

**UCWANINGO OLUNZULU
LOKUQHATHANISA UMCULO
KAMASIKANDI NESICATHAMIYA
NJENGOBALULEKILE ESIKWENI LESIZWE
SAMAZULU, KUGXILWE KAKHULU
KUPHUZEKHEMISI KANYE NAMAMBAZO
AMNYAMA**

NGU

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Lwethulwa ukufeza izidingo zeziqo:

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ISIFUNGO

Ngifunga ngiyagomela ukuthi:

Ucwaningo olunzulu lokuqhathanisa umculo kaMasikandi neSicathamiya njengobalulekile esikweni lesizwe samaZulu, kugxilwe kakhulu kuPhuzekhemisi kanye naMambazo aMnyama, wumsebenzi wami, ukuthi yonke imithombo yolwazi esetshenzisiwe iboniswe ngemfanelo, nokuthi lo mqulu wobuDokotela awukaze unikezwe enye inyunivesithi ngenhloso yokuthola iziqu.



T.I. BIYELA

UMNIKELO

Lo mqulu ngiwethula ngokukhulu ukuzithoba emzini wakithi eNKANINI. Ngiwethula kubaba uMuntukaziwa nakumama uNomagesi kaMphuma kaNkulu.

Ngifisa ubaba amemeze umnewethu uMoses Bhekizwe, kanye nodadewethu uBusisiwe kwelamathongo. Ngobulula bamadolo abo, bawubambisane lo mqulu bayowethula kugogo uMaNcube.

Yena-ke ngimnxusa ukuba athi lapho esewe ngawo womabili phambi kukamkhulu awuphulule awesulasule, alingise ngenkathi ethula ukhamba umancishana kuyena umkhulu uMfungelwa:

USicoco siyahlehla,
UBhabha milisi.

Ngimnxusa ukuba awethule kokhokho bami, oKitela, oTabe noMvikwa, nakokhulukhulwane. Ngifisa ukuba ube yifa lezizukulwane zakoMenziwa, koMvundlana, koXhoko kanye nasesizweni sonke sikaNdaba.

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Ngifisa ukubonga nginconoze kulaba abalandelayo:

Usolwazi u Z.L.M. Khumalo ngesineke sakhe sokufunda lo mqulu ungakaguquki ube nje, nangobumnene benhliziyo yakhe eluleka ngeso lokuba kuphethe ngempumelelo konke okwenziwayo. Ngithi ume njalo:

Mntungwa!
Mzilikazi!
Mbulazi!

Ubadonse ngengalo yakho emnene nabasalandelayo:

Qhud' elikikilige
Phans' eThekwini eNatali ngolukaMthaniya,
Bakhuz' umhlol' ePitoli
Bethi phinde uyahlola,
Kanti phinde bakhe phansi.

Baphaphame sewubhul' amaphiko
KwaNgqondonkulu oNgoye,
Ngaphansi kwawo
Kubhuz' amatshwele
Atshiloza ngalo olukaPhunga noMageba.

Amanin' asal' ekhexile,
Athi iyekeni le nkunzi yakoMntungwa,
Iyayazi le nto eyenzayo.

Ngithi kuwena unwele olude ungadikibali nanini ukuphandela izimpabanga zakini eMzansi ne-Afrika.

Ngibonga ngingaqedi kunkosikazi wami uMaZondi. Ngithi kuwe Nondaba uyihlo uBankulu akulethele ezinkulu izinhlanhla.

Ngibonga kumnewethu uS'busiso ngokwenanela kwakhe konke engiyikho. Lokho nje kukodwa kungifaka olukhulu ugqozi. Kumadodana ami oMthokozisi noSandile, nodadewabo uSibusisiwe ngokungigqugquzela njalo lapho bengifika ngigomothelene nalo mqulu. Ngithi kuwe Mthokozisi naso isethembiso engasenza mhla ucela ukuba siqhubeke sibe ngodokotela, sesifezekile.

Ukwanda kwaliwa ngumthakathi kuwe dadewethu uThoko Mthembu ngokuzinikela nokuzikhandla kwakho ukuze lo msebenzi ufundeke ulotshwe phansi.

Ngabe ngenza elikhulu iphutha ma ngikhohlwa wuDokotela u G.N. Donda. Engiyikho kungenxa yakho Ngonyama.

Ngeke ngikhohlwe ngamazwi enkuthazo ebengiathola njalo kumhlobo wami uSolwazi N.M. Khubisa. Ngithi uMvelinqangi akwandisele.

Ngizophetha ngokubonga ezinsizweni ezimbili. Amaqhawe oqobo, obelungeke lube khona lolu cwaningo ukube bebengekho nomculo wabo. Ngibonga nokuzehlisa kwabo ngokufanayo, banginikeze konke engikudinga kubo ngomculo wabo ngezinhliziyi ezivulekile, nangenkulu inhlonipho ngibe ngingelutho mina. Yikho lokhu kuzithoba kwenu okwenza uMvelinqangi anithele ngemvula yezibusiso.

Ngithi ume njalo Mashiyamahle:

Nkunuz' ekhony' iseliduna,
Yabhonga zathi
Galo yephuka ezindala,
Zagcwal' amaqele,
Kwasal' imihlamb' ingenamholi.

Uban' ongamela
Inkunzi kabhejane,
Ehlab' iqephuza
Ngolulodwa qhwaba?

Inkunz' ekhonye
Kwaye kwenanel' ithole
LakoMntungwa kwaNongoma,
Lathi iyasind' ilitshe
Le nqola kaMasikandi,
Iding' isixaxa mbiji,
NoPhuzekhemisi neHhasheliMhlophe.

Majikajik' okonwabu,
Ngoba abakubone
Ngaphandle kweshashalazi,

Bath' ulizinyane le mvu,
Kant' abakubon' esigcawini
Bath' uyinkunz' ethelw' izibonkolo.

Mabatshazwa kwelengabadi
Naphesheya kwezilwandle.
Inkunz' eyabhonga
Kuqal' emaPhalamend' ePitoli,
Kwaye kwenanel' uMadiba,
Wathi tshini!
Iyeken' isixelel' inyani.

Mkhululi wezinkedama nezimpabanga,
Wen' obalutha balutheke
Ngezakho zoMdabu izingoma,
Kanti sewubatshe' ezikabhoqo,
Besankemile bedakiwe
OlukaMasikandi ulozolo.

Mzond' onuk' iququ
Abany' ubathaphukel' amakha.
NoZul' usezwil' umpongoloza
Ngokubekwa phansi kwemikhonto.

Ngithi ukhule uze ukhokhobe nawe Mshengu:

Inkunz' ehlab' ivela
Kuhle komthent' ohlab' umila,
Ngob' ikhiphe izinkunzi
Esibayeni e-EYETHU eGoli,
Vele kukubo kwaMshengu lapho.

Usihawuhawu sobhememe
Lomlilo kazokhele eSicathamiyeni,
Okhonjwe eBaqulusin' eMnambithi;
Kant' usephansi kwelidumayo iTheku,
Kant' usesenhla kwaNdongaziyaduma,
Kant' usegibel' gagasi lomoya,
Kant' usentwez' emkhathini ngempolompolo,
Emphalazel' kwabezizw' eMelika.

Olwakh' udumo
Kalulinganiseki namuntu
KwezikaCothoza Mfana.
Ngoba wagcotshwa wuMdali
Wakubeka phezu kwabacula iSicathamiya.

Owakho umculo unesibusiso sombono
Wezwi elavela ku Lizwi,
Izwi laphenduka amazwi,
Amazwi aphenduka iqembu,
Iqembu lethiwa eMambazo aMnyama
Avela enhla eMnambithi.

Olwakh' udum' alusoze lwaphela,
Ngoba elakh' ithemba lisesiPhambanweni,
Obaso ubugugu
Osebakunqobela umhlaba wonke.

Mdabuli wekhethini lensimb' eRashiya,
Othe eseMelika wabeseNgilandi,
Wath' eseNgilandi wabese-Eshiya,
Othe ese-Eshiya wabese Fulansi,
Wath' eseFlansi wabeseJalimani,
Othe seJalimani wabese Denmakhi,

Wath' eseDenmakhi bamkhomb' eBeljiyamu.
Uwazungeze wonk' amadolobhakazi

Namadolobhan' omhlaba,
Uhamb' ushiy' uphawu lweSicathamiya.

Uhungule oPaul Simons,
NoDolly Parton,
Bazithola bevetez' olwakubo ulimi
Ngaso esoMdabu wakithi,
ESicathamiyeni isigqi.

Umkhulu uyesabeka Mshengu,
Bayede! Bayede!
Nkosi yeSicathamiya.

Ukwanda kwaliwa ngumthakathi kinina bafowethu nobabili enizithobe
sengathi navundla esiswini esisodwa.

UMvelinqangi anibusise ngokuphindaphindiwe ukuze kuhlomule
esikaMageba isizwe ngengcebo yobugugu besiko.

IQOQA

Lolu cwaningo kuhloswe ngalo ukweneka obala ukubaluleka komculo kaMasikandi kanye noweSicathamiya esikweni lesizwe samaZulu. Isahluko sokuqala-ke sichaza ngayo le njongo. Lapha kubuye kwenekwe nendlela ezosetshenziwa, okuwukuhlolwa kwamaBhuku athile aqukethe ulwazi olufanele. Kubuye kufakanwe imilomo nezinzululwazi ngomculo woMdabu. Kubanjwe izingxoxo nabaculi oPhuzekhemisi benoJoseph Shabalala, okuyibona abawumgogodla walo ucwaningo. Konke okwenziwayo kuhlala indlela yocwaningo lonke.

Isahluko sesibili sibheka umlando nobunjalo bukaMasikandi. Lapha kubhekwa umlando kaPhuzekhemisi, amaqembu ayizingqalabutho namaqembu abesifazane. Kubuye kubhekwe nemvunulo koMasikandi, izimfijoli zomculo kaMasikandi kanye nezinhlobo zezindikimba ezidingidwa koMasikandi.

Isahluko sesithathu sibhekana nomlando weSicathamiya. Kubhekwa namaqembu azingqalabutho eSicathamiyeni. Kobuye kuhlelwe nomlando kaJoseph Shabalala kanye naMambazo aMnyama.

Isahluko sesine sicubungula isakhiwo sobunkondlo eculweni likaMasikandi neleSicathamiya.

Isahluko sesihlanu sicubungula izinhlobo zamaculo kaMasikandi neSicathamiya. Lapha kubhekwa amaculo esililo, alandayo, amalirikhi njalo njalo.

Isahluko sesithupha siqukethe ukuqhathaniswa kwamaculo, elikaMasikandi kanye neleSicathamiya. Lapha kuthathwa iculo elilodwa ezinhlangothini zombili, lihluzwe ngokuphelele njengoba kwenzeka enkondlweni. Kubhekwa inhloso, umqondo, imizwa nokunye okuphathelene nokuhluza.

Isahluko sesikhombisa sidingida ukufana kwengqikithi eculweni likaMasikandi neleSicathamiya. Lapha kuhlolwa izingqikithi ezifana nothando, inkolo, ukubulalana kwezombangazwe; uxolo, ukubuyisana, inhlonipho emakhosini kanye nenhlalo yesiNtu.

Isahluko sesishiyagalombili nokungesokugcina, siyisihlaziyo nesiphetho. Kulesi sahluko kwethulwa izincomo bese kusongwa lonke ucwaningo.

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ISAHLUKO 1

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Umculo kaMasikandi noweSicathamiya uqokwe ngenxa yokunonophala kwawo ngezigqizo zamagugu nesiko lesizwe samaZulu.

Lezi zinhlobo zomculo zidonsa iso, zondle indlebe njalo ngoba igula lendlebe aligcwali. Imigidi, imicimbi enhlobonhlobo, amasiko namahlahla imbala abusiswa anikezwe isithunzi nesithoza yile miculo. Imincintiswano eyenziwa ngale miculo, iyenza iqonge iqine, futhi idlondlobale njalo.

INdlunkulu ibona ihlonishiwe uma ivakashelwe yiqembu lale miculo. Inyosi uDlamini, (1999) ukubeka enganazazi ukuthi:

Ubuhle benziwe wuMshengu kwezomculo,
Wanikela ngengwe emabal' amdaka,
Ezinye zinamabal' amnyama namhlophe.
Indlel' enhle kweliphesheya.

Kuyabonakala ukuthi ukubusiswa komculi weSicathamiya ngokufakwa ezibongweni zeSilo, kuyawenyusa lo mculo. La mafutha empepho nenkondlwane athelwa ekhanda likaMshengu ayisiqungo sesibindi nakwamanye amaqembu. Kumele akhuthale ukuze afane naMambazo aMnyama. Inkuthalo kuhle ibelethe umyalezo wokuthi izinsizwa azilingani njengezinti zikamentshisi kepha zishiyana njengeminwe ezandleni.

Umugqa wesine ezibongweni ukhomba ukuthi usabalalisa umculo weSicathamiya emazweni aphesheya kwezilwandle. Amanye amaqembu eSicathamiya aseke avakashela phesheya kwezilwandle yilawa: Ladysmith Allen Home kanye neMzolo Mbube Group.

Kuyabonakala ukuthi oMasikanda abangoMoses Mchunu noJonathan Clegg abasabalalisa lo mculo phesheya, kumele balethe izethulo eSilweni ukuze bangene ezibongweni zaso.

Ukubaluleka kwalezi zinhlobo zemiculo kanye nesakhiwo sayo kuyalunonisa ulimi. Izindikimba ezidingidwayo zigxilisa izingqikithi zokushiwo ngamaculo. Lokhu kuchaphazela ezombusazwe, ukuphathana kwabantu, inzululwazi, inkolo kanye nokuvezwa kwamasiko aseNtshonalanga.

1.2 Injongo yocwaningo

Inhloso enkulu yalolu cwaningo wukuqhakambisa ukubaluleka nobugugu balo mculo wesiNtu ngokwesiko lamaZulu. Lapha-ke ucwaningo luzogxila kakhulu kuPhuzekhemisi kanye naMambazo aMnyama. La maqembu azokuba yisibuko nesibonelo salezi zinhlobo zomculo okuzokwenziwa kuzo ucwaningo.

UPhuzekhemisi kanye naMambazo aMnyama ngamaqembu asezakhele olukhulu udumo nganeno nangaphesheya kwezilwandle. Lapha kubhekiswe kule mkhakha yemiculo abayiculayo. Lokhu kufakazelwa wumklomelo ohlonishwa emhlabeni jikelele ozuzwe ngaMambazo eMelika. Ubizwa ngokuthi yi-"Grammy Award." NoPhuzekhemisi useke wahlabana amahlandla amaningi impela ngapha kwelengabadi. Useke waklonyeliswa nge-"SAMA Music Award" eminyakeni yo-1998 no-1999. Lapha wayebalwa njengeqembu

elenze kangcono kunawo wonke koMasikandi.

Yingakho-ke nje kubonakale kunesidingo sokuba kuhlalwe, kuhlolisiswe ukuthi yini ngempela edlondlobalisa lezi zinsizwa ngale ndlela emculweni woMdabu njengoba zingaconsi phansi esizweni samaZulu.

Okunye futhi okuhloswe ukuthonjululwa yilokhu: Ukuthi kungani uPhuzekhemisi eseze wethiwa elokuthi nguMkhulumeli wabantu na?

Ucwaningo luhlose ukuphenya imvelaphi yale miculo, isakhiwo nobumqoka bayo. Kuhlolisiswa futhi nezimpawu zobunkondlo ezitholakala kuwo umculo kaMasikandi kanye noweSicathamiya. Kuhloswe ukuba kuqhathaniswe imiculo kaMasikandi neSicathamiya wamanje kanye nowakudala ngenhloso yokukhuthaza ukuvunjululwa kwala makhono ngisho entsheni yanamuhla neyakusasa.

Kuzogqakazwa kubuye kucoliswe imithelela yezombangazwe, ezenkolo yobuKrestu kanye nempucuko yaseNtshonalanga emculweni kaMasikandi noweSicathamiya ngenhloso yokuthola iqhaza okulibambile ekuthuthukeni nasekufekeleni kwalo mculo kanye nesiko.

1.3 Indlela yokuhuba ucwaningo

Ocwaningweni kuzohlaziywa izingoma ezithile ezikhethiweyo kula macwecwe kaPhuzekhemisi, "Imbizo," "Ngo-49," "Izwe Alithuthuki," kanye nelithi, "Phans' Imikhonto."

Ohlangothini lwaMambazo aMnyama, kuzotonyulwa izingoma ezithile kula macwecwe alandelayo: "Izigi zendoda," "Amabutho," kanye nelithi, "Inkanyezi nezazi."

Konke lokhu kuzokwenziwa ngeso lokwambula ukubaluleka kwalezi zinhlobo zomculo woMdabu njengemigodla nezinsika zesiko lesizwe samaZulu. Kuzovezwa ukuthi le miculo ike ihlukanele ukuhlangana, ibuye ihlanganele ukwehlukana. Lapha-ke kubonakale indlela yohlaziyo-bhuku ishaya emhlozeni ekwenzeni ubuhle, ubugugu, ubugolide, nobunsimbi balo mculo kanye-ke futhi nobuthaka bawo.

Ucwaningo-zincwadi (textual analysis approach), yindlela yesibili okuzohlumelela kuyo lolu cwaningo. Izinhlobonhlobo zezincwadi ezithinta umculo kaMasikandi nowaSicathamiya zizophenywa kabanzi ukuze kutholakale ukuthi zithini ngalo mculo. Ucwaningo luzosebenzisa indlela yesithathu yokuxoxa (interview) nalabo abazinzululwazi nezincithabuchopho kulezi zinhlobo zomculo.

Lokho kuzohlenganisa ukuxoxa nabaculi bamaqembu womabili, u-J.Z. Mnyandu kanye noJoseph Shabalala, bazithamundele bona ngalo mculo wabo obaluleke kangaka esiNtwini sakwaMthaniya. Kuzobukwa nemiqingo yongoti enhlobonhlobo ngenhloso yokuthola uvo lwabo ngalolu hlobo.

1.4 Ukubukezwa okwejwayelekile kwemibhalo

Kuningi kakhulu osekulotshiwe ngalezi zinhlobo zomculo woMdabu ikakhulukazi uMasikandi. Lapha-ke kubonakale kungcono ukucwaninga sakuhlaziya ngezigaba ezimbili. Esokuqala sizothinta uMasikandi bese kugcina esesibili esizothinta iSicathamiya.

Ocwaningweni lomfo kaMathenjwa, (1995:6) kukhona umehluko phakathi kwenkondlo kaMasikandi kanye nomculo kaMasikandi. Kulolu cwaningo-ke uma kukhulunywa ngomculo kaMasikandi kuzobe kukhulunywa ngento edidiyele wona umculo qobo kanye nezibongo zalowo mculi. Isizathu salokho wukuthi akuvamile ukuzwakala komculi kaMasikandi ocula bese engazibongi. Akuvamile futhi ukuzwa uMasikandi ovele azibonge ebe engahlabelelanga.

Phela ezibongweni zakhe uMasikandi usuke ezethula kubantu abangabalaleli nabathandi bomculo wakhe. Lapha kuvela ukuthi ungubani, uvelaphi, okuze kuveze indawo, isigodi, induna yakhe, izintaba zangakubo kanye nomfula awuphuzayo.

UMathenjwa, (1995:6) ubeka uthi:

UMaskandi stands out as the forerunner and initiator of a style that combines music and praise-poetry together in a unique fashion.

Lapha-ke kokaMathenjwa kuvela ukuthi umculo wenkondlo kaMasikandi mudala kakhulu esikweni lamaZulu. Kusembalwa okusacwaningiwe kumbe okusabhaliwe ngayo uma kuqhathaniswa nezinye izinkondlo.

Kulabo asebeke benza ucwaningo ngoMasikandi kungabalulwa laba abalandelayo: uDavis, (1992) emqulwini othi, "A Study of the Guitar Styles in Zulu Maskandi Music." Omunye ngu Clegg, (1982) emqulwini othi, "The music of Zulu immigrant workers in Johannesburg." Empeleni yiphepha leli alibhala ngoMaskandi.

UMathenjwa, (1995:16) uthi:

Davies mentions important aspects like the origin of maskanda music as well as its development. She also gives us clear picture about the classification of this music according to different names like IsiShemeni, iSiChunu, IsiBhaca, IsiZulu and IsiKhomazi.

Kulolu cwaningo lukaMathenjwa kuvela imvelaphi kaMasikandi njengomculo. Kuvela nokuthuthuka kwawo uze ufike kuleli zinga lanamuhla. Ubuye awuhlukanise ngezinhlobo zawo azibalile khona ngenhla. Okugqama kakhulu lapha wukubaluleka kwesiginci kuMasikandi.

UNtuli, (1990:302) uthi:

Initially this could be regarded as a one-man show, because of its singular reliance on the singer/recitor and his instrument. Later on he was joined by another singer who could also bring along his own instrument.

Lapha kuNtuli kuvela imvelaphi yenkondlo kaMasikandi.

Lolu cwaningo luzoveza ukuthi amagama asetshenziswe eculweni akhuluma kakhulu uma esehlaziywa ngobunkondlo. Ukhona futhi umehluko uma amagama ehlatshelelwa kunoma ekhulunywa. UNgcongwane, (1974:98) ukubeka ngokungananazi lokhu:

Die woorde wat gesing word, word gewoonlik nie op dieselfde wyse uitgespreek as wanneer daar gepraat word nie. Dit is byna so in al die tale. Sang en praat kan nie dieselfde wees nie, al kan die woorde wat gebruik word nog dieselfde wees.

Ngasohlangothini lweSicathamiya, emqulwini obizwa ngokuthi, "Ethnomusicology and the different types of Zulu Music," uMsomi, (1975:64) ubeka kanje:

The writer prefers to call it 'Ingoma Male Voice' rather than 'Zulu Male Traditional Singing' because it represents the first departure from the true traditional style.

Lapha okaMsomi uphawula okubalulekile kakhulu uma ethi lo mculo umele amaphimbo abesilisa kuphela. Uveza nokuthi uveza ukwahluka kancane emculweni kumbe esimweni sakuqala soMdabu. Nakuba kunjalo, lokho kakusho ukuthi wehlukile kowoMdabu kepha kubalula uhlobo olusha lomculo woMdabu.

Umculo weSicathamiya uveza ubuye uchaze izimpilo zabantu. Lapha kubhekiswe endleleni abagqoka ngayo nabacula ngayo. Kwasigqi nje sawo sesawenza waba ngowesiNtu kumbe odlela ngxwembeni yinye nesiko lesizwe samaZulu. Akumangalisi ukubona aMambazo aMnyama evunule econsa co ngemvunulo yesiNtu. Sisho imvunulo yesiZulu lapho esuke ecula khona phesheya kwezilwandle. Ingani asuke efuna futhi eqonde ukuqhakambisa kunoma wubani owabukayo ukuthi lo mculo ngowesizwe samaZulu. Nokuthi futhi wona lo mculo uyingxenywe yesiko laso isizwe. Imvunulo phela iyingxenywe yesiko laso isizwe samaZulu. Umculo weSicathamiya uphinde uvele emsebenzini kaNkabinde, (1997) kwisandulela (abstract) kanjena:

In the case of the music of Ladysmith Black Mambazo, Yvonne Chaka Chaka, Mahlathini and Mahotella Queens, the influence of Zulu culture is particularly strong.

Ukuthinteka nje kwaMambazo aMnyama kucacisa ngokusobala ukubaluleka kweSicathamiya sineminye imiculo yoMdabu. Okugcizelelwa wuNkabinde lapha

ukunamathela esikweni lesiZulu kwalezi zingwazi.

NgokukaNkabinde, (1997:11) aMambazo aMnyama yilona qembu eliwukhuphule kakhulu lo mculo weSicathamiya ukwedlula wonke amanye. Lokhu kufakazelwa nawukujikeleza umhlaba wonke, behamba bewufafaza ezinhliziyweni zabezizwe, betshala uthando lwesiko lwamaZulu:

Among the many groups that sing this type of music,
the Ladysmith Black Mambazo has, within a short
time, proved to be the best in this field.

Akumangalisanga lapho sekuzwakala isiJalimani emculweni waMambazo aMnyama. Imbangela yaso wukuthi isigqi seSicathamiya esingumculo woMdabu wakithi KwaZulu sathandeka. Ukuze kuzwakale kahle umbiko womculo kudingeka ubunyoninco bukaMshengu njengomholi. Yikho-ke nje kwezwakala izinhlamvu zesiJalimani, zihamba ngesigqi sesiZulu ukuze nazo ezikaHiklila zicoshacoshe.

UShabalala, (1973) uveza isigqi sempi ehubeni elithi, "Amabutho," kanjena:

Wawukhona?
Wawukhona yini?
Wawukhona?
Wawukhona we nsizwa?
Wawukhona mhla kubuthw' amabutho?

Kuleli binza imibuzo ibuzwa isithokothezi. Le mibuzo iveza ilukuluku nombhejazane wokulwa. Kudingeka impendulo kepha iyahlongwa. Kuze kube wuye uShabalala ebinzeni elilandelayo othi:

Uyamazi uNqabayembube
Nophondo?
Nophondolwendlovu.
Thina saz' uNqabayembube.

Uyamaz' uManukelana
Ingangazan' eyanukel' izizwe
Thina saz' uNtabayezulu.

WayiKhipha
WayiKhiph' inkunz' ekhaya,
WayiKhuphul' ingweny' emanzini.

Lapha kuvezwa amagama amabutho. Kuqhakanjiswa amandla awo ngenxa yokungathekiswa nezilwane ezinamandla nezisabisayo, imbube, indlovu, inkunzi nengwenya.

Leli hubo livala ngengcina yezinyosi ngokuphetha ngenoni lezwe, iSilo saKwaDukuza, uShaka:

UShaka ngiyesaba
ukuth' inkosi yami uShaka.

Kuthandaniswa amabutho noShaka ngoba engumbumbi wesizwe. Kuyabonakala ukuthi amabutho asetshenziswa njengesandokazi sokuqandula amadwalakazi okulola imikhonto yamabutho. Empeleni aMambazo lapha acikoza ngomnotho wesiko lesizwe samaZulu awuvukuza ngomlando wamabutho aKwaZulu. Yiwo lo mlando osiphuzelisa unwele kumZulu qede afunge ngenhliziyo ukuthi uyofa nawo aMambazo. Wumnotho wolimi oluthinta umlando kaZulu lona ofaka iwozawoza emculweni waMambazo.

UDonda, (1997:08) lapho ekhuluma ngokuhlinza inkomo, uthi:

Amantombazana adla ibele, umhlubulo, insonyama, kanye nencele uma emaningi. Ibele liveza obala ukuthi bayoncintisa isizwe. Bayokhulisa izingane bazifundise izinto eziwumgogodla wesizwe njengolimi. Yikho phela umuntu aye athi ukhuluma ulimi aluncela ebeleni likanina. AmaBhunu athi inhliziyi ikhuluma ulimi lukanina: "Die hart praat

moedertaal."

UMshengu naMambazo aMnyama bacula ngolimi oluciba iminjunju yothando lomculo wabo ezinhliziyweni zesizwe kuye kukapakele ezizweni.

1.5 Imibhalo ebhalwe ngoPhuzekhemisi naMambazo aMnyama

UPhuzekhemisi ungumafikizolo endimeni yomculo kaMasikandi. Imihlabahloso yamagalelo akhe iyezwakala. Lokho sekunxenxe uRadebe, (1998) ukuba enze ucwaningo ngezinye zezingoma zaleli qhawe. Isihloko salolu cwaningo sithi: "The analysis of a Maskandi song used as a societal protest dictated at people in power in Umkhomazi area."

Lapha uRadebe ugxile eqoqweni eliyicwecwe elilodwa, elithi: "Izwe Alithuthuki."

Udumo lwaMambazo aMnyama luhehe abacwaningi nababhali abaningi ukuba baqinise imisebenzi yabo ngawo. UNkabinde, (1977) uhlale izithonto ngesihloko esithi:

"Indigenous Features Inherent in African Popular Music of South Africa"

U-Erlamann, (1995) naye akazibekanga phansi ngebhuku elithi:

"Nightsong Performance Power and Practice in South Africa"

UMsomi, (1975) wakhipha amangwevu enduku kaMaphamba ngalesi sihloko:

"Ethnomusicology and Different Types of Zulu Music"

USithole, (1979) akakuthandanga ukusala nomshophi, uzilahle inyandana wathi:

"Ngoma Busuku among the Zulu"

UNxumalo, (1997) uyibekile induku ebandla ngencwadi ethi:

"Coming Home"

UThembela no Radebe, (1993) baliphonsile itshe esivivaneni ngencwadi ethi:

"The Life and Works of Bhekizenzo Joseph Shabalala
and Ladysmith Black Mambazo"

UKhumalo, (1992) uthe akasali ngepheshana alibhale kwiphephabhuku, i`Pace',
elisihloko sithi:

"Black Mambazo
More at home in Los Angeles than Ladysmith"

UButhelezi, (1996) uhlube udlubu ekhasini ngencwadi ethi:

"Cothoza Mfana"

UPillay, (1991) naye lumthathile udumo lwaMambazo wazizwa esecothoza nawo
ngomsebenzi othi:

"iSicathamiya To Walk Like a Cat"

UBaneshik, (1995) amhungulile aMambazo aMnyama waze wafakaza ngombiko othi:

"The Black Ladysmith Phenomenon"

1.6 Ukuchazwa kwamagama

Ucwaningo lonke lujikeleza emagameni amathathu nje vo: uMasikandi, iSicathamiya kanye nesiko lapha-ke okungelesizwe samaZulu. Ngakho-ke ekuchazeni kuzobhekwa wona la magama kulandelwa abacwaningi abathile kanye nongoti olimini lukaPhunga noMageba. Kuzoqalwa ngegama elithi iSicathamiya.

Ngokuka Msomi, (1975:57) sichazwe kanje iSicathamiya:

It is the traditional music which is the unconscious expression in melody of the racial feelings, character and interests of a people.

Kuyacaca lapha ukuthi wumculo lo woMdabu oqukethe imizwa nezifiso zabantu bohlanga oluthile okungamaZulu-ke lapha.

UNKabinde, (1997:56) yena uthi:

ISicathamiya is a musical genre which is named after the choreography of the male choirs. It is one of the music genres that came into being as a result of acculturation and inculturation after the discovery of gold in Johannesburg where migrant workers flocked to industrial areas to seek for fortune.

UMaphumulo no Thwala, (1989:37) basichaza kanje:

Lawa ngamaculo abawacula futhi banyakaze ngendlela ethile. Abaculi bawo ababuye babizwe ngokuthi ngoswenka, ubafica becothoza, benyathela kancane ngamazonzo.

Ngokocwaningo, lo mculo ungachazwa kuthiwe iSicathamiya wumculo wamanono owabe uculwa ngabesilisa bodwa. Abaculi bawo bavunula ngokufanayo, izandla zibe mhlophe, banyakaze kanye kanye sengathi bayawenyanya umhlaba. Wumculo woMdabu onezingxabo ezibambelele esikweni lesizwe samaZulu.

UMthethwa, (1979:18) lapho elichaza ngemvelaphi yalo leli gama, uthi:

In the early sixties, Alexius Buthelezi was an SABC Radio Zulu announcer who played this music, and he called it cothoza. This word means a slow, rather cat-like movement which the groups performed on stage. The word Sicathamiya is derived from the verb cothoza.

Ingxenye yesibili nelandelayo, ngemayelana negama elithi uMasikandi, kumbe umculo kaMasikandi.

KuNtuli, (1990:302) kuchazwa kanje:

The word Maskandi is taken from the Afrikaans word (musikant) and it generally refers to a musician who plays traditional tunes of a guitar. The concertina is the second most popular instrument used by this musician, but the violin is also sometimes used.

UKhumalo, (1993:50) uchaza kanje:

Lezi zingoma yilezo ezidlalwa ngoMaskandi uma kukhona abafuna ukukwethula emphakathini, kokunye okungumzwangedwa kuzona. Bathi uma sebezikhulula, umuntu oxatha izimbambo zikaSathane, noma onxanxatha inkositini angaze ayongena noma kuphi ngezinyawo, elokhu ekhulume nayo inkabi yakhe, imvumela.

KuMathenjwa, (1995:02) kuchazwe kanje:

This is a traditional type of music which combines both music and poetry.

UMthethwa, (1979:12) uthi:

The word is used in Zulu to refer to the self-accompanying soloists on a guitar or concertina. The present trend shows a great tendency towards the guitar.

Ngokocwaningo wumculo woMdabu oxube nobunkondlo phakathi. Ngumculo osusa usinga nofuqufuqu lwemvelaphi nobuzwe bomuntu, okuthi lapho esezincinza izintambo umculi wawo, noma ehlikihla ivayolini yakhe, kumbe enwebanweba inkositini yakhe, eyivul' eyivala, kubonakale ngisho ibhimbi imbala seliyisikaza ngekhanda ingoma, amaciko eyicaphuna ngezandla, ayisikaze ngezinyawo.

1.7 Umklamo wocwaningo

Ucwaningo lumayelana nokubaluleka komculo kaMasikandi noweSicathamiya esikweni lesizwe samaZulu. Lapha kucwaningwa umculo kaPhuzekhemisi, nowaMambazo aMnyama. Kuzovezwa umlando womculo kaMasikandi noweSicathamiya. Kuzokwethulwa ngononina imvelaphi nomlando wala maqhawe angabaholi bala maqembu, uPhuzekhemisi noJoseph "Mshengu" Shabalala.

Kuzohlolisiswa izimpawu zobunkondlo ezimumethwe yilezi zinhlobo zomculo. Lezi zimpawu ngezithinta isakhiwo, ulimi nengqikithi. Kuzoqhathaniswa lezi zinhlobo zale miculo kanye neqhaza layo ekusimamiseni isiko likaZulu.

ISAPHLUKO 2

2.0 UMLANDO NOBUNJALO BOMCULO KAMASKANDI

2.1 Isingeniso

Kudaladala umculo wesiZulu owawuhambisana nomvumo wawuhlatshelwa nje ungalotshiwe. Ukuhlabelela kwakusetshenziswa ukwedlulisela isiko ezizukulwaneni ngezizukulwane. USithole, (1968:16) ufakazela lo mqondo ngokuthi:

For centuries Zulu music, like Zulu language, was conceived and practised outside any writing system. Songs were passed down from generation to generation, from clan to clan, from group to group and even from individual to individual by imitation method. This was a society where rote learning was essential for the transmission of the cultural heritage.

Ubumtoti bokubumbana kwemisindo yamahubo bunyelela bukitaze ungqengqengqe lwendlebe. Budlulele engqondweni, bugcwale inhliziyi bese buwuguduza umoya womlaleli. Le ndlela ijijisa ihlule eliyisiko libe yisimbelambela.

Yingakho kuphoqekile ukulandela imvelaphi nomlando weSicathamiya noMasikandi. Inhloso wukuthundlaza ubuqiniso obuyinyaniso nesigcobocishi esingama ngakho sithi impela lezi zinhlobo zomculo zingumgogodla nomongo womculo oshumayela futhi ugxilise isiko.

2.2 Umlando womculo woMasikandi

Izimpande zomculo woMasikandi ukwaZulu. Lo mculo usuwenabele kwaXhosa. Yikho sesithola iciko lakhona okuthiwa yiNkunzemdaka. Ngabaculi abafana noMfazomnyama, uHhashelimhlophe, noPhuzekhemisi abathwele iphunganhloyi kwaZulu. Yibo abahlangana qede bakha iqembu leZingqungqulu Zomhlaba. Baveza imizwa yabo ngomculo kaMasikandi. UDonda, (1999:13) uthi:

Ayikho phela ingcweti engabumba ingasetshenzwa
wugqozi ngaphakathi olususwa yizinto eziyizungezile.

Kulo mculo kwakusetshenziswa izimfijoli ezingobhelebana, omakhweyana kanye nezitolotolo. Yikho uMfiliseni Magubane eqhubeka nokuzisebenzisa lezi zimfijoli. Ziyizimbali ezithaphuka amakha anewozawoza elidoba izintengu nezicheleza ukuba zizozitika ngompe lwazo.

Umculo kaMasikandi uthuthuka ngesikhulu isivinini. Sekusetshenziswa iziginci, izinkositini, okhehlegume kanye nezigubhu ezisho kuvimbane izindlebe.

UMsimang, (1991:15) ubeka kanje ngakubiza ngezibongo zoMasikandi:

Singakakuniki isibonelo ngezibongo zawoMasikandi,
kuhle kesendlalele ngamazwi ambalwa. Njengoba
ngishilo, lolu wuhlobo olusha lwezibongo. Kuningi
kulo okuthe ukwehluka. Zehlukile lezi zibongo ngoba
oshaya isiginci akagcini nje ngokuzibonga, kepha
uqale endlalele. Ekwendlaleleni kwakhe uyazethula,
asitshale ukuba ungubani wakwabani, ozalwa ngubani
nomabani. Kusuka lapho wethula indawo yakubo.
Ngenkathi eyichaza, umfula awuphuzayo, isigodi
asakhele, induna emphethe, Muva nje uze
abonge ngisho abambisene nabo ...

EMpendle insizwa ishaya isiginci kumbe inxanxathe inkositini uma ihamba ikekela kuhle kwesikhukukazi sizobeka iqanda, isiyokweshela. Yisigqi esisheshayo esisheshisa izinyawo, zisheshe ziyibeke esishelini sayo, ithi:

Babazile!

Babazile nje!
Wangenza Babazile
Wangenza Babazile,
Wangisebenza ngan' encane
Ngob' ubab' akanankomo.

Ubumtoti bomculo lapho iphimbo lishaya ifolo nokubumbana kwamanothi ezimfijoli, buyiqomisela ingakaqomisi. Le mvunge kuba sengathi iyayihubha intombi, iyidonse ngengalo qede iyifake enhliziyweni yensizwa. Ifika emfuleni nje le nsizwa ayisayikhumbuli indlela ekade iyihamba ngenxa yokusetshenzwa yisigqi somculo.

Labo osiculangayedwana abancinza ukatali babizwa ngamaRashiya eMpendle naseBulwer. Kudala la maRashiya ayehudula imidada yamahembe azulu licwathile, aluhlaza, imibhulaselo exutshwe nokubomvu noma okusawolintshi. Izikhindi zivamise ukuba mnyama.

Kuyenzeka kube ngamabhulukwe kakhakhi agatshelwe ngemibalabala. La mahembe ansinywa ngezikhono zesiLungu ezingalweni. Lezi zikhono zisalucingo oluyisixwexwe esinwebeka njengesihlilingi.

Ngomaculangayedwa abangoMasikandi uNtuli, (1990:302) ubeka kanje:

The guitar (or other instruments) seems to have taken the place of other singers who would otherwise sing along if Masikandi were in a traditional rural setting ... So this interplay between the leader and the rest of

the singers is altered in the case of Masikandi music, where both the solo and the response are produced by the same person.

Kunohlobo lukaMasikandi lapho kuhlabelela khona iqembu. Kuba negosa elihola iqembu. Yilo futhi elishaya isiginci. Yilesi siginci segosa esiveza izihlabo zomculo kaMasikandi okunguMzansi oculwa nguPhuzekhemisi, isiLenge, isiZingili kumbe isiShameni.

Izimbambo zikaSathane nokhehlegume yiko okuzala isigqi. Amaphimbo abavumayo, (inhlwayo) yiwo agqisha umbiko wehubo ezindlebeni zabalaleli. Isigqi senza ukuba abasinayo bangaxumbuzi esikhaleni.

UPhuzekhemisi njengomholi weqembu ushaya isiginci bese eholo ngokuhuba. Umufi uKhethani wayemfamfatha inkositini okumanje imfamfathwa nguSilahlamatende.

Umculo kaMasikandi kaPhuzekhemisi ungumvumo wesiZulu:

Sivuma lo mvumo,
Ovunywa zinsizwa,
Ngoba sizinsizwa,
Ngoba sizinsizwa,
Savuma.

Lapha igosa liyabiza, iqembu lisabele lize lengeze nangenkwahla yehlombe. Kulo mhlaba ohlala uphenduka, izimfijoli nokhehlegume sekwathatha indawo yehlombe. Yikho kanye lokhu okwelameleka emculweni kaMasikandi njengoba sifanekisa ngoPhuzekhemisi nje.

Uguquko emculweni kaMasikandi lufakazelwa wuNtuli, (1990:302) lapho ethi:

Initially this could be regarded as a 'one-man show' because of its singular reliance on the singer/reciter and his instruments. Later on he was joined by

another singer who could also bring along his own instruments. Of late, the music is even more sophisticated because of utilization of a wide array of instruments. Additional voices are introduced for the chorus.

Lokhu okuthulwa wuNtuli, (1990) ngenhla, kufanelana nse neqembu likaPhuzekhemisi.

Isiginci esindondayo esishaywa wuMbuyazi, sifakazela ukuthi akuyena yedwa uPhuzekhemisi okitaza ukatali.

Ukuvela kweqembu "Izingqungqulu Zomhlaba" kufakaza ukuthi isigqi somculo kaMasikandi sinye. Ngisho ukuba uPhuzekhemisi, uMfazomnyama neHhashelimhlophe bafaka uMqabul' asheshe noJonathan Clegg, kwakungeke konakale lutho. Kwakungonakala kuphela uma kufakwa umculo kaMgqashiyo Ndlovu ngoba yena kwesinye isikhathi ushaya izimfijoli qede ahube amahubo empi.

Izingcweti ezicwaninga ngalo mculo zimathinta nyawo ngokugagula ukuthi waqala nini. UClegg, (1980) kuMathenjwa, (1995) uqagula ukuthi wathi eqala ukucula, umculo kaMasikandi wawusuneminyaka engamashumi awumkhoti. Lokho kusibeka ekuthini ngokubona kuka Clegg lo mculo waqala ngo-1910. UDavies, (1992) kuMathenjwa, (1995) ubona ukuthi waqalwa ekhulwini nyaka leshumi nesishiyagalolunye. Ubuye abe nomqondo wokuthi lo mculo waqala ekuqaleni kwekhulunyaka lamashumi amabili.

Ungoti walo mculo odume umhlaba wonke, uSipho Mchunu, kuMathenjwa, (1995:31) ubeka kanje:

Isiginci saqala ngasekuqaleni kuka-1930 emculweni kaMasikandi.

Ubunyoninco besiginci kulo mculo bavezwa yinsizwa yaseNkandla uPhuzushukela.

Ukuba yingqalabutho kwakhe ekushayeni isiginci bese ehuba kumnika isikhundla sokuba yidlozi lalo mculo.

UPhuzushukela njengongoti, ingqalabutho kanye nethongo lalo mculo, wenza ube nale miklamo: iculo, inkulumo kanye nezibongo. UPhuzekhemisi umfo kaMnyandu uyilandela kahle le midiyo.

UMathenjwa, (1995:12) utomula ihubo likaPhuzushukela elithi: "Ngaze ngayibon' inqaba," ukuveza le midiyo engenhla:

ICULO

Ngaze ngayibon' inqaba
Ngaze ngayibon' inqab' ekhay' eKuyengweni.
Hha! Ngayibon' inqab' ekhay' eKuyengweni.
Ngayibon' inqab' ekhay' eKuyengweni.

Kuleli culo uPhuzushukela uphindaphinda umusho owodwa. Uveza izimangaliso, izehlo kumbe isimekemeke sendaba eyenzeke emzini wakubo waseKuyengweni. Lesi sibhilimaphahla usibiza ngenqaba. Uyasiheha ukuba silangazelele ukwazi ukuthi iyini le nqaba kayitshelwana ayibikayo.

Uyalukhulisa uheho ngokusishiya sibhaduza okhalweni lukaNoziwawa, ngokungasitsheli inqaba kodwa asebenzise isu lokuphica. Uvele asixoxele indaba ukuze sizifundele kwezethu:

INKULUMO

Kodwa' angisazi lesi simang' esenzek' ekhaya.
Buya mfokabab' uzoxolis' ekhaya.
Nom' ulahl' izingane zakho,
Uyazihlupha nje zibiza wena.

Kuyavela ukuthi le ngxoxo ikhanyisa le nqaba ekade ibatshazwa ehubeni. Usihlubela udlubu ekhasini ngokuthi umfowabo ubhungukile qede washiya izingane zakhe zidla imbuya ngothi. Ululeka umfowabo ngokuthi izingane azone lutho. Olahla izingane zakhe uzibizela ulaka lwabaphansi. Kumele axolise umfowabo, abuye azokondla izingane ngoba zibiza yena. Le ngxoxo ishiya umcwacube wensolo yokuthi kungenzeka ukuthi umkamfowabo utholele amalongwe. Ayingcosana amadoda akwazi ukubekezelela intuthu yamalongwe. Phela ingxoxo ithi:

Uyazihlupha nje zibiza wena.

Kuyacaca ukuthi lezi zingane akuzona ezakhe kodwa zibiza yena.

Ngaphambi kokuba aqedele ihubo uyasipholisa. Uyasidonsa asikhiphe ekucabangeni ihubo kepha sicabange yena. Wukuphambuka-ke lokho. Nazi-ke izibongo:

Zibambe Phuzushukela!
Mud' umLungu,
Mud' uzibukwana uJenene.
Wazibamba kanjal' umfoka kaMaShez' omnyama.

Lezi zibongo zikhomba ukufika kwabelungu kanye nokusetshenziswa kukashukela. Ubude bomlungu wukuba nezikhundla zobuJenene (general). Isiginci okuyizimbambo zikaSathane simataniswa nensimbi yomlungu. Kuyabonakala ukuthi imiculo yabeLungu ugcina eyibambe ngqi uPhuzushukela, umfoka kaMaShez' omnyama. Uguqula ubulungu

bube nesigqi sesiNtu.

Ukuphethwa kweculo kuveza izimpendulo zemibuzo ebesizibuza yona buthule. Ukunkankanya kwethu ukuthi kunokutholelwa kwamalongwe kuyaphikisa. Kuvezwa ukuthi uMaYengwa uphakela izingane zendoda sitsheni sinye. Umbala okumele ucace enkonyaneni uvele ucace. Akukho muntu ongakhala ngokuthi ukhamba aluyifuzanga imbiza:

Hha! Wangidumaza MaYengwa!
Hha! Wangidumaza MaYengwa!
Wumfaz' onjan' oxabanis' izingane zendoda?
Wumfaz' onjan' oxabanis' izingane zendoda?
Hha! Wazihlukanis' umfaz' uMaYengwa.

UPhuzushukela uyasisola lesi senzo sikaMaYengwa. Kubi uma izingane zendoda sezingasadlelani makhubalo kepha sezidlelana izihlungu. UPhuzushukela uyabaqoqa abakwabo ufisa besengelane ilala, bakhumelane umlotha ngenxa yenhlalakahle yezingane. Uyamcindezela owoniweyo kepha akasho lutho ngesigebengu esidla umfowabo izithende. Kubi-ke ukuhlakanipha nganxanye njengommese.

Lolu cwaningo aluqondene noPhuzushukela kodwa luzogxila emculweni kaPhuzekhemisi. Kuyabonakala ukuthi kuningi okucotshelelwe wuPhuzekhemisi kuPhuzushukela. Kwamagama obunsizwa abo anokuhlobana. Omabili athinta ukuphuza. Ophuza ushukela ugcina enesifo sikashukela kepha ophuza imithi yasekhemisi ugcina enemphilo enhle.

2.2.1 Amaqembu ayizingqalabutho negalelo lawo

Uma kukhulunywa ngomculo kaMaskandi, isithombe esisheshe sivele emqondweni ngesikaJohn Bhengu. Yena-ke phela waduma kakhulu ngelikaPhuzushukela. Leli qhawe belithi lapho lizibonga, lithi:

Phuzushukela
Mud' umLungu
Mud' uZibukwana
UJenene

Nguyena umfo kaBhengu othathwa njengedlozi likaMaskandi. UMathenjwa, (1995:32) ubeka kanje ngaleli qhawe koMasikandi:

In the early 1930s a guitar was introduced in Maskandi music. A well-known Maskandi to use a guitar was John Phuzushukela Bhengu.

Ukufakazela ngokusobala lapha ngenhla okaMathenjwa ukuthi uPhuzushukela nguyena owaqala isiginci emculweni kaMaskandi. Omunye angehambisane nalo mbono kodwa okaBhengu ufakwa lo mqhele ngoba nguyena Maskandi owaduma kuqala.

UThwalofu naMankentshane ngelinye lamaqembu azingqalabutho kuMaskandi. Ubukeka ehamba ezithendeni zikaPhuzushukela, okubonakala ngokungasolisi ukuthi wahungulwa yiwo amagalelo omfo kaBhengu.

Uma kukhulunywa ngezingqalabutho koMasikandi, kungelibaleke ukubalula igama leqembu, iJuluka. Lona laliholwa ngu Jonathan Clegg ebambisene noSipho Mchunu. Wumlando lona owaqoshwa yiJuluka ekuthini bathi bebalwa nezingqalabutho koMasikandi, babuye futhi babe liqembu lokuqala kuMasikandi elixube izinhlanga.

Umlando weJuluka kawugcini lapho. Yibona ababa ngabokuqala ukuthola ithuba lokudabula izilwandle belibhekise eYurophu. Kwakuqala ngqa ukuba iqembu likaMasikandi lithole ithuba lokufafaza isiko lesiNtu sakithi KwaZulu kwabaMhlophe. Lokhu bakwenza ngokudlala wona umculo wabo woMdabu, kaMasikandi.

Babamba ongezansi oNdlebezikhanyilanga lapho bebona elakubo ibhungu lidabula ingoma, unyawo luthi alukhothe isibhakabhaka. UClegg noMchunu babekhala ngayo "impi," bethi:

Impi,
Wo! Nans' imp' iyeza,
Uban' obengathint' amabhubesi?

Kuleli culo, la bafo bachaza khona ukuthi isingene eYurophu impi kaMasikandi. Manje bathi akekho phela ongabavimba ekutshaleni isiko lesiNtu ngomculo woMdabu. Ukusetshenziswa kwegama elithi 'amabhubesi,' kuwuphawu lwamandla lo mculo wabo onawo ekunqobeni abeLungu ukuba bagcine sebegcagece nawo.

Umculo weJuluka uthanda ukwehluka kowalaba. Bona babenamathele ezehlweni zabantu nezimpilo zemizi yabo. OkaClegg benoMchunu umculo usunemithelela yesiko laseNtshonalanga. Lokhu kufakazelwa wukuxutshwa kolimi lwesiZulu nolukaKhwini eculweni elithi "Woza Friday," elimi kanje:

We! Baba
Kunzima kulo mhlaba,
We! Baba
Umsebenz' ubhokile,
We! Baba
Nemali kayivumi,
Sengathi leli viki lingaphela
We! Baba
We! Baba.

Ngithi woza, woza
Friday my darling,
Woza Friday
Ilanga libhokile,
Woza, woza
Friday my sweetheart
Woza Friday
Umsebenz' ubhokile wena!

Goodbye
I'm going now,
Tomorrow morning
Tomorrow morning.

Izinhlamvu kanye nemigqa edwetshelwe ikhombisa ukugxambukela kwesiko laseNtshonalanga kwelaKwaZulu. Ibingeke iyeke ukugxambukela obisini oluzophenduka izaqheqhe zesiko lakithi KwaZulu le mpukane yaseNtshonalanga ilandela yena uJohnny Clegg.

UClegg usuku lwangoLwesihlanu ulubiza ngesithandwa sakhe. Wusuku lolu olumphumuza ekubhadlisweni yilanga esebenza kanzima. Wusuku lolu oluza nenkece yokuthengela izithandwa zakhe okungabantabakhe kanye naso esoqobo isithandwa sakhe. Ngakho-ke wusuku lolu olumxhumanisa nomuzi wakhe, izihlobo nabangane. Lufanele lube yisibusiso kuye.

Lapho esevalelisa esigamini sokugcina usebenzisa igama elisho manje. Khona lapho abale kusasa ekuseni. Kusobala ukuthi le ngoma wayishaya ngalo oLwesihlanu ntambama ezovuka agibele ekuseni. Manje uma esho sengathi usehamba khona manje, uzama ukugcizelela indlela asejahe ngayo ukufika ekhaya.

UHhashelimhlophe naye uyabaleka ezingqungqulwini zezingqalabutho koMasikandi.
Kusobala ukuthi ugqozi lokushaya isiginci lwafakwa kuye ngumalume wakhe, uThwalofu.

Ziningi kakhulu izingoma asezihlabelelile kodwa edle ubhedu kwezakhe ngethi,
"Inkiyankiya," enezinhlamvu ezimi kanje:

Nkiyankiya
Ngoke ngibone
Ngoke ngibone mina.

Abakithi abakwethu
Abezvani bodwa
Ngoke ngibone mina.

Udumo lweHhashelimhlophe alupheleli lapha eqenjini lakhe nje kuphela, usehlangene
nezinye izingwazi zalo mculo. Kuleli qembu labo elisha bazibiza ngelithi "Izingqungqulu
Zomhlaba." Lapha-ke umfo kaNgcobo, uhlangene noMfazomnyama, umfo kaKhumalo
kanye noPhuzekhemisi umfo kaMnyandu.

Elinye lamanoni abo yileli elithi, "Isixaxambiji." Kulona baqala ngesiqubulo esithi:

Khuz' isixaxambiji x 2
Isixaxambiji x 2
Isixaxambiji x 2
Isixaxambiji x 2
Mbiji! x 2
Mbiji! x 2

Iculo

Leli zwe lethu
Lokhuliswa yithi
Leli zwe lethu,
Ubunt' aband' ebantwini.

