempindamqondo egqanyiswe ukusetshenziswa kwamagama aphindiwe ngenhloso yokuletha umgqumo ezinkondlweni. Impindwa ivuzwe ukuphindeka kwemigqa ekuqaleni, maphakathi nasekugcineni kwezingaba zezinkondlo.

ISAHLUKO 6: kucutshungulwe isigqi esigqanyiswe ukwelekana kwemigqa, ukweqiwa kwawonkamisa, amalunga namagama athile aphelele. Kuhlaziye izigaba, izindima nezikhawu ezitholakala ezinkondlweni ezikhethelwe lolu cwaningo.

ISAHLUKO 7: siqoqela ndawonye imiphumela nezincomo zocwaningo. Kuvela iziphakamiso nezinselelo okufanele zihlolisiswe ngabanye abacwaningi ekuhluzweni kwezinkondlo.

ISAPHLUKO 1

1.0	UBUBANZI BOCWANINGO	01
1.1	Isingeniso	01
1.2	Izinhloso zocwaningo	05
1.3	Umongo wocwaningo	06
1.4	Izindlela zokuqhuba ucwaningo	08
1.4.1	Indlela yemibuzo	08
1.4.2	Ukufundwa kwezincwadi	09
1.5	Umkhawulo wocwaningo	11
1.5.1	Izincwadi esizogxila kuzona	11
1.5.2	Izinkondlo esizogxila kuzona	12
1.6	Umlando wembongi	13
1.6.1	Umlando wembongi kafushane	13
1.6.2	Imibhalo yembongi	15
1.7	Isiphetho	20

ISAPHLUKO 2

2.0	IMVUMELWANO	21
2.1	Isingeniso	21
2.2	Imvumelwano-siqalo	30
2.3	Imvumelwano-siqalo eyeqayo	36
2.4	Imvumelwano-maphakathi	38
2.5	Imvumelwano-sigcino	40
2.5.1	Imvumelwano-sigcino yonkamisa	41
2.5.2	Imvumelwano-sigcino yelunga	41
2.6	Isiphetho	45

ISAPHLUKO 3	47
3.0 IFANAMSINDO	47
3.1 Isingeniso	47
3.2 Ufanamisindo wonkamisa	48
3.3 Ifanamsindo longwaqa	50
3.4 Ifuzamsindo	55
3.5 Isiphetho	57
ISAPHLUKO 4	58
4.0 UKUXHUMANISA	58
4.1 Isingeniso	58
4.2 Ukuxhumanisa-siqalo	59
4.3 Ukuxhumanisa-siqalo okweqayo	63
4.4 Ukuxhumanisa-maphakathi	66
4.5 Ukuxhumanisa-sigcino	67
4.6 Ukuxhumanisa okunxemu	70
4.7 Ukuxhumanisa okuphambanayo	71
4.8 Ukuxhumanisa okumazombe	72
4.9 Ezinye izinhlobo zokuxhumanisa	76
4.10 Isiphetho	79

ISAPHLUKO 5 **81**

5.0 IMPINDAMQONDO NEMPINDWA **81**

5.1	Isingeniso	81
5.2	Izibonelo ngempindamqondo	83
5.3	Ngempindamqondo	90
5.4	Isingeniso	91
5.5	Izibonelo ngempindwa	92
5.6	Isiphetho	95

ISAPHLUKO 6 **96**

6.0 ISIGQI NEZIGABA/IZINDIMA **96**

6.1	Isingeniso	96
6.2	Ukweqiwa konkamisa	100
6.3	Ukweqiwa kwelunga	102
6.4	Ukweqiwa kwegama elithile emgqeni	103
6.5	Ngezigaba zenkondlo (izindima)	104
6.6	Imigqa nezimpawu zokuloba	108
6.7	Ukwelekana kwemigqa	111
6.8	Isikhawu (isizura)	115
6.9	Isiphetho	116

ISAPHLUKO 7	118
7.0 ISIPHETHO NEZINCOMO	118
7.1 Ukuhlaziywa kocwaningo	118
7.2 Izincomo	125
7.3 Isiphetho	126
IMITHOMBO YOLWAZI	128

ISAPHLUKO 1

1.0 UBUBANZI BOCWANINGO

1.1 ISINGENISO

Kuyintokozo engenakulinganiswa nalutho ukuthola ukuthi ucwaningo lwemibhalo yababhali nezimbongi zakithi ezimpisholo ezibhale ngolimi lwesiZulu luyanda kakhulu. Ukubhebhethaka kwalolu thathe locwaningo lwemibhalo kuyakhuthaza futhi kubonisa ikhono elisezingeni eliphezulu lwezimbongi zakithi. Ubumbongi lobu buyisiphiwo esiyiconsi lomkholongo.

Lapha sikhuluma ngezimbongi ezibhale imisebenzi enohlonze futhi esezingeni eliphakeme siye sicabange ngezingqalabutho ezinjengo-B.W. Vilakazi, E.H. Made, A.S. Kunene, E.E.N.T. Mkhize kanye noSeth Z.S. Dlamini, J.C. Dlamini nezinye izingwazi.

Kulolu cwaningo sizobheka kafushane umlando, imisebenzi yezinkondlo kanye nobuciko bokusetshenziswa kwesakhiwo sangaphandle ezinkondlweni zale mbongi engu-E.J. Mhlanga. Le mbongi esixoxa ngemisebenzi yayo kulo mqulu ingenye yalezo ezinemisebenzi egcwele amathafa . Ziyabalwa izincwadi zezinkondlo ezishicilelwe emuva kuka-1980 lapho ungeke uthole khona izinkondlo zikaMhlanga.

Kungakho sithi ake sifunde amantshontsho ale mbongi yako:

Nkom'khabayo woLanga,
WeNgongwane yaseMavaneni,

WeNcwayiba siluthuli
Owawela Ubombo *ngekuhlehetela*
Okagidagid'owagid'egumeni kwamkhwekazi
Okagabigabi elihle elingadliwa ngabasha
Elidliwa ngabadala bodwa
Owadonsela amakhosi eNtshongweni
Abesizwe sikaNtonga,
NoNdinisa noMakhunga
Mahle onke amaKhabayo!

Ukuthi ingabe isibengisa kwelensonyama noma isifukuthisa imijwaqu nje? Umfo kaMhlanga akasadinge kwethulwa ngoba kade aqala ukugiya kule nkundla yezingqungqulu zosiba. Singasho singesabi ukuthi uMhlanga ungomunye wezimbongi eseyizakhele udumo kwezokubhalwa kwezinkondlo zesiZulu. Lokhu kumbeka ezingeni elithile, okuze kufakazelwe ngamazwi ezinye zezingqonyela zosiba ezibeka kanjena:

Asingabazi ukuthi lena ngenye yezimbongi ezinekusasa eliqhakazile.

(Ntuli noMakhambeni, 1995:271).

Kungakho kudingekile ukuthi sihlwaye kuwona lo mquba osukhiqize izibondlo ezingasuthisa umhlaba wonke ngasemkhakheni wezinkondlo.

Kudingekile ukuthi siliqhakambise leli khono ngokuthi sijulise amakhuba ethu, simunce njengezingede uju ekujuleni kwezingxabo eziwubuthumbu bobuchopho nomphefumulo wale mbongi. Ocwaningweni lwethu singeke sageqa amagula kepha sizobheka uhlangothi oluthile lobuciko obusetshenziswe ezinkondlweni zikaMhlanga. Okukhulu sizobheka isakhiwo sangaphandle ukuthi sinamuphi umthelela ekuthuthukiseni indikimba ezinkondlweni zakhe.

Kuyisimo esingephikiswe ukuthi uhlangothi olulodwa lobuciko lungeke lusinikeze ngokupheleleyo ingxabo engumsuka wokubhalwa kwalezi zinkondlo esizogxila kuzona kulolu cwaningo.

Omunye wabacwaningi abanohlonze uSimpson, (1972:5) usinikeza le ncazelo elandelayo ngalesi simo:

Structure does not consist of rhythmic patterns such as stanzas only; there may be a pattern of symbols, or a structure of language. And there may be two or more structures in combination; indeed, as there are so many patterns in the use of words, syntax, plot, and symbolism, it would be hard to imagine a poem that had only a single, discernible structure.

Okubalulekile kulolu cwaningo ukuhlola ukuthi isakhiwo sangaphandle sisizana kanjani namanye amaphethini ekugqamiseni kangcono indikimba ezinkondlweni zale mbongi. Okuphawulekayo ezinkondlweni zanamuhla ukuthi izimbongi sezibambelele kakhulu esakhiweni sangaphandle esikhululekile okwenza ukuthi zingasaqikelelwa ezinye izimpawu ezinithisa inkondlo. Ukuqikela isakhiwo sangaphandle esiyinxenye ethuthukisa izinga nobuhle benkondlo kwenza ukuthi umgqumo wesigqi nendikimba igqame kangcono.

Kulolu cwaningo sizogxila kulokhu:

- Ukusetshenziswa kwezinhlobo ezahlukene zemvumelwano;
- Ukusetshenziswa kwezinhlobo ezahlukene zokuxhumanisa;
- Ukulinganisa okutholakala ezinkondlweni;
- Izinhlobo zemisindo ezinjengefuzamsindo nefanamsindo;
- Ukuhleleka kwezigaba zenkondlo kanye nemigqa;
- Ukusetshenziswa kwempindwa enkondlweni nokunye.

Izinkondlo ezibhaleke kahle zivamisile ukuthi izinga lazo lithi ukuphakama kunalezo okungasetshenzisiwe ngokuqikelela kuzona leli khono eliyisakhiwo sangaphandle.

Ekucwaningeni kwethu sizobheka ukuthi umfo kaMhlanga ube naso yini isandla esinohlonze esiqhathaniseka kalula nalezo zingwazi esezibhale kakhulu. Nazi ezinye zalezi zingwazi zezinkondlo nemisebenzi ekhethekileyo yazo:

- B.W. Vilakazi: Inkondlo KaZulu
Amal'Ezulu
- D.B.Z. Ntuli: Imvunge Yemvelo
Amangwevu
- L.B.Z. Buthelezi: Izagila Zephisi
Amaqabunga Entombe
Amathambo Ekhandla
- C.T. Msimang: Iziziba Zothukela
UNodumehlezi KaMenzi
- M.S.S. Gcumisa: Isilulu Semicabango
Ukugedeza Kwengede
- O.E.H.M. Nxumalo: Umzwangedwa
Ikhwezi
Lo Mlil'Olokozayo
- J.C. Dlamini: Inzululwane
Saze Sadabukisa Isizwe

Ucwaningo lwethu kalugxilile ekuhlabeni umsebenzi wale mbongi esihlangene ngayo kepha kufanele sincome uma kuncomeka, sigxeke futhi lapho kudingeke khona.

Ukwakhisana yikhona okuyosiza izimbongi zakithi ukuthi zibhale kangcono futhi kube khona ukuzimisela lapho zibhala ukuze imisebenzi yazo ebhaliwe inekelwe izwe lonke futhi iqhathaniseke kangcono nezinkondlo

ezibhalwe yizimbongi zezinye izinhlanga.

1.2 IZINHLOSO ZOCWANINGO

Kulolu cwaningo sizocwaningisisa ukuthi ubumbongi lobu bunamuphi umthelela ezimpilweni zabantu noma esizweni sonke sika-Afrika ngokubhekisisa ikhono lobuciko bokubhala kwale mbongi.

Sizocwaningisisa ukuthi yiziphi izikhali ezisebenzisayo ukwakha insika eyisisekelo senqaba yokukhosela kwesizwe sikaMthaniya.

Inhlosonqangi yokubhalwa kwenkondlo ukuveza izinhlangothi ezahlukene zempilo. Ukugqama kwendikimba kwencike ekukwazini ukuthandanisa amagama ukuze kugqame kangcono lokho okukhulunywa ngakho.

Amaphethini ehlukene yiwona ayigqamisa kangcono indikimba yenkondlo. Lesi sinanelo siyagqama nasemibonweni ka-Abrams, (1971:65) lapho eveza ngesakhiwo senkondlo ethi:

a combination of component parts, put together according to the principle of decorum, or mutual fittingness. Form is regarded as primarily an equilibrium, or an interaction, or an ironic and paradoxical tension of diverse words and images in a stable totality of meanings.

Kuyinhloso yethu ukucwaningisisa ukuthi le mibono yabanye abahluzi ngokuphumelela kwendikimba yenkondlo, uMhlanga ukweluke ngokuhlaba umxhwele yini ezinkondlweni zakhe.

Inhloso yalolu cwaningo ukucubungulisisa ikhono lembongi uMhlanga

ekusebenziseni isakhiwo sangaphandle ezinkondlweni, zakhe. Kuhloswe ukwembulwa ivelakancane lekhono lale mbongi ekusebenziseni izigqizo ezahlukenene zokuhloba kwenkondlo.

1.3 UMONGO WOCWANINGO

ISAHLUKO 1

Izinhloso zocwaningo ukucubungulisisa ikhono lembongi ekusebenziseni isakhiwo sangaphandle ikakhulukazi invumelwano, ukuxhumanisa, ifanamsindo, impindamqondo, impindwa, isigqi nezigaba. Umkhawulo wocwaningo ugxile emaqoqweni ezinkondlo ayisithupha, kukhethwe izinkondlo ezingamashumi amane nesithupha ezihlelelwe lolu cwaningo.

Izindlela zocwaningo kugxilwe kwezimbili kuphela: Indlela yemibuzo eqondiswe embongini nakwezinye izimbongi eshiyelana inkundla nazo kanye nokufundwa kwezincwadi ezithinta imithetho nemigomo yokuhlaza.

ISAHLUKO 2

Izimvumelwano zibukwe kwagxilwa ezindaweni ezitholakala kuzona: ekuqaleni, maphakathi nasekugcineni kwemigqa yezinkondlo.

ISAHLUKO 3

Ukufana kwemisindo kucutshungulwe ukusukela konkamisa, ongwaqa kuze kufinyelele kumalunga. Kubukwe ifanankamisa elithinta onkamisa abehlukene, ikakhulu laba abalandelayo u – e no – o. Ifanangwaqa ligxile kongwaqa abalandelayo u-ngq no – x. Ifuzamsindo lithinta ukuphindeka kwamalunga ukuze kuvele umqondo nomgqumo othile.

ISAPHLUKO 4

Ukuxhumanisa kubukwa ngokwezindawo okwenzeka kuzona: ekuqaleni, maphakathi nasekugcineni kwemigqa yenkondlo. Kubukwa nendlela okwenzeka ngayo: ukweqa imigqa, ukuphambana, ubunxemu nokubamazombe.

ISAPHLUKO 5

Impindamqondo igqamisa ukusetshenziswa kwamagama emigqeni aphinde umqondo owodwa ngenhloso yokugcizelela nokuletha umgqumo othile. Kuyenzeka ukuthi imbongi isebenzise amagama aphikisanayo ngokomqondo: ukulala nokuvuka, ububhimbi nobugagu, ubuvila nenkuthalo namanye.

Impindamqondo ilethwa nangamagama asho into eyodwa njengalawa alandelayo: izingxabo nezimpande, ingqonyela nengqungqulu, iNkosi noSomandla namanye.

Impindwa ivezwa ngezindlela eziningi ezinkondlweni zembongi. Ukuphindeka kwemigqa ephелеle ekuqaleni, maphakathi noma ekugcineni kwezigaba. Kwezinye izindawo kusetshenziswe amagama asho okufanayo noma ixhokovana lamagama emigqeni ethile yezindima ngenhloso yokuveza iphethini elithile.

ISAPHLUKO 6

Isigqi sicutshungulwe ngokubukisisa ukweqiwa konkamisa ogcinile ezinkondlweni zembongi. Ukweqiwa konkamisa kugqamisa isigqi

esisheshayo. Ukweqiwa kwamalunga kuyivelakancane ezinkondlweni zembongi. Isigqi silethwe nawukweqiwa kwegama elithile elivezwa yisivumelwano sikamenzi. Leli khono lobunkondlo landile ezageni zesiZulu. Isibonelo: **Lingawa licoshwe zinkukhu**. Isigqi sigqanyiswa ukwelekana kwemigqa okubonakala emigqeni elandelayo nesikhawu esiyikhefana elithathekayo lapho kuhaywa izinkondlo.

ISAPHLUKO 7

Okugqamile ukuthi ezinkondlweni zembongi kusebenze izimvumelwano ezintathu: Imvumelwano- siqalo, imvumelwano- maphakathi nemvumelwano –sigcino.

Ukuxhumanisa okuningi okusekuqaleni, maphakathi nasekugcineni. Izinhlobo zokuxhumanisa eziyimvelakancane yilezi ezilandelayo: okumazombe, okuyinxemu, nokuphambanayo. Isigqi sivezwa ukwelekana kwemigqa nezikhawu. Impindwa isetshenziswe kakhulu emigqeni yokuqala yendima namaphakathi nendima.

1.4 IZINDLELA ZOKUQHUBA UCWANINGO

1.4.1 Indlela Yemibuzo

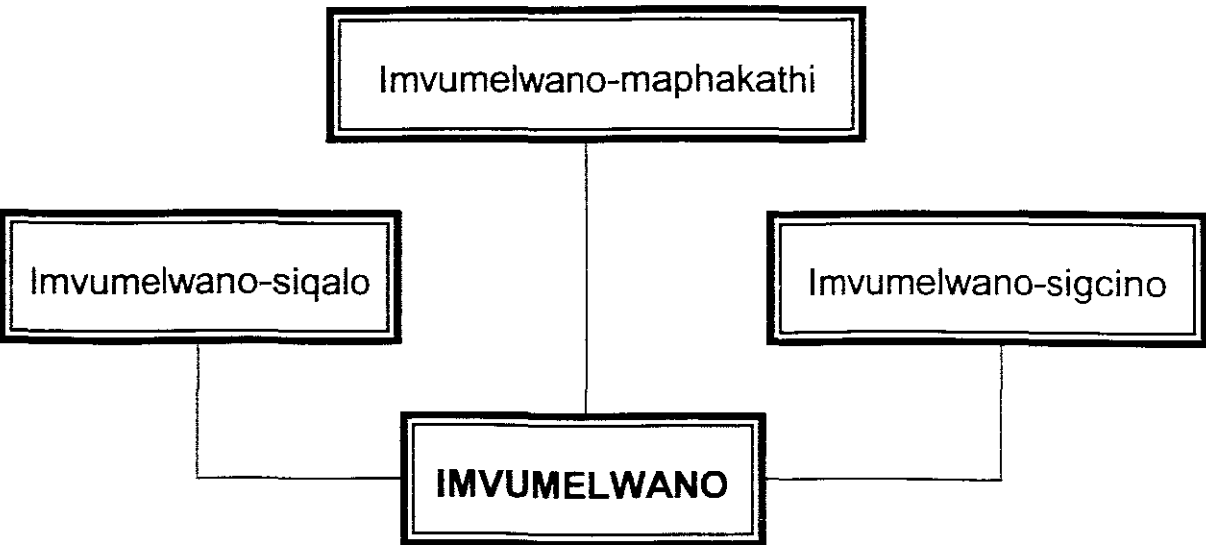
Kulo munxa sizoxoxisana naye uMhlanga ukuthi asichazele ngalokho okube ngumthelela ekubhalweni kwezinkondlo zakhe. Lokho kuyosiza ukuthi sikwazi ukuthola izinto okuyizona ezimfakela ugqozi nezimenza ukuthi agqugquzeleke ekubhaleni uhlobo oluthile lwezinkondlo.

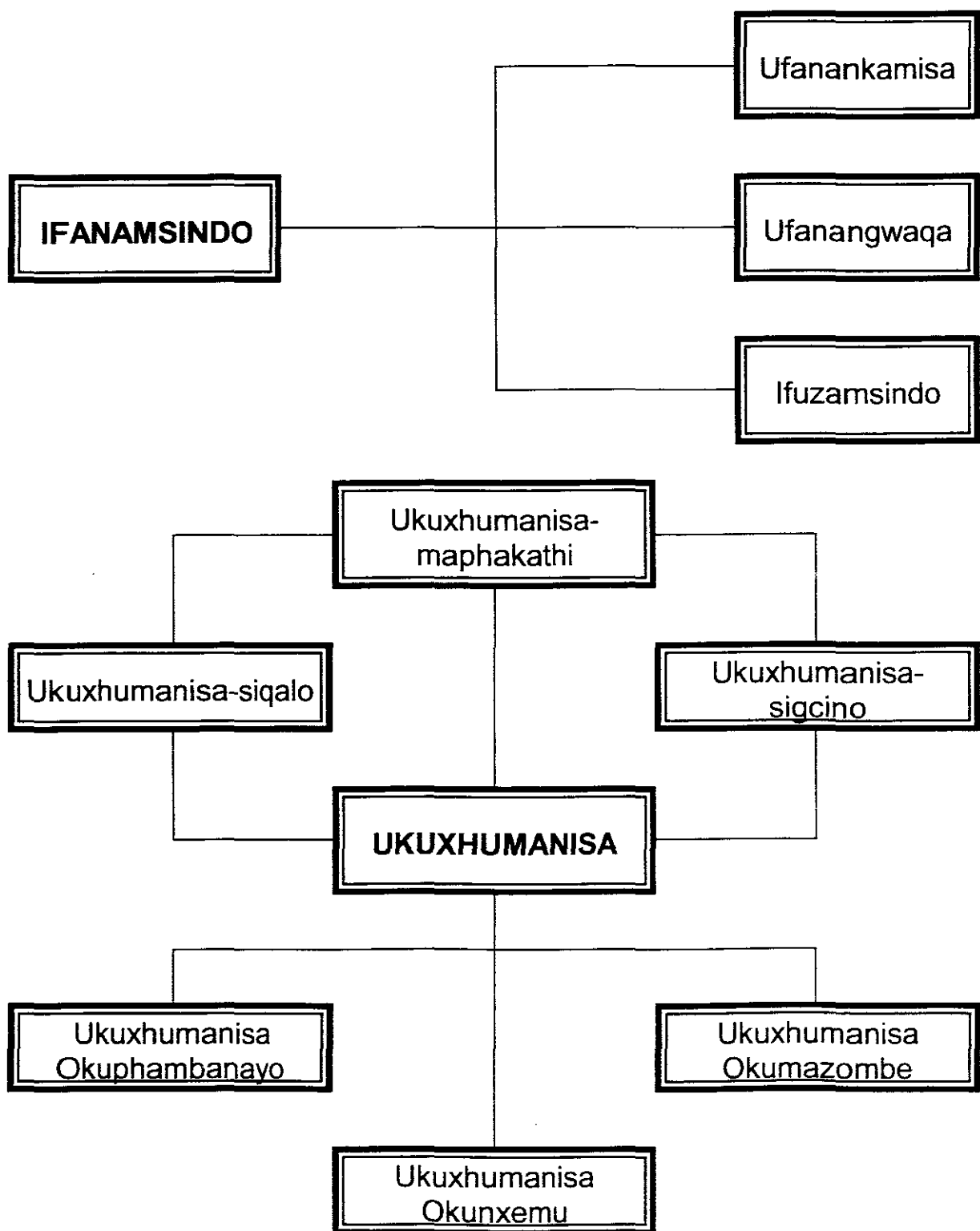
Imibuzo eminingi izogxila kumibono yakhe ngokubaluleka kwesakhiwo sangaphandle ezinkondlweni zakhe. Sizophinda sixoxisane nezinye izimbongi ezigiye nkundlanye naye uMhlanga emaqoqweni ehlukene. Kubalulekile lokhu ukuze sithole isithombe okuyisona ngemibhalo yale mbongi namakhono ewasebenzisayo lapho ibhala inkondlo.

1.4.2 Ukufundwa kwezincwadi

Lapho sihlolisisa umsebenzi kaMhlanga sizophinde sigxile kakhulu ezincwadini zezinkondlo azibhalile nakulezo aphonse kuzona itshe esivivaneni. Sizobheka eminye imithetho ebalulekile esingasho ukuthi ibe namuphi umthelela emisebenzini ebhalwe nguMhlanga ikakhulu emaqondana nesakhiwo sangaphandle ezinkondlweni zakhe.

Kubalulekile ukuqinisekisa ukuthi isakhiwo sangaphandle ezinkondlweni zikaMhlanga sixhumene kanjani nemifanekiso-mqondo esetshenzisiwe ukuze ekugcineni kugqame izigqikithi zezinkondlo.





Obunye ubuciko bangaphandle esizoxoxa ngabo yilobu:

- Impindamqondo;
- Impindwa;
- Ukwelekana kwemigqa;
- Izigaba zenkondlo;
- Isigqi enkondlweni;
- Nobunye ubuciko besakhiwo sangapandle.

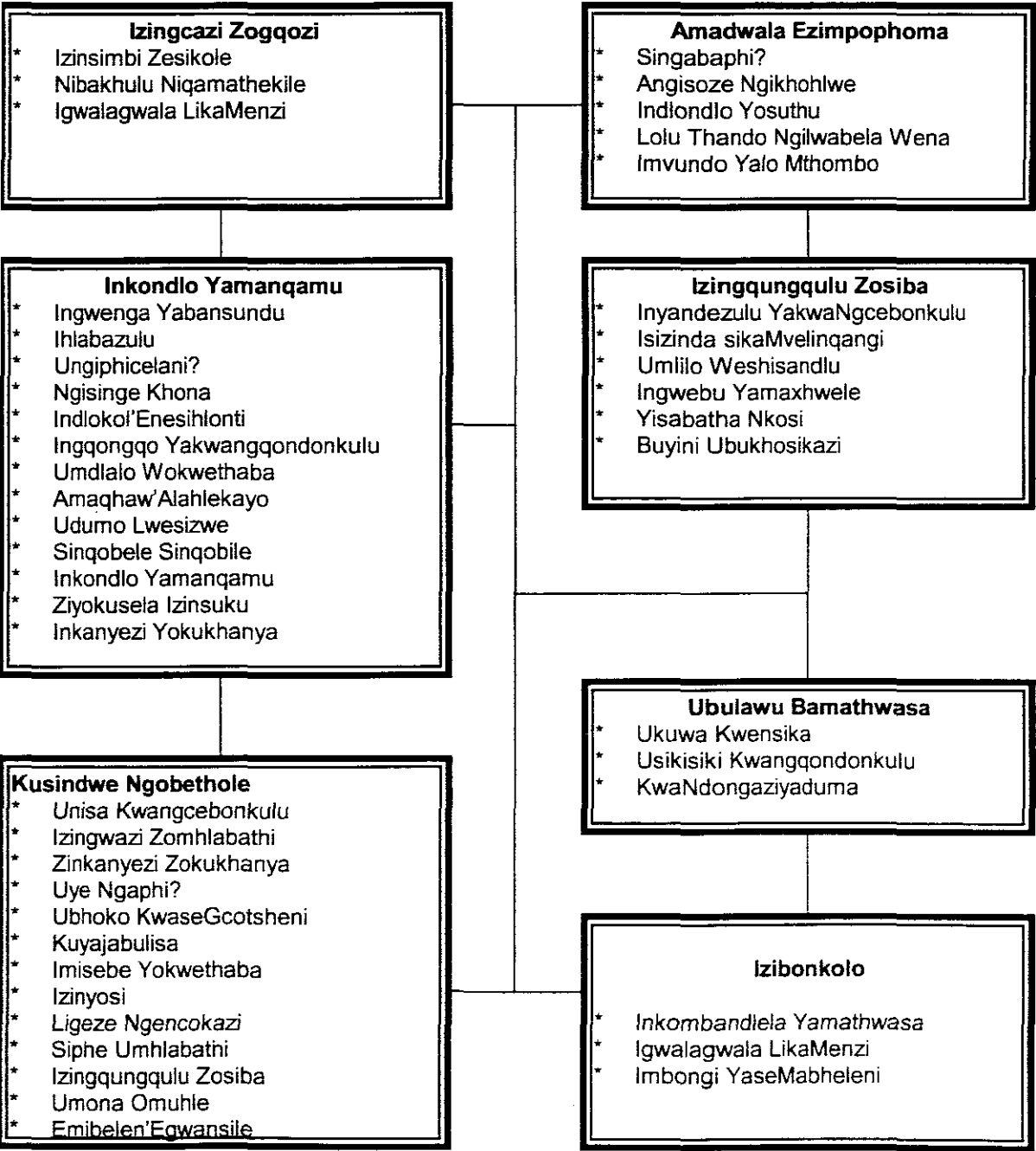
1.5 UMKHAWULO WOCWANINGO

Ziningi izincwadi zezinkondlo uMhlanga asezibhalile kanti kukhona nalezo zincwadi ezihlelwe ngabanye esizocaphuna izinkondlo ezithile kuzona ezibhalwe nguyena uMhlanga.

