

**UCWANINGO NGAMASU ASETSHENZISWA  
UMLANDI NOMTHELELA EMDLALWENI WESIZULU**

**NGU –**

**RODNEY MUZIKAYISE MARTIN BENGU**

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UMLANDI NOMTHELELA EMDLALWENI WESIZULU**

**NGU-**

**RODNEY MUZIKAYISE MARTIN BENGU**

**LWETHULWA UKUFEZA IZIDINGO ZEZIQU**

**ZE-**

**MASTER OF ARTS**

**EMNYANGWENI WEZILIMI ZOMDABU NAMASIKO  
ENYUVESI YAKWAZULU**

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## ISIFUNGO

Mina, **Rodney Muzikayise Martin Bengu** ngifakazisa ngokugcwele nokusemthethweni ukuthi lolu cwaningo olusihloko esithi: **‘Amasu Asetshenziswa Umlandi Nomthelela Emdlalweni WesiZulu’** ngumsebenzi wezandla nengqondo yami ngisebenzisa imithombo eyehlukahlukene yolwazi. Ngakho-ke lo mqulu wolwazi ubhalelwe le Nyuvesi YakwaZulu ONgoye kanti awukaze ubhalelwe noma wenziwe nesinye Isikhungo Semfundo Ephakeme. Kanjalo nemithombo esetshenzisiwe ikhonjisiwe ngokuyikho ezindaweni ezifanele kulolu cwaningo.

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R.M.M. BENGU

Usuku: \_\_\_\_\_

## UMNIKELO

Njengoba inyoni ishayelwa abakhulu nami ngifisa ukwethula lo msebenzi odle sonke isikhathi somndeni wami. Ngiwethula kumama uMagugu nobaba *INdumandumane edum' ezizweni* K.M. Bengu. Bobabili-ke basadla anhlamvana nakuba iminyaka isihambile, kakhulukazi ubaba ozohlanganisa amashumi ayisishiyagalombili nanye kophezulu. Ngingemshiye ngaphandle uNozipho Grace Bengu uMaMbovu nonguNkosikazi wami. Ngithi kubo bonke ngiyabonga nina:

Shongolo!

Ngwane! Ngwadi

Abayibone ngasondo ukuthi iwele.

Nina bakaHlangabez' indod' iphum'ekhaya konina.

Mepho.

Nakuba iminyaka isihambile kubazali bami bobabili ngithi kubo iZulu libone kukuhle ukuba niphile le minyaka eyevile emashumini ayisishiyagalombili ukuze nibone lo msebenzi. Ngithi-ke kini nikhulise ngeqiniso neZulu linisingathe njalo kuze kube sekugcineni.

## UKUBONGA

UZulu wonke kufanele ubonge uMvelinqangi ngokusipha ubuhlakani, ubuchwepheshe, isineke, uthando lomsebenzi wokuthuthukisa isizwe, ikhono elingandile lokuqaphelisisa izinto nokuqeqesha okuphezulu kukaSolwazi uZ. L. M. Khumalo. Ngingabala ngithini! Ngithi nje:

Mbulazi!  
Mzilikazi kaMashobana!  
Mntungwa!

Lo msebenzi ubungeke uphumelele ngaphandle kobuchwepheshe bamava kaSolwazi u-Z.L.M. Khumalo oyiNhloko yoMnyango Wezilimi ZoMdabu eNyuvesi YakwaZulu. Okwenzele isizwe esiNsundu noNgwane bonke ukuqhube nakwabanye Mbulazi! AmaZulu onke akubonile okwenzele isizwe esiNsundu nokuzikhandla kwakho izimo zinzima. Okwenzile kuqoshwe ezibhebheni zomlando weZulu. USomandla wakugcoba njengesipho sesizwe sonke, hhayi esakoMbulazi kuphela.

Abanye engibabongayo; uNkosikazi wami uNozipho Bengu, ubaba uDokotela. M.Z. Mthembu ngosizo oluningi alwaziyo naye kanye nesithandwa sabafundi bonke kulo mkhakha, udadewethu uNonhlanhla Msomi oqophe lo msebenzi ngesineke sakhe nangokugqugquzela kwakhe okungenamkhawulo. UNkulunkulu akugcine nomndeni wakho awandisele. Nomndayi!

Phingoshe!

## IQOQA

Iqoqa lalo msebenzi wocwaningo luhlelwe lwaba izahluko ezinhlanu. Lolu wucwaningo olugxile kakhulu emaswini asetshenziswa umlandi nomthelela walawo masu emidlalweni yesiZulu.

**Isahluko sokuqala:** Isethulo socwaningo sethula ucwaningo ngokupheleleyo. Lapha kubukwa intshisekelo yocwaningo, izinhloso zocwaningo, iphimbo lomlandi nezethameli, izindlela zokuqhuba ucwaningo, umklamo wocwaningo, imibono yongoti, abazohlomula, uhlaka lwezahluko nesiphetho.

**Isahluko sesibili** sethula amasu omlandi ahlukene asetshenziswa emidlalweni eminingi afana nalawa: ukubikezela, ukusetshenziswa kolimi nesiko, isiko lokweshela, ukujejeza emuva, ukuchazwa kwesizinda, ubuhlakani nobuwula babadlali, ukuheha, ingxoxo nemixhantela yayo, ingxoxo nozungu emidlalweni, isigameko esifihlelwa umlingisi othile, inkulumompendulwano nezimfihlo zomidlalo.

**Isahluko sesithathu** sethula umthelela womlandi kubadlali bomdlalo, umthelela womlandi kubadlali nakokwenzeka emidlalweni, ukwakhiwa nokuqanjwa kwabadlali, abalingisi nesizinda kanye nabalingisi nendawo.

**Isahluko sesine** sona sethula umlandi, izigigaba, indikimba, indikimba yombusazwe nokufezeka kwephupho, umlandi nendikimba yokubulala kanye nomlandi nendikimba yokuthakatha nombangazwe.

**Isahluko sesihlanu** sethula isihlaziyo sokuphothulwa kocwaningo, isingeniso semidlalo, isimo sodweshu emidlalweni, inkulumompendulwano nenkinga yeqhawe lomdlalo, izincomo zocwaningo, izincomo neziphakamiso nesiphetho socwaningo jikelele. Yonke imibuzo ebe yizihibe zocwaningo iphenduliwe umsebenzi wonke wagoqwa, umthwalo waboshwa waqina wabekwa ethala.

## SUMMARY

The research is basically looking into the literal and the techniques used by authors and the influence such techniques have on IsiZulu drama. Although different authors even playwrights were used in this research, the intentions are to investigate the effects of such influences on IsiZulu drama especially historical dramas. This research is divided into five chapters.

**Chapter one** is the general introduction of the research topic where the following topics form part of the research proposal. These include: The background to the study, the statement of the problem, the purpose of the study, delimitation of the study, the study methodology, beneficiaries of the study, division of chapters chronologically and conclusion.

**Chapter two** deals with different literal techniques used by authors / playwrights in various plays which include the following: foreshadowing, flashback, language and culture, the use of the plot, suspense, the use and effects of dialogue, secretes of the play which include events which are hidden to other characters especially the protagonist.

**Chapter three** investigates the effects of the narrative techniques on characters, on events of drama, the effects on how characters are created by the authors, how they are named and the effects on the plot.

**Chapter four** investigates and reveals authors, the playwrights, as story tellers through their different characters. It also reveals how authors shape up the events and crisis using appropriate characters in defining themes of historical drama. The themes of the historical dramas investigated include: politics, dreams and assassination of King Shaka by his brother Dingane and Mbopha, his regiment.

**Chapter five** deals with discourse analysis, the crisis analysis, dialogue and the problems of the protagonist analysed, recommendations and the conclusion.

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## ISAHLUKO SOKUQALA

### 1.0 ISETHULO SOCWANINGO

#### 1.1 Isingeniso

Abacwaningi abanengi bayakholwa ukuthi imidlalo esesiyibona iwuchithi saka emashashalazini, emabhayisikobho nakomabonisakude midala njengezintaba kanti futhi midala njengesintu uqobo. Lokhu kushiwo ngoba lapho kutholakala khona abantu ngezinhlobo zabo emhlabeni wonke jikele kukhona imidlalo ethile abayidlalayo njengokucabanga kwabo, isimo abaphila kuso, izinselelo zempilo ababhekana nazo, ukuthokoza okuhambisana namasiko abo, impilo nemigubho yohlanga lolo nokunye. Le midlalo iyilifa eladluliselwa ezizukulwaneni ngezizukulwane ngokuxoxa, ukwenza nokushicilela. Yilo leli fa elidalula lahluse umZulu kuMdebele, uMvenda kuMsuthu njalonjalo. Izinto ezifana nendlamu, ingoma, amahubo, izibongo, umculo, imigubho, izinkolo izinkolelo nokunye okuningi kwenze izizwe nezinhlanga zahlukana ngokwemikhutshana namasiko azo.

Uma kungabukwa indlamu, amahubo, izibongo esikweni lesiZulu kuyacaca ukuthi kumele kubekhona oholayo noma ohamba phambili ukuze kube nokuhleleka. Lowo ongabizwa ngegoso / igoso. Igoso yisazi esikhulu emkhakheni wengoma nendlamu. Nakuba ucwaningo luzogxila kumlandi noma umbhali womdlalo wesiZulu, amasiko angabamba iqhaza elikhulu kule midlalo. Umlandi naye angafaniswa negoso okumele lihole abathile kulokho kusina okwenziwayo. Umbhali naye usebenzisa zona lezi khali ukuze afeze izinhloso zakhe nezomdlalo. Umbhali ubamba iqhaza elikhulu ekuholeni, ekuhleleni konke okuzokwenziwa, nokuthi kuzokwenziwa ngabantu abanjani, kanjani nini. Ucwaningo luzobheka lobu buciko nobuhlakani bomlandi nokuthi uzisebenzisa kanjani izinhla eziningi ezifaka nesiko nokunye ukuze kuthiwe impela ungumlandi okhiqize umdlalo onohlonze.

UBordwell, (1986:3) ubeka uthi:

Some analysts believe that drama originated outside of this planet. When God created the planet earth, He was setting a stage for all his creatures, actors and characters to perform. When man fell into sin, it was the last time man acted correctly. All that mankind is trying to do today is to emulate their former perfect state which is long lost and is busy messing up all the more. Acting in drama is mimetic, that is showing and doing. Solomon the greatest of all thinkers wrote in the book Ecclesiastic, “*a fool lifteth up his voice with laughter but a wise man doth scarce smile a little*”. In a big drama where God Jehovah is the main Character, Hebrews understood that the issue of vile and good, evil and holy in the cosmic stage are no laughing matter.

Kuyiqiniso ukuba umdlalo waqalwa uMvelinqangi emazulwini aPhakade kodwa kuleli umdlalo waqala emazweni aPhesheya afana nawaNtaliyane, Greece namanye. Kuningi okuzozuzwa ngokulokhu kujeqezwa emuva kucashunwa ubuchule bokulanda nokubeka indaba, imibono nemicabango yombhali ngononina emdlalweni. Okunye okuzobhekwa ukuthi izinhloso zakudala nezanamuhla zifezeka kanjani ekulotshweni nasekwethulweni kwemidlalo.

UBarnet noBurto, (1958:8) babeka kanje:

Aristotle says man is by nature imitative (*mimesis*) and not *pejorative*. Nevertheless man imitates anything. Tragedy as a play assumes that the struggles of man are all priceless and there is a supreme spiritual being above the whole society.

Kuningi ukufundisa okuqukethwe yimidlalo enhlobonhlobo ngisho eyomsakazo imbala. Okwenza isiNtu sithande ukufunda nokuhlala sibukele omabonisekude kungenxa yalobu buchule bomlandi obugqama emdlalweni osuke wethulwa, ubukwa noma ufundwa. Njengoba zichaza lezi zingwazi ukuthi intshisekelo

enkulu emidlalweni idalwa ukuthi isiNtu siyathanda ukulingisa nokuhlala siba nezinguquko ezimweni zempilo. Nakuba ucwaningo luzobe lugxile emidlalweni enosizi yomlando ithuba lizovela lokuthi jwaphu nakwezinye izinhlobo ezithokozisayo ukuze kuvele la masu nobuciko bomlandi.

UBordwell, (1986:3) ubeka uthi:

Greek philosophers define man as the only animal that can reason, while Aristotle defined him as the only animal who laughs. Both Greek philosophers and Solomon agree that man's laughter brings about health in the body. Psychiatrists concur that a sense of humour can help us withstand great tensions and pressures. It is true that issues of life are no laughing matter but safety and sustainability in the world seem to rest in the cultivation not of courage, moral virtue and logic but of humour in which emotional excess is laughed at as ugly and wasteful. Comedies seem to be divided into two comedy and tragedy. It is this humour that makes one to laugh at their neighbour's fault without causing any dispute. It is the very same humour that makes one laughs at their own foolishness without discerning himself as a fool, learning from that and correct the mistakes of the past.

Ubuciko bokulotshwa nokuhleleka komdlalo okwenza isasasa lawo. Leli sasasa liyakhiwa lithakwe nokwenzeka emidlalweni ukuze kufezeke lokhu okuchaziwe ukuthi isiNtu sithanda ukuhlala sithokozile sihleka size sizihleke sona uma senza amaphutha. Nakuba amaphutha enganambitheki kepha isiNtu sonkana siyafunda emaphutheni aso.

## 1.2 Intshisekelo yocwaningo

Intshisekelo enkulu yalolu cwaningo ukuvusa isizwe ngenhlekelele engavela uma isizwe sikhohlwa lapho sivela khona. Njengoba sizobheka imidlalo yomlando *Ukufa kukaShaka, Izulu Eladuma Esandlwane* kanye namazwibela *kuMageba Lazihlonza*, intshisekelo ukubuka ngale komlando nangale

kwezibhicongo ezivelayo zezimpi. Kubukwa okwenzeka ngeso elihlaziya okushiwoyo, okwenzekayo nomthelela wakho esizweni sikaPhunga. Konke okuzocutshungulwa kuzobhekwa ngeso lokuqaphelisa uZulu wanamuhla nowakusasa ngobuchule bokubukisisa impilo jikelele ngeso lababhali bale midlalo nangeso lezingwazi zakuthangi, ezayizolo nezinobuchule obumangalisayo.

Ukulala ngangubonye nensizwa eyayikuqwaqwada ikhanda kudala akusho ukuthi ingephinde ikususele udungunyane ngokuzayo. Njengoba siphila ezweni eseligajwe ngamalungelo kumele lokhu kuqondwe ukuthi kusho ukuthini. Yingakho uKunene, (1996:Isethulo) ephawula ngokuxwayisa uma ethi: *Isizwe samaZulu saziwa njengesizwe esinenhlonipho nesiwazisayo amasiko aso. Amalungelo abuye eqe imiklamo yobulungelo, abantu bagcine bengazazi ukuthi babutho lini.*

UKhuni, (1995: ix) ubeka kanje:

There is a huge demand in South Africa to forgive and forget .The main focus is to see black and white reconciled, while neglecting reconciliation between blacks. It is necessary to speak about the past, for the past will always be a powerful presence in the present. Irrespective of how colourful, diverse and beautiful our country is as a rainbow nation, there is an attempt from some quarters to reconstruct the new South Africa based on a single national identity. The beauty of South Africa rests with its diversity, in terms of culture, language geographical land etc. The principles of life state that man is a product of the past. 'Forgive yes forget' how, as our mind-set are the results of what transpired in the past. Does this mean 'collective amnesia?'

Amazwi abuhlungu lawa lo mlandi avala ngawo ukuthi konje umuntu ukukhuculula kanjani okubuhlungu okwenzeka endulo ngenxa nje yokuba Nsundu? Kanti kuyisono yini ukuba Nsundu? Imidlalo yomlando ezodingidwa izofika qathatha kuleli guma alithintayo okaKhuni. Imidlalo ithwala ulimi,

umcebo kanye namagugu esiNtu. La magugu kufuneka ahlale egciniwe kakhulukazi ngoba njengoba isiNtu siya siguquka ngenxa yezimo zempilo ezehlukene, isizwe esikhulayo singase siduke emini. Uma siqaphela okwenzekayo emiphakathini, okuvezwa emidlaweni yomabonisakude umbhalo uzicacele ukuthi ulimi lwesiZulu luyahlaseleka kakhulu.

Amasiko nawo ashaywa indiva ngamabomu. Amanye ashaywa indiva ababhali bemidlalo eminingi yesimanje. Abanye njalo kungenzeka ukuba benza amaphutha okubukela phansi isiNtu nje ngokungazi. Engabe onjani lowo ongakwazi ukubona uma esezijivaza yena esidlangalaleni somdlalo? Ulimi luzodlondlobala kanjani nesiko uma kudlalwa imidlalo nekhuthaza ukuganana kobulili obufanayo kanye nolimi lokwakhiwa nolungesona isiZulu sempela? Yingakho umbhali wezincwadi zenkolo waphesheya uMark Fynley, (1992:20) ethi:

Umabonisakude awakhelwe phezu kwezisekelo nezimiso zobuqotho besiNtu kepha wakhelwe phezu kwamaphutha nobuthakathaka besiNtu. Ngakho isiNtu asiwugqolozele ngeso lokuhlunga, ukuhluzo okushiwoyo nokwenzekayo ukuthi kuyafundisa, hhayi ukuthi akwenziwe njengoba kuvezwa.

Ngakho-ke isimo nezinsalelo ezibheke isiko nesikompilo akusona isililo sabantwana bakaMthaniya bodwa kepha kwaMushweshwe sigasele lesi sikhuluma kanjalo nakwamanye amazwe ngisho apha sheya imbala.

UMasia, (1988: Isethulo) uma ebuka ukuhlaseleka kwesiko uthi:

Kunemigudu okufanele ilandelwe uma intokazi ifuna umshado nakuba kubonakala ukuthi isiko lokushela elinikwe abesilisa izintokazi eziningi ezikhuluma isiSotho nezihlala emadolobheni kanye nazo ezikhuluma izilimi ezehlukene zilibona lizibandlulula. Yingakho emadolobheni amaningi amakhulu kuyizo ezibonakala zenza konke ukuze zizifumanele umendo. Lo

umkhuba mubi futhi unemiphumela emibi nasemendweni udinga ukukhuzwa.

UHlongwane nabanye, (1988: 230) bathi:

Asikho isidingo sokuqamunda ngekhandla imithetho yolimi. Kuba mnandi uma umfundi efinyelela ezingeni lokuzitholela amaqiniso athile ngolimi lwakhe. Ubuciko bolimi buvela kamnandi uma umfundi ezitholela yena amaqiniso. Ubuciko bolimi buvela endabeni, kwezemibhalo kanye nasekuqondisiseni imibhalo.

Umbuzo uthi isiNtu sizokwazi kanjani ukufinyelela esiqongweni sobunzulu bolwazi nokucabanga njengawokhokho baso uma ulimi lwaso ludungekile namasiko edicilelwa phansi. Uma isiko lokugcagca okuyilona okwakhiwa ngalo isizwe selenziwa umdlalo komabonisa kude isizwe siyokwakhiwa kanjani?

### **1.3 Izinhlalo zocwaningo**

Inhlalo yocwaningo akukhona ukuxoxela umZulu ukusuka nokuhlala komdlalo kodwa ukubeka obala, ukuhlaziya, kuhluzwe, kujulwe ngamasu asetshenziswe umbhali emdlalweni wakhe. Umbhali uyakwazi ukubhala abuye asixoxele okwenzekayo ngokusebenzisa abadlali bomdlalo. Kucaca njengonogwaja ehlungwini ukuthi okushiwo abalingisi bakusho bekuthatha kumlandi noma yena umbhali uqobo. Umbhali uyakhetha ukuthi umdlali onjani ozophatha udaba olunje ngoba kunjenge. Leli elinye lamasu azovezwa kabanzi nezinhlalo zokusetshenziswa kwalo. Maningi amasu omlandi azocutshungulwa kulolu phenyo.

Inhlalo elandelayo ukucwaninga imidlalo yesiZulu emibili yomlando. Le midlalo *Ukufa kukaShaka* (Zondi:2005) kanye neZulu *Eladuma Esandlwana* (Msimang:1976). Ngenxa yokuthi le midlalo inenhlele yesiko nomlando wesiZulu kuzoba kuhle ukuba enye yemvubelo yalobu tshwala ithekelwe emdlalweni omdala wesiZulu obhalwe u-Ndelu, (1962) othi: '*Mageba Lazihlonza.*' Nakhona kuzocashunwa amasu omlandi (uNdelu) ekuthuthukiseni



umdlalo ongumlando nonezigameko ezinosizi. Iphimbo lomlandi lizolalelwa ezigamekweni ezithile ngoba kumele licacise akuhlosile nangakuhlosile.

### 1.3.1 Iphimbo lomlandi nezethameli

Iphimbo lomlandi lizwakala kalula uma exoxa echaza okuthile emanovelini. Yilo leli zwi elizwakala linkenteza okwelenyosi uma kuyizibongo noma imbongi ihaya inkondlo. Lizwakala limpongoloza noma kungumgido kushaywa ingoma. Yilo leli phimbo elizwakala licacisa okwenzekayo kakhulukazi emidlalweni yomsakazo. Yilo leli zwi elizwakala linkenteza ngosizi, ngenjabulo, ngokutusa, ngokuxwayisa nokunye enkondlweni. Emdlalweni aliqhamuki liqonde ngqo ngaphandle uma kwethulwa isizinda noma kuchazwa okuthile kafushane emdlalweni njalonjalo. Okuningi kushiwo abalingisi noma abadlali bakwenze noma bakucabange. Yilokhu abakushoyo nendlela abakusho ngayo okuyindlela umbhali afuna kuzwakale ngayo nokuthi benze njengoba efisa ukuze kufezeke izihloso ezingi zomdlalo. Yiyo-ke le ndlela okushiwo ngayo izinto nokwenziwa ngayo nokunye okuzocutshungulwa nomthelela wakho ekwethulweni kwendikimba, ukusetshenziswa kwabalingiswa abathile ngezindlela ezithile ukuchumisa udweshu nokunye okuningi.

UCassady, (1995a:7) ubeka kanje:

Plays originate in the mind and vision of the playwright. It is the combination of his views and vision. If it touches a war, the audience/reader and viewers will be drawn into this vision based on the confines of the society, beliefs and what they know about the subject. Even when the story is told, it is the playwright's point of view that matters. Before a story is told the feelings of the narrator should be examined and the principle of honesty in the subject applied.

Awukho umdlalo ongenazethameli, kanjalo iqhaza umlandi afuna libanjwe izethameli zakhe lizocutshungulwa yilolu phenyo. Cishe izethameli nabafundi bomdlalo banomthelela omkhulu kokuningi okushiwo umbhali nokwenziwa

abadlali bakhe. Phela kuqondiswe kubo ngolimi oluqondile noma ngokugudlisela. Imizwa yabo echukuluzwayo nemicabango yabo okukhulunywa nayo. Kuthatheka nezinqumo kukhetheke nephela emasini ngenkathi izethameli zibuka, zilalele noma zifunda. Yiso-ke lesi sizwe esilindelekile ukutolika okwenzekayo bese sifunda kuko. Bangaphikisana nokushiwoyo ngokubeka eyabo imibono bebodwa. Noma kunjalo, umlandi yena uwudlulisile umlayezo wakhe esizweni nafuna sikufunde ngempilo.

Ngenxa yokuthi uphenyo lugxile emidlalweni yomlando okucutshungulwayo akuzona nje izigameko zomlando emdlalweni kodwa ukuthi lezi zigameko zethulwe kanjani nokuthi zifundisani, kanjani? Kuzovela nokuthi yini eyenze wavelela umlandi uma echaza noma eveza inhloso noma egqamisa ngokungenhloso izimo zomdlalo.

Njengoba banda ababhali bemidlalo enhlobonhlobo, kunezinhla ezithile ezizocutshungulwa nomthelela wazo ezigamekweni nokuthi izinhla lezo ziwubumba kanjani umdlalo ukuze umuntu akhulume ngomdlalo omuhle, omnandi nobhaleke wethuleka kahle. Ezinye zalezi zinhla zomlandi ezingamasu yilezi:

- Abalingisi / abadlali
- Umthelela wesizinda
- Izigigaba
- Indikimba
- Isiko
- Umthelela wengxoxo
- Ulimi nokunye okuningi

Inhloso yalolu cwaningo ukulungisa amabatha ezinyaweni zesiNtu ezibonakala zingasathandi ukuhamba ngokuqonda kwabadala. Lokhu kuzosiza isintu uma sibuka emuva lapho sisuka khona sazi nalapho siphikelele khona kakhulu emidlalweni, emasikweni nasebuhlakanini bezingwazi zikaPhunga.

Inhlosongqangi yalolu cwaningo ukuveza nokuhlaziya imibono ehlukenegamasu omlandi noma umbhali oyiso elisemoyeni emdlalweni nomthelela walokhu emdlalweni yomlando wesiZulu. Kunezinhloso umlandi azifezayo

emidlalweni wakhe nalezo akhetha ukungazifezi ngokusebenzisa amasu athile. Konke lokhu kuzohlaziywa yilolu cwaningo.

Esika elijikayo ngezingoma azibhalile (*Izingqungqulu, Ingqayizivele noKuhle Kwethu* umqambi wamaculo omculo wamakhwaya uS.B.P. Mnomiya (SABC1: **Imizwilili**) ubeka kanje ngephimbo lomqambi nombhali wamaculo uthi:

The composer is usually reflective and looking forward in writing. When celebrating the audience participate by singing. When the choir sings a Handel composition even, it is the melody of the composer that permeates through the notes of the choir.

Lokhu kusivezela umfanekisomqondo othi ngemuva kwemibhalo kukhona umbhali ofisa umbhalo wakhe uphathwe ngesu elithile, uxoxwe, ufundwe, uhaywe, uhutshwe ngendlela ethile njengoba kwenzeka emculweni wekhwaya njalonjalo. Ngisho emidlalweni yomsakazo, imisindo ezwakalayo ikhethwa ngenhloso ethile nomculo nawo ufanela isigameko njengokukhetha kombhali. Nakuba umlandi engumqondisi jikelele wokwenzekayo, uyena futhi oqondisa konke okushiwoyo nendlela okushiwo ngayo emidlalweni. Yingakho emidlalweni yomabonisekude bexoshwa abadlali abangawuthobeli umthetho wombhali wokuzokwethulwa.

Yiyo-ke futhi le ndlela okushiwo ngayo izinto, nokwenziwa ngayo nomthelela wayo ekwethulweni kwendikimba yomdlalo, ukusetshenziswa kwabalingisi abathile ngezindlela ezithile, ukubhebezela udweshu nokunye okuningi okulandela amasu ombhali nohlobo lomdlalo. UZondi, (2005:4-5) uthi:

**UShaka:** Jeqe, mina ngifuna izinsizwa ezifana nawe. Uma ngingazandisa kuleli zwe ngingaqotha imbokodwe nesisekelo. Ngilapha nje ngizomisa umbuso kaZulu. Ngithanda njengoba sengiqalile nje, ukuba ngibumbe umuntu omnyama abe munye. Ngokubambana zisingathane,

izizwe ziyama, ngobhici  
nokungezwani, ezinkulu  
ziyawa. *Baphi oZwide? Baphi  
oPhakathwayo?*

**UDingana:** Umbango, Silo, usuka emlotheni.

**UShaka :** Uqinisile Dingane; kungakho  
phela ngingafuni ndodana nje.  
Futhi kungakho ngithi  
angiziqothe zonke izizwana  
engizihlaselayo, ngizidle  
ngishiye uthimbazana  
lona engizolubumba luseva.

**UJeqe :** Kodwa, Silo, uthi awusulishakazise  
kakhulu izwe, kangangoba kungase  
kube lukhuni ukulihlanganisa  
futhi?

**UShaka :** Angikalishakazisi  
gisazolishukumeza ukuze  
ngilikhulule ebugqilini bovalo  
nasovalweni lobugqila. Uma  
abathunjwa sebengaphansi  
kwephiko lami kuyofuneka  
bazi ukuthi akukho  
okuyobathinta, yinhloso  
yabaphansi leyo okufanele  
ichunyiswe. Ukuze inkululeko  
ime kufanele ngiqede  
ubuthakathi, ubusela, amanga,  
kanye nawo onke  
lamakhosana abatu bawo  
bedlela egilweni. Nina nizothi  
lokhu kuqeda uZulu, nilibale  
ukuthi uZulu ubuhle bodwa.

Kule ngxoxo aliveli iphimbo nesithombe somlandi kepha okugqamayo  
iLembe, uJeqe noDingane. Inhlosongqangi ngombuso wakhe uShaka uyethula  
ngesu lokuxoxa nalezi zethenjwa zakhe. Njengoba befika bephuma empini  
kaMjoleni wasebaThenjini nabafike bayinqoba ngokushesha kungaliwanga,  
uShaka ufuna bayiqonde kahle inhloso yombuso wakhe neyomuntu omnyama  
kule ngabadi. Umlandi usivezela uhlobo lomholi iLembe eliwuye nendlela  
yokuhola eliyisebenzisayo ukuhola isizwe. Kucaca bha ukuthi iLembe lalazi  
kahle kamhlophe ukuthi abantu abaholwayo kumele bawazi umbono womholi

nezinhloso ngesikhundla sakhe nombono wakhe ukuze baweseke kahle. UShaka uze abatshele nezinhloso zakhe ngomndeni ukuthi akafune ngane azolokhu eyijejeza ngoba isifuna ubukhosi esaphila.

Umlandi uveza abadlali bakhe bekwazi ukuxoxa nanoma yingani ukuze babe nolwazi olufanayo ngempilo nombuso awumele. Futhi umlandi uyasivezela ukuthi izimo zempilo ziyaxoxwa, noShaka njengeNkosi uyakholwa ukuthi ‘*injobo ithungelwa ebandla*’. Nokuthi nje eminye imibono umuntu asuke enayo kuyenzeka ichithwe nakuba kunzima ukuchitha okaShaka. Kuyenzeka embusweni ngisho abakwenu imbala ubafice bengasasengeli thungeni linye nawe bagcine bekwenze isilo sengubo. Lokhu kuvela uma uDingana ethi ‘*umbango silo uvuka emlotheni*’. Vele yizinto ezincane ezixabanisa abantu. NjengabaNtwana beNkosi kuningi noma noma kungabonakala kungenamsebenzi kangakanani ngeso lomunye umuntu okungasusa isidumo esigodlweni. Ekugcineni kuyocaca ukuthi lokho okuncane kwakuyitulo nje lokuvusa inyamazana yochuku, okukhulu ubukhosi obufunwayo. Njengoba iNkosi uShaka enezinhloso zokwakha umbuso kaZulu lokho kungenye yezinto ezamxabanisayo nabafowabo. Nabo bayalifuna iqatha nodumo lokubusa. Kuyo yonke le ngxoxo eshubile enokuxwayisa nomoya ogelezayo wethemba kuShaka nenjabulo ngamacebo eLembe okunye okushiwoyo ukubongwa kukaJeje ngobuqhawe bakhe empini. Akabonakali nangokhalo okaNondaba nongumlandi ocashile kule ngxoxo. Kepha okuvelayo amazwi ankenenezayo iLembe elawezwa ngisho ebusuku; amazwi osongo nenzondo kaDingane ‘*umbango usuka emlotheni*’. Okunye okuzwakala njengezwi elinanelayo ukuthi empeleni okuningi umuntu akubonile nakushilo ekuhambeni kosuku kuyabukezeka uma ingqondo isizothunjwa iqhawe eliwubuthongo. NakuShaka kwenzeka kanjalo.

UShlomith, (1983:94) uthi:

The story could be told by the narrator who is in the story. That is called *intradiegetic*, or the narrator does not participate in the story .... *Heterodiegetic*. If the narrator is superior to the story that is *called* extradiegetic’. And if the narrator takes part in the story.. *Homodiegetic*.

Kule ngxoxo kuyacaca ukuthi uZondi usebenzise isu limbe lokwethula iphimbo lakhe kulo mdlalo kubalwa kakhulu leli lokungazimbandakanyi noma akhethe ukuba phezulu kwakho konke ukuze abone, ezwe konke njengabo bonke abayizethameli.

UPeacock, (1957:15) ubona ngenye indlela uma ethi:

This is an aesthetic situation which is initiated when the mind interrupts the continuum of sensations and impressions and transfixes a selection from it, the eyes ceases to be in receptive contact with the flux of the visible world and is absorbed into a stabilized pattern analysed of visible thought. This symptom has a compulsive sway on the spectators. The work of art guides your eyes in the maze of its own images and distributed the emphasis that you cannot escape.

Uma kusikwa elijikayo, okaPeacock uveza okwenzekayo uma umuntu efunda ingxoxo ukuthi ingqondo iyathumbeka konke okunye ikushaye indiva inake okwenzekayo kuphela. Ingqondo ayilizwa nhlobo elinye iphimbo ngisho elomlandi uqobo ngaphandle kwelabadlali laba ababonwayo bexoxa benza kuphela. Yikho lokhu kuhungeke okwenza abathandi bemidlalo kamabonisakude bahlale ze bathi njo bengacwayizi uma sekubukwa izintandokazi zemidlalo yabo. Ukuthi alizwakali iphimbo lomlandi akusho ukuthi alikho. Yikho lokhu kuzwakala ngokungezwakali kwephimbo lomlandi okwenza lizwakale kakhulu emidlalweni ngezwi labadlali bakhe abehlukene. Umlandi wethula iLembe lixwayisa uZulu wonke ngokuthi uma ungezwani futhi ungahlangene uzoshabalala. Wenza isibonelo ngobukhosi obabhidlika (oPhakathwayo, oZwide ) abaqothwa yilo iLembe ngenxa yokungafuni ukuba munye nohlelo lukaShaka. Lokhu kungezwakali kwephimbo lombhali okugqamisa elabadlali bakhe ezigigabeni zomdlalo kwenza incwadi ingabekeki phansi koyifundayo, kanti kwenza izithameli zithi mbe komabonakude babo ngenxa yelukuluku lokuheheka, befuna ukuzwa konke okushiwoyo, nokuthi kushiwo kanjani, nokuthi cisheumphumela kungaba othile ngokuhlaziya kwabo.

Iphimbo lokaThabizolo emdlaweni “Izulu Eladuma Esandlwane” nalo alizwakali licashile. Umdlalo ungena ngesigubhukana ngephimbo leNkosi uCetshwayo etinyelwa okumtinyelayo. UMsimang, (1976:1) uthi:

**Cetshwayo:** Bhejana! Akakabuyi njalo  
uMnyamana na?

**Bhejana :** *Ndabazitha! Wena wezulu  
eliphezulu, the  
uzongilandela ezithendeni Silo  
sezwe.*

**Cetshwayo :** Ngihlatshwe yiva lapha nceku  
yami. Isihlungu saleli va  
singicima inhliziyo sengathi  
yisihlungu seva logagane  
noma isinqawe.

**Cetshwayo :** Qha Mnyamana, khona  
kunjalo mina ngihlatshwe yiva  
leli ongaliboni ngamehlo.  
Kanti nawe Bhejana  
ngiyakuphikisa, leli akusilo  
iva lamaloyo, ngingathi nje  
yiva lamabomu. Futhi  
alingihlabile ngaphansi  
konyawo njengoba nicabanga,  
kepha lingigwaza inhiziyo  
kanye. Njalo nxa ngiphendula  
amehlo ngisinga ezintabeni  
zaseZungeni inhliziyo yami  
isuke yophe amahlule egazi  
ophele ngaphakathi nina  
ningaze nawabona. Ophiswa  
yizwe likaMthaniya  
elidikadikwa ngamaBhunu  
sengathi alikaze libe  
namnino. Lokhu kuliva  
enhliziyweni yami. Lokhu  
kuliva elingabangulwa  
nguSomtsewu. Leli va  
linesihlungu Mnyamana  
sengiyehluleka ukubekezelela  
le minjunju. Kungena ubusika  
amaBhunu avune, abantu bami  
bancinde izithupha. Kungene  
ihlobo abantu bami bahambe

bephalaphala amafusi  
anoqentu nesona, izinkomo  
zabo zicoshacoshe ingongoni  
zize ziphelelwe amazinyo  
zidonsana nezinqindi *zotshani*.  
*Mnyamana lokhu kuliva  
enhliziyweni yami.*

**Mnyamana:** Linda Ngasitha! Ngaphi  
kokuthi leli va linesihlungu?

**Cetshwayo:** Ngaphi kokuthi izinkomo  
zabantu bami zingogondo  
kanti ezamaBhunu  
ziyizitetelegu? Ngilinde kuze  
kuba nini Mnyamana? Izwe  
yinto yokufelwa ngimphande  
uNzibe ekwaSoshangane!

**Mnyamana:** Shwele Ndabezitha...!

**Cetshwayo :** Ngithi Mnyamana izwe yinto  
yokufelwa. Abantu  
bayazalwa, bakhule bephinde  
bafe. Imifula nemithombo  
neziphethu kuyagobhoza  
kushe. Kanjalo nokumilayo  
kuyakhula, kuqhakaze, kuthele  
izithelo ngesikhathi sakho,  
kepha kuphinde kufe. Lokhu  
okuhlala kuhleli, lokhu  
okungadluli nanini, yizwe.  
Uyangizwa Mnyamana? Izwe  
yinto yokufelwa, Jama!

UMlandi wethula imizwa yeNkosi uCetshwayo nobuhlungu abuzwa  
enhliziyweni ngokuqolwa kwezwe likaZulu ngamaBhunu uZulu ebhekile.  
Inkosi uHlamvana wethula amaqiniso nemizwa yakhe ngesimo sezwe  
nesombusazwe wangaleso sikhathi. Uma ubengavuka '*uHlamvana bhul' umlil'  
eNdulinde'*, ubengamangala ukuthi cishe isimo sezwe sihluke kancane kuleso  
asishiye. Izwe nanamuhla lisabangwa phakathi kwamaBhunu nesizwe sonke  
esiMpisholo kuleli. Imizwa yeNkosi uCetshwayo kuseyimizwa yesizwe sonke  
sakuleli nanamuhla evela kahle ngomlomo womlandi.



Okuhlukile ukuthi kudala isizwe sasizimisele ukulilanda ngeklwa izwe kumaBhunu kanti manje sekuyaxoxiswa. Imizwa yoweZulu iveza ukuthi uZulu wayizolo ubengabhenywa futhi ubebeka umnqamulajuqu ezintweni ezibalulekile azifunayo. Lokhu bekuyisiko kuZulu kusuka enkosini kuya kubantu bonkana kanti bekuphilwa ngale ndlela.

Njengoba *'iNyath' empondo zimakhenkenene'* ibhunga lolu daba olubucayi lwezwe noMnyamana noBhejana, isimo sishube ngendlela efanayo eziNduneni zeNkosi, oMacala kaNtobolongwana, uMagemfu kaQili, elawini likaSontinge umfo kaShenge. Leli va aliHLabi iNkosi kuphela neziNduna uqobo. Isimo sombusazwe wangaleso sikhathi sasilawulwa yizinhlozi. IziNduna zazikwazi ukuthola ulwazi oluyimfihlo ngazo izinhlozi ezazisetshenziselwa ukutholela iNkosi ulwazi ezindaweni ezahlukene. Izinduna zenkosi nazo zinalo ulwazi kodwa zikhathazwa ukucutha kweSilo ukuthatha isinqumo ngalokhu. Izimo zomthetho owashayelwa uZulu yiNkosisimane ngeminyaka yezi-1800 siyafana nalesi izwe alikuso eminyakeni yezi-2014. UMLandi usivezela ubunzima obabukhona nobukhona ekuxazululeni inkinga yobunini nokubuyiselwa kwemihlaba kubaniniyo bempela okungabantu abamnyama. Aphinde aveze nokuthi nabo abazibekile phansi, umhlaba wokhokho babo bawufuna ngodli uma kungenjalo kugobhoza igazi. Kanti nabamhlophe abasafuna naleli fa ukulibuyisela emuva. Kwaze kwaliwa eSandlwane kuyaliwa emazweni angomakhelwana ngayo le ndaba.

UMsimang, (1976:4) uthi:

**Macala:**           Kepha           awungiphuthume  
                          ngempilo       lokhu       ngibona  
                          umoya       wakho       uphansi  
                          nomzimba     uthe       dicalala  
                          okomuntu           odutshulwe  
                          yimbo.

**Sontinge :**       Qha bontanga,       umzimba  
                          wami undavundavu okusho  
                          khona       ukuthi       imbo  
                          isingidubule. Bontanga ngithi  
                          lapha       ngininga       ngesimo  
                          phandle     lapha       ngizwa

nemibiko yezinhlozi kudimede  
kuba ndikindiki, kuba luvindi  
kugqame iqiniso libe linye vo  
lokuthi umbuso kaZulu  
uzulelwa ngamanqe

**Magemfu** : Ingonyama niyayazi zinsizwa  
zoKhandampemvu, yibululu  
eladonda ukusuka kwaze  
kwasuka awezindlwana.  
USomtsewu kaSonzica  
indawo yakhe useyikhohliwe  
amabutho kuphela  
ngamkhumbuza yona.  
Akukho lutho olulungile  
lapha kwaZulu kolunga mhla  
sashayana ngezifuba  
neNkisisimane ukuze kuhlaluke  
obala ukuthi iyiphi inkunzi  
ekhonyayo kwaZulu.

Umlandi (uMsimang:1976) usibeka elawini leziNduna zeNkosi lapho kushikisha khona ufudu ngodaba olufanayo lwezwe. IziNduna zikhathazeke ngokufanayo neNkosi ngendaba yokudonda kukaSomtsewu ukubuyisa izwe lenkosi. IziNduna azazi ukuthi iNkosi iyasha njengazo elawini, zibona sengathi ithatha kancane. Ezikusabayo ukuthi amaBhunu asebikiwe kwaSoshangane nakwelikaMphephu ukuthi ayalidla ngenganono. Izinsizwa zifuna ukugadla kuqala kwabaMhlophe, kungaze kuphinde esimasumpa kwelengabadi njengakwaMphephu. UMsimang uveza imimoya ekhathazekile kaZulu, nokuthi uZulu uyavumelana ukuthi ikhambi nensizi yalesi sifo yinye vo ukududulana ngezifuba neNkisisimane kuphele ngetswayi. Nakuba imizwa kaZulu wanamuhla ingehlaziye kulolu daba kodwa kuyacaca ukuthi umoya uvunguza ubheke kuliphi icala. Empeleni yiyo le mizwa umlandi asebenza ngayo emidlalweni eyehlukene.

Iso lomlandi, uMsimang lembula ungwengwezi emehlweni esiNtu sonkana ukuthi umbusazwe noma umbangazwe phakathi kwezinhlanga uthinta izwe, cishe nenhlalakahle yabantu emhlabeni wonke jikelele. Labo abanamandla benza konke okuzokwenza ukuthi bagolombe baqhwa labo ababuthaka konke abanakho. Akukhathaleki ukuthi bavezelana elomhlathi uma kuxoxwa ngalolu

daba inhloso yombangazwe ivama ukuthi thuthu ngayo yonke indlela kunaleyo osuke ubhekene naye. Kuyavela lokhu nangesikhathi oDingana benoMbopha sebelijiqile iLembe ukuthi lowo onqobayo naye uhlala esihlalweni esinameva, adle kwehle ngomgogodla. Phela akukho soka ladla imbangi ikhala. Kuze kuthiwe obusa ngenkemba naye ufa ngayo.

Ukusika elijikayo emdlaweni othi: ‘Ngicela Uxolo,’ uNgwane, (2003:2) naye usebenzisa lona leli su lesigubhukane elizwakala ephimbweni likasokhaya uMkhwanazi exoxa nowakwakhe uMaBele:

**Mkhwanazi :** Kodwa MaBele mkami uyabona  
nje ukuthi  
umuzi asinawo? Njengoba mina  
ngingumuntu ozithulelayo  
usho ukuthi uma ngingase  
ngithule unomphela  
singacina sinethwa yimvula  
silele lapha endlini? Ubona  
kufanele kuze kusho mina  
ukuthi MaBele akha?

**MaBele :** Yimali yokwakha engingayiboni.

**Mkhwanazi :** Imali yokwakha uthi  
awuyiboni? Ngabe usho  
ukuthini? Le mali  
engamakhulu amathathu  
engikunika yona njalo  
ngenyanga incane?

Imidlalo emininini ingena ngesidumo esenziwa ngamabomu noma ngenhloso. Kuba nokusolana kubalingisi okudalwa ukuthi iphutha elenzekile alilungiswanga ngendlela noma ngesikhathi. Leli phutha alisavumi ukulungiseka ngenxa yemimoya esizele yaphakama kulabo abathintekayo. Umlandi uyiyeka ngamabonu le ntuthu ukuyicisha ukuze ithungele iqubula bese kuthungeleka amalangabi emdlalweni. Kwesinye isikhathi akubi yiphutha kepha ukucabanga komdlali ukuthi kumele omunye enze kanjani uma engenzi kanjalo sekuyicala njalo. Abaningi babona uMaBele engenacala kepha kuyindoda okumele yakhe umuzi. Imigomo nokuhlela kwemizi kuyahlukana kodwa ngokwesiko nguMkhwanazi olindeleke ukuba akhe umuzi kanti yena kulo muzi

wawoNdonga ulindele lokhu kwenziwe unkosikazi wakhe uMaBele ngayo le mali ebonakala ingekho.

#### **1.4 Izindlela zokuqhuba ucwaningo**

Ucwaningo lolu luzoqhutshwa ngokusebenzisa imithombo yolwazi enhlobonhlobo eshicilelwe, imitapo yolwazi , nemithombo yomlomo. Inzika yolwazi iyothekelwa kulabo asebemnkatshu'bovu (nakwabakubhalayo).

Ulwazi lokwengeza luzotholakala nakumabonisa kude emidlalweni ehlukene neyezilimi ezehlukene eziteshini ezehlukene zomabonisa kude.

Lolu cwaningo luyophinda luthekele ulwazi kubabhali bemidlalo yomoya/ yomsakazo nasezincwadini ezichaza kabanzi ngale midlalo.

Ucwaningo luyoyisebenzisa imithombo yamaphephandaba adingida izindaba zamasiko kanye nesihloko esicwanigwayo. Ucwaningo luyosebenzisa nentsha ezikoleni ukuhlaziya imibono ngemidlalo efundwayo, ebukwayo nelalelwayo.

Lolu cwaningo lungeke lwayishaya indiva imibono yomakad' ebona baphesheya nabangongoti kulo mkhakha. Nakuba amasiko ehlukene ulwazi olunzulu abanalo luyothekelwa ukuze kuthuthuke ulwazi ekuhlaziyeni imibhalo yomdlalo kuleli lengabadi.

Ulwazi lobuchwepheshe be-inthanethi luzosetshenziswa kakhulu kulolu cwaningo njengoba lomthombo uqukethe ulwazi olunhlobonhlobo namasiko anhlukahlukene emidlalo.

#### **1.5 Umklamo Wocwaningo**

Lolu cwaningo luzogxila ngqo emsebenzini womlandi nombhali ngokucubungula umdlalo womlando nokuthi uzisebenzisa kanjani izikhali zomdlalo nezinhla ezithile ukuphumelelisa izimiso ezehlukene zomdlalo.

Ucwaningo luzobheka iqhaza lombhali kulokhu okulandelayo:

- Umthelela wengxoxo;
- Umthelela wokushiwoyo nabalingisi;
- Ukwethuleka kwendikimba;
- Ubunjalo babalingisi;
- Umthelela wesizinda;
- Umthelela wesiko emdlaweni;
- Ukufezeka kwezihloso zomdlalo.

Lolu cwanningo aluhlosile ukuguqula izisekelo zemidlalo kodwa ukwengeza olwazini olukhona nokukhuthaza ukufundwa kwemibhalo yemidlalo yesintu nokufundisa ubuntu namagugu nokuzigqaja ngobuzwe. Ucwaningo luzophinda luhlaziye imithelela yezombusazwe kubadlali nasesesintwini ngenxa yokubuka imidlalo nezigameko zalabo abangosaziwayo ngeso elingahlaziyi.

## 1.6 Imibono yongoti

Uma kucwaningwa ngemidlalo yomlando kuqgama amaqiniso angenakubalekelwa ngobunjalo bombangazwe wayizolo nakuthangi . Nakuba ucwaningo luzogxila kuShaka, uCetshwayo noMpande, izovela nembali yabo iNkisisimane neyayikuhlosile ukubhubhisa iqothe, iqhoqhobale wonke umuntu ompisholo, hhayi amaZulu kuphela. Ucwaningo luzoveza ukuthi nakuba isitha sasibonakala sikude, kodwa futhi isitha esikhulu ngumfowenu okuvukela esisiswini njengotshwala akujuqe.

UZondi, (1996:Isandulelo) uthi:

Ngenkathi uShaka ehlasela izizwe zoMzansi Afrika nangasenhla wayeqonde ukuba kube khona umbuso owodwa wabamnyama njengoba namuhla sizwa ngemibuso yako-United States, Britain, Russia neminye.

Kuyiqiniso elivela nasencwadini eNgcwele (Levithikhusi 25) ukuthi isintu izwe salinikwa uMvelinqangi ukuba sihlale kulo, sakhe, sifuye. Akekho okumele aqhwege omunye ngezikhali noma ngobuhlakani nobuqili. Ingakho uma kukhona abafuna elikaMthaniya ngobuqili iLembe lizwakala lithi: *'izwi lami*

*izwi likaMvelinqangi.* ' La mazwi afakazelwa nawokushiwo uJinindi omnyama exoxa noBhejane iNduna yakhe ethi: *'Izwe yinto yokufelwa.'*

UKhani, (1995: ix) yena ubeka kanje ngemidlalo yomlando:

The survivors of the past should not forget, for they owe it to the new generations of the future to relate what happened and such atrocities should not occur again. Never forget: does not mean to cling to the past and wrap it around as perpetual victims of national humility, but to look to the past with the intent to learn from the mistakes so as not to repeat them in the future.

Nakuba ucwaningo luthinta umlando nombango ophakathi kwabaNsundu nabaseNtshonalanga luvusa amadlingozi nokushisa kwegazi, yiyo le mizwa yomlandi noma yombhali ezogqamisa okuningi ababhale ngakho ichukuluze neyabafundi ngandlela thize.

Uma kuza ngasesihlokweni sombusazwe wakuleli, ongoti emikhakheni eminingi banakho ukubhala bavumelane noma bahluke ekuxazulweni kwenkinga eyayibheke abaNsundu baseMzansi.

UKunene, (1996: Isethulo) ucacisa kanje:

Ukuthi abantu behluliwe akusho ukuthi kufanele bahlulwe nangengqondo. Selokhu bengehlulwe ngengqondo bayofihla amasiko abo, baze bangavumeli izizwe zixove konke okuligugu kubo. Ukwenza njalo kudedela onobhadabhada bezizwe badavuze emafeni aboMdabu.

Njengoba impilo yomhlaba incike kuyo inhlalakahle phakathi kwabantu, imindeni, izinhlanga ezechukene, ngisho namazwe imbala kuyasiza ukuhlala uqaphile. Lolu cwano ngoluzoveza ukuthi le nhlalakahle ibaluleke kanjani. UKunene uvusa abaNsundu nokuyibo abayizisulu zokuxhashazwa kwamalungelo abo.

UKunene, (1994:Isethulo) uthi:

Uma uthekela ungabhekile, uyothi  
uphenduka isitsha sakho sibe sesigcwele  
izinhlamvu ezinesandundundu.

Nakuba ucwaningo lubheka umlandi namasu awasebenzisile nokuthi asebenze kanjani, nokuthi inhloso bekuyini emdlalweni, abanye abantu abazocwaningwa ngqo yiwo amaKhosi oselwa akule midlalo.

UMorgan no-Olaniyan, (USoyinka, 2004:14,18) babeka kanje ngabaholi:

Looking at past and current presidents (*Uganda*- Idi Amin, *Zimbabwe* -Mr Robert Mugabe, *Congo* -Mobutu Sese Seko and Stalin of Russia was not spared either) and the role they played as protagonist leading their countries to the ground. The question he asks in his drama as a narrator after so many years of reigning is, what have they been doing as leaders of one-party states? Is there no orderly structure alternative to the unleashing of violence through war veterans and soldiers? Did the term renaissance mean anything to them as Ngungi wa Thiong'o defined it in his essays?

Okuningi okuzovezwa ucwaningo amalungelo, ubulungiswa nobuntu okumele buvele kumuntu wonke oyisidalwa sikaMvelinqangi emhlabeni jikelele kakhulukazi kubaholi besizwe esiNsundu.

### **1.7 Abazohlomula kulolu cwaningo**

Abazohlomula kulolu cwaningo isizwe esiNsundu kakhulukazi abafundi bezemibhalo bezilimi zesiNguni nabafundi bezinye izilimi abakwaziyo ukufunda izilimi zabaNguni eNingiziu Afrika yonkana.

Isizwe sizokuthokozela ukuqonda konke okwenzekayo emdlalweni ngaphambi kokuba ufundwe. Lokhu okungabizwa ngolwazi lwangaphambili ngombhali uqobo, impilo yakhe njengomxoxi wendaba ocashile kanye nezimfihlo

eziqondweni wakhe nemizwa yakhe ngendikimba yomdlalo njengoba eyiphathisa abadlali bakhe ukuyethula.

Abafundi bazofunda ukuthakasela ukufunda imibhalo nokubuka imidlalo ebhaliwe, eyomsakazo noma eyethulwa ngumabonisaKude. Bazohlonyuliswa ulwazi lokubuka ngokuhlaziya nokwazi ukuthi umhlaba njengoba kuphilwa kuwo nakuba uyindilinga uyisicaba kanti uyahlaba futhi. Okunye abazohlomula kukho ukuhlaziya imidlalo babone ukuthi umhlaba nokuthi impilo ayiyona le nto umuntu asuke ecabanga ukuthi iyiyo. Nakuba umabonisaKude uthandeka, okuningi okuvezwayo kuwo esingabala nezinhlekelele zempilo ephilwayo kulo mhlaba. Isintu sizofunda ukuthi kufanele sibhekwane kanjani nalezi zigameko zempilo okumele ziqashelwe ngaso sonke isikhathi. Ekugcineni siqonde ukuthi impilo ayifani nokulingisa kumabonisaKude iyahlonyelwa ngolwazi.

Abaholi abahlukene kakhulu kwezombusazwe. Bazoqonda ukuthi uma umuntu ekhethiwe ukuhola ufana nse nomdlali oseshashalazini futhi kukhulu okulindelekile kuye ukufeza izinhloso zokuthuthukisa isintu. Kanti labo abangaphansi kwakhe nabo bangabadlali abamsizayo nokulindeleke ukuba basebenze ngobuqotho nokwethembeka, bangalweli ukuqumbana phansi nokukhukhumalisa ezabo kuphela izisu. Ukuhola ngobuqotho kuveza ukuthi lowo oholayo nalabo abaholwayo bayawuqonda umthwalo abathweswe wona isizwe nezinhlosongqangi okumele zingaxheguli okuzothi kungakabi sikhathi bekhethiwe bese beyahlolwa behlulelwe ukuthi basebenze kanjani.

Intsha izohlomula ngolwazi lokuqondisisa ukuthi imidlalo ayibhalelwa kuphela ukuthokozisa kepha ingamagugu agcina ulwazi, ulimi, amasiko nezimfundiso zesintu. Futhi akuyona yonke into ebhaliwe engumdlalo ngoba umdlalo kumele ufundise okuthile nokumele kwenziwe kugcinwe kuyifa lesizwe.

Imiphakathi eminingi izohlomula ngokwazi ukuthi imidlalo enhlobonhlobo yembula uhlobo lwabantu nesizwe esiyibo kusukela emandulo kuze kube manje, nokuthi ikusasa lesizwe lingacishe libe njani. Imidlalo futhi iveza abantu esiyibo nokuthi kusukwa kuphi, kusabanjelelwe yini ezimisweni



zawokhokho noma sekunhlanhlathwa ezikhotheni. Uma sekudukiwe, lingakanani ibanga.

Abanye abazohlomula ababhali bemibhalo enhlobonhlobo uma bebhala, behlaziyo abakubhalayo nalokho abasazokuloba.

Abanye abazohlomula abafundi nabahlaziyi bamanoveli nalapho umlandi evela kakhulu exoxa echaza bukhoma kanye nababhali bemidlalo yomoya.

## **1.8 Uhla lwezahluko**

**Isahluko sokuqala:** Isethulo socwaningo.

**Isahluko sesibili:** Amasu omlandi.

**Isahluko sesithathu:** Umthelela wombhali kubadlali.

**Isahluko sesine:** Umlandi nezigigaba zendikimba.

**Isahluko sesihlanu:** Ukuhlaziya, izincomo nesiphetho.

## **1.9 Isiphetho**

Ekuphetheni lolu cwaningo lubheka okuningi okwenzeka ngale komdlalo ikakhulu ubunjalo bombhali noma umlandi wendaba okubhalwa ngayo namasu awasebenzisayo. Isethulo socwaningo sibheka umlando womdlalo kafushane kanye nobunjalo bombhali, inhloso yocwaningo namasu ngamafuphi. Nakuyo intshisekelo yocwaningo kuyavela ukuthi ngale komlando nangale kwezibhicongo ezivelayo zezimpi kubhekwe ngeso lokuxwayisa uZulu ngempilo jikele kakhulukazi ubudlelwano bukaZulu neNkinsimane yanamuhla. Izinhloso zocwaningo zenekiwe nezinhla ezithile ezizocutshungulwa nomthelela wazo ezigamekweni nokuthi izinhla lezo ziwubumba kanjani umdlalo. Izindlela zokuqhuba ucwaningo nazo zibekiwe kanye nendima ezolinywa engumklamo nayo yaliwe ngaphambi kwemibono yongoti nezingwazi ezisike insonyama kulolu cwaningo.

## ISAHLUKO SESIBILI

### 2.0 AMASU OMLANDI

#### 2.1 Isingeniso

UMLandi yilowo oxoxa indaba yonke noyazi njengoba ezazi. Akukho okufihlekile kuMlandi. Wazi okushiwo abalingisi noma abadlali bendaba. Wazi ngisho abacabanga ukukwenza. Wazi okuyophumelela nokuyobhuntshe nokuthi yini imbangela yokuba kubhuntshe. Umlandi uyaye asebenzise isizinda (*indawo yomdlalo, isikhathi owenzeka ngaso nesimo sempilo* nenhlalo etholakala emdlalweni) ngokwazi ukuthi sizohambisana nezigameko zomdlalo kanye nendikimba. Isizinda kuvame ukuba sihambelane nempilo ephilwa abadlali endaweni ababekwe kuyo umlandi. Yingakho umlandi ebizwa yizazi njengeso elisesibhakabhakeni ngoba akukho elingakuboni. Ayikho nendawo angekho kuyo akukho nasigameko esenzekayo angasibonanga siqala size siyophela. Umlandi emdlalweni wakhe ufana noMvelinqangi ongasazi konke nobona konke. Lokhu kufanele ngoba umlandi nguye umbhali womdlalo.

Amasu okulanda indaba mathathu. Isu *lomuntu wokuqala* noma umlandi ongumuntu wokuqala (*first person narrator*). Liyanconywa leli su ngenxa yokuthi ulwazi lonke lutholakala kumxoxi ngqo, liba nenkinga yokuthi umuntu wokuqala akakwazi ukuba sezindaweni eziningi ngesikhathi esisodwa. Ukuze indaba yazeke yonke kukhona lapho ezogcina ezicabangela khona noma agcina esebenzisa inzwabethi. Inezinkinga indaba exoxwa ngenzwabethi ngoba ubuqiniso bendaba buyangabazeka ezikhathini eziningi neqiniso lithola ukuhlambuluka ngexa yokuhamba lishetshwa nemibono yabaxoxi. Isu *lomuntu wesibili* (*second person narrator*) linzima kakhulu kunelomuntu wokuqala. Umuntu wesibili uyaxoxelwa atshelwe. Usezokwazi kanjani ukuxoxa indaba ngoba konke yena uyatshelwa? Ababhali abaningi abalithakaseli leli su kepha bancoma isu *lomuntu wesithathu* (*third person narrator*) lapho oxoxayo ebona konke ngisho nokucatshangwayo nokwenza emfihlakalweni, nokwenzeka kudala imbala, ukubeka sengathi kwenzeke izolo. Lama su azocaca bha kule midlalo esizoyicubungula, okaZondi nokaMsimang.

Nanka amanye amasu angahlaziywa emdlalweni ukuze kuvele okuningi ngobuciko bomdlalo:

- Ukusetshenziswa kwesiko;
- Umsindo wezinkomo;
- Ukujejeza
- Ukubikezela
- Ukuchazwa kwesizinda;
- Ulimi
- Izimo zemvelo (izulu)
- Umculo
- Ubuhlakani nobuwula babadlali
- Ukuheha.

UBelsey, (1985:1) ubeka kanje ngokulanda:

We make narrative out of the available documents; we interpret what is written to suit the circumstances of today. Although such knowledge is produced in the present, we bring what we know now to bear what remains from the past to produce an intelligible history. But the narrative techniques of how characters do, act and think under different conditions will give a glimpse of what happened then. In other words, the behavioural patterns of characters are key in shaping up drama, play, film and other writings successfully.

Kule midlalo okukhulu ukuhumusha izigameko, izenzeko kulumbaniswa nokwenzeka emhlabeni wabadlali kanye nokulindelekile kumuntu wonke emhlabeni wempela. Nakuba umlandi enomhlaba afuna izigameko zenzeke kuwo futhi enabadlali abaphila kulo mhlaba womlandi kanye nowabo umhlaba wemicabango, nokwenza umlandi afuna baphile kuwo ngentando yakhe, lokhu kwenza umdlalo ube nokuheha. Phela ukuphila kule mihlaba kunezinsalelo. Yizo lezi zinsalelo ezidala ukungqubuzana emibonweni yakubadlali kanye nabakwenzayo. Ulwazi lwabadlali namaqhinga okwenza kukhombisa indlela

abadlali abaziphatha ngayo kulo mhlaba wabo nomlandi kanye namava empilo njengabadlali. Nakuba lokhu kuveza ulwazi lwabadlali okukhulu ukwembula ubuhlakani nokucabanga komlandi esebenzisa abadlali bakhe ukwethula izimo zempilo ngephimbo nomqondo wabadlali bakhe.

Kunezinye izimo ezihambelana nokusetshenziswa ngobuchule kwamaqhinga ekubhaleni nasekuhleleni umdlalo: Umbhali noma umlandi angakhethe indlela ethile ukwethula indikimba, isizinda, amasiko, umlayezo, usizi olusemdlalweni, intokozo nokunye noma azibone ephoqeleka ukuba asebenzise indlela ethile ekubhalweni nasekwethulweni komdlalo. Kunezimo ezenza umlandi ayigigiyele indaba eyihlazo noma avele ayithi bhadla. *Kafushane amasu omlandi angachazwa njengezithako ezisetshenziswa umbhali ukuyolisa umdlalo wakhe. La masu aba yingxenye yomdlalo noma engavela ezindaweni ezehlukene. Lezi zikhali ezingamasu zingafaka lokhu: ukwethulwa kwabalingisi, ukuchazwa kwabo, inhlalo yabantu, izimilo zabalingisi, ukujejeza emuva, ukubikezela, umculo, nokunye okuningi.*

U-Egri, (1960::6, 7, 14) ubeka kanje kulokhu:

Every good play must have a premise, a well constructed thought which must be the same. Using badly worded, false premise interferes with the space, time, and dialogue in the play. A message to be passed should be clear from the start and remain so through out.

USibiya, (2008:171) ubeka kanje uma echaza ngamasu okubhala omlobi:

Abalobi basebenzisa amasu ehlukeni okuloba noma okuxoxa indaba. Omunye umlobi indaba yakhe uyiqala ekugcineni kanti omunye uyikha phakathi akhuphuke nayo aze ayoqeda.

UZondi emdlalweni *'Ukufa kukaShaka'* uyikhe phakathi indaba kaShaka nezinkinga zakhe noMkabayi noMbopha. Inhloso ukugqamisa izigameko ezimbalwa ezaholela ukuba likhothame iLembe. Hhayi ukuxoxa indaba yonke

ngoShaka ngoba lokho ukuchazile emdlalweni othi: *UMbuso KaShaka*. Kanjalo noThabizolo okuningi angakuchazanga emdlalweni wakhe kuvezwa uNdelu emdlalweni *uMageba Lazihlonza*, kanti okungekho kushiyele imibhalo yomlando. Lokhu kukhombisa ubuchule kulezi zingwazi njengoba echazile u-Egri ukuthi uma kubhalwa umdlalo akubhalwe lowo mdlalo kuphela umdlalo ube nokuhleleka okuthile.

UBordwell, (1986:8-9) uthi:

Nothing is without fault under the sun. The narrative technique has its own pitfalls as many critics have discovered faults in both telling and even in camera on stage plays. For instance, the camera in a film could neglect details for perceiving them as minor, the narrator can dedicate or neglect certain aspect either by mistake or taking them as trivial or focus on them to make a certain point. Either way though the narrator is still key in the unfolding and laying of the issues of the drama crisis from the introduction, climax to its conclusion.

Uyihlabane esikhonkosini uBordwell uma ethi ngeso lomlandi kuningi okuvelayo kanti kuningi nokungaveli emidlalweni. Empeleni kuningi nokungaveli emidlalweni yethu yomlando ngoZulu wonkana nangezinye izingxenye zempilo. Okunye umlandi angakushaya indiva okunye acabange ukuthi kuyaziwa kanti akunjalo. Okunye angakuyeka ngephutha kanti okunye angakubeka umkhusu. Okunye okuthinta umlando kuyekwa ngamabomu kakhulukazi uma kubhalwe yizinhlanga ezifuna ukujivaza isizwe nokuthi ubuqiniso bakho buyangabazeka ngenxa yesimo sombusazwe wesikhathi salezi zigameko. Empeleni akekho ongabhala ageqe amagula ngesihloko asikhethayo. Ngisho nabalobi bencwadi eNgcwele bayakuveza ukuthi uma kwakungabhalwa zonke izehlakalo zoMdali akekho owayengakwazi ukuqukula lo Somqulukazi, kanjalo nababhali bonkana banayo le nselelo.

