

**UCWANINGO OLUNZULU NGENGQIKITHI
YOBUNKONDLO BEZIBONGO
ZOMDABU**

NGU-

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**UMSEBENZI OWETHULWA NGENHLOSO
YOKUFEZA IZIDINGO ZEZIKU**

ZE:-

MASTER OF ARTS

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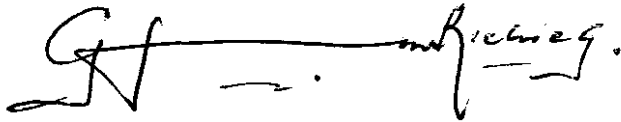
ISIFUNGO

Ngiyafunga ngiyaqinisa ukuthi :

UCWANINGO OLUNZULU NGENGQIKITHI YOBUNKONDLO

BEZIBONGO ZOMDABU

Ungumsebenzi wami ngomcabango nangenqubo yokuwuhlela. Ngiyaqinisa ukuthi imithombo yolwazi esetshenzisiwe iveziwe yakhonjiswa ngokuphelele.



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UMNIKELO

Lo msebenzi ngiwethula kumama wami, uVinah ongasekho. Ungumnikelo wakhe ngoba nguye owangincelisa ibele ngothando nangentshisekelo, akazange angifunze ngebhodlela.

Ngithi kuye :

Lala uphumule, uthokoze

Ubuke iguqa lakho elinzima

Litshakadula.

Iguq' elikhonye lingakamili nampondo.

Iguqa elibhonge ngomfutho lisankomfuza,

Engani lithelwe nguSokalisa ngezibonkolo,

Lamamatheka, kwachwaza izethameli eCity Hall.

ABANTU BOKUBONGWA

Ngifisa ukudlulisela amazwi okuthokoza kwami kulaba: Umeluleki wami uSolwazi Z.L.M. Khumalo, abazali bami kanye nomkami. Ngibonga kakhulu okaMashobane, nongumqondisi walolu cwaningo. Ungikhuthazile wakhombisa ulwazi lakhe olunzulu, isineke, uthando nokubekezela kanye nokukhalipha kweso lakhe nobuciko bakhe ekwenzeni lolu cwaningo lube yimpumelelo.

Ngithi kuye : Wena kaMajubane amabili,

Elokuya nelokubuya,

Wena weMbindla emashobashoba!

Wena weNdlondlo!

Isibongo sibonga okubongekayo, Mzilikazi kaMashobane. Angibongi ngiyanconcoza, ngoba nguweni ongenyule ebumnyameni, wangikhombisa indlela eya ekukhanyeni nasempumelelweni.

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ohlakaniphile emva kwakhe; sifezekile. Ngala mazwi ngithi Mbovu, Ngcukumane, ume njalo emva kwami ungiphushe ngiyohlala esicongweni sempumelelo, ngize ngizuze umqhele wobuqhawe.

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Kakade kuthiwa indoda idodile uma kubongwa noma kutuswa umqondo nezenzo ezinhle nezephuzile, zalowo obongwayo. Lezo zibongo ziyindumiso yalowo obongwayo kanye nomndeni wakhe nowakubo. Konke lokhu kungamandla enkosi yamakhosi, uMvelingqangi.

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Umoya owahlaz ' ukhethe,

Ngavuka nesikhali sosiba,

Ngawulalela umndunduzelo wakho,

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Ngithi kubo : **NIKHULE NIZE NIDLE EZABANTABENU.**

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OKUPHAKATHI

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ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

UMdali udale isizwe sakwaZulu njengengxenywe yeSintu sakhe. Okuphawulekayo ngesizwe sakwaZulu ikhono noma ubungoti bokwenza izinto sokuziphilisa, okuyisiphiwo sikaMvelingqangi asabele sona.

Kuyacaca futhi ukuthi lesi sizwe esimpisholo sinenkolo esidalwe nayo, esingayincelanga kwabezizwe. Le nkolo iphenduka ibe usikompilo lwesizwe sikaZulu. Usikompilo luyinqolobane yamagugu esizwe sikaZulu.

Isizwe sikaZulu sinezindlela zokuziqhayisa ngobuzwe baso, ngomlando waso kanye nobuciko baso. Inkolo yesizwe sikaZulu incike kakhulu ekuhlonipheni, nasekwaziseni izinyanya, okukanye izinyandezulu zaso. Lokhu kungenxa yokuthi izicelo, ukubonga, ukushweleza, ukukhononda, bakudlulisela ezinyanyeni ukuze zona zibaxhumanise noSimayedwa.

Enye yezindlela zokuxhumanisa abaphansi kanye nabaphilayo yileyo yezibongo. KwaZulu uhlobo lwenkondlo olumqoka futhi olusebenza kakhulu yizibongo. Zisetshenziswa njengomthandazo wokubonga ngaphambili nangemuva komcimbi othize. Zimelana nazo zonke izimo zempilo, kukuhle insizwa iqonyiwe, kugcagcwa, kubuswa, kubongwa isivuno njalonjalo.

Zonke izinto ezithinta umZulu zinikwa izibongo. Izibongo ziyincwadi kaZulu. Kubongelwa izikhulu nabantukazana, kubongelwa izilwane, kuphinde futhi kubongelwe izinto ezingaphili kodwa ezibalulekile emphakathini yesizwe sikaZulu. Okugqamayo ngezibongo ukuthi zingumthandazo oqonde ngqo kwabaphansi ngenhloso yokuba uyokwethulwa phambi kwesihlalo sobukhosi basezulwini ngesandla esimsulwa nesiqondile.

1.2 Izinjongo zocwaningo

Ucwaningo luhlose ukuveza ukubaluleka kwezibongo esizweni sikaZulu. Luhlose ukuveza incazelo ngezinhlobo zezibongo. Luhlose ukukhanyisa ingqikithi yobunkondlo bezibongo. Luhlose ukuveza izimpawu zendikimba yezibongo.

Ucwaningo luhlose ukutshala ukuzazi nokuziqhayisa kwesizwe sikaZulu emikhakheni yokubonga, yokubongela, yokugiya ngokweSintu. Ucwaningo luhlose futhi ukuveza umahluko phakathi kwezibongo ezibonga umuntu ngamuye kanye nalezo ezibonga uhlobo noma isizwe esinesibongo esithile (isithakazelo).

Luphokophele ukuqoqa nokulondoloza amagugu kaZulu, lubekele isizukulwane esikhona nesizayo. Luhlose ukugqamisa ubuchwepheshe nobuciko besizwe esiMpisholo ekudluliseni umyalezo kwelamathongo. Inhlosongqangi ukwambula imfihlakalo yokuxhumana kwale mikhakha yomithathu: abantu, amathongo kanye noThongolikhulu ongumsuka nesiqu sakho konke okuyoke kubekhona.

1.3 Inkuthazo yocwaningo

Ugqozi nosikisiki luvuselelwe ukubona isizwe sikaNdaba silahlekelwa usikompilo, okuyilona olungumgogdla wenhlonipho nokuziphatha kwesizwe. Lukhuthazwe ukubona izinsizwa zingasakwazi ukuncomana noma ukutusa ngendlela ejwayelekile, leyo yokuhashana ngezibongo. Lukhuthazwe ukubona abafana bengasakwazi ukuqamba nokutusa amandla nesibindi sezinkunzi ekwaluseni. Kanjalo futhi abafana abasakwazi ukubongela izinkomazi ngobunondlini nangokukhalima kwazo.

1.4 Inqubo yocwaningo

Kuzovakashelwa emitatshweni yolwazi. Kuzofakanwa imilomo nezindalabantu kanye nezinzalabantu mayelana nomlando nokubaluleka kwezibongo. INTsha kumele ikwazi ukuhlukanisa izibongo ngezigaba kanye nangezindikimba zazo. Kuzohanjelwa imikhosi eyahlukene kusukela kweyemindeni kuya kweyesizwe ukuze kucwaningwe into eqondiswayo kanzulu. Imiqingo yongoti emazingeni ehlukeni izocwaningisiswa ngenhloso yenzuzo nemvulamehlo ngocwaningo oluphethweyo.

1.5 Umklamo wocwaningo

Ucwaningo luzogxila ezinhlotsheni zezibongo. Luzothinta ubunkondlo kule mikhakha elandelayo: imibhalo esamidlalo, izithakazelo kanye nezibongo. Luzothinta izibongo zezikhulu nabantukazana. Luzoveza ubuciko bembongi ekuhayeni izibongo zamakhosi. Luzogxilisa kakhulu engqikithini yobunkondlo bezibongo ukuze kugqame ubuciko nokunkondloza kwesizwe sikaZulu. Luzoveza isimo salabo abathintekayo nalabo abahayayo. Ucwaningo luzoveza amandla ezinyandezulu ekuphephiseni isizwe esigcina

amasiko aso. Luzoveza futhi amandla ezinyandezulu ekunikeleni amandla okunethezeka kwesizwe. Ucwangingo ngezibongo luzogxila noma luzokwethula kakhulu izibongo zamakhosi oselwa akwaZulu ngenxa yokuthi zithathwa njengomthombo nesisekelo sobumbongi nokunkondloza komZulu. Luzogqamisa intuthuko yezibongo zomdabu kusuka emandulo kuze kube yimanje, lapho sekugiya khona usiba.

ISAHLUKO SESIBILI

2.0 UBUNKONDLO

2.1 Isingeniso

Ubunkondlo busesihlokweni solimi lomZulu. Ukuhaya kusemithanjeni yakhe futhi umZulu. Lokho kuzwakala elima noma ehlakula. Akugcini lapho, ukwenama nokuphatheka kabi umZulu ukuzwakalisa ngokuhaya. Kafushane nje ubunkondlo yisakhiwo kanye nolimi olucebe ngezifengqo, olusebenza ezinkondlweni zomdabu. Ubunkondlo buyisabelo sikaMdali asabele iSintu sonkana.

Ubunkondlo wuLimi olujulile, olungaqondisi
olucebe kakhulu ngezifengqo ukuze likwazi
ukusambulela amaqiniso ngendalo noMdali
Nezidalwa zakhe okungamaqiniso afihlakele.
Lolu limi olujulile kumele luhlobe kahle,
lube nesakhiwo esenza isigqi futhi esibumbanisa
umqondo owethulwa ilolu limi.

(Msimang, 1988:19).

Omunye umbono ngowokuthi ubunkondlo yindlela yokusebenzisa ulimi ngobuciko. Lolu limi kumele luhleleke ngandlela thize ukuze umlayezo oluwuqukethe uzwakale kahle. Ophawulekayo lapho ukuthi ziningi izindlela zokusebenzisa ulimi ngendlela ethe ukwehluka. Lokho kudalwa wukuthi lungasetshenziswa ngendlela ethile uma umuntu esosizini, esenjabulweni noma edlulisa umlayezo othile. Kwesinye isikhathi ulimi lobunkondlo lungasetshenziswa uma umuntu ephimisa ingonyuluka nelukuluku alizwa liqubuka ngaphakathi kuyena.

Okugqamayo kule ngxoxo ukuthi ubunkondlo lobu budala njengesidalwa esingumuntu. Lokhu kufakazelwa wukuthi selokhu kwathi nhlo isidalwa esingumuntu sishukashukeka

Akumangalisi ukubona lolu daba lwalezi zesheli uMsimang, esephinda elwethula njengenkondlo kanje:

Xola Hleziphi
Hleziphi uWashesha yibutho,
Hleziphi, inhliziyo yebutho,
Yinhliziyo eyisiboshwa;
Nom'inkumbulo ingeboshwe,
Noma uthando lungeboshwe,
UWashesha wakhelw'uthango;
Ngibiyelwe ngemigoqwane
Yezimiso nezinkambiso
Ngabuthwa, ngiyimpi yenkosi,
Xolis'umoya gugu lami.
(Msimang, 1990:36).

Owesibili umdlalo othi: **Uqomisa mina nje uqomisa iliba**, olotshwe ngu Blose, sethulelwa izithandani ezisenkingeni ngenxa yothando lwazo. Intombi enguNontombi usekhonjwe yinkosi yendawo ukuba aye kogana, kanti uNontombi ndini weshelwa yisoka eliyigagu, futhi eliyinsizwa ziphelele, uMaqanda. Ake ulizwe leshela, lapho lisebenzisa amazwi anesisoka kanje:

Ngiqala ukukwelamela.
Ngangenwa litwetwe,
Ngezwa uvalo
Luhela lungeqa.
Weza waqonda
Kwaphambana umqondo
Kwathi mangiqonde
Ukuze siqondane.
Ngema ngathula,
Ngithuliswa insangano,
Isifuba sagubha,
Inhliziyo yangangaza.
Idlozi langiphephetha,
Lingibhila ngentelezi
Yaba Phansi eyeq'ualo.
Ngezwa abangasekho
Behlebeza ngamazw'athembisayo;
Ngezw'uNomkhubulwane

Ehay'ingoma yothando,
Wathi uhayela uthando
Ayesesihlelele lona.

(Blose, 1974:15).

Kwakuyizikhathi zobumnandi lezi. Inhliziyo kaMaqanda yabe itshakadula nengqondo igijima ifuna ukweqa ezinye izimbangi ukuze asheshe athole ucu kuNontombi. Kusobala wayehlase ukuyikha le mbali.

Kodwa zithi lapho sezizimbi izindaba, umbhali aphumelele ukusethulela le nguquko lapho isoka ebelijabule ekuqaleni selikhungethwe wusizi. Lizwakala selithi:

Dlozi lami, Dlozi lami,
Uma ungithatha ngisemusha, ubongilinda kuze kufike
Ihlobo lapho ubuhle bendalo buphelele.
Ngicela ungangizumi, ngife njengeqhawe ngihlomile,
'Ze uvumele umlalamvubu ungembese ngengubo emhlophe,
Khona ngokwazi ukuthi nenkambo yami uyihloniphisile.
Izinkungu namaFu kungabikho, hleze
Kungeduse ekupheleni kwabaphansi.
Embusweni wakho, 'ze ungibeke nezingwazi,
Ungiphe ikhwa nalo, 'ze ngilwe njengeqhawe.
Ubikele amaqhawe kaZulu
Angihlelele indawo.
Ungigcinele uNontombi aze afike lapho ngikhona
'Ze sigcagce kwelabaPhansi.

(Blose, 1974:52).

Kuyacaca ukuthi kuningi okungashiwo ngokusetshenziswa kolimi lobunkondlo olimini jikelele nangokusebenza kobunkondlo bugabele emibhalweni enjengemidlalo njengakulezi zibonelo ezibalulwe ngenhla.

2.2.2 Izithakazelo

Eqinisweni isithakazelo lesi yigama likakhokho othile kuleso naleso sibongo. Isithakazelo sikhombisa ukumhlonipha lowo othakazelwayo. Siyindlela yokumenwaya, ezwe ekitazeka kangangoba kungalula ukuba uthole noma yini ongahle uyidinge kuyena. Sidambisa ulaka kwabanolaka. Ezithakazelweni kunenhlonipho nokuthakaselana:

Izithakazelo ziletha intokozo emangalisayo
kulabo abasuke bethakazelwa. Ziwuhlobo
oluthize olukhombisa ukuhlonipha
nokwesasela. Zenza abesilisa nabesifazane
babekeke emazingeni aphezulu ahambelana
nezikhundla zabo zokuba zinhloko
zamazakha nezobumame obuqotho.

(Ngcongwane, Maphumulo noThwala, 1987:34).

Isithakazelo sisodwa kasinabo ubunkondlo. Isithakazelo sivame ukuba nengxoxo ethile elandelayo, echasisa kabanzi ngalowo okuthakazelwa ngaye. Le ngxoxo ingase ibe nomlando oqondene naye, kokunye ibe wumlando wesizwe sakubo. Kujwayeleke ukuba kuchazwe ubuntu nobunjalo bohlobo lolo oluthakazelwayo:

Uma-ke umuntu umhasha ngezithakazelo
zakubo akuhlukene nokumbeka emkhulekweni
njengoba kwenziwa emasontweni namuhla.
Phela ngokweSintu kukhona ukukhuleka
koKhokho nokukhuleka kuMvelinqangi, iDlozi
elikhulu kakhulu eliwuNkulunkulu wawo wonke
amaDlozi.

(Hlongwane, 1995:14).

Izibonelo ezimumethe ubuntu nobunjalo bohlobo lolo oluthakazelwayo. Nomlando walaba abathakazelwayo uhlala obala, kanje:

Mnguni kaYeyeye,
Abathi bedla
Umuntu bebe bemyenga nendaba,
Bethi: “Dluya yapha kubeyethwe!”

Kanti bahlinza imbuzi,
Bathi: “Umyobokazi ubeyethe kabuhlungu,
Sidingida yoyodaba.”
(Mnguni, 2000).

AbakwaQwabe ngabeNguni. Yebo kakade ngabakaMalandela laba. Kuyavela ukuthi bayancishana ngoba uma ungahle ukhuleke behlabe isilwane esingaphansi kwenkomo, bayakuncisha. Bakudhulisa ngelokuthi kakungenwa ngoba kunodaba olubucayi oludingidwayo.

Nebala buyavela ubunkondlo kulesi sithakazelo esingenhla. Isakhiwo sinakho ukuphindaphinda amagama athile. Kukhona ukuxhumanisa okweqanayo kwasekuqaleni. Imigqa yesi -2, 4, no-6 iqala kanje: **Abathi; Bethi; Bathi**. Kutholakala nofanamsindo kanje: Umugqa 3 ufanamsindo ludalwa ngonkamisa -e-

Umuntu bebe bemyenga ngendaba.

Umugqa 4 ufanamsindo ludalwa ngo-ya - no -ye-

Bethi: Dluya yapha kubeyethwe!

Le ndima yalezi zithakazelo imumethe ubunjalo babantu bakwa Qwabe.

ISITHAKAZELO SAKWAMIYA

Singabakwa Sidinane,
Ngokudina abaLandakazi
Ngob’uSidinane wayehlab’inkomo yemithi,
Ethi inkomo ayemithi,
Umuntu kuphela omithayo.
(Mzolo, 1977:106).

Ingqikithi yendima ingoSidinane, ovezwa njengomuntu owayenenkani. Ubunkondlo obulapha bufakazelwa ukuxhumana okuyingxemu:

Singabakwa Sidinane,
 Ngokudina abalandakazi
 Ngob'uSidinane wayehlab'inkomo yemithi,
 (Mzolo, 1977:106).

Kuyatholakala futhi nokuxhumana okusekugcineni kanje

Ethi inkomo kayemithi'
 Umuntu kuphela omithayo.
 (Mzolo, 1977:106).

Okunye okubalulekile ukuthi ubunkondlo akusona isakhiwo kuphela kodwa yisakhiwo nolimi olucebe ngezifengo:

ISITHAKAZELO SAKWA SIBIYA

Sibiya ngenkomo,
 Abanye bebiya ngamahlahla
 (Msimang, 1989:30).

ISITHAKAZELO SAKWA MBATHA

Shandu kaNdaba!
 Mageba!
 Wena kaSontshikazi,
 Owavimba ngezinkomo,
 Abafokazana bevimba ngezihlahla.
 (Hlongwane, 1995:27).

Ngabe babiya ngenkomo ngempela? Okukanye ngabe bavimba kanjani ngenkomo?

Impendulo ithi: Qha, akekho umuntu ongabiya nongavimba ngenkomo. Inkomo isilwane esiphilayo futhi esihambayo noma esinyakazayo. Inkomo kulezi zithakazelo isebenze

njengesingathekiso. Le nkulumo iqonde ukuthi babefuye kakhulu abantu bakwaSibiya nabakwaMbatha.

ISITHAKAZELO SAKWAMKHWANAZI

Sikhuni sebunga
Esivuthe izindawana zonkana,
Savutha ngemuva,
Savutha ngaphambili.
(Mzolo, 1977:102).

Lapha kule ndima kuyavela ukuthi abakwaMkhwanazi banolaka. Lokhu kuvezwe ngobuciko obukhulu kakhulu ngokusebenzisa isingathekiso sesikhuni esivutha umlilo. Kuyabonakala ukuthi alufakwa kulaba bantu bakwaMkhwanazi, lubuya nodaka ngempela.

2.2.3 Izibongo

Izibongo ubunkondlo bomdabu obutusa, obuncoma, obukhukhumeza noma obugqamisa izenzo zalowo ophakanyiswayo. UBryant, (1949:210) uchaza izibongo kanje:

To praise, extol, a person or thing,
the Zulu manner of expressing one's gratitude being
to praise the giver or his gift – hence,
give thanks; thank a person for something;
thank for a thing, his abject reverence,
submission, being manifested in a similar way, - hence,
worship, offer sacrifice to, pray to, as to the
amaDhlozi or ancestral spirits.

Kuyacaca ukuthi izibongo ziwuhlobo lwezinkondlo zomdabu olusezingeni eliphezulu kakhulu. OkaMashobane uchaza izibongo ngokuthi:

Izibongo zingumhayo osemizweni nasesihlokweni
solimi lomZulu okanye loMdabu ngalokho
osekumthathile. Ziqhakambisa lokho okuhle
nokutusekayo osekuwele esweni, enhliziyweni
nasengqondweni.

(Khumalo, 1993:73).

OkaThabizolo uthi izibongo ziyile nhlanganisela:

Izibongo ziyisithombe sikaZulu lapho sihlala
simbuka khona ngisho yena esabamathambo
amhlophe.

(Msimang, 1988:162).

Lo ngoti uphinde athi:

The praises are even less than history
because the primary objective is to praise
and the recording of history is of secondary
importance.

(Msimang, 1980:233).

Izibongo lezi zingehlukaniseka iminxa emibili. Kukhona izibongo ezibonga umuntu
ngamunye, into ethile noma isilwane esithile ngasinye. Akugcini lapho, kukhona
izibongo zezinto ezingaphili. Okwesibili, kukhona izibongo ezibonga uhlobo noma
isizwe esinesibongo esithile. Lezi zibongo zibizwa ngokuthi yizithakazelo. Ucwanningo
luzogxila kulolu hlobo lokuqala lwezibongo. Lezi zibongo, uNkabinde, (1976:7)
uzichaza kanje:

Izibongo are a record of person's achievements,
exploits, shortcomings, failures and his fellowman's
evaluation of him.