1.5.1 Izincwadi esizogxila kuzona

- Izingcazi Zogqozi – EJ Mhlanga (1987 Educum)
- Amadwala Ezimpophoma – EJ Mhlanga (1991 Oxford)
- Inkondlo Yamanqamu – EJ Mhlanga (1991 Lectio)
- Izingqungqulu Zosiba – LBZ Buthelezi / EJ Mhlanga (1991 Seriti sase chaba / Hans Kersten)
- Izibonkolo – MA Maphumulo / JJ Thwala (1993 Heinemann)
- Ubulawu Bamathwasa – EJ Mhlanga (1995 MacMillan)
- Kusindwe Ngobethole – JC Dlamini / EJ Mhlanga (1997 Lectio)

1.5.2 Izinkondlo Esizongxila Kuzona



1.6 UMLANDO WEMBONGI

Kubalulekile ukuthi umlando wembongi siwubheke ngoba nawo ungasisiza ukubheka ukuthi unamuphi umthelela ekubumbeni imbongi nemibono yayo ngempilo.

Umlando wembongi nemisebenzi yayo kungasichathazela okuthile ngemicabango nangendlela ebuka ngayo izinto empilweni. Kuvamisile ukuthi uma imbongi ikhule ngokuhlukumezeke, lokho kuba nomthelela othile ekubhalweni kwezinkondlo zayo.

Kunezinkondlo zezimbongi eziningi ezithinta indikimba yokukhononda. Umuntu osaziyo isimo sezombusazwe salelizwe ngaphambi kokuthi kubekhona inkululeko ngeke kumethuse lokho ngoba uyazazi izingqinamba ezazibhekene nabampisholo.

Nakuyona le mbongi esicwaninga izinkondlo zayo ngeke kwasimangalisa ukuzithola izinkondlo eziningi ezilandela lolu khondolo. Kungakho kubalulekile ukuthi sike siphane amehlo nomlomo nayo, ike isike elijikayo ngezinkondlo zayo.

1.6.1 Umlando Wembongi Kafushane

U-Elphus Jaha Mhlanga wazalelwa endaweni encane eyaziwa kakhulu ngokuthi yiseMorgenzon (eMahasoni) esifundazweni saseMpumalanga. Yindawo ezungezwe ngamadolobha anjengalawa, iBethal, Standerton, Amersfort kanye ne-Ermelo.

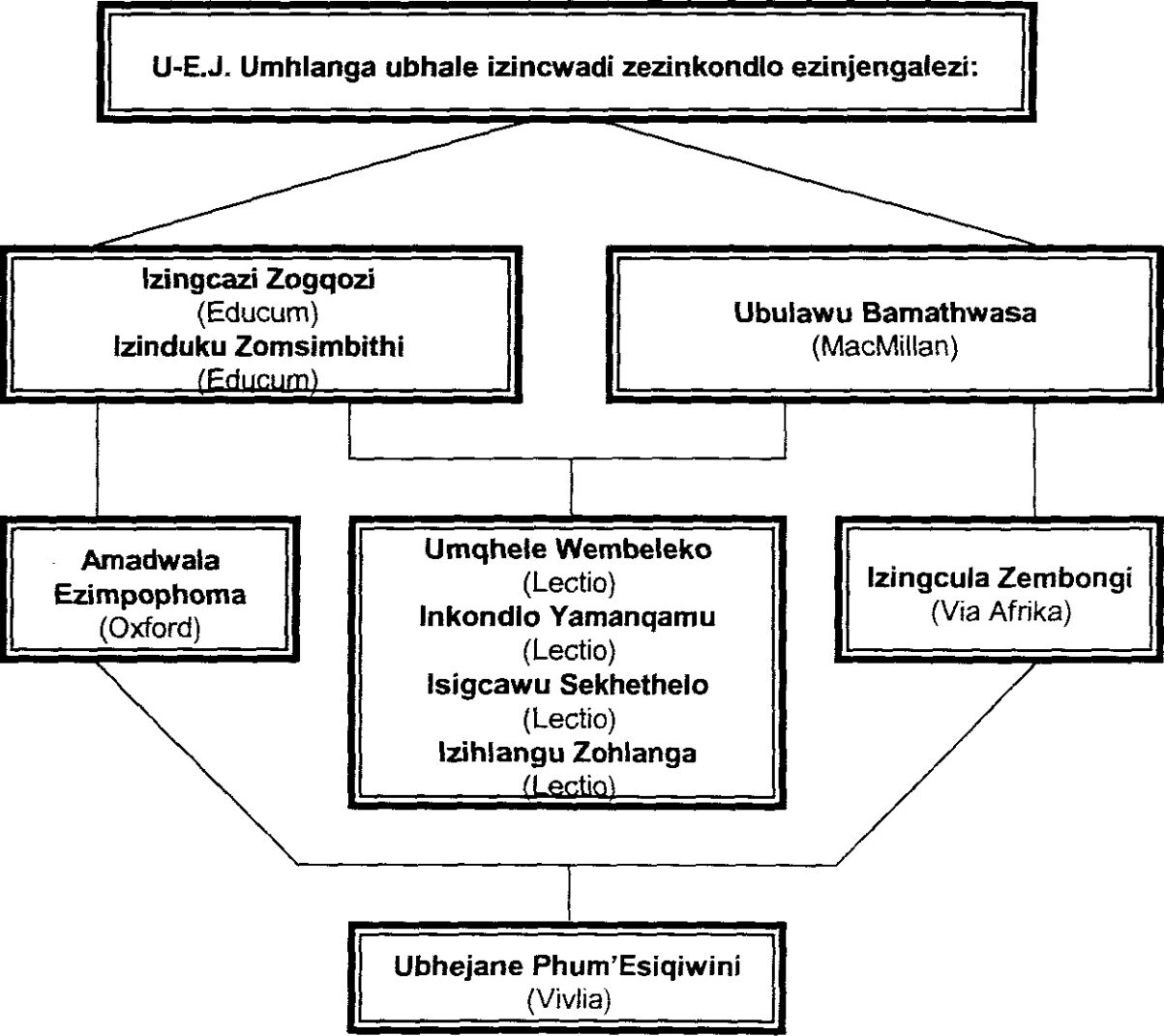
Uzalwe yintokazi yakwaMaseko uJosephine kanti uyise nguWillie Babili Mhlanga owayedume kakhulu ngelokuthi uMthwazi othwishi. Bobabili abazali bale mbongi sebalifulathela leli.

UMhlanga ukhuliswe ngabazali o-Abie Mhlanga noJudith intombi yakwaNgobese endaweni yase Wattville. Kulapha aqala khona ukufunda amabanga aphansi esikoleni iMagalelagase, wedlulela eLesabe, kwathi uMatekuletsheni wamfunda eLukhanyisweni eWitbank, eMalahleni.

Wathwasela ubuthishela eKolishi eliqeqesha othisha iMgwenya kaNyamazane. Kulapho ikhono lobumbongi laqubuka khona. Kuleli kolishi wahlangana nezingwazi zemibhalo ezinjengoMlamuli Delani Mthembu, Piet Mazonda Mkhatshwa, Vuleyi Samson Khumalo, Jozi Joseph Thwala nezinye.

Uqale ukufundisa esikoleni samabanga aphakeme iLingugu kwelaseDondonald, wagcina esefundisa kwalaseWattville esikonleni samabanga aphakeme Etwatwa, eBenoni. Ziningi kakhulu izincwadi zezinkondlo uMhlanga azibhalile nakulezo aphonse kuzona itshe esivivaneni.

1.6.2 Imibhalo Yembongi



Izincwadi zezinkondlo azihlanganyele nezinye izimbongi:

Izingqungqulu Zosiba

EJ Mhlanga / LBZ Buthelezi
(Seriti sa sechaba)

Izimbongi Zohlanga

I, II, III

Uphaphe Lwendwa

JJ Thwala / EJ Mhlanga
(Juta)

Kusindwe Ngobethole

JC Dlamini / EJ Mhlanga
(Lectio)

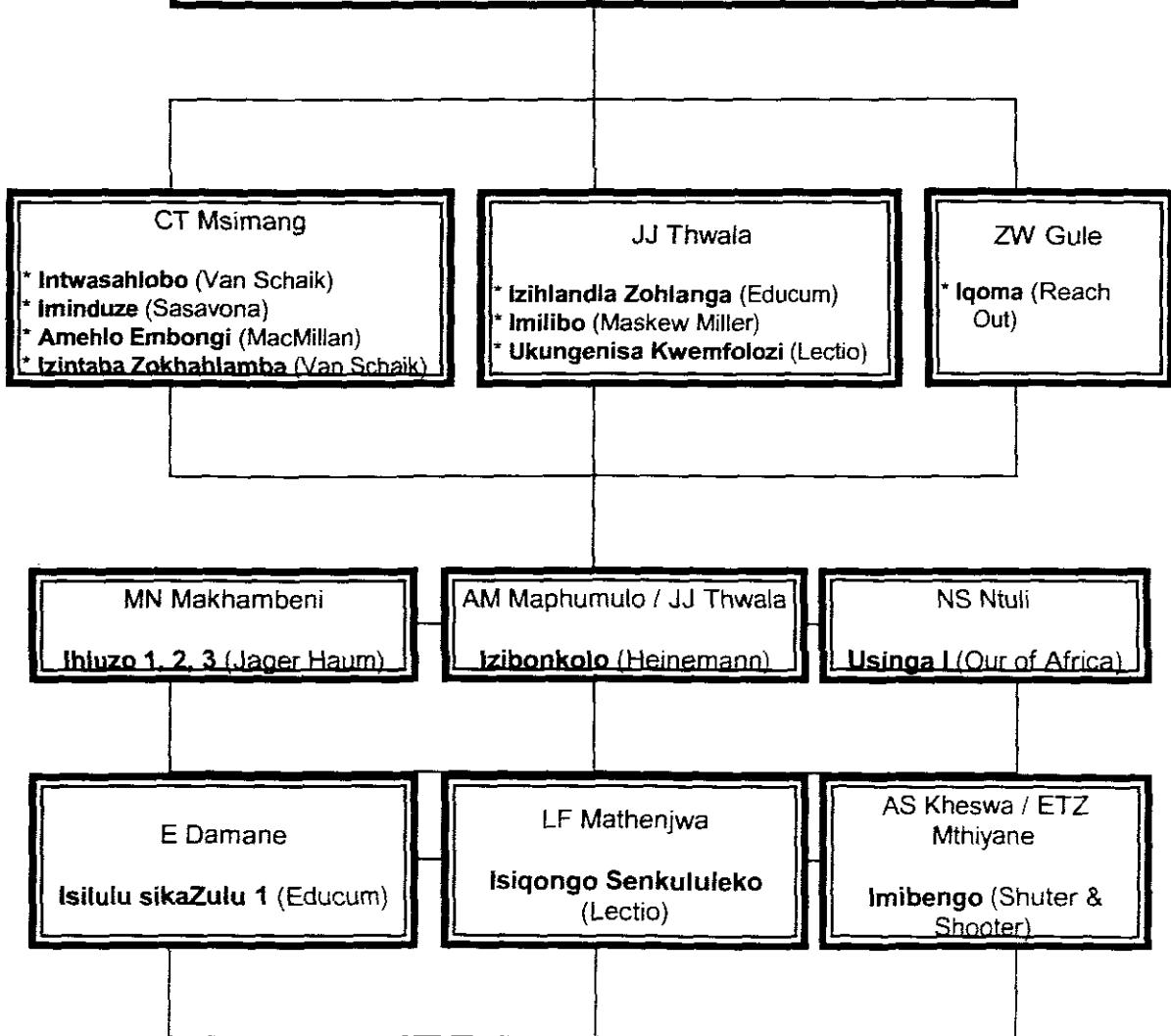
Umnyatheliso

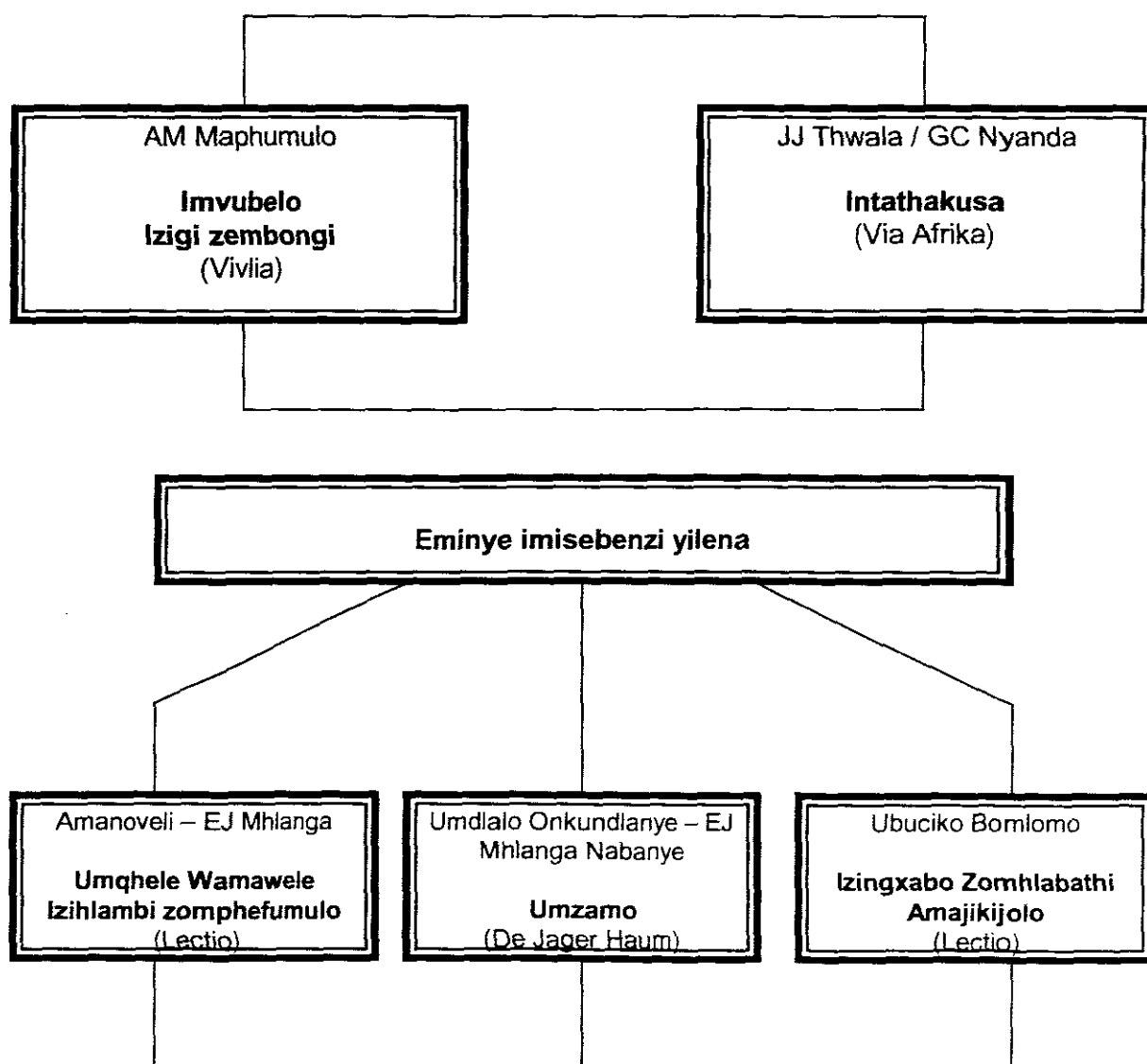
EJ Mhlanga / JJ Thwala
(Aktua)

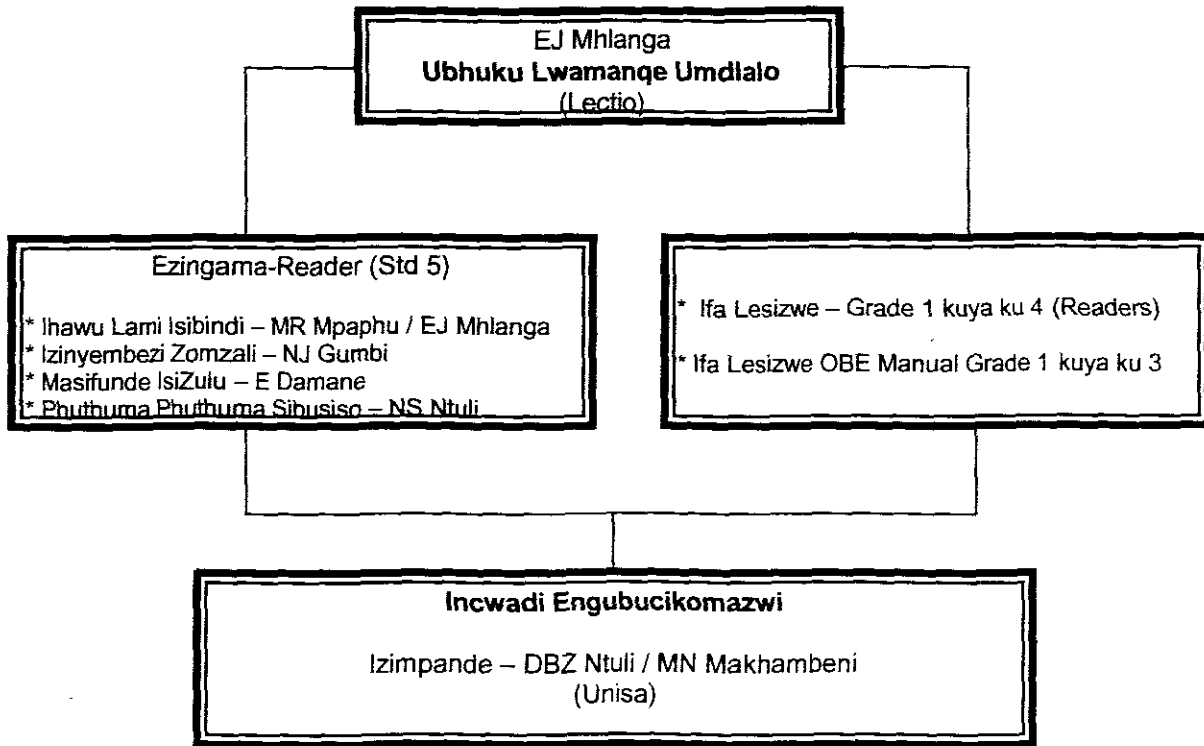
Imithomb'Egobhozayo

JJ Thwala / EJ Mhlanga
(Maskew Miller-Longman)

Amaqoqo ahlelwe ngabanye ababhali:







Okunye okuthokozisayo ngale mbongi ukuthi eminye imisebenzi yayo isezandleni zabashicileli.

Imiklomelo aseyizuzile u-EJ Mhlanga yilena:

- * Total Educum Literary Award, 1989: Ngencwadi yezinkondlo **Izinduku Zomsimbithi** eyadla ubhedu kuzona zonke izincwadi ezazishicilelwe ngabakwa – Educum ngezilimi zabampisholo.
- * Sibusiso Nyembezi Heinemann Literary Award, 1993: **Ihawu Lami Isibindi** (Zulu Reader), wathola indawo yesithathu.
- * Sibusiso Nyembezi Heinemann Literary Award, 1995: **Uphaphe Lwendwa** (Izinkondlo), wathola indawo yesibili.

- * Magolwane Jiyane van Schaik Literary Award, 1995: **Ubulawu Bamathwasa** (Izinkondlo) – indawo yesithathu.
- * MacMillan Boleswa Award, 1995: **Ubulawu bamathwasa** (Izinkondlo) wathola indawo yesithathu.
- * De Jager Haum Literary Award, 1996: **Umzamo** (Imidlalo Enkundlanye) wathola indawo yesibili.

1.7 ISIPHETHO

Kuningi okuye kubhekwe ngabahluzi nabacwaningi ezinkondlweni. Lapho sibuka okufana nolimi, ingaphakathi lazo, izinhlobo, izingqikithi nokunye. Lapha sizogxila ekucwaningisiseni ngengaphandle lezinkondlo okuwumunxa ojulile nobanzi kakhulu.

Silindele ukuxhumanisa izinhloso zocwaningo nesakhiwo sangaphandle. Kumele kugqame ukuxhumanisa phakathi komlandompilo wembongi nezinkondlo ezilotshwe zahaywa yimbongi.

Kulindeleke ukuthi ucwaningo lugxile ekubukeni isakhiwo sangaphandle ukusukela ezinhlamvini noma emalungeni athile kuze kufinyelele emabinzeni.

Kulindeleke ukuthi sibuke neminye imikhakha ephathelene naso isakhiwo sangaphandle ezinkondlweni ezibhalwe yile mbongi esicwanginga imisebenzi yayo.

ISAPHLUKO 2

2.0 IMVUMELWANO

2.1 ISINGENISO

Kubalulekile ukuthi siqondisise kahle ukuthi iyini imvumelwano futhi uyini umsebenzi wayo enkondlweni. Inkondlo kufanele icebe ngaphakathi, ingaphandle layo nalo kufanele lidlisele ukuze indikimba yayo igqame kangcono. Lokhu sikuthola nxa imigqa ehambisanayo yenkondlo iqala noma igcina ngezinhlamvu ezinomsindo ofanayo.

Imisindo yonkamisa yiyona evamile kumvumelwano-sigcino kanti kuyenzeka kube ngongwaqa kuphela abavumelanayo. Imvumelwano-sigcino yenziwa wumsindo ozwakala lapho kuphinyiswa izinhlamvu ezivumelanayo nokubhalwa kwazo ngendlela efanayo.

UMsimang, (1988:7) uphawula ngemvumelwano kanje:

... itholakala uma imigqa ehambisanyo enkondlweni igcina ngamalunga noma izinhlamvu ezinemisindo efanayo. Ezinkondlweni kuvame imvumelwano-sigcino. Iningi nokho nemvumelwano-siqalo (initial rhyme). Ngalokho sisho ukuvumelana kwezinhlamvu zokuqala zemigqa ehambisanayo endimeni yenkondlo. Empeleni ziningi kakhulu izinhlobo zemvumelwano, kodwa lapha masigcine ngokuphawula ngemvumelwanamophakathi (middle rhyme) etholakala emagameni akhe imigqa.

UThwala noMhlanga, (1996:40) baphawula bathi:

Imvumelwano ikhombisa isigqi enkondlweni. Sithola izinhlobo ezahlukahlukene zezimvumelwano. Sikhumbule ukuthi imvumelwano ingenziwa ongwaqa noma onkamisa. Empeleni imvumelwano itholakala ngokuhleleka kwemisindo ethile ephimiseka ngokufanayo.

Asicacise lokhu ngokucaphuna enkondlweni ethi: **Imbongi**

YaseMabheleni-Izibonkolo kunale migqa:

Usiphuphuma gqozi.....a
Ungqabashiy'umgqashiyo wamadlambi.....b
Amagagas'olwandlekaz'iNdiya ne-Atlantiki.....c
(Mhlanga, 1993:56).

Kuzophawuleka ukuthi kule ndima engenhla kugcinwe ngonkamisa ofanayo u-i-. Lo nkamisa okugcinwe ngaye eyedwa enje uyakwazi ukwakha imvumelwano-sigcino yonkamisa abaphimiseka ngomisindo afanayo. Onkamisa, izinhlamvu noma amalunga okugcina konke kuyasiletha isigqi esithile enkondlweni ngenxa yokuphimiseka ngokufanayo. Onkamisa babaluleke kakhulu olimini lwesiZulu ngakho-ke umgqumo othile bayawuletha enkondlweni futhi ugqame kakhulu. Kumele sikubeke kuzwakale ukuthi ikhona imvumelwano evezwa ngonkamisa olimini lwesiZulu.

Enkondlweni ethi: **Ihlabazulu-Inkondlo Yamanqamu** kunale migqa:

UMagadlel'ephindelela.....a
Ogadle koZamani bagabaza.....b
Wagadla koNkumbulo bagambaqela.....a
(Mhlanga, 1991:31).

Lokhu kuyadingeka ukuze ofunda umsebenzi akwazi ukuyifuna ayithole eyo nto akhuluma ngayo emsebenzini wembongi. Endimeni engenhla

emigqamithathu kugcinwe ngo-ela. Ilunga eligcinile lenza umsindo ozwakala ngokufanayo lapho uphinyiswa.

Msimang, (1995:105) uthi:

Abahluzi banombono othi imvumelwano-sigcino izwakala kangcono uma kuzovumelana amalunga amabili okugcina kunokuba kube yilunga lokugcina lodwa.

Umsindo ovumelanayo odaleka elungeni elithile legama yiwona oletha isigqi esinomgqumo olandelekayo futhi ozwakala kamnandi endlebeni lapho uphinyiswa.

Enkondlweni ethi: Inyandezulu YakwaNgqondonkulu – Izingqungqulu

Zosiba kunale migqa:

Ngigqashiya kule nkundla
Yamaqhaw'akwaNgqondonkulu
Ngiqhabis'imijikijelo
Yobungwazi bamangwevu akho,
Ngiqhoshe ngobugagu
Benkondlo kaSokela...

(Mhlanga, 1991: 59).

Imigqa enemvumelwano akuphoqelekile ukuthi kufanele ilandelane, ingahle yehlukane ngezindlela ezithile ezinjengalezi: **aa bb cc** noma **abab** njalonjalo. Umsindo ka-Ngi- osequaleni kwamagama kule migqa ecashuniwe usinikeza isigqi esinomgqumo osamgqizo okhombisa ukuzethemba kwembongi nokubaluleka kwayo emphakathini okungumphumela wezikhali ezinohlonze ezibambise okwezikhali zamaNtungwa.

Kubakhona umgqumo wesigqi osazibongo njengekhono esilithola kakhulu

ezibongweni zomdabu. Leli khono lokuphindaphinda likhombisa ukugcizelela nokusekela umqondo othile.

Imbongi iyehluleka ukungetusi, cishe iyikhona konke ngenxa yale ngqungqulu yakwaNgqondonkulu esilele kobandayo kepha imisebenzi yayo yaqopheka edwaleni. Isigqi siyashesha kule migqa, kugqame imizwa yenjabulo engelinganiswe nalutho.