UNondaba nongumlandi jikelele emdlalweni *Ukufa KukaShaka* wethula umbuso weLembe njengenqanawe engenakuzanyazanyiswa noma sekunjani

ngenxa yobuhlakani balo. Lokhu kucaca lapho uJeje noDingane beyodla izinkomo ebaThenjini kodwa babuya nazo kungakaze kuliwe. UMjoleni wavele wakhothamela ukuphathwa yiLembe. Lokhu kwasiphakamisa kakhulu isithunzi soweZulu. Ngokuwa kwaleli qhawe kuzwakala isililo esikhulu kuZulu wakuthangi, owayizolo nowanamuhla ngokulahlekelwa. Ngokunjalo uMsimang wethula iNkosi uCetshwayo ixwayisa uSomtsewu ngesifundo iNkisimane ezosifunda eSandlwane ngenxa yenkani nokweya uZulu neklwa, nenhlendla nejazi. Kanjalo neNkosi uMpande noma selizihlonza iphupho lokuthi *uJininind' omnyama* ozobusa yena usabambelele ekutheni *'iNdlov' enesihlonti'* (uMbuyazi) oyobusa, hhayi uCetshwayo. INkosi uMpande njengabanye ufunda isifundo esinzima ngobuhlungu obukhulu abuzwa ngenxa yokukhetha iphela emasini emadondaneni akhe nokukhetha ukulishaya indiva izwi likaMvelinqangi nelesizwe. Le midlalo inendikimba ehlobene yosizi nombusazwe.

## 2.2 Ukubikezela

Ukubikezela yisu elisebenzayo emidlalweni eminingi nakumanoveli imbala, lapho umlandi ebikezela khona ngokuthile okuzovelela umlingisi othile. Leli su lifeza izinhloso zomlandi ezimbili; Ukubikezela ngokuhle okuzokwenzeka noma ukubikezela ngokubi okuzokwehla emidlalweni. Uma umlandi ebikezela ngokubi usuke eqwashisa futhi elungisa imimoya nezingqondo zabalandeli nabafundi bomdlalo wakhe ukuthi uma lokho okubi sekwenzeka bangamelwa izinhliziyi ngokwethuka. Empeleni uma usuxwayisiwe ngenhlekelele, ithi uma isiyenzeka amaphaphu angaphakami kakhulu. UJohn McCall, ([www.benandverse.com/writing](http://www.benandverse.com/writing)) ukuchaza kanje ngokubikezela:

Foreshadowing or prolepsis means hinting at things to come. If by foreshadowing you mean that the narrator or someone summarizes something that will happen, just before it happens, then suspense gets punctured.

UZondi emidlalweni wakhe ukufa kukaShaka, uqala ngokusebezisa yena uShaka uqobo. Umbeka yedwa elawini lakhe uyacabanga, usola ukuthi abafowabo

abasemnandi kuye. Uyazibuza uyaziphendula ukuthi kungabe bafuna ukumgudluzana ngempela? Uziduduza ngamazwi athi: *'okwabekwa abaphansi ngeke kwaphikiswa muntu'* (Zondi, 2005:6). OkaNondaba uqhumbusa ithumba isikhathi salo singakafiki nokho. UMKabayi wakha uzungu nje vele sekuyacaca ukuthi iLembe ngeke liwuphose umbalane kulo mgoga woMbopha noDingane. Umlandi useshilo ngendlela okusengathi iyiphutha noma umcabango nje ongayi ndawo kanti yiqiniso eliqukethwe yisihloko somdlalo. Noma kuvela okuhloswe yizitha zeLembe nalo lisola okubi okungenzeka umlandi akalidikibalisi ilukuluku lomfundi lokufisa ukwazi ukuthi kazi iyozala nkomoni.

Umdlalo uze ufike esiphethweni lokhu kulangazelela kulokhu kukhona nakuba amaphaphu engaphakeme kakhulu. Noma sebeligwaza kabuhlungu lifa lilayela kuba buhlungu kuzwela kulumela esizweni esifunda lo mdlalo, abafundi nababukeli bomdlalo bese bexwayiwe ngalobu bubungase benzeke. Kuba khona umuzwa othi kodwa esigodlweni akusavuki namunye nje alekelele iNkosi? Kanti oGqayinyanga yini umsebenzi wabo? Kube nomcabango othi: lesi sehlo sobunswelaboya sihlelwe ngobuchule ukuba senzeke kwesikabhadakazi lapho ubuthongo busibamba kakhulu isidalwa esingumuntu. Kanti uMdali usuka ekuphi lapho izinswelaboya zigcweleza abantu?

Langa limbe iLembe lizwakale likhuluma noDingane noJeje lithi: *'kusasa ngiyoba nani kwelamathongo.'* Nakuba iLembe lalikhuluma ngesimo sokufa okugqolozela wonke umuntu lalingazi ukuthi la mazwi ayesebikhezela ukukhothama kwalo ngokushesha. Nabakhalayo bakhala babuya nganeno, bathi nje akukho okuzokwenziwa, osekwenzekile sekwenzekile, akulalwe ngenxeba ngoba isiwe ngophondo.

UMbopha kaSithayi utshela uMhlangana okwakuzokwenzeka uma bevuma ukusetshenziswa uDingane noMkabayi ukujuqa iLembe uthi:

**UMbopha :** Ungakhohlwa ukuthi oDingane bahlakaniphile bazothi besuka bebe bethi uwe ozogalela kuqala esilweni. Uze futhi ungakhohlwa ukuthi uDingane uyobusa futhi

uma ebusa kukhona ingozi  
yokuthi nina boselwa bulawani  
ngoba hleze nimbangise.

La mazwi agcina efezekile njengokubikezela komlandi. UMkabayi ujuba yena uMbopha ukuba akagalele kuqala iSilo, benoDingane. Nakuba uDingane noMbopha kuyibo abantu ababi bona babengaboni ukuthi bayizandla nezinyawo zomsocong'i omkhulu uMkabayi kaJama. Uma sebelijuqile iLembe yena usala nezandla ezihlanzekile. Uma esebusa uDingane, amazwi kaMbopha ayafezeka. Kubulawa yena uqobo nabafowabo beNkosi njengokusho kukaMkabayi ukuthi ogalela kowoselwa akakufanele ukuphila. Kakhulu uma kungeyena umNtwana. NoMhlangana wagudluzwa njengoba uMbopha wayeshilo ukuze angaphazamisa uDingane. Bobabili abakucabanganga ababekwenza kuShaka ukuthi uchoko ababelutapa lwaluzokhwela ngengalo kubo lubagojele.

UThabizolo naye uyalisebenzisa leli su lokubikezela ngokubi noma nokuhle okuzokwenzeka ezintabeni zaseSandlwane. INkosi uCetshwayo ikhuluma neziNduna zayo ngodaba lwezwe (Msimang, 1976:2):

**UCetshwayo:** Uma laba Belungu bezokwakha endaweni yami, engeyami ngaphandle kokuthandabuza, kunjalo nje abazothela ngaphansi komthetho wami, Jama, bazodliwa ijozi. Kanti ngangithi uMbuyazi owayengibangisa wasala eNdondakusuka nje kanti indawo yakhe yathathwa uSomtsewu? Ukuba bekuya ngokuba sengizikhohliwe izifungo engazenza ngabe ngivivisa iNgobamakhosi kuyathi kusa kube sekusa ngezingazi zamaBhunu eZungeni.

Impi phakathi kwezimbangi ezimbili amaBhunu namaZulu kucaca ngokusobala ukuthi yayingagwemeka kodwa uHlamvana uvela uyayibikezela ukuthi isiseMome. Ubikezela nomphumela wayo okuwukuchitheka kwegazi labafo, nokuyinto egcina yenzekile. Lokhu kubonakala kuwukubikezela ngokuhle kumabutho kaZulu ngoba neziNduna oSontinge, oMacala nabanye nabo bezwakala beyifuna ngoshova le mpi futhi besho ukuyinqoba nokwagcina kunjalo.



INkosi uMpande emdlalweni uMageba Lazihlonza ikhuluma neziNduna zayo eziyixwayisa ngenzondo ayenayo ngoCetshwayo. Lesi simo sasibikezala okubi okuzokwenzeka. USekethwayo uxoxa nezinye iziNduna (Ndelu, 1962:42).

**Sekethwayo** : Kunye qhwaba okusoshwe yiNkosi,  
ukuba kuchitheke igazi elibi lapha emzini wayo.

**Magwendu** : Madoda vimbanini, nansi impi isisemabaleni.

**Mkhosana** : Usho le; isinyathela amasimba abantwa.

OkaNdelu nongumlandi walo mdlalo ubikezela ububi bempi yaseNdulinde eyanqotshwa iNkosi uCetshwayo. Lapha kwachitheka igazi kungenasidingo phakathi kwabaNtwana beNkosi. Bonke abantu bayayibona ingozi ezokwehla kepha kukhona oyedwa nje ogajwe okumgabhile ukuthi angaliboni iqiniso. Lowo yiNkosi uMpande uqobo.

Isu lokubikezela liyasetshenziswa kakhulu ngisho emidlalweni yesimanje evezwa komabonisaKude. Abathandi bomdlalo ‘*iGenerations*’ edlala ku- SABC 1 ngokuhlwa, uSibusiso Dlomo wakhela uzungu lokuchitha imbangi yakhe kwezamabhizinisi uKenneth Mashaba unomphela, kulo mdlalo ngokuqamba amanga ukuthi kuzoba nomshado kaDineo noMazi eThailand. Kufakwa izidakamizwa zekhokheyini esutukesini lakhe. Vele kuyaziwa ukuthi uma nje uke wabanjwa nezidakamizwa kulelo zwe isigwebo kuba iminyaka engama-25 noma udilika jele. Ababukeli baba nokusola ukuthi le ndoda ingase ibanjwe iboshwe. Uma ike yabanjwa koba kuphelile ngayo. Kuthe uma esvalelwa okaMashaba wanikwa yona iminyaka engama-25. Leli su liyasiza ukuthi abantu bangamelwa yizinhliziyiyo uma izithandwa zabo sezingena enkingeni. Kanti okunye abalandi abalisebenzisela kona leli su ukuveza ingozi nemiphumela yezindlela ezigwegwile zesintu. Kodwa okukhulu uMfundi alisebenzisele kon leli su lokugquma uMashaba ejele ukumgudluza kulo mdlalo avulele abanye ithuba umlandi azobasebenzisa. Kokunye kuba nesifundo umalandi afuna ukusethula uma egudluza umdlali othile. ISihlakaniphi, iNkosi uSolomoni waseBhayibhelini encwadini yeZaga (12: 14) uthi: *Kukhona indlela ebonakala iyinhle emehlweni omuntu kanti isiphetho sayo singukufa*. Lokhu kungasho

ukuthi indlela eya ekufeni kwabanye kuyenzeka ibonakale kuyiyo elungile. Lokhu kukhombisa ukuzicabangela wena wedwa ungabacabangeli abantu abaningi abakwaziyo nabakuthandayo nofuno ukubashiya nosizi uma ufa ngoba wena awuhambi lapho kuhanjwa khona ukuze umuntu aphile uyidelakuphila uhamba lapho kungayi lubuyayo khona.

### 2.3 Ukusetshenziswa kolimi nesiko

Ulimi luyahambisana namasiko kanye nezimiso ezithile zesizwe. Empeleni ulimi lweyeme osikompilweni lwesizwe nendlela yokuphila. Yilo ulimi olwethula ukushuba nokukhululeka kwesimo kanye nokubeka ingxoxo kwelinye izinga ngenxa yokukitazeka kwengqondo ngokushiwoyo ngezinga eliphezulu. USontinge umfokaMvulana kaShenge uxoxa noMacala, umoya ukhululekile (Msimang, 1976:3) uthi:

**USontinge:** Qha bontanga anginimemele mbizo  
kuphela ngithi ake *sicime* ukoma  
kulesi *sigayigayi* selanga lokhu nami  
ngibone sekungena *isixebe* sami  
singilethela lesi *sicathulo saleli*  
*fumuka*.

Bekuyisiko ukuphuza utshwala besintu kuhlalwe phansi kuxoxwe izindaba zezwe ngisho komkhulu imbala. Kanti bekuyisiko futhi ukuba nesixebe okuyintombi noma umuntu eganiwe ngoba isithembu vele besiyingxenye yosikompilo lwesintu. Isithembu besiwuphawu lokubusa, ukunethezeka, lobunumzane nokuphathana kahle kwabantu abaganiselene. Lesi simo sokulethelwa ifumuka sikhombisa uthando nokuphathana kahle okwakukhona emzini eminingi ezweni leNkosi. Isiko lokuphathana nesiko lokwabelana ngokudla bekuyinto kaZulu wayizolo nengcosana kuZulu wanamuhla.

UStyan, (1965:5,69) ubeka kanje:

The work of the reader is to feel the cumulative impact of different impressions even music at a particular tempo. The dramatist needs to amuse, to clarify, to

symbolise otherwise he may deprive the character of reality .

Lokhu kucacisa kabanzi ukuthi abalandi nababhali bayakuhlosa ukusebenzisa ulimi olucebile nolunzulu. Okusho ukuthi ulimi olucebe ngemifanekisomqondo nezifenqo alwabelwe kuphela imibhalo ethile efana nezinkondlo nezibongo ukuchukuluza izinzwa nemizwa yomZulu kepha neminye imibhalo yesiZulu. UNdelu, *kuMageba Lazihlonza* uyakufakazela lokhu ngokusebenzisa ulimi olunzulu kanye nokuveza isiko lokubekwa kweNkosi ngomlomo weNkosi uMpande (Ndelu, 1962:14):

**Mpande:** Akukho engingakusho Nkonyane kaMbilini. Kungeke kuthi umntakaMswazi esezokhonza kimi KwaZulu ngingamamukeli. Nami ngiyiNkosi nje kwaZulu ngabekwa nguSobhuza owabulala uDingane lapho ngithi akavimbe phambili nangu uDingane eseqede abantabakababa. Khuluma Masiphula

**Masiphula:** Ndabezitha, angisho ukuthi ngiyakufunza ngalokho futhi ngingasho ukuthi okaNdaba ugxazile ngalo mnqumo wakhe asewubeke ebandla wawuphathisa uLukhwazi, njengentombi yengwazi isina ngomkhonto kayise iqhawe ukuthi ngizothi nanku umnweba ongcono kunomnquma; qha wena weSilo.

Nakuba iNkosi uMpande esethulele amaqiniso ngokukhothama kukaDingane ebulawa uSobhuza ulimi luphakeme lapha. Lwethula ngisho nobuhlobo obuyisiko lokuthi iNkosi ibekwa ngamanye amakhosi. Kanti uMasiphula wethule ubuchule ngokufanisa umlayezo onikezwe uLukhwazi njengonemba njengentombi isina ngomkhonto wengwazi, nokuthi uZulu ubesebenzisa izihlahla eziqatha okwakugawulwa kuzo izinduku zezinsizwa, umnweba nomqumo. Ngamafuphi uqonde ukuthi iNkosi inembile ngamazwi ayo ngodaba lukaMbilini kaMswati ofuna ukukhoseliswa kwelikaPhunga.

## 2.4 Isiko lokweshela

Leli elinye lamasiko amadala kakhulu nelisalandelwa yizinhlanga nezizwe ezehluka, zomhlaba ngisho ezasetshonalanga imbala. Abanye balibiza ngokuqomisa noma ukuvumisa intombi. Kuba yizinsizwa eziqomisayo. Ezinhlangeni ezithile zamaNdiya kuba abazali abakhethela izingane zabo zisencane ukuthi ingane yakhe iyokwendela kumfana kasibanibani. Ngenxa yaleli siko izingane aziphambani nale ntando yabazali ngisho sekunjani. Usuqala ukuba khona umoya wokukhononda nokungalithakaseli leli siko kahle hle, ngoba libonakala liphambana nentando yabathile nabo abanelungelo ngokomthethosisekelo ukuthi yebo noma qha, kanye negunya lokuzikhethela lowo abamuzwa ngaphakathi.

NoMkabayi imbala siyamuzwa esusela uShaka uthuthuva ethi uShaka ulokhu ephaka impi nje kuphela izinsizwa kanti azisalitholi ithuba lokuyoshela. Uthi uShaka ujendevisa izintombi, ubulala izwe. Nakuba le nkulumo kaMkabayi isho okuphambene nokwakwenziwa iLembe, inhloso yakhe kwakuwukuba isizwe sibone iNkosi njengomuntu omubi oseqale nokugxobagxoba amasiko esizwe. Kodwa kwenye ingxenye lokhu kukhombisa ukuthi leli siko lalihlonishwa ngumuntu wonke kwaZulu.

Ethula umdlalo wakhe wesiSuthu othi: *'Lephomantlo' uMasiea, (1988:Isethulo)* uthi kunemigudu okufanele ilandelwe uma intokazi ifuna umshado, nakuba kubonakala ukuthi isiko lokushela elinikwe abesilisa, nezintokazi eziningi kakhulu ezikhuluma isiSotho zilibona lizibandlulula. Yingakho emadolobheni amakhulu oGauteng kuyizo ezibonakala zenza konke ukuzifumanela umendo. Lo mkhuba mubi unemiphumela emibi emendweni, ungumhlola odinga ukukhuzwa. Kulo mdlalo umlandi wethule umdlali wakhe intokazi uMosele engowesifazane uyena ophuma endlini (njengoba isihloko sisho) ukuyozifunela indoda eGoli. Uma engasanelisekile uqhubekela phambili afune enye njengoba kwenza abesilisa. Lokhu umlandi ukuveza ngoMosele ogila umkhuba oxaka ngisho umngani wakhe abasebenza naye epulazini eMbawuleni engayiboni le nto.

Lo mdlali ukhombisa ukungabi namahloni ngesenzo sakhe. Umbuzo ongabuzwa ungathi nje ikhona yini indoda engenakuvuma uma isiphalaphala singazibika kuyo njengoba enza uMosele? Cishe uhlobo lomshado owakheka ngalesi simo ujwayele ukungasimami njengeminye. Uma isizwe sifisa ukugolomba sishaye indiva isiko lokushela nokuqomisa siziphuca ubumtoti bolwazi obuzuzwayo ngenxa yokuhamba le ndlela yokweshela enezinselelo ezehlukene nezikukhulisa umqondo kwezothando kubantu abasha. Ngisho ngabe insizwa ibanjwe yingwe ubumtoti bokugalela zephuke entokazini thizeni kuyizuzisa amava nomdlandla wokugadla engxenye ngamaqhinga amasha insizwa kuchitheke izishebo.

Kanti emdlalweni othi: ‘Udwendwe LukaKoto’ uXulu, (1994:Isandulelo) yena uthi ukulwa kwezigodi kubangwa izintombi nemingcele, ukugqama kwezinsizwa nezintombi ezinogazi zibe ngondabuzekwayo, ukuthathwa kwezinqumo ezijulile zothando bekuyinto egqamile kwelakithi kwaMthaniya. Bezithathwa njengengxenye yosikompilo. Pho uma isimkhobile emthandayo kusaliwelwani? OkaMakhathini lo mbuzo uwuphathisa abalingisi bakhe ababili iqhawe nembali esibezwe bekhuzela bandisa isiko lokuqhudelana ngobungcweti bamava ezintombini: Umlandi wethula iqhawe uKoto neshinga lensizwa uMhalaza zibulalana ngamazwi agcine eyithathile uMhalaza benyele bafune impi oMagqubu nabafowabo.

Lokhu kuphetha ngokuthi afe uKoto ngokudliswa umuthi okwakuthiwa owentando kanti kuphambane izinkomishi ushevu uqobo lwawo. Ngaphandle kokuthi umlandi uyalikhuthaza leli siko ukuba liqhubeke, uyakuveza ukuthi izikole yizo ezibe nomthelela wokuqeda leli siko. Phela izikole ziqede isiko lemishado yesintu, zaqeda amaqhikiza namatshitshi, zaqeda imigido ehambisana nokukhishwa kwephasi noma ukuhambisa ucu lapho izinsizwa nezintombi zihlangana khona ukuzobongela osingabo. Kuleli siko abanye babethi bebonga abanye bebe bakha ubuhlobo obuzokwenza le micimbi iqhubeke kube mnandi esizweni. Akhona-ke namanye amasiko okuthe uma kuthathwa imfundo ashabalala. Phela imfundo kokunye ikhuthaza umazimele nokuthuthuka uthathe izinqumo ngawedwana.

## 2.5 Ukujejeza

Lokhu kungasho ukubheka izehlakalo ezedlule empilweni yomdlali zethulwe emdlalweni. Kuyenzeka lesi simo siveze ubuhle bempilo yomdlali edlule noma kuveze uguquko oluthile kokwakwenzeka kokwenzekayo. Kungenzeka futhi ukujejeza emuva kuveze ukuthi kunegqubu umlingisi othile abanjelwe lona abathile noma umphakathi.

IWikipedia, (2010:3) ikuchaza kanje ukujejeza emuva emdlalweni:

*Flashback* is also known as analepsis: an interjection that takes the narrative back in time from the current point the story has reached. Analepsis mostly touches part of the character's earlier developmental stage, and such information has the bearing on the future events of drama or the behaviour towards that character.

UZondi, (2005:31) uthi:

*[UDingana uxoxela uMbopha noMhlangana ngephupho lakhe]:*

**UDingana:** Bafowethu sekukaningi ngithi  
ngiyalala ngibone obabamkhulu,  
bangathi vu bangibuke, bangibuke  
banikine amakhanda bashingile  
bahambe. Emuva kokuba behambile  
kuqhamue ithala lemikhonto liza  
libheke kimi. Lithi uma liphambi  
kwami lime lishabalale. Ngithe uma  
ngilibikela uMkabayi naye lamethusa  
kakhulu. Kwangethusa ukuthi leli  
phupho yilo elalihlupha uSigujana  
limbikela amanqe agcina emdlile.  
behlubule, begqunqe bemnyama  
befana nezulu elihlomile.

Abahlaziyi nabafundi balo mdlalo bayafuna ukungalikholwa leli phupho likaDingane. Bakholwa ukuthi kuseyilo icebo lokufeza izinhloso zokusoconga iLembe. Uma kunjalo-ke umlandi uphumelele ukusembulela amaqhinga kaDingane okuhuha abafowabo noMbopha ukuba bayikholwe into ayishoyo.

Njengoba ecaphuna isigigaba cishe abangasenamelanga esenzeka kudala senziwa uShaka ebulala uSigujana engumfowabo, ubembulela ithuba lokuphindiselela umfowabo uSigujana owafa kabuhlungu. Uziveza uDingane ehlakaniiphile engumholi weqiniso nomela ubulungiswa esizweni kanti nabaphansi uthi bangakuye. Ngamafuphi leli thala lemikhonto elicitshwa kuDingane kungenzeka futhi ukuba selicitshiwe kwabanye hhayi kuDingane njengoba lamudla uSigujana kukhona elizobajuqa.

UDingane uyabalola uyabacija abafowabo ukuba bakhumbule futhi ukuthi uma uShaka eke wathola ukuthi kunenkulumo yokumgudluza esihlalweni, inkulumo leyo ehlelwa yibo nabo bayoyikhotha imbenge yomile. Kule nkulumo umlandi uveza sengathi uShaka kuphela ozulelwa ngamanqe kanti eqinisweni kubo bonke laba apheka nabo lolu zungu akukho noyedwa oyosinda enkembeni kaDingane. Bonke bazolilandela iLembe emuva nje kokukhothama kwalo. Umlandi ngesu lokujeqeza emuva kulesi sigaba, wembula isigameko sokubulawa kukaSigujana nomthelela esibenawo ekuqotheni imbokodwe nesisekelo, uDingane ebusa ngegazi nenkemba eqotha kwasani.

## 2.6 Ukuchazwa kwesizinda

Umlandi usebenzisa **isizinda** *okuyindawo* okwenzeka kuyo izigigaba zomdlalo, *inkathi yomdlalo kanye nesimo senhlalo esiguquguqukayo* emdlalweni.

UBeiderwell noWheeler, (2008:399) basichaza kanje isizinda:

Setting is the the total environment within which narrative action takes place. The character's general living conditions as well the time and place in which they live constitute setting.

[*INKosi ikhuluma neziNduna zayo oGodide noZikode ithi nje*]:

**UCetshwayo:** Anginqumanga lutho ngathi ngilinde nina...Angazi-ke ukuthi nina nithini. Nisabavumela abeLungu ukuthi eyabo imithetho ikhanyisiwe, eyethu ingcolile inobumnyama?

Kuhle kona ukuba kuntshontshwe izwe likamakhelwane wakho? Kuhle ukukhuthaza ukukhohlakala, ukukhunkula nobusela? Ngakha ukuthula kanti uSomtsewu uyabhidliza. Qha, madoda angizwani nale mithetho. Khumu! Sengiyakhumuka manje (Msimang, (1976:28).

Kuselawini leNkosi lapho ebhunga khona uCetshwayo udaba olubucayi nezinduna zakhe. Umlandi wethula isimo esishubile nokuzomele izinduna zisihlaziye ziphume nekhambi . Ngaphandle kwalolu daba lwezwe sekukhona nolunye oluzokwenza isimo sishube nakakhulu, udaba lokubulwa koMdlunkulu kaSihayo, obhokodwe ngejozi indodana yakhe uMehlokazulu kweleNkismane. Icala leli elizodinga uMehlokazulu kunikelwe ngaye ayogwetshwa ngabamhlophe. Uma uCetshwayo ehlulwa ukuphicotha olukaSomtsewu, olukaMehlokazulu uzowathatha phi amasu okuluxazulula, kakhulu njengoba sekubonakala kuyilo oselubasondelanisa ngezifuba.

Isizinda ngokuhlaziya kukaBeiderwell noWheeler, (2008:1,401) bathi asisona nje isithunzi kodwa sifaka nencazelo yakho konke okwenzekayo nokushiwoyo, kanti futhi isizinda sithinta imizwa kanye namava ezethameli kanye nawomlandi uqobo. Yingakho izethameli nazo kukhona ezikuzwayo emizweni yazo okuhambisana namava azo ngempilo uma uHlamvana ethi ukhathele ukubekezelela iNkismane idlala ngoZulu. Nakuba oGodide kaNdlela noZikode kaMasiphula bethuswa okushiwo yiNkosi iqiniso belibacacela njengoba kade bethunywe lolu daba olubehlulile. Bebengeke bayifunze iNkosi ukuthi ayihlomise amabutho, bekufanele isebenzise ubuhlakani bayo nolwazi olunamava ukuthi kwenziwa kanjani uma kunje. Konke lokhu okuchazwayo kwembula inkathi okwenzeka ngayo izigigaba zaseSandlwane.

UZondi, (2005:21) ongumlandi uvusa uMkabayi phakathi kwamabili uya kuDingane olele ekhathele ngoba baphuma empini:

**Mkabayi** : Ulele obunjani ubuthongo lobu obungaqedwa nawuvalo lokufa? Yini engakuswabulukisa Dingane? Akubona



ubuthongo lobu ukufa kwempela.  
Awuzizwa usuqoshanyisiwe? Awusizwa  
nesikhumba senkomo sikubandisa  
ngegazi? Limnandi leli thuna olele kulo?  
Mhlambe awulizwa ukhohliswa yilaba  
bantu onabo, ucabanga ukuthi usaphile,  
usufile, Dingane, awulele.

Ukuhamba kwesikabhadakazi kukaMkabayi eyofaka umoya wezikhova uDingane kuyahambisana nenhloso ayefuna ukuyifeza nayo engubumnyama. Ukukhunkula, ukweba nokunye ukukhohlakala kwenziwa ngobumnyama. UMKabayi usephenduke *'inkosazana yobumnyama.'* Nogqayinyanga sebenokumelamela ebashaza ebusuku, bathi nje ezakomkhulu azidokwe ligayelwe bona. Isimo sibi. Imimoya esigodlweni izibhidi kwakhiwe. Liyaphekwa liyephulwa leli bhodwe lenzondo namaqhinga. Inhloso kaMkabayi eyaphekwa kwesikabhadakazi yagcina ifezeka ebusuku kwesikabhadakazi esibayeni esiGodlweni seLembe. Isikhathi sasebusuku sisetshenziswa ngezindlela ezehlukene ngabantu abahlukene nezinhlalo zabo zihlukene. ILembe lalithi lihlolile kanti alazi ukuthi lesi sikhathi esabakhunkuli, abagaqele ukuphila kwalo. Isimo sonke sabavuna ababulali beLembe. Nakuba lababona kwakuwumcimbi ohlelwe ngobuhlakani lo ukuba lingadabuli noma sekunjani. Njengoba kuyisebusuku nje noma likhala iLembe uMkabayi wayazi ukuthi laliyothi webani asabele kuphi? Phela ubukude bendawo ayethunywe kuyo uJeqe nesimo sokuthi wayengeke asondele eNkosini kwenza umlandi asembulele isimo esihle sokuba kufezeke amaphupho oDingane noMbopha okwelelesa iLembe.

## **2.7 Ubuhlakani nobuwula babadlali**

Abadlali bomdlalo badlala ngokwenza nangokusho, bethule izimo ezehlukene. Ngalokho bese sikwazi ukuba sibachaze size sibehlulele. Emdlalweni kukhona *iqhawe, imbangi, umqhathi, indilinga, izicaba* nabanye. Ezimweni ababhekana nazo kuvela nokunye okufana nobugwala, ubuwula, ubuhlakani nokunye.

UBeiderwell noWheeler, (2008:115-116) uma bebuka isimo sabalingisi bomdlalo bathi:

We recognise the uncomfortable truth that none of us knows for certain how other people are. The fact is we are fascinated by people because none of us really knows other people. We use our own experience and feelings as a checkpoint against what we see in others. We think about how our individual experience fits larger patterns of behaviour. We exercise close observation, shrewd analysis, and patient reflection. Life experiences of a character could be the life experience of the writer.

OBeiderwell bachaza isimanga sento uma bethi akekho umuntu owazi omunye ukuthi unjani ngoba uma sizama ukuthola lolu lwazi ngabanye sisebenzisa izikhali ezinamaphutha okuyizingqondo, imizwa namava ethu. Okungenzeka ukuthi uma ssehlulela uDingane, uMkabayi noMbopha kukhona indawo enkulu esibuya silambatha kuyo.

Esithenjini sasebukhosini yonke inkosikazi ilwela isikhundla sayo nesezingane zayo. uNoMantshali noNozibhuku umdlunkulu kaMpande baxoxa ezijulile zobukhosi bukaZulu:

**NoMantshali:** Dade! Usuzizwile nje izindaba ezifukanyelwe lapha kuleli khaya? Uyigcine isakekela?

**Nozibhuku:** Yebo NoMantshali. Ibikekela ikhombisa ukuthi ishiswa yiqanda efuna ukulibeka. Lalela-ke Dade! INkosi isike yabona uMakhasana yamtshela ukuthi iNkosi isematholeni nokuthi iNkosi yakwaZulu ayibekwa ngamkhaba. Yagcina ngokuthi umntakaNgqumbazi kumele abuthathe ubukhosi ngezikhali.

**Nozibhuku :** Pho uthi kuzoba khona ukuthula lapha ekhaya? UMonase ulokhu ebhedla nje

kanti uphendlela umntanakhe isikhundla.

Isithembu seNkosi sizithola sixakwa ukwenza kweNkosi uMpande sokufuna ukuqhatha isizwe. Kuyo leyo nkinga la makhosikazi ezwakala engamnambithisisi uNgqumbazi nokuthi nawo afunela izingane zawo ubukhosi. Ngenxa yokwaliwa kukaNgqumbazi yiNkosi ngenxa yothando lukaMonase, amakhosikazi asezwakala nawo evuna isenzo sobuwula seNkosi. Nawo ezwakala ephuphutheka ekhuluma kabi ngoNgqumbazi emyoca. Isenzo sokungahlakanipi lesi umlandi asenza ngamabomu ukuze kuzondwe uNgqumbazi. Empeleni benza lokhu ukuze babonakale behambisana neNkosi uMpande. UNgqumbazi akone lutho olungako ngaphandle kokuthi nje ungunina kaCetshwayo ongafunwa. Naye uCetshwayo uzondwa nje ezinyangeni ezingengaki akone lutho ukuthi nje uzalwa yisaliwakazi kanti bobabili babonakala begibela le nzondo ukuyofinyelela esiqongweni sempumelelo lapho uCetshwayo eseba yiNkosi. Liyoshonaphi-ke lonke leli thimba ebelimfulathele uma esebusa? Nakuba likhona idlanzana elalifana nawoNozibhuku, iningi lebandla lalimthanda lingazenzisi engakabusi *uHlamvana bhulumlilo eNdulinde*.

UNdelu njengomlandi uyakuveza ukuthi ngenkathi ebusa uDingane kwakukhalwa izililo ngendlela ayebusa ngayo, kakhulu kumabutho. Umbuso wakhe wagobhoza igazi ngaphezu koweLembe. Igazi lamaqhawe nelabaNtwana laligelezisa okomfula ungenisa. Lokhu kwembula ubuwula ngezenzo zakhe. UDingane usolwa ngobuwula nje uMkabayi kufanele ngoba phela vele useqala ukuyiphila le nto yokuba yiNkosi isikhathi singakafiki. Nakuba wonke umuntu engathanda ukuphatha abe yiNkosi, uDingane kwasekuqaleni wayengakaze afune bukhosi. Abaningi bakholwa ukuthi icala lonke kumele lithwalwe nguMkabayi. UDingane akukho lapho evezela khona isizwe ngombono wakhe ngesizwe namaqhinga okwakha uZulu ohlangene, ngaphandle kokudlulisa ushevu ayewufunzwa yiNkosi yakhe uMkabayi. Mhlambe uZulu usola uDingane nangokubhuqabhuqa amaqhawe nezinsizwa zeLembe ngenganono yamaBhunu eNcome ngephutha empeleni umkhunkuli wezigodo kulolu khuvethe nguye uMkabayi.

UNdelu njengomlandi uyakuveza ukuthi umsebenzi omuhle weLembe uwucekela phansi uDingane maqede wabalekisa ukweselelesi, okwakuthiwa vimbani phambili. Nempela wabanjwa wabulawa iNkosi uSobhuza esimthola eseba yisihlobo esikhulu sikaZulu nesimenywa esiqavile nesiumngani emcimbini wokubekwa kukaMpande.

Abalandi balisebenzisa kahle leli su lobuwula nokuhlakanipha kwabadlali. Kokunye abalandi bembula ubuwula besizwe obuvela ngezikhathi ezithile bujivaze isizwe sonke, kokunye behlele umuntu ngamunye muxove zonke izinto zakhe nempumelelo yakhe. Bangingi abadlali ababe nobuhlakani obumangalisayo. Ngaphandle nje kweLembe, uJeqe ubekwazi ukulwa neviyo ngobuhlakani eyedwa anqobe. Simbonile kwaMjojeni, sambona nakwaNongo. Kanti uCetshwayo naye sibona ezibambela neZigqoza neNgobamakhosi njengoShaka ukunqoba uMbuyazi eNdulinde kanye neNkisisimane eSandlwane. Nakuba umuntu eba nezikhathi eziningi lapho ethatha khona izinqumo ngendlela ephusile abalandi bayabuveza ubuthakathaka obusesidalweni esingumuntu bokuvele behlelwe yishwa lemizuzu yobuphukuphuku nobudala omkhulu umonakalo, njengoba kwenzeka kuDingane neNkosi uMpande.

## 2.8 Ukuheha

Leli elinye lamasu asetshenziswa ababhali /umlandi ukuze ahehe abafundi nababukeli bakhe. Yilo leli su elenza umfundi angakwazi ukuyibeka phansi incwadi uma eseyiqalile.

IWikipedia encyclopaedia, (2010) ikuchaza kanje ukuheha:

Suspense is a state or condition of mental uncertainty or excitement in awaiting a decision or an outcome.

Isu **lokuheha** emidlalweni lisetshenziswa noma yikuphi, ekuqaleni phakathi ngisho usuphela umdlalo. Ngokuvamile uthi uqala nje umdlalo uqale ngesigubhukane izinto zimapeketwane. Leli su yilo elenza imidlalo ibe nesasasa elikhulu. Leli su lisetshenziswa lithakwe nesu lenkulumompendulwano lapho

zithi zisuka nje kube kuchitheka udaka, abadlali besho ukubambana ngezihluthu. Zisukanje iNkosi uCetshwayo isho ukumqeda uBhejane. Ungathi iNkosi icasukele uBhejane kanti qha iNkisimane le eyisisusa salokhu kuthukuthela ngodaba lwezwe laseZungeni eladliwa ngabaMhlophe. Leliva liqaqambela iNkosi uCetshwayo nezinduna lize liyobanguleka eSandlwane lapho uZulu adla khona umhlanganiso. Kanjalo noMpande inzondo abenayo zisuka nje ngoCetshwayo umuntu wonke uyazibuza ukuthi kazi iyophela kanjani. Nayo ixazululeka eNdulinde lapho sezidumelana izinsizwa zakhe efa uMbuyazi bese beyithumelela isandla sikaMbuyazi iNkosi ukwenza ubufakazi ukuthi Magebe Lazihlonza-ke manje iphupho okade ungafuni ukulilalela ukuthi iNkosi kaZulu akuyena uMbuyazi kepha uCetshwayo.

Emdlalweni kaCele othi: *'Ayimale!'* uNdosi njengomlandi wethula ukuheha nokuphakamisa amaphaphu abafundi usuya ngasekupheleni lo mdlalo. Wonke umuntu ufuna ukwazi ngezulu elalithunyelwe ukuyolanda intombi uNobani. Nelavinjwa ngenye yezintokazi uNikeziwe ngemithi imivithi, amafutha embulu, imisuzwane, ikhekhe lezinyosi neminye. Nakuba lelelesa izimbuzi ezintathu zikaSomvumase laphindela kubanikazi balo, oKhamani (isesheli sikaNobani esasingafunwa) uDelisa inyanga noKhaba. Kuzwakala umbiko ngoSeduze ethi: *UKhaba 'elimsobo, uDelisa, intomb'engenasoka, kanye noKhamani izingub' eziphumayo,'* bonke beleleswe yileli zulu elidume izolo kusihlwa bafa.

Lokhu kube yisiphetho esihle kuVovo ogcina eyithola intombi yakhe uNobani sezife zonke izimbangi zakhe. Zifa ngesandla sazo, isikhuni sibuya ngomkhwezeli.

Ingwazi uNtuli, (1982:36) naye ulisebenzise kahle leli su endabeni yakhe yodumo 'Isithembu.' Indodakazi kaMthembu ongumfundisi uNomusa imxoxela ukuthi izoya kogana uSibanyoni eFilidi.

**UNomusa** : Baba uSibanyoni uganiwe, kodwa  
ngiyamthanda.

**UMthembu :** Pho wena ungena kanjani emzini wabantu, usufuna ukuba ngowesithathu nje? Uboneni kulo Sibanyoni?

**UNomusa:** Baba unomoya omuhle futhi usidinga sobabili noMary.

Isu lokuheha lihamba lapho umlandi ethanda futhi ehlose khona. Akukhathaleki ukuthi umlandi ukhetha ukuheha ngesigameko esibucayi noma esinothando inqobo nje uma inhloso yakhe ifezeka. UNtuli, (1982) udlulisa umlayezo nokuheha ngothando ukuthi alukhethi ludwani oluwela kulo. Noma ngabe ungumfundisi noma ungumuntu phaqa, uthando luhamba eyayo indlela engenakubekelwa migogo yankolo nalisiko.

Enye indlela esetshenzisiwe emidlalweni ehluzwayo, yizihloko zayo. Zonke ziyahela. Wonke umuntu uhehwa yizihloko nje esithi ‘*Ukufa kukaShaka,*’ ‘*Izulu Eladuma Esandlwane*’ neminye. Nakuba lukhona uvadlwana lokuthi umuntu uzogagana nezimo zokufa kule midlalo kepha kuyiwa phambili ngesibindi sokuthi yize uvalo inqobo nje isibindi. Ngamafuphi ukuheha akulunqobi uvalo lokwesaba okubi okungase kwenzeka, ilukuluku lokulangazelela ukwazi ngisho ezimweni ezibonakala zinengozi kangakanani lushaywa indiva kuqhutshekwe kulindelwe okungase kwenzeka. Empeleni ukudindiliza kweLembe esibayeni akekho obekulindele engakawufundi lo mdlalo. Kodwa kuthi uma sekwenzeka kube sekugcwaliseka izinhloso zesihloko nezinhloso zomlandi kube sengathi lokhu okwenzekayo akubikezelwanga ngesu lokuheha.

Lobu buhlungu nokudidizela kwengqondo kwenzeka kakhulu emidlalweni eyimbangalusizi njengale ehluzwayo. Kanti emidlalweni eyisenamisi njengokaNdosi othi *Ayimale*, okaXulu othi: *uDwendwe lukaKoto* neminye, umfundi ujahe ukufika kulolu dwendwe noma lapho isimala khona uKhamani intombi. Kanti ayizomala nje kuphela kepha ekugcineni kwalo mdlalo uCele njengomlandi ufisa ukwethula ubunjalo beqembu lakhe *lawoKhab’elimsongo noDelisa* abathumela umphezulu ukuyolanda intombi yakwaNgobese uNobani, kanti sebezigwaza ngowabo.

Kusuka ekuqaleni intombi ibivele ingamfuni uKhamani. Nasesiphethweni uNobani usami kwelokuqala lokungamfuni uKhamani. Kuyadatshukwa uma kufiwe noNobani wenza lokho kodwa yena nje akanandaba noKhamani neqembu lakhe. Abafundi balo mdlalo ubagcina bethokozile umlandi ngoba uphumele ukufeza inhloso yakhe yokwethula ubushimane bobuvukuvale ngoKhamani obugcina bumyise kwagoqanyawo nogcina efa engatholanga ntombi. Empeleni umlandi ayikho into enhle ayishilo ngoKhamani. Kanti uDelisa (*isinyundi esikhulu kulo mdlalo*) yena umlandi uthi wake waqonywa ishumi lezintombi nentombi kepha zamala zonke ngenxa yokungabi nankomo. Naye uDelisa akukho okuhle okumehlelayo empilweni ngaphandle kokusebenzela ize aze afele kulo ize. Abafundi benza lokho umlandi abefuna bakwenze emuva kokufunda lo mdlalo ukuzonda izinsizwa ezishela ngemithi njengoKhamani.

Lesi simo sokweshela ngemithi nokuba kusetshenziswe izikhali uma kubangwa intombi, umlandi (Xulu:1994:25,26) usebenzisa omunye wabadlali bakhe uMpondo naye oyisebenzisayo futhi imithi. Bahlangene ukuba kusizwe uMagqubu obanjwe yingwexe kuKoto. Imibono iyehlukana kukhona abathi akuliwe, uMpondo uhlaba lo mbono kaKhokhisa kuMagqubu uthi:

**Mpondo** : Uyabheda lowo, futhi udakiwe. Ubulawa yinsangu le ayidlayo. Igama elithi azilime ziye etsheni lishiwo yizilima ezenqena ukucabanga. Thina bothina nje siyazi lapho kumele sigadle nalapho kungafanele. Futhi-ke sigadla enxebeni uqobo lwalo. (*Angene uKhokhisa*). Uphumaphi wena? Yini ukhulume usakaze nje sengathi awazi lapho ukhona?

**Khokhisa**: Ewu! Ngiphuma la elawini. Bengisayobheka imikhonto yami ukuthi isebukhali yini ngoba ngisuke ngezwa kunuka igazi yonke indawo.

**Pizzi** : Ayihlome!

**Mpondo** : Uyaphikelela ngempela mfowethu? Mayingahlomi.

Ngenxa yokuthi amaqhinga okubonaka umlandi uXulu ewanika abadlali bakhe abasenkingeni okungukulwa, ukusebenzisa umuthi nokucabanga kujulwe. Lokhu kukhombisa isiko nesikhathi lapho lezi zikhali bezisetshenziswa ngobuchule noma ngobudlabha esikhathini esingese esedlule. Kanti ezindaweni eziningi umuthi usasetshenziswa ukuqomisa intombi nokunye okunjengokufezwa kwanoma iyiphi indikimba kanye nezinhloso zomlandi emdlalweni wakhe. Nayo impi isasuka ezigodini ezithile zaKwaZulu kubangwa intombi.

Uma kungalunguzwa ukuhluzwa kwemibhalo yasendulo abahluzi bamaNgisi bathi ku- [www.wikipedia](http://www.wikipedia), the free encyclopedia 2013:

Playwrights write plays which may or may not be performed on a stage by **actors**. A play's narrative is driven by dialogue. Like novelists, playwrights usually explore a theme by showing how people respond to a set of circumstances. As writers, playwrights have to make the language and the dialogue succeed in terms of the characters who speak the lines as well as in the play as a whole. Since most plays are performed rather than read privately, the playwright has to produce a text that works in spoken form and can also hold an audience's attention over the period of the performance.

Lesi simo sokugqamisa ubunjalo nokufeza izinhloso zomlandi ngomdlalo uZondi obhale ngendikimba yoKufa kukaShaka uyakuveza ukuthi zincane izinto uShaka azenzele uZulu, wabe eseshesha ukukhothama. Nomlando uyakufakazela lokho ukuthi iLembe lifa kusalindeleke lukhulu kulo ngenxa yezinhloso nobuhlakani elalinabo ngombuso kaZulu. Lokhu kucaca lapho uZulu wanamuhla ejula ezibuza eziphendula ukuthi ukuba iLembe lake laphila iminyakana nje impela izizwe eziningi kakhulu esamaZulu ngabe zikude nempilo, pho-ke? IsiZulu asiqambi manga uma sithi *isitsha esihle asidleli*. Lesi simo asibhekene nesizwe esiNsundu kuphela kodwa sithe chithi saka nezwe lonke kukhala ababhali abehlukene. [www.wikipedia](http://www.wikipedia): U-Arthur Brooke's, (2004:2) enkondlweni esuselwa emdlalweni kaShakespeare uRomeo and Juliet nowabhalwa ngeminyaka yawo- 1591 uthi:



Romeo and Juliet borrows from a tradition of tragic love stories dating back to antiquity. One of the earliest references to the names Montague and Capulet is from Dante's Divine Comedy:

*Come and see, you who are negligent,  
Montagues and Capulets, Monaldi and  
Filippeschi. One lot already grieving, the  
other in fear.*

—Dante, Divine Comedy: Purgatorio, canto VI, ll.1068.[ 8]

However, the reference is part of a polemic against the moral decay of Florence, Lombardy and the Italian Peninsula as a whole; Dante, through his characters, chastises Albert of Hapsburg for neglecting his responsibilities as temporal ruler of Christendom in the continent ("you who are negligent"), and successive Popes for their encroachment from purely spiritual affairs, thus leading to a climate of incessant bickering and warfare between rival political parties in Lombardy.

Nakuba lezi zicaphuno zenzeka kudala ezweni laseNtaliyane, kepha namanje ubudedengu bokubulala abantu abawusizo emiphakathini kakhulu ngezinhloso zokuba kuthathe abathile kwezombusazwe azisoze zaphela kulo mhlaba esiphila kuwo. Ababhali abehlukene bangazigxeka lezi zimo zomgolo nobudedengu ngokusebenzisa abadlali kodwa iqiniso lithi abalandi abavumelana ngalo lithi, baningi abalishiya leli besengamaklume noma bengakufezile ababekuhlosile njengeLembe.

## **2.9 Ingxoxo nemixhantela yayo**

Ingxoxo ingumgodla womdlalo kanti iyisikhali sokuphosa somlandi emdlalweni. Iphimbo nezwi lomlandi licaca ngokugqamile odabeni oludingidwayo nasemicabangweni yabadlali bomdlalo. Lonke ukhula oluminyene lomdlalo umlandi ulunikeza abadlali bakhe baluhlakule ngengxoxo. Okunye umlandi akusebenzisela ingxoxo emdlalweni ukudingida udaba

oluzosusa uthuthuva ngenhloso yokwenza abafundayo nababukayo bajule ngaleso sigameko futhi baheheke. Udaba lolo luvame ukweyama luncike kumlingisi othile ogcina esezondeka noma athandeke ngenxa yemibono yakhe. Umlandi usebenzisa leli su ukuchukuluza imizwa yezethameli ukuzwelana nokudabukela umlingisi othile noma ukumzonda. Konke umlandi akucabangayo ukusho ngabadlali bakhe.

UWetton, (2005:29) naye ubeka kanje:

One of the failings in new writers in a script is the desire to give too much information at the beginning. This is a big mistake which confuses readers.

UKenan, (1983:7) kule ngxoxo yomdlalo ubeka kanje:

In abstraction the story is not readily available to the reader. Since characters are created in isolation and brought to be part of the story, they are expected to form the network within the story. The form of the content and the story may dictate the nature of the characters. This theoretical possibility may correspond to the intuitive skill of the users in processing stories.

Kuyaqapheleka ukuthi abadlali balethwa ngumlandi endabeni eyakhiwayo bazofeza inhloso yomlandi emdlalweni njengoba kushiwo ngasenhla. Kuyaqapheleka futhi ukuthi yikho lokhu okudala izinkinga zodweshu emdlalweni ukuthi abadlali badlala into esekhanda lomlandi nombhali hhayi okusemakhanda nasemizweni yabo. Abalingisi abadlali imicabango nje yomlandi kuphela kodwa baveza ubunjalo bempilo ngeso lomlandi kanti futhi badlala emhlabeni wengqondo yakhe. Benza njengoba efuna. Kepha emidlalweni yomlando lokhu kuthi akuhluke ngoba kudingidwa izigameko ezenzeka ezindaweni ezikhona nanamuhla. Noma kunjalo uma bedlala abadlali benza lokhu okuthiwa abakwenze ngisho kuyo imidlalo yomlando ungaphika ukuthi kunjalo ungaze ucabange ukuthi le nto abayidlalayo iyibo uqobo kanti akunjalo. Kepha kule midlalo yomlando kuningi okufana nabadlali esibatholayo. Umlandi ufisa kube njalo , kube yibo abadlali abagqamayo

emdlalweni yena angabonakali nangokhasha. [UMkabayi uhlezi noDingane elawini lakhe, izinduna ziphandlekodwa ziyawuhosha umoya]:

**UMkabayi:** Nkosi KaZulu yoselwa alishoni elake labona izizwe zibhokodana ngemikhonto, kanti futhi ayikho iNkosi engahlonishwa abantu bayo ngoba beyesaba; kepha kufanele bayikhonze ukuze kuthi noma zimbiwe insele bangawuhloleli umbuso wayo.

**UDingane:** Amanga Jama !

**UMkabayi:** Uyayibona Dingane imizi yezifunda iphenduka amanxiwa; uyasibona isizwe sakhile siphela; izintombi zijendeviswa, izinsizwa zithenwa, amakhehla nezalukazi kuthiwa akuganane kuzale kwandise isizwe? Yekani ikhaba lesizwe elicekelwa phansi kungakabibikho mmbila kusezimpepha, amadoda nabafana okuthenelwa phansi. Amasimu Dingane aphenduka amafusi, izwe liphenduke ihlane, abantu sekuyizimamba nezilo. Nithule nithini Dingane? Ningamadoda ngoba nilengise amalengisi? Angiphenduke indoda yini?  
(Zondi, 2005:1).

Le ngxoxo kaMkabayi imumethe lukhulu ngezinhloso zakhe kulo mdlalo umlandi ulungiselela ukuba azenekele oDingane maduze. Okuvelayo kucace bha ububi benhliziyo enenzondo kubabekazi weNkosi, kuvela imixhantela yokuthi ufuna liguqe iThole likaSenzangakhona. Uma kungenjalo kuzofa abantu (labo abaphikisana nentando yakhe). Kuvela icala elethweswa iLembe ukuthi lijendevisa abantu abanye liyababulala. Kuyavela nokuthi akukho madoda KwaZulu uma ekhona azobonakala ngokufeza lo msebenzi onzima wokubulala uShaka. Ukhona yini umuntu ongavuma ukuthi akandoda yalutho?

UZondi nongumlandi jikelele emdlalweni 'Ukufa KukaShaka' wethula umbuso weLembe njengenqanawe engenakuzanyazanyiswa noma sekunjani ngenxa

yobuhlakani balo. Yiyo le nqanawe uMkabayi afuna ukuyiphahlaza kungazelele muntu. Empeleni oMbopha noDingane bayaphumelela kulobu bubu. Banokuthokoza ngomhlola asebewugilile koweZulu. Abacabanganga ukuthi ngokufa kweLembe kuyozwakala izililo kuZulu wakuthangi, owayizolo nowanamuhla ngokulahlekelwa. Abacabanganga ukuthi laba bantu bayodinga ukududuzwa ngeqiniso. Empeleni uMkabayi uma bemtshela ngalokhu oDingane wathi *abantu bayokhala nje kubuye kudlule*. Esho into engekho. Kukhona abantu abahamba kudala namanje uma uzwa ngabo uyaye ufise sengathi bangabuyiswa. Izinsizwa amaQhawe esizwe ezifana noNozishada kaMaqhoboza, oNdlela kaSompisi, uJeqe, uDlamvuzo oMacala kaNtobolongwane, oMehlokazulu kaSihayo, iLembe uqobo nezinye izinsizwa zombuso kaPhunga. Asisoze saphela kalula isililo salezi zinsizwa neseLembe kuZulu nasemhlabeni wonke namanje kusakhalwa, iminjunju ayisoze yaphela. Lonke iqhawe eladlula emhlabeni isililo salo sasengeza kuleso seLembe. Into eqaqamba enhliziyweni amazwi okugcina likhala iLembe lithi:

*Kwenzenjani bafowethu nangibulalisa okwamagwala? Ningibulalela ubukhosi? (Liwe) Zondi, (2005:52). Inyanga yeNkosi nayo eyayisasebenza izwakala ithi nje: Hawu! Lafa elihle kakhulu!*

Kuzwakala kangcono uma amaqhawe esala enkundleni ibambene. UShaka simuzwa langa limbe etshela uJeqe ukuthi *uShaka akaligwazi ibhece* (akamgwazi umuntu ongazovika njengenina) wayesizonda lesi senzo kanti umlandi ubikezela indlela iLembe eliyohamba ngayo. Noma kungacaci bha ukuthi uMkabayi wayezizwa kanjani ngokufika kweLembe lizobumba umbuso kaZulu kepha uShange, (2011:30) uyasikhumbuza ukuthi akungalitshalwa ukuthi umbeki weNkosi kabusi nayo.

Abahluzi baphesheya bezincwadi zikaShakespear nezinye ezifana nezibhalwe o-Achebe (2013:eNotes.com) bachaza okuningi kulokhu okulandelayo ngokumele kuqashelwe ngabadlali nombhali womdlalo bathi:

Pay attention to the character's ethics. Does the character make just or unjust choices?

Decide whether the character's actions are wise or unwise. What is the character's motivation? As you are mulling over the pros and cons of each character's internal thoughts and external actions, you will want to also consider why the character is acting or thinking in a particular way. Consider the effects of the character's behavior on other characters. Look for repeatedly used words that describe the character. Read between the lines. Consider the historical time period of the character. Refrain from making modern judgments about the past; put the character's actions and thoughts in context. Finally, what does the author think?

Kanti (Msimang:1976) wethula iNkosi uCetshwayo exwayisa uSomtsewu ngesifundo iNkisisimane ezosifunda eSandlwane ngenxa yenkani nokweya uZulu. Kanjalo neNkosi uMpande noma selizihlonza iphupho lokuthi *uJininind' omnyama* ozobusa yena usabambelele ekuthini *'iNdlov' enesihlonti'* (uMbuyazi) oyobusa, hhayi uCetshwayo. Inkosi uMpande naye ufunda isifundo esinzima ngobuhlungu obukhulu abuzwa ngenxa yokukhetha emadodaneni akhe nokukhetha ukulishaya indiva izwi likaMvelinqangi. Le midlalo inendikimba ehlobene yombusazwe nesiphetho esinokufa kwabantu.

UMcManus, (2012:6) uma echaza ngabادلالي bemidlalo eyimbangalusizi yakudala ucaphuna u-Aristotle uthi:

According to Aristotle the three most important variables that define a tragedy are *plot*, *characters*, and *theme*. Using Oedipus Rex as a sort of ideal, this philosopher demonstrates how a tragedy functions in order to evoke catharsis while exploring themes and human flaws, or mistakes. As Aristotle states, the argument, or plot, of a tragedy must contain three vital elements: *the incentive moment* (the initial stage of the drama) *the climax* (where the cause and effect chain of events begins its inevitable course) and the *resolution* or *dénouement*. The incentive moment represents. Here, the audience observes the main character as a figure of great importance in his society and

setting, though as the play progresses, this stature will diminish into nothingness.

Ngenxa yokuthi imidlalo eyimbangalusizi yethula umuzwa owodwa wosizi nokudabuka kungakhathaleki ukuthi ngowaluphi ulimi nesiko, lesi simo noZondi ubhale ngaso encwadini uKufa kukaShaka. Lapha uveza iLembe liphakeme kungathi lingeshabalale kanti liyophenduka ize leze emqubeni wezinkomo esibayeni ngesikhathi likhothama ngesandla sezimbangi zalo okungabomndeni.

Ingxoxo yiyo eyethula ubunjalo besizinda, ubunjalo besimo somdlalo, izinhlobo zabadlali, izindikimba zomdlalo, uvuthondaba nokuthi izinkinga zixazululeka kanjani ngaphambi kokuba umdlalo uphethe. Ngisho amagqubu imbala, ingxoxo iyakwazi ukuwatatulula avuke abe masha kushunqe uthuli. Lokhu akwenzeki emdlalweni eyimbangalusizi kuphela, ngisho emidlalweni yothando nezenamisi uqobo. Ngaphandle kwengxoxo ngeke umlandi akwazi ukwethula izigigaba zomdlalo nezinhloso zakhe nezabadlali. UZondi, (2005:23):

**Mkabayi** : Anikushayi mkhuba ukufa Dingane?  
Ngake ngazibona iziduli ezifana nani?  
Ngisho nezinkomo Dingane ziyakuzwa ukufa uma kuza, ziphenduke izinhlanga, zihlahle amehlo Zibe yimidlwembe. Nina?

**Dingane:** Njengoba usho nje Baba, ingozi esengeme sengiyayibona; besisambona ubuntu oweZulu efa lapho sifa khona.

## 2.10 Ingxoxo nozungu emdlalweni

Umlandi usethulela isizinda somdlalo okuyisemzini weNkosi uShaka. Lo mdlalo udlala emzini weLembe uze uphele. Ilawu indawo yokuphumula kodwa esikhundleni sokuba kuphunzulwe umlandi usivezela inhlopheko, usizi nokushabasheka okusemphefumulweni kaMkabayi kaJama, ubabekazi kaShaka. Ithumba elimshisa izibilini uMkabayi uliphohlozela isethenjwa sakhe uDingane khona elawini. Lokhu kwenzeka umdlalo uqala uze uyophela esibayeni. Umlandi usingenisa ngesidumo sokuqunjuswa kwethumba eliyimfihlo edla

uMkabayi. Umlandi afuna kwenziwe uMkabayi elawini nezinduna ukubopha uzungu olungeke lwaxhegula ukugudluza iLembe.

UZondi, (2005:1) uthi:

**Mkabayi:** Uyayibona Dingane imizi yezifunda ngezifunad iphenduka amanxiwa; uyasibona isizwe sakithi siphela: intombi zijendeviswa izinsizwa zithenwa, amakhehla nezalukazi kuthiwa akuganane kuzale kwandise isizwe? Yeka ngekhamba lesizwe elicekelwa phansi kungakabibikho mmbila kusezimpepha, amadodana-bafazi abathenelwa phansi. Amasimu Dingane aphenduka amafusi, izwe liphenduke ihalane, abantu sekuyimamba nezilio. Nithule nithini Dingane? Ningamadoda ngoba nilengise amalengisi? Angiphenduk' indoda yini?

**Dingane :** Ungcede uthumela indlovu Jama.

Kunuka santungwana ebukhosini bukaZulu. Lolu daka olusaphazwayo esigodlweni kusoshwe ngalo ukubeka amabala ukubusa kweLembe nokuyisenzo esiyingozi kwabasenzayo. Uma la mazwi ebengaputshukela *kuMlilo wothathe*, iLembe uqobo, noma kanjani bebungase buchitheke bugayiwe. NoDingane uyakubona lokhu futhi uyakuveza kule ngxoxo ukuthi bona kulolu zungu bayesaba kanti uma bebuka amandla nobuhlakani babo ukufeza lo msebenzi bazifanisa nongcede. Noma kunjalo umlandi lolu daba olubucayi lokuvukela umbuso uluphatha ngobuciko bemfihlo ukuthi lungaputshuki. Hleze kukhothame amakhanda amadoda. Kokunye umladi ufuna isizwe sizibuze ukuthi kodwa lo mama ungena ngani ezindabeni zombuso weLembe? Nakuba ebonakala eyisiqhwaga uMkabayi kodwa usafana nabanye omame abangakwazi ukugcina izimfihlo esifubeni. Okuyingozi uMkabayi akwenzayo ukuputshuza imizwa yakhe ayixoxele abantu ababeyethemba beyithanda iNkosi. Nakuba kubonakala sengathi akakaze ayicabangisise le ndaba uMkabayi ubonakala eqhutshwa inhloso yokuqeda nya ngeLembe.

Umlandi ukhombisa iqhinga lokwethula ubunjalo bezinhloso zalo mlingisi onguMkabayi nomthelela anawo ukufaka abanye umoya wakhe wezikhova.

Cishe ukhona umzuzu lapho ake azikhohlwe ngawo ukuthi akayona indoda noma kokunye abuze uMdali ukuthi kwenzeka kanjani ukuthi angamenzi indoda. Lokhu kuvela emazwini akhe uma ebuza uDingane ukuthi: “*aphenduke indoda yini?*” (Zondi, 2005:1). Nakuba ekuqaleni imibono yakhe baqala bangayinambithisisa kahle oDingane, bagcina sebembona njengongqondongqondo nesandla esizobakhulula kozankosi beLembe. Indlela akhuluma ngayo nemibono yakhe kuDingane iveza ukuthi uzibona engaphezulu kwabo nangaphezulu koweZulu uqobo futhi nabaphansi isenzo sakhe bayasincoma. Yingakho simthola ekhuza umhlola uma ebona ubuvaka bukaDingane emhahabuza ethi: ‘*Ngiphenduke indoda yini Dingane!*’ Lesi senzo sokufuna amandla okuphatha saba nomthelela omkhulu kwezombusazwe kaZulu nasezweni njengoba ukuphatha kungasahambi ngobulili kodwa noma ngubani useyaphatha.

Ngesu le nkulumompendulwano umlandi uveza isisusa sodweshu kulo mdlalo ngesu lengxabano nenxushunxushu ezovela esigodlweni seLembe. Umlandi uveza ukuthi izinkinga zokubusa nokuphatha izwe azikhethi bala lamuntu. Ungaba owesilisa, owasebukhosini, ucebile noma ushayainja ngekhanda, usebukhosini noma ungumuntukazana. Umlandi uvezela nokuthi ukubusa nokuphatha nakuba kubonakala kungokwabantu besilisa nabesifazane bangezuka okukhulu ukugudluza ophethe baphathe nabo ngoba bayakuthanda.

UZondi, (2005:2) uthi:

**Mkabayi** : Alikho elinye ithuba ongathatha ngalo ubukhosi Dingane, uduze indlu kaZulu, uyenze incomeke nawe unethezeke.

**Dingane** : Jama!

**Mkabayi**: Sukujama Dingane; isilonda sikaZulu siyabhibha, uZulu uselindele ihawu elisha. Zifudumele izandla oyokwamukelwa



ngazo, libanzi iphiko engiyokufukamela ngalo. Ubani ongacwasa abaphansi angakuhloniphi? Ubani ongakukumonazela wena angakuhloniphi? Lobu bunswelaboya Dingane buyashaqisa.

UMkabayi uyathembisa ukuthi uDingane akangesabi lutho ngoba uzoba ngaphansi kwephiko nokuvikelwa kwakhe nokwabaphansi. UMkabayi uyalikhulekela iLembe phambi kwezinduna esithe ulibiza ngenswelaboya okumele igudluzwe. UZondi, (2005:7) uthi:

**Shaka:** Iyiphi le Nkosi ekhonkothwa ezikaShaka ?

**Mkabayi :** SiShaka kasishayeki!

**Shaka :** Ngakhulekelwa iNgobamakhosi?

Leli gama lenswelaboya elethiwa iLembe ngasese uMkabayi lizwakala lichuma. UDingane uzwakala elisebenzisa emhlanganweni wakhe nabafowabo ngenhloso elaqanjelwa yona nguMkabayi ukuba iLembe lizondwe ligudluzwe (Zondi 2005:33-34).

**Dingane:** Ngobunswelaboya umfowethu useligebhugebhuze nje izwe, wathela ahlanya ngokudla namakhambi angadliwa ngenxa yenkemané. Konke lokhu nina nithi kuhle kuyabukeka, nithi kuyi zwi labaphansi, kuyinkululeko kungukuthokomala.

UShaka naye njengeNkosi okuningi ukudingida nezinduna zakhe khona elawini. OkweLembe okuningi kuyaziwa uMkabayi. Wazi nokuthi inyanga yeNkosi iza nini nokuthi izoluhambisa kanjani uhlelo lokuqinisa iNkosi. UMkabayi wazi konke ngoShaka nezinduna okunye ezingakwazi. Lonke lolu lwazi lubonakala luwusizo olukhulu kuMkabayi kanti yilona oluholele impilo yeLembe ophathe.

UZondi, (2005:44,46,47) uthi:

**Mkabayi:** Akekho umuntu owake wavuna ngongiyolima; nina-ke ngiyanithuma ukuba ningenzele mina, nani nesizwe lo msebenzi. Namhlanje ngifuna niphelikezele oweZulu, isizathu salokho ningasibuzi ngoba ngeke nisizuze manje.

**Mbopha:** Simenzenjani uJeqe?

**Mkabayi:** Akayi yini empini?

**Mhlangana:** Uthunywe kudebuduze... siyabuzwa ubugelekeqe benu futhi sizobubona kodwa okusemqoka ukuthi kusasa niyayifeza yini injongo yoweZulu.