Njengoba usebaliwe uMfazomnyama, kuhle naye kutholakale ingoma yezinye adume ngazo kakhulu. Yona isihloko sithi, "Siphum' ezweni". Yona ithi:

Iya hho
Hho lolu!
Siphum' ezweni
Emazweni Baba
Emazweni

Inhlwayo

Siphum' ezweni
Siphum' ezweni
Siphum' ezweni

Lapha uMfazomnyama ushaywe wumbani owashaya uSawuli eBhayibhelini. Uze asho ukuthi naye usezishiya zonke izono zakhe manje, useyakholwa.

2.2.2 Amaqembu abesifazane

Ekuqaleni umculo kaMasikandi bekungowabesilisa kuphela. Lapha uma kukhulunywa ngoMasikandi kuqondiswe kulaba abashaya isiginci. Sekube noguquko olukhulu muva nje koMasikandi. Sekuyinsakavukela umchilo wesidwaba ukubona amaqembu axube abesilisa nabesifazane. Okwehlukile kulokhu obekujwayelekile yilokhu kokuthi iqembu liholwe yibo abesifazane ngokuhlabelela nangayo futhi ingoma ehlatshwayo.

Emaqenjini abesimame kungabalwa lawa alandelayo:

- ODadewethu
- IziNgane Zoma
- AMatshitshi Amhlophe
- ABalayezi

- OLayizazi
- UTholakele
- OValibomvu
- UMeleni
- Ngu - 2 & 8 aBaphathisi
- UNTombemhlophe
- IZintombi Zomnjini
- IziNgane Zobaba
- IZintombi zikaMacijana
- UMlamu Wami
- IZintombi ZikaMahawukela

Uma siqala emuva koLayizazi, ingoma yabo emane ithi bha emqondweni, ngethi,

"Umthetho", ehlatshelelwa ngalezi zinhlamvu ezilandelayo:

Uyabuz' umthetho,
Amaphoyis' azophuma nini?
UMafumad' akavumi
Yelele mama.

(Inhlwayo)

Sish' umthetho,
Sish' umthetho,
Sish' umthetho
Yelele mama
Sish' umthetho.

(Iculo liqhubeka)

UMafumad' akavumi,
UMafumad' akavumi,
UMafumad' akavumi,
Yelele mama
Sish' umthetho.

Ingoma yalezi zintokazi iwumbuzo owaziwayo emlandweni wasemaphoyiseni kaHulumeni waseNingizimu-Afrika kanye nawasoLundi. UNgqongqoshe kazwelonke uMafumadi wabe engaboni ngaso linye nowesiFunda sakithi KwaZulu, uMfundisi uMthethwa. Yiwo-ke lo mbuzo obuzwa ngobukhulu ubuciko yilezi zintokazi, oLayizazi, lapho zona zicashe ngegama elithi "umthetho."

KwezikaTholakele, kudume kakhulu lena ethi: "Ncengancenga," ehamba kanje:

Ngangiyotheza
Ngavinjelw' abafan' endleleni
Kwashon' ilanga,
Mina kudala ngibatshel' ukuthi ...
Hhayi ngodlame
Ncenganceng' intomb' ayishelwa kanjalo.

Ukweshela kulisiko lesiZulu. Lapha-ke kodwa uTholakele weluleka izinsizwa. Uthi kumele zisebenzise ubuciko nobugagu bokubeka amagama azo ngesisoka esithile ukuze yehluleke intombi. Akumele insizwa ibhudubeze, ibhodoloshe uma yeshela.

Uphinde akhale uTholakele ngokuhlohlwa kwabantu ematekisini, belayishwa okwamasaka empuphu yona ingezwa. Ingoma ithi, "Ematekisini" ehamba kanje:

Ngiphum' endlini ngi-ayinile,
Ngifik' etekisini
Bathi 4-4.

Umculo kaMaskandi oshaywa yizintokazi ungena ujule ezinhliziyweni zabantu, kusiphuzele unwele etabungeni lizikhumbule lisemathambo alula lapho laliyishaya ingoma lize liyikhombe.

Ake sizwe okaMsimang, (1995:34) ekhuluma ngala mandla omculo ezimpungeni:

Mculo ... Mhlumelelisi!
Amandla omculo ayaphumelelisa,
Avusa igugu elidala liqhakaze,
Olumpunga unwele lube mnyama,
Ngigegetheke ngohleko losana,
Ngitshakadule ngokutshakadula komvemve,
Ngigqanqule ngokugqanqula kweguqa.

Kuyacaca kulesi sihlokwana ukuthi uhlobo lwakamuva lukaMasikandi luqubuka nabesifazane. Lapho besina bavamise ukusebenzisa isiShameni, okuwuhlobo lwengoma oselusematheni. Ake sizwe ukuthi uthini uThomas, (1988:151) ngomlando wayo ingoma:

Ingoma dancing originated in Durban in the 1900s when the city was troubled by the Amalayita groups of young native men, who, having no leisure-time occupations, turned to crime as an outlet of their energies.

Lapha uThomas ubika ngengoma eyabe isinwa ngabesilisa bodwa, okuthe muva, kwangena bona abesifazane.

Kusagcizeleleka njalo, okuwumongo walolu cwaningo kokuthi umculo woMdabu uwumgogodla nensika yesiko lesizwe samaZulu. Iningi lemicimbi ehlanganisa abantu bakwaZulu iphelezela wumculo woMdabu. Nesizwe sonke nje esiNsundu senza okufanayo.

Uyakufakazela lokhu uChernoff, (1979:161-162) uma ethi:

Africans rely on music to build a context for community action, and analogously, many aspects of their community life reflect their musical sensibility.

2.2.3 UPhuzekhemisi

UPhuzekhemisi uholo leli qembu elinamalunga alishumi. Ayisithupha athi ecula ebe esina. Mane adlala izinsimbi. Awezinsimbi abandakanye noPhuzekhemisi uqobo lwakhe. Nguye oncinza ukatali kuqala kuze kuzwakale izihlabo. Yizihlabo eziwumhlahlandlela wamazwi nezinsimbi ezinonga ingoma, ishube qede ishise izikhotha.

Kukhona onwebanweba inkositini. Kunowesimame oshaya okhehlegume okuyinto engajwayelekile koMasikandi. Lokho kuyisiqungo sokuba kube nabantu besifazane emculweni kaMasikandi njengoTholakele, AMatshitshi aMhlophe, IZingane Zoma nabanye.

Eqenjini likaPhuzekhemisi kuthi uma umfo kaMbuyazi waseSayidi esekitaza isiginci sebhesi, kulume izinyawo kwabasinayo. Kwayena uPhuzekhemisi uke asine naso isiginci kodwa akawathathi amehlo kangako. Ikhona insizwa eholo isihlanu esisinayo, igagu uqobo lwalo. Yiyo efaka ugqozi qede igadlelwe ingoma, kusaphake uphoko.

Uyadlondlobala umculo kaMasikandi. Le nguquko ifakazelwa nguMathenjwa, (1995:35):

Initially Maskandi poetry involved a poet and his guitar or his concertina. This was basically a solo production. The performance has changed from a solo performance to the one performed by bands.

Iqembu likaPhuzekhemisi lingena kulolu hlobo olufakazelwa nguMathenjwa ngenhla.

Iqembu leziNgqungqulu Zomhlaba, uPhuzekhemisi ayingxenywe yalo, lembula iqiniso lokuthi akusona isimbelambela ukuba kube wumholi weqembu kuphela oholo iqembu

ngokuncinza isiginci. EziNgqungqulwini Zomhlaba, uPhuzekhemisi, iHhashi Elimhlophe kanye noMfazi Omnyama bahola iqembu ngokulinganayo. Yize kunjalo, uba munye oshaya izihlabo.

2.2.4 Umlando kaPhuzekhemisi

Amagama akhe aphelele nguZibokwakhe Johnson Mnyandu. Wazalwa mhla ziwu-25 kuNdasa, enyakeni ka-1963, endaweni yaseMkhomazi.

Impilo kaPhuzekhemisi nomnewabo uKhethani isuka kude kakhulu. Ngaphambi komculo lo asebaziwa ngawo, basebenza iminyaka emithathu esitolo esidayisa inhlanzi ethosiwe. Yibo kanye ababenza lowo msebenzi, benzela abathengi abangabalwa ukuthi bangaki ngosuku. Esabo isifiso kona kwabe kuwukudlala umculo omnandi, umculo kaMasikandi.

Base belilahlele ithemba lokuthi boke bawubeke owabo umcondo endlini yokuqopha amacwecwe. Ngaleyo nkathi bahlangana neqembu okwakuthiwa yi-"Special Five" eGeorge Goch, inkundla yezemidlalo, kwakuyidili lomculo.

Olwabo uthando kwakuyingoma ehambisana nezigubhu. Abaphathi be- 'Special Five' bathatheka yilezi zinsizwa ezabe zingehlukani ngangokuthi zabe sezicelwa ukuba zizozilolonga nabo eDorkey House. Kwabe kuyileyo nkathi yokuzilolonga lapho insizwa engu-Aaron Ngubane, yenkampani ebizwa ngokuthi yi-'Mkhonto Records' yethuka isizithela kubo, kade vele ithungatha abaculi bakaMasikandi. Kwaba wukuhlangana kwayo-ke inkawu nesikhwebu, kwasuka lona uthuli lwezichwe.

Kwaba yiwo umshikashika wokukhipha ulozolo lwecwecwe lokuqala, abalibiza ngokuthi 'We Malume.' Isidlalade sabo sesibili savela ngonyaka ka-1989, elalithi 'Sengiyahamba.' Lona lalanywa ngu-'Woshiya Abantwana' ngonyaka ka-1990.

Emva kweminyaka elishumi nesithupha besenkundleni yomculo, unyaka ka-1992 waba yisiqalo sempilo yabo kwezomculo. INkosi yanyela ezandleni ngempela ecwecweni labo elaba ngundabuzekwayo, elashisa izikhotha. Udumo lwalo lwathungeleka ezweni lonke kuhle komlilo wequbula. Lalibizwa ngokuthi, "Imbizo." Imbizo le kayihungulanga abasemakhaya kuphela kepha nasemadolobheni yavala ngehlahla.

Nokho-ke leyo njabulo yempumelelo emva kwemijuluko yeminyaka, yashabalaliswa okwamazolo ebona ilanga. Ifu elimnyama leza linyonyoba, gubuzeliyane uPhuzekhemisi ngenkathi ukufa kuhlwitha uKhethani okokhozi luhlwitha itshwele. Iminjunju yamazipho ako ukufa yamhlaba njalo uPhuzekhemisi okwakungavumi akholwe yingozi yemoto eyehlela umnewabo. Impela kwabe kudlalele umphezulu embonini yezomculo.

Nakuba-ke uPhuzekhemisi engakwazanga kwenza lutho isikhathi eside, impilo yabuyela kwejwayelekile. Umphumela walokho kwaba wukuvela kwecwecwe elithi, "eMaphalamende" elabe linesingqazu sengoma nayo eyaba ngundabamlonyeni 'Inja Yami.' Leli cwecwe laqhubeka lapho kwakugcine khona 'Imbizo.'

Kungakapholi maseko kwaqhamuka elithi, 'Impimpi' eyelanywa elithi, 'Ngo-49' nalo elalingaconsi phansi kubathandi bakaMaskandi.

Waqhubeka njalo uPhuzekhemisi eyinhlwa eyalahlekelwa ngumnewabo okwabe kungukuphela kwakhe. Okubi wukuthi akakwazanga ukudla izithelo zemijuluko yabo yeminyaka. UPhuzekhemisi unenkolelo yokuthi umculo umxhumanisa nomnewabo uKhethani ababe bengamathe nolimi naye.

Icwecwe elalandela lapho leza nenkulukazi impumelelo le; lona labizwa ngokuthi; "Izwe Alithuthuki." Ezithendeni zalo kwabe kubelethe elithi "Wozani Sovota." Empeleni nje konke okwalandela lapho sekungumlando. Eliphume ngonyaka ka-1999 elithi "Phansi Imikhonto" ukuthi laba nelingakanani idumela.

Udumo lwakhe-ke seluze lwamkhaphela phesheya kwezilwandle, eCanada, lapho efike waqopha neqembu lakhona lomculo wezenkolo. Useke wacula ngenkulu impumelelo eFrance

Usephumelele kabili kwezomculo kaMasikandi. Uke wazuza umklomelo wakwa FNB. Waphinda futhi wadla umhlanganiso ngo-1999 ku-' Summer Music Award.'

Kuyena uPhuzekhemisi sekuzalwe amaqembu afana noSkebhe Siyawela, uKiss Mantombazane noPhathekile kanye no Maqhude.

Njengendoda elwazi mathupha udlame, usehlangene noHhashi Elimhlophe benoMfazomnyana bakha iqembu "Izingqungqulu Zomhlaba" ngenhloso yokudala uxolo emaqenjini alwayo. Icwecwe labo lokuqala i"Sxaxa Mbiji" sabashiya bekhixile abathandi bomculo.

Kulo nyaka ka-2000 umfo kaMnyandu uqhamuke namanye amangwevu ophondo lukabhejane, oluhlaba luphakamisele phezulu. Icwecewe lakhe ulethe ngokuthi "Inkunzi Kabhejane." Ubeka kanje ngaleli cwecewe lakhe elisha uPhuzekhemisi:

Ngingumuntu okhonze kakhulu eSilweni, uBhejane phum' esiqiwini. Manje ngiqonde phakathi koMkhulu kwaNongoma lapho ngiphakamisa khona iSilo samaBandla njengeqhawe lokuthula.

2.3 Imvunulo yoMasikandi

2.3.1 Imvunulo Yomdabu

UMasikandi njengomuntu ohlabelela umculo woMdabu nemvunulo yakhe kuqala yabihambisana nomculo lowo awuhlabelelayo. Ubeyishaya iphelele imvunulo yoMdabu. Akukho phela okwedlula ukubhinca ibheshu ensizweni evunula ngokwesiNtu. NoMasikandi ubenjalo.

2.3.1.1 Eyabesilisa

Owesilisa ubethi ebhincile aphinde futhi lapha ezihlakaleni agqize ngobuhlalu, kwabany kube nobusenga. Intamo nayo ihloba ngemigexo. IHhashi Elimhlophe lithi lihudu inkonyane, libe lapha emzimbeni lihlobe ngesikhumba senyamazane esinesiphenama esilenga esifubeni kanye nasemhlane lapha ngasemahlombe.

UMfazomnyama wenza kube lula kakhulu. Ubhinca ibheshu nje kuphela emzimbeni.

UPhuzekhemisi uyaguquguquka kweyakhe imvunulo. Uma evunule ngokoMdabu ubhinca ibheshu lakhe elinkone. Esifubeni uhloba ngobuhlalu obunhlobonhlobo. Ekhanda lapha afake umqhele wesikhumba senyamazane.

Nokho-ke abasandile oMasikandi abavunula ngemvunulo yoMdabu, yesikhumba kuphela, iningi seliyaxuba.

2.3.1.2 Eyabesifazane

Eyabesifazane yona ayiguqukile kangako kweyamandulo. Izintokazi zivamise ukubhinca amabhayi ehlukenene ngemibala. Ngaphansi zifake imibhlaselo. Ezinyaweni zigqize ngobuhlalu noma ngobusenga. Ngenhla zihloba ngobuhlalu ezinye zazo obuphambaniswa ngapha nangapha. Amabele abanjwa ngezivikela mabele, obhodisi.

2.3.2 Imvunulo yoMdabu esixuba neyase Ntshonalanga

2.3.2.1 Eyabesilisa

Imvunulo kaMaskandi nokho seyathobela umthetho wesikhathi samanje. OMaskandi abaningi sebazivunulela ngayo indwangu kagawini ogatshelwe kahle ngemhlobiso yakhona. UMfiliseni Magubane bekanye noSilahlamatende kuPhuzekhemisi, bayizibonelo ezikahle zalokhu. Bavunula ngogawini abaluhlaza okotshani.

Imvunulo yoMdabu sekuba yindwangu kodwa ngokwesiNtu. UThwalofu nje uke azifakele ibhulukwe likakhakhi kepha ligatshelwe kahle. Yikho lokhu kugatshelwa

okulibeka esimweni semvunulo yoMdabu. Ezinyaweni ufaka izimbadada ezimhlophe, zigqize ngombala omncane omnyama. Ekhanda unqwaza iduku. NoMfazomnyama uthi kanti ubhincile abuye axube ngokunqwaza iduku lesimanje elinqwazwa ngamakhosikazi.

INkunzemdaka yona ifaka isikhindi sikakhakhi. Ekhanda inqwaza iduku eliphuzi libe machopho mathathu kuhle kukaThwalofu. Le ndlela yokuvunula ivamise kakhulu emaBhaceni.

UPhuzekhemisi ubuye avunule ngayo le mvunulo eyindwangu osekungeyoMdabu. Uyaye ayithake nesikhumba, ibheshu.

Abanye oMasikandi sebeyaye bazidlubhele amabhulukwe okuswenka nje. Umkhondo bawudida ngokuba bawansinye ngeduku esithweni, kwesingenhla baqimbe. Onwebanweba inkositini kuMgqashiyo Ndlovu uvunula kanjalo. Yizimbadada zakhe ezibuyisela lokhu akuvunule esimweni soMdabu.

Yena njalo uMgqashiyo Ndlovu uvunula ngendlela kakhakhi omude, ogatshelwe. Ekhanda ugqiza ngobuhlalu. Ezinyaweni kube izimbadada. Entanyeni ugaxa imigexo yobuhlalu.

UBhekumuzi Luthuli yena akukho nokuncane kuyena okukhomba imvunulo yoMdabu. Ugqoka ibhulukwe nehembe kokuswenka. Nekhanda nje lakhe likanywa kahle ngendlela yamanje.

Eqenjini uPhuzekhemisi, igosa labo lihudula inkonyane bese ezingalweni ligqiza ngezigqizo zensonto. Ekhanda lifaka umqhele. Iningi lihloba ngalo ibheshu, ubuhlalu obusixwexwe obulenga esifubeni, bafake umqhele ekhanda.

Noma-ke imvunulo kaMaskandi seyintunta nesikhathi, umculo wabo usesikhomololo kuleso sigqi sawo soMdabu. Inguquko isezinhlamvini kuphela. Nazo-ke zibika ukuthi lokho okwakwenzeka kudala akusafani nokwamanje. Kungelibaleke ukuthi uMaskandi yimbongi. Uqamba iculo ngalokho akubona kuleso sikhathi. Uyakufakazela lokhu uMthethwa, (1979:12) kanjena:

Secondly, the singer composes as a result of his prevailing emotions at the given time.

2.3.2.2 Eyabesifazane

Imvunulo yabesifazane yanamuhla ithi kayifane emaqenjini ehlukeni. Ngenhla kuyaba ngamavesti amhlophe, ngezansi babhince amathawula, onyaweni bafake amateki. Iqembu elivunula kanje oLayizazi.

Abanye bagqoka amavesti amhlophe, esinqeni babhince amabhayi anemibala engefani njengobubende noluhlaza okwesibhakabhaka bawabhince womabili. Abanye babhinca baxube nalo elimhlophe ibhayi. Emhlane baphambanise ubuhlalu obuwumucu owodwa oqhamukela esifubeni ubuyeke emuva. Emakhanda abanye bafaka ikamu elincane. Ezingalweni bagqize ngezigqizo zokuhloba. Onyaweni awasali amateki amhlophe, alula.

Indlela engcono ngeyokuthi-ke kuthathwe iqembu ngalinye kwamanye alawa asebaliwe, kuhlolwe ukuthi avunula kanjani.

OValibomvu - icwecwe = umthakathi - Bathathu

Imvunulo: Lezi zintombi ezintathu okhalo babhince onomndindi nodidla kulaba ababili. Bafaka obhodisi abamhlophe. Owesithathu ubhinca isidwaba afake inkehl. Okhalweni uzibopha ngodidla nesifociya. Ezinyaweni bonke bafaka amasokisi kuphela.

UMeleni - Umuzi Wezigebengu - Munye

Ubhince ibheshu nesinene uqobo. Kulenga nezinjobo. Ekhandu wumqhele wobuhlalu. Emzimbeni yivesti elimhlophe. Okhalweni uzibophe ngodidla olumbalabala olubili. Kulenga isibhelekexhe sobuhlalu ngaphambili. Ezingalweni izikhono zobuhlalu. Ezithweni ufaka ubusenga. Onyaweni yimbadada.

2&8 Abaphathisi – wonakele - Babili

Amabhayi aluhlaza kwesibhakabhaka, asuka ehlombe ehle ngohlangothi ayoshaya phansi. Esinqeni lezi zintokazi ezimbili zibhince amathawula. Amabhayi lawa aboshwe ngesifociya okhalweni. Onyaweni bafaka amateki namasokisi.

iNtombemhlophe – Ukubona kanye - Munye

Ivunule isiChunu. Kulenga ibhayi elide esinqeni nganhlanye. Ngenhla ifake ubhodisi obomvu. Phansi kwebhayi umaMhlango omnyama odizelwe ngobuhlalu obuzungeze isinqe.

iZintombi Zomnjini - Siphilela ukuhlupheka - Babili

Umucwana womqhele uzungeza esimongo nasokhakhayini. Amavesti amhlophe nobuhlalu abugaxe entanyeni. Okhalweni kuzungeze imicu emithathu yobuhlalu. Kubuye kubhincwe amabhayi aqhephuke ethangeni. Esithweni izigqizo zensonto namateki onyaweni.

iZingane Zobaba - Solithetha sobabili icala - Babili

Ekhanda wumqhele wobuhlalu obumhlophe. Emzimbeni bagqoke izikipa ezinesiphika, zona zimhlophe. Yibo bodwa abagqoke izikipa ezinje. Okhalweni amabhayi aluhlaza.

oLayizazi - Votela Thina - Bavele bebabili

Ekhanda wumqhele wobuhlalu. Obhodisi ababomvu. Ubuhlalu obumicu isuka esinqeni iya emaqakaleni. Okhalweni unomndindi omnyama. Bafake izikhono zobuhlalu. Onyaweni amateki namasokisi.

iZintombi ZikaMacijana - Ingulube

Bafake obhodisi abamhlophe. Esinqeni bagqoke onomndindi. Babhince nobuhlalu.

oDadewethu - Umzondo - Babili

Ekhanda wumnqwazi omhlophe. Ubhodisi omhlophe. Entanyeni bahlobe ngocu. Ezihlakaleni yizigqizo zobuhlalu. Unomndindi omnyama. Esinqeni babhinca ithawula elihleshulelwe nganhlanye. Bazibophe ngamaxhama. Ezithweni bagqize ngobuhlalu, amadavathi. Ezinyaweni amateki amhlophe.

uMlamu Wami – Isinyama - Uyedwa

Entanyeni ubuhlalu. Ugqoke ubhodisi omhlophe. Engalweni zimbili izigqizo. Esinqeni ubhince njengoDadewethu. Ezithweni ufake ubusenga obugqagqene. Amateki amhlophe.

iZintombi ZikaMalubela - Ahlala kamnandi - Zintathu

Zivunule ngendlela efanayo noMlamu Wami, umehluko yisigqizo esisodwa engalweni esisixwexwe sobuhlalu.

2.3.3 Ukubaluleka kwemvunulo kaMasikandi

Imvunulo kaMasikandi ibaluleke kakhulu ngendlela emangalisayo. Imvunulo iyinkomba yokuthi lo mculo ngowoMdabu. Kafushane nje iwuphawu lwemvelaphi yalo mculo. Ichaza ukuthi umculo oculwa ngabavunule kanjalo ungumculo wesiNtu, uphathelene nesiko lesizwe sabantu abaNyama e-Afrika.

Imvunulo iyodwa nje ifaka lesi sithako esinewozawoza kumuntu obuka uMasikandi nje engahlabeleli. Ifaka lolo fuqufuqu nogqozi oluvusa inkumbulo yamagugu esiNtu kumuntu. Kwabezizwe yenza ukuba lowo muntu obuka uMasikandi engazi lutho ngomculo wakhe afise ukumuzwa esehlabelela. Afise ukwazi ngohlobo lo mculo wakhe umuntu ogqoka kanje.

Uyahlonipheka, athandeke umuntu ovunule. Umele isiko lesizwe sakubo. Abezizwe bathanda kakhulu ukwazi ngesiko lesizwe esiNsundu. Konke lokhu kusukela emvunulweni yesiNtu etholakala nakuMasikandi. Nomculo njalo oqhamuka kuMasikandi evunule ngokwesiNtu, uba nesigqi kunalowo ocala lo mculo engavunule ngokwesiNtu.

IziNgqungqulu Zomhlaba ziqhathaniswa noBhekumuzi Luthuli, ziyawudla ngempela umhlanganiso ngenxa nje yemvunulo yoMdabu. Yenza kwamculo wazo ube nesigqi sesiNtu.

2.4 Izimfijoli zomculo kaMasikandi

Izimfijoli ezabe zisetshenziswa kudala kazisefani nezisetshenziswa manje. Lapha-ke kuhle kubhekwe zombili lezi zinhla zazo izimfijoli.

2.4.1 Ezakudala

Uma sizothinta izimfijoli zomculo kaMasikandi, lokhu kusibuyisela emuva futhi ekubalulekeni komculo woMdabu kubantu bakwaZulu. Lokhu sikushiso wukuthi endulo sasingekho iSicathamiya. Kwakuhlatshelelwa izingoma zokusina kuphela uma kukhulunywa ngomculo. UMasikandi-ke ubaluleka khona emandulo lapho, lo mculo bewuculwa ngabesifazane ngomakhweyane.

Singakafiki lapho, ake sizwe ukuthi uthini uMthethwa, (1979:03) ngokubaluleka komculo:

Music to the Zulus is a way of life. Every activity, whether it be a funeral or telling a folktale, is accompanied by music.

Yiwo-ke lo mculo ongenhla owabe usebenzisa lezi zinhlobo zezimfijoli ezilandelayo:

Umakhweyana. UMthethwa, (1979:12) uyaweseka lo mbono uma ethi:

Solo singing is not a novelty to the Zulus. Some singers, especially females still prefer to accompany themselves on the musical bow, umakhweyana.

Igama elithi 'still' ngenhla, lisho kona ukuthi umakhweyana wawusetshenziswa kudala namanje-ke isekhona imithonseyana esanamathele kuwo.

UMathenjwa, (1995:06) nakuba edidiyele ndawonye ezamanje nezakudala, uyaweseka umbono ongenhla, aphinde angeze kuwo kanje:

This is an artist who has a unique ability of threading together both music and poetry. Thus blending of two genres is accompanied by a unique skill of playing music instruments like guitar (isiginci, isigwinci, ukhatali, isigitali); concertina (inkositini) Jews' harp (isitolotolo, isitweletwele), harmonica or mouth organ (imfiliji) and the bow (umakhweyane, umakhweyana, umakhoyane).

Isitolotolo nomakhweyane yizona zimfijoli ezabe zisetshenziswa kudala. UMathenjwa, (1995:31) uphinde awugcwalise lo mbono lapho ethi:

The mostly used instrument by then was umakhweyana which was mostly used by women.

2.4.2 Ezesimanje

UMthethwa, (1979:02) yena uthi:

The interaction of Zulu music with Western instruments reached its high point in the maskanda soloists. These are self-accompanying soloists on guitar or concertina.

Isiginci nenkositini kuvelele koMasikandi banamuhla.

Kanti uNtuli, (1990:302) yena wenezelela ngevayolini kokubalwe wuMthethwa:

..... it generally refers to a musician who plays traditional tunes on a guitar. The concertina is the second most popular instrument used by this musician but the violin is also sometimes used.

UMathenjwa, (1995:06) ubala isiginci, inkositini, abuye enezezele ngemfiliji, laphe ethi:

..... harmonica or mouth organ (imfiliji) and the

Imfiliji iyimfijoli yesine kwesezibaliwe ngokwehlukana. Uvoyizane uyasebenza futhi emaqenjini abesifazane.

Ikhwelo lingabalwa nalo njengemfijoli yankathi zonke, yize liyimvelo ekumuntu.

Mukhulu kakhulu umsebenzi walo kuMasikandi ikakhulukazi laphe esezozibonga.

Amagagu anjengoMfazomnyama Khumalo afiyoza kube sengathi akusasho emlonyeni kepha sekukhala imfijoli ethile.

Kamuva nje amaqembu afana noPhuzekhemisi aqhamuke noKhehlegume into ebiyaziwa emculweni woMdabu wasemadolobheni owaziwa ngoMbhaqanga nezomzwangedwa.

2.4.3 Ukubaluleka kwezimfijoli

Iningi lomculo woMdabu uzwakala kahle ube nesigqi ngenxa yezimfijoli. Zenza umculo uzwakale unothile. Kubakhona lowo mgqumo wesigqi esibeka lo mculo ezingeni lawo loMdabu.

Uma umuntu elalele uPhuzekhemisi eyincinza ngempela intambo noma umfo kaNgwazi equbula ibhesi, kusuka lolo hlevane lobuZulu.

2.5 Izinhlolo zezindikimba ezidingidwa koMasikandi

2.5.1 Uthando

UMgqashiyo Ndlovu uyawuthanda lo munxa wothando engomeni yakhe ethi:

“Akuzalelwana”. Inalezi zinhlamvu:

Uhambile
Ungishiyil' udali,
Uhambile
Ungishiyil' udali,
Nomthwalo wami
Bengizozithwalela.

Akuzalelwana
Hhayi, akuzalelwana,
Akuzalelwana
Hhayi bo! Akuzalelwana,
Wozal' eyakh' ingane
Ngob' akuzalelwana.

Lapha uMgqashiyo ukhahla isililo sesithandwa sakhe esesishaye utshani nongiyosho ekhaya wakhe.

UTholakele uyaluthinta uthando kweyakhe ethi “Ncengancenga,” enale migqa elandelayo:

.....
Mina kudala ngibatshela
Ukuth'

Yingoma le echaza ukuthi uthando alufakwa ngodlame entombini, insizwa kumele ibe nesineke, incenge nje kuze kulunge.

Iqembu leziNgqungqulu Zomhlaba likhuluma ngothando lomfowabo nomfowabo komunye nomunye. Iculo elithi, "Isixaxa mbiji" likhuthaza umoya wokuthandana nokwazisana kubantu. Livuselela ubuntu. Ekuqaleni iHhashi Elimhlophe libahola ngesiqubulo esithi:

Khuz' isxaxa bo! x 2
Isixaxa mbiji x 2
Isixaxa mbiji x 2
Mbiji x 2
Mbiji x 2

Iculo

Leli zw' elethu
Asibambisaneni
We ma-Afrika,
Leli zw' elethu
Lothuthukiswa yithi
We ma-Afrika,

Ubunt' aband' ebantwini,
Ubunt' aband' ebantwini,

UPhuzekhemisi uyathinteka naye lapha eculweni lakhe elithi, "Mhla Ziwushaya."

Lihamba kanje:

Ngeke ngiye ngakini
Abantu bangakini
Bas' shaya ngamatshe
Mhla ziwushaya ngakini.

Ngeke ngiye ngakini
Abantu bangakini
Bas' xosha thina
Mhla ziwushaya ngakini.

Isihloko sale ngoma sibika imiphumela yalo uthando. Ngeke ziwushaye lungekho phakathi kwababili. Akuzugxilwa lapha kokwenzekayo lapho kuhlangele izinsizwa ngoba wumkhuba olisiko lowo. Yikho-ke noPhuzekhemisi ebala ukushaywa ngamatshe nokuxoshwa.

NoBuhle Bezinsizwa buneculo elithi, 'Udlala Ngothando,' elithi:

Niyambona lo munt' edlala ngothando
Uzam' ukwenzani x 3
Kodwa lo munt' edlala ngothando
Uzam' ukwenzani x 3
Animkhuzen' udlala ngothando
Uzam' ukwenzani x 3

Uyathand' ukuhlonishwa yena akatshelwa x 2
Uth' uzozi bonela yena akatshelwa x 2
Uth' usemdal' unepas' akatshelwa x 2

Isiyalo lesi phakathi kwezithandani lapho kukhona osephambuka ezimisweni zothando.

Umfazomnyama uneculo elithi, "Wokhula Tshitshi Lami", elimi kanje:

Wokhul' impela
Tshitshi lami
Uth' um' usukhulile
Uqom' izinsizwa

Hhayi, we mabhungu
Neshela kanjani?
Yini we mabhungu
Neshela kanjani?

UMfazomnyama lapha ukhala ngezinsizwa ezingasakwazi ukweshela zilibele wutshwala.

Ubuka ubuhle betshitshi kuvuke umhobholo wothando lokuthi sengathi lingathi uma selikhulile liqome izinsizwa ezifana naye. Likhohlwe yimiphuphe yotshwala le esigcwele lonke elakubo izwe.

UMakitaza akakholelwa mpela othandweni lokwakhiwa, lwegobondela ngoba luhamba luhambe luphele, isuke ingxabano yesahlukaniso.

Nabafana basePhatheni, eRichmond, abaGqobhi, baneculo elithinta uthando, elisihloko esithi, 'Alishoni Ngani'. Lona limi kanje:

Wo, mina ngiyaxakeka madoda!
Wo, mina ngiyaxakeka madoda!
Wo, mina ngiyaxakeka madoda!
Sengixakekil' ilanga alisashoni we!
Sengixakekil' ilanga alisashoni we!

Ngiyamkhumbul' owakwami
Ngiyamkhumbul' owakwami,
Iyadela leyo nyoni
Endiza phezulu.
Akusavumi,
Ngempel' akusavumi,
Wakhathazek' umoya wami,
Angaz' alisashoni ngani
Ngobon' udali wami,
Iyadela leyo nyoni
Endiza phezulu.

Nhliziyo yelele ma
Nhliziyo yelele ma,
Yelele ma,
Yelele ma.

Akusavumi
Akusavumi noma ngizibambe
Wakhathazeka ngempel' umoya wami,
Angazi loshona nini
Ngimbon' udali wami.

Lapha kuzwakala ukubalisa kwensizwa ishiswa wuthando lwesithandwa sayo. Uthando oluvutha.

Neqembu leSikiza Band iqembu likaMaskandi linalo iculo elikhuluma ngothando. Nalo liliphonsile itshe esivivaneni ngeculo elithi, "Sofa Silahlane," elimi kanje:

Wangishiya mngani wami.
Ngasala ngedwa
Nalolu thando.
Wangishiya mngani wami
Ngasala ngedwa
Nalolu thando.

Kant' wawudlala ngami
Um' uth' uyangithanda,
Kant' wawudlala ngami
Um' uth' sofa silahlane.

Kukhala insizwa lapha isishiyiwe kumbe seyaliwe yintombi ebiyithanda kakhulu, benezethembiso zothando ebebezenzile.

Kugcinwa ngo J.B.C. nabaShana eculweni elithi, "Izindaba." Limi kanjena lona:

Nizingena kanjani izindaba zabantu
Ngoba ngiyamthanda,
Awu! Noma ningakhuluma kabi
Ngeke ngimale ngoba ngiyamthanda,
Noma ningamhleba
Ayikh' int' engizoyenza
Izinto zami,
Hhawu, noma ningakhuluma kanjani
Ngeke ngimale ngoba ngiyamthanda.

Inkulumo

Mind your own business
And kiss your own darling

Insizwa isakhombisa lona uthando kothandwayo wayo.

2.5.2 Impi

Noma bengabani kakhulu oMasikandi abazobalwa lapha kepha nampa abanye namaculo abo athinta impi. Kuzoqalwa ngoPhuzekhemisi eculweni lakhe elithi; "Phans' imikhonto."

Wo! Nina bendl' emnyama
Nina bendl' emnyama,
Izibhamu phansi,
Imikhonto phansi.

Wo! Singaqedana sodwa,
Sabulalana sodwa.

Inhlwayo

Sonqoba simunye
Sonqoba simunye
Kush' iSilo
Sithi phansi
Phans' imikhonto

Iculo liyaqhubeka

Wo! Nina bendl' emnyama,
Wo! Nina bendl' emnyama,
Phansi imikhonto,
Izibhamu phansi,
As'hloniphen' iSilo,
Asakhen' leli lizwe.

Lapha uPhuzekhemisi akayihlomisile kepha ukhuza ulaka lwezimpi zemibango nezemibangazwe esezibhubhise elikaPhunga noMageba.

UThwalofu yena unengoma yakhe ethi "uSamson." Inale migqa elandelayo:

Uyazizw' induku
Zikhal' emini
We Samsoni
Zikhal' emini.

Isikhathi esiningi izinduku zikhala uma kunempi. UThwalofu lapha uzincoma ubuqhawe bakhe emva kokuphoqophoza uSamsoni, belwa ngezinduku. Yimpi leyo.

NoMfazomnyama umfo kaKhumalo uyakhuluma ngezimpi eculweni elithi, "Ngiyesab' ekhaya." Lona lihamba kanje:

Ngiyesaba
Ngiyesab' ekhaya.

Inhlwayo

Ngiyesaba
We baba ngiyesaba,
Ngiyesaba
We baba ngiyesaba.

Iculo

Ngonile
Ngiyesab' ekhaya,
Ngonile
Ngiyesab' ekhaya.

We baba
Ngiyesaba mina,
We baba ngiyesaba,
We baba ngiyesab' ekhaya
We baba ngiyesaba bo!

Leli culo liqanjwe kuvimbezel' izimpi zombango kwaNongoma. Lapha umfo kaKhumalo wayesho kona ukuthi uyesaba ukuyobheka izihlobo ekhaya njengoba kunempi njena.

NoMgqashiyo Ndlovu uyavela kulo munxa wempi, lapha kuseculweni elisihloko sithi, "Bayizigidi," elihamba kanje:

We Ndun' ufunani kimi?

Inhlwayo

Ifun' imikhonto

Iculo

We Ndun' ufunani kimi?

Ufun' imikhont'

Engani bayizigid' inkulungwane?

Inhlwayo

Ufun' imikhonto

Iculo

Hhaw'! Usibal' ufunani kimina?

Usibal' ufunani kimi?

Ufun' imikhont'

Engani bayizigid' inkulungwane?

UBiyel' ufunani kimi?

UBiyel' ufunani kimi?

Ufun' imikhont' enzeni

Bayizigid' inkulungwane?

Noma okaGatsheni engabaluli ngempi ngqo lapha kepha elenduna efuna imikhonto liveza kona ukuthi ngeyayo impi ehlale ibanjwa. Awumunye kepha miningi. Nalapho uMgqashiyo ebala 'izigidi' nezinkulungwane kusho khona ukuthi lapha kwaNongoma baningi kakhulu abantu abaphethe imikhonto behlomele impi. Manje uGatsheni ubabaza ukuthi uMenziwa usengabhekana naye yedwa nje pho?

Iqembu leJuluka linalo iculo lempi elisihloko sithi, "Impi." Lihamba kanje:

Impi,

O! Nans' imp' iyeza

Uban' obengathint' amabhubesi?

Impi,

O! Nans' imp' iyeza,

Uban' obengathint' amabhubesi?

Nokho-ke lapha uClegg ukhuluma ngempi kaMasikandi. Amabhubesi wuye noMchunu.

2.5.3 Inkolo

Empeleni akuwona umkhakha kaMaskandi lona. UMasikandi ugxila kakhulu ezintweni ezilisiko zoMdabu. Inkolo ithathwa njengomkhuba waseNtshonalanga kubantu boMdabu.

Nokho-ke uMfazomnyama uyibekile induku ebandla lapho eqamba iculo elithi, "Siphum' ezweni." Lihamba kanje:

Emazweni
Emazweni Baba,
Emazweni
Emazweni Baba,
Siphum' ezweni
Sinqaml' ezweni.

Siphum' ezweni,
Siphum' ezweni,
Emazweni
Emazweni.

Inhlwayo

Siphum' ezweni,
Siphum' ezweni
Siphum' ezweni Baba,
Sinqaml' ezweni
Sinqaml' ezweni
Sinqaml' ezweni Baba.

Enkulumweni yakhe lapha okaKhumalo, uze aphimise ukuthi naye useyakholwa, useyazinikela.

2.5.4 Ipolitiki

Noma ekhona namanye amaqembu kaMasikandi athinta ipolitiki kodwa kubukeka kuyinkundla kaPhuzekhemisi le. Ake sibheke amanye amaculo akhe athinta lokhu.

Sizoqala ngelithi, "EmaPhalamende." Lihamba kanje:

Nixabana nodwa singekho
Kodwa kujike kufe thina,
Nixabana thina singekho
Bese kujika kufe thina,
Leli lizwe lobaba
Selabuswa zigebugu.

Nixaban' emaPhalamende
Kodwa kujike kufe thina,
Nixaban' emaPhalamende
Kujike kufe thina.
Leli lizwe lobabamkhulu
Selabuswa yizigebugu.

UPhuzekhemisi ubafanisa nezigebugu abaholi bezepolitiki ngoba bajikijelana ngamazwi
ePhalamende sengathi bayazondana. Emva kwalokho ubabona bexhawulana, sebhleka.
Bahamba ndawonye, badle ndawonye kepha abalandeli babo phansi oquqabeni balwe
bebanga le mpi yamazwi. Akukho qiniso-ke lapho.

Elinye likaPhuzekhemisi elithi, "Izwe Alithuthuki," lona limi kanje:

Ngicel' ukubuza
We bantu base-Afrika
Leli zwe lobaba
Lisaphethw' abeLungu
Ngiyabuza mina?

Inhlwayo

Sisho ngoba kubantu
Izw' al'thuthuki
Kodwa kubeLungu
Lithuthuka nsuku zonke.

Iculo

Sisho ngoba kubantu
Izw' al'thuthuki
Kodwa kubeLungu
Lithuthuka nsuku zonke.

Ukukhala ngelungelo lakho ngokobuhlanga, yipolitiki leyo. NoPhuzekhemisi ubuza ukuthi kanti leli zwe kaliphethwe yini ngabantu abaNyama manje uma intuthuko ilokhu yaphelela emadilobheni okuhlala kuwo abeLungu? Uyakhuluma emva kwaleli culo athi:

Balokhu basithembisa ne-Aldiphi
Kwa-Aldiphi leyo
Ijika emadilobheni,
Kasiyiboni lapha emakhaya.

Akaboni mehluko kwabakhululekile kanye nabangakhululekile. Emakhaya kusahlushekwa njengasekuqaleni ingakafiki inkululeko.

Elinye futhi lakhe uPhuzekhemisi lithi, "Ngo-49," elihamba kanje:

Ngo-49
Ngo-49
AmaNdiya asishaya sindawonye
Kwakungekho zinhlango lezi.

Kafishane nje lapha uPhuzekhemisi uveza inhlukano kubantu eseyadalwa zinhlango zepolitiki. Uthi mhla abantu beshaya amaNdiya ngo-1949, babehlangene ngebala, ingekho inhlango yepolitiki.

Uyaphinda futhi okaNyandu eculweni elithi, "uDlaidwa." Lona limi kanje:

Sengiphuma ngalena mina
Sengiphuma phezulu
Sengiphuma ngalena mina
Sengiphuma phezulu,
Sengibuya enduneni
Ithi angithelele inja yami
Sengibuy' enduneni
Ithi angithelele uDlaidwa.

Inhlwayo

Nakhu sidlala abantu
Bathi as'thelel' uDlaidwa

Iculo

Inja yami isebenzaphi?
Hha! UDlayedwa.
Ingabe niyomnika yini impesheni
Awu! UDlayedwa
Nakhu sidlala amanye amadoda,
Inja yami.

Ukuthel' ikhanda kwafika namaNgisi. Lo mthetho kaKhandampondo wabe uhambisana nempesheni. Manje ukuthela kwenja akakuboni uPhuzekhemisi. Lapha usebenzise isibonelo sasemakhaya kepha nasemadilobheni ukhona lo mthetho wokuthelwa kwezinja kwaMasipala.

Noma ebesekhona amanye amaculo aleli qhawe, kungcono sigcine ngaleli elithi, "Nithi Angithule" lona limi kanje:

Ngiyasebenza
Ngiyaz' gqilaza
Ngomsebenz' wami we!
Kodw' abeLung' bami
Bang'thuka ngenhlamba,
Bathi muntu
Khemani Khafula
Basho kubani?

Inhlwayo

Nith' ang'thule
AbeLung' bedlala ngami
Kuthiw' ang'thule

Iculo

Nina nith' ang'thule?
Ngingathula kanjani
AbeLung' bedlala
Ngami kanje?
Kodwa ngithule kanjani
AbeLung' bedlala
Ngami kanje?

Nalapha uPhuzekhemisi usakhuluma lona ulimi lwepolitiki yokucwaswa komuntu wumLungu. Akaboni abantu kufanele kuthiwe abathule babekezele lapho behlushwa ngabeLungu. Ubona abaholi bedlala ngabantu boMdabu ngaleli vangeli labo lokubekezela.

2.5.5 Uxolo

Lapha singabuyela kuye futhi uPhuzekhemisi ethi, "Phansi Imikhonto". Ukhuluma ngakho ukubekwa phansi kwezikhali kwabaMnyama. Uthi abantu abahloniphe izwi leZulu Eliphezulu elikhuza ukubulalana kwesizwe:

Wo! Nina bendl' emnyama,
Nina bendl' emnyama
Izibhamu phansi,
Imikhonto phansi
Asihlonipheni iSilo,
Asakheni leli lizwe.

Singaqedana sodwa
Sabulalana sodwa

Inkulumo

Nami ngithi asihlanganeni
Thina sizwe esiNsundu
Noma ngabe unguMsuthu,
Ungu Mvenda, unguMzulu,
Ungu Mshangane,
Asithandaneni sibe munye
Asiyekeni ukulwa sodwa,
Asihlanganeni ma-Afrika.

Le nkulumo nje isonga konke okusho uxolo esizweni esilwayo, esiNsundu. Uyashweleza lapha uPhuzekhemisi.

Ubuya njengokugiya uPhuzekhemisi lapho ethi, "Singazondana Sodwa," elimi kanje:

Singazondana sodwa
Yini ndaba we ma-Afrika?
Singazondana sodwa
Yini ndaba we ma-Afrika?
Niyakhumbul' ukuthi
AmaBhun' abesibopha
Singenze lutho.

Inhlwayo

Sidlal' amaBhun' esibopha
Singenze lutho.

Iculo futhi

Ethi `pas' usebenzaphi?
Esibopha thina,
Esisend' edolobheni,
Esibopha.

Nalapha uPhuzekhemisi usalwa yona impi yoxolo nobumbano esizweni esiNsundu. Akadeli uPhuzekhemisi lungakabibikho uxolo. Nangu simuzwa ekhala ngokubambisana nokuhlangana kwesizwe sama-Afrika. Ukhala ngobunye kanye nobuntu okumele bande ebantwini, kuphele ubulwane bokubulalana. Lapha uhlanganyele noHhash' Elimhlophe kanye noMfazomnyama beyiziNgqungqulu Zomhlaba, bethi, "Isixaxa mbiji" bethi:

Leli zwe lethu
Asibambisaneni
We ma-Afrika.
Leli zwe lethu,
Leli zwe lethu,
Lokhuliswa yithi
We ma-Afrika
Ubunt' aband' ebantwini.

Nakuleli lokugcina kuyabonakala ukuthi uPhuzekhemisi ngumuntu woxolo nokuthula, akakuthandi ukuxabana nokulwa.

2.5.6 Isiko

UPhuzekhemisi nguyena ozolandeleka kakhulu koMaskandi ngoba phela uludondolo lomcwaningi. Elinye-ke lamaculo akhe athinta isiko, yileli elithi, "Imbizo," elimi kanje:

Lo mhlab' uyathengw' ungaboni
Sihleli kuwona x 2
Njalo ngonyaka
Sikhokh' imal' yamasim' enduneni x 2
Lo mhlab' uyathengw' ungaboni
Sihleli kuwona.

Awu, njalo nje
Kukhon' imbizo,
Awu, njalo njena
Bathi kukhon' imbizo,
Sihlale sibizw' emakhosini,
Bathi kukhon' imbizo,
Sihlale sibizw' enduneni,
Sihlale sifunwa kwaMjoli,
Nithi siyithathaph' imali?
Siyithathaph' imali?
Nithi siyithathaph' imali?
Kukhon' imbizo.

Izibongo

Zibambe Phuzekhemisi,
Wazibamba kanjalo-k' umfoka Majazan' omnyama,
Khona kwaDumisa lapho ngibuya khona,
Umfu' engiwuphuzayo
Ngiphuz' uMakhweyakade.

Iculo

Njalo nje
Kukhon' imbizo,
Sihlale sibizwa phezulu,
Bathi kukhon' imbizo,
Sihlale sibizw' enduneni
Kukhon' imbizo.
Nithi siyithathaph' imali?
Siyithathaph' imali?

Igama elithi 'imbizo' limele ukuxhumana kweNkosi nesizwe sayo isebenzisa izinduna njengezithunywa ezihlaba lowo mkhosi wokubuthana koMkhulu. Kulisiko kusukela

emandulo ukuthi abantu babuswe yiNkosi. Yona-ke iphathelwa yiNduna kulo lonke izwe engeke yafinyelela kulo. Uyihlabhe esikhonkosini impela uPhuzekhemisi uma esebenzisa la magama adwetshelwe eculweni lakhe. Sikusho lokhu ngoba umculo wakhe uncikene nesiko lesiZulu. Ngakho-ke nakhuluma ngakho kuhlumelele esikweni lesizwe samaZulu.

Kuzogcinwa ngale ngoma ethi, "Sakhula Kabuhlungu," ehamba kanje:

Sesicela kuBhodloza
Sicel' aziqhathe ngengoma zibulalane,
Sesicela kuNzimande
Sicel' aziqhathe ngengoma zibulalane,
Sakhula kabuhlungu
Sakhula kabuhlung' ehlanzeni thina
Sishay' ingoma
Sishay' induku.

Inhlwayo

Sakhula kabuhlung' ehlanzeni thina
Sishay' ingoma
Sishay' induku.

Iculo

Hey! Sakhula kabuhlungu
Sakhula kabuhlungu
Sakhula kabuhlung' ehlanzeni thina.
Sesidlal' amavukana
Ayakhuluma,
Sesidlal' amavukana
Ayakhuluma,
Sakhula kabuhlungu ehlanzeni thina,
Thina sakhula kabuhlungu
Sakhula kabuhlung' ehlanzeni.

Lapha-ke uPhuzekhemisi usikhumbuza kusadliwa ngoludala. Kulisiko phela ukuba zishayane udede ngengoma izinsizwa zezigodi ezahlukene odwendweni. Ngokunjalo kulisiko futhi ukuba insizwa icele enye udede ngenduku. Ihamba kuwo impela umgudu wesiko le ngoma. Ukuthinteka kodwendwe kusixhumanisa noKhumalo, (1997:01) lapho ethamunda kanje ngalo udwendwe njengensika yesiko lamaZulu:

Inqubo yonke yodwendwe iyinkomba
Yomkhondo nalokho okuyifa
lethu njengesizwe kuleli chopho
lezwekazi lase-Afrika.

Kubalulekile ukulokhu sijezeza emuva, esihlokweni esiqukethe umculo woMasikandi
noweSicathamiya njengefa lesizwe sakithi. Yiyo phela le ngebo yobugugu besiko lesizwe
obuyisisusa sokuba ibhucungwe le miculo.

ISAPHLUKO 3

3.0 UMLANDO WOMCULO WESICATHAMIYA

3.1 Isingeniso

Kusukela emandulo umculo wakithi awukaze ulotshwe phansi. Yikho lokhu obekwenza ubukeke uqonelwa ngezinye izinhlobo zabezizwe. Lokho kuwenze wabukeleka phansi. Yonke le ngebo yesiko lesiNtu equkethwe yiwo umculo ithanda ukufiphala esizukulwaneni samanje.

Yiso kanye-ke isizathu lesi esibase ugqozi lokuloba ngokubaluleka komculo weSicathamiya njengolunye uhlobo lomculo woMdabu oyinsika yesiko lesiNtu.

Lapha kubonakale kubalulekile ukuba kwethulwe umlando waso iSicathamiya. Lo mlando uzohlukanisa amaqembu ayizingqalabutho eSicathamiyeni kanye nabaholi bawo. Kuzovezwa kwenekelwe isizwe izinhlobo zeSicathamiya nemvunulo yabaculi baso. Kuzophulwa izihloko futhi ngokusetshenziswa komuthi kuso iSicathamiya.

Ucwaningo luzobuye lubeze umlando kaJoseph Shabalala naMambazo aMnyama kulesi sahluko. Iso lizobuka ngokujula kulokhu ngoba phela nguye uShabalala naMambazo aMnyama abayisilinganiso seSicathamiya kulo lonke lolu cwaningo.

Kuzohlolisiswa yonke imisebenzi yaMambazo aMnyama kusukela ekuqaleni kuze kube manje. Kuzohlaziywa kwenekwe obala ukudla imihlanganiso kwawo aMambazo

aMnyama emazingeni nasezikhathini ezahlukene nganeno nangaphesheya kwezilwandle.

Kulesi sahluko futhi kuzocwaningwa izinhlobo zezindikimba ezitholakala eSicathamiyeni.