UKriege, (1936:113) uveza ukubaluleka kwezibongo kanje:

The praises given serve to bring back
to memory whatever deed of courage
they were given for:

NgesiZulu esihle sakwaMalandela, iqhawe liyabongwa. Eqinisweni akubongwa umuntu ngoba eyinkosi kuphela kepha kubongwa imisebenzi nokubaluleka komuntu emphakathini:

Izibongo ziqanjwa ngezehlakalo kanye nezigigaba
ezithile ezehlakalayo empilweni yomuntu othile.
Izibongo yizona ezikubeka obala noma uyisihlabani,
uyigwala noma uyisehluleki.

(Ngcongwane, Maphumulo noThwala, 1957:26).

Noma ngubani kanti futhi noma yintoni ephilayo nengaphili iyabongwa. Yingakho-ke uNyembezi, (1958:1) ethi:

Izibongo ziyincwadi kaZulu.

KwaZulu izinsizwa zibonga izikhali zazo ikakhulukazi iwisa, isagila, isikhwili nehawu. Lezi zikhali yizo ezingumvikeli ezitheni izinsizwa ezisuke zibhekene nazo. Abafana ekwaluseni abagcini nje ngokubongana bodwa kepha yilowo nalowo ubonga inkunzi yakubo, unondlini wakwabo ngisho nenja imbala, ingcanga uqobo lwayo.

Inkosi iLembe yayibonga ngisho imizi yayo. Kuyacaca ukuthi izibongo ziyisithombe esingashabalali sikaZulu:

Izibongo are praise poems or eulogies of
considerable length and excellence, and
are treasured by the Zulu as constituting
their highest form of traditional literacy expressions.

(Rycroft no Ngcobo, 1988:11).

OkaThabizolo ufakaza ngamagama anobuqiniso lapho ethi, yayingasho manga imbongi yeNkosi uDingane lapho ithi:

Vezi kof' abantu
Kosal' izibongo.
Yizona zosale zibadabula,
Yizona zosale zibalilel' emanxiweni.
(Msimang, 1988:162).

OkaMphemba yena ubeka ngamafuphi uthi:

Praises will remain.
(Ntuli, 1996:27).

Eqinisweni izibongo zabangasekho, yizona ezisihawulayo, sigcine sesithi ukube akubanga njena ngabe akunjena.

Zintathu izimpawu ezigqamayo uma kuhlaziywa izibongo. Okokuqala ezibongweni kutholakala ukutusa nokuphakamisa. Obongwayo ufaniswa nazo zonke izinto ezinhle, ezitusekayo, ezesabekayo, ezizomakhela isithunzi nogazi kanye nokuhlonipheka. Izibonelo zithathelwe emakhosini akwaZulu:

Imamba ledl' umuntu bath' iloyelwe. (uSenzangakhona).
(Nyembezi, 1958:14).

UyiSilo! UyiNgwe! UyiNgonyama!
UyiNdlondlo! UyiNdlovu! (uShaka).
(Nkabinde, 1976:8).

Isizib' esizonzo zizonzobele,
Siminzis' umunt' eth' uyageza (uDingane).
(Nyembezi, 1958:46).

Inkwenkwez' ephum' izilwane zabikelana. (uMpande)
(Nyembezi, 1958:64).

Inyathi kaNdaba
Empondo zimakhenkenene, (uCetshwayo)
(Nyembezi, 1958:84).

Ingweny' edlel' okhunjinini lomfula, (uDinizulu).
(Msimang, 1975:433).

Okwesibili, izibongo zisitshela kabanzi ngobunjalo nangokubukeka kwalowo obongwayo. Imbongi ayiphuthi ukubalula lezo zimpawu ezigqamile ngaye. Izimpawu ezigqamile yilezo ezinomphumela othile emlandweni :

Inkosi uSenzangakhona
Obemzimba muhle nangendlal' enkulu,
Obebuso bungenandawo yokusolwa;
Obemehlo engenandawo yokusolwa;
Obezandla zingenandawo yokusolwa;
Obenyawo zingenandawo yokusolwa;
Obezitho zingenandawo yokusolwa;
Obesiphundu singenandawo yokusolwa:
(Nyembezi, 1958:11).

Yibo kanye lobu buhle obutusekayo obenza uNandi athi angezwa ngezinyane leSilo alangazelele ukulibona. Nebala safezeka isifiso sokubonana noSenzangakhona. Ngaleso sikhathi izinyane leSilo labe lisalusa. Nebala babonana, ukubonana okwaba nomphumela ngoba uNandi kaMbengi wakhulelwa. UNandi wazalela inkosi uSenzangakhona indodana ogama layo lingaconsi emlandweni wakwaZulu. Lowo-ke kwaba nguShaka, owagcina ebe yinkosi nombumbi wesizwe sakwaZulu:

INKOSI USHAKA

Isidlukula dlwedlwe.
Uhlany' olusemehlwen' amadoda.
(Nyembezi, 1958:24).

Inkosi uShaka wayemude futhi enomzimba onezicubu ezikhomba amandla. Enjalo nje wayengumuntu ongakhuzeki, odlubulundayo aze azifikele mathupha. Inkosi uShaka wabe engumuntu ohlakaniphile kakhulu futhi enamandla angekho kumuntu:

... Ongangezwe lakhe.
(Nyembezi, 1958:26).

Umlando uyakuveza ukuthi inkosi uShaka yahlasela yabulala uhlanya olalwesatshwa kwaMthethwa. Lolu hlanya lwalunamandla ayisimanga futhi asabekayo. Lwase luqhwage imfuyo yabamnumzane. Kwayona inkosi uShaka wayefana nohlanya ngenkathi ephethe ubukhosi. Ufaniswa nohlanya nje yingoba walinyakazisa ilizwe kodwa kungekho onesibindi sokumgasela. Lesi senzo sifana ncimishi nesohlanya lakwaMthethwa olwalusemehlweni amanjeza kodwa kungekho namunye ofisa ukuligasela:

INKOSI UCETSHWAYO

Uzitho zimagwegwe
Ngokugwegw' abakayise.
(Msimang, 1975:428).

Inkosi uCetshwayo wayenemilenze engamagwegwe. Amagwegwe emilenze yakhe ayamekiswa nezigameko ezenzeka empini yaseNdongakusuka. Uyise inkosi uMpande wathi uCetshwayo umbulalele bonke abantabakhe (ukugwegwa abakayise). Yayibuhlungu inhliziyo yenkosi uMpande ngalesi sigameko.

Ucwaningo luphetha ngokutomula owesifazane owabe eliqhawekazi kwaZulu. Akugcini lapho, uphinde futhi abe ngumbusi wesizwe sakwaZulu. Lowo-ke nguMkabayi, inkosazane yeNkosi uJama.

Leli qhawekazi kalizange ligane laze lakhothama liyintombi. Le nkosazane yayinezitho ezingenasici, zombili zazingenandawo yokusolwa:

Selokhu walamba umntakaJama,
Unokhalo lomnyovu umntakaJama ,
Udanda lendlalekile umntakaJama,
Ushikelel' eduze umntakaJama,
Uthanga kalibhekeki umntakaJama,
Usitho simcibilindi umntakaJama,
Siphalaphala segunqele lakwethu,
Ngempel' intombi ingumuntu ngendoda ?
(Msimang, 1988:227).

Imbongi lapha kule nkondlo ayisho ukuthi uMkabayi wayenokhalo oluncane kepha ithi unokhalo lomnyovu. Isisho sesiZulu sithi: Uyadela umuvi / umnyovu wona owazibopha ngexhama wabonakala. Naye uMkabayi wazibophezela ekungaganini kodwa abhekane nezindaba zakoMkhulu. Nebala izenzo zakhe zabonakala lapho ebusa isizwe samaZulu. Wake wazibamba izintambo zobukhosi, ebambele inkosi uSenzakhona, owabe esemncane ngaleso sikhathi sokukhothama kukayise. Imbongi iqhuba ithi inkosazane le yayinamathanga amahle, abushelelezi, asulekile futhi agcwele aze aqumbelana. NgokweSintu sakwaZulu intombi nto inalezi zimpawu ezifakazela ubumsulwa bomzimba ongakaze uthintwe. Kukusona leso senzo sokungagani okwenza wagcina esefaniswa nabesilisa:

USoqili!
Iqili lakwa Hoshoya,
(Zondi, 1996:3).

Wayengene shi ezindabeni zaseNdlunkulu. Wayenamacebo akhayo nabhidlizayo. Elokubhidliza lagqama kakhulu ngenkathi akha uzungu lokugudluza inkosi uShaka ngesandla sikaDingane, uMhlangana kanye noMbopha kaSithayi.

Owesithathu, okunguphawu olusendikimbeni yezibongo, wumlando. Kuvela okuningi okwenzeka ngesikhathi inkosi ebongwayo iphethe umbuso. Kuchazwa kabanzi ngezizigaba zokuhlabana nokunqoba kwayo. Kuvezwa nesimo inkosi eyabusa phakathi kwaso. Isibonelo esinembayo ngesenkosi uShaka, yena okwakuchonywa ngaye, kukhona abathile ababecabanga ukuthi akasoze alibuse elakwa Zulu:

UTeku lwabafazi bakwaNomgabhi,
Bebetekula behlezi emlovini,
Beth' uShaka kayi kubusa,
Kayikubankosi,
Kanti yilaph'ezakunethezeka,
(Nyembezi, 1958:19).

Imbongi iqhuba ithi:

Umlilo wothathe kaMjokwane,
Umlilo wothathe, wubuhanguhangu,
Ushis' isikhova zaseDlebe,
Kwaye kwasha nezaseMabedlana.
(Nyembezi, 1958:20).

Lesi singathekiso somlilo sisetshenziswe ngendlela ehlaba umxhwele. Imbongi isitshela ngomlilo wothathe osha ubuhanguhangu. Esathunywa ugwayi sabuya neboza esingamela umlilo obukhali ngalolu hlobo. Kungaba ngesindlebe ende kwabo isilima. Izikhova zaseDlebe nezaseMabedlane zona kazibalekanga, zema nje zakhova ngobukhova bazo, wazikhandanisa umlilo, wazishabalalisa. Umandukulu lona uthathwa njengesikhulu isidwanyampuphu sesilima. Imbangela yalokho ukuthi le nyoni idume ngokulala emini:

An owl is a nocturnal bird.
(Isaac, 1999:7).

Lokho-ke kungumthelela ebulimeni bezikhova ngoba azikwazi ukubona izehlakalo ezenzeka emini. Ngaleyo ndlela izikhova ziyahluleka ukugwema izigameko eziyingozi kuzona.

Kafushane nje abantu baseDlebe nabaseMabedlane, imbongi ithi kwakungezilima kodwa kwakuyizikhova uqobo lwazo. Isingathekiso sesikhova lesi sikhethwe ngobukhulu ubunyoinco. Ukuba babengezona izikhova laba bantu, babezolubona ulaka oluza nempi yeNkosi uShaka, bacele empunzini ukuze bangaficwa ngamathonsi abanzi. Umlilo kwawona unengozi enkulu lapho udlule khona, ushaya ucole. Uthathe utshani obuvutha ubuhanguhangu / ubulangulangu ngempela, awuhambi uyabhebhetheka. Lokhu kugcizelela ukuthi uShaka wayephumelela kalula kanjani ukunqoba izitha zakhe. Ubuhanguhangu bucacisa isihluku samabutho eLembe ukuthi ayehlasela ngesankahlu.

2.3 Zihaywa ngubani izibongo?

Zihaywa yombongi. Ingubani yona le mbongi?

Imbongi means one who officially performs this function (i.e. the creation and / or oral delivery of isibongo), usually translated as praises, praise poet or bard.

(Rycroft noNgcobo, 1988:12).

Uma kukhulunywa ngezibongo, ikakhulukazi ezamakhosi akwaZulu, igama lembongi alisali. UMsimang, (1975:367) uthi:

Imbongi umuntu owabe ebaluleke kakhulu
emlandweni wamakhosi, ngisho wesizwe imbala.
Izimbongi kwakuba abantu abanobuqhawe,

izingwazi uqobo, ezivukwa amadlingozi
nosinga lapho zibona inkosi ihlabana, ziyihashe
ngezibongo. Kwakungabantu abanobuciko
bokubeka inkulumo ngendlela enongayo, inkosi
kungathiwa inkosi kepha ifaniswe neziga
zonke: kuthiwe imlilo; inyathi; ibululu; indlondlo;
isihlahla; isiziba njalonzalo.

Abanye imbongi bayibiza ngokuthi yinyosi noma ingede. Elenyosi igama yilona elinembayo ngoba imbongi iyatinyela kuhle kwesilwane esiyinyosi. Inyosi inesibindi sokuthi uma inkosi iphosisa, iyakwazi ukuyikhuza ngokuyeluleka kokunye iyithethise imbala. Inyosi yayingabekwa cala kulokho.

Imbongi ingumuntu ophila emihlabeni emibili, yilowo wabaPhansi nabaPhezulu:

The imbongi is in a sense the intermediary
between the chief and his subjects, for, when
he presents the chief to the people in his
recitation, he is also representing the opinion
of the people to the chief.

(Cope, 1968:28).

Ngaleyo ndlela inyosi iyaziwa futhi ihlonishwa njengomxhumanisi wabaphilayo nabangasekho, isizwe nezinyandezulu zaso, abaPhezulu nabaPhansi ngesu lokukhanda isimo ngamazwi. Imbongi inelungelo lokwenza lokhu okulandelayo iyancoma; iyakhesa; iyeluleka; iyakhuza; iyababaza; iyadumisa; iyabalula; iyandisa noma iyanciphisa nokunye. Imbongi yenkosi yiyo kanye engumqaphi womlando wenkosi.

Izibongo zithukulula ingaphakathi lembongi. Umongo walokho ekushoyo imbongi umunyethwe ngamagama ewashoyo nendlela ewasho ngayo:

He suits the actions to the words, the words to
the actions, the performance is indeed dramatic.
(Cope, 1968:29).

Uma ulalele izibongo, uzwa imbongi ibongela, kwesinye isikhathi kuba sengathi
ikhuluma naye embongelayo:

Movement, both visible and audible, is the
essence of praise – poem recitation.
(Cope, 1968:29).

Imbongi ibuye ishintshe unyawo kube sengathi ixoxela izihlwele ngalowo embongelayo.
Kwesinye isikhathi kuba sengathi imbongi iyamsukumisa lowo embongelayo. Kuba
sengathi imenzisa okuthize, iyamhasha futhi iyamgiyisa. Imbongi iphinda futhi kube
sengathi iza nomlando othize; iyaqhosha; iyancenga; iyamthandazela, iyamyala, imeqela
lapho ibona ephaphalaza khona.

Omunye ungoti uchaza amehlo embongi kwelinye lamaqoqo ezinkondlo kanje:

Lawa ngamehl' enhlakanipho,
Won' akwazi ukuphum' asabalale,
Azungez' ezulazula,
Ezungez' umhlab' umkhathi,
Ngisho nempilo yaleso naleso sidalwa.
Kuwo wonk' amagumb' imbongi ngamehlo,
Ingen' igungquze phakathi.
(Msimang, 1994:65).

Indikimba yalokho okushiwo yimbongi izwakala kahle nxa ulalela kahle ukunkeneneza
kwayo, yehlisa iphimbo ibuye iliphakamise, inensa, ihaduzela, ishesha, ifika, ingafiki
kulokho ekusophile:

Olalele imbongi igedeza, angafunda wonke umlando wesikhathi leso inkosi ebongwayo eyayibusa ngaso.

(Msimang, 1975:367).

KwaZulu inkosi nenkosi iba nomQaphi noma abaQaphi bayo, ababizwa ngokuthi izimbongi. Nazi izingwazi ezivelayo emlandweni wakwaZulu, ezenza umsebenzi wobumbongi ngendlela encomekayo:

2.3.1 IZIMBONGI ZAMAKHOSI AKWAZULU

INKOSI	IMBONGI
UShaka	UMshongweni
UDingane	UMagolwana Jiyane
UMpande	UMagolwana Jiyane
UCetshwayo	(a) UMahlangeni Khumalo (b) UMagqayingana kaLutholude (c) UKlwana kaNgqengelele
UDinizulu	(a) UShla kaNdengezi (b) UHlamlana kaMbangezeli
UMaphumuzana	(a) UHhoye kaSoxhalase (b) UMoya
UNyangayezizwe	(a) UMsimango (b) UNomahhekle Gwala (c) UNTulizenkosi kaNomaphithizela
UZwelithini / UMBongizozwa	(a) UNTulizenkosi Dlamini (b) UNomahhekle Gwala (c) UBuzetsheni Mdletshe

(Fakude, 2000).

ISAPHLUKO SESITHATHU

3.0 UKUHLUKANISWA KWEZIBONGO ZABANTU

3.1 Isingeniso

Izibongo ziwuhlobo oluthile lwezinkondlo. Izibongo ziwuhlobo oluthize lobugagu obunobunkondlo obusezingeni elithe thuthu. Lokhu kudalwa indlela okuqanjwe ngayo izibongo zamakhosi ngenxa yokuthi ikhombisa umlando wesizwe saKwaZulu, sisuka ebuncaneni baso siya ebukhulwini baso. Ngaleyo ndlela izibongo ziwumsebenzi wesizwe, ziyiqholo negugu elikhulu lesizwe. Kakade, izibongo zikhombisa ukuphakama kwezinga lomsebenzi wobuciko baleso naleso sizwe, lolu nalolu hlanga.

3.2 Izibongo zezikhulu nabantukazana

Izibongo zingacishe zifaniswe nomthandazo obhekiswe kwabangasekho. Izibongo ziyilo munxa ngokweSintu:

Izibongo-ke lezi ziwuhlobo lwendumiso
yesizwe saBeNguni, ikakhulukazi
emicimbini yesizwe emqoka nengumgogodla
wendabuko yaso. Imicimbi efana
nokubekwa kweNkosi, ukubuthwa kwamabutho,
izimpi, amacece, imigcagco, amajadu,
imemulo, amahlambo, imigangela kanye
nemibungazo.

(Khumalo, 1993:76).

Le ncazelo ifakazisa ukuthi ngokosikompilo lwamaZulu, abangasekho babizwa ngokuthi bangamadlozi. Engathi kuhleze kuxhunyanwa nawo amadlozi ngezibongo ngoba yiwo kanye angabavikeli besizwe. Yibandla leli elihloniphekile nelihlonishwa kakhulu ngoba selinamandla asabekayo, lawo nje okwazi okwangaleyana ewodwa, awayiwa. Amadlozi

avikela isizwe ebunzimeni. Yiwona futhi asimamisa impilo yalabo abasuke besaphila kuleli lengabadi. Amadlozi yiwo kanye ayisizinda sokuphila kohlanga lonke. UKhumalo, (1996:74) uthi:

Yingakho isintu sibankankanya ngamabizo
amaningi nahlukehlukenene ngenxa yokwenza
kwabo kwabanganeno. Babizwa ngelamathongo,
izithutha, izinyanya, omoya, abakithi, abaphansi,
abangasekho, abathule, abalele, abaphumule,
oMalandela, obabamkhulu, okhokho, okhulu,
izinyandezulu nezibangamlotha.

Indikimba kumbe umnyombo wezibongo yisizwe uqobo lwaso. Lokhu kudalwa ukuthi izibongo zibhekene ngqo nabantu, kumbe amaqhawe asevele aziveza ubuqhawe bawo ngezindlela ezithile. Lokhu kukhombisa ukuthi nanxa kuthiwa izibongo ngezamakhosi, kodwa izibongo ziyasabalala futhi zixhantele nakwezinye izingosi zempilo. Yikho-ke lokhu okudala kubongelwe izilwane kanye nezinto ezingaphiliyo.

Omunye umbono ngezibongo ngothi:

Izibongo ziyincwadi kaZulu. Phela
uZulu wayengenalo ulwazi lokuloba
phansi ngomsizi noma ulwazi lokuloba
ngokuqopha ematsheni. Izigigaba
ezibalulekile zazibekiswa ekhanda.
Kulula-ke ukuzikhumbula uma
zibekiswa njengezibongo.
(Nyembezi, 1958:1).

Ezibongweni kukhona amaqiniso ngenkosi uqobo lwayo kanye nesizwe sonkana. Ngaleyo ndlela izibongo zimumethe umlando oqhubekayo wesizwe nenhloko yaso.

Ubude nobumnandi bezibongo kuvezwa yimpilo yenkosi nezigameko ekuphileni kwayo.

Le ncazelo ifakazeleka kanje:

Izibongo lezi zinomlando wokuhlabana,
wobuqhawe, wobuchule, wokunqoba, wobunzulu,
besizwe, bamakhosi oselwa, bamathongo
kanye nabo bonke abasadla amabele.
Yingakho-ke zincoma nje, zigxibha nje,
zinqanda nje, zilawula, zikhomoza
izihlabani nezahluleki kokubi nokuhle
ezikwenzayo esizweni.

(Khumalo, 1993:76).

Okuphawulekayo ukuthi izibongo zingafaniswa nomkhuleko ngoba zihlanganisa abangasekho nalabo abaphilayo. Ngaphambi kwalowo nalowo mkhosi obalulekile, imbongi kufanele ibonge amakhosi oselwa. Kumele iqale ngamakhosi asakhothama ngokulandelana kwawo ize ime ngenkosi ebusayo ngaleso sikhathi. Lapha imbongi iyabika futhi yethula umcimbi ezinyanyeni, ibe futhi izimema ukuba zihlanganyele nesizwe kulowo mcimbi. Kwesinye isikhathi izibongo zisetshenziselwa ukushweleza kwabaphansi uma kukhona okonakele noma ukubonga okuhle okusuke kwehlele isizwe.