Okunye umlandi asethulela kona zisuka nokuyindikimba kulo mdlalo ukukhononda. Nakuba uShaka eyisithandwa sikaZulu kukhona ababengamnbithisisi kahle. Kanti umlandi angalisebenzisa isu lenkulumompendulwano ukubhebbhethekisa inkulumo engelona iqiniso njengob kwenzekile ngeNkosi uShaka. Nakuba leli su lingasetshenziswa ukwenza okuhle liyasetshenziswa ukwenza umonakalo omkhulu nokubulala imbala. Ababenomona ngombuso wakhe labo bamelwe yiqembu likaMkabayi kaJama. Kuneqembu elalimesaba futhi limthanda uShaka ngenxa yesithunzi iLembe elalinaso nelisenaso kuZulu ngobubanzi nanamuhla. Lelo qembu emdlalweni limelwe abaningi okukhona uJeqe neziNduna nesizwe ngobubanzi. Enye into evelayo ukuthi ububi nenkohlakalo kuvele kuqhamuke, akunasizathu sokwenzeka futhi akukhethi sizinda uma sekufikile kufikile. Ngeke buphele inhloso yako embi ingakafezeki. Nakuba uDingane esaba ukufeza umsebenzi onzima wokubulala iLembe uphoqelekile ngoba uMkabayi uyamesaba kanti noShaka uyamesaba. UZondi, (2005:24-25, 46) uthi:

**Dingane:** Ngazobulawa okaJama, wangibophela itshe wangiphonsa esizibeni; uze wakhetha mina kubo bonke aboselwa ngani? Wafa Dingane wafa ungasadlanga nezinyoni zabantabakho. Le nto futhi umuntu angeze ayenza yedwa. Bonke laba bantu (uMhlangana -

injobo kaShaka, uMbopha ibheshu likaShaka, noJeqe isinene sikaShaka) nesizwe sonke angaconsi phansi kuso uShaka. Bonke laba bantu bayokhonjiswa kanjani ukuthi uShaka ufanele ukufa? (*NoMbopha uyabubona lobu bunzima*).

**Mbopha:** Uma impi isithola ekuseni ukuthi asikho sonke ayikubuya ngomjaho?

**Dingane :** Akukho mmango ungenaliba.

Kulesi sigaba sengxoxo umlandi wethula ukuguquka kwesimo, isimilo nokuzimisela kuDingane ukwenza lo msebenzi obucayi nonengozi. Akusekho ukuphindela emuva. Impumelelo nakuba beyibona kalufifi ngenxa yengozi enguShaka nesizwe sonke bayakwesaba kepha ukufa sebekuqokile uma kungabafica. Umlandi ungathi ufeza amazwi ashiwo iNkosi uShaka lapho ithi: *‘ububi bukumuntu, ububi bungumuntu , noma zingabulawa izigangi ububi buzolokhu bukhona ,hhayi ukuthi ikhambi liyehluleka kepha impethu yobubi ikumuntu.’* Esiphethweni oDingane bayaliguqisa iLembe nakuba baqale bengavumelani nalo mqondo. Nakuba baqale befunzwa uMkabayi ngalesi sigameko sobunswelaboya bagcina sebekholwa ukuthi benza ubulungiswa.

Kanti iNkosi uShaka yena uthi: *‘Izwi likaShaka izwi likaMvelinqangi, izwi labaphansi.’* La mazwi aveza inhloso kaShaka kanti le nhloso iyaphambana nekaMkabayi neqembu lakhe loMbopha kaSithayi. Empeleni nabo bathi bathunywe abaphansi ukumgudluza. Ngokuvamile uma abadlali bengaboni ngaso linye, umlandi uveza ukuthi kukhona othunywe ngokweqiniso kanti kukhona ongunoma uyayona. Ukwahlulela ngezimilo nezigameko zabadlali akukhona okomlandi kepha okwesizwe esibukelayo ubunjalo bezinhloso zeLembe nezikaMkabayi.

*[Elawini leNkosi uMpande KwaNodwengu, iNkosi ikhuluma noMakhasana. Kufika uMasiphula nombiko owaqulekisa uMpande waze wavuka esephuphe iphupho. ] UNdelu, (1962:1) uthi:*

**Mpande:** Leli wisa engaligawulelwa yisizwe liyangisinda, anginamandla okuliphatha.

Ngikhumbula lifika nezikhulu nezinduna.  
Lafika liluhlaza lagcotshwa unwali.  
Namhla selithophele liyabukeka  
emehlweni abaningi, balibuka bathande  
umbala, walo okhanyayo sengathi  
umbala wempemvu.

**Makhasana:** Ziyakuhlaliselisa izinduna nezikhulu  
nxashana zikhumbula uhambo lwazo  
zinqamula izinkangala izimpondo  
ziya emahlanzeni zifika zigawula  
unweba...

**Mpande :** Makhasana awuzwa engikuhlosile.  
Wena ukhuluma ngewisa elibonwayo  
mina ngikhuluma ngalo Cetshwayo  
osephethwe yindelelo enkulu lapha;  
Ngisho lapha emzini wami Makhasana.  
Mina-ke ngithi angisalidingi leli wisa.  
Ngife athathe ubukhosi baKwaZulu!  
Qha! Ngeke akubone lokho Makhasana!  
INKosi kithi kayibekwa ngamkhaba,  
kumele uCetshwayo abuthathe  
ngezikhali ngoba mina ngibona iNdlov'  
enesihlonti. [*Kufika uMasiphula  
nombiko*].

**Masiphula:** UHlamvana Bhul' umlilo udinda  
inkosana kaManzini wakwaZungu  
ebifika nomlayezo obuphuma ekhaya  
kubo. Ube esephosa amehlo ezinsizweni  
ebezokhela uhleko, amehlo akhe abe  
esehlangana nakaCetshwayo, yagadla  
imamba enguCetshwayo. Umshaye  
Ndaba elandelisa ngamazwi athi  
umbukani, akakhuleki akhulekele yena.

**Mpande:** Angithi uyazizwela Makhasana... Lo  
mfana ugagamela lukhulu emzini wami.  
Lo msindo engiwuzwayo awuqonde  
Gagamela kepha ungumkhonto  
obhekiswe kimi, Jama! Angimesabi,  
Jama! Ngingafa khona manje!  
[*Ashayeke phansi aquleke uMpande  
avuke nephupho elixakile alizekele  
izinduna zakhe*].

**Mpande:** Okungilalisile ngingekuqonde.  
Angikwazi. Kodwa ngivuswa umsindo  
wabantu abaningi... Ngithe ngithi

ngikhuza lo msindo ingede inhlava  
yathi.. gcwigcwi..gcwi! Yandiza.  
Sayilandela. Ekungeneni ehlathini sifica  
inyathi yenkunzi idindilizile ihlatshwe  
ngenye. Yahlinzwa khona lapho... le  
nyama ibibomvu, igxaza igazi  
elimangalisayo. Yathwalwa yabekwa  
phezu kwezingqoko, zephuka.  
Ngisajiyelwe yile nkinga, ngibone  
engingakaze ngikubone, isihlangu  
senyathi. Okuthe kusuka kwakubona  
isandla esinobuhwanqa, sathatha lesi  
sihlangu esinenxeba. Ngakhuza lapha  
sengibona ukuthi sabhubha isizwe sami.  
Mina-ke ngibona yona indlov'  
enesihlonti.

UMlandi wethula isihloko sencwadi uqobo ngesu lenkulompendulwano  
nephupho nokuyisu okwethulwa ngalo indikimba yomdlalo. INkosi uMpande  
akamfuni nangokhalo uCetshwayo. Ayisaphathwa-ke eyokuba abe yiNkosi.  
Ekuhlupheni kwakhe uCetshwayo eshaya izinsizwa efuna ukukhulekelwa uyise  
esekhona kwenza uyise aphumele obala ukuthi kuzomele alwe nomfowabo  
uMbuyazi kuqala. Ngomlomo weziNduna oMakhasana noMasiphula umlandi  
ukhumbuza iNkosi ukuthi zazikhona izalwa iNkosi uCetshwayo, futhi uye  
okufanele ayilandele ekubuseni. Esingenisweni sithola iphupho liqhamuka  
njengesixwayiso kuMpande ngokuzokwenzeka uma ebona inyathi idindilizile  
igwazwe enye. Nakuba iphupho libuye liveza uMbuyazi ephethe isihlangu  
esinenxeba kepha iNkosi ifuna ukuthi izinduna zibone njengayo zibone enqoba  
uMbuyazi ethatha ubukhosi. INkosi uMpande akasafuni lolu daba luqhutshwe ,  
uluvala ngokuthi nje *'mina ngibona indlov' enesihlonti.'* Ligcina lizihlonzile  
iphupho eNdondakusuka lapho asala khona uMbuyazi njengoba lishilo iphupho.  
Igazi lezinyathi elaligoboza akubanga *elegwalagwala likaMenzi elisuk'  
eNtumeni kwaye kwabheja iNdulinde kwabhej'uThukela'* kodwa *elendlov'  
enesihlonti* intandokazi kaMpande, uMbuyazi (Ndelu, 1962: 163-164,168).  
Emgedeni acashe kuwo ehlathini uMbuyazi kufika inhloli yakhe uQamunda  
ochaza ngokwenzekile empini:

**Qamunda:** Impi yakho ishaywe yabhuqwa  
uMandlakazi, uMpukunyoni noSuthu  
lukaCetshwayo. [Kufika iNkosi

*uCetshwayo nabo bonke ayenabo  
phezulu eNdulinde].*

**Cetshwayo:** Uthi kungashiwo ukuthi Cetshwayo, Mbuyazi? Nango-ke uCetshwayo phambi kwakho Mbuyazi. Akusekho-ke ukumukela uma sengivale umlomo wesidleke sesakabuli namabhakabhula. Izizindlo zakho zonke ngothi lwazo ziphelele lapha ogqokweni lwami. Ngizoqoba amaqashana lapho ngithanda khona, ngiqobe amaqashana nalapho ngingathandi khona, ngifunde amaqashana lawo ngingenaluvalo lokuphangelwa ngumuntu. Ngizokukhinikela konke ngaphambi kokuba ngikugwaze ngenhlendla le ezobuya namaphakathi akho.

**Mbuyazi:** Hhawu ngomama!

**Cetshwayo:** Klawu! Ngonyoko! Ngadla! Ngadla!  
*[ashayeke phansi uMbuyazi afe].*

Izinyathi ezimbili ezidudulane ephusheni zidudulana bukhoma emgedeni wasehlathini eNdulinde. *INyathi kaNdaba empondo zimakhenkenene, neNdlov'enesihlonti* bayalwa, bayakhuluma bayathethisana ukuze kuqhumbuke le nzondo nolaka obelokhu lugqibelene luzwakale esizweni. Inkulumompendulwano iyakwazi ukuqhumbusa ithumba lentukuthelo engaphakathi kubadlali.

Umlandi okaNondaba wethula ukuthi izinhlozi nogqayinyanga beLembe kukhona ababekusola ngozungu abalubophela *uLusiba gojela* oMkabayi noDingane kodwa bengenasiqiniseko. Ngakho akekho noyedwa oluma iNkosi indlebe ngalokhu kusola. NoJeqe imbala uphupha iphupho, iNkosi beyiguqisa, kodwa lutho ukwenza okuthile ukuvikela inkosi yakhe. Uthi uyesaba. Ukwenza izinto zibe lula ozungwini lukaMkabayi, uShaka uthumela uJeqe ukuyohogela umoya ndawondawo lapho uNongo ebhubhise khona abantu ngeklwa. UJeqe akasho ukuthi iNkosi ayiqaphele. Yiso lesi sigameko esenza uJeqe angangeni neNkosi esibayeni okwakulashelwa kuso iLembe. Wayekade ehambile

engezokwazi ukuzithola zonke izimbiza nezibiba ezazizoqinisa inkosi. Futhi lokhu akwenziwa nje ngokwesiko.

UMkabayi wayekwazi kahle lokhu ukuthi ekaJeqe yona iphandle. Empeleni akekho owayelindele lokhu ngaphandle kukaMkabayi neqembu lakhe elasebenzisa leli thuba ngobuchwepheshe nenzuzo. Bafika nje oDingane noMbopha unoxhaka kaMkabayi ucushwe uyizingovolo. Bayithola kahle iNkosi ingahlomile, ingembethe lutho, kwamabutho awekho asempini. INkosi ihlolile, inenyanga nje kuphela nayo eyayingahlome ngalutho. UMKabayi wayekwazi kahle konke lokhu, azi nokuthi uma uJeqe engekho, iganele esokeni, noma kanjani ubukhosi bukaShaka bayabushaqa bayabushwabadela. Ngisho uMvelinqangi imbala wayifihlela inkosi lesi sigameko esibuhlungu kangaka. Abanye bakholwa ukuthi kuhle lokhu ukuba uMvelinqangi angasivezeli isintu sakhe sonkana ngalolu suku olunzima kangaka ngezizathu azaziyo kangcono yena. Njengoba umlandi eyiso elisemkhathini nelibona futhi lazi konke usebenzisa leli sulubezi ukuze kufezeke inhloso yomdlalo nenhloso eyisiphetho sempilo yomuntu emhlabeni wonke. Nakuba enamandla umlandi okwenza ngokuthanda emdlalweni wakhe kodwa uma sekufika ezindabeni zokufa noma izinkomba zibonakala akekho ongakugwema ukufa ngoba indlela okuza ngayo ayiqondakali.

UJeqe insila kaShaka noyiqhawe elesatshwa kakhulu esigodlweni nawuZulu ephelele, akahogeli naphunga ngozungu oluboshelwa iLembe nakuba esola ukuthi kukhona okushaya amanzi kodwa akazi ukuthi lizoduma ngaphi. Nasendleleni akahogeli namoya ongamenza ahambe ngophuthuma nakuba igazi lakhe limtshela ukuthi kukhona okudla amantshontsho. UMKabayi nawoDingane babemsaba kakhulu uJeqe kodwa nakuba yena uJeqe ebonakala engakwazi kahle hle lokhu. Yingakho engxoxweni yabo oDingane bebuza ukuthi uma sebeyophetha umsebenzi bayomenzanjani uJeqe. Ubanika isiqiniseko uMKabayi ukuthi uyoba engekho uJeqe. Umlandi wenza isiqiniseko ukuthi lo mlingisi oyingwazi esatshwayo iyafihleleka lesi sigameko ukuze icebo lokubulala iLembe liphumelele. Lesi senzo sokwesaba ukuxwayisa oweZulu saletha isithibezi lokufa kuShaka. Nalo iLembe alisoli lutho nje ukuthi kukhona okubi abamgodlele kona abakwabo nakuba likhuluma sengathi kukhona

elikuzwayo. [Wethula inkulumo yakhe yokugcina kubo njengeNkosi]. UZondi, (2005:41,42) uthi:

**Shaka:** Bafowethu nani zinduna zami, namuhla ngiyiphaka okokugcina, sesilahla namathunga ngoba ikusasa akulethu. Uma kuphinda esikaMjojeni, engethemba sizophinda, ngeke ngiphinde ngihlasele. Sesiyithintile iNingizimu, iNtshonalanga, neMpumalanga; igama lami, igama likaZulu lisematheni awo wonke umuntu ngalapho, liyathuthumelisa. Ngizothi ngingayiphaka eya eNyakatho ngisale ngife. Ukufa kwami sengiwuhlanganisile umbuso kuyoba intokozo ekade. (*Babhekane bonke*). Ningathuki uma nibona uJeqe engekho lapha. Nalapho senikhipha impi akazukuba khona; ngimthume le kuNongo ukuba ayohlola udaba lokuthakathwa komakhelwana bakhe. Angazi uyobuya nini kodwa hleze asindwe yizinyawo. Sengiyozwa ngophondo ekuseni seniphuma. Unyawo oluhle.

Umlandi uphinda asethulela izimfihlo ezitholakala esigodlweni seNkosi ukuthi nakuba isigodlo kuyindawo engenkulu kangako kepha izimfihlo aziputshuki kalula. Kufa abantu kodwa kube kuhlekiswana. Abanye abantu esigodlweni bagcina ngokusola nje baze babone sekonakele nalapho bangenzi lutho. Nokuthi kungafa abantu baphele esigodlweni kodwa ogqayinyanga belokhu behla benyuka ngoba becabanga ukuthi kunezimfihlo zaseNdlunkulu ezingabathinti, noma azidokwe ligayelwe bona. Empeleni okwabo ukugada, hhayi ukuhogela izifuba zakomkhulu ngokusho komlandi. Empeleni lokhu akunjalo, umsebenzi wabo kukhombisa ukuthi babengawenzi kahle, nokuthi-ke ubuchwepheshe balo msebenzi osebukhona kulezi zikhathi babungekho endulo. Yikho lokhu okwakwenza lo msebenzi ube nzima ube bucayi futhi. Ukuze kube khona ukuheha okuthile umlandi ufaka itwetwe kubafundi enze sengathi iLembe ngandlela thile lingase lithole lolu zungu buchitheke bugayiwe. Umlandi wethula umlingisi oyingwazi uJeqe esiphupha lesi sigameko kodwa asabe ukusethulela iNkosi kepha siqcina siyisifuba sakhe noGqayinyanga.



UZondi, (2005:36) uthi:

**Jeqe:** Angingedwa, sengibe ngiyathe ngiyalala kufika iphupho elingumbelebele. Ngibona iNkosi iqingqilizile, yopha, ngibone iziphundu zalabo abayigwazile seziyosithela.

**Gqayinyanga:** Ngabe yini leyo? Kufanele, angazi kodwa ukuthi ukhathazeka kanjani ukuba uyayibona into eyenzeka lapha ebusuku. UMkabayi akasasuki elawini likaDingana kanti noDingana akasasuki kwelikaMhlangana.

**Jeqe :** Ungayizeki leyo, singafa sonke uma ike yafika eNkosini. Likhulu silugoddelwe uMkabayi. Ngabe nje bafuna ukuguqisa ithole likaNdaba?

Isithibezi lokufa lifika nokunikeza lowo ozongena enkingeni ithemba elingekho lokuthi konke kusazohamba kahle kanti kade konakele. Kuuba khona isithebezi kulabo abangasiza lokuthi uma besiza bazojeza noma lokhu abakubonayo ngeke kwenzeka. Nokuthi akungesatshwa lutho konke kusahamba kahle, kanti sekuyilo ilanga eliyisilima lokugcina. Akekho owayengalindela ukuthi lolu suku lwaluzonqoba iLembe kalula kangaka. Umlandi uveza ukuthi uma abantu abahlakaniphe njengeLembe lubadida lolu suku, noma ngubani omunye lusayomdida, ziwadle ephakathi. NeNkisisimane eyayithi izoqotha imbokodwe nesisekelo eZungeni kuZulu njengoba yenza eNcome. Lesi simo sesithibezi lokufa layifikela yangakholwa iNkisisimane lapho kuchitheka izingazi zabamhlophe ngezandla zamabutho ekade iweya. Kukhona nokho ukumsola uJeqe ukuthi kwakungamele amesabe kangaka uShaka ngoba wabe esemazi kangconywana njengeqhawe nensila yakhe enkulu. Kuyacaca futhi ukuthi umlandi ufeza izinhloso zesihloko kanye nendikimba [*okungukufa kweNkosi iLembe*] okwenza mhlambe angamvikeli lo mlingisi oliqhawe lomdlalo.

## 2.11 Isigameko esifihlelwa umlingisi othile

Uzungu luhambisana nokuthi umlingisi othile afihlelwe isigigaba esithile, esihle noma esizomlimaza. Umlandi ukwenza lokhu ngokusebenzisa ingxoxo. Empeleni lokhu kuyilutha njengoba umfundi nezethameli umlandi uzitshela konke. UShaka naye ungene kulesi sigameko. Akasoli nakancane nje ukuthi oMbopha noDingana nakuba exoxa nabo ngombuso kaZulu kukhulu abamgodlele kona kuqhamuka kuMkabayi. UShaka wayebeya engacabangi ukuthi bangamenzakalisa. Nesu likaMkabayi liphunyeleliswa nguye uShaka uqobo othuma uJeqe kuNongo asale engenamvikeli oseduze. Uma eyedwa uShaka wayethi, unabaphansi kanye nesizwe sonke. Konke lokhu uMkabayi wayekuqaphile. Yonke impilo kaShaka wayeyiqaphile eyelusa uMkabayi ukuze kungenzeki phutha kanti uShaka yena ubonakala enganake nakunaka ngalokho.

INkosi uShaka uzwakala ekhulumisa okweNkosi yakwa-Israeli uSolomoni uma ethi: *Abaphilayo bayazi ukuthi bazokufa kepha abafile abazi lutho* UMshumayeli, (9:5). I Lembe lalazi ukuthi lukhona usuku lokufa kodwa lingazi ukuthi njengoba likhuluma ngakho selibikezela ukufa kwalo nakulabo abahlose ukulenzakalisa.

UZondi, (2005: 39-40) uthi:

**Shaka:** Ngaphambi kokuba uhambe (uya kwaNongo) ngifuna udlulise lo mbiko koDingane Angazi-ke ukuthi iyophuma usubuyile yini?

**Jeqe:** Ngiyoba ngifile Nkosi!

**Shaka :** Akukho kufa lapha Jeqe ngoba kuzophinda esikaMjoleni futhi nami angisho ukuthi ngizophuma nale mpi.

**Jeqe:** Nkosi, iZul' eliphezulu akusafanele liphume, sekufanele liqhwakele, lidle ukwindla kwemfundiso yalo.

**Shaka:** Elokufa alitsheli Jeqe sesiyobonana.

ILembe livalelisa kahle kangaka kuJeqe selivalelisa okokugcina. Nakuba isigameko sakaNongo sibonakala kuyise esenze iLembe latholakala lingavikelekile, iLembe lalingeke liye empini njengoba lishilo. Lalizoba nalabo abambalwa noma kwesinye isikhathi libe lodwa . Okunye okwenza lo msebenzi ufezeke ukuthi bonke abantu nabaNtwana bayamesaba uMkabayi.

UZondi, (2005:34) uthi lokhu kufakazelwa amazwi kaMhlangana:

*Angizange ngisithiye kanje isife. Akubucayi  
Mbopha, kakhulukazi ngoba yisu  
likaMkabayi ongathi uma sike samenza isitha  
sibhubhe lingakashoni leli.*

Nakuba kuyisu likaMkabayi uDingane uzwakala sekunguyena olithaka ngobuhlakani ukuze lithathekise libahehe abafowabo. Uze agcina esekhuluma amazwi abandlulula iNkosi uShaka kuMhlangana ukuze abonakale emubi futhi engakufanele ukuba yiNkosi. UZondi, (2005:33) uthi:

**Dingane:** Wena mfowethu yini anayo uShaka ongenayo wena? Wancela kodwa wena wancela kangcono kunaye ngoba unyoko akazange antunte alambe. Nelusa nobabili, yena welusa ezabafokazana wena welusa ezesizwe. Wanikwa umutsha lona angawugqokanga yena engingazi ukuthi lize linikwe mina *elikaDingane* ngani lalifanele yena nje? Walamba wesutha wena. Pho angaze abe yinkosi, wena ugijime izinkalo ulwa ungatholi ludumo, lonke luya kuye ngani? Usemile uShaka usefanele adedele wena Mhlangana. Izwi likaShaka elabaphansi, izwi likaMhlangana noMbopha elikaMvelinqangi.

Ukwethula nokwembula izinga asenalo lenzondo ngeNkosi uShaka uDingane akasenqeni nokusebenzisa igama lakhe abona ukuthi alisamfanele selifanele uShaka efile futhi.

UWardhough, (1992) uthi:

Naming procedure is one of the functions of identification. Examination of our names can reveal a great deal of information about different cultures of our societies. Names within a particular language to a greater degree are a reflection of beliefs, attitudes and ideas. Names are meaningful and are related to specific events.

UFerguson ecashunwe uHadebe, (2002:3) uthi:

Names indicate what character is, and what a character is capable of becoming.

Uqhubeka asichaze lesi simo uHadebe, (2002:3) athi:

Amagama aveza ubunjalo besimo senhlalo  
nenkathi umntwana atholakala ngaso.  
Kuyaye kuqanjwe umntwana igama  
ukudlulisa okuthile ngendlela ecashile  
ikakhulukazi uma isimo singesihle  
kungebekwe kuthi ngqo.

Leli gama uDingane aselifela amathe nalo lingena kuwo amagama ayeqanjwe ngenhloso le uDingane asejivaza ngenxa nje yokufuna ubukhosi.

*[Emdlalweni uMageba lazihlonza]* iNkosi uMpande naye uphupha iphupho elikhombisa inyathi edindilizile ehlathini. Lokhu kwabikezela usizi ayezobhekana nalo ngokubulawa kwendodana yakhe “*Indlov’ enesihlonti’* uMbuyazi nguCetshwayo. Nakuba eyinkosi ehlakaniphile nephupho limsiza limvezela ukuthi uCetshwayo uzonqoba empini yokubanga ubukhosi nomfowabo ngenxa yokungamfuni unina uNgqumbazi, uCetshwayo useyazondwa nobukhosi abusamfanele. INkosi ayiliboni leli phutha elenzayo. Kwala noma iziNduna zithi ziyayicebisa kunhlanga zimuka nomoya. Isu elalizosiza ukuba zidedelwe esibayeni ziphakamise ithole uMbuyazi uyehluleka ukuphakamisa ithole kanti uCetshwayo avele alithi thasi aliphose phezulu, kudume omkhulu uBayede. Esikhundleni sokuba lesi simo sisize ukwembulela uMpande ukuthi ubani iNkosi kwaZulu, kwabasa umlilo wenkani nokuqinisa

ikhanda lokuthi lokhu akubonayo akukhona futhi akuzokwenzeka. Uze asho athi akabuthathe ngezikhali ubukhosi uCetshwayo. Lokhu wakwenza ngobukhulu ubudedengu nokungabi nandaba ukuqhatha amadodana akhe nokuthi isizwe sizokwehlukana phakathi kube khona nalabo abazomzonda.

[UMsimang, (1976:53) *Izulu Eladuma Esandlwane wethula insizwa uWashesha isoka likaHleziphi Mbatha emthonjeni phansi kwaseSihlungu. Baxoxa ngezimfihlo zothando*]:

**Hleziphi:** [Uyahlabela] Wathi uyahleka ngamthanda,  
Wathi uyakhuluma kwamfanela..  
Ngibambeni ngibambeni ngiyamthanda!  
Ngaphela umoya ngiyamthanda  
Ngaphela umoya webakithi.  
Ngibambeni ngibambeni.....

**Washesha:** [Kuchamuka uWashesha] Ngabe ungathuli Mthiya wami..... Vuma ingoma oyivumayo ngiyithwebule. Ngiligodle emgodleni njengomphako wogume. Ngililalele sengingedwa ezintabeni ezimakhelekehle.....

**Hleziphi:** Yebo Zwide ngiyawezwa awakho, kepha ukuba bekunokwenzeka bengizonxusa ukuthi noma ungawakhuluma onke kodwa elempi ulizile kwezami izindlebe. Impi inezihlathi ezimbili okomuntu.... Abesilisa bayibona kwelinye bavukwe amadlingozi ,nabesifazane bayibone kwelinye. Ubuqhawe bukaZulu Zwide wami siyabazi kodwa ngizokutshela lokhu ongakwazi. Uma nifele empini nithi nife kahle...ukuba benike nibacabangele abantu besifazane mhlambe ngabe izimpi azingaka.

**Washesha:** Usho ukuthini uma uthi isifazane nemindeni yethu asikucabangeli na?

**Hleziphi:** Mhla kwempi yeZigqoza, amabutho ayehambela phezulu ekhuza izaga, ... negazi lishisa ehogela usi lwempi. Kwakungenjalo komame ababehlisazela nemithwalo bebelethe izingane zizodwa

ezigoniwe, zizodwa ezinyawo  
 zimagqikolo ukuhlatshwa ameva  
 nokuvuvukala ngenxa yendlela ende.  
 Zikhale zibe luqanduqandu... ukukhathala  
 komama kulotshwe emabunzini...  
 kubangwe emigedeni. Ekuhlabeni  
 kwenhlamvu yelanga ekuseni kuphuma  
 izalukazi nembewu nemishanelo  
 zihlwanyele kancane zishikize  
 ngemishanelo zishanela ububi bokufa,  
 zicela uxolo, zinxusa emathongweni  
 ukuvikela abasempini, ukuthi inkemba  
 yokufa ibaceze. Sonke ngaleso sikhathi  
 sembethe izidwaba saziphendukezela  
 ukuze impi kaMpilo inqobe ekaKufa.

**Washesha:** Hleziphi mntakwethu amazwi akho  
 agcwele umunyu nosizi...

**Hleziphi:** Lapho ilanga liyozilahla kunina, sonke  
 sokhela izimbaqa. Yilolo nalolo bhaqa  
 lumele umphefumulo esiwunxuselayo.  
 Ekuseni sivuka sindlule amacansi  
 singawagaxi kodwa siwamise  
 emseleni. Yilolo nalolo cansi lumele  
 lowo esimxuselayo empini. Ngaso  
 sonke isikhathi siseMlindelweni. Zifike  
 izinhlozi nezindaba. Zona azinandaba  
 nathi ngoba ukufa kwabethu  
 esibathandayo akusho lutho kubo.  
 Kuzona nje ukuthi impi iyanqoba noma  
 iyehlulwa. Iqiniso sonke silithola  
 ezindlini zethu. Kuthi lapho ubhaqa  
 luya lucisha wazi ukuthi lowo  
 obumnxusela uselele. Kuthi lapho  
 nocansi obulumisile luya lutsheka luze  
 luyowa, wazi ukuthi lowo  
 obumnxusela usewile empini futhi  
 engeseyophinde avuke. Noma  
 ungaphinde ulokhele ubhaqa luyovele  
 lucime, kanjalo nocansi luyovele luwe.  
 Ziqathake okwamaconsi emvula  
 izinyembezi.. bakubone labo enihleli  
 nabo bakukhace kabuhlungu ukuthi  
 ungabagileli umhlola ubathele  
 ngezinyembezi hleze uthelele ababo  
 abasaphila ngomshophi.  
 Engikwethembisa khona Washesha  
 wami ilokhu: Ubhaqa lukababa  
 luyokokhelwa isithembu sakhe.

Izimbaqa zabafowethu ziyokokhelwa izintombi zabo, nawodadewethu abancane, zonke azidokwe ligayelwe uHleziphi. Lunye vo ubhaqa engiyolokhela, munye nengiyommisela ucansi, nguWashesha Nxumalo. Uma nginawe nginakho konke, uma bengibulalele wena koba ngcono bangibulale nami. Hamba Washesha wami ungehluleki ukubuya ngiyohlala ngikulindile. [*Bangane behlukane*].

Kule ngxoxo umlandi (Msimang) wethula enye yezimfihlo ezijulile ngemiphumela yempi nosizi oluba khona emindenini ngenxa yempi nokuthi uWashesha wayengazi ukuthi ayesengayophinde angane noHleziphi. Lokhu ukuveza ngokusebenzisa lona lolu thando olusavutha amalangabi lukaHleziphi negosa uWashesha ngenxa yokuthi akukapheli nyanga bethandene. Nakuba uthando lubaluleke kangaka ekusimamiseni imindenini nokwakha imiphakathi yesizwe, uma kunempi uthando lushayeka indiva, impi ibonakale ibalulekile.

Ngokwesiko lakwa-Israyeli insizwa ibingayi empini uma isanda kushada. Cishe isizathu sisobala ukuthi ingqondo yonke iba kumalokazana. Lokhu kungenza ubudedengu kolwayo agcine esale empini kalula. Ukuze kuvikelwe umndeni omusha ezigagayini nemiphumela yempi kuhle angayi empini. Leli shwa libonakala limnamathela uWashesha yena owayehlose ukushada emuva kwempi.

Ngenxa yokuthanda isizwe yinye into ayaziyo ukuthi uzobuya empini akhe umuzi wawoMkhatshwa. Phela akaqali ukuya empini nabanye bayaya babuye. UHleziphi wethula amaqiniso avame ukubalekelwa yisintu ngisho namaqhawe imbala ukuthi akubona bonke abaya empini ababuyayo. Le ngxenye evezwa ngumlandi ngoHleziphi ayivamile ukugqanyiswa kepha okugcizelelwayo ukunqoba nokuthi abasale enkundleni basale njengamaqhawe. Okubuhlungu ngalesi sigameko esifihlelwa abalingisi bobabili baxoxa sengathi basazobuye babonane. Umlandini usebenzisa bona ngokwenzeka othandweni kanti uchaza okuzokwenzeka kolwabo uthando.

UHleziphi ubeka obala bonke ububi nobuhlungu kuWashesha ngobubi bempini. Ayikho into angayenza umfo kaMkhatshwa kufanele ayolwa empini ezayo yaseSandlwane njengeqhawe. Uma enqoba naye uHleziphi uyozishaya isifuba ngalokho. Kodwa uthando olungaka alushiya ngemuva kuHleziphi luyokwenziwa njani? Empeleni kuzwakala kahle obekushiwo uHleziphi lapho uSontinge kaShenge esebika ukusuka nokuhlala ngokunqoba kukaDlamvuzo eSandlwana. Ubeka ukuhlabana kwezinsizwa oWashesha nezinye namabutho ngokunjalo bese kuvele kancane nje ukuthi bakhona abasale enkundleni kushiwo bona oWashesha nezinye izingwazi. Okucaca bha emehlweni eNkosi ukunqotshwa kweNkosisimane nokuyithokozisayo nokulethe izindaba ezinhle nesithunzi esizweni. Ukuthi uZulu ulahlekelwe kangakanani akunakwa kakhulu lokho. Vele bekulindelekile ukuthi azosala amaqhawe enkundleni. Empeleni umbuso umiswa ngokuchitheka kwezingazi zamaqhawe.

UMsimang, (1976:2-3) uthi iNkosi uCetshwayo iyakufakazela lokhu:

**Cetshwayo:** Ngithi Mnyamana izwe yinto yokufelwa. Abantu bayazalwa, bakhule baphinde bafe. Imifula, imithombo neziphethu kuyagoboza kuphinde kushe. Kanjalo nokumilayo kuyakhula, kuqhakaze kuthela izithelo ngesikhathi sakho, kepha kuphinde kufe. Lokhu okuhlala kuhleli, lokhu okungedluli nanini, yizwe. Uyangizwa Mnyamana? Izwe yinto yokufelwa, Jama!

Uma amaqhawe esele empini kuyajathulwa kuthiwe benze umsebenzi wabo ngempumelelo nobuqotho. Kukhohlakale ukuthi amaqhawe lawo angabanikazi namalunga emindeni ewathandayo nengafuni lutho ngawo, ayisaphatha-ke eyokusala empini. Umbuzo uthi zingaki izintombi ezalahlekelwe ngamasoka zilindile njengoHleziphi? Zingaki izintombi ebesezithembe ukuthi emuva kwempi nje ziyayikhetha insizwa yasekuthini noma zizowushaya ekuthini nokungeke kusenzeka? Zipholiswa kanjani izinhliziyi zalaba bantwana abancane abafana nawoHleziphi nokungavunywanga bakhale ukuze kudlule abakuzwayo? Uma kwakuyisiko leli elalenziwa lokukhanyisa izimbaqa nokumisa amacansi, maningi kangakanani amacansi ayewa ubugingqigingqi



phambi kwezintombi ezazithembe imigcagco njengokwezivumelwano zasemifuleni ehlukehlukehene? Ziligwinya kanjani itshe lezi zingane eziqala ukuthanda uma amathemba azo eshabalala kabuhlungu kanje ziqala nokuthanda kanti kwakukhala zenqatshelwe? Phela isiko liyakuphikisa lokhu kukhala kwezintombi zikhalela amasoka. Okungenani zingayokhala le endle. Ubani onika omama bemizi induduzo, isibindi nethemba lokuqhubeka nempilo ezimweni ezifuze lezi? Ayisakhulunywa eyezingane ezilinde oyise nezilokhu zibuza ukuthi babuya nini? Nakuba iningi lezinsizwa ezasala empini njengoWashesha zahamba zivalelisile ezintombini zazo nasezishelini ngethemba lokubonana, kuba khona umcabango othi nje ukube uWashesha wasinda. Yini abaphansi bangamvikelanga? Uthando olungaka olwacekeleka phansi impi? Kungabe impi ibaluleke ukudlula uthando lokwakha umuzi?

Umlandi ngengxoxo ayenzile phakathi kwalezi zithandani unikeza umfundi nombukeli walo mdlalo ithuba lokwetshisa nokuhlaziya imiphumela eminingi yempi emindenini nasesizweni. Ukuqaphelile ukuthi le ngxenye kumele ayiveze noma ngabe ibuhlungu kangakanani. Kunezimo empilweni ezehlayo lapho kukuningi imibuzo kunezimpendulo. Ngeso lomlandi umfundi ubuka oHleziphi noWashesha abafisela okuhle kodwa. Kanti ubuhlungu obuzwiwa umfundi nezethameli ngokusala enkundleni kukaWashesha kwembula ubuhlungu besizwe ngokushonelwa. Into umlandi aduduza ngayo amazwi kaWashesha awakhuluma sengathi uyazi ukuthi nebala kasophinde asibone isithandwa sakhe, athi:

**Washesha:** Ngabe ungathuli Mthiya wami.....  
Vuma ingoma oyivumayo ngiyithwebule  
Ngiligodle emgodleni njengomphako wogume....  
Ngililalele sengingedwa ezintabeni ezimakhelekehle.....

Iqiniso elihlala obala ukuthi noma ngabe isintu sithanda kanjani ukuphila noma ngabe kuthandanwa kangakanani njengoba sibonile uHleziphi noWashesha, kunesitha esingukufa esihlala sihobebe ukuhlwitha abathandiweyo besizwe. Nakuba iso libuka ngqo uHleziphi namatshitshi awontanga yabo ayenezifiso zokwakha imizi, namabhungu afana nawoWashesha ngokunjalo, iso alikhohliwe futhi ukujejeza omama nosizi ababhekana nalo ngokushiya

izinsika zamakhaya. Kanti nezingane ziba nezinsalelo zokushiywa obaba bazo. Nakuba izaba zenziwa imindeni ngokwehlukana ukuba ukufa kuphephetheke kuwaceze amalunga emindeni kubonakala kuqhubeka kucekela phansi izimbali, ikhaba nezinsika zezwe nanamuhla ngezimoto, izifo nezimpi ezehlukene. Lesi sitha singeqhamuke ngempi kuphela kodwa sishintsha amabala njengonwabu. Ngisho ungaqapha kanjani siyakuthola nabanye sibathole njengoba kwenzekile kuWashesha. Ngakho kulungile ukuthi azibanjwe ziqine. Cishe okwakuqinisa isizwe yikho ukuthi uyedela wena osulapho! Phela kwakungekho ukujikela emva kwendlu.

UMaphumulo, (2004: 34-35) ekhuza ngokufa ngobuningi besizwe uthi:

Kusekhona abantu abawenza umgwaqo  
ishashalazi lombukiso, okungathi  
kungabukwa bona beqhufuza kuwona abantu  
ngezimoto. Ayifuneki leyo nto Ndlu  
emnyama. Impilo yomuntu ibaluleke kabi.  
Ayifani neyegundane lona esingalipitshiza  
kungabi ndaba zalutho ngoba alukho usizo  
lwalo.

Ekhuza ngokufa kwentsha ngobuningi bayo ingabulawa yimpi-ke kulokhu kodwa ukungezwa.

UMakhanya, (2008:11) uthi:

Agcwele amathuna usufuna omama  
basidinde isililo ngoba thina sishiye umhlaba  
ngesifo sobulili. Kumnandi yini uma mihla  
namalanga bethi sizwile ukukhala  
kwabalahlekileyo, siyabathandazela Nkosi  
yami mabaphile.

Lezi zimo eziphawulwa abahlaziyi ziveza isimo sokuthi ukufa kudlondlobele ezikhathini zamanje, okunye kudalwa ubudedengu besintu sonkana ngokuthatha impilo njengomdlalo. Ubabaza ekhuza umhlola wokufa kwabantu ngobuningi ngenxa yezifo. Ukhuza sengathi uyabavimba abantu ukuthi akusafanele bafe manje ngoba ayikho indawo abazofihlwa kuyo. Uyangathekisa uma ethi agcwele amangcwaba ngenhloso yokugcizelela ukuthi abantu bafa ngobuningi

babo, ikakhulukazi intsha. Uma kukhulunywa ngezinga emhlabeni jikele lezimpi kuvela ukuthi alikho izwekazi elingenayo indawo engabizwa ngokuthi: ‘alubhadwa kuyo’ yonke indawo kuyaliwa kufa abantu ngenxa yamavukelamibuso. [I-www.warsinafrica](http://www.warsinafrica):

Le nkundla yezokuxhuma iveza ucwaningo oluthi, amazwe emhlabeni jikelele abhekene nengwadla yezimpi nokubhubha kwabantu ngobuningi angama-60. Lapha kubalwa namazwe aseNingizimu neMelika okubalwa iMexico, Equado, Colombi namanye; kubalwa i-Afrika, i-Europu, Kwa-Israyeli, i-Asia njalonjalo. Kanti amaqembu alwayo wona angama-455 emhlabeni wonke jikele. Leli nani liyengezeka usuku nosuku. Lesi simo ngakolunye uhlangothi sembula ubungozi usuku nosuku isintu sonkana emhlabeni wonke esibhekene nayo sezimpi eziqotheni isizwe soMdali.

## **2.12 Inkulumompendulwano nezimfihlo zemidlalo**

Umlandi uke asebenzise abalingisi bakhe, abaphathise imiyalezo okunzima ukuthi umuntu avele ayidlulise kalula nje esizweni kodwa bona bakwenza lokhu kalula nje. Kwesinye isikhathi kuba yizimfihlo ezithile abazigqibayo bese kuthi ngenxa yemvelo yabo baziputshuzele abathile njengemfihlo okufanele ingedluleli phambili. Imfihlo ivame ukuphutshuka kube sengathi yiphutha kanti cha, akunjalo. Yihloso yomlandi ukuba lolo zungu noma imfihlo izwakale ukuze kwenzeke njengenhloso yomdlalo okungaba ukubasela udweshu noma ukujezisa umdlali othile ukuze kudlule isifundo esiqondwe umlandi. Umlandi futhi angafundisa ngobungozi bokuhlala unezimfihlo nokuthi uma imfihlo iphuma kudaleka omkhulu umonakalo ebudlelwaneni babantu abakade bethandana, bethembana omunye engazi ukuthi kukhona agodlwe khona.

Kwesinye isikhathi umlandi uphathisa umlingisi wakhe le imfihlo eyingozi nakuye uqobo. Lo muntu ophathisiwe, kwesinye isikhathi ngokwemvelo nje akakwazi ukugcina izimfihlo, ubudedengu ekukhulumeni. Lolu lwazi uma luphunyuke kungalindele muntu kufe gula linamasi. Kwesinye isikhathi umlandi uba nomlingisi onobuthakathaka nobudedengu ekukhulumeni nowenza

izinto budlabha. Uma lo mdlali enza lokhu kuyaye kuthuse kube khona nokubuza kubafundi ukuthi hlobo luni lomuntu lolu oluneziga ezinje. Ababuka uMdlalo kamabonisakude i-Generations uQueen Moroka udlala le ndawo kanti nomdlali onguPaula van der Leck odlala kuSeven de Laan wenza lo msebenzi womlandi wokubhadlaza izinto obala.

UStyan, (1965:69-71) uthi:

Narrators may allow the spilling of the beans, a dramatic ploy (to expose secrets and delicate subjects) to occur in the drama to look accidental but in reality it is on purpose. Secrets are spilled out in drama to create a necessary chaos or a necessary evil for the sparks needed at that point. This technique is used to let loose of the narrator's imagination in the minds of characters, to wrestle with their different challenges head on. By so doing they put themselves deeper into trouble or win the battle, but just for a moment.

Umdlalo wonke weyeme kuyo inkulumompendulwano ephenduka inkulumompikiswano nengxabano emidlalweni. Inezinhloso ezithile okumele izifeze. Enye ukufundisa isifundo ngezimfihlo nokwembula ubunjalo besiNtu nokuthi umuntu uyaguquka ngenkathi ekhula noma uma ebhekana nezimo ezehlukene nokwembula izimfihlo zomdlalo nezabidlali. Kulokhu uqhubeka kanje uStyan, (1965:76) uthi:

Characters at this stage are unfolding as the drama unfolds before them, showing their potentials and short comings. Even if the reality reveals that situations are at odds with them, characters seem to possess certain powers to succeed regardless of the true state of events. In the main, narrators are busy instilling suspense to the readers and audience.

UZondi, (2005:14) uthi:

*[UMkabayi uphinde afice uShaka indle elawini lakhe]:*

**Mkabayi:** Lokhu sabulala inkonyane sizokwenze njani wena?

**Shaka:** Ngiyithole nje singangenzenjani? Kufanele ukuba umuntu ophethe izwe ake ahlale yedwa ukuze angathikanyezwa muntu, ake athathe ukhamba azibuke izici, bangathi abantu sebezibona bezikhomba ethuke.

**Mkabayi:** Kanti nehubesi like lesabe izimpukane?

**Shaka:** Phela yilokhu wangithethisa kuthangi, bele ngicabanga ngecala likaNonkenkeza. Ngakubona kuqala owawukusho kodwa ngadinwa ukukuphendula ngoba ngangazi ukuthi wena ukhulunyiswa ukungazi ukuthi yini engihluphayo emqondweni wami.

**Mkabayi:** Umbuso wakho uzinzephi? Le nkinga ayihluphi mina ngedwa futhi iyona engibona ukuthi uma ungayiqikeleli ingase iwuhlikize umbuso wakho. Uyakwazi khona lokhu kuhlakazeka?

**Shaka:** Njengoba niyakhala uma ngibulala izigcwelegcwele, amasela, nabathakathi nithi abajeziswe kanjani abantu? Uma ungamjezisi umthakathi angayeka kanjani ukubulala abantu? Uma isela ulibiza ngesela lingayeka yini ukweba? Mina ngihlale kakhulu noDingiswayo owazama ukwakha ibandla lokuqala lamacala kodwa kwangikhanyela ukuthi inzondo, isihe, ububhimbi, ubuciko, ukuzalana nokunjalo kwenza ukwehlulela kungahambi ngendlela. Mina ngibona ukuthi izigangi zifanele ukugwiya kanye futhi ngoba alikho icala elincane kufanele zonke izelelesi zihambe ngandlela yinye ziyohlupha engxenye.

**Mkabayi:** Azipheli izigangi.

**Shaka:** Uma zingapheli, akusho ukuthi ikhambi lami liyehluleka, kusho ukuthi impethu ikumuntu noma impethu ingumuntu. Futhi ububi buyasimama abuyothi.

**Mkabayi:** Nokho-ke zibambe ziqine mntanami.

**Shaka:** [*Usele yedwa*] Khona manje uDingane uthetha ithumba lisuka ngaphakathi, uMkabayi useyangisongela. Konje ngabe sengithe ngokulungisa ngazithela isisila? Yiz' uvalo, inqobo isibindi. Kwamiswa ngabaphansi, ngeke ngiphambuke ezwini lokhokho. Noma kunganqunyiswa izintaba zonke phambi kwami noma ulwandle lukaMvelinqangi lungema phambi kwami, ngiyowumisa umbuso kaZulu. Ngizoma noma ngiwe ngezwi loJama.

Umlandi wembula ubunjalo bukaMkabayi obala phambi kweSilo ukuthi uyingozi embusweni, ezinhlosweni nasempilweni yeLembe. Ububi bakhe ubuveza kahle bebobabili. Uyazi uMkabayi ukuthi indlela yokuwisa uDlungwane ukumgolomba ezindabeni zombuso bebobabili bese ethola konke okucatshangwa yisilo ngasese. Iphutha nebhaxa lokumhlasela angalithola ekubuseni kuphela. ILembe nalo liveza izimfihlo zalo ngesu lokumvezela ubuhlakani obudingekayo ekubuseni, lingazi ukuthi ngokwenza njalo seliyazosa.

Liphinde lithole ithuba lokukhuluma lodwa lapho kucaca bha ukuthi umlilo wempi usubasekile phakathi kwalo nobabekazi walo. Uma ulwandle nezintaba kungelivimbe iLembe, umuntu ophilayo angalivimba kanjani ukukhulisa umbuso kaZulu? Yilo leli su elisusa ulaka nokuzimisela elisetshenziswa umlandi kulo mdlalo elenza ilukuluku lokulangazela kuShaka ukuthi kazi isiphetho kulo mbango waseNdlunkulu uyonqotshwa ngubani. Nakuba uMkabayi ebonakala engenamandla okunqoba nesenzo sakhe sibanenga abanye kodwa akukho okungenziwa ukumvimba lo mlingisi nezenzo zakhe ezimbi. Naye unenhloso akholwa ukuthi abaphansi bamphathise yona ukugudluza iLembe. Abaphansi bangephathise abantwana babo izinhloso eziphambanayo. Lokhu kuthi nje kukhona ongathunyiwe. Pho isizwe siyombona ngani othunyiwe nomkhohlisi

na? Impi yomndeni uma kubangwa ubukhosi noma izikhundla, ivame ukunganambithiseki kwababuswayo ngoba ibaphoqa ukuba bakhethe uhlangithi abazoluvuna bengathandi.

UZulu wakuthangi nowanamuhla unazo izinsolo zokuthi omunye phakathi kukaMkabayi neLembe wayephethwe ukuba ugombelakwesakhe engathunywanga muntu. Wayezifunela ubukhosi nodumo kuphela engenanhloso ephusile. Kulukhuni ukubulala abakwenu uma kubangwa umbuso nokuphatha. ILembe njengoba lingazalwa nawoDingane kwenza libe yivezandlebe esigodlweni. Ukuphumelela kwalo yikho okulibangela izitha. Lokhu kuvezwa umonakalo nokugobhoza, kugeleza igazi okudlange ngombuso kaDingane. Mkhulu umonalo ovezwa imidlalo ehlukehlukehene lapho abadlali benza izinto egameni labaphansi.

Emdlalweni kaMaphumulo '*Kudela Owaziyo*,' umlandi uMaphumulo, (2002) usethulela iqhawe uMdaluli opheliswa umsebenzi ngenxa yokuthutha kwenkampani ayeyisebenzela eThekwini isiphindela phesheya kwezilwandle. Esikhundleni sokuba uMdaluli abambisane nomndeni wakhe ozama ukumsiza yena uvuka indlobane, ubhaxa unkosikazi wakhe uMaMlanduli ngemvubu. Utaxa amadodakazi akhe oLondiwe noNenelezi ngemvubu aze abaxoshe ekhaya. Ekugcineni kwalolu dlame lwasekhaya nasemphakathini (nokuyizindikimba zomdlalo) ugqema izingozi, uChivenga umfo waseMozambikhi amshiye umndondo bese ekhalelwa amasongo kaSigonyela. Ijele-ke alinsangu. Uma esezwa ubunzima bejele utshela uMaMlanduli umkakhe ukuthi uphuphe abaphansi bemdonsa ngendlebe bethi akaxolise kubo bonke abahlukumezile bese ehlaba imbuzi ageze umuzi wakhe. Ngenxa yokuthi abaphansi abakhulumi nomuntu wonke, yonke into uma isishiwo noma ingaphumi kubona iyalalelwa. Leli su lo mlandi liyamsiza uMdaluli ukuphunyula ezinhlophekweni zejele. UMaphumulo ongumlandi kulo mdlalo *Kudela Owaziyo*, wethula indikimba yodlame nokucwasa okugcina kudale izimpi kwabaseNingizimu Afrika nabokufika abamelwe uChivenga. Lesi simo sikhona emhlabeni wonke jikelele.

URabinowitz, (2012 ) [www.benzinga.com/media](http://www.benzinga.com/media) uthi:

Given development in American society, one cannot help but notice a gradual decline from the 1950's to our current decade. And though every time period has its own problems, there do appear to be serious issues plaguing our contemporary society. Whereas one may want to blame mainstream media, Watergate, the feminist movement, the decline in family as a social institution or technology for changes in society, the issue of socio-cultural deterioration comes back to a question of the collective consciensness. In the light of analysis one cannot help but feel that our current predicament is the result of a natural course of development and globalization. In terms of global problems it is as if humanity is shrugging owing to the weight of mankind's growth and development.  
**(Humananity Shrugged: America's Crisis of Character and Clash of Conscience).**

Ukuhlaziya okuphonsela izinselelo izindlela isintu esiphila ngayo umhlaba wonke nesithuthuka ngayo emazweni ahlukene yiso esinomthelela ekuthuthukeni kwamazwe nokubalekela emazweni angomakhelwana ukuze kuphilwe. Lolu fuduko luba nemithelela emazweni efana nobubha, ubugebengu, indlala ukubhidlika kwezimiso zemindeni, ukushabalala kobuntu nonembeza njengoba bechaza abahlaziyi. Abantu akumele bacwaswe noma bacwasane [www.queensu.ca/samp/conferences/agenda](http://www.queensu.ca/samp/conferences/agenda).

UPityana, (2008) uyasifakazela lesi simo:

The movement of people within and across boundaries of state and communities has become a feature of modern societies. People move for a variety of reasons. They move to escape persecution and other social upheavals that have beset them; they leave as a result of natural disasters or to escape famine, in search of jobs and better opportunities, to ply trade and in search of adventure. They move



in response to a need. Globalization is an acceptance of this phenomenon.

Yingakho nanamuhla bembalwa abakholwa ukuthi ukukhothama kweLembe kwakuwuhlelo lwabaphansi njengoba uMkabayi eshilo koDingane bakholwa nabo nakuba baqala baba madolonzima. Umlandi ufuna ukuveza izimfihlo nasenkolweni yesintu ukuthi kukhona abafeza izinhloso zabo ngegama labaphansi? Abanye bakholwa ukuthi kungaba kuhle uMvelinqangi aziveze kubantu bonke noma asebenzise isigameko esizobonakala kunoba akhulume ngasese nomuntu thizeni. Umlandi ukushiya kumfundi nombukeli ukwahlulela kulokhu. Yingakho abanye abahlaziyi bethi akuyona into encane ukuqamba amanga egameni labaphansi noMvelinqangi, isijeziso siyokufica ungasalindele. Naye uMdaluli ugcina efela ezizweni koSudan evakashile. Kwazi bani, mhlambe uMdaluli wabe amukeliswa isijeziso sakhe sokuhlukumeza umndeni nomphakathi nokuqamba amanga. Okunye okugcizelelwa yile ngwazi yakwaPityana ukuthi okunye okudala izimpi ukufuduka kwabantu besuka emazweni akubo beya kwamanye. Abanye njalo babalekela ababusi abangabasoongi besizwe kanti bayotheza olunye olunenkume phambili.

Kanjalo noDingane umbuso wakhe awuzange uchume kahle ngenxa yobuqili. Bambona abaNdlebezikhanyilanga njengoba iLembe lasho ngenkathi selilayela. Nasemdlalweni kaNdelu izinduna aziyinambithisisi kahle imibono yenkosi uMpande. Abaphansi kwakudingekile ukuba bazikhulumele baziveze abakufunayo nakulolu daba njengoba baziveza eNkosini uMpande ixakekile ukuthi ubani ozobusa phakathi kweNkosi uCetshwayo noMbuyazi nakuba uMpande naye enabalalelanga. UNdelu uyembula izinqe iNkosi uMpande ngokuphikisa izwi labaphansi uma ikhetha 'Indlov' enesihlonti' nakuba abaphansi bekhetha ithole likaNgqumbazi, iMamba yevun' uMaqhamusela'. Yaphinde yazivuna izithelo zokungalaleli abaphansi eMpini yaseNdondakusuka lapho lizihlonza khona iphupho efa kabuhlungu uMbuyazi ngenxa yothando nenkani kayise (iNkosi uMpande) uNdelu, (1962:167-168):

**Cetshwayo:** Thula! Ungabe usawuvula.  
Usuyowuvula lapho usukhala

ngonyoko ngokungena kwenhlendla  
le.

**Mbuyazi:** Ngeke ukubone lokho! [*Balwe* ]  
Hhawu! Ngomama!

**Cetshwayo:** Klawu! Ngonyoko! Ngadla! Ngadla!  
[*Ashayeke phansi uMbuyazi afe*]  
Ngadla mina, Mthunduluk; ovuthw'  
eNdulinde iZigqoza ziyawulabalabela!  
Nisangweka nalabo Mnconcozana!  
Ngadla kuwe Shonkweni! Ngadla  
kuwe Mantantashiya! Ngadla kuwe  
Somxhawana! Ngaphinda ngadla  
kuwe Mdumba!

Umlandi wethula isiphetho esibuhlungu sempilo kaMbuyazi empini yakhe yokugcina neNkosi uCetshwayo. Ufa empini ewudede elwa nomfowabo kugcwele izibukeli ezingamabutho ezinhlangothi zombili. Yizo lezi zibukeli eziba ngofakazi nezitshela uZulu obungekho kuliwa ngokwenzekile. Yizo futhi lezi zibukeli iphupho (okuyisihloko somdlalo) elizihlonza kuzo. Sekuya ngamagama enkehli ngoba yizo futhi lezi zibukeli ezingachazela iNkosi uMpande uma ifisa ukwazi ngokwenzekile kuyo *iNdlov' enesihlonti* ukusuka nokuhlala kokukhona kwegugu layo.

UThabizolo yena wethula ukudaluleka kwemfihlo kabuhlungu ngebutho leNkosi uCetshwayo iNgobamkhosi neliholwa isethenjwa uMehlokazulu indodana yeNduna eNkulu uSihayo. Umlandi leli gula uliphihlizela phakathi esigodlweni. UMehlokazulu ulandela igama lakhe ngokulungisa izinkinga zikaZulu ngendlela abone ukuthi ilungile. Leli gula liphihlizwa ngenhloso nangale ndlela ukuze kubaselwe umlilo wempi phakathi kwabaMhlophe noZulu ngokushesha ukuze inkinga yokudelelana nokuhhahamelana phakathi kwamachalaha amabili ixazululeke. Impi yaseSandlwane kubonakala sengathi yayingeke igwemeke ngoba izinkinga zomhlaba obangwayo waseNzungeni uZulu uyawufuna kanti namaBhunu agweve nawo. Okuzoxazulula lesi simo yilwa iklwa njengoba iNkosi uCetshwayo wabe eshilo. UMehlokazulu ubonakala ebabela umlilo obusuqalile ukuthungela.

*[UMehlokazulu uzilahla phambi kukayise uSihayo, iNduna uSontinge naphambi kweNkosi uCetshwayo ngesenzo sakhe sokujuqela abafazi bakayise phesheya koThukela endaweni yabaMhlophe]:*

**Mehlokazulu:** Baba Mqungebe, ngifice amachalaha ehahelana phezu koThukela ngafika ngaphosa ithambo kweqhatheka izwe. Ngilapha nje ngifuqwa umoya wesiphepho obubula kuhle kwempisi phakati kwamabili. Isiphepho singikhaphezela oNdini ukuba ngizokwamukeliswa isijeziso sami. Ukujeziswa sengikukhethile nokuya kwaNkatha ngiziqomele khona ngenxa yesenzo engisenzileyo. Baba ngeqiwe ukuthukuthela kwaba lukhuni kimi ukubukela omame bebulala izwe leNkosi, bethatha umthetho oyisisekelo sezwe bewuhudula phansi, bewugxobagxoba ngoba bethembe ukubalekela esilungwini. Ngithi-ke baba sengiwuthungele umlilo, ngawuthungela equbuleni. Endleleni besihamba sivika izikhwishikazana. Phezu kwezintaba zeSandlwane lihlomile. Amafu amnyama sengathi lethwele. Dadewethu kuza isibhicongo sikazamcolo, akusekude kudaleke izintandane nabafelokazi.

**Sihayo:** Hawu ndodana wangigwaza ngomkhonto obuhlungu mntanami! Hawu Mehlokazulu waleqhatha izwe mntanami! Bengenzi kuwe ungaze ungigwaze ngomkhonto obuhlungu kangaka Mehlokazulu! Wena nkosana yami nendlalifa yami kodwa mntanami. Hawu! Mehlokazulu wangibulala!

**Sontinge:** Ndabezitha! Nakhu okwenzekile.. ngenxa yemithetho yabeLungu intando yoweZulu isiyagxotshwagxotshwa. Izintombi ziphikisa intando yowoselwa, abathakathi bakhunkule, amasela ebe, abafazi bagile imikhuba kungabi ndaba

zalutho. Wehlulekile ukuzibamba  
uMehlokazulu.. ubafice kwelikaNgoza  
wabenela ngeklwa.

**Cetshwayo:** Hawu! Sontinge kanti seniqhathe  
izwe? Ubenani lo mfana  
ukungibikela? Intando yami ukuba  
ngihlalisane ngokuthula  
nomakhelwana bami. Seningiqhathe  
nabeLungu.

**Mehlokazulu:** Ndabezitha ukusiwa kwaNka...

**Cetshwayo:** Thula lo mgodoyi! Unomlomo  
wokungiphendula usuleqhathile  
izwe lami? Iyangiphendulainja!  
Sengathi liyana enhla noMhlathuze  
zinduna zami. Ngiyezwa lapho  
ngiwela ezibukweni engawela kulo  
mhla ngiphange eNdondakusuka  
ukuthi amanzi angenhla kwamadolo.  
Ngizoqala manje ukukhipha abafana  
bezulu. Ngikhipha wena  
Ntshingwayo kaMahole, nawe  
Vumindaba kaNtethi. Yini  
enizophatha impi yami.

Isigameko sokubulawa kwabafazi bakaSihayo sembula okuningi ngesu  
lenkulumompendulwano embusweni wenkosi uCetshwayo nenhloso yomlandi.  
Amabutho kaZulu ayezimisele ukulwa nokufela ngokungananazi ukugcina  
isithunzi samasiko nokubuswa ngendlela kukaZulu. UZulu uveza ukuthembeka  
enkosini nokuzonda ukushayelwa umthetho abaMhlophe. USontinge uyitshela  
ezikabhoko iNkosi ukuthi iyiphi kanti inkunzi ekhonya kwaZulu phakathi  
kweNkisisimane (amaBhunu) noDlamvuzo (amaZulu).

Kanjalo isenzo sikaMehlokazulu sihlokoze iminyovu yolaka obelugqibelene  
luvaleleke ngaphakathi kuBelungu. Inhlamba, ukufutheka nomlilo iSilo esishisa  
ngawo uMehlokazulu neziNduna umlilo obusha ubuhanguhangu ngaphakathi,  
manje lo mlilo usuthole ithuba lokuputshukela ngaphandle. Noma ngabe  
asifanga isigodlo sikaSihayo impi ibivele izodudulana. Lesi sigameko senze  
ukuba izinto zisheshe nokuthi senze kwabakhona isizathu sokuba ithathelane  
izikhali. Okuphawulekayo ngoDlamvuzo ukuthi wayezihlela izinto izakhe.

Nayo le mpi ifika nje kudala eyihlelele yingakho eyinqoba nje. Amaphutha enziwa uDingane eNcome ayeyisilonda esikhulu kuZulu nokwakufanele alungiswe. Ngakho uDlamvuzo uthola ithuba elihle lokulungisela iLembe nesizwe eSandlwane amaphutha kaDingane noMkabayi.

Nakuba ebonakala enze kahle uMehlokazulu ngokwezinsizwa iqiniso ukuthi waphosisa ngesenzo sakhe. Lokhu kuvezwa ukuthi uyindoda enamatata futhi ucabanga esenzile, akanasikhathi sokucabangisisa. Uma into ingalungile uyilungisa manje ngeklwa noma one ngaso lesi sikhathi bese eyoxolisa noma acele ukujeza. INkosi iqala iyithungele ebandla injobo ngaphambi kokuthatha izinqumo ngalolu daba. Noma ephaphalazile uMehlokazulu ethatha izinqumo ezifaka izwe neNkosi phakathi esithe, asikho esindlebende kwabo. Enye into eyenza iNkosi uCetshwayo athathe isinqumo sokuyolwa noSomtsewu ukuthi uyena onguMkhuzi wamaButho oMkhulu nokuthi uke waba libutho wazihola iZigqoza empini izikhathi ezehlukene. Futhi njengeQhawe uyazi uma impi ingeke isagwemeka.

UMsimang, (1976:29) uyakufakazela lokhu:

**Cetshwayo:** Anokhumbula ukuthi ngesikhathi sikababa abeLungu babezimisele ukuhlala nathi ngoxolo kepha muva nje sekufike uHulumeni oligovu, izwe loNsundu lidliwa manxa onke. Zulu, ngizifumana ngiphakathi kwembokodwe netshe. Nisho ukuthi masiqome ukuhlala ngaphansi komhlabathi kuhle kwemvukuzane njengoba kwenza abantu bakaSikhukhuni na? Zulu ngipheni intelezi ngichele. Selidliwe elaseZungeni. Lihlomile phande lapha , lizoduma lidle umuntu lokhu phela sikwacekelele, akukho munga akukho mtholo.

**Shingana :** Phinde Ndabezitha, okunje akukaze kwabekezelelwa.

IziNduna oSontinge, oShingana, oGodide noHamu bakhuluma sakumkhumbuza *uJininind' oMnyama* ukuthi umbuso wakhe unezinkinga eziwukhungethe nokudinga zixazululwe. Kuqale kwaba izintombi zeNgcugce ezala iNkosi uCetshwayo esidlangalaleni manje sekuyisigodlo sikaSihayo. Nakuba bonke benelwa ijozi umkhokha uyaqhubeka ngoba abathakathi namasela bayazichachazela ngenxa yemithetho eyashayelwa iNkosi eMlambongwenya ngabaMhlophe. Isixazululo salokhu sinye vo ukuba iNkosi izikhulule kulobu bugqila ngejozi. Njengoba aBelungu sebeyivalele esibayeni semigoqo yemithetho iNkosi isenzo sikaMehlokazulu, sisiza iNkosi uDlamvuzo ukuba akhululeke kulobu bugqila. Esikhundleni sokuba ajeze uMehlokazulu iNkosi ithola ithuba lokusebenzisa lobu buqhawe besizwe sayo ukuba siyokhulula izibopho zeNkosi noZulu empini.

UDlamvuzo uthola ithuba lokukhethela iNkinsimane ngobuhlakani bakhe nokubuyisa isithunzi somuntu oMpisholo eSandlwane njengoba uDingane asidicilela phansi eNcome. Iphupho lokuba izingwazi zikaMalandela zikhiphele igqubu ebelifihlekile liyafezeka. Naye uJininindi iva akade ekhala ngalo liyabanguleka eSandlwane ngenkathi nesilonda seva ebesibhibhela uZulu sesibhibhela abafo. Izimfihlo zempi nobugovu obufihlekile babaMhlophe buvela obala kanti namandla kaZulu neNkosi ayavela aphakanyiswe.

INkosi ayithumanga muntu ukuba ayenzele umsebenzi wokubasa umlilo wequbula leNkinsimane. NoSihayo akathumanga ndodana yakhe ukuba ilungise iphutha labafazi bakhe. Kepha umlandi uthi amaphutha onke adinga ukulungiswa. Amaphutha akavamile ukulungiswa ngabenzi bawo ayabehlula. Yingakho nephutha likaMehlokazulu lilungiswa iNkosi noZulu wonke. Uma lo mkhuba ubunganda ukuzondana bekungehla kakhulu ezikhulwini zombuso zazi ukuthi isizwe siyasizana. Umlandi usebenzisa lezi zigameko ngokubathukusela induku emqubeni abanikazi bazo ngoba ubasela umlilo wodweshu lomdalo. Umlandi ukhethe ukuba nomuntu onjengoMehlokazulu ukufundisa isizwe ubuqotho nokuthi izinkinga ezilungiswa ngokuchitheka kwegazi azidingi buchule kodwa zidinga ukwenziwa. Ukuphinga isenzo esidinga ukunqandwa ngesihluku ukuze isizwe sibe qotho njengoba bekwenza ngisho amakhosi asendulo eBhayibhelini afana nawoDavide neziNduna ezifana nawoJowabhi

(2Sa:18) kanye namaDodana kaShekemu abulawa abafana bakaJakobe ngokudlwengula udadewabo uDinah ngaphandle kokutshela uyise uJakobe (Gen 34).