(i) **Kungubuciko obuphelelisa umqondo** owethulwa emgqeni oyingxenye yendikimba yenkondlo. Kuqhakambiswa imisebenzi yaleli qhawe eyisithombe esigqame kuyona imbongi, iyisisekelo sempilo engcono ukuthuthuka kwempilo kanye nokusimama kwesizwe. Umuntu uma efunda akazifundeli yena kepha ufundela ukuthuthukisa isizwe. Kuyona le nkondlo ethi: **Inyandezulu YakwaNgqondonkulu –Izingqungqulu Zosiba** kunale migqa ephelelisa indikimba yale nkondlo:

Izimbali zesizwe ziluwalalala,
Zichophel'ikusasa,
Zihlinzek'ingomuso
Zikululamisa nalaph'olele khona.

(Mhlanga, 1991:61).

Kule migqa kugcizelela ukuthi konke le ngqungqulu ebikwenza yayakhela lesi sizwe amanxuluma ekusasa eliqhakazile nokusitshalela imilimela eyoba yisangcobe sesizwe ukuthi sihlume, siqhakambe njengezinye izizwe. Siyayibona imvumelwano-siqalo u-**Zi-** emigqeni emithathu ngokulandelana kwayo.

Umugqa ngamunye unomqondo ozimele ngokwawo kanti okuhlaba umxhwele ukuthi imbongi kayiseyodwa kule nkundla yokuthuthuka. Kusho

khona ukuthi baningi abaphuma ezandleni zale ngwazi, asebangumphakathi onohlonze. Bonke laba bantu bayizimbali eziqhakazele isizwe. Konke okuhle abakwenzayo bakwenzela isizwe.

Le mvumelwano idala uvuthondaba lapho kubakhona ukuthuthuka komqondo owethulwayo. Lezi zimbali ziqala ngokuthi ziye emfuleni ziyochopha, ziguxunge insila yokungazi. Yisemfundweni lapho.

Uyakhula umqondo lapho kugqama ukuthi ekuhlobeni kwazo izimbali lezi, ingathi kukhona ezikulungiselelayo. Kuyavela ukuthi zilungiselela ikusasa eliqhakazile. Zihlinzekela ikusasa elizayo elakhiwa ngokuzinikela nokusebenza kanzima kwesizwe okwanamuhla.

Kubalulekile ukuthi lapho umuntu esebenzile, kufanele kubonakale indima aseyihlakulile ukuze eneliseke naye lapho ekhona. Kuyagqama lokhu kule ndima engenhla lapho imbongi ichaza ukuthi konke okuhle okuyokwenzeka kuyomenelisa, kumjabulise lowo ongumsuka waleyo ntokozi ngisho asaya koyisemkhulu.

(ii) Kugcizelela amaphuzu athile asemqoka endimeni yenkondlo.

Kuningi okungamaphuzu agcizelela indikimba enkondlweni. Lapho sifunda inkondlo, siye sithole ukuthi isigaba ngasinye sinomqondo othile esiwumumethe kepha oyingxenye yenkondlo yonke.

Kuyona le nkondlo engenhla kuyagqama kakhulu lokhu lapho sizwa imbongi itusa imisebenzi emihle eyenziwa yileli qhawe eselathela lo mhlaba omagade ahlabaya. Kepha okuthokozisayo imisebenzi eyasala ofundo lwesizwe.

(iii) Kwenza ukuthi isakhiwo sangaphandle siphelile. Ukuze inkondlo iphelele, indikimba yayo igqame kangcono, kufanele ihlobe ngaphakathi nangaphandle. Imvumelwano ngenye yamakhono ahlobisa noma anikeza inkondlo isigqi esenza ukuthi indikimba yenkondlo igqame kangcono.

Kukhona abahluzi abakuhlabayo ukusetshenziswa kwanoma yiluphi uhlobo lwemvumelwano ikakhulu uma luphoqelelwe. Okubalulekile ukwazi ukuthi imvumelwano ingelinye lamakhono elisizayo ekugqamiseni umgqumo nesigqi senkondlo.

Okunganambithiseki ngemvumelwano yilapho isetshenziswa nasezimweni ezingavumi kahle. Kuyikhono elihle nelincomekayo uma imbongi isebenzise imvumelwano ngoba ifuna ukugqamisa amaphuzu athile. Ukusetshenziswa kwemvumelwano makuqhakambise inhloso ethile enokuthuthukisa indikimba yenkondlo okuyiyona sisekelo sokubhaliwe.

Lapho bewuchaza umsebenzi wemvumelwano uMaphumulo noThwala,(1993:100) bathi:

**Umsebenzi osemqoka wemvumelwano
ukunandisa inkondlo ngaleyo misindo efanayo
ephindwa emigqeni.**

Babuye baqhubeke bathi:

**Imvumelwano isiza ekuphindeneni imisindo ethile futhi yenza
ukuthi inkondlo ibe nobuhle obuthile. Imvumelwano iveza
isigqi esithile enkondlweni, lokhu kuyenza ukuba izwakale
kahle uma isihaywa.**

Kunemibono eyahlukene emaqondana nokusetshenziswa kwemvumelwano ezinkondlweni zesiZulu. Lolu hlobo lobuciko aluvumi

kahle ezinkondlweni zesiZulu uma lusetshenziswe lwaba umgomo oyisimbelambela, luyalehlisa izinga lenkondlo .

UPretorius, (1989: 25) uchaza umbono owethulwe ngenhla ngayo imvumelwano. Ubeka ngale ndlela:

There are some controversies concerning the use of rhyme by African poets. Rhyme was introduced in African poetry as a result of the example set by hymns and western verse. In spite of these differences of opinion, there are a number of African poets who have introduced rhyme effectively in their poetry.

Okuphawulekayo ezinkondlweni zomdabu ukugcizelela indikimba yenkondlo hhayi ukugxila kakhulu esakhiweni sangaphandle ikakhulu emvumelwaneni. Imbongi yakithi ibhala inkondlo ngoba isukwe usikisiki oluthile. Ngelokho kayinaso isikhathi sokulokhu ihlobisa imigqa ngemvumelwano. Izinhlobo zezimvumelwano zihlala zigqamile emahubeni, ezigiyneni, ezithakazelweni nasemilolozelweni.

Okubalulekile ukuthi imvumelwano kuhle uma izenzakalela, ingaphoqwa. Kuyalenyusa izinga layo kanti nendikimba izwakala kangcono.

UThwala, (2000:208) ubeka ngale ndlela:

It is the poet's choice to employ rhyme as an artificial art or spontaneous deliberation or both. What is significant in the poet's work is how intended idea is enhanced.

Kuyiqiniso elingephikiswe lokhu akhuluma ngakho okaMnyamande. Kuhle ikhono le mbongi linconywe uma yenze kahle. Ayikho inkondlo ebhalwe

ingasuselwa endikimbeni ethile. Leyo ndikimba iye igqame kangcono uma kuke kube neziwombe lapho imbongi izoke isintungelise kwelayo ishungu ukuze nathi sintungele, sithimule kuchache amathambo ekhanda. Imvumelwano iye ivezwe yindlela okukhetheke ngayo izinhlamvu noma amalunga okwenzeka ngenhloso noma kuzenzakalele nje kepha kube kuqondwe ukugqamisa umqondo othile.

Enkondlweni ethi: **Ingcwenga Yabansundu-Inkondlo Yamanqamu** kunale migqa:

Zingengelez'ezasiphuk'umhlandla
Ziqiqinga nomqingo
Wezingqinamba zika-Afrika.

(Mhlana, 1991:40).

Kule migqa kunomqondo ogqamile ogcizelelwa yindlela imvumelwano-siqalo esetshenziswe ngayo. Umqondo okuqalwe ngawo emgqeni ongenhla uyaqhubeka nasemgqeni olandelayo. Lokho kwenza ukuthi sithi leli khono lokwelekana kwemigqa lisetshenziswe ngendlela ehlaba umxhwele.

Konke lokhu kuchaza ukusebenza kanzima nokuzinikela kwabantu abathile, bezama ukuvikela lokho okubalulekile empilweni yabo nasezweni. Kade bazinikela belwela inkululeko nokubuyisa isithunzi sesizwe kepha ingathi izithukuthuku zabo ziwela phansi okwezithukuthuku zengcanga.

Esibonelweni esingenhla imvumelwano esetshenzisiwe ingathi inomfutho osambuzo okufanele uphendulwe. Imbongi iyabuza ukuthi njengoba laba bantu bebadala futhi benolwazi olunzulu ingabe le ngcwenga isenakho yini ukujula nokuhlonipheka okufanele. Bathini ngalesi simo?

Lona ngumbuzo esingasho ukuthi kawudinge mpendulo ngoba imbongi inokumangala futhi ingathi iyasola ukuthi akwenziwa lutho ukulungisa lesi simo. Kungakho sithola imvumelwano-siqalo iphindwa futhi emigqeni elandelayo lapho imbongi ithi:

Iyezwa kaka yini le ngcwenga
Esingumdlalo wabantwana
Esingenampepho yobuzwe.

(Mhlanga, 1991:40).

Le mvumelwano isekela impindamqondo esetshenziswe kule migqa emibili ngokulandelana kwayo. Yomibili le migqa iyagcizelela ukuthi le ngcwenga kayisewona umdlalo kuphela kepha kayisenaso nesithunzi sokuhlompheka kwesizwe. Kuyatuseka uma imvumelwano isetshenziswe ngendlela kube kunesidingo futhi sokukwenza lokho. Kunabacwaningi abagxekayo lapho kusetshenziswa imvumelwano ephoqeletwe esiZulwini kepha kunabanye abanombono owehlukile ngalokhu.

UNtuli, (1984:204) uthi:

We subscribe to the view that an artist cannot be limited in the devices he wants to employ. A poet is free to borrow or emulate patterns which are used by other artists in other cultures. Why should there be an objection when a poet wants to decorate his piece with similar endings.

2.2 IMVUMELWANO-SIQALO

Imvumelwano-siqalo itholakala ekuqaleni kwemigqa elandelanayo noma eyeqayo (Alternate rhyme). Kufanele sikugcizelele ukuthi imvumelwano kayenziwa ngamagama abhaleke ngokufanayo kepha yenziwa ngamagama anamalunga noma anomlando ofanayo lapho kuphinyiswa

izinhlamvu zawo ekuqaleni kwemigqa.

Ezinkondlweni ezikumaqoqo ehlukenene ezinkondlo zikaMhlanga sizobheka ukuthi imvumelwano noma ngabe eyaluphi uhlobo uyisebenzise kanjani.

Enkondlweni ethi: **Unisa kwaNgcebonkulu-Kusindwe-Ngobethole** kunale migqa:

Izimboko zigqul'ukujula
Zilobikel'ubhaqa lwenkanyamba,
Zihlom'izint'ekhanda,
Zithwal'isicoco
Zihlabanel'umhlabathi!

(Mhlanga, 1997:12).

Sizophawula ukuthi kunezakhi ezibhalwe ngamagama agqamile zaphinde zadwetshelwa ngaphansi. Yiyona **mvumelwano-siqalo** lena. Le mvumelwano u-**zi**- yiyona eletha ukuvumelana ngokwemifanekiso-mqondo echaza abantu abaqhubeka nemfundo bethungatha amadlelo aluhlaza.

Iziqu zalezi zenzo ezisetshenziswe kule migqa emine ngokulandelana kwayo zehlukile kepha kufana izinhlamvu ezisekuqaleni kwemigqa. Imvumelwano-siqalo esetshenziswe kula magama ngokulandelana kwawo igqamisa isenzo esikhomba amandla okwenza into. Indlela yamandla egcizelela okuhlosiwe.

Ngendlela umqondo wala magama uhleleke ngayo kubakhona ukuthuthuka komqondo, kudaleke uvuthondaba oluveza umdlandla wokulabalabela ukuyofunda khona kwa-Unisa.

Yonke le migqa ngokulandelana kwayo iqala ngesakhi u-zi- okuyisiqalo esisebuningini esigcizelela ubuningi babantu abalangazelela ukuyofunda khona kwa-Unisa.

Emgqeni wesibili imvumelwano siqaphelisa ubunzulu bomfanekiso-mqondo wezinti ezihlonywe ekhanda. Empeleni izingwazi zazihloma amadlokolo enziwe ngezimpaphe zenqe noma ubuthekwane besakabuli bese kuthi ebuzini kube yizinsiba zegwalagwala. Kwakuhlotsywa ngazo noma kungumqhele wamaqhawe njengalo ibutho uGcinalishone.

Kulesi sigaba esingenhla senkondlo izimpaphe sithola zingumfanekiso-mqondo omuhle njengoba sivezelwa izinti ezihlonywe ekhanda. Ngamanye amagama kungumfanekiso onohlonze futhi onobunzulu kakhulu ongachaza ukuhloma ngezikhali zemfundo.

Ekugcineni kusempumelelweni lapho umuntu esethwele isicoco sokuhlabana, iziqu zemfundo ephakeme. Emlandweni kuyavela ukuthi isicoco sasithwalwa yizingwazi esezaluhlabanela uHlanga lomhlabathi. Kwakuyibutho lamakhehla ithemba lenkosi. Kwakuye kuthi lapho isibambene enkundleni kwangced'omhlophe nxa sekubonakala ukuthi eyasekhaya isiyalugoba uphondo, izitha seziyimi ngenhla, liphisele ngakolunye uhlangothi, kuchitheke uphoko.

Ngendlela izimvumelwano lezi ezisetshenziswe ngayo zisiza ukusigqamisela umfanekiso-mqondo, zigcizelela ukuphelela komqondo nokugqamisa indikimba yenkondlo.

Enkondlweni **Inkombandlela Yamathwaso-Izibonkolo** kunale migqa yemvumelwano eqalisa ngongwaqa njengakule migqa:

Wafunz'uMntakaMphephethwa washiya phansi,
Washiya ngob'esedingeka phambili,
Wadabul'amahlathi wawel'imifula,
Waqombol'amaqele wewus'amawathanga,
Wezwakala'esebhonsa kwaGqikazi.

(Mhlana,1993:51).

Kusachazwa yona imisebenzi yeqhawe lezemfundo kulesi sigaba esingenhla. Nakhona lapha kusagqame ukusetshenziswa kwesenzo ngezindlela ezahlukene ezichaza izimo ezahlukene zokulabalabela ukuthuthukisa isizwe zibe zigcizelela umqondo wokuzinikela. Kunovuthondaba oludalekayo. OkaMphephethwa wafundisa esikoleni samabanga aphekeme koXolani njengokuchaza kwemigqa kepha walabalabela ukwedlulela phambili, eyohlomisa ngezikhali zokwazi kwezinye izindawo ezimdingayo.

Emgqeni wokugcina kugcinwa ngomfanekiso-mqondo wenkomazi esibhonsa ngoba isishiswa ukugwansa. Ukugwansa lokhu kungachaza ulwazi lwenziswa efisa ukulusengela emathungeni esizwe okungachaza abafundi.

Le mvumelwano isiza ekugqamiseni ubuhle bemisebenzi kaVilakazi owayezinikele ekusebenzeleni isizwe. Ukuphindaphindwa kwemvumelwano kuqoqa umqondo owodwa wenhloso kanti nomgqumo wesigqi uhlaba umxhwele ngendlela ohamba ngayo.

Enkondlweni: **Izingwazi Zomhlabathi-Kusindwe Ngobethole**,
imvumelwanasiqalo ivezwe kanje:

Ukukhandleka kobuchopho benu osebuthelile,
Ukucokama kwenu sekuvumile

(Mhlanga, 1997:50).

Esikuphawulayo kule nkondlo imbongi ikhethe imvumelwano-siqalo eqala ngesakhi **uku-**. Lokhu kugcizelela umbono wokuthi imvumelwano esisebenzise ilunga lonke ikhombisa ukuphelela komqondo nokudala umgqumo omnandi emgqeni wenkondlo.

Lapha umuntu uqala ngokukhandleka ngenxa yokufisa ukuthekelisa ngolwazi oseluphuphuma ebuchosheni ukuze kufezeke isifiso esithile kanti noma esesempumelelweni akahlalisekile, ucokeme, okungachaza ukungeneliseki ngalokho anakho, usafisa ukwengeza ngokuthi afunde aye phambili kepha abe eqhubeka ukuthekelisa isizwe ngolwazi analo.

Enkondlweni ethi: **Ihlabazulu-Inkondlo Yamanqamu** kunale migqa:

Ubukhulu bale mbiza buyasabeka,
Ubuphekwa ugovuzwa yizinyanga zogqozi.

(Mhlanga, 1991:32).

Naso lesi sibonelo sisagqamisa khona ukusetshenziswa kwemvumelwano. Lona okukhulunywa ngaye kule migqa kuqhakambiswa ubukhulu nokubaluleka kwakhe emphakathini. Imbongi itusa ugqozi insizwa lena yakwaMdluli enalo ize ilufanise nokudla okuphekwa yizingqwele.

Singesho-ke ukuthi kunephethini elithile kumvumelwano-siqalo, akufani nasemvumelwaneni-sigcino lapho esinokulichaza iphethini elisetshenziswe

yimbongi ukugqamisa umqondo othile. Luvamile-ke lolu hlobo lwemvumelwano ezinkondlweni eziningi zakhe uMhlanga.

Enkondlweni ethi: **Ungiphicelani-Inkondlo Yamangamu** kunale migqa:

Ungimukulise ngamagagas'olwandle,
Ungiqhwakelis'emawen'amhlophe.

(Mhlanga, 1991:53).

Yimvumelwano esekela ukusetshenziswa kwempindamqondo kule migqa. Kuhlaba umxhwele ukusetshenziswa kwemigqa emqondofana ukuze kugqame umqondo othile. Umuntu owaziyo amagagasi olwandle ikakhulu lapho amaza eludlambedu, uyawazi umfutho wawo nabatshuzi basolwandle kufanele babenobuchwepheshe obuthile bokukwazi ukuhlamba maphakathi nolwandle olumadlambidlambi.

Lapha imbongi isebenzisa igama **lokumukula** kepha ngokubekezela nokubambelela kwalowo ofuna ukuphumelela uyakumela lokhu kushaywa ngenhlanekela. Lokhu kungasho ukuhlukumezwa izingqinamba zempilo umuntu ebhekana nazo emhlabeni kepha ngokubekezela nokuzinikela, lowo muntu ugcina ngakho ukuwanqoba lawo madlambi obunzima.

Emgqeni wesibili kusempumelelweni. Imbongi igcina isiqhwakele phezu kwaso isiqongo samadlambi okukhombisa ukuzimisela kwayo ukuya empumelelweni noma ukubhekana mahlanze nezimo ezithile empilweni.

Uzophawula emgqeni wesibili ukuthi kusaphindwe wona umqondo ongenhla, imbongi isinikeza umqondofana. Amagagasi asebizwa ngamawa amhlophe.

Enkondlweni ethi: **Inkombandlela Yamathwasa-Izibonkolo** kunalolu hlobo lwemvumelwano:

Uju walutapa koShongwe,
Umpe walunwampela koSidlamafa.

(Mhlanga, 1997:51).

Lapha sithola imvumelwano engunkamisa u-kuphela. Lolu hlobo lwemvumelwano lusetshenziswe eziqini zamabizo angolungalinye. Le mvumelwano ithi khaxa kulezi ziqu ezingofanamqondo. Imbongi isebenzise igama elinomqondo owodwa uju kanye nompe.

Kuyalenyusa izinga le nkondlo lapho sithola imbongi ingasebenzisi igama elilodwa okungaze kudaleke isicefe kepha ubuciko bokukwazi ukusebenzisa ofanamqondo.

Le migqa yomibili isichazela ukuthi umfo kaMphephethwa lona wafunda kuziphi izikhungo zemfundo njengoba kuvela ukuthi wafunda koShongwe naseSidlamafa okuyizikole zamazinga aphezulu kwelaseMpumalanga.

Enkondlweni ethi: **Igwagwala likaMenzi-Izibonkolo**, uMhlanga uyasisebenzisa futhi lesi sivumelwano sikankamisa. Lapha-ke sesixhunywe kuziqu ezingolungambili zalo ibizo njengoba sizwa ethi:

Indlovu kaMalandela;
Inyath'empondo zimakhenkenene
Zingaxephule kuluvava,
Imbub'ekhulel'ehlathini
Ngob,abamehl'enobovu
Bath'ingumabonw'abulawe.

(Mhlanga 1993:50).

Kuyona le mvumelwano sithola kusetshenziswe u-i-emagameni ezilwane

asesigabeni 9 ezaziwayo ngolaka nangokwesabeka kwazo. Yimifanekiso-mqondo esiyithola ezibongweni zamakhosi uma kuchazwa ukwesabeka nesithunzi kanye nokuhlonipheka kwawo esizweni.

Emlandweni kuyavela ukuthi inkosi uCetshwayo ngempi yaseNdondakusuka yayibhekene noMbuyazi nabanye abafowabo kungekho abangasohlangothini lwakhe njengoba nasezibongweni zakhe kuvela kuthiwa:

Ikhlab'elimile lodwa ngaseNhlungwane,
Amany'amakhab'emil'izixexelegu..

Kuyabonakala ukuthi izibongo zibamba iqhaza elikhulu ezinkondlweni zikaMhlanga. Akungabazeki ukuthi wazifunda lezi zibongo wase eqhamuka neyakhe imigqa enomqondo ofanayo naleyo evezwa ezibongweni zoMdabu kepha wasebenzisa awakhe amagama ukuchaza lesi simo inkosi uCetshwayo eyayibhekene naso.

2.3 IMVUMELWANO-SIQALO EYEQAYO

Kuleli phethini kuphindwa uhlamvu noma amalunga anomsindo ofanayo. Umehluko ukuthi le mvumelwano kayilandelani njengoba kwenzekile esibonelweni esingenhla. Lapha kubakhona ukweqa okwenzekayo kepha kube kuxhumene umqondo owodwa oqoqekile.

Ezinkondlweni zikaMhlanga siyahlangana nayo le mvumelwano. Enkondlweni ethi: **Ukuwa Kwensika-Ubulawu Bamathwasa** kunale migqa:

Ngibona kuguquk'unyawo
Selunyathela ngokunye,
Ngibuk'ukuqhekeka kwezinsika
Ezisimamise lolu phahla.

(Mhlanga, 1995:76).

Kule migqa kusagqame yona imvumelwano **Ngi-** emagameni **ngibona** nasegameni **ngibuka**. Yimvumelwano exhumene nenhloko yomusho **Mina** esigcizelela inkathi yamanje. Okuchaza ngokusobala ukuthi imbongi iyilunga lomphakathi. Konke okwenzeka kuwona nayo iyathinteka. Ikhathazekile ngesimo sokuguquka kwezinto. Nakuyona le migqa kubakhona ukuthuthuka komqondo.

Imbongi kayigcini **ngokubona** lesi simo bese igoqa izandla ingenzi lutho. Siyagxila lesi simo emqondweni lapho **isibukisisa** ngeso lokusihlaziya nangendlela izinto ezenzeka ngayo. Ikhathazekile ngempela ngalesi simo esenzeka emphakathini ephila kuwona.

Enkondlweni ethi: **Ngisinge Khona-Inkondlo Yamanqamu** kunale migqa:

Ngisinge khona ngosikisiki
Isigodlo sendlovukazi ngisibhijile
Ngizithole zimbiwe yinsele.

(Mhlanga, 1991:60).

Kuyona futhi le nkondlo ecashunwe ngenhla sithola lolu hlobo lwemvumelwano-siqalo olweqayo. Esinye isibonelo esitholakala kuyona le nkondlo engenhla ngesilandelayo:

Nina bengwazi nalu ugqoko
Sengathi ningalubunganyela,
Nifunde amaqatha
Nehlise ngobuhluzwe ngehluzo

Lwezingqungqulu zosiba,

Nezobulima Ngiyeke
Niyoke ningilahle ukungilahla..

(Mhlanga, 1991:60).

Nakhona lapha imbongi isuke igcizelela iphuzu elithile. Imvamisa lapho kunemigqa esebenzise imvumelwano-siqalo eyeqayo, umqondo womugqa usuke uzophelela emgqeni olandelayo. Kule ndima engenhla imbongi isebenzise imvumelwano-siqalo eyeqayo (Alternate rhyme) uNi- kanye noNe- kuhlaba umxhwele ukuthola kwakhiwe imigqa yenkondlo ngezincwadi ezibhalwe ngezinye izimbongi.

Kule ndima kunezincwadi ezibaliwe ezinjengalezi: Ihluzo incwadi yezinkondlo ehlelwe nguMakhambeni kanye nalena ethi: Izingqungqulu zosiba ebhalwe nguMhlanga kanye noButhelezi.

Imbongi iphinde igudluke kuleli su ivele isisebenzisa umuntu othile ogqamile ekubhalweni kwezinkondlo zesiZulu uDlamini owayaziwa kakhulu ngokuthi **Ubulima Ngiyeke**. Kule ndima imbongi ichaza lolu gqozi enalo ukuthi iluthekele kwezinye izimbongi ezaziwayo zesizwe.

Kubalulekile ukuthi imvumelwano iwuhlanganise umqondo wenkondlo ukuze kugqame inhloso ebalulekile yokusetshenziswa kwayo esigabeni senkondlo.

2.4 IMVUMELWANO-MAPHAKATHI

Lolu hlobo lwemvumelwano nalo siyaluthola ezinkondlweni zesiZulu. Ubuhle benkondlo abudalwa ulimi olumnandi noluhlaba esikhonkosini kuphela kepha ubumnandi nobuhle bunezezela nawukuphindaphindwa

kwezinhlamvu ezindaweni ezithile zenkondlo.

Lolu hlobo lwephethini luncikene kakhulu nefanamsindo (Alliteration). Lobu bumnandi benzeka uma kuphindeka izinhlamvu ezinomsindo ofanayo emagameni akha umugqa owodwa noma lwenzeke maphakathi namagama emigqa alandelanayo enkondlweni.

UThwala, (2002:209) uma echaza ngemvumelwano maphakathi uthi:

This is a type of rhyme found in successive or non successive lines. It is a technique used for specific effect.

Ezinkondlweni zikaMhlanga iyavelavela imvumelwano maphakathi. Enkondlweni ethi: **Singabaphi?: Amadwala Ezimpophoma** kunale migqa:

Sihlala **si**chichima izicole zakho

Sihlala **si**phuphum'imifulakazi yenjabulo

(Mhlanga, 1991:52).

Imvumelwano isondelene kakhulu nefanamsindo esizoxoxa ngalo ezahlukweni ezilandelayo. Kubalulekile ukuthi kubekhona ukuxhumana ngokomqondo okuhlanganiswa yizinhlamvu ezisetshenzisiwe emigqeni yenkondlo. Siyagcizelela ukuthi imvumelwano mayingaphoqeelwa kepha isetshenziswe ngokwesidingo ukuze umqondo wenkondlo ugqame kangcono.

Uzophawula ukuthi ukusetshenziswa ngokuphindaphinda kwesakhi **si-** emigqeni wokuqala nalowo wesibili kugcizeleleka umqondo wenjabulo okhungethe imbongi nalaba enabo kule ndawo.

Nasi esinye isibonelo esisithola enkondlweni ethi: **Angisoze Ngilibale-
Amadwala Ezimpophoma:**

Zaqhum'izithombo
Kwakhihlik'izithelo...

(Mhlanga, 1991:23).

Kunomqondo owelulekayo kule migqa emibili ngokulamana kwayo. Lapho isithombo siqhuma bese kukhihlika izithelo okuchaza impumelelo yemisebenzi etshalwe enhlabathini evundile kungakho sekukhihlika uchithangcubule lwezithelo.