Izibongo ziyabonga, zibongela inkosi impilo ende futhi ziyayicelela inkosi. Ziyicelela unwele olude, bese zihlanganisa inkosi nesizwe sayo. Elokubonga, elokuzibonga nokubongela kuwubufakazi obuphelele bokuthi uMzulu unesiphiwo sokukhuluma. UMzulu uligagu lapho esesebenzisa iphimbo lakhe elikwazi ukwehla nokwenyuka. Kokunye kuba nokunanela ngokunyakazisa umzimba. Leli yikhono lobumbongi. Izibongo ikakhulukazi lezo zamakhosi, ziqanjwa zibuye zihaywe abantu abanolwazi ekwenzeni lokho. Abafana bakhuthazwa besebancane ukuthi uma belusile bade

bebongela izinkomo, ikakhulukazi izinkunzi. Ikhono lobumbongi livela ngaleyo nkathi. Imbongi ayiconsi phansi futhi iyahlonishwa KwaZulu.

Izibongo ziphawuleka ngokushuba kolimi nokuphakama nokwehla kwezwi lembongi, linkenteza. Ngenxa yokuthi izibongo ziwumlando ohambisana nesikhathi, kuyenzeka imbongi ithatheke ngangokuthi izithole seyisebenzisa amagama athile angasavamile kubantu baleso sikhathi. Ngaleyo ndlela kudala ukuba ulimi lwezibongo lushube kakhulu kunolimi lwezinkondlo.

Okunye ukuphakama kugqanyiswa yizifengqo ezinjengalezi: isifaniso; isingathekiso; ihaba; impindwa; ifanamsindo; ifuzankamisa nezinye. Izibongo ziwumsebenzi wembongi uqobo lwayo, ayifunzwa muntu. Uma imbongi isemfuthweni wokubongela, ayibe isaba yiloya muntu owaziwayo. Lokho kudalwa ukuthi imbongi isuke isihamba emhlabeni wayo yodwa, isikanye noma isimunye namathongo ohlanga okuyiwona ayivusa amadlingozi.

Amagama nezigaba zezibongo akubi nesisindo esifanayo. Kwesinye isikhathi imbongi ihaya igcizelele okuthile, iphindaphinde okuthile noma isho okuthile ngokudazuluka sengathi iphotha intambo ende ebheke ezulwini. Konke lokhu kukhombisa amazinga ehlukeni imbongi efisa ukuwakhanyisa ekubongeni kwayo.

Enkosini ebusayo, izibongo ziyinika iseluleko, ziyayigxeka noma ziyivusa kokuthize ekade ingakunakile. Zibuye ziyituse, ziyethwese iminyezane ngesenzo sayo esihle

esenzele isizwe, okukanye ngokudla kwayo umhlanganiso. Nakuba izibongo ziqondaniswe namakhosi kodwa nontukazana lunazo izibongo:

Praises may be composed in honour of
people of different ages, sexes and positions.
(Zulu Treasures: Of kings
and Commoners, 1996:27).

Kulo msebenzi kukhethelwe ngezibongo zala maqhawe alandelayo: inkosi uShaka; inkosi uMangosuthu Buthelezi kunye neqhawe laKwaZulu uNozishada kaMaqhoboza. Kuphinde kwengezwa izibongo zamabhungu kanye nezikaMaskandi. Imbenge iphethwe ngezibongo zamaqhawekazi akwaZulu anomlando ongasoze walibaleka, uNandi kaMbengi kanye noMkabayi kaJama. Leli khethelo lisekelwe ngale ncazelo:

In the past Izibongo were often
associated with military activities
but, since the relative decline of
such activities, izibongo have
been devoted to other types of
achievements, for example, in
education and politics.
(Zulu Treasures: Of Kings and Commoners, 1996:33).

3.2.1 Izibongo zamakhosi

Uma kukhulunywa ngezibongo kusuke kubhekiswe ezinkondlweni ezinokubonga nokutusa umuntu othile. Zibuye zithinte okuthile empilweni yakhe, ziphawule ngomlando nangozalo lwakhe ngandlela thize. Uma sekungenwa ezibongweni zamakhosi oselwa amadala akwaZulu, kuthintwa ukubusa kwenkosi leyo kuze kuyophawulwa nangobunjalo bayo:

Ziyilanda ebuntwaneni bayo,
ziyiphelekezele ohambeni lwayo
lwasemhlabeni. Zisibalisela ngokubusa
kwayo: zisitshela ngamabutho ayo;

zisitshela ngemizi yayo; zisitshela
ngezitha zayo; zisitshela ngezimpi
zayo; zisitshela ngezinkundla
zezimpi lapho yahlabana khona.
Ezinye izibongo zisitshela ngesimilo
sayo nangokubukeka kwayo.

(Nyembezi, 1958:1).

Izibongo ziwumsebenzi wobuciko oqondene nokugqamisa ubukhulu benkosi esizweni sayo. Izibongo zenkosi zihaywa yimbongi yenkosi, okuyiyona ethamunda umlando wesizwe nenkosi yaso. Kuyacaca ukuthi ezibongweni ingede ivamise ukubeka obala imizwa, imizwelo nezimvo zesizwe ngenkosi yaso. Phakathi kwezinto eziphawulekayo kuvela lokhu ngezibongo:

Ziqukethe zonke izigigaba, izehlo nezehlakalo
ngokwelamana kwazo nokubelethana kwazo
zaleso sizwe. Zonke lezi zigemegegeme
zelukwa zephothwe ngobunono, ubunzenene,
ngesineke nesinwe yimbongi yalelo nalelo
Zulu eliphezulu, awoMlibo waboselwa phela.
Lezi zenzo zichumisa ziqhakambise
ubuqhawe, ukuhlabana, ubuhlakani, ubugugu,
ukunqoba kwaleyo Nkosi kanye nesizwe.

(Khumalo, 1993:73).

Ekuqaleni kwezibongo imbongi yandulela ngokuthi:

Wena weNdlovu!

Ibandla linanela ngokuthi:

Wena weNdlovu!

(Zulu, 2000).

Indlovu iyisilwane esikhulu kunazo zonke esihlala ehlathini. Inkosi yingathekiswa ngesilwane indlovu ngoba inkosi yiyona enkulu esizweni sayo futhi iyahlonishwa. Elenhlonipho lapha livela ngesikhathi imbongi ithi – **Wena weNdlovu!** okusho isethulo.

Iqiniso elimsulwa ngelokuthi uma ibandla lihlangene, inkosi ingakafiki, liba nezingxoxo ezakha imvunge. Ukuze lithule ibandla, imbongi ekwaziyo ukubathulisa. Ukuthula kusho inhlonipho. Ibandla linanela isibikezelo sembongi, kuthule kuthi cwaka. Kufanele ibandla liyeke lokho elikwenzayo ngoba sekuzofika inkosi. Ebandleni u-**Wena weNdlovu!** ufana nesivumo sokuthi bayakwemukela ngezandla ezimhlophe ukuthuliswa.

Kujwayelekile ukuba lokhu kuphindwe kabili, ebese imbongi iyaqhubeka ithi:

Bayede!

(Ndelu, 1962:26).

Ubayede! Lo uyisibingelelo esiqondene ngqo nenkosi. Unesigqi nenhlonipho ehambisana nesizotha esikhonjiswa ibandla enkosini yaso. Ibandla linanela kuze kube kabili. Emva kwalokho kuthula kuthi cwaka. Kubukeka sengathi lesi sigaba senzelwa ukuba abantu bathule balalele ngoba iNkosi yoHlanga iyahlonishwa. Lokhu kwenzelwa ukuba kubekhona umoya wenhlonipho nesizotha ngaphambi kokuba imbongi iqale umsebenzi wokuhaya iSilo saMabandla. Ngokujwayelekile ibandla liyathatheka, kuzwakale selisho lithi: **Musho!** Lokhu kuyayilekelela imbongi ehayayo ukuba ithole ithuba lokugwinya amathe, bese iphinda iyaqhubeka nemsebenzi wayo. Kafushane nje lo **Musho!** Uyasebenza njengesiphumuzi. Ukhalo lwesibili ngelokuthi izibongo zingumthandazo weSintu, ukungenelela kuka-Musho! Kungafaniswa nokungena kwengquba emanzini acwebileyo.

Ekuphetheni, imbongi iyaye igcine ngokuthi:

Yibinda wena weNdlovu!
Inkosi ingangezwe layo!

Ukuthi **Yibinda!** Angafaniswa no-**Amen** ebandleni lamaKrestu. NgokweSintu imbongi isuke seyikhombisa ukuthi iyerna. NakumaKrestu u-Amen usasho khona ukuphetha umthandazo. Amazwi okuphetha ashiwo imbongi nebandla emva kwezibongo athi:

Wena weNdlovu!

Kuwo wonke amakhosi oselwa asakhothama, ucwaningo luthathwe umlando nobunjalo beLembe eleq' amanye amaLembe ngokukhalipha.

3.2.1.1 Inkosi uShaka

Inkosi uShaka kwakuyindodana kaSenzangakhona. Wamzala kuNandi intombi yaseLangeni. UNandi wabonana noSenzangakhona alusile nezinye izinsizwa zakwaZulu. Ekubonaneni kwabo kwabe sekuqhamuka ungiyokusho. Kuthe lapho esezithwele uNandi, kungakaqondakali ukuthi unani, kwase kulinganiswa ngokuthi ukhathazwa ngumzimba omubi, ishaka. Lesi sifo seshaka sabe sidlangile ngaleso sikhathi kwaZulu. Umphumela wesilinganiso kwaba wukuvela komntwana. Umntwana lo waqanjwa ngalo igama lomzimba omubi kanina, uShaka. Yingakho-ke imbongi isimhaya ithi:

USishaka kasishayeki.
(Nyembezi, 1958:19).

Ebuntwaneni balo iLembe lazalwa, lathukuswa. UMudli wamlanda, wamuyisa kugogo wakhe uMthaniya. Ukukhuluma yedwa kukaMthaniya ethunduzela umzukululu wakhe, kwenza abantu badumise ukuthi isalukazi sifuye impaka. Sekuthi lapho leyo mpaka ingasatholwa, sekubhujiswa umuzi waseBaqulusini. Imbongi isimhaya ngokuthi:

UNodumehlezi kaMenzi.
(Nyembezi, 1958:19).

UMenzi nguyise uSenzangakhona.

Imbongi iyakuveza ezibongweni zeLembe ukuthi ebuntwaneni balo lalingabhekekile ukuthi lingase likhule libe inkosi:

Uteku lwabafazi bakwaNomgabhi,
Betekula behlez' emlovini,
Bethu' uShaka kayikubusa,
Kanti yilaph' ezakunethezeka.

(Nyembezi, 1958:20).

Ubufakazi buyaqhubeka bokuthi iLembe laqala linganakekile njengelanga lona eliphuma lingashisi kakhulu kanti kuzothi lingaphakama likhiphe umkhovu etsheni.

Ilang' eliphuma linsizwa,
Lathi liphezulu lansasa.

(Nyembezi, 1958:21).

Phakathi kwezinto zonke inkosi uShaka eyabelwa zona nguMdali kwakungukuhlakanipha okukhulu. Ukukhalipha kwakhe kwakulekelelwe nangamandla ayenawo yingakho umlando uveza ukuthi wayeshisa efana nomlilo:

Ophehlwe weva wanjengomlilo.

(Nyembezi, 1958:21).

Ubungako bamandla enkosi uShaka angelinganiswe nawamuntu owake wadla anhlavana. Lokho kwagqama kuShaka eseyinsizwa, ehlala kwaMthethwa. Kwakunohlanya olwaluhlala ehlathini, lugweve nemfuyo yabantu bakwaMthethwa. Akukho namunye umuntu owayefisa ukubhekana nalo. Ngamandla nesibindi uShaka ayenaso, wazijuba batholana phezulu nohlanya. Umfo kaSenzangakhona waphumelela ukulunqoba uhlanya. Lokhu kugasela kukaShaka uhlanya kwamenza wahlonishwa futhi wesabeka:

UMahlom' ehlathini njengohlanya;
Uhlany' olusemehlwen' amadoda.
(Nyembezi, 1958:25).

Akagcinanga lapho umfo kaSenzangakhona. Kwathi esebusa, wanyakazisa ilizwe ngokuhlasela izizwe ezingomakhelwane. Kwakungekho nayinye inkosi eyayifisa ukumgasela njengoba nohlanya lwakwaMthethwa akekho owayefisa ukuluhlasela. Waqhubeka uShaka ngokuhlabana ezimpini, ecoboshisa amakhosi namakhosana. Lokho kufakazela ukukhalipha ayenakho ngaphezu kwamanye amakhosi. Yingakho esethola izibongo ezithi:

ILemb' eleq' amany' amalembé ngokukhalipha.
(Nyembezi, 1958:19).

Ukuhlasela kweLembe izizwe laliqotha imbokodo nesisekelo. Imbongi yakuqikelela lokhu, yabe isimfanisa nokuduma kwezulu. Umphezulu uyingozi kabi, lapho udlalele khona akusindi lutho:

Ozulu lizayo, khwezan' abantwana,
Ngabadala bodwa abazozibalekela.
(Nyembezi, 1958:21).

Ekubuseni kwenkosi uShaka, inkosi eyayidumile futhi inamandla kwakunguZwide. Inkosi uShaka kwakuyiphatha kabi lokho, wabe eshlela ukuyihlasela. Lesi senzo seLembe sokuzichoma kumalunda safaniswa namagangangozi uqobo lwawo. Akekho owayecabanga ukuthi ivukana lingehlula umalundalunda onguZwide. Imbongi ikubeka ngesisoka sobumbongi kanje:

Inkonyan' ekhwele phezu kwendlu kwaNtombazi
Bath' iyahlola,
Kanti yibona bezaz' ukuhlola.
(Nyembezi, 1958:23).

Kuzo zonke lezi zigameko esezibaliwe ngeLembe, kusuka ebuntwaneni bakhe kuze kube sekuthabatheni umbuso waKwaZulu, akekho owayengangaye emehlweni nasemiqondweni yabantu. Imbongi isimhaya ithi:

UNgelengele kalingani nantaba.
Wen' omkhulu kakhulu,
Ongangezwe lakho.
(Nyembezi, 1958:26).

3.2.1.2 UMontwana wakwaPhindangene-inkosi M.G. Buthelezi

Ngokumiswa nguMdali, uMontwana uyinkosi yesizwe sakwaButhelezi phansi kwesifundankantolo saseMahlabathini. Uyizibulo lenkosi yamaShenge uMathole, benoMontwana omkhulu uMagogo kaDinizulu. Ibizo loMontwana elithi uMangosuthu limumethe umlando wokuzalwa kwakhe. Inkosi uMathole wayeseqinile ngesikhathi kuzalwa uMontwana futhi wayengesenalo ithemba lokuthi usazala. Izindaba zokutholakala koMontwana, inkosi uMathole yakubiza ngamanga aqanjwa ngabantu baKwaZulu. Abantu baKwaZulu babizwa ngoSuthu ikakhulukazi ebuselankosi yamakhosi. Nebala uMontwana wabe esefikile kwelengabadi, kwelingafelwa nkonyane. Inkosi uMathole yabe isimetha ngokuthi unguMangosuthu.

Izibongo zoMontwana ziphethe iminxa emibili. Owokuqala, yilowo wokuvelela kwakhe emukhakheni wezombusazwe. Owesibili, ukuvelela kwakhe emukhakheni wokulwela izwe lakwaZulu nobukhosi balo. UShenge yindoda yeqiniso futhi engaguquki kwekushilo. Bonke abazama ukuma endleleni yakhe ubasunduza kalula. Lokhu kwenza kwakhe kwenze imbongi yamfanisa nalesi simila:

Imbabazane ehaqaz' amadod' emasendeni.
(Dlamini, 2000).

Imbabazane uhlobo lwesimila esithanda indawo enamanzi. Ibuye yaziwe ngelembati. Iyancinza emzimbeni uma ikuthintile. Ukuluma kwayo kakubekezeleleki. Unjalo noShenge. Abamcela iqhude bayehluleka ukumelana naye lapho eseyemukele inselelo aphoselwe yona. Ukuthinteka kwayo emalengisweni kuyithena amandla indoda, iphele inkani. Ukugadla kwakhe phansi kwebhande kukhombisa ukuthi uyazi ukuthi amandla endoda akuphi.

Imbongi ayiwuhlanganisi umlomo ngegalelo lakhe ekuvikeleni izwe lakwaZulu ukuba iNgwavuma inganikwa amaSwazi:

Ugadle waphindelela mntakaShenge
Ngesagila sakho somnqumo
Zanqumek' izindaba
Khon' eBloemfontein
Emzin' omkhulu wamaBhunu.
(Dlamini, 2000).

AmaBhunu ayesethathe isinqumo sokuba iNgwavuma iwele embusweni wamaSwazi. UZulu wawotha ubomvu. Icala lombango wezwe lathethelwa eNkantolo enkulu eBloemfontein. UShenge nguyeyesekhaleni lempi kaZulu ingcwekisana nezitha zikaZulu. Ekugcineni uZulu walingoba icala.

Ngokwendalo, uShenge akezwani nothuthuva. Lapho kwenzeka lusuka uthuthuva, uShenge uzikhuzela yena mathupha:

Umkhuzi wodlam' ozifikela qathatha,
OLekota benoMandela
Bevalelwe belukhuza ngephepha.
(Dlamini, 2000).

NjengoNdunankulu waKwaZulu, miningi imizamo eyazanywa ngabathile ukuze akhishwe ezindabeni zobukhosi baKwaZulu. Ababemelene naye babumba amaqenjana okulwa naye. Onke la maqembu wamelana nawo wawanqoba. Ngokuhlabana kwakhe, imbongi imhasha kanjena:

MntakaNobhonxul' ikhobokhobo
Ubhonxul' ezeNala Party
Zanqumek' izintanga
Wabhonxul' ezoMkhonto kaShaka
Zanqumek' izintanga

(Dlamini, 2000).

Umkhonto kaShaka yiqembu elalisungulwe ngomnumzane uCharles Hlengwa, Barney Dladla nabanye. INala Party yasungulwa ngaBantwana baKwaZulu. EleNala yigama eliqanjwe ngokususelwa ebuthweni iNala, okuyibutho leSilo samabandla esibusayo. La maqembu ayebunjwe ngenhloso yokumkipha uShenge esikhundleni sobuNdunankulu. Leyo mizamo yokumkipha uShenge yehluleka yancama.

Imbongi iyakuqaphela ukuba yisiphikeleli koMntwana waKwaPhindangene:

Indlebe zeqhawe ziyephuz' ukuzwa,
Kant' ezamagwala ziyashesha.
Ukuba kwakungezevaka
Zazingeke zayiwele' iMfoloz' eMnyama
Ival' uMcwayizeni kwabasekhay konyoko.

(Dlamini, 2000).

UMntwana wakwaNxangiphilile uze wakhothama engaboni ngaso linye noShenge. Wakubeka kwacaca emaphepheni nasemisakazweni ukuthi uShenge makagcine eMahlabathini, angalokothi agxambukele ezindabeni zaseNdlunkulu. Kodwa lezi

zinkulumo uShenge akazange azinake, wasimze waqhuba izinhlelo zomsebenzi wobuNdunankulu.

Imbongi iphinde iveze iqhaza uShenge abanalo ngesikhathi emelana nalabo abebethi izimboni zemisebenzi mazibuyele kwelakubo, ngoba iNingizimu Afrika ibuswa ngobandlululo. Abaholi baphesheya basithelela umquba isenzo sikaShenge sokulwela ukuba izimboni zingahanjiswa. Ukuhamba kwabaMhlope kwakuzoshiya isizwe sibhuqabhuqwa yindlala:

USotuswase lo tuswa intomb' emhlophe
Eqhamuka kweliphesheya, uMargaret Thatcher
Wathi zonk' eze-Afrika azibambelele
Lapha kuwe Shenge.
Ngish' uBush uNdunankulu waseMelika
Uyigeqil' indlebe
Wezwisis' inkos' ezond' unswinyo.
(Dlamini, 2000).

Ngesikhathi soguquko, uShenge wathumela ithimba elaliholwa nguNgqongqoshe ongenamnyango ukuba liyomela isabelo saKwaZulu kuCodesa:

Uhlasale ngoNgqongqosh' ongenamnyango
UDoctor Frank Mdlalose zadideka ezeKhodesa
Nanamuhla zisadidekile.
(Dlamini, 2000).

Ukungakhathali kukaShenge kwenze imbongi imbize ngongcede. Ungcede yinyoni encane, enomsindo ohlabayo uma ikhala. Ukuhlaselwa kwakhe ngamazwi aziswana neziteleka kakumdikibalisanga uShenge ekumeleni iqiniso:

Ncede kawudinwa zidubulo
Ngisho ezawo Naidoo emaNdiyeni
Ziyagadla Shenge kawenzeki lutho.
(Dlamini, 2000).

Kuyacaca ukuthi uMntwana wakwaPhindangene isibusiso sobukhosi wazalwa naso.

Ukugcotshwa ngamafuthi obuholi kufakazelwa amandla anawo ekunqobeni izitha:

Inkosi ehlasela ngedlozi
Elihlatshelwayo elingagolintethe.
(Dlamini, 2000).

3.2.2 Izibongo zaMaqhawe

Ezibongweni zamaqhawe kuhaywa iqhawe elithile elibambe iqhaza elivelele ekubuseni, ezimpini, kwezemfundo, kwezombusazwe, kwezenkolo nokunye. Izibongo lezi zinomlando wokuhlabana, wobuqhawe, wobuchule, wokunqoba, nobunzulu besizwe. Ucwangingo lukhethela ngeqhawe uNozishada.

3.2.2.1 UNozishada kaMaQhoboza

Leli qhawe laKwaZulu elinomlando omude kwezezimpi. UNozishada ngumfoka Nzuza, uyise nguMaqhoboza. Wayebuthwe yibutho uDlambedu. UmfokaNzuza wabe engangamele izindaba zombuso. UNozishada wabe elibutho nje elilwela inkosi yalo. Wabe eliqhawe ngesikhathi kubusa inkosi uDingane. Wayethi laphe eyibambe ngakhona izitha zaziwa uyaca, zenelwe zinyoni zezulu, amanye:

UManye bath' adlani ngale kwezintaba?
Adl' abantu bakaNozishada kaMaqhoboza.
(Msimang, 1995:408).

Ngenxa yamandla ayenawo kwakwala ngisho izinsizwa zebutho lakhe seziphelelwe ngamandla, kodwa umfokaMaqhoboza asimze ame yedwa aze ayigojele impi:

UMali wendima kant' uyazalela.
USEhla gendawana yakhe yedwana.
(Msimang, 1975:408).