Kanjalo noMkabayi ulokhu evakashela iLembe ukulichukuluza lona aliboni ukuthi uzohlola ukuthi ngabe kukhona yini elikusolayo ngozungu lwakhe. Libona sebelijuqa oDingane noMbopha ukuthi lokhuya kuvakasha kukaninakazi bekungekhona ukuvakasha kodwa bekuyitulo lokumyisa kwankatha. Konke lokhu kulicacela kahle iLembe nakuba likubona emuva kwendaba selifa.

UZondi, (2005:51-52) uthi ngaphambi kokuba likhothame iLembe lasho la mazwi:

**Shaka:** Umzimba wami ngiwuzwa utubekile ungathi bengenza omkhulu umsebenzi lona. (*Ekhuma nenyanga*). (*Usekhuluma nabahlaseli bakhe ebusuku*). Hawu, uwe Mbopha? Ningibulalela ubukhosi? Ukuba benazi ukuthi lishisa kanjani leli lembe ebengihlalele kulo ngabe aningisusanga.

ILembe litshela inyanga ngelikuzwayo emzimbeni okuyizibonakaliso zokufa (*umzimba okhathele*). Kungakapholi namaseko useyahlaselwa. Bengakakhulumi uyabatshela isizathu sokumbulala nezinselulo abazobhekana nazo ngephutha labo. Njengoba lalishilo kuDingane ekuqaleni komdlalo liyawaphinda nasesiphethweni lamazwi athi: *'Umbango usuka emlotheni'* liwabhekise kuye futhi uDingane, lase livala ngesaga esithi: *'uzenzile kakhalelwa.'*

## 2.13 Isiphetho

Kule midlalo ehluzwayo umlandi uphumelele ukusebenzisa abalandi bakhe ukuba bafihlelana izigameko neziyingozi. Nakuba ingxoxo yabo izwakala igeleza ibuye ishube ngenxa yezigigaba zodweshu, abadlali abebakhelwa uZungu okuyiNkinsimane, iLembe nabanye akukho abakubonile nabakusolile ukuthi ngalezi zingxoxo lukhulu luyezela luyanyelela, futhi luzobagojela. Umlandi ubukhombisile ubuchule nobuhlakani obunzulu bokuba nekhono

lokungazivezi yena emaphutheni nasebudedengwini babadlali bakhe kube yibo nje abaziphaphalazelayo. INkinsimane akukaze kuyifikele ukuthi uZulu angafisa ukuziphindiselela, kanjalo noJeqe akacabanganga ukukhawuleza ohambweni lwakhe ukuze ngandlela thize asindise iLembe. Kwalona iLembe uqobo kwakuyoba kuhle ukuba lahambe nempi njengoba lo mcabango wake wadlula engqondweni kodwa labuye lawushaya indiva waze wafiphala njengoyize leze kanti iwona oqukethe ikusasa lempilo yalo. Empeleni amabutho kanye noJeqe balikhuza iLembe bethi selifundisile kumele lihlale phansi lidle izinyoni zemfundiso yalo.



## ISAPHLUKO SESITHATHU

### 3.0 UMTHELELA WOMLANDI KUBADLALI BOMDLALO

#### 3.1 Isingeniso

Igama elithi *umthelela* lingumdaleka, lisuselwa kwelesiLungu (*influence*) elichaza *ikhono namandla okwenzisa umuntu okuthile ngaphandle kokumphoqa*. Umthelela ungafaniswa *nethonya lombhali* alisebezisela ukuba abadlali bakhe benze ngokwenhloso necebo lakhe kungezwakali nalizwana lokukhononda. Uma elichaza okaSontshikase, uMbatha, (2010:1183) kuSichazamazwi sesiZulu uthi: Leli gama linobudlelwana nelithi: *ukuthile noma ukunisela izitshalo, nakuba lona liveza okuhlanganiswe nokunye ukuze kwenzekwe okukhulu, kanti liphinde lisho umngenela*. Lokhu kusho ukuthi into ithelela enye ngoba ihlanganiswe yasondela kwenye. Into ngeke ibe nomthelela iyodwana kodwa umthelela uvezwa izimpawu zenye into eke yathintana nayo. Umthelela umikhakha *mibili*: kukhona umthelela omuhle ovela uma umlandi efisa umdlali othile akhuthaze abanye ngokwenza okulungile kanti ukhona *nomubi* ovame ukukhonjiswa umdlali oyimbangi noma lowo ongumxovi emdlalweni.

Uma ichaza umdlali iWikipedia Encyclopaedia, (2011:221) ithi:

Character is the representation of a person in a narrative work of art such as drama, novel, play or film. Character also means the qualities that form the individual nature of a person or thing.

Lo mthelela wokwenza ngendlela ethile umlandi uwudlulisela kubadlali bakhe, afisa nabo bawufafazele izethameli nakubafundi bomdlalo. Yingakho abafundi nezethameli zigcina sezimaqembuqembu zithanda abadlali abathile ngokwenza kwabo. Kuwo lowo mnyama kuba khona abadlali abazithola sebezondwa ngokwenza kwabo noma ngokungezi okufunwayo. Umdlali usuke engenze lutho olungaze lumenze adle olubabayo kubafundi. Izethameli zihuhwa okuthile okwenza zithatheke zithande umdlali othile omunye zingamfuni. Yiwo amandla omthelela lawa adluliswa isinyenyela ngokwenziwa ngabadlali befeza inhloso

yomlandi. Uma umlandi ezobhala umdlalo njengoba kuchaziwe encazelweni, angaqala ngokucabanga ngezimilo zabadlali bakhe kuqala ngaphambi kokuba abafake ezindaweni zabo. Okuzolandela sekungaba ukubaqamba amagama. Amagama abo angahambisana nokuningi okungaba yizigameko, isihloko somdlalo, isizinda nokunye. Yingakho-ke kunzima ukuba umdlali aziguqukele nje ngoba akenzi okwakhe kepha udlala isimilo sendawo anikwe yona umlandi. Hhayi ecatshangwa ngumfundi noma izethameli zomdlalo. Yiwo-ke lo mthelela umlandi awudlulisela kubadlali bakhe nokuthi umdlalo wakhe ufuna uhambe ngayiphi indlela uze uphethwe.

USibiya, (2008:23-24) uyiveza kahle le ndaba engxoxweni ephakathi kukaMhlengi noyise uManqoba Ngidi:

**Mhlengi:** Baba uyangithanda? Ungithanda  
*unconditionally?*

**Ngidi:** Ungawubuza kanjani lowo mbuzo? Yebo  
ndodana.

**Mhlengi:** Ukuthi le nto engizoyisho is going to  
test the unconditional love othi  
ungithanda ngayo. Baba Hlomuka, *I am  
gay.*

**Ngidi :** Ini? Uthini Mhlengi? Uthi unjani? Phuma  
uphele lapha emzini wami.

Umlandi (uSibiya) udlalisa uMhlengi indawo yobunkonkoni nokuyinto ephambana namasiko amaningi abaNsundu e-Afrika yonkana nengafunwa yimiphakathi ngokuhlukana kwayo kodwa ikakhulukazi abaNsundu. NoNgidi uyayikhahlela le mpilo angayazi kowakhe umuzi. Indodana yakhe isuke eThekwini yadabula amathafa yeza eSayidi ukuze ibonisane noyise ngalolu daba. Kulo mbuzo othi uMhlengi azi kahle izinhlelo zikayise zokuvusa umuzi kaHlomuka ngaye usithathaphi isibindi sokuzobuza uyise ngento enje? UNgidi ubiza le mpilo yobungqingili ngombhedo. Njengoba ubunkonkoni buzodwa kangaka noMhlengi uzithola esezondwa ngabafundi kanye nawunoyise uqobo nakuba enguzinyobulala. Nomngani wakhe omkhulu uMandla waseMlazi uthi “ngaziqhelisa kuMhlengi ngenxa yempilo ayeseyikhethile.” Akukhathalekile

ukuthi imiphakathi ibona kanjani ngalokho okukhulu ukuthi umbhali uthini nokuthi ufuna abantu bezwe ini ngabadlali bakhe. Kuba nezizathu umlandi afisa lezo zigameko nezenzo zifundwe zaziwe ngalaba badlali azobakhetha ukuba bamenzele lo msebenzi.

Kokunye umlandi usuke efisa ukudlulisa umbono wakhe ngakubonayo ngendikimba leyo. Kokunye usuke exwayisa ngemiphumela yesigameko esithile noma uye wayibuka leyo nto yamcasula ngakho ufisa ukunikeza umbono noma ikhambi kulabo abanjengaye abangazifuni izindlela zobunkonkoni, ubugebengu nokunye. Usebenzisa abadlali bakhe ukuveza ukuthi makwenziwe njani kokunye njalo akhethhe ukukhuluma nabo ngqo abenzi bobubi agxeke abuze imibuzo noma ashiye kunjalo. Wonke lo msebenzi onzima nochukuluza imizwa yezethameli nabafundi ngandlela thile wedluliswa ngabadlali bakhe.

### **3.2 Umthelela womlandi kubadlali nakokwenzeka emdlalweni**

Kuwo wonke umbhidlango wokwakha umdlalo ohlelekile, kuba yibo abafundi bomdlalo abashoyo ukuthi ubehambisana noma ubengahambisani umlandi nezigigaba zomdlalo wakhe. Lokhu bakwenza ngokubuka umdlalo wonke njengoba kade bewuthukisa abadlali bakhe. Abaningi ngokubuka indikimba yobunkononi embhalweni kaSibiya banombono othi uzwakala engabunambithisisi kahle ubunkonkoni. Njengoba lobu bunkonkoni ebubhadeka eThekwini nalapho zichithwe yibhasi izinkonkoni, umlandi uveza umthelela wendawo iTheku nelifike lavumbulula le mfihlo esegazini likaMhlengi lase liyayifeza. Kodwa esiphethweni somdlalo umlandi ukhetha ukuba amthele ngehlazo lo mdlali wakhe osephenduke uphumalanga sikothe wentombi (inkonkoni) ngokuba abanjwe yibo bonke abebakhohlisa uMhlengi. Sekuvela nokuthi wazishintsha ubulili besilisa negama wabanguMahlengi.

UD'Vari, (2005:ix) uthi:

Character is the essence of drama, the primary mechanism from which compelling action arises to hold audiences in thrall. The creation of memorable character is both the most elusive and the simplest task of the dramatist. Like Athena in the head of Zeus, Character is born from the writer's head.

Kuzwakala sengathi umsebenzi wabadlali ukuhuha, bahehe abafundi nezethameli zihlale zithi mbe zibuka abakwenzanyo nabakushoyo kanti loku kwenziwa umlandi ongumbhali wombhalo. Nakuba abadlali bomdlalo bebonakala okubalulekile yilokhu abaphathiswe kona ukuba bakudlulisele phambili. Lo mthelela wezimo zempilo abadlali abawunikezwe umbhali yiwona futhi ozwakala usufafazeke kubantu emuva kokufunda nokubuka umdlalo. Uma umdlali edlala usuke enza lokhu okwadaleka kwaqambeke engqondweni yomlandi wabe esekudlulisela kumdlali wakhe. Uma sekuzwakala abantu bexoxa behlaziya izigigaba zomdlalo lokhu abakuhlaziyayo yingqondo, imicabango nemibono yomlandi nokuyiyona nhlosongqangi yombhali. Bakhona abazovumelana nayo kokuthile abanye bazomphikisa ngezizathu eziphathekayo nabo. Lesi simo sisiza imiphakathi ukuba ifunde ukubuka impilo nezinsalelo ngamehlo amasha njalo.

Umlandi uZondi, (2005) usethulela iqhawe lomdlalo wakhe “*iLembe eleqa amany' amaLembe ngokukhalipha.*” Abafundi abaningi (hhayi uZulu kuphela) bayalithanda iLembe ngokuphatha, ngobuhlakani, ngobuqhawe balo kanti abaningi bayamzonda uMkabayi ngenxa yozungu alwenza lokubulala iNkosi nokwenza kwakhe kokukhohlakala. Kukhona umbono othi ukugxambukela kwakhe ezindabeni zombuso engumuntu wesifazane kube yisihlava esicishe sawuqotha umbuso kaZulu. Lo Mkabayi onje ufeza inhloso yomlandi. Empeleni umlandi uZondi akaqondile ukwembula ubunjalo babadlali bakhe nezenzo zabo ezimbi nokuthi abazondwe noma bathandwe oMkabayi, oDingane nabanye. Kepha ufisa ukuthi kwembuleke isenzo esibi sokuvukela umbuso esenziwa yilaba badlali KwaZulu kwakhiwe. Umlandi uthola ithuba lokufafaza umthelela wakhe ngalesi sihloko esiyimbangalusizi. Cishe wonke umuntu ufunda kalula uma kufiwe ngoba namaphutha ezindlela zakhe uwabona kahle uma kukhona

odlulile emhlabeni. Cabanga-ke ukuthi bangaki abazothola ulwazi olunzulu noluyoba ifa labo njalo befundiswa ngesimo sokugcwelezwa kweLembe. Umlandi ufundisa isizwe ngezenzo ezifuze lezi zokubulala ngesihluku ezenziwa ngoDingane noMbopha kuShaka nemiphumela yazo empilweni. Imiphumela yezenzo zokukhohlakala ayigcini ngokuhaqa abenzi bobubi kuphela kodwa kwesinye isikhathi iyaqhubeka ihlukumeze ivithize nezizukulwane ezilandelayo ezingenacala. Okunye akwembulayo umlandi ngobunjalo babalingisi bakhe ukuxwayisa abafundi ukuthi emphakathini yonkana bakhona abantu abafana noMkabayi nezinswelaboya ezifana noMbopha kaSithayi.

Umlandi noma umbhali womdlalo unesandla ekwenzeni, ekungenzini, ekucabangeni ebudedengwini, nasempilweni jikelele yabadlali bakhe. Konke okumele bakwenze nokungafanele bakwenze uyena umlandi uqobo obabonelelayo olawula ngisho abakucabangayo nokudla abakuthandayo kukhethwa nguye umlandi. Ngisho ngabe ukwenza kwabo kuzobafaka enxushunxushwini, uma ethi azilime ziye etsheni kuzoba njalo ngoba izinkinga zabo yizona eziwumgogodla womdlalo nesisekelo sezimpilo zabo. Yizona okumele zibonakale nemizamo yokuzixazulula yenziwe. Ukuze ukhule umdlalo, umlandi ubhebhezela izinkinga ngokuthi abazixazululayo bazithole bevumbulula ezinye. Uma izinkinga ziba nkulu kunabo kanti kufane kube khona ofayo umlandi ukwenza kalula lokhu. Akukhathaleki ukuthi lo osezofa uyisilomo esinjani ngokwabafundi. Uma eseshilo umbhali, izwi lakhe aliphikiswa muntu.

UGordimer, (1991:91-2) endabeni yakhe emfushane ethi: *'Comrades'* wethula lesi simo lapho ngoNkosikazi uHattie Telford osuka emhlanganweni obukwenye yezikhungo zemfundo ephakeme kuleli, onesiqubulo esithi *Imfundo Yabantu!*: Lo mdlali umiswa elinye lamabhobhodlana (uShadrack Nsutsha oyilunga lo Mkhonto weSizwe) naye osuka kulo mhlango lathi:

**Shadrack:** Comrade, are you going to town? We are very hungry?

**Hattie:** No (but in the spirit of the meeting she changed her mind). Climb aboard! My

house is not far from here. (*Four other young men got in, although she was nervous yet she kept a stern face*).

Umlandi ukhombisa ikhono neqhinga lokusebebenzisa isisa nesihe sikaNkosikazi Hattie kanti ingozi azifaka kuyo ngesikhathi esiza abafana boMkhonto weSizwe isobala. Umlandi uyigqiba ngokuthi kumele abasize ngoba balambile. Okwesibili ukuthi nakuba bebonakala beyingozi oNsutsha kumele abasize ngoba baphuma emhlanganweni owodwa naye. Inhliziyo yakhe iyasho kodwa ukuthi yizinsizwa ezimnyama lezi ezilwa nobandlululo lwabamhlophe. Wagwinya itshe wathi yize uvalo, wabayisa endlini yakhe, oNsutsha, uDumile nabanye ababili baphiwa ukudla. Yibo oNsutsha abatshala amabhomu njengoba ibambene eyomzabalazo wokulwela inkululeko eNingizimu Afrika. Nakuba belambile oDumile umsebenzi womzabalazo abawukhohliwe. Abagcini ngokudla inyama kuphela laba bafana kulo muzi kodwa umlandi uthi amehlo abo agijima nendlu yonke, bayacwaninga, bafuna indlela yokufeza iphupho lenkululeko. Bagcina sebekhuluma nodade osebenza kuleli khaya ngolimi angalwazi. Kungabe babelambe ngempela yini abadlali bomlandi noma usebenzisa indlala ukuchukuluza uzwela nesihe kuHattie ngoba vele akaswele lutho kanti oDumile bona baswele futhi basuka kude le elokishini laseThembisa kanti futhi balwela sona lesi simo sokuthola impilo engcono.

Nakuba ebonakala esenokuzisola kamuva uHattie amanzi ayesengenile endlini. La madoda akubona okuningi ngisho ama-alamu nenja enkulu nabaphinde batshelwa ngayo ukuthi ayilumi. Leli phutha umlandi ulenze ngamabomu ukuze oNsutsha noDumile bakwazi ukufeza izinhloso zomdlalo ngendikimba yokulwela inkululeko eNingizimu Afrika. Okunye akuvezayo umlandi izimo ezibucayi abamhlophe ababengahambisani nobandlululo ababezithola bengena kuzo ukusiza amasosha enkululeko. Umlandi usebenzise uHattie ukufeza inhloso yoDumile neyomzabalazo nokuveza ukuthi ukubambisana kwezinhlanga ezehlukene nokungathembani akuzivimbanga ukuba zibambisane, zinyakazisa ukuze kudilizwe izindonga zobandlululo.

Uma abadlali bebonakala begila ezibukwayo, umlandi osuka efuna kube njalo, eqinisweni umlandi ogila lezo zimanga ngabadlali bakhe abakhethile. Kanjalo uma abadlali bomdlalo begila imihlola engaziwa nakwaMadala eJudeni nemikhuba exakayo esintwini, kuvame ukuba kubukwe bona icala kanti abadlali bafeza intando yalowo obadalile okungumbhali nomlandi womdlalo. Uyena owenze izinto zaphuma endleleni zabheda ngenhloso. Umlandi akabuvezi buthule ubudedengu babadlali bakhe kepha uphinde uqhakambisa ubuhlakani namabatha abo ekwenzeni kwabo. Lokhu akuqondisiwe kubona ngqo kepha umlandi wembula ubunjalo bamabatha esintu ngobubanzi ekwenzeni, ekucabangeni nasekuthatheni izinqumo. Umdlalo ungumphumela wezenzo zesintu sonkana ngeso lomlandi esebenzisa abadlali bakhe ukugila izimanga ezigilwa yisiNtu kanye nobuhle babathile emiphakathini.

### **3.3 Ukwakhiwa nokuqanjwa kwabadlali**

Abadlali bomdlalo kumele babe nempilo baphile. Ukwakha abadlali bomdlalo kudinga ikhono nokucophelela ngoba yibo abadlali abathwele umumo wezigigaba zomdlalo. Abadlali bomdlalo bakhiwa ngokucubungula nokuhlaziya nzulu kwengqondo yombhali icwenga umdlalo bese ekujuleni komcabango iqhamuke nohlobo lomdlali oludingekayo endaweni ngayinye yomdlalo. Ukuqanjwa kwamagama kuza kamuva esebadalile abadlali bakhe umlandi wabanika nabazokwenza nendlela yokukwenza. Akuvamile ukuba kuthi ekucwengeni nasekuhlaziyeni kwengqondo ngezinhlobo nezimilo zabadlali bomdlalo bese iqhamuka nomdlali ongezokwazi ukwenza akudalelwe. Ngaphandle uma umlandi ekhethe ukuba lowo mdlali adlale ukuba budedengu kanti vele injongo bekungukuthi adlale ngokwethembisayo bese ehluleka ekugcineni. Lowo mdlali umele uhlobo oluthile lwabantu empilweni, oluhlulekayo kade kuthenjiwe ukuba kukhulu oluzokwenza.

Uma echaza ubunjalo bokulingisa uMsimang, (1986:99) uthi:

Characterisation is a sum total of techniques employed by an artist in presenting characters in a literary work so that such characters are perceived by the audience/readers as persons

endowed with moral, dispositional as well as physical techniques. Perhaps the most important point about characterisation is that the artist must present life like characters. In order to be convincing his imagery must be grounded on reality. They must be true, not so much of our world but their world.

Umlandi akaxheguli, ngabadlali bakhe abakhethayo. Laba bantu basenhliziyweni nasengqondweni yakhe, baphefumula umoya wakhe baphile njengoba ethanda ezindaweni ababeke kuzo. Nguye umlandi obanika umoya wokuphila neminyaka abayiphilayo. Yingakho ebetha amagama athandwa nguye nokufanele badlale ukuwafeza noma benze okuphambene namagama abo. UCele emdlalweni wakhe othi: *Ayimale!* Uqamba insizwa ebhekene nomsebenzi onzima wokweshela intombi uNobani efunwa yizwe lonke. Lo mdlali wethiwa igama lokuthi, *unguKhamani Khathi, 'ungubo eziphumayo.'* Ukuqanjwa kwale nsizwa sekwembula okuningi ngesibindi nesimilo sayo kulo mshikashika wokweshela ebhekene nawo odinga iziqongqwane zezinsizwa hhayi opomu. Izimbangi zayo ziyazi ukuthi akukho nsizwa lapha nguKhamani.

Kanti iyiphi intombi engathanda ukuba ibe nesoka elintekenteke eliwukhamani? Uqala nje umdlalo umlandi uthwese lo mdlali umthwalo onzima wokuba azame kule ntombi ayibanga nenxela elishaya isigcingci, uVovo nokungathi wasifundela emathuneni. Imizamo yakhe yonke lo mdlali iyizithukuthuku zenja eziphelela eboyeni. Akumangazi uma umlandi enza uNobani angamqomi uKhamani, kakade ayikho vele intombi ezomqoma. Akumangazi uma uKhamani esebenzisa umuthi ukulungisa lesi simo futhi aze athembise uDelisa ukumnikeza izinkomo ezilishumi kweve uma emshelele waqonywa. Wonke la maqhinga okwehluleka aqhamuka kumbhali womdlalo uNdosi. Uwanikeze umdlali wakhe uKhamani njengamasu angaphumelela kodwa ebe azi yena ukuthi konke akwenzayo ukubhantshisa yonke imizamo kaKhamani yokuqonywa, agqamise eyobushimane nokwahluleka. [*UKhamane noDelisa bahlezi phansi komthunzi baxoxa nangoMthatheni imbangi yakhe ofaka itwetwe kuKhamane ngokubhalela intombi*].



UCele, (2004: 11) uthi:

:

**Delisa:** We khamani! Alimbiwa igodi umuntu engakafi ndodana! Nawe uyasho uthi sabhala izincwadi, pho wena ushaywa uvalo lwani?

**Khamane:** Phela kuzoba lukhuni ngoba mina ngingusifalakahla. Kanti phela name intombi nami ngabe ngiyayibhalela intombi ngikhona lapha ezihosheni zangakithi.

**Delisa:** Isiphethu salolu valo lwakho angisazi. Intombi yehlulwa ngesisoka, hhayi ngosiba.

**Khamane:** Khona kunjalo Delisa kodwa phela nomuntu obhalayo uba nogazi ezintombini. Impela izinto zingimele kabi wena *kaChom'okuzithelayo*.

**Delisa:** Ungakhathazeki mfana ngikhona ngizokusiza, nginguDelisa mina, lezi zimbangi zakho zizoyidela inkani.

Abadlali abadlwe baba yizehluleki njengoKhamani umlandi ubenza nabo bazibone izintombi ezinhle njengazo zonke izinsizwa, kanti nabo bazinike ithuba lokuqhudelana nezinye izinsizwa ngoba bengaziboni ubunjalo babo ukuthi bazohluleka. Umlandi ubethwesa ngamabomu abadlali bakhe lobu bunzima ukuze kufeze izinhloso zomdlalo wakhe nowokudalwa nokuqanjwa kwabo. Kokunye njalo umlandi ufundisa isintu ngohlobo lwabantu umuntu ngamunye ayilo uhlobo olugagamelayo noma izimo zikuveza ukuthi ngeke kulunge kodwa isintu asifundi kula maphutha . Akwethusi nokho ukumbona uKhamani ethumela izulu ukuba liyolanda uNobani ngoba esehlulekile ngamazwi emfuleni. Nalapho waphinda wehluleka ngoba walivimba uNikeziwe izulu, walikhomba emuva, lafike labulala uKhamani nabangani bakhe bonke.

UCele, (2004:51) uthi:

[*Kuselawini uNikeziwe noNobani baphenya uZabuya*]:

**Zabuya:** Sinqamule ngesikhala sashona le kwaKhathi kubo kaKhamani.

**Nobani:** Kodwa mkhuba muni lo eningigila wona?

**Zabuya:** Ngenze iphutha ngane yakwethu kodwa nami bengithi ngilandela isiko eliyaye lenziwe lokuthi intombi ikhiphe ishwa lokwaliwa ngokusheshe iqome enye insizwa.

**Nikeziwe:** (*Abuke uNobani*) Uqinisile uZabuya Nobani, empeleni izintombi ziyaye zenze njalo uma zither ziya kumuntu zafike zaliwa, ziyaye zedlulele komunye obeyisesheli saleyo ntombi ngoba zigwema ukuthi zibuye neshwa zizolifaka ekhaya.

**Zabuya:** Okubi-ke ukuthi sekuvele lo mshopi.(Akahle)

**Nobani:** Awu kodwa bakwethu, khona ukuba awehlile bengizombhekela ngubani nje uKhamani ngoba angimfuni.

**Zabuya:** Bekungeze kuphazamise lokho, phela nawe ubuzoba usamqomile nje. Unganganile. Uma ungafuni bewuzomala, kodwa okubalulekile ukuthi ishwa ubuzobe sewulikhiphile.

Noma esefa uKhamani nabangani bakhe oKhaba noDelisa kuyamthokozisa umfundi ngoba bafela ukukhohlakala kwabo. Nokufa kwabo bafa ukufa okuhlekisayo ngoba bayizazi ekuphathweni nasekusetshenzisweni kwemithi kodwa ababulawa wukhokhovula lwenyanga, babulawa imishana (*amahlamvu omvithi, amafutha embulu, isikhuhlanyathi, ikhekhe lezinyosi, isiqunga, impepho nophaphe lwensingizi*) ethakwa yintombazana uNikeziwe. Le mishanguzo nayo eyahlanganiswa yashiswa uNikeziwe iqhikiza lezintombi owalikhwifa ngayo izulu maqede walithumela kubaninilo ngenkonkoni. Nalo leli izulu lisetshenzisa uyena umlandi ukuba libuyela emuva kwabaliqalile

ukuze libashaye *libaqede oNgub' eziphumayo* bafe ukufa okuwukhamani nokulula. Ayikho into uKhamane ayengayenza ukuguqula isimo sakhe ngokomdlalo ngoba umlandi vele ubemqambe ukuba azabalaze nabangani bakhe oDelisa kodwa kukho konke abakwenzayo kube *upomu*, kwehluleke kufuze igama lakhe. Ngenkathi esebona okaNdosi ukuthi ayisekho inselelo *oNgub eziphumayo* okusafanele bamelane nayo vele iyobahlula naleyo nselelo uma engayiletha kungcono abaphumuze ngokuthi bafe. Bafa kahle ngoba bafa ngobulima babo kanti ekufeni kwabo uVovo iqhawe uyaganwa kahle kungasekho mbangi ezolokhu imnyudela, imzonda futhi ithakathe intomi yakhe. NoNobani uyachaza ukuthi ubengeke akwazi ukuhlala noKhamane. UKhamane uba into yokusulela amashwa ezintombi emdlalweni nokugcina ngesiphetho esibi ngempilo yakhe. UCele, (2004: 52) uthi:

**Vovo:** Nobani, ungixolele nkosazane, kunje nje nje kungenxa yezimfamona. Ngaphuphutheka ngiyavuma, konke kwakungumsebenzi waeimfamona.

**Nikeziwe:** (*Abuke uNobani*) Uqinisile uVovo Nobani.

**Nobani:** Uqinisile uma ethini?

**Nikeziwe:** Ubaba naye usho njalo, uthi uTholozile uthe leli zulu belihlonyiswe yibo oDelisa noKhamane bethi bakulanda ngalo, labaphendukela-ke sebethi bayalimisa.

**Nobani:** Awu bakithi, kanti!

**Vovo:** Nobani, lonke iqiniso sengiyalazi mayelana nodaba lwethu, kunje nje nje namhlanje kungenxa kadelisa.

Ukuqanjwa kwabadlali kokunye kuveza ubunjalo babo emdlalweni. Amanye amagama abo aveze inkathi abaphila kuyo nesimo. Amanye angaveza namasiko abo kanti amanye angethula ngokucashile iqhaza labo emdlalweni. UCele kulo mdlalo wakhe ukuveza konke okuzungeze abadlali babo oKhamane, noDelisa kanye Khaba nesiko lokushela kusetshenziswa imithi. Lokhu akuphambani nesiko lesiNguni nakuba umlandi exwayisa ngemiphumela yakho

engemihle kubasebenzisi bemithi abafana nawoDelisa. Umlandi ukhombisa ulwazi lwaleli siko, isikhathi nezindawo ezithile elisasebenza kuzo okuyizindawo zasemaphandleni koNtunjambili nezinye. Inhloso yokwenza konke lokhu ukufundisa nokuqaphelisa isizwe kule ndikimba yothando. Kunabantu abafana noVovo, uNobani nabanye abakholelwa ekutheni izinto ezimbi ziyenzeka. Lolu hlobo luze lubone kamuva sekonakele ukuthi ezinye zenziwa abantu abayizimbangi abangafuni inqubekelaphambili kwabanye. Noma kunjalo, izimfama nezimbangi zivame ukungaphumeleli emidlalweni nasempilweni nje.

Kuyaye kudumaze nokho ukufunda emaphephandabeni izindaba ezithi abanye abadlali bemidlalo yomabonisakude bayahlukunyezwa, abanye babhaxatshulwa yimiphakathi engakwamukeli abasuke bekulingisa ezindaweni abazidlalayo ngokulandela imithetho yombhali womdlalo lowo. Abathola la machaphazela kakhulu emiphakathini abaphila kuyo, kusavame ukuba yilaba badlali abadlala bethula izimo ezithile ngendikimba *yobuhlongandlabe* nokuba *osikhwili phambana nobhoko*, nalaba abaqhakambisa indikimba *yobunkonkoni nokungabinasimilo* ukuthi kuyofuneka ukuba imiphumela iyamukele noma iyibheke ngalinye iso. Imiphakathi eminingi ayizifuni izinkonkoni futhi iyazizona izigilamkhuba, abathakathi nezehluleki. Iyaye ikhiphele izibhongo zayo zokuhlukunyezwa nokucasuka kulaba badlali abalingisa le mikhuba emibi ukufundisa miphakathi eyahlukene ngalokho. Lokhu kwembula ukuthi isiNtu sisahluleka ukuhlukanisa phakathi kokulingisa kumabonisakude noma umsakazozithombe nomuntu phaqa ophila leyo mpilo. Abadlali abathola la machaphazela kubalwa abadlali bomdlalo kaMfundi Vundla i*Generations* kanye nabakweminye imidlalo.

UXulu, (1994:70-71) ongumlandi emidlalweni wakhe uDwendwe LukaKoto wethula lolu hlobo lwabadlali olucasulayo noludalelwe ukuba ngabaxovi. *Wethula uMathikalala intokazi enethika nengenandaba nehlozo lokuthanda isisheli sikadadewabo isinyenyela:*

**Mathikalala:** Obani othi bathakathiwe? Uyazi ukuthi mina ngingakuvikisa? Uyashinga kanti? Nx!

**Magqubu:** (*Isisheli sikadadewabo. Encenga*) Awu! Kahle phela. Thula phela Nkosazane yakwaSalabenaba. Wena uyazi ukuthi nhliziyo yami iyalangaza ukuthintana neyakho ngaso sonke isikhathi. Yikho nje ngilapha nkosazane ukuze sizobonisana.

**Mathikalala:** Ngeke mina ngibe ngaphansi kukaKoto empilweni yami. UKoto uyingane eluhlaza cwe pho usengaba wundlunkulu lapha kimi! Into nje engiphethe kabi indaba yethu, selokhu yaba ngumshoshaphansi kanti anginakuze ngiyimisele iduku ngingamalile uMdilili. Kodwa manje naye akasaziwa, wadliwa izintaba zaseGoli. Kulukhuni ukwala insizwa ingekho. Kanti ukuqoma enye ungayalile enye kuyingozi kakhulu.

UMathikalala uthi akaqhubeka eshele uMagqubu kudadewabo (uKoto) ukuze lo mhlola wabo wokonakala ungabonakali nokuthi kumele eze lapha kwaSalabenaba kube sengathi uzokweshela kanti qha wenza lokho ukuze bathole ithuba lokubonana emuva kokweshela. Ugila lo mkhuba nje uMathikalala akalalile isoka lakhe *uMdilili bafazi*. Umlandi uxovisa uMathikalala lolu daka lokwephula isiko nje kodwa futhi umnikile nobuhlakani bokwazi ukuthi ukuqoma izinsizwa ezimbili kuyingozi. Kodwa umvala amehlo ngokuthi uMdilili naye kodwa kade abhunguka, kanti uMathikalala zonke izinsizwa ziyazi ukuthi konke okungahambisani naye ukulungisa ngokuzifikela ensizweni ngesibhaxu. Ngokugila lo mkhuba wokuqoma isisheli sikadadewabo isinyenyela utshala imbewu embi yokundinda uMathikalala ezintombini zonke zakwaSalabenaba nokuyinto engaziwa ngisho nakuba uMdilili, nakuye uMagqubu uqobo. Batshala imbewu embi yokuhluleka ukuziphatha kahle nokuyigugu ezintombini zakwaZulu. Uma izinsizwa nezesheli zakhe

ziphambana naye ngemibono ugaxa isibhaxu nje kuphela kanti akanamahloni ukushaya uMdilili.

Lo Mdilili umlandi akhuluma ngaye akaveli nangokhalo kulo mdlalo, kuzwakale ukuthi uthini ngesimo sentombi yakhe. Kuyacaca nokho ukuthi umlandi uzwelana naye kulolu sizi lwakhe lokuthandana nesiqhawaga. Abesilisa bazozwelana naye uMdilili futhi bayahambisana nesinqumo somlandi ngaye sokuba uMdilili angaphinde abeke umcondo wakhe kule ntokazi. Phela ayikho indoda engamela ukubhaxatshulwa yintombi noma ngunkosikazi wayo yamlobola ngezinkomo. Lesi simo nje sisodwa senza umlandi ancomeke ngokuqamba lo umdlali wakhe ngokuthi uMathikalala. Aphinde amnikeza inkululeko yokukhombisa leli thika, kuzo zonke izigigaba zempilo yakhe kulo mdlalo kusuka eqoma kuze kufike ekubulaleni kwakhe udadewabo uKoto ngomuthi ongushevu. UXulu, (1994:50) uthi:

**Magqubu:** Akanalutho loya muntu. Into nje kulesi sikhshana ngimbonile ngitholole nje ukuthi abantu abangamqondi. Yena akanalutho impela. Futhi uyacebisana kakhulu, uhlakaniphile.

**Qithi:** (*Unikina ikhanda ukhombisa ukucasuka*).  
Yisima lesa. Ukuba uhlakaniphile ngabe kade agana. Phela akekho umuntu ocabangayo ongahlalela intombi emshaya phambi kwabantu. Nx! Inja le.

UMagqubu ongumuntu onolaka kulo mdlalo naye ukhwica umsila ngaphansi uma sekufika uMathikalala. Yingakho ezwakala exolisa kuqala futhi ezincengela. Kanti oQithi abakwazi lokhu okwenzeka kumfowabo. Ngaphandle kokuthi uyesaba uMagqubu umlandi umdale waba yilesi esinguvukuvale isigwadi. Ayikho intombi emfunayo, uMathikalala uyindlu nethemba lakhe lokugcina kulo mhlaba. Naye uzicoshela lo Magqubu nje ngoba naye esola sengathi uMdilili umhlali. Kanti ngendlela amsabisa ngayo kuyasolisa sengathi kwayena uMagqubu uyasazi isibhaxu sale ntokazi yakhe enethika. Ngenxa yokungahlakaniphi nokuba namashwa bobabili lababa badlali bagcina sebevumelana ukuthi *uKoto makafe uma engavumi ukuqoma uMagqubu*, okugcina kwenzekile. Abadlali abanje bayacasula kodwa abanacala, ngoba bona

benza umsebenzi wabo emdlalweni, benza abakuthunywe uGxabhashi ongumlandi kulo mdlalo. Ekugcineni umlandi ukhetha ukuthi laba badlali bakhe abakhohlakele baficwe yisoka likaKoto leli abebelihlupha, lisathukuthele liqhuma, besothandweni lwabo lokukhohlakala, esithe libenele ngejozi, emuva kokuba nabo besuse intombi yalo ujuqu ngoshevu. UXulu, (1994:68-70) uthi:

**Magqubu:** Awu seluze lwafika usuku lomgcagco kaKoto. Ngangingazi ukuthi le ndaba iyohamba ize ifike kuleli zinga.

**Mathikalala:** Khona sekubucayi. Ngikhuluma nje ngishiye inkomo isihlatshiwe laphaya ekhaya ngoba uKoto useyancama.

**Magqubu:** Ngiyakuzwa nkosazana yakwaSalabenaba. Kodwa mina ngisenalo ithemba lokhuthi izinto zizolunga kuso lesi sithutshana esincane sisele.

**Mathikalala:** Uzomvimba ngani uKoto kuleyo ndlela aseziqokele yona? Ngitshele.

**Magqubu:** Asithintwa thina.

**Mathikalala:** Uma esenqaba uKoto?

**Magqubu:** Angafa nokufa uyodliwa yiklwa.

**Mathikalala:** Angisezwa-ke manje. Wena uKoto umfuna ephila noma umfuna efile?

**Magqubu:** Uma ezokwenza intando yami ngimfuna ephila futhi ngandise ukuphila kwakhe ngikuhlanganise nokwami. Uma elokhu ephika inkani noma engafa ulungile.

Le nkulumo iyahambisana nomdlali onguMagqubu nozwakala engancengi ngisho uthando lwentombi ayeshelayo. Kuyena ukungaqonywa uKoto ukubona kuyisenzo esifanele ukuthi afe uKoto. Uthembe nomuthi wenyanga uMkhomazi athembe ukuthi yiwona ozomsebenzela kule nkinga. Kanti uMathikalala ubonisa ithika nokungabi namahloni okuba yingxenye yokubopha uzungu

lokwenzakali udadewabo maqede athathe isesheli sakhe. Uma usuphethwa umdlalo isangoma sembula koknke lokhu nokuthi umlandi asiphathise khona nobekungeke kwaziwe abafundi:

UXulu, (1994:91,94) uma sithi:

**Isangoma:** Bandla lakwethu. Amakhosi athi kukhona ifindo laboshwa mhlazane ingoduso iqomayo, iseyintombi. Lelo findo lalibheje, lifunga futhi liqalekisa lithi ngeke intombi ize igcagce kini.(*siqondisa kuMhalaza*). Ngakho-ke ukuba ike yagcagca bekuzothi esigcawini imane ibhokode umkhwenyanea ngesinqindi, nayo izibhokode. Nanguya eyakuMkhomazi ebuya nomuthi wentando. Kodwa nokho ibhadi lenzeka ngokuthi anike iqhikiza limbe ukuba uyodliwa intombi, kanti umuthi kakuseyiwo lowaya abewunikiwe. Kuphambane izandla endleleni. Intombi uyijuqile.

**INduna enkulu:** (Emuva komngcwabo kakoto, iyamemeza) Siyabonga mabutho ukuthi nize lapha nizoqapha umuzi. Into nje ukuthi iqhikiza elikhulu lalapha kwaSalabenaba uMathikalala litholakale selithule ekuseni namuhla linamanxeba omkhonto. Eduze kwalo kulele ufahlasi lwenzizwa yasoSongweni uMagqubu naye esefile. Akekho owaziyo ukuthi kwenzekeni.

Eqoqweni le midlalo eminingi okungeyamahlaya ubuchaza kanje ubudlelwano babadlali bomdlalo nendawo abadlala kuyo uHoldsworth, (1978:59, 62) uthi:

Some characters are copied from the environment while others are created to show wit and ingenuity even in comedy. Others surprise us with ingenuity of imagery which is so tangible by presenting its objects not as fanciful comparison but as literal descriptions.



Abadlali bemidlalo bangakhiwa baqanjwe ngumlandi ngokubuka izinto eziningi nangaphezu kwalezi; okuyindawo abaphila kuyo, izimo zempilo, izigigaba abazidlalayo, isikhathi nokunye okuningi. Uma umuntu engathi jeqe emdlalweni kaNdelu, Mageba Lazihlonza, abadlali balo mdlalo abaningi bayawufanela ngendlela abaqanjwe ngayo ngokulandela indawo nenkathi abaphile kuyo kanye nomsebenzi wabo. Kukhona abaNtwana beNkosi uMpande, abanjengoDlamvuzo, (uCetshwayo) Mantantashiya, uMdumba, uDabulesinye, iziNduna zeNkosi oMagwendu, oMakhasana, oLukhwazi nabanye. USonkehlenkehle inceku, uFofobala insila, izingwazi oMpongo, uNkovu, uManembe inyanga yeNkosi, noMagolwana inyosi nabanye. Lolu hla luveza isikhathi laba badlali abaphile ngaso ngenkathi la magama eseyigugu kwaZulu. Akhona namanye amagama abadlali abangethiwa wona iqhaza ukukhombisa iqhaza abalibambile emphakathini nasempilweni. Amagama afana nebutho uPhondolwendlovu, uKhokhisa, uMvezeni namanye abasemdlalweni kaXulu, (1994) *uDwendwe LukaKoto* nakweminye imidlalo ehlukene.

Engxoxweni yakhe ethi: *Igama Elihle*, uNtuli, (1995:109) uthi:

Amagama esiNtu ayathandeka, ayaphila, angamagama akhulumayo, mahle, ayahlonipheka. Ayamehlusa umuntu ame yedwa athi qekelele, angabi yisithunzana esifiphele phakathi kothikithi lwesiNtu esingenamagama. Hhayi la magama osekuqanjwa ngawo izingane zanamuhla, amagama anjengo; Lazalose, Welikhamu, Sibhili, nawoSayikholoji namanye. Ebuza okaMphemba, uthi yini yona uSibhili, uMidilethi yena uyini? IZingilosi ziyohlulwa yini ukubiza zingenise indodakazi yakhe uBagcinile, uShongaziphi uvimbela bani ngaliphi ukuba angene ekuphileni okuPhakade uNomkhosi?

Ababhali baseNgilandi: [www.writersworkshop.co.uk/innerworlds.html](http://www.writersworkshop.co.uk/innerworlds.html) bathi:

No author can neglect the interior because the interior is why readers read fiction at all. If you do not achieve that sense of interiority, you haven't got off the starting line. Readers

won't care about the story, because they can't care about your characters.

Indaba ngeke yabakhona bengekho abadlali. Yonke imibono yomlandi ithwalwa iqembu elehlukene labadlali bakhe, okuthi ngokwehlukana kwalo lakhe ukubumbana kwengaphakathi le ndaba (indikimba) nengaphandle lendaba (udweshu). Uma bechaza abalingisi uShlomith noKenan, (1983:58, 63) bathi:

Characters can be described in terms of character-traits. One arrives at character traits by assembling various character-indicators distributed along the continuum and, when necessary, inferring traits from them. It is through these indicators that one speaks of characterisation. The speech of a character whether in conversation or in silent activity can be indicative of the character traits.

Endabeni emfushane ethi: '**Emajikeni akwaNdundulu**' uNtuli, (1982:66), wethula ingxoxo phakathi kukaDlaba ophuma eNyukhasela nojahe umama wakhe ongaphathekile kahle ekhaya eShowe kanye nensizwa enguLucas Msimango ayicosha ebusuku kwaNdundulu. ULucas udlala indawo yomuntu owashona ngenxa yengozi yemoto kuyo le ndawo yakwaNdundulu esikhathini esincane esedlule. Ucoshwa yimoto kaDlaba ebusuku uLucas nezulu liyayidliwa kanti nezinkungu zikhasa phansi. Nakuba kungeqagelwe ukuthi kungani okaMphemba ekhethe ukuyetha le nsizwa ngokuthi uLucas Msimango kodwa yigama nesibongo okukhona emphakathini yamaZulu. Ulimi lwale nsizwa luhle nakuba izwakala ukuthi okunye ibuye ikukhohlwe. Liyathathekisa iqhinga lomlandi ukwembula indida ethile ngalo mdlali yokuthi nakuba ashona ngenxa yokuphuza nokushayela budlabha, lokho ukwazi kahle hle uLucas.

Kulindelekile lokhu kukhohlwa kuLucas ukuze umlandi akholeke. Akuxaki ukuzwa uLucas ekhohlwa ngoba kuke kwaba nesikhathi engaphili. Lo Lucas uyakwazi ukufa njengoba echaza ukuthi *akunsangu*. Le nsizwa, umlandi uyinika ulaka, elusebenzisa ukunqanda abanye abafana nayo, noDlaba abangehlelwa yingozi efuze le eyathatha eyakhe impilo. Umlandi wethula uLucas njengomdlali othembekile nongalifihli ihlazo lokuthi wafa ebulawa ukudakwa kanti akayifuni le nto ukuba yehlele abanye abantu bakubo.

Noma liyidliva kwaNdundulu umlandi umisa uLucas phuhla emvuleni ukusiza eluleke labo abangenalwazi ukuthi uyingozi kanjani uNdundulu ebusuku. Kakhulu uma lina futhi umuntu ephuzile eshayela budlabha nangesivinini. Ulandi unika uLucas umyalezo ngesihloko esimhluphayo (*ukushayela budlabha nokudala ukulahleka kwemiphefumulo*). Nguye inhlabamkhosi yendikimba yophuzo nokushayela ngesivinini nokuyiyona nto esiqede isizwe sikaPhunga noMageba. Kungenzeka njalo futhi nokuthi umlandi uxwayisa isizwe ngofefe lokuthanda ukusiza. Sibonakala siveza ubuntu isenzo sikaDlaba esizakele; kodwa lo musa oyizigaxa wokulayisha abantu abangaziwa, abazifihle amehlo nezindlebe ngamajazi amnyama ebusuku, (njengoLucas) langa limbe isizwe uyosithezisa olunenkume, sitheze umqokolo sikholwe ngameva. Njengoba esho umlandi, eNcwadini eNgcwele, uSolomoni kuZaga, (16:25) ‘ukuthi: “*Kunendlela eyaye ibonakale iyinhle emehlweni omuntu kanti isiphetho sayo singukufa.*” Kukaningi kufundwa emaphephandabeni nasezindabeni kuvezwa ababantu abagcwelezwe yilabo abebagibelisile bethi bayasiza.

UHazlitt, (1817:55) ohlaziye imidlalo kaShakespeare uthi:

Characterisation goes hand in glove with physical appearance, personality traits, environmental development, speech patterns, and beliefs. Characters may behave in a certain way but can act in total different way. Without characters plot will never unfolds as characters determine environment and situations.

Ulandi uMphemba ulumbanise umdlali wakhe ongaziwa, nongaqondakali uLucas nendawo yakwaNdundulu okuzwakala eyazi kahle hle emuva kokumgila. Yingakho esechazela abantu ngobungozi bayo. Bekulindelekile ukuba uMphemba ayazi indlela yonke kaDlaba nokuthi usebenza kuphi nokuthi uphuthumani ekhaya eShowe. Kuthathekisa kakhulu-ke ukumbona echaza ubunjalo, ukugqoka nezwi likaLucas. Phela okaMphepha inkaba yakhe iseGcotsheni. Ulandi uchaza nendlela agqoke ngayo njengomuntu ophila emhlabeni wabangasekho nephimbo lakhe kunomthelela olakeni analo nasendabeni yonke. Lokhu kukhombisa ulwazi olunzulu lo mlandi ngomdlali

wakhe ophila endaweni lapho umuntu ophilayo engazi khona, kwelabaphansi. Ubunjalo bukaLucas nokugqoka nezwi kumenza afaneleke ukuba abe ngumlomo oqavile womlandi ukudlulisa umyalezo nesexwayiso kubo bonke abashayela bedle amponjwana ukuthi ijubane nenkonzo yamabele akuhambisani kepha kuyisa umudli wakho kwagoqanyawo.

Umqondo womlandi wokwazi konke ngomdlali uphinda ugcizelelwe yizazi eziqeqesha ababhali bemidlalo kwelaseNgilandi, [www.writersworkshop.co.uk/innerworlds.html](http://www.writersworkshop.co.uk/innerworlds.html) uma bethi:

Do not count any thought which any bystander would have, but those thoughts that are central to your character. As well as feelings and physical sensations that individuates your protagonist's inner world from the rest. In fact the writer should know their characters inside out, as his best friend as there is no time the narrator leaves the story.

UMsimang, (1986:119, 120) uthi:

In Zulu folktales we get both human and animal characters interaction where most of these fabulous animal characters or ogres are endowed with powers which enable them to do practically anything- to them nothing is impossible.

Emiqondweni yabaMhlophe ababezobhekana neNkosi uCetshwayo uMsimang, (1976:59,61) njengomlandi emdlalweni '*Izulu Eladuma Esandlwane*' uyasiveza lesi simo akhuluma ngaso sabadlali abangehlulwa yilutho esigamekweni sempela somlando wempi yaseSandlwane. Umlandi usebenzisa iNkosi uCetshwayo ofafaza umoya wokungehluleki emabuthweni nasezinsizweni (*zeNgobamakhosi oMehlokazulu, emabuthweni uDududu, uMxhapho, uLandandlovu, iNdluyengwe, iNdlondlo, uDlokwe, uVe, uGqikazi, uMbonambi, uMthunyiselwa, iSangqu*) namanye ukuze ukunqoba kube lula eSandlwane):

**Cetshwayo :** Ngithi ngiyanibingelela mabandla kaSimayedwa njengelanga!

**Amabutho:** Bayede !

**Cetshwayo :** Ungathi ngangibhula ngoba ngilapha  
nje ngibelethe izinhlamvu  
amaBhunu. Zulu omuhle kakhulu...  
ngizibongela ukuba khona phakathi  
kule nkundla yasoLandandlovu.  
Ngibonga amathongo amakhulu  
angithwalile angelusa... Igama  
lokuqala lalo muzi ngathi  
kukwaMayizekanye. Bahlokoma  
abamhlophe bathi ngibacela  
inselelo, kunamuhla lokhu  
sengizothi kuseZinhlendleni ....  
ngiyethemba niziphethe izinhlendla.  
Kodwa kuthe ngoba abamhlophe  
belokhu bengikhombe ngomunwe  
esweni,befuna ubukhosi bami,  
befuna izwe lami, befuna abantu  
bami, befuna izinkomo zami  
inyonikayiphumuli lokhu  
kwangikhombisa ukuthi le mpi  
ilande mina siqu, ilande indlovu  
ekhonya kwaZulu, ngase ngiwetha  
ngithi kusoLandandlovu. Kunokuba  
nginikele ngabantu, nemfuyo yami,  
kungcono abeLungu bazithathe  
ngifile, ngimphande uNzibe  
ekwaSoshangane.

**Magemfe:** Wethu, lakhuluma iGuqa likaNgqumbazi...

**Macala:** Wethu mina ngilibutho. Izintelezi  
zezinyanga kangizazi. Uma  
ngimethekelisa uDlamvuzo kaMpande,  
yinye engingamnika yona, umkhonto  
nesihlangu. Ngale kwalokho angikwazi  
okunye.

INkosi iyabaqinisekisa njengoba ingakaze yehlulwe empini ukuthi uzonqoba  
noma kanjani uZulu uma nje elwele ukunqoba, alwela isizwe, elwa ngesu  
abanike lona. Umthelela wamazwi eNkosi usufinyelela ngokushesha  
emabuthweni, usuthinta amadlingozi empi kuMagemfe noMacala, asebeyifuna  
la iNkosisimane. Isiyafezeka inhloso yomlandi yokufaka ilukuluku lempi.

Noma isibambene, umlandi uMsimang, (1976:80) ukhumbuza amabutho ngomlomo weNkosi uHlamvana ukuthi amabutho akasebenzise ubuchule ukuze kugwemeke okwenzeka eNcome. Amabutho angalokothi agasele amaNgisi ezinqabeni. Njengoba ibambana eSandlwane umlandi ulufake lwagxila ukholo nokuzethemba emabuthweni kaZulu ukuthi iklwa linamandla kunombayimbayi weNkisisimane. Lokhu kuzethemba uDlamvuzo akufaka emabuthweni oNdini ngokukhuluma ngokuzithemba yena kuqala uthi yena uyiNkosi yamaqhawe ehola izinsiwa ezingamaqhawe ngakho uyanqoba kanti uyazidla, uyaziqhenya ngamabutho akhe nangafuni afe ngenxa yokungalaleli iziyalo. Uwafundisa ukuthi kuyanqotshwa empini nasempilweni yonke kanti amaphutha angadalwa ubudedengu yiwo enza abantu balahlekelwe yimpilo yabo kungafanele.

Umlandi wethula iNkosi uCetshwayo njengomuntu ongesabi lutho, onobuhlakani neqiniso kwakushoyo kanti konke akusho nakwenzile kwafezeka. UDlamvuzo wethulwa ngumlandi njengeNkosi enomlando wokunqoba kanti impi yonke iyakwazi lokhu ukuthi *uMthunduluka ovuthw'eNdulinde*, ungubani njengoba iningi lingakayilibali eyaseNdondakusuka kanye nethole aliphakamisa esibayeni eqhudelana noMbuyazi owehluleka. Nayo iNkisisimane akayiniki lutho kuphela iklwa. UDlamvuzo uyayichitha eyabafo, eSandlwane yadideka yajokola ikhwice imisila iNkisisimane esewudlile umhlanganiso *uHlamvana bhul' mlilo*.

Ziningi izinselelo ezibhekene noZulu kanye nomuntu oNsundu. Umlandi ukhumbuza isizwe ukuthi akukho esingekwenze uma sibumbene simunye njengoba anqoba kalula eSandlwane uZulu ngeklwa nakuba kunzima uma ubhekene nombayimbayi. Uma isizwe singenwe ngamanzi emadolweni, okaThabizolo uyasikhumbuza ngomlomo weSilo ukuthi akukho okungenzeke uma nje umuntu ezethemba futhi eneqhinga elihle. Nalo iqhinga lelo lokunqoba alaziwe amabutho onke kaZulu bese lilandelwa ngokungaxheguli.

I-[www.wikipedia.org](http://www.wikipedia.org), ithi:

There are two ways an author can convey the information about a character i.e. Direct or explicit characterisation where the author simply tells the audience what a character is

like, or make use of the narrator, another character, or a character him or herself. In an indirect or implicit characterisation, the audience must infer how the character is like, through the character's thoughts, actions, speech, choice of words, looks, interaction with other characters and the reactions to their interaction.

Umdlalo unezinhlobo zabadlali, abamnene, yizitha, abahlala beyiminyovu abangathintwa, amaphixiphixi, abanothando, abayizithutha zabanye, amashayakhothe, nezethenjwa, ohubhu kabhejane nabanye abaningi. Umlandi angakuveza konke lokhu enkulumweni yomlingisi wakhe noma ekwenzeni kwakhe. Emdlalweni kamabonisa kude ubunjalo babalingisi buvela kalula. Emdlalweni ka-Odendaal odlala kumabonisa kude othi: *Seven de Laan* bakhona abadlali okungagangelwa kubo bezithulele nje. Kucaca bha ukuthi alufakwa entokazini enguGita McGragor kanti iyisigelekeqe esilutha abantu kalula. Kanti umlandi wethula esinye akhethe ukusiqamba ngesigameko esisidlalayo; uBrandt oyisigebengu esiyisoka kanti igama lakhe lichaza *ukushisa*. Umsebenzi walo mlingisi emdlalweni ukushisa aqede ubudlelwano bezithandani nokuqeda ukuthula nokuphumula emaphoyiseni ngokwenza ubulelesi. Inolimi le nsizwa. Namaphoyisa uma ethi ayayihlanganisela ithole ukuphunyuka ngosizo lokubhaciswa yizintombi zayo.

UBrandt ungunyukabemphethe u-Odendaal nongumlandi kulo mdlalo umenze waba isigebengu esingeyona ingozi kakhulu kanti siyakholeka. Empeleni asikho isigebengu esingeyona ingozi. Leli humusha likwazi ukudida umkhondo kalula, leqe imingcele ngosizo lwabathile kanti nababukeli bayakuthokozela ukuba uBrandt angabanjwa. UBrandt ubukeka njengoSomabizini othembisayo futhi ungathi unemali noma ungazi ukuthi uyithathaphi. Yilo lolu gazi olumenza athandeke ngisho kulabo abamfuna ebhadla ejele. Ulutha izikhulu zamaphoyisa lo mlingisi aphunyule kalula ngenxa yolimi lwakhe nenhliziyo yakhe enhle nangobugebengu. Noma ebanjwa uBrandt izethameli zinokumzwela ngoba akabulali muntu kanti namacala akhe aziwa amaphoyisa kuphela. Amaningi alamacala uwenza emazweni angomakhelwane naphesheya kwezilwandle. Ngumlandi owenza

umlingisi wakhe agile ezibukwayo ekuhlakanipheni nasekuhlakanipheleni abomthetho ngenhloso yokwembula okuthile ngendikimba yobugebengu noma ngesimo semiphakathi eyahlukene.

UShlomith, (1983:59) uthi:

In principle, any element in the text may serve as an indicator of character and, conversely character-indicators may serve other purposes as well. There are two basic textual indicators of character: *direct definition* and *indirect definition*.

Abalandi bayawasebenzisa lamasu ekwembuleni abadlali babo. Isu lokuzineka yena umdlali ngakushoyo nakwenzayo emdlalweni nalokho angakwenzi kanye nesu lokwembulwa ngabanye emdlalweni. Umlandi uZondi, (2005:19) wembula okuningi ngeLembe uma liziveza lithi:

**Shaka:** Niyawubona umbuso wasemanzini? Owezimanga. Ngavela ngawabona la madoda athi aphuma olwandle ukuthi akhuluma insumo, akukho mbuso, zambiwa yinsele yazishiya, yilowo nalowo mlungu uyiNkosi ngokwakhe, le nto esizama ukuyiqeda thina lapha. Izinkunzi ezimbili ngeke zahlala esibayeni esisodwa.

Noma iLembe lisola ubugebengu kwaBamhlophe ngokufuna ukuphanga izwe lakwaZulu ngokusebenzisa isiko labo lokuthi wonke umLungu kumele abe nendawo yakhe enkulu. Lokhu kukhombisa ubuhlakani beLembe bokwazi ukubona ingozi ingakenzeki nobokutolika ingozi emazwini abantu engakahlali nabo isikhathi eside. Akuyona le ngozi yodwa kepha nangesikhathi likhothama iLembe lasho koDingane ukuthi noma bengalibulala ngeke balibusa liyobuswa abaMhlophe. Umlandi wethula iLembe njengomlingisi ongelona iqhawe kuphela kodwa onokwazi ukubona ingozi isesesithe kanti nesitha esicathamela isizwe salo usibona singakabonwa muntu. ILembe liveza ukuthi ezimweni ezinje kumele kuthathwe izinyathelo ukuze kuvikelwe umbuso wabantu bakhe.



Yiso lesi sizathu esenza iNkosi uShaka ithande ukuba zonke izizwe zibuswe yiNkosi eyodwa.

Bangayichaza kanjani abafundi nezazi zomlando iNkosi uShaka umlandi uZondi, (2005:26) ngomlomo kaJeqe wembulela isizwe ubumnene beLembe uthi:

**Mbopha:** (*Uchaza ngempi ebiyohlasela uMjojeni*).  
Sithe uma sithi thu kwesikaMjojeni  
sahlangatshezwa iNkosi uqobo lwayo  
igaqa ngamadolo ilandelwa isifazane  
sihlubule.

**Shaka:** Yini le engiyizwayo? Nase nibagwaza njalo?

**Jeqe:** UShaka akaligwazi ibhece.

**Shaka:** Hhayi-ke nizophathise okwamaqhawe  
anazitika ngabantu bengahlomile.  
Niyakubona lokhu engihleze ngikusho?  
Ngenxa yamandla esesiwatholile akusekho  
gazi elizochitheka.

INkosi uShaka yayichitha igazi uma kunesizathu ngokusho komlandi. ILembe liyiNkosi yokuthula nethanda abantu bayo. Leli yisu lokwembulwa kobunjalo bomlingisi ngabanye ezwa naye bese ekufakazela lokho ngamazwi nezenzo zakhe. Noma bamembule engekho konke kususelwa kwakushilo nakwenzile. Abajwayele ukugeja abafundi uma sekuhluzwa ngobunjalo babadlali ngoba umlandi uyabasiza ukuba bakusho konke akufisayo nokuthi bakwenze konke ngendlela afisa ngayo.

Isigameko sikaMjojeni sakhuthaza iLembe ukuba lisebenze ngokushesha ukufeza inhloso yokuhlanganisa likhulise umbuso kaZulu ngaphansi kweNkosi eyodwa. Kanti oJeqe, uDingane noMbopha bayakufakazela lokhu. Konke lokhu kuveza amaqiniso omlandi ngomlomo kaJeqe ukuthi iNkosi uShaka wayechitha igazi uma kunesizathu. Isigameko sikaMjojeni siyakufakazela lokhu. Akukho gazi elachitheka ngoba uMjojeni wacela uMaluju! Yingakho iLembe livela njeSilo esinogazi kakhulu emakhosini oSelwa nesihlonipha isizwe saso.

Lesi simo sabadlali abanogazi usichaza kanje uD' Vari, (2005:1) uthi:

Reseachers have discovered that certain physical traits and personality traits are universally likeable. Others shows are peopled with character types who seem familiar likeable whom we wish could be our friends in reality. This is the element that makes such shows so popular.

UD'Vari, (2005:1) uphinde aveza nesimo socwaningo lwengqondo ukuthi iqoqa igcine imiyalezo eminingi ngabantu esihlangana nabo empilweni, iyayihlaziya ikhiphe imiphumela ehlukanyo. Yikho lokhu okwenza kube nabantu abazondwa bengaziwa nokuthi banjani nokuthi bangobani abafana nawoMkabayi nabanye. Lo mlandi uthi njengoba ingqondo izehlukanisa izinhlobo zabantu, kukhona igumbi lezithandwa, elezitha, elabathembisayo, nabanye. Uma sibona umdlali othile kumabonisakude esiqalo nokumbona sifise sengathi singaxoxa naye. Kanti kuyenzeka abanye bazondwe kakhulu. Ingqondo ihlobanisa abadlali abathile namava umuntu ngamunye anawo ngohlobo oluthile lwabantu njengoba ingqondo ibabekakile yabahlela. Le ndlela iyabasiza ababhali ukwakha abadlali abahlukene, kanti abacwaningi bezengqondo bathi ingqondo inikeza umniniyo ukuvikeleka ohlotsheni lwabantu abayingozi nokufanele bagwenywe, kanti futhi yiyo le ngqondo enikeza umniniyo uhlobo lwabantu abanothando nabawusizo.

### **3.4 Abalingisi nesizinda**

#### **3.4.1 Isizinda**

Echaza isizinda kuSichazamazwi sesiZulu uMbatha (2010: 1332) uthi: *Isizinda* sichaza umsuka wento, noma umongo wendaba, lapho kutholakala khona ulwazi noma usizo oluthile. ISichazamazwi sikaMerriam Webster: [www.Dictionary.com](http://www.Dictionary.com) sichaza kanje sithi:

Setting is a place or type of surrounding where something is positioned or where events take place. A place and time at which

a play, film or novel is represented as happening. It could also be defined as the position, direction the manner and the context, time place in which drama or film takes place.

UNyembezi noNxumalo, (1966:337) bathi:

Isizinda umuzi wendodana ephatha izindaba uyise engasekho. Ngokubuka izincazelo ezinikiwe kuyacaca ukuthi isizinda *siyisimo senhlalo* esisemdlalweni esinokuguquguquka njengokuhlela kombhali, *indawo* noma *izindawo* lapho umlandi ebeke khona izigigaba zomdlalo wakhe, kanye *nesikhathi* umdlalo obhalwe ngaso, nesikhathi sezehlakalo ngokwahlukana kwazo.

### 3.4.2 Abalingisi nendawo

Abadlali bomdlalo badlala ezindaweni ababekwe kuzo ngumlandi noma umbhali, abadluleli ekwenzeni kwabo. Uma ekhethe ukuba nesizinda esigcogcomayo noma esithuthayo, esisuka ntendeni sihlale ntendeni, kuzokuzwakala ngaye esechaza noma kuzwakale ngabo abalingisi uqobo besibeka ngamehlo engqondo kulezo zindawo zezehlakalo. Ukuziphatha kwabo kuzochazwa amagama akhombisa ukuthi bakuphi nokuthi benzani.

Emdlalweni '*UKufa kukaShaka*' uZondi, (2005:1,28) uqala ngokusinika indawo nokwenzekayo. [UMkabayi uhlezi noDingane elawini lakhe, iziNduna ziphandle kanti ziyawuhosha umoya]:

**Mkabayi:** Nkosi kaZulu yoselwa, alishoni elake labonwa izizwe zibhokodana ngemikhonto kanti futhi ayikho iNkosi engahlonishwa ngabantu bayo ngoba beyesaba kepha kufanale bayikhonze ukuze kuthi noma zimbiwe yinsele bangawuhloleli umbuso wayo.