3.2 Umlando nobunjalo bomculo weSicathamiya

Abacwaningi nababhali bezincwadi zalolu hlobo lomculo bakubeka ngembaba ukuthi akulula ngempela ukugagula ukuthi waqala ngamuphi unyaka. UButhlezi, (1996:01) uchaza athi; lapho esekela lo mbono ongenhla:

Kulukhuni ukuqoka unyaka okungabanjelelwa kuwo
kuthiwe zaqala ngawo ezikaManyathelana.
Zafinyelela ngezikhathi ezahlukeneyo ezindaweni.
UVimbabanye Mvelase owazalwa ngo-1875 uthi
babesihlabelela isiKhunzi ngawo-1900 eseyinsizwa.

Singeke-ke sathi lo mculo waqala ngo-1900 ngoba nakuba isiKhunzi kuwuhlobo lokuqala lweSicathamiya, akusiye umculi waso wokuqala lo ongenhla.

UMthethwa, (1979) yena ubeka kanje:

Zulus who were converted to the Christian faith, as well as those who were not, interacted with the Western hymn in many ways, resulting in what is known today as iSicathamiya.

[AmaZulu abeseguqukele enkolweni yobuKrestu, kanye nalawo abe engakaguquki, abexhumana ngokucula iculo lesonto lenkolo yaseNtshonalanga ngezindlela ezahlukene, lokho kwaba nomphumela walokhu okwaziwa ngeSicathamiya namuhla.]

Nakhona lapha kokaNyambose kungeze kwanqunywa nyaka ngoba akucaci kahle ukuthi la MaZulu aguquka ngamuphi unyaka eba ngamakholwa acula iculo lesonto ngesigqi

sobuZulu bakubo. Nokho-ke kukhona ukuxhumana embonweni kaMthethwa nokaButhelezi. IsiKhunzi lesi esivela kuButhelezi ekuqaleni kwalesi sihloko yilo uhlobo lweSicathamiya esasixube ubuLungu besikholwa kanye nesiNtu. Lokho kwakubangwa wukuba kukwazi ukuxhumaneka phakathi kwaMaZulu kanye naboMdabu baseMelika ababelethe inkolo ngaleyo nkathi.

UNkabinde, (1997:11) yena uyihlahle kanje eyeSicathamiya nokuvela kwaso:

... among the many groups that sing this type of music the Ladysmith Black Mambazo have, within a short time, proved to be the best in the field. For this music is not only very popular, but very old indeed.

[Phakathi kwamaqembu amaningi acula lolu hlobo lomculo, aMambazo aMnyama akhombise ukuthi yiwona izinkunzi ezikhonyayo, ngesikhashana nje eqalile. Ngokuba lo mculo akuve kuwukuthi unedumela nje kuphela, kepha mudala kakhulu impela.]

Amazwi kaNkabinde asahamba kuwo umgudu wobudala bomculo weSicathamiya kepha okungabalulwa unyaka wokudabuka kwawo.

UButhelezi, (1996:01) uphinde asicacisele ngokuqala kwaso iSicathamiya, ngohlobo lwesiKhunzi:

Ukugxekwa komculo woMdabu kakulunciphisanga uthando lokuhlabelela emakholweni. Zaqholosha izintombi esikhundleni sokugida. Kwabe sekuhlatshelelwa amaculo andlelane - awezintombi nezinsizwa zididiyelwe, nawezinsizwa zodwa. Lawa ezinsizwa ayencike kakhulu ezingomeni zeSonto, nakwezamaNigro zoMdabu. Kwathiwa yisiKhunzi. Isibonelo esihle sazo ngethi, "Abraham and Noah" eyayihlatshelwa kakhulu yiMorning Stars kaJohannes Duma, okwathi lapho isiphuma emilonyeni yabafo bakithi yaba nesithako nesitembu sakithi.

Isitembu nesithako sakithi akhuluma ngaso uShenge, yisigqi soMdabu esitholakala eSicathamiyeni.

Kuze kube yimanje kakulula ukuba kuqagulwe unyaka nosuku lokuvela kweSicathamiya.

Manje-ke kuzobhekwa amaqembu okuqala alo mculo kanye nabaholi bawo.

3.3 Amaqembu ayizingqalabutho nabaholi bawo

Lapha uhla lwala maqembu kalubekiwe ngokuthi ubani uqale kuqala kunosibanibani kepha okunakeke kakhulu yizibongo zabaholi bala maqembu eSicathamiya. Ahlelwa kanje:

UMHOLI

1. Buthelezi Mbhekeni Albert
2. Buthelezi Phikani Jeremiah
3. Caluza Bhanasi Tobias
4. Dladla Bhutana April
5. Dladla Fani Hope
6. Dlamini Jabulani Joseph
7. Dlamini Mzondeki Mqomo Thomas
8. Dlamini Nqabakayibhekwan Tenge Z
9. Duma Bhatomu Aaron
10. Duma Mfanawendlela Johannes
11. Fakude Gudeveni Petrus

IOEMBU

- Natal Try Singers
- Hlabisa Home Defenders
- Daily News
- Bethal Highlanders
- Durban C to C
- Natal Champions
- Thulasizwe
- Lucky Stars
- Tiny Boys
- Morning Stars
- Leslie Shooting Stars

12. Gumbi Mandulo Alson	Easy Walkers
13. Hlanguza Mfanuyedwa Moses	Blue Birds
14. Jele Fakazi Benjamin Duncan	African Morning Stars
15. Khoza Dedeni Elliot	Natal Try Singers
16. Kunene Ndiyana Shadrack	Ladysmith Heralds
17. Lembede Nelson	Ntuthuko Brothers
18. Linda Masakeni Popoli Fukula Solomon	Linda's Evening Stars
19. Mabhena Solomon	See to Letter
20. Madida Bafana Enoch	Izinyoni Ezimnyama
21. Madonsela Mpiyakhe Zacheus	Lion Sea
22. Makhubu Weseli Paulus	Mavukela Chiefs
23. Malinga Nyuluka Robert	Ntuthuko YamaSwazi
24. Maphalala Mpotwane William	Harrismith IDC
25. Maseko Gusiya Moses "Bhoshobana"	Union Express
26. Maseko Miya Jeremiah	Bethal Highlanders
27. Maseko M Hillman "Silence"	Manzimtoti Choir
28. Masikane Thandabantu Titus	Danger Express
29. Masina Mdala Macaleni	King Star Brothers
30. Mbambo Mbhasobhi Milton	eMpangeni Home Tigers
31. Mbanjwa Bhejane Enoch Bhoyi	Pietermaritzburg Naughty Boys
32. Mbanjwa Bhekumlungu Sigananda Phineas	Zenzele Happy Boys
33. Mbanjwa Madilika Isaak	King Boys
34. Mbatha Mazwendoda Jotham	Play Singers
35. Mbhele Velile Mathambo W.	GMC
36. Mcanyana Khipha Gershon	Scorpions

37. Mdluli Samuel Pully "Domani"	Dlamini Home Defenders
38. Mfuphi Paulus April	New Morning Stars
39. Mhlanga Abie Absai Zephaniah	Winning Brothers
40. Mhlanga Moni Elias	White Swallows
41. Mkhaliphi Ngcede George	Orlando Naughty Boys
42. Mkhasibe Fanyana Samson	Tailors
43. Mnguni Velaphi Mbimbimbi David	German Letters
44. Mnisi Thiro Lazarus	Balfour Funny Voice
45. Mntambo Mandla Henry	Humming Bees
46. Mntambo Mphango Enoch	MTA
47. Msibi Mandlenkosi Lehaha Elijah	Durban Evening Birds
48. Mzolo Zephania	Mzolo Mbube Group

3.4 Amagama eSicathamiya nencazelo yawo

3.4.1 IsiKhunzi

NgokukaButhelezi, (1996:5), isiKhunzi yilona gama elasetshenziwa kuqala ekuchazeni umculo weSicathamiya. Umlando walo usuka kuMfundisi J.L. Dube owafika nezinsizwa zaboMdabu baseMelika eNanda zizofundisa abantu imisebenzi yamakhono.

Zafika nohlobo lomculo wakubo eMelika owabe ucula ngesilwane esasinamahloni, "iracoon," noma "icoon." Lezwakala limnandi leli gama ezinsizweni zakithi, ezinye zazo zase zizibiza ngama-American coons. Umculo-ke nawo wamaKhunzi (coons)

kwakuyisiKhunzi.

IsiKhunzi lesi saguqula indlela aboMdabu baseMelika ababecula ngayo, safaka isigqi soMdabu kuzo izinhlamvu zesiNgisi.

Isibonelo seculo elaculwa ngamaKhunzi okuqala ngesigqi soMdabu wakithi KwaZulu, ngeseculo likamnumzane White waseMelika, elalinalenzi zinhlamvu:

Our land is singing now.
Our faces are familiar coons.
O! Listen how we sing:
Hurrah! Hurrah!

[Iqembu lethu seliyacula manje.
Ubuso bethu ngobamaKhunzi ajwayelekile.
Wo! Lalela ukuthi sacula kanjani:
Hhule! Hhule!]

La maKhunzi okuqala eNanda aphenjwa yizelamani zakwaMthethwa, o-Essau, Israel, Ishmael kanye no-Isaac ngokukaButhelezi, (1996:6).

3.4.2 ISicathamiya

Lo mculo walithola leli gama ngoba kuyaye kuthi lapho seziyimunyunga ingoma izinsizwa, zinyakaze kancane sengathi ziyibona ngamehlo enyama. Ziyayicathamela zifuna ukuyibamba.

3.4.3 EzikaManyathelana

Lapha kubizwa kanje ngesizathu sendlela abanyakaza ngayo eshashalazini abahlabeleli, benanela isigqi somculo. Lapho-ke basuke sebedlalisela sengathi kakubuhlungu ndawo.

3.4.4 UCothoza Mfana

Leli yigama elaqanjwa nguye umfo kaButhelezi (1996). Waliqamba ngo-1962 ngenkathi etha ngalo nohlelo ayelushayela eMsakazweni, olwaluphathelene naso iSicathamiya.

Lapha uButhelezi uthi, kuleli gama wazama ukwakha isithombe sezinsizwa zihlabelela. Engqondweni yakhe kwase kufika ukuthi ziyacothoza. Emva kwalokho kwafika igama elithi "Cothoza Mfana."

3.4.5 IMbube

Leli gama lisuka engomeni yaso iSicathamiya kaSolomon Linda esihloko sithi "Mbube." Le ngoma yaba newozawoza ngisho nakubeLungu imbala. Baze bayinika isihloko esithi, "Wimoweh" nesithi "The Lion Sleeps Tonight." Ngenxa yokuthi yabe seyimele zonke izingoma zeSicathamiya, sabe sesibizwa ngayo iMbube.

3.4.6 EzeBhodwe

Leli gama lisuselwa ekuthini iSicathamiya wumculo woMdabu ophekwa ebhodweni lakithi emakhaya. Nokho-ke leli bhodwe selikhwezelwa kakhulu emadolobheni ezinsukwini

zanamuhla.

3.4.7 EzeGula

Nalapha kusashiwo kona ukuthi ngumculo woMdabu wakithi lona. Uvuthwe waphuma sekuyizaqheqhe eguleni lakithi.

3.4.8 INgomabusuku

Ngenxa yokuthi amakhonsathi alo mculo abevame ukuba sebusuku, ngokuhamba kwesikhathi isiKhunzi kwathiwa iNgomabusuku. Abaculi balo mculo bayasebenza emini, ngeke bakwazi ukuncintisana ngaleso sikhathi.

Ikhonsathi lalapha lalidonsa ubusuku bonke ngenxa yokuthi uma liphela kungakasi, abantu babezobanjwa ngotsotsi edolobheni. Esinye isizathu ngesokuthi izethameli zazingakhalelwa ngamasongo kaSigonyela lapho sezibuyela emakhaya ngenxa yomthetho wewashi.

UThembela noRadebe, (1993:28) bona baveza amagama amane eSicathamiya kanje:

(a) Cothoza Mfana ...

The real Zulu dance involves heavy stamping of feet on the ground. They had to continually warn one another to do stamping lightly, hence 'cothoza mfana.'

[Ingoma yoqobo yesiZulu ifaka ukugida ngomfutho, kumbe ukushaya ngonyawo kudabuke inhlabathi. Abaculi babede bekhuzana ukuba ungezwakali lo

msindo wokugida, kushaywe kancane phansi, wavela
kanjalo-ke ucothoza mfana.]

(b) INgomabusuku

This music was and could only be done at night.
Hence it earned the name of Ingomabusuku which
meant singing at night.

[Lo mculo wabe uculwa ebusuku futhi wabe ulungele
bona ubusuku. Yingakho-ke wathola igama
likaNgomabusuku, okusho ukuthi uculwa ebusuku.]

(c) IMbube

This referred to the original song that was composed
and popularised by Solomon Linda and his group.

[Lokhu kusukela eculweni likaSolomon Linda
aziqambela futhi walidumisa yena kanye neqembu
lakhe.

(d) OJazibhantshi

Refers to the tall coats and other coats that were
specially tailored for the singers. These coats were a
hybrid between a coat and an overcoat, and were
worn by iSicathamiya groups.

[Kusho amabhantshi amade namanye amabhantshi
abethungelwa la baculi nje kuphela. La Mabhantshi abe
engaqede bubhantshi nabujazi, embathwa ngamaqembu
eSicathamiya].

Lapha ngenhla besikhuluma ngamagama ehlukene iSicathamiya esaziwa ngawo. Manje
sizohlolisisa izinhlobo zaso-ke iSicathamiya.

Sizoqala ngokuzwa ukuthi uthini uJoseph Shabalala waMambazo aMnyama, kuThembela
noRadebe, (1993:29-30). Wehlukanisa kanjena-ke okaMshengu:

(a) **IsiKhwela Jo**

The all-male groups always desired to hear the higher voices usually sung by the girls and young boys at home. They then encouraged other men to try to sing higher. This type of iSicathamiya had a characteristic of getting higher and higher.

[Amaqembu abesilisa bodwa athathela ngamaphimbo aphezulu eculewa ngamantombazanyana nabafanyana emakhaya. Abe esekhuthazana ukuba kube khona amadoda acula ngamazwi aphezulu. Lolu hlobo lweSicathamiya lwaba nophawu lwamazwi alokhu enyuka].

(b) **IsiGambuli ...**, it refers to the type of iSicathamiya which

jumps from one type to another.

[Lolu wuhlobo lomculo weSicathamiya osuka kulolu hlobo ugxumele kulolu].

(c) **IsiKhunzi**

It is also not clear how this originated. It does not seem to have any relationship with the Cape Coons. The main characteristic is that the leader exclaims at certain intervals during the course of the singing. The rest of the group responds to the exclamation.

[Akucaci kahle ukuthi lolu hlobo lwavela kanjani. Kaluhlobene nhlobo namaKhunzi aseKapa. Uphawu olusobala nje kuwo wukuthi umholi ude eabaza phakathi neculo. Iqembu-ke bese lilandela lokho kubabaza].

(d) **IsiHhому**

This type of singing refers to the humming without any particular words but just sound.

[Lolu hlobo lokucula lusho ukuvungazela okunganamagama athile, kodwa kube wumsindo nje]

UButhelezi, (1996:7) yena uqhamuke nalolu nyawo ekwehlukaniseni iSicathamiya. Yena-ke lokhu ukubiza ngezinhlobo zesiKhunzi. Ukuchaza kanje:

3.5 Izinhlobo zesiKhunzi

3.5.1 UMnyuzikhi

Uzothile, kawunyakazelwa, uhlatshelwa uma sekuqhudlwana. Uqukethe nezingoma zokukhonza ezinesinongo esithize esingangabazeki ukuthi ngesongomabusuku.

Umnyuzikhi uhlatshelwa ngamaphimbo aphilile, kawuklatshalaswa.

3.5.2 IsiHhому

Kuyashiwo nokuthi wumdabulelo, yibhompsoni, wumkhwelantaba, yisikhwela-Joe.

Isihhому sidle ngomsindo sengathi kuzanywa ukuba kudilizwe uphahla lwendlu kodwa-ke akhona amaqembu asihlabelela kamnandi, angasiklabalasi.

3.5.3 IsiLenge

Leli gama salithola ngoba siculwa ikakhulu ngamaqembu aseLenge anjengoMoya Omusha. Siyahaza. Kuthi lapho usilalele kube sengathi kukhona okukucindezele emahlombe.

3.5.4 IsiKholombiya

Kasiphakeme njengesikhwela-Joe kanti futhi kasiphansi njengesiLenge. Siphakathi nje sona ngephimbo. Kuyashiwo nokuthi yisiSoka ngoba kasitatazelelwa. Nalapho izinsizwa zisishayela isitebhu, zishunduka kancane sengathi sonke isikhathi esikhona ngesazo. Kubonakale sengathi sonke isikhathi esikhona ngesazo.

3.5.5 IsiShalambombo

Umqondo wokuthi umuntu ubukeka engcono kunayikho ngempela uma ehlabela isiNgisi, uke wazibusa izinsizwa zakithi ezicula iSicathamiya. Umphumela walokho kwaba wukudaleka kwesiShalambombo. Lapha kuthathwa khona ingoma yesiNgisi yohlobo olulula, bese kushwawuzwa amazwi ayo. Inyakazelwe sakureka ukuze igeleze. Izinhlamvu zayo zizwakale lapha nalaphaya.

3.5.6 IsiThalala/IsiThululu

Lolu wuhlobo lweSicathamiya olune-alitha entswinyayo esho kuhlabe ezindlebeni. Sencikene kakhulu nesiHhому. Kungaphethwa lapha ngokuphawula ukuthi kukhona ukushayisana kombono phakathi kukaJoseph Shabalala waMambazo aMnyama kanye no-Alexius Buthelezi woMsakazo wesiZulu ngesiHhому.

Okunye okuphawulekayo lapha, wokuthi, iSithululu ngokukaButhelezi sine-alitho entswinyayo uvale izindlebe. UNkabinde, (1997:73) uyaphambana nalo mbono. Yena uchaza iSithululu njengomculo oculelwa phansi ngephimbo elizothile:

The popularity of Ladysmith Black Mambazo also reveals that some of their songs are re-arrangements of older material, turned down to a soft, low key choral sound called "Sithululu" with voice parts blended in velvet harmony.

[Udumo lwaMambazo aMnyama aseMnambithi lukhomba ukuthi amaculo abo amaningi angumculo omdala osuguquliwe waculelwa phansi ngamaphimbo amaningi okwenza ahlangane ashayela phansi, ngomculo okuthiwa yiSithululu.

3.6 Imvunulo yabaculi beSicathamiya

UButhelezi, (1996:27) uyibiza ngenyumfomu imvunulo yeSicathamiya. Uyichaza ngezindlela ezehlukene, ezihambisana nezikhathi kanye nezindawo amaqembu lawo abevela kuzo.

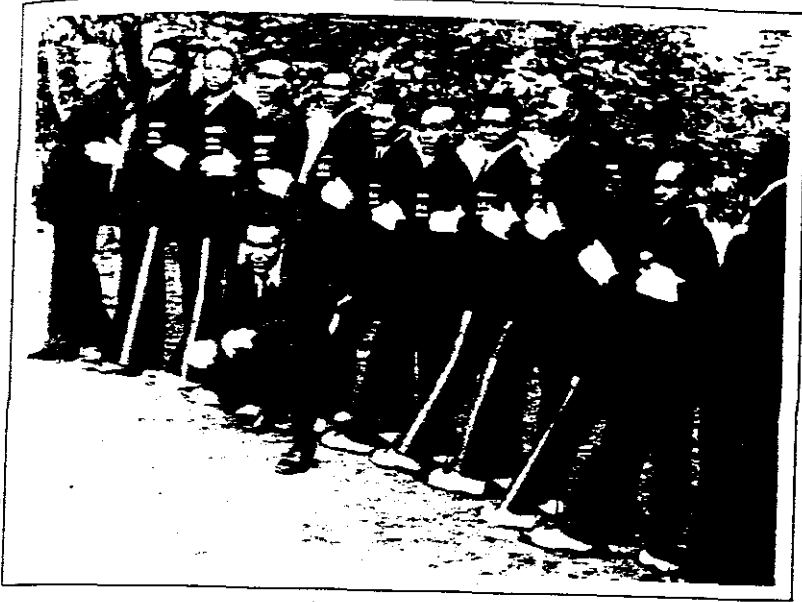
OkaShenge ekuqaleni lowo nalowo mculi wayezigqokela izingubo zakhe azithandayo njengasemshadweni nje. Ngenxa yokuthi izinsizwa ezabe zisebenza emadolobheni zase zihola imali, zakwazi ukusika umsiko ofanayo, kuvunyelwane ngisho nangowehembe nokathayi nowezicathulo kanye nowamasokisi.

UButhelezi ungathekisa ukuthi yaqala ukugqokwa ngokuqina ngasekuqaleni kwawo-1930.

Iqembu okunobufakazi bokuthi lavela kuqala ngemvunulo yi-African Morning Stars enesithombe sawo unyaka ka-1930:



Lena vi African Morning Stars.



INBA Champions.

Isibonelo senyufoma yamasosha amaNgisi.

Amaqembu aseNquthu naseBabanango anjengo Durban N.Q., Lucky Stars ne Lucky Stars Champion, eyawo inyufomu yabe ikhombisa imithelela yokugudlana kukaZulu namaNgisi eSandlwana, Shiyane nasoNdini. Abevame ukuba nomucu omhlophe noma ocwebezelayo emlenzeni wanganxanye webhulukwe.

Ezinye izinsizwa zazibhinca amabheshu njengeNqaba yabeSuthu.



Esithombeni nguSydney Mkhize neNqaba yaBesuthu.

Ezinyaweni abafo beSicathamiya babefaka izicathulo ezimhlophe noma ezibhondo ngokumnyama. Lapho sekuculelwa uMlungu babefaka izandla ezimhlophe kuhle komkhwenyana nezimpelesi zakhe. Amasokisi nawo amhlophe. Kwakuvamile ukuthi amabhulukwe nawo abe mhlophe, bese amabhantshi ethatha omunye umbala ofanayo. Emahlombe iqembu lalivame ukugaxa iseshi elibhalwe igama lalo.

3.7 Ukusetshenziswa komuthi esicathamiyeni

Umuthi kwabe kuthenjelwe kakhulu kuwo lapho kuphuma impi iyohlasela kwenye indawo. Kwabe kulisiko ukuthi impi ichelwe ngentelezi ezokwenza ukuba abafo batheneke amandla lapho seyibambene. UFuze, (1922:53) uyakufakazela lokhu lapho ethi:

Inxa kuphuma impi, abesilisa bonke bazakubuthana bachelwe ngentelezi yenyanga. Inxa sebecheliwe

bangabe besaya kulala ezindlini zomkabo; owenza loko uzakuba ubulala intelezi yenyanga. Ngalokho ufanele ukufa nokufa, ngoba ubulala impi yonke yenkosi uyithela ngamanyala.

NaseSicathamiyeni incweba noma umuthi bekwethenjelwe kakhulu kuwo ukuthi uzodida ijaji, likhiphe iqembu elinesigqabo esiqinile phambili.

NgokukaButhelezi, (1996:19) amaqembu kaCothoza Mfana athi abeziqinisa ngokuphalaza ngobulawu nangokugqaba noma ngokushunqisa, amalungu ege umlilo usashunqa umuthi. Abanye babethi baziqinisela ukuvika umuntu angawi eshashalazini noma afoqoke ukhakhayi.

UButhelezi, (1996:20) ucaphune abaculi abangabaholi abaningana befakaza ngakho ukuziqinisa. Lapha-ke kuzocashunwa abambalwa:

Sasishunqisa nje seqe, noma siziphumulele phansi kwezicathulo ngaphambi kokuba singene endlini ukuze singabanjwa yizitolomu. (Mandlakayise Mtshali - Mpigogo)

KuCothoza izinsizwa ziyaziqinisa njengasebholeni. Ziba nenyanga yazo. Azihlomeki nje. Mina ezami bengizishunqisela phandle ngophondo lukabhejane. Zothise nezinyawo. Uma ngithanda ngizichele ngentelezi sifike siphumulele emdlalweni. (Mgqomo Dlamini - Thulasizwe)

Kanti UNdonduma Zuma weMidnight Singers yena uthi:

Isebenza ngempela le nto okuthiwa yingoma. Uma ungake wenze nje ngephutha, ungawenzi wena ebese ungena kulabo abawenzile ungeke ulunge. Ngikhumbula ngo-1957 ngisekuyo iZulu Ltd. Kukhona le eBantuspoti singenzanga lutho omunye wethu wawa. UNgudlu Khanyile ongasekho wawa ngoba wayelula kakhulu. Impela uma ungenzanga lutho wena, uyaphakathi kwabantu abaziqinisile ayikho into ongayenza. Ayasha amazwi abahlabeleli

bakho. Okusho ukuthi nje kade uyoganga. Okusho ukuthi kufanele impela nakanjani uma uphethe iqembu likaCothoza wazi ukuthi awuqonde kubulala zingane zabantu. Ufuna ukuba ziye ngempilo. Zama nawe ngawakho amandla ukuthi ube nazo izigodo zakho. Ngoba nomLungu lo, uma izigodo zakho zizinhle ziyamenza angakhohlwa nguwe, noma ngabe ubucula kabana nje.

Nokho-ke akusiwo wonke amaqembu abethembela emthini ukuze adle umhlanganiso.

UMdokwe Zwane weqembu iWelkom Morning Stars uyakufakazela lokhu, kuButhelezi,

(1996:21) lapho ethi:

Mina ngokubona kwami ngukwethemba nje ukuthi cha sizoqina ngoba senzile hhayi ukuthi yikho okuwinisayo. Ngisuke ngibone beqa beqe beqe bonke kodwa kuwine iqembu libe linye. Bese ngimangala ukuthi kushonephi-ke lokho okwakuwumuthi. Ngibone ukuthi kakusizi lutho ukuziqinisa. Thina sike siwine nje singenze lutho lokuziqinisa.

Ingxenye yesibili nelandelayo kulesi sahluko ibhekene ngqo neqembu laMambazo aMnyama.

NgesiZulu esihle akukho mhlambi ungenankunzi. Ngakho-ke kakuzwakali kahle ukuthi kusikwe imibengo namavenge ayo agangile ngeqembu laMambazo, kube kungakhulekwanga enkunzini eqaphe wona lo mhlambi waMambazo aMnyama.

Yingakho nje kubonakale kufanele ukuthi ngaphambi kokuba siqobe amaqatha ngomculo waMambazo, kumele sivulele esibayeni inkunzi eluse wona lo mhlambi wawo.

Kubalulekile ukuba izwe liyibuke, liyazi ukuthi ingubani ngempela le nkunzi ekhonya eMnambithi kuye kwenanele izihosha namawa aseMelika, e-Asia kanye nase Yurophu yonkana.

3.8 Umlando kaBhekizizwe Joseph Shabalala

UBhekizizwe Joseph Siphathimandla Bigboy Mxoveni Shabalala, wazalwa zingu-28 kuNcwaba ngonyaka ka-1941 endaweni yaKwaMgongobala, oThukela, endaweni yaseMnambithi.

Uyise nguMlwane Jonathan ongasekho. Unina nguNomandla Elinah, uMaZondo.

Umndeni wakhe:

Wathatha uKhalani Sylvia, uMaNgcobo. Bathola izingane ezine, oNkosinathi, Msizi, Nokuthula kanye noPhumlani. Wabuye wachitheka lowo mshado emva kwesikhathi.

Wabe esethatha unkosikazi wesibili athole kuye oNhlanhla Beauty, Sibongiseni Luka, Thamsanqa kanye noHlengiwe.

Walandelisa ngokuthatha unkosikazi wesithathu uNtombizanele Nelly, uMaZulu.

Imfundo kaMshengu yagcina ebangeni lesihlanu.

Lapho kunombuzo othi, usukaphi lo Bhekizizwe Josepho Shabalala? UButhelezi, (1996:270) uthi kakho ongawuphendula kangcono ukwedlula yena uqobo. Engxoxweni yabo, uShabalala uyithatha kanje le ndaba yakhe kuyena uButhelezi, (1996:270):

Ngazalelwa epulazini likaPholweni. Ngenkathi ngikhula umculo esasiwuhlabelela, yisiShemeni. Siwumculo wamabhinca oluhlobo lwendlamu, onesigqi esisheshayo. Sinzima kakhulu. Siyajulukisa. Namanje eqenjini lethu laMambazo esitebhini sethu kuningi esikususela esiShemenini.



Abantu esakhula nabo bayabona nje uma sishaya ukuthi sicaphune khona; nokuhlabelela sikucaphune kakhulu esiShemenini nasemculweni womshado. Sasishesha impela esethu isiShemeni. Bekuthi uma siwelela phesheya koThukela, eMaMpemvini, sibafice benensa.

Uyaqhubeka nendaba yakhe uMshengu, aze afike lapho ethi khona:

Ngangiwumpetha wombhidi emishadweni. Nokho-ke ngibhinde sesigqoka ukhaxhi nje okhanyayo, singasayikazeli njengababengaphambi kwethu. Ngase ngibuya eThekwini; kanti-ke njengomfo wasesikoleni ngangingekuthokozele ukungcoliswa ngento enjengesaka nje. Epulazini ngasebenza kusukela ngisewumfanyana. Ngangisebenza izinyanga ezintathu ngiphume, ngiziholele amarandi amathathu lezo zinyanga. Imali engangiyithola lapho ngangithenga ngayo ihembe nebhulukwe likakhakhi. Ngithenge nempuphu ezodliwa ekhaya,

Unyaka wami wokuqala ngasebenza edolobheni, ngangisebenza efemini yakwaKotini, kwaFrame eNew Germany ngo-1960..... Ngangihlala eClermont kubo kaCedric Sugar Ray Xulu wodumo lwebhola, engamfica esengumfanyana wesikole. Baphatheka kabi abeLungu bakaKotini sekufuneka ngiphindele ekhaya ngiyosebenza epulazini.

Bathi, landa umama wakho umlethe eClermont. Sizomthengela indawo khona. Ngavuma. Kwaba wukuhamba kwami unomphelo njalo lokho ngoba ngangazi nje ukuthi ngeke bazwane naleyo nto abakithi. Babezothi sengidayisa ngabo kubeLungu. Kwathi lapho ngibatshela ekhaya okwakushiwo kimi ngabeLungu, kabaze baphendula nokungiphendula

Ekuyeni kwami kwesibili eThekwini ngasebenza kwaSuper Concrete. Ngokwesithathu, ngasebenza lapho kwenziwa khona amabhavu. Kwathi ngokwesine ngasebenza kwaGrinaker. Kwathi kusephakathi nonyaka ngaya ekhaya, ngafike ngathi mabathuthe epulazini. Ngenhlanhla nomama wayesevele esecabanga ukuthutha. Sathuthela emaHhukwini ngo-1964. Kwakungcono lapho ngoba ngangikwazi ukuqoqa izinsizwa ziqoqeke.

3.9 Ukuvela kwaMambazo aMnyama

UJoseph Shabalala kuButhelezi, (1996:271) ukuchaza kanje ukuqala kwabo ukuhlabelela njengeqembu:

Saqala ukuhlabelela. Kwathi ngoKhisimusi ka-1965 baqala ukubona ukuthi nansi ikwaya evela eThekwini. SiyiDurban Khwaya uma sisekhaya; kuthi lapho siseThekwini sibe yiLadysmith Black Mambazo. Ngaphambi kwalokho sasiyiHighlanders eyayiphethwe nguGaliyami Hlatshwayo. Sasihamba amakhonsathi; kuphuzwa utshwala, bengenandaba nokuya emahholo abafu beHighlanders. Kubo ngangene ngo-1960.

ILadysmith Black Mambazo yona ngayisungula ngo-1965. Egameni uBlack Mambazo sathanda uBlack. Phela thina sasingabantu bezinkomo, sazi ukuthi isipani sezinkomo esimnyama yisona esinamandla. Futhi sasike sezwa kancane eMsakazweni ukuthi kukhona isilwane sembazo esasihambisana nabafana ababeshaya imitshingo, i-Alexandra Bright Boys. Phezu kokuba sasingakabi yilutho ngaleso sikhathi, sasizimisele ukuba sigcine siwutho, futhi sizitshela nje ukuthi ikhona into esizoyenza

Kwase kuyathuthuka ukuhlabelela kwethu thina Ladysmith Black Mambazo, kwaze kwafika ezingeni esaqala ngalo ukumemeza eMsakazweni. Saphakama saze saziwa yizwe lonke. Ukuqala kwami ukuya eGoli, kwaba wumdlalo wokuqala owangibizela wona e-Eyethu Cinema ngo-1973. Yilapho ngaqala khona ukuma phambi kwezinsizwa ngempela. Ngaqala mhla lokho nezidumo ezasuka lapho - igama lethu laze lesulwa emaqenjini ayeqhudelana, ngenxa yokushayelwa kwethu ihlombe.

Ngenkathi usibiza eMsakazweni, usimemela lo mdlalo engikhuluma ngawo, savele samangala nje, sathi, yasibiza madoda le nsizwa! Engabe icabanga ukuthi siyofika kanjani eGoli kukude kangaka? Phezu kokumangala kwethu, sezwa kumnandi nje ukuzwa sibizwa. Kodwa indaba enkulu kwaba ukufika kwemoto lapho sihlala khona, ibhalwe ukuthi Mavuthela; kukhona nezithonjana zikaMahlathini. Enhliziyweni yami kwafika ukuthi, sengidume kakhulu ngokulokhu ngimenyezwa eMsakazweni?

Seyenzekile le nto ebilokhu ishiwo ngabantu ukuthi abantu baseGoli bayizigebengu, bazongenza kabi. Abantu bangexwayisa ngokuthi njengoba ngihlabelela kanjeya kwase kusondele ukuba ngife. Ngabona impela ukuthi yayisilethe bona luqobo ababezongibulala.

Le ndaba yokwesaba kukaMshengu yadala ukuba aziphike kuRay Mkhize owabelethe incwadi, evela kuye lo 'Zigizendoda' Buthelezi. Waze wavuma ukuthi nguye uJoseph Shabalala, lapho ethi uzothatha incwadi azoyinikeza uJoseph uma esefikile, kuvele oWest Nkosi noSokesimbone Kubheka, umsakazi, bambize ngoJoe.

Waqala lapho-ke ukuyimukela le ncwadi njengeyakhe uma esezwa ukuthi ivela kuZigizendoda. Uyiqhuba le ndaba yakhe athi:

Into eyadala ukuba ngivume ukuyoqopha kwaGallo, yincwadi engayibhalelwa nguZigizendoda, owayesefana nomuntu engimaziyo ngingamazi, ngoba nakhu eyilokhu engibiza eMsakazweni. Ingoma ethi, "NGQONGQOOTH A MFANA" ecela ukuba umfo kaThusini asikhonzele kuZigizendoda, ngayiqamba ngenxa yesifiso sokumbona."

Lwaqala kanjalo-ke ubhememe lomlilo kazokhele waMambazo aMnyama. Okwalandela lapho, wumlando.

OThembela noRadebe, (1993:69) benze lolu hlelo olulandelayo, abalubize bathi:

Names of persons who at various times, formed the Ladysmith Black Mambazo. (Amagama abantu ababumba aMambazo aMnyama ezikhathini ezahlukene.}

GROUP 1: 1958 DURBAN CHOIR

Iqembu lokuqala: 1958 IDurban Choir

1. Pire Mvemve
2. Gilbert Mvemve
3. Bhekizizwe Khumalo
4. Bhabuli Mbongwa
5. Nduna Ndlovu
6. Mgcwidi Ngubeni
7. Bhekizizwe Shabalala *

Instrumentalist (Osozimfijoli)

8. Bhekani Zondo
9. Soka Zondo
10. Mzwakhe Zondo
11. Sabatha Zondo (owafundisa uJoseph)
12. Stephen Zwane

GROUP 2: 1960 HIGHLANDERS (ABACULI BEKHONO)

Iqembu lesibili: 1960 IHighlanders (abaculi bekhono)

1. Galiyane Hlatshwayo (Leader) umholi
2. Mteti Dube
3. Nongubala Dube
4. Balulu Hlatshwayo

5. Mbho Hlatshwayo
6. Mzanywa Mabaso
7. Mbangeni Mazibuko
8. ? Mchunu
9. Khehla Phakathi
10. Bhkizizwe Joseph Shabalala*

GROUP 3: 1960 LOVA SPANI IN DURBAN

Iqembu lesithathu: 1960 Olova Spani eThekwini

1. Vumbu Cindi
2. Nongubula Dube
3. Balulu Hlatshwayo
4. Mbho Hlatshwayo
5. Njiveza Hlatshwayo
6. Mbangeni Mazibuko
7. Sithothobala Mntambo
8. Bhkizizwe Joseph Shabalala*

GROUP 4: 1960-1961 FIRST BLACK MAMBAZO GROUP IN LADYSMITH

Iqembu lesine: 1960-1961 Iqembu lokuqala laMambazo aMnyama eMnambithi

1. Moni Hlatshwayo
2. Qambokwakhe Hlatshwayo
3. Doda Mazibuko

4. Mbangeni Mazibuko
5. Mshiywa Mlotshwa
6. Msongelwa Headman Shabalala
7. Bhekizizwe Joseph Shabalala*
8. Qobinyoni Vilakazi
9. Sikelemu Vilakazi

GROUP 5: 1964-1968 LADYSMITH BLACK MAMBAZO IN DURBAN

Iqembu lesihlanu: Amambazo aMnyama eThekwini

1. Mbabazi Kubheka
2. Doda Mazibuko
3. Funokwakhe Mazibuko
4. Madolo Mbongwa
5. Mkhumbane Mthanti
6. Bhekizizwe Joseph Shabalala
7. Mbangeni Mazibuko
8. Milton Mazibuko
9. Mpindela Mazibuko
10. Batu Mncube
11. Ben Shabalala
12. Bhekizizwe Joseph Shabalala*
13. Fano Shabalala
14. Msongelwa Headman Shabalala

GROUP 7: 1970-1972 PRODUCED THE FIRST L.P. RECORD AMABUTHO

Iqembu lesikhombisa: 1970-1972 bakhipha icwecwe lokuqala 'Amabutho'

1. Albert Mazibuko
2. Milton Mazibuko
3. Ngali Mazibuko
4. Jack Ndumo
5. Bhekizizwe Joseph Shabalala*
6. Enock Shabalala
7. Msongelwa Headman Shabalala

GROUP 8: 1975- THE CHRISTIAN GOSPEL ENTERS THE GROUP

(Those who remained with the group all the time)

Iqembu lesishiyagalombili: 1975 - Ukuqala Kwevangeli Lenkolo eqenjini

(Labo abalokhu babambeleva eQenjini)

1. Russel Mthembu
2. Jabulani Dubazane
3. Albert Mazibuko
4. Abednego Mazibuko
5. Bhekizizwe Joseph Shabalala*

Those who resigned but returned to the group

(Labo abesula babuye babuyela eQenjini)

1. Bhekizizwe Joseph Shabalala*
2. Msongelwa Headman Shabalala
3. Milton Mazibuko
4. Ben Shabalala

Those who joined the Group and resigned

(Labo abajoyina eQenjini babuye besula)

1. Groonwell Khumalo
2. Mydoo Zondo
3. Fano Enock Shabalala
4. Funokwakhe Mazibuko

GROUP 9: THOSE FIRST WENT OVERSEAS - 1981

Iqembu lesishiyagalolunye: Labo abawela neqembu okokuqala - 1981

1. Jabulani Dubazane
2. Groonwell Khumalo
3. Albert Mazibuko
4. Abednego Mazibuko
5. Russel Mthembu
6. Jocky Shabalala
7. Msongelwa Headman Shabalala
8. Bhekizizwe Joseph Shabalala*

GROUP 10: THE GROUP THAT WENT TO VARIOUS COUNTRIES

Iqembu leshumi: Iqembu elahambela amazwe ehlukene phesheya

1. Bhokizizwe Joseph Shabalala*
2. Msongelwa Headman Shabalala
3. Jocky Shabalala
4. Inos Phungula
5. Jabulane Mvelase
6. Ben Shabalala
7. Russel Mthembu
8. Albert Mazibuko
9. Jeffrey Mdletshe
10. Abednego Mazibuko

Iyabonakala-ke lapha ngenhla indlela esihanjwe nguJoseph Shabalala eSicathamiyeni.

Babonakele nabahamba bevuthuka ngendlela, abanye baze babuye, elokhu emile, enganyakazi esinqumweni sakhe esibheke empumelelweni.

Manje-ke okuzolandela wukucwaninga amacwecwe asebewakhiphile ezikhathini ezahlukene.

3.10 Iqoqo lamacwecwe aMambazo aMnyama

Uhla lwamacwecwe abafana baMambazo aMnyama avezwe lapha ngezansi, kawahleliwe ngohla lweminyaka aqoshwa ngayo. Lapha athathwe njengoba ehleliwe kuThembela

noRadebe, (1993:57). Yilelo nalelo cwecwe livezwe nawo wonke amaculo akulo:

1. Phansi Emgodini

- (a) Nansi imali
- (b) Saziwa izwe lonke
- (c) Hamba angikhathali
- (d) Shukuma Ntombi
- (e) Khwishi, Khwishi
- (f) Sawela ulwandle
- (g) Ukhulumelani
- (h) We mhlaba uzodela
- (i) Wena Ntombi uyazidumaza
- (j) Uzenzile akakhalelwa
- (k) Nansi indaba, sondela
- (l) Wir Gruessen Euch Alle (Sanibonani Nonke)

2. Amaqhawwe

- (a) Amaqhawe
- (b) Sanibonani MaSwati
- (c) Nansi incwadi
- (d) Inkazimulo
- (e) Ngisele ngedwa
- (f) Ngiboniseleni
- (g) Ngiyekeleni
- (h) Umhlab' uyangilahla

- (i) Esilulwini
- (j) Amakhosi
- (k) Ntabamhlophe
- (l) Eyami Intombi

3. Izinduku Zethu

- (a) Mangosuthu
- (b) Izinduku Zethu
- (c) Vukani
- (d) Kubi ukungalaleli
- (e) Ithemba lakho
- (f) Isono sami sentombi
- (g) Ingwe idla ngamabala
- (h) Umzalwane
- (i) Ifa lobukhosana
- (j) Wayibamba Mfana
- (k) Watatazela
- (l) Bakhuphuka izwe lonke

4. UShaka

- (a) UShaka
- (b) Awu! We Ndoda
- (c) Hamba nhliziyo yami
- (d) Intombi mayiqoma
- (e) Ukuthula zinsizwa

- (f) Lo Mhlaba kawuboni
- (g) Ayilwanga
- (h) Zehla entabeni
- (i) Ikhaya labaNgcwele
- (j) Yangiluma inkukhu
- (k) Ngeke ngiphinde
- (l) Iyabhompa

5. Inala

- (a) Buya uz' ekhaya
- (b) Thats why I choose you
- (c) Wahlala emnyango
- (d) Ngothandaza njalo
- (e) Kulo mhlaba thula
- (f) Udla nge 'nduku zabanye
- (g) Pauline
- (h) Isala kutshelwa
- (i) Kwashintsh' is' thothobala
- (j) Uthando oluphelayo

6. Ukukhanya kwelanga

- (a) We nhliziyo yami
- (b) Yizwani indaba
- (c) Uphi umhlobo onjengoJesu
- (d) Baba Wethu singenile

- (e) Uboyeka inyanga yakho
- (f) Jabula Mfana
- (g) Nxa ngimbona uMsindisi
- (h) Wazithwal' izono Jesu
- (i) Ngingahlanzwa Ngani Na?
- (j) Vuka Jona Sithandaze
- (k) Uhambo lwaMambazo
- (l) Isimanga salo mhlaba

7. Umthombo wala manzi

- (a) Uze ube nami Baba
- (b) Ungimbule
- (c) Empini
- (d) Yimali
- (e) Igazi lemihlatshelo
- (f) Uthando
- (g) Siligugu isiphambano
- (h) Baba Wethu
- (i) Siyawadinga amandla
- (j) Inhliziyo zethu
- (k) Halleluya
- (l) Abantu bayahluleka

8. IBhayibheli Liyindlela

- (a) Kuzohlatshelwa

- (b) IBhayibheli lami
- (c) Umthombo Wegazi
- (d) Ngeke ngiphinde
- (e) UJesu Wami
- (f) Hlangabeza uJesu
- (g) IVangeli labasha
- (h) Wakrazulwa uJesu
- (i) Khaya Lami
- (j) Vul' Inhliziyo
- (k) Inyanga enkulu
- (l) Igama elinye

9. Amabutho

- (a) Nomathemba
- (b) Ngqongqotha Mfana
- (c) Sivuya sonke
- (d) Nkosi Yamakhosi
- (e) UThukela
- (f) Ngelekelele
- (g) Amabutho
- (h) Isigcino
- (i) Yadla yabeletha
- (j) Awu! We Ndoda
- (k) UShaka
- (l) Mlaba

10. Ezulwini siya khona

- (a) Amagugu
- (b) King of Kings (Nkosi yamaKhosi)
- (c) Ngithunyiwe kini
- (d) Ezulwini siya khona
- (e) Woza kuJesu
- (f) Walk in the light of God (Sihamba ekukhanyeni kukaNkulunkulu)
- (g) Dumisani INkosi Yami
- (h) Buya mntwana

11. Ukusindiswa

- (a) Nxa ebizwa amagama
- (b) Mangisondele
- (c) Yek' inhlanhla
- (d) Umthombo waseGolgotha
- (e) Sisebusweni Bakho
- (f) Siyacela Kuwe Jesu
- (g) Igama likaJesu
- (h) Zulu Khaya Lami
- (i) UJesu Wami
- (j) Nkosi ngawo umusa Wakho
- (k) Mawungangidluli Jesu
- (l) Lapho eZulwini

12. Ezinkulu

- (a) Bamnqobile
- (b) Hallo My Baby
- (c) Siyakhanya isibani
- (d) Woza sambe
- (e) Hamishawethu
- (f) Jubilee
- (g) How long should I wait (Ngolinda kuze kube nini)
- (h) Bayasithanda
- (i) We Dudu, We Themba Lami
- (j) Bhayi, Bhayi, Lindiwe

13. Isitimela

- (a) Isitimela
- (b) Jomba Mlaleli
- (c) Isimanga sikathekwane
- (d) Khulekani zinsizwa
- (e) Sibezwile
- (f) Izinkomo zikababa
- (g) Vulani amasango
- (h) Sasuka emakhaya
- (i) We Matshitshi
- (j) Zithi ngqo! Ngqo! Ngqo!
- (k) Ikhaya likababa
- (l) Thandiwe Wami

14. Intokozo

- (a) Sikhonza iNkosi
- (b) Ngomlandela
- (c) Praise The Lord
- (d) Tsamaya Peolo Yaka (Hamba Nhliziyi Yami)
- (e) Bayede! Nkosi Yami
- (f) Vela Somandla
- (g) Wonke amehlo azokumbona
- (h) Nearer My God (Eduze kuka Nkulunkulu)
- (i) Tsamaya Sathane (Hamba Sathane)
- (j) Awu! Jerusalema
- (k) Re betsa Batho Bohle (Sibiza abantu bonke)
- (l) Fall rain, fall rain (Yehla mvula, yehla mvula)

15. Imbongi

- (a) Imbongi
- (b) Uthando
- (c) Abazali
- (d) Awu! Phatha phatha
- (e) Isimanga sikaThekwane
- (f) Izinkomo zikababa
- (g) MaZulu thandanani
- (h) Yithina labo
- (i) Bhala mabhalane

- (j) Ibhubesi laseNyakatho
- (k) Gijimani zintombi
- (l) UNomathemba

16. Ngqongqotha Mfana

- (a) Ngqongqotha mfana
- (b) Igugu lami
- (c) Bayosala bekhala
- (d) Amabutho
- (e) Nomathemba
- (f) Imbongi
- (g) Isigcino
- (h) Nkosi yamakhosi
- (i) Lindiwe
- (j) Yadla yabeletha
- (k) Baleka mfana
- (l) Awu! Phatha Phatha

17. Inkazimulo

- (a) EGolgotha
- (b) Izindlela ezimbili
- (c) Sabakhuluma izindaba
- (d) I love Jesus (Ngiyamthanda uJesu)
- (e) Umthetho
- (f) UJesu uyeza

- (g) Makabongwe (Halleluya)
- (h) Mathathu la madoda
- (i) Vater Unser
- (j) Uma ngimbona

18. Thandanani

- (a) Emishadweni
- (b) Yek' ubuhle bokukholwa
- (c) Asisho ingoma
- (d) Ukubonga kumnandi
- (e) Jabulani
- (f) Sasingabantwana
- (g) Kanti usasheba
- (h) Umzuzu nay' uJesu
- (i) Ngingenwe emoyeni
- (j) Mhla ngidinwa
- (k) Ngikhathele
- (l) Shwele Baba

19. Indlela YaseZulwini

- (a) Wozani kuJesu
- (b) Uligugu lami
- (c) Woza moni
- (d) Izwi
- (e) Uma ngingena esontweni

- (f) Kukhona zonke izinto
- (g) Safa thina
- (h) Igama leNkosi
- (i) Intando kaThixo
- (j) Thatha konke
- (k) Woza sambe
- (l) Ngiyamthanda uJesu

20. Phezulu Emafini

- (a) Esiphambanweni
- (b) Limnandi iVangeli
- (c) Nkosi sihlangene
- (d) Phezulu eNkosini
- (e) Asimkhuzeni
- (f) Thuma umlilo Ongcwele
- (g) Phakamisa amehlo
- (h) Kanye Nawe Nkosi Yami
- (i) Uthando lukaBaba
- (j) Yithi umlilo ovuthayo

21. Ulwandle Olungcwele

- (a) Izethembiso zeNkosi
- (b) Limnandi iZulu
- (c) Ulwandle olungcwele
- (d) Sishumayel' iVangeli

- (e) Siphum' emnqamlezweni
- (f) Nkosi Yami Ngabusiswa
- (g) Ayanqikaza amagwala
- (h) Baba nomame
- (i) Khayelihle
- (j) Lifikile iVangeli
- (k) Woza emthonjeni
- (l) Vukani sihambe Zingelosi

22. Inkanyezi Nezazi

- (a) Inkanyezi Nezazi
- (b) Ngaze ngambona
- (c) Uthando olungaka
- (d) EBethlehem Yiyi Le Nkosi
- (e) Lungisa indlela yakho
- (f) Sadumela into zabanye
- (g) Sithandwa ngize kuwe
- (h) Baxabene nabanye
- (i) Sibezwa bekhuluma
- (j) Abantwana baseThempelini

23. Township Fever (Umkhuhlane waseLokishini)

- (a) The Freedom Charter (Umhlahlandlela Wenkululeko)
- (b) Rolihlahla Mandela
- (c) Malo wami

- (d) Beautiful little Mamas (Bomama abahle abancane)
- (e) Xolis' inhliziyó
- (f) On the blood (Egazini)
- (g) Mngami wami
- (h) Ngobamakhosi
- (i) UMandela uthi ayihlome
- (j) Mathambo kaBaba
- (k) Jazz love song (Iculo lothando le jazz)
- (l) Umendo ungehlulile

24. Graceland

- (a) The boy in the bubble
- (b) Graceland
- (c) I know what I know
- (d) Gumboots
- (e) Diamonds on the soles of her shoes
- (f) You can call me A.1
- (g) Under African skies
- (h) Homeless
- (i) Crazy love Vol. 11
- (j) That was your mother
- (k) All around the world or the myth of fingerprints

25. The best of Ladysmith Black Mambazo

The Star and the Wisemen (INkanyezi Nezazi)

- (a) Abezizwe ngeke bayiqede
- (b) Wonke amehlo azokumbona
- (c) Akehluleki uBaba
- (d) Siligugu isiphambano
- (e) Ngelekelele
- (f) Lippi iqiniso
- (g) Kangivumanga
- (h) Vulcan' amasango
- (i) Sibeza bekhuluma
- (j) Swing low sweet chariot
- (k) Inkanyezi nezazi
- (l) Diamonds on the soles of her shoes
- (m) Knocking on heaven's door
- (n) Sisesiqhingini
- (o) Homeless
- (p) Chain gang
- (q) Yibo labafana
- (r) We nhliziyo yami
- (s) Rain rain beautiful rain
- (t) World in union

26. Izigi Zendoda

- (a) Guqa uthandaze
- (b) Zama ukuyeZulwini
- (c) Leli lungelo elakho
- (d) Liph' ithemba lakho
- (e) Makabongwe
- (f) Usema yedwa
- (g) Umuntu uhlale ephenduka
- (h) Thatha iseluleko sami
- (i) Xhawula Mzalwane
- (j) Uthando

3.11 Ukudlondlobala kwaMambazo aMnyama

Iqembu laMambazo aMnyama ladlondlobala livela nje. Ufakazi walokhu kwaba wukuhlabana kwalo liqala ngqa ukungenela umncintiswano namanye amaqembu eGoli, e-Eyethu Cinema.

Le ndaba izwakala kahle uma uMshengu eyilanda yena kuButhelezi, (1996:274) kanje:

Nase-Eyethu Cinema emdlalweni wokuqala sasesuliwe ngenxa yokushaywa kwezandla yizibukeli. Kwathi kowesibili savunyelwa ukuwungenela. Sawina. Emva kwalokho amaqembu abiza umhlangano avumelana kuwo ukuba sitshelwe ukuthi singabe sisawungenela umncintiswano ngoba zonke izibukeli zisithanda.