Izibongo zidume ngokuveza ubunjalo balowo obongwayo. Nakuzo izibongo zikaNozishada, imbongi iyakuveza ukuthi umfo kaNzuza kwakungensizwa kwakuyinyathi, ufeleba woqobo:

UNgogo zabantu nezezinkomo.
UNyawo lungangendlu yakwabo kwaMasicazana.
(Msimang, 1975:408).

KwaZulu uma amabutho ebuya empini, athweswa iziqu zobungwazi. Lezo zingwazi ezihlabene kakhulu zethweswa iziqu zize ziyikazele. Nakumfo kaNzuza kwakunjalo ngoba intamo yakhe yabe isigcwele iziqu:

UNtamo kayidinwa iziqu.
(Msimang, 1975:408).

Umfo kaMaqhoboza wagcina egile izimanga empini yaseMaqongqo. Lapha kwakuhlangene phezulu impi kaMpande kanye nekaDingane. Ukuhlabana kwalesi silomo sakwaNzuza kwagqama okokugcina, ngoba yilapho naye agcina efele khona. Kwaze kwabuza elinye iqhawe elaliyintanga yakhe elinguNdlela lathi:

UHlangabez' uZulu eMaqongqo
Kwaze kwabuz' uNdlela kaSompisi
Wathi: Uzawubamba yiphi-ke
Mfana kaMaqhoboza na?
Wathi: Nansi eyami engizakubamba kuyo.
Wayesethi: Kepha ngiyakhala
Ngibuka nje ngiyeya
Ngibon' engath' inkosi isilethel' abafana,
Angiyiboni impi ezawungilingana,
Ngibona abafana bodwa.
(Msimang, 1975:408).

Kuyashaqisa-ke nokho ukuthi emva kwala mazwi anohlevana, uNozishada walwa waze wavuvukala ingalo yesokuphonsa. Ngenxa yokuthi wabe elikhabe umkhonto wagcina

esewushintshele kwesobunxele. Nakhona umfo kaNzuza wazigwaza izinsizwa kwaze kwavuvukala ingalo yesibili, ilokhu izile impi kaMpande. Kuzwakala ukuthi impi kaDingane yabe ingaphakwanga yonke ibanjwe nguNdlela. Ekugcineni uNozishada walahla imikhonto yakhe kude wanxusa ukuba izitha zimbulale engasavikile. Konke lokhu ukwenza ngoba engafuni ukubuswa uMpande. Lafa kanjalo iqhawe lamaqhawe, umfo kaMaqhoboza.

3.2.3 Izibongo zamabhungu / zabafana

Lolu hlobo lwezibongo lubuye lubizwe ngezihasho ngenxa yobufushane bazo. Kusobala ukuthi ubuqhawe, ubungcweti, inhlonipho ibonakala kwasebuncaneni babafana:

Isizwe sikufaka ebafaneni kwasebuncaneni
ukwazisa ukubonga uma umuntu
ekwenzele okukhulu uma ekubusisile,
ngotshwala noma ngenyama.

(Khumalo, 1993:79).

Abakhapheyana bakufunda ekwaluseni ukuzibonga nokubongela. Kuqala ngokuthi abafana babongele izinkunzi uma zilwa. Izinkunzi ziyaqhathwa ekwaluseni. Akugcini-ke lapho, abafana bayazithengela izikweletu izinkunzi uma zehluleka. Bathi bangatholana phezulu, kuzwakale sebempongoloza bephuma phezulu, bebongana. Buqala lapho-ke ubumbongi:

IZIBONGO ZIKAVELANGAYE

USiphuhlephuhle singamabel' ejongosi.
UGxamalaza kuphum' itshitshi ngaphansi.
UJojo lozisilasila.
UMningi lomakhandakhanda.
UKhanda alimtsheli, limtshel' okwakhe.

(Msimang, 1987:27).

Kusobala ukuthi umufo lona wayemuhle futhi eyisoka, izintombi zazimane zimephukela:

USiphuhlephuhle singamabel' ejongosi.

UGxamalaza kuphum' itshitshi ngaphansi.

(Msimang, 1987:27).

3.2.4 Izibongo zoMasikandi

Lolu hlobo lwezibongo lutholakala luthakwe nomculo kokunye nanengxoxo imbala.

Lolu wuhlobo olusha lwezibongo. Zithe ukwahluka kancane kwezasendulo ngoba zona zihambisana nomculo nezinsimbi. Iqiniso elimsulwa ngomaskandi lithi:

This word originally comes from an Afrikaans word – Musikant, meaning musician. In Zulu the word refers to a self-accompanying soloist on a guitar or concertina.

(Nzimande, 1995:11).

Lezi zibongo zikamaskandi zibonisa ukulumbana kwamasiko obumbongi bamaZulu nomculo wesiLungu. Lokhu kubukeka kungukuthuthuka kolimi namasiko okuhambisana nezikhathi zezimo eziguqukayo. Lo mculo womaskandi wemukeleka njengazo zonke izinhlobo zemiculo, uyadlalwa emisakazweni nakomabonakude.

Oshaya isigingci akagcini nje ngokuzibonga kepha uyendlalela kuqala. Uma endlalela uyazethula, asho ukuthi ungubani wakwabani, uzalwa ngubani. Okulandelayo wethula indawo yakubo. Ngesikhathi umculi echaza indawo, umfula awuphuzayo; isigodi asakhele; induna emphethe; akulokothi kusale. Muva nje sekubongwa ngisho abambisene nabo. Akagcini lapho kepha laba abambisene nabo bayakhuthazwa ukuba umsebenzi wabo bawenze ngentshisekelo nangomdlandla omkhulu. Ngenxa yentuthuko,

lezi zingoma zoMasikandi zityaqoshwa zidayise ezikhungweni ezidayisa ngomculo.
OMasikandi abahamba phambili kule ntuthuko yomculo yilaba:

UHashi elimhlophe, uMfaz' omnyama kanye noPhuzekhemisi. Abagcini ngokuba namaqembu abo, kodwa bahlanganise umculo wabo ndawonye. Amazwi abo ezwakala kwihlanganisela yabo – Isixaxambiji. Umculo ozwakala lapho ulozolo lodwa. Umculo wabo uhambisana nokuzibonga kwalabo abaculayo. Ucwangingo lukhethela ngezibongo zikaPhuzekhemisi:

Washo umfo kaMajazane omnyama.
(Ikhasethi: Imbizo, 1990).

Umfo kaMnyandu kuyavela ukuthi umnyama ngokwebala:

Ningaboyithint' imamb' isengodini.
(Ikhasethi: Imbizo, 1990).

Lapha uPhuzekhemisi uzifanisa nemamba isengodini, ukugcizelela igalelo abanalo uma bekiphe iculo elisha. Kusobala uqwashisa abanye omasikandi ukuthi bangalinge badlalele ngakuye:

Isigxabhane lesi esizayo siyonilimaza,
Siwis' amatshe, wu!
(Ikhasethi: Imbizo, 1990).

UPhuzekhemisi uphinde azifanise nesigxabhane, ugandaganda ohamba kancane kepha la uwudlule khona kufa ucaca. Elokulimaza leyeme ekuthini uma abanye omasikandi bekiphe umculo omusha, kufanele yena angasheshe akhiphe iculo elisha. Uma kwenzeka kanjalo, abathengi bathenga kakhulu owakhe umculo bese lokho kulimaza umkhiqizo wabanye abaculi. Lokho kuzwakala sengathi kuwukubacindezela abanye abaculi bangasimami.

3.2.5 Izibongo zoMame

Ucwaningo luveza ngokusobala ukuthi ukubongwa ngobuqhawe nangokubaluleka esizweni kakugcini kwabesilisa kuphela kepha nabesifazane bayabongwa ngeqhaza nangobuhle ababenzele isizwe. Kukhona abesifazane abangaconsi phansi kwelaKwaZulu ngezenzo zabo ezinhle nezitusekayo. Abesifazane abanjengoMthaniya kaSibiya, uMkabayi kaJama kanye noNandi kaMbengi bayawudla umhlanganiso. UMthaniya kaSibiya ubongwa ngokuzalela kwakhe isizwe saKwaZulu inkosi uSenzangakhona. Inkosazane yakwaNobamba, uMkabayi kaJama ubongwa ngobuqhawe bakhe bokuphatha izindaba zaseNdlunkulu. UNandi ozalwa nguMbengi ubongwa ngokuzalela isizwe iSilo, iLembe elaba iqhawe nombumbi wesizwe sikaZulu jikelele. Ucwaningo lutomule izibongo zikaNandi.

Imbongi imchaza ngokuthi wayengehlukene namadoda ekwenzeni izinto:

Mfazi ontongande zingamadoda.
Uyishaye yenyus' iSabiza.
UMathanga kawahlangani,
Ahlangana ngokubon' indoda.
(Cope, 1968:175).

Izibongo ziphawula ngobunjalo bayo le ntokazi. UNandi wabe engumuntu wesifazane okuthandayo ukukhulumela futhi. Wayethathwa njengomuntu othandayo ukubanga umsindo. Wayengawuvali umlomo okwaze kwenza imbongi yakuphawula kanje:

UGedegede lwasenhla nenkundla.
(Cope, 1968:175).

Okunye futhi ayenakho uthuthuva. Yilesi sizathu esamenza wantanta nezwe lonke ephuma engena kwaZulu, kwaQwabe, kwaMacingwane, kwaPhakathwayo kanye

nakwaMthethwa. Wayengawuvali umlomo esho nokusho ukuthi yena akaphethwe kahle noma kokunye ngumntanakhe uShaka ongaphethwe kahle. UNandi wayengumuntu ongathandi ukubukelwa phansi, yingakho nje imbongi ithi:

USontanti onjengowakwa Gwazana
USontanti kayidl' inkom' ensizwazana,
Udl' ubisi lwenkom' enezimpondo.
(Cope, 1968:175).

Imbongi isibikela ngemvelaphi yakhe uNandi. UNandi inkaba yakhe yabe iseMhlathuze, ezalwa nguMbengi kaBhebhe. Langa limbe uNandi wezwa ngebhungu elihle kakhulu lakwaZulu elinguSenzangakhona. Wabe uselangazelela ukuyolibona ngoba wabe ethatheke kakhulu ngobuhle owayebuzwa ngendaba. Yangena inhlansi yothando. UNandi wabe esecela abafana ukuba bamphelekezele bayombonisa amathanga lapho kwakwelusela khona izinyane leSilo nabafana bakwaZulu. Nebala laphumelela icebo lakhe ngoba bamphelezela abafana nezintombi ezazimphelekezela ngokwesiko:

UXebe woMhlathuze.
Obengabafana baseNguga,
Abeza beluhayizana.
(Cope, 1968;175).

Uvela kanjalo-ke umlando kaNandi, intombi kaMbengi weNguga kaSoyengwase kaMaqamede.

3.2.6 Izibongo zoMafungwase

Lapha kwelakwaZulu kudala isimame saba ngumgogodla embusweni futhi sikwenza ngenkulu impumelelo. Kakade nesisho saseNtshonalanga siyakuveza ukuthi empumelelweni yomuntu wesilisa kukhona umame ohlakaniphile emuva kwakhe

ongumgqugquzeli. UMa fungwase owaqala ukudla ubhedu ngokuba ngumgqugquzeli nguMkabayi kaJama, uyisekazi wenkosi uShaka. Akugcinanga lapho, uMkabayi wake waphatha izintambo zobukhosi kwaMalandela. Ngaphandle kwezincimo anazo kodwa isiZulu sithi akukho soka lingenasici. Kwabanjalo-ke nakuMkabayi, waba nesici sobunyoka nobuqili:

USoqili!
Iqili lakwaHoshoza,
Elidl' umuntu limyenga ngendaba;
Lidl' uBhedu ngasezinyangeni,
Lidl' uMkhongiyana ngasemaNgadini,
Lidl' uBheje ngasezanuseni.
(Cope, 1968:173).

Elokuthi u**Soqili** likhomba ukuthi wayenobuqili obusezingeni eliphezulu okwabamadoda. Imbongi isimbiza ngoyise wamaqili.

UMkabayi wabe eyingozi ngokumangalisayo. Nguye owabopha uzungu lokugudluza inkosi uShaka ngesandla sikaDingane, uMhlangana kanye noMbopha kaSithayi. Wasebenzisa isu lokubathembisa ukunethezeka nenhlalakahle. Kuthe emva kokuba inkosi uShaka esakhothama waphinda futhi wabagudluza oMbopha benoMhlangana. UDingane nguye owasala esihlalweni sobukhosi ngoba uyena owabe esekhonzwe nguMkabayi. Konke lokhu kubagawula kwenziwa umshoshaphansi, akukho noyedwa omsolayo. Ngalesi senzo imbongi imfanisa nobhuku. Ubhuku udaka olungakhombisi ubungozi kulowo othuke ekhalakathela kulo:

UBhuku lukaMenzi,
Olubamb' abantu lwabenela;
Ngoba lumbambe wanyamalala.
(Cope, 1968:173).

UMkabayi kaJama wawuqhuba umsebenzi ngesineke sekati ngoba wabe esehlelela uDingane ukuba ahlale esihlalweni sobukhosi. Lokhu kwenza imbongi imhashe ithi:

UMthobela – bantu izinyoni,
Bayazibamba usezibuka ngamehlo.
(Cope, 1968:173).

Kusobala ukuthi ukubekwa kukaDingane esihlalweni sobukhosi, uMkabayi wakwazi kuqala kungakenzeki ngokwesiko.

Eqinisweni uMkabayi wabe eyingozi kangangoba kwakulukhuni ukumfanisa nabesifazane. Okwakhe ukuziphatha kwakungefani nokwezinye izintombi:

Intomb' ethombe yom' umlomo,
Zase ziyihlab' imithanti ezawonina.
(Cope, 1968:173).

UMkabayi waqoma ukuhlala angagani ngoba wayephokophelele ukubona impumelelo yombuso wakwaZulu. Elokuphetha ngobunjalo bukaMkabayi lithi: ubuqili, ubuqotho kanye nokuhlakanipha kwakhe kwagqama ngokuba abe ngumgogodla kusukela embusweni kayise uJama kuze kuyogcina ngombuso wenkosi uMpande.

ISAPHLUKO SESINE

4.0 IZINONGO ZANGAPHANDLE

4.1 Isingeniso

Izinongo zenkondlo zisho ukuhleleka kwayo inkondlo ngobuciko. Lapha kule ndima kubhekisiswa indlela imbongi ehaya ngayo, yeneka imizwa yayo. Kuningi ngempela okusobala, okubonakala ngeso lenyama lapho umhluzi noma umfundi ewubuka lo msebenzi wobuciko. Kafushane lapha kubhekiswe kumhlobiso okukanye imvunulo yenkondlo. Ongoti bathi isakhiwo senkondlo yingubo noma yisimo senkondlo. Nokho kungaba liphutha nxa sekuthathwa isakhiwo senkondlo njengento nje engumhlobiso, kugcine kanjalo. Kusobala ukuthi uma isakhiwo sihlolisile, abahluzi/abafundi bayothi yinkondlo ngoba bengakayihlaziyi, bayothi bangayihlaziya bayidicilele phansi kuhle kwenyongo yenyathi.

Eqinisweni isakhiwo sinemisebenzi emibili: Owokuqala wukwenza isigqi enkondlweni/ezibongweni. Kumele kuthi lapho kuhaywa izibongo uzizwele ngisho wedlula ngendlela ukuthi kuhaywe inkondlo. Lokho kuzwakala ngesigqi. Uma isakhiwo singakwazi ukusinikeza isigqi, leso sakhiwo sihlolisile nje kuphela. Umsebenzi wesibili wesakhiwo wukuchushisa umqondo osenkondlweni, nomoya noma ugqozi/usikisiki lwembongi. Ubungako bezibongo, buhambisana nezigameko zalowo obongwayo kanye nomdlandla wembongi. Imbongi isuke ihlose ukuba ifindo elisemphefumulweni wayo lisheshe lisombuluke. UKhumalo, (1993:80) uthi:

Isakhiwo singahloba ngezigqizo/izimpawu
eziningi ukukhanga iso lomfundi/lomhluzi

kanye nemizwa yomlaleli lapho ihaywa
inkondlo. Yilesi nalesi sigqizo sibalulekile,
futhi sinesizathu esisetshenziselwa sona.

Kule ngosi kuzohluzwa izinongo zangaphandle ngqo ngenjongo yokubuka isimo sezibongo zomdabu, ikakhulukazi ezamakhosi akwaZulu. Kusobala ukuthi nakuba izibongo ziyinkondlo ngesakhiwo kepha umongo wobunkondlo usendikimbeni ecashile. Le ndikimba yiwona mongo, mnkantsha, mnyombo wezibongo zalowo obongwayo ukuze azeke noma esekwelamathonga. Ngaleyo ndlela ucwaningo luzogxila kulezi zigqizo ezilandelayo: izinhlamvu; amagama; imisho; indima; imvumelwano; ukuxhumana; impindwa; inkambampinda kanye nesigqi.

4.2 Izigqizo/ izimpawu/ imvunulo

4.2.1 Izinhlamvu

Izinhlamvu zibaluleke kakhulu kule ngosi yobuciko bomlomo. Ukuhleleka ngendlela kwezinhlamvu yikhona okwakha igama elinomqondo. Ngamafuphi nje ukulandelana kwezinhlamvu noma amalunga agcizelelwe nangagcizelelwe evesini lezibongo yikhona okungumgogodla olimini lweSintu. Lokhu kulandelana kwezinhlamvu noma kwamalunga kubizwa ngokuthi, imitha. Imitha yehlukaniswa amanyathelo ngamanyathelo:

Umugqa onohlamvu olulodwa olugcizelelwa sithi
unyathelolunye. Umugqa onamalunga amabili
agcizelelwe sithi unyathelombili, ngokunjalo
futhi umugqa onamalunga amathathu
agcizelelwe sithi unyathelontathu.

(Msimang, 1988:5).

Kuyacaca lapha kule ncazelo engenhla ukuthi kuya ngenani lamalunga agcizelelwe bese kuqanjwa lolo hlobo lonyathelo. Ilunga eligcizelelwe = ‘; elingagcizelelwe = ∴:

ö/bé/yá/lá/lé/ wá/ngá/ngé/mí/fú/lá
ö/bé/yá/vú/ké/ wá/ngá/ngé/zí/ntá/bá
(Msimang, 1988:12).

Ivesi lokuqala linamalunga agcizelelwe ayishumi, okusho ukuthi leli vesi lingunyatheloshumi. Ivesi lesibili linamalunga agcizelelwe ayisishumi, ngaleyo ndlela libizwa ngokuth unyatheloshumi:

öm/khú/lú/ká/khú/lú
ö/ ngá/ngé/zwé/lá/khé
(Nyembezi, 1958:41).

Ivesi lokuqala linamalunga amahlanu agcizelelwe, ngaleyo ndlela lubizwa ngokuthi unyathelonhlanu. Ivesi lesibili nalo lingunyathelonhlanu.

Okunye okuphawulekayo lapha ezibongweni wukuthi kujwayelekile ukuthi amagama asevesini ngalinye lezibongo aba namalunga angalingani:

1 2 3 4 5 6 7
U/Dlu/ngwa/ne/ka/Nda/ba,
1 2 3 4 5 6 7 8 9
U/Dlu/ngwa/ne/ wo/mBe/le/be/le,
1 2 3 4 5 6 7 8
O/dlu/ng’e/ma/nxu/lu/me/ni,
(Nyembezi, 1958:19).

La mavesi angenhla awalingani womathathu. Ivesi lokuqala linamalunga ayisikhombisa, elesibili linamalunga ayisishiyagalolunye, kanti ivesi lesithathu linamalunga ayisishiyagalombili:

1 2 3 4 5 6 7 8 9
 U/Ma/tha/nga/ka/wa/hla/nga/ni
 1 2 3 4 5 6 7 8 9 10
 A/hla/nga/na/ngo/ku/bo/n'um/ye/ni
 (Cope, 1968:175).

Amavesi angenhla ashiyana ngelunga elilodwa. Ivesi lokuqala linamalung ayisishiyagalolunye, bese kuthi evesini lesibili libe namalunga ayishumi.

4.2.2 Amagama

Amagama ayizikhali zokunqoba kumbe zokubumba izibongo. Ukusetshenziswa kwamagama kuqondiswe kuleyo ndlela ethile enobuciko bokusebenzisa ulimi kanye nasekuhleleni ngononina, okuvame ukwenziwa izimbongi eziningi. Amagama akhe umugqa wezibongo athe engawekhethelo, ebe eyikazela ngemiqondo engaphezulu kwaleyo ejwayelekile. Imbangela yalokho ukuthi imigqa yezimbongi inezifengqo ezinhlobonhlobo.

Okuphawulekayo ezibongweni yisigqi esilethwa ukubumbeka kwamagama emigqeni. Isakhiwo sezibongo sibonakalisa ukuthi kukhona izingcezu zenkulumo ezingaveziwe ngamagama emigqeni. Lokhu kudalwa ukuthi izibongo zisebenzisa amagama anembayo: ukutusa; ukubonga; ukukhuthaza; ukuyala; ukweluleka; ukuxwayisa; nokunye. Yiwo kanye futhi amagama ahleleka ngesinono emigqeni yezibongo ukuze kwakheke impinda, impindamqondo, imvumelwano, ukuxhumana, nokunye. Amagama abumbe imigqa yezibongo angaba made noma abe mafushane kodwa inkondlo iyawufeza umsebenzi

wayo. Inqobo nje uma lawo magama asebenze emigqeni yezibongo equkethe umongo wakho konke lokho ohayayo afuna ukukudlulisa:

Usalakutshelwa, usalakunyenyezelwa
USishaka kasishayeki,
UNodumehlezi kaMenzi.
Igawu bazawuliluma,
Bazawuliphimisa,
Bakhumbul' amagaw' abebesi.
UMjokwane kaNdaba.
(Nyembezi, 1958:19).