Umlandi okaNondaba usungula lo mdlalo ngesidumo esisuswa nguMkabayi. Usebenzisa ulimi olunzima ukwendlalela isu lakhe lokuba *kubhokodwe* iLembe ngomkhonto. Usebenzisa ubuhlakani bokusebenzisa ulimi (isisho) ukwendlalela azokusho ukuthi uShaka akaNkosi yalutho, zimbiwe yinsele embusweni wakhe. Zisuka nje ukhulekela uDingane umbiza *ngeNkosi yoselwa*, iNkosi isadla anhlamvana. UDingane akayiboni yonke le nto yalokhu kutuswa kwakhe. Akaboni nokuthi la mazwi asetshenziselwa ukumhunga ukuze athi ephaphama abe eseyingxenywe ebalulekile yaleli tulo elihlose ukwakha umbuso kaMkabayi omusha. Lolu limi olunamagama anamandla aqukethe isihluku, esifukamele ulaka nenzondo asenayo ngeNkosi uShaka, ufuna ukuyidlulisela kwabanye. Lonke lolu nya lwenzeka esigodweni kodwa iLembe aliboni lutho. Lokhu kwembula ubuhlakani bomlandi ngoMkabayi ngesu lokukwazi ukubona ababuthakathaka nabaheheka kalula bese besetshenziswa ukufeza izinhloso zalabo abakhaliphile.

Umlandi uhlaziya le nguyazana yomhlangano ophakathi kukaMkabayi noDingane *elawini* likaMkabayi ngeso leziNduna ezisola umgqakazo njengempangele. Umlandi uveza egcizelela ukuba khona kwengozi emzini weNkosi. Nakuba kungaziwa ukuthi kuxoxwa ngani, umlandi uqhamuka esezonika umfundi ukudla kwengqondo ngokuthi nje “ *iziNduna ziyawuhosha umoya*”. Nakuba umfundi eselizwile iphimbo likaMkabayi izinduna nazo nakuba zingazi ukuthi kubhungwa ziphi ukusola kwazo kusitshela ukuthi ziyazi ukuthi uma kunje kusuke kuzochitheka igazi. Okumangalisayo ukuthi nakuba sihlakaniphe kangaka *iSiShaka kasishayeki*, asiyiboni le ngozi esilengela kuyo. Nokuthi yize izinkukhu ziwusola lo mmbila, akekho ofisa ukuphumela obala ngenxa yokungabi nesiqiniseko ngokwenzekayo ngenxa yendawo abakuyo oDingane noMkabayi nangenxa yesimo sovalo. Kayibanjwa isavele ngekhandu. Kumele ziphothuluke zonke izinhla kuqala ngaphambi kokuba kukhishwe igama, ngaphandle kwalokho kuchitheka igazi kulabo abagagamela izindaba zakoMkhulu. Umhlangano ofuze lo uphinde wabanjelwa *elawini* likaDingane kwesibhadakazi. Nalapho babanda ngezindonga befuna ukuhogela isifuba sakoMkhulu ogqayinyanga, kodwa do. Akukho okukwazi ukuputshuka ngezintungo zotshani belawu likaDingane. Leli su likhombisa ubunyoinco bomlandi ukukhetha isizinda esifanele ukusingatha udaba olubucayi kangaka.

Ngaphandle kwendawo ekwazi ukumumatha izimfihlo, isimo salolu daba lokugudluzwa kweLembe sasiphoqa ukuba lukhulunyelwa phansi, esithe ngenxa yobucayi balo. Ubucayi balolu daba nendawo okuyisigodlo seLembe, umlandi ukwenza kube yinkinga ngisho noma ikubani ukuluphatha budlabha nokuluphatha ngeze lolu daba. Lokhu kungachaza ukuthi indawo nesimo yikho okungaba nomthelela ukuthi abadlali baziphathe ngalesi sizotha nakuba besola kanti kukhona nabasolekayo, okucacayo nje ukuthi isimaqembu koMkhulu.

Lokhu kuphinde kubonakale ngabo ogqayinyanga abalokhu belukhuma ngokwesaba lolu daba lozunga nakuba bengazazi izinhlazalo eziphelele. Ngenxa yokuba nzima kokuthola ubufakazi obuphelele, yikho begcina sebethi nje 'eyomndeni'. Ngeso elihlaziwayo nangenxa yezinsolo eziqinile umlandi usitshela ukuthi kwakufanele kube noyedwa ozoqhamuka nekhambi kepha akatholakalanga nakuba abantu abefanele ukwnza lokhu babekhona. Lokhu okwenzeka esigodlweni kwenza iqembu lozungu lilokhu likhule njalo lifaka oMhlangano noMbopha, kanti namaqhinga alo aya ngokuya ebayingozi.

Umlandi ngomlomo kagqayinyanga uzwakala usehlanganisa le mihlangano eyinguyazana yoDingane noMkabayi nesehlakalo sikaMkabayi sokuthi, useke wezwakala ebiza uDingane ngeNkosi ngaphandle kwalesi sokumkhulekela bebobabili. Lokhu kwembula ubuhlakani nokuzimisela kwembali ukuba nomphakathi umeseke uDingane uma eseyiNkosi. Izinkomba zisobala ukuthi lukhulu luyeza luyanyelela kodwa isimo sendawo, ubucayi besimo sonkana nesithunzi somuzi weNkosi nokungagangelwa kuwo, kwenza ogqayinyanga babe madolonzima ukuphahlaza izinsolo zabo obala. Nakuba okunye kuputshuka kepha iqhinga ngqo aliputshuki? Lokhu yisu umlandi alebulayo lokuthi kulesi sigameko kukhona okwakuzwakala kodwa ingqikithi do. Lokhu kuputshuka nokungaputshuki kwemfihlo kuveza ukuziphatha kwesiNtu ezimweni ezithile nasezindaweni ezithile kakhulu uma kudingidwa izimfihlo ezinjengalezi lapho kubonakala ngokudindiliza kwesidumbu nje.

Emdlalweni kaMsimang, (1976:23) '*Izulu Eladuma Esandlwane*' [ INkosi uCetshwayo iselawini oNdini ikhuluma noBhejana induna]:

**Cetshwayo:** Sengathi liyana enhla noMhlathuze. Ngiyezwa lapho ngiwela ezibukweni engawela kulo mhla ngiphange eNdondakusuka ukuthi amanzi angenhla kwamadolo.

**Bhejana:** Ngabe msinga muni lo owenza oweNkosi ahlalele ovalweni ngale ndlela na?

Ingqikithi yengxoxo isodabeni lwezwe laseZungeni eladliwa abamhlophe.’ *Lihle izwe lami eliseZungeni, kazi Mlungu ndini unqume ukuthini ngezwe lami?*’ Kusho iSilo. Uma kuzodingidwa izindaba zombuso, iziNduna neNkosi bahlanganela elawini leNkosi. Isizinda singanquma ukuthi yindawo enjani okuxoxelwa kuyo izindaba ezithile. Futhi indawo okuxoxelwa kuyo iyabaphoqa abadlali ukuthi baziphathe njengoba isimo sendawo nodaba luphoqa. Umlandi wenze isimo salolu daba sashubisa umoya wendawo nokwenza babe mbalwa abalwethamelayo nabaludingidayo.

Emdlalweni kaXulu, (1994:17) indawo *yisemfuleni*, uKoto ukha amanzi, liyandindizela liza nomoya kodwa alini. [*Athi angawathwala amanzi, thushu uMhalaza, isesheli sakhe. Ethuke kuchitheke amanzi uKoto, atheleke uMhalaza iwe iphahlazeke imbiza* ]:

**Mhalaza:** Awu! Sengikhona mntanethu, sengikhona mina *Mhalaza wezintombi, nkomo zeluk’ emaqeleni ngoba emathafeni zesab’ izulu ukuduma.* Sengikhona mina *mshayi wezinsizwa zaseThunzini kukhale onina!* Dudlu. Ntombi ngiyaziphekela! Isililo sami saziwa nguwe mkhululi wenhliziyo yami ntombi yakwaSalabenaba. Ngithi kuwe uwena wedwa ongakhanyisa le ndlela. Kumnyama mntanethu, nali nezulu liyaduma. Khanyisa Mhlophekazi.

**Koto:** Awu! Ungethuselani kodwa muntu wezizwe? Awubheke nembiza kamama isifile, ngizoba yini nje mina?

Ngokwesiko lesiZulu indawo yokweshela yisemfuleni noma endleleni ebheke ehlathini lokutheza izinkuni nasemasimini. Yilapho kugeqelwana khona amagula ngobuciko bokweshela kungekho mzali ozophazamisa. Umshikashika wokweshela ubuthatha iminyaka kanti izimbiza beziphahlazeka imihla namalanga kungabi ndaba zalutho. Ziphunyuzwa ukuqoma kwentombi leyo. Nabadala bayalwazi lolu daba. Umzali uyakhathazeka uma indodakazi yakhe eyemule ezinyangeni ezedlule kungenzeki lokhu. Kulo mbhidlango wokweshela kuqalwa ngokuhilizisana kuqanjwe namacebo kugcine ngokuthandanwa njengoba kwenzekile nakuMhalaza obeseyoqeda owesibili unyaka eyixila likaKoto. Nakuba ukuphahlazeka kwembiza bengakushayanga mkhuba oKoto noMhalaza ekugcineni kuyabonakala ukuthi umlandi wayebikezela okubi. Uthando lwabo yilo lolu oluphahlazekayo ngenkathi eshona uKoto edliswe ngenyama yesibindi yommncamo nguMathikalala iqhikiza lezintombi zakwaSalabenaba, eselungela ukuphuma ayogcagcela eNhlambeni kuMhalaza.

Umlandi uXulu, (1994:29) wethulela indawo yaseBomvini ebonakala inomthelela omuhle ezinganeni nasezintombini ngoba isizwe siyabambisana ekuzikhuliseni ngenhlonipho, ukuziphatha nokuhlonipha amasiko. Yingakho uKoto namaqhikiza onke bebambisana uma sekukhethwa insizwa ngoba bengafuni ukuphoxa abazali babo futhi bafuna ukulandela isiko ngokugcwele.

**Thileyi:** [*Elinye lamaqhikiza*] Ningixolele bakwethu. Mina angikwazi ukukhuluma. Iqiniso wena dadewethu wukuthi, uMhalaza uzobonana nawe (Mathikalala) namuhla noma kusasa ngoba phela uKoto lolu daba selumehlulile. ENhlambeni nje selimile iduku, akusekho futhi okunye. Ucu lukaMhalaza selulungile kanti kumele ngoMgqibelo ozayo uKoto amgaxe. Akusekho-ke ukuhlehlela emuva. Esikudingayo nje yimvume yakho yokugaxa uMhalaza ucu ngoMgqibelo ebusuku.

Umlandi wethula uMhalaza insizwa ekhuliswe kahle neyaziyo ukuthi yini elindeleke kuyo uma isithatha. Naye njengoKoto benza njengoba kulindelekile

emphakathini abayimele. Umlandi wethula ukuthi indaba yokushela nothando iyindaba ephathwa yiningi kanti ithinta abantu bezigodi ezechukene, hhayi ukuzenzela njengoba kwenzeka namuhla. Kungenzeka ukuba lokhu kwakwenziwa ngoba uthando olwabantu ababili kepha lugujwa yiningi kanti noma kuvela izinkinga zidinga iningi ukuzixazulula. Yingakho abazali bethu besidlula isizukulwane sanamuhla ngokuphathwa kwemizi.

Umlandi wethula uMhalaza osebenza eThekwini nosebenzela ukwakha umuzi kayise onesithunzi nesizotha. ITheku liba neqhaza nomthelela wokuqoqa ubunsizwa kuMhalaza. Futhi yilo leli Theku uMhalaza alisebenzisayo ukuthi limenza abe nesikhathi esincane sokuzoshela bese limenza abe nogazi ezintombini. Umlandi usiza uMhalaza ukuthi njengoba esebenza kude kanti lobu bukude bungenxa yokuyosebenzela uthando lwake noKoto. Ngakho kulungile ukuba uKoto asheshe amzwelwe lo muntu wabantu ngoba njengoba esebenza nje usebenzela yena kanti naye uyamthanda. Umlandi wabe esethula imbangi kaMhalaza uMagqubu, yena umenze wazihlalela ekhaya uyisigwadi, unezinkomo, usebenzisa nemithi kanti mubi. Lokhu kuqophisana ngokungafani kwalezi zinsizwa kwenza umbango wale ntombi nodweshu lushise.

Leli Theku limnika amaphuzu uMhalaza kanti ukuba ngumahlalela kukaMagqubu yikho okumenza abe nesigcwagcwa ezintombini. Nakuba enesikhathi sonke uMagqubu umlandi, wenza leli thuba analo lingamsizi ngalutho. Umlandi wethula ukuthi indawo enjengeTheku ingamguqula umuntu imenze athuthuke. Kanti umlandi ubuye wasebenzisa namazwi omLungu kaMhalaza ukuba akhuthaze uKoto ukuba ayiqome le nsizwa, kuyisu elingavamile ukusetshenziswa yizinsizwa. Uthi uselindele ukuthi aganwe bese ebenzela okuhle njengomndeni. Ukuze bugqame kahle lobu bunsizwa buka Mhalaza, umlandi wenza uMagqubu insizwa yesintu esaqhelelene nempucuko isilwane soqobo njengoba ihlala eThunzini. Ukuhlala kwakhe endaweni yaseThunzini kanti umuzi wakubo yisoSongweni kwenza zonke izinsizwa zakhona zibe nethunzi lesinyama ezizama ukulilapha ngezintelezi nazo ezingabonakali zibasiza. Umlandi lokhu ukwenze ngenhloso yokuba laba badlali bakhe bayifeze ngokucacile indikimba yokuthakatha. Indawo yaseThunzini lapho kuthakathwa khona nentombi ithathwa ngomuthi khona,



njengokuqanjwa kwayo. Umlandi ufundisa isizwe ngabantu abafana noMagqubu imbangi kaMhalaza ukuthi akulungile ukuthi uma intombi uyifuna ikwehlula iloye uma kunzima ayibulawe noma kufe abantu. Umlandi uthatha leli thunzi likaMagqubu ulithelela ishende lakhe uMathikalala ozithola esebulala udadewabo uKoto engaqondile ngomuthi.

Nakuba umlandi ezwakala sengathi ulilahlile iThunzi futhi akalithandisisi njengoba elinike izinsiwa ezithi uma intombi ingazivumanga makufiwe: Umlandi ubeke amaqhawe empi ethunzini. Kanti uma kuzwakala kunuka umoya wempi, umlandi usebenzisa uQithi ovele alikhulume iqiniso sengathi uqithika nalo emafini. Uma uMagqubu, noPizzi noMpondo bethi ayihlome ngenxa yokuthi intombi ibehlulile. Umlandi uXulu, (1994:25) ngomlomo kaQithi uthi:

**Qithi:** Isibindi esingenangqondo siyize leze. Asisho lutho futhi. Ukufa kuyize kuyefana nokuphila kodwa kuhle ukufa kwethu kube ukufa okusileyo, singajabuleli nje ukuthi siyafa, ngakho sizoyizuza le nto esififunayo ngoba nakhu siyayifela. Yini singake siyiphilele le nto esiyifunayo, ukuze sazi ukuthi sinaso isiqiniseko sokuphila nayo ngoba uma sesefile ngeke ibe nalusizo kithi.

Amazwi anzima kaQithi awela edwaleni koMpondo. Bawashaya indiva ngoba bagcina bevumelene ngokuthi abahlasele bafike bamthwale uKoto ngelanga lomemula. Zabathelekela iZimbube zabashaya zabahubha, bababaleka sebebomvu. Bawakhumbula amazwi kaQithi sebelimele kodwa lokho kwase kufana nokubhongela emswaneni. Nasemuva kokubhaxwa iZimbube umlandi usamsebenzisa uQithi ukuba ayale asize lezi zinsizwa zaseThunzini.

UXulu, (1994: 48,49) uthi:

**MPondo:** Qithi! Amazwi akho kawakhombisi ukuba gotho kahle hle.

**Magqubu:** Wena angazi ukuthi uma ushela uqale uthini ezintombini. Kudela oyaye akuzwe.

**Qithi:** Ngiyaxolisa. Into nje kukhona into engididayo kule ndaba. Angazi noma izintombi ziphelile yini ngoba phela umfowethu uMagqubu ngabe eyeka le nto abone ezinye izintombi noma ayiphoxe avele athathe enye lapha kwaSalabenaba. Uma bekuyimi ngabe ngimane ngamisa kanjalo.

Akuzwakali ukuthi uQithi ushela kuphi, nokuthi uthandwa ngeyakwabani, kodwa umlandi umakhile lo mdlali wakhe wakhapha wakuveza ukuthi usemncane ukuba angaxina izintombi. Umlandi ukhethe ukuba amsebenzise ezimweni zomdlalo lapho kudingeka khona izwi lobuhlakani ukukhanyisa eThunzini. Ngenxa yokuba mncane uQithi iziyalo zakhe nakuba zikhaphile bazishaya indiva oMagqubu. Bavumelana ngemibono ebhedayo yokuthi akuliwe kanti nempi iyabahlula. Bavumelana nangokuthi akuyiwe enyangeni uMkhomazi *ogcwala ngomoya*, kwaMhlabuyalingana. Babuya nawo umuthi kodwa umuthi awuyithwebuli intombi ize kubo esikhundleni salokho kuphambana izinkomisi intombi bayayidlisa kunokuba bayithwebule. Iyafa intombi bayayijuqa ngenxa yobudedengu. Ethunzini kungumkhuba wakhona nakuba uQithi ewuphikisa lo mkhuba wokuthi uma umuntu ehlulwa yintombi, akufe isoka layo noma kufe yona. Ekuphetheni komdlalo umlandi wethula ububi bethunzi kuyibona obunqoba ukulunga nobulungiswa obulwelwa uQithi, uMhalaza noQondeni nabanye kwezothando.

UMcDonough, (1942:7) uthi:

Play is not confined to setting. Playwrights commonly dramatise events that occur outside the time frame of the play or in a locale that does not come on stage. Thier means of doing this, of course, is the narrative speech, which tells a story about off-stage events so as to make them just as present a what the audience sees enacted.

Emdlalweni “*uDwendwe LukaKoto*” isimo sendawo, inkathi, kuyahambelana nesimo sezintombi ezelusayo zakwaSalabenabe. Inhloso yomlandi ofisa kucace ukuthi okuningi ezikufundile izingane zikaSayinkentsha zikufunde ekwaluseni zingayanga esikoleni iyafezeka. Phela indawo yasemakhaya le okwaluswayo, kusengwe, kulinywe kuyo. Kanti imfundo abakhwekazi!

Nakuba uSayinkentsha ezwakala eyichitha imfundo, ethi ayikho neyodwa ingane yakhe ezoya esikoleni ngoba isikole siqeda ukuhlonishwa kwamasiko, umlandi ufisa ukwembula indawo nenhlalo nokucabanga kwabadlali ngokwezindawo ababekwa kuzo nguye. Umlandi akanandaba ukuthi isikole sibalulekile empilweni yabantu bakulesi sikhathi kodwa yena ubeke abadlali bakhe nabo ababona isikole singasizi lutho kepha siqeda isizwe. Lokhu kuhambelana kahle nesikhathi ababeke kuso umlandi okaGxabhashe.

Umlandi kulo mdlalo wethula imizwa yabantu okungelula bazwiwe. Abantu abafana noSayinkentsha abathi abafuni nakuyizwa eyokuthi izingane zabo zifunde. Wethula nesikhathi aphile ngaso uSayinkentsha ukuthi yena wafundiswa uPhondolwendlovu, konke ayikho engazange alubhade esikoleni kwanele ukuba aphile impilo enhle. Izingane zakhe zamantombazane oKoto, oQondeni, oMathikalala, oThileyi, oMjujo nabanye abadingi sikole ngakho akungabakhathazi lokho. Leli siko lokungalubhadi esikoleni umlandi uliveza kahle kuMagqubu nakuye uMhalaza osebenza ukwenzela aBelungu bakhe baseThekwini itiye. Kuwo lo mdlalo umlandi uphinde ethula abadlali bakhe abangeke benze lutho ngenxa yempilo ababebeke kuyo, endaweni yaseBomvini abazalelwa kuyo. Akukho abangakwenza kanti nabo ungathi akukho abafuna kuguqulwe.

Sigcizelelwa umlandi uMolefe, (1991:2) emdlalweni wakhe othi: “*Ngiwafunge amaBomvu.*”

**Thulisile:** Khonzeni, ake ungitshela, wena ungavuma nje ukwehlukani swa nesoka lakho? Ungavuma uma iNkosi ithi gana umfana wayo manje, ushiye uMzinto wakho?

**Khonzeni:** Mina ngimqomile uMzinto, lonke izwe layo iNkosi liyakwazi lokho. Bayilandile impahla kimi. Ngeke ikusho lokho iNkosi ngoba iyayazi leyo nto.

**Thulisile:** Mina ngoba ngisamthanda ngasese uZaba angikakamqomi lokhu kokwaziwa yizwe lonke, kuhle ngenziwe nje? Kade sengimtshelile futhi uZaba. Ngiyalwa mina Khonzeni vele nje!

UTHulisile oyiwele noThulile kumele bagane iNkosi uMgidi bobabili ngokwesiko. UThulisile uphikisana nalesi simo kanti akukho okumsizayo ngoba izimpelesi zabo oKhonzeni bayahambisana nalesi simo. Umlandi uMolefe wethula isimo senhlalo yabadlali ababekwe kuso okuyisigodlo seNkosi nokumele bakwenze ngendlela yakhona, hhayi eyabo. Uyena futhi umlandi ofaka udungunyane engqondweni kaThulisile ukuba asigolombe lesi simo ngoba asivumelani naye ukuze kuqhashe izinhlansi esigodlweni ngenhloso yokubhebezela udweshu lomdlalo bese kwembuleka ubunjalo babadlali bakhe kanye namasu abazowasebenzisa ukuxazulula izinkinga zabo. Lesi simo bavalelwe kuso kanti abafisa siqhubeke. UThulisile ufuna ukwenza njengoba efisa futhi ufisa kwaziwe ukuthi wenzani ukuze nezizukulwane ezingamawele zingavumi ukuganiswa indoda eyodwa. Njengoba eqala impi phakathi kodadewabo uzimisele ukuyiqhuba ame phambi kweNkosi ayitshele lokhu okusenhliziyweni.

UMolefe, (1991:11-13) uthi:

**Khonzeni:** (*Asho ephelwa umoya*). Thulile, yimina onengqinamba. Izinto azingimele kahle. Udadewenu ungihlalise egejeni elishisayo. Sengikhathele ukudla ukudla kwami bese ngiphoqekeka ukudla nokwakhe futhi.

**Thulile:** Ngiyayibona le nto eyenziwa umntakababa. Yimbi.

**Khonzeni:** Ndlovukazi kunjani ukuthi uselekelele kukhulunywe naye uThulisile? Mhlambe uzokuzwa kangcono uma kukhuluma wena.

**Thulisile:** Dadewethu, uma ukhuluma ngale nto akade engiyalile ngayo uKhonzeni , ngiyaxolisa ukuphinda ngisho ukuthi akulona isoka lami iNkosi lena. Ayisoze futhi yaba yisoka lami. Mina? Ngiqome uMgidi, ekhona uZaba? Habe! Ngingaba nomyeni ngingakaze ngidlule ekubeni nesoka?

**Khonzeni:** Bakithi, Thulile, ngicela ukuthi usizamele ukuthola umuntu ozoluxoxa naye lolu daba, umtshele ukuthi sesehlulekile.

**Thulisile:** Ngibizeleni yena lowo muntu enimethembayo ngimtshele ngingakasithathi nje isinyathelo esizobavula imiqondo bonke ngale nto engiyiyona nengiyishoyo. Angimgani mina umuntu ongangeshelanga.

Umlandi, uMolefe ubeka izintombi esigodlweni seNkosi uMgidi ukuze zidingide udaba lokuganwa kwamaKhosi yizintombi angazishelanga. Lokhu kuyisiko uThulisile alikhahlele ngazo zombili. Ubeka izizathu ezizwakalayo kanti uma isimo siqhubeka akandaba ukuthi lokhu kugolomba isiko neNkosi kungase kubeke izimpilo zazo zonke izintombi engcupheni yokuyiswa kwankatha. Lolu daba lothanda nokwaliwa kukaMgidi luba udaba olubucayi sengathi udaba lombusazwe uqobo. Phela lufaka ukujivazeka kwesithunzi seNkosi. Luyafihlwa lukhulunywa isinyenyela kanti uThulisile yena ubonakala ezipholele nje engenandaba. Akanandaba nanokuthi kusesiGodlweni seNkosi lapha uyazichachazela kanti abantu abadliwa uvalo izimpelesi oKhonzeni, uNokufika nodadewawo kaThulisile uThulile. Isizinda okuyinhlalo nesimo sasesigodlweni akumvimbi uThulisile ukuthi asho okusenhliziyweni yakhe. Ukudla kwakhona okunongwa ngezintelezi zakhona akakudli. Naso isikhathi asimvimbi umlandi ukuthi akuveze okusenhliziyweni yomdlali wakhe uThulisile ukuthi nakuba kwakuyisiko ukuba amakhosi avele aganwe nje

engashelanga, bakhona abantu ababephikisana naleli siko eliphuca izingane zabo amandla nobumtoto bokuzikhethela umaqondana uma isikhathi sesifikile.

Umlandi uXulu, (2005:94) naye uphinda ethula lesi simo ngabadlali bakhe uMathikalala noMagqubu ukuthi kwesinye isikhathi abadlali bake behluleke ukumela izimiso zendawo yabo. Laba badlali behluleka ukubhekana nezinsalelo zeqiniso zothando lwabo olufihliwe nezimiso zeqiniso zothando nezinsalelo zalo njengoba kulindeleke ukuba benze kule ndawo yasemakhaya ababekwe kuyo ngumlandi. Bayahluleka ukwamukela uKoto nesoka lakhe uMhalaza kanye nezifiso ezinhle zothando lwabo njengoba kulungiselelwa ukugcagca kukaKoto njengoba kulawula isiko lendawo. UMathikalala uthinta abangathintwa, ubulala udadewabo uKoto ngomuthi awuthathe kuMagqubu. Umlandi usebenzise isangoma ukukhanyisa ukuthi umuthi wokubulala wavela eNyakatho kuMkhomazi. UMhalaza isoka likaKoto lawo ubovu labazingela. Labathola ehlozini limbe besothandweni neshende lakhe uMagqubu (*onaMaqgubu, inzondo nokuthakatha*), labajuqa ngejozi, ukufa kwabenela.

Bekumele akhombise ubuchule umlandi ngokwakha nokuqamba abadlali bakhe bese ehabeka ubunjalo babo ngenxa yokuhluleka ukuhlonipha isiko le ndawo nothando. Futhi umlandi ubadlalise njengokwezimiso zabo bese esiphethweni somdlalo nesempilo yabo bavune izithelo zokuphambana kwabo nokulunga emphakathini.

Ngokwakha nokuqamba abalingisi bakhe, umlandi uyaphumelela ukuthwesa ijoka abadlali bakhe izimo zempilo njengoba zinjalo, abadlali bazidlale ngobuciko belandela izimiso zempilo, kungabonakali ukuthi benza into abayiphathisiwe. Njengoba behluleka ekugcineni umlandi ubefuna kube njalo ukufeza izinhloso zomdlalo wakhe. Umlandi akaveli nangengozi emidlalweni ehluziwe kepha abadlali bakhe yibo-yibo. UXulu njengomlandi ubabeke kahle oMathikalala noMagqubu ekukhohlakaleni kwabo, okuyindawo abayidlale ngokweqiniso bayimela ubuthakathaka babo bembuleka kwaze kwaba sekufeni kwabo, befa ndawonye endaweni nasesenzweni zokukhohlakala.

Esiphethweni sezimpilo zabo yilapho umlandi elunguza khona kancane ethula isifundo njengeLembe elathi *zonke izikhohlakali, amasela nabakhunkuli indawo yabo ikwagoqanyawo*. Uma befa oMathikalala noMagqubu (bebulwa uMhalaza eziphindisela ngokubala kwabo intombi yakhe uKoto) akusho lutho kumfundi. Empeleni umlandi wethula isifundo ngesimo nendawo abafela kuyo ukuthi umvunisi ubuya nengqobe. Lokhu akusho ukwehluleka kumlandi ukuphetha umdlalo wakhe kepha kwembula ubunjalo nobuthakathaka besintu esiye sehlulwe yizimiso zempilo bese kudaleka ezinkulu izinhlekelele kuvele namahlazo abefihliwe ahlasimulisa umzimba esexoxwa obala kuthi konakele kube sengathi akwenzekanga lutho. UXulu, (1994:92) uthi:

**INduna:** Yini umkhonto wakho ube bomvu kanjena?

**Mhalaza:** Yigazi lezinja leli. Ngizifice kahle zimi emathunzini, zixoxa ngemisebenzi yazo yokungcola.

**INduna:** Bekungafanele ubulale izinja zasoSongweni. Leyo nto ingahle idale impi. Kuzothiwa wuwe osuse uchuku. Uzobe usuzivikela ngani-ke?

**Mhalaza:** Ngeklwa. Izwe leNkosi ligcwele izinja okumele zincishiswe.

Umlandi uNdelu, (1962:136) emdlalweni wakhe *‘uMageba Lazihlonza,’* ekuqaleni komdlalo uCetshwayo uvela eyindodana ezwakala sengathi ihlupha uyise, bese egcina esezakhele isigcwgagcwa kuyise uMpande, ogcina esebaqhatha. Esiphethweni somdlalo uyanqoba uba yiNkosi yamaZulu uDlamvuzo emuva kokubhula amaphiko eNdulinde. Umlandi uyaphumelela ukubeka bonke abadlali bakhe ngokulandela isizinda somdlalo. Wethula indawo eyihlane [*eNdulinde ezintabeni iNkosi uCetshwayo nempi yakhe*]:

**Cetshwayo:** Njuqu kaMantsingeyana. Kanti kubila intenetsha yini? Abhekephi Mapheyana?

**Mapheyana:** Wena weSilo abheke phansi ezinkwazini zoThukela. INkosi ifuna uMapheyana noMasiphula

babuke indawo bese besho ukuthi  
impi yezitha iphi?

Umlandi ucije labadlali ukuba bakwazi ukufunda izimpawu, imibhuduko, izinyawo nokubuka amatshe bese bechazela iNkosi ukuthi impi kaMbuyazi ihambe yabhekaphi. Nempela baluthola kalula lolu lwazi. Bathola imibhuduko, bayayihumusha nokuthi ekaMbuyazi nempi yakhe. Bathola nokuthi le mpi kaMbuyazi ibihamba ilola imikhumenge yemikhonto yawo ethombile ematsheni esikhathini esingaside.

Umlandi usiza iNkosi uCetshwayo ngolwazi lonke eludingayo kuleli hlane. Lokhu kwamsiza uDlamvuzo kwamnika isibindi namasu amasha okuba ahlele impi yakhe ngononina ngoba wabe esenolwazi ukuthi izodudulana ngezifuba nekaMbuyazi kungekudala. Umlandi ubonakala esiza iNkosi ukuba ibe nezihlakaniphi ezifana noMasiphula noMnconcozana nabanye ukuyesekela. Kanti nayo iphiwe ebuchosheni. Yingakho nokhokhovu lwenyanga uManembe naye uqobo weseka uDlamvuzo kule mpi. Umlandi usebenzisa uManembe inyanga ukuza nemithi ethi thi. Yiyo le nyanga entshontsha isihlangu sikaMbuyazi, uDlamvuzo azoguqa kuso sesibhilwe ngamakhubalo eNdulinde. Uye futhi uManembe lo othithibalisa uMbuyazi emgedeni. Kuzwakala sengathi uye uManembe lo ohlomisa izulu eliyithela maqede kugcwale uThukela oluvimba uMbuyazi ukuba awelele eSilungwini. Kula mahlathi kwakudingeka ulwazi olunzulu lokuhlela impi. Umlandi ubeka iNkosi ohlangothini olunezinjulabuchopho zodwa ezibonakala zenza umsebenzi wokunqobela uHlamvana ube lula nakuba indawo nesimo kunzima. Ubudedengu bokulola imikhonto ematsheni yibona obudonsela uMbuyazi amanzi ngomsele nasekufeni. Lokhu umlandi ukwenze ngenhloso yokufeza izidingo zesihloko Mageba Lazihlonza kanye nendikimba yephupho labaphansi.

Emdlalweni kaCreig Coetzee othi, *'Isidingo'* (odlala kumabonisa kude SABC TV3) umlandi usethulela uchungechunge lwezizigameko lapho abadlali nempilo yabo incike ngqo endaweni abaphila kuyo (okuyiMayini zaseHorizon Deep). Intokazi enguBianca ithola umsebenzi wokukhulelwa umndeni wakwaSibeko (iziqumama ezingenangane nabanikazi bemayini) ingane ezoba yindlalifa. Langa limbe uyochitha isizungu emfuleni ekhulelwe ingane yesiqumama



esingumnikazi wemayini. UBianca uzithola ebekwa amacala yilo mndeni wakwaSibeko ngokubulala ingane yabo nobudedengu emuva kokuhakwa yigciwane elitholakale emanzini.

Icala liyamthetha uBianca enkantolo ngokusizwa uqweqwe lo mmeli nentatheli uFrank okhethe ukuba enze ucwaningo lokuthi imbangela yobuthi lobu obusemanzini buvela phi. Intatheli ilusukumela phezulu lolu daba ngenxa yokuthi nendodana yakhe inesifo esifuze lesi esithathe ingane kaBianca. nomndeni wakwaSibeko. Izangoma zithola ukuthi umhlola ukulo mfula. Uphenyo lochwepheshe lukhombisa ukuthi imayini (iSibeko Gold) yiyo echithe lo buthi emfuleni futhi yiyo ezibulalele ingane yabo, nokuthi umphakathi usengozini. Njengoba kade befuna kugwetshwe uBianca ongenecala izigebengu ezinkulu umndeni wakwaSibeko nokumele ubhekane nomthetho. Umlandi uze aphantise uMqondisi wenkampani uJefferson Sibeko amazwi ayisifundo athi:

Kanti impilo injani? Zolo lokhu  
ubefuna ukuthwesa icala umuntu  
ongenacala kanti umhlola usekhaya?  
Indida enkulu ngamanzi ukuthi  
ayayiletha impilo emhlabeni aphinde  
futhi ayithathe ?

Isikhuni sibonakala sibuya ngomkhwezeli. Indawo ingabaphilisa abantu ngokubanika amathuba emisebenzi njengoba kwenzeka kulo mdlalo noma kube yiyo ebaqedayo futhi. Umlandi afisa ukuxwayisa ukuba umphakathi uqaphe, ufunde wazi ngokuncika kwawo ezindaweni ozakhele nozisebenzayo. Umonakalo omkhulu empilweni yomphakathi udalwa ukunganaki koSomabhizinisi abazuza itshe lemali kanti bakhiqiza izinhlobonhlobo zobuthi obuyingozi zibudedele emoyeni nasemanzini asetshenziswa umphakathi. Bona bafuna inzuzo kuphela, okunye abanandaba nakho ngisho izimpilo zabantu abasondele kubo imbala.

### **3.5 Isiphetho**

Abadlali ngeke bakwazi ukudlala uma isizinda *okuyindawo, isimo senhlalo noma isimo ababekwe wumlandi kuso nezinkinga zakhona kanye nesikhathi*

*sezigameko* ngeke kwenzeke uma isizinda singekho noma singacacile. Ngokukhethwa kwesizinda umlandi ukhetha abadlali abazodlala umdlalo wakhe ngokohlelo lokuwubhala kwakhe. Bakhona abadlali abadlala ngendlela ejwayelekile neyamukelekayo kanti bakhona ababhekana nezinkinga ezibaxakayo. Abanye ziyabachitha zisuka abanye bazinqobe konke kuya ngesu lomlandi nangenhloso anayo ngomdlalo. *UKufa kukaShaka* isizinda siyamvuna uMkabayi ukufeza iphupho lakhe lokuba yiNkosi kanye noDingane kanti iNkosi uMpande uyazidedela izinsizwa zakhe ukuba zikhiphane inkani eNdulinde. Ulindele ukuba kube khona ebuyayo. Ngokwakhe wayefisa kungabi iNkosi uCetshwayo. Isizinda sibuveza kahle ubunjalo babadlali bese sigqamisa indikimba kanti nomyalezo odluliselwa esintwini siwucacisa bha. Isimo somdlalo kumele umlandi asenze sibaphikise nabo noma singaphikisani nezimilo nenkolelo yabadlali bakhe ukuze umdlalo uqhubeke kahle.

## ISAPHLUKO SESINE

### 4.0 UMLANDI NEZIGIGABA NENDIKIMBA

#### 4.1 Isingeniso

Uma echaza indikimba nokubaluleka kwayo uStyan, (1965:71) uthi:

A theme involves the real purpose for which a play is written as well as the tenor and meaning pervading the whole. Because drama makes its points only in terms of human behaviour, it must of course use the actions of human beings. It is a mistake to think that these actions are more than a means to a greater end. It is often this dramatic quality which is under-estimated in reading but which contributes to the play's meaning in performance.

Indikimba ingumgogodla, ingqikithi nomongo wendaba. Indikimba iyilokho umlandi nombhali afisa ukukushiya ezingqondweni zabafundi emuva kokuphothulwa kokufundwa nokubukwa komdlalo. Nakuba indikimba ivela emuva kokufundwa nokuphethwa komdlalo, umlandi yena uqala ngokucabanga ngayo engakawubhali umdlalo wakhe. Angakhuza ngokuqaphelisa umphakathi *ngezingozi zomgwaqo* njengoba indikimba yalo mdlalo kaMphumulo, (2004) yethula lokhu ngezigameko ezakha le ndikimba nangesihloko sawo esithi 'Ayinamhlabele.' *Ukweshela nokunyunda* indikimba yomdlalo kaCele othi: 'Ayimale.'

www. wikipedia, the free encyclopedia, (2008) ithi:

Dramatic themes may include racial prejudice, religion, sexuality, poverty, violence against women, corruption etc. A theme is the central topic of a text treatise. Theme can be divided into two categories: a work's thematic concept is what the readers think the work is about" and a thematic statement being what the work says about the subject. The most common contemporary

understanding of a theme is a idea or concept that is central to a story which can often be summed up in a single word. But a story may have several themes.

UMbatha, (2010:759) uma echaza indikimba uthi:

Okuthile okuyikhona kusemqoka; umongo wokuthile; igqikithi, umongo wendaba.

#### 4.2 Indikimba yombusazwe nokufezeka kwephupho

UNdelu wethula indikimba *yokubangwa kobukhosi (umbusazwe kanye nokufezeka kwephupho labaphansi)* baKwaZulu ngabantwana beNkosi uMpande (*oCetshwayo noMbuyazi*) nge'nxa yokwenzelela kukaMpande ovuna uMbuyazi. Isihloko somdlalo sithi: *'Mageba Lazihlonza.'* Nakulo mdlalo isihloko sethula indikimba yephupho labaphansi ngokuyithukusa. INkosi uMpande wethulwa ngumlandi ehlula uMasiphula nezinye izinduna zimbonisa ukuthi isenzo seSilo sokungalilaleli phupho siqhatha izwe kodwa iNkosi yakushaya indiva lokhu kuboniswa.

Iphupho labaphansi lalebulela iNkosi ukuthi kuzodudulana iziNyathi ezimbili zasebuKhosini ehlathini. Enye yazo izodindiliza njengoba iNkosi ikubonile lokhu ephusheni kodwa phinde ukulalela. Empeleni *ngokwephupho* labaphansi *nokuyindikimba enkulu* yalo mdlalo, *Mageba Lazihlonza* iphupho inyathi itholakala idindilizile ekungeneni kwehlathi, igxiza igazi kakhulu. Yathathwa yahlinzwa. Inyama yabekwa ezingqokweni zephuka phoqo. Emuva kwalokho, isihlangu senyathi esinenxeba sithathwa isandla esinesihlonti. Uyena uMbuyazi obonwa yiNkosi ephethe lesi sihlangu esinenxeba. IziNduna (oMkhosana noMnyamana) bawuhlahla lo mkhuba ukuthi uchaza impi nomhlola ozokwehla emzini weNkosi kuMbuyazi. Leli phupho lifezeka ngenkathi iNkosi uCetshwayo ifica uMbuyazi ehlathini eNdulinde emgedeni wamkhiphela ngaphandle balwa.

Wafela lapho engakaluweli uThukela njengokwesifiso sakhe nabanye abanjengoHhamu ababehlubuka bebaleka. Konke lokhu kwenzeka ngoba iNkosi

uMpande engathandanga ukulalela nokucabanga ukuthi *iNdlovu enesihlonti* (uMbuyazi) uye kanye lo ozodindiliza emuva kwempi yeziNyathi ezidudulane ehlathini. Futhi yiyo le mpi ezogobhozisa igazi lale nsizwa kanye nezingazi zabafowabo nezamaqhawe esizwe. Umlandi wethula iNkosi uMpande njengomlingisi ocabanga ngendlela yakhe. Okungacabangi ngalokhu okuchazwa yiphupho, ukuthi leli gazi alibone ligobhoza yena ngokufisa kwakhe uthanda kube eleNkosi uCetshwayo. Iphupho alikushongo lokhu ayekufisa kanti akwenzekanga futhi.

Umlandi usethulela uMasiphula etshela uMakhasana ukuthi ngeke kusize lutho ukuzama ukuthola ikhambi laleli zulu elihlomile ngoba umbono weZulu (uMpande) kuphela ozolandelwa hhayi owabo. Isihloko somdlalo yisona umlandi aveza ngaso indikimba *yephupho elizihlonzayo*. Umlandi uphinda asebenzise izithunywa zakhe ezintathu, uMzuzwana (*isithunywa sikaMbuyazi*) owashesha wayobikela iNkosi uMpande ukuthi konke kusahamba kahle kanti washeshe wayobika esabone okuncane. UGagamela (*esinye isithunywa sikaMbuyazi*) naye uyaphuthuma ukuyothembisa iNkosi ukuthi ushiye isizowelela ngaphesheya koThukela impi kaMbuyazi. *UMhambuma* yena uthunywa iNkosi uCetshwayo isiphelile impi ukuthi akayobikela uyise ngesiphetho nangakho konke okwenzekile empini yaseNdondakusuka nangesithandwa sayo uMbuyazi.

UNdelu, (1962:178-179) uthi:

**UMhambuma:** Baphelile abantwana beSilo  
eNdondakusuka! Wena weQhawe  
lala ngenxeba!

**Mpande:** Le nkemba ongigwaza ngayo ekabani?

**Mhambuma:** Ndabezitha uCetshwayo,  
unqonqosele ukuba ngizokubikela  
ukuthi ubhule amaphiko phezu  
kweNdulinde wadilika phezulu  
njenkokholo emafini ... ngoba  
singebuye siwaphathe amagama  
oShonkweni, oMantantashiya,

oMdumba, oSomxhawana,  
oDabulesinye, nawoMbuyazi.

INkosi uMpande ayimkholwa uMhambuma. Kufanele nokho emuva kwemibiko emibili ayeseyitholile. INkosi uMpande akakaze acabange ukuthi uMbuyazi angafa kanje ngendlela abemthanda ngayo kanti futhi lo Mhambuma uthunywe isitha sakhe uCetshwayo, okungenzeka ukuba uhubhuza ilumbo. Ngokuzondwa kweNkosi uCetshwayo uyise ithi iNkosi uMpande akabulawe lo Mhambuma. INkosi icasulwa ukuthi lesi sithunywa siletha umbiko ongesilona iqiniso. Ayikho into elukhuni empilweni njengokwamukela umbiko wokuqala othi umuntu othile omkhonzile usedlulile emhlabeni. Umbiko onjalo wenza ingqondo ime nse ngenxa yezinhlelo nezifiso zempilo obekusafanele azifeze lowo osedlulile.

Yiso lesi simo esihlasela iNkosi uMpande. Ubani osezobusa emuva kwakhe ngoba uDlamvuzo akamfuni nangokhalo? Ukuze umlandi ayifeze kahle le ndikimba yokuzihlonza kwephupho, usebenzisa iNkosi uCetshwayo ukuthi athuma lesi sithunywa sakhe ngoba esazi kahle futhi esithemba ukuthi sizohambisa umbiko unjengoba unjalo. UMhambuma uphathiswa *isandla seNdlov' enesihlonti* esinomkhangu esiba yiklwa elihlaba inhliziyi yeNkosi uMpande (osezigugele nongasaboni kahle nasemehlweni) maqede aquleke. Umlandi usethulela amandla akhe angephikiswe muntu afana naweNkosi uMpande, ukuba anikeze iNkosi ubufakazi bokuqala bokuthi seliyafezeka-ke manje icebo labaphansi iyathanda noma ayithandi iNkosi. Useyabuthatha ubukhosi.

Ubufakazi bukaMhambuma buyiqiniso kodwa iNkosi uMpande uthi akabulawe lo muntu ngoba udukisa isizwe neNkosi uqobo. Noma iNkosi uMpande izama ukucisha ubufakazi obumile phambi kwakhe nombono omubi nobuhlungu engqondweni yakhe ngokubulala uMhambuma kodwa iqiniso limile *lizihlonzile iphupho*. Ukhothame uMbuyazi nasi isandla esiwubufakazi nesiqiniseko salokho obekuzobikwa. UMhambuma wenze umsebenzi wakhe ngokwethembeka wafa eyifezile intando yoweZulu nomsebenzi wakhe njengomlingisi oyisithunywa. Indikimba yokufezeka kwephupho

ayithikamezeki ngokufa kwakhe. UMhambuma waba yisisulu solaka lweNkosi uMpande, kwase kufezeka isaga sesizulu' esithi isosha lifela emsebenzini walo noma inhlambi kuyenzeka imuke namanzi.' Noma iNkosi ingathatha isinqumo esiphaphalazayo njengalesi sokubulala ngaphandle kwesizathu ngoba isishilo kuzoba njalo. Bakhona-ke abadlali abayizisulu zamaqhawe emidlalweni ukuze kufezeke izidingo ezithile zendikimba noma kumele bafe kahle uma umsebenzi wabo sebewuphethile. Noma bengawuphethile uma beyizicaba okumele zithwale ulaka lwamaKhosi, kuba njalo.

Lesi simo sokufela iNkosi nezwe njengeqhawe siyavela naseNkosini uShaka uma uzwa amabutho akhe ethi: *“uyadela wena osulapho!”* Kuba nodumo nesithunzi uma isosha lifele emsebenzini walo. Ngisho amaqhawe aphesheya kakhulu eNtaliyane ayeze akhethe ukuzibulala kunokuba abulawe abantu phaqa. INkosi uSawuli eNcwadini eNgcwele (1Sam.31:4-6) naye esehlatshwe kanzima ngamasotsha amaFilisti uthi encekwini yakhe, *'hosha inkemba yakho ungigwaze ngife ngoba angifuni ukuthi ngibulawe yilezi zinto ezingasokile. Yanqaba inceku, uSawuli wathatha inkemba yakhe waziphonsa kuyo yamhlaba wafa.* Kuyigugu ukufela umbuso wezwe nokufa njengeqhawe. Yiso lesi simo umlandi uZondi, (2005:52) asethulayo ngokulila lweLembe elikhala ngaso koDingane lithi:

**Shaka:** Niyangigwaza! Hawu uwe Mbopha?  
Kwenzenjani bafowethu nangibulalisa okwegwala?  
Ningibulalela ubukhosi?

INkosi uShaka naye ufa nje uJeqe ubesiphuphile lesi sigameko, safezeka futhi. Akayitshelanga iNkosi uJeqe ngaleli phupho. Lokhu kungaletha imibuzo ethi engabe kwakuyokwenzekani ecebweni lozungu ukuba uJeqe wayixwayisa iNkosi? Ayisasizi lutho le mibuzo ngoba iphupho lona lifezeke njengoba eliphuphile uJeqe.

Wonke umuntu ufisa sengathi angafisa okweqhawe elwe ukulwa okuhle wanqoba. Umlandi uNdelu wethule uMhambuma waba ngumdlali obhulela iSilo uDlamvuzo amazolo odabeni lokuyobikela uyise ngomphumela wempi. Noma efa wenza umsebenzi wakhe wokugcina ngokwethembeka eNkosini

yakhe uCetshwayo. Noma umlandi emphumuza manje uMhambuma ethi usekufezile abemdalelwe kona, izizukulwane ziyokwazi ukuthi wafela ukulunga neqiniso, wafela iNkosi yakhe nayo eyayilwela ubulungiswa yanqoba.

Umlandi ulungiselela umqondo weNkosi uMpande ukuthi njengoba isimbulele uMhambuma othunywe isitha sayo sekuzomele icabangisise-ke ukuthi yini esizolandela. Ukufa kwesithunywa akuzokuba yinto encane futhi akuzukuyikhipha iNkosi enyakanyakeni yokuvuna izithelo zokungalaleli kwayo ikhuzwa ngokuqhatha amantwana bayo. Ukufa kwesithunywa akuyisizi futhi iNkosi ukuba ithole ukuphumula kwengqondo nomphefumulo kule ngcindezi ezithola ikuyo. Lesi sehlo ngeke futhi sasivusa isithandwa seNkosi uMbuyazi osethule njengoba kungeke kumvuse noMhambuma ofele iqiniso. Njengoba esesibulele lesi sithunywa seNkosi uCetshwayo, umbuzo usamile eNkosini uMpande nakubafundi othi woneni uMhambuma eNkosini? Uzokwazi yini ukumela imibuzo ezolandela? Umlandi wethule iNkosi ekuqaleni njengomuntu obudedengu nongalaleli ziyalo zamuntu. Nasekugcineni kuvela ubudedengu osebenze umonakalo omkhulu. Ngakho noma yenza amaphutha iNkosi ayinandaba noma ingatshelwa ukuthi yenze iphutha ayizukuba nandaba, idalwe kanje.

Emdlalweni wakhe uNdelu njengomlandi akucacisayo ukuthi inzondo yokufezeka kwephupho iqeda amathemba nengqondo ime nse eNkosini uMpande. Lokhu kuyenze yaphelelwa ukucabanga okuqondile, yabe isithatha impilo yesithunywa esingenacala siba ngumhlatshele wolaka lwayo. Icala lesithunywa ukuletha amaqiniso angafunwa yiNkosi uMpande. La maqiniso *azihlonzayo* nangafunwa yiNkosi aqale ngokushabalalisa amaqhawe esizwe, aqhubeka adle impilo yesithandwa sayo uMbuyazi asephetha ngesithunywa.

Ngokwethula imibiko eyiqiniso sekufanele bonke abenza kanje balandulele eliphakade na? Bonke abashonile bafela amaqiniso abawethulela iNkosi kusuka ekuqaleni, ingawafuni kuze kube sesiphethweni sempi yaseNdonakusuka, njengaso isithunywa. Umlandi wethula nesifundo ngokusebenza kwengqondo yeNkosi ukuthi abantu abangaboniseki nabangalusebenzisi usizo lwezinqapheli noSomaqhinga lusenqulwini, bavame ukwenza umonakalo



ngenxa yokucabanga ukuthi bazi konke. Umlandi ngempilo nomsebenzi kaMhambuma wembula amaqiniso ajwayele ukungamukeleki, kuthi kwesinye isikhathi akudingi ukuthi kube nephutha necala elenzekile ukuze abantu bajeze. Kwesinye isikhathi abantu kudingeka babufele nobulungiswa ukuze *indikimba yokukhohlakala* icace ithi bha. Lokhu kucaca bha empilweni kaJesu (eNcwadini eNgcwele) efela ukulunga, efela amaphutha, izono nobubi bomhlaba wonke.

Ebona umlandi ukuthi iNkosi kuzomele ifunde kuleli phutha layo lokungaboniseki noma sekusekugcineni kwempilo yayo, iNkosi uCetshwayo uthumela obunye ubufakazi ngokufezeka kwephupho. Kulokhu usesebenzisa ubuhlakani besitha seNkosi. Uletha indodana yeNkosi uqobo, iNkosi uCetshwayo. Lo mbiko owokuqala njengoba ubalulekile futhi uyiqiniso kanti akawemukelanga uyise nakuba ubuhambisana nobufakazi obuyisandla sikaMbuyazi, wethulwa uMhambuma ambulele, kumele uphindwe futhi usuhambisana nobufakazi obusha obungangathazwa nobungecishwe muntu.

Lo mbiko nobufakazi obuvela ngokwabaphansi. Uletha iNkosi uCetshwayo nezinqotho nokungubufakazi bokuthi usindile empini kanti imbangi yakhe isale enkundleni eNdulinde. Yiyo le nyathi edindilizise esale enkundleni kanti le esimi phambi kwakhe esindile njengoba iphupho likuvezile langalalelwa. Sekumele iNkosi ilalele konke ezokusho iNdodana yayo engafunwa okungezokuba mnandi nokho. Sekumele iNkosi ilalele izwi lengane yakhe limhlaba ngamaphutha nokuzokwenzeka njengoba izinduna ziwenzile lo msebenzi zehluleka. Izozwa yini iNkosi? Konke lokhu kusazosiza ini? Okucacayo futhi ukuthi njengoba inqobile le Nyathi emi phambi kwakhe sekuzomele iNkosi uMpande agudluke kungakabi sikhathi eside ayidede kusekühle inkundla yobuKhosi. Lokhu akazolinda aze akutshelwe yiNdodana yakhe enqobile kodwa isimo yiso esizokucacisa lokho.

Kulesi sidididi umlandi wenza iNkosi uMpande aquleke ukuze ubufakazi obusha abubone ngamehlo amasha sha evuka ekuqulekeni futhi engeke esaquleka okwesibili. Uthi evuka ekuqulekeni nasemuva kokugalelwa ngamanzi nguSonkehlenkehle induna, athi uthi qwebu amehlo aficee iNkosi uCetshwayo elokhu emi ethe phuhla phambi kwakhe engacwayizi. Lobu

ngbufakazi besibili obungenakucishwa muntu. Kuphele nasozwanini njengoba engasenakuquleka okwesibili futhi engasenakusho ukuthi uyaphupha.

UNdelu, (1962:178-179):

**Cetshwayo:** Baba akungethusi konke oyikho manje; konke kungumphumela wezenzo zakho. Uzothi yimi engikubangele ukuba inhliziyo yakho icothoze, uphelelwe ngamandla, uquleke, uvuke usuphuphe inkosi ematholeni. Ukuphila kwakho kungukweqhatha inkunzi ephelele neduna liphuphuthekiswa wulaka lwezibonkolo. Uma usakuthanda okwenzeka kuMbuyazi usayokuthanda okuyokwenzeka kuMkhungo nakuMthonga nakubani oyokhonjwa yiphupho. Uma kuyokuqulekisa ngiyakukhuza-ke baba ngithi lokhu kuzokuncipisela izinsuku zakho zokuphinda umphehlu uma-nxa ulokhu uphehlelela ukuthi masiqedane ngensimbi.

Umlandi wethula *indikimba* yokugcwaliseka *kwephupho* bukhoma ngokuma kweNkosi uCetshwayo osephambi kukayise nosezoba ubufakazi obungephinde buguqulwe muntu ngephupho lokuthi uyena owakhethwa abaphansi ukuba abe yiSilo samaZulu emuva kukayise uMpande. Umlandi usebenzisa iNkosi uDlamvuzo oxwayisa uyise ngephutha alenzile nemiphumela emibi esidalekile yokukhothama kwabaNtwana beNkosi kabuhlungu ngesandla sakhe kungekho ayengakwenza ngoba naye babezomsusa. Lesi sigameko esinesifundo esibi umlandi usethulele isizwe ngomlomo weNkosi uCetshwayo njengoba ikuveza itshela uyise ukuthi ayikho into eyahlasimulisa umzimba neyohlala inyantisa inhliziyo negazi lesizwe njengokukhuluma ngempi yakhe noMbuyazi. Igazi laboselwa lachitheka ngesandla sakhe; naye ezivikela ngenxa yokucwaswa nguyise ngenxa yenzondo kanina. Umlandi usethulela iNkosi engafunanga ukulalela ekuqaleni itshelwa, yangalalela ihlomisa impi ekugcinen ayifuni futhi ukwamukela imiphumela yokungalaleli kwayo. Umlandi ngokusebenzisa iNkosi

uMpande uthi umuntu akakwazi ukungalaleli ekhuzwa bese ehluleka ukwamukela imiphumela yokungalaleli kwakhe.

INkosi uCetshwayo ifunzwa ngumlandi amagama abukhali nacijile kanje ukukhombisa ukwaneliseka nokuqhosha ngokuhlasela uyise ngamazwi ayiqiniso kanye nokukhombisa ubungozi bokungalaleli. Lokhu kwenzeka emuva kokuqiniswa idolo izithunywa oGagamela benoMzuzwana. Umlandi kusuka ekuqaleni kuze kufezeke inhloso yendikimba yakhe iNkosi uMpande umenze wangalalela muntu. UyiNkosi eneziNduna ezihlakaniphile oFofobala, inceku uSonkehlenkehle nenyanga ekhaliphile uManembe ogcina eseyinyanga kaDlamuvuzo kepha umsebenzi wabo ufana nezithukuthuku zenja eziphelela eboyeni. INkosi uMpande wenze umsebenzi wabo waba nzima ngokungafuni ukubalalela bemxwayisa ngengozi.

UMbuyazi nabafowabo bafa kabuhlungu ngoba uyise utsheliwe ngalokhu. Nakuba bekhona abakhuzayo umonakalo ungakenzeki abafana noMasiphula bakhona oGagamela noMzuzwana abalalelwanga muntu. INkosi uMpande umlandi umenze waba umdlali ongalusebenzisi usizo lweziKhulu zoMbuso wakhe. Ngokwenzenjalo waba yiNkosi eneziphosiso ezidale izinhlekelele noqhekeko embusweni nasemndenini wayo. Okubi kakhulu eNkosi uMpande ukuthi ngesikhathi engalaleli futhi engaboniseki iziNduna zimshiya yedwa zibe sezakha umbimbi neNkosi uCetshwayo engakanqobi. Unqoba nje uDlamvuzo iziNduna seziyakwazi lokho ngoba nazo seziqembukile ngemimoya, ukucabanga nokwenza.

Nakuba iNkosi uMpande ibonakala njengomdlali oyisehluleki nobudedengu, uGray noSkalkwyk, (1984:15) baveza isimo esithi:

It is a great mistake and a bad thing to assume that all characters have to be written with psychological depth and individual roundness. Their roles in drama are purely functional; they generate little interest in themselves. Characters serve their purpose economically and effectively.

Lesi simo sobunjalo nokungaphiwa ukucabangisisa ujule ngezindaba zokubuswa kwezwe iNkosi uMpande wacishe wafana nalowo amlandela uDingane naye akhala ngaye uDlamvuzo ukuthi waqeda isizwe sikaZulu eNcome ngobudedengu nokulalela uyisekazi uMkabayi.

Okuxakayo ngalesi sigameko sokubulawa kukaMhambuma othunywe yiNkosi esazobekwa uCetshwayo njengoba esekhotheme uMbuyazi ukuthi akuwona wonke aMakhosi ayejuqa izithunywa ngemibiko engawagculisi nenganambithiseki kuwona. UMSimang, (1976:80) njengomlandi emdlalweni Izulu Eladuma Esandwane wethula isimo esifanayo kodwa ngolomo weNkosi nenhloli yakhe:

**Inhloli yesibili:** Ndabezitha! Impi yakho ithe  
isibambene nomphezulu  
ngesandla, iNgobamakhosi  
yalibala ukugwaza ibhece  
kubesuthu namambuka. Impi  
ibhekene noKhandampemvu  
lulodwa zwi wena wengwazi.

**Cetshwayo:** Phindela emuva Mfokazana ndini.  
Uyangizwa ukuthi ngithini? Ngithi  
phindela emuva ngalo mzuzu  
nangalo mzuzwana. Ngizophimisa  
amathe engifuna ayoma ususempini  
yami. Ufike umdonse ngendlebe  
uNtshingwayo uthi ngithe impi yami  
ayikhumuke eSandlwane  
akangagaseli amaNgisi ezinkanjini.  
Uma esakhe inqaba angeke  
awakhone. Azobhuqa abantu  
bakababa ngombayimbayi, kuphinde  
esaseNcome. Umtshele ukuthi  
akasebenzise umqondo. Awagcone  
amaNgisi aphume azinqabeni bese  
ewahlasela-ke. INgobamakhosi  
izongifunda kahle ngokushiya impi  
yami emlilweni ilibale ukugwazana  
namambuka. Ungizwa kahle  
mfokazana ndini? Uma ungenzanga  
njengoba ngishilo ikhanjana lakho  
lizozalela ongoso, ngimphande  
uNziba ekwaSoshangane.

Umlandi wethula umsebenzi wenhloli ukuthi ungukudlulisa umbiko njengoba unjalo eNkosini. Kungumsebenzi wayo inhloli ukubika amaqiniso ukuze kuthi uma kunenkinga, amaphutha nobudedengu iNkosi ikwazi ukukhuza umhlola isikhathi sisekhona. Inhloli ingamehlo eNkosi asekusithekeni ngakho yembulela konke ekubonile ekusithekeni bese iNkosi ibuka lesi simo, isho okumele kwenziwe. Yingakho iNkosi kumele kube yilowo muntu ocabanga ngokushesha, abuke abone phambili ukuthi iyoza nkomoni, athathe isinqumo ngendlela. UDlamvuzo uyawenza lo msebenzi obucayi othinta nezimpilo zesizwe. Isimo sempi siyaphuthuma sifuna kucatshangwe kwenziwe ngokubanjiswana ngokushesha. Kulesi simo esibucayi esinje sezinhlozi zonke ziyadingeka ngoba kumele nazo zihlaziye imibiko yazo, izimo ezisebenza kuzo, zinikezelane ngemibiko ukuze kunqotshwe impi.

UDlamvuzo uyakwazi lokhu ukuthi asikho isithunywa okumele sibulawe noma ngabe kunjani ngoba zonke zenza umsebenzi wazo ngokumbikela ubunjalo besimo, naye kumele enze owakhe kubanjiswane. Uma isithunywa sethula umbiko omubi nongahambisani nokucabanga kweNkosi, kumele lesi simo silungiswe sifakwe indlela ebheke lapho sivela khona ukuyolungisa isimo njengoba iNkosi isho. Kulesi simo kungeshiwo ukuthi injalo iphuma edumbeni ngoba uDlamvuzo ubonakala ethatha izinqumo ezinhle neziphusile ezingafani nezikayise uMpande obulala izithunywa.

Kulo mdlalo umbango wezwe phakathi kukaZulu neNkisisimane umlandi, uwuphetha ngomlomo weqhawe uMdlamfe. Leli va elihlabhe iNkosi umdlalo uqala nelibuhlungu logagane uthetha ngalo selibangulekile ngokunqotshwa kwabo eSandlwane. ABelungu njengoba befuna ukudla izwe likaZulu, umlandi uyakuveza kulo mdlalo ukuthi nakwaSikhukhuni (kwelabaPedi) kwakukhala inganono lidliwa izwe lomuntu oNsundu ngezikhali. ElakwaZulu livikelwe ngezingazi zamaqhawe okuthi iNkosi uma iwacabanga kuqhume isiphethu kugobhoze imvula yezinyembezi. Noma esele enkundleni amaqhawe esizwe afana nawoWashesha namanye, afele leli zwe esiphila kulo. Kodwa njengoba lalishilo iLembe ukuthi liyobuswa izinkonjane, kusadingeka kutholakale ikhambi leLembe elingasitholanga isikhathi sokuligagula ngenkathi likhothama ukuze libuye ngokupheleleyo elikaMthaniya.

Lesi simo sokufela iNkosi nezwe njengeqhawe siyavela naseNkosini uShaka uma uzwa amabutho akhe ethi “*Uyadela wena osulapho!*” Kuba nodumo nesithunzi uma isosha lifele emsebenzini walo. Ngisho amaqhawe apheheya kwezilwandle ikakhulu eNtaliyane ayeze akhetho ukuzibulala kunokuba abulawe abantu phaqa. NeNkosi uSawuli eNcwadini eNgcwele, (1Sam.31:4-6) naye esehlathwe kanzima ngamasotsha amaFilisti uthi encekwini yakhe:

Hosha inkemba yakho ungigwaze ngife  
ngoba angifuni ukuthi ngibulawe yilezi zinto  
ezingasokile.

Yanqaba inceku, uSawuli wathatha inkemba yakhe waziphonsa kuyo yamhlaba wafa. Kuyigugu ukufela umbuso wezwe nokufa njengeqhawe., hhayi ukufisa kwenina. Yiso lesi simo umlandi uZondi, (2005:52) asethulayo ngokulila kweLembe elikhala ngaso koDingane lithi:

**Shaka:** Niyangigwaza! Hawu uwe Mbopha?  
Kwenzenjani bafowethu nangibulalisa  
okwegwala? Ningibulalela ubukhosi?

Wonke umuntu ufisa ukufa okuhle okunjengokweqhawe, elwe ukulwa okuhle wanqoba. Ukufisa okwenina kuyasithunza izithunzi somZulu. Lokhu kucishe kwamukeleke uma kubulawa umthakathi, hhayi iqhawe.

UZondi emdlalweni wakhe Ukufa KukaShaka wethule indikimba efanayo *yokufa, umona, umbangazwe* nezinye. Kanti ngomlomo weNkosi uShaka umlandi wethula isifundo esifuze esethulwe uNdelu sokuthi, kungcono ukufa komuntu elwa empini kunokuba umuntu afise okwevaka ngesandla sabafowabo. Lesi simo siyafana nesehlele uMbuyazi nakuba yena walithola ithuba lokulwa kepha kwala kona ukwenza. Ngenxa nje yomona nokuthanda ukubusa ngodli noma kungafanele? Selingaze liguqe pho ithole likaNandi? Umlandi uthi khumu Zulu kulo mkhuba!

Uma sibuka abadlali bomdlalo uGray noSkalkwyk, (1984:15, 19) bathi:

As we continue with a firm idea of the atmosphere in the play, and turning to the dialogue, we have to unravel the lines of the script, and discover the nature, what type of characters do we have?

Kulo mdlalo *Ukufa KukaShaka* yiwona mhlawumbe okungacatshangelwa kuwo ukuthi kunabantu okwakumele bagoduswe ngokungawenzisisi umsebenzi wabo. Banesandla esikhulu ekufezekeni kwendikimba yomdlalo ukukhothama kweLembe uZondi, (2005:35-36) uthi: [*uJeqe uhlangana nogqayinyanga umazisa ngephupho lakhe*]:

**Gqayinyanga:** Wazihudula wethu lunjani uvalo?

**Jeqe:** Ngiyabonakala yini ukuthi angimnandi? Angingedwa sengibe ngiyathe ngiyalala kufike iphupho elingumbelebele. Ngibona INkosi iqingqilizile, yopha; ngibone iziphundu zalabo abayikwazile ziyosithela. Umoya wami usukhathazeke kabi.