Ocwaningweni kuphawulwe ukuthi aMambazo ahlabana eqala ukuncintisana namanye amaqembu. UMshengu yena uthi bahlabana kowesibili. Empeleni besulwa kowokuqala ngoba izibukeli zivele sezibakhiphe phambili ngehlombe. Kwadingeka ukuba impumelelo yabo ingabalwa ngoba sebesuliwe. Ngakho-ke, vele kwasekuqaleni babewudlile umhlanganiso, base beboshelwa lona-ke itulo lokuzithola bengasekho emabhukwini.

Ukudlondlobala kwaMambazo aMnyama kwaqala ukwethusa abaningi lapho leli qembu limenywa ukuba liyocula eJalimane, aphelekezela iJuluka.

UButhelezi, (1996:275) uyifakazela kanje le nkulumo:

Bawethusa kabi amaJalimane ngokufaka nengoma yesiJalimane asebeze bayiqopha nakwesinye sezidlalade zabo ezintsha.

UThembela noRadebe, (1993:35) bayisonga kanje le ndaba:

Despite their trips to Germany, the group was unknown outside Africa except to very knowledgeable fans of African music, and a handful of Germans.

[Naphezu kwezinkambo zaseJalimane, iqembu laMambazo aMnyama lalingaziwa ngephandle kwase-Afrika, ngaphandle-ke kwedlanzanyana lezazi zabalandeli bomculo wase-Afrika, kanye nengxenyane enkulu yamaJalimane]

Udumo olukhulu kakhulu aMambazo aluthole ngonyaka ka-1987 ohanjeni lwawo nengcweti yaseMelika enguPaul Simon. Lo mjikelezo-mculo wethiwa elokuthi yi-"Graceland Tour."

Nempela kuyabonakala ukuthi impumelelo yaMambazo yeza ngesibusiso esabe siza ngesandla sikaPaul Simon. Udumo lwaleli qembu lwalandelwa wukuhlabana kwalo okunhlobonhlobo.

Kuhle ukuba kuthintwe amazwe aphesheya aMambazo aseke avakashela kuwo ngezikhathi ezahlukenene. Yilawa-ke:

IMelika, Canada, England, France, Switzerlaand, Holland, Ireland, Belgium, Australia, New Zealand, Sweeden, Denmark, Spain, Portugal, Singapore, Germany, Asia nase Russia.

3.12 Ukuhlabana kwaMambazo aMnyama

Udumo lwaMambazo yilona olwawaholela ekuhlabaneni ngemiklomelo enhlobonhlobo.

UButhelezi, (1996:270) ubeka kanje ngentengiso eyaphetha ngale nzuzo yemiklomelo:

Kuze kube manje kalikho iqembu likaCothoza Mfana eselenze okukhulu ukwedlula iLadysmithi Black Mambazo ekuthokoziseni abalaleli nezibukeli ngomculo walo; kanti-ke ngawo belu lowo mthamo, kalikho eselazuza okuningi emculweni okudlula bona belu abafana baMambazo.

Uyiqhuba le ndaba yakhe uShenge athi:

Kuke kushiwo nokuthi amarekhodi abo athengiswa ukwedlula ngisho nawezilomo ezingamaBeatles lapha eNingizimu Afrika.

Imiklomelo esizuzwe ngabafana baMambazo ihleleke kahle kuThembela noRadebe, (1993:45-49). Lapha kulolu cwaningo konke kuzobonakala sekuhunyushiwe ulimi

olusetshenziswe encwadini kaThembela noRadebe. Kuhleleke kanje:

1. Ngo-1977

AMambazo aMnyama azuza iDouble Gold Disc kwaGallo Records ngokuba icwecwe labo elithi "Ukusindiswa" lidayiswe ngaphezulu kuka-50 000 wamarekhodi.

2. Ngawo futhi u1977

Bazuza umklomelo weGold Disc khona kwaGallo ngecwecwe elithi "Nomathemba" eladayiswa ngaphezu kuka-25 000.

3. 1997

Baklonyeliswa yi SABC ngokuba yiqembu eliwedlule wonke.

4. 1978

AbakwaSABC basabaphinda futhi ngokubaklomelisa njengeqembu eliwashaye wonke emculweni wamakwaya.

5. 1982

Icwecwe 'Ulwandle Olungcwele' ladla umhlanganiselo kwaGallo ngokuthengiswa ngaphezu kuka-25 000 wamarekhodi.

6. 1982

UGallo waphinda wabaklomelisa ngomklomelo ngoba icwecwe labo elithi "Umthombo Wolwazi" ladayisa ngaphezulu kwamarekhodi angu-25 000.

7. 1983 no-1984

UMsakazo wesiZulu waklomelisa aMambazo aMnyama ngomklomelo "Amagagu Omculo."

8. Ngo-1985

Aphinda futhi aMambazo aMnyama ngokuhlabana ngecwecwe lawo elithi "Ukusindiswa." Lapha bazuza lo mklomelo kwaGallo Music ngoba leli cwecwe lidayiswe ngaphezulu kuka-200 000, lenza iPlatinum ephindwe kabili.

Kuwo futhi lo nyaka, uGallo wabaphinda ngomklomelo ngenxa yokudayiswa ngaphezu kuka-50 000 wamarekhodi, kwecwecwe, "IBhayibheli Liyindlela."

9. Ngo-1986

Bazuza umklomelo obizwa ngokuthi yi-"Scotty Award Master," ne "National Academy of Recording Arts and Sciences," ngecwecwe elithi "UShaka." Kuwo lo nyaka ka-1986, abakwaWarner Brothers eNew York baklomelisa aMambazo ngokuqopha ngempumelelo kubona.

Bona abakwaWarner Brothers baphinda baklomelisa aMambazo aMnyama, ngoba icwecwe labo i-'Graceland' ladayisa ngaphezulu kuka-200 000-00, eMelika.

Kuwo futhi lo nyaka uShabalala wathola omunye umklomelo ngoba yona i-"Graceland" idayise ngokwezinga lama-'Platinum Discs' amahlanu eNew Zealand.

10. UGallo Music waphinda waklomelisa uJoseph Shabalala ngomklomelo obizwa ngokuthi yi- "Composer's Award" ngonyaka ka-1987.

11. AMambazo aMnyama ahlabana futhi ngomklomelo i-"Autumn Harvest Music Personality Award."

Ngawo njalo u-1987 uJoseph Shabalala wemukela umklomelo obizwa ngokuthi yi- 'Multi Platinum Award' yinkampani i WEA Records e-Australia.

Khona ngo-1987 abakwaGallo Music baklomelisa aMambazo ngokuba icwecwe lawo "Zibuyinhlanzane." Lapha kwadayiswa ngaphezulu kuka - 40 000.

Icwecwe elithi "Ezulwini Siyakhona" ladayiswa ngaphezulu kuka-40 000 kwaGallo.

Nalapha aMambazo aklonyeliswa.

AbakwaWarner Brothers baphinda futhi ngokuba baklomelisa aMambazo ngoba icwecwe lawo I-"Graceland" idayiswe ngaphezulu kuka-500 000. Lapha kuseMelika.

Imeya yaseMnambithi yemukelisa aMambazo ngesitifikej sokuba liqembu eligqamise kakhulu indawo yakhona.

11. Ngo-1988

AMambazo aqopha umlando ngokuba liqembu lokuqala laseNingizimu Afrika ukuzuza iGrammy Award eMelika.

Abakwa-Autumn Harvest baphinda baklomelisa aMambazo ngomklomelo i- "Personality Award". Lokhu kungenxa yokuba aMambazo enze ezibukwayo ngokunqoba umklomelo ohlonishwa emhlabeni jikelele, iGrammy Award.

Aphinda futhi aMambazo azuza i-1988 Loamy's Award ngokuhlabana ngayo i` Grammy Music Award.'

Inhlangano yeNational Academy of Recording Arts and Sciences yawaphinda futhi aMambazo ngesitifiketi sokuhlabana kwawo ngecwecwe i `Journey of Dreams.'

Kuwo lo nyaka bazuza umklomelo obizwa ngokuthi yi-OKTV Music Award. Lapha baba liqembu eliwadlula wonke emculweni woMdabu, ngecwecwe i- `Journey of Dreams.'

12. Ngo-1989

Bathola incwadi evela eKensington Palace ngokuzimbandakanya kwiPrince Trust Concert eBirmingham.

Ayiphindile futhi aMambazo i-OKTV Music Award ngokuba liqembu elikhuphule kakhulu umculo eSouth Africa.

Bazuza futhi umklomelo obizwa ngokuthi yiGMP Gallo Award. Lapha icwecwe elithi "Thandanani" lazuza ngaphezulu kuka-50 000 wentengo.

Bayiphinda futhi i-GMP Gallo Gold Music Award ngempumelelo yokudayiswa kwe "Zigi Zendoda" ngaphezu kuka-25 000.

Icwecwe elithi "Zibuyinhlanzane" laphinda labazuzela umklomelo okuthiwa yi- GMP Gallo Platinum Award, ngokudayiswa kweve ku-50 000.

14. Ngo-1992

Baphinda abakwa Gallo Music ngokuklommelisa aMambazo ngeGMP Gallo Gold Award ngokuba icwecwe, i Two Worlds, One Heart" lidayiswe ukweva ku-25 000.

Bazuza futhi umklomelo obizwa ngokuthi "Umqhele Secondary School Certificate Award," eClermont.

Bazuza futhi umklomelo iJoseph Jefferson Awards Committee Special Award.

Udumo lokuhlabana kwaMambazo luwabeka ezingeni lokuba ancintisane nezinye izingwazi zomhlaba okwesibili, kwi-Grammy Award kamuva nje.

Le mpumelelo yaMambazo aMnyama yenanelwa wumhlabahloso wamazwi akhethekile kaMshengu, lapho ecikoza kanje:

Nginephupho lapha Menziwa mfowethu elingihluphayo imihla namalanga. Ngifisa abantu abafana nani, abazongelekelela ngemfundo yabo ukuthi ngakhe isikole somculo woMdabu. Ngifisa ufundwe ezikoleni njengoba unjalo, ukuze abantwana bethu bangalahlekelwa yile ngebo yesiko labo eliyobenza bangazikhohlwa ukuthi bangobani. Kufuneka abantwana baziqhenye ngalo mculo njengento yabo abangeke bephucwe muntu yona, ngoba iysisipho esivela kuNkulunkulu.

(Inkulumo kaJoseph Shabalala, exoxa nomcwaningi ngocingo, mhla ziyishumi nanye enyangeni yesine kwikhulunyaka lenkulungwane yesibili. Yingxoxo esekhaya eClermont, kade ebuye kuthangi eMelika.)

ISAPHLUKO 4

4.0 ISAKHIWO SOBUNKONDLO ECULWENI LIKAMASIKANDI NELESICATHAMIYA

4.1 Isingeniso

Kulesi sahluko kuzobhucungwa kuguxungwe iculo leSicathamiya nelikaMasikandi. Lokhu kuhloswe ngakho ukweneka obala leyo mbulu eyakha ubuhlobo phakathi kwale miculo yoMdabu kanye nenkondlo.

Leyo nsila yobunkondlo etholakala eculweni leSicathamiya nelikaMasikandi izoklaywa iminxa emibili. Kuzocwaningwa isakhiwo sangaphandle. Sona simumethe imisho, izindima, imvumelwano, isigqi, ukuxhumana, impindamqondo, impinda, ifanamsindo kanye nefanankamisa.

Umunxa wesibili uphathelene nolimi. Lapha kuzobhekwa izaga, izisho, izenzukuthi, izithombemagama kanye nokuqokwa kwamagama asetshenzisiwe. Khona lapha futhi iso lizokwenabela ezifengqweni ezitholakalayo emaculweni eSicathamiya nakaMasikandi. Le ndinyana esiklanyiwe ngenhla, isoyi layo lizobhuduka kanje:-

4.2 Isakhiwo sangaphandle

4.2.1 Imisho

UKhumalo, (1993:81) uphawula athi ngemisho:

Imisho yenkondlo ivamise ukuba ngemifishane
kakhulu. Ithi imifishane injalo ibe ikhomba
ukuphelela.

Uqhubeka athi okaMntungwa:

Ukhalo lwenkondlo ehlobe ngamavesi/ngemisho
emide nalo lungelahliswe okwenyongo yenyathi.
Lokhu sikushiso ukuthi ugqozi/usikisiki/amadlingozi
angesilokothe ngendlela efanayo.

Lapha-ke kuzothathwa iculo elilodwa ezinhlotsheni zombili zomculo woMdabu, kwenziwe
ngazo isibonelo semisho ephawulwe wuKhumalo, (1993:81) ngenhla. Iculo lokuqala
ngelaMambazo aMnyama isihloko sithi: "Xhawula Mzalwane," lihamba kanje:

Umuntu laph' emhlabeni
Imisebenz' emihl' iyamlandela.
Xhawula lapha mzalwane
Xhawula lapha mntakaNkulunkulu.

Noma zingafa
Ziphel' izinsizwa
Kodw' izibongo
Zosala madoda.

Noma zingafa
Ziphel' izinsizwa
Kodw' izibongo
Zosala madoda.

Uma sihlanguana
Ngeke sihluleke,
Uma simahlaluhlalu
Ngeke siphumelele.

Usho njal' uBaba
Uthi hlanganani nonke,
Ngob' uma nihlangene
Nonqob' izitha zenu.

Umuntu emhlabeni
Imisebenz' emihl' iyamlandela.

Hhayi ...
Hhe
Kumnandi.
Kumnandi kwelakith' eMnambithi.

Kuleli culo elingenhla, imisho yakhona mifishane. Endimeni yokugcina kukhona imisho enegama elilodwa. Umusho esingathi mude lapha ngonamagama amathathu nje kuphela, awumude neze-ke lowo musho.

Ezindimeni eziyisikhombisa ezibumbe leli culo, yindima yesithupha kuphela enemisho emibili. Zonke-ke lezi ezinye eziyisithupha zibunjwe yimisho emine indima ngayinye. Inkondlo ebumbeke kanje isuke ihleleke kahle. Leli culo-ke lifana ncimishi nenkondlo.

Isibonelo sesibili sitonyulwe kuPhuzekhemisi. Isihloko seculo sithi; "Singazondana Sodwa." Lona limi kanje:

Singazondana sodwa
Yinindaba
We! Ma-Afrika?

Niyakhumbul' ukuthi
AmaBhun' abesibopha
Ethi pas' usebenzaphi?
Esibopha thina,
Esihlasel' ezitaladini
Esibopha,
Ngish' emahositela
Esibopha,
Esisend' edolobheni
Esibopha.

(Inhlwayo)

Sidlal' amaBhunu esibopha
Singenze lutho.

Nakuleli culo elingenhla umusho esingathi mude ngomagama mathathu. Lo ngumusho wesithathu endimeni yesibili. Yonke-ke le eminye inegama elilodwa noma amabili. Nalapha ukube yinkondlo le besizothi ihleleke kahle. Nokho-ke indima yesibili ibukeka yeluleke kakhudlwana kunendima yenkondlo eyejwayelekile. Nokho-ke lokhu kuhleleka kwale ndima akuphumile neze emgudwini wenkondlo ehleleke kahle. Phela yonke indima iphethwe ngumusho owodwa futhi onegama elilodwa. Lo musho uthi, "esibopha." Yiyo-ke le mpinda (refrain) eqwashisa umfundi ngomqondo wenkondlo. Inxenxa imizwa yomfundi ukuze azizwele yena ubunzima bempilo yasemadolobheni kudala kowoMdabu.

Zikhona-ke izinkondlo ezibhaleka zibe nezindima ezihleleke zibe zinde kanje. Inhloso nqangi kusuke kuwukuhlela inkundla lapho umusho oyimpinda uzogida uphindelela khona ize iqothuke utshani.

4.2.2 Indima

Imisho nendima yibheshu nesinene. Uma ubalula ngemisho enkondlweni usuke phela sewu vele uxoxa ngendima yaleyo nkondlo. Indima phela yakhiwe yimisho. Sekuphawuliwe ngenhla ngezindima ezinde kuPhuzekhemisi; nezimfishane kuMambazo aMnyama. Ngakho-ke kuzodlulelwa kokunye.

4.2.3 Imvumelwano-siqalo

UKhumalo, (1993:83) uthi:

Lapha imbongi iqalisa khona amavesi enkondlo
ngemisindo/ngezinhlamvu ezifanayo.

Kuzoke kuhlolwe lokhu okushiwo ngenhla eculweni elilandelayo laMambazo aMnyama,
elithi, "Siligugu Isiphambano," elimi kanje:

Siligugu kim' is'phambano,
Siligugu kim' is'phambano,
Sangehlukanisa nesono sam
Siligugu kim' is'phambano.

Kodwa wen' unqikile,
Kodwa wen' unqikile,
Uzokwenzenjani
Lo munt' onqike kuye
'Ma efa?

Eculweni elingenhla indima yokuqala inemisho eqala ngohlamvu-si kanje:

Siligugu
Siligugu

Singaphinda sihlolisise elinye futhi iculo laMambazo elithi, "Xhawula Mzalwane," elimi
kanje:

Umuntu emhlabeni
Imisebenz' emihle
Iyamlandela.

Xhawula lapha
Xhawula lapha mzalwane,
Xhawula lapha
MntakaNkulunkulu.

Waqala kahle
Waqeda kahle
Xhawula lapha
MntakaNkulunkulu.

Nalapha ngenhla indima yesibili iqalisa ngohlamvu u-“xha”. Endimeni yesithathu umusho wokuqala nowesibili uqala ngohlamvu -wa-, kanje:

Wa
Wa

Nempela kuyatholakala kahle lokhu okushiwo wuKhumalo, (1993:83) kula maculo kaMshengu. Sigxobeka sigxivizeke isitembu sokufana kweculo leSicathamiya nenkondlo.

NakuPhuzekhemisi onguMasikandi kuyatholakala lokhu okungenhla. Lapha sizohlola amaculo amabili, siqale ngelithi, "Umalume" elimi kanje:

Kwakuyisigebeng' umalume
Kwakuyisigebeng' umalume
Kwakungumbulal' umalume

Imisho engenhla iqala ngohlamvu u-kwa-

Lokhu kubukeka kanje:

Kwakuyisigebengu ...
Kwakuyisigebengu ...
Kwakungumbulal' ...

Umusho wesithathu nowesine endimeni yesibili, kuqaliswa ngohlamvu olungu-`be', kanje:

.....
Be
Be

Le mvumelwano esekuqaleni kwemisho endimeni yenanelwa nawuMakhambeni, (1990:38) lapho ethi:

Imvamisa siye sithole le mvumelwano ngokuvumelana
konkamisa abafanayo, kwezakhi namalunga ekuqaleni
kwemigqa yendima.

Uphinde abuye njengako ukugiya uPhuzekhemisi ngeculo lakhe elithi; "Nithi Angithule,"
Kayimithi phela ingaphindwanga yingakho nje sizobheka futhi imvumelwano-siqalo kulo
leli culo elimi ngalolu hlobo:

Ngiyasebenza,
Ngiyasebenza,
Ngiyazigqilaza
Ngomsebenz' wami we!
Kodw' abeLung' bami
Bangithuka ngenhlamba,
Bathi muntu
Khemani Khafula
Basho kubani?

Nina nith' angithule,
Nith' angithule,
Nith' angithule kanjani
AbeLung' bedlala ngami kanje.

Imvumelwano-siqalo ihleli obala okwempahla yembuzi kuleli culo elingehla. Endimeni
nje yokuqala, umusho wokuqala kuya kowesine, iqala ngohlamvu u-ngi. Owesihlanu
nowesithupha iqala ngohlamvu u-ko-. Owesikhombisa nowesishiyagalombili yona iqala
ngohlamvu u-ba-.

Endimeni yesibili umusho wokuqala kuya kowesithathu kuqalwa ngohlamvu u-ni-.
Singasonga lapha ngoZulu nabanye, (1991:119) lapho ebeka kanje ngemvumelwano
yenkondlo:

Uma amagama enamalunga afanayo esekuqaleni
kwemigqa, leyo sithi yimvumelwano-siqalo.

Uma silandela lokhu okushiwo nguZulu nabanye, (1991:119), singatomula la malunga emagameni asekuqaleni. Wona-ke angagcina esesethulela lo mumo wezindima ezimbili:

Ngiyasebenza
Ngiyasebenza
Ngiyazigqilaza
Ngomsebenzi
Kodwa
Kodwa
Bangithuka
Bathi

Nith'
Nith'
Nith'

Wubufakazi obuqanda ekhaleni-ke lobu bokuthi inkondlo neculo likaMasikandi zingane zamfazi munye.

4.2.4 Imvumelwano-sigcino

Kuhle singakenzi silinganiso, sike sizwe uKhumalo, (1993:84) ezithamundela ngayo imvumelwano-sigcino:

Lapha imbongi isuke ihlobise amalungu okugcina emavesini ngemisindo/ngezinhlamvu ezifanayo.

Kuhle singapholisi maseko, simane sihlale izithonto eculweni laMambazo aMnyama elithi,

"Wonke Amehlo Azokumbona," elithi:

Lindani nihlale nilungile,
Uyeza
Uzofika
Njengonyazi
Lwezulu
Lukhany' eMpumalanga
Luze lufik' entshonalanga.

Wonk' amehlo azokumbona
 Wonk' amehlo azokumbona
 Abamthandayo bazombona
 Abamgwazayo bazombona
 Nabamphikayo bazombona
 Wonk' amehl' azokumbona.

Eculweni elingenhla, umholi nomqambi weculo ulihlobise ngale misindo nangalezi
 zinhlamvu ezilandelayo:

.....

 empumalanga
 entshonalanga

 azokumbona
 azokumbona
 bazombona
 bazombona
 bazombona
 azokumbona

NoPhuzekhemisi uthi elisuka muva likholwa yizagila. Yikho nje naye esinikeza
 okufanayo eculweni lakhe elithi; "Phansi Imikhonto" elimi kanje:

Nina bendlw' emnyama,
 Nina bendlw' emnyama,
 Izibhamu phansi,
 Imikhonto phansi,
 Wo singaqedana sodwa,
 Sabulalana sodwa,
 Asihloniph' iSilo,
 Asakhen' leli zwe.

Nakhona lapha umqambi waleli culo ulihlobise ngezinhlamvu ezifanayo emalungwini
 okugcina evesini eliveziwe kanje:

..... phansi
 phansi
 sodwa

..... sodwa

.....

.....

Le mvumelwano-sigcino etholakala emaculweni eSicathamiya noMasikandi igcwalisa kona ukuthi lokhu akwehlukene nhlobo nenkondlo.

4.2.5 Isigqi

UKhumalo, (1993:82) usichaza kanje:

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

Iculo laMambazo aMnyama elithi' "UShaka" liyakuveza lokhu. Lona limi kanje:

Ndabezitha!
Ndabezitha!
Ndabezitha!
UDlungwane kaNdaba
Odlung' emanxulumeni
Kwaze kwas' amanxulum' esibikelana,
UDlungwane woMbelebele,
UShaka ngiyesab' ukuthi nguShaka,
UShaka kwakuyinkosi yaseMashobeni.

Uteku lwabafazi bakwaNomgabhi,
Betekula behlezi emlovini,
Beth' uShaka kayikubusa kayikubankosi,
Kanti yilapho ezakunethezeka.

Ilemb' eleq' amany' amalemb' ngokukhalipha,
Waqed' izizw' uyohlaselaphi na?
He! He! He! Uyakuhlaselaphi na?

Umlilo wothathe kaMjokwane,
Umlilo wothathe wubuhanguhangu,
Oshise izikhova zaseDiebe,
Kwaye kwasha neziseMabedlana.

Oth' esadl' ezinye wadl' ezinye,
 Wath' esadl' ezinye wadl' ezinye,
 Ndabezitha!
 Ndabezitha!

Isibonelo sesigqi sezinhlamvu ezilinganayo kulo leli culo elithi "uShaka", simi kanje:

1	2	3	4	5	6	7	8	9	10
O	the	sa	dle	zi	nye	wa	dle	zi	nye
1	2	3	4	5	6	7	8	9	10
Wa	the	sa	dle	zi	nye	wa	dle	zi	nye

Lokhu kuhaya okumnandi kwesigqi iculo elinyathela ngaso ngenhla akugcini lapho.

UKhumalo, (1993:82) uphinde aqhubeke ngesigqi athi:

..... Ukulingana kwenani lezinhlamvu
 emushweni/amabanga emigqeni, ngokwelamana
 kwayo noma ngandlela thile kwakha nesigqi
 esimnandi.

Yikho kanye-ke lokhu kulingana okushiwo wuMntungwa, okuthe bha eculweni ngenhla.

Yikho futhi lokhu okwenza sithi iculo loMdabu lihlobene kakhulu nenkondlo.

Okunye okumele kungalibaleki lapha yilokhu. Ucwangingo lugxile ekubalulekeni komculo woMdabu esikweni lesizwe saMaZulu. Ngokwesiko lesiZulu inkondlo iyinsika yalo isiko.

Ezinkondlweni zoMdabu kukhona amahubo, imilolozelo, izibongo nokunye. Yizo-ke izibongo zeSilo iLembe lezi eziliculo laMambazo ngenhla. Lokho-ke kwenza kuhlaluke obala ukubaluleka komculo woMdabu esikweni lesiZulu.

Sisekuwona aMambazo aMnyama, kukhona elinye iculo lawo elithi, "Usema Yedwa," elina le ndima yesibili:

Kwaqal' ugogo wathi,
 Usema yedwa lo mntwana,

Wema yedwa
Wema yedwa
Wema yedwa

NgokwesiNtu liculo likagogo noma likamama leli eliculwa kujatshulelwa futhi kukhuthazwa ingane esiqala ukusukuma ukuba iqhubeke ize icathule futhi. Lokhu kukhuthaza kuphetha ekutheni ize igijime ingane.

Yiwona-ke umnotho wesiko lesizwe saMaZulu lona oqukethwe yiculo loMdabu leSicathamiya.

4.2.6 Ukuxhumana ekuqaleni

UMakhambeni, (1990:47) ukuchaza kanje:

Lena yindlela esetshenziswa lapho kuxhunyaniswa imigqa emibili noma ngaphezulu ngokuphinda igama elithile noma ingxenyana yalelo gama. Lokhu kuphindwa kwamagama kungase kube sekuqaleni, noma phakathi ngisho ekugcineni imbala. Uma kusekuqaleni sithi ukuxhumanasiqalo,

Sizoke sihlolisise iculo laMambazo aMnyama elithi, "Kangivumanga," ukuze kuvezwe lokhu. Lona lihleleke kanje:

UNkulunkulu wethu,
UBaba wethu,
OnguMdali wethu,
Uyasithanda sonke,
Uma kukhon' okonakel' eZulwini,
Asibuyeleni kwezoMdabu.
Asilaleleni abadala bethi,
Akukho silima sindlebende kwabo.

Please! Please! Please note,
When I say our Creator,
I do not mean

Any particular race
Colour or creed,
I love my brothers and sisters.

Somebody,
Somebody was begging me
To hate one of my brothers and sisters,
I said no, no, no.
Never, never, never, never, never, never,
No, No, No.

Different colours
Means nothing to me,
Different languages
Means nothing to me,
Different names
Means nothing to me.

Kukhona lo munt' obengincenga
Ethi phakathi kwabafowethu
Nodadewethu
Angizond' omunye,
Mina kang' vumanga,
Mina kang' vumanga.

Wo! Mina kangivumanga madoda!
Wo! Mina kang' vumanga,
Ngeke ngivume mina,
Ngeke ngivume,
Ngeke ngimbulal' udadewethu
Ngeke ngivume,
Ngeke ngimbulal' umalume wami,
Ngeke ngivume.
Ngeke ngimbulale min' ugogo
Ngeke ngimbulale min' ugogo,
Ngeke ngimbulale min' umkhulu,
Ngeke ngimbulale min' umkhulu,
.....
.....

Kuleli culo elingenhla, indima okugcinwe kuyo inomugqa wokuqala nowesibili eqala
ngegama elithi 'Wo!'. Yilo leli gama elenza kube nokuxhumana kule misho yokuqala
emibili.

Kusukela emushweni wesithathu kuze kufike ekugcineni, yonke le misho ixhunyaniswa yigama elithi 'ngeke,' elisekuqaleni kwale misho. Yiko lokhu kuxhumana kwemisho okuxhumanisa iculo leSicathamiya nenkondlo. Ngasohlangothini lukaMasikandi sizobheka iculo likaPhuzekhemisi elithi, "Imbizo," elimi kanje:

Hhawu! Njalo nje,
Kukhon' imbizo,
Sihlale sibizw' emakhosini,
Bethi kukhon' imbizo,
Sihlale sibizw' enduneni
Bethi kukhon' imbizo.

Njalo nje,
Kukhon' imbizo,
Awu! Njalo nje,
Kukhon' imbizo,
Sihlale sibizwa phezulu
Sihlale sifunwa kwaMjoli,
Nithi siyithathaph' imali?
Siyithathaph' imali?
Nithi siyithathaph' imali?
Kukhon' imbizo.

Endimeni yokuqala umusho wesithathu uxhumana nowesihlanu ngokuqala ngegama elithi, "sihlale." Kowesine nowesithupha kuqala igama elithi, "bethi" kanje:

.....
Sihlale
Sihlale

Nasendimeni yesibili kunemisho wesihlanu nowesithupha exhunyaniswa yigama elithi, "sihlale.'

4.2.7 Ukuxhumana okuphakathi

Lapha kukhulunywa ngamagama afanayo emshweni ethile, ebe ephakathi nayo. Uma sihlolisisa leli culo esiqeda kulithinta ngenhla, elithi "imbizo," sithola imisho enalamagama afanayo endimeni yokuqala:-

..... sibizw'
.....
..... sibizw'
.....

Endimeni yesibili kukhona umisho wesikhombisa, nowesishiyagalolunye, inala magama afanayo phakathi:

..... siyithathaph'
..... siyithathaph'

Nxa sibuyela emuva kwelaMambazo yize singemgqingqo, sithola la magama afanayo endimeni yokugcina emishweni wesishiyagalolunye kuze kufike ekugcineni:

..... ngimbulale min'
..... ngimbulale min'
..... ngimbulale min'
..... ngimbulale min'

AMambazo aMnyama athi indoda kayihlatshwa ngomkhonto owodwa lapho enza ibuya ngeculo elithi, "Usema yedwa." Kulo kuzocashunwa indima yesibili enemisho enegama elifanayo phakathi, elithi "watshel'" elidwetshelwe ngezansi:

Kwaqal' umama wathi
Usema yedwa,
Wema yedwa lo mntwana,
Usekhulile lo mntwana,
Wathi bhada, bhada,
Usema yedwa lo mntwana bo!
Usezosebenza lo mntwana,
Kwaqal' umama wathi,

Umama watshel' ugogo,
Ugogo watshel' umkhulu,
Umkhulu watshel' ubaba,
Wathi lo mntwan' usekhulile,
Usema yedwa.

4.2.8 Ukuxhumana okutshekile

Lokhu kuxhumana kugqame kahle kulo leli culo elithi, "Usema Yedwa." Ake sicaphune le misho enamagama adwetshelwe akhomba lokhu kuxhumana okutshekile:

Umama watshel' ugogo
Ugogo watshel' umkhulu
Umkhulu watshela.

Lokhu kuzobukeka kanje:-

..... Ugogo
Ugogo Umkhulu
Umkhulu

Ake sizwe ukuthi ubeka kanjani uKhumalo, (1993:85) ngalokhu kuxhumana okungenhla:

Lapha imbongi isebenzisa igama elisekuqaleni evesini elingenhla, kuthi kwelilelamayo libe phakathi noma ekugcineni. Kokunye leli gama lingaba sekugcineni evesini elingenhla bese iqala ngalo noma libe phakathi evesini elelama lelo. Ukuxhumana kwamavesi kutsheke.

NoPhuzekhemisi ukufakazela ngokugcwele ukuthi umculo woMdabu liwele lenkondlo.

Naseculweni lakhe elithi, "Bashayeli Lalelani," elibekwe ngezansi, uyakuveza ukuxhumana okutshekile, kanje:

Bashayeli lalelani,
Bashayeli lalelani,

Lalelani uNgqongqoshe,

Endimeni yesibili kubukeka kanje:

.....
..... lalelani
Lalelani.....

Konke lokhu okungenhla kusagcwalisa wona umbhalo othi, inkondlo neculo
likaMasikandi, neleSicathamiya yinto yinye.

4.2.9 Ukuxhumana okusekugcineni

UKhumalo, (1993:85) lapho echaza lokhu kuxhumana, uthi:

Lapho imbongi isuke ixhumanise amavesi amabili
noma ngaphezulu ngegama elifanayo ekugcineni
kwamavesi.

Lolu hlobo lokuxhumana ekugcineni luhlaluka obala eculweni likaMasikandi, ngoba
kuvamise ukuba kuphindwe imigqa. Lokhu kuzocaca bha, kuleli culo likaPhuzekhemisi
elithi, "Umalume," elihamba kanje:

Kwakungumbulal' umalume
Kwakuyisigebeng' umalume
Bonk' otsotsi babemkhulekela,
.....

Hhay' umalume
Hhay' umalume
Wayebulal' umalume
Kwakuyisigebeng' umalume
.....

Uphinde asenekele la maqiniso okuxhumana ekugcineni okutholakala naseculweni loMdabu uPhuzekhemisi. Lokhu kuvezwe kahle eculweni lakhe elithi, "Phans' Imikhonto." Nanto-ke:

Wo! Nina bendl' emnyama,
Nina bendl' emnyama,
Izibhamu phansi,
Imikhonto phansi,
Sabulalana sodwa,
Singaqedana sodwa.
.....

Akugcini ngoMasikandi kuphela, nakwele-Sicathamiya kuyatholakala lokhu kuxhumana.

Ake sibheke nje kuleli culo laMambazo aMnyama, elithi, "Kangivumanga":

UNkulunkulu wethu,
UBaba wethu,
OnguMdali wethu,
Uyasithanda sonke,
Uma kukhon' okonakele eZulwini,
Asibuyeleni kwezoMdabu.

Aphinde asivezele lokhu aMambazo eculweni elithi, "Wonke Amehlo Azokumbona," kanje endimeni yesibili:

Wonk' amehl' azokumbona,
Wonk' amehl' azokumbona,
Abamthandayo bazombona
Abamgwazayo bazombona
Nabamphikayo bazombona
Wonk' amehl' azokumbona.

Asivalele le nkundla yokuxhumana ekugcineni aMambazo, ngeculo elithi, "Siligugu Isiphambano." Lokhu kuxhumana kwenekwe kanje:

Kodwa wen' unqikile,
Kodwa wen' unqikile,
Wena mngan' unqikile,
Kodwa wen' unqikile,

2.10 Impindamqondo

OkaKhumalo, (1993:86) uyichaza kanje:

Yisigqizo lesi esikhombisa ukuhambisana komqondo emigqeni/emavesini elamanayo endimeni ngenhloso yokugcizelela nokuletha umgqomo/isigqi. Le migqa ingaphatha ukuvumelana kokunye izishaye samavesi/samigqa ephikisanayo.

Ake sikuhlolisise lokhu okushiwo okaMntungwa ngenkondlo, sikutomule eculweni

leSicathamiya elithi, "UShaka," emigqeni esendimeni yokugcina, ethi:

Oth' esadl' ezinye wadl' ezinye,
Wath' esadl' ezinye wadl' ezinye

4.2.11 Impindwa/Impinda

UMakhambeni, (1990:41) uchaza kanje:

Singathi uma sichaza leli gama sithi uphawu oluvame ukuba umugqa noma ingxenye yawo edamane iphindwa ezindimeni zenkondlo.

UKhumalo, (1993:86) yena ubeka athi:

.... Lapha kusuke kuphindwa umugqa/ivesi elithile noma ingxenye yalo. Kuvamise ukuba umugqa osequqaleni noma osekugcineni kwesigaba.

Eculweni laMambazo elithi, "Siligugu Is'phambano" kukhanya kuthi nje bha lokhu, lapho zonke izindima ziphetha ngomugqa othi, "siligugu kim' is'phambano," nakhu-ke lokhu okushiwoyo:

Siligugu kim' is'phambano,
Siligugu kim' is'phambano,

Sangehlukanisa nesono sami,
Siligugu kim' is'phambano.

Saligug' is'phambano,
Wo! Saligug' is'phambano,
Is'phambano
Sangehlukanisa nesono sami
Siligugu kim' is'phambano.

Wo! Sang' siz' is'phambano,
Sang' siz' isphambano,
Wo! Is'phambano,
Sangehlukanisa nesono sami,
Siligugu kim' is'phambano.

Uma eqhubeka nokuchaza le mpindwa uKhumalo, (1993:78) uthi:

Imbongi inakho ukuthi lo mugqa othile ikhethe ukuba
ilokhu iwuphinda phakathi nezigaba zenkondlo.

Lokhu kugqama kahle kakhulu eculweni likaMasikandi elivame ukuphindaphinda imigqa
emibili kwihlwayo. Ake sizwe uPhuzekhemisi ekufakazela lokhu eculweni lakhe elithi,

"Inja Yami," nango-ke ezithamundela ngephimbo lenhlwayo yezinsizwa zakhe:

Nakhu sidlal' abantu (inhlwayo)
Sengiphum' enduneni
Bath' as'khokhel' uDlayedwa (inhlwayo)
Seng' phuma phezulu,
Nakhu sidlal' abantu (inhlwayo)
Seng' phuma phezulu,
Bath' as'khokhel' uDlayedwa (inhlwayo)
Ith' ang' khokhel' inja yami
Nakhu sidlal' abantu (inhlwayo)
Inja yam' isebenzaphi?
Bath' as'khokhel' uDlayedwa (inhlwayo)
Hhawu! UDlayedwa
Nakhu s'dlal' abantu (inhlwayo)
Ingabe nomnika yin' impesheni?
Bath' as'khokhel' uDlayedwa (inhlwayo)
Hhawu! uDlayedwa
Nakhu s'dlal' abantu (inhlwayo)
Nakhu s'dlal' amany' amadoda
Bath' as'khokhel' uDlayedwa (inhlwayo)

Uma ibekwa yodwa nje inhlwayo le eyakha impinda, ithi:

"Nakhu sidlal' abantu
Bath' asikhokhel' uDlavedwa"

2.12 Ifanamsindo

OkaKhumalo, (1993:87) ulichaza athi:

Ngumhlobo lona ohlabahlosisa inkondlo ngemisindo
noma ngezinhlamvu ezifanayo noma ezinokuhlobana,
zilandelane okanye zibe ningi emugqeni okanye
evesini noma emavesini alamanayo.

Eculweni laMambazo elithi, "Siligugu Isiphambano" kukhona imisindo/ongwaqa-s
abaphindekayo, noma abalokhu bezwakale ngokuthi akufane emugqeni wesithathu
endimeni yokuqala othi:

Sangehlukanisa nesono sami

Aphinde akhiphe amanye amangwevu aMambazo aMnyama eculweni elithi,
"Kangivumanga." Lapha-ke kunezinhlamvu eziqukethe le misindo eqhuma
ngokuhlobana, ethi, `ch'. Lokhu kuzwakala lapho bethi:

Chabo bo! Chabo bo! Chabo bo! Chabo bo! Chabo bo!
Chabo bo!
Mina kang'vumanga
O! Mina kangivumanga.

4.3 Ulimi

Ngaphansi kwalesi sihlokwana sizothinta la maphuzwana alandelayo: izaga ezitholakala
eculweni likaMasikandi, kanye neleSicathamiya, izisho, izenzukuthi, izithombemagama,

kanye nophawu. Ake sibone-ke ukuthi asivezela kanjani izaga aMambazo lapha, ezizodwetshelwa.

Okokuqala sizobheka iculo elithi, "Thath' Iseluleko Sami" eliqala lithi:

Abadala bathi,
Isala kutshelwa sibona ngomopho
Zashayan' iziphukuphuku.
Wathukuthela
Wesab' inganono
Wathukuthela
Wesab' ukuduma kwayo.
Wathukuthela
Washay' umfowenu,
Wathukuthela
Nashayana nodwa.

Isaga esidwetshelwe ngenhla sichaza ukuthi umuntu ophikelelayo ngokwenza into akhuzwayo kuyo, uvelelwa yibhadi lokulimala.

Akugcini lapha, eculweni elisihloko sithi, "Vulan' Amasango" sikhona futhi isaga esisetshenziswe endimeni yesibili kanje:

Ziyakhala
Izingane zikaMshengu
Zithi nakhu kudlul' unogwaj' odl' ifolishi,
Uqili phambana namany' amaqili
Isina muva liyabukwa,
Azife zonk' izimpondo zabathakathi.

Lapha kushiwo ukuthi olindayo, bese enza okwakhe kamuva, kuvamise ukuba kuchume.

EzikaMshengu lapha zizophetha ngokusethulela isaga eculweni elithi, "Kangivumanga."

Sona-ke sisendimeni yesibili emi kanje:

Asilaleleni abadala bethi
Akukho silima sindlebende kwaso

Yisaga lesi esichaza ukuthi noma angaba mubi kanjani umuntu ngokwenza, kodwa uyathandwa kubo.

Uma silandela ukusetshenziswa kwezisho, sizoqala ngamaculo kaPhuzekhemisi.

Elokuqala lithi, "Umalume," elimi kanje:

Kwakungumbulali' umalume x 2
Wayebulal' umalume,
Bonk' otsotsi babemkhulekela.

Elokukhulekelwa lapha lisho ukuhlonishwa, kumbe ukwesatshwa.

Uyaphinda futhi agalele uPhuzekhemisi ngeculo elithi, "Phans' Imikhonto." Lona limi kanje:

Wo! Nina bendl' emnyama,
Wo! Nina bendl' emnyama,
Izibhamu phansi
Imikhonto phansi.

Lezi sisho zisetshenziswe ngobuchule obukhulu, ngendlela yokuthi seziguquliwe kweqiwa negama eliyisenzo esithi 'ukubeka.' Empeleni nxa ziphelele kumele zibukeke kanje:

Ukubeka phansi imikhonto } Ukuyeka ukulwa
Ukubeka phansi izibhamu }

UMshengu kwelaMambazo aMnyama, endimeni yesibili uthake ngaso isisho esikhuphula izinga leculo lakhe, kanje:

Isono sikuwe,
Thandaza,
Bashayana bodwa,
Baphehlelwa' amanzamnyama
Nom' indlel' inameva
Sizothandaza.

"Ukuphehlelw' amanzamnyama" kusho ukuphanjaniselwa, nibangelwe amabhadi, isinyama. "Indlel' enameva," kusho ubunzima. Wubuciko bolimi lobu obusetshenziswe lapha.

Nezenzukuthi ziyatholakala kuMambazo aMnyama eculweni elithi, "Ngqongqotha Mfana," elithi:

Ngqongqotha mfana singene.
Ngqo! Ngqo!
Ngqongqotha mfana singene
Sikhulekel' indawo.

4.4 Izifengqo

Akuzukubhekwa zonke izifengqo ezikhona olimini. Kuzonanyathelwa kulezo ezivamise ukubaluleka ezinkondlweni. Nazi-ke lezi okukhulunywa ngazo:-

4.4.1 Isifaniso

Lesi sifengqo siyabonakala eculweni laMambazo elithi, "Wonke Ameho Azokumbona."

Lona-ke liqala kanje:

Lindani nihlale nilindile,
Uyeza,
Uzofika njengonyazi lwezulu,
Lukhany' empumalanga,
Luze lufik' entshonalanga.

Lapha uJesu oyinkosi ufaniswa nonyazi.

NakuMasikandi uyenanela kulokhu uPhuzekhemisi eculweni elithi, "Umalume," endimeni yesibili:

Kwakuyisigebeng' umalume,
Wayebulal' umalume,
Kodwa ngamhla kufa yena
Wafis' okwenja
Wabolel' esitaladini.

Ukufanisa ukufa komuntu nokwenja, kuveza ukuthi wabe engasathandwa muntu ngenxa yobulwane bempilo yakhe.

4.2 Isingathekiso

Iculo laMambazo aMnyama eliyizibongo zenkosi uShaka, elithi kwalona, "UShaka," likugqamisa kahle lokhu. Phela kadeni imbongi iyawakhetha amagama ezobiza ngawo inkosi. Yiwo la magama ayichazayo ukuthi ingubani, kumbe yenzani. Endimeni yesithathu yaleli culo-zibongo, kuthiwa:

Ilembe eleq' amany' amalemba ngokukhalipha,
Waqedaqed' izizwe uyohlaselaphi na?
He! He! He! Uyohlaselaphi na?
Umlilo wothathe kaMjokwane,
Umlilo wothathe ubuhanguhangu,

Ukubiza iSilo uShaka ngelembe nomlilo wothathe, yiko kanye ukungathekisa okugqamile ezinkondlweni, lapho imbongi ibiza into ngaleyo eyifanisa nayo. Nalapha-ke uShaka ubizwa ngelembe okusilinganiso sobuhlakani bakhe. Ubuye abizwe ngomlilo wotshani uthathe, okusilinganiso sokugasela kwakhe izitha zingazelele ngendlela abe eshesha ngayo.

Lokhu kufanisa - kubiza kuphinda kugqame kahle ezibongweni zikaPhuzekhemisi. Zona zicashunwe lapho esethi:

Kade ngangibatshele ngithi
Bangaboyithint' imamba,
Ngithi bangaboyihlokoz' emgodini izobalimaza.

Lokhu kuzibiza kuka 'Phuza' ngemamba, kungathekisa ibala lakhe, kanye nesithunzi sobungozi bakhe kwabanga nabo kwezikaMasikandi.

4.4.3 Ihaba

Iculo laMambazo elithi, "Homeless" likuveza kahle lokhu lapha ngezansi:

Homeless
Homeless
Moonlight sleeping in the
Amakhaz' asengibulele mina
Angibulal' amakhaza

UMshengu kaqonde kona ukufa lapha, kepha uchaza izinga lenhlupheko yokugodola ezizweni.

NakuPhuzekhemisi, eculweni elithi, "Lwabaqeda Abantu Udlame" kuyavela lokhu. Kona kugqanyiswa yinhlwayo yalo iculo ethi:

Ngaleya minyaka
Lwabaged' abant' udlame.

Inkulumo enje kayisho ukuthi akusekho muntu manje, kepha ibabaza izinga elaliphezulu lokufa. Konke lokhu osekuphawuliwe lapha ngenhla njengengxenye yolimi lwenkondlo, kuwubufakazi obuqanda ekhanda ukuthi inkondlo neculo loMdabu, likaMasikandi

neleSicathamiya, kuyefana ncimishi! Yiko-ke loko kufana okuyinkomba yokubaluleka
komculo woMdabu esikweni lesizwe samaZulu.

4.4.4 Inhlonipho

UPhuzekhemisi uyayiveza eculweni elithi, “Bashayeli Lalelani,” kanje lapho esekhuluma:

.....
Musan’ ukushayela nidlile,] niphuzile
Ayeken’ amanz’ amponjwana] utshwala

4.4.5 Isingathekiso

Iculo laMambazo aMnyama elithi, “UShaka” limi kanje:

.....
Umlilo wothathe kaMjokwane
Umlilo wothathe wubuhanguhangu

Isingathekiso sigqanyiswa wukubizwa kweLembe ngomlilo wothathe ngendlela ashesha
ngayo lapho ehlasela izitha.

ISAPHLUKO 5

5.0 IZINHLOBO ZAMACULO ESICATHAMIYA NOMASIKANDI

5.1 Isingeniso

UMasikandi neSicathamiya yimiculo enothe kakhulu ngezimpawu zobunkondlo. Nalapha kusazoqhutshwa kona ukubhucunga ukufana kwala maculo oMdabu kanye nenkondlo.

Kulesi sahluko-ke kuzocutshungulwa, kuhlelwe kahle amaculo angena kulezi zigaba zenkondlo ezilandelayo zawo amaculo lawo adlela ngxwembeni yinye nalawo azobe ebhalwe ngokuphelele. Ake sibone-ke ukuthi njengoba sesiyiqobe amaqatha, sayaba ngononina, izokwehla kanjani emphinjeni.

5.2 Omzwangedwa

UKhumalo, (1993:70) uluchaza kanje lolu hlobo:

..... Yinkondlo ebalisayo ngesigigaba esihaqe
nesisibekela imbongi uqobo.

Eculweni elithi: "Thatha iseluleko sami," uMshengu ukhangule ngokusebenzisa isaga ukuveza injulamqondo yabadala ngokuthi:

Basho njalo abadala
Bathi isala kutshelwa
Sibona ngomopho.

Ukungenisa leli culo ngokusetshenziswa kwenzululwazi kuveza isingeniso esiphusile.

Kubikezela iseluleko esinzulu, okungathi uma seqiwe kube nokugobhoza kwegazi.

Kulo leli binza uMshengu uyihlaba esikhonkosini ikhonkobale uma eveza umugqa othi:

Zashayan' iziphukuphuku.

Kuyabonakala ukuthi ukhuza iziphukuphuku ezishayana zodwa kuze kubongele izitha zithi: *Qhude manikiniki mnike isongo lakhe.*

Ebinzeni lesibili, uMshengu uthathe ihubo elaziwayo, elihutshwa ngamaviyo athukuthele, elithi:

*Wathukuthela
Wesab' inganono,
Wathukuthela
Wesab' ukuduma kwayo.*

Kunobuciko ukuthatha umsebenzi osemahubeni uyiswe eSicathamiyeni. Ukuthatha into eyaziwayo ukuze wenze into engaziwa kubonisa ubungoti nobunyoninco. UGarreson, (1952:576) uthi:

If originality were defined as the creation of entirely new products of ideas, without dependence upon the work of others, few if any of the world's masterpieces could be termed original.

Kuleli hubo elidingidwayo kuyabonakala ukuthi kuthandaniswe izinto ezimeleneyo, ukuthukuthela kanye nokwesaba. Kuyavela kulo ukuthi noma izinsizwa sezithukuthele kodwa ziyasesaba isibhamu. UDonda, (1999:84) uveza ukwesabeka kwenduku yamavaka:

Kusuke kudumaze nje ukuthi ngisho noma umuntu angaze athukuthele kodwa uyasesaba isibhamu ngba siyajuma. Uvele abaleke ukuze engabe elokhu evikana nenhlamvu engavikeki nokwenza yevaka.

Kucaca kuthi bha ukuthi isibhamu sesabeka kakhulu uma sesiduma.

Kulo leli binza kuvela ukuthi umphathi wesibhamu ushaya ngisho abakwabo. Abakwabo bathukuthele qede baphindisele ngaso futhi isibhamu:

Wathukuthela
Washay' umfowenu
Wathukuthela
Nashayana nodwa.

Lapha buvela ngokusobala ubuphukuphuku. Kuyacaca ukuthi igama elithi, "isiphukuphuku" liqokwe laba ngaphezulu kwelithi isilima, isiphoxo nesiduphunga.

Egameni elithi isiphukuphuku kukhona ukuphindwa kwesiqu kanje:

1 2
Isiphukuphuku

Lokhu kugxilisa umqondo wokuthi ubuduphunga obuphindiwe ukudubula umuntu wakwenu. Kuyacaca ukuthi owakwenu uyobuye umdinge umdingela ukuthi nigazi linye, ninyamanye. Uma esekwagoqanyawo, ethunyelwe nguwe noma usuthi uyamumemeza kuyofana nokuzishaya ngendlebe etsheni.

Ebinzeni lesithathu uMshengu usebenzise inkolo yobuKrestu uma ebiza leli chilo nehlazo ngesono:

Isono sikuwe
Thandaza

Kulo leli binza uMshengu wenezele ngokufaka isenzo sobuthakathi uma ethi:

Baphehlelw' amanz' amnyama.

UNtuli noNtuli, (1975:55) uveza ukuphehla amanzi njengomsebenzi wobuthakathi:

Angiphiki ngawaphehl' amanzi
Ngagwaza abozalo ngezibhobo,
babhodl' izingazi ngaphezulu.

UDonda, (1997:04) uveza ukuthi umthakathi wozalo ophehla amanzi amnyama:

This person bewitches members of his own family.
Uphehla amanzi amnyama. He churns black
medicines; aphenidule idlozi, 'he causes the ancestral
spirits to trouble the members of the family.' He
sends utokoloshe 'hairy dwarf' to sleep with the
members of the family in order to cause impotence
among them. He knows that impotency will deprive
them of children and since they will have no heirs he
will be entitled to collect their possessions after their
deaths.

UMshengu ugcina eseveteza isiNgisi:

Although there is
Freedom of choice,
Freedom of worship,
Freedom of speech,
But if you don't want
To take my advice,
You will get into trouble.

Lapha kubonakala kahle ukuthi uMshengu ugcizelela isaga sesiZulu esithi isalakutshelwa

sibona ngomopho nxa ethi:

But if you don't want
to take my advice,
you will get into trouble.

Kuyabonakala ukuthi lokhu ukwenzela ukuba nabangasizwa isiZulu bantongele kuleli thongwane lakhe.

Kuyavela ukuthi ubuphukuphuku nokubhixeka emehlweni ngodaka kudalwa yisangcokolo segciwane lombangazwe. Abantu bombangazwe abakhuluma ulimi bafuna i:-

Freedom of speech,
Freedom of worship,
Freedom of choice.

Ubona ukuthi kuhle umuntu akhethe inkolo kuqala ngaphambi kokuba akhulume. Akumele ukuba umuntu akhulume kuqala ngaphambi kokuba akhethe inkolo yakhe. Kuwumsebenzi womculo weSicathamiya ukuthwishila izigwegwe ziqonde zithi nto njengothi lomkhonto.