Esibonelweni esingenhla kutholakala lonke uhlobo lwamagama: amabizongxube; amabizoqho; amabizomuntu; amabizo kanye nezenzo:

Ibizongxube

usalakutshelwa < u- sala + ukutshelwa

u- : isivumelwano sikamenzi;

-sala : isenzo

ukutshelwa : isenzo esisesigabeni samabizo ngenxa yesiqalo uku- okhomba isigaba-15 ngokukaMeinhof. Sibuye sibe yimpambosi yokwenziwa.

Ibizoqho

USishaka < u- Si – shaka

u- : isiqalo sebizo elikusigaba sokuqala (1a).

-si- : ilunga elingxenye yesiqalo esiphelele (isi-) isigaba 7

-shaka : isiqu sebizo

Isenzo

kasishayeki < ka –si- shayeki

ka : isivumelwano sikamenziwa esiphikisayo

-si- : isivumelwano sikamenziwa eselulayo

-shayeka : isenzo esisebenze njengempambosi yokwenzeka

-i : isakhi esiyisijobelelo sokuphika

Igama lilonke liyisenzo esiphikisayo.

Ibizomuntu

UNodumehlezi < u – No – duma – hlezi

u- : isiqalo esiphelele sebizo elikusigaba (Ia)

-No- : isakhi esikhomba ubulili besifazane

-duma : isenzo

-ehlezi : isenzo esisendleleni yesimo

Ibizo

Igawu < I – li – gawu

i: unkamisa wokuqala wesiqalo

-li- : ilunga eliphelelisa isiqalo (ili-) wesigaba sesihlanu

-gawu : isiqu sebizo

Ibizoqho

uMjokwane < uM – joko + a + ane

um- : isiqalo sebizo elikusigaba sesithathu

-joko : isiqu

-ana : isakhi sokunciphisa

-e : isijobelelo esincike ebizweni qho.

4.2.3 Imisho / imigqa / amavesi

Imisho, imigqa noma amavesi akhiwa ukuhleleka kwamagama ngokulandelayo okunomqondo. Izinkondlo ziyayixuba imigqa, kutholakale emifushane nemide. Kuyenzeka futhi imigqa ilingane noma ingalingani esakhiweni senkondlo eyodwa. Ukulingana nokungalingani kwemigqa kubonakala ngamabanga noma ngezinhlamvu. Lokhu kulingana ngamabanga kubalulekile ukugcina umgqomo wenkondlo umunye. Lowo msebenzi wembongi uyatuseka:

1 2 3 4 5 6 7 8 9 10 11 12 13
O/be/me/hlo/ e/nge/na/nda/wo/ yo/ku/so/lwa ;
1 2 3 4 5 6 7 8 9 10 11 12 13
O/be/za/ndla/ zi/nge/na/nda/wo/ yo/ku/so/lwa ;
(Msimang, 1975:409).

Lama vesi anezinhlamvu ezilinganayo ngokwesibalo. Izinhlamvu ziyishumi nantathu ivesi ngalinye.

Kwesinye isikhathi izibongo ziba negama elilodwa eliwumusho ophелеle:

USoqili!
(Msimang, 1975:406).

Leli vesi linomqondo ophелеle ogqamisa lowo obongwayo ukuthi ungumuntu onjani.

USoqili uchaza ubuqili obusezingeni eliphezulu bokwenza izinto kungasolakali.

Izibongo zingahloba ngemisho emadluladlulane ngenhloso ethile eyaziwa yimbongi:

UMjokwane kaNdaba.

ILembe eleq' amany' amalembе ngokukhalipha.

(Nyembezi, 1958:19).

Umusho wokuqala usebenzise amagama amabili kanti owesibili umusho usebenzise amagama ayisihlanu. Yomibili le misho iphelele.

4.2.4 Indima

Indima yibinzana lemigqa eyisigatshana ezibongweni. Ibuye futhe yaziwe ngelebinza. Le migqa kumele imumathe umqondo owodwa owethulwa yizibongo. Ngenxa yobungcweti, ongoti bayе bathande ukuba izibongo zibe nezindima ezilinganayo. Lokho kusho ukuthi leyo naleyo ndima iba nemigqa eyinani elithile elifanayo kuzo zonke izindima. Ayikho impoqо kulokhu. UKhumalo, (1993:80) uthi:

Amabinza enkondlweni angaphatha
ukulingana ngenani lemigqa kokunye
lingalingani. Ukulingana nokungalingani
ngokwenani kukhona okunokukusho.

Empeleni kuyenzeka ukuthi imigqa esendimeni engeyokugcina ibe miningi kunaleyo esendimeni esekuqaleni. Lesi senzo sibangelwa ukushuba nokujiya komqondo owethulwayo. Kuyenzeka futhi ulusikisiki luvuke endimeni yokuqala kodwa luye ngokwehla.

Okubalulekile ngokuhleleka kwezindima ukuthi indima ngayinye mayibumbane ukuze imumathe umqondo owodwa. Ukuze umqondo ubumbane ube munye, kudingeka amasu esakhiwo. Lapha kungabalwa imvumelwano-siqalo, imvumelwano-maphakathi kanye nemvumelwano-sigcino. Kungabalwa futhi ukuxhumanisa, impindamqondo kanye nefanamsindo. Okunye okuxhumanisa imigqa ngokwelekana kwayo kubizwa ngokuthi uphawu. Kuyenzeka futhi ukuthi ukusuka endimeni kuye kwenye kusetshenziswe impindwa.

Le ncazelo engenhla yeyeme kakhulu kulezo zibongo zomdabu zesimanje esezilotshwa phansi. Eqinisweni izibongo zomdabu azinazo izindima ngoba azibhalwa/ azibhaliwe phansi. Imbongi izihaya zibe uhide lwemigqa engehlukani. Kodwa-ke kuthe ngokufika kwemfundo zanda izimbongi eziloba phansi izibongo. Ngenxa yemfundiso yaseNtshonalanga, izibongo zabe sezibhalwa ngohlelo olunezindima. Nakhona kunokwehlukana kubabhali. KuNyembezi, (1958) nakuMsimang, (1975) kulotshwe izibongo zamakhosi zangehlukaniswa ngokohlelo lwezindima:

4.2.5 Imvumelwano

Rhyme is usually accepted as the repetition of an accepted vowel sound (usually, although not always, followed by an identical consonant sound), and preceded by a letter or letters which are unlike in sound.
(Sadler, Hayllar no Powell, 1986:82).

Eqinisweni imvumelwano iveza ukuhambisana kwemisindo emalungeni, emabangeni noma ezinhlamvini zemigqa uma leyo migqa ihambisana. Lokho kuhambisana

kungatholakala ngokuhleleka kwemigqa ngendlela yokuthi kuvele imisindo efanayo ekuqaleni, maphakathi noma ekugcineni kwemigqa, emishweni noma emavesini.

Imvumelwano isiza imbongi ekuphindeneni imisindo efanayo futhi yenza ukuthi izibongo zibenobuhle obenelisayo. Imvumelwano inikeza isigqi esithile ezibongweni, lokhu okuzenza ukuba zizwakale kahle uma zihaywa. Ngaleyo ndlela imvumelwano iba wukhalo lweso nendlebe:

Imvumelwano yisigqizo esisingisa
ezibongweni zamakhosi oHlanga.
Sibaluleke kakhulu lesi sigqizo ngoba
selekelela ukukhuphula izinga lenkondlo
ngezindlela eziningi. Eyokuqala
ukukhuthaza ukuxhumana kwemigqa/
amavesi enkondlo. Okwesibili
ukukhombisa ukudlondlobala
kwesenzeko kanye nokuphakama
komoya nokwenza lokho okwenziwayo.
(Khumalo, 1993:83).

UGosher benoPanall, (1995:202) bathi:

Rhyme echoes sounds; there is
pleasure in the sound itself and
the coincidence of sounds. It
also helps to organise the verse,
simultaneously opening up and
concluding the sense so that a
sense of unity is achieved.

Zintathu izinhlobo ezigqamayo zemvumelwano: imvumelwano-siqalo; imvumelwano-maphakathi kanye nemvumelwano-sigcino.

4.2.5.1 Imvumelwane - siqalo

Lapha kuvela amagama anezinhlamvu ezifanayo ezisekuqaleni kwemigqa elandelayo. Le misindo yenza ukuthi kubonakale futhi kuzwakale njalo uma kuqala umugqa omusha. Imisindo efanayo ekuqaleni kwamavesi/kwemigqa elandelayo iyinkomba yokuthi le migqa isahlobene.

... phenomenon of repeated initial
syllables in successive lines.
(Ntuli, 1984:205).

Imvumelwano-siqalo iyatholakala kulezi zibongo zeLembe:

Bebetekula behlez' emlovini,
Beth' uShaka kayikubusa,
Kayikubankosi,
Kanti yilaph' ezakunethezeka.
(Nyembezi, 1958:20).

Ivesi lokuqala nelesibili lakha imvumelwano-siqalo engu-: **Be- ; Be-** ; bese kuthi amavesi amabili okugcina akhe imvumelwano-siqalo engu-: **Ka- ; Ka -**. Lolu hlelo lwakha uhlelo olumi kanje: aa, bb.

4.2.5.2 Imvumelwano - maphakathi

USadler, Hayllar no Powell, (1986:83) bathi:

When the rhyme pattern involves
rhyming a word half-way through
a single line of poetry with the
end word of the same line, it is
called internal rhyme.

Uma imigqa ehambisanayo ezibongweni inezinhlamvu noma namalunga anemisindo efanayo emagameni aphakathi naphakathi, lawo malunga akha imvumelwano --

maphakathi. Imbongi isuke ihlose ukuhlobisa noma ukuchumisa ingqikithi ethile. Isibonelo esinembayo sitholakala ezibongweni zenkosi uSenzangakhona kaJama. Indikimba yala mavesi igqamisa ubukhulu benkosi:

Uthe wakulala wangangemifula ;
Uthe wakuvuka wangangezintaba ;
(Nyembezi, 1958:13).

Lama vesi anamagama aphakathi naphakathi aqala ngezinhlamvu : **wa-** ; **wa-**. Lezi sinhlamvu zinobudlelwano nenhloko yomusho. Kafushane nje ziyisivumelwano sikamenzi futhi zisebenze ezenzweni ukulala ; ukuvuka ukukhomba inkathi eyadlule:

Uthi lwempundu lakwaNomgabi,
Uthi lwempundu obeluhlal' isikhova,
(Msimang, 1975:410).

Le mvumelwano –maphakathi yakhiwe izinhlamvu : **lwe-** ; **lwe-**.

Kulama vesi lezi zinhlamvu zigqamisa ongumnini okhanyisayo.

4.2.5.3 Imvumelwano – sigcino

Lolu hlobo lwemvumelwano lutholakala uma imigqa / amavesi ahambisanayo enkondlweni igcina ngezinhlamvu ezinemisindo efanayo. Inhloso yembongi ukuhlobisa inkondlo ngamalunga okugcina anemisindo efanayo futhi kube kunengqikithi eyihlosile ukuyiveza. La mavesi acashunwe ezibongweni zenkosi uCetshwayo:

Ujininind' omnyama
Ongabende bezingwe nezingonyama
(Nyembezi, 1958:87).

Kula mavesi izinhlamvu ezinemisindo efanayo yilezi: **-ma** ; **-ma**, lokho okwakha imvumelwano-sigcino. Umsindo osevesini lokuqala ongu- **-ma** utholakala ocezwinini

lwenkulumo **isibaluli** – omnyama. Lesi sibaluli sigqamisa ubunjalo bebala lenkosi uCetshwayo. Umsindo osevesini lesibili ongu –**ma**, utholakala ochezini lwenkulumo **ibizo** – izingonyama elikusigaba 10. Leli bizo lisetshenziswe ngenhloso yokufanisa iSilo samabandla nezilwane ezesabekayo, ezinamandla futhi ezinobungozi.

4.2.6 Ukuxhumanisa

Iqiniso elimsulwa ngelithi ziningi izinhlobo zezixhumanisi ezitholakala ezibongweni. Ukuxhumanisa kusho ukusebenzisa igama emugqeni wokuqala bese liphinde litholakala emugqeni olandelayo. Okumele kuphawuleke wukuthi igama eliphindiweyo livela kuyiphi indawo emigqeni emibili noma ngaphezulu. Uma igama eliphindiweyo livela ekuqaleni kuyo yomibili imigqa, kuthiwa wukuxhumanisa ngqo okusekuqaleni. Kwenye inkathi kuphindwa igama phakathi naphakathi emigqeni elandelayo, bese kwakheka ukuxhumanamaphakathi. Kanjalo uma igama eliphindiweyo livela ekugcineni kwayo yomibili imigqa, kuthiwa wukuxhumanisa ngqo okusekugcineni.

Kukhona futhi ukuxhumanisa okuyinxemu. Lokhu kwenzeka uma igama eliphindwayo livela ekugcineni komugqa wokuqala nasekuqaleni komugqa olandelayo. Lokho kuyinxemu esuka kwesokudla iya kwesobunxele. Kokunye igama eliphindwayo lingaqala ekuqaleni komugqa wokuqala, kuthi kowesibili livele ekugcineni. Lokho kuyinxemu esuka kwesobunxele iya kwesokudla. Kodwa lezi zinxemu kuyenzeka ziphambane. Uma lezi zinxemu ezimbili ziphambana emigqeni emibili elandelayo, kuvela uhlobo olubizwa ngokuthi wukuxhumanisa okuyisiphambano.

OkaMashobane uveza ukubaluleka kokuxhumanisa kanje:

Inhloso enkulu yokwenza lokhu ukwakha
umfanekisomqondo onzulu kumfundi / umhluzi
nomhayi. Lingelinye lamasu aphakamisa
izinga lomgqumo / lesigqi uze uthi
awulande owezibongo zamakhosi oHlanga.
(Khumalo, 1993:84).

4.2.6.1 Ukuxhumanasiqalo

Ubunono bembongi bubonakala ngokuxhumanisa amavesi / imigqa emibili noma ngaphezulu ngegama elisekuqaleni kwalelo vesi nalelo okukanye nalawo alelamayo. Lolu xhumano lunikeza umgqumo othile enkondlweni (ezibongweni). Izibonelo ezilandelayo ziyayifakazela le ncazelo:

Umlilo wothathe kaMjokwane,
Umlilo wothathe, wubuhanguhangu,
(Nyembezi, 1958:20).

La mavesi angenhla axhunyaniswa ngebizo elithi: **Umlilo** elivela ekuqaleni kuwona womabili.

Mweli wemifula uyakuhamba uzibuza
Mweli woPhongol' ubheke ku Tetima eDriefontein
(Khathi, 2000).

La mavesi angenhla axhunyaniswa ngebizomuntu elithi: **Mweli** elitholakala ekuqaleni kuwona womabili.

4.2.6.2 Ukuxhumana – maphakathi

Lolu hlobo lokuxhumana luveza ukuxhumanisa amavesi amabili noma ngaphezulu ngegama eliphindiweyo phakathi naphakathi emavesini alandelayo:

Emthabatha **lapha** liphuma ngakhona,
Emsingisa **lapha** lishona ngakhona.
(Nyembezi, 1958: 23).

La mavesi axhunyaniswa ngesabizwana sokukhomba eduze esithi : **lapha** esivela phakathi kuwona womabili.

Lesi sibonelo sithathelwe ezibongweni zikaNozishada:

Untak' **eduke** namhlambi,
Ngob' **iduke** nezakwaMzilikazi.
(Msimang, 1975:408).

La mavesi axhunyaniswa ngesenzo esisendleleni eyamile esithi: **eduke** esivela phakathi kuwona womabili.

4.2.6.3 Ukuxhumana – sigcino

Imbongi exhumanisa amavesi amabili noma ngaphezulu ngegama elifanayo eliphindiweyo ekugcineni. Amavesi alandelayo ayayifakazela le ncazelo :

Othi' esadl' ezinye wadl' **ezinye**,
Wathu' esadl' ezinye wadl' **ezinye**.
Oth' esadl' ezinye wadl' **ezinye**,
Wathi' esadl' ezinye wadl' **ezinye**.
(Nyembezi, 1958:27).

La mavesi axhunyaniswa ngocezu lwenkulumo inani elithi : **ezinye** elivela ekugcineni kuwona womane. Lokhu kudala ukuxhumanisa ngqo okusekugcineni.

4.2.6.4 Ukuxhumanisa okuyinxemu

Lapha igama elisekugcineni kwevesi liyafana negama elisekuqaleni kwevesi elilandelayo. Kuyenzeka kube igama eliqalayo elifana negama eligcinayo evesini elilandelayo. Kuyenzeka futhi ukuthi igama eligcinile evesini lifane negama eliqalile evesini lesibili elilandelayo, bese ligcina futhi kwelilandelayo lesithathu, libuye liqale futhi kwelilandelayo lesine:

Uhamb' uthukus' emasendeni amadoda nje **uwumncwado** yini?
Umncwado othukuza esendeni.

(Khathi, 2000).

La mavesi angenhla axhunyaniswa ngebizo elithi; **umncwado** elivela ekugcineni evesini lokuqala liphinde livele ekuqaleni evesini lesibili. Lokhu kudala ukuxhumana okuyinxemu:

UPhokop**halala** kuMaqhwakazi,
Angibonang' uphok' ukup**halala**.
(Cope, 1968:175).

La mavesi angenhla axhunyaniswa ngesiqu sesenzo esithi : **-phalala** esivela ekuqaleni evesini lokuqala, siphinde sivele ekugcineni evesini lesibili.

4.2.6.5 Ukuxhumana okuyisiphambano

Lokhu kuxhumanisa kuyisu lokuhlela amagama afanayo ngendlela yokuthi kwakheka isiphambano uma esexhunyaniswa. Amagama amabili emigqeni emibili elandelayo ahleleka ngendlela yokuthi aphanjaniswe ngenhloso:

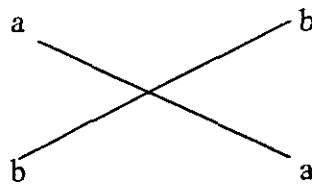
Igama ebekuqalwe ngalo ivesi elingenhla,
kugcinwe ngalo evesini elilelamayo; kuthi
ebekugcinwe ngalo evesini elingenhla kuqalwe

ngalo evesini elingezansi / elilelamayo.
(Khumalo, 1993:85).

Nasi isibonelo semiqe emibili esitonyulwe ezibongweni zenkosi uSenzangakhona:

$$\begin{array}{cc} a & b \\ \text{Umlunguzi wezingoje} & \\ b & a \\ \text{Izingoje zilunguzelane;} & \\ & (\text{Msimang, 1975:409}). \end{array}$$

Lama vesi angenhla awokuxhumana okuyiphambano ngenxa yokuthi ivesi lokuqala linalezi zinhlamvu **-lungu-** egameni lokuqala, aphinde futhi lo **-lungu** atholakale evesini lesibili egameni lokugcina. Ivesi lokuqala ligcina ngesiqu sebizo **-ngoje**, bese kuthi evesini lesibili isiqu sebizo **-ngoje** sitholakala egameni lokuqala. Lokhu kuphanjaniswa kwalezi zingxenye emagameni atholakala emavesini amabili kusasiphambano uma kuxhunyaniswa ngendlela enobuciko. Kulokhu kuxhumana kutholakala lenkomba.:



(Msimang, 1988:14).

4.2.7 **Impinda / Impindwa / Inhlwaza**

Lolu phawu lusetshenziswa njengesu lokuphinda igama noma umusho okukanye ingxenye yawo ekuqaleni noma ekugcineni kwalelo nalelo binza lenkondlo. Kujwayeleke ukuba kube emugqa osequqaleni noma osekugcineni kwesigaba. Lokhu kuyasiza ukuba kwazeke ukuthi sisekuqaleni noma ekupheleni kwendima. Kwesinye isikhathi imbongi inalo ilungelo lokuthi umugqa othile ikhethe ukuwuphinda phakathi

nezigaba enkondlweni. Impinda iletha ukugcizelela okuthile kwalokho okulokhu kuphindwa. Kuyasiza futhi ekwakheni isigqi. Kuyancomeka ukuthi impindwa ingade iguquguquka kancane ukuze kungadaleki isidadada sokugida ndawonye; inkondlo izwakale ukuthi iyaqhubeka. Lokho kuyawukhulisa futhi kuyawudlondlobalisa umqondo:

Inhloso enkulu yalesi sigqizo ukuvuselela
umqondo imbongi ecabanga ukuthi
ubalulekile, kube sengathi ungagxila
uzike koyifundayo, oyihluzayo noyihayayo.
(Khumalo, 1993:87).

UDlungwane kaNdaba,
UDlungwane womBelebele,
Odlung' emanxulumeni,
Kwaze kwas'amanxulum'esibikelana.
UMjokwane kaNdaba.
Usalakutshelwa, usalakunyenezelwa.
USishaka kasishayeki.
UNodumehlezi kaMenzi.
Igawu bazawuliluma,
Bazawuliphimisa,
Bakhumbul' amagaw' abebesi.
UMjokwane kaNdaba.
(Nyembezi, 1958:19).

4.2.8 Inkambampinda

Lesi sigqizo sibuye saziwe ngeleMPINDAMQONDO. Lokhu kudalwa ukuthi yisigqizo esikhombisa ukuhambisana komqondo emigqeni elandelayo / elamanayo endimeni. Kwesinye isikhathi imiqondo iyavumelana noma iyaphikisana. Okubalulekile ukuthi ukuhambisana kwemiqondo kuyagcizelela futhi kunikeza isigqi noma umgqumo ezibongweni. OkaMashobane wengeza lo mbono ngokusetshenziswa kwempindamqondo:

Kokunye yelanyelwa ngokuphinda IZAKHI
noma AMAGAMA athile kulawo mavesi
alamanayo.

(Khumalo, 1993:86).

Omunye wongoti kwezoSiba uphawula ngobunjalo balolu phawu:

A comparison between these two types of
parallelism shows that perfect parallelism
repeats the idea with different words, whereas
parallelism by linking advances the idea
by means of an identical word or stem or root.

(Cope, 1968:41).

U Ntuli, (1984:190) uthi :

In parallelism we expect each unit in the
first member of a verse to be balanced by
another unit in the second member. If this
correspondence is found between all the units, we
have perfect parallelism. Parallelism is incomplete
when some units in the second member have no
counterparts in the first, and vice versa.