**Gqayinyanga:** Kufanele, angazi ukuthi ngabe ukhathazeke kanjani ukuba uyayibona into eyenzeka lapha ebusuku. UMKabayi akasasuku elawini likaDingana kanti noDingana akasasuki kwelikaMhlangana.

**Jeqe:** Ungayizeki leyo singafa sonke uma ike yafika eNkosini. Lukhulu silugodlelwe nguMKabayi. Ngabe bafuna ukuguqisa ithole likaNdaba?

Kulesi sigatshana esibucayi kangaka empilweni yeqhawe lomdlalo, uJeqe iqhawe, insila nesethenjwa seNkosi sembulelwa ngendikimba yomdlalo ngephupho. Umlandi uhlanganisa uJeqe isihlakaniphi nomunye onguSomaqhinga isethenjwa sakoMkhulu ukuba babhunge ngobuqiniso bendikimba yokubulawa kweNkosi. Kumele bahlanganise ubuchopho njengoba umsebenzi wabo usho ukuthi bangamehlo eNkosi asekusithekeni. Njengoba

bengabonisisi nakuba bebona bayazi okumele bakwenze. Noma sebeluphothulile-ke lolu daba nokumele balubikele iLembe balugoqa ngokwesaba kanti abazi lutho ngalo noma ubufakazi buphambi kabo. Bakhetha ukuthula nento ebedla ngaphakathi. Iphupho labaphansi liyazihlonza embusweni kaMpande nesifundo esitholakalayo sithi kumele ngabe lalalelwa kungaze kufe uMbuyazi.

UGqayinyanga uthi babona lukhulu ebusuku kepha abayitsheli le Nkosi okuyiyo abayisebenzelayo. Umbuzo uthi, yini kanti abayisebenzayo uma izinyoni ziwadla bephakathi futhi bethule? Ukungabi namsebenzi kwabo yikho okukhuthaze ukuba izinswelaboya oMbopha, oMhlangana, uDingane noMkabayi babone ukuthi esigodlweni seLembe kukwamachangca kwampunzi edla emini. Emini nasebusuku akusho lutho esiGodlweni okumele lungacutshungulwa ngoba kukhona abantu iNkosi ebaqashile ukuba bayiqaphe. Laba bakhona ngegama nje. Izinto ziyenzeka kodwa bakhona baqaphile futhi abahlabi mkhosi. Lezi zigangi ezingoMkabayi zalisebenzisa ngobunyoninco ithuba ngoba zababona ukuthi laba onogada bayizinja ezingenamazinyo ezingakhonkothi pho zingaluma bani?

UJeqe nalaba ogqayinyanga yibo kanye okwakufanele babekwe icala bagoduswe icala lokunikela ngobukhosi bukaZulu nokunikela ngeLembe ezitheni zalo bekwazi konke. Babezogoduswa ngubani, ngoba bakhombisa ukwethembeka etulweni likaMkabayi lokugudluza iSilo? UZondi uyakuveza ukuthi nakuba oMkabayi bazibulala izethenjwa zeLembe kanye noMdlunkulu wakhe ngenkathi esebekwa okokugcina elibeni kodwa uJeqe akatholakalanga. Waye eseshaye utshani. UJeqe wayehlakaniphile. Wayazi kahle uJeqe ukuthi usohleni lwalabo ababezondlalela iLembe egodini yingakho ekhetha ukushaya utshani emuva kokuphangalala kweLembe.

Uyakuveza umlandi ukuthi nakuba aba budedengu uJeqe ekuvikeleni impilo yeLembe, ukufa kwakhe engalwanga njengeLembe kwakuyoba ubudedengu nobulima bakhe besibili nobabungeyukuxolelwa isizwe.



Kulo mshikashika womlandi wokuxovisa abadlali bakhe udaka ebakhipha ebafaka abanye bayazondeka abanye bafe. Noma kungavela ukuthi bafe ngenxa yobulima babo abadlali abathile, umlandi uphumelele ukuyethula ayifeze futhi indikimba yakhe yokugcwelezwa iLembe. UZondi kulo mdlalo uveza oDingane njengamankentshane ahhohhela igazi leSilo ukuze kufezeke indikimba yomona ogcina ngokubulala. Icebo lokubulala balithunga imini nakwesikabhadakazi. Sebefana nabakhunkuli namasela agogodile. Lokhu kwenza ingwazi eyaziwayo nesatshwayo (iLembe) livela njengomuntu omnene, othandekayo, ongavikelekile futhi ongayiboni nengozi alengela kuyo bese lifa kabuhlungu. Pho zinendaba yini izimpisi nezinswelaboya lezi? Umlandi wenza abafundi babe nozwela, uthando nomunyu ngalesi sehlo nangamazwi ayinkulumompendulwano yokugcina ashiya isithombe nombono ogqamile ezingqondweni zabo, usizi nobuhlungu ngokwenzeka esibayeni nokwaba yinkundla yokugcina yempilo yeLembe.

Echaza lesi simo nombuzo othi kungani abantu benza izinto ezimbi kwabanye u-Egri, (1960: xi) uthi:

We want to be important, immortal. We want to do things that will make people exclaim, "Isn't he wonderful." If we cannot create something useful or beautiful we shall certainly create something else: trouble. The urge to be outstanding is fundamental in our lives. All of us, at all times, crave attention. Self-consciousness, even reclusiveness, springs from the desire to be important.

Ngenkathi uDingane eseguqukile esefuna ukuba mkhula abaluleke, esezimisele ukubulala umlandi uze acabangise uDingane ngokuqanjwa kwakhe. Lokhu kukhombisa ukuthi izinga nebanga ubuthi bukaMkabayi osebuligadulile nendlela obubesenza ngayo engqondweni kaDingane. Ubuza uyisekazi ukuthi, elikaDingane lalize lethiwe yena nje ngoba kunjani ekhona umuntu elimfanele owazalwa wadinga. Umlandi uveza amandla nomthelela wobubi kumuntu nokumenza aguquke abe yinto exakile. Noma kunjalo ukuguquka kwakhe kukaDingane nokuzibuza le mibuzo sekumenza asebenze ngokuzikhandla nangesivinini ukuze kufeze icebo lokuba abulale ukuze abuse.

UMkabayi uyathokoza ukuzwa ukuthi itulo lakhe lisenza ngisho emfihlakalweni. Livundulula izibi zenzondo endala yokuthi iLembe liyivezandlebe lapha ebukhosini, ngakho noma lingabusa ngokwanelisa isizwe kepha ichashazi lokuthi lalingafanele ukubusa kusuka ekuqaleni yiqiniso. Kwaba yiphutha ukuvumela lesi simo nosekufanele silungiswe ngokushesha okukhulu. Umlandi uveza nokuthi nesizwe sasingeke sakhala ukukhunjuzwa la maqiniso uma sekubusa uDingane. Okubuhlungu umlandi uZondi akuveza emdlaweni wakhe olandelile ukuthi lolu nya uDingane abulala ngalo iLembe lwaphindaphindeka ngenkathi esebusa. Okuthi khwasha kwakuyiswa kwagoqanyawo ngokuphazima kweso. Ulaka nonya kwaba yisona sikhali asisebenzisayo ukuvala isikhala sokuthi ungene ezimbadadeni ezinkulu nasekhaleni esikhulu esishiywe yiLembe sokukwazi ukubusa ngobuchule nobuhlakani. Empeleni umlandi uZondi emdlalweni olandelile ulivezile iphutha koDingane ukuthi babengakakulungeli ukubusa ngenkathi bebulala *uMlilo Wothathe kaMjokwana*. Undelu naye uyakuveza lokhu ukuthi kwaba yisilonda esingaphili ngomlomo kaDlamvuzo ozwakala engaxoleli oDingane ngamaphutha abo onke. Leli phutha lokungahlakaniphi kwabo lifezeka kahle ngobudedengu ahlela ngabo impi yaseNcome. Noma singaphiwe ukukhalipha kwngqondo sonke, umlandi uthi sonke siyakuthanda ukuphatha kanti sizohluleka.

Umlandi akakhohlwa futhi ukwembula okwakuzokwehlela uMbopha engakalibulali iLembe ukuthi emuva kwalo mkhankaso wabo wokufuna ukubaluleka babe bakhulu embusweni kaMkabayi, emuva kweLembe uyene ozolandela. Kule ndikimba yokufa umlandi uthinta imizwa yabafundi okuzwakala sengathi ngeke bamuzwela uMbopha uma esefa. Empeleni bafisa sengathi ubengashesha alandele naye ngenxa yobubi benhiziyo yakhe. Umlandi uyakuveza ukuthi uMbopha waba nokuzisola ngesenzo sokusiza uDingane noMkabayi kodwa umonakalo wabe sewenzekile, kungeke kusaphindelwa emuva kungemgqigqo. Wavuma ekuqaleni ukwenza umonakalo esigodlweni engesiye owakhona ngakho kumele amukele imiphumela yokugxambukela kwezakoMkhulu engumuntukazana isigwebo sakhona okungukufa. Noma wayengakhala igazi uMbopha okwakhe ukufa nesizwe sasingeke sakushaya

mkhuba kakhulu, kanti uma lingavela iqhaza lakhe ekufeni kweLembe usengase athelekelwe nayiviyo.

Umuntu obulala iNkosi usuke ekhohlakele futhi enezinhloso ezimbi, enomgolo wokomela ukuphatha kungafanele eyinswelaboya. Inkosi iyisibuko nomfanekiso isizwe esizibuka kuwona. Ehlaziya lesi isimo sokufa kweNkosi u-Egri, (1960:3) uthi:

Macbeth and Lady Macbeth , in their ruthless ambition to achieve their goal, decided to kill King Duncan. Then, to strengthen himself in his position, Macbeth hires assassins to kill Banquo whom he fears. Later he is forced to commit more murders in order to entrench himself more securely. Finally, his subject revolted against him. As he lived by sword; so he perished it.

Lesi simo sokuba nempethu yokufisa ukubusa ngenkamba asihlaselanga uZulu sagcina. Kepha sihlwanyeleke wonke umhlaba. Siwumdlavuzwa olwa nokuphathwa ngokulungile kwesizwe. siwumgogodla walesi saga, *'akukho soka ladla kahle imbangi ikhala.'* Uma iNkosi ibusa kukhona abayibeka amabala, bazibona bengenxa kangcono kunayo. Bafisa igudluzwe ngokushesha kungene bona ngoba bangcono kunayo ngakho konke. UMkabayi wazibona engabusa kangcono kuneLembe. Lesi simo sokuzibona umuntu engcono kunomunye sidala inzondo nokuphalala kwegazi ezinhleni eziningi zemiphakathi. Siyingozi, sihlukumeza sixabanise isizwe ngoba asisuki eqinisweni lokuba ngcono komuntu ngempela kodwa isizalo salo umina, umona, igqabho, umhobholo, ukuzazisa nenkohliso yokuzibona sengathi ungcono kodwa kube kungenjalo.

Uma echaza ngesingakufunda ngemidlalo yomlando eyimbangalusizi uBelsey, (1985:1) uthi:

We interpret in order to produce knowledge of a world which is no longer present. And yet it is always in the present that we produce this knowledge: from the present in the sense that it is only from what is still extant, still available, that we make it; and from the

present in the sense that we make it out of the understanding formed by the present. We bring what we know now to bear on what remains from the past to produce an intelligible history.

La mazwi ahambelana kahle nesimo sendikimba yokufa okuyiyo etolikwayo nedingidwayo ezigamekweni zemidlalo yomlando. Inhloso ukwakha ikusasa elingenachashaza nezizukulwane zamanje nezizayo, ezimqondo ucwengekile, ngokubuka lezi zigameko nezehlo ezenzekayo zisukela empilweni nasezigabeni ezedlule zomlando wesizwe. Ngokubuka lezi zigameko nokwenzeka kwazo kuvela labo abashisekayo ukufeza indikimba. Laba abavela ezenzweni zokubulala nomona nokuthakatha abamsulwa. Babi njengezigameko abambandanyeka kuzo futhi babi njengayo indikimba abayisebenzayo. Noma umlandi kunguye othi ababeyidingide leyo ndikimba yokubulala kuhlonyiwe, ekwebeni nasebuswelaboyeni obusemdlalweni wakhe, ezakhe izandla zihlala zimsulwa. Ngisho bangathukwa abadlali bakhe kuthiwe abawenzi umsebenzi wabo ngendlela njengoba kugxekwa uSibusiso, uKenneth Mashaba, oSenzo noJason ngobunkonkoni (okungenye yezindikimba umlandi afisa isizwe siyamukele), uMfundi Vundla nongumlandi ezakhe izandla zihlanzekile azinabunkonkoni.

### **4.3 Umlandi nendikimba yokubulala**

Indikimba yokufa nokubulala kuhlonyiwe ngenxa yombangazwe njengoba umlandi uNondaba eyigqamisile emdlalweni wakhe; kwezinye izinhla iveza ubulwane osebuhlasele isiNtu nokumele bungabe busenzeka njengoba isizwe sesifundile ukuthi imiphumela kuba yini. Lokhu kuvela emlandweni ezizukulwaneni ezehlukene zamazwe ehlukene. Kunini lapho umuntu ethatha khona isikhali ebulala isihlobo singasabali-ke iSilo esinjengoShaka? Lesi simo sivamile emazweni ase-Afrika ngisho awaphesheya imbala. Uma nje kubangwa ukuphatha. Ezweni lasePhakistani *inkosikazi uBenazir Bhutto* ( 27 ku Lwezi 2007) washaywa ngenhlamvu emini libalele amavukelambuso ngenxa yokufuna ukuphatha. Kwafa abantu abangama-40.

*U-Laurent Kabila* waseKhongo naye kwabayiso lesi (18 kuJanuari 2001 abangama-50 basabhadla ejele ngalesi sigameko). *U-Olaf Phama* waseSwedeni kwabayiso lesi nabanye. ENcwadini eNgcwele maningi aMakhosi afela izikhundla zawo kodwa uDavide wenza okuhlukile kunalokhu okujwayelekile. Akambulali uSawuli isitha esifuna ukumbulala uthi ngeke achithe igazi lalowo ogcotshiwe ngezakhe izandla. Noma emelamela ezikhulula usika ingubo ayembethe kuphela, noma emthola elele uthatha isikhali sakhe uyahamba akamenzi lutho Kuphela uyamtshela ukuthi uye lo obelapho okumele ngabe umbulele kodwa cha (1 Sam. 24 no 1 Sam. 26). Kuthi uma kufika isihambi sakwaMowabhi sifika sizomtshela uDavide ukuthi sibulale uSawuli wathukuthela wathi asibulawe ngoba sithinte iNkosi engumholi egcotshwe yiZulu maqede wasiqalekisa. Wathi: *'igazi lakho liyoba phezu kwekhanda lakho'* ethula isigwebo sokusibulala esihambisana nesiqalekiso.

Umlandi ngomlomo kaMkabayi wethula indida eyiqiniso efana nale eyethulwa nguDavide uma ethi kuDingane: *Kawazi yini ukuthi ogqaza oweZulu (eqonde uMbopha) akafanele ukuphila uyingozi?* Obulala iNkosi akafanele ukuphila ngokusho koMbalo oNgcwele. Umhlangano noMbopha bayasocongwa nabo emuva kokuhlela ukugqaza iLembe kufanele futhi. Kungenzeka ukuthi kwezinye izinto ezichzwa yilesi sigameko ukuthi abenzi bobubi bahlangene phezulu phansi bangamahele. Asikho isigangi esifisa ukuthi siphile sidle kahle imivuzo yezithukuthuku zenkohlakalo yaso esayizuza nesinye, esinye sibe sisaphila. Isenzo esifuze lesi sisho ukuphela kobuntu nesimilo esintwini esingasakwazi ukubona amazanga nezigaba zabantu ngokuhlonipheka kwabo emphakathini.

Lokhu kwenziwa umona, inzondo, ukufuna ukuphatha kungafanelekile, igqabho nokunye. Konke lokhu uma kwenzeka isintu sibuka emuva emlandweni ukuthi kunje nje ngenxa yamaphutha omona okhokho besizwe sethu nokumele alungiswe njengoba ababhali bemidlalo bekhuzwa. Uma kunjalo waphila kanjani uMkabayi uma bonke abenza njengaye befa? Wakwenzelani kanti uyazi ukuth obulala iNkosi akumele aphile? UDingane yena uphila ngaliphi? Kungenzeka yini ukuthi izephulamthetho ezinjengoMkabayi ziyobuye zidonse izigwebo zazo noma seziphunyuke unomphela? Le mibuzo kanye neminye iyasihlupha

isizwe. Empeleni akusona sonke isizwe esonakele kodwa yona leyo mbijane yanele ukuba isizwe sihlale sikhala ezimathonsi.

Kulokhu iLembe lithi: *'impethu ikumuntu, impethu ingumuntu akusho ukuthi ikhambi lokuyinqoba liyehluleka kodwa ububi bukumuntu.'* Liqhubeka libeke kanje iLembe ngalesi simo.

UZondi, (2005:11-12) uthi:

**Shaka:** Ngendalo bonke abantu bangogolela kwesabo, lowo nalowo ufuna okomunye ukuze abe mkhulu kunaye. Leli wozawoza lobukhulu lidinga ukugutshazwa, bonke abantu balingane bakhonze uShaka. Ngizobagoba. Lo mbuso omkhulu uzokwenza ukuthi zonke izitha ezingaphandle nezingaphakathi zingakwazi ukusidunga; kungabi bikho mbuso obangwayo. Nithini?

Umlandi ufakazela okushiwo iLembe ukuthi ububi abufi nabanikazi babo kepha buyaqhubeka. ILembe likhothama lingakabagobi oMkabayi kanti noma sebakhothama ububi busabhebhetheka.

Umdlalo kaXulu, (1994) uDwendwe lukaKoto wethula indikimba *yokufa, uthando lweqiniso, ukweshela nezinye*. Kuthinteka izinsizwa nezintombi zezigodi ezintathu (iThunzi, amaBomvu neNhlambeni). UMhalaza owehlule uKoto kuthangana uzithola esezondwa yiThunzi izimbangi zakhe lisonga lithi iyogcagca befile. Bayasonga njengegama lomuzi wakubo oSongweni. Lolu songo luyaphumelela ngoba ekugcineni uKoto ushona kabuhlungu ebulawa umuthi ongujuqu awudliswa edla isibindi senyama yomncamo wakhe. Kubonakala kube yiphutha ukuba izintombi zakwaSalabenaba zivumele uMathikalala ukuba kube nguye ophatha udaba lokudla kukaKoto ngenxa yenhliziyo yakhe embi kanye nokuthi ubevele engabuthandi ubudlelwane bakhe noMhalaza. Iphutha elalingagwemeka leli kodwa umlandi wenza uMathikalala awenze ngempumelelo umsebenzi wokugudluza iqhawekazi lo mdlalo uKoto.

UXulu, (1994:30,76) uthi:

**Mathikalala:** Ningenza isilima. Nishaye phansi-ke.  
Angiyena mina umuntu wokudlala.  
Kudala uKoto ngamkhomba  
oSongweni.... [*ngosuku lomgcagco*  
*uMathikalala ungena upheth*  
*isibindi okuyinyama uKoto*  
*ayithanda kakhulu, usesiqobile*].

**Koto:** Awu dadewethu omkhulu sengathi uzwile  
ukuthi angikaze ngikuthi mbibi  
okusanyama, bengilokhu ngilinde sona  
isibindi leso.

**Mathikalala:** Ngibone kungcono ukuthi ngisifune ngize  
ngisithole ngoba ngiyazi uyazifela ngaso  
kanti nesikhathi sesiphelile. Sebifikile  
nabakini abakulandile. Bazongena lapha  
emuva kwesikhashana. Kumele  
bakuthole ungumqemane.

Umlandi wethula indikimba yalo mdlalo okulindeleke indumezulu yomgcagco ngokudliwa kwesibindi nokuyinyama uKoto iqhawekazi eliyithandayo. Umfundi uba nelukuluku lokufisa ukwazi ukuthi uphuma nini lo mgcagco. Leli lukuluku lidalwa nangabanye abadlali nabo asebemagange befisa ukuya eNhlambeni. Nakhona eNhlambeni umlandi wethula isimo sokulangazelela kuMhalaza nezinsizwa sezilungele ukuyolanda udwendwe, kanti noSayinkentsha uyise kaKoto ubuza amakhosikazi ukuthi athuleleni engakikizi? Lonke leli lukuluku lokulangazelela lishabalaliswa uMathikalala ngoshevu osesibindini. UKoto uphalaza igazi kabili kuphele ngaye. Lesi simo sifezekisa usongo lwezimbangi ezazithe iyogcagcela kwelamathongo. Isimo senjabulo nesihlanganisa abantu umlandi asiqalile kuvuthondaba usiguqula usizi nokugedla kwamazinyo kubo bonke nkenkathi umgcagco uguquka uba umngcwabo.

Zisamangele izethameli, izigangi zelanyelwa uMhalaza esiphethweni somdlalo zihlolile ehlathini zisothandweni olunzulu aziphindiselele, azijuje ngomkhonto kuphele ngetswayi. Ngesigameko sokubulawa kukaMagqubu noMathikalala umlandi uzama ukuhlanza izinhliziyi ezingamahlule zabafundi abadangele ngokufa kweqhawekazi labo uKoto ngosuku lwakhe olukhulu lokushada.

Ukufa kwabadlali ngendlela engaqondakali ekugcineni umlandi usebenzisa isangoma uMaShezi ukwenekela isizwe konke okwenzeke ekusithekeni. Ekugcineni akuboshwa muntu ngoba isangoma asidaluli gama lamuntu. Siyagudlisela ukuze wonke umuntu ayifunde ivaliwe. Icace kahle le ndikimba equkethwe yisihloko esithi: *'uDwendwe lukaKoto'* ukuthi umlandi ubhale ngodwendwe olungabanga khona kodwa umngcwabo wejongosi lakwaNtuli, uKoto.

#### 4.4 Umlandi nendikimba yokuthakatha nombangazwe

Ephonsa esivivanenei endabeni yakhe emfushane ethi: *'Inhliziyo Yomthakathi,'* uHlengwa noMathenjwa, (2006:39) basike elijikayo kule ndikimba yomona, inzondo, nokuthakatha wethula umlingisi wakhe okholwayo odabuka endaweni yaseNgwavuma. *[UMaHadebe ekhuluma nomyeni wakhe uMvangeli uMnguni.]*:

**MaHadebe:** Ngithi angimfuni uMfundisi uMathonsi. Alimdingi ibandla lalapha. Akaphume aphele ebandleni laseNgwavuma. Siqhathwa uMbhishobhi. Sizikhulisela ibandla yena uqhamuka esethutha lo mfundisi wakhe azombeka la. Sasithe sidinga umfundisi yini? Ingani ibandla lingaka nje imijuluko yethu? Sekuzosuka umuntu nje ngoba kungasekho misebenzi azosishayela imithetho?

**Mnguni:** *(Ecabanga)* Umona nengqabho! Uphenduke nini umkami waba yisizinda segqabho nomona? Izikhundla ziyinkinga emphakathini. Kusho ukuthi uMaHadebe ubekwenamela ukuhlonishwa ebandleni. Ukufika koMfundisi kusiqedile isithunzi abenaso? Ilukhuni Inhliziyo yesidalwa esingumuntu. Umuntu usengaphenduka umbulali nje ngoba engasabizwa ngo-*"mama"* ebandleni? Abusole lobu buvangeli. Yibo lobu osebuyimpethu



empilweni kaMaHadebe engakanikwa  
bona.

Lesi simo sikaMaHadebe senza umlandi ngeso likaMnguni acabange ayihlaziye  
nzulu le ndaba bese ephuma nale nesinqumo esithi nje kunzima ukuqonda  
isidalwa esingumuntu.

Inzondo kaMaHadebe nezinhliso zakhe ezimbi umlandi ufuna zizwakale kahle  
ezikhihlizela umyeni wakhe ngolaka nesankahlu. UMaHadebe akanandaba  
ukuthi uMnguni ophethe ibandla uzozwani kulokhu akushoyo. Empeleni ufuna  
ezwe lokhu akuzwayo futhi amzwele athathe isinqubo ngoba inking le ebheke  
leli bandla aliphethe. UMnguni umangaliswa yimidlinzo yaleli kholwa ahleli  
nalo, aze alitshale ukuthi ikholwa alikhulumi kanje ngelinye. Isisusa sale  
mpethu uyasibona uMnguni kodwa ubengazi ukuthi sesingadala umonakalo  
onje. Kulezi zindikimba umona, inzondo nokuthakatha uMgabadelo  
njengomlandi ufisa ukucacisa ukuthi lezi zimo akuzona izifo zohlobo oluthile  
lwabantu kepha wonke umuntu zingamhlasela. Uma umona nokuthakatha  
kuhlasela amakhulu oMaHadebe, kusho ukuthi akekho  
esingemhasele. Yingakho umona nomgolo ushabalalisa ngisho ikusasa  
lezikhulu eziphetha imibuso emhlabeni jikele, uzwe kuthiwa zixoshiwe,  
zibhadla emajele noma zigcwelezile ukuze zizuze noma zesule ubufakazi.

Uma eseyiphetha le ndaba uMgabadelo ushaya unqimphothwe. UMaHadebe lo  
mona umfaka enkingeni yokuthakatha. Uthatha ushevu ongujuqu uwuvuthuzela  
emakhekheni awanika lo muntu kaNkulunkulu angamfuni apha the ibandla.  
Akamfuni eduze kwebandla abazikhulisele lona futhi akasafuni ukumbona  
ephila kulo mhlaba. Usefune ukuba afe nenkosikazi yakhe. Kodwa umlandi  
wenza ukuba uMnguni ahlangele noMfundisi edlelweni lezinkomo. Ngenkathi  
bexoxa uMfundisi ukhipha la makhekhe adle uMvangeli noSiphamandla  
indodana kaMaHadebe. Inkinga enkulu edalekayo eyokuzigwaza ngowakhe  
umkhonto obukhali enhliziyweni, ngokupha uMfundisi uMathonsi amakhekhe  
anobuthi obungujuqu ayezofika aphuze ngawo itiyi kwakhe. Wayengazi ukuthi  
la makhekhe azoba yidina lokufa kukaMnguni nendodana yakhe  
enguzinyobulala, uSiphamandla. Engakafi uMvangeli umlandi uphathisa

uMnguni la mazwi awumphako kumkakhe nasesezweni. UHlengwa noMathenjwa, (2006:42) bthi:

Hhawu Mkami! Sibhubhe ngesandla sakho pho? Bengishilo ukuthi akuzona izenzo zomzalwane lezi. Unjena-ke umvuzo womona negqabho.

Indaba yokucubungulisisa ngesimo esibucayi singabhozonyelwa uphinde asibeke ngisho enkondlweni yakhe okaMgabadelo esihloko sithi: “**Noma Sekunje.**” Nakuba ezigxeka izikhulu zombuso kaHulumeni obusayo ngokushaya indiva izethembiso ezizenzayo uma kuza ukhetho bese zingafezeki. Nakuba abanye bephila impilo engcono abanye beshayainja ngekhandanakuba labo abadla elikapondwe izambane bekhethwa yizo iziphofana nabo basho neningi ”*silwela impilo engcono.*” Uthi nje noma sekunje akulindwe kuzolunga.

Ngenxa yezulu elidume ezintabeni zaseSandlwane phakathi kweNkisisimane noDlamvuzo, ayalala amaqhawe esizwe efela izwe. Umlandi wembula ukwethembeka nokuziqhenya kukaZulu uma amaqhawe efe elwela izwe. Uphinde adlulisa amazwi anzima ngale mpi yaseSandlwane ngomlomo wenduna uMagemfe exoxa noMacala kaNtobolongwana emdlalweni kaMsimang, (1976: 85):

**Magemfe:** Wethu, ngibone ngokunye namhlanje, ngiyalwesaba unya lwempi. Unya oluthatha amadodana ethu engakakhi namizi ukuba phela ashiye induku ebandla. Buka-ke ngomfana kaMpisendlini (uWashesha isoka likaHleziphi), eyedwa okwezinyo bulala. Bafile nowabo ngokulahlekelwa yigosa ebeliliciko kangaka. Kepha ufe ebendlalele umfoka Mpisendlini. Bazosala bathunge owabo bakhe imizi. Nempela isitsha esihle asidleli. Ibe nzima le mpi.

Ngomlomo wenduna umlandi ufisa abafundi bubacacele ubuhlungu odabeni lokusala empini kukaWashesha. UWashesha ukhalelwa yizwe lonke kepha lesi simo esibuhlungu kangaka sizohlala phezu kwamahlombe kaHleziphi intombi yakhe esisele yodwana. Nakuba uWashesha eligosa lezinsizwa elithandwayo naye ubekwazi ukuthi okukhulu empilweni yakhe ukuzimbandakanya nokulwela inkululeko yesizwe nokuhlabanela iNkosi uDlamvuzo. Okunye okufana nokuganwa nokufa bese kungalandela-ke. Nakuba imsakaze ngenhlamvu iNkosisimane walandulele eliphakade, yiyona nhloso enkulu yempilo yensizwa eyibutho leyo ukubamba iqhaza empini yokukhulula isizwe sonke. Lokhu kuletha ubuhlungu nokuqaqamba kwenhliziyiyo kubafundi ukuthi kwakuyoba ngcono ukuba adlule esegcagelwe noma ukuba usindile njengoba eshiye ethembise uHleziphi. Lobu buhlungu budlulele kuHleziphi. Lesi sigameko umlandi usihlelile (okaThabizolo) wamnika uWashesha amandla okwenza okungangamandla akhe kodwa wehluleka kulokho obekufanele kumehlule. Kanjalo noHleziphi iva elimhlabayo ubelibukela kude lihlabana onina namuhla usengufakazi nokufanele ukuthi lithi limgwaza enhliziyweni akhale kakhulu kodwa futhi agwinye itshe. Useyotshela nabanye ngokuzayo ukuthi kulolu hlobo lobunzima kudlulwa kanjani kulo. Esho into ayizwile hhayi ayibone yehlela abanye kodwa isimo abe yingxenye yaso. Kulokhu isiNtu ngobubanzi umlandi usibambisa iqhaza ebuhlungwini obehlayo kanti kumele sifunde ukugwinya itshe uma sibhekene nezimo zempilo ezifuze esikaHleziphi. Kunezimo umuntu abamba iqhaza kuzo ngenkani nangeke aziguqula.

Okunye umlandi akuvezayo ngendikimba yombusazwe, eyombangazwe, eyokwethembeka neyothando ukuthi uma into uyithanda yimele noma sekunzima uma isifika esiphethweni sokuphela nesokufa esijwayele ukungamemezeli kepha sivele sithi thushu sethuse sishaqise. Nakuba isiphetho sempi yaseSandlwane siphetha ngokulala kwamaqhawe unomphela, iqhawe lo mdlalo iNkosi uCetshwayo nesizwe ngobubanzi bezwakala bethokoza ngomphumela wempi ukuthi uZulu unqobile.

Yingakho kuzwakala iNyosi yeNkosi uMahlangeni imusho uDlamvuzo ngokuhlabana kwakhe.

UMsimang, (1976:81) uthi:

IsiGuqa sikaNdaba abasifulele ngamashoba  
Sathi sivuka sadl' uZulu  
Izul' elidume phezu kweSandlwane  
UMBane lawuhlab'emankamane  
UHlathi limnyama,  
Limnyama konke nemizi yalo  
Yaphel' imibhobho yamaphoyisa  
Yephuk' ubumoklomoklo...  
Bayede!

Umlandi wethula ubuhlungu bokufelwa empini ngokuba ababele abafundi bakhe ubuhlungu bukaHleziphi bokushiwa isithandwa sakhe. Kokunye lobu buhlungu akubona obukulahlekelwa kwabafundi ngelinye lamaqhawe uWashesha kodwa ubazwisa ubuhlungu babo bonke abashiywa yizihlobo zabo kule mpi. Okunye akwenzile umlandi ukubikezela ngokubi engxoxweni kaHleziphi noWashesha ukuthi impi ishiya amalunga emindeni ehlukemezekile uma omunye welunga lomndeni esala empini. Ngakho kuyomele aqaphele uWashesha abuye angalenzi iphutha. Umlandi usebenzise isu lokubikezela ngokubi kubafundi ukuze kuthi uma sekwenzeka okwenzekayo kunoma yiliphi ibutho leNkosi, isisindo sokufa sithwaleke kunoma ubani ngoba besekucatshangiwe kwabikwa okuzokwenzeka.

Empeleni lesi sigameko umlandi usihlele kahle wabe esesifaka kulo mdlalo ngobuciko. UWashesha usefana neqhawe okungafanele life ngendlela umlandi amenze wathandeka ngayo. Ukuze igqame kahle le ndikimba yokufa kwamaqhawe, umlandi uyiphumelelisa ngokuba kulale elinye lamaqhawe athandwayo emdlalweni, okukhalwa ngalo ngenxa yekhono layo lengoma, ukulwa, ukuhola izinsizwa kanti neNkosi neziNduna ziyakhala ngaleli qhawe. Nakuba elele amaqhawe uMsimang, (1976:90) ufisa kucace kulo mdlalo wakhe 'Izulu Eladuma Esandlwane' ukuthi indikimba yawo ukunqotshwa kwabaMhlophe noma ukunqoba impi enzima. Le ndikimba iyigugu elikhulu kwaboselwa. Yingakho iNkosi uCetshwayo izwakala ithokozile ithi:

**Cetshwayo:** Kodwa ngiwaphethe amaqhawe  
Bhejane, uyezwa nje?

**Bhejane:** Ndabezitha! Ulanda nje umfoka  
Khoboyela sengifile. Sengifisa sengathi  
nami ngabe bengikhona. Ngizifikisele  
ngenkomo yakwethu.

**Cetshwayo:** Ngangimtshelile kodwa uSomtsewu.  
Pho ziphi manje izingwazi zami?  
Ngizozixoshisa ngezithole  
emithantikazi zikleze. Ngizijube  
zithunge, zithathe abafazi zakhe  
imizi? Wo! Bala Khandempemvu  
wena owenqake amatshe ezulu.

Kanti uma bechaza indikimba oBrooks noWarren, (1979: 177) bathi:

The theme is not the topic of a story but it is what is made up of the topic. It is what amounts to the comment of the idea implied in the process of the story. It is the idea, the significance, the interpretation of persons and events, the pervasive and unifying view of life embodied in the total narrative. It is what we are to make of human experience rendered in the story.

Umlandi (uThabizolo) ngenkathi engenisa lo mdlalo wethula iNkosi uCetshwayo engangabazi ukuthi ingxabano yombango wezwe laseZungeni naBelungu iyoxazululwa yiklwa nokuthi uyonqoba. Isibindi nokwazi okuzokwenzeka kwenza indikimba yalo mdlalo igeleze phambi komfundi eyibuka intuthu yothuthuva ishunqa kancane ize ihlakaze izinhlaso zekloba lomlilo ezintabeni zaseSandlwane. Umlilo lowo obaselwe uSomtsewu uqobo ethi ushisa ngawo iSilo uDlamvuzo kanti kuzosha yena siqu.

Uma eseyiphetha impi yaseSandlwana umlandi ufisa lizwakale iphimbo leSilo, yena uDlamvuzo uqobo esedle umhlanganiso ekhuluma ezibongela ngenjabulo nokutusa isizwe. Ebonga kakhulu onke amaqhawe abe nesabelo kule mpumelelo. UMsimang, (1976:90, 91) uthi:

**Cetshwayo:** Kodwa ngiwaphethe amaqhawe,  
Bhejane uyezwa nje?  
Ngangimtshelile kodwa uSomtsewu.  
Pho ziphi izingwazi zami? Ziphi

ngizixoshise ngezithole  
 nemithantikazi zikleze. Ngizijube  
 zithunge, zithathe abafazi zakhe  
 imizi? Wo! Bala. Khandempemvu  
 wena owenqaka amatshe ezulu.  
 Ubashiye kuphi oSontinge. Bhejana  
 kunjani-ke namhlanje? Le mpi  
 kayifunwanga yimi yafuna  
 nguSomtsewu owenqaba  
 ukungibangula ngitshutshumbelwa  
 izinhlungu zaleliya liva engithi  
 namuhlanje selidale le nhlekelele.  
 Ngangimtshelele ukuthi uyolubona  
 uphoko oluchitheka lungabuthwa.  
 Kubuhlungu nokho Bhejane ngoba  
 asele amaqhawe amaningi kaZulu.  
 Uwabale uSontinge ngafikelwa  
 umunyu nezinyembezi. Kuphela  
 ngithi bafele into yokufelwa Bhejane.  
 Uyangizwa na? Izwe yinto yokufelwa  
 Bhejana. Abantu bayazalwa bakhule  
 baphinde bafe. Imifula iziphethu  
 nemithombo kuyagobhoza kuphinde  
 kushe. Izihlahla kanye nakho konke  
 okumilayo kuyakhula kuqhakaze  
 kuthela izithelo ngesikhathi sakho  
 kepha emveni kwethuba kuphinde  
 kufe. Lokhu okuhlala kuhleli, lokhu  
 okungedluli nanini, yizwe. Izwe  
 yinto yokufelwa Bhejane.

UDuma kaNdlovu nongumlandi emdlalweni wakhe wesiVenda othi:  
 ‘*Muvhango*’ oxube izilimi eziningana, odlala kumabonisaKude (SABC-TV2)  
 wethula izindikimba ezehlukene. Zonke zigxile esihlokweni umbango.  
 Kuyenzeka lo mbango kube owefa, kube owemboni ebangwayo abakwevbo  
 nabakwaMokoena, kokunye kubangwa ubukhosi nokunye. Umlingisi ongu-  
 Agnes, naye kunemindeni emithathu (abakwaMkhize, oMokoena,  
 noMokwevbo) bathi ingane yabo. Unezinkinga lo mlingisi angeke akwazi  
 ukuzixazululele zona zamasiko. Umlandi wenze le ntokazi enhle  
 nenguSomabhizinisi ibe nezinkinga futhi uma sekukhethwa omaqondana.  
 Esikhathini esingasingakanani, u-Agnes usethandane nezinsizwa ezeqa isandla,

okukhona uMlimisi (insizwa eyisangoma yaseVenda), uDumi (insizwa yaKwaZulu ephuma ejele neyabulala umfowaboka-Agnes, u-Edward) uKhathu waseVenda obenguzakwabo ebhizinisini) futhi onempilo engaqondakali nezinye izinsizwa. Zonke lezi zinsizwa zifika ku-Agnes zisho ukumshada manje kodwa njalo izimo zempilo nobunjalo bazo ziyayilaxaza ziyishiya le ntokazi nenhliziyo ehlephukile nababukeli beyidabukela. Izethameli zize zifise sengathi u-Agnes angazihlalela kodwa ngenxa yokuthi umlandi unenhloso yendikimba ethile ngalo mdlali olokhu ezishayisa ngekhandla odongeni kungalungi ezindabeni zothando. Umlandi ngalamashwa avelela u-Agnes kukhulu afuna ukukufundisa isizwe ngendikimba yothando nezinkinga.

Echaza ngomsebenzi womidlalo uStyan, (1960:163) uthi:

Character is not an author's raw material, it is his product. It emerges from the play; it is not put into it. It has infinity of subtle uses, but they all serve in the orchestration of the play as a whole; and so character finds this place in the scheme.

Njengoba umdlali eyingxenywe futhi engumkhiqizo womidlalo umlandi wenza izimo zempilo ezimhaqayo zimhaqisise angaphunyuki. Umlandi umdalele zona izinhlupheko u-Agnes noma ngabe ubuhle bakhe buthi akafanele ukuzwiswa ubuhlungu obungaka kepha akukho angakwenza ukuphunyuka kulolu sizo lokuba ingxenywe yendikimba yemibango. Azokwenza nje ukuba angene shiqe ezinkingeni zemibango yemindeni nezomendo aphume engaphethe lutho, noma elimele emphefumulweni. Ukulimala kwakhe kusho ukwanda kwezinkinga zemibango okuyinhloso yomlandi.

Okunye kungaba umlandi afisa kucace ukuqaphelisisa isizwe ngezinhlobo zabantu abathile okungaphileka nabo kanye nokuxwayisa ngohlobo lwabantu okungephileke nalo empilweni jikelele ngisho noma sekunjani ngenxa yezimilo nokuziphatha kwabo. UGatsheni wethula futhi indikimba yezimilo zabantu kanye nezinhlobo zabantu abakhona nokumele bagwenywe ezindabeni zothando. Angaveza futhi umlandi ukuthi kunabantu abangaphumeleli empilweni, hhayi ngoba benzeni kahle kepha ngenxa yamaphutha abo okufuna

ukuncika kwabanye bese bezithola bencika kubantu abanezimilo nemikhuba emibi. Umlandi ufuna isizwe singabakhohlwa abantu abafana noDumi, oKhathu naye u-Agnes imbala uma kulungiswa amaphutha ehlukenene empilweni.

Emdlalweni wakhe othi: *'Kwake Kwaba Nje'* umlandi wethula iqhawekazi lomdlalo selinenkinga ngendikimba yomdlalo (umbusazwe). UNxaba, (1997:1) uthi:

**Buhle:** [*Ucwebe izinyembezi emehlweni*]. O! Yeka amandla esambane sona esimba umgodi singawulali! Le nto ingukusebenzela emuva okwenkukhu. Amandla ethu angaka! Azoshabalala ngokushesha, kuhle kokhuni lushabalala emlilweni luba ngumlotha ongenalusizo lwalutho! Maye unesibindi weHulumeni! Ngiyakwesaba!

Umlandi wethula indikimba yombusazwe, yokususwa kwabantu ezindaweni zabo bakhishwa ezindlini zabo ngodli endaweni yaseMakholweni bese izindlu zabo ziyadilizwa. Kule ndikimba yombusazwe ehlukeze imiphakathi eminingi eMzansi Afrika, uNxaba uyibeka ngomlomo kaBuhle nowakhe isithabathaba somuzi wakhe kanokusho nesekufanela ubhidizwe ngoba uHulumeni uboba kungcono abantu abaNsudu bahlale ezindaweni ezingamaqele nezingenangqalasizinda bahlupheke. Usebenze kanzima lo mlingisi akha le ndlu okuthe eyiqeda kwaphuma umbiko kaHulumeni ukuthi yonke le mizi izodilizwa, abaniniyo bathunyewe eqeleni elizoba nemikhukhu eMazabekweni okuyindawo elungele izilwane. Balwa abantu nalesi sinqumo kodwa kwaba nhlanga zimuka nomoya. Umlandi wethula ukuthi uHulumeni wobandlululo wawungahleki ngale ndikimba uma usulikhiphile kwakuba njalo. Uma sekuthiwe ubani akabulawe kwakuba njalo. Abanini bafela kulo mzabalazo wokulwa abanye babedutshulwa sekhona emkhukhwini leyo. Umlandi ngesihloko esithi: *"Kwake Kwaba Nje"* nangobuhle bendlu kaBuhle edilizwayo, wethula indikimba yakhe yombusazwe ukuthi lesi simo sike saba sibi. Abantu abaningi abanjengoBuhle baphoqwa ukwamukela impilo abangayazi, yemikhukhu, yamasela, yokuhluphekela amanzi, eyokulahlelwa yisithunzi nokuphepha ngenxa yobandlululo.



Umlandi ngale ndikimba uthwebula ingqondo yomfundi ayisuse kulokhu ekwaziyo okungumuzi wakubo ayibeke cababa empilweni embi yemikhukhu enezinhlupheko nezinsalelo zayo ngenxa yokuthi uHulumani wayejivaza isithunzi sesizwe esiNsundu ngokusiphuca amamlungelo obunini bemihlaba namalungelo okuba nemizi ethi bona ezindaweni abazithandayo. UNxaba ulwa impi yokugqilazwa kwabantu ngokuveza usizi lwaseMazabekweni. Umlandi uthi nje uma ufuna ukujivaza isithunzi somuntu mphuce ikhaya umdaklaze emikhukhwini. Impilo yaseMazabekweni ayijwayeleki kanti inzima. Abazama ukuthuthuka baba yizisulu zalabo abangafune nqubekela phambili nemigulukudu engasebenzi ebuza le miphakathi ukuthi “sidlani”. Noma kunjalo umlandi ngomlomo kaBuhle uthi akuliwe nobubha kanye nokuntula okwadalwa uHulumeni wengcindezelo ukuze kulapheke lesi simo.

Usibuka ngaleli so lesi simo bese eyichaza indikimba yokucwasana nobandlululo uHope, (1980:5):

It is what it is, I might add. I do not want to remember where it all began. I would prefer to forget. However that is not allowed. If I am to have any hope of freedom; everything must come out. A country which has based itself on the sacred belief is sundered, severed, truncated, fractured, split, divided, separate selves have a hope that parts which were divided will one day be an intermingling, an intermeshing and their insanity will be miraculously proved to be wise policy. It is a poisonous romantic notion. In return, I am offered freedom. It's an offer which is positively presumptuous since they suppose freedom is their to give.

Ngokubuka kwabaMhlophe ubandlululo lwabonakala lulungile ukuthi batshelwa ngubani akwaziwa. Ayophuma yini amaqiniso ngakho konke okwenzeka kwabaNsundu okufaka phakathi ukususwa kwabantu ngodli ezindaweni zabo nezawoyisemkhulu? Bebhidlizelwe imizi banikwe imikhukhu ejivaza isithunzi sabo, bebulawa futhi? Umbuzo othi ubani owathi labo bangoMvelinqangi? Kanti yibo abanika abantu inkululeko uma sekuthanda bona bagweve uma bengakathandi? Kuyoba lula yini ukuhlanganisa yonke le

mihlathi eyalanayo ibe yimbumba ngaleso sikhathi sokunikwa kwabaNsundu inkulueko? Ayiphenduleki kalula le mibuzo nakuba izimpendulo zidingeka kungakonakali.

ILembe lasibona lesi simo ngeso elibona konke ukuthi abaMhlophe bazolishaqa balidle emuva kwakhe yingakho lixwayisa oDingane. Empeleni iLembe lasibona lesi simo sobandlululo isintu esasizongena kuso ngenxa yomgolo wabamhlophe kanye nobudedengu bokubusa koDingane, engakabusi. Umlandi akalisolile iLembe ngokukhipha lolu lwazi koDingane nabangenzanga lutho ngalo. Lesi simo siyafana nesehlela uJesu esiphambanweni. UJesu ukhuluma noYise oseMazulwini uthi: *‘Baba baxolele ngoba abakwazi abakwenzayo,’* maqede waphuma umphefumulo wakhe. Uxolisela bona ababulali bezwa kodwa abezwanga ukuthi iZulu likhathazekile yingakho likhuluma ngabo ukuze bezwe batshale nezizukulwane izindaba ezithokozisayo ukuthi njengoba bebulala nje sebexolelwe.

Lokhu kuze kuhunyushwa ababengekho kule nkundla ukuthi izulu lalithshela laba babulali nezizwe zonke ngomlomo walaba ababekhona ukuthi sonke isiNtu sithethelelwe. Yingakho ethi ekugcineni: *‘Kuphelile noma Kufeziwe,’* (ngokukaJohani 19: 30) echaza ayekuzela kulo mhlaba. NeLembe ngomlomo womlandi liphathisa ababulali balo oMbopha noDingane umlayezo abayowudlulisela kuZulu wonke nasesizweni sonke esiNsundu ukuthi asoqaphela abaMhlophe bayingozi, bazogqilaza isizwe badle nezwe lesizwe. ODingana bezwa kodwa la mazwi bawadlulisa enjalo bona awazange abasize. Abenzanga lutho ngalo mbiko sengathi wawungaqondile kubo.

Empeleni uDingane wenza amaphutha amakhulu embusweni wakhe sengathi wayengayalwanga ngokwakuzomehlela nokwakuzokwehlela izwe kanti wayetsheliwe. Uya eNcome nje utsheliwe. Uhluleka nje ukuhlela impi utsheliwe yiLembe elalingafuni isizwe siwele ophathe. Konke lokhu akumsizanga uZulu owayeholwa uMkabayi noDingane. Kungenzeka ukuthi esinye sezigameko iLembe elazibona zehlela uDingana noZulu njengoba lixwayisa selilayela kwaba yiyo impi yaseNcome le. Yona kanye le ahlulwa kuyo uDingane njengomuntu ongathi wayihlela impi yakhe wayiphaka evale amehlo

njengomuntu owayengayalwanga ngabaMhlophe. Okuhle umlandi akuvezayo ukuthi noma seliguqa iLembe lasixwayisa isizwe ngobandlululo nobuqola bala madoda. UZulu wakuthangi kwakufanele usiqaphele isiyalo seLembe elakhombisa ukuba nothando nokukhonza isizwe esiNsundu ngaphezu kweyakhe impilo.

Asibanga bikho nokho isikhathi sokuchaza imininingwane yonke okwakumele kwenziwe yisizwe ngalesi simo sabeLungu ngenxa yokuthi abalinikanga ithuba ithole likaNdaba ngamaklwa. Baliphuthuma balijiqisa okwevaka ngezijula nangesihluku. Kodwa okuhle ukuthi ithutshana elincane lokuphefumula elalithola laphefumula amazwi anikeza isizwe sonke ithuba lempilo nakuba lona selihamba. Isihluku esingaka sokubulala umuntu ekuphathele amazwi azophilisa ache eyakho impilo. Wo! Yeka umhobholo! Uthando olungangabazeki lolu olukhonjiswa iLembe lokuthi nakuba lisezinhlungwini zokugcina zokufa, lisakwazi ukucabangela lesi sizwe ebasilithanda neselisishiya ngokuzuma. Lisebenzisa lona leli ithuba lokugcina lokukhombisa uthando ezizukulwaneni ezizayo ngokuzixwayisa ngokwakuzokwenziwa abaMhlophe esizweni. Empeleni amazwi eLembe embula obunye ubuqiniso ngempilo yalo ukuthi iLembe lalimthanda uZulu hhayi oMkabayi neqembu lakhe lezinswelaboya. Konke okwakwenziwa ngabaMhlophe isixazululo sakho lalinaso. Ukuba lake lathi ukuphila iminyakana kuyacaca ukuthi isizwe ngabe asibhekene nalezi zinsalelo zezinkinga kwezombusazwe ngoba ngabe laziqoba zonke.

Ukuxwayisa kwalo iLembe lezi zinswelaboya eziligcwelezayo nakuba zingeke zizwe futhi ziwulandele umyalo walo kwenza kube khona ukuthokoza kuZulu wonkana ukuthi, ukuba iLembe lalithola ithuba lokufeza izinhloso zalo ngombuso kaZulu ngabe isimo asizange siphaphalaze sibe yilesi esiyiso nanamuhla. Kungenzeke yini ukuba nanamuhla isizwe esiNsundu sisembethe ifu elimnyama lesiqalekiso sobunswelaboya bababulali beLembe na? Nakuba liguqile leli Qhawe lesizwe ngezikhathi ezinhle lalithokozisa yingakho langalimbe umlandi esethulela uJeqe elibonga. UZondi, (2005:37) uthi:

Mxoshi womuntu amxoshele futhi  
Ngimthande exosha okaLanga

Emsingisa lapho lishona khona, futhi  
Emsingisa lapho liphuma khona  
UZwide wampheqa amahlonjana omabili.

Nalo iLembe lizwakala lincokola noJeqe bese lisho la mazwi awumgogodla wezinhlalo zalo:

**Shaka:** Ngisemncane Jeqe nabantu bami baseyingcosana. Kodwa ngizokhula ngibe mkhulu, ikhanda lami lize liyosithela emafini, nithi niyalibheka phezulu ningaliboni nobuso bami bunixhophe ngokukhazimula ngoba buyokhazimulisa okwelanga kanti nabantu bami bayokhula kanye nami bawengamele wonke umhlaba. Jeqe!

Umlandi wethula izinhloso ezijulile ngombuso kaZulu ngomlomo weNkosi uShaka nangombuso jikelele ngomhlaba wonke. Kepha bonke lobu bukhazikhazi bezifiso ngombuso nokuphumelela kwesintu kuba yizithukuthuku zengcanga eziphelela eboyeni.

Ebuka isimo samaqhawe anezinhloso ezinhle kodwa ezishatshalaliswa yizimbangi zawo kabuhlungu uDukore, (1974: 726-7) uthi:

Tragedy is not an event but a day to day feeling that is far more real, far more penetrating far more akin, to the true self that is in us than the tragedy that lies in the adventure. It goes beyond the determined struggles of man against man, desires against desires; it goes beyond the eternal conflict of duty and passion. Its province is to reveal to us how truly wonderful is the mere act of living, and to throw light upon the existence of the soul, self contained in the midst of ever-restless immensities; to hush the discourse of reason and sentiment, so that above the tumult may be heard the solemn, uninterrupted whisperings of man and his destiny. Its province is to point to us the uncertain, dolorous footsteps of the being, as he approaches, wonders from his truth, his beauty, or his God.

Lo mhlaziyi ucishe aselaphe isimo umlandi asibekile ngendikimba yokukhothama kweLembe nezinhliso ezihlabasosile ezivele zashabalala kuhle kwamazolo ngaloluya hlobo uma ethi: Umuzwa wokulahlekelwa nokufelwa umuzwa wansuku zonke nokumele unqotshwe nguwonke wonke ngokukwazi ukuthi wonke umuntu ubhekene nezinsalelo zempilo okulindeleke ukuba azinqobe njalo. Iqiniso lithi noma izinkinga zinqotshwa ezinye zima ngentaba. Kukhona nalezo okuyomele kuthi uma zidlula nemiphefumulo kusale kwaziwa ukuthi kwaliwa nazo nakuba zanzqoba, kodwa yayibambene njengabo ubuhlungu obuyimbangalusizi baseNcome.

#### **4.5 Isiphetho**

Nakuba lo msebenzi ubucubungula ukuziphatha kwabadlali ngokulandela imiyalelo yomlandi ukwethula indikimba; ziningi izindikimba ezigcine sezithinteka. Emidlalweni eqokile kuvele izindikimba ezifana nokungukhothama kweLembe, ukuzihlonza kwephupho eNdulinde, umbusazwe noma umbango wezwe phakathi kwabaMhlophe namaZulu eSandlwane, ukuthakatha nezinye. Indikimba yothando nayo ithole ukudingidwa ezimweni zombusazwe. Nakuba lo msebenzi ububheke emidlalweni ethile lezi zindikimba ezithintekayo ezinye zazo ziyavela ngisho emidlalweni yomlando kanti abadlali bazithuthukisa ngendlela ethile nokuyisu lomlandi womdlalo lowo uze ufike esiphethweni. Nakuba izindikimba zingeshaye zanelise wonke umuntu, kepha abalandi bakwazile ukwethula izimo zempilo ephilwayo neyayiphilwa ukwethula izinsalelo isiNtu esibhekana nazo, amaphutha nokuphumelela okuba khona ngesikhathi kuzanywa ukulungisa izimo zempilo. Ngenxa yokuthi enye yezinhloso zokudingida izindikimba ukufundisa, kuningi kakhulu okufundekayo ngamazwi, ngezenzo, ngenhloso, ngezigameko nangakho konke umlandi akusebenzisayo ukwethula indikimba ngabadlali abaqokile.

## ISAHLUKO SESIHLANU

### 5.0 ISIHLAZIYO, IZINCOMO NESIPHETHO

#### 5.1 Isihlaziyo socwaningo

Lesi sahluko sizohlaziya izimo zemidlalo ezifana nesingeniso, isimo sodweshu emidlalweni, inkulumompendulwano nokwethulwa komdlalo, inkulumompendulwano nenkinga yeqhawe lomdlalo nemiphumela yokuziphatha kwalo, imibono, izincomo, iziphakamiso nesiphetho.

[www.criticalreading.com](http://www.criticalreading.com), UDaniel J. Kurland, (2002:I) uyafakaza uthi:

Of all fictional forms, drama comes closest to virtual transcription of speech. And of all the literary forms, drama is the one in which the author/ dramatist almost never speaks to the audience/reader. Similarly, few dramatist create characters as vehicles of their thoughts or value. For the most part, dramatists convey ideas through their characters and plot, rather than in a direct embodiment of themselves in the way the novelists do with narrators and poets do with their personas.

Lokhu kuchaza ukuthi akulula ukwahlulela nokucwaningisisa umdlalo kungakafikwa esiphethweni sawo. Yisiphetho esambula izinhloso zomlandi. Isiphetho futhi esembula izinhloso zabalingisi bonke bomdlalo. Yiso isiphetho futhi esethula izinhloso zendikimba yomdlalo njengoba bebeyidingida abadlali. Lokhu kucaciswa bha futhi nawukukhethwa kwesihloko umdlalo owethiwe sona kanye nokusetshenziswa kolimi. Naso isihloko lesi sikhethwa umbhali ngobuciko: kungenzeka asikhethe esewubuke wonke umdlalo wakhe engqondweni yakhe kusuka ekuqaleni uze uphethe. Mhlawumbe kube usithandile nje kanti ngokuvamile kuba umlandi obuka izigameko nezehlo bese ezeyamanisa nabadlali bakhe nezinye izinhloso zomdlalo. Yilapho—ke la abacwaningi bekhetha khona ukuthi basho ukuthi umdlalo othile uyakholeka noma qha, ubhaleke kahle noma qha. Kanti okukhulu ukuthi umdlalo lowo uthini esizweni nokuthi umuntu ngamunye uhlomula ini ngokolwazi ngesihloko noma indikimba ekhethiwe noma engxoxweni yabadlali? Emdlalweni umlandi

angahlosa ukudlulisa umbiko othile kepha umfundi nezethameli zizuze okuningi ngaphezulu kwalokhu umbhali abenakho engqondweni yakhe. Umbhalo ovula izingqondo wakhe imicabango ethile ehlukeneyo uyasiza isiNtu ukuba sibuke impilo ngeso elihlaziyo. Echaza ngokuhlaziya kwemibhalo uRoberts, (1973:3-4) uthi:

Analysing work is a means towards appreciating and evaluating, not an end in itself. It is an honest attempt by you (reader) to discover the truth about work and to base your appreciation on your own thought and discovery not on a vaguely aesthetic reaction.

## 5.2 Isingeniso emidlalweni

Abahlaziyo nababhali bayavumelana ukuthi umdlalo uyangeniswa wethulwe ngesidumo sokuxabana kobendle. Kanti emidlalweni efana noMabatha lesi simo senzondo asiveli zisuka. Okuvelayo kuqala isimo esihle sokukhulekelwa kweNkosi yizinceku kanti kukhulu ekufihlelwe okuzoyehlela kodwa kucashile. Echaza lesi simo uBenedetti, (1994:xvii-xviii) uthi:

Characters have a cause, a purpose and it is up to them to plead it with utmost integrity and commitment as if life depended on it for in fact, it does. Acting is a life process.

Umdlali unenhloso okumele ayifeze njengoba kwenzeka empilweni. Umdlalo Ukufa KukaShaka udlaliwe kumabonisa kude kukhonjiswa lokho okungadlaleka okunye kwangavezwa. Umlandi uZondi, (2005:1) uma ewethula uqala ngokwethula isizinda okuyilawu likaMkabayi lapho kuboshwa khona uzungu lokukhothamisa iLembe. Isidumo salo mlayezo ophehlelwa ebumnyameni uyamshaqisa uDingane ngenkathi ewuzwa okokuqala. Esashaqishwa itulo lokuvukela umbuso uMkabayi usembiza ngeNkosi kaZulu. Lesi simo asimniki ithuba eliningi uDingane lokwetshisa le nkulamo kepha simnqumela ugwayi katiki ngoba kubonakala kuwuyena olungiselelwa ubukhosi nguMkabayi. Okwesibili uma ebufuna lobu bukhosi kumele asheshe lingaze liqhume leli thumbu iLembe likhothamisa abantu. Lokhu kukhombisa inhloso echaziwe

ukuthi abadlali banezinhloso okumele bazifeze, zihle noma zimbi. ODingane nabo bafeza le nhloso yempilo neyisifiso sabo ukubulala iLembe.

Ngasenhla kuchaziwe futhi ukuthi yonke inhloso idinga icebo lokuyifeza okuba yitulo lokusebenzisa izikhathi ezithile ukuketula umbuso weLembe. Nakuba uvalo lwabashaya kodwa njengobani owayengeke aluthekele kuleli tulo likaMkabayi elihambisana nesithunzi sakhe? Njengobani ongathandi ukukhothanyelwa akhulekelwe esemkhulu? Mhlawumbe izazi zengqondo ziqinisile uma zithi abantu besifazana banethonya endodeni. Indoda ivuka isigile omkhulu umhlola ngenxa yokulalela abesibhuda. Ngokushintsha kokucabanga kukaDingane, uMbopha noMhlanagana nabo bagcina bebona ngeso elifana nelikaDingane noMkabayi. Lesi simo sokuguquka kokucabanga kwabadlali akade bengayingeni kukhombisa ithuba nomthelela uMkabayi njengomuntu wesifazane noBabekazi kaDingana ayenalo kubantu. Mhlawumbe yilo leli thonya likamathithibala elabamba nogqayinyanga ukuba balubike lolu daba koMkhulu. Lokhu futhi kukhombisa uguquko olukhona kuwo wonke umuntu odaliweyo kanti yilona oluba nemithelela nemiphumela ethile ezimpilweni zesintu kanti yilo kanye futhi olukhulisa umdlalo.

UBrockett, (1984:3) kulesi simo yena uthi:

At the opening of a play, the story has a potential of developing in almost any direction. Once an action is set in motion complications arise narrowing possibilities of action and thereby creating suspense. Complication is any new element that alters direction of the action.

Kuyacaca ukuthi ayikho indlela lesi simo abadlali ababengasigwema ngayo ngoba empilweni umuntu udalelwe ukuba acabange ngendlela ethile nsuku zonke, aguquke ukuze akhule, athuthuke, akwazi ukubhekana nezimo nazo eziguqakayo. Umcabango uyakhula uze uhlahle indlela ngekusasa lomuntu. Kube njalo nakuDingane emuva kokuphumelela kwetulo labo. UDingane uzithola ebusa uZulu njengoba wayeshilo uMkabayi. Nakuba isingeniso salo mdlalo kaZondi siveza izinhloso ezimbi zabaNtwana beSilo behlosa ukubulala



iNkosi uShaka, okaNondaba inhloso yobubi balesi senzo uyethule esihlokweni somdlalo wakhe uqobo ngenkathi ewuqamba. Uthi ewufunda umfundi lo mdlalo isiphetho abe esesazi. Angakwazi ukuthi ngabe sizokwenzeka kanjani lesi senzo esihlasimulisa umzimba nesiylhlazo kangaka.

Kungenzeka ukuthi uZondi lesi sihloko usibhale ngenhloso yokubabaza ihlazo nesihluku ngokweleleswa kwesithandwa sikaZulu neqhawe elisahloniswa umhlaba wonke nanamuhla. Noma umlandi nabahlaziyi bangathini ngesenzo esiwubunswelaboya kepha uMkabayi noDingana babona ngendlela ehluKile. Bona babone ithuba lokubusa, balithatha, balisebenzisa. Indlela yabo iyawukhalisa uZulu ngoba idlule eklweni. Noma kungabonakala kungekho cala kulesi senzo ngoba umbuso ubuthathwa ngezikhwepha kodwa indlela edlula enhlendleni kubulawa iSilo sesizwe inakho ukusibekelwa yifu lobumnyama bobunswelaboya. Echaza isimo somuntu phaqa nesabadlali uBenedetti, (1994:3) uthi:

Personal growth demands finding our inner identity, realising and integrating our life experience. Seeing life freshly and with insight into other. Becoming aware of the powers of our mind. Learning how to concentrate our lives into the present and the secrets of presence and charisma. Extending our sense of who we are and achieving liberation from restricted concepts of what a person is.

Lesi simo esichazwa uBenedetti kokunye siyabufaka ubunjalo bukaZulu wakuthangi obedume ngokuhlabana, ukunqoba kanye nokulalela izwi leSilo. Ngokubelesela kukaMkabayi kuDingane ukuthi iNkosi uShaka ifanele ukufa, bagcina belutheka bevuma ngokubuka imanje (okuwukwakha ubungani noMkabayi), bangazibona nhlobo izimfihlo zanamuhla ukufa okubagoddele zona ngesandla esifanayo ngomuso. Balibala isaga sesiZulu esithi: “*obulala iNkosi kabusi nayo*’ nokuthi uma bebulala iNkosi, iyoba yinye iNkosi eyobusa.

Ngenxa yokuthi ucwaningo belubuka umidlalo yomlando kaZulu, UKufa KukaShaka, Mageba Lazihlonza neZulu Eladuma eSandlwane nokuyimidlalo

ethinta izigameko ezenzeka ngempela ngeso lezazi zemidlalo. Kokunye okubalulekile uBrockett, (1984:1-2) akugcizelelayo yilokhu:

Firstly the play must be complete and self-contained. That is; everything needed for understanding should be contained in it. A skilful playwright does not belabor audience with information already known to them. Secondly, a play should be *internally consistent* (believable). Believability does not depend on similarity to real life this may be judged by the framework created by the writer.

Yomithathu le midlalo ebaliwe iyimidlalo yomlando kanti ithinta izigameko eziyiqiniso ngokukhothama kweLembe, impi yaseSandlwane eyanqotshwa uHlamvana (iNkosi uCetshwayo) kanye nombango woBukhosi babaNtwana beNkosi uMpande okuyiNkosi uCetshwayo noMbuyazi. UMbuyazi ugcina ekhotheme. Kuyo yomithathu le midlalo ulwazi lomuntu oyifundayo luyengezeka lukhule ngoba kuningi ekuqukethe okwakwenzeka okuhlalukayo. Kunamaqhawe kaZulu adumile achazwayo, ulimi olusetshenziwe luyamthatha lumbeke kuso isizinda ofundayo kanti nenhlonipho kuZulu wonkana iyabonakala. Okunye okugqamile indikimba yombusazwe wangaleso sikhathi osenomthelela ngisho esikhathini samanje. Singabala wona umbango wezwe ongakaxazululeki nanamuhla, ukungathembani phakathi kwezinhlanga nesimo sempilo engafani kubantu bephila ezweni labo elilodwa kanye nako ukusocongwa kwabaphathi. Kule midlalo yomithathu abalandi bayihlabane esikhonkosini ephuzwini lokukholeka ngoba ulwazi uZulu analo kulokhu luyengezeleka.