2.5 IMVUMELWANO-SIGCINO

Imvumelwano-sigcino itholakala ekugcineni kwemigqa elandelanayo noma eyeqayo. Ziningana izinkondlo ezilisebenzisile leli su lemvumelwano-sigcino.

Imvumelwano ezinkondlweni zesiZulu inakho ukuthi ingavumi kahle ikakhulu uma kungenanhloso yalokho kusetshenziswa kwayo kepha akunamgomo obekiwe ukuthi kufanele ingasetshenziswa.

Kunababhali abanjengoMzwenduku Masuku owabhala Izikhali zembongi no-Uphondo lukabhejane; JM Sikhakhane owabhala Isoka lakwaZulu; BW Vilakazi owabhala Inkondlo kaZulu abayisebenzisa imvumelwano ezinkondlweni zabo, kwagqama ukuphoqelegeleka kwayo.

Okubalulekile ukuthi imvumelwano leyo ayisetshenziswe lapho kunesidingo khona futhi izenzakalele. Asibheke izinhlobo zemvumelwano-sigcino:

2.5.1 Imvumelwano-sigcino yonkamisa

Lolu hlobo lwemvumelwano luthinta uhlamvu olusekugcineni kuphela. Yilolu hlobo lwemvumelwano uMaphumulo alubiza ngokuthi yimvumelwano yeso ngenxa yokuthi amagama asuke egcine ngokufana kepha abe ephinyiswa ngokwehlukana.

Asicaphune enkondlweni ethi: **Usikisiki kwaNgqondonkulu-Ubulawu bamathwasa:**

Zibanjwa ngenjobo zidonswa ngomdada
Zibhuquz'obhuqwini lwengcindezel'engenanzuzo
Giyani zigidakade ningilethel'ithemba
Ngobambiswano lobunye baleyo nkondlo
Ngikholwa umhla low'uyofika
Laph'ezakwethu ziyogiy'inkondlo yobambiswano
(Mhlanga, 1995:29).

Okokuqala okuphawulekayo ukuthi yonke le migqa engenhla igcina ngonkamisa –a kanye no –o. Okwesibili isu imbongi elisebenzisile lilandela leli phethini lika-**ab; ab;ab**.

Okwesithathu sizophawula ukuthi wonke la magama agcinile kule misho aphimiseka ngezindlela ezingafani kepha ubuhlobo bakhiwa ukusetshenziswa konkamisa abafanayo ekugcineni.

2.5.2 Imvumelwano-sigcino yelunga

Imvumelwano ithinta ukufana kwezinhlamvu noma ukuxhumana komqondo wamagama athile ngokusebenzisa imvumelwano. Lapha amagama amabili

ngokulandelana kwawo asekugcineni athatha ilunga lonke okwenza ukuthi kubekhona ukuphelela komqondo owethulwayo emgqeni lowo.

Enkondlweni ethi: **Ungiphicelani-Inkondlo Yamanqamu** kunale migqa:

Ngiyakuzwa nalapho uthaphu**ka**
Unginonga ngamakh'aqhili**ka**

(Mhlana, 1991:53).

Imvumelwano-sigcino -**ka** ibonakala emigqeni emibili elandelanayo ngenhloso yokuveza isigqi nokuphelelisa umqondo othile.

UNTuli, (1984:207) ubeka lo mbono:

Generally speaking end rhyme is not so conspicuous, and therefore less effective, when it is limited to only one syllable in Zulu. This is because the final syllable is usually short, except in some styles of reciting (especially izibongo) when it is long. This form of end rhyme could have some effect when the consonant of the last syllable is a harsh sound...

Nasi isibonelo enkondlweni: **Zinkanyezi Zokukhanya- Kusindwe**

Ngobethole:

Esahlul'izikhukhula zidlang**ile**,
Nishingel'izivunguvungu zidlob**ile**.

(Mhlana, 1997:56).

Kule migqa yomibili siyabona ukuthi kugcinwe ngelunga -**ile**.
Kunempindamqondo ekhona kule migqa emibili ngokulandelana kwayo.

Imbongi ichaza ubunzima noma izingqinamba ebhekene nazo kepha ngenxa yokuzimisela nokubekezela lesi simo iyasehlula. Singalincoma

leli khono lokuphindaphinda umqondo owodwa ngamagama ehlukile. Lokho kwenza ukuthi inkondlo ingabi naso isidina kepha kukhombise ukunotha kolimi lwesiZulu.

Esinye isibonelo esinalolu hlobo lwemvumelwano sisicaphuna enkondlweni ethi: **Inkombandlela Yamathwasa-Izibonkolo** emigqeni elandelayo:

Owadlel'ukudla ebaleni libale**le**
Abanye bedlel'emakhosomben'asith**ele!**

(Mhlana, 1993:51).

Kule migqa sithola imvumelwano-sigcino -**ele** okuphongozwe kuyona izenzo ezinemiqondo ephikisanayo ndawonye ngenhloso yokugqamisa nokugcizelela indikimba.

Kuyavela ukuthi umfo kaVilakazi lona wayefundela ukuba yisibani sesizwe kepha kukhona abanye abayithola imfundo kepha imisebenzi yabo ifiphazwe yizenzo zabo zasemnyameni, isizwe singazuzi lutho kuyona. Kuyikhono elihle kakhulu nalo leli lokunothisa inkondlo ukuze ingabi naso isidina kepha kuphinde kugqame ukuthi lapha emhlabeni abantu kabayi nxanye bengemanzi.

Enkondlweni ethi: **Indlondlo YoSuthu: Amadwala Ezimpophoma** kunale migqa:

Ngiyibuza kuMankinsim**ane**
Esandlw**ane**

(Mhlana, 1991:67).

Le mvumelwano esetshenziswe ekugcineni kwemigqa. Sibuye sithole

ukwelekana kwemigqa okuyilapho umqondo okuqalwe ngawo emgqeni wokuqala uqhubeke nasemgqeni olandelayo.

Emigqeni ongenhla siphawula ukuthi kunemiqondo emibili eyahlukene. Umqondo wokuqala uyaphelela kuleli gama elithi ku**Mankinsimane**. Umbuzo olandelayo uthi, ukuphi lo Mankinsimane? Uyaphenduleka futhi lo mbuzo ukuthi **useSandlwane**.

Imvumelwano-sigcino **-ane** siyithola kuyo yomibili le migqa elandelayo egqamisa umgqumo ofanayo nolandelenayo.

Enkondlweni ethi: **Uye Ngaphi?-Kusindwe Ngobethole** sithola le migqa:

Namhla ngilokhu ngiland**ela**
Kulo mkhond'owawushiy**ela**
Izizukulwane zomhlabathi...

(Mhlanga, 1997:45).

Uzophawula kule migqa emibili ngokulandelana kwayo ukuthi umqondo okukhulunywe ngawo emgqeni ongenhla uyaqhubeke emgqeni wesibili.

Le mvumelwano-sigcino **-ela** igcizelela isifiso sembongi ukuthola inyathuko eya empumelelweni enjengale eyahanjwa yile ngwazi esiyaqhetha kumanxulumakazi oyisemkhulu.

Imvumelwano ibuye igqamise ukuphelela komqondo emgqeni wenkondlo. Kulesi sibonelo esingenhla la magama asetshenziswe ndawonye ngokwamazinga ehlukene.

Izinga lokuqala yilapho sithola imbongi ilandela ngoba ifisa ukuthola umkhondo oyenza nayo ifane nale ngwazi bese kuthi izinga lesibili sekucaciswa lokhu kulandela okwenza ukuthi umqondo oqukethwe kule migqa ube munye futhi ukhombise izimpawu zokubumbana.

UNtuli,(1984:214) uthi:

In enjambement the sense of a line is not completed at the end of that line. The sense overflows, as it were, to the next line. A poet may use rhyme at the end of this run-on line. This creates a problem to the reader because he will not know whether to pause after the last word, or just to read on.

Kuhle uma uhlelo lwezinhlamvu luzenzakalela futhi luhambisane nokuqukethwe yingqikithi yalowo mugqa ukuze kugqame kahle okuyindikimba ethulwa yimbongi kuleyo nkondlo.

Kufanele sigcizelele ukuthi lolu hlobo lwemvumelwano lubonakala ekugcineni kwemigqa njengesigqizo esikhombisa ukuhlobisa, umgqumo nokulandeleka kwengqikithi equkethwe yinkondlo. Imvumelwano ibanzi kakhulu kepha kulolu cwaningo sibheke kulezo zibonelo ezimbalwa.

2.6 ISIPHETHO

Izimvumelwano zibalulekile ezinkondlweni zesiZulu. Okugqamile kulolu cwaningo ukuthi izinhlobo eziningi zezimvumelwano imbongi izisebenzisile. Siyazi ukuthi izimvumelwano ziqhakambisa lokhu okulandelayo:

ISAHLUKO 3

3.0 IFANAMSINDO

3.1 ISINGENISO

Inkondlo inothiswa ngezindlela eziningi. Kudingeka ubuchwepheshe obusezingeni eliphezulu ukuze ukwazi ukusebenzisa lolu hlobo lwephethini.

Imisindo yiyona eyenza ukuthi inkondlo izwakale kangcono nokuthi ibe samculo ozokwenza kube mnandi ukulalela kuphinde kugcizeleleke nalokhu okuhloswe yimbongi ngokusibhalela leyo migqa yenkondlo.

Imisindo yiyona eyenza ukuthi inkondlo izwakale kangcono nokuthi izwakale samculo ozokwenza kube mnandi ukulalela kuphinde kugcizeleke nalokhu okuhloswe yimbongi ngaleyo nkondlo.

UZulu noMbhele,(1989:121) uma bechaza lolu hlobo lo msindo bathi:

Maningi amaphethini emisindo emnandi angadaleka ngokuphindaphinda. Ifanamsindo lisho ukuphindaphindwa kohlamvu olufanayo emagameni asemgqeni owodwa kumbe kuze kweqeke nasemgqeni olandelayo.

Baphinde baqhubeke bathi:

Ifanamsindo lisetshenziselwa ukunandisa inkondlo, kanti futhi lidala ukubumbana phakathi komqondo nemisindo yamazwi kulowo mugqa, uma lelo fanamsindo lenanela umqondo okulowo

mugqa.

Nabanye abahluzi bezinye izilimi bayabeka okuhlaba umxhwele ngefanamsindo nezinhlobo zalo ezitholakala ezinkondlweni UPretorius, (1989:32) uma echaza ifanamsindo uthi:

Alliteration is the process by which a consonant sound or consonant sounds are repeated in one or more lines of poetry to obtain a particular sound effect.

Lolu hlobo lokuphindaphinda siyaluthola ezinkondlweni zesiZulu. Kungubuciko obusezingeni eliphakeme ukukwazi ukusebenzisa izinhlamvu noma imisindo evumelanayo ndawonye kungabikhona ukulahleka komgqumo wesigqi.

UPretorius, (1989:24) uthi:

Alliteration is a very old device in English poetry, (even older than rhyme) and is common in poetry. It can be defined as a poetic device in which consonants are repeated, especially at the beginning of successive words.

Kunezinhlobo ezimbili esizogxila kuzona zefanamsindo. Kolunye uhlobo kungafana **ongwaqa** abasetshenzisiwe ukwakha umsindo othile, kwesinye isikhathi kusetshenziswe **onkamisa** ukudala lowo mgqumo ozwakala kamnandi nasendlebeni yolalele.

3.2 UFANAMSINDO WONKAMISA

Lapha kuphindeka unkamisa onomsindo ofanayo maphakathi nemigqa eyakha inkondlo. Unkamisa ophindaphindekayo ungenzeka emgqeni

owodwa noma emigqeni elandelayo. Nasi isibonelo esisenkondlweni ethi: **Inyandezulu yakwaNgqondonkulu-lzingqungqulu Zosiba** kunale migqa:

Zihlokomisa nenkondlo yezikhali zakho,
Ziyolokhu zimpompaz'ubuphophopho
Izimpophoma zephimbo logqozi
Phezu kwamagqum'esizwe...

(Mhlana, 1991:60).

Kule migqa kuphindeke unkamisa u-o emigqeni emithathu ngokulandelana kwayo. Kule migqa kuhlenganiswe ubuciko obehlukene ndawonye.

Okokuqala ukusetshenziswa kukankamisa o kwimisindo kande bembili mp, ph, kanye no- mb. Le misindo yiyona eletha isigqi esisheshayo sibe sigqamisa isimo esithokozisayo. Okwesibili kuvela umqondo wendikimba eyethulwayo kulesi siqephu senkondlo. Yisenzo esiqhubekayo esichaza ukuthi imisebenzi yakhe emihle iyamlandela. Leyo misebenzi ibonakala ezithelweni zalabo abazuza ngokutshala kulo mlimela osukhihliza isivuno esihle esesiyisangcobe sokuphumelela kwesizwe unomphelela.

Okubalulekile ukuthi imisindo lena mayivumelane ngokuthi ixhumanise umqondo osemgqeni. Kuhle nakho lokhu nxa kuzenzakalela, kungaphoqwa.

Nasi esinye isibonelo enkondlweni ethi: **Inggongqo YakwaNgqondonkulu-Inkondlo Yamanqamu** sithola le migqa:

Ingengethekan' egegetheke kwahlek' ezimakhelekethe

(Mhlanga 1991:87).

Kulo mugqa kugqamile ukuthi unkamisa -e- uyena ogqame kakhulu. Imbongi isebenzise lo msindo kafanankamisa emgqeni owodwa akufani nasesibonelweni esingenhla. Ifanankamisa lenzelwa ukugcizelela umqondo njengoba sizwa imbongi ichaza ukuhleka kwalo muntu.

Ungumuntu ohlala ejabulile ngaso sonke isikhathi kuzwakala nangendlela ahleka ngayo kuze kudume amawa. Kuvela umfanekiso-mqondo wokwenzasamuntu, lapho sizwa ukugegetheka kwamawa nezintaba zijatshuliswa yilolu hleko.

UPretorius, (1989:24) esisongela ngalolu hlobo lwefanankamisa uthi:

Assonance, as it is the case with alliteration, is introduced into a poem so as to create a specific sound effect which, as a rule, gives rise to a certain atmosphere in the poem.

3.3 IFANAMSINDO LONGWAQA

Nakhona lapha kufanangwaqa (Consonance) kusenencazelo efanayo neyefanankamisa, umehluko nje ukuthi sithola ukuphindaphindeka kongwaqa emgqeni owodwa noma emigqeni elandelanayo.

Enkondlweni ethi: Inggongqo YakwaNgqondonkulu- Inkondlo Yamanqamu sithola le migqa:

Ngqongqo yakwaNgqondonkulu,
Ngqungqul'engqabashiye kwaNgqondebanzi,

l**zingq**onyela zosiba z**angq**ubuzana ngamakhanda,
Z**ingq**uzulwa u**gq**ozi loku**q**ephuza kwale nsizwa.

(Mhlanga, 1991:86).

Kule migqa yomine ngokulandelanayo kwayo kunomsindo wongwaqabathwa abango-: **-ngq-; -gq-; kanye no -q-**. Yimisindo esindayo lena, enesigqi esinomgqumo ogcizelelayo. Imbongi isebenzise lo msindo ukugqamisa ubungwazi bale nsizwa okubonakala ukuthi yashona iseliklume kepha imisebenzi yayo ibonakala njengoba nesaga sisho ukuthi inkunzi isematholeni.

Imbongi kayiphezi ukuncoma amagalelo ale nsizwa kungakho ikhethe la magama anomqondo ofanayo kepha abekeke ngezindlela ezahlukene ezikhombisa ukugcizelela. Sibuye sithole nokuthuthuka komqondo owethulwa yimbongi ngale nsizwa.

Emigqeni emithathu ngokulandelana kwayo sithola ifanamqondo lala magama:

- * **-ngqongqo-** le ncazelo ingasho umuntu oyingqwele kulowo msebenzi awenzayo noma ulwazi analo; kungaphinde kusho inkunzi eziqonela zonke esibayeni, umahlabazihlangana.
- * **-ngqungqulu-** abanye bathi yindlazanyoni, yinyoni engangothekwane uhlobo oluthile lwenyoni esalukhozi. Yinyoni enamandla kakhulu lena. Iyakwazi ukundiza idabule izikhatha zama fu, ifinyelele phezulu kakhulu ukwedlula ezinye izinyoni.
- * **-ngqonyela-** Nayo le ncazelo isasho umuntu ongungqeqe noma odla ubhedu kuleyo nto ayenzayo.

Okuhlanganisa la magama omathathu yinto eyodwa, **Ubuqhawe**. Imbongi isebenzise wonke la magama achaza lo muntu njengensika yesizwe. Yibona buciko esikhuluma ngabo lobu bokuthi imbongi mayikwazi ukuthandanisa umqondo wendikimba ngezindlela ezahlukene ukuze kungabikhona isidina sokuphindeka kwegama elilodwa ingathi ulimi lwesiZulu kalunothile.

Esibuye sikuthande futhi ifanamqondo elisebenziseke emagameni amabili ngokulandelana kwawo ekugcineni kwemigqa. Igama **kwangqondonkulu** linomqondo ofanayo naleli elithi **kwangqondebanzi**.

Omunye umqondo esiphinde siwuthole kule ndima ukusetshenziswa kwamagama achaza isimo esithile kubantu ngezindlela ezahlukene. Imbongi isebenzise igama:

- * **Ukungqabashiya-** okuyigama elichaza ukujabula ngokweqile, ukugxumagxuma noma ukungqabangqesha.
- * **Ukungqubuzana-** yigama elichaza ukushayisana ngamakhanda kwabantu ngenxa yokudideka noma kungasho ukuphakama kwemimoya kubantu, kubekhona ukuphikisana ngendlela engahle idale ukubambana ngezandla.
- * **Ukungquzula-** kuchaza ukususa ngesidumo noma ukuxosha umuntu ngesankahlu.

Yikuphi pho okuhlanganisa umqondo wala magama asetshenzisiwe? Indlela abantu ababuka ngayo izinto kayifani. Kukhona abakujabulelayo

ukusebenza komuntu othile. Kukhona abangakujabuleli lokho njengoba nesaga sesiZulu sisho ukuthi abantu kabayi nxanye bengemanzi.

Umqondo obalulekile ogqamayo kula magama ngokusetshenziwa kwawo ukuthi ukugiya kwezemfundo kwale nsizwa kwaletsha ukuhlokoma kwezinye izifundiswa ngoba konke ayekwenza kwakuyintathamehlo. Akekho owayengasizwa isigqi noma izigi zobukhona bale ngwazi.

Enkondlweni ethi: **Ubhoko LwaseGcotsheni-Kusindwe Ngobethole** sithola le migqa:

Ngqwayingqwayi yakwaNgqondebanzi
Ingqungqul'engungqaphambili kwelaseGcotsheni,
Ukungqimul'izingqengqema zakwa-Unisa,
Ingqeq'engqabashiye ngosiba,
Ingqabangqesh'inqolobane yamabhuku yakhuza phezulu
(Mhlanga, 1997:87).

Okuphawulekayo ukuthi ezinkondlweni zikaMhlanga siyayithola kakhudlwana le misindo esindayo enjengalena egqamile ngenhla okusho khona ukuthi ugqozi lwakhe oluningi luvuthelwa ubulangulangu bequbula lezibongo zomdabu. Kugqanyiswa amagalelo ingwazi esizakhele udumo olukhulu kwezemfundo nasemibhalweni yesiZulu.

UNtuli wazalelwa eGcotsheni futhi kwaba nguyena owokuqala endaweni yakubo ukuthola iziqu zemfundo ephakeme njengoba sizwa emgqeni wesibili kuthiwa:

Ingqungqul'engungqaphambili kwelaseGcotsheni
Ukungqimula izingqengqema zakwa-Unisa .
(Mhlanga, 1991:45).

Noma le ngwazi seyathatha umhlalaphansi ukuhlomisa ngezikhali zemfundo ephakeme laphaya kwa-Unisa kepha imisebenzi nodumo lwayo luyayilandela ngoba akemile okaMphemba. usaqhubeka nokusibhalela ukuze kugcwale kuphuphume inqolobane kaZulu.

Enkondlweni ethi: **Igwagwala LikaMenzi- izibonkolo** kunale migqa:

Inkonyane yakwaNodwengu
Eyaqhum'izimpondo beyixokozelela,
Xokozela Mxokozeli,
Uyodl'ukuxokozela.

(Mhlanga: 1993:50).

Le misindo ichaza izimo ezahlukene. Esimeni sokuqala yilapho kunabantu abaningi ababethi le nsizwa ingeke yaphumelela ezinhlosweni zayo. Le migqa isikhumbuza izibongo zoMdabu lapho kuthiwa enkosini uShaka kayikubusa:

Uteku lwabafazi bakwaNomgabhi
Betekula behlezi eMlovini
Beth'uShaka kayikubusa,
Kayikubankosi....

(Nyembezi, 1958:19).

Okunye okugqamayo yilapho umugqa wesibili uveza isimo sokubhinqa labo ababeyibukela phansi le nsizwa kepha indlela lokhu kubhinqa ekubeka ngayo, ingathi iyabakhuthaza labo abamehlo azinxemu ukuthi baqhubeke ngokugxeka kanye nomona wabo.

Ungathi imbongi iyababongelela kanti itusa ubuwula babo njengoba becabanga ukuthi bayizihlakaniphi nje. Emgqeni wesithathu imbongi iyabaxwayisa ukuthi bayodla lokho kugxeka, ngeke bayibona

impumelelo. Kubalulekile ukuthi lolu hlobo lwefanamsindo lingasetshenziswa ngokweqile.

Kuvamisile ukuthi uma lezi zinhlamvu zisetshenziswa ngokweqile, lokho bese kudala isidina kanti nendikimba ingagcina isilahlekelwe yisigqi sayo.

Lokhu kusekelwa nayile ncazelo etholakala kuCollier's Encyclopedia, (1973:576) lapho kuthiwa:

The dangers of excessive use of alliteration in which, occasionally, the significance of the device is lost. And the poems become mere exercise in virtuosity.

3.4 IFUZAMSINDO

Lo msindo sivamisile ukuhlangana nawo ezinkondlweni. UMakhambeni, (1991:118) uma echaza lolu hlobo lo msindo uthi:

Lo msindo wenziwa ngamagama asuselwa emsindweni wezinto ezithile. Uthi lapho uwafunda lawo magama ube usuyazikhumbula lezo zinto ekususelwe kuzona. Kukhona olunye uphawu esilutholayo lapho sihluzela inkondlo olubizwa ngokuthi yisenzukuthi. Lapha siluphawula nje ngoba ifuzamsindo leli lisondelene kakhulu nalo.

Lolu hlobo lo msindo siyaluthola lusetshenziswe kaningana ezinkondlweni zikaMhlanga. Kungubuciko obuhle kakhulu nabo lobu uma busetshenziswe ngendlela efanele endimeni yenkondlo.

Enkondlweni ethi: Isizinda SikaMvelinqangi- Izingqungqulu Zosiba
sithola:

Dukuduku, nx nx nx!

Ku lo mugqa kuzophawuleka ukuthi kusetshenziswe isenzukuthi dukuduku okuyinto eyenzeke ngokuphazima kweso, kungalindele muntu. Yisimo esingasilindele lesi emakholweni.

Lesi senzukuthi silanywa yilo msindo ka- nx nx nx! Esingathi yifuzamsindo ngoba limele isenzo nxapha. Lesi simo siveza ukushuba kwezinto uma sekufika kuleli zinga lentukuthelo.

Enkondlweni ethi: Umlilo Weshisandlu-Izingqungqulu Zosiba kunale migqa:

Selungqongqe lwagoqana
Sekusele ubuhlihlihi

(Mhlanga, 1991:79).

Lona ngumsindo kangwaqa-hlangothi ususelwa esenzweni -hlihla. Lo msindo usenza sicabange ngomlilo wothathe ubuhanguhangu. Kule migqa imbongi isivezela unya lolimi oseluqede isizwe. Abanye sihamba phezu kwabo ngenxa yolimi olufana nomlilo wona oshisa ushaye icole.

Enkondlweni ethi: Izinsimbi Zesikole-Izingcazi Zogqozi kunale migqa:

Kubhokodwan' ububhoklobhoklo zinciphisa,
Kuthuhluzwan' ubuthuhluthulu zimemeza.

(Mhlanga, 1987:87).

Ukuhlobana phakathi kwefuzamsindo nesenzukuthi kungenxa yokuthi

ifuzamsindo lisuselwe kusona isenzukuthi. La magama omabili asuselwa ezenzokuthini **bhoklo** osenza sicabange ngokwephuka kwento esalukhuni nalesi esithi **thuhlu**, lapha kudwebeka isithombe esichaza ukudubulana kwabantu bethuhluzana ngezibhamu. Lokhu kuphindaphinda kwamagama anomsindo onjengalona kusilethela umgqumo wesigqi esimnandi enkondlweni.

3.5 ISIPHETHO

Kuphawulekile ukuthi izinkondlo zale mbongi zidlisela kakhulu ngefanamsindo nefuzamsindo. Le migomo ebhalwe ngenhla iyazenzakalela, kayiphoqiwe kulezi zinkondlo ezikhethelwe lolu cwaningo.

Okugqamayo ngezinhlobo ezahlukeneyo zemisindo ukuthi ziletha isigqi esilandelekayo esihambisana nemizwa. Ezinkondlweni ezithinta ukufa nosizi kugqama isigqi esihamba kancane nephimbo elipholile kanti kwezentokozo kuba isigqi esisheshayo nephimbo eliphakeme.

Kuvele kwagqama ukuthi ifanangwaqa kusho ukuphindwaphindwa kongwaqa abafanayo kanti ifanankamisa kusho ukuphindwaphindwa kwemisindo yonkamisa abafanayo emagameni amabili noma angaphezulu kepha ehlukene.

ISAHLUKO 4

4.0 UKUXHUMANISA

4.1 ISINGENISO

Lapha sibuka ukuhleleka nokuxhumana komqondo wamagama emigqeni elandelanayo. Kungahle kube yimigqa emibili noma engaphezulu, kuye ngokuthi imbongi iwuhlele kanjani umqondo wendikimba leyo.

UThwala, (2000:228) uchaza ukuxhumanisa ngale ndlela:

We are all aware that the repetition is primarily used for emphasis, but there are cases where the poet hammers away at the idea. There is a specific development which leads to suspense. Readers are introduced to the idea which is repeated.

Lapha kusetshenziswa ukuxhumanisa ngenhloso yokugcizelela nokuthuthukisa umqondo owethulwe endimeni leyo. Lapha kuphindwa isiqu sonke segama noma umsuka wegama lelo bese kwehluka ekuphongozeni noma ezijobelelweni.

Kwesinye isikhathi ingabikhona le nguquko kepha igama liphindwe njengoba linjalo. Le ncazelo engenhla iveza umehluko okhona phakathi kwemvumelwano kanye nokuxhumanisa.

Ukuxhumanisa kutholakala kakhulu ezibongweni zomdabu. Wubuciko

obuhle kakhulu obusetshenziswayo ngoba kuphindaphindwa umqondo owodwa nangezindlela ezahlukene.

UPretorius, (1989:31) uma ecaphuna kuStefanizyn's, (1973:30) uthi:

Some repetition simply occurs to create rhythmical effect. Furthermore, some of the repetition is simply the repeating of the same lines which succeed the one upon the other or they occur between other lines of poetry. In other cases repetition is merely used to create yet another line of poetry.