Nazi izibonelo ezinembayo zicashunwe ezibongweni zenkosi uShaka :

Umlilo wothathe kaMajokwane
Umlilo wothathe, wubuhanguhangu,
(Nyembezi, 1958:20).

La mavesi angenhla anemiqondo chambisanayo.

Ondande ngankalo,
Wabuya ngankalo.
(Nyembezi, 1958:21).

La mavesi angenhla aphethe inkambampinda emiqondo uphikisanayo.

Esinye isibonelo esinemiqondo ehambisanayo, zitonyulwe ezibongweni zoMntwana wakwaPhindangene:

Ubhonxul' ezeNala Party
Zanqumek' izintanga.
Wabhonxul' ezoMkhonto ka Shaka
Zanqumek' izintanga.
(Khathi, 2000).

Lapha amavesi aphatha ukuphelela emugqeni wesibili ngokomqondo kodwa ebe ephethe umqondomunye.

4.2.9 Isigqi

USadler, uHayllar noPowell, (1986:85) bathi:

Rhythm refers to the beat, or the pattern
of stresses, which occur in poetry.

Kakade isigqi ngumnyakazo othile inkondlo enyathela ngawo uma ihaywa. Isigqi lesi sibuye saziwe ngelokuthi umgqumo. Emavesini, ukuphinyiswa kwamazwi kuye kuhambisane nokuhlelwa kahle kokugcizelelwa kanye nokungagcizelelwa kwezinhlamvu ezithile. Evesini isigqi sivezwa indlela okusetshenziswe ngayo izimpawu ezithile :

... may be defined as a pattern
of recurring stresses and pauses.
(Gosher noPannall, 1995:202).

Okujwayelekile umgqumo uvama ukulandela indlela eyodwa ethi mayifane kepha esiZulwini khona, isigqi siyajikajika ngenxa yokwehliswa kanye nokwenyuswa kwephimbo. Lapha kuye kulandelwe ubude bokuphimiswa kwamalunga, ubunjalo bawo kanye nemiqondo etholakala evesini lenkondlo:

Rhythm is a metrical effect that
is produced in a verse, prose, music
or motion by the relations in quantity,
stress, time, or energy, between the syllables,
words, notes or movements that succeed
each other.

(Nyembezi, 1974:23).

Kufanele kubhekwe ukuthi kugcizelelwa nini egameni nokuthi yini imivuzo yalokho
kugcizelela? Ukulingana kwenani lezinhlamvu emavesini ngokwelamana kwayo noma
ngandlela thile kwakha ulozolo lomgqumo. Isigqi sibuye siveze imizwa esezibongweni.
Isigqi ezinkondlweni zaboMdabu sitholakala ephinjeni ezihaywa ngalo:

Many more breaths are taken in praise
poem recitation than in normal speech, for
the method of delivery demands that
the lungs be always fully inflated.

(Cope, 1968:30).

Okunye okubalulekile esigqini sezibongo ubude bamavesi, ukugcizelelwa
nokungagcizelelwa kwamalunga. Umgqumo ubuye udalwe ukuthelelana kwemiqondo,
ifuzankamisa, ifanamsindo kanye nezenzokuthi.

Izibongo zivama ukuba namavesi amafushane kepha kuyenzeka imbongi isebeznise
imigqa emide. Ngaphandle kobungako bemigqa, kokunye nezinhlamvu kuyenzeka
zilingane emagameni ezibongo. Lesi simo sezibongo yisona kanye esinikeza umgqumo:

1 2 3 4
U/So/qi/li ! (4)
1 2 3 4 5 6 7 8
I/qi/li/ la/kwa/Ho/sho/za (8)
1 2 3 4 5 6 7 8 9 10 11
E/li/dl' u/mu/ntu/ li/mye/nga/nge/ nda/ba (11)
(Cope, 1968:173).

Ivesi lokuqala neliyisethulo sezibongo zikaMkabayi kaJama, lakhiwe amalunga amane. Ivesi lesibili linamalunga ayisishiyagalombili. Ivesi lesithathu lakhiwe ngamalunga ayishumi nanye. Okuphawulekayo lapha kulesi sibonelo esingenhla wukuthi amavesi ashiyana ngamalunga amane kusuka evesini lokuqala (4), evesini lesibili (8) bese kuthi ivesi lesithathu lona lehluke ngamalunga amathathu ngoba linamalunga angu –11.

Okunye okuphawulekayo ngezibongo ukuthi isigqi singadalwa ukusebenza kwesenzo esisodwa ekuqaleni kwamavesi alandelanayo. Leso senzo siba ikhethelo lezibongo ngoba sisuka simumethe ukunqoba kwaleso Silo esibongwayo:

Wadl' uNomhlanjana, ezalwa nguZwide, emaPheleni.
Wadl' uMpepha, ezalwa nguZwide, emaPheleni.
Wadl' uNqabeni, ezalwa nguZwide, emaPheleni.
Wadl' uDayingubo, ezalwa nguZwide, emaPheleni.
Wadl' uSikloloba, ezalwa nguZwide, emaPheleni.
 (Nyembezi, 1958:33).

Lama vesi angenhla aqala ngesenzo: **wadla**. Lesi senzo sandulela amagama amaqhawe okuyiwona angumongo wala mavesi. Ukulandelana kwesenzo kuhambisana nobungako bamaqhawe imbongi efisa ukuwabala. Ubuningi buka **wadla** / **wamudla** ezibongweni zenkosi buyayiphakamisa. Leyo nkosi iba yinkosi enamandla asabekayo. UNkabinde, (1976:18) uthi:

The use of the verb is largely limited to narrative praises. It occurs in praises commemorating certain achievements – a person's triumph over his enemies, his bravery on the battlefield or some significant performance.

ISAPHLUKO SESIHLANU

5.0 IZINONGO ZANGAPHAKATHI

5.1 Isingeniso

Kule ngosi kuzocutshungulwa ulimi olusetshenziswa yizimbongi uma zihaya izibongo / izinkondlo zaboMdabu. Ucwangingo luzogxila kakhulu ezifengqweni ezitholakala ziyimvunulo yezibongo. Izifengqo yizona ezibumbe izinkondlo. Ubuciko bomlomo ngubuciko obudluliswa ngomlomo ezizulwaneni ngezizukulwane. Ulimi luqukethe amasiko abantu abangabanikazi balo. Yilowo nalowo mphakathi unendlela yawo yokuxhumana.

Ubuciko bomlomo buthinta ukuxhumana phakathi kwabantu abaphilayo nabaphansi kanye nabaphezulu. Inhloso eyokunxusa amandla okunethezeka kwesizwe. Lobu buciko bubandakanye nokuhaywayo njengezibongo zabantu nezabantukazana. Ngaleyo ndlela ulimi lungomunye wemikhakha ebalulekile futhi okufanele icutshungulwe. Lapha kucutshungulwa ubuciko obusetshenziswe yizimbongi ezinkondlweni zaboMdabu:

Lona ngumunxa ohlonishwa njengomphefumulo
wenkondlo ngenxa yobunkondlo nokunkondloza.
Lokhu kunkondloza kuzinze ekuthakeni
ngobuchule zonke izinongo zolimi.
(Khumalo, 1993:89).

5.1.1 Incazelo yolimi lobunkondlo

Imbongi isebenza ngamandla ogqozi oluhamba luye luqubule amadlingozi emakhehleni nasezinsizweni. Kanti nesimame sisimze sivuthe bhe lapho sizwa ngemilando yesizwe.

Lokho kudalwa wulimi lobunkondlo, okuwulimi olusezingeni eliphakeme:

- umphefumulo wenkondlo, noma
- ulimi olungagaguli kepha olugigiyelayo.
(Msimang, 1988:15).

Lolu limi olujiyile futhi olunothile kumele luhlobe kahle. Ulimi lwezibongo lunothiswa yizifengqo, zona ezithathwa njengomongo wobunkondlo. Lezi zifengqo zibizwa ngelemifanekiso-mqondo ngoba ziyizithombe ezidwetshwa yimbongi ngamazwi bese ofunda inkondlo ezibona ngamehlo engqondo. Le mifanekiso yemukelwa ngazo zonke izinzwa ezisesidalweni esingumuntu. Nazi izinzwa ezemukelayo kumuntu:

- Inzwa yokuthinta** : Imbabazan' ehaqaza amadoda emasendeni
(uM.G.Buthelezi).
- Inzwa yokunambitha** : Udl' ubisi lwenkom' enezimpondo
(uNandi kaMbengi).
- Inzwa yokuhogela** : Ososa, akhokhe umntwana (inkosi uShaka).
- Izinzwa zokubona** : Unyawo lungangendlu yakwabo kwaMaSicazana.
(uNozishada kaMaqhoboza).
- Izinzwa zokuzwa** : Inkom' ekhal' eSangoyana (uMkabayi kaJama).

Kuyacaca ukuthi inkondlo iyisikhali esikhulu sokuthombulula okusezibilini zabantu ikukhiphele ngaphandle. Ubunkondlo busolimini olukhulunywayo. Okusemqoka enkondlweni, wukwethulwa komqondo ojiyile. Okuphawulekayo futhi ukuthi inkondlo

isingethwe ukunkondloza kwayo okwakhiwa yindlela ulimi olusetshenziswa ngayo. Izibongo zisivezela imizwa nemicabango yembongi, zibuye zilondoloze amasiko kanye nomlando wesizwe.

Ucwaningo luzogxilisa emsebenzini wezimbongi ekuthakeni izinongo zangaphakathi zezibongo zamakhosi, zamaqhawe nezamaqhawekazi kwelakwaZulu. Imbongi ingumuntu onekhono lokusebenzisa ulimi ekudluliseni umlayezo ngokusebenzisa izithombemagama:

Poetic imagery is to be defined broadly
as analogy or comparison, having a special
force and identity from the peculiarly aesthetic
and concentrative form of poetry.
It is to be judged according to its creative
power, the connotative richness of its content,
and the harmonious unity and fusion of its elements.
(Fogle, 1962:22).

Ulimi olujulile noludephile yilona oluphakamisa izinga lomsebenzi ongumkhando wobuciko. Lolu limi oluyingcwenga luyithinta kangcono imizwa:

Effective use of imagery, reinforced by the
various types of repetitions, metre, rhythm,
parallelism, etc.
(Cope, 1968:38).

Lo mbono ongenhla ukubeka ngokusobala ukuthi ukusebenziseka ngokwempumelelo kwezithombemagama, ukugcizelela kwezinhlobonhlobo zokuphindaphinda, imitha, isigqi nokuxhumana kuyinto engumongo wesinongo sobunkondlo.

Ucwaningo luzodingida ukusetshenziswa kwalezi sifengqo: isifaniso; isingathekiso; ihaba; isenzasasilwane; ukwenzasamuntu; isiqhathaniso; inhlonipho; uteku; indida; imbhinqo kanye nombhuqo.

5.2 Isifengqo

Izifengqo zingumongo wobunkondlo. Isifengqo sisho ukusetshenziswa kwegama, isisho noma ukukhuluma ngendlela engajwayelekile. Le ndlela ayifani naleyo esiyejwayele ukuze inikeze umqondo othe ukwahluka kancane:

Imbongi ibhekeke ukwazi ukukhethela
ngolozolo lolimi, into eyehla esiphundu.
Imele ekwalukeni kwayo imicabango
ngamazwi, inandise, inokondise, icikoze
ngolimi olunotho nolucebe okwezaqheqhe
zegula lamasi ethole.
(Khumalo, 1993:89).

Ukusetshenziswa ngendlela efanele kwezifengqo kuyisidingo esisemqoka ezinkondlweni. Izifengqo ziyizimbali ezihlobise umumo nesimo senkondlo. Uma izifengqo zisetshenziswe ngobuhlakani, zinganezezela umfutho kanye nobuhle enkondlweni. Izifengqo zakha imifanekisomqondo kubahayi, abalaleli nakubahluzi. Kuyenzeka izifengqo zisetshenziswe ukuveza noma ukugcizelela umoya othile:

... consider imagery to be the hallmark
of good poetry.

(Ntuli, 1984:187).

Izifengqo zingeyifeze inhloso yazo uma zisetshenziswa ngokweqile noma ngendlela engafanele:

It is this effective use of imagery
that is responsible for the success

and endurance of poetry.
(Ntuli, 1984:187).

5.2.1. Isifaniso

A simile asks us to picture one thing
as being similar to another.

(Sadler, Hallas noPowell, 1986:42).

Lesi yisifengqo lapho kuqhathaniswa khona izinto ezimbili ezingafani kodwa ezinobudlelwane obuthile obutholakala kuzo zombili. Okusemqoka kakhulu ngalezi zinto ezimbili wukuthi makungabi yizinto ezifanayo njengomuntu nomuntu, itshe netshe, isilwane nesilwane, nokunye. Okunye okugqamayo ukuthi isifaniso sibonakala kakhulu ngokusebenzisa izakhi zokufanisa noma zokuqhathanisa ezilandelayo: -njenga-; okwa-/okwe-; sa-; fana-; kuna-; nganga-; sengathi-; nezinye:

USandasithebeni **njengensonyama**.
(Nyembezi, 1958:68).

Inkosi uMpande ufaniswa nensonyama kuleli vesi. Insonyama isitho esincane esikhishwa emhlubulweni wenkomo uma isihlinziwe. Kuvela ukuthi yize insonyama yedelelekile kodwa iyanda uma isisogqokweni. Lesi sifaniso imbongi isisusela emlandweni wokukhula kwenkosi uMpande. Ekukhuleni kwakhe uMntwana uMpande wayethatheka njengomuntu ogulayo, ophethwe yisifo somchoboko. Lokho wayekwenza ngamabomu, ezama ukuziphephisa kumnewabo uDingane owayesesihlalweni sobukhosi ngaleyo nkathi. UMntwana uMpande wayekhonze ukudlala ngokubhuquza emlotheni. Inkosi uDingane ayibatholanga abantwana, kwathi uMntwana uMpande wabusiswa ngabantwana babafana abaningi. Laba bantwana babafana bakhula baba yibutho

elinamandla. Inkosi uDingane yabe isilicela leli butho ukuthi libe sempini yakhe kodwa uMntwana uMpande walandula ngokuthi leli butho liqaphe umuzi wakhe. Lokho kungavumelani kwadala inzondo. UMntwana uMpande wabaleka wawelela esiLungwini neqembu elalimkhonzile. Ngokuhamba kwesikhathi inkosi uDingane waxabana namaBhunu. Impi yamaBhunu yalwa yanqoba impi yenkosi uDingane ngo-1838 eNcome. Inkosi uDingane wabe esebalekela eNgwavuma lapho wagcina ngokubulawa ngamaSwazi. Yilapho obengelutho esephenduka utho, uMntwana uMpande owayengacatshangwa ekubuseni isizwe. Wabuya esiLungwini wathabatha ubukhosi. Wagqama kanjalo uMntwana obengelutho, wawandisa namabutho akhe. Naye-ke insonyama isitho esincane kodwa uma isesithebeni iyanda, abayidlayo bayidla benele:

Uliso lifana nonyazi lwezulu,
Sengathi elengwe,
Sengathi elengonyama
(Nyembezi, 1958:107).

Unyazi lwezulu luyashesha lube futhi luyingozi. Amehlo engwe nawengonyama ayahlaba okukhombisa ulaka olwesabekayo. Eqinisweni lezi zilwane azibhekeki emehlweni. Inkosi uDinizulu wayenehlo elibukhali futhi elisheshayo ukubona izinto. Njengenkosi yesizwe, wayeshesha ukuthatha izinyathelo ukukhalima izelelesi okukanye izitha. Yingakho imbongi imfanisa nemvelo noma nezilwane eziyingozi:

Obeyalale wangangemifula,
Obeyavuke wangangezintaba.
(Msimang, 1975:405).

Iqiniso elimsulwa ukuthi uNdaba ungumuntu, ngaleyo ndlela ngeke afane nemifula okukanye nezintaba. Imbongi ihlose ukugqamisa amandla akhe uNdaba. Nomfula unamandla amangalisayo ikakhulukazi uma ugcwele, usudla izindwani. Nangaphandle kokugcwala kwayo, imifula iyesabeka ngokuba yikhaya lezimvubu nezingwenya. Izintaba nazo zinokhalo lwazo lokusabeka. Ukuphakama kwazo kukodwa kuyesabeka. Okukhulu ngezintaba iziqongo zazo ezinesishozi somphezulu. Zingafaniswa noSimakade. Lokho okudalwa ukuthi zazikhona, zisekhona futhi ziyolokhu zabakhona. Ngaleyo ndlela ubuqhawe buka Ndaba nobuyena bakhe buyohlala njalo bungundabuzekwayo.

5.2.2 Isingathekiso

The metaphor takes us one step further than the simile. Instead of asking us to picture one thing as being the another, we are asked to picture one thing as being another.

(Sadler, Hayllar noPowell, 1986:47).

Njengaso isifaniso, isingathekiso naso siyisifengqo esifanisa izinto ezimbili eziqhathaniswayo kufanele kube ngezingafaniyo. Kumele zibe nophawu olulodwa noma ezimbili ezifanayo. Nokho-ke isingathekiso sehlukile esifanisweni ngokuthi sona asizisebenzisi izakhi zokuqhathanisa. Kunalokho isingathekiso sisebenzisa isibanjalo noma sivele sibeke obala le nto esifanisa ngayo:

Inyath' ehamb' isengam' amazibuko.

(Nyembezi, 1958:22).

Kuleli vesi inkosi uShaka ufaniswa nesilwane esinamandla kakhulu futhi esiyisilwi. Kusho ukuthi naye wayenjalo. Ekuhlaseleni kwakhe izizwe, miningi imifula

nemifudlana ayeyiwela. Isingathekiso esisebenze kuleli vesi siyibizo elikusigaba –9 ngokukaMeinhof:

Uhlany’ olusemehlwen’ amadoda.
(Msimang, 1975:414).

Uhlanya ngumuntu onomqondo ophambene. Izenzo zohlanya ziyaphambana nezesidalwa esingumuntu esinomqondo ophilile. Uhlanya lucabangisa okwesilwane. Kanjalo nenkosi uShaka izenzo zakhe zokuhlasela zifaniswa nezomuntu ongaphilile emqondweni. Imbongi lapha iqonde ukugqamisa indlela inkosi uShaka anyakazisa ngayo ilizwe kepha kungekho onesibindi sokumhlasela. Lokho kufaniswa nohlanya lwakwaMthethwa olwalusemehlweni amadoda kodwa kungekho onesibindi sokuluhlasela. Nguye umfo kaSenzangakhona owazijuba waluhlasela futhi walunqoba. Uhlanya yibizo elisebenze njengesibanjalo.

Ilembe’ eleq’ amany’ amalemba ngokukhalipha.
(Msimang, 1975:411).

Iqiniso elimsulwa, ilembe yikhuba noma abanye bethi yizembe. Ikhuba nezembe kuyasebenza kokubili uma kumbiwa umhlabathi. Nayo inkosi uShaka yayizigebhulela emhlabeni wamanye amakhosi. Inkosi uShaka wahlabana ezimpini eziningi, kungekho ngwazi edla ubhedu kuye. Wacoboshisa amakhosi namakhosana ngamanye. Nebala wayekhaliphile, ephehlwe weva, wanjengomlilo. Wayekhaliphe ukuwedlula wonke amanye amakhosi angaleso sikhathi. Ilembe yibizo elikusigaba sesihlanu bese kuthi amalemba kube yibizo elikusigaba sesithupha.

5.2.3 Ihaba

An overstatement or an exaggeration for the sake of emphasis or effect.

(Gosher no Powell, 1995:197).

Lesi yisifengqo sokweqisa esilinganisweni. Senza okukhulu kubonakale noma kuzwakale kukukhulu kakhulu. Okuncane kwenziwe kube kuncane kakhulu kunalokho okuyikho empeleni. Iqiniso elimsulwa ngelithi lowo osuke esebenzisa ihaba usuke esho into engeke yenzeka empeleni / ngempela:

**Itsh' abaliqandule kabi abakwaNgwane,
Baliqandule ngesando alaze laqhephuka.**

(Dlamini, 2000).

Leli vesi lesibii limumethe ihaba ngoba alikho itshe elingeqhephuke uma liphihlizwa ngesando. Eqinisweni amatshe aqheshulwa ngaso isando. Imbangela yalokho ukuthi isando siyinsimbi futhi siqinile kunamatshe. Imbongi lapha ihlose ukugqamisa amandla nenkani yoMntwana wakwaPhindangene. Inkosi uButhelezi yala yaphetha nezwe laseNgwavuma ukuba liphume ngaphansi kombuso wakwaZulu. Ukunqoba kwakhe lo mbango waseNgwavuma imbongi isimfanisa netshe elehlule abakwaNgwane ukulihlukanisa.

Unyawo lungangendlu yakwabo kwamaSicazana.

(Msimang, 1975:408).

Unyawo isitho sokuhamba. Isidalwa esingumuntu sinezinyawo ezimbili. Ngaphandle kokuhamba, izinyawo ziyamphephisa umuntu ezingozini. Uma sekukubi, umuntu uthi zinyawo zami ngibelethe. Lokho kusho ukubalekela ingozi noma ulaka oluthile. Uma unyawo luvuvukele, luyehluleka ukwenza imisebenzi yalo. Uma lungangendlu unyawo,

umuntu ngeke esakwazi ngisho ukunyakasiza umzimba imbala. Nakuba unyawo lukamfoka Nzuza lwaluvuvukele ngenxa yesigameko sokulimala kodwa kuyihaba uma lulinganiswa nendlu. Indlu isinkulu kakhulu kunalokhu okungemukeleka. Akekho umuthu ongakwazi ukuzihambela uma unyawo selulukhulu lwaze lwangangendlu kodwa uNozishada waze waphangalala ezihambela ngezinyawo zakhe futhi elwa izimpi:

Ongangezwe lakhe,
Ongangezintaba ezinde.
(Nyembezi, 1958:26).