Ikhono lombhali noma lomlandi yilo elenza ukuba athi esekwenze konke, izethameli nabafundi bakhe bathathe isinqumo sokuwahlulela umdlalo wakhe njengobhaleke kahle nowethulwe kahle noma obhaleke kabi ngezizathu abazibekayo ngokucubungula okuningi okusemdlalweni lowo. Yikho lokhu okwenza umdlalo ube nezinto eziningi ezibhekwayo nezithathekayo.

Kulokhu uPeacock, (1957:1) uthi:

One of the challenging problems of criticism in drama is to define in a satisfactory way the nature of drama as an art-form because, as we well know, it belongs both to literature and theatre.

Lokhu sikubonile kwenzeka emidlalweni ecutshungulwayo ‘*Ukufa KukaShaka*’ kaZondi nokaMsimang ‘*Izulu Eladuma Esandlwane.*’ Le midlalo yomibili ike iboniswe kumabonisaKude. Kanti njengemidlalo yomlando kuningi okuboniswayo okwakwenzeka kanti kukhona nokugxekwayo ngenxa yokuthi uZulu nabahlaziyi baba nemibono ethi ukuhluka kuleyo yomdidiyeli womdlalo. UMdidiyeli kakhulu uma engumZulu noma enolwazi oluthile noma eyisizwe esithile esikholwa okuthile ngomlando noma efisa kugqanyiswe okuthile, kubakhona akuthakayo noma akuyeke. Kokunye angakugcizeleli, okunye engeze, kokunye bese leso simo sibanga uhlevanyana kumaZulu ayithatha njengelikhulu igugu le midlalo. Okwenza lolu hlobo luthathekise ukuthi kuba nezinto ezibonakalayo nokuthakwa kwemisindo uma umdlalo usuboniswa kunokuba ufundwa nokunye.

I-[www.studyit.org.nz/subject](http://www.studyit.org.nz/subject), (2004: 1) ithi:

To give a dramatic presentation you need to be familiar with a range of different techniques and examples. These may be termed delivery techniques, which includes visual text, static images, moving images, graphic story, dramatic presentation like role play, performance of poem scene from a play etc.

Noma kukhulunywa ngale midlalo kakhulu uma isikhonjiswa bukhoma kuningi izazi ezikushoyo ngokuhlaziywa kwemidlalo.

UBrockett, (1984:3) uhlahlela inhloko nesixhanti uma ethi:

Many plays focus attention on a question,  
conflict, theme instead of looking deeply into  
the conflict between the two points of view.

Emdlalweni ‘Ukufa kukaShaka’ imbangela yokungqubuzana kwemibono idalwa impethu ekumuntu (Zondi, 2005:17). ILembe liyayichaza le mpethu kuMkabayi ukuthi ububi bukumuntu nempethu yokonakala ikumuntu kanti ingumuntu. Le mpethu ivuswa ukwembulwa noma ulwazi umuntu alutholayo oluthi uhlupheka nje noma izinto zimi ngale ndlela engamgculisi nje zibangwa yilokhu kanti zingalungiswa kanje. Yingakho iLembe lithi abakhunkuli, amasela namashayakhothe liwayisa kwagoqanyawo kodwa abapheli. Lokhu akusho ukuthi ikhambi lalo liyehluleka ukugudluza abathakathi abafana noNongo kepha ububi bukumuntu. Bunesikhathi ububi obuvuka ngaso bubuye bumchithe umnikazi bumenzise izigemegegeme njengoba sibona uMkabayi.

Yiyo le mpethu ebonakala ivuka eNkosini uMpande, (Ndelu, 1962:17) eyenza igile umhlola wokuphikisana neziNduna zayo nabaphansi ngesimo sombuso kaZulu. Yena ufuna kubuse uMbuyazi nakuba izinkomba zonke zithi iNkosi eyakhonjwa yiphupho iNkosi uCetshwayo. INkosi uMpande esikhundleni sokulalela iziNduna uyazixosha elawini uthi azihambe ngoba ziyaphambuka. Lesi simo sokungaboni ngeso elilodwa nabantu abakusizayo size sidale ubutha kubantu abasebenza ngokubambisana ukubusa izwe. Lokhu kube nomthelela wokuthi iziNduna bese zesaba ukubonisa iNkosi kanti kwayona iNkosi izifiso zayo ziphambana noZulu ngobuningi bakhe. Lokhu kucaca bha lapho uMagwendu, uMnyamana, uMakhasana bekhetha ukuyiyeka iNkosi iyophoseka esiweni ngoba yabakhethela ukuyibonisa kodwa muva nje iNkosi isibabona bengenalo igazi lasebukhosini lokuba bayibonise, iyabaxosha. Ngokuhamba kwesikhathi noma ikhuluma nabo inakho ukuzishaya indiva izeluleko zabo ngoba ayisabathembi. Ukulahla iziNduna zayo iNkosi yaziholela yona ophathe. Kanti iziNduna zathi noma zimsiza uHlamvana zifisa aphumelele ngaphakathi zithi eNkosini uMpande eyomndeni ayingenwa noma ohlaba eyakhe akavinjelwa. IziNduna zizwakala zisho ekuqaleni ngenkathi iNkosi ixoxa iphupho lenyathi edindiliziswe enye ukuthi lokhu kusho igazi elizogobhoza

esigodlweni. Ziyalubona usizi iziNduna lokufa kwabaNtwana beNkosi bebulalana ngejozi kungakenzeki kodwa iNkosi kayiboni lutho. Yena ubona *iNdlov'enesihlonti ibusa* (uMbuyazi). Yiso lesi simo uBrockett akhulume ngaso semibono engafani esenza umdlali azibone ezophumelela nakuba bonke abaseduze kwakhe bebona ukufa kulo mbono wakhe kanti nesimo sonke siveza ingozi. INkosi uMpande ulibala yinto eyodwa ukuthi oMagwendu, oSonkehlenkehle kudala bezilwa izimpi. Impi bayibona isekude ingakafiki futhi nesiphetho sayo babengakutshela ingakalwi. Amandla othando lukaMonase nenzondo kaNgqumbazi unina kaDlamvuzo kwenza lonke lolu lwazi lube yize eNkosini. UMbuyazi ufa nje hhayi ngobudedengu bukayise uMpande kuphela kodwa futhi nangenxa yokuyekelelwa kweNkosi uMpande yizikhulu zombuso ezakhetha ukuhlosha imfe ekwelulekeni ngoba azilalelwa muntu.

Emidlalweni ehluzwayo Ukufa KukaShaka, Mageba Lazihlonza, Izulu Eladuma Esandlwane kukhona ukungathembeki okuhambisana nesimo sombusazwe kanye nobunjalo bomuntu.

UHakes, (2008:39) uyakufakazela lokhu emidlalweni eminingi yesiLungu ikakhulu lo kaShakespeare – ‘**Much a do about Nothing**’ lapho ethi:

Dishonesty, deception and disguise are never far away in Shakespeare's plays, but when characters can never know everything that is going on, we in the audience we do.

Lesi simo sifana nesigameko esifihlelwe umlingisi othile. ILembe lalingazi ngozungu lalisola kepha izethameli nabanye babazi. Kodwa okukhulu kakhulu ngeLembe nokuvela emazwini alo livela njengomuntu ongathi uyazi ukuthi ukufa kuseduze. Lizwakala lixoxa noJeqe lithi: “*Kusasa ngizoba nani kwelamathongo* (Zondi, 2005:6). Kuboshwa uzungu nje lona lizikhululekele, alinandaba. Liphinde lizwakale litshela uMkabayi emakhaleni lithi: *Ngazalelwa ezibini ngofela kuzo* (Zondi, 2005:9). La mazwi ayafezeka esiphethweni lapho likhothamela ezibini zomquba esibayeni ngenxa yokungethembeki nenkohlakalo yezimbangi zalo beligwaza oMbopha noDingana.

Kule midlalo yomlando ehluzwayo emithathu ucwaningo luthola ukuthi ukukhalipha kweLembe ekuqaleni komdlalo yikho okwenza izimbangi zalo zilifihle isu lazo. ILembe lalibuka kude lapho umbuso kaZulu usuhlangene kanti alibuzanga elangeni. Kuhle ukukhalipha nokubuka kude kepha kuhle ukulokhu ujejeza emuva naseduze kwakho ukuze ubone ingozi ekucathamelayo. INkosi uMpande yena ubebona okuphambene kunokubonwa yiziNduna futhi uye owenza okuphambene nentando yesizwe neyabaphansi ngenkani. Ujeza kabuhlungu ngoba isizwe sesimbona ukungakhaliphi uma eqhatha abaNtwana bese omunye ekhothama. Le midlalo ikhombisa umbango wobukhosi nokuthi isandla esigudluza aboselwa sikhona esiGodlweni ngaphakathi. INkosi uCetshwayo yena ukhombisa ubuhlakani ngokubambisana neziNduna zakhe nesizwe ukubuyisa izwe eladliwa abaNtshona. Lapha sivuka ngolaka iSilo, iziNduna ziyasicebisa. Ezinye zalezi ziNduna amaqhawe amnqobisa eNdulinde ngakho ulalela kuze kube sekugcineni nakuba kuwuyena okhipha amacebo okunqoba eSandlwane.

### **5.3 Isimo sodweshu emidlalweni**

Umdlalo wonke weyeme engxoxweni yabadlali. Izigameko ezinhle nezimbi zomdlalo umlandi uziphathisa abadlali bakhe. Yikhono leli lokwenza umlandi angabibikho emidlalweni kepha amelwe abadlali bakhe njengoba echazile ngasenhla uKurland. Leli khono ligqama kahle emidlalweni womsakazo uma ezwakala ngephimbo elimpongolozayo umlandi ethatha ababukeli ebabeka ngamehlo engqondo kulokho akuchazayo okungaba isizinda, ubunjalo babalingisi, isigameko esedlule nokunye.

UGray noSchalkwyk, (1988:1) bathi:

The audience could be seen wowed and marvel at the unfolding of an action. The critical part is their experience in relation to the action which could be total negative, or positive. The audience as well as the reader interprets many details of drama in different ways. Such differences are key in looking at the narrator's intentions in contrast with the

audience's reception, interpretation and perception of events and their experiences. Certain drama techniques rhymes well with the language, cultural expectations, the character development and other psychological aspects of the people he is writing to.

Umlandi uCele, (2004:6) ukucacisa lokhu ngabidlali bakhe emdlalweni awubhalile othi: *Ayimale!*

**Nobani:** (*Ecikékile*) Awusuke endleleni wemuntu ongibhedelayo.

**Khamani:** Usho kubani ukuthi uyabheda? Uyazi ukuthi akukhulunywa kanjalo la kimi?

**Nobani:** Nangu umuntu ezongiphaphela bo! Yini wayiphaphasi bo weNtu? Waba umshumbu wezintombi nje kwenzenjani?

**Khamane:** Ake nizwe le ntombi madoda ayideleli iqhuba intwala ngewisa!

**Nobani:** Nansi ingulube inginonela bo! Ingabe ngizoyidla nobani?

**Khamani:** Ake nizwe! sengibizwa ngengulube! Ezakini zinjengami? (*amsonte ingalo*) Ngizobona phela ukuthi kawuzukungiqoma yini ugijima.

**Mambuya:** Hheyi wena ntshebekazi! Ekabani le ngane oyikhalisayo?

Kule ngxoxo yokweshela, uNdosi ayinike laba badlali bakhe, wethula uNobani okunguyena ophethe zonke izintambo zothando, ukwala nokuvuma. Muhle kanti zonke izinsizwa zimfuna eziqomile. UKhamane uhluthukelwa yinhliziyoy emzamweni yakhe yokuqomisa. Uyayisonta intombi ebonakala ingenamandla okuphunyuka kulesi sidlamlilo esinguKhamane. Usezame konke uKhamane. Iminyaka eyisishiyagalombili eshela le ntombi kodwa akuthembisi futhi akukaze kuthembise kanti uzimisele ukuqhubeka eshele, akapheli moya noma adikibale. Yikho lokhu okwenza abe nolaka uKhamane. Umlandi uyena owenza

lolu laka olungaka oluveza ukuphelelwa ngamaqhinga kuMfo kaKhathi. Yilo lolu laka olumbangela nesigcwgagcwa ezintombini. UNobani uzama ngakho konke ukuthi amchithe uKhamane kodwa lutho. Ithemba alibulali kanti intombi kayiyekwa inqobo nje uma ingakakhethi ndawo.

UNdosi usethulele uMaMbuya oveza ubunjalo bukaKhamane obukeka emdala (kakhulu kunengane yakhe uNobani njengokuchaza kukaMaMbuya) kanti intshebe iyamqedela imenza abe mubi nakakhulu. Ububi bakhe abumvimbi ukuba ashele lesi siphaphala. Uthando phela alukhethi ludwani oluwela kulo. Intshebe yenza ukuthi uKhamani abe mdala kunalo msebenzi wokweshela azowenza lapha entombini. Kanti imbangi yakhe uVovo yena akukho sici abekwa sona esingamvimba ukuba adle umhlanganiso wokuvunywa njengoba kungathi uqhudelana nekhehla. Umlandi ubonakala esiza uNobani ukuthi kule nkinga kuphuthume unina ukwelekelela ingane yakhe. Kanti-ke nje uma uMaMbuya esigxibha kanje isesheli sengane yakhe kuyacaca ukuthi bekungathi noma izwa imizwa ngoKhamani noma kuxoxa ngezinsizwa ezingase zivunywe uNobani kuvele kube nzima kuKhamani ngoba nonina uyalibona leli khehla.

Nakuba intombi ivuma ngokuxinwa akukho okuvuna uKhamani ngisho eseyixina kanjani. Nakuba umlandi (uCele) ethula ukwehluleka kukaKhamani kuNobani aze azimisele ukuba kufiwe uma engamqomi, lesi simo siveza ukuthi uKhamani izintombi eziningi zimhlulile kusukela ebubhungwini bakhe. Nokho akapheli mandla. Empeleni ngeke kumsize ukuduba ngoba inhloso yakhe ukuganwa akhe umuzi kayise. Kumele akubekezelele lokhu kubhuqwa nokuhlekwa uyoze aphumelele. Phela kunenkolelo yokuthi wonke umuntu wesilisa unobambo lwakhe olundawondawo. Lokhu kusho ukuthi kumele alufune ngoba ngeke luzizele kuye. Cishe nakho ukwehluleka sekumkhathazile yingakho efuna ukuba kungehlulekwa kuNobani noma kungenziwani.

UCele, (2005:2-3) usethulela lesi simo:

**Delisa:** Phela uma ingavumi buka engxenye ndodana. Ziningi izintombi lapha ngaphandle.



**Khamani:** Yiqiniso lelo kodwa mina ngifuna le yakwaNgobese. Ayikho efana nayo. Uyayibona le mpofukazi yakwethu nezithole zayo ezine, ziyoba ngezakho ngisho namankonyane azo .

Ukuphelelwa yithemba kuzwakala enkulumweni yakhe uKhamani lapho etshela uDelisa ukuthi angamane athathe zona lezi zinkomo azolobola ngazo akhokhele lowo oyomsiza ukuba aqonywe. UKhamani uthemba ukuthi icebo liyozakha uma eseqonyiwe ukuthi uyolobola ngani. Uyalibala ukuthi isaga sesiZulu leso. Icebo alizakhi liyakhiwa. Umlandi wenza akholeke uKhamani ngoba izimo ezinje zivamile empilweni yempela lapho isiNtu sithatha izinqumo neziyingozi inqobo nje uma kuzofezeka inhloso yazo.

Iphephandaba elingakhokhelwa iZululand Fever, (2014:3) ithi:

Eshowe woman sets herself alight with petrol. Miss T. Mpungose (32) died at Ngwelezane Hospital after she drank petrol, poured it all over her body and set herself alight outside her boyfriend's home. Even though the motive of her death is officially still unknown, it is alleged that the deceased caught her boyfriend with another woman, the police said.

Emaphephandabeni ziyatholakala izigameko ezishaqisayo ezifuze lesi sokuzibhunyela ngophethiloli esenzeke endaweni yaseShowe. Kuyenzeka indoda noma umama akhethe ukubulala umndeni kuqala bese ezigudluzana naye ngenxa yezinselelo zempilo ezehlukene asuke ebhekene nazo ngaleso sikhathi. Kepha kulesi kunesimo sokuzozibulalela esangweni lesithandwa sakhe ngenhloso yokusizwisa ubuhlungu ngokufa kwakhe. Indaba ikunembeza walowo ozosala ecabanga ukuthi kwafa isithandwa sakhe ngenxa yokungabi nasimilo kwakhe. Ukuthi uyoba nendaba yini osele iqiniso lithi nakuba ubuhlungu buya enhliziyweni, ubuhlungu futhi bunendlela yokushabalala ngokuhamba kwesikhathi.

UKhamane naye akehlukile esintwini esithatha izinqumo ezinzima ngenhloso yokufeza isifiso esisodwa nebesingafezeka ngaphandle kokuthatha izinqumo

ezinokudala umonakalo omkhulu. Iqiniso lithi: uKhamane ubengazi okuzokwenzeka kepha umlandi ubekwazi kahle. UCele, (2005:39) wembula leli phutha lesiNtu ngabadlali bakhe:

**Delisa:** [*Ethetha*] Yini-ke manje le eyenzekayo Khamane? Angishongo? Buka-ke! Le ntombi uthe angiyilande ngezulu. Lapho sengithi ngiyalhlomisa nje isiyakuqoma. Sizolimisa ngani-ke manje?

**Khaba:** Musa ukudlala Delisa, into enjalo ingalinga yini yenzeke?

Njengoba ukweshela kumehlula uKhamane bekumele azame elinye iqhinga elingamsiza. Isiko lesiNtu alixabani nokusetshenziswa komuthi nokunyunda. Yingakho isiZulu sithi noseiyishayile akakayosi. Yilo-ke leli qhinga lomuthi elibonakala lizosebenza. Okuyinkinga ukuthi izulu alithumelayo uDelisa ukuba liyolanda intombi alimiseki. Lesi simo sokuphambana kwezinkomishi sivamile ukwenzeka. Sibi impela kodwa kuyaye kulalwe ngenxeba ngoba kusuke kungasekho okungenziwa. Uzwakakala ekhala kakhulu uKhamane uma ezwa ukuthi sekwenzeke iphutha ngoba njengomZulu uyazi ukuthi amaphutha ayenzeka. Kepha akafisi lenzeke kuye kakhulu ngoba ubethi uqaphile futhi usebenza noDelisa *osemnkantsh'ubovu*. Induku-ke ishaya imviki. Buyamcacela ububi bemiphumela yokubulala intombi ayithandayo. Lokhu akakucabanganga ekuqaleni kusaboshwa leli cebo. Okubi ukuthi izwe lonke selizokwazi ukuthi uyisishimane esabulala intombi isisiqomile ngenxa yobudedengu. Ulandi okaNdosi ushaya ingwijikhwebu. Ngokubona kuzophuma umphefumulo ongenacala wakhetha ukuba kufe abathakathi bebulawa ubuwula babo. Libuya seliyizimbeva likhwifwa ngoshova uNikeziwe izulu elibuyisela kubathakathi abalo. Lishaya yena uKhamane kanye nabangani bakhe uDelisa noKhaba bafa ujuqu. Konakala konke ngoba intombi ibisimqomile uKhamane kanti useyafa.

Yisu lo mlandi leli lokubhidlizela uKhamane izinto ngenxa yokuba nentombi ibingamfuni kanti ifanele inono *elinguVovo dliwa zinyoni*. Leli isu lokumbulala umdlali elinye lalawo asetshenziswa ababhali bemidlalo yomoya nekamabonisa kude okugudluza umdlali ukuze indawo yakhe iphele nya emdlalweni lowo noma ithathwe ngomunye umdlali. Kokunye umlandi ukhethe

ukuba uKhamane afe ngezizathu ezingi. Esokuqala ukuthi uma kufa uNobani ngeke akwazi ukulimela ihlazo alenzile emphakathini ozokwazi ngalokhu. Leli hlazo futhi belizothela nomlandi uqobo. Kubuzwe ukuthi yenzeni ingane kaMaMbuya ukuba ingafa kabuhlungu kanje? Nokuthi kungenzeka umlandi uthande abadlali bakhe uVovo noNobani ukuba bakhe umuzi bangaphazanyiswa ngisho nangumuthi walezi zikhohlakali. Okunye kungaba ukumphumuza uKhamane ekukhandlekeni kokushela engaqonywa, kungcono afe kube sengathi yiphutha kanti inhloso yomlandi ukumphumuza nokufundisa abathakathi isifundo.

Kokunye umlandi usebenzisa isu lokudingisa umdlali wakhe kwelinye lamazwe uma ehlupha ukuze akhombise ukungahambisani nesimo sokuziphatha komdlali lowo. UMaphumulo, (2002:138) emdlalweni wakhe othi: *'Kudela Owaziyo'* ulisebenzise ngobunyoinco leli su lokuba umdlali wakhe uMdaluli nokade enodlame ekhaya kanye nasemphakathini ayofela ezweni laseSudan nelidume ngodlame nezimpi. Kuleli zwe abantu bafa kungaziwa nokuthi babulawe ngobani ngoba kuyaliwa. Lo mdlali wakhe onguMdaluli kuhle avakashele kuleli zwe khona ezofa baphumule abantu baseNingizimu Afrika.

UShepherd noWallis, (2004:1) bathi:

Dramatic shapes especially around crisis and resolution, have provided models for the way in which societies behave or reform; cultures represent themselves to themselves in cultural performances such as rites and ceremonies.

La mazwi afakazela khona ukuthi ngokujwayelekile izinto isiNtu esingazithandi kanye nesizithandayo zigcina ziyisiko lempilo yabo. Lokhu okutuswayo kungasetshenziswa emigidini ethile yemibuthano kanti lokhu okungafunwa kuthathwa njengehlazo okumele lifihlwe.

Umlandi wembula uKhamane njengesishimane esidala esigamelayo kulo phumalangesikothe onguNobani nolungafakwa kuye. Uyena umlandi onikeza uKhamane ubushimane namazwi obugwadi. Uyena umlandi onikeza uKhamane

amaqhinga okusebezisa abafana bamanzi (izulu) ukuba bamlandele intombi kanti bazobulala yena. Umlandi unika le mbangi yalo mdlalo amaqhinga angezukuphisisa ngalutho kepha azoyibulala. Empeleni kungathi okaNdosi unikeza uKhamane namathemba angenakufezeka kanti uzokufa isigubhukane. Okuhle akwenzile kuKhamane umlandi ukuthi angamephuci konke. Izinkomo unazo uKhamane kanti nabafowabo abangabalekeleli bakhe bakhona. Kodwa ushibha nabo. Ubonakala ekhululekile uKhamane ngemuva kokuthumela abafana bamanzi ababengehluleki ukwenza umsebenzi abanikwa wona. Ngokucabanga kwakhe neqembu lakhe yibona okubonakala beyithemba lakhe lokugcina lokuthola intombi. Umlandi wethula ingwijikhwebu uma uKhamane nabangani bakhe befa bebulawa yizulu labo.

Ukuze kufezeke inhloso yesihloko somdlalo *Ayimale!* umlandi ushaya unqimphothwe abewuhlelile ukuwethula esiphethweni. Uxabanisa uNobani noVovo ukuze uKhamane ayithole intombi. Yiso lesi simo esesikhalisa uKhamane ukuthi uyilanda kanjani intombi ngezulu isikuqomile. Ubunjalo babadlali nezinhloso zabo kwethulwa umlandi ngesu lengxoxo. Leli su lengxoxo eshubile ligcina lembulele umfundi isigameko asibone ngesu lemifanekisomqondo ethulwa ulimi olusetshenziswa abadlali. Inkulumompendulwano ayembuli izenzo ezikhombisa ukucabanga okuphusile kuphela kodwa nobudlabha namaphutha adalwa nawukuxhamazela kubadlali bese kudaleka izinkinga emdlalweni. Usiveza kahle uCele, (2004:38-38) lesi simo kule ngxoxo:

**Khamane:** Nithini Zabuya? Uyazi angiyikholwa le nto eningitshela yona? Awu ngeke, we madoda? Awu ngeke, siphi isihlangu sami? (Asithathe agiye). Bhuh, ngadla mina ngub'eziphumayo, kusho mina umfo kaSibindi simnyama nenyongo yaso, uSigoloza esimehlo abomvu, esabuka izinkomo zamadoda zanyamalala, nezikayisemkhulu zanyamalala. Sengimthethe uNobani wethu, nampa nje odadewabo bathunywe nguye ukuzonginika le mpahla ephambi kwethu.

**Khaba:** Kanjalo nje wethu? Hhawu, wayithatha intombi wethu? Uyazi kwathi angigiye? (*Kungena uDelisa*).

**Khamane:** Hheyi weDelisa, sengithethe uNobani.

**Delisa:** (*Asho ngeliphansi*). Awu, kuhle lokho. *Ethetha*. Yini-ke le eyenzekayo manje Khamane? Angishongo? Buka-ke le ntombi uthe angiyilande ngezulu. Lapho sengithi ngiyalihlomisa nje isiyakuqoma. Sizolimisa ngani-ke manje?

**Khamane:** Limise, ingani elakho. Ungahlulwa yinto yakho?

**Delisa:** Yeyi weKhamane, phela njengoba besengibahlokozile nje abafana bamanzi angeke sisabamisa. Kakade ngithe ngisuka esizibeni abanye besebephumile behlisa uThukela bephikelele olwandle beyolilanda khona. Angeke ngempela sisabamisa.

**Khaba:** Musa ukudlala Delisa, into enjalo ingalinga yini yenzeke? Singaqandula intombi ngezulu isivumile? Ngeke yenza imizamo Delisa.

**Khamane:** Ayi bo, akalimise, akashaye noma ikhwelo ababize abafana bakhe babuye olwandle. (*Aphume uDelisa*).

**Delisa:** Angethembi kodwa bafana.

Lobu budedengu bokulwa impi nxazonke nokungabonani njalo kukaKhamane noDelisa kudale ukuba uDelisa aqhubeke nesu abavumelene ngalo ngayizolo kanti izinto zizoguquka masinyane bese kuxabana ubendle. Esikhundleni sokujabula ukuthi icebo labafana bamanzi (*imikhovu yezulu*) nesicelo sabo sizwakele sekukhona ukusolana.

Ngenxa yokuthi umlandi uNdosi ubhala ngesehlakalo esivamile ezindaweni zasemakhaya ukhethe indawo yangakubo eKranskop ukuze ethule izimo izintombi nezinsizwa ezibhekana nazo kulo mbhidlango wokweshela kwakhiwa imizi. Ukhetho nezibongo ezikhona endaweni ukuveza izinkinga nezinhlekelele ezivelayo ngenxa yothando. Kuyiqiniso ukuthi kukhona izinsizwa ezifana

noKhamani ezinezinkomo kepha izintombi aziyingeni indaba yazo. Ngenxa yokuthi wonke umuntu wesilisa uyathanda ukuthatha uphumalangesikothe yena kanye lo ofunwa yizwe lonke, izinsizwa zizithola sezisebenzisa imithi noma izikhali kufe ofayo inqobo nje uma omunye ezuzile. Lesi senzo sithathwa njengesiyisiko kanti sibi.

Umlandi uzwakala sengathi akamfuni uKhamani njengoMaMbuya noNobani. Kanjalo nabafundi ungathi abamzweli uKhamani neqembu lakhe. Noma befa kabuhlungu oKhamani akukho muntu obadabukelayo; kakhulu ngoba bafela ekugangeni kwabo. Ungathi umlandi ujabula nalaba abathi bavuna abakutshalile. Ngokushesha umlandi wethula uVovo ukuba azoxolisa kuNobani ngokuhlukana kwabo. UNikeziwe noSomvumase (*ubaba kaNobani*) nabo bezwakala bengabazweli oKhamane ngoba bazenzile.

UCele, (2004: 52) uthi:

**Nikeziwe:** Ubaba naye usho njalo uthi uTholozile  
uthe leli zulu belihlonyiswe yibo  
oKhamane noDelisa bethi bakulanda  
ngalo, labaphendukela-ke sebethi  
bayalimisa.

**Nobani:** Awu bakithi, kanti!

Okuhle akwethulile umlandi ukuthi nakuba uKhamani ebonakala ehlupekile inhliziyo yozwelo ubenayo kancane njengaye uNobani ozwakala edabuka kancane. Umlandi futhi akavumeli nelincane ithuba lokuthi kube khona ukuzwana nokusondelana kwemimoya phakathi kukaKhamani noNobani ngoba ehlose ukuba aliwe engaze ayibone kwantombi leyo. Isihloko ungathi sibhekiswe kuye uKhamani okumele aliwe bese efa.

Kulesi simo uSteane, (1964: vii) uthi akungalitshalwa ukuthi:

One always seems to be at perpetual war with  
the very people who made the present work  
possible.

Esiphethweni amathe abuyela kwasifuba uma iqhawe lomdlalo *uVov'odliwa zinyoni* emthatha uNobani bese bejabha bonke laba ababethi '*Ayimale!*' Nakuba lo mdlalo uzwakala uphetha kahle ngenxa yenkohlakalo, ukunyunda nokuthakatha okuvezwa yizinsizwa zakwaKhathi oKhamani, iqiniso ngomdlalo kaNdosi limile ukuthi nakuba ezindaweni eziningi isimo semithi sibonakala simthunaza lowo owusebenzisayo kakhulukazi uma usumjikela umbulala. Lesi simo sisekhona kwaZulu futhi baningi basakholelwa kuso. Lesi simo sivame ukumumatha ingozi yokufa kwembangini noma yena umnikazi noma kufe yona intombi uqobo njengoba kwenzeka emdlalweni kaXulu, (1994) uDwendwe LukaKoto, kufa yena uKoto edliswa ushevu ngephutha bekuthiwa unikwa intando.

Yingakho u-Egri, (1960:238, 240) ethi:

Dialogue is the chief means by which the premise is proved, characters revealed and the conflict carried. It is vital that the dialogue be good, since it is the part of the play which is most apparent to the audience. Only a rising conflict will produce health dialogue. Let the man speak in the language of his world.

Izinkinga zomdlalo zithwalwa nawulimi olufunzwe abadlali ngobuciko bomlandi. Kunezinto umlandi ezingeshiwo nje esidlangalaleni kodwa okuthi uma abadlali beqagulisana ngazo emdlalweni noma ngabe ziyihlazo noma ngabe impilo yabathile ziyibeka engcupheni ngobucayi bazo, umlandi azinike abadlali bakhe abazixoxa ngaphandle kwamahloni nokwesaba. Umlandi lokhu ukwenza ngokubafunza ulimi olunomsoco nolunehloso yokusho lokhu afisa ukukusho ukuze udweshu luqhubeke.

UNdelu, (1962:109-111) isimo esifuze lesi uyasibeka ngomlomo wabadlali bakhe:

**Mpande:** Uthini uma uthi ayikho ? Lugawozi uyangizwisa nje umhlola wembuzi ebhiliwe yagqitshwa, ukuthi amaphakathi ayo abengenayo ingobo le ekade

ngiyithumele ngoSonkehlenkehle!  
Yenzenjani? Mhlola muni lo  
wokulahleka kwengobo yabaphansi?  
BeningoGqayinyanga ninobani lapho  
Sonkehlenkehle?

**Sonkehlenkehle:** NoFofobala wena weQhawe.

**Mpande:** Hhawu ngithi uzokhuluma kanti ubala  
ubala! Yini yona le ongayibala  
emabalweni? Angithi nilale ikhona  
ingobo? Khuluma Mashinini?

**Lugawozi:** Angazi kodwa kufanele.

**Mpande:** Hlola emathanjeni akho ukuthi kungaba  
mhlola muni lo wokulahleka kwesizinda  
somuzi. Kulahleka inkatha yomuzi  
nikhona. Sonkehlenkehle? Nawe ngithi  
ubhekile kanti ulele. Qha Jama! Musani  
ukudlala ngegeja kuziliwe nibange izulu  
elizobhubhisa konke....

**Makhasana:** Ndabezitha iZigqoza sezigcwele  
amazala akwaNodwengu noMbuyazi  
usesithathile isihlangu lesi.  
Sekuzwakala ngosizwile umuchwayo  
woSuthu luqhamuka oNdini  
lwenyusa lwewusa izinkalo luza  
lapha ekhaya kwaNodwengu.

**Mpande:** Kubi phandle Mashinini. Ngithi kweza  
lomsindo uwubeke ethala. Ngithi  
thulisa lo msindo uwubeke ethala.  
Ngithi thulisa lo msindo ngezintelezi  
nangamakhubalo akho,  
nangezinyamazane zakho.

Kunendida esigodlweni seNkosi kwaNodwengu emzini weNkosi uMpande.  
Kulahleke ingobo yembuzi iziNduna ziqaphile. Umlandi uhlanganyela iNkosi  
uMpande nezitha ngeqhinga lokubhantshisa imizamo yayo yokwenzelela  
odabeni lobukhosi ngokweduka kwengobo. IziNduna zibonakala zingazi ukuthi  
le ngobo iphi. Kungabe azazi ngempela noma kukhona owaziyo? Umlandi uze  
afune kuqagelwe into esobala yokuthi kungenzeka ukuba le mbuzi ibingenayo  
ingobo okuyinto engekho. Namathambo enyanga awachazi lutho olutheni  
ukuthi iphi le ngobo. Kungaba ayazi ngempela nenyanga noma lesi ngesinye



sezigameko ezifihlelwa abathile kuze kufihlelwe nababonayo imbala? Amathambo ayazichaza izimfihlo kepha lawa enziwe ngumlandi ukuba ehluleke ukwembula le mfumbe yokulahleka kwengobo esigodlweni.

Umlandi usebenzisa izinto ezincane nezibonakala zingabalulekile njengengobo ukuvusa iSilo uMpande endleleni yakhe yokweduka. Kepha iSilo sibonakala samukela saneliswe nayinoma yini nje eshiwoyo nengesilo iqiniso. Ithemba nenhliziyo yeNkosi ithi kla uma itshelwa ngokutheleka kukaMbuyazi neZigqoza esigodlweni sayo ephephile. Lolu thando olungaka lukaMbuyazi lubhebhethekiswa uthando iNkosi ethanda ngalo unina. Ithuka kuthi ayishayeke phansi iNkosi uma uMakhasana eseyitshela ukuthi uSuthu nalo selubonakele ezintabeni. Kungakapholi namaseko lwase lungena uSuthu esigodlweni. Lungena nje iNkosi isakhuluma nesizwe.

UNdelu, (1962:115) uthi:

**Zulu:** Bayede uyiZulu!

**Mpande:** (*Amemeze ngezwi elikhulu*).

Hhe...yi! Hhe..yi! Ngobani ababanga umsindo? Mfibinga ngife manje Jama! Jama! (*UZulu athule lufike uSuthu uCetshwayo usesithathile isihlangu sakhe esinenxeba*). Yileli shingana elinguCetshwayo elifika nenkathazo lapha kwaNodwengu. Lizodunga imiqondo yabantu bami belalele engikukhulumayo kubo; ngiyiNkosi yabo. Ababangise umsindo uchwaze uthi wu! Naye lo mfana angene ngomsindo ngihlezi nabantu bami. Angimniki lutho. (*Luchwaye njalo uSuthu luze lume isicheme esigcawini*). Bangenzani belambile?

**Masiphula:** Hhashi! Hhashi Ndabezitha, musa ukweqhatha abantabakho. Ubayengela ejadwini lapha kanti.

**Mpande:** MaZulu nithi niyangizwisa nje! Sengitheni mina Masiphula? Ngoba engikuphawulayo ukukhathala koSuthu

luphuma oNdini, luphethwe  
umphangazana. Yingakho ngithi  
bangenzani bekhathele belambile.

INkosi uMpande ikhuluma ngokuzethemba nokwazi ukuthi akukho okungenziwa iNkosi uCetshwayo. Uma ewukhuza lo mhlola uMasiphula iNkosi iyambhinqa ithi akukho okungenziwa uSuthu lulambile. Kunezinto ezikhombisa ukuthi iNkosi uMpande inzondo yakhe ngeNkosi uCetshwayo uyihlwanyela ebandla uZulu ephelele. Amabutho ayayihlaziya nendlela iNkosi ephendula ngayo iNduna uMasiphula kanti nalo uSuthu indelelo yeSilo luyizwa kahle. Ngokufika koSuthu iNkosi isiyawenanela amazwi kaMasiphula athi ukulahleka kwengobo kusho ukuchitheka kwegazi osekubonakala kuzokwenzeka njengoba seluthelekile uSuthu emzini wayo. Kodwa lokhu kuchitheka kwegazi iNkosi ikubona kuyinto encane futhi ayinamandla okukuvimba, nesikhathi salokho ayinaso vele kumele uCetshwayo afundiswe isifundo afe. Nakuba ingqondo yeNkosi ithe mbe ekulahlekeni kwengobo, ayisoli muntu, ibona abaphansi kuyibona abenze lokhu.

IziNduna ziyibonisile iNkosi ngezinhloso zayo ukuthi ziyaqhatha zehlukanise isizwe phakathi. Nakuba ezinye iziNduna zibonakala zingazi lutho ngokulahleka kwengobo, azidangele ngoba okwenzekile kukhombisa ukuthi umkhuba usekhaya. Njengoba ilahlekile le ngobo nokuyisehlo esibucayi sokulahleka kwesitho esidingeka kangaka, iziNduna zibonakala zidideke kanye nayo iNkosi osizini lwayo lwamabomu. Kepha aziyidabukeli iNkosi nakuba zingekusho lokho. Okwenza lesi simo sibe bucayi nakakhulu ukuthi iNkosi uCetshwayo usesithathile isihlangu esinenxeba ukuze asibhile ngentelezi azoyinikwa inyanga yakhe uManembe. Akekho otshela iNkosi uMpande konke lokho.

Ubudedengu beNkosi sebuyifake obishini lokuthi akekho ozoyisiza lapha esigodlweni ngoba nayo ayizimisele ukulalela muntu. Nakuba konakele esigodlweni iNkosi ibona kusahamba kahle ngoba uMbuyazi ozobusa. Lokhu kwakuyiphupho ngoba empini eNdodakusuka ugcina ngokukhothama uMbuyazi ebulawa umfowabo uCetshwayo. Le ngobo elahlekayo ikhombisa

ukulahleka nokukhothama kwesizinda sethemba leNkosi uMpande okunguMbuyazi. Lokhu kukhombisa nokungathembeki kwezikhulu zombuso weNkosi. Nakuba ukungathembeki kusemvelweni yomuntu, umlandi ubusebenzisile lobu buthakathaka besintu ukwembula ubunjalo bezinduna zeNkosi uMpande kanye nekhanda layo iNkosi elingagudluki entweni noma iyingozi.

Bechaza ngobunjalo babadlali uShlomith noKenan, (1983:30) bathi:

Analysts differ on the issue of characters; some do not care what the character is but how / what they feel. Others do not take note in tragedy when a character dies for he never lived as they were fictitious. But the individuality and psychological aspects of the character counts and his events should tell more about him.

Okunye okuhlalukayo ukuthi umlandi noma isimo sombusazwe wasesigodlweni senzondo kayise sisiza iqhawe lomdlalo iNkosi uCetshwayo ukuba kulahleke ingobo ukuze imizamo kayise yokumbulala ingaphumeleli. Nesihlangu naso silahleka mahlayeni kodwa akekho osho okuthile ngaso kodwa kuyacaca ukuthi inyanga yeNkosi inesandla kukho konke lokhu. Isikhuni sesibuya ngomkhwezeli kuMpande lapho sekufa isethenjwa sakhe uMbuyazi. Abafundi bathathekiswa yiqhaza elibanjwa ukulahleka kwengobo ekuphumeleleni kweNkosi uCetshwayo.

Umlandi ubonakala sengathi ubamba umshoshaphansi nezinduna ukuphumelelisa imizamo yeqhawe nendikimba yephupho elalithe iNkosi kuyoba uDlamvuzo. Empeleni umlandi ugqamisa kokunye akuhlaziyayo isimo senkani ekumdlali iNkosi uMpande ongalilalelanga iphupho, izinduna nabaphansi kanye nesexwayiso sezinyathi ezimbili ezilwe yadindiliza enye ekungeneni kwehlathi. Ukungalaleli kweqhawe lomdlalo kunemiphumela emdlalweni ngokuvamile emibi. INkosi ayiboni lutho olonakele esigodlweni nakuba izinto eziningi zonakale. Imatasatasa nombhidlango wenzondo

nokubulala iNkosi uMdlamfe kodwa abantu abasondelene nayo bayawachitha la masu.

Eziningi izinduna zibonakala ziyeseka iNkosi uMpande bese kuthi ekugcineni ziyihlamuke zihambisane neNkosi uCetshwayo. Zikwenza lokhu ngoba sezehlulekile ukuyibonisa iNkosi ingalaleli. Lokhu umlandi ukwembula ekugcineni ukuthi bahlangene phezulu phansi bangamahele. Ukukhothama kabuhlungu kukaMbuyazi kuba umphumela obonakalayo wenzondo ebiphehlwa ekusithekeni yaze yavela obala. Akekho omdabukelayo noma efa kabuhlungu uMbuyazi ngoba ubefuna ukuthatha ubukhosi obungesibona obakhe. Kanjalo naso iSilo asikhalelwa muntu ngoba namabutho amaningi aqembukela kuDlamvuzo. Umlandi uhambisa umfundi womdlalo zonke lezi zigaba zenzondo ukuze umdlalo uma usufika ovuthondabeni umfundi avumelane naye ukuthi ngempela uDlamvuzo ukwenze konke noma ubani ubengenza kanjalo.

URoberts, (1973:125) uthi:

Each work of literature may justly be regarded as a pattern capable of producing a complex set of emotions in a reader. Such emotions are the result of an interaction of involvement, time and the structure of the work; and such emotions are essential for suspense, irritations etcetera. Such emotions should be directly related to your sense of involvement, experience, expectations and apprehension.

Kulo mdlalo umlandi uphumelele ukusebenzisa abadlali ukwethula udaba lwengxabano ephehlwa umzali esigodlweni nokuthi umfundi nezethameli zihuheke ngenkathi zizama ukuhumusha okushiwoyo nokwenzekayo ngolimi oluthe ukuqina. Lo mdlalo uyayichukuluza imizwa, ugolombe ingqondo, uphonselwe ingqondo nemizwa izinselelo ngendlela abazali abakhulisa ngayo izingane zabo nemiphumela yokukhetha iphela emasini njengoba kwenzeka esiGodlweni kwaNodwengu. Umcabango omkhulu kulesi simo othi engabe kwakwenzekani ekhanda le Nkosi uMpande?

Uma uthando lukwazi ukwenzisa iNkosi amaphutha angaka, kumele luphathwe ngezandla ezingenalo neze udaka. Nokuthi kusuke sekwenzenjani uma lowo okhethelwe ukuhola isizwe (njengeNkosi uMpande) ngobuhlakani kodwa kube nguye osicekela phansi? Lesi simo siyabuvusa nobuzwe nohlevane lokuthi izinto ezifana nalezi azifuneki ukuba zenzeke esizweni saKwaZulu. Le mizwa eyingxubevange umuntu ayizwayo kakhulu uma kukhulunywa ngemidlalo yomlando isusa uhlevane nokuthi amaphutha enzeka kudala kumele angwenywe ngoba ngaphandle kokuthi amanye ayashaqisa, amanye ayihlazo nje ukuzwa ukuthi abaNtwana beNkosi bagcina belwile ngenxa yokuvunwa komunye nguyise kanti omunye uzondwa ngenxa yephutha okungelona elakhe kepha lokwaliwa kukanina. Yingakho abahlaziyi bemidlalo abafana no-Egri, (1960: 83, 240 ) begcizelela ukuthi:

Since dialogue is key characters may not say everything or speak anyhow but language depicts the time of the events, milieu, culture, the way of life etc. The audience has a say in drama ... they do not remain passive but they too act their emotions out. Dialogue should be three dimensional, speaking the language of his world, what the character is, hinting at how he will be.

Emdlalweni wakhe uZondi, (2005:6, 34, 40, 43) usebenzisa abadlali bakhe ukwethula indaba yozungu nendikimba yoKufa KukaShaka. Lokhu kucaciswa amagama umlandi okaNondaba abanikeze wona laba badlali bakhe. UZondi, (2005:6) uthi likhuluma lodwa iLembe lithi:

**Shaka:** Uthini uDingana uma ethi: *'umbango usuk' emlotheni,* ngabe bakhona abayodla ifa lami nabangahle bangigudluze? Abafowethu ngaphandle kukaMpande abasemnandi neze. Alikho iqili lazikhotha emhlane; bazohola izimpi ngezimpi ukuze bafe ngingangcolisi igazi lami ngaboselwa. Uve ludla isisila salo.

INkosi uShaka udume kulabo abangamazi njengeNkosi eyayikhonze ukuchitha igazi kungekho sidingo. Amazwi eLembe ayakulandula lokhu. Abantu abanemikhutshana yokukhohlakala iLembe lalifisa bagudluzwe kungabikhona othwala icala lalokho. ILembe libonakala liyiNkosi ehlukile okuthi sekushiwo konke okuxoxwayo njengeNkosi ekhaliphile, ingakuphenduli konke kepha izinike isikhathi sokukuhlaziyo isiyodwa. Nakuba la mazwi eshiwo uDingane iLembe lapha lihlaziyisisa inkulumo nemicabango kaMkabayi eyethulwa budedengu nangenhloso yokususa uchuku nguDingane. La mazwi aveza ububi bezitha zeLembe. Ngobuhlakani balo liyabubona ubunyoka babafowabo. Naloke likhipha isigwebo esiqonde ngqo ezithunyweni zikaMkabayi. Langa limbe iLembe lizwakala lizitshela emehlweni izithunywa zikaMkabayi neziNduna.

UZondi, (2005:10) uthi lithi iLembe:

**Shaka:** Bafowethu nani ziNduna zami, ububi benu seubonwe yilanga, nithi anginenze njani?

ILembe kukhulu elalikusola okwacishe kwaqhumbuka uma nje lake laqhubeka nophenyo. Kanti ngisho ezintelela nezinduna zakhe okaNdaba uzwa ulimi oluphuma kumuntu oyinono nengcweti kwezokukhethwa kwamagama. Kanti uMkabayi yena wayevame ukuthola lokho ayekufuna uma eze kuShaka. UZondi, (2005:7) uthi iLembe lichazela uMkabayi ngamaqili lithi: *Amaqili, Jama, abantu abadala abehluleka, izinto ezabehlula ebusheni babo*. La mazwi aqonde ngqo kuMkabayi oyiqili elizama ukubonisa iNkosi ngokufanele kwenziwe uma kugwetsywa izigilamkhuba ezifana noNonkenkeza owafaka umuthi otshwaleni bezinsizwa kanti uMkabayi ubuza ukuthi uboniwe yini ewufaka lowo muthi. Kuningi okwamhlula uMkabayi ebusheni bakhe okufana nomendo, manje ngokukaShaka uyiqili elehluleka. Uma kukhulunywa ngengcwenti yokuhlaziya nokusebenzisa ulimi olunembayo, iLembe liyawudla umhlanganiso.

UHakes, (2008:111) uyalitusa kakhulu ikhono lokwazi ukuhlaziya amazwi nalokho akuqukethe uma ethi:

Understanding what the words are doing is a critical part of both the study of a language and the study of critical thinking. Critical thinkers learn to spot equivocation from the classical example.

**Dingane:** (*Uqondise kuMbopha noMhlangana*).  
Nithi thina sonke siphilela ukukhulula uShaka, alale athi ja ebusuku thina besiqaphela izitha zakhe azidala ngamabomu? Bafowethu kukhona ikhefana elincane umuntu alitholayo uma umuntu eguquguqula izinqe esigqikini. Uma silele siguqukelani siphendule izinhlangothi? Uma lokhu kuguquka kudingeka, asiphenduli ngani umbuso wegazi siwenze ube ngowothando? Mina ngithi asifeni sonke kanyekanye ukuze amanqe angasicuyisi okwezinja esifika ngabanye. (*Kuthi nya*). Nginishiya nalelo. (Athi lacu, athi uma esengasemnyango athi). Lokhu esikukhulumile kugcina lapha.  
(Zondi, 2005:34).

**Shaka:** Elokufa alitsheli Jeqe, siyobonana.  
(Zondi, 2005:40).

**Shaka:** (*Ekhuluma noDingane*). Ungumlomo wami Dingane,... Niyikhiphe kusasa kusemnyama ukuze ingathelwa izinyembezi zomame, bese niyichelela budebduze noSoshangane. Unyawo oluhle usho ukuthi nakuba ngingenankosana.  
(Zondi, 2005:43).

Ngokufunda amazwi eLembe kucaca ukuthi lizimisele ngokubumba umbuso kaZulu nakuba liyibona ingozi yabafowabo asebekhombisa ukungamthandi nokho lithi yize uvalo. Ukushaya indiva amazwi kaDingane athi umbango uvuka emlotheni yikhona okusize oDingane ukuba banqobe kulo mbango. Umlandi wembulela isizwe isimo esinzima nesiwindida sokuthi iLembe lalikhali phe ngokweqile futhi lalisola ukuthi bazolijuqa abafowabo kepha akukho elakwenza ukugwema lesi simo. Ukufa kwalo kwembuliwe phambi kwalo njengokufisa nokuhlela komlandi kepha lutho ukuyiqaphela le ngozi.

Umlandi usebenzise ikhono lokwembula isigameko esiyingozi esiqonde eNkosini kodwa yona lutho ukusithathela phezulu njengesiyingozi. Okunye umlandi akwembulile ukuthi uMpande uyena kuphela obesalithanda iLembe kubafowabo futhi akazi lutho ngozungu loMkabayi. Abaningi bangathi iNkosi uShaka izenze yona. Izibulale yona ngenxa yobudedengu bayo bokuhlakanipha kakhulu okwenza ingayiboni ingozi esobala. Noma ayibona kodwa akayishayanga mkhuba into engenziwa oDingane namazwi abo afana neze leze kuye. Izimpawu bazibeke obala oDingane ukuthi umbuso bayawufuna kodwa yena wangakushaya mkhuba lokho. Kukhona bathi abantu abakhaliphe kakhulu njengeLembe isifo sabo ukudidwa yinto esobala ngoba eyabo ingqondo ihlaziya ezinkulu nezijulile izimanga zempilo yingakho befa kalula.

Ngakolunye uhlangothi amazwi umlandi awaphathisa abadlali bakhe uhlosa ukufeza inhloso nomphumela othile. Umlandi wuye owethula iLembe njengomuntu ohlakaniphile ekuqaleni kanti nakuba lobu buhlakani bugqamile nobudedengu bokuthanda umbuso kaZulu kakhulu kumenze wavaleka amehlo wangabe esayibona ingozi ezothatha eyakhe impilo. Iqiniso lithi abantu abayifuni into enhle. ILembe lalikwazi lokhu. Ngakho alilindele ukuba abantu okuyibo abazi konke okuyizinhloso zoMbuso kaZulu kube yibona abazigwaza ngowabo ngokumgudluza. Namazwi eLembe okugcina athi unwele olude ebafisela ukunqoba empini oDingane kanti ngaphakathi lithi ngeke babuye kule mpi nabo basho okufanayo ngalo. Ngakolunye uhlangothi iLembe selivalelisa okokugcina kuZulu wonkana njengoba livalelisa ezitheni zalo nje.

Omunye umbono uthi, iLembe layibona le ngozi isekude kepha langayishaya mkhuba. Lobu budedengu umlandi ubenzele ukuba inhloso yomdlalo ifezeke ukuba likhothame iLembe babuse oDingane. Okwesibili akuvamile ukuthi umuntu alazi ilanga lakhe lokufa. Nezihlakaniphi ezigodile amaqili azikhotha emhlane uma lesi sikhathi sifika siza nesithibezi lokudideka. Lesi sikhathi asinandaba ukuthi umuntu ukuphi nokuthi wenzani, siyafika bese kuphela ngosawoti. Lokhu kwenza umuntu azibuze imibuzo efana nale ebuzwayo kulo mdlalo. Uma kuhlaziywa uzungu netulo elalihlelwe kahle lilokhu lilungiswa lapha nalaphaya vele lenzelwe ukuba lingaxheguli. Umlandi ulihlele kahle leli tulo ngezingqondo zoMkabayi noDingane. Nakuba bekunguMkabayi



ubhongoza walo muva umholi omusha walo nosezibona esepethe izintambo zombuso nosehamba efafaza umoya wobubi bukaShaka uDingane nezinqotho. Balithola kahle lize iLembe baliguqisa. Umbuzo uthi nje lenzeni iLembe? Akudingi ukuba umuntu enze ukuze azondwe noma engenze lutho uyazondwa abulawe. Uma abantu bakwazi ukubulala iNdodana kaJosefa ingonanga, iLembe lalingasinda kanjani?

Isimo sokuficwa ukufa ungazelele siyamthola noMbuyazi eNdulinde lapho ekhishwa uCetshwayo emgedeni ethi ubhacile. Nemvelo-ke nje yamkhathaza umoya uMbuyazi ngoba ugcwalelwa uThukela engakaweleli esiLungwini njengokwenhloso yakhe. Uficwa ukufa nje ulinde uThukela ukuba lubohle bese ewela nalabo ayezoyokhonza nabo esiLungwini. Kodwa lokhu akwenzeke okwenzekayo ukuba abhace endaweni azotholakala kuyo kalula bese efa.

#### **5.4 Inkulumompendulwano nenkinga yeqhawe lomdlalo**

Umdlalo wakhiwa yingxoxo yabadlali nenkulumo kayedwana egcwele imicabango, imibono, imidlinzo nokunye. Ingxoxo yiyona enikeza ukuphila kulokho okubhalwe umlandi nokwenziwa abadlali. Ingxoxo yomdlalo eqinisweni kusuke kuyinkulumo engatheni umlandi ayinika abadlali bakhe. Lenkulumo ithola ukuphila, umfutho nokuqondakala kahle uma isidlalwa eshashalazini elithile. Yilapho-ke izethameli nabafundi bethola ithuba lokuyitolika bayihlaziye ngobuciko bebuka zonke izinhla zokufaneleka komdlalo. Ngakho okushiwoyo nokwenziwa abadlali bonke kubalulekile ngoba kunomthelela endikimbeni nasempilweni yeqhawe lomdlalo.

U-Egri, (1962:6) uthi:

Aristotle states that a play should have a cause-to-effect relationship, with the dramatic question (problem) introduced earlier and resolved before the ending. The action proceeds until central character is defeated or problem resolved.

INkosi uDlamvuzo kaMpande, emdlalweni kaMsimang, (1976:1) 'Izulu Eladuma Esandlwana' wethula inkinga yakhe ngosizi nolaka. Lolu udaba lokudliwa kwezwe abaMhlophe olususa ulaka eNkosini.

Umdlalo uthi uqala kube sengathi kudala yaqala inkinga yeqhawe elinguDlamvuzo kepha iyekwe ngamabomu, ngokudelela noma ubudedengu ukuba ingalungiswa. Lolu laka umdlalo ongeniswa ngalo kuba yiyona ndlela umlandi asiza ngayo iqhawe ukuba liyibone ilungile ukulungiswa. Uma kufanele kuliwe iqhawe lizithola lingasakwazi ukubekezela sekumele zilime ziye etsheni. Umlandi yena uyazi ukuthi lesi simo sifanele ukwenzeka siyindlela nesimo umdlalo okufanele ungeniswe uqhutshwe ngayo ukuze kuvele lolu chungechunge lwezigigagaba olwakhelwa phezu kwalesi sidumo esingeniswa yiqhawe lomdlalo. Umlandi lesi simo solaka nezinkinga uyasilawula ngendlela afisa ngayo. Uma efisa kuchitheke gula linamasi zisuka kuba njalo kanti uma efisa umlilo wolaka ushaye uqothule ekugcineni njengoba enzile uZondi emdlalweni Ukufa KukaShaka kuba njalo. [*INkosi uCetshwayo iselawini ithukuthela iyaqhuma*]. UMsimang, (1976:1) uthi:

**Cetshwayo:** Bhejana! Akakabonakali njalo  
uMnyamana? Ngihlatshwe yiva  
lapha nceku yami. Isihlungu saleli va  
singicima inhliziyo sengathi  
isihlungu seva logagane noma  
lesinqawe.

Umlandi ungenisa lo mdlalo ngesimo esishubile sokuqaqamba kwenhliziyo yeqhawe okufaniswa nesimo sokuhlathwa iva lohlobo olunesihlungu esimangalisayo ugagane noma isinqawe. Umlandi ufisa umuntu oNsundu ezwe ngenhliziyo yeNkosi uCetshwayo ubuhlungu eyayiqaqanjelwa yibo yenziwa ubuhlungu bokuthathwa kwezwe likaZulu esonge izandla. Ngokwethula lesi simo esihlasele iNkosi, umlandi ubuya ethule nolwazi lwakhe ngomlomo weNkosi ngesiko lokwelusa, ubunjalo bendawo abeke kuyo abadlali bakhe nolwazi lwabadlali bakhe lwezinhlobo ezahlukene zezihlahla kakhulu eziyingozi. Lolu hlobo lwameva uma ekuhlabile isihlungu sawo sisalela ngisho sekwedlule amaviki walibangula. AbaMhlophe bagweve nezwe leNkosi

uCetshwayo, izwe laseZungeni. Nanamuhla lolu daba lwemihlaba uHulumeni aludingidayo namaBhunu ludla izizumbulu zemali kanti luwumshonisalanga.

Yiwo-ke lo mzikuzuku okungaziwa ukuthi owani obanga ulaka eNkosini. Njengoba umuntu ohlatshwe yiva logagane engakwazi ukulibekezelela neNkosi iphelelwa isineke sokubekezelela abantu abazithele ngabandayo ngenhloso yokuba uZulu adikibale. Leli su nanamuhla basalisebenzisa. Basithwe yisithupha. Bakhohlwa yinto eyodwa empeleni abakhohliwe bayazenzisa uma becabanga ukuthi leli su lizosebenza kubona libe lahluleka eNkosini uCetshwayo.

UMongameli waseZimbabwe uMnumzane Robert Mugabe yena ubukele eNkosini uCetshwayo okwakhe wakuthatha wakubuyisela kubantu bakhe njengoba iNkosi uCetshwayo yenza. Uma uZulu wakuthangi ehluleka ukubekezelela imbudane abaMhlophe bacabanga ukuthi isizwe esiNsundu siyokuthatha kuphi ukubekezela? INkosi uCetshwayo ize izwakale ikhuluma noMnyamana ngokuhlaziya lesi simo ithi: “*Siyayilobola kodwa ayiloboleki.*” INkosi ifanisa lesi simo sombangazwe nomdonsiswano obakhona phakathi kwabakhongi nobakwamakoti. Lezi zimo zombili zidinga ukubekezela okukhulu kodwa okuhamba kuhambe kuphele. NeNkosi ayikwazanga ukubekezelela imbudane, ekugcineni kwagobhoza izingazi zamaqhawe kaZulu nezabafo eSandlwane. Akuyona kuphela iNkosi ebikhathazekile, iziNduna nazo zibona ngeso elifanayo neleNkosi. UMSimang, (1976:47) uthi ziyaxoxa:

**Sontinge:** Okwesibili okufakazela elomfo kaQili lokuthi lo mLungu ndini uhlushwa ukungayazi inkambiso yethu thina Zulu.

**Magemfu:** Myeke wena, uzoyazi. Ngiwubekile umkhonto newisa.

Lesi simo seva elibuhlungu sisetshenziswa umlandi ngoba simumethe indikimba yalo mdlalo okuwumbangazwe kanti le ndikimba yethulwa yilo iqhawe lomdlalo uDlamvuzo uqobo futhi ifezwa uye ngokunqoba eSandlwane. Yilo leli va uDlamvuzo athi liyobangulwa nguSomtsewu. IziNduna zona zinika isixazululo okuyiklwa newisa. Ulimi olusetshenziswa umlandi ukuchaza isimo

solaka lwesizwe olubhekiswe kuMlungu onqwahe nezwe laseZungeni lungathekiswa nokuhlatshwa yiva lesinqawe, iva logagane, iva lamaloyo neva lamabomu. Ukubangula iva ngelinye akuwona umdlalo. Lolu limi lomlandi alunika iqhawe luqukethe umqondo wempi efufusayo nengumgogodla womdlalo.

Lolu limi lukhombisa nokwahlukana kokucabanga phakathi kweNkosi noHulumeni wabaMhlophe nokuyikhona umlandi ahlose ngakho ukuba kube yimbangela yokuba ithathelane izikhali idumelane eSandlwana. Uma uDlamvuzo ethi uhlatshwe yiva lamaloyo, elabathakathi nelamabomu ungathekisa impi ezoqothula abafu bese kudamba ubuhlungu abuzwayo. Abazozwa ubuhlungu obukhulu baleli va yilabo abadonsa izinyawo ngesixazululo sokubuyisa izwe likaZulu. Abazothungwa yikwa bafe ukuze kukhishwe leli va lenkani kuseyibo futhi abafu. INkosi elayo iva liphume ngaphandle kokulimala kwayo enyameni kepha ngokopha nokufa kwalabo abangafuni ukuxazulula inkinga yezwe ngokuthula. Izimpi zinemiphumela emibi nakuba abahlaziyi bezimpi ezidalekayo ezikhathini zamanje seziba nemiphumela ehlukene.

Uma ichaza lesi simo semiphumela yezimpi emhlabeni jikelele <http://greenliving.about.com/od> ithi:

Wars have devastating effects on the environment like Kuwaiti Fires which cause air pollution, habitat destruction, loss of income, infrastructure collapse, biological ,nuclear and chemical warfare etc. Civil wars among waring factions also have a devastating effects on environment and human rights.

Kanti uma ichaza ngempi yaseNcome <http://greenliving.about.com/od> ithi:

Throughout the rest of 1838 a series of battles were fought between the Zulus and the Boers which resulted in the loss of many lives in the town named thereafter as Weenen ( the place of weeping).

Nakuba izimpi zinemiphumela emibi kangaka yezililo, kukhona okuzuzwayo ngemuva kwempi. Okuphawulekayo ukuthi iNkosi uCetshwayo ububi nobuhle bempi ubazi kahle. Yikho ethi eziNduneni zakhe: *'Abantu bayazalwa baphinde bedlule. Imifula iyagobhoza iphinde ishe. Lokhu okuhlala kuhleli nokungedlule nanini, yizwe. Izwe yinto yokufelwa, Jama!'* NabaMhlophe noma bafa namaningi ezimpini ibambene kubangwa izwe abalidla elomuntu oNsundu ngezikhali. Babelidla maqede babeke izikhumbuzo zalawo maQhawe abo, baqambe izindawo nemigwaqo ngawo. Laba bahlaziyi [ihttp://greenliving.about.com/od](http://greenliving.about.com/od) uma bebhala ngempi yaseNcome neyaba yihlazo kumaZulu bathi:

A tiny Boer force of 464 led by Andries Pretorius including a few British settlers with 64 ox wagon killed over 3000 King Dingaan's Zulu soldiers who were counted to 10 000. Only 3 of the Boers sustained slight injuries.

Njengoba ukubangula iva kudinga amaqhinga, isigameko sikaMehlokazulu sokubhokode onina ngomkhonto ngaphesheya koThukela (nokuyizwe loMlungu) umlandi uyasisebenzisa ukubasela umlilo wenzondo phakathi kwamachalaha amabili afuna ukudumelana. Lesi senzo azama ukusilungisa uMehlokazulu siphenduka sibe isenzo esiqhathayo sombango wezwe ukubhokodela onina ngomkhonto ngaphesheya koThukela ngomhlola abawugilile oyise bengekho bekomkhulu. Yicala elibovu ukubulalela abantu ezweni lenye inkosi. Lokhu kuyabaqhatha abantu abavele bezilungiselela impi. AbaMhlophe bakhapha isigwebo esithi iNkosi ayihlawule ngamakhulu ayisithupha ezinkomo bese iNkosi ithumela uSihayo nendodana yakhe uMehlokazulu ukuba bayoqula icala. Amabutho noDlamvuzo abavumanga. Lokhu kwabe kuwukuqhatha izwe. Akukaze kwenzeke ukuthi kuphume isigwebo nenhlawulo enkulu kangaka eNkosini kuqala, bese kuthiwe kuzothethwa icala kamuva. Kungenzeke yini ukuba amaBhunu ayeziphindiselela kumaZulu ngokwenziwa yiNkosi uDingane emaBhunwini ngonyaka wezi-1838? Laba bahlaziyi be- <http://greenliving.about.com/od> bathi:

The Boers under Retief negotiated successful the return of King Dingaan's 7000 cattle stolen by the Tlokwe nation. At this gathering King Dingaan ordered that Retief, his son and many others be killed for witchcraft.

INkosi uDingane uyakwazi ababekubanga noRetief nethimba lakhe yingakho ethi bulalani abathakathi, hhayi ukuthi wathi ababulawe ngoba bekhunkula. Le ngeminye yemiphumela emibi yezimpi okuba ukufa uma kubangwa izwe nokubusa. Lesi simo engathi asibhalekanga kahle. Engathi iNkosi uDingane akashongo ukuthi babulaleni ngoba bangabathakathi kodwa wathi bulalani abathakathi okungasho izitha zakhe nokunye kodwa hhayi ukukhunkula.

UDlamvuzo uyaphoqeleka naye ukubangulisa uSomtsewu leli va elidalwe nguyeyempini yaseSandlwane ngokunqaba nezwe lesizwe. Ngaphandle kobugovu boMhlophe okunye okucacayo kulolu dweshu nokuxabanisa uZulu noSomtsewu ukwehlukana kwamasiko nendlela yokucabanga nokuphila kwalezi zizwe zombili. Nakuba iva belihlabeni iNkosi yodwa ekuqaleni komdlalo, uma umlandi eselibangula eSandlwane libangulwa isizwe sonke. Nakuba lesi simo sempisi sengamele iNkosi nesizwe siyahlukumezeka ngodaba lwezwe njengoba namanje omnyama esahlukumezeka ngodaba lwezwe elisaphethwe oMhlophe. INkosi uCetshwayo ithi: *'elaBelungu ikhaba liluhlaza cwe, ezabo izinkomo ziklevuza insinde kanti ezabantu bami zinqontulana nengongoni.'* Usizi lweNkosi usizi lwesizwe sonke ngezwe laseZungeni elingakabuyi. Akulona lodwa izwe laseZungeni elikhalisa uZulu ngokudliwa amaBhunu kepha KwaSikhukhuni (Limpopo), KwaMushweshwe, kwelikaNgqika bekukhala inganono egasela amaBhunu. Lesi simo sivusa imizwa yohlevane ngoba okhokho balifele izwe kepha nanamuhla alikabuyi ngoba kuyancengwa. Uma echaza ngokuhlobana kolimi nesimo olusetshenziswa kulo uChambers, (1984:3-4,18) uthi:

As far as the narrative goes, common language has always recognised the contextual nature of meaning through the concept of "point": the same "story" can have quite a different point when it is told in different situations. In each of these cases, the significance of the story is determined

less by its actual content than by the point of its being told.