UPhuzekhemisi eculweni elithi, “Nithi Angithule”, uthi:

Ngiyasebenza,
Ngiyazigqilaza
Ngomsebenz' wami we!

Uma umuntu esebenza ngokuzikhandla usuke elindele umvuzo othile. Kungaba yinzuzo ethile. Kungaba wukubongwa ngokuthile kumbe ngamazwi nje amkhuthazayo. Lapha ukuzikhandla kukaPhuzekhemisi kungaphezu kwamandla. Sekusezingeni lobugqili.

Nokho uPhuzekhemisi uba nokudideka okukhulu okuphithanisa ikhanda. Ugcina engazi ukuthi yikuphi ngempela okufanele akwenze ukuze azuze ukubongwa ngomsebenzi wakhe:

Kodw' abeLung' bam' ababongi,

Lokhu kungabongwa emva kokuzigqilaza ngenxa yokuzinikela nokuzimisela ngomsebenzi wakhe kutshutsha imitsalo yobuhlungu enhliziyweni yakhe ayizwa qede iphenduke amahlule. La mahlule akhomba ukudinwa qede abhalakaxeke phansi esengumbuzo othi:

Nina nith' angithule,
AbeLung' bedlala ngami kanje?

UPhuzekhemisi lapha umele isiNtu esabe sigqilazekile ngaphambi kwenkululeko yeNingizimu Afrika entsha. Ukhipha umuzwa womzwangedwa owake wasibekela yena uqobo engakangeni emculweni. Lo mzwangedwa wakhe sewuyinhlanguanisela yokwehlela yena nokwakwehlela isizwe esiMpisholo ezindaweni ezehlukene zokusebenza. Kufanele lokhu kwakhe amahlule obuhlungu benhliziyo ngemicabango enemibuzo engaphenduleki.

Uze abale namagama alumelayo lapha:

Bangithuka ngenhlamba

Kheman' Khafula!

Igama elithi “kheman!” kalisetshenziswa kumuntu. Lisebenza kuphela emgodoyini. Liyigama elebolekiwe esiNgisini (come on), okunomqondo oqondile ongenanzondo nanhlamba. Kepha lapho lifika esiZulwini lawulahla umqondo. Laguqukelwa esankahlwini sokukhaca umuntu, ephoqwa ukwenza okuthile. Lesi sankahlu sikhawha yinzondo yobuhlanga bokubandlulula ngobuzwe. Ukusetshenziswa kwalo lapha liveza umuzwa wobuhlungu obophela ngaphakathi enhliziyweni kaPhuzekhemisi.

Kwedlulela kakhulu ebuhlungwini lapho leli gama selibelethene nelithi “Khafula!” Leli liyinhhlamba isibili esukela kulo ubandlululo lobuzwe. Yikho-ke nje uPhuzekhemisi eze abuze umbuzo othi:

Basho kubani?

Lo mbuzo ongenhla uveza ukukhathazeka okuxubene nokunengwa. Usuke ekuzonda futhi ekwenyanya uMlungu uma ekubiza nge-'Khafula'. Usuke ezwa lelo phunga lengangakazane qede kube sengathi angavele akubhambabule ngenduku ungenze lutho.

UVilakazi, (1982:93) uthi:

Nkosi kangizondi muntu,
kepha mina ngiyazondwa.

Lapha uVilakazi uveza ukuthi isigcwagcwa sokuba ngumzondo nengangakazana komuntu oMpisholo kuMlungu, kasinazingxabo zenzondo evela kuye. Siyazisukela nje. Le ndida yenzondo exaka uSathane uVilakazi uyethula kuMdali yena onguPhezukonke:

Nkosi kangizondi muntu.

Uyaqhubeka uPhuzekhemisi nokumangala. Umangazwa wukuthi phezu kwale nkebenkebe yamanxeba asevulwe wukuthukwa ngenhlamba, kumele athule:

Nina nith' angithule.

Ngisho nozavolo wesiwungawunga sesithumuthumu angeke athule nxa ebona ukuthi kudlalwa ngaye kanje. Kuthi lapho eseziqgilaze kangaka kepha abongwe ngokuchashwa ngezigaxa zenhlamba ezakha izibhelekexxe zamahlule enhliziyweni:

Mina ngingathula kanjani
AbeLung' bedlala ngami kanje?

UNtuli, (1978:165) lapho eveza ubuhlungu obazwiwa yinkosi uShaka ifa, uthi:

Wena nkom' ekhal' igwazwa.

Inkomo igwazwa ngomkhonto ohlangothini maqondana nenhliziyo. Lapho ibhonga kakhulu isuke iphimisela ubuhlungu ebuzwiswa yilowo oyigwazayo. Kusuke kungafanele

ithule nabo lobo buhlungu. Yikho noPhuzekhemisi efunga egomela ethi:

Ngeke ngithule mina.

Ukufunga okunje kusuke kusho ukuthi sekungamane kube yini kube kanye. Sekungamane kufe gula linamasi impela.

UVilakazi, (1982:93) uthi:

Kangibhambi muntu ngemishiza,
Nokho ngidunjelwa yimivimbo.

Ubuhlungu obubikwa nobuvezwa nguPhuzekhemisi emva kokuzikhandla nokuzigqilaza ngomsebenzi wakhe bukhulu. Bufana ncimishi nomzimba odunjelwe yimivimbo emva kokubhaxabulwa ngemvubu noma kokubhambabulwa ngomshiza.

5.3. Esitilo

Lolu wuhlobo lwenkondlo lapho imbongi iveza imizwa yayo ngokufa. Akhona-ke namaculo akhuluma ngokufa. Kuleli elithi "Lwabaqeda Abantu Udlame," uPhuzekhemisi uzwakalisa umuzwa wobuhlungu ngokuphela kwabantu beqedwa wudlame ngo-1990. Nalapha uPhuzekhemisi ukhuza ulaka lokubulalana kwabaMnyama bodwa behlukanisana ngobuhlanga bobuzwe.

Lokhu kugqanyiswa kakhulu wumbuzo ovela ekuqaleni kwalo iculo leli, othi;

“Singazondana Sodwa,” elimi kanje:

Singazondana sodwa
Yin’ ndaba wema-Afrika?

Uyakhala lapha uPhuzekhemisi. Wumbuzo lo akhotha ngawo ubhici lwesizwe esiMnyama athe uMshengu eSicathamiyeni esingumzwangedwa sishayana sodwa ngoba siphehlelewe amanzi amnyama.

Empeleni uqonde ukusho ukuthi kababoni yini abantu abaMnyama ukuthi kukhona okushaya amanzi kulokhu kuzondana kwabo. Kunuka santungwana kogalajane bezizwe abahlohle ukhuni lwedungamuzi eziko qede bakha umkhanya sezishayana iziphukuphuku. Yisililo lesi sokuvusa isizwe esiNsundu ukuthi asiyeke ukulwa sodwa sibulalane. Asivule amehlo ukuze sibone isitha esibhace phakathi esizweni. Yiso-ke lesi sitha okumele balwe naso, bayekane bona:

AmaBhun' abesibopha?

Lapha uPhuzekhemisi uzama ukuthinta imizwa yabantu ukuze babone ukuthi isitha asikho koMnyama noMnyama kepha kukhona abakhunkuli abasithwebula isizwe, kwahunguka ingqondo. Ibala elimnyama laphenduka isinyama sawo umnyama koMnyama. Isinyama sadala inzondo koMnyama noMnyama lapho umnyama sewusibekela ingqondo. OMnyama wabulala omunye oMnyama.

UPhuzekhemisi lapha ungena athi shi ezingqondweni zabaMnyama ngombuzo othi:

Niyakhumbul' ukuthi
AmaBhun' abesibopha?

Lapha uPhuzekhemisi uzama ukubonisa abantu ukuthi isitha ngempela okumele kubhekwane naso ngubani. Uyaqhubeka lapha uPhuzekhemisi aveze ukuthi kungani kumele bajojwe laba abadumba njengabakhunkuli:

Ethi pas' usebenzaphi?
Esibopha.

Umthetho wepasi yiwona owabe uyibhaxa elihle kakhulu lamaBhunu lokuba ahlukumeze abantu abaNpisholo. Ukungabi nalo ipasi esandleni ngenkathi elalifuneka ngayo, kwakuphetha ngokukhalelwa ngamasongo kaSigonyela, uphoswe kwesimnyama isisele. Lobu buhlungu bokuboshwa ngenxa yepasi, uPhuzekhemisi uphinde abuveze ngenye indlela uma ethi:

Esihlasel' ezitaladini.

Igama elithi-'hlasele', liyisiqu sesenzo esichaza ukuvimbezela umuntu kumbe abantu ngenhloso yokubashayela ukubabulala. Ukuhlasele kwenziwa yiviyo lezinsizwa futhi lowo ohlaselelwayo usuke esedunjwe njengesitha okumele sicoboshiswe. Ukuhlaselelwa ezitaladini kuveza isimo senzondo yamaBhunu kubantu abashaywa bezihambela edolobheni, bengahlomile futhi bengalwi:

Esibopha.

Into eyabe ijahwe ngamaBhunu wukubopha nje kuphela:

Ngish' emahostela.

Lokhu kuhlukunyezwa kwabantu bebodwa kwakungagcini ezitaladini nje kuphela. Ngisho nasemahositela lapho babehlala khona babehlushwa. Beboshwa.

Yikho lokhu okwenza uPhuzekhemisi akhuze abantu abaNpisholo ukuba bangazondani baze babulalane bodwa zikhona izitha zabo amaBhunu.

UPhuzekhemisi ukhuza ulaka lokubulalana kwabaMnyama bodwa, behlukanisana ngobuhlanga bobuzwe

5.4 Enkolo

Akukho okuzohlenganisa uPhuzekhemisi nenkolo nakuba bekhona abanye oMasikandi abadlala lolu hlobo lo mculo. Lapha osheshe avele emqondweni nguMfazomnyama eculweni elithi, "Emazweni."

Uma kukhulunywa ngeSicathamiya, ingxenye enkulu yamaculo aMambazo aMnyama agebela kulolu hlobo lwenkolo. Nokho-ke kuzogxilwa kuleli elithi, "Siligugu Isiphambano".

UMshengu ungumfundisi ebandleni lenkolo. Lokhu kufakazelwa wukuthi ingxenye enkulu yomculo kumbe yamaculo aMambazo aMnyama inengqikithi yenkolo. Kuyacaca-ke ukuthi kukho konke akwenzayo uMshengu wethembela eNkosini uJesu ukuthi imnqobele:

Siligugu kim' isiphambano,
Sangehlukanisa nesono sami,

Isiphambano siwuphawu lokunqoba. Simele unqamlezo olwaluthwelwe yiNkosi uJesu eGolgotha lapho ngokufa kwakhe kuso isiphambano abe ebethelwe kuso, kwaba wukunqotshwa kwesono kubantu:

Kodwa um' uJesu ekubiza
Akuyikubakhon' ukwesaba.

Owethembel' esiphambanweni akasoze abe nokwesaba lapho efikelwa wukufa ngoba iNkosi uJesu seyamnqobela kona. Usho njalo uMshengu.

Umculo waMambazo aMnyama uwanqobele umhlaba wonke, ngoba ethembele kuso isiphambano esiwukhiye wayo yonke iminyango yempilo.

Ubugugu besiphambano buze bugqanyiswe futhi eculweni elithi, “Makabongwe.” Lapha aMambazo abonga uNkulunkulu ngabaholi asipha bona kanye namaqhawe asasilwela saze sazuza inkululeko:

Makabongwe uNkulunkulu
Ngokusinika amaqhawe
Asilwela asinqobela.

UMshengu uqhubeka nokubonga kuMdali. Uze aveze ngisho ukuthi akukho Nkosi angalinganiswa nayo ngobukhulu nangomusa anawo:

Akekho ofana nawe
Nkosi yamakhosi.

Eculweni lesithathu elithi, “Guqa uthandaze” nakhona uMshengu usagcizelela yona indaba yokubaluleka kwesiphambano:

Guqa njalo uthandaze.

Akukho okungeke kwenzeke uma umuntu ethembele kuSomandla ukuthi uzomsiza:

Udumo malube kuye
Umhlaba wadalwa nguye.

AMambazo aMnyama athi makadunyiswe uMdali ngoba konke okukhona kwadalwa nguye. Lonke-ke udumo malube kuye.

Umumo wala maculo angenhla womathathu ufana nomumo wezinkondlo eziphathelelene nenkolo engqikithini yazo. Lokho-ke kuseyibo ubufakazi obuqinisekisa ubudlelwano

phakathi kwayo inkondlo kanye neculo le Sicathamiya elihambisana nelikaMasikandi. Nakho-ke lokho kusho kona ukuthi umculo woMdabu uyinsika yesiko lesizwe saMazulu lokuhaya. Phela inkondlo yoMdabu iwumgogodla wesiko ngoba kwedluliselwa ngayo sakuhaya/sakudlala izimfundiso zesizwe. Ngakho-ke neculo loMdabu lisengela thungeni linye nenkondlo.

Ucwaningo luyakugqamisa kukhanye bha ukuthi umculo uyinsika yesiko loMdabu. Umculo weSicathamiya uxabalase ngazo izingxabo zesiko lesizwe saKwaZulu ngengqikithi, ngesigqi nangesakhiwo esithi sifingqwe sibe sihlaba isikhonkosi.

5.5 Okuqondisa

UKhumalo, (1993:72) uthi:

Yuhlobo lolu lapho imbongi izwakalisa khona imizwa yayo ngenhloso yokunqanda, ukuqondisa nokudonsa ngendlebe. Lolu hlobo luyeluleka ukuba lowo/labo abenza okumuncu nokuphambene banqindeke ukuze kwande ukuthula, inhlalakahle nobulungiswa.

Wuhlobo lwenkondlo lapho imbongi isuke iyala isizwe futhi isiqondisa kokuthile okubonakala kuphambene nenqubo emukelekile.

Okuzophawuleka kulolu cwaningo yikuthi amaculo amaningi okulinganiswe ngawo lapho, agxamalazile. Yingakho nje kuzobukeka sengathi ucwaningo luphindaphinda intwinye. Akunjalo. Uma iculo lelo selibukwa ngalelo liso lesihlokwana eselibekwe phansi kwaso, liguquka livumelane ngokuphelele naso njengoba kuvela kuMambazo aMnyama lapho ethi:

Thatha iseluleko sami.

Akukho ukushweleza esizweni okwedlula lokhu okwenziwe ngaMambazo aMnyama.

Okwawo ukushweleza kunongwa wukwethembela kakhulu esiphambanweni. Amazwi alandelayo ayakufakaza lokhu:

Isono sikuwe,
Thandaza.

Isihloko seculo sithi, “Thatha iseluleko sami.” Sisodwa nje vele siyachaza ukuthi uMshengu uyeluleka lapha esizweni. Yiyona ngqikithi yaleli culo le. Uqonde ukunqanda ukubulalana kwabantu abaMnyama beqedana bodwa. Elakhe ikhambi elokuba kuthandazwe noma yikanjani-ke izonqotshwa le nkungu esasibekela izingqondo zabaMnyama.

Nom’ indlel’ inameva
Sizothandaza thina.

Ubumnyama obusakhungethe isizwe busadlangile kepha uMshengu uthi, akukho okwehlula umthandazo.

Ukweluleka kukaMshengu esizweni esiMpisholo kuze kungene esageni sabadala esithi, “isalakutshelwa sibona ngomopho.” Ngamazwi lawa abadala abawasebenzisa ekwexwayiseni umuntu ongezwa lapho ekhuzwa ngento ethile abe eyenza kepha kubonakala ukuthi ekugcineni izomlimaza.

Umopho yigazi eliphuma kolimale kade kuliwa noma ehlelwe yingozi. Kwakuvamise ukuqondiswa egazini elopha ekhanda lendoda noma lensizwa egqenywe ngenye ngenduku.

Umopho abhekise kuwo uMshengu lapha akusikhona nje ukopha lokhu osekuchaziwe.

Lapha ubhekise enxebeni lenhlamvu yenganono eduma qede kuwe indoda:

Wathukuthela
Wesab’ inganono.

Inkulumo-buciko le ebekwe wuMshengu ngenhla. Ukuthukuthela komuntu akusho ngempela ukwesaba isibhamu. Kuqonde ukusho ukuthi abantu bathukuthelelana bese beqhululana ngalo izulu lezandla okufanele ingabe kabledaleli kulo ngenxa yokwesaba ukuduma kwalo:

Wathukuthela
Wesab' ukuduma kwayo.

Kumphatha kabi uMshengu ukubona oMnyama edubula ebulala umuntu wakubo kungekho sidingo kepha ngenxa nje yezinhlango:

Wathukuthela
Washay' umfowenu
Wathukuthela
Nashayana nodwa.

Lesi senzo sibukeka siwubulima obuphindiwe kuMshengu. Uxakwa wukuthi kungani abantu bangaboni ukuthi kukhona obaqhathayo ukuze ahlale ekhululekile yena:

Isiphukuphuku ngempela lesi

Isilima ngempela lesi.

Kuyacaca kule nkulumo eliculo likaMshengu ukuthi kade babekhuzwa laba bantu ngokuthi bayeke lokhu kubulalana bodwa kepha bangezwa. Yikho uMshengu ebuka sengathi umhlola usekhaya. Yikho nje le mpi ingasapheli ngoba isikhuni sesikhwezelwa khona ngaphakathi:

Baphehlelw' amanz' amnyama.

Uma abantu bekhuzwa bengezwa, beqhubeka bebulalana bodwa bebe bengaxabene ngalutho ngempela, lokho kuwubuphukuphuku. Kodwa uMshengu uveza umuzwa wobuhlungu bokubona izidumbu zigcwele amaqele kade kudutshulwana ngenxa

yombangazwe olize:

Wo! Zashayan' iziphukuphuku.

Kepha-ke noma sekunzima kunjalo, akukho okwedlula umthandazo. Ngawo nje luyobuya uxolo ezizweni:

Nom' indlel' inameva
Sizothandaza thina.

Ekuyaleni kwakhe uMshengu, kukhona amkhomba ngenjumbane njengomphehli walolu dweshu oselubhube isizwe:

Isono sikuwe,

Njengendoda ethembele esiphambanweni nalapha weluleka ukuba nomoni awe phansi kwaso isiphambano ukuze kulunge izinto:

Thandaza.

Bukhulu ubudlelwane eculweni likaPhuzekhemisi, uMasikandi, elithi, "Phansi Imikhonto" ngezansi; nelikaMshengu elingenhla:

Nina bendl' emnyama,
Wo! Nina bendl' emnyama,
Izibhamu phansi,
Imikhonto phansi,
Singaqedana sodwa,
Sabulalana sodwa.
Asihloniphen' iSilo,
Asakheni leli lizwe.

UPhuzekhemisi naye njengoMshengu, uyayala, uyeluleka endlini eMnyama elwa iqedana yodwa ngezibhamu. Ukubona kukubi lokhu uPhuzekhemisi. Yikho-ke nje esethi

makashweleze esizweni ukuba kunqandeke lokhu kubulalana okungabuyiseli:

Wo! Nina bendl' emnyama,
Izibhamu phansi.

Akakhonondi ngokubulalana ngezibhamu kuphela lapha uPhuzekhemisi. Kudala impi yabe ibambana ngokusemthethweni ngemikhonto. Lapho yabe iphuma ngezwi leSilo esibusayo ngaleso sikhathi. Kwakusuke kulwelwa isizathu esibhekile esiwukuvikela izwe kumbe ukwandisa isizwe njengoba kwakwenza iLembe. Impi enjalo yabe inezibusiso zamathongo abe ebikelwa ngaphambi kokuba amabutho aphume.

Lokhu kubhokodana ngemikhonto kweqenjana elithile nelithile ingabambene mahlandla lapho kugwazwa izingane, amakhehla kanye nezalukazi, ngeyamanina oqobo. Kayaziwa yiSilo samabandla onke. Iqeda isizwe nje kuphela. Imkhalisa kakhulu impela uPhuzekhemisi, aze ashweleze ukuba iphele nya:

Imikhonto phansi
Singaqedana sodwa.
Sabulalana sodwa.

Noma ngabe abantu bengasezwa lutho lapho bekhuzwa ngabaholi babo kanye nabanye nje abantu kepha uma sekukhuza iSilo uqobo, akekho okumele eqe izwi laso. Liyafa elihle kakhulu sibhekile:

Asihloniphen' iSilo
Asakheni leli lizwe.

Kuyacaca lapha ukuthi inhlonipho seyaphela esizweni. ISilo phela siyiThongo eliphilayo. Simele amaThongo amadala angababusi nabakhi besizwe, kusukela kuNdaba kuze kube manje. Lokhu kungahloniphi kwabantu sekubika kona ukushabalala kwesiko esizweni esiMpisholo. Ukungenela kwabaculi bomculo woMdabu ekuyaleni nasekufundiseni,

nokukhumbuza isizwe ngenhlonipho kanye namagugu aso, kugcizelela isihloko esibalula ukubaluleka kweqhaza lomculo weSicathamiya nokaMasikandi esikweni lesizwe sikaZulu.

5.6 Alandayo

Kulolu hlobo olulandisa ngendaba eyake yenzeka, kumbe imicabango, emaculweni, eligqamisa kahle ngelikaPhuzekhemisi, elithi:

Lwabaqeda abantu udlame

Isihloko sohlobo lwenkondlo sichaza umlando noma isigameko esehlakala.

NoPhuzekhemisi usethulela isigameko esamehlela ngelinye ilanga:

Ngeny' imini ngangihamba
Len' ezintabeni.

Leli culo-ke libika wona umlando wesigameko esenzeka lapho uPhuzekhemisi ahlangana khona nowesimame osemdala:

Ngahlangana nomam' omdala
Wath' ungibona nje mntanami
Anginabani, yimi yimi.

Leli culo liveza umunyu wendaba ewumphumela wodlame olwaqeda abantu. Umlando wokufa kwabantu ngalolu hlobo uPhuzekhemisi uwethula ngomame osekulile. Usesele yedwa qwaba emva kokuba umyeni wakhe kanye nabantabakhe bafa odlameni:

Anginabani ngiyintandane

Kubuhlungu ukuphelelwa ngumuzi wakho, ufelwe ngabantabakho kungabangwa lutho, ungaxabene nabani:

Nganginezingane zami.

Isakhi nga- sikhomba inkathi eseyadlula. Okubi wukuthi lena yadlula nemiphefumulo yezingane ezingenacala. Akwaziwa ukuthi zafa kanjani lezi zingane kepha umunyu wezwi likaPhuzekhemisi uveza ukuthi zafa ngesihluku esibi. Lesi sihluku sigqanyiswa nawukuthi kwabhubha ngisho umuzi walo mama:

Nganginomuzi wami.

Kusobala ukuthi awusekho lo muzi. Yiso njalo isakhi u-nga- esikhomba lokho. Kuyacaca-ke ukuthi ukubhubha kwabantu kanye nomuzi kungenzeka ukuba bashiswa nawo. Yisihluku esinyantisa igazi-ke leso. Asidingeki ezweni eliphilayo. Indaba yalo mame iveza ubuhlungu bokuthi ukube udlame lwalungekho, ngabe naye usahleli nomyeni wakhe, unethezekile:

Kodwa ubaba wabantabami
Wabulawa ngodlame.

Ukulanda kukaPhuzekhemisi nokho kuyakhomba ukuthi ukhuluma ngomlando onganambitheki kuye. Lokhu kuvela lapho ethi:

Ngo-1990,
Sasesilal' ezintabeni,
Sasisenkingeni
Hhawu! Sasithwele nzima.

Nakuba kuzwakala sengathi uPhuzekhemisi uxoxa ngesigameko esehlela umame thile omdala, kakugcini lapho. Izakhi o- sa- eziyisivumelwano sikamenzi inkathi edlule, kokhulumayo, zicacisa ukuthi naye lwamhlukumeza lolu dlame. Ukulal' ezintabeni kuveza isimo sokubaleka emakhaya ngoba kukhona abazonihlasela banibulale. Entabeni akudliwa. Umuntu udindwa zimvula. Ubulawa ngamakhaza. Ubulawa nayindlala. Ubulawa yimicabango yokuthi ingabe umndeni wakhe usaphila yini ekhaya:

Sasisenkingeni.

Yinkinga ukulwa nomuntu ongamazi nokuthi ngabe nibangani. Icala nesigcwagcwa okungaba wukuba sesigodini esithile, esithathwa njengezitha okumele zibulawe. Yiyona nkinga-ke okubonakala yabe ikhungethe uPhuzekhemisi, ukulwa nabantu ongaxabene nabo nokubaleka ungazi ukuthi uzobulawelani.

Kusobala ukuthi uPhuzekhemisi ucashe ngalo mame ekuvezeni ububi bodlame olwaluhlasele indawo yakubo ngeminyaka yawo-1990. Akumangalisi ukuzwa ekhuza ukubulalana kwabantu emaculweni akhe asebaliwe emakhasini adlule. Ukhuluma ngento eyamehlela.

5.7 Obuqhawe

OkaKhumalo, (1993:72) uthi:

Lolu hlobo luqhakambisa ubuqhawe. Luhlobo lobuqhawe nje ngoba lweluka izehlakalo zesihlabani esithile emlandweni.

Yinkondlo le ebalula ubuqhawe besihlabani esithile emlandweni.

Iculo laMambazo elithi, "uShaka" lishaya emhlofeni lapha lapho beqhakambisa ubuqhawe

beSilo iLembe emlandweni kaZulu, kanje:

UDlungwane kaNdaba
Odlung' emanxulumeni.

Imisho engenhla ebinzeni lokuqala ichaza ukuthi uShaka uvelaphi. Igama likaNdaba libalula ukuthi ungowendlu kabani ebukhosini bukaZulu. Sicacisa ukuthi ubukhosi

bukaShaka busuka kuphi. Umusho wesibili ugqamisa ubuqhawe bukaShaka okwakuthi
lapho egasela imizi yamadoda kunuke uhlofu ngenxa yesihluku:

Uteku lwabafazi bakwaNomgabhi
Betekula behlezi emlovini,

UShaka waziveza waze wazibeka esihlalweni sobukhosi bukaZulu ngabo ubuqhawe bakhe.

Abantu abaningi babengamnakile ukuthi angaze abuse nje impela:

Unodumehlezi kaMenzi,
ILembe eleq' amany' amalemba ngokukhalipha,
Waqed' izizw' uyohlaselaphi na?

UShaka washeshe waduma ngenxa yobuchule kanye nobuqhawe ayenabo. Esikhathini
esifishane wabe esehlasele wanqoba izizwe eziningi wazifaka ngaphansi kombuso
wakwaZulu. Eziningi zase zizinikela engakacabangi nokuzihlasela, zifike zizocela
ukukhonza phansi kwakhe. Yikho-ke ukuduma ehlezi lokhu.

Ilembe yizembe kumbe igeja. Umugqa wesibili ngenhla ukhomba ukuthi uShaka
wayekhaliphe weva emakhosini anamagama njengoZwide, oPhungashe,
oPhakathwayo, oMacingwane nabanye ababesatshwa kakhulu. Yikho lokhu
kukhalipha kwakhe okwamenza wabanqoba kalula. Umugqa wokugcina uveza ukuthi
uShaka wazinqoba zonke izizwe ngesikhashana nje. Imbongi iveza ukuthi impi kaZulu
yabe seyihlasela njalo nalapho kungasadingekile ngoba yabe seyimnqobile ezizweni:

Umlilo wothathe kaMjokwane
Umlilo wothathe wubuhanguhangu.

Uthathe wutshani obomile obude. Umlilo osha otshanini obunjalo ubhebhetheka
ngesikhulu isivinini lesi. NoShaka wabe ezihlasela ngaleso sivinini izitha zakhe

ezisezindaweni eziqhelelene kakhulu:

Oshise izikhova zaseDlebe
Kwaye kwasha neziseMabedlana.

Imisho emibili elandelayo ngezansi isaveza sona isivini sempi kaZulu kanye nobuqhawe
bukaShaka okwakuthi esanqobe lapha, enye impi ibe inqoba ngale izitha zingazelele:

Oth' esadl' ezinye wadl' ezinye,
Wath' esadl' ezinye wadl' ezinye.

UMshengu uphetha ngokukhuleka kuso iSilo sakwaDukuza njengoba nasekuqaleni evule
ngakho:

Ndabezitha!
Ndabezitha!

Ngamazwi akhombisa enkulu inhlonipho kuShaka njengombumbi wesizwe samaZulu.

5.8 Awombangazwe

Ngokocwaningo; lawa ngamaculo athinta kakhulu izindikimba ezisukela ezehlakalweni
zombangazwe. Imvamisa zexwayisa abantu ngobubi bodlame nokubulalana ngenxa
yombangazwe.

Kulolu hlobo lwamaculo athinta ezombangazwe azokwehlukaniwa kabili. Kuzoba khona
isigaba esizoveza lawo maculo acela kuthelwane amanzi, kusengelwane ilala phakathi
kwezinhlanga nezinhlangano ezilwayo.

AMaMbazo aMnyama wona avela ahlale izithonto emaqenjini ezombangazwe abantu abaNnyama. Aveza obala ukuthi lezi zihlangano sezibahlukanise kanjani abaNnyama, bese egcizelela ukuba kuhlalwe phansi, kuxoxwe le nkinga exabanisayo. Bafuna kuchithwe la manzi amnyama abukeka esephehlelelwe izizwe eziNsundu. Nampo-ke abafana baseMnambithi beyibeka le ndaba:

Abezizwe Ngeke Bayiqede

Nginethemba,
Nginethemba bantu bakithi
Ukuthi nonke senibonile
Ukuthi lokhu kuzondana kwenu nodwa
Ngeke kunise ndawo,
Ngempela lokhu kuzondana kwenu nodwa
Kufak' izitha zenu
Phakathi kwenu.

Bekungenjani mfowethu
Sihlale phansi sikhulume,
Okunokuba sihlekwe yizizwe ngezizwe,
Nom' abezizwe bangayikhulum' indaba yethu
Kodwa, ngeke bayiqede
Ngeke bayiqede
Ngeke bayiqede,
Asihlale phansi mfowethu
Siyikhulume le ndaba.

ANC,
Ngeke bayiqede,
ANC
Nqiqinisile ngithi no
Ngeke bayiqed' abantu emhlabeni madoda.

IFP,
Ngeke bayiqede,
IFP
Nqiqinisile ngeke bayiqed' abant' emhlabeni madoda.

PAC,
Ngeke bayiqede,
PAC
Ngithi ngeke bayiqed' abantu bo!
Asihlalani phansi zinsizwa sibonisane
Ngoba abezizwe ngeke bayiqede ngempela bo!

AZAPO,
Ngeke bayiqede,
AZAPO
Wo! Ngeke bayiqede bo!
Abezizwe baba
Ngeke bayiqede.

Bekungenani mntakababa
Sihlale phansi sikhulume,
Ngoba ngiyethemba nonke senibonile
Ukuthi le nto enkulu kangaka
Akek' ongayiqeda
Ngaphandle kwethu,
Yithi sobabili,
Noma sobathathu,
Noma sobane,
Asihlalani phansi sikhulume.

Abezizwe
Ngeke bayiqede,
Ngeke bayiqede,
Ngeke bayiqede.

Kuleli culo, uMshengu ukhanyisa ngokusobala ukuthi ukulwa kwabantu abaNyama
bodwa kuvula igebe lokungena kwesitha esibhebhezela uthuthuva okunokubhula umlilo:

Ngempela lokhu kuzondana kwenu nodwa
Kufak' izitha zenu
Phakathi kwenu.

Lokhu kulwa kwabampisholo ngenxa yokubandlululana ngezombangazwe, uMshengu
ukubona kubenza inhlekisa kwabezizwe:

Bekungenani mfowethu
Sihlale phansi sikhulume,
Okunokuba sihlekwe yizizwe ngezizwe.

UMshengu uveza ukuthi ikhambi lokuxazululwa kwengxabano ekubantu abaNyama
ngenxa yombangazwe, likubo. Abezizwe ngeke baze baliveze ngoba vele bahlose

ukwehlukanisa ukuze babuse kahle abantu abangenamandla:

Nom' abezizwe bangayikhulum' indaba yethu
Kodwa ngeke bayiqede.

UMshengu uphetha ngokumema izinhlangano ezine zombangazwe zabaMnyama.

Uzimema ukuba zihlangane zibonisane ukuze kuphele impi esiqede isizwe. Lapha ubala i-

ANC, IFP, PAC ne-AZAPO:

Yithi sobabili.
..... sobathathu
..... sobane
Asihlalani phansi sikhulume.

Isihloko saleli esithi "Singazondana sodwa" siwumbuzo ozichazayo ukuthi, "singazondana sodwa kanjani, engabe sizonda amaBhunu akade esibopha?" Lo musho olandelayo uwumbuzo othinta uvuselela imizwa yabantu ngezinhlopheko esezedlula zivela ezitheni zabo:

Niyakhumbul' ukuthi
AmaBhun' abesibopha?

Izikhathi zamapasi zikhumbuleka ngokucacile ukuthi zazihambisana nobandlululo lokucwasa ngebala:

Ethi pas' usebenzaphi?

Umuntu owabe engaliphethe ipasi esandleni ngesikhathi elalifuneka ngaso wabe ekhalelwa ngamasongo kaSigonyela, ajikijelwe evenini eyayimthululela endlini emnyama.

Kuwumlando owaziwayo ukuthi ngo-1961 kwafa abantu abaningi embhikishweni wokulwa nomthetho wamapasi. Isibhicongo sokufa kwabantu eSharpville ngumshongolo owabe uhlelwe ngabaholi bombangazwe abaziwayo.

Ukuthinteka kwegama elithi 'pasi' eculweni likaPhuzekhemisi, kulithwesa umqhele wawo umbangazwe.

Okufike kugqame kakhulu lapha kuPhuzekhemisi wukuphakamisa umoya wozwano nobumbano ezizweni ezimpisholo. Lokhu kucaca kahle enkulumeni yakhe kulo leli culo uma ethi:

Ngilokhu ngikhalile sizwe sakithi
Ngithi asithandaneni sibe munye.

Eculweni elithi "Emaphalamende" uPhuzekhemisi uthi:

Nixabana thina singekho
Kujike kufe thina.

Impi yomlomo yombango wombangazwe ayinabo ubulungiswa phakathi. Abaholi barnaqembu ehlukenene bafike bajikijelane ngamazwi alumelayo bemele amaqembu abo. Akekho kubo oqonda komunye waleliya qembu eliyisitha sakhe afike agadle. Bagcina ngakho ukujikijelana ngawo amazwi aze agcine ngeziswana kwenye inkathi. Nalapha kuba khona uSomlomo obakhuzayo nxa besePhalamende. Akufi muntu kubo:

Kujike kufe thina.

Izinkumbi zabalandeli ezisuke zilalele futhi zibuka bengcofana ngamazwi abanye beze bekhombana ngeminwe ziyehluleka zona wukuzibamba. Zibambana ngeklwa nenganono kugobhoze igazi izidumbu zigcwale amaqele. Basuke belwa egameni labaholi babo labo akade belwa eyomlomo impi:

Nixaban' emaPhalamende
Kujike kufe thina.

Yiyo le mpi yomlomo elwiwa ePhalamende lapho amaqembu enephuzana ashiye angalazi athi uPhuzekhemisi ayinaqiniso. Ibulala isizwe esingenacala. Ayidingekile nakancane:

Kuleli lizwe lobaba
Sesabuswa yizigebengu.

Lokhu kufa okungaka kwabantu bebanga abaholi bamaqembu abo, uPhuzekhemisi ukubona kunobuqili phakathi. Abashayani oSopolitiki. Abafi futhi. Kufa abalandeli babo kanye nalabo abazithola seababelwe amaqembu ezombangazwe ngenxa yendawo abahlala kuyo. Lolo phawu lokwabelwa luneshobolo elinesiphetho sokuya kwagoqanyawo. Wubuqili bukakhalulu lobu obusetshenziswa yilaba baholi.

Basuke bekwazi kahle kamhlophe okuzolandela oquqabeni olubalandelayo. Engani emngcwabeni wofele bona kujika bona futhi laba baholi bakhohlise lona lolu quqaba ngokuthi igazi losefile liwumnikelo womzabalazo ozoletsa inkululeko. Ziyakhala izihlobo zabashonelwe, bayagida abaholi ngapha. Bafisa kuphalale elinye futhi igazi ukuze umfutho wempi yomzabalazo ubhebhethoke. Nangale nje kwenkululeko bafuna angapheli lawo mandla obuholi babo eqenjini lelo ngoba ngisho emva kwenkululeko, kuhlale kuliwa ngamazwi:

Sesabuswa yizigebengu.

UPhuzekhemisi uthi ukubusa ngamasu anjengalawa asebaliwe kuwubugebengu uqobo lwabo. Kudlalwa ngezimpilo zabantu. Izimpumputhe ziholetwa ophathe ngogalajane abaqonde eyabo kuphela inzuzo. Uthi uPhuzekhemisi yikho izwe selafa kanje ngoba ubuholi bamanje sebaba ngamanga afundelwe asemthethweni. Behlukile kulobo boMdabu obeyeme ebukhosini besizwe.

Okunye okuxaka uPhuzekhemisi wukuthi abafo laba akade bejijimezana ngamazwi, bekhombana nangeminwe ePhalamende, kuvela elomhlathi lapho sebendawonye emahhotela kanye nasemahhovisini omsebenzi wokuhola izwe. Yibona kanye ubugebengu lobo bokubusa ngokumbuluza.

5.9 Izibongo zoMdabu

UZulu nabanye, (1991:90) uthi:

Izibongo zoMdabu nazo ngokwazo zinhlobonhlobo.
Kukhona ezezinto ezingaphili, kukhona kukhona
ezabantu abangabantu nje phaqa, bese kuba khona
ezezinduna namakhosi namaqhawe amakhulu esizwe.

Kulo mkhakha sizothinta iculo laMambazo aMnyama elithinta izibongo zeLembe. Sizobe-ke sesicaphuna izibongo zikaPhuzekhemisi azisho njalo phakathi neculo lelo asuke elicula. Yilapho-ke kuhlaluka khona ukuceba kweculo loMdabu nengcebo yobunkondlo bengcebo yesiko lesizwe samaZulu. Ake sizwe aMambazo aMnyama ethi: 'UShaka'. Ngeke zisahluzwa lezi zibongo zikaShaka ngoba sekuke kwenziwa emakhasini asedluliwe:

UShaka

Ndabezitha!
Ndabezitha!
Ndabezitha!
UDlungwane kaNdaba,
Odlunge emanxulumeni,
Kwaze kwas' amanxulum' esibekelana,
UShaka ngiyesab' ukuthi nguShaka,
UShaka kwakuyinkosi yaseMashobeni.

Uteku lwabafazi bakwaNomgabhi
Betekula behlezi emlovini,
Beth' uShaka kayukubusa kayukubankosi,
Kanti yilaph' ezonethezeka.

UNodumehlezi kaMenzi,
Ilemb' eleq' amany' amalemb' ngokukhalipha,
Waqed' izizwe uyakuhlaselaphi na?
He! He! Uyakuhlaselaphi na?

Umlilo wothathe kaMjokwane,
Umlilo wothathe wubuhanguhangu,
Oshise izikhova zaseDlebe
Kwaye kwasha nezaseMabedlana.
Oth' esadl' ezinye wadl' ezinye,
Wath' esadl' ezinye wadl' ezinye,
Ndabezitha!
Ndabezitha!

Uma aMambazo aMnyama ekwazi ukuthatha izibongo zeSilo esingumbumbi wesizwe samaZulu, uShaka, azicule, lokho kusho kona ukuthi iSicathamiya sinazo izibongo zoMdabu. Kulisiko lesizwe samaZulu ukuba iNkosi ithaphuzwe yimbongi yayo ngaphambi kokuba ikhulume. Uma lezi zibongo ziguquka kalula zibe yiculo leSicathamiya, kuseyibo ubufakazi bokuthi umculo weSicathamiya uqukethe ingcebo yesiko lesiZulu.

Ngokwesiko lesiZulu, iqhawe liba nezibongo elizithola kwezinye izinsizwa ngakho ukuhlabana kwalo. Lezo zibongo zichaza konke okuphathelene nomnikazi wazo.

UPhuzekhemisi njengoMasikandi unazo ezakhe izibongo. Nazo-ke zingubufakazi obuqanda ikhanda ukuthi umculo kaMasikandi nawo ucolwe ngemvakazi yezingxabo zesiko lesizwe samaZulu.

Nango-ke uPhuzekhemisi ezibonga phakathi neculo lakhe:

Zasha phela Phuzekhemisi,
Wazibamba phel' umfokaMajazan' omnyama,
Umful' engiwuphuzayo
Ngiphuz' uMakhayakade,
Khon' oPhepheni kwaDumisa
EMkhomazi lapho ngivela khona.

Khuphuka lapho-ke
Mfoka Ngwaz' emabhesini,
Ngamlanda kude le ePort Shepstone lo mfana.

Uthin' uSilahlamatende?
Kade ngangibatshele ngithi
Bangaboyithint' imamba,
Ngithi bangaboyidlokoz' emgodin' izobalimaza.

Imamba yinyoka eyesabekayo neyingozi kakhulu. Izibongo zikaPhuzekhemisi zimbeka njengenkunzi eseyesatshwa yibo bonke oMasikanda neyingozi kakhulu futhi kubo.

Imamba ihlala imise ikhanda ilindele noma yini engase iyiphazamise endleleni yayo. Abaziyo bathi kayilokothi igadle kungahlangananga amehlo. Nakuba iyinyoka eyingozi kangaka kepha kayinalo uchuku. Ulaka lwayo lubuye luvele lapho abafana beyidubula ngezihlilingi. Basuke beyichukuluza. Kwenye inkathi, lapho ihlaselwa yizinja, iziqhofoza zilale uyaca. Umugqa olandelayo ufakazela ubungozi bemamba:

Bangaboyithint' imamba.

Uma sebeyilokothile, olwayo ulaka luphetha ngokukhipha isidumbu. NoPhuzekhemisi izibongo ezinje zimchaza ukuthi ungumuntu ongasukeli muntu. Nokho uma eseke wachukuluzwa, unolaka olunobungozi obukhulu. Ushaya ikhanda lendoda igingqike njengayo imamba engagadli kwenye ingxenye yomzimba:

Ngithi bangaboyidlokoz' emgodin' izobalimaza.

Kusaveza bona ubungozi bale nsizwa uma umuntu eseyisukelile. Imamba ihlala imise ikhanda ibheke isitha. Lokhu kuhambela kahle kakhulu nokudlondlobala kukaPhuzekhemisi koMasikandi. Useyinkunzi elindele noma yimuphi omunye uMasikandi ongaveza ikhanda bese imqhobozela.

Imamba edlokozwa emgodini igqunq' ibe mnyama bhuqe. Lokho kusibeka ekuthini le nsizwa imnyama ngebala.

Ukuceba komculo weSicathamiya kanye nokaMasikandi ngobugugu besiko lesiZulu kakugcini lapha ngenhla kuze kukapakele emahubeni.

Amahubo ayingxenye ebaluleke kakhulu empilweni yoMzulu. Ihubo lihambisana nesimo esithile uZulu abhekene naso.

Yingakho-ke nje oNtombela, uMathenjwa noDonda, (1997:52) bewachaza kanje, kuDonda, (1999:16):

Amahubo awuhlobo oluthile lokuhaya. Imvamisa ahutshwa ngezikhathi ezithile. Kungaba yilawa ahutshwa kwesweswe kuyoganiswa, kuncanywa, kumbe awokwemulisa, awokweshwama, awokubekwa kwenkosi neminye imikhosi engenalo uhlevane losizi lokufa. Amanye-ke yilawo angawempi. Wona-ke asetshenziselwa ukuba ashisise igazi, avuse leliya qunga losikisiki lwempi. Athunuke amanxeba, avuse nezifesane esezaphola bese akha izibhelekexe zamahlule enhliziyweni.

Iculo likaPhuzekhemisi elisihloko sithi, "Phansi Imikhonto," liqala njengehubo lempi bese kuthi makhathaleni aqale yena uPhuzekhemisi njengegosa, esebahola sekuyiculo. Lokhu kuveza obala ukuthi umculo kaMasikandi noweSicathamiya iyimiculo eyakhelwe phezu kwesisekelo sesiko lesizwe samaZulu:

Sishaywa yizinsizwa,
Abanye balel' emakhaya konina.
Yith' omalandela,
Silandela kancane nje,
NjengomLungu
Isilwan' esaqed' abantu benkos' ezweni.

Lapha kuvezwa induna yezinsizwa ethukuthele ethelwa ngamanzi. Icasulwa wukuthi batitinywa yizinsizwa. Ziyabashaya zibabhambabula ngezinduku. Amanye amabhungu asevele abaleka, abhangazela eyozishutheka emakhaya. Asephenduke iminqolo yomachoba izintwala zezidwaba zonina. Amanina oqobo.

Amashinga namashoshozela alulandela kancane lolu daba. Kucaca bha ukuthi izitha zilandelwa ngoba ziphila ezweni likaMalandela. Kunokuxhumana okuyinxemu emgqeni wesithathu nowesine:

Yith' omalandela
Silandela kancane nje.

Kuyavela ukuthi ukulandela kancane kwenza umuntu akholiswe yisu labeLungu. Lapha kuqhakanjiswa umqondo wokuthi abeLungu banobulwane. Baqeda abantu benkosi ezweni ngokubanika izubhamu.

Abantu sebenezibhamu. Yizo lezi ezethuse abantu qede bamba bembulula. Baqhathwe bodwa. Babhokodane ngemikhonto qede kwandinda inqe. Bagcina ngokwelulekwa abantu eculweni ukuba babeke phansi imikhonto ngoba ukulandelana ngalo ikhwa akunambuyiselo.

ESicathamiyeni saMambazo aMnyama kukhona nje namahubo qobo abaziqambele wona, bengawathake naculo njengoba bekwenze uPhuzekhemisi. Izibonelo zamahubo alandelayo ziwubufakazi obugcwele balokhu:

Hhayi, sebemkhomba}
Le 'zansi } abaholayo
Sesiyomfuna le 'Mnambithi (igosa)
Sizodlula kwabaMhlophe (inhlwayo)
Sebemkhomba le 'zansi
uMshengu (igosa)
Ezansi (inhlwayo)

Akekho (igosa)
 Usezans' kwabaMhlophe }
 Sizodlula kwabaMhlophe } (Inhlwayo)
 Sebemkhomba ezansi (abaholayo)
 Akekho (igosa)
 Ezansi (inhlwayo)
 uMshengu (igosa)
 Ezansi kwabaMhlophe }
 Sizodlula kwabaMhlophe } inhlwayo
 Sesiymfuna le 'Mnambithi (igosa)
 Ezansi (inhlwayo)
 Akekho (igosa)
 Ezansi (inhlwayo)
 uMshengu (igosa)
 Usezansi kwabaMhlophe (inhlwayo)

Amahubo ayizinqolobane zengcebo yobumtoti bolimi obungamagugu esizwe. Ulimi yisona sikhali sokwedlulisela isiko esizukulwaneni ngesizukulwane. Ukuvela kweqembu lomculo weSicathamiya elifana naMambazo aMnyama licula amahubo kuyajabulisa kakhulu. Okukhulu kakhulu wukuthi bahlabelela amahubo esiNtu abaziqambeke bona. Awehlukile ndawo kulawa ahlatshelelwa emikhosini nasembuthanweni ethile yesizwe. Isigqi siyefana ncimishi.

Ihubo elilandelayo laMambazo aMnyama, liyafundisa. Lilanda umlando kaMshengu nomculo wakhe:

Sesiymfuna le 'Mnambithi.

UMshengu njengegosa uma ehaya lo musho ongenhla, uchaza ukuthi uzinze eMnambithi nalapho inkaba yakhe ikhona:

Sizodlula kwabaMhlophe
 Sebemkhomba le 'zansi.

UMshengu uqale ukuhlabelela iSicathamiya kubo eMnambithi. Ngenxa yomsebenzi, akasekho khona. Akekho ongakuyalela ngaphandle kokubuza kubo abaNhlophe noma ngezinto zabo bona abanolwazi ngedolobha akulo. Banokumthungatha futhi bamthole ngezinto zabo:

Akekho
Usezansi kwabaNhlophe.

Imisho engenhlalisa sagcizelela khona ukuthi akasahlali eMnambithi uMshengu. Umsebenzi nomculo yikhona osekwanthwala kwaye kwayomqithiza eClermont, ePhayindane, esiLungwini.

Lokhu futhi kunenjula yokuthi umculo kaMshengu angeke usawuthola kalula njengakuqala. Manje usenkontileka nenkampani eqophayo yakwa-Gallo. Yiyona enemvume yokukhipha ithengise umculo wakhe. Yiyona emgunyazayo ukuba yena naMambazo bayocula endaweni leyo abalalelwa bebukwa ngabantu. Akusefani nakuqala lapho bebecelwa bazocula emishadweni nasemicimbini nje yasemakhaya mahhala. Phinde. Sebetholakala ngakho ukwedlula kwabaNhlophe bakwaGallo.

Ngabe siwafela umona la maqembu, oPhuzekhemisi kanye naMambazo aMnyama uma singaziphakamisi zombili zedlule ikhanda. Phela bayibekile induku ebandla ngomculo wethu woMdabu. Yikho-ke nje sizishaya isifuba, sithi ukwanda kwaliwa wumthakathi!!

Kusifanele ukuyihaya singaphezi lena yombongo ingoma, situse ubuqhawe balezi zinsizwa esezenabisele izinyawo zesiko lakithi kwaZulu zaze zayofika phesheya kwezilwandle. Lokhu kwenze ukuthi abezizwe bathi lapho beyiguxunga le mbulu yezinyawo zesiko lesiNtu, bayibona ilungele ukuthakathwa ngemigilingwane yemikhutshana yakubo eNtshonalanga ukuze kuphume ulozolo lwengxube olugebela nxazonke.

ISAPHLUKO 6

6.0 UKUQHATHANISWA KWAMACULO: LIKAMASIKANDI NELESICATHAMIYA

6.1 Isingeniso

Lapha kuzohlaluka ukuthi nakuba ibukeka ihlangana emaphuzwini amaningi kukhona futhi lapho ibuye ihlukane khona. Nokho-ke lokho kuba wukwahlukana kwesikhashana nje ngoba kwamaningi amaphuzu abuye alandele, ibuye igomothelane, inkonkoshelane wena owabona intombi nesoka emgcagcweni ongumphumela walabo asebethwetshulwa ngoNdlebezikhanyilanga.

Kujulile ukunamathelana komculo kaMasikandi kanye noweSicathamiya. Izingxabo zayo le miculo zihlumelele esikweni lesizwe samaZulu. Wumgcagco onehlukaniswe nawukufa-ke lo.

Kuzobukisisiswa lokhu okungenhla kulandelwa amaphuzu alandelayo:

6.2 Umqondo

Kuzoqale kubhekwe umqondo walelo nalelo culo elihluzwayo ukuze kulandeleke kahle indlela yokuhlaza evamise ukusetshenziswa enkondlweni.

Ubufakazi obuqanda ikhanda ngobuchopho esibushiyelwa wumqambi weculo kumbe inkondlo, bucacabuthi bha okwentashike yembuzi kuKhumalo, (1993:93):

Inkondlo iba nomqondo nje osobala njengoba usuke uyifunda. Wena njengomhluzi bheka ukuthi uthini lowo mqondo? Ungakwazi yini ukuxoxela omunye umuntu ngamafuphi, ngalokho okushiwo yinkondlo njengoba kunjalo kungakajuli?

Lo mqondo kaKhumalo ngenhla uthweswa iphunganhloyi wuMaphumulo, (1995:29) uma eqhakambisa ukuvela komqondo wenkondlo osobala:

Lapha sifuna ukuthola umqondo wenkondlo ezingeni layo lokuqala. Inkondlo siyisho ngamafuphi ukuthi ikhuluma ngani siyithatha njengoba injalo. Lokhu okubizwa ngokuthi umqondo osobala wenkondlo.

Ucwaningo lugcizelela ukuthi imbongi iyefana nomqambi weculo likaMasikandi neleSicathamiya. Lokhu-ke kuzogqama lapho sekubhekwa umqondo walezi zinhlobo zamaculo oMdabu ngendlela efana ncimishi naleyo elandelwa enkondlweni. Nanka-ke amaculo azokuba yisibuko socwaningo kulezi zimpawu esezibaliwe nezisazolandela:

Iculo - A

Isihloko = Thatha iseluleko sami

Iqembu = AMambazo aMnyama

Basho njalo
abadala bathi,
Isalakutshelwa
Sibona ngomopho,
Isalakutshelwa,
Isalakutshelwa
Sibona ngomopho,
Sesibona ngomopho,
Isalakutshelwa
Sibona ngomopho.
Zashayan' iziphukuphuku.

Wathukuthela
Wesab' inganono
Wena mfana bo!
Wathukuthela
Wesab' ukuduma kwayo,
Wathukuthela,
Wathukuthela,
Washay' umfowenu,
Wathukuthela,
Wathukuthela
Nashayana nodwa.