Izwe likhomba ukhalo lobubanzi, izintaba zikhomba ukhalo lobude. Kungabe imbongi iqondani ngala mavesi? Inkosi uShaka yalwa izimpi eziningi kakhulu futhi yazinqoba. Izizwe eziningi zazihleli ngokusokola ngoba wayehamba lonke ilizwe. Umhlaba wezwe unamagquma nezintaba ezinde nezimfushane. Imbongi ihlose ukugqamisa ubukhulu benkosi uShaka. Emehlweni abantu bakhe wayengekho omkhulu njengenkosi uShaka. Kodwa noma kunjalo, kuyihaba uma iLembe selilinganiswa nobukhulu bezwe kanye nobude bezintaba.

2.5.4 Isenzasasilwane

Lo mfanekisomqondo uvame kakhulu ezibongweni lapho iqhawe lifaniswa nazo zonke izilwane lezi, kuye ngokuthi luphawu luni imbongi efisa ukulugqamisa. Njengaso isenzasamuntu nakhona lapha kusetshenziswa izitho noma izenzo zesilwane. Kwesinye isikhathi kusetshenziswa sona isilwane leso sigagulwe ngegama:

Elihlabi kungakaphum' izimpondo.
(Nyembezi, 1958:102).

Ziningi izilwane ezinezimpondo. Cishe zonke izilwane ezinezimpondo zinemilenze emine. Umuntu yisidalwa esinemilenze emibili. Akwenzeki nangengozi ukuba umuntu amile izimpondo. Kungaba yilumbo lelo. Lapha inkosi uCetshwayo ufaniswa nethole lenkomo lona eliphuma izimpondo. Lezi zimpondo lizivikela ngazo. Lelo vesi ligqamisa ukuthi inkosi uCetshwayo waqala ukushaya imithetho noyise esadla amabele:

Yadlamuluka yadl'amadoda.
(Nyembezi, 1958:100).

Ukudlamuluka kusho ukudlubulundela. Lesi senzo singase seyamiswe nokuphunyuka kwenja ebukhali, bese yenza umonakalo. Nayo-ke inkosi uCetshwayo wayengabe esezwa uma esethukuthele noma elulekwa wayejika afane nesilwane esinganqandeki. Ziningi – ke nokho izilwane okungafaniswa nazo kulesi senzo sokudlamuluka.

5.2.5 Ukwenzasamuntu

A figure of speech in which human qualities or feelings are attributed to non-human organism, in animate object or abstract ideas.
(Gesher noPannall, 1995:201).

Isenzasamuntu noma ukwenzasamuntu yisifengqo okuthi into engaphili inikwe izimpawu zobuntu. Ikhulume njengomuntu, yenze njengomuntu, ibe nemizwelo yomuntu noma ibe nezitho zomuntu:

Ubhuku lukaMenzi,
Olubamb'abantu lwabenela.
(Msimang, 1975:406).

Ubhuku udaka olusezihosheni oluntikintiki. Lolu daka awukwazi ukulubona ubungozi balo, ungaze uyokhalakathela kulona uzwe noma ubone selukuminzisa. NoMkabayi kaJama wawungeke ububone ubungozi nobuqili bakhe. Wayenolimi olubukhali, ekwazi ukuyenga umuntu. Eqinisweni uMkabayi kaJama wabe eyingozi enkulu ngokumangalisayo. Nguye owabopha uzungu lokugudluza inkosi uShaka ngesandla saBantwana oDingange benoMhlangana kanye noMbopha kaSithayi. Wabathembisa ukunethezeka nenhlalakahle emveni kwalokho kanti uMntwana uMhlangana benoMbopha kaSithayi uzobagudluza nabo. Kwasala uMntwana uDingane esihlalweni sobukhosi ngoba wayemkhonzile. Bonke laba ubagudluza ngobukhulu ubunono, bengamxwayile nakancane ukuthi angase abenze isilo sengubo:

UMathanga kawahlangani,
Ahlanguana **ngokubon'** indoda.
(Msimang, 1975:406).

Inkosazane yaseLangeni uNandi wahlatshwa inzala esemncane wathi eqamba efika ezingeni lokugcwala kwentombi yabe isiwuchithile umuthi inkonyane. Lesi sigameko singundabamloniyeni emlandweni wakwaZulu ngoba silichilo:

Obuz' amanz' eMbozamo and' ukuwela,
Amanz' eMbozam' osal' **ebabaza.**
(Nyembezi, 1958:45).

IMbozamo ngumfudlana ngakwaDukuza. Kubili okwenza ukuba la manzi okukhulunywa ngawo abe njengomuntu. Ukhalo lokuqala lubonakala lapho inkosi uDingane ekhuluma nawo amandambi, ewabuza imibuzo. Lapha imbongi iwenza samuntu amanzi. Kubukeka la manzi enezinzwa, enezindlebe zokuzwa. Ukhalo lwesibili

olufakaza ngobunjalo bala manzi wukuthi evesini lesibili amanzi akwazi ukubabaza. Kunenjula emunyethwe yila mavesi.

Eqinisweni uMntwana uDingane kwakumele awuwele lo mfudlana lapho eyobulala inkosi uShaka. Kwakungelula ngoba wayemesaba. Yingakho-ke uMntwana uDingane esetholakala ekhuluma ebuza amanzi imibuzo. Umnyombo walokho kubuza amanzi, wukuveza ingebhe eyayimphethe uMntwana uDingane ngaleso sikhathi. Kubukeka sengathi wayeqonde ukwazi ukuthi kuphephile yini ukuwela lo mfula eyobulala umnewabo. Lesi senzo somshoshaphansi asinambitheki, ikakhulukazi kubantu abazalanayo. Yikho-ke okwenza amanzi asale ebabaza, ebabaza umhlola, isenzo esiyichilo. Ibizosenzo: **ukuwela** linenjula nalo ngokwalo. Kungenzeka ukuthi alisachazi ukunqamula umfula ngempela kepha selinikeza umqondo ojulile. Injula yalokhu kuwela kungaba ukunqamula impilo yenkosi uShaka owayengumthombo ophuza okukanye ophilisa isizwe sikaZulu.

5.2.6 Isiqhathaniso

Isiqhathaniso yisifengqo lapho kulandelaniswa khona imiqondo emibili eqophisanayo ngenjongo yokugqamisa ukuqophisana kwayo:

Amanz' aseMpembeni yinguqunguqu,
Angiqedi nalapho ayayo,
Amany' **ayewuka**,
Amany' **ayaqonsa**.
(Nyembezi, 1958: 41).

La mavesi amumethe lesi siqhathaniso: **ukuwusa; ukuqonsa**. Ukuwusa kuchaza ukwehla kanti ukuqonsa kuchaza ukukhuphuka. Eqinisweni yonke imifula inamanzi

ageleza ehle. La mavesi afanisa inkosi uShaka namanzi. Amanzi ayingozi uma umfula udla izindwani. Imbongi igqamisa ukuthi inkosi uShaka wayengaqondakali wayengumuntu oququkayo:

Ngimthand'exosh'uZwide ezalwa nguLanga,
Emthabatha lapha **liphuma** ngakhona,
Emsingisa lapha **lishona** ngakhona.
(Nyembezi, 1958:23).

La mavesi agqamisa amandla eLembe okunqoba izizwe, kubandakanya nenkosi uZwide nayo eyayinempi enamandla. Ngenkathi impi yenkosi uShaka itholana phezulu neyenkosi uZwide, ekaZwide yaduduleka isuka eMpumalanga yaphenduka yalibhekisa eNtshonalanga. Kuyacaca ukuthi impi yavela ngalapho liqhamuka ngakhona ilanga kodwa yagcina isibhekiswe lapho lisithela ngakhona:

Uthe **wakulala** wangangemifula,
Uthe **wakuvuka** wangangezintaba.
(Nyembezi, 1958:41).

La mavesi angenhla amumethe ukuqhathanisa la mabizosenzo: **ukulala; ukuvuka**. Umuntu noma isilwane uma silele, asiboni futhi asinakwenza lutho. Uma umuntu noma isilwane sivukile, siyabona futhi kuningi esingakwenza ngomzimba waso. Kodwa-ke umqondo ogqanyiswa yimbongi kula mavesi wubukhulu nokwesabeka kukaNdaba. Uma elele wesabeka njengezinto ezesabeka kakhulu zilele, imifula. Kanjalo futhi uma evukile wama, ungangezintaba. Le miqondo iyahambisana yize ukulala kuqophisana nokuvuka:

Ilang' eliphume **linsizwa**,
Lathi liphezulu **lansasa**.
(Nyembezi, 1958:21).

Inkosi uShaka ufaniswa nelanga eliphume lingenamisebe kepha lathi lingaphakama laba nemisebe. Insasa inkanyezi ekhanya kakhulu. La mavesi amlanda ekuzalweni, amthabathe aze ambeke esihlalweni sobukhosi. Eqinisweni uMntwana uShaka wazalwa, wakhula engekho namunye ocabanga ukuthi ngelinye ilanga uyoba inkosi yesizwe sikaZulu. Ayisaphathwa eyodumo lwakhe. Ebunsizweni bakhe waqala wakhanya. Kwahlaluka noma kubani ukuthi izinyane leSilo linamandla asabekayo. Kuthe esesihlalweni sobukhosi, kwakhanya bha ukuthi uyiLembe eleqa amanye amalemba ngokuhlakanipha nangamandla asabekayo ayenawo. Yingakho edume ngelokuthi ungumbumbi wesizwe samaZulu.

5.2.7 Inhlonipho

Kulesi sifengqo kuthanjiswa inkulumbo ngokusebenzisa igama elinobunono, elithambile elikhombisa inhlonipho esikhundleni segama elingase lingamukeleki kwabaningi ngenxa yokugagula kwalo. Luhlobo lwesifengqo lesi esiningi ezibongweni zoMdabu lapho kuhlonishwa khona amagama athile noma izinhlamvu ezithile ngezizathu ezithile. Izibongo zisebenzisa amagama anesihlonipho ngenhloso yokufundisa inhlonipho ezizukulwaneni ezikhona nalezo ezisazozalwa:

Usalakutshelwa,
Usal' ukunyenyezelwa.
(Nyembezi, 1958:41).

La mavesi amumethe inhlonipho. Imbongi isebenzisa la mavesi ngobukhulu ubuhlakani, bokuhlonipha ubunjalo beLembe. Ivesi lokuqala ligqamisa ukuthi inkosi uShaka wayengathandi ukwamukela izeluleko zomunye. Le nkosi yayinenqubo yayo yokuhlela izinto, ingafuni ukuthi kube nomuntu ogxambukelayo. Enjalo nje wayengayimukeli

inkulumo eqhamuka ngomshoshaphansi. Ngamanye amazwi wayengumuntu ongenamfihlo. Imbongi ikhethe ukusebenzisa la mavesi ngoba yesindwa ukugagula ubunjalo beLembe ngendlela ehlambalazayo. Inhlonipho ingumgogodla wesiko loMzulu:

Kwanga uMntwan' omkhulu
Kashaywanga ngenduku yeGilik' inhlikinhlikana
Wanyathela ikhasi likabhanana washelela.
(Zulu, 2000).

UMntwana omkhulu nguMcwayizeni. IGiliki uhlobo oluthile lomlungu owayenesitolo kwaNongoma. Inhlikinhlikana imbongi iqondise ukuthi leli Giliki linehwanqa. Umlando uyakuveza ukuthi uMntwana uMcwayizeni washaywa iGiliki ngesibhakela wawa. Kodwa imbongi iyahloniphisa uma ithi uMntwana wanyathela ikhasi likabhanana washelela. Kakade nobani uyashelela uma enyathele ikhasi likabhanana. Akugcini lapho, ikhasi likabhanana liyamephula umuntu. Umqondo ojulile lapha ngowokuthi imbongi ikubone kulihlazo ukushaywa koMntwana, ikakhulukazi eshaywa yisifikanamthwalo. Ukuwa ikuhloniphise ngobunono bekati uma ithi wanyathela ikhasi likabhanana washelela.

5.2.8 Uteku

Lesi sifengqo sethula izimo nezinto ngendlela ezokwenza uhleke kanti kokunye kakuqonde kuhlekisa ngokukhulunywa ngakho. Okwenza uhleke ukuthi le nto izokwethulwa ngendlela engajwayelekile kanti injongo kuseyikho ukuyigqamisa nokwenza ukuba ikhanye ithi bha emqondweni wakho:

Uzalukazi
Nibiphe nje
Kuf' esinyeni?
(Dlamini, 2000).

Isalukazi ngumuntu wesifazane osekhule kakhulu. Ukukhula kakhulu komuntu wesifazane kufakazelwa wukuthi usuke esedlulile ezingeni lokuthi usengabuye athole abantwana. Okwakhe usuke esephenduke ukhulu noma ugogo wabazukulu. Okunye okuphawulekayo ngesalukazi ukuthamba kwezinyama emzimbeni waso. Lokho kugqama kakhulu ebusweni baso nasezingalweni. Ezinye izalukazi zihlala zize zibe mxhiliba. Uma sikubuka ngobuso baso obushwabene, kuba sengathi sibiphile kanti cha sekungububi baso obuyingunaphakade. Umuntu omdala akushiwo ukuthi mubi, yingakho imbongi ikhetha ukusebenzisa elokubipha. Wenza sengathi izalukazi ziyazenzela nje ukubipha futhi zenza into eziyithandayo. Akekho umuntu othanda ukuguga ngobubi. Yingakho kukhona isisho esithi: Akukho sigxobo esiguga namaxolo aso:

Ngingu Khodesa
Inkosana ka De Klerk no Mandela
(Dlamini, 2000).

IKhodesa ngumhlangano wamaqembu ezezipolitiki owabe use World Trade Centre ngo-1991/2 ngenhloso yokuba kuxoxiswane ngenqubekela phambili ekubuseni izwe lalapha eNingizimu Afrika ngentando yeningi. Yabe iholwa yilaba baholi: uDe Klerk, uMongameli wamaNeshinali kanye noMandela, uMongameli kaKhongolose. Ngenxa yokuba sekhaleni kule ngqungquthela kwabe sekuthatheka ngokuthi uKhodesa yinto yabo bobabili. Imbongi yona iKhodesa isiyiphendula ngokuthi uKhodesa yinto yabo bobabili. Imbongi yona iKhodesa isiyiphendula iyenza umuntu ophilayo. Lo muntu ophilayo ufaniswa nenkosana. Elenkosana lapha lizama ukugqamisa ukuthi le Khodesa yabe ingumnyakazo wokuqala wokwakha ubumbano phakathi kwabaMhlophe nabaMpisholo. Nebala kwaba nomphumela oncomekayo lwaphela ubandlululo.

Iyutekumbhinqo lento ngoba laba ababili babenza izivumelwano bodwa ngasese futhi bekipha inyumbazana abanye. Kwabe sekuthiwa ungiyosho wezithandani.

5.2.9 Indida

Lesi sifengqo sibuya sibizwe ngokuthi ukuziphikisa. Imbangela yalokho ukuthi okushiwo yimbongi kuba sengathi kuyaziphikisa kanti kwembula iqiniso elifihlakele. Kwesinye isikhathi lesi sifengqo sengathi siyinkulumo engenamqondo kodwa uma uyihlolisisa le nkulumo kahle, kuye kuvele ubungcweti obukhulu ekusebenziseni amagama ngobuciko:

Iqhawe leSilo elinamakhona eminweni
Amanye enamakhona ezinyaweni
Ngenxa yokushiswa izicathulo.
(Dlamini, 2000).

Iqhawe ngumuntu wesilisa ophumelelayo noma onqobayo kulokho asuke ekwenza. La mavesi angenhla akhuluma ngokwenziwa ipensela (usiba) nangalokho okwenziwa izicathulo. Amavesi amabili okuqala aveza ukuthi uma ipeni ulisebenzisa njalo, lokho kungaba nomthelela ekwakheni amakhona eminweni yaleso sandla obhala ngaso. Amavesi amabili okugcina aveza umonakalo odalwa izicathulo uma umuntu ehlala ezifakile. Imbongi lapha iveza amaqhawe ahlukene imikhakha emibili. Inhlobo yokuqala yilelo qhawe eliphumelela ngesikhali esiwusiba. Lolu wuhlobo olukhonze ukuthula, ngenxa yokuthi umbhalo yiwona oqukethe ubufakazi obuyingunaphakade. Okubhalwe phansi akulula ukushintsheka. Uhlobo lwesibili lweqhawe yilolo olukhonze ukuhamba. Ukuhamba nakho kunomthelela ekunqobeni lokho umuntu asuke ekuphokophelele. Lolu hlobo lwesibili lweqhawe kubonakala sengathi ubuqhawe

obuncike emandleni. UMntwana wakwaPhindangene uvezwa yimbongi njengeqhawe elethembele ekuhlakanipheni komqondo walo kunokwenza izinto ngamandla nangendlakadla:

Into yomntu ndeyami
Kwakushiwo izimvu zamaBhunu weMandela
Kwakungashiwo lona izwe lakwaZulu.
(Dlamini, 2000).

Amazwi asevesini lokuqala ayisisho sakwaXhosa. Eqinisweni lesi sisho siyasebenza kwelakwaXhosa. Kodwa kusuke kushiwo kulezo zinto ezincane, izinto ezinokuphatheka noma ezingaqhubeka zizihambeke zona njengemfuyo. Izimvu zikhetheke ngaleyo ndlela yokuthi ziyimfuyo futhi udaba lokwebiwa kwemfuyo lungundabamlonyeni kwelakwaXhosa. Kepha izinto ezinkulu njengezwe ngeke zamukeleke kuleli vesi lokuqala. Yingakho-ke imbongi ikhuza umhlola evesini lokugcina ngokuthi iKokstad akufanele ifakwe ngaphansi kombuso wamaXhosa ngoba ingeyakwaZulu ngokombhalo.

5.2.10 Umbhinqo

Lesi sifengqo sibuye saziwe ngelesibhinqo. Lapha imbongi ingasebenzisa le ndlela ngokuhlekisa ngalowo, ngalokho ekhuluma ngakho ngokuhlanekezela amazwi asho lokho okuphambene nawo. Lapha kungashiwo ubuhle kanti kuchazwa ububi. Kusebenza kakhulu iphimbo lokugcona nokuhlekisa ngomuntu. Lokhu kungumbhinqo ngoba umuntu ubizwa ngokuphambene nobuyena kanje:

Ngibon' engathi inkosi isilethele **abafana**
Angiyiboni impi ezawungilingana,
Ngibona **abafana** bodwa.
(Msimang, 1975:408).

Imbongi isebenzisa ibizo lesigaba sesibili ngokukaMeinhof ngobukhulu ubuchwepheshe. Abafana yizingane zecilisa ezingakangeni ezingeni lobubhungu noma ezingeni elithe xaxa lobunsizwa. Okusho ukuthi abafana badinga ukukhula ukuze babe namandla obunsizwa. Izinsizwa yizona ezibuthwayo. Ibizo: **abafana** kula mavesi lichaza ibutho elingenamandla futhi elidelekile. Ibutho lempi kaNozishada kaMaqhoboza lalinamandla asabekayo, yingakho impi ayebhekene nayo ethi ngeyezingane. Ngamanye amazwi le mpi wayehlekisa ngayo ngokuyijivaza:

USishwapha senkehli umlecelecane.
(Dlamini, 2000).

Inkehli ngumuntu wesifazane osekhulile kodwa ongakagcaci. Ukukhula kwenkehli kuhambisana nokuthamba komzimba. Okugqamayo kulokho kuthamba komzimba, yizinqe. Uma izinqe sezithambile kuthiwa ziyalecezelela. Ukulecezelela kushiwo indlela ezinyakaza ngayo uma inkehli inyakazisa umzimba wayo ngandlela thize. Imbongi iqonde ukukhanyisa ngesiqu soMntwana waseNxangiphilile.

5.2.11 Umbhuqo

Umbhuqo isifengqo lapho umuntu umgcona, umhleka noma umdelela ngokusebenzisa amazwi asho ngqo lokho esikuqondile. Umbhuqo usho ngqo lokho umuntu akushoyo kepha ngendlela engenhle futhi ehlabayo. Le ndlela kusengeyokugqamisa into noma ubunjalo obuthile ngokusho okuyimbibizane nokho okuludlana nokungahlabi njengokubhinqa. Ngamafuphi kushiwo lokho umuntu ayikho ngendlela ethe phecelezi. Kungalethwa ukuhlelekisa kanye nokulumelumela kulowo onozwelo:

UMathanga kwawahlangani,
Ahlangana ngokubon' umyeni.
(Cope, 1968:175).

La mavesi anamazwi angagigiyeli ngobunjalo bowesifazane kepha abeka isimilo sakhe sibekwe njengoba sinjalo. Lowo-ke nguNandi kaMbengi. Lapha kula mavesi imbongi igqamisa indlela uNandi ayelangazelele ngayo ukubona izinyane leSilo uSenzangakhona. Lokho wakwenza emva kokuzwa ngobuhle balo izinyane leSilo. Yilokho kulangazelela kukaNandi okwagcina ngempumelelo yokuhlangana noSenzangakhona. Nokho-ke kwaba nomphumela ongemuhle futhi owethusayo ngoba wakhulelwa. La mavesi amumethe ishlo esihlabayo kulabo abanozwelo. Imbangela yalokho ukuthi lesi sehlakalo siyihlazo elikhomba isimilo esixegayo kwabesifazane ikakhulukazi kuMntwana wasebukhosini base Langeni.

ISAHLUKO SESITHUPHA

6.0 ISIHLAZIYO, IZINCOMO NEZIPHETHO

6.1 Ukuhlaziywa kocwaningo

Izibongo zingumsebenzi wobuciko oqondene nokugqamisa, ukuphakamisa nokutusa lowo osuke ebongwa. Okubalulekile ukuthi izibongo ziwumthandazo wesizwe esimpisholo esixhumana ngawo namathongo ohlanga:

Occasions calling for such rites include times of trouble and illness or, at the other extreme, good fortune for which thanksgiving is rendered; also male puberty celebrations, marriage, agricultural ceremonies, and the important ukubuyisa ritual whereby the spirit of the deceased is first "brought back" to the homestead a year or so after death.

(Rycroft no Ngcobo, 1988:25).