Okubalulekile okungumsebenzi wokuxhumanisa esingakuphawula yilokhu:

- * Ukugcizelela umqondo othile enkondlweni;
- * Ukudala umgqumo othile wesigqi enkondlweni;
- * Ukuthuthukisa umqondo othile ochazwayo ngenhloso yokugqamisa indikimba ethile;
- * Nokuletha ukuhlangana nokuthuthuka komqondo oqoqekile enkondlweni.

Sinezinhlobo eziningana zokuxhumanisa esinazo esiZulwini, kepha lapha sizobheka lezo ezigqamile ezinkondlweni zembongi eqokelwe lolu cwaningo.

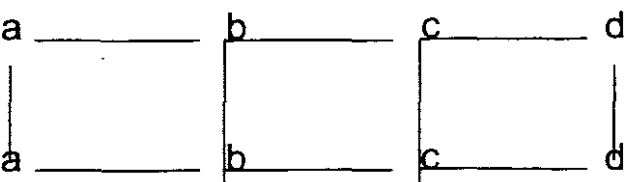
4.2 UKUXHUMANISA-SIQALO

Lolu uhlobo lwephethini olwenzeka ekuqaleni kwemigqa eyakha indima yenkondlo. Lapha sikhuluma ngokuxhumanisa-siqalo, kungenzeka

ukuthi siphinda igama lonke njengoba linjalo. Enkondlweni ethi: Umdlalo Wokwethaba –Inkondlo Yamanqamu kunale migqa:

Ukwethab'okuyophelel' emvundweni yomhlaba;
Ukwethab'okungumzabalazo wempilo yaphakade,
(Mhlanga, 1991:67).

Le migqa igqamisa okuthile ngokuphelela emadlelweni aluhlaza ezulu lapho wonke umuntu osedlule emhlabeni anesifiso sokuba kuwona. Siphawula ukuphindeka kwegama lonke ukwethaba okwenza ukuthi kugcine kunaleli phethini elilandelayo:



UThwala,(2000:215) uma echaza enanela leli khono uthi:

Since repetition of words helps to establish a marked rhythm in the sequence, it also produces a neat play on words.

Kuyona futhi le nkondlo Umdlalo Wokwethaba – Inkondlo Yamanqamu imbongi isagcizelela wona umqondo wokuthi izulu liyasetshenzelwa. Igcizelela ukuze kubalulekile ukusebenza kusakhanya ukuthi kuthi lapho bukufica ubusika, enqolobaneni yakho kube sekuphuphuma isivuno njengentuthwane yona ekhetha inkonyane kusakhanya:

Impilo yokukhandleka ngokunethezeka kwangomuso,
Impilo yokuzakhel'inxulum'ekuphileni...
(Mhlanga, 1991:89).

Enkondlweni ethi: Ubhoko LwaseGcotsheni-Kusindwe Ngobethole kunale migqa:

Silubonil'ubhaqa lokheleka,
Salubon'uthathe ludlondlobala,
Sayibon'ingomane igqanqul'emathafeni.

(Mhlanga, 1997:56).

Ekuqaleni kwale migqa kusetshenziswa umsuka wesenzo **-bon-**ngezindlela ezahlukene. Lokhu kukhombisa ikhono elithile lokusebenzisa igama noma amagama ezimeni ezahlukene.

Kuzophawuleka ukuthi igama okuqalwe ngalo emgqeni wokuqala liyaphindwa futhi emgqeni wesibili nowesithathu. Lokhu invamisa kwenzelwa ukugcizelela nokuthuthuka komqondo owethulwayo kanti kudaleka nomgqumo omnandi wesigqi njengoba noMsimang, (1986:14) esho ukuthi:

Kuhle kabi ukude uthola obungakulindele enkondlweni. Kungenjalo umsebenzi uba yisicefe. Kodwa phela kokunye sibakhona isidingo sokuba ugcizelele iphuzu elithile ngokuphindaphinda into eyodwa kaninginingi.

Indlela lokhu kuxhumanisa okungenhla okwenzeke ngayo kudaleka uvuthondaba. Imbongi iqala ngokulubona lolu bhaqa lulokolokoza emveni kokokheleka. Yisikhathi lapho le ngqungqulu yaseGcotsheni iseliklume kubonakala izimpawu zobuqhawe njengoba nesaga sishe ukuthi ithole likhula namaqutha alo.

Luyakhula lolu sikisiki ngoba nalu selubhebhethaka. Kuba ngokunye uma lolu thathe seluyingomane yomlilo ongasacimeki. Kalusabhuleki, selwengame onke amathafa lawa. Le mbongi isigqamisela umqondo

wokuthuthuka kukaNtuli kwezemfundo nakhona kwezemibhalo yesiZulu.

Esinye isibonelo salolu hlobo lokuxhumanisa sisicaphuna enkondlweni:

Ubhoko LwaseGcotsheni-Kusindwe Ngobethole:

Inggwayingqwayi yakwaNgqondonkulu,
Inggungqul'engungqa phambili kwelaseGcotsheni.
(Mhlanga, 1997:55).

Kule migqa engenhla sizophawula ukuthi amagama asetshenzisiwe anga-**ngqwayingqwayi** no-**ingqungqulu** kawafani ngokwesiqu kepha ayafana ngokomqondo (Umqondofana). Nalo leli phethini liwuhlobo lokuxhumanisa okusekuqaleni kanti olugqamisa amagama amqondofana nokunotha kolimi.

Enkondlweni ethi: **Lolu thando Ngilwabela Wena-Amadwala Ezimpophoma** kunale migqa:

Izingxabo zamathemba zagxil'ekujuleni,
Leyo mpande yamathemb'amasha ihlahlamelise.
(Mhlanga, 1991:42).

Nakhona kule migqa kuphindwe amagama amqondofana **ingxabo nempande**. Lokhu kusuke kwenzelwa ukuthi kungaphindwa igama elilodwa okungaze kudaleke isidina kepha imbongi ikhombisa ububanzi bokunotha kolimi lwesiZulu ngelokuthi isebenzise amagama anomqondo ofanayo ndawonye.

Okwesibili, lokhu kwenzelwa ukugcizelela nokuthuthukisa umqondo wendikimba njengoba imbongi ichaza ukuthi uNtuli akahlonishwa kwezemfundo kuphela kepha nendawo lapho inkaba yakhe yasala

khona kwelaseGcotsheni uphathiswa okwezikhali zamaNtungwa.

UMphemba nguyena owokuqala endaweni yakubo eGcotsheni owabayisibani esingumhlahlandlela kwezemfundo. Kuyenzeka kulona uhlobo lokuxhumanisa-siqalo sithole izingcezu zenkulumo ezahlukene zisetshenziswe ndawonye. Imbongi isuke yenzela ukugcizelela lokho ekhuluma ngakho noma iqhakambisa imizwa yayo kuleyo ndima yenkondlo.

4.3 UKUXHUMANISA-SIQALO OKWEQAYO

Lapha igama okuqalwe ngalo emgqeni wokuqala liyaphindwa emgqeni wesithathu. Lolu hlobo lokuxhumanisa luvamisile kakhulu nakuzona izinkondlo zikaMhlanga. Lokho kwenzelwa ukugcizeleleka komqondo kanye nokuthuthuka kwawo.

Enkondlweni ethi: **Amaqhawe Alahlekayo-Inkondlo Yamanqamu:**
kunale migqa:

Ziqhakazil'emathafeni
Ngibona nezimbali zesizwe
Ziyokwakh'ikusasa eliqhakazile
Ngibona la mahlung'aluhlaz'athe bhuqe,
Impilo uyilunguza ngamehlw'afile,
Inggakazo ibunelwe ikusasa lentokomalo.
(Mhlanga, 1991:42).

Esigabeni esingenhla sithola kuphindwe isiqu –**qhakaza** esisetshenziswe emgqeni wokuqala nowesithupha kanti isiqu-**bona** sivela emgqeni wesibili nasemgqeni wesine.

Kule migqa imbongi igqamisa isimo esithile lapho izingane ezincane zingenamathuba afanayo ekukhuleni kwazo. Emgqeni wokuqala kugqama umqondo oqhubeka njalo ukapakele emgqeni wesibili nowesithathu. Lapha imbongi iveza uhlobo lokuqala lwezingane ezinamathuba okufunda isikole. Lezi zingane izibona ziya ezikoleni, ziyofunda, zihlomela ikusasa eliqhakazile.

Kukhona uhlobo lwesibili lwezingane oluvelayo futhi kule ndima engenhlala. Lapha imbongi ibona lezi zingane ezingenawo lawo mathuba okuyofunda isikole ngenxa yezizathu ezithile. Lolu hlobo lwesibili kalunalo ikusasa eliqhakazile. Kuyayihlupha lokhu imbongi njengoba isize ibhala ngaso lesi simo esibucayi ngale ndlela. Lolu hlobo lokuxhumanisa luzama ukusicacisela ukuthi izinto kazihambi kahle, kunokuphazamiseka okungemukeleki empilweni yomphakathi othile ube usemhlabeni owodwa futhi unamathuba alinganayo okuthuthuka.

UNtuli,(1984:193) uma echaza lolu hlobo lokuxhumanisa ubeka ngale ndlela:

Initial linking need not always occur in successive lines.

Ziningi izibonelo eziwulolu hlobo esingazithola ezinkondlweni ezibhalwe uMhlanga. Nasekuxhumaniseni okweqayo siyathola lapho kusetshenziswe khona amagama anomqondo ofanayo kepha abe ehlukile ngeziqu.

Esinye isibonelo sitholakala enkondlweni ethi: **Udumo Lwesizwe-Inkondlo Yamanqamu** lapho imbongi ithi:

Ungabele omuhle umlomo
Engiwubuke ngawuthanda ngabonga.
Ungabel'iphimbo
Eliyohlokoma usho sengafa,
Ikhubalo eliyophilisa isizwe.
Lihlokomis'utshani nemithi phansi.

(Mhlanga, 1991:92).

Kule ndima engenhla kuphindeke isiqu sesenzo **aba** kanye no-**hlokoma**. Umqondo oqukethwe yila magama omabili ugqamisa isimo sokuthokoza kwembongi ngalokho enakho eyakuphiwa nguMdali, okufanele ikusebenzise futhi kwandise ngendlela efanele. Siyazi ukuthi babusisekile abantu abakwazi ukuthuthukisa amakhono abaphiwa wona kunalabo abanawo amathalente kepha abawambela emgodini ngoba benganelisekile yiwona. Imbongi iyabonga ngalokho enakho, umlomo nephimbo lokuthuthukisa nokuphilisa isizwe.

Ziningi izibonelo zalolu hlobo ezinkondlweni zale mbongi. Nasekuxhumaniseni okweqayo siyathola lapho kusetshenziswe khona amagama amqondofana kepha abe ehlukile ngeziqu.

4.4 UKUXHUMANISA- MAPHAKATHI

Ukuxhumanisa-maphakathi kuye kubonakale maphakathi nemigqa. Kwenzeka maphakathi nemigqa emibili noma engaphezulu kuye ngokuthi imbongi iyihlele kanjani imibono yayo kuleyo ndima yenkondlo. Kusetshenziswa iziqu eziphelele noma umsuka. Enkondlweni ethi: **Imisebe Yokwethaba - Kusindwe Ngobethole** kunale migqa:

Uhlokomis' **ubuhle** bamadlelw'aluhlaza,
Uhlahlamelis' **ubuhle** beminduz'ehlobo.

(Mhlanga, 1997:45).

Kule migqa yomibili siyabona ukuthi kuphindwe igama lonke **ubuhle**.
Umsebenzi wakho ukuxhumanisa kule migqa ukugqamisa
ngokugcizelela ubuhle bemvelo kaMvelinqangi. Konke lokhu
kuyizimpawu esizithola ngesikhathi sasehlobo.

Siyakuthola ukusetshenziswa kwamagama amqondofana maphakathi
nemigqa njengoba sibona enkondlweni ethi: **Kuyajabulisa-Kusindwe**

Ngobethole:

Besengithi **siyofukulisana** lo mthwalo,
Bengithi **siyodudulisana** la madwala.

(Mhlanga, 1997:67).

Imbongi iveza umbono wokuthi ngeke yema yabukela nje isimo
sibucayi, iyozama nayo ngawo onke amandla ayo ukusiza ukwethula lo
mthwalo.

Ithi siyofukulisana leli joka, silidudule, sinqobe. Yomibili le miqondo
ixhumene ngoba iveza isimo esisodwa esidinga amandla. Uma ufukula
into esindayo, udinga wona amandla kanti noma ufuqa into esindayo,
usadinga wona amandla.

4.5 UKUXHUMANISA-SIGCINO

Lolu hlobo lokuxhumanisa lutholakala ekugcineni kwemigqa emibili
noma engaphezulu elandelanayo. Lapha kuphindwa isiqu noma

ingxenye yegama kuye ngobuciko bembongi ukusebenzisa iziphongozo noma izijobelelo ezehlukile kepha ezifanele. Ezinkondlweni zikaMhlanga siyaluthola kakhulu lolu hlobo lokuxhumanisa. Enkondlweni ethi:

Sinqobele Sinqobile -Inkondlo Yamanqamu sithola le migqa:

Lezi zandla ziyomfoma izithukuthuku,
Zigwabul'izixhokolo emzileni **wakho**
Zikudephunel'ukhula emendweni **wakho**,
Zikugawulele umkhiwane emendweni **wakho**,
Zikuphoqozel'umdlebe endleleni **yakho**

(Mhlanga, 1991:46).

Kule ndima imigqa emine igcina ngesabizwana soqobo **wakho** kanye no- **yakho**. Okuphawulekayo kule migqa yimpindamqondo elokhu isidwebela isithombe sezimo ezahlukene.

Wonke umzali uyathanda ukuthi ingane yakhe iphile impilo enhle, ingasweli lutho futhi iphumelele empilweni. Kule migqa sizwa amazwi omzali lapho ezinikela ngazimisele ukukwenzela ingane yakhe.

Uyazi lo mzali ukuthi ukuze kubekhona impilo enhle nempumelelo ekugcineni kuqalwa ebunzimeni. Uzimisele ukuthi abuthwale lobu bunzima ukuze ingane yakhe ithuthuke kahle, ingaphazanyiswa yilutho ezifisweni zayo njengoba isazothungatha ikusasa eliqhakazile emkhakheni wemfundo.

Imbongi isidwebela imifanekiso-mqondo eyahlukile kepha equkethe umqondo owodwa. Yonke le miqondo eqoqelwe ndawonye lapha isichazela ngakho konke okwenziwayo kwenzelwa uSinqobile. Enkondlweni ethi **Sinqobele Sinqobile-Inkondlo Yamanqamu** sithola

le migqa:

Injabul'igqwayizelela phezulu,
Kusentokozweni yezimenywa zaphezulu.

(Mhlanga, 1991:45).

Kuzophawuleka ukuthi kuyona yomibili le migqa, kugcinwe ngegama elinesiqu esisodwa-phezulu. Okuphawulekayo kulokhu kuxhumanisa ukuthi imbongi isebenzise igama elinesiqu esisodwa kodwa umqondo wehlukile. Egameni phezulu elisemgqeni wokuqala kukhulunywa ngenjabulo enganqandeki kanti egameni lesibili elisemgqeni wesibili, yigama eliqhakambisa isandiso sendawo.

UThwala,(2000:218) uchaza kanjena ngokuxhumanisa-sigcino:

This is the final linking repetition technique used for the specific purpose of emphasis. It not only sets up a pronounced rhythm, but secures a special emphasis by repetition of a word or a group of words.

Enkondlweni ethi: KwaNdongaziyaduma-Ubulawu Bamathwas
kunale migqa:

Othombulul'izingqotho ezinginqalile,
Uthombulul'amaketang'angiqalangile

(Mhlanga, 1993:87).

Kule migqa kusetshenziswe amagama amqondofana ezinginqalile, angiqalangile. Lawa magama agcizelela isimo esibucayi imbongi ebhekene naso njengoba ilapha kwaNdongaziyaduma nje.

Iboshwe yizintambo (Izingqotho), esingathi uma sichaza lo mfanekiso-mqondo sisho ukuthi yizingqinamba zempilo ebhekene nazo. Ibekwe ijoka le nsimbi entanyeni, iqalangwe ngamaketango ayibophe

ngqi,kayikwazi nokuphefumula.

Enkondlweni ethi: **Ungiphicelani- Inkondlo Yamangamu.** Kunale migqa:

Ngesiny'isikhath'ungiminzis'esijwini **solwandle.**

Ungimukulise ngamagagas'**olwandle.**

Uzongiphicaphica ngiphicane **ingqondo.**

Ungibhixhe ngomlalamvub'**engqondweni.**

(Mhlanga, 1991:53).

Kule migqa sithola kuphindwe isiqu sonke segama. Esiqwini –**lwandle** kuphongozwe isivumelwano songumnini. Emgqeni wokuqala sithola isivumelwano songumnini siphongozwe esiqwini ulwandle lapho sithola kwenzeka ukulumbana konkamisa ngalolu hlobo (sa-tulwandle) kwaba ngu-**solwandle**. Kanti kusona futhi lesi siqu, kuphongozwe isivumelwano songumnini esisuselwa ebizweni, laguquka lathatha isimo songumnini ngalolu hlobo (a-tu-) lwandle kwaba ngu-**olwandle**.

Lapha kuchazwa isimo esinzima kakhulu imbongi ebhekene naso. Uphonswa esijwini solwandle kuthiwa zabalaza uze uyophumela ogwini? Yinkinga nxa ungakwazi ukubhukuda. Kangisayiphathi eyamadlambi asolwandle lapho selugane unwabu.

Emgqeni olandelayo kuphindwe igama **ingqondo** ngendlela eyahlukile kunalena ephawulwe kule migqa emibili engenhla. Kuyona yomibili le migqa ngokulandelana kwayo kukhona ukugcizeleka komqondo othile, kungakho nasengqondweni isixanganisekile, ingazi ukuthi kufanele ibhekane kanjani nalesi simo esiyikhungethe.

4.6 UKUXHUMANISA OKUNXEMU

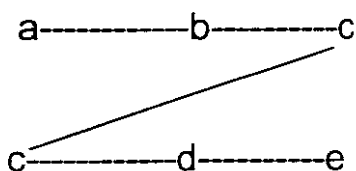
Lapha sibheke ukuphindwa kwegama eliphelele noma ingxenye yalo ekuqaleni komugqa wokuqala bese kugcinwa ngalo emgqeni olandelayo noma kugcinwe ngalo emgqeni wokuqala bese kuqalwa ngalo emgqeni wesibili. Enkondlweni ethi: **Enkondlweni Yamanqamu-Inkondlo Yamanqamu** kunale migqa:

Mlomo khuluma **sikuzwe**
Sikuzwe uqhash'izinhansi zomlilo.

(Mhlanga, 1991:21).

Kule migqa kugcinwe ngegama **sikuzwe**, kwaphinde kwaqalwa ngalo emgqeni wesibili. Lapha imbongi igqugquzela ukuthi kuhle kukhulunywe noma lokho kugcwele intukuthelo lizotholakala ikhambi lokuxazulula leyo nkinga ngoba injobo ithungelwa ebandla.

Kule migqa kwenzeka leli phethini:



Enkondlweni ethi: **Ziyokusela Izinsuku-Inkondlo Yamanqamu** kunale migqa:

Badelelile uzincweb'inqulu
Ngokwedelela **kudeleleke**.

(Mhlanga, 1991:55).

Lapha igama okuqalwe ngalo **badelelile** liyaphindwa futhi ekugcineni

komugqa wesibili. Egameni lokuqala kuthathwe isenzo –delela senziwa ibizoqho. Lapha kuchazwa isimo sale ntombazane eqhuba intwala ngewisa. Iyachiphatheka nje ineqholo ngokwedelela kwayo.

Kukhombisa ikhono uma imbongi ingaphindi igama njengoba linjalo. Kuye kube kuhle uma izohamba idlalisele ngokuphongoza noma ijobelele esiqwini leso.

4.7 UKUXHUMANISA OKUPHAMBANAYO

Lolu hlobo lokuxhumana siluthola kakhulu ezinkondlweni zomdabu. Lapha igama okuqalwe ngalo emgqeni wokuqala, kugcinwa ngalo emgqeni olandelayo, kuthi okugcinwe ngalo emgqeni wokuqala, kuqalwe ngalo emgqeni wesibili. Asicaphune isibonelo esisenkondlweni:

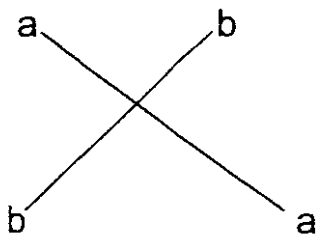
Imvundo Yalo mthombo-Amadwala Ezimpophoma:

Hlob'elihle bhangazela

Kubhongozel'imiqumb'ehlobile

(Mhlanga, 1991:55).

Iphethini elidalekayo yileli:



Indlela uMhlanga ayihlele ngayo imibono yakhe ihlaba umxhwele. Sibona nendlela asebenzise ngayo amagama. Igama **ihlobo** liguquke laba **ehlobile**, kwathi **ukubhangazela** wasebenzisa elinye

elimqondofana **ukubhongozela** okuchaza ukukhula ngamandla kwesithombo.

4.8 UKUXHUMANISA OKUMAZOMBE

Kulolu hlobo lokuxhumanisa igama elilodwa lingaphindaphindwa ezindaweni eziningana ezahlukene zemigqa exhumene. Igama ulithola ekuqaleni, litholakale maphakathi nasekugcineni, kuye ngokuthi imbongi iwuhlele kanjani umqondo wayo.

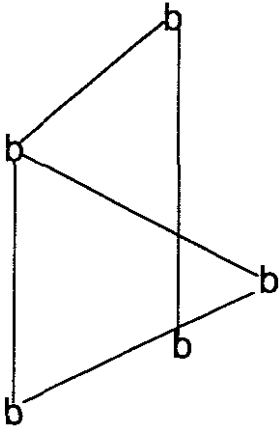
Siyaluthola lolu hlobo lokuxhumanisa kulolu cwaningo. Nasi isibonelo enkondlweni ethi: **Ubhoko LwaseGcotsheni-Kusindwe Ngobethole:**

Nani **bacibi** bemicibisholo,
Ningayicibi le ngqungqul'emaphikophiko
Ngob'**ukuyiciba**,
Nobe **nicib**'uPhunga,
Nacib'uMageba.

(Mhlana, 1997:55).

Kuzophawuleka ukuthi kuyona yonke le migqa kuphindwe igama **-ciba**. Leli gama silithola lisetshenziswe mamaphakathi nomugqa wokuqala, ekuqaleni komugqa wesibili, ekugcineni komugqa wesithathu, maphakathi nomugqa wesine, ekuqaleni komugqa wesihlanu.

Kugqama lolu hlobo lwephethini:



Lokhu kuveza ngokusobala ukuthi izinkondlo eziningi zikaMhlanga ugqozi lwazo luncike kakhulu ezibongweni zoMdabu njengoba sibona kuphindaphindwa igama **lokuciba** kanti ezibongweni zikaCetshwayo, kuphindwa igama **ningayihlabi** njengoba imbongi ithi:

Wathi **ningayihlabi** leyo ndlovu,
Ningayihlaba niyoba niyibangile.

(Nyembezi, 1958:64).

Okutusekayo enkondlweni kaMhlanga ukuthi ukwazile ukusebenzisa elinye igama kanti nezimo zokwenza kazifani ngoba ukuciba kuchaza ukuphonsa into ethile okulindeleke ukuthi ihlabeke okungenzeka ukuthi ihlabe eceleni. Ezibongweni zenkosi uCetshwayo kuyabonakala ukuthi ukugwaza mahlanze.

Indlela umqondo ohlelwe ngayo enkondlweni yimbongi uyagqama ngoba ekuqaleni nje imbongi iyababiza labo eyaziyo ukuthi bangoKayihlome, iyabaxwayisa ukuthi bangalinge benze iphutha, bayihlasele le ngqonyela ngoba kuyobe kufe sonke isizwe sikaPhunga

noMageba. Imbongi isivezela ukuthi amehlo amabi akhona yonke indawo. Nakhona kwezemfundo ikhona yimpi yezincithabuchopho kwesinye isikhathi esingeke sathi eyokwakha kepha eyokudicilelana phansi.

Umuntu uzishaya isifuba ngokudicilela phansi omunye kepha akhohlwe ukuthi lowo muntu ngolunye usuku uyomdinga. Umuntu lowo uma wena ungamdingi, bakhona abazolujabulela usizo lwakhe ngoba njengoba efundile, akazifundeli yena kepha ufundele ukuthuthukisa isizwe.

Kungakho sithola imbongi iphindaphinda isiqu sesenzo –**ciba** kuyona yonke imigqa yale ndima yenkondlo. Ukuphindaphinda kuwuhlobo lokugcizelela umqondo othile ukuze ungene kahle ezindlebeni zomaqondana.

Luyavela futhi lolu hlobo lokuxhumanisa enkondlweni yakhe uMhlanga ethi: **Igwagwala LikaMenzi -Izibonkolo:**

Waye **wayosizila** eNtilingwe,
Wayosizila eNtengweni,
BabakwaKhinya **wabasizila**,
Umnyam'uza **nemvula**,
Le mvula yabuthezelana **kwaNodwengu**,
UNodwengu wath'uzoyikhomba **ngabafana**,
Kant'**abafana** bophicwa **ngumnyama**,
Umnyam'oza nokukhanya,
Inkanyamb'eth'**ihlasela yasizila**,
Ihlasele ngomkhonto kagagamela,
Owazithak'ozohlazi zamcob'uMbuyazwe,
Owazithaka zamcob'uMandlakazi,
Kwaye **kwacobeka** nezicoco zawoNongalaza.

(Mhlanga, 1993:49).

Lapha uMhlanga usikhiphela amangwevu obunkondlo ngokuqokwa kwamagama asetshenziswe enkondlweni. Ubuciko obunzulu obunezimpawu zezibongo zoMdabu. Sithola kule ndima kuphindwa amagama athile kaningana.

Amagama agqamile aphawulekayo akheke esuselwa kulezi ziqu:

-**sizila** esimbona ephindwe amahlandla amane.

-**mvula** isiqu esiphindeke kabili

-**dwengu** isiqu esiphindeke kabili

-**fana** isiqu esiphindeke kabili

-**mnyama** isiqu esiphindeke kabili

-**hlasela** isiqu esiphindeke kabili

-**thaka** isiqu esiphindeke kabili

-**coba** isiqu esiphindeke kathathu

Kuzophawuleka ukuthi igama eliphindeke kaningana yileli elithi: **ukusizila**. Leli gama yilona elenza ukuxhumanisa okumazombe, eligcizelela amandla nokuhlasela okunesihluku kwenkosi uCetshwayo ezitheni zayo.

4.9 EZINYE IZINHLOBO ZOKUXHUMANISA

Kuyenzeka siphinde sithole ukuxhumanisa okudalwa ngamagama asetshenziswe emgqeni owodwa ukwenzela ubumnandi kulowo osuke elalele kanti kunokugcizelela futhi okusuke kutholakala kulowo mugqa.

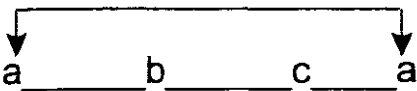
Enkondlweni ethi: **Ihlabazulu- Inkondlo Yamanqamu** kunalo mugqa:
 UNontshisekel'owaphum'izinkomo ziphuma...
 (Mhlanga, 1991:30).