Wathukuthela
Wathukuthela
Washay' umfowenu,
Uyisilima ngempela wena
Wathukuthela
Nashayana nodwa,
Isiphukuphuku ngempela lesi,
Wathukuthela
Washay' umfowenu,
Wathukuthela
Wathukuthela
Nashayana nodwa.
Isono sikuwe wena,
Thandaza,
Thandaza,
Thandaza,
Thandaza!

Bashayana bodwa,
Baphehlelw' amanz' amnyama,
Thina sizothandaza,
Sizothandaza,
Nom' indlel' inameva,
Nom' ilukhuni,
Thina sizothandaza
Sizothandaza.

Thandaza,
Thandaza,
Thandaza,
Thandaza,
Thandaza,
Thandaza,
Thandaza,
Thandaza.

Although there is freedom of choice,
Freedom of worship,
Freedom of speech,
But if you don't want
To take my advice,
You can get into trouble.

Although there is freedom of choice,
Freedom of worship,
Freedom of speech,
But if you don't want,
To take my advice,
You can get into trouble.

Wo! Zashayan' iziphukuphuku.
Hhayi!
Hhee —
Kumnandi
Kumnandi kwelakithi eMnambithi.

Iculo - B

Isihloko = Phansi imikhonto

Iqembu = UPhuzekhemisi

Sishaywa yizinsizwa,
Abanye balel' emakhaya konina,
Yith' omalandela,
Silandela kancane nje,
NjengomLungu,
Isilwan' esaqed' abantu benkos' ezweni.

Wo! Nina bendl' emnyama,
Wo! Nina bendl' emnyama,
Izibhamu phansi,
Imikhonto phansi,
Wo! Singaqedana sodwa,
Sabulalana sodwa.

(Inhlwayo)

Phans' imikhonto,
Phans' imikhonto,
Nina kush' iSilo sithi
Phans' imikhonto.

(Iculo)

Wo! Nina bendl' emnyama,
Wo! Nina bendl' emnyama,
Izibhamu phansi,
Imikhonto phansi.
Sabulalana sodwa,
Asihloniphen' iSilo.

(Inhlwayo)

Sonqoba simunye,
Sonqoba simunye,
Sonqoba simunye,
Kush' iSilo sithi,
Phansi!
Phans' imikhonto.

(Iculo)

Wo! Nina bendl' emnyama,
Wo! Nina bendl' emnyama,
Izibhamu phansi,
Imikhonto phansi,
Asihloniphen' iSilo,
Asakheni' leli lizwe.

Wo! Sabulalana sodwa!
Wo! Saqedana sodwa!

Uma-ke siqala ukuhluzela la maculo womabili, sizohlehlela emuva kuleli lokuqala, eliwu-A,
sibheke kuqala umqondo walo.

Isihloko saleli culo, esithi, "Thatha iseluleko sami," senza ukuba ifundeke ivaliwe
ingqikithi yeculo likaJoseph Shabalala nabafana bakhe baMambazo.

Le ngoma ithumela umyalezo owakhelwe esageni esithi:

Isala kutshelwa sibona ngomopho.

Kuyavela emgqeni wokuqala nowesibili ukuthi isaga singamazwi ashiwo ngabantu abadala. Ukuphindwaphindwa kwalesi saga kuqhakambisa ukuvuza kwegazi elinezinhlayiya ezingenakubalwa, liphuma enxebeni elidaleka ngenxa yokungalaleli izeluleko.

Leli hubo likhuza abantu abashayana bodwa bebe bemnyama ngoba beqhathwa wumbangazwe. UShabalala ubabiza ngezilima:

Zashayan' iziphukuphuku.

Kuyabonakala ukuthi abantu bashayana bodwa nje bacasukile. Ekunengweni kwabo besaba iphumalimi ngoba liphethe inganono:

Wathukuthela!
Wathukuthela wesab' inganono.
Wathukuthela!
Wathukuthela wesab' ukuduma kwayo.

Ukuduma kwenganono ebabaza qede indoda ife ingazendlalelanga kuletha ukuthuthumela okuqeda ukuthukuthela. Kuwubuphukuphuku ukuthukuthela kepha kugcinwe kushaywe abantu abangone lutho:

Wathukuthela!
Wathukuthela, washay' umfowenu.
Wathukuthela!
Wathukuthela, nashayana nodwa.

Ukusetshenziswa kwempambosi yokwenzana egameni elithi: nashayana, kugqamisa ukugqwala konembeza okufakazelwa wukushayana ngezinganono phakathi komuntu omnyama nomnyama:

Nashayana nodwa.

UShabalala ugcina ebashumayeza laba abashayanayo ukuba bakhawule ukulwa.

Ugqamisa ukuthi benza isono:

Isono sikuwe.

Ubanxusa ukuba bakhulume noMlenzemunye ongumkhanyiseli nomkhululi wezizwe:

Thandaza.

UShabalala ukubeka ngokungananazi ukuthi umuntu oshaya umfowabo akazenzi, umthakathi nezikhwama zakhe usekhaya:

Baphehlelwa' amanz' amnyama.

Ukunqoba iphehlelo namabulawo aMaMbazo aMnyama azibophezela emkhulekweni:

Sizothandaza!

Nom' indlel' inameva,

Nom' ilukhuni.

Leli culo uShabalala ulivala ngokuvitiza isiNgisi. Ubalula ukuthi kulo mhlaba wamalungelo namalungelwana kumele ukuba izwi labadala lilalelwe. Kuyavela ukuthi noma umuntu ekhululekile ukuba akhulume akuthandayo, akholwe yilokho akuthandayo agcine enenkululeko yokuzikhethela kodwa uma izeluleko zabadala zingalalelwa, uswazi oluzoshaya amahlongandlebe lusakhothwa yizimpukane:

Although there is freedom of speech, freedom of choice, freedom of worship, but if you don't want to listen to my advice, you can get into trouble.

Eculweni - B, uPhuzekhemisi lapho ekhala eNdlini eMnyama, ukhala ngokubekwa phansi kwezibhamu nemikhonto. Uze abuze umbuzo osakushweleza, othi, "Sabulalana sodwa, saqedana sodwa?" Nakuleli culo umqondo usobala, unxusa ukuba abantu abaNyama bayeke ukulwa babulalane bodwa KwaZulu-Natali. Uthi mabahloniphe izwi leSilo samaBandla onke esibakhuza mihla le.

6.3 Inhloso

UMaphumulo, (1995:29) ubalula lokhu ngenhloso enkondlweni:-

Kungabe imbongi ihlose ukuthini? Lapha kudingeka ukuba siqaphelisise ukusetshenziswa kwamagama. Kungabe imbongi iyalanda, iyachaza, iyafundisa noma iyancenga? Kungabe imbongi iqonde ukusivezela noma ukusakhela ntoni? Kungabe ifuna sihleke, sihloniphe, sizonde? Kungabe ichaza njena amaqiniso njengoba enjalo? Yonke le mibuzo okudingeka ukuba uzibuze ubuye uziphendule yona uma ufuna ukuthola inhloso yembongi. Le nhloso uzoyithola uma usubheke indlela imbongi esebenzise ngayo ekwethuleni loyo mlayezo wayo.

Kunjalo-ke naseculweni likaMasikandi kanye nakweleSicathamiya. Imbongi kanye nomholi weqembu lomculo ngabantu banye. Ukuqanjwa kwenkondlo iculo leSicathamiya kanye nelikaMasikandi kusuke kunenhloso ethile. Leyo nhloso ize ifezeke kumlaleli weculo uma ubunkondlo beculo lelo elilalelwe, eselilalele laze laphela.

Inhloso yenkondlo ibekwa ngokungananazi wuKhumalo, (1993:93):

Umsebenzi nomsebenzi wobuciko unenhloso obhalelwa yona. Imbongi njengombhali weminye imisebenzi, uma ibhala inkondlo, isuke ihlose ukukwedlulisela emphakathini. Ingahlosa ukubuyisa, ukuyala, ukukhalaza, ukukhuthaza nokunye.

Njengokulandisa kukaKhumalo, (1993:93) ngenhla, inkondlo ibizwa ngomsebenzi wobuciko. Iculo likaMasikandi neleSicathamiya linobunkondlo, ngakho-ke liwumsebenzi wobuciko obuthombuluka sikweni limbe.

UMaphumulo, (1995:30) ukhanyisa kuthi bha:

Le nhloso uzoyithola uma usubheke indlela imbongi
esebenzise ngayo ekwethuleni loyo mlayezo wayo.

Eculweni - A, uMshengu uhlose kona ukweluleka aboMdabu ngobubi bokudubulana babulalane bodwa. Ukubona kuwubulima ukubulalana kwesizwe esiMnyama. Uze aveze nokuthi bona bazothandaza ukuze uMdali enze kube nokuthula ezweni. Uhlose ukukhuza uMdabu ukuba wehlukane nale nkambo ecekela phansi.

Eculweni - B, uPhuzekhemisi ukhahla sona esikaMshengu isililo sokulwa nokubulalana kwendlu eMnyama. Ngaleli culo yena uhlose ukukhuza uMdabu ukuba uyeke ukulwa okungabuyiseli kepha okuhlehlisela izimpilo nentuthuko emuva. Uyathayiza kuZulu ukuba ayeke ukulwa ukuze kube khona ukuthula ezweni. Yiyona nhloso yakhe leyo: **uxolo nokuthula esizweni sakithi nasezweni leNkosi.**

6.4 Imizwa yembongi

UKhumalo, (1993:93) ubeka athi:-

Omunye lokhu angakubiza ngoMOYA
WENKONDLO ngoba yilapho ezwa khona ukuthi
imbongi yabe iphatheke kanjani iloba le nkondlo.

OkaMaphumulo, (1995:30) yena uchaza athi:-

Iyiphi imizwa imbongi esenekela yona? Kungabe
imbongi iyatusa noma iyagxeka? Iyazonda noma
iyathanda? Kungabe uzizwa enjani?

Uma kukhulunywa ngembongi enkondlweni, lapha ocwaningweni wumqambi weculo
nongumholi weqembu lelo okuzoqondiswa kuye mayelana neculo lelo.

Uma kujeqezwa iculo -A, uMshengu ubukeka engumuntu owabe ecasukile ngenkathi
eqamba leli culo. Isaga esivula leli culo, esithi, "Isalakutshelwa sibona ngomopho,"
sikhombisa ukuthi abantu bakithi abaMnyama kudala bekhuzwa ngalokhu kudubulana
bebulalana bodwa kepha kabayeki. Uzwakala ekhathazekile, edumele futhi, elahle
nethemba yikho eze ephimisa amazwi okugcina okudonsa ngendlebe ihlongandlebe
nephikankani elifela enkanini.

Uma uMshengu evala indima yokuqala ngomusho othi, "zashayan' iziphukuphuku,"
kuchaza kona ukuthi wase eze wanengwa yilesi senzo sokubulalana. Isiphukuphuku
umuntu ongenangqondo. Ngakho-ke umuntu obiza omunye ngaleli gama usuke esembeke
umunwe esweni usuke engasenandaba noma kungenzekani. Bheka ngoba ubuye agcizelele
nangele-"silima" endimeni yesithathu. Akukho ukugxeka nenzondo edlula lokhu. Impi
yokubulalana kungabangwa lutho ifanele ukuzondwa futhi igxijwe isibili.

Eculweni - B, noPhuzekhemisi ubukeka engumuntu owabe ephatheke kabuhlungu
ngokubulalana kwabaMnyama bodwa. Igama eliyisibabazo esithi, "Wo!" Siqukethe
umuzwa wokunxusa nokuncenga ngokudabuka okukhulu. Lokhu kuqhutshelwa phambili
yinhlonipho engasekho kubantu baKwaZulu, asebeqa ngisho izwi leSilo lapho sibakhuza

ukuba bayeke ukulwa bodwa. Uze asho ukuthi uZulu akahloniphe iSilo, kwakhiwe izwe ngenhlonipho nokuthula.

Inkulumo ejwayelekile yokuba kuyekwe ukulwa ngokudubulana ngenganono kanye nokugwazana ngemikhonto, ima kanje:

'Phansi izibhamu, phansi imikhonto.'

Okubonakala eculweni likaPhuzekhemisi wukuhlanekezeleka kwale misho. Eyakhe ithi:

Izibhamu phansi, imikhonto phansi.

Lokhu kuqala ngezibhamu nemikhonto kuveza ukuxinwa yisimo esesiyinhlekelele yokufa kwabantu okwezimpukane, yokuchitheka kwegazi ngalezi zikhali zombili. Amagama asezikela kuqala emlonyeni wakhe yiwo lawa ezibhamu nemikhonto nacabanga ukuthi uma esebize wona kuqala, kuzodamba lokhu kubulalana. Lokhu kusasaga samabutho esithi:

Hlala phansi!
Sengihleli!
Hlala phansi!

Kumfanele-ke uPhuzekhemisi ukuba aqale ngakho ukushweleza ngelithi "Wo!" eliphindaphinda ngomoya ophansi wokudabuka. Ogcwele umoya wokuncenga nokunxusa ngethemba lokuvuselela ubuntu besiNtu kubantu.

6.5 Iphimbo

UMaphumulo, (1995:30) ubeka athi:

Kungabe imbongi isebenzisa maphi amagama?
Icabangani ngami uma isebenzisa lawo magama?
Kungabe imbongi iyahlonipha noma iyedelela?

Ngakolunye uhlangothi, uKhumalo, (1993:94) yena uthatha athi:

Lapha umhluzi uphawula ngephimbo
lenkondlo/lembongi ukuthi lingelinjani. Imbongi
ekushoyo ikusho kanjani (ngokwephimbo)
enkondlweni yayo?

Kushadiseka kahle nokwemizwa yayo lokhu ngoba
imizwa izwakaliswa yiphimbo isikhathi esiningi.
Inkondlo/imbongi ingaphatha ukubalisa, ukulila,
ukudazuluka, ukububula, ukunkenteza, ukuncokola
nokunye nokunye.

Eculweni kuyahambisana nasenkondlweni. Akukhathalekile ukuthi ngeleSicathamiya
noma ngelikaMasikandi yini. Igosa lapho libahola, kuyaye kuzwakale isimo elisuke likuso
ngenkathi lihlabela. Nalo-ke indlela elizihola ngayo iyaye ikukhombise ukuthi
liphatheke kanjani.

Eculweni eliku - A, uMshengu uyabalisa. Uhlabelela ngephimbo losizi. Usizi lokubona
abantu bakubo bebhuhabhuqana ngezulu lezandla kungonakele lutho. Okumphatha kabi
kakhulu wukuthi sebefana nawo amahlongandlebe uqobo, kabezwa esikhathini eside
bekhuzwa.

Uze adikile ngesaga esithi, isalakutshelwa sibona ngomopho, asiphindaphindayo
ukuzwakalisa ubuhlungu anabo ngalokhu kuba ngamaphikankani ayofela khona enkanini.

Umusho wokugcina othi, "Wo! Zashayan' iziphukuphuku," ukhombisa ukudabuka, ukuphelelwa ngamandla nethemba ngekusasa labantu abaMnyama. Abantu abakhungethwe wubumnyama bengqondo. Ingqondo engakwazi ukushaya umhlahlo wokukhanyisa lo mnyama ongenafu abawubangayo. Umnyama wombangazwe oyize leze. Ithambo elingenanyama.

Eculweni eliku - B, uPhuzekhemisi naye njengaye uMshengu, uphatheke kabi. Ucula ngelokudabuka iphimbo. Uveza umuzwa wokuphatheka kabuhlungu ngenxa yabantu abaMnyama abangezwa ngisho sebekhuzwa yiSilo ukuba bayeke ukubulalana ngezinganono nemikhonto. Usho ngezwi lokuncenga uma ethi, "Wo! Nina bendl' emnyama." Uhlamvu oluyisibabazo somuzwa wokudabuka yilolu oluthi, "Wo!."

Kunomqondo wokutshela abantu ukuba bayeke into abayenzayo egameni elithi: Wo!. Igazi eselichitheke, abantu beqedana bodwa ngeklwa nenganono, kwenza uPhuzekhemisi akhale, anxuse ukuba iphele le nkungu ekhungethe uZulu omnyama kuleli likaMthaniya. Uqonde ukuthi eyamadoda iyadlula.

Iculo leli okukhulunywa ngalo lapha ngenhla, eliku - B, ekuqaleni linendima elihubo lempi. UPhuzekhemisi lapho ekhuluma ngomLungu, akambizi ngomuntu kepha ngesilwane. Umbiza nge"silwane esaqeda abantu beNkosi ezweni."

Usemnukile umthakathi okunguyena osoconga abantu beNkosi ezweni njengoba belwa impi engapheli nengakhuzeki. Kusobala-ke ukuthi akaqonde kuyihlomisa kepha usebenzisa indlela ezozwakala kahle ezinsizweni ezibambe impi. Yikho nje eziqala ngehubo. Uyaziheha ukuthi zithi zisahungulwe yihubo elishisisa igazi bese efaka masisha

umlayezo wakhe oyisexwayiso sokuba bayeke impi. Nxa induna yezinsizwa izokhuluma nazo, kumele iziqale ngalo ihubo elivusa iqunga lempi. Kulula ukuba zitshelwe ukuba zihlale phansi zibambe umthetho. Uma sezithonyekile kube sekulandela izeluleko nezexwayiso bese-ke izitshela-ke okuphathelene mhlawumbe nokuba kuke kumiwe ukohlasela isigodi esithile ngesizathu esithile.

UNTombela, uMathenjwa noDonda, (1997:52) bayakufakazela lokhu kwehubo elivusa iqunga, lapho belichaza kanje ihubo lempi:

Wona-ke asetshenziswe ukuthi ashisise igazi avuse
leliya qunga nosikisiki lwempi. Athunuka amanxeba,
avuse nezifesane esezaphola, bese akha izibhelekexe
zamahlule enhliziyweni.

Yilo-ke leli gazi okubukeka sengathi uPhuzekhemisi uyalishisisa, avuse leliya qunga nosikisiki lwempi. Empeleni wubuciko lobu bokubeka isiyalo sokuyeka ukulwa ngokuba kuhlanekezelwe okuqondiwe. Lokhu kucaca lapho uPhuzekhemisi esekhomba ngenjumbane umLungu njengomthakathi oqhathe isizwe. Ngalokhu-ke sekuyakhanya bha ukuthi uPhuzekhemisi ugcizelela kona ukuba kuyekwe ukulwa. Bekuyindlela yokunxena uZulu lena yokuba avule izindlebe ngaphambi kokuzwa umbiko oyisiyalo. Kuyacaca-ke nokho ukuthi inhliziyo kaPhuzekhemisi ixhonxeke, igxaza igazi ngalokhu kubhuqana kwabantu abaMnyama.

6.6 Inzwa

UMaphumulo, (1995:30) uthatha athi:

Sesingacwaninga manje ukuthi lelo phimbo lithinta
ziphi izinzwa. Izithombe-magama ezisetshenzisiwe
zingathinta izinzwa zokuthinta, zokunambitha,

zokuhogela, zokuzwa, zokubona kanye
nezokugudlana.

Yincazelo ecacile lena kaMaphumulo. Engani UKhumalo, (1993:94) uyahambisana naye uma ebeka kanje:

Kuyacaca ukuthi enkondlweni kukhona amagama noma imisho othi uma uyiphethe, kuthinteka inzwa ethile kuwena mhayi/mhluzi. Izinzwa esingazibala yilezo ezejwayelekile njengalezi:

- (i) Inzwa yokubona (sight/vision)
- (ii) Inzwa yokuthinta (touch)
- (iii) Inzwa yokuzwa (hearing/auditory)
- (iv) Inzwa yokuhogela (smell/olfactory)
- (v) Inzwa yokunambitha (taste/justatory)
- (vi) Inzwa yokubikelwa (intuitive/telepathy/ic)

Uma sibuyela enkondlweni eku - A, sithola lokhu. Iculo likhuluma ngesalakutshelwa esibona ngomopho. Likhulume ngeziphukuphuku ezishayanayo. Liphinde likhulume ngokuduma kwenganono.

Izithombe ezakheka emqondweni wolalele leli culo yilezi: Isalakutshelwa esibona ngomopho sakha isithombe sabantu abakade baqala belwa, bekhuzwa kepha bengalaleli. Abantu abalwayo bayabonakala. Ngakho-ke inzwa yokubona iyathinteka lapha.

Okwesibili, umuntu osedutshuliwe uyopha enxebeni lelo. Igazi lelo ungalithinta futhi ulizwe linuka. Ngakho-ke inzwa yokuthinta neyokuhogela iyembuleka. Uma inganono iqhuma kuzwakala umsindo. Inzwa yokuzwa iyathinteka. Igazi elopha enxebeni lenhlamvu yesibhamu ungalinambitha. Ngakho-ke nenzwa yokunambitha iyathinteka okwenza zithinteka zonke izinzwa ezibaliwe ngenhla.

Kokunye, kulaba ababa neshwa lokusheshe bavakashela oyisemkhulu ngesandla sayo inganono abanye babo lisuke kade libashiyile igazi. Ngakho-ke inzwa yokubikelwa

zokuhogela, zokuzwa, zokubona kanye
nezokugudlana.

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uma ebeka kanje:

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ngokuduma kwenganono.

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ngomopho sakha isithombe sabantu abakade baqala belwa, bekhuzwa kepha bengalaleli.
Abantu abalwayo bayabonakala. Ngakho-ke inzwa yokubona iyathinteka lapha.

Okwesibili, umuntu osedutshuliwe uyopha enxebeni lelo. Igazi lelo ungalithinta futhi
ulizwe linuka. Ngakho-ke inzwa yokuthinta neyokuhogela iyembuleka. Uma inganono
iqhuma kuzwakala umsindo. Inzwa yokuzwa iyathinteka. Igazi elopha enxebeni
lenhlabvu yesibhamu ungalinambitha. Ngakho-ke nenzwa yokunambitha iyathinteka
okwenza zithinteka zonke izinzwa ezibaliwe ngenhla.

Kokunye, kulaba ababa neshwa lokusheshe bavakashele oyisemkhulu ngesandla sayo
inganono abanye babo lisuke kade libashiyile igazi. Ngakho-ke inzwa yokubikelwa

iyavezwa.

Uma-ke sesibuyela eculweni - B sithola lokhu:

Okokuqala, imisho ethi, "izibhamu phansi, imikhonto phansi, singaqedana sodwa," yakha lesi sithombe. Ngabantu abaningi abalwayo empini. Bayabonakala begwazana ngemikhonto. Inzwa yokubona ivela ngokusobala. Izibhamu nemikhonto kuyabonakala ngeso lenyama.

Okwesibili, ziyezwakala izibhamu ziduma lapho bedubulana nemikhonto ixokozeliswa.

Inzwa yokuzwa iphume yathi qekelele.

Okwesithathu, amaxeba omkhonto ayathinteka negazi liyathinteka. Inzwa yokuthinta iyachukuluzeka. Ngenkathi kopha inxeba lomkhonto igazi liyathinteka, linambitheke. Inzwa yokunambitha iyavela. Umusi wesibhamu uyazwakala emakhaleni uhogela. Inzwa yokuhogela iyathinteka. Umuntu ozofa ngokugwazwa nangokudutshulwa kuyenzeka ashiywe yigazi. Inzwa yokubikelwa iyathinteka.

Okwesine, igazi liyezwakala linuka ngaphambi kwempi nalapho seliphuma. Inzwa yokuhogela iyathinteka.

Okokugcina; nakhona lapha, omunye umuntu liyamshiya igazi ngaphambi kokuba agwazwe noma adutshulwe afe. Inzwa yokubikelwa ivele yathi bha.

6.7 Imizwa yomfundi (Emotions)

Lapho echaza imizwa yomfundi oKaKhumalo, (1993:95) ubeka athi:

Wena njengomfundi/umhayi/umhluzi ikhona into esukayo kuwe uma ufunda/uhaya inkondlo. Uzizwa imizwa injani?

Uzizwa unjani uma uyifunda noma emva kokuyifunda/ukuyihaya? Yini ekwenza ube kuleso simo?

UMaphumulo, (1995:30) uchaza kangcono lapho ethi:

Uma usuyitholile incazelo yenkondlo, sesizama manjena ukufika emicabangweni yembongi ngenkathi ibhala le nkondlo. Lokho kungasiholela ekutheni sithole ukuthi umoya wembongi wawunjani ngenkathi ibhala leyo nkondlo, yayijajile noma yayidumele njll.

Imizwa yembongi incike kakhulu emoyeni otholakala kuyo inkondlo. UMaphumulo, (1993:102) uthi:

Imizwa yembongi lapha ileyo yokujabula.....

Lokhu kuveza ukuthi imizwa yembongi itholakala ngokubheka ukuthi yayikusiphi isimo ngenkathi ibhala leyo nkondlo.

Uma sibuka iculo eliku - A, uMshengu uyabalisa, ubuhlungu ngenhliziyo. Udabukiswa yindlela abantu abaNyama ababulalana ngayo bodwa ngenganono. Ukubona kuwubulima obukhulu ukuba baqhubeke nokuchitha igazi, bangezwa ngisho sebekhuzwe isikhathi eside kangaka.

Indlela akwedlulisa ngayo lokhu uMshengu kubalaleli baleli culo lakhe, yenza kube khona umunyu. Emva kokulilalela iculo, kuba buhlungu lapho umuntu esezakhela esakhe isithombe engqondweni sabantu belele bewucaca lwemifunzana yemikhunganankatha, begxiza igazi lezinhlamvu zesibhamu, kungabangwa lutho ngempela olubambekayo. Kuyadabukisa kakhulu lokhu. Kwenza umuntu azibuze engatholi mpendulo yokuthi uyovela kuphi ngempela umuntu oyokwazi ukususa le nkungu evimbanise ezingqondweni zabantu abaNyama, le ntuthu yempi.

Eculweni lesibili, eliwu - B, uPhuzekhemisi ukhuza, encenga ngelosizi izwi, lapho ekhala ngokuba indlu eNyama iyeke ukubulalana ngemikhonto nezibhamu. Uma olalele le nsizwa impongoloza kanje ngelosizi iphimbo, kuyadabukisa kakhulu kuye.

Abantu baKwaZulu bazi ukuthi iSilo ngumuntu wokugcina ngci mayelana nenhlonipho ngezigaba zayo. Izwi laso kalilokothi leqiwe. Isenzo esinje kudala sasimthumela kwalasha umuntu onjalo, adliwe amanye ngoba kadeni esefanele khona ukusuka emehlweni omhlaba ohlonishwayo. Manje-ke lokhu kusibeka ephuzwini lokuthi uma uPhuzekhemisi eseze waphatha elokuthi abantu mabasale sebehlonipha iSilo, kwakhiwe leli lizwe, kwenza umlaleli athinteki ngempela naye njengomuntu ohambisana nenhlonipho.

ISilo singumzali okumele alalelwe ngabantwana baso abayisizwe. Ukuhlonipha iSilo kulungile, kwandisa izinsuku zabantu abahloniphayo emhlabeni. Ukweqa izwi leSilo kungacasula uMvelinqangi, qede aqalekise izwe, nesizukulwane salo. Ngokwendabuko iSilo singumlomo ongathethimanga.

Kuyo yomibili-ke iminxa yamaculo, olalele uphatheka kabuhlungu impela ngokungalaleli kwabantu, beqhubeka bebulalana bodwa. Lokhu kuphatheka kabi komlaleli weculo, kwenza azibuze umbuzo wokuthi yini ngempela oPhuzekhemisi noShabalala abafuna ukuyedlulisela esizweni?

6.8 Injula/Isifundo/Ingqikithi/Umlayezo

UKhumalo, (1993:95) lokhu ukuchaza kanje:

... ngasohlangothini lwembongi/lwenkondlo yiwona
mongo/mnkantsha/mnyombo nomyalezo lona.
Zihluphe-ke mhluzi ukuhlanganisa konke osukwenze
ngasenhla/ngaphambilini kusukela ekuqaleni
kokuhluzwa, ufune ukuthi myalezo muni
omumethwe/oqukethwe yile nkondlo?

Eculweni eliku - A, indikimba yalo isobala nje, ngeyokubulalana kwabantu abaMnyama bodwa ngezibhamu. Yiyo-ke le ndikimba esiqhwebayo isiholela emyalezweni waleli culo. Lo myalezo usobala nje, kawudingi kupeqululwa ngaphansi kwezinhlamvu zeculo. Kuleli culo, aMambazo aMnyama ayakhuza. Ayexwayisa. Ayeluleka kubantu boMdabu ukuba kebesale sebeyeka manje ukusondezana koyisemkhulu ngezulu lezandla.

Lapha aMambazo afanisa abantu abaMnyama namahlongandlebe, izalakutshelwa zoqobo eseziyobona ngawo umopho ukuthi iyalimaza ngempela le nto abayenzayo. Lokhu bakubiza ngobulima obuphindiwe. AbaMnyama lapha aMambazo aMnyama ababona beyilezi ezathunywa ugwayi zabuya neboza. Akekho phela umuntu osile, ongaqhubeka abulale umfowabo ngaphandle kwesizathu, ehlule ukukhuzwa ngabadala kunaye. Yikho-ke uMshengu ephetha leli culo ngamazwi athi, "Wo! Zashayan' iziphukuphuku."

Kuleli culo, aMambazo aphindaphinda isaga esithi "Isalakutshelwa sibona ngomopho."

Yikho kanye lokhu kuphindaphinda okugqamisa ukubaluleka ngokukhetheka kwalo musho oyisaga kuyo yonke eminye kuleli culo. Kusho kona ukuthi yiwona owumongo walo iculo leli. Ukuze kugqame kahle lokhu esikushoyo, sizophinde sijwaphune indima yokuqala kuphela kulo leli culo elisihloko sithi, "Thatha iseluleko sami," yona imi kanje:

Basho njalo
Abadala bathi,
Isalakutshelwa
Sibona ngomopho,
Sesibona ngomopho,
Isalakutshelwa
Sibona ngomopho,
Bathi isalakutshelwa,
Isalakutshelwa,
Wo, sibona ngomopho,
Sibona ngomopho.
Zashayan' iziphukuphuku.

Kuyahlaluka-ke kambe ukuthi iculo leSicathamiya njengayo inkondlo, liqukethe umyalezo othile obhekiswe kubantu ezweni. Yindlela lena yobukhulu ubuciko bobuchule bokukwazi ukukhuluma nabantu abaningi ngesikhathi esisodwa nangendlela emnandi. Ingani umbiko lo wedluliselwa kumlaleli ngenkathi esahungulwe ngamaphimbo akitaza imizwa yakhe, emathafeni engqondo azithole esewotawotana nalo iculo lelo. Izwi lomuntu omdala lingugo uma ekubonisa ngoba nguyena umenzi wakho wasemhlabeni. Nguye omele uMdali wezinto zonke emhlabeni ngoba kwaba izincomo ngokuthanda kwakhe ukuba uze ngaye emhlabeni. Iseqamyalo womzali noma womdala asiphili kade.

Iculo eliwu - B likaMasikandi nalo liveza sona lesi sithombe esivela kuso ngenhla. Nalapha uPhuzekhemisi uyakhuza. Uyexwayisa. Uyancenga enxusa abaMnyama besizwe sami Zulu ikakhulukazi ukuba bahlukane nokwelusisana amadoda ngalo iklwa kanye nenduku yamagwala eyabonwa yiSilo sakwaDukuza, uShaka.

Isalakutshelwa lesi esibona ngomopho siyisexwayiso esizweni ukuthi intukuthelo yempi iwubone emva komonakalo omkhulu umphumela wayo. Kusuke sekwavalwa imizi ngehlahla. Uma senizibuza emva kwendaba ukuthi konje benibangani, kucace ukuthi beningabangi lutho.

Nalapha indaba kaPhuzekhemisi njengayo ekaJoseph Shabalala isalele khona ebulimeni, kumbe ebuhlongandlebeni bokungezwa ngisho sebekhuzwa yiZulu eliphezulu, iSilo samaBandla onke uqobo. Ngumyalezo lona ogqugquzela uxolo nokuthula ukuze kwakheke izwe ngoba ukufa kwabantu kufana nokusha kwezwe libe ngumlotha, yonke into yalo eyimpilo nenokuphilisa ishabalale okwamazolo exoshwa yilanga.

6.9 Ukuzethula

6.9.1 AMambazo aMnyama

Ziningi izindlela ezingaphawuleka ekuzethuleni kweqembu laMambazo aMnyama kubalaleli nabalandeli bomculo weSicathamiya. Lapha-ke singabalula lezi ezilandelayo:

6.9.1.1 Imisho enezinhlamvu eziqhumayo

Eculweni elisihloko sithi, "Ngqongqotha Mfana" liqala ngemisindo eqhumayo o-ngq-lapho bethi:

Ngqongqotha mfana singene,
ngqo! Ngqo!
Ngqongqotha mfana singene,
Sikhulekel' indawo,
Sikhulekel' indawo thina
Kuwena mfokaThusini.

Inhloso enkulu yokukhethwa kwalezi zinhlamvu kumbe le misindo eqhumayo yikunxena ngokuthusa nalowo obenganakile; athi laphe ethuka eqalaza ukuthi lo msindo osuqhuma kanje ngowobani manje, ngokushesha azithole esebaphe indlebe abafana baMambazo aMnyama. Ngamanye amazwi yindlela abazibika ngayo ukuthi sebeyakususa lokho belu ngakho nabalaleli mabeme ngomumo.

Okwesibili, kwakhona lokhu kungqongqotha, kuyindlela yokuzibika kuMsakazi wohlelo lwaso iSicathamiya kwaNdongaziyaduma, uThemba Thusini. Yindlela yokucela kuye lo msakazi ukuba abavumele bacule nabo kulo uhlelo lwakhe ukuze bezwiwe yilizwe. Bayazibika nokuthi bayamthanda kakhulu uZigizendoda Buthelezi. Bafisa ukumbona ngoba bahlale bemuzwa ngendaba ohlelweni oluthi "COTHOZA MFANA."

Naye uJoseph Shabalala uyakufakazela lokhu kuButhelezi, (1996:272) ethi:

Into eyadala ukuba ngivume ukuyoqopha kwaGallo,
yincwadi engayibhalelwa wuZigizendoda;
owayesefana nomuntu engimaziyo ngingamazi, ngoba
nakhu eyilokhu engibiza eMsakazweni. Ingoma ethi
"NGQONGQOTHA MFANA" ecela ukuba umfo
kaThusini asikhonzele kuZigizendoda, ngayiqamba
ngenxa yesifiso sokumbona.

6.9.1.2 Ukuzichaza ekugcineni kweculo

Iqembu laMambazo aMnyama lizichaza ngezindlela ezahlukene kubalaleli bomculo walo.

Lokhu kutholakala ekugcineni kwamaculo alo. Amanye amaculo aphetha ngale misho:

Hhayi, (igosa)
Hhe (iqembu)
Singenzenjani na? (igosa)
Bayajabul' abasithandayo. (bonke)

Isiphetho esinje kasibhekisiwe kunoma wubani nje. AMambazo lapha azethula kubalandeli bawo kuphela. Amazwi anjena anokukloloda kuklolodelwa labo abasawubukela phansi lo mculo wabo woMdabu. Anokuzigqaja kulabo abawuthandayo lo mculo weSicathamiya. Akhombisa ukuthi nawo aMambazo abika ukuthi ayejabula ukubona ethandwa kangaka, ngakho-ke athi, nakho-ke obekulindelwe ngabalandeli bawo sebekwethulile. Ngaleyo ndlela bathi futhi basakhonga umfutho wokubuya namanye amangwevu eculweni elilandelayo.

Enye indlela abazethula ngayo esiphethweni, yile:

Hhayi	(igosa)
Hhe	(iqembu)
Khanyisa Nkosi,	(igosa)
Khanyisa Nkosi,	(iqembu)
Kwelakith' <u>eMnambithi</u> ,	(bonke)

Lapha-ke aMambazo ayazibika kubantu ukuthi avela eMnambithi lapho inkaba yabaculi beqembu yasala khona. Lapha bayazibika nakulowo obengabazi. Lokhu akugcini nje nxa becula ngapha kwelengabadi ngisho bephesheya kwezilwandle bayaliphetha kanje iculo labo. Lokhu kusuke kugxiviza isitembu sokuthi nakuba kuthiwa bavela eNingizimu-Afrika nje kepha imvelaphi yabo ngempela iseMnambithi.

Kwenye inkathi abafana baMambazo bezwakala bethi ekugcineni kweculo:

Hhayi	(igosa)
Hhe	(iqembu)
Kumnandi	(igosa)
Kumnandi kwelakith' <u>eMnambithi</u> ,	(bonke)

Nakhona lapha ngenhla aMambazo asuke eqonde ukuba abalaleli bomculo wawo bangalinge balibale ukuthi avela eMnambithi lapho ezalwa khona. Yisiphetho lesi

esigqamisa ukuziqhenya ngobuwena ngisho usunabantu abanjani, ngisho ukuphi.
Ukuziqhayisa ngendawo ozalwa kuyo ngisho abanye beyibukela phansi kanjani ngoba
ayikho indawo efana nekhaya. Ngisho kungekho lutho ngenxa yobubha nobuphofu,
kodwa ikhaya yikhaya. Liyindawo yobumnandi nentokozo.

Kwesinye isikhathi abafana baMambazo bayaye bezwakale bephetha kanje:

Hhayi	(igosa)
Hhe	(iqembu)
Khulumani sizwe	(igosa)
Bayejabul' abasithandayo	(bonke)
Yo! Yo!	(igosa)

NOMA BATHI

Khulumani zinsizwa,
Khulumani nonke,
Khulumani,
Bayejabul' abasithandayo,
Yo! Yo!

Lezi zindlela kazehlukile kulezi esezibaliwe ngenhla. Okungaphawuleka nje kunye.
Wukuthi uMnambithi kawusabalwanga kodwa umbiko kuseyiwo wasekuqaleni, owazisa
abalandeli babo ukuthi njengoba be bathanda kangaka nje nabo-ke sebengangabo.

6.9.1.3 Ukuzethula ngohlamvu lwabo bodwa, uGrr! Grr!

Kuyinto eyejwayelekile ukuthi njalo nje kwamanye amaculo aMambazo kuzwakale lesi
siqubulo sesigqi:

Grr! Grr!
Hheyi Wethu!

Lokhu kuvamise ukuvela phakathi neculo. Kwenye inkathi basebenzisa lesi siqubulo:

Shi! Eshe! Eshe!

Le ndlela yaMambazo kayifani ngisho naliphi nje iqembu leSicathamiya. Yindlela lena abazisungulela yona bona. Eyabo bodwa.

Kwamanye amaculo kuyaye kuzwakale lesi siqubulo esiphethweni:

Eshi! Eyi! Wethu!!

Ngale ndlela aMambazo asuke azisa noma ngubani obelalele iculo labo ukuthi beliculwa yibo qobo, hhayi omunye. Lokhu kungezwakala kahle uma kulinganiswa ngomuntu ofike iculo seliphela, bese efika lezi zinhlamvu ezithi nje, "Grr! Grr!" Umuntu owaziyo aMambazo, angeke azihluphe ngokuthi bekucula bani lapho nakuba bekuliculo aliqabukayo lelo kepha ngaleso siqubulo nje impendulo iyavela.

6.9.2 UPhuzekhemisi

Lo mugqa uvela njalo phakathi neculo. Yiwo ovula izibongo zikaPhuzekhemisi. Zasha phela Phuzekhemisi. Igama elithi 'Zasha' liyisenzo esisebuningini senkathi yamanje.

Sisuselwa esenzweni esinhlamvunye u -sha-. Sakhiwe kanje:

z(i)-a-sha > zasha

Lapha kuphongozwe isivumelwano senhloko, kususelwa esakhini u -a. Kweqiwe unkamisa u -i wesivumelwano senhloko, kwavela isakhi u- -za- esisenkathini yamanje.

Empeleni lokhu kuyisenzo esifingqiwe ngoba sisenkulumeni esheshayo, esheshiswa yisigqi

somculo osuphakathi nendima yeculo. Isenzo esingafingqiwe sithi “ziyasha”.

Lokhu kuchaza ukusha kwezintambo akade eqalile ezincinza. Sezize zashisa emunweni ozincinzayo. Uma sezishisa izintambo kusuke kungasadlalwa. Kusuke sekushikisha ufudu. Izinsizwa zisuke seziqephuza, sekudabuka umhlabathi. Kepha uPhuzekhemisi usikhumbuza ukuthi lezi zintambo ezishayo ngezikabani. Yazi mlaleli ukuthi phela nguPhuzekhemisi-ke lo ozibambe zaze zasha. Usitshela lokho. Yindlela azethula ngayo le.

Ezibongweni zikaPhuzekhemisi abalaleli ubethulele lokhu okulandelayo:-

- (a) Uyise nguMajazana
- (b) Yena umnyama ngebala
- (c) Isigodi sakubo kusoPhepheni
- (d) Umfula wangakubo nguMakhayakade
- (e) Indawo yakubo kuKwaDumisa eMkhomazi
- (f) Umculi odlala isiginci sebhesi uzalwa nguNgwazi
- (g) Lo mfo kaNgwazi ngowasePort Shepstone
- (h) Omunye odlala izinsimbi (inkositini) nguSilahlamatende.

La maphuzu angenhla asecakazwe acofiywa ezibongweni zikaPhuzekhemisi; achaza ngokusobala indlela azethula ngayo kubalaleli njengoMasikandi. Bonke-ke nje oMasikandi bazethula ngezibongo zabo kubalaleli nakubabukeli bomculo wabo. Yindlela eyehlukile kakhulu-ke lena.

Ngaphambi kokuba kuqale lelo nalelo culo, uPhuzekhemisi nguyena ogqama kuqala ngezihlabo. Uthi lapho elincinza ifesi lakhe, livele likuhlebele wena mlaleli ukuthi nguPhuzekhemisi nezinqotho zakhe lo oncinza izintambo. Empeleni bonke oMasikandi banendlela eyenza behlukaniseke kalula ngezihlabo zabo.

6.10 Ukunyakaza okuhambisana nesigqi

6.10.1 ISicathamiya

Egenjini laMambazo aMnyama bavamise ukufaka amahembe athungwe ngokwesiko lamaSwazi. Ezandleni izandla ezimhlophe. Ezinyaweni kuba ngamasokisi amhlophe afakwe ezicathulweni ezimnyama.

KuCothoza kubakhona umnyakazo womgqumo ohambisana nesigqi. Uma aMambazo eseshaya isitebhu sawo, ukunyakaza kwawo kukhombisa obekati ubunono. Izinyawo ezikade ziphezulu ziphakame kanyekanye, zithi lapho ziya phansi kube sengathi ngezomuntu oyedwa. Lapho bezibeka phansi, kuyaye kungezwakali ngisho omncane umsindo lo. Bayasikaza nje onkabi laba, besikaza ukudabula ingoma.

Lapha esitebhini sikaCothoza yilapho bugqama khona ngempela ubudlelwano phakathi kwaso iSicathamiya kanye noMasikandi. Lokhu kuvezwa yikho ukuphakama nokwehla kwezinyawo kuhle kwazo izinsizwa zikaPhuzekhemisi seziyidabula ingoma.

Ukuvevezela kwezandla ezimhlophe ziningi kanyekanye, kwakha esihle isithombe somnyakazo. Uma izinsizwa zaMambazo aMnyama sezishova zishona phansi, umuntu angafunga athi sekuyiwo amasondo esitimela esibheke khona eMnambithi lapho ziqhamuka khona lezi zinsizwa.

Ukunyathela kwaMambazo aMnyama eyigxoba eyigxifiza ingoma kufakazela lo mgomo:

iSicathamiya > ukucathama

6.10.2 UMasikandi

Ayikho enye indlela yokunyakaza kuMasikandi ngaphandle kwakho ukulandela intambo yalo ukatali kanye nenkositini. Yilesi sigqi esilandelwayo lapho izinsizwa seziyihlaba ngempela ingoma. UPhezukhemisi ukugqamisa kahle kakhulu lokhu.

Lapho eseyimfamfatha inkositini uSilahlamatende, uzivocavoca agoqane egobela ngapha nangapha. Kusuke sekuvuke lona phela uhlevane lwengoma. Umdumo webhesi yomfokaNgwazi ihlangene nefesi likaPhuzukhemisi nayo inkositini kaSilahlamatende, kukhipha ulozolo lwengcwenga yoqobo. Ngisho itabunga nonguboziyeweni ubabona sebenqekuza ngamakhanda, bevuma ingoma ka- "Ehhe" no- "Awuzwa-ke," lapho sezishaya kudabuka inhlabathi ezikaPhuzukhemisi: Zishaya isiKhomazi zona.

Naye njalo umthakathi wezindaba, uPhuzukhemisi akagayelwa mphako uma seyigalelwa ngempela ingoma. Yigagu loqobo le nsizwa.

Lapha-ke singaphetha ngokuthi nakuba amaculo kaMasikandi neSicathamisa ehlengana kaningana, kukhona lapho ebuye ehlukane khona. Kodwa yize kunjalo, buningi kakhulu ubufakazi obuyithandanisayo le miculo. Lokhu kuthandana kwayo, kwakha igoda eliyinxabo yesiko lesizwe samaZulu engenakugqashuka nanini nanini. Kwakha nexhama lokuxhumanisa isizwe ngesiko kusikwa ingoma eyinsika yesiko ngoba isiko lesizwe sakwaZulu ubugagu nokuxhumana ngobuhle nobumnandi. Kuyahutshwa, kulekwe, kuthililwe, kusiwe, kugiywe kube njeya njengoba benza nje laba baculi ngemiculo yabo.

Luphawu lobuthina lolu lokuxhumanisa izinhlaka zesizwe ngalokho okungumgogodla wesiko laso. Yikho nje ungaconsi phansi ezinhliziyweni zesizwe sakwaZulu lo mculo ngoba isigqi nomlayezo wakho uyisisekelo sesiko nempilo yansuku zonke zesizwe.

ISAHLUKO 7

7.0 UKUFANA KWENGQIKITHI ECULWENI LIKAMASIKANDI NELESICATHAMIYA

7.1 Isingeniso

Ingqikithi yalesi sahluko wukuveza obala izimpawu ezithandanisa umculo kaMasikandi kanye neSicathamiya. Lapha-ke kuzothathwa iculo ngalinye ngaphansi kukaMasikandi kanye neSicathamiya. Kuzobe sekuhlaziywa uhlobo lwengqikithi oluthile, oluzobe lubaluliwe. Kulo kuzobe sekuvezwa ukufana kwezingqikithi nhlangothi zombili zale miculo ebaluliwe esihlokweni.

Nazi izinhlobo zezingqikithi ezizopenapenwa zibhucungwe ukuze kuhlaluke le mbulu ezenza zifane ngakho konke ezikumumethe. Lapha kuzocutshungulwa uthando, inkolo, ukubulalana ngenxa yombangazwe; uxolo nokubuyisana; inhlonipho emakhosini akwaZulu; inhlobo yesiNtu, ukuhlonipha ezinhlangeni ezahlukeni; ukugcizelela isiko lesizwe samaZulu; isexwayiso kubaholi bezwe kanye nezifundo ezitholakalayo kuzo izingqikithi lezi zale miculo.

Iculo elithi “Nomathemba,” liqalisa ngombuzo:

Kodw’ ungishiyelani noMathemba?

Kuyabonakala ukuthi ukwaliwa wukunuka. Kubuhlungu ukuvakashela intombi kodwa uface kukhala ibhungane. Kushoshazelisa okwesilonda sikazozo ukwaliwa ngaphandle

kwesizathu.

UMshengu uze aduduzwe wumsindo womoya onyakazisa amahlamvu emithi eduze nelawu lika Nomathemba:

Wu ...!
Wu ...! Wu ...! Wu ...!
Wu ...! Wu ...! Wu ...!
Wu ...! Wu ...!
Wangishiya ngingedw' uNomathemba.

Kuyabonakala ukuthi umculo wamahlamvu awumduduzi uMshengu. Umoya ophephetha unyakazise amahlahla awuyipholisi inhliziyi ebuhlungu. Ubuchopho abuvumi ukulibala wuNomathemba. UMshengu uzibona eyedwa kubo kaNomathemba.

Emini uyabuya esihlahleni ebesinamahlamvu abevunguziswa wumoya. Uhlose ukubuza isithandwa sakhe:

Lokho kuyangimangalisa
Uma ngibon' intandane,
Eyayihlezi ngaphansi komthunzi.
Lokho kuyangimangalisa.
Ngayibuza.
Ngayibuz' igama layo
Ayingiphendulanga
Yabheka phansi
Yase ikhala izinyembezi
Izinyembezi ...

Lesi sihlahla bekumele siphumule uMshengu noNomathemba. Namuhla sisele sodwa sintandanekele. Sekuphumula izintandane. UMshengu usephumule phansi komuthi wezintandane. Injabulo yokugona uNomathemba isiphenduke ingobhozane ehlale igobhozile yezinyembezi nosizi.

Intandane ayifuni ngisho ukuphendula noma ibuzwa into eyazi kahle igama layo. Ayifuni ngisho ukubheka abantu. Kunalokho iphendula ngesililo. Izinyembezi ngamanzi ekhanda. Ukubanda kwezinyembezi nobusawoti bazo abumduduzi uMshengu. Intandane enguMshengu nentandane engaphansi komthunzi aziduduzani. Bekumele uMshengu asale esekhalela kuyo ukuze besulane izinyembezi. Inye into engaduduzi uMshengu, wukubuya kukaNomathemba.

Ingoma iveza ukuthi ufunwa eMnambithi nje uNomathemba ushaye washantshula wayozithukuza emajukujukwini aseGoli:

UNomathemba wami,
Ungishiyelani?
UseGoli le
Ngisele ngingedwa Nomathemba wami.

Kuyabonakala ukuthi uMshengu akasawuboni umuthi, ithunzi, intandane ebheke phansi ngaphansi komthunzi izinyembezi zayo eziwela phansi. Ubona uNomathemba engekho. Ukhuluma naye engekho. Uthi egone izingalo zakhe kube sengathi ugone uNomathemba. Uma esanguluka ugcina ezibona esele yedwa. Umbuza engekho, ufuna isizathu sokumala kwakhe engenakusithola.

UMshengu uyamangala ukuthi uNomathemba akabhali ngani:

UseGol' uNomathemba ...
Akasabhali nencwadi encane
Ubobhala ...
Ubobhala ...
Ubobhala Nomathemb' ubobhala.

UMshengu uyakhohlwa wukuthi incwadi encane ibiyomenza afise izimfumbamfumba zamaphepha. Amazwi asemaphepheni awayiduduzi inhliziyo. Izwi elisephepheni lifile

ngokusho kukaNgcongwane, (1988:2):

A written word is like a meat in a refrigerator. It is frozen
in order to reach stability.

UMshengu ufuna uNomathemba hhayi incwadi. Wukubhonga emswanini ukufuna
incwadi.

UMshengu ufisa ukuba uNomathemba alishiye iGoli, abuye azohlala naye eMnambithi:

Wobuya njalo,
Wobuya Nomathemba wami
Wobuya Nomathemba
Akasabhali nencwad' encane.

Kuyavela ukuthi igama elithi “njalo” linemiqondo emibili. Kunomqondo wokuthi
uNomathemba angamlibali uMshengu. Owesibili ugqamisa ukuthi kumele uNomathemba
abuye unomphelo bahlale naye imini nobusuku, umnyama nonyezi.

UMshengu uqalaza phambili, azibone sebehlezi ndawonye noNomathemba uma
izivunguvungu zempilo sezidlulile:

Thina nawe sithandwa sami
Sodliwa zindunduma.

Lapha uMshengu uyoya eGoli, amfune aze amthole uNomathemba. Izindunduma
zegolide uyoziyibona ngamehlo. Uyongena kuzo uma kunesidingo, amtatulule
emahhohhwane akwamamangalahlwa. Uyobuya naye kumnyama noma kubomvu.

Bayohlala ndawonye baze behlukaniswe wukufa. Bayofa balahlane. Oyofa kuqala
uyobona indunduma yethuna lomunye. Lowo oyobe esasele ebuka indunduma uyobe
eyibuka ngeso lothando. Kuyabonakala ukuthi uMshengu uyothanda uNomathemba noma

igazi lingasekho emithanjeni yakhe. Amthande noma inyama ingasekho, sekusele amathambo amhlophe. Amthande noma amathambo esekhumuzeke aphela kwasala isinqukuza sekhandla esingaphansi kwezindunduma zamaliba.

Igama elithi uNomathemba lakhiwe ngezifinyezo zamagama athi:

unina + amathemba

Unina wamathemba

UNomathemba uyisiqungo sethemba esiphethuka amathemba amfinineka emithanjeni agcine ewuguduza umoya kaMshengu.

7.2 Izingqikithi ezifanayo kuMasikandi neSicathamiya

7.2.1 Uthando

UMphostoli uPawula kwabaseKhorinte bokuqala; 13:4,5,6 udingida isihloko esithi:

Ukudunyiswa kothando:

Uthando luyabekezela, uthando lumnene,
alunamhawu, uthando aluzigabisi; aluzikhukhumezi,
aluziphathi ngokungafanele, aluzifuneli okwalo,
alucunuki, alunagqubu, aluthokozi ngokungalungile,
kepha luthokozela iqiniso.

Kuleli binzana elicashuniwe, uMphostoli uPawula ukubeka ngembaba ukuthi akukho ukukholwa kobuKrestu okwedlula ukuba nothando. Lokho kusibeka ekuthini uma kanti umculo weSicathamiya nokaMasikandi ukhuluma ngothando kubantu, ukhuluma ngokuba abantu bathandane ngeqiniso elingenankohliso, babe noxolo ezinhliziyweni. Ngempela

umculo onjalo umumethe izibusiso zikaMvelinqangi.