Kuyacaca ukuthi izibongo ziwubufakazi obuyingunaphakade. Izibongo ziyincwadi eyisabelo nefa lezizukulwane ezisayoqhuma, zitshaleke, zikhule, zithele kwaMhlaba. Umhlaba nabantu bawo uyaguga uphele kepha ukubonga akugugi, akupheli kepha kuhlala kuyiklume njalo nje nangale kwezimbiza zezulu. Kubalulekile ukuba kugcizelelwe ukuthi naphezu kokuba izibongo eziningi kungezamazakho kodwa akuwona wodwa abongelwayo. Konke okungaphansi komthunzi welanga okuphilayo nokungaphili kuyabongwa.

Okuphawulekayo esahlukweni sesibili ubunkondlo obutholakala ebucikweni bomlomo. Ubunkondlo wulimi olujulile, olungaqondisi futhi oludinga iso lomqondo ukuze luhumusheke. Lolu limi lungolwezibongo kepha eminye imibhalo esamdlalo kanye

nezithakazelo iyalikhonga iso lomqondo kumhluzi noma kumfundi. Ucwangingo luphumelele ukukopolota izingxenye ezithile ezinobunkondlo emibhalweni kanye nasezithakazelweni ezikhethiweyo. Okubalulekile ukuthi iso elibanzi ligxile kakhulu ezibongweni zona ezinobunkondlo obugqamile. Kunezimpawu ezitholakala ezibongweni ezingathathwa ngokuthi ziyindikimba yezibongo. Okokuqala, ezibongweni kutholakala ukutusa nokuphakamisa:

Wen' omkhulu kakhulu,
Ongangezwe lakho;
(Nyembezi, 1958:26).

La mavesi amumethe ukutusa amandla enkosi uShaka ekunqobeni izimpi eziningi. Aphinde futhi aphakamisa isiqu sakhe ngokumfanisa nezwe lakhe. Eqinisweni, inkosi uShaka yayingekho inkosi eyayingalinganiswa nayo emehlweni abantu bakhe. Nomlando uyakuqhakambisa ukuthi iLembe lingumbumbi wesizwe zamaZulu.

Okwesibili, izibongo zinophawu olusitshela kabanzi ngobunjalo nangokubukeka kwalowo obongwayo. Imbongi ayiphuthi ukubalula lezo zimpawu ezigqamile ngalowo embongayo:

Obemzimba muhle nangendlal' enkulu.
(Nyembezi, 1958:11).

Leli vesi liveza ngokusobala ukuthi inkosi uSenzangakhona wabe enomzimba omuhle ngokubabazekayo. Yikhona kanye lokhu kutuseka komzimba wakhe okwamenza waba ngundabamlonyeni kwelaseLangeni. Inkosazane yaseLangeni uNandi yathatheka kakhulu yilobu buhle bezinyane leSilo, wabe eselangazelela ukuzibonela yena

ngokwakhe. Eqinisweni inkosi uSenzangakhona wayenobuhle obabutuswa izwe lonke lakwaZulu.

Okwesithathu, izibongo ziphawula okuningi okwenzeka ngesikhathi inkosi ebongwayo ibusa. Kafushane, uphawu lwesithathu lwezibongo, wumlando:

Uteku lwabafazi bakwaNomgabhi,
Bebetekula behlez'emlovini,
Bethi' uShaka kayikubusa,
Kayikubankosi.
Kanti yilaph' ezakunethezeka,
(Nyembezi, 1958:19).

Umlando uyakuveza ukuthi ukuthabatha isihlalo sobukhosi bakwaZulu yinkosi uShaka, kwabe kungalindelekile. Eqinisweni uNodumehlezi kaMenzi wayengabhekekile ukuthi angase abuse abe yinkosi. Isizathu salokho yikuthi uShaka akakhulelanga kwelakwaZulu kodwa wakhulela kwelakwaMthethwa lapho udumo lwakhe lwachuma khona. Izindaba zokuthi inkosi uShaka angase abuyele kwelakwaZulu, athabathe ubukhosi zaziynhleleka. Nabafazi bakwaNomgabhi babe bezihlekisela ngale ngxoxo ekumavesi angenhla.

Liyaphawuleka futhi igalelo lembongi kulo msebenzi. Imbongi ngumuntu onelungelo elingandile. Leli lungelo elokusho izinto noma zinganambitheki kahle enkosini, izinto omunye umuntu angenakuzisho adlule adle amabele. Yingakho-ke ngesinye isikhathi sifumanisa nokuthi imbongi iyayisola inkosi ezibongweni. Kwesinye isikhathi imbongi isho nezinto eziyizwisa ubuhlungu. Okunye okuphawulekayo ngembongi ukuthi ingumxhumanisi wabaPhansi nabaPhezulu, wabaphilayo nabangasekho. Inakho futhi ukuxhumanisa inkosi nabantu bayo.

Izwi lembongi liphawuleka ngokunkenteza okuthinta izinzwa zomphefumulo. Yibo lobu buviyoviyo bokwehla nokunyuka kwezwi obubeka obala umoya wesizwe esikhulunyelwa yimbongi enkosini yaso nasemadlozini aso. Uma imbongi ibongela, kuyaye kuvuke usikisiki nogqozi, bese kuba yilolo singa olukhuthaza imbongi ukuba icabange ezinye izigameko. Umdlandla wokuhlokoma kwabalaleli uqutshulwa nawukunyakaza kwembongi. Imbongi isebenzisa izitho zomzimba kuze kube samgilingwane ukwenza kwayo. Imbongi yelamanisa izigameko ngononina njengokwenzeka kwazo. Imbongi isebenzisa amagama amafushane kepha alandisa kukhanye bha engqondweni yomlaleli nomfundi ngaleso sigameko esiqokwe yimbongi:

USoqili !

(Msimang, 1975:406).

Imbongi ibabaza ukuthi inkosazana lena enguMkabayi kaJama idle ngobuqili. Akugcini lapho, uMkabayi kaJama wabe eyingozi enkulu ngokumangalisayo. Ubuqili bakhe babumumethe ubunyoka. Elobunyoka ligqamisa indlela okwasetshwa ngayo izimpilo zalaba: inkosi uShaka; uMntwana uMhlangana kanye noMbopha kaSithayi.

Lo msebenzi uthathe umkhakha wokwahlukanisa izibongo: Abantu nabantukazana; abesilisa nabesifazane. Isizathu salesi sahluko yikuthi kucaciseleke kahle abafundi nabahluzi ukuthi izibongo kakusizona ezamakhosi kuphela. Kuphinda kuyagqama futhi ukuthi kakubongwa abesilisa kuphela kepha nabesifazane bayabongwa. Kuyavela futhi ukuthi izibongo zamakhosi zinothile ngokwedlulele kulezo zontukazane. Ngaleyo ndlela

zikhonga injulalulwazi kubafundi nakubahluzi. Umlando yilona luphawu olugcizelelwayo ezibongweni.

Okunye okukhanyisiwe kulo msebenzi izinongo zangaphandle. Lena yingubo yenkondlo noma isimo senkondlo. Lokhu kuchaza ukuthi yingaphandle lenkondlo noma yilokho okubonakala ngeso lenyama lapho uwubuka nje umsebenzi wobuciko ukuthi uhleleke kanjani. Le ngxenye iyisakhiwo esisobala. Kubalwa izinhlamvu, amagama, amavesi, izindima, imvumelwano, ukuxhumanisa, impinda, inkambampinda kanye nesigqi.

Kule ngosi kuyavela ukuthi ukulingana nokungalingani kwezinhlamvu emagameni akhe umugqa kuncike ebucikweni bembongi. Ucwangingo luvumbulule ukuthi izibongo zisebenzisa izinhlobonhlobo zamagama, njengalezi: amabizongxube; amabizomuntu; amabizoqho; isenzo; ibizo namanye. Okunye okuphawulekayo yikuthi imbongi ingasebenzisa amavesi amafushane, amade kanye nalawo angalingani, angamadlombedlombe. Konke lokhu kulawula ikhono lembongi. Ikhono lembongi ledlulela ekuhleleni amagama anamalunga afanayo emigqeni elandelayo. Inhloso yimbongi ukuveza imvumelwano. Imvumelwano ingatholakala emagameni asekuqaleni, maphakathi nasekugcineni. Kuyenzeka imvumelwano iphanjaniswe yimbongi ngenhloso ethile, lapho sekuvela imvumelwano eyingxemu noma kuvele imvumelwano eyisiphambano. Lokhu kudinga imbongi eneso elibukhali futhi elinono.

Ekuhlobiseni izibongo imbongi ingaluveza uphawu lokuxhumanisa. Nakhona lapha imbongi isebenzisa amagama afanayo emigqeni emibili noma ngaphezulu elandelayo.

Lapha-ke kubukwa igama lonke hhayi ingxenye yalo. Leli khono lisiza ekugcizeleleni kanye nokweluka inkondlo ibe into eyodwa ephothiwe. Ezinye izithako ezijiyisa izibongo impindwa, inkambampinda kanye nesigqi. Inkondlo enazo zonke lezi zinongo iba wulozolo lwangempela.

Okuphawulekayo ngesakhiwo sezibongo ukuthi sikhombisa ukubumbeka kahle kwezigaba. Leso naleso sigaba siba nomugqa onendikimba. Leyo ndikimba iyelula, ikhuliswe bese iphethwa ngokusonga emugqeni wokugcina.

Umlilo wothathe kaMjokwane, (indikimba)
Umlilo wothathe, wubuhanguhangu, (iyelulwa)
Ushis' izikhova zaseDlebe, (incazelo)
Kwaye kwasha nezaseMabedlana. (iyaphethwa)
(Nyembezi, 1958:20).

UVemvane lukaPhunga noMageba, (indikimba)
UVemvan' oiumabal'azibhadi, (iyelulwa)
Ngibe ngiyaluthinta lwahwaqabala, (incazelo)
LunjengolukaPhunga waseBulawini, (isanwetshwa)
LunjengoVuma kubangoma (iyaphethwa)
(Nyembezi, 1958:45).

Lezi zibonelo ziveza izinga eliphezulu lokubumbeka kwezindima okwenza umqondo owethulwa yimbongi ube ngophelele indima ngendima.

Kuyaphawuleka futhi ukuthi isakhiwo senkondlo singahloba ngezigqizo ukukhonga iso lomfundi noma lomhluzi kanye nemizwa yomlaleli lapho ihaywa inkondlo. Yilesi naleso sigqizo sibalulekile futhi sinesizathu esisetshenziselwa sona. Kulesi sahluko kukhanyiswa ubunkondlo bangaphakathi. Lobu bunkondlo bugqize ngemifanekisomqondo. Ulimi lobunkondlo luvame ukujiyiswa ngezifengqo ukuze lube

sezingeni eliphakeme. Izifengqo ziwulimi olujulile oludinga ukuhunyushwa. Lapha kubandakanya lezi zifengqo: isifaniso; isingathekiso, ihaba; isenzasasilwane; ukwenzasamuntu; isiqhathaniso; inhlonipho; uteku; indida; umbhinqo kanye nombhuqo.

Okunye okuphawulekayo ngezibongo yikuthi zinobuciko obungahlangene nemibhalo yaseNtshonalanga. Abantu ababongwayo bafaniswa nezilwane nezinto ezithile ezichaza ubunjalo babo. Lapho kungabalwa amagama afana namabhubesi, imililo, izivunguvungu, izilo, lapho kuchazwa imizwa yolaka, amandla nentukuthelo. Leli khono likhombisa ukusetshenziswa kwemifanekisomqondo okwachazwa ngabaseNtshonalanga lapho sekufika imfundo nokuloba ngosiba.

Iphuzu elisemqoka ezibongweni yilelo lokugcinwa komlando ngendlela egqamisa ikhono lobunkondlo.

The poems did not die with you, but
remained as an ornament to your life,
a reminder and a treasure, an
inspiration and a glory to your family,
friends and clan.

(Rycroft noNgcobo, 1988:24).

6.2 Izincomo

Uma kuphethwa le ngxenye ephathelene nobuciko bomlomo jikelele, kuzophindwa futhi kugcizelelwe ukubaluleka kwabo emibhalweni jikelele. Ngaphandle kwalo mthombo, kuncane kakhulu okungabe isizwe siyakwazi ngobusona, ikakhulu izimpande zokusungulwa kwesiZulu ngoba ngezikhathi zasemandulo umlando/izinto zazingabhalwa phansi.

Liyancomeka ikhono nobugagu balobu buciko obaqala buqukethwe futhi bugcinwa ezingqondweni, lathuthuka njalo kwaze kwaputshuka ngomlomo wosiba. Kunamuhla lobu buciko sobuyatholakala emitatshweni yamabhuku kanye nakuziqophamazwi. Liyancomeka futhi iphuzu lokuba semqoka nokubaluleka kobuciko bomlomo kamuva nje, ikakhulukazi kwezemfundo. Kamuva nje Umnyango Wezemfundo ukhuthaza ukufundwa nokufundiswa kwezobuciko bomlomo ezikoleni. Kungakuhle futhi kungancomeka uma lo mkhakha ungafundiswa / ungafundwa kusukela emabangeni aphantsi kuze kuyofika emabangeni aphezulu. Kumelwe kugcizelelwe ukuhluzwa kwezibongo. Lokhu kunganika isithunzi esibufanekele ubuciko bomlomo ngoba izinkondlo zesimanje zeyeme kubona.

Kungakuhle futhi ukuba kubekhona izinhlelo ezisezingeni eliphezulu zomncintiswano wamaSiko namaKhono kuzo zonke izikole ezikulesi sifunda sakwaZulu-Natali. Le mincintiswano kumele ihambisane nemiklomelo esezingeni elifanele ukuze abantwana bakukhuthalele ukuzigqaja ngamagugu angamasiko abo. Isisho esithi: **Inkunzi isematholeni**; kumele sihlonishwe.

Umnyango Wezemfundo kumele unikeze isikhala somsebenzi wamasiko namakhono isikole nesikole ukuze kube nohlelo olusemthethweni lokuqinisekisa ukuthi zonke izikole zabamnyama zilibambile iqhaza.

6.3 Isiphetho

Kuyacaca ukuthi isizwe esinokunethezeka kungenxa yenzuzo yenhlonipho esinayo ngoSomandla. Inhlonipho iphunyeleliswa ngumthandazo onesizotha ohaywa izimbongi. Isizwe esinosiko lwaso sisethubeni lokwembozwa ubumnene bobumsulwa, obuyisipho sikaSimakade. Izibongo ziyinhliziyi yesizwe ngoba zingumthandazo osebenza emikhakheni ehlukeneyo yeSintu. Izibongo ziyasihlanganisa isizwe. Izibongo zamakhosi zisetshenziswa uma kubekwa inkosi, kunyathelwa uselwa, kutshalwa inkosi, nakweminye imikhosi yesizwe. Izibongo zabantukazana zihaywa uma kuthokoziwe, kumuncu noma kunokunxenna okuthile.

Izibongo zingumthandazo noma ziyizinkondlo ezihaywayo. Njengazo zonke izinkondlo, izibongo zinemvunulo yazo ebizwa ngesinongo. Kunesinongo sangaphandle nesangaphakathi esenza izibongo zibe sezingeni eliphezulu lobunkondlo. Kanjalo futhi izibongo zinendikimba ehlala obala uma ifundwa noma ihaywa. Izimbongi ezinobugagu aziphuthi ukuthinta indikimba **yelanga** lapho zibongela amakhosi ohlanga. Inkosi uSenzangakhona ubongwa kuthiwe:

Ilang' eliphume linsizwa,
Lithe liphezulu lansasa,
(Msimang, 1988:81).

Inkosi uShaka yena ubongwa kuthiwe:

Ilang' eliphandl' elinye ngemisebe,
Ngoba liphandl' elaseMthandeni.
(Msimang, 1988:81).

Akubo bonke abantu abakwazi ukuloba noma abanekhono lobumbongi kodwa yilabo abanesiphiwo. Lolu gqozi imbongi iluthatha ngemizwa yayo emhlabeni ehlala kuwo. Ingaluthola ngokuzwa, ngokubona, ngokuthinta, ngokunambitha kanye nangokuhogela. Imbongi iphila kulo mhlaba wempela, iphinde iphile kumhlaba wezinyandezulu.

Izimbongi ezinekhono zivukwa usinga ngento encane, zijubalale, zenabe, zithukulule konke okungaphakathi, okuzifuqayo kanye nalokho okuzithintayo. Imbongi yothisa ngemfudumalo yemizwa yayo, ukwenama kanye nokudabuka. Izibongo zingukuphelela okuphicayo, okwenziwe izingxenyana ezahlukene kepha ezinobudlelwano esimweni sazo. Umumo nesimo sezibongo kuyahambisana.

Imbongi ingumuntu ohlakaniphile futhi oyigagu. Enye yezindlela zokukhombisa ubugagu, imbongi isebenzisa amagama angamabizombaxa. Kokunye uthola ukuthi umusho wonke uyigama elilodwa eliyibizongxube noma ibizombaxa:

ULanga-phum-endlebeni-yendlovu.
(Msimang, 1975:430).

UCala-lathethwa-ngemikhonto-kwaMalandela
(Msimang, 1975:433).

Izibongo zilotshwa zibe nemigqa, imisho namavesi. Umugqa ophelele ubizwa ngevesi. Imigqa iyehlukana ngobude bayo. Umugqa wezibongo kuyenzeka umqondo wawo uphelele kumugqa olandelayo, ngaphandle kokusebenzisa isiphumuzi esithile. Lobu bunkondlo bungamathe nolimi nokubonga ngoba vele yintwinye:

Sebezame bazama bazama
Bagcina bahluleka Shenge!
(Dlamini, 2000).

Uma imigqa ihlanganiswa, ibumba indima noma ibinza. Inkondlo iyisigatshana noma izindinyana ezingahle zilingane ngenani lemigqa:

Umqondo womugqa uvamise ukuphelela
lapha kugcina khona umugqa,
omunye uke udlulele nasemgqeni
wesibili noma wesithathu.

(Mhlanga, noThwala. 1994:29).

Okunye okuphawulekayo ngezibongo ukuthi imigqa iqala ngosonhlamvukazi noma ngofeleba. Imvamisa izibongo zichukuluza kakhulu izinzwa zokuzwa nezokubona. Lokhu kugqanyiswa ukusetshenziswa kwemvumelwano kanye nokuxhumana. Ukuphindeka komsindo emagameni athile endimeni kungenzeka inkondlo yonke noma ezingxenyeni ezithile zamagama akha imigqa yebinza:

One of the main functions of rhyme
is that it automatically connects
words and therefore ideas together.

(Heese no Lawton, 1968:33).

Ubunkondlo obutholakala kwezomculo kamasikandi buyamangalisa. Izibongo zomasikandi zinobunkondlo ngoba kuningi okutholakala ezinkondlweni futhi kuphinde kutholakale nakuzona. Esakhiweni kutholakala ukuphindaphinda okuletha umgqumo omnandi ikakhulukazi lapho sewuphelezela yizinsimbi. Ukuphindeka kwamazwi lokhu kugcizelela izinto ezifana nemvumelwano nokuxhumana:

Wazibamba umfo kaSotobe okhuz'izulu.
Sazibamba isihosha sikaGabisile,
Sazibamba kwathula umoya,
Ngazibamba mina ngunguluzane.

(Sibiya, 2000).

Izibongo sikamasikandi ziqukethe inkulumo-mpendulwano nomculo. Iphuzu elisha leli lokuxoxisana, ngoba lalingekho ezinkondlweni zakudala. Okuphawulekayo lapha yikhono lokucula nokuzibonga okwenziwa umuntu oyedwa ngasikhathi sinye.

Izibongo zinesigqi esidalwa ukuphindaphinda amagama afanayo emigqeni elandelanayo. Lokhu kuphindwa kwamagama emigqeni elandelanayo kugqamisa indlela inkosi esihlabene ngayo ezimpini zayo:

Wadl' uMpepha, ezalwa nguZwide, emaPheleni.
Wadl' uNqabeni, ezalwa nguZwide, emaPheleni.
Wadl' uDayingubo, ezalwa nguZwide, emaPheleni.
Wadl' uSikloba, ezalwa nguZwide, emaPheleni
(Nyembezi, 1958:25).

Isenzo **wadla**, siphindaphinda kaningana emigqeni elandelanayo ukubala izinsizwa ezasala empini. Ngenye indlela kugqanyiswa amandla empi yeLembe ekubhuqeni abantwana benkosi uZwide.

Izibongo ziyisikhali esikhulu sokuthumbulula okusezibilini zembongi, ikukhiphele ngaphandle. Izibongo zifundisa ukucabanga okujulile. Zibuye futhi zifundise ngamasiko esizwe. Ziphinda futhi zibe yisilulu sokugcina umlando wesizwe. Izibongo ziyisithombe sempilo esibekwe ngobuqiniso bangunaphakade:

ILemb' eleq' amany' amalemba ngokukhalipha.
(Nyembezi, 1958:19).

Isithombe esibekwe ngobuqiniso kuleli vesi yileso sokuthi inkosi uShaka wayekhaliphe ngaphezu kwamanye amakhosi. Lokhu kuhlakanipha kweLembe kufakazelwa yindlela

ayehlabana ngayo ezimpini, kungekho ngwazi eyabe idla ubhedu kuye. Yilokhu kukhalipha okumenza abizwe ngombumbi wesizwe sakwaZulu jikelele.

Izibongo ziyashiyelwana njengefa. Kuvamile izibongo zitholakale sezinikwa indodana. Lapho uhlangana nezibongo ziqala phansi enkosini engukhokho, silandelaniswa njalo kuze kufike kuleyo nkosi ebongwayo. Uma kufundwa izibongo zala makhosi oselwa kugqama ukuphindaphindwa kwenzalabantu kanje:

UJama kaNdaba	(inkosi uJama).
UMjokwane kaNdaba	(inkosi uSenzangakhona).
UDlungwane kaNdaba	(inkosi uShaka).
Izibuko likaNdaba	(inkosi uDingane).
Inzingelezi kaNdaba	(inkosi uMpande).
Impunzi kaNdaba	(inkosi uCetshwayo).
Ukhozi lukaNdaba	(inkosi uDinuzulu).

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