Kulo mugqa imbongi ichaza umfo kaMdluli njengensizwa ebiyishoshozela. Zonke izinto wayezenza eqhutshwa yintshisekelo ethile. Imbongi imfanise nomfana wezinkomo ophume eyokwelusa izinkomo, wazishiya lapho emadlelweni, wayothungatha amanye amadlelo aluhlaza akwaNgqondonkulu. Kulo mugqa ophezulu sithola leli phethini:



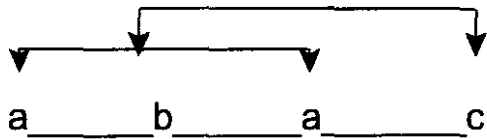
Esinye isibonelo salolu hlobo lokuxhumanisa siluthola kuyona le nkondlo engenhla lapho imbongi iphinde isiqu –**dlula** ngale ndlela:
Odlule ngendlela bambiz'**ezidlulela**
 (Mhlanga, 1991:30).

Kulo mugqa sithola leli phethini:



Enkondlweni ethi: **Ngwane! Mwelase! – Inkondlo Yamanqamu** kunalo mugqa:
Muhle ebusika **muhle** nasehlobo
 (Mhlanga, 1991:35).

Iphethini esilithola lapha yileli:



Kuzophawuleka ukuthi kulo mugqa kuphindwe igama elithi **muhle** njengoba linjalo kepha egameni **ubusika nehlobo**, kukhona ukuphindeka kwamagama anomqondo ophikisanayo kepha asetshenziswe ndawonye ngenjongo yokugqamisa ukuqophisana kwawo. Lokhu kuqhathanisa kwenza zimbuke ngeso lokwenanela umfo kaMwelase ukuthi wayengumuntu oyinto eyodwa.

Imbongi lapha ichaza ukuthi uNgwane umfo kaHlongwane uhlala emuhle ebukeya. Yiqiniso ukuthi ehlobo konke kuba kuhle kepha lapho ubusika sebufikile, konke kuyaphundleka njengazo izihlahla ngoba kusuke kuyisikhathi samakhaza.

Kumfo kaMwelase akunjalo, uhlala eyinto eyodwa, akaguquki njengezikhathi zonyaka. Lokho kusibuyisela ezibongweni zoMdabu lapho imbongi yenkosi uSenzangakhona imthopha ngokuthi:

Obemzimba muhle nangendlal'enkulu,
Obebuso bungenandawo yokusolwa...

(Nyembezi, 1958).

Naye uMhlanga usabuyisa wona lo mqondo wobuhle bomuntu. Olunye uhlobo lokuxhumanisa esinokuluthola lusafana nalo lolu kepha lapho lawo magama aphindwayo asuke elandelana, kungekho gama eliwahlukanisayo njengoba kwenzekile emgqeni ongenhla.

Enkondlweni ethi: Inkanyezi Yokukhanya- Inkondlo Yamanqamu
kunale migqa:

**Yaqhakaza kwaqhakamb'amathafa,
Uphil'ukuphila kwaphakade.**

(Mhlanga, 1991:26).

Emgqeni wokuqala sithola amagama amqondofana esetshenziswe alandelana. Womabili la magama achaza izimo ezahlukene kepha ezinomphumela owodwa ekugcineni. Igama lokuqhakaza lingachaza ukuzalwa noma impumelelo lowo obongelelwayo aseyizuzile. Impumelelo yomuntu iyisibusiso kuyena kepha kufanele leyo mpumelelo igqamise ukuthuthuka kwesizwe. Ngokuzuza kwakhe kwabakhona nokuzuza kwesizwe njengoba imbongi isisebenzisa elokuqhakamba igama.

Emgqeni olandelayo kuphindwe isiqu -phila kepha lapha kukhona ukuthuthuka kwezinga lo mqondo lapho imbongi igqamisa ukuthi akaphili ngokwasemhlabeni kuphela kepha usebenzela izulu ukuze kuthi lapho esekhothama, aphile futhi kwelizayo.

Masikugcizelele nalapha ukuthi ukusetshenziswa kobuciko bokuxhumanisa kuyalenyusa izinga lenkondlo. UNtuli, (1984:201) lapho esonga ngokuxhumanisa uthi:

Some of the linkings are for purely ornamental reasons, but others serve the purpose of lending emphasis to the idea, or for providing a line of continuity in the poet's ideas.

Ukuxhumanisa yikhono elejwayeleke kakhulu emigqeni elandelanaya. Kubuye kuvele emgqeni owodwa ngokuthi kusetshenziswe igama

elilodwa kugqame izingcezu zenkulumo, izifenqo nezimo zokukhuluma ezahlukene, noma ezifanayo ngenhloso yokugcizelela nokugqamisa umgqumo othile. Ukusebenzisa amagama ngenhloso yokwedlulisa umlayezo nokugcizelela kubalulekile kakhulu kunokuhlobisa nje ngoba lokho kuyalehlisa izinga lenkondlo.

4.10 ISIPHETHO

Ukuxhumanisa yikhono eligqamile ezinkondlweni zale mbongi. Ukuxhumanisa kugqame kakhulu ngokusetshenziswa kwamagama afanayo, amqondofana, aphikisanayo namanye ngenhloso yokuveza lokhu okulandelayo:

- Ukugcizelela umqondo othile enkondlweni;
- Ukuletha isigqi esilandelekayo enkondlweni;
- Nokugqamisa umqondo othile ophethe ukuvumelana noma ukuphikisana.

Ukuxhumanisa kubonakala ekuqaleni, maphakathi nasekugcineni kwemigqa. Ziyatholakala nezinye izinhlobo zokuxhumanisa njengokunxemu nokumazombe.

ISAHLUKO 5

5.0 IMPINDAMQONDO NEMPINDWA

5.1 ISINGENISO

Ukuphindwaphindwa kwamagama noma imigqa enomqondo ohambisanayo ezinkondlweni zesiZulu kuyinto evamisile kakhulu. Izibongo zicebe kakhulu ngalobu buciko obabuzenzakalela.

Izimbongi zamakhosi akwaZulu zazijule kakhulu ngomqondo ngoba zazinekhono lokuqamba izibongo ngesigameko esithile esenzeka ngaleso sikhathi.

Kwakuthi ngesikhathi amabutho ebuya ukuyohlabanela uHlanga lomhlabathi, uzwe ngayo imbongi isiqephuza izibongo ngokuhlabana kwezingwazi lezo. Kulapho-ke kwakuvamise ukuthi kube nokuphindaphindeka kwemigqa ethile, igxeka noma yenza ihlaya ngalabo abahluliwe empini. Ezibongweni zeNkosi uMpande kunale migqa:

Izulu elidume phezu kwaMaqongqo omabili
Laduma lazithath'izihlangu zoMbelebele,
Lazithatha izihlangu zakwaBulawayo,
Lazithatha izihlangu zeZinyosi,
Lazithatha izihlangu zoDlambedu,
Lazithatha izihlangu zikaNongomnyama,
Lazithatha izihlangu zoMgumanqa!

(Nyembezi, 1958:65).

UMsimang, (1975: 369) lapho echaza lesi sigameko esingenhla uthi:

**Lana ngamabutho kaDingane abhuqwa
nguMpande empini yaseMaqongqo. Konke lokhu
imbongi ikubona kahle izihlalele esikhoweni
sayo. Kuthi lapho iyibona sengathi iyahlehla impi
yenkosi, ikhuze ibabaze ithi: Kazi niyobuyela
phi?**

URycroft noNgcobo, (1988:4) uma becaphuna uStuart bathi:

**...a person would never be praised by any
reference to an army that defeats him; he is
praised concerning the army he defeats. This is
an important rule in the praises of all people.**

Yikhona kuphindwaphindwa komqondo owodwa okwenza ukuthi kudaleke umgqumo othile wesigqi esinohlonze kanti umqondo owethulwa yimbongi uyagcizeleleka ngoba usuke ulanda ukuthi impi yenkosi ihambe kanjani.

Siyalithola futhi ikhono lempindamqondo lapho imbongi isethulela imiqondo emibili ephikisanayo ndawonye:

Uthe wakulala wangangemifula;
Uthe wavuka wangangezintaba.

(Nyembezi, 1958:13).

Ezinkondlweni zanamuhla siyalithola futhi leli khono lokuphindaphinda lapho izimbongi zanamuhla zilisebenzisa ngobuciko obuhle kakhulu. Ngempindamqondo sichaza lokhu okulandelzyo:

- Ukuphindeka komqondo ofanayo emigqeni ehambisanayo endimeni yenkondlo. Le miqondo ivamise ukulingana ngezinga ngoba umqondo ngamunye usuke uzimele kepha

unokuxhumanisa nalowo olamana nawo.

- Ukuchaza nje kabanzi ukuthi umqondo obewethulwe kumugqa ongenhla kaweluleki kepha kuye kuvele omunye umqondo osezingeni elifanayo nalowo owethulwe kumugqa osequgaleni.
- Lokho imbongi isuke yenzela ukugcizelela umqondo othile ukuze ujule, uhlale ugxile emqondweni.
- Okunye okuphawulekayo ngayo ukuthi le miqondo njengoba isetshenziswe ndawonye kungenzeka ukuthi ivumelane noma iphikisane kuye ngenhloso yokusetshenziswa kwayo.
- Impindamqondo ibuye ithasisele ekuletheni umgqumo wesigqi esimnandi futhi esisamculo kulowo osuke elalele.

UPretorius, (1989:18) uma echaza impindamqondo uthi:

Parallelism in poetry can be described as linguistic similities observed between certain successive poetic lines. Parallesm forms an integral part of traditional poetry and is also effectively used in modern poems to create aesthetic effects.

5.2 IZIBONELO NGEMPINDAMQONDO

Enkondlweni elandelayo ethi: **Izinyosi-Kusindwe Ngobethole** kunale migqa:

Zangiphuc'ububhimbi bobuvila,
Zangihlomis'ubugagu benkuthalo.

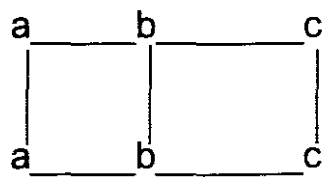
(Mhlanga, 1987:34).

Kuzoqapheleka ukuthi le migqa yomibili isebenzise amagama angefani kepha ethula umqondo othile ojulile, ongewehlukanise kulowo okuqalwe ngawo.

UNtuli, (1984:191) ukuchaza kangcono lokhu uma ethi:

A more interesting type of parallelism is where some units balance each other by contradiction. The contradiction may be in antonyms or in the general sense of the statement.

Iphethini elidalekile kule migqa engenhla yileli:



(a) (b) (c)

Zangiphuc’ububhimbi bobuvila

(a) (b) (c)

Zangihlomis’ubugagu benkuthalo

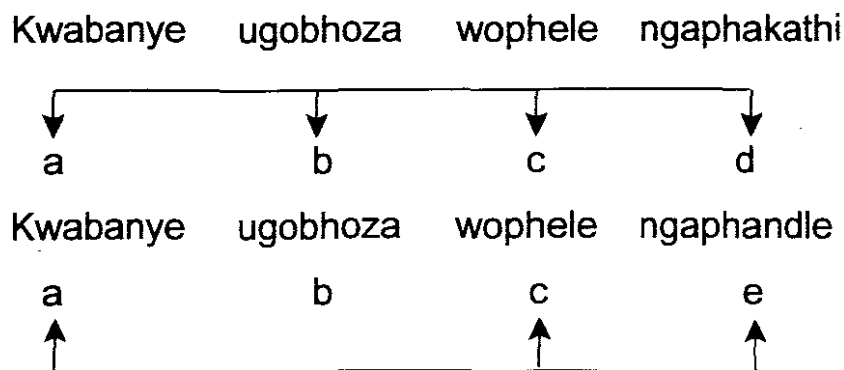
U-**zangiphuca** uhambisana no-**zangihlomisa**, kwathi **ububhimbi** waxhumana no-**ubugagu** kanti **bobuvila** uxhumana no-**benkuthalo**. Ngamanye amazwi sichaza ukuthi ukuxhumanisa akwakhiwa ngamagama aneziqu noma umsuka ofanayo kuphela, sibheka nomqondo wamagama asetshenzisiwe indlela ahleleke ngayo ukugqamisa umqondo othile enkondlweni.

Enkondlweni: **Imvundo Yomhlabathi – Amadwala Ezimpophoma** kunale migqa:

Kwabany'ugobhoza wophele ngaphakathi,
Kwabany'ugobhoza wophele ngaphandle.

(Mhlanga, 1991:78).

Kule migqa engenhla kuzophawuleka ukuthi umehluko usemagameni
asekugcineni kuphela: nangaphakathi, ngaphandle. Kusetshenziswe
amagama anomqondo ophikisananyo. Nakhona lapha iphethini lisafana:



Kuleli phethini imbongi igcizelela ukuthi izindlela abantu ababhekana
ngayo nezinto ezithile kazifani. Abanye abantu bayakwazi
ukunyamezelela isimo sokuhlukumezeka bengasho lutho kepha abanye
izimo kabakwazi ukuzibekezelela.

Konke lokhu kuchazwa ngamagama amabili kuphela asekugcineni
aphikisanayo ngokwenzazelo kepha abe evumelana futhi egcizelela
umqondo othile oxhumene ndawonye.

Okubalulekile ngempindamqondo ukuvuthiswa umqondo wendikimba
yenkondlo. Ubunkondlo obufanele busetshenziswe ngobukhulu
ubunono futhi kube nenhloso ebalulekile ezokwenza indikimba igqame
kangcono.

UPretorius, (1989:19) uma echaza ukulinganisa lokhu uthi:

Parallelism may contribute to the restatement of central ideas for the sake of emphasis and rhythm accompanied by gradual release of new information which causes an epic flow or introduces striking descriptions.

Imbongi eyiciko iyakwazi ukuthandanisa lolu hlobo lokuxhumanisa ukuze kugcizeleleke umqondo othile njengoba kuvela kule migqa engenhla ukuthi indlela abantu abemukela ngayo isimo esithile empilweni kayifani.

Okuphawulekayo ukuthi ubuhlungu buyinto efanayo kumuntu noma ngabe owabuphi ubulili. Kunesisho esiZulwini esithi izinyembezi zendoda zophela ngaphakathi. Okusemqoka ubuhlungu obuzwakalayo kulowo muntu buba sobala noma angaziqinisa kanjani kungakho-ke imbongi ikugqamisa lokhu.

Kukhona impindamqondo ethinta amagama amabili anomqondo ofanayo kepha leyo miqondo ayethule ngezindlela ezahlukene ngenhloso yokugqamisa ukubaluleka kwalowo mqondo kuleso simo esisuke sihlasele ngaleso sikhathi.

Enkondlweni ethi: **Ingwebu Yamaxhwele-Izingqungqulu Zosiba** kunale migqa:

Wo, ntomb'**uyihatha**,
Izindaba zakho **Thabisile!**

(Mhlanga, 1991:73).

Kule migqa emibili engenhla siphawula ukusetshenziswa kwegama uyihatha. Inikeza incazelo yaleli gama ithi:

Umuntu othatheka kalula olilulwane; umuntu ongethembeki, ongenasigqi.

Okungubuciko kule migqa yindlela imbongi ekhethe ngayo umfanekiso-mqondo. Isebenzise isifengo ukwenzasamuntu lapho ithathe utshwala yabunikeza izimpawu zomuntu. Lapha utshwala buyashelwa bese buqoma amasoka amaningi ngesikhathi esisodwa ngenhloso yokuwahuhela ophathe ukuthi akhiphe konke okuyizithukuthuku zawo. Lesi senzo sigcizelela izimpawu zokungethembeki zokwenza kotshwala kulabo abaphuza bagcine sebelahlekelwe okukhona ngokungekho.

Leli hatha lisuke lizithokozisa ngezithukuthuku zalabo asebethathekile bethi baqonywe yintombi kanti ithi lala lulaza ngikwengule. La manxila athokoziswa ngezindlela ezahlukene agcine ngakho ukuchutheka isithunzi engazelele.

Lapha imbongi isishaya ingwijikhwebu ngaleli hatha esiliqamba ngegama likaThabisile. Lapha-ke isenzo sesiguquke saba yibizoqho. Zonke lezi zimo ngezijabulisayo kepha zibe ziholedana ophathe okukaBhongoza.

Enkondlweni ethi: **Ihlabazulu-Inkondlo Yamanqamu** kunale migqa elandelayo:

UNqab'omadwal'anezimpande,
Ngingakaze ngibon'amadwal'anezingxabo.

(Mhlana, 1991:30).

Lapha kusetshenziswe amagama amqondofana ukuze kudaleke impindamqondo egcizelela indikimba yenkondlo. Elinye igama elichaza izimpande yizingxabo. Imbongi ngokusebenzisa la magama angomqondofana igqamisa ukunotha kolimi lwesiZulu ngokuba namagama amaningi asho into eyodwa.

Enkondlweni ethi: **Yisabatha Nkosi – Izingqungqulu Zosiba** kunale migqa:

Namhla yisabatha Nkosi,
Namhla ngumhla wakho **Ngqonyela** yasezulwini,
Namhla yindumiso yakho **Ngqungqulu** yaPhakade.

Ilaka lakho **Somandla**,
Ngifeza izingqinamba zempilo,
Akukhon'ukweqa izinyawo **zenkosi**,
Ngifeza izingqinamba zempilo,
Thethelela ubuwula bami **Nkosi**.

(Mhlanga, 1991:62).

Kulezi zindima ezimbili sisathola khona ukusetshenziswa kwamagama anomqondofana. Endimeni engenihla imbongi ibiza iNkosi **ngengqonyela** bese emgqeni wesibili iyibize **ngengqungqulu**. Lawa amagama achaza into eyodwa, ubukhulu namandla amakhulu.

UNkulunkulu ubizwa ngezindlela eziningi ngabantu abehlukene kepha konke lokho kuyinto eyodwa lapho kuchazeka. Empeleni imbongi isuke yenza ukuthi inkondlo ingabi nasidina sokulokhu kuphindwa igama elilodwa ingathi kawekho amanye amagama anomqondo ofanayo esiZulwini.

Endimeni yesibili imbongi ibiza uNkulunkulu ngo-**Somandla**, kwathi ekugcineni komugqa wendima yasebenzisa igama **Nkosi**. Lapha imbongi isichazela ngobuhlungu nomthwalo wobunzima ebuthwele ngenxa yokungatholi isikhathi sokuphumula ukuze nayo iye enkonzweni iyodumisa njengabanye abantu.

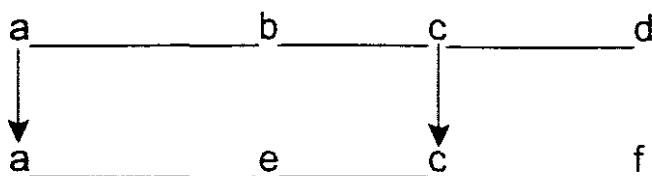
Imbongi izifanisa nesigqila sona okufanele silokhu sithwele ijoka, sisebenza kanzima. Imbongi idalula ukuthi akukhona ukwedelela umyalelo weNkosi ukuthi ngeSabatha iqhubeke nomsebenzi ewenzayo kepha yisimo saleli zwe ephila ngaphansi kwaso kungakho inxusa kuNkulunkulu ukuthi akayilamulele kulesi simo esiyihlukumezayo.

Enkondlweni ethi: **Inkombandlela Yamathwasa-izibonkolo** kunale mugqa:

Wadabul'amahlathi **wawel'**imifula,
Waqombol'amaqele **wewus'**amawathanga.

(Mhlanga, 1993:51).

Lapha kusetshenziswe amagama aphikisanayo ekuqaleni kwemigqa. Ukuxhumana-siqalo lokhu kudalwa amagama **wadabula** okuchaza ukuklaya izwe phakathi kanti **waqombola** okuchaza ukukhuphuka kanzima uhlangothi lwentaba kanti amagama **wawela** kanye **nokwewusa** asebenze njengokuxhumanisa maphakathi okuchaza ukweqa imifula nokwehlisa amawathanga. Iphethini elitholakalayo yileli:



Lapha imbongi ichaza umfo kaVilakazi njengensizwa eyahamba yaze yalifaka isiphandla, ihlwanyela imbewu yokwazi ezindaweni eziningi zaleli laseNingizimu Afrika. Ukuzinikela kwakhe nokulabalabela ukusebenzela isizwe yikhona okwamenza ehla enyuka engunogwaja ozikhundlakhundla, ebengela intsha kwelensonyama yakwangqondonkulu.

UThwala, (2000:234) uma echaza lolu hlobo lwempindamqondo uthi:

This is a type of parallelism which shows how effective antonyms are used to emphasize a specific idea. Any two lines cited for this type of parallelism show the development of thought in a more sequential way.

5.3 IMPINDWA

Ezinkondlweni eziningi zale mbongi esizicwaningile ziningi izibonelo ezahlukene zempindwa ezisebenzisile ngokusebenzisa amakhono ehlukeneyo.

Kuyabonakala ukuthi yimbongi eqhutshwe ufuqufuqu logqozi esingathi luyatholakala kakhulu ezibongweni zoMdabu. Iningi lezinkondlo zayo linomgqumo wesigqi sezibongo. Impindwa ikhombisa ukubaluleka lapho isuke iyisebenzise khona ezinkondlweni zayo.

Izinhlobo zempindwa ezisetshenzisiwe ezinkondlweni zale mbongi ziyazenzakalela. Akukho okuyizimpawu ezibonisa ukuthi kube khona ukuphoqelelwa kwayo. Ukuyiphoqelela impindwa nasezimeni

ezingayivumeli kahle, lokho kudala ukulahleka komqondo oyinhloso yokubhalwa kwaleyo nkondlo, kulahleke nekhono lokuqoka nokusetshenziswa kwamagama ngendlela efanele.

Lapha sithola lona uhlobo lokuphindaphinda. Imbongi lapha iphindaphinda umugqa owodwa kuzona zonke izigaba zenkondlo. Lesi yisigqizo esibuye saziwe ngokuthi inhlwaza emculweni nasemahubeni. Umsebenzi waso ukuvuselela umqondo, ukugqamisa umsebenzi waso nogcizelela okuthile.

Lokho kuphindaphinda kungenzeka ekuqaleni kwemigqa yendima noma ekugcineni kwemigqa yendima kuye ngokuthi imbongi ifuna ukuhlela umqondo wayo kanjani.

UPretorius, (1989) ucaphuna uCuddon,(1980:559) lapho echaza ethi:

...refrain as the repetition of a phrase, line or lines, at intervals and especially at the end of a stanza.

Uyaqhubeka uPretorius, (1989:21) echaza ngokubaluleka kwempindwa uthi:

In modern poetry it is often used to add lyrical characteristics to the poem or emphasise a specific idea.

5.4 IZIBONELO NGEMPINDWA

Enkondlweni kaMhlanga ethi: Ligeze Ngencokazi-Kusindwe Ngobethole sithola le migqa:

Indima 1 kuya endimeni 5 kulokhu kuphindwa lo musho ekugcineni kwayo:

Ngumqhele wokuhlabana kwesizwe.

(Mhlanga, 1987:59).

Lokhu kuphindaphinda kugcizelela umqondo wendikimba ukuthi yonke into umuntu ayenzayo kazenzeli yena kepha wenzela isizwe. Ukuphumelela kwakhe, kungukuphumelela kwesizwe.

Enkondlweni ethi: **Nibakhulu Niqamathekile-Izingcazi Zoggozi** kuphindwe lo mugqa:

Nibakhulu niqamathikile,
Nina zingqinamba zakwamhlaba.

(Mhlanga, 1987:87).

Imbongi ithi ubunzima buyinto eyinselelo kumuntu. Imbongi iyachaza ukuthi ubunzima yibona obuletha impumelelo ekugcineni. Kuningi kakhulu okufundwa umuntu uma ebhekene nobunzima empilweni.

Uma umuntu engahlangabezani nezikhathi ezinzima akavamisile ukuba nobuchopho obujulile ngoba zonke izinto uzithola kalula. Imvamisa umuntu onjalo uyehluleka ukubhekana nezingqinamba zempilo. Izingqinamba zempilo ziqedwa ukufakana imilomo nabanye, ukubekezela, ukukhuthazana, ukwelulekana nokuhlanganyela nabanye abanemiqondo ejulile.

Kunolunye uhlobo lwempindwa lapho imbongi ingaphindi nelilodwa igama kweminye imigqa kepha okuphindekayo umqondo oqukethwe. Kuyagqama lokhu enkondlweni ethi: **Lokhu Ngineqholo-Izingcazi**

Zogqozi

Emgqeni wokuqala endimeni yokuqala kunalo mugqa:

Qhobonyek'ughikinyeke.

(Mhlanga, 1987:39).

Emgqeni wokuqala endimeni yesibili kunalo umugqa:

Genuk'ubugenugenu.

(Mhlanga, 1987:39).

Emgqeni wokuqala endimeni yesithathu kunalona:

Qhekez'ubungqamungqeshe.

(Mhlanga, 1987:31).

Emgqeni wokuqala endimeni yesine kunalona:

Mamfuz'ubunamfunamfu.

(Mhlanga, 1987:31).

Kuzona zonke lezi zindima zale nkondlo kunokuphindeka kwemigqa enomqondo ofanayo. Imbongi ilokhu ishoshozela lo muntu ukuthi akenze okuthile. Okuphawulekayo yindlela imbongi esebenzisa ngayo amazwi enkuthazo kulo muntu.

Ngokolimi singathi kusetshenziswe indlela yamandla, isenzo esisaqhubeka ngoba imbongi ilokhu igcizelela kulo muntu ukuthi akaqhubeke enze lokhu akwenzayo.

Kuyona le nkondlo ethi: **Lokhu Ngineqholo-Izingcazi Zogqozi** imbongi isebenzise ukuphindaphinda umugqa ofanayo njengoba kwenzekile ezindimeni zenkondlo engenhla.

Umehluko kule mpindwa esetshenzisiwe yenzeka ekugcineni kwendima hhayi ekuqaleni njengoba kuchaziwe ngenhla.

Emgqeni wokugcina indima yokuqala kuphindwe lo mugqa: **Lokhu nginegqabho.**

Esigabeni sesibili kuphindwe: **Lokhu nginomqhenyo.**

Esigabeni sesithathu kuphindwe: **Lokhu nginomgqajo.**

Esigabeni sesine kuphindwe: **Lokhu ngineqholo.**

Okuphawulekayo kule mpindwa ukusetshenziswa kwamagama angomqondofana kuzona zonke izindima zale nkondlo. Lokhu kusakhombisa khona ukuthi isiZulu sinothe ngendlela emangalisayo. Wonke la magama **nginegqabho, nginomqhenyo, nginomgqajo, ngineqholo,** achaza into eyodwa, ukuzigabisa noma ukuqhayisa ngesenzo somuntu othile.

Kwesinye isikhathi imbongi kayiphindi umugqa wonke kepha iphinda ingxenye yomugqa noma kuphindwe igama elilodwa njengoba sibona enkondlweni ethi: **Siphe Umhlabathi-Kusindwe Ngobethole:**

Indima yokuqala kuya endimeni yesine kuphindwe amagama amabili anomqondo ohlukile ezindimeni ezechukene. Indima yokuqala neyesine kuphindwe igama **ingxabo** kanti endimeni yesibili kuya kweyesithathi sithola kuphindwe igama **nzulu.** Lokhu imbongi isuke ikwenzela ukugcizelela umqondo othile enkondlweni kanye nokudala umgqumo othile wesigqi.

5.5 ISIPHETHO

Kuvele kwagqama ezinkondlweni ezicashuniwe ukuthi impindwa ukuphindaphindeka komugqa noma ingxenye enkulu yomugqa ekuqaleni noma ekugcineni kwebinza.