UPhuzekhemisi uthi ngothando; engomeni ethi, "Ngeke Kulunge Mntakwethu":

Kodwa uthi uyangithanda
Uma ngabe wenzenjena?

UPhuzekhemisi uyalugxeka uthando lwentombi yakhe. Akayibizi ngegama njengoba
uMshengu kade egagula uNomathemba.

Uveza ukuthi le ntombi imthandela inkece:

Ngisho ngoba wena uyangithanda
Uma ngabe nginemali.

Kuyavela ukuthi ukushabalala kwemali kusho ukunyamalala kothando. Le ntombi igcina
isiqalekise lapho eyake yaqabula khona:

Uma ngingenamali
Awu! Ngiyisitha kuwe.

Aphinde akhulume ngolunye uhlobo lothando aMambazo. Lona-ke lungcweliswa
wukuthinteka kwegama loWesibili eButhathwini obuCwebileyo. Kuze kucaciswe ukuthi
uthando lwaKhe lwanele bonke. Kuphindwe kubalulwe ukuthi ngenxa yalo lolo thando
lwaKhe kubantu, Waze Walenga esiphambanweni ukuze bathethelelwe izono, kanjalo-ke
akekho ofana naYe.

Kuyabonakala ukuthi uthando ludinga ubumsulwa kanye nobuqiniso. Kubuye kuvele
uhlobo lothando lobuNkulunkulu. Lolu thando alukhethi bala lamuntu:

Umusa kaNkulunkulu
Wanele bonke.

Kuvezwa ukuthi uJesu wafela abantu esiphambanweni ngoba ethunywe nguYise ngenxa yothando lwaKhe. UJohane, 3:16 ufakaza kanje:

Ngokuba uNkulunkulu walithanda izwe kangaka,
waze wanikela ngeNdodana yaKhe ezelwe yodwa
ukuba yilowo nalowo okholwa yiYo angabhubhi,
kodwa abe nokuphila okuphakade.

Ukulenga kukaJesu esiphambanweni kwenza uMshengu asho kugcware umlomo athi:

Akekh' ofana naYe.

La mazwi afakazwa wuJesu uqobo kuJohane, 3:13:

Akakho owenyukela ezulwini, kuphela yena owehla
ezulwini, iNdodana yomuntu.

UMshengu uvala ngokumema bonke abalaleleyo ukuba beze kuJesu bezothethelelwa izono. Lapha uqonde ukuba abantu bethulwe imithwalo abayithwele ngezinhliziyi kanye nasesazeleni sesono. Lesi simemo sifakazelwa nguMathewu, 11:28:

Zanini kimi nina enikhatheleyo nenisindwayo, mina
ngizakuniphumuza.

Konke lokhu okumumethwe yilo mculo woMdabu ngengqikithi yothando kukhanyisa ngokusobala ukuthi ubunye besizwe buzinze esikweni lothando nokwazisana. Yingakho uvela nhlangothi zonke ngoba vele isizwe sakwaZulu selokhu kwathi nhlo siyisizwe esakhelwe phezu kwesisekelo sobuzwe baso namasiko aso abuswa yisiko lobuntu ngaphezu kwakho konke.

7.2.2 Inkolo

Amaculo kaPhuzekhemisi agxile enkolweni yesiNtu. Isiko likaZulu alixwayani futhi alibulalani nenkolo yobuKristu ngoba vele impilo yaKwaZulu yimpilo yaseZulwini ngokwenza, ngokukhuluma ulimi lwesiZulu/lweZulu kanye nokucabanga okuhambisana nenhlonipho emangalisayo.

Ugxeka ukubulala njengoba uMose ku Eksodusi, 20:13 ethi:

Ungabulali.

Ufisa ukuba kuhlonishwe iSilo, njengoba sikuthola eculweni elithi, "Phans' imikhonto"; njengenhloko emisiwe nguSimakade waMabandla ukuba sibe yinhloko yesizwe sakhe ngokobuzibulo baso:

Asihloniphen' iSilo.

UMphostoli uPawula, ku-1 Thimothewu, 2:1 no -2:

1. Ngakho-ke kuqala kukho konke ngiyala ukuba ukunxusa, nokukhuleka, nokucela, nokubonga kwenzelwe abantu bonke,
2. amakhosi nabo bonke abakhulu, ukuze nihlale kahle nangokuthula, ngokumesaba uNkulunkulu nangesizotha esipheleleyo.

Ubukhosi bamiswa nguSimakade, ngakho-ke bumi kuze kube phakade. Abusiswa nguye uMvelinqangi ngesithunzi esidinga enkulu inhlonipho le. Ngakho-ke uPhuzekhemisi usikhumbuza leyo nhlonipho okudinga siyinyikeze amakhosi oselwa.

UMshengu unguMfundisi ebandleni le "Church of God of Prophecy." Ukuguqukela kwakhe enkolweni yobuKristu kwafaka isigqi nomgqumo weMbube emaculweni enkolo.

Ehubeni elithi: "Siligugu kim' isiphambano," kuqhakanjiswa ukubaluleka kokulenga kukaJesu esiphambanweni. Kucaciswa ukuthi wukufa kukaJesu okwehlukana abantu nezono zabo, wukusindiswa-ke lokho. Le nhloso kaNkulunkulu kayithumelanga iNdodana ezweni ukuba yahlulele izwe, kodwa ukuba izwe lisindiswe ngayo.

Kulo leli hubo kukhuzwa abantu ababuyela ezonweni ngenxa yokuthi abaholi benkonzo basuke sebewile. Kugxiliswa umqondo wokuzimela umuntu angeyami ngenkolo yabanye abantu:

Kodwa wenqikile
Mngan' wami wenqikile
Kodwa wenqikile
Uzokwenzenjani lo munt' onqike kuy' ma efa.

Kuneqiniso kulokhu. Abafundi bakaJesu kwathi angafa baphindela ekudobeni lapho babelandwe khona.

UMshengu yena uchaza ukuthi umuntu emhlabeni uba nalowo amkhonza kakhulu, abeke wonke amathemba akhe empilo kuye. Amenze umvikeli wakhe nomondli wakhe. Angacabangi lutho olunye ngaphandle kwakhe. Usengancamela ngisho ukufa imbala okunokuba kuthikamezeke lowo othandiweyo wakhe. Lo ovikelwayo akaze acabange ukuthi kukhona okungase kumvelele uma enomvikeli wakhe. Umhlaba uphenduka owakhe.

Ukubeka ithemba lonke lempilo kumuntu ophilayo kwenza ukuthi nxa ehamba emhlabeni, kufane nokuthi umhlaba wonke umgubuzele:

Uzokwenzenjani lo munt' onqike kuye ma efa?

Ohleli noNkulunkulu kuye akasoze ahlupheka lapho eshiywa wumhlobo wakhe, kumbe kufa yena uqobo ngoba uJesu unaye. Wamfela kudala esiphambanweni:

Um' uJesu ekubiza
Akuyibakhon' ukwesaba.

Ukufa kukaJesu esiphambanweni kudala ukuba isiphambano sibe yigugu. Yibo lobu bugugu bokuba neNkosi uJesu enhliziyweni obushiwo wuMshengu. Uthi akasoze nanini ahlukane nomthandazo obheke kuJesu Krestu:

Siligugu kim' isiphambano.

7.2.3 Ukubulalana ngenxa yombangazwe

Ukufa kwabantu bebanga ithambo elingenanyama akunanhlanhla. UPhuzekhemisi ubona impi ivutshelwa yilabo abangabaholi bombangazwe kodwa kufe abantu abazihluphekelayo emakhaya:

We baholi bepolitiki,
We baholi bepolitiki.

Abukho ubuqiniso embangazweni ngoba umuntu angabona kukhonjwana kabi ngeminwe kube sengathi kuzoqhuma isibhakela kepha phinde. Abalandeli babo bavele balwe ngempela bona. Icala lokuchitheka kwegazi ulibeka kubo laba baholi bombangazwe.

Ubuye abone ukulwa kwezimpi zezigodi kunenhlese yombangazwe:

Singadlal' izinduna zezinsizwa ...
Zith' asiyek' ukuyosebenza
Siy' empini.

Izinsizwa azibuyiswa yinduna yezinsizwa emsebenzini kodwa zibuyiswa -yisibizi kanye nothando lwempi. Lapha uPhuzekhemisi kumele agxeke ukulwa kodwa angagxeke izinduna zezinsizwa, athi "zidlala ngabantu."

UMshengu eculweni elithi, "Kangivumanga" uveza ukuthi imbewu yodlame itshaliwe ezinhliziyweni zabaMnyama. Kukhona onyenyeza ezindlebeni zabo ukuba bazondane:

Kukhona lo munt' owayengincenga,
ethi phakathi kwabafowethu nodadewethu,
angizond' omunye.

Kushumayelwa ukuba inhlwanyelo yenzondo yenqatshwe. UMshengu ufundisa ngokuba yisibonelo saleli vangeli:

Mina kangivumanga.

Kuyavela lapha ukuthi asebenequnga bagcina sebetsheliwe ukuba babulale ngisho ontanga babazali babo. Uyayichitha uMshengu le nto:

Ngeke ngimbulale min' ubaba,
Ngeke ngimbulale min' uma.

UMshengu uphetha ngokuveza imisho engaphuthi ezinkulumeni zabantu bezombangazwe:

Different colours means nothing to me,
Different languages means nothing to me,
Different names means nothing to me.

UMshengu ufisa bangabulawa abantu ngenxa yebala, ulimi kanye namagama abo obunhlangano.

7.2.4 Uxolo nokubuyisana

Umculo kaMasikandi kanye noweSicathamiya ube nomsebenzi wokushumayela izwi loxolo nokubuyisana esizweni ezweni. Yiwona mgudu lo obubukeka ushaya emhlohleni ekudluliseni lolu hlobo lombiko. AMambazo aqhamuke neculo elithi, "Abezizwe ngeke bayiqede," lapha kuvela imigqa egqamisa uxolo nokubuyisana.

Lapha aMambazo acacisa ngokusobala ukuthi ukuxatshanwa kuliwe akuyisi ndawo.

Kungcono kusengelwane ilala, kube noxolo:

Bekungenjani mfowethu
Sihlale phansi sikhulume

.....

Asihlalani phansi
Zinsizwa sibonisane.

Uphinde agxobe agxifize isitembu soxolo nokubuyisana emaqenjini alanayo okuyi-ANC,

IFP, PAC kanye ne – AZAPO:

Nom' abezizwe
Bangayikhulum' indaba yethu,
Kodwa,
Ngeke bayiqede.

Lapha uchaza futhi egcizelele ukuthi akekho oyoletsha uxolo nokubuyisana kubantu abaNyama ngaphandle kwabo uqobo. Asikwamukele ukwehlukana ngokwemibono.

Akusho ukuthi ukungaboni ngaso linye sekusho inzondo. Yikho ukwehluka kwemibono okungasiza ekuthini kube yilelo nalelo qembu lihlolisise kabusha lokho elinye elingakuboni kahle. Ekugcineni kungacozululwa okuthile okwehlukile komunye kuthakwe nokomunye ukuze kuphethe ngento emukelekayo nxazonke. Ukwehluka kwemibono kona sekuyiyona

ndlela yokuphila embusweni wentando yeningi; oxuba amaqembu ehlukene.

NoPhuzekhemisi limnamathele emhlane leli lahle elivutha inzondo yokubulalana kwabantu maqede waqoma khona ukusho ngengila, ekhuza. Uncenga ukuba isizwe sixolelane; sibuyisane; eculweni lakhe elithi: "Singazondana sodwa".

UPhuzekhemisi eculweni elithi: "Singazondana sodwa," kuvela inkulumo yokuthi akubona ubudoda ukuba abantu abamnyama bazondane bodwa:

Hhayi ngiyabuza madoda,
Singaze sizondane sodwa kanjani?

Icala ulibeka enkomeni ka Haga:

Ngoba sisuka kud' amaBhun' esigqilaza.

Ufisa ukuba abaMnyama bathandane babe munye:

Ngilokhu ngikhalile sizwe sakithi
Ngith' asithandaneni sibe munye.
Vele inhlango ingamandla.

Kubalwa abeSuthu, amaShangane namaVenda. Vele nabeSuthu bathi:

Kopano ke matla.

UPhuzekhemisi lapha ngenhla ugcizelela lona elokuhlangana kwezinhlanga ezahlukeneyo zibe munye. Kuphele ukucwasana kobuhlanga okwakha ivumba lomzondo koMnyama noMnyama. Yilo leli phunga lengangakazane elivimbezele esizweni esiMnyama esidala uthuthuva athi uPhuzekhemisi aluphele nya kube noxolo lobunye bezinhlanga zasizwe sinYE esiMnyama:

Noma ngabe
unguMzulu, ungumSuthu,

ungumXhosa, ungumVenda,
ungumShangane, sonke simunye,
usho njal' uBaba.

Igama elithi "uBaba" lisho uMvelinqangi owasidala saba munye ngothando noxolo. Kuyasiphoqa isizwe esiMnyama ukuba sihloniphe lo myalo kaNqangi. Nguye owasidala wasitshala sonke kuleli chopho lezwekazi lase-Afrika ukuba sibe sizwesinye. Ukwehlukana ngokobuzwe, ngokolimi namasiko akwemukele njengophawu lobuhle bukaSimakade owayevele ehlose ukuzwa amakha endumiso yesizwe sakhe efana nezimbali ezithi zimile xhaphozilinye, kepha zikhafule amakha ehlukenene nobumtoto bawo. Nathi singakwenza lokho njengesizwe esiMpisholo.

7.2.5 Inhlonipho emakhosini aKwaZulu

Inhlonipho yiyona nto ephambili emculweni woMdabu njengomculo onamathelela esikweni lesiNtu. Amakhosi oselwa ngabantu ababazisa ukwedlula ukwenza abaculi bezingoma zoMdabu. Ngakho emaculweni ehlukenene kuyagqanyiswa futhi kukhuthazwa ukuhlonipha iNgonyama yesizwe sikaNdaba. Yingakho nje aMambazo aMnyama enala maculo amabili, athinta amakhosi aKwaZulu, athi "UShaka; nelithi: Amabutho."

Iculo elithi uShaka limi kanje:

Ndabezitha!
Ndabezitha!
Ndabezitha!

UDlungwane kaNdaba,
Odlung' emanxulumeni,
Kwaze kwas' amanxulum' esibekelana.
UDlungwane woMbelebele,
UShaka ngiyesab' ukuthi nguShaka,
UShaka kwakuyinkosi yaseMashobeni.

Uteku lwabafazi bakwaNomgabhi,
Betekula behlezi emlovini,
Bethi uShaka kayikubusa kayikuba nkosi,
Kanti yilaph' ezakunethezeka.

Ilemb' eleq' amany' amalembé ngokukhalipha,
Waqed' izizw' uyohlaselaphi na?
He! He! He! Uyohlaselaphi na?

Umlilo wothathe kaMjokwane,
Umlilo wothathe wubuhanguhangu,
Oshise izikhova eziseDlebe,
Kwaye kwasha neziseMabedlana.

Oth' esadl' ezinye wadl' ezinye,
Wath' esadl' ezinye wadl' ezinye.

Ndabezitha!
Ndabezitha!

Lapha uMshengu ucaphune iziqeshana ezithile ezibongweni zeNkosi uShaka. Kuyacaca ukuthi yiculo lendumiso leli. Kudunyiswa ukudlunga kwakhe emabuthweni ikakhulukazi kwelo Mbelebele ngoba ezalwa wuNdaba:

UDlungwane kaNdaba
UDlungwane woMbelebele

Lapha kuyashiywa ukudlunga kukaShaka emanxulumeni ngoba ububutho bubonakala ezinhleni nasemixhakeni.

Ukufakwa ebinzeni elilodwa kokwesabeka kukaShaka kanye namabutho akhe kuveza ukuthi umuntu onesibhaxu uyesatshwa. Empeleni inkosi yisisi esiphuma enguklwini. Umuntu ohishwe yinkosi uze axakwe ngobisi ukuze asinde. Kuyacaca-ke ukuthi inkosi ephethe abantu yesatshwa ngoba ifuze iNkosi ephuma embumbulwini yezulu.

Kunebinza elibhinqa ababebhuqa uShaka, becabanga ukuthi ngeke abuse kanti bakhohlwe wumayime lapho umbiwa khona. Kuyavela ukuthi ngabafazi laba abatekula ngeNkosi:

Uteku lwabafazi bakwaNomgabhi.

Kufakwe nehubo elithi:

Waqedaqed' izizw' uyakuhlaselaphi na?
Hhe! Hhe! Hhe! Uyakuhlaselaphi na?

UDonda, (1999:239) ufakaza athi:

U-hhe- emgqeni wesithathu no Hhe! Hhe! Hhe!

uveza umqondo wokusabela uma amabutho ebizwa yinkosi eyohlasela.

Omunye umqondo owokubuza ukuthi inkosi isiyohlaselaphi uma bonke abantu, amakhosi nezizwe sekuphelile na? Elithi “Amabutho” lithi:

Wawukhona yini?
Wawukhona we nsizwa?
Wawukhona mhla kubuthw' amabutho?

Uyamazi uNqabayembube
Nophondolwendlovu?
Thina saz' uNqabayembube

Uyamaz' uManukelana,
Ingangakazan' eyanukel' izizwe?
Thina saz' uNtabayezulu.

WayiKhipha,
WayiKhiph' inkunz' ekhaya,
WayiKhiph' ingweny' emanzini.
Thina namhlanje,
Thina sineNala
Awu, thina namhlanje,
Thina sineNala.

Wawukhona yini?
Wawukhona we nsizwa mhla kubuthw' amabutho.

UMshengu lapha ubuza umbuzo onokuzigqaja phakathi ngesiko lesizwe samaZulu. Ukhuluma ngokubuthwa kwezinsizwa okulisiko elidala lakwaZulu. Uzizwa eyinsizwa yoqobo yena ngoba wabuthwa. Kuyena insizwa engabuthwanga akunsizwa yalutho. Uze athi:

Wawukhona mhla kubuthw' amabutho?

Le nkulumo ingabaza izinsizwa zanamuhla esezimoklozana ngenganono kungabi ndaba zalutho. Yikho loku ukungabuthwa kwazo okuzenza zidlale ngomlilo kanje. Azisenanhlonipho. Lo mbuzo wesuthi impendulo ethi uMshengu yena wayeseekhona kusabuthwa amabutho, naye wabuthwa.

Ukuthintwa kwamagama amabutho ambalwa akwaZulu, kuveza indlela yokuhlonipha amakhosi awabutha. Yindlela yokukhumbula amakhosi akwaZulu ngokulandelana kokubusa kwawo. Amabutho ayincwadi yomlando wakwaZulu kuMzulu.

Kubalwa amabutho ngokwelamana kwawo. Basukela kuNqabayembube, uPhondolwendlovu, uNtabayezulu, uManukelana, uKhiphinkunzi, uMkhuphulangwenya kanye neNala. Kuyabonakala ukuthi uKhandampemvu kanye noDakwawukusutha babengakabuthwa.

UPhuzekhemisi uhlonipha iSilo samaBandla uBhejane phum' esiqiwini. Ubalula ukuthi iSilo sesiyiNkunzi kaBhejane:

Ungayikhona yin' inkunzi kaBhejane?
Inophondo lunye qwaba
Izokuhlaba mfana
Izokuphakamisela phezulu.

Ubhejane unamehlo abuthakathaka kodwa isitha usizwa ngephunga. Ubhejane unejubane. Akekho-ke ohamba endaweni ebuswa yinkunzi kabhejane angaxoshwa. Uze agibele emthini. Kungenjalo ufa eshunqa. Akekho ongacela ubhejane udede.

Uma ephakamisa amehlo, ubona abantu sebenqena ukuphuma bathi qekelele, bahloniphe amasiko esizwe ngenxa yobugwala. Uyabagcona ubabiza ngabafana ngoba vele umuntu wesilisa ongabuthiwe uhlala engumfana. Ukuhloma kwabo kufana nokudlala ngezinduku. Sebesaba ngisho ukuphatha izinduku. Yikho sebebalekela ebuqhweni boqhweni nemiphembele:

Izinduku zami zidlala nina
La magwala

Uyaqhubeka uPhuzekhemisi athi:

We, mfana mus' ulokh' ukhuluma kanje.

Inhlonipho seyaphela kubantu. Abasazi ngisho iSilo samaBandla ukuthi singubani. Noma ngubani nje uyaye ezwakale eseklabalasa nganoma yikuphi afisa ukukukhuluma ngaso iSilo, asihlambalaze esidlangaleni kungabi ndaba zalutho. Lokhu osekwenzeka kufana nephupho kuPhuzekhemisi futhi kulihlazo elilulaza isithunzi seSilo kanye nesizwe sonkana samaZulu ngoba iSilo simele sona isizwe lesi.

UPhuzekhemisi uqhubeka ekhuza lo mhlola athi:

Uyazi mina ngiyiNkunzi kaBhejane?

Ukhumbuza isizwe ukuthi akekho onamandla alingana naweSilo. Akekho umuntu onelungelo lokusho noma yini ayithandayo kuso. Isizwe sonke sakwaZulu simi ngaso

iSilo ngoba umhlabathi esiphila kuwo ngowaso. Yikho sihlonishwa ngokuthi wuHlanga lomhlabathi, kubuye kuthiwe wuSingaye.

7.2.6 Inhlalo yesiNtu

Amaculo amaningi angena nxazonke kepha sizodlula ngabomu kulawa aqeda kucutshungulwa, sithathe amanye. Amambazo aMnyama aneculo elithi, “Usema yedwa,” elimi kanje:

Wangikhumbuz’ obaba nomama,
Wangikhumbuz’ iziyalo zikababa,
Ubaba nomama,
Ngikhula ngisemncane.

Wangikhumbuza intomb’ endala,
Eyaying’ yala,
Ngikhula ngisemncane.

Kwaqal’ umama wathi,
Usema yedwa
Wema yedwa lo mntwana bo!
Usezosebenza lo mntwana.

Kwaqal’ umama wathi,
Umama watshel’ ugogo,
Ugogo watshel’ umkhulu,
Umkhulu watshel’ ubaba wathi,
Lo mntwana usekhulile,
Usema yedwa.

Yithi labo
Esakhula sahamba,
Sisuk’ eMpumalanga,
Sibhek’ eNtshonalanga,
Samangal’ ukuthi
Ilanga kalisashoni ngani?

Ukukhula kwengane kusikhumbuza inhlalo yasekhaya yesiNtu. Sisho lapho ingane ibhekwa ingakabi khona, akhale ugogo ngokuthi kanti uyomthola nini umkhwenyane

wakhe. Phela usuke esesho ukuthi kakutholakale imithi, ageqwe umakoti uma kukhona okungahambi kahle. Nalapho esemuhle ubonwa nguye kuqala.

Nengane-ke lapho seyizelwe iyaqashelwa konke ekwenzayo ekukhuleni kwayo. Uyajabula umndeni lapho seyiqala ukuma nalapho seyilususa unyawo. Kusuke kuchaza ukuthi iyaphila, ngeke ishoshe. UMshengu uzikhumbula esemncane kwezomculo. Ukhumbula kuthiwa:

Yama yodwana!

Ukhumbula ebuza indlela kwabaphambili. Abeluleki kunguyise nonina, kuyintombi endala engugogo wakhe.

Kunokuxhumana okuyinxemu ebinzeni lokuqala, umugqa wesibili nowesithathu.

..... zikababa
Ubaba

Lokhu kucacisa ukuthi Abeluleki kwezomculo baphenduke baba wuyise.

Ebinzeni lokugcina uveza ukuthi yena neqembu laMambazo aMnyama bakhula badlondlobala:

Yithi labo
Esakhula sahamba.

Isabizwana sokukhomba buqamama:

Yithi labo,

Baqhakambisa ukuthi maningi amazwe asebewahambile ngenxa yokulalela izeluleko.

Bakhomba ukusuka eMpumalanga beya eNtshonalanga kodwa ilanga lingashoni:

Samangal' ukuthi
Ilanga alishoni ngani?

UShabalala ukhombisa ukuziqhenya ngendlela akhuliswa ngayo yesiNtu esibambelele
emasikweni. Yikho neSicathamiya singumculo obalulekile esikweni lesizwe sakwaZulu.

Elinye labo lithi, "Umuntu akeneliswa," limi kanje:

Njengob' ulele ndlini nje,
Abanye balele emnyango.
We mnt' okhal' ubalisa,
Uhamba ngebhayisikili,
Abanye bahamba ngezinyawo.

Angazi
Ungamenzelan' umuntu
Izinhliziyi zabant' angizazi
Ngoba nekabab' angiyazi.

Umuntu,
Uhlal' ephenduka,
Umuntu,
Uhlal' ejikajika.

Wo, nami ngakhula
Besho njalo,
Beth' ungabomethemb' umuntu,
Ubothemb' itshe.

Uhlek' az' aqethuke,
Emizini yabany' abantu,
Ath' angafika kowakhe,
Agqunq' abe mnyama.

Umuntu,
Uhlal' ejikajika,
Umuntu,
Uhlal' ephenduka madoda.

Leli culo liveza isimo senhlalo yabantu. Liveza isisusa somona kubantu besiNtu. Lokho kudalwa wukungeneliswa yilokho umuntu anakho. Okunye okushiwo kuleli culo, wukuthi umuntu ungeke wamethemba nanini ngoba uhlala ephenduka esimweni sakhe. Ukube izinhliziyi zabantu ziyakwazi ukuqaqwa zibukwe, ngabe kulula ukubona ukuthi akuseyena lo abeyikho ngayizolo. Manje kulukhuni ukukwazi lokho ngoba ngisho ekayise omzalayo umuntu akayazi.

Elizwakala kangcono kuPhuzekhemisi yileli elithi, “Sakhula kabuhlungu.” Kulona uPhuzekhemisi ukhuluma ngenhlalo nempilo nje yabantu emakhaya ngokwesiNtu emugqeni olandelayo:

Sicel’ aziqhathe ngengoma zibulalane.

Ngokwesiko lesiZulu awukho umgidi okungasinwa ingoma kuwo. Yiyona ndlela yokukhombisa ukuthi abantu beneme. Njalo lapho kuhlange khona izigodi ezahlukeneyo kuyaye kuqhudlwane ngokusina ingoma ukuze kucace ukuthi yisiphi isigodi esiyizingqungqulu. Yinhlelo yesiNtu le.

Inhlwayo yaleli culo likaPhuzekhemisi ithi:

Sakhula kabuhlung’ ehlanzeni
Siyishay’ ingoma sishay’ induku.

Ingoma yinto eyimpilo. Izingane ezisakhula zibheke esikoleni, umuntu angazibona zihamba ngaso isigqi sengoma endleleni. Zisuke zihamba zihlabelela, ingane ibonakale ishayela laphaya phambili ngonyawo lapho iya khona. Lapho sekuhanjwe ibangana kuyamiwa, ishaywe ingoma. Kube khona ozothi uyabehlula abanye nabo baphike ngako ukuyidabula.

Yonke impilo yabantu izungezwe yingoma nokuhlabelela. Emsindweni kuhlanguka izinsizwa zezigodi ezahlukeni ngenhloso yokuzokweshela ezintombini. Ngokwesiko lesiNtu nje, izinsizwa ziyadlala ngokwezigodi zazo lapho zihlangene.

Umdlalo wenduku ungacina ngempi lapho ziya ngokukhuphuka izinduku. Izinsizwa zangakubo kwaleyo ehlulwayo zingangenela, kuvele kusuke uthuli lweziChwe.

Kwesinye isikhathi izimbangi zifika nezinsizwa zangakubo, kushaywane amakhanda abe bomvu kubangwa intombi.

Nasendle abafana belusile emadlelweni, kusha yona induku beqhathwa. Basuke beqeqeshelwa ukukwazi ukubamba impi nokubekezela, uma sebekhulile. Inhlalo enjalo ngeyesaNtu. Uyaqhubeka uPhuzekhemisi athi:

Sesidlal' amavukana ayakhuluma.

Ingoma akusiyo eyanoma wubani. Akhethelwe amagagu ayo. Manje uPhuzekhemisi ubona nokungebani sekuvela kuhlabelela njengoMasikandi, kushaya yona ingoma. Akayikhulumi indaba yamavukana kuMasikandi. Yikho nje efuna udede kuBhodloza ophatha uhlelo lukaMasikandi oluthi "Sigiya ngengoma." Ufisa ukukhombisa izwe ukuthi nguyena inkunzi koMasikandi ngoba ingoma yinto akhula ngayo neqembu leli lakhe emakhaya.

7.2.7 Isexwayiso kubaholi bezwe

Ngaphansi kwalesi sihloko kuhlaziywa iculo elithi “Izwe alithuthuki.” Ibinza lokuqala lonke liwumbuzo ongadingi mpendulo lapho ethi:

Ngicel' ukubuza we bantu base-Afrika,
Leli zwe lobaba lisaphethw' abeLungu
Ngiyabuza mina?

Leli binza elingenhla uPhuzekhemisi uliphinda kabili ngabomu. Lapha ubiza nalowo obenganakile ukuthi ageqe ezakhe izindlebe ngoba ithi ingaba nkulu ingazekeki. Izwe lobabamkhulu selabuya ngenkululeko eseyatholakala yentando yeningi. Ukuthi uPhuzekhemisi avula aphinde avale leli binza lokuqala ngokubuza, kukhanyisa ukuthi kukhona ukungeneliswa akubikezelayo ngokuphathwa kwezwe. Wonke amandla omnotho asekwabaMhlophe okuyibona abasalawula izindawo okudingeka zithuthukiswe.

Ebinzeni lesibili uqhubeka athi:

Ngoba kubantu izwe alithuthuki.

Nanto-ke seliqhumbuka ithumba. Sekuyavela manje ukuthi lokhu kungabaza anakho kokuthi sekungabaMnyama ababusayo ezweni, kudalwa wukuthi selokhu bazithatha izintambo zombuso, akukho nguquko yentuthulo emakhaya. Uphinde athi:

Kodwa kubeLungu
Lithuthuka nsuku zonke.

Iyammangaza uPhuzekhemisi le ndaba yokuthi kungani emadolobheni kulokhu kwenziwa izinhlelo zentuthuko. Ngokwazi kwakhe idolobha lalivele liphambili ngentuthuko ngaphambi kwenkululeko kepha namanje izimali zentuthuko zisadulelwa khona.

UPhuzekhemisi ubona isizathu salokhu kuwukuthi edolobheni kuhlala abeLungu nabeLungu abansundu. Yibona namanje abasaphethe zonke izinhlelo zentuthuko, bese bebhaka izindawo abahlala kuzo kuphela.

Ubuza ukuthi ingenzeka kanjani le nto ezweni lobabamkhulu? Lokhu kubuza kanje kukaPhuzekhemisi kushiya impendulo ezingqondweni zabantu yokuthi, abantu babambe umebuzo wenyoka ngale nkululeko abathi sebayithola. Uthi yena inyoka ikude le emadilobheni nawo wonke amandla okubusa. Amandla angumnotho. AboMdabu baphethe izikhundla hhayi umnotho. Akukho mandla entuthuko abanawo okuba iye emakhaya kubantu.

Uqhubeka lapha uPhuzekhemisi ecula, ephinda zona lezo zinhlamvu ezakha imisho esebinzeni lokuqala eliwumbuzo, aze afike enkulumeni ethi:

Balokhu basithembisa ne-RDP.

Sekuqala ukuvela ukucikeka manje kuPhuzekhemisi ngalokhu kuphathwa kwezwe ngabaMnyama angakuboni kuneqiniso phakathi.

Usebenzisa isivumelwano sikamenzi u -ba- omele abaholi bezwe. Akasasho nokuthi 'abaholi' kepha usethi '-ba-' okukhombisa ukuthi ukhuluma ngabantu angasabathembi ngokungethembeki kwabo ezithembisweni zabo, asebefana nje nanoma wubani.

Leli phunga lomzondo eselinakashele abaholi bombangazwe libangelwa yizethembiso zentuthuko emakhaya abayibiza ngohlelo lokwakha kabusha, I-RDP, ezingafezekanga nhlobo emakhaya. Yikho eze anezezele ngokuthi:

Kwa-RDP leyo kasiyiboni
Ijika emadilobheni.

UPhuzekhemisi ukhombisa ukungayikholwa le ndaba ye-RDP ukuthi yake yaba khona. Uthi “Kwa -RDP leyo ...” Isabizwana sokukhomba buqamama u-leyo kuveza umuzwa wokudikila. Lo mushwana unganezezelwa ngala magama bese uzwakala kanje: Kwa -RDP yabo leyo kasiyiboni thina lapha emakhaya.

Lapha uchaza ukuthi abaholi bahubhuza aluhlaza ngele -RDP. Bakhohlisa abantu. Uma kuwukuthi yake yaba khona, kusho ukuthi ilokhu yajikajika emadilobheni lapho yabe ivele yakhelwe ukusiza khona.

Isihloko saleli culo siwumyalezo nje ophelele, ongadinge kutolikwa. Inkululeko kuPhuzekhemisi yintuthuko okumele ibonakale emakhaya kubantu. Uma ingakabibikho, kusho ukuthi izwe lisaphethwe yiwo amaQadasi.

7.2.8 Izifundo kulo mculo woMdabu

Umculo woMdabu uyinsika nomgogodla wesiko loMdabu wakithi kwaZulu. Uqukethe leyo ngcebo engamagugu esizwe samaZulu. Uyisibuko lapho isizwe sizibuka khona, bese sibona lapho kuxega khona, siqinise.

Isibonelo salokhu sivela eculweni likaMshengu elithi, “Thatha iseluleko sami” lapho ethi:

Zashayan’ iziphukuphuku.

Ngalokhu uchaza ukuthi ukubulalana kwabaMpisholo ngezulu lezandla sekwaba yinhlekisa ezizweni zabaMhlophe. Kabasehlukene nezilima kulesi senzo sabo.

Kuyagqama futhi lokhu kweluleka komculo woMdabu eculweni elinye likaMshengu elithi “Kangivumanga” lapho ethi:

Ngeke ngimbulale min’ ubaba
Ngeke ngimbulale min’ uma.

Lapha uMshengu weluleka isizwe ngokuthi akusibona ubuntu ukuthi umuntu usengaze abulale umzali wakhe ngenxa nje yenhlangano yombangazwe. Uthi sekungubulwane lobo. Uyala isizwe ukuba sivuse unembeza, sibuyele ebuntwini bokwazisana. Ngokulalela lo mculo wakhe, abantu bayakwazi ukuzibona udaka oselugcwele ezinyaweni zabo, balugeze.

NakuPhuzekhemisi kuyavela ukweluleka nokwexwayisa isizwe ngokubulalana eculweni elithi “Singazondana sodwa” uma ethi:

Singazondana sodwa yini ndaba we, ma-Afrika?

Ngumbuzo lo ochaza ukuthi kakudingekile futhi kuwubulima lokhu kuzondana nokubulalana kwesizwe esiMnyama sodwa. Naseculweni elithi “Phansi imikhonto” usaqhubeka naso isexwayiso lapho ethi:

Nina bendl’ emnyama
Izibhamu phansi,
Imikhonto phansi.

Asikho isizwe esakhiwa ngomkhonto nesibhamu. Uthi abantu bakithi ake babuyise inhlonipho, bezwe uma sekukhuza ngisho iSilo uqobo.

Lo mculo ubuye ufundise ngomlando wesizwe samaZulu. AMambazo aMnyama eculweni elithi “Amabutho” lisikhumbuza ngokubuthwa kwezinsizwa okuyingxenye yesiko. Elithi “UShaka” litusa iLembe ngobuqhawe bokuhlabana ebumba isizwe samaZulu. Lezi zifundo ziveza ukubaluleka kwale mculo yoMdabu esikweni lesizwe samaZulu.

ISAHLUKO 8

8.0 ISIHLAZIYO NOKUPHOTHULA

8.1 Ukuhlaziywa kocwaningo jikelele

Kulesi sahluko sokuphetha kuzojeqezwa emuva kubhekwe lapho kunokuxegaxega khona kuboshisiswe, kuqine kube yisinkonkonko. Kuzobhekwa konke okulengayo kuthandaniswe, bese nakho kuthandaniswa nocwaningo lonke.

Uma-ke sekungenwa kulo ucwaningo kugujwa kuguduzwa emathunjini alo, kuningi kakhulu okuvunjululiwe kade kunganakiwe. Nakhu-ke esingakwenza iqoqa locwaningo lonke:

Emlandweni nobunjalo bukaMasikandi kuvela ukuthi izimpande zalo mculo ziKwaZulu. Okunye futhi kwaba wukuthi umculo wesiZulu kudaladala owawuhamba nomvumo, wawuhlatshelwa nje ungalotshiwe phansi. Wawuhlatshelwa ukuba kwedluliswe ngawo isiko lesizwe ezizukulwaneni ngezizukulwane. USithole, (1968:16) uze awufakazele lo mqondo ngokuthi:

For centuries Zulu music, like Zulu language, was conceived and practised outside any writing system. Songs were passed down from generation to generation, from clan to clan, from group to group, and even from individual to individual by imitation method.

Lo mculo sewuze wenabela nakwaXhosa, yikho sesithola iciko lakhona okuthiwa yiNkunzemdaka. Izingxabo zikaMasikandi sezize zenabela kwaNdebele. Lapho uPhuzekhemisi encinza izintambo zesiginci sakhe kuye kwakitazeka imizwa yeqhawekazi likaMasikandi uNothembi, lazithola seligomothelene nesalo isiginci, seligcagce naye uPhuzekhemisi esigcawini somculo kaMasikandi.

Ngabaculi abafana noMfazomnyama, uHHashelimhlophe naye uPhuzekhemisi abathwele iphunganhloyi KwaZulu. Yibo abahlangana qede bakha iqembu leZingqungqulu Zomhlaba. Baveza imizwa yabo ngomculo kaMasikandi. UDonda, (1999:13) uze athi:

Ayikho phela ingcweti engabumba ingasetshenzwa
wugqozi ngaphakathi olususwa yizinto
eziyizungezile.

Umculo kaMasikandi njengoba usebenzisa izinhlobonhlobo zezimfijoli nje namuhla, nakudala zikhona izimfijoli ezabe zisetshenziswa. UMathenjwa, (1995:06) uyakufakazela lokhu:

..... instruments like Jew's harp
(isitolotolo, isitweletwele), harmonica or mouth
organ (imfiliji) and the bow (umakhweyana,
umakhweyana, umakhoyane), were used.

Lesi sitembu esigxotshwa nguMathenjwa siwuphawu lokuthi izimfijoli kaziqatshukwa emculweni kaMasikandi. Zazikhona kudala. Zihambisana nohlobo lomculo kaMasikandi owabe udlalwa ngaleso sikhathi.

Lokhu kuthela umquba ekhabeni lomculo kaMasikandi okhephuzela qede kuqhakaze imbali yesiko lesizwe samaZulu ngoba lo mculo woMdabu ngowesizwe esiphila emgomweni nasenkambisweni yesiko.

Kuwo umlando womculo kaMasikandi kuvela ukuthi uMasikandi wokuqala nguJohn Phuzushukela Bhengu. Okunye kube wukuthi nakuba kunemibono eyehlukene ngokuqala kukaMasikandi, uSipho Mchunu kuMathenjwa, (1995:31) ubeka kanje:

Isiginci saqala ngasekuqaleni kuka-1930 emculweni kaMasikandi.

Kuvela ocwaningweni ukuthi kamuva nje sekukhona noMasikandi besifazane. Kwabambalwa nje singaphinde siphawule ngokubalula uMeleni, Izingane Zoma, uTholakele, oValibomvu, Izingane Zobaba, oLayizazi, oDadewethu nabanye.

Ekubalulekeni komculo kaMasikandi, kuyaphawuleka ukuthi uluphawu lwemvelaphi yomuntu woMdabu ngokwesiko lakhe. Uveza indlela yokuphila komuntu woMdabu exhumelele kuyo yonke imikhutshana ehambisana nesiko lakhe.

Umculo kaMasikandi njengoba usebenzisa izinhlobonhlobo zezimfijoli nje namuhla, nakudala zikhona izimfijoli ezabe zisetshenziswa. UMathenjwa, (1995:06) uyakufakazela lokhu:

..... instruments like Jew's harp
(isitolotolo, isitweletwele), harmonica or mouth organ
(imfiliji) and the bow umakhweyana, umakhoyane)
were used.

Ezinhlotsheni zezindikimba ezitholakala kulo mculo, kubalwa lezi:

Uthando. Isihloko seculo loBuhle Bezinsizwa siyakufakaza lokhu, "Udlala ngothando" nalo iculo lithi:

Niyambona lo munt' edlala
Ngothando uzam' ukwenzani?

Kuyahlaluka lapha kuleli culo ukuthi uthando akusiyona neze into engubhande mtshalekwane kunoma ngubani nje ozizwayo ngaleyo nkathi. Uthando luyisipho esivela kuMdali, ngakho lowo owabelwe lona, uluphathisa okwezikhali zamaNtungwa ukuze lungashabalali.

Kuyacaca kuleli culo ukuthi kukhona labo abangaluphathi ngendlela egculisayo emphakathini. Ukhuza ubabaza umhlola umphakathi uma sekunje.

Igama elithi "udali" limataniseka nezithandani. Ukulisebenzisa kukaMgqashiyo Ndlovu eculweni elithi "Akuzalelwana," kufakazela ukuthi uthando luyabalulwa kabanzi kulolu hlobo lomculo. Vele uthando ngumzwangedwa abantu boMdabu ebebewuzwakalisa ngokuhlabelela ikakhulukazi ngezimfijoli:

Uhambil' ung'shiyil' udali
Nomthwalo wami,
Bengizoz' thwalela.

Enye indikimba ngeyempi. Iqembu leJuluka lize laqamba ingoma ethi, "Impi":

Impi
O, nans' imp' iyeza,
Uban' ongathint' amabhubesi.

Amabutho asuke ezohlasela izitha asuke esenukelwa yigazi emakheleni. Lapho asuke esethelwe ngezibonkolo wena owabona inkunzi yenkomo ehlaba inephuze isiduli sigcwele amatsheketshe qede ayinamathele ijokole iphunga ubala. Lapho amehlo asuke esemnyama, isithibela ngisho isihlahla icabanga ukuthi yisitha sayo.

Namabutho empini asuke engasadle nkobe zamuntu. Amehlo engasabhekeki esebhej' abomvu, zingasathintwa izinsizwa zakwabo. Isitha sezisibona simi lapha phambi kwazo.

Amabutho aze afaniswe namabhubesi izilwane ezaziwa nezidume ngalolu hlobo, ngolaka avama ukuba nalo, okuyimiphumela yentelezi impi esuke ichelwe ngayo. Nalapha kusagqanyiswa umculo olisiko lesizwe.

UPhuzekhemisi uze athi "Phans' imikhonto" ukukhombisa ukungahambisani nempi:

Wo, nina bendl' eMnyama,
Izibhamu phansi,
Imikhonto phansi.

Bangabukhuzi bobudlova nabakhuthazi bokuthula noxolo phakathi kwesizwe kwakhiwe. Kukhuthazwa isiko lokuhlonipha lokwazisana, ubulungiswa nenhlalakahle. Yisisekelo soMdabu jikelele e-Afrika yonkana ikakhulukazi uZulu obumbene nomunye.

Kwezombangazwe, uPhuzekhemisi ugiya ephindelela lapha. Elinye lamaculo akhe lithi "Emaphalamende":

Nixaban' emaPhalamende

UPhuzekhemisi ubuka umbangazwe uyinkundla engenabulungiswa. EmaPhalamende abaholi bamaqembu ayizimbangi kwezombusazwe bajikijelana ngezimbokodo zamagama amumethe ubutha. Okuxakayo wukuthi bathi bephuma lapho bebe bexhawulana, begigitheka, bemoyizela sekungathi ubenameka inhlamba uma uthi bebexabene.

Lokhu kuxabana kwabo kwinkulumompikiswano kunemithelela yokubulalana kwabalandeli babo oquqabeni:

Kujike kufe thina.

Yilesi senzo sobumbulu kwezombangazwe esicika uPhuzekhemisi aze akuphimisele ngaleli culo elingenhla ukunengwa kwakhe.

Kuvele nendikimba yoxolo kanye nesiko. Uma uPhuzekhemisi ethi "Phansi Imikhonto," kusho khona ukuthi ungumuntu oweseka ngokupheleleyo ukuba kube noxolo ezweni.

Kuleli culo uthi:

Sabulalana sodwa,
Asihloniphen' iSilo.

Ngokwesiko lesizwe samaZulu, akekho umuntu onesikhundla esingaphezu kweseSilo kuleli likaMthaniya. Size sihlonishwe ngegama elithi uSingaye, okusho ukuthi sonke thina sizwe sikhona ngaye, futhi siphilela yena. Uma kudingeka, kungachitheka ngisho igazi lesizwe ukuze kuvikeleke yena olithongo eliphilayo elimele wonke amanye amathongo.

iSilo siphinde sibe wuphawu lobukhosi baKwaZulu obamiswa kudala yiLembe, iSilo sakwaDukuza. Ngaleyo ndlela, simele lona iLembe esizweni, ngokwesiko laso isizwe. Sidinga enkulu inhlonipho.

Kusobala ukuthi abantu baKwaZulu sekunesikhathi belwa ngezibhamu nemikhonto bebulalana. Kuyahlaluka futhi lapha ukuthi sesikhuze saze sakhathala iSilo, abantu abezwa, kuthelwa nje amanzi emhlane wedada. Igazi lilokhu ligobhozile okwemifula.

Ukhaliswa yilokhu kungahloniphi kwesizwe uPhuzekhemisi. Uthi lokhu kuphambene impela nesiko lesizwe samaZulu ukuthi abantu beqe izwe lomlomo ongathethi manga.

Kudala ngabe bonke sebayiswa kwankatha. Ubona ukuthi namathongo asesifulathele isizwe ngenxa yokungalaleli iSilo. Yikho isizwe sesiphendukelene, indodana isibulala uyise ngokukhuhlwa wumbangazwe.

Uthi uPhuzekhemisi isizwe samaZulu uyasikhuthaza ukuba sibuyise ukuziqhenya kwaso ngokuba yisizwe esinenhlonipho, inhlonipho eyingxenywe yenkambiso yesiko. Leli culo likaPhuzekhemisi liqhakambisa ukubaluleka kwalo mculo esikweni lesizwe samaZulu njengenhlabamkhosi lapho kudingeka khona ngenhloso yokwakha isizwe.

Mayelana nomlando weSicathamiya kungabalulwa lokhu. UButhelezi, (1996:01) uthi:

.....uVimbabanye Mvelase owazalwa ngo-1875 uthi
babesihlabelela isiKhunzi ngawo-1900 eseyinsizwa.

Kuyacaca kakhlophe lapha ukuthi yiwona nyaka esavela ngawo iSicathamiya.

Maningi amagama iSicathamiya esavela sabizwa ngawo. UButhelezi, (1996:05) yena unala magama: isiKhunzi, iSicathamiya, ezikaManyathelana, uCothoza Mfana, iMbube, ezeBhodwe, ezeGula kanye neNgomabusuku.

Imvelaphi yesiKhunzi isukela ekubuyeni kukaMfundisi J.L. Dube eMelika. Wabuya ehambisana nezinsizwa zakhona ezazizofundisa imisebenzi yezandla oHlange. Zabe zihlabelela umculo wakubo ngesilwane okwakuthiwa yi - 'racoon.' Bagcina bezibiza ngokuthi bangama - 'Coons'. Umculo wabo abantu basebewubiza ngesiKhunzi.

ISicathamiya sathola leli gama ngoba izinsizwa ezazicula ingoma yazo zazinyakaza kancane. Kwakuba sengathi seziyayibona ngamehlo enyama, ziyayicathamela, zifuna ukuyibamba.

EzikaManyathelana. Leli gama lavela ngaso isizathu sokunyakaza kwabahlabeleli benanela isiqgi. Lapho bedlaliselana, babenyathela kancane, bephothana beya ngapha, beya ngapha kuze kube sengathi bazonyathelana kanti lutho. Ubuka nje isinono sekati.

UCothoza Mfana wavela kuye uButhlezi ngo-1962. Inhloso kwakuwukuba kube negama elalizozwakala kahle kubalaleli njengohlelo lweMbube. UButhlezi wabona igama likaCothoza Mfana lifanele uhlelo lomculo weSicathamiya ngoba vele ziyacathama, ziyacothoza ngobunono bekati, zenyanya ubala, amaqhathanzipho azithinta ngothi kusuka ozwanini kuze kuyoshaya onweleni. Imisiko yabo inqamula impukane ikhanda. Konke lokhu kuyisiko lenhlanzeko ezinsizweni ukuze zibe amasoka nabanumzane bemizi eyakhelwe phezu kwesiko lokuzithanda nenhlanzeko.

Imbube isukela eculweni leSicathamiya likaSolomon Linda elithi “Mbube,” eladuma kakhulu phesheya kwezilwandle. Ngenxa yokuthi labe limele wonke umculo weSicathamiya, sabe sesibizwa ngokuthi yiMbube.

EzeBhodwe nezeGula ngamagama avela ngoba iSicathamiya kungumculo wasekhaya, wesiNtu. INgomabusuku yona isukela ekutheni iSicathamiya lesi amakhonsathi aso abe evamisa ukuba sebusuku.

UThembela noRadebe, (1993:28) baveza lezi zinhlobo zamagama eSicathamiya:

There are three alternative Zulu words for iSicathamiya: (a) Cothoza Mfana. 'cothoza' like 'cathama' means to walk lightly on toes to avoid disturbing police guards who policed the barracks as silence was mandatory.....

..... Ingomabusuku which meant 'singing at night.'

... .. Imbube. This refers to the original song popularised by Solomon Linda and his group The word – ojazibhantshi refers to the tail coats and other coats that were specially tailored for the singers.

UJoseph Shabalala kuThembela noRadebe, (1993:29) usehlukanisa kanje:

Isikhwela Jo. This means 'get higher. Joe'..... This type of iSicathamiya had a characteristic of getting higher and higher.

IsiGambuli. It refers to the type of iSicathamiya which jumps from one type to another.

IsiKhunzi. The main characteristic is that the leader exclaims at certain intervals during the course of singing the rest of the group responds to the exclamation.

IsiHhomu. This type of singing refers to the humming without any particular words but just sound.

UButhelezi, (1996:7) ubuye waqhamuka nalolu nyawo ekwehlukaniseni iSicathamiya:

uMnyuzikhi, isiHhomu, isiLenge, isiKholombiya, isiShalambombo,
nesiThalala/isiThululu.

UButhelezi uqhubeka abeke lezi zizathu ezenza iSicathamiya sibizwe ngala magama angenhla:-

IsiHhому wuhlobo lwebhompangi kumbe isiKhwela Joe. Uthi sidle ngomsindo ongadiliza uphahla. IsiLenge. Siculwa ikakhulu ngamaqembu aseLenge anjengoMoya Omusha. Siculelwa phansi.

IsiKholombiya siphakathi kwesiKhwela Joe kanye nesiLenge. Kasitatazelelwa. Izinsizwa zishuduka kancane lapho zishaya isitebhu.

IsiShalambombo kuthathwa ingoma yesiNgisi elula bese kushwawuzwa izinhlamvu zayo. Inyakazelwa sakureka ukuze igeleze. Wumqondo nje lo oke wabusa izinsizwa zeSicathamiya, wokuthi umuntu ungcono kunalokho ayikho uma ehlabela isiNgisi.

IsiThalala/IsiThululu siwuhlobo lweSizathamiya olune-alitha etswinayo, esho kakhulu ezindlebeni. Sincikene kakhulu nesiHhому.

UMnyuzikhi uzothile, kawunyakazelwa. Uhlatshelwa uma sekuqhudlwana ngamaphimbo apholile. Uqukethe nezingoma zokukhonza ezinongwe ngeNgomabusuku.

Lapha-ke, ucwaningo luveza ngokusobala ukuthi iculo likaMasikandi neleSicathamiya liyefana ncimishi nenkondlo, Ziningana izimpawu zenkondlo ezichaziwe, kwase kubekwa iculo likaMasikandi, kwakhonjiswa ukuthi lolo phawu lwenkondlo luvela kuphi, kanjani futhi. Isibonelo lapha yimvumelwano-siqalo, uKhumalo, (1993:83) ayichaza kanje:

Lapha imbongi iqalisa khona amavesi enkondlo
ngemisindo/ngezinhlamvu ezifanayo.

Iculo likaPhuzekhemisi elithi, "Nithi angithule" limi kanje:

Ngiyasebenza,
Ngiyasebenza,
Ngiyazigqilaza
Ngomsebenz' wami we,

Liyiveze kuhle kwenkondlo invumelwano emisindweni edwetshelwe ngoba vele
yinkondlo lena. Kakade inkondlo iqanjelwa ukuhaywa noma ukuhutshwa.

Naseculweni leSicathamiya kuyefana lokhu. Iculo laMambazo aMnyama elithi, "Siligugu
isiphambano" invumelwano-siqalo ivezwe kanje:

Siligugu kim' is'phambano,
Siligugu kim' is'phambano,
Sangehlukana neso sami,
Siligugu kim' is'phambano.

Imisindo efanayo esekuqaleni engo-Si-/Sa- yiyona ekhombisa kahle le mvumelwano
itholakala enkondlweni yakha isigqi esihle nesimtoti uma kuthiwa selihutshwa iculo.