Yilo lolu limi olususa umsindo lapho elusebenzisa umlandi ngomlomo kaMkabayi ukugqugquzela uDingane ukwenza into ayengakaze acabange ukuyenza, ukubulala iNkosi. Kodwa lokhu okuchazwa uChambers kubalulekile ngoba kuphendula nombuzo walolu cwaningo ukuthi kubaluleke ngani ukuxoxa kuchazwe imidlalo. Umlando wesizwe ngasinye yiwona obaluleke ukudlula izinto eziningi zempilo. Kusemqoka ukwazi ngolimi lwesiZulu, amasiko nemvelaphi yesizwe sonke samaZulu nokunye okuningi okuvezwa yile midlalo yomlando.

Umlandi uZondi, (2005:22) ethula lesi simo solimi oludida uDingane nolunenhloso yokumcasula uDingane agqugquzeleke naye aze agcine esebufuna ngodli ubukhosi uMkabayi uthi kuye:

**Mkabayi:** Uthi kwenzenjani? Ubungathunyiwe yini ukuyoshaya izinkomo zeNkosi ezizosikwa amahawu, wathi ngokuzibona ubuhle wacabanga ngawakho amehlo nangolwakho udumo, wazigodla waqoma ukuyolala ezintabeni lapho uthe uyabaleka wazithela ezincelebaneni zeNkosi?

**Dingane:** Angizwa Jama! Angikezwa Baba.

**Mkabayi:** Awuzwa ngakhona.. Nanti iklwa likugwaza!

UMkabayi usebenzisa ulimi nesimo akuso yena senzondo ngeLembe ukuba singene sengame ukucabanga okuhle kukaDingane esimkhungathe bese ethatha isinqumo. Kulesi simo senzondo umlandi ucashile akabonakali ogqamile uMkabayi. Isimo sokuhlonipha izwi likaBabekazi asimvumeli uDingane ukuba aphikise okushiwoyo kepha simfaka enkingeni yokuvuma. Kufanele aziqinise afake umfutho wokuba ame aqine njengendoda naye azivikele uma sekuliwa. Futhi simnika isibindi simvule nengqondo ebivalekile ukuthi sekufanele kube uyena obusayo. Mhlawumbe amazwi eLembe okugcina nawo ayakufakazela lokhu uma lithi:

**Shaka:** Sesiyithintile, iNingizimu, iNtshonalanga neMpumalanga. Igama lami igama likaZulu lisematheni awo wonke umuntu ngalapho. Ngizothi ngingayiphaka eya eNyakatho ngisale lapha ngife. Ukufa kwami sengiwuhlanganisile umbuso kuyoba intokozo. (*Babhekane oDingane*). (Zondi, 2005:41).

Ngenxa yokuthi uZondi wethula amaqiniso empela kulo mdlalo, ukufa kweLembe kubikezelwa yilo uqobo. Okubi nokwenza lizwakale likhala kanzima koDingana ukufa lingayifezile inhloso yokuhlanganisa umbuso kaZulu. Okwesibili, ukuthi uyazi ukuthi ugqazwa ngubani. Uyabazi ubuhlakani bukaDingane ukuthi akuyena owenze lokhu kepha uMkabayi. Njengeqhawe elihlabane ezimpini iLembe lizwa ubuhlungu ngokufisa okwenina lingahlomile, vele yicebo lenina leli elinguYisekazi elithi gwaza iqhawe lingenakuzivikela.

Isimo sokushaya indiva inkinga uyisola kuyingozi. UZondi, (2005: 1) wethula lesi simo nje useke wasethula kuwo lo mdlalo ‘*Ukufa KukaShaka.*’ Lapha iqhawe libhekene nenkinga kodwa liyishaye indiva ngoba licabanga ukuthi incane. Isidumo kulo mdlalo singeniswa uMkabayi imbangi kaShaka engxoxweni ayibambe noDingana elawini lakhe. Bazikhipha zonke. UMkabayi ubeka isithombe, imizindlo, imicabango nezinhloso zakhe ezimbi:

**UMkabayi:** Nkosi yoselwa, alishoni elake labona izizwe zibhokodana ngemikhonto kanti futhi ayikho iNkosi engahlonishwa ngabantu bayo ngoba beyesaba kepha kufanele bayikhonze ukuze kuthi noma zimbiwe yinsele bangawuhloleli umbuso wayo.

Uma kuhlaziywa inkulumbo yabadlali uStayn, (1960:4) uthi:

When words written for a stage are put upon a stage by good actors the quality of their complexity is tested.

Kungenzeka ukuthi ngesikhathi selikhothama iLembe lawakhumbula amazwi okuqala osongo lukaMkabayi athi: “*Nkosi yoselwa, alishoni elake labona izizwe*



*zibhokodana ngemikhonto*” labona ukuthi nansi into eyayiqondwe yilawa mazwi ngoba amazwi aphumela ukufeza inhloso ethile.

Echaza lesi simo sengxoxo yabadlali nomyalezo abawudlulisayo uCassady, (1995a: 83) yena uthi:

Characters may not say everything or speak  
anyhow but language depicts the time of the  
events, milieu, culture, the way of life etc.

Zikhona izigameko zokubhokodana ngemikhonto umlandi azivezayo kulo mdlalo ezivela ekubuseni kweNkosi uShaka. Kudela obona isimo sobuso bukaMkabayi ngesikhathi ephimisa elokubhokoda ngomkhonto. Kakhulu ngoba inhloso yawo isiyaziwa ukuthi ukubhokoda iSilo. Noma lesi simo singechazwe kepha ingqondo iba nesithombe salaba badlali. Okuvelayo esiphethweni salo mdlalo ukuthi uMkabayi njengoba egcizelela amagama okubhokoda ekuqaleni abikezela lokhu okwenzekayo kuShaka esiphethweni somdlalo. Kula mazwi isimo somlilo wentukuthelo nolaka usiveza ngokusifihla uMkabayi ngoba isikhathi sokufezeka kwamazwi akhe uyasazi nakuba inhliziyi igaya izibozi. Abaziyo bathi indlela umuntu akhuluma ngayo isuke iyilokho ayikho kanti umuntu uphila ngokulandela amazwi awakhulumayo.

Nakuba ulimi lukaMkabayi njengembangeni egqamile yomdlalo luveza isiko lokulwa ngalesi sikhali okuyiklwa, okukhulu olukuvezayo kodwa uthi uMkabayi iNkosi uShaka isisisebenzisa ngokweqile lesi sikhali ukuqeda ngaso isizwe lesi iLembe elithi liyasakha. Indida ukuthi kwayena uMkabayi usebenzisa sona lesi sikhali ukubhubhisa uMakhi wesizwe kanti usazosebenzisa sona lesi sikhali uma ebusa ukubumba lesi sizwe asesibulalele uMholi ngeklwa. Uhlanekezela isimo ngamabomu ukwakha ubutha phakathi kweNkosi noDingane. Ufuna bafunde kwezabo ukuthi obulala ngenkemba sekufanele afe ngayo naye.

ILembe limatasatasa lakha umbuso kaZulu, lize linezinhlalo ezifika esibhakabhakeni ngalo mbuso kukhona ababona libhubhisa. Akuyiwa nganxanye kungemanzi. Ngokukhulu ukungaqapheli iLembe lithumela impi

ukuba iyokhethela uSoshangane ukuze umbuso kaZulu uyofika esibhakabhakeni. Yilo leli cebo lokuyohlasela alisebenzisayo umlandi ukuze izitha zeLembe zifike kahle kukwangcede omhlophe esigodlweni zizogcweleza kungekho muntu ozoziphazamisa. Ngakolunye uhlangothi iLembe linqoba izizwe ngeklwa, uZulu useze wesatshwa yizizwe eziningi kanti uMkabayi yena usebenzisa lesi simo ukujivaza imizamo yeNkosi ukuba ayikhothamise ngalesi sikhali elungisa ngaso izwe.

URabiger, (2006:111) uthi uma echaza lesi simo solimi:

Character and action descriptions in a scene outline are best when the compressed and evocative language of poetry is used.

Lolu zungu lungamveza njengomlingisi onguchwepheshe uMkabayi nesazi esikwazi ukucabanga sedlule iNkosi uShaka kanti akunjalo. Empeleni akunjalo. Phela nokuthakatha abakhunkuli ababenzima kudala yibo abantu besifazane. Ukugcwelezwa kweLembe kwakungebona ubuhlakani obungatuswa kepha kwaba ubuwula obuphindiwe. Lokhu kucace isibusa iNkosi uDingane ukuthi nebala iLembe labulawelwa ubuhlakani balo ngomona. Amazwi alo athi: *'umbango uvuka emlotheni'* agcina efezekile ukuthi lafela into engekho.

Amazwi iLembe elabashiya nawo Zondi, (2005:52) athi: *'Ukuba benazi ukuthi lishisa kanjani leli lembe ebenginihlalele kulo ngabe aningisusanga. Nazo izinyoni zolwandle ngizibhekile.'* Igazi elibonwa uJeqe ofika selidume ledlula esibayeni limpompoza emanxebeni eNkosi uthi *" likhombisa ukugqwala kwethusi'* (Zondi, 2005:25). La mazwi akhombisa okukhulu ukulahlekelwa kukaZulu ukuchitheka komuthi ongeke usabutheka kanye nesiqalekiso namashwa ehlielwe phezu kwesizwe ngesenzo somona kaMkabayi noDingane.

Ukufa kweLembe kwasibuyisela emuva isizwe iminyakanyaka. Ukuchitheka nokugqwala kwethusi kuveza ubunzima isizwe esizobhekana nabo nokuthi igazi leLembe lifana nokuphuma komphfumulo okukhombisa ukuba luvindi kwemiphumelelo yesizwe sethu. Izimo eziningi zombusazwe iLembe elalizilungisa ngokuphazima kweso sezehlule ababusi, amakhosi iminyakanyaka

namanje azikakalungi ikakhulu umbango wobunikazi bezwe. UDLamvuzo uzamile okaMpande ukuqhubeka lapho iLembe ligcine khona kepha kwacaca ukuthi umonakalo owenziwa woDingane noMkabayi ngenkathi sebebusa wabe umkhulu kakhulu. Ukubulala iLembe kwakufana nokubulala umuntu okungelula ukuba aphinde azalwe ezizukulwaneni ezizayo.

Akekho ongakubalekela ukufa kepha kukhona imibono ethi uma iLembe labaqaphela oDingane njengoba lalisola ngabe izinto zahamba ngenye indlela. La mazwi awachazi ukuthi ukuba laqaphela iLembe kungabe nanamuhla lisadla anhlamvana.

UZondi, (2005:9) uthi:

**Shaka:** Konje ngabe sengithe ngokulungisa ngazithela isisila? Yiz' uvalo inqobo isibindi.

ILembe lizwakala lisola okubi okungase kulehlele kodwa lithemba isibindi. Nakuba isiZulu sithi kusinda abakaluvalwana, iqiniso limile lokuthi abantu angenaso isibindi abakwazi ukumelana nanoma yibuphi ubunzima. Impilo inezinkinga ezidinga isibindi. Akekho oseke wabalekela ukufa ngobuhlakani nesibindi waphumelela iminyaka ebalelwa emakhulwini athile. Ngakho noma lisola iLembe libona ingozi yansuku zonke kulowo osuke ebusa nengeke yabalekelwa. Uma echaza lesi simo sokubikezela ngokubi uRabiger, (2006:126) uthi:

Foreshadowing - literally means the shadow that falls ahead of us when we walk away from the sun-is a narrative device that lets the audience (and character if perceptive) glimpse what will befall him.

Lokhu kuchaza ukuthi iLembe lalinawo umuzwa wokuzokwenzeka kulo lakushaya indiva. Akekho umuntu othanda ukuhlala ecabangana nokufa nalo engabe uyaziphilela. Yiso lesi simo esidalele iLembe inhlekelele esivamile ukudalela isiNtu izinhlekelele.

[UNdelu, (1962:16-17) wethula iqhawe lixoxa nezikhulu zombuso kaZulu]:

**Mnyamana:** Ndabezitha leli phupho lakho liyaxaka. Liqukethe okuningi. Mina kungishayisa uvalo. Uvalo olukhulu ukuthi ibika isifo Ndaba lapha ekhaya. Inyama Ndaba ayisophupho elihle neze. Ikhomba isifo ekhaya. Izinhlamvu zokugcina zikhanyisa ukuthi.....

**Mpande:** INkosi isematholeni.

**Mnyamana:** Ndabezitha ukuthi kunosi lwengxabano yombango.

**Mpande:** Uqinisile uMagwendu. Njengoba sengishilo ukuthi iNkosi isandla ebesiphuphuzela uboya *ngisibone kweseNdlov'enesihlonti*. Yiso esichaza iphupho lami engiliphuphile. Mina-ke ngibona yona iNdlov' enesihlonti. isematholeni; ngiyemukele iNdlov' enesihlonti.

INkosi uMpande ubeyithanda indodana yakhe eyifisela okuhle ngaso sonke isikhathi. Konke okwakhe ngisho ubuKhosi bukaZulu imbala wayebufisela ukuba benganyelwe uMbuyazi. Ephusheni iNkosi uMpande ubona isihlangu senyathi yenkunzi edindiliziswe ngenye siphethwe yisandla esinobuhwanqa; wawukhuza lo mhlola ukuthi saphela isizwe sakhe. Umlandi usembulela ngobunjalo obuyiqiniso ukuthi iNkosi ikhuze yababaza ngoba ibe ilibona iqiniso lokuthi isizwe sizophela ngenxa yokucwasa kwayo enye yamadodana ayo. Sekubakhona isithibezi elidalwa wuthando lukaMonase unina kaMbuyazi nenzondo kuNgqumbazi unina kaCetshwayo.

Uma iziNduna ziyelekelela iNkosi ukuba leli phupho libika isifo ebukhosini, uthando luyenza iqine inhliziyo yeNkosi ukuthi ekubonile yona nguMbuyazi enqoba ethatha ubukhosi. Ayinandaba iNkosi uMpande ukuthi isandla esiphethe isihlangu esinenxeba esesethenjwa sakhe. Ayikunaki iNkosi ukuthi lesi sihlangu esinenxeba esakhiwe ngesikhumba senyathi egwazeke yopha kakhulu kungenzeka ukuba indodana yakhe le ezokopha ife kabuhlungu ifela ehlathini njengale nyathi. Kanti uthando lunjani, lunobulinyana yini? Yini iNkosi ihluleke

ukubona ukuthi *indlovu enesihlonti* kungenzeka kube yiyo le nyathi enguMbuyazi? Nakuba iziNduna ziyinika incazelo eqondile, iNkosi njengokuzibiza kwayo nokuwumsebenzi wazo, yona ayikuzwa lokho ibatshela ekubonile nekhohla ukuthi kuyikho. Isithibezi lokufa lingechazwe ngokuphelele ngoba lelanywa isigameko esithile esingaba sihle noma sibe sibi. Kodwa lesi sigameko yiso esigubuzela ingozi ezovelela iqhawe.

Enye yezindlela zokuhlaziya izimo uThomas, (1999:xxviii) uyichaza kanje uthi:

*Second-hand thinking; stems from the unconsciously relying too much on other people's opinions, especially when dealing with a difficult subject.*

INkosi uMpande ibhekene nengwadla yokuchaza iphupho, bakhona oMnyamana noNongalaza ukuba bayilekelele. Ekucabangeni kweNkosi umlandi uveza ukuthi iNkosi iyakwazi ukuthatha izinqumo ingavumelananga namuntu. Umlandi nomlomo wezinduna uyamvezela lo mdlali wakhe ukuthi igazi eligobhozayo kule nyathi akulona elenyathi kuphela kepha liveza ukulwa kuchitheke igazi lesizwe esizokweseka lezi zinyathi ezilwayo. Abantu abacebisa izikhulu namakhosi bayawazi umsebenzi wabo kanti bawenza ngokuthembeka. Lokhu bakwenzela ngesizathu sokuthi uma izinto zonakala esigodlweni nasembusweni kubhekwa bona kuqala. Bawenzile oMasiphula noMagwendu owabo umsebenzi. Kanti iNkosi uMpande yena ubonakala ehluleka ukusebenzisa ubuchule bezinduna zombuso. IziNduna zinomsebenzi wokuchushisa iNkosi kepha yona yenza ngendlelala yayo. Le ndlela yokungafuni ukusebenzisa ulwazi oluhlaziyiwe idalela iNkosi uMpande inkinga okuthi uma esengene kuyo wagamanxa kungabi bikho iNduna ethanda ukumtakula. Kakade elempofana libonwa muva. NeNkosi yalibona muva, kwasho khona ukuthi kwabe sekonakele, esebabulele bonke abafowabo uCetshwayo.

## 5.5 Izincomo zocwaningo

Imidlalo nemibhalo eminingi ibhalelwe ukufundisa, ukuzithokozisa, ukuxwayisa isizwe nezinye izizathu. Imibhalo iyefana namaculo okubonakala amaningi kuyilawo akhuluma ngothando. Imidlalo yona iyingxubevange kanti ziningi izinto ezidinga ukuba ziqashelwe ungakabhalwa umdlalo noma usubhaliwe ukuthi ziyavela na. Ikhona imidlalo ebhaleke kahle uma isihluzwa kanti ikhona eba nokuthize okushodayo. Lokhu kodwa akuchazi ubudlabha nobudedengu ekubhaleni kepha lokhu kungaveza ukuthi ulwazi lwemibhalo luyakhula noma umdlalo othile ubhalwe kukhona obekungakatholakali.

Lokhu kuchaza ukuthi akucwaningwe kudidiyelwe uma kuzobhalwa ukuze imibhalo yesiNtu inothise umdlalo ikhulise ulimi namakhono okubhala nokuhluzwa. Esika elijikayo emdlalweni uStayn, (1960:3) uthi:

We must look first to the structure of idea and emotion in the dialogue itself, how the actor is to embody it in speech and action, and the sort of work the audience must do before the play is created in their minds.

Lo mbhali ukhuthaza ukuthi umdlalo ungabhalwa udlale ekhanda lomlandi uze uphele. Umbhali angawuhlaziya ewuguquguqule, ekhipha lokhu, efaka lokhuya ngaphambi kokuba awubhale phansi. Lokhu kungasiza ukunciphisa amaphutha okubhala nokucabanga into kanye bese iyabhalwa iyashicilelwa ingahluzwanga. Ukubhala umdlalo osuke wawudlalisa ekhanda lakhe kungafaniswa nokubukeza umsebenzi nokungawenza ube ngcono nakakhulu nakulowo wokuqala obusekhanda owumzamo wokuqala. Lesi simo sokucwaningisisa singasiza kakhulu futhi uma kubhalwa imidlalo ethinta umlando namasiko esizwe. Lo mhlaziyi ugcizelela nokuthi ulimi aluhlolisise kanye nalokho okuzokwenziwa izethameli nabafundi.

UNdelu esethulweni somdlalo wakhe '*Mageba Lazihlonza*' uyakuveza ukuthi ulwazi oluningi lwalo mdlalo uluncele kwezinye izingqwele zikaZulu, ulwazi olunjalo ludinga lucwaningwe, luhlaziye, lubhalwe phansi ukuze lube yifa

lesizwe ngoba umuntu uyadlula emhlabeni kanti ulwazi olubhalwe phansi lwagcinwa alushabalali. Amaqiniso awembulile okaNdelu ombuso kaZulu ngempi yaseNdongakusuka nokunye ayamangalisa kanti azohlala ekhona enjalo engaguquki, aseiyifa lapha-ke noma izizukulwane ziphela, ulwazi luzohlala lukhona.

UStayn, (1965:3) yena uthi:

The playwright only speaks through his actors, who must in turn transform his words into signals of sight and sound to the spectators in the theatre. Therefore the reader of play must be ready to see and hear in his mind's eye and in his mind's ear.

Impi yaseSandlwane umfundi uyibona ngamehlo engqondo ifufusa ize iyodumelane. Uze abe yingxenye yayo ngokwengqondo nangokobuzwe. Umfundi ulizwa kahle iphimbo likaDlamvuzo azibone zonke izigigaba namabutho eNkosi angangoZulu eya eMakheni oLandandlovu. Noma esenqoba uDlamvuzo, umfundi ubona injabulo ebunzini lakhe. Nokudumala nosizi nalo luyacaca bha ebusweni beNkosi ekhala ngamaqhawe afana noWashesha asale empini. Lo mfanekisomqondo ucaca bha kunoma yiliphi ilunga lomndeni wesizwe esilahlekelwe ngamaqhawe kule mpi. Konke lokhu kungumsebenzi womlandi, okaThabizolo othathe uZulu wanamuhla wambeka ngamehlo engqondo esimweni sikaZulu wakuthangi, kwavuka uhlevane kwachitheka izishebo ngodaba lwezwe eladliwa iNkisisimane.

UMphahlele, Gardner noChapman, (1992:37) bathi:

It is the common habit of the mind to create metaphor out of the stuff of sensory perception.

Ukufunda amagama nje kwakha imifanekisomqondo nesithombe kumfundi nokumenza ahlale enesithombe sokwenzeka okungaba kuhle noma kubi. Lesi siphiso esivela kuMdali sokukwazi ukubona isimo sinjengoba sinjalo kokuxoxwayo nokubhaliwe sidinga ukubongwa njalo koPhezukonke bese sisetshenziswa ngenzuzo.

Emidlalweni wakhe ‘*Ukufa KukaShaka*’ uZondi wethula isimo sombusazwe esithinta ukuphathwa kwezwe nokugudluzwa kweLembe ngabomndeni.

UThomas, (1999:17) kulokhu uthi:

Politics and law has been the theme pre-and post Shakespearan drama. The political decisions made are crucial in the lives of people.

Okuthathekisayo kule midlalo emithathu (Ukufa kukaShaka, Magebe Lazihlonza neZulu Eladuma Esandlwane) ukuthi yomithathu iveza isimo sombusazo. Iphutha lokukhothamisa iLembe nefu elimnyama elicindezela uZulu liqala ngokukhothama kweLembe lize lithi damu ngokufa kukaMbuyazi, liphinde libuye ngokukhothama ‘*kwesiguqa sikaNdaba.*’ Umzabalazo wokulwela inkululeko kaZulu uphazanyiswe umbango ovuka ngaphakathi emindenini. Lokhu kwenze kwaba nesikhathi esiningi esichithekile kuhlelwa izimpi zombango, kuchitheka igazi lamaqhawe lichithwa amanye (ohlanga lunye) kufa amaqhawe amaningi, engabe elwa enqoba iNkisimane.

UKenan, (1983:34) uthi:

Aristotle says it is known and believed characters to be necessary only as the ‘agents’ or ‘performers of the action.’

Emidlalweni eminingi abadlali bomdlalo bangakhohlakala nakuba izigigaba zabo zingahlala noma kukhohlakale konke kodwa emidlalweni yomlando lokhu akuvamile ukwenzeka. Ubani ongakhohlwa amaqhawe kaZulu anjengoMahlangeni, oMagolwana, oNdlela kaSompisi, oJeqe, oBhejane kaNomageja, oMehlokazulu nabanye? Ngenxa yokubhaleka kahle kwemidlalo enhlobonhlobo efaka yona le yoMdabu nomsoco ewuqukethe yikho phela uyaye uthole le midlalo isidlalwa bese umlandi ayihumushele kwezinye izilimi noma ikhonjiswe bukhoma komabonisakude. Lokhu kungakuhle kwande kakhulu emidlalweni efana nale ehluziwe nayo ilithole ithuba lokudlalwa ihunyushelwe kwezinye izilimi ngumlandi owazi lolo limi, kungachenywa



nemidlalo yezilimi ezithile kuphela. Lokhu kukhulisa isizwe yikho uThomas, (1999:17) ethi:

Philosophers say, every society has its intellectuals of some kind or at least it has people who spend a large part of their time dealing with ideals. Intellectuals play a huge substantial role in creating high culture. This may also have an impact in spirituality of people.

Ukwakha isiko, inkolelo nenkolo yesizwe kungumsebenzi onzima. ILembe liyidlalile indawo yokuba uSolwazi wesikhathi aphile ngaso ehlanganisa isizwe esingaka sikaZulu. Kumasiko amaningi uShaka awashiyela isizwe kungabalwa isiko lokulwa ngomkhonto owodwa, isibindi sokunqoba namasiko emikhosi eminingi efana nelomhlanga namanye. Lingakaze lisibone isikole iLembe lizwakala linenhloso eyodwa yokubumba isizwe esihlangene njengoba uNkulunkulu naye enza lo msebenzi kuze kube yimanje. Ukukhothama kweLembe kuba yimbangalusizi enkulu ayichaza kanje uDukore, (1974:726-727):

Tragedy is not an event but a day to day feeling that is far more real, far more penetrating far more akin, to the true self that is in us than the tragedy that lies in the adventure. It goes beyond the determined struggles of man against man, desires against desires; it goes beyond the eternal conflict of duty and passion. Its province is to reveal to us how truly wonderful is the mere act of living, and to throw light upon the existence of the soul, self contained in the midst of ever-restless immensities; to hush the discourse of reason and sentiment, so that above the tumult may be heard the solemn, uninterrupted whisperings of man and his destiny. Its province is to point to us the uncertain, dolorous footsteps of the being, as he approaches, wonders from his truth, his beauty, or his God.

Le mbangalusizi evela kule midlalo yomithathu iqalwa yisithombe esimbi sokugwazwa kweqhawe lesizwe iLembe ebusuku lize njengoba laliyogeza

ngezintelezi. Kuyathokozisa ukuba uDukore ahlahle indlela ngegama imbangalusizi ukuthi akusona isigameko sokubulawa kweLembe esiyimbangalusizi. Kodwa imbangalusizi umuzwa obuhlungu onkenketha enhliziyweni zikhathi zonke uzama ukuhumusha nokuqonda ngesigameko lesi. Lo mfanekiso ukhombisa isihluku sokufa kakhulu uma ujuqwa abakwenu nabantu obathembile. Uma izinkinga zimkhungethe uZulu ubuka emuva lapho konke konakala khona zigobhoze ngamandla emehlweni. Okumele kucacele wonke uwonke ukuthi impilo uma iqala inikeza isethembiso sezulu nomhlaba kuwo wonke umuntu kanti iqiniso limile lokuthi kunosuku ezophela ngalo. Lolu suku olungaziwa nolubi nolungalungiseleleki lufika njengomkhuhlane. Kufeziwe okwakhlosiwe noma qha lona lwenza umsebenzi walo, ukufika. Noma lingakufezanga elalikhlosile iLembe, indlela likhothame liyicabile ngakho akungavimbanisi umeno endleleni yalesi sizukulwane. Kubalulekile ukuhumusha umdlalo ngokuyikho ukuze kungaphosiselwa umbhali nomlandi womdlalo ukuthi uthi. Nakuba kungeshaywe mthetho ngalokhu ngoba bahlala bekhona osikhwiliphambananobhoko, kuyancomeka ukuhluzwa umdlalo ngokulandela izimiso zawo njengoba ubhaliwe.

Kulesi simo uThomas, (1999 :xxvii) uthi:

*Affective Fallacy* (impressionism) is an error results from confusion between the play and its results. It comes about when readers use their favourite ideals or momentary enthusiasms or of their community to intrude on their judgement of the play. Maintaining enough emotional detachment is certainly necessary to analyse a play correctly, but this is not always easy to do.

Ukukhethwa kwendikimba kuwumgogodla womdlalo. Indikimba *yokufa, umbusazwe nothando* nezinye zivamile emidlalweni ukuphetha ngembangalusizi umfundi okumele ahlale eyilungele. Lokhu kucaca bha emidlalweni yomlando neyethula amaqiniso ngesizwe. Emdlalweni kaXulu, (1994) *uDwendwe lukaKoto* umlandi uhehe abafundi ngendikimba yothando LukaKoto noMhalaza iqhawe. Uma esewuphetha umlandi umdlalo wakhe wethusa umfundi ngembangalusizi yokufa kwengoduso isiyogcagca idle nje

inyama eyithandayo nethandwayo uZulu, isibindi. Lokhu kushona kunenhlese yombango okhona phakathi kwezigodi iThunzi neNhlambeni. Udwendwe olwethulwa okaMakhathini esihlokweni akulona lolu olunenjabulo. Kepha umlandi ubethula umngcwabo wale ntokazi okufanele ngabe iyagcagca.

Umfundi uyena osezozihlaziyele ukuthi umshado lo noma umngcwabo. Empeleni kunokuhlobana okukhulu phakathi kodwendwe nomngcwabo. Iqembu eliphoxekile lizothi uKoto ufe eyinikele inhliziyi yakhe ngokuphelele kuMhalaza okungenzekanga ukuhlala ndawonye kuphela kodwa ufe engowakhe. Ngakho ushone kahle. Umshado bese kuwukugcwalisa isiko nje phambi kwezihlwele bona ngokwabo bashadile ngakho bazomphelezela njengoba nobani ephelekezelwa yizihlwele. Kanti iqembu lezimfama lona lithi nje *ashile* njengoba uKoto ubengamfuni uMagqubu; noMhalaza ugcine engamtholanga. Noma ngabe umfundi uthatha luphi uhlangothi, umbhali uyidlulisile indikimba yakhe yothando okumele luphelele ethuneni. Kulokhu uRoberts, (1973:2-3, 17) uyavumelana nalesi simo uma ethi:

A theme should be a short, accurate, and forceful presentation of ideas or descriptions, well contrived as a totality or unity. It should not ramble in any way, but should be clearly united around a dominating thought or central idea. It should be demonstrated in the actions of the characters.

Noma ngabe umbono womfundi uthini njengoba nabantu abayi nganxanye bengemanzi, ababhali bayinamathisele indikimba nesihloko nezigameko nosizi lwemidlalo yabo ngokusebenzisa abadlali babo. Lokhu kwenze zonke izindikimba ezithintiwe zagqama zathi bha njengoba zonke bezithinta imidlalo yomlando futhi ephetha kuchitheka igazi.

## **5.6 Izincomo neziphakamiso zocwaningo**

Imidlalo ebicutshungulwa (Ukufa kukaShaka, Izulu Eladuma Esandlwana noMageba Lazihlonza) yimidlalo yomlando kaZulu. Ubuzwe bomZulu buquthwe yizigigaba ezivezwa ngobungcweti ngababhali abayizingqwele

zolwazi kule midlalo. Le midlalo iqukethe izigigaba ngokubuswa kukaZulu wakuthangi ngamaKhosi oselwa. Lesi simo asikaguquki nanamuhla, *uBhejane Phuma esiqiwini* uyena oshaya amaphiko kulele likaMthaniya. Noma kunjalo-ke uZulu othe chithi saka nezwe lonke ubonakala eguquka nesimo salapho ekhona. Ulimi lwesiZulu, amasiko nemikhutshana yesizwe kubonakala kuguquka noma kushabalala. Ngisho ezikoleni ezisemakhaya isiZulu esikhulunywa khona sidungekile ngenxa yezimfundiso namasiko aseNtshonalanga adunga imiqondo yabantu abasha kanye nabafundi. Lokhu kwenzeka ngoba imfundiso kamabonisekude iqhakambisa okwabezizwe kunokweNgabadi.

Nakuba zikhona izimbongi ezihaya oMongameli bezwe namaKhosi oselwa kungakuhle izimbongi ezisafufusa zithathisa kulezi *esezimnkantsh'ubovu* ukuze kugcinwe leli gugu eliyisipho sokuhaya nokubonga iNkosi. Muva nje sekunabantu abaningi abazibiza ngamaZulu kepha ubuZulu babo buyaqagelisa. Umbuze umuntu ukuthi ungumfo kabani, ozalwa ubani, akazi. Lokhu kudalwa ukufekela kolwazi lolimi lwesiZulu kanye nezimo zokulusebenzisa. Izithakazelo zabo abafundi bazozazi kanjani uma abantu abadala nabo kumnyama ebusweni benkawu? Laba bantu bazi lokho abakwaziyo, abangakwazi abanandaba nakho. Empeleni abazi ukuthi balahlekelwe okukhulu olimini, emasikweni nasempilweni yonke eyenza amagugu omuntu ophilayo.

Ukufunda umdlalo *'Ukufa KukaShaka'* kungakuhle kuphoqeleke ukuba kwenziwe kakhulu ezikoleni ukuze kutshalwe imbewu yalokho iLembe elakushiyela isizwe. Kulokhu kungabalwa ulimi olunembayo lwesiZulu, ukubeka imibono ngendlela eyakhayo noma isimo sinzima, ukufunda ukuhlaziya izimo zempilo kakhulukazi izigameko zosuku usuwedwa ukuze kuqondwe ubunjalo bempilo nokunye okuningi okungafundwa ngempilo yeLembe nokuziphatha kwalo nokukaZulu wonkana. Lo mdlalo kaZondi uhlobene nokaThabizolo *'Izulu Eladuma Esandlwana.'* Nawo lo ungafundwa emabangeni aphezulu ukuze kwethulwe isimo sombusazwe weqiniso emiqondweni esemisha. Yomibili le midlalo iqukethe izinselelo zokubusa kwamaKhosi ngaphansi kwengcindezi yabaMhlophe nezimo zokufuna ukuhlakaza umbuso kaZulu. Izwe iyona nto ebangwayo kulo mdlalo okugcina

ngokuba kufe amaqhawe ngaphambi kokuba kutholakale inkululeko. INingizimu Afrika ne-Afrika yonkana iyasazi lesi simo sokucindezelwa ngabaMhlophe bamazwe ahlukeno nokuchitheka kwegazi ukuze kuzuzwe inkululeko. Ayifundiswe ifundwe le midlalo ukuze kwaziwe ngezigameko zonke zezombusazwe wakuleli. Lolu lwazi lungawusiza kakhulu uZulu wanamuhla ongene shi kwezombusazwe ukuba abantu bakhulume, benze into eqondile.

Umdlalo kaNdelu othi: *'Mageba Lazihlonza'* nawo uqukethe indikimba efanayo yezombusazwe nempi yombango emndenini. Nawo kungakuhle ufundwe emabangeni aphezulu ngabafundi ikakhulu abazokwenza izifundo zoMbusazwe nabameli nabanye. Le midlalo ifundisa lukhulu kuZulu wanamuhla ngokubuswa nokuhlonipha amaKhosi oselwa. Ngenxa yokuthi lo mdlalo ungeminye eyashicilelwa kuqala ngonyaka wezi-1962 kanti kungenzeka ukuba ukuqala ukubhalwa kwawo kungaba sonyakeni wezi-1958. Ulimi obelusebenza ngalesi sikhathi luzwakala lushubile, lujiyile kanti lujulile kuZulu wanamuhla. INkosi uMpande ikhuluma neziNduna zayo uSekethwayo noLukhwazi.

UNdelu, (1962:57) uthi:

**Mpande:** Isiwombe sale mbiza yanamuhla  
singicoba amathambo. Singenza ngihlale  
ethafeni ngingasenamandla okuzihudula,  
ngibuyele ekhaya ngethe ubisi  
lokuyivimba.

Ulimi olungathekisa ngeshlo sezinyathi ezimbili ezigwazene nezimele impi eqhathwa yiNkosi uMpande ngamabomu senza ulimi kule nkulumo lushube kakhulu kubafundi. Ngakho kungakuhle le midlalo yomlando ibuye ezikoleni ifundwe emabangeni aphakathi noma kungakafikwa komatikuletsheni. Lokhu kungasiza ukwakha isizinda nesisekelo solwazi lwesiZulu nobuzwe obuphelele nosekuyinto eyindlala kubafundi bamabanga onke. Le midlalo ingadlalwa nakomabonisekude noma emisakazweni ukuze isizwe sizibone ubunjalo baso nokuthi sisahamba ngayo yini indlela esayishiyelwa yiLembe kanye nawoDlamvuzo. Lokhu kungasiza ukulungisa lapho konakele khona isikhathi

singakadliwa yinja bese kugcinwa lawo magugu esizwe ukuze isizukulwane esizayo singabulawa umashayandawonye wokuswela ulwazi.

Ucwaningo luthole ukuthi luningi kakhulu ulwazi oluqokethwe yile midlalo yomithathu olungaqondakali kuZulu wanamuhla. Lolu lwazi lubhalelwe ukuba isizwe sizitike ngalo ukuze sikhule siqobe izinselelo zonke zokungazi. Kungakuhle futhi ukuba nababhala emaphephandabeni, amaphephabhuku nabasebenzisa ulimi emiphakathini baqikelele ukusebenzisa ulimi olunomsoco nolukhombisa ukuziqhenya ngobuzwe babo.

## 5.6 Isiphetho

Umfundi uma epheqa amakhasi alo msebenzi uzokhangwa yizihlokwana ezinye zazo zijwayelekile ukudingidwa emibhalweni enhlobonhlobo namakhasi ezitholakala kuwo. Ibe khona imidlalo ethintiwe nenezindikimba ezehlukene inhloso kuwukucacisa, ukugcizelela nokwengeza ulwazi ngemidlalo leyo. Enye inhloso bekuwukwengeza ulwazi kule midlalo yethu emithathu yomlando ngendlela ababhali ababa abalandi ngayo emidlalweni yabo. Lokhu bekwenzelwa futhi nokubalekela isidadada sikashukela uma kugidwa ndawonye kanye nokuthi miningi imidlalo ethintekayo yesiZulu ebingadingidwa ezindikimbeni ezithintiwe nengathintwa ukwengeza ulwazi emidlalweni yomlando. Lo msebenzi ubugxile emidlalweni yomlando emithathu: *Ukuka KukaShaka* obhalwe uZondi, *Izulu Eladuma Esandlwane* kaMsimang kanye *noMageba Lazihlonza* obhalwe nguNdelu. Indima yemidlalo yomlando ibanzi kakhulu olimini nasesikweni lomZulu kanti injalo nje iyahuhana. Leli lukuluku lokushabashekela ukwazi ngaMakhosi akithi oselwa (iNkosi uShaka, iNkosi uMpande kanye neNdodana yakhe iNkosi uCetshwayo) kuthintiwe kabanzi. Ukugadla kule ndima ukuzilamulela ukuze isizwe sihlomule njalo. Igadla ingasaqali le ngwazi yakwaStyan, (1960:164) kulokhu:

No play is characterised by the contributions and the ingenuity of character participation and contribution in portraying real life experience, but that of the author so that we can see our lives in it in an orderly fashion.

Dramatist who works with human nature as his material is surely interested in character. Thus characters should be satisfying and objective.

Njengoba echaza uStyan ngokubaluleka kwabadlali emdlalweni ukuthi enye yezinhloso ngabo ukuba isizwe sizibuke inkambo yaso kokuchazwayo nokwenziwa yibo ngomqondo womlandi. Kule midlalo ebihluzwa, *Mageba Lazihlonza*, *uKufa KukaShaka neZulu Eladuma Esandlwana*, umlando wesizwe sikaPhunga uvela kahle ngabadlali abayiphila ngempela impilo echazwa yile midlalo ngesikhathi sakudala. Njengoba ibeka le ngwazi ukuthi umlandi uma ebhala umdlalo uqikelela kakhulu abadlali bakhe; kule midlalo okucaca kakhulu ukuthi ababhali abayibhalile bacabange badlula kulokhu okuchazwa uStyan. Bebengaqondisile kubadlali abagqamile nokungamaKhosi oSelwa kuphela kepha inhloso enkulu ukwembula impilo kaZulu wakuthangi eholwa ngobuqotho aMakhosi andulelwa awokuqala oJama, oMageba oSenzangakhona namanye. Le midlalo ibaluleke kakhulu kuZulu wanamuhla. Ngaphandle nje kokuba umZulu efuna ukuzwa iphimbo, ulimi, umlayezo nokunye okushiwo iNkosi yakhe kepha kwakhiwa nomfanekisomqondo ngobuZulu bempela nalokho okumelwe yigama elithi umZulu ngeso lomlandi ngamunye.

Le midlalo ayifani nemidlalo yokuziqambela, eminye yayo esetshenzisiwe ukuchaza okuthile kule midlalo. Kule midlalo yomlando umlandi ngamunye ubephoqelega ukuba asebenzise amazwi ngqo ayekhulunywa ngabadlali kule midlalo, akhe isimo sempilo sinjengoba sinjalo engakaze asibone futhi asiphile. Ubephinda aphoqelege ukuba esesakhile lesi sizinda sakhe, asithathe asibeke cababa kuso ngezigameko ezikholekayo. Baphumelele ababhali ukuba bayendlale ngokucacile indaba yombuso kaZulu nokuphathwa kwawo ngamaKhosi. Nezimbangi oMkabayi, oSomtsewu noMbuyazi bavezwa bacaca behlela uzungu lwangempela olugcina lugojele abantu abehlukene.

Nakuba beliguqisa iLembe lokho ngeke kwathathwa njengempumelelo yesu labo kepha kungahunyushwa njengokubulala umbuso kaZulu nokuyinto engeyona impumelelo. Ngakho iNkosi uShaka, iNkosi uMpande, iNkosi uDingane, uMkabayi, iNkosi uCetshwayo singeze sabafanisa nabadlali kule

midlalo ngoba abadlali kepha benza into yangempela. Baphila kulo mhlaba bona nezinduna zabo kanye nezinceku. Futhi basebenzisa amagama abo abaqanjwa wona ngabazali babo, hhayi amagamambumbulu. Izigameko abangena kuzo akuzona ezihlelwe ababhali kepha izigameko zempilo ezelehla noma ubani. Eziningi zazo zingaphezu kwamandla abo. Yingakho iNkosi uMpande noma engenakumvusa uMbuyazi nabafowabo oDabulesinye abafa ngenxa yakhe noma ezisola ngeke kusasiza lutho. Ngakho le midlalo yethula amaqiniso, amaphutha empilo kanye nobudedengu okuthi uma benziwe bungalungiseki okanye kufe abantu.

Uma bekhuluma laba badlali, likhuluma iLembe inhliziyoyomZulu kuthi ayithi: **Bayede!** Lokhu kuyazenzakalela. UmZulu uzizwa sengathi angagiya uma kwenzeka isigameko esimhuhela kulokho. Lokhu kusho ukuthi umZulu uma efunda, elalela, ebuka izigigaba zenzeka phambi kwakhe ezibuka ngamehlo omlandi naye njengomZulu uzibona eyingxenyenkulu yokwenzekayo eSandlwane, eNdongakusuka naKwaDukuza emzini weLembe. Kokunye ufisa ukuba naye wayekhona ephila ngalesi sikhathi. Lokhu kwenzeka kakhulu uma umuntu ezoqhathanisa impilo yokuhlupheka nosizi abhekane nalo umuntu oNsundu izolo ngesikhathi sala Makhosi nendlela lesi simo esiqhubeka ngayo esikhathini sanamuhla engasenakusinqanda la Makhosi. Phela yiwo asazi kahle hle. Sibahlula nje isimo semihlaba engabuyeli kubaniniyo nesenzone phakathi kwezinhlanga oSopolitiki ngoba ababuki ukuthi esaqala kubo babesiphatha kanjani.

Umbuzo uthi yini ehlula abaholi banamuhla okuthiwa bafundile befunde namasu okuxazulula izinkinga zibehlule ezemibuso abayiholayo? Yini ehlula abaholi ukuba bahlinzekele imiphakathi abayiholayo ngezidingo njengoba la maKhosi enza? Ayikho into eyaphilelwa yila Makhosi okuyiLembe noDlamvuzo ngaphandle kokuthanda nokugculisa izidingo zabantu babo nokunqoba imfundisoze yabezizwe. Uma kuthathwa izinqumo zithathwa iziNduna namabutho ngokuthanda nokwakha isizwe. Babephumelela ngamalengiso kulokhu. Sihluleka kuphi isizukulwane semfundo ukwenza lokhu? Siyobambisana nini njengoba sibonakala siyinhlanganhlaka nje? Pho siyonqoba bani? Iphupho lokulibusa elikaMthaniya uma kunje liyogcina



liyiphupho uma kungukuthi noma ubani ufuna ukugombela kwesakhe, isizwe sisale sincela izithupha.

Yingakho ezothi omunye uma ehlaziya le mibuzo athi kwakungcono ngesikhathi sakudala. AMakhosi oSelwa, iziNduna namabutho ayesihlaziya isimo sombusazwe ababhekene naso bese beqhamuka nesu elizoqeda ukukhuluma unomphela. UZulu wakuthangi ubuwazi into eyodwa ukuthi uma into ihlula ingqondo idinga ukulungiswa ngeklwa kuphela. Yingakho bekukhona ukuthula kwaZulu ngenkathi kubusa iLembe. Kanjalo neNkosi uCetshwayo usebenzisa sona lesi sixazululi ukulungisa isimo ebesifuna ukuqeda impilo yakhe neyesizwe ngoMbuyazi. Nangesikhathi uSomtsewu efuna ukuchachaza phezu kwamakhanda kaZulu neSilo, uDlamvuzo usebenzisa sona lesi sikhali ukuqondisa izigwegwe eSandlwane. Umsindo uphela nya ngalesi sixazululo. Akubuyelwa-ke emuva kungemgqigqo. Izifundiswa zanamuhla aziboni okanye zenza sengathi aziboni ukuthi umuntu oNsundu ngeke ayinuke le nkululeko ayinikwa uMdali ngaphandle kokuba kubekhona isixazululo seqiniso, esifuze iklwa? Kungabe uvalo lokwesaba ukufa noma ubulima bokuzenza nokuzikhohlisa ukuthi inkululeko yezwe nequkethe umnotho wezwe loNsundu langa limbe uMlungu uyovuka ekuseni ezwe kumcika ukulibusa avele alibeke ogqokweni lomuntu oNsundu, athi thathani sengikhathele ukuniphatha? Insumo leyo. La maKhosi oselwa ayifunda ivaliwe leyo ncwadi. Athi akuchithwe amanzi ngoba le nkukhu ayikho. Pho uZulu wanamuhla uthi ikhona ngaliphi? Uthi isivela kuphi? Ayikho futhi ayisoze yabakhona!

Ngenkathi likhothama iLembe uMdali walabela imizuzwana yokudlulisa umlayezo ocacile koDingane noMbopha ukuthi *leli Lembe abebahlalele kulo engabe bengamgudluzanga kulo ngoba ngeke bakwazi ukuhlala kulo*. Wasithola nesikhathi sokubachazela ukuthi abeLungu ngeke basinike thuba isizwe esiNsundu nesizukulwane esizolandela. Ngenxa yokugajwa ubugovu bokuhalela ukubusa ababanga nasikhathi sokunakana lokho okwakushiwo. Baqhubeka nokuligcweleza balijuqa. Uqhubeka kanjani umbulale umuntu okucacisela ngezimfihlo zaphezulu ngekusasa lesizwe othi uzosihola?

Nakuba lokhu kubona kwaba amazwi nje omuntu ofayo ongenamsebezi kubo. Okuhle ukuthi akwazi ukudlulela esizukulwaneni esalandela. Kungenzeka kubo abayihlaya legidigidi kanti lokho kwakuyisibonakaliso somuntu oNsundu iNingizimu nomhlaba wonke ngesizwe esiNsundu. Lesi sibonakaliso sabonakala sifezeka ngokushesha ngempi yaseNcome, eyaseSandlwana nezinye kanti sifezeka mihla namalanga empilweni yomuntu oNsundu ukuthi munye umuntu owayedalelwe ukunqoba abafo *yiLemb' eleq' amanye amaLembe ngokukhalipha*. Imizamo yokubuyisa izwe nesithunzi somuntu oNsundu esijivazwa mihla namalanga ngoMhlophe ngeke sabuyela endaweni yaso. Siyobuyiselwa ngubani njengoba iLembe lingasekho? Lesi simo siyobuyiselwa ngubani njengoba oDingane noMbopha babhidliza umsebenzi omuhle uMdali ayewabele isizwe esiNsundu ukwabela umuntu oNsundu onobuhlakani obungandile njengeLembe.

Umuntu oNsundu wakulesi sikhathi ukholwa ukuthi izwe elahlula okhokho nelahamba ngenkohlakalo yabaMhlophe lahlula ukubuyiswa yizizenze bona bazolibuyisa ngokuncenga? Kungenzeke yini ukuthi lo mkhuba wokuba ugombela kwesakhe abaqali bawo nabatshali bawo esizweni uDingane, uMkabayi noMbopha? Kungenzeke yini ukuba bafaka umkhokha webhadi neshobolo esizweni ongadinga kushwelezwe kuze kuchithwe negazi njengoba bagila umhlola ukukhothamisa iNkosi ize emnyameni esibayeni? Kungenzeke yini ukuthi kwabona bakhothama nawo lo mshopi, yingakho isizwe sithwele kanzima kanje yingoba sidonsa isigwebo samacala abo obumnyama? Pho ubani oyoshwelezela isizwe sikaPhunga noMagebe na?

UMdali unguSazikonke uba nabantu bakhe abahlakaniphile nabazohola isizwe sakhe ngobuhlakni ngezikhathi ezithile. Endulo isizwe sakwa-Israyeli eBhayibheliniABELWA uSolomoni ukuhola ngobuhlakani, amaFulentshi wona wawanika uNapholiyoni abanye ababuye bamfanise bamqhathanise neLembe ngobuqhawe nokuhlakanipha. Isizwe samaJalimane sona sanikwa uHitler. Isizwe ngasinyeABELWA uMdali isihlakaniphi ngasinye ukuze kufezeke intando yokuhola abantu bakhe ngothando nesineke. Ngokuhamba kwala maqhawe zonke lezi zizwe zibonakala zidukuza oswini lwenyathi. Abaholi abaningi bamanje ababalandeli abaholi bakudala ababengamaqhawe akhaliphile ayenayo

yonke le nto ebikhona emaqhaweni akudala. Yingakho iMbongi yakithi u-J.C. Dlamini ebhala etha incwadi yakhe yeziNkondlo isihloko esithi: ‘*Sadabukisa Isizwe*’. Bese ezibonga ngokungathekisa athi *ungubulima ngiyeke*.

OkaMalandela uthi akaboni ngani lowo onalesi simo sobulima ukuthi unobulima nokuthi isilima siyabubona yini ubulima baso ukuze sikhulume nabo noma sicele usizo engxenye? OkaMalandela ukhuza ubudedengu bokunganaki izinto zonakala esizweni esiNsundu. Uthi akuvukwe emaqandeni. Bekungakuhle ukuba wonke uwonke azibuke abuze nakwabanye ngobuyena ukuze angaholeli isizwe seNkosi ophathe ngobulima obungasuswa kalula ngokuxoxa. Inkinga enkulu ukuthi zoyikhishwa ngubani lezi esezidukisiwe uma ozoholayo engalutholanga usizo? Okucacayo ukuthi izinselelo ezizweni zithe bhe kepha abaxazululi do. Konakala emuva. Abantu bayazalwa bedlule kepha akekho nosondelayo kula maQhawe. NguMdali ongakhipha lesi sizwe ekudukeni kobulima. Indlela esesiyikhathulile sihlwathiziswa ubulima bokungazi isiyinde kakhulu isidinga oPhezukonke .

UMadiba ubukhombisile lobu buchule kwasho khona ukuthi isitsha esihle asidleli. INkinsimane yamgquma etilongweni iminyakanyaka. Ukuba akagqunywanga kukhulu ayezokwenzela isizwe ngoba umhobholo into ayengenayo. Abaholi bempela baphilela isizwe sabo, abaphileli ukugcwalisa ezabo izisu nezifiso. Ngabe kuyothatha isikhathi esingakanani aphinde uMdali asithi fu ngelinye iqhawe elifuze lawa. Kungenzeka yini ukuba uMdali naye ukhathele abantu abanikwa igolide elifana neLembe noDlamvuzo bona baliphihlize? Lokhu kungaba yiqiniso uma kunanelwa amazwi ezimbongi uDlamini, Ntuli nabanye (1982:31) enkondlweni kaNtuli ethi: ‘*Okuhle Ukudla Lokhu*’ uma ethi:

UMdali uyophenya igqinsi lefu  
alunguze isiNtu sakhe ashaye izandl’  
aphindele emuva.

Lesi simo esenzeka kuleli sokuphuza ngisho omama bemizi, izinsizwa nezintombi zesizwe okaMphemba uthi uMdali usibuka ngeso elibanzi. Isigwebo salesi simo sikhona silungisiwe. UMdali uyobuka njengoba ebuka nje ziqedane

izingane zakhe ziziqede nangezinyembezi zeNdlovukazi. Njengoba zingazifuni ukuholwa ngendlela uyosiduba isiNtu sakhe sonke ngoba sesiphenduke into angayazi uMdali naye ashiye kulenga. Kuthiwa uKhayini waseBhayibhelini owagila lo mhlola waba umuntu wokuqala ukubulala ngokubulala umfowabo u-Abela kuGenezisi 4. UDingane naye uba umuntu onjalo ngokubulala umfowabo ukuze kubuse yena. Isibindi esingaka? Unya olungaka? Isihluku esinje? Ubulwane noma ukuphelelwa unembeza? Angasolwa ngubani-ke uMdali uma eshaya izandla zakhe aphindele emuva, ashiye kunje?

Enanela lesi simo u-Esselin, (1987:174) uthi:

There can be no doubt that the most deeply felt and most intensely remembered experiences of dramatic performance derived from this mass-psychological situation the individual spectator who feels his or her personality merge into a trans-personal presence, becoming one with collective personality of the crowd. It is at such moments, rare though they may be, that drama exercise its maximum impact and is capable of changing the individual's attitude to life of giving him or her lasting spiritual and intellectual insights. The content of what is so intensely experienced, the meaning of the dramatic events, will of necessity remain strictly the individual's own, his specific private experience.

Kuhle ukuzishayela inkwahla yehlombe izingwazi zakithi eziqophe lo msebenzi ngolwazi nomlayezo ngemidlalo yomlando wesizwe sikaPhunga noMageba oyohlala njalo uyifa lezizukulwaneni zonkana. Le midlalo iyohlala iyifa lamava ezingqondweni nasekuphileni kwabafundi. Amava nobumnandi bawo ungamxoxela ngakho omunye umuntu kepha ngeke umhlephulele naye athole ngisho ingxenye yentokozo ezwiwa yilowo obe nesabelo ukufunda le midlalo.

Isifundo sezeNgqondo (ipsychology) esidingida ubunjalo bokucabanga komuntu nokuthathwa kwezinqumo. Njengoba iLembe kade lithandwa kangaka lesatshwa, sekwenzenjani lapho abafowabo sebethi bakhathele ukulivikela?

Wona umcabango nombono othi iLembe liyivezandlebe esiGodlweni yingakho noDingane ezwakala ethi igama lakhe lalifanele linikwe uShaka. Konke lokhu sekuvela kuphi emuva kwesikhathi esingaka kungaveli? Kuqhamuka emoneni kaMkabayi. Pho iLembe aliphenyi ngani ngoba izinsolo linazo ngokungase kulehlele? Ezama ukuchaza lesi simo sombusazwe u-Achebe, (uCornell, 1995:32) uthi:

To recognise diversity in masculinity is not enough. We must also recognise the relations between the different kinds of masculinity: relations of alliance, dominance and subordination, these relationships are constructed through practices that exclude and include that intimidate and exploit and so on. There is gender politics within masculinity.

Ukubukela phansi umuntu ngoba engowesifazane kwezombusazwe kuyingozi ngokusho kuka-Achebe. Uma iLembe lameya uMkabayi ngokuwashaya indiva amandla abantu besifazane kwezombangazwe namandla okuliketula lenza elikhulu iphutha. Leli phutha lingaba yibhaxa elibukwa ngeso elibi ngokubhuntsisa zonke izinhloso zeNkosi nezesizwe sonke sikaPhunga. Ukwengeza kule ngozi yamandla ezombangazwe aqukethwe ubulili bomuntu ngamunye njengoba echazwe ngu-Achebe noStayn, (1960:12,14) yena unanela ngokuthi:

Words depend upon the kind of attention we give them. The artist using them, whether an author or actor forces them upon us in a variety of ways tries to fix the quality of our attention. In a play the difference lies first in an insistence that the words go somewhere, move towards a predestined end. It lies in the charge of meaning that will advance the action. Good dialogue throws out a 'sub-textual stream of images.'

Le ngwazi yakwaStayn igcizelela ukuthi amazwi akhulunywayo aqukethe inhloso ethile agcina eyifezile. Enkulumweni yanoma yiluphi uhlobo kubalulekile ukuyifunda ivaliwe, ukuzwa okungale kokushiwoyo kanye nokuthatha isinqumo ngokushiwoyo ngesikhathi esifanele. Kuyiqiniso ukuthi

elokufa alitsheli, iLembe kalazanga ukuthi konke elalikhlela kwasekumbamba phezu kwezintambo zolwembu ezazicushwe uMkabayi nethimba lakhe.

Lesi simo samazwi enzondo ebhekiswe eNkosini uCetshwayo nguyise aba nemiphumela yokufa kwabantu nabaNtwana. Lokhu kwenziwa ukuthi uma amazwi equkethe inzondo afeza imisebenzi yenzondo kanjalo namazwi osongo afeza lona usongo nokufa. Kule midlalo emithathu ecutshungulwayo yomlando nombangazwe kubhekwe okubhalwe umlandi ngamunye kube kuqashelwa nokuthi le midlalo iqukethe izigameko ezenzeka ngempela emlandweni wakwaZulu.

Ubuqiniso bezigameko zomlando kanye nalokho abakucwaningile ababhali nalokho abakwengezile njengabadlali abafana noWashesha noHleziphi emdlalweni kaMsimang kuvelile njengoba echazile okaThabizolo. Esinye sezizathu ezivezwa ukusetshenziswa kwalaba badlali ngumlandi usizi oluvelela izithandani ngenxa yempi edalwa ukuba ngontamolukhuni kwabathile. Laba badlali bathushuka belungiselela ukuthandana emdlalweni kanti lesi simo sizophetha ngomunye nosizi lokungabuyi kukaWashesha empini kanye namanye amaqhawe angontanga yakhe. UMagemfu uthi kuSontinge:.

**Magemfu:** Wethu, ngibone ngokunye namhlanje ngiyalwesaba unya lwempi. Unya oluthatha amadodana ethu engakakhi namizi ukuba phela ashiye induku ebandla. Buka-ke ngomfana kaMpisendlini (uWashesha isoka likaHleziphi) eyedwa okwezinyo bulala. Bafile nowabo ngokulahlekelwa yigosa ebeliliciko kangaka. Kepha ufe ebendlalele umfo kaMpisendlini. Bazosala bathunge owabo bakhe imizi. Nempela isitsha esihle asidleli.

Ubuhlungu bonke bemiphumela yempi umlandi ubunika uMagemfu ukuba abuzwe maqede ayithungele ebandla. Lobu buhlungu obudala izintandane, imijendevu nabafelokazi budalwa indlela abantu abaphethe kwezombangazwe abacabangela ngayo abanye. Lokhu yikho okudala izimpi. Akekho umuntu ofuna amalungelo akhe adicilelwe phansi omunye. Ukhetha ukufa fi umuntu

kunokuphila kuleso simo. Uzulu wakuthangi omelwe oWashesha wakhetha ukuba ufe ukuze izizukulwane zizuze inkululeko. Konke okungamalungelo esiwazuzile nesiwabhubhudlayo isizwe kuyomele sicabange ukuthi lokhu esiyikho kungenxa yamagazi amaQhawe. Wona awakhanga mizi, awatamasanga kepha isizwe sihlomule ngamagazi awo. Kumele isizwe siziqhayise ngamaButho namaQhawe eqiniso ethulwe kule midlalo yizingwazi zesizwe ezehlukene.

Isaga esithi elempofana libonwa muva sisigqamisa kahle isiphetho esiwukufa kuyona yomithathu le imidlalo yomlando. ILembe laziphakamisa kakhulu laze lakhohlwa ukuthi ukuphumelela kwalo ukuphumelela kukaZulu wonke kanti ukuwa kwalo kusho ukulahlekelwa okukhulu esizweni sonke. Uthando nenzondo yeNkosi uMpande yiyo eholele enhlekeleleni yokungalahlekelwa nguMbuyazi kuphela empini yaseNdulinde kepha yiwo wonke amadodana ayo oMdumba, uDabulesinye nabanye bebulawa iNkosi uCetshwayo. Isimo esehlela iNkosi uMpande siyefana nesehlela uSomtsewu ozithola evuna izithelo zokunqotshwa ngokubukela phansi uZulu empini yaseSandlwane ngoba ecabanga ukuthi bazomqoba futhi uZulu njengoba kwenzeka eNcome. Bayakhohlwa ukuthi kayinyonki kabili.

UBarnet nabanye, (1958:162) bathi:

One of the difficult choices one has to make against himself in drama is to take adhesion against himself or his beliefs and convictions. Something that need not to occur.

Kanti umbhali, uMkhuthazi weMiphaka noSolwazi kwezeMibhalo eNgcwele u-T.D. Jakes, (2012) ekhuthaza ngezimo zokuphumelela empilweni uthi uxwayisa isizwe ngokuthi:

Everyone should learn that standing in their own way of success brings about their ultimate downfall.

OBarnet bakhala nesimo sokuthi akulula ukukhipha “*umina*” kumuntu. Yiwo lo mina odala ukuba umuntu angakwazi ukuzehlukhanisa nombuso awuholayo,

izinto azicabangayo, izinqumo azithathayo, imiphumela yokubusa ngendlela ethile nomunye. Uma konke lokhu nokunye umuntu eke wakwenza kwaba yingxenye yokudalwa, ukubunjwa kwakhe nokuthi impilo yakhe yonke ithungelwe yanamathela kukho, amaphutha azodaleke kulokhu okungeyona impilo yakhe. La maphutha ashaya enhliziyweni yakhe kudaleke ukufa. Lesi simo sivela kahle eMakhosini esifunde ngawo ukuthi abephilela umbuso kungekho lapho beziphilela bona njengezidalwa ezinezinto okumele zizifeze empilweni ngale kokubusa. Impumelelo yomuntu isekuphileni impilo ngokupheleleyo, hhayi ukunamathela esikhundleni kuphela. Uma impilo ibukwe ngeso elibanzi isizwe siyokwazi ukuhlukanisa impumelelo yaso ngokubuka izigaba zonke zempilo yazo, zingahlaziyi injongo nempumelelo ngokuhlaziya uhlangothi olulodwa lwempilo. Umuntu obuka icala elilodwa lempilo yakhe ufana nomuntu okuzothi uma ephumelele noma ebhuntsihle kokukodwa abekwenza nabekucabanga bese ahlulela impumelelo nokwahluleka kwakhe ngokubuka leso sigameko esisodwa. Nakuba kuvele kuwubuphukuphuku ukuba oMkabayi noDingane bakhe usongo lokujuqa iLembe, lokhu kwakungebona ubulima. Kwakuyisu elicatshangwe laphunyeleliswa ngaphansi kwezinhloso ezingcolileyo zomona nomhobholo. Uma umuntu esebenzisa izinhloso nokucabanga kokukhohlakala nokubuka kwakhe ahlulela izimo ezithile kuzogaja. Ngisho esephumelele eqhingeni lakhe elingcolileyo impumelelo yakhe ipendwa ukungcola kweqhinga elasetshenziswa. Lokhu akunembi abanikazi kuphela kepha nezizukulwane zizithola zinamabala okunenjwa isu lenkohlakalo yokhokho bazo.

Noma kunjalo iqiniso lithi amandla okuphatha ayamdaka ophetheyo angabe esababona abangaphansi kwakhe nezitha zakhe azeye. IsiQhwaga uGoliyethe waseBhayibeleni (1Samuweli, 17:43) uthi kuDavide owayemncane eneminyaka engaba yishumi nesikhombisa:

Ngiyinja yini njengoba uzolwa nami ungiphathele izinduku na? Uthi uDavide: Woza inyama yakhe izodliwa izinyoni zezulu nezilwane zasendle.



UDavide udubula isiQhwaga ngetshe elisuka elengisini noma indwayimane wawa wafa uGoliyethe ngenxa yokweya isitha sakhe. Kanti iNkosi yaseGreece u-Alexandra yena kuthiwa kwathi esewunqobile umhlaba wonke kungasekho Nkosi ayengalwa nayo, wahlosa ukuphuza umgqomo wotshwala awuqede ukuze akhombise amandla akhe. Utshwala-ke budala. Bagijima negazi lwangenwa yisifo senyumoni wafa engabuqedanga kwatshwala lobo.

Wonke amaKhosi oSelwa adlulise umlayezo esizweni othi; isitha sesizwe asiqashelwe ngawokhozi. Isizwe singalokothi sime endleleni yaso yempumelelo ngenxa yovalo, umhobholo inzondo nokuzahlulela ngomzamo owodwa noma uhlangothi olulodwa lwempilo olungaphumelelanga.

Okuthokozisayo ukufunda imibhalo esiyihluzile nokuthola ezingwazini zakithi okwenzeka eSandlwane. Engathi ubunganda lo moya wokubhala umlando oyiqiniso wesizwe. Phela kuyadumaza kujivaze isizwe okubhalwa ezinye izihlanga ngomlando wesizwe sakwaZulu. Laba abafana nababhali bezinkondlo zabaMhlophe oCampbell ngokwenzeka ngempi kaBhambatha ngonyaka wezi-1906. Kunesonethi yakhe efundwa ezikoleni lapho ebiza khona uZulu wangaleso sikhathi *ngezizigqila* nokuthiwa wayibhala ngonyaka wezi-1926 nesihloko sayo sisho njalo "*the serf.*" Le nkondlo ivela kamuva nje emibhalweni yoMalcom noVenter, (2013).

Lesi simo sokubhala amaqiniso ngomlando wesizwe yiso esiyokhipha isizwe ebumnyameni bokudukiswa ngezimfundisoze ezivela kwezinye izihlanga. Noma zibe khona izigaba ezinzima ekubuseni kweLembe noDlamvuzo impilo yabo yonke njengamaKhosi oSelwa bekuwukuyinikela empumelelweni yesizwe sonke nokuyimpumelelo yethu ngokupheleleyo. Singabahlulela-ke sithi abemanga ngaphambi kwempumelelo yesizwe kepha bema bayibamba ophondweni lapho ishisa khona kwaze kwaba sekupheleni kwempilo yabo. Okukhulu ukuthi bakhethe ukuzithwalisa bona kanzima ukuze izizukulwane zivune inkululeko. Nakuba ingakafiki qathatha kuyethembisa ukuthi isendleleni.

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