Kuphawulekile ukuthi imbongi isebenzise amaphethini ehlukeni ezinkondlweni zayo ngenhloso yokugcizelela amaphuzu athile, ukugqamisa umgqumo othile nendikimba yenkondlo.

Kucacile ukuthi imbongi ingumuntu oqhutshwa ugqozi kakhulu. Lokho kubonakaliswa ubude bamabinza nokulakanyana kwemiqondo okwethulwe ngolimi lobumbongi.

Kuphawulekile ukuthi imbongi isebenzise impindwa ezinkondlweni zayo ngendlela etusekayo lokho okube nomthelela othile ekugqamiseni indikimba yenkondlo okuyiyona sisekelo sokubhalwa kwayo.

ISAPHLUKO 6

6.0 ISIGQI NEZIGABA

6.1 ISINGENISO

Lapho kukhulunywa ngesigqi kukhulunywa ngomgqumo wenkondlo. Isigqi ukugcizelela nokungagcizeleli, ukwelula nokungeluli izinhlamvu kanye nokwehla nokwenyuka kwephimbo.

Lapho kukhulunywa ngesigqi kucatshangwa kakhulu ngesigqi esitholakala emculweni. Ukuze ingoma noma iculo kuthiwe limnandi kungenxa yokuhleleka kwamanothi okuyiwona akha isigqi seculo noma ingoma.

Nasezinkondlweni kusafana nasemculweni. Indikimba yomculo noma yenkondlo izwakala kangcono uma isigqi saleyo nkondlo sithandanise kahle izinhlamvu ezithile ezinikeza lobo bumnandi endlebeni yolalele.

UMsimang, (1988:6) uveza umbono olandelayo ngesigqi:

**... wumnyakazo othile odalwa wukulandelana
kwemisindo ehlelwe ngemitha noma olunye uhlelo
emgqeni.**

UPretorius, (1989:14) uma echaza ngesigqi uthi:

**Rhythm is one of the most important components of
traditional, and some modern African poetry.**

UMakhambeni, (1991:122) lapho ebeka imibono yabahluzi abehlukile ngesigqi uthi:

Kukhona abahluzi abaphawula ngomgqumo ozwakalayo lapho kulandelana izinhlamvu zomsindo ofanayo futhi ohambisanayo emgqeni. Kanti futhi sibuye sithole abanye begqamisa iphuzu lokuhleleka kwezinhlamvu zamagama ezigcizelelayo kanye nezingagcizeleli; ezelulayo nezingaluli; ezenyusayo nezehlisisa iphimbo lapho ufunda.

UKhumalo, (1993:82) uphawula ngalo mgomo kanje:

Lona ngumnyakazo noma ngumgqumo othile inkondlo enyathela ngawo uma ihaywa. Lo mgqumo noma isigqi uzinze ekugcizeleleni nokungagcizeleli izinhlamvu/amabanga athile.

Isigqi yisona sisekelo enkondlweni esigqamisa ngayo indikimba yayo. Kuyenzeka inkondlo ibe samculo. Ngamanye amazwi ibe nomgqumo osheshayo kanti enye ihambe ngokunensa ngenxa yokusetshenziswa kwamagama anomisindo osindayo enkondlweni.

UPretorius, (1989:15) ubeka kanjena:

Rhythm creates atmosphere in the poem. A fast rhythm can at times be used to create an effect of “hot-temperedness” and “anger” whilst a slower rhythm can perhaps create an atmosphere of sadness.

Bakhona nabanye abahluzi abathi isigqi sidalwa yizindawo eside sihlaba ikhefu kuzona lapho sifunda inkondlo. Lezo zindawo zibonisa isiphetho selunga lesigqi. Okubalulekile yindlela izikhawu lezo ezihleleke ngayo nokudaleka kwephethini elithile.

UNtuli, (1989:220) uma echaza isigqi uthi:

By rhythm in a poem we generally mean a more or less regular recurrence of time patterns and patterns of successive and positional association of emphatic elements to less emphatic ones.

Mkhulu umsebenzi owenziwa isigqi ezinkondlweni. Kubalulekile ukuthi sibukisise lena elandelayo:

- Isigqi yisona esingumxhumanisi phakathi kwembongi nalabo abasuke bethulelwa umlayezo othile enkondlweni;
- Isigqi singumgqumo oletha ubumnandi obusamculo enkondlweni kuye ngendikimba yenkondlo;
- Isigqi sigqamisa isimo esithile;
- Isigqi sigcizelela umqondo enkondlweni.

Okubalulekile kufanele sibheke amasu asetshenzisiwe okuyiwona agqamisa isigqi ngendlela ethile. Kungaba yisigqi esisheshayo noma esihamba kancane sixhase kakhulu umoya wenkondlo.

Ezinkondlweni zikaMhlanga sithola izinhlobonhlobo zesigqi. Enkondlweni ethi: **Izingqungqulu Zosiba-Kusindwe Ngobethole** sithola le migqa:

Indluzel'enhle emfuleni,
Ikhwezel'uhlonze lwezikhali zanamuhla;
Ikhwezel'isithoza solimi lomhlabathi,
Ikhwezel'iqholo legazi lomhlabathi,
Umhlabath'uziqhayise ngempande yendabuko!
Yibambeni zingwevu zoSiba,
Yibambeni magqanqul'osiba,

Ayilwe ngamabhuku!

(Mhlanga, 1991:67).

Okokuqala okuphawulekayo umgqumo osheshayo wesigqi okusibonisa ngempela ukuthi lena yinkondlo eyizibongo. Imbongi iyatusa kanti ikhuthaza isizwe nalabo asebawelele ngaphesheya kwezemfundo ukuthi bangalifulatheli ikwabo ngoba liyohlala liyikhaya njalo.

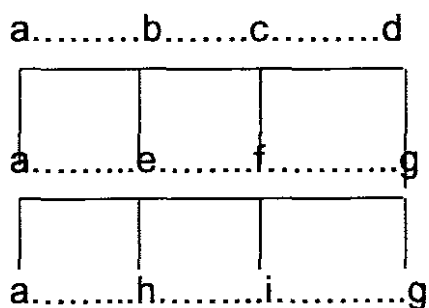
Okwesibili, umgqumo osheshayo wenziwa nawukweqiwa ngonkamisa ekugcineni kwamagama athile. Emgqeni wokuqala nje sihlangu nalo mugqa:

Indluzel'enhle'mfuleni,

(Mhlanga, 1997:67).

Ekugcineni kwebizo indluzele nasegameni enhle eliyisichasiso kweqiwe unkamisa -e. Lo nkamisa usekelwe isivumelwano sesichasiso en-(hle) nesivumelwano sikandaweni e(mfuleni) okwenza ukuthi singasadingeki isijobelelo sikankamisa -e kula magama esiphawulile ngawo ngoba lokho kungenza ukuthi isigqi sinense, lo mugqa uphenduke indaba.

Siyabona futhi kule migqa engezansi kusetshenziswe ukuxhumanisa-siqalo igama ikhwezela. Lokhu kugcizelela okusekuqaleni kwale migqa ngokulandelanayo kwayo kwenza impindamqondo ehlobe ngaleli phethini:



(Mhlanga, 1997:67).

Imbongi igcizelela ukuzinikela kwala maqhawe ukuthi anikeze ihawu lokuziqhayisa ngokukhuthaza ukuthi imfundo iyisikhali sanamuhla. Uma isizwe sesifundile, siba nesithunzi, siyahlonipheka ngendlela esenza ngayo izinto ezithuthukisa leso sizwe kanti ekugcineni imbongi igqamisa ukuzigqaja kwesizwe ngabaholi baso. Konke lokhu kwenza uvuthondaba kule ndima yenkondlo.

Uma sibuka indlela ukuxhumanisa okuhlelwe ngayo kudaleka umgqumo wesigqi esithile.

Kuzophawuleka ukuthi ukusetshenziswa kwefanangwaqa -z- no- -s- emgqeni wokuqala nowesibili kusadala sona isigqi esinomgqumo osheshayo kanti lezi zinhlamvu ziphinde zigcizelela umqondo wokubaluleka kwemfundo esizweni nokukhuthaza okufanele kwenzeke isikhathi sisavuma.

Okufanele sikwazi ngesigqi ukuthi sihambisana nomoya imbongi ebhale inkondlo leyo ikuwo. Uma bekuyinkondlo ekhuluma ngokufa nesigqi sayo sithi ukunensa kanti uma kuyindikimba ejabulisayo nesigqi ngokunjalo sizolandela lowo mgqumo.

Okunye okudala isigqi yilezi zinhlotshana zesakhiwo:

6.2 UKWEQIWA KONKAMISA

Lapha sikhuluma ngokweqiwa kukankamisa ekuqaleni, maphakathi noma ekugcineni komugqa kusuke kwenzelwa umgqumo othile enkondlweni.

Lapho sibuka izibongo, sithola kukuningi ukweqiwa kwezinhlamvu zikankamisa. Enkondlweni ethi: **Ubhoko lwaseGcotsheni-Kusindwe Ngobethole** kunale migqa:

Ngilibonil'igquma lidlondlobala,
Lidlondlobal'amagqum'amhlophe,
Agqihela phezulu.

(Mhlanga, 1997:55).

Lapha kugqanyiswa indlela uMphemba athuthuka ngayo kwezemfundo. Imbongi imfanisa negquma elidlondlobale kwethuka amanye amagquma amhlophe okungahle kube ngezinye izizwe ezimhlophe.

Esenzweni esisaqhubeka inkathi yamanje kushiye ukamisa wokugcina wesenzo –e ngilibonil(e). Lokhu kwenzelwa umgqumo wesigqi esisheshayo ngoba ebongela uMphemba ngokukhalipha kwakhe.

Lokhu kweqiwa kukankamisa kuyatholakala esenzweni lidlondlobale amagquma amhlophe. Lokhu kushiya kukankamisa -e (lidlondlobale) wesenzo nonkamisa webizo -a (magquma) kusinikeza umgqumo osheshayo ngoba uma kade besetshenzisiwe, umgqumo ubuhamba

kancane, akube kusaba nenasasa elisazibongo.

Ikakhulu lokhu kweqiwa kukankamisa kutholakala ezenzweni njengoba sibona nakule nkondlo ethi: **Ngwane!Mwelase!-Inkondlo**

Yamanqamu:

OdI'umhlanganis'enkundleni ko-Illinge,
Izilingo zaling'ukumgibanise.

(Mhlanga, 1991:35).

Kuyavela futhi ukweqiwa kukankamisa **-e** esenzweni **odla** nasebizweni umhlanganiso kweqiwe unkamisa **-o** ekugcineni kanti esenzweni zalinga, kusale unkamisa **-a** ekugcineni. Nakhona lapha kusenzelwa khona ukugcizelela indlela ayephatheke ngayo okaHlongwane ukuthi wayebhekene nezinselelo eziningi ngenkathi esafundisa esikoleni esiphakeme sase-Illinge.

6.3 UKWEQIWA KWELUNGA

Kuyenzeka ezinkondlweni sihlangane nesimo sokushiywa kwezinhlamvu ezithile egameni kepha umqondo walelo gama ungalahleki. Lokhu kungenzeka noma ngabe kuyiphi indawo emgqeni owakha indima. Lokhu siyakuthola enkondlweni ethi: **Ubhoko LwaseGcotsheni-Kusindwe Ngobethole** kunalo mugqa:

Ningayicibi le ngqungqul'emaphikophiko.

(Mhlanga, 1997:45:62).

Kulo mugqa kuzophawuleka ukuthi kunesabizwana sokukhomba **lena** kepha umehluko ukuthi kasibhaliwe ngokuphelele, kusetshenziswe kwashiywa ilunga **-na**. Imbongi ikwenzeleni ukushiya ngaphandle leli

lunga?

Ukweqiwa kwelunga kuyikhono lobunkondlo eligqamisa isigqi esisheshayo neliletha ubunkondlo obupheleleyo.

Okwesibili kuzophawuleka ukuthi ukuba lesi sijobelelo sokukhomba eduze **-na** besisetshenzisiwe, besizokwenza umgqumo wesigqi ukuthi uthikamezeke bese unensa kakhulu nalobu bungqungqulu bukaMphemba bungagqami kahle.

6.4 UKWEQIWA KWEGAMA ELITHILE EMGQENI

Kuyenzeka enkondlweni kubekhona igama eleqiwayo kepha umqondo walo ubekhona ngokucashile emgqeni lowo osuke ufundwa. Kuvamisile kakhulu-ke lokhu ezinkondlweni ikakhulu ezibongweni.

Enkondlweni ethi: **yiSabatha Nkosi-Izingqungqulu Zosiba** sithola le migqa:

Libhadla,
Lishubisa umnkantsha.

(Mhlanga, 1991:35:76).

Kule migqa emibili kunamagama ashiiyiwe kepha ngokomqondo akhona ngoba ukuphinda asetshenziswe kungasho ukuphinda into eyodwa kube nesidina. Egameni libhadla, okusho ukushisa kakhulu kwelanga, sibona kushiye igama **ilanga**. Ngokwendaba lo mugqa ubuzofundeka ngale ndlela: Ilanga libhadla kepha ngenxa yokuthi siyazi ukuthi yilanga elibhadlayo, akudingekile ukuthi imbongi iliphinde leli gama ngoba

umqondo walo usuvele umelwe u-libhadla. U-li- uyisivumelwano sikamenzi esisuselwa egameni ilanga.

Egameni lesibili sithola lona igama ilanga lishiyiwe kepha akuselona leli elishisayo. Manje sekuchazwa ilanga noma usuku oluthile lapho kwakumakhaza ngendlela emangalisayo. Uma sibheka umqondo oqukethwe yile migqa emibili, ichaza ubunzima imbongi ebibhekene nabo ngezikhathi ezingafani zempilo.

UThwala, (2000:205) uma echaza lokhu uthi:

Ellipsis allows the poet to use words economically. It prevents words losing their poetic flavour and form. It helps the poet keep the lines within the same length.

Enkondlweni ethi: Buyini Ubukhosikazi-Izingqungqulu Zosiba kunalo mugqa:

Leli hlombe engikupha lona,
Akulon'elokukuthwesa umqhele,
Wegqabho lobuwula.

(Mhlanga,1991:76).

Lapha kuphawuleka ukuthi imbongi ishiye igama inkosikazi ekuqaleni komugqa wokuqala. Belingadingekile leli gama ngoba imbongi ikhuluma ngenkosikazi eyinxusa ukuthi njengoba incoma ubuhle bemisebenzi yayo, lokho makungayenzi ukuthi ithwale amahlombe ngoba ukwenza kanjalo isiyophenduka isiwula.

6.5 NGEZIGABA ZENKONDLO (IZINDIMA)

Ngendima yenkondlo kukhulunywa ngokuqoqana kwemigqa ethile enomqondo owodwa ophelela kuleyo ndima kepha lowo mqondo ube yingxenye yomqondo wonke oqukethwe yinkondlo.

USimpson, (1972:40) uma echaza indima uthi:

A stanza is a group of lines forming a unit of a poem. It is recurrent, with a regular pattern of lines, meter and rhyme though the pattern may vary.

UMsimang,(1988:7) uveza imibono elandelayo ngendima:

...yibinzana le migqa eyisigatshana enkondlweni. Le migqa kumele imumathe umqondo owodwa owethulwa yinkondlo kule kwesigaba nxa kubhalwa indaba. Amanono aye athande ukuba inkondlo ibe nezindima ezilinganayo.

Ayikho imigomo ebekiwe yamabinza ukuthi kumele abenjani. Ezinye izimbongi zikholelwa ekuhleleni izinkondlo zazo zibe ngamabinza alinganayo kanti ezinye ziba ngamabinza angalingani.

Uma indima inemigqa emibili evumelanayo siyibiza ngokuthi umigqamibili(couplet); Uma indima inemigqa emithathu sithi umigqamithathu (tercet); Imigqa emine sithi umigqamine (quatrain); imigqa emihlanu sithi umigqamihlanu (quintet); imigqa eyisithupha sithi umigqasithupha (sestet); imigqa eyisikhombisa sithi umigqasikhombisa (septet) bese umigqa eyisishiyagalombili sithi umigqasishiyagalombili (octet), njalonjalo.

Kawukho umgomo obekiwe ukuthi izinkondlo kufanele zibe nenani elingakanani lezindima. Kukhona izinkondlo ezinendima eyodwa, kukhona ezinezindima ezintathu, ezine, ezinhlanu njalonzalo.

Okubalulekile esikuqikelelayo yindlela imbongi ehlele ngayo imicabango yayo ngenkathi ibhala le nkondlo. Izindima zenkondlo zingasihlahlela indlela okuyiyona ethulwa yindikimba yenkondlo.

UThwala, (2000:240) uma echaza ngendima yenkondlo uthi:

Stanzas are marred divisions which are made in a poem in a regular way. In each stanza we find a specific idea, rhythm as well as descriptive or evocative images. If the stanza is complete, its completeness is seen through all cognitive strategies, that is, repetition learning, expansion and organization.

Izinkondlo kazifani ngokubhalwa kwazo. Kukhona izinkondlo ezinezindima ezilinganayo inkondlo yonke. Bheka inkondlo ethi: **Umona Omuhle-Kusindwe Ngobethole**. Le nkondlo inezindima ezintathu. Indima ngayinye inemigqa eziyi-9. Kwesinye isikhathi imbongi yenzela ukuqoqeka kahle komqondo okubonisa ukuthi le nto ekhuluma ngayo idinga ukuxazululwa noma ukuphathwa ngokulinganayo. Ngamanye amazwi imbongi ingaveza ukubaluleka kwalokho ekhuluma ngakho.

Izinkondlo eziningi zale mbongi kazivamisile ukulandela iphethini elinjengaleli. Kuyabonakala ukuthi iyimbongi ethathekayo uma ugqozi seluyigquzula, ingabe isaqikelela ubunono ezindimeni zayo. Kunokwenzeka iyazi ukuthi akunamgomo oyisimbelambela oyixabhelela ukuthi ilinganise izindima zezinkondlo zakhe.

Izinkondlo eziningi zale mbongi zinezigaba ezinde ngenxa yosikisiki olunamandla oluyiholayo nogqozi oluthathelwe ezibongweni zoMdabu. Ubude bezigaba bungabukwa ezinkondlweni ezicashuniwe ngenhloso yokufakazela lo mbono. Isibonelo: 1

Imbongi YaseMabheleni
Mphemb'ophembe ngebele
Abanye bephemba ngezibi,
Sidlukula segwalagwala,
Gwalagwala laseGcotsheni;
Igcotsheni yaqong'okwesidlodlo
Sendlondl'enophaph'ekhanda;
Ngqalabutho yaMabhele,
Jozikazi elicijwe phezu
Komlalazi weZingolweni,
Inala ibonakele
Ingangamanz'okuphala izikhumba
Emagcekeni akoMphemba,
Mphemba nalani yona lena,
Elokhu yondla ukondla kwelanga

Mhlanga, (1997:46).

Inkondlo eyakhiwe izigaba eziyisikhombisa. Isigaba sokuqala esicashuniwe siyimigqa eyishumi nane edle ngemifanekiso-mqondo, nezinye izigqizo zobunkondlo. Izigaba zale nkondlo kazilingani. Lokho kudalwa ukuthi umlayezo okuleso naleso sigaba imbongi iphumelele ukuwedlulisa ngemigqa emingaki.

Okunye okuphawulekayo ezinkondlweni zale mbongi ukuthi kukhona izinkondlo ezinjengalena ethi: **Izinyosi-Kusindwe Ngobethole**. Lapho sithola izindima ezimbili zokuqala zinemigqa eyi-6 kanti izindima ezine kuyona le nkondlo zinemigqa eyi-7.

UNtuli, (1984:233) uma echaza lolu hlobo lokuhleleka kwemigqa uthi:

**This is a fairly conventional way of writing poems.
It implies a degree of organization on the part of the
poet who must fit each idea into a fixed pattern.**

Kuyenzeka kuzona izinkondlo sithole izindima ezingamadluladlulane njengalezi eziningi ezitholakala ezinkondlweni zale mbongi. Enkondlweni ethi, Imisebe Yokukhanya sithola izindima ezintathu ngokulandelana kwazo zinemigqa elinganayo eyi-7 bese indima yesine ibe nemigqa eyi-14, kuthi indima yokugcina ibe nemigqa engu-20.

Okubalulekile ngalolu hlobo lwezindima ukuthi kuyenzeka zibe nomqondo othuthukayo, kuye ngokubaluleka kwezigameko okuxoxwa ngazo kuleyo nkondlo.

6.6 IMIGQA NEZIMPAWU ZOKULOKA

Lapho kukhulunywa ngemigqa eyakha indima kusuke kuhlolisiswa iphethini layo nendlela umqondo lowo owethulwayo uhleleke ngayo. Okwakuvamisile ukwenzeka kuqala ukuthi imigqa yenkondlo yayilingana, ingedlulani ngenxa yokuthi kwakulandelwa umgqomo othile wesigqi.

Nasezinkondlweni zanamuhla zisekhona izimbongi eziqikelelayo ukuthi imigqa yendima kufanele ilingane ngokwenani nasemagameni asetshenzisiwe emgqeni lowo noma izinkondlo eziningi zingasakulandeli lokho.

Ezinkondlweni zanamuhla kuvamise ukuthi imigqa ingalingani endimeni yenkondlo. Isigaba ngasinye usithola sinemigqa engalinganiyo kanti nasekwakhekeni kwayo imigqa leyo, akufanani ngoba eminye iba mide, eminye ibe mifishane.

Kuyenzeka kwezinye izinkondlo kutholakale umugqa wakhiwa yigama elilodwa vo, kuye ngokuthi linamuphi umfutho enkondlweni leyo. Imigqa ingahlelwa ngendlela evalekile. Lapho sithola kusetshenziswe izimpawu ezithile njengokhefana, ukhefana-ngqi, ungqi, isibabazi, ikholoni noma ezinye njengombuzo.

Izimpawu lezi yizona futhi ezingasicacisela kahle ukuthi indikimba nomgqumo wenkondlo unasiphi isigqi. Kuyinto okufanele iqikelelwe kakhulu lapho isetshenziswa ngoba umgqumo wesigqi kanye nendikimba kungalahleka ngenxa yobudedengu bokusetshenziswa kwezimpawu zokuloba.

Imigqa yenkondlo esihloko sithi: **Emibelen'Egwansile-Kusindwe Ngobethole** sithola lesi sibonelo:

Umbel'ogwansile ngokukleza,
Umbel'owukleze kwabhej'ilanga,
Imiqumbe yaqhakaz'ukugwansa,
Igwans'ubisi lakwaNgqondonkulu.

(Mhlanga, 1987:56).

Lapho ufunda le migqa ngokulandelana kwayo, uthola ukuthi umugqa ngamunye uzishaya sakuzimela. Umqondo owethulwe egameni lokuqala uphelela egameni lokugcina kuwona lowo mugqa.

Lapho kukhulunywa ngokugwansa kombele kukhulunywa ngombele wenkomazi ogcwele ubisi. Lapho inkomazi isigwansile uthola ubisi seluchicha, lushisa nayo isibhonsa, kufanele isengwe. Ukuklezisa kuyilapho okungabafana kubizwa ngumsengi bese kuklezelwa ubisi emilonyeni.

Imbongi lapha isidwebela lesi sithombe senkomazi nokukleza. Emfundweni sifana nabakleza embeleni wenkomazi. Ubisi luyimpilo. Nemfundo iyimpilo ngoba maningi amathuba avulekayo uma ufundile.

Okuphawulekayo ukuthi noma lo mugqa osequqaleni ushaya sakuzimela, kubakhona ukuthuthuka komqondo osukapakela emgqeni wesibili lapho imbongi ichaza ukuthi uma usuklezile, kwenzekani emuva kwalokho.

Ukubheja kwelanga kuchaza ukuphuma kwelanga ekuseni nokushona kwalo. Lapho sisafunda lolu lwazi, luya ngokuya lusithuthukisa kepha imbongi ikubeka ngokobunkondlo lokho ukuthi **ukubheja kwelanga**.

Siphinde sithole omunye umfanekiso-mqondo wemiqumbe eqhakazayo ngoba isiklezele kulolu bisi lwakwaNgqondonkulu. Le migqa iyingxenye yendima yonke yenkondlo esiyithola inemigqa eyi-14. Umqondo oqukethwe yile migqa kawuphelele njengoba kulindeleke ukuthi upheleliswe ngeminye imigqa ekuyona le nkondlo yonke. Ukusekela lo mbono uNtuli, (1989:232) usichazela ngokulindelekile endimeni yenkondlo uthi:

We expect each stanza or paragraph to imply some unit of thought which is separated from that contained in the

other portions of the poem. This is not an independent thought, though, but is a step in the arrangement of a series of ideas which are contained in the poem.

Kubalulekile ukuthi umqondo owodwa ungalokhu uphindaphindwa enkondlweni ngoba lokho kungadala ukuthi kungabe kusatholakala ukuthi indikimba yenkondlo iyiphi. Ukulahleka kwendikimba kuvamise ezinkondlweni ezinde kanti nakuzona nje ezimfushane uyayithola indikimba exovekile.

6.7 UKWELEKANA KWEMIGQA

Lapho sikhuluma ngokwelekana kwemigqa eyethula umqondo owodwa oqoqene ndawonye emigqeni emibili noma emithathu elandelayo. Lowo mqondo kusuke kuqalwe ngawo emgqeni ongenhla wase unqanyulwa ungakapheleli waqhutshekiswa emgqeni olandelayo. Zikhona ezinye izinkondlo okuthi lapho ufunda umqondo womugqa, uvele uphelele ekugcineni kwalowo mugqa, imbongi bese iqhubeka nomunye umqondo emgqeni olandelayo.

Okuphawulekayo kuleyo migqa ukuthi akusetshenziswanga uphawu lokukhanyisa. Kungakho kubalulekile ukuthi umqondo womugqa mawufundwe kuzwakale ukuze kutholakale ukuphelela komqondo kulowo mugqa.

Kule ncazelo engenhla siholeleka emigqeni evalekile lapho umqondo uphelela emgqeni owodwa kepha emugqeni ovulekile umqondo uyediula. Ukwerekana kwemigqa akudalwa ukungasetshenziswa

kwezimpawu zokukhanyisa.

Kubalulekile ukuthi siqikelele indlela esetshenziswa ngayo. Zikhona izimbongi ezingavamisile ukusebenzisa izimpawu zokukhanyisa ezinkondlweni zazo. Ukungasetshenziswa kwezimpawu omunye umuntu kungamxaka bese lokho ekuhlanganisa nokwelekana kwemigqa kanti akunjalo.

UPretorius noSwart, (1989:40) uma bechaza lolu hlobo lobuciko bathi:

Enjambement feature where the sense of a line of poetry is not completed at the end of that line, but runs into the next, in other words, the last word in the line of poetry is not the end of the sentence.

Ziningi izinkondlo zale mbongi lapho sithola khona lolu hlobo lwemigqa elekanayo. Enkondlweni ethi: **Zinkanyezi Zokukhanya-Kusindwe Ngobethole** kuyavela ukwelekana kule migqa:

Sihlabek'umxhwele
Ngobuhle bemvelo
Enadalwa ngabo.
Noma ngingaqond'isihlabathi
Sobucik'enabunjwa ngaso.

(Mhlanga, 1997:65).

Kule migqa emithathu yokuqala kuzophawuleka ukuthi umqondo okuqalwe ngawo emgqeni wokuqala uze uphelele emgqeni wesithathu. Imbongi kayikwazanga ukuwunqamula umqondo ngoba igama eligcinayo emgqeni wokuqala **umxhwele** lidinga ukusekelwa ngumbuzo othi, yini lena eyenza imbongi ihlabeke umxhwele?

Impendulo isicaciswa yigama elisekuqaleni komugqa olandelayo ukuthi

kungenxa yalobu **buhle** obuyingqayizivele ebubonayo kuzona izinkanyezi. Umqondo wokuphendula lowo mbuzo kawupheleli lapho ngoba uyaqhubeka lapho imbongi iveza ukuthi akubona ubuhle bokuzenzela kepha **yindalo** kaMvelinqangi.

Enkondlweni ethi: **Inyandezulu YakwaNgqondonkulu-Izingqungqulu**

Zosiba kunalo mugqa othi:

Uhambelen'ungakezwa ukungqabangqesha
Kweguq'ebelisathi lithath'ubunkunzi
Lithwasel'ubuvava
Liyohlab'usentu
Lwelenkom'enezimpondo?

(Mhlanga,1991:60).

Kuyona le migqa engenhla imbongi iyabalisa ngenxa yombuzo osequcaleni lapho ithi **uhambeleni?** Kuyabonakala ukuthi leli qhawe yayifuna libone imisebenzi yayo njengoba sesiyihlaziya namuhla. Kepha umqondo wokungqabangqesha kawupheleli ekugcineni kwalo mugqa wokuqala, ukapakela emgqeni wesibili, lapho seyichaza ukuthi iseliklume (**iguqa elisathath'ubunkunzi**). Kusekuningi eyayifisa ukuthi iyithwasise kukhona ngoba iphokophele eziqongweni.

Nangempela nansi imisebenzi yayo imbongi siyifunda, siyicwaninga, sibeka imiqondo ngemiqondo ngayo. Ifana nenkunzi esesibayeni nezinye ezingomahlabazihlangana (**ubuvava**). Ihlabana ngezimpondo ezingachaza usiba lokubhala nemiqondo esethulela yona eyehluke ngezindikimba ezithile esingaxoxa ngazo kuze kushone ilanga.

Okokugcizelelwa ukuthi akuyona yonke imigqa engenza zimpawu

esingathi ukwelekana kwemigqa. Uma sifunda lo mugqa, singasho yini ukuthi kukhona ukwelekana kwemigqa?

Kuyona le nkondlo engenhla sithola le migqa:

Besisananel ubugagu bephimbo lakho
Lihlokom'enkundlen'endlondlobel'
Inkondlo yezindluzele zoHlanga.

(Mhlanga, 1997:61).

Le migqa emibili yokuqala kuyaphawuleka ukuthi kunokhefana obekufanele ilufake ngoba lo mqondo ewethulayo emgqeni wokuqala uyaphelela kuwona lowo mugqa wokuqala. Kunanelwa ubumtoti bephimbo kulo mugqa osekuqaleni.

Emgqeni wesibili sithola kuqubuka omunye umqondo oxhumene nalowo osekuqaleni. **Ubugagu** buhambisana **nenhlokomo**. Singasho ukuthi la magama omabili noma engafani kepha asinikeza ifanamqondo elithile njengokubeka kwembongi.

Ubugagu bomuntu noma ukuhlokoma kwephimbo lakhe kujabulisa abantu abaningi kungakho eqhubeka nalowo mqondo wokuthi phezu kokuhlokoma kwephimbo, liphinde lidlondlobalele esiqongweni. Umqondo osemgqeni wesibili wedlulela emgqeni olandelayo ngenxa yokweqiwa kukankamisa **-e**. Ngenxa yokweqiwa kwalo nkamisa sekusinikeza umqondo wokwelekana kwemigqa ngoba sekuba nombuzo othi lidlondlobaleleni leli phimbo alitusayo? Iphinde inikeze impendulo futhi ukuthi lidlondlobele iphimbo inkondlo yezindluzele zoHlanga. Elezindluzele lingaba umfanekiso-mqondo. Uzophawula-ke ukuthi kule migqa emithathu kungumugqa ovulekile nomugqa ovalekile.

Konke kusetshenziswe ndawonye. Ukuze ukutholise kahle ukwelekana kwemigqa kuhle uwufunde umugqa, uzwe ukuthi umqondo wawo uphelela kuphi ngaphambi kokuthatha isinqumo ngohlobo lomugqa.

UPretorius, (1989:17) uma echaza ngokubaluleka kokwelekana kwemigqa uthi:

As a rule this technique is used to accomplish fluency in the poem. Some times it is used to accelerate the narration. It may also create specific rhythmic conditions which may affect the metrical nature of the poem.

Okucacayo ngokwelekana kwemigqa ukuthi iyisu elihle kakhulu uma imbongi yethula imizwa yayo ukusigqamisela indikimba ethile. Ukwelekana kwemigqa kuyanezezela ekugqamiseni umgqumo wesigqi senkondlo, okubalulekile yindlela okusetshenziswe ngayo eyenza etuse imbongi ngobuciko bokusebenzisa lo mgomo.

6.8 ISIKHAWU (ISIZURA)

Isikhawu yindawo lapho kuthi umugqa ungakapheleli bese kubakhona ukuthikamezeka okudalwa yikhefu elithathekayo kulowo mugqa. Kubakhona ukuphoqeka ukuthatha ikhefu ngenxa yobude bomugqa noma ukuhlanganiswa kwemigqondo emibili eqoqelwe ndawonye ukudala isigqi esithile.

Enkondlweni ethi: **Izinyosi-Kusindwe Ngobethole** kunalo mugqa:

Izimbali ziqhakazil'esivandeni

Kuthaphuk'isikhuphe, kuphafuk'impova.

(Mhlanga, 1997:78).

Kulo mugqa kutholakala umqondo owodwa kepha ugcizelelwe ngamagama amabili angafani. **Ukuthaphuka** nok**uphafuka** kuchaza into eyodwa ukufuquka kwephunga elimnandi lezimbali **isikhuphe** ne**mpova** kusasho into eyodwa, futhi imbewu etholakala kuyona imbali. Imbongi lapho iphinde umqondo owodwa kabili ukucacica ukubaluleka kwembewu. Lezi zinyosi okungaba ngabantu abalabalabele ukufunda.

Nakhona lapha kubalulekile ukuthi umugqa ufundwe kuzwakale ukuze kutholakale ukuthi isikhawu lesi sizokwenzeka kuphi. Kubalulekile ukuqikelela ngoba akuyona yonke imigqa lapho kusetshenziswe uphawu lokukhanyisa emgqeni. Kweminye imigqa akunazimpawu kepha uma lowo mugqa uwufunda, kuyazenzakalela ukuthi kuthatheke ikhefu.

6.9 ISIPHETHO

Kuyaphawuleka ukuthi umgqumo uyazenzakalela ezinkondlweni eziningi ngaphandle kokuphoqeletwa. Isigqi sichazwa njengomgqumo othile enkondlweni odalwa imisindo ephimiseka ngokufanayo eyizinhlamvu noma amalunga athile.

Ezinkondlweni zembongi kuphawulekile ukuthi ukweqiwa konkamisa kuletha isigqi esisheshayo. Ukuhleleka kwamagama ezindimeni kugqamisa ukwelekana kwemigqa okuveza isigqi esisheshayo. Isigqi

sitholakala emigqeni, ezindimeni nasezingxenyeni eziningi zezinkondlo ngenhloso yokuletha ubunkondlo obupheleleyo, ukwedlulisa umlayezo ngesigqi esisheshayo esikhombisa ukwenyuka nokwehla kwephimbo kanye nokugcizelela izigameko ezithile.

Inani lezinhlamvu namalunga emigqeni yezinkondlo zale mbongi lilethe umgqumo olandelekayo. Isigqi sibuye savezwa ukwelekana kwemigqa nezikhawu okuheha imizwa nezinzwa zomlaleli.

ISAPHLUKO 7

7.0 ISIPHETHO NEZINCOMO

7.1 UKUHLAZIYWA KOCWANINGO

Isihlaziyo socwaningo sithinta imisindo eyahlukene ngokuthi kubukwe ukusetshenziswa kwamalunga nezinhlamvu, amagama namabinza ezinkondlweni ezikhethiwe. Kulapho kuvela khona amakhono nobuchule bembongi ekulobeni izinkondlo zayo.

Lapha kulapho sikwazi ukusonga ucwaningo ngendlela ephelele ngokuthi sikwazi ukuphendula imibuzo elandelayo:

- Siyini isakhiwo sangaphandle senkondlo? Sibaluleke ngani? Sihlobene kanjani nendikimba yenkondlo?
- Iyini imvumelwano? Ibaluleke ngani enkondlweni?
- Kuyini ukuxhumanisa? Kubaluleke ngani enkondlweni?
- Iyini impindwa nempindamqondo? Kubaluleke ngani enkondlweni?
- Ayini amabinza? Abaluleke ngani enkondlweni?
- Siyini isigqi? Sibaluleke ngani enkondlweni?

Amasu embongi abonakala kahle lapho sesibuka umgomo ngamunye ngenhloso yokubona izinga ukuthi likhushulwe lafinyelela kulipha iqophelo.

Okuphawulekayo ukuthi izinkondlo eziningi zale mbongi ziyizibongo zesimanje ezigabe ngolimi olujulile. Lokhu sikubona ezinkondlweni ezilandelayo:

Imbongi YaseMabheleni

Mphemb'ophembe ngebele
Abanye bephemba ngezibi,
Sidlukula segwalagwala,
Gwalagwala laseGcotsheni,
IGcotsheni yaqong'okwesidlodlo...

(Mhlanga, 1993: 55).

Inkombandlela Yamathwasa

Ngimbonil'uMntakaMphephethw'eqombol'izintaba
Eyodundubal'ugoma loNgoye,
UNgoye lwamthwes'amaluz'emfund'ephakeme.

(Mhlanga, 1993:51).

Imbongi ikhethe amagama ngobunyoninco ngenhloso yokugqamisa ubunkondlo obupheleleyo obuqukethe imilayezo, isigqi nobumtoti.

Imvumelwano-siqalo yisigqizo esigqame ngokuba yilunga ezinkondlweni zale mbongi. Izibonelo:

Inkombandlela Yamathwasa

Wafunz'umntakaMphephethwa washiya phansi,
Washiya ngob'esedingeka phambili,
Wadabul'amahlathi wawel'imifula,
Waqombol'amaqele wewus'amawathanga..

(Mhlanga, 1993:51).

Ingcwenga Yabansundu

Yidlozi lesizwe leli,
Yimpilo yesizwe lena!
Yisizinda sikaMvelinqangi lesi!

(Mhlanga, 1991:40-41).

Ezibonelweni ezingenhla imvumelwano-siqalo igqanyiswe ngamalunga

wa- no **yi-** asetshenziswe aphindwa ngenhloso yokuletha isigqi esihehayo sokugcizelela lokho okushiwo yimbongi. Isibonelo sokuqala sigqamisa okwenziwa yiqhawe okuhaywa ngalo kanti kwesesibili kuchazwa ngeculo lesizwe ukuthi liyini futhi lisho ini esizweni zengabadi.

Imvumelwano- maphakathi yisigqizo esibonakala ngokuba phakathi emigqeni yenkondlo. Igqanyiswa ngamalunga afanayo. Izibonelo:

Imbongi YaseMabheleni

Ugiyis' **oko** Mnyamana kaNgqengelele,
Usinis' **oko** Maqayingana kaLutholude,
Ungqabashiyis' **oko** Mafukuzela kaDube...

(Mhlanga, 1993:57).

Igwalagwala LikaMenzi

Bethi **bayenz'**isilo sengubo,
Kanti **bayinik'**izimpiko...

(Mhlanga, 1993:49).

Imbongi isebenzise imvumelwano-maphakathi **oko-** ngenhloso yokufanisa okwenziwa yimbongi yaseMabheleni nokwakwenziwa ngamaqhawe ayizolo oMnyamana kaNgqengelele noMafukuzela. Isibonelo sesibili sisebenzise isivumelwano sikamenzi **ba-** enkondlweni ehaya ngeNkosi uCetshwayo.

Imvumelwano-sigcino yisigqizo esibonakala ekugcineni kwemigqa yenkondlo. Izibonelo:

Igwalagwala LikaMenzi

Ingw'emnyama kaMalandela,
Abathi beyixhokoxha ngezinhloko hlela...

(Mhlanga, 1991:53).

Izibonelo zemvumelwano-sigcino -ela no -ka ziletha imiqondo ephelele ezinkondlweni. Imvumelwano isetshenziswe kahle ezinkondlweni zembongi, lokho kufakazelwa ngamaphuzu alandelayo:

* Zonke izinhlobo ezilandelayo zemvumelwano zisetshenzisiwe ezinkondlweni ezehlukene:

1. Imvumelwano-siqalo
2. Imvumelwano-maphakathi
3. Imvumelwano-sigcino
4. Imvumelwano eyeqayo

- * Imvumelwano isebenziseke ngaphandle kokuphoqelelwa.
- * Imvumelwano igqamisa umgqumo ofanele nolandelekayo.
- * Imvumelwano igcizelela isigqi nomqondo othile, ilethe nobumbano ezinkondlweni.

Ukuxhumanisa yisu elisetshenziswe yimbongi ukuxhumanisa imigqa emibili noma ngaphezulu ngokusebenzisa igama eliphelele noma ingxenye yalo. Ukuxhumanisa lokhu kuyizinhlobo eziningi kepha ezenza imisebenzi efanayo: ukugcizelela, ukuletha isigqi esilandelekayo nokwakha imifanekiso yomqondo. Okuphawulakayo ukuthi izinhlobo zisetshenziswe kahle ezinkondlweni ezahlukene. Ukuxhumanisa-siqalo kugqame kahle enkondlweni esihloko sithi:

Udumo Lwesizwe

Ababon'ekujuleni kwengqikithi yempilo,
Ababon'ezinzulwini zemicabango yomuntu,
Ababon'ukuphila nokuhamba kwethu..

(Mhlanga, 1991:92-93).

Kuphindwe igama eliphelele **ababona** emigqeni emithathu ilandelana ngenhloso yokugcizelela umqondo othile. Ukuxhumanisa-maphakathi yisigqizo esisetshenziswe kakhulu ezinkondlweni zale mbongi. Isibonelo sicashunwe enkondlweni ethi:

Indlokol'Enesihlonti

Zindlondlo kuphel'**eziyoluhlom**'emagxalabeni

Zib'eziny'izindlondlo **zuluhlom**'ekhanda.

(Mhlanga, 1991:63).

Lapha kusetshenziswe igama **ukuhloma** endaweni nemigqa yenkondlo ngenhloso yokugcizelela nokwethula umlayezo.

Ukuxhumanisa-sigcino kubonakala ekugcineni kwemigqa esihloko sithi:

Ingcwenga Yabansundu

Nakuzo izizukulwane **zesizwe**

Isagqize zona isithoza **zesizwe**

(Mhlanga, 1991:41).

Kusetshenziswe ongumnini **zesizwe** ngenhloso yokuletha umqondo ophelele nesigqi senkondlo. Izinhlobo ezintathu zokuxhumanisa eziwayelekile nokuyizona ezisebenze kakhulu ezinkondlweni zembongi eqokelwe ucwaningo yilezi ezilandelayo: Ukuxhumanisa-siqalo, ukuxhumanisa-maphakathi nokuxhumanisa-sigcino. Ukuxhumanisa okuyinxemu, okuyisiphambano nokumazombe kuyivelakancane ezinkondlweni zale mbongi.

- Ukuxhumanisa kusetshenziswe kahle ngaphandle kokuphoqeletwa.
- Ukuxhumanisa kugqamise ukugcizelela, isigqi, ubumbano

nemiqondo epheleleyo ezinkondlweni.

Ifanamsindo likhombise ukugcizelela nokugqamisa umqondo othile kanye nokuveza isigqi ezinkondlweni eziqokelwe lolu cwaningo. Ifanamsindo lisetshenziswe ngaphandle kokuphoqelelwa, kwakheka izithombe noma imifanekiso yemiqondo elandelekayo.

Enkondlweni yembongi ethi, **Imbongi YaseMabheleni-Izibonkolo** kugqame izibonelo zalezi zigqizo ezilandelayo:

Ingangamanz'okuphala izikhumba (ifanankamisa)
(Maphumulo noThwala, 1993:55).

UMantantashiya ontantashiye... (Ifanankamisa)
(Maphumulo noThwala, 1993:56).

Wazibon'izingqungqulu zingqubuzana...(ifanangwaqa)
(Maphumulo noThwala, 1993:56).

Inqabankulu izinqolongolobane (Ifanangwaqa)
(Maphumulo noThwala, 1993:56).

Isamungu sakhwezel'ubulavulavu (ifuzamsindo)
(Maphumulo noThwala, 1993:55).

Ivuthe **ubuhanguhangu** ebuchosheni...(Ifuzamsindo)
(Maphumulo noThwala, 1993:57).

Ocwaningweni kucacile ukuthi ifanamsindo yikhono lokusebenzisa imisindo noma izinhlamvu ezifanayo ezihlobene ngokulandelana ukuze kugqame isigqi nengqikithi yenkondlo.

Impindamqondo igqanyiswe ukuqoka amagama anomqondo ocishe ufane ngenhloso yokugcizelela nokuveza ingqikithi. Enkondlweni

esihloko sithi: **Igwalagwala LikaMenzi-Izibonkolo** imbongi iphinde imiqondo kanje:

Babathe bayazaz'oShonkwani badliwa yijozi,
Babathe bayazaz'oSomklawana badliwa yiklwa,
Babathe bayazaz'oDabulesakhe badliwa yiklwa,
Babathe bayazaz'oMkhungo badliwa yiklwa,
Babathe bayazaz'oMantantashiya badliwa yingicawe,
Babathe bayazaz'oMdomba badliwa yizijula
(Maphumulo noThwala, 1993:49).

Kusetshenziswe izikhali namagama abantu abehluka abehlulwa ezimpini. Amagama asetshenziswe emgqeni ngamunye ayalingana, axhumene futhi agqamisa umqondo owodwa: wokunqoba kwenkosi uCetshwayo nokwehlulwa kwezitha.

Ezinkondlweni kuye kukhuthazwe ukongiwa kwamagama ngokuthi kusetshenziswe ambalwa kunamaningi. Inhloso yokusebenzisa amagama ambalwa ukugcina ubunkondlo kungagcini sekuyindaba. Nokho-ke zonke izinkondlo zale mbongi zisebenzisa amagama amaningi kepha adle ngokujiya nokuqokwa ngobunono.

Iningi lezigaba zezinkondlo zembongi zinde. Inkolelo yokusetshenziswa kwezigaba ezinde ukuthi iningi lezinkondlo zale mbongi ziyetusa, ziyakhuthaza, ziyabonga, ziyafundisa, ziyeluleka nokunye. Iningi lazo letusa abantu abathile emikhakheni yabo yempilo. Lokho kwenza izinkondlo zibe nesigqi esisheshayo.

Ugqozi lwembongi lugqanyiswa ubude bemigqa yezinkondlo, ubude bezigaba zezinkondlo nobude bezinkondlo zayo. Konke lokhu kugqamisa izinga logqozi lwembongi.

Impindamqondo ikhombise ukugcizelela umqondo othile, ukukhulisa izigameko nokuletha imiqondo ephelele ezinkondlweni. Ubuchule bokusetshenziswa kwamagama ezindaweni ezahlukene zemigqa kugqamile ezinkondlweni zale mbongi.

7.2 IZINCOMO

- Imbongi iphumelele ukusebenzisa izimvumelwano ngaphandle kokuziphoqelela, ikakhulu imvumelwano-siqalo, imvumelwano-maphakathi nemvumelwano-sigcino.
- Iphumelele ukugqamisa ukuxhumanisa ngenhloso yokugcizelela nokuletha isigqi esisheshayo kulezo ezitusayo njengalezi ezilandelayo: Ihlabazulu, Igwalagwala LikaMenzi, Imbongi YaseMabheleni nezinye. Izinhlobo zokuxhumanisa ezigqamile ezinkondlweni zembongi yilezi: Ukuxhumanisa-siqalo, ukuxhumanisa-maphakathi nokuxhumanisa-sigcino.
- Imigqa yezinkondlo zembongi mide. Ubude bayo abububulali ubunkondlo ngenxa yokusetshenziswa kolimi olujulile nokuqokwa kwamagama anembayo ekwembuleni ingqikithi.
- Izigaba zezinkondlo zale mbongi zinde. Ubude bazo buphoqelelwa usikisiki kunemigomo yezigaba eyaziwayo ukuthi kunomigqamine, omigqamihlanu, omigqasithupha neminye.
- Impindwa nempindamqondo kusetshenziswe ngokuqhutshwa ugqozi lwembongi kunokulandela ukhondolo oluphoqelelayo lokusetshenziswa kwalezi zigqizo ezindaweni ezithile ezinjengalezi: ekuqaleni, maphakathi nasekugcineni.
- Imbongi ikhuthazwa ukuthi ibukisise izigqizo ezilandelayo:

ukuxhumanisa okuyinxemu, okuyisiphambano nokumazombe, imigqa nezigaba ezimfushane kanye nezingqikithi ezithinta okusha okuqanjiwe, okusunguliwe noma okwakhiwe. Lokho kuyokwenza imisebenzi yembongi iqhathaniseke neminye imisebenzi yezinye izimbongi zezinye izilimi.

7.3 ISIPHETHO

Izinkondlo zale mbongi zilungele labo abafunda ulimi lwasekhaya ngenxa yokujula kolimi. Izinkondlo zale mbongi zikhuthaza ukwazi, ukufundiswa nokukhulunywa kolimi lwesiZulu ezikhungweni zemfundo, emphakathini nasesizweni jikelele.

Okuphawulekayo ukuthi imbongi isebenzise izimvumelwano ezithinta onkamisa namalunga athile. Izinhlobo ezintathu zezimvumelwano ezilandelayo: esekuqaleni, maphakathi nasekugcineni zisetshenziswe kahle zangaphoqeletwa futhi zagqamisa umgqumo olandelekayo.

Ifanamsindo longwaqa nonkamisa kanye nefuzamsindo kusetshenziswe ngendlela yobunkondlo egqamisa isigqi nezithombemagama. Lawa ngamakhono aletha isigqi esithile esilandeleka njengesomculo, esamhubo, esezigiyo nezibongo. Isigqi sakhona siyazenzakalela, kasiphoqeletwa.

Kugqamile kulolu cwaningo ukuthi imigqa yezinkondlo zale mbongi kayilingani nezindima zezinkondlo zayo zilandela lona ukhondolo lokungalingani. Kungenzeka ukuthi lokho kudalwa ukuqhutshwa ugqozi

kakhulu okwenza kulandeleke imizwa nomgqumo bese kukhohlakala isakhiwo. Izakhiwo ezejwayelekile ezinkondlweni ezomigqamithathu, omigqamine, omigqamihlanu nezinye. Nakuzona izindima kukhona ondimane, ondimanhlanu, ondimasithupha njalonjalo.

Ukusetshenziswa kwamagama ngendlela enobuchule kugqame emigqeni elandelanayo nasemigqeni ngamunye. Lokho kugqanyiswe ukuxhumanisa okusekuqaleni, okumaphakathi, okusekugcineni nokunye. Kubonakaliswe ngamaphethini akhombisa ukuphindeka kwamagama, imigqa nezindima ezithile ngenhloso yokugqamisa ubunkondlo.

IMITHOMBO YOLWAZI

- Abrams, M.H. 1971: A glossary of Literary Terms. New York: Holt, Rinehart and Winston, Inc.
- Beier, U. 1967: Introduction to African Literature. London: Longman Group Limited.
- Colliers Encyclopedia. 1973: Colliers Educational Encyclopedia. London: Cromwell Publishers.
- Doke, C.M. 1948: Zulu-English Dictionary.
no Vilakazi, B.W. Johannesburg: Witwatersrand University Press.
- Guma, S.M. 1967: The Form, Content and Technique of Traditional Literature in Southern Sotho. Pretoria: JL Van Schaik.
- Gunner, L. 1991: Musho-Zulu Popular Praises.
no Gwala, M. Michigan USA: Michigan State University Press.
- Khumalo, Z.L.M. 1995: Umlungulu. Cape Town: Juta Publishers.

- Khumalo, Z.L.M. 1993: Imbiz'Imbelwe. Alberton: Bridge Publishers.
- Makhambeni, M.N. 1991: Ihluzo 3. Pretoria: De Jager Haum.
- Maphumulo, M.A. 1995: Masikhe Ngenkezo Umqulu 1. Pietermaritzburg: Reachout Publishers.
- Maphumulo, M.A. 1993: Izibonkolo. Houghton: Heinemann.
noThwala, J.J.
- Masuku, T.M. 1966: Izikhali Zembongi. Pretoria: JL Van Schaik.
- Mhlanga, E.J. 1991: Inkondlo Yamanqamu. Alberton: Lectio Publishers.
- Mhlanga, E.J. 1991: Izingqungqulu Zosiba. Faerie Glen: Hans Kirsten. Seriti sa sechaba Publishers.
noButhelezi, L.B.Z.
- Msimang, C.T. 1986: Izimbongi Izolo nanamuhla Umqulu 1. Pretoria: Bard Publishers.
- Msimang, C.T. 1988: Izimbongi Izolo Nanamuhla Umqulu 2. Pretoria: Bard Publishers.

- Msimang, C.T. 1984: IsiZulu Sezikhuthali Ibanga 6. Pretoria: De Jager Haum Publishers.
- Msimang, C.T. 1975: Kusadliwa Ngoludala. Pietermaritzburg: Shuter and Shooter Publishers.
- Msimang, C.T. 1995: Izintaba Zokhahlamba. Pretoria: JL Van Schaik Publishers.
- Ncongwane, S.D. 1974: The Influence Of Traditional Praise Poem on Modern Bantu Poetry. KwaDlangezwa: Inyuvesi YaKwaZulu.
- Nkabinde, A.C. 1985: Isichazamazwi. Cape Town: Oxford University Press.
- Nkosi, N. 1991: Ubuhlaluse. Florida Hills: Vivlia Publishers.
- Ntuli, D.B.Z. 1984: The Poetry of BW Vilakazi. Pretoria: JL Van Schaik Publishers.
- Ntuli, D.B.Z. 1984: Izimpende. Pretoria: UNISA Press.
- noMakhambeni, M.N.

- Ntuli, N.S. 1991: Usinga 3. Pretoria: Out of Africa Publishers.
- Nyembezi, C.L.S. 1966: Inqolobane Yesizwe.
noNxumalo, O.E.H. Pietermaritzburg: Shuter and Shooter Publishers.
- Nyembezi, C.L.S. 1974: Zulu Proverbs. Pietermaritzburg: Shuter and Shooter Publishers.
- Nyembezi, C.L.S. 1958: Izibongo Zamakhosi.
Pietermaritzburg: Shuter and Shooter Publishers.
- Pretorius, W.J. 1982: Teaching African Literature.
noSwart, J.H.A. Pretoria: University of South Africa.
- Rycroft, R. Ngcobo, K. 1988: Dingane's Praises.
Pietermaritzburg: Lincroft Publishers.
- Simpson, L. 1972: Literary Criticism. Port
Washington: Kennikat Press, Inc.
- Thwala, J.J. 1996: Imithomb'Egobhozayo. Cape
noMhlanga, E.J. Town: Maskew Miller Longman.