Okunye okufanayo enkondlweni neculo likaMasikandi kanye neleSicathamiya
yimvumelwano-sigcino, yona uKhumalo, (1993:84) uyichaza kanje:

Lapha imbongi isuke ihlobise amalungu okugcina
emavesini ngemisindo/ngezinhlamvu ezifanayo.

UPhuzekhemisi eculweni elithi "Phans' imikhonto" uthi:

Wo, nina bendl' eMnyama,
Wo, nina bendl' eMnyama,
Izibhamu phansi,
Imikhonto phansi
Singaqedana sodwa
Sabulalana sodwa

Leli culo ligcina ngezinhlamvu ezifanayo emigqeni ehamba ngamibili, bese kwakheka iphethini elithile. Kuyuphawu lobunkondlo lolu. Lezi zinhlamvu zimi kanje:

..... ma
..... ma
..... nsi
..... nsi
..... dwa
..... dwa

Eculweni laMambazo aMnyama elithi "Wonke amehlo azokumbona" kunendima ethi:

Wonk' amehl' azokumbona,
Wonk' amehl' azokumbona,
Abamthandayo bazombona,
Abamgwazayo bazombona,
Nabamphikayo bazombona,
Wonk' amehl' azokumbona.

Nakhona lapha imisho igcina ngezinhlamvu ezifanayo ezingu - -na okwenza lolu hlobo lwemvumelwano-sigcino. Lokhu kwakha lo mgqumo omnandi eculweni.

Kuvela ukuthi ulimi lwenkondlo luyefana nolutholakala kuMasikandi kanye naseSicathamiyeni. Maningi kakhulu amaculo aMambazo aveza izaga emishweni ethile.

Iculo elithi, "Thatha iseluleko sami" linalesi:

Basho njalo abadala bathi
Isalakutshelwa sibona ngomopho
Zashayan' iziphukuphuku.

Elinye iculo ngelithi, "Vulan' amasango" elinalesi saga esidwetshelwe:

Uqili phambana namanye amaqili,
Isina muva liyabukwa,
Azife zonk' izimpondo zabathakathi.

Kuleli elithi, "Kangivumanga" siyatholakala futhi kule misho elandelayo:

Asilaleleni,
Abadala bethi,
Akukho silima sindlebende kwabo.

Lokhu okungenhla kuwukujiya kwenjula emumethwe yingcebo yolimi olumtoti noluphakeme. Kuyasho ukuthi umculo uyinkondlo ngoba ushaya ngamafuphi kodwa adle ngokuqina. Yikho lokhu okwenza umculo woMdabu ugijime negazi ngoba wakhelwe enhliziyweni, umphefumulo nobunkondlo okuyulimi.

Kuyakhanya ukuthi izinhlobo zamaculo eSicathamiya nakaMasikandi, kungena khaxa, ekuhayeni nobunkondlo. Lapha kuvela ukuthi kulo mculo kukhona imizwangedwa, owesililo, owenkolo, awokunqanda, olandayo, awobuqhawe, awombangazwe nezibongo zoMdabu. Konke lokhu obekwaziwa ukuthi yizinhlobo zenkondlo kuphela. Lokhu kugcizelela ukuthi umculo woMdabu ubaluleke njengenkondlo esikweni lesizwe samaZulu ngenhloso yokwedlulisa umlayezo ojulile ngendlela nekhono lobugagu nokududuza ezizweni zoMdabu.

Nasi isibonelo sesililo kuPhuzekhemisi eculweni elithi, "Lwabaqeda udlame," elimi kanje:

Wath' ung'bona nje mntanami,
Anginabani,
Ngiyintandane,
Nganginomuzi wami,
Nganginezingane zami,
Kodw' ubab' wabantabami

Wabulawa ngodlame.

Abukho ubuhlungu obedlula lobu obuvezwe wuPhuzekhemisi kuleli culo elichaza ngobubi bodlame.

KwelaMambazo, iculo lokunqanda elithi "Thath' iseluleko sami" linale misho:

Wathukuthela
Washay' umfowenu,
Wathukuthela,
Nashayana nodwa.
Wo! Zashayan' iz'phukuphuku.

Umusho odwetshelwe yiwona oveza umuzwa wobuhlungu benhliziyo kaMshengu ngokubulalana okungenamqondo kwezombangazwe.

Iculo likaMasikandi kanye neleSicathamiya liyakwazi ukuba lihluzwe ngendlela yokuhlaza inkondlo ngoba kakade liyinkondlo. Kuphume konke ngononina lokho okuwumgogodla wenkondlo. Isiqiniseko yilesa sokuthi amaculo oMdabu ayankondloza futhi athwele inhloso nomlayezo onzulu. Lokhu kwambula isambulo sokuthi abaqambi laba bayizimbongi phaqa.

Umculi weSicathamiya unophawu lokwethula iqembu lakhe ekugcineni kweculo, esho ukuthi livela kuphi. AMambazo avamise ukuphetha kanje:

Hhayi ... Hhe
Khanyisa Nkosi kwelakith' eMnambithi.

Noma kanje:

Kumnandi kwelakith' eMnambithi.

Kukhona okwehlukile okusetshenziswa ngaMambazo ekugcineni naphakathi kwamaculo awo. Okwawo kuphela. Lokho ngo- "Grr! Grr!" kanye no- "Eshe! Eshe! Yikho-ke lokho okubeka noma ubani esithombeni sokuthi ngaMambazo lawo aculayo ngaleyo nkathi ngoba anophawu lwawo lokudlisela okuyisaga esihambisana nesigqi seculo kamnandi.

KuMasikandi kuyavela ezibongweni zikaPhuzekhemisi ukuthi yiyona nkundla le lapho ezethula khona yena ngokuphelele kanye neqembu lakhe futhi. Ezibongweni zikaPhuzekhemisi kuvela ukuthi uyise nguMajazana. Uzalwa emzini wasoPhepheni esigodini sakwaDumisa eMkhomazi. UMasikandi uneqholo lokuba aze aziqhenye ngisho ngentaba ayakhele, ngomfula awuphuzayo kanye nenkosi ayakhele ngoba uyagiya lapha, inkundla ngeyakhe:

Zasha phela Phuzekhemisi,
Wazibamba kanjalo-ke umfokaMajazan' omnyama.
Umful' engiwuphuzayo,
Ngiphuz' Makhanyakude,
Khon' oPhepheni kwaDumis' eMkhomazi
Lapho ngibuya khona.

Kulolu cwaningo kubuye kwavezwa ngokuqhathaniswa kwengqikithi emaculweni kaMasikandi kanye neleSicathamiya. Lapha kuye kwabalulwa inkolo, uthando, uxolo nokubuyisana kwezombangazwe, inhlobo yesiNtu, isexwayiso nenhlonipho emakhosini. Kuyavela ukuthi lolu hlobo lomculo luphethe ikakhulukazi lezi zingqikithi ezingenhla eziyisisekelo sesiko lesiNtu, ikakhulukazi likaZulu njengesizwe.

Isibonelo soxolo nokubuyisana. Elamambazo amnyama elithi, "Abezizwe ngeke bayiqede." Lapha umshengu unxusa ukuba amaqembu abulalanayo ngenxa yombangazwe, ahlale phansi, axoxe ukuze aphume nesisombululo:

Bekungenani mfowethu
Sihlale phansi sikhulume,

UMshengu ubuka lokhu kuklwebhana kwesizwe esiMpisholo sodwa kuwukuzenza inhlekisa kwabezizwe. Lokhu kugqama lapho ethi:

Okunokuba sihlekwe yizizwe ngezizwe.

Lapha kukhanya ukuthi kukhona ubuhlobo obukhulu emahubeni umculo weSicathamiya kanye nokaMasikandi.

Iculo likaPhuzekhemisi elithi "Phans' imikhonto" liqala liyihubo, kanje:

Sishaywa yizinsizwa,
Abanye balel' emakhaya konina,
Yith' omalandela,
Silandela kancane nje,
NjengomLungu,
Isilwan' esaqed' abantu beNkos' ezweni.

Leli hubo liveza umuzwa wempi. Azishayani kumbe azishaywa izinsizwa kungaliwa. Kuyabonakala futhi lapha ukuthi kubhekiswe ezinsizweni ezibuthiwe, zamiselelwa nesibindi sobuqhawe nokufela izwe nenkosi yazo. Amagwala asele emakhaya echobana nezintwala zezidwaba zonina ngoba eyiminqolo gombotsheni. Ziyalandela kancane, zoze zifike lapho ibambene khona impi. Leli hubo liguquka libe yiculo likaMasikandi lapho uPhuzekhemisi eshlabelela ethi:

Nina bendlw' emnyama
Izibhamu phansi,

Usuke eseqala exwayisa abantu ngobubi bokulwa bodwa. Yikho lokhu okuxhumanisa umculo kaMasikandi kanye nehubo lesizwe. Kubuye kugcizelele iqiniso lokuthi umculo woMdabu ubaluleke kakhulu esikweni lesizwe saKwaZulu.

Ohlangothini lwaMambazo aMnyama, kukhona amahubo nje qobo angathakwe namculo, okuthi phakathi nalo ihubo lelo, kubuye kukhuzwe isaga njengaleli:

Wayinyathela
Wayinyathel' emsilen' inyathi
Wayinyathel' uyodela
Wayinyathela madoda!

(Isaga)

Ikuphi?
Isengapha!
Isengapha!
Isephansi!
Isephezulu!

(Inkulumo)

Awukwaz' ukuvika!
Wenzani lo?
Shaya mani!

(Ihubo futhi)

Bath' ucishe wayinyathela
Wayinyathela bo!
Wayinyathel'inyathi.

Lapha ucwaningo lusikhumbuza okunye okuchazwe kabanzi okweyamanisa ihubo nomculo woMdabu. Njengoba ihubo liyisisekelo sempilo ehlumelele esikweni lesizwe nomculo woMdabu ungumongo wesiko ngoba ayavela amahubo eSicathamiyeni kanye nakuMasikandi.

8.2 Izincomo

Umculo weSicathamiya nokaMasikandi yuhlobo lwemiculo equkethe ingcebo yesiko lesizwe. Yimiculo le efundisayo ukuba isizwe siziqhenye ngobuzwe namasiko aso. Lokho kukodwa kwenza ukuba ligcwale umlomo elokuthi, le miculo kumele kugqugquzelwe ubukhona bayo. Kumele amaqembu aseqalile akwenze kube wumsebenzi wawo ukuba adonse, afukule lawo asafufusa. Awakhothe izimbici lezo ukuze nawo ayibone kahle le ndlela yokwandisa ubugugu besiko lesizwe samaZulu.

8.2.1 UMasikandi

UPhuzekhemisi nguyena osethathwa njengeqhawe kulo mkhakha nakuba sisesifushane kakhulu isikhathi engenile kule ndima yalo mculo. Bekungaba yisu elihle uma umculo wakhe ungabuya manje ekuphathweni kwezwe, ubuye kwezombangazwe kepha ugxile kulokho okungamagugu esizwe osekuthanda ukukhohlakala njengamahubo nje.

Njengomculi omculo wakhe unesibunge kubo bonke abantu basemakhaya kanye nezifundiswa zasedolobheni, yithuba elihle leli abengalisebenzisa ekuhlabeleleni ngomlando waKwaZulu osushabalala manje. Uma futhi engahlabelela ngezinto ezithinta amasiko esizwe samaZulu kungaba yigalelo elizwakalayo futhi elithuthukisa isizwe.

La macwecwe akhe amabili okugcina athi, "Phans' imikhonto" nelithi "Inkunzi kabhejane" ahamba ngawo impela lo mgudu ucwaningo olukhuluma ngawo noma kungagcizelelwe konke lokhu osekuphawuliwe ukuthi kufakwe emculweni wakhe uPhuzekhemisi.

Okunconywayo ukuba lolu hlobo lomculo lufakwe ohleni lwezifundo ezikoleni emazingeni onke ehlukene njengesifundo, kungacini nje ngokuba udlalwe ngenhloso yokuzithokozisa njengoba kwenzeka. Ompetha kuwo abamenywe ezikhungweni zemfundo beyokwelekelela ukufundisa lolu hlobo lwalo mculo. Inkunzi isematholeni, asebephumelele abelekelele abasesezikoleni ngenhloso yokuchumisa isiko lobugagu nobumbongi phakathi kwesizwe.

8.2.2 ISicathamiya

Iqembu laMambazo aMnyama liyibekile induku ebandla kulolu hlobo lomculo. Abantu abaningi emhlabeni sebeyazi ukuthi yini iSicathamiya. Umculo waMambazo nakuba sewuguquke kakhulu ngenxa yemithelela yamasiko aseNtshonalanga kepha usasigcinile leso sigqi soMdabu. Kuyancomeka isibili lokhu futhi kuyakhuthazwa kakhulu.

Bekungakuhle ukuthi uMshengu ahlehlele emuva endleleni avela ngayo aMambazo. Asiqambe lezo zingoma ezithinta impilo nenhlalo yomuntu woMdabu emakhaya nezisikhumbuza ngomlando wamakhosi akithi KwaZulu. Yiwo lo mcebo esingafuni ukhohlakale, ushabalale esizukulwaneni sethu esesiphila esimweni lapho amasiko esexovene okodaka. Lapha intsha seyibona kungcono kakhulu ukuziguqula ilandele okwaseNtshonalanga ngenxa yokufunda ezikoleni zabo abaMhlophe, ezibagcina ngamasiko azo.

Simnandi iSicathamiya saMambazo kepha liyehla izinga lolimi nesigqi soMdabu uma iculo selisheba izinhlamvu zoMdabu kanye nezaseNtshonalanga. Amafutha ngeke ahlengane kahle namanzi. Amafutha avela acwengekele eceleni, asale amanzi enjengoba enjalo.

Kunjalo-ke ukuhlenganisa isiNgisi noma isiJalimani nesiZulu. Kuyancomeka ukuba kugwemeke lokhu ngoba kukhona ononhlevu abakusebenzisela inzuzo yabo siqu kanye nemindeni yabo.

Uma uMshengu ethi eculweni elithi "Kangivumanga":

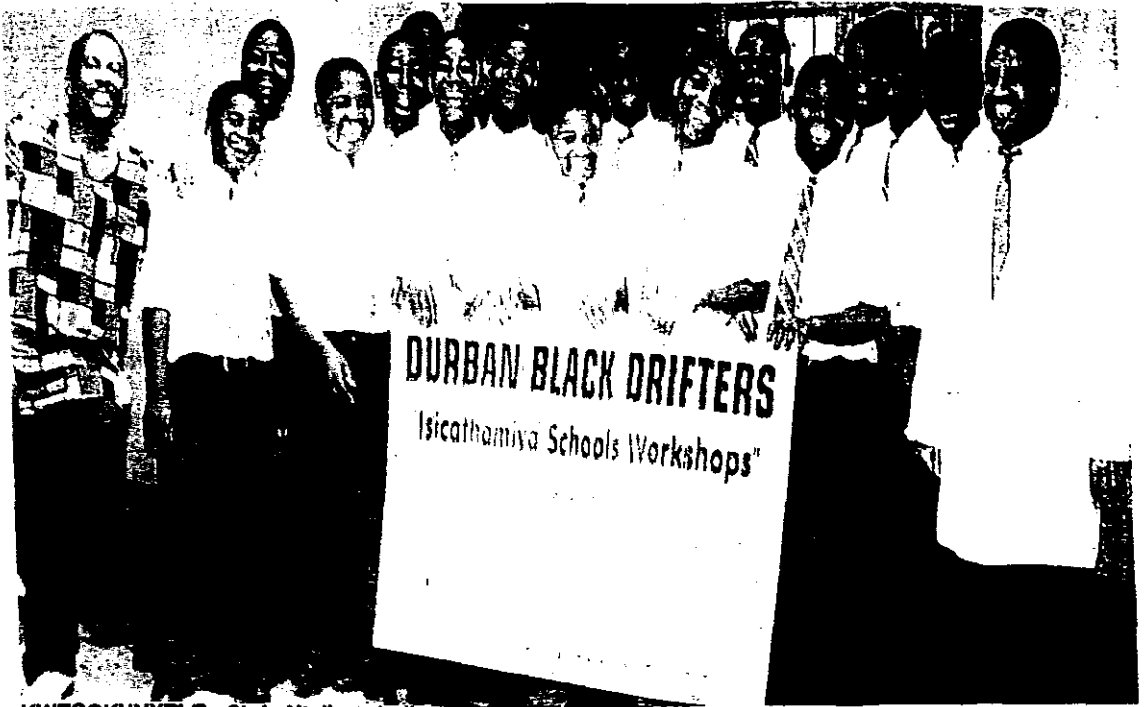
"Asibuyeleni kwezoMdabu",

ngempela nawo umculo wakhe mawubuyele emuva esiZulwini. Izizwe azemukelise ulimi lwakhe lunjengoba lunjalo. Ngaleyo ndlela uthuthukisa lona kanye nesiko lakhe elimumethwe yulimi emculweni wakhe.

Kuyancomeka ukuba lolu hlobo lomculo luthole indlela yokuba lufundwe/lufundiswe ezikoleni emabangeni ehlukene. Kungagcini nje ngokuthi kube ngumculo wokukhipha isithukuthezi. Akufinyelele ezingeni lokuthi ulotshwe phansi njengeminye imiculo. Ochwepheshe kuwo abaminywe ukuba bazokhanyisa lapho kudingeka khona.

Umculo woMasikandi noweSicathamiya uqukethe umcebo wesiko lesiZulu ngakho-ke akumele nanini ushabalale. Kungancomeka ukuba uHulumeni evule izikole ezizoyifundisa le miculo ukuze intsha iyiqonde kahle ukuthi ngeyayo. Lokho futhi kungathuthukisa amakhono abanye abafundi abangaziwa ukuthi banawo, bazithole sebephila ngawo lo mculo wabo wesiNtu.

Kumele ashayelwe elikhulu ihlombe uChris Ntuli, ongumholi weqembu leSicathamiya, iDurban Black Drifters ebonakala esithombeni ngezansi ngomkhankaso wakhe ekutshaleni lo mculo:



KWESOKUNXELE uChris Ntuli, umholi weqembu lesicathamiya iDurban Black Drifters, usebenza ngomkhulu umfutho ukufaka umculo wesicathamiya ezikoleni ngenhloso yokukhuthaza ukugcinwa komculo wesiNtu.

Uma namanye amaqembu afana naMambazo aMnyama namanye amakhulu engenza kanje ezikoleni, kungabalula ukuba lushe ubhememe lothando lwalo mculo ezinganeni.

Nabaholi beMfundo bangakubona kubaphoqa ukuwufaka ukuba ufundwe njengezinye izifundo ezikhona.

Bekungakuhle-ke uma bekungaqhamuka umculi kaMasikandi azinikele ukufundisa intsha lo mculo esikoleni esithile, kumbe ezikoleni ezithile, njengoba eseyihlahlile indlela okaMphemba eSicathamiyeni. Kunganconywa ukuba uhulumeni nezikhondlakhondla zifake igxalaba emizamweni kaMshengu yokusungula isikole salo mculo ukuze iphupho lakhe lifezeke. Ngaleyo ndlela isizwe siyohlomula isibili.

8.2.3 Isiphetho

Kulolu khalo kucofiywa ucwaningo lonke, kupeqululwe kuphenduphendulwe wonke amaqiniso ethuliwe ngenhloso yokugcizelela nokweneka obala lobo buqiniso bawo njengoba unjalo.

Kuyahlaluka ukuthi umculo weSicathamiya uyisiphethu, umthombo nenqolobane yamasiko angamagugu esizwe saKwaZulu. Ubufakazi bokuhlonishwa kweSicathamiya njengomculo omumethe isiko lesizwe buvela lapho iNdlunkulu ibona ihlonishiwe uma ivakashelwe yiqembu laMambazo aMnyama. Inyosi uDlamini, (1999) ukubeka engananazi ukuthi:

Ubhle benziwe wuMshengu kwezomculo,
Wanikela ngengwe emabala amdaka,
Ezinye zinamabala amnyama namhlophe.
Indlel' enhle kweliphesheya.

Kuyahlaluka ukuthi ukubusiswa komculi weSicathamiya ngokuba afakwe ezibongweni zeSilo samaBandla onke, kuwethwesa umqhele, kuwufake ingcina ewuthandanisa nesiko, kube yisimbelambela ibheshu nesinene ngoba iSilo siyinsika yesizwe esihlumelele emasikweni aso.

La mafutha empepho nenkondlwane athelwa ekhanda likaMshengu ayisiqungo sesibindi nakwamanye amaqembu ukuba akhuthale ekuculeni lo mculo ngoba uthuthukisa amasiko esizwe.

Kuyahlaluka futhi ukuthi aMambazo aMnyama yilona qembu eliwukhuphule kakhulu lo mculo weSicathamiya oqukethe isiko lesiNtu. UNkabinde, (1997:11) uyakufakazela lokhu:

Among the many groups that sing this type of music, the Ladysmith Black Mambazo has, within a short time, proved to be the best in this field.

Ngalesi sikhathi esifushane aMambazo aphumelele ukufafaza umculo wawo oqukethe isiko lesizwe, ewufafaza emhlabeni asebewujikelezile.

Kuyahlaluka futhi ukuthi umculo kaMasikandi nawo njengomculo womdabu obalulekile esikweni lesizwe, uqukethe ubunkondlo kanye nezibongo okuyizingxabo zesiko.

UMathenjwa, (1995:6) uthi ngalokhu:

UMasikandi stands out as the forerunner and initiator of a style that combines music and praise-poetry together in a unique fashion.

Kuyavela lapha ukuthi iSicathamiya noMasikandi kuqukethe amahubo nezaga okuyisiphethu sobunkondlo ebucikweni bomlomo. UDonda, (1999:331) ufakazela lokhu:

Nursery songs were rigid in form and bore the stamp of original compositions passed down from generation to generation.

Ehubeni laMambazo aMnyama elithi, “UShaka” avala ngengcina yezinyosi ngokuphetha ngenoni lezwe, iSilo sakwaDukuza, uShaka:

UShaka ngiyesaba
Ukuthi inkosi yami uShaka.

Kuthandaniswa amabutho nenkosi uShaka ngoba engumbumbi wesizwe. Kusetshenziswa amabutho njengesandokazi sokuqandula amadwala okulola imikhonto yamabutho.

Amambazo aMnyama lapha acikoza ngomnotho wesiko lesizwe samaZulu awuvukuza ngomlando namabutho aKwaZulu. Wumnotho wolimi oluthinta umlando kaZulu lona ofaka iwozawoza emculweni weSicathamiya saMambazo aMnyama. Lo mnotho wolimi yiwona mkhumbi olukwe ngezingxabo zesiko lesizwe saKwaZulu ukuze uledlulisele esizukulwaneni ngesizukulwane njengobisi noju lwezinyosi olwehla esiphundu njengesilovelo sekhethelo.

Ehubeni laMambazo elingenhla, le migqa ephethuka kulo emibili ecashuniwe ifanelana nobunjalo bamakhosi oselwa njengoba yelameleka ezibongweni zenkosi uShaka:

UShaka ngiyesab' ukuthi nguShaka,
UShaka kwakuyinkosi yaseMashobeni.

Inkosi iyinsika yesakhiwo sobukhosi esakhelwe phezu kwesiko lesizwe. Kulisiko lesizwe ukuthi imbongi isho inkosi ngezibongo zayo eziqamba yona ngokwayo njengomelulek' omele isizwe enkosini. Lelo khono lembongi liveza ukuceba ngokwesiko elixhumene nomlando ovuka ezibongweni zenkosi leyo ebongwayo.

Kuyacaca lapha ukuthi njengoba aMambazo aMnyama ehlabela ngezibongo zeSilo uShaka ezicebe ngomlando namasiko kaZulu, umculo awo weSicathamiya unegalelo elikhulu ekwedluliseni isiko ezizukulwaneni ngezizukulwane.

Ihubo lika Phuzekhemisi emculweni kaMasikandi likuveze obala ukuthi nawo ucebe kakhulu ngesiko lesizwe. Ukulwa izimpi nobuqhawe kuyingxenywe yesiko lesizwe lapho izwe lenkosi linikelelwa ngisho ngegazi uqobo ukuze livikeleke uma kudingekile.

UPhuzekhemisi unaleli hubo lempi eculweni elithi "Phans' imikhonto":

Sishaywa yizinsizwa,
Abanye balel' emakhaya konina.

Leli hubo liqhakambisa ubuqhawe bokuphuma balandele kancane lapho ibambene ngakhona. Liveza nokuthi amagwala ahleli emakhaya. Ufanele wethiwe ngokuthi ubalulekile lo mculo esikweni lesizwe uma ucebe nangamahubo esizwe anomlando onzulu navuselela lolo fuqufuqu lobuzwe obusiphuzelisa unwele kuMzulu phaqa, akhumbule ezakudala.

Kuyabonakala ukuthi ukuhlabelela kwakusetshenziselwa ukwedlulisela isiko ezizukulwaneni ngezizukulwane njengokufaka kukaSithole, (1968:16) ngalo mqondo:

For centuries Zulu music, like Zulu language, was conceived and practised outside any writing system. Songs were passed down from generation to generation

.....

Emlandweni weSicathamiya noMasikandi, buvela obala ubuqiniso obuyinyaniso nesigcobocishi ucwaningo oluma ngabo, lusho kugcwale umlomo ukuthi lezi zinhlobo zomculo woMdabu zingumgogodla nomongo womculo oshumayela ugxilise isiko lesizwe esizweni.

UDonda, (1999:13) uthi:

Ayikho phela ingcweti engabumba ingasetshenzwa wugqozi ngaphakathi olususwa yizinto eziyizungezile.

Kuyahlaluka kulokhu okushiwo ngenhla ukuthi umculo kaPhuzekhemisi njengoMasikandi uvukuzwa wugqozi olusukela ezintweni azibona zenzeka. Okuwuthwalisa iphunganhloyi wukuthi umongo womlayezo wakhe ugxile kakhulu enhlonipheni yesizwe, nasekuhlalisaneni ngokuthula kubantu. Njengoba inhlonipho, ikakhulukazi eSilweni samaBandla okuyisona esimele amathongo esizwe, kuyiyona engumongo wesiko, lokho kuthwesa umculo kaMasikandi umqhele wokuba ngobalulekile esikweni lesizwe.

Kuyahlaluka lapha ukuthi emaqenjini ayizingqalabutho kaMasikandi, nguJohn Phuzushukela Bhengu ophuma athi qekelele. UMathenjwa, (1995:32) uyakufakazela lokhu:

In the early 1930s a guitar was introduced in Maskandi music. A well-known Maskandi to use a guitar was John Phuzushukela Bhengu.

Kuyavela futhi ocwaningweni ukuthi umculo kaMasikandi, njengoweSicathamiya, sewukwazile ukuwela izilwandle ufike uhlwanyele khona isiko kwelamaJalimani. Lokhu kwenzeka ngamaphimbo kaSipho Mchunu noJohnny Clegg. Yibo oMasikandi abawela kuqala. UPhezukhemisi naye kuvelile ukuthi usebuya eFulansi lapho afike wayitshala khona imbewu yomculo wakhe omumethe isiko lesizwe samaZulu.

Konke lokhu kusasina yona ingoma yokubaluleka komculo kaMasikandi njengomunye wemiculo yoMdabu, ebalulekile esikweni lesizwe saKwaZulu.

Ucwaningo lukuveza obala futhi ukuthi umculo kaMasikandi sewudlondlobale kwaze kwavela namaqembu oMasikandi besifazane. Ambalwa kulawa ngoDadewethu, iziNgane Zoma, abaLayezi, oLayizazi, uTholakele, uMeleni, amaTshitshi aMhlophe, uMlamu Wami namanye asebeke induku ebandla. Konke lokhu kwanda koMasikandi, kuqhubela phambili intshumayelo yevangeli lesiko esizweni ngawo lo mculo wabo.

Esizweni saKwaZulu kukhona isiko lokweshela intombi endleleni, emfuleni kumbe ehlathini iyotheza. Iculo likaTholakele elithi 'Ncengancenga' liliveza kahle leli siko:

Ngangiyotheza
Ngavinjelw' abafan' endleleni
Kwashon' ilanga.
Hhayi! Ngodlame,
Ncenganceng' intomb' ayishelwa kanjalo.

UTholakele lapha uveze ukuthi insizwa kumele isebenzise ubuciko nobugagu bokubeka amazwi ayo ngesisoka ukuze yehluleke intombi. Uthi akuhambisani nesiko lesiZulu ukuba insizwa ibhudubeze, ibhodoloshe uma yeshela.

Umculo kaMasikandi ohlatshelelwa yizintokazi, ungena ezinhliziyweni zabantu, kusiphuzele unwele etabungeni, lizikhumbule lisenamathambo alula, lapho laliyidabula ingoma lize liyikhombe. UMsimang, (1995:34) wenanela kanje kulokhu:

Mculo ... Mhlumelelisi!
Amandla omculo ayaphumelelisa,
Avusa igugu elidala liqhakaze,
Olumpunga unwele lube mnyama,
Ngigegetheke ngohleko losana,
Ngitshakadule ngokutshakadula komvemve.

Lukhanyisa obala ucwaningo ukuthi ngempela umculo woMdabu uwumgogodla nensika yesiko lesizwe samaZulu. Akukho mcimbi ohlanganisa abantu KwaZulu ungaphelezelwa wumculo woMdabu njengesiko. Esizweni sonke nje esiNsundu kwenzeka okufanayo.

Ubuveza kanjena lobu bufakazi uChernoff, (1979:161):

Africans rely on music to build a context for community action, and analogously, many aspects of their community life reflect their musical sensibility.

UMthethwa, (1979:3) ubeka bona lobu bufakazi bukaChernoff:

Music to the Zulus is a way of life. Every activity, whether it be a funeral or telling a folktale, is accompanied by music.

Kuyahlaluka lapha ukuthi umculo kaMasikandi usebenzisa izimfijoli. Kuyavela ukuthi kudala imfijoli eyabe igqamile ngumakhweyana. Uwufakazela kanje lo mbono uMathenjwa, (1995:31):

The mostly used instrument by then was umakhweyana which was mostly used by women.

UMthethwa, (1979:12) uhambisana nalo mbono:

Solo singing is not a novelty to the Zulus. Some singers, especially females still prefer to accompany

themselves on the musical bow, umakhweyana.

Kuyavela lapha futhi ukuthi kukhona nezimfijoli zesimanje uMasikandi azisebenzisayo.

UNtuli, (1990:302) ukufakazela kanje lokhu:

... It generally refers to a musician who plays traditional tunes on a guitar. The concertina is the second most popular instrument used by this musician but the violin is also sometimes used.

UMathenjwa, (1995:6) wenezela ngalokhu:

... harmonica or mouth organ
(imfiliji)

Kuhlaluka ukuthi kukhona nenye imfijoli yemvelo, ikhwela. Mkhulu kakhulu umsebenzi walo kuMasikandi, ikakhulukazi lapho esezibonga. Ngempela amagagu anjengoMfazomnyama Khumalo afiyoza kube sengathi akusasho emlonyeni kepha sekukhala imfijoli ethile.

Kuyacaca lapha ukuthi mkhulu kakhulu umsebenzi wezimfijoli emculweni kaMasikandi. Ziyisinongo esiwenza ube nalelo wozawoza ezindlebeni zomlaleli. Zakha isigqi soMdabu wakithi kaZulu esikitaza imizwa, kusiphuzele izinwele, sekuvuka lolo singa lobuZulu. Luvuswa wumculo ogijima egazini ngemithambo yonke ngoba ucebe ngolimi oludlulisela isiko esizweni.

Ocwaningweni kuhlaluka ukuthi umculo kaMasikandi unezinhlobonhlobo zezindikimba ozidingidayo. Yizo lezi zindikimba ezingumqulu oqukethe isiko loMdabu. Lapha kuvele uthando.

UBuhle Bezinsizwa buvele nengoma ethi. “Udlala ngothando”, ethi:

Niyambona lo munt’ edlala ngothando
Uzam’ ukwenzani?

Leli culo liyakuveza ukuthi uthando yisipho esivela kuMvelinqangi. Kufanele sihlonishwe siphathiswe okwezikhali zamaNtungwa. Uma eke naphazama oyedwa kwababili, washutheka owesithathu, lushabalalisa okombethe wesaba ilanga. Leli culo linamathele esikweni lokuganana, ukuthi kuhle kuhlonishwane uma sekuganwene.

UNtombinkulu uveze olunye uhlobo lothando eculweni elithi “Igobondela”:

Igobondela
Iya – ‘expire’ bo!
Igobondela
Iyaphela madoda!

Lapha uNtombinkulu ugcizelela ukuthi kuhle ukwethembeka ezithandanini. Uthando luvela kuMdali. Alwakiwa. Lolo lokuzakhela ngentando (igobondela), luyaphela ngoba alubusisiwe.

Kwahlaluka ukuthi uMasikandi ubuye acule ngendikimba yempi. UPhuzekhemisi eculweni elithi “Phansi imikhonto” uthi:

Izibhamu phansi,
Imikhonto phansi

Le migqa emibili ikuveza obala ukuthi ukubulalana ngezibhamu nemikhonto esizweni uyakuchitha uPhuzekhemisi. Uthi akunambuyiselo. Akukhombisi nanhlonipho ngisho eSilweni uqobo:

Asihloniphen’ iSilo.

Kusobala ukuthi ukweqa izwi leSilo kuletha umshophi esizweni esilwayo.

Ijuluka yona elayo iculo lithi “Impi”:

Impi,
O, nans’ imp’ iyeza,
Uban’ ongathint’ amabhubesi?

Amabutho aphuthuma ukohlasela isitha asuke esethelwe ngezibonkolo. Ulaka lubangwa yintelezi esuke ichelwe nayo iphuma impi. Yilolu laka iJuluka elufanisa namabhubesi angeke esathintwa muntu.

Kuyahlaluka ukuthi eziningi izingqikithi zikaPhuzekhemisi zigebele embangazweni. Nant’ iculo elithi, “Savota”:

Ngingahlal’ emkhukhwini
Ngavota mina?

Wumbuzo lo obheke ngqo kubaholi bezombangazwe asebenguHulumeni, abavotelwa ngabantu okhethweni luka-1994.

Iculo elithi “imbizo” limumethe indikimba yesiko kuPhuzekhemisi. Lithi:

.....,
Sihlale sibizw’ emakhosini;
Bathi kukhon’ imbizo,
Sihlale sibizw’ enduneni;
Bathi kukhon’ imbizo.

Igama elithi 'imbizo' limele ukuxhumana kwenkosi nesizwe sayo isebenzisa izinduna. Yizo ezihlaba umkhosi wokubuthana koMkhulu. Kulesi kulisiko kusukela emandulo ukuthi abantu babuswe yinkosi. Yona-ke iphathelwa yinduna kulo lonke izwe layo engeke ifinyelele kulo. Lokhu kufaka isigcobocishi sokuthi impela umculo kaPhuzekhemisi ubalulekile esikweni lesizwe samaZulu. Uthinta izindlela zokuphila kwesizwe silandela umgomo wesiko lokhokho baso.

ISicathamiya sinomlando obanzi naso futhi sinegalelo elikhulu ekugcineni isiko lesiNtu ngokulidlulisela esizweni ngomculo. Kuyacaca lapha ukuthi iSicathamiya saqala ngonyaka ka-1900 ngoba akekho umcwaningi kumbe umbhali okhuluma ngaso onyakeni ongaphambili kwalo.

Ucwaningo lucacisa ngokusobala amaqembu ayizingqalabutho eSicathamiyeni. Ambalwa kuwo yiNatal Try Singers, Hlabisa Home Defenders, African Morning Stars, Easy Walkers, Mzolo Mbube Group, Linda's Evening Birds, eMpangeni Home Tigers, Pietermaritzburg Naughty Boys, King Star Brothers kanye namanye.

NgokukaButhelezi, (1996:5) isiKhunzi yilona gama elasetshenziswa kuqala ekuchazeni iSicathamiya. Lona igama leSicathamiya kuhlaluka ukuthi lisukela endleleni izinsizwa ezabe zinyakaza ngayo kancane, ziyicathamela ingoma yazo.

Umuthi kuyahlaluka ukuthi yinto esetshenziswayo eSicathamiyeni. UButhlezi,
(1996:20) wenanela kanje kulokhu:

Sasishunqisa nje seqe, noma siziphulaze phansi
kwezicathulo ngaphambi kokuba singene endlini
ukuze singabanjwa yizitolomu.

UJoseph Shabalala kuButhlezi, (1996:272) wethula ukuvela kwaMambazo
aMnyama:

ILadysmith Black Mambazo yona ngayisungula
ngo-1965.

Kuyahlaluka lapha ukuthi aMambazo aMnyama yiqembu eselahlabana kaningi
ngemiklomelo eyehlukene kepha omkhulu kakhulu noyingqophamlando
kwelengabadi, yi-“Grammy Award” abayizuza ngonyaka ka-1988.

Kuvelile ocwaningweni ukuthi amaculo eSicathamiya kanye nakaMasikandi
anesakhiwo sobunkondlo. Yiso kanye lesi sakhiwo esenza le miculo ithathwe
njengebalulekile kakhulu esikweni lesizwe samaZulu.

Iculo laMambazo elithi, “Xhawula Mzalwane” linemisho emifishane:

Usho njalo uBaba
Uthi hlanganani nonke.

Endimeni yokugcina kukhona imisho enegama elilodwa:

Hhayi ...
Hhe ...
Kumnandi

Eculweni likaPhuzekhemisi elithi, “Singazondana Sodwa” nakhona umusho omude ngamagama amathathu, okungebona-ke ubude bomusho enkondlweni lowo:

Ethi pas’ usebenzaphi?

Lapha nakhona kukhona nomusho onegama elilodwa vo:

Esibopha.

Yisakhiwo sangaphandle esitholakala enkondlweni lesi. Inkondlo iwuphawu lwesiko esizweni saKwaZulu, yikho nje kukhona inkondlo yasekhaya ahaywa kufiwe, ethuneni sekufihlwa nalapho intombi seyikhishwa nguyise ngosuku lodwendwe. Yisiko lomuzi leli ukuba nenkondlo yawo ehleleka ifane ncimishi neculo loMdabu leSicathamiya kumbe likaMasikandi lapho selibhalwe phansi. Yikho kanye lokho okwenza ithelwe ngamakha athaphuka iphunga lesiko lesiNtu.

Imvumelwano-siqalo ivele bala eculweni laMambazo elithi, “Siligugu isiphambano”:

Siligugu kim’ isiphambano
Siligugu kim’ isiphambano
Sangehlukanisa nesono sami.

Le mvumelwano igqanyiswa yilezi zakhi: si-/sa-

KuPhuzekhemisi, iculo elithi, “Nithi angithule” liyayiveza le mvumelwano:

Ngiyasebenza
Ngiyasebenza
Ngiyazigqilaza ngomsebenzi wami we!

Izinhlamvu o-Ngi- ezigqamisa imvumelwano-siqalo njengoba zidwetshele. Le mvumelwano yenanelwa nawuMakhambeni, (1990:38) uma ethi:

Imvamisa siye sithole le mvumelwano
ngokuvumelana konkamisa abafanayo, kwezakhi
namalunga ekuqaleni kwemigqa yendima.

Akugcinanga ngalokhu okungenhla kuphela kepha zonke izimpawu zesakhiwo sangaphandle zobunkondlo zivela njengoba zinjalo. Okunye kwaso yisigqi esivela kanje eculweni laMambazo elithi, “UShaka”:

1	2	3	4	5	6	7	8	9	10
O	the	sa	dl'e	zi	nye	wa	dl'e	zi	nye
1	2	3	4	5	6	7	8	9	10
Wa	the	sa	dl'e	zi	nye	wa	dl'e	zi	nye

UKhumalo, (1993:82) ukufakazela kanje lokhu okungenhla kwesigqi enkondlweni:

Ukulingana kwenani lezinhlamvu
emushweni/amabanga emigqeni, ngokwelamana
kwayo noma esimnandi.

Ekuvezweni kokuxhumana eculweni leSicathamiya, iculo laMambazo elithi, “Usemi yedwa” lithi:

Umama watshel' ugogo
Ugogo watshel' umkhulu
Umkhulu watshel' ubaba

Wukuxhumana okutshekile lokhu okungenhla. UKhumalo, (1993:85) ubuवेze kanje lobu bufakazi:

Lapha imbongi isebenzisa igama elisekuqaleni
evesini elingenhla, kuthi kwelilandelayo libe
phakathi noma ekugcineni.

Mayelana nolimi isitembu sokuthi iSicathamiya, kuvela ukusetshenziswa kwesaga ehubeni elithi, “Wayinyathela”. Lesi saga sibizwa ngokuthi sigama linye sibe singesempi:

Ikuphi?
Isengapha!
Isengapha!
Isephansi!
Isephezulu!

UMsimang, (1987:31) uveza ukuthi isaga esigama linye sinenkulumbo-mpendulwano kanjena:

Kanti-ke nezinsizwa esezivukwe wusinga
namadlingozi, kuthi lapho siqubuka kuthiwe
zikhuza isaga, njengokuthi nje: “Babengaphi?”
Baphendule abanye bathi: “Babengapha,
singapha, ikhanda pho!”

Wumnotho wolimi olutholakala enkondlweni lolu oluvela eculweni leSicathamiya.

Eculweni elithi, “Thatha iseluleko sami” kukhona lesi saga:

Basho njalo abadala bathi,
Isala kutshelwa sibona ngomopho.

Kuwo futhi aMambazo kuvela isaga eculweni elithi, “Vulan’ amasango,”:

Isina muva liyabukwa.

Ubumqoka bezaga esikweni lesizwe njengolimi olujulile buvezwa nguDonda,
(1999:102) kanjena:

... izinto okukhuzwa ngazo izaga zigxile
esikweni lesizwe.

Lokhu kugxifiza isitembu sokuthi iSicathamiya njengomculo woMdabu sigxile
esikweni lesizwe.

Uqhubeka uDonda, (1999:102) athi:

Izaga ziyifa lesizwe elakhiwe yisizwe.

Lokho kuwubufakazi bokuthi umculo weSicathamiya uyifa elakhiwe yisizwe
lakhelwa sona futhi. Ungumculo obalulekile kakhulu ekugcinweni
ezinqolobaneni zamagugu esizwe ngoba uqukethe isiko eliyingcebo yaso.

Umculo weSicathamiya kuhlaluka ukuthi ucebe ngezifenqo ezinhlobonhlobo.

Eculweni laMambazo elithi, “Wonke amehlo” kunalesi sifenqo:

Uzofika njengonyazi lwezulu.

Nomculo kaMasikandi ucebile ngazo izifenqo. Eculweni likaPhuzekhemisi elithi, “Umalume” kukhona lesi:

Wafis’ okwenja.

Zombili lezi yizifenqo zokufanisa.

Ucwaningo lubuye lwaveza ukuthi iSicathamiya kanye noMasikandi kufana nezinkondlo ezahlukeniswa ngezigaba ezithile.

Enkondlweni kukhona ezingomzwangedwa. Iculo laMambazo elithi, “Nomathemba” bungena khaxa kulolu hlobo:

Wobuya Nomathemba
Akasabhali nencwad’ encane.

Awukho umzwangedwa odlula lo ovezwa wuMshengu nensizwa ebalisa ngentombi yayo eseGoli, yona isele le emakhaya.

Uhlobo lwenkolo lufanelana nengxenye enkulu yomculo waMambazo aMnyama okade uphindaphindwa. Okugcinwe ngalo nje iculo elithi, “Wonke amehlo” lingena lapha:

Wonk’ amehlo azokumbona.

Lapha kuqondwe ukuthi labo abakholwayo eNkosini uJesu bayoyibona ngomhla wkuphela.

Okunye okuhlalukile lapha, wukuthi ukubaluleka kweSicathamiya noMasikandi njengemiculo yoMdabu esikweni lesizwe, kufakazelwa wumlayezo oqukethwe yiyo le miculo.

Iculu laMambazo elithi, “Akehluleki uBaba” limi kanje kwisihlwayo salo:

Basho njalo abadala bathi
Isalakutshelwa sibona ngomopho.

Umlayezo waleli culo uqukethwe yisaga esidwetshelwe, esichaza ukuthi umuntu ongalaleli lapho ekhuzwa uyoziwonela yena lapho esesenkingeni angeke esakwazi ukuyixazulula, mhlawumbe eselimele ngisho ukulimala.

Wubuciko bobuchule lobu bokukwazi ukuyala abantu abaningi ngesikhathi esisodwa besahungulwe wubumtoti bomculo.

UPhuzekhemisi eculweni elithi, “Phansi imikhonto” uthi:

Izibhamu phansi,
Imikhonto phansi,
Asilalelen. iSilo.

Indaba kaPhuzekhemisi njengayo kaMshengu, isalele khona ebulimeni bobuhlongandlebe obehlula ngisho sekukhuza iSilo samaBandla uqobo, iZulu

eliphezulu. Ngumlayezo ogqugquzela ukuthula nenhlonipho ukuze kwakheke izwe.

Ukufana kweculo likaMasikandi kanye neleSicathamiya njengemiculo yoMdabu, kuveza ukubaluleka kwayo njengemiculo engumgogodla wesiko lesizwe samaZulu.

Kuye kwahlaluka futhi lapha ukuthi abaculi beSicathamiya noMasikandi banendlela ethile abazethula ngayo esizweni.

AMambazo aMnyama neculo elithi. “Ngqongqotha Mfana” azethula ngalo kumsakazi kuZigizendoda; umsakazi owabehlala edlala umculo wawo kepha bengakaze babonane. UMshengu ububeka kanje lobu bufakazi kuButhelezi, (1996:272):

Ingoma ethi “Ngqongqotha Mfana” ecela ukuba umfo kaThusini asikhonzele kuZigizendoda, ngayoqamba ngenxa yesifiso sokumbona.

Kuye kwahlaluka futhi ukuthi ekuzethuleni kwawo kubalandeli bawo aMambazo aMnyama, ayazichaza ukuthi ngawaseMnambithi:

Hhayi
Hhe
Khanyisa Nkosi
Kwelakith' eMnambithi.

Kwenye inkathi imvelaphi yabo bayethula kanje kubalandeli:

Hhayi

Hhe

Kumnandi

Kumnandi kwelakithi eMnambithi.

AMambazo aMnyama abuye abe nendlela yawo wodwa eyehlukile kwamanye amaqembu. Asebenzisa uhlamvu u-“Grr!” abaluphinda kabili ngasekugcineni kweculo. Alikho elinye iqembu leSicathamiya elisebenzisa le ndlela yaMambazo.

Kuyacaca futhi lapha ukuthi indlela uMasikandi azethula ngayo yehlukile kakhulu kumculi weSicathamiya. UMasikandi uzethula ngezibongo zakhe kubalaleli ezingaguquki kuwo wonke amaculo akhe. Nazi nje ezikaPhuzekhemisi:

Zasha phela Phuzekhemisi,
Wazihlaba lapho-k’ umfokaMajazan’ omnyama,
Khon’ oPhepheni lapho ngizalwa khona.
Umful’ engiwuphuzayo
Ngiphuz’ uMakhayakade,
Khona KwaDumisa eMkhomazi lapho ngibuya khona.
Khuphuka lapho-ke mfokaNgwaz’ emabhesini,
Ngomlanda kud’ ePort Shepstone lo mfana.
Uthin’ uSilahlamatende?
Ngangilokhu ngibatshela
Ngithi musan’ ukuyibamb’ imamb’ isavele ngomsila,
Ngithi musan’ ukuyidlokoz’ isemgodin’ izonilimaza.

Uzethula ngokuphelele lapha uPhuzekhemisi kubalaleli. Ekuzethuleni kwakhe kuvele lokhu okulandelayo:

Uyise nguMajazana.
Yena umnyama ngebala.
Isigodi sakubo kusoPhepheni.
Umfula wakhe nguMakhayakade.
Indawo yakubo kukwaDumisa eMkhomazi.
Odlala isiginci sebhesi uzalwa ngunguNgwazi.
Umfo kaNgwazi ngowase Port Shepstone,
Omunye odlala izinsimbi (inkositini) nguSilahlamatende.

Ocwaningweni kuvele obala futhi ukuthi uMasikandi uyazethula ngezihlabo.
Bonke banezihlabo ezingefani abehlukaniseka ngazo kubalandeli nabathandi
bomculo wabo. EzikaPhuzekhemisi zivele zizikhulumele zona ngokwazo
kubalaleli ukuthi nguye nezinqotho zakhe phela umfo kaMajazana osengena.

Okunye okuhlalukayo ngomculo woMdabu, wukuthi isicathamiya sinomnyakazo
ohambisana nesigqi sakhona soMdabu. Bake basikaze onkabi kube sengathi
bazoyidabula ingoma kanti phinde, unyawo bazolubeka phansi kancane
ngobunono bekati. Uma aMambazo aMnyama esesikaza kanye kanye kanje,
kubuya isithombe sezinsizwa zikaPhuzekhemisi lapho seziyidabula ingoma.

Ukunyakaza kukaMasikandi kulandela isigqi sentambo yokatali kanye
nezimbambo zikaSathane. Yilesi sigqi somfokaNgwazi, uSilahlamatende kanye
naye umfo kaMajazana esivuthela ugqozi lwengoma eqenjini likaPhuzekhemisi,
ziyidabule ingoma sengathi kazisenagazi ezinyaweni.

Yiso phela lesi sigqi sokugalela phansi utshani, kudabuke inhlabathi esenza itabunga nonguboziyeweni babonakale sebenqekuzisa amakhanda, bevuma eka, “Ehhe!” neka, “Awuzwa-ke!”

Lokhu kuthandana komculo weSicathamiya nokaMasikandi kwakha igoda eliyinxabo yesiko lesizwe samaZulu elingenakugqabuka nanini. Kwakhe nesiko lokuxhumanisa isizwe sikaNdaba ngesiko kusikwa ingoma eyinsika yesiko. Yilo kanye leli goda elenza kungaphezwa ukuthi impela le miculo ibalulekile esikweni lesizwe.

Lolu fuqufuqu nevuso lobuzwe kushaywa ingoma uDonda, (1999:348) ulufakazela kanje:

.... Konke kuqhutshwa yidliso nevuso lobuzwe isizwe esaluncela kwasesizalweni sawonina, nasemabeleni onina anomjuluko nobunjula bobunzulu bokujiya okufihlwe endlini yakwabo. Usikisiki luvuswa wukwazisisa nokwazisa izisekelo nezikhonkwane zakwabo, ikwabo eliyisikongqangi lesizwe sonkana.

Ubufakazi bonke buveza ngokusobala ukuthi uPhuzekhemisi akaphiwa ngoba ephiwa igama lokuthi nguMkhulumeli wabantu. Amaculo akhe onke amumethe umlayezo othe ngqo ngelaka nobunjalo bezwe nabantu balo. Lo mlayezo ubhekiswe ngqo kuzo zonke iziphathimandla ezisemagunyeni emazingeni onke empilo ikakhulukazi uHulumeni ngalokho okuthokozisa nokungathokozisi ukhukhulelangoqo woquqaba lwesiNtu.

“UDlayedwa” uwubufakazi bovo lomphakathi ngomthetho wokuthelisa izinja ukuthi awemukeleki ngoba azisebenzi:

.....
Sengibuya
.....
Inja yami isebenzaphi?

“Imbizo” izwakalisa ukungeneliseki komphakathi ngezimbizo ezibizwa njalo ngenhloso yokuzofuna izimali kepha kube kwaziwa ukuthi imisebenzi ayikho, abantu bantula ngisho eyempuphu yodwa le ngenxa yobubha:

Sihlale sibizwa emakhosini
.....
Nithi siyithathaphi imali?

Emaculweni: “Savota,” “Izwe alithuthuki” kanye nelithi “Abantu abanamali” yisililo sabantu boMdabu kubaholi nababusi bezwe ukuthi abantu bathi: Vele isisho sithi: Ubokwethemba itshe kunokwethemba umuntu. Mhla bengxengxa amavoti bethembisa izulu nomhlaba kubantu kodwa banele bangakhethelwa emandleni balingise uchakijana owathi: Waze wangiweza phela! Kodwa umphakathi uthi izwe liyabuka ukuthi intuthuko do kobantu kodwa kobelungu nakobelungumbumbu lithuthuka mihla. Abantu basagogobele emafukwini othekwane njengasemandulo.

Ubethele isipikili ngokuba ngumalamlela olamlela abantu abeqhathwa ukuklwebhana nokuthelana ngodaka kwabaholi “emaphalamende” okugcina

kuvukuze ukushuba kwemimoya nokuchitheka kwegazi elimsulwa. Uthi
kabakupheze lokhu abaholi:

Nixabana emaphalamende
Kodwa kufe thina.

Ukukhulumela kwakhe iSilo “kuNkunzi kaBhejane” kuveza ngokusobala ukuthi
ungumbhuli womlilo wodlame nendluzula enonya nesihluku esizweni.
Ngumlomo waso isizwe owenanelwe yiSilo sokukhuza udlame ngoba sithi saze
safa saphela siqedana sodwa ngaphandle kwesono kwenzenjani? Isizwe
ngomlomo wakhe siyalunyemfisa, siyalujivaza udlame nendluzula
yezombangazwe sithi:

Phansi imigawulo!
Sekwenele!
Selenele igazi eselichitheke lingenacala